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Indo-Europ.  
Eng.*

# 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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# M A T T H E W.

*Here begynneth the prolouge on Mathew<sup>a</sup>.*

MATHEW of Jewerye *born*, as he is 'putt first<sup>b</sup> in ordre, so first he wrote the gospel in Jewes *langage*, whas clepyng to God was from peplicanis dedis; he takynge bifore the bygynnyng is<sup>c</sup> of twey<sup>d</sup>, *Abraham and David*, in the generacioun of Crist, of oon, *that is, Abraham*, of the whiche the first circumcisioun *was* in fleshe, of an other, *Dauith*, whas eleccioun was efter herte. Of bothe fadris forsothe Crist was bore. And so the noumbre of fourtene thries putte, he strecchyng forth the bygynnyng fro feyth<sup>e</sup> of bileuyng, *that was in Abraham*, in to the tyme of chesyng, *that was in Dauith*, and dressyng fro the<sup>f</sup> chesyng anoon in to the day of transmygracioun, and diffynyng fro the day of transmygracioun anoon in to Crist, he shewith the generacioun of the<sup>g</sup> cummyng of Crist fulfillid, *other passyng in renninge*, that he, maakyng good bothe to the noumbre and to the tyme, bothe shulde shewe hym silf whiche<sup>h</sup> he were, and, in hym silf mynstryng the work of God, also in hem, whas kynred he putte<sup>i</sup>, shulde not denye the witness of Crist workyng<sup>k</sup> fro the bygynnyng<sup>l</sup>. Of alle whoche thingis the tyme, the ordre, the noumbre, the<sup>m</sup> disposicioun, other<sup>n</sup> the resoun<sup>o</sup>, that Crist is God, that is necessarie to the feith, the whiche was maad of a<sup>p</sup> womman, maad vnder lawe, bore of a mayde<sup>q</sup>, suffride in fleshe, al thing ficchide in the cros, that he ouercommynge thilke<sup>r</sup> thingis in hym silfe, rysyng in body, bothe the<sup>s</sup> name of the fadir in fadris to the sone, and sones<sup>t</sup> name to the fadir restoringe in sones, with outen bygynnyng, with oute eendyng, shewyng the fadir to be oon with hym, for he is oon. In the whiche<sup>u</sup> gospel it is profitable to men desyryng God, so to knowe the first, the mydmeste<sup>v</sup>, other<sup>w</sup> the last, that thei, redyng bi alle thingis, vndirstonde bothe the clepyng of the apostil<sup>x</sup>, and<sup>y</sup> the work of the gospel, and the loue<sup>z</sup> of God kennyng in fleshe, and thei biknowe<sup>a</sup> in hym, in the whiche thei beth<sup>b</sup> knowe, and desijryth<sup>c</sup> to knowe. To vs forsothe it was to stodye of preuyng, bothe to take the feith of thing do, and not to be stille to men sechyng bisiliche the ordynance of God worchyng to be vndirstonde.

*Here endith the prolog, and bigynnith the gospel<sup>d</sup>.*

<sup>a</sup> From *v*. Prolog. *κ*. Here bygynneth the Newe Tcstament in Englishe. *o*. No initial rubric in *στνχ*. <sup>b</sup> first putt *τ*. <sup>c</sup> bigynnyng *o*. <sup>d</sup> two *sx*. <sup>e</sup> the feithe *οστνχ*. <sup>f</sup> Om. *o*. <sup>g</sup> Om. *os*. <sup>h</sup> what *οστνχ*. <sup>i</sup> put of *o*. <sup>k</sup> wrytyng *κ sec. m*. <sup>l</sup> gynnyng *κ*. <sup>m</sup> Om. *κ*. <sup>n</sup> ether *o*. or *x*. <sup>o</sup> resoun is *οστν*. <sup>p</sup> Om. *x*. <sup>q</sup> maiden *οχ*. <sup>r</sup> tho *οχ*. thes ilke *τ*. <sup>s</sup> Om. *o*. <sup>t</sup> the sones *οστνχ*. <sup>u</sup> Om. *κ sec. m*. <sup>v</sup> mydelmest *o*. <sup>w</sup> or *sx*. <sup>x</sup> apostlis *τ*. <sup>y</sup> and thei byknowe in hym in *v*. <sup>z</sup> leste *x*. <sup>a</sup> be knowen *x*. <sup>b</sup> ben *sx*. <sup>c</sup> desiren *οχ*. desire *v*. <sup>d</sup> No final rubric in *οστνχ*.

*Here bigynneth the Newe Testament ; a prolog on Matheu<sup>a</sup>.*

Matheu that was of Judee, as he is set first in ordre<sup>b</sup> of the gospelleris, so he wroot first the gospel in Judee, and fro the office of a tolgaderer he was clepid to God. Whanne this Matheu hadde prechid first the gospel in Judee, and wolde go to hethene men, he wroot first the gospel in Ebreu, and lefte it to<sup>c</sup> mynde to<sup>d</sup> Cristen men of the Jewis, fro whiche<sup>e</sup> he departide bodili; for as it was<sup>f</sup> nedeful, that the gospel were prechid to the confermyng of feith, so it was<sup>g</sup> nedeful, that it were writen also azens eretikis. Thouȝ manye men han write the gospel, foure oonli, that is, Matheu, Mark, Luyk, and Joon, han the witnessyng of autorite. For thei tellen the feith of the Trynyte, bi foure partis of the world; and thei ben as foure wheelis in the foure horsid carte of the Lord, that berith<sup>h</sup> hym aboute bi preching<sup>i</sup> of the gospel; and mankynde that was slayn bi foure dethis, shulde be qwikenyd bi the prechyng of hem. And therfor the gospels of othere<sup>k</sup> writers fellen down, and ben not reseeyued, for the Lord nolde<sup>l</sup>, that the forseid noubre were destried, for the vertu of sacrament. Also the foure gospelleris ben vndirstonden bi foure figuris of goostli preuyte. Matheu is vndurstondu by man, for he duellith principali aboute the manhod of Crist; Mark is vndurstondu bi a lioun, for he tretith of Cristis risyng azen; Luke is vndirstonden bi a calf, and tretith of presthod; Joon is vndurstondu bi an egle, and writeth hizlier the<sup>m</sup> sacramentis ether<sup>n</sup> hooli priuytees of the Godhed. Forsothe Crist, whom thes gospelleris diseryuen, was a man borun of the virgyn; he was a calf, in offryng, ether<sup>o</sup> diyng on the cros; he was a lioun, in risyng azen; and he was an egle, in ascencioun. Ethir the manhod of Crist is signified in man, presthod is signified in the calf, rewme is signified in the lioun, and the sacrament of Godhed<sup>p</sup> is signified in the egle; that is, by thes<sup>q</sup> foure beestis it is declarid, that Jhesu Crist is God and man, king and prest.

*Jerom in his twei prologis on Matheu seith pleyntli thus<sup>r</sup>.*

*Heere bigynneth the gospel of Matheu<sup>a</sup>.*

*Heere byginnith the gospel of Matheu<sup>a</sup>.*

CAP. I.

CAP. I.

1 The boke of generacioun<sup>b</sup> of Jhesu Crist,  
the sone of Dauyd, the<sup>c</sup> sone of Abraham.  
2 Abraham<sup>d</sup> gendride<sup>e</sup>, \or bigate<sup>f</sup>, Ysaac.

The book of the generacioun of Jhesu  
Crist, the sone of Dauid, the sone of  
Abraham. Abraham bigat Isaac. Isaac 2

<sup>a</sup> From *M.* *Heere bigynneth the gospel of oure Lord Jhesu Crist.* *P.* No initial rubric in *AGKNOQSTUVXY.*  
<sup>b</sup> the generacioun *AGMNPQY.* <sup>c</sup> *Om. X.* <sup>d</sup> Abraham forsothe *Q.* <sup>e</sup> *gat X.* <sup>f</sup> *Om. oq pr. m. rX.*

<sup>a</sup> From *C.* *Prolog Abh. Here biginneth the Newe Testament; the firste prologe on Mathew.* *E.* *Heere bigynnith the prologe of Jerom on the gospel of Matheu.* *I.* *Heere bigynneth the prolog of Jerom on Matheu.* *K.* *Here bigynneth a prologe upon [on u] Matheu.* *MUG.* *Here bigynneth the prolog on the gospel of Mathew.* *Q.* *Here bigynneth the prolog on Mathew.* *RK.* *Here bigynneth the prologe bifore the gospels of Mathew.* *Z.* *Here bigynneth a Newe Testament; first the prologe on Matheu.* *C.* *Here bigynneth the prolog on Matheu, as Jerom in sentence saith it.* *E.* No initial rubric in *nsi.* <sup>b</sup> the ordre *K.* <sup>c</sup> to the *i.* <sup>d</sup> of *i.* <sup>e</sup> the whiche *Z.* <sup>f</sup> were *A pr. m.* <sup>g</sup> were *A.* <sup>h</sup> *berin s.* <sup>i</sup> the preching *kh.* <sup>k</sup> the othere *N.* <sup>l</sup> *wolde not i.* <sup>m</sup> of the *i.* *Om. b.* <sup>n</sup> of *EK. or P.* <sup>o</sup> or *EP passim.* <sup>p</sup> the Godhede *K.* <sup>q</sup> the *C.* <sup>r</sup> *Jerom in hise tweie prologis on Matheu seith pleyntli thus, and here bigynneth the gospel.* *CPUC.* *Heere endeth the prologe.* *I.* *Jerom in hise two prologis on Matheu seith pleyntli at this.* *Q.* *Heere eendith the prolog, and bigenneth the first chapter of Matheu.* *RE.* *Jerom in hise tweyne prologis on Matheu, seith pleyntli thus; and here byginneth the gospel of Matheu.* *Z.* No final rubric in *xghik.* <sup>a</sup> From *I.* *The bigynnyng of the euangely of Matheu.* *G.* No initial rubric in the other *Mss.*

Ysaac forsothe bigate<sup>g</sup> Jacob. Jacob forsothe bigate Judas and his bretheren. Judas forsothe bigate Phares and Zaram, of Tamar. Phares forsothe bigate Esrom. Esrom forsothe bigate Aram. Aram forsothe bigate Amynadab. Amynadab forsothe bigate Nason. Nason forsothe bigate Salmon. Salmon forsothe bigate Booz, of Raab. Booz forsothe bigate Obeth, of Ruth. Obeth forsothe bigate Gesse. Jesse forsothe bigate Dauith the kyng. Dauith forsothe kyng<sup>h</sup> bigate Salomon, of that *womman* that was Uries *wyf*. Salomon forsothe bigate Roboam. Roboam forsothe bigate Abias. Abias forsothe bigate Asa. Asa forsothe bigate Josophat. Josophat forsothe bigate Joram. Joram forsothe bigate Osias. Osias forsothe bigate Joathan. Joathan forsothe bigate Achaz. Achaz forsothe bigate Ezechie. Ezechie forsothe bigate Manasses. Manasses bigat Amon. Amon bigat Josias. Josias bigat Jeconyas and his britheren, in to the transmygracioun of Babiloyne. And aftir the transmygracioun of Babiloyne, Jeconyas bigat Salatiel. Salatiel bigat Zorobabel. Zorobabel bigat Abyut. Abyut bigat Eliachym. Eliachym bigat Asor. Asor bigat Sadoc. Sadoc bigat Achym. Achym bigat Elyut. Elyut bigat Eleasar. Eleasar bigat Mathan. Mathan bigat Jacob. Jacob bigat Joseph, the hosebonde of Marye, of whom Jhesus was borun, that is clepid Christ. And so alle<sup>b</sup> generaciouns fro Abraham to Daud *ben* fourtene generacions, and fro Daud to the transmygracioun of Babiloyne *ben* fourtene generacions, and fro the transmygracioun of Babiloyne to Crist *ben* fourtene generacions. But the generacioun of Crist was thus. Whanne Marie, the modir of Jhesu, was spousid to Joseph, bifore<sup>c</sup> thei camen togidere, she was foundun hauynge of the Hooli Goost in the wombe. And Joseph, hir hosebonde, for he was riztful, and wolde not pupliche hir, he wolde

<sup>g</sup> gendred *o et v passim in hoc cap.* <sup>gat</sup> *x passim in hoc cap.* <sup>h</sup> the kynge *AGMOQSUVXY.* <sup>l</sup> in to the *AGMNOPQSUVXY.* <sup>k</sup> whiche *ov.* <sup>l</sup> Therefore *ovv.* <sup>m</sup> the generaciouns *MU.* <sup>n</sup> vn to *UXY.* <sup>o</sup> til to the *G sec. m. MOPQSTUV.* til to *AG pr. m. vn* to the *NXY.*

<sup>b</sup> alle the *iqs sup. ras. hi.* <sup>c</sup> bifore that *s pr. m.*

vnto<sup>p</sup> Crist *ben* fourtene generaciouns.  
 18 Forsoth the generacioun of Crist was  
 thus<sup>q</sup>. Whane Marie, 'his modir', was  
 spousid to Joseph, bifore that thei 'shul-  
 den come<sup>s</sup> to gidre, she is<sup>t</sup> foundun hau-  
 ynge in the<sup>u</sup> wombe of the Holy Gost.  
 19 Joseph forsothe, hir husbond, when he was  
 iust<sup>v</sup> man<sup>w</sup>, 'or *riztful*<sup>x</sup>, and wolde<sup>y</sup> not  
 pupliche hir, 'or *lede hir ferther*<sup>z</sup>, wolde  
 20 priuily forsake hire. Sothely hym thenk-  
 ynge these thingus, lo! the<sup>a</sup> angel of the  
 Lord aperide in sleepe, 'or *sweuen*<sup>b</sup>, to  
 hym, sayinge<sup>c</sup>, Joseph, the<sup>d</sup> sone of Dauyd,  
 nyl thou drede to take Marie, thi wyf;  
 forsothe<sup>e</sup> that<sup>f</sup> thing that is born in hire  
 21 is of<sup>g</sup> the Holy Goost. Sothely she shal  
 bere a sone, and thou shalt clepe his name  
 Jesus; for he shal make his peple saif fro  
 22 her synnes. Forsothe al this thing was  
 don, that it<sup>h</sup> shulde be fulfillid<sup>i</sup>, 'that thing<sup>k</sup>  
 that was seid<sup>l</sup> by a<sup>m</sup> prophete, seiynge,  
 23 Loo! a virgyne shal haue in wombe<sup>n</sup>, and  
 she shal bere a sone, and his name shal  
 be clepid Emanuel, that is interpretid, 'or  
 24 *expounid*<sup>o</sup>, God with us. Sothely Joseph  
 rysynge vp<sup>p</sup> fro sleep, did as the angel of  
 25 the Lord comaundide<sup>q</sup> hym, and toke<sup>r</sup> his  
 wijf; and he knewe hir nat, til she had  
 boren hir first bygoten<sup>s</sup> sone, and clepide<sup>t</sup> his  
 name Jhesus.

## CAP. II.

1 Therefore when Jhesus was born in  
 Bethlem of Juda, in the days of<sup>u</sup> kyng  
 Herode, loo! kyngis<sup>v</sup>, 'or *wijs men*<sup>w</sup>, ca-  
 2 men fro the eest to Jerusalem, sayinge,  
 Wher is he, that is borun kyng<sup>x</sup> of  
 Jewis? forsothe we 'han seyn<sup>y</sup> his sterre  
 in the este, and we comen for<sup>z</sup> to wir-  
 3 shipe hym. 'Sothely kyng Herode herynge

prineli haue left hir. But while he<sup>20</sup>  
 thouz<sup>te</sup><sup>d</sup> thes thingis, lo! the aungel of  
 the Lord apperide 'in sleep to hym<sup>e</sup>, and  
 seide, Joseph, the sone of Dauid, nyle  
 thou drede to take Marie, thi wijf; for  
 that thing that is borun in hir is of the  
 Hooli Goost. And she shal bere a sone,<sup>21</sup>  
 and thou shalt clepe his name Jhesus;  
 for he schal make his puple saaf fro her  
 synnes. For al this thing was don, that<sup>22</sup>  
 it schulde be fulfillid, that was seid of  
 the Lord bi a prophete, seiynge, Lo! a<sup>23</sup>  
 virgyn shal haue in wombe, and she  
 schal bere a sone, and thei schulen clepe  
 his name Emanuel, that is to seie, God  
 with vs. And Joseph roos<sup>f</sup> fro sleepe,<sup>24</sup>  
 and dide as the aungel of the Lord  
 comaundide hym, and took *Marie*, his  
 wijf; and he knew her not, til she hadde<sup>25</sup>  
 borun her firste bigete soue, and<sup>s</sup> clepide  
 his name Jhesus.

## CAP. II.

Therfor whanne Jhesus was borun in  
 Bethleem of Juda, in the daies of king  
 Eroude, lo! astromyenes<sup>h</sup> camen fro the  
 eest to Jerusalem, and seiden, Where is<sup>2</sup>  
 he, that is borun king of Jewis? for we  
 han seyn<sup>i</sup> his sterre in the eest, and we  
 comen<sup>j</sup> to<sup>k</sup> worschipe him. But king<sup>3</sup>  
 Eroude herde, and was trublid, and al

<sup>p</sup> til to *AGMNOPTUV*. <sup>q</sup> this *N*. <sup>r</sup> the moder of Jhesu *s*. <sup>s</sup> come *U*. camen *OV*. <sup>t</sup> was *OV*.  
<sup>u</sup> Om. *P*. <sup>v</sup> a iust *MP*. *ryztewise* *O*. <sup>w</sup> Om. *OUV*. <sup>x</sup> Om. *OUFX*. <sup>y</sup> nold *O*. <sup>z</sup> Om. *OUV*. <sup>a</sup> Om. *OUV*.  
<sup>b</sup> Om. *OU*. <sup>c</sup> and sayde *OV*. <sup>d</sup> Om. *X*. <sup>e</sup> for *OV sec. m*. <sup>f</sup> the *O*. <sup>g</sup> Om. *O*. <sup>h</sup> the thenge *OUV sec. m*.  
<sup>i</sup> fillud *OUV sec. m*. <sup>k</sup> Om. *OV sec. m*. <sup>l</sup> seid of the Lord *N*. <sup>m</sup> the *OV*. <sup>n</sup> the wombe *OV sec. m*. <sup>o</sup> Om.  
*OV sec. m. X*. <sup>p</sup> Om. *X*. <sup>q</sup> bade *O pr. m*. <sup>r</sup> tok Marie *NOUV sec. m*. <sup>s</sup> gendred *OV sec. m*. goten *X*.  
<sup>t</sup> sche cleped *OV sec. m*. <sup>u</sup> of the *G*. <sup>v</sup> astronomeris *U marg. sec. m*. <sup>w</sup> Om. *OUX*. <sup>x</sup> the kyng *O*.  
<sup>y</sup> seien *O*. <sup>z</sup> Om. *X*.

<sup>d</sup> bithouz<sup>te</sup> *Kshig*. <sup>e</sup> to Joseph in sleep *c sup. ras.* to hym in sleep *eß*. <sup>f</sup> roos *VP AK*. <sup>g</sup> and he *I*.  
<sup>h</sup> *astromeeris* *s pr. m*. *astronomeeris* *EPS sec. m*. *astronomyens* *KQha*. kyngis *K*. <sup>i</sup> seien *I*. <sup>j</sup> han come  
*K text. or ben come marg.* <sup>k</sup> for to *plures*.

is<sup>a</sup> trublid<sup>b</sup>, and al Jerusalem with him<sup>c</sup>.  
 4 And he, gedrynge<sup>d</sup> to gidre alle the<sup>e</sup> princis  
 of prestis, and scribis<sup>f</sup> of the peple, en-  
 quiride of hem, wher<sup>g</sup> Crist shulde be  
 5 borun. And thei seiden to hym, In  
 Bethlem of Juda; 'for so<sup>h</sup> it is writen bi  
 6 a<sup>i</sup> prophete, And thou, Bethlem, 'the lond<sup>k</sup>  
 of Juda, thou<sup>l</sup> art nat the leste in the  
 princis of Juda; for of thee a duk shal  
 gon out, that shal gouerne my peple of<sup>m</sup>  
 7 Yrael. Than 'Herode, priuyli<sup>n</sup> the kyngis  
 clepid 'to hym<sup>o</sup>, 'bisily lernyde<sup>p</sup> of hem  
 the tyme of the sterre that apperide to  
 8 hem. And he, sendyng hem in to Beth-  
 lem, saide, Go zee, and axe zee bisily of  
 the chyld, and whan zee han founden,  
 telle<sup>q</sup> azein to me, that and<sup>r</sup> Y cummyng  
 9 wirshipe hym. The<sup>s</sup> whiche, when thei  
 hadden herde the kyng, wenten away.  
 And loo! the sterre, the<sup>t</sup> whiche thei  
 sayen in este<sup>u</sup>, wente bifore hem, til that  
 it cummyng stood aboue, wher the child  
 10 was. Forsothe thei, seeyng the sterre,  
 11 ioyeden with a ful grete ioye. And thei,  
 entryng the<sup>v</sup> hous, founden the child with  
 Marie, his modir; and thei fallyng doun  
 worshipiden hym. And her tresours opnyd,  
 thei offreden to hym ziftis, gold, encense,  
 12 and merre. And answer<sup>w</sup> taken in sleep,  
 that thei shulden not turne azein to He-  
 rode, thei 'ben turned<sup>x</sup> by an other wey in  
 13 to her<sup>y</sup> cuntree. And when thei hadden  
 gon away<sup>z</sup>, loo! the<sup>a</sup> aungel of the Lord  
 apperide in sleep to Joseph, sayyng, Ryse  
 vp, and take the child and his modir, and  
 flee in to Egipt, and be thou<sup>b</sup> there, til  
 that I 'seye to thee; sothely<sup>c</sup> it is 'to  
 come<sup>d</sup>, that Herode seeke the child, for<sup>e</sup>  
 14 to lese<sup>f</sup> hym. The<sup>g</sup> whiche *Joseph*, rys-  
 yng vp, toke the chijld and his modir  
 15 by ny3te, and wente into Egipt, and

Jerusalem with hym. And he gaderide<sup>4</sup>  
 to gidre alle the prynces of prestis, and  
 scribis of the puple, and enqueride of  
 hem, where Crist shulde be borun. And<sup>5</sup>  
 thei seiden to hym, In Bethleem of Juda;  
 for so it is writun bi a profete, And thou,<sup>6</sup>  
 Bethleem, the lond of Juda, art not the  
 leest among the prynces of Juda; for of  
 thee a duyk schal go out, that schal go-  
 uerne my puple of<sup>1</sup> Israel. Thanne<sup>7</sup>  
 Eroude clepide pryueli the astromyens<sup>m</sup>,  
 and lernyde bisili of hem the tyme of the  
 sterre that apperide to hem. And he<sup>8</sup>  
 sente hem in to Bethleem, and seide, Go  
 ze, and axe ze bisili of the child, and  
 whanne zee han foundun, telle ze *it* to me,  
 that Y also come, and worschipe hym.  
 And whanne thei hadden herd the kyng,<sup>9</sup>  
 thei wenten forth. And lo! the sterre,  
 that thei sizē<sup>n</sup> in the eest, wente bifore  
 hem, til it cam, and stood aboue, where  
 the child was. And thei sizē the sterre,<sup>10</sup>  
 and ioyeden with a ful greet ioye. And<sup>11</sup>  
 thei entriden in to the hous, and founden  
 the child with Marie, his modir; and thei  
 felden doun, and worschipiden him. And  
 whanne thei hadden openyd her tresouris,  
 thei offryden to hym ziftis, gold, encense,  
 and myrre. And whanne thei hadden<sup>12</sup>  
 take an aunswere in sleep, that thei schul-  
 den not turne azen<sup>nn</sup> to Eroude, thei  
 turneden azen bi anothir weie in to her  
 cuntrey. And whanne thei weren goon,<sup>13</sup>  
 lo! the aungel of the Lord apperide to  
 Joseph in sleep, and seide, Rise vp, and  
 take the child and his modir, and fle in  
 to Egipt, and be thou there, til that I seie  
 to thee; for it is to come, that Eroude  
 seke the child, to destrie hym. And Jo-<sup>14</sup>  
 seph roos, and took the child and his  
 modir bi ny3t, and wente in to Egipt,

<sup>a</sup> was *ov*. <sup>b</sup> trublid *AMNP*. towrbled *o*. <sup>c</sup> Om. *u pr. m*. But kyng Heronde herde and was troublid  
 and al Jerusalem with hym. *U sec. m. marg.* <sup>d</sup> gedrede *g*. <sup>e</sup> Om. *o*. <sup>f</sup> the scribes *ouV*. <sup>g</sup> wheer  
 that *o*. <sup>h</sup> so forsothe *XY pr. m*. <sup>i</sup> the *ouV*. <sup>k</sup> Om. *ou*. <sup>l</sup> Om. *ou*. <sup>m</sup> Om. *vX*. <sup>n</sup> Om. *v*. <sup>o</sup> Om. *ov*.  
<sup>p</sup> Eroude lerned bisily *v*. bisily lerede *sX*. Om. *v*. <sup>q</sup> telle zee *ouVX*. <sup>r</sup> Om. *ou*. <sup>s</sup> Om. *ouV sec. m*.  
<sup>t</sup> Om. *ouV sec. m*. <sup>u</sup> the eest *onPQSUXY*. <sup>v</sup> in to the *onUV*. <sup>w</sup> an answeere *q sec. m*. <sup>x</sup> turned azen *ou*  
*v sec. m*. <sup>y</sup> her owne *N*. <sup>z</sup> Om. *U sec. m*. <sup>a</sup> an *UV*. <sup>b</sup> Om. *T*. <sup>c</sup> for *ouV sec. m*. <sup>d</sup> came *K*. to  
 comyng *ouV sec. m*. <sup>e</sup> Om. *osV sec. m*. <sup>f</sup> slee *o*. <sup>g</sup> Om. *ouV sec. m*.

<sup>1</sup> Om. *s sec. m*. <sup>g</sup> *pr. m*. <sup>m</sup> astronomeris *EPS*. astronomyens *KQha*. <sup>n</sup> saien *A*. <sup>nn</sup> Om. *c*.

was<sup>h</sup> there til to the<sup>i</sup> deth of Erode; that it shuld be fulfillid<sup>k</sup>, 'that thing<sup>l</sup> that was said of the Lord by the<sup>m</sup> prophete, sayinge, Fro Egypt Y haue clepide my sone. 16 Thanne Erode seeynge that<sup>n</sup> he was scorned, 'or *disceyued*<sup>o</sup>, of the kyngis<sup>p</sup>, was gretely wroth; and he sendynge slew<sup>q</sup> alle the children<sup>r</sup>, 'that weren<sup>s</sup> in Bethlem, and in alle the eendis 'of it<sup>t</sup>, fro two<sup>u</sup> 3eer age and with ynne, after<sup>v</sup> the tyme that 17 he hadde sou3t out of the kyngis<sup>v</sup>. Than it<sup>x</sup> was fulfillide<sup>y</sup>, 'that thing<sup>z</sup> that was said 18 by Jeremye, the prophete, sayinge, A voice is herd 'an hee3e<sup>a</sup>, weepynge and myche weilynge, Rachel weepynge<sup>b</sup> hir sonys, and she 'wolde not<sup>c</sup> be comfortid, for thei ben 19 not. Sothely Erode dead, loo! the<sup>d</sup> angel of the Lord apeeride in sleep to Joseph in 20 Egypt, sayinge, Ryse vp, and take the<sup>e</sup> childe and his modir, and go in to the lond of Yrael; for thei that sou3ten the lijf of 21 the chyld ben dead. The<sup>f</sup> whiche *Joseph*<sup>g</sup>, rysynge vp<sup>h</sup>, toke the child and his modir, 22 and cam in to the lond of Yrael. Forsothe he heerynge that Archelaus<sup>i</sup> regnede in Jude for Eroude, his fadir, dred for<sup>k</sup> to go thidir. And he, monestid in sleep, 23 wente in to the parties of Galilee; and he cummynge dwelte in a citee, that<sup>l</sup> is clepid Nazareth, that it<sup>m</sup> shulde be fulfillid<sup>n</sup>, 'that thing<sup>o</sup> that is<sup>p</sup> said by prophetis, For whi<sup>q</sup> he shal be clepid 'of Nazareth<sup>r</sup>.

## CAP. III.

1 In thilke<sup>s</sup> days came Joon Baptist, 2 prechyng in the<sup>t</sup> desert of Jude, sayinge<sup>u</sup>, 'Do 3e<sup>v</sup> penaunce, for the kyngdom of 3 heuens<sup>w</sup> shal nei3, 'or *cume nize*<sup>x</sup>. Forsothe

and he was there to<sup>o</sup> the deeth of 15 Eroude; that it shulde be fulfillid, that was seid of the Lord bi the<sup>p</sup> profete, seiynge, Fro Egipt Y haue clepid my sone. Thanne Eroude seyng that he 16 was disseyued<sup>q</sup> of the astromyens<sup>r</sup>, was ful wrooth; and he sente, and slowe alle the children, that weren in Bethleem, and in alle the coostis therof, fro two 3eer age and with inne, aftir the tyme that he had enquerid of the astromyens<sup>s</sup>. Thanne 17 'it was<sup>t</sup> fulfillid, that was seid bi Jeremye, the profete, seiynge, A vois was herd an 18 hi3, wepyng and moche weilyng, Rachel biwepyng hir sones, and she wolde not be coumfortid, for thei ben no3t. But 19 whanne Eroude was deed, loo! the aungel of the Lord apperide to Joseph in sleep in Egypt, and seide, Ryse vp, and 20 take the child and his modir, and go in to the lond of Israel; for thei that sou3ten the lijf of the chijld ben deed. Joseph 21 roos<sup>u</sup>, and took the child and his modir, and cam in to the loond of Israel. And 22 he herde that Archilaus regnede in Judee for Eroude, his fadir, and dredde to<sup>v</sup> go thidir. And he was warned in sleep, and wente<sup>w</sup> in to the parties of Galilee; and 23 cam, and dwelte in a citee, that ys clepid Nazareth, that it shulde be fulfillid, that was seid bi profetis, For he shal be clepid a Nazarey.

## CAP. III.

In tho daies Joon Baptist cam, and 1 prechide in the<sup>x</sup> desert of Judee, and 2 seide, Do 3e penaunce, for the kyngdom of heuenes<sup>y</sup> shal neize. For this is he, of 3

<sup>h</sup> he was *ouV sec. m.* <sup>i</sup> Om. *x.* <sup>k</sup> fillud *ouV sec. m.* <sup>l</sup> Om. *ouV sec. m.* <sup>m</sup> a *sx.* <sup>n</sup> for *ouV sec. m.* <sup>o</sup> Om. *ouV sec. m.* <sup>p</sup> astronemyeris *v sec. m. marg.* <sup>q</sup> kylled *ouV sec. m.* <sup>r</sup> childer *x.* <sup>s</sup> Om. *g pr. m.* <sup>t</sup> therof *ouV sec. m.* <sup>u</sup> twey *v sec. m.* <sup>v</sup> vp *ouV sec. m.* <sup>w</sup> astronomyers *v sec. m. marg.* <sup>x</sup> Om. *x.* <sup>y</sup> fillud *ou.* <sup>z</sup> Om. *ou.* <sup>a</sup> in hi3the o. in heei3 s. <sup>b</sup> bywepyng *ouV sec. m.* <sup>c</sup> nolde *ou.* nolde not *v sec. m.* <sup>d</sup> an *ouV sec. m.* <sup>e</sup> thi *v.* <sup>f</sup> Om. *ouV sec. m.* <sup>g</sup> Om. *oux.* <sup>h</sup> Om. *v sec. m.* <sup>i</sup> Archelaus, his brother *v sec. m.* <sup>k</sup> Om. *v sec. m. x.* <sup>l</sup> which *v sec. m.* <sup>m</sup> Om. *x.* <sup>n</sup> fillud *ouV sec. m.* <sup>o</sup> Om. *ou v sec. m.* <sup>p</sup> was *ouV sec. m.* <sup>q</sup> Om. *ouV sec. m.* <sup>r</sup> Nazaray *v pr. m. v sec. m.* <sup>s</sup> a Nazaren *v sec. m.* <sup>t</sup> tho ilke *v.* tho *osv sec. m. x.* <sup>u</sup> Om. *p.* <sup>v</sup> and seiynge *ouV sec. m.* <sup>w</sup> doith *q.* doth *xv pr. m.* <sup>x</sup> heuen *go.* <sup>y</sup> Om. *oqux.*

<sup>o</sup> vnto *k.* til *s.* til to *g sec. m.* <sup>p</sup> a *ak.* <sup>q</sup> scorned *ether disceyued k.* scorned *s sup. ras.* <sup>r</sup> astronomyens *kqrha.* astronomeris *eps.* <sup>s</sup> astronomeris *eps.* astronomyens *kqha.* <sup>t</sup> was it *s.* <sup>u</sup> roos *vp cs sup. ras.* <sup>v</sup> for to *β.* <sup>w</sup> he wente *s sup. ras.* <sup>x</sup> Om. *k.* <sup>y</sup> heuene *a.*

this is he, 'of whom it<sup>y</sup> is said by Ysaye, the prophete<sup>z</sup>, A voice of a<sup>a</sup> crying<sup>b</sup> in desert, 'Make 3e<sup>c</sup> redy the wayes<sup>d</sup> of the<sup>e</sup> Lord; 'make 3e<sup>f</sup> rijtful the pathes of hym. 4 Forsothe 'that ilk<sup>g</sup> Joon hadde cloth<sup>h</sup> of the<sup>i</sup> heeris of cameylis, and a girdil of skyn aboute his leendis; sothely<sup>k</sup> his mete weren<sup>l</sup> 5 locustis<sup>m</sup>, and hony of the wode. Thanne Jerusalem wente out to hym, and al Jude, 6 and al the cuntre aboute Jordan; and thei<sup>n</sup> weren cristeny<sup>o</sup> of hym in Jordan, know- 7 lechyng there synnes. Sothely he seeynge many of Pharisees and of Saducese com- mynge to his bapteme, saide to hem, Gene- 8 racious of eddris, who shewide to 3ou for<sup>p</sup> 8 to flee fro wrath to cumme<sup>q</sup>? Therfore do 9 3ee worthi fruytis of penaunce, and nyl 3e say with ynne 3ou, We han the fadir Abraham; sothely Y saye to 3ou, for whi<sup>r</sup> God is mi3ti to reyse vp<sup>s</sup> of these stonys 10 the sonys of Abraham. For now the<sup>t</sup> axe is putt to the rote of the tree; sothely euery<sup>u</sup> tree that makith nat good fruyt, shal be kitt doun, and shal be sent in to fjr<sup>v</sup>. 11 Forsothe<sup>w</sup> Y cristene<sup>x</sup> 3ou in water, in to penaunce; forsothe he that is to cumme<sup>y</sup> after me is strengere than Y, whos shon Y am not worthi to bere; he shal baptise, 'or 12 cristen<sup>z</sup>, 3ow in the<sup>a</sup> Holy Goost and fjr<sup>b</sup>. 12 Whos wynwing<sup>c</sup> cloth<sup>d</sup>, 'or fan<sup>e</sup>, in his hond, and he shal fully clense his corne<sup>f</sup> floore, and shal<sup>g</sup> gedre his corne<sup>h</sup> in to his berne; but chaffis he shal brenne with<sup>i</sup> fyr unquenchable, 'or that neuer shal be 13 quenched<sup>k</sup>. Thanne Jhesus came fro Ga- lilee in to Jordan to Joon, 'for to<sup>l</sup> be 14 cristned<sup>m</sup> of hym. Soothly Joon forbed hym, sayinge, 'I owe for<sup>n</sup> to be cristned of 15 thee, and 'thou comnest<sup>o</sup> to me? Forsothe Jhesus answeringe saide to hym, Suffre

whom it is seid bi Ysaie<sup>z</sup>, the prophete, seyng, A vois of a crier in desert, Make 3e redi the weies of the Lord; make 3e rijt the pathis of hym. And this Joon<sup>4</sup> hadde clothing of camels heeris, and a girdil of skynne aboute hise leendis; and his mete was honysoukis, and hony of the wode. Thanne Jerusalem wente out<sup>5</sup> to hym, and al Judee, and al the cuntre aboute Jordan; and thei weren waischun<sup>6</sup> of hym in Jordan, 'and knowlechiden<sup>a</sup> her synnes. But he si3 manye of the<sup>b</sup> Fary-<sup>7</sup> sees and of Saduceis comynge to his bapty<sup>m</sup>, and seide to hem, Generaciouns<sup>e</sup> of eddris, who shewide to 3ou to<sup>d</sup> fle fro the<sup>e</sup> wraththe that is to<sup>f</sup> come? Therfor<sup>8</sup> do 3e worthi fruyte<sup>g</sup> of penaunce, and<sup>9</sup> nyle 3e seie with ynne 3ou, We han Abraham to fadir<sup>h</sup>; for Y seie to 3ou, that God is my3ti to reise vp of these stonnes the sones of Abraham. And now the ax<sup>10</sup> is put to the roote of the tree; therefore euery tree that makith not good fruyt, shal be kit doun<sup>i</sup>, and shal be cast in to the<sup>k</sup> fier. Y waische 3ou in water, in to<sup>11</sup> penaunce; but he that shal come after me is strongere than Y, whos schoon Y am not worthi to bere; he shal baptise 3ou in the Hooli Goost and fier. Whos wynew-<sup>12</sup> ing cloth is in his hoond, and he shal fulli clense his corn flore, and shal gadere his whete in to his berne; but the chaffe he shal brenne with fier that mai not be quenched. Thanne Jhesus cam fro Ga-<sup>13</sup> lilee in to Jordan to Joon, to be baptised of hym. And Joon forbode him, and<sup>14</sup> seide, Y owe to be baptisid of thee, and thou comest to me? But Jhesus answer-<sup>15</sup> ide, and seide to hym, Suffre now, for thus it fallith to vs to fulfille al rijtful-

Y which UV sec. m. z prophet, seiynge OQ sec. m. UV sec. m. a Om. K sec. m. a man N. b crier OV. c Makith QXY pr. m. d weye G. e oure U. f makith QXY pr. m. g thilke OUV sec. m. that X. h a clothe OUV sec. m. i Om. o. k forsothe QXY. l was SU. m honysoukis U sec. m. marg. n Om. q. o weysche U sec. m. marg. p Om. OUV sec. m. X. q comynge OUV sec. m. r Om. OUV sec. m. X. s Om. OUV sec. m. t an OUV sec. m. u eche X. v the fjr MPQWX. w Sothely Q. x wesche U sec. m. marg. y comynge OUV sec. m. z Om. OQUX. a Om. G pr. m. b in fyer OUV. c wyndewyng Q. d tool OUV sec. m. e Om. MNPXY pr. m. ether fan OUV. f Om. N. g he schall OUV sec. m. h wheet OUV sec. m. i in OUV sec. m. k Om. OUX. l that he shulde MV pr. m. to OSUV sec. m. X. m baptisid U sec. m. n Om. OS. I owe UX. o comest thou UV sec. m.

z Om. A. a knowlechinge c sup. ras. b Om. plures et β. c Generacioun cb. d for to K. e Om. plures. f for to K. g fruytis igh. h oure fadir c pr. m. g. i adoun Q. k Om. CMQVbcg sec. m. h.

now, 'for so<sup>p</sup> it becummeth vs for<sup>q</sup> to fulfill<sup>r</sup>  
all ri3twisnesse<sup>s</sup>. Than *Joon* leete hym, 'or  
16 *left hym*<sup>t</sup>. Forsothe Jhesus cristened stei3  
vp anoon fro the water; and loo! heuens  
ben<sup>u</sup> opened to hym, and he say the Spirit  
of God cummynge doun as a culuer, and<sup>v</sup>  
17 cummynge vpon<sup>w</sup> hym; and loo! a voice  
fro heuenes, sayinge, This is my byloued<sup>x</sup>  
sone, in the<sup>y</sup> whiche Y haue plesid to me.

## CAP. IV.

1 Thanne Jhesus was led in to desert of  
a spirit, 'that he shulde<sup>z</sup> be temptid of the  
2 deuel. And whanne he hadde fastid fourty  
days and fourety ni3tis<sup>a</sup>, afterward he hun-  
3 gride. And the tempter cummynge ni3,  
saide to hym, 3if thou 'be Goddis sone<sup>b</sup>,  
say that these stoons be maad looues.  
4 The<sup>c</sup> whiche answeyng<sup>e</sup> said to hym, It  
is wryten, A man lyueth not in breed  
aloon, bot in euery<sup>d</sup> word that cometh  
5 forth fro the mouthe of God. Thanne the  
deuyl toke hym<sup>e</sup> in to an<sup>f</sup> hooly citee, and  
sette hym on the<sup>g</sup> pynacle of the temple,  
6 and saide to hym, 3if thou 'be Goddis  
sone<sup>h</sup>, sende thee doun; sothely it is wryt-  
en, For to<sup>i</sup> his aungels he comaundide<sup>k</sup> of  
thee, and thei shulden take thee in hoondis<sup>l</sup>,  
lest perauenture thou hurte thi fote at a  
7 stoon. Eftsoone Jhesus saith<sup>m</sup> to hym, It  
is wryten, Thou shalt not tempte the Lord  
8 thi God. Eftsoone the deuel toke hym<sup>n</sup> in  
to a ful hee3 hill, and shewide to hym alle  
the rewmys of the world, and the glorie of  
9 hem; and saide to hym, Alle these thingis  
Y shal 3eue to thee, 3if thou fallynge doun  
10 shalt worshipe me. Than Jhesus saide to  
hym, Go, Sathanas; 'forsothe<sup>o</sup> it is wrytin,  
Thou shalt worshipe the Lord 'thi God<sup>p</sup>,  
11 and to hym alone thou shalt serue. Than  
the deuel lafte hym; and loo! aungelis  
12 'camen ni3e<sup>q</sup>, and serueden to hym. So-

nesse<sup>l</sup>. Thanne *Joon* suffride hym. And 16  
whanne Jhesus was baptisid, anoon he  
wente up fro the watir; and lo! heuenes  
weren openyd to hym, and he saie the  
Spirit of God comynge doun as a dowue,  
and comynge on hym; and loo! a vois 17  
fro heuenes<sup>m</sup>, seiynge, This is my louyd  
sone, in which Y haue plesid<sup>n</sup> to me.

## CAP. IV.

Thanne Jhesus was led<sup>o</sup> of a spirit in 1  
to desert, to be temptid of the feend. And 2  
whanne he hadde fastid fourti daies and  
fourti ny3tis, aftirward he hungride. And 3  
the tempter cam ny3, and seide to hym,  
If thou art<sup>p</sup> Goddis sone, seie that thes  
stoones be maad looues. Which answer- 4  
ide, and seide to hym, It is writun, Not  
oonli in breed luyeth man<sup>q</sup>, but in ech  
word that cometh<sup>r</sup> of Goddis mouth.  
Thanne the feend took hym in to the<sup>s</sup>  
hooly citee, and settide hym on the py- 5  
nacle of the temple, and seide to hym, If 6  
thou art Goddis sone, sende thee adoun;  
for it is writun, That to hise aungels he  
comaundide of thee, and thei schulen 7  
take thee in hondis, lest perauenture thou  
hirte thi foot at a stoon. Eftsoone Jhesus 7  
seide to hym, It is writun, Thou shalt  
not tempte thi Lord God. Eftsoone the<sup>s</sup>  
feend took hym in to a ful hi3 hil, and  
schewide to hym alle the rewmes of the 8  
world, and the ioye of hem; and seide to 9  
hym, Alle these 'Y schal<sup>s</sup> 3yue to thee,  
if thou falle doun and worschipe me.  
Thanne Jhesus seide to hym, Goo, Sa- 10  
thanas; for it is writun, Thou schalt  
worschipe thi Lord God, and to hym  
aloone thou shalt serue. Thanne the feend 11  
lafte hym; and lo! aungels camen ny3,  
and serueden to hym. But whanne Jhe- 12

p so forsothe x. q Om. *ou*z. now for q. r fill *ou*v sec. m. s ri3tfulnesse *uv* sec. m. t Om. *ou*. or  
lefte *gv* sec. m. x. u wer o. weren *uv*. v Om. x. w on *ou*. x loued *amgnopqsuvwxy*. y Om.  
*ou*v sec. m. x. z to o. a ny3t o. b art the sone of God *ou*v sec. m. c Om. *uv* sec. m. d eche x.  
e hym vp q sec. m. f the *mv* pr. m. Om. *v* sec. m. *w* sec. m. g a *mv*. h art the soon of God *ou*.  
i Om. x. k hath commaunded *ou*. l the hondes *ou*. m seide *ou*v sec. m. n hym vp q sec. m. o for *ou*.  
p Om. *g* pr. m. q nei3edden *ou*.

l ri3twisnesse *kqsh*. m heuene *kq*. n wel pleesid *k* sec. m. o lad out *s* sec. m. p be s. q a man  
*ei**kprgk* pr. m. a. r cometh forth s. s schal Y ae.

thely whanne Jhesus hadde herde that Joon  
 13 was taken, he wente into Galilee. And  
 the cite of Nazaret laft, he came, and  
 dwelte in the citee of Caphernaum, beside  
 the see, in the eendis<sup>r</sup> of Zabulon and  
 14 Neptalym<sup>s</sup>, that it<sup>t</sup> shulde be fulfillid<sup>u</sup>,  
 'that thing<sup>v</sup> that was said by Ysay, the  
 15 prophete, The lond of Zabulon and the  
 lond of Neptalym, the weye of<sup>w</sup> the see  
 ouer<sup>x</sup> Jordan, of Galilee of hethene men,  
 16 the peple that dwelte in derknessis say  
 grete lijt, and men<sup>y</sup> sittynge in the<sup>z</sup> cuntree  
 of shadew<sup>a</sup> of deth, lijt<sup>'</sup> is sprunge to hem<sup>b</sup>.  
 17 Fro thennus Jhesus bygan for<sup>c</sup> to preche,  
 and say<sup>d</sup>, Do 3e penaunce, forsothe<sup>e</sup> the  
 kyngdom<sup>f</sup> of heuens<sup>g</sup> 'shal come ni3e<sup>h</sup>.  
 18 Sothely Jhesus, walkynge<sup>i</sup> bisidis<sup>k</sup> the see  
 of Galilee, say two<sup>l</sup> bretheren, Symon, that  
 is clepid Petre, and Andrew, his brother,  
 sendynge nett<sup>m</sup> in to the see; forsothe thei  
 19 weren fisheris. And he saide to hem, 'Come  
 3e<sup>n</sup> after me, and I shal make 3ou to be  
 20 maad fisheris<sup>o</sup> of men. And anon her<sup>p</sup> nettis  
 21 forsakyn, they sueden hym. And he go-  
 ynge forth fro that place, say tweyn<sup>q</sup> other  
 bretheren, Jamys of Zebedee, and Joon, his  
 brother, in the ship with Zebedee, her fadir,  
 makyng a3ein, 'or beetyng<sup>r</sup>, her nettis<sup>s</sup>,  
 22 and he clepide hem. Sothely anoon the  
 nettis forsaken and the fadir, thei sueden  
 23 hym. And Jhesus enuyraunye al Galilee,  
 techynge in the synagogis<sup>t</sup> of hem, and  
 prechynge the gospel of kyngdam<sup>u</sup>, and  
 helynge al sorow, 'or ache<sup>v</sup>, and al seke-  
 24 nesse in the peple. And his 'opynyoun, or  
 fame<sup>w</sup>, wente in to al Syrie; and thei offrid-  
 en<sup>x</sup> to hym alle men<sup>y</sup> hauynge yuele, takyn  
 with dyners sorowis<sup>z</sup> and tourmentis, and  
 hem that hadden deuelis, and<sup>a</sup> lunatijk  
 men, and men in palsie<sup>b</sup>, and he helide  
 25 hem. And 'there sueden hym<sup>c</sup> many cum-  
 panys of Galilee, and of Decapoly, and of

13 sus hadde herd that Joon was takun,  
 he wente in to Galilee. And he lefte  
 the citee of Nazareth, and cam, and  
 dwelte in the citee of Cafarnaum, biside  
 the<sup>t</sup> see, in the coostis of Zabulon and  
 Neptalym, that it shulde be fulfillid, that  
 14 was seid by Ysaie, the profete, seiynge,  
 The lond of Sabulon and the lond of  
 15 Neptalym, the weie of the see ouer Jor-  
 dan, of Galilee of hethen men, the puple  
 16 that walkide in derknessis saye greet lijt,  
 and while men satten in the cuntre of  
 shadewe of deth, lijt aroos<sup>tt</sup> to hem. Fro  
 17 that tyme Jhesus bigan to preche, and  
 seie, Do 3e penaunce, for the kyngdom  
 of heuenes<sup>u</sup> schal come ni3. And Jhe-  
 18 sus walkide bisidis the see of Galilee,  
 and saye twei britheren, Symount, that  
 is clepid Petre, and Andrew, his bro-  
 thir, castynge nettis in to the see; for  
 thei weren fischeris. And he seide to  
 19 hem, Come 3e aftir me, and Y shal make  
 3ou to be maad<sup>v</sup> fischeris of men. And  
 20 anoon thei leften the nettis, and sueden  
 hym. And he 3ede forth fro that place,  
 21 and saie tweyne othere britheren, James  
 of Zebede, and Joon, his brother, in a  
 schip with Zebede, her fadir, amendynge  
 her nettis, and he clepide hem. And  
 22 anoon thei leften the<sup>w</sup> nettis and the  
 fadir, and sueden hym. And Jhesus  
 23 3ede aboute al Galilee, techynge in the  
 synagogis of hem, and prechynge the  
 gospel of the kyngdom, and heelynge  
 euery languor and eche sekenesse among  
 the puple. And his fame wente in to  
 24 al Sirie; and thei brou3ten to hym alle  
 that weren at male ese, and that weren  
 take with dyuerse languores and tur-  
 mentis, and hem that hadden feendis,  
 and lunatike men, and men in palesy,  
 and he heelide hem. And ther sueden  
 25

<sup>r</sup> coestis XY pr. m. <sup>s</sup> of Nephtholim s. <sup>t</sup> the thenge OUV sec. m. Om. x. <sup>u</sup> filled OUV sec. m. <sup>v</sup> Om. OUV sec. m. <sup>w</sup> ouer κ. <sup>x</sup> of OU. <sup>y</sup> to hem OUV sec. m. <sup>z</sup> Om. o. <sup>a</sup> the shadewe s. <sup>b</sup> was risen OU. c Om. OUX. <sup>d</sup> to say OUV sec. m. <sup>e</sup> for OU. <sup>f</sup> rewme OU. <sup>g</sup> heuen o. <sup>h</sup> hath ne3ed OU. <sup>i</sup> walked s sec. m. <sup>k</sup> bi x. <sup>l</sup> twei NUV. <sup>m</sup> a nett MNOPQTUV sec. m. <sup>n</sup> Cometh XY. <sup>o</sup> the fischeres o. <sup>p</sup> the OOU V sec. m. <sup>q</sup> two MPQSXY. <sup>r</sup> or mendynge o. either cloutynge UV sec. m. Om. x. <sup>s</sup> nettis in the se N. <sup>t</sup> synogis A. <sup>u</sup> the kyngdom MPQSXY. the rewme OU. rewme V. <sup>v</sup> ether ache OU. Om. x. <sup>w</sup> fame OU V sec. m. name U. openeoun X. <sup>x</sup> brou3ten U sec. m. <sup>y</sup> Om. MX. <sup>z</sup> soores OU sec. m. V sec. m. <sup>a</sup> Om. G pr. m. <sup>b</sup> the palesie NOUV sec. m. <sup>c</sup> Om. OUV sec. m.

<sup>t</sup> Om. e. <sup>tt</sup> roos κ. <sup>u</sup> heuene s. <sup>v</sup> Om. c. <sup>w</sup> her A.

Jerusalem, and of Judee, and of bezonde Jordan<sup>d</sup>.

hym myche puple of Galile, and of Decapoli, and of Jerusalem, and of Judee, and of bizende Jordan.

## CAP. V.

1 Jhesus forsothe, seyng cumpanyes<sup>e</sup>, wente<sup>f</sup> vp<sup>g</sup> in to an hill; and when he hadde sete<sup>h</sup>, his disciplis camen niȝe to 2 hym. And he<sup>i</sup>, openyng his mouthe, 3 tauȝte to<sup>k</sup> hem, sayinge, Blessid *be*<sup>l</sup> the<sup>m</sup> pore<sup>n</sup> in spirit, for the kyngdam in<sup>o</sup> he- 4 uenes<sup>p</sup> is heren. Blessid *be*<sup>q</sup> mylde *men*<sup>r</sup>, 5 for thei shuln welde the eerthe. Blessid *be*<sup>s</sup> thei that mournen, for thei shuln be 6 confortid. Blessid *be*<sup>t</sup> thei that hungren and thristen riȝtwisnesse<sup>u</sup>, for thei shuln 7 ben fulfillid<sup>v</sup>. Blessid *be*<sup>w</sup> `mercyful *men*<sup>x</sup>, 8 for thei shuln gete<sup>y</sup> merceye. Blessid *be*<sup>z</sup> thei<sup>a</sup> that ben of clene herte, for thei shuln 9 see God<sup>b</sup>. Blessid *be*<sup>c</sup> `pesible *men*<sup>d</sup>, for thei 10 shuln be clepid the souys of God. Blessid *be*<sup>e</sup> thei that suffren persecucioun for riȝt- wisnesse<sup>f</sup>, for the kyngdam of heuenes<sup>g</sup> is 11 herun. Ȝee `shulen be<sup>h</sup> blessid, when men shulen curse ȝou, and shulen<sup>i</sup> pursue ȝou, and shulen say al yuel aȝeins ȝou leezing<sup>k</sup>, 12 for me. Ioie ȝee `with yn<sup>l</sup> forth<sup>m</sup>, and `glade ȝee<sup>n</sup> `with out forth<sup>o</sup>, for ȝoure meede is plenteuouse in heuenes; forsothe so thei han pursued and<sup>oo</sup> prophetis that weren 13 before ȝou. Ȝee ben salt of the<sup>p</sup> erthe; that ȝif the salt shal<sup>q</sup> vanyshe away, wher- ynne shal it be saltid? To no thing it is worth ouer, no<sup>r</sup> bot that it be sent<sup>s</sup> out, 14 and<sup>t</sup> defoulid of men. Ȝee ben liȝt<sup>u</sup> of the world; a citee putt<sup>v</sup> on an hill may nat be 15 hid; nether *men* tendyn<sup>w</sup> a lanterne, and putten it vndir a busschel, but on a candil- stike, that it ȝeue liȝt to alle that ben in the 16 hous. So shynne ȝoure liȝt before men,

## CAP. V.

And Jhesus, seyng the puple, wente<sup>1</sup> vp in to an<sup>x</sup> hil; and whanne he was set, hise disciplis camen to hym. And he<sup>2</sup> openyde his mouth, and tauȝte hem, and seide, Blessed *ben* pore *men* in spirit,<sup>3</sup> for the kyngdom of heuenes<sup>y</sup> is herne. Blessid *ben* mylde *men*, for thei schulen<sup>4</sup> welde the erthe. Blessid *ben* thei that<sup>5</sup> mornen, for thei schulen be coumfortid. Blessid *ben* thei that hungren and thrist-<sup>6</sup> en riȝtwisnesse<sup>yy</sup>, for thei schulen be ful- fillid. Blessid *ben* merciful *men*, for thei<sup>7</sup> schulen gete merci. Blessid *ben* thei that<sup>8</sup> ben of clene herte, for thei schulen se God. Blessid *ben* pesible *men*, for thei schulen<sup>9</sup> be clepid Goddis children. Blessid *ben*<sup>10</sup> thei that suffren persecusioun for riȝtful- nesse<sup>z</sup>, for the kyngdam of heuenes<sup>a</sup> is herne. `Ȝe schulen be blessid<sup>b</sup>, whanne<sup>11</sup> men schulen curse ȝou, and schulen pur- sue ȝou, and shulen seie al yuel aȝens ȝou liynge, for me. Ioie ȝe, and be ȝe glad,<sup>12</sup> for ȝoure meede is plenteuouse in heuenes; for so thei han pursued `also profetis<sup>c</sup> that weren<sup>d</sup> bifor ȝou. Ȝe ben salt of the<sup>13</sup> erthe; that if the salt vanysche away, wherynne schal it be saltid? To no thing it is worth ouere, no<sup>e</sup> but that it be cast out, and be defoulid of men. Ȝe ben<sup>14</sup> liȝt of the world; a citee set on an hil may not be hid; ne<sup>f</sup> me teendith not<sup>ff</sup> a<sup>15</sup> lanterne, and puttith<sup>g</sup> it vndur a busschel, but on a candilstike, that it ȝyue liȝt to alle that ben in the hous. So schyne<sup>16</sup> ȝoure liȝt befor men, that thei se ȝoure

<sup>d</sup> Jordan sieden him *OUV* sec. m. <sup>e</sup> the kumpanyes *X*. <sup>f</sup> steized *OUV* sec. m. <sup>g</sup> Om. *V* sec. m. <sup>h</sup> sitten *Y*. siten *X*. <sup>i</sup> Om. *W*. <sup>k</sup> Om. *AGMNOUV* sec. m. *XY*. <sup>l</sup> Om. *X*. <sup>m</sup> Om. *QU*. <sup>n</sup> pore men *U*. <sup>o</sup> of *AGMNOQSUUVXY*. <sup>p</sup> heuene *NQW* pr. m. <sup>q</sup> Om. *X*. <sup>r</sup> Om. *X*. <sup>s</sup> Om. *X*. <sup>t</sup> Om. *X*. <sup>u</sup> riȝtfulnesse *UV* sec. m. sup. ras. <sup>v</sup> filled *OUV* sec. m. sup. ras. <sup>w</sup> Om. *X*. <sup>x</sup> the merciful *X*. <sup>y</sup> gete, ether followe *Q* sup. ras. <sup>z</sup> Om. *X*. <sup>a</sup> men *OUV* sec. m. sup. ras. <sup>b</sup> good *G* pr. m. <sup>c</sup> Om. *X*. <sup>d</sup> the pesible *X*. <sup>e</sup> Om. *X*. <sup>f</sup> riȝtfulnesse *V* sec. m. <sup>g</sup> heuene *UX*. <sup>h</sup> ben *NP*. <sup>i</sup> Om. *MPQXY* pr. m. <sup>k</sup> liende *X*. <sup>l</sup> with innen *G* *sapius*. <sup>m</sup> forsothe *G* pr. m. Om. *OUV*. <sup>n</sup> gladeth *XY*. <sup>o</sup> ful oute *OU*. <sup>oo</sup> Om. *OUV* sec. m. also *Q* sec. m. *V* pr. m. <sup>p</sup> Om. *V* sec. m. <sup>q</sup> Om. *X*. <sup>r</sup> Om. *O*. <sup>s</sup> cast *U*. <sup>t</sup> and be *OUV* sec. m. <sup>u</sup> the liȝt *X*. <sup>v</sup> sette *OUV* sec. m. <sup>w</sup> teenden not *O*.

<sup>x</sup> the *I*. <sup>y</sup> heuene *AEH* pr. m. <sup>yy</sup> riȝtfulnesse *bg*. <sup>z</sup> riȝtwijsnesse *CIMPRSxhaß*. <sup>a</sup> heuene *A* pr. m. *EP*. <sup>b</sup> Blessid ben ȝe *s*. <sup>c</sup> the profetes also *s*. <sup>d</sup> ben *X*. <sup>e</sup> Om. *IQS*egh. <sup>f</sup> neither *s*. <sup>ff</sup> Om. *R*. <sup>g</sup> putte *is*.

that thei see 3oure good werkis, and glo-  
 17 rife 3oure fadir that<sup>x</sup> is in heuens. Nyle  
 3e gesse, *or deme<sup>r</sup>*, that<sup>z</sup> Y came to *vndo*,  
*or distruye<sup>a</sup>*, the lawe, or<sup>b</sup> the prophetis;  
 I came not to *vndo<sup>c</sup>* the lawe<sup>d</sup>, but to ful-  
 18 fille<sup>e</sup>. Forsothe I say to 3ou trewthef, til  
 heuen and erthe passe<sup>g</sup>, oon<sup>h</sup> i<sup>i</sup>, *that is*  
*leste lettre<sup>k</sup>*, or<sup>l</sup> titil<sup>m</sup>, shal nat passe fro  
 19 the lawe, til alle thingis be don. Therefore  
 he that *vndoth*, or<sup>n</sup> *breketh*, oon of these  
 leste maundementis<sup>o</sup>, and techith thus men,  
 shal be clepid the<sup>p</sup> leste in the rewme of  
 heuenes; forsothe this that doth, and tech-  
 ith, shal be clepid grete in the<sup>q</sup> kyngdame<sup>r</sup>  
 20 of heuenes. Forsothe Y say to 3ou, no<sup>s</sup>  
 but 3if<sup>t</sup> 3oure ritzwisenesse<sup>u</sup> shal<sup>v</sup> be more<sup>w</sup>  
 plenteuouse than of scribis and Pharisees<sup>x</sup>,  
 3ee shulen not entre in to kyngdam<sup>y</sup> of  
 21 heuenes. 3ee han herde that<sup>z</sup> it is<sup>a</sup> said  
 to olde men, Thou shal nat slea; forsothe  
 he that sleeth<sup>b</sup>, shal be gylyty of dome.  
 22 But<sup>c</sup> I say to 3ou, that<sup>d</sup> euereche<sup>e</sup> that is  
 wrothe<sup>f</sup> to his brother, shal be gylyty of  
 dome; forsothe he that *shal say<sup>g</sup>* to his  
 brother, *Racha*, *that is, a word of scorn*,  
 shal be gylyty of counseile; sothly he that  
*shal say<sup>h</sup>*, *Fool*, *that is, a word of dispis-*  
*ynge<sup>i</sup>*, shal be gylyty of the fijr of helle.  
 23 Therefore 3if thou offrist thi 3ift at the au-  
 ter, and there<sup>k</sup> *shalt bythenke<sup>l</sup>*, that thi  
 24 brother hath sum what<sup>m</sup> a3eins thee, leue  
 there thi 3ift before the auter, and go first  
 for<sup>n</sup> to be recounseilid, or<sup>o</sup> *acordid*, to thi  
 brother, and thanne thou cummynge shalt  
 25 offre thi 3ifte. Be thou consentynge to  
 thin aduersarie soon, the<sup>p</sup> whijle thou art  
 in the way with hym, lest perauenture  
 thin aduersarie take thee to the domes-

goode werkis, and glorifie 3oure fadir  
 that is in heuenes. Nil 3e deme, that Y 17  
 cam to vndo the lawe, or the profetis; Y  
 cam not to vndo the lawe, but to fulfill<sup>h</sup>.  
 Forsothe Y seie<sup>i</sup> to 3ou, til heuene and 18  
 erthe passe<sup>k</sup>, o lettir or o<sup>l</sup> titel shal not  
 passe fro the lawe, til alle thingis be  
 doon. Therfor he that brekith oon of 19  
 these leeste maundementis<sup>m</sup>, and techith  
 thus men, schal be clepid the leste in the  
 rewme of heuenes; *but he<sup>n</sup>* that doith,  
 and techith, schal be clepid<sup>o</sup> greet in the  
 kyngdom<sup>p</sup> of heuenes. And Y seie to 20  
 3ou, that but<sup>q</sup> 3our ritzfulnesse<sup>r</sup> be more  
 plenteuouse than of scribis and of Fari-  
 sees, 3e schulen not entre into the kyng-  
 dom of heuenes. 3e han herd that it 21  
 was seid to elde men, Thou schalt not  
 slee; and he that sleeth, schal be gilty to<sup>s</sup>  
 doom. But Y seie to 3ou, that ech man 22  
 that is wrooth to his brothir, schal be gilty  
 to<sup>t</sup> doom; and he that seith to his bro-  
 ther, *Fy!* schal be gilty to<sup>u</sup> the<sup>v</sup> counseil;  
 but he that seith, *Fool*, schal be gilty to<sup>w</sup>  
 the fier of helle. Therfor if thou offrist 23  
 thi 3ifte *at the<sup>x</sup> auter*, and ther thou  
 bithenkist, that thi brothir hath sum  
 what a3ens thee, leue there thi 3ifte bi- 24  
 for the auter, and go first to be recoun-  
 selid to thi brothir, and thanne thou schalt  
 come, and schalt offre thi 3ifte. Be thou 25  
 consentynge to thin aduersarie soone,  
 while thou art in the weie with hym,  
 lest perauenture thin aduersarie take thee  
 to the domesman, and the domesman  
 take thee to the mynystre, and thou be  
 sent in to prisoun. Treuli Y seie to thee, 26  
 thou shalt not go out fro thennus, til

<sup>x</sup> welche *OUV sec. m.* <sup>y</sup> Om. *OUX.* <sup>z</sup> for *UV.* <sup>a</sup> distruye *OUV sec. m.* *vndon x.* <sup>b</sup> of *G pr. m.* and *G sec. m.* ether *OUV sec. m.* <sup>c</sup> distroie *OUV sec. m.* *distroye, or vndo V pr. m.* <sup>d</sup> Om. *UV sec. m.* <sup>e</sup> fulfill it *MP.* fill o. <sup>f</sup> Om. *OV sec. m.* <sup>g</sup> schal passe *N.* <sup>h</sup> on *G.* <sup>i</sup> lettere *U.* <sup>k</sup> *that is, the leste lettre AGKLM NPQSV pr. m. WY.* Om. *OUV sec. m. X.* <sup>l</sup> ether *OUV sec. m.* <sup>m</sup> a titil *AGMNPQSWXY.* <sup>oo</sup> tytil *OUV sec. m.* <sup>o</sup> Om. *OUV sec. m.* <sup>o</sup> commaundementes o. <sup>p</sup> Om. o. <sup>q</sup> Om. *GW.* <sup>r</sup> rewme *OUV sec. m.* <sup>s</sup> Om. *GPQXY pr. m.* that *N.* for no *UV sec. m.* <sup>t</sup> Om. *TUV sec. m.* <sup>u</sup> ritzfulnesse *UV sec. m.* <sup>v</sup> Om. *NP.* <sup>w</sup> no more *K.* <sup>x</sup> of Pharisees o. <sup>y</sup> the kyngdom *GMNPSXY.* the rewme *OUV sec. m.* <sup>z</sup> for *OUV sec. m.* <sup>a</sup> was *U.* <sup>b</sup> shal slen *X.* <sup>c</sup> Forsothe o. <sup>d</sup> for *UV sec. m.* <sup>e</sup> he o. ech *UVX.* <sup>f</sup> wrathed o. <sup>g</sup> seieth *OUV sec. m.* <sup>h</sup> seieth *OUV sec. m.* <sup>i</sup> Om. *OU.* <sup>k</sup> there thou *G.* Om. *U.* <sup>l</sup> bythenkest *OUV sec. m.* <sup>m</sup> thenge *OUV sec. m.* <sup>n</sup> Om. *OUVX.* <sup>o</sup> ether *OU et V fere passim.* <sup>p</sup> Om. *oqUV sec. m.*

<sup>h</sup> fulfill it *K.* <sup>i</sup> seie truthe *K sec. m.* <sup>k</sup> shal passe *s pr. m.* <sup>l</sup> a *A.* <sup>m</sup> comaundementis *Qhk.* <sup>n</sup> forsothe this *s sec. m.* <sup>o</sup> Om. *s sec. m.* <sup>p</sup> rewme *KS sec. m.* <sup>q</sup> no but *s sec. m.* <sup>r</sup> ritzwisenesse *IKha.* <sup>s</sup> of *s sup. ras. e.* to the *k.* <sup>t</sup> of *s sup. ras.* to the *k.* <sup>u</sup> of *s sup. ras.* <sup>v</sup> Om. *KS sec. m. h.* <sup>w</sup> in to *IP.* of *s sup. ras. a.* <sup>x</sup> atte *s.*

man<sup>q</sup>, and the domesman<sup>q</sup> take thee to the mynystre, and thou be sente in to prison. Trewely I say to thee, Thou shalt not go thennes, til thou 3elde the last ferthing. 3e han herd for it was said to olde men, Thou shalt nat do lecherie. Forsothe Y say to 3ou, for why<sup>r</sup> euery<sup>s</sup> man that seeth a womman for<sup>t</sup> to coueite hire, now he<sup>u</sup> hath do lecherie by<sup>v</sup> hire in his herte. That 3if thi ri3t ei3e sclaudre thee, pulle it out, and cast it<sup>w</sup> fro thee; for it speedith to thee, that oon of thi membris perishe, than<sup>x</sup> al thi body go in to helle. And 3if thi ri3t hond sclaudre<sup>y</sup> thee, kitt it away, and cast it<sup>z</sup> fro thee; for it speedith to thee, that oon of thi membris perishe, than that al thi<sup>a</sup> body go in to helle. Forsothe it is said, Who euer shal leue his wyf, 3eue he<sup>b</sup> to hir a libel, *that is, a litil boke of forsakyng*. Sothely<sup>c</sup> Y say to 3ou, that<sup>d</sup> euery<sup>e</sup> man that 'shal leue<sup>f</sup> his wyf, outaken cause<sup>g</sup> of fornicacioun, he<sup>h</sup> makith hire do<sup>i</sup> lecherie, and he that weddith the forsaken *wijf*<sup>k</sup>, doth auoutrie. Efte soonys 3ee han herd, that<sup>l</sup> it was said to olde men, Thou shalt not forswere, sothely<sup>m</sup> to the Lord<sup>n</sup> thou shalt 3eeld thin oethis. Forsothe Y say to 3ou, to nat swere on al manere; neither by heuene, for it is the trone of God; nether by the<sup>o</sup> erthe, for it is the stole of his feet; neither by Jerusalem, for it is the citee of a<sup>p</sup> greet kyng; neither thou shalt swere by thin heued<sup>q</sup>, for thou maist<sup>r</sup> not make oon<sup>s</sup> heer whyt<sup>t</sup>, or blak; but 'be 3oure word<sup>u</sup> 3ea, 3ea; Nay, nay; forsothe that<sup>v</sup> that is more 'than this<sup>w</sup>, is of yuel. 3ee han herde that<sup>x</sup> it is<sup>y</sup> said<sup>z</sup>, Ei3e for ei3e, toth<sup>a</sup> for toth. But Y say to 3ou, to nat a3ein stonde yuel; but 3if any<sup>b</sup> 'shal smyte<sup>c</sup> thee in<sup>d</sup> the ri3t cheeke, 3eue to hym and<sup>e</sup> the tother;

thou 3elde the last ferthing. 3e han herd that it was seid to elde men, Thou schalt 'do no<sup>w</sup> letcherie. But Y seie to 3ou, that euery man that seeth a womman for<sup>x</sup> to coueite hir, hath now do letcherie bi hir in his herte. That if thi ri3t i3e<sup>29</sup> sclaudre thee, pulle hym<sup>y</sup> out, and caste<sup>z</sup> fro thee; for it speedith to thee, that oon of thi membris perishe, than that al thi bodi go in to helle. And if thi ri3t hond<sup>30</sup> sclaudre thee, kitte hym<sup>a</sup> aweye, and caste fro thee; for it speedith to thee that oon of thi membris perishe, than that al thi bodi go in to helle. And it hath be<sup>31</sup> seyde, Who euer leueth his wijf, 3yue he to hir a libel of forsakyng. But Y seie<sup>32</sup> to 3ou, that euery man that leueth his wijf, outtakun cause of fornicacioun, makith hir to do letcherie, and he that weddith the forsaken *wijf*, doith auowtrye. Eftsoone 3e han herd, that it was seid<sup>33</sup> to elde men, Thou schalt not forswere, but thou schalt 3elde thin othis to the Lord. But Y seie to 3ou, that 3e swere not 'for<sup>34</sup> ony thing<sup>b</sup>; nethir bi heuene, for it is the trone of God; nether bi the<sup>bb</sup> erthe, for it<sup>35</sup> is the stole of his feet; nether bi Jerusalem, for it is the citee of a greet kyng; nether thou shalt not<sup>c</sup> swere bi thin<sup>cc</sup> heed, <sup>36</sup>for thou maist not make oon heere white, ne<sup>d</sup> blacke; but be 3oure word, 3he, 3he; <sup>37</sup>Nay, nay; and that that is more than these, is of yuel. 3e han herd that it hath<sup>38</sup> be seid, I3e for i3e, and tothe for tothe. But Y seie to 3ou, that 3e a3enstonde not<sup>39</sup> an yuel *man*; but if ony smyte thee in the ri3t cheke, schewe to him also the tothir<sup>dd</sup>; and to hym that wole stryue<sup>40</sup> with thee in doom, and take away thi coote, leue thou<sup>e</sup> 'to him<sup>f</sup> also thi mantil; and who euer constreyneth<sup>g</sup> thee a<sup>41</sup>

<sup>q</sup> iuge *ouf sec. m.* <sup>r</sup> Om. *ouf sec. m. x.* <sup>s</sup> eche *ouf sec. m. x.* <sup>t</sup> Om. *x.* <sup>u</sup> Om. *ouf sec. m. x.*  
<sup>v</sup> with *N.* <sup>w</sup> Om. *A sec. m. ouf sec. m.* <sup>x</sup> than that *ouf sec. m.* <sup>y</sup> sclaudreth *v.* <sup>z</sup> Om. *MNOPUVW.*  
<sup>a</sup> the *x.* <sup>b</sup> Om. *v.* <sup>c</sup> But *ouf sec. m.* <sup>d</sup> for *ouf sec. m.* <sup>e</sup> eche *ouf sec. m. x.* <sup>f</sup> forsaketh *ouf sec. m.*  
<sup>g</sup> the cause *ouf sec. m.* <sup>h</sup> Om. *ouf sec. m.* <sup>i</sup> to do *AGMNOPQSUUVWXY.* <sup>k</sup> Om. *x.* <sup>l</sup> for *ouf sec. m.*  
<sup>m</sup> but *ouf sec. m.* <sup>n</sup> Lorde thi God *o.* <sup>o</sup> Om. *NPQ SX.* <sup>p</sup> Om. *g.* the *o.* <sup>q</sup> heed *AMPQUVW.* <sup>r</sup> hed *NSX.*  
<sup>r</sup> mi3t *M.* <sup>s</sup> an *GQXY.* <sup>t</sup> white heer *uv.* <sup>u</sup> 3. w. be *uv.* <sup>v</sup> this *ouf sec. m.* <sup>w</sup> Om. *ouf sec. m.* than  
these *s.* <sup>x</sup> for *ouf sec. m.* <sup>y</sup> was *v.* <sup>z</sup> seid to the olde *x.* <sup>a</sup> and tooth *ou.* <sup>b</sup> any man *NUV sec. m.*  
<sup>c</sup> smyteth *ouf sec. m.* <sup>d</sup> on *ouf sec. m.* <sup>e</sup> also *ouf sec. m.*

<sup>w</sup> not doo *KQR.* <sup>x</sup> Om. *plures.* <sup>y</sup> it *CIP SXCKA.* <sup>z</sup> caste *hit ks.* <sup>a</sup> it *k.* <sup>b</sup> in al maner *kb marg. sec. m*  
<sup>b</sup> *sup. ras.* <sup>bb</sup> Om. *KQ.* <sup>c</sup> Om. *R.* <sup>cc</sup> an heer of thin *s pr. m.* <sup>d</sup> or *c.* nether *kg.* <sup>dd</sup> oother *i.*  
<sup>e</sup> Om. *s.* <sup>f</sup> Om. *EIP.* <sup>g</sup> constreine *s.*

40 and to hym that wole stryue with thee in  
dome, and take away thi coote, leue thouf  
41 to hym<sup>g</sup> and<sup>h</sup> thin ouer clothe; and who  
euere constrayneth<sup>i</sup> thee a thousand pacis<sup>k</sup>,  
42 go thou with hym other tweyne<sup>l</sup>. For-  
sothe 3if<sup>m</sup> to hym that axith of thee, and<sup>n</sup>  
turne thou nat away fro hym that wol  
43 borwe of thee. 3ee han<sup>o</sup> herd that<sup>p</sup> it is<sup>q</sup>  
said, Thou shalt loue thin neizbore, and<sup>r</sup>  
44 hate thin emny. But Y say to 3ou, loue  
3ee 3oure enmyes, do<sup>s</sup> 3ee wel to hem that  
haten 3ou, and preye 3ee for *men* pursu-  
45 ynge, and falsly chalengynge 3ou; that 3ee  
be the sonys of 3oure fadir that is in  
heuenes, that<sup>t</sup> makith his sune to `springe  
vp<sup>u</sup> vpon<sup>v</sup> good and<sup>w</sup> yuel *men*, and rayn-  
eth vpon<sup>x</sup> iuste men<sup>y</sup> and vniuste men.  
46 For 3if 3e louen hem<sup>z</sup> that louen 3ou, what  
meed shul 3ee haue? whether<sup>a</sup> and pupli-  
47 cans<sup>b</sup> don nat this thing? And 3if 3ee  
greten, `or *saluten*<sup>c</sup>, 3oure bretheren oonly,  
what `more ouer<sup>d</sup> shul 3ee don<sup>e</sup>? whether<sup>f</sup>  
48 and<sup>g</sup> paynymmys don nat this thing? Ther-  
fore be 3ee parfit, as and 3oure heuenly  
1 fadir is parfit<sup>gg</sup>. `Take 3ee<sup>h</sup> hede, lest<sup>i</sup>  
3e don 3our riztwisnesse<sup>k</sup> before men, that  
3ee be seen of hem, ellis 3e shule nat han  
meed at<sup>l</sup> 3oure fadir that<sup>m</sup> is in heuenes.  
2 Therefore when thou dost almesse, nyle  
thou synge byfore thee<sup>n</sup> `in a<sup>o</sup> trumpe, as  
ypocritis don in synagogis and streetis,  
that thei ben `maad worshipful<sup>p</sup> of men;  
forsothe Y saye to 3ou, thei han resceyued  
3 her meede. But `thee doynge<sup>q</sup> almesse,  
knowe nat the<sup>r</sup> left hond what thi rizt  
4 hond doth, that thi almes be in hidlis, and  
thi fadir that *seeth* in hidlis, shal 3elde to  
thee.

## CAP. VI.

5 And<sup>s</sup> when 3e shuln<sup>t</sup> preye, 3ee shuln  
nat be as ypcritis, the<sup>u</sup> whiche stondynge

thousynde pacis, go thou with hym  
othir tweyne. 3yue thou to hym that<sup>42</sup>  
axith of thee, and turne<sup>b</sup> not away fro  
hym that wole borewe of thee. 3e han<sup>43</sup>  
herd that it was seid, Thou shalt loue thi  
neizbore, and hate thin enemye. But Y<sup>44</sup>  
seie to 3ou, loue 3e 3oure enemyes, do<sup>i</sup> 3e  
wel to hem that hatiden<sup>k</sup> 3ou, and preye  
3e for hem that pursuen, and sclaudren  
3ou; that 3e be the sones of 3our fadir<sup>45</sup>  
that is in heuenes, that makith his sunne  
to rise vpon goode `and yuele men<sup>l</sup>, and  
reyneth on iust men and vniuste. For<sup>46</sup>  
if 3e louen hem that louen 3ou, what  
mede schulen 3e han? whether<sup>m</sup> pup-  
plicants doon not this<sup>n</sup>? And if 3e greten<sup>47</sup>  
3oure britheren oonly, what schulen 3e do  
more? ne<sup>o</sup> doon not hethene men this?  
Therefore be 3e parfit, as 3oure heuenly<sup>48</sup>  
fadir is parfit.

## CAP. VI.

Takith<sup>p</sup> hede, that 3e do not 3oure<sup>1</sup>  
riztwisnesse<sup>q</sup> bifor men, to be seyn of  
hem, ellis 3e schulen haue no meede at  
3oure fadir that is in heuenes. Therefore<sup>2</sup>  
whanne thou doist almes, nyle thou  
trumpe tofore<sup>r</sup> thee, as ypcritis doon  
in synagogis and stretis, that thei be  
worschipid of men; sotheli Y seie to 3ou,  
they han resceyued her meede. But<sup>3</sup>  
whanne thou doist almes, knowe not  
thi left hond what thi rizt hond doith,  
that thin almes be in hidils, and thi<sup>4</sup>  
fadir that seeth in hiddils, schal quyte  
thee<sup>s</sup>. And whanne 3e preyen, 3e schulen<sup>5</sup>  
not be as ipocritis, that louen to preye  
stondynge in synagogis and corneris of  
stretis, to be seyn of men; treuli Y seie

<sup>f</sup> thou also *ouV sec. m.* <sup>g</sup> Om. *ouV sec. m.* <sup>h</sup> Om. *ou.* <sup>i</sup> constreyne *ns.* <sup>k</sup> placis *k.* pas *x.* <sup>l</sup> two *GMQsXY.*  
<sup>m</sup> 3if thou *ouV sec. m.* <sup>n</sup> Om. *k sec. m.* <sup>o</sup> Om. *o.* <sup>p</sup> for *ouV sec. m.* <sup>q</sup> was *u.* <sup>r</sup> and thou schalt *ouV*  
*sec. m.* <sup>s</sup> and do *k.* <sup>t</sup> whiche *ouV sec. m.* <sup>u</sup> rise *ouV sec. m.* <sup>v</sup> on *ouV sec. m. x.* <sup>w</sup> and on *u.* <sup>x</sup> on  
*ouV sec. m. x.* <sup>y</sup> Om. *G.* <sup>z</sup> men *N.* <sup>a</sup> wher *ouV.* <sup>b</sup> the puplicanes *o.* <sup>c</sup> Om. *ouX.* <sup>d</sup> Om. *ouV sec. m.*  
<sup>e</sup> do more *ouV sec. m.* <sup>f</sup> wher *o.* <sup>g</sup> Om. *ou.* <sup>gg</sup> CAP. v. ends here in *o.* <sup>h</sup> Takith *GXY pr. m.*  
<sup>i</sup> that *x.* <sup>k</sup> riztfulnesse *UV sec. m.* <sup>l</sup> of *o. agentis UV sec. m.* <sup>m</sup> whiche *ouV sec. m.* <sup>n</sup> me *v.* <sup>o</sup> wit *ou.*  
with a *v sec. m.* <sup>p</sup> worsched *ouV sec. m.* <sup>q</sup> thei doynge *k.* while thou doest *ouV sec. m.* <sup>r</sup> thi *AGMNO*  
*pqsuv sec. m. wxy.* <sup>s</sup> Om. *s.* <sup>t</sup> Om. *ouV sec. m.* <sup>u</sup> Om. *ouV sec. m.*

<sup>h</sup> turne thou *EIPrk pr. m.* <sup>i</sup> and do *kshk pr. m.* <sup>k</sup> hatin *s.* <sup>l</sup> men and yuele *ks.* <sup>m</sup> wher *EPSxb.*  
<sup>n</sup> this thing *s sup. ras.* <sup>o</sup> Om. *s.* <sup>p</sup> Take *h.* <sup>q</sup> riztfulnesse *cu pr. m. xbg.* <sup>r</sup> riztfulnessis *r.* <sup>r</sup> bifore  
*plures et aß.* <sup>s</sup> to thee *r.*

louen to preye in synagogis and<sup>v</sup> corners  
of streetis, that thei be seen of men;  
trewly Y say to 3ou, thei han resseyued  
6 her meede. But whan thou shalt preye,  
entre in to thi couche, and the dore schet,  
preye<sup>w</sup> thi fadir in hidlis, and thi fadir  
that seeth in hidlis, shal 3eelde to thee.  
7 Sothely<sup>x</sup> preyinge nyle 3ee speke<sup>y</sup> moche,  
as hethen men don, for thei gessen that  
thei ben herd in their moche speche.  
8 Therefore nyl 3e<sup>z</sup> be maad liche<sup>a</sup> to hem,  
for 3oure fadir woot what is need<sup>b</sup> to  
9 3ou, before that<sup>c</sup> 3e axen hym. Forsothe  
thus 3e shulen preyen, Oure fadir that art  
10 in heuenes, halwid be thi name; thi kyng-  
dom cumme to<sup>d</sup>; 'be thi wille don<sup>e</sup> as in  
11 heuen and<sup>f</sup> in erthe; 3if to vs this day oure  
12 breed ouer other substaunce; and for3eue  
to<sup>g</sup> vs oure dettis, as<sup>h</sup> we for3eue to oure  
13 dettours; and leede vs nat in to tempta-  
cioun, but delyuere vs fro<sup>i</sup> yuel. 'Amen,  
14 that is<sup>k</sup>, 'so be it<sup>l</sup>. Forsothe 3if 3ee<sup>m</sup> shulen  
for3eue to men her synnys, and 3oure he-  
uenly fadir shal for3eue to 3ou 3oure<sup>n</sup> tres-  
15 passis<sup>o</sup>. Sothely 3if 3ee shulen for3eue not  
to men<sup>p</sup>, neither 3oure fadir shal<sup>q</sup> for3eue  
16 to 3ou 3oure synnes. But<sup>r</sup> when 3ee fasten,  
nyl 3e be maad as ypocritis sorweful, for  
thei putten her facis out of *kyndly* termys,  
that thei seme fastynge to men; trewly Y  
say to 3ou, thei han resseyued her meede.  
17 But whan thou fastist, anoynte thin hede<sup>s</sup>,  
18 and washe thi face, that thou be nat seen  
fastynge to men, but to thi fadir that is  
in hidlis, and thi fadir that seeth in hidlis,  
19 shal 3eelde to thee. Nyle 3e tresoure to 3ou  
tresours in<sup>t</sup> erthe, wher rust and mou3the<sup>u</sup>  
distruyeth, and wher theues deluen out  
20 and stelen; but tresoure 3ee<sup>v</sup> to 3ou tre-  
sours in heuene, wher neither rust ne<sup>w</sup>  
mou3the distruyeth, and wher theues del-  
uen nat out, 'or *undirmyne nat*<sup>x</sup>, ne<sup>y</sup> stelen.

to 3ou, thei han resseyued her meede.  
But whanne thou schalt preye, entre in 6  
to thi couche, and whanne the dore is  
schet, preye thi fadir in hidlis, and thi  
fadir that seeth in hidlis, schal 3elde to  
thee. But in preiyng nyle 3ee speke 7  
myche, as hethene men doon, for thei  
gessen that thei ben herd in her myche  
speche. Therfor nyle 3e be maad lich 8  
to hem, for 3our fadir woot what is  
nede to 3ou, bifore that 3e axen hym.  
And<sup>s</sup> thus 3e schulen preye, Oure fadir 9  
that art in heuenes, halewid be thi  
name; thi kyngdom come to<sup>t</sup>; be thi 10  
wille don<sup>u</sup> 'in erthe as in heuene<sup>v</sup>; 3yue<sup>w</sup> 11  
to<sup>x</sup> vs this<sup>y</sup> dai oure 'breed ouer othir  
substaunce<sup>z</sup>; and for3yue to vs oure 12  
dettis, as we for3yuen to oure dettouris;  
and lede vs not in to temptacioun, but 13  
delyuere vs fro yuel. Amen<sup>a</sup>. For if 14  
3e for3yuen to men her synnes, 3oure  
heuenli fadir schal for3yue to 3ou 3oure  
trespassis<sup>b</sup>. Sotheli if 3e for3yuen not to 15  
men, nether 3oure fadir schal for3yue  
to 3ou 3oure synnes. But whanne 3e 16  
fasten, nyle 3e be maad as ypocritis so-  
rewful, for thei defacen hem silf, to seme  
fastyng to men; trewly Y seie to 3ou,  
they han resseyued her meede. But 17  
whanne thou fastist, anoynte thin heed,  
and waische thi face, that thou be not 18  
seen fastynge to men, but to thi fadir  
that is in hidlis, and thi fadir that seeth  
in priuey<sup>c</sup>, shal 3elde to thee. Nyle 3e 19  
tresoure to 3ou tresouris in erthe, where  
ruste and mou3te destrieth<sup>d</sup>, and where  
theues deluen out and stelen; but ga-  
20 dere<sup>e</sup> to 3ou tresouris in heuene, where  
nether ruste ne mou3te distrieth<sup>f</sup>, and  
where theues deluen not out, ne stelen.  
For<sup>g</sup> where thi tresoure is, there also thin 21  
herte is. The lanterne of thi bodi is 22

<sup>v</sup> and in *MOV sec. m.* <sup>w</sup> preye to *G pr. m.* preye thou *OUV sec. m.* <sup>x</sup> Sotheli 3e *N.* <sup>y</sup> sey *Q.* <sup>z</sup> Om. *G pr. m.* <sup>a</sup> licy *KT.* <sup>b</sup> needful *OUV sec. m.* <sup>c</sup> Om. *G pr. m.* <sup>d</sup> to the *N.* <sup>e</sup> thi wille be don *UV sec. m.* <sup>f</sup> so *N.* <sup>g</sup> Om. *U.* <sup>h</sup> as and *G sec. m. MNOQSUVX.* <sup>i</sup> fro alle *U pr. m.* <sup>k</sup> Om. *M. O Amen UX.* <sup>l</sup> Om. *OUX.* <sup>m</sup> we *O.* <sup>n</sup> and 3oure *N.* <sup>o</sup> synnes *S.* <sup>p</sup> the synnes of hem *Q marg. sec. m.* <sup>q</sup> schal not *O.* <sup>r</sup> Forsothe *OUV sec. m.* <sup>s</sup> heued *O.* <sup>t</sup> here in *N.* <sup>u</sup> mou3tittis *N.* <sup>v</sup> Om. *N.* <sup>w</sup> nether *OUX.* <sup>x</sup> Om. *MOV sec. m. X.* <sup>y</sup> neither *OU.*

<sup>s</sup> But *I.* <sup>t</sup> to thee *IK.* <sup>u</sup> ielon *C.* <sup>v</sup> as in heuene and in erthe *Q.* in erthe as it is in heuene *S.* <sup>w</sup> 3yue thou *A.* <sup>x</sup> Om. *B.* <sup>y</sup> to *C.* <sup>z</sup> ech dayes breed *E.* <sup>a</sup> Amen. Amen, *that is, so be it C.* Amen, *that is, so be it EMP marg. QUC marg. G.* <sup>b</sup> trespas *C.* <sup>c</sup> hidlis *IK.* <sup>d</sup> distroien *K.* <sup>e</sup> gadere 3e *IQ sec. m.* <sup>f</sup> tresoure *K.* <sup>g</sup> distroien *K.* <sup>h</sup> Forsothe *S sec. m.*

21 Forsothe wher thi tresour is, there and<sup>z</sup> thin  
 22 herte is. The lanterne of thi body is thin  
 e3e; 3if thin ei3e be<sup>a</sup> symple, al thi body  
 23 shal be liztful; bot<sup>b</sup> 3if thyn ei3e be<sup>c</sup> wey-  
 ward, al thi body shal be derkful. Ther-  
 fore 3if the lizt that is in thee be derk-  
 nessis<sup>d</sup>, how grete shulen thilk<sup>e</sup> derknessis  
 24 be<sup>f</sup>? No man may serue to<sup>g</sup> two<sup>h</sup> lordis,  
 forsothe<sup>i</sup> ethir<sup>k</sup> he shal haat 'the toon<sup>l</sup>, and  
 loue<sup>m</sup> the tother<sup>n</sup>; other<sup>o</sup> he shal susteyn  
 'the toon<sup>p</sup>, and dispise<sup>q</sup> 'the tothir<sup>r</sup>. 3e  
 mown<sup>s</sup> nat serue to<sup>t</sup> God and richessis<sup>u</sup>.  
 25 Therefore Y say to 3ou, that 3e ben nat  
 besie to 3oure lijf, what 3e shulen ete;  
 othir<sup>v</sup> to 3oure body, with<sup>w</sup> what<sup>x</sup> 3e shuln  
 be clothid<sup>y</sup>. Wher<sup>z</sup> 3oure<sup>a</sup> lijf is nat more  
 than mete<sup>b</sup>, and the body more than clothe<sup>c</sup>?  
 26 Beholde 3e the<sup>d</sup> 'flee3inge foulis<sup>e</sup> of the eir,  
 for thei sowen nat, ne<sup>f</sup> repyn, neither<sup>g</sup> ga-  
 dren in to bernys; and 3oure fadir of heuen  
 fedith hem. Wher<sup>h</sup> 3e hen nat more worthi<sup>i</sup>  
 27 than thei? Sothely who of 3ou thenkinge<sup>k</sup>  
 may 'putte to<sup>l</sup> to<sup>m</sup> his stature oo cubite?  
 28 And of clothing what ben 3e besye? 'Be-  
 holde 3e<sup>n</sup> the lilies<sup>o</sup> of the feelde, how thei  
 wexen. Thei traueilen nat, nether spynnen;  
 29 trewly I say to 3ou, for whi<sup>p</sup> neither Sala-  
 mon in al his glorie was keuerid<sup>q</sup> as oon  
 30 of thes. For<sup>r</sup> 3if God clothith thus the  
 heye of the feelde, that<sup>s</sup> to day is, and to  
 morwe is sente in to the<sup>t</sup> fourneyse, how  
 31 moche more 3ou of litil feith? Therefore  
 nyl 3e be bisie, sayinge, What shulen we  
 ete? or<sup>u</sup>, What shulen we drynke? or<sup>v</sup>,  
 With what thing<sup>w</sup> shulen we be keuered<sup>x</sup>?  
 32 Forsothe<sup>y</sup> heithen men sechen alle these  
 thingis; trewly 3oure fadir wote that<sup>z</sup> 3e

thin i3e; if thin i3e be symple, al thi  
 bodi shal be liztful; but if thin i3e be<sup>z</sup>  
 weiward, al thi bodi shal be derk. If  
 thanne the lizt that is in thee be derk-  
 nessis, how grete schulen thilk<sup>b</sup> derk-  
 nessis be? No man may serue tweyn<sup>i</sup> 24  
 lordis, for ethir he schal hate 'the toon<sup>k</sup>,  
 and loue the tother<sup>l</sup>; ethir he shal sus-  
 teyne 'the toon<sup>m</sup>, and dispise the<sup>n</sup> tothir<sup>o</sup>.  
 3e moun not serue God and richessis<sup>p</sup>.  
 Therfor I seie to 3ou, that 3e be not bisi<sup>25</sup>  
 to 3oure lijf, what 3e schulen ete; ne-  
 ther<sup>q</sup> to 3oure hodi, with what 3e schulen  
 be clothid. Whether<sup>q</sup> lijf is<sup>r</sup> not more  
 than meete<sup>s</sup>, and the bodie more<sup>t</sup> than  
 cloth<sup>u</sup>? Biholde 3e the<sup>v</sup> foulis of the 26  
 eire, for thei sowen not, nethir<sup>vv</sup> repen,  
 nethir gaderen in to bernys; and 3oure  
 fadir of heuene fedith hem. Whether  
 3e ben not more worthi<sup>w</sup> than thei? But 27  
 who of 3ou thenkyng mai putte to his  
 stature o cubit? And of clothing what 28  
 ben 3e bisye? Biholde 3e<sup>x</sup> the lilies of  
 the feelde, how thei wexen. Thei traueilen  
 not, nether spynnen<sup>y</sup>; and Y seie to 3ou, 29  
 Salomon<sup>z</sup> in al his glorie was not keuered  
 as oon of these. And if God clothith 30  
 thus the hei of the feelde, that to day is,  
 and to morewe is cast in to an ouen, hou  
 myche more 3ou of litel feith? Therfor 31  
 nyle 3e be bisi, seiynge, What schulen  
 we ete? or, What schulen we drinke? or,  
 With what thing schulen we be keuered?  
 For<sup>a</sup> hethene men seken alle these thingis; 32  
 and 3oure fadir woot, that 3e han nede  
 to alle these thingis. Therfor seke 3e first 33  
 the kyngdom of God, and his riztful-

<sup>z</sup> also *U sec. m.* <sup>a</sup> is *U sec. m. V sec. m.* <sup>b</sup> sothely *OUV sec. m.* <sup>c</sup> Om. *G pr. m.* is *UV sec. m.* <sup>d</sup> derk-  
 nesse *Y.* <sup>e</sup> the ilke *AN.* tho ilke *M.* tho *OUV sec. m.* <sup>f</sup> the derknesses hou grete shul thei be? *X.* <sup>g</sup> Om.  
*OU.* <sup>h</sup> twei *NV.* <sup>i</sup> Om. *G pr. m. UV.* for *O.* <sup>k</sup> other *MPY.* or *X.* outhir *S.* <sup>l</sup> that oon *G.* the oone *O.*  
<sup>m</sup> he schall loue *OUV sec. m.* <sup>n</sup> that other *G.* the othir *X.* <sup>o</sup> ether *ONQV.* or *SX.* <sup>p</sup> that oon *G.* the  
 oone *OX.* <sup>q</sup> he schal despise *OUV sec. m.* <sup>r</sup> that other *G.* the other *X.* <sup>s</sup> mowe *GV.* mai *M.* <sup>t</sup> Om. *OU*  
*V sec. m.* <sup>u</sup> richesse *MNPXY.* <sup>v</sup> either *NQS.* nether *OUV.* or *X.* <sup>w</sup> Om. *Q.* <sup>x</sup> what thing *U.* <sup>y</sup> clad *X.*  
<sup>z</sup> Whether *GNOSUX.* <sup>a</sup> the *OUV sec. m.* <sup>b</sup> the meete *O.* <sup>c</sup> the clothe *O.* <sup>d</sup> Om. *QSW.* <sup>e</sup> volatyles *OUV*  
*sec. m.* <sup>f</sup> nor *N.* nether *OUV sec. m.* <sup>g</sup> ne *OU.* <sup>h</sup> Whether *GN et s passim, UVX pass.* <sup>i</sup> worthee *O.* worth  
*UV pr. m.* Om. *X.* <sup>k</sup> bithenkyng *OU.* <sup>l</sup> adde *OU.* <sup>m</sup> Om. *K pr. m. MNPQTW.* <sup>n</sup> Beholdeth *GXY pr. m.*  
<sup>o</sup> lilyes, or floures *MV pr. m.* <sup>p</sup> Om. *OUV sec. m. X.* <sup>q</sup> clothid *U.* koonered *X.* <sup>r</sup> Forsothe *U.* <sup>s</sup> whiche *OU.*  
<sup>t</sup> a *AGMNOPSUVWXY.* <sup>u</sup> either *U.* other *V sec. m.* <sup>v</sup> ether *OU.* <sup>w</sup> Om. *OUV sec. m.* <sup>x</sup> heled *OU.* <sup>y</sup> For  
*OUV sec. m.* <sup>z</sup> for *OU.*

<sup>h</sup> these *QE.* tho *H.* <sup>i</sup> two *QEHK.* <sup>k</sup> that one *IQE.* the oon *S.* <sup>l</sup> oother *I.* <sup>m</sup> that oon *IQ.* <sup>n</sup> that *Q.*  
<sup>o</sup> oother *IQN.* <sup>p</sup> richesse *IMQRSUXbcgh sec. m. kaß.* <sup>q</sup> ne *S.* <sup>qq</sup> Wher *plurcs.*  
<sup>r</sup> be *K.* <sup>s</sup> is mete *S.* <sup>t</sup> is not more *S.* <sup>u</sup> the cloth *IS.* <sup>v</sup> Om. *C.* <sup>vv</sup> ne *S.* <sup>w</sup> worth *R sec. m.* <sup>x</sup> Om. *A.*  
<sup>y</sup> thei spynnen *K.* <sup>z</sup> that Salomon *I.* <sup>a</sup> Forsothe *I.*

33 han need to alle these thingis. Therefore seke zee<sup>a</sup> first the kyngdam of God and his riȝtwisnesse<sup>b</sup>, and alle these thingis 34 shulen be cast to ȝou. Therefore nyle ȝe be<sup>c</sup> besie in to the morwe, for the morew day shal be besie to it<sup>d</sup> self; sothely<sup>e</sup> it sufficith to the day his malice.

## CAP. VII.

1 Nyle ȝe deme, that ȝe be nat demyd; 2 for in what done ȝe demen, ȝe shulen hen demyd, and in what mesure ȝe meten, it 3 shal be meten<sup>f</sup> to ȝou. But what seest thou a festu, 'or a<sup>g</sup> *litol mote*, in the eize of thi brother, and thou seest nat a beme in thin 4 owne eize? Or<sup>h</sup> what<sup>i</sup> maner saist thou to thi brother, Brother, suffre that I caste out a 'festu fro<sup>k</sup> thin eize, and loo! a beme is<sup>l</sup> 5 in thin owne eize? Ypocrite, cast out first a<sup>m</sup> beme of thin eize, and than thou shalt see for<sup>n</sup> to cast out a<sup>o</sup> festu of<sup>p</sup> the eize 6 of thi brother. Nyl ȝe ȝeue holy thing<sup>q</sup> to houndis, nether sende<sup>r</sup> ȝe ȝour margaritis, or<sup>s</sup> 'precious stoonys<sup>t</sup>, before swyne, lest perauenture thei defoulen hem with their feet, and 'lest *houndis*<sup>u</sup> turned to gidre al 7 to-breke ȝou. Axe ȝe, and it shal be ȝouen to ȝou; 'seke ȝe<sup>v</sup>, and ȝe shulen fynde; 'knocke ȝe<sup>w</sup>, and it shal be opnyd to ȝou. 8 For eche<sup>x</sup> that axith, takith; and he<sup>y</sup> that sechith, fyndith; and it shal be opnyde to 9 a man<sup>z</sup> knokyng<sup>a</sup>. Other<sup>b</sup> who of ȝou is a man, whom ȝif his sone axe<sup>c</sup> breed, wher<sup>d</sup> 10 he shal dresse to hym a stoon? Other<sup>e</sup> ȝif he 'shal axe<sup>f</sup> a fishe, wher<sup>g</sup> he shal dresse<sup>h</sup> 11 to hym a serpent? Therefore ȝif ȝe, when ȝe ben yuel men, 'han knowen for<sup>i</sup> to<sup>k</sup> ȝeue good thingus<sup>l</sup> ȝouen<sup>m</sup> to ȝoure sonys, hou myche more ȝoure fadir that is in heuenes shal ȝeue good thingis to men axinge<sup>n</sup>

nesse<sup>b</sup>, and alle these thingis shulen be cast to ȝou. Therfor nyle ȝe be bisy<sup>34</sup> in to the morew, for the morew shal be bisi to 'hym silf<sup>c</sup>; for it suffisith to the dai his owen malice.

## CAP. VII.

Nile ȝe deme, 'that ȝe be not demed<sup>d</sup>; 1 for in what doom ȝe demen, ȝe schulen<sup>2</sup> be demed, and in what mesure ȝe meten, it schal be meten aȝen to ȝou. But what<sup>3</sup> seest thou a litil mote in the iȝe of thi brother, and seest not a beem in thin owne iȝe? Or hou seist thou to thi bro-<sup>4</sup> thir, Brothir, suffre<sup>e</sup> I schal do out a mote fro thin iȝe, and lo! a beem is in thin owne iȝe? Ipocrite, 'do thou out<sup>5</sup> first<sup>f</sup> the beem of thin<sup>g</sup> iȝe, and thanne thou schalt se to<sup>g</sup> do out the mote of the iȝe of thi brothir. Nile ȝe ȝyue hooli<sup>6</sup> thing<sup>h</sup> to houndis, nethir caste ȝe ȝoure margaritis bifore swyne, lest perauenture thei defoulen hem with her feet, and *the houndis* be turned, and al to-tere ȝou. Axe ȝe, and it schal be ȝouun to ȝou; 7 seke ȝe, and ȝe schulen fynde; knocke ȝe, and it schal be openyd to ȝou. For ech<sup>8</sup> that axith, takith; and<sup>i</sup> he that sekith, fyndith; and it schal be openyd to hym, that knockith. What man of ȝou is, that<sup>9</sup> if his sone axe hym breed, whethir<sup>j</sup> he wole<sup>k</sup> take hym<sup>l</sup> a stoon? Or if he axe<sup>l1</sup> 10 fische, whether he wole<sup>m</sup> take<sup>n</sup> hym<sup>o</sup> an edder? Therfor if ȝe, whanne ȝe ben<sup>11</sup> ȝuele men, kunnen ȝyue good ȝiftis to ȝoure sones, hou myche more ȝoure fa-<sup>12</sup> dir that is in heuenes schal ȝyue good thingis to men that axen hym? Ther-

<sup>a</sup> Om. v. <sup>b</sup> riȝtfulnesse u. <sup>c</sup> Om. g pr. m. <sup>d</sup> hym AGMNOQSU<sup>f</sup>WXY. <sup>e</sup> forsothe ou. <sup>f</sup> meten aȝen oux. <sup>g</sup> or n. ether o. ether a u. <sup>h</sup> Ether ou. Other v sec. m. <sup>i</sup> in what ou. <sup>k</sup> Om. q pr. m. a mote q sec. m. <sup>l</sup> Om. q. <sup>m</sup> the GMPXY. <sup>n</sup> Om. OSUV sec. m. x. <sup>o</sup> the m. p fro OUV sec. m. <sup>q</sup> thingis AGNS. <sup>r</sup> caste u sec. m. sup. ras. <sup>s</sup> ether o c t u passim, v sec. m. Om. x. <sup>t</sup> Om. x. <sup>u</sup> lest *houndis* g. thei ou. <sup>v</sup> seketh g pr. m. QXY. seketh zee g sec. m. <sup>w</sup> knockith GXY. <sup>x</sup> eche man n. <sup>y</sup> Om. x. <sup>z</sup> man k pr. m. him ou. <sup>a</sup> that knocketh u. <sup>b</sup> Or AX. Either NSW. Ether OQV. <sup>c</sup> axeth ou. <sup>d</sup> whethir AGSF pr. m. x. <sup>e</sup> Ether AOQ. Either NRW. Or SX. <sup>f</sup> axeth u. <sup>g</sup> whether AGNSX. <sup>h</sup> ȝiue x. <sup>i</sup> Om. x. <sup>k</sup> connen ou. <sup>l</sup> ȝiftes ou. <sup>m</sup> Om. oqu. <sup>n</sup> askinge q.

<sup>b</sup> riȝtwisnesse EIKPQga. <sup>c</sup> it self s. <sup>d</sup> that ȝe be not demed, and ȝe schulen not be demed A pr. m. CM pub pr. m. c. and ȝe shul not be demed I sup. ras. KQRSB sec. m. eghkβ. <sup>e</sup> suffre thou s. <sup>f</sup> first do out c. do out first *plures et aβ*. <sup>g</sup> thin owne s. <sup>g</sup> for to A pr. m. <sup>h</sup> thingis c. <sup>i</sup> Om. c. <sup>j</sup> wher ese. <sup>k</sup> shal q. <sup>l</sup> to him sg. <sup>ll</sup> axeth R. <sup>m</sup> wher ESXE. <sup>n</sup> ȝiue EI sup. ras. sec. m. a. <sup>o</sup> to him s.

12 hym? Therefore alle thingis, what euer  
 thingis 3ee wolen that<sup>o</sup> men don to 3ou,  
 and 3e do<sup>p</sup> to hem, forsothe <sup>q</sup>these thingis<sup>q</sup>  
 13 <sup>ben</sup><sup>r</sup> the lawe and prophetis<sup>s</sup>. Entre 3e bi  
 the streyt 3ate; for the gate <sup>that</sup> ledith to  
 perdicion, <sup>or dampnacion</sup><sup>t</sup>, is brode, and  
<sup>the weye</sup><sup>u</sup> large, and <sup>ther</sup> ben many<sup>v</sup> that  
 14 entren bi it<sup>w</sup>. How streit is<sup>x</sup> the 3ate, and  
 narewe the weye, that ledith to lijf, and  
 15 <sup>there</sup> ben fewe<sup>y</sup> that fynden it. Perceyue<sup>z</sup>  
 3e, and flee<sup>a</sup> fro fals prophetis, the<sup>b</sup> whiche  
 cummen to 3ou in clothingis<sup>c</sup> of sheepis<sup>d</sup>,  
 bot wythynne thei ben rauyshynge wolues;  
 16 of her fruytis 3e shulen knowe hem. Whe-  
 ther men gaderen grapis of thornys, or<sup>e</sup>  
 17 fijgis of breeris? So euery<sup>f</sup> good tree mak-  
 ith good fruytis; sothely an yuel tree  
 18 makith yuel fruytis. A good tree may  
 nat make yuel fruytis, nether an yuel tree  
 19 make<sup>g</sup> good fruytis. Euery<sup>h</sup> tree that  
 makith nat good fruyt<sup>i</sup>, shal be kitte down,  
 20 and shal be sent in to the fire. Therefore of  
 21 her fruytis 3ee shulen knowe hem. Nat  
 eche man<sup>k</sup> that saith to me, Lord, Lord,  
 shal entre in to the kyngdam of heuenes;  
 but he that doth the wille of my fadir  
 that<sup>l</sup> is in heuenes, he<sup>m</sup> shal entre in to  
 22 the kyngdam<sup>n</sup> of heuenes. Many shul say  
 to me in that day, Lord, Lord, whether<sup>o</sup>  
 we han nat prophecied in thi name, and  
 han cast out deuelis<sup>p</sup> in thi name, and han  
 23 don many vertues in thi name? And than  
 Y shal knowliche to hem, For I knewe  
 3ou neuer; departe<sup>q</sup> away fro me, 3e that  
 24 worchen wickidnesse. Therefore eche man  
 that herith these<sup>r</sup> my wordis, and doth  
 hem, shal be maad liche to a wijse man,  
 that hath bildid<sup>s</sup> his hous vpon<sup>t</sup> a stoon.  
 25 And rayn came down, and flodis camen,  
 and wyndis blew<sup>u</sup>, and rusheden<sup>v</sup> in to  
 that hous; and it felle nat down, for it

for alle thingis, what euer thingis 3e  
 wolen that men do to 3ou, do 3e to hem,  
 for this is the lawe and the prophetis.  
 Entre 3e bi the streyt 3ate; for the 3ate 13  
 that ledith to perdicion is large, and the  
 weie <sup>is</sup><sup>p</sup> broode, and there ben many that  
 entren bi it. Hou streit is the 3ate, and 14  
 narw<sup>3</sup> the weye, that ledith to lijf, and  
 ther ben fewe that fynden it. Be 3e war 15  
 of fals prophetis, that comen to 3ou in  
 clothingis of scheep, but withynneforth  
 thei ben as<sup>q</sup> wolues of raueyn; of her 16  
 fruytis 3e schulen knowe hem. Whether<sup>r</sup>  
 men gaderen grapis of thornes, or figus  
 of breeris? So euery good tre makith 17  
 good fruytis; but an yuel tre makith yuel  
 fruytis. A good tre may not make yuel 18  
 fruytis, nethir an yuel tre make good  
 fruytis. Euery tre that makith not good 19  
 fruyt, schal be kyt down, and schal be  
 cast in to the fier. Therfor of her fruytis 20  
 3e schulen knowe hem. Not eche<sup>s</sup> man 21  
 that seith to me, Lord, Lord, schal entre  
 in to the kyngdom of heuenes; but he  
 that doith the wille of my fadir that is  
 in heuenes, he schal entre in to the kyng-  
 doom of heuenes. Many schulen seie to 22  
 me in that dai, Lord, Lord, whether<sup>t</sup> we  
 han not prophesied in thi name, and  
 han<sup>u</sup> caste out feendis in thi name, and  
 han doon many vertues in thi name?  
 And<sup>v</sup> thanne Y schal kouleche to hem, 23  
 That Y knewe 3ou neuere; departe<sup>w</sup> awei  
 fro me, 3e that worchen wickidnesse.  
 Therfor eche<sup>x</sup> man that herith these my 24  
 wordis, and doith hem, schal be maad  
 lijk to a wise man, that hath bildid his  
 hous on a stoon. And reyn felde<sup>y</sup> down, 25  
 and flodis camen, and wyndis blew<sup>u</sup>,  
 and russchiden <sup>in</sup> to<sup>z</sup> that hous; and it  
 felde not down, for it was foundun<sup>a</sup> on

<sup>o</sup> Om. N. <sup>p</sup> doth X. <sup>q</sup> this thing A. this OUV sec. m. <sup>r</sup> ys A sec. m. OUV sec. m. <sup>s</sup> the prophetes OUV sec. m. <sup>t</sup> Om. OUV sec. m. that led. to perd. X. <sup>u</sup> weye is G sec. m. weie that ledeth to perdicion, ether dampnacion, is OUV sec. m. Om. QXY pr. m. <sup>v</sup> many ben OUV sec. m. <sup>w</sup> Om. G. <sup>x</sup> Om. N. <sup>y</sup> few ben OUV sec. m. <sup>z</sup> or be war T sec. m. <sup>a</sup> fle 3e UV sec. m. fleeth X. <sup>b</sup> Om. OU. <sup>c</sup> clothinge NO. clothis U. <sup>d</sup> scheep GNOPQSUUV. <sup>e</sup> ether OUV sec. m. <sup>f</sup> eche OUV sec. m. <sup>g</sup> may make OUV sec. m. makith Q. maken S. <sup>h</sup> Eyche OUV. <sup>i</sup> fruytes O. <sup>k</sup> Om. X. <sup>l</sup> whiche OUV sec. m. <sup>m</sup> Om. A sec. m. OUV sec. m. <sup>n</sup> rewme UV sec. m. <sup>o</sup> whar OUV. <sup>p</sup> feendes OUV sec. m. <sup>q</sup> departith GQXY. <sup>r</sup> thus N. <sup>s</sup> bild X. <sup>t</sup> on OUV sec. m. X. <sup>u</sup> blowen N. <sup>v</sup> hurliden UV sec. m.

<sup>p</sup> Om. C. <sup>q</sup> Om. A sec. m. igh. <sup>r</sup> Wher s passim egk. <sup>s</sup> eueri s. <sup>t</sup> wher ek. <sup>u</sup> we haue I. <sup>v</sup> Om. Q pr. m. <sup>w</sup> departeth is. <sup>x</sup> eueri s. <sup>y</sup> cam C. <sup>z</sup> in C. <sup>a</sup> foundid plures et aß.

26 was foundid on a<sup>w</sup> stoon. And euery<sup>x</sup> man that herith these my wordis, and doth hem nat, is liche<sup>y</sup> to a man fool, that hath bildid<sup>z</sup> 27 his hous on<sup>a</sup> 'grauel, or soond<sup>b</sup>. And rayn came down<sup>c</sup>, and floodis camen, and wyndis blewen, and thei hurliden in to that hous; and it felle doun, and the fallyng doun 28 therof was grete. And it is<sup>d</sup> maad<sup>e</sup>, when Jhesus hadde eendid these wordis, the 29 cumpanyes wondreden on his techyng; sothely<sup>f</sup> he was techyngge hem, as 'a man<sup>g</sup> hauynge power, and nat as the<sup>h</sup> scribis of hem, and<sup>i</sup> Pharisees<sup>k</sup>.

## CAP. VIII.

1 Forsothe when Jhesus hadde comen doun fro the hil, many cumpanyes folew- 2 iden<sup>l</sup> hym. And loo! a leprouse man cum- mynge worshipide hym, sayinge<sup>m</sup>, Lord, zif thou wolt, thou maist make me clene. 3 And Jhesus, holdyngge forthe the hond, touchide hym, sayinge<sup>n</sup>, I wole, be thou maad clene. And anoon the lepre of hym 4 was clensid. And Jhesus saith<sup>o</sup> to hym, See, say thou to no man; but go, shewe thee to prestis, and offre that<sup>p</sup> zifte that<sup>q</sup> Moyses comaundide, in to witnessing to 5 hem. Sothely when he hadde entride in to Capharnaum, centurio neizide to hym, 6 preyinge hym, and saide<sup>r</sup>, Lord, my child lyeth<sup>s</sup> in the hous sike on<sup>t</sup> the<sup>u</sup> palsie, and 7 is yuel tourmentid. And Jhesus saith<sup>v</sup> to hym, I shal cume, and shal<sup>w</sup> hele hym. 8 And centurio ansveryngge saith<sup>x</sup> to hym, Lord, I am not worthi, that thou entre vndir my roof; but oonly say bi word, and 9 my child shal be helid. For whi and<sup>y</sup> I am a man ordeynd vnder power, hauynge vndir me knyztis; and<sup>z</sup> I say to this, Go<sup>a</sup>, and he goth; and to an other, Come thou, and he cometh; and to my seruaunt, Do 10 thou this thing, and he doth. Sothely

a stoon. And euery man that herith<sup>26</sup> these my wordis, and doith hem not, is lijk to<sup>b</sup> a fool, that hath bildid his hous on grauel. And reyn<sup>c</sup> cam down, and<sup>27</sup> floodis camen, and wyndis blewen, and thei<sup>cc</sup> hurliden azen<sup>d</sup> that hous; and it felde doun, and the fallyng doun therof was greet. And it was doon, whanne<sup>28</sup> Jhesus hadde endid these wordis, the puple wondride on his techyng; for he<sup>29</sup> tauzte hem, as he that hadde power, and not as the scribis 'of hem<sup>e</sup>, and the<sup>f</sup> Fari- sees<sup>g</sup>.

## CAP. VIII.

But whanne Jhesus was come doun 1 fro the hil, mych puple suede hym. And 2 loo! a leprouse man cam, and worschip- ide hym, and seide, Lord, if thou wolt, thou maist<sup>h</sup> make me clene. And Jhesus 3 helde forth the hoond, and touchide hym, and seide, Y wole, be thou maad cleene. And anoon the lepre of him was clensid<sup>i</sup>. And Jhesus seide to hym, Se, seie thou 4 to no man; but go, shewe thee to the prestis, and offre the zift that Moyses comaundide, in witnessyng to hem. And 5 whanne he hadde entrid in to Cafar- naum, 'the centurien<sup>k</sup> neizede to him, and preiede him, and seide, Lord, my 6 childe lijth in the hous sijk on the pale- sie, and is yuel turmentid. And Jhesus 7 seide to him, Y schal come, and schal<sup>l</sup> heele him. And the centurien answeride, 8 and seide to hym, Lord, Y am not wor- thi, that thou entre vndur my roof; but oonli seie thou bi word, and my childe shal be heelid. For whi Y am a man 9 ordeynd vndur power, and haue knyztis vndir me; and Y seie to this, Go, and he goth; and to another, Come, and he cometh; and to my seruaunt, Do this,

<sup>w</sup> a sadde q sec. m. <sup>x</sup> iche ouf sec. m. eche x. <sup>y</sup> licchi n. lichi tw. <sup>z</sup> bild x. <sup>a</sup> vpon a n. apou o. on a T. <sup>b</sup> soond ouf sec. m. grauel x. <sup>c</sup> Om. q. <sup>d</sup> was A sec. m. ouf sec. m. <sup>e</sup> done uv sec. m. <sup>f</sup> for ouf sec. m. <sup>g</sup> man o. Om. x. <sup>h</sup> Om. n. <sup>i</sup> and as uv sec. m. <sup>k</sup> the Pharisees ouf sec. m. <sup>l</sup> suden ouf sec. m. <sup>m</sup> and seide ouf sec. m. <sup>n</sup> and seide ouf sec. m. <sup>o</sup> seide ouf sec. m. <sup>p</sup> the ouf sec. m. <sup>q</sup> which uv sec. m. <sup>r</sup> seiyngge ouf sec. m. <sup>s</sup> liggeth uv sec. m. <sup>t</sup> in ouf sec. m. <sup>u</sup> Om. ou. <sup>v</sup> seide ouf sec. m. <sup>w</sup> I schal oquw pr. m. y. <sup>x</sup> seide ouf sec. m. <sup>y</sup> Om. u sec. m. <sup>z</sup> Om. g pr. m. <sup>a</sup> Go thou ouf sec. m.

<sup>b</sup> Om. s. <sup>c</sup> reines sgh. <sup>cc</sup> Om. n. <sup>d</sup> azen to q pr. m. <sup>e</sup> Om. c. <sup>f</sup> Om. EIKMPRUXBceghka. <sup>g</sup> Fari- sees of hem c. <sup>h</sup> miyt s. <sup>i</sup> maad clene s. <sup>k</sup> centurio s sup. ras. <sup>l</sup> I schal cqr.

Jhesus, heerynge these thingis<sup>b</sup>, wondride, and saide to men snyng<sup>c</sup> hym, Trewly<sup>c</sup> I saye to 3ou, I fonde nat so grete feith in  
 11 Yrael. Sothely Y say to 3ou, that manye shulen come fro the est 'and west<sup>d</sup>, and shulen rest with Abraham and<sup>e</sup> Ysaac and  
 12 Jacob in the kyngdam of heuenes; forsothe the sonys of the rewme shulen be cast out in to vtremest<sup>f</sup> derknessis; there shal be weepyng, and beetyng<sup>e</sup> togidre of teeth.  
 13 And Jhesus saide<sup>g</sup> to centurio, Go, and as thou hast bileued, be it don to thee. And  
 14 the child was helid fro that houre. And when Jhesus hadde comen in to the hous of Symond<sup>h</sup> Petre, he say his wyues moder liggyng<sup>i</sup>, and shakun<sup>k</sup> with feueris<sup>l</sup>.  
 15 And he touchide hir hond, and<sup>m</sup> the feuer lefte hir; and she roose, and seruyde hem<sup>n</sup>.  
 16 Sothely whan the euenyng<sup>o</sup> was maad, thei brouz<sup>t</sup>e to hym many<sup>p</sup> hauyng<sup>e</sup> deuelys<sup>q</sup>, and he castide<sup>r</sup> out spiritis<sup>s</sup> by word, and  
 17 helide alle<sup>t</sup> hauyng<sup>e</sup> yuel<sup>u</sup>; that it shulde be fulfillid<sup>w</sup>, 'that thing<sup>x</sup> that was said by Ysaie, the prophete, sayinge, He toke oure infirmytees, and bere oure<sup>y</sup> sykenessis<sup>z</sup>.  
 18 Sothely Jhesus seeyng<sup>e</sup> many cumpanyes about hym, bad<sup>a</sup> his *disciplis* go<sup>b</sup> ouer the  
 19 water. And oo<sup>c</sup> scribe, or<sup>d</sup> *a man of lawe*<sup>e</sup>, 'commynge to<sup>g</sup>, saide to hym, Maistre, I shal sue thee, whidir euer thou shalt go.  
 20 And Jhesus said to hym, Foxis han 'dichis, or *borowis*<sup>h</sup>, and briddis of the eir *han nestis*, but mannes sone hath nat wher  
 21 he reste<sup>i</sup> his heued<sup>k</sup>. Sotheli an other of his<sup>l</sup> *disciplis* saide to hym, Lord, suffre me  
 22 go<sup>m</sup> first, and birye my fadir. Forsothe Jhesus saide to hym, Sue thou me, and  
 23 late dede men birye her dead men. And 'Jhesu steyng<sup>e</sup> vp<sup>n</sup> in to a litel ship, his  
 24 *disciplis* sieden hym. And loo! a grete steryng was<sup>o</sup> maad in the see, so that the

and he doith it. And Jhesus herde<sup>10</sup> these thingis, and wondride, and seide to men 'that sieden<sup>m</sup> him, Treuli Y seie to 3ou, Y foond not so greet feith in Is-  
 rael. And Y seie to 3ou, that many<sup>11</sup> schulen come fro the eest and<sup>n</sup> the<sup>o</sup> west, and schulen reste with Abraham and<sup>p</sup> Ysaac and Jacob in the kyngdom of heuenes; but the sones of the<sup>q</sup> rewme<sup>12</sup> schulen be cast out in to vtiner<sup>r</sup> derknessis; there schal be wepyng, and grynting of teeth. And Jhesus seide to the<sup>s</sup> centurioun, Go, and as thou hast bileuyd, be it doon to thee. And the child was heelid fro that hour. And whanne<sup>14</sup> Jhesus was comun in to the hous of Symount Petre, he say his wyues modir liggyng<sup>e</sup>, and shakun<sup>t</sup> with feueris<sup>u</sup>. And<sup>15</sup> he touchide hir hoond, and the feuer lefte hir; and she roos, and seruede hem. And whanne it was euen, thei brouz<sup>t</sup>en<sup>16</sup> to hym manye that hadden deuelis, and he castide out spiritis bi word, and heelide alle that weren yuel at ese; that<sup>17</sup> it were fulfillid, that was seid by Ysaie, the profete, seiynge, He took oure infirmytees, and bar oure siknessis. And<sup>18</sup> Jhesus say myche puple aboute him, and bade *hise disciplis* go ouer the watir. And a scribe neizede, and seide to hym,<sup>19</sup> Maistir, Y shal sue thee, whidir euer thou schalt<sup>v</sup> go. And Jhesus seide to<sup>20</sup> hym, Foxis han dennes, and briddis of heuene<sup>w</sup> *han nestis*, but mannus sone hath not where<sup>x</sup> 'he schal<sup>y</sup> reste his heed. Anothir of his *disciplis* seide to him,<sup>21</sup> Lord, suffre me to go first, and birie my fader. But Jhesus seide to hym, Sue<sup>22</sup> thou me, and<sup>z</sup> lete deed<sup>a</sup> men birie her deede men. And whanne he was goon<sup>23</sup> vp in to a litil schip, his *disciplis* sieden

<sup>b</sup> wordis q. <sup>c</sup> Sothely o. <sup>d</sup> Om. o. <sup>e</sup> Om. ou. <sup>f</sup> vtmerē *AFW*. vtturnere *GNOPQSU*. vtmer x. <sup>g</sup> seiynge o. <sup>h</sup> Om. *OUV sec. m.* <sup>i</sup> lyende x. <sup>k</sup> schaking *NU*. shake s. shakende x. <sup>l</sup> feure o. the feueres *OUV sec. m.* <sup>m</sup> and anoen x *pr. m.* <sup>n</sup> him *v pr. m.* to hem Y. <sup>o</sup> euentide *UV sec. m.* <sup>p</sup> many men *V*. <sup>q</sup> feendes *OUV sec. m.* <sup>r</sup> caste *PSX*. kest q. <sup>s</sup> vnclene spiritis *G sec. m.* <sup>t</sup> all men *OU*. <sup>u</sup> siknesse o. <sup>v</sup> Om. x. <sup>w</sup> filled *OU*. <sup>x</sup> Om. *OUV sec. m.* <sup>y</sup> Om. *GNPSWXY*. <sup>z</sup> siknesse *V sec. m.* Y. <sup>a</sup> commaunded *OUV sec. m.* <sup>b</sup> to go *OUV sec. m.* <sup>c</sup> a *UV sec. m.* <sup>d</sup> ether *OUV sec. m.* <sup>e</sup> Om. qs. <sup>f</sup> Gloss om. in x. <sup>g</sup> nei3yng<sup>e</sup> *OUV sec. m.* <sup>h</sup> borrowes, or dennes o. dennes *V*. diches x. <sup>i</sup> schal reste *OUV sec. m.* <sup>k</sup> hede nos. hed x. <sup>l</sup> thees o. <sup>m</sup> to go *OU*. <sup>n</sup> and whan he stei3 *OUV sec. m.* <sup>o</sup> is o.

<sup>m</sup> suyng<sup>e</sup> *E*. <sup>n</sup> to s. <sup>o</sup> fro the *I*. <sup>p</sup> Om. *KSEGH*. <sup>q</sup> this *I*. <sup>r</sup> vttermere *KNGHK*. outmere *E*. <sup>s</sup> Om. *I*. <sup>t</sup> takin s. <sup>u</sup> the feuers *K*. <sup>v</sup> Om. s. <sup>w</sup> the eir s. <sup>x</sup> wherinne s. <sup>y</sup> to s. <sup>z</sup> Om. q. <sup>a</sup> the dede *EIPK pr. m.*

litol ship was hilid with wawis; but<sup>p</sup> he  
 25 slepte. And 'his disciplis<sup>q</sup> camen niȝ to  
 hym, and raysiden hym, sayinge, Lord,  
 26 saue vs; we perishen. And Jhesus seith<sup>r</sup> to  
 hem, What ben ȝee<sup>s</sup> of litil feith agast<sup>t</sup>?  
 Thanne he rysynge<sup>u</sup> comaundide to the  
 wyndis and the<sup>q</sup> see, and a grete pesible-  
 27 nesse is<sup>w</sup> maad. Forsothe men wondreden,  
 sayinge, What manere *man* is *he*<sup>v</sup> this,  
 for the wyndis and the<sup>z</sup> see obeishen<sup>a</sup> to  
 28 hym? And whan Jhesus<sup>b</sup> hadde comen  
 ouer the water in to the cuntre 'of men<sup>c</sup>  
 of Genazereth<sup>d</sup>, twey<sup>e</sup> men hauynge de-  
 uelis<sup>f</sup> runnen to hym, goynge out fro<sup>g</sup> biri-  
 elis, ful<sup>h</sup> feerse, 'or *wickid*<sup>i</sup>, so that no man  
 29 niȝte passe by<sup>l</sup> that wey. And 'loo! thei<sup>m</sup>  
 crieden, sayinge, What to vs and<sup>n</sup> to thee<sup>o</sup>,  
 Jhesu, the sone of<sup>p</sup> God? hast thou comen  
 hidir before the tyme for<sup>q</sup> to tourmente vs?  
 30 Sothely a 'floc, or<sup>r</sup> *droue*, of many hoggis<sup>s</sup>  
 31 lesewynge was nat fer from hem. But the  
 deuelis<sup>t</sup> preyeden him, seyinge, ȝif thou  
 castist out vs hennes<sup>u</sup>, sende vs in to the  
 32 droue of hoggis. And he saith<sup>v</sup> to hem,  
 Go ȝee. And thei goynge out wente in to  
 'the hoggis<sup>w</sup>; and loo! in a greet bire al  
 the droue wente heedlynge<sup>x</sup> in to the see,  
 33 and thei ben<sup>y</sup> dead in watris. Forsothe  
 the hirdes fledden away, and<sup>z</sup> cumynge  
 in to the citee, tolden alle these<sup>a</sup> thingis,  
 34 and of hem that hadden the<sup>b</sup> fendis<sup>c</sup>. And  
 loo! al the citee wente<sup>d</sup> aȝeinis<sup>e</sup> Jhesu, 'met-  
 ynge hym<sup>f</sup>; and hym seen, thei preiden  
*hym*<sup>g</sup>, that he shulde passe fro<sup>h</sup> her coostis.

hym. And loo! a greet stiring was<sup>24</sup>  
 maad in the see, so that the schip<sup>a</sup> was  
 hilid with wawes; but he slepte. And<sup>25</sup>  
 hise disciplis camen to hym, and reysiden  
 hym, and seiden, Lord, saue vs; we pe-  
 rischen. And Jhesus seide to hem, What<sup>26</sup>  
 ben ȝe of litil feith agaste? Thanne he  
 roos, and comaundide to the wyndis and  
 the<sup>b</sup> see, and a greet pesibilnesse was  
 maad. And men wondriden, and seiden,<sup>27</sup>  
 What maner *man* is *he*<sup>c</sup> this, for the  
 wyndis and the see obeischen<sup>cc</sup> to him?  
 And whanne Jhesus<sup>d</sup> was comun ouer the<sup>28</sup>  
 watir in to the cuntre of men of Gerasa,  
 twey men metten hym, that<sup>dd</sup> hadden  
 deuelis, and camen out of graues, ful  
 woode, so that noo man myȝte go bi that<sup>e</sup>  
 weie. And lo! thei crieden, and seiden,<sup>29</sup>  
 What to vs and to thee, Jhesu, the sone  
 of God? 'art thou<sup>ee</sup> comun hidir bifore  
 the tyme to<sup>f</sup> turmente vs? And not fer<sup>30</sup>  
 fro hem was a flocke of many swyne  
 lesewynge. And the deuelis preyeden<sup>31</sup>  
 hym, and seiden, If thou castist out vs  
 fro hennes, sende vs<sup>g</sup> in to the droue of  
 swyne. And he seide to hem, Go ȝe.<sup>32</sup>  
 And thei ȝeden out, and wenten in to  
 the swyne; and loo! in a greet bire al  
 the droue wente heedlyng in to the see,  
 and thei weren deed in the watris. And<sup>33</sup>  
 the hirdis fledden away, and camen in  
 to the citee, and telden alle these thingis,  
 and of hem that hadden the<sup>h</sup> feendis.  
 And lo! al the citee wente out aȝens<sup>34</sup>  
 Jhesu; and whanne thei hadden seyn  
 hym, thei preiden, that he wolde passe  
 fro her coostis.

## CAP. IX.

1 And Jhesus, 'goynge vp<sup>l</sup> in to a boot,  
 passide ouer the water, and came in to his

## CAP. IX.

And Jhesus wente vp in to a boot,<sup>l</sup>  
 and passide ouer<sup>l</sup> the watir, and cam in

<sup>p</sup> forsothe *OUV sec. m.*    <sup>q</sup> thei *OUV sec. m.*    <sup>r</sup> seyde *GMNOPQSUVWXY.*    <sup>s</sup> ȝee men *G.*    <sup>t</sup> aferde *OUV sec. m.*    <sup>u</sup> risynge up *U.*    <sup>v</sup> to the *OUV sec. m.*    <sup>w</sup> was *OUV sec. m.*    <sup>y</sup> Om. *OSUV sec. m.*    <sup>z</sup> Om. *A sec. m. MNPSFW sec. m. X.*    <sup>a</sup> obeien *OUV sec. m.*    <sup>b</sup> he *OUV sec. m.*    <sup>c</sup> Om. *w.*    <sup>d</sup> Gerasa *UV sec. m.*    <sup>e</sup> two *GMPSUXY.* and two *Q.*    <sup>f</sup> feendes *OUV sec. m.*    <sup>g</sup> of *OU.*    <sup>h</sup> thei ful *OUV sec. m.*    <sup>i</sup> *ether ful cruel o. or wicke s. ether eruel UV sec. m.*    <sup>l</sup> Om. *U.*    <sup>m</sup> Om. *o.*    <sup>n</sup> and what *G pr. m.*    <sup>o</sup> Om. *G pr. m.*    <sup>p</sup> Om. *o.*    <sup>q</sup> Om. *OUV sec. m. X.*    <sup>r</sup> Om. *OUVX.*    <sup>s</sup> swijn hoggis *P.*    <sup>t</sup> feendes *OUV sec. m.*    <sup>u</sup> from hennes *OUV sec. m.*    <sup>v</sup> seide *OUV sec. m.*    <sup>w</sup> swyin *GPXY.*    <sup>x</sup> heedlynges *N.*    <sup>y</sup> wer *OUV sec. m.*    <sup>z</sup> and thei *OUV sec. m.*    <sup>a</sup> Om. *OUV sec. w.*    <sup>b</sup> Om. *Y pr. m.*    <sup>c</sup> deuelis *N.*    <sup>d</sup> wente oute *OUV sec. m.*    <sup>e</sup> aȝen *X.*    <sup>f</sup> Om. *OUV sec. m.*    <sup>g</sup> Om. *OU.*    <sup>h</sup> out of *N.*    <sup>i</sup> stizynge *OUV sec. m.*

<sup>a</sup> litil schip *rk sec. m.*    <sup>b</sup> to the *rek sec. m.*    <sup>c</sup> Om. *c.*    <sup>cc</sup> obeien *Q.*    <sup>d</sup> he *Q.*    <sup>dd</sup> which *K.*    <sup>e</sup> the *Q.*    <sup>ee</sup> artow *s.*    <sup>f</sup> for to *C.*    <sup>g</sup> vs out *s.*    <sup>h</sup> Om. *K.*    <sup>i</sup> Om. *s.*

2 citee. And loo! thei offreden to hym a  
 man syke in palsie, liggynge<sup>k</sup> in a bed.  
 Forsothe Jhesus, seeynge the feith of hem,  
 saide to the man sike in palsie, Sone, haue  
 thou<sup>l</sup> trust; thi synnes ben forzeuen<sup>m</sup> to  
 3 thee. And lo! sum of the scribis said  
 4 with ynne hem self, This blasfemeth. And  
 when Jhesus hadde seen her thou3tis, he  
 said, Wherto thenken 3e yuel thingis in  
 5 3our hertis? What is<sup>u</sup> lizter to saye, Thi  
 synnes ben forzeuen to thee, other<sup>o</sup> to saye,  
 6 Ryse thou, and walke? Forsothe that 3e  
 wite, that<sup>p</sup> mannes sone hath power to  
 for3ene synnes in erthe, thanne he saide to  
 thilke<sup>q</sup> man<sup>r</sup> in<sup>s</sup> palsie, 'Ryse vp<sup>t</sup>; take thi  
 7 bed, and go in to thin house. And he roose,  
 8 and wente in to his house. Sothely the  
 companyes seeynge dredde, and glorifi-  
 eden God, that 3aue siche power to men.  
 9 And when Jhesus passide thennis<sup>u</sup>, he sei3  
 a man sittynge in a tolbothe, Matheu by  
 name. And he saide to hym, Sue thou me.  
 10 And he, rysynge, folowide<sup>v</sup> hym. And it  
 is<sup>w</sup> don, hym sittynge at the mete in the  
 house, loo! many puplicanys and synneful  
 men cumnyng saten at the mete with  
 11 Jhesu and his disciplis. And Pharisees  
 seeynge saiden to his disciplis, Whi etith  
 3oure maister with puplicanys and synful  
 12 men? And Jhesus herynge saide, A leche  
 is nat nede<sup>x</sup> to men that faren wel, but to  
 13 men hauynge yuel. Sothely 3ee goynge  
 lerne<sup>y</sup> what it is, Y wole mercye, and nat  
 sacrifice; forsothe Y came, nat to clepe  
 14 riztful<sup>z</sup> men, bot synful men. Thanne the  
 disciplis of Joon 'camen nize<sup>a</sup> to hym, say-  
 inge, Whi we and Pharisees<sup>b</sup> fasten ofte,  
 15 but thi disciplis fasten nat? And Jhesus  
 saide to hem, Whether<sup>c</sup> the sonys of the<sup>d</sup>  
 spouse, 'or husbonde<sup>e</sup>, mow 'weilen, or<sup>f</sup>  
 mourne, how longe the spouse is with  
 hem? Sothely days shulen come, when  
 the spouse shal be taken away fro hem,

to his citee. And lo! thei brou3ten to 2  
 hym a man sike in palesie, liggynge in  
 a bed. And Jhesus saw the feith of hem,  
 and seide to the man sike in palesye,  
 Sone, haue thou trist; thi synnes ben  
 for3ouun to thee. And lo! summe of 3  
 the scribis seiden withynne hem silf,  
 This blasfemeth. And whanne Jhesus 4  
 hadde seyn her thou3tis, he seide, Wher-  
 to thenken 3e yuele thingis in 3oure  
 hertis? What is<sup>k</sup> liztere to seye, Thi 5  
 synnes ben for3ouun to thee, ethir 'to seie<sup>l</sup>,  
 Rise thou, and walke? But that 3e wite 6  
 that mannus sone hath power to for3yue  
 synnes in erthe, thanne he seide to the  
 sijk man in palesie, Rise vp; take thi  
 bed, and go in to thin hous. And he 7  
 roos, and wente in to his hous. And 8  
 the puple seyng dredde, and glorifede  
 God, that 3af siche power to men. And 9  
 whanne Jhesus passide fro thennus, he  
 say a man, Matheu bi name, sittynge in  
 a tolbothe. And he seide to hym, Sue  
 thou me. And he roos, and folewide<sup>m</sup> 10  
 hym. And it was don, the<sup>n</sup> while he  
 sat 'at the<sup>o</sup> mete in the hous, lo! many  
 pupplicans and synful men camen, and  
 saten 'at the<sup>p</sup> mete with Jhesu and<sup>q</sup> hise  
 disciplis. And Farisees<sup>r</sup> sien, and seiden 11  
 to hise disciplis, Whi etith 3oure maister  
 with pupplicans and synful men? And 12  
 Jhesus herde, and seide, A leche is not  
 nedeful to men that faren wel, but to  
 men that ben yuel at ese. But go 3e, 13  
 and lerne<sup>s</sup> what it is, Y wole merci, and  
 not sacrifice; for I cam, not to clepe  
 riztful men, but synful men<sup>t</sup>. Thanne 14  
 the disciplis of Joon camen to hym, and  
 seiden, Whi we<sup>u</sup> and Farisees<sup>v</sup> fasten<sup>w</sup>  
 ofte, but thi disciplis fasten not? And 15  
 Jhesus seide to hem, Whether the sones  
 of the spouse moun morne, as long as  
 the spouse is with hem? But daies

<sup>k</sup> liende *sx*. <sup>l</sup> Om. *ou v sec. m.* <sup>m</sup> for3if *o.* for3oue *x.* <sup>n</sup> is it *agmnpqsuvfwxy.* <sup>o</sup> or *msx.* either *n passim, w.* ether *ou sec. m.* <sup>p</sup> for *ou sec. m.* <sup>q</sup> the *agnopsuy.* the ilke *mw.* <sup>r</sup> sik man *agnpqsuv sec. m. xy.* <sup>s</sup> seke in *o.* <sup>t</sup> Ryse thou *ou v sec. m.* <sup>u</sup> fro thens *ou.* <sup>v</sup> sued *ou v sec. m.* <sup>w</sup> was *ou v sec. m.* <sup>x</sup> nedefull *ou.* <sup>y</sup> lerneth *gmpv.* lereth *x.* <sup>z</sup> iust *ou v sec. m.* riztwis *xy.* <sup>a</sup> neizeden *ou v sec. m.* <sup>b</sup> the Pharisees *ou.* <sup>c</sup> Wher *o.* <sup>d</sup> Om. *n.* <sup>e</sup> Om. *ou v sec. m. x.* <sup>f</sup> Om. *ou v sec. m. x.*

<sup>k</sup> is it *plures et a3.* <sup>l</sup> Om. *c.* <sup>m</sup> sueede *c.* <sup>n</sup> Om. *c.* <sup>o</sup> atte *s.* <sup>p</sup> atte *s.* <sup>q</sup> and with *s.* <sup>r</sup> the Farisees *ia.* <sup>s</sup> lerneth *erc.* <sup>t</sup> men to penaunce *ep sec. m.* sh *sec. m.* <sup>u</sup> fasten we *1.* <sup>v</sup> the Farisees *1.* <sup>w</sup> Om. *1.*

16 and thanne thei shulen faste. Sothely no man sendith ynne a medlynge of rudees<sup>g</sup>, or<sup>h</sup> newe, clothe in to an<sup>i</sup> olde clothe; sothely<sup>k</sup> he<sup>l</sup> takith away the plente of it fro the clothe, and a<sup>m</sup> wors kitting is maad.

17 Nether men senden<sup>n</sup> newe wijne in to olde 'botelis, or *wijn vesselis*<sup>o</sup>, ellis the wijn vessels ben broken, and the wijn is shed out, and the wijn vessellis perishen. But men senden newe wijn in to newe wijn vessellis,

18 and bothe ben kept. Jhesu spekyng these thingis to hem, loo! oo<sup>p</sup> prince 'came to<sup>q</sup>, and worshipid hym, sayinge<sup>r</sup>, Lord, my dou3tir is now dead; but cume thou, and put thin hond vpon<sup>s</sup> hire, and she shal

19 lyue. And Jhesus rysyng sude hym, and

20 his disciplis. And loo! a womman that suffride the flix, 'or *rennyng*<sup>t</sup>, of blood twelue 3eer, 'cam to<sup>u</sup> byhynde, and touch-

21 ide the hemme of his clothe. Sothely she saide with ynne hir<sup>v</sup> self, 3if I touche<sup>w</sup> oonly the clothis<sup>x</sup> of hym, I shal be saaf.

22 And Jhesus turnyde, and seeyng hir, saide, Dou3tir, haue thou<sup>y</sup> trust; thi faith hath made thee saaf. And the womman

23 was maad saaf fro that houre. And when Jhesus came in to the hous of the priuce, and<sup>z</sup> see3 mynstrelis, and the companye<sup>a</sup>

24 makyng noyse, he saide, Go 3e<sup>b</sup> away, for the wenche<sup>c</sup> is nat dead, but slepith<sup>d</sup>. And

25 thei scornyn den hym. And when the companye was cast<sup>e</sup> out, he entride in<sup>f</sup>, and held hir honde; and<sup>g</sup> the wenche<sup>h</sup> roose

26 vp. And this fame wente out in to al thei

27 londe. And Jhesu passyng theennes<sup>k</sup>, twey<sup>l</sup> blynde men suden hym<sup>m</sup>, cryng, and<sup>n</sup> sayinge<sup>o</sup>, Thou sone of Dauith, haue mercy

28 of<sup>o</sup> vs. Sothely when 'thei came home<sup>p</sup>, the blynde men camen ni3<sup>q</sup> to hym; and Jhesus saith<sup>r</sup> to hem, What wole 3e, that I do to 3ou? And thei seiden<sup>s</sup>, Lord, that oure eezen ben opnyd. And Jhesus saide,

schulen come, whanne the spouse schal be takun a wei fro hem, and thanne thei schulen faste. And no man putteth a<sup>16</sup> clout of buystous clothe in to an elde clothing; for it doith away the fulnesse of the cloth, and a wers breking is maad. Nethir men putten newe wyne in to elde<sup>17</sup> botelis, ellis the botels<sup>x</sup> ben to-broke, and distried, and the wyn sched out. But men putten newe wyne in to newe botels, and bothe ben kept<sup>y</sup>. Whiles that<sup>18</sup> Jhesus spak thes thingis to hem, lo! a prince cam, and worschipide hym, and seide, Lord, my dou3tir is now deed; but come thou, and putte thin hond on hir, and she schal lyue. And Jhesus<sup>19</sup> roos, and 'hise disciplis, and suden hym<sup>yy</sup>. And lo! a womman, that hadde the<sup>20</sup> blodi flux twelue 3ere, neizede bihynde, and touchide the hem of his cloth. For<sup>21</sup> sche seide with ynne hir self, 3if Y touche oonli the cloth of hym, Y schal be saaf. And Jhesus turnede, and say hir, and<sup>22</sup> seide, Dou3tir, haue thou trist; thi feith hath maad thee saaf. And the womman was hool fro that our. And whanne<sup>23</sup> Jhesus cam in to the hous of the prince, and say mynstrallis, and the<sup>a</sup> puple makyng noise, he seide, Go 3e a wei, for the<sup>24</sup> damysel is not deed, but slepith. And thei scornyn den hym. And whanne the<sup>25</sup> folc was put out, he wente in, and helde hir hond; and the damysel roos<sup>b</sup>. And<sup>26</sup> this fame wente out in to al that loond. And whanne Jhesus passide fro thennus,<sup>27</sup> twei<sup>c</sup> blynde men cryng suden hym, and seiden, Thou sone of David, haue merci on vs. And whanne he cam in<sup>28</sup> to the hous, the blynde men camen to hym; and Jhesus seide to hem, What wolen 3e, that I do to 3ou? And thei seiden, Lord, that oure izen be opened.

<sup>g</sup> rude *GMNPSTUWXY*. Om. *or sec. m.* reude *v pr. m.* <sup>h</sup> Om. *or sec. m.* <sup>i</sup> Om. *o.* <sup>k</sup> For *ou v sec. m.* <sup>l</sup> it *GXY*. <sup>m</sup> the *U*. <sup>n</sup> putten *U sec. m.* <sup>o</sup> wijn vesselis *ou v sec. m.* botelis *X*. <sup>p</sup> a *ou v sec. m. XY*. <sup>q</sup> neized *ou v sec. m.* <sup>r</sup> and seide *ou v sec. m.* <sup>s</sup> on *ou v sec. m. X*. <sup>t</sup> Om. *ou v sec. m. X*, <sup>u</sup> neized *ou v sec. m.* <sup>v</sup> in hir *r*. <sup>w</sup> schal touche *GOUXY*. <sup>x</sup> clooth *ou v sec. m.* <sup>y</sup> Om. *ou v sec. m.* <sup>z</sup> he *o.* <sup>a</sup> companyes *o.* <sup>b</sup> Om. *G pr. m. v pr. m.* <sup>c</sup> damysell *ou v sec. m.* <sup>d</sup> sche sleepeth *o.* <sup>e</sup> put *U sec. m.* <sup>f</sup> Om. *ou v sec. m.* <sup>g</sup> and seide, Maiden, rise, and *q sec. m. marg.* <sup>h</sup> damysel *ou v sec. m.* <sup>i</sup> that *N*. <sup>k</sup> fro thens *ou v sec. m.* <sup>l</sup> two *PQSUXY*. <sup>m</sup> Om. *G pr. m.* <sup>n</sup> Om. *U sec. m.* <sup>o</sup> on *AMNOSUV*. <sup>p</sup> thei camen into the hous *GQX*. he had comme in to the house *ou v sec. m.* <sup>q</sup> Om. *ou v sec. m.* <sup>r</sup> seide *o.* <sup>s</sup> Om. *GM*.

<sup>x</sup> oold botels *r.* <sup>y</sup> kept *saaf s.* <sup>yy</sup> suden him his disciples *K*. <sup>hise disciplis suden hym</sup> *A pr. m. Q.* <sup>hise disciplis, and sude hym</sup> *c.* <sup>z</sup> a sbghi. <sup>a</sup> Om. *c.* <sup>b</sup> roos vp *ksegh.* <sup>c</sup> two *IQ.*

Bileue 3e, that I may do this thing 'to  
 29 you? And<sup>u</sup> thei sayn<sup>v</sup>, 'Sothely, or 3ea<sup>w</sup>,  
 Lord. Than he touchide her eezen, say-  
 30 inge, Vp 3our feith be it don to 3ou. And  
 the eezen of 'bothe ben<sup>x</sup> opnyde. And  
 Jhesus thretynyde<sup>y</sup> to<sup>z</sup> hem, sayinge, See 3ee,  
 31 that no man wite. But thei goynge out,  
 defameden hym thorw<sup>3</sup> a al that<sup>b</sup> lond.  
 32 Sothely thei<sup>c</sup> gon out, loo! thei offriden<sup>d</sup> to  
 hym a 'man doumb<sup>e</sup>, hauynge a deuel<sup>f</sup>.  
 33 And whan the deuel was cast out, the  
 doumbe man spac. And the cumpanyes  
 wondreden, sayinge, It aperede neuere so  
 34 in Yrael. But the Pharisees saiden, In the  
 prince of deuelis<sup>g</sup> he castith out deuelis<sup>g</sup>.  
 35 And Jhesus compaside aboute<sup>h</sup> alle citees  
 and castels, techyng in synagogis<sup>i</sup> of hem,  
 and prechyng the gospel of kyngdam<sup>k</sup>,  
 and helynge al 'languyshyng, or ache<sup>l</sup>,  
 36 and al siknesse. Forsothe Jhesus, siynge  
 cumpanyes, hadde<sup>m</sup> rewthe of<sup>n</sup> hem; for  
 thei weren traueilid, and liggyng as sheep  
 37 nat hauynge a sheperde. Thanne he saide  
 to his disciplis, Sothely<sup>o</sup> 'there is<sup>p</sup> moche  
 38 rype corne<sup>q</sup>, but fewe werkmen. Therefore  
 preye 3e<sup>r</sup> the lord of the rijpe corn, that  
 he sende workmen into<sup>s</sup> his<sup>t</sup> rijp corn.

## CAP. X.

1 And the<sup>u</sup> twelue disciplis clepid<sup>v</sup> to gidre,  
 he 3aue to hem power of vnclene spiritis,  
 that thei shulde casten hem out, and that  
 thei shulden heele al ache, and al siknesse.  
 2 These<sup>w</sup> ben the names of twelue<sup>x</sup> apo-  
 stelis<sup>y</sup>; the first, Symoun, that<sup>z</sup> is<sup>a</sup> clepid  
 3 Petre, and Andrew, his brother; 'Philip,  
 and Bartilmew<sup>b</sup>; Jamys of Zebedee, and  
 Joon, his brother<sup>c</sup>; Thomas, and Matheu  
 puplican; and<sup>d</sup> James Alphei<sup>e</sup>, and Thadeef;

<sup>t</sup> Om. o. <sup>u</sup> Om. AGMNOPQV sec. m. WXY. <sup>v</sup> seiden QX. seyn to hym U sec. m. <sup>w</sup> 3he OUV sec. m.  
<sup>x</sup> hem weren OUV sec. m. <sup>y</sup> threetide VX. <sup>z</sup> Om. OU. <sup>a</sup> bi OUV sec. m. <sup>b</sup> the U. <sup>c</sup> hem OV sec. m.  
<sup>d</sup> brouzten U sec. m. <sup>e</sup> doumbe man GP. <sup>f</sup> feende OUV sec. m. <sup>g</sup> feendes OUV sec. m. <sup>h</sup> Om. OUV sec. m.  
<sup>i</sup> the synagoges OUV sec. m. <sup>k</sup> the kyngdam OUV sec. m. X. <sup>l</sup> ache OUV sec. m. languishing X. <sup>m</sup> and  
 hadde KT. <sup>n</sup> on GMPQSUVWXY. <sup>o</sup> Forsothe OUV sec. m. <sup>p</sup> Om. UV sec. m. <sup>q</sup> corne is UV sec. m.  
<sup>r</sup> Om. o. <sup>s</sup> vnto Q. <sup>t</sup> the P. <sup>u</sup> Om. AGMNOSUVWXY. <sup>v</sup> gaderid NP. <sup>w</sup> Forsothe thees OU. <sup>x</sup> the  
 twelue Q. <sup>y</sup> Om. o. <sup>z</sup> whiche OU. <sup>a</sup> was G. <sup>b</sup> Bartholomeu M. <sup>c</sup> Jamys of Zebedee and Joon his  
 brother; Philip and Bartilmeus OU. <sup>d</sup> Om. o. <sup>e</sup> of Alphei OU. <sup>f</sup> Thadde, that is, Judas U.

<sup>d</sup> seiden CKR pr. m. aβ. <sup>e</sup> defameden AP pr. m. QRSCaβ. famyden EIP sec. m. k. <sup>f</sup> wondre s. <sup>g</sup> al  
 aboute Q. <sup>h</sup> Om. CKQ. <sup>i</sup> castels and cytees e. <sup>k</sup> Om. EKUBceg pr. m. hiβ. <sup>l</sup> Om. c. <sup>m</sup> is Symound  
 k pr. m. <sup>n</sup> named KSGhiβ. seid CEIMPQRUXBceka.

And Jhesus seide, Bilenen 3e, that Y mai  
 do this thing to 3ou? Thei seien<sup>d</sup> to  
 him, 3he, Lord. Thanne he touchide<sup>29</sup>  
 her izen, and seide, Aftir 3oure feith be  
 it doon to 3ou. And the izen of hem<sup>30</sup>  
 were opened. And Jhesus thretenede  
 hem, and seide, Se 3e, that no man wite.  
 But thei 3eden out, and diffameden<sup>e</sup> hym<sup>31</sup>  
 thorou al that lond. And whanne thei<sup>32</sup>  
 weren gon out, loo! thei brouzten to  
 hym a doumbe man, hauynge a deuel.  
 And whanne the deuel was cast out, the<sup>33</sup>  
 doumb man spac. And the puple won-  
 dride<sup>f</sup>, and seide, It hath not be say  
 thus in Israel. But the Farisees seiden,<sup>34</sup>  
 In the prince of deuelis he castith out  
 deuelis. And Jhesus wente 'aboute alle<sup>g</sup> <sup>35</sup>  
 the<sup>h</sup> 'citees and castels<sup>i</sup>, techyng in the<sup>k</sup>  
 synagogis of hem, and prechyng the  
 gospel of the kyngdom, and helynge  
 euery langour and euery sijknesse. And<sup>36</sup>  
 he siz the puple, and hadde reuthe on  
 hem; for thei weren traueilid, and lig-  
 gynge as scheep not hauynge a scheep-  
 herde. Thanne he seide to hise disci-<sup>37</sup>  
 plis, Sotheli there is myche ripe corn,  
 but fewe werk men. Therfor preye 3e<sup>38</sup>  
 the lord of the ripe corn, that he sende  
 werke men in to his ripe corn.

## CAP. X.

And whanne his twelue disciplis weren<sup>1</sup>  
 clepid togidere, he 3af to hem powere of  
 vnclene spiritis, to caste hem out of men,  
 and to<sup>l</sup> heele eueri langour, and sijknesse.  
 And these ben the names of the twelue<sup>2</sup>  
 apostlis; the firste, Symount<sup>m</sup>, that is  
 clepid<sup>n</sup> Petre, and Andrew, his brothir;  
 James of Zebede, and Joon, his brothir;  
 Filip, and Bartholomeu; Thomas, and<sup>3</sup>  
 Matheu, puplican; and James Alfey,

4 Symount Canaue, and Judas Scarioth, the<sup>g</sup>  
 5 whiche betraiede Crist<sup>h</sup>. Jhesus sente<sup>i</sup>  
 these twelue, comaundyng to hem, and  
 sayinge, Goth<sup>k</sup> ze nat into the wey of hei-  
 then men, and `entre ze<sup>l</sup> nat in to the<sup>m</sup>  
 6 citees of Samaritanys; but rather goth<sup>n</sup> to  
 the sheep of the hous of Yrael, that perish-  
 7 iden. Sothely zee goynge preche<sup>o</sup>, sayinge,  
 for the kyngdam of heuenes shal nei<sup>z</sup>e;  
 8 hele ze seke men, vpreyse<sup>p</sup> zee dead men,  
 clense ze meselis<sup>q</sup>, `cast ze<sup>r</sup> out deuelis<sup>s</sup>;  
 9 frely ze han taken, frely zeue ze. Nyl ze  
 welden gold, nether syluer, ne<sup>t</sup> money in  
 10 zoure girdlis, not<sup>u</sup> a scripe in the weye,  
 nether two<sup>v</sup> cootis, nether shoon, nether  
 11 zeerd<sup>w</sup>; for a workman is worthi<sup>x</sup> his mete.  
 In to whateuer citee, or<sup>z</sup> castel, ze shulen  
 entre, axeth<sup>a</sup> who therinne is worthi, and  
 there `dwelle ze<sup>b</sup>, til<sup>c</sup> that<sup>d</sup> ze gou out.  
 12 Forsothe ze entrynge in to an<sup>e</sup> house,  
 `grete ze<sup>f</sup>, `or salute ze<sup>g</sup>, it, sayinge, Pees  
 13 to this hous. And<sup>h</sup> sothely zif `that ilk<sup>i</sup>  
 hous be worthi, zoure pees shal come on it;  
 forsothe zif that house be nat worthy, zoure  
 14 pees shall turne azein to zou. And who  
 euere shall nat resceyue zou, nether<sup>k</sup> heer  
 zoure wordis, zee goynge forth<sup>l</sup> fro that  
 hous, or<sup>m</sup> citee, smytith<sup>n</sup> away the dust  
 15 fro<sup>o</sup> zoure feet. Trewly I say to zou, it shall  
 be more suffreable to the lond of men of  
 Sodom and Gomor<sup>p</sup> in the day of iuge-  
 16 ment, than to that<sup>q</sup> citee. Loo! I sende  
 zou as sheep in to<sup>r</sup> the mydil<sup>s</sup> of wolues;  
 therefore<sup>t</sup> be ze `war, or wijse before<sup>u</sup>, as  
 17 serpentis, and symple as dowues<sup>v</sup>. For-  
 sothe<sup>w</sup> be ze war of men, for thei shuln  
 taken zou in counselis, and thei shuln bete  
 18 zou in there synagogis; and to `presidentis,  
 or meyris<sup>x</sup>, and to kyngis ze shulen be  
 led for me, in to witnessynge to hem, and  
 19 hethen<sup>y</sup> men. But whenne thei shulen take,

and Tadee; Symount Chananee, and Ju-  
 das Scarioth, that bitrayede Crist. Jhesus  
 sente these twelue, and comaundide hem,  
 and seide, Go ze not `in to<sup>o</sup> the weie of  
 hethene men, and entre ze not in to the  
 citees of Samaritans; but rather go ze<sup>o</sup>  
 to the scheep of the hous of Israel, that  
 han perischid. And go ze, and preche<sup>o</sup>  
 ze, and seie, that the kyngdam of he-  
 uenes<sup>p</sup> shal nei<sup>z</sup>e; heele ze sike men,<sup>s</sup>  
 reise ze deede men, clense ze mesels,  
 caste ze out deuelis; freeli ze han takun,  
 freli zyue ze. Nyle ze welde gold, ne-<sup>o</sup>  
 ther<sup>q</sup> siluer, ne money in zoure girdlis,  
 not a scrippe in the weie, nether twei<sup>o</sup>  
 cootis, nethir shoon, nether<sup>r</sup> a zerde; for  
 a werkman is worthi his mete. In to<sup>o</sup>  
 what euere citee or castel ze schulen en-  
 tre, axe ze who thereynue is worthi, and  
 there dwelle ze, til<sup>s</sup> ze go out. And<sup>o</sup>  
 whanne ze goon in to an hous, `grete  
 ze<sup>t</sup> it, and seyn, Pees to this hous. And<sup>o</sup>  
 13 if thilk<sup>n</sup> hous be worthi, zoure pees schal  
 come on it; but if that hous be not  
 worthi, zoure pees schal turne azen to  
 14 zou. And who euere resseyueth not zou,<sup>o</sup>  
 nethir<sup>v</sup> herith zoure wordis, go ze fro<sup>w</sup>  
 that hous or citee, and spreng of the  
 dust of zoure feet. Treuly Y seie to<sup>o</sup>  
 15 zou, it shal be more suffrable to the  
 loond of men of Sodom and of Gommor  
 in the dai of iugement, than to thilke  
 citee. Lo! Y sende zou as scheep in<sup>o</sup>  
 the myddil of wolues; therfor be ze sli<sup>z</sup>  
 as serpentis, and symple as dowues. But<sup>o</sup>  
 17 be ze war of men, for thei schulen take  
 zou in counselis, and thei schulen bete  
 18 zou in her synagogis; and to meyris, or<sup>o</sup>  
 presidentis, and to kyngis, ze schulen  
 be lad for me, in witnessynge to hem, and  
 to the<sup>x</sup> hethen men. But whanne thei<sup>o</sup>

<sup>g</sup> Om. *ou.* <sup>h</sup> him *ou.* <sup>i</sup> sended *o.* <sup>k</sup> Go *GOPQSUFWX.* <sup>l</sup> entreth *XY pr. m.* <sup>m</sup> Om. *q.* <sup>n</sup> go ze *AMNOPQSUVW.* <sup>o</sup> precheth *x.* <sup>p</sup> reyse *AGMNOSUVWXY.* <sup>q</sup> leprose men *ou.* <sup>r</sup> castith *GXY.* <sup>s</sup> feendes *ou.* <sup>t</sup> nether *ou.* <sup>u</sup> nether *ou.* <sup>v</sup> twei *NOVW.* <sup>w</sup> a zerde *ou.* <sup>x</sup> worth *v pr. m.* <sup>y</sup> mede *o.* <sup>z</sup> ether *ou.* <sup>a</sup> axe *AMNVW.* <sup>axe ze</sup> *ou.* <sup>asketh</sup> *q.* <sup>b</sup> dwellith *GXY.* <sup>c</sup> to *GXY.* <sup>d</sup> Om. *GOUX.* <sup>e</sup> the *ou.* <sup>f</sup> greeteth *GSXY.* <sup>g</sup> or salew ze *AMNPV.* or *salu ze* *QW.* or *salutith* *GSY.* Om. *OUX.* <sup>h</sup> Om. *G pr. m.* <sup>i</sup> that *G pr. m. PQXY.* <sup>thilk</sup> *OUS.* <sup>k</sup> ne *x.* <sup>l</sup> oute *ou.* <sup>m</sup> ether *ou.* <sup>n</sup> smyte *AMNOUVW.* <sup>o</sup> of *v.* <sup>p</sup> of Gomor *ou.* <sup>q</sup> that ilke *AG sec. m. MNVW.* <sup>thilk</sup> *OSU.* <sup>r</sup> Om. *AGNOPQSUVWXY.* <sup>s</sup> myddes *s.* <sup>t</sup> Om. *x.* <sup>u</sup> prudent ether wise *ou.* <sup>v</sup> culueres *ou.* <sup>w</sup> Sothely *o.* <sup>x</sup> meyrres, or presidentes *AMNVW.* <sup>y</sup> to hethen *ou.* <sup>to the</sup> *hethen u.*

<sup>o</sup> in *c.* <sup>p</sup> heuene *A pr. m.* <sup>q</sup> ne *s.* <sup>r</sup> ne *s.* <sup>s</sup> til that *c.* <sup>t</sup> greetith *c.* <sup>u</sup> this *K.* <sup>v</sup> ne *I.* <sup>w</sup> forth fro *c.* <sup>x</sup> Om. *Kβ.*

'or bitraie<sup>z</sup>, 3ou, nyl 3e thenke, how or<sup>a</sup>  
 what thing<sup>b</sup> 3ee speeken<sup>c</sup>, forsotbe<sup>d</sup> it shal  
 be 3ouen to 3ou in that hour, what 3e shuln  
 20 speke; for it ben nat 3e that speken, but  
 the spirit of 3oure fadir, that spekith in  
 21 3ou. Sothely<sup>e</sup> the<sup>f</sup> brother shal take the  
 brother in to deth, and the fadir the sone,  
 and the<sup>g</sup> sonys shulen ryse a3eins<sup>h</sup> fadir  
 and modir, and shulen tourmente hem bi<sup>i</sup>  
 22 deth. And 3e shulen be in<sup>k</sup> hate<sup>l</sup> to alle  
 men, for my name; forsotbe he that shall  
 'dwelle stille<sup>m</sup> in to<sup>n</sup> the eende, this<sup>o</sup> shal be  
 23 saaf. Sothely whenne thei shulen pur-  
 sue 3ou in this citee, 'flee 3e<sup>p</sup> in to<sup>q</sup> an  
 other. Trewly I saye to 3ou, 3e shulen nat  
 eende the citees of Yrael, til<sup>r</sup> that<sup>s</sup> mannes  
 24 sone cume. The disciple is nat aboute the<sup>t</sup>  
 maistre, ne<sup>u</sup> the seruaunt aboue<sup>v</sup> his lord;  
 25 it is ynow to the disciple, 'that he<sup>w</sup> be as  
 his maistre, and to<sup>x</sup> the seruaunt as his  
 lord. 3if thei han<sup>y</sup> clepid the 'husbonde  
 man<sup>z</sup>, 'or the fadir of meynee<sup>a</sup>, Belzebub,  
 hou myche more his housholde meynee?  
 26 Therefore drede 3e nat hem; for no thing is  
 couerid, 'or hid<sup>b</sup>, that shal nat be shewid;  
 and no thing is preuy, that<sup>c</sup> shal nat be  
 27 wist. That<sup>d</sup> thing that Y say to 3ou in  
 derknnessis, saye 3ee in the<sup>e</sup> lizt; and preche  
 3e vpon<sup>f</sup> housis<sup>g</sup>, that<sup>h</sup> thing that 3ee heere  
 28 in ere<sup>i</sup>. And nyl 3e dreede hem that sleen  
 the body; trewly thei mowen nat slea the  
 soule; bot rather dreede 3e hym, that may  
 29 lese soule<sup>k</sup> and body in to helle. Whether<sup>l</sup>  
 twey<sup>m</sup> sparwis ben not sold for an hal-  
 peny? and oon of hem shal nat falle<sup>n</sup> on<sup>o</sup>  
 30 the<sup>p</sup> erthe withouten 3oure fadir. For-  
 sothe alle the heeris of 3oure heued<sup>q</sup> be  
 31 noumbrid. Therefore nyle 3e dreede; 3e ben  
 32 better than many sparwis. Therefore euery<sup>r</sup>  
 man that shal knowleche me before men,  
 and<sup>s</sup> I shal knowleche hym byfore my

take 3ou, nyle 3e thenke<sup>x</sup>, hou or what  
 thing 3e schulen speke, for it shal be  
 3ouun 'to 3ou<sup>y</sup> in that our, what 3e schulen  
 speke; for it ben not 3e that speken,<sup>20</sup>  
 but the spirit of 3oure fadir, that spekith  
 in 3ou. 'And the brother<sup>z</sup> shal take<sup>a</sup> 21  
 the brother in to deeth, and the fader  
 the sone, and sones<sup>b</sup> schulen rise a3ens  
 fadir and modir, and schulen<sup>c</sup> turmente  
 hem bi deeth. And 3e schulen be in hate<sup>22</sup>  
 to alle men for my name; but he that  
 shall dwelle stille<sup>d</sup> in to the ende, shal  
 be saaf<sup>e</sup>. And whanne thei pursuen<sup>23</sup>  
 3ou in<sup>f</sup> this citee, fle 3e in to anothir.  
 Treuli Y seie to 3ou, 3e schulen not ende  
 the citees of Israel, tofor<sup>g</sup> that<sup>h</sup> mannus  
 sone come. The disciple is not aboute<sup>24</sup>  
 the maistir, ne the seruaunt aboue hys  
 lord; it is ynow<sup>3</sup> to the disciple, that he<sup>25</sup>  
 be as his maistir, and to the seruaunt  
 as his lord. If thei han clepid the hose-  
 bonde man Belsabub, hou myche more  
 his household meyne? Therfor drede 3e<sup>26</sup>  
 not hem; for no thing is hid, that schal  
 not be shewid; and no thing is priuey,  
 that schal not be wist. That thing that<sup>27</sup>  
 Y seie to 3ou in derknnessis, seie 3e in  
 the<sup>i</sup> lizt; and preche 3e on housis, that  
 thing that 3e heeren in the<sup>k</sup> ere. And<sup>28</sup>  
 nyle 3e dreede hem that sleen the bodi;  
 for thei moun not sle the soule; but  
 rather dreede 3e hym, that mai lese bothe  
 soule and bodi in to helle. Whether<sup>29</sup>  
 twei<sup>m</sup> sparewis ben not seeld for an  
 halpeny? and oon of hem shal not falle  
 on the erthe with outen 3oure fadir.  
 'And alle the heeris<sup>n</sup> of 3oure heed ben<sup>30</sup>  
 noumbrid. Therfor nyle 3e dreede; 3e  
 ben betere than many sparewis. Therfor<sup>31</sup>  
 euery man that schal knowleche me bi-  
 fore men, Y shal knowleche hym bifor

z Om. OQUX. a ether OU. b Om. OU. c schulen speke NOU. d for OU. e Forsotbe OU. f a OU.  
 g Om. G pr. m. OPUWX. h in to ther Q sec. m. sup. ras. i to o. k in to U pr. m. l hated OU. m contynue  
 OU. n vnto NP. til in to OUVXY. o Om. A sec. m. MOUV. he this W pr. m. Om. W sec. m. p fleeth GXY.  
 q til o. r to G. s Om. OU. t his N. u nether OU. v is aboute OU. w to G. x Om. OU. y haf o.  
 z fader of meynee X. a Om. OUX. b ether hid OU. Om. X. c whiche OUV sec. m. d This OUV sec. m.  
 e Om. NOUV sec. m. f on OUV sec. m. X. g rooues P. h this OUV sec. m. i the eere OUV sec. m. k bothe  
 soule OUV sec. m. l Wher OU. m two GMPUXY. n fayle o. o apon o. p Om. OUV sec. m. q heed PU  
 et v passim, w. hed QX. r eche NOUV sec. m. X. s Om. X.

x hithenke A pr. m. y Om. R pr. m. z The broth. forsotbe I. a bitake rshi. b the sones c. c thi  
 schul I. d Om. s. e maad saaf s pr. m. f in to ks. g bifore K. h Om. hi. i Om. c. k Om. ii.  
 l Wher s passim, e. ll the soule R. m two IQH et i passim. n Alle the heeris forsotbe I.

33 fadir that is in heuenes. Sothely<sup>t</sup> he that  
shal denye me bifore men, and I shall denize  
hym before my fadir whiche<sup>u</sup> is in he-  
34 uenes. Nyl 3ee deme, that<sup>v</sup> I cam<sup>w</sup> to  
sende pees in to erthe<sup>x</sup>; I cam not to sende  
35 pees in to erthe<sup>y</sup>, but swerd. Sothely<sup>z</sup> Y  
cam to departe a man azeins his fadir, and  
the douzter azeins hire modir, and the  
sonys wyf azeins the<sup>a</sup> wyues, or<sup>b</sup> hus-  
36 bondis, modir; and the ennyes of a<sup>c</sup> man  
37 *ben<sup>d</sup>* his homly meynee. He that loueth  
fadir or<sup>e</sup> modir more than me, is nat wor-  
thi of me<sup>f</sup>. And he that loueth sone or<sup>g</sup>  
douzter ouer me, is nat worthi of<sup>h</sup> me.  
38 And he that takith nat his crosse, and  
39 sueth<sup>i</sup> me, is not worthi of me. He that  
fyndith his soule, *that is, temporal<sup>k</sup> lyf<sup>l</sup>*,  
shal leese it; and he that lesith his soule<sup>m</sup>,  
40 *that is, lif<sup>n</sup>*, for me, shal fynde it. He  
that resseyueth 3ou, resceyueth me; and  
he that resceyueth me, resceyueth hym that  
41 sente me. And<sup>o</sup> he that resceyueth a pro-  
phete in the name of a prophete, shal  
take<sup>p</sup> the mede of a prophete. And he that  
resceyueth a iust man in the<sup>q</sup> name of a  
iust man, shal take<sup>r</sup> the meede of a iust  
42 man. And who euer 3iueth drynke to oon  
of these leste a cuppe of cold water oonly  
in the name of a disciple, trewly I saye to  
3ou, he shal nat leese his mede.

## CAP. XI.

1 And it is<sup>rr</sup> don, when Jhesus hadde eend-  
id, he, comaundyng to his twelue disciplis,  
passide fro thennes for<sup>s</sup> to preche and  
2 teche<sup>t</sup> in the citees of hem. Forsothe when  
Joon in boondis hadde herd the werkis of  
Crist, he, sendyng <sup>two or three<sup>u</sup></sup> of his  
3 disciplis, seide<sup>v</sup> to hym, Art thou he<sup>w</sup> that  
art to cummyng<sup>x</sup>, or<sup>y</sup> we<sup>z</sup> abiden<sup>a</sup> an  
4 other? And Jhesus answeyng, seide to

my fadir that is in heuenes. But he<sup>33</sup>  
that shal denye me bifor men, and<sup>p</sup> I  
shal denye him bifor my fadir that is  
in heuenes. Nile 3e deme, that Y cam<sup>34</sup>  
to sende pees in to erthe; Y cam not to  
sende pees, but swerd. For Y cam to<sup>35</sup>  
departe a man azeins his fadir, and the  
douztir azeins hir<sup>a</sup> modir, and the sones  
wif azeins the housbondis modir; and the<sup>36</sup>  
ennyes of a man *ben<sup>r</sup>* thei, that *ben<sup>rr</sup>*  
homeli with him. He that loueth fadir<sup>37</sup>  
or modir more than me, is not worthi to<sup>s</sup>  
me. And he that loueth sone or douzter  
ouer<sup>ss</sup> me, is not worthi to me. And<sup>38</sup>  
he that takith not his croos, and sueth  
me, is not worthi to me. He that fynd-<sup>39</sup>  
ith his lijf, shal lose it; and<sup>t</sup> he that  
lesith his lijf for me, shal fynde it. He<sup>u</sup>  
that resseyueth 3ou, resseyueth me; and  
he that resseyueth me, resseyueth hym  
that sente me. He that resseyueth a pro-<sup>41</sup>  
phete in the name of a prophete, shal  
take the mede of a prophete. And he  
that resseyueth a iust man in the name  
of a iust man, schal<sup>v</sup> take the mede of a  
iust man. And who euer 3yueth drynke<sup>42</sup>  
to oon of these leeste a cuppe of coolde  
watir oonli in the name of a disciple,  
treuli Y seie to 3ou, he shal not leese his  
mede.

## CAP. XI.

And it was doon, whanne Jhesus hadde<sup>1</sup>  
endid, he comaundide to hise twelue dis-  
ciplis, and passide fro thennus to teche  
and preche in the citees of hem. But<sup>2</sup>  
whanne Joon in boondis hadde herd the  
werkis of Crist, he sente<sup>w</sup> tweyne<sup>x</sup> of  
hise disciplis, and seide to him, 'Art<sup>3</sup>  
thou<sup>y</sup> he that schal come, or we abiden  
another? And Jhesus answeride, and<sup>4</sup>

<sup>t</sup> But *UV sec. m.* <sup>u</sup> that *GMQSUXY.* <sup>v</sup> for *UV sec. m.* <sup>w</sup> come *U passim.* <sup>x</sup> the erthe *UV pr. m. w.*  
<sup>y</sup> Om. *OUV sec. m. X.* in to the citee *V pr. m. w.* <sup>z</sup> For *OUV sec. m.* <sup>a</sup> her *PQ.* <sup>b</sup> Om. *OPQUV sec. m. X.*  
<sup>c</sup> Om. *U.* <sup>d</sup> Om. *X.* <sup>e</sup> ether *V sec. m.* <sup>f</sup> me wrthi *X.* <sup>g</sup> ether *OUV sec. m.* <sup>h</sup> Om. *X.* <sup>i</sup> sueth not *U.*  
<sup>k</sup> Om. *OUV sec. m.* <sup>l</sup> lif for me *Q.* <sup>m</sup> lijf *OUV sec. m.* <sup>n</sup> *that is, his lijf GMPY.* Om. *OUV sec. m. X.*  
<sup>o</sup> Om. *OUV.* <sup>p</sup> resseyue *W.* <sup>q</sup> Om. *X.* <sup>r</sup> resseyue *W.* <sup>rr</sup> was *AGOUV sec. m.* <sup>s</sup> Om. *OSUV sec. m. X.*  
<sup>t</sup> teche and preche *PUVW.* <sup>u</sup> tweyne *ANOQUVW.* two *GMQSXY.* <sup>v</sup> and thei seiden *O.* <sup>w</sup> Om. *OUV sec. m.*  
<sup>x</sup> come *GNPQSXY.* <sup>y</sup> ether *OUV sec. m.* <sup>z</sup> Om. *V sec. m.* <sup>a</sup> byde *O.* abiden wee *UV sec. m.*

<sup>p</sup> Om. *C.* <sup>q</sup> the *C.* <sup>r</sup> aren *S.* <sup>rr</sup> Om. *Q.* <sup>s</sup> of *Q.* <sup>ss</sup> more than *C.* <sup>t</sup> Om. *C.* <sup>u</sup> And he *KS.*  
<sup>v</sup> he schal *I.* <sup>w</sup> sente to *S pr. m.* <sup>x</sup> two *QE.* <sup>y</sup> Artou *S.*

hem, 3ee goynge telle<sup>b</sup> a3ein to Joon the<sup>c</sup> thingis that<sup>d</sup> 3e han herde and seen.  
 5 Blynde men seen, crokid men wandren<sup>e</sup>, mesels ben maad clene, deaf men heeren, dead men risen a3ein, pore men ben taken to prechyng of<sup>f</sup> the gospel, *or ben<sup>g</sup> 'maad*  
*6 keepers of the gospel<sup>h</sup>*. And he is blessid, 7 that shal nat be sclaudrid in me. Sothely hem<sup>i</sup> goynge away, Jhesus biganne for<sup>k</sup> to seye of Joon to the cumpanyes, What thing wenten 3e out for<sup>l</sup> to see in<sup>m</sup> desert<sup>n</sup>? whether a reede wawid<sup>o</sup> with<sup>p</sup>  
 8 wynd? But what thing wente 3e out<sup>q</sup> for<sup>r</sup> to seen? whether a man clothid<sup>s</sup> with soft thingis<sup>t</sup>? Loo! thei that ben clothid<sup>u</sup> with softe thingis ben in housis<sup>v</sup> of kyngis.  
 9 But what thing wenten 3e out for<sup>w</sup> to se? whether a prophete? 3e, I seie to 3ou, 10 and more than a prophete. For this is he, of whom it is writyn, Loo! I sende myne aungel before thi face, that<sup>x</sup> shal make  
 11 redy thi wey bifore thee. Trewly I say to 3ou, ther roose noon more<sup>y</sup> than Joon Baptist amonge children<sup>z</sup> of wommen; forsothe he that is lesse<sup>a</sup> in the kyngdam of  
 12 heuenes, is more than he. Sothely fro the daies of Joon Baptist til now the kyngdam of heuenes suffreth strengthe<sup>b</sup>, *'or vio-*  
 13 *lence<sup>c</sup>*, and violent men rauyshen it. For alle prophetis<sup>d</sup> and<sup>e</sup> the lawe til<sup>f</sup> Joon Baptist<sup>g</sup> prophecieden; and 3if 3e wolen res-  
 14 seyuen, he is Ely that is to cume<sup>h</sup>. He that 16 hath eeris of heerynge, heere he<sup>i</sup>. But to whom shal I gesse this generacioun lichy<sup>k</sup>?  
 It is lichy<sup>k</sup> to children sittynge in cheep-  
 17 ynge<sup>l</sup>, the<sup>m</sup> whiche, crynge to her peeris, 17 seien, We han sungen to 3ou, and 3e han nat lippid<sup>n</sup>; we han mourned to 3ou, and  
 18 3e han nat weilid. Sothely Joon can neither etyngne ne<sup>o</sup> drynkynge, and thei seien,

seide to hem<sup>z</sup>, Go 3e, and telle<sup>a</sup> a3en to Joon tho thingis that 3e han herd and seyn. Blynde men seen, crokid men goon,<sup>5</sup> meselis ben maad clene, deefe men heren, deed men rysen a3en, pore men ben takun to prechyng of<sup>b</sup> the gospel. And he is<sup>6</sup> blessid, that shal not be sclaudrid in me. And whanne thei weren goon awei,<sup>7</sup> Jhesus bigan to seie of Joon to the puple, What thing wenten 3e out in to desert to<sup>c</sup> se? a reed wawed with the<sup>d</sup> wynd? Or what thing wenten 3e out to<sup>e</sup> see? a man clothid with softe clothis? Lo! thei that ben clothid with softe clothis ben in the<sup>f</sup> housis of kyngis. But<sup>9</sup> what thing wenten 3e out to se? a prophete? 3he, Y seie to 3ou, and more than a prophete. For this is he, of<sup>10</sup> whom it is writun, Lo! Y sende myn aungel bifor thi face, that shal make redi thi weye bifor thee. Treuli Y seie<sup>11</sup> to 3ou, ther roos noon more than Joon Baptist among the children of wymmen; but he that is lesse in the kyngdom of heuenes, is more than he. And fro the<sup>12</sup> daies of Joon Baptist til now the kyngdom of heuenes suffrith violence, and violent men rauyschen it. For alle pro-<sup>13</sup>phetis and the lawe til to<sup>g</sup> Joon prophecieden; and if 3e wolen resseyue, he<sup>14</sup> is Elie that is to come. He that hath<sup>15</sup> eris of heryng, here he. But to whom<sup>16</sup> schal Y gesse this generacioun lijk? It is lijk to children sittynge in<sup>h</sup> chepyng, that<sup>i</sup> crien to her peeris, and seien, We<sup>17</sup> han songun to 3ou, and 3e han not daunsid; we han morned to 3ou, and 3e han not weilid. For Joon cam nether etyngne<sup>18</sup> ne drynkynge, and thei seien, He hath a deuel. The sone of man cam etyngne<sup>19</sup>

<sup>b</sup> telleth XY. <sup>c</sup> tho AGMNOPQSUVWXY. <sup>d</sup> whiche UV sec. m. <sup>e</sup> gon OU. goon V sec. m. <sup>f</sup> Om. G pr. m. <sup>g</sup> Om. OU. preched X. <sup>h</sup> Om. X. <sup>i</sup> thei U. <sup>k</sup> Om. OUV sec. m. X. <sup>l</sup> in to desert for UV sec. m. into desert X. <sup>m</sup> in to G pr. m. O. Om. V sec. m. X. <sup>n</sup> Om. V sec. m. X. <sup>o</sup> wayued O. <sup>p</sup> with the NOU. <sup>q</sup> oute in to deserte O. <sup>r</sup> Om. X. <sup>s</sup> clad X. <sup>t</sup> cloothingis V pr. m. <sup>u</sup> clad X. <sup>v</sup> the houses OUV. <sup>w</sup> Om. X. <sup>x</sup> whiche OUV sec. m. <sup>y</sup> none roose gretter OUV sec. m. <sup>z</sup> the sones OUV sec. m. <sup>a</sup> the lesse OUV sec. m. the leste U. <sup>b</sup> violence OU. <sup>c</sup> Om. GOV. <sup>d</sup> the profetis UW pr. m. <sup>e</sup> in O. <sup>f</sup> til to AG sec. m. MNOSUV sec. m. W. <sup>g</sup> Om. OUV sec. m. <sup>h</sup> comynge OUV. <sup>i</sup> Om V sec. m. <sup>k</sup> lyche GXY. lyke OSUV. <sup>l</sup> a chepyng GXPY. <sup>m</sup> Om. OUV sec. m. <sup>n</sup> lippid, or daunsid MP. daunsid Q. lopen S. lept X. <sup>o</sup> nether OUV sec. m.

<sup>x</sup> Om. K. <sup>a</sup> telle 3e C. <sup>b</sup> preche C. the preching of S. <sup>c</sup> for to C. <sup>d</sup> Om. AQE. <sup>e</sup> for to C. <sup>f</sup> Om. plures et a. <sup>g</sup> vnto I. til ka. <sup>h</sup> in the i. <sup>i</sup> and c.

19 He hath a deuel<sup>p</sup>. The sone of man came etyngge and drynkynge<sup>q</sup>, and thei seyen, Loo! a man deuourer, <sup>or</sup> *glotoun<sup>r</sup>*, and<sup>s</sup> drynker<sup>t</sup> of wyn, and frend of puppicanys and synful men. And wijsdam is iustified 20 of her<sup>tt</sup> sonys. Thanne Jhesus began for<sup>n</sup> to seie repreue to citees, in whiche ful manye vertues of hym ben<sup>v</sup> don, for thei diden 21 nat penaunce. Woo to thee! Corozaym, woo to thee! Bethsaida; for 3if tho<sup>w</sup> vertues that ben don in 3ou hadden ben don in Tyre and Sydon, sum tyme thei hadden 22 don penaunce in haire and asch<sup>x</sup>. Netheles I say<sup>xx</sup>, it<sup>y</sup> shal be softer, <sup>or</sup> *lesse peyne<sup>a</sup>*, to Tyre and Sydon than to 3ou, in the day 23 of dome. And thou, Caphernaum, whether<sup>b</sup> til in to heuen thou shalt be <sup>rerid</sup> vp<sup>c</sup>? Thou shalt go down til<sup>d</sup> into helle. For 3if the vertues that ben don in thee, hadden be don in Sodom<sup>e</sup>, perauenture thei <sup>shulden</sup> han<sup>f</sup> dwellid til <sup>vn</sup> to<sup>g</sup> this 24 day. Netheles Y saye to 3ou, for to the lond of Sodom it shal be softer, <sup>or</sup> *lesse peyne<sup>h</sup>*, in the day of dome, than to thee. 25 In <sup>the ilk<sup>i</sup></sup> tyme Jhesus answerynge saide, I knowleche to thee, fadir, lord of heuen and erthe<sup>k</sup>, for thou hast hid these thingis fro wijse *men* and <sup>ware</sup>, <sup>or</sup> *slee3 men<sup>l</sup>*, and 26 hast shewid hem to lital men<sup>m</sup>; so, fadir, for whi<sup>n</sup> so it was <sup>plesynge</sup> tofore<sup>o</sup> thee. 27 Alle thingis ben taken<sup>p</sup> to me of my fadir; and no man knewe<sup>q</sup> the sone, no but the fadir, neither eny man knewe<sup>r</sup> the fadir, no but the sone, and to whom the sone 28 wolde<sup>s</sup> shewe. Alle 3e that traueilen, and ben chargid, come<sup>t</sup> to me, and I shal re- 29 freshe, <sup>or</sup> *fulfille<sup>u</sup>*, 3ou. Take 3e my 3oc vpon<sup>v</sup> 3ou, and <sup>lerne</sup> 3e<sup>w</sup> of me, for I am mylde and meeke in<sup>x</sup> herte; and 3e shulen 30 fynde reste in<sup>y</sup> 3oure soulis. For my 3oc is <sup>swete</sup>, <sup>or</sup> *softe<sup>z</sup>*, and my charge <sup>lizt</sup>, <sup>or</sup> *eisy<sup>a</sup>*.

and drynkynge, and thei seien, Lo! a man a<sup>l</sup> glotoun, and a drinkere of wijne, and a freend of puppicanys and of synful men. And wisdom is iustified of her sonys. Thanne Jhesus bigan to<sup>j</sup> seye 20 repreef to citees, in whiche ful manye vertues of him weren doon, for thei diden not penaunce. Woo to thee! Corosaym, 21 woo to thee! Bethsaida; for if the vertues that ben doon in 3ou<sup>k</sup> hadden be doon in Tyre and Sidon, sumtyme thei hadden don penaunce in heyre and aische. Netheles Y seie to 3ou, it<sup>l</sup> schal be lesse 22 peyne to Tire and Sidon in the dai of doom, than to 3ou. And thou, Ca- 23 farnaum, whethir thou schalt be arerid<sup>m</sup> vp in to heuene<sup>n</sup>? Thou shalt go down in to helle. For if the vertues that ben don in thee, hadden be don in Sodom, perauenture thei schulden haue dwellid <sup>in</sup> to<sup>nn</sup> this dai. Netheles Y seie to 3ou, that to 24 the lond of Sodom<sup>o</sup> it schal be <sup>lesse</sup> peyne<sup>p</sup> in the dai of doom, than to thee. In thilke<sup>q</sup> 25 tyme<sup>r</sup> Jhesus answeride, and seide, Y knowleche to thee, fadir, lord of heuene and of erthe, for thou hast hid these thingis fro wijse men, and redi, and hast schewid<sup>s</sup> hem to litle children; so, fadir, 26 for so it was plesynge tofore<sup>ss</sup> thee. Alle 27 thingis ben 3ouune to me of my fadir; and no man knewe the sone, but the fadir, nethir ony man knewe the fadir, but the sone, and to whom the sone wolde schewe. Alle 3e that traueilen, and 28 ben chargid, come<sup>t</sup> to me, and Y schal fulfille 3ou. Take 3e my 3ok on 3ou, and 29 lerne 3e of me, for Y am mylde and meke in herte; and 3e schulen fynde reste to 3oure soulis. <sup>For</sup> my 3ok<sup>u</sup> is 30 softe, and my charge lizt<sup>v</sup>.

<sup>p</sup> feende *ou*. <sup>q</sup> Om. *k*. <sup>r</sup> Om. *ouf sec. m. x*. <sup>s</sup> Om. *q*. <sup>t</sup> a drynker *GMPX*. <sup>tt</sup> ther *k*. <sup>u</sup> Om. *ouf sec. m. x*. <sup>v</sup> weren *ouf*. <sup>w</sup> the *nouf*. <sup>x</sup> askes *ns pr. m. aske s sec. m.* <sup>xx</sup> seye to 3ow *AMNOUF sec. m.* <sup>y</sup> hou it *v sec. m.* <sup>z</sup> ether *o fere pass. v sec. m.* Om. *x*. <sup>a</sup> *esyer w.* Om. *x*. <sup>b</sup> wher *ov*. <sup>c</sup> raysed *ouf sec. m.* <sup>d</sup> Om. *q*. <sup>e</sup> Sydon *ou*. <sup>f</sup> haden *ouf sec. m.* <sup>g</sup> in to *AGMNOUVX*. <sup>h</sup> Om. *ouf sec. m. x*. <sup>i</sup> that *ouf sec. m.* <sup>k</sup> of erthe *x*. <sup>l</sup> prudent *ouf sec. m.* war, or *worldly slize men p. war x*. <sup>m</sup> children *u*. <sup>n</sup> Om. *ouf sec. m.* <sup>o</sup> plesunt to *ou*. plesant bifore *v sec. m* plesing bifor *x*. <sup>p</sup> 3euen *ouf sec. m.* <sup>q</sup> knowith *ouf sec. m.* <sup>r</sup> knoweth *ouf sec. m.* <sup>s</sup> wile *x*. <sup>t</sup> cometh *GMPWXY*. <sup>u</sup> Om. *ouf sec. m. x*. <sup>v</sup> on *ouf sec. m. x*. <sup>w</sup> lernith *gy*. lereth *x*. <sup>x</sup> of *qw*. <sup>y</sup> to *AGMNOUQSUVWXY*. <sup>z</sup> soft *ouf sec. m.* sweete *x*. <sup>a</sup> is *eysi ouf sec. m.* is lizt or *esy q*. lizt *x*.

<sup>i</sup> Om. *EKR*. <sup>j</sup> for to *q*. <sup>k</sup> thei *r*. <sup>l</sup> that it *c*. <sup>m</sup> rerid *r*. areisid *b*. <sup>n</sup> heuenes *i*. <sup>nn</sup> til into *q*. <sup>o</sup> men of Sodom *c*. <sup>p</sup> softer *b*. esier *k*. <sup>q</sup> that thilke *h pr. m.* that *rh sec. m.* *ikβ*. <sup>r</sup> our *kgh*. <sup>s</sup> 3ouun *c*. <sup>ss</sup> bifore *q*. <sup>t</sup> cometh *i*. <sup>u</sup> my 3. forsothe *i*. <sup>v</sup> is lizt *EIKR*.

## CAP. XII.

1 In that tyme Jhesus<sup>b</sup> wente by cornys  
on<sup>c</sup> the sabot day; forsothe his disciplis,  
hungrynge, bigunnen to pluc eris of corn<sup>d</sup>,  
2 and to<sup>e</sup> ete. Sothely Pharisees seeynge,  
seiden to hym, Loo! thi disciplis don that<sup>f</sup>  
thing that is nat leeful to<sup>g</sup> hem to<sup>h</sup> do in  
3 sabothis<sup>i</sup>. And he seide to hem, Whether<sup>k</sup>  
3e han nat rad, what Dauith didde, when  
he hungride, and thei that weren with  
4 hym? hou he entride in to the hous of God,  
and<sup>l</sup> ete loouis of proposicioun, *'or puttynge  
forth<sup>m</sup>*, the<sup>n</sup> whiche loouis<sup>o</sup> was<sup>p</sup> nat leeful  
to hym to eet, nether to hem that weren  
5 with hym, no but to prestis only<sup>q</sup>? *'Or  
whether<sup>r</sup>* 3e han nat rad in the lawe, for in  
sabothis<sup>s</sup> prestis in the temple defoulen the  
sabothis, and thei ben with outen grete  
6 synne<sup>t</sup>? Sothely<sup>u</sup> Y saye to 3ou, for this<sup>v</sup>  
7 is more than the temple. Forsothe 3if 3e  
wisten, what it is, I wole<sup>w</sup> mercy, and nat  
sacrifice, 3e shulden<sup>x</sup> neuer han<sup>y</sup> con-  
8 dempnyd innocentis. Trewly<sup>z</sup> mannys  
9 sone is, 3he, lord<sup>a</sup> of the sabot. And  
whenne he passide thennus<sup>b</sup>, he came in to  
10 the synagoge of hem. And loo! a man  
hauynge a drye hond. And thei axiden  
hym, sayinge<sup>c</sup>, 3if<sup>cc</sup> it is<sup>d</sup> leeful to<sup>e</sup> heele  
in the sabot? that thei shulden acuse  
11 hym. Sothely he seide to hem, Who shal  
be a man of 3ou, that hath oo sheep, and  
3if it<sup>f</sup> shal falle down<sup>g</sup> in to a dike<sup>h</sup> in the  
sabotis, whether<sup>i</sup> he shal nat holde, and  
12 lift it vp? Hou moche more *'is a man<sup>k</sup>*  
betre than a sheep? *'And so<sup>l</sup>* it is leeful to  
13 do good in the sabot. Thanne he seide to  
the man, Strecche forth thin hond. And  
he streizte forth; and it is<sup>m</sup> restorid *'to  
14 helthe<sup>n</sup>* as the<sup>o</sup> tother<sup>p</sup>. Forsothe Phari-

## CAP. XII.

In that tyme Jhesus wente bi cornes<sup>1</sup>  
in the sabot day; and hise disciplis hun-  
griden, and bigunnen to plucke the<sup>w</sup> eris  
of corn, and to ete. And Fariseis<sup>x</sup>, se-<sup>2</sup>  
ynge, seiden to hym, Lo! thi disciplis  
don that thing that is not leueful to hem  
to do in sabatis. And he seide to hem,<sup>3</sup>  
Whether<sup>y</sup> 3e han not red, what Dauith  
dide, whanne he hungride, and thei that  
weren with hym? hou he entride in to the<sup>4</sup>  
hous of God, and eet looues of proposi-  
cioun, whiche<sup>z</sup> looues it was not leueful  
to hym to ete, nether to hem that weren  
with hym, but to prestis aloone? Or<sup>5</sup>  
whether<sup>a</sup> 3e han not red in the lawe, that  
in sabotis<sup>b</sup> prestis in the temple defoulen<sup>c</sup>  
the sabotis, and thei ben with oute blame?  
And Y seie to 3ou, that here is a<sup>d</sup> gretter<sup>6</sup>  
than the temple. And if 3e wisten, what<sup>7</sup>  
it is, Y wole merci, and not sacrifice, 3e  
schulden neuer haue condempned inno-  
centis. For mannus Sone is lord, 3he, of<sup>8</sup>  
the sabot. And whanne he passide fro<sup>9</sup>  
thennus, he cam in to the synagoge of  
hem. And lo! a man that hadde a drye<sup>10</sup>  
hoond. And thei axiden hym, and seiden,  
Whether<sup>e</sup> it be leueful to hele in the  
sabot? that thei schulden<sup>f</sup> acuse hym.  
And he seide to hem, What man of 3ou<sup>11</sup>  
shal<sup>g</sup> be, that hath o<sup>b</sup> scheep, and if it  
falle in to a<sup>i</sup> diche in the sabotis, whe-  
ther<sup>k</sup> he shal not holde, and lifte it vp?  
How myche more is a man better than a<sup>12</sup>  
scheep? Therfor it is leueful to do good  
in the<sup>l</sup> sabatis. Thanne he seide to the<sup>13</sup>  
man, Stretche forth thin hoond. And he  
strauzte forth; and it was restorid to  
heelthe as the tothir<sup>m</sup>. And the Farisees<sup>14</sup>

<sup>b</sup> that Jhesus o. <sup>c</sup> in *OUV sec. m.* <sup>d</sup> the corne *U.* <sup>e</sup> for to *OU.* <sup>f</sup> this *NOUV sec. m.* <sup>g</sup> Om. *w pr. m.*  
<sup>h</sup> for to *AGNPW sec. m.* <sup>i</sup> the sabbates *OUV sec. m.* <sup>k</sup> Wher *OV sec. m. w.* <sup>l</sup> hou he *N.* <sup>m</sup> Om. *ox. ether  
settynge forth UV sec. m.* <sup>n</sup> Om. *OUV sec. m.* <sup>o</sup> Om. *OSUV sec. m. X.* <sup>p</sup> it was *AG sec. m. MNOSUV.*  
<sup>q</sup> alloone *OUV sec. m.* <sup>r</sup> Ether whar *OUV sec. m.* <sup>s</sup> the sabbates o. <sup>t</sup> grime or *synne v pr. m.* <sup>u</sup> For-  
sothe o. <sup>v</sup> heer *OQ sec. m. UV sec. m. W sec. m.* <sup>w</sup> will o. wile *X.* <sup>x</sup> haden *OUV sec. m.* <sup>y</sup> Om. *OUV sec. m.*  
<sup>z</sup> Forsothe *OUV sec. m.* <sup>a</sup> lord also *N.* lorde, 3ee *OUV sec. m. w.* <sup>b</sup> fro thens *OUV sec. m.* <sup>c</sup> and seiden *OUV  
sec. m.* <sup>cc</sup> Wher *OV sec. m.* Whether *U.* <sup>d</sup> he *Q.* <sup>e</sup> for to *OUV sec. m.* <sup>f</sup> this o. <sup>g</sup> Om. *OUV sec. m.*  
<sup>h</sup> diche *OPQSWX.* <sup>i</sup> wher *OVW.* <sup>k</sup> a man is *UV sec. m.* <sup>l</sup> Also o. <sup>m</sup> was *OU.* <sup>n</sup> Om. *OV sec. m. v pr. m.*  
<sup>o</sup> that *OW.* <sup>p</sup> othir *WX.*

<sup>w</sup> Om. *KQseghi.* <sup>x</sup> the Farisees *Eika.* <sup>y</sup> Wher *e.* <sup>z</sup> the whiche *I.* <sup>a</sup> wher *e.* <sup>b</sup> the sabotis *cqe.*  
<sup>c</sup> defouliden *b.* <sup>d</sup> Om. *CR pr. m. b.* <sup>e</sup> Wher *plures.* <sup>f</sup> wolden *I.* <sup>g</sup> schal ther *I.* <sup>h</sup> a *εΙC.* <sup>i</sup> the *c.*  
<sup>k</sup> wher *plures.* <sup>l</sup> Om. *CEghi.* <sup>m</sup> oother *I.*

sees<sup>q</sup> goynge out, maden a counsel azeins  
 15 hym, hou thei shulden leese hym. Sothely  
 Jhesus witynge, wente away thennes<sup>r</sup>; and  
 many sieden hym, and he helide hem  
 16 alle. And he comaundide to hem, that  
 thei shulden nat make hym 'opyn, or  
 17 knowen<sup>s</sup>; that that<sup>t</sup> thing shulde be ful-  
 filled<sup>u</sup>, that was said by Ysay, the pro-  
 18 phete, seyinge, Loo! my chosen<sup>v</sup> child,  
 'whom I haue chosen, my derlyng<sup>w</sup>, in  
 whom it hath wel plesid to my soule; I  
 shal putte my spirit on hym, and he shal  
 19 telle dome to heithen men. He shal nat  
 stryue, 'ne crye<sup>x</sup>, nether eny man shal here  
 20 his voice in stretis. He shal nat breke to  
 gidre a schaken<sup>y</sup> reed, and he shal nat  
 quenche smokyng flax, til that<sup>z</sup> he cast  
 21 out dome to victorie; and hethen men  
 22 shulen hope in his name. Thanne a blynd  
 man and<sup>a</sup> doubmb, hauynge a deuel<sup>b</sup>, was  
 offrid vp<sup>c</sup> to hym; and he helide hym, so  
 23 that he spac, and say<sup>d</sup>. And alle the<sup>e</sup>  
 cumpanyes wondreden, and saiden, Wher<sup>f</sup>  
 24 this be<sup>g</sup> the sone of Dauith? But the  
 Pharisees, herynge<sup>h</sup>, seiden, He<sup>i</sup> this cast-  
 ith not<sup>j</sup> out feendis, no but in Belzabub,  
 25 prince of fendis<sup>k</sup>. Sothely Jhesus, witynge  
 her thouz<sup>tis</sup>, seide to hem, Eche kyngdam  
 departid azeins 'hym self<sup>l</sup>, shal be deso-  
 lat<sup>m</sup>, 'or discourfortid<sup>n</sup>, and eche citee, or<sup>o</sup>  
 hous, departid azeins it<sup>p</sup> self, shal nat  
 26 stonde. And 3if Sathanas castith<sup>q</sup> out Sa-  
 thanas, he is departid azeins hym self;  
 therefore hou shal his kyngdam stonde?  
 27 And 3if I in Belzabub cast out deuelis<sup>r</sup>, in  
 whom, 'or whos myzt<sup>s</sup>, 3oure sonys casten  
 out? Therefore thei shulen ben 3oure  
 28 domys men. Forsothe 3if I in the Spirit  
 of God caste out fendis, therefore<sup>t</sup> the  
 kyngdam of God is cummen in to 3ou, 'or  
 29 amonge 3ou<sup>u</sup>. Ether<sup>v</sup> hou may eny man

wenten out, and maden a counsel azeins  
 hym, hou thei schulden distrie hym.  
 And Jhesus knewe it, and wente awei<sup>15</sup>  
 fro thennus; and many sieden hym, and  
 he helide hem alle. And he comaundide<sup>16</sup>  
 to hem, that thei schulden not make hym  
 knowun; that that thing were fulfillid,<sup>17</sup>  
 that was seid by Isaie, the prophete, sei-  
 ynge, Lo! my child, whom Y<sup>18</sup> haue  
 chosun, my derling, in whom it hath wel  
 plesid to my soule; Y shal put my spirit  
 on him, and he shal telle dom to hethen  
 men. He shal not stryue, ne crye, nethir<sup>19</sup>  
 ony man shal here his voice in stretis. A<sup>20</sup>  
 brisid rehed he shal not breke, and he  
 schal not quenche smokyng flax, til he  
 caste out doom to victorie; and hethene<sup>21</sup>  
 men schulen hope in his name. Thanne<sup>22</sup>  
 a man blynde and doumbe, that hadde a  
 feend, was brouzt to hym; and he helide  
 hym, so that he spac, and say. And al<sup>23</sup>  
 the puple wondride, and seide, Whether<sup>n</sup>  
 this be the sone of Dauid? But the Fa-<sup>24</sup>  
 riseses herden, and seiden, He this casteth  
 not out<sup>o</sup> feendis, but in Belsabub, prince  
 of feendis. And Jhesus, witynge her<sup>25</sup>  
 thouz<sup>tis</sup>, seide to hem, Eche kyngdom  
 departid azeins it silf, schal be desolatid<sup>oo</sup>,  
 and eche citee, or hous, departid azeins it  
 self, schal not stonde. And if Satanas<sup>26</sup>  
 castith out Satanas, he is departid azeins  
 him silf; therfor hou schal his<sup>p</sup> kyngdom  
 stonde? And if Y in Belsabub caste out<sup>27</sup>  
 deuelis<sup>q</sup>, in 'whom 3oure sonys casten  
 out<sup>r</sup>? Therfor thei schulen be 3oure  
 domes men. But if Y in the<sup>s</sup> Spirit of God<sup>28</sup>  
 caste out feendis, thanne the kyngdom of  
 God is comen in to 3ou. Ethir<sup>29</sup> hou may  
 ony man entre in to the hous of a stronge  
 man, and take away hise vesselis, but 'he  
 first<sup>t</sup> bynde the stronge man, and thanne

<sup>q</sup> the Pharysees *GUV sec. m.* <sup>r</sup> fro thennes *OUV sec. m.* <sup>s</sup> knowen *OUV sec. m.* open *x.* <sup>t</sup> the *OUV sec. m.* <sup>u</sup> filled *OUV sec. m.* <sup>v</sup> Om. *OUV sec. m. w sec. m.* <sup>w</sup> Om. *o.* <sup>x</sup> nether crie *OUV sec. m.* <sup>y</sup> schakid *r.* <sup>z</sup> Om. *OUV sec. m.* <sup>a</sup> and a *v pr. m.* <sup>b</sup> feende *OUV sec. m.* <sup>c</sup> Om. *OUV sec. m. w pr. m.* <sup>d</sup> seize *o.* <sup>e</sup> Om. *AK pr. m. MNOQSVW.* <sup>f</sup> Whether *SUX.* <sup>g</sup> is *OUV sec. m.* <sup>h</sup> this herynge *o.* <sup>i</sup> Om. *OUV sec. m.* <sup>j</sup> Om. *K pr. m.* <sup>k</sup> deuelis *w.* <sup>l</sup> hys self *A.* hem silf *N.* hit silf *OUV sec. m.* it silf *x.* <sup>m</sup> desolatid *r.* <sup>n</sup> Om. *OUV sec. m. x.* <sup>o</sup> ether *UV sec. m.* <sup>p</sup> him *q.* <sup>q</sup> caste *GX.* <sup>r</sup> fendes *OUV sec. m.* <sup>s</sup> or in whose myzt *G sec. m.* Om. *OUV sec. m. x.* <sup>t</sup> thanne *v sec. m.* <sup>u</sup> Om. *OUV sec. m. x.* <sup>v</sup> Othir *GM.*

<sup>n</sup> Wher cieb. <sup>o</sup> Om. *s.* <sup>oo</sup> desolate *r.* <sup>p</sup> this *ac.* <sup>q</sup> fendis *c.* <sup>r</sup> whos myzt casten out 3oure sonys *1a.* <sup>s</sup> Om. *c.* <sup>t</sup> first he *r.*

entre in to the hous of a stronge man, and take away his vesselis, no<sup>w</sup> but<sup>x</sup> first he shal bynde the stronge man, and than he shal  
 30 rauyshe his hous? He that is nat with me, is azeinus me; and he that gadrith nat  
 31 to gidre with me, scatrith abroad. Therefore Y seye to 3ou, al synne and blasfemye  
 shal be for3ouen to men, but the 'spirit of  
 32 blasfemye<sup>y</sup> shal nat be for3ouen. And who euere shal seie a word azeins mannys sone,  
 it shal be for3ouen to hym; forsothe 'he that<sup>z</sup> shall seye a word azeins the Holy  
 Goost, it shal nat be for3ouen to hym, nether in this world, ne<sup>a</sup> in 'the tother<sup>b</sup>.  
 33 Ether<sup>c</sup> make 3e the tree good, and his fruyt good; ether<sup>d</sup> make 3e the tree yuel,  
 and his fruyt euy; forsothe a tree is  
 34 knowen of the<sup>e</sup> fruyt. 3e generacioun of eddris, howe mowe 3e speke good thingis,  
 when 3e ben yuel? Sothely the mouth spekith of the<sup>f</sup> grete plente<sup>g</sup> of the<sup>h</sup> herte.  
 35 A good man brenghith forth good thingis of good tresoure, and an yuel man bryng-  
 36 ith forth yuel thingis of yuel tresour. Forsothe Y seie to 3ou, for whi<sup>i</sup> of euery<sup>k</sup> ydel  
 word that men speken, thei shul 3elde resoun therof in the day of dome; for of thi  
 37 wordis<sup>l</sup> thou shalt be iustified, and of thi wordis thou shalt be dampnyd<sup>m</sup>. Thanne  
 sume of the scribes and<sup>n</sup> Pharisees answereden to hym, seyinge<sup>o</sup>, Maistre, we  
 39 wolden<sup>p</sup> se a tokne of thee. The<sup>q</sup> whiche answeyng<sup>e</sup> 'seith to<sup>r</sup> hem, An iuel generacioun  
 and auoutrere<sup>s</sup> sekith a tokne, and tokne<sup>t</sup> shal nat be 3ouen to it, no but the  
 40 tokne of Jonas, the prophete. For as Jonas was<sup>u</sup> in the wombe of a whall three  
 days and three nigtis, so mannus sone shal be in the herte of the<sup>v</sup> erthe three days  
 41 and three nigtis. Men of Nynyue shal ryse in dome<sup>w</sup> with this generacioun, and

he schal spuyle his hous? He that is not<sup>30</sup> with me, is a3ens me; and he that gaderith not togidere with me, scaterith  
 abroad. Therfor I seie to 3ou, al synne<sup>31</sup> and blasfemye shal be for3ouun to men,  
 but 'the spirit of blasfemye<sup>t</sup> shal not be for3ouun. And who euere seith a word<sup>32</sup>  
 a3ens mannus sone, it shal be for3ouun to him; but who that seieth a word a3ens  
 the Hooli Goost, it shal not be for3ouun to hym, nether in this world, ne in 'the  
 tothir<sup>u</sup>. Ethir make 3e the tree good, and<sup>33</sup> his fruyt good; ether make 3e the tree  
 yuel and his fruyt yuel; for a tree is knowun of the<sup>v</sup> fruyt. 3e generacioun<sup>w</sup><sup>34</sup>  
 of eddris<sup>x</sup>, hou moun 3e speke goode thingis, whanne 3e ben yuele? For<sup>y</sup> the  
 mouth spekith of plente<sup>z</sup> of the<sup>a</sup> herte. A<sup>35</sup> good man bryngith forth good thingis  
 of good tresoure, and an yuel man bringith forth yuel thingis of yuel tresoure.  
 And Y seie to 3ou, that of euery idel<sup>36</sup> word, that men speken, thei schulen 3elde  
 resoun therof in the dai of doom; for of<sup>37</sup> thi wordis thou schalt be iustified, and  
 of thi wordis thou shalt be dampned. Thanne summe of the scribis and<sup>b</sup> Fari-<sup>38</sup>  
 sees<sup>c</sup> answeriden to<sup>d</sup> hym, and seiden, Mayster, we wolen se a tokne of thee.  
 Which<sup>e</sup> answeride, and seide to hem, An<sup>39</sup> yuel kynrede and a spouse brekere sekith  
 a tokene, and a tokene shal not be 3ouun to it, but<sup>f</sup> the tokene of Jonas, the prophete.  
 For as Jonas was in the wombe<sup>40</sup> of a whal thre daies and thre nyztis, so  
 mannus sone shal be in the herte of the<sup>g</sup> erthe thre daies and thre nyztis. Men<sup>41</sup>  
 of Nynyue schulen rise in doom with this generacioun, and schulen<sup>h</sup> condempne it;  
 for thei diden penaunce in the prechyng of Jonas, and lo! here a<sup>i</sup> gretter than

<sup>w</sup> not o. Om. x. <sup>x</sup> but if x. <sup>y</sup> blasphemy of the Spirite *ouf sec. m. w sup. ras.* <sup>z</sup> if a man *ouf.*  
<sup>a</sup> nether *ouf sec. m.* <sup>b</sup> that othir *gw. the other x.* <sup>c</sup> Or x. <sup>d</sup> or x. <sup>e</sup> his o. <sup>f</sup> Om. *w pr. m.*  
<sup>g</sup> habundaunce *ouf sec. m.* <sup>h</sup> Om. *v.* <sup>i</sup> Om. *ouf sec. m.* <sup>k</sup> yche *ouf sec. m. x.* <sup>l</sup> word *g.* <sup>m</sup> con-  
 dempned o. <sup>n</sup> and of the *N.* <sup>o</sup> and seiden *ouf sec. m.* <sup>p</sup> wil o. wolen *w. wiln x.* <sup>q</sup> Om. *ouf sec. m.*  
<sup>r</sup> seide *vn to o. seide to uf sec. m.* <sup>s</sup> auoutrresse *ouf w sec. m.* <sup>t</sup> a token *oouf w sec. m.* <sup>u</sup> Om. *g pr. m.*  
<sup>v</sup> Om. *v sec. m. x.* <sup>w</sup> the dome *ouf sec. m.*

<sup>l</sup> blasfemye of the spirit *qc.* <sup>u</sup> that othir *c10.* <sup>v</sup> his e. <sup>w</sup> generaciouns *A sec. m. rkβ.* <sup>x</sup> neddris *p.*  
 addris *q.* <sup>y</sup> Forsothe *i.* <sup>z</sup> the plente *cqe pr. m. egiβ.* <sup>a</sup> Om. *i.* <sup>b</sup> and of s. <sup>c</sup> the Farisees *ceqs.*  
<sup>d</sup> Om. *s.* <sup>e</sup> The whiche *i.* <sup>f</sup> no but *ek pr. m.* <sup>g</sup> Om. *c.* <sup>h</sup> thei schul *i.* <sup>i</sup> Om. *A.* is a *c.*

shulen<sup>x</sup> condempne it; for thei diden pe-  
 nance in the prechyng of Jonas, and  
 42 loo! here *is*<sup>y</sup> more than Jonas. The queen  
 of the south shal ryse in dome<sup>z</sup> with this  
 generation, and shal condempne it; for  
 she came fro the eendis of the<sup>a</sup> erthe, for<sup>b</sup>  
 to here the wisdam of Salomon, and loo!  
 43 heere *is* more than Salomon. Forsothe  
 whan an vnclene spirit `shal go<sup>c</sup> out fro a  
 man, he goth by drye places, seekyng  
 44 reste, and he fyndyth nat<sup>d</sup>. Thanne he  
 saith, I shal turne azein in to my hous, fro  
 whennys Y came<sup>e</sup> out. And he cummyng  
 fyndith it voide, clensid with bismes, and  
 45 maad faire. Thanne he goth, and takith  
 seuen other spiritis with hym, worse than  
 hym self; and thei entryng yn<sup>f</sup> dwellen  
 there. And the last thingis of that man  
 ben maad worse than the former. So it  
 shal be and<sup>g</sup> to this worst generacioun.  
 46 3it hym spekyng to the cumpanyes `of  
 peple<sup>h</sup>, loo! his modir and his bretheren  
 stoden<sup>i</sup> with outeforth, seekyng for<sup>k</sup> to  
 47 speke to<sup>l</sup> hym. Sothely sum man saide to  
 hym, Loo! thi modir and thi brethren  
 48 stonden with outforth, seekyng thee. And  
 he<sup>m</sup>, answeyng to the man seiynge to  
 hym, seith<sup>n</sup>, Who is my modir? and who  
 49 ben my brethren? And he holdyng forth  
 his hond in to his disciplis, seide, Loo!  
 50 my modir and my bretheren; `treuly who-  
 euer<sup>o</sup> doth the wil of my fadir that is in  
 heuenes, he `is my brother, suster<sup>p</sup>, and  
 modir.

## CAP. XIII.

1 In that day Jhesus goyng out of the  
 2 hous, sat besidis the see. And manye  
 cumpanyes `of peple<sup>q</sup> ben<sup>r</sup> gedrid to hym,  
 so that he steyng vp<sup>s</sup> in to a boot sat;  
 and al the cumpanye stode in the brynke.  
 3 And he spak to hem many thingis in pa-  
 rablis, seiynge, Loo! he that sowith, goth<sup>t</sup>

Jonas. The queene of the south shal rise<sup>42</sup>  
 in doom with this generacioun, and schal  
 condempne it; for she cam fro the eendis  
 of the<sup>m</sup> erthe to here the wisdom of Sa-  
 lomon, and lo! here a gretter than Salo-  
 mon. Whanne an vnclene spirit goith<sup>n</sup> 43  
 out fro a man, he goith bi drie places,  
 `and sekith<sup>o</sup> rest, and fyndith not. Thanne 44  
 he seith, Y shal turne azen in to myn  
 hous, fro whannys Y wente out. And he  
 cometh, and fyndith it voide, and clensid  
 with besyms, and maad faire. Thanne 45  
 he goith, and takith with him seuen  
 othere spiritis<sup>p</sup> worse than hym silf; and  
 thei entren, and dwellen there. And the  
 laste thingis of that man ben maad worse  
 than the formere. So it shal be to this  
 worste generacioun. 3it whil he spak to 46  
 the puple, lo! his modir and his brethe-  
 ren stoden<sup>q</sup> with outeforth, sekyng to  
 speke to<sup>r</sup> hym. And a man seide to 47  
 hym, Lo! thi modir and thi britheren  
 stonden with outeforth, sekyng thee. .  
 He<sup>s</sup> answeride to the man, that spak to 48  
 hym, and seide, Who is my modir? and  
 who ben my britheren? And he helde 49  
 forth his hoond in to hise disciplis, and  
 seide, Lo! my modir and my bretheren;  
 for who euer doith the wille of my fadir 50  
 that is in heuenes, he is my brothir, and  
 sistir, and modir.

## CAP. XIII.

In that dai Jhesus 3ede out of the 1  
 hous, and sat bisidis the see. And myche 2  
 puple was gaderid to hym, so that he  
 wente up in to a boot, and sat; and al  
 the puple stood on the brenke. And he 3  
 spak to hem many thingis in parablis,  
 and seide, Lo! he that sowith, 3ede<sup>t</sup> out

<sup>x</sup> thei shulen κ *sec. m.* <sup>y</sup> Om. G *pr. m.* qx. <sup>z</sup> the dome *ov sec. m.* <sup>a</sup> Om. o. <sup>b</sup> Om. x. <sup>c</sup> is goon o. hath gon *UVW sec. m.* <sup>d</sup> noon N. <sup>e</sup> went *OVV.* <sup>f</sup> in N. Om. *OVV sec. m.* <sup>g</sup> also *ov sec. m.* <sup>h</sup> of the peple G. Om. *OVV sec. m.* <sup>i</sup> stonden P. <sup>k</sup> Om. *OVV sec. m.* X. <sup>l</sup> wit o. with X. <sup>m</sup> Om. X. <sup>n</sup> seide *OVV sec. m.* he seith X. <sup>o</sup> whoeuer truly G. <sup>p</sup> and sister *AMNPF pr. m. w.* <sup>q</sup> Om. *UV sec. m.* <sup>r</sup> weren *OVVW sec. m.* <sup>s</sup> Om. *UV sec. m.* <sup>t</sup> 3ede *OVVW sec. m.*

<sup>m</sup> Om. R *pr. m.* <sup>n</sup> hath goon s *sup. ras.* <sup>o</sup> sekinge κ. <sup>p</sup> Om. e. <sup>q</sup> stonden cv. <sup>r</sup> with E1Q *sec. m.* s ikaß. <sup>s</sup> And he qs *sup. ras.* <sup>t</sup> wente κ.

4 out to sowe his seed. And the while he soweth, sum felden<sup>u</sup> byside the weye, and briddis of the eyre camen, and eeten hem. 5 Sothely other *seedis*<sup>v</sup> felden into stony placis, wher thei hadden nat moche erthe; and anoon thei ben<sup>w</sup> sprungen vp, for<sup>x</sup> thei hadde nat depnesse of erthe. Sothely the sunne sprung vp, thei swaliden<sup>y</sup>, 'or *brenden for hete*<sup>z</sup>, and for thei hadden nat<sup>a</sup> 7 roote, thei drieden vp. Forsothe other *seedis*<sup>b</sup> felden amonge thornis; and the<sup>c</sup> thornis wexen<sup>d</sup> vp, and strangliden hem. 8 But other *seedis*<sup>e</sup> felden in to good lond, and 3auen fruyt; sume an hundred fold<sup>f</sup>, 'another<sup>g</sup> sexti fold, another<sup>h</sup> thritti fold. 9 He that hath eris of heerynge, heere he<sup>i</sup>. 10 And disciplis<sup>k</sup> 'cummynge to<sup>l</sup> seiden to hym, Whi spekist thou in parablis to hem? The<sup>m</sup> whiche answeyng seith<sup>n</sup> to<sup>o</sup> hem, For to 3ou it is 3ouen for<sup>p</sup> to knowe the<sup>q</sup> mysterie<sup>r</sup>, 'or *priuyte*<sup>s</sup>, of the kyngdam of heuenes; but it is nat 3ouen to hem. 12 For it shal be 3ouen to hym that hath, and he shal have plentee; trewly 'who that<sup>t</sup> hath<sup>u</sup> nat, that<sup>v</sup> thing that he 'is seen<sup>w</sup> 'to 13 haue<sup>x</sup> shal be taken away fro hym. Therefore I speke to hem in parablis, for thei seeyng see nat, and thei heerynge heeren nat, nether 14 vndirstonden; that the prophecie of Ysay seiynge<sup>y</sup> be fulfillid<sup>z</sup> in hem<sup>a</sup>, With heerynge 3e shulen heere, and 3ee shulen nat vnderstonde; and 3ee seeyng shulen see, 15 and 3ee shulen nat see; for the herte of this puple is enfattid<sup>b</sup>, and<sup>c</sup> thei herden greuously with eris, and thei han closid her eezen, that<sup>d</sup> sum tyme thei see with eezen, and with eris heeren, and vndirstonden in herte, and thei ben 'to gidre 16 turned<sup>e</sup>, and I heele hem. Forsothe 3oure eezen that seen *ben* blessid, and

to sowe his seed. And while he sowith, 4 summe *seedis* felden bisidis the weie, and briddis of the eir camen, and eeten hem<sup>u</sup>. But othere *seedis* felden in to stony 5 places, where thei hadden not myche erthe; and anoon thei sprongen vp, for thei hadden not depnesse of erthe<sup>v</sup>. But 6 whanne the sonne was risun, thei swaliden, and for thei hadden not roote, thei drieden vp. And other *seedis* felden 7 among thornes; and thornes<sup>w</sup> woxen<sup>x</sup> vp, and strangeleden hem. But othere *seedis* 8 felden in to good lond, and 3auen fruyt; summe an hundrid foold, an othir sexti foold, an othir thritti foold. He that hath 9 eris of heryng, here he. And the disci- 10 plis camen ny3, and seiden to him, Whi spekist thou in parablis to hem? And he 11 answeride, and seide to hem, 'For to 3ou<sup>y</sup> it is 3ouun to knowe the priuytees of the kyngdom of heuenes; but it is not 3ouun to hem. For it shal be 3ouun to hym that 12 hath, and he shal haue plente; but if a man hath not, also that thing that he hath shal be takun awei fro hym. Ther- 13 for Y speke to hem in parablis, for thei seyng seen not, and thei heryng heren not, nether vndurstonden; that the pro- 14 phesie of Ysaie 'seiynge be fulfillid<sup>z</sup> 'in hem<sup>a</sup>, With<sup>b</sup> heryng 3e schulen here, and 3e shulen not vnderstonde; and 3e seyng schulen se, and 3e shulen not se; for the 15 herte of this puple is greetli fattid, and thei herden heuyli with eeris, and thei han closed her izen, lest sumtime thei seen with izen, and with eeris heeren, and vndirstonden in herte, and thei<sup>c</sup> be conuertid, and Y heele hem. But 3oure 16 izen that seen *ben* blesside, and 3oure eeris that heren. Forsothe Y seie to 17

<sup>u</sup> felle o. fellen x. <sup>v</sup> Om. *ou v sec. m. w sec. m. x.* <sup>w</sup> Om. *ou v.* <sup>x</sup> Om. *w.* <sup>y</sup> welowiden *u.* <sup>z</sup> Om. *ou v sec. m. x.* <sup>a</sup> none o. <sup>b</sup> Om. *ou x.* <sup>c</sup> Om. *ou v sec. m. w pr. m.* <sup>d</sup> wexeden o. <sup>e</sup> Om. *ou x.* <sup>f</sup> fold fruyt *v sec. m.* <sup>g</sup> and other k. and an other p. other x. <sup>h</sup> and othir g. and an other p. <sup>i</sup> Om. *ou v pr. m.* <sup>k</sup> the disciples o. <sup>l</sup> neizyng *ou v sec. m.* <sup>m</sup> Om. *ou v sec. m.* <sup>n</sup> seide *ou v sec. m.* <sup>o</sup> vnto o. <sup>p</sup> Om. *ou v sec. m. x.* <sup>q</sup> Om. o. <sup>r</sup> misteries *ou.* <sup>s</sup> Om. *ou x.* or *priuytees v w sec. m.* <sup>t</sup> if a man *ou v sec. m.* <sup>u</sup> haue *ou.* <sup>v</sup> also that *ou v w sec. m.* <sup>w</sup> semeth *ou pr. m. v.* Om. *u sec. m.* <sup>x</sup> hath *u sec. m.* <sup>y</sup> Om. *ou v sec. m.* <sup>z</sup> filled *ou v sec. m.* <sup>a</sup> hym N. hem, that seieth *ou v sec. m.* <sup>b</sup> gretly made fatt *ou v sec. m.* <sup>c</sup> Om. *v.* <sup>d</sup> lest *ou sec. m. v v.* that not x. <sup>e</sup> conuerted *ou v sec. m.* conuertid, *either to gidere turned v pr. m.*

<sup>u</sup> tho 1. <sup>v</sup> grond s. <sup>w</sup> the thornes 1. <sup>x</sup> wexiden ΕΙΚΡΗΗΚ. <sup>y</sup> To 3ou forsothe 1. <sup>z</sup> be fulf. seiynge 1a. <sup>a</sup> Om. 1a. <sup>b</sup> that seith, With s *sup. ras.* <sup>c</sup> Om. q *pr. m.*

17 3oure eris that heeren. Forsothe I saye  
trewth<sup>f</sup> to 3ou<sup>g</sup>, for many prophetis and  
iuste men coueitiden<sup>h</sup> to see thoo thingus  
that 3ee seen, and thei saien nat, and to<sup>l</sup>  
heeren thoo<sup>k</sup> thingis that 3ee heeren, and  
18 thei herden nat. Therefore heere 3e the  
19 parable of the 'sowyng<sup>e</sup> man<sup>l</sup>. Eche that  
heerith the word of rewme<sup>m</sup>, and vndir-  
stondith<sup>o</sup> nat, the yuel spirit cometh, and  
rauschith that<sup>o</sup> that is sowyn in his<sup>p</sup>  
herte; this is that<sup>q</sup> is sowen besidis the  
20 weye. Sothely<sup>r</sup> he that is sowen on the  
stoon<sup>s</sup>, 'this it is<sup>t</sup>, that heerith the word of  
21 God, and anoon with ioeye takith it. For-  
sothe<sup>u</sup> he hath nat<sup>v</sup> roote in hym self, but  
it<sup>w</sup> is temporal; 'that is, it<sup>x</sup> lastith bot<sup>y</sup> a  
littel tyme<sup>x</sup>. Forsothe<sup>a</sup> tribulacioun and per-  
secucioune maad<sup>b</sup> for the word, anoon he  
22 is sclaudrid. Bot<sup>c</sup> he that is sowen in  
thornys, is this that herith the word, and  
the bysynesse of this world, and the fals-  
nessis<sup>d</sup> of ritchessis stranglith<sup>e</sup> the word,  
23 and it is maad with outen fruyt. Bot he  
that is sowen in to<sup>f</sup> good lond, is this that  
herith the word, and vndirstondith<sup>g</sup>, and  
bryngthe forth fruyt. And sothely sune  
makith an hundrefold, trenly another six-  
24 tyfold, forsothe another thriffold. An-  
other<sup>h</sup> parable Jhesus putte<sup>i</sup> forth 'to hem<sup>k</sup>,  
seyinge, The kyngdam of heuenes is maad  
liche<sup>l</sup> to a man, that sew<sup>m</sup> good seed in his  
25 feeld. But<sup>n</sup>, when men slepten, his ennye  
came, and sew<sup>o</sup> aboue dernel<sup>p</sup>, 'or cokil<sup>q</sup>,  
in the<sup>r</sup> midil<sup>s</sup> of whete<sup>t</sup>, and wente away.  
26 Sothely when the herbe hadde growid<sup>u</sup>,  
and maad<sup>v</sup> fruyt, thanne the dernel<sup>w</sup>, 'or  
27 cokil<sup>x</sup>, apperiden. Forsothe the seruauntis  
of the husbondeman 'comynge niz<sup>y</sup>, 'seiden

3ou, that manye profetis and iust men  
coueitiden<sup>c</sup> to se tho thingis that 3e seen,  
and thei sayn not, and to heere tho  
thingis that 3e heren, and thei herden  
not. Therfor here 3e the parable of the<sup>18</sup>  
sowere. Ech<sup>d</sup> that herith the word of<sup>19</sup>  
the rewme, and vndirstondith not, the  
yuel spirit cometh, and rauschith that  
that is sowun in his herte; this it is,  
that is sowun bisidis<sup>e</sup> the weie. But this<sup>20</sup>  
that is sowun on the<sup>f</sup> stony loond, this it  
is, that herith the word of God, and anoon  
with ioeye takith it. And he hath not<sup>21</sup>  
roote in hym silf, but is<sup>ff</sup> temporal. For  
whanne tribulacioun and persecucioun is  
maad for the word, anoon he is sclaud-  
rid. But he that is sowun in thornes,<sup>22</sup>  
is this<sup>g</sup> that heerith the word, and the<sup>h</sup>  
bysynesse<sup>i</sup> of this<sup>k</sup> world, and the fallace  
of ritchessis stranglith the word, and  
it is maad with outen fruyt. But he<sup>23</sup>  
that is sowun in to good lond, is this  
that herith the word, and vnderstondeth,  
and bryngith forth fruyt. And summe  
makith an hundrid fold, treuli anothir  
sixti fold, and another thritti fold. An-<sup>24</sup>  
othir<sup>l</sup> parable Jhesus puttide<sup>m</sup> forth to  
hem, and seide, The kyngdom of heuenes  
is maad lijk to a man, that sewe good  
seed in his feld. And whanne men slepten,<sup>25</sup>  
his enemy cam, and sewe aboue taris in  
the myddil of whete, and wente awei.  
But whanne the erbe was growed<sup>n</sup>, and<sup>26</sup>  
made fruyt, thanne the taris apperiden.  
And the seruauntis of the hosebonde<sup>27</sup>  
man camen, and seiden to hym, Lord,  
whether<sup>c</sup> hast thou not sowun good seed  
in thi feeld? where of thanne hath it

<sup>f</sup> Om. G. trewly o. <sup>g</sup> 3ou truthe G. <sup>h</sup> coueiten U. <sup>i</sup> for to OUV sec. m. <sup>k</sup> the P. <sup>l</sup> sower OUV sec. m. sowende X. <sup>m</sup> the rewme PUX. <sup>n</sup> vnderstant X. <sup>o</sup> this OUV sec. m. <sup>p</sup> Om. N. <sup>q</sup> he that OUV sec. m. <sup>r</sup> Forsothe OUV sec. m. <sup>s</sup> in the stony londe o. in stony lond U. on the stony londe V. <sup>t</sup> is this OUV sec. m. <sup>u</sup> For G pr. m. X. <sup>v</sup> no P. <sup>w</sup> he OUV sec. m. Om. X. <sup>x</sup> that is, oqsu. <sup>y</sup> no but AV pr. m. Y pr. m. nat but K pr. m. MNPQSTY sec. m. Om. OUV sec. m. <sup>z</sup> Gloss om. in X. <sup>a</sup> Forsothe while OUV sec. m. <sup>b</sup> is maade OUV sec. m. <sup>c</sup> For U. <sup>d</sup> falsnesse AMNOPSTU pr. m. VWXY. fallase U sec. m. <sup>e</sup> stranglen X. <sup>f</sup> Om. o. <sup>g</sup> vnderstant X. <sup>h</sup> Thenne anothir G. <sup>i</sup> puttide V sec. m. <sup>k</sup> Om. W pr. m. <sup>l</sup> lichi MW. licchi N. lichy P. <sup>m</sup> hath sowe OUV sec. m. seeuzh X. <sup>n</sup> Forsothe OUVW sec. m. <sup>o</sup> segh X. <sup>p</sup> tarys A. dernales OUV. cokil X. <sup>q</sup> Om. AO. either cokil U. either cockles V sec. m. or cockils W sec. m. <sup>r</sup> Om. o. <sup>s</sup> mydde o. myddis UV. <sup>t</sup> the whete X. <sup>u</sup> growen X. <sup>v</sup> had made OU. <sup>w</sup> tares A. dernelis GMOPSUWVY. cockelis X. <sup>x</sup> Om. AOSUV sec. m. X. or coklis GMNPV pr. m. WY. <sup>y</sup> neyginge OUV sec. m.

<sup>c</sup> coueitinge s. <sup>d</sup> Ech man q. <sup>e</sup> he siden s. <sup>f</sup> Om. R sec. m. <sup>ff</sup> it is R pr. m. <sup>g</sup> Om. s. <sup>h</sup> Om. c. <sup>i</sup> businessis c. <sup>k</sup> the A pr. m. <sup>l</sup> And anothir c. <sup>m</sup> putte ia. <sup>n</sup> growen KRUCghiß. <sup>o</sup> wher c et alii passim.

to hym<sup>z</sup>, Lord, wher<sup>a</sup> thou hast nat sowen good seed in thi feeld? wher of than<sup>b</sup> hath it dernel<sup>c</sup>, 'or cockil<sup>cc</sup>? And he seith<sup>d</sup> to hem, The man enmye hath don this thing. Trewly the seruauntis seiden to him, Wolt thou we<sup>e</sup> go, and gedren hem? And he saith<sup>f</sup>, Nay, lest perauenture 3e gedrynge dernel<sup>g</sup>, 'or cocklis<sup>h</sup>, draw vp by the roote togidre<sup>i</sup> with hem and<sup>k</sup> the whete. Suffre 3e 'hem bothe<sup>l</sup> wexe<sup>m</sup> til to rype<sup>n</sup> corne; and in tyme<sup>o</sup> of rype<sup>p</sup> corn I shal seie to reperis<sup>q</sup>, First gedre 3ee 'to gedre<sup>r</sup> dernel<sup>s</sup>, 'or cockilis<sup>t</sup>, and byndeth<sup>u</sup> hem to gidre in knytechis<sup>v</sup>, 'or smale bundelis<sup>w</sup>, for<sup>x</sup> to be brent, but gedere 3e whete<sup>y</sup> in to my berne. An other parable Jhesus<sup>z</sup> putte<sup>a</sup> forth to hem, seiynge, The kyngdam of heuenes is like to a corn of seneuey, the<sup>b</sup> whiche a man takynge<sup>c</sup> sewe in his feeld. The<sup>d</sup> whiche trewly<sup>e</sup> is leest<sup>f</sup> of alle seedis, but when it hath wexen, it is most<sup>g</sup> of alle wortis, and is<sup>h</sup> maad a tree; so that briddis<sup>i</sup> of the eyre cummen, and dwellen in 'bowis, or braunchis<sup>k</sup>, therof. An other parable 'Jhesus spac<sup>m</sup> to hem, The kyngdam of heuenes is lic to soure dow<sup>3</sup>, the<sup>n</sup> whiche taken, a womman hidde<sup>o</sup> in three mesuris of meeles, til it were al sowr-dowid. Jhesus spac alle these thingis in parablis to the companyes 'of peple<sup>p</sup>, and he spac nat to hem with outen parablis, that it<sup>q</sup> shulde be fulfillid<sup>r</sup>, 'that thing that<sup>s</sup> is seid by the prophete, seyinge, I shal opyn my mouth in parablis; I shal 'bolke out, or telle oute<sup>t</sup>, 'hid thingis<sup>u</sup> fro mak- yng<sup>v</sup> of the world. Thanne the cumpa-

taris? And he seide to hem, An enemy<sup>28</sup> hath do this thing. And the seruauntis seiden to him, 'Wolt thou<sup>p</sup> that<sup>q</sup> we goon, and gaderen hem? And he seide, Nay, 29 lest perauenture 3e in gaderynge taris drawen vp with hem the whete bi the roote. Suffre 3e hem bothe to<sup>r</sup> wexe in 30 to repyng tyme; and in the<sup>s</sup> tyme of ripe<sup>t</sup> corne Y shal seie to the reperis, First gaderere 3e to gidere the taris, and bynde hem to gidere in knytechis to be brent, but gadere 3e whete<sup>u</sup> in to my berne. An- 31 other<sup>v</sup> parable Jhesus puttide<sup>w</sup> forth to hem, and seide, The kyngdom of heuenes is lijk to a corn of seneuey, which a man took, and sewe in his feeld. Which is 32 the<sup>x</sup> leeste of alle seedis, but whanne it hath<sup>y</sup> woxen, it<sup>y</sup> is the<sup>z</sup> moste of alle wortis, and is maad a tre; so that briddis of the eir comen, and dwellen in the bowis therof. Another parable 'Jhesus 33 spac to hem, The kyngdom of heuenes is lijk to sour dou<sup>3</sup>, which<sup>a</sup> a womman took, and hidde in thre mesuris of mele, til it were alle sowrid. Jhesus spac alle 34 thes thingis in parablis to the puple, and he spac not to hem with out parablis, that it schulde be fulfillid, that is seid bi 35 the prophete, seiynge, Y shal opene my mouth in parablis; Y shal telle out hid thingis fro the makynge of the world. Thanne he lefte the puple, and cam in 36 to an hous; and hise disciplis camen to him, and seiden, Expowne to vs the parable of<sup>b</sup> taris of the feeld. Which<sup>c</sup> an- 37 sweride, and seide, He that sowith good

<sup>z</sup> to hym, seiden *x*. <sup>a</sup> whether *g et s passim UX passim*. <sup>b</sup> therefore *OUV sec. m.* <sup>c</sup> tares *A. derneles OUV sec. m.* cockil *qx*. <sup>cc</sup> Om. *AOQSUV sec. m. x*. <sup>d</sup> seide *OUV sec. m.* <sup>e</sup> that we *U*. <sup>f</sup> seide *OUV sec. m.* <sup>g</sup> tarys *A. darnel N. darnails o. the darnels UV. cockelis x.* <sup>h</sup> or cockil *Nq. Om. OSUV sec. m. x.* <sup>i</sup> Om. *OUV sec. m.* <sup>k</sup> also *OUV sec. m.* <sup>l</sup> ever either *OUV sec. m.* <sup>m</sup> to wexen *sx*. <sup>n</sup> the rype *OUV. o the tyme OUV. p the ripe o. q the reperes o. r Om. OUV sec. m.* <sup>s</sup> tares *A. derneles o. the darnels UV. cockelis x.* <sup>t</sup> Om. *OUV sec. m. x.* <sup>u</sup> bynd *x*. bynde 3e *os.* <sup>v</sup> birthens *OUV sec. m. knyccchyns w.* <sup>w</sup> Om. *AOSUV sec. m. x.* <sup>x</sup> Om. *x.* <sup>y</sup> the whete *MOU.* <sup>z</sup> he *OUV sec. m.* <sup>a</sup> puttide *UV sec. m.* <sup>b</sup> Om. *OUV sec. m.* <sup>c</sup> taken *N.* <sup>d</sup> Om. *OUV sec. m.* <sup>e</sup> sothely *PUV.* <sup>f</sup> the leest *OUV.* <sup>g</sup> the moost *OU.* <sup>h</sup> it is *UV sec. m.* <sup>i</sup> the breddes *o.* <sup>k</sup> the braunches *OU. braunchis r sec. m. the bowis x.* <sup>l</sup> And he spake an *o.* He spake an *UV sec. m.* <sup>m</sup> Om. *OUV sec. m.* <sup>n</sup> Om. *UV sec. m.* <sup>o</sup> hidith *N.* <sup>p</sup> Om. *OUV sec. m.* of the peple *w.* <sup>q</sup> the thenge *OUV sec. m. Om. w sec. m. x.* <sup>r</sup> filled *OUV sec. m.* <sup>s</sup> whiche *OUV sec. m.* <sup>t</sup> telle out *NOUV sec. m.* bowen out, or tellen *x.* <sup>u</sup> thingis hid *G.* <sup>v</sup> the makynge *OUV sec. m. x.*

<sup>p</sup> Woltow *e.* <sup>q</sup> Om. *alii et aβ.* <sup>r</sup> Om. *ccteri et aβ.* <sup>s</sup> Om. *IRsaβ.* <sup>t</sup> the ripe *hi.* <sup>u</sup> the wheete *KRX sec. m. β.* <sup>v</sup> And anothir *c.* <sup>w</sup> putte *E1aβ.* <sup>x</sup> Om. *c.* <sup>y</sup> was *c.* <sup>yy</sup> Om. *q pr. m.* <sup>z</sup> Om. *c.* <sup>a</sup> the whiche *I. b of the ce.* <sup>c</sup> The whiche *I.*

nyses<sup>w</sup> laft, he came into an hous; and his  
disciplis camen niȝ to hym, seiynge, Ex-  
poune<sup>x</sup> to vs the parable<sup>y</sup> of dernelis<sup>z</sup>, 'or  
37 cockelis<sup>a</sup>, of the feeld. The<sup>b</sup> whiche an-  
swerynge saith<sup>c</sup>, He that sowith good seed  
38 is mannes sone; sothely the feild is the  
world; bot the good seed, these ben sonys<sup>d</sup>  
of the kyngdam<sup>e</sup>, dernelis<sup>f</sup>, 'or cocklis<sup>g</sup>,  
39 forsothe<sup>h</sup> these<sup>i</sup> ben 'yuel sonys<sup>k</sup>; but the  
enmye that soweth hem is the feend<sup>l</sup>; but<sup>m</sup>  
the<sup>n</sup> ripe corn is the eendynge of the world,  
40 sothely<sup>o</sup> the repers ben angelis. Therfore  
as dernelis<sup>p</sup> ben gedrid to gidre, and brent<sup>q</sup>  
in fijr<sup>r</sup>, so it shal be in the<sup>s</sup> eendynge of the  
41 world. Mannes sone shal sende his an-  
gels, and thei shulden gedre of his rewme  
alle sclaudris, and hem that don wickid-  
42 nesse; and thei shulen sende hem into the  
chymney of fijr, there shal be weepyng  
43 and betynge togidre of teeth. Thanne  
iust men shulen shyine as the sunne, in the  
rewme of her fadir. He that hath eris of  
44 heerynge, heere he<sup>t</sup>. The kyngdame of  
heuenes is lijk to tresour<sup>u</sup> hid in a<sup>v</sup> feeld,  
the<sup>w</sup> whiche a man that fyndith, hidith;  
and for ioye 'of it<sup>x</sup> he goth, and sellith  
alle thingis that he hath, and bieth 'the ilk<sup>y</sup>  
45 feeld. Eftsones<sup>z</sup> the kyngdam of heuenes  
is lic to a man marchaunt, seekyng good  
46 margarytis<sup>a</sup>; sothely oo precieuse marga-  
rite<sup>b</sup> founden, he wente, and solde alle  
47 thingis that he hadde, and bouȝte it. Eft  
the kingdam of heuenes is lic to a nette  
sent in to the see, and of alle kynd of fishis  
48 gedrynge; the<sup>c</sup> whiche whan it was ful-  
fillid<sup>d</sup>, men ledynge out, and sittyng by-  
sidis the brynke<sup>dd</sup>, cheesiden<sup>e</sup> the good into  
her vessels, but thei senten<sup>f</sup> out the yuel.  
49 So it shal be in the<sup>g</sup> ending of the world.

seed is mannus sone; the feeld is the<sup>38</sup>  
world; but the good seed, these<sup>d</sup> ben  
sones<sup>e</sup> of the kyngdom, but taris, these<sup>f</sup>  
ben yuele children; the enemye that<sup>39</sup>  
sowith hem is the feend; and the ripe  
corn is the endyng of the world, the re-  
peris ben aungels. Therfor as taris ben<sup>40</sup>  
gaderid togidre, and ben brent in fier,  
so it shal be in the endyng of the world.  
Mannus sone shal sende hise aungels,<sup>41</sup>  
and thei schulen gadere<sup>ff</sup> fro his rewme  
alle sclaudris<sup>g</sup>, and hem that doon wick-  
idnesse; and thei schulen sende hem in<sup>42</sup>  
to the chymney of fier, there shal be  
wepeing and betyng to gidere of teeth.  
Thanne iuste men schulen schyne as the<sup>43</sup>  
sunne, in the rewme of her fadir. He  
that hath eeris of heryng, here he. The<sup>44</sup>  
kyngdom of heuenes is lijk to tresour  
hid in a feild, which<sup>h</sup> a man that fyndith,  
hidith; and for ioye of it he goth, and  
sillith alle thingis that he hath, and bieth  
thilk feeld. Eftsoone the kyngdom of<sup>45</sup>  
heuenes is lijk to a marchaunt, that sech-  
ith good margaritis; but whanne he hath<sup>46</sup>  
foundun o precious margarite, he wente,  
and selde alle thingis that he hadde, and  
bouȝte it. Eft<sup>i</sup> the kyngdom of heuenes<sup>47</sup>  
is lijk to a nette cast into the see, and  
that gaderith to gidere of al kynde<sup>k</sup> of  
fisschis; which<sup>l</sup> whanne it was ful, thei<sup>48</sup>  
drowen<sup>m</sup> vp, and seten bi the brenke, and  
chesen<sup>n</sup> the goode in to her vessels, but  
the yuel thei kesten<sup>o</sup> out. So it schal be<sup>49</sup>  
in the endyng<sup>p</sup> of the world. Aungels  
schulen go out, and schulen<sup>q</sup> departe yuel  
men fro the myddil of iuste men. And<sup>50</sup>  
thei shulen sende hem in to the chymnei  
of fier; ther shal be wepeing and grynt-

<sup>w</sup> companyes of peple *w pr. m.* <sup>x</sup> Expowne thou *N.* <sup>y</sup> parabis *N.* <sup>z</sup> tares *A.* the darnelis *S.* the  
cockils *WX.* <sup>a</sup> Om. *AOSUV sec. m. X.* or darnels *W.* <sup>b</sup> Om. *OUV sec. m.* <sup>c</sup> seide *OUV sec. m.* <sup>d</sup> the sones  
*OUV sec. m. W.* <sup>e</sup> rewme *OUV sec. m.* <sup>f</sup> tares *A.* forsothe darnailes *OUV sec. m.* cockelis *X.* <sup>g</sup> Om. *AOSU*  
*V sec. m. X.* <sup>h</sup> Om. *OUV sec. m.* <sup>i</sup> Om. *G pr. m.* <sup>k</sup> sones of the wicked *OU pr. m. V sec. m.* wickyd sones  
*U sec. m.* <sup>l</sup> deucl *OUV sec. m.* <sup>m</sup> sothely *OUV sec. m.* <sup>n</sup> Om. *UV.* <sup>o</sup> forsothe *OUV sec. m.* <sup>p</sup> tares *A.*  
cockelis *X.* <sup>q</sup> ben brent *OUVW sec. m.* <sup>r</sup> the fire *N.* <sup>s</sup> Om. *GMPWXY.* <sup>t</sup> Om. *UV sec. m.* <sup>u</sup> a treesour *O.*  
<sup>v</sup> Om. *G pr. m.* the *NU.* <sup>w</sup> Om. *OUV sec. m.* <sup>x</sup> ther of *OUV sec. m.* <sup>y</sup> that *X.* that ylk *X.* <sup>z</sup> Efte *OUV*  
*sec. m.* <sup>a</sup> peerles *OUV sec. m.* <sup>b</sup> perle *OUV sec. m.* <sup>c</sup> Om. *OUV sec. m.* <sup>d</sup> fylled *OUV sec. m.* <sup>dd</sup> brynge *K.*  
<sup>e</sup> chosen *UX.* <sup>f</sup> casten *U sec. m.* <sup>g</sup> Om. *G pr. m.*

<sup>d</sup> Om. *S sec. m.* <sup>e</sup> the sones *QOR pr. m.* sei. <sup>f</sup> Om. *K.* <sup>ff</sup> gadere togidre *CX sup. ras.* <sup>g</sup> sclann-  
dreris *CK.* <sup>h</sup> the whiche *I.* <sup>i</sup> Eftstone *C pr. m. K.* <sup>j</sup> Om. *Q.* <sup>k</sup> kyndis *C.* <sup>l</sup> the whiche *I.* <sup>m</sup> drowen  
it *B.* <sup>n</sup> chesiden *CKC.* <sup>o</sup> castiden *KG.* <sup>p</sup> ende *K.* <sup>q</sup> thei schul *ICHIA.*

Angelis shulen gon out, and<sup>b</sup> shulen<sup>i</sup> de-  
 parte yuel men fro the mydil<sup>k</sup> of iuste  
 50 men. And thei shulen sende<sup>l</sup> hem into  
 the chymney of fijr<sup>m</sup>; there shal be weep-  
 51 ynge and betynge togidre of teeth. Han  
 3ee vnderstonden alle these thingis? Thei  
 52 seien to hym, 3he. He seith to hem,  
 Therefore euery<sup>n</sup> wryter<sup>o</sup> tau3t in the kyng-  
 dam<sup>p</sup> of heuenes, is lic to an husbonde  
 man, that bryngith forth of his tresour  
 53 newe thingis and olde. And it is<sup>q</sup> don,  
 whanne Jhesus hadde eendid these para-  
 54 bles, he passide fro thennis. And he<sup>r</sup>,  
 cummynge in to his cuntree, tau3t hem in  
 her synagogis, so that thei wondriden, and  
 seiden, Wherof to hym this<sup>s</sup> wisdam and  
 55 vertues? Wher<sup>t</sup> is nat this the sone of a  
 'smyth, or carpenter<sup>u</sup>? Wher<sup>v</sup> his modir  
 be<sup>w</sup> nat seid Marie? and his brethren,  
 Jamys, and Joseph, and Symount, and<sup>x</sup> Ju-  
 56 das? and 'his sistris<sup>y</sup>, wher<sup>z</sup> thei 'alle ben  
 nat<sup>a</sup> at vs? Therefore wherof to hym alle  
 57 these thingis? And so thei weren sclaudrid  
 in hym. Forsothe Jhesus seide to hem, A  
 prophete is nat with outen wirshipe<sup>b</sup>, no  
 but in his owne<sup>c</sup> cuntree, and in his owne<sup>d</sup>  
 58 hous. And he dide nat there manye ver-  
 tues, for the vnbyleue of hem.

## CAP. XIV.

<sup>1</sup> In that tyme<sup>e</sup> Eroude 'tetrarcha, *that*  
*is<sup>f</sup>, prince of the fourthe part*, herde the  
 2 fame of Jhesu; and seide to his children,  
 This is Jon Baptist, he<sup>g</sup> hath risen fro  
 dead<sup>h</sup>, and therefore vertues worchen in  
 3 hym. Forsothe Eroude helde Joon, and  
 bounde hym, and putte<sup>i</sup> him<sup>k</sup> in to prisoun  
 4 for Erodias, the wif of his brother. For  
 Joon saide to hym, It is nat leful to thee  
 5 for<sup>l</sup> to haue hir. And he willynge<sup>m</sup> to<sup>n</sup>

ynge of teeth. Han 3e vndirstonde alle<sup>51</sup>  
 these thingis? Thei<sup>r</sup> seien<sup>s</sup> to hym, 3he.  
 He seith to hem, Therfor euery wise man<sup>52</sup>  
 of lawe in the kyngdom of heuenes, is  
 lijk to an hosebonde man, that bryngith  
 forth of his tresoure newe thingis and  
 elde. And it was doon, whanne Jhesus<sup>53</sup>  
 hadde endid these parabis, he passide fro  
 thennus. And he<sup>t</sup> cam in to his cuntrei,<sup>54</sup>  
 and tau3t hem in her synagogis, so that  
 thei wondriden, and seiden, Fro whennus  
 this<sup>u</sup> wisdam and vertues *camen<sup>uu</sup>* to  
 this<sup>v</sup>? Whether 'is not this<sup>w</sup> the sone<sup>55</sup>  
 of a carpentere? Whether his modir be  
 not seid Marie? and hise britheren, James,  
 and Joseph, and<sup>x</sup> Symount, and Judas?  
 and hise sistris, whether thei alle ben not<sup>56</sup>  
 among us? Fro whennus thanne 'alle  
 thes thingis<sup>y</sup> *camen<sup>z</sup>* to this<sup>a</sup>? And so<sup>57</sup>  
 thei weren sclaudrid in hym. But  
 Jhesus seide to hem, A profete is not  
 with oute worschip<sup>b</sup>, but in his owen  
 cuntre, and in his owen hous. And he<sup>58</sup>  
 dide not there manye vertues, for the vn-  
 bileue of hem.

## CAP. XIV.

In that tyme Eroude tetrarke, *prynce<sup>1</sup>*  
*of the fourthe part*, herde the fame of  
 Jhesu; and seide to hise children, This<sup>2</sup>  
 is Joon Baptist, he is rysun fro deeth,  
 and therfor vertues worchen in hym.  
 For Heroude hadde holde Joon, and<sup>3</sup>  
 bounde hym, and puttide<sup>c</sup> hym 'in to<sup>d</sup>  
 prisoun for Herodias, the wijf of his  
 brothir. For Joon seide to him, It is not<sup>4</sup>  
 leueful to thee to haue hir. And he<sup>5</sup>

<sup>h</sup> and thei *uv sec. m.* <sup>i</sup> Om. o. <sup>k</sup> myddes *ouv.* <sup>l</sup> caste *u sec. m.* <sup>m</sup> the fyr *g.* <sup>n</sup> eche *ouv sec. m. x.*  
<sup>o</sup> writer, *ether techer of the* [om. *v sec. m.*] *lawe ou pr. m. v sec. m.* <sup>p</sup> rewme  
*ouv sec. m.* <sup>q</sup> was *ouv.* <sup>r</sup> Om. *x.* <sup>s</sup> all this o. <sup>t</sup> Whethir *g passim mqsux.* <sup>u</sup> carpenter *ou.* <sup>v</sup> smyth *x.*  
<sup>w</sup> Whether *pswxy.* <sup>x</sup> is *ouv sec. m.* <sup>y</sup> wher his sistres *ouv sec. m.* <sup>z</sup> Om. *ouv sec. m.* whe-  
 ther *sx.* <sup>a</sup> ben not all *ouv sec. m.* <sup>b</sup> honour *ouv sec. m.* <sup>c</sup> Om. *ouv sec. m.* <sup>d</sup> Om. *ouv sec. m.* <sup>e</sup> tyme  
 that o. <sup>f</sup> was o. Om. *u.* <sup>g</sup> for he q. <sup>h</sup> dede men *ou.* <sup>i</sup> putted *ou.* <sup>k</sup> Om. *g pr. m.* <sup>l</sup> Om. *oux.*  
<sup>m</sup> willynge o. <sup>n</sup> for to *g sec. m. w pr. m.*

<sup>r</sup> And thei *r pr. m.* <sup>s</sup> seiden *r pr. m.* <sup>t</sup> Om. *a.* <sup>u</sup> is this b. <sup>uu</sup> *comen qr.* <sup>v</sup> him this i. <sup>w</sup> this is  
 not i. <sup>x</sup> Om. *c.* <sup>y</sup> comen alle these thingis i. <sup>z</sup> Om. *i. comen kqr.* <sup>a</sup> him this i. <sup>b</sup> onour *g.* <sup>c</sup> he  
 puttide i. <sup>d</sup> in e *pr. m.*

slea hym, drede the peple; for thei hadden  
 6 hym as a<sup>o</sup> prophete. Forsothe in the day of  
 Eroudys birthe, the douzter of Erodi-  
 as leep<sup>p</sup> in the mydil, and pleside to<sup>q</sup>  
 7 Eroude. Wherfore with an ooth he by-  
 hyste<sup>r</sup> for<sup>s</sup> to zeue to hir, what euer thinge  
 8 she hadde axid of hym. And she bifore  
 monestid<sup>t</sup>, *'or warnyd<sup>u</sup>*, of hir modir, seith,  
 Zeue thou to me hidir<sup>v</sup> the hed of Joon  
 9 Baptist in a dische. And the kyng was so-  
 rowful, but<sup>w</sup> for the ooth, and<sup>x</sup> for hem that  
 seeten to gidre at the mete, he comaundide  
 10 to be zouen. And he sente, and bihedide<sup>y</sup>  
 11 Joon in the<sup>z</sup> prisoun. And his heed<sup>a</sup> is<sup>b</sup>  
 brouzt to<sup>c</sup> in a dische, and it<sup>d</sup> is<sup>e</sup> zouen to  
 the whenche<sup>f</sup>, and she bare it to hir modir.  
 12 And his disciplis *'cummynge* to<sup>g</sup> token his  
 body, and biryeden it; and thei cum-  
 13 mynge tolden to Jhesu. The<sup>h</sup> whiche  
 thing when Jhesus hadde herd, he went  
 fro thennus *'in* to<sup>i</sup> a boot, in to desert<sup>k</sup>  
 place<sup>l</sup> besidis. And whenne the cumpanyes  
*'of* peple<sup>m</sup> hadden herd, thei folowiden<sup>n</sup>  
 14 hym and<sup>o</sup> on<sup>p</sup> the<sup>q</sup> feet<sup>r</sup> fro citees. And  
 Jhesus, goynge out, saw a greet multitude<sup>s</sup>  
*'of* peple<sup>t</sup>, and hadde rewthe of<sup>u</sup> hem, and<sup>v</sup>  
 15 heelide the<sup>w</sup> sike men of hem. Sothely  
 the<sup>x</sup> euenynge<sup>y</sup> maad, his disciplis *'camen*  
 niz<sup>z</sup> to him, seiynge<sup>a</sup>, The place is desert,  
 and the hour hath now passid; leue thou<sup>b</sup>  
 the cumpanyes *'of* peple<sup>c</sup>, that thei, goynge  
 16 in to castels, bigge<sup>d</sup> meetis to hem. For-  
 sothe Jhesus seide to hem, Thei han nat<sup>e</sup>  
 neede to go; zeue ze to<sup>f</sup> hem for<sup>g</sup> to ete.  
 17 Thei answeriden, We han nat here, no<sup>h</sup>  
 18 but fyue looues and two<sup>i</sup> fishis. The<sup>k</sup>  
 whiche seith<sup>l</sup> to hem, Brynge zee<sup>m</sup> hem  
 19 hidir to me. And when he hadde co-  
 maundid the cumpanye for<sup>n</sup> to sitte to<sup>o</sup>

willynge to sle hym, dredde<sup>e</sup> the puple;  
 for thei hadden hym as a prophete. But<sup>6</sup>  
 in the dai of Heroudys birthe, the douztir  
 of Herodias daunside<sup>f</sup> in the myddil, and  
 pleside Heroude. Wherfor with an ooth<sup>7</sup>  
 he bihyste to zyue to hir, what euere  
 thing she hadde<sup>g</sup> axid of hym. And she<sup>8</sup>  
 bifor warned of hir modir, seide, *Zif*  
 thou to me here the heed of Joon Baptist  
 in a disch. And the kyng was sorewful,<sup>9</sup>  
 but for the ooth, and for hem that saten  
 to gidere at the mete, he comaundide to  
 be zounun. And he sente, and bihedide<sup>10</sup>  
 Joon in the prisoun. And his heed was<sup>11</sup>  
 brouzt in a dische, and it was zounun to  
 the damysel, and she bar it to hir modir.  
 And hise disciplis camen, and token his<sup>12</sup>  
 bodi, and birieden it; and thei camen,  
 and tolden to Jhesu. And whanne Jhe-<sup>13</sup>  
 sus hadde herd this thing, he wente fro  
 thennus in a boot, in to<sup>h</sup> desert place bi-  
 sides<sup>i</sup>. And whanne the puple hadde  
 herd, thei folewiden hym on her feet fro  
 citees. And Jhesus zede out, and sai a<sup>14</sup>  
 greet puple, and hadde reuthe on hem,  
 and<sup>j</sup> heelide the<sup>k</sup> sike men of hem. But<sup>15</sup>  
 whanne the<sup>l</sup> euentid was com, hise disci-  
 plis camen to him, and seiden, The place  
 is desert, and the tyme is now passid; lat  
 the puple go in to townes, to bye hem  
 mete. Jhesus seide to hem, Thei han<sup>16</sup>  
 not nede to go; zyue ze hem sumwhat to  
 ete. Thei answeriden, We han not heere,<sup>17</sup>  
 but fyue looues and twei<sup>m</sup> fishis. And<sup>18</sup>  
 he seide to hem, Brynge ze hem hidur to  
 me. And whanne he hadde comaundid<sup>19</sup>  
 the puple to sitte to meete on the heye,  
 he took fyue looues and twei fishis, and  
 he bihelde in to heuene, and blesside, and

<sup>o</sup> Om. κ. <sup>p</sup> lepe o. leep x. <sup>q</sup> Om. ou. <sup>r</sup> hyzt GK pr. m. TY pr. m. <sup>s</sup> Om. ouwx. <sup>t</sup> moued x.  
<sup>u</sup> Om. oux. <sup>v</sup> heere N. <sup>w</sup> Om. κiv pr. m. <sup>x</sup> Om. G pr. m. <sup>y</sup> byheuedede o. hedede x.  
<sup>z</sup> Om. ou. <sup>a</sup> heued o. <sup>b</sup> was oufw sec. m. <sup>c</sup> Om. u. <sup>d</sup> Om. o. <sup>e</sup> was ouv. <sup>f</sup> damisel ou.  
<sup>g</sup> neizynge ou. <sup>h</sup> Om. ou. <sup>i</sup> in GMPVXY. <sup>k</sup> a deserte OPUXY. <sup>l</sup> places N. <sup>m</sup> Om. ou. <sup>n</sup> suden  
 ou. <sup>o</sup> goynge ou. Om. v. <sup>p</sup> vpon G. <sup>q</sup> Om. G pr. m. w pr. m. x. her ouv. ther pw sec. m.  
<sup>r</sup> foote x. <sup>s</sup> company ou. <sup>t</sup> Om. ou. <sup>u</sup> on AGMNOPTUVWXY. <sup>v</sup> and he U. <sup>w</sup> Om. G pr. m. <sup>x</sup> Om.  
 G pr. m. <sup>y</sup> euentyde ouv. <sup>z</sup> neizeden ou. <sup>a</sup> and seiden ou. <sup>b</sup> thou now N. <sup>c</sup> Om. ou. <sup>d</sup> by ou. bieu  
 q. bie sx. <sup>e</sup> no G pr. m. ou. <sup>f</sup> Om. w sec. m. <sup>g</sup> Om. x. <sup>h</sup> Om. w pr. m. <sup>i</sup> tweye w. <sup>k</sup> Om. ou.  
<sup>l</sup> seide ou. <sup>m</sup> Om. q. <sup>n</sup> Om. oux. <sup>o</sup> to the U.

<sup>e</sup> dredede s. <sup>f</sup> ether tumblide κ marg. <sup>g</sup> Om. CE1 pr. m. Phk pr. m. aβ. <sup>h</sup> to a cqi sec. m. k. <sup>i</sup> bisidis  
 the see q pr. m. <sup>j</sup> and he q. <sup>k</sup> Om. q. <sup>l</sup> Om. q. <sup>m</sup> two e et alii pass.

mete on hay<sup>p</sup>, fyue looues and two<sup>q</sup> fishis taken, he byholdynge in to heuen, blesside, and<sup>r</sup> brak, and 3aue<sup>s</sup> to his<sup>t</sup> disciplis; sothely the<sup>u</sup> disciplis 3aueu to the<sup>v</sup> cumpanyes. And alle eeten, and weren fulfillid<sup>w</sup>. And thei token the relifis of broken gobetis<sup>x</sup>, twelue cofyns ful. Forsothe the<sup>y</sup> noumbre of men etynge was fyue thousand of men, out taken wemmen and litel children. And anon Jhesus compellide<sup>z</sup>, 'or comaundide<sup>a</sup>, the disciplis for<sup>b</sup> to 'go vp<sup>c</sup> in to a boot, and go<sup>d</sup> bifore hym ouer<sup>e</sup> the see, til that he lefte the cumpnyes. 23 And the cumpnyes<sup>f</sup> left, he steizide<sup>ff</sup> vp<sup>g</sup> in to an hill aloone for<sup>h</sup> to preye. Sothely the euenyng<sup>i</sup> maad, he was there aloone. 24 Sothely<sup>k</sup> the boot in the mydil<sup>l</sup> see was throwen with wawis, forsothe<sup>m</sup> the wynd 25 was contrarie<sup>n</sup>. But<sup>o</sup> in the fourthe wakyng of the ni3t, he came to hem walkynge 26 aboue<sup>p</sup> the see. And<sup>q</sup> thei, seeynge hym walkynge aboue the see, weren distourblid<sup>r</sup>, seynge, For it is<sup>s</sup> a fantum; and for 27 drede thei cryeden. And anoon Jhesus spac to hem, sayinge<sup>t</sup>, Haue 3e trust, I 28 am; nyl 3e dreede. Sothely Petre answerynge seide, Lord, 3if thou art, comaunde me to<sup>u</sup> cume to thee vpon<sup>v</sup> the 29 wattris. And he seith<sup>w</sup>, Cume thou. And Petre goynge down fro the bote, walkide on the wateris for<sup>x</sup> to cume to Jhesu. 30 Trewly he, seeynge a strong wynde, 'was aferde<sup>y</sup>; and whan he bygan for<sup>z</sup> to be drenchid, he cryede, seynge, Lord, make 31 me saaf. And anoon Jhesus, holdynge forth the<sup>a</sup> hond, cau3te hym, and seith<sup>b</sup> to hym, Thou of litil feith, whi hast thou 32 doutid? And whenne he hadde stied vp<sup>c</sup> 33 in to the boot, the wynde cesside. Sothely thei, that weren in the boot, camen, and

brak, and 3af to hise disciplis; and the disciplis 3aueu to the puple. And alle 20 eten, and weren fulfillid. And thei tooken the relifis of brokun gobetis, twelue cofyns ful. And the noumbre of men that 21 eten was fyue thousynde of men, outakun wymmen and lytle children. And anoon 22 Jhesus compellide<sup>l</sup> the disciplis to go vp in to a boot, and go bifor hym ouer the see, while he lefte the puple. And 23 whanne the puple was left, he stiede aloone in to an hil for<sup>m</sup> to preie. But whanne the<sup>n</sup> euenyng<sup>o</sup> was come, he was there aloone. And the boot in the myd- 24 del of the see was schoggid with wawis, for the wynd was contrarie to hem. But 25 in the fourthe wakyng of the ni3t, he cam to hem walkynge aboue<sup>p</sup> the<sup>q</sup> see. And thei, seynge hym walking<sup>r</sup> on the 26 see, weren disturblid<sup>s</sup>, and seiden<sup>t</sup>, That it is<sup>u</sup> a fantum; and for drede thei crieden. And anoon Jhesus spac to hem, and 27 seide, Haue 3e trust, Y am; nyle 3e drede. And Petre answeride, and seide, 28 Lord, if thou art, comaunde me to come to thee on the wattris. And he seide, 29 Come thou. And Petre 3ede down fro the boot, and walkide on the wattris to come to Jhesu. But he si3 the wynd 30 strong, and was aferde; and whanne he bigan to drenche, he criede, and seide, Lord, make me<sup>v</sup> saaf. And anoon Jhesus 31 helde forth his hoond, and took *Petre*, and seide to hym, Thou of litil feith, whi hast thou doutid? And whanne he hadde 32 stied in to the boot, the wynd ceessid. And thei, that weren in the boot, camen, 33 and worschipiden hym<sup>w</sup>, and seiden, Verili, thou art Goddis sone. And whanne thei 34 hadden passid ouer the see, thei camen

p the hey *AGMNOPSUVW*. q twei *A cl N passim w*. r Om. *AGK sec. m. MNPSUVWY*. s 3af looues *OUVW sec. m*. t Om. *OUVW*. u Om. *U*. v Om. *o*. w filled *OU*. x gobetis or metis *P*. y Om. *o*. z constreynd *OU*. comaundide *Q sec. m*. a Om. *oQUX*. b Om. *OUX*. c steize *OU*. d to go *OU*. to gon *X*. e in to *N*. f companye *AGMNOPSUVXY*. ff steiz *X*. g Om. *OU*. h Om. *OUX*. i euentyde *OU*. k Forsothe *OU*. l myddes *GSF*. myddul of the *N*. middes of the *OUY*. myd *X*. m for *OU*. n contrarie to hem *Q sec. m*. contrarious *X*. o Sothely *OU*. p vpon *N*. q Om. *OU*. r disturbid *X*. s was *U*. t and seide *OU*. u for to *AGM NPVWY*. v on *QSUX*. w seide *OU*. x Om. *OUX*. y drede *OU*. z Om. *OUX*. a his *o*. b seide *OU*. c Om. *OU*.

l comaundide *A sec. m*. m Om. *KRS eghik sec. m*. n Om. *Q*. o euentijd *KQ*. p Om. *Q*. q on the *CO*. r walke *A pr. m*. i qbee *sec. vice ghik*. s disturblid *s*. t seyn *Q*. u was *ERC*. v Om. *c*. w Om. *R. pr. m*.

worshipiden hym, seyinge, Veryly, thou art  
 34 Goddis sone. And whenne he had<sup>d</sup> pass-  
 ide ouer the see, thei camen in to the lond  
 35 of Genesar<sup>e</sup>. And whenne men of that  
 place hadden knowen hym<sup>f</sup>, thei senten  
 into al that<sup>g</sup> cuntree; and thei offriden<sup>h</sup> to  
 36 hym al<sup>i</sup> hauynge yuel. And thei preyden  
 hym<sup>k</sup>, that thei shulden touche ether<sup>l</sup> the  
 hem of `the clothing<sup>m</sup> `of hym<sup>n</sup>; and who  
 euer touchiden ben<sup>o</sup> maad saaf.

## CAP. XV.

1 Thanne scribis and Pharisees `camen  
 2 ni<sup>3</sup> to hym fro Jerusalem, seyinge, Whi  
 thi disciplis ouerpassen<sup>q</sup>, `or breken<sup>r</sup>, the  
 tradiciouns, `or statutis<sup>s</sup>, of elder men? for  
 thei washen nat hondis<sup>t</sup>, whenne thei eten  
 3 breed. Sothely he answeyng seith<sup>u</sup> to  
 hem, And<sup>v</sup> `whi and 3e breken<sup>w</sup> the maunde-  
 ment<sup>x</sup> of God for 3oure tradicioun<sup>y</sup>? For  
 4 whi<sup>z</sup> God seide, Honoure thi<sup>a</sup> fadir and  
 thi<sup>b</sup> modir, and he that cursith fadir or<sup>c</sup>  
 5 modir, dye he<sup>d</sup> by deth. But 3e seyn, Who  
 euer `shal saye<sup>e</sup> to fadir<sup>f</sup> or<sup>g</sup> modir, What  
 euer 3ifte is of me, it shal profite to thee;  
 6 and he hath<sup>h</sup> not worshipid<sup>i</sup> his<sup>k</sup> fadir or<sup>l</sup>  
 modir; and 3e han made<sup>m</sup> the maunde-  
 ment<sup>n</sup> of God voide, `or idyl<sup>o</sup>, for 3oure  
 7 tradicioun<sup>p</sup>. Ipocritis, Ysay, the prophete,  
 8 propheciede wel of 3ou, seyinge<sup>q</sup>, This  
 puple honoureth me with lippis, forsothe  
 9 her herte<sup>r</sup> is fer fro me; trewly thei wor-  
 shipen me with outen cause, techynge the  
 10 doctrines and<sup>s</sup> maundements of men. And  
 the companyes `of peple<sup>t</sup> clepid `to gidre<sup>u</sup>  
 to hym, he seide to hem, Heere 3e<sup>v</sup>, and  
 11 vnderstonde<sup>w</sup>. Nat that<sup>x</sup> thing that entrieth  
 in to the mouth, defoulith a man; but  
 that<sup>y</sup> thing that cummeth forth fro the

in to the loond of Genesar. And whanne 35  
 men of that place hadden knowe hym,  
 thei senten in to al that cuntree; and thei  
 brouzten to hym alle that hadden sik-  
 nesse<sup>y</sup>. And thei preiden hym, that thei 36  
 schulden touche the hemme of his cloth-  
 ing; and who euer touchiden weren  
 maad saaf.

## CAP. XV.

Thanne the scribis and the<sup>z</sup> Farisees 1  
 camen to hym fro Jerusalem, and seiden,  
 Whi breken thi disciplis the tradiciouns 2  
 of eldere men? for thei waissen not her  
 hondis, whanne thei eten breed. He an- 3  
 sweride, and seide to hem, Whi breken  
 3e the maundement<sup>a</sup> of God for 3oure  
 tradicioun? For God seide, Honoure thi 4  
 fadir and thi modir, and he that cursith  
 fadir or modir, die<sup>b</sup> bi deeth. But 3e 5  
 seien, Who euer seith<sup>bb</sup> to fadir or modir,  
 What euer 3ifte is of me, it schal profite  
 to thee; and he hath not worschipid his 6  
 fadir or his<sup>c</sup> modir; and 3e han maad the  
 maundement<sup>d</sup> of God voide for 3oure tra-  
 dicioun. Ypocritis, Isaie, the prophete, 7  
 prophesiede wel of 3ou, and seide, This 8  
 puple honourith me with lippis, but her  
 herte is fer fro me; and<sup>e</sup> thei worschipen 9  
 me `with outen cause<sup>f</sup>, techynge the doc-  
 trines<sup>g</sup> and<sup>h</sup> maundementis of men. And 10  
 whanne the puple<sup>i</sup> weren<sup>k</sup> clepid to gidere  
 to hym, he seide to hem, Here 3e, and  
 `vndurstonde 3e<sup>l</sup>. That<sup>m</sup> thing that en- 11  
 trith in to the mouth, defoulith not a  
 man; but that thing that cometh out of  
 the mouth, defoulith a man. Thanne 12

<sup>d</sup> Om. *w*. <sup>e</sup> Genazarezt *our sec. m*. <sup>f</sup> hem *o*. <sup>g</sup> the *ou*. <sup>h</sup> brouzten *u sec. m*. <sup>i</sup> all men *ou*. <sup>k</sup> to him *o*. Om. *u*. <sup>l</sup> namely *ou*. other *p*. or *x*. <sup>m</sup> his clothe *ou*. his clothing *pvw sec. m*. <sup>n</sup> Om. *g pr. m*. *ourwy*. <sup>o</sup> weren *our*. <sup>p</sup> neizdeden *ou*. <sup>q</sup> passen ouer *answ*. breken *ou*. <sup>r</sup> Om. *oux*. <sup>s</sup> ether the techinges *oux*. <sup>t</sup> there hondis *gxy*. her hondis *nz sec. m*. the hondis *w*. <sup>u</sup> seide *ou*. <sup>v</sup> Om. *agmnos uvw*. <sup>w</sup> whi breken and 3e *g pr. m*. whi breken 3e *g sec. m. pxy*. whi also breken 3e *ou*. <sup>x</sup> commaundment *ou*. <sup>y</sup> tradiciouns *o*. <sup>z</sup> Om. *ou*. <sup>a</sup> Om. *o*. thou *u*. <sup>b</sup> Om. *ou*. <sup>c</sup> and *x*. <sup>d</sup> Om. *ou*. <sup>e</sup> seith *ou*. seie *x*. <sup>f</sup> the fadir *g*. <sup>g</sup> ether *ou*. <sup>h</sup> schal *a sec. m. our sec. m*. <sup>i</sup> worschipe *a sec. m*. honour *ou*. <sup>k</sup> Om. *u*. <sup>l</sup> or his *amns w sec. m*. ether *ou*. <sup>m</sup> ymaad *w*. <sup>n</sup> commaundment *ou*. <sup>o</sup> Om. *oux*. <sup>p</sup> tradiciouns *n*. <sup>q</sup> and seide *ou*. <sup>r</sup> hertes *o*. <sup>s</sup> and the *g*. <sup>t</sup> Om. *ou*. <sup>u</sup> to *g pr. m*. <sup>v</sup> Om. *o*. <sup>w</sup> vnderstondeth *ox*. <sup>x</sup> this *ou*, <sup>y</sup> this *ou*.

<sup>y</sup> sicknesses *r*. <sup>z</sup> Om. *cbhik*. <sup>a</sup> comaundement *crgß*. <sup>b</sup> die he *a pr. m. k*. <sup>bb</sup> seien *r*. <sup>c</sup> Om. *c*. <sup>d</sup> comaundement *k pr. m*. <sup>e</sup> withoute cause forsothe *i*. <sup>f</sup> Om. *i*. <sup>g</sup> doctryn *b*. <sup>h</sup> and the *s*. <sup>i</sup> puplis *a*. <sup>k</sup> was *cr*. <sup>l</sup> vndirstondeth *i*. <sup>m</sup> That that *hi*.

12 mouth, defoulith a man. Thanne his<sup>k</sup>  
disciplis 'cummyngē niȝ<sup>l</sup> seiden to hym,  
Wost thou, that<sup>m</sup>, this word herd, Phari-  
13 sees ben sclaudrid? And he answeyngē  
seith<sup>n</sup>, Euery<sup>o</sup> plantyngē, the<sup>p</sup> whiche my  
fadir of heuen hath nat plantid, shal be  
14 drawn vp by the roote. Suffre ȝe hem;  
thei<sup>q</sup> ben blynde, 'and lederis of blynde  
men<sup>r</sup>. Sothely ȝif a blynd man ȝeue<sup>s</sup> led-  
yngē to a blynd man, bothe fallen down in  
15 to the diche. Forsothe Petre answeyngē  
saide<sup>t</sup> to hym, Expoun to vs this<sup>u</sup> parable.  
16 And he seide, ȝit and<sup>v</sup> ȝe ben without vn-  
17 derstandyng? Wher<sup>w</sup> ȝe vnderstonde nat,  
that<sup>x</sup> al thing that entrith in to the mouth,  
goth in to the wombe, and is sent out in  
18 to<sup>y</sup> the<sup>z</sup> goyng away? But tho thingis that  
cummen forth fro the mouth, gon out of  
the herte, and tho thingus defoulen a man.  
19 For of<sup>a</sup> the herte 'gon out<sup>b</sup> yuel thouȝtis,  
mausleayngis<sup>c</sup>, auoutries, fornicaciouns,  
20 theftis, 'fals witnessis<sup>d</sup>, blasfemyes. These  
thingis it ben that defoulen a man; sothely  
for<sup>e</sup> to ete with hondis vnwashen<sup>f</sup>, defoul-  
21 eth not a man. And Jhesus gon out fro  
thennys, wente into parties<sup>g</sup> of Tyre and  
22 Sidon. And loo! a womman of Canaue  
gon out of the<sup>h</sup> costis, cryede, seyinge to  
hym, Lord, the son of Daudid, haue merceye  
on<sup>i</sup> me; my douȝter is yuel traueilid of a  
23 deuy<sup>k</sup>. The<sup>l</sup> whiche answerid nat to hir  
o<sup>m</sup> word. And his disciplis 'cummyngē  
to<sup>n</sup> preyeden hym<sup>o</sup>, seyinge, Leeue thou  
24 hire, for she crieth after vs. Forsothe he  
answeyngē seith<sup>p</sup>, I am nat sent, no but  
to the sheep of the hous of Yrael that  
25 perishiden. Bot<sup>q</sup> she came, and wirshipide  
26 hym, seyinge, Lord, help<sup>r</sup> me. The<sup>s</sup> whiche  
answeyngē seith<sup>t</sup>, It is nat good for<sup>u</sup> to  
take the<sup>v</sup> breed of sonys, and sende<sup>w</sup> to

hise disciplis camen, and seiden to hym,  
Thou knowist, that, if this word be herd,  
the Farisees ben sclaudrid? And he<sup>13</sup>  
answeride, and seide, Eueri plauntyng,  
that my fadir of heuene hath not plaunt-  
id, shal be drawun vp by the<sup>n</sup> roote. Suffre<sup>14</sup>  
ȝe hem; thei ben blynde<sup>o</sup>, and leederis of  
blynde men. And if a blynd man lede a  
blynd man, bothe<sup>p</sup> fallen down<sup>q</sup> in to the<sup>r</sup>  
diche. Petre answeride, and seide to<sup>15</sup>  
hym, Expoune to vs this parable. And<sup>16</sup>  
he seide, ȝit 'ȝe ben<sup>s</sup> also<sup>t</sup> with oute vn-  
derstandyng? Vnderstonden ȝe not, that<sup>17</sup>  
al thing that entrith in to the mouth,  
goth in to the wombe, and is sent out in  
to the goyng awei? But tho<sup>u</sup> thingis that<sup>18</sup>  
comen<sup>v</sup> forth fro the mouth, goon out  
of<sup>w</sup> the herte, and tho thingis defoulen  
a<sup>x</sup> man. For<sup>y</sup> of the herte goon out yuele<sup>19</sup>  
thouȝtis, mansleyngis, auoutries, forny-  
caciouns, theftis, fals witnessyngis, blas-  
femyes. Thes thingis it ben that de-<sup>20</sup>  
foulen a man; but to<sup>y</sup> ete with hondis  
not waischen, defoulith not a man. And<sup>21</sup>  
Jhesus ȝede out fro thennus, and wente  
in to the coostis of Tire and Sidon<sup>z</sup>. And<sup>22</sup>  
loo! a womman of Canaue ȝede out of  
tho<sup>a</sup> coostis, and criede, and seide to  
him, Lord, the sone of Daudid, haue  
merci on me; my douȝter is yuel tra-  
ueilid of a feend. And he answeride not<sup>b</sup><sup>23</sup>  
to hir a<sup>c</sup> word. And hise disciplis camen,  
and preiden hym, and seiden, Leue thou  
hir, for she crieth aftir vs. He answer-<sup>24</sup>  
ide, and seide, Y am not sent, but to the  
scheep of the hous of Israel that perisch-  
iden<sup>d</sup>. And she cam, and worschipse<sup>25</sup>  
hym, and seide, Lord, helpe me. Which<sup>e</sup><sup>26</sup>  
answeride, and seide, It is not good to  
take the breed of children, and caste<sup>f</sup> to

<sup>k</sup> Om. o. <sup>l</sup> camen nyȝ g. neizyngē ou. <sup>m</sup> for g sec. m. ouv. Om. g pr. m. <sup>n</sup> seide ou. <sup>o</sup> Iche ou. Eche x. <sup>p</sup> Om. g pr. m. ouvw sec. m. y. <sup>q</sup> if thei w. <sup>r</sup> Om. o. <sup>s</sup> ȝeueh gosv. <sup>t</sup> seith q. <sup>u</sup> thi k. <sup>v</sup> also v sec. m. <sup>w</sup> Whether s passim u passim x. <sup>x</sup> for ouvw sec. m. <sup>y</sup> Om. q. <sup>z</sup> Om. k pr. m. nqv. <sup>a</sup> oute of ou. <sup>b</sup> commeth o. <sup>c</sup> manes slynges o. <sup>d</sup> fals witnessynges ouv. <sup>e</sup> Om. oux. <sup>f</sup> not waschen agnopvxy. <sup>g</sup> the partes amsw. the parties gnopqsuvxy. <sup>h</sup> tho muv. tho opy. <sup>i</sup> of gpvxy. <sup>k</sup> feende ou. <sup>l</sup> Om. ou. <sup>m</sup> a gmnopqsuvwy. <sup>n</sup> neizyngē ou. <sup>o</sup> to him o. <sup>p</sup> seide ou. <sup>q</sup> And o. <sup>r</sup> help thou w pr. m. <sup>s</sup> Om. ou. <sup>t</sup> seide ou. <sup>u</sup> Om. oux. <sup>v</sup> Om. x. <sup>w</sup> sende it gmxv. to seende ou.

<sup>n</sup> Om. s. <sup>o</sup> blynde men i. <sup>p</sup> bothe thei i. <sup>q</sup> Om. n pr. m. <sup>r</sup> a c. <sup>s</sup> ben ȝe ei. <sup>t</sup> Om. kcgh pr. m. <sup>u</sup> the c. <sup>v</sup> cometh h. <sup>w</sup> fro khi. <sup>x</sup> the ia. <sup>y</sup> Forsothe i. <sup>yy</sup> for to q. <sup>z</sup> of Sydon eikqrbefkaß. <sup>a</sup> the eksce pr. m. hir b. <sup>b</sup> Om. c. <sup>c</sup> no c. <sup>d</sup> han perischid i. <sup>e</sup> The whiche i. <sup>f</sup> ȝeue q.

27 houndis. And she seide, 3he, Lord; for-  
whi<sup>x</sup> and<sup>y</sup> the<sup>z</sup> litel whelpis eten of the  
crummys, that fallen doun fro the bord of  
28 her lordis. Thanne Jhesus answeringe  
seith<sup>a</sup> to hir, O<sup>b</sup>! thou womman, thi feith  
is grete; be it don to thee, as thou wolt.  
And hir douzter was heelid fro that hour.  
29 And whenne Jhesus hadde passide thennes<sup>c</sup>,  
he came bisidis the see of Galilee. And he  
30 steinyng in to an hyl, sat there. And  
many cumpanyes <sup>camen ni</sup><sup>d</sup> to hym, hau-  
yng with hem doumbe men and crokid<sup>e</sup>,  
feble and blynde, and many othir; and  
castiden<sup>f</sup> hem doun at his feet. And he  
31 helide hem, so that the cumpanyes won-  
driden, seeyng doumbe men spekyng,  
and crokid<sup>g</sup> goyng, blynd men seeyng;  
32 and thei magnyfiden God of Yrael. Sothe-  
ly<sup>h</sup> Jhesus, his<sup>i</sup> disciplis gedered<sup>k</sup> to gider,  
seide<sup>l</sup>, I haue rewthe of the cumpany <sup>of</sup>  
peple<sup>m</sup>, for now <sup>the thridde day</sup><sup>n</sup> thei  
dwellen still with me, and thei han not<sup>o</sup>  
thing<sup>p</sup> whiche<sup>q</sup> thei shulden ete; and Y <sup>wole</sup>  
nat<sup>r</sup> leue hem fastyng, lest thei failen in  
33 the weye. And the disciplis seyen to hym,  
Therefore wherof so many loouys to vs in  
desert, that we fulfille<sup>s</sup> so grete a<sup>t</sup> cum-  
34 panye <sup>of peple</sup><sup>u</sup>? And Jhesus seith<sup>v</sup> to  
hem, Hou many loouys han 3ee? And thei  
seiden, Seuene, and a<sup>w</sup> few smalle<sup>x</sup> fishis.  
35 And he comaundide<sup>y</sup> to<sup>z</sup> the cumpany, that  
thei shulde sitt to the<sup>z</sup> mete vpon<sup>a</sup> the  
36 erthe. And he takyng seuen looues, and  
fishis<sup>b</sup>, and doynge thonkyngis, brak, and  
3aue to his disciplis; and<sup>c</sup> disciplis 3auen  
37 to the peple. And alle<sup>d</sup> eten, and weren  
fulfillid<sup>e</sup>, and thei token<sup>f</sup> that<sup>g</sup> that was<sup>h</sup>  
38 ouer of relyues<sup>i</sup>, seuene lepis fulle. For-  
sothe thei<sup>k</sup> that eten weren foure thousand  
of<sup>l</sup> men, with outen litil children<sup>m</sup> and

houndis. And she seide, 3his, Lord; for 27  
whelpis eten of the crummes, that fallen  
doun fro the bord of her lordis. Thanne 28  
Jhesus answeride, and seide to hir, A!<sup>f</sup>  
womman, thi feith is greet; be it doon  
to thee, as thou wolt. And hir douzter  
was helid fro that hour. And whanne 29  
Jhesus hadde passed fro thennus, he cam  
bisidis the see of Galilee. And he zede  
vp in to an hil, and sat there. And 30  
myche puple cam to hym, and hadden  
with hem doumbe men and crokid, fe-  
ble<sup>g</sup> and blynde, and many other; and  
thei castiden doun hem at hise feet. And  
he helide hem, so that the puple won- 31  
driden seyng doumbe men spekyng,  
and crokid goyng, blynde men seyng;  
and thei magnyfiden God of Israel. And 32  
Jhesus, whanne hise disciplis weren clep-  
id to gidere, seide to hem, Y haue reuthe  
of the puple, for thei han abiden now thre  
daies with me, and han<sup>b</sup> no thing to ete;  
and Y wole not leue hem fastyng, lest  
thei failen in the weie. And the disciplis 33  
seien to him, Wherof thanne so many  
looues among vs in desert, to fulfille so  
greet a puple? And Jhesus seide to hem, 34  
Hou many looues han 3e? And thei  
seiden, Seuene, and a fewe smale fishis.  
And he comaundide<sup>i</sup> to<sup>k</sup> the puple, to 35  
sitte to mete on the erthe. And he took 36  
seuene<sup>l</sup> looues and fyue<sup>m</sup> fishis, and dide  
thankyngis, and brak<sup>n</sup>, and 3af to hise  
disciplis; and the disciplis 3auen to the  
puple. And alle eten, and weren ful- 37  
fillid, and thei token that that was left of  
relifes, seuene lepis<sup>o</sup> fulle. And thei that 38  
eten weren foure thousynde of men, with  
outen litle children and wymmen. And 39  
whanne he hadde left the puple, he wente

<sup>x</sup> for *ou*. <sup>y</sup> also *ou*. <sup>z</sup> *Om. AG pr. m. NOPUVW sec. m. XY.* <sup>a</sup> seide *ou*. <sup>b</sup> A! *AMNOPUVW.* <sup>c</sup> fro thenes  
*ou*. <sup>d</sup> neizeden *ou*. <sup>e</sup> croked *men N.* <sup>f</sup> thei castiden *ANPUVW sec. m.* thei kesten *GXY.* thei kest *o.*  
casten *s.* <sup>g</sup> croked *men OUX.* <sup>h</sup> Forsothe *ou*. <sup>i</sup> seide to his *ouf.* <sup>k</sup> cleped *ouf.* <sup>l</sup> *Om. ouf.* <sup>m</sup> *Om.*  
*ou.* <sup>n</sup> thre daies *ou.* <sup>o</sup> no *GPLY.* <sup>p</sup> the thenge *ou.* <sup>q</sup> that *GOPY.* <sup>r</sup> nill *oux.* <sup>s</sup> fill *osux.*  
<sup>t</sup> *Om. w.* <sup>u</sup> *Om. ou.* <sup>v</sup> seide *ou.* <sup>w</sup> *Om. u.* <sup>x</sup> litel *ou.* <sup>y</sup> *Om. ou.* <sup>z</sup> *Om. AGMNOPSUVWXY.* <sup>a</sup> on  
*oqsu.* <sup>b</sup> the fishes *p.* <sup>c</sup> and the *A.* <sup>d</sup> alle men *u.* <sup>e</sup> filled *ou.* <sup>f</sup> born aweiz *N.* <sup>g</sup> this *ou.* <sup>h</sup> lafte  
*ou.* <sup>i</sup> the relifes *ou.* <sup>k</sup> tho *o.* <sup>l</sup> *Om. G pr. m. N.* <sup>m</sup> childre *X pass.*

<sup>f</sup> Aa! *Asb pr. m. ca.* <sup>g</sup> and feble *ΕΙCghiaβ.* <sup>h</sup> thei han *ia.* <sup>i</sup> comaunde *s.* <sup>k</sup> *Om. hi.* <sup>l</sup> the seuene *ia.*  
<sup>m</sup> the fyue hik *sec. m.* <sup>n</sup> brake *hem I.* <sup>o</sup> leep *ia.*

39 wemmen. And<sup>n</sup>, the cumpanye <sup>o</sup>of peple<sup>o</sup> laft, he styede<sup>p</sup> vp<sup>q</sup> in to a boot, and cam into the coostis<sup>r</sup> of Magedan.

vp in to a boot, and cam in to the coostis of Magedan.

## CAP. XVI.

1 And Pharisees and Saduceis temptynge him<sup>s</sup> <sup>o</sup>camen niȝ<sup>t</sup> to hym, and preiden hym for<sup>n</sup> to shewe to hem a tokene fro heuene. 2 And he answeyng seith<sup>v</sup> to hem, The eeuenyng<sup>w</sup> maad, ȝe seien, It shal be<sup>x</sup> 3 cleer, for the heuene is <sup>o</sup>lijk to reed<sup>y</sup>; and <sup>o</sup>the morwe<sup>z</sup>, To<sup>a</sup> day tempest, for heuen 4 shyneth <sup>o</sup>heuy, or *sorrowful*<sup>b</sup>. Therefore ȝe <sup>o</sup>han knowe<sup>c</sup> to deme wisely the face of heuen, but ȝe mowen not wite<sup>d</sup> the tokenys<sup>e</sup> of tymes. The yuel generacioun and avowtr<sup>f</sup>er<sup>f</sup> sekith a tokne; and a tokene shal nat be ȝouen to it, no but the tokne of Jonas, the prophete. And, hem forsaken, he 5 wente away. And whenne his disciplis camen<sup>g</sup> ouer the see, thei forȝaten for<sup>h</sup> to 6 take loouys. The<sup>i</sup> whiche seide to hem, Beholde ȝe, and beth<sup>k</sup> war of the sourdowȝ 7 of Pharisees<sup>l</sup> and Saducees<sup>m</sup>. And thei thouȝten amonge hem<sup>n</sup>, seiynge, For we 8 han nat taken loouys. Forsothe Jhesus wityng seide<sup>o</sup> to hem, What thenken ȝe amonge ȝou of litil feith, for ȝe han nat<sup>p</sup> 9 loouys? Ȝit<sup>q</sup> ȝe vnderstonden nat, nether<sup>r</sup> han mynde<sup>s</sup> of fyue loouys in to fyue thousand of men, and hou many cofyns ȝe 10 token? trewly nether of seven loouys in to four thousand of men, and hou many 11 lepis<sup>t</sup> ȝe token? Whi vnderstonden ȝe nat, for I seide nat to ȝou of<sup>u</sup> breed, Be ȝe war of sourdowȝ<sup>v</sup> of Pharisees and of<sup>x</sup> 12 Saducees? Thanne thei vnderstoden, that he seide nat<sup>y</sup> to be war of sourdowȝ<sup>z</sup> of loouys, bote of the techyng of Pharisees 13 and Saducees. Sothely Jhesus came in to the<sup>a</sup> parties <sup>o</sup>of Cesarie<sup>b</sup> of Philip, and

## CAP. XVI.

And the Farisees and the<sup>n</sup> Saducees<sup>l</sup> camen to hym temptynge, and<sup>q</sup> preieden<sup>r</sup> hym to schewe hem a tokene fro heuene. And he answeride, and seide to hem,<sup>2</sup> Whanne the euentid is<sup>s</sup> comun, ȝe seien, It schal be clere, for heuene is rodi; and<sup>3</sup> the morewtid, To dai tempest, for heuene schyneth heueli. Thanne ȝe kunne deme<sup>4</sup> the face of heuene, but ȝe moun not wite the tokenes of tymes. An yuel generacioun and auoutresse sekith a tokene; and a tokene schal not be ȝouun to it, but the tokene of Jonas, the profete. And whanne he hadde left hem, he wente forth. And<sup>5</sup> whanne his disciplis camen ouer the see, thei forȝaten to take looues. And he<sup>6</sup> seide to hem, Biholde ȝe, and be<sup>t</sup> war of the<sup>u</sup> soure dowȝ of Farisees and<sup>v</sup> Saducees. And thei thouȝten among hem, and<sup>7</sup> seiden, For we han not taken looues. But<sup>8</sup> Jhesus wityng seide to hem, What thenken ȝe among ȝou of litel feith, for ȝe han not<sup>w</sup> looues? Ȝit <sup>o</sup>vnderstonden<sup>9</sup> not ȝe<sup>x</sup>, nether han mynde of fyue looues in to fyue thousynde of men, and hou many cofyns ȝe token? nether of seuen<sup>10</sup> looues in to foure thousynde of men, and hou many lepis ȝe token? Whi vnder<sup>11</sup> stonden ȝe not, for Y seide not to ȝou of breed, Be ȝe war of the sourdowȝ of Farisees and of Saducees? Thanne thei<sup>12</sup> vnderstouden, that he seide not to be war of sourdowȝ of looues, but of the techyng of Farisees and Saducees<sup>y</sup>. And<sup>13</sup> Jhesus cam in to the parties of Cesarie of Filip, and axide hise disciplis, and

<sup>n</sup> CAP. XVI. begins here in o. <sup>o</sup> Om. ou. <sup>p</sup> steiz x. <sup>q</sup> Om. oux. <sup>r</sup> cooste o. <sup>s</sup> Om. k pr. m. optu vwy. <sup>t</sup> neijeden o. <sup>u</sup> Om. oux. <sup>v</sup> seide ou. <sup>w</sup> euentide ou. <sup>x</sup> Om. t. <sup>y</sup> rody o. reed *cilher rody u.* <sup>z</sup> morou tyde ou. <sup>a</sup> maad to N. <sup>b</sup> sorrowful or *heuy* o. sorrowful u. heuy x. <sup>c</sup> kunnen ou. <sup>d</sup> knowe ou. <sup>e</sup> signes ou. tokene v. <sup>f</sup> avoutresse *ouvw sec. m.* <sup>g</sup> had went o. hadden comen u. <sup>h</sup> Om. oux. <sup>i</sup> Om. ou. <sup>k</sup> be *AMNOPUV.* <sup>l</sup> Phariseis o. <sup>m</sup> of Saduceis ou. <sup>n</sup> hem self *G sec. m. ou.* <sup>o</sup> seith x. <sup>p</sup> not taken ou. <sup>q</sup> And ȝit *K sec. m.* <sup>r</sup> nor o. <sup>s</sup> in mynde u. <sup>t</sup> of lepis *K sec. m.* <sup>u</sup> not of v. <sup>v</sup> the soure dow *AMNOPUVW.* <sup>w</sup> the Pharisees o. <sup>x</sup> Om. *AMNW pr. m.* <sup>y</sup> not to hem *oq.* <sup>z</sup> the sourdowȝ *oux.* <sup>a</sup> Om. v. <sup>b</sup> Om. o.

<sup>p</sup> Om. ik. <sup>q</sup> and thei ia. <sup>r</sup> praijnge i. <sup>s</sup> was a. <sup>t</sup> beth ei. be ȝe q. <sup>u</sup> Om. eiraβ. <sup>v</sup> and of ibg. <sup>w</sup> not takun c. <sup>x</sup> ȝe vnderst. not *Kqseghi.* <sup>y</sup> the Saduceis s. of Saducees ek.

axide<sup>c</sup> his disciplis, seyinge<sup>d</sup>, Whom seyn  
 14 men to ben mannes sone? And thei seiden,  
 Summe Joon Baptist; other forsothe<sup>e</sup> He-  
 ly; 'but other<sup>f</sup> Jeremye, or<sup>g</sup> oon of the  
 15 prophetis. Jhesus seith<sup>h</sup> to hem, Sothely<sup>i</sup>  
 16 whom seien ze me to be? Symon Petre  
 answerynge seide, Thou art Crist, the sone  
 17 of 'God lyuyngel. Forsothe Jhesus an-  
 swerynge seide to hym, Blessid art thou,  
 Symon Bariona<sup>k</sup>, *that is, the<sup>l</sup> sone of cul-*  
*uer<sup>m</sup>*; for flesh and blood shewide nat to  
 thee, but my fadir that<sup>n</sup> is in heuenes.  
 18 And Y seye to thee, for thou art Petre,  
 and vpon<sup>o</sup> this stoon I shal bilde my  
 churche, and the zatis of helle shulen nat  
 19 han mizt, 'or *strengthe<sup>p</sup>*, azeins it. And  
 to thee I shal zeue the keies of the kyng-  
 dam of heuenes; and what euer thou shalt  
 bynde vpon<sup>q</sup> erthe, shal be bounden and<sup>r</sup>  
 in heuenes; and what euer thou shalt  
 vnbynde vpon<sup>s</sup> erthe, shal be vnbounden  
 20 and<sup>t</sup> in heuenes. Thanne he comaundide  
 to his disciplis, that thei shulden seie to  
 21 no man, that<sup>u</sup> he was Crist<sup>v</sup>. Fro that  
 tyme Jhesus bygan for<sup>w</sup> to shewe to his  
 disciplis, that<sup>x</sup> it byhouith<sup>y</sup> hym to<sup>z</sup> go to  
 Jerusalem, and suffre<sup>a</sup> many thingus of the  
 eldris<sup>b</sup>, and scribis<sup>c</sup>, and princis<sup>d</sup> of prestis;  
 and be<sup>e</sup> sleyn, and the<sup>f</sup> thridde day ryse<sup>g</sup>  
 22 vp<sup>h</sup> azein. And Petre, takyng hym to<sup>i</sup>,  
 began for<sup>k</sup> to blame hym, seyinge<sup>l</sup>, Fer be  
 it fro thee, Lord<sup>m</sup>; this thing shal not be  
 23 to thee. The<sup>n</sup> whiche, turnyd, seide to  
 Petre, Sathanas, go after me; thou art  
 sclandre to me; for thou 'sauerist nat, or  
*vndirstondist nat<sup>o</sup>*, tho thingis that ben of  
 God, but tho thingis that ben of men.  
 24 Thanne Jhesus seide to his disciplis, 3if  
 eny man wole cume after me, denye he  
 hym self, and take his crosse, and sue me;

seide, Whom seien men to be mannus  
 sone? And thei seiden, Summe Joon 14  
 Baptist; othere Elie; and othere Jeremye,  
 or oon of the prophetis. Jhesus seide to 15  
 hem, But whom seien ze me to be? Sy- 16  
 mount Petre answeride, and seide, Thou  
 art Crist, the sone of God lyuyngel. Jhe- 17  
 sus answeride, and seide to him, Blessid  
 art thou, Symount Bariona<sup>v</sup>; for fleisch  
 and blood schewide not to thee, but my  
 fadir that is in heuenes. And Y seie 18  
 to thee, that<sup>r</sup> thou art Petre, and on this  
 stoon Y schal bilde my chirche, and the  
 zatis of helle schulen not haue mizt<sup>a</sup> azens  
 it. And to thee Y shal zyue the keies 19  
 of the kingdom of heuenes; and what  
 euer thou shalt bynde on erthe, schal be  
 boundun also in heuenes; and what euer  
 thou schalt vnbynde on erthe, schal be  
 vnbounden also in heuenes. Thanne he 20  
 comaundide to hise disciplis, that thei  
 schulden seie to no man, that he was  
 Crist<sup>b</sup>. Fro that tyme Jhesus bigan to<sup>c</sup> 21  
 schewe to hise disciplis, that it<sup>d</sup> bihofte  
 hym<sup>e</sup> go<sup>f</sup> to Jerusalem, and suffre many  
 thingis, of the eldere men, and of scribis<sup>g</sup>,  
 and<sup>h</sup> princis of prestis; and be slayn,  
 and the<sup>i</sup> thridde dai to rise azen. And 22  
 Petre took hym, and bigan to blame  
 him, and seide, Fer be it fro thee, Lord;  
 this thing<sup>j</sup> schal not be to thee. And he 23  
 turnede, and seide to Petre, Sathanas,  
 go<sup>k</sup> after me; thou art a<sup>l</sup> sclandre to me;  
 for thou sauerist not tho thingis that ben  
 of God, but tho thingis that ben of men.  
 Thanne Jhesus seide to his disciplis, If 24  
 ony man wole come after me, denye he  
 hym silf, and take his cros, and sue<sup>m</sup> me;  
 for he that wole make his lijf saaf, shal 25  
 leese it; and he that schal leese his lijf

<sup>c</sup> he axed *ou.* <sup>d</sup> and seide *ou.* <sup>e</sup> somme *o.* <sup>f</sup> other forsothe *ou.* <sup>g</sup> ether *ou.* <sup>h</sup> seide *ou.* <sup>i</sup> But  
*ou.* <sup>j</sup> quike God *ou.* <sup>k</sup> Bargena *κ.* <sup>l</sup> Om. *AGNOPQVW sec. m. XY.* <sup>m</sup> a culuer *u.* <sup>n</sup> whiche *ou.* <sup>o</sup> on  
*oux.* <sup>p</sup> Om. *oux.* <sup>q</sup> on *oux.* <sup>r</sup> Om. *g.* also *ou.* <sup>s</sup> on *ou.* <sup>t</sup> Om. *g.* also *ou.* <sup>u</sup> for *ouvw sec. m.*  
<sup>v</sup> Jhesu Criste *AOUVW sec. m.* Jhesus *N.* <sup>w</sup> Om. *osux.* <sup>x</sup> for *ouvw sec. m.* <sup>y</sup> bihofte *AVW sec. m.*  
 byhoued *o.* <sup>z</sup> Om. *AGMNPSW sec. m.* for to *w pr. m.* <sup>a</sup> to soffer *ou.* <sup>b</sup> eldre men *u.* <sup>c</sup> of the scribes  
*g.* of scribes *MOPVY.* <sup>d</sup> of princes *ou.* <sup>e</sup> to be *ou.* <sup>f</sup> in the *ou.* <sup>g</sup> to rise *osu.* <sup>h</sup> Om. *u.* <sup>i</sup> Om. *ou.*  
<sup>k</sup> Om. *osux.* <sup>l</sup> and seide *ou.* <sup>m</sup> Om. *u.* <sup>n</sup> Om. *ouw pr. m.* <sup>o</sup> vnderstondist not *ou.* sau. not, or  
*vnd. p.* sauourest not *x.*

<sup>y</sup> that is, sone of a culuer *c text κ marg. x marg. β text.* <sup>z</sup> Om. *ea.* <sup>a</sup> power *R pr. m.* <sup>b</sup> Jhesu Crist  
*i sec. m.* <sup>c</sup> for to *A pr. m. Q.* <sup>d</sup> he s. <sup>e</sup> to him *P pr. m. c.* <sup>f</sup> to go *CEIPQRSghikaβ.* <sup>g</sup> the scribis *CEPC.*  
<sup>h</sup> and of *ciqk.* <sup>i</sup> Om. *A pr. m.* <sup>j</sup> Om. *s.* <sup>k</sup> go thou *i.* <sup>l</sup> Om. *ci.* <sup>m</sup> swe he *khik.*

25 for he that wole make 'his soule saaf<sup>p</sup>,  
'that is, his lyf<sup>q</sup>, shal lese it; forsothe he  
that shal lese his soule<sup>r</sup>, 'that is, his lyf<sup>s</sup>,  
26 for me, shal fynde it. Sothely what profitith  
it<sup>t</sup> to a man, 'zif he<sup>u</sup> wynne al the world,  
trewly he suffre peyrynge of<sup>v</sup> his soule? or<sup>w</sup>  
what chaungynge shal a man  
27 zeue for his soule? For mannes sone 'is  
to<sup>x</sup> come in glorie<sup>y</sup> of his fadir, with his  
angelis, and thanne he shal zelde to euery<sup>z</sup>  
28 man affir<sup>a</sup> his workis. Treuly I seie to  
3ou, 'there ben summe of men<sup>b</sup> stondynge<sup>c</sup>  
heer, 'the whiche<sup>d</sup> shul nat taaste deth,  
til thei seen mannys sone cummynge in<sup>e</sup>  
his kyngdom<sup>f</sup>.

## CAP. XVII.

1 And after sexe dayes Jhesus toke Petre,  
and Jamys, and Joon, his brother, and  
2 ledde hem asydis in to an hi3 hill, and was  
transfigured, 'or turnyd into an other lickenesse<sup>g</sup>,  
bifore hem. And his face schoon<sup>h</sup> as the sunne;  
forsothe his clothis were  
3 maad white as snow. And lo! Moyses and Helye  
apperiden to hem, spekyng  
4 with<sup>l</sup> hym. Sothely Petre answeyng  
seid<sup>k</sup> to Jhesu, Lord, it is good vs to be here.  
3if thou wolt, make we here three tabernaclis;  
to thee oon, to Moyses oon,  
5 and oon to Helie. 3it hym spekyng, loo!  
a. lizty<sup>l</sup> cloude shadewid hem; and loo! a  
vois of<sup>m</sup> the cloude, seyinge, This is my  
derworth sone, in whom I haue wel pleside  
6 to me; heere ze hym. And the disciplis,  
heerynge, fellen doun in to her facis, and  
7 dredden gretely. \* And Jhesus 'came nij<sup>n</sup>,  
and touchide hem, and seide to hem, 'Rise  
8 vp<sup>o</sup>, nyl<sup>p</sup> ze dreede. Forsothe thei, 'rysyng  
vp<sup>q</sup> her eizen, sawen no man, no but  
9 Jhesus aloon. And, hem<sup>r</sup> cummyng  
doun fro the mounteyn<sup>s</sup>, Jhesus comaundide

for me, schal fynde it. For what profit-  
26 ith it to a man, if he wynne al the world,  
and suffre peyryng<sup>m</sup> of his<sup>n</sup> soule? or<sup>o</sup>  
what chaunging schal a man 3yue for his  
soule? For mannes sone schal come in<sup>p</sup> 27  
glorie of his fader, with his aungels, and  
thanne he schal zelde to ech<sup>q</sup> man after  
his werkis. Treuly Y seie to 3ou, 'ther 28  
ben summe<sup>s</sup> of hem<sup>t</sup> that stonden here,  
whiche schulen not taste deth, til thei  
seen mannus sone comyng in his kyng-  
dom.

## CAP. XVII.

And after sixe daies Jhesus took Pe-  
1 tre, and James, and Joon, his brother, and  
ledde hem<sup>u</sup> aside<sup>v</sup> in to an hi3 hil, and<sup>w</sup> 2  
was turned<sup>x</sup> in to an othir licnesse bifor  
hem. And his face schone as the sunne;  
and hise clothis weren maad white as  
snowe. And lo! Moises and Elie apper-  
3 iden to hem<sup>xx</sup>, and spaken with hym. And 4  
Petre answeride, and seide to Jhesu,  
Lord, it is good vs to be here. If thou  
wolt, make we here thre tabernaclis; to  
thee oon, to Moises oon, and oon to Elye.  
3it the<sup>y</sup> while he spak, lo! a bri3t cloude 5  
ouerschadewide hem; and lo! a voice out<sup>z</sup>  
of the cloude, that<sup>a</sup> seide, This is my  
derworth sone, in whom Y haue wel  
pleside to me; here ze hym. And the 6  
disciplis herden, and felden doun on her  
faces, and dredden greetli. And Jhesus 7  
cam, and touchide hem, and seide to  
hem, Rise vp, and nyle ze drede. And 8  
thei liften<sup>b</sup> vp her izen, and saien no man,  
but Jhesu aloone. And as thei camen 9  
doun of the hille, Jhesus comaundide to

<sup>p</sup> safe his lijf *OU.* <sup>q</sup> *Om. OUX.* <sup>r</sup> lyf *OU.* <sup>s</sup> *Om. AOSUX. that is, lijf vvw sec. m. Y.* <sup>t</sup> *Om. X.* <sup>u</sup> for  
to *OU.* <sup>v</sup> in *X.* <sup>w</sup> ether *OU.* <sup>x</sup> schal *OU.* <sup>y</sup> the glorie *OU.* <sup>z</sup> eche *OU.* <sup>a</sup> vp *OU.* <sup>b</sup> sum men ben of  
hem *OU.* <sup>c</sup> that stonden *OU.* <sup>d</sup> whiche *OU.* that *X.* <sup>e</sup> into *K sec. m.* <sup>f</sup> rewme *OU.* <sup>g</sup> *Om.*  
*OU pr m.* <sup>h</sup> schined *OU.* <sup>i</sup> to *N.* <sup>k</sup> seith *G.* <sup>l</sup> bri3te *OU.* lij3t *ST.* lital *X.* <sup>m</sup> fro *U.* <sup>n</sup> neized *OU.*  
<sup>o</sup> rise ze *OU.* riseth *X.* <sup>p</sup> and nil *OUV.* <sup>q</sup> reryng *AMNS.* reysyng *GOUY.* reryng up *VW.* reisende vp *X.*  
<sup>r</sup> thei *U.* <sup>s</sup> hill *OU.*

<sup>m</sup> peirement *R.* <sup>n</sup> *Om. hi.* <sup>o</sup> ether *C.* <sup>p</sup> in the *C.* <sup>q</sup> euery *plures.* <sup>r</sup> vp *C.* <sup>s</sup> sum men ben *C.*  
<sup>t</sup> 3ou *C.* <sup>u</sup> *Om. Q.* <sup>v</sup> bisidis *Q.* <sup>w</sup> and he *IR.* <sup>x</sup> transfigurid *C.* <sup>xx</sup> hym *R.* <sup>y</sup> *Om. is.* <sup>z</sup> cam out  
*RIPQ sec. m. s sup. ras. c pr. m. kaß.* <sup>a</sup> and *1.* <sup>b</sup> liftiden *ΕΚΡΗΙΒ.*

hem<sup>t</sup>, seyinge<sup>u</sup>, Saie 3e to no man the visioun, til<sup>v</sup> mannes sone ryse a3ein fro dead<sup>w</sup>. And his disciplis axiden hym, seyinge<sup>x</sup>, What therfore seyn scribis, that 11 it behoueth Hely first come<sup>y</sup>? And he answerynge seith<sup>z</sup> to hem, Forsothe Hely 'is to<sup>a</sup> come, and he shal restore alle 12 thingis. Treuly Y seye to 3ou, that<sup>b</sup> Hely is now comen, and thei knewen hym nat, but thei diden in hym, what euere thingis<sup>c</sup> thei wolden; so and mannys sone 'is to<sup>d</sup> 13 suffre of hem. Thanne disciplis<sup>e</sup> vndirstoden, that<sup>f</sup> of Joon Baptist he hadde seid 14 to hem. And whanne he cam to<sup>g</sup> the cumpanye 'of peple<sup>h</sup>, a man 'cam to hym, foldid<sup>i</sup> on knees byfore hym<sup>k</sup>, seyinge<sup>l</sup>, Lord, haue mercy on<sup>m</sup> my sone; for he is lunatyke, and suffrith yuel, for why<sup>n</sup> oft tymys<sup>o</sup> he fallith in to the<sup>p</sup> fi3r, and oft 15 tymys<sup>q</sup> in to water. And I offrider<sup>r</sup> hym to thi disciplis, and thei my3ten nat hele 16 hym. Jhesus answerynge seith<sup>s</sup>, A! thou generacioun vnbyleeful, 'or out of the feith<sup>t</sup>, and weiward; hou longe shal I be with 3ou? hou longe shal I suffre 3ou? 17 Brynge 3ee hym hidir to me. And Jhesus blamyde hym, and the deucl<sup>u</sup> wente out fro hym; and the child is<sup>v</sup> helid fro that 18 houre. Thanne disciplis<sup>w</sup> 'camen ni3<sup>x</sup> to Jhesu priuily, and seiden to hym, Whi 19 ni3te nat we casten hym out? Jhesus seith<sup>y</sup> to hem, For 3oure vnbyleue<sup>z</sup>. Treuly I seie to 3ou, 3if 3e shulen haue feith, as a<sup>a</sup> corn of seneuey, 3e shulen seie to this hill, Passe thou hennus<sup>b</sup>, and it shal passe<sup>c</sup>; and no thing shal be impossible<sup>d</sup> to 3ou; 20 forsothe this kynde is nat cast out, no but 21 by preyinge<sup>e</sup> and fastyng. Treuly, hem<sup>f</sup> lyuyng togidre in Galilee, Jhesus seide to hem, Mannes sone 'is to be bitraied<sup>g</sup> in to 22 the hondis of men; and thei shulen slea

hem, and seide, Seie 3e to no man the visioun, til mannus sone rise a3en fro deeth. And his disciplis axiden hym,<sup>10</sup> and seiden, What thanne seien the scribis, that it bihoueth that Elie come first? He<sup>11</sup> answeride, and seide to hem, Elie schal come, and he schal restore alle thingis. And Y seie to 3ou, that Elie is nowe<sup>12</sup> comun, and thei knewen hym not, but thei diden in him what euer thingis thei wolden; and<sup>c</sup> so mannus sone schal suffre of hem. Thanne the disciplis vndur-<sup>13</sup> stoden, that he seide to hem of Joon Baptist<sup>d</sup>. And whanne he cam to the puple,<sup>14</sup> a man cam to hym, and felde down on<sup>e</sup> hise<sup>f</sup> knees bifor hym, and seide, Lord, haue merci on my sone; for he is lunatike, and suffrith yuele, for ofte tymes he fallith in to the<sup>g</sup> fier, and ofte<sup>h</sup> tymes in to water<sup>i</sup>. And Y brou3te hym to thi<sup>15</sup> disciplis, and thei my3ten not heele hym. Jhesus answeride, and seide, A<sup>k</sup>! thou<sup>16</sup> generacion vnbyleeful and weiward; hou long schal Y be with 3ou? hou long schal Y suffre 3ou? Brynge 3e hym hidir to me. And Jhesus blamede hym, and<sup>17</sup> the deucl wente out fro hym; and the child was heelid fro that our. Thanne<sup>18</sup> the disciplis camen to Jhesu priueli, and seiden to hym, Whi my3ten not we caste hym out? Jhesus seith to hem, For 3oure<sup>19</sup> vnbyleue. Treuli Y seie to 3ou, if 3e han feith, as a corn of seneuey, 3e schulen seie to this hil, Passe thou hennus, and it schal passe; and no thing schal be vn-possible to 3ou; but this kynde is not<sup>20</sup> caste out, but bi<sup>l</sup> preiyng<sup>m</sup> and fastyng. And whilis thei weren abidyng togidre<sup>21</sup> in Galilee, Jhesus seide to hem, Mannus sone schal be bitraied in to the hondis of men; and thei schulen sle hym, and<sup>22</sup>

<sup>t</sup> to hem *OPX*. <sup>u</sup> and seide *OU*. <sup>v</sup> til that *Q*. <sup>w</sup> deeth *G*. deed men *OU*. <sup>x</sup> and seiden *OU*. <sup>y</sup> to come *GPSX*. <sup>z</sup> seide *OU*. <sup>a</sup> schal *OU*. <sup>b</sup> for *OU*. <sup>c</sup> thing *P*. <sup>d</sup> schall *OU*. <sup>e</sup> the disciples *OPU*. <sup>f</sup> for *OUVW sec. m.* <sup>g</sup> in to *O*. <sup>h</sup> Om. *OU*. <sup>i</sup> fell *O*. foldid *U*. falt *X*. <sup>k</sup> him, neiyng to him *O*. him, neijede to him *U*. <sup>l</sup> and seide *OU*. <sup>m</sup> of *G*. <sup>n</sup> Om. *OU*. <sup>o</sup> Om. *U*. time *X*. <sup>p</sup> Om. *OUX*. <sup>q</sup> Om. *OU*. time *X*. <sup>r</sup> brou3te *U*. <sup>s</sup> seide *OU*. <sup>t</sup> Om. *OUX*. <sup>u</sup> feend *OU*. <sup>v</sup> was *OU*. <sup>w</sup> the disciples *OPUX*. <sup>x</sup> neijeden *OU*. <sup>y</sup> seide *O*. <sup>z</sup> vnfeithfulnesse *U*. <sup>a</sup> the *U*. <sup>b</sup> fro thens *O*. fro hennes *U*. <sup>c</sup> passe thennys *W pr. m.* <sup>d</sup> vnpossible *N*. <sup>e</sup> preier *OU*. <sup>f</sup> thei *U*. <sup>g</sup> schal be trayed *OU*. is to bitraied *T*.

<sup>e</sup> Om. *c*. <sup>d</sup> the Baptist *A pr. m. bc sec. m. ea3.* <sup>e</sup> of *P*. <sup>f</sup> Om. *ceteri et a3.* <sup>ff</sup> haue thou *R*. <sup>g</sup> Om. *CEPSbechi*. <sup>h</sup> of *A*. <sup>i</sup> the watir *KRSg3.* <sup>k</sup> Om. *c*. <sup>l</sup> in *g*. <sup>m</sup> preier *kg*.

hym, and the<sup>s</sup> thridde day he shal ryse<sup>t</sup> azein. And thei <sup>'</sup>ben maad ful sory<sup>u</sup>.  
 23 And whanne <sup>'</sup>he came<sup>v</sup> to Capharnaum, thei that token tribut, camen to Petre, and seiden to hym, <sup>3</sup>oure maister payeth nat  
 24 tribute? And he seith<sup>w</sup>, <sup>3</sup>he. And whenne he had entrid in to an house, Jhesus came bifore hym, seyinge<sup>x</sup>, Symount, what semeth<sup>y</sup> to thee? Of whiche taken the kyngis of erthe tribut, <sup>'</sup>or rent<sup>z</sup>? of her *owne* sonys, ether<sup>a</sup> of<sup>b</sup> alyenys, <sup>'</sup>or *other mennys*  
 25 *sones*<sup>c</sup>? And he seide, Of <sup>'</sup>other mennus sonys<sup>d</sup>. Jhesus seide to hym, Therefore  
 26 sonys ben free. Forsothe<sup>e</sup> that we sclaudre nat hem, go thou to the see, and sende<sup>f</sup> an hoke, and take <sup>'</sup>the ilke<sup>g</sup> fishe that first cummeth vp; and, his mouth openyd, thou shalt fynde stater<sup>h</sup>, <sup>'</sup>that is, a *certeyn of moneye*<sup>i</sup>; thou takyng it, zeue<sup>k</sup> to<sup>l</sup> hem for me and for thee.

the thridde day he schal rise azen to lijf. And thei weren ful sori. And whanne<sup>23</sup> thei camen to Cafarnaum, thei that token tribute, camen to Petre, and seiden to hym, <sup>3</sup>oure maister payeth not tribute? And he seide, <sup>3</sup>his. And whanne he was<sup>24</sup> comen in to the hous, Jhesus cam bifore hym, and seide, Symount, what semeth to thee? Kyngis of erthe<sup>n</sup>, of whom taken thei tribute? of her sones, ether of aliens? And<sup>o</sup> he seide, Of aliens. Jhesus seide to<sup>25</sup> hym, Thanne sones ben fre. But that we<sup>26</sup> sclaudre hem not, go<sup>p</sup> to the see, and caste an hook, and take thilke fisch that first cometh vp; and, whanne his mouth is opened, thou schalt fynde a stater<sup>n</sup>, and<sup>r</sup> <sup>3</sup>yue for thee and for me.

## CAP. XVIII.

1 In that hour the disciplis <sup>'</sup>camen ni<sup>3</sup><sup>m</sup> to Jhesus, seiynge<sup>n</sup>, Who, gessist<sup>o</sup> thou, is  
 2 more<sup>p</sup> in the kyngdam<sup>q</sup> of heuenes? And Jhesus, clepyng to<sup>r</sup> a litil child, putte<sup>s</sup>  
 3 hym in the myddil<sup>t</sup> of hem; and seide, <sup>'</sup>I seie trewth<sup>u</sup> to <sup>3</sup>ou, no<sup>v</sup> but <sup>3</sup>if<sup>w</sup> <sup>3</sup>e shulen be turnyd, and maad<sup>x</sup> as litil children, <sup>3</sup>e shulen nat entren in to the kyngdam<sup>y</sup> of  
 4 heuenes. Therefore who euere <sup>'</sup>shal meeke<sup>z</sup> hym<sup>a</sup> as this litil child, he is more<sup>b</sup> in  
 5 the kyngdam<sup>c</sup> of heuenes. And he<sup>d</sup> that resceyueth oon siche litil<sup>e</sup> in my name, resceyueth me. Forsothe <sup>'</sup>who shal sclaudre<sup>f</sup>  
 6 oon of these <sup>'</sup>smale leste<sup>g</sup>, that byleeuen in<sup>h</sup> me, it spedith to hym that a myln stoon of assis be hanged in his neeke, and<sup>i</sup> be drenchid in to the depnesse of  
 7 the see. Woo to the world, for sclaudris;

## CAP. XVIII.

In that our the<sup>s</sup> disciplis camen<sup>t</sup> to Jhesu, and seiden, Who, gessist thou, is gretter<sup>u</sup> in the kyngdom of heuenes? And Jhesus clepide a litil child, and putte<sup>2</sup> hym in the myddil of hem; and seide,<sup>3</sup> Y seie treuthe to <sup>3</sup>ou, but <sup>3</sup>e be turned, and maad as litle children, <sup>3</sup>e schulen not entre in to the kyngdom of heuenes. Therfor who euer mekith hym as this<sup>4</sup> litil child, he is gretter<sup>v</sup> in the kyngdom of heuenes. And he that resseyueth<sup>o</sup> oon siche litil child in my name, resseyueth me. But who so sclaudrith oon of these<sup>6</sup> smale, that bileuen in me, it spedith to hym that a mylnstoon <sup>'</sup>of assis<sup>w</sup> be hangid in his necke, and he be drenchid in the depnesse of the see. Woo to the<sup>7</sup> world, for sclaudris; for<sup>x</sup> it is nede that

<sup>s</sup> in the *ou*. <sup>t</sup> arijse *v*. <sup>u</sup> weren sorrowful greetly *ou*. weren maad ful sory *v*. <sup>v</sup> thei camen *ou*.  
<sup>w</sup> seide *ou*. <sup>x</sup> and seide *ou*. <sup>y</sup> semith it *g*. <sup>z</sup> *Om. x. ether rest v.* <sup>a</sup> or *sx.* other *m*. <sup>b</sup> *Om. n.*  
<sup>c</sup> *Om. opux.* <sup>d</sup> alienes *opu*. <sup>e</sup> But *ou*. <sup>f</sup> cast *u sec. m.* <sup>g</sup> that *x.* <sup>h</sup> a stater *agmno sec. m. pu.* <sup>i</sup> *Om. x.*  
<sup>k</sup> zeue it *v*. <sup>l</sup> *Om. v.* <sup>m</sup> neizeden *ou*. <sup>n</sup> and seiden *ou*. <sup>o</sup> gessith *k.* <sup>p</sup> the more *ou*. <sup>q</sup> rewme *ou*.  
<sup>r</sup> *Om. ou.* <sup>s</sup> sett *ou*. <sup>t</sup> myddes *ou*. <sup>u</sup> Trewly I seie *ou*. <sup>v</sup> *Om. x.* <sup>w</sup> *Om. gmoovw.* <sup>x</sup> be made *ou*.  
<sup>y</sup> rewme *ou*. <sup>z</sup> meketh *opu*. <sup>a</sup> himself *v*. <sup>b</sup> the gretter *ou*. <sup>c</sup> rewme *ou*. <sup>d</sup> *Om. g.* <sup>e</sup> litil child *w*.  
<sup>f</sup> if a man sclaudreth *ou*. who euere schal sclaudre *q*. <sup>g</sup> lytil *ou*. smale *as sec. m. vlv sec. m.* leeste  
 smale *mp.* smalest *x.* <sup>i</sup> and that he *ou*.

<sup>n</sup> the erthe *kbg.* <sup>o</sup> *Om. c.* <sup>p</sup> go thou *c.* <sup>q</sup> that is, a certen of money *k marg.* <sup>r</sup> and take it, and  
<sup>a</sup> *sec. m.* take it and *iq sec. m. a.* <sup>s</sup> *Om. m.* <sup>t</sup> camen *nyz km. pr. m.* <sup>u</sup> greet *cr.* this grettere *q.*  
<sup>v</sup> greet *c.* <sup>w</sup> *Om. a pr. m. qc.* <sup>x</sup> forsothe *i.*

treuly it is neede, that sclaudris come ;  
 netheles woo to 'the ilk<sup>k</sup> man by whom a<sup>1</sup>  
 8 sclandre cometh. Forsothe 3if thin hond  
 or<sup>m</sup> thi foot sclandre<sup>n</sup> thee, kitt 'it of<sup>o</sup>,  
 and kast<sup>p</sup> away fro thee. It is good to  
 thee to<sup>q</sup> entre in to lyf 'feble, other crok-  
 ed<sup>r</sup>, than hauynge two<sup>s</sup> hondis or<sup>t</sup> two  
 feet to be sent in to euerlastynge fijr.  
 9 And 3if thin ei3e sclandre<sup>u</sup> thee, pulle it  
 out, and cast<sup>v</sup> away fro thee. It is good to  
 thee with oon ei3e to<sup>w</sup> entre in to lyf, than  
 hauynge two<sup>x</sup> ei3en to be sente in to<sup>y</sup> 'fijr  
 10 of helle<sup>z</sup>. Se 3e, that 3e dispise nat oon  
 of these<sup>a</sup> litile. Trewly I seie to 3ou, that<sup>b</sup>  
 the angelis of hem in heuenes seen euer-  
 more<sup>c</sup> the face of my fadir that<sup>d</sup> is in  
 11 heuenes. Forsothe manny<sup>s</sup> some came for<sup>e</sup>  
 12 to saue that thing that perislide. What  
 semeth<sup>f</sup> to 3ou? 3if 'ther weren to summan<sup>g</sup>  
 an hundrid sheep<sup>h</sup>, and oon of hem 'shall  
 erre<sup>i</sup>, wher<sup>k</sup> he shal nat leue nynty and  
 nyne in desert<sup>l</sup>, and shal go for<sup>m</sup> to seeke  
 13 that<sup>n</sup> that erride? And if it befall<sup>o</sup> that  
 he fynde<sup>p</sup> it, trewly I seie to 3ou, for he  
 shal ioye theron more than of<sup>q</sup> nynty and  
 14 nyne that erriden nat. So it is nat will<sup>r</sup>  
 before<sup>s</sup> youre fadir that<sup>t</sup> is in heuenes<sup>u</sup>,  
 15 that oon of these<sup>v</sup> litil perishe. Forsoth  
 3if thi brother 'shal synne<sup>w</sup> in<sup>x</sup> thee, go  
 thou, and reprove<sup>y</sup> hym, 'or snybbe<sup>z</sup>, bi-  
 twixe<sup>a</sup> thee and hym aloone; 3if<sup>b</sup> he 'shal  
 heere<sup>c</sup> thee, thou hast women thi brother.  
 16 Trewly 3if he 'shal nat heere<sup>d</sup> thee, take<sup>e</sup>  
 with thee oon or two<sup>f</sup>, that euery<sup>g</sup> word  
 stonde<sup>h</sup> in the mouthe of two or<sup>i</sup> three  
 17 witnessis. That 3if he shal nat heere hem,  
 seie thou to the chirche. Forsothe 3if he  
 shal not heere the chirche, be hee 'to  
 18 thee<sup>k</sup> as an<sup>l</sup> hethen<sup>m</sup> and a<sup>n</sup> puplicane. I

sclaudris come ; netheles wo to thilke  
 man bi whom a<sup>y</sup> sclandre cometh. And<sup>8</sup>  
 if thin hoond or thi foot sclandreth<sup>z</sup>  
 thee, kitte it of, and caste<sup>a</sup> awei fro  
 thee. It is betere to thee to entre to lijf  
 feble, ethir crokid, than hauynge tweyne  
 hoondis or tweye feet to be sent in to  
 euerlastynge fier. And if thin i3e<sup>9</sup>  
 sclandre<sup>b</sup> thee, pulle it out, and caste<sup>c</sup>  
 awei fro thee. It is betere to thee with  
 oon i3e to entre in to lijf, thanne hau-  
 ynge tweyn i3en to be sent in to the fier  
 of helle. Se 3e, that 3e dispise not oon<sup>10</sup>  
 of these litile. For Y seie to 3ou, that the  
 aungels of hem in heuenes seen euermore  
 the face of my fadir that is in heuenes.  
 For manny<sup>s</sup> some cam to<sup>d</sup> saue that thing<sup>11</sup>  
 that perislide. What semeth to 3ou? <sup>12</sup>  
 If ther weren to sun<sup>e</sup> man an hundrid  
 scheep, and oon of hem hath errid, whe-  
 thir<sup>f</sup> he schal not leue nynti and nyne  
 in desert, and schal go to<sup>g</sup> seche that that  
 erride? And if it falle that he fynde it, <sup>13</sup>  
 treuly Y seie to 3ou, that he schal haue  
 ioye theron<sup>h</sup> more than on<sup>i</sup> nynti and  
 nyne that erriden not. So it is not the <sup>14</sup>  
 wille bifor<sup>k</sup> 3oure fadir that is in heuenes,  
 that oon of these litile perishe. But if <sup>15</sup>  
 thi brother synneth azens thee, go thou,  
 and repreue hym, bitwixe thee and hym  
 aloone; if<sup>l</sup> he herith thee, thou hast  
 womun thi brother. And if he herith <sup>16</sup>  
 thee not, take with thee oon or tweyne,  
 that euery word stonde in the mouth of  
 tweyne or thre witnessis. And if he <sup>17</sup>  
 herith<sup>m</sup> not hem, seie thou to the chirche.  
 But<sup>n</sup> if he herith<sup>o</sup> not the chirche, be he  
 as an hethen<sup>p</sup> and<sup>q</sup> a<sup>r</sup> puppican to thee.  
 Y seie to 3ou treuly, what euer thingis<sup>s</sup> 3e <sup>18</sup>

<sup>k</sup> that *oux*. <sup>l</sup> that *o*. Om. *PTW sec. m. x.* <sup>m</sup> ether *ou*. <sup>n</sup> sclandrith *GMOPY*. <sup>o</sup> awey it *ou*.  
<sup>p</sup> kast it *o*. <sup>q</sup> for to *ou*. <sup>r</sup> croked, ether feble *o*. feble, or crokid *px*. <sup>s</sup> tweyne *uw*. <sup>t</sup> ether *ou*.  
<sup>u</sup> sclandreth *OPUWY*. <sup>v</sup> kast it *o*. <sup>w</sup> for to *u*. Om. *w*. <sup>x</sup> tweyne *w*. <sup>y</sup> to the *AGMNQSTVWX*. <sup>z</sup> helle  
 fier *u*. hell of fyer *ov*. <sup>a</sup> this *o*. <sup>b</sup> for *ou*. <sup>c</sup> euer *ou*. <sup>d</sup> whiche *ou*. <sup>e</sup> Om. *osux*. <sup>f</sup> semeth it *o*.  
<sup>g</sup> Om. *ou*. <sup>h</sup> scheep weren to oo man *ou*. <sup>i</sup> hath errid *ouvw sec. m.* haue errid *x*. <sup>k</sup> whether *x*.  
<sup>l</sup> hilles *ou pr. m.* the hillis *q sec. m.* <sup>m</sup> Om. *osux*. <sup>n</sup> thilke *ou*. <sup>o</sup> bifalleth *u*. <sup>p</sup> fyndeth *u*. <sup>q</sup> on  
*AMNPUVWX*. <sup>r</sup> the wil *ou*. <sup>s</sup> of *o*. <sup>t</sup> whiche *u*. <sup>u</sup> heuen *o*. <sup>v</sup> this *g*. <sup>w</sup> hath synned *ou*. synne *x*.  
 haue synned *x*. <sup>x</sup> azens *ou*. <sup>y</sup> blame thou *ou*. <sup>z</sup> Om. *oux*. <sup>a</sup> bitwen *sx*. <sup>b</sup> and if *a*. <sup>c</sup> hereth *ou*.  
<sup>d</sup> hereth not *ou*. haue not herd *x*. <sup>e</sup> take thou *o*. take to *p*. <sup>f</sup> tweyne *NOUY et w pass.* <sup>g</sup> eche *oux*.  
<sup>h</sup> stondeth *w*. <sup>i</sup> either of *u*. <sup>k</sup> Om. *o*. <sup>l</sup> a *g*. <sup>m</sup> hethen man *OPUW pr. m.* <sup>n</sup> Om. *AMNOPSUVW*.

<sup>y</sup> Om. *CEI*. <sup>z</sup> sclandre *cxik*. <sup>a</sup> caste it *KM pr. m.* <sup>b</sup> sclandrith *KM*. <sup>c</sup> caste it *CK*. <sup>d</sup> for to *c*.  
<sup>e</sup> a *I*. <sup>f</sup> wher *ceteri*. <sup>g</sup> and *K*. <sup>h</sup> thereof *ia*. <sup>i</sup> of *cb*. <sup>k</sup> of *K*. <sup>l</sup> and if *kk*. <sup>m</sup> here *i*. <sup>n</sup> And *I*.  
<sup>o</sup> here *EQRCSB*. <sup>p</sup> hethene man *CKR sec. m. b pr. m.* <sup>g</sup> *hi pr. m. B*. <sup>q</sup> or *b*. <sup>r</sup> Om. *iabc*. <sup>s</sup> thing *r*.

seie to 3ou trewli, what euere thingis 3ee shulen bynde vpon<sup>o</sup> erthe, tho<sup>p</sup> shulen be bounden and<sup>q</sup> in heuenes<sup>r</sup>; and what euere thingis 3ee shulen vnbynde vpon<sup>s</sup> erthe, tho<sup>t</sup> shulen be vnbounden and<sup>u</sup> in heuenes<sup>v</sup>. Eftsoone<sup>w</sup> I seie to 3ou, that<sup>x</sup> 3if two of 3ou shulen consente on<sup>y</sup> the<sup>z</sup> erthe, of euery<sup>a</sup> thinge whateuer<sup>b</sup> thei shulen axe, it shal be don to hem of my fadir 20 that<sup>c</sup> is in heuenes. For where two or three shulen<sup>d</sup> be gedrid in my name, ther 21 I am in the midil<sup>f</sup> of hem. Thanne Petre, 'cummyng<sup>e</sup> ni3<sup>g</sup> to hym, seide, Lord, hou ofte shal my brother synne in<sup>h</sup> me, and I shal for3eue hym<sup>i</sup>? Whether to<sup>k</sup> seuen tymes<sup>l</sup>? 22 Jhesus seith<sup>m</sup> to hym, I seie nat to thee, til seuen sithis; but to<sup>n</sup> seuenti sythis 23 seueene sithis. Therefore the kyngdom<sup>o</sup> of heuenes is lickened<sup>p</sup> to a man kyng, that wolde putte<sup>q</sup> resoun with his seruauntis. 24 And whanne he began for<sup>r</sup> to putte<sup>s</sup> resoun, oon was offrid<sup>t</sup> to hym, that ow3te<sup>u</sup> 25 to hym ten thousand talentis<sup>v</sup>. Trewly<sup>w</sup> whanne he hadde nat<sup>x</sup> wherof to 3elde, his lord comaundide hym to be sold, and his wif, and sonys<sup>y</sup>, and alle thingis that he 26 hadde, and to be payed. Forsothe 'the ilk<sup>z</sup> seruaunt, fallynge doun, preide hym, seyinge<sup>a</sup>, Haue pacience in me, and alle 27 thingis I shal 3elde to thee. Sothely<sup>b</sup> the lord 'of that seruaunt<sup>c</sup> hauynge<sup>d</sup> mercy<sup>e</sup>, leete<sup>f</sup> hym, 'or suffride hym<sup>g</sup>, and for3aue 28 to hym the dette. Trewly thilk<sup>h</sup> seruaunt gon<sup>i</sup> out, fonde oon of his euen seruauntis, that ou3te<sup>k</sup> hym<sup>l</sup> an hundrid pens<sup>m</sup>; and he, holdynge hym<sup>n</sup>, stranglide hym, sey- 29 inge<sup>o</sup>, 3eld that<sup>p</sup> thou owist. And his euen seruaunt preiede<sup>q</sup> hym, seyinge<sup>r</sup>, Haue pa-

bynden on erthe, tho schulen be boundun also in heuene<sup>p</sup>; and what euere thingis 3e vnbynden on erthe, tho schulen be vnboundun also in heuene. Eftsoone Y seie 19 to 3ou, that if tweyne of 3ou consenten on the<sup>r</sup> erthe, of euery thing what euere thei axen, it schal be don to hem of my fadir that is in heuenes. For where 20 tweyne or thre ben gaderid in my name, there Y am in the myddil of hem. Thanne Petre cam to hym, and seide, 21 Lord, how ofte schal my brother synne azens me, and Y schal for3eue hym? Whether til seuen tymes? Jhesus seith 22 to hym, Y seie not to thee, til seuen sithis; but til seuenti sithis seueene sithis. Therfor the kyngdom of heuenes is lic- 23 ned to a kyng<sup>a</sup>, that wolde rekyn with his seruauntis. And whanne he bigan to 24 rekene<sup>s</sup>, oon that ou3te<sup>t</sup> ten thousynde talentis, was brou3t<sup>u</sup> to hym<sup>v</sup>. And 25 whanne he hadde not wherof to<sup>w</sup> 3elde, his lord comaundide hym to be seld, and his wijf, and children, and alle thingis that he hadde, and to be paied. But thilke seruaunt felde doun, and 26 preiede hym, and seide, Haue pacience in me, and Y schal 3elde to thee alle thingis. And the lord hadde merci on that ser- 27 uaunt, and suffride hym to<sup>x</sup> go, and for3af to<sup>y</sup> hym the dette. But thilke ser- 28 uaunt 3ede out, and foonde oon of his euen seruauntis, that ou3te hym an hundrid pens; and he<sup>z</sup> helde hym<sup>a</sup>, and stranglide hym, and seide, 3elde that that thou owest. And his euen seruaunt 29 felle doun, and preyede hym, and seide, Haue pacience in me, and Y schal quyte

<sup>o</sup> on *oux*. <sup>p</sup> Om. *ou*. <sup>q</sup> also *ou*. Om. *g pr. m.* <sup>r</sup> heuene *uv*. <sup>s</sup> on *ux*. <sup>t</sup> Om. *u*. <sup>u</sup> also *u*. <sup>v</sup> heuene *uv*. <sup>w</sup> Efte *ou*. <sup>x</sup> for *ou*. <sup>y</sup> vpon *g sec. m.* <sup>z</sup> Om. *opsux*. <sup>a</sup> iche *ou*. eche *x*. <sup>b</sup> whateuer thenge *ou*. what *g pr. m.* <sup>c</sup> whiche *ou*. <sup>d</sup> Om. *ou*. <sup>e</sup> myddes *ou*. <sup>f</sup> ne3ynge *ou*. comende ne3h *x*. <sup>h</sup> azens *ou*. <sup>i</sup> to him *u*. <sup>k</sup> till *ouw*. <sup>l</sup> sy3thes *ou*. <sup>m</sup> seide *o*. <sup>n</sup> till *ou*. <sup>o</sup> rewme *ou*. <sup>p</sup> lych *x*. lijc *y*. <sup>q</sup> sette *ou*. <sup>r</sup> Om. *osux*. <sup>s</sup> sette *ou*. <sup>t</sup> brou3te *u sec. m.* <sup>u</sup> owid *w*. azte *x*. <sup>v</sup> besauntes *u*. besauntes or *talentes p.* <sup>w</sup> And treuli *x*. <sup>x</sup> nou3te *o*. <sup>y</sup> his sones *ou*. <sup>z</sup> thilke *o*. that *x*. <sup>a</sup> and seide *ou*. <sup>b</sup> Forsothe *ou*. <sup>c</sup> Om. *op*. <sup>d</sup> hadde *x*. <sup>e</sup> mercy of that seruaunt *op*. <sup>f</sup> deliuered *ou*. <sup>g</sup> Om. *oux*. <sup>h</sup> that ilke *gw*. the ilke *mp*. that *x*. <sup>i</sup> goynge *o*. <sup>k</sup> owed *o*. azte *x*. <sup>l</sup> to him *ux*. <sup>m</sup> penyes *o*. <sup>n</sup> Om. *ou*. <sup>o</sup> and seide *ou*. <sup>p</sup> thou the thenge that *ou*. thou that *g sec. m.* that that *mpw sec. m. xv*. thou that that *w pr. m.* <sup>q</sup> fallinge doun, preyde *q sec. m.* <sup>r</sup> and seide *ou*.

<sup>p</sup> heuenes *n pr. m.* <sup>q</sup> man kyng *r*. <sup>r</sup> Om. *c*. <sup>s</sup> for to putte resoun *b sec. m. a.* <sup>t</sup> ou3te to hym *b sec. m. a.* <sup>u</sup> offrid *qb sec. m. a.* <sup>v</sup> Verse 24 omitted in *eb pr. m.* <sup>w</sup> he shulde *k*. <sup>x</sup> Om. *ceteri et q3*. <sup>y</sup> Om. *kxeghi*. <sup>z</sup> Om. *A pr. m.* <sup>a</sup> Om. *c*.

cience in me, and alle thingis I shal quyte<sup>s</sup>  
 30 to thee. Forsothe he wolde nat<sup>t</sup>; but wente,  
 and sent hym in to pryson, til that<sup>u</sup> he<sup>v</sup>  
 31 paide al the dette. Sothely his euen ser-  
 uauntis, seeynge the<sup>w</sup> thingis that weren  
 don, gretely hadden sorowe<sup>x</sup>. And thei  
 camen, and tolden to<sup>y</sup> her lord alle the<sup>z</sup>  
 32 thingis that weren don. Thanne his lord  
 clepide hym, and seide to hym, Weyward  
 seruaunt, I forzaf to thee al the dette, for  
 33 thou preidist me. Therefore wher<sup>a</sup> it be-  
 houede<sup>b</sup> nat and<sup>c</sup> thee to haue mercy on<sup>d</sup>  
 thi euen seruaunt, as<sup>e</sup> I hadde mercy<sup>f</sup> of<sup>g</sup>  
 34 thee? And his lord wroth, tok<sup>h</sup> hym to  
 tourmenturs, til that<sup>i</sup> he paiede<sup>k</sup> al the dette.  
 35 So and<sup>l</sup> my fadir of heuen shal do to 3ou,  
 3if 3e for3eue nat<sup>m</sup> euery<sup>n</sup> man to his bro-  
 ther, of 3oure hertis.

## CAP. XIX.

1 And it is<sup>o</sup> don, whenne Jhesus hadde  
 eendide these<sup>p</sup> wordis, he passide fro Ga-  
 lilee, and came<sup>q</sup> in to the eendis<sup>r</sup> of<sup>s</sup> Ju-  
 2 dee ouer Jordan. And manye cumpanyes  
 of men<sup>t</sup> sueden hym, and he helide hem  
 3 there. And Pharisees camen ni3 to hym,  
 temptynge hym, and seyinge, Wher<sup>u</sup> it be<sup>v</sup>  
 leeful for<sup>w</sup> a man for<sup>x</sup> to leeue, or for-  
 4 sake<sup>y</sup>, his wijf, of what euer<sup>z</sup> cause? The<sup>a</sup>  
 whiche answeyng seith<sup>b</sup> to hem, Han nat  
 3ee rad, for he that made men<sup>c</sup> at the  
 bygynnyng, male<sup>d</sup> and female he made  
 5 hem<sup>e</sup>? And he seide, For this thing a man  
 shal leeue fadir and modir, and he<sup>f</sup> shal  
 cleue<sup>g</sup>, or drawe<sup>h</sup>, to his wif; and thei  
 6 schulen be two in oo flesh. And so<sup>i</sup> thei  
 ben nat now<sup>k</sup> two, bot oo flesh. Therefore<sup>l</sup>  
 a man departe nat that<sup>m</sup> thing that<sup>n</sup> God  
 7 enioynede<sup>o</sup>, or knytte to gidre<sup>p</sup>. Thei

alle thingis to thee. But he wolde not; 30  
 but wente out, and putte<sup>a</sup> hym in to<sup>b</sup>  
 prisoun, til he paiede al the dette. And 31  
 hise euen seruauntis, seyng the<sup>c</sup> thingis  
 that weren don, soreweden greetli. And  
 thei camen, and telden to her lord alle  
 the<sup>d</sup> thingis that weren don. Thanne 32  
 his lord clepide hym, and seide to hym,  
 Wickid seruaunt, Y forzaf to thee al the  
 dette, for thou preidist me. Therfor 33  
 whether it bihouede<sup>dd</sup> not also thee to  
 haue merci on thin euen seruaunt, as Y  
 hadde merci on thee? And his lord was 34  
 wroth, and took hym to turmentouris, til  
 he paiede al the dette. So my fadir of 35  
 heuene schal do to 3ou, if 3e for3euen not  
 euery<sup>e</sup> man to his brother, of 3oure hertes.

## CAP. XIX.

And it was don, whanne Jhesus hadde 1  
 endid these<sup>f</sup> wordis, he passide fro Ga-  
 lilee, and cam in to the coostis of Judee  
 ouer Jordan. And myche puple suede 2  
 him, and he heelide hem there. And 3  
 Farisees<sup>g</sup> camen to him, temptynge him<sup>h</sup>,  
 and seiden, Whether it be leueful to a  
 man to leeue his wijf, for ony cause?  
 Which<sup>i</sup> answeride, and seide to hem, 4  
 Han 3e not red, for he that made men  
 at the bigynnyng, made hem male and  
 female? And he seide, For this thing a 5  
 man schal leeue fadir and modir, and he  
 schal draw to his wijf; and thei schulen  
 be tweyne in o fleisch. And so thei ben 6  
 not now tweyne, but o fleisch. Therfor  
 a<sup>k</sup> man departe not that thing that God  
 hath ioyned. Thei seien to hym, What 7  
 thanne comaundide Moises, to 3yue a

<sup>s</sup> I schall 3elde all thenges *ou.* <sup>t</sup> nolde *ou.* <sup>u</sup> Om. *oqv.* <sup>v</sup> he hadde *q.* <sup>w</sup> all the *o.* tho *p.* <sup>x</sup> weren  
 sorowful greetly *ou.* <sup>y</sup> Om. *s.* <sup>z</sup> Om. *opsux.* tho *rw scc. m.* <sup>a</sup> whether *x.* whether and *s.* <sup>b</sup> by-  
 houeth *ou.* <sup>c</sup> also *ou.* <sup>d</sup> of *ou.* <sup>e</sup> as and *gpw.* as also *u.* <sup>f</sup> mercy also *o.* <sup>g</sup> on *amnsfwx.* <sup>h</sup> bytoke  
*ou.* <sup>i</sup> Om. *ou.* <sup>k</sup> hade payed *o.* <sup>l</sup> And so *ou.* <sup>m</sup> schal not for3if *ouf.* <sup>n</sup> eiche *ou.* <sup>o</sup> was *4ouf.*  
*p* this *g.* <sup>q</sup> he cam *ou.* <sup>r</sup> eendes, either *coostis u sec. m.* Om. *o.* <sup>s</sup> Om. *o.* <sup>t</sup> Om. *ou.* <sup>u</sup> Whether *x pass.*  
<sup>v</sup> is *ou.* <sup>w</sup> to *moqstuvfwxy.* Om. *gp.* <sup>x</sup> Om. *oqsuxy.* <sup>y</sup> forsake *ou.* lefen *x.* <sup>z</sup> bi eny *ou.* for what-  
 euere *g.* <sup>a</sup> Om. *ou.* <sup>b</sup> seide *ou.* <sup>c</sup> man *r pr. m.* <sup>d</sup> made hem male *ou.* <sup>e</sup> Om. *o.* <sup>f</sup> Om. *ou.*  
<sup>g</sup> drawe *u.* cleue to *p.* <sup>h</sup> Om. *oux.* <sup>i</sup> Therefore *q sec. m.* Om. *q pr. m.* <sup>k</sup> Om. *q.* <sup>l</sup> And therefore  
*k scc. m.* <sup>m</sup> the *ou.* <sup>n</sup> whiche thenge *ou.* <sup>o</sup> hath ioyned *ou.* ioynede *x.* <sup>p</sup> Om. *oux.*

<sup>a</sup> puttide *k.* <sup>b</sup> Om. *c.* <sup>c</sup> tho *ek.* <sup>d</sup> Om. *cxbek.* tho *e.* <sup>dd</sup> bihoueth *r.* <sup>e</sup> ech *c.* <sup>f</sup> alle thes *c.*  
<sup>g</sup> the Farisees *i.* <sup>h</sup> Om. *cc pr. m.* <sup>i</sup> The whiche *i.* <sup>k</sup> Om. *i.*

seyen to hym, What thanne<sup>q</sup> comaundide Moyses, to zeue a litil boke of forsakyng, and to 'leue off<sup>r</sup>? And he seith<sup>s</sup> to hem, For Moyses, at the hardnesse of zoure herte, suffride zou forsake<sup>t</sup> zoure wyues; forsothe at the begynnyng it was nat so. <sup>9</sup>Trewly I seie to zou, that<sup>u</sup> who euer leueth<sup>v</sup> his wif, no<sup>w</sup> but for fornicacioun, and<sup>x</sup> weddith an other, doth a vowtrie; and he that weddith the forsaken *wife*<sup>y</sup>, doth avowtrie. His disciplis seien to hym, <sup>3</sup>if the cause of a man with a<sup>z</sup> wif is so, <sup>11</sup>it speedith nat to wedde<sup>a</sup>. The<sup>b</sup> whiche seith<sup>c</sup> to hem, Nat alle men taken this <sup>12</sup>word; but to which<sup>d</sup> it is zouen. Sothely 'there ben geldyngis<sup>e</sup>, 'the whiche<sup>f</sup> ben thus born of the<sup>g</sup> modris wombe; and 'there ben geldyngis<sup>h</sup>, that<sup>i</sup> ben maad of men, and 'there ben geldyngis<sup>k</sup>, that<sup>l</sup> han geldid<sup>m</sup> hem self, for the kyngdam<sup>n</sup> of heuenes. He<sup>o</sup> that may take, take he<sup>p</sup>. <sup>13</sup>Thanne litil children weren offrid<sup>q</sup> vp<sup>r</sup> to hym, that he shulde putte hondis<sup>s</sup> to hem, and preie. Sothely his<sup>t</sup> disciplis blameden <sup>14</sup>hem. But<sup>u</sup> Jhesus seith<sup>v</sup> to hem, Suffre ze litil childe come to me, and nyl ze forbede hem 'for to come to me<sup>w</sup>; for of siche <sup>15</sup>is the kyngdam of heuenes. And whenne he hadde putte to hem hondis, he wente <sup>16</sup>thennus<sup>x</sup>. And loo! oon, 'cummyng to<sup>y</sup>, seith<sup>z</sup> to hym, Good maister, what of<sup>a</sup> good thing<sup>b</sup> shal I do, that I haue euerlastyng <sup>17</sup>lyf? The<sup>c</sup> which seith<sup>d</sup> to hym, What axist thou me of good thing? 'There is <sup>18</sup>oo<sup>e</sup> good God. For<sup>f</sup> zif thou wolt entre in to lif, kepe<sup>g</sup> the comaundementis<sup>h</sup>. He seith to hym, Whiche? Trewly Jhesus seide, Thou shalt nat do man sleaynge, thou shalt nat do avowtrie, thou shalt nat do thefte, thou shalt nat seye fals witness- <sup>19</sup>inge<sup>i</sup>; worshipe<sup>k</sup> thi fadir and thi modir,

libel of forsakyng, and to leue of? And <sup>8</sup>he seide to hem, For<sup>l</sup> Moyses, for the hardnesse of zoure herte, suffride zou leue<sup>m</sup> zoure wyues; but fro the bigynn- yng it was not so. And Y seie to zou, <sup>9</sup>that who euer leueth<sup>n</sup> his wif, but for fornyacioun, and weddith another, doith letcherie; and he that weddith the forsakun *wif*, doith letcherie. His disciplis <sup>10</sup>seien to him, If the cause of a man with a<sup>o</sup> wif is so, it spedith not to be weddid. And he seide to hem, Not alle men taken <sup>11</sup>this word; but<sup>p</sup> to whiche it is zouun. For ther ben geldingis, whiche ben thus<sup>q</sup> <sup>12</sup>born of the modris<sup>r</sup> wombe; and ther ben geldyngis, that ben maad of men; and there ben geldyngis, that han geldid hem silf, for the kyngdom<sup>s</sup> of heuenes. He that may take, 'take he<sup>t</sup>. Thanne litle <sup>13</sup>children weren brouzte to hym, that he schulde putte hondis to hem, and preie. And the disciplis blamyden hem. But <sup>14</sup>Jhesus seide to hem, Suffre ze that litle children come to me, and nyle ze forbede hem; for of siche is the kyngdom of heuenes. And whanne he hadde put to <sup>15</sup>hem hondis, he wente fro thennus. And <sup>16</sup>loo! oon cam, and seide to hym, Good maister, what good schal Y do, that Y haue euerlastyng lijf? Which<sup>u</sup> seith to <sup>17</sup>hym, What axist thou me of good thing? There is o good God. But if thou wolt entre to<sup>v</sup> lijf, kepe the comaundementis. He seith to hym, Whiche? And Jhesus <sup>18</sup>seide, Thou schalt not do mansleyng, thou schalt not do auowtrie, thou schalt not do thefte, thou schalt not seie fals witnessyng; worschipe thi fadir and thi <sup>19</sup>modir, and, thou schalt loue thi neizbore as thi silf. The zonge man seith to <sup>20</sup>hym, Y haue kept alle these thingis fro

<sup>q</sup> therefore *ou.* <sup>r</sup> forsake *ou.* <sup>s</sup> seyde *ou.* <sup>t</sup> to forsake *osux.* <sup>u</sup> for *ou.* <sup>v</sup> forsaketh *ou.* <sup>w</sup> Om. *x.* <sup>x</sup> and he *o.* <sup>y</sup> Om. *x.* <sup>z</sup> the *ou.* Om. *x.* <sup>a</sup> be weddit *n.* be wedded *ou.* be wedde *1 sec. m.* <sup>b</sup> Om. *ou.* <sup>c</sup> seide *ouw sec. m.* <sup>d</sup> whom *gpxy.* <sup>e</sup> geldynges ben *ou.* <sup>f</sup> whiche *ou.* that *x.* <sup>g</sup> her *v.* <sup>h</sup> geldynges ben *ou.* <sup>i</sup> whiche *ou.* <sup>k</sup> geldynges ben *ou.* <sup>l</sup> whiche *ou.* <sup>m</sup> geet *x.* <sup>n</sup> rewme *ou.* <sup>o</sup> And he *k sec. m.* <sup>p</sup> Om. *ouw.* <sup>q</sup> brouzte *u sec. m.* <sup>r</sup> Om. *ou.* <sup>s</sup> his hondis *n.* <sup>t</sup> the *ou.* <sup>u</sup> Forsothe *u.* Sothely *o.* <sup>v</sup> seide *ou.* <sup>w</sup> Om. *o.* to comen to me *sux.* <sup>x</sup> fro thens *ou.* <sup>y</sup> neizyng *ou.* <sup>z</sup> seide *ou.* <sup>a</sup> Om. *ou.* <sup>b</sup> Om. *ou.* <sup>c</sup> Om. *ou.* <sup>d</sup> seide *ou.* <sup>e</sup> Oon is *ou.* There is *ag.* <sup>f</sup> Forsothe *ou.* <sup>g</sup> kepe thou *o.* <sup>h</sup> maundements *mw.* <sup>i</sup> witnesse *x.* <sup>k</sup> honour thou *ou.*

<sup>l</sup> Forsothe *i.* <sup>m</sup> to leue *kruxeghikβ.* <sup>n</sup> forsakith *c sup. ras.* <sup>o</sup> his *ik.* <sup>p</sup> but *thei p.* <sup>q</sup> so *k.* <sup>r</sup> modir *ep.* <sup>s</sup> rewme *ceipqcaβ.* <sup>t</sup> tak *i.* <sup>u</sup> The whiche *i.* <sup>v</sup> into *r.*

and thou shalt looue thi neizbore as thi self.  
 20 The 3ung<sup>l</sup> man seith to hym, I haue kepte  
 alle these thingis fro my 3outhe<sup>m</sup>, what 3it  
 21 failith to me? Jhesus seith to hym, 3if  
 thou wolt be perfit, go, and selle alle  
 thingus that thou hast, and 3eue to pore  
 men, and thou shalt haue tresour in he-  
 22 uene; and cum, sue thou me. Forsothe  
 wheune the 3ung<sup>n</sup> man hadde herde these  
 wordis, he wente away sorwful, for he was  
 23 hauynge many possessiouns. Forsothe  
 Jhesus seide<sup>o</sup> to his disciplis, 'I seie to 3ou  
 trewth<sup>v</sup>, for<sup>q</sup> a riche man 'of hard<sup>r</sup> shal  
 24 entre in to the kyngdam<sup>s</sup> of heuenes. And  
 eftsome<sup>t</sup> I seie to 3ou, it<sup>u</sup> is 'lizter, or  
 eysier<sup>v</sup>, a camel for<sup>w</sup> to passe thorw<sup>3</sup> 'a  
 nedelis eize<sup>x</sup>, than a riche man to<sup>y</sup> entre  
 25 into the kyngdam<sup>a</sup> of heuenes. Treuly these  
 wordis<sup>b</sup> herd, the<sup>c</sup> disciplis wondriden  
 gretely, seyinge, Who therfore may be  
 26 saaf? Forsothe Jhesus beholdynge seide  
 to hem, Anentis men this thing is im-  
 possible; but anentis God alle thingis ben  
 27 possible. Thanne Petre answeyng seide  
 to hym, Loo! we han forsaken alle<sup>d</sup> thingis,  
 and we han sued thee; what therfore shal  
 28 be to us? Jhesus forsothe seide to hem,  
 Trewly Y seye to 3ou, that 3e that han  
 forsaken alle thingis, and sued<sup>e</sup> me, in re-  
 generacioun, 'or gendrynge a3ein<sup>f</sup>, whenne  
 mannes sone shall sitte in the sete of his  
 mageste, and<sup>g</sup> 3e shulen sitt on twelue  
 setis, 'or seegis<sup>h</sup>, demynge the twelue  
 29 kynredis of Yrael. And euery<sup>i</sup> man that  
 shal forsake hous<sup>k</sup>, or<sup>l</sup> bretheren, or<sup>m</sup> sis-  
 tren, or<sup>n</sup> fadir, or<sup>o</sup> modir, or<sup>p</sup> wif, or<sup>q</sup>  
 sonys<sup>r</sup>, or<sup>s</sup> feeldis, for my name, he<sup>t</sup> shal  
 take an hundrid fold, and shal welde euere  
 30 lastynge lyf. Forsothe many<sup>u</sup> shulen be,  
 'the firste<sup>v</sup> the laste, and the<sup>w</sup> laste the  
 firste.

my 3outhe<sup>v</sup>, what 3it failith<sup>w</sup> to me?  
 Jhesus seith to hym, If thou wolt be<sup>21</sup>  
 perfite, go, and sille alle thingis that  
 thou hast, and 3yue to pore men, and  
 thou schalt haue tresoure in heuene; and  
 come, and sue me. And whanne the<sup>22</sup>  
 3ong man hadde herd these wordis, he  
 wente awei sorwful, for he hadde many  
 possessiouns. And Jhesus seide to hise<sup>23</sup>  
 disciplis, Y seie to 3ou treuthe, for a  
 riche man of hard schal entre in to the  
 kyngdom of heuenes. And eftsoone Y<sup>24</sup>  
 seie to 3ou, it is lizter a camel to passe  
 thorou a needlis i3e, thanne a riche man  
 to entre in to the kyngdom of heuens.  
 Whanne these thingis weren herd, the<sup>25</sup>  
 disciplis wondriden greetli, and seiden,  
 Who thanne may be saaf? Jhesus bi-<sup>26</sup>  
 helde, and seide to hem, Anentis men  
 this thing is impossible; but anentis God  
 alle thingis ben possible. Thanne Petre<sup>27</sup>  
 answeride, and seide to hym, Lo! we  
 han forsake alle thingis, and we han  
 sued thee; what thanne schal be to vs?  
 Jhesus<sup>x</sup> seide to hem, Truli I seie to 3ou,<sup>28</sup>  
 that 3e that han forsake alle thingis,  
 and han sued me, in the<sup>y</sup> regeneracioun  
 whanne mannus sone schal sitte in the  
 sete of his maieste, 3e schulen sitte on  
 twelue setis, demynge the twelue kyn-  
 redis of Israel. And euery man that for-<sup>29</sup>  
 sakith hous, britheren or sistren<sup>z</sup>, fadir  
 or modir, wijf ethir<sup>a</sup> children, or feeldis,  
 for my name, he schal take<sup>b</sup> an hundrid  
 foold, and schal<sup>c</sup> welde euerlastynge lijf.  
 But manye schulen be, the firste the<sup>30</sup>  
 laste, and the laste the firste.

<sup>l</sup> 3ong wexinge *ou.* <sup>m</sup> 3ongthe *o.* <sup>n</sup> 3ong wexinge *ou.* <sup>o</sup> seith *N.* <sup>p</sup> Trewly I seie to 3ou *o.* <sup>q</sup> for  
 of harde *ou.* <sup>r</sup> Om. *ou.* <sup>s</sup> rewme *ou.* <sup>t</sup> efte *ou.* <sup>u</sup> for *o.* <sup>v</sup> esier *ou.* liztere *x.* <sup>w</sup> Om. *osux.* <sup>x</sup> the  
 hoole of an nedel eize *o.* the hoole of a needle *u.* <sup>y</sup> for to *ou.* <sup>a</sup> rewme *o.* <sup>b</sup> thenges *ou.* <sup>c</sup> Om.  
*ANSW.* <sup>d</sup> Om. *K.* <sup>e</sup> han sued *ouf.* suen *P.* <sup>f</sup> Om. *or sec. m. x. or gadering a3en v pr. m.* <sup>g</sup> also *ou.*  
<sup>h</sup> Om. *GOPYV.* <sup>i</sup> eche *ouX.* <sup>k</sup> his hous *u.* <sup>l</sup> ether *ou.* <sup>m</sup> ether *ou.* <sup>n</sup> ether *ou.* Om. *K.*  
<sup>o</sup> ether *ou.* <sup>p</sup> ether *ou.* <sup>q</sup> ether *ouW sup. ras. and K.* <sup>r</sup> sone *N.* <sup>s</sup> ether *ouf.* <sup>t</sup> Om. *ouf.* <sup>u</sup> many  
 first *OPYV.* many the firste *K sec. m.* <sup>v</sup> Om. *GK sec. m. PXY.* of the firste *o.* <sup>w</sup> of the *o.*

<sup>v</sup> 3ongthe *CIKMBGI.* <sup>w</sup> falleth *R.* <sup>x</sup> and Jhesus *I.* <sup>y</sup> Om. *CEIMPQRUXbcka3.* <sup>z</sup> sistris *C.* <sup>a</sup> or bek.  
<sup>b</sup> haue *CEPQXA.* <sup>c</sup> he schal *I.*

## CAP. XX.

1 The kyngdam<sup>x</sup> of heuenes is lic to an  
 husband man, that wente out first erly, *'or*  
*by the morwey*, to hyre workemen in to his  
 2 *'vynie 3erd<sup>z</sup>*. Forsothe the<sup>a</sup> couenaunt maad  
 with workmen, of a peny for the day, he  
 3 sente hem in to his *'vynie 3erd<sup>b</sup>*. And he,  
 gon out about the thridde hour, say other  
 4 stondynge ydil in the chepyng. And he  
 seide to hem, Go<sup>c</sup> and 3ee<sup>d</sup> in to my *'vynie*  
*3erd<sup>e</sup>*, and *'that that shal be rijtful, I shal*  
 5 *3eue to 3ou<sup>g</sup>*. Sotheli thei wenten forth.  
 Forsothe eftsoone<sup>h</sup> he wente out aboute  
 the sixte hour, and the nynethe, and dide  
 6 on liche<sup>l</sup> manere. But aboute the elle-  
 uenthe houre<sup>k</sup> he wente out, and foond  
 other stondynge; and he seide to hem,  
 7 What stonden 3e her ydil al day? Thei  
 seien<sup>l</sup> to hym, For no man hath hirid us.  
 He seith to hem, Go<sup>m</sup> and 3e<sup>n</sup> in to my  
 8 *'vynie 3erd<sup>o</sup>*. Forsothe whenne euenynge<sup>p</sup>  
 was maad, the lord of the *'vynie 3erd<sup>q</sup>* seith  
 to his procuratour<sup>r</sup>, Clepe<sup>s</sup> the workmen,  
 and 3elde to hem her hijre, bygynnyng at  
 9 the laste *'til to<sup>t</sup> the firste*. Therefore whenne  
 thei *'weren commen<sup>u</sup>*, that camen<sup>v</sup> about  
 the elleuenth hour, and<sup>w</sup> thei token syn-  
 guler<sup>x</sup> pens, *that is, euery<sup>y</sup> man oo<sup>z</sup> peny*.  
 10 Trewly and<sup>a</sup> the firste cummyng demed-  
 en, that thei weren<sup>b</sup> to take more, *'trewly*  
 and<sup>c</sup> thei token *'echon by hym silf a peny<sup>d</sup>*.  
 11 And thei takynge grutcheden a3eins the  
 12 husband man, seyinge<sup>e</sup>, These<sup>f</sup> laste diden  
*worche<sup>g</sup> oon<sup>h</sup> our*, and thou hast maad  
 hem euen to vs, that han born the charge  
 13 of the day and hete<sup>i</sup>? And he answeyng  
 to oon of hem, seide, Frend, I do *'thee no*  
*wronge<sup>k</sup>*; whether<sup>l</sup> thou hast nat accordid  
 14 with me for a peny? Take *'that that is*  
*thine<sup>m</sup>*, and go; forsothe Y wole 3eue and<sup>n</sup>

## CAP. XX.

The kyngdom of heuenes is lijc to an  
 housbonde man, that wente out first bi  
 the morewe, to hire werk men in<sup>2</sup> to his  
 vyne3erd. And whanne the couenaunt 2  
 was maad with<sup>a</sup> werk men, of a peny for  
 the dai, he sente hem in to his vyne3erd.  
 And he 3ede out aboute the thridde our, 3  
 and say othere stondynge idel in the che-  
 pyng. And he seide to hem, Go 3e also 4  
 in to myn vyn3erd, and that that schal  
 be rijtful, Y schal 3yue to 3ou. And thei 5  
 wenten forth. Eftsoones he wente out  
 aboute the sixte our, and the nynthe,  
 and dide<sup>b</sup> in<sup>c</sup> lijk maner. But aboute 6  
 the elleuenthe our he wente out, and  
 foond other stondynge; and he<sup>d</sup> seide to  
 hem, What stonden 3e idel here al dai?  
 Thei seien to him, For no man hath 7  
 hirid vs. He seith to hem, Go 3e also  
 in to my vyne3erd. And whanne euen- 8  
 yng was comun, the lord of the vyne3erd  
 seith to his procuratoure, Clepe<sup>e</sup> the werk  
 men, and 3elde<sup>f</sup> to<sup>g</sup> hem her hire, and bi-  
 gynne thou at the laste til to the firste.  
 And so whanne thei weren comun, that 9  
 camen aboute the elleuenthe our, also  
 thei token eueryche of hem a peny. But 10  
 the firste camen, and demeden, that thei  
 schulden take more, but thei token ech  
 oon bi hem silf a peny; and in the 11  
 takynge grutchiden<sup>h</sup> a3ens the hosebonde  
 man, and seiden, These laste wrou3ten 12  
 oon our, and thou hast maad hem euen  
 to vs, that han born the charge of the  
 dai, and heete? And he ausweride to oon 13  
 of hem, and seide, Frend, Y do thee noon  
 wrong; whether thou hast not acordid  
 with me for a peny? Take thou that<sup>i</sup> that 14  
 is thin, and go; for Y wole 3yue to this

<sup>x</sup> rewme *ou.* <sup>y</sup> Om. *ouxy.* <sup>z</sup> vinere *ou.* <sup>a</sup> Om. *x.* <sup>b</sup> vinere *v.* <sup>c</sup> Goth *x.* <sup>d</sup> 3e also *ou.* <sup>e</sup> vyner  
*ou.* <sup>f</sup> Om. *ou.* <sup>g</sup> 3on this that schall be rijtful *ou.* <sup>h</sup> eft *ou.* <sup>i</sup> lichy *w.* <sup>k</sup> Om. *g pr. m.* <sup>l</sup> seiden *x.*  
<sup>m</sup> Goth *x.* <sup>n</sup> 3e also *ou.* <sup>o</sup> vinere *ou.* <sup>p</sup> euentyde *ou.* <sup>q</sup> viner *ou.* <sup>r</sup> procatour *kqr.* <sup>s</sup> Clepe thou *ou.*  
<sup>t</sup> til *kw pr. m.* <sup>u</sup> camen *ou.* <sup>v</sup> haden commen *ou.* <sup>w</sup> also *ou.* <sup>x</sup> euen *ou.* <sup>y</sup> iche *ou.* <sup>z</sup> a  
*oupx.* <sup>a</sup> Om. *q.* <sup>b</sup> weren worthi *ou.* <sup>c</sup> but also *ou.* <sup>d</sup> euen pens *ou.* <sup>e</sup> eche by hymself a peny *x.* <sup>f</sup> echon  
 bi him self oo peny *v.* <sup>g</sup> and seiden *ou.* <sup>h</sup> The *v.* <sup>g</sup> Om. *ak pr. m. nostvfx.* <sup>h</sup> in on *ou.* <sup>i</sup> of the heete  
 o. the heete *pv.* <sup>k</sup> no wronge to thee *ou.* <sup>l</sup> whar o. <sup>m</sup> thou the thenge that thine is *ou.* <sup>n</sup> also *ou.*

<sup>z</sup> Om. *r pr. m.* <sup>a</sup> with the *k.* <sup>b</sup> he dide *i.* <sup>c</sup> on *eiab.* <sup>d</sup> Om. *c.* <sup>e</sup> Clepe 3e bi *pr. m.* <sup>f</sup> 3elde 3e *i.*  
<sup>g</sup> Om. *r pr. m.* <sup>h</sup> thei grutchiden *a sec. m. x sec. m.* <sup>i</sup> that thing *c.* Om. *hi.*

to this the<sup>o</sup> laste *man*<sup>p</sup>, as and<sup>q</sup> to thee.  
 15 Wher<sup>r</sup> it is nat leful to me for<sup>s</sup> to do that<sup>t</sup>  
 that I wole? Wher<sup>u</sup> thin eize is wickid<sup>v</sup>, for I  
 16 am good? So there shulen be the<sup>w</sup> last *men*  
 the<sup>x</sup> firste<sup>y</sup>, and the firste *men* the<sup>z</sup> laste<sup>a</sup>;  
 17 for many ben clepid, bot few chosun. And  
 Jhesus, steyinge vp<sup>b</sup> to Jerusalem, toke his  
 twelue disciplis in priuytee, and seith<sup>c</sup> to  
 18 hem, Loo! we gon vp<sup>d</sup> to Jerusalem, and  
 mannes sone shal be taken<sup>e</sup> to princis of  
 prestis, and scribis<sup>f</sup>; and thei shulen con-  
 19 dempne hym by<sup>g</sup> deth. And thei shulen  
 bitake hym to hethen men, for<sup>h</sup> to be  
 scornyd, and scourgid<sup>i</sup>, and crucified; and  
 the<sup>k</sup> thridde day he shal ryse azein<sup>l</sup>.  
 20 Thanne the modir of the sonis of Zebede  
 came ni<sup>m</sup> to hym with hire sonys, ho-  
 nouryng<sup>n</sup>, and axinge sume thing of hym.  
 21 The<sup>o</sup> whiche seide to hir, What wolt thou?  
 She seith<sup>p</sup> to hym, Seie<sup>q</sup> that these two  
 my<sup>r</sup> sonys sitten, oon at thi<sup>s</sup> ri<sup>z</sup>thalf, and  
 22 oon at thi<sup>t</sup> lefthalf, in thi kyngdam<sup>u</sup>. For-  
 sothe Jhesus answeyng<sup>e</sup> seide, Ze wyten  
 nat what ze axen<sup>v</sup>, or shulen axe<sup>w</sup>. Mowen  
 ze drynke the cuppe that<sup>x</sup> I am to<sup>y</sup> drynke?  
 23 Thei seien<sup>z</sup> to hym, We mowen. He seith  
 to hem, Forsothe ze shal drynke my cuppe;  
 but<sup>a</sup> to sitte at<sup>b</sup> the<sup>c</sup> ri<sup>z</sup>thalf or<sup>d</sup> at<sup>e</sup> left-  
 half, it<sup>f</sup> is nat myn to zeue to zou; but to  
 24 whiche<sup>g</sup> it is made redy of my fadir. And  
 the ten heryng<sup>e</sup> hadden indignacioun of  
 25 the<sup>h</sup> two<sup>i</sup> bretheren. Sothely Jhesus cle-  
 pide hem to hym, and seith<sup>k</sup>, Ze witen, for  
 princis<sup>l</sup> of heithen men ben lordis of hem,  
 and thei that ben more<sup>m</sup>, hawnten<sup>n</sup> power  
 26 in to<sup>o</sup> hem. It shal nat be so among zou;  
 bot who euere wole be maad more<sup>p</sup> among  
 27 zou, be he zoure mynystre; and who euere

laste *man*, as<sup>k</sup> to thee. Whether it is<sup>15</sup>  
 not leueful to me to do that that<sup>l</sup> Y wole?  
 Whether thin i<sup>z</sup>e is wickid, for Y am  
 good? So the laste schulen be the firste,<sup>16</sup>  
 and the firste the<sup>m</sup> laste; for many<sup>n</sup> ben  
 clepid, but<sup>o</sup> fewe *ben* chosun. And Jhe-<sup>17</sup>  
 sus wente vp to Jerusalem, and took hise  
 twelue disciplis in priuete<sup>e</sup>, and seide to  
 hem, Lo! we goon vp to Jerusalem, and<sup>18</sup>  
 mannus sone schal be bitakun to princis  
 of prestis, and scribis<sup>p</sup>; and thei schulen  
 condempne him to deeth. And thei schulen<sup>19</sup>  
 bitake hym to hethene men, for to be  
 scorned, and scourgid, and crucified; and  
 the thridde day he schal rise azen to *lijf*.  
 Thanne the modir of the sones of Ze-<sup>20</sup>  
 bedee cam to hym with hir sones, onour-  
 yng<sup>e</sup>, and axyng<sup>e</sup> sum thing of hym.  
 And he seide to hir, What wolt thou?<sup>21</sup>  
 She seith to hym, Seie that thes tweyne<sup>pp</sup>  
 my sones sitte, oon at thi<sup>q</sup> ri<sup>z</sup>thalf, and  
 oon at thi<sup>q</sup> lefthalf, in thi kyngdom. Jhe-<sup>22</sup>  
 sus answeride, and seide, Ze witen not  
 what ze axen. Moun ze drynke the<sup>r</sup> cuppe  
 which<sup>s</sup> Y schal<sup>t</sup> drynke<sup>n</sup>? Thei seien to  
 hym, We moun. He seith to hem, Ze<sup>23</sup>  
 schulen drinke my cuppe; but to sitte at  
 my ri<sup>z</sup>thalf or lefthalf, it<sup>uu</sup> is not myn to  
 zyue to zou; but to whiche<sup>v</sup> it is maad  
 redi of my fadir. And the ten heryng<sup>e</sup>,<sup>24</sup>  
 hadden indignacioun of the twei<sup>w</sup> bri-  
 theren. But Jhesus clepide hem to hym,<sup>25</sup>  
 and seide, Ze witen, that princis of he-  
 thene men ben lordis of hem, and thei  
 that ben gretter<sup>x</sup>, vsen power on hem. It<sup>26</sup>  
 schal not be so among zou; but who euer  
 wole be maad gretter<sup>y</sup> among zou, be he  
 zoure mynystre; and who euer among

<sup>o</sup> Om. PQS. <sup>p</sup> Om. OU. <sup>q</sup> also OU. <sup>r</sup> Whether and G. Whether SX. <sup>s</sup> Om. OUX. <sup>t</sup> the thenge OU.  
<sup>u</sup> Or whether N. Whether GPSUWX. <sup>v</sup> wicke X. <sup>w</sup> Om. G pr. m. <sup>x</sup> Om. PQ. <sup>y</sup> the firste schulen be the  
 laste OU. <sup>z</sup> Om. PQ. <sup>a</sup> laste the firste OU. <sup>b</sup> Om. V. <sup>c</sup> seide OUVW sec. m. <sup>d</sup> stizeu OU. <sup>e</sup> bitaken  
 UVW sec. m. <sup>f</sup> to scribes OU. <sup>g</sup> to OPX. <sup>h</sup> Om. SX. <sup>i</sup> beeten OU. <sup>k</sup> in the OU. <sup>l</sup> Om. G pr. m.  
<sup>m</sup> neized OU. <sup>n</sup> worchipyng<sup>e</sup> OU. honouryng<sup>e</sup>, or preiynge Q sec. m. <sup>o</sup> Om. OU. <sup>p</sup> seide OUX. <sup>q</sup> Seie  
 thou OU. <sup>r</sup> my two OU. tweyne my W. <sup>s</sup> the O. <sup>t</sup> the O. <sup>u</sup> rewme OU. <sup>v</sup> schulen axe O. asken Q.  
<sup>w</sup> Om. OUX or schulen aske Q. <sup>x</sup> whiche OU. <sup>y</sup> schall OU. <sup>z</sup> seiden O. <sup>a</sup> forsothe OU. <sup>b</sup> on G. <sup>c</sup> my  
 AOUVW. <sup>d</sup> ether OU. <sup>e</sup> Om. AGMNPSUWXY. at my OV sec. m. at the Q. <sup>f</sup> Om. G pr. m. UX. <sup>g</sup> whom  
 GPXY. <sup>h</sup> Om. Q. <sup>i</sup> tweyne W. <sup>k</sup> seide OUVW sec. m. <sup>l</sup> the princes OU. <sup>m</sup> the gretter OU. <sup>n</sup> vsen OU.  
<sup>o</sup> on OUV. <sup>p</sup> the gretter OU.

<sup>k</sup> as myche as and K. <sup>l</sup> Om. C. <sup>m</sup> schul be the I. <sup>n</sup> many forsothe I. <sup>o</sup> and CIR pr. m. a. <sup>p</sup> to  
 scribes I. <sup>pp</sup> two I. <sup>q</sup> the R. <sup>r</sup> of the ER pr. m. <sup>s</sup> that I. <sup>t</sup> am to C. <sup>u</sup> drynke off I pr. m. <sup>uu</sup> Om. Q.  
<sup>v</sup> whom I. <sup>w</sup> two IQ. <sup>x</sup> grettes: C. <sup>y</sup> grettest C.

amonge 3ou wole be firste<sup>q</sup>, he shal be  
 28 3oure seruaunt. As mannes sone came nat  
 for<sup>r</sup> to be serued, but for<sup>s</sup> to serue, and  
 'for to<sup>t</sup> zeue his 'soule, or *lif*<sup>u</sup>, redemp-  
 29 cioun for many. And hem<sup>v</sup> goynge out of  
 Jerico, manye cumpanyes of peple<sup>w</sup> sueden  
 30 hym. And loo! two<sup>x</sup> blynd men sittynge  
 besidis<sup>y</sup> the weye, herden that Jhesus pass-  
 ide; and thei crieden, seyinge, Lord, the  
 31 sone of Dauyth, haue mercy on<sup>z</sup> vs. For-  
 sothe the cumpanye<sup>a</sup> blamyde hem, 'for to<sup>b</sup>  
 be stille; and thei crieden more 'and more<sup>c</sup>,  
 seyinge, Lord, the sone of Dauyth, haue  
 32 mercy on<sup>d</sup> vs. And Jhesus stood, and  
 clepide hem, and seith<sup>e</sup>, What wole<sup>f</sup> 3e,  
 33 that I do to 3ou? Thei<sup>g</sup> seien to hym,  
 34 Lord, that oure eizen be openyd. For-  
 sothe Jhesus, hauynge mercy on<sup>h</sup> hem,  
 touchide her eizen; and anoon thei sayen,  
 and sueden hym.

## CAP. XXI.

1 And whanne Jhesus<sup>i</sup> came ni3 to Jeru-  
 salem, and cam to Bethfage, in<sup>k</sup> the mount  
 of Olyfeet, thanne Jhesus sente his two<sup>l</sup>  
 2 disciplis, seyinge to hem, Go 3e in to the  
 castel that<sup>m</sup> is a3einus 3ou, and anon 3e shal  
 fynde a she asse tyed, and a colt with hir;  
 3 vnbynde<sup>n</sup> 3e, and bryng<sup>o</sup> to me. And 3if  
 eny man 'shal seie<sup>p</sup> to 3ou eny thinge, 'seie  
 3e<sup>q</sup>, that<sup>r</sup> the Lord hath need to hem; and  
 4 anoon he shal leue hem. Trewly<sup>s</sup> al<sup>ss</sup>  
 this was don, that that<sup>t</sup> thing that was  
 seid by the prophete shulde be fulfillid<sup>u</sup>,  
 5 seyinge, Seie 3e to the dou3ter of Syon,  
 Loo! thi kyng cometh to thee, 'homly, or  
*meke*<sup>v</sup>, sittynge on 'an asse<sup>w</sup>, and a 'fole,  
 6 the<sup>x</sup> sone<sup>y</sup> of a *beest* vndir 3ook. For-  
 sothe disciplis<sup>z</sup>, goynge<sup>a</sup>, diden as Jhesus  
 7 comaundide hem<sup>b</sup>. And thei brou3ten to<sup>c</sup>  
 a she asse, and 'the fole<sup>d</sup>, and puttiden<sup>e</sup>

<sup>q</sup> the first *ou*. <sup>r</sup> *Om. sux.* <sup>s</sup> *Om. osux.* <sup>t</sup> *Om. o. to sux.* <sup>u</sup> *lif ou. soule x.* <sup>v</sup> *thei u.* <sup>w</sup> *Om. ou.*  
<sup>x</sup> *tweyne w.* <sup>y</sup> *by o.* <sup>z</sup> *of g sec. m. pxy.* <sup>a</sup> *companies o.* <sup>b</sup> *that thei schulden ou. to sx.* <sup>c</sup> *Om.*  
*oufw sec. m.* <sup>d</sup> *of g sec. m. pxy.* <sup>e</sup> *seide ou.* <sup>f</sup> *wiln x.* <sup>g</sup> *And thei gx.* <sup>h</sup> *of gsxy.* <sup>i</sup> *he ou.*  
<sup>k</sup> *to o. at gmpqstuvvxy.* <sup>l</sup> *tweye w.* <sup>m</sup> *whiche ou.* <sup>n</sup> *vntye u sec. m.* <sup>o</sup> *bryngith gsxy.*  
<sup>p</sup> *seieith ou.* <sup>q</sup> *seith s. seye w pr. m.* <sup>r</sup> *for ou.* <sup>s</sup> *Forsothe ou.* <sup>ss</sup> *as k.* <sup>t</sup> *the ou.* <sup>u</sup> *filled ou.*  
<sup>v</sup> *he mylde ou. homly, or mekely pt. Om. x.* <sup>w</sup> *a sche asse ou.* <sup>x</sup> *coltes o. colt u.* <sup>y</sup> *Om. u sec. m.*  
<sup>z</sup> *the disciplis pu.* <sup>a</sup> *goynge forth q sec. m.* <sup>b</sup> *to hem ou.* <sup>c</sup> *Om. ou. two g pr. m.* <sup>d</sup> *a colt o. the*  
*colt u.* <sup>e</sup> *putten x.*

<sup>y</sup> *for to k.* <sup>z</sup> *Om. r pr. m.* <sup>a</sup> *two i.* <sup>b</sup> *Om. eib pr. m. caβ.* <sup>bb</sup> *Beffage A.* <sup>c</sup> *two i et q passim.*  
<sup>d</sup> *Om. c.* <sup>e</sup> *bryngeth eiqrcαβ.* <sup>f</sup> *Om. s. sec. m.* <sup>g</sup> *a k. her e.* <sup>h</sup> *thei leiden i.*

3ou wole be the firste, he schal be 3oure  
 seruaunt. As mannus sone cam not to be 28  
 seruyd, but to<sup>y</sup> serue, and to<sup>z</sup> 3yue his lijf  
 redempcioun for manye. And whanne 29  
 thei 3eden out of Jerico, miche puple  
 suede him. And lo! twei<sup>a</sup> blynde men 30  
 saten bisydis the weie, and herden that  
 Jhesus passide; and thei crieden, and  
 seiden, Lord, the sone of David, haue  
 merci on vs. And the puple blamede 31  
 hem, that thei schulden be stille; and  
 thei crieden the<sup>b</sup> more, and seiden, Lord,  
 the sone of David, haue merci on vs.  
 And Jhesus stood, and clepide hem, and 32  
 seide, What wolen 3e, that Y do to 3ou?  
 Thei seien to him, Lord, that oure izen 33  
 be opened. And Jhesus hadde merci on 34  
 hem, and touchide her izen; and anoon  
 thei sayen, and sueden him.

## CAP. XXI.

And whanne Jhesus cam ny3 to Jerusa- 1  
 lem, and cam to Bethfage<sup>bb</sup>, at the mount  
 of Olyuete, thanne sente he his twei<sup>c</sup> dis-  
 2 disciplis, and seide to hem, Go 3e in<sup>d</sup> to 2  
 the castel that is a3ens 3ou, and anoon 3e  
 schulden fynde an asse tied, and a colt  
 with hir; vntien 3e, and bryng<sup>e</sup> to me.  
 And if ony man seie to 3ou ony thinge, 3  
 seie 3e, that the Lord hath nede to hem;  
 and anoon he schal leue hem. Al this 4  
 was doon, that that thing schulde be ful-  
 fillid, that was seid bi the prophete, sei-  
 ynge, Seie 3e to the dou3ter of Syon, Lo! 5  
 thi kyng cometh to thee, meke, sittynge  
 on an asse, and a fole of *an asse* vnder  
 3ok. And the disciplis 3eden, and diden 6  
 as Jhesus comaundide hem. And thei<sup>f</sup> 7  
 brou3ten an asse, and the<sup>g</sup> fole, and leid-  
 en<sup>h</sup> her clothis on hem, and maden hym

her clothis on hem, and maden hym sitte<sup>f</sup>  
 8 aboute. Forsothe ful muche cumpanye  
 strewiden<sup>g</sup> her clothis in the wey; sothely  
 other<sup>h</sup> kittiden<sup>i</sup> braunchis of trees, and  
 9 strowiden in the weye. But<sup>k</sup> the cum-  
 panys that wenten before, and that sued-  
 en, crieden, seyinge, Osanna, *that is*<sup>l</sup>, *I*  
*preie, saue*<sup>m</sup>, to the sone of Dauith; blessid  
*is*<sup>n</sup> he that cummeth in the<sup>o</sup> name of the  
 Lord; Osanna in 'the hee<sup>j</sup>ist<sup>p</sup> thingis.  
 10 And when he had entrid in to Jerusalem,  
 al the cite was stirid, seyinge, Who is  
 11 this? Treuly<sup>q</sup> the peplis seiden, This is  
 'Jhesus, the prophete<sup>r</sup>, of Nazareth of Ga-  
 12 lilee. And Jhesus entride in to the temple  
 of God, and kest<sup>s</sup> out of the temple alle<sup>t</sup>  
 'sellynge and byinge<sup>u</sup>; and he turnyde vp-  
 sadoun the bordis of<sup>v</sup> chaungeris, and the  
 13 chaiers of men sellynge culueris. And he  
 seith to hem, It is writen, My hous shal  
 be clepid an hous of preiere; forsothe 3e  
 14 han made it a denne of thefes. And  
 blynde<sup>w</sup> and crokid<sup>x</sup> 'camen ni3<sup>y</sup> to hym  
 15 'in the temple<sup>z</sup>, and he helide hem. For-  
 sothe the princis of prestis<sup>a</sup> and scribis<sup>b</sup>,  
 seeynge the<sup>c</sup> marueilouse<sup>d</sup> thingis that he  
 dide, and children crynge in the temple,  
 and seyinge, Osanna to the sone of Da-  
 16 uith, dedeyneden<sup>e</sup>, and seiden to hym,  
 Heerist thou what these seyen? Sothely  
 Jhesus seith<sup>f</sup> to hem, 3he; wher<sup>g</sup> 3e han  
 nat<sup>h</sup> rad, For of the mouth of children,  
*that kunnen nat speke*, and<sup>i</sup> of<sup>k</sup> soukyng  
 mylk<sup>l</sup>, thou hast made parfite herynge<sup>m</sup>?  
 17 And, hem forsaken<sup>n</sup>, he wente forth out of  
 the<sup>o</sup> citee, in to Betanye; and there he  
 dwelte, and tau3te hem of the kyngdam<sup>p</sup>  
 18 of God. Forsothe on the morw, he, turn-  
 19 ynge<sup>q</sup> a3ein in to the citee, hungride. And  
 he, seeynge a<sup>r</sup> fige tree bysidis the weye,

sitte aboute. And ful myche puple strew-  
 8 iden<sup>i</sup> her clothis in the weie; othere kitt-  
 iden braunchis of trees, and strewiden<sup>k</sup>  
 in the weie. And the puple that wente<sup>q</sup>  
 bifore, and that sieden, crieden, and  
 seiden, Osanna to the sone of Dauid;  
 blessid *is* he that cometh in the name of  
 the Lord; Osanna in hi3 thingis. And<sup>o</sup>  
 whanne he was entrid in to Jerusalem,  
 al the citee was stirid, and seide, Who is  
 this? But the puple seide, This is Jhe-  
 11 sus, the prophete, of Nazareth of Galilee.  
 And Jhesus entride in to the temple of  
 God, and castide<sup>s</sup> out of the temple alle  
 that bou3ten and solden; and he turnede  
 vpsedoun the bordis of chaungeris, and  
 the chayeris of men that solden culueris.  
 And he seith<sup>m</sup> to hem, It is writun, My<sup>n</sup>  
 hous schal be clepid an hous of preier;  
 but 3e han maad it a denne of theues.  
 And blynde and crokid camen to hym<sup>l</sup>  
 in<sup>n</sup> the temple, and he heelide hem. But<sup>o</sup>  
 15 the princis of prestis and scribis<sup>p</sup>, seynge  
 the merucilouse thingis that he dide, and<sup>q</sup>  
 children crynge<sup>r</sup> in the temple, and sei-  
 ynge, Osanna<sup>s</sup> to the sone of Dauid, had-  
 den<sup>t</sup> indignacioun, and seiden to hym,<sup>16</sup>  
 Herist thou what these seien? And<sup>u</sup>  
 Jhesus seide to hem, 3he<sup>v</sup>; whether 3e  
 han neuer redde, That of the mouth of  
 3onge children, and of soukyng childryn,  
 thou hast maad perfite heriyng? And<sup>w</sup>  
 17 whanne he hadde left hem, he wente  
 forth out of the citee, in to Bethanye;  
 and there he dwelte, and tau3te hem of  
 the kyngdom of God. But on the mo-  
 18 rowe, he, turnynge a3ein in to the citee,  
 hungride. And he saye a fige tree bi-  
 19 sidis the weie, and cam to it, and foond  
 no thing ther ynne but leues oneli. And

<sup>f</sup> to sitten x. <sup>g</sup> spredden v sec. m. <sup>h</sup> other men ou. <sup>i</sup> kytten Gx. <sup>k</sup> Forsothe ou. <sup>l</sup> is to saye T. <sup>m</sup> saue thou or sec. m. v. <sup>n</sup> Om. x. <sup>o</sup> Om. p. <sup>p</sup> heij or sec. m. v. hejzest GMV pr. m. PQSTWXY. <sup>q</sup> For-  
 sothe ou. <sup>r</sup> the prophete Jhesus o. <sup>s</sup> casted or. <sup>t</sup> alle men N. <sup>u</sup> biende and sillende x. <sup>v</sup> and KQW.  
 and of T. <sup>w</sup> blinde men or sec. m. v. <sup>x</sup> croked men ou. <sup>y</sup> neized o. neizeden RV. <sup>z</sup> Om. x. <sup>a</sup> the  
 prestes o. <sup>b</sup> the scribes ou. <sup>c</sup> Om. K pr. m. OT. <sup>d</sup> wonderfull or sec. m. v. <sup>e</sup> haden indignacioun or  
 sec. m. v. thei hadden dedegne N. <sup>f</sup> seide OUV. <sup>g</sup> whether GUS et X passim. <sup>h</sup> neuere RVW sec. m. <sup>i</sup> or P.  
<sup>k</sup> of the o. <sup>l</sup> Om. x. <sup>m</sup> preysinge GOQXY. <sup>n</sup> left N. <sup>o</sup> that G. <sup>p</sup> rewme or sec. m. v. <sup>q</sup> turned o.  
<sup>r</sup> o r sec. m. w.

<sup>i</sup> spredden IQGK sec. m. a. <sup>k</sup> strewen β. <sup>l</sup> caste k pr. m. <sup>m</sup> seide KR. <sup>n</sup> into c. <sup>o</sup> And c. <sup>p</sup> the  
 scribis c. <sup>q</sup> and the cs. <sup>r</sup> crieden ε. <sup>s</sup> that is, I prey thee, saue vs x marg. <sup>t</sup> thei hadden ia.  
<sup>u</sup> Om. c. <sup>v</sup> Om. i.

came to it, and fonde no thing `ther on<sup>s</sup>  
no but leeuy<sup>s</sup> oonly; and he seith<sup>t</sup> to it,  
Neuer be<sup>u</sup> fruyt born<sup>v</sup> of thee, in to with  
outen eende. And anoon the fijge tree  
20 was dried vp. And disciplis<sup>w</sup> seeynge,  
21 wondreden, seyinge<sup>x</sup>, Hou `anon it driede<sup>y</sup>.  
Sothely Jhesus answeyng<sup>e</sup>, seith<sup>z</sup> to hem,  
Trewly I seye to 3ou, 3if 3e shulen han  
feith, as a<sup>a</sup> corn of seneuey, and `douten  
nat<sup>b</sup>, nat oonly 3e shulen do of this<sup>c</sup> fijge  
tree, bot and<sup>d</sup> 3if 3e seien<sup>e</sup> to this hill,  
Take<sup>f</sup> thee, and caste thee in to the see,  
22 `and so<sup>g</sup> it shal be don. And alle thingis  
what euer 3e<sup>h</sup> shulen axe in preier byleu-  
23 ynge<sup>i</sup>, 3ee shulen take. And whenne<sup>k</sup> he  
came in<sup>l</sup> to the temple, the princis of  
prestis and eldre<sup>m</sup> men of the peple camen  
ni3 to hym techynge, seyinge<sup>n</sup>, In what  
power dost thou these thingis? and who  
24 3af to thee this power? Jhesus answey-  
ng<sup>e</sup> seide to hem, And I shal axe 3ou  
o<sup>o</sup> word, the<sup>p</sup> whiche 3if 3e shulen seie to  
me, and I shal seie to 3ou, in what power  
25 I do these<sup>q</sup> thingis. Of whennes was the  
baptem of Joon; of heuene, or<sup>r</sup> of men?  
And thei thou3ten with inne `hem self<sup>s</sup>,  
26 seyinge, 3if we shulen seie of heuene, he  
shal seie to vs, Whi therefore beleuen 3e  
nat to hym? Sothely 3if we shulen seie of  
men, we dreden the cumpanye `of peple<sup>t</sup>,  
27 for alle hadde Joon as a prophete. And  
thei answeyng<sup>e</sup> to Jhesu seiden, We  
witen nat. And he seith<sup>u</sup> to hem, Nether  
I seie to 3ou, in what power I do these  
28 thingis. Forsothe what semeth to 3ou?  
Sum man hadde two<sup>v</sup> sonys; and he `cum-  
myng<sup>e</sup> ni3<sup>w</sup> to the firste seide, Soue, go  
`for to worche<sup>x</sup> `this day<sup>y</sup> in to<sup>z</sup> myn<sup>y</sup> vyne-  
29 3erd<sup>a</sup>. Sothely he answeyng<sup>e</sup> seith<sup>b</sup>, I  
nyle; forsothe<sup>c</sup> afterward he stirid by<sup>d</sup>

he seide to it, Neuer fruyt come forth of  
thee, in to with outen eende, And anoon  
the fige tre was dried vp. And<sup>w</sup> disciplis<sup>20</sup>  
`sawen, and<sup>x</sup> wondriden, seiynge<sup>y</sup>, Hou a-  
noon it driede. And Jhesus answeride, 21  
and seide to hem, Treuli Y seie to 3ou,  
if 3e haue feith, and douten not, not oonli  
3e schulen do of the fige tree, but also if  
3e seyn to this hil, Take, and caste thee in  
to the see, it schal be don so. And alle 22  
thingis what euere<sup>z</sup> 3e bileuynge schulen  
axe in preyer, 3e schulen take. And 23  
whanne he cam in to the temple, the  
princis of prestis and elder men of the  
puple camen to hym that tau3te, and  
seiden, In what power doist thou these  
thingis? and who 3af thee this power?  
Jhesus answeride, and seide to hem, And 24  
Y schal axe 3ou o word, the which if  
3e tellen me<sup>a</sup>, Y schal seie to 3ou, in  
what<sup>b</sup> power Y do these thingis. Of 25  
whennys was the baptem of Joon; of he-  
uene, or of men? And thei thou3ten with  
ynne hem silf, seiynge, If we seien of 26  
heuene, he schal seie to vs, Whi thanne  
bileuen 3e not to hym? If we seien of  
men, we dreden the puple, for alle hadden  
Joon as a prophete. And thei answer- 27  
iden to Jhesu, and seiden, We witen  
not. And he seide to hem, Nether Y seie  
to 3ou, in what power Y do these thingis.  
But what semeth to<sup>c</sup> 3ou? A man hadde 28  
twey sones; and he cam to the firste, and  
seide, Sone, go worche this dai in my  
vyn3erd. And he answeride, and seide, 29  
Y nyle<sup>d</sup>; but afterward he forthou3te,  
and wente forth. But he cam to `the<sup>30</sup>  
tother<sup>e</sup>, and seide on<sup>f</sup> lijke<sup>g</sup> maner. And  
he answeride, and seide, Lord, Y go; and  
he wente not. Who of the tweyne dide 31

<sup>s</sup> ther ynne *AGMNPQRSTVXY*. <sup>t</sup> seide *OUVW sec. m.* <sup>u</sup> Om. *of sec. m. U.* <sup>v</sup> eum forthe *of sec. m. U.*  
<sup>w</sup> the disciplis *PV*. <sup>x</sup> and seyden *U sec. m.* <sup>y</sup> it dried anone o. it dried up anone *U sec. m.* anoon driede *NP*.  
<sup>z</sup> seyde *OUVW sec. m.* <sup>a</sup> the *OU*. <sup>b</sup> schul not dowte *OUVW sec. m.* <sup>c</sup> the *OUV*. <sup>d</sup> also *OUV*. <sup>e</sup> schulen  
seie *OUV*. <sup>f</sup> Take awei *OUV*. <sup>g</sup> Om. *OUV*. <sup>h</sup> 3e byleuynge *OUV*. <sup>i</sup> Om. *OUV*. <sup>k</sup> Om. *U.* <sup>l</sup> Om. *X.* <sup>m</sup> the  
eelder *of sec. m. U.* <sup>n</sup> and seiden *of sec. m. U.* <sup>o</sup> a *ANO.* <sup>p</sup> Om. *of sec. m. U.* <sup>q</sup> this *G passim.* <sup>r</sup> ether  
*of sec. m. U.* <sup>s</sup> hem seluen o. <sup>t</sup> Om. *of sec. m. U.* <sup>u</sup> seide *OUV*. <sup>v</sup> tweye *W.* <sup>w</sup> neiyng<sup>e</sup> *of sec. m. U.*  
<sup>x</sup> Om. o. forth to worke s. thou for to worche *AV sec. m. U.* <sup>y</sup> to day *of sec. m. U.* <sup>z</sup> Om. *W sec. m. X.*  
<sup>a</sup> vinere for to worche *of sec. m. U.* <sup>b</sup> seide *of sec. m. U.* <sup>c</sup> but *of sec. m. U.* <sup>d</sup> with o.

<sup>w</sup> And the *CEIREIKβ*. <sup>x</sup> seyng *A sec. m.* <sup>y</sup> seyng *A sec. m.* <sup>ig</sup> *sec. m.* seyn and *A pr. m.* seyng<sup>e</sup> and *C.* <sup>y</sup> seyng<sup>e</sup> *A sec. m.*  
*ER sec. m.* sbli *sec. m.* <sup>g</sup> *sec. m.* <sup>k.</sup> and seiden *1a.* <sup>z</sup> euere thingis *CR.* <sup>a</sup> to me *rk sec. m. β.* <sup>b</sup> whois *K.*  
<sup>c</sup> Om. *IKMS pr. m.* *PQUXBCKA.* <sup>d</sup> wil not *1.* <sup>e</sup> that oother *1.* <sup>f</sup> in crea. <sup>g</sup> the same *1a.*

30 penance, 'or forthenkyng<sup>e</sup>, wente. Forsothe he, cummyng<sup>f</sup> to 'the tother<sup>g</sup>, seide lic<sup>h</sup> maner. And he answeyng<sup>e</sup> seith<sup>i</sup>,  
 31 Lord, I go; and he wente nat. Who of the<sup>k</sup> two<sup>l</sup> dide the 'fadris will<sup>m</sup>? Thei seien to hym, The firste. Jhesus seith to hem, Trewly I seie to 3ou, for puplicanys and hooris shulen go before 3ou in to the  
 32 kyngdam<sup>n</sup> of God. Forsothe<sup>o</sup> Joon cam to 3ou in the weye of ryztwisnesse<sup>p</sup>, and 3e hileueden<sup>q</sup> nat to hym; but<sup>r</sup> puplicanys and hooris beleueden to hym. Sothely<sup>s</sup> 3ee seeyng<sup>e</sup> 'nether hadde don<sup>t</sup> penance afterward, that 3e bileuuyden<sup>u</sup> to hym.  
 33 Heere 3e an other parable. 'Ther was an husbandman<sup>v</sup>, that plantide a 'vyne 3erd<sup>w</sup>, and 3aue an hegge aboute<sup>x</sup>, and dalue a pressour<sup>xx</sup> thereynne, and bildide<sup>y</sup> a toure, and 'hiride, or<sup>z</sup> sette<sup>a</sup> it<sup>b</sup> to ferme, to erthe tiliers, and wente ferre<sup>c</sup> in pilgrim-  
 34 age. Forsothe whenne the tyme of fruytis neyzide<sup>d</sup>, he sente his seruauntis to the erthe tiliers, that thei token<sup>e</sup> fruytis of it.  
 35 And, his seruauntis taken, the erthe tiliers beeten 'the toon<sup>f</sup>, 'an other thei slenew<sup>g</sup>, 'but another<sup>h</sup> thei stonyden<sup>i</sup> 'to deth<sup>j</sup>.  
 36 Eftsones<sup>k</sup> he sente other seruauntis, mo than the firste<sup>l</sup>, and 'liche maner<sup>m</sup> thei diden to hem<sup>n</sup>. Forsothe at the laste he sent his sone to hem, seyng<sup>e</sup>, Thei shulen  
 37 'shame, or drede<sup>v</sup>, my sone. Sothely the erthe tiliers, seeyng<sup>e</sup> the sone, seiden with ynne hem self, This is the eire; cume 3e, slea we hym, and we shulen haue his<sup>q</sup>  
 38 eritage. And, 'hym taken<sup>r</sup>, thei kesten<sup>s</sup> out of the vyzerd<sup>t</sup>, and slenew<sup>u</sup>. Therefore whenne the lord of the vyzerd<sup>v</sup> shal

the fadris wille? Thei seien<sup>f</sup> to hym, The firste. Jhesus seith to hem, Treuli<sup>g</sup> Y seie to 3ou, for pupplicans and hooris schulen go hifor 3ou 'in to<sup>b</sup> the kyngdom of God. For Joon cam to 3ou in<sup>i</sup> the<sup>32</sup> weie of ryztwisnesse, and 3e bileueden not to him; but pupplicans and hooris bileueden to hym. But 3e sayn, and hadden no forthenkyng aftir, that 3e bileueden to hym. Here 3e another parable. 33 There was an hosebonde man, that plautide a vyzerd, and heggide it aboute, and dalfe a presour ther ynne, and bildide a tour, and hiride<sup>j</sup> it to erthe tilieris, and wente fer in pilgrimage. But<sup>k</sup> whanne 34 the tyme of fruytis neyzede, he sente his seruauntis to the erthe tilieris, to take fruytis of it. And the erthetilieris token 35 his seruauntis, and beeten<sup>l</sup> 'the toon<sup>m</sup>, thei<sup>n</sup> slenew another<sup>o</sup>, and thei<sup>p</sup> stonyden another. Eftsoone he sente othere ser- 36 uauntis, mo than the firste, and in lijk maner thei diden to hem. And at the 37 laste he sente his sone to hem, and seide, Thei schulen drede my sone. But the 38 erthe tilieris, seyng<sup>e</sup> the sone, seiden with ynne hem silf, This is the eire; come 3e, sle we hym, and we schulen haue his eritage. And thei token<sup>q</sup>, and castiden 39 hym out of the vyzerd, and slenew hym. Therfor whanne the lord of the vyzerd 40 schal come, what schal he do to thilke erthe tilieris? Thei seien to hym, He 41 schal leese yuele the yuele men, and he schal sette to hire his<sup>r</sup> vyzerd to othere erthetilieris, whyche schulen zelde to hym fruyt in her tymes. Jhesus seith to hem, 42

<sup>e</sup> Om. *ov sec. m. ux.* <sup>f</sup> neizyng<sup>e</sup> *ov sec. m. u.* comyng ni3 *GMPW.* comende nee3h *x.* <sup>g</sup> that other *u.* <sup>h</sup> the liik *gy.* the lichy *pw pr. m.* lichy *w sec. m.* in like *ov sec. m. u.* the li3kli *m.* <sup>i</sup> seide *ou.* <sup>k</sup> thes *qt.* <sup>l</sup> tweyne *ov sec. m. uw.* <sup>m</sup> will of the fader *ov sec. m. u.* <sup>n</sup> rewme *ov sec. m. u.* <sup>o</sup> For *ov sec. m. u.* <sup>p</sup> ryztefulnessse *ov sec. m. u.* <sup>q</sup> beleuen *u.* <sup>r</sup> treuli *v sec. m.* <sup>s</sup> But *ou.* <sup>t</sup> hade not *ou.* nethir hadden *GMV sec. m. PQSWXY.* <sup>u</sup> schulde byleue *ou.* <sup>v</sup> An husbandeman was *ov sec. m. u.* <sup>w</sup> viner *ov sec. m. u.* <sup>x</sup> abowte hit *ov sec. m.* theraboute *GSX.* <sup>xx</sup> pressure *k.* <sup>y</sup> bilde *x.* <sup>z</sup> Om. *ov sec. m. q. sec. m. x.* hijride it, *or p.* <sup>a</sup> settide *v sec. m. u.* <sup>b</sup> Om. *MPQ pr. m.* <sup>c</sup> forthe *ov sec. m. u.* <sup>d</sup> had neyzed *ov sec. m. u.* <sup>e</sup> schulden take the *ov sec. m. uw sec. m.* shulde take *x.* <sup>f</sup> oon *MOV sec. m. UP.* that oon *w.* the oon *x.* <sup>g</sup> thei kylden an other *ov sec. m. u.* <sup>h</sup> forsothe *ov sec. m. u.* <sup>i</sup> stoneden another *OUV sec. m.* <sup>j</sup> Om. *ov sec. m. PUX.* to the deeth *w pr. m.* <sup>k</sup> Efte *ov sec. m. u.* <sup>l</sup> former *ov sec. m. u.* <sup>m</sup> Om. *ov sec. m. u.* lichy manere *MW.* <sup>n</sup> hem in like maner *ov sec. m. u.* <sup>o</sup> and seide *ov sec. m. u.* <sup>p</sup> drede *ov sec. m. u.* shamen *x.* <sup>q</sup> the *op.* <sup>r</sup> Om. *ANOSV sec. m.* <sup>s</sup> casteden him taken *ANOV sec. m. w.* casten hym taken *s.* casteden *MUP.* <sup>t</sup> vinere *OUV sec. m.* <sup>u</sup> kilden *ov sec. m. u.* <sup>v</sup> vinere *ov sec. m. u.*

<sup>f</sup> seiden *R pr. m.* <sup>g</sup> Treuli, treuli, *EC pr. m.* <sup>h</sup> in *CEIMPQRSUX pr. m.* beehi. <sup>i</sup> in to *I sec. m.* <sup>j</sup> he hiride *I.* <sup>k</sup> And *R.* <sup>l</sup> thei beeten *IA.* <sup>m</sup> oon *I.* that oon *E.* the oon *ES.* <sup>n</sup> and *ce.* <sup>o</sup> the tother *C.* <sup>p</sup> Om. *EIPRAß.* <sup>q</sup> taken him *K.* <sup>r</sup> the *KSGH.*

cume, what shal he do to 'the ilk<sup>w</sup> erthe  
 41 tiliers? Thei seien<sup>x</sup> to hym, He shal lese  
 yuele the<sup>y</sup> yuel men, and sette<sup>z</sup> to hire his  
 vynezerd<sup>a</sup> to other<sup>b</sup> erthe tiliers, the  
 whiche<sup>c</sup> shulen zelde to hym fruytis in  
 42 her tymes. Jhesus seith to hem, Redden  
 3e neuer in scripturis, The stoon 'the  
 whiche<sup>d</sup> 'beldyng men<sup>e</sup> reprodeden, this  
 is maad in to the<sup>f</sup> heued<sup>g</sup> of the corner?  
 'Of the Lord<sup>gg</sup> this thing is maad<sup>h</sup>, and it is  
 43 merueilous<sup>i</sup> in oure eizen. Therefore I seie  
 to 3ou, for the kyngdam<sup>k</sup> of God shal be  
 taken<sup>l</sup> fro 3ou, and shal<sup>m</sup> be 3ouen to a<sup>n</sup>  
 44 folk doynge fruytis<sup>o</sup> 'of it<sup>p</sup>. And he that  
 shal falle on this stoon, shal be broken to-  
 gidre; forsothe 'vpon whom it shal falle<sup>q</sup>,  
 45 it shal 'togidre poune<sup>r</sup> hym<sup>s</sup>. And when  
 the princis of prestis and Pharisees<sup>t</sup> had-  
 den herde his parablis, thei knewen that  
 46 he seide<sup>u</sup> 'of hem<sup>v</sup>. And thei, seekynge to  
 holde hym, dreden the cumpanyes 'of pe-  
 ple<sup>w</sup>, for thei hadden hym as a prophete.

## CAP. XXII.

1 And Jhesus answeyng 'seide eftsone<sup>x</sup>  
 2 in parablis 'to hem<sup>y</sup>, seiynge<sup>z</sup>, The kyng-  
 dam of heuenes is maad<sup>zz</sup> lic to a man  
 kyng that made weddingus to his sone.  
 3 And he sente his seruauntis for<sup>a</sup> to clepe  
 men beden to the weddyngis, and thei  
 4 wolden nat cume. Eftsoone<sup>b</sup> he sente  
 other seruauntis, seiynge<sup>c</sup>, Seie 3ee to the<sup>d</sup>  
 men beden to the<sup>e</sup> feeste, Loo! I haue  
 made redy my mete<sup>f</sup>, my boles and vola-  
 tilis<sup>g</sup> ben slayn, and alle thingis redy<sup>h</sup>;  
 5 'cumme 3e to the weddyngus<sup>i</sup>. Sothely  
 thei dispisiden, 'or *rechen nat*<sup>k</sup>, and thei  
 wenten away, oon<sup>l</sup> in to his vynezerd<sup>m</sup>,

<sup>w</sup> thilke GOQ et s passim v sec. m. the p. tho x. <sup>x</sup> seiden o. <sup>y</sup> Om. OPUF sec. m. <sup>z</sup> he schal sette  
 OUV. <sup>a</sup> vinere OUV sec. m. <sup>b</sup> the U pr. m. <sup>c</sup> whiche OUV sec. m. that x. <sup>d</sup> which OUV sec. m. that x.  
<sup>e</sup> men bildinge OUVW pr. m. bilders Q sec. m. sup. ras. the bildende men x. <sup>f</sup> Om. q. <sup>g</sup> heed A et M  
 pass. P. hed NS et X pass. <sup>gg</sup> Om. OU. <sup>h</sup> maade of the Lorde OU. <sup>i</sup> wonderfull OUV sec. m. <sup>k</sup> rewme  
 OUV sec. m. <sup>l</sup> taken away UV sec. m. <sup>m</sup> it schall OUV sec. m. <sup>n</sup> Om. G pr. m. OXY. <sup>o</sup> the froytes OUV  
 sec. m. <sup>p</sup> therof UV sec. m. <sup>q</sup> Om. OUV sec. m. on whom it shal falle x. <sup>r</sup> al to-powne OUV sec. m.  
<sup>s</sup> him [hem U] on whom it shall fall OUV sec. m. <sup>t</sup> the Phariseis OUV sec. m. <sup>u</sup> hadde seyde w. <sup>v</sup> Om.  
 o. to hem U. <sup>w</sup> Om. OU. <sup>x</sup> to hem eft o speke eftsone Q sec. m. spak eft U sec. m. seide eft r sec. m.  
 y Om. o. <sup>z</sup> seide o. and seide UV sec. m. <sup>zz</sup> Om. Y. <sup>a</sup> Om. OSUV sec. m. <sup>b</sup> Eft OUV sec. m. <sup>c</sup> and  
 seide OU. seyde r sec. m. <sup>d</sup> Om. OVX. <sup>e</sup> Om. AK pr. m. MNOQW sec. m. <sup>f</sup> meetes o. <sup>g</sup> my volatils,  
 other my fatl beestes OU. my vol. other fatte beestis v. <sup>h</sup> ben redy OUV. <sup>i</sup> Om. o. <sup>k</sup> Om. AOUVX. or  
 rozten not s. or reckeden not MT. <sup>l</sup> an other OUV pr. m. w. <sup>m</sup> tonne A sec. m. NOQ sec. m. UV.

<sup>s</sup> the whiche s pr. m. k pr. m. <sup>t</sup> the beelderis EIPQRS pr. m. aß. <sup>n</sup> is not re. <sup>v</sup> in c. <sup>w</sup> Om. e.  
<sup>x</sup> Om. hik. <sup>y</sup> bedun plures. <sup>z</sup> And eftsoone A pr. m. <sup>a</sup> Om. cv. <sup>b</sup> bedun plures.

forsothe an other to<sup>n</sup> his marchaundise<sup>o</sup>.  
 6 But the other helden his seruauntis, and  
 7 slowen hem, ponished with contek<sup>p</sup>. For-  
 sothe the kyng, whenne he hadde herde,  
 was wroth; and, his hoostis sente, he loste,  
 'or *distruyde*<sup>q</sup>, the<sup>r</sup> man quellers, and  
 8 brente her<sup>s</sup> citee. Thanne he seith<sup>t</sup> to his  
 seruauntis, Sothely the weddyngis ben  
 redy, but thei that weren clepid to the  
 9 feeste, weren<sup>u</sup> nat worthi. Therefore go  
 3ee to the outgoyn<sup>v</sup>gis of weyes, and whom<sup>w</sup>  
 euere 3e shulen fynde, clepe<sup>x</sup> to the wed-  
 10 dyngis. And his seruauntis, gon out in to  
 the<sup>y</sup> weyes, gedreden togidre alle that thei  
 founden, good<sup>z</sup> and yuel; and the wed-  
 dyngis of men sittyng at mete<sup>a</sup> ben ful-  
 11 fillid<sup>b</sup>. Forsothe the kyng entride, that he  
 shulde see men sittyng at mete<sup>c</sup>; and he  
 see3 there a man nat clothid<sup>d</sup> with brijd<sup>e</sup>  
 12 clothis<sup>f</sup>. And he seith<sup>g</sup> to hym, Frend,  
 hou entridist<sup>h</sup> thou hidir, nat haunye  
 brijd clothe<sup>i</sup>? And he was doumbe.  
 13 Thanne the kyng seide to the<sup>k</sup> mynystris,  
 His 'hondis and feet<sup>l</sup> bounden, sende 3ee  
 hym into vttermore<sup>m</sup> derknnessis; there  
 shal be weepyng and betyng to gidre of  
 14 teeth. Forsothe many ben clepid, but  
 15 fewe chosen<sup>n</sup>. Thanne Pharisees, goynge  
 away, token a<sup>o</sup> counseile, that thei shulden  
 16 take Jhesus<sup>p</sup> in word. And thei<sup>q</sup> senden  
 to hym her disciplis, with Erodyanys, 'that  
 ben men of *Eroud*<sup>r</sup>dis<sup>t</sup>, seiynge, Maister, we  
 witen, that<sup>s</sup> thou art sothfast, and thou  
 techist in trewth the weye of God, and  
 'there is no cure, or *charge*<sup>t</sup>, to thee of  
 eny man, for thou beholdist nat the per-  
 17 soone of men. Therefore seie<sup>u</sup> to vs, what  
 it<sup>v</sup> semeth to thee. Is it leful 'to 3eue<sup>w</sup> to<sup>x</sup>

to<sup>b</sup> his marchaundise. But othere helden  
 his seruauntis, and turmentiden hem, and  
 slowen. But the kyng, whanne he hadde 7  
 herd, was wroth; and he sente hise  
 oostis, and he<sup>c</sup> distruyede tho<sup>d</sup> manquel-  
 leris, and brente her citee. Thanne he<sup>s</sup>  
 seide to hise seruauntis, The weddyngis  
 ben redi, but thei that weren clepid to  
 the feeste, weren<sup>e</sup> not worthi. Therfor<sup>9</sup>  
 go 3e to<sup>f</sup> the endis of weies, and whom  
 euere 3e fynden, clepe 3e to the wed-  
 dyngis. And hise seruauntis 3eden out<sup>10</sup>  
 in to weies<sup>g</sup>, and gadriden togider alle  
 that thei founden, good and yuele; and  
 the bridale was fulfillid with men sittyng  
 at the mete. And the kyng entride, to se<sup>11</sup>  
 men sittyng at the mete; and he si3e there  
 a man not clothid with bride cloth<sup>b</sup>. And<sup>12</sup>  
 he seide to hym, Freend, hou entridist  
 thou hidir with out bride clothis? And  
 he was doumbe. Thanne the kyng bad<sup>13</sup>  
 hise mynystris, Bynde hym bothe hondis  
 and feet, and sende 3e him in to vtner<sup>i</sup>  
 derknnessis; there schal be wepyng and  
 grentyng<sup>j</sup> of teeth. For many ben clepid,<sup>14</sup>  
 but fewe *ben* chosen. Thanne Farisees<sup>15</sup>  
 3eden awei, and token a counsel to take  
 Jhesu in word. And thei senden to hym<sup>16</sup>  
 her disciplis, with Erodiens, and seien<sup>k</sup>,  
 Maister, we witen, that thou art sothe-  
 fast<sup>l</sup>, and thou techist in trewth the  
 weie of God, and thou chargist not of  
 ony man, for thou biholdist not the per-  
 soone of men. Therfor seie to vs, what<sup>17</sup>  
 it<sup>m</sup> seemeth to thee. Is it leueful that  
 tribute be 3ouun to the<sup>n</sup> emperoure, ether  
 nay? And whanne Jhesus hadde knowe<sup>18</sup>  
 the wickidnesse of hem, he seide, Ypo-

<sup>n</sup> in to o. <sup>o</sup> marchaundye *ou*. <sup>p</sup> dispisynges *ouf*. <sup>q</sup> Om. *ouf sec. m. x.* <sup>r</sup> tho *MOUUVW*. <sup>s</sup> the o.  
<sup>t</sup> seide *ouf w sec. m.* <sup>u</sup> ben o. <sup>v</sup> outgoyn *MP*. outgoyn<sup>g</sup>is, or *endis U sec. m.* <sup>w</sup> welche *ouf*. <sup>x</sup> clepith  
*GNPWXV*. cleep 3e *ouf sec. m.* <sup>y</sup> Om. *A sec. m. GMPQWXY*. <sup>z</sup> gode men *ou*. <sup>a</sup> the mete *AGMNPSTU*  
*WXY sec. m.* <sup>b</sup> filled *ou*. <sup>c</sup> the mete *AGMOSUVWX*. <sup>d</sup> clad *x*. <sup>e</sup> bridale *x*. <sup>f</sup> cloothinge o. cloth *UV*  
*sec. m.* <sup>g</sup> seide *ouf w sec. m.* <sup>h</sup> entrist *G*. <sup>i</sup> clothes *M*. <sup>k</sup> his s. <sup>l</sup> feete and [his *U*] hondis *ou*.  
<sup>m</sup> vtmore *ANSX*. vtmer *QW*. <sup>n</sup> ben chosen *N*. <sup>o</sup> Om. o. <sup>p</sup> him *ouf*. hym Jhesu *x*. <sup>q</sup> Om. q. <sup>r</sup> Om.  
*ouf sec. m.* <sup>s</sup> for *ouf w sec. m.* <sup>t</sup> ther is noon [not *NS*] cure, or *ch. A*. no charge is *ouf sec. m.* ther  
 is not cure *x*. <sup>u</sup> seie thou *ouf sec. m.* <sup>v</sup> Om. *ouf pr. m.* <sup>w</sup> that rent [or *talage U marg.*] be 3ouen *ou*.  
 that tribut be 3ouen *v sec. m.* <sup>x</sup> Om. *K pr. v. QT*.

<sup>b</sup> into *CV*. <sup>c</sup> Om. *KRS*beghik. <sup>d</sup> Om. *E*. the *ΙΡεαβ*. <sup>e</sup> ben *C*. <sup>f</sup> into *EIR pr. m. kaβ*. <sup>g</sup> the weyes  
*P pr. m.* <sup>h</sup> clothis *R pr. m.* <sup>i</sup> vttermore *KS*. vttermore *Rhiβ*. <sup>j</sup> grenching *s*. <sup>k</sup> seiden *CIRAβ*. <sup>l</sup> sad  
 trewe *1*. <sup>m</sup> Om. *KSGHI*. <sup>n</sup> Om. *c*.

Cesar, 'or *emperour*<sup>y</sup>, 'rente, or *tribut*<sup>z</sup>?  
 18 Forsothe, the wickednesse of hem knowen,  
 Jhesus seith<sup>a</sup>, Ypocritis, what tempten 3ee  
 19 me? Shewe 3ee to me the prynte of the  
 moneye. And thei offriden<sup>b</sup> to hym a  
 20 peny. And Jhesus seith<sup>c</sup> to hem, Whos  
 is this ymage, and the wrytyng aboute<sup>d</sup>?  
 21 Thei seyen to hym, Of Cesar. Thanne  
 'he seith<sup>e</sup> to hem, Therefore 3elde 3ee to  
 Cesar tho thingis that ben Cesaris<sup>f</sup>, and to  
 22 God tho thingis that ben of God. And  
 thei heerynge wondreden; and, hym laft,  
 23 thei wenten away. In that day Saducees,  
 that seyen 'there is<sup>g</sup> no rysyng a3ein<sup>h</sup>,  
 24 'camen niz<sup>i</sup> to hym, and axiden hym, sey-  
 inge<sup>k</sup>, Maister, Moyses seide, 3if eny 'man  
 be<sup>l</sup> dead, nat hauynge a sone, that his  
 brother wedde his wyf, and reyse seed  
 25 to his brother. Forsothe seuen bretheren  
 weren at<sup>m</sup> vs; and the first, a wijf weddid,  
 is dead. And he nat hauynge seed, left his  
 26 wijf to his brother; also the secounde, and  
 27 the thridde, til<sup>n</sup> to<sup>o</sup> the seuenthe. Forsothe  
 the<sup>p</sup> laste of alle, and<sup>q</sup> the womman is  
 28 dead. Therefore in the rysyng a3ein,  
 whos wijf of the<sup>r</sup> seuen schal she be? for  
 29 alle hadden hir. Sothely Jhesus answer-  
 ynge seith<sup>s</sup> to hem, 3ee erren, nether<sup>t</sup>  
 knowynge the scripturis, nether the vertu  
 30 of God. Forsothe<sup>u</sup> in the rysyng a3eyn,  
 neither thei wedden, nether ben<sup>v</sup> weddid;  
 but thei ben as the<sup>w</sup> aungelis of God in  
 31 heuene. Sothely<sup>x</sup> of the rysyng a3ein of  
 dead men, '3ee han<sup>y</sup> nat rad, that it is seid  
 32 of the Lord, seyinge to 3ou, I am God of  
 Abraham, and<sup>z</sup> God of Ysaac, and God of  
 Jacob? he is nat God of deed men, but of  
 33 lyuyng men. And the cumpanyes 'of pe-  
 ple<sup>a</sup> heerynge, wondreden in his techynge.  
 34 Forsothe Pharisees, heerynge that he hadde  
 put silence to Saducees, camen to gidre in  
 35 to oon. And oon of hem, a<sup>b</sup> techer of the

critis, what tempten 3e me? Schewe 3e 19  
 to me the prynte of the<sup>o</sup> money. And  
 thei brou3ten to hym a peny. And Jhe- 20  
 sus seide to hem, Whos is this ymage,  
 and the wrytyng aboute? Thei seien<sup>p</sup> to 21  
 hym, The emperouris. Thanne he seide  
 to hem, Therfor 3elde 3e to the emperoure  
 tho thingis that ben the emperouris, and  
 to God tho thingis that ben of God. And 22  
 thei herden, and wondriden; and thei  
 leften hym, and wenten away. In that 23  
 dai Saduceis, that seien there is no ris-  
 yng a3en to *lijf*, camen to hym, and ax-  
 iden him, and seiden, Mayster, Moyses 24  
 seide, if ony man is deed, not hauynge a  
 sone, that his brother wedde his wijf,  
 and reyse seed to his brothir. And<sup>q</sup> 25  
 seuen britheren weren<sup>r</sup> at<sup>s</sup> vs; and the  
 firste weddide a wijf, and is deed. And  
 he hadde no seed, and lefte his wijf to  
 his brother; also the secounde, and the 26  
 thridde, til to the seuenthe. But the 27  
 laste of alle, the woman is deed. Also in 28  
 the risyng a3en to *lijf*, whos wijf of the  
 seuen schal sche be? for alle hadden  
 hir. Jhesus answeride, and seide to hem, 29  
 3e erren, 'and 3e knowen not<sup>t</sup> scripturis,  
 ne the vertu of God. For in the rysyng 30  
 a3en to *lijf*, nether thei schulen wedde,  
 nethir<sup>u</sup> schulen be weddid; but thei ben  
 as the aungels of God in heuene<sup>v</sup>. And 31  
 of the risyng a3en of deed men, 'han 3e<sup>w</sup>  
 not red, that is seid of the Lord, that  
 seith to 3ou, Y am God of Abraham, and 32  
 God of Ysaac, and God of Jacob? he is  
 not God of deede men, but of<sup>x</sup> lyuyng  
 men. And the puple herynge, won- 33  
 driden in<sup>y</sup> his techynge. And Fariseis<sup>z</sup> 34  
 herden that he hadde put silence to Sa-  
 duceis, and camen togidere. And oon of 35  
 hem, a techere of the lawe, axide Jhesu,  
 and temptide him, Maistir, which is a 36

<sup>y</sup> Om. *oquv sec. m. x.* <sup>z</sup> tribut, or *rente MP.* *rente*, ether *naye OUV sec. m.* *rente*, or *nay q sec. m.*  
 tribute *x.* <sup>a</sup> seide *OUV.* <sup>b</sup> offreden, or *token MP.* *brou3ten V sec. m.* <sup>c</sup> seide *OUV.* <sup>d</sup> aboute *o.*  
<sup>e</sup> Jhesus seide *OUV.* <sup>f</sup> of Cesar *MP.* <sup>g</sup> Om. *o.* that *UV sec. m.* <sup>h</sup> a3en is *OUV sec. m.* <sup>i</sup> neizeden *OUV sec. m.*  
<sup>k</sup> and seiden *OUV sec. m.* <sup>l</sup> brother is *OUV sec. m.* <sup>m</sup> anentes *OU.* <sup>n</sup> Om. *G pr. m. p.* <sup>o</sup> Om. *q sec. m.*  
<sup>p</sup> Om. *w sec. m.* <sup>q</sup> also *OUV sec. m.* <sup>r</sup> Om. *KTYX.* <sup>s</sup> seide *OUV sec. m.* <sup>t</sup> not *OUV sec. m.* <sup>u</sup> For *OUV*  
*sec. m.* <sup>v</sup> thei be *or pr. m.* <sup>w</sup> Om. *MUP.* <sup>x</sup> Forsothe *q.* <sup>y</sup> han 3e *N.* <sup>z</sup> Om. *q.* <sup>aa</sup> Om. *OUV sec. m.*  
<sup>b</sup> Om. *o.*

<sup>o</sup> 3oure *I.* <sup>p</sup> seiden *cs.* <sup>q</sup> And ther weren *I.* <sup>r</sup> Om. *I.* <sup>s</sup> to *I.* <sup>t</sup> not knowynge the *I.* <sup>u</sup> nether  
 thei *ks.* <sup>v</sup> heuenes *n pr. m.* <sup>w</sup> 3e han *qr.* <sup>x</sup> God of *cep.* <sup>y</sup> on *R.* <sup>z</sup> the Farisees *I.*

36 lawe, axede Jhesus, temptynge hym, Mais-  
 37 tre, whiche is a greet maundement<sup>d</sup> in<sup>e</sup> the  
 38 lawe? Jhesus seide<sup>f</sup> to hym<sup>g</sup>, Thou shalt  
 loue the<sup>h</sup> Lord thi God, of al thin herte,  
 and in<sup>i</sup> al thi soule, and in al thi mynde.  
 38 This is the firste and the most maunde-  
 39 ment<sup>k</sup>. Forsothe the secoude is lic to  
 this; Thou shalt loue thi neizbore as thi  
 40 self. In these two<sup>l</sup> maundementis<sup>m</sup> hang-  
 41 ith al the lawe and prophetis<sup>n</sup>. Sothely  
 the<sup>o</sup> Pharisees gedrid to gidre, Jhesus ax-  
 42 ide hem, seyinge, What semeth to zou of  
 Crist, whos sone is he? Thei seyen to  
 43 hym, Of Dauith. He seith to hem, Ther-  
 fore hou 'Dauith in spirit clepith<sup>p</sup> hym  
 44 Lord, seyinge<sup>q</sup>, The Lord seide to my Lord,  
 Sitte<sup>r</sup> on my rizthalf, til that<sup>s</sup> I put thin  
 45 enmyes a stole of thi feet? Therefore zif  
 Dauyd clepith him Lord, hou is he his  
 46 sone? And no man mizt answeere a word  
 to hym, nether eny man was hardy fro  
 that day, for<sup>t</sup> to axe hym more.

## CAP. XXIII.

1 Thanne Jhesus spac to the cumpanyes  
 2 of peple<sup>u</sup>, and to his disciplis, seiynge,  
 Vpon<sup>v</sup> the chaier of Moyses<sup>w</sup>, scribis and  
 3 Pharisees seeten<sup>x</sup>. Therefore kepe zee, and  
 do zee alle thingis, what euer thingis<sup>y</sup>  
 thei shulen sie to zou<sup>z</sup>. But nyl zee do  
 after<sup>a</sup> her werkis<sup>b</sup>; sothely<sup>c</sup> thei seien, and  
 4 don nat. Sothely thei bynden to<sup>d</sup> gre-  
 uouse chargis, and vnportable, or<sup>e</sup> *that*  
*moun nat be born<sup>f</sup>*, and putten 'in to<sup>g</sup>  
 shuldres<sup>h</sup> of men; but with her fyngir thei  
 5 wolen<sup>i</sup> nat moue hem. Therefore<sup>k</sup> thei  
 don alle her werkis, that thei be seen of  
 men; forsothe<sup>l</sup> thei alargen her filateries,  
*that<sup>m</sup> 'ben smale scrowis<sup>n</sup>*, and<sup>o</sup> magnyfie  
 6 hemmys<sup>p</sup>. Sothely thei louen the first

greet maundement in the lawe? Jhesus<sup>37</sup>  
 seide to him, Thou schalt loue thi Lord  
 God, of al thin herte, and in al thi soule,  
 and in al thi mynde. This is the firste<sup>38</sup>  
 and the moste maundement. And the<sup>39</sup>  
 secoude is lijk to<sup>x</sup> this; Thou schalt  
 loue thi neizbore as thi silf. In these<sup>40</sup>  
 twey<sup>y</sup> maundementis hangith al the lawe  
 and the<sup>z</sup> profetis. And whanne the<sup>41</sup>  
 Farisees weren gederid togidere, Jhesus  
 axide hem, and seide, What semeth to<sup>42</sup>  
 zou of Crist, whos sone is he? Thei  
 seien to hym, Of Dauid. He seith to<sup>43</sup>  
 hem, Hou thanne Dauid in spirit clepith  
 hym Lord, and seith, The Lord seide to<sup>44</sup>  
 my Lord, Sitte on my rizthalf, til<sup>a</sup> Y  
 putte thin enemyes a stool of thi feet?  
 Thanne if Dauid clepith hym Lord, hou<sup>45</sup>  
 is he his sone? And no man mizte an-<sup>46</sup>  
 swere a word to hym, nethir ony man  
 was hardi fro that day, to axe hym  
 more.

## CAP. XXIII.

Thanne Jhesus spac to the puple, and 1  
 to hise disciplis, and seide, On the chayere 2  
 of Moises, scribis and Farisees han sete.  
 Therfor kepe ze, and do ze alle thingis, 3  
 what euer thingis thei seien to you.  
 But nyle ze<sup>b</sup> do aftir her werkis; for thei  
 seien, and don not. And thei bynden 4  
 greuouse chargis, and that moun not be  
 borun, and putten on schuldris of men;  
 but with her fyngur thei wolen not moue  
 hem. Therfor thei don alle her werkis 5  
 'that thei<sup>c</sup> be seen of men; for thei  
 drawen abrood her filateries<sup>d</sup>, and mag-  
 nifien hemmes. And thei louen the first 6  
 sittying placis in soperis, and the first  
 chaieris in synagogis; and salutaciouns 7

<sup>d</sup> commaundement *ouf sec. m.* <sup>e</sup> of *w.* <sup>f</sup> seith *qr pr. m. w.* <sup>g</sup> hem *r.* <sup>h</sup> thi *n.* <sup>i</sup> of *ouf.* <sup>k</sup> com-  
 maundement *ouf sec. m.* <sup>l</sup> twei *ow.* <sup>m</sup> commaundementes *ouf sec. m.* <sup>n</sup> the prophetes *ouf sec. m.*  
<sup>o</sup> Om. *v.* <sup>p</sup> in spyryt clepith Dauid *gmx.* <sup>q</sup> and seith *ouf sec. m.* <sup>r</sup> Sitte thou *uv sec. m.* <sup>s</sup> Om. *ouf*  
*sec. m.* <sup>t</sup> Om. *oqsvf sec. m. x.* <sup>u</sup> Om. *lof sec. m.* <sup>v</sup> Om. *o.* On *x.* <sup>w</sup> Om. *of sec. m.* <sup>x</sup> saten  
*redyng the lawe mp.* schall sitte on the chayer of Moyses *o.* saten on the chayer of Moyses *uv sec. m.*  
<sup>y</sup> Om. *g pr. m. x.* <sup>z</sup> zou of the lawe *gqy.* <sup>a</sup> vp *ouf sec. m.* <sup>b</sup> the werkes of hem *ouf sec. m.* <sup>c</sup> for  
*ouf sec. m.* <sup>d</sup> Om. *ouf sec. m.* <sup>e</sup> ether *or sec. m. and p.* Om. *x.* <sup>f</sup> Om. *x.* <sup>g</sup> on *ouf sec. m.* <sup>h</sup> the  
 schuldris *muv sec. m.* <sup>i</sup> nil not *o.* <sup>k</sup> Forsothe *ouf sec. m.* <sup>l</sup> for *ouf sec. m.* <sup>m</sup> *tho o.* Om. *x.* <sup>n</sup> Om. *x.*  
<sup>o</sup> and thei *ou.* <sup>p</sup> her hemmus *gpx.* their hemmes *q.*

<sup>x</sup> Om. *s.* <sup>y</sup> two *l.* <sup>z</sup> Om. *c pr. m. i.* <sup>a</sup> as longe as *l.* <sup>b</sup> Om. *r pr. m.* <sup>c</sup> to *k.* <sup>d</sup> *that ben smale*  
*scrowis k marg.*

sittyng placis in<sup>a</sup> sopers, and the first  
7 chaiers in synagogis; and salutacioun<sup>r</sup> in  
the<sup>s</sup> chepyng, and to ben clepid 'of men<sup>t</sup>  
8 maistirs<sup>u</sup>. Sothely<sup>v</sup> nyl 3ee ben clepid  
maistir<sup>w</sup>; for oon is 3oure maistir, for-  
9 sothe alle 3e ben bretheren. And nyl 3e  
clepe to 3ou a<sup>x</sup> fadir on<sup>y</sup> erthe, for oon is  
10 3oure fadir, that<sup>z</sup> is in heuenes. Nether  
be 3e<sup>a</sup> clepid maistirs, for oon is 3our  
11 maistre, Crist. He that is more<sup>b</sup> of 3ou,  
12 shal be 3oure mynystre. Forsothe he that  
shal hie<sup>c</sup> hym self, shal be mekid; and he  
that shal meeke hym self, shal ben en-  
13 haunsid. Sothely woo to 3ou, scribis and  
Pharisees, ypocritis, for 3e closen<sup>d</sup> the  
kyngdam<sup>e</sup> of heuenes<sup>f</sup> before men; sothe-  
ly<sup>g</sup> 3e entren nat, ne<sup>h</sup> suffre men entrynge  
14 for<sup>i</sup> to entre. Woo to 3ou, scribis and  
Pharisees, ypocritis, that eten the housis  
of widues, in longe preier preyinge; 'for  
this thing<sup>k</sup> 3e shulen take the<sup>l</sup> more dom.  
15 Woo to 3ou, scribis and Pharisees, ypo-  
critis, that cumpasen the se and the<sup>m</sup> lond,  
'that 3ee<sup>n</sup> maken o proselite, *that is, a<sup>o</sup>*  
*conuertid to 3oure ordre*; and whanne he  
'shal be<sup>p</sup> maad, 3e maken hym a sone of  
16 helle, double more than 3ou<sup>q</sup>. Woo to  
3ou, blynde lederis, that seien, Who euere  
'shal swere<sup>r</sup> by the temple of God, 'no  
thing is<sup>s</sup>; sothely he that 'shal swere<sup>t</sup> in  
the<sup>u</sup> gold of the temple, 'owith, *or is*  
17 *detour<sup>v</sup>*. 3ee folis and blynde, forsothe<sup>w</sup>  
what is more, the gold, or the temple  
18 that halowith the gold? And who euer  
'shal swere<sup>x</sup> in the auter, 'no thing is<sup>y</sup>; but  
he that 'shal swere<sup>z</sup> in the 3ifte that<sup>a</sup> is on  
19 the auter, owith<sup>b</sup>. Blynde men, forsothe<sup>c</sup>  
what is more, the 3ift, or<sup>d</sup> the auter that  
20 halowith the 3ifte? Forsothe<sup>e</sup> he that  
swerith in the auter, swerith in it, and

in chepyng, and to be clepid of men  
maystir<sup>d</sup>. But<sup>e</sup> nyle 3e be clepid mais-  
ter; for oon is 3oure maystir, and alle 3e  
ben britheren. And nyle 3e<sup>f</sup> clepe to 3ou<sup>g</sup>  
a fadir on erthe, for oon is 3our fadir,  
that is in heuenes. Nether be 3e clepid  
maistris, for oon is 3oure maister, Crist.  
He that is grettest among 3ou, schal be<sup>h</sup>  
3oure mynystre. For he that hieth him-<sup>12</sup>  
self, schal be mekid; and he that mekith  
hym silf, schal be enhaunsid. But wo<sup>13</sup>  
to 3ou, scribis and Farisees, ipocritis, that  
closen the kyngdom of heuenes bifore  
men; and 3e entren not, nether suffren  
men<sup>g</sup> entrynge to<sup>h</sup> entre. Wo to 3ou,<sup>14</sup>  
scribis and Farisees, ipocritis, that eten  
the housis of widowis, and preien bi  
longe preier<sup>i</sup>; for this thing 3e schulen  
take more<sup>j</sup> doom. Wo to 3ou, scribis and<sup>15</sup>  
Farisees, ypocritis, that goon aboute the  
see and the loond, to make o<sup>k</sup> proselite<sup>l</sup>;  
and whanne he is maad, 3e maken hym  
a sone of helle, double more than 3e *ben*.  
Wo to 3ou, blynde lederis, that seien,<sup>16</sup>  
Who euer swerith bi the temple of God,  
it is 'no thing<sup>m</sup>; but he that swerith in  
the gold of the temple, is dettoure. 3e<sup>17</sup>  
foolis and blynde, for what is grettere,  
the gold, or the temple that halewith the  
gold? And who euer swerith in the<sup>18</sup>  
auter, it is no thing; but he that swer-  
ith in the 3ifte that is on the auter, ow-  
ith. Blynde men, for what is more, the<sup>19</sup>  
3ifte, or the auter that halewith the 3ifte?  
Therfor he that swerith in the auter,<sup>20</sup>  
swerith in it, and in alle thingis that ben  
ther on. And he that swerith in the<sup>21</sup>  
temple, swerith in it, and in hym that  
dwellith in the temple. And he that<sup>22</sup>  
swerith in heuene, swerith in the trone

q at x. r salutacioun o. s Om. AMNOSUV sec. m. iv. t Om. G. u mayster U sec. m. v Of men  
sothely G. Forsothe OUV sec. m. w maystirs MV sec. m. x Om. KV pr. m. y. y upon ON. in U.  
z whiche OUV sec. m. a Om. o. b the more UV sec. m. c hezen x. hizen y. d Om. G pr. m.  
e rewme OUV sec. m. f heuen o. g for o. forsothe UV sec. m. h nether 3e OUV sec. m. neither s.  
i Om. SX. k Om. N. l Om. AMNOUV sec. m. m Om. o. n to U. o Om. ANOSUV sec. m. y. p is OUV W  
sec. m. q 3e been OUV W sec. m. r swereth OUV sec. m. swere N. s it is nou3t U sec. m. t swereth OUV  
sec. m. u Om. o. v is detour OUV sec. m. owith x. w Om. o. for UV sec. m. x swereth OUV sec. m.  
y it is nou3t U sec. m. z swereth OUV sec. m. a whiche OUV sec. m. b is dettour OUV sec. m. owith it P.  
c for OU. d ether OUV sec. m. e Therefore OUV sec. m.

d maistris c. e Forsoth c. f Om. A. g othir men c. h for to KRghiβ. i preyeris A pr. m. j the more  
IKR sec. m. x sec. m. ka. k a rb. l proselite, *that is, conuerted to 3our [her k] ordre* KX sec. m. kβ. m nou3t 1.

21 alle<sup>e</sup> thingis that ben theron. And he that swerith in the temple, swerith in it, and in hym that dwellith in the temple.  
 22 And he that swerith in heuene, swerith in the trone of God, and in hym that sittith<sup>f</sup>  
 23 theron<sup>g</sup>. Woo to 3ou, scribis and Phari- sees, ypocritis, that tithen mente, anete<sup>h</sup>, and comyn, and han<sup>i</sup> lefte tho thingis that ben 'greuouser, or of more charge<sup>k</sup>, of the lawe, dom<sup>l</sup>, and mercy, and feith. And 'these thingis<sup>m</sup> it behofte, 'or nedide<sup>n</sup>, for<sup>o</sup>  
 24 to do<sup>p</sup>, and not to leeu hem<sup>q</sup>. Blynde leders, 'clensynge a<sup>r</sup> gnatte, but swolow-  
 25 ynge a<sup>s</sup> camel. Woo to 3ou, scribis and Pharisees, ipocritis, that maken clene that<sup>t</sup> thing of the cuppe and plater<sup>u</sup>, that<sup>v</sup> is with outforth; forsothe with ynne 3e ben  
 26 ful of raueyne and vnclennesse<sup>w</sup>. Thou blynd Pharisee, clense first that thing of the cuppe and plater<sup>x</sup> that<sup>y</sup> is 'with ynne-  
 27 forth<sup>z</sup>, that 'and that<sup>a</sup> thing that is<sup>b</sup> with outenforth be maad clene. Woo to 3ou, scribis and Pharisees, ipocritis, that ben lic to sepulcris maad whijt, the<sup>c</sup> whiche with outen forth semen faire to men; sothely with ynne thei ben ful of boonys  
 28 of dead men, and al filthe. So and 3ee forsothe<sup>d</sup> with outen forth<sup>e</sup> aperen iustef to<sup>g</sup> men; but with ynne 3ee ben ful of  
 29 ypocrisie and wickidnesse<sup>h</sup>. Woo to 3ou, scribis and Pharisees, ipocritis, that belden sepulcris<sup>i</sup> of prophetis, and maken faire  
 30 the birielis of iuste men, and seien, 3if we hadden ben in the dayes of our fadris, we schulden nat han<sup>k</sup> be here felowis in the  
 31 blood of prophetis. And so 3e ben in<sup>l</sup> witnessyng to 3ou<sup>m</sup> self, for 3e ben the sonys of hem that slown the<sup>n</sup> prophetis.  
 32 And '3e fulfillen<sup>o</sup> the mesure of 3oure fa-  
 33 dris. 3ee sarpentis, fruytis, or buriown-

of God, and in hym that sittith ther on. Wo to 3ou, scribis and Farisees, ypo-23 critis, that tithen mynte, anete, and cum- myn, and han left tho thingis that ben of more charge of the lawe, doom, and merci, and feith. And it bihofte to do these thingis, and not to leeu tho. Blynde lederis, clensinge a<sup>n</sup> gnatte, but<sup>24</sup> swolewynge a<sup>o</sup> camel. Woo to 3ou,<sup>25</sup> scribis and Farisees, ypocritis, that clen- sen the cuppe and the<sup>p</sup> plater with out- forth; but with ynne 3e ben ful of ra- ueyne and vnclennesse. Thou blynde<sup>26</sup> Farisee, clense<sup>q</sup> the cuppe and the plater with ynneforth, that that<sup>r</sup> that is with outforth be maad clene. Woo to 3ou,<sup>27</sup> scribis and Farisees, ipocritis, that ben lijk to<sup>s</sup> sepulcris whitid, whiche with outforth semen faire to men; but with ynne thei ben fulle of boonus of deed men, and of al filthe. So 3e with out-<sup>28</sup> forth semen iust to men; but with ynne 3e ben ful of ypocrisy and<sup>t</sup> wickidnesse. Woo to 3ou, scribis and Farisees, ipocritis,<sup>29</sup> that biden sepulcris of profetis, and maken faire the birielis of iust men, and<sup>30</sup> seien, If we hadden be in the daies of oure fadris, we schulden not haue be her felowis in the blood of prophetis. And<sup>31</sup> so 3e ben in witnessyng to 3ou silf, that 3e ben the sones of hem that slown the prophetis. And fulfillen<sup>u</sup> 3e<sup>v</sup> the mesure<sup>32</sup> of 3oure fadris. 3e eddris<sup>w</sup>, and eddris<sup>33</sup> briddis, hou schulen 3e fle fro the doom of helle? Therfor lo! Y sende to 3ou<sup>34</sup> profetis, and wise men, and scribis; and of hem 3e schulen sle and crucifie, and of hem 3e schulen scourge in 3oure sina- gogis, and schulen pursue fro cite in to citee; that al the iust blood come on<sup>35</sup>

<sup>e</sup> in alle AGMNOPQSUVWXYZ. <sup>f</sup> sit x. <sup>g</sup> therin o. <sup>h</sup> anese q. <sup>i</sup> haf o. <sup>k</sup> greuouser, or more ch. N. gretter OUV sec. m. gr. and of m. ch. w. of more charge x. <sup>l</sup> as dome GPXY. <sup>m</sup> Om. OV sec. m. <sup>n</sup> or nede A. Om. SUX. <sup>o</sup> Om. OSX. <sup>p</sup> do thes thinges OUV sec. m. <sup>q</sup> tho OUV sec. m. X. <sup>r</sup> siende the x. <sup>s</sup> the x. <sup>t</sup> the o. <sup>u</sup> of the plater OUV sec. m. XY pr. m. <sup>v</sup> whiche OUV sec. m. <sup>w</sup> wikkednes o. <sup>x</sup> of the plater OUV sec. m. <sup>y</sup> whiche OUV sec. m. <sup>z</sup> within OUV. <sup>a</sup> also thilk OUV sec. m. that x. <sup>b</sup> was o. <sup>c</sup> Om. OUV sec. m. <sup>d</sup> Om. V sec. m. <sup>e</sup> forth forsothe V sec. m. <sup>f</sup> rjhtful N. <sup>g</sup> Om. V. <sup>h</sup> of wikkednes o. <sup>i</sup> the sepulcris OUV sec. m. <sup>k</sup> haf o. <sup>l</sup> in to q. <sup>m</sup> 3our GM. <sup>n</sup> Om. OUV. <sup>o</sup> fulfillen 3e ANW. 3e fill o. 3ee fulfillen SX. fille 3e UV sec. m.

<sup>n</sup> the s. <sup>o</sup> the c. <sup>p</sup> Om. A sec. m. CEIPQR pr. m. ceß. <sup>q</sup> clense rather A sec. m. clense firste KE sec. m. <sup>r</sup> that thing A sec. m. I sec. m. e. Om. EMRUBEGHIKAß. <sup>s</sup> Om. KS pr. m. b pr. m. ghi. <sup>t</sup> and of I. <sup>u</sup> fille b. <sup>v</sup> Om. s. <sup>w</sup> that is, buriownyng of eddris, that sleen her modris. K marg.

*ynghus*<sup>p</sup>, 'of eddris<sup>q</sup>, 'that *sleen her modris*<sup>r</sup>,  
hou shulen see flee fro the dom<sup>s</sup> of helle?  
34 Therefore loo! I sende to<sup>t</sup> 3ou prophetis,  
and wise men, and scribis, 'or *writeris*<sup>u</sup>;  
and of hem see shulen<sup>v</sup> slee, and crucifie,  
and of hem see shulen bete in 3our syna-  
gogis, and shulen<sup>w</sup> pursue fro citee in<sup>x</sup> to  
35 citee; that al the iuste blode come vpon<sup>y</sup>  
3ou, that was shed<sup>z</sup> on<sup>a</sup> the<sup>b</sup> erthe, fro  
the blood of iust Abel til<sup>c</sup> the blood of  
Zacharie, the sone of Barachie, whom see<sup>d</sup>  
sloven bitwixe<sup>e</sup> the temple and the auter.  
36 Trewli I seie to 3ou, alle these<sup>f</sup> thingis  
37 shulen come vpon<sup>g</sup> this generacioun. Jeru-  
salem, Jerusalem, that sleest prophetis, and  
stonyst hem that ben sent to thee, hou oft  
wold I gedre to gidre thi sonys, as an  
henne gedreth togidre hir chickenys vndir  
38 hir wengis, and thou woldist nat. Loo!  
3oure hous shal be lefte to 3ou desert, 'or  
39 *forsaken*<sup>h</sup>. Forsothe I seie to 3ou, see  
shulen nat see me fro hennys forth, til  
that<sup>i</sup> see seien, Blessid *is he*<sup>k</sup>, that cumeth  
in the<sup>l</sup> name of the Lord.

## CAP. XXIV.

1 And Jhesus, gon<sup>m</sup> out of the temple,  
wente; and his disciplis 'camen ni3<sup>n</sup> to  
hym, that thei shulden shewe to hym the  
2 bildyngis of the temple. Forsothe he an-  
swerynge seith<sup>o</sup> to hem, Seen see alle these  
thingis? Trewly I seie to 3ou, a stoon  
shal nat be lefte here on a stoon, 'the  
3 whiche<sup>p</sup> shal nat<sup>q</sup> be destruyed. Sothely  
hym sittynge on the hil of Olyuete, disci-  
plis<sup>r</sup> 'camen ni3<sup>s</sup> to him prinely, seiynge,  
Seie<sup>t</sup> to vs, whanne thes thingis schulen  
be, and what tokene of thi comynge, and  
4 of<sup>u</sup> ending of the world. And Jhesus  
answeringe seide to hem, Se see, that no  
5 man disceyue 3ou. Many<sup>v</sup> schulen come  
in my name, seyynge, I<sup>w</sup> am Crist; and

3ou, that was sched on the erthe, fro the  
blood of iust Abel to the blood of Zaca-  
rie, the sone of Barachie, whom see sloven  
bitwixe the temple and the auter. Trewli<sup>36</sup>  
Y seie to 3ou, alle these thingis schulen  
come on this generacioun. Jerusalem,<sup>37</sup>  
Jerusalem, that sleest prophetis, and  
stonest hem that ben sent to thee, hou  
ofte wolde Y gadere togidre thi chil-  
dren, as an henne gaderith togidir her  
chikenes vndir hir wengis, and thou  
woldist not. Lo! 3oure hous schal be<sup>38</sup>  
left to 3ou desert. And Y seie to 3ou,<sup>39</sup>  
see schulen not see me fro hennus forth,  
til see seien, Blessid *is he*, that cometh in  
the name of the Lord.

## CAP. XXIV.

And Jhesus wente out of the temple; 1  
and his disciplis camen to hym, to schewe  
hym the bildyngis of the temple. But 2  
he answeride, and seide to hem, Seen see  
alle these thingis? Trewli Y seie to 3ou,  
a stoon schal not be left here<sup>x</sup> on a<sup>y</sup> stoon,  
that ne it schal be destried. And whanne 3  
he satte on the hille<sup>yy</sup> of<sup>z</sup> Olyuete, hise  
disciplis camen to hym prinely, and seiden,  
Seie vs<sup>a</sup>, whanne these thingis schulen  
be, and what token of thi comynge, and  
of the ending of the world. And Jhesus 4  
answeride, and seide to hem, Loke see,  
that no man disseyue 3ou. For many 5  
schulen come in my name, and schulen  
seie, Y<sup>b</sup> am Crist; and thei schulen dis-

p f. of b. g. kyndeles *OUV sec. m. frutis x.* q Om. x. r Om. *OUX.* s dampnacioun *U.* t Om. *U.*  
u ether *w. OUV sec. m. w.* Om. x. v Om. *G pr. m.* w see schulen *GOUV sec. m. XY.* x Om. *U.* y on *OSUV*  
*sec. m. X.* z sched oute *OUV sec. m.* a in *q.* b Om. *OSUV sec. m. X.* c til to *OUV sec. m.* d thei  
*G sec. m.* e bitwe *SX.* f Om. *G pr. m.* g on *MOUVWX.* b Om. *OUX.* i Om. *OUV sec. m.* k Om. *X.*  
l Om. *X.* m Om. *N.* n neyeden *OUV sec. m.* o seide *OUV sec. m.* p whiche *OF.* that ne it *U sec. m.*  
that *X.* q Om. *U sec. m.* r his disciplis *AOUV.* the disciplis *GSMXY.* s neyeden *OUV sec. m.* t Seie  
thou *UV sec. m.* u of the *QUX.* v For many *OUV sec. m.* w that *I o.*

x Om. *CEI pr. m. R.* y o *A.* yy mount *KR.* z Om. *r pr. m.* a to vs *RX sec. m. gkβ.* b that *I*  
c *pr. m. KC pr. m.*

6 thei schulen disceyue manye. Sothly 3e  
 7 'ben to<sup>x</sup> heere bateyls, and opynyouns of  
 bateyls; se 3e, that 3e ben not distroblid<sup>y</sup>;  
 forsoth<sup>z</sup> it bihoueth thes thingis to<sup>a</sup> be  
 7 don, but not 3it is the ende. Folk<sup>b</sup> schal  
 ryse to gidere a3en folk, and rewine 'in to<sup>c</sup>  
 rewine, and pestilencis<sup>d</sup>, and hungris, and  
 8 erthemouyngis schulen be by placis; for-  
 sothe alle thes thingis ben bigynnyngis of  
 9 sorwis. Thenne thei schulen bitake 3ou  
 'in to<sup>e</sup> tribulacioun, and thei schulen slee  
 3ou, and 3e schulen be in hate<sup>f</sup> to alle  
 10 folkis for my name. And thanne manye<sup>g</sup>  
 schulen be sclaudrid, and 'to gidere<sup>h</sup> bi-  
 traye, or<sup>i</sup> 'ech other<sup>k</sup>, and 'in hate haue<sup>l</sup>  
 11 to gidere. And many false prophetis  
 12 schulen ryse, and disceyue<sup>m</sup> many. And<sup>n</sup>  
 for wickidnesse schal 'be plenteous<sup>o</sup>, the  
 13 charite of manye<sup>p</sup> schal wexe coold; for-  
 sothe he that schal dwelle stable<sup>q</sup> vnto<sup>r</sup>  
 14 the ende, he<sup>s</sup> this<sup>t</sup> schal be saaf. And  
 this gospel of<sup>u</sup> kyngdom schal be prechid  
 in al the world, in to witnessinge to alle  
 folkis; and thanne the ende<sup>u</sup> schal come<sup>v</sup>.  
 15 Therefore whenne 3e schulen se the abho-  
 mynacioun of discomfort<sup>w</sup>, that is seid of  
 Danyel, the prophete, stondyng in the<sup>x</sup>  
 hooly place; he that redith, vndirstonde<sup>y</sup>;  
 16 thanne thei that ben in Judee, fle<sup>z</sup> to<sup>a</sup>  
 17 mounteyns; and he that *is* in the hous  
 roof, come not down to take ony thing of  
 18 his hous; and he that *is* in the feeld,  
 19 turne not a3en to take his coote. Forsoth  
 wo to wymmen<sup>b</sup> with childe and norys-  
 20 chinge<sup>c</sup> in tho dayes. Sothly preie 3e, that  
 3oure fleyng be not maad in wyntir, or<sup>d</sup>  
 21 saboth. Forsothe<sup>e</sup> thanne schal be greet  
 tribulacioun, what maner was not fro the<sup>f</sup>  
 bigynnyng of the world to<sup>g</sup> now, nethir

seyue manye. For 3e schulen here batels,<sup>6</sup>  
 and opyniouns of batels; se 3e that 3e  
 be not disturblid; for it byhoueth these  
 thingis to be don, but not 3it is the ende.  
 Folk<sup>bb</sup> schal rise togidere a3ens folc, and 7  
 rewine a3ens rewine, and pestilences<sup>c</sup>, and  
 hungris, and the<sup>d</sup> erthemouyngis schulen  
 be bi placis; and alle these ben bigyn-<sup>8</sup>  
 nyngis of sorewes. Thanne men schulen<sup>9</sup>  
 bitake 3ou in to tribulacion, and<sup>e</sup> schulen  
 sle 3ou, and 3e schulen be in hate to alle  
 folk<sup>f</sup> for my name. And thanne many<sup>10</sup>  
 schulen be sclaudrid, and bitraye<sup>g</sup> ech  
 other, and thei schulen hate ech other.  
 And many false prophetis schulen rise,<sup>11</sup>  
 and disceyue manye. And for wickidnesse<sup>12</sup>  
 schal 'be plenteouse<sup>h</sup>, the charite of  
 manye schal wexe coold; but he that<sup>13</sup>  
 schal dwelle stable<sup>i</sup> in to the ende, schal  
 be saaf. And this gospel of the kyng-<sup>14</sup>  
 dom schal be prechid in<sup>k</sup> al the world,  
 in witnessyng to al folc; and thanne<sup>15</sup>  
 the ende schal come. Therfor whanne  
 3e se the abhomynacioun of discomfort,  
 that is seid of Danyel, the prophete,  
 stondyng in the hooli place; he that  
 redith, vndirstonde he; thanne<sup>16</sup> thei that  
 ben in Judee, fle to the mounteyns;  
 and he that *is* in the hous roof, come not<sup>17</sup>  
 down to take ony thing of his hous;  
 and he that *is* in the feeld, turne not<sup>18</sup>  
 a3en to take his coote. But wo to hem<sup>19</sup>  
 that ben with child, and nurischen in tho  
 daies. Preye 3e, that 3oure fleyng be not<sup>20</sup>  
 maad in wynter, or in the<sup>m</sup> saboth<sup>n</sup>. For<sup>21</sup>  
 thanne schal be greet tribulacioun, what  
 maner 'was not<sup>o</sup> fro the bigynnyng of  
 the world to<sup>oo</sup> now, nether schal be maad.  
 And but tho<sup>p</sup> daies hadden<sup>q</sup> be abreggide,<sup>22</sup>

<sup>x</sup> schulen *ouV sec. m.*    <sup>y</sup> disturbid *sx.* disturblid *m.*    <sup>z</sup> for *ou.*    <sup>a</sup> for to *GMOPV pr. m. w.*    <sup>b</sup> For folke *ouV sec. m.*    <sup>c</sup> to *G pr. m.* a3ens *ouV.*    <sup>d</sup> pestilens *o.*    <sup>e</sup> to *o.*    <sup>f</sup> hated *ouV sec. m.*    <sup>g</sup> many men *ouV sec. m.*    <sup>h</sup> thei schulen *ouV sec. m.*    <sup>i</sup> Om. *G pr. m. OPUV sec. m. XY.*    <sup>k</sup> Om. *X.*    <sup>l</sup> thei schulen haf in hated *ouV sec. m.*    <sup>m</sup> thei schulen disceyue *ouV sec. m.*    <sup>n</sup> Om. *G.*    <sup>o</sup> waxe *V sec. m.*    <sup>p</sup> many men *ouV sec. m.*    <sup>q</sup> stedfast *ouV sec. m.*    <sup>r</sup> in to *o.* til into *UVW.*    <sup>s</sup> Om. *SUV sec. m.*    <sup>t</sup> Om. *UV sec. m.*    <sup>u</sup> of the *V.*    <sup>v</sup> eendyng *ouV sec. m.*    <sup>w</sup> be *ouV sec. m.*    <sup>x</sup> Om. *SUV sec. m.*    <sup>y</sup> vnderstonde he *o.*    <sup>z</sup> fle thei *GMPTXY.*    <sup>a</sup> in to *K.*    <sup>b</sup> hem that ben *ouVW sec. m.*    <sup>c</sup> nurischen *ouV sec. m.* nurshende *X.*    <sup>d</sup> ether in *ou.* ether in the *V sec. m.*    <sup>e</sup> For *ouV sec. m.*    <sup>f</sup> Om. *U pr. m. V sec. m.*    <sup>g</sup> til *AMNOPTUVW.*

<sup>bb</sup> For folk *R.*    <sup>c</sup> pestilence *A.*    <sup>d</sup> Om. *I sec. m. KQRXeghik.*    <sup>e</sup> and thei *CI.*    <sup>f</sup> folkis *C.*    <sup>g</sup> to gydere bitraye *E.*    <sup>b</sup> wax *I sec. m.*    <sup>i</sup> stille *EQ.*    <sup>k</sup> into *C.*    <sup>l</sup> Om. *C.*    <sup>m</sup> Om. *R pr. m.*    <sup>n</sup> sabotis *EQ.*    <sup>o</sup> hath not be *C et plures.*    <sup>oo</sup> til *plures.*    <sup>p</sup> thilke *I.*    <sup>q</sup> shulen *C.*

22 schal be maadh. And no<sup>i</sup> but<sup>k</sup> tho<sup>l</sup> dayes  
hadden be breggid<sup>m</sup>, al fleisch, *'that is,*  
*mankynde<sup>n</sup>*, schulde not be maad saaf<sup>o</sup>;  
but tho<sup>p</sup> dayes schulen be maad schort, for  
23 the chosun men. Thanne if ony man  
schal seie to 3ou, Lo! here is Crist, or<sup>q</sup>  
24 there, nyle 3e bileue. Forsothe<sup>r</sup> false  
Cristis and false prophetis schulen ryse,  
and thei schulen 3yue grete tokenes<sup>s</sup> and  
wondris; 'so that<sup>t</sup> also<sup>u</sup> the chosyne<sup>v</sup> be  
25 ledd in to errour, if it may be don. Lo!  
26 I haue bifore seid to 3ou. Therefore if  
thei schulen seie to 3ou, Loo! he is in  
desert, nyle 3e go out; loo! in pryuey  
'chambris, or *placis<sup>w</sup>*, nyle 3e bileue.  
27 Sothli<sup>x</sup> as leyt goth out fro the eest, and  
apperith 'til in to<sup>y</sup> the west, so schal be  
28 and<sup>z</sup> the comynge of mannus sone. Where  
euere the body schal<sup>a</sup> be, and the<sup>b</sup> eeglis  
29 schulen be gederid thidur. Forsothe anoon  
aftir the tribulacioun of tho dayes, the sunne  
schal be maad derk, and the mone schal  
not 3yue hir lizt, and sterris schulen falle  
down fro heuene, and the<sup>d</sup> vertues of he-  
30 uenes schulen be mouyd<sup>e</sup>. And thanne  
the tokene of mannus sone schal appere  
in heuene, and thanne alle kynredis<sup>f</sup>, 'or  
*lynagis<sup>g</sup>*, of erthe schulen weyle; and thei  
schulen se mannus sone comynge in the<sup>b</sup>  
clowdis of heuene, with moche vertu and  
31 mageste. And he schal sende his angelis  
with a trumpe, and<sup>i</sup> greet voice; and thei  
schulen gedere his chosyne fro foure  
wyndis 'of heuene<sup>h</sup>, fro the hizeste thingis  
of heuenes til<sup>k</sup> teermes<sup>l</sup>, 'or *endes<sup>m</sup>*, of  
32 hem. 'Lerne 3e<sup>n</sup> the parable of a<sup>o</sup> fyge  
tree. Whenne<sup>p</sup> his 'bou3, or *braunche<sup>q</sup>*,  
is now<sup>r</sup> tendre, and leeuys sprung, 3ee

ech flesch<sup>r</sup> schulde not be maad saaf;  
but tho daies schulen be maad schort, for  
the chosun men. Thanne if ony man 23  
seie to 3ou, Lo! here is Crist, or there<sup>s</sup>,  
nyle 3e bileue. For false Cristis and 24  
false prophetis schulen rise, and thei  
schulen 3yue grete tokenes and wondrys;  
so that also the chosun be led in to er-  
roure, if it may be done. Lo! Y haue 25  
bifore seid to 3ou. Therfor if thei seie to 26  
3ou, Lo! he is in desert, nyle 3e go out;  
lo! in<sup>t</sup> priuey placis, nyle 3e trowe<sup>u</sup>.  
For as leit goith out fro the eest, and 27  
apperith in to the weste, so schal be also  
the coming of mannus sone. Where euer 28  
the bodi schal be, also the eglis schulen  
be gaderid thidur. And anoon after the 29  
tribulacioun of tho daies, the sunne schal  
be maad derk, and the moone schal not  
3yue hir lizt, and the sterris schulen falle  
fro heuene, and the vertues of heuenes  
schulen be moued. And thanne the 30  
tokene of mannus sone schal appere in  
heuene, and thanne<sup>v</sup> alle kynredis<sup>w</sup> of  
the<sup>x</sup> erthe schulen weile; and thei schulen  
see mannus sone comynge in the clowdis  
of heuene, with miche vertu and maieste.  
And he schal sende hise aungels with a 31  
trumpe, and a greet vois; and thei schu-  
len gedere hise chosun fro foure wyndis,  
fro the hizest thingis of heuenes<sup>xx</sup> to the<sup>y</sup>  
endis of hem. And lerne 3e the parable 32  
of a<sup>z</sup> fige tre. Whanne his braunche is  
now tendir, and the leeuys ben<sup>a</sup> sprongun,  
3e witen that somer is ny3; 'so and 3e<sup>b</sup> 33  
whanne 3e seen<sup>c</sup> alle these thingis, wite  
3e that<sup>cc</sup> it is ny3, in the 3atis. Treuli Y 34  
seie to 3ou, for this generacioun schal not

<sup>h</sup> Om. *OUV sec. m.* <sup>i</sup> Om. *AX.* <sup>k</sup> but 3if *GMPQTXV pr. m.* <sup>l</sup> the *K.* <sup>m</sup> abreged *OUV sec. m.*  
<sup>n</sup> Om. *X.* <sup>o</sup> had not been saued *o pr. v.* <sup>p</sup> the *N.* <sup>q</sup> ether *OUV sec. m.* <sup>r</sup> For *OUV sec. m.* <sup>s</sup> signes  
*OUV sec. m.* <sup>t</sup> sothely *o.* <sup>u</sup> Om. *G pr. m. KPX.* <sup>v</sup> chosen men *OTUV sec. m.* <sup>w</sup> placis *OUV sec. m.*  
ch. or *placis*, he is *P. chaumbres X.* <sup>x</sup> For *OUV sec. m.* <sup>y</sup> in to *AGX.* til to *K.* <sup>z</sup> in *KP.* also  
*OUV sec. m.* <sup>a</sup> Om. *X.* <sup>b</sup> Om. *o.* <sup>d</sup> Om. *q.* <sup>e</sup> stirred *OUV sec. m.* <sup>f</sup> the kynredes *OUV sec. m.*  
<sup>g</sup> Om. *GOUXY pr. m.* <sup>h</sup> Om. *G pr. m. PQTW pr. m. XY.* <sup>i</sup> in *GX.* <sup>ii</sup> Om. *OUV W sec. m.* <sup>k</sup> vnto  
*GXY.* til *M.* til to *OPUV sec. m. W sec. m.* <sup>l</sup> the teermes *MOPUV sec. m. X.* endis *S.* <sup>m</sup> ether *endes*  
*AO.* or *termes S.* ether the *endes U.* Om. *X.* <sup>n</sup> Forsothe lerne *o.* Lere 3ee *SX.* Forsothe lerne 3e *UV.*  
<sup>o</sup> the *U.* <sup>p</sup> Now whan *o.* Whan now *U.* <sup>q</sup> branches *o.* braunche *U.* bo3 *X.* bowis, or *braunche Y.*  
<sup>r</sup> Om. *OUV sec. m.*

<sup>r</sup> *that is, mankinde K marg.* <sup>s</sup> lo! there *c.* <sup>t</sup> he is in *I.* <sup>u</sup> bileue *k pr. m.* <sup>v</sup> Om. *c.* <sup>w</sup> the kyn-  
redis *bk.* <sup>x</sup> Om. *CKSEI.* <sup>xx</sup> heuen *n.* <sup>y</sup> Om. *c.* <sup>z</sup> the *s.* <sup>a</sup> ben now *A pr. m. EIQ.* ben nowe grene  
*i pr. m.* <sup>b</sup> and so 3e *K.* <sup>c</sup> se *A.* schulen se *k.* <sup>cc</sup> Om. *n.*

33 witen, that<sup>s</sup> somer is niȝ; so 'and ȝee<sup>t</sup>  
 whenne ȝee shulen se alle these thingis,  
 witith<sup>u</sup> that it is niȝ, and<sup>v</sup> in the ȝatis.  
 34 Trewly I seie to ȝow, for this generacioun  
 shal nat passe, til that<sup>w</sup> alle thingis 'be  
 35 don<sup>x</sup>; heuene and erthe shulen passe,  
 36 but my wordis shulen nat passe. For-  
 sothe of thilk<sup>y</sup> day and hour no man woot,  
 nether angelis<sup>z</sup> of<sup>a</sup> heuenes, no<sup>b</sup> but the  
 37 fadir alone. Forsothe as it was in the  
 daies of Noye, so shal he and<sup>c</sup> the com-  
 38 yng of mannes sone. For as in the days  
 bifore the grete flood, thei weren etyng  
 and drinkyng, weddyng and takyng to  
 weddyng, til in to that<sup>d</sup> day, in the<sup>e</sup>  
 39 whiche Noe entride in to the ship; and  
 thei knewen nat, til that<sup>f</sup> the grete flood  
 came, and toke alle men, so shal be the  
 40 cummyng of mannes sone. Thanne two<sup>g</sup>  
 shulen be in a feeld, oon schal be taken to<sup>h</sup>,  
 41 and 'an other left, *or forsaken*<sup>i</sup>; two<sup>k</sup>  
*wymmen* shulen be gryndyng in oo<sup>l</sup>  
 querne<sup>m</sup>, oon schal be taken to<sup>n</sup>, and 'the  
 other<sup>o</sup> forsaken<sup>p</sup>; two<sup>q</sup> in oo<sup>r</sup> bed, 'the  
 toon<sup>s</sup> shal be taken to<sup>t</sup>, and the<sup>u</sup> tother<sup>v</sup>  
 42 forsaken<sup>w</sup>. Therefore wake ȝee, for ȝee  
 witen nat in what houre ȝoure<sup>x</sup> Lord 'is to<sup>y</sup>  
 43 cumme. Sothely that thing wite ȝee, for  
 ȝif the housbonde man wiste in what houre  
 the theef 'were to<sup>z</sup> cumme, trewly he  
 schulde wake, and suffre nat his hous to be  
 44 vndirmynyd<sup>a</sup>. And<sup>b</sup> therefore and<sup>c</sup> 'ȝee be<sup>d</sup>  
 redy, for<sup>e</sup> in what hour 'ȝee gessen nat<sup>f</sup>,  
 45 mannes sone 'is to<sup>g</sup> cumme. Who gessist  
 thou is a trew<sup>h</sup> seruaunt and<sup>i</sup> prudent,  
 'or war<sup>k</sup>, whom his lord ordeynyde on his  
 meynee, that he ȝeue to<sup>l</sup> hem mete in  
 46 tyme? Blissid *is* that seruaunt, whom  
 his lord, whenne he shal<sup>m</sup> cumme, shal

passe, til alle thingis be don; heuene<sup>35</sup>  
 and erthe schulen passe, but my wordis  
 schulen not passe. But of thilke dai and<sup>36</sup>  
 our no man wote, nethir aungels of he-  
 uenes<sup>d</sup>, but the fadir aloone. But as it<sup>37</sup>  
 was in the daies of Noe, so schal be the  
 comyng of mannes sone. For as in the<sup>38</sup>  
 daies bifore the greet flood, thei weren  
 etyng and drynkynge, weddyng and  
 takyng to weddyng, to<sup>e</sup> that dai, that  
 Noe entride in to the schippe; and thei<sup>39</sup>  
 knewen not, til the greet flood cam, and  
 took alle men, so<sup>f</sup> schal be the comyng  
 of mannes sone. Thanne tweyue<sup>ff</sup> schu-  
 40 len be in o<sup>g</sup> feeld, oon schal be takun,  
 and another<sup>gg</sup> left<sup>h</sup>; twey<sup>hh</sup> *wymmen*<sup>41</sup>  
 schulen be gryndyng in o<sup>i</sup> queerne, oon  
 schal be takun, and 'the tother<sup>ii</sup> left;  
 tweyn in a<sup>j</sup> bedde, 'the toon<sup>k</sup> schal be  
 takun, and the tother<sup>l</sup> left. Therfor<sup>42</sup>  
 wake ȝe<sup>m</sup>, for ȝe witen not in what our  
 the Lord schal come. But wite ȝe this,<sup>43</sup>  
 that if the hosebonde man wiste in what  
 our the thefe were to come, certis he  
 wolde wake, and suffre not his hous to  
 be vndurmyned. And therfor be ȝe redi,<sup>44</sup>  
 for in what our ȝe gessen not, mannes  
 sone schal come. Who gessist thou is a<sup>45</sup>  
 trewe seruaunt and<sup>n</sup> prudent, whom his  
 lord ordeyned on his meynee, to ȝyue  
 hem mete in tyme? Blessed *is* that<sup>46</sup>  
 seruaunt, whom 'his lord, whanne he<sup>o</sup>  
 schal come, schal fynde so doynge. Treuli<sup>47</sup>  
 Y seye to ȝou, for on alle his goodis he  
 schal ordeyne hym. But if thilke yuel<sup>48</sup>  
 seruaunt seie in his herte, My lord tari-  
 eth to come, and bigynneth to smyte hise<sup>49</sup>  
 euen seruauntis, and ete<sup>p</sup>, and drynke  
 with drunken men; the lord of that ser-<sup>50</sup>

<sup>s</sup> for *OUV sec. m.*    <sup>t</sup> also *OUV sec. m.*    <sup>u</sup> wite ȝe *NOUV sec. m.*    wite *NR pr. m. w.*    <sup>v</sup> Om. *GOQSTX.*  
<sup>w</sup> Om. *OUV sec. m.*    <sup>x</sup> passe o.    <sup>y</sup> that *SX.*    <sup>z</sup> the aungeles *OU.*    <sup>a</sup> in s.    <sup>b</sup> Om. *A.*    <sup>c</sup> also *OUV sec. m.*  
<sup>d</sup> the *V.*    <sup>e</sup> Om. *NOUV sec. m. X.*    <sup>f</sup> Om. *N pr. m. q.*    <sup>g</sup> tweien *OUW.*    <sup>h</sup> Om. *NOU.* for to *T.*    <sup>i</sup> anothis  
leeft *APX.* oone schall be forsaken o. another schal be forsaken *V sec. m.*    <sup>k</sup> twei *OV sec. m.* tweyne *W.*  
<sup>l</sup> a *W.*    <sup>m</sup> mylne *X.*    <sup>n</sup> Om. *OU.*    <sup>o</sup> the tother *AMNPQTV.* that other *GUS.* an other *W.*    <sup>p</sup> schal be  
forsaken *OU.* left *X.*    <sup>q</sup> tweine *OUW.*    <sup>r</sup> a *UV.*    <sup>s</sup> that oon *G.* one *OUW.* the oon *X.*    <sup>t</sup> Om. *OU.*  
<sup>u</sup> that *GU.*    <sup>v</sup> other *GOSUX.*    <sup>w</sup> schal be forsaken o.    <sup>x</sup> oure *V.*    <sup>y</sup> schal *OU.*    <sup>z</sup> schulde *OUV sec. m.*  
<sup>a</sup> myned *OU.*    <sup>b</sup> Om. *S.*    <sup>c</sup> also *OU.*    <sup>d</sup> be ȝe *UV sec. m.*    ȝee beth *X.*    <sup>e</sup> for ȝe witen not *OU.*    <sup>f</sup> Om. *OU.*  
<sup>g</sup> schal *OU.*    <sup>h</sup> feizful *OU.*    <sup>i</sup> and a *V.*    <sup>k</sup> Om. *OUV sec. m. X.*    <sup>l</sup> Om. *V.*    <sup>m</sup> Om. *O.*

<sup>d</sup> heuene *C.*    <sup>e</sup> til *1aβ.* til in to *KR sec. m. k sec. m.*    <sup>f</sup> riȝt so *I.*    <sup>ff</sup> two *IQE.*    <sup>g</sup> a *C et plurcs.*    <sup>gg</sup> the  
tother *K.*    <sup>h</sup> schal be leeft *S.*    <sup>hh</sup> two *Q.*    <sup>i</sup> a *E.*    <sup>ii</sup> that oother *I.*    <sup>j</sup> oo *K.*    <sup>k</sup> that oon *Ik.* the oon *R.* oon *E.*  
<sup>l</sup> oother *I.*    <sup>m</sup> Om. *C.*    <sup>n</sup> and a *reghk sec. m. aβ.*    <sup>o</sup> his lord, whan his lord *E.* whanne his lord *K.*    <sup>p</sup> to ete *K.*

47 fynde `doynge so<sup>n</sup>. Trewly I seie to 3ou,  
for vpon<sup>o</sup> alle his goodis he shal ordeyne  
48 hym. Forsothe 3if thilk<sup>p</sup> yuel seruaunt  
shal<sup>q</sup> seie<sup>r</sup> in his herte, My lord makith  
49 `dwellynge, *or taryinge*<sup>s</sup>, to cun, and bi-  
gynne<sup>t</sup> to smyte his euen seruauntis<sup>u</sup>,  
sothely 3if he ete<sup>v</sup> and drynke<sup>w</sup> with  
50 drunkenlewe men; the lord of thilk<sup>x</sup> ser-  
uaunt shal cume in the day in whiche he  
hopith nat, and in hour<sup>y</sup> that<sup>z</sup> he know-  
51 ith nat, and shal<sup>a</sup> departe hym, and put<sup>b</sup>  
his part with ypocritis; there shal be  
weepyng, and betyng, and togidre of teeth.

uaunt schal come in the<sup>q</sup> dai which<sup>r</sup> he  
hopith not, and in the our that he know-  
ith not, and schal departe hym, and<sup>51</sup>  
putte<sup>s</sup> his part with ypocritis; there  
shal be wepyng, and gryntyng of teeth.

## CAP. XXV.

1 Thanne the kyngdam<sup>e</sup> of heuenes shal  
be lic to ten virgynys, `the whiche<sup>d</sup>, tak-  
yng her laumpis, wente out<sup>e</sup> meetyng  
the spouse, *or husbonde*<sup>f</sup>, and the<sup>g</sup> spous-  
2 esse<sup>h</sup>, *or wijf*<sup>i</sup>; forsothe fyue of hem  
3 weren foolis, and fyue prudent. But the  
fyue foolis, her laumpis taken, token nat  
4 oyle with hem; forsothe the prudent<sup>k</sup>  
token oyle in her vessels with laumpis.  
5 Forsothe the spouse, *or housbonde*<sup>l</sup>, mak-  
yng dwellyng<sup>m</sup>, alle nappiden and slept-  
6 en. Sothely at myd nyzt a cry was maad,  
Loo! the spouse cummeth, go 3ee out  
7 `metyng to<sup>n</sup> hym. Thanne<sup>o</sup> alle the  
virgynys rysen vp, and anourneden<sup>p</sup> her  
8 laumpis. Sothely the foolis seiden to the  
wise, 3eue 3ee to vs of 3oure oile, for oure  
9 laumpis ben qwenchid. The prudent an-  
swereden, seyinge<sup>q</sup>, Lest perauenture it  
suffise<sup>r</sup> nat to us and to 3ou, go 3ee rather  
10 to `men sellyng<sup>s</sup>, and bye<sup>t</sup> to 3ou. `For-  
sothe the<sup>u</sup> while thei wenten for<sup>v</sup> to bye,  
the spouse came; and tho that weren redy,  
entriden in<sup>w</sup> with hym to the weddyngis;

## CAP. XXV.

Thanne<sup>t</sup> the kyngdooom of heuenes schal  
be lijk to<sup>u</sup> ten virgyns, whiche<sup>v</sup> token her  
laumpis, and wenten out azens the hose-  
bonde and the wijf; and fyue of hem<sup>2</sup>  
weren foolis, and fyue prudent. But the<sup>3</sup>  
fyue foolis token her laumpis, and token  
not oile with hem; but the prudent<sup>4</sup>  
token oile in her vessels with the  
laumpis. And whilis the hosebonde tar-  
5 iede, alle thei nappiden and slepten. But  
6 at mydnyzt<sup>w</sup> a cry<sup>z</sup> was maad, Lo! the  
spouse cometh, go 3e oute to mete with  
him. Thanne alle tho<sup>x</sup> virgyns risen<sup>y</sup>  
7 vp, and araieden her laumpis. And the<sup>8</sup>  
foolis seiden to the wise, 3yue 3e to vs of  
3oure oile, for oure laumpis ben quen-  
chid. The prudent<sup>z</sup> answeriden, and seiden,<sup>9</sup>  
Lest perauenture it suffice not to vs and  
to 3ou, go 3e rather to men that sellen,  
and bie to 3ou. And while thei wenten<sup>10</sup>  
for<sup>a</sup> to bie, the spouse cam; and tho<sup>b</sup> that  
weren redi, entreden with him to the  
weddyngis; and the 3ate was schit. And<sup>11</sup>  
at the last the othere<sup>c</sup> virgyns camen, and

<sup>n</sup> so doynge G M X. <sup>o</sup> on OUV sec. m. w sec. m. x. <sup>p</sup> that x. <sup>q</sup> Om. OU. <sup>r</sup> seith U. <sup>s</sup> taryinge AOU. dwelling x. <sup>t</sup> schal bygynne G sec. m. bigynneth P. he bygyn o. if he bigynne U. <sup>u</sup> seruaunt o. <sup>v</sup> eteth OUV sec. m. <sup>w</sup> drenketh OUV sec. m. <sup>x</sup> that OUX. <sup>y</sup> the heure OUV sec. m. <sup>z</sup> in whiche OU. <sup>a</sup> he schall OU. <sup>b</sup> he schall putte OU. <sup>c</sup> rewine OU. <sup>d</sup> whiche OUV sec. m. that x. <sup>e</sup> out to x. <sup>f</sup> Om. AOUX. or the hosbonde X. <sup>g</sup> Om. x. <sup>h</sup> spouse GMOPQV pr. m. <sup>i</sup> Om. OUV sec. m. x. <sup>k</sup> fyue prudent x. <sup>l</sup> Om. AOSUV sec. m. x. <sup>m</sup> taryng U. <sup>n</sup> azens OU. to meetinge to x. <sup>o</sup> And than o. <sup>p</sup> honouren A. ourneden G. ourneden NOSUX. <sup>q</sup> Om. o. <sup>r</sup> sufficeth o. <sup>s</sup> the selleres OUV sec. m. <sup>t</sup> by 3e NOUV sec. m. bieth SX. <sup>u</sup> Sothely OUV sec. m. <sup>v</sup> Om. OSUV sec. m. x. <sup>w</sup> Om. OUV sec. m.

<sup>q</sup> that K. <sup>r</sup> in whiche bhi. <sup>s</sup> schal putte e pr. m. <sup>t</sup> Om. 1. <sup>u</sup> Om. A. <sup>v</sup> the whiche I. <sup>w</sup> the mydnyzt A. <sup>x</sup> the ΑΒΓΔ. thilke I. <sup>y</sup> risiden K. resen IS. resin EP. <sup>z</sup> prudent virgyns K. <sup>a</sup> Om. A sec. m. forth E. <sup>b</sup> thilke I. <sup>c</sup> tothere K.

11 and the gate is<sup>x</sup> shit. Sothely at the last  
 and<sup>y</sup> the<sup>z</sup> other virgynys camen, seyinge,  
 12 Lord, lord, opene<sup>a</sup> to vs. And he answer-  
 ynge seith, Treuly I seie to 3ou, I knowe  
 13 nat 3ou<sup>b</sup>. And so wake 3ee, and preye<sup>c</sup>,  
 for 3ee witen nat the day ne<sup>d</sup> the hour.  
 14 Sothely as a man goynge fer in pilgrim-  
 age, clepide his seruauntis, and bitoke to<sup>e</sup>  
 15 hem his goodis; and to<sup>f</sup> oon he 3aue fyue  
 talentis, or besauntis<sup>g</sup>, forsothe to an other  
 two<sup>b</sup>, but to an other oon, to eche after<sup>i</sup> his  
 16 owne vertu; and wente<sup>k</sup> forth anoon. For-  
 sothe and he that hadde take fyue<sup>l</sup> talentis,  
 wente forth, and wrou3te in hem, and wan  
 17 other fyue. Also and<sup>m</sup> he that hadde  
 18 taken two<sup>n</sup>, wan other two<sup>o</sup>. Sothely he  
 that hadde taken oon, goynge<sup>p</sup> forth, dalf<sup>q</sup>  
 in to the<sup>r</sup> erthe, and hidde the mone of his  
 19 lord. Bot<sup>s</sup> after muche tyme, the lord of  
 tho<sup>ss</sup> seruauntis came, and puttide<sup>t</sup> resoun  
 20 with hem. And he that hadde taken fyue  
 talentis, cummynge to<sup>u</sup>, offrude other fyue,  
 seyinge, Lord, thou bitokist<sup>v</sup> me<sup>w</sup> fyue  
 talentis, or besauntis<sup>x</sup>, loo! I haue geten  
 21 ouer<sup>y</sup> other fyue. His lord seith<sup>z</sup> to hym,  
 Wel be thou, good seruaunt and feithful,  
 or trewe<sup>a</sup>; for vpon<sup>b</sup> fewe thingis thou  
 hast ben trewe<sup>c</sup>, I shal ordeyne thee vpon<sup>d</sup>  
 many thingis; entre thou in to the ioie  
 22 of thi lord. Forsothe and<sup>e</sup> he that hadde  
 taken two<sup>f</sup> talentis, came to<sup>g</sup>, and<sup>h</sup> seith<sup>i</sup>,  
 Lord, thou bitokist<sup>k</sup> to<sup>l</sup> me two<sup>m</sup> talentis;  
 23 loo! I haue geten ouer<sup>n</sup> other two<sup>o</sup>. His  
 lord seith<sup>p</sup> to him, Wel be<sup>q</sup> thou, good  
 seruaunt and trewe<sup>r</sup>; for vpon<sup>s</sup> fewe thingis  
 thou hast ben trewe<sup>t</sup>, I shal ordeyne thee  
 vpon<sup>u</sup> many thingis; entre thou<sup>v</sup> in to the  
 24 ioie of thi lord. Forsothe and he that

seiden, Lord, lord, opene to vs. And he<sup>12</sup>  
 answeride, and seide, Treuly I seie to 3ou,  
 Y knowe 3ou not. Therfor wake 3e, for<sup>13</sup>  
 3e witen not the dai ne the our. For as<sup>14</sup>  
 a man that goith in pilgrimage, clepide  
 hise seruauntis, and bitook to hem hise  
 goodis; and to oon he 3af fyue talentis<sup>d</sup>,<sup>15</sup>  
 and<sup>e</sup> to another tweyne, and to another  
 oon, to ech after his owne vertu; and<sup>f</sup>  
 wente forth anoon. And he that hadde<sup>16</sup>  
 fyue besauntis, wente forth, and wrou3te  
 in hem, and wan othere fyue. Also and<sup>17</sup>  
 he that hadde takun tweyne, wan othere  
 tweyne. But he that hadde takun oon,<sup>18</sup>  
 3ede forth, and dalf<sup>g</sup> in to<sup>h</sup> the erthe, and  
 hidde the money of his lord. But after<sup>19</sup>  
 long tyme, the lord of tho<sup>i</sup> seruauntis cam,  
 and rekenede with hem. And he that<sup>20</sup>  
 hadde takun fyue besauntis, cam, and  
 bron3te othere fyue, and seide, Lord, thou  
 bytokist to me fyue besauntis, loo! Y  
 haue getun aboue<sup>k</sup> fyue othere. His lord<sup>21</sup>  
 seide to hym, Wel be thou, good ser-  
 uaunt and feithful; for on fewe thingis  
 thou hast be trewe, Y schal ordeyne thee  
 on manye thingis; entre thou in to the  
 ioie of thi lord. And he that hadde<sup>22</sup>  
 takun twey talentis<sup>l</sup>, cam, and seide, Lord,  
 thou bitokist to me twey besauntis; loo!  
 Y haue wonnen ouer othir tweyne. His<sup>23</sup>  
 lord seide to him, Wel be thou, good ser-  
 uaunt and trewe; for on fewe thingis  
 thou hast be trewe, Y schal ordeyne thee  
 on many thingis; entre thou in to the  
 ioie of thi lord. But he that hadde<sup>24</sup>  
 takun o besaunt, cam, and seide, Lord, Y  
 woot that thou art an hard man; thou  
 repist where thou hast not sowe, and

<sup>x</sup> was *OUV sec. m.* <sup>y</sup> also *OUV sec. m.* <sup>z</sup> *Om. OUV sec. m.* <sup>a</sup> opene thou *OUV sec. m.* <sup>b</sup> 3ou not *X.*  
<sup>c</sup> *Om. OM sec. m. UVW sec. m. and pre3eth SX.* <sup>d</sup> nether *UV sec. m.* <sup>e</sup> *Om. Q.* <sup>f</sup> *Om. U.* <sup>g</sup> *Om. AOUX.*  
<sup>h</sup> tweine *OUW.* <sup>i</sup> by *OUV sec. m.* <sup>k</sup> he wente *OUV sec. m.* <sup>l</sup> the fyue *W.* <sup>m</sup> *Om. W.* <sup>n</sup> tweine *OUVW sec. m.*  
<sup>o</sup> tweyne *OUVW sec. m.* <sup>p</sup> wente *U.* <sup>q</sup> dalfe it *KP.* and dalfue *U.* <sup>r</sup> *Om. S.* <sup>s</sup> Forsothe *OUV sec. m.* <sup>t</sup> the  
*M pr. m.* <sup>u</sup> putte *SX.* <sup>v</sup> neynginge *OUV sec. m.* <sup>w</sup> tokest o. bitoke *X.* <sup>x</sup> to me *OUV sec. m.* <sup>y</sup> *Om. AGOPS*  
*UXV pr. m.* <sup>z</sup> ouergeten *AMNOUVW.* geten *XY.* <sup>a</sup> seide *OUV sec. m.* <sup>b</sup> *Om. AGOPUXY.* <sup>c</sup> on *OUV sec. m. X.*  
<sup>d</sup> fey3ful *OU.* <sup>e</sup> on *OUV sec. m. X.* <sup>f</sup> *Om. U.* <sup>g</sup> twei *OV sec. m. W.* <sup>h</sup> ney3ed *OV sec. m. ney3unge U.* <sup>i</sup> *Om. U.*  
<sup>j</sup> seide *OV sec. m.* offrude other tweyne, seynginge *U.* <sup>k</sup> bitoke *SX.* <sup>l</sup> *Om. QW pr. m.* <sup>m</sup> twey *OUVW.*  
<sup>n</sup> ouergeten *AMNOUVW.* <sup>o</sup> tweine *OUVW.* <sup>p</sup> seide *OUV sec. m.* <sup>q</sup> be to thee *U.* <sup>r</sup> fey3full *OUV sec. m.*  
<sup>s</sup> on *OUV sec. m. X.* <sup>t</sup> fey3ful *OUV sec. m.* <sup>u</sup> ou *OUVX sec. m.* <sup>v</sup> *Om. G pr. m. PX.*

<sup>d</sup> besauntis *K.* <sup>e</sup> *Om. EIPQRca3.* <sup>f</sup> and he *I.* <sup>g</sup> dalf it *EP.* <sup>h</sup> *Om. A pr. m. CEIP pr. m.* <sup>i</sup> the *EIRbia.*  
<sup>k</sup> ouer *I.* <sup>l</sup> besauntis *K.*

hadde taken oo talent, 'cummyngē to<sup>x</sup>, seith<sup>y</sup>, Lord, I wote that<sup>z</sup> thou art an hard man; thou repist wher thou hast nat sewen, and thou gederist to gidre wher  
 25 thou hast nat spreedde abroad; and I dred- ynge wente, and hidde thi talent in the<sup>a</sup> erthe; loo! thou hast that<sup>b</sup> that is thin.  
 26 Sothely his<sup>c</sup> lord answeyngē, seide<sup>d</sup> to hym, Yuel seruaunt and slowe, wistist thou that<sup>e</sup> I repe wher I sewe nat, and gedere<sup>f</sup>  
 27 to gidre wher I spradde nat abroad? Therfore it bihouyde<sup>g</sup> thee to<sup>h</sup> 'sende, or be- taken<sup>i</sup>, my monee to chaungers, that<sup>k</sup> and<sup>l</sup>  
 I cummyngē shulde haue resceyued for- sothe<sup>m</sup> that<sup>n</sup> that is myn with vsuris. And so 'take<sup>o</sup> 3e<sup>o</sup> away fro hym the talent, and 3eue 3e it<sup>p</sup> to<sup>q</sup> hym that hath ten talentis.  
 29 For to euery<sup>r</sup> man hauyngē it<sup>s</sup> shal be 3ouen, and he shal haue plente<sup>t</sup>; and<sup>u</sup> to<sup>v</sup> hym that hath nat, and<sup>w</sup> that<sup>x</sup> that he sem- eth<sup>y</sup> to haue, shal be taken fro<sup>z</sup> hym. And  
 30 caste 3ee out the 'vnprofitable seruaunt<sup>a</sup>, 'and send<sup>aa</sup> 3ee<sup>b</sup> hym<sup>c</sup> in to vttermore<sup>d</sup> derknessis; there shal be weepyngē, and  
 31 betyng to gidre of teeth. Forsothe whanne mannes sone shal come in his mageste, and alle his angelis with hym, thanne he shal  
 32 sitte on the sege<sup>e</sup> of his magestee; and alle folkis shulen be gederid before<sup>f</sup> hym, and he schal departe hem atwynne, as a shep- erde departith scheep fro kidis; and<sup>g</sup> sothli he schal seette the scheep on his<sup>h</sup> ri3thalf,  
 34 the<sup>i</sup> kidis forsothe on the<sup>k</sup> lefthalf. Thanne the kyng schal seie to hem, that shuleu be on his<sup>l</sup> ri3thalf, Come 3ee, the blessid of my fadir, welde 3ee, 'or take 3ee in pos- sessioun<sup>m</sup>, the kyngdam maad redy to 3ou fro the 'bygynnyngē, or makyngē<sup>n</sup>, of the  
 35 world. Forsothe<sup>o</sup> I was hungry<sup>p</sup>, and 3e

thou gederist togidere where thou hast not spred abroad; and Y dredyngē wente,<sup>25</sup> and hidde thi besaunt in the erthe; lo! thou hast that that is thin. His lord an-<sup>26</sup> sweride, and seide to hym, Yuel seruaunt and slowe, wistist thou that Y repe where Y sewe not, and gadir to gidere where Y spredde not abroad? Therfor it bihofte<sup>27</sup> thee to bitake my money to chaungeris, that whanne Y cam, Y schulde resseyue<sup>m</sup> that that is myn with vsuris. Therfor<sup>28</sup> take<sup>n</sup> awei fro hym the besaunt, and 3yue 3e<sup>o</sup> to hym that hath ten besauntis. For<sup>29</sup> to euery man that hath me schal 3yue, and he schal encrease; but fro hym that hath not, also that that hym<sup>oo</sup> semeth to haue, schal be taken away fro<sup>p</sup> him. And<sup>30</sup> caste 3e out the vnprofitable seruaunt in to vtmer<sup>a</sup> derknessis; ther schal be wep- yng, and gryntyng<sup>r</sup> of teeth. Whanne<sup>31</sup> mannus sone schal come in his maieste, and alle hise aungels with hym, thanne he schal sitte on the sege<sup>s</sup> of his maieste; and alle folkis schulen be gaderid bifor<sup>32</sup> hym, and he schal departe hem atwynne,<sup>33</sup> as a scheeperde departith scheep from kidis; and he schal sette the scheep on his ri3thalf, and the kidis on the<sup>t</sup> lefthalf. Thanne the kyng schal seie to hem, that<sup>34</sup> schulen be on his ri3thalf, Come 3e, the<sup>n</sup> blessid of my fadir, take<sup>v</sup> 3e in posses- sioun the kyngdoom maad redy to 3ou fro the makyng of the world. For Y hun-<sup>35</sup> gride, and 3e 3auen me to ete; Y<sup>w</sup> thrist- ide, and 3e 3auen me to drynke; Y was herboreles, and 3e herboriden me; nakid,<sup>36</sup> and 3e hiliden me; sijk, and 3e visitiden me; Y was in prisoun, and 3e camen to me. Thanne iust men schulen answe<sup>37</sup>

<sup>x</sup> neizyngē *OUV*. <sup>y</sup> seide *OUV sec. m.* <sup>z</sup> for *GMOPUVWX sec. m.* for that *K pr. m.* <sup>a</sup> Om. *GOP UUY sec. m.* <sup>b</sup> the thenge *OUV sec. m.* <sup>c</sup> the *K sec. m.* <sup>d</sup> seith *G.* <sup>e</sup> for *OUV sec. m.* <sup>f</sup> gadered *QW.* <sup>g</sup> byhouith *GU.* <sup>h</sup> bihofte *W.* <sup>i</sup> Om. *Q.* <sup>j</sup> sende *A.* <sup>k</sup> take *O.* <sup>l</sup> bitake *UV sec. m.* <sup>m</sup> han sent *X.* <sup>n</sup> Om. *ANOQSTUVWXY sec. m.* <sup>o</sup> Om. *P.* <sup>p</sup> sothely *OUV sec. m.* <sup>q</sup> Om. *S.* <sup>r</sup> forth *XY.* <sup>s</sup> the thenge *OUV sec. m.* <sup>t</sup> takith *GPXY.* <sup>u</sup> Om. *AMNOSUV.* <sup>v</sup> Om. *W.* <sup>w</sup> eche *OUV sec. m. X.* <sup>x</sup> Om. *G pr. m. X.* <sup>y</sup> plente, or encrease *U sec. m.* <sup>z</sup> forsothe *OUV.* <sup>aa</sup> fro *AO sec. m. UV.* <sup>ab</sup> also *OUV sec. m.* <sup>ac</sup> Om. *Q.* <sup>ad</sup> that thenge *O.* <sup>ae</sup> this *UV sec. m.* <sup>af</sup> bisemith *G sec. m.* <sup>ag</sup> of *O.* <sup>ah</sup> awei of *UV.* <sup>ai</sup> seruaunt unprofitable *ANOUVW.* <sup>aj</sup> Om. *M sec. m.* <sup>ak</sup> Om. *M sec. m. W sec. m.* <sup>al</sup> Om. *M sec. m. W.* <sup>am</sup> vtmer *AOVW.* <sup>an</sup> the vttermore *TU.* <sup>ao</sup> vtmore *X.* <sup>ap</sup> sete *OUVX.* <sup>aq</sup> tofore *O.* <sup>ar</sup> Om. *O.* <sup>as</sup> the *Q.* <sup>at</sup> and the *O.* <sup>au</sup> his *OX.* <sup>av</sup> the *N.* <sup>aw</sup> Om. *AOQX.* <sup>ax</sup> or takith in possessioun *GSV pr. m.* <sup>ay</sup> or take in possessioun *M.* <sup>az</sup> makyng *AMNOPSUVW.* <sup>ba</sup> bigynnyngē *QX.* <sup>bb</sup> For *O sec. m. U.* <sup>bc</sup> hungered *OUV sec. m.*

<sup>ma</sup> haue receyued *K.* <sup>mb</sup> take 3e *EKK sec. m.* <sup>mc</sup> Om. *CR.* <sup>md</sup> he *R.* <sup>me</sup> of *cbeghk.* <sup>mf</sup> the vtmer *I.* <sup>mg</sup> vttermere *KS.* <sup>mh</sup> vttermore *Rhik.* <sup>mi</sup> grenching *S.* <sup>mj</sup> sete *CEKbck.* <sup>mk</sup> his *Kb3.* <sup>ml</sup> Om. *K.* <sup>mn</sup> and take *ksb pr. m. gik.* <sup>mo</sup> and I *cmstbghk.*

36 3auen to me<sup>q</sup> for<sup>r</sup> to ete; I thristide, and  
 37 see 3auen to<sup>s</sup> me for<sup>t</sup> to drynke; I was  
 herberlesse, and see 'gederiden, or her-  
 38 berden<sup>u</sup>, me; nakid<sup>v</sup>, and see heliden me;  
 seik, and see visitiden me; I was in pri-  
 39 soun, and 3e camen to me. Thanne iust men  
 shulen answere to hym, seyinge<sup>w</sup>, Lord,  
 whenne syzen we thee hungry, and we  
 fedd thee; thristy, and we 3auen to<sup>x</sup> thee  
 40 drynke<sup>y</sup>? whenne forsothe seien we thee  
 herberlesse, and we gedriden<sup>z</sup> thee<sup>a</sup>; or<sup>b</sup>  
 41 nakid, and we heliden thee? or<sup>c</sup> 'whenne  
 seien we thee seek<sup>d</sup>, or<sup>e</sup> in prisoun, and we  
 42 camen to thee<sup>f</sup>? And he answerynge shal  
 seie to hem, Treuly I seie to 3ou, 'as long<sup>g</sup>  
 as 3ee diden to oon of these my leste bre-  
 43 thren, 3ee diden to me. Thanne the kyng  
 shal seie and<sup>h</sup> to hem, that shulen be on  
 his left half, Depart<sup>i</sup> fro me, '3ee cursid<sup>k</sup>,  
 in to<sup>l</sup> euerlastynghe fijr, 'the whiche<sup>m</sup> is maad  
 44 redy to the deuyl and his<sup>n</sup> angelis. Sothe-  
 ly<sup>o</sup> I hungryde, and 3e 3auen nat to<sup>p</sup> me  
 for<sup>q</sup> to ete; I thristide, and 3ee 3auen nat to  
 45 me for<sup>r</sup> to drynke; I was herberlesse, and  
 3ee gedriden<sup>s</sup> nat me<sup>t</sup>; nakid, and 3ee co-  
 uereden nat me; seik, and in prisoun, and  
 46 3ee visitiden nat me. Thanne and<sup>u</sup> thei  
 shulen answere to hym, seyinge<sup>v</sup>, Lord,  
 whanne seien we thee hungrynge, or<sup>w</sup>  
 thristynghe, or herberlesse, or<sup>w</sup> nakid, or<sup>w</sup>  
 seik, or<sup>w</sup> in prisoun, and we seruyden nat  
 47 to thee? Thanne he shal answere to hem,  
 seiynghe<sup>x</sup>, Treuly I seie to 3ou, hou<sup>y</sup> longe  
 3ee diden nat to oon of these leste<sup>z</sup>, 'nethere  
 48 3ee diden<sup>a</sup> to me. And these shulen go in  
 to euerlastynghe tourment; forsothe the<sup>b</sup>  
 iust men in to euere lastynghe lyf.

to hym, and seie, Lord, whanne syzen we  
 thee hungry, and we fedden thee; thristi,  
 and we 3auen to thee drynk? and 38  
 whanne sayn we thee herborles, and we  
 herboreden thee; or nakid, and we hil-  
 iden thee? or<sup>x</sup> whanne sayn we thee 39  
 sijk, or in prisoun, and we camen to  
 thee? And the kyng answerynge schal 40  
 seie to hem, Treuly Y seie to 3ou, as longe  
 as 3e diden to oon of these my leeste  
 britheren, 3e diden to me. Thanne the 41  
 kyng schal seie also to hem, that schulen  
 be on his lefthalf<sup>y</sup>, Depart<sup>z</sup> fro me, 3e  
 cursid, in to euerlastynghe fijr, that is  
 maad redi to the deuel and hise aungels.  
 For Y hungryde, and 3e 3auen not me to 42  
 ete; Y thristide, and 3e 3auen not me to  
 drynke; Y<sup>zz</sup> was herborles, and 3e herb- 43  
 erden not me; nakid, and 3e keuerden<sup>a</sup>  
 not me; sijk, and in prisoun, and 3e  
 visitiden not me. Thanne and thei schulen 44  
 answere to hym, and schulen seie, Lord,  
 whanne sayn we thee hungrynge, or  
 thristynghe, or herboreles, or nakid, or  
 sijk, or in prisoun, and we serueden not  
 to thee? Thanne he schal answere to 45  
 hem, and seie, Treuly Y seie to 3ou, 'hou  
 longe<sup>b</sup> 3e diden not to oon of these leeste,  
 nether 3e diden to me. And these schulen 46  
 goo in to euerlastynghe turment; but the  
 iust men schulen go in to euerlastynghe  
 lijf.

q Om. v. r Om. sx. s Om. v. t Om. sx. u herberden or sec. m. gedereden x. v I was naked o.  
 w and seie ouv. x Om. o. y for to drynke w pr. m. z herberowed o. a thee to herbore uv sec. m.  
 b and p. ether ouv. c Om. o. ether uv. d Om. o. e ether ouv. f the, ether seke and we  
 visitiden thee o. g als longe o. Om. g pr. m. h also ou. and also v sec. m. i 3e cursed, departe  
 ouv sec. m. Departeth psxy. k Om. ouv sec. m. l to the v. m whiche ouv sec. m. that x. n to his ouv.  
 o For ouv sec. m. p Om. ou. q Om. sx. r Om. sx. s harberowed o. t me to herbore uv sec. m.  
 u also ouv sec. m. v and seie ouv sec. m. w ether ouv. x and seie ouv sec. m. y as ouv sec. m.  
 z lesse o. my leeste w pr. m. a 3e diden not ou. 3ee neither diden x. b Om. ouv sec. m.

x and c. for s. Om. i. y leftsyde chi. z Departeth ΕΙΡΩΡΕΑΒ. zz and I R. a hiliden κ.  
 b as long as κ.

## CAP. XXVI.

1 And it is<sup>c</sup> don, whenne Jhesus hadde  
eendid alle these wordis, he seide to his  
2 disciplis, Wite zee, for after two<sup>d</sup> dayes  
pask schal be maad, and mannes sone shal  
3 be bitaken<sup>e</sup>, that he be crucified. Thanne  
the princis of prestis<sup>f</sup> and eldre<sup>g</sup> men of  
the peple ben<sup>h</sup> gedrid in to the halle of the<sup>i</sup>  
prince<sup>k</sup> of prestis, that was said Caiphas,  
4 and maden<sup>l</sup> a counseile, that<sup>m</sup> thei shul-  
den holde Jhesu with gile, and slea<sup>n</sup>;  
5 sothly thei seiden, Nat in the feste day<sup>o</sup>,  
lest per aventure noys were maad in the  
6 peple. Forsothe<sup>p</sup> whenne Jhesus was in  
Betanye, in the<sup>q</sup> house of Symount le-  
7 prous<sup>r</sup>, a womman hauynge a boxe of ala-  
bastre of precieuse oynement, came ni<sup>s</sup>  
to hym, and shedde out on the heued<sup>t</sup> of  
8 hym restinge. Sothely disciplis<sup>u</sup> seeynge  
hadden dedeyn, seynge, Wherto this losse?  
9 forsothe<sup>v</sup> it<sup>w</sup> myzte be<sup>x</sup> solde for myche<sup>y</sup>,  
10 and be zouen to pore men. Sothely Jhe-  
sus wytinge, seith<sup>z</sup> to hem, What be ze  
heuy, or sory<sup>a</sup>, to this womman? sothely  
a good work<sup>b</sup> she hath wrouzt<sup>c</sup> in me.  
11 For whi<sup>d</sup> zee shulen euermore haue<sup>e</sup> pore  
men with zou, but zee shulen nat algatis<sup>f</sup>  
12 haue me. Forsothe this womman send-  
enge this oynement in to my body, made  
13 for<sup>g</sup> to birye me. Treuly I seie to zou,  
wher euer this gospel shal be prechid<sup>h</sup> in<sup>i</sup>  
al the world, it<sup>k</sup> shal be seide and<sup>l</sup> that  
this womman dide, in to mynde of hym.  
14 Thanne oon of the twelue, that was seide  
Judas Scarioth, wente forth<sup>m</sup> to the princis  
15 of prestis, and seith<sup>n</sup> to hem, What wolen  
zee zeue to me, and I shal bitake<sup>o</sup> hym to  
zou? And thei ordeyneden to hym thritti  
16 platis of seluer. And fro that tyme he

## CAP. XXVI.

And it was doon, whanne Jhesus<sup>1</sup>  
hadde endid alle<sup>a</sup> these wordis, he seide to  
hise disciplis, Ze witen, that aftir twei<sup>2</sup>  
daies pask schal be maad, and mannus  
sone schal be bitakun to be crucified.  
Than the princes of prestis and the<sup>3</sup>  
elder men of the puple were gaderid in  
to the halle of the prince<sup>b</sup> of prestis, that  
was seid Cayfas, and maden a counsel to<sup>4</sup>  
holde Jhesu with gile, and sle him; but<sup>5</sup>  
thei seiden, Not in the haliday, lest per-  
aventure noyse were maad in the puple.  
And<sup>c</sup> whanne Jhesus was in Betanye, in<sup>6</sup>  
the hous of Symount leprous<sup>d</sup>, a wom-  
7 man that hadde a box of alabastre of  
precious oynement, cam to hym, and  
shedde<sup>e</sup> out on the heed of hym rest-  
ynge. And disciplis<sup>f</sup> seynge hadden de-  
8 deyn, and seiden, Wherto this<sup>g</sup> loss?  
for<sup>h</sup> it myzte be seld for myche, and be<sup>9</sup>  
zouun to pore men. But Jhesus knewe,<sup>10</sup>  
and seide to hem, What ben ze heuy<sup>i</sup> to  
this womman? for<sup>k</sup> sche hath wrouzt in  
me a good werk. For ze schulen euere<sup>11</sup>  
haue pore men with zou, but ze schulen  
not algatis haue me. This<sup>l</sup> womman<sup>12</sup>  
sendynge this oynement in to my bodi,  
dide to birie me. Treuly<sup>m</sup> Y seie to zou,<sup>13</sup>  
where euer this gospel schal be prechid  
in al the world, it schal be seid, that sche  
dide this, in mynde of hym. Thanne<sup>14</sup>  
oon of the twelue, that was clepid Judas  
Scarioth, wente forth to the princis of  
prestis, and seide to hem, What wolen ze<sup>15</sup>  
zyue to me, and Y schal bitake hym to  
zou? And thei ordeyneden to hym  
thretti pans<sup>n</sup> of siluer. And fro that<sup>16</sup>  
tyme he souzte oportunyte<sup>o</sup>, to bitraye

<sup>c</sup> was *UV*. <sup>d</sup> twei *OV sec. m. w.* <sup>e</sup> taken *O*. <sup>f</sup> the prestes *O*. <sup>g</sup> the eldere *ANOPSUVW*. <sup>h</sup> weren *OU*.  
<sup>i</sup> *Om. N.* <sup>k</sup> princis *G pr. m. v pr. m. w.* <sup>l</sup> thei maden *OU*. <sup>m</sup> hou *X*. <sup>n</sup> slee *him P.* <sup>o</sup> haliday *AMN*  
*OUVW*. <sup>p</sup> Sothely *O*. <sup>q</sup> a *O*. <sup>r</sup> the leprous *MOV pr. m.* <sup>s</sup> neized *OUV sec. m.* <sup>t</sup> heed *AMNPV et w pass.*  
*hed qs et x pass.* <sup>u</sup> the disciples *GMOPUV sec. m. XY* <sup>v</sup> for *OV*. <sup>w</sup> this *OUV sec. m.* <sup>x</sup> haf be *O*.  
<sup>y</sup> mekil *N.* <sup>z</sup> seide *OUV*. <sup>a</sup> *Om. AGOPQV sec. m. XY.* <sup>b</sup> *Om. OUV sec. m.* <sup>c</sup> wrouzte a gode werke  
*OUV sec. m.* <sup>d</sup> *Om. OUV sec. m.* <sup>e</sup> haue euer *OU*. <sup>f</sup> euermore *O*. euer *UV sec. m.* <sup>g</sup> *Om. SX.* <sup>h</sup> rad  
*w pr. m.* <sup>i</sup> into *O*. <sup>k</sup> that *O*. <sup>l</sup> *Om. G.* <sup>m</sup> *Om. OUV sec. m.* <sup>n</sup> seide *OUVW sec. m. XY.* <sup>o</sup> taken *X*.

<sup>a</sup> *Om. Q.* <sup>b</sup> princis *R.* <sup>c</sup> But *e pr. m.* <sup>d</sup> the leprous *A pr. m. CMSubceghikβ.* <sup>e</sup> schedde *it I.* <sup>f</sup> the  
disciplis *ΕΙΚΡΗΚ*. hise disciplis *G.* <sup>g</sup> is this *1a.* <sup>h</sup> forsothe *I.* <sup>i</sup> ether *sorie K marg.* <sup>k</sup> forsothe *I.* <sup>l</sup> For  
this *EP sec. m.* <sup>m</sup> And treuly *I.* <sup>n</sup> pens *cqrβ.* pens *ES.* platis *I.* pecis *K.* <sup>o</sup> or best tyme *c marg.*

sou3te couenablete, 'for to bitake<sup>p</sup> hym.  
 17 Forsothe in the first day of 'the fest of  
 pask<sup>q</sup> disciplis<sup>r</sup> camen<sup>s</sup> to Jhesu, seyinge<sup>t</sup>,  
 'Wher wolt thou we<sup>u</sup> make redy to thee,  
 18 for<sup>v</sup> to ete paske? And Jhesus seith<sup>w</sup>,  
 Go 3ee in to the citee to sum man, and  
 seie<sup>x</sup> to hym, 'The maister seith, My tyme  
 is ni3; at thee I make paske<sup>y</sup> with my  
 19 disciplis. And the<sup>z</sup> disciplis diden, as Jhe-  
 sus comaundide 'to hem<sup>a</sup>; and thei maden  
 20 redy pask. Forsothe euenyng<sup>b</sup> maad, he  
 sat 'at the<sup>c</sup> mete with his twelue<sup>d</sup> disciplis.  
 21 And he seide to hem etyng, Treuly I seie  
 to 3ou, for oon of 3ou 'is to<sup>e</sup> betraye me.  
 22 And thei 'ful sory bygunnyn<sup>f</sup> eche<sup>g</sup> to  
 23 seie, Lord, wher<sup>h</sup> I am<sup>i</sup>? And he an-  
 sweryng seith<sup>k</sup>, He that 'with me in put-  
 tith<sup>l</sup> the hond in the plater, this<sup>m</sup> shal bi-  
 24 traye me. Forsothe mannes sone goth, as  
 it is writen of hym; but woo to that man,  
 bi whom mannys sone shal be bitrayed;  
 it were good to hym, 3if that<sup>n</sup> man hadde  
 25 nat hen boren. Forsothe Judas that bi-  
 trayed hym, answeride, seyinge, Maister,  
 wher 'I am<sup>o</sup>? He seith<sup>p</sup> to hym, Thou  
 26 hast seid. Forsothe hem soupyng, Jhe-  
 sus toke breed, and blisside<sup>q</sup>, and bracke,  
 and 3aue to his disciplis, 'and seith<sup>r</sup>, Take  
 27 3ee, and ete<sup>s</sup>; this is my body. And he  
 takyng the cuppe, dede thankyngis, and  
 3aue to hem, seyinge<sup>t</sup>, Drink 3ee alle her-  
 28 of; this is my blood of the newe testa-  
 ment, 'the whiche<sup>u</sup> shal be shed out for  
 29 many, in to remissioun of synys. For-  
 sothe I seie to 3ou, I shal nat drinke fro  
 this tyme, of this fruyt of the vyne, til  
 in to that<sup>v</sup> day whenne I shal drinke it  
 newe with 3ou, in the kyngdam<sup>w</sup> of my  
 30 fadir. And an ympne, 'or heriyng<sup>x</sup>, seid,

hym. And in the firste dai of therf<sup>17</sup>  
 looues the disciplis camen to Jhesu, and  
 seiden, Where wolt thou we make redi  
 to thee, to ete paske? Jhesus seide, Go 18  
 3e into the citee to 'sum man<sup>p</sup>, and seie  
 to hym, 'The maistir seith, My tyme is  
 ny3; at thee Y make paske with my dis-  
 ciplis. And the disciplis diden, as Jhe- 19  
 sus comaundide to hem; and thei maden  
 the paske redi. And whanne euentid<sup>q</sup> 20  
 was come, he sat to mete with hise  
 twelue disciplis. And he seide to hem, 21  
 as thei eten, Treuli Y seie to 3ou, that  
 oon of 3ou schal bitraye me. And thei 22  
 ful sori bigunnen ech bi hym silf to seie,  
 Lord, whether<sup>r</sup> 'Y am<sup>rr</sup>? And he answer- 23  
 ide, and seide, He that puttith with me  
 his<sup>s</sup> hoond in the plater, schal bitraye  
 me. Forsothe mannus sone goith, as it 24  
 is writun of hym; but wo to that man,  
 bi whom mannus sone schal be bitrayed;  
 it were good to hym, if that man hadde  
 not be borun. But Judas that bitraiede 25  
 hym, answeride, seiyng, Maister, whe-  
 ther 'Y am<sup>t</sup>? Jhesus seide<sup>u</sup> to hym,  
 Thou hast seid. And while thei soup- 26  
 eden, Jhesus took breed, and blesside,  
 and brak, and 3af to hise disciplis, and  
 seide, Take 3e, and ete<sup>v</sup>; this is my body.  
 And he took the cuppe, and dide thank- 27  
 yngis, and 3af to hem, and seide, Drynke 28  
 3e alle herof; this is my blood of the  
 newe testament, which schal be sched for  
 many, in to remissioun of synnes. And 29  
 Y seie to 3ou, Y schal not drynke fro  
 this tyme, of this fruyt of the vyne, in to  
 that dai whanne Y schal drynke it newe  
 with 3ou, in the kyngdom of my fadir.  
 And whanne the ympne was seid, thei 30

<sup>p</sup> that he schuld bytraye *ou.* that he schulde bitaken *v sec. m.* to bitaken *x.* <sup>q</sup> therf looues *ou.* therf looues, that is, the feste of paske *v pr. m. w sec. m.* <sup>r</sup> the disciplis *MOPUXY.* <sup>s</sup> neizeden *ou.* <sup>t</sup> and seiden *ou v sec. m.* <sup>u</sup> that we *o.* <sup>v</sup> *Om. ou v sec. m. x.* <sup>w</sup> seide *ou v.* <sup>x</sup> seie 3e *ou v sec. m.* <sup>y</sup> *Om. AGNOS pr. m. UVW sec. m. XY.* <sup>z</sup> *Om. ANSVW.* <sup>a</sup> *Om. N.* <sup>b</sup> euentide *ou v.* <sup>c</sup> to *ou v sec. m.* <sup>d</sup> *Om. w.* <sup>e</sup> schal *ou v sec. m.* <sup>f</sup> made sorowe ful greetly, and thei bigunnen *o.* maad sorouful greteli, bigunnen *uv.* <sup>g</sup> all in special *ou v.* *Om. q.* <sup>h</sup> whethir *GU et X pass.* <sup>i</sup> it am *o.* <sup>k</sup> seide *ou v sec. m.* <sup>l</sup> putteth in with me *AMNOUVW.* with me puttith in *p.* <sup>m</sup> *Om. ou v sec. m.* <sup>n</sup> thilke *ou v sec. m.* <sup>o</sup> it am I *o.* <sup>p</sup> seide *ou v sec. m.* <sup>q</sup> blissed it *o.* <sup>r</sup> seiyng *o.* and seide *UVW sec. m.* <sup>s</sup> eet 3e *ou v.* eteth *sx.* <sup>t</sup> and seide *ou v sec. m.* <sup>u</sup> whiche *ou v sec. m.* that *x.* <sup>v</sup> the *w.* <sup>w</sup> rewme *ou v sec. m.* <sup>x</sup> *Om. ox. either [or v sec. m.] preysyng of God uv sec. m.*

<sup>p</sup> a man *i.* <sup>q</sup> the euentijd *ksg.* <sup>r</sup> wher *c et alii passim.* <sup>rr</sup> it am I? *i.* I am he? *k.* I? *s.* <sup>s</sup> the *kk.* *Om. b pr. m.* <sup>t</sup> it am I *i.* I am he? *k.* <sup>u</sup> seith *k.* <sup>v</sup> eteth *i.* ete 3e *sx marg. k.*

thei wenten out in to the mount of Olyuete.  
 31 Thanne Jhesus seith to hem, Alle 3e shulen suffre sclandre in me, in<sup>y</sup> this nigt; for it is wrytyn, I shal smyte the sheperde, and the sheep of the floc shulen be scatered.  
 32 Forsothe after that I shal ryse a3ein, I<sup>z</sup> shal go bifore 3ou in to Galilee. Sothely Petre answeyng, seith<sup>a</sup> to him, 'And 3if<sup>b</sup> alle<sup>c</sup> shulen be sclandrid in thee, I shal 34 neuere be sclandrid. Jhesus seith<sup>d</sup> to hym, Trewly I seie to thee, for in this nigt bifore the cok crowe, thries thou shalt 35 denye me. Petre seith to hym, 'And 3if<sup>e</sup> it shal behoue me to dye with thee, I shal nat denye thee. Also<sup>f</sup> and alle disci- 36 plis<sup>g</sup> seiden<sup>h</sup>. Thanne Jhesus came with hem in to a toun, that<sup>i</sup> is seid Gessemany. And he seide to his disciplis, Sitte 3ee heer, the<sup>k</sup> while<sup>l</sup> I shal<sup>m</sup> go thidir, and preie.  
 37 And Petre taken to<sup>n</sup>, and two<sup>o</sup> sonys of Zebedee, he began for<sup>p</sup> to be distourblid<sup>q</sup>, 38 'or heuy<sup>r</sup>, and<sup>s</sup> sory<sup>t</sup> in herte. Thanne<sup>u</sup> he seith<sup>v</sup> to hem, My soule is sorowful til to the deth; 'susteyne 3ee, or abyde 3ee<sup>w</sup>, 39 here, and wake 3ee with me. And he gon forth a litil, felle down in to his face, preyinge, and seyinge, My fadir, 3if it is possible, 'passe this cuppe<sup>x</sup> fro me; nethe- 40 les nat as I wole, but as thou wolt. And he came to his disciplis, and foonde hem slepyng. And he seith<sup>y</sup> to Petre, So, 'wher 3ee mizte<sup>z</sup> nat oon hour wake with 41 me? Wake 3ee, and preie<sup>a</sup>, that 3ee entren nat in to temptacioun; forsothe the spirit is redy, bote the flesh seik<sup>b</sup>, 'or vn- 42 stable<sup>c</sup>. Eft the secounde tyme he wente, and preide, seyinge, My fadir, 3if this cuppe may nat passe, no<sup>d</sup> bote<sup>e</sup> I drynke 43 it, thi wille be don. And eftsoone<sup>f</sup> he came, and foonde hem slepyng; forsothe 44 her e3en weren greued<sup>g</sup>. And hem left,

wenten out in to the mount of Olyuete. Thanne Jhesus seide to hem, Alle 3e<sup>31</sup> schulen suffre sclandre in me, in this nigt; for it is writun, Y schal smyte the scheeperde, and the scheep of the flok schulen be scaterid. But aftir that Y<sup>32</sup> schal rise a3en, Y schal go bifore 3ou in to Galilee. Petre answeride, and seide to<sup>33</sup> hym, Thou3 alle schulen be sclandrid in thee, Y schal neuer be sclandrid. Jhe-<sup>34</sup> sus seide to him, Treuli Y seie to thee, for in this ny3t bifor the cok crowe, thries thou schalt denye me. Peter seide<sup>35</sup> to him, 3he, thou3 it bihoue<sup>w</sup> that Y die with thee, Y schal not denye thee. Also alle the disciplis seiden. Thanne Jhesus<sup>36</sup> cam with hem in to a toun, that is seid Jessamanye. And he seide to his disciplis, Sitte 3e here, the<sup>x</sup> while Y go thider, and preye. And whanne he hadde take<sup>37</sup> Peter, and twei<sup>xx</sup> sones of Zebedee, he<sup>y</sup> bigan to be heuy and sori. Thanne he<sup>38</sup> seide to hem, My soule is soreful to the death; abide 3e here, and wake 3e with me. And he 3ede forth a litil, and felde<sup>39</sup> down on his face, preiyng, and seiynge, My fader, if it is possible, passe this cuppe fro me; netheles not as Y wole, but as thou wolt. And he cam to his<sup>40</sup> disciplis, and foond hem slepyng. And he seide to Petir, So, whethir 3e my3ten not oon our wake with me? Wake 3e,<sup>41</sup> and preye 3e, that 3e entre not in to temptacioun; for<sup>z</sup> the spirit is redi, but the fleisch is sijk. Eft the secounde<sup>42</sup> tyme he wente, and preyede, seiynge, My fadir, if this cuppe may not passe, but<sup>a</sup> Y drynke hym<sup>b</sup>, thi wille be doon. And eftsoone he cam, and foond hem<sup>43</sup> slepyng; for her i3en weren heuyed. And he lefte hem, and wente eftsoone,<sup>44</sup>

<sup>y</sup> Om. x. <sup>z</sup> and I K sec. m. <sup>a</sup> seij o. seide s. <sup>b</sup> Thou3 OUV sec. m. <sup>c</sup> alle men s. <sup>d</sup> seij o. <sup>e</sup> 3he thou3 OUVW sec. m. <sup>f</sup> Om. o. <sup>g</sup> the disciples G sec. m. MOPSW. <sup>h</sup> seiden also o. <sup>i</sup> welche OU. <sup>k</sup> Om. OUV sec. m. <sup>l</sup> while that o. <sup>m</sup> Om. OUV sec. m. <sup>n</sup> Om. OUV. <sup>o</sup> tweye OUV sec. m. W. <sup>p</sup> Om. SUVX. <sup>q</sup> sorowful OUV sec. m. disturbid SX. <sup>r</sup> Om. OX. and heuy Q sec. m. <sup>s</sup> or Q sec. m. <sup>t</sup> henry OUV sec. m. <sup>u</sup> And Y. <sup>v</sup> seide OUV sec. m. <sup>w</sup> abide 3ee OU. s. 3ee, or abijde P. s. 3ee, or abidith S. sustene 3ee X. <sup>x</sup> this cuppe passe UV. <sup>y</sup> seide OUV sec. m. <sup>z</sup> mizte 3e OU. whether 3ee mizten X. <sup>a</sup> praye 3e OUV sec. m. pre3eth X. <sup>b</sup> is seke OUV sec. m. <sup>c</sup> Om. AX. ether vntidfast OUV sec. m. <sup>d</sup> Om. AX. <sup>e</sup> but 3if GMY pr. m. <sup>f</sup> eft OUV sec. m. <sup>g</sup> greueyd, or heuyed MP. heuyed U sec. m. marg.

<sup>w</sup> bihoueth cgk. <sup>x</sup> Om. 1a. <sup>xx</sup> two c et alii. <sup>y</sup> and A. <sup>z</sup> forsothe I. <sup>a</sup> but that k. but if β. <sup>b</sup> it ichiu.

he wente eftson<sup>h</sup>, and preide the thridde  
 45 tyme, the same word seyinge. Thanne he  
 came to his disciplis, and seith<sup>i</sup> to hem,  
 Slepe 3ee nowe, and reste<sup>k</sup> 3e; loo! the  
 hour hath neized, and mannes sone shal  
 be taken<sup>l</sup> in to the hondis of synners;  
 46 ryse 3ee, go wee; loo! he that shal take<sup>m</sup>  
 47 me, 'shal neize<sup>n</sup>. And<sup>o</sup> 3it hym spekyngē,  
 loo! Judas, oon of the twelue<sup>p</sup>, and with  
 hym came<sup>q</sup> a grete cumpanye, with swerdis  
 and battis<sup>r</sup>, sent of the princes of prestis,  
 48 and of eldre<sup>s</sup> men of the peple. For-  
 sothe he that bitraiede hym, 3aue to hem  
 a tokne, seiyngē, Whom euer Y shal kisse,  
 49 he it is; holde 3ee hyn. And anon  
 he 'cummyngē niz<sup>t</sup> to Jhesu, seide, Haile,  
 50 maistre; and he kisside hym. And Jhe-  
 sus seide to hym, Frend, wherto art thou  
 comen? Thanne thei 'camen niz<sup>u</sup>, and  
 castiden<sup>v</sup> hondis 'in to<sup>x</sup> Jhesu, and helden  
 51 hym. And loo! oon of hem that weren  
 with Jhesu, holdyngē out<sup>y</sup> the hond, drow<sup>z</sup>  
 out<sup>z</sup> his<sup>a</sup> swerd; and he, smytyngē the<sup>b</sup>  
 seruaunt of the prince<sup>c</sup> of prestis<sup>d</sup>, kitte<sup>e</sup>  
 52 of his lital<sup>f</sup> ere<sup>g</sup>. Thanne Jhesus seith<sup>h</sup> to  
 hym, Turne thi swerd in to his place;  
 sothely<sup>i</sup> alle that shulen take swerd, shu-  
 53 len perishe by swerd. Wher gessist thou,  
 that<sup>k</sup> I may nat preie my fadir, and he  
 shal 3eue to me now more than twelue  
 54 legions of angelis? Hou therefore<sup>l</sup> shulen  
 the scripturis be fulfillid<sup>m</sup>? 'for so<sup>n</sup> it be-  
 55 houeth to be don. In that hour Jhesus  
 seide to the companyes 'of peple<sup>o</sup>, As to a  
 thief 3ee han gon out, with swerdis and  
 battis<sup>p</sup>, for<sup>q</sup> to cacche<sup>r</sup> me; 'day by day<sup>s</sup> I  
 satte at 3ou, techyngē in the temple, and  
 56 3ee helden not me. Forsothe al this<sup>t</sup> thing  
 was don, that the scripturis of prophetis  
 shulden be fulfillid<sup>u</sup>. Thanne alle disciplis<sup>v</sup>  
 57 fledden, hym forsaken. And thei hold-

and preiede the thridde tyme, and seide  
 the same word. Thanne he cam to his 45  
 disciplis, and seide to hem, Slepe 3e now,  
 and reste 3e; loo! the our hath neized,  
 and mannus sone schal be takun<sup>c</sup> in to  
 the hondis of synneris; rise 3e, go we; 46  
 loo! he that schal take me, is ny3. 3it 47  
 the<sup>d</sup> while he spak, lo! Judas, oon of the  
 twelue, cam, and with hym a greet cum-  
 peny, with swerdis and battis, sent fro  
 the princis of prestis, and fro the eldre  
 men of the puple. And he that bitraiede 48  
 hym, 3af to hem a tokene, and seide,  
 Whom euer Y schal<sup>e</sup> kisse, he it is;  
 holde 3e hym. And anoon he cam to 49  
 Jhesu, and seid, Haile, maister; and he 50  
 kisside hym. And Jhesus seide to hym,  
 Freend, wherto art thou comun? Thanne  
 thei camen niz, and leiden hoondis on  
 Jhesu, and helden hym. And lo! oon 51  
 of hem that weren with Jhesu, streizte<sup>f</sup>  
 out his hoond, and drou3 out his swerd;  
 and he smoot the seruaunt of the prince  
 of prestis, and kitte<sup>e</sup> of his ere<sup>h</sup>. Thanne 52  
 Jhesus seide to hym, Turne thi swerd  
 in to his place; for alle that taken swerd,  
 schulen perische bi swerd. Whether 53  
 gessist thou, that Y may not preie my  
 fadir, and he schal 3yue to me now mo<sup>i</sup>  
 than twelue legions<sup>ii</sup> of aungels? Hou 54  
 thanne schulen the<sup>j</sup> scriptures be fulfil-  
 led? for so it bihoueth to be doon. In 55  
 that our Jhesus seide to the puple, As to  
 a thief 3e han<sup>k</sup> gon out, with swerdis  
 and battis, to take me; dai bi dai Y sat  
 among 3ou, and tau3t in the temple, and  
 3e helden me not. But al this thing 56  
 was don, that the scripturis of profetis  
 schulden be fulfillid. Thanne alle the  
 disciplis fledden, and leften hym. And 57  
 thei helden Jhesu, and ledden hym to

<sup>h</sup> efte *OUV sec. m.* <sup>i</sup> seide *OUVW sec. m.* <sup>k</sup> restith *GX.* <sup>l</sup> bytrayed *o.* bitaken *UV.* <sup>m</sup> bytray *OUV.*  
 traye *P.* <sup>n</sup> hath neized *OUVW sec. m.* <sup>o</sup> Om. *OUV.* <sup>p</sup> twelf cam *OUV.* <sup>q</sup> Om. *OUV.* <sup>r</sup> staues *OUV.*  
<sup>s</sup> the elder *AMNOPSUVW.* <sup>t</sup> neizeinge *OUV.* <sup>u</sup> neizeden *OUV.* <sup>v</sup> setteden *OUV.* casten *SX.* <sup>x</sup> on  
*OUV sec. m.* <sup>y</sup> forth *OUV.* <sup>z</sup> Om. *V.* <sup>a a o. <sup>b a o. <sup>c</sup> princes *OQ.* <sup>d</sup> the prestes *O.* <sup>e</sup> kitted *OV.*  
<sup>f</sup> Om. *NOUV.* <sup>g</sup> rjzt ere *NS.* <sup>h</sup> seide *OUV.* <sup>i</sup> for *OUV.* <sup>k</sup> for *OUV.* <sup>l</sup> Om. *O.* <sup>m</sup> filled *OUV.*  
<sup>n</sup> forsothe *X.* <sup>o</sup> Om. *OUV.* <sup>p</sup> staues *OUV.* <sup>q</sup> Om. *SUVX.* <sup>r</sup> take *OUV.* <sup>s</sup> eich day *OUV.* <sup>t</sup> Om. *P.*  
<sup>u</sup> filled *OUV.* <sup>v</sup> the disciples *MSW.*</sup></sup>

<sup>c</sup> bitaken *EKRCHIKAB.* <sup>d</sup> Om. *IB.* <sup>e</sup> Om. *CEKQNBCGHKAB.* <sup>f</sup> strejzchide *K.* <sup>g</sup> kittede *C.* <sup>h</sup> rjzt eere  
*EP sec. m.* <sup>i</sup> more *K.* <sup>ii</sup> a legioun is sixe thousand sixe hundrid and sixty and sixe. *K marg.* <sup>j</sup> Om. *A.*  
<sup>k</sup> Om. *S sec. m.*

ynge Jhesu, ledde hym to Caiphas, prince  
of prestis, wher<sup>w</sup> scribis<sup>x</sup> and Pharisees<sup>y</sup>,  
and the<sup>z</sup> eldre men of the<sup>a</sup> peple had-  
58 den cummen to gidre. Forsothe Petre  
suede hym afer, til in to the halle of the<sup>b</sup>  
prince<sup>c</sup> of prestis; and he gon ynne with  
ynne, sate with seruauntis<sup>d</sup>, that he shulde  
59 se the<sup>e</sup> eend. Forsothe the princis<sup>f</sup> of  
prestis, and alle the counseile sou3ten fals  
witnessynge a3einus Jhesu, that thei  
60 shulden take<sup>g</sup> hym to deth<sup>h</sup>; and thei  
founden nat, whenne many fals witnessis  
hadden cummen to<sup>i</sup>. Treuly at the laste,  
61 two<sup>k</sup> fals witnessis camen, and seiden, This  
seide, I may destruye the temple of God,  
and after the thridde day<sup>l</sup> bilde it a3ein.  
62 And the prince of prestis rysynge seith<sup>m</sup>  
to hym, Answerist thou no thing to tho<sup>n</sup>  
thingis, the whiche<sup>o</sup> these witnessen  
63 a3einus thee? Forsothe Jhesus was stille.  
And the prince of prestis seith<sup>p</sup> to hym,  
I couniour thee by quycke God, that  
thou seie to vs, 3if thou be<sup>q</sup> Crist, the sone  
64 of God. Jhesus seide to hym, Thou hast  
seid; netheles I seie to 3ou, an other  
tyme<sup>r</sup>, or fro this tyme forth<sup>s</sup>, 3ee shulen  
se mannes sone sittynge at the rizthalf of  
the vertue of God<sup>t</sup>, and cummynge in<sup>u</sup>  
65 cloudis of heuene. Thanne the prince of  
prestis kitte<sup>v</sup>, or to-rente<sup>w</sup>, his clothis,  
seyinge, He hath blasfemed; what 3it  
nede han<sup>x</sup> we to witnessis? loo! now 3ee  
66 han herd blasfemye<sup>y</sup>; what semeth to  
3ou? And thei answeyng seiden, He is  
67 guilty of deth. Thanne thei spitten<sup>z</sup> in to  
his face, and smyten<sup>a</sup> hym with buffetis;  
forsothe other 3ouen strokis with the<sup>b</sup>  
68 pawin of hondis in to his face, seyinge,  
Thou Crist, prophecie to vs, who is he  
69 that smote thee? Sothely Petre sat with  
outen<sup>c</sup> in the porche<sup>d</sup>; and an<sup>e</sup> hond

Cayfas, the prince of prestis, where the  
scribis and the<sup>k</sup> Farisees, and the eldre  
men of the puple weren comun togidere.  
But Petir swede him afer, in to the halle<sup>58</sup>  
of the prince<sup>l</sup> of prestis; and he wente  
in, and sat with the seruauntis, to se the  
ende. And the prince of prestis, and al<sup>59</sup>  
the counsel sou3ten fals witnessing a3ens  
Jhesu, that thei schulden take hym to  
death; and thei founden not, whanne<sup>60</sup>  
many false witnessis weren<sup>m</sup> comun.  
But at the laste, twei false witnessis  
camen, and seiden, This seide<sup>n</sup>, Y may<sup>61</sup>  
destruye the temple of God, and after  
the thridde dai bilde it a3en. And the<sup>62</sup>  
prince of prestis roos, and seide to hym,  
Answerist thou no thing to tho thingis,  
that these witnessen a3ens thee? But<sup>63</sup>  
Jhesus was stille. And the prince of  
prestis seide to hym, Y coniure thee<sup>o</sup> bi  
lyuyng<sup>p</sup> God, that thou seie to vs, if  
thou art Crist, the sone of God. Jhesus<sup>64</sup>  
seide to him, Thou hast seid; netheles  
Y seie to 3ou, fro hennus forth<sup>r</sup> 3e schu-  
len se mannes sone sittynge at<sup>s</sup> the rizt-  
half of the vertu of God, and comynge in  
the cloudis of heuene<sup>ss</sup>. Thanne the prince<sup>65</sup>  
of prestis to-rente his clothis, and seide,  
He hath blasfemed; what 3it han we  
nede to witnessis? lo! now 3e han herd  
blasfemye; what semeth to 3ou? And<sup>66</sup>  
thei answeriden, and seiden, He is gilty  
of deth. Thanne thei speten<sup>t</sup> in to<sup>u</sup><sup>67</sup>  
his face, and smyten<sup>v</sup> hym with buffatis;  
and othere 3auen strokis with the pawne  
of her hondis in<sup>w</sup> his face, and seide,<sup>68</sup>  
Thou Crist, arede to vs, who is he that  
smoot thee? And Petir sat with outen<sup>69</sup>  
in<sup>x</sup> the halle; and a damysel cam to  
hym, and seide, Thou were with Jhesu  
of Galilee. And he denyede bifor alle<sup>70</sup>

<sup>w</sup> Om. I. with q. <sup>x</sup> the scribes OUV. <sup>y</sup> Om. OUVW sec. m. <sup>z</sup> Om. GW. <sup>a</sup> Om. G pr. m. <sup>b</sup> Om. o.  
<sup>c</sup> princis KQ. <sup>d</sup> the seruauntis OUV. <sup>e</sup> Om. o. <sup>f</sup> prince o. <sup>g</sup> bytake OUV. <sup>h</sup> the deth K. <sup>i</sup> neized  
OUV. <sup>k</sup> twei NOVW. <sup>l</sup> thre dayes o. <sup>m</sup> seide OUV. <sup>n</sup> these X. <sup>o</sup> whiche UV. that OX. <sup>p</sup> seide  
OUV. <sup>q</sup> art OUV. <sup>r</sup> fro hennes forth OUV. <sup>s</sup> Om. AOUVX. <sup>t</sup> Goddes vertu OUV. <sup>u</sup> in the UV. <sup>v</sup> to-  
rente OUV. <sup>w</sup> Om. AOUVX. or rente G. <sup>x</sup> haf OUV. <sup>y</sup> blasfemyng V. <sup>z</sup> spitteden OPQV. <sup>a</sup> beeted OUV.  
<sup>b</sup> their G. Om. N. <sup>c</sup> wit oute forth OUV. <sup>d</sup> halle A sec. m. OUVW sec. m. <sup>e</sup> oon AGMNOSUVWY. one P.

<sup>k</sup> Om. plures et a. <sup>l</sup> princis A pr. m. <sup>m</sup> hadden, or weren K. <sup>n</sup> These seith E. Om. P pr. m. This seith  
P sec. m. <sup>o</sup> Om. s. <sup>p</sup> the lyuyng hia. <sup>q</sup> And Jhesus c. <sup>r</sup> herafter I. <sup>s</sup> on e pr. m. <sup>ss</sup> heuene R.  
<sup>t</sup> spitteden khi. <sup>u</sup> in iba. <sup>v</sup> smieten ia. smitiden K. smoten plures et B. <sup>w</sup> into K. <sup>x</sup> Om. A.

mayden<sup>f</sup> 'came ni<sup>g</sup> to hym, seyinge<sup>b</sup>, And  
 70 thou were with Jhesu of Galilee. And  
 he denyede before alle men, seyinge, I  
 71 woot nat what<sup>i</sup> thou saist. Forsothe hym<sup>k</sup>  
 goynge out the<sup>l</sup> zate, an other hond  
 mayden<sup>m</sup> say hym, and seith<sup>n</sup> to hem that  
 weren there, And this was with Jhesu of  
 72 Nazareth. And eftson<sup>o</sup> he denyede with  
 an<sup>p</sup> ooth, for he<sup>q</sup> knewe nat the man.  
 73 And after a litil, thei that stoden 'came  
 ni<sup>r</sup>, and seiden 'to Petre<sup>s</sup>, Treuly<sup>t</sup> and  
 thou art of<sup>u</sup> hem; for whi and<sup>v</sup> thi speche  
 74 makith thee opyn<sup>w</sup>. Thanne 'he began<sup>x</sup>  
 to warye<sup>y</sup> and swere<sup>z</sup>, that he knewe nat  
 75 the man. And anon the cok crew. And  
 Petre bithou<sup>z</sup>te on the word<sup>a</sup> of Jhesu,  
 that<sup>b</sup> he hadde seide, Bifore<sup>c</sup> the cok  
 crewe<sup>d</sup>, thries thou shalt denye me. And  
 he gon out, wepte bittirly.

## CAP. XXVII.

1 Forsothe the<sup>e</sup> morwe<sup>f</sup> maad, alle the  
 princis of prestis<sup>g</sup>, and eldre<sup>h</sup> men of the  
 puple token counseil<sup>i</sup> azeins Jhesu, that  
 2 thei shulden take<sup>k</sup> hym to deth. And thei  
 ladden hym bounden, and bitoken hym<sup>l</sup>  
 to<sup>m</sup> Pilat of Pounce, 'meire, *or chef*  
 3 *iustice*<sup>n</sup>. Thanne Judas that bitrayede  
 hym, seyng that he was dampnyd, he<sup>o</sup>  
 led by penaunce<sup>p</sup>, 'or *forthenkyng*<sup>q</sup>,  
 brou<sup>r</sup>zte<sup>r</sup> azein thritti platis of seluer to  
 the princis of prestis, and to the eldre  
 4 men of the<sup>s</sup> puple, seyng<sup>t</sup>, I haue synned,  
 bitrayinge iust<sup>u</sup> blood. And thei seiden,  
 5 What to vs? se thou. And the platis of  
 seluer 'cast away<sup>v</sup> in<sup>w</sup> the temple, he  
 wente away, and goyinge<sup>x</sup> away he<sup>y</sup> hang-  
 ide<sup>z</sup> hym<sup>a</sup> with a 'grane, *or a gnare*<sup>b</sup>.  
 6 Forsothe the princis of prestis, taken the

men<sup>y</sup>, and seide, Y woot not what thou  
 seist. And whanne he zede out at<sup>z</sup> the 71  
 zate, another damysel say hym, and seide  
 to hem that weren there, And this was  
 with Jhesu of Nazareth. And eftsoone 72  
 he denyede with an ooth, For I<sup>a</sup> knewe  
 not the man. And<sup>b</sup> a litil aftir, thei 73  
 that stoden camen, and seiden to Petir,  
 Treuli<sup>c</sup> thou art of<sup>d</sup> hem; for thi speche  
 makith thee knowun. Thanne he bigan 74  
 to warie and to<sup>e</sup> swere, that he knewe  
 not the man. And anon the cok crewe.  
 And Petir bithou<sup>z</sup>te on the word of 75  
 Jhesu, that he hadde seid, Bifore the cok  
 crowe, thries thou schalt denye me. And  
 he zede out, and wepte bitterli.

## CAP. XXVII.

But whanne the morowtid was comun, 1  
 alle the princis of prestis, and the eldre  
 men of the puple token counseil<sup>f</sup> azeins  
 Jhesu, that thei schulden take hym to  
 the deeth. And thei ledden him boundun, 2  
 and bitoken to<sup>s</sup> Pilat of Pounce, iustice.  
 Thanne Judas that bitraiede hym, say 3  
 that he was dampned, he repentide, and  
 brou<sup>z</sup>te azein the thretti pans<sup>b</sup> to the  
 princis of prestis, and to the elder men  
 of the puple, and seide, Y haue synned, 4  
 bitrayinge riztful blood. And thei seiden,  
 What to vs? bise thee. And whanne he 5  
 hadde cast forth the siluer in<sup>i</sup> the temple,  
 he passide forth, and zede, and hongide  
 hym silf with a snare. And the princis 6  
 of prestis token the siluer, and seide, It  
 is not leueful to putte it in to the tre-

<sup>f</sup> mayde *OUV*. <sup>g</sup> neized *OUV*. <sup>h</sup> and seide *OUV*. <sup>i</sup> Om. *G pr. m.* <sup>k</sup> he *O.* <sup>l</sup> at the *AN.* of the  
*OUVW sec. m.* <sup>m</sup> mayde *OUV*. <sup>n</sup> seide *OUVW sec. m.* <sup>o</sup> ofte *OUV*. <sup>p</sup> an other *O.* <sup>q</sup> I *OUV*. <sup>r</sup> neizeden  
 to Peter *O.* neizeden *UV*. camen ny<sup>z</sup> to Peter *X.* <sup>s</sup> Om. *OX.* <sup>t</sup> Om. *U.* <sup>u</sup> oon of *O.* <sup>v</sup> also and *O.*  
 also *UV*. <sup>w</sup> knowen *OUV*. <sup>x</sup> bygan he *O.* <sup>y</sup> curse *OUV*. <sup>z</sup> to swere *PUV*. <sup>a</sup> wordis *K sec. m.*  
<sup>b</sup> whiche *OUV*. <sup>c</sup> Bifore that *OUV*. <sup>d</sup> crowe *PWX.* <sup>e</sup> Om. *O.* <sup>f</sup> morewyn *G.* morowtide *OPUV*. <sup>g</sup> the  
 prestis *O.* <sup>h</sup> the elder *OUV*. <sup>i</sup> a counseil *T.* <sup>k</sup> bytake *OUV*. <sup>l</sup> Om. *AGMNPWSXY.* <sup>m</sup> Om. *N.* <sup>n</sup> the  
 iustice *OUV*. president *X.* <sup>o</sup> was *OUV*. <sup>p</sup> forthenkyng *OUV*. <sup>q</sup> Om. *AOUVX.* <sup>r</sup> and brou<sup>z</sup>te *OUV*.  
<sup>s</sup> Om. *Q.* <sup>t</sup> and seide *OUV*. <sup>u</sup> riztvis *X.* <sup>v</sup> casten forth *O.* cast forth *UV*. <sup>w</sup> into *OQ.* <sup>x</sup> he goynge *OUV*.  
<sup>y</sup> Om. *OUV*. <sup>z</sup> heeng *X.* <sup>a</sup> himsilf *OOUV*. <sup>b</sup> grane *AMX.* grane, *or gnare* *GT.* grane, *or snare* *NSWY.*  
 snare *OUV*. gryue *P.* grynne, *or snare* *Q.*

<sup>y</sup> Om. *I pr. m.* <sup>z</sup> of *A.* <sup>a</sup> he *AN.* <sup>b</sup> Om. *EIKPQR pr. m. a.* <sup>c</sup> Truli and *K.* <sup>d</sup> on of *R sec. m.*  
<sup>e</sup> Om. *A.* <sup>f</sup> a counceil *R.* <sup>g</sup> him to *KK.* <sup>h</sup> penis *S.* <sup>i</sup> in to *K.*

platis of seluer, seiden, It is nat leueful to sende hem in to the<sup>c</sup> tresorie, for it is the<sup>cc</sup> pris of blood. Sothly counceil taken, thei bouzten with them the feeld of a potter, in to<sup>d</sup> byryng of dead men<sup>e</sup>. For this thing the ilk<sup>f</sup> feeld is clepid Acheldemak, that is, a<sup>g</sup> feeld of blood, til in to this day. Thanne it<sup>h</sup> is<sup>i</sup> fulfillid<sup>k</sup>, that thing<sup>l</sup> that is<sup>ll</sup> seid by the prophete Jeremye, seyng, And thei token thritty platis of syluer, the<sup>m</sup> pris of a man preysid<sup>n</sup>, whom thei preysiden of the sonys of Yrael; and thei zauen hem in to the<sup>nn</sup> feeld of a potter, as the Lord ordeyned to me. Sothely Jhesus stood byfore the meyre, or domysman<sup>o</sup>; and the present<sup>p</sup> axide hym, seyng, Art thou kyng of Jewis? Jhesus seith to hym, Thou seist. And whenne he was acusid of the<sup>q</sup> princes of prestis, and eldre<sup>s</sup> men of the people, he answeride no thing. Than Pilat seith to hym, Herist thou nat, hou many<sup>t</sup> witnessyngis<sup>u</sup> thei seien azeinus thee? And he answeride nat to hym to<sup>v</sup> eny word, so that the presedent<sup>w</sup> wondride gretely. Forsothe by a<sup>x</sup> solempne day the presedent<sup>y</sup> was wont<sup>z</sup> for<sup>a</sup> to delyuere to the peple oon bounden, whom thei wolden. Forsothe<sup>b</sup> he<sup>c</sup> hadde<sup>d</sup> a<sup>e</sup> noble man<sup>f</sup> bounden, that was seid Barabas. Therefore Pilat seid to hem gedrid to gidre, Whom wole zee, I leue, or delyuere<sup>g</sup>, to zou? wher Barabas, or<sup>h</sup> Jhesu, that is seid Crist? Sothely he wiste, that by enuye<sup>i</sup> thei betraiden<sup>k</sup> hym<sup>l</sup>. Forsothe hym sittyng for iustise, or domysman<sup>m</sup>, his wyf sente to hym, seyng, No thing to thee and to that<sup>o</sup> iust man; sothely<sup>p</sup> I haue suffrid this day<sup>q</sup> many thingis for hym, by a visioun, or sweuen<sup>r</sup>. Forsothe

serie, for it is the prijs of blood. And whanne thei hadden take counsel, thei bouzten with it a feeld of a potter, in to biryng of pilgrymys. Herfor thilke<sup>h</sup> feeld is clepid Acheldemac, that is, a feeld of blood, in to this dai. Thanne<sup>g</sup> that<sup>i</sup> was fulfillid, that was seid bi the prophete Jeremye, seiynge, And thei hau takun thretti pans, the prijs of a man preysid, whom thei preysiden of the children of Israel; and thei zauen hem in to a feeld of a potter, as the Lord hath ordeynd to me. And Jhesus stood bifor the domesman; and the iustice axide him, and seide, Art thou king of Jewis? Jhesus seith to hym, Thou seist. And whanne he was accusid of the princis<sup>k</sup> of prestis, and of the eldere men of the puple, he answeride no thing. Thanne<sup>l</sup> Pilat seith to him, Herist thou not, hou many witnessyngis<sup>l</sup> thei seien azens thee? And he answeride not to hym<sup>m</sup> ony word, so that the iustice wondride greetli. But for a solempne dai the iustice was wont to<sup>n</sup> delyuere to the puple oon boundun<sup>o</sup>, whom thei wolden. And he hadde tho a famous<sup>p</sup> man boundun, that was seid Barrabas<sup>q</sup>. Therfor Pilate seide to hem, whanne thei weren to gidere, Whom wolen zee, that Y delyuere to<sup>r</sup> zou? whether Barabas, or Jhesu, that is seid Crist? For he wiste, that bi enuye thei bitraiden hym. And while he sat for domesman<sup>a</sup>, his wijf sente to hym, and seide, No thing to thee and to that iust man; for Y haue suffrid this dai many thingis for hym, bi a visioun. Forsothe<sup>t</sup> the prince of prestis, and the eldere men counseiliden<sup>u</sup> the puple, that thei schulden axe Barabas, but thei schulden di-

<sup>c</sup> Om. *w pr. m.* <sup>cc</sup> Om. *κ.* <sup>d</sup> in to the *U.* <sup>e</sup> pilgrimes, or deedmen *q sec. m.* pylgrimes *U sec. m. X.* <sup>f</sup> that *X.* <sup>g</sup> the *q.* <sup>h</sup> Om. *ouvw sec. m. X.* <sup>i</sup> was *UV.* <sup>k</sup> filled *OUV.* <sup>l</sup> this thinge *OUV.* <sup>ll</sup> was *UV.* <sup>m</sup> Om. *OU.* <sup>n</sup> the preysid *X.* <sup>nn</sup> a *MPQSUUVWXY.* <sup>o</sup> meire *A.* iustise *OUV.* <sup>p</sup> iustise *OUV.* domesman *PX.* <sup>q</sup> Om. *ANS.* <sup>r</sup> prince *KQ.* <sup>s</sup> of the eldere *OUV.* <sup>t</sup> grete *OUV.* <sup>u</sup> wyttensyng *o.* <sup>v</sup> Om. *s.* <sup>w</sup> iustice *OUV.* domesman *P.* <sup>x</sup> the *OUV.* <sup>y</sup> iustice *OUV.* domesman *P.* <sup>z</sup> woned *o.* <sup>a</sup> Om. *sX.* <sup>b</sup> Sothely *OUV.* <sup>c</sup> thei *U.* <sup>d</sup> hadde than *orw sec. m.* hadden than *U.* <sup>e</sup> *oo P. o UVXY pr. m.* <sup>f</sup> famos man *OUV.* <sup>g</sup> delyuere *A.* schal delyuere *OUV.* lefe *X.* <sup>h</sup> ether *OUV.* <sup>i</sup> Om. *o.* <sup>k</sup> bytoken *OUV.* <sup>l</sup> him with enuy *o.* <sup>m</sup> iustise *AX.* iuge *OUV.* <sup>n</sup> and seide *OUV.* <sup>o</sup> this *o.* <sup>p</sup> for *OUV.* <sup>q</sup> to day *OUV.* <sup>r</sup> Om. *AOUVX.*

<sup>h</sup> this *A.* <sup>i</sup> it *K.* <sup>k</sup> prince *CR.* <sup>l</sup> thingis *C.* <sup>m</sup> hym to *ACQg.* <sup>n</sup> for to *C.* <sup>o</sup> in boundis *I.* <sup>p</sup> ether noble *K marg.* <sup>q</sup> Barrabas, which for manslauztir was put into prisoun *EP sec. m. marg.* <sup>r</sup> Om. *s pr. m.* <sup>e pr. m. <sup>s</sup> ether iustice *K marg.* <sup>t</sup> princis *Ksgß.* <sup>u</sup> ether cntliseden *K marg.*</sup>

the princis of prestis and the<sup>s</sup> eldre men  
 'tisiden, or counseiliden<sup>t</sup>, to<sup>u</sup> the pepelis<sup>v</sup>,  
 that thei shulden axe<sup>w</sup> Barabas, but Jhesu  
 21 thei shulden lese. Forsothe the president<sup>x</sup>  
 answeyng seith<sup>y</sup> to hem, Whom of the<sup>z</sup>  
 two<sup>a</sup> wolen 3ee to be 'left, or delyuerid<sup>b</sup>,  
 22 to 3ou? And thei seiden, Barabas. Pilat  
 seith to hem, What therefore shal I do of  
 23 Jhesu, that<sup>c</sup> is seid Crist? Alle seien, Be  
 he crucified. The presedent<sup>d</sup> seith<sup>e</sup> to  
 hem, Sothely what of<sup>f</sup> yuel hath he don?  
 And<sup>g</sup> thei crieden more, seyinge, Be he  
 24 crucified. Forsothe<sup>h</sup> Pilat seyng that  
 he<sup>i</sup> profitide no thing, but the more noyse<sup>k</sup>  
 was maad, water taken, washide<sup>l</sup> the<sup>m</sup>  
 hondis byfore the peple, seyinge<sup>n</sup>, I am  
 innocent, 'or gittlesse<sup>o</sup>, fro<sup>p</sup> the blood of  
 25 this iust man; se 3ee. And al the peple  
 answeyng seide, His blood vpon<sup>q</sup> vs, and  
 26 on oure sonys. Thanne he lefte<sup>r</sup> to hem  
 Barabas, but<sup>s</sup> he toke<sup>t</sup> to hem Jhesu  
 scourgid, that he shulde<sup>u</sup> be crucified.  
 27 Thanne kni3tis<sup>v</sup> of the president<sup>w</sup> takyng  
 Jhesu in the mote halle, gedriden to hym  
 28 alle the cumpanye<sup>x</sup> of kni3tis. And thei  
 vnclouthinge hym, diden aboute hym a rede  
 29 mantel; and thei foldyng a crowne of  
 thornis, puttiden<sup>y</sup> on his heued, and a reed  
 in<sup>z</sup> his ri3t hond; and the knee bowid, 'or  
 folden<sup>a</sup>, bifore hym, thei scorniden hym,  
 30 seyinge<sup>b</sup>, Hayle, kyng of Jewis. And thei  
 spittyng in to<sup>c</sup> hym<sup>d</sup>, token a reed, and  
 31 smyten his heued. And after that<sup>e</sup> thei  
 hadden<sup>f</sup> 'scorned hym, thei vnclouthiden<sup>g</sup>  
 hym of<sup>h</sup> the mantel, and<sup>i</sup> thei clothiden<sup>k</sup> hym  
 32 with his clothis, and led den hym 'for to cru-  
 cifie<sup>l</sup>. Sothely thei goyng out, founden a

strye Jhesu. But the iustice answeride, 21  
 and seide to hem, Whom of the tweyn  
 wolen 3e, that be delyuerit to 3ou? And  
 thei seiden, Barabas. Pilat seith to hem, 22  
 What thanne schal Y do of Jhesu, that is  
 seid Crist? Alle<sup>v</sup> seien<sup>w</sup>, 'Be he<sup>x</sup> cruci- 23  
 fied. The iustice seith to hem, What  
 yuel hath he doon? And thei crieden  
 more, and seiden, Be he crucified. And 24  
 Pilat seyng that he profitide no thing,  
 but that the<sup>y</sup> more noyse was maad,  
 took<sup>z</sup> watir, and waischide hise hondis  
 bifor the puple, and seide, Y am gittles  
 of the blood of this ri3tful man; bise  
 3ou. And al the puple answeride, and 25  
 seide, His blood be on vs, and on oure  
 children. Thanne he deliuerede to hem 26  
 Barabas, but he took to hem Jhesu  
 scourgid, to be crucified. Thanne kny3tis 27  
 of the iustice token Jhesu in the moot  
 halle, and gadriden to hym al the cum-  
 peny 'of kny3tis<sup>a</sup>. And thei vnclouthiden 28  
 hym, and diden aboute hym a reed  
 mantil; and thei foldiden<sup>b</sup> a coroun of 29  
 thornes, and<sup>c</sup> putten<sup>d</sup> on his heed, and a  
 rehed in his ri3t hoond; and thei knel-  
 iden bifore hym, and scorniden hym<sup>e</sup>,  
 and seiden, Heil, kyng of Jewis. And 30  
 thei speten<sup>f</sup> on hym, and taken a rehed,  
 and smoot<sup>g</sup> his heed. And afir that 31  
 thei hadden scorned him, thei vnclouth-  
 iden hym of the mantil, and thei cloth-  
 iden hym with hise clothis, and led den  
 hym to 'crucifien hym<sup>h</sup>. And as thei 32  
 3eden out, thei founden a man of Ciren-  
 nen<sup>i</sup> comyng fro the toun, Symont bi  
 name; thei constreyneden hym to take

<sup>s</sup> Om. ux. <sup>t</sup> tisiden ax. counseiliden ouv. <sup>u</sup> Om. aouv. <sup>v</sup> pepel o. <sup>w</sup> aske q. <sup>x</sup> iustice ouv.  
<sup>y</sup> seide ouv. <sup>z</sup> these q. <sup>a</sup> tweyne urw. <sup>b</sup> left ax. delyuered ouv. <sup>c</sup> whiche ouv. <sup>d</sup> iustice ouv.  
<sup>e</sup> seide p. <sup>f</sup> Om. ouv. <sup>g</sup> Om. q. <sup>h</sup> Sothely o. <sup>i</sup> for he auyw sec. m. for it o. <sup>k</sup> a noyse ouvw.  
<sup>l</sup> wasche to g pr. m. wasche g sec. m. he waschide u. wash x. <sup>m</sup> his mxy. <sup>n</sup> and seide ouv. <sup>o</sup> Om.  
aouv. <sup>p</sup> of ouv. <sup>q</sup> on osuvw sec. m. x. <sup>r</sup> deliuered ouv. <sup>s</sup> forsothe ouv. <sup>t</sup> bitoke ouv.  
leet x. <sup>u</sup> Om. u. <sup>v</sup> the kny3tes ouv. <sup>w</sup> domesman cxy. iustice ouv. <sup>x</sup> companies g pr. m.  
<sup>y</sup> putten sx. <sup>z</sup> in to ouv. <sup>a</sup> Om. aouvx. or falt s. <sup>b</sup> and seiden ouv. <sup>c</sup> on ouv. <sup>d</sup> his face n.  
<sup>e</sup> Om. q. <sup>f</sup> Om. oouvw. <sup>g</sup> vnclouthid k. scorniden hym, vnclouthing q. scorned hym, thei vncladden x.  
vnclouthiden y. <sup>h</sup> Om. x. <sup>i</sup> Om. kw pr. m. <sup>k</sup> cladden sx. <sup>l</sup> that he schulde be crucified ouv.  
for to be crucified q sec. m. for to crucifye him w sec. m. to crucifien x.

<sup>v</sup> Alle thei ia. <sup>w</sup> seiden r sec. m. β. <sup>x</sup> to be c. <sup>y</sup> Om. c. <sup>z</sup> and took acbc. he took k. <sup>a</sup> Om.  
ep sec. m. <sup>b</sup> foldinge eikmpqrsuxbcghiaβ. <sup>c</sup> Om. r sec. m. q sec. m. iaβ. <sup>d</sup> puttiden ckghi. <sup>e</sup> Om. κ.  
<sup>f</sup> spittiden khi. spitten e. <sup>g</sup> smeten iu. smytiden κ. smyten ms. <sup>h</sup> crucifien cmrpxe. crucifie iqrb pr. m.  
cghiaβ. to be crucified κκ. <sup>i</sup> Serenen a.

man of Syrynen<sup>i</sup>, cummyng fro a<sup>k</sup> toun, Symont by name; thei constreyneden  
 33 hym, that he shulde take 'his crosse'. And  
 thei camen 'in to<sup>m</sup> a place that<sup>n</sup> is clepid  
 34 Golgatha, that is, the place of Caluarie. And  
 thei 3auen hym<sup>o</sup> for<sup>p</sup> to drinke wiyn meyn-  
 gid<sup>q</sup> with galle; and whenne he had tastid,  
 35 he wolde nat drinke. Sothely after that<sup>r</sup>  
 thei hadden crucified hym, thei departiden  
 his clothis, sendyng lot, that it<sup>s</sup> shulde be  
 fulfillid<sup>t</sup>, that<sup>u</sup> is seid by the prophete,  
 seyng, Thei departiden<sup>v</sup> to hem my<sup>w</sup>  
 clothis, and on<sup>x</sup> my cloth<sup>y</sup> thei senten<sup>z</sup> lot.  
 36 And thei sittynge kepten hym; and thei  
 37 puttiden<sup>a</sup> on his heued the cause of hym  
 wryten, This is Jhesus 'of Nazareth<sup>b</sup>,  
 38 kyng<sup>c</sup> of Jewis. Thanne two<sup>d</sup> theeues ben<sup>e</sup>  
 crucified with him, oon on the rizt half,  
 39 and oon<sup>f</sup> on the left half. Forsothe men  
 passynge forth blasfemyden hym, moou-  
 40 ynge her heuedis<sup>g</sup>, and seyng, 'Vath, or  
 fie<sup>h</sup>, 'to thee<sup>i</sup>, that distroyist the temple of  
 God, and in the thridde day 'bildist it  
 a3ein<sup>k</sup>; saue thou thi self; 3if thou art  
 the sone of God, cume down<sup>l</sup> of the crosse.  
 41 Also<sup>m</sup> and princis<sup>n</sup> of prestis scornynge,  
 42 with scribis and eldre men, seiden, He  
 made other men saaf, he may nat make  
 hym self saaf; 3if he is kyng<sup>o</sup> of Yrael,  
 cume he now<sup>p</sup> down fro<sup>q</sup> the crosse, and  
 43 we bileuen to hym; he<sup>r</sup> trustith in God,  
 delyuere he hym now, 3if he wole; for-  
 sothe<sup>s</sup> he seide, For<sup>t</sup> I am 'Goddis sone<sup>u</sup>.  
 44 'Forsothe and<sup>v</sup> the<sup>w</sup> theeuus, that weren  
 crucified with hym, puttiden<sup>x</sup> to hym with  
 45 repreue the same thing. Sothely fro the  
 sixte hour dercnnessis ben<sup>y</sup> maad on<sup>z</sup> al the  
 46 erthe<sup>a</sup>, 'til to<sup>b</sup> the nynthe hour. And  
 about the nynthe houre Jhesus criede with

his cross. And thei camen in to a place<sup>33</sup>  
 that is clepid Golgatha, that is, the place  
 of Caluarie. And thei 3auen hym to<sup>34</sup>  
 drynke wyne meynd<sup>k</sup> with galle; and  
 whanne he hadde tastid, he wolde not  
 drynke. And<sup>l</sup> affir that thei hadden cru-<sup>35</sup>  
 cified hym, thei departiden<sup>l</sup> his clothis,  
 and kesten<sup>m</sup> lotte, to fulfillle that is seid  
 bi the prophete, seiynge, Thei partiden<sup>n</sup>  
 to hem my clothis, and on my clooth thei  
 kesten<sup>o</sup> lott. And thei seten, and kepten<sup>36</sup>  
 him; and setten<sup>p</sup> aboute his heed his<sup>37</sup>  
 cause writun, This is Jhesu of Nazareth,  
 kyng of Jewis. Thanne twey<sup>38</sup> theues<sup>38</sup>  
 weren crucified with hym, oon on the  
 rizthalf, and oon on the lefthalf. And<sup>39</sup>  
 men that passiden forth blasfemen  
 hym, mouynge her heedis, and seiynge,<sup>40</sup>  
 Vath<sup>q</sup> to thee, that distriest the temple of  
 God, and in the thridde dai bildist it  
 a3en; saue thou thi silf; if thou art  
 the sone of God, come down of the cross<sup>r</sup>.  
 Also and princis of prestis scornynge,<sup>41</sup>  
 with scribis and elder men, seiden, He<sup>42</sup>  
 made<sup>s</sup> othere men saaf, he may not make  
 hym silf saaf; if he is kyng of Israel,  
 come he now<sup>t</sup> down fro the crosse, and  
 we bileuen to hym; he tristide in God; <sup>43</sup>  
 delyuer he hym now, if he wole; for he  
 seide, That Y am Goddis sone. And the<sup>44</sup>  
 theues, that weren crucified with hym,  
 vpbreiden<sup>tt</sup> hym of the same thing. But <sup>45</sup>  
 fro the sixte our derknnessis weren maad  
 on al the erthe, to<sup>u</sup> the nynthe our. And <sup>46</sup>  
 aboute the nynthe our Jhesus criede  
 with a greet vois, and seide, Heli, Heli,  
 lamazabatany, that is, My God, my God,  
 whi hast thou forsake me? And sum-<sup>47</sup>  
 men<sup>v</sup> that stoden there, and herynge,

<sup>1</sup> Cirenense P. <sup>k</sup> the OUV. <sup>l</sup> the crosse of Jhesu o. the crosse of hym UV. <sup>m</sup> to G pr. m. s.  
<sup>n</sup> whiche OUV. <sup>o</sup> to him OV. <sup>p</sup> Om. SX. <sup>q</sup> medled OUV. meynd PW. <sup>r</sup> Om. o. <sup>s</sup> Om. X. <sup>t</sup> filled  
 OUV. <sup>u</sup> that thing X. <sup>v</sup> partiden AMNPQSY. partideden W. <sup>w</sup> his U. <sup>x</sup> vpon AGMNPSWY. of U.  
<sup>y</sup> clothis W pr. m. <sup>z</sup> casten U sec. m. <sup>a</sup> setteden OUV. putten s. <sup>b</sup> Om. OUV. <sup>c</sup> the kyng OUV.  
<sup>d</sup> twey VW. <sup>e</sup> weren OUV. <sup>f</sup> another NOUV. <sup>g</sup> heedes MOQSWX. <sup>h</sup> Fi3 OUVW. Vath X. <sup>i</sup> Om. X. <sup>k</sup> a3en-  
 byldest it OUV. <sup>l</sup> thou down OUV. <sup>m</sup> In like maner OUV. <sup>n</sup> the princes OUV. <sup>o</sup> the kyng OUV. <sup>p</sup> Om. N.  
<sup>q</sup> of o. <sup>r</sup> And he K sec. m. <sup>s</sup> for OUV. <sup>t</sup> Om. OUV. <sup>u</sup> the Sone of God OUV. <sup>v</sup> Also forsothe o.  
 Forsothe also U. <sup>w</sup> Om. o. <sup>x</sup> putten SX. <sup>y</sup> weren OUV. <sup>z</sup> vpon GY. <sup>a</sup> londe OUV. <sup>b</sup> til AN.  
 vnto GSX.

<sup>k</sup> medlid cixea. <sup>l</sup> Om. i. <sup>m</sup> partiden O. <sup>n</sup> kastiden KHI. <sup>o</sup> departiden EIKRga. <sup>o</sup> kastiden KI.  
<sup>p</sup> thei setten I. settiden i. <sup>pp</sup> two R. <sup>q</sup> that is, fi3 e marg. <sup>r</sup> cros, and we bileuen to thee EP sec. m.  
 marg. <sup>s</sup> hath maad I. <sup>t</sup> Om. c. <sup>tt</sup> vpbraidien R. <sup>u</sup> til iba. <sup>v</sup> summe c.

grete voice, seyinge, Hely, Hely, lamazabatany, that is, My God, my God, `wherto,  
 47 *or whi*<sup>c</sup>, hast thou forsaken mee? Sothly  
 summonen<sup>d</sup> stondyng there, and heerynge,  
 48 seiden, This clepith Hely. And anon oon  
 of hem rennyng, fillide a spounge taken  
 with `aycel, *or vynegre*<sup>e</sup>, and puttide<sup>f</sup> to<sup>g</sup>  
 a reed, and 3aue to hym for<sup>h</sup> to drinke.  
 49 But other seiden, Suffre thou; see we<sup>i</sup>  
 wher<sup>k</sup> Hely cumme<sup>l</sup>, delyuerynge<sup>m</sup> hym.  
 50 Forsothe Jhesus eftsones<sup>n</sup> cryng with  
 51 grete<sup>o</sup> voice, `sente out<sup>p</sup> the spirit. And  
 loo! the veile of the temple is<sup>q</sup> kitt, `or  
 rent<sup>r</sup>, in to<sup>s</sup> two parties, fro the heigest  
 til down<sup>t</sup>. And the erthe is<sup>u</sup> moued, and  
 52 stoonys ben<sup>v</sup> eleft<sup>w</sup>; and biriels ben<sup>x</sup> open-  
 yd, and many bodies of seintes<sup>y</sup> that  
 slepten, `or weren dead<sup>z</sup>, `rysen a3ein<sup>a</sup>.  
 53 And thei goyng out of her<sup>b</sup> biriels, after  
 his resurreccioun<sup>c</sup> camen in to the holy  
 54 citee, and apeeriden to manye<sup>d</sup>. Treuly  
 centurio and thei that weren with hym  
 kepinge Jhesu, the moonyng of the  
 erthe seen, and thoo<sup>dd</sup> thingis that weren  
 55 done, dredden greteli, seyinge, Verrely this  
 was Goddis sone. Forsothe `there weren  
 there many wymmen<sup>e</sup> afer, that sueden  
 Jhesu fro Galilee, mynystryng to hym.  
 56 Amonge whiche was Marie Mawdeleyne,  
 and Marie of<sup>f</sup> Jamys, and `the modir<sup>g</sup> of  
 Joseph, and the modir of Zebedees sones.  
 57 Forsothe when the euenyng<sup>h</sup> was maad,  
 `there came<sup>i</sup> a<sup>k</sup> riche man<sup>l</sup> fro Armathia,  
 Joseph<sup>m</sup> by name, the<sup>n</sup> whiche and he  
 58 was disciple<sup>o</sup> of Jhesu. He wente to Pilate,  
 and axide<sup>p</sup> the body of Jhesu. Thanne  
 Pilate comaundide the body<sup>q</sup> to be 3olden<sup>r</sup>.  
 59 And the body taken, Joseph wlappe it  
 60 in a clene `sendel, *or lynnenn cloth*<sup>s</sup>, and  
 puttide<sup>t</sup> it<sup>u</sup> in<sup>v</sup> his newe briel, that<sup>w</sup> he

seiden, This clepith Helye. And anoon<sup>48</sup>  
 oon of hem rennyng, took and fillide a  
 spounge with<sup>v</sup> vynegre, and puttide<sup>w</sup> on a  
 rehed, and 3af to hym to drynke. But<sup>49</sup>  
 othir seiden, Suffre thou; se we<sup>x</sup> whether  
 Helie come to deliuer hym. Forsothe<sup>50</sup>  
 Jhesus eftsoone criede<sup>y</sup> with a greet voyce,  
 and 3af vp the goost. And lo! the veil of<sup>51</sup>  
 the temple was to-rent in<sup>yy</sup> twey<sup>z</sup> parties,  
 fro the hiest to the lowest. And the  
 erthe schoke, and stoonus<sup>zz</sup> weren cloue;  
 and birielis weren openyd, and many<sup>52</sup>  
 bodies of seyntis that hadden slepte,  
 rysen<sup>a</sup> vp. And thei 3eden out of her<sup>53</sup>  
 birielis, and aftir his resurreccioun thei  
 camen in to the holi citee, and apperiden  
 to many. And the centurien and thei<sup>54</sup>  
 that weren with hym kepinge Jhesu,  
 whanne thei saien the erthe schakyng,  
 and tho thingis that weren doon, thei  
 dredden greetli, and seiden, Verili this<sup>55</sup>  
 was Goddis sone. And ther weren there  
 many wymmen afer, that sueden Jhesu  
 fro Galilee, and mynystryden to hym.  
 Among whiche<sup>b</sup> was Marie Magdalene,<sup>56</sup>  
 and Marie, the modir of James, and of  
 Joseph, and the modir of Zebedees  
 sones. But whanne the euenyng was<sup>57</sup>  
 come, ther cam a riche man of Armathi,  
 Joseph bi name, and he was a disciple  
 of Jhesu. He<sup>c</sup> wente to Pilat, and axide<sup>58</sup>  
 the bodi of Jhesu. Thanne Pilat co-<sup>59</sup>  
 maundide the bodie to be 3ouun. And  
 whanne the bodi was takun, Joseph lap-  
 pide it in a clene sendel, and leide it in<sup>60</sup>  
 his newe briel, that he hadde hewun in  
 a stoon; and he walewide a greet stoon  
 to the dore of the briel, and wente awei.  
 But Marie Maudelene and anothir Marie<sup>61</sup>  
 weren there, sittynge azens the sepulcre.

<sup>c</sup> wherto *AX*. *whi OUV*. <sup>d</sup> summe *NFX*. *sum men W*. <sup>e</sup> eisel *AX*. *vynegre OUV*. <sup>f</sup> putte *SX*. <sup>g</sup> it  
 to *GXY*. on *U sec. m*. <sup>h</sup> Om. *SX*. <sup>i</sup> Om. *N*. <sup>k</sup> whether *P et X pass*. <sup>l</sup> cometh *N*. <sup>m</sup> to deliuer *O*.  
<sup>n</sup> eft *OUV*. <sup>o</sup> a greet *Q*. <sup>p</sup> 3aue vp *U sec. m*. <sup>q</sup> was *OUV*. <sup>r</sup> Om. *OUFX*. <sup>s</sup> Om. *Q*. <sup>t</sup> to the lowist  
*U sec. m*. <sup>u</sup> was *OUV*. <sup>v</sup> Om. *O*. *weren UV*. <sup>w</sup> clouen *QX*. <sup>x</sup> weren *OUV*. <sup>y</sup> holy men *OUV*. <sup>z</sup> ether  
*W. d. OUV*. Om. *X*. <sup>a</sup> han ryse *OUV*. <sup>b</sup> the *OUV*. <sup>c</sup> rysyng a3en *OUV*. <sup>d</sup> many men *OUV*. <sup>dd</sup> the *N*.  
<sup>e</sup> many wymmen weren theer *OUV*. <sup>f</sup> the modir of *OUVW sec. m*. <sup>g</sup> Om. *OUVW sec. m*. <sup>h</sup> euentide *OUV*.  
<sup>i</sup> Om. *OUV*. <sup>k</sup> oo *P*. <sup>l</sup> man cam *OUV*. <sup>m</sup> Joseph of Aramathie *OUV*. <sup>n</sup> Om. *OUV*. <sup>o</sup> the disciple *OUV*.  
<sup>p</sup> askide *Q*. <sup>q</sup> bodi of *Jhesu AN*. <sup>r</sup> 3ofen *O*. <sup>s</sup> sendel *AX*. *lynnen cloth OUV*. *sendel, or lyne cloth S*.  
<sup>t</sup> putte *MSX*. <sup>u</sup> Om. *G pr. m*. <sup>v</sup> into *O*. <sup>w</sup> whiche *OUV*.

<sup>v</sup> of *K*. <sup>w</sup> putt *R*. <sup>x</sup> Om. *K*. <sup>y</sup> cryyng g. <sup>yy</sup> into hi. <sup>z</sup> two *R*. <sup>zz</sup> the stoones *K*. <sup>a</sup> risiden *C*.  
<sup>b</sup> the whiche *1a*. <sup>c</sup> And he *R*.

hadde hewen in a stoon; and he walowid to<sup>x</sup> a grete stoon at<sup>y</sup> the dore of the biriell, and wente away. Forsothe Marye Mawdeleyne and an othere Marye weren there, sittynge azeins the sepulcre. Sothely on the tother<sup>z</sup> day, that<sup>a</sup> is after pascke euenynge<sup>b</sup>, the princis of prestis<sup>c</sup> and Pharisees<sup>d</sup> camen to gidere to Pilate, seynge<sup>e</sup>, Sire, we han mynde, for the ilke<sup>f</sup> traitour, or disseynour<sup>g</sup>, sayde 3it lyuynge, Aftir thre dayes I shal ryse azen. Therfore comaunde thou the sepulcre to<sup>b</sup> be kept til in to<sup>i</sup> the thridde day; lest perauenture his disciplis comen, and stelen him, and seyen to the peple, He is<sup>k</sup> risun<sup>l</sup> fro deeth<sup>m</sup>; and the laste errour schal be worse than the formere. Pilat seith<sup>n</sup> to hem, 3e han the kepyng; go 3e, kepe 3e<sup>o</sup> as 3e kunnen. Forsoth thei goynge forth, kepten, or wardiden<sup>v</sup>, the sepulcre, markinge, or seelinge<sup>q</sup>, the stoon<sup>r</sup>, with keperis<sup>s</sup>.

## CAP. XXVIII.

1 Forsothe in<sup>t</sup> the euenynge<sup>u</sup> of the saboth, or haliday<sup>v</sup>, that schyneth<sup>w</sup> in the firste day of the woke, Marie Mawdeleyn cam, and another Marie, for<sup>x</sup> to se the sepulcre. 2 And lo! ther was maady<sup>y</sup> a greet erthe mouyng<sup>z</sup>; forsoth the<sup>a</sup> aungel of the Lord cam doun fro heuene, and comynge to<sup>b</sup> turnide away the stoon, and sat<sup>c</sup> theron. 3 Sothli his loking was as leyt, and his clothis<sup>d</sup> as<sup>e</sup> snow; forsothe for drede<sup>f</sup> of him the keperis ben<sup>g</sup> afferid, and thei ben<sup>g</sup> maad as deede men. Forsothe the aungel answeringe seide to the wymmen, Nyle 3e drede, for I woot that 3e seken Jhesu, that is<sup>h</sup> crucified; he is not here, sothli<sup>i</sup> he roos, as he seide; come 3e, and seeth<sup>k</sup> the place, where the Lord was putt. And 3e

And on the tother<sup>c</sup> dai, that is aftir<sup>62</sup> pask euen, the<sup>d</sup> princis of prestis and the<sup>e</sup> Farisees camen togidere to Pilat, and<sup>63</sup> seiden, Sir, we han mynde, that thilke giloure seide 3it lyuynge, Aftir thre daies Y schal rise azen to lijf. Therfor co-<sup>64</sup> maunde thou, that the sepulcre be kept in to the thridde dai; lest hise disciplis comen, and stelen hym, and seie to the puple, He hath rise<sup>dd</sup> fro deeth; and the laste errour schal be worse than the formere. Pilat seide to hem, 3e han the<sup>65</sup> kepyng; go 3e, kepe 3e<sup>f</sup> as 3e kunnen. And thei 3eden forth, and kepten the<sup>66</sup> sepulcre, markynge<sup>g</sup> the stoon, with keperis.

## CAP. XXVIII.

But in the euentid of the sabat, that<sup>1</sup> bigyneth to schyne in the firste dai of the woke, Marie Mawdelene cam, and another Marie, to se the sepulcre. And<sup>2</sup> lo! ther was maad a greet ertheschakynge; for the aungel of the Lord cam doun fro heuene, and neijede, and turnede awei the stoon, and sat theron. And<sup>3</sup> his loking was as leit, and hise clothis as snowe; and for drede of hym the keperis<sup>4</sup> weren afeerd, and thei weren maad as deede men<sup>h</sup>. But the aungel answeride,<sup>5</sup> and seide to the wymmen, Nyle 3e drede, for Y woot that 3e seken Jhesu, that was crucified; he is not here, for he is risun,<sup>6</sup> as he seide; come 3e, and se 3e the place, where the Lord was leid. And go 3e<sup>7</sup>

<sup>x</sup> Om. *oufw sec. m.* <sup>y</sup> to *oufw sec. m. x.* <sup>z</sup> the other *x.* that other *gmopsuwy.* <sup>a</sup> whiche *ouf.* <sup>b</sup> euentide *ou pr. m. v.* euen *u sec. m.* <sup>c</sup> Om. *u.* <sup>d</sup> the Pharisees *aosufw.* <sup>e</sup> and seiden *ouf.* <sup>f</sup> that ilke *g pr. m.* thilke *g sec. m. uf.* that *x.* <sup>g</sup> traytour *ax.* disseynour *ouf.* <sup>h</sup> for to *agmnpqtwy.* <sup>i</sup> vnto *ags pr. m. mxy.* to *g sec. m.* <sup>k</sup> hath *agmnopstuvwxy.* <sup>l</sup> risen azen *s.* <sup>m</sup> deed *amnps.* deed men *ouf.* the deeth *qt.* <sup>n</sup> seide *ouf.* <sup>o</sup> kepeth *x.* <sup>p</sup> Om. *aoufx.* <sup>q</sup> Om. *aoufx.* <sup>r</sup> stones *o.* <sup>s</sup> the keperes *ouf.* <sup>t</sup> Om. *u.* <sup>u</sup> euentide *ouf.* <sup>v</sup> Om. *aouvx.* <sup>w</sup> shoen *x.* <sup>x</sup> Om. *oufx.* <sup>y</sup> Om. *ouf.* <sup>z</sup> mouyng was maade *ouf.* <sup>a</sup> an *ouf.* <sup>b</sup> he neijinge *ouf.* <sup>c</sup> he sat *o.* <sup>d</sup> clothinge *o.* <sup>e</sup> white as *q.* <sup>f</sup> the drede *ouf.* <sup>g</sup> weren *ouf.* <sup>h</sup> was *ouf.* <sup>i</sup> forsothe *ouf.* <sup>k</sup> se *anpw.* see 3e *ouf.*

<sup>c</sup> that oothir *i.* <sup>d</sup> Om. *a.* <sup>dd</sup> risen azen *r.* <sup>e</sup> Om. *k.* <sup>f</sup> Om. *ika.* <sup>g</sup> ether seelinge *k marg.* <sup>h</sup> Om. *i pr. m.*

goyng sone, seie<sup>l</sup> to his disciplis 'and to Petre<sup>m</sup>, for he hath risun. And lo<sup>n</sup>! he schal go bifore 3ou<sup>o</sup> in to Galilee; there 3e schulen se him. Lo! I haue bifore seid<sup>8</sup> to 3ou. And 'Marie Mawdeleyn, and another Marie<sup>p</sup> wenten out soone fro the buryel<sup>q</sup>, with drede and greet ioeye, rennyng for<sup>r</sup> to telle<sup>s</sup> his disciplis. And lo! Jhesus 'ran azens<sup>t</sup> hem, seyinge<sup>u</sup>, Heil 3e. Forsothe thei 'camen to<sup>v</sup>, and heelden his feet, and worschipiden him. Thanne Jhesus seith to hem, Nyle 3e drede; go 3e, 'telle 3e<sup>w</sup> to my britheren, that thei go in to Galilee; there thei schulen se me. 'The whiche<sup>x</sup> whaune thei hadden gon, loo! summe of the keperis camen in to the cytee, and tolden to<sup>y</sup> the princes<sup>z</sup> 'of prestis<sup>a</sup> alle thingis that weren don. And thei gedrid to gidre with the<sup>b</sup> elders men, ac counceil takun, 3aue to the knyztis plenteuous money, seyinge, Seie 3e, for his disciplis camen by ni3te, and han stolen him, vs slepinge. And if this<sup>d</sup> be<sup>e</sup> herd of the 'president, or iustise<sup>f</sup>, we schulen conceile him, and make<sup>g</sup> 3ou sikir<sup>h</sup>. And the money takun, thei<sup>i</sup> diden, as thei weren tau3t. And this word is pupplissid at<sup>j</sup> the Jewis, til in to this day. Forsothe enleuene disciplis wenten in to Galilee, in to an hil, where Jhesus hadde ordeyned to<sup>k</sup> hem. And thei seyng him, worschipiden; sothli summe of hem doutiden. And Jhesus 'comyng to<sup>l</sup>, spak to hem, seyinge<sup>m</sup>, Al power is 3ouun to me, in heuene and in<sup>n</sup> erthe. Therefore 3e goyng teche<sup>o</sup> alle folkis, cristenyng hem in the name of the Fadir, and of the Sone, and of the Hooly Gost; techinge hem for<sup>p</sup> to kepe alle thingis, what euere thingis I haue comaundid to<sup>q</sup> 3ou; and lo! I

soone, and seie 3e to his disciplis, that he is risun. And lo! he schal go bifore 3ou in to Galilee; there 3e schulen se hym. Lo! Y haue biforseid to 3ou. And thei<sup>8</sup> wenten out soone fro the biriels, with drede and greet ioeye, rennyng to telle to hise disciplis. And lo! Jhesus mette<sup>9</sup> hem, and seide, Heile 3e. And thei nei3eden, and heelden<sup>1</sup> his feet, and worschipiden him. Thanne Jhesus seide to hem, 10 Nyle 3e drede; go 3e, 'telle 3e<sup>k</sup> to my britheren, that thei go in to Galile; there thei schulen se me. And whanne 11 thei weren goon, lo! summe of the keperis camen in to the citee, and telden to the princis of prestis alle thingis that weren doon. And whanne thei weren 12 gaderid togidere with the elder men, and hadden take her counceil, thei 3auen to the kni3tis miche monei, and seiden, Seie 3e, that hise disciplis camen bi ny3t, 13 and han stolen hym, while 3e slepten. And if this<sup>1</sup> be herd of the iustice, we 14 schulen counseile hym, and make 3ou sikir. And whanne the monei was takun, 15 thei diden, as thei weren tau3t. And this word is pupplischid among the Jewis, til in to this day. And the enleuene disciplis wenten in to Galilee, in to an hille, where Jhesus hadde ordeyned to hem. And thei sayn<sup>m</sup> hym, and<sup>n</sup> worschipiden; but summe of hem doutiden. And Jhesus cam ny3, and spak to hem, 18 and seide, Al power in heuene and in erthe is 3ouun to me. Therfor go 3e, and 19 teche<sup>o</sup> alle folkis, baptisyng hem in the name of the Fadir, and of the Sone, and of the Hooli Goost; techyng hem to 20 kepe alle thingis, what euer thingis Y haue comaundid to 3ou; and lo! Y am

<sup>l</sup> seie 3e GOPY. seith x. <sup>m</sup> Om. OUVW sec. m. <sup>n</sup> so N. <sup>o</sup> Om. v. <sup>p</sup> thei OUVW sec. m. <sup>q</sup> sepulcre OUV. <sup>r</sup> Om. OSUVX. <sup>s</sup> tell to OUVX. <sup>t</sup> mette OUV. <sup>u</sup> and seide OUV. <sup>v</sup> nei3eden OUV. <sup>w</sup> telleth SV sec. m. x. <sup>x</sup> And OUVW sec. m. <sup>y</sup> Om. N. <sup>z</sup> prince K. <sup>a</sup> Om. W pr. m. <sup>b</sup> Om. G. <sup>c</sup> and a K. <sup>d</sup> this thing U. <sup>e</sup> schal be OUV. <sup>f</sup> president ASX. iustice OUV. <sup>g</sup> we schulen make OUV. <sup>h</sup> suir v. <sup>i</sup> and thei G. <sup>j</sup> anentes OUV. <sup>k</sup> Om. o. <sup>l</sup> nei3inge OUV. <sup>m</sup> and seide OUV. <sup>n</sup> Om. G pr. m. <sup>o</sup> techeth SX. <sup>p</sup> Om. G pr. m. MOQSUVX. <sup>q</sup> Om. AG pr. m. NTWX.

<sup>i</sup> bihelden c. <sup>k</sup> telleth r. and telle 3e k. <sup>l</sup> this word K. <sup>m</sup> seyng cβ. <sup>n</sup> Om. c. <sup>o</sup> techeth r. teche 3e ga.

am with 3ou in<sup>r</sup> alle dayes, til<sup>s</sup> the end-  
yng of the<sup>t</sup> world.

with 3ou in alle daies, in to the ende<sup>p</sup> of  
the world.

*Here endith the gospel of Matheu, and  
bigynneth the prolog of Mark<sup>u</sup>.*

*Here endith the gospel of Matheu,  
and here bigynneth the prolog vp on  
Mark<sup>q</sup>.*

<sup>r</sup> Om. UX. <sup>s</sup> til to AGNOSFW sec. m. x. til into U. <sup>t</sup> Om. T. <sup>u</sup> Here endith the gospel of Mathew,  
and bigynneth the prologe on Mark, and aftir beginneth the gospel. N. Here endith Mathewe. q. Here  
endith Matheu, and bigynneth the prologe. v. Here eendith the gospels of Mathew, and here bigynneth the  
gospelis aflir the seynge of Mark. w. No final rubric in AGMPSTUX.

<sup>p</sup> eending c et plures. <sup>q</sup> Here endith the gospel of Matheu, and bigynneth the prolog on the gospel of  
Mark Euangelist. c. Heere endith the gospel of Matheu, and biginneth the prologe on the gospel of Mark.  
iqncgka. Here endith Mathew; se now the prolog on Mark. κ. Here endith Matheu, and here bigynneth  
the prologe vpon Mark. м. Here endith Matheu, and here biginnith the prologe on Mark. s. Here endith  
Matheu, and here bigynneth a prologe on Mark. x. Here endith the gospel of Mathew, and bigynneth the  
prolog of Mark. e. Here endith the book of Matheu, and now bygynneth the prologe of Mark. f. No final  
rubric in εPhi.

# M A R K .

## *The prologe of Marke<sup>a</sup>.*

MARK, the euangelist, of God chosun, and Petris sone in<sup>b</sup> baptyne, and in Goddis word disciple, presthod<sup>c</sup> in Israel ledynge, aftir fleisch a dekene, he<sup>d</sup>, turnyd to the<sup>e</sup> feith of Crist, wroot the gospel in Ytaylor; schewinge theron<sup>f</sup> bothe<sup>g</sup> what he owide<sup>h</sup> to his kynrede and to Crist. For whi the bigynnyng of his principle he ordeynunge<sup>i</sup> in<sup>j</sup> the<sup>k</sup> vois of a<sup>l</sup> prophetis<sup>m</sup> exclamacioun, schewith the ordre of dekenis eleccioun, that he, preching<sup>n</sup> 'the for-ordenede<sup>o</sup> John, Zakaries sone, sent out in vois of an aungel tellynge, not oonly Goddis sone maad man, but the body of the Lord, 'that is, the churche<sup>p</sup>, in to alle thingis by the word of Goddis vois quykid<sup>q</sup>, schulde schewe in the bigynnyng of his preching of the gospel; that the which this redinge schulde knowe, to whom<sup>r</sup> the bigynnyng of fleisch in the<sup>s</sup> Lord, and Jhesu comynge to the habitacle, the fleisch schulde knowe, and in hym silf the word, 'that is, Crist<sup>t</sup>, of the vois 'John Baptist<sup>u</sup>, that in consonautis<sup>v</sup>, 'that is, in forme fadris<sup>w</sup>, he hadde lost, schulde fynde. Forsoth bothe he<sup>x</sup>, the work of the fulfillid gospel entringe, 'and fro the baptyng of the Lord bigynnyng<sup>y</sup> to preche God, ne<sup>z</sup> trauelide not to sie the natiuyte of fleisch<sup>a</sup>, the which he hadde seene<sup>b</sup> in othere<sup>c</sup> bifore, but he expressinge the exposicioun of al the desert, hath schewid out the fastinge of noumbre, 'other the noumbre of fastinge<sup>d</sup>, the temptacioun of the fend, the congregacioun of beestis, and the seruyse of aungels, that he ordeynunge vs to vnderstonde, alle thingis in schort peyntynge to gidere, nother<sup>e</sup> the autorite of thing do 'schulde do away<sup>f</sup>, and 'in parformynge<sup>g</sup> schulde not denye fulnesse to<sup>h</sup> the werk<sup>i</sup>. Forsothe he is<sup>k</sup> seid to haue kit away his thombe, that he myz<sup>te</sup> be hadd *as vnworthi* to presthod. But so moche myz<sup>te</sup> eleccioun bifore ordeyned, acordynge to the feith, that nothir so in the werk of the word he schulde leese, that rathire he hadde deseruyd 'in kynde<sup>l</sup>. For of Alexandre he was bischop; of whom bi alle thingis werk, 'othir intencioun<sup>m</sup>, was to kunne, bothe to dispose the seiyngis<sup>n</sup> of the gospel in 'him silf<sup>o</sup>, and the<sup>p</sup> disciplyne of the<sup>q</sup> lawe 'to knowe<sup>r</sup> in him silf, and 'the nature of God to knowe in the<sup>s</sup> fleisch<sup>t</sup>, other<sup>u</sup> in<sup>v</sup> 'the manhood of the Lord<sup>w</sup>. The<sup>x</sup> whiche thingis in vs silf first it behoueth to be requyrid; aftirward we wollith<sup>y</sup> thingis souzt to be knowe, hauynge the mede of exortacioun; for he that plontith, and he that moistith, beth<sup>z</sup> the same; but he that zyueth the encrees, is God.

## *Here endith the prolog, and bigynneth the gospel<sup>a</sup>.*

<sup>a</sup> From *GV. Prologe of Marke* oq. No initial rubric elsewhere. <sup>b</sup> of q. <sup>c</sup> prechyd *gkqv*. <sup>d</sup> Om. x. <sup>e</sup> Om. q. <sup>f</sup> therein q *sec. m.* <sup>g</sup> Om. q. <sup>h</sup> a<sup>3</sup>te *sx*. <sup>i</sup> ordeynd *v*. <sup>j</sup> and *k*. <sup>k</sup> a q. <sup>l</sup> the *v*. <sup>m</sup> prophete *g*. <sup>n</sup> preche *x*. <sup>o</sup> therfore ordeynede *k*. the bifore ordeynd *v*. the forn ordeynd *x*. <sup>p</sup> Om. x. *that is, the charite y*. <sup>q</sup> quykened *qu*. <sup>r</sup> whos *y*. <sup>s</sup> that *k*. <sup>t</sup> Om. x. <sup>u</sup> *that is, Jon Baptist s*. Om. x. <sup>v</sup> consonaunces *y*. <sup>w</sup> *that is, in formere fadris qs*. Om. x. <sup>x</sup> and *k*. <sup>y</sup> Om. *g*. <sup>z</sup> Om. x. <sup>a</sup> the flesh *x*. <sup>b</sup> seye *g*. <sup>c</sup> the othere *s*. <sup>d</sup> Om. x. <sup>e</sup> Om. q. <sup>f</sup> that he schulde not do away q *sup. ras*. <sup>g</sup> that he q *sup. ras*. <sup>h</sup> of *v*. <sup>i</sup> werk to be perfourmed q. <sup>k</sup> Om. *g*. <sup>l</sup> vnkynde *g*. on kinde *svxy*. <sup>m</sup> Om. x. <sup>n</sup> signes *agk*. seyngis *sy*. seeynges *uv pr.m*. <sup>o</sup> him *k*. <sup>p</sup> in *xy*. <sup>q</sup> Om. x. <sup>r</sup> Om. q *pr.m*. <sup>s</sup> Om. x. <sup>t</sup> to vnderstonde Goddis nature of the Lord in flesshe q *sup. ras*. <sup>u</sup> or *v*. *that is, q*. Om. x. <sup>v</sup> Om. *qsxy*. <sup>w</sup> *manhed q. of the Lord x*. <sup>x</sup> Om. x. <sup>y</sup> wolen q. wiln *sx*. <sup>z</sup> ben *sx*. <sup>a</sup> No final rubric in *gqsuxxy*.

*Here byginneth the prologe of Marke<sup>a</sup>.*

MARK, the gospeller, was the chosun seruaunt of God, and the goostli sone of Petre in bapty<sup>m</sup>, and the disciple in<sup>b</sup> Goddis word; he<sup>c</sup> mynystride preesthod in Israel, *that is, among Jewis*, and was of the lynage of Leuy bi fleisch, and he was conuertid to the feith of Crist, and wroot the gospel in Ytalie, *that is, the<sup>cc</sup> cuntrei of Rome*, and schewide<sup>d</sup> in the gospel, what he ouzte to his kyn and to Crist. Mark bigynneth at the sendyng of Joon Baptist, and tellith not the natiuite of Crist bi fleissche, but fro Cristis bapty<sup>m</sup>, whanne he was ful man, he tellith of his fastyng bi fourti daies, and of his temptyng in desert, hou the deuel temptide hym, and how weilde beestis weren gaderid there, and hou hooli aungels camen, and serueden Crist aftir his temptacioun, and ouercomyng therof. Aftir <sup>he</sup> hadde resseyued Cristen feith<sup>e</sup>, he kittide<sup>f</sup> of his thombe, that he schulde be hadde repreneable to preesthod, *that is, be vnhable to be preest in the gospel*, but the<sup>g</sup> chesyng <sup>that was<sup>h</sup> bifer ordeyned consentynge to the feith, myzte do so myche, that he loste not in the<sup>i</sup> werk of word<sup>k</sup>, *that is, in prechyng of Goddis word*, that that<sup>l</sup> he disseruede bifer in kyn, *that is, as he was a prest bi kyn in the elde lawe among Jewis, so he was a prest in the gospel among Cristen men*. For he was bischop of Alisaundre; and bi alle thingis it was his werk to kunne profesies, and to dispose in <sup>hym silf<sup>m</sup> the seiyngis<sup>n</sup> of the gospel, and to knowe in hym silf the techyng of lawe<sup>o</sup>, and to vndurstonde the<sup>p</sup> dyuyn kynde of the Lord in fleisch; whiche thingis it bihoueth to be souzt first in vs<sup>q</sup>.</sup></sup>

*This seith Jerom in his prolog on the gospel of Mark<sup>r</sup>.*

*Here bygynneth the gospel of Mark<sup>a</sup>.*

*Here bigynneth the gospel of Mark<sup>s</sup>.*

## CAP. I.

1 THE bigynnyng<sup>b</sup> of the gospel of Jhesu  
2 Crist, the<sup>c</sup> sone of God. As it is writun  
in Ysaie, the prophete, Lo! I sende myn  
angel bifer thi face, that schal make thi  
3 weye redy bifer thee. The voice of *oon*  
cryng in desert, Make ze redy the weye  
of the Lord, make ze his pathis ri3tful.

## CAP. I.

THE bigynnyng<sup>t</sup> of the gospel of Jhesu 1  
Crist, the sone of God. As it is writun 2  
in Ysaie, the prophete, Lo! Y sende myn  
aungel bifer thi face, that schal make  
thi<sup>u</sup> weie redi bifer thee. The vois of 3  
a crier in desert, Make ze redi the weie  
of the Lord, make ze<sup>v</sup> hise paththis

<sup>a</sup> From *MO*. *Heere bigynneth Mark. p. Gospel of Marke. q.* No initial rubric in *AGNSTUVWXY*.  
<sup>b</sup> holi gospel s. <sup>c</sup> Om. x.

<sup>a</sup> From *T*. *Prolog on Mark. ccb. Here biginnith Jeromus prolouge and the gospel of Mark the gospeler. E. Prologe of Marke. no. Here biginnith Jeroms prolog on the gospel of Mark. p.* No initial rubric in the other Mss. <sup>b</sup> of *A*. <sup>c</sup> and he *T*. <sup>cc</sup> in the *AKM pr. m.* <sup>d</sup> he schewide *IK*. <sup>e</sup> cristen feith resceyued *ceteri et a.* <sup>f</sup> kitte *I*. *kut T*. <sup>g</sup> Om. *plures et a.* <sup>h</sup> Om. *plures et a.* <sup>i</sup> Om. *N*. <sup>k</sup> the worde *T*. <sup>l</sup> Om. *chi.* <sup>m</sup> hym *C*. <sup>n</sup> seiyng *Q*. <sup>o</sup> the lawe *OT*. <sup>p</sup> be s. bi *li.* <sup>q</sup> vs, for men planten and wateren, but God aloone zevet encesyng. *T*. <sup>r</sup> *Jerom in his prolog on Mark seith at this. csk. Heere endith the prologe, and biginnith the gospel of Mark. ig. Jerom in his prologe on Mark seith this pleyntli. K. This seith Jerom in his prologe on Mark. mvb. Jerome in his prolog on this gospel seith this. N. This seith Jerom in his prolog on Mark, and here bigynneth the gospel of Mark. qca. Heere eendith the prolog; the firste co. R. No final rubric in the other Mss. s Here bigynneth the firste gospel of Mark the Euangelist. v. The bigynnyng of Mark. e. No initial rubric in the other Mss. t gynnnyng v. u the hi. v Om. *mc.**

4 Jhon was in desert baptisyng, and preching the bapty m of penaunce, in to remiscioun of synnes. And alle men of Jerusalem wenten out to him, and al the cuntre of Judee; and<sup>d</sup> weren baptisid of him in the flood of<sup>e</sup> Jordan, knowlechinge<sup>f</sup> her synnes. And John was clothid<sup>f</sup> with<sup>g</sup> heeris of camelis<sup>h</sup>, and a girdil of skyn abowte his leendis; and he eet locustus<sup>i</sup>, and 'hony of the wode<sup>k</sup>, and<sup>l</sup> prechide, 7seyinge, A strengere than I schal come aftir me, of whom I knelinge am not worthi for<sup>m</sup> to 'vndo, or vnbynde<sup>n</sup>, the 8thwong<sup>o</sup> of his schoon. I haue baptisid 3ou in water; forsothe he shal baptise 3ou 9 in the Holy Goost. And it is don in thoo dayes, Jhesus came fro Nazareth of Galilee, and was baptisid of Joon in Jordan. 10 And anoon he styng vp of the water, say 3 heuenes openyd, and the 'Holy Goost<sup>p</sup> cummyng down as a culuere, and dwell- 11 ynge in hym. And a voys is<sup>q</sup> maad fro heuenes, Thou art my 'sone loued<sup>r</sup>, in thee 12 I haue plesid. And anon the Spirit put- 13 tide<sup>s</sup> hym in to desert. And he was in desert fourty dayes and fourty nyztis, and was temptid of<sup>t</sup> Sathanas, and was<sup>u</sup> with beestis, and angelis mynystriden to hym. 14 Forsothe after that Joon was taken, Jhesus came in to Galilee, preching the 15 gospel of the kyngdam<sup>v</sup> of God, and seiynge, For tyme<sup>w</sup> is fulfillid<sup>x</sup>, and the kyngdam<sup>y</sup> of God shal 'come nyz<sup>z</sup>; 'forthinke zee<sup>a</sup>, 'or do zee penaunce<sup>b</sup>, and 16 'bileue zee<sup>c</sup> to the gospel. And he passynge<sup>d</sup> bisidis the see of Galilee, say Symont, and Andrew, his brother, sendynge<sup>e</sup> nettis in to the see; sothely<sup>f</sup> thei weren 17 fishers. And Jhesus seide to hem, Come zee after me; I<sup>g</sup> shal make 3ou to be maad 18 fishers of men. And anoon the nettis 19 forsaken, thei sieden hym. And he gon

riht<sup>c</sup>. Joon was in desert baptisyng, 4 and preching the bapty m of penaunce, in to remissioun of synnes. And al the 5 cuntre<sup>d</sup> of Judee wente out to hym, and alle men of Jerusalem; and thei weren baptisid of hym in the flom Jordan<sup>e</sup>, 'and knoulechiden<sup>f</sup> her synnes. And Joon 6 was clothid with heeris of camels, and a girdil of skyn was about hise leendis; and he ete hony soukis, and wilde hony, and prechide, and seide, A stronger than Y schal come aftir me, and Y am not worthi to knele down, and<sup>g</sup> vnlace<sup>h</sup> his schoone. Y haue baptisid 3ou in watir; 8 but he schal baptise 3ou in the Hooli Goost. And it was don in tho daies, 9 Jhesus cam fro Nazareth of Galilee, and was baptisid of Joon in Jordan. And 10 anoon he wente up of the watir, and saye heuenes opened, and the Hooli Goost comynge down as a culuer, and dwellynge in<sup>i</sup> hym. And a voys was maad fro 11 heuenes, 'Thou art my loued sone, in thee Y am plesid. And anoon the Spirit put- 12 tide<sup>k</sup> hym forth in to deseert. And he 13 was in deseert fourti daies and fourti nyztis, and was temptid of Sathanas, and he was with beestis, and aungels mynystriden to hym. But aftir that Joon was 14 takun, Jhesus cam in to Galilee, and prechide the gospel of the kyngdoom of God, and seide, That the tyme is fulfillid, 15 and the kyngdoom of God schal come nyz; do 3e penaunce, and bileue 3e to the gospel. And as he passide bisidis the 16 see of Galilee, he say Symount, and Andrew, his brother, eastynge her nettis in to the see; for thei weren fischeris. And 17 Jhesus seide to hem, Come 3e aftir me; Y schal make 3ou to be maad fischeris of men. And anoon thei leften the nettis, 18 and sieden hym. And he zede forth fro 19

<sup>d</sup> and thei UV. <sup>e</sup> Om. UV. <sup>f</sup> clad X. <sup>g</sup> with the U. <sup>h</sup> camel UV. <sup>i</sup> honysoukis U. <sup>k</sup> wilde hony U. <sup>l</sup> and he UV. <sup>m</sup> Om. SVPX. <sup>n</sup> vnbynde AOUV. vndo X. <sup>o</sup> lace UV. <sup>p</sup> Spirit U pr. m. v. <sup>q</sup> was UV sec. m. <sup>r</sup> loued sone GMPXY. <sup>s</sup> putte SX. puttide out UV. <sup>t</sup> with o. <sup>u</sup> he was GMOPQUR sec. m. XY. <sup>v</sup> rewme UV sec. m. <sup>w</sup> the tyme UV sec. m. <sup>x</sup> fillid UV. <sup>y</sup> rewme UV. <sup>z</sup> neize UV sec. m. <sup>a</sup> do 3e penaunce UV. <sup>b</sup> Om. AUVX. <sup>c</sup> bileueeth GQXY. <sup>d</sup> passynge forth UV sec. m. <sup>e</sup> castynge U sec. m. <sup>f</sup> for UV sec. m. <sup>g</sup> and I UV.

<sup>c</sup> rihtful CM pr. m. c. <sup>d</sup> companie ghi pr. m. <sup>e</sup> of Jordan K sec. m. <sup>f</sup> knowlechinge I. <sup>g</sup> to hi. <sup>h</sup> vnlose I. <sup>i</sup> on c. <sup>k</sup> putte IG.

forth thennes a lital, say James of Zebede,  
and Joon, his brother, and hem in the  
20 boot makynge<sup>h</sup> nettis. And anoon he clep-  
ide hem; and Zebede, her fadir, left in  
the boot with hirid seruauntis, thei sueden  
21 hym. And thei wenten forth<sup>i</sup> in to Ca-  
farnaun, and anoon in the<sup>k</sup> sabotis he gon  
22 yn<sup>l</sup> into the<sup>m</sup> synagoge, tauzte hem. And  
thei wondreden on his techynge; sothely<sup>n</sup>  
he was techynge hem, as hauynge power,  
23 and not as<sup>o</sup> scribis. And in the synagoge  
of hem was a man in an vnclene spirit,  
24 and he criede<sup>p</sup>, seyunge, What to vs and  
to thee, thou Jhesu of Nazareth? haste<sup>q</sup>  
thou cummen 'bifore the tyme for<sup>r</sup> to de-  
stroie<sup>s</sup> vs? Y woot that<sup>t</sup> thou art the holy  
25 of God. And Jhesus thretenyde<sup>u</sup> to<sup>v</sup> hym,  
seyunge, Wexe<sup>w</sup> downb, and go<sup>x</sup> out of  
26 the man. And the vnclene goost<sup>y</sup> debrek-  
ynge<sup>z</sup> hym, and crynge with grete vois,  
27 wente away<sup>a</sup> fro hym. And alle men  
wondriden, so that thei souzten togidre<sup>b</sup>  
amonge hem<sup>c</sup>, seyunge, What is this  
thinge? what is this newe techyng? for  
in power he comaundith to vnclene spi-  
28 ritis, and thei obeyen<sup>d</sup> to hym. And the  
tale<sup>e</sup>, 'or tything<sup>f</sup>, of hym wente forth  
29 anoon in to al the cuntree of Galilee. And<sup>g</sup>  
anoon thei goynge out of the synagoge  
camen in to the hous of Symont and An-  
30 drew<sup>h</sup>, with James and Joon. Sothely  
and<sup>i</sup> the modir of Symontis wif 'sik in  
feueris restide, or lay<sup>k</sup>; and anoon thei  
31 seien to hym of hir. And he cummynge  
to<sup>l</sup>, rerede<sup>m</sup> hir<sup>n</sup> vp<sup>o</sup>, 'the hond of hir<sup>p</sup>  
taken, and anoon the feure left hire, and  
32 she mynystride to hem. Forsothe the  
euenynge<sup>q</sup> maad, whenne the sone wente<sup>r</sup>  
doun, thei brouzten to hym alle<sup>s</sup> hauynge  
33 yuel, and hauynge deuelis<sup>t</sup>. And al the  
34 cite was gaderid at the zate. And he

thennus a lital, and si; James of Zebedee,  
and Joon, his brother, in a boot makynge  
nettis<sup>l</sup>. And anoon he clepide hem; and 20  
thei leften Zebedee, her fadir, in the boot  
with hiryd seruauntis, and thei suweden  
hym. And thei entriden in to Caphar-21  
naun, and anoon in the sabatys he zede  
in to a<sup>m</sup> synagoge, and tauzte hem. And 22  
thei wondriden on his teching; for he  
tauzte hem, as he that hadde power, and  
not as scribis. And in the synagoge of 23  
hem was a man in an vnclene spirit, and  
he criede out, and seide, What to vs and 24  
to thee, thou Jhesu of Nazareth? hast  
thou come to distrie vs? Y woot that  
thou art the hooli of God. And Jhe-25  
sus thretenede hym, and seide, Wex  
dounbe, and go out of the man. And 26  
the vnclene spirit debreidyng<sup>u</sup> hym,  
and crynge with greet<sup>o</sup> vois, wente out  
fro hym. And alle men wondriden, so 27  
that thei souzten<sup>p</sup> with ynne hem silf,  
and seiden, What thing is this? what  
newe doctrine is this? for in power he  
comaundith to vnclene spiritis, and thei  
obeyen to hym. And the fame of hym 28  
wente forth anoon in to al the cuntree of  
Galilee. And anoon thei zeden out of 29  
the synagoge, and camen into the hous  
of Symount and of Andrewe, with James  
and Joon. And the modir of Symountis 30  
wijf lay sijk in fyueris<sup>q</sup>; and anoon thei  
seien to hym of hydr. And he cam ny<sup>z</sup>, 31  
and areride hir, and whanne he hadde  
take hir hoond, anoon the feuer lefte hir,  
and sche seruede hem. But whanne the 32  
euentid was come, and the sonne was  
gon doun, thei brouzten to hym alle that  
weren of<sup>r</sup> male ese, and hem that had-  
den fendis. And al the citee was gader- 33  
id at the zate. And he heelide many, 34

<sup>h</sup> makynge, either cloutynge *UV*. <sup>i</sup> entren *UV*. <sup>k</sup> Om. o. <sup>l</sup> Om. G. <sup>m</sup> Om. ANO. <sup>n</sup> for *UV*.  
<sup>o</sup> as the *UV*. <sup>p</sup> criede out *U sec. m.* <sup>q</sup> art *UV*. <sup>r</sup> Om. *UVX*. <sup>s</sup> leese *UV*. <sup>t</sup> for *UV*. <sup>u</sup> thretid o.  
manasside *UV*. <sup>v</sup> Om. *UV sec. m.* <sup>w</sup> Wexe thou *UV*. <sup>x</sup> go thou *V*. <sup>y</sup> spirit *UV*. <sup>z</sup> to-braydyng *UV*.  
<sup>a</sup> out *UV*. <sup>b</sup> axeden *UV*. <sup>c</sup> hem silf *UV*. <sup>d</sup> obeyschen *GMPQSTY*. <sup>e</sup> fame *UV*. <sup>f</sup> Om. *AUVX*. or  
*tidyng MP. or teching T.* <sup>g</sup> Om. *GN*. <sup>h</sup> of Andrew *UV*. <sup>i</sup> Om. *NSUV*. <sup>k</sup> restide, or lay seeke in feurers  
*GMPQY*. lay syk in feures *UV*. restede in feueris *X*. <sup>l</sup> neizynge *UV*. <sup>m</sup> reiseid *UV*. <sup>n</sup> Om. q. <sup>o</sup> Om. *UV*.  
<sup>p</sup> hir hond *UV*. <sup>q</sup> euentide *UV*. <sup>r</sup> hadde go *UV*. <sup>s</sup> alle men *UV*. <sup>t</sup> fendis *UV*.

<sup>l</sup> her nettis κ. <sup>m</sup> Om. R *pr. m. h.* the i. <sup>n</sup> to-breidyng *C*. <sup>o</sup> a greet κβ. <sup>p</sup> axiden κ. thouzten R.  
<sup>q</sup> the feuers n. <sup>r</sup> at εκghikβ.

helide many<sup>u</sup> that weren traucilide with dyuers soris<sup>v</sup>, and he castide<sup>w</sup> out many deuelis<sup>x</sup>, and he suffride hem nat for<sup>y</sup> to speke, for thei knewen hym. And <sup>in</sup> the<sup>z</sup> morewyng<sup>a</sup> ful erly he<sup>b</sup> rysyng, gon out, wente <sup>in</sup> to<sup>c</sup> desert place, and preiede there. And Symont suede hym, and thei that weren with hym. And whanne thei hadden founden<sup>d</sup> hym, thei seiden to hym, For alle men seeken thee. And he seith<sup>e</sup> to hem, Go we in to the nexte townes and citees, that and<sup>f</sup> there I preche, <sup>for</sup> to this thing<sup>g</sup> I came<sup>h</sup>. And he was prechyng in the synagogis of hem, and in alle Galilee, and castyng out fendis. And a leprous man cam to hym, bisechyng hym, and, the knee folden<sup>i</sup>, seide<sup>k</sup>, 3if thou wolt, thou maist<sup>l</sup> clense me. Forsothe Jhesus, hauyng mercy on<sup>m</sup> hym, streijt<sup>n</sup> out his<sup>o</sup> hond, and<sup>p</sup>, touchyng hym, seith<sup>q</sup> to hym, I wole, be thou maad clene. And whanne he<sup>r</sup> hadde seide<sup>s</sup>, anoon the lepre partide<sup>t</sup> away fro hym, and he is<sup>u</sup> clensid. And he<sup>v</sup> thretenyde<sup>w</sup> to<sup>x</sup> hym, and anoon <sup>he</sup> putte<sup>y</sup> hym out, and<sup>z</sup> seith to hym, Se thou, seie<sup>a</sup> to no man; but go, shewe thee<sup>b</sup> to the<sup>c</sup> princis<sup>d</sup> of prestis, and offre for thi clensyng the thingis that Moyses badde, in to witnessyng to hem. And he, gon out, biganne to preche, and diffame<sup>e</sup>, <sup>or</sup> *puplishe*<sup>f</sup>, the word, so that nowe he myzte nat opynly go<sup>g</sup> in to the citee, but be with out forth in deserte placis; and thei camen to gidre to hym on alle<sup>h</sup> sydis<sup>i</sup>.

## CAP. II.

1 And eft he entride in to Capharnaum, 2 after eizte days. And it is<sup>k</sup> herd, that he was in an hous, and many<sup>l</sup> camen togidre,

<sup>u</sup> many men *UV*. <sup>v</sup> sorvis *Q*. seeknesses *UV*. <sup>w</sup> keste *GKQX*. caste *S*. <sup>x</sup> fendis *UV*. <sup>y</sup> *Om. SUVX*. <sup>z</sup> *Om. UV*. <sup>a</sup> *Om. o*. <sup>b</sup> *Om. o*. <sup>c</sup> into a *UV*. <sup>d</sup> come to *UV*. <sup>e</sup> seide *UV*. <sup>f</sup> also *UV*. <sup>g</sup> forsothe *U pr. m.* for herto *U sec. m.* for *V*. <sup>h</sup> came for this thing *U pr. m. V*. <sup>i</sup> falt *SX*. bowid *UV*. <sup>k</sup> he seide *UV*. <sup>l</sup> myzt *GW*. <sup>m</sup> of *QXY*. <sup>n</sup> strechede *S*. <sup>o</sup> the *S*. <sup>p</sup> and Jhesu *UV*. <sup>q</sup> seide *UV*. <sup>r</sup> Jhesu *UV*. <sup>s</sup> seide this *UV*. <sup>t</sup> wente *UV*. <sup>u</sup> was *UV*. <sup>v</sup> Jhesu *UV*. <sup>w</sup> manasside *UV*. thratte *X*. <sup>x</sup> *Om. UV*. <sup>y</sup> caste *U*. castide *V*. <sup>z</sup> and Jhesu *UV*. <sup>a</sup> seie thou *UV*. <sup>b</sup> *Om. G*. thou thee *UV*. <sup>c</sup> *Om. N*. <sup>d</sup> prince *SUV*. <sup>e</sup> *publishe UV sec. m.* <sup>f</sup> *or pupplishe out S. Om. UV sec. m. X.* <sup>g</sup> entre *UV*. <sup>h</sup> eche *UV*. <sup>i</sup> side *UV*. <sup>k</sup> was *QSU*. <sup>l</sup> many men *V*.

<sup>r</sup> caste *I*. <sup>s</sup> him to be Crist *CP marg. sec. m.* <sup>t</sup> knelyng *I*. <sup>tt</sup> *Om. R*. <sup>u</sup> *Om. EK*. <sup>v</sup> puttide *E*. <sup>w</sup> *Om. G*. <sup>x</sup> prince *1aβ*. <sup>y</sup> *greatly pupplishe K*. to *pupplishe Qcβ*.

that hadden dyuerse sijknessis, and he castide<sup>r</sup> out many feendis, and he suffride hem not to speke, for thei knewen hym<sup>s</sup>. And he roos ful eerli, and 3ede<sup>35</sup> out, and wente in to a desert place, and preiede there. And Symount suede hym,<sup>36</sup> and thei that weren with hym. And<sup>37</sup> whanne thei hadden founde hym, thei seiden to hym, That alle men seken thee. And he seide to hem, Go we in<sup>38</sup> to the next townes and citees, that Y preche also there, for her to Y cam. And he prechide in the synagogis of<sup>39</sup> hem, and in al Galilee, and castide out feendis. And a leprouse man cam to<sup>40</sup> hym, and bisou3te, <sup>and</sup> knelide<sup>t</sup>, and seide, If thou wolt, thou maist clense me. And Jhesus hadde mercy on hym, and<sup>41</sup> streijt<sup>n</sup> out his hoond, and towchyde hym, and seide to hym, I wole, be thou maad cleene. And whanne he hadde seide<sup>42</sup> this, anoon the lepre partyde away fro hym, and he was clensyd. And Jhesus<sup>43</sup> thretenede hym, and anoon<sup>tt</sup> Jhesus<sup>u</sup> putte<sup>v</sup> hym out, and seyde to hym, Se<sup>44</sup> thou, seye to no man; but go, schewe thee to the<sup>v</sup> pryncys<sup>x</sup> of prestys, and offre for thi clensyng in to wytnessyng to hem, the thingis that Moyses bad. And he 3ede out, and bigan to preche,<sup>45</sup> and *publishe<sup>y</sup>* the word, so that now he myzte not go opynli in to the citee, but be withoutforth in desert placis; and thei camen to hym on alle sidis.

## CAP. II.

And eft he entride in to Cafarnaum,<sup>1</sup> aftir eizte daies. And it was herd, that<sup>2</sup> he was in an hous, and many camen to

so that it<sup>m</sup> tok<sup>n</sup> nat<sup>o</sup>, nether at the zate.  
 3 And he spac to hem a word. And 'there  
 camen to hym<sup>p</sup> men bryngynge<sup>a</sup> a 'man  
 sike<sup>r</sup> in palasie<sup>s</sup>, 'the whiche<sup>t</sup> was borun  
 4 of foure<sup>u</sup>. And whanne thei myzte nat  
 offre<sup>v</sup> hym to hym<sup>w</sup> for the campanye 'of  
 peple<sup>x</sup>, thei 'maden the roof nakid<sup>y</sup>, wher  
 he was; and<sup>z</sup> makyng opyn, thei<sup>a</sup> senten<sup>b</sup>  
 down the bedd, in whiche the sike man in  
 5 palasie lay. Sothely whanne Jhesus say<sup>c</sup>  
 the feith of hem, he seith<sup>d</sup> 'vnto<sup>e</sup> the sike  
 man in palasie, Sone, thi synnes ben for-  
 6 zouen to thee. Forsothe 'there weren<sup>f</sup>  
 summe<sup>g</sup> of the scribis<sup>h</sup> sittyng, and  
 7 thenkyng in her hertis, What spekith  
 he<sup>i</sup> thus? He blasfemeth; who may for-  
 8 zeue synnes, no<sup>k</sup> but God alone? The<sup>l</sup>  
 whiche thing anoon knowen by the Holy  
 Goost, for thei thouzten so<sup>m</sup> with inne  
 hem self, Jhesus seith<sup>n</sup> to hem, What  
 thenken zee these thingis in zoure hertis?  
 9 What is liztere for<sup>o</sup> to seie to the sike  
 man in palasie, Synnes ben forzouen to  
 thee, 'or for<sup>p</sup> to seie, Ryse<sup>q</sup>, take thi bed,  
 10 and walke<sup>r</sup>? Sothely that zee wite that<sup>s</sup>  
 mannes sone hath powere in erthe to<sup>t</sup> for-  
 zeue synnes, he seith<sup>u</sup> to the sike man in  
 11 palasie, I seie to thee, ryse vp<sup>v</sup>, take<sup>w</sup> thi  
 12 bed, and go in to thi<sup>n</sup> hous. And anoon  
 he roos vp, and, the bed taken vp, he  
 wente bifore alle men, so that alle men  
 wondriden, and honouriden God, seyng,  
 13 For we sayen neuer so. And he wente  
 out<sup>x</sup> eftsone<sup>y</sup> to<sup>z</sup> the see, and al the cum-  
 panye<sup>a</sup> of peple<sup>b</sup> cam to hym; and he  
 14 tauzte hem. And whenne he passide, he  
 say Leni Alfey<sup>c</sup> sittyng at the<sup>d</sup> tolbothe,  
 and he seith<sup>e</sup> to 'hym, Sue *thou<sup>f</sup>* me. And  
 15 he rysyng suede hym. And it is<sup>g</sup> don,  
 whenne he sat at the mete in his<sup>h</sup> hous<sup>i</sup>,

gidir, so that thei myzten not be in the  
 hous, ne at the zate. And he spac to  
 hem the<sup>z</sup> word. And there camen to<sup>3</sup>  
 hym men that brouzten a man sijk in  
 palasie<sup>a</sup>, which was borun of foure. And<sup>4</sup>  
 whanne thei myzten not bryng hym to  
 Jhesu for the puple, thei vnhileden the  
 roof where he<sup>b</sup> was, and openede<sup>c</sup> it, and  
 thei<sup>d</sup> leten down the bed in which the  
 sijk man in palasie laye. And whanne<sup>5</sup>  
 Jhesus hadde seyn the feith of hem, he  
 seide to the sijk man in palasie, Sone, thi  
 synnes ben forzouun to thee. But there<sup>6</sup>  
 weren summe of the scribis sittyng,  
 and thenkyng in her hertis, What spek-  
 7 ith he thus? He blasfemeth; who may  
 forzyue synnes, but God aloone? And<sup>8</sup>  
 whanne Jhesus<sup>e</sup> hadde knowe this bi  
 the Hooli Goost, that thei thouzten so  
 with ynne hem silf, he seith to hem,  
 What thenken ze these thingis in zoure  
 hertis? What is lizter to seie to the sijk<sup>9</sup>  
 man in palasie, Synnes ben forzouun to  
 thee, or to seie, Ryse, take thi bed, and  
 walke? But that ze wite that mannus<sup>10</sup>  
 sone hath power in erthe to forzyue  
 synnes, he seide to the sijk man in pa-  
 lesie, Y seie to thee, ryse vp<sup>f</sup>, take thi<sup>11</sup>  
 bed, and go in to thi<sup>n</sup> hous. And anoon<sup>12</sup>  
 he roos vp, and whanne he hadde take  
 the bed, he wente bifor alle men, so that  
 alle men wondriden, and onoureden God,  
 and seiden, For we seien neuer so. And<sup>13</sup>  
 he wente out eftsoone to the see, and al  
 the puple cam to hym; and he tauzte  
 hem. And whanne he passide, he sai<sup>14</sup>  
 Leny 'of Alfei<sup>g</sup> sittyng at the tolbothe,  
 and he seide to hym, Sue<sup>h</sup> me. And he  
 roos, and suede hym. And it was doon,<sup>15</sup>  
 whanne he sat at the mete in his hous,

<sup>m</sup> the hous *U pr. m. v.* Om. *U sec. m.*    <sup>n</sup> Om. *U sec. m.* toke hem *PT.*    <sup>o</sup> not hem *U pr. m.* thei  
 myzten nat be in the hous *U sec. m.*    <sup>p</sup> Om. *UV.*    <sup>q</sup> heryng *U.*    <sup>r</sup> seek man *GMPQVXY.*    <sup>s</sup> the  
 palasye o.    <sup>t</sup> that *UV.*    <sup>u</sup> foure men *OQTY.* foure men camen to him *UV.*    <sup>v</sup> bryng *U sec. m.*    <sup>w</sup> Crist *UV.*  
<sup>x</sup> Om. *UV.*    <sup>y</sup> vnhylide the roof *U sec. m.*    <sup>z</sup> and thei *UV.*    <sup>a</sup> Om. *UV.*    <sup>b</sup> setten *P.* leten *U.*    <sup>c</sup> hadde  
 seen *UV.*    <sup>d</sup> seide *UV.*    <sup>e</sup> to *AGMNOQRSTUVWXYZ.*    <sup>f</sup> Om. *UV.*    <sup>g</sup> summe men *N.*    <sup>h</sup> scribis weren there *UV.*  
<sup>i</sup> he this *PQTX.*    <sup>k</sup> Om. *G pr. m. MXY pr. m.*    <sup>l</sup> Om. *UV.*    <sup>m</sup> Om. *Q.*    <sup>n</sup> seide *S.*    <sup>o</sup> Om. *UVX.*  
<sup>p</sup> either *UV.* or *X.*    <sup>q</sup> Rise thou *UV.*    <sup>r</sup> go *UV.*    <sup>s</sup> for *UV.*    <sup>t</sup> for to *UV.*    <sup>u</sup> seide *UV.*    <sup>v</sup> thou *UV.*  
<sup>w</sup> and take *UV.*    <sup>x</sup> Om. *O.*    <sup>y</sup> eft *UV.*    <sup>z</sup> in to *K.*    <sup>a</sup> cumpanyes *U.*    <sup>b</sup> of the pepil o. Om. *UV.*    <sup>c</sup> of  
 Alfey *UV.*    <sup>d</sup> Om. *W.*    <sup>e</sup> seide *UV.*    <sup>f</sup> Om. *AGMNOQSTWXY.*    <sup>g</sup> was *UV.*    <sup>h</sup> the *NUV.*    <sup>i</sup> hous of him *UV.*

<sup>z</sup> a *A sec. m.*    <sup>a</sup> the palsie *K.*    <sup>b</sup> Crist *K.*    <sup>c</sup> thei openyde *I.*    <sup>d</sup> Om. *I.*    <sup>e</sup> he *C.*    <sup>f</sup> Om. *R.*    <sup>g</sup> Om. *C.*  
<sup>h</sup> Sue thou *SK.*

many puplicanys and synful men saten togidre at the<sup>k</sup> mete with Jhesu and his disciplis; sothely<sup>l</sup> there weren manye<sup>m</sup> that foleweden<sup>n</sup> hym. And scribis and Pharisees seeyinge, for he eet with puplicanys and synful men, seiden to his disciplis, Whi <sup>z</sup>oure maister<sup>o</sup> etith<sup>p</sup> and drinkith<sup>q</sup> with puplicanys and synners? This thing herd, Jhesus seith<sup>r</sup> to hem, Hoole men han no nede to a leche, but thei that han yuele; forsothe I cam not for<sup>s</sup> to clepe iuste men, but synners. And disciplis<sup>t</sup> of Joon<sup>u</sup> and the<sup>v</sup> Pharisees weren fastyng; and thei camen, and seien to hym, Whi disciplis<sup>w</sup> of Joon and of<sup>x</sup> Pharisees fasten<sup>y</sup>, but thi disciplis fasten nat? And Jhesus seith<sup>z</sup> to hem, Whether the sonnys of weddyngis<sup>a</sup> mown<sup>b</sup> faste, as long as the spouse is with hem? Hou longe tyme thei han the spouse with hem, thei mowe nat faste. Forsothe dayes shulen come, whenne the spouse shal be taken away from hem, and thanne thei shulen faste in thoo days. No man seweth a pacche of rude<sup>c</sup>, <sup>or</sup> newe<sup>d</sup>, clothe to an old clothe, ellis he<sup>e</sup> takith away the newe supplement, <sup>or</sup> pacche<sup>f</sup>, and a more brekyunge is maad. And no man sendith<sup>g</sup> newe wyn in to oold botelis<sup>h</sup>, <sup>or</sup> wyue vesselis<sup>i</sup>, ellis the wyn shal berste<sup>k</sup> the wyn vesselis, and the<sup>l</sup> wyn shal be held<sup>m</sup> out, and the wyne vesselis shulen perishe. But newe wyn shal<sup>n</sup> be sent<sup>o</sup> in to newe wyn vesselis. And it is<sup>p</sup> don eftsoone<sup>q</sup>, whanne<sup>r</sup> the Lord<sup>s</sup> walkide in the sabotis by the<sup>t</sup> cornes, and his disciplis bigunnyn to<sup>u</sup> passe<sup>v</sup> forth, and<sup>w</sup> plucke eris<sup>x</sup>. Sothly the Pharysees seiden, Loo! what <sup>don</sup> thi disciplis<sup>y</sup> in sabotis, that<sup>z</sup> is nat leueful. And he seith<sup>a</sup> to hem, Radde <sup>zee</sup> neuere

many pupplicans and synful men saten togidere at the mete with Jhesu and hise disciplis; for there weren many that folewiden hym. And scribis and Fari-<sup>sees</sup> seyng, that he eet with pupplicans and synful men, seiden to hise disciplis, Whi etith and drynkith <sup>z</sup>oure maystir with pupplicans and synneris? Whanne<sup>r</sup> this was herd, Jhesus seide to hem, Hoole men han no nede to a leche, but thei that ben yuel at eese; for Y cam not to clepe iust men, but synneris. And the disciplis of Joon and the Fari-<sup>sees</sup> weren fastyng; and thei camen, and seien<sup>h</sup> to hym, Whi *fasten* the disciplis of Joon, and the Farisees fasten, but thi disciplis fasten not? And Jhesus seide<sup>r</sup> to hem, Whether the sonnes of sposailis<sup>i</sup> moun faste, as longe as the spouse is with hem? As long tyme as thei haue the spouse with hem, thei moun not faste. But daies schulen come, whanne<sup>r</sup> the spouse schal be takun awei fro hem, and thanne thei schulen faste in tho daies. No man sewith a patche of newe<sup>d</sup> clooth to an elde clooth, ellis he takith awei the newe patche fro the elde, and a more brekyng is maad. And no man<sup>z</sup> puttith newe wyn in to elde botelis, ellis the wyn schal breste<sup>k</sup> the botels, and the wyn schal be sched out, and the botels schulen perishe. But newe wyn schal be put into newe botels. And it was doon<sup>z</sup> eftsoones, whanne the Lord walkid in the sabotis bi the cornes, and hise disciplis bigunnen to passe forth, and plucke eeris of the<sup>l</sup> corn. And the Farisees<sup>z</sup> seiden to hym, Lo! what thi disciplis doon in sabotis<sup>m</sup>, that<sup>n</sup> is not leueful. And he seide to hem, Radden <sup>ze</sup> neuer<sup>z</sup>

<sup>k</sup> Om. o. <sup>l</sup> forsothe UV. <sup>m</sup> many weren UV. <sup>n</sup> sweden OUV. <sup>o</sup> Om. GMPXY. <sup>p</sup> etith <sup>z</sup>oure mayster MP. <sup>q</sup> drynkyth <sup>z</sup>our maystir GXY. <sup>r</sup> seide OUV. <sup>s</sup> Om. QSVFX. <sup>t</sup> the discyple GMP Q sec. m. SUVXY. <sup>u</sup> Joon Baptist MP. <sup>v</sup> Om. GNOQ sec. m. SXY. <sup>w</sup> the disciplis GMOQSTUVXY. tho discyple P. <sup>x</sup> Om. G pr. m. OY pr. m. <sup>y</sup> fasten oft U. <sup>z</sup> seide U. <sup>a</sup> the weddingis X. <sup>b</sup> may o. <sup>c</sup> newe UV. <sup>d</sup> Om. AVFX. <sup>e</sup> it X. <sup>f</sup> either patche U. Om. X. <sup>g</sup> puttith U sec. m. <sup>h</sup> wyne vessels UV. <sup>i</sup> Om. AVFX. <sup>k</sup> breke UV. breste XY. <sup>l</sup> Om. W. <sup>m</sup> schedde UV sec. m. <sup>n</sup> owith to UV. <sup>o</sup> put U sec. m. <sup>p</sup> was U. <sup>q</sup> eft UV. eftsones OY. <sup>r</sup> and whan o. <sup>s</sup> Crist UV. <sup>t</sup> Om. OV. <sup>u</sup> for to G. <sup>v</sup> go UV. <sup>w</sup> and to UV. <sup>x</sup> corne eeres o. <sup>y</sup> thi disciplis don GMPXY. <sup>z</sup> the thing that UV. <sup>a</sup> seide UV.

<sup>h</sup> seiden EIRKA. <sup>i</sup> the spousayles R pr. m. k sec. m. the spousayle k pr. m. <sup>k</sup> breke hi. <sup>l</sup> Om. ck. <sup>m</sup> the sabotis k. <sup>n</sup> that that k.

what Dauyth dide, whanne he hadde neede, and he hungride, and thei that  
 26 weren with hym? Hou he wente<sup>b</sup> in<sup>c</sup> into the hous of God, vndir Abiathar, prince of prestis, and eete loouys of proposicioun<sup>d</sup>, the whiche<sup>e</sup> it was nat leeful to ete, no<sup>f</sup> but to prestis alone, and he 3aue  
 27 to hem that weren with hym. And he seide to hem, The sabote is maad for man, and nat a<sup>g</sup> man for the sabote; and so manny sone is lord also of the saboth.

## CAP. III.

1 And he entride eftsoone<sup>h</sup> in to the synagoge, and ther was a man hauynge a drye  
 2 hond. And thei aspieden hym, 3if he helide<sup>i</sup> in<sup>k</sup> sabothis, 'for to<sup>l</sup> accuse hym.  
 3 And he seith<sup>m</sup> to the man hauynge a drye  
 4 hond, Ryse<sup>n</sup> in to the myddil<sup>o</sup>. And he seith to hem, Is it leueful to do wel in the sabothis, or<sup>p</sup> yuele? for<sup>q</sup> to make a soule saaf, whether<sup>r</sup> to lese? And thei  
 5 weren stille. And he biholdynge hem aboute with wrathe<sup>s</sup>, hauynge sorwe<sup>t</sup> vpon<sup>u</sup> the blyndnesse of her herte, seith to the man, Holde forth thin honde. And he helde forth, and the<sup>v</sup> honde is<sup>w</sup> restorid  
 6 'to hym<sup>x</sup>. Sothely Pharisees<sup>y</sup> goynge out anoon, maden a<sup>z</sup> counseil with Herodyans a3eins hym, hou thei shulden  
 7 lese<sup>a</sup> hym. Forsothe Jhesus with his disciplis wente to the see; and myche cumpanye from Galilee and Judee sude<sup>b</sup> hym,  
 8 and fro Jerusalem, and fro<sup>c</sup> Ydume, and<sup>d</sup> bi3endis Jordan, and thei that<sup>e</sup> aboute Tyre and Sydon, a grete multitude, 'heerynge the<sup>f</sup> thingis that he dide<sup>g</sup>, camen to  
 9 hym. And Jhesus seith<sup>h</sup> to his disciplis, that the lital<sup>i</sup> boot shulde serue hym, for the cumpanye 'of peple<sup>k</sup>, lest thei  
 10 oppressiden hym; sothely<sup>l</sup> he helide many<sup>m</sup>,

what Dauid dide, whanne he hadde nede, and he hungride, and thei that weren  
 with hym? Hou he wente in to the hous  
 26 of God, vndur Abiathar, prince of prestis, and eete looues of proposicioun, which it was not<sup>o</sup> leueful to ete, but to preestis aloone, and he 3af to hem that weren  
 with hym. And he seide to hem, The  
 27 sabat is maad for man<sup>p</sup>, and not a<sup>q</sup> man for the sabat; and so manny sone is lord also of the sabat.

## CAP. III.

And he entride eftsoone in to the syna-  
 1 goge, and there was a man hauynge a drye hoond. And thei aspieden hym, if<sup>2</sup> he helide in the sabatis, to accuse him. And he seide to the man that hadde a  
 3 drie hoond, Rise in to the myddil. And  
 4 he seith to hem, Is it leueful to do wel in the sabatis, ether yuel? to<sup>q</sup> make a soul saaf, ether to leese? And thei weren stille. And he biheeld hem aboute with  
 5 wraththe, and hadde sorewe on the blyndnesse of her herte, and seith to the man, Hold forth thin hoond. And he helde forth, and his hoond was restorid  
 to hym. Sotheli Farisees 3eden out  
 6 anoon, and maden a counsel with Ero-  
 dians a3ens hym, hou thei schulden lese<sup>r</sup> hym. But Jhesus with hise disciplis  
 7 wente<sup>rr</sup> to the see; and myche puple fro Galilee and<sup>s</sup> Judee sude hym, and fro  
 8 Jerusalem, and fro Ydume, and fro bi-  
 3ondis Jordan, and thei that weren aboute Tire and Sidon, a greet multi-  
 tude, heringe the<sup>t</sup> thingis that he dide,  
 and<sup>u</sup> cam<sup>v</sup> to hym. And Jhesus seide<sup>9</sup>  
 to hise disciplis, that the boot schulde serue<sup>w</sup> hym, for the puple, lest thei  
 thristen hym; for he heelide many, so  
 10

<sup>b</sup> entride *UV*. <sup>c</sup> Om. *AGMNPQTUV*. <sup>d</sup> proposicioun, *either of settyng forth U*. <sup>e</sup> which looues *UV*.  
<sup>f</sup> Om. *o*. <sup>g</sup> Om. *GOPSUVXY*. <sup>h</sup> eft *UV*. <sup>i</sup> heelide him *UV*. <sup>k</sup> in the *U*. <sup>l</sup> to *X*. that thei schulden *UV*.  
<sup>m</sup> seide *UV*. <sup>n</sup> Rise thou *UV*. <sup>o</sup> myddis *UV*. <sup>p</sup> whether *UV*. <sup>q</sup> Om. *SUV sec. m*. <sup>r</sup> wher *o*. ether  
*U sec. m*. whether or *X*. <sup>s</sup> ire *UV*. <sup>t</sup> soroufulness *UV*. <sup>u</sup> on *UVX*. <sup>v</sup> his *UV sec. m*. <sup>w</sup> was *UV*.  
<sup>x</sup> Om. *UV sec. m*. <sup>y</sup> the Pharisees *MOPQTY*. <sup>z</sup> Om. *PQTUVXY pr. m*. <sup>a</sup> fordo *V sec. m*. <sup>b</sup> and sude *o*.  
<sup>c</sup> Om. *A*. <sup>d</sup> and fro *UV*. <sup>e</sup> that *weren UV*. <sup>f</sup> tho *GQY*. <sup>g</sup> Om. *X*. <sup>h</sup> seide *A*. <sup>i</sup> Om. *UV*. <sup>k</sup> Om. *UV*.  
<sup>l</sup> for *UV*. <sup>m</sup> manye men *UV*.

<sup>o</sup> no *s*. <sup>p</sup> the man *i*. <sup>q</sup> Om. *Rb pr. m. ghik*. <sup>qq</sup> for to *A pr. m*. <sup>r</sup> fordo *I*. <sup>rr</sup> 3eden *R*. <sup>s</sup> and fro *I*.  
<sup>t</sup> tho *k*. <sup>u</sup> Om. *MR*. <sup>v</sup> camen *celeri*. <sup>w</sup> kepe *Ea*. serue to *I*.

so that thei felden fast to hym, that thei  
 shulden touche hym. Forsothe hou many  
 11 euere hadden `soris, or woundis<sup>n</sup>, and  
 vncleue spiritis, whenne thei seien hym,  
 felden down to hym, and crieden, seyinge,  
 12 Thou art the sone of God. And gretely  
 he manasside hem, that thei shulden nat  
 13 make hym opyn<sup>o</sup>, `or knowen<sup>v</sup>. And he  
 stynged in<sup>q</sup> to an hil, clepide to hym  
 whom<sup>r</sup> he wolde; and thei camen to hym.  
 14 And he made, that `there weren twelue<sup>s</sup>  
 with hym, `and that he shulde<sup>t</sup> sende hem  
 15 for<sup>u</sup> to preche. And he 3aue to<sup>v</sup> hem  
 power `of heelynge<sup>w</sup> siknessis, and `of cast-  
 16 ynge<sup>x</sup> out fendis. And to Symount he  
 17 putte<sup>y</sup> name Petre, and<sup>z</sup> James<sup>a</sup> of Zebede  
 and Joon, the brother of James, and he<sup>b</sup>  
 putte<sup>c</sup> to hem names Boenarges, that is,  
 18 the<sup>d</sup> sones of thondrynge<sup>e</sup>; and<sup>f</sup> Andrew  
 and Philip, and Bartholomewe and Ma-  
 thew, and Thomas and James Alfey<sup>g</sup>,  
 19 and Thadee and Symount Cananee, and  
 20 Judas Scarioth, that bitraide hym. And  
 thei comen to<sup>h</sup> an hous, and<sup>i</sup> the cun-  
 panye `of peple<sup>k</sup> came togidre eftsoone<sup>l</sup>, so  
 that thei mi3te not nether<sup>m</sup> ete breed.  
 21 And whanne his *kynnesmen*<sup>n</sup> hadden  
 herdde, thei wenten out for<sup>o</sup> to holde  
 hym; sothely<sup>p</sup> thei seiden, for<sup>q</sup> he is<sup>r</sup>  
 22 turnyd in to wodenesse. And the<sup>s</sup> scribis  
 that camen down fro Jerusalem, seiden,  
 For he hath Belsebub, and for in the  
 prince of deuels<sup>t</sup> he castith out fendis.  
 23 And, hem gadrid<sup>u</sup> togidre, he seide to  
 hem in parablis, Hou may Sathanas caste  
 24 out Sathanas? And if a rewme be<sup>v</sup> de-  
 partide in<sup>w</sup> itself<sup>x</sup>, `the ilke<sup>y</sup> rewme may  
 25 not stonde. And if an hous be<sup>z</sup> dispar-  
 poilid<sup>a</sup> on<sup>b</sup> it self, thilke<sup>c</sup> hous may not  
 26 stonde. And if Sathanas hath risen azeins  
 hym self, he is disparpoilid<sup>d</sup>, and he shal

that thei felden fast to hym, to touche  
 hym. And hou many euer hadde syk-  
 nesis, and vncleue spirits, whanne thei  
 11 seyden hym, felden down to hym, and cri-  
 eden, seyinge, Thou art the sone of God.  
 And greetli he manasside hem, that thei  
 12 schulden not make hym knowun. And  
 13 he wente in to an hille, and clepide to  
 hym whom he wolde; and thei camen to  
 hym. And he made, that there weren  
 14 twelue with hym, to sende hem to  
 preche<sup>x</sup>. And he 3af to hem pouwer to  
 15 heele sijknnessis, and to easte out feendis.  
 And to Symount he 3af a name Petre,  
 16 and *he clepide* James of Zebede and Joon,  
 17 the brother of James, and he 3af to hem  
 names Boenarges<sup>y</sup>, that is, sones<sup>z</sup> of  
 thondryng. And *he clepide* Andrew  
 18 and Filip, and Bartholomew and Ma-  
 thew, and Thomas and James Alfey, and  
 Thadee, and Symount Cananee, and Ju-  
 19 das Scarioth, that bitraide hym. And  
 20 thei camen to an hous, and the puple  
 cam togidre eftsoone, so that thei mi3ten  
 not ete breed. And whanne his *kynnys-*  
 21 *men* hadden herd, thei wenten out `to  
 holde<sup>a</sup> him; for thei seiden, that he is  
 turned in to woodnesse. And the scribis<sup>b</sup>  
 22 that camen down fro Jerusalem, seiden,  
 That he hath Belsabub, and that in the  
 prince of deuelis he castith out fendis.  
 And he clepide hem togidir, and<sup>c</sup> he  
 23 seide to hem in parablis, Hou may Sa-  
 thanas caste out Sathanas? And if a  
 24 rewme be departid a3ens it silf, thilke  
 rewme may not stonde. And if an hous  
 25 be disparpoilid<sup>d</sup> on<sup>e</sup> it silf, thilke hous  
 may not stonde. And if Sathanas hath  
 26 risun a3ens hym silf, he is departid, and  
 he<sup>f</sup> schal not mowe stonde, but hath an  
 ende. No man may go in to a stronge  
 27

<sup>u</sup> sores AMPX. woundes, or soores o. woundes, either sijknnesses UV. <sup>o</sup> knowen UV. <sup>p</sup> Om. AOUVX.  
<sup>q</sup> Om. V pr. m. <sup>r</sup> whiche UV. <sup>s</sup> twelue weren UV. <sup>t</sup> to U sec. m. <sup>u</sup> Om. SUVX. <sup>v</sup> Om. o. <sup>w</sup> to heele UV.  
<sup>x</sup> to caste UV sec. m. <sup>y</sup> puttide the UV. <sup>z</sup> and *he clepide* UV. <sup>a</sup> to Jame K. <sup>b</sup> Om. UV pr. m. <sup>c</sup> puttide  
 QUV pr. m. <sup>d</sup> Om. UV. <sup>e</sup> thundre U. <sup>f</sup> and *he clepide* U sec. m. <sup>g</sup> of Alfey UV. <sup>h</sup> into UV. <sup>i</sup> and  
 eft UV. <sup>k</sup> Om. UV. <sup>l</sup> Om. UV. <sup>m</sup> Om. N. <sup>n</sup> disciples, or *kynnesmen* MP. Om. U pr. m. v. <sup>o</sup> Om. SUVX.  
<sup>p</sup> for UV. <sup>q</sup> that UV. <sup>r</sup> was UV. <sup>s</sup> Om. UV. <sup>t</sup> fendis UV. <sup>u</sup> clepid UV. <sup>v</sup> is UV sec. m. <sup>w</sup> a3ens UV.  
<sup>x</sup> him silf o. <sup>y</sup> that x. <sup>z</sup> is UV. <sup>a</sup> dispoilid G. scaterid UV. <sup>b</sup> in P. <sup>c</sup> that x. <sup>d</sup> scatered UV.

<sup>x</sup> preche the gospel EP sec. m. marg. <sup>y</sup> of Boenarges x sec. m. <sup>z</sup> the sones b. <sup>a</sup> to biholde A pr. m. and  
 helde b. <sup>b</sup> scribis and the Farisees EP sec. m. marg. <sup>c</sup> thanne k. <sup>d</sup> departid ck. <sup>e</sup> a3ens e. <sup>f</sup> Om. k.

27 not mowe stonde, but<sup>e</sup> hath an<sup>f</sup> ende. No  
man, gon in to a<sup>g</sup> stronge mannes hous,  
may take away his vessels, no<sup>h</sup> but he  
bynde firste the stronge man, and thanne  
28 he shal diuersly<sup>i</sup> rauyshe his hous. Trew-  
ly I seie to you, for alle synnes and blas-  
phemyes, by whiche<sup>k</sup> thei han<sup>l</sup> blasfemed,  
shulen be forzouen to the<sup>m</sup> sones of men.  
29 Sothely<sup>n</sup> he that 'shal blasfeme<sup>o</sup> azeins the  
Holy Gost, 'shal not haue<sup>p</sup> remissioun in  
to with outen eend, but he shal be gilty  
30 of euerlastyng trespass. For thei seiden,  
31 He hath an unclene spirit. And his modir  
and bretheren comen, and thei<sup>a</sup> stondyng  
with oute forth, senten to hym, clepyng  
32 hym. And a<sup>r</sup> cumpany sat aboute hym;  
and thei seien<sup>s</sup> to hym, Lo! thi modir,  
and thei bretheren with outen forth seken  
33 thee. And he answeyng to hem seith,  
Who is my modir and my bretheren?  
34 And<sup>t</sup> biholdyng hem aboute, that saten  
in the cumpas of hym, he<sup>u</sup> seith, Lo! my  
35 modir and my bretheren. Forsoth who<sup>v</sup>  
that doth the will of God, he<sup>w</sup> is my bro-  
ther, and my<sup>x</sup> sister, and modir<sup>y</sup>.

## CAP. IV.

1 And eft Jhesus bigan for<sup>z</sup> to teche at  
the see; and myche cumpany<sup>of</sup> of peple<sup>a</sup> is<sup>b</sup>  
gedrid to hym, so that he styng in to a  
boot, sat in the see, and al the cumpany  
of peple<sup>c</sup> was aboute the see, on the  
2 loond. And he tauyte hem in parablis  
many thingis. And he seide to hem in  
3 his techyng, Heere see. Loo! a 'man  
4 sowynge<sup>d</sup> goth<sup>e</sup> out for<sup>f</sup> to sowe. And the  
while he sowith, 'an other<sup>g</sup> seed felde  
aboute<sup>h</sup> the wey, and briddis of heuene,  
5 'or of the eire<sup>i</sup>, camen, and eeten it. For-  
sothe an other felde down on stony placis,  
wher it had nat myche erthe; and anoon  
it sprong<sup>k</sup> vp, for it hadde nat<sup>l</sup> depnesse

mannus hous, and take away his ves-  
sels, but<sup>s</sup> he bynde first the stronge man,  
and thanne he schal spoile his hous.  
Trewli Y seie to you, that alle synnes<sup>28</sup>  
and blasfemyes, bi whiche thei han blas-  
femed, schulen be forzouen to the sones  
of men. But he that blasfemeth azeins<sup>29</sup>  
the Hooli Goost, hath not remissioun in  
to with outen ende, but he schal be gilty  
of euerlastyng trespass. For thei seiden,<sup>30</sup>  
He hath an unclene spirit. And his<sup>31</sup>  
modir and britheren<sup>h</sup> camen, and thei<sup>i</sup>  
stoden withoutforth, and senten to hym,  
and clepiden hym. And the puple sat<sup>32</sup>  
aboute hym; and thei seien<sup>k</sup> to hym, Lo!  
thi modir and thi britheren with out-  
forth seken thee. And he answeride to<sup>33</sup>  
hem, and seide, Who is my modir and  
my britheren? And he bihelde thilke<sup>l</sup><sup>34</sup>  
that saten aboute hym, and seide, Lo!  
my modir and my britheren. For who<sup>35</sup>  
that doith the wille of God, he is my  
brothir, and<sup>m</sup> my<sup>n</sup> sistir, and modir.

## CAP. IV.

And eft Jhesus bigan to teche at the<sup>1</sup>  
see; and myche puple was gaderid to  
hym, so that he wente in to a boot, and  
sat in the see, and al the puple was  
aboute the see on the loond. And he<sup>2</sup>  
tauyte hem in parablis many thingis. And  
he seide to hem in his techyng, Here<sup>3</sup>  
see. Lo! a man sowynge goith out to  
sowe. And the<sup>o</sup> while he sowith, summe<sup>4</sup>  
seed felde aboute the weie, and briddis  
of heuene camen, and eeten it. Othere<sup>5</sup>  
felde down on stony places, where it had  
not myche erthe; and anoon it spronge  
vp, for it had not depnesse of erthe. And<sup>6</sup>  
whanne the sunne roos vp, it welewide<sup>p</sup>

<sup>e</sup> but he *UV*. <sup>f</sup> Om. *x*. <sup>g</sup> Om. *κ*. <sup>h</sup> not *κ*. Om. *o*. <sup>i</sup> Om. *UV*. <sup>k</sup> the whiche *o*. <sup>l</sup> Om. *UV*.  
<sup>m</sup> Om. *w pr. m*. <sup>n</sup> Forsothe *GOQUV*. <sup>o</sup> blasfemeth *UV*. shal blasfemye *κ*: <sup>p</sup> hath not *UV*. <sup>q</sup> Om.  
*q sec. m*. <sup>r</sup> the *UV*. <sup>s</sup> seiden *U*. <sup>t</sup> And he *p pr. m. UV*. <sup>u</sup> Om. *UV*. <sup>v</sup> he *UV*. <sup>w</sup> Om. *UV*. <sup>x</sup> Om. *x*.  
<sup>y</sup> my modir *UV*. <sup>z</sup> Om. *SUVX*. <sup>a</sup> Om. *UV*. <sup>b</sup> Om. *s pr. m. XY pr. m.* was *UV*. <sup>c</sup> Om. *UV*. <sup>d</sup> sower *UV*.  
<sup>e</sup> gon *o*. wente *UV*. <sup>f</sup> Om. *x*. <sup>g</sup> summe *UV*. <sup>h</sup> bisidis *UV*. <sup>i</sup> Om. *AOPTUVX*. <sup>k</sup> is sprungun *P*.  
<sup>l</sup> no *GNU*.

<sup>g</sup> but if *k pr. m*. <sup>h</sup> his bretheren *s*. <sup>i</sup> Om. *b pr. m*. <sup>k</sup> Om. *s pr. m*. seiden *s sec. m*. <sup>l</sup> hem *l*.  
<sup>m</sup> Om. *k*. <sup>n</sup> Om. *R pr. m. bek*. <sup>o</sup> Om. *l*. <sup>p</sup> ether driȝede *κ marg*.

6 of erthe. And whenne the sunne rose  
 vp<sup>n</sup>, it welwide for heete, and it dried vp,  
 7 for it hadde not<sup>o</sup> roote. And an other  
 felde down into<sup>p</sup> thornes, and thornes<sup>q</sup>  
 stieden vp, and strangliden it, and it 3aue  
 8 not<sup>r</sup> fruyt. And an other felde down in to  
 good lond, and 3aue<sup>s</sup> fruyt, styinge vp,  
 and wexinge; and oon<sup>t</sup> brouzte <sup>thritty</sup>  
 fold<sup>u</sup>, and oon sixtyfold, and oon an hun-  
 9 dridfold. And he seide, He that hath eris  
 10 of heeryng<sup>v</sup>, heere. And whenne he was  
 singular, <sup>or by hym silf<sup>w</sup></sup>, the<sup>x</sup> twelue  
 that weren with hym axiden<sup>y</sup> hym for<sup>z</sup> to  
 11 expowne the parable. And he seide to  
 hem, To 3ou it is 3ouen for<sup>a</sup> to knowe  
 the<sup>b</sup> mysterie, <sup>or pryuite<sup>c</sup></sup>, of the kyng-  
 dam<sup>d</sup> of God. Sothely<sup>e</sup> to hem that ben  
 with oute forth, alle thingis ben maad in  
 12 parablis, that thei seyng se, and se nat,  
 and thei heeryng here, and vnderstonde  
 not; that<sup>f</sup> sum tyme thei be<sup>g</sup> conuertid,  
 13 and synnes be for3ouen to hem. And he  
 seith<sup>h</sup> to hem, Witen not 3ee this parable?  
 and howe 3ee shulden knowe alle parablis?  
 14 He that sowith, sowith a word. <sup>These</sup>  
 15 sothly<sup>i</sup> ben<sup>k</sup> that<sup>l</sup> aboute the weye, where  
 the word is sowun; and whenne thei han  
 herd, anoon<sup>m</sup> cometh Sathanas, and takith  
 away the<sup>n</sup> word that<sup>o</sup> is sowun in her  
 16 hertis. And also<sup>p</sup> these ben<sup>q</sup> that ben  
 sown on <sup>a stoon<sup>r</sup></sup>, the<sup>s</sup> whiche whanne  
 thei <sup>han herd<sup>t</sup></sup> the word, anoon taken it  
 17 with ioye; and thei han nat roote in hem  
 silf, but thei ben temporal, <sup>that is, lasten<sup>u</sup></sup>  
 a<sup>v</sup> lityl tyme<sup>w</sup>; afterward <sup>tribulacioun</sup>  
 sprongen vp, and persecucioun<sup>x</sup> for the  
 18 word, anoon thei ben sclaudrid. And  
 there ben other<sup>y</sup> that ben sowun in  
 thornis; these it ben, that heeren the  
 19 word, and myseiste<sup>z</sup> of the world, and  
 disseit<sup>a</sup> of richessis, and other charge<sup>b</sup> of

for heete, and it driede vp, for it hadde  
 no<sup>q</sup> roote. And othere felde down in to 7  
 thornes, and thornes sprongen vp, and  
 strangliden it, and it 3af not<sup>r</sup> fruyt.  
 And other felde down in to good loond,<sup>8</sup>  
 and 3af fruyt, springynge vp, and wex-  
 ynge; and oon brouzte thretti foold, and  
 oon sixti fold, and oon an hundrid fold.  
 And he seide, He that hath eeris of 9  
 heryng, here he<sup>s</sup>. And whanne he was 10  
 bi hym silf, tho<sup>t</sup> twelue that weren with  
 hym axiden hym to expowne the para-  
 ble. And he seide to hem, To 3ou it is 11  
 3ouun<sup>u</sup> to knowe the priuete of the kyng-  
 dom of God. But to hem that ben with  
 outforth, alle thingis be maad in parablis,  
 that thei seyng se, and se not, and thei 12  
 heryng here and vnderstonde not; lest  
 sum tyme thei be conuertid, and synnes  
 be for3ouun to hem. And he seide to 13  
 hem, Knowe not 3e this parable? and  
 hou 3e schulen knowe alle parablis? He 14  
 that sowith, sowith a word. But these 15  
 it ben that ben aboute the weie, where  
 the word is sowun; and whanne thei  
 han herd, anoon cometh Sathanas, and  
 takith awei the word that is sowun in  
 her hertis. And in lijk maner ben these 16  
 that ben sowun on<sup>v</sup> stony placis, whiche  
 whanne thei han herd the word, anoon  
 thei taken<sup>w</sup> it with ioye; and thei han 17  
 not roote in hem silf, but thei ben last-  
 ynge a litil tyme; aftirward whanne  
 tribulacioun risith, and persecucioun for  
 the word, anoon thei ben sclaudrid.  
 And ther ben othir that ben sowun in 18  
 thornes; these it ben that heren the  
 word<sup>x</sup>, and disese<sup>y</sup> of the world, and 19  
 disseit of ritchessis, and othir charge of  
 coueytise entrith, and stranglith the  
 word, and it is maad with out fruyt.

<sup>n</sup> Om. *uv*. <sup>o</sup> no *uv*. <sup>p</sup> among *uv*. <sup>q</sup> the thornes *uv*. <sup>r</sup> no *uv*. <sup>s</sup> it 3aue *pv*. <sup>t</sup> anoon *u*.  
<sup>u</sup> thrithithe foold *fruyt w sec. m.* <sup>v</sup> to heere *uv*. <sup>w</sup> ether by himself *uv*. Om. *x*. <sup>x</sup> tho *qw*. <sup>y</sup> askiden *q*.  
<sup>z</sup> Om. *svrx*. <sup>a</sup> Om. *osvrx*. <sup>b</sup> Om. *N*. <sup>c</sup> Om. *ax*. or *priuey thenge o*. <sup>d</sup> rewme *uv*. <sup>e</sup> Forsothe *uv*.  
<sup>f</sup> lest *uv*. <sup>g</sup> be not *N*. <sup>h</sup> seide *uv*. <sup>i</sup> Forsothe these *uv*. <sup>k</sup> it ben *uv*. <sup>l</sup> that ben *uv*. <sup>m</sup> than *o*.  
<sup>n</sup> a *q*. <sup>o</sup> whiche *uv*. <sup>p</sup> in lyk manere *uv*. <sup>q</sup> it ben *uv*. <sup>r</sup> stony places *uv*. <sup>s</sup> Om. *uv*. <sup>t</sup> herden  
*pv sec. m.* <sup>u</sup> that lastyn *g pr. m.* that is, lastynge *g sec. m. o*. <sup>v</sup> but a *p*. <sup>w</sup> Om. *x*. <sup>x</sup> whan [the *r*]  
 tribulacioun and persecucioun riseth *uv*. <sup>y</sup> othere ben *uv*. <sup>z</sup> myseises *u*. mysseyseis *r*. <sup>a</sup> disceytis  
*w pr. m.* <sup>b</sup> bisynesse *uv*.

<sup>q</sup> not *er pr. m.* <sup>c</sup> *pr. m.* <sup>egk</sup> *sec. m. β*. <sup>r</sup> no *gk pr. m.* <sup>s</sup> Om. *ei pr. m.* *pquxbcega*. <sup>t</sup> the *ειghika*.  
<sup>u</sup> 3iue *i*. <sup>v</sup> in *i*. <sup>w</sup> token *A*. <sup>x</sup> wordis *s*. <sup>y</sup> mysesis *i*.

coueitise entrynge ynne<sup>c</sup>, strangulen<sup>d</sup> the word, and it is maad with outen fruyt.  
 20 And these it ben that ben sowun on<sup>e</sup> good lond, 'the whiche<sup>f</sup> heren the word, and taken, and maken fruyt, oon thritti fold,  
 21 oon sixti fold, and oon an hundrid<sup>g</sup>. And he seide to hem, Wher<sup>h</sup> a lanterne come<sup>i</sup>, that it be put vndir a bushel<sup>k</sup>? wher not,  
 22 that it be put vpon<sup>l</sup> a<sup>m</sup> candil stike? Forsothe 'ther is no thing<sup>n</sup> hid, that shal not be 'maad opyn<sup>o</sup>; nether any thing is<sup>p</sup> preuy, 'the whiche<sup>q</sup> shal not come 'in to<sup>r</sup>  
 23 apert. If any man haue<sup>s</sup> eeris of heryng, 23 heere he. And he seide to hem, Se 3ee what 3ee heeren. In what mesure 3ee meten, it shal be meten to<sup>t</sup> 3ou, and be<sup>u</sup>  
 25 kast to 3ou. Sothely<sup>v</sup> it shal be 3ouen to hym that hath, and 'it shal<sup>w</sup> be taken away from hym 'that hath not, also that  
 26 that he hath<sup>x</sup>. 'And he seide<sup>y</sup>, So<sup>z</sup> the kingdom<sup>a</sup> of God is, as if a man caste  
 27 seed<sup>b</sup> in to the<sup>c</sup> erthe, and it slepe<sup>d</sup>, and ryse<sup>e</sup> vp in ni3t and day, and brynge<sup>f</sup> forth seed, and wexe<sup>g</sup> faste, the<sup>h</sup> while he  
 28 wote not. Forsothe the erthe by his owne worchyng<sup>i</sup> makith fruyt, first an erbe, 'or grene corn<sup>k</sup>, afterward an eere, after-  
 29 ward ful fruyt in the ere. And whanne of it silf it hath brouzt forth fruyt, anoon he sendith a<sup>l</sup> sikil, 'or hook<sup>m</sup>, for<sup>n</sup> rype  
 30 corn cometh. And he seide, To what thing shulden we likene the kyngdom<sup>o</sup> of God? or to what parable shulen we com-  
 31 parisoune it? As a corn of seneueye, the<sup>p</sup> which whann it is<sup>q</sup> sowun in the<sup>r</sup> erthe, is lesse than alle seedis<sup>s</sup> that ben in erthe<sup>t</sup>;  
 32 and whanne it is bredd<sup>u</sup>, 'or quykened<sup>v</sup>, it sty3eth<sup>w</sup> vp<sup>x</sup> in to a tree, and is maad

And these it ben that ben sowun on 20 good lond, whiche heren the word, and taken, and maken fruyt, oon thritti fold, oon<sup>z</sup> sixti fold, and oon an hundrid fold. And he seide to hem, Wher a lanterne 21 cometh, that it be put vndur a buschel, or vndur a bed? nay, but that it be put on a candilstike? Ther is no thing hid, 22 that schal not be maad opyn; nethir any thing is pryuey, that schal not come in to opyn. If any man haue eeris of heryng, 23 here he. And he seide to hem, Se 3e 24 what 3e heren. In what mesure 3e meten, it schal be metun to 3ou a3en, and be<sup>a</sup> cast to 3ou. For it schal be 3ouun to 25 hym that hath, and it schal be takun awei fro him that hath not, also<sup>b</sup> that that<sup>c</sup> he hath. And he seide, So the 26 kingdom of God is, as if a<sup>d</sup> man caste<sup>e</sup> seede in to the erthe, and he sleepe<sup>f</sup>, and 27 it<sup>ff</sup> rise<sup>g</sup> up ni3t and dai, and brynge<sup>h</sup> forth<sup>i</sup> seede, and wexe<sup>j</sup> faste, while<sup>k</sup> he woot not. For the erthe makith fruyt, 28 first the gras, aftirward the ere, and aftir ful fruyt in the ere. And whanne of it 29 silf it hath brouzt forth fruyt, anoon he sendith a sikil, for repyng tyme is come. And he seide, To what thing schulen we 30 likne the kyngdom of God? or to what parable schulen we comparisoun it? As 31 a corne of seneuei, which whanne it is sowun in the erthe, is lesse than alle seedis that ben<sup>l</sup> in the erthe; and 32 whanne it is sprongun up, it waxith in to a tre, and is maad gretter than alle erbis; and it makith grete braunchis, so that briddis of heuene moun dwelle vndur the schadewe therof. And in many 33

<sup>c</sup> Om. PUV. <sup>d</sup> strangliden o. instranglen P. and stranglen Y. <sup>e</sup> in AN. <sup>f</sup> whiche UV. Om. X. <sup>g</sup> hundrid fold AGNQTVUWY. <sup>h</sup> Whether GU et X passim. <sup>i</sup> cometh UV. <sup>k</sup> bushel or vnder a bed o marg. U sec. m. marg. q sec. m. X pr. m. bed U pr. m. V. <sup>l</sup> on UVX. <sup>m</sup> Om. N. <sup>n</sup> nothing is UV. <sup>o</sup> schewid UV. P maad UV. <sup>q</sup> whiche UV. that X. <sup>r</sup> in X. <sup>s</sup> hath PUV. <sup>t</sup> a3en to UV. <sup>u</sup> it schal be UV. <sup>v</sup> Forsothe UV. <sup>w</sup> if a man hath not, 3he this that he hath schal UV. <sup>x</sup> Om. UV. <sup>y</sup> Om. o. <sup>z</sup> Lo XY. <sup>a</sup> rewme UV. <sup>b</sup> a seed N. <sup>c</sup> Om. UV. <sup>d</sup> he sleepeth G sec. m. o. it slepith PT. he slepe q sup. ras. UV. <sup>e</sup> it ryse G sec. m. o. q sup. ras. V. rysith PT. it ryseth U. <sup>f</sup> bringeth P. <sup>g</sup> wexith P. <sup>h</sup> Om. UV. <sup>i</sup> wille UV. <sup>k</sup> Om. AOX. <sup>l</sup> Om. o. <sup>m</sup> Om. AOUVX. <sup>n</sup> for the q pr. m. for the tyme of q sec. m. <sup>o</sup> rewme UV. P Om. UV. <sup>q</sup> was o. <sup>r</sup> Om. UV. <sup>s</sup> the seedis GQY. <sup>t</sup> the erthe AGNOPQSTWXY. <sup>u</sup> sowen U. <sup>v</sup> Om. AUVX. <sup>w</sup> wexeth U sec. m. <sup>x</sup> Om. UV.

<sup>z</sup> and oon A. <sup>a</sup> it schal be I. Om. k. <sup>b</sup> 3e I. <sup>c</sup> Om. h. <sup>d</sup> Om. k pr. m. <sup>e</sup> that castith k pr. m. <sup>f</sup> slepith k. slepte β. <sup>ff</sup> Om. R. <sup>g</sup> risith k. <sup>h</sup> bringith hk. <sup>i</sup> Om. hi. <sup>j</sup> wexith hk. <sup>k</sup> the while k. <sup>l</sup> ben sowun b.

more than alle wortis, *'or erbis<sup>y</sup>*; and it  
 'shal make<sup>z</sup> grete braunchis, so that brid-  
 dis<sup>a</sup> of heuene mowe dwelle vndir the  
 33 shadewe thier of. And in many siche pa-  
 rablis he spac to hem a word, as thei  
 34 miȝten heer; sothely he spac not to hem  
 with outen parable. Forsothe he expoun-  
 yde to<sup>b</sup> his disciplis alle thingis 'on sidis  
 35 hond<sup>c</sup>, *'or by hem self<sup>d</sup>*. And he seith<sup>e</sup>  
 to hem, in that day, whenne euenyng<sup>f</sup> was  
 36 maad, Passe we aȝeinward. And thei  
 leeuynge the cumpanye 'of peple<sup>g</sup>, taken  
 hym, so that he was in the boot; and  
 37 other bootis weren with hym. And a<sup>h</sup>  
 greet storme<sup>i</sup> of wynd is<sup>k</sup> maad<sup>l</sup>, and  
 sente<sup>m</sup> wawis<sup>n</sup> in to the boot<sup>o</sup>, so that the  
 38 boot<sup>p</sup> was ful<sup>q</sup>. And he was in the 'hyn-  
 dir part of the boot<sup>r</sup>, slepyng on a pi-  
 lewe. And thei reysen hym, and seien<sup>s</sup>  
 to hym, Maistre, pertene<sup>t</sup> it<sup>u</sup> nat to thee,  
 39 that<sup>v</sup> we perishe<sup>n</sup>? And he rysynge vp,  
 manasside to the<sup>v</sup> wynd, and seide to the  
 see, Be stille, wexe<sup>w</sup> doumb. And the  
 wynd ceeside, and greet pesibleness<sup>x</sup> is<sup>x</sup>  
 40 maad. And he seith<sup>y</sup> to hem, What  
 'dreden ȝee<sup>z</sup>? Nat ȝit han ȝee feith? And  
 thei dredden with<sup>a</sup> greete dreed, and<sup>b</sup>  
 seiden 'to eche other<sup>c</sup>, Who, gessist thou,  
 is this? for the wynd and the see obeys-  
 en<sup>d</sup> to hym.

## CAP. V.

1 And thei camen ouer the wawe of the  
 2 see into the cuntree of Genazareth<sup>e</sup>. And  
 anoon a man in<sup>f</sup> vnclene spirit ran out  
 of 'a biryel<sup>g</sup>, to hym goynge out of the  
 3 boot. 'The whiche man<sup>h</sup> hadde an hous  
 in graues<sup>i</sup>, *'or biriels<sup>k</sup>*, and nether with  
 chaynis now<sup>l</sup> miȝte eny man bynde hym.  
 4 For oft tymes<sup>m</sup> he bounden in stockis and  
 chaynes, 'hadde broken the chaynes<sup>n</sup>, and

suche parablis he spac to hem the word,  
 as thei myȝten here; and he spac not to 34  
 hem with out parable. But he<sup>m</sup> expoun-  
 ede to hise disciplis alle thingis bi hem-  
 silf. And he seide to hem in that dai,<sup>35</sup>  
 whanne euenyng<sup>n</sup> was come, Passe we  
 aȝeinward. And thei leften the puple,<sup>36</sup>  
 and token hym, so that he was in a  
 boot; and othere bootys weren with hym.  
 And a greet storm of wynde was maad,<sup>37</sup>  
 and keste wawis in to the boot, so that  
 the boot was ful. And he was in the 38  
 lyndir part of the boot, and slepte on a  
 pilewe. And thei reisen<sup>o</sup> hym, and seien<sup>p</sup>  
 to hym, Maistir, perteyneth it not to  
 thee, that we perishe<sup>n</sup>? And he roos<sup>39</sup>  
 vp, and manasside the wynde, and seide  
 to the see, Be<sup>q</sup> stille, wexe doumbe.  
 And the wynde ceeside, and greet pesi-  
 bleness<sup>s</sup> was maad. And he seide to<sup>40</sup>  
 hem, What dreden ȝe? 'ȝe han no feith  
 ȝit<sup>r</sup>? And thei dredden with greet drede,  
 and seiden 'ech to<sup>r</sup> other, Who, gessist  
 thou, is this? for the wynde and the  
 see obeschen<sup>s</sup> to hym.

## CAP. V.

And thei camen ouer the see in to 1  
 the cuntree of Gerasenes. And aftir that 2  
 he was goon out of the boot, anoon a  
 man in an vnclene spirit ran out of<sup>t</sup>  
 birielis to hym. Which<sup>u</sup> man hadde an 3  
 hous in biriels, and nether with cheynes  
 now myȝte ony man bynde hym. For 4  
 ofte tymes he was boundun in stockis  
 and chaynes, and he hadde broke the

<sup>y</sup> Om. *AVFX*. <sup>z</sup> maketh *UV*. <sup>a</sup> the briddis *UV*. <sup>b</sup> not to *G*. <sup>c</sup> Om. *A*. on sydishondis *o*. a sides halfe *UV*. <sup>d</sup> bi hymself *A*. Om. *X*. <sup>e</sup> seide *UV*. <sup>f</sup> euentide *UV*. <sup>g</sup> Om. *UV*. <sup>h</sup> ther was made a *q* *sec. m.* <sup>i</sup> tempest *q* *sec. m.* *UV*. <sup>k</sup> Om. *q*. was *UV*. <sup>l</sup> Om. *q* *sec. m.* <sup>m</sup> cast *U* *sec. m.* <sup>n</sup> flodis *q* *sec. m.* <sup>o</sup> shippe *q* *sup. ras.* <sup>p</sup> shippe *q* *sec. m.* <sup>q</sup> fulfillid *q* *sec. m.* fillid *UV*. <sup>r</sup> shippe *q* *sec. m.* <sup>s</sup> seiden *U*. <sup>t</sup> Om. *G* *pr. m.* <sup>u</sup> for *UV*. <sup>v</sup> Om. *ouf*. <sup>w</sup> and wexe *o*. wexe thou *UV*. <sup>x</sup> was *UV*. <sup>y</sup> seide *UV*. <sup>z</sup> ben ȝe drede ful *UV*. <sup>a</sup> by *UV*. <sup>b</sup> and thei *UV*. <sup>c</sup> eche to othere *UV*. <sup>d</sup> obeyen *UV*. <sup>e</sup> Gerasenes *q* *sup. ras.* *U* *sec. m.* Gergeseus *U* *pr. m.* *V*. <sup>f</sup> in an *TUFX*. <sup>g</sup> the biriels *U*. biriels *V*. <sup>h</sup> whiche man *UV*. that *X*. <sup>i</sup> biriels *UV*. <sup>k</sup> Om. *AVFX*. <sup>l</sup> Om. *G* *pr. m.* <sup>m</sup> Om. *UV*. <sup>n</sup> Om. *q* *pr. m.* *T*.

<sup>m</sup> Om. *k* *pr. m.* <sup>n</sup> euentid *b*. <sup>o</sup> reisede *EP*. reisien *k*. <sup>p</sup> seiden *EB*. <sup>q</sup> Be thou *I*. <sup>r</sup> ȝit ȝe haue no feith *I*. ȝe han not feith ȝit *S*. Han ȝe not feith ȝit *X*. <sup>rr</sup> to ich *R*. <sup>s</sup> obeien *k*. <sup>t</sup> of the *I*. <sup>u</sup> the whiche *I*.

'hadde brokun<sup>o</sup> the stockis to smale gobetis, and no man miȝte 'daunte, *or make stame*<sup>p</sup>, hym. And euer more<sup>q</sup>, niȝt<sup>r</sup> and day, in birielis and hillis, he was cryinge, and betyngē hym silf with stoones. Sothely he seyngē Jhesus afer, ran, and worshipide hym. And he cryinge with greet voice, seide, What to me and to thee, thou Jhesu, the sone of God hieste? I conioure thee bi God, that thou tourmente 'not me<sup>s</sup>. Forsothe Jhesus seide to hym, Thou vnclene spirit, go out fro the man. And Jhesus axide hym, What name is to thee? And he seith to hym, A legioun is name to me; for we ben manye. And he preide hym myche, that he schulde nat put<sup>u</sup> hym out of the cuntreie. Forsothe there<sup>v</sup> was there aboute the hill 'a flock of<sup>w</sup> hoggis<sup>x</sup> 'lesewyngē in feeldis<sup>y</sup>. And the spiritis preieden Jhesu<sup>z</sup>, seyngē, Sende vs into hoggis<sup>a</sup>, that we entre into hem. And anoon Jhesus grauntide to<sup>b</sup> hem. And the vnclene spiritis<sup>c</sup> entriden in to the hoggis<sup>d</sup>, and with greet bire, 'or haste<sup>e</sup>, the flo<sup>f</sup> was cast down in to the see, 'to tweyne<sup>g</sup> thousande<sup>h</sup>, and thei<sup>i</sup> ben<sup>k</sup> strangeli<sup>l</sup> in the see. Sothely thei that fedden hem, fledden, and tolden in to the citee, and in to the feeldis; and thei wenten out, for<sup>m</sup> to see what was don. And thei camen to Jhesu, and thei seen hym that was traueilid of the fend, sittynge clothid<sup>o</sup>, and of hool mynde; and thei dreden. And thei 'tolden to hem<sup>p</sup>, that sayen, hou it was don to hym that hadde a fend, and of the hoggis<sup>q</sup>. And thei bygunnen for<sup>r</sup> to preie hym, that he schulde go away fro<sup>s</sup> 'her coostis<sup>t</sup>. And when he<sup>u</sup> stiede in to a boot, he that was traueilid of the deu<sup>v</sup>,

chaynes, and<sup>v</sup> hadde broke the stockis to smale gobetis, and no man myȝte make hym tame. And euermore, nyȝt and dai<sup>5</sup>, in birielis and in hillis, he was cryngē and betyngē hym silf with stoonus. And<sup>6</sup> he siȝ Jhesus afer, and ran, and worshipide hym. And he criede with greet<sup>7</sup> voice, and seide, What to me and to thee, thou Jhesu, the sone of the hiȝest God? Y conioure thee<sup>w</sup> bi God, that thou turmente me not. And Jhesus seide to<sup>8</sup> hym, Thou vnclene spirit, go out fro the man. And Jhesus axide hym, What is<sup>9</sup> thi name? And he<sup>x</sup> seith to hym, A legioun<sup>xx</sup> is my name; for we ben many. And he preiede Jhesu myche, that he<sup>10</sup> schulde not putte hym<sup>y</sup> out of the<sup>z</sup> cuntrei. And there was there aboute the<sup>11</sup> hille a greet flok of swyn lesewyngē. And the spiritis preieden Jhesu, and<sup>12</sup> seiden, Sende vs into the swyn, that we entre in to hem. And anoon Jhesus<sup>13</sup> grauntide to hem. And the vnclene spiritis<sup>3</sup> zeden out, and entriden in to the swyn, and with a greet birre<sup>zz</sup> the flocke was cast down<sup>a</sup> in to the see, a twei thousande, and thei weren dreyn<sup>b</sup> in the see. And thei that kepten hem, fledden,<sup>14</sup> and tolden in to the citee, and in to the feeldis; and thei wenten out, to se what was don. And thei camen to Jhesu, and<sup>15</sup> sayn hym that hadde be traueilid of the feend, syttyngē clothid, and of<sup>c</sup> hool mynde; and thei dreden. And thei that<sup>16</sup> saien, hou it was don to hym that hadde a feend, and of the swyne, telden to hem. And thei bigunnen to preie hym, that<sup>17</sup> he schulde<sup>d</sup> go awei fro her coostis. And whanne<sup>e</sup> he zede up in to a boot,<sup>18</sup> he that was traueilid of the deu<sup>v</sup>, bigan

<sup>o</sup> Om. q *sec. m.* <sup>p</sup> tame *AO.* chastise *UV.* daunten *X.* <sup>q</sup> Om. *UV.* <sup>r</sup> in niȝt *UV.* <sup>s</sup> me not *MOXY.* <sup>t</sup> for o. <sup>u</sup> cast *UV.* poten *X.* <sup>v</sup> a greet droue of hoggis lesewyngē *UV.* <sup>w</sup> Om. *UV.* <sup>x</sup> swyne *AO.* Om. *UV.* <sup>y</sup> Om. *UV.* <sup>z</sup> him *UV.* <sup>a</sup> swyn *AO.* the hoggis *TUVX.* <sup>b</sup> Om. *X.* <sup>c</sup> spiritis goynge out *N* *q sec. m. UV.* <sup>d</sup> swyn *AO.* <sup>e</sup> Om. *AUVX.* <sup>f</sup> droue *UV.* <sup>g</sup> to two *MPXY.* <sup>h</sup> into two *q sec. m.* <sup>a</sup> two *U sec. m.* <sup>b</sup> thousandis o. <sup>i</sup> Om. *q sec. m.* <sup>k</sup> were *q sec. m. UV.* <sup>l</sup> dreyn<sup>t</sup> *U.* <sup>m</sup> Om. *MUVX.* <sup>n</sup> Om. *SUVX.* <sup>o</sup> clad *SX.* <sup>p</sup> Om. *UV.* <sup>q</sup> swyn *AO.* hoggis tolden to hem *UV.* <sup>r</sup> Om. *SUVX.* <sup>s</sup> out of o *pr. m.* <sup>t</sup> the coostis of hem *UV.* <sup>u</sup> Jhesu *UV.* <sup>v</sup> fend *UV.*

<sup>v</sup> and he b. <sup>w</sup> Om. *P pr. m.* <sup>x</sup> Om. *E.* <sup>xx</sup> 6666 *c marg.* <sup>y</sup> hem *EIPXa.* <sup>z</sup> Om. *E.* that k. <sup>zz</sup> ether haast *K marg.* <sup>a</sup> heedlinge k. <sup>b</sup> ether strangled *K marg.* <sup>c</sup> in k. <sup>d</sup> wolde k. <sup>e</sup> thanne k.

bygan to<sup>w</sup> preye hym, that he schulde be  
 19 with hym. Sothly<sup>x</sup> Jhesus resceyued hym  
 nat, but seith<sup>y</sup> to hym, Go thou in to thin  
 hous to thine<sup>z</sup>, and telle to<sup>a</sup> hem, hou  
 many<sup>b</sup> thingis the Lord hath don to thee,  
 20 and hadde mercy of thee. And he wente  
 forth<sup>c</sup>, and bigan for<sup>d</sup> to preche in Deca-  
 poly, *that is, a cuntree of ten citees*, hou  
 many<sup>e</sup> thingis Jhesus hadde don to hym;  
 21 and alle men wondriden. And whanne  
 Jhesus hadde stiede<sup>f</sup> in to the boot eft-  
 soone<sup>g</sup> ouer the see, myche cumpanye<sup>h</sup> of  
 peple<sup>i</sup> cam togidre to hym, and was  
 22 aboute the see. And oon<sup>j</sup> of the princis  
 of<sup>k</sup> synagogis, by name Jayrus, cam, and<sup>l</sup>  
 23 seyinge hym<sup>m</sup>, fel doun at his feet, and  
 preiede hym<sup>n</sup> myche, seyinge, For whi<sup>o</sup>  
 my douȝter is 'in the laste thingis<sup>p</sup>; come  
 thou, putte thin hond on hire, that she be  
 24 saaf, and lyue. And he<sup>q</sup> wente forth with  
 hym, and myche cumpanye<sup>r</sup> of peple<sup>s</sup>  
 25 suede hym, and oppresside<sup>t</sup> hym. And a  
 womman that was in the flux of blood  
 26 twelue ȝere, and hadde suffride many  
 thingis of ful many lechis, and spendid<sup>u</sup>  
 alle hir thingis, and 'no thing prophitide<sup>v</sup>,  
 27 but 'more hadde<sup>w</sup> worse, whanne she  
 hadde herd of Jhesu, she cam in the cum-  
 panye byhynde, and touchide his cloth.  
 28 Sothly she seide, For if I shal touche or<sup>x</sup>  
 29 his cloth, I shal be saaf. And anoon the  
 welle of blood<sup>y</sup> is<sup>z</sup> dried vp<sup>a</sup>, and she  
 felide in body<sup>b</sup> that she was helid of the  
 30 wound<sup>c</sup>, 'or sikensse<sup>d</sup>. And anoon Jhesu  
 knowynge in hym silf the vertu that  
 was<sup>e</sup> gon out of hym, he<sup>f</sup>, turned to the  
 cunpenye, seith<sup>g</sup>, Who touchede my  
 31 clothis? And his disciplis seiden to hym,  
 Thou seest the cunpenye<sup>h</sup> pressinge<sup>i</sup> thee,  
 32 and seist thou<sup>k</sup>, Who touchide me? And

to preie hym, that he schulde be with  
 hym. But Jhesus resseyuede hym not, 19  
 but seide to hym, Go thou in to thin  
 hous to thine, and telle to hem, hou grete  
 thingis the Lord hath don to thee, and  
 hadde merci of thee. And he wente 20  
 forth, and bigan to preche in Decapoli<sup>f</sup>,  
 hou grete thingis Jhesus hadde don to  
 hym; and alle men wondriden. And 21  
 whanne Jhesus hadde gon vp in to the  
 boot eftsoone ouer the see, myche puple  
 cam togidre to him, and was aboute the  
 see. And oon of the princis of syna- 22  
 gogis, bi name Jayrus, cam, and sij hym,  
 and felde<sup>g</sup> doun at hise feet, and preyede 23  
 hym myche, and seide, My douȝter is  
 nyȝ deed; come thou, putte thin hoond  
 on her, that sche be saaf, and lyue. And 24  
 he wente forth with hym, and myche  
 puple suede hym, and thruste<sup>h</sup> hym.  
 And a womman hadde<sup>i</sup> ben in the blodi 25  
 fluxe twelue ȝeer, and hadde resseyued<sup>k</sup> 26  
 many thingis of ful many lechis, and  
 hadde spendid al hir good, and was no-  
 thing amendid, but was rather the wors,  
 whanne sche hadde herd of Jhesu, sche 27  
 cam among the puple bihynde, and  
 touchide his cloth. For sche seide, That if 28  
 Y touche ȝhe<sup>l</sup> his cloth, Y schal be saaf.  
 And anoon the welle of hir blood was 29  
 dried vp, and sche felide in bodi<sup>l</sup> that  
 sche was heelid of the sikensse. And 30  
 anoon Jhesus knewe in hym silf the  
 vertu that was goon out of hym, and  
 turnede<sup>m</sup> to the puple, and seide, Who  
 touchide my clothis? And hise disciplis 31  
 seiden to hym, Thou seest the puple  
 thristynge thee, and seist, Who touch-  
 ide me? And Jhesus lokide aboute to 32  
 se hir that hadde don this thing. And 33

<sup>w</sup> for to o. <sup>x</sup> And UV. <sup>y</sup> seide UV. <sup>z</sup> thi meyne MPT. <sup>a</sup> Om. MP. <sup>b</sup> greete UV. <sup>c</sup> Om. UV.  
<sup>d</sup> Om. SUVX. <sup>e</sup> greete UV. <sup>f</sup> stizede up U. <sup>g</sup> efte UV. <sup>h</sup> Om. UV. <sup>i</sup> suni man o. <sup>k</sup> of the G sec. m. MU.  
<sup>l</sup> and he UV. <sup>m</sup> Jhesu UV. <sup>n</sup> Om. P. <sup>o</sup> Om. UV. <sup>p</sup> niȝ deed U sec. m. <sup>q</sup> Jhesu UV. <sup>r</sup> Om. N.  
<sup>s</sup> Om. UV. <sup>t</sup> thrusted U sec. m. <sup>u</sup> hadde ȝoue UV. <sup>v</sup> hadde not profitide ony thing UV. <sup>w</sup> hadde  
 more GMPTW sec. m. XY. <sup>x</sup> ȝhe UV. <sup>y</sup> hir blood UV. <sup>z</sup> was UV. <sup>a</sup> Om. UV. <sup>b</sup> the body UV. <sup>c</sup> the  
 seeknesse UV. <sup>d</sup> Om. AVFX. <sup>e</sup> hadde MP. <sup>f</sup> Om. S. <sup>g</sup> and seide UV. <sup>h</sup> cunpenyes s. <sup>i</sup> oppresynge  
 AG sec. m. MOP. <sup>k</sup> Om. G sec. m. MOPT.

<sup>f</sup> that is, a cuntre of ten citees κ marg. e marg. <sup>g</sup> he fel I. <sup>h</sup> ether oppressede κ marg. <sup>i</sup> that hadde  
 κ sec. m. k. <sup>k</sup> ether suffride κ marg. <sup>l</sup> Om. R. <sup>m</sup> he turnyde I.

Jhesus lokide aboute, for<sup>l</sup> to see hir that<sup>m</sup>  
 33 hadde don this thing. Forsothe the  
 womman dredinge and quakyng<sup>n</sup>, wit-  
 ynge<sup>o</sup> that it was don in hir, cam, and fel  
 down bifore him, and seide to hym al  
 34 treuthe<sup>p</sup>. Forsothe Jhesus seide to hir,  
 Douztir, thi feith hath maad thee saf;  
 go<sup>q</sup> in pees, and be saf<sup>r</sup> fro thi sykenes.  
 35 3it him spekyng<sup>e</sup>, messengeris<sup>s</sup> camen to  
 the prince of a<sup>t</sup> synagoge, seyinge, For thi  
 douztir is deed; what traueilist thou the  
 36 maistir ferthere<sup>u</sup>? Forsothe the word herd  
 that was seide<sup>w</sup>, Jhesus seith to the prince  
 of the synagoge, Nyle thou drede, oonly  
 37 byleue thou. And he resceyuede not<sup>x</sup>  
 ony man to sue him, no<sup>y</sup> but Petre, and  
 James, and John, the brother of James.  
 38 And thei camen in to the hous of the  
 prince of the synagoge. And he siȝ noyse,  
 and men wepinge and weilinge moche.  
 39 And he gon yn, seith<sup>z</sup> to hem, What ben  
 ȝee troublid<sup>a</sup>, and wepyn? The wenche<sup>b</sup>  
 40 is not deed, but slepith. And thei scorn-  
 eden him. Forsothe alle kast<sup>c</sup> out, he  
 takith the fadir and modir<sup>d</sup> of the wenche<sup>e</sup>,  
 and hem<sup>f</sup> that weren with him, and thei  
 41 entren yn<sup>g</sup>, where the wenche<sup>h</sup> lay. And  
 he holdinge the hond of the wenche<sup>i</sup>,  
 seith<sup>k</sup> to hir, Tabita, cumy, that is inter-  
 pretid<sup>l</sup>, 'or expownd<sup>m</sup>, Wenche<sup>n</sup>, to thee  
 42 I seic, rise thou<sup>o</sup>. And anon the wenche<sup>p</sup>  
 roos, and walkide; sothly she was of  
 twelue ȝeer. And thei weren abaischt  
 43 with<sup>q</sup> greet<sup>r</sup> stoneyinge. And he co-  
 maundide to hem greetly, that no man  
 schulde wite it. And he comaundide to  
 1 ȝiue to hir for<sup>s</sup> to ete. And Jhesus gon  
 out thennis<sup>t</sup>, wente in to his owne<sup>u</sup> cun-  
 tree; and his disciplis folwiden<sup>v</sup> him.

## CAP. VI.

2 And the saboth maad, Jhesus<sup>w</sup> bigan

the womman dredde, and quakide, wit-  
 ynge that it was doon in hir, and cam,  
 and felde down bifor hym, and seide to  
 hym al the treuthe. And Jhesus seide<sup>34</sup>  
 to hyr, Douztir, thi feith hath maad thee  
 saaf; go<sup>n</sup> in pees, and be thou hool of  
 thi sijknesse. 3it while he spak, mes-<sup>35</sup>  
 sangeris camen to the prince of the syna-  
 goge, and seien, Thi douztir is deed;  
 what traueilist thou the maistir ferther?  
 But whanne the word was herd that was<sup>36</sup>  
 seid, Jhesus seide to the prince of the  
 synagoge, Nyle thou drede, oonli bileue  
 thou. And he<sup>o</sup> took<sup>p</sup> no man to sue<sup>37</sup>  
 hym, but Petir, and James, and Joon,  
 the brother of James. And thei camen<sup>38</sup>  
 in to the hous of the prince of the syna-  
 goge. And he saie noyse, and men wep-  
 ynge and weilyng<sup>e</sup> myche. And he ȝede<sup>39</sup>  
 ynne, and seide to hem, What ben ȝe  
 troublid, and wepen? The damesel is not  
 deed, but slepith. And thei scorneden<sup>40</sup>  
 hym. But whanne alle weren put out,  
 he takith the fadir and the modir of the  
 damesel, and hem that weren with hym,  
 and thei entren<sup>q</sup>, where the damysel laye.  
 And he<sup>r</sup> helde the hoond of the damesel,<sup>41</sup>  
 and seide to hir, Tabita, cumy, that is to  
 seie, Damysel, Y seie to thee, arise. And<sup>42</sup>  
 anoon the damysel roos, and walkide;  
 and sche was of twelue ȝeer. And thei  
 weren abaischid with a<sup>s</sup> greet stonying.  
 And he comaundide to hem greetli, that  
 no man schulde wite it. And he co-<sup>43</sup>  
 maundide to ȝyue hir<sup>t</sup> mete.

## CAP. VI.

And he ȝede out fro thennus, and<sup>1</sup>  
 wente in to his owne cuntre; and hise  
 disciplis folewiden him. And whanne<sup>2</sup>  
 the sabat was come, Jhesus bigan to  
 teche in a synagoge. And many herden<sup>u</sup>,

<sup>l</sup> Om. *svvx*. <sup>m</sup> whiche *uv*. <sup>n</sup> tremblyng<sup>e</sup> *uv*. <sup>o</sup> knowyng<sup>e</sup> *uv*. <sup>p</sup> the treuthe *uv*. <sup>q</sup> go  
 thou *uv*. <sup>r</sup> thou hool *uv*. <sup>s</sup> messengeris *gmpqty*. <sup>t</sup> the *g sec. m. mopw sec. m.* <sup>u</sup> ferrer *t*.  
<sup>w</sup> seide *uv*. <sup>x</sup> not with him *o*. <sup>y</sup> Om. *o*. <sup>z</sup> seide *uv*. <sup>a</sup> turbliid *agmnpt*. <sup>b</sup> damysel *uv*.  
<sup>c</sup> casted *uv*. <sup>d</sup> the modir *g*. <sup>e</sup> damysel *uv*. <sup>f</sup> thei *u*. <sup>g</sup> Om. *uv*. <sup>h</sup> damysel *uv*. <sup>i</sup> damysel *uv*.  
<sup>k</sup> seide *uv*. <sup>l</sup> expownd *ao*. <sup>m</sup> Om. *auvux*. <sup>n</sup> Damysel *uv*. <sup>o</sup> Om. *p*. <sup>p</sup> damysel *uv*. <sup>q</sup> hi *uv*.  
<sup>r</sup> gretteste *uv*. <sup>s</sup> Om. *gsx*. <sup>t</sup> fro thennes *uv*. <sup>u</sup> Om. *uv*. <sup>v</sup> sueden *uv*. <sup>w</sup> he *uv*.

<sup>n</sup> go thou bhik. <sup>o</sup> Jhesus *k*. <sup>p</sup> ether *receyuede k marg*. <sup>q</sup> entriden *hikaβ*. <sup>r</sup> Om. *ab*. <sup>s</sup> Om. *cghi*.  
<sup>t</sup> to hir *k*. <sup>u</sup> herden *hym r*.

for<sup>x</sup> to teche in a synagoge. And manye heeringe wondriden in his techinge, seyinge, Of whennis 'to this<sup>y</sup> alle these thingis<sup>z</sup>? and what is the wysdom that<sup>a</sup> is 3ouun to him, and suche vertues 'the<sup>3</sup> whiche<sup>b</sup> ben maad by his hond<sup>c</sup>? Wher this is not a<sup>d</sup> smyth, 'or carpenter<sup>e</sup>, the sone of Marie, the brother of James and Joseph<sup>f</sup> and Judas<sup>g</sup> and Symound<sup>h</sup>? wher<sup>i</sup> and<sup>k</sup> his sistris ben nat here with vs? And thei weren sclaudrid in him. And Jhesus seide to hem, For a prophete is not with outen honour<sup>l</sup>, no but in his owne<sup>m</sup> cuntree, and in his hows, and in his kyn. And he myzte not make there ony vertu, no but<sup>n</sup> heelide a fewe sike men, the hondis put to. And he wondride for the vnbileue<sup>o</sup> of hem. And he wente aboute castelis in enuyrown<sup>p</sup>, techinge. And he clepide<sup>q</sup> twelue, and bigan for<sup>r</sup> to sende hem bi tweyne<sup>s</sup>; and 3af<sup>t</sup> to hem power of vnclene spiritis, and<sup>u</sup> comaundide hem, that thei schulde not take<sup>v</sup> ony thing in the weye, no<sup>w</sup> but a<sup>x</sup> 3erd oonly, not a scrippe, not<sup>y</sup> bred, neither money in the<sup>z</sup> girdil<sup>a</sup>, but schoon<sup>b</sup> with sandalies, 'that ben<sup>c</sup> opyn aboue<sup>d</sup>, and that thei weren not<sup>e</sup> clothid<sup>f</sup> with tweie<sup>g</sup> cootis<sup>h</sup>. And he seide to hem, Whidir<sup>i</sup> euere 3ee schulen entre in to an hous, dwelle 3e there, till 3e gon out thennis<sup>k</sup>. And who<sup>l</sup> euere 'schulen not resseyue<sup>m</sup>, ne<sup>n</sup> heere 3ou, 3e goyng out fro thennes shake<sup>o</sup> away the powdre<sup>p</sup> fro<sup>q</sup> 3oure feet, in to witnessinge to hem. And thei goyng out<sup>r</sup>, prechiden, that men schulden do penaunce. And thei castiden<sup>s</sup> out many fendis, and anoyntiden with oyle manye syke men, and thei weren heelid. And kyng Eroude herde, forsothe<sup>t</sup> his name

and wondriden in his techyng, and seiden, Of wennus to<sup>b</sup> this alle these thingis? and what is the wisdom that is 3ouun to hym, and siche vertues whiche ben maad bi hise hondis? Whether this is<sup>3</sup> not a carpenter, the sone of Marie, the brother of James and of Joseph and of Judas and of Symount? whether hise sistris ben not here with vs? And thei weren sclaudrid in hym. And Jhesus<sup>4</sup> seide to hem, That a profete is not without onoure, but in his owne cuntrey, and among his kynne, and in his hous. And<sup>5</sup> he myzte not do there ony vertu, saue that<sup>c</sup> he helide a fewe sijk men, leiyng on hem hise hoondis. And he wondride<sup>6</sup> for the vnbileue of hem. And he wente aboute casteles on ech side, and tauzte. And he clepide togidere twelue, and bi-<sup>7</sup> gan to sende hem bi two togidere; and 3af to hem power of vnclene spiritis, and<sup>8</sup> comaundide hem, that thei schulde not take ony thing in the weie, but a 3erde oneli, not a scrippe, ne breed, nether money in the girdil, but schod with san-<sup>9</sup> dalies<sup>e</sup>, and that thei schulden not be clothid with twei cootis. And he seide<sup>10</sup> to hem, Whidur euer 3e entren in to an hous, dwelle 3e there, til 3e goon out fro thennus. And who euer resseyueth<sup>f</sup> 3ou<sup>11</sup> not, ne<sup>g</sup> herith<sup>h</sup> 3ou, go 3e out fro thennus, and schake awei the powdir fro 3oure feet, in to witnessyng to hem. And<sup>12</sup> thei 3eden forth, and prechiden, that men schulden do penaunce. And thei cast-<sup>13</sup> iden out many feendis, and anoyntiden with oyle many sijk men, and thei weren heelid. And kyng Eroude herde,<sup>14</sup> for his name was maad opyn, and<sup>i</sup> seide, That Joon Baptist hath risen a3en fro

<sup>x</sup> Om. G *pr. m. srx.* <sup>y</sup> ben *uv.* to him this *mp.* <sup>z</sup> thingis to this man *uv.* <sup>a</sup> which *uv.* <sup>b</sup> that *gufxy.* <sup>c</sup> hondis *uv.* <sup>d</sup> the *mpt.* <sup>e</sup> Om. *ax.* <sup>f</sup> of Joseph *uv.* <sup>g</sup> of Judas *uv.* <sup>h</sup> of Symount *uv.* <sup>i</sup> whether *gomptwxy.* <sup>k</sup> Om. *q.* also *uv.* <sup>l</sup> worschype, or honour *w pr. m.* <sup>m</sup> Om. *uv.* <sup>n</sup> but he *uv.* <sup>o</sup> vnfeithfulnesse *uv.* <sup>p</sup> cumpas *uv.* <sup>q</sup> clepide togidere *uv.* <sup>r</sup> Om. *sux.* <sup>s</sup> two *gmopqxy.* tweyne and tweyne *uv.* <sup>t</sup> he 3af *ou.* <sup>u</sup> and he *uv.* <sup>v</sup> bere *uv.* <sup>w</sup> Om. *ou.* <sup>x</sup> the *N.* <sup>y</sup> ne *gmpxy.* <sup>z</sup> there *u.* <sup>a</sup> girdels *u.* <sup>b</sup> schood *A sec. m. gmpsuv sec. m.* shod *qxy pr. m.* <sup>c</sup> is *q.* <sup>d</sup> Om. *uvx.* <sup>e</sup> schulden not be *uv.* <sup>f</sup> clad *x.* <sup>g</sup> two *mpuxy.* <sup>h</sup> clothis *N.* <sup>i</sup> Where *o.* <sup>k</sup> fro thennis *uv.* <sup>l</sup> whiche *uv.* <sup>m</sup> resseyuen not *u pr. m. v.* resseyuen 3ou not *u sec. m.* <sup>n</sup> neither *uv.* <sup>o</sup> shakith *mopqstw sec. m. xy.* <sup>p</sup> dust *uv.* <sup>q</sup> of *u.* <sup>r</sup> out fro thens *w pr. m.* <sup>s</sup> kestyn *gqsxy.* <sup>t</sup> for *uv.*

<sup>b</sup> cometh to *i.* <sup>c</sup> Om. *r.* <sup>d</sup> and he *ik.* <sup>e</sup> ether shoon open aboue *x marg.* <sup>e marg.</sup> <sup>f</sup> receyue *plures.* <sup>g</sup> nether *ep.* <sup>h</sup> here *plures.* <sup>i</sup> and he *ik.*

was maad opyn, and 'he seide<sup>n</sup>, For Johne Baptist hath<sup>v</sup> risun azen fro deed men, and 15 therefore vertues worchen<sup>w</sup> in hym. Sothely othere<sup>x</sup> seiden, For<sup>y</sup> it is Ely; but othere<sup>z</sup> seiden, For it is a prophete, as oon 16 of<sup>a</sup> prophetis. The<sup>b</sup> whiche thing herd, Eroude seith<sup>c</sup>, Whom<sup>d</sup> I haue<sup>e</sup> bihedid<sup>f</sup>, 'John, this<sup>g</sup> hath risun<sup>h</sup> fro deed men. 17 Forsothe the ilke Eroude sente, and held Joon, and bond him in<sup>i</sup> to prisoun, for Erodias, the wyf of Philip, his brother; 18 for he hadde weddid hir. Sothly Johne seide to Eroude, It is not leefful to thee, 19 for<sup>k</sup> to haue the wyf of thi brother. Erodias forsothe 'leide aspies<sup>l</sup> to him, and 20 wolde sle him, and miȝte not. Sothly Eroude drede John, witinge him a iust man and hooly, and kepte him. And him herd, he dide many thingis, and 21 'gladly herde hym<sup>m</sup>. And whanne a couenable day hadde<sup>n</sup> fallun<sup>o</sup>, Eroude 'in his birthe day<sup>p</sup> made a soupere<sup>q</sup> to the<sup>r</sup> princis, and tribunys, and to the firste, 22 'or gretteste<sup>s</sup>, of Galilee. And whanne the douȝter of thilke<sup>t</sup> Erodias hadde entrid yn<sup>u</sup>, and lepte<sup>v</sup>, and pleside to<sup>w</sup> Eroude, and also to<sup>x</sup> men restynge<sup>y</sup>, the kyng seide to the wenche<sup>z</sup>, Axe thou of me what thou wolt<sup>a</sup>, and I schal ȝyue to 23 thee. And he swoor to hir, For what euere<sup>b</sup> thou schalt axe, I schal ȝyue to thee, 24 thouȝ the half of my kyngdom<sup>c</sup>. 'The whiche<sup>d</sup>, whanne sche hadde gon out, seide<sup>e</sup> to hir modir, What schal I axe? And she seide, The heed<sup>f</sup> of John Baptist<sup>g</sup>. And whanne she hadde entrid anon with haste to the kyng, she axide, seyinge, I wole that anoon thou ȝyue to me in a dische the heed<sup>h</sup> of John Baptist. 25 And the kyng was sory<sup>i</sup> for<sup>k</sup> the ooth,

deeth, and therfor vertues worchen in hym. Othir seiden, That it is Helie; 15 but othir seiden, That it is a profete, as<sup>j</sup> oon of<sup>k</sup> profetis. And whanne this thing<sup>l</sup> 16 was herd, Eroude seide, This Joon<sup>l</sup>, whom Y haue biheedide, is<sup>m</sup> risun azen fro deeth. For thilke Eroude sente, and 17 helde Joon, and boond hym in to prisoun, for Erodias, the wijf of Filip, his brothir; for he hadde weddid hir. For 18 Joon seide to Eroude, It is not leueful to thee, to haue the wijf of thi brothir. And Erodias leide aspies to hym, and 19 wolde sle hyn, and myȝte not. And 20 Eroude dredde Joon, and knewe hym a iust man and hooli, and kepte hym. And Eroude herde hym, and he dide many thingis, and gladli herde hym. And 21 whanne a couenable dai was fallun, Eroude in his birthdai made a soper to the princis, and tribunes<sup>n</sup>, and to<sup>o</sup> the grettest of Galilee. And whanne the 22 douȝter of thilke Erodias was comun ynne, and daunside<sup>p</sup>, and pleside to Eroude, and also to men that saten at the mete, the kyng seide to the damysel, Axe thou of me what thou wolt, and Y schal ȝyue to thee. And he swore to 23 hir, That what euer thou axe, Y schal ȝyue to thee, thouȝ *it be* half<sup>q</sup> my<sup>r</sup> kyngdom<sup>s</sup>. And whanne sche hadde 24 goon out, sche seide to hir modir, What schal Y axe? And sche seide, The heed of Joon Baptist. And whanne sche was 25 comun ynne anoon with haast to the kyng, sche axide, and seide, Y wole that anoon thou ȝyue to me in a dische the heed of Joon Baptist. And the kyng 26 was sori for the ooth, and for men that saten togidere at the ineete he<sup>t</sup> wolde

<sup>u</sup> they seiden *uv*. <sup>v</sup> is o. <sup>w</sup> ben wrouȝt *q sup. ras.* <sup>x</sup> othere men *uv*. <sup>y</sup> Om. *x*. <sup>z</sup> othere men *uv*. <sup>a</sup> of the *ux*. <sup>b</sup> Om. *u*. <sup>c</sup> seide *uv*. <sup>d</sup> This Jon whom *uv*. <sup>e</sup> Om. *q*. <sup>f</sup> byheedid o. <sup>g</sup> Om. *uv*. <sup>h</sup> rise azen *uv*. <sup>i</sup> Om. *o*. <sup>k</sup> Om. *uvx*. <sup>l</sup> settide tresoun *uv*. <sup>m</sup> herde him gladly *u*. <sup>n</sup> was *u*. <sup>o</sup> bifalle *uv*. <sup>p</sup> Om. *uv*. <sup>q</sup> soper of his birthe *uv*. <sup>r</sup> Om. *uv*. <sup>s</sup> Om. *ax*. *cither grettest men uv*. <sup>t</sup> that *x*. <sup>u</sup> Om. *uv*. <sup>v</sup> daunside *uv*. <sup>w</sup> Om. *uv*. <sup>x</sup> Om. *uv*. <sup>y</sup> sittynge atte the mete *uv*. <sup>z</sup> damysele *uv*. <sup>a</sup> wole *u*. <sup>b</sup> euere thing *uv*. <sup>c</sup> rewme *uv*. <sup>d</sup> And *u*. <sup>e</sup> sche seide *uv*. <sup>f</sup> heued *gov*. <sup>g</sup> the Baptist *o*. <sup>h</sup> heued *og*. <sup>i</sup> sorowful *uv*. <sup>k</sup> of *n*.

<sup>j</sup> and *k pr. m.* <sup>k</sup> of the *k pr. m.* <sup>l</sup> is Joon *k*. <sup>m</sup> he is *k*. <sup>n</sup> the tribunes *k pr. m.* <sup>o</sup> Om. *k pr. m.* <sup>p</sup> *ether tumblyde k marg.* <sup>q</sup> the half *ειμρquxckaβ.* <sup>r</sup> of my *σεικμρquxkβεγκαβ.* <sup>s</sup> rewme *ιερqux.* <sup>t</sup> and he *k*.

and for men sittinge `to gidere<sup>l</sup> at mete<sup>m</sup>  
 27 he `wolde not<sup>n</sup> hir<sup>o</sup> be<sup>p</sup> maad<sup>q</sup> sory<sup>r</sup>; but  
 a manquellere sent, he comaundide the  
 heed<sup>s</sup> of John Baptist<sup>t</sup> for<sup>u</sup> to be brouzt<sup>v</sup>.  
 28 And he bihedide<sup>w</sup> him in the prison, and  
 brouzte his heed<sup>x</sup> in a dische, and 3af it<sup>x</sup>  
 to the wenche<sup>y</sup>, and the wench<sup>z</sup> 3af<sup>a</sup> to hir<sup>b</sup>  
 29 modir. The which thing herd, his disci-  
 plis camen, and token his body, and put-  
 30 tiden<sup>d</sup> it in a buriel. And apostlis<sup>e</sup> com-  
 ynge to gidere to Jhesu, tolden to<sup>f</sup> hym  
 alle thingis, that<sup>g</sup> thei hadden don, and  
 31 tauzt. And he seith<sup>h</sup> to hem, Come 3e  
 `by 3ou selue<sup>i</sup> in to a desert place; reste<sup>k</sup>  
 3e a litel. Forsoth<sup>l</sup> `there weren manye<sup>m</sup>  
 that camen, and wenten a3en, and thei  
 32 hadden not space for<sup>n</sup> to ete. And thei  
 stijnyge<sup>o</sup> in to boot<sup>p</sup>, wenten in to a desert  
 33 place `by hem selue<sup>q</sup>. And thei sy3en  
 hem goynge away, and manye<sup>r</sup> knewen,  
 and<sup>s</sup> goynge on<sup>t</sup> feet fro alle citees, thei<sup>u</sup>  
 runnen to gidere thidir, and came bifore  
 34 hem. And Jhesus goynge out sy3 moche  
 cumpanye, and hadde mercy on<sup>v</sup> hem, for  
 thei weren as scheepe not hauynge a shep-  
 herde. And he bigan for<sup>w</sup> to teche hem  
 35 manye thingis. And whanne moche our<sup>x</sup>  
 was maad now, his disciplis `camen ny3<sup>y</sup>,  
 seyinge, This place is desert, and now the  
 36 our hath passid; leue<sup>z</sup> hem, that thei  
 goynge in to the<sup>a</sup> nexte townes or<sup>b</sup> vilagis,  
 bye to hem metis whiche<sup>c</sup> thei schulen  
 37 ete. And he answeyng seith<sup>d</sup> to hem,  
 3yue 3e to<sup>e</sup> hem for<sup>f</sup> to ete. And thei  
 seiden to hym, Goyng bye we loues with<sup>g</sup>  
 two<sup>h</sup> hundrid pens, and we schulen 3yue  
 38 to hem for<sup>i</sup> to ete. And he seith to hem,  
 Hou many loues han 3e? Go 3e, and se<sup>k</sup>.  
 And whanne thei hadden knowun, thei

not make hir sori; but<sup>t</sup> sente a man-27  
 queller<sup>u</sup> and comaundide, that Joones  
 heed were brouzt in a dische. And he  
 bihedide hym<sup>v</sup> in the<sup>w</sup> prisoun, and 28  
 brouzte his heed in a disch, and 3af it<sup>x</sup>  
 to the damysel, and the damysel 3af<sup>y</sup> to  
 hir modir. And whanne this thing was 29  
 herd, hise disciplis camen, and token his  
 bodi, and leiden it in a buriel. And the 30  
 apostlis<sup>z</sup> camen togidere to Jhesu, and  
 telden to hym alle thingis, that thei had-  
 den don, and tauzt. And he seide to 31  
 hem, Come 3e bi 3ou<sup>a</sup> silf in to a desert  
 place; and reste 3e a litil. For there were  
 many that camen, and wenten a3en, and  
 thei hadden not space to ete. And thei 32  
 3eden<sup>b</sup> in to a boot, and wenten in to a  
 desert place bi hem silf. And thei sayn 33  
 hem go awei, and many knewen, and  
 thei wenten afoote fro alle citees, and  
 runnen thidur, and camen bifore hem.  
 And Jhesus 3ede out, and sai3 myche 34  
 puple, and hadde reuth on hem, for thei  
 weren as scheep not hauynge a scheep-  
 herd. And he bigan to teche hem many  
 thingis. And whanne it was forth daies, 35  
 hise disciplis camen<sup>d</sup>, and seiden, This is  
 a desert place, and the tyme is now  
 passid; lete hem go in to the nexte 36  
 townes and villagis, to bie hem meete to  
 ete. And he answeride, and seide to 37  
 hem, 3yue 3e to<sup>e</sup> hem to<sup>f</sup> ete. And thei  
 seiden to hym, Go we, and bie we looues  
 with two hundrid pens, and we schulen  
 3yue to<sup>g</sup> hem to ete. And he seith 38  
 to hem, Hou many looues han 3e? Go  
 3e, and se. And whanne thei hadden  
 knowe, thei seien, Fyue, and two fischis.  
 And he comaundide to hem, that thei 39

<sup>l</sup> Om. q. <sup>m</sup> the meet *AGMNOQRSTXY*. <sup>n</sup> nolde *UV*. <sup>o</sup> make hir q. <sup>p</sup> Om. q *sec. m.* to be s. <sup>q</sup> Om. q *sec. m.* <sup>r</sup> heuy, or sory q. <sup>s</sup> heued *OV*. <sup>t</sup> Om. *UV*. <sup>u</sup> Om. *SUX*. <sup>v</sup> brouzt in a dische q *sec. m. UV*. brouzt forth *w pr. m.* <sup>w</sup> byheueded o. <sup>x</sup> heued *OV*. <sup>y</sup> damysel *UV*. <sup>z</sup> damysel *UV*. <sup>a</sup> 3af it g. <sup>b</sup> the o. <sup>c</sup> Om. *UV*. <sup>d</sup> putten *SX*. <sup>e</sup> the apostlys *GQUX*. the postlis *VY*. <sup>f</sup> Om. g. <sup>g</sup> whiche *U*. <sup>h</sup> seide *UV*. <sup>i</sup> by 3ee 3our selue g. by 3oure silf *MNOQTY*. asides half *UV*. <sup>k</sup> and reste *UV*. <sup>l</sup> For *UV*. <sup>m</sup> many weren *UV*. <sup>n</sup> Om. k *pr. m. SUVX*. <sup>o</sup> stijeden k. stejende x. <sup>p</sup> a boot *MPUVWXY*. <sup>q</sup> asides half *UV*. <sup>r</sup> many men *UV*. <sup>s</sup> and thei *UV*. <sup>t</sup> out o. <sup>u</sup> Om. *UV*. <sup>v</sup> of *QXY*. <sup>w</sup> Om. *NSUVX*. <sup>x</sup> hour, or forth *dayes MPT*. <sup>y</sup> nei3eden *UV*. <sup>z</sup> leuee, *either delyuere thou UV*. <sup>a</sup> Om. s. <sup>b</sup> and *AGMNOQRSTUVWXY*. <sup>c</sup> that x. <sup>d</sup> seide *UV*. <sup>e</sup> Om. o. <sup>f</sup> Om. *SX*. <sup>g</sup> for *UV*. <sup>h</sup> twey o. <sup>i</sup> Om. *SX*. <sup>k</sup> seeth *QGSXY*. sei3eth o.

<sup>t</sup> but he ik. <sup>u</sup> mansleer r. <sup>v</sup> Joon k. <sup>w</sup> Om. *is pr. m. k.* <sup>x</sup> Om. s. <sup>y</sup> 3af it iik. <sup>z</sup> postlis sb. <sup>a</sup> 3our hi. <sup>b</sup> stieden k. <sup>d</sup> camen to him k. <sup>e</sup> Om. *r pr. m. hik pr. m.* <sup>f</sup> for to i. <sup>g</sup> Om. *hik pr. m.*

39 seien, Fyue, and two fyschis. And he  
 comaundide to hem, that thei schulden  
 make alle men sitte<sup>l</sup> to mete aftir<sup>m</sup> cum-  
 40 penyes, vpon<sup>n</sup> greene hey. And thei saten  
 down<sup>o</sup> by parties, by hundridis, and fyf-  
 41 ties. And the fyue looues taken, and two  
 fyschis, he biholdynge in to heuene, bless-  
 ide, and brak loouis<sup>p</sup>, and zaf<sup>q</sup> to his dis-  
 ciplis, that thei schulden putte<sup>r</sup> bifore  
 hem. And he departide two fyschis to  
 42 alle<sup>s</sup>; and alle<sup>t</sup> eeten, and weren fillid<sup>u</sup>.  
 43 And thei token the relyues<sup>v</sup> of broken  
 mete, twelue coffyns full, and of the<sup>w</sup>  
 44 fyschis. Sothli thei that eeten, were  
 45 fyue thousynd<sup>x</sup> of men. And anon he  
 constreynede his disciplis for<sup>y</sup> to stize vp<sup>z</sup>  
 in to a boot, that thei schulden passe<sup>a</sup>  
 bifore him ouer the see to Bethsayda, the<sup>b</sup>  
 46 while he lefte the peple. And whanne  
 he hadde left hem, he wente in to an hil,  
 47 for<sup>c</sup> to preie. And whanne<sup>d</sup> euenyng  
 was<sup>e</sup>, the boot was in 'the myddil<sup>f</sup> see,  
 48 and he aloone in the lond; and he sy3  
 hem traueling in rowynge; sothli<sup>g</sup> the  
 wynd was contrarie to hem. And aboute  
 the fourthe waking of the ny3t, he wan-  
 drynge<sup>h</sup> on<sup>i</sup> the see cam to hem, and  
 49 wolde passe hem. And thei, as thei sy3en  
 him wandrynge<sup>k</sup> on the see, gessiden<sup>l</sup>  
 50 for<sup>m</sup> to be<sup>n</sup> a fantum, and crieden<sup>o</sup>; for-  
 soth<sup>p</sup> alle sy3en hym, and thei<sup>q</sup> weren  
 disturblid<sup>r</sup>. And anon he spak with  
 hem, and seide to hem, Triste 3e, I am;  
 51 nyle 3e drede. And he 'cam vp<sup>s</sup> 'to hem<sup>t</sup>  
 in to<sup>n</sup> the<sup>v</sup> boot, and the wynd ceesside.  
 And thei more wondriden with ynne hem<sup>w</sup>;  
 52 for<sup>x</sup> thei vndirstoden not of the looues;  
 53 sothli<sup>y</sup> her herte was blyndid. And  
 whanne thei hadden passid ouer the see,  
 thei camen in to the lond of Genazareth,  
 54 and setten<sup>z</sup> to londe. And whanne thei  
 hadden<sup>a</sup> gon out of the boot, anon thei

schulden make alle men sitte to mete bi  
 cumpanyes, on greene heye. And thei<sup>40</sup>  
 saten doun bi parties, bi hundridis, and  
 bi fifties. And whanne he hadde take<sup>41</sup>  
 the<sup>b</sup> fyue looues, and twei fischis, he  
 biheelde in to heuene, and blesside, and  
 brak looues, and zaf to hise disciplis,  
 that thei schulden sette bifore hem. And  
 he departide twei fischis to alle; and<sup>42</sup>  
 alle eeten, and weren fulfillid. And thei<sup>43</sup>  
 token the relifs of brokun metis, twelue  
 cofyns ful, and of the fischis. And thei<sup>44</sup>  
 that eeten, weren fyue thousynde of men.  
 And anoon he maad hise disciplis to go<sup>45</sup>  
 up in to a boot, to passe bifore hym ouer  
 the se to Bethsaida, the<sup>i</sup> while he lefte the  
 puple. And whanne he hadde left hem,<sup>46</sup>  
 he wente in to an hille<sup>j</sup>, to preye. And<sup>47</sup>  
 whanne it was euen, the boot was in the  
 myddil of the see, and he aloone in the  
 loond; and he say hem trauelynge in<sup>48</sup>  
 rowyng; for the wynde was contrarie to  
 hem. And aboute the fourthe wakyng  
 of the ny3t, he wandride<sup>k</sup> on the see,  
 and<sup>l</sup> cam to hem, and wolde passe hem.  
 And as thei sayn hym wandrynge on the<sup>49</sup>  
 see, thei gessiden that it weren a fan-  
 tum, and crieden out; for alle<sup>m</sup> sayn hym,<sup>50</sup>  
 and thei weren afraied. And anoon he  
 spak with hem, and seide to hem, Triste  
 3e, Y am; nyle 3e drede. And he cam<sup>51</sup>  
 vp to hem in to the boot, and the wynde  
 ceesside. And thei wondriden more  
 'with ynne<sup>n</sup> hem silf; for thei vndur-<sup>52</sup>  
 stoden not of the looues; for her herte  
 was blyndid. And whanne thei weren<sup>53</sup>  
 passid ouer the see, thei camen in to the  
 lond of Genasareth, and settiden to loond.  
 And whanne thei weren gon out of the<sup>54</sup>  
 boot, anoon thei knewen hym. And<sup>55</sup>  
 thei ranne thorou al that cuntre, and  
 begunnen to brynge sijk men in beddis

<sup>l</sup> to sitten *SUX*. <sup>m</sup> bi *UV*. aftir the *w pr. m.* <sup>n</sup> on the *UV*. on *X*. <sup>o</sup> to mete *UV*. <sup>p</sup> the looues *PUR*  
*w sec. m.* <sup>q</sup> he 3aue *U*. <sup>r</sup> setten *UV*. <sup>s</sup> alle men *UV*. <sup>t</sup> alle men *UV*. <sup>u</sup> fulfillid *AGMNOPQRSTWXY*.  
<sup>v</sup> relyfe *G pr. m. q.* <sup>w</sup> Om. *P*. <sup>x</sup> thousandes *O*. <sup>y</sup> Om. *SUVX*. <sup>z</sup> Om. *UV*. <sup>a</sup> go *UV*. <sup>b</sup> Om. *UV*.  
<sup>c</sup> Om. *SX*. <sup>d</sup> whan and *O*. <sup>e</sup> was maad *G pr. m.* <sup>f</sup> myddis the *MPT*. myddis of the *UV*. the myd *X*.  
<sup>g</sup> for *U*. <sup>h</sup> goynge *UV*. <sup>i</sup> vpon *O*. <sup>k</sup> goynge *UV*. <sup>l</sup> thei gessiden *X*. <sup>m</sup> Om. *SUVX*. <sup>n</sup> se *K*. <sup>o</sup> thei  
 crieden *UV*. <sup>p</sup> for *UV*. <sup>q</sup> Om. *UV*. <sup>r</sup> disturbid *SX*. troublide *UV*. <sup>s</sup> stizede *UV*. <sup>t</sup> Om. *Y sec. m.*  
<sup>u</sup> Om. *U*. <sup>v</sup> a *U*. <sup>w</sup> hem silf *UV*. <sup>x</sup> forsothe *UV*. <sup>y</sup> for *UV*. <sup>z</sup> settiden *UV*. <sup>a</sup> weren *UV*.

<sup>b</sup> Om. *k*. <sup>i</sup> Om. *1*. <sup>j</sup> hi3 hul *i sec. m.* <sup>k</sup> wandrynge *EIPQRXA*. <sup>l</sup> Om. *EIPQXA*. <sup>m</sup> alle thei *1*. <sup>n</sup> in *k*.

55 knewen him. And thei rennyng thur<sup>3</sup> al  
that<sup>c</sup> cuntree<sup>d</sup>, bigunnen to<sup>e</sup> bere 'aboute  
in beddis hem<sup>f</sup> that hadden hem<sup>g</sup> yuele,  
56 where thei herden him be<sup>h</sup>. And whidur  
euere he<sup>i</sup> entride yu to vilagis and townes,  
or<sup>k</sup> in to citees, thei puttiden<sup>l</sup> syke men in  
stretis, and<sup>m</sup> preiden him, that thei schul-  
den touche either<sup>n</sup> the hem of his cloth ;  
and how manye euere touchiden him,  
weren maad saf.

## CAP. VII.

1 And Pharisees<sup>o</sup> and summe of scribis<sup>p</sup>  
comynge fro Jerusalem, camen to gidere  
2 to him. And whanne thei hadden seyn  
summe of his disciplis ete breed with  
comune hondis, *that is, not waischun*, thei  
3 blamyden<sup>q</sup>. Forsoth<sup>r</sup> Pharisees<sup>s</sup> and alle  
Jewis<sup>t</sup> eten not, no<sup>u</sup> but<sup>v</sup> thei waisschen  
ofte her hondis, holdinge the tradiciouns,  
4 *or statutis<sup>w</sup>*, of eldere men. And thei turn-  
yngge azen fro chepyng<sup>x</sup>, eten not, no<sup>y</sup>  
but<sup>z</sup> thei ben waischun; and manye othere  
thingis ben<sup>a</sup>, that ben takun to hem for<sup>b</sup>  
to kepe, waischingis of cuppis, and cru-  
etis<sup>c</sup>, and of vessels of bras, and of beddis.  
5 And Pharisees and scribis axiden him,  
seyngge, Whi gon not thi disciplis aftir<sup>d</sup>  
the tradicioun<sup>e</sup> of eldere men, but with  
6 comyne hondis thei eten bred? And he  
ausweringe seide to hem, Ysaie prophe-  
ciede wel of zou, ypocritis, as it is writun,  
This peple worschipith<sup>f</sup> me with lippis,  
7 forsothe<sup>g</sup> 'her herte<sup>h</sup> is fer fro me; in  
veyn trewli thei worschipen me, techinge  
8 doctrynys<sup>i</sup> and preceptis<sup>k</sup> of men<sup>kk</sup>. For-  
soth ze forsakinge the maundement<sup>l</sup> of  
God, holden the tradiciouns of men,  
waischingis<sup>m</sup> of cruetis<sup>n</sup>, and cuppis<sup>o</sup>;  
and manye othere thingis lyke to thes ze

on eche side, where thei herden that he  
was. And whidur euer 'he entride<sup>o</sup> in 56  
to villagis, ethir<sup>p</sup> in to townes, or in to  
citees, thei setten<sup>q</sup> sijk men in stretis,  
and<sup>r</sup> preiden hym, that thei schulden  
touche namely the hemme of his cloth ;  
and hou many that touchiden hym, weren  
maad saaf.

## CAP. VII.

And the Farisees and summe of the 1  
scribis camen fro Jerusalem togidir to  
hym. And whanne thei hadden seen 2  
summe of hise disciplis ete breed with  
vnwaisschen hoondis, thei blamen<sup>s</sup>.  
The<sup>t</sup> Farisees and alle<sup>u</sup> the Jewis eten 3  
not, but thei waisschen ofte her hoondis,  
holdyngge the tradiciouns of eldere men.  
And whanne thei turnen azen fro chep- 4  
yng, thei eten not, but thei ben waisschen;  
and many other thingis ben<sup>v</sup>, 'that ben<sup>w</sup>  
taken<sup>x</sup> 'to hem<sup>y</sup> to kepe<sup>z</sup>, wasschyngis<sup>a</sup> of  
cuppis, and of<sup>b</sup> watir vessels, and of<sup>c</sup>  
vessels of bras, and of beddis. And 5  
Farisees and scribis axiden hym, and  
seiden, Whi gon not thi disciplis aftir  
the tradicioun of eldere men, but with  
6 vnwasschen hondis thei eten bred? And  
he answeride, and seide to hem, Ysaie  
prophesiede wel of zou, ypocritis, as it is  
writun, This puple worschipith me with  
lippis, but her herte is fer fro me; and 7  
in veyn thei worschipen me, techinge  
the doctrines and the heestis of men.  
For ze leeuven the maundement<sup>d</sup> of God, 8  
and holden the tradiciouns of men,  
wasschyngis<sup>e</sup> of<sup>f</sup> watir vessels, and of  
cuppis; and many othir thingis lijk to<sup>g</sup>

<sup>b</sup> in o. thoru; out *v.* <sup>c</sup> the *MQTY.* <sup>d</sup> citee *κ.* <sup>e</sup> for to o. <sup>f</sup> hem aboute in beddis *PXY.* <sup>g</sup> Om. *UV.*  
eny *XY.* <sup>h</sup> to be *MUVY.* <sup>i</sup> that he o. <sup>k</sup> either *UV.* <sup>l</sup> putten *SX.* <sup>m</sup> and thei *UV.* <sup>n</sup> other *M.* namely *UV.*  
or *X.* <sup>o</sup> the Pharisees *UV.* <sup>p</sup> the scribis *UV.* <sup>q</sup> blamen hem *W sec. m.* <sup>r</sup> For *UV.* <sup>s</sup> the Pharises *N.*  
<sup>t</sup> the Jewis *N.* <sup>u</sup> Om. *AOX.* <sup>v</sup> but if *X.* <sup>w</sup> Om. *AOX.* <sup>x</sup> the chepyng *W sec. m.* <sup>y</sup> Om. *OX.* <sup>z</sup> but if *X.*  
<sup>a</sup> there ben o. <sup>b</sup> Om. *SX.* <sup>c</sup> of watir vessellis *UV.* <sup>d</sup> by *UV.* <sup>e</sup> tradiciouns *UV.* <sup>f</sup> honoureth *UV.*  
<sup>g</sup> Om. *U.* <sup>h</sup> the herte of hem *UV.* <sup>i</sup> the doctrines *UV.* <sup>k</sup> mandementis *UV.* <sup>kk</sup> me *κ.* <sup>l</sup> maunde-  
mentis *κ.* <sup>m</sup> comandement *UV.* <sup>n</sup> the waschyngis *UV.* <sup>o</sup> watir vessels *UV.* <sup>p</sup> of cuppis *UV.*

<sup>o</sup> thei entriden *κ.* <sup>p</sup> othir *IP.* other *MUC.* or *X.* <sup>q</sup> setteden *EP.* <sup>r</sup> and thei *I.* <sup>s</sup> blamen hem *κ.*  
*X sec. m. k.* <sup>t</sup> For the *κ.* <sup>u</sup> Om. *X.* <sup>v</sup> ther ben *I.* <sup>w</sup> Om. *ghi.* <sup>x</sup> bitaken *κ.* <sup>y</sup> Om. *E.* <sup>z</sup> kepe, as  
*κ pr. m.* <sup>a</sup> wasshinge *ESK.* <sup>b</sup> Om. *s pr. m. hi.* <sup>c</sup> Om. *s pr. m. hi.* <sup>d</sup> maundementes *A sec. m. EKPQRA.*  
<sup>e</sup> waischinge *IR sec. m. k sec. m. a.* as waischinge *κ pr. m.* <sup>f</sup> Om. *i.* <sup>g</sup> Om. *k.*

9 don. And he seide to hem, Wel ze han  
 maad the maundement<sup>p</sup> of God voyde,  
 10 that ze kepe zoure tradicioun. Forsoth<sup>q</sup>  
 Moyses seide, Worschipe<sup>r</sup> thi fadir and thi  
 modir; and he that 'schal curse<sup>s</sup> fadir or<sup>t</sup>  
 11 modir, 'by deeth deie he<sup>u</sup>. Sothli<sup>v</sup> ze  
 seyen, If<sup>w</sup> a man 'schal seye<sup>x</sup> to fadir or<sup>y</sup>  
 to<sup>y</sup> modir, 'Corban, thatis<sup>z</sup>, What euer zeifte  
 12 of<sup>a</sup> me, schal<sup>b</sup> profite to thee; and ouer<sup>c</sup> ze  
 suffren not him do<sup>d</sup> any thing to fadir or<sup>e</sup>  
 13 modir, brekyng<sup>f</sup> the word of God by  
 14 zoure tradicioun, that<sup>g</sup> ze han zouun; and  
 ze don manye 'othere suche<sup>h</sup> thingis. And  
 he<sup>i</sup> eftsoone<sup>k</sup> clepinge to<sup>l</sup> the cumpanye  
 'of peple<sup>m</sup>, seide to hem, Ze alle heere<sup>n</sup> me,  
 15 and vndirstonden<sup>o</sup>. No thing with outen  
 man is entringe in to him, that may de-  
 foule him; but tho thingis that<sup>p</sup> comen  
 forth of man<sup>q</sup>, 'tho it ben that defoulen a  
 16 man<sup>r</sup>. Forsoth if<sup>s</sup> ony man haue<sup>t</sup> eeris  
 17 'of heeringe<sup>u</sup>, heere he. And whanne he  
 hadde entrid in to an hous, fro the cum-  
 pany 'of peple<sup>v</sup>, his disciplis axiden him the  
 18 parable. And he seith<sup>w</sup> to hem, So and  
 ze ben vnprudnt, 'or vnwyse<sup>x</sup>. Vndir-  
 stonden ze not, for al thing withoute forth  
 entringe in to a<sup>y</sup> man, may not defoule  
 19 him? for it hath not entrid into his herte,  
 but in to the<sup>z</sup> wombe, and bynethe it goth  
 20 out, purgyng<sup>e</sup> alle metis. Sothli he<sup>a</sup>  
 seide, For the<sup>b</sup> thingis that gon out of a<sup>c</sup>  
 21 man, tho<sup>d</sup> defoulen a man. Forsoth fro  
 withynne, of the herte of men comen forth  
 yuele thouztis, auoutries<sup>e</sup>, fornicaciouns,  
 22 mansleyngis<sup>f</sup>, theftis, couetises<sup>g</sup>, 'or ouer  
 hard kepyng<sup>e</sup> of goodis<sup>h</sup>, wickidnesses,  
 gyle, vnchastite, yuel<sup>i</sup> yze<sup>k</sup>, blasphemyes<sup>l</sup>,  
 23 pride, folye<sup>m</sup>. Alle thes yuelis<sup>u</sup> fro with-  
 ynne comen forth, and defoulen a<sup>o</sup> man.  
 24 And Jhesus risyng<sup>e</sup> thennis<sup>p</sup>, wente in to

these ze doon. And he seide to hem,<sup>9</sup>  
 Wel ze han maad the maundement of  
 God voide, 'to kepe<sup>h</sup> zoure tradicioun.  
 For Moyses seide, Worschipe thi fadir<sup>10</sup>  
 and thi modir; and he that cursith fadir  
 or modir, die he<sup>i</sup> by deeth. But ze seien,<sup>11</sup>  
 If a man seie to fadir or modir, Corban,  
 that is, What euer zeifte is of me, it schal  
 profite to thee; and ouer ze suffren not<sup>12</sup>  
 hym do any thing to fadir or modir, and<sup>13</sup>  
 ze breken the word of God bi zoure tra-  
 dicioun, that ze han zouun; and ze don  
 manye suche thingis. And he eftsoone<sup>14</sup>  
 clepide the puple, and seide to hem, Ze  
 alle here me, and vndurstonde. No thing<sup>15</sup>  
 that is withouten a man, that entrieth in  
 to hym, may defoule him; but tho  
 thingis that comen forth of a man, tho  
 it ben that defoulen a man. If ony man<sup>16</sup>  
 haue<sup>j</sup> eeris of hering, here he. And<sup>17</sup>  
 whanne he was entrid in to an hous,  
 fro the puple, hise disciplis axiden hym  
 the parable. And he seide to hem, Ze<sup>18</sup>  
 ben vnwise also. Vndurstonde ze not,  
 that al thing without forth that entreth  
 in to a man, may not defoule hym? for<sup>19</sup>  
 it hath not entrid in to his herte, but in  
 to the wombe, and bynethe it goith out,  
 purgyng<sup>e</sup> alle metis. But he seide, The<sup>k</sup><sup>20</sup>  
 thingis that gon out of a man, tho de-  
 foulen a man. For fro with ynne, of the<sup>21</sup>  
 herte of men comen<sup>l</sup> forth yuel thouztis,  
 auowtries, fornicaciouns, mansleyngis,<sup>22</sup>  
 theftis, auaricis, wickidnessis, gyle, vn-  
 chastite, yuel i<sup>z</sup>e, blasphemyes, pride, foli.  
 Alle these yuels comen forth fro with<sup>23</sup>  
 ynne, and defoulen a man. And Jhesus<sup>24</sup>  
 roos vp fro thennus, and wente in to the  
 coostis of Tyre and of<sup>m</sup> Sidon. And he  
 zede in to an hous, and wolde that no

<sup>p</sup> comaundement *UV*. <sup>q</sup> For *UV*. <sup>r</sup> Honoure thou *UV*. <sup>s</sup> curseth *UV*. <sup>t</sup> either *UV*. <sup>u</sup> dye by deeth *UV*.  
<sup>v</sup> But *UV*. <sup>w</sup> That if *o pr. m.* <sup>x</sup> seith *UV*. <sup>y</sup> either *UV*. <sup>yy</sup> Om. *ceteri*. <sup>z</sup> Om. *v*. <sup>a</sup> is of *o sec. m. VW*.  
 is to *U*. <sup>b</sup> it schal *UV*. <sup>c</sup> ferther *UV*. <sup>d</sup> to don *SUVX*. <sup>e</sup> either to *UV*. <sup>f</sup> ze brekyng<sup>e</sup> *UV*. <sup>g</sup> which *UV*.  
<sup>h</sup> suche liyk *UV*. <sup>i</sup> Om. *OUXY*. <sup>k</sup> efte Jhesu *UV*. <sup>l</sup> Om. *UV*. <sup>m</sup> Om. *UV*. <sup>n</sup> hereth *SX*. <sup>o</sup> vnder-  
 stoudith *PSTX*. <sup>p</sup> it ben that defoulen a man, whiche *UV*. <sup>q</sup> a man *PUVWXY*. <sup>r</sup> Om. *UV*. tho defoulen  
 a man *X*. <sup>s</sup> Om. *UV*. <sup>t</sup> hath *UV*. <sup>u</sup> to heere *UV*. <sup>v</sup> Om. *UV*. <sup>w</sup> seide *UV*. <sup>x</sup> Om. *AOX*. or *unstable*,  
 or *vnwyse w pr. m.* <sup>y</sup> Om. *o*. <sup>z</sup> his *XY*. <sup>a</sup> Crist *UV*. <sup>b</sup> thoo *GOV*. tho *X*. <sup>c</sup> Om. *N*. <sup>d</sup> Om. *UV*.  
<sup>e</sup> and auoutries *K*. <sup>f</sup> mannis sleyngis *o*. <sup>g</sup> auaricis *G sec. m. OUV*. coueytise *MPTW sec. m. Y*. <sup>h</sup> or  
 auarice *A*. Om. *QVFX*. <sup>i</sup> an yuel *UV*. <sup>k</sup> yre *G pr. m. KSY*. <sup>l</sup> blasphemye *GUV*. <sup>m</sup> and folye *MPQTXV*.  
<sup>n</sup> thingis *U*. <sup>o</sup> Om. *o*. <sup>p</sup> fro thennes *UV*.

<sup>b</sup> for *k*. <sup>i</sup> Om. *c et plures et aβ*. <sup>j</sup> hath *nbehika*. <sup>k</sup> Tho *ek*. <sup>l</sup> cometh *hi*. <sup>m</sup> Om. *cs pr. m. eghikaβ*.

the endes<sup>a</sup> of Tyre and Sidon. And he gon in to an hows, wolde no<sup>r</sup> man wite<sup>s</sup>; and he mi<sup>z</sup>te not `dare, or be priuy<sup>t</sup>.  
 25 Sothli<sup>u</sup> a womman, anon as sche herde of him, `which wommanis<sup>v</sup> dou<sup>z</sup>tir hadde an vnclene spirit, entride, and fel down at<sup>w</sup>  
 26 his feet. Sothli the womman was hethene, of the generacioun<sup>x</sup> of Sirefen<sup>y</sup>. And she preide him, that he wolde<sup>z</sup> caste  
 27 out a deuel<sup>a</sup> fro<sup>b</sup> hir dou<sup>z</sup>tir. The<sup>c</sup> which seide to hir, Suffre thou the<sup>d</sup> sones be<sup>e</sup> fulfild<sup>f</sup> first; it is not good to take the<sup>g</sup>  
 28 bred of sones, and sende<sup>h</sup> to houndis. And she answeride, and seide to him, Forsothe<sup>i</sup>, Lord; for whi and<sup>k</sup> litle welpis  
 eten vndir the bord, of the crummes of  
 29 children. And Jhesus<sup>l</sup> seith<sup>m</sup> to hir, For this word go<sup>n</sup>, the fend is<sup>o</sup> went out of  
 30 thi dou<sup>z</sup>tir. And whanne she hadde gon hom<sup>p</sup>, she fond the wenche<sup>q</sup> sittinge<sup>r</sup> on<sup>s</sup> the bedd, and the<sup>t</sup> deuel<sup>u</sup> gon out `fro hir<sup>v</sup>.  
 31 And eftsoone<sup>w</sup> Jhesus goynge out fro<sup>x</sup> the endis<sup>y</sup>, `or coostis<sup>z</sup>, of Tیره, cam thur<sup>z</sup><sup>a</sup> Sidon to the sec of Galilee, `that is<sup>b</sup> bitwixe<sup>c</sup>  
 the myddil endis<sup>d</sup> of Decapoleos. And thei leeden `to him<sup>e</sup> a deaf man and  
 32 domb, and<sup>f</sup> preieden him, that he putte to him the hond. And he takyng  
 33 him asydis<sup>g</sup> fro the cumpanye, sente<sup>h</sup> his fyngris<sup>i</sup> in to his litle<sup>k</sup> eeris; and<sup>l</sup> spetinge  
 34 towchide his tunge. And he biholdynge in to heuene, sorwide withynne<sup>m</sup>, and seith<sup>n</sup>, `Effeta, that is<sup>o</sup>, Be thou openyd,  
 35 And anon his eeris<sup>p</sup> weren openyd, and the bond of his tunge is<sup>q</sup> unbounden, and  
 36 he spak riztly. `And he comaundide to hem, that thei schulden seye to no man<sup>r</sup>; forsoth how moche he comaundide to hem, so moche more thei prechiden more,

man wiste; and he my<sup>z</sup>te not be hid. For a womman, anon as sche herd of<sup>25</sup> hym, whos dou<sup>z</sup>tir hadde an vnclene spirit, entride, and fel down at hise feet. And the womman was hethen, of the ge-<sup>26</sup>neracioun of Sirofenyce. And sche preide hym, that he wolde caste out a deuel fro hir dou<sup>z</sup>tir. And he seide to hir,<sup>27</sup> Suffre thou, that the<sup>n</sup> children be fulfillid first; for it is not good to take the breed of children, and 3yue to houndis. And<sup>28</sup> sche answeride, and seide to him, 3is, Lord; for lital whelpis eten vndur the bord, of the crummes of children<sup>o</sup>. And<sup>29</sup> Jhesus seide to hir, Go thou, for this word the feend wente out of thi dou<sup>z</sup>tir. And whanne sche was gon in to hir<sup>30</sup> hous home, sche foonde the damysel liggynge on the bed, and the deuel gon out fro<sup>p</sup> hir. And eftsoones Jhesus 3ede out<sup>31</sup> fro the coostis of Tیره, and cam thorou Sidon to the see of Galilee, bitwixe<sup>a</sup> the myddil of the coostis of Decapoleos. And thei bryngen to hym a man deaf<sup>32</sup> and domb, and preieden hym to leye his hoond<sup>r</sup> on hym. And he took hym<sup>33</sup> asidis fro the puple, and puttide<sup>a</sup> hise fyngris in to hise eris; and he spetide<sup>t</sup>, and touchide his tonge. And he bihelde<sup>34</sup> in to heuene, and sorewide with ynne, and seide, Effeta, that is, Be thou openyd. And anon hise eris weren openyd,<sup>35</sup> and the boond of his tunge was vnboundun, and he spak riztli. And he<sup>36</sup> comaundide to hem, that thei schulden seie to no man; but hou myche he comaundide to hem, so myche more<sup>u</sup> thei prechiden, and bi so myche more<sup>v</sup> thei<sup>37</sup> wondriden, and seiden, He dide wel alle

<sup>a</sup> coostis *UVXY pr. m.* <sup>r</sup> that no *UV.* <sup>s</sup> wite, or knowe *MPQTY.* to witen *s.* <sup>t</sup> be priuy *AO.* be hid *UV.* daren *x.* <sup>u</sup> Forsothe *UV.* <sup>v</sup> whois *MPQTUVXY.* <sup>w</sup> to *UV.* <sup>x</sup> kyn *UV.* <sup>y</sup> Sirofenysse *MPTXY pr. m.* Sirofenice *v.* <sup>z</sup> schuld *o.* <sup>a</sup> fend *UV.* <sup>b</sup> of *Q.* <sup>c</sup> Om. *UV.* <sup>d</sup> that the *UV.* Om. *XY pr. m.* <sup>e</sup> to be *PSW sec. m. XY.* <sup>f</sup> fillid *UV.* <sup>g</sup> Om. *v.* <sup>h</sup> 3yue it *U sec. m.* sende it *GXY.* <sup>i</sup> 3is, forsothe *Q sec. m.* 3he *UV.* <sup>k</sup> also *UV.* <sup>l</sup> he *UV.* <sup>m</sup> saide *OQSUV.* <sup>n</sup> goo thou *UV.* <sup>o</sup> Om. *ANOUVW sec. m.* <sup>p</sup> in to hir hous *UV.* <sup>q</sup> damysel *UV.* <sup>r</sup> liggynge *UV.* <sup>s</sup> vpon *o.* <sup>t</sup> Om. *v.* <sup>u</sup> fend *UV.* <sup>v</sup> Om. *U.* <sup>w</sup> efte *UV.* <sup>x</sup> of *UV.* <sup>y</sup> coostis *UV.* <sup>z</sup> Om. *AOUVX.* <sup>a</sup> by *UV.* <sup>b</sup> Om. *UV.* <sup>c</sup> bytween *os.* bitwe *x.* <sup>d</sup> coostis *UV.* <sup>e</sup> him to *v.* <sup>f</sup> and thei *UV.* <sup>g</sup> asides half *UV.* aside *x.* <sup>h</sup> putte *U pr. m.* puttide *U sec. m.* <sup>i</sup> fynge *N.* <sup>k</sup> Om. *UV.* <sup>l</sup> and he *UV.* <sup>m</sup> inwardely *UV.* <sup>n</sup> seith to him *NQ sec. m.* seide *UV.* <sup>o</sup> Om. *UV.* <sup>p</sup> eeren *o.* <sup>q</sup> was *UV.* <sup>r</sup> Om. *K.*

<sup>n</sup> Om. *k sec. m.* <sup>o</sup> lital children *k pr. m.* <sup>p</sup> of *c.* <sup>q</sup> bitwene *k.* <sup>r</sup> hondis *k.* <sup>s</sup> putte *i.* <sup>t</sup> spette *EIPQRSXA.* spatte *c.* <sup>u</sup> the more *ih.* <sup>v</sup> the more *i.*

37 and by that the<sup>s</sup> more thei wondriden, sey-  
 inge, He dide wel alle thingis, and deaf  
 men he made to heere, and doumbe<sup>t</sup> for<sup>u</sup>  
 to speke.

## CAP. VIII.

1 In tho dayes, whanne moche cumpenye  
 'of peple<sup>v</sup> was with Jhesu, and hadde not  
 what thei schulden ete, his disciplis ga-  
 2 derid<sup>w</sup> to gidere, he seith<sup>x</sup> to hem, I haue  
 rewthe on<sup>y</sup> the cumpenye 'of peple<sup>z</sup>, for  
 loo! now 'the thridde day<sup>a</sup> thei susteynen,  
 'or abyden<sup>b</sup> me, and han not what thei  
 3 schulen ete; and if I leue<sup>c</sup> hem fastinge  
 in to her<sup>d</sup> hous<sup>e</sup>, thei schulen faile in the  
 weye; forsothe summe of hem camen  
 4 fro fer. And disciplis<sup>f</sup> answeriden<sup>g</sup> to  
 him, Wherof 'a man schal<sup>b</sup> mowe fille  
 hem<sup>i</sup> with looues here in wildirnesse<sup>k</sup>?  
 5 And he axide hem, How manye looues  
 han 3e? The<sup>l</sup> whiche seiden, Seuene.  
 6 And he comaundide the<sup>m</sup> cumpenye to<sup>n</sup>  
 sitt doun<sup>o</sup> on the erthe. And he takynge  
 seuene<sup>p</sup> looues, and doynge thankynge,  
 brak, and 3af to his disciplis, that thei  
 schulden putte<sup>q</sup> forth. And thei setten<sup>r</sup>  
 7 forth to the cumpenye. And thei hadden  
 a fewe smale fischis; and he blessing hem,  
 and comaundide for<sup>s</sup> to be<sup>t</sup> put<sup>u</sup> forth.  
 8 And thei<sup>v</sup> eeten, and ben<sup>w</sup> fulfild<sup>x</sup>; and  
 thei token vp that lefte<sup>y</sup> of relyf<sup>z</sup>, 'or smale  
 9 gobatis<sup>z</sup>, seuene leepis<sup>a</sup>. Forsoth thei  
 that eeten, weren as<sup>b</sup> foure thousand<sup>c</sup> of  
 10 men; and he lefte hem. And anon he  
 'wente vp<sup>d</sup> in to a boot, with his disciplis,  
 and<sup>e</sup> cam<sup>ee</sup> in to the partis of Dalmamy-  
 11 tha. And Pharisees wenten out, and bi-  
 gunnen to seke<sup>f</sup>, 'or axe<sup>g</sup>, with hiin, ax-  
 ynge<sup>h</sup> a tokene of hym fro heuene, tempt-  
 12 inge hym. And he sorwyng withynne<sup>i</sup>  
 in spirit, seith<sup>k</sup>, What sekith this genera-

thingis, and<sup>w</sup> he made<sup>x</sup> deaf men to here,  
 and doumbe men to speke.

## CAP. VIII.

In tho daies eft<sup>y</sup>, whanne myche puple<sup>l</sup>  
 was with Jhesu, and hadden not what  
 thei schulden ete, whanne hise disciplis  
 weren clepid togidir, he seide to hem, I<sup>2</sup>  
 haue reuth on the puple, for lo! now  
 the thridde dai thei abiden me, and han<sup>z</sup>  
 not what to ete; and if Y leue hem fast-<sup>3</sup>  
 ynge in to her hous<sup>a</sup>, thei schulen faile  
 in the weie; for summe of hem camen  
 fro fer. And hise disciplis answerden to<sup>4</sup>  
 hym, Wherof schal a man mowe<sup>b</sup> fille  
 hem with looues here in wildirnesse<sup>bb</sup>?  
 And he axide hem, Hou many looues<sup>5</sup>  
 han 3e? Whiche<sup>c</sup> seiden<sup>d</sup>, Seuene. And<sup>6</sup>  
 he comaundide the puple to sitte doun on  
 the erthe. And he took the seuene looues,  
 and dide thankynge, and brak, and 3af  
 to hise disciplis, that thei schulden sette  
 forth. And thei settiden forth to the  
 puple. And thei hadden a few smale<sup>7</sup>  
 fischis; and he blessing hem, and co-  
 maundide, that thei weren sette forth.  
 And thei eten, and weren fulfillid; and<sup>8</sup>  
 thei token vp that that lefte<sup>e</sup> of relyf<sup>f</sup>,  
 seuene lepis. And thei that eeten, weren<sup>9</sup>  
 as<sup>g</sup> foure thousynde of men; and he lefte  
 hem. And anon he wente vp in to a<sup>10</sup>  
 boot, with hise disciplis, and cam in to  
 the coostis of Dalmamytha. And the<sup>11</sup>  
 Farisees wenten out, and bigunnen to  
 dispyte with hym, and<sup>h</sup> axiden a tokne  
 of hym fro heuene, and temptiden hym.  
 And he sorewyng 'with ynne<sup>i</sup> in spirit,<sup>12</sup>  
 seide, What sekith this generacioun a  
 tokne? Treuli Y seie to 3ou, a tokene schal

<sup>s</sup> Om. *KUV*. <sup>t</sup> doumbe men *UVY*. <sup>u</sup> Om. *SVX*. <sup>v</sup> Om. *UV*. <sup>w</sup> clepide *UV*. <sup>x</sup> seide *UV*. <sup>y</sup> of *o*.  
<sup>z</sup> Om. *UV*. <sup>a</sup> bi thre dayes *UV*. <sup>b</sup> Om. *AX*. <sup>c</sup> schal delyuere *UV*. <sup>d</sup> Om. *Y pr. m.* <sup>e</sup> housis *MY*.  
<sup>f</sup> the disciples *MPXY*. hise disciplis *UV*. <sup>g</sup> answeringe *Y*. <sup>h</sup> schal a man *PUVXY*. <sup>i</sup> these men *UV*.  
<sup>k</sup> desert *UV*. <sup>l</sup> Om. *UV*. <sup>m</sup> to the *N*. <sup>n</sup> Om. *QY pr. m.* <sup>o</sup> to mete *UV*. <sup>p</sup> the seuene *QT sec. m. XY*.  
<sup>q</sup> putte hem *P*. sette *UV*. <sup>r</sup> settiden *UV*. <sup>s</sup> Om. *OSUVX*. <sup>t</sup> Om. *N*. <sup>u</sup> sett *V*. <sup>v</sup> thei alle *Q sec. m.*  
<sup>w</sup> weren *UV*. <sup>x</sup> fillid *UV*. <sup>y</sup> the relyf *o*. relyues *UV*. <sup>z</sup> Om. *MOPQSTUVW sec. m. XY*. <sup>a</sup> leepis ful *M*.  
 lepful *XY*. <sup>b</sup> Om. *Q*. <sup>c</sup> thousandis *o*. <sup>d</sup> stynginge *UV*. <sup>e</sup> Om. *UV*. <sup>ee</sup> camen *K*. <sup>f</sup> speke *A*. dispute *UV*.  
 axe *X*. <sup>g</sup> Om. *AX*. or to axe *PTUV*. <sup>h</sup> seekinge *Q sec. m.* <sup>i</sup> inwardly *UV*. <sup>k</sup> seide *UV*.

<sup>w</sup> bothe *I*. for *Kghi*. <sup>x</sup> hath maad *I*. <sup>y</sup> Om. *k*. <sup>z</sup> thei han *k*. <sup>a</sup> housis *k*. <sup>b</sup> Om. *k*. <sup>bb</sup> this  
 wildirnesse *R pr. m.* <sup>c</sup> The whiche *I*. <sup>d</sup> seiden to him *k*. <sup>e</sup> was leite *IS*. <sup>f</sup> the relyf *h*. <sup>g</sup> Om. *k*.  
<sup>h</sup> and thei *I*. <sup>i</sup> Om. *k*.

cioun a tokene<sup>l</sup>? Treuly I seie to 3ou, if<sup>m</sup> a tokene<sup>n</sup> schal be<sup>o</sup> 3ouun to this generacioun. And he leeuynge hem, wente vp<sup>p</sup> eftsoone<sup>q</sup> in to a boot, and wente ouer the see. And thei for3aten to<sup>r</sup> take breed, and thei hadden not with hem no<sup>s</sup> but o loof in the boot. And he comaundide to hem, seyinge, 'Se 3e<sup>t</sup>, and 'be 3e<sup>u</sup> war of the sourdow3 of Pharisees, and<sup>v</sup> sourdow3 of Eroude. And thei thou3ten 'oon to another, seiynge<sup>w</sup>, For we han not breed<sup>x</sup>. 17 The<sup>y</sup> which thing knowun, Jhesus seith<sup>z</sup> to hem, What thenke 3e, for 3e han not breed<sup>a</sup>? 3it 3e knowen not, ne<sup>b</sup> vnderstonden; 3it 3e han 3oure herte blyndid<sup>c</sup>. 18 3e hauynge y3en, seen not, and 3e hauynge eeris, heeren not; nether 3e han mynde, whanne I brak fyue looues in to fyue thousande<sup>d</sup>, and hou manye coffyns ful of 'brokene mete<sup>e</sup> '3e token<sup>f</sup> vp? Thei seyn to him, Twelue. Whanne and<sup>g</sup> seuene looues in to four thousande<sup>h</sup> 'of men<sup>i</sup>, how many leepis<sup>k</sup> of 'brokene mete<sup>l</sup> '3e token<sup>m</sup> vp<sup>n</sup>? And thei seyen<sup>o</sup>, Seuene. And he seide to hem, How vnderstonden 3e not 3it? And thei comen to Bethsayda, and thei bryngen to him a blynd man, and<sup>p</sup> preieden hym, that he schulde<sup>q</sup> touche him. And the hond of the blynd man takun, he ledde him out of the streete, and<sup>r</sup> spetynge in to his y3en, his hondis put to, he<sup>s</sup> axide him, if he sy3 ony thing. 24 And he biholdinge, seith<sup>t</sup>, I se men as trees walkynge<sup>u</sup>. Aftirward eftsoones<sup>v</sup> he<sup>w</sup> puttide<sup>x</sup> hondis on his y3en, and he bigan for<sup>y</sup> to se, and he is<sup>z</sup> restorid, so that he sy3 clerely alle thingis. And he sente him in to his hous, seyinge, Go<sup>a</sup> in to thi hous; and if thou schalt go in to the 27 streete, seye<sup>b</sup> to no man. And Jhesus

not be 3ouun to this generacioun. And 13 he lefte hem, and wente vp eftsoone in to a boot, and<sup>k</sup> wente ouer the see. And 14 thei for3aten to take breed, and thei hadden not with hem but o loof in the boot. And he comaundide hem, and seide, Se 15 3e, and 'be war<sup>l</sup> of the sowre dow3 of Farisees<sup>m</sup>, and of the sowrdow3 of Eroude. And thei thou3ten, and seiden 16 oon to anothir, For we han not looues. And whanne this thing was knowun, 17 Jhesus seide to hem, What thenken 3e, for 3e han not looues? 3it 3e knowun not, ne<sup>n</sup> vnderstonden; 3it 3e han 3oure herte blyndid. 3e hauynge i3en, seen 18 not, and 3e hauynge eeris, heren not; nethir 3e han mynde, whanne Y brak 19 fyue looues among fyue thousynde, and hou many cofynes ful<sup>o</sup> of brokun meete '3e tokun<sup>p</sup> vp? Thei seien<sup>a</sup> to hym, Twelue. Whanne also<sup>r</sup> seuene looues 20 among foure thousynde of men, hou many lepis of brokun mete tokun 3e vp? And thei seien to hym, Seuene. And he 21 seide to hem, Hou vnderstonden 3e not 3it? And thei camen to Bethsaida, and 22 thei bryngen<sup>s</sup> to hym a blynde man, and thei preieden hym, that he schulde<sup>t</sup> touche hym. And whanne he hadde 23 take the blynde mannus hoond, he ledde hym out of the street, and<sup>u</sup> spete<sup>v</sup> in to hise i3en, and sette<sup>w</sup> hise hoondis on hym; and he axide hym, if he saye ony thing. And he †bihelde, and seide, 24 † he saw derkli the bodies of hem to be mofede hidere and thidere. Live heere. k. Y se men as trees walkynge. Aftirward 25 eftsoones he sette hise hondis on hise i3en, and he bigan to see, and he was restorid, so that he sai3 cleerli alle thingis. And he sente hym in to his 26 hous, and seide, Go in to thin hous; and

<sup>l</sup> signe, either myracle *uv*. <sup>m</sup> Om. nq *sec. m. uv*. 3if for o. <sup>n</sup> signe *uv*. <sup>o</sup> not be nq *sec. m. uv*. <sup>p</sup> steijede *uv*. <sup>q</sup> efte *uv*. <sup>r</sup> for to o. <sup>s</sup> Om. a. <sup>t</sup> Seeth x. <sup>u</sup> be *optw*. beth *qsxy*. <sup>v</sup> and of the *pxy*. <sup>w</sup> seiynge ech to other *uv*. <sup>x</sup> looues *uvxy*. <sup>y</sup> Om. *uv*. <sup>z</sup> seide *uv*. <sup>a</sup> looues *uv*. <sup>b</sup> neither *sur*. <sup>c</sup> blynde o. <sup>d</sup> thousandes o. <sup>e</sup> relyues *uv*. <sup>f</sup> token 3e *g sec. m. pqtuvxy*. <sup>g</sup> also *uv*. <sup>h</sup> thousandis o. <sup>i</sup> Om. v. <sup>k</sup> lepful *qx*. lepisful y. <sup>l</sup> relyues *uv*. <sup>m</sup> token 3e *g sec. m. pqtuvxy*. <sup>n</sup> Om. *uv*. <sup>o</sup> seiden k. <sup>p</sup> and thei *uv*. <sup>q</sup> wolde *uv*. <sup>r</sup> and he *uv*. <sup>s</sup> Om. v. <sup>t</sup> seide *uv*. <sup>u</sup> goinge v. <sup>v</sup> efte *uv*. <sup>w</sup> Crist *uv*. <sup>x</sup> putte *sx*. <sup>y</sup> Om. *surx*. <sup>z</sup> was v. <sup>a</sup> Go thou *uv*. <sup>b</sup> seye thou *uv*.

<sup>k</sup> and he i. <sup>l</sup> beth war i. biwar s. be 3e war hi. <sup>m</sup> the Farisees *aß*. <sup>n</sup> neither k. <sup>o</sup> Om. s *pr. m*. <sup>p</sup> token 3e i. <sup>q</sup> seiden k. <sup>r</sup> Om. *mb*. <sup>s</sup> brou3ten k. <sup>t</sup> wolde i. <sup>u</sup> and he i. <sup>v</sup> spettide i. <sup>w</sup> settide i. sette to b.

entride yn<sup>c</sup> and his disciplis in to the castels of Sezarie of<sup>d</sup> Philip. And in the weye he axide his disciplis, seiynge to hem, Whom seyn men me for<sup>e</sup> to be?  
 28 The<sup>f</sup> whiche answeriden to hym, seiynge<sup>g</sup>, Summe<sup>h</sup>, John Baptist; othere<sup>i</sup> *seyn*, Helye; but<sup>k</sup> othere<sup>l</sup> *seyn*, as oon of the prophētis. Thanne he seith to hem, But whom seye 3e me for<sup>m</sup> to be? Petre answeringe,  
 30 seith to him, Thou ert Crist. And he thretenyde<sup>n</sup> hem, that thei schulden nat  
 31 seie to ouy man of him. And he bigan for<sup>o</sup> to teche hem, for it bihoueth mannis sone suffre<sup>p</sup> manye thingis, and to be reproued of the <sup>h</sup>hizeste prestis<sup>q</sup>, and of eldere<sup>r</sup> men<sup>s</sup>, and scribis<sup>t</sup>, and to be slayn, and aftir thre dayes, for<sup>u</sup> to rise a3en.  
 32 And he<sup>v</sup> spak playnli<sup>w</sup> the word. And Petre takynge him<sup>x</sup>, bygan for<sup>y</sup> to blame  
 33 him<sup>z</sup>. The<sup>a</sup> which turnyd<sup>b</sup>, seyng his disciplis, manaside Petre<sup>c</sup>, seiynge<sup>d</sup>, Go aftir me, Sathanas<sup>e</sup>; for thou sauerist<sup>f</sup> not tho<sup>g</sup> thingis that ben of God, but tho  
 34 thingis that ben of men. And the companye <sup>o</sup>of people<sup>h</sup> gederid<sup>i</sup>, with his disciplis, he seide to hem, If ony man wole sue<sup>k</sup> me, denye he him self, and take he<sup>l</sup>  
 35 his cros, and sue he<sup>m</sup> me. Sothly<sup>n</sup> <sup>o</sup>who so<sup>o</sup> wole make<sup>p</sup> his soule<sup>q</sup>, *that is, his lijf*<sup>r</sup>, saf<sup>s</sup>, he<sup>t</sup> schal leese it; forsothe he that schal leese his soule<sup>u</sup>, *that is, his lijf*<sup>w</sup>, for me and the gospel, schal make it saf.  
 36 Sothli what <sup>o</sup>profiteth it<sup>x</sup> a<sup>y</sup> man, if he wynne<sup>z</sup> al the world, and do peyriuge to  
 37 his soule<sup>a</sup>? or<sup>b</sup> what chaungyng schal a  
 38 man 3yue for his soule? Forsoth <sup>o</sup>who that<sup>c</sup> schal knoleche me, and my wordis<sup>d</sup> in this generacioun auoutresse<sup>e</sup>, and man-

if thou goist in to the streete, seie to no man. And Jhesus entride and hise dis-  
 27 ciplis in to the castels of Cesarye of Philip. And in the weie he axide hise disciplis, and seide to hem, Whom seien men that Y am? Whiche<sup>x</sup> answeriden  
 28 to hym, and seiden, Summen<sup>y</sup> *seien*, Joon Baptist; other<sup>z</sup> *seien*, Heli; and<sup>a</sup> other<sup>b</sup> *seien*, as oon of the prophētis. Thanne he seith to hem, But whom  
 29 seien 3e that Y am? Petre answeride, and seide to hym, Thou art Crist. And  
 30 he chargide hem, that thei schulden not seie of hym to ony man. And he bigan  
 31 to teche hem, that it bihoueth mannis sone to suffre many thingis, and to be repreued of the elder men, and of the hizest prestis, and the<sup>c</sup> scribis, and to be slayn, and aftir thre dayes, to rise a3en.  
 And he spak pleynli<sup>d</sup> the word. And  
 32 Peter took hym, and bigan to blame hym, and seide, Lord, be thou merciful to thee, for this schal not be. And he  
 33 turnede, and sai3 hise disciplis, and manasside Petir, and seide, Go after me, Sathanas; for thou sauerist not tho thingis that ben of God, but tho thingis that  
 34 ben of men. And whanne the puple  
 34 was clepid togidere, with hise disciplis, he seide to hem, If ony man wole come after me, denye he<sup>e</sup> hym silf, and take his cros, and sue he me. For he that  
 35 wole make saaf his lijf, schal leese it; and he that leesith his lijf for me, and for the gospel, schal make it saaf. For  
 36 what profitith it to a man, if he wynne al the world, and do<sup>f</sup> peiryng to his soule? or what chaungyng schal a man  
 37

<sup>c</sup> Om. *uv*. <sup>d</sup> and *o*. <sup>e</sup> Om. *svvx*. <sup>f</sup> Om. *uv*. <sup>g</sup> seiynge to hym *uv*. <sup>h</sup> Summen *seyn uv*. <sup>i</sup> othere men *uv*. <sup>k</sup> forsothe *uv*. <sup>l</sup> othere men *uv*. <sup>m</sup> Om. *svvx*. <sup>n</sup> manasside *uv*. thrette *x*. <sup>o</sup> Om. *svvx*. <sup>p</sup> to suffre *g sec. m. mpqstxy*. for to sofre *ow sec. m*. <sup>q</sup> elders men *uv*. <sup>r</sup> the elder *o*. the hizest *uv*. <sup>s</sup> prestis *uv*. <sup>t</sup> of the scribis *uv*. <sup>u</sup> Om. *svvx*. <sup>v</sup> Om. *k*. <sup>w</sup> openli *uv*. <sup>x</sup> Crist *uv*. <sup>y</sup> Om. *sx*. <sup>z</sup> hym, and seide, Lord, be thou merciful to thee, for this schal not be. *uv*. <sup>a</sup> Om. *uv*. <sup>b</sup> turned and *g sec. m. q sec. m.* turnynge and *o*. <sup>c</sup> to Petre *amnopqstxy*. <sup>d</sup> and seide *uv*. <sup>e</sup> thou Sathanas *uv*. <sup>f</sup> vnderstondest *uv*. <sup>g</sup> Om. *x*. <sup>h</sup> Om. *uv*. <sup>i</sup> clepid togidere *uv*. <sup>k</sup> come aftir *uv*. <sup>l</sup> Om. *sx*. <sup>m</sup> Om. *s*. <sup>n</sup> For *uv*. <sup>o</sup> he that *uv*. <sup>p</sup> make saf *uv*. <sup>q</sup> lijf *uv*. <sup>r</sup> Om. *svvx*. *that is, lijf n. or lijf o*. <sup>s</sup> Om. *uv*. <sup>t</sup> Om. *uv*. <sup>u</sup> lijf *uv*. <sup>w</sup> Om. *aosvux*. <sup>x</sup> schal it profite *uv*. <sup>y</sup> to a *agmnopstuvy*. <sup>z</sup> wynneth *o*. <sup>a</sup> owne soule *x*. <sup>b</sup> either *u*. <sup>c</sup> if a man *uv*. <sup>d</sup> worde *o*. <sup>e</sup> auoutresse and synful *q sec. m.* auoutresse and synneresse *uv*.

<sup>x</sup> The whiche *r*. <sup>y</sup> Summe *sghk*. <sup>z</sup> othere men *k pr. m*. <sup>a</sup> forsothe *k pr. m*. <sup>b</sup> othere men *k pr. m*. <sup>c</sup> of *is pr. m. ghi*. Om. *s sec. m.* of the *k*. <sup>d</sup> openly *k*. <sup>e</sup> Om. *k*. <sup>f</sup> dooth *k*.

nis sone schal knowleche him, whanne he schal come in the glory of his fadir, with  
 39 his aungels. And he seide to hem, Treuly I seie to 3ou, for `ther ben summe<sup>f</sup> of men stondege here, `the whiche<sup>g</sup> schulen not taste deeth<sup>h</sup>, til thei sen the rewme of God comynge in vertu.

## CAP. IX.

1 And aftir sixe dayes Jhesus took Petre, and<sup>i</sup> James, and John, and ledith<sup>k</sup> hem by hem selue aloone<sup>l</sup> in to an hiz<sup>m</sup> hil; and  
 2 he is transfigurid byfore hem. And his clothis ben maad schynynge and white ful moche as<sup>n</sup> snow, and<sup>o</sup> which<sup>p</sup> maner clothis<sup>q</sup> a fullere, `or walkere of cloth<sup>r</sup>,  
 3 may not make white on erthe. And Helye with Moyses apperide to hem, and  
 4 thei weren spekyng with Jhesu. And Petre answeringe seith<sup>s</sup> to Jhesu, Maistir, it is good vs for<sup>t</sup> to be here; make<sup>u</sup>  
 5 we here thre tabernaclis, oon to thee, oon<sup>v</sup> to Moyses, and oon to Helye. Sothli he wiste not what he schulde seie; forsothe<sup>vv</sup>  
 6 thei weren agast<sup>w</sup> by drede. And `ther is maad<sup>x</sup> a cloude<sup>y</sup> schadewinge<sup>z</sup> hem; and a voys cam of<sup>x</sup> the cloude, seyinge, This is my mooste deereworthe sone, heere 3e  
 7 him. And anon thei biholdinge aboute, sy3e no more any man, no<sup>b</sup> but Jhesus  
 8 oonly with hem. And hem<sup>c</sup> comynge down fro the hil, he comaundide hem<sup>d</sup>, that thei schulde not telle to any man tho thingis that<sup>e</sup> thei hadde seyn, no<sup>f</sup> but  
 9 whanne manniss sone hath risun<sup>g</sup> fro `deede *spiritis*<sup>h</sup>. And thei heelden<sup>i</sup> the word at<sup>k</sup> hem silf, sekyng what<sup>l</sup> schulde be, whanne he hath<sup>m</sup> risun<sup>n</sup> fro deede<sup>o</sup>.  
 10 And thei axiden him, seyinge<sup>p</sup>, What

3yue for his soule? But who that knou-38  
 lechith me and my wordis in this generacioun avowtresse and synful, also man-  
 nus sone schal knowleche him, whanne he schal come in the glorie of his fadir, with his aungels. And he seide to hem,  
 39 Treuly Y seie to 3ou, that there ben summen stondynge here, whiche schulen not taste deth, til thei seen the rewme of God comynge in vertu.

## CAP. IX.

And aftir sixe daies Jhesus took Petre,<sup>1</sup> and James, and Joon, and ledde hem bi hem silf aloone in to an hiz<sup>g</sup> hille; and he was transfigurid bifor hem. And<sup>2</sup> hise clothis weren maad ful schynynge and white as snow, whiche maner white clothis a fuller may not make on erthe. And Helie with Moyses apperide to<sup>3</sup> hem, and thei spaken with Jhesu. And<sup>4</sup> Petre answeride, and seide to Jhesu, Maister, it is good vs<sup>g</sup> to be here; and<sup>h</sup> make we here thre tabernaclis, oon to thee, oon to Moyses, and oon to Helie. For he wiste not what he schulde seie;<sup>5</sup> for thei weren agaste bi drede. And<sup>6</sup> ther was maad a cloude overschadewynge hem; and a voys cam of<sup>i</sup> the cloude, and seide, This is my moost derworth sone, here 3e hym. And anoon thei<sup>7</sup> bihelden aboute, and sayn no more ony man, but Jhesu oonli with hem. And<sup>8</sup> whanne thei camen down fro the hille, he comaundide hem, that thei schulden not telle to ony man tho thingis that thei hadden seen, but whanne mannus sone hath risun a3en fro deeth. And<sup>9</sup> thei helden the word at hem silf, sekyng what *this* schulde be, whanne he hadde risun a3en fro deth. And thei<sup>10</sup> axiden hym, and seiden, What thanne

<sup>f</sup> summe ben *ur.* <sup>g</sup> whiche *ur.* that *x.* <sup>h</sup> the deeth *o.* <sup>i</sup> Om. *u.* <sup>k</sup> ledde *nox.* he ledith *ur.*  
<sup>l</sup> aloone asides half *ur.* <sup>m</sup> Om. *r pr. m.* <sup>n</sup> like *o.* <sup>o</sup> Om. *ur.* <sup>p</sup> what *quvxy.* <sup>q</sup> Om. *mtpy pr. m.*  
<sup>r</sup> Om. *amopqtw sec. m. xy pr. m. either touker ur.* <sup>s</sup> seide *ur.* <sup>t</sup> Om. *svvx.* <sup>u</sup> and make *ur.* <sup>v</sup> and  
 oen *x.* <sup>vv</sup> for *ur.* <sup>w</sup> aferd *ur.* <sup>x</sup> Om. *ur.* <sup>y</sup> cloude was maad *ur.* <sup>z</sup> bischadowynge *n.* <sup>a</sup> fro *ur.*  
<sup>b</sup> Om. *o.* <sup>c</sup> thei *u.* he *r.* <sup>d</sup> to hem *ur.* <sup>e</sup> whiche *ur.* <sup>f</sup> not *n.* <sup>g</sup> rise a3en *ur.* <sup>h</sup> deeth *o.* deed  
 men *ur.* deede *x.* <sup>i</sup> heelden togidere *o.* <sup>k</sup> anentis *ur.* <sup>l</sup> what thei *u.* <sup>m</sup> schal haue *q sec. m.* <sup>n</sup> rise  
 a3en *ur.* <sup>o</sup> deth *oqx.* deed men *r.* <sup>p</sup> and seiden *ur.*

<sup>g</sup> Om. *r pr. m. k.* <sup>gg</sup> to vs *e.* <sup>h</sup> Om. *a sec. m. i sec. m. b pr. m.* <sup>i</sup> out of *k.*

therefore seyn Pharisees<sup>q</sup> and scribis<sup>r</sup>, for  
 11 it bihoueth Helye for<sup>s</sup> to come first. The<sup>t</sup>  
 which answeringe seith<sup>u</sup> to hem, Whanne  
 Helye schal come first, he schal restore  
 alle thingis; and hou it is writun 'in to<sup>v</sup>  
 mannis sone, that he suffre many thingis,  
 12 and be despisid. But I seie to 3ou, for  
 and<sup>w</sup> Helye is comun, and thei diden to  
 him what euere thingis thei wolden, as it  
 13 is writun of him. And he comynge to  
 his disciplis, sy3 a greet cumpany aboute  
 14 hem, and scribis<sup>x</sup> axynge<sup>y</sup> with hem. And  
 anon al the cumpanye<sup>z</sup> seyng Jhesu, was  
 astoneyed, and thei<sup>a</sup> dreden; and thei  
 15 rennyng to, greeten<sup>b</sup> him. And he axide  
 16 hem, What seken<sup>c</sup> 3e among 3ou? And  
 oon of the cumpany answeringe seide,  
 Maistir, I haue brou3t to thee my sone  
 17 hauynge 'an vnclene<sup>d</sup> spirit; the<sup>e</sup> which  
 wher euere he<sup>f</sup> 'schal take<sup>g</sup> hym, hirtith<sup>h</sup>  
 him<sup>i</sup>, and he frothith<sup>k</sup>, 'or vometh<sup>l</sup>, and  
 betith<sup>m</sup> to gidere with teeth, and wexith  
 drye. And I seide to thi disciplis, that thei  
 schulden caste hym out, and thei my3ten  
 18 not. The<sup>n</sup> which answeringe to hem  
 seide, A<sup>o</sup>! thou<sup>p</sup> schrewid<sup>q</sup> generacioun 'and  
 out of bileue<sup>r</sup>, hou longe schal I be at 3ou,  
 hou longe schal I suffre 3ou? 'Brynge 3e<sup>r</sup>  
 19 hym to me. And thei brou3ten hym to<sup>s</sup>.  
 And whanne he hadde seyn him, anon the  
 spirit troublide<sup>t</sup> him; and he cast down  
 in to the erthe, was<sup>u</sup> walewid frothinge<sup>v</sup>.  
 20 And he axide his fadir, Hou moche of<sup>w</sup>  
 tyme 'it is<sup>x</sup>, sithen this thing fel<sup>y</sup> to him?  
 21 And he seith<sup>z</sup>, Fro childhod<sup>a</sup>; and ofte he  
 hath sent<sup>b</sup> him<sup>c</sup> and<sup>d</sup> in to fier<sup>e</sup> and 'in to<sup>f</sup>  
 watir<sup>g</sup>, that he schulde leese him; but  
 and<sup>h</sup> if thou maist ony thing, help vs,  
 22 hauynge<sup>i</sup> mercy on<sup>k</sup> vs. Sothli Jhesus  
 seith<sup>l</sup> to him, If thou maist bileue, alle

seien Farisees and scribis, for<sup>k</sup> it bi-  
 houeth 'Helie to<sup>l</sup> come first. And he<sup>11</sup>  
 answeride, and seide to hem, Whanne  
 Helie cometh, he schal first restore alle  
 thingis; and as it is writun of mannis  
 sone, that he suffre many thingis, and be  
 dispisid. And Y seie to 3ou, that Helie<sup>12</sup>  
 is comun, and thei diden to hym what  
 euer thingis thei wolden, as it is writun  
 of hym. And he comynge to hise disci-<sup>13</sup>  
 plis, sai3 a greet cumpany aboute hem,  
 and scribis disputyng with hem. And<sup>14</sup>  
 anoon al the puple seyng Jhesu, was  
 astonyed, and thei dreden; and thei ren-  
 nyng gretten hym. And he axide hem,<sup>15</sup>  
 What disputen<sup>11</sup> 3e among 3ou? And<sup>16</sup>  
 oon of the cumpany answerde, and  
 seide, Mayster, Y haue brou3t to thee  
 my sone, that hath a doumbe spirit;  
 and where euere he takith hym, he<sup>17</sup>  
 hurtlith<sup>m</sup> hym doun, and he<sup>n</sup> fometh<sup>o</sup>,  
 and betith togidir with teeth, and wex-  
 ith drye. And Y seide to thi disciplis,  
 that thei schulden caste hym out, and  
 thei my3ten not. And he answeride to<sup>18</sup>  
 hem, and seide, A<sup>o</sup>! thou generacioun  
 out of bileue, hou longe schal Y be  
 among 3ou, hou<sup>p</sup> longe schal Y suffre  
 3ou? 'Brynge 3e hym to me. And thei<sup>19</sup>  
 brou3ten hym. And whanne he had seyn  
 him, anoon the spirit troublide him; and  
 was<sup>q</sup> throw down to grounde<sup>r</sup>, and wale-  
 wide, and fomed. And he axide his<sup>20</sup>  
 fadir, Hou longe 'is it<sup>s</sup>, sith this 'hath  
 falle<sup>t</sup> to hym? And he seide, Fro child-  
 hode; and ofte he hath put hym in to<sup>21</sup>  
 fier<sup>u</sup>, and in to watir, to<sup>v</sup> leese hym; but  
 if thou maiste<sup>vv</sup> ony thing, helpe vs, and<sup>w</sup>  
 haue merci on vs. And Jhesus seide to<sup>22</sup>  
 hym, If thou maiste bileue, alle thingis

q the Pharisees UV. r the scribis UV. s Om. SUVY. t Om. UVX. u seide UV. v on U. of V.  
 w also UV. x the scribis UV. y disputyng UV. to gydere axinge M. togidere axende X. z peple UV.  
 a Om. MPXY. b gretten V. c disputen UV. d a doumbe UV. e Om. UV. f Om. U. g taketh UVX.  
 h hurtlith UV. i him doun V. k vometh UV. l Om. UVX. or fometh ONWY. m biteth A. n Om. UV.  
 o O! o. p the K. q Om. UV. r vn bileueful UV. s Bringith M. t Om. UV. u turbide MNP.  
 u Om. MY. v vomyng UV. w Om. UV. x is it MPXY. is V. y hifelde UV. z seide UV. a 3onge  
 childehod UV. b put U. c Om. T. d Om. Q. bothe UV. e the fyre Q. f Om. Q. to T. g watris N.  
 h Om. UVXY. i thou hauynge MPTUVW sec. m. k of V. l seide U.

k that X. l that Elie K. m disputiden A pr. m. n hurtith s. hurlith hi. o Om. K. p vometh IKQR.  
 ether frotheth K marg. P and hou X sec. m. q he was EPQR pr. m. s sec. m. x e sec. m. a. r the grounde e.  
 s it is in pr. m. t hap fel EP. hath bifalle R. u the fyr EIPR. v for to K. vv may i. w Om. b pr. m. k.

thingis ben possible to a man bileuynge.  
 23 And<sup>m</sup> anon the 'fadir of the child<sup>n</sup> cri-  
 ynge<sup>u</sup> with teeris seide<sup>p</sup>, Lord, I bileue;  
 24 help thou myn vnbileuefulness<sup>q</sup>. And  
 whanne Jhesus hadde seyn the company  
 'of peple<sup>r</sup> rennyng to gidere, he manaside  
 to<sup>s</sup> the vnclene spirit, seyinge<sup>t</sup> to him,  
 Thou deaf and dounb spirit, I comaund  
 thee, go<sup>u</sup> out fro him, and entre<sup>v</sup> not<sup>w</sup>  
 25 more in to him. And he crynge, and  
 moche to-breidyng him, wente out fro  
 him; and he is<sup>x</sup> maad as deed, so that  
 26 manye<sup>y</sup> seiden, that he was deed. For-  
 soth Jhesus holdyng his hond, 'lifte vp  
 27 him<sup>yy</sup>; and he roos. And whanne he  
 hadde entrid in to an hous, his disciplis  
 axiden him priuely, Whi myzten not we  
 28 caste hym out? And he seyde to hem,  
 This kynde<sup>z</sup> 'in no thing<sup>a</sup> may<sup>b</sup> go out<sup>c</sup>,  
 29 no but in preier and fastinge. And thei  
 gon fro thennis, wenten forth in to Galile;  
 30 and he wolde no<sup>d</sup> man wite. He<sup>e</sup> tauzte  
 his disciplis, and seide<sup>f</sup> to hem, For man-  
 nus sone schal be bitrayed in to the  
 hondis of men<sup>g</sup>, and thei schulen sle  
 him, and he<sup>h</sup> slayn, on<sup>i</sup> the thridde day  
 31 schal rise azen. And thei knewen not  
 the word, and dreden for<sup>k</sup> to axe him.  
 32 And thei camen to Cafarnaum. Which  
 whenne 'he was<sup>l</sup> in the hous, axide hem,  
 33 What tretiden ze in the weie? And thei  
 weren stille; sothli thei disputiden among  
 hem<sup>m</sup> in the weie, who<sup>n</sup> of hem schulde  
 34 be more<sup>o</sup>. And he sittinge clepide the  
 twelue, and seith<sup>p</sup> to hem, If any man<sup>q</sup>  
 wole be the first among zou, he schal be  
 35 the laste<sup>r</sup>, and<sup>s</sup> mynystre<sup>t</sup> of<sup>u</sup> alle. And  
 he takinge a childe, ordeynede him in the  
 myddil<sup>v</sup> of hem; whom whanne he hadde  
 36 byclippid, he seith<sup>w</sup> to hem, Who euer  
 'schal receyue<sup>x</sup> oon of suche children in

ben possible to man<sup>x</sup> that bileueth. And<sup>23</sup>  
 anoon the fadir of the child criede with  
 teeris, and seide, Lord, Y bileue; Lord<sup>y</sup>,  
 helpe thou<sup>z</sup> myn vnbileue<sup>a</sup>. And whanne<sup>24</sup>  
 Jhesus hadde seyn the puple rennyng  
 togidere, he manasside the vnclene spi-  
 rit, and seide to hym, Thou deaf and  
 dounbe spirit, Y comaunde thee, go out  
 fro hym, and entre no more in to hym.  
 And he crynge, and myche to breidyng<sup>b</sup><sup>25</sup>  
 him, wente out fro hym; and he was  
 maad as deed, so that many seiden, that  
 he was deed. And Jhesus helde his<sup>26</sup>  
 hoond, and lifte hym vp; and he roos.  
 And whanne he hadde entrid in to an<sup>27</sup>  
 hous, hise disciplis axiden hym priuely,  
 Whi myzten not we caste hym out?  
 And he seide to hem, This kynde in no<sup>28</sup>  
 thing may go<sup>c</sup> out, but in preier<sup>d</sup> and  
 fastyng. And thei zeden fro thennus,<sup>29</sup>  
 and wente forth in to Galile; and thei  
 wolden not, that ony man wiste. And<sup>30</sup>  
 he tauzte hise disciplis, and seide to hem,  
 For<sup>e</sup> mannus sone schal be bitrayed in  
 to the hondis of men, and thei schulen  
 sle hym, and he slayn schal ryse azen on  
 the thridde day. And thei knewen not<sup>31</sup>  
 the word, and<sup>f</sup> dreden to axe hym.  
 And thei camen to Cafarnaum. And<sup>32</sup>  
 whanne thei weren in the hous, he axide  
 hem, What tretiden ze in the weie?  
 And thei weren stille; for thei disput-<sup>33</sup>  
 iden among hem in the weie, who of  
 hem schulde be grettest. And he sat,<sup>34</sup>  
 and clepide the twelue, and seide to hem,  
 If ony man wole<sup>ff</sup> be the firste among  
 zou, he schal be the laste of alle, and the  
 mynyster of alle. And he took a child,<sup>35</sup>  
 and sette<sup>s</sup> hym in the myddil of hem;  
 and whanne he hadde biclippid hym, he  
 seide to hem, Who euer resseyueth oon<sup>36</sup>

<sup>m</sup> Om. *G pr. m.* <sup>n</sup> childes fadir *q.* <sup>o</sup> criede *x.* <sup>p</sup> seyende *x.* <sup>q</sup> vnfeithfulness *v.* <sup>r</sup> Om. *uv.*  
<sup>s</sup> Om. *uv.* <sup>t</sup> and seide *uv.* <sup>u</sup> go thou *uv.* <sup>v</sup> entre thou *uv.* to gon *xy.* <sup>w</sup> no *ouvyx.* <sup>x</sup> was *uv.*  
<sup>y</sup> many men *uv.* <sup>yy</sup> reise him *uv.* lifte him vp *mw pr. m. y.* liftede hym vp *x.* <sup>z</sup> kynd of deueles *o.*  
<sup>a</sup> Om. *uv.* <sup>b</sup> may not *uv.* <sup>c</sup> out in any thing *uv.* <sup>d</sup> not that ony *uv.* <sup>e</sup> Forsothe he *uv.* <sup>f</sup> he seide *s.*  
<sup>g</sup> synneres *n.* <sup>h</sup> him *gmoxy.* <sup>i</sup> in *uv.* <sup>k</sup> Om. *svvx.* <sup>l</sup> thei weren *uv.* <sup>m</sup> hem silf *uv.* <sup>n</sup> whiche *o.*  
<sup>o</sup> gretter *v.* the gretter *uv.* <sup>p</sup> he seide *v.* <sup>q</sup> Om. *y pr. m.* <sup>r</sup> laste of alle *uv.* <sup>s</sup> and the *v.* <sup>t</sup> mynystre  
*or seruaunt mp.* <sup>u</sup> to *o.* <sup>v</sup> myddis *uv.* <sup>w</sup> seide *uv.* <sup>x</sup> resseyueth *uv.*

<sup>x</sup> a man ghi. <sup>y</sup> Om. *A sec. m.* <sup>z</sup> Om. *c.* <sup>a</sup> vnbileuefulness *c sec. m. k.* <sup>b</sup> debreiding be. <sup>c</sup> be cast k.  
<sup>d</sup> preynge k. <sup>e</sup> Forsothe *r pr. m.* <sup>f</sup> and thei *ik.* <sup>ff</sup> wolde *A pr. m.* schal *e.* <sup>g</sup> settide k.

my name, he receyueth me; and who  
 euere receyueth me, he receyueth not me  
 37 aloone, but him that sente me. John  
 answeride to him, seyinge<sup>y</sup>, Maistir, we  
 syzen<sup>z</sup> sum oon<sup>a</sup> for<sup>b</sup> to<sup>c</sup> caste<sup>d</sup> out fendis  
 in thi name, the<sup>e</sup> which<sup>f</sup> sueth not vs, and  
 38 we han forbedun him. Sothli Jhesus seith<sup>g</sup>  
 'to him<sup>h</sup>, Nyle 3e forbede him; 'ther is no  
 man<sup>i</sup> that doth vertu in my name, and<sup>k</sup>  
 39 may soone speke yuele of me. Forsothe  
 40 he that is not azens vs<sup>l</sup>, is for vs<sup>m</sup>. Sothli  
 who euere schal 3yue drynke to 3ou a  
 cuppe of cold watir in my name, for 3e  
 ben of Crist, treuly I seie to 3ou, he schal  
 41 not leese his mede. And who euere 'schal  
 sclauandre<sup>n</sup> oon of thes litle bileuynge in<sup>o</sup>  
 me, it<sup>p</sup> is good to<sup>q</sup> him that a mylne stoon  
 of assis<sup>r</sup> were don aboute his necke, and  
 42 were sent<sup>s</sup> in to the see. And if thin hond  
 sclauandre<sup>t</sup> thee, kitt it away; it is good to  
 thee 'feble to<sup>u</sup> entre in to lyf, than<sup>v</sup> hau-  
 ynge twey<sup>w</sup> hondis go<sup>x</sup> in to helle, in to  
 43 fier 'that neuere schal be quenched<sup>y</sup>, where  
 the worm of hem deieth not, and the fier<sup>z</sup>  
 44 is not quenched. And if thi foot sclau-  
 dre<sup>a</sup> thee, kitt it of; it is good to thee 'for  
 to<sup>b</sup> 'entre crokid<sup>c</sup> in to<sup>d</sup> euerlasting lyf,  
 than<sup>e</sup> hauynge twey<sup>f</sup> feet to<sup>g</sup> be sent in to  
 helle of<sup>h</sup> fier, 'that neuer schal be quen-  
 45 id<sup>i</sup>, where the worm of hem deieth not,  
 46 and the fier is not quenched. That if thin  
 y3e sclauandre<sup>k</sup> thee, cast it out; it is good  
 to thee 'for to<sup>l</sup> entre<sup>m</sup> gogil y3ed in to  
 rewme<sup>n</sup> of God, than<sup>o</sup> hauynge twey<sup>p</sup> y3en  
 47 for<sup>q</sup> to be sent in to helle of<sup>r</sup> fier, where the  
 worm of hem deieth not, and the fier is  
 48 not quenched. Forsoth euery<sup>s</sup> man schal  
 be saltid, 'or *maad sauori*<sup>l</sup>, with fier, and  
 euery<sup>u</sup> slayn sacrifice schal be sauorid<sup>v</sup>

of such children in my name, he res-  
 seyeth me; and who euer resseyueth  
 me, he resseyueth not me aloone, but  
 hym that sente me. Joon answeride to 37  
 hym, and seide, Maister, we sayn oon  
 castynge out feendis in thi name, which  
 sueth not vs, and we han forbodun hym.  
 And Jhesus seide, Nyle 3e forbede him; 38  
 for ther is no man that doith vertu in  
 my name, and may soone speke yuel of  
 me. He that is not azens vs, is<sup>r</sup> for vs. 39  
 And who euer 3yueth 3ou<sup>h</sup> a cuppe of 40  
 coold water to drynke in my name, for  
 3e ben of Crist, treuli Y seie to 3ou, he  
 schal not leese his mede. And who 41  
 euer schal<sup>i</sup> sclauandre oon of these litle<sup>k</sup>  
 that bileuen<sup>kk</sup> in me, it were betere to  
 hym that a mylne stoon 'of assis<sup>l</sup> were  
 don aboute his necke, and he were cast  
 in to the see. And if thin hoond sclau- 42  
 dre thee, kitte it away; it is betere to  
 thee to entre feble in to lijf, than haue<sup>m</sup>  
 two<sup>n</sup> hondis, and go in to helle<sup>o</sup>, in to  
 fier<sup>p</sup> that neuer schal be quenched, where 43  
 the worm of hem dieth not, and the  
 fier is not quenched. And if thi foote 44  
 sclauandre thee, kitte it of; it is betere  
 to thee to entre crokid in to euerlastynge  
 lijf, than haue<sup>q</sup> twei feet, and be sent  
 in to helle of fier, that neuer schal be  
 quenched, where the worme of hem dieth 45  
 not, and the fier is not quenched. That 46  
 if thin i3e sclauandre<sup>r</sup> thee, cast it out;  
 it is betere to thee to entre gogil i3ed in  
 to the reume of God, than haue<sup>s</sup> twey  
 i3en, and be sent in to helle of fier,  
 where the worme of hem dieth not, and 47  
 the fier is not quenched. And euery 48  
 man schal be saltid with fier, and euery

y and seide UV. z han sein N. a Om. N. man UV. b Om. q sec. m. SUVXY. c Om. q sec. m. UVY.  
 d castinge q sec. m. UV. e Om. UV. f which man UV. g seide UV. h to hem M. Om. UV. i for no  
 man is UV. k and he K. l 3ou V. m 3ou V. n sclauandreth UV. o in to UV. p Om. K. q more  
 to UV. r an asse MPY pr. m. s cast U. t sclauandreth UV. u that thou feble UV. v than that thou UV.  
 w two MOPUXY. x to go G sec. m. OSX. y vnquencheable UV. z fier of hem O. a sclauandreth UV. b to SX.  
 that UV. c thou crokid entre UV. d to the O. e than that thou UV. f two MPXY. g Om. UV. h Om. MPXY.  
 i vnquencheable UV. k sclauandreth OUV. l to MSXY. Om. P. that UV. m thou entre UV. n the rewme  
 A pr. m. GMOPQSUVXY. o than that thou UV. p tweyne GF. two MPXY. q Om. SUVX. r Om. MO. s ech  
 UVX. t Om. AX. u ech MUV. v saltid UV.

h Om. P pr. m. i Om. k. k Om. k. kk hileueth n. l Om A pr. m. CEIPQUXB pr. m. cka. m to haue  
 IPRhi. n twei EP. tweyne RX. o hellis X. P the fyr rskb. q to haue ik. r sclauandrih rbce.  
 s to laue k sec. m.

49 with salt. Salt is good thing; that if salt be<sup>v</sup> vnsauori, in what thing schulen ze make it sauori? Haue ze salt in zou, and haue ze<sup>w</sup> pees among zou.

## CAP. X.

1 And Jhesus risynge vp fro thennis, cam in to the endis<sup>x</sup> of Jude ouer<sup>y</sup> Jordan; and eftsoones<sup>z</sup> the cumpanyes<sup>a</sup> 'of peple<sup>b</sup> camen<sup>c</sup> 'to gidere<sup>d</sup> to him, and as he 2 was wont, eftsoone<sup>e</sup> he tauzte hem. And Pharisees 'comynge ny<sup>z</sup><sup>f</sup>, axiden him<sup>g</sup>, If<sup>h</sup> it be<sup>l</sup> leefful to a man for<sup>k</sup> to leue<sup>l</sup>, 'or 3 forsake<sup>m</sup>, his wyf? 'temptinge him<sup>n</sup>. And he answeringe seith<sup>o</sup> to hem, What comaundide Moyses to zou? The<sup>p</sup> whiche seiden, Moyses suffride to<sup>q</sup> write a libel of 5 forsakinge, and to forsake. To whom<sup>r</sup> Jhesus answeringe seith<sup>s</sup>, To the hardnesse of zoure herte Moyses<sup>t</sup> wroot to zou 6 this precept<sup>u</sup>. Forsothe fro<sup>v</sup> the bigynnyng of creature God made hem male 7 and female; and he seide, For this thing a man schal leue<sup>w</sup> fadir<sup>x</sup> and modir, and 8 schal clefe to his wif, and thei schulen be tweyne<sup>y</sup> in o fleisch. And so now thei 9 ben not tweyne<sup>y</sup>, but o fleisch. Therefore<sup>z</sup> that thing that<sup>a</sup> God ioynede<sup>b</sup> to gidere, 10 'no man departe<sup>c</sup>. And eftsoone<sup>d</sup> in the hows his disciplis axiden him of the same 11 thing. And he seith<sup>e</sup> to hem, Who euer 'schal leue<sup>f</sup> his wyf, and wedde<sup>g</sup> another, 12 he doth auoutrie vpon<sup>h</sup> hir. And if the wyf 'schal leue<sup>i</sup> hir hosebonde, and be<sup>k</sup> 13 weddid to another, she doth auoutrie. And thei offriden to him litle children, that he schulde touche hem; sotheli disciplis<sup>l</sup> thret- 14 enyden<sup>m</sup> to<sup>n</sup> men offringe. Whom<sup>o</sup> whanne Jhesus hadde seyn, he baar 'heuye, or vn- 15 worthili<sup>p</sup>, and seith<sup>q</sup> to hem, Suffre ze

slayn sacrifice schal be maad sauery with salt. Salt is good; if salt be vnsauery, 49 in what thing schulen ze make it sauery? Haue ze salt among zou, and haue ze pees among zou.

## CAP. X.

And Jhesus roos vp fro thennus, and 1 cam in to the coostis of Judee ouer Jordan; and eftsoones the puple cam togidere to hym, and as he was wont, eftsoone<sup>t</sup> he tauzte hem. And the Farisees 2 camen, and axiden hym, Whether<sup>u</sup> it be leueful to a man to leue his wijf? and thei temptiden hym. And he answeride, 3 and seide to hem, What comaundide Moyses to zou? And thei seiden, Moyses 4 suffride to write a libel of forsaking, and to forsake. 'To whiche<sup>v</sup> Jhesus<sup>w</sup> 5 answeride<sup>w</sup>, and seide<sup>x</sup>, For the hardnesse of zoure herte Moyses wroot to you this comaundement. But fro the bi- 6 gynnyng of creature God made hem male and female; and seide, For this 7 thing a man schal leue his<sup>y</sup> fadir and modir, and schal drawe to hys wijf, and 8 thei schulen be tweyne<sup>z</sup> in o flesch. And so now thei ben not tweyne, but o flesch. Therfor that thing that God ioynede<sup>a</sup> 9 togidere, no man departe. And eftsoone 10 in the hous hise disciplis axiden hym of the same thing. And he seide to hem, 11 Who euer leuith his wijf, and weddith another, he doith auowtri on hir. And 12 if the wijf leue<sup>b</sup> hir housebonde, and be weddid to another man<sup>c</sup>, sche doith letcherie. And thei brouzten to hym 13 litle children, that he schulde touche hem; and the disciplis threteneden the men, that brouzten hem. And whanne 14 Jhesus hadde seyn hem, he baar heuy,

<sup>v</sup> is *ouf*. <sup>w</sup> Om. *M*. <sup>x</sup> coostis *F*. <sup>y</sup> bizonde *UF*. <sup>z</sup> efte *UF*. <sup>a</sup> company *OX*. <sup>b</sup> Om. *UF*. <sup>c</sup> cam *X*. <sup>d</sup> Om. *UF*. <sup>e</sup> efte *UF*. <sup>f</sup> nei3ynge *UF*. <sup>g</sup> him, temptynge hym *UF*. <sup>h</sup> Whether *U*. <sup>i</sup> is *V*. <sup>k</sup> Om. *ooSTUFX*. <sup>l</sup> forsake *UF*. <sup>m</sup> Om. *AOUX*. or to forsake *N*. <sup>n</sup> Om. *UF*. <sup>o</sup> seide *UF*. <sup>p</sup> Om. *UFX*. <sup>q</sup> for to o. <sup>r</sup> whiche *UF*. <sup>s</sup> seide *UF*. <sup>t</sup> he *UF*. <sup>u</sup> comaundement *UF*. <sup>v</sup> at *UF*. <sup>w</sup> forsake *UF*. <sup>x</sup> his fadir *V*. <sup>y</sup> two *MPXY*. <sup>z</sup> Therfor a man departe not *UF*. <sup>a</sup> which *UF*. <sup>b</sup> hath ioynede *UF*. <sup>c</sup> Om. *UF*. <sup>d</sup> efte *UF*. <sup>e</sup> seide *UF*. <sup>f</sup> forsaketh *UF*. <sup>g</sup> weddeth *UF*. <sup>h</sup> on *UFX*. <sup>i</sup> forsake *UF*. <sup>k</sup> is *UF*. <sup>l</sup> the disciplis *UF*. <sup>m</sup> threteden *S*. manassiden *UF*. thratten *X*. <sup>n</sup> Om. *UF*. <sup>o</sup> Which *UF*. <sup>p</sup> vnworthili *A*. heuyly, or vnworthili *Q*. vnworthili, or heueli *UF*. heuye *X*. <sup>q</sup> seide *UF*.

<sup>t</sup> eft *k pr. m.* <sup>u</sup> Wher *c et plures.* <sup>v</sup> To whom *I*. And *k.* <sup>vv</sup> he *E*. <sup>w</sup> answeride to hem *A pr. m. c.* <sup>bc pr. m. e pr. m. g.</sup> <sup>x</sup> seide to hem *EQCGK.* <sup>y</sup> Om. *EK.* <sup>z</sup> two *I*. <sup>a</sup> hath ioined *AK.* <sup>b</sup> leueth *c et plures.* <sup>c</sup> Om. *s pr. m.*

litle children for<sup>r</sup> to come to me, and forbede 3e hem not, forsoth<sup>s</sup> of<sup>t</sup> suche 'is the  
 15 kyngdom of God<sup>u</sup>. Treuli I seie to 3ou, who euere 'schal not receyue<sup>v</sup> the kyng-  
 dom<sup>w</sup> of God as this<sup>x</sup> litle child, he schal  
 16 not entre in to it. And he biclippinge  
 hem, and puttinge hondis vpon<sup>y</sup> hem,  
 17 blesside hem. And whanne Jhesus<sup>r</sup> was  
 gon out in the weye, o<sup>a</sup> man rennyng  
 bifore, the<sup>b</sup> kne bowid<sup>c</sup>, preiede him, sei-  
 ynge<sup>d</sup>, Goode maistir, what schal I do, that  
 18 I receyue euerlastinge lyf? Forsothe  
 Jhesus seide to him, What seist thou me  
 good? 'No man<sup>e</sup> good<sup>f</sup>, no<sup>ff</sup> but 'God  
 19 alone<sup>g</sup>. 'Thou hast knowen<sup>h</sup> the co-  
 maundementis, do thou non auoutrie, sle  
 not, stele not, seie not<sup>i</sup> fals witnessinge,  
 do no fraude, worschipe thi fadir and mo-  
 20 dir<sup>k</sup>. And he answeringe seith<sup>l</sup> to him<sup>m</sup>,  
 Maistir, I haue kept alle these thingis fro  
 21 my 3outhe<sup>n</sup>. Sothli Jhesus 'biheld him,  
 and<sup>o</sup> louyde hym; and he<sup>p</sup> seide to him,  
 O thing failith to thee; go thou<sup>q</sup>, selle  
 thou<sup>r</sup> what euere thingis thou<sup>s</sup> hast, and  
 3yue<sup>t</sup> to pore men, and thou schalt haue  
 tresour in heuene; and come<sup>u</sup>, sue<sup>v</sup> thou  
 22 me. The<sup>w</sup> which maad sorwful in the  
 word, wente away mornynge, forsoth<sup>x</sup>  
 23 he was hauynge many possessiouns. And  
 Jhesus biholdinge aboute, seith<sup>y</sup> to his  
 disciplis, How hard thei<sup>z</sup> that han money<sup>a</sup>  
 schulen<sup>b</sup> entre in to the kyngdom<sup>c</sup> of God.  
 24 Forsothe the disciplis weren stoneyed<sup>d</sup> in  
 his wordis. And Jhesus eftsoone<sup>e</sup> an-  
 sweringe seith<sup>f</sup> to hem, 3e<sup>g</sup> litle sones,  
 how hard thing<sup>h</sup> 'it is<sup>i</sup>, men<sup>k</sup> tristyng  
 in richessis<sup>l</sup> for<sup>m</sup> to entre in to the kyngdom<sup>n</sup>  
 25 of God. It is lizter<sup>o</sup>, 'or esyer<sup>oo</sup>, a<sup>p</sup> camel  
 for<sup>q</sup> to<sup>r</sup> passe thorw 'a nedlis<sup>s</sup> y3e, than<sup>t</sup> a  
 riche man for<sup>u</sup> to<sup>v</sup> entre in to the kyngdom<sup>w</sup>

and seide to hem, Suffre 3e litle children  
 to<sup>d</sup> come to me, and forbede 3e hem not,  
 for of suche is the kyngdom of God.  
 Treuli Y seie to 3ou, who euer res-  
 15 seyue<sup>e</sup> not the kyngdom of God as a  
 lital child, he schal not entre in to it.  
 And he biclippide hem, and leide hise  
 16 hondis on hem, and blisside hem. And  
 17 whanne Jhesus was gon out in<sup>f</sup> the weie,  
 a man ranne bifore, and knelide bifor  
 hym, and preiede hym, and seide, Good  
 maister, what schal Y do, that Y res-  
 seyue euerlastyng lijf? And Jhesus<sup>r</sup>  
 18 seide to hym, What seist thou, that Y  
 am good? Ther is no man good, but  
 God hym silf. Thou knowist the co-  
 19 maundementis, do thou noon auowtrie,  
 'sle not, stele not<sup>f</sup>, seie not fals witness-  
 yng, do no fraude, worschipe thi fadir  
 and thi modir. And he answeride, and  
 20 seide to hym, Maister, Y haue kept alle  
 these thingis fro my 3ongthe<sup>g</sup>. And  
 21 Jhesus bihelde hym, and louede hym,  
 and seide to hym, O thing failleth to  
 thee; go thou, and sille alle thingis that  
 thou hast, and 3yue to pore men, and  
 thou schalt haue tresoure in heuene; and  
 come, sue thou me. And he was ful<sup>z</sup>  
 22 sori in the word, and wente awei morn-  
 yng, for he hadde many possessiouns.  
 And Jhesus bihelde aboute, and seide to  
 23 hise disciplis, Hou<sup>b</sup> hard<sup>i</sup> thei that han  
 ritchessis schulen entre in to the kyng-  
 dom of God. And the disciplis weren  
 24 astonyed in hise wordis<sup>k</sup>. And Jhesus  
 eftsoone answeride, and seide 'to hem<sup>l</sup>,  
 3e litle children, hou hard it is for men  
 that tristen in ritchessis to entre in to  
 the kyngdom of God. It is lizter a  
 25 camele to passe thorou a nedlis i3e, than

<sup>r</sup> Om. *MSUV sec. m. x.* <sup>s</sup> for *UV.* <sup>t</sup> Om. *UV.* <sup>u</sup> the rewme of God is of *UV.* <sup>v</sup> resseyue<sup>th</sup> not *UV.*  
<sup>w</sup> rewme *UV.* <sup>x</sup> a *MUVY.* <sup>y</sup> on *UVX.* <sup>z</sup> he *UV.* <sup>a</sup> a *MUVX.* <sup>b</sup> and the o. <sup>c</sup> bowid bifore him *UV.* <sup>d</sup> and  
 seide *UV.* <sup>e</sup> Noon *UV.* <sup>f</sup> is good *UV.* <sup>ff</sup> Om. *KT.* <sup>g</sup> oo God *UV.* <sup>h</sup> Hast thou knowe *V.* <sup>i</sup> no *U.* <sup>k</sup> thi  
 modir *UX.* <sup>l</sup> seide *UV.* <sup>m</sup> Crist *UV.* <sup>n</sup> 3ongthe *UV.* <sup>o</sup> byholdyng him o. <sup>p</sup> Om. *UV.* <sup>q</sup> Om. *MP.*  
<sup>r</sup> Om. *MP.* <sup>s</sup> that thou *K.* <sup>t</sup> 3eue thou *UV.* <sup>u</sup> come thou *UV.* <sup>v</sup> and swe o. <sup>w</sup> Om. *UV.* <sup>x</sup> for *UV.*  
<sup>y</sup> seide *UV.* <sup>z</sup> schulen thei *UV.* <sup>a</sup> richessis *UV.* <sup>b</sup> Om. *UV.* <sup>c</sup> rewme *UV.* <sup>d</sup> astoneyed *PUV.* <sup>e</sup> efte *UV.*  
<sup>f</sup> seide *UV.* <sup>g</sup> Om. *UV.* <sup>h</sup> Om. *UV.* <sup>i</sup> is it *MUV.* <sup>k</sup> that men *UV.* <sup>l</sup> richesse *MP.* <sup>m</sup> Om. *SUVX.* <sup>n</sup> rewme *UV.*  
<sup>o</sup> liztlier *K.* <sup>oo</sup> esier *UV.* <sup>pp</sup> Om. *QUVXY.* <sup>p</sup> that a *UV.* <sup>q</sup> Om. *QSUUVXY.* <sup>r</sup> Om. *UV.* <sup>s</sup> an edlis *GKMP.*  
<sup>t</sup> than that *UV.* <sup>u</sup> Om. *SUVX.* <sup>v</sup> Om. *UV.* <sup>w</sup> rewme *UV.*

<sup>d</sup> for to *MP. m.* Om. *g.* <sup>e</sup> resseyue *hce.* <sup>f</sup> into *I sec. m. k.* <sup>ff</sup> stele not, sle not *A.* <sup>g</sup> 3outhe *EPRSK.*  
<sup>h</sup> Ful *I.* <sup>i</sup> of hard *K.* <sup>k</sup> word *K.* <sup>l</sup> Om. *K.*

26 of God. Whiche wondriden<sup>y</sup> more, sey-  
 inge at<sup>z</sup> hem selue, And who may be  
 27 maad saf? And Jhesus biholdinge hem,  
 seith<sup>a</sup> to hem<sup>b</sup>, Anentis men it is impos-  
 sible, but not anemptis God; for alle  
 28 thingis ben possible anemptis God. And<sup>c</sup>  
 aftirward<sup>d</sup> Petre bigan for<sup>e</sup> to seye to  
 him, Loo! we han left alle thingis, and  
 29 han sued thee. Jhesus answeringe seith<sup>f</sup>,  
 Treuli I seie to 3ou, ther is no man<sup>g</sup> that  
 schal leue<sup>h</sup> hous, or bretheren, or sistris<sup>i</sup>,  
 or fadir, or modir, or sones, or feeldis for me  
 30 and for the gospel, the<sup>k</sup> which schal not  
 taken an hundridfold so moche now in this  
 tyme, housis, and bretheren, and<sup>l</sup> sistris<sup>m</sup>,  
 and modris, and sones, and feeldis, with per-  
 secucious, and in<sup>n</sup> the world to comynge<sup>o</sup>  
 31 euerlasting lyf. Forsoth many schulen  
 be, the firste the laste, and the laste the  
 32 firste. Forsothe thei weren in the weye  
 stizynge to Jerusalem; and Jhesus wente  
 bifore hem, and thei wondriden, and<sup>p</sup>  
 folowinge<sup>q</sup> dredden. And eftsoone<sup>r</sup> Jhe-  
 sus<sup>s</sup> takege to<sup>t</sup> twelue, bygan to seye to  
 hem, what thingis weren to come<sup>u</sup> to him.  
 33 For lo! we stizen to Jerusalem, and  
 maanus sone schal be bitrayed to the<sup>v</sup>  
 princes of prestis, and to scribis<sup>w</sup>, and to  
 eldere<sup>x</sup> men; and thei schulen dampne  
 him by deeth, and thei schulen bytake  
 34 him to hethene men. And thei schulen  
 scorne him, and byspeete<sup>y</sup> him, and beete<sup>z</sup>  
 him; and thei schulen sle him, and in the  
 35 thridde day he schal ryse a3en. And  
 James and Jon, Zebedees sones<sup>a</sup>, camen  
 ny3<sup>b</sup> to him, seyinge<sup>c</sup>, Maistir, we wolen,  
 that what euere<sup>d</sup> we schulen<sup>e</sup> axe, thou do  
 36 to vs. And he seide to hem, What wolen  
 37 3e that I do to 3ou? And thei seiden,  
 3yue<sup>f</sup> to vs, that we sitten that oon<sup>g</sup> at<sup>h</sup> thi<sup>i</sup>  
 rizthalf, and the tothir<sup>k</sup> at the left<sup>l</sup>, in thi

a riche man to entre in to the kyngdom  
 of God. And thei wondriden more, and<sup>26</sup>  
 seiden among hem silf, And who may be  
 sauyd? And Jhesus bihelde hem, and<sup>27</sup>  
 seide, Anentis men it is impossible<sup>o</sup>, but  
 not anentis God; for alle thingis ben  
 possible anentis God. And Petir bigan<sup>p</sup><sup>28</sup>  
 to seie to hym, Lo! we han left alle  
 thingis, and han sued thee. Jhesus an-<sup>29</sup>  
 sweride, and seide, Treuli Y seie to 3ou,  
 ther is no man that leueth hous, or bri-  
 theren, or sistris, or fadir, or modir, or  
 children, or feeldis for me and for the  
 gospel, which schal not take an hundrid<sup>30</sup>  
 fold so myche now in this tyme, housis,  
 and britheren, and sistris, and<sup>q</sup> modris,  
 and children, and feeldis, with persecu-  
 cious, and in the world to comynge  
 euerlastynge lijf. But many schulen be,<sup>31</sup>  
 the firste the last, and the last the firste.  
 And thei weren in the weie goynge vp<sup>32</sup>  
 to Jerusalem; and Jhesus wente bifor  
 hem, and thei wondriden, and foleweden,  
 and dredden. And eftsoone Jhesus took  
 the twelue, and bigan to seie to hem,  
 what thingis weren to come to hym.  
 For lo! we stien to Jerusalem, and<sup>33</sup>  
 maanus sone schal be bitraied to the  
 princis of prestis, and to scribis, and  
 to the<sup>r</sup> eldre men; and thei schulen  
 dampne hym bi deth, and thei schulen  
 take hym to hethene men. And  
 thei schulen scorne hym, and bispete<sup>34</sup>  
 hym, and bete him; and thei schulen  
 sle hym, and in the thridde dai he  
 schal rise a3en. And James and Joon,<sup>35</sup>  
 Zebedees sones, camen<sup>s</sup> to hym, and  
 seiden, Maister, we wolen, that what  
 euer we axen, thou<sup>t</sup> do to vs. And he<sup>36</sup>  
 seide to hem, What wolen 3e that Y do  
 to 3ou? And thei seiden, Graunte to<sup>u</sup><sup>37</sup>

<sup>y</sup> wondringe *Y*. <sup>z</sup> anentis *UV*. <sup>a</sup> seide *UV*. <sup>b</sup> Om. *UV*. <sup>c</sup> Om. *XY*. <sup>d</sup> Om. *UV*. <sup>e</sup> Om. *SURXY*.  
<sup>f</sup> seide *UV*. <sup>g</sup> no man is *UV*. <sup>h</sup> forsake *UV*. <sup>i</sup> sistren *U*. <sup>k</sup> Om. *UV*. <sup>l</sup> Om. *w pr. m.* <sup>m</sup> sisteren *OU*.  
<sup>n</sup> in to *O*. <sup>o</sup> comen *SX*. <sup>p</sup> and thei *OUV*. <sup>q</sup> snynges *UV*. <sup>r</sup> efte *UV*. <sup>s</sup> he *UV*. <sup>t</sup> Om. *NUV*.  
<sup>u</sup> comynge *UV*. <sup>v</sup> Om. *MPX*. <sup>w</sup> the scribes *SUV*. <sup>x</sup> the eelder *AOSUVY*. <sup>y</sup> thei schulen bispete *UV*.  
<sup>z</sup> thei schulen beete *UV*. <sup>a</sup> the sones of Zebedee *UV*. <sup>b</sup> neizen *UV*. <sup>c</sup> and seyn *UV*. <sup>d</sup> enere thing *UV*.  
<sup>e</sup> Om. *S*. <sup>f</sup> 3eue thou *UV*. <sup>g</sup> the toon *AGNOQTY*. <sup>h</sup> the oon *MSUV*. <sup>i</sup> the one *PWX*. <sup>j</sup> on *w*. <sup>k</sup> the G.  
<sup>k</sup> that othir *PQ*. the other *X*. <sup>l</sup> thi left *ANTWX*. thi left half *OQUVY*.

<sup>o</sup> vnpossible *EPS*. <sup>p</sup> gan *PQRUXB pr. m. ce.* <sup>q</sup> and fadris and k. <sup>r</sup> Om. *k*. <sup>s</sup> comen *s*. <sup>t</sup> that  
 thou *k pr. m.* <sup>u</sup> Om. *EI pr. m. PQR pr. m. X*.

38 glorie. Forsothe Jhesus 'seith to hem<sup>n</sup>,  
 3e witen not what 3e schulen axe; mown  
 3e drynke the cuppe, the<sup>o</sup> which I 'am to<sup>p</sup>  
 drynke, or<sup>q</sup> be waischun<sup>r</sup> with<sup>s</sup> the bap-  
 39 tym, in which I am baptisid? And thei  
 seiden to him, We mown. Sothli Jhesus  
 seith<sup>t</sup> to hem, Treuli 3e schulen drynke  
 the cuppe that<sup>u</sup> I drynke, and 3e schulen  
 be waischun<sup>w</sup> with<sup>x</sup> the baptym, in which  
 40 I am baptisid; sothli<sup>y</sup> for<sup>z</sup> to sitte at my  
 ri3thalf or lefthalf is<sup>a</sup> not myn to 3yue to<sup>b</sup>  
 41 3ou, but to which<sup>c</sup> it is ordeyned<sup>d</sup>. And  
 the ten heeringe hadden<sup>e</sup> endiguacioun<sup>f</sup> of  
 42 James and John. Sothli Jhesus clepinge  
 hem, seith<sup>g</sup> to hem, 3e witen, that<sup>h</sup> thei  
 that semen<sup>i</sup>, 'or *ben seyn*<sup>k</sup>, to haue prince-  
 hed<sup>l</sup> on<sup>m</sup> folkis, lordschipe<sup>n</sup>, 'or *ben lordis*<sup>o</sup>,  
 of hem, and the princes of hem han power  
 43 of hem. Forsoth it is not so in 3ou, but  
 who euere schal<sup>p</sup> wolle be<sup>q</sup> maad more<sup>r</sup>,  
 44 schal be 3oure mynystre, and who euere  
 schal<sup>s</sup> wolle be<sup>t</sup> the<sup>n</sup> firste in 3ou, schal be  
 45 seruaunt of alle. Forwhi and mannis  
 sone cam not, that 'it schulde be mynys-  
 trid<sup>v</sup> to him, but that he schulde mynys-  
 tre<sup>w</sup>, and 3yue his soule<sup>x</sup>, 'or *lyf*<sup>y</sup>, 're-  
 dempcioun, or *azen biyng*<sup>z</sup>, for manye.  
 46 And thei camen<sup>a</sup> to Jerico; and him go-  
 yunge forth<sup>b</sup> fro Jerico, and his disciplis,  
 and a<sup>c</sup> ful moche cumpany 'of peple<sup>d</sup>, the  
 sone of Tyme, Barthymeus, blynd, saat  
 47 bisydis the weye beggyng. 'The which<sup>e</sup>  
 whanne he hadde herd, for it is<sup>f</sup> Jhesus of  
 Nazareth, bigan<sup>g</sup> to crie, and seye, Jhesu,  
 the sone of Dauith, haue mercy on<sup>h</sup> me.  
 48 And manye thretnyden<sup>i</sup> hym, that he  
 schulde be stille; and he criede moche  
 more<sup>k</sup>, Jhesu, the sone of Dauith, haue  
 49 mercy on<sup>l</sup> me. And Jhesu stondinge  
 comaundide hym for<sup>m</sup> to be clepid; and

vs, that we sitten 'the toon<sup>v</sup> at thi ri3t-  
 half, and the tother<sup>w</sup> at thi left half, in  
 thi glorie. And Jhesus seide to hem,<sup>38</sup>  
 3e witen not what 3e axen; moun 3e  
 drynke the cuppe, which<sup>x</sup> Y schal drynke,  
 or be waischun with the baptym, in which  
 Y am baptisid? And<sup>y</sup> thei seiden to<sup>39</sup>  
 hym, We moun. And Jhesus seide to  
 hem, 3e schulen drynke the cuppe that  
 Y drynke, and 3e schulen be waschun  
 with the baptym, in which Y am bap-  
 tisid; but to sitte at my ri3thalf or left-  
 40 half is<sup>z</sup> not myn to 3yue to 3ou, but to  
 whiche<sup>a</sup> it is maad redi. And the ten<sup>41</sup>  
 herden, and bigunnen to haue indigna-  
 cioun of James and Joon. But Jhesus<sup>42</sup>  
 clepide hem, and seide to hem, 3e witen,  
 that thei that semen to haue pryushode  
 of folkis, ben lordis of hem, and the  
 princes of hem han power of hem. But<sup>43</sup>  
 it is not so among 3ou, but who euer wole  
 be maad gretter, schal be 3oure mynys-  
 ter; and who euer wole be the firste<sup>44</sup>  
 among 3ou, schal be seruaunt of alle. For<sup>45</sup>  
 whi mannis sone cam not, that it schulde  
 be mynystrid to hym, but that he schulde  
 mynystre, and 3yue his lijf *azenbiyng* for  
 manye. And thei camen to Jerico; and<sup>46</sup>  
 whaune he 3ede forth fro Jerico, and  
 hise disciplis, and a<sup>b</sup> ful myche puple,  
 Barthymeus, a blynde man, the sone of  
 Thimei, sat bisidis the weie, and beggide.  
 And whaune he herde, that it is<sup>e</sup> Jhesus<sup>47</sup>  
 of Nazareth, he bigan to crie, and seie<sup>d</sup>,  
 Jhesu, the sone of Dauid, haue merci  
 on me. And manye thretneden hym,<sup>48</sup>  
 that he schulde be stille; and he criede  
 myche the more, Jhesu, the sone of Da-  
 uid, haue merci on me. And Jhesus<sup>49</sup>  
 stood, and comaundide hym to be clepid;

<sup>p</sup> seide *AGNOS.* seide to hem *UVW.* <sup>o</sup> Om. *NQTUVW sec. m. XY.* <sup>p</sup> Om. *UV.* <sup>q</sup> either *UV.* <sup>r</sup> bap-  
 tised *UV.* <sup>s</sup> Om. *s. in V.* <sup>t</sup> seide *V.* <sup>u</sup> which *UV.* <sup>w</sup> baptised *UV.* <sup>x</sup> in *UV.* <sup>y</sup> forsothe *UV.* <sup>z</sup> Om.  
*SUVX.* <sup>a</sup> it is *UVX.* <sup>b</sup> Om. *NSX.* <sup>c</sup> whom *MQPSXY.* <sup>d</sup> maad redy *UV.* <sup>e</sup> bigunnen to haue *UV.*  
<sup>f</sup> dedeyne *UV.* <sup>g</sup> seide *UV.* <sup>h</sup> for *UV.* <sup>i</sup> ben seyn *UVXY.* <sup>k</sup> Om. *UVXY.* <sup>l</sup> princehod, or *ben lordis o.*  
<sup>m</sup> of *Y.* <sup>n</sup> ben lordis *UV.* <sup>o</sup> Om. *MOPQTUVXY.* <sup>p</sup> Om. *UV.* <sup>q</sup> to be *N.* <sup>r</sup> the gretter *UV.* <sup>s</sup> Om. *UV.*  
<sup>t</sup> to be *MN.* be maad *q sup. ras.* <sup>u</sup> Om. *MOQTY pr. m.* <sup>v</sup> me schulde serue *UV.* <sup>w</sup> serue *UV.* <sup>x</sup> lyf *UV.*  
<sup>y</sup> Om. *MOPQUVXY pr. m.* <sup>z</sup> redempcioun *OUV.* *azenbiyng* *MPQXY pr. m.* *azenbyng*, or *redempcioun T.*  
<sup>a</sup> comen *MVW.* <sup>b</sup> out *UV.* <sup>c</sup> Om. *UV.* <sup>d</sup> Om. *UV.* <sup>e</sup> And *UV.* <sup>f</sup> was *U.* <sup>g</sup> he gan *o.* he bigan *UV.*  
<sup>h</sup> of *XY.* <sup>i</sup> thretneden *SY.* thratten *X.* <sup>k</sup> more, seiyng *UV.* <sup>l</sup> of *OXY.* <sup>m</sup> Om. *SUVX.*

<sup>v</sup> the oon *EI.* that oon *QK.* <sup>w</sup> oother *I.* <sup>x</sup> the which *K.* <sup>y</sup> Om. *K.* <sup>z</sup> it is *K.* <sup>a</sup> whom *I.* <sup>b</sup> Om.  
*c pr. m. gka.* <sup>c</sup> was *cka.* <sup>d</sup> seide *xhi.*

thei clepiden<sup>n</sup> the blynde man, seiynge to him, Be thou 'of betere<sup>o</sup> herte, ryse vp<sup>p</sup>,  
 50 he clepith thee. 'The which<sup>q</sup>, his cloth  
 51 cast away, 'sturtinge cam<sup>r</sup> to him. And  
 Jhesus answeringe seide<sup>s</sup> to him, What  
 wolt thou I schal<sup>t</sup> do to thee? The<sup>u</sup>  
 blynde man seide to him, Maistir, that I  
 52 se. Sothli Jhesus seide to him, Go thou<sup>v</sup>,  
 thi feith hath maad thee saaf. And anon  
 he sy<sup>3</sup>, and suede him in the weye.

## CAP. XI.

1 And whanne Jhesus 'cam ny<sup>3</sup><sup>w</sup> to Jeru-  
 salem and to Betanye, to<sup>x</sup> the mount of<sup>y</sup>  
 Olyuete, he sendith<sup>z</sup> two<sup>a</sup> of his disciplis,  
 2 and seith to hem, Go <sup>3e</sup> in to the castel  
 that<sup>b</sup> is azens <sup>3ou</sup>; and anon <sup>3e</sup> entrynge  
 in<sup>c</sup> thidur schulen fynde a colt tyed, on<sup>d</sup>  
 the<sup>e</sup> which 'non of men<sup>f</sup> sat <sup>3it</sup>; vn-  
 3 bynde<sup>g</sup> <sup>3e</sup>, and bryng<sup>h</sup> him. And if ony  
 man 'schal seie<sup>i</sup> ony thing to<sup>k</sup> <sup>3ou</sup><sup>l</sup>, seie <sup>3e</sup>,  
 that<sup>m</sup> he is nedeful to the Lord, and anon  
 4 he schal leue him hidur. And thei go-  
 ynge forth, founden a colt bounden<sup>n</sup> by-  
 fore the <sup>3ate</sup> with outeforth, in the meet-  
 ing of tweye<sup>o</sup> weyes; and thei vnbounden<sup>p</sup>  
 5 him. And summe of men stondinge there  
 seiden to hem, What don <sup>3e</sup>, vnbyndinge<sup>q</sup>  
 6 the colt? 'And thei<sup>r</sup> seiden to hem, as  
 Jhesus comaundide<sup>s</sup> to<sup>t</sup> hem; and thei  
 7 leften<sup>u</sup> hem. And thei brou<sup>3</sup>ten the colt  
 to Jhesu, and thei<sup>v</sup> puttiden<sup>w</sup> to<sup>x</sup> him her  
 8 clothis, and Jhesus sat vpon<sup>y</sup> him<sup>z</sup>. For-  
 sothe manye<sup>a</sup> strewiden her clothis in the  
 weye, sotheli othere men kittiden<sup>b</sup> bowis,  
 'or braunchis<sup>c</sup>, fro<sup>d</sup> trees, and strewiden  
 9 in the weye. And thei that wenten bi-  
 fore, and that sueden, cryeden, seiynge,  
 10 Osanna, blessid *is* he that cometh in the<sup>e</sup>  
 name of the Lord; blessid the<sup>f</sup> kyngdom<sup>g</sup>

and thei clepen<sup>e</sup> the blynde man, and<sup>f</sup>  
 seien<sup>g</sup> to hym, Be thou of betere herte,  
 rise vp, he clepith thee. And he castide<sup>h</sup> 50  
 awei his cloth, and skippide, and cam to  
 hym. And Jhesus answeride, and seide 51  
 to hym, What wolt thou, that Y schal do  
 to thee? The blynde man seide to hym,  
 Maister, that Y se. Jhesus seide to hym, 52  
 Go thou, thi feith hath maad thee saaf.  
 And anon he saye, and suede hym in  
 the weie.

## CAP. XI.

And whanne Jhesus cam ny<sup>3</sup> to Jeru-  
 salem and to Betanye, to the mount of  
 Olyues, he sendith tweyne<sup>i</sup> of hise disci-  
 plis, and seith to hem, Go <sup>3e</sup> in to the 2  
 castel that is azens <sup>3ou</sup>; and anon as <sup>3e</sup>  
 entren there <sup>3e</sup> schulen fynde a colt tied,  
 on which<sup>k</sup> no man hath sete <sup>3it</sup>; vntie  
 3e, and brynge<sup>l</sup> hym. And if ony man<sup>3</sup>  
 seye ony thing to <sup>3ou</sup>, What doen <sup>3e</sup>?  
 seie <sup>3e</sup>, that he is nedeful to the Lord,  
 and anon he schal leue hym hidir.  
 And thei <sup>3eden</sup> forth, and founden a colt 4  
 tied bifor the <sup>3ate</sup> with out forth, in the  
 metyng of twei weies; and thei vn-  
 tieden hym. And summe of hem that 5  
 stoden there seiden to hem, What doen  
 3e, vntiynge the colt? And thei seiden 6  
 to hem, as Jhesus comaundide hem; and  
 thei leften it to hem. And thei brou<sup>3</sup>ten 7  
 the colt to Jhesu, and thei leiden on  
 hym her clothis, and Jhesus sat on hym.  
 And many strewiden her clothis in the 8  
 weie, othere<sup>m</sup> men kittiden braunchis  
 fro<sup>n</sup> trees, and strewiden in the weie.  
 And thei that wenten bifor, and that 9  
 sueden, crieden, and seiden, Osanna,  
 blissid *is* he that cometh in the name of 10  
 the Lord; blessid *be*<sup>o</sup> the kyngdom of

<sup>n</sup> clepen *UF.*    <sup>o</sup> betere of *K.*    <sup>p</sup> thou *UF.*    <sup>q</sup> And *UF.*    <sup>r</sup> he cam stertynge out *UF.*    <sup>s</sup> seith *Y.*  
<sup>t</sup> Om. *PXY.*    <sup>u</sup> Forsothe the *UF.*    <sup>v</sup> Om. *MP.*    <sup>w</sup> neizede *UF.*    <sup>x</sup> atte *UF.*    <sup>y</sup> Om. *UF.*    <sup>z</sup> sente  
*MNPXY.*    <sup>a</sup> tweyne *GUF.*    twey *O.*    <sup>b</sup> which *UF.*    <sup>c</sup> Om. *KF.*    <sup>d</sup> vpon *O.*    <sup>e</sup> Om. *UF.*    <sup>f</sup> no man *N.*  
<sup>g</sup> vntye *UF.*    <sup>h</sup> brynge <sup>3e</sup> *NUV.*    bringeth *SX.*    <sup>i</sup> seith *UF.*    <sup>k</sup> azens *Q.*    <sup>l</sup> <sup>3ou</sup>, What do <sup>3e</sup> *Q sec. m.*  
<sup>m</sup> for *UF.*    <sup>n</sup> tyed *U.*    <sup>o</sup> two *MPX et Y passim.*    <sup>p</sup> vntyen *UF.*    <sup>q</sup> vntiynge *UF.*    <sup>r</sup> Which *UF.*    <sup>s</sup> hadde  
comaundide *UF.*    <sup>t</sup> Om. *AGMNPQSTUVWX.*    <sup>u</sup> leften to *UF.*    <sup>v</sup> Om. *Q.*    <sup>w</sup> putten *SUVX.*    <sup>x</sup> on *UF.*  
<sup>y</sup> on *SUVX.*    <sup>z</sup> hem *I.*    <sup>a</sup> many men *UF.*    <sup>b</sup> kitten *X.*    <sup>c</sup> Om. *MOPQURXY.*    <sup>d</sup> of *UF.*    <sup>e</sup> Om. *PXY.*  
<sup>f</sup> that *O.*    <sup>g</sup> rewme *UF.*

<sup>e</sup> clepiden *RHIK.*    <sup>f</sup> and thei *E1.*    <sup>g</sup> seiden *HIK.*    <sup>h</sup> caste *I.*    <sup>i</sup> two *IHI.*    <sup>k</sup> whom *I.*    <sup>l</sup> brynge <sup>3e</sup> *EK.*  
<sup>m</sup> and other *B.*    <sup>n</sup> of *K.*    <sup>o</sup> *is c.*

that cometh<sup>h</sup> of oure fadir Dauith<sup>i</sup>; O-  
 11 sanna in hiztees<sup>k</sup>. And he entride in to  
 Jerusalem, in to the temple; and alle  
 thingis<sup>l</sup> seyn aboute, whanne the our was  
 now euenyng<sup>m</sup>, he wente<sup>n</sup> in to Betanye,  
 12 with twelue. And another day, whanne he  
 13 wente out of<sup>o</sup> Betanye, he hungride. And  
 whanne he hadde seyn a<sup>p</sup> fyge tree afer  
 hauynge leeuys, he cam, if happily he  
 schulde fynde ony thing therynne; and  
 whanne he cam<sup>q</sup> to it<sup>r</sup>, he fond no thing,  
 out taken leeuys; for it was no<sup>s</sup> tyme of  
 14 fygis. And Jhesus answeringe seide to  
 it, Now no more with outen ende ony  
 man ete fruyt of thee. And his disciples  
 15 herden; and thei camen<sup>t</sup> to Jerusalem.  
 And whanne he hadde entrid in to the  
 temple, he bigan for<sup>u</sup> to caste out<sup>x</sup> men  
 sellinge and biggyng<sup>y</sup> in the temple;  
 and he turnyde vpsodoun the boordis of  
 chaungeris, and the chaiseris of men sell-  
 16 inge culueris; and he suffride not, that  
 ony man schulde bere a vessel thur<sup>z</sup> the  
 17 temple. And he tauzte hem, seyng<sup>a</sup>,  
 Wher<sup>b</sup> it is not writun, For myn hous  
 schal be clepid the<sup>c</sup> hous of preiynge<sup>d</sup> to  
 alle folkis? forsoth ze han maad it a den  
 18 of theues. The<sup>e</sup> which thing herd, the  
 princes of prestis and scribis<sup>f</sup> souzten hou  
 thei schulde leese him; forsoth thei  
 dreden hym, for al the cumpanye of pe-  
 19 ple<sup>g</sup> wondride on his teching. And  
 whanne euenyng<sup>h</sup> was maad, he wente  
 20 out of the citee. And whanne thei pass-  
 iden eerly, thei syzen the fige tree maad  
 21 drye fro the rootis. And Petre hauynge  
 mynde, seide to him, Maistir, lo! the fyge  
 tree, whom<sup>i</sup> thou cursedist, hath dried vp.  
 22 And Jhesus answeringe seith<sup>k</sup> to him<sup>l</sup>,  
 23 Haue ze the feith of God; treuli I seie to  
 zou, that<sup>m</sup> who euere seith<sup>n</sup> to this hil,

oure fadir Daud that is come<sup>p</sup>; Osanna  
 in hizest thingis. And he entride in to<sup>11</sup>  
 Jerusalem, in to the temple; and whanne  
 he hadde seyn<sup>q</sup> al thing<sup>r</sup> aboute, whanne  
 it was eue<sup>rr</sup>, he wente out in to Betanye,  
 with the twelue. And anothis daye,<sup>12</sup>  
 whanne he wente out of Betanye, he  
 hungride. And whanne he hadde seyn<sup>u</sup>  
 a fige tree afer hauynge leeuys, he cam,  
 if happili he schulde fynde ony thing  
 theron; and whanne he cam to it, he  
 foonde no thing, out takun leeuys; for it  
 was not<sup>s</sup> tyme of figis. And Jhesus an-<sup>14</sup>  
 sweride and seide to it, Now neuer ete  
 ouy man fruyt of thee more. And hise  
 disciplis herden; and thei camen to<sup>15</sup>  
 Jerusalem. And whanne he was entrid  
 in to the temple, he bigan to caste out  
 silleris and biggeris in the temple; and  
 he turnede vpsodoun the bordis of chaun-  
 geris, and the chayeris of men that selden  
 culueris; and he suffride not, that ony<sup>16</sup>  
 man schulde bere a vessel thorou the  
 temple. And he tauzte hem, and seide,<sup>17</sup>  
 Whether it is not writun, That myn hous  
 schal be clepid the hous of preyng to  
 alle folkis? but ze han maad it a denne  
 of theues. And whanne this thing was<sup>18</sup>  
 herd, the princis of prestis and scribis  
 souzten hou thei schulden leese hym;  
 for<sup>ss</sup> thei dredden hym, for al the puple  
 wondride on his techyng. And whanne<sup>19</sup>  
 euenyng<sup>t</sup> was come, he wente out of the  
 citee. And as thei passiden forth eerli,<sup>20</sup>  
 thei sayn the fige tree maad drye fro the  
 rootis. And Petir bithouzte hym, and<sup>21</sup>  
 seide to hym, Maister, lo! the fige tree,  
 whom thou cursidist, is dried vp. And<sup>22</sup>  
 Jhesus answeride and seide to hem,  
 Haue ze the feith of God; treuli Y seie<sup>23</sup>  
 to zou, that who euere seith to this hil,

<sup>b</sup> Om. *uv*. <sup>i</sup> Dauith that cometh *uv*. <sup>k</sup> he:zthis *mp*. hize thingis *uv*. <sup>l</sup> men *uv*. <sup>m</sup> now the euen-  
 tyde houre was o. our was now euenyng *xy pr. m*. <sup>n</sup> wente out *g sec. m. uv*. <sup>o</sup> fro *g sec. m. o*.  
<sup>p</sup> the *u*. <sup>q</sup> hadde come *u*. <sup>r</sup> Om. *y*. <sup>s</sup> not *gmnouuvw sec. m. x*. <sup>t</sup> comen *gmpw*. <sup>u</sup> Om. *svfx*.  
<sup>x</sup> Om. *kx*. <sup>y</sup> biynge *agmnopqtuvwy*. biende *sx*. <sup>z</sup> thorow out *n*. <sup>a</sup> and seide *uv*. <sup>b</sup> Whether  
*x passim*. <sup>c</sup> an *ouv*. <sup>d</sup> prayere *ouv*. <sup>e</sup> Om. *uv*. <sup>f</sup> the scribis *uv*. <sup>g</sup> Om. *uv*. <sup>h</sup> euentide *uv*. the  
 euenyng *x*. <sup>i</sup> which *uv*. <sup>k</sup> seide *uv*. <sup>l</sup> hem *uv*. <sup>m</sup> for *u*. <sup>n</sup> that saith o.

<sup>p</sup> to come *r pr. m. hi*. <sup>q</sup> hadde say *a. si; c. hadde seie s*. <sup>r</sup> thingis *c*. <sup>rr</sup> euene *r*. <sup>s</sup> no *eipqx*  
<sup>k</sup> *pr. m.* <sup>ss</sup> forsothe *i*. <sup>t</sup> the euenyng *i*.

Take<sup>o</sup>, and sende<sup>p</sup> in to the see; and dout-  
ith not in his herte, but bileueth, for what  
euere<sup>q</sup> he `schal seye<sup>r</sup>, `be it<sup>s</sup> maad, it schal  
24 be maad<sup>t</sup> to him. Therfore I seie to 3ou,  
alle thingis `what euere thingis<sup>u</sup> 3e prei-  
yunge schulen<sup>v</sup> axe, bileue 3e that<sup>w</sup> 3e  
schulen take, and thei<sup>x</sup> schulen come to  
25 3ou. And whanne 3e schulen stonde for<sup>y</sup>  
to preie, for3yue 3e, if 3e han ony thing  
azens ony man, that and<sup>z</sup> 3oure fadir that<sup>a</sup>  
is in heuenes, for3yue to 3ou 3oure synnes.  
26 That<sup>b</sup> if 3e `schulen not for3yue<sup>c</sup>, neither  
3oure fadir that<sup>d</sup> is in heuenes, schal for-  
27 3yue 3ou<sup>e</sup> 3oure synnes<sup>f</sup>. And eftsoone<sup>g</sup>  
thei camen<sup>h</sup> to Jerusalem. And whanne<sup>i</sup>  
he walkide in to<sup>k</sup> the temple, the hizeste  
prestis, and scribis, and eldere men `camen  
28 niz<sup>l</sup> to him, and seien to him, In what  
power doist thou thes thingis? or<sup>m</sup> who  
3af to thee this power, that `thou do<sup>n</sup> thes  
29 thingis? Forsothe Jhesus answeringe  
seith to hem, And I schal axe 3ou<sup>o</sup> o word,  
and answe<sup>r</sup> 3e to me, and I schal<sup>p</sup> seie to  
3ou, in what power I do thes thingis.  
30 Whether was `the bapty<sup>m</sup> of Jolm<sup>q</sup> of  
heuene, or<sup>r</sup> of men? answe<sup>r</sup> 3e to me.  
31 And thei thou3ten `with iunne<sup>s</sup> hem selue,  
seyng<sup>e</sup>, If we schulen seie of heuene, he  
schal seie to vs, Whi therfore bileuen<sup>t</sup> 3e  
32 not to him; if we schulen seie of men,  
we dreden the peple; for<sup>u</sup> alle men had-  
den Jolm, for he was verily a prophete.  
33 And thei answeringe seyen<sup>v</sup> to Jhesu, We  
witen neuere<sup>w</sup>. And Jhesu answeringe  
seith to hem, Neither I seie to 3ou, in  
what power I do thes thingis.

## CAP. XII.

1 And Jhesus bigan to speke<sup>x</sup> parably<sup>y</sup>,  
`or in parablis<sup>z</sup>. A man plauntide a vynes-  
3erd<sup>a</sup>, and puttide<sup>b</sup> aboute<sup>c</sup> an hegge, and

Be thou takun, and cast in to the see;  
and doute<sup>n</sup> not in his herte, but bileu-  
eth, that what euer he seie, schal be don,  
it schal be don to hym. Therfor Y seie 24  
to 3ou, alle thingis what euer thingis 3e  
preyng<sup>e</sup> schulen axe, bileue 3e that 3e  
schulen take, and thei schulen come to  
3ou. And whanne 3e schulen stonde to 25  
preye, for3yue 3e, if 3e han ony thing  
azens ony man, that 3oure fadir that is  
in heuenes, for3yue to 3ou 3oure synnes.  
And if 3e for3yuen not, nether 3oure fadir 26  
that is in heuenes, schal for3yue to 3ou  
3oure synnes. And eftsoone thei camen 27  
to Jerusalem. And whanne he walkide in  
the temple, the hizeste prestis, and scribis,  
and the<sup>v</sup> elder men camen to hym, and<sup>w</sup> 28  
seyn<sup>x</sup> to hym, In what power doist thou  
these thingis? or who 3af to thee this  
power, that thou do these thingis? Jhe- 29  
sus answeride and seide to hem, And Y  
schal axe 3ou o word, and answe<sup>r</sup> 3e to  
me, and Y schal seie to 3ou in what  
power Y do these thingis. Whether was 30  
the bapty<sup>m</sup> of Joon of heuene, or of  
men? answe<sup>r</sup> 3e to me. And thei 31  
thou3ten with ynne hem silf, seiynge, If  
we seien of heuene, he schal seie to vs,  
Whi thanne bileuen<sup>y</sup> 3e not to him; if 32  
we seien of men, we dreden the peple;  
for alle men hadden Joon, that he was  
verili a prophete. And thei answe<sup>r</sup>iden, 33  
and seien<sup>z</sup> to Jhesu, We witen neuere<sup>a</sup>.  
And Jhesu answerde, and seide to hem,  
Nether Y seie to 3ou, in what power Y  
do these thingis.

## CAP. XII.

And Jhesus bigan to speke to hem in  
parablis. A man plauntide a vyn3erd,  
and sette<sup>b</sup> an hegge aboute it, and<sup>c</sup> dalf a

<sup>o</sup> Be thou taken *NUF*. <sup>p</sup> be thou sent *NUF*. send thee *X*. <sup>q</sup> euer thing *UV*. <sup>r</sup> seith *UV*. <sup>s</sup> schal be *UV*. <sup>t</sup> don *UV*. <sup>u</sup> whiche euere *UV*. <sup>v</sup> Om. *UV*. <sup>w</sup> for *UV*. <sup>x</sup> tho *UV*. <sup>y</sup> Om. *SUF*. <sup>z</sup> also *UV*. <sup>a</sup> which *UV*. <sup>b</sup> For *UV*. <sup>c</sup> for3euen not *UV*. <sup>d</sup> which *UV*. <sup>e</sup> to 3ou *MUFXY*. <sup>f</sup> Om. *o*. <sup>g</sup> efte *U*. <sup>h</sup> comen *GM et W passim. Y*. <sup>i</sup> Om. *U*. <sup>k</sup> Om. *UV*. <sup>l</sup> comen niz *MW*. neizen *UV*. <sup>m</sup> either *UV*. <sup>n</sup> don to *o*. <sup>o</sup> of 3ou *N*. <sup>p</sup> Om. *o*. <sup>q</sup> Jones bapteme *UV*. <sup>r</sup> either *UV*. <sup>s</sup> with *K*. <sup>t</sup> bileueden *UV*. <sup>u</sup> forsothe *UV*. <sup>v</sup> seiden *U*. <sup>w</sup> not *UV*. <sup>x</sup> speke to hem *MNFUV*. <sup>y</sup> in parablis *MNFUV*. <sup>z</sup> Om. *MNFUVX*. <sup>a</sup> vynes *UV*. <sup>b</sup> putte *MPSTX*. <sup>c</sup> about it *MOPQUTY*.

<sup>u</sup> doutith *CEIMPQRSUXbceghlikaβ*. <sup>v</sup> Om. *b*. <sup>w</sup> and thei *k*. <sup>x</sup> seiden *CEIPRK*. <sup>y</sup> bileuiden *l*. <sup>z</sup> seiden *CSHIK*. <sup>a</sup> not *k*. <sup>b</sup> settide *QRHI*. <sup>c</sup> and he *l*.

dalf a lake, and bildide<sup>d</sup> a tour, and hir-  
 ède<sup>e</sup> it<sup>f</sup> to erthe tilieris, and wente forth<sup>g</sup>  
 2 in pilgrymage; and sente<sup>h</sup> to the erthe  
 tilieris in tyme a seruaunt, that he schulde  
 receyue<sup>i</sup> of the fruyt of the vynezerd<sup>k</sup> at<sup>l</sup>  
 3 the erthe tilieris. The<sup>m</sup> whiche 'beten  
 4 him takun<sup>n</sup>, and leften him voyde. And  
 eftsoone<sup>o</sup> he sente to hem another ser-  
 uaunt, and thei woundiden him in the  
 heed, and ponyscheden<sup>p</sup> with chidingis<sup>q</sup>,  
 5 'or *reprouyngis*<sup>r</sup>. And eftsoone<sup>s</sup> he sente  
 another, and thei slowen<sup>t</sup> him, and othere  
 mo, betynge<sup>u</sup> summe, but<sup>v</sup> sleyng<sup>w</sup>  
 6 othere. Therefore 3it he hauynge<sup>x</sup> some  
 most dereworth, 'and to hem he sente<sup>y</sup>  
 him the laste, seyng<sup>z</sup>, For by<sup>a</sup> hap thei  
 schulen schame<sup>b</sup> my sone, 'or *drede with*  
 7 *reuerence*<sup>c</sup>. Forsothe the tenauntis seyden  
 'to hem self<sup>d</sup>, 'or *to gidere*<sup>e</sup>, This is the  
 eier; come 3e, sle we him, and the eritage  
 8 schal be oure<sup>f</sup>. And thei takynge him<sup>g</sup>,  
 castiden<sup>h</sup> out withoute the vynezerd<sup>i</sup>, 'and  
 9 slowen<sup>k</sup>. 'Therefore what<sup>l</sup> schal the lord  
 of the vynezerd<sup>m</sup> do? He schal come, and  
 leese the<sup>n</sup> tenauntis, and 3yue<sup>o</sup> the vyne-  
 10 zerd<sup>p</sup> to othere. Wher<sup>q</sup> 3e han not rad  
 this scripture, The stoon the<sup>r</sup> which men  
 bildinge han dispisid, this is maad in to  
 11 the heed<sup>s</sup> of the corner? This thing is  
 maad of the Lord, and is wondirful in  
 12 oure y3en. And thei sou3ten for<sup>t</sup> to holde  
 him, and thei dreden the cumpanye 'of  
 peple<sup>u</sup>; sothli thei knewen for to hem he  
 seide this parable; and him left, thei  
 13 wenten away. And thei senden to him  
 summe of the Farisees and<sup>v</sup> Erodians, for<sup>w</sup>  
 14 to<sup>x</sup> take hym in word. The<sup>y</sup> whiche com-  
 ynge seyn to hym, Maistir, we witen for  
 thou ert sothfast, and reckist<sup>z</sup> not of<sup>a</sup> ony

lake, and bildide a toure, and hiryde it  
 to tilieris<sup>d</sup>, and wente forth in pilgrim-  
 age. And he sente to the erthe tilieris<sup>2</sup>  
 in tyme a seruaunt, to resseyue of the  
 erthe tilieris of the fruyt of the vynzerd.  
 And thei token hym, and beetene<sup>e</sup>, and<sup>3</sup>  
 leften hym voide. And eftsoone<sup>f</sup> he<sup>4</sup>  
 sente to hem anothir seruaunt, and thei  
 woundiden hym in the heed, and tur-  
 mentiden<sup>g</sup> hym. And eftsoone he sente<sup>5</sup>  
 another, and thei slowen hym, and othir  
 mo, betynge summe, and sleyng<sup>6</sup> othere.  
 But 3it he hadde a moost dereworth sone,<sup>6</sup>  
 and he sente hym last to hem, and seide,  
 Peraenture thei schulen<sup>h</sup> drede my sone.  
 But the erthetilieris seiden togidere, This<sup>7</sup>  
 is the eire; come 3e, sle we hym, and the  
 eritage schal be ourun. And thei tokun<sup>8</sup>  
 hym, and killiden<sup>i</sup>, and castiden<sup>k</sup> out  
 without the vynzerd. Thanne what<sup>9</sup>  
 schal the lord of the vynzerd do? He  
 schal come, and lese the tilieris<sup>l</sup>, and 3yue  
 the vynzerd to othere. Whether 3e han<sup>10</sup>  
 not red this scripture, The stoon which  
 the bilderis han disspisid, this is maad in  
 to the heed of the corner? This thing<sup>11</sup>  
 is doon of the Lord, and is<sup>m</sup> wondirful  
 in oure i3en. And thei sou3ten to holde<sup>12</sup>  
 hym, and thei dreden the puple; for  
 thei knewen that to hem he seide this  
 parable; and thei leften hym, and thei<sup>13</sup>  
 wenten awei. And thei senten to hym  
 summe of the Farisees and<sup>u</sup> Erodians, to  
 take hym in word. Whiche<sup>o</sup> camen<sup>oo</sup>,<sup>14</sup>  
 and seien<sup>p</sup> to hym, Maistir, we witen  
 that thou art sothfast, and reckist not of  
 ony man<sup>pp</sup>; for nethir thou bihold-  
 ist in to the<sup>q</sup> face of man<sup>r</sup>, but thou  
 techist the weie of God in treuthe. Is it

<sup>d</sup> bilde *MSX*. <sup>e</sup> settide it to ferme *UV*. <sup>f</sup> Om. *UV*. <sup>g</sup> forsothe *W sec m*. <sup>h</sup> he sent *MOPUVW*. <sup>i</sup> take *r*.  
<sup>k</sup> vyner *r*. <sup>l</sup> of *r*. <sup>m</sup> Om. *UV*. <sup>n</sup> takun, beten him *MP*. <sup>o</sup> efte *UV*. <sup>p</sup> punsheden hym *x*. <sup>q</sup> repreu-  
 ynges *UV*. <sup>r</sup> Om. *G pr. m. UVX*. <sup>s</sup> efte *UV*. <sup>t</sup> killiden *UV*. <sup>u</sup> and thei beten *UV*. <sup>v</sup> sotheli *UV*.  
<sup>w</sup> thei killiden *UV*. <sup>x</sup> *o AGNOQSTUVIX*. <sup>y</sup> sente also to hem *UV*. <sup>z</sup> and seide *UV*. <sup>a</sup> in *UV*. <sup>b</sup> drede  
 with reuerence *UV*. <sup>c</sup> Om. *OUVX*. <sup>d</sup> togidere *UV*. <sup>e</sup> Om. *OUVX*. <sup>f</sup> ourun *GW*. <sup>g</sup> him, killeden and *NUV*.  
<sup>h</sup> casten *SX*. <sup>i</sup> vyner *UV*. <sup>k</sup> Om. *NU*. <sup>l</sup> What therfore *r*. <sup>m</sup> vyner *UV*. <sup>n</sup> Om. *G pr. m*. <sup>o</sup> he schal  
 3eue *UV*. <sup>p</sup> vyner *UV*. <sup>q</sup> Whether *UX*. <sup>r</sup> Om. *UVXY*. <sup>s</sup> heued *OY*. <sup>t</sup> Om. *SUVX*. <sup>u</sup> Om. *UV*.  
<sup>v</sup> and of *UV*. <sup>w</sup> Om. *QSUVX*. <sup>x</sup> that thei shulden *q sec. m. UV*. <sup>y</sup> Om. *U*. <sup>z</sup> thou reckest *o*.  
<sup>a</sup> Om. *AGNQSXY*.

<sup>d</sup> erthetiliers *gk*. <sup>e</sup> beoten him *K*. <sup>f</sup> eft *g*. <sup>g</sup> ether *puni3sshiden K marg*. <sup>h</sup> wolden *c*. wolen *plures*.  
 wil *EP*. <sup>i</sup> kilden him *K*. <sup>k</sup> castider *him IKR pr. m*. <sup>l</sup> erthetilieris *k*. <sup>m</sup> it is *r*. <sup>n</sup> and of the *k pr. m*.  
<sup>o</sup> The whiche *r*. <sup>oo</sup> comen *R*. <sup>p</sup> seiden *c*. <sup>pp</sup> Om. *R pr. m*. <sup>q</sup> Om. *qck*. <sup>r</sup> oni man *EIPR*.

man; 'sothly neither<sup>b</sup> thou seest<sup>c</sup> in to face<sup>d</sup> of man, but thou techist the wey of God in treuthe. Is it leefful for<sup>e</sup> 'to 3yue tribute<sup>f</sup> 15 to Cesar, or<sup>g</sup> we schulen not 3yue? The<sup>h</sup> which witynge<sup>i</sup> her<sup>j</sup> priney<sup>k</sup> falsnesse<sup>l</sup>, seith<sup>m</sup> to hem, What tempten 3e me<sup>n</sup>? 16 brynge 3e to me a peny, that I se<sup>o</sup>. And thei offriden<sup>p</sup> to him. And he seith<sup>q</sup> to hem, Whos is this ymage, and the 'in wrytyng<sup>r</sup>? Thei seien to him, Cesaris. 17 Forsothe Jhesus answeringe seith<sup>s</sup> to hem, Therefore 3elde 3e to Cesar that<sup>t</sup> ben of Cesar, and to God tho thingis that ben of God. And alle<sup>u</sup> wondriden on him. 18 And Saducees, that seyen no<sup>v</sup> resurreccioun<sup>w</sup> 'to be<sup>x</sup>, camen<sup>y</sup> to him, and<sup>z</sup> axiden him, seyinge<sup>a</sup>, Maistir, Moyses wroot to vs, that if the brother of a man were deed, and lefte a<sup>b</sup> wyf, and lefte not<sup>c</sup> sones, his brother take<sup>cc</sup> his wyf, and reyse 20 vp<sup>d</sup> seed to his brothir. Therefore seuene britheren weren; and the firste took a 21 wyf, and is<sup>e</sup> deed, no<sup>f</sup> seed left. And the secunde took hir, and he<sup>g</sup> is deed, and neither this lefte seed. And the thridde 22 also<sup>h</sup>. And<sup>i</sup> seuene<sup>k</sup> taken hir, and lefte not<sup>l</sup> seed. And the womman the<sup>m</sup> laste of 23 alle is deed. Thanne<sup>n</sup> in the resurreccioun<sup>o</sup>, whanne thei schulen rise a3en, whos wyf of these schal sche be? sothly<sup>p</sup> seuene 24 hadden hir wyf. And Jhesus answeringe seith<sup>q</sup> to hem, Wher<sup>r</sup> 3e erren not therefore<sup>s</sup>, not knowinge<sup>t</sup> the scripturis, nother 25 the vertu of God? Forsothe whanne thei schulen rise a3en fro 'deed men<sup>u</sup>, neither thei wedden<sup>v</sup>, nother<sup>w</sup> ben<sup>x</sup> weddid, but thei schulen be as aungels of God in 26 heuenes<sup>y</sup>. Sothli of<sup>z</sup> deed men, that thei

leueful that tribute be 3ouun to the emperoure, or we schulen not 3yue? Which<sup>s</sup> witynge her pryuei falsnesse, 15 seide to hem, What tempten 3e me? brynge 3e to me a peny, that Y se. And 16 thei brou3ten to hym. And he seide to hem, Whos is this ymage, and the wrytyng<sup>ss</sup>? Thei<sup>t</sup> seien to him, The emperouris. And Jhesus answeride and seide 17 to hem, Thanne 3elde 3e to the emperour tho thingis that ben of<sup>u</sup> the emperours<sup>v</sup>; and to God tho thingis that ben of God. And thei wondriden of hym. And Sa- 18 duces, that seien<sup>w</sup> that ther is no resurreccioun, camen to hym, and axeden hym, and seiden, Maister, Moyses wroot 19 to vs, that if the brother of a man were deed, and lefte *his* wijf, and haue no sones, his brother take his wijf, and reise vp seed to his brother. Thanne seuene 20 britheren ther<sup>x</sup> weren; and the firste took a wijf, and diede<sup>y</sup>, and lefte no seed. And the secunde took hir, and 21 he<sup>z</sup> diede, and nether this<sup>a</sup> lefte seed. And the thridde also. And in lijk ma- 22 nere the seuene token hir, and leften not<sup>b</sup> seed. And the womman the<sup>c</sup> laste of alle 'is deed<sup>d</sup>. Thanne in the resur- 23 reccioun, whanne thei schulen rise a3en, whos wijf of these<sup>e</sup> schal sche be? for seuene hadden hir to wijf. And Jhesus 24 answeride, and seide to hem, Whether 3e erren not therfor, that 3e knowe not scripturis, nethir the vertu of God? For<sup>f</sup> whanne thei schulen rise a3en fro 25 deeth, nether thei schulen wedde, nethir<sup>g</sup> schulen<sup>h</sup> be weddid, but thei schulen be as aungels of God in heuenes. And of 26

<sup>b</sup> for *UV*. <sup>c</sup> seest not *UV*. <sup>d</sup> the face *MORTUFW sec. m.* <sup>e</sup> Om. *SUVX*. <sup>f</sup> that tribute be 3ouun *UV*. <sup>g</sup> whether *U*. wher *V*. <sup>h</sup> Om. *UV*. <sup>i</sup> knowyng *UV*. <sup>j</sup> Om. *K*. the *UV*. <sup>k</sup> Om. *KUV*. <sup>l</sup> falsnesse of hem *UV*. <sup>m</sup> seide *UV*. <sup>n</sup> me, ipocrites *N*. <sup>o</sup> may se *K*. <sup>p</sup> offreden, or token *MP*. brou3ten *UV*. <sup>q</sup> seide *UV*. <sup>r</sup> on wrytyng *N*. wrytyng *Q*. <sup>s</sup> seide *UV*. <sup>t</sup> tho thingis that *UV*. <sup>u</sup> thei *UV*. <sup>v</sup> that no *UV*. <sup>w</sup> rysyng a3en *UV*. <sup>x</sup> is *UV*. <sup>y</sup> comen *GMP et w passim*. <sup>z</sup> and thei *UV*. <sup>a</sup> and seiden *UV*. <sup>b</sup> the *UV*. Om. *X*. <sup>c</sup> no *UV*. <sup>cc</sup> shal take *M*. <sup>d</sup> Om. *UVW pr. m.* <sup>e</sup> he is *UVW pr. m.* <sup>f</sup> not *K*. <sup>g</sup> Om. *OV*. <sup>h</sup> in lijk manere *UV*. <sup>i</sup> And in lijk manere *UV*. <sup>k</sup> seuene men *O*. <sup>l</sup> no *UVW pr. m.* <sup>m</sup> Om. *MNPQ*. <sup>n</sup> Therfor *UV*. <sup>o</sup> rysyng a3en *UV*. <sup>p</sup> forsothe *UV*. <sup>q</sup> seide *UV*. <sup>r</sup> Whether *X*. <sup>s</sup> herfor *UV*. <sup>t</sup> kunnyng *UV*. <sup>u</sup> deeth *U sec. m.* dead *X*. <sup>v</sup> schulen wedde *UV*. <sup>w</sup> ne *PTW sec. m.* <sup>x</sup> thei ben *N*. schulen be *UV*. <sup>y</sup> heuene *U*. <sup>z</sup> Om. *K*.

<sup>s</sup> The whiche *I*. <sup>ss</sup> wrytyng aboue *Q pr. m. R pr. m.* <sup>t</sup> And thei *A pr. m. G*. <sup>u</sup> Om. *K pr. m. hik.* <sup>v</sup> emperour *IP pr. m. RC sec. m.* <sup>w</sup> seiden *C*. <sup>x</sup> Om. *K*. <sup>y</sup> he diede *S sec. m.* <sup>z</sup> Om. *S*. <sup>a</sup> he *K*. <sup>b</sup> no *Bk*. <sup>c</sup> Om. *CEIKK*. <sup>d</sup> died *hi*. <sup>e</sup> the seuene *R pr. m. K*. <sup>f</sup> Forsothe *I*. <sup>g</sup> ne *I*. <sup>h</sup> Om. *R sec. m.*

rysen azein, 'han ze<sup>a</sup> not rad in the book of Moyses, on<sup>b</sup> the bousche, hou God seide to him, seiynge, I am God of Abraham, 27 and God of Ysaac, and God of Jacob? He is not God of deede men, but *God<sup>c</sup>* of lyuyngge men; therefore ze erren moche. 28 And oon of the scribis, that hadde herd hem sekynge<sup>d</sup> 'to gidere<sup>e</sup>, 'cam niȝ<sup>f</sup>, and<sup>g</sup> seyinge that<sup>h</sup> he<sup>i</sup> hadde wel<sup>k</sup> answerid hem<sup>l</sup>, axide hym, which was the firste 29 maundement of alle. Jhesus<sup>m</sup> answeride to<sup>n</sup> him, that<sup>o</sup> the firste 'of alle comaundementis<sup>p</sup> is, 'Heere, Israel<sup>q</sup>, the Lord thi 30 God is oon<sup>r</sup>; and thou schal loue the<sup>s</sup> Lord thi God of al thin herte, and of<sup>t</sup> al thi soule, and of<sup>u</sup> al thi mynde, and of al thi vertu, *or<sup>v</sup> myȝte<sup>w</sup>*. This is the firste 31 maundement<sup>x</sup>. Forsothe the secunde is lyk to this, Thou schalt loue thi neizbore as thi silf. 'Ther is<sup>y</sup> non othir maunde- 32 ment more<sup>z</sup> than these. And the scribe seith<sup>a</sup> to him, Maister, in treuthe thou hast wel seid; for o God is, and 'ther is 33 non<sup>b</sup>, out taken him; and that he be loued of al herte<sup>c</sup>, 'and of al thouȝt<sup>d</sup>, 'or *mynde<sup>e</sup>*, and of al vndirstondinge<sup>f</sup>, and of al the<sup>g</sup> soule, and of al strengthe<sup>h</sup>, and to<sup>i</sup> loue the<sup>k</sup> neizbore as him silf, is more than 34 alle brend offringis<sup>l</sup> and sacrificis. Jhesus forsothe seyinge that he hadde answerid wysely, seide to him, Thou ert not fer fro 35 the kyngdom<sup>m</sup> of God. And now<sup>n</sup> no man durste axe him<sup>nn</sup>. And Jhesus answeringe seide, techinge in the temple, 'Therefore<sup>o</sup> how seyn scribis<sup>p</sup>, Crist<sup>q</sup> for<sup>r</sup> 'to 36 be<sup>s</sup> the sone of Dauith? 'To whom<sup>t</sup> Dauith him silf seide in the Hooly Gost, The Lord seide to my lord, Sitte<sup>u</sup> on my riȝt-half, til I putte thin enemyes the<sup>v</sup> stool of

deed men, that thei risen azen, han ze not red in<sup>h</sup> the book of Moyses, on the buyseh, hou God spak to hym, and seide, Y am God of Abraham, and God of Isaac, and God of Jacob? He is not 27 God of deed men, but of lyuyngge men; therfor ze erren myche. And oon of<sup>28</sup> the scribis, that hadde herde hem disputynge<sup>l</sup> togidir, cam nyȝ, and saiȝ that Jhesus had wel answeride hem, and axide hym, which was the firste maundement of alle. And Jhesus answeride to<sup>29</sup> him, that the firste maundement<sup>k</sup> of alle is, Here thou, Israel, thi Lord God is o God; and thou schalt loue thi Lord<sup>30</sup> God of al thin herte, and of al thi soule, and of al thi mynde, and of al thi myȝt. This is the firste maundement<sup>l</sup>. And the<sup>31</sup> secunde is lijk to<sup>m</sup> this, Thou schalt loue thi neizbore as thi silf. Ther is noon other maundement gretter than these. And the scribe seide to hym,<sup>32</sup> Maister, in treuthe thou hast wel seid; for o God is, and ther is noon other, outakun hym; that he be loued of al the<sup>33</sup> herte, and of al the mynde, and of al the vndurstondynge, and of al the soule, and of al strengthe<sup>n</sup>, and to loue the neizbore as hym silf, is gretter than alle brent offryngis<sup>o</sup> and sacrifices<sup>p</sup>. And Jhesus<sup>34</sup> seyngge that he hadde answerid wiseli, seide to hym, Thou art not fer fro the kyngdom of God. And thanne no man<sup>35</sup> durste axe hym no<sup>q</sup> more any thing. And Jhesus answeride and seide, techynge in the temple, Hou seien scribis, that Crist is the sone of Dauid? For Dauid hym<sup>36</sup> silf seide in the Hooli Goost, the Lord seide to my lord, Sitte on my riȝt-half, til

<sup>a</sup> ze han MPXY. <sup>b</sup> vpon o. <sup>c</sup> Om. OSU. <sup>d</sup> spekyngge GO SEC. M. axynge MTW SEC. M. disputynge UV. <sup>e</sup> Om. UV. <sup>f</sup> neizede UV. <sup>g</sup> and he UV. <sup>h</sup> for UV. <sup>i</sup> Jesu UV. <sup>k</sup> Om. UV. <sup>l</sup> to hem NX. hem wel UV. <sup>m</sup> Forsothe Jhesu V. <sup>n</sup> Om. UV. <sup>o</sup> For UV. <sup>p</sup> of alle maundementis P. comaundement of alle UV. <sup>q</sup> Thou Israel, here UV. <sup>r</sup> oo God UV. <sup>s</sup> thi o. <sup>t</sup> Om. W PR. M. X. <sup>u</sup> Om. W PR. M. <sup>v</sup> ether V. <sup>w</sup> strength o. <sup>x</sup> comaundement U. <sup>y</sup> Om. UV. <sup>z</sup> is more UV. <sup>a</sup> seide UV. <sup>b</sup> noon other is UV. ther is not Y PR. M. <sup>c</sup> the herte UV. <sup>d</sup> Om. OUV. <sup>e</sup> Om. UVX. <sup>f</sup> the understondynge UV. <sup>g</sup> Om. X. <sup>h</sup> the strengthe UV. <sup>i</sup> for to UV. <sup>k</sup> a G SEC. M. O. Oni. K. thin W PR. M. <sup>l</sup> sacrifices V. <sup>m</sup> rewme UV. <sup>n</sup> Om. K. <sup>nn</sup> him more MY. <sup>o</sup> Om. UV. <sup>p</sup> the scribis UV. <sup>q</sup> that Crist UV. <sup>r</sup> Om. SUVX. <sup>s</sup> is UV. <sup>t</sup> Forsothe UV. <sup>u</sup> Sitte thou UV. <sup>v</sup> a UV.

<sup>h</sup> of k. <sup>i</sup> ether sekynge K MARG. <sup>k</sup> comaundement EPQRSbcgekβ. <sup>l</sup> comaundement b. <sup>m</sup> Om. EV. <sup>n</sup> the strengthe CIKRSX SEC. M. hik. <sup>o</sup> sacrificis k. <sup>p</sup> offringis k. <sup>q</sup> Ov. CKMR SEC. M. SUVX SEC. M. ghikβ.

37 thi feet. Therefore Dauith him silf seith  
 him a<sup>w</sup> lord, and wherof is he his sone?  
 And moche cumpany gladli herde him.  
 38 And he seide to hem in his teching, Be  
 3e war of scribis, that wolen wandre<sup>x</sup> in  
 39 stools<sup>y</sup>, and be salutid<sup>z</sup> in chepinge<sup>a</sup>, and  
 sitte in synagogis in the firste chaires<sup>b</sup>,  
 and the<sup>c</sup> firste sitting places in soperis;  
 40 the<sup>d</sup> whiche deuouren the housis of wi-  
 dewis, vudir colour<sup>e</sup> of long preier; thei<sup>f</sup>  
 41 taken<sup>g</sup> lenger<sup>h</sup> dom<sup>i</sup>. And Jhesus sittinge  
 azeins the treserie, biheld hou the cum-  
 pany of peple<sup>k</sup> caste<sup>l</sup> money in to the  
 tresorie; and manye riche<sup>m</sup> castiden<sup>n</sup>  
 42 many thingis. Sothli whanne o<sup>o</sup> pore  
 widowe hadde comen, sche sente tweye<sup>p</sup>  
 43 mynutis, that is, a ferthing. And<sup>q</sup> his  
 disciplis clepid to gidere<sup>r</sup>, he<sup>s</sup> seith<sup>t</sup> to  
 hem, Treuly I seie to 3ou, for this pore  
 widowe sente more than alle<sup>u</sup>, that sente  
 44 in to the tresorie. Sothli<sup>v</sup> alle sente of  
 that thing that was plenteuous to hem;  
 but this of hir myseste sente<sup>w</sup> alle thingis  
 that she hadde, al hir lyflode.

## CAP. XIII.

1 And whanne he wente out of the tem-  
 ple, oon of his disciples seith<sup>x</sup> to him,  
 Maistir, bihold<sup>y</sup>, what maner stoones, and  
 2 what manere bildingis<sup>z</sup>. And he<sup>a</sup> answer-  
 inge seith<sup>b</sup> to him<sup>c</sup>, Seeste thou alle thes  
 greete bildingis? ther<sup>d</sup> schal not be left a  
 stoon<sup>e</sup> vpon<sup>f</sup> a stoon, the which<sup>g</sup> schal not  
 3 be destroyed. And whanne he sat in the  
 mount of Olyuete<sup>h</sup> azens the temple, thei  
 axiden hym<sup>i</sup> by<sup>k</sup> hem<sup>l</sup> silue<sup>m</sup>, Petre, and  
 4 James, and John, and Andrew<sup>n</sup>, Seie thou  
 to vs, whanne thes thingis schulen be

Y putte thin enemyes the<sup>r</sup> stool of<sup>s</sup> thi  
 feet. Thanne<sup>t</sup> Dauid hym silf clepith<sup>37</sup>  
 him lord, hou<sup>u</sup> thanne is he his sone?  
 And myche puple gladli herde hym.  
 And he seide to hem in his techyng, Be<sup>38</sup>  
 3e war of scribis, that wolen wandre in  
 stolis, and be salutid in chepyng, and<sup>39</sup>  
 sitte in synagogis in the firste chaieris,  
 and the<sup>v</sup> firste sittying placis in soperis;  
 whiche<sup>w</sup> deuouren the housis of widewis<sup>40</sup>  
 vndur colour of long preier; thei schulen  
 take the longer doom. And Jhesus sit-<sup>41</sup>  
 tyng azeins the tresorie, bihelde hou the  
 puple castide<sup>x</sup> monei in to the tresorie;  
 and manye riche men castiden many  
 thingis. But whanne a<sup>y</sup> pore widewe<sup>42</sup>  
 was comun, sche keste<sup>z</sup> two<sup>a</sup> mynutis,  
 that is, a<sup>b</sup> ferthing. And he clepide to-<sup>43</sup>  
 gidere hise disciplis, and seide to hem,  
 Treuli Y seie to 3ou, that this pore  
 widewe keste more thanne alle, that  
 kesten in to the tresorie. For alle<sup>c</sup><sup>44</sup>  
 kesten of that thing that thei hadden  
 plente of; but this<sup>d</sup> of her pouert keste  
 alle thingis that sche hadde, al<sup>e</sup> hir lyue-  
 lode.

## CAP. XIII.

And whanne he wente out of the tem-<sup>1</sup>  
 ple, oon of hise disciplis seide to hym,  
 Maister, biholde, what maner stoonys,  
 and what maner bildyngis. And Jhesu<sup>2</sup>  
 answeride, and seide to hym, Seest thou  
 alle these grete bildingis? ther schal not  
 be left a stoon ou a stoon, which schal  
 not be distried. And whanne he sat in<sup>3</sup>  
 the mount of Olyues azens the temple,  
 Petir and James and Joon and Andrew  
 axiden hym bi hem silf, Seie thou to vs,<sup>4</sup>  
 whanne these thingis schulen be don,

<sup>w</sup> Om. *uv pr. m.* <sup>x</sup> go *uv.* <sup>y</sup> scolys p. stolis, *ether gaye clothis uv.* <sup>z</sup> gret *uv.* <sup>a</sup> the chepyng *MPU r w sec. m. y.* <sup>b</sup> in the f. ch. in synag. *uv.* <sup>c</sup> in the *MPW sec. m. y.* <sup>d</sup> Om. *uv.* <sup>e</sup> the colour o. <sup>f</sup> these *G sec. m. uv.* thees o. <sup>g</sup> schulen take *MPUV.* <sup>h</sup> the lengere *qsx.* <sup>i</sup> doom, *ether dampnacion v.* <sup>k</sup> Om. *uv.* <sup>l</sup> castide *MPUVY.* <sup>m</sup> riche men *MPUVXY.* <sup>n</sup> casten *sx.* <sup>o</sup> a *xy.* <sup>p</sup> two *MOPUX.* <sup>q</sup> And he clepyng to gidere *uv.* <sup>r</sup> Om. *uv.* <sup>s</sup> Om. *uv.* <sup>t</sup> seide *v.* <sup>u</sup> alle men *uv.* <sup>v</sup> For *u.* <sup>w</sup> sent of hir pouert *uv.* <sup>x</sup> seide *uv.* <sup>y</sup> see *uv.* <sup>z</sup> byldyng o. <sup>a</sup> Jhesus *NUV.* <sup>b</sup> seide *uv.* <sup>c</sup> hem o. <sup>d</sup> a stoon *uv.* <sup>e</sup> Om. *uv.* <sup>f</sup> on *SUVX.* <sup>g</sup> which *uv.* that *x.* <sup>h</sup> Olyues *uv.* <sup>i</sup> Om. *uv.* <sup>k</sup> eche by *q sec. m.* Om. *uv.* <sup>l</sup> Om. *uv.* <sup>m</sup> Om. *uv.* <sup>n</sup> Andrew by hem silf axiden him *uv.*

<sup>r</sup> a s. <sup>s</sup> vudir *s pr. m.* <sup>t</sup> Thanne if *qs sec. m.* <sup>k</sup> *sec. m.* <sup>u</sup> and hou *A.* <sup>v</sup> in the *r.* <sup>w</sup> the whiche *r.* <sup>x</sup> caste *r.* <sup>y</sup> oo *EIQRCeghik.* <sup>z</sup> castide *Ehik.* <sup>a</sup> twey *plures.* <sup>b</sup> oo *sg.* <sup>c</sup> alle thei *rs.* <sup>d</sup> she this *r.* <sup>e</sup> of *g.* and al *k.*

maad<sup>o</sup>, and what tokene<sup>p</sup>, whanne alle thes thingis schulen bigynne for<sup>q</sup> to be endid<sup>r</sup>. And Jhesus answeringe bigan for<sup>s</sup> to seie to hem, Se 3e, that no man disceyue 3ou; for many schulen come in my name, seiynge, For I am; and thei schulen disceyue manye<sup>t</sup>. Sothli<sup>u</sup> whanne 3e schulen heere batels and opyniouns of bateils, drede 3e not; forsothe<sup>v</sup> it bihoueth these<sup>w</sup> thingis for<sup>x</sup> to<sup>y</sup> be don, but not<sup>z</sup> 3it 'anon the ende<sup>a</sup>. For<sup>b</sup> folk schal rise vpon<sup>c</sup> folk, and rewme vpon<sup>d</sup> rewme, and<sup>e</sup> erthe mouyng<sup>f</sup> schal<sup>g</sup> be by places 'and hungur<sup>h</sup>; bigynnyngis<sup>i</sup> of sorwis these<sup>k</sup> thingis. Sothli se 3e 3ou<sup>l</sup> silf, for thei schulen take<sup>m</sup> 3ou in counceils<sup>n</sup>, and 3e schulen be beten in synagogis; and 3e schulen stonde bifore kyngis and domesmen for me, in to witnessing to hem. And<sup>o</sup> in to alle folkis 'it bihoueth first the gospel<sup>p</sup> for<sup>q</sup> 'to be prechid<sup>r</sup>. And whanne thei schulen lede 3ou bitrayinge<sup>s</sup>, nyle 3e thenke<sup>t</sup> what 3e schulen speke, but 'speke 3e<sup>u</sup> that 'thing that<sup>v</sup> schal be 3ouen to 3ou in that our; sothli<sup>w</sup> 3e ben not spekinge, but the Hooly Gost<sup>x</sup>. Forsothe a<sup>y</sup> brother schal bitraye the<sup>z</sup> brother in to deeth, and the fadir the sone, and sones<sup>a</sup> schulen ryse to gidre azens fadris and modris, and ponysche<sup>b</sup> hem by deeth. And 3e schulen be in hate<sup>c</sup> to alle men for my name; but he<sup>d</sup> that schal susteyne<sup>e</sup> in to the ende, this<sup>f</sup> schal be saf. Forsothe whanne 3e schulen se the abhomynacioun of discomfort, stondinge wher it owith not; vndirstonde he that redith; thanne<sup>g</sup> thei<sup>h</sup> that be in Judee, flee in to hillis. And he that is aboue the roof, come he<sup>i</sup> not down in to<sup>k</sup> the<sup>l</sup> hous, neithir<sup>m</sup> entre he, that he take

and what tokene schal be, whanne alle these thingis schulen bigynne to be endid. And Jhesus answeride, and bigan to seie to hem, Loke 3e, that no man disceyue 3ou; for manye schulen come in my name, seiynge, That Y am; and thei schulen disceyue manye. And whanne 3e here batels and opyniouns of batels, drede 3e not; for it bihoueth these thingis to be doon, but not 3it anon is the ende. For folk schal rise on folk, and rewme on rewme, and erthe mouyngis and hungur schulen be bi placis; these thingis *schulen be* bigynnyngis<sup>f</sup> of sorewis. But se 3e 3ou<sup>g</sup> silf, for<sup>h</sup> thei schulen take 3ou in counsels, and 3e schulen be betun in synagogis; and 3e schulen stonde bifor kyngis and domesmen for me, in witnessyng to hem. And it bihoueth, that the gospel be first prechid among al folk. And whanne thei taken 3ou, and leden 3ou forth, nyle 3e bifore thenke what 3e schulen speke, but speke 3e that thing that schal be 3ouun to 3ou in that our; for 3e ben not the spekeris, but the Hooli Goost. For a<sup>i</sup> brother schal bitake the<sup>k</sup> brother in to deeth, and the fadir the sone, and sones schulen rise togider azens fadris<sup>l</sup> and modris<sup>m</sup>, and punysche hem bi deeth. And 3e schulen be in hate to alle men for my name; but he that lastith in to the ende, schal be saaf. But whanne 3e schulen se the abhomynacioun of discomfort, stondyng where it owith not; he that redith, vndurstonde<sup>n</sup>; thanne thei that be in Judee, fle 'in to hillis<sup>o</sup>. And he that is aboue the<sup>p</sup> roof, come not down in to the hous, nethir entre he, to

<sup>o</sup> don *uv*. <sup>p</sup> signe schal be *uv*. <sup>q</sup> Om. *svvx*. <sup>r</sup> don *w pr. m*. <sup>s</sup> Om. *svvx*. <sup>t</sup> many men *uv*.  
<sup>u</sup> Forsothe *uv*. <sup>v</sup> for *uv*. <sup>w</sup> that these *uv*. <sup>x</sup> Om. *svvx*. <sup>y</sup> Om. *uv*. <sup>z</sup> the eende *is not uv*.  
<sup>a</sup> Om. *uv*. <sup>b</sup> Forsothe *uv*. <sup>c</sup> on *sx*. azens *uv*. <sup>d</sup> on *svvx*. <sup>e</sup> and the o. <sup>f</sup> mouynges *uv*. <sup>g</sup> and  
 hungre schulen be *uv*. <sup>h</sup> Om. *uv*. <sup>i</sup> bygynnynges *gnqstuvw*. <sup>k</sup> *ben* these *mpqy*. <sup>l</sup> 3oure *nqy*.  
<sup>m</sup> bitake *uv*. <sup>n</sup> her counceils *uv*. <sup>o</sup> And first it bih. that the gosp. be prechid *uv*. <sup>p</sup> Om. *uv*. <sup>q</sup> Om.  
*svvxy*. <sup>r</sup> Om. *uv*. <sup>s</sup> bi takyng *uv*. <sup>t</sup> bifore thenke *uv*. <sup>u</sup> speketh *x*. <sup>v</sup> Om. *o*. <sup>w</sup> for *uv*.  
<sup>x</sup> Gost, that spekith in 3ow *q sec. m*. <sup>y</sup> Om. *gk*. the *qv pr. m*. <sup>z</sup> Om. *g*. a *o*. <sup>a</sup> the sones *g pr. m. uv*.  
<sup>b</sup> schulen punysche *uv*. <sup>c</sup> hatrede *uv*. <sup>d</sup> this *uv*. Om. *x*. <sup>e</sup> susteyne, or *suffre mp*. <sup>f</sup> Om. *uv*.  
<sup>g</sup> that *n*. <sup>h</sup> Om. *o*. <sup>i</sup> Om. *goqtuvxy*. <sup>k</sup> Om. *u*. <sup>l</sup> his *t*. <sup>m</sup> ne *uv*.

<sup>f</sup> beginnynges *ikpqs pr. m. bcega*. <sup>g</sup> 3our *ephi*. <sup>h</sup> forsothe *i*. <sup>i</sup> the *i*. <sup>k</sup> a *c*. <sup>l</sup> fadir *k*. <sup>m</sup> modir *k*.  
<sup>n</sup> vndirstonde he *s pr. m. k*. <sup>o</sup> to the mounteynes *k*. <sup>p</sup> in the *i sec. m. k pr. m*.

16 ony thing of his hows; and he that schal  
 be in the feeld, turne<sup>n</sup> not azen byhynde  
 17 for<sup>o</sup> to take his cloth. Sothli wo to hem  
 that ben with childe, and norischinge<sup>p</sup> in  
 18 tho dayes. Therefore preie ze, that thei<sup>q</sup>  
 19 ben not don in wyntir<sup>r</sup>. Forsoth<sup>s</sup> 'the  
 ilke<sup>t</sup> dayes of tribulacioun schulen be  
 suche, whiche manere weren not fro the  
 bygynnyng of creature, the<sup>u</sup> which God  
 20 made, til now, neither schulen be. And  
 no<sup>v</sup> but<sup>w</sup> the Lord hadde breiggid tho<sup>x</sup>  
 dayes, al<sup>y</sup> fleisch, 'or mankynde<sup>z</sup>, hadde  
 not be saf; but for the chosene whom<sup>a</sup> he  
 chees, the Lord hath breiggid<sup>b</sup> dayes<sup>c</sup>, 'or  
 21 maad schort<sup>d</sup>. And thanne if ony man  
 schulde<sup>e</sup> seie to zou, Lo! here is Crist,  
 22 loo! there, beleue ze not. For fals Cristis  
 and fals prophetis schulen ryse vp<sup>f</sup>, and  
 schulen 3yue tokenes<sup>g</sup> and grete<sup>h</sup> wondris,  
 to disceyue, if it may be don, zhe, the<sup>i</sup>  
 23 chosene<sup>k</sup>. Therefore se ze; loo! I haue  
 24 bifore seid to zou alle thingis. But in tho  
 dayes, aftir that tribulacioun, the sunne  
 schal be maad derk, and the mone schal  
 25 not 3yue hir schynnyng, and sterris<sup>l</sup> of  
 heuenes schal be fallinge down, and ver-  
 tues<sup>m</sup> that be in heuenes, schulen be  
 26 mouyd. And thanne thei schulen se  
 mannis sone comynge in cloudis<sup>n</sup> of he-  
 27 uene, with greet vertu and glorie. And  
 thanne he schal sende his aungels, and<sup>o</sup>  
 schal<sup>p</sup> gedre his chosene fro foure wyndis,  
 fro the loweste<sup>q</sup> thing of erthe vnto<sup>r</sup> the  
 28 hizeste thing of heuene. Forsothe of the  
 fyge tree lerne<sup>s</sup> ze the<sup>t</sup> parable. Whanne  
 now his braunche<sup>u</sup> 'schal be<sup>v</sup> tendre, and  
 leeuys ben<sup>w</sup> sprongen out, ze witen<sup>x</sup> for  
 29 somer is in the nexte. So and whanne ze  
 schulen<sup>y</sup> se alle<sup>z</sup> these<sup>a</sup> thingis ben maad<sup>b</sup>,  
 wite ze, that<sup>c</sup> it is in the nexte in the  
 30 doris<sup>d</sup>. Treuly I seye to zou, for this

take ony thing of his hous; and he that 16  
 schal be in the feeld, turne not azen bi-  
 hynde to take his cloth. But wo to hem 17  
 that ben with child, and norischen in tho  
 daies. Therfor preye ze, that thei<sup>q</sup> be 18  
 not don in wyntir. But thilke daies of 19  
 tribulacioun schulen be suche, whiche  
 maner weren not fro the bigynnyng of  
 creature, which God hath maad, til now,  
 nethir schulen be. And but the Lord 20  
 hadde abredgide tho daies, al<sup>r</sup> fleische  
 hadde not be saaf; but for the chosun  
 whiche he chees, the Lord hath maad  
 schort the daies. And thanne if ony 21  
 man seie to zou, Lo! here is Crist,  
 lo! there, bileue ze not. For<sup>s</sup> false 22  
 Cristis and false prophetis schulen rise,  
 and<sup>t</sup> schulen 3yue tokenes and wondris,  
 -to disseyue, if it may be don, zhe, hem  
 that be chosun. Therfor take ze kepe; 23  
 lo! Y haue bifore seid to zou alle  
 thingis. But in tho daies, aftir that 24  
 tribulacioun, the sunne schal be maad  
 derk, and the moon schal not 3yue hir  
 25 lizt, and the sterris of heuene schulen 25  
 falle down, and the vertues that ben in  
 heuenes, schulen be moued. And thanne 26  
 thei schulen se mannis sone comynge  
 in<sup>u</sup> cloudis of heuene, with greet vertu  
 and glorie. And thanne he schal sende 27  
 hise aungelis, and schal geder hise chosun  
 fro the foure wyndis, fro the hizest thing  
 of erthe til to the hizest thing of he-  
 uene. But of the fyge tree lerne ze the 28  
 parable. Whanne now his braunche is  
 tendre, and leeuys ben sprongun out, ze  
 knowen that somer is nyz. So whanne 29  
 ze seen these thingis be<sup>v</sup> don, wite ze,  
 that it is nyz in the doris. Treuly Y 30  
 seie to zou, that this generacioun schal  
 not passe awei, til alle these<sup>w</sup> thingis be

<sup>n</sup> turne he o. <sup>o</sup> Om. *surx*. <sup>p</sup> norischen *uv*. <sup>q</sup> zoure fleying *q sec. m.* tho thingis *uv*. <sup>r</sup> wynter,  
 or in sabaot *q sec. m.* <sup>s</sup> For *uv*. <sup>t</sup> tho *x*. <sup>u</sup> Om. *mv*. <sup>v</sup> Om. *x*. <sup>w</sup> but if *x*. <sup>x</sup> the *knuf*.  
<sup>y</sup> ech *uv*. <sup>z</sup> Om. *ox*. <sup>a</sup> whiche *uv*. <sup>b</sup> abreggid *uv*. <sup>c</sup> the dayes *mnptuv*. tho dayes *q*. <sup>d</sup> Om. *uvx*.  
<sup>e</sup> schal *mpvxy*. schul *w*. <sup>f</sup> Om. *uv*. <sup>g</sup> signes *uv*. <sup>h</sup> Om. *uv*. <sup>i</sup> Om. *uv*. <sup>k</sup> chosen men *uv*. <sup>l</sup> the  
 sterris *uv*. <sup>m</sup> the vertues *uv*. <sup>n</sup> the cloudis *ux*. <sup>o</sup> and he *u*. <sup>p</sup> Om. *pw sec. m.* <sup>q</sup> hizeste *uv*.  
<sup>r</sup> into o. til to *uv*. <sup>s</sup> lere *sx*. <sup>t</sup> a *uv*. <sup>u</sup> braunches *oq*. <sup>v</sup> is *uv*. <sup>w</sup> Om. o. <sup>x</sup> knowen *v*. <sup>y</sup> Om. *uv*.  
<sup>z</sup> Om. *q sec. m. uv*. <sup>a</sup> that these *uv*. <sup>b</sup> don *q sec. m. uv*. <sup>c</sup> for *uv*. <sup>d</sup> dore *m*.

<sup>q</sup> tho thingis *k*. <sup>r</sup> ech *ik*. <sup>s</sup> For manye *k pr. m.* <sup>t</sup> and thei *i*. <sup>u</sup> in the *ειρηλικά*. <sup>v</sup> to be *k*.  
<sup>w</sup> Om. *ερηλικά*.

generacioun schal not passe away<sup>d</sup>, til alle  
 31 these thingis be don. Heuene and erthe  
 schal<sup>e</sup> passe, forsothe<sup>f</sup> my wordis schulen  
 32 not passe. Treuly<sup>g</sup> of that day or<sup>h</sup> our  
 no man woot, nethir aungelis in heuene,  
 33 nether the sone, no<sup>i</sup> but the fadir<sup>k</sup>. Se 3e,  
 'wake 3e, and preie 3e<sup>l</sup>; sothli 3e witen  
 34 not, whanne tyme<sup>m</sup> is. For<sup>n</sup> as a man  
 'the which<sup>o</sup> gon<sup>p</sup> fer<sup>q</sup> in pilgrimage, lefte  
 his hous, and 3af to his seruauentis power  
 of euery<sup>r</sup> work, and comaundide to<sup>s</sup> the  
 35 porter, that he schulde<sup>t</sup> wake. Therefore  
 wake 3e, forsothe 3e witen not, whanne the  
 lord of the hous cometh<sup>u</sup>, in the euentide<sup>uu</sup>,  
 or in<sup>v</sup> the<sup>w</sup> myduyzt, or<sup>x</sup> kockis crowyng,  
 36 or<sup>y</sup> morwyng<sup>z</sup>; lest<sup>a</sup> whanne he schal  
 37 come sudenly, he fynde 3ou slepyng. For-  
 sothe that<sup>b</sup> that I seie to 3ou, I seie to  
 alle, 'Wake 3e<sup>c</sup>.

## CAP. XIV.

1 Forsothe pask and the feeste of therf  
 looues 'withou<sup>3</sup>ten sourdow<sup>3</sup><sup>d</sup> was aftir  
 'the secunde day<sup>e</sup>. And the hijeste prestis  
 and scribis sou<sup>3</sup>ten, hou thei schulden holde  
 2 him<sup>f</sup> with gile, and sle<sup>g</sup>. Sothli thei  
 seiden, Not in the feeste day, lest perau-  
 enture noyse were maad in the peple.  
 3 And whanne he was at Betanye, in the  
 hous of Symount leprous, and restid<sup>h</sup>, a  
 womman comyng<sup>i</sup>, hauyng a box of<sup>k</sup>  
 precious oynement spikanard; and the  
 box<sup>l</sup> brokun, helde<sup>m</sup> out on<sup>n</sup> his heed<sup>o</sup>.  
 4 Forsoth 'ther weren sunne<sup>p</sup> beringe vn-  
 worthily, 'or heuyli<sup>q</sup>, with ynne<sup>r</sup> hem  
 silf, 'and seyng<sup>s</sup>, Wherto is<sup>t</sup> this loss  
 5 of oynement maad? For this oynement  
 myzte haue<sup>u</sup> be sold more<sup>v</sup> than for<sup>w</sup>  
 thre hundrid pens, and be 3ouun to pore

don. Heuene and erthe schulen passe,<sup>31</sup>  
 but my wordis schulen not passe. But<sup>32</sup>  
 of that dai or our no man woot, nether  
 aungels in heuene, nether the sone, but  
 the fadir. Se 3e, wake 3e, and preie 3e;<sup>33</sup>  
 for 3e witen not, whanne the tyme is.  
 For as a man that is gon fer in pilgrim-<sup>34</sup>  
 age, lefte<sup>x</sup> his hous, and 3af to his ser-  
 uauentis power of euery work, and co-  
 maundide<sup>y</sup> to the porter, that he wake.  
 Therfor wake 3e<sup>z</sup>, for 3e witen not,<sup>35</sup>  
 whanne the lord of the hous cometh, in  
 the euentide, or at myduyzt, or at cockis  
 crowyng, or in<sup>a</sup> the mornyng; leste<sup>36</sup>  
 whanne he cometh<sup>b</sup> sodenli, he fynde 3ou  
 slepyng. Forsothe that that Y seie to<sup>37</sup>  
 3ou, Y seie to alle, Wake 3e.

## CAP. XIV.

Pask and the feest of therf looues was<sup>1</sup>  
 after twei<sup>c</sup> daies. And the hijest<sup>d</sup> preestis  
 and scribis<sup>e</sup> sou<sup>3</sup>ten, hou thei schulden  
 holde hym with gile, and sle. But thei<sup>2</sup>  
 seiden, Not in the feeste dai, lest perau-  
 enture a<sup>f</sup> noyse were maad among the pu-  
 ple. And whanne he was at Betanye,<sup>3</sup>  
 in the hous of Symount leprous<sup>g</sup>, and  
 restide, a womnan cam, that hadde a  
 boxe of alabastre of precious oynement  
 spikenard; and whanne the boxe of ala-  
 bastre was brokun, sche helde<sup>h</sup> it on  
 his heed. But there weren summe that<sup>4</sup>  
 beren it heuyli with ynne hem silf, and  
 seiden, Wher to is this losse of oynement  
 maad? For this oynement myzte haue<sup>5</sup>  
 be seld more<sup>i</sup> than for<sup>k</sup> thre hundrid  
 pens, and be 3ouun to pore men. And

<sup>d</sup> Om. *UV*. <sup>e</sup> shulen *MPW*. <sup>f</sup> but *U*. <sup>g</sup> Forsothe *UV*. <sup>h</sup> either *V*. <sup>i</sup> Om. *o*. <sup>k</sup> fadir aloone *U*. <sup>l</sup> wak-  
 ith and prezeth *X*. <sup>m</sup> the tyme *UV*. <sup>n</sup> Om. *UV*. <sup>o</sup> which *OUV*. that *X*. <sup>p</sup> is gon *MP*. <sup>q</sup> forth *UV*.  
<sup>r</sup> eche *SV*. <sup>s</sup> Om. *NV*. <sup>t</sup> Om. *UV*. <sup>u</sup> schal come *UV*. <sup>uu</sup> euen *M*. <sup>v</sup> Om. *X*. <sup>w</sup> Om. *MPUVX*. <sup>x</sup> or in  
*MPW sec. m*. <sup>y</sup> or in the *MPW*. <sup>z</sup> mornyng *MPW*. morowtide *UV*. morevenyng *XV*. <sup>a</sup> lest that *MP*. <sup>b</sup> this *UV*.  
<sup>c</sup> Waketh *X*. <sup>d</sup> Om. *MOPUVX*. <sup>e</sup> two dayes *U pr. m. X*. twey daies *V*. <sup>f</sup> *Crist MP*. <sup>g</sup> slee him *PX*.  
<sup>h</sup> satte atte the mete *UV*. <sup>i</sup> cam *NV*. come *U*. <sup>k</sup> of alabaustre of *UV*. <sup>l</sup> box of alabaustre *UV*. <sup>m</sup> sche  
 held it *o. she* helde *MP*. sche schedde out *UV*. <sup>n</sup> vpon *o*. <sup>o</sup> heued *OV*. <sup>p</sup> summe weren *UV*. <sup>q</sup> Om. *UVX*.  
<sup>r</sup> seiynge withinne *UV*. <sup>s</sup> Om. *UVX*. <sup>t</sup> Om. *q pr. m*. <sup>u</sup> Om. *V*. <sup>v</sup> for more *U*. <sup>w</sup> Om. *U*.

<sup>x</sup> and lefte *c*. <sup>y</sup> comaunde *s*. <sup>z</sup> Om. *RS pr. m*. <sup>a</sup> Om. *A pr. m. EPQBceghia*. <sup>b</sup> come *CKMQRubceg*  
 hik. shal come *r*. <sup>c</sup> two *IQ*. <sup>d</sup> hi3e *r*. <sup>e</sup> the scribis *s*. <sup>f</sup> Om. *EQReckß*. <sup>g</sup> Om. *s pr. m*. <sup>h</sup> heelte *P*.  
 schedde *k*. <sup>i</sup> for more *cik*. <sup>k</sup> Om. *c*.

men. And thei groyneden <sup>in</sup> to <sup>x</sup> hir.  
 6 Sothli<sup>y</sup> Jhesus seide, Suffre<sup>z</sup> hir; what  
 be ze heuy to hir? she hath wrouzt good<sup>a</sup>  
 7 work in<sup>b</sup> me. For <sup>'</sup>euere more<sup>c</sup> ze schulen<sup>d</sup>  
 haue<sup>e</sup> pore men with zou, and whaime ze  
 schulen<sup>f</sup> wolle, ze mown do wel to hem;  
 forsoth ze schulen not euermore<sup>g</sup> haue  
 8 me. She dide<sup>h</sup> that<sup>i</sup> that<sup>k</sup> she hadde;  
 sche bifore cam for<sup>l</sup> to anoynte my body  
 9 into buriyng. Treuli I seie to zou,  
 where euere this gospel schal be prechid  
 in al the world, and<sup>m</sup> that this *womman*<sup>n</sup>  
 hath done, schal be told in to mynde of  
 10 hir. And Judas Scarioth, oon of the<sup>o</sup>  
 twelue, wente to the<sup>oo</sup> hizeste prestis, that  
 11 he schulde bitray him<sup>p</sup> to hem. The<sup>1</sup>  
 whiche heerynge ioyeden, and bihizten  
 hem to zyue <sup>'</sup>him money<sup>r</sup>. And he souzte  
 how he schulde bitraye him<sup>s</sup> couenably.  
 12 And the<sup>t</sup> firste day of therue loues,  
 whenne <sup>'</sup>pask was offrid<sup>u</sup>, disciplis<sup>v</sup> seyn  
 to him, Whidir<sup>w</sup> wolt thou we go, and  
 make redy to thee, that thou ete pask?  
 13 And he sendith tweyne<sup>x</sup> of his disciplis,  
 and seith to hem, Go ze in to the citee,  
 and a man beringe a galoun of watir schal  
<sup>'</sup>renne to zou<sup>y</sup>, <sup>'</sup>or come azens zou<sup>z</sup>; suwe  
 14 ze him. And<sup>zz</sup> whidir euere he schal entre,  
 seye ze<sup>a</sup> to the lord of the hous, For the  
 maister seith, Wher is my fulfilling<sup>b</sup>, <sup>'</sup>or  
 etyng place<sup>c</sup>, where I schal ete pask with  
 15 my disciplis? And he schal shewe to zou  
 a greet soupyng place strewid, and there  
 16 make ze redy to vs. And his disciplis  
 wenten forth, and<sup>d</sup> camen in to the citee,  
 and founde as he hadde<sup>e</sup> seid to hem;  
 17 and thei maden redy pask. Sothli<sup>f</sup> euen<sup>g</sup>  
 18 maad, he cam with twelue. And hem  
 sittinge at the mete, and etinge, Jhesus  
 seith<sup>h</sup>, Treuli I seie to zou, for oon of zou  
 19 that etith with me, schal bitraye me. And

thei groyneden<sup>l</sup> azens hir. But Jhesus<sup>6</sup>  
 seide, Suffre ze hir; what be ze heuy to  
 hir? sche hath wrouzt a good werk in  
 me. For<sup>m</sup> euermore ze schulen haue<sup>7</sup>  
 pore men with zou, and whaime ze  
 wolen<sup>n</sup>, ze moun do wel to hem; but ze  
 schulen not euer more haue me. Sche<sup>8</sup>  
 dide that that<sup>o</sup> sche hadde; sche cam  
 bifore to anoynte my bodi in to buriyng.  
 Treuli<sup>oo</sup> Y seie to zou, where euer this<sup>9</sup>  
 gospel be<sup>p</sup> prechid in al the world, and  
 that that <sup>'</sup>this *womman*<sup>q</sup> hath don, schal  
 be told in to mynde<sup>r</sup> of hym. And<sup>10</sup>  
 Judas Scarioth, oon of the twelue, wente  
 to the hizest<sup>s</sup> prestis, to bitraye hym to  
 hem. And thei herden, and ioyeden,<sup>11</sup>  
 and bihizten to zyue hym money. And  
 he souzt hou he schulde bitraye hym  
 couenabli. And the<sup>t</sup> firste dai of therf<sup>12</sup>  
 looues, whaime thei offriden<sup>u</sup> pask, the  
 disciplis seyn<sup>v</sup> to hym, Whidir <sup>'</sup>wilt  
 thou<sup>w</sup> that we go, and make redi to thee,  
 that thou ete the<sup>x</sup> pask? And he send-<sup>13</sup>  
 ith tweyn<sup>y</sup> of hise disciplis, and seith to  
 hem, Go ze in to the citee, and a man  
 berynge a galoun of watir schal meete  
 zou; sue ze hym. And whidur euer he<sup>14</sup>  
 entrith, seie ze to the lord of the hous,  
 That the maister seith, Where is myn  
 etyng place, where Y schal ete pask  
 with my disciplis? And he schal schewe<sup>15</sup>  
 to zou a grete soupyng place arayed, and  
 there make ze<sup>z</sup> redi to vs. And hise<sup>16</sup>  
 disciplis wenten forth, and camen in to  
 the citee, and founden as he hadde seid  
 to hem; and thei maden redy the pask.  
 And whanne the euentid was come, he<sup>17</sup>  
 cam with the twelue. And whanne thei<sup>18</sup>  
 saten <sup>'</sup>at the<sup>a</sup> mete, and eeten, Jhesus  
 seide, Treuli Y seie to zou, that oon of  
 zou that etith with me, schal bitray me.

<sup>x</sup> azens *uv.* <sup>y</sup> forsothe *uv.* <sup>z</sup> Suffre ze *fw sec. m. v.* Suffreth *s.* <sup>a</sup> a good *uv.* <sup>b</sup> into *oq.* <sup>c</sup> Om. *uv.*  
<sup>d</sup> Om. *uv.* <sup>e</sup> han euere *uv.* <sup>f</sup> Om. *uv.* <sup>g</sup> euere *uv.* <sup>h</sup> saide *o.* <sup>i</sup> that thing *uv.* <sup>k</sup> Om. *q.*  
<sup>l</sup> Om. *svv.* <sup>m</sup> and this thing *uv.* <sup>n</sup> Om. *x.* <sup>o</sup> Om. *g pr. m.* <sup>oo</sup> Om. *m.* <sup>p</sup> Jhesu *uv.* <sup>q</sup> Om. *uv.* <sup>r</sup> money  
<sup>q pr. m.</sup> money to him *q sec. m. uv.* <sup>s</sup> Jhesu *uv.* <sup>t</sup> in the *uv.* <sup>u</sup> thei offriden paske *uv.* <sup>v</sup> his disci-  
 ples *p.* the disciplis *uv.* <sup>w</sup> Wher *o.* <sup>x</sup> two *mpx.* <sup>y</sup> come azens zou *uv.* <sup>z</sup> Om. *uvx.* <sup>zz</sup> Om. *k.*  
<sup>a</sup> Om. *o.* <sup>b</sup> fillyng *uv.* <sup>c</sup> of etyng place *k.* Om. *uv.* <sup>d</sup> and thei *uv.* <sup>e</sup> Om. *o.* <sup>f</sup> Forsothe *uv.*  
<sup>g</sup> euentide *uv.* <sup>h</sup> seide *uv.*

<sup>l</sup> grucheden *ceikmpqrs sec. m. uxbceghik.* <sup>m</sup> Forsothe *1.* <sup>n</sup> wil *e et p passim.* <sup>o</sup> Om. *k pr. m.*  
<sup>oo</sup> And *r pr. m.* <sup>p</sup> schal be *k.* <sup>q</sup> sche this *1.* <sup>r</sup> the mynde *s.* <sup>s</sup> hize *1.* <sup>t</sup> in the *1.* <sup>u</sup> offren *k sec. m.*  
<sup>v</sup> seiden *r.* <sup>w</sup> woltow *e.* <sup>x</sup> Om. *cr pr. m. xbka.* <sup>y</sup> two *1.* <sup>z</sup> Om. *e.* <sup>a</sup> atte *p.*

thei bigunnen for<sup>i</sup> to be sori<sup>k</sup>, and 'to seie<sup>l</sup>,  
 20 ech by hym silf, Whether<sup>m</sup> I? The<sup>n</sup>  
 which seith<sup>o</sup> to hem, Oon of twelue<sup>p</sup> that  
 puttith yn the hond with me in the<sup>q</sup>  
 21 plater. And sothli mannis sone goth, as  
 it is writun of him; forsoth<sup>r</sup> wo to that  
 man, bi whom 'mannis sone<sup>s</sup> schal be bi-  
 trayd. It were good to him, if 'that ilke<sup>t</sup>  
 22 man hadde not be borun. And hem<sup>tt</sup>  
 etinge, Jhesus took bred, and blessinge<sup>u</sup>  
 brak<sup>v</sup>, and ʒaf to<sup>w</sup> hem, and seith<sup>x</sup>, Take  
 23 ʒe<sup>y</sup>; this is my body. And the cuppe  
 takun, he doynge gracis<sup>z</sup> ʒaf to hem, and  
 24 alle drunkun therof. And he seith<sup>a</sup> to  
 hem, This is my blood of the newe testa-  
 ment, the<sup>b</sup> which schal be shedd out for  
 25 manye<sup>c</sup>. Treuly I seie to ʒou, for now I  
 schal not drynke of this fruit of vyne, til  
 in to that<sup>d</sup> daye whanne I schal drynke it  
 26 newe in the rewme of God. And the ympne,  
 'or heriyng<sup>e</sup>, seid, thei wenten out in to  
 27 the hil of Olyues. And Jhesus seith<sup>f</sup> to  
 hem, Alle ʒe schulen be sclaudrid in me  
 in this niʒt; for it is writun, I schal smyte  
 the shepherde, and the scheep of the flok  
 28 schulen be disparplid<sup>g</sup>. But aftir that I  
 schal ryse aʒen, I schal go bifore ʒou in to  
 29 Galilee. Forsoth Petre seith<sup>h</sup> to him,  
 'And if<sup>i</sup> alle schulen be sclaudrid, but  
 30 not I. And Jhesus seith<sup>k</sup> to him, Treuly  
 I seie to thee, for thou<sup>l</sup> to day bifore<sup>m</sup> the  
 cok<sup>n</sup> in<sup>o</sup> this niʒt 'twyves ʒyue vois<sup>p</sup>, thries  
 31 thou 'ert to<sup>q</sup> denye me. And he spak  
 more, 'And if<sup>r</sup> it bihoue<sup>s</sup> me to dye to  
 gidere with thee, I schal not denye thee.  
 32 Sothli<sup>t</sup> and<sup>u</sup> lyk manere alle<sup>v</sup> seiden<sup>w</sup>. And  
 thei camen in to a place<sup>x</sup>, to whom<sup>y</sup> the  
 name<sup>z</sup> Gethsamany. And he seith to his  
 disciplis, Sitte ʒe here, the<sup>a</sup> while I preie.  
 33 And he takith<sup>b</sup> Petre and James and John

And thei bigunnen to be sori, and to  
 seie to hym, ech bi hem silf, Whether  
 Y? Which<sup>b</sup> seide to hem, Oon of twelue<sup>c</sup>  
 that puttith the<sup>d</sup> hoond with me in the  
 plater. And sotheli mannis sone goith,  
 as it is writun of hym; but wo to that  
 man, by whom mannis sone schal be  
 bitrayed. It were good to hym, yf thilke  
 man hadde not be borun. And while  
 thei eeten, Jhesus took breed, and blessid,  
 and brak, and ʒaf to hem, and seide, Take  
 ʒe; this is my bodi. And whanne he  
 hadde take the cuppe, he dide thankyngis,  
 and ʒaf to hem, and alle dronken therof.  
 And he seide to hem, This is my blood  
 of the newe testament, which<sup>e</sup> schal be  
 sched for many. Treuli Y seye to ʒou,  
 for now Y schal not drynke of this fruyt  
 of vyne<sup>f</sup>, in to that dai whane Y schal  
 drynke it newe in the rewme of God.  
 And whanne the ympne was seid, thei  
 wenten out in to the hil of Olyues. And  
 Jhesus seide to hem, Alle ʒe schulen  
 be sclaudrid in me in this niʒt; for it  
 is writun, Y schal smyte the shepher-  
 herde, and the scheep of the flok schulen  
 be disparplid<sup>g</sup>. But aftir that Y schal  
 rise aʒen, Y schal go bifore ʒou in to  
 Galilee. And Petir seide to hym, Thou<sup>ʒ</sup>  
 alle schulen be sclaudrid, but not Y.  
 And Jhesus seide to hym, Treuli Y seie  
 to thee, that to dai bifore that the cok  
 in this niʒt crowe twies, thou schalt thries  
 denye me. But he seide more, Thou<sup>ʒ</sup> it  
 bihoueth<sup>h</sup>, that Y die togider with thee,  
 Y schal not forsake thee. And in lijk  
 maner alle seiden. And thei camen in  
 to a place, whos name is Gethsamany.  
 And he seide to hise disciplis, Sitte ʒe  
 here, while Y preye. And he took Petir

<sup>i</sup> Om. *surx*. <sup>k</sup> sorrowful *uv*. <sup>l</sup> seide *uv*. <sup>m</sup> Wher *mopv*. <sup>n</sup> Om. *uv*. <sup>o</sup> seie to him *uv*. <sup>p</sup> the twelue *mopqtuy*. <sup>q</sup> Om. *n*. <sup>r</sup> but *uv*. <sup>s</sup> the sone of man *uv*. <sup>t</sup> the ilke *mp*. thilke *uv*. that *x*. <sup>tt</sup> thei *u*.  
<sup>u</sup> blissed *o*. <sup>v</sup> brak it *q*. <sup>w</sup> Om. *agnooqstxy*. <sup>x</sup> seide *uv*. <sup>y</sup> Om. *v*. <sup>z</sup> thankyngis *uv*. <sup>a</sup> seide *uv*.  
<sup>b</sup> Om. *uv*. <sup>c</sup> manye men *uv*. <sup>d</sup> the *o*. <sup>e</sup> Om. *ox*. either *preisyng* of God *uv*. <sup>f</sup> seide *uv*.  
<sup>g</sup> scatered *uv*. <sup>h</sup> seide *uv*. <sup>i</sup> Thou<sup>ʒ</sup> *uv*. <sup>k</sup> seide *u*. <sup>l</sup> Om. *uv*. <sup>m</sup> bifore that *purv*. biforn that *x*.  
<sup>n</sup> cok crowe *u pr. v*. cok schal ʒeue voice *uv*. <sup>o</sup> twies in *uv*. <sup>p</sup> Om. *uv*. <sup>q</sup> schalt *uv*. <sup>r</sup> Thou<sup>ʒ</sup> *uv*.  
<sup>s</sup> byhoueth *k pr. m. oq*. schal bihoue *uv*. <sup>t</sup> Forsothe *uv*. <sup>u</sup> Om. *mpwxy*. <sup>v</sup> and alle *pw sec. m. v*.  
<sup>w</sup> seiden in lyk manere *uv*. <sup>x</sup> felde *uv*. <sup>y</sup> which *uv*. <sup>z</sup> place *k*. name *was u*. <sup>a</sup> Om. *uv*. <sup>b</sup> took *uv*.

<sup>b</sup> The whiche *i*. <sup>c</sup> the twelue *ikaβ*. <sup>d</sup> his *i*. <sup>e</sup> the whiche *i*. <sup>f</sup> the vyne *ik*. <sup>g</sup> ether *sprad abroad*  
<sup>k</sup> *marg*. <sup>h</sup> bihoue *cikβ*.

with him, and bigan for<sup>c</sup> to drede, and to  
 34 henye<sup>d</sup>. And he seith<sup>e</sup> to hem, My soule  
 is sorwful til<sup>f</sup> to<sup>g</sup> the<sup>h</sup> deeth; susteyne<sup>i</sup> 3e,  
 'or abide 3e<sup>k</sup>, here, and preie<sup>l</sup> 3e 'with  
 35 me<sup>m</sup>. And whanne he hadde gon forth a  
 litel, he felde<sup>n</sup> down on the erthe, and  
 preiede, 'that, if<sup>o</sup> it my3te be, the our  
 36 schulde passe fro him. And he seide,  
 Fadir<sup>p</sup>, alle thingis ben possible to thee,  
 turne fro me this cuppe; but not that I  
 37 wole, but 'that that<sup>q</sup> thou<sup>r</sup>. And he cam,  
 and fond hem slepyng. And he seith<sup>s</sup>  
 to Petre, Symount, slepist thou? my3tist  
 38 thou not wake with me oon our? Wake  
 3e, and 'preie 3e<sup>t</sup>, that 3e entre not 'in to<sup>u</sup>  
 temptacioun; forsothe the spirit is redy,  
 39 but the fleisch syk<sup>v</sup>. And eftsoone<sup>w</sup> he  
 goyng preiede, the same word seyng.  
 40 And he turnyd a3en eftsoone<sup>x</sup>, fond hem  
 slepyng; sothli her y3en were grenyd.  
 And thei knewen<sup>y</sup> not, what thei schulden  
 41 answeere to him. And he cam the thridde  
 tyme, and seith<sup>z</sup> to hem, Slepe 3e now,  
 and 'reste 3e<sup>a</sup>; sothli<sup>b</sup> it sufficith. The our  
 cometh; loo! mannis sone schal be bi-  
 42 trayed in to hondis<sup>c</sup> of 'synful men<sup>d</sup>. Ryse  
 3e, go we; loo! he that schal bytraye me  
 43 is ny3. And, 3it him<sup>e</sup> spekinge, Judas  
 Scarioth, oon of the<sup>f</sup> twelue, cam, and  
 with him moche cumpeny with swerdis  
 and staues<sup>g</sup>, sent fro the hizeste prestis,  
 44 and scribis, and 'fro the<sup>h</sup> elders men. For-  
 sothe the<sup>i</sup> traitour hadde 3ouun to hem a  
 tokene<sup>k</sup>, seyng, Whom euere I schal  
 kisse, he it is; holde 3e him, and lede  
 45 3e warly, 'or queyntely<sup>l</sup>. And whanne  
 he cam<sup>m</sup>, anon he cominge<sup>n</sup> to him<sup>o</sup>,  
 46 seith<sup>p</sup>, Maistir; and he kyside him. And  
 thei layden hondis 'in to<sup>q</sup> him, and  
 47 heelden him. Sothli<sup>r</sup> oon of men<sup>s</sup> stond-

and James and Joon with hym, and bi-  
 gan<sup>i</sup> to<sup>k</sup> drede, and to be anoyed<sup>l</sup>. And 34  
 he seide to hem, My soule is sorewful  
 to the deeth; abide 3e here, and wake  
 3e with me. And whanne he was gon 35  
 forth a litil, he felde down on the erthe,  
 and preiede, that if it my3te be, that the  
 our schulde passe fro hym. And he 36  
 seide, Abba, fadir, alle thingis ben pos-  
 sible to thee, bere ouer fro me this  
 cuppe; but not that Y wole, but that  
 thou *wolt, be don*. And he cam, and 37  
 foond hem slepyng. And he seide to  
 Petir, Symount, slepist thou? my3tist  
 thou not wake with me oon our? Wake 38  
 3e<sup>m</sup>, and 'preie 3e<sup>n</sup>, that 3e entre not in  
 to temptacioun; for the spirit is redi,  
 but the fleische *is sijk*. And eftsoone he 39  
 zede, and preiede, and seide the same  
 word; and<sup>o</sup> turnede a3en eftsoone, and 40  
 foond hem slepyng; for<sup>p</sup> her i3en weren  
 heuyed. And thei knewen not, what thei  
 schulden answeere to hym. And he cam 41  
 the thridde tyme, and seide to hem, Slepe  
 3e now, and reste 3e; it suffisith. The  
 hour is comun; lo! mannis sone schal  
 be bitraied in to the hondis of synful  
 men. Rise 3e, go we; lo! he that schal 42  
 bitraye me is ny3. And 3it while he 43  
 spak, Judas Scarioth, oon of the twelue,  
 cam, and with him miche puple with  
 swerdis and staues, sent fro the hizest<sup>q</sup>  
 prestis, and the<sup>r</sup> scribis, and fro the eldre  
 men. And his traytour hadde 3ouun to 44  
 hem a tokene, and seide, Whom euer Y  
 kisse, he it is; holde 3e hym, and lede  
 3e<sup>s</sup> warli. And whanne he cam, anoon 45  
 he came to hym, and seide, Maistir<sup>t</sup>;  
 and he kyside hym. And thei leiden 46  
 hondis on hym, and helden hym. But 47

<sup>c</sup> Om. *sx*. <sup>d</sup> Om. *k*. to be henye *q sec. m. v*. <sup>e</sup> seide *uv*. <sup>f</sup> Om. *n*. <sup>g</sup> Om. *t*. <sup>h</sup> Om. *s*.  
<sup>i</sup> abide *uv*. <sup>k</sup> Om. *ouvx*. or *abideth s*. <sup>l</sup> wake *nuv*. <sup>m</sup> Om. *uv*. <sup>n</sup> fel *w pr. m. xy*. <sup>o</sup> if that *u*.  
<sup>p</sup> Abba, fadir *nuv*. <sup>q</sup> that at *o hic et alibi*. that *mpuvw sec. m*. <sup>r</sup> thou wolte *w pr. m*. <sup>s</sup> seide *uv*.  
<sup>t</sup> preyeth *x*. <sup>u</sup> in *g pr. m*. <sup>v</sup> *is sike ouv*. <sup>w</sup> efte *uv*. <sup>x</sup> efte *uv*. <sup>y</sup> wisten *suu*. <sup>z</sup> sayde *ouu*.  
<sup>a</sup> restith *x*. <sup>b</sup> Om. *uv*. <sup>c</sup> the hondes *uv*. <sup>d</sup> synneres *uv*. <sup>e</sup> it *u*. <sup>f</sup> Om. *n*. <sup>g</sup> with staues *o*.  
<sup>h</sup> Om. *uv*. <sup>i</sup> his *n*. <sup>k</sup> signe *uv*. <sup>l</sup> Om. *ouvx*. <sup>m</sup> hadde come *uv*. <sup>n</sup> neiyngne *uv*. <sup>o</sup> Jhesu *uv*.  
<sup>p</sup> seide *uv*. <sup>q</sup> on *uv*. <sup>r</sup> Forsothe *uv*. <sup>s</sup> the men *mpw sec. m*.

<sup>i</sup> he biganne *ik*. <sup>k</sup> for to *ceikmpqrs pr. m. xcghß*. <sup>l</sup> *ether heuy k marg*. <sup>m</sup> Om. *hi*. <sup>o</sup> preieth *i*.  
<sup>p</sup> and he *i*. <sup>q</sup> forsothe *i*. <sup>r</sup> Om. *ir*. <sup>s</sup> 3e him *s*. <sup>t</sup> Heil, maistir *k pr. m*.

inge aboute, ledinge<sup>t</sup> out a swerd, smot the seruaunt of the hizeste prest, and kitte<sup>u</sup> of<sup>u</sup> to<sup>v</sup> him<sup>w</sup> an<sup>x</sup> eere. And Jhesus answeringe seith<sup>y</sup> to hem, As to a thef ze han gon out with swerdis and staues, for<sup>z</sup> to take me? Forsoth<sup>a</sup> day by day I was at zou, techinge in the temple, and ze heelden not me; but that the scripturis be fulfillid<sup>b</sup>. Thanne<sup>c</sup> him forsakun<sup>c</sup>, alle his disciplis fledden<sup>d</sup>. Sothli sum zong man, clothid<sup>e</sup> with lynnyn cloth<sup>f</sup> on the bare, sude him; and thei heelden him. And the lynnyn cloth forsakun, he nakid<sup>g</sup> flei<sup>z</sup> away fro hem. And thei ledden Jhesu to the hizeste prest. And all camen to gidere in to<sup>h</sup> oon, the prestis and thei<sup>i</sup> scribis and eldere men. Forsoth Petre sude him afer til<sup>j</sup> with ynne in to<sup>k</sup> the halle of the hizeste prest. And he sat with the mynystris, and warmyde him at the fier. Forsothe the hizeste prestis, and al the<sup>l</sup> counceil, souzten witnessinge azens Jhesu<sup>m</sup>, that thei schulen zyue<sup>n</sup> him to death; nether thei founden. Sothli<sup>o</sup> manye seiden fals witnessinge azens him, and the witnessingis weren not couenable. And summe risynge souzten<sup>p</sup> fals witnessinge azens hym, seyunge<sup>q</sup>, For we han herd<sup>r</sup> him seiynge<sup>s</sup>, I schal vndo this temple maad with hondis, and affir<sup>t</sup> the thridde day I schal bilde a nother not maad with hondis. And the witnessing of hem was not couenable. Forsothe<sup>u</sup> the hizeste prest rysinge vp in to the myddel<sup>v</sup>, axide him<sup>w</sup>, seyunge<sup>x</sup>, Answerist thou not ony<sup>y</sup> thing to tho thingis that ben put to<sup>z</sup> thee of these<sup>a</sup>? Sothli he was stille, and no thing answeride. Eftsoone<sup>b</sup> the hizest prest axide him, and seide to him, Ert thou Crist, the sone of blessid God? Sothli<sup>c</sup> Jhesus seide to him, I am; and ze schulen

oon of the men that stoden aboute, drow<sup>z</sup> out a swerd, and smoot the seruaunt of the hizest<sup>u</sup> preest, and kittide<sup>v</sup> of his eere. And Jhesus answeride, and seide<sup>48</sup> to hem, As to a theef ze han gon out with swerdis and staues, to take me? Dai bi dai Y was among zou, and tauzte<sup>49</sup> in the temple, and ze helden not me; but that the scripturis be fulfillid<sup>w</sup>. Thanne<sup>50</sup> alle hise disciplis forsoken hym, and fledden. But a zong man, clothid with<sup>51</sup> lynnyn cloth on the bare, sude hym; and thei helden hym. And he lefte the<sup>52</sup> lynnyn clothing<sup>x</sup>, and flei<sup>z</sup> nakid awei fro hem. And thei ledden Jhesu to the<sup>53</sup> hizest preest. And alle the prestis and scribis and eldere men camen togidir. But Petir sude hym afer in to the halle<sup>54</sup> of the hizest preest. And he sat with the mynystris<sup>y</sup>, and warmede hym at the fier. And the hizest prestis, and al the<sup>55</sup> counsel, souzten witnessyng azens Jhesu to take hym to the<sup>z</sup> deeth; but thei founden not. For<sup>a</sup> manye seiden fals<sup>56</sup> witnessyng<sup>b</sup> azens hym, and the witnessyngis weren not couenable. And<sup>57</sup> summe risen vp, and baren fals witnessyng azens hym, and seiden, For we han<sup>58</sup> herd<sup>c</sup> hym seiynge, Y schal vndo this temple maad with hondis, and affir the thridde dai Y schal bilde another not maad with hondis. And the witness-<sup>59</sup> yng<sup>d</sup> of hem<sup>e</sup> was<sup>f</sup> not couenable. And<sup>60</sup> the hizest prest roos vp<sup>g</sup> in to the myddil, and axide Jhesu, and seide, Answerist thou no thing to tho thingis that ben put azens thee of these? But he<sup>61</sup> was stille, and answeride no thing. Eftsoone the hizest<sup>h</sup> prest axide hym, and seide to hym, Art thou Crist, the sone of the blessid God? And Jhesus seide<sup>62</sup>

<sup>t</sup> drawynge *UV*. <sup>u</sup> away *UV*. <sup>v</sup> Om. *OUV*. <sup>w</sup> Om. *UV*. <sup>x</sup> a litle *N*. his *UV*. <sup>y</sup> seide *UV*. <sup>z</sup> Om. *SUVX*. <sup>a</sup> Om. *UV*. <sup>b</sup> fillid *UV*. <sup>c</sup> Om. *UV*. <sup>d</sup> forsakyng him fledden *UV*. <sup>e</sup> clad *SX*. <sup>f</sup> sendel, or lynnyn clooth *MP*. <sup>g</sup> fledde *MU*. <sup>h</sup> in *K*. <sup>i</sup> Om. *GMPQTVWXY*. <sup>j</sup> til to *KV*. <sup>k</sup> in *K*. <sup>l</sup> her *K*. <sup>m</sup> him *U*. <sup>n</sup> take *U*. bitake *V*. <sup>o</sup> Forsothe *UV*. <sup>p</sup> baren *UV*. <sup>q</sup> and seiden *UV*. <sup>r</sup> herden *UV*. <sup>s</sup> seye *Q sec. m*. <sup>t</sup> by *UV*. <sup>u</sup> And *UV*. <sup>v</sup> myddis *UV*. <sup>w</sup> Jhesu *U*. <sup>x</sup> and seide *UV*. <sup>y</sup> no *O*. <sup>z</sup> azens *UV*. <sup>a</sup> these men *UV*. <sup>b</sup> Eft *UV*. <sup>c</sup> Forsothe *UV*.

<sup>u</sup> hi<sup>z</sup>e *I*. <sup>v</sup> kitte *I*. <sup>w</sup> filled *hi*. <sup>x</sup> clothes *EP*. <sup>y</sup> seruauntis *k*. <sup>z</sup> Om. *b*. <sup>a</sup> Forsothe *I*. <sup>b</sup> witnessyngis *A sec. m*. *c pr. m*. <sup>c</sup> herden *I*. <sup>d</sup> witnessyngis *bk*. <sup>e</sup> Om. *k*. <sup>f</sup> weren *k*. <sup>g</sup> Om. *s sec. m*. <sup>h</sup> hi<sup>z</sup>e *I*.

se mannis sone sittinge on the ri3t half  
of `the vertu of God<sup>a</sup>, and comynge in  
63 cloudis<sup>b</sup> of heuene. Forsoth the hijest  
prest, kittinge his clothis, seith<sup>c</sup>, What 3it  
64 desyren we witnessis? 3e han herde blas-  
phemye. What semeth<sup>d</sup> to 3ou? The<sup>e</sup>  
whiche alle condempneden him for<sup>f</sup> to be  
65 guilty of deeth. And sunne bigunnen for<sup>g</sup>  
to bispitte<sup>h</sup> him, and to<sup>i</sup> hide his y3en<sup>k</sup>,  
and smyte him<sup>l</sup> with boffatis<sup>m</sup>, and seie to  
him, Prophecie thou. And the mynystris  
beeten him with strokis<sup>n</sup>, `or boffatis<sup>o</sup>.  
66 And whanne Petre was in the halle by-  
nethen, oon of the hand maydens<sup>oo</sup> of the  
67 hijest prest cam. And whanne sche hadde  
seyn Petre warmynge him, sche bihold-  
inge him seith<sup>p</sup>, And thou wast<sup>q</sup> with  
68 Jhesu of Nazareth. And he denyede,  
seyinge, Nethir I woot, nether I haue  
knowun<sup>r</sup>, what thou seist. And he wente  
forth<sup>s</sup> bifore the halle; and anon the cok  
69 song<sup>t</sup>. `Eftsone forsothe<sup>tt</sup> whanne `a no-  
ther<sup>uu</sup> `hand mayde<sup>v</sup> hadde seyn him, she  
bigan for<sup>w</sup> to seie to men standinge  
70 aboute, For this<sup>x</sup> is of hem. And he eft-  
sone<sup>y</sup> denyede. And aftir a litil, eftsoone<sup>z</sup>  
thei that `stooden ny3<sup>a</sup>, seiden to Petre,  
Verily thou ert of hem, forwhi<sup>b</sup> and<sup>c</sup> thou  
71 ert of Galilee. Sothli<sup>d</sup> he bigan for<sup>e</sup> to  
curse and swere<sup>f</sup>, For I knowe<sup>g</sup> not this  
72 man, whom 3e seyn. And anon eftsoones<sup>g</sup>  
the cok song<sup>h</sup>. And Petre bithou3te on<sup>i</sup>  
the werd that<sup>k</sup> Jhesus hadde seid to him,  
Bifore<sup>l</sup> the cok synge<sup>m</sup> twyes, thries<sup>n</sup> thou  
schalt denye me<sup>o</sup>. And he bigan for<sup>p</sup> to  
1 wepe. And anon `the morwe maad<sup>q</sup>, the  
hijeste prestis, makinge counceil with the  
eldere men, and scribis, and al the counceil,  
byndinge Jhesu, ledden, and bitooken to  
Pilat.

to hym, Y am; and 3e schulen se man-  
nus sone sittyng on the<sup>l</sup> ri3thalf of the  
vertu of God, and comynge in the cloudis  
of heuene. And the hijest<sup>i</sup> preest to-  
63 rente hise clothis, and seide, What 3it  
dissiren<sup>k</sup> we witnessis? 3e han herd<sup>64</sup>  
blasfemye. What semeth to 3ou? And  
thei alle condempneden hym to be gilty  
of deeth. And sunne bigunnen to bi-  
65 spete hym, `and to hile his face<sup>l</sup>, and to  
smyte hym<sup>ll</sup> with buffetis, and seie<sup>mm</sup> to  
hym, Areede thou. And the mynystris  
beeten hym with strokis. And whanne<sup>66</sup>  
Petir was in the halle bynethen, oon of  
the damesels of the hijest<sup>n</sup> prest cam.  
And whanne sche hadde seyn Petir<sup>67</sup>  
warmynge hym, sche bihelde hym, and  
seide, And thou were with Jhesu of  
Nazareth. And he denyede, and seide,<sup>68</sup>  
Nethir Y woot, nethir Y knowe, what  
thou seist. And he wente without forth  
bifor the halle; and anoon the cok crewe.  
And eftsoone whanne another damesel<sup>69</sup>  
hadde seyn hym, sche bigan to seye to  
men that stoden aboute, That this<sup>o</sup> is of  
hem. And he eftsoone denyede. And<sup>70</sup>  
aftir a litil, eftsoone thei that stoden ny3,  
seiden to Petir, Verili thou art of hem,  
for thou art of Galilee also. But he<sup>71</sup>  
bigan to curse and to<sup>p</sup> swere, For Y  
knowe not this man, whom<sup>q</sup> 3e seien.  
And anoon eftsoones the cok crew. And<sup>72</sup>  
Petir bithou3te on the word that Jhesus  
hadde seide to hym, Bifor the cok crowe  
twies, thries thou schalt denye me. And  
he bigan to wepe.

## CAP. XV.

And anoon in the morewtid the hij-1  
este<sup>r</sup> prestis maden a counsel with the<sup>s</sup>

<sup>a</sup> Goddis vertu *uv.* <sup>b</sup> the cloudis *uv.* <sup>c</sup> seide *uv.* <sup>d</sup> is seyn *n.* <sup>e</sup> Om. *uv.* <sup>f</sup> Om. *svfx.*  
<sup>g</sup> Om. *svfx.* <sup>h</sup> spete on *uv.* <sup>i</sup> for to *o.* <sup>k</sup> face *nuv.* <sup>l</sup> Om. *o.* <sup>m</sup> strokis, or boffatis *a.* <sup>n</sup> buffetis  
*mpuv.* <sup>o</sup> Om. *amopquvwx.* <sup>oo</sup> hand maiden *k.* <sup>p</sup> seide *uv.* <sup>q</sup> were *apsvfx.* was *km.* <sup>r</sup> knowe *muv.*  
<sup>s</sup> out with out forth *uv.* <sup>t</sup> crewe *uv.* <sup>tt</sup> Forsothe eft *uv.* <sup>uu</sup> an *uv.* <sup>v</sup> hand mayden *agnosqtwxv.*  
<sup>w</sup> Om. *svfx.* <sup>x</sup> he this *o.* <sup>y</sup> eft *uv.* <sup>z</sup> eft *uv.* <sup>a</sup> weren present *uv.* <sup>b</sup> for *uv.* <sup>c</sup> also *uv.*  
<sup>d</sup> Forsothe *uv.* <sup>e</sup> Om. *svfx.* <sup>f</sup> to swere *uv.* <sup>g</sup> eft *uv.* <sup>h</sup> crew *muv.* <sup>i</sup> of *o.* <sup>k</sup> which *uv.*  
<sup>l</sup> Bifore that *uv.* <sup>m</sup> songe *o.* <sup>n</sup> crew *uv.* <sup>o</sup> Om. *uv.* <sup>p</sup> me thries *uv.* <sup>q</sup> Om. *svfx.* <sup>r</sup> in the  
morowtide *uv.*

<sup>h</sup> Om. *R pr. m.* <sup>i</sup> hije *i.* <sup>k</sup> diseren *s.* <sup>l</sup> Om. *EP.* <sup>ll</sup> Om. *R pr. m.* <sup>m</sup> seiden *c.* to seie *eka.* <sup>n</sup> seyne *i.*  
<sup>o</sup> hije *i.* <sup>p</sup> Om. *e.* <sup>q</sup> of whom *k.* <sup>r</sup> hije *i.* <sup>s</sup> Om. *k.*

## CAP. XV.

2 And Pilat axide him, Art thou kyng  
of Jewis? And he<sup>r</sup> answeringe seith<sup>s</sup> to  
3 him, Thou seyst. And the hijeste prestis  
4 accusiden him in manye thingis. Pilat  
forsothe eftsoone<sup>t</sup> axide him, seyinge,  
'Thou answerist<sup>u</sup> not ony thing? Seest  
5 thou, in how manye<sup>v</sup> thingis thei accusen  
thee? Forsothe Jhesus more no thing an-  
sweride, so that Pilat schulde wondre<sup>w</sup>.  
6 Forsoth by 'a solemne<sup>x</sup> day he was wont  
to leue<sup>y</sup> to hem oon bounden<sup>z</sup>, whom  
7 euer thei axiden. Forsoth 'there was he<sup>a</sup>  
that was seid Barabas, that was boundun  
with 'sleeris of men<sup>b</sup>, and<sup>c</sup> that hadde<sup>d</sup>  
don<sup>e</sup> manslauztre<sup>f</sup> in 'seducioun, *that is,*  
8 *debaat in cytee*<sup>g</sup>. And whanne the cum-  
pany hadde 'stize vp<sup>h</sup>, he bigan for<sup>i</sup> to  
9 preye, as he euermore<sup>k</sup> dide to hem. So-  
thely Pilat answeride to hem, and seide,  
Wolen 3e I<sup>l</sup> leue<sup>m</sup> to 3ou the<sup>n</sup> kyng of  
10 Jewis? Sothli<sup>o</sup> he wiste, that the hijeste  
11 prestis hadden taken<sup>p</sup> him by enuye. For-  
sothe the bischopis stireden<sup>q</sup> the cum-  
penye 'of peple<sup>r</sup>, that more he schulde  
12 leue<sup>s</sup> to hem Barabas. Forsoth eftsoone<sup>t</sup>  
Pilat answeringe seith<sup>u</sup> to hem, What  
therefore wolen 3e I<sup>v</sup> schal do to the kyng  
13 of Jewis? And thei eftsoone<sup>w</sup> crieden,  
Crucifie<sup>x</sup> hym, *or*<sup>y</sup> 'put hym on the cros<sup>z</sup>.  
14 Forsoth Pilat seide to hem, Sothli what  
of<sup>a</sup> yuel hath he don? And thei crieden  
15 more, Crucifie<sup>b</sup> him. Sothli<sup>c</sup> Pilat will-  
inge<sup>d</sup> for<sup>e</sup> to 'do ynow<sup>f</sup> to the peple<sup>g</sup>, lefte<sup>h</sup>  
to hem Barabas, and bitook<sup>i</sup> 'to hem<sup>k</sup>  
Jhesu, snyten<sup>l</sup>, 'or *betun*<sup>m</sup>, with scourgis,  
16 that he schulde be crucified. Forsothe  
knyztis ledden him withynne, in to the  
floor of the moot halle, and clepiden<sup>n</sup> to

elder men, and the' scribis, and with al<sup>u</sup>  
the counsel, and bounden Jhesu and led-  
den, and bitoken hym to Pilat. And Pi-  
2 lat axide hym, Art thou kyng of Jewis?  
And Jhesus answeride, and seide to hym,  
Thou seist. And the hieste<sup>v</sup> prestis ac-  
3 cusiden hym in many thingis. But Pilat 4  
eftsoone axide hym, and seide, Answerist  
thou no thing? Seest thou in hou many  
thingis thei accusen thee? But Jhesus 5  
answeride no more, so that Pilat won-  
dride. But bi the feeste dai he was 6  
wont to leue to hem oon of men<sup>w</sup>  
boundun, whom euer<sup>x</sup> thei axiden<sup>v</sup>. And 7  
'oon ther was<sup>z</sup> that was seid Barabas,  
that was boundun with men of dissen-  
cioun, that hadden don manslauztir in<sup>a</sup>  
seducioun<sup>b</sup>. And whanne the puple was 8  
gon vp, he bigan to preie, as he euer  
more dide to hem. And Pilat<sup>c</sup> answer-  
9 ide 'to hem<sup>d</sup>, and seide, Wolen 3e Y<sup>e</sup>  
leue to 3ou the kyng of Jewis? For he 10  
wiste, that the hijestef prestis hadden  
takun hym bi enuye. But the bischopis 11  
stireden the puple, that he schulde rather  
leue to hem Barabas. And eftsoone 12  
Pilat answerde, and seide to hem, What  
thanne<sup>g</sup> wolen 3e that Y schal<sup>h</sup> do to the  
kyng of Jewis? And thei eftsoone cri- 13  
eden, Crucifie hym. But Pilat seide to 14  
hem, What yuel hath he don? And  
thei crieden the more, Crucifie hym.  
And Pilat, willynge to make aseeth to 15  
the puple, lefte<sup>i</sup> to hem Barabas, and<sup>k</sup>  
bitok to hem Jhesu, betun with scourgis,  
to be crucified. And knyztis ledden hym 16  
with ynneforth, in to the porche of the  
mote halle. And thei clepiden togidir  
al the cumpany of knyztis, and<sup>l</sup> clothiden 17

r Jhesu UV. s seide UV. t efte UV. u Answ. thou UV. v grete UV. w wondride UVX. x the feest UV. y delyuer UV. z of the prisoneres UV. a oon was UV. b men of discencioun UV. c Om. UV. d he hadde V. e maad UV. f mansleyng UV. g sedicioun, *that is, debate in the citee* MP. debate o. discencioun UV. sedicioun X. h stizede UV. i Om. SUVX. k euer UV. l that I U. m delyuere UV. n Om. N. o Forsothe UV. p bitake UV. q excitiden UV. r Om. UV. s delyuere UV. t efte UV. u seide UV. v that I o. w efte UV. x Crucifie thou UV. y *that is* o. Om. MPQVUX. z Om. MPQVUX. a Om. UV. b Crucifie thou UV. c And sothly o. Forsothe UV. d wolynge Y. e Om. MSUVX. f make satisfaccioun UV. g peple, *or to fulfille her wille* MP. h delyuere UV. i he bitoke UV. k Om. V. l snytyng o. beeten UV. m Om. OQVUX. n thei clepen U.

t Om. k *pr. m.* u Om. k. v hije I. w the men I. x Om. k. y wolden k. z ther was oon k. a and EPQ. b *that is, debate in cytee* K marg. *that is, in debate in a cytee e marg.* c Om. s. d Om. k. e that Y A *pr. m. cluka.* f hije I. g Om. k. h Om. CEP. i and lefte k. k and he I. l and thei rk.

17 gidere al the cumpenye of knyztis, and  
 clothiden<sup>o</sup> him with purpur. And thei  
 foldinge a corowne of thornes, puttiden<sup>p</sup>  
 18 to<sup>t</sup> him; and bigunnen<sup>r</sup> for<sup>s</sup> to greet him,  
 19 *sayinge*<sup>t</sup>, Hail, thou<sup>u</sup> kyng of Jewis. And  
 thei smyten<sup>v</sup> his heed<sup>w</sup> with a reede, and  
 bispatten<sup>x</sup> him; and<sup>y</sup> puttinge her knees<sup>z</sup>  
 20 thei<sup>a</sup> worshipiden him. And aftir that  
 thei hadden scornyd him, thei vncloth-  
 iden<sup>b</sup> him fro<sup>c</sup> purpur, and clothedyn<sup>d</sup>  
 him with<sup>e</sup> his clothis, and ledden<sup>f</sup> him<sup>g</sup>,  
 21 that thei schulde crucifie him. And thei  
 constreyneden sum<sup>b</sup> man passynge forth,  
 Symount of Syrenen<sup>hh</sup>, comynge fro the  
 town, the fadir of Alysandre and Rufe<sup>i</sup>,  
 22 that he schulde take his cross. And thei  
 ledden him in to a<sup>k</sup> place Golgotha<sup>l</sup>, that  
 is interpretid<sup>m</sup>, *'or expowned*<sup>n</sup>, the place  
 23 of Caluarie. And thei zauen him for<sup>o</sup> to  
 drynke wyn meddelid with myrre, and he  
 24 took not. And thei crucifynge him de-  
 partiden his clothis, sendinge<sup>p</sup> lot<sup>q</sup>, who  
 25 what<sup>r</sup> schulde take<sup>s</sup>. Forsoth it was the  
 thridde our, *that*<sup>t</sup> *'men clepen*<sup>u</sup> *vndrun*<sup>v</sup>,  
 26 and thei crucifieden him. And the title  
 of his cause was writun, Jhesus of Naza-  
 27 reth, kyng<sup>w</sup> of Jewis. And thei crucifien<sup>x</sup>  
 with him twey<sup>y</sup> theues, oon <sup>z</sup>at the<sup>z</sup> rizt-  
 28 half, <sup>and</sup> oon<sup>a</sup> at<sup>b</sup> his<sup>c</sup> lefthalf<sup>d</sup>. And the  
 prophecie is fulfild<sup>e</sup> that seith, And he is  
 gesside<sup>f</sup>, *'or ordeyned*<sup>g</sup>, with wickide<sup>h</sup> men.  
 29 And<sup>i</sup> passynge forth thei<sup>k</sup> blasfemyden him,  
 mouynge her heedis<sup>l</sup>, and<sup>m</sup> seyynge, *Fy*<sup>n</sup>!  
 thou<sup>o</sup> that distroyest the temple of God,  
 30 and in thre dayes azen bildest it<sup>p</sup>; thou  
 comynge down fro<sup>q</sup> the cros, make thi self  
 31 saf. Also<sup>r</sup> and the hijeste<sup>s</sup> prestes scorn-

hym with purpur. And thei writhen a  
 coroun of thornes, and puttiden<sup>m</sup> on hym.  
 And thei bigunnen to grete hym, *and*<sup>18</sup>  
*seiden*, Heile, thou<sup>u</sup> kyng of Jewis. And 19  
 thei smyten his heed with a reed, and  
 bispatten hym; and thei kneliden, and  
 worschpiden hym. And aftir that thei 20  
 hadden scorned him, thei vnclothiden  
 hym of purpur<sup>o</sup>, and clothiden hym with  
 hise clothis, and ledden out hym, to cru-  
 cifie hym. And thei compelliden<sup>p</sup> a man 21  
 that passide<sup>q</sup> the weie, that cam fro the  
 toun, Symount of Syrenen, the fader of  
 Alisaundir and of Rufe, to bere his cross.  
 And thei ledden hym in to a place Gol- 22  
 gatha, that is to seie, the place of Caluari.  
 And thei zauen to hym to drynke wyn 23  
 meddlid with mirre, and he took not. And 24  
 thei crucifieden him, and departiden hise  
 clothis, and kesten<sup>r</sup> lot on tho, who schulde  
 take what. And it was the thridde 25  
 our, and thei crucifieden hym. And 26  
 the titil of his cause was<sup>s</sup> writun, Kyng<sup>t</sup>  
 of Jewis. And thei crucifien<sup>u</sup> with hym 27  
 twei theues, oon <sup>at</sup> the<sup>v</sup> rizthalf and oon  
 at his<sup>w</sup> lefthalf. And the scripture was 28  
 fulfillid that seith, And he is ordeyned  
 with wickid men. And as thei passiden 29  
 forth, thei blasfemyden hym, mouynge  
 her heedis, and seiynge, *Vath*<sup>x</sup>! thou that  
 distriest the temple of God, and in <sup>thre</sup>  
 daies<sup>y</sup> bildist it azen; come adoun<sup>z</sup> fro the 30  
 crosse, and make thi silf saaf. Also<sup>a</sup> the 31  
 hijeste<sup>b</sup> prestis scorneden hym ech to  
 othir with the<sup>c</sup> scribis, and seiden, He  
 made<sup>d</sup> othir men saaf, he may not saue  
 hym silf. Crist, kyng of Israel, come 32

<sup>o</sup> cladden *sx*. clothen *uf*. <sup>p</sup> putten *svrx*. <sup>q</sup> on *u*. <sup>r</sup> thei bigunnen *uf*. <sup>s</sup> Om. *sx*. <sup>t</sup> and seie *uf*.  
<sup>u</sup> Om. *mpuv*. <sup>u</sup> Om. *k*. <sup>v</sup> smytinge *o*. han smyte *r*. <sup>w</sup> heued *ou*. <sup>x</sup> boffaten *k*. bispittiden *qtxy*.  
 speten on *uf*. <sup>y</sup> and thei *uf*. <sup>z</sup> puttynge, or bowinge, her knees *mp*. kneliden *u sec. m*. <sup>a</sup> Om. *uf*. <sup>b</sup> vn-  
 cladden *x*. <sup>c</sup> of *xy*. <sup>d</sup> cladden *x*. <sup>e</sup> in *uf*. <sup>f</sup> thei ledden *uf*. <sup>g</sup> out him *r*. <sup>h</sup> a *uf*. <sup>hh</sup> Sirenence *m*.  
<sup>i</sup> of Rufe *nv*. <sup>k</sup> the *uf*. <sup>l</sup> of Golgatha *uf*. <sup>m</sup> expowned *o*. <sup>n</sup> Om. *ouvx*. <sup>o</sup> Om. *sx*. <sup>p</sup> castynge  
*u sec. m*. <sup>q</sup> lot on hem *q sec. m*. lot on tho *uf*. <sup>r</sup> Om. *uf*. <sup>s</sup> take what *uf*. <sup>t</sup> Om. *uf*. <sup>u</sup> is *o*.  
 Om. *uf*. <sup>v</sup> *vndren m. vnduren o. vndur q. Om. uf. vndirne w.* <sup>w</sup> the kyng *uf*. <sup>x</sup> crucifieden *ntx*.  
<sup>y</sup> two *m cl p pass. xy*. <sup>z</sup> on his *n*. at his *s*. on the *uf*. <sup>a</sup> another *r*. <sup>b</sup> on *nuv*. <sup>c</sup> the *ouf*. <sup>d</sup> left  
 half of him *r*. <sup>e</sup> filled *uf*. <sup>f</sup> gessid *o*. arettid *uf*. ordeyned *x*. <sup>g</sup> Om. *ouvx*. <sup>h</sup> wicke *x*. <sup>i</sup> And  
 thei *uf*. <sup>k</sup> Om. *uf*. <sup>l</sup> heuedis *oy*. <sup>m</sup> Om. *xy*. <sup>n</sup> *Vath, or fy mp. Vath u sec. m. marg. Om. x.*  
<sup>o</sup> on thee *uf*. <sup>p</sup> Om. *r*. <sup>q</sup> of *uf*. <sup>r</sup> In lyk manere *uf*. <sup>s</sup> heze *s*.

<sup>m</sup> putten *k*. <sup>n</sup> Om. *k*. <sup>o</sup> the purpur *ik*. <sup>p</sup> ether constreyneden *k marg.* <sup>q</sup> passide bi *c*. <sup>r</sup> cast-  
 iden hi. <sup>s</sup> is *k pr. m*. <sup>t</sup> Jh. of Naz. kyng *c*. <sup>u</sup> crucifieden *a pr. m. ceimprubghikaß.* <sup>v</sup> atte *p*. <sup>w</sup> the  
*ck sup. ras. ek.* <sup>x</sup> that is, *fz e marg.* <sup>y</sup> the thridde dai *a pr. m.* <sup>z</sup> doun *imsbc pr. m. eli.* <sup>a</sup> And  
*k pr. m e.* And also *k sec. m.* Also and *r.* <sup>b</sup> hije *i*. <sup>c</sup> Om. *k*. <sup>d</sup> hath maad *i*.

ynge<sup>t</sup> him, ech to other, with scribis<sup>u</sup>, seiden, 'Crist, kyng of Yrael, maade othere men<sup>v</sup> saf, 'he maye not saue him silue<sup>w</sup>.  
 32 Come<sup>x</sup> he<sup>y</sup> down now fro the cross, that we se, and bileue. And thei that weren crucified with him, puttedyn<sup>z</sup> wrong<sup>a</sup>, 'or  
 33 fals repref<sup>b</sup>, to him. And the sixte our, 'or mydday<sup>c</sup>, maad, derknessis ben<sup>d</sup> maad vpon<sup>e</sup> al the<sup>ee</sup> erthe til 'in to<sup>f</sup> the nynthe  
 34 our, 'that is, noon<sup>g</sup>. And in the nynthe our Jhesus criede with greet vois, seyynge, 'Helay, Helay<sup>h</sup>, lamazabatany, the<sup>i</sup> which 'interpretid is<sup>j</sup>, My God, my God, whi, 'or  
 35 wherto<sup>k</sup>, hast thou forsake me? And summe of men standinge aboute heeringe<sup>l</sup>  
 36 seiden, Lo! he clepith Hely. Sothli oon rennyngge, and fillinge a sponge with vynegre<sup>m</sup>, and puttinge aboute to a reede, 3aue<sup>n</sup> him drynke<sup>o</sup>, seyynge<sup>p</sup>, Suffre 3e, se we, if  
 37 Hely come for<sup>q</sup> to do<sup>r</sup> hym down. Forsoth Jhesus<sup>s</sup>, a greet vois sent out, deiede<sup>t</sup>,  
 38 'or sente out the breth<sup>u</sup>. And the veil of the temple is<sup>v</sup> kitt in to<sup>w</sup> tweyne<sup>x</sup> fro the  
 39 hijeste til to down<sup>y</sup>, 'or bynethe<sup>z</sup>. Forsoth centurio seyngge, 'the which<sup>a</sup> stood euene azenst, for so cryngge he hadde deied, seith<sup>b</sup>, Verrili, this man was 'Goddis sone<sup>c</sup>.  
 40 Sothli<sup>cc</sup> 'there weren and othere wymmen<sup>d</sup> biholdinge fro<sup>e</sup> affer<sup>f</sup>, among whiche was Mary Mawdeleyn, and Mari of<sup>g</sup> James the lasse, and 'modir of<sup>h</sup> Joseph, and  
 41 Salome. And whanne Jhesus was in Galilee, thei folowiden<sup>i</sup> him, and mynystriden to him, and manye othere wymmen, that<sup>k</sup> 'to gidere stizeden vp<sup>l</sup> with him to Jeru-  
 42 salem. And whanne<sup>m</sup> euentyd<sup>n</sup> was now maad, for it was the euentyd<sup>o</sup> bifore the

doun now fro the cross, that we seen, and bileuen. And thei that weren crucified with hym, dispiseden<sup>e</sup> hym. And<sup>33</sup> whanne the sixte hour was come, derknessis weren made on al the<sup>f</sup> erthe til in<sup>g</sup> to the nynthe our. And in the nynthe<sup>34</sup> our Jhesus criede with a greet vois, and seide, Helay, Helay, lamasabatany, that is to seie, My God, my God, whi hast thou forsakun me? And summe of men<sup>h</sup><sup>35</sup> that stoden aboute herden, and seiden, Lo! he clepith Helye. And oon<sup>i</sup> ranne,<sup>36</sup> and fillide a sponge with vynegre, and puttide aboute to a reede, and 3af to<sup>k</sup> hym drynke<sup>l</sup>, and seide, Suffre 3e, se we, if<sup>m</sup> Helie come to do hym down. And<sup>37</sup> Jhesus 3af out<sup>n</sup> a greet cry, and diede. And the veil of the temple was rent<sup>38</sup> atwo fro the hijeste to bynethe. But<sup>39</sup> the centurien that stood forn<sup>p</sup> azens<sup>q</sup> si3, that he so cryngge hadde deiede, and<sup>r</sup> seide, Verili, this man was Goddis sone. And ther weren also wymmen bihold-<sup>40</sup> ynge fro afer, among whiche<sup>s</sup> was Marie Maudeleyn, and Marie, the modir of James the lesse, and of<sup>t</sup> Joseph, and of Salome. And whanne Jhesus was in<sup>41</sup> Galilee, thei folewiden hym, and mynystriden to hym, and many othere wymmen, that camen vp togidir with him to Jerusalem. And whanne euentid<sup>u</sup> was<sup>42</sup> come, for it was the euentid which<sup>v</sup> is<sup>w</sup> bifor the sabat, Joseph of Armathie<sup>x</sup>, the<sup>y</sup><sup>43</sup> noble decurioun, cam, and he abood the rewme of God; and<sup>z</sup> booldli he entride to Pilat, and axide the bodi of Jhesu. But Pilat wondride, if he were now<sup>44</sup>

<sup>t</sup> scorneden q. <sup>u</sup> the scribis u. <sup>v</sup> other he made q *sec. m.* he made othere men *uv.* <sup>w</sup> him self he may not make saue q *sec. m.* he may not make saaf him self *uv.* <sup>x</sup> Crist, the kyng of Israel, come q *sec. m. uv.* <sup>y</sup> Om. u. <sup>z</sup> putten *sx.* <sup>a</sup> fals repref *uv.* <sup>b</sup> Om. *AOQVFX.* <sup>c</sup> or *vndurne AGMNPQSTV.* Om. *OUVX.* <sup>d</sup> weren *uv.* <sup>e</sup> on *SUVX.* <sup>ee</sup> Om. *AOQS.* <sup>f</sup> vnto x. <sup>g</sup> Om. *QUV.* <sup>h</sup> Hely, Hely *GW.* <sup>i</sup> Om. *UV.* <sup>j</sup> is interpretid *MP.* <sup>k</sup> or *wherfore A.* Om. *OQVFX.* <sup>l</sup> and heringe *P.* <sup>m</sup> aysel o. <sup>n</sup> 3af to r. <sup>o</sup> to drinke *U.* <sup>p</sup> and seide *UV.* <sup>q</sup> Om. *SUVX.* <sup>r</sup> putte *V.* <sup>s</sup> Om. *UV.* <sup>t</sup> Jhesu sente out the spirit *UV.* <sup>u</sup> Om. *OX.* *either diede UV.* <sup>v</sup> was *UV.* <sup>w</sup> Om. o. <sup>x</sup> two *MPQXY.* <sup>y</sup> binethe *MPUV.* <sup>z</sup> Om. *MOPQVFX.* <sup>a</sup> which *MP.* that *UVX.* <sup>b</sup> seide *U.* and seide *V.* <sup>c</sup> the sone of God *UV.* <sup>cc</sup> And sothli *K.* <sup>d</sup> and wymmen weren *UV.* ther weren oth. *wym. W pr. m.* <sup>e</sup> Om. *X.* <sup>f</sup> fer *U.* <sup>g</sup> the modir of *UV.* <sup>h</sup> Om. *UV.* <sup>i</sup> sueden *UV.* <sup>k</sup> whiche *UV.* <sup>l</sup> hadden stized to gidere *UV.* <sup>m</sup> Om. *U.* <sup>n</sup> euen *MO.* <sup>o</sup> euen *MO.* makynge *redi, either vigile, which is UV.*

<sup>e</sup> ether puttiden wrong *K marg.* <sup>f</sup> Om. *CEPU.* <sup>g</sup> Om. *K.* <sup>h</sup> the men *I.* <sup>i</sup> oon of hem *A sec. m. EQ.* <sup>k</sup> Om. *sg.* <sup>l</sup> to drynke *A pr. m. M pr. m. segk.* <sup>m</sup> wher *K.* <sup>n</sup> up *K.* <sup>o</sup> to rent *EI.* toren *K.* <sup>p</sup> afor *I sec. m. ehik.* <sup>q</sup> 3ens *ek pr. m.* <sup>r</sup> and he *K pr. m.* <sup>s</sup> whom *I.* <sup>t</sup> Om. *K pr. m.* <sup>u</sup> the euentijd *I.* <sup>v</sup> that *I.* <sup>w</sup> was *g.* <sup>x</sup> Armath *A pr. m.* <sup>y</sup> Om. *I pr. m.* <sup>z</sup> Om. *b.*

43 saboth, Joseph of Armathie<sup>o</sup>, the<sup>p</sup> noble  
decurioun, *'that hadde ten men vndir him<sup>q</sup>,*  
cam, the<sup>r</sup> which and<sup>s</sup> he was abidinge the  
rewme of God; and hardily he entride in<sup>t</sup>  
to Pilat, and axide the body of Jhesu.  
44 Forsothe Pilat wondride, if he hadde now  
45 deied. And centurio *'axid to<sup>u</sup>, 'or brouzt  
to<sup>v</sup>, he<sup>w</sup> axide him, if he<sup>x</sup> were now deed;*  
and whanne he<sup>y</sup> hadde knowun of cen-  
turio, he zaf the body of Jhesu to Joseph.  
46 *'Sothli Joseph<sup>z</sup> byinge him<sup>a</sup> 'lynnen cloth<sup>b</sup>,*  
and doynge him doun, wlappe<sup>c</sup> in the  
lynen cloth, and<sup>d</sup> puttide<sup>e</sup> in a *'newe se-  
pulcre<sup>f</sup> that was hewen in<sup>g</sup> a stoon, and<sup>gg</sup>  
walewid to a stoon at<sup>h</sup> the mouth<sup>i</sup> of the  
sepulcre<sup>k</sup>.*

## CAP. XVI.

47 Marie Mawdeleyn forsothe, and Marie  
of Joseph<sup>l</sup> biheelden, where he was putt.  
1 And whanne the saboth hadde<sup>m</sup> passid,  
Marie Mawdeleyn, and Marie of James,  
and Salome<sup>n</sup> bouzten oynementis, that thei  
2 comynge schulden anoynte<sup>o</sup> Jhesu. And  
ful eerly in oon of woke<sup>p</sup> dayes, thei  
camen to the sepulcre, the<sup>q</sup> sunne now<sup>r</sup>  
3 *'sprungen vp<sup>s</sup>.* And thei seiden to gidere,  
Who schal *'turne azen<sup>t</sup> to vs the stoon fro*  
4 *the dore of the sepulcre?* And thei bi-  
holdinge syzen the stoon walewid<sup>u</sup> away,  
5 forsoth it was ful greet. And thei go-  
ynge yn<sup>v</sup> into the sepulcre syzen a zong  
oon, hilid with a whit stoole, sittinge at<sup>w</sup>  
the rizt half; and thei weren abaist<sup>x</sup>, *'or*  
6 *greetli aferdy.* The<sup>z</sup> which seith to hem,  
Nyle ze drede; ze seken Jhesu of Nazareth  
crucified; he hath risun, he is not heere;  
lo! the place where thei puttiden<sup>a</sup> him.  
7 But go ze, *'seye ze<sup>b</sup> to his disciplis, and to*  
Petre, for he schal go byfore zou in to  
Galilee; there ze schulen se him, as he  
8 seide to zou. And thei zeynge out fledden

deed. And whanne the centurion<sup>y</sup> was<sup>45</sup>  
clepid, he axide hym, if he were deed;  
and whanne he knewe of the centurion,  
he grauntide the bodi of Jhesu to Jo-  
seph. And Joseph houzte lynnene cloth,<sup>46</sup>  
and took hym<sup>z</sup> doun, and wlappe<sup>d</sup> in  
the lynnene cloth, and leide hym in a<sup>a</sup>  
sepulcre that was hewun of a stoon, and<sup>b</sup>  
walewide a stoon to the dore of the  
sepulcre. And Marie Maudeleyne and<sup>47</sup>  
Marie of Joseph bihelden, where he was  
leid.

## CAP. XVI.

And whanne the sabat was passid,<sup>1</sup>  
Marie Maudeleyne, and Marie of James,  
and Salome<sup>c</sup> bouzten swete smellynge  
oynementis, to come and to anoynte Jhe-  
su. And ful eerly in oon of the woke<sup>2</sup>  
daies, thei camen to the sepulcre, whanne  
the sunne was risun. And thei seiden<sup>3</sup>  
togidere, Who schal meue away to vs  
the stoon fro the dore of the sepulcre?  
And thei bihelden, and seiden the stoon<sup>4</sup>  
walewid awei, for it was ful greet. And<sup>5</sup>  
thei zeden in to the sepulcre, and sayn a  
zonglyng, hilide with a white stole, sit-  
tyng *'at the<sup>c</sup> rizthalf;* and thei weren  
afeerd. Which<sup>d</sup> seith<sup>e</sup> to hem, Nyle ze<sup>6</sup>  
drede; ze seken Jhesu of Nazareth cru-  
cified; he is risun, he is not here; lo!  
the place where thei leiden hym. But<sup>7</sup>  
go ze, and seie ze<sup>f</sup> to hise disciplis, and  
to Petir, that he schal go bifor zou in to  
Galilee; there ze schulen se hym, as he  
seide to zou. And thei zeden out, and<sup>8</sup>

<sup>o</sup> Armath κ. <sup>p</sup> a u. <sup>q</sup> Om. ouvx. <sup>r</sup> Om. uv. <sup>s</sup> also uv. <sup>t</sup> Om. u. <sup>u</sup> clepid uv. <sup>v</sup> Om. uvx.  
<sup>w</sup> Pilat uv. <sup>x</sup> Jhesu uv. <sup>y</sup> Pilat uv. <sup>z</sup> Joseph forsothe o. Forsothe Joseph uv. <sup>a</sup> Om. agmnopqstu  
vwxy. <sup>b</sup> sendel or lynnene cloth mp. a linen cloth x. <sup>c</sup> wlappe him mp. <sup>d</sup> and he uv. <sup>e</sup> putte him mp.  
putte s. puttide him uv. putte it x. <sup>f</sup> graue uv. <sup>g</sup> of uv. <sup>gg</sup> Om. κ. <sup>h</sup> to x. <sup>i</sup> dore uv. <sup>k</sup> graue uv.  
<sup>l</sup> James and Joseph x. <sup>m</sup> was uv. <sup>n</sup> of Salome xy pr. m. <sup>o</sup> oynten x. <sup>p</sup> the woke gmnopqr. the  
wyke x. the weke y. <sup>q</sup> when the uv. <sup>r</sup> Om. nuv. <sup>s</sup> was risen now uv. <sup>t</sup> azen turne mpxy. turne  
away uv. <sup>u</sup> turned uv. <sup>v</sup> ingoyng MPY. entryng uv. ingoende x. <sup>w</sup> on uv. <sup>x</sup> abaischid agopqr.  
astonyed uv. abasht x. <sup>y</sup> Om. aouvx. <sup>z</sup> Om. uv. <sup>a</sup> putten sx. <sup>b</sup> seith x.

<sup>y</sup> centurio a. <sup>z</sup> it c. <sup>a</sup> the ep. <sup>b</sup> and he i. <sup>c</sup> atte p. <sup>d</sup> The whiche i. <sup>e</sup> seid s pr. m. <sup>f</sup> Om. hi.

fro the sepulcre; forsothe<sup>c</sup> drede<sup>d</sup> and quakyng<sup>e</sup> hadde assaylid hem, 'or gon in to hem<sup>f</sup>, and to no man thei seiden ony thing, forsoth<sup>g</sup> thei dredden. Sothly<sup>h</sup> Jhesus, rysinge erly in the first day of the wouke, apperide firste to Mary Mawdeleyne, of<sup>i</sup> whom he hadde cast out seuene deuelis<sup>k</sup>. She goynge tolde to hem<sup>l</sup> that weren with him, 'hem weylinge and wepyng<sup>m</sup>. And thei heeringe that<sup>n</sup> he lyuede<sup>o</sup>, and<sup>p</sup> was seyn of hir, bileueden not. Sothli<sup>q</sup> after thes thingis 'tweyne of hem wandringe<sup>r</sup>, he is<sup>s</sup> schewid in an other lyknesse, 'or figure<sup>t</sup>, to hem<sup>u</sup> goynge<sup>v</sup> in to a toun. And thei goynge toolden to othere, nethir<sup>w</sup> thei bileuyden to<sup>x</sup> hem. Forsoth at the laste, hem enleuene restinge<sup>y</sup>, Jhesus apperide to hem, and reprouyde the vnbileue<sup>z</sup> of hem, and the hardnesse of herte, for thei bileuyden not to hem<sup>a</sup>, that hadden seyn him to haue risun<sup>b</sup> fro deede<sup>c</sup>. And he seide to hem, 3e goynge in to al the world, preche<sup>d</sup> the gospel to ech creature. He that schal bileue, and schal be baptisid<sup>e</sup>, 'or cristenyd<sup>f</sup>, schal be sauyd<sup>g</sup>; sothli he that schal 'bileue not<sup>h</sup>, schal be dampned. Forsoth these<sup>i</sup> tokenes<sup>k</sup> schulen sue hem, that schulen bileue. In my name thei schulen cast out fendis; thei schulen speke with newe tungis; thei schulen do away serpentis; and if thei schulen drynke ony venym, 'or deedli thing<sup>l</sup>, 'that bryngith deeth<sup>m</sup>, it schal not noye<sup>n</sup> hem<sup>o</sup>. Thei schulen putte<sup>p</sup> hir<sup>q</sup> hondis vpon<sup>r</sup> sike men, and thei schulen haue<sup>s</sup> wel. And sothli the Lord Jhesu, aftir that he 'hadde spoke<sup>t</sup> to hem, is<sup>u</sup> takun vp in to heuene, and

fledden fro the sepulcre; for drede and quakyng had assailed hem, and to no man thei seiden ony thing, for thei dredden. And Jhesus roos eerli the firste dai<sup>9</sup> of the woke, and apperid firste to Marie Maudeleyne, fro whom he had caste out seuene deuelis. And sche 3ede, and to<sup>10</sup> tolde to hem that hadden ben with hym, *whiche weren* weilynge and wepyng<sup>e</sup>. And thei herynge that he lyuyde, and<sup>11</sup> was seyn of hir, bileueden not. But<sup>12</sup> after these thingis whanne tweyne of hem wandriden, he was schewid in another liknesse to hem goynge in to a toun. And thei 3eden, and telden to<sup>13</sup> the<sup>g</sup> othir<sup>h</sup>, and nether thei bileueden to hem. But 'at the<sup>i</sup> laste, whanne the<sup>14</sup> enleuene *disciplis*<sup>j</sup> saten at the mete, Jhesus apperide to hem, and<sup>k</sup> repreuede the vnbileue of hem, and the hardnesse of herte, for thei bileueden not to hem, that hadden seyn that he was risun fro deeth. And he seide to hem, Go 3e in<sup>15</sup> to al the world, and preche<sup>l</sup> the gospel to eche creature. Who that bileueth, and<sup>16</sup> is baptisid, schal be saaf; but he that bileueth not, schal be dampned. And<sup>17</sup> these tokenes schulen sue hem, that bileuen. In my name thei schulen caste out feendis; thei<sup>m</sup> schulen speke with newe tungis; thei schulen do awei serpentis; and if<sup>n</sup> thei drynke ony venym, it schal not noye<sup>o</sup> hem. Thei schulen sette her hondis on sijk men, and thei schulen wexe hoole. And the Lord<sup>19</sup> Jhesu, aftir<sup>p</sup> he hadde spokun to hem, was<sup>q</sup> takun vp<sup>r</sup> in to heuene, and he sittith on the rizthalf of God. And<sup>20</sup>

<sup>c</sup> for UV. <sup>d</sup> tremblyng UV. <sup>e</sup> drede UV. <sup>f</sup> Om. MOPQVX. <sup>g</sup> for UV. <sup>h</sup> Forsothe UV. <sup>i</sup> fro UV. <sup>k</sup> fendis UV. <sup>l</sup> hem mournynge and wepyng UV. <sup>m</sup> Om. UV. <sup>n</sup> for UV. <sup>o</sup> lyuende XY. <sup>p</sup> Om. XV. <sup>q</sup> Forsothe UV. <sup>r</sup> Om. UV. <sup>s</sup> was UV. <sup>t</sup> Om. MOPQVX. <sup>u</sup> tweyne of hem UV. <sup>v</sup> walkynge and goynge UV. <sup>w</sup> and UV. <sup>x</sup> not to UV. <sup>y</sup> sittinge atte the mete UV. <sup>z</sup> vnfeithfulnesse UV. <sup>a</sup> these s. <sup>b</sup> rise azen UV. <sup>c</sup> deed men UV. deth X. <sup>d</sup> prechith MPX. prechynge Y. <sup>e</sup> cristened UV. <sup>f</sup> Om. OQVX. <sup>g</sup> saaf AGMNOPQSTUVWY. <sup>h</sup> not bileue MPXY. <sup>i</sup> the V. <sup>k</sup> signes UV. <sup>l</sup> Om. QUV. <sup>m</sup> that bryngith in deeth G sec. m. XY. Om. OQV. <sup>n</sup> anoye UV. <sup>o</sup> to hem O. <sup>p</sup> sette UV. <sup>q</sup> Om. UV. <sup>r</sup> on UVX. <sup>s</sup> haue hem MPY. <sup>t</sup> spake UV. <sup>u</sup> was UV.

<sup>g</sup> Om. EIMPQRS pr. m. kβ. <sup>h</sup> tother g. <sup>i</sup> atte P passim. aftir at the R pr. m. <sup>j</sup> Om. R pr. m. <sup>k</sup> and he I. <sup>l</sup> preche 3e A pr. m. precheth I. <sup>m</sup> and thei k. <sup>n</sup> thouz k. <sup>o</sup> anoye crb. <sup>p</sup> after that EMPStuegka. <sup>q</sup> he was k pr. m. <sup>r</sup> Om. c.

20 sittith on the ri3thalf of God. Sothli <sup>v</sup> thei gon forth prechiden euerywhere, the Lord worching with <sup>w</sup>, and conferminge the word with <sup>x</sup> signes <sup>y</sup> folowingez.

thei zeden forth, and prechiden euery where, for the Lord wrouzte with hem, and confermyde the word with signes folewyngz.

*Here endith the gospel of Mark, and bigynneth the prolog of Luk<sup>a</sup>.*

*Here endith the gospel of Mark, and here bigynneth the prolog vpon Luyk<sup>s</sup>.*

<sup>v</sup> Forsothe *uv.* <sup>w</sup> to gidere *uv.* <sup>x</sup> Om. *x.* <sup>y</sup> signes, either myraeles *uv.* <sup>z</sup> suyngz *uv.* <sup>a</sup> Here endith Mark, and now bigynneth Luk. *a.* Here endith the gospel of Mark, and here bigynneth the prolog on the gospel of Luke Euangelist. Jerom in his prolog seith pleynti this sentence suyngz. *n.* Here endith the gospeles of Marke, and here bigynneth the prolog of Luke. *q.* Here endith Mark. *r.* Here endith Marc, and bygynneth Luc. *v.* Here endeth the gospel of Mark, and bigynneth the gospel of Luke. *w.* Ende. *y.* No final rubric in *GMOPsux.*

<sup>\*</sup> Here endith the gospel of Mark, and (here *x*) bigynneth the prologe on the gospel of Luyk. *cqx.* Heere endith the gospel of Mark, and biginnith the prologe on Luyk. *1rchi.* Here endeth Mark; se now the prologe on Luke. *k.* Here endith the gospel of Mark, and bigynnith a prologe on Luk. *s.* Here endith Mark, and here bigynneth a prologe on Luyk. *ube.* Here eendith the gospel of Mark. *k.*

# L U K E.

## *The prologe of Luke<sup>a</sup>.*

LUCAS of Antyoche of Sirye nacioun, in craft a leche, *was*<sup>b</sup> a disciple of the apostlis; aftirward he folowide Poul anon in<sup>c</sup> to his passioun, seruyng to the Lord with outen blame; forwhi he nother hauynge eny tyme wyf, neithir<sup>d</sup> sones, of seenty and foure 3eer age<sup>e</sup> deiede in Betanye<sup>f</sup>, ful of the Hooly Gost. The which aftir that<sup>g</sup> the gospels weren writun, by Matheu forsothe in<sup>h</sup> Jewerie, by Mark sothli in Ytalie, stiryng the Hooly Gost, this gospel he wroot in 'the cuntrees<sup>i</sup> of<sup>k</sup> Achaye<sup>l</sup>; also signyfyng him silf, that othere gospels of *Matheu and Mark* weren writen bifore. To whom with oute 'the ilke<sup>m</sup> thingis, the whiche the ordre of the<sup>n</sup> disposinge of the gospel axith<sup>o</sup>, the mooste nede of traueil was, that first to the bileuyd men of Grees<sup>p</sup> bi alle profeciynge the manheed of Crist comynge in to fleisch schulde be maad opyn, lest thei, holde<sup>q</sup> with Jewis fablis, in the oonly desyr<sup>r</sup> of the olde lawe schulde<sup>s</sup> be holde, and that he schulde trauele, lest thei<sup>t</sup>, disceyued with eretikis fablis and foly<sup>u</sup> bisynnessis, schulde falle fro the treuthe; and<sup>v</sup> aftir that, in the bigynnyng of his gospel, the natiuyte of Jon take bifore, schulde schewe, to whom he wroot the gospel, and in whom 'he chose<sup>w</sup> schulde wryte, makynge opyn him<sup>x</sup> in him silf to be fulfillid, that weren<sup>y</sup> of othir bigunne<sup>z</sup>. To whom therefore<sup>a</sup> after the baptyng of Goddis sone fro the perfeccioun of generacioun fulfillid<sup>b</sup> in Crist, and fro the bigynnyng of natuyte of man to be 'rehersid<sup>c</sup>, power 'was grauntid<sup>d</sup>, that to men seching he schulde schewe, in whom he was apprehendinge bi the entringe of the generacioun of vndepartable<sup>e</sup> God, rennyng a3en 'in to<sup>f</sup> God by Nathan<sup>g</sup>, the sone of Dauith, admittid, preching to men his Crist, schulde make by the 'sone the<sup>h</sup> work of a perfit man *turne* a3en in<sup>i</sup> to him silf, the which *Luk* by Dauith the fadir to men comynge to *God* 3af a wey in Crist. To the which *Luk* power in seruyse of the apostlis dedis to be write was 3oue, that God ful *schewide* in to God, *other to be God that was in the assencioun*, and the sone of tresoun, *that was Judas*, acquenchild<sup>k</sup>, the preier of the apostlis<sup>l</sup> maad, thorw<sup>m</sup> the lot of Goddis choys<sup>n</sup>, 'the noumbre schulde be fulfilld. So Poul fulfillinge<sup>o</sup> schulde 3yue to the<sup>p</sup> dedis of the apostlis, whom longe 'to a3ens<sup>q</sup> God<sup>r</sup>, *that was Goddis wille*, kikyng<sup>s</sup> the Lord hadde chose. That thou3<sup>t</sup> bothe 'to men<sup>u</sup> redinge and seching God by alle thingis it were profitable to be spedde of vs, nethes<sup>v</sup> we, knowinge that the

<sup>a</sup> From q. *The prologe. v. Here begynneth the proloug of Luk. γ.* No initial rubric in ux. <sup>b</sup> that was q. <sup>c</sup> Om. qx. <sup>d</sup> either u. or x. other γ. <sup>e</sup> in age s. <sup>f</sup> Bitynie γγ. Bitomie v. <sup>g</sup> Om. κ. <sup>h</sup> the xv. <sup>i</sup> Om. κ pr. m. <sup>k</sup> Om. κ. <sup>l</sup> Achais γ. <sup>m</sup> tho x. <sup>n</sup> Om. κ. <sup>o</sup> axid x. <sup>p</sup> Greek s. Graes γ. <sup>q</sup> sholde sxy. Om. uv. <sup>r</sup> the desjr v. <sup>s</sup> Om. sx. <sup>t</sup> the γ. <sup>u</sup> failly γ. <sup>v</sup> Om. γγ. <sup>w</sup> Om. γ. <sup>x</sup> Om. svvx. <sup>y</sup> In gkq and γ a large portion of the prologue to the Ep. to the Romans is introduced here. <sup>z</sup> bigynnyng u. bigunnen x. <sup>a</sup> that sore γ. <sup>b</sup> fild x. <sup>c</sup> the hersid g. <sup>d</sup> is 3ouen x. <sup>e</sup> vnpartable u. <sup>f</sup> vnto q. <sup>g</sup> Mathan κ. <sup>h</sup> Om. q. <sup>i</sup> Om. q. <sup>k</sup> quenchild sx. <sup>l</sup> postlis v. <sup>m</sup> Om. q. <sup>n</sup> clothis κ. <sup>o</sup> so Poul fulfillinge the noumbre should be fulfillid g scc. m. <sup>p</sup> there g. <sup>q</sup> to3en x. <sup>r</sup> the good gqsuvx. the gode γ. <sup>s</sup> kikende s. likynge κ et ceteri. <sup>t</sup> there g. <sup>u</sup> men to v pr. m. <sup>v</sup> neuertheles q.

traueilinge erthe tilier it bihoueth to ete of his frutis, hauith<sup>m</sup> auoyded opyn curiouste, leste we schulde be seid<sup>n</sup> not to schewe God as wel to men willinge, as to profite to men aloothinge<sup>o</sup>.

*Here endith the prolog, and bigynneth the gospel<sup>p</sup>.*

*Here bygynneth the prologe on Luyke<sup>a</sup>.*

Luik was a man of Syrie bi nacioun, and of<sup>b</sup> Antiochie, and was<sup>c</sup> a leche in craft, and a disciple of apostlis<sup>d</sup>. Aftirward<sup>e</sup> he suede Poul til to<sup>f</sup> his endyng, and seruede God, and was with out greet synne, for nethir he hadde a wijf in ony tyme, nether children, and he diede in Bithynye at 'foure and seuentithe zeer<sup>g</sup>, and was ful of the Hooli Goost. And whanne gospellis<sup>h</sup> weren writun bi Matheu in Judee, and bi Mark in Ytalie, Luk bi the<sup>i</sup> stiryng of the Hooli Goost wroot this gospel in the cuntreis<sup>k</sup> of Acaye. The moste nede<sup>l</sup> of his trauel 'was this<sup>m</sup>, that the manhod of Crist schulde be opyn to feithful Grekis bi alle profetis, that God<sup>n</sup> schulde come in fleisch, that is, to schewe bi alle profetis, that Crist schulde be God and man to gidir, lest cristen Grekis token heede to the fablis of Jewis, and weren holdun in desijr aloone of Moyses lawe. And Luyk trauelide, lest ether<sup>o</sup> thei weren disseyued bi fablis of eretikis, and fonned stelthis, and felden awei fro treuthe<sup>p</sup>. This Luyk bigynneth at the concepcioun and natyuyte of Joon Baptist, and discryueth the natyuyte, and baptyng, and prechyng of Crist, and his deth, and risyng azen, and assencioun.

*Jerom in his prolog on Luyk seith pleyuli this sentence<sup>q</sup>.*

*Here bigynneth another prologe<sup>a</sup>.*

1 Forsothe for manye men enforceden to ordeyne the tellyng of thingis, whiche  
2 ben fillid in vs, as thei that seyn atte the bigynnyng, and weren ministris of the  
3 word, bitaken<sup>r</sup>, it is<sup>s</sup> seen also to me, hauynge<sup>t</sup> alle thingis diligentli bi ordre, to  
4 write to thee, thou best Theofile, that thou knowe the treuthe of tho wordis,  
of whiche thou art lerned<sup>u\*</sup>.

<sup>m</sup> han s. hath x. <sup>n</sup> seie qv. seen sUX. <sup>o</sup> lothende sX. <sup>p</sup> Here endith the prologe of Luke, and bigynnen the gospeles of Luke after the lettre. q. No final rubric in xv. <sup>q</sup> From u and v marg. Prologe. v text. <sup>r</sup> bytooken v. <sup>s</sup> Om. v. <sup>t</sup> hauynge fro the bygynnyng v. <sup>u</sup> lerud v. \* These four prefatory verses are only found in two copies, u and v, both of the early version.

<sup>a</sup> From EOPf. Prologe on Luyk. c. Prolog of Luke. n. Prologe. x. Here bigynneth the [a g] prolog on the gospel of Luk. gk. No initial rubric in IKMQRsUX. <sup>b</sup> Om. n. <sup>c</sup> he was k. <sup>d</sup> the apostlis e. <sup>e</sup> And aftirward es. <sup>f</sup> into t. <sup>g</sup> foure and seventi zeer CEIKPQTUXbhik. lxxiiij. zeer mScegk. foure score foure zeers n. thre scoore zere and four tenthe o. <sup>h</sup> the gospeles oe. <sup>i</sup> Om. CEMNOSTUXQR bceghik. <sup>k</sup> cuntrei hik. <sup>l</sup> Om. i. <sup>m</sup> Om. t. <sup>n</sup> Crist s sup. ras. <sup>o</sup> ar o. <sup>p</sup> the truthe rsg. <sup>q</sup> Jerom seith at this pleyuli in his prologe on Luyk. c. Jerom in his prologe on Luk seith this sentence. EPX. Heere endith the prologe. i. Here endeth the prologe on Luke; se now the book of Luk. k. Jerom in his prolog seith at this pleyuli. n. Thus eendith the prolog, and bigynneth the gospel of Luke. r. Here endith the prologe, and here bigynneth the book of Luk. s. This seith Jerome in his prologe on Luyk. v. Here endith the prolog, and bigenneth the gospeil of the vangly of Luk. g. This seith Jerom in his prolog. hi. Jerom in his prolog on Luk seith at this. k. Om. ore.

*Here bygynneth the gospel of Luke<sup>f</sup>.*

5 Ther was sum prest, Zacharie by  
name, in the dayes of Eroude, kyng<sup>g</sup> of  
Judee, of the sort of Abia, and his wyf  
of the douztris of Aaron, and hir name  
6 Elizabeth. Sothli thei bothe weren iuste  
'bifore<sup>b</sup> God, goynge in alle the maunde-  
mentis and iustifyingis of the Lord, with  
7 outen pleynte. And<sup>i</sup> a sone was not to  
hem, for that Elizabeth was bareyne, and  
bothe hadden gon forth<sup>k</sup> fer<sup>l</sup> in her dayes.  
8 Sothli it was<sup>m</sup> don, whanne<sup>n</sup> Sacharie was  
set 'in presthod<sup>o</sup>, in the ordre of his sort  
9 bifore God, vp<sup>p</sup> the custom of presthod,  
by sort he wente forth, that he entrid in  
to the temple of the Lord, schulde putte<sup>q</sup>  
10 ensence. And alle the multitude of the<sup>r</sup>  
peple was withouteforth, preiynge in the  
11 our of encense. Sothli an aungel of the  
Lord apperide to him, stondinge on the  
12 ri3thalf of<sup>s</sup> the auter of ensence. And  
Sacharie seyng was<sup>t</sup> disturblid<sup>u</sup>, and  
13 drede felde<sup>v</sup> down on him. Forsoth the  
aungel seith to hym, Zacharie, drede thou  
not; for thi preier is herd, and Elizabeth,  
thi wyf, schal bere to thee a sone, and his  
14 name schal be clepid John. And 'ioye  
and gladyng schal be to thee<sup>vv</sup>; and manye  
15 schulen enioye<sup>w</sup> in his natyuite. Sothli he  
schal be greet bifore the Lord, and he  
schal not drynke wyn and sydir<sup>x</sup>, and he  
schal be fulfillid<sup>y</sup> of<sup>z</sup> the<sup>a</sup> Hooly Gost 3it  
16 of<sup>b</sup> his modir<sup>c</sup> wombe. And he schal  
conuerte manye of the sones of Israel to  
17 the Lord God of hem; and he schal go  
bifore him in the spirit and vertu of  
Helye; and he<sup>d</sup> schal turne the hertis of

*Here bigynneth the gospel of Luyk<sup>a</sup>.*

In the daies of Eroude, kyng of Judee,<sup>5</sup>  
ther was a prest, Sakarie bi name, of the  
sorte of Abia, and his wijf *was* of the  
douztris of Aaron, and hir name *was*  
Elizabeth. And bothe<sup>b</sup> weren iust bifor<sup>6</sup>  
God, goynge in alle the maundementis  
and iustifyngis of the Lord, withouten  
pleynt. And thei hadden no child, for<sup>7</sup>  
Elizabeth was bareyn, and bothe weren  
of grete age in her daies. And it bifel,<sup>8</sup>  
that whanne Zacarie schulde do the office  
of presthod, in the<sup>c</sup> ordre of his cours  
tofor God, aftir the custome of the<sup>d</sup>  
9 presthod, he wente forth bi lot, and  
entride in to the temple, to<sup>e</sup> encense.  
And al the multitude of the puple was<sup>10</sup>  
with outforth, and preiede in the our<sup>f</sup> of  
encensyng. And an<sup>f</sup> aungel of the Lord<sup>11</sup>  
apperide to hym, and stood on the ri3t-  
half of the auter of encense. And Za-<sup>12</sup>  
carie seyng was afraied, and drede fel  
vpon hym. And the aungel seide to<sup>13</sup>  
hym, Zacarie, drede thou not; for thi  
preyer is herd, and Elizabeth, thi wijf,  
schal bere to thee a sone, and his name  
schal be clepid Joon. And ioye and<sup>14</sup>  
gladyng schal be to thee; and many  
schulen 'haue ioye<sup>g</sup> in his natyuite<sup>h</sup>. For<sup>15</sup>  
he schal be greet bifor the Lord, and he  
schal not drynke wyn and<sup>i</sup> sidir, and he  
schal be fulfillid with the Hooli Goost  
3it of<sup>k</sup> his modir<sup>l</sup> wombe. And he schal<sup>16</sup>  
conuerte many of the children of Israel  
to her Lord God; and he schal go bifor<sup>17</sup>  
hym in the spirit and the<sup>ll</sup> vertu of Helye;  
and he schal turne the hertis of the<sup>nn</sup>

<sup>f</sup> From o. *Heere bigynneth Luke. 1M. Luk. v.* No initial rubric in the other Mss. <sup>g</sup> the kyng o. Om. w pr. m. <sup>h</sup> to for u. <sup>i</sup> Om. u. <sup>k</sup> Om. quv. <sup>l</sup> Om. x. <sup>m</sup> is g pr. m. MNOPQSTXY. <sup>n</sup> that PQTX. <sup>o</sup> Om. UVW sec. m. <sup>p</sup> aftir A pr. m. GMNOPQSW pr. m. x. <sup>q</sup> Om. g pr. m. <sup>r</sup> Om. v. <sup>s</sup> on o. <sup>t</sup> is GMNOPQSTXY. <sup>u</sup> disturbid SX. distroublid v. <sup>v</sup> fallide GMNT. fell o. fel x. fellid y. <sup>vv</sup> he schall be ioye to thee and gladyng GMNOPQSTXY. <sup>w</sup> ioie AP W pr. m. <sup>x</sup> cyser IP. cyther OX. <sup>y</sup> fillid UV. <sup>z</sup> with AGMNOPQSTXY. <sup>a</sup> Om. G. <sup>b</sup> on T. <sup>c</sup> modirs UV. <sup>d</sup> Om. OPQTX.

<sup>a</sup> *Heere biginnith the gospel of Luyk. 1. This is the gospel. q. This is the Gospel of Luyk. x. Here bigynneth the firste chapitre of Luk. e.* No initial rubric in CEKPRSubeghik. <sup>b</sup> bothe thei 1. <sup>c</sup> Om. M pr. m. <sup>d</sup> Om. rsgk. that e. <sup>e</sup> of k pr. m. <sup>f</sup> the c. <sup>g</sup> be glad R. <sup>h</sup> natyuite, or birthe K. <sup>i</sup> Forsothe 1. <sup>j</sup> ne CEIMPQRUXbchikaβ. nether ksg. <sup>k</sup> fro k. <sup>l</sup> modris sb. <sup>ll</sup> Om. sk. <sup>m</sup> Om. EIP x pr. m. k.

fadrin in to sones<sup>e</sup>, and men out of bileue<sup>f</sup> to the<sup>g</sup> prudence of iuste men, for<sup>h</sup> to make redy a parfyt peple to the Lord. 18 And Zachari seide to the aungel, Wherof schal I wite this? for I am old, and my 19 wyf hath gon fer<sup>i</sup> in hir dayes. And the aungel answeringe seide to him, Forsoth I am Gabriel, that stonde ny<sup>j</sup> bifore<sup>k</sup> God; and I am sent to thee for<sup>l</sup> to speke, and to<sup>m</sup> euangelise, *'or telle<sup>n</sup>*, to thee thes 20 thingis. And loo! thou shalt be stille, *'or doumbe<sup>o</sup>*, and thou schalt not mowe speke til in to the day, in which<sup>p</sup> thes thingis schulen be don; for that<sup>q</sup> thou hast not<sup>r</sup> bileuyd to my wordis, whiche<sup>s</sup> schulen be fillid<sup>t</sup> in her tyme. And the peple was abidinge Zacharie, and thei wondriden, for he tariede in the temple. Forsoth he gon out myzte not speke to hem, and thei knewen that he<sup>u</sup> hadde seyn a visioun in the temple. And he was bekenyng<sup>v</sup> to hem, and dwellide doumb. And it was<sup>w</sup> maad<sup>v</sup>, as the dayes of his office weren fulfillid<sup>w</sup>, he wente in to his hous. 24 Forsoth after dayes Elizabeth, his wyf, conseyuede, and hidde hir fyue monethis, 25 seyinge, For so the Lord dide to me in the dayes, in the<sup>x</sup> whiche he bihelde, for<sup>y</sup> to take a wey my schenschip a mong men. 26 Sothely in the sixte monethe the aungel Gabriel was<sup>z</sup> sent fro God in to a citee of 27 Galilee, to which<sup>a</sup> the name Nazareth, to a mayden<sup>b</sup>, weddid to a man, to whom the name was Joseph, of the house of Dauith; and the name of the mayden 28 Marie. And the aungel gon yn to hir seide, Heil<sup>c</sup>, ful of grace; the Lord *be<sup>d</sup>* with thee; blessid *be<sup>e</sup>* thou among<sup>f</sup> wymmen. 29 Which<sup>g</sup>, whanne she had herd, was<sup>h</sup> troublid<sup>i</sup> in his word, and thouzte what

fadrin in to the<sup>n</sup> sones, and men out of bileue<sup>o</sup> to the prudence of iust men, to make redi a perfit puple to the Lord. And Zacarie seide to the aungel, Wherof 18 schal Y wite<sup>p</sup> this? for Y am eld, and my wijf hath gon fer in to<sup>q</sup> hir daies. And 19 the aungel answeride, and seide to hym, For<sup>r</sup> Y am Gabriel, that stonde ni<sup>j</sup> bifor God; and Y am sent to thee to speke, and to euangelize to thee these thingis. And lo! thou schalt be doumbe, and 20 thou schalt not mow speke til in to the dai, in which these thingis schulen be don; for thou hast not bileued to my wordis, whiche schulen be fulfillid in her tyme. And the puple was abidyng<sup>v</sup> 21 Zacarie, and thei wondriden, that he tariede in the temple. And he zede out, 22 and myzte not speke to hem, and thei knewen that he hadde seyn a visioun in the temple. And he bikenyde to<sup>s</sup> hem, and he<sup>ss</sup> dwellide stille doumbe. And it 23 was don, whanne the daies of his office weren fulfillid, he wente in to his hous. And aftir these daies Elizabeth, his wijf, 24 conseyuede, and hidde hir fyue monethis, and seide, For so the Lord dide to me in 25 the daies, in whiche he bihelde, to take awei my reproof among men. But in 26 the sixte moneth the aungel Gabriel was sent fro God in to a citee of Galilee, whos name *was* Nazareth, to a maidyn<sup>t</sup>, 27 weddid to a man, whos name was Joseph, of the hous of Daud; and the name of the maidyn<sup>u</sup> *was* Marie. And 28 the aungel entride to hir, and seide, Heil, ful of grace; the Lord *be<sup>v</sup>* with thee; blessid *be* thou among wymmen. And whanne sche hadde herd, sche was 29 troublid in his word, and thouzte what

<sup>e</sup> the sones *AGMNPQTW pr. m. y.* <sup>f</sup> bileue, or that bileuen not *AGNQSTWY.* the bileue *UV.* <sup>g</sup> Om. *x.* <sup>h</sup> Om. *sx.* <sup>i</sup> forth *x.* <sup>k</sup> tofor *xy.* <sup>l</sup> Om. *x.* <sup>m</sup> for to *o.* <sup>n</sup> or *schewe* *AGMNOPSTY.* Om. *qx.* <sup>o</sup> Om. *x.* <sup>p</sup> the whiche *AGMNOPTWY.* <sup>q</sup> that that *AGMNPSTXY.* <sup>r</sup> not now *w pr. m.* <sup>s</sup> the whiche *AGMNPQSTW pr. m. xy.* <sup>t</sup> fulfilled *AGMNPQSTWXY.* <sup>tt</sup> thei *k* <sup>u</sup> is *A pr. m. G pr. m. MNOPQSTY pr. m.* <sup>v</sup> don *A sec. m. G sec. m. SUV.* <sup>w</sup> fillid *UV.* <sup>x</sup> Om. *AGMNPQSTUVWXY.* <sup>y</sup> Om. *sx.* <sup>z</sup> is *A pr. m. G pr. m. MNOPQSTXY pr. m.* <sup>a</sup> whom *AGMNPQSTXY.* <sup>b</sup> virgyn *P.* <sup>c</sup> Heil, Marie *N.* <sup>d</sup> Om. *GMNOPQSTW pr. m. xy.* <sup>e</sup> Om. *G pr. m. MNOPQSTXY pr. m.* <sup>f</sup> yn *A.* <sup>g</sup> The whiche *AGMNPQSTWXY.* <sup>h</sup> is *A pr. m. G pr. m. MNOPQSTXY pr. m.* Om. *o.* <sup>i</sup> turbid *MNP.*

<sup>a</sup> Om. *EX pr. m.* <sup>o</sup> the bileue *g.* <sup>p</sup> knowe *k.* <sup>q</sup> Om. *EIQR sec. m. begk pr. m.* <sup>r</sup> Forsothe *I.* <sup>s</sup> Om. *s.* <sup>ss</sup> Om. *R.* <sup>t</sup> maide *EIPQXk.* <sup>u</sup> maide *EIP.* <sup>v</sup> is *I.*

30 maner salutacioun this was. And the  
 aungel seide to hir, Ne drede thou, Marie,  
 sothli thou hast founden grace anemptis<sup>u</sup>  
 31 God. Loo! thou schalt conseyue in the<sup>v</sup>  
 wombe, and schalt<sup>w</sup> bere a sone, and thou  
 32 schalt clepe his name Jhesu. This<sup>x</sup> schal  
 be greet, and he schal be clepid the<sup>xx</sup> sone  
 of the Hijeste; and the Lord God schal  
 33 yue to him the seete of Dauith, his fadir,  
 and he schal regne in the hous of Jacob  
 34 with outen<sup>y</sup> ende, and of his rewme schal  
 be non ende. Forsoth Marie seith<sup>z</sup> to  
 the aungel, On what manere schal this  
 thing be don, for I knowe<sup>a</sup> not man?  
 35 And the aungel answeringe seide to hir,  
 The Hooly Gost schal come fro aboue in  
 to thee, and the vertu of the Hijeste schal  
 schadewe vnto<sup>b</sup> thee; therefore and that  
 hooly thing that schal be born of thee,  
 36 schal be clepid the sone of God. And  
 loo! Elizabeth, thi cosyne<sup>c</sup>, and sche  
 hath conceyued a sone in hir elde, and  
 this monethe is the sixte to<sup>d</sup> hir that is  
 37 clepid bareyne; for euery word schal not  
 38 be impossible anemptis God. Forsoth  
 Marie seide, Loo! the hand mayden<sup>e</sup> of  
 the Lord; be it don to me aftir<sup>f</sup> thi word.  
 39 And the aungel departide fro hir. Sothli  
 Marie risinge vp in tho dayes, wente with  
 haste in to the<sup>ff</sup> hilly placis, in to a citee  
 40 of Judee. And sche entride yn to the  
 hows of Zacharie, and grette Elizabeth.  
 41 And it was<sup>g</sup> don, as Elizabeth herde the  
 salutacioun of Marie, the 3onge child in  
 hir wombe gladide. And Elizabeth was  
 42 fillid<sup>h</sup> with the Hooly Gost, and criede  
 with grete voys, and seide, Blessid *be*<sup>i</sup>  
 thou among wyymmen, and blessid *be*<sup>k</sup> the  
 43 fruyt of thi wombe. And wherof this<sup>l</sup>  
 thing to me, that the modir of my Lord  
 44 come<sup>m</sup> to me? Loo! forsothe as the voys of  
 thi salutacioun was<sup>n</sup> maad in myn eeris,

maner salutacioun this was. And the 30  
 aungel seide to hir, Ne<sup>w</sup> drede thou<sup>x</sup>  
 not<sup>y</sup>, Marie, for thou hast foundun grace  
 anentis God. Lo! thou schalt conceyue<sup>z</sup> 31  
 in wombe, and schalt bere a sone, and  
 thou schalt clepe his name Jhesus. This<sup>z</sup> 32  
 schal be greet, and he schal be clepid the  
 sone of the Hijeste; and the Lord God  
 schal 3eue to hym the seete of Dauid, his  
 fadir, and he schal regne in the hous of  
 Jacob with outen ende, and of his rewme 33  
 schal be noon ende. And Marie seide 34  
 to the aungel, On what maner schal this  
 thing be doon, for Y knowe not<sup>a</sup> man?  
 And the aungel answeride, and seide to 35  
 hir, The Hooly Goost schal come fro  
 aboue in to thee, and the vertu of the  
 Hijeste schal ouerschadewe thee; and  
 therfor that hooli thing that schal be  
 borun of thee, schal be clepid the sone of  
 God. And lo<sup>b</sup>! Elizabeth, thi cosyne, 36  
 and sche also hath conceyued a sone in  
 hir eelde, and this moneth is the sixte  
 to hir that is clepid bareyn; for euery 37  
 word schal not be impossible<sup>c</sup> anentis  
 God. And Marie seide, Lo! the hand- 38  
 maydyn<sup>d</sup> of the Lord; be it don to me  
 aftir thi word. And the aungel de-  
 partide fro hir. And Marie roos vp in 39  
 tho daies, and wente with haaste in to  
 the mounteyns, in to a citee of Judee.  
 And sche entride in to the hous of Za- 40  
 carie, and grette Elizabeth. And it was 41  
 don, as Elizabeth herde the salutacioun  
 of Marie, the 3ong child in hir wombe  
 gladide. And Elizabeth was fulfillid  
 with the Hooli Goost, and criede with 42  
 a greet voys, and seide, Blessid *be* thou  
 among wyymmen, and blessid *be* the<sup>e</sup>  
 43 fruyt of thi wombe. And wherof *is* 43  
 this thing to me, that the modir of my  
 Lord come<sup>f</sup> to me? For lo! as the voice 44

<sup>u</sup> a3eyn N. <sup>v</sup> Om. AGMNOPQSTW pr. m. XY. <sup>w</sup> Om. GMOPQTW pr. m. XY. <sup>x</sup> He UV. <sup>xx</sup> Om. MP.  
<sup>y</sup> in to withouten X. <sup>z</sup> said AGMNOPQSTUVWXY. <sup>a</sup> knewe MP. <sup>b</sup> to AGMNOPQSTUV sec. m. WXY. into  
 V pr. m. <sup>c</sup> cosyne GMOPQXY. <sup>d</sup> of o. <sup>e</sup> mayde MOV. <sup>f</sup> vp UVW sec. m. <sup>ff</sup> tho X. <sup>g</sup> is G sec. m. MOPQTX  
 Y pr. m. <sup>h</sup> is fulfillde A pr. m. G pr. m. MNOPQSTXY pr. m. was fulfillid A sec. m. G sec. m. W pr. m. Y sec. m.  
<sup>i</sup> Om. GMNPSSTXY pr. m. <sup>k</sup> Om. G pr. m. MNOPQSTXY pr. m. <sup>l</sup> is this AG sec. m. W pr. m. Y sec. m. <sup>m</sup> cometh  
 UV. <sup>n</sup> is A pr. m. GMNOPQSTXY pr. m.

<sup>w</sup> Om. CIR sec. m. X sec. m. <sup>x</sup> thee EP. <sup>y</sup> Om. c sec. m. <sup>z</sup> He this I. <sup>a</sup> no k. <sup>b</sup> Om. k pr. m.  
<sup>c</sup> vnpossible EPK. <sup>d</sup> handmaide IQK. <sup>e</sup> Om. s. <sup>f</sup> cometh k.

the 3onge child gladide<sup>d</sup> with<sup>e</sup> ioye in my  
 45 wombe. And blessid thou<sup>f</sup> *ert<sup>g</sup>*, that hast  
 bileuyd, for tho<sup>b</sup> thingis that ben seid to  
 thee fro the Lord, schulen be parfytli don.  
 46 And Marie seide, My soule magnyfieth  
 47 the Lord, and my spirit hath gladid<sup>i</sup> in  
 48 God, myn heelt<sup>h</sup>. For he hath biholden  
 49 the mekenesse of his hand mayde<sup>k</sup>. Loo!  
 forsoth of this alle generaciouns schulen  
 seie me blessid. For he that is myzti hath  
 don grete thingis to me, and his name *is*<sup>l</sup>  
 50 hooly. And his mercy is<sup>m</sup> fro kynredis<sup>n</sup>  
 51 in to kynredis, to men dredinge him. He  
 made myzte in his arme, he scateride  
 proude men with mynde of his herte.  
 52 He<sup>o</sup> puttide<sup>p</sup> down myzty men fro seete<sup>q</sup>,  
 53 and enhaunside meke<sup>r</sup>. He hath fillid<sup>s</sup>  
 hungry men with goode thingis, and he<sup>t</sup>  
 54 hath left ryche men voyde. He<sup>u</sup>, hauynge  
 mynde of his mercy, took vp Israel, his  
 55 child; as he hath spoken to oure fadris, to  
 Abraham and to his seed, in to worldis.  
 56 Forsoth Marye dwellide with hir as three<sup>v</sup>  
 monethis, and turnyde azen in to hir hous.  
 57 Sothly the tyme of beringe child was  
 fillid<sup>x</sup> to Elizabeth, and sche childide a  
 58 sone. And the neizboris and cosyns of  
 hir herden<sup>y</sup>, for the Lord hadde<sup>z</sup> magny-  
 fied his mercy with hir; and thei thank-  
 59 iden<sup>a</sup> him<sup>b</sup>. And it was<sup>c</sup> don, in the  
 eiztethe day, thei camen for<sup>d</sup> to circumside  
 the child; and thei clepiden<sup>e</sup> him Sacharie,  
 60 by name of his fadir. And his modir  
 answeringe seide, Nay, but<sup>f</sup> he schal be  
 61 clepid John. And thei seiden to hir,  
 For no man is in thi kyn, that is clepid  
 62 bi<sup>g</sup> this name. Sothli thei maden a syngne  
 to his fadir, whom he wolde him for<sup>h</sup> to  
 63 be clepid. And he axinge a poyntel,  
 wroot, seyinge, John is his name. And  
 64 alle men wondriden. Forsoth his mouth

of thi salutacioun was maad in myn  
 eeris, the 3ong child gladide in ioye in  
 my wombe. And blessid be thou, that<sup>45</sup>  
 hast bileued, for thilke<sup>g</sup> thingis that ben  
 seid of the Lord to thee, schulen be par-  
 fitli don. And Marie seide, Mi soule<sup>46</sup>  
 magnyfieth the Lord, and my spirit hath<sup>47</sup>  
 gladid in God, myn helthe. For he hath<sup>48</sup>  
 biholdun the mekenesse of his hand-  
 maidun<sup>h</sup>. For lo! of this alle genera-<sup>49</sup>  
 ciouns schulen seie that<sup>i</sup> Y am blessid.  
 For he that is myzti hath don to me  
 grete thingis, and his name *is* hooli.  
 And his mercy is fro kynrede in to<sup>50</sup>  
 kynredes, to men that dreden hym. He<sup>51</sup>  
 made myzt in his arme, he scaterede  
 proude men with the<sup>k</sup> thouzte of his  
 herte. He sette<sup>l</sup> down myzti men fro<sup>52</sup>  
 sete<sup>m</sup>, and enhaunside meke men. He<sup>53</sup>  
 hath fulfillid hungri men with goodis,  
 and he hath left riche men voide. He,<sup>54</sup>  
 hauynge mynde of his mercy, took<sup>n</sup> Is-  
 rael, his child; as he hath spokun to oure<sup>55</sup>  
 fadris, to Abraham and to his seed, in to  
 worldis. And Marie dwellide with hir,<sup>56</sup>  
 as it were thre monethis, and turnede  
 azen in to hir hous. But the tyme of<sup>57</sup>  
 beryng child was fulfillid to Elizabeth,  
 and sche bare a sone. And the neizboris<sup>58</sup>  
 and cosyns<sup>o</sup> of hir herden, that the Lord  
 hadde magnyfiied his mercy with hir;  
 and thei thankiden hym. And it was<sup>59</sup>  
 don in the eizte dai, thei camen to cir-  
 cumcide the child; and thei clepiden hym  
 Zacarie, bi the<sup>p</sup> name of his fadir. And<sup>60</sup>  
 his moder answeride, and seide, Nay, but  
 he schal be clepid Joon. And thei seiden<sup>61</sup>  
 to hir, For no man is in thi kynrede,  
 that is clepid this name. And thei<sup>62</sup>  
 bikeneden to his fadir, what he wolde  
 that<sup>pp</sup> he were clepid. And he axynge<sup>63</sup>

<sup>d</sup> ful out gladide *MP*. <sup>e</sup> in *AGMNOPTUVWXY*. <sup>f</sup> be thou *AG sec. m. Y sec. m.* <sup>g</sup> Om. *AGMNOPTUVWXY*.  
<sup>h</sup> thilk *AGNOQST*. the ilke *MPW pr. m. Y*. <sup>i</sup> ful out gladid *MP*. <sup>j</sup> helthe *ziuer G sec. m. MOP*. <sup>k</sup> mayden *GY*.  
<sup>l</sup> Om. *G pr. m. MNOPTUVWXY pr. m.* <sup>m</sup> Om. *GIMNOPSQXY pr. m.* <sup>n</sup> kynrede *AGMNOPTUVWXY*. <sup>o</sup> And *QX*  
<sup>p</sup> *Y pr. m.* And he *Y sec. m.* <sup>q</sup> putte *SX*. <sup>r</sup> the seete *MPT*. <sup>s</sup> meke men *U*. <sup>t</sup> fulfillid *GMNOPTUVWXY*.  
<sup>u</sup> Om. *W pr. m.* <sup>v</sup> And *K*. <sup>w</sup> Om. *K*. <sup>x</sup> is fulfillde *A pr. m. GMNOPTUVWXY pr. m.* was fulfillid *WY sec. m.*  
<sup>y</sup> seiden *U*. <sup>z</sup> hath *U*. <sup>a</sup> to gydere ioyeden *MP*. <sup>b</sup> to hir *MP*. to him *O*. <sup>c</sup> is *A pr. m. GMNOPTUVWXY pr. m.*  
<sup>d</sup> Om. *SX*. <sup>e</sup> clepyng *O*. <sup>f</sup> no but *T*. <sup>g</sup> Om. *Y pr. m.* <sup>h</sup> Om. *SUVX*.

<sup>g</sup> tho *I*. <sup>h</sup> handmaide *EIQCK*. <sup>i</sup> Om. *K*. <sup>k</sup> Om. *K*. <sup>l</sup> settide *R*. putte *K*. <sup>m</sup> here seete *I*. <sup>n</sup> took  
 vp *K pr. m.* <sup>o</sup> the cosyns *hi*. <sup>p</sup> Om. *R pr. m.* <sup>pp</sup> Om. *e*.

was<sup>k</sup> openyd anon, and his tunge, and he  
65 spak, blessinge<sup>l</sup> God. And drede was<sup>m</sup>  
maad on alle her neiȝeboris, and thes<sup>n</sup>  
wordis weren pupplischid on<sup>o</sup> alle the<sup>p</sup>  
66 hilly placis of Judee. And alle men that  
herden puttedyn<sup>q</sup> in her<sup>r</sup> herte, seyinge,  
Who, gessist thou, this child schal be?  
And sothli the hond of the Lord was<sup>s</sup>  
67 with him. And Zacharie, his fadir, 'was  
fillid<sup>t</sup> with the Hooli Gost, and prophe-  
68 siede, seyinge<sup>u</sup>, Blessid be<sup>v</sup> the Lord God  
of Israel, for he hath visitid, and maad  
69 redempcioun of his peple. And he hath  
rerid<sup>w</sup> to vs an horn of<sup>x</sup> helthe in the  
70 hous of Dauith, his child. As<sup>y</sup> he spak by  
the mouthe of 'hooly prophetis<sup>z</sup>, that ben  
71 fro the world<sup>a</sup>. Helthe fro<sup>b</sup> oure enemyes,  
and fro<sup>c</sup> the hond of alle men<sup>d</sup> that hat-  
72 iden vs. To do<sup>e</sup> mercy with oure fadris, and  
to<sup>f</sup> haue mynde of<sup>g</sup> his<sup>h</sup> hooly testament.  
73 The ooth that he swor to Abraham, oure  
74 fadir, 'to ȝyue him silf<sup>i</sup> to vs. That we  
'withoute drede<sup>k</sup> deliuerid fro the hond of  
75 oure enemyes, serue<sup>l</sup> to him<sup>m</sup>, in hoolynesse  
and riȝtfulnesse<sup>n</sup> bifore him in<sup>o</sup> alle oure  
76 dayes. And thou, child, schalt be clepid  
the<sup>p</sup> prophete of the<sup>pp</sup> Hiȝeste; for thou  
schalt go bifore the face of the Lord, to<sup>q</sup>  
77 make redy his weyes. For<sup>r</sup> to ȝyue the<sup>s</sup>  
science of helthe to his peple, in to remis-  
78 cioun of her synnes; bi the entraylis of  
mercy<sup>t</sup> of oure God, in whiche<sup>u</sup> he spryng-  
79 ynge vp fro an hiȝ hath visytid vs. For<sup>v</sup>  
to ȝyue liȝt to hem that sitten in derk-  
nessis, and in schadewe of deth; for<sup>w</sup> to  
dresse oure feet in to the wey of pees.  
80 Sothli the child waxide<sup>x</sup>, and was com-

a poyntil, wroot, seiynge, Joon is his  
name. And alle men wondriden. And<sup>64</sup>  
anoon his mouth was openyd, and his  
tunge, and he spak, and blessinge God.  
And drede was maad on alle her neiȝ-<sup>65</sup>  
boris, and alle these wordis weren pup-  
plischid on alle the mounteyns of Judee.  
And alle men that herden puttiden in<sup>66</sup>  
her herte, and seiden, What maner child  
schal this be? For<sup>q</sup> the hoond of the  
Lord was with hym. And Zacarie, his<sup>67</sup>  
fadir, was fulfillid with the Hooli Goost,  
and<sup>r</sup> prophesiede, and seide, Blessid be<sup>68</sup>  
the Lord God of Israel, for he hath  
visitid, and maad redempcioun of his  
puple. And he hath rerid<sup>s</sup> to vs an<sup>69</sup>  
horn of heelte in the hous of Daud, his  
child. As he spak bi the mouth of<sup>70</sup>  
hise<sup>t</sup> hooli prophetis, that weren fro the  
world. Helthe fro oure enemyes, and fro<sup>71</sup>  
the hoond of alle men that hatiden vs.  
To do merci with oure fadris, and to<sup>72</sup>  
haue mynde of his hooli testament. The<sup>73</sup>  
greet ooth that he swoor to Abraham,  
oure fadir, to ȝyue hym silf to<sup>u</sup> vs. That<sup>74</sup>  
we with out drede delyuered<sup>v</sup> fro the  
hoond of oure enemyes, serue to hym, in<sup>75</sup>  
hoolynesse and riȝtwisnesse<sup>w</sup> bifor hym  
in alle oure daies. And thou, child,<sup>76</sup>  
schalt be clepid the prophete of the  
Hiȝest; for thou schalt go bifor the face  
of the Lord, to make redi hise weies. To<sup>77</sup>  
ȝyue scyence of helthe to his puple, in to  
remyssioun of her synnes; bi the inward-<sup>78</sup>  
nesse of the merci of oure God, in the  
whiche he spryngynge vp fro an hiȝ  
hath visitid vs. To ȝyue liȝt to hem that<sup>79</sup>

<sup>k</sup> is *A pr. m. G M N P Q S T X Y pr. m.* <sup>l</sup> plesynge o. <sup>m</sup> is *A pr. m. G M N O P Q S T X Y pr. m.* <sup>n</sup> alle these  
*U V X.* <sup>o</sup> vpon *A Q M N O P Q T W pr. m. Y.* <sup>p</sup> Om. o. <sup>q</sup> putten *s passim X.* <sup>r</sup> Om. *G pr. m.* <sup>s</sup> Om.  
*Q pr. m.* <sup>t</sup> is fulfillid *A pr. m. G sec. m. M N O P Q S T X Y pr. m.* was fulfillid *W Y sec. m.* <sup>u</sup> Om. *w pr. m.*  
<sup>v</sup> Om. *A pr. m. G pr. m. M N P Q S T W pr. m. X Y pr. m.* <sup>w</sup> reiseid *U V.* <sup>x</sup> on his *U.* of his *V.* <sup>y</sup> And *U.*  
<sup>z</sup> seyntis *M P.* <sup>a</sup> world his prophetes *M P.* <sup>b</sup> of *G pr. m. M N O P Q T X Y pr. m.* <sup>c</sup> of *G M N O P Q T X Y pr. m.*  
<sup>d</sup> Om. *U V W sec. m. X.* <sup>e</sup> be done *A pr. m. G M N O P Q S T X Y pr. m.* <sup>f</sup> Om. *V pr. m.* <sup>g</sup> on *AG N S T.* <sup>h</sup> Om. *K.*  
<sup>i</sup> hym silf to ȝif *G O W sec. m.* to ȝiue him *M P Q X Y pr. m.* hym to ȝeue *N T.* <sup>k</sup> Om. *M O P Q T X Y pr. m.*  
<sup>l</sup> serue we *Q Y pr. m.* <sup>m</sup> him withoute drede *M O Q T X Y pr. m.* <sup>n</sup> riȝtwysenesse *AG M N O P Q S T U W X Y.*  
<sup>o</sup> Om. *G pr. m. M N O P Q S T W pr. m. X Y pr. m.* <sup>p</sup> Om. *V.* <sup>pp</sup> Om. *O.* <sup>q</sup> for to *AG M N O P Q T U V W Y.* <sup>r</sup> Om. *X.*  
<sup>s</sup> Om. *AG M N O P Q S T W pr. m. X Y.* <sup>t</sup> the mercy *AG M N O P Q S T W pr. m. X Y.* <sup>u</sup> the whiche *AG M N O P Q T*  
*w pr. m. Y.* <sup>v</sup> Om. *S X.* <sup>w</sup> Om. *S.* <sup>x</sup> wex *X.*

<sup>q</sup> forsothe *I.* <sup>r</sup> and he *I.* <sup>s</sup> arerid *E P K.* reiseid *B.* <sup>t</sup> Om. *k pr. m.* <sup>u</sup> for *B.* <sup>v</sup> be delyuered *k pr. m.*  
<sup>w</sup> riȝtfulnesse *sbhi.*

fortid in spirit, and was in desert til to<sup>y</sup> the day of his schewinge to Israel.

## CAP. II.

1 Forsothe it was<sup>z</sup> don<sup>zz</sup> in tho dayes, a maundement went out fro Cesar August, 'or noble<sup>a</sup>, that al the world schulde be  
2 discryued. This firste discryuyng was maad of Cyryne, iustice<sup>b</sup> of Cirye. And alle men<sup>c</sup> wenten, that thei schulde make  
3 profescioun, 'or knowleching<sup>d</sup>, ech by him self in to his cite. Sothly and Josep stizede vp fro Galilee, of<sup>e</sup> the<sup>f</sup> cite of<sup>g</sup>  
4 Nazareth, in to Jude, in<sup>gg</sup> to a cite of Dauith, that is clepid Bedleem, for that he was of the hous and meyne of Dauith,  
5 that he schulde knowleche with Marie, that was weddid to hym, and was greet with child. And it was don, while thei<sup>6</sup>  
6 with child spousid wyf to him<sup>h</sup>. Sothli it was<sup>i</sup> don, whanne thei weren there, the dayes weren<sup>k</sup> fulfillid<sup>l</sup>, that she schulde  
7 bere<sup>m</sup> child. And sche childide her firste born<sup>n</sup> sone, and wlappide him in clothis, and puttide<sup>o</sup> him in a cracche, for ther  
8 was not<sup>p</sup> place to hym in the comyn stable. And schepherdis weren in the same cuntre, wakinge and kepinge the watchis  
9 of<sup>q</sup> the nyzt on<sup>r</sup> her flok. And loo! the aungel of the Lord stood by sydis hem, and the<sup>s</sup> clerenesse of God schynede<sup>t</sup> aboute  
10 hem; and thei dredden with greet drede. And the aungel seide to hem, Nyle 3e drede; lo! sothli I euangelise<sup>u</sup> to 3ou a  
11 grete ioye, that schal be to al peple<sup>v</sup>. For a sauour is borun to day to vs, that is Crist the<sup>w</sup> Lord, in the cite of Dauith.  
12 And this<sup>x</sup> a tokene to 3ou; 3e schulen

sitten in derknessis and in schadewe<sup>x</sup> of deeth; to dresse oure feet in to the weie of pees. And the child wexide, and was<sup>80</sup> counfortid in spirit, and was<sup>y</sup> in desert placis 'til to<sup>z</sup> the dai of his schewing to Israel.

## CAP. II.

And it was don in tho daies, a maun-1 dement wente out fro the emperour August<sup>a</sup>, that al the world schulde be discryued. This firste discryuyng was maad<sup>2</sup> of Cyryn, iustice of Sirie. And alle men<sup>3</sup> wenten to make profescioun<sup>b</sup>, ech in to<sup>c</sup> his owne citee. And Joseph wente vp<sup>4</sup> fro Galilee, fro the citee Nazareth, in to Judee, in to a citee of Daud, that is clepid Bethleem, for that he was of the hous and of the meyne of Daud, that he<sup>5</sup> schulde knowleche with Marie, his wijf, that was weddid to hym, and was greet with child. And it was don, while thei<sup>6</sup> weren there, the daies weren fulfillid, that sche schulde bere child. And sche<sup>7</sup> bare hir first borun sone, and wlappide<sup>d</sup> hym in clothis, and leide hym in a cratche, for ther was no place to hym in no<sup>e</sup> chaumbir. And scheepherdis weren<sup>8</sup> in the same cuntre, wakyng and kepyng the<sup>f</sup> watchis of the nyzt on her flok. And lo! the aungel of the Lord<sup>9</sup> stood bisidis hem, and the cleernesse of God schinede aboute hem; and thei dred- den with greet drede. And the aungel<sup>10</sup> seide to hem, Nyle 3e drede; for lo! Y preche to 3ou a greet ioye, that schal be to al puple. For a<sup>s</sup> sauoure is borun to<sup>11</sup> dai to 3ou, that is Crist the Lord, in the citee of Daud. And this<sup>is</sup> a tokene to<sup>12</sup> 3ou; 3e schulen fynde a 3ong child wlap-

<sup>y</sup> Om. q. in to *uw pr. m.* <sup>z</sup> is *A pr. m. G M N O P Q S T X Y pr. m.* <sup>zz</sup> Om. ko. <sup>a</sup> Om. ox. <sup>b</sup> iustice, or *kepr AGMNPQSTW pr. m. Y.* <sup>c</sup> Om. x. <sup>d</sup> Om. x. <sup>e</sup> Om. *qw pr. m.* <sup>f</sup> Om. *pu.* <sup>g</sup> Om. *moY.* <sup>gg</sup> and *k.* <sup>h</sup> spoused to him wijf, with childe *G M O P Q T X Y.* <sup>i</sup> is *A pr. m. MNOS.* Om. *G pr. m. P Q T X Y pr. m.* <sup>k</sup> ben *A pr. m. M N P Q T X Y.* <sup>l</sup> fillid *uv.* <sup>m</sup> first bere *w.* <sup>n</sup> bygoten *A pr. m. G pr. m. N O Q S T Y pr. m.* <sup>o</sup> bigeten *MP. goten X.* <sup>p</sup> putte *s et x passim.* <sup>q</sup> no *U.* <sup>r</sup> on *w.* <sup>s</sup> vpon *AGMNPQSTW pr. m. Y.* <sup>t</sup> Om. *G M N P Q T X W Y.* <sup>u</sup> schoen *s.* <sup>v</sup> euangelise, or *preche AGMNPQSTW pr. m. Y.* <sup>w</sup> the peple *K Q U V W pr. m.* <sup>x</sup> a *G pr. m. M N O P Q T X Y pr. m.* <sup>y</sup> this is *q sec. m. w pr. m.*

<sup>x</sup> the schadewe *R.* shade *s.* <sup>y</sup> he was *I.* <sup>z</sup> vnto *I.* <sup>a</sup> Om. *A pr. m. E I C H pr. m.* <sup>b</sup> ether knowlech *K marg.* <sup>c</sup> Om. *i.* <sup>d</sup> wrappide *e.* <sup>e</sup> Om. *i.* <sup>f</sup> Om. <sup>g</sup> the *I.* <sup>h</sup> *E I pr. m. a.*

fynde a 3ong child wlapid in<sup>y</sup> clothis,  
 13 and put in a cracche. And sudenly ther  
 is<sup>z</sup> maad with the aungel a multitude of  
 heuenly kny3thod, heriyng God, and sey-  
 14 inge, Glorie *be*<sup>a</sup> in the hijeste thingis to  
 God, and in erthe pees *be*<sup>b</sup> to men of good  
 15 wille. And it was<sup>c</sup> don, that<sup>d</sup> whanne the<sup>e</sup>  
 aungelis passiden a wey fro hem in to  
 heuene, the schepherdis spaken to gidere,  
 seiynge, Passe<sup>f</sup> we ouer til<sup>g</sup> to<sup>h</sup> Bedleem,  
 and 'se we<sup>i</sup> this word that is maad, the<sup>k</sup>  
 'whiche the Lorde maad<sup>kk</sup>, and schewid to  
 16 vs. And thei hy3ynge camen, and founden  
 Marie and Joseph, and a 3ong child put  
 17 in a cracche. Sothli thei seinge, knewen  
 of the word that was seid to hem of this<sup>l</sup>  
 18 child. And alle men that hadden herd  
 wondriden, and of thes thingis that weren  
 19 seide to hem of the schepherdis. Forsoth  
 Marie kepte alle<sup>m</sup> thes wordis, beringe to  
 20 gidere in hir<sup>n</sup> herte. And the schepherdis  
 turneden a3en, glorifyng and heriyng  
 God in alle thingis that thei hadden herd  
 21 and seyn, as it is<sup>o</sup> seyde<sup>p</sup> to hem. And  
 aftir that eizte dayes weren endid, that  
 the child schulde be circumsidid, his  
 name was<sup>q</sup> clepid Jhesus, which<sup>r</sup> was  
 clepid of the<sup>s</sup> aungel, bifore he was con-  
 22 seyued in wombe<sup>t</sup>. And aftir that the  
 dayes of purgacioun of Marie weren ful-  
 fillid<sup>u</sup>, vp<sup>x</sup> Moyses lawe, thei token him in<sup>y</sup>  
 to Jerusalem, that thei schulden offre him  
 23 to the Lord, as it is writun in the lawe  
 of the Lord, For ech<sup>z</sup> male<sup>a</sup> kynde open-  
 ynge the wombe 'to<sup>b</sup> go out<sup>c</sup>, schal be  
 24 clepid hooly to the Lord; and that thei  
 schulen 3yue an offryng, vp<sup>d</sup> that it<sup>e</sup> is  
 seid in the lawe of the Lord, A peyre of  
 25 turtris<sup>f</sup>, or twey<sup>g</sup> culuere briddis. And  
 lo! a man was in Jerusalem, to whom the  
 name Symeon<sup>h</sup>; and this man was<sup>i</sup> iust

pid in clothis, and leid in a cracche. And 13  
 sudenli ther was maad with the aungel  
 a multitude of heuenli kny3thod, heri-  
 ynge God, and seiynge, Glorie *be* in the 14  
 hijeste thingis to God, and in erthe pees  
*be*<sup>h</sup> to men of good wille. And it was 15  
 don, as the 'aungelis passiden<sup>i</sup> awei fro  
 hem in to heuene, the scheepherdis spaken  
 togider, and seiden, Go we ouer to Beth-  
 leem, and se we this word that is maad,  
 which the Lord hath 'maad, and<sup>k</sup> schew-  
 ide to vs. And thei hijynge camen, and 16  
 founden Marie and Joseph, and the 3ong  
 child leid in a cracche. And thei seiynge, 17  
 kueden of the word that was seid to  
 hem of this child. And alle men that 18  
 herden wondriden, and of these thingis  
 that weren seid to hem of the scheep-  
 herdis. But Marie kepte alle these 19  
 wordis, beryng togider in hir herte.  
 And the scheepherdis turneden a3en, glo- 20  
 rifyng and heriyng God in alle thingis  
 that thei hadden herd and seyn, as it  
 was seid to hem. And aftir that the<sup>l</sup> 21  
 eizte daies weren endid, that the child  
 schulde be circumcided, his name was  
 clepid Jhesus, which was clepid of the  
 aungel, bifor that he was conceyued in  
 the<sup>m</sup> wombe. And aftir that the daies<sup>n</sup> 22  
 of the<sup>o</sup> purgacioun<sup>p</sup> of Marie weren ful-  
 fillid, aftir Moyses lawe, thei token hym  
 into Jerusalem, to offre hym to the Lord,  
 as it is writun in the lawe of the Lord, 23  
 For euery male kynde openynge the  
 wombe, schal be clepid holi to the Lord;  
 and that thei schulen 3yue an offryng, 24  
 aftir that it is seid in the lawe of the  
 Lord, A peire of turturis, or twei culuer  
 briddis. And lo! a man was in Jeru- 25  
 salem, whos name was Symeon; and this  
 man was iust and vertuous<sup>q</sup>, and aboode

<sup>y</sup> with G pr. m. QXY pr. m. <sup>z</sup> was A sec. m. G sec. m. OUVW. <sup>a</sup> Om. AGMNPQSTW pr. m. XY. <sup>b</sup> Om. AGMNPQSTW pr. m. XY. <sup>c</sup> is A pr. m. G pr. m. MNOPQSTXY. <sup>d</sup> Om. KUV. <sup>e</sup> Om. AGNOQWXY. <sup>f</sup> Go AGMNPQSTWY. <sup>g</sup> Om. ANOQXY. <sup>h</sup> Om. GSTW. <sup>i</sup> schewe N. <sup>k</sup> Om. KUV. <sup>kk</sup> Om. K. <sup>l</sup> the o. <sup>m</sup> stille U. <sup>n</sup> Om. W pr. m. <sup>o</sup> was GQUVW. <sup>p</sup> seen U. <sup>q</sup> is A pr. m. MNPQSTX. Om. o. <sup>r</sup> the whiche AGMNPQSTWXY. <sup>s</sup> an W. <sup>t</sup> the wombe UV. <sup>u</sup> fillid U. <sup>x</sup> aftir AGMNPQSTWXY. <sup>y</sup> Om. o. <sup>z</sup> euery AGMNPQSTWXY. <sup>a</sup> man o. <sup>b</sup> for to AGMNPQSTWY. <sup>c</sup> Om. o. <sup>d</sup> aftir AGMNPQSTWXY. <sup>e</sup> Om. s. <sup>f</sup> turtlis VW. <sup>g</sup> two MPWXY. <sup>h</sup> was Symeon o. <sup>i</sup> Om. G pr. m. QTXV pr. m.

<sup>h</sup> Om. k. <sup>l</sup> aungil passede sgk. <sup>k</sup> Om. k pr. m. <sup>l</sup> Om. hiaβ. <sup>m</sup> Om. EIKMPQRSUX pr. m. beghikaβ. <sup>n</sup> eizte daies g. <sup>o</sup> Om. ERbc pr. m. egaβ. <sup>p</sup> purificacioun k. <sup>q</sup> ether dredful k marg.

and dredful<sup>k</sup>, abidinge the comfort of Israel; and the Hooly Gost was in him. 26 And he hadde taken answeere of the Hooly Gost, 'that he schal not<sup>l</sup> se deeth, no but 27 he saiȝ first the<sup>m</sup> Crist of the Lord. And he cam in spirit in to the temple. And whenne his 'fadir and modir<sup>n</sup> ledden in<sup>o</sup> the child Jhesu, that thei schulden do vp<sup>p</sup> 28 the custom of lawe<sup>q</sup> for<sup>r</sup> him, and he took him in to his armes, and he blessinge God, 29 and seide, Lord, now thou leeuyst thi 30 seruaunt vp<sup>s</sup> thi word in pees; for myn 31 yzen han seyn thin helthe<sup>t</sup>, the<sup>u</sup> which thou hast maad redy bifore the face of 32 alle peplis; list to the<sup>v</sup> schewing of hethene<sup>w</sup>, and glorie of thi peple of<sup>x</sup> Israel. 33 And his fadir and his<sup>y</sup> modir weren wondringe on<sup>z</sup> thes thingis, that weren seid of 34 him. And Symeon blessinge hem, and seide to Marie, his modir, Lo! this is put in<sup>a</sup> to the<sup>b</sup> fallinge and in<sup>c</sup> to the<sup>d</sup> rysinge aȝen of many men in<sup>dd</sup> Israel, and in to a tokene, to whom it schal be aȝeinseid. 35 And a swerd schal passe thorw thin owne<sup>e</sup> soule<sup>f</sup>, that thouȝtis be schewid of manye 36 hertis. And Anna was a prophetisse, the douȝtir of Fanuel, of the lynage of<sup>g</sup> Aser. And<sup>h</sup> sche hadde gon forth in many dayes, and hadde lyued with hir hosebonde seuen 37 ȝeer fro hir maydenhed. And this was a widowe 'til to<sup>l</sup> foure score ȝeer and foure; which<sup>k</sup> departide not fro the temple, seruyng nyȝt and day to<sup>l</sup> fastingis and 38 bisechingis<sup>m</sup>. And this<sup>n</sup> in thilke<sup>o</sup> our aboute comynge, knowleche to the Lord, and spak of him to alle that abiden<sup>p</sup> the redempcioun of Israel. And as thei hadden perfytlly doon alle thingis, by<sup>q</sup> the lawe of the Lord, thei<sup>r</sup> turnyden aȝen in to 40 Galilee, in to her citee Nazareth. Sothli

the coumfort of Israel; and the Hooli Goost was in hym. And he hadde takun<sup>26</sup> an<sup>r</sup> answeere of the Hooli Goost, that he schulde not se deeth, but he sawȝ first the Crist of the Lord. And he cam in<sup>27</sup> spirit into the temple. And whanne his fadir and modir ledden the child Jhesu to do aftir the custom of the<sup>s</sup> lawe for hym, he took hym in to hise armes, and<sup>28</sup> he<sup>t</sup> blessinge God, and seide, Lord, now<sup>29</sup> thou leuyst thi seruaunt aftir thi word in pees; for myn yzen han seyn thin<sup>30</sup> helthe, which thou hast maad redi bifor<sup>31</sup> the face of alle puplis; list to the schew-<sup>32</sup> yng of hethene men, and glorie of<sup>u</sup> thi<sup>v</sup> puple Israel. And his fadir and his<sup>33</sup> modir weren wondryng on these thingis, that weren seid of hym. And Symeon<sup>34</sup> blessinge hem, and seide to Marie, his modir, Lo! this<sup>w</sup> is set in to the fallyng doun and in to the<sup>x</sup> risyng aȝen of many men in Israel, and in to<sup>y</sup> a<sup>z</sup> tokene, to whom it schal be aȝenseid. And a<sup>35</sup> swerd schal passe thorou thin owne soule, that the thouȝtis ben schewid of many hertis. And Anna was a prophetesse,<sup>36</sup> the douȝtir of Fanuel, of the lynage of Aser. And sche hadde goon forth in many daies, and hadde lyued with hir hosebonde seuen ȝeer fro hir maydynhede. And this<sup>b</sup> was a widewe to<sup>c</sup> foure<sup>37</sup> scoor ȝeer and foure; and sche departide not fro the temple, but seruyde to<sup>d</sup> God nyȝt and dai in fastyngis and preieris. And this<sup>e</sup> cam vpon hem in<sup>38</sup> thilk our, and knowleche to the Lord, and spak of hym to alle that abiden the redempcioun of Israel. And as thei<sup>39</sup> hadden ful don alle thingis, aftir the lawe of the Lord, thei turneden aȝen in

<sup>k</sup> dredyngful o. <sup>l</sup> him not for to MNOPQTY. him not to SX. that he schulde not U. <sup>m</sup> Om. G M N O P Q T Y. <sup>n</sup> eldres MNOPQTY. his fadir and his modir U. <sup>o</sup> Om. G pr. m. MNOPQ pr. m. TXY. <sup>p</sup> aftir A pr. m. G M N O P Q S T W X Y. <sup>q</sup> the lawe GQ. <sup>r</sup> of N. <sup>s</sup> aftir A pr. m. G M N O P Q S T X Y. <sup>t</sup> helthe ȝifer G sec. m. MO sec. m. P. pees o pr. m. <sup>u</sup> Om. U. <sup>v</sup> Om. Q. <sup>w</sup> hethen men AGMNPQRSTUWXY. <sup>x</sup> Om. S. <sup>y</sup> Om. UW. <sup>z</sup> ypon AGMNPQRSTWY. <sup>a</sup> Om. O. <sup>b</sup> Om. MOP. <sup>c</sup> Om. O. <sup>d</sup> Om. OS. <sup>dd</sup> of Q. <sup>e</sup> Om. X. <sup>f</sup> soule, the whiche is his X. <sup>g</sup> Om. F. <sup>h</sup> Om. V. <sup>i</sup> vnto GQXY. <sup>k</sup> the whiche AGMNPQRSTWXY. <sup>l</sup> in XY. <sup>m</sup> bisechyng N. <sup>n</sup> she this MP. <sup>o</sup> that MX. the ilke Y. <sup>p</sup> han abiden A sec. m. G sec. m. OUVW Y sec. m. <sup>q</sup> after AGMNPQRSTWXY. <sup>r</sup> and thei W.

<sup>r</sup> Om. h pr. v. i. <sup>s</sup> Om. IE. <sup>t</sup> Om. UX. <sup>u</sup> to E. <sup>v</sup> the I. <sup>vv</sup> Om. R sec. m. <sup>w</sup> he this I. <sup>x</sup> Om. bc. <sup>y</sup> Om. hi. <sup>z</sup> Om. Ihi. <sup>a</sup> Om. EIPQXC pr. m. <sup>b</sup> sche this I. <sup>c</sup> Om. c. til I. til to X sec. m. <sup>d</sup> Om. hik sec. m. <sup>e</sup> sche this I.

the child wax<sup>s</sup>, and was counfortid, ful of wysdom; and the grace of God was in  
 41 him. And 'his fadir and modir<sup>t</sup> wenten by alle 3eeris in to Jerusalem, in the so-  
 42 lempne day of paske. And whanne Jhesus was maad of twelue 3eeris<sup>v</sup>, hem stiz-  
 ynge vp<sup>w</sup> in to Jerusalem, hy<sup>x</sup> custom  
 43 of the feeste day, and the dayes endid, whanne thei turneden a3en, the child  
 dwelte in Jerusalem, and his fadir and  
 44 modir knewen not. Forsothe thei gess-  
 inge him to<sup>y</sup> be in the felowschipe<sup>z</sup>,  
 camen the wey<sup>a</sup> of a<sup>b</sup> day, and sou3ten  
 him among his cosyns and knowen<sup>c</sup>.  
 45 And thei not fyndinge, wenten a3en in to  
 46 Jerusalem, sekyng him. And it was<sup>d</sup>  
 don, aftir the thridde day thei founden  
 him in the temple, sittinge in the<sup>e</sup> myd-  
 dil of doctours, heeringe hem and axinge  
 47 hem<sup>f</sup>. Sothli alle men that herden him,  
 wondriden on<sup>g</sup> the prudence and answeris  
 48 of him. And thei seyng wondriden.  
 And his modir seide to him, Sone, what  
 hast thou don to vs thus? Lo! thi fadir  
 49 and I sorwyng han sou3t thee. And he  
 seith to hem, What is it<sup>h</sup> that 3e sou3ten  
 me? wisten<sup>i</sup> 3e not, for<sup>k</sup> in tho thingis  
 that ben 'of my fadir<sup>l</sup>, it bihoueth me  
 50 to<sup>m</sup> be? And<sup>n</sup> thei vndirstoden not the  
 51 word, which<sup>o</sup> he spak to hem. And he  
 cam down with hem, and cam to Naza-  
 reth, and was<sup>p</sup> suget<sup>q</sup> to hem. And his  
 modir kepte to gidere alle thes wordis,  
 52 beringe to gidere in hir herte. And Jhesu  
 profitide in wysdom, age, and<sup>r</sup> grace,  
 anemptis God and<sup>s</sup> men.

## CAP. III.

1 Forsothe in the fyftenthe 3eer of the  
 empyre of Tiberie, emperour<sup>t</sup>, Pilat of  
 Pounce kepinge<sup>u</sup> Judee, sothli Eroude,

to Galilee, in to her citee Nazareth. And 40  
 the child wexe, and was counfortid, ful  
 of wisdom; and the grace of God was in  
 hym. And his fadir and modir wenten<sup>f</sup> 41  
 ech 3eer in to Jerusalem, in the solempne  
 dai of pask. And whanne Jhesus was 42  
 twelue 3eer oold, thei wenten vp to Jeru-  
 salem, aftir the custom of the fceeste dai.  
 And whanne the daies weren don, thei 43  
 turneden a3en; and the child abood in  
 Jerusalem, and his fadir and modir  
 knewen it not. For thei gessynge that 44  
 he hadde be in the felowschipe, camen a  
 daies iourney, and sou3ten hym<sup>g</sup> among  
 hise cosyns and hise knoueleche. And 45  
 whanne thei founden hym not, thei turn-  
 eden a3en in to Jerusalem, and sou3ten  
 hym. And it bifelle, that aftir the thridde 46  
 dai thei founden hym in the temple, sit-  
 tyng in the myddil of the doctours,  
 heryng hem and axynge hem. And 47  
 alle men that herden hym, wondriden on  
 the prudence and the answeris of hym.  
 And thei seyn, and wondriden. And 48  
 his modir seide to hym, Sone, what hast  
 thou do to vs thus? Lo! thi fadir and Y  
 sorewyng han sou3te thee. And he 49  
 seide to hem, What is it that 3e sou3ten  
 me? wisten 3e not that in tho<sup>h</sup> thingis  
 that ben of my fadir, it behoueth me to  
 be? And thei vndurstoden not the word, 50  
 which<sup>i</sup> he spak to hem. And he cam 51  
 down with hem, and cam to Nazareth,  
 and was suget to hem. And his moder  
 kepte togidir alle these wordis, and bare  
 hem in hir herte. And Jhesus profitide 52  
 in wisdom, age, and grace, anentis God  
 and men.

## CAP. III.

In the fiftenthe 3eer of the empire of  
 Tiberie, the emperoure, whanne Pilat of  
 Pounce gouernede Judee, and Eroude

<sup>s</sup> waxed o. <sup>t</sup> his eldris, *that is, f. and m. A pr. m. G M N P Q T Y.* his elderes *x.* <sup>v</sup> 3er *x.* <sup>w</sup> Om. *v* sec. *m.*  
<sup>x</sup> aftir the *AGM NOP Q S T W X Y.* bi the *v.* <sup>y</sup> for to *AGM NOP Q T W Y.* <sup>z</sup> cuntre, or *fclauschipe A pr. m. G N O Q T Y.*  
 companye, or *fclauschipe MP.* <sup>a</sup> weie, or *iournei A pr. m. G M N O P Q T Y.* <sup>b</sup> o *A. oo MP.* <sup>c</sup> knowen men<sup>o</sup>.  
<sup>d</sup> is *A pr. m. G M N O P Q S T X Y.* <sup>e</sup> Om. *G V W Y.* <sup>f</sup> Om. *K P W pr. m.* <sup>g</sup> of *ou.* vpon *MP.* <sup>h</sup> Om. *M X.* <sup>i</sup> and  
 wisten *W.* <sup>k</sup> that *N.* <sup>l</sup> my fadris *AG pr. m. N Q T W pr. m. X Y pr. m.* of my fadris *G sec. m. W sec. m. Y sec. m.*  
<sup>m</sup> for to *AGM NOP Q T W Y.* <sup>n</sup> Om. *T.* <sup>o</sup> the whiche *AGM NOP Q S T W Y.* that *X.* <sup>p</sup> was a *T.* <sup>q</sup> suget, or  
*undurloute AGM NOP Q S T W Y.* <sup>r</sup> Om. *X.* <sup>s</sup> and anent *X.* <sup>t</sup> the emperour *W.* <sup>u</sup> procurynge, or *kepyng* *AGM*  
*N O P Q S T W Y.* procurende *X.*

<sup>f</sup> wenten vp *x.* <sup>g</sup> Om. *i.* <sup>h</sup> the *p.* <sup>i</sup> that *i.*

prince of Galilee<sup>v</sup>, Philip forsoth, his brother, prince of Ituree<sup>w</sup>, and of the cuntre of<sup>x</sup> Tracon, and Lisany, prince of Abilyn<sup>y</sup>,  
 2 vndir the princis of prestis Annas and Cayfas, the word of the Lord is<sup>z</sup> maad on<sup>a</sup> John, the sone of Zacharie, in desert.  
 3 And he cam in to al the cuntre of Jordan, preehinge baptym of penaunce in to  
 4 remyscioun of synnes. As it is writun in the book of wordis<sup>b</sup> of Ysaye, the prophete, The voys of *oon* crynge in desert,  
 Make 3e redy the weye<sup>c</sup> of the Lord,  
 5 make 3e his pathis rjzt<sup>d</sup>. Ech valey schal be fulfillid<sup>e</sup>, and 'ech mountayn<sup>f</sup> and 'litol hil<sup>g</sup> schal be maad lou3; and schrewide thingis schulen be in to dressid thingis, and scharpe thingis in to playne  
 6 weyes; and ech<sup>h</sup> fleisch, 'or man<sup>i</sup>, schal 7 se the helthe<sup>k</sup> of God. Therefore he seide to the cumpanyes, 'the whiche<sup>l</sup> wenten out, that thei schulden be baptysid of him, Kyndlis<sup>m</sup> of eddris, who schewide to 3ou to<sup>n</sup> flee fro<sup>o</sup> wraththe to comynge<sup>p</sup>?  
 8 Therefore do 3e worthi fruytis of penaunce, and bigynne 3e not to<sup>q</sup> seye, We han a fadir Abraham; sothli I seie to 3ou, God is my3ti 'to reise of thes  
 9 stoones<sup>r</sup> the sones of Abraham. Forsothe now an ax is put to<sup>s</sup> the roote of the<sup>t</sup> tree; sothli ech<sup>u</sup> tree not makyunge good fruyt, schal be kitt down, and schal<sup>v</sup> be<sup>w</sup>  
 10 sent in to the fier. And the cumpanyes axden him, seiynge, What therefore schulen we do?  
 11 Sothli he answeringe seide to hem, He that hath twey<sup>x</sup> cootis, 3yue 'to him that hath noon<sup>y</sup>; and he that hath metis, do on<sup>z</sup> lyk<sup>a</sup> manere. Sothli and pupplicans<sup>b</sup> camen for<sup>c</sup> to be baptised; and thei seiden to him, Maistir, what

was prince of Galilee, and Filip, his brothir, was prince of Iturye, and of the cuntre of Tracon, and Lisanye was prince of Abilyn, vndir the princis of<sup>2</sup> prestis Annas and Caifas, the word of the Lord was maad on Joon, the sone of Zacarie, in desert. And he cam in<sup>3</sup> to al the cuntre of Jordan, and prechide baptym of penaunce in to remyscioun of synnes. As it is wrytun in the book of<sup>4</sup> the wordis of Isaye, the prophete, The voice of a crier in desert, Make 3e redi the weie of the Lord, make 3e hise pathis rjzt. Ech valey schal be fulfillid,<sup>5</sup> and euery hil and litil hil schal be maad lowe; and schrewid thingis schulen ben in to dressid thingis, and scharp thingis in to pleyn weies; and euery<sup>6</sup> fleisch schal se the heelte of God. Therfor he seid to the puple, which<sup>7</sup> wente out to be baptysid of hym, Kyndlyngis of eddris, who schewide to 3ou to fle fro the<sup>k</sup> wraththe to comynge? Ther<sup>8</sup>for do 3e worthi fruytis of penaunce, and bigynne 3e not to seie, We han a fadir Abraham; for Y seie to 3ou, that God is my3ti to reise of these stoonys the sones of Abraham. And now an axe is sett<sup>9</sup> to the roote of the tree; and therfor euery tre that makith no<sup>l</sup> good fruyt, schal be kit down, and schal be cast in to the fier. And the puple axide hym,<sup>10</sup> and seiden, What thanne schulen we do? He answeride, and seide to hem, He that<sup>11</sup> hath twei cootis, 3yue<sup>m</sup> to hym that hath noon; and he that hath metis, do in<sup>n</sup> lijk maner. And pupplicans camen to be<sup>12</sup> baptysid; and thei seiden to hym, Maister, what schulen we do? And he seide<sup>13</sup>

<sup>v</sup> the fourth part of Galile *A sec. m. G M N O P Q T Y*. the ferthe part Galilee *x*. <sup>w</sup> the fourth part of Yturie *A sec. m. G M N O P Q T Y pr. m.* the ferthe part Iturie *x*. <sup>x</sup> Om. *s*. <sup>y</sup> the fourth part of Abilyn *A sec. m. G M N O P Q T Y pr. m.* the ferthe part Abilyne *x*. <sup>z</sup> was *A sec. m. G sec. m. O U V W*. <sup>a</sup> vpon *A sec. m. G M N O Q S T W Y*. <sup>b</sup> the wordis *M P*. <sup>c</sup> weyes *K*. <sup>d</sup> rjzty *K*. rjztful *Q*. <sup>e</sup> fillid *U V*. <sup>f</sup> euery hil *A G M N O P Q S T W X Y*. <sup>g</sup> hilloc *A pr. m. G M P Q X Y pr. m.* litil hilloc *Y sec. m.* <sup>h</sup> euery *A G M N O P Q S T W X Y*. <sup>i</sup> Om. *x*. <sup>k</sup> helth 3ifer *G sec. m. o*. <sup>l</sup> whiche *U V*. that *x*. <sup>m</sup> Fruitis, or kyndelyngis *A G N Q S T W Y*. Kyndelyngis *M O P*. <sup>n</sup> for to *A G M N O P Q T U V Y*. <sup>o</sup> fro the *G O P Q T W X Y*. <sup>p</sup> come *S X*. <sup>q</sup> for to *A G M N O P Q T W Y*. <sup>r</sup> for to reyse of thes stoonis *A G M N P Q T U V Y*. of theis stoones to rayse *o*. <sup>s</sup> at *o*. <sup>t</sup> Om. *K*. <sup>u</sup> euery *A G M N O P Q S T U V W X Y*. <sup>v</sup> Om. *A G M N O P Q S T W X Y*. <sup>w</sup> Om. *x*. <sup>x</sup> two *M P W X Y*. <sup>y</sup> to noon hauynge, or to hym that hath noon *A G N T W*. to noon hauynge *M P Q Y*. to him noon hafinge *o*. to not hauende, or to hym that hath noon *s*. to the noon hauende *x*. <sup>z</sup> on the *A G M N O P T W Y*. <sup>a</sup> licchy *W*. <sup>b</sup> the pupplicanis *A Q W pr. m. X Y*. <sup>c</sup> Om. *s x*.

<sup>k</sup> Om. *CK pr. m.* <sup>l</sup> not *K M S X C sec. m. egka*. <sup>m</sup> 3yue he *A pr. m.* <sup>n</sup> on *k*.

13 schulen we don? And he<sup>d</sup> seide to hem,  
Do 3e no thing more, than 'that that<sup>e</sup> is  
14 ordeyned to 3ou. Forsothe and knyztis<sup>f</sup>  
axiden him, seiynge, What schulen also<sup>g</sup>  
we do? And he seith to hem, Smyte 3e  
wrongfulli<sup>h</sup> no man, nether make 3e fals  
chalenge, and be<sup>i</sup> 3e<sup>k</sup> apaid<sup>l</sup> with 3oure  
15 soudis. Forsoth al<sup>m</sup> the peple gessinge,  
and alle men thenkinge in her hertis of  
John, lest<sup>n</sup> perauenture he were Crist,  
16 John 'answeride, seyinge<sup>o</sup> to alle men,  
Sothli I baptise<sup>p</sup> 3ou in watir; forsothe a<sup>q</sup>  
strengere than I schal come aftir me, 'of  
which<sup>r</sup> I am not worthi for<sup>s</sup> to vnbynde  
the thwong of his schoon; he schal bap-  
tysse 3ou in the Hooly Gost and fyer.  
17 Whos wynewyng tool in his hond, and he  
schal purge his 'corn floort<sup>t</sup>, and<sup>u</sup> schal  
gedere the whete 'in to<sup>v</sup> his<sup>w</sup> berne;  
sothli the chaffis he schal brenne in<sup>x</sup> fier  
18 vnquenchable. Forsoth and he monest-  
inge<sup>y</sup> manye othere thingis, euangeliside  
19 to the peple. Sothli Eroude, 'the forthe  
prince<sup>z</sup>, whanne he was blamyd of John  
for<sup>a</sup> Herodias, wyf<sup>b</sup> of his brother, and of  
20 alle euels<sup>c</sup> that Eroud dide, addide<sup>d</sup> this  
ouer alle, and closide<sup>e</sup> John in prisoun.  
21 Forsoth it was<sup>f</sup> don, whanne al the peple  
was baptisid, and<sup>g</sup> Jhesu cristenyd, and  
22 preiyng, heuene was<sup>h</sup> openyd. And the  
Hooly Gost cam down in bodily licknesse,  
as a culuere in to him; and a voys was<sup>i</sup>  
maad fro heuene, Thou ert my dereworthe  
23 sone, in thee it hath plesid to<sup>k</sup> me. And  
'Jhesu him silf<sup>l</sup> was bygynnyng as<sup>m</sup> of  
thritti 3eer, that he was gessid the sone  
of Joseph, which<sup>n</sup> was of Hely, which<sup>o</sup>  
24 was of Mathath, which<sup>p</sup> was of Leuy,

to hem, Do 3e no thing more, than that  
that is ordeyned to 3ou. And knyztis<sup>14</sup>  
axiden hym, and seiden, What schulen  
also we do? And he seide to hem, Smyte  
3e wrongfuli no man, nethir make 3e  
fals chalenge, and be 3e apayed<sup>n</sup> with  
3oure sowdis. Whanne al the puple<sup>15</sup>  
gesside, and alle men thouzten in her  
hertis of Joon, lest perauenture he were  
Crist, Joon answeride, and seide to alle<sup>16</sup>  
men, Y baptize you in watir; but a  
stronger than Y schal come aftir me, of  
whom Y am not worthi to vnbynde the  
lace of his schoon; he schal baptize 3ou  
in the Hooli Goost and fier. Whos<sup>17</sup>  
'wynewyng tool<sup>o</sup> in<sup>p</sup> his hond, and he  
schal purge his floor of corn, and<sup>q</sup> schal  
gadere the whete in to his berne; but the  
chaffis<sup>r</sup> he schal brenne with fier vn-  
quenchable. And many othere thingis<sup>18</sup>  
also he spak, and prechide to the puple.  
But Eroude tetrark<sup>s</sup>, whanne he was  
blamed of Joon for Erodias, the wijf of<sup>19</sup>  
his brother, and for alle the<sup>ss</sup> yuelis that  
Eroude dide, encreside<sup>t</sup> this ouer alle, and  
20 schitte Joon in prisoun. And it was<sup>21</sup>  
don, whanne al the puple was baptised,  
and whanne Jhesu was baptised, and  
preiede, heuene was openyd. And the<sup>22</sup>  
Hooli Goost cam down in bodili licnesse,  
as a dowue on hym; and a voys was  
maad fro heuene<sup>u</sup>, Thou art my der-  
worth sone, in thee it hath plesid<sup>v</sup> to  
me. And Jhesu hym silf was bigyn-<sup>23</sup>  
ninge as of thritti 3eer, that he was  
gessid the sone of Joseph, which was of  
Heli, which was of Mathath, which was<sup>24</sup>  
of Leuy, which was of Melchi, that was

<sup>d</sup> he answeringe *q* *sec. m.* <sup>e</sup> that *MPW pr. m.* that at *o.* this that *v* *sec. m.* <sup>f</sup> the knyztis *g.* <sup>g</sup> and *AGMNOPQSTWXY.* <sup>h</sup> wrongfulliche *o.* <sup>i</sup> beth *s.* <sup>k</sup> *Om. Y.* <sup>l</sup> pajid *sx.* <sup>m</sup> *Om. k.* <sup>n</sup> and lest *o.*  
<sup>o</sup> answeringe seide *U.* <sup>p</sup> wasche, or baptysse *AGNOSTW.* baptise, or wasche *MPY.* <sup>q</sup> oon *o.* <sup>r</sup> whos  
*AGMNOPQ sec. m. STVWXY.* of whom *q* *sec. m.* <sup>s</sup> *Om. sw pr. m. x.* <sup>t</sup> floore of corne *AGNOQTWVWXY.* <sup>u</sup> and  
he *UV.* <sup>v</sup> in *KT.* <sup>w</sup> *Om. v.* <sup>x</sup> with *A sec. m. GMNOPQSTWXY.* <sup>y</sup> stiryng, or monestyng *AGNSTWY.*  
stiryng *oq.* stirende *x.* <sup>z</sup> prince of the fourth part *AGMNOPQSTWXY.* <sup>a</sup> of *AGMNOPQSTWXY.* <sup>b</sup> the  
wif *s.* <sup>c</sup> the yueles *AGMNOPQSTWXY.* <sup>d</sup> castide to *AGNOQTWY.* he castide to *MP.* caste to *s.* he  
caste to *x.* <sup>e</sup> schutt *AGNOQST.* shitte *MPWXY.* <sup>f</sup> is *A pr. m. G pr. m. MNOPQSTXY.* <sup>g</sup> *Om. k.* <sup>h</sup> is  
*A pr. m. G pr. m. MNOPQSTW pr. m. XY.* <sup>i</sup> is *A pr. m. G pr. m. MNOPQSTXY.* <sup>k</sup> *Om. k.* <sup>l</sup> himsilf *A sec. m.*  
he Jhesus *MNPSTXY.* Jhesus *q.* <sup>m</sup> *Om. no.* <sup>n</sup> the whiche *AGMNOPQSTWXY.* <sup>o</sup> the whiche *AGMNOPQSTWXY.* that *x.* <sup>p</sup> the whiche *AGMNOPQSTWXY.* that *x.*

<sup>n</sup> paid *R.* <sup>o</sup> vanne *I.* <sup>p</sup> is in *gß.* <sup>q</sup> and he *aß.* <sup>r</sup> chaff *I.* <sup>s</sup> tetrark also *k pr. m.* <sup>ss</sup> *Om. R.*  
<sup>t</sup> he encreside *ik pr. m.* <sup>u</sup> heuene's *k.* <sup>v</sup> wel plesid *b.*

wich<sup>q</sup> was of Melchy, which<sup>r</sup> was of  
 25 Jamne, that was of Joseph, that was of  
 Mataty, that was of Amos, that was of  
 Naum, that was of Hely, that was of  
 26 Nagge, that was of Mathath, that was of  
 Mathatye, that was of Semy, that was  
 27 of Joseph, that was of Juda, that was of  
 Johanna, that was of Resa, that was of  
 Zorobabel, that was of Salatiel, that was  
 28 of Nery, that was of Melchy, that was of  
 Addy, that was of Cosan, that was of  
 29 Elmadan, that was of Her, that was of  
 Jesu, that was of Eleasar, that was of Jo-  
 rym, that was of Mathath, that was of  
 30 Leuy, that was of Symeon, that was of  
 Juda, that was of Joseph, that was of  
 31 Jona, that was of Elyachim, that was of  
 Melca, that was of Meuna, that was of  
 Mathatha, that was of Nathan, that was  
 32 of Dauith, that was of Jesse, that was  
 of Obeth, that was of Booz, that was of  
 33 Salmon, that was of Nason, that was of  
 Amynadab, that was of Aram, that was of  
 34 Esrom, that was of Phares, that was of  
 Judas, that was of Jacob, that was of Y-  
 saac, that was of Abraham, that was of Tare,  
 35 that was of Nacor, that was of Seruch,  
 that was of Ragau, that was of Phaleth,  
 36 that was of Heber, that was of Sale, that  
 was of Caynan, that was of Arfaxat, that  
 was of Sem, that was of Noe, that was  
 37 of Lameth, that was of Matusale, that  
 was of Enok, that was of Jareth, that was  
 38 of Malaliel, that was of Caynan, that was  
 of Enos, that was of Seth, that was of  
 Adam, that was of God.

## CAP. IV.

1 Forsothe Jhesu ful of the Hooly Gost  
 turnede a3en fro Jordan, and was<sup>s</sup> led by  
 2 the<sup>t</sup> spirit in to desert fourty dayes, and  
 was<sup>u</sup> temptid of<sup>v</sup> the deuy, and eet<sup>w</sup> no  
 thing in tho dayes; and tho dayes endid,  
 3 he hungride. Forsothe the deuel seide to  
 him, If thou ert<sup>x</sup> Goddis sone, seye to this

of Jamne, that was of Joseph, that was 25  
 of Matatie, that was of Amos, that  
 was of Naum, that was of Hely, that  
 was of Nagge, that was of Mathath, 26  
 that was of Matatie, that was of Semei,  
 that was of Joseph, that was of Juda,  
 that was of Johanna, that was of Re-27  
 sa, that was of Zorobabel, that was of  
 Salatiel, that was of Neri, that was of 28  
 Melchi, that was of Addi, that was of  
 Cosan, that was of Elmadan, that was of  
 Her, that was of Jhesu, that was of 29  
 Eleasar, that was of Jorum, that was of  
 Matath, that was of Leuy, that was of 30  
 Symeon, that was of Juda, that was of  
 Joseph, that was of Jona, that was of  
 Eliachym, that was of Melca, that was 31  
 of Menna, that of Mathatha, that was  
 of Nathan, that was of Daudid, that was 32  
 of Jesse, that was of Obeth, that was of  
 Boz, that was of Salmon, that was of  
 Nason, that was of Anynadab, that was 33  
 of Aram, that was of Esrom, that was  
 of Fares, that was of Judas, that was of 34  
 Jacob, that was of Isaac, that was of  
 Abraham, that was of Tare, that was  
 of Nachor, that was of Seruth, that was 35  
 of Ragau, that was of Faleth, that was  
 of Heber, that was of Sale, that was 36  
 of Chaynan, that was of Arfaxath, that  
 was of Sem, that was of Noe, that was  
 of Lameth, that was of Matusale, that 37  
 was of Enok, that was of Jareth, that  
 was of Malaliel, that was of Cainan,  
 that was of Enos, that was of Seth, that 38  
 was of Adam, that was of God.

## CAP. IV.

And Jhesus ful of the Hooli Goost 1  
 turnede a3en fro Jordan, and was<sup>w</sup> led  
 bi the spirit into desert fourti daies, and 2  
 was<sup>x</sup> temptid of the deuel, and eet no-  
 thing in tho daies; and whanne tho  
 daies weren endid, he hungride. And 3  
 the deuel seide to him, If thou art God-

<sup>q</sup> the whiche *AGMNPQTWY*. that *SX*. <sup>r</sup> that *AGMNPQSTUVWXY*. <sup>s</sup> he was *KV*. <sup>t</sup> Om. *s*. <sup>u</sup> he  
 was *KV*. <sup>v</sup> bi *MNOPQWXY* *pr. m.* with *T*. <sup>w</sup> he eet *KV*. <sup>x</sup> be *O*.

<sup>w</sup> he was *I*.

<sup>x</sup> he was *I*.

4 stoon, that it be maad bred. And Jhesus  
 answeride to him, It is writun, For a man  
 lyueth not in<sup>y</sup> 'breed aloone<sup>z</sup>, but in euery  
 5 word of God. And the deuy<sup>l</sup> ladde hym  
 in to an hiz hil, and schewide to him alle  
 the rewmes of the roundnesse of erthe<sup>a</sup> in  
 6 a<sup>b</sup> moment of a<sup>c</sup> tyme; and seith<sup>d</sup> to him,  
 I schal 3yue to thee al this power, and the  
 glorie of hem, for to me thei ben 3ouun,  
 7 and to whom I wole I<sup>e</sup> 3yue hem; ther-  
 fore if thou 'fallinge doun<sup>f</sup> schalt wor-  
 schipe<sup>g</sup> bifore me, alle thingis schulen be  
 8 thine<sup>h</sup>. And Jhesus answeringe<sup>i</sup> seide 'to  
 him<sup>k</sup>, It is writun, Thou schalt worschipe  
 the<sup>l</sup> Lord thi God, and to hym aloone  
 9 thou schalt serue. And he ledde him in  
 to Jerusalem, and settide<sup>m</sup> on the pynacle  
 of the temple, and seide to him, If thou  
 art Goddis sone, sende<sup>n</sup> thi self fro<sup>o</sup> hennis  
 10 down; for it is writun, For he hath co-  
 maundid to his aungels of thee, that thei  
 11 kepe thee in alle 'thi weyes<sup>p</sup>, and for<sup>q</sup>  
 thei schulen 'in hondis<sup>r</sup> take thee, lest per-  
 audenture thou hirte thi foot at<sup>s</sup> a stoon.  
 12 And Jhesus answeringe seith to him, It is  
 seid, Thou schalt not tempte the Lord thi  
 13 God. And euery temptacioun endid, the  
 deuy<sup>l</sup> wente away fro him til to<sup>u</sup> a tyme.  
 14 And Jhesu turnyde a3en in the<sup>v</sup> vertu of  
 the spirit in to Galilee, and the fame wente  
 15 forth of<sup>w</sup> him thur3 al the cuntre. And he  
 tau3te in the synagogis<sup>x</sup> of hem, and was<sup>y</sup>  
 16 magnyfiyd of alle men. And he cam to<sup>z</sup>  
 Nazareth, where he was norischid, and he  
 entride by<sup>a</sup> custom in the 'day of saboth<sup>b</sup>  
 in to the<sup>c</sup> synagoge, and roos<sup>d</sup> for<sup>e</sup> to rede.  
 17 And the book of Ysaie, the prophete, was<sup>f</sup>  
 takun to him; and as he turnyde the  
 book, he fond a place where it is<sup>g</sup> writun,  
 18 The Spirit of the Lord on<sup>h</sup> me, for which

dis sone, seie to this stoon, that it be  
 maad breed. And Jhesus answeride to  
 hym, It is writun, That a man lyueth not  
 in breed aloone, but in euery word of  
 God. And the deuel ladde hym in<sup>y</sup> to<sup>z</sup>  
 an hiz hil, and schewide to hym alle the  
 rewmes of the world in a moment of  
 tyme; and seide to hym, Y schal 3yue to  
 thee al this power, and the glorie of hem,  
 for to me thei ben 3ouun, and to whom  
 Y wole, Y 3yue hem; therfor if thou<sup>7</sup>  
 falle doun, and worschipe bifore me, alle  
 thingis schulen be thine. And Jhesus<sup>8</sup>  
 answeride, and seide to hym, It is  
 writun, Thou schalt worschipe thi Lord  
 God, and to hym aloone thou schalt  
 serue. And he ledde hym in to Jeru-<sup>9</sup>  
 salem, and sette<sup>a</sup> hym on the pynacle of  
 the temple, and seide to hym, If thou art  
 Goddis sone, sende thi silf fro hennes  
 down; for it is writun, For he hath<sup>10</sup>  
 comaundide to hise aungels of thee, that  
 thei kepe thee in alle thi weies, and that<sup>11</sup>  
 thei schulen take thee in hondis, lest  
 perauenture thou hirte thi foote at a  
 stoon. And Jhesus answeride, and seide<sup>12</sup>  
 to him, It is seid, Thou schalt not tempte  
 thi Lord God. And whanne euery<sup>13</sup>  
 temptacioun was endid, the feend wente  
 awey fro hym for a tyme. And Jhesus<sup>14</sup>  
 turnede a3en in the vertu of the spirit  
 in to Galilee, and the fame wente forth  
 of hym thorou al the cuntre. And he<sup>15</sup>  
 tau3te in the synagogis of hem, and was  
 magnyfiyd of alle men. And he cam to<sup>16</sup>  
 Nazareth, where he was norisschid, and<sup>b</sup>  
 entride aftir his custom in the sabat dai  
 in to a synagoge, and roos to<sup>c</sup> reed. And<sup>17</sup>  
 the book of Ysaie, the prophete, was  
 takun to hym; and as he turnede the

<sup>y</sup> only in *w pr. m.*    <sup>z</sup> oonli breed *asw sec. m. x.*    oonlyche breed *GMNOPQTV.*    breed *w pr. m.*    <sup>a</sup> the  
 erthe *o.*    <sup>b</sup> Om. *AGMNOPSTXY.*    <sup>c</sup> Om. *AUV.*    <sup>d</sup> seide *UV.*    <sup>e</sup> Om. *U.*    <sup>f</sup> Om. *G pr. m. MNPQSTXY pr. m.*  
<sup>g</sup> worschipe me *o.*    <sup>h</sup> zeef *o.*    <sup>i</sup> answeride and *o.*    <sup>k</sup> Om. *o.*    <sup>l</sup> thi *w.*    <sup>m</sup> sette *AGMNOS.*    sette him  
*MPQSTXY.*    settide him *UV.*    he sette hym *w.*    <sup>n</sup> brynge *U sec. m.*    <sup>o</sup> Om. *AGMNOPQSTWXY.*    <sup>p</sup> weies of  
 thee *x.*    <sup>q</sup> for in hondes *AGMNOPQSTWXY.*    <sup>r</sup> Om. *AGMNOPQSTWXY.*    <sup>s</sup> on *N.*    <sup>t</sup> fende *AGMNOPQSTWXY.*  
<sup>u</sup> Om. *N.*    <sup>v</sup> Om. *AG pr. m. MOPXY.*    <sup>w</sup> on *o.*    <sup>x</sup> synagis *k.*    <sup>y</sup> he was *UV.*    <sup>z</sup> in to *MN.*    <sup>a</sup> after his  
*AGMNOPQSTWXY.*    bi his *UV.*    <sup>b</sup> saboth day *AGMNOPQSTWXY.*    <sup>c</sup> a *AGNOQSTWX.*    <sup>d</sup> he roos *UV.*  
<sup>e</sup> Om. *SX.*    <sup>f</sup> is *A pr. m. G pr. m. MNPQSTXY.*    <sup>g</sup> was *AGMNOPQSUVWXY.*    <sup>h</sup> vpon *o.*

<sup>y</sup> Om. *Eqbceg.*    <sup>z</sup> Om. *h.*    <sup>a</sup> settide *k.*    <sup>b</sup> and he *I.*    <sup>c</sup> for to *k pr. m.*

thing he anoyntide<sup>i</sup> me; he sente me for<sup>k</sup>  
to euangelise to pore men, for<sup>l</sup> to heele  
19 contrite men in herte, and for<sup>m</sup> to preche  
remyscioun to<sup>n</sup> caytifs<sup>o</sup>, and sizt<sup>p</sup> to blynde  
men<sup>q</sup>; and for<sup>r</sup> to delyuere<sup>s</sup> brokun men  
in to remiscioun; for<sup>t</sup> to preche the zeer  
of the Lord plesaunt<sup>u</sup>, and the day of  
20 zeldyng<sup>v</sup>. And whanne he hadde closid<sup>w</sup>  
the book, he zaf<sup>x</sup> azein<sup>y</sup> to the mynystre,  
and sat; and the yzen of alle men in the  
synagoge weren biholdinge in to him.  
21 Sothli he bigan for<sup>z</sup> to seie to hem, For  
in this day this scripture is fulfillid<sup>a</sup> in  
22 zoure eeris. And alle men zauen wit-  
nessinge to him, and wondriden in the  
wordis of grace, that camen forth<sup>b</sup> of<sup>c</sup> his  
mouth. And thei seiden, Wher<sup>d</sup> this is  
23 not the sone of Joseph? And he seide<sup>e</sup>  
to hem, Sothli ze schulen seie to me this  
liknesse, Leeche, heele thi silf. 'Thei say-  
den<sup>f</sup>, Hou grete thingis han we herd don  
in Capharnaum, make thou and here in thi  
24 cuntre. Sothli he seith, Treuli<sup>g</sup> I seie to  
3ou, for no man 'prophete is receyued<sup>h</sup> in  
25 his owne cuntre. In treuthe I seie to 3ou,  
for manye widewis weren in the dayes of  
Elye, the prophete, in Israel, whanne  
heuene was closid thre zeer and sixe  
monethis, whanue greet hungir was maad  
26 'in euery lond<sup>i</sup>; and to non of hem was  
Elye sent, no<sup>k</sup> but to<sup>l</sup> Sarepta of Sydon,  
27 to a womman widowe<sup>m</sup>. And manye  
meselis weren in Israel, vndir Elyse, the  
prophete, and non of hem was clensid, no  
28 but Naman of<sup>n</sup> Sirie. And alle in the  
synagoge heeringe thes thingis, weren<sup>o</sup>  
29 fulfillid<sup>p</sup> with wraththe. And thei risen<sup>q</sup>  
vp, and castiden<sup>r</sup> 'out him<sup>s</sup> with oute the

book, he found a place, where it was  
wrytun, The Spirit of the Lord on<sup>d</sup> me, 18  
for which thing he anoyntide me; he  
sente me to preche to pore men, to<sup>e</sup> hele  
contrite men in herte, and to preche 19  
remyscioun to prisoneris, and sizt to  
blynde men, and to delyuere brokun men  
in to remissioun; to preche the zeer of  
the Lord plesaunt, and the dai of zeld-  
yng azen. And whanne he hadde closid 20  
the book, he zaf azen to the mynystre,  
and sat; and the izen of alle men in  
the synagoge were biholdyng in to hym.  
And he bigan to seie to hem. For in this 21  
dai this scripture is fulfillid in zoure  
eeris. And alle men zauen witnessyng 22  
to hym, and wondriden in the wordis of  
grace, that camen forth of his mouth.  
And thei seiden, Whether this is not the  
sone of Joseph? And he seide to hem, 23  
Sotheli ze schulen seie to me this lik-  
nesse, Leeche, heele<sup>f</sup> thi silf. The<sup>g</sup> Fari-  
sees seiden to Jhesu, Hou grete thingis  
han we herd dou<sup>h</sup> in Cafarnaum, do thou  
also here in thi cuntre. And he seide, 24  
Treuli Y seie to 3ou, that no profete is  
resseyued in his owne cuntre. In treuthe 25  
Y seie to 3ou, that manye widowis weren  
in the daies of Elie, the prophete, in  
Israel, whanne heuene was closid thre  
zeer and sixe monethis, whanne greet  
hungur was maad in al the<sup>i</sup> erthe; and 26  
to noon of hem was Elye sent, but in to  
Sarepta of Sydon, to a<sup>k</sup> widowe. And 27  
many meseles weren in Israel, vndur  
Helisee, the prophete, and noon of hem  
was clensid, but Naaman of Sirye. And 28  
alle in the synagoge heryng these

<sup>i</sup> oyntede s. <sup>k</sup> Om. sX. <sup>l</sup> Om. sX. <sup>m</sup> Om. sX. <sup>n</sup> of U. <sup>o</sup> captiuys P. <sup>p</sup> lyzt Q. <sup>q</sup> Om. K.  
<sup>r</sup> Om. sX. <sup>s</sup> leue, or delyuer AGMNOPQSTWY. lefen X. <sup>t</sup> Om. sX. <sup>u</sup> acceptid, or plesaunt AGMNPQ  
STWY. accept, or plesaunt O. acceptid X. <sup>v</sup> retribuicioun, or zeldyng azein AGMNOPQSTWY. retribuicioun,  
or zeldyng s. retribuicioun X. <sup>w</sup> folded, or closed AGMNOPQSTWY. falt, or closid s. falt X. <sup>x</sup> zaf it MOP.  
<sup>y</sup> Om. P. <sup>z</sup> Om. SUVX. <sup>a</sup> filled UV. <sup>b</sup> out O. <sup>c</sup> fro Q. <sup>d</sup> Whether WX. <sup>e</sup> saith AGMNOPQSTUVWY.  
<sup>f</sup> Om. KY sec. m. <sup>g</sup> Sothli X. <sup>h</sup> prophete is accept, or resceyued AGNQTW. prophet is acceptid, or  
receyued MSY. is a prophet acceptid O. a prophet is acceptid, or receyued P. a profete is resseyued U. pro-  
fete is acceptid X. <sup>i</sup> in al erthe, or euery lond AGNSTY. in al erthe MOPQX. on al erthe, or euery lond W.  
<sup>k</sup> Om. X. <sup>l</sup> in to AGMNOPQSTVWXY. <sup>m</sup> a widowe U. <sup>n</sup> Om. X. <sup>o</sup> ben MNOPSXY. <sup>p</sup> fillid UV.  
<sup>q</sup> han rise A sec. m. G sec. m. KOUV. <sup>r</sup> casten sX. <sup>s</sup> him out MOPQSTWXY. him U.

<sup>d</sup> is on g sec. m. k. <sup>e</sup> and to k pr. m. <sup>f</sup> hele thou k. <sup>g</sup> And the k. <sup>h</sup> doon of thee k. <sup>i</sup> Om.  
k pr. m. k. <sup>k</sup> a womman a X sec. m. k sec. m. marg. a womman IKsg.

citee, and<sup>t</sup> ledde him to the cop of the hil  
 on<sup>u</sup> which 'the cite of hem<sup>v</sup> is foundid,  
 30 that thei schulden caste him doun. Sothly  
 Jhesus passynge wente thorw<sup>w</sup> the myddil  
 31 of hem; and he cam doun in to Cafarnaum,  
 a<sup>x</sup> citee of Galilee, and there he  
 32 tauzte hem in the<sup>y</sup> sabothis. And thei  
 weren astonyed<sup>z</sup> in 'his teching<sup>a</sup>, for his  
 33 word was in power. And in the syna-  
 goge<sup>b</sup> was a man hanynge an vnclene  
 34 fend, and he<sup>c</sup> criede with greet vois, sey-  
 inge, Suffre, what to vs and to thee, Jhesus  
 of Nazareth? hast thou comen for<sup>d</sup> to  
 leese vs? I knowe<sup>e</sup> thee, that thou art the  
 35 hooly of God. And Jhesu blamyde him,  
 seyinge, Waxe doumbe, and go out fro  
 him. And whanne 'the fend<sup>f</sup> hadde cast  
 'him forth<sup>g</sup> in to the myddel, he wente  
 away fro him, and zit<sup>b</sup> noyede<sup>i</sup> hym<sup>k</sup> 'no  
 36 thing<sup>l</sup>. And drede is<sup>m</sup> maad in<sup>n</sup> alle men,  
 and thei spaken to gidere, seyinge, What  
 is this word, for in power and vertu he  
 comaundith to vnclene spiritis, and thei  
 37 gon out? And the fame was pupplischid  
 of hym in to ech place of the cuntre.  
 38 Forsothe Jhesu risynge of the synagoge,  
 entride in to the hous of Symount; sothli  
 the modir of Symondis wyf was holden  
 with grete<sup>o</sup> feueris, and thei preieden  
 39 him for hir. And Jhesu standinge on<sup>p</sup>  
 hir, comaundide to the feuir, and it lefte  
 hir; and anon sche risynge mynystride  
 40 to hem. Forsoth whanne the sunne wente  
 doun, alle that hadden sike men with  
 dyuerse langwischingis<sup>q</sup>, ledden hem to  
 hym; and he, puttinge<sup>r</sup> hondis to ech by  
 41 him silf, heelide hem. Sothli fendis  
 wenten out fro manye, crynge, and sey-  
 inge, For thou ert the sone of God. And  
 he blamyngge suffride not hem for<sup>s</sup> to  
 speke, for thei wisten him to<sup>t</sup> be Crist.

thingis, weren fillid with wraththe. And 29  
 thei risen vp, and drouen hym out with  
 out the citee, and ledden hym to the cop  
 of the hil on which her citee was bildid,  
 to caste hym doun. But Jhesus passide, 30  
 and wente thorou the myddil of hem;  
 and cam<sup>l</sup> doun in to Cafarnaum, a citee 31  
 of Galilee, and there he tauzte hem in  
 sabotis. And thei weren astonyed in 32  
 his techyng, for his word was in power.  
 And in her synagoge was a man hau- 33  
 ynge an vnclene feend, and he criede  
 with greet vois, and seide, Suffre, what 34  
 to vs and to thee, Jhesu<sup>m</sup> of Nazareth?  
 art thou comun to<sup>n</sup> leese vs? Y knowe<sup>o</sup>,  
 that thou art the hooli of<sup>p</sup> God. And 35  
 Jhesus blamede hym, and seide, Wexe  
 doumbe, and go out fro hym. And  
 whanne the feend hadde cast hym forth  
 in to<sup>q</sup> the myddil, he wente awei fro  
 hym, and he noyede hym no thing. And 36  
 drede was maad in alle men, and thei  
 spaken togider, and seiden, What is this  
 word, for in power and vertu he co-  
 maundith to vnclene spiritis, and thei  
 gon out? And the fame was pupplischid 37  
 of him in to ech place of the cuntre.  
 And Jhesus roos vp fro the synagoge, 38  
 and entride in to the hous of Symount;  
 and the modir of Symountis wijf was  
 holdun with grete<sup>r</sup> fyueris, and thei  
 preieden hym for hir. And Jhesus stood 39  
 ouer hir, and comaundide to<sup>s</sup> the feuer,  
 and it lefte hir; and anon sche roos  
 vp, and seruede hem. And whanne the 40  
 sunne wente doun, alle that hadden sijke  
 men with dyuerse langours, ledden<sup>t</sup> hem  
 to hym; and he sette his hoondis on ech  
 bi 'hem silf<sup>u</sup>, and heelide hem. Aud 41  
 feendis wenten out fro manye, and cri-  
 eden, and seiden, For thou art the sone

<sup>t</sup> and thei *uv*. <sup>u</sup> on the *AGMNOPTWXY*. in *K*. <sup>v</sup> her cite *AGMNOPTUVWXY*. <sup>w</sup> by *AGMNOPTWXY*. <sup>x</sup> of a *T*. <sup>y</sup> Om. *AGMNOPTWXY*. <sup>z</sup> stoneid *x*. <sup>a</sup> techynge of him *o*. <sup>b</sup> synagoge of hem *q sec. m*. <sup>c</sup> Om. *u*. <sup>d</sup> Om. *sx*. <sup>e</sup> woot *AGMNOPTWXY*. <sup>f</sup> he *o*. <sup>g</sup> out that fende *o*. him *T*. <sup>h</sup> it *A sec. m. G sec. m. UVW*. no thenge *GMNOPTXY*. <sup>i</sup> anoyed *w pr. m*. <sup>k</sup> to him *o*. Om. *s*. <sup>l</sup> Om. *GMNOPTXY*. <sup>m</sup> was *UVW*. <sup>n</sup> to *o*. <sup>o</sup> Om. *w*. <sup>p</sup> vpon *AGMNOPTWXY*. ouer *r*. <sup>q</sup> languyshyngis, or *aches AGMPSTWY*. languyshis, or *aches N*. languisches *o*. langwishynge *q*. <sup>r</sup> puttide *w*. <sup>s</sup> Om. *A sec. m. G sec. m. NOSVWX*. <sup>t</sup> for to *o*.

<sup>l</sup> he came *l*. <sup>m</sup> thou Jhesu *s pr. m*. <sup>n</sup> for to *M pr. m*. <sup>o</sup> knowleche *A pr. m. EPQS sup. ras*. <sup>x</sup> know thee *b sec. m*. <sup>p</sup> Om. *E*. <sup>q</sup> Om. *e pr. m*. <sup>r</sup> a gret *s*. <sup>s</sup> Om. *c pr. m. k pr. m*. <sup>t</sup> thei ledden *k pr. m*. <sup>u</sup> himself *l*.

42 Sothli, the day maad, he gon out, wente in to desert<sup>u</sup> place; and the cumpeny<sup>v</sup>es of peple<sup>v</sup> souzten him, and thei camen 'til to<sup>w</sup> him, and thei helden him, that he 43 schulde not go away fro hem. To whiche<sup>x</sup> he seyde, For and to othere citees it bihoueth me for<sup>y</sup> to euangelise the kyngdom of God, for<sup>z</sup> therefore<sup>a</sup> I am sente. 44 And he<sup>b</sup> was preching in the synagogis of Galilee.

## CAP. V.

1 Sotheli it was<sup>c</sup> don, whanne cumpanyes<sup>d</sup> of peple felden<sup>e</sup> 'in to<sup>f</sup> Jhesu, 'or camen *faste*<sup>g</sup>, that thei schulden heere the word of God, and he stood bisydis the 2 stondinge<sup>h</sup> watir of Genasereth, and syz<sup>i</sup> twey<sup>k</sup> bootis stondinge bisydis the stonding<sup>l</sup> watir; sothli the fischeris hadden 3 gon down, and waischide<sup>m</sup> nettis. Sothli he stizyng in to a boot, that was Symoundis, preiede him to<sup>n</sup> lede azen a litil fro the loond; and he sittinge tauzte the 4 cumpanyes fro the boot. Sothli as he ceesside<sup>o</sup> to<sup>p</sup> speke, he seide to Symound, Led<sup>e</sup> thou in to hi<sup>z</sup><sup>q</sup>, and slake ze zoure 5 nettis in to the<sup>r</sup> takinge. And Symount answeringe seide to him, Comaundour, we trauelinge by al the nyzt token no thing, but in thi word I schal leye out the nett. 6 And whanne thei hadden don this thing, thei closiden 'to gidere<sup>s</sup> a plenteuous<sup>t</sup> multitude of fysches; forsoth her nett was 7 broken. And thei bekenyden to<sup>u</sup> felowis, that weren in an othir boot, that thei schulden come, and helpe hem. And thei camen, and filliden bothe<sup>v</sup> litle<sup>w</sup> bootis, so 8 that thei weren al moost drenchid. Which<sup>x</sup> thing whanne Symound<sup>y</sup> Petre syz<sup>z</sup>, he felde down to the knees of Jhesu, seyinge,

of God. And he blame<sup>d</sup>, and suffride hem not to speke, for thei wisten hym, that he was Crist. And whanne the 42 dai was come, he zede out, and wente in to a desert place; and the puple souzten hym, and thei camen to hym, and thei helden hym, that he schulde not go awei fro hem. To whiche<sup>v</sup> he seide, For also 43 to othere citees it bihoueth me to preche the kyngdom of God, for<sup>w</sup> therfor<sup>x</sup> Y am sent. And he prechide in the synagogis 44 of Galilee.

## CAP. V.

And it was don, whanne the puple<sup>l</sup> cam<sup>y</sup> fast to Jhesu, to here the word of God, he stood bisidis the pool of Genasereth, and sai<sup>z</sup> two bootis stondynge<sup>2</sup> bisidis the pool; and the fischeris weren go doun<sup>z</sup>, and waischiden her nettis. And he wente vp in to a boot, that was<sup>3</sup> Symoundis, and preiede hym to lede it a litil fro the loond; and he seet, and tauzte the puple out of the boot. And 4 as he ceesside to speke, he seide to Symount, Led<sup>e</sup> thou<sup>a</sup> in to the<sup>b</sup> depthe, and slake<sup>c</sup> zoure nettis to take fisch. And Symount answeride, and seide to<sup>5</sup> hym, Comaundoure, we traueliden al the nyzt, and token no thing, but in thi word Y schal leye out the net. And whanne 6 thei hadden do this thing, thei closiden togidir a greet multitude of fischis; and her net was brokun. And thei biken<sup>7</sup> yden to felawis, that weren in anothir boot, that thei schulden come, and helpe hem. And thei camen, and filliden bothe<sup>d</sup> bootis, so that thei weren almost drenchid. And whanne Symount Petir<sup>8</sup> sai<sup>z</sup> this thing, he felde down to the knees of Jhesu, and seide, Lord, go fro me, for Y am a synful man. For he<sup>9</sup>

<sup>u</sup> a desert *x*. <sup>v</sup> peples *uv*. <sup>w</sup> to o. *vnto qwxy*. <sup>x</sup> whom *mpqxy*. the whiche o. <sup>y</sup> Om. *sx*.  
<sup>z</sup> Om. *u*. <sup>a</sup> therto *x*. <sup>b</sup> Om. *k*. <sup>c</sup> is *ag sec. m. mnopqxy*. <sup>d</sup> the companyes *q*. <sup>e</sup> camen fast, or  
*felden agw*. camen fast, or *felden in mnst*. camen fast *oqx*. camen fast, or *fleden y*. <sup>f</sup> to *x*. <sup>g</sup> Om.  
*agmnopqstxy*. <sup>h</sup> Om. *g pr. m. kuv*. <sup>i</sup> he sauze o. <sup>k</sup> two *mpwx*. <sup>l</sup> Om. *u*. <sup>m</sup> weshen *sx*.  
<sup>n</sup> for to *agmnopqtwx*. <sup>o</sup> bygan o. <sup>p</sup> for to *agmnopqtwy*. <sup>q</sup> an hi<sup>z</sup> *m pr. m. p*. the depthe  
*u sec. m*. the hi<sup>z</sup> *v*. <sup>r</sup> Om. *agmnopqstuvwxy*. <sup>s</sup> Om. *xy pr. m*. <sup>t</sup> greet *u*. <sup>u</sup> two *xy*. <sup>v</sup> bothin *x*.  
<sup>w</sup> the litil *opq*. Om. *t*. her litil *w*. <sup>x</sup> The whiche *agmnopqstwxxy*. <sup>y</sup> Om. *uv*. <sup>z</sup> hadde seen *s*.

<sup>v</sup> whom *i*. <sup>w</sup> and hi. <sup>x</sup> therto *ikgkβ*. <sup>y</sup> camen *plures*. <sup>z</sup> Om. *k*. <sup>a</sup> out *m pr. m*. thou out *m sec. m*.  
<sup>b</sup> Om. *cepqs sec. m. uxchiβ*. <sup>c</sup> slake ze *ikk*. ze slake *s*. <sup>d</sup> Om. *eikm pr. m. pqsxbcgβ*.

Lord, go fro me, for I am<sup>a</sup> a man synnere.  
 9 Sothli greet wondir hadde bigon 'aboute  
 him<sup>b</sup>, and alle that weren with him, in the  
 takinge of fisches whiche thei tooke.  
 10 Sothli in<sup>c</sup> lyk<sup>d</sup> manere James and John,  
 the sones of Zebede, whiche<sup>e</sup> weren felowis  
 of Symount Petre. And Jhesu seith to  
 Symound<sup>f</sup>, Nyle thou drede; now fro this  
 11 tyme thou schalt be takynge men. And  
 the bootis led vp to the lond, alle thingis  
 12 left<sup>g</sup>, thei sueden him. And it was<sup>h</sup> don,  
 whanne he was in oon of the<sup>i</sup> citees, and  
 lo! a man ful of leper; and<sup>k</sup> seyng Jhesu,  
 and fallenge doun in to his face, preiede  
 him, seyng, Lord, if thou wolt, thou  
 13 maist<sup>l</sup> make me clene. And Jhesu hold-  
 inge forth the hond, touchide him, seyng,  
 I wole, be thou maad clene. And anon the  
 14 lepre passide a wey fro hym. And Jhesu  
 comaundide to him, that he schulde seie  
 to no man; But go thou<sup>m</sup>, schewe thou<sup>n</sup>  
 thee to a prest, and offre thou<sup>o</sup> for thi  
 clensing, as Moyses bad, in to witness-  
 15 inge to hem. Sothli the word walkide  
 aboute the more of him; and manye cum-  
 panys camen to gidre, that thei schulden  
 heere, and be heeled of her syknessis.  
 16 Forsothe he wente in to desert, and prei-  
 17 ede. And it was<sup>p</sup> don in oon of dayes<sup>q</sup>,  
 and he sittinge tauzte; and there were  
 Pharisees sittinge, and doctours of the<sup>r</sup>  
 lawe, that camen of<sup>s</sup> ech castel of Galilee,  
 and of<sup>t</sup> Judee, and of<sup>u</sup> Jerusalem; and the  
 vertu of the Lord was for<sup>v</sup> to heele syke  
 18 men. And loo! men beringe in a bed a  
 man that was syk in palasye, and thei  
 souzten for<sup>w</sup> to bere 'in hym<sup>x</sup>, and to<sup>y</sup>  
 19 putte bifore him. And thei not fyndinge  
 in what part<sup>z</sup> thei schulde bere him yn,  
 for the cumpenye of peple<sup>a</sup>, stizeden vp on  
 the rof, and by the sclattis thei senten<sup>b</sup>

was on ech side astonyed, and alle that  
 weren with hym, in the<sup>e</sup> takynge of  
 fischis whiche thei token. Sotheli in<sup>10</sup>  
 lijk maner James and Joon, the sones of  
 Zebedee, that weren felowis of Symount  
 Petre. And Jhesus seide to Symount,  
 Nyle thou drede; now fro this tyme thou  
 schalt take men. And whanne the bootis<sup>11</sup>  
 weren led vp to the loond, thei leften  
 alle thingis, and thei sueden hym. And<sup>12</sup>  
 it was don, whanne he was in oon of the  
 citees, lo! a man ful of lepre; and seyng  
 Jhesu felle doun on his face, and prey-  
 ede hym, and seide, Lord, if thou wolt,  
 thou maist make me clene. And Jhesus<sup>13</sup>  
 held forth his hoond, and touchide hym,  
 and seide, Y wole, be thou maad cleene.  
 And anoon the lepre passide awey fro  
 hym. And Jhesus comaundide to hym,<sup>14</sup>  
 that he schulde seie to no man; But go,  
 schewe thou<sup>f</sup> thee to a preest, and offre  
 for thi clensyng, as Moyses bad, in to  
 witnessyng to hem. And the word<sup>15</sup>  
 walkide aboute the more of hym; and  
 myche puple camen togidere, to here, and  
 to be heeled of her syknessis. And he<sup>16</sup>  
 wente in to desert, and preiede. And it<sup>17</sup>  
 was don in oon of the<sup>g</sup> daies, he<sup>h</sup> sat,  
 and tauzte; and there weren Farisees  
 sittynge, and doctouris of the lawe, that  
 camen of<sup>i</sup> eche castel of Galilee, and of  
 Judee, and of Jerusalem; and the vertu  
 of the Lord was to heele sike men. And<sup>18</sup>  
 lo! men beren in a bed a man that was  
 sijk<sup>k</sup> in the<sup>l</sup> palsye, and thei souzten to  
 bere hym in, and sette bifore hym. And<sup>19</sup>  
 thei founden not in what partie thei schul-  
 den bere hym in, for the puple, 'and thei<sup>m</sup>  
 wenten on<sup>n</sup> the roof, and hi the sclattis<sup>o</sup>  
 thei leeten hym doun with the bed, in to  
 the myddil<sup>p</sup>, bifore Jhesus. And whanne<sup>20</sup>

<sup>a</sup> Om. *vy pr. m.* <sup>b</sup> him abowte *GMOPQSTWXY.* hem aboute *N.* <sup>c</sup> on the *AGMNOPTV.* on *SWX.*  
<sup>d</sup> lychy *TW.* <sup>e</sup> that *AGMNOPTWXY.* <sup>f</sup> Symount Petre *U.* <sup>g</sup> left, or forsaken *AGMNPSTWY.* <sup>h</sup> is  
*A pr. m. MNOPQSTXY.* <sup>i</sup> Om. *NOSTW.* <sup>k</sup> in *K.* <sup>l</sup> myzt *W.* <sup>m</sup> Om. *AGMNOPTWVWXY.* <sup>n</sup> Om. *QS.*  
<sup>o</sup> Om. *AGMNOPTWVWXY.* <sup>p</sup> is *A pr. m. G pr. m. MNOPQSTWXY.* <sup>q</sup> the dayes *U.* <sup>r</sup> Om. *AGMNOPTWXY.*  
<sup>s</sup> fro *UV.* <sup>t</sup> Om. *A pr. m. MNOPQSTWXY.* <sup>u</sup> Om. *AGMNOPTWXY.* <sup>v</sup> Om. *NSX.* <sup>w</sup> Om. *SX.*  
<sup>x</sup> hym in *X.* <sup>y</sup> Om. *MPWXY.* <sup>z</sup> party *AGMNOPTUVWY.* <sup>a</sup> the peple *W.* <sup>b</sup> senden *K.* letten  
*OU sec. m.*

<sup>c</sup> Om. *k pr. m.* <sup>f</sup> Om. *hi.* <sup>g</sup> Om. *b.* <sup>h</sup> and Jhesus *A sec. m.* <sup>i</sup> fro *k.* <sup>k</sup> Om. *AE.* <sup>l</sup> Om. *ce.*  
<sup>m</sup> Om. *A pr. m. CEK pr. m. b sec. m. e pr. m. a.* and *ib pr. m. e sec. m. gk.* thei *us pr. m. β.* <sup>n</sup> vpon *U.*  
<sup>o</sup> ether tyles *K marg.* <sup>p</sup> middis *k.*

him down with the bed in to the myddil,  
 20 byfore Jhesu. The feith of whiche<sup>c</sup> as  
 Jhesu sy3, he seide, Man, thi synnes ben  
 21 for3ouun to thee. And scribis and Pha-  
 risees bigunnen for<sup>d</sup> to thenke, seyinge,  
 Who is this, that spekith blasphemyes?  
 who may for3yue synnes, no<sup>e</sup> but God  
 22 aloone? Forsoth as Jhesu knew the  
 thou3tis of hem, he answeringe seide to  
 hem, What thenken 3e yuele thingis<sup>f</sup> in  
 23 3oure hertis? What is liztere to<sup>g</sup> seye,  
 Synnes ben for3ouun to thee, ethir<sup>h</sup> to<sup>i</sup>  
 24 seie, Ryse vp, and walke? Sothli that 3e  
 wite, for<sup>k</sup> mannis sone hath power in  
 erthe to for3yue synnes, he seith to the  
 syke man in palasy, To thee I seie, ryse  
 vp, take thi bed, and go in to thin hous.  
 25 And anon he risinge vp 'bifore hem<sup>l</sup>, took  
 the bed in which he lay, and wente in to  
 26 his hous, magnyfyinge God. And greet  
 wondir took alle men<sup>m</sup>, and thei magnyfi-  
 eden God; and thei<sup>n</sup> weren<sup>o</sup> fulfillid<sup>p</sup> with  
 greet drede, seyinge, For we han seyn mer-  
 27 ueilouse thingis to day. And aftir thes  
 thingis Jhesu wente out, and sy3 a pup-  
 plican, Leuy by name, sittinge at the  
 tolbothe. And he seith<sup>q</sup> to him, Sue thou  
 28 me; and alle thingis forsaken, he risynge  
 29 suede him. And Leuy made to him a  
 greet feeste in his hous; and there was a  
 greet cumpanye of pupplicants, and of  
 othere that weren with hem, sittinge at  
 30 the mete. And Farisees and the<sup>r</sup> scribis  
 of hem grucchiden, seyinge to his disci-  
 plis, Whi eten 3e and drynken with pup-  
 31 plicans and synful men? And Jhesu  
 answeringe seith to hem<sup>s</sup>, Thei that ben  
 hoole han no<sup>t</sup> nede to a leche, but thei  
 32 that han yuele; sothli I cam not to<sup>u</sup>  
 clepe iust men, but synful men to pen-  
 33 aunce. And thei seiden to him, Whi  
 disciplis of John fasten oft, and maken  
 bisechingis, also and of<sup>v</sup> Pharisees, but

Jhesu sai3 the feith of hem, he seide,  
 Man, thi synnes ben for3ouun to thee.  
 And the scribis and Farisees<sup>p</sup> bigunnen 21  
 to thenke, seiynge, Who is this, that  
 spekith blasfemyes? who may for3yue  
 synnes, but God aloone? And as Jhesus 22  
 knewe the thou3tis of hem, he answeride,  
 and seide to hem, What thenken 3e yuele  
 thingis in 3oure hertes? What is<sup>q</sup> lizter 23  
 to seie, Synnes ben for3ouun to thee, or  
 to seie, Rise vp, and walke? But that 24  
 3e wite, that mannis sone hath power in  
 erthe to for3yue synnes, he seide to the  
 sijk man in palesie, Y seie to thee, ryse  
 vp, take thi bed, and go in to thin hous.  
 And anoon he roos vp bifor hem, and 25  
 took the bed in which he lay, and wente  
 in to his hous, and magnyfiede God.  
 And greet wondur took alle, and thei 26  
 magnyfieden God; and thei weren ful-  
 fillid with greet drede, and seiden, For  
 we han seyn merueilouse thingis to dai.  
 And after these thingis Jhesus wente 27  
 out, and sai3 a puppican, Leuy bi name,  
 sittinge at the tolbothe. And he seide  
 to hym, Sue thou me; and whanne he 28  
 hadde left alle thingis, he roos vp, and  
 suede hym. And Leuy made to hym a 29  
 greet feeste in his hous; and ther was a  
 greet cumpanye of pupplicants, and of  
 othere that weren with hem, sittinge at  
 the mete. And Farisees<sup>r</sup> and the<sup>s</sup> scribis 30  
 of hem grutchiden, and seiden to hise  
 disciplis, Whi eten 3e and drynken with  
 pupplicants and synful men? And Jhesus 31  
 answeride, and seide to hem, Thei that  
 ben hoole han no nede to a leche, but  
 thei that ben sijke; for Y cam not to 32  
 clepe iuste men, but synful men to pen-  
 aunce. And thei seiden to hym, Whi 33  
 the<sup>t</sup> disciplis of Joon fasten ofte, and  
 maken preieris, also and of<sup>u</sup> Farisees<sup>v</sup>,  
 but thine eten and drynken? To whiche<sup>w</sup> 34

<sup>c</sup> whom *A pr. m. G pr. m. MNOPQSTXY.* <sup>d</sup> Om. *sx.* <sup>e</sup> Om. *x.* <sup>f</sup> thenge *o.* <sup>g</sup> for to *AGMNOPQSTWY.*  
<sup>h</sup> or *AGMNOPQSTWXY.* <sup>i</sup> for to *AGMNOPQTVWY.* <sup>k</sup> that *v.* <sup>l</sup> Om. *o.* <sup>m</sup> Om. *AGMNOPQSTWXY.* <sup>n</sup> Om. *q.*  
<sup>o</sup> ben *A pr. m. G pr. m. MNOPQSTXY.* <sup>p</sup> fillid *uf.* fullid *w.* <sup>q</sup> seide *as.* <sup>r</sup> Om. *mp.* <sup>s</sup> him *k.*  
<sup>t</sup> not *mo.* <sup>u</sup> for to *AGMNOPQSWY.* <sup>v</sup> of the *GWXY sec. m. the MPY pr. m.*

<sup>p</sup> the Farisees *æi.* <sup>q</sup> is it *eb pr. m.* <sup>r</sup> the Farisees *κ pr. m. x sec. m. ehik.* <sup>s</sup> Om. *mQRS.* <sup>t</sup> Om. *ig.*  
<sup>u</sup> Om. *b.* <sup>v</sup> the Farisees *ceikmpqrsxbceghikaβ.* <sup>w</sup> whom *l.*

34 thi<sup>w</sup> *disciplis*<sup>x</sup> eten and drynken. To  
 whiche<sup>xx</sup> he seith, Wher<sup>y</sup> ze moun make  
 the<sup>z</sup> sones of the spouse for<sup>a</sup> to faste, the<sup>b</sup>  
 35 while the spouse is with hem? Sothli  
 dayes schulen come, whanne the spouse  
 schal be taken away fro hem, thanne thei  
 36 schulen faste in tho dayes. Forsoth he  
 seide to hem also<sup>c</sup> a liknesse; For no man  
 'sendith a medling<sup>d</sup> of<sup>e</sup> newe<sup>f</sup> cloth in<sup>g</sup> to  
 an old cloth; ellis and he brekith the  
 newe, and the medling<sup>h</sup> of the newe acord-  
 37 ith not to the oolde. And no man send-  
 ith<sup>i</sup> newe wyn in to olde wyn vesselis;  
 ellis the newe wyn schal breke the wyn  
 vesselis, and the wyn schal be sched out,  
 38 and the wyn vesselis schulen perische. But  
 newe wyn is to be sent<sup>k</sup> in to newe wyn  
 39 vesselis, and bothe ben kept. And no man  
 drynkyng the elde, wole anon newe; sothli he  
 seith, The olde is the<sup>l</sup> betere.

he seide, Whether ze moun make the  
 sones of the spouse to faste, while the  
 spouse is with hem? But daies schulen<sup>35</sup>  
 come, whanne the spouse schal be takun  
 awei fro hem, and thanne thei schulen  
 faste in tho daies. And he seide to hem<sup>36</sup>  
 also a liknesse; For<sup>x</sup> no man takith a  
 pece fro a newe cloth, and puttith it<sup>y</sup>  
 in<sup>z</sup> to an oold clothing; ellis bothe<sup>a</sup> he  
 brekith the newe, and the pece of the  
 newe acordith not to the elde. And no<sup>37</sup>  
 man puttith newe wyne in to oolde  
 botels; ellis the newe wyn schal breke  
 the botels, and the wyn schal be sched  
 out, and the botels schulen perische. But<sup>38</sup>  
 newe wyne owith to be put in to newe  
 botels, and bothe ben kept. And no<sup>39</sup>  
 man drynkyng the elde, wole anon the<sup>b</sup>  
 newe; for he seith, The olde is the  
 betere.

## CAP. VI.

1 Forsothe it is<sup>m</sup> don in the 'secunde  
 firste<sup>n</sup> saboth, whanne he passide by cornes,  
 his disciplis plucked<sup>o</sup> eeris; and thei  
 2 frotinge with her<sup>p</sup> hondis, eeten. Sothli  
 summe of the Pharisees seiden to hem,  
 What don ze 'this, that<sup>q</sup> is not leefful in  
 3 sabotis? And Jhesu answeringe seide to  
 hem, 'Neithir ze han<sup>r</sup> rad this, that<sup>s</sup> Dauith  
 dide, whanne he hungride, and thei that  
 4 weren with him; hou he entride in to the  
 hous of God, and took looues of propo-  
 sicioun, and eet, and 3af to hem that  
 weren with him; whiche looues<sup>t</sup> it was  
 not leefful to<sup>u</sup> ete, no<sup>v</sup> but to<sup>w</sup> preestis  
 5 aloone. And he seide to hem, For mannis  
 6 sone is lord, ze, of the saboth. Sothli it  
 was<sup>x</sup> don and<sup>y</sup> in an other saboth, that he  
 entride in to a synagoge, and tauzte. And  
 a man was there, and his rizthond was

## CAP. VI.

And it was don in<sup>c</sup> the secunde firste  
 sabat, whanne he passid bi cornes<sup>d</sup>, hise  
 disciplis pluckiden eeris of corn; and thei  
 frotyng with her hondis, eeten. And<sup>2</sup>  
 summe of the Farisees seiden to hem,  
 What doon ze that, that is not leueful  
 in the sabotis? And Jhesus answeride,<sup>3</sup>  
 and seide to hem, Han ze not redde,  
 what Dauith dide, whanne he hungride,  
 and thei that weren with hym; hou he<sup>4</sup>  
 entride in to the hous of God, and took  
 looues of proposicioun, and eet, and 3af  
 to hem that weren with hem; whiche  
 looues it was not leueful to eete, but  
 oonli to prestis. And he seide to hem,<sup>5</sup>  
 For mannis sone is lord, 3he, of the  
 sabat. And it was don in another sabat,<sup>6</sup>  
 that he entride in to a synagoge, and  
 tauzte. And a man was there, and his

<sup>w</sup> thine X. <sup>x</sup> Om. X. <sup>xx</sup> whom XY. <sup>y</sup> Whether X *passim*. <sup>z</sup> Om. MP. <sup>a</sup> Om. SX. <sup>b</sup> Om. K.  
<sup>c</sup> and AGMNPQSTWXY. <sup>d</sup> taketh a pece U *sec. m.* <sup>e</sup> fro U *sec. m.* <sup>f</sup> a newe AMNPQSTU *sec. m.* WXY.  
 an newe GMO. <sup>g</sup> and puttith it in U *sec. m.* <sup>h</sup> mengynge A *pr. m.* GMNPQSTWXY *pr. m.* <sup>i</sup> puttith U *sec. m.*  
<sup>k</sup> put U *sec. m.* <sup>l</sup> Om. S. <sup>m</sup> was G *sec. m.* UVW *sec. m.* <sup>n</sup> secunde sabot, first M. firste secunde sabot X.  
<sup>o</sup> plucken W. <sup>p</sup> Om. G *pr. m.* MNOPQSTXY. <sup>q</sup> that that AGMNPQSTW *sec. m.* XY. that at o. that W *pr. m.*  
<sup>r</sup> Han ze not MP. <sup>s</sup> that that AGMPQSTUWXY. that N. that at o. <sup>t</sup> Om. X. <sup>u</sup> for to AGMNOPTUVWY.  
<sup>v</sup> Om. O. <sup>w</sup> oonli AGNPQST. oonly to MWXY. <sup>x</sup> is A *pr. m.* G *pr. m.* MNPQSTXY. <sup>y</sup> Om. GN.

<sup>x</sup> Forsothe I. <sup>y</sup> him C. Om. M *pr. m.* <sup>z</sup> Om. A. <sup>a</sup> Om. e *pr. m.* k *sec. m.* and k *pr. m.* <sup>b</sup> Om.  
 CEPQXa. <sup>c</sup> Om. S. <sup>d</sup> the cornes CEIKMPQRSUXBCEGHIAß.

7 drye. Forsothe scribis and Pharisees  
 aspieden him, if he schulde heele him in  
 the saboth, that thei schulden fynde cause,  
 8 wherof thei schulden<sup>z</sup> accuse him. Sothli  
 he wiste the thouztis of hem, and he seith<sup>a</sup>  
 to the man that hadde a drye hond, Rise  
 vp, and stond in to the myddel<sup>b</sup>. And  
 9 he risinge stood. Sothli Jhesu seith to  
 hem, I axe 3ou, if<sup>c</sup> it is leefful to<sup>d</sup> do wel  
 in the sabot<sup>e</sup>, ether<sup>f</sup> yuele? for<sup>g</sup> to make  
 10 a soule saf, ether<sup>h</sup> for<sup>i</sup> to leese? And,  
 alle men lookide aboute, he seide to the  
 man, Hold forth thin hond. And he held  
 forth, and his hond was<sup>k</sup> restorid to  
 11 helthe. Sothli thei weren<sup>l</sup> fulfilld<sup>m</sup> with  
 vnwysdom<sup>n</sup>, and spaken to gidere, what  
 12 thei schulden do of Jhesu. Forsothe it  
 is<sup>o</sup> don in tho dayes, he wente out in to  
 an hil for<sup>p</sup> to preye; and he was al nyzt  
 13 dwellinge in the preier of God. And  
 whanne the day was maad, he clepide his  
 disciplis, and chees twelue of hem, whiche<sup>q</sup>  
 14 he clepide also apostlis<sup>r</sup>; Symound, whom  
 he clepide Petre, and Andrew, his bro-  
 ther, James and Jon, Philip and Bartol-  
 15 mew, Matheu and<sup>s</sup> Thomas, James Al-  
 phei, and Symound, that is clepid Zelotis,  
 16 Judas of<sup>t</sup> James, and Judas Scariot, that  
 17 was<sup>u</sup> traitour. And Jhesu comynge doun  
 fro the hil with hem, stood in a feeld<sup>v</sup>  
 place; and the cunpenye of his disciplis,  
 and a plenteuous multitude of pore<sup>x</sup> peple,  
 of al Judee, and of<sup>y</sup> Jerusalem, and of the  
 se<sup>z</sup> coostis, and of Tire, and of<sup>a</sup> Sydon,  
 18 whiche<sup>b</sup> camen, that thei schulde heere  
 hym, and that<sup>c</sup> thei schulden be heelid  
 of her langwischingis<sup>d</sup>; and thei<sup>e</sup> that  
 weren trauelid with<sup>f</sup> vnclene spiritis, weren  
 19 heelid. And ech cunpeny of the<sup>g</sup> peple

riht hoond was drie. And the scribis<sup>7</sup>  
 and Farisees<sup>e</sup> aspieden hym, if he wolde  
 heele hym<sup>ee</sup> in the sabat, that thei schul-  
 den fynde cause, whereof thei schulden  
 accuse hym. And he wiste the thouztis<sup>8</sup>  
 of hem, and he seide to the man that  
 hadde a drie hoond, Rise<sup>f</sup> vp, and stonde  
 in to<sup>g</sup> the myddil. And he roos, and  
 stood. And Jhesus seide to hem, Y axe<sup>9</sup>  
 3ou, if it is leueful to do wel in the  
 sabat, or yuel? to make a soule saaf, or  
 to leese? And whanne he hadde biholde<sup>10</sup>  
 alle men aboute, he seide to the man,  
 Hold forth thin hoond. And he held  
 forth, and his hond was restorid to helthe.  
 And thei weren fulfillid with vnwisdom,<sup>11</sup>  
 and spaken togidir, what thei schulden  
 do of Jhesu. And it was don in tho<sup>12</sup>  
 daies, he wente out in to an hil to preye;  
 and he was al nyzt dwellynge in the  
 preier of God. And whanne the day<sup>13</sup>  
 was come, he clepide hise disciplis, and  
 chees twelue of hem, whiche he clepide  
 also apostlis; Symound, whom he clepide<sup>14</sup>  
 Petir, and Andrew, his brothir, James and  
 Joon, Filip and Bartholomew, Matheu and<sup>15</sup>  
 Thomas, James Alphei, and Symound, that  
 is clepid Zelotes, Judas of<sup>16</sup> James, and<sup>16</sup>  
 Judas Scarioth, that was traytoure. And<sup>17</sup>  
 Jhesus cam doun fro the hil with hem,  
 and stood in a feeldi place; and the cum-  
 peny of hise disciplis, and a<sup>1</sup> greet mul-  
 titude of puple, of al Judee, and Jerusa-  
 lem, and of the see coostis, and of Tyre  
 and Sidon<sup>k</sup>, that camen to here hym, and<sup>18</sup>  
 to be heelid of her sicknessis; and thei  
 that weren trauelid of vnclene spiritis,  
 weren heelid. And al puple<sup>1</sup> souzte to<sup>19</sup>  
 touche hym, for vertu wente out of hym,

<sup>z</sup> for to *G pr. m. MPQTY. to NOX.* <sup>a</sup> sayde *O.* <sup>b</sup> into the myddle, and stound *MP.* <sup>c</sup> Om. *s.* <sup>d</sup> for to *AGM NOPTY.* <sup>e</sup> sabbath day *O.* <sup>f</sup> or *AGMNOPTWXY.* <sup>g</sup> Om. *sx.* <sup>h</sup> or *AGMNOPTWXY.* <sup>i</sup> Om. *sx.* <sup>k</sup> is *A pr. m. G pr. m. MNPQSTXY.* <sup>l</sup> ben *A pr. m. G pr. m. MNPQSTXY.* <sup>m</sup> fillid *UV.* <sup>n</sup> vnwysdam, or folie *AGNQSTWY.* <sup>o</sup> was *A sec. m. G sec. m. UVW.* <sup>p</sup> Om. *x.* <sup>q</sup> whom *MNOPQSTXY.* <sup>r</sup> and apostles he nempnede *MP.* and apostles he clepide *NQSTXY.* and aposteles also he cleped *O.* <sup>s</sup> Om. *GNOQTW pr. m. XY.* <sup>t</sup> and *G sec. m. W.* <sup>u</sup> Om. *k.* <sup>v</sup> feeldi *SUVX.* feelde *Y.* <sup>x</sup> smal, or pore *AGMNPSTW.* smal *OQX.* the pore *U.* <sup>y</sup> Om. *AGMNOPTWXY.* <sup>z</sup> all thees *O.* the *V.* <sup>a</sup> Om. *WXY.* <sup>b</sup> that *AGMNOPTWXY.* <sup>c</sup> Om. *w.* <sup>d</sup> languishes, or achis *AGMNPSTWY.* langwishes *OQVX.* <sup>e</sup> Om. *O.* <sup>f</sup> of *AGMNOPTWXY.* <sup>g</sup> Om. *AGMNOPTWXY.*

<sup>e</sup> the Farisees *EHIK.* <sup>ee</sup> Om. *R.* <sup>f</sup> Arise hi. <sup>g</sup> Om. *EPQXhka.* <sup>h</sup> and *A pr. m.* <sup>i</sup> Om. *k.* <sup>k</sup> of Sidon *C.* <sup>l</sup> the peple *C1KUXRSgkaβ.*

sou3ten for<sup>h</sup> to touche him, for vertu  
 20 wente out of him, and heelide alle. And,  
 his y3en reysid<sup>i</sup> vp in to his disciplis, he<sup>k</sup>  
 seide, Blessid *be*<sup>l</sup> 3e, pore men<sup>m</sup>, for the  
 21 kyngdom of God is 3oure. Blessid *be*<sup>n</sup> 3e,  
 that 'hungren now<sup>o</sup>, for 3e schulen be  
 fillid<sup>p</sup>. Blessid *be*<sup>q</sup> 3e, that 'wepen now<sup>r</sup>,  
 22 for 3e schulen ley3e<sup>s</sup>. 3e schulen be bless-  
 id, whanne men schulen hate 3ou, and  
 schulen<sup>t</sup> departe 3ou awey<sup>u</sup>, and schulen<sup>v</sup>  
 putte schenschip *on* 3ou, and schulen<sup>w</sup> caste  
 out 3oure name as yuel, for mannis sone.  
 23 Joye 3e *in herte* in that day, and glade 3e  
*with oute forth*; loo! sothli 3oure mede  
 is moche<sup>x</sup> in heuene; forsothe vp<sup>y</sup> thes  
 thingis the fadris of hem diden to pro-  
 24 phetis. Netheles woo to 3ou, riche men,  
 25 that han 3oure comfort. Woo to 3ou  
 that ben fulfillid<sup>z</sup>, for 3e schulen hungre.  
 Woo to 3ou that 'lau3hen now<sup>a</sup>, for 3e  
 26 schal morne, and wepe. Woo<sup>b</sup>, whanne  
 alle<sup>c</sup> men schulen blesse 3ou<sup>d</sup>; aftir<sup>e</sup> thes  
 thingis the fadris of hem diden to pro-  
 27 phetis<sup>f</sup>. But I seie to 3ou that heeren,  
 loue 3e 3oure enemyes, 'do 3e<sup>g</sup> wel to hem  
 28 that haten<sup>g</sup> 3ou; blesse 3e to<sup>h</sup> men curs-  
 inge 3ou, preie 3e for men 'falsly challeng-  
 29 ynge<sup>i</sup> 3ou. And 'to him<sup>k</sup> that<sup>l</sup> schal<sup>m</sup>  
 smyte thee 'on o<sup>n</sup> cheke, 3yue also<sup>o</sup> the  
 tother; and fro him that takith away fro  
 thee 'a cloth<sup>p</sup>, 3he<sup>q</sup>, nyle thou forbede the  
 30 coote. Sothly 3yue to ech axinge<sup>r</sup> thee,  
 and who<sup>s</sup> takith away tho thingis that  
 31 ben thyne, axe thou not a3eyn<sup>t</sup>. And as  
 3e wolen that men do to 3ou, and do 3e to  
 32 hem in<sup>u</sup> lyk<sup>v</sup> manere. And if 3e louen  
 hem that louen 3ou, what grace, 'ethir  
*thank*<sup>w</sup>, is<sup>x</sup> to 3ou? for whi and synful  
 33 men louen men louynge hem. And<sup>y</sup> if

and<sup>m</sup> heelide alle. And whanne hise 20  
 i3en weren cast vp in to hise disciplis,  
 he seide, Blessid *be* 3e<sup>n</sup>, 'pore men, for the  
 kyngdom of God is 3oure. Blessid *be* 3e, 21  
 that now hungren, for 3e schulen be ful-  
 fillid. Blessid *be* 3e, that now wepen,  
 for 3e schulen lei3e. 3e schulen be bless- 22  
 id, whanne men schulen hate 3ou, and  
 departe 3ou awei, and putte schenschip  
*to* 3ou, and cast out 3oure name as yuel,  
 for mannis sone. Joye 3e in that dai, 23  
 and be 3e glad; for lo! 3oure meede is  
 myche in heuene; for<sup>o</sup> aftir these thingis  
 the fadris of hem diden to prophetis.  
 Netheles wo to 3ou, riche men, that han 24  
 3oure coumfort. Wo to 3ou that ben 25  
 fulfillid, for 3e schulen hungre. Wo to  
 3ou that now lei3en, for 3e schulen morne,  
 and wepe. *Wo to* 3ou, whanne alle men 26  
 schulen blesse 3ou; aftir these thingis the  
 fadris of hem diden to profetis. But 27  
 Y seie to 3ou that heren, loue 3e 3oure  
 enemyes, do 3e wel to hem that hatiden  
 3ou; blesse 3e men that cursen 3ou, 28  
 preye 3e for men that defamen 3ou. And 29  
 to him that smytith thee on o<sup>p</sup> cheeke,  
 schewe also<sup>q</sup> the tothir<sup>r</sup>; and fro hym  
 that takith awei fro thee a cloth, nyle  
 thou forbede the coote. And 3yue to 30  
 eche that axith thee, and if a man takith  
 awei tho thingis that ben thine, axe thou  
 not a3en. And as 3e wolen that men do 31  
 to 3ou, do 3e also to hem in lijk maner.  
 And if 3e louen hem that louen 3ou, 32  
 what thanke is to 3ou? for synful men  
 louen men that louen hem. And if 3e 33  
 don wel to hem that don wel to 3ou,  
 what grace is to 3ou? synful<sup>s</sup> men don  
 this thing. And if 3e leenen to hem of 34

<sup>h</sup> Om. *sx*. <sup>i</sup> cast *AGMNOPQSTWXY*. <sup>k</sup> and he o. <sup>l</sup> Om. *x*. <sup>m</sup> Om. *x*. <sup>n</sup> Om. *x*. <sup>o</sup> now hungren *GMXY*. <sup>p</sup> fulfillde *AGMNOPQSTWXY*. <sup>q</sup> Om. *x*. <sup>r</sup> now wepen *GMXY*. <sup>s</sup> lau3e *U*. lau3hen *X*. <sup>t</sup> Om. *AGMNO PQSTWXY*. <sup>u</sup> Om. *MPX*. <sup>v</sup> Om. *AGMNOPQSTWXY*. <sup>w</sup> Om. *AGMNOPQSTWXY*. <sup>x</sup> mochel o. <sup>y</sup> aftir *AGM NOPQSTWXY*. <sup>z</sup> fillid *UVX*. <sup>a</sup> now lei3en *GMPUY*. now lau3hen *X*. <sup>b</sup> *Wo to 3ou* *Q sec. m. U*. <sup>c</sup> Om. *G pr. m. Q pr. m. PTXY*. <sup>d</sup> Om. *T*. <sup>e</sup> vp *UV*. <sup>f</sup> *false* prophetis *MP*. <sup>g</sup> doth *X*. <sup>g</sup> haatiden *M sec. m.* <sup>h</sup> Om. *KU*. <sup>i</sup> that falsly chalange *AGMNOPQSTWXY*. <sup>k</sup> who *G sec. m. MNOPQTX Y*. <sup>l</sup> Om. *MNPXY*. <sup>m</sup> Om. *N*. <sup>n</sup> on on *A*. in to the oon *G sec. m. OP*. in to the toon *MNTY*. in the too *Q*. into the o *X*. <sup>o</sup> to him and *G sec. m. MNOPQTX Y*. to him also *W*. <sup>p</sup> thi cloth *MPW sec. m.* clothis *G pr. m. UVY*. cloth *G sec. m. W pr. m.* thi clothis *X*. <sup>q</sup> and *N*. <sup>r</sup> askende *X*. <sup>s</sup> he that *AGMNOPQSTWXY*. <sup>t</sup> a3en *with strijf MP*. <sup>u</sup> on *AGMNOP QTVWXY*. <sup>v</sup> lichy *ANTW*. <sup>w</sup> or *thank A et ceteri*. Om. *X*. <sup>x</sup> Om. *V*. <sup>y</sup> Om. *K*.

<sup>m</sup> and he *K sec. m. UX sec. m. bg sec. m. hik*. <sup>n</sup> Om. *CP pr. m. e pr. v. g*. <sup>o</sup> forsothe *I*. Om. *k*.  
<sup>p</sup> the oo *Eghik*. <sup>q</sup> to him also *k*. <sup>r</sup> oothir *I*. <sup>s</sup> for synful *k*.

34 ze don wel to hem that don wel to 3ou, what grace<sup>z</sup> is to 3ow? sothly and synful men don this thing. And if ze ʒyuen borwyng<sup>a</sup> to hem, of whiche<sup>b</sup> ze hopen to<sup>c</sup> take a3en, what grace<sup>d</sup> is to 3ou? for whi and synful men leenen to synful men, 35 that thei taken a3eyn euene thingis. Nethes loue ze 3oure enemyes, and do<sup>e</sup> ze<sup>f</sup> wel, and 3yue<sup>g</sup> ze<sup>h</sup> borwyng<sup>i</sup>, ʿhopinge no thing<sup>j</sup> therof, and 3oure mede schal be moche, and ze schulen be the<sup>k</sup> sones of the Hijeste, for he is benyngne<sup>l</sup> ou<sup>m</sup> vnkynde<sup>n</sup> 36 men<sup>o</sup> and yuele men. Therfore be ze mercyful, as and 3oure fadir is mercyful. 37 Nyle ze deme, and ze schulen not be demyd. Nyle ze condempne, and ze schulen not be condempned; ʿfor3yue ze<sup>p</sup>, and it 38 schal be for3ouun to 3ou. 3yue ze, and it schal be 3ouun to 3ou. Thei schulen 3yue in to 3oure bosum a good mesure, and wel<sup>q</sup> fillid<sup>q</sup>, and shakun to gidere, and ouerflowyng<sup>r</sup>; forsothe by the<sup>r</sup> same mesure, by which<sup>s</sup> ze schulen mete, it schal be 39 meten<sup>t</sup> to 3ou. Sothli he seide to hem and a liknesse<sup>u</sup>, Whethir<sup>v</sup> a blynd man<sup>w</sup> may leede the<sup>x</sup> blynde? whethir thei falle not 40 bothe in to the dyche? A disciple is not aboute the maistir; sothli ech<sup>y</sup> schal be 41 perfyte, if he is<sup>z</sup> as his maistir. Sothli what seest thou in thi brotheris y3e ʿa festu, othir a mot<sup>a</sup>, but thou biholdist not a beam, ʿwhich is<sup>b</sup> in thi owne y3e? 42 Othir<sup>c</sup> hou maist<sup>d</sup> thou seye to thi brother, Brother, suffre, I schal caste out a festu<sup>e</sup> of thin y3e? thou biholdist not a beam in thin owne y3e? Ypocrite, first tak<sup>f</sup> out the beam of thyn y3e, and thanne thou schalt biholde, that thou lede out a 43 festu<sup>g</sup> of thi brotheris y3e. Forsothe it is not a good tree, that makith yuele frutis,

whiche ze hopen to take a3en, what thanke is to 3ou? for synful men leenen to synful men, to take a3en as myche. Nethes loue ze 3oure enemyes, and do<sup>e</sup> 35 ze wel, and leene ze, hopinge no thing therof, and 3oure mede schal be myche, and ze schulen be the sones of the He3est, for he is benyngne on vnkynde men and yuele men. Therfor be ze merciful, 36 as 3oure fadir is merciful. Nyle ze deme, 37 and ze schulen not be demed. Nyle ze condempne, and ze schulen not be condempned; for3yue ze, and it schal be for3ouun to 3ou. 3yue ze, and it schal 38 be 3ouun to 3ou. Thei schulen 3yue in to 3oure bosum a good mesure, and wel fillid, and schakun togidir, and ouerflowyng<sup>r</sup>; for bi the same mesure, bi whiche ze meeten, it schal be ʿmetun<sup>s</sup> ʿa3en to 3ou<sup>t</sup>. And he seide to hem a liknesse, 39 Whether the blynde may leede the blynde? ne fallen thei not bothe ʿin to<sup>u</sup> the diche? A disciple is not aboute the<sup>v</sup> 40 maistir; but eche schal be perfyte, if he be as his maister. And what seest thou 41 in thi brotheris i3e a moot, but thou biholdist not a beam, that is in thin owne i3e? Or hou maist thou seie to thi 42 brother, Brothir, suffre, Y schal caste out the moot of thin i3e, and thou biholdist not a beam in<sup>vv</sup> thin owne i3e? Ipocrite, first take out the beam of thin i3e, and thanne thou schalt se to take<sup>w</sup> the moot of<sup>x</sup> thi brotheris i3e. It is not 43 a good tree, that makith yuel fruytis, nether an yuel tree, that makith good fruytis; for euery tre is knowun of his 44 fruyt. And men gaderen not figus of thornes, nethir men gaderen a grape of a buysche of breris. A good man of 45

<sup>z</sup> thank MPU sec. m. <sup>a</sup> 3yuen borewing, or leenen MP. leuen U sec. m. <sup>b</sup> whom MPXY. <sup>c</sup> for to AGMNOP QTWY. <sup>d</sup> grace, or thank MP. thank U sec. m. <sup>e</sup> doth GQSXY. doith MP. <sup>f</sup> Om. AGMNOPQSUVWXY. <sup>g</sup> leue U sec. m. <sup>h</sup> Om. NW. <sup>i</sup> borewing, or leeneth MP. Om. U sec. m. <sup>j</sup> nothing hoping GMXY. <sup>k</sup> Om. o. <sup>l</sup> benigne, or of good wille AGMNPSTWY. <sup>m</sup> vpon AGMNOPQSTWY. <sup>n</sup> kynde KU. <sup>o</sup> Om. G pr. m. K sec. m. MPXY. <sup>p</sup> for3ifeth o. <sup>q</sup> a wel o. <sup>qq</sup> fulfillid G pr. m. <sup>r</sup> Om. o. <sup>s</sup> the whiche o. <sup>t</sup> motun o. <sup>u</sup> licnesse, or ensauple AGMNPSTWY. licnesse, or exsauple s. <sup>v</sup> Wher o. <sup>w</sup> Om. T. <sup>x</sup> a o. <sup>y</sup> he o. ech disciple MP. <sup>z</sup> be AGMNOPQSIWY. shul ben X. <sup>a</sup> a festu, or mot AGQSTUVWY. a festu, or a mot MNP. a mot o. a festu X. <sup>b</sup> that is AGMNOPQSTWXY. Om. s. <sup>c</sup> Or AGMNOPQSTWXY. <sup>d</sup> mi3t AT. <sup>e</sup> festu, or a moot o. mot MPU sec. m. <sup>f</sup> cast Q sec. m. <sup>g</sup> mot MOPU sec. m.

<sup>s</sup> moten R. <sup>t</sup> to 3ou a3en k. <sup>u</sup> in ik. <sup>v</sup> his k. <sup>vv</sup> that is in R pr. m. <sup>w</sup> take out rskβ. <sup>x</sup> out of ES.

nother an yuele tree, that makith goode  
 44 fruytis; sothli euery<sup>g</sup> tree is knowun of  
 his fruyt. Sothli neither men gederyn  
 fygis of thornes, neither men gederyn a  
 45 grape of a boysch of breris. A good man  
 of the goode tresour<sup>h</sup> of his herte bryngeth  
 forth good thing, and an yuel man of  
 yuel tresour, bryngith forth yuel thing;  
 sothli of the<sup>i</sup> plente of the herte the  
 46 mouth spekith. Forsothe what clepen<sup>k</sup> ze  
 me, Lord, Lord, and don not tho thingis  
 47 that I seye. Ech that cometh to me, and  
 heerith my wordis, and doth hem, I schal  
 48 schewe to zou, to whom he is lyk<sup>l</sup>. He is  
 lyk<sup>m</sup> to a man bildinge an<sup>n</sup> hous, that<sup>o</sup>  
 diggide<sup>p</sup> deepe, and puttide<sup>q</sup> the founde-  
 ment on<sup>r</sup> a stoon. Sothli greet flowing  
 maad, flood was<sup>s</sup> hurtlid to that hous, and  
 it myzte not moue it, for it was foundid  
 49 on<sup>t</sup> a sad stoon. Sothli he that heerith,  
 and doth not, is lyk to a man bildinge  
 his hous on<sup>u</sup> erthe<sup>v</sup> with oute fundament;  
 in to which the flood<sup>w</sup> was<sup>x</sup> hurlid<sup>y</sup>, and  
 a non it felle down; and the fallinge doun  
 of that hous is maad greet.

## CAP. VII.

1 Forsothe whanne he hadde fulfillid<sup>z</sup> alle  
 his wordis in to the<sup>a</sup> eeris of the peple<sup>aa</sup>,  
 2 he entride in to Capharnaum. Sothli<sup>b</sup> a  
 seruaunt of sum man centurio, *that hadde  
 an hundrid men vndir him*<sup>c</sup>, hauynge  
 yuel, was to deyinge<sup>d</sup>, which<sup>e</sup> was precious  
 3 to him. And whanne he hadde<sup>f</sup> herd of  
 Jhesu, he sente to him the eldere men of  
 Jewis, preiynge him, that he come, and  
 4 heele his seruaunt. And, whanne<sup>g</sup> thei  
 camen to Jhesu, thei<sup>h</sup> preieden bisyli, sey-  
 inge<sup>i</sup> to him, For he is worthi, that thou  
 5 3yue to him this thing; for he loueth  
 oure folk, and he<sup>k</sup> bildide<sup>l</sup> to vs a syna-  
 6 goge. Sothly Jhesu wente with hem.

the<sup>x</sup> good tresoure of his herte bryngith  
 forth good thingis<sup>y</sup>, and an yuel man of  
 the yuel tresoure bryngith forth yuel  
 thingis<sup>y</sup>; for of the plente of the herte  
 the mouth spekith. And what clepen<sup>k</sup>  
 46 ze me, Lord, Lord, and doon not tho  
 thingis that Y seic. Eche that cometh<sup>l</sup>  
 to me, and herith my wordis, and doith  
 hem, Y schal schewe to zou, to whom  
 he is lijk. He is lijk to a man that<sup>l</sup>  
 bildith an hous, that diggide deepe, and  
 sette the fundament on a stoon. And  
 whanne greet<sup>y</sup> flood was maad, the flood  
 was hurtlid<sup>z</sup> to that hous, and it mi;zte  
 not moue it, for it was foundid on a  
 sad stoon. But he that herith, and<sup>z</sup>  
 doith not, is lijk to a man bildynge his  
 hous on erthe with outen fundament;  
 in to which the flood was hurlid<sup>a</sup>, and  
 anon it felle doun; and the fallyng doun  
 of that hous was maad greet.

## CAP. VII.

And whanne he hadde fulfillid alle<sup>1</sup>  
 hise<sup>b</sup> wordis in to the eeris of the puple,  
 he entride in to Cafarnaum. But a<sup>2</sup>  
 seruaunt of a centurien, that was pre-  
 cious to hym, was sijk, and drawynge  
 to the deeth. And whanne he hadde<sup>3</sup>  
 herd of Jhesu, he sente to hym the  
 eldere men of Jewis, and preiede hym,  
 that he wolde come, and heele his ser-  
 uaunt. And whanne thei camen to Jhe-<sup>4</sup>  
 su, thei preieden hym bisili, and seiden  
 to hym, For he is worthi, that thou  
 5 graunte to hym this thing; for he loueth  
 oure folk, and he bildide to vs a syna-  
 6 goge. And Jhesus wente with hem.<sup>6</sup>

<sup>g</sup> eche x. <sup>h</sup> the tresour g. <sup>i</sup> Om. k. <sup>k</sup> clepith v. <sup>l</sup> lichi MP. <sup>m</sup> lychi MPT. <sup>n</sup> Om. T. <sup>o</sup> and P. <sup>p</sup> diggith AGMNOPQSTWXY. <sup>q</sup> puttith OXY. putte s. <sup>r</sup> vpon o. <sup>s</sup> is A pr. m. MNOPQSTWXY. <sup>t</sup> vpon o. <sup>u</sup> vpon AGMNOPQTWY. <sup>v</sup> the erthe q. <sup>w</sup> flodes q. <sup>x</sup> is AGMNOPSTWXY. Om. q. <sup>y</sup> hurtlid to AGTWY. <sup>z</sup> fillid v. <sup>a</sup> Om. k sec. m. <sup>aa</sup> pore puple AGNOSTWY. <sup>b</sup> Forsothe o. <sup>c</sup> Om. oqx. <sup>d</sup> dye AGMNOPQSTWXY. <sup>e</sup> the whiche AGMNOPQSTWXY. <sup>f</sup> Om. w. <sup>g</sup> thei, whan GMPWY. <sup>h</sup> Om. GMQ pr. m. TWY. <sup>i</sup> and saiden o. <sup>k</sup> Om. o. <sup>l</sup> bilde SX.

<sup>x</sup> Om. c. <sup>y</sup> thing A sec. m. <sup>yy</sup> a gret s. <sup>z</sup> hurlid CIPQXhia. <sup>a</sup> hurtlid IKRScegkβ. <sup>b</sup> these k.

And whanne now he was not fer<sup>m</sup> fro the  
 hous, centurio sente to him frendis, sey-  
 inge, Lord, nyle thou be trauelid, for I  
 am not worthi, that thou entre vnder my  
 7 roof; for which thing and I demyde<sup>n</sup> not  
 my<sup>o</sup> silf worthi, that I schulde come to  
 thee; but seye thou by word, and my child  
 8 schal be heelid. For whi and I am a man  
 ordeyned vnder power, hauynge `knyztis  
 vnder me<sup>p</sup>; and<sup>q</sup> I seie to this, Go thou<sup>r</sup>,  
 and he goth, and to anothir, Come thou<sup>s</sup>,  
 and he cometh, and to my seruaunt, Do  
 9 thou<sup>t</sup> this thing, and he doth<sup>u</sup>. The<sup>v</sup> which  
 thing herd, Jhesu wondride; and he turn-  
 yd, seide to the cumpanyes suynges hym,  
 Treuli I seye to 3ou, nethir<sup>w</sup> in Israel I  
 10 fond so moche<sup>x</sup> feith. And thei that  
 weren sent, turnyd a3en hom, founden the  
 11 seruaunt hool, which<sup>y</sup> was syk. And it  
 was<sup>z</sup> don aftirward Jhesu wente in to a  
 cite, that is clepid Naym, and his disciplis;  
 and<sup>a</sup> ful<sup>b</sup> greet cumpanye of peple<sup>c</sup> wente  
 12 with him<sup>d</sup>. Sothly whanne he cam ny3  
 to the 3ate of the citee, loo! an oonlypi<sup>e</sup>  
 sone of his modir was born out deed; and  
 this was a widowe; and moche cumpany  
 13 of the citee was<sup>f</sup> with hir. Whom whanne  
 the Lord Jhesu hadde seyn, he meuyd by  
 mercy on<sup>g</sup> hir, seide to hir, Nyle thou  
 14 wepe. And he neijede<sup>h</sup>, and touchide the  
 bere; and<sup>i</sup> thei that baren stoden. And  
 he seith, 3ong man, I seie to thee, ryse vp.  
 15 And he that was deed sat vp<sup>k</sup>, and bigan  
 to<sup>l</sup> speke; and he 3af him to his modir.  
 16 Sothli drede took alle men, and thei  
 magnyfiden God, seynges, For a greet  
 prophete hath risun among vs, and, For<sup>m</sup>  
 17 God hath visitid his peple<sup>n</sup>. And this  
 word wente out of him in to<sup>o</sup> al Judee,  
 18 and in to al the cuntre aboute. And dis-

And whanne he was not fer fro the  
 hous<sup>c</sup>, the centurien sente to hym  
 frendis, and seide, Lord, nyle thou be  
 trauelid, for Y am not worthi, that thou  
 entre vnder my roof; for which<sup>d</sup> thing<sup>7</sup>  
 and<sup>e</sup> Y demede<sup>f</sup> not my silf worthi, that  
 Y come to thee; but seie thou bi word,  
 and my child schal be helid. For Y am<sup>8</sup>  
 a man ordeyned vnder power, and haue  
 knyztis vnder me; and Y seie to this,  
 Go, and he goth, and to anothir, Come,  
 and he cometh, and to my seruaunt, Do  
 this thing, and he doith. And whanne<sup>9</sup>  
 this thing was herd, Jhesu wondride;  
 and seide to the puple suynges hym,  
 Treuli Y seie to 3ou, nether in Israel Y  
 foond so greet feith. And thei that<sup>10</sup>  
 weren sent, turneden a3en home, and  
 founden the seruaunt hool, which<sup>s</sup> was  
 sjuk. And it was don aftirward, Jhesu<sup>11</sup>  
 wente in to a citee, that is clepid Naym,  
 and hise disciplis; and ful greet puple  
 wente with hym. And whanne he cam<sup>12</sup>  
 ny3 to the 3ate of the citee, lo! the sone  
 of a womman that hadde no mo children,  
 was borun out deed; and this was a  
 widowe; and myche puple of the citee  
 with hir. And whanne the Lord Jhesu<sup>13</sup>  
 hadde seyn hir, he hadde reuthe on hir,  
 and seide to hir, Nyle thou wepe. And<sup>14</sup>  
 he cam ny3<sup>h</sup>, and touchide the beere;  
 and<sup>i</sup> thei that baren<sup>k</sup> stoden. And he  
 seidel, 3onge man, Y seie to thee, rise vp.  
 And he that was deed sat vp a3en, and<sup>15</sup>  
 bigan<sup>m</sup> to speke; and he 3af hym to his  
 modir. And drede took alle men, and<sup>16</sup>  
 thei magnyfiden God, and seiden, For  
 a grete profete is rysun among vs, and,  
 For God hath visitid his puple. And<sup>17</sup>  
 this word wente out of hym in to al

<sup>m</sup> Om. o. <sup>n</sup> deme T. <sup>o</sup> me K. <sup>p</sup> vnder me knyztis GMYX. <sup>q</sup> Om. K. <sup>r</sup> Om. AGMNOPTUVWXY.  
<sup>s</sup> Om. AGMNOPTUVWXY. <sup>t</sup> Om. AGMNOPTWXY. <sup>u</sup> doith it MPWY. <sup>v</sup> Om. U. <sup>w</sup> ne MP. <sup>x</sup> greete  
 AGMNOPTWXY. <sup>y</sup> the whiche AGNOPTWXY. that MP. <sup>z</sup> is A pr. m. G pr. m. MNOPQSTXY. <sup>a</sup> wente  
 with him and A pr. m. GMNOPQWXY. <sup>b</sup> a ful MPW pr. m. XY. <sup>c</sup> the puple V. <sup>d</sup> Om. A pr. m. GMNO  
 PQTWX. <sup>e</sup> oonly o. <sup>f</sup> Om. AGNOPTW. cam MPXY. <sup>g</sup> vpon AGMNOPTV. <sup>h</sup> cam to AGMNOPTWY.  
 cam X. <sup>i</sup> forsothe AGMNOPTUVWXY. <sup>k</sup> a3en AGMNOPTWXY. vp a3en o. <sup>l</sup> for to AGMNOPTWY.  
<sup>m</sup> for and MP. for W. <sup>n</sup> pore peple AGMNOPTXY. <sup>o</sup> in V.

<sup>c</sup> knyztis hous k pr. m. <sup>d</sup> the whiche I. <sup>e</sup> Om. R pr. m. gk pr. m. <sup>f</sup> deme E. <sup>g</sup> that I. <sup>h</sup> to I.  
<sup>i</sup> forsothe T. <sup>k</sup> baren the beere K. <sup>l</sup> seith T. <sup>m</sup> he bigan k.

ciplis<sup>p</sup> of John tolden him<sup>q</sup> of<sup>r</sup> alle thes  
 19 thingis. And John clepide to gidere  
 tweyne<sup>s</sup> of his disciplis, and sente to  
 Jhesu, seyinge, Art thou that art to  
 comynge<sup>t</sup>, 'other we abiden<sup>u</sup> another?  
 20 Sothli whanne the men hadden come to  
 him, thei seiden, John Baptist sente vs  
 to thee, seyinge, Art thou that art to  
 comynge<sup>v</sup>, other<sup>w</sup> we abiden another?  
 21 Forsothe in that our he heelide many  
 men of her sykenessis<sup>x</sup>, and woundis, and<sup>y</sup>  
 yuele spiritis; and he 3af si3t to manye  
 22 blynde men. And Jhesu answeringe seide  
 to hem, 3e goynge telle<sup>z</sup> azen to John tho  
 thingis that 3e han herd and seyn; for  
 blynde men seen, crokide men<sup>a</sup> gon, mese-  
 lis ben maad clene, deaf men heeren, deede<sup>b</sup>  
 men rysen azen, pore men ben takun to  
 prechinge<sup>c</sup> of<sup>d</sup> the gospel, '*ether ben maad*  
 23 *keperis of the gospel*<sup>e</sup>. And 'he that<sup>f</sup>  
 schal not be sclaunderid in me, is<sup>g</sup> blessid.  
 24 And whanne the messengers<sup>h</sup> of John  
 hadden gon away, he bigan to<sup>i</sup> seye of  
 John to the companyes, What wenten 3e  
 out in to desert for<sup>k</sup> to se? a reed wawid  
 25 with the<sup>l</sup> wynd? But what wente 3e out  
 for<sup>m</sup> to se? a man clothid<sup>n</sup> with softe  
 clothis<sup>o</sup>? Lo! thei that ben in a<sup>p</sup> precious  
 cloth and in delices, ben in 'housis of  
 26 kyngis<sup>q</sup>. But what thing wente 3e out  
 for<sup>r</sup> to se? a prophete? Sothli I seie to  
 27 3ou, and more than a prophete. This it<sup>s</sup>  
 is<sup>t</sup>, of whom it is writen, Lo! I sende myn  
 aungel byfore thi face, 'the which<sup>u</sup> schal  
 28 make thi weye redy bifore thee. Sothly  
 I seye to 3ou, among the<sup>v</sup> childeren of  
 wymmen, no man is more<sup>w</sup> than John  
 Baptist, prophete<sup>x</sup>; sothli he that is lesse  
 in the<sup>y</sup> kyngdom of heuenes, is more than  
 29 he. And al the peple heeringe, and pup-

Judee, and in to<sup>u</sup> al the cuntre aboute.  
 And Joones disciplis toolden hym of alle<sup>18</sup>  
 these thingis. And Joon clepide tweyn<sup>19</sup>  
 of hise disciplis, and sente *hem* to Jhesu,  
 and seide, Art thou he that is to come,  
 or abiden we anothis? And whanne the 20  
 men cam to hym, thei seiden, Joon Bap-  
 tist sente vs to thee, and seide, Art thou  
 he that is to come, or we abiden anothis?  
 And in that our he heelide many men of 21  
 her sijknessis, and woundis, and yuel  
 spiritis; and he 3af si3t to many blynde  
 men. And Jhesu answerde, and seide 22  
 to hem, Go 3e azen, and telle 3e to Joon  
 tho thingis that 3e han herd and seyn;  
 blynde men seyn, crokid men goen, me-  
 sels ben maad cleene, deaf men heren,  
 deed men risen azen, pore men ben  
 takun to prechyng of the gospel. And 23  
 he that schal not be sclaunderid in me,  
 is blessid. And whanne the messangeris 24  
 of Joon weren go forth, he bigan to seie  
 of Joon to the puple, What wenten 3e 25  
 out in to desert to se? a reed waggid<sup>o</sup>  
 with the<sup>p</sup> wynd? But what wenten 3e 26  
 out to se? a man clothid with softe  
 clothis? Lo! thei that ben in precious  
 cloth and in delices, ben in kyngis housis.  
 But what wenten 3e out to se? a pro-  
 fete? 3he, Y seie to 3ou, and more than a  
 profete. This is he, of whom it is writun, 27  
 Lo! Y sende myn aungel bifor thi face,  
 which<sup>q</sup> schal make 'thi weie redi<sup>r</sup> bifor  
 thee. Certis Y seie to 3ou, there is no 28  
 man more<sup>s</sup> prophete among children<sup>t</sup> of  
 wymmen, than is Joon<sup>u</sup>; but he that is  
 lesse in the kyngdom of heuenes, is more  
 than he. And al the puple herynge, and 29  
 pupplicans, that hadden be baptisid with  
 bapty<sup>v</sup> of Joon, iustifieden God; but 30

<sup>p</sup> the disciples *MOP*. <sup>q</sup> to him *AGMNO PQSUWXY*. <sup>r</sup> sayinge of *AGMNO PQSUWXY*. <sup>s</sup> two *MPX*. <sup>t</sup> come *AGMNO PQSUWXY*. <sup>u</sup> or abide we *AGMNO PSW*. or we abiden *QXY*. <sup>v</sup> come *AGMNO PQSUWXY*. <sup>w</sup> or *AGMNO PQSUWXY*. <sup>x</sup> languischi<sup>s</sup> *AGMNO PQSUWXY*. <sup>y</sup> and of *U*. of *V*. <sup>z</sup> telleth *SX*. <sup>a</sup> Om. *AGMNO PQWX*. <sup>b</sup> and deed *W*. <sup>c</sup> prechen *GMPQX*. <sup>d</sup> Om. *AG pr. m. K pr. m. MP*. <sup>e</sup> or *maad kepers of the gospel AGMNO PSWXY*. Om. *oo*. *ether ben maad keperis of the gospels v*. <sup>f</sup> who euer *A pr. m. G pr. m. MNOPQXY*. <sup>g</sup> schal be *W pr. m*. <sup>h</sup> messageres *GO passim Q*. <sup>i</sup> for to *AGNOQWY*. <sup>k</sup> Om. *SX*. <sup>l</sup> Om. *AGMNO PQSUWXY*. <sup>m</sup> Om. *SX*. <sup>n</sup> clad *SX*. <sup>o</sup> clothing *Q*. <sup>p</sup> Om. *MPQ*. <sup>q</sup> kynges housis *AGMNO PQSUWXY*. <sup>r</sup> Om. *SX*. <sup>s</sup> Om. *AGMNO PQSUWXY*. <sup>t</sup> is he *W pr. m*. <sup>u</sup> that *MPX*. which *K sec. m. UV*. <sup>v</sup> Om. *AGMNO PQSUWXY*. <sup>w</sup> more *prophete AGMNO PQSUWXY*. <sup>x</sup> Om. *AGMNO PQSUWXY*. the profete *UV*. <sup>y</sup> Om. *o*.

<sup>a</sup> Om. *A pr. m. I*. <sup>o</sup> wawid *pQTgka*. wawid *s*. <sup>p</sup> Om. *I*. <sup>q</sup> that *k*. <sup>r</sup> redi thi wey *rk*. <sup>s</sup> a more *I*. <sup>t</sup> the children *τκε*. <sup>u</sup> Joon Baptist *x sec. m. k*. <sup>v</sup> the bapty<sup>m</sup> *CEIKMPQRSTUVx bceghikaβ*.

plicants, baptisid with bapty<sup>m</sup> of John,  
 30 iustifieden God; forsoth Pharisees and  
 wyse men of the<sup>a</sup> lawe, not baptisid of  
 him, dispiseden the conseil of God in<sup>b</sup>  
 31 hem silf<sup>c</sup>. Sothli the Lord seyde, Ther-  
 fore to whom schal I seye men of this  
 generacioun lyk<sup>d</sup>, and to whom ben thei  
 32 lyk<sup>d</sup>? Thei ben lyk<sup>d</sup> to<sup>e</sup> children sittenge  
 in chepinge<sup>f</sup>, and spekyng to gidere, and  
 seyinge, We han songun to 3ou with pipis,  
 and 3e han not daunsid<sup>g</sup>; we han maad  
 33 lamentacioun<sup>h</sup>, and 3e han not wept. For-  
 soth John Baptist cam, nethir etinge breed,  
 nether<sup>i</sup> drynkyng wyn, and 3e seyn, He  
 34 hath a fend. Mannis sone cam etinge  
 and drynkyng, and 3e seyn, Lo! a man  
 'deouurere, *ether glotoun*<sup>k</sup>, and drynkyng  
 wyn, frend of pupplicans and of<sup>l</sup> synful  
 35 men. And wysdom is justified of alle  
 36 her sones. Forsoth sum Pharise<sup>m</sup> preiede  
 Jhesu, that he schulde ete with him. And  
 he entringe in to the hous of the Pharise,  
 37 sat at the mete. And lo! a womman syn-  
 neresse<sup>n</sup>, that was in the citee, as sche  
 knew, that Jhesu hadde sete<sup>o</sup> at the mete  
 in the hous of the Pharisee, brou3te an  
 38 alabastre box of oynement; and sche<sup>p</sup>  
 standinge byhynde bisydis his feet, bigan  
 to moiste his feet with teeris, and wypide<sup>q</sup>  
 with heeris of hir heed<sup>r</sup>, and kiste his  
 39 feet, and anoyntide<sup>s</sup> with oynement. Sothli  
 the Pharise seyng, that clepide him, seith  
 with ynne him silf, seiynge, If this were a  
 prophete, sothli he schulde wite, who and  
 what maner womman it were<sup>t</sup> that touch-  
 40 ith him, for she is a synneresse<sup>u</sup>. And  
 Jhesu answeringe seide to him, Symound,  
 I haue sum thing for<sup>v</sup> to seye to thee.  
 41 And he seith, Maistir, seie thou. And  
 he answeride, Tweye<sup>w</sup> dettours were to  
 sum<sup>x</sup> leenere, *'ethir vsurer*<sup>y</sup>; oon ou3te

the Farisees and the wise men of the<sup>v</sup>  
 lawe, that weren not baptisid of hym,  
 dispisiden the counsel of God azens hem  
 silf. And the Lord seide, Therfor to<sup>31</sup>  
 whom schal Y seie 'men of<sup>w</sup> this gene-  
 racioun lijk, and to whom ben thei lijk?  
 Thei ben lijk to children sittynge in<sup>32</sup>  
 chepyng<sup>x</sup>, and spekyng togider, and<sup>y</sup>  
 seiynge, We han sungun to 3ou with  
 pipis, and 3e han not daunsid; we han  
 maad mornynge, and 3e han not wept.  
 For Joon Baptist cam, nethir etynge<sup>33</sup>  
 breed, ne drynkyng wyne, and 3e seyn,  
 He hath a feend. Mannus sone cam<sup>34</sup>  
 etynge and drynkyng, and 3e seien, Lo!  
 a man a<sup>z</sup> deuourer, and drynkyng wyne,  
 a<sup>a</sup> frend of pupplicans and of synful men<sup>b</sup>.  
 And wisdom is iustified of her sones.<sup>35</sup>  
 But oon of the Farisees preiede Jhesu,<sup>36</sup>  
 that he schulde ete with hym. And he  
 entride in to the hous of the Farise, and  
 sat at the mete. And lo! a synful wom-<sup>37</sup>  
 man, that was in the citee, as sche knewe,  
 that Jhesu sat at the<sup>c</sup> mete in the hous  
 of the Farisee, sche brou3te an alabaustre  
 box of oynement; and sche stood bihynde<sup>38</sup>  
 bysydis hise feet, and bigan to moiste  
 hise feet with teeris, and wipide with  
 the heeris of hir heed, and kiste hise feet,  
 and anoyntide with oynement. And the<sup>39</sup>  
 Farise seyng, that hadde clepide hym,  
 seide within hym silf, seiynge, If this  
 were a prophete, he schulde wite, who  
 and what maner womman it were that  
 touchith<sup>d</sup> hym, for sche is a synful wom-  
 man. And Jhesus answeride, and seide<sup>40</sup>  
 to hym, Symount, Y haue sumthing to  
 seie to thee. And he seide, Maistir, seie  
 thou. And he answeride, Twei dettours<sup>41</sup>  
 weren to o lener; and oon au3t fyue  
 hundrid pans, and 'the other<sup>e</sup> fifti; but

<sup>z</sup> the bapty<sup>m</sup> G M O Q U F W X Y. <sup>a</sup> Om. r. <sup>b</sup> azens AG sec. m. in to M N O P Q X Y. azen SW. <sup>c</sup> silf, or azens hem silf o. <sup>d</sup> lichi M N P. <sup>e</sup> Om. u. <sup>f</sup> a chepyng M P. <sup>g</sup> lipped, or daunsid A G M N O P Q S W. lepid or daunsid Y. <sup>h</sup> lamentacioun, or mornynge A G M N P S W Y. <sup>i</sup> ne A G M N P Q S W X Y. <sup>k</sup> vourer, or glotoun A G M N P S Y. glotoun o. deuourer, or glotoun Q W. vourere X. <sup>l</sup> Om. A G N O Q S W X Y. <sup>m</sup> oon of the Farisees A pr. m. G pr. m. M N P Q X Y. of the Pharisees G sec. m. o. <sup>n</sup> synner G M O P Q W X Y. <sup>o</sup> sitten o. seten G Q X Y. <sup>p</sup> Om. o. <sup>q</sup> wypede hem M P. <sup>r</sup> hened O Y. <sup>s</sup> oyntede S. <sup>t</sup> is S. <sup>u</sup> synner A pr. m. G M N O P Q S W X Y. <sup>v</sup> Om. N S X. <sup>w</sup> Two G M O P Q W X. <sup>x</sup> summe oo G M N O S X Y. sum man oo Q. <sup>y</sup> Om. o. or vsurer G M P Q W X Y.

<sup>v</sup> Om. 1M pr. m. τεβ. <sup>w</sup> Om. R. <sup>x</sup> the chepyng hi. <sup>y</sup> Om. T. <sup>z</sup> Om. QX. <sup>a</sup> and a 1. and KRSBG. <sup>b</sup> Om. 1. <sup>c</sup> Om. T. <sup>d</sup> touchide k. <sup>e</sup> the tothir EKMPSTUXGHI. anothir RKBaß.

fyue hundrid pens, and an other fyfty.  
 42 Sothli hem not hauynge wherof thei  
 schulden zelde, he zaf<sup>z</sup> frely<sup>a</sup> to 'euer ey-  
 43 thir<sup>b</sup>. Who<sup>c</sup> therefore loueth him more?  
 Symound answeringe seide, I gesse, for  
 he to whom he 'frely zaf<sup>d</sup> more. And he  
 answeride<sup>e</sup> to him, Thou hast demyd  
 44 rlytly<sup>f</sup>. And he, turnyd to the womman,  
 seide to Symound, Seest thou this wom-  
 man? I entride in to thi hous, thou hast  
 not zouun watir to my feet; forsoth this  
 womman<sup>g</sup> hath moistid my feet with  
 teeris, and hath<sup>h</sup> wypt with hir heeris.  
 45 Thou hast not zouun to me a cosse; for-  
 soth this womman<sup>i</sup>, sithen sche<sup>k</sup> entride,  
 46 'ceesside not<sup>l</sup> to<sup>m</sup> kisse my feet. Thou  
 'hast not anyntid<sup>n</sup> myn heed<sup>o</sup> with oyle;  
 forsothe<sup>p</sup> this oyntide<sup>q</sup> my feet with oyne-  
 47 ment. For which thing I seie to thee,  
 manye synnes ben forzouun to hire, for  
 sche hath<sup>r</sup> loued myche; sothli he<sup>s</sup> to  
 whom is lesse forzouun, loueth<sup>t</sup> lesse.  
 48 Sothli Jhesu seide to hir, Synnes<sup>tt</sup> ben for-  
 49 zouun to thee. And thei that saten to gi-  
 dere at the<sup>u</sup> mete, bigunne to<sup>v</sup> seie with  
 ynne hem silf, Who is this<sup>w</sup> that<sup>x</sup> also  
 50 forzuyeth synnes? Forsothe he seide<sup>y</sup> to  
 the womman, Thi feith hath maad thee  
 saf; go thou in pees.

## CAP. VIII.

1 And it was<sup>z</sup> don aftirward, and Jhesu  
 made iorney by citees and castelis, prech-  
 inge and euangelysinge the rewme of God,  
 2 and twelue with him; and summe wym-  
 men that weren heelid of wickide<sup>a</sup> spiritis  
 and syknessis, Marie, that is clepid Maw-  
 deley<sup>b</sup>, of whom seuene deuelis wenten<sup>c</sup>  
 3 out, and Jone, the wyf of<sup>d</sup> Chuse, procu-  
 ratour of Eroude, and Susanne, and manye  
 othere, whiche<sup>e</sup> mynystriden to him of her

whanne thei hadden not wherof 'thei  
 schulden<sup>f</sup> zelde, he forzaf to bothe. Who  
 thanne loueth hym more? Symount an- 43  
 sweride, and seide, Y gesse, that<sup>g</sup> he to  
 whom he forzaf more. And he answeride  
 to hym, Thou hast demyd rlytli. And 44  
 he turnede to the womman, and seide to  
 Symount, Seest thou this womman? I  
 entride into thin hous, thou zaf<sup>h</sup> no<sup>l</sup>  
 watir to my feet; but this<sup>k</sup> hath moistid  
 my feet with teeris, and wipide with hir  
 heeris. Thou hast not zouun to me a 45  
 cosse; but this, sithen sche entride, ceess-  
 ide not to kisse my feet. Thou anynt- 46  
 idist not myn heed with oyle; but this<sup>l</sup>  
 anyntide my feet with oynement. For 47  
 the<sup>m</sup> which thing Y seie to thee, many  
 synnes ben forzouun to hir, for sche hath  
 loued myche; and to whom is lesse for-  
 zouun, he loueth lesse. And Jhesus seide 48  
 to hir, Thi synnes ben forzouun to thee.  
 And thei that saten to gider at the mete, 49  
 bigunnen to seie with ynne hem silf,  
 Who is this that forzuyeth synnes. But 50  
 he seide to the womman, Thi feith hath  
 maad thee saaf; go thou in pees.

## CAP. VIII.

And it was don aftirward, and Jhesus 1  
 made iourney bi citees and castels, prech-  
 ynge and euangelisyng the rewme of  
 God, and twelue with hym; and sum 2  
 wymmen that weren heelid of wickid  
 spiritis and sijknessis, Marie, that is  
 clepid Maudeley<sup>n</sup>, of whom seuene deuelis  
 wenten out, and Joone, the wijf of Chuse, 3  
 the procuratoure of Eroude, and Susanne,  
 and mauny othir, that mynystriden to hym

<sup>z</sup> forzaf G pr. m. MOPQ sec. m. W pr. m. XY. <sup>a</sup> treuli A. Om. Q sec. m. <sup>b</sup> booth AMNOQSY. bothe PWXYZ.  
<sup>c</sup> Who of hem MP. <sup>d</sup> zaf ANSWY. forzauē GMOPQX. <sup>e</sup> answerynge o. <sup>f</sup> rlyt o. <sup>g</sup> Om. AGMNOPQSWXY.  
<sup>h</sup> Om. AGMNOPQSWXY. <sup>i</sup> Om. AGMNOPQSWXY. <sup>k</sup> I A pr. m. GMNOPQXY pr. m. <sup>l</sup> hath not ceased o.  
<sup>m</sup> for to AGMNOPQY. <sup>n</sup> anyntedest not AGMNOPQWXY. oyntedest not s. hast not oyntid V. <sup>o</sup> heued OY.  
<sup>p</sup> for U. <sup>q</sup> anynted AGMNOPQUWX. <sup>r</sup> Om. K. <sup>s</sup> Om. AGMNOPQSWXY. <sup>t</sup> he loueth s. <sup>tt</sup> Thi synnes  
 W sec. m. <sup>u</sup> Om. N. <sup>v</sup> for to AGMNOPQWY. <sup>w</sup> that N. <sup>x</sup> which UV. <sup>y</sup> saith o. <sup>z</sup> is A pr. m. G pr. m.  
 MNOPQSY. <sup>a</sup> wicke SX. <sup>b</sup> Magdalene OU. <sup>c</sup> weren cast U pr. m. <sup>d</sup> Om. o. <sup>e</sup> that AGMNOPQSTWXY.

<sup>f</sup> to T. <sup>g</sup> Om. T. <sup>h</sup> zafist KM. <sup>i</sup> not EPX. <sup>k</sup> sche this I. <sup>l</sup> sche this I. <sup>m</sup> Om. EIKPSTXG.  
 VOL. IV. Z

4 riches<sup>f</sup>. Forsoth whanne ful moche cum-  
 5 panye cam to gidere, and fro citees hasti-  
 6 den to him, he seide<sup>g</sup> by<sup>h</sup> a<sup>i</sup> liknesse<sup>k</sup>, He  
 7 that sowith, zede<sup>l</sup> out for<sup>m</sup> to sowe his  
 8 seed. And the while he sowith, sum felde  
 9 by sydis the weye, and was<sup>n</sup> defoulid, and  
 10 briddis of the eyr eeten it. And another  
 11 felde<sup>o</sup> down<sup>p</sup> on a<sup>q</sup> stoon, and it sprungen  
 12 vp<sup>r</sup> dryede<sup>s</sup>, for it hadde not<sup>t</sup> moisture.  
 13 And anothis felde down among thornes,  
 14 and the thornes sprungen vp to gidere  
 15 strangliden it. And another felde down  
 in to good erthe<sup>u</sup>, and it sprungun vp  
 made an hundrid foold fruit. He<sup>v</sup> seyng  
 thes thingis criede, He that hath eeris of  
 heeringe, heere he<sup>w</sup>. Sothli his disciplis  
 axiden him, what this parable was. To  
 whiche<sup>x</sup> he seyde, To zou it is zoun to  
 knowe the mysterie of the kyngdom of  
 God; forsothe to othere men in parablis,  
 that thei seyng se not, and thei heeringe  
 vndirstonde not. Sothli this is the para-  
 ble. The seed is Goddis word; sothli thei<sup>y</sup>  
 that *ben<sup>z</sup>* bisydis the weye, ben thes that  
 heeren; aftirward the fend cometh, and  
 takith away the word fro<sup>a</sup> her herte, lest  
 thei bileuynge be maad saaf. Forwhi<sup>b</sup>  
 thei that *felden down<sup>c</sup>* on<sup>d</sup> a stoon, ben  
 these *men* whiche<sup>e</sup> whenne thei han herd,  
 receyuen the word with ioye. And thes  
 han not roote<sup>f</sup>; for at<sup>g</sup> a<sup>h</sup> tyme thei bi-  
 leuen, and in tyme of temptacioun thei gon  
 14 away. Forsothe thes that<sup>i</sup> felden<sup>k</sup> down  
 in<sup>l</sup> thornes, ben thes that herden, and of<sup>m</sup>  
 bysinessis<sup>n</sup>, and richessis, and lustis<sup>o</sup> of lyf  
 thei goynge ben stranglid, and<sup>p</sup> bryngen  
 15 not azein fruyt. Forsoth this that<sup>q</sup> *felde<sup>r</sup>*

of her ritchesse<sup>n</sup>. And whanne myche  
 puple was come togidir, and men hijeden  
 to hym fro the<sup>o</sup> citees, he seide bi a  
 synylitude, He that sowith, zede out to<sup>s</sup>  
 sowe his seed. And while he sowith,  
 sum fel<sup>oo</sup> bisidis the weie, and was de-  
 foulid, and briddis of the eir eten it.  
 And<sup>p</sup> othis<sup>q</sup> fel<sup>r</sup> on a<sup>s</sup> stoon<sup>t</sup>, and it<sup>u</sup>  
 sprunge vp, and driede, for it hadde  
 not moysture. And<sup>v</sup> othis<sup>w</sup> fel<sup>x</sup> among<sup>y</sup>  
 thornes, and the thornes sprongen vp  
 togider, and strangliden it. And othis<sup>z</sup>  
 fel<sup>z</sup> in to good erthe, and it sprungun<sup>y</sup>  
 made an hundrid foold fruyt. He seide<sup>z</sup>  
 these thingis, and criede, He that hath  
 eeris of heryng, here he. But hise disci-  
 plis axiden him, what this parable was.  
 And he seide to hem, To zou it is grauntid  
 to knowe the pryete of the kyngdom of  
 God; but to othis men in parablis, that  
 thei seyng se not, and thei herynge vn-  
 durstonde not. And this is the parable. 11  
 The<sup>zz</sup> seed is Goddis word; and thei that 12  
 ben bisidis the weie, ben these that heren;  
 and aftirward the fend cometh, and  
 takith awei the word fro her herte, lest  
 thei bileuynge be maad saaf. But thei 13  
 that *fel* on a stoon, ben these that whanne  
 thei han herd, resseyuen the word with  
 ioye. And these han not<sup>a</sup> rootis; for at  
 a tyme thei bileuen, and in tyme of  
 temptacioun thei goen awei. But that 14  
 that *fel* among thornes, ben these that  
 herden, and of bisynessis<sup>b</sup>, and ritchessis,  
 and lustis of lijf thei gon forth, and ben  
 stranglid, and bryngen forth no fruyt.  
 But that that *fel* in to good erthe, ben 15

<sup>f</sup> facultees, or *ryches* AT. facultees, or *rychessis* GMNPQSWY. faculteis OX. richessis V. <sup>g</sup> saith O. <sup>b</sup> by hym T. <sup>i</sup> Om. O. <sup>k</sup> licnesse, or *ensaumple* AGMNPQTWY. *ensaumple* O. *lykenesse*, or *exsaumple* S. <sup>l</sup> goith G *pr. m.* MOPQTY. <sup>m</sup> Om. UVX. <sup>n</sup> is A *pr. m.* G *pr. m.* MNOPST. it is QXY. <sup>o</sup> fil U *sec. m.* P Om. U *sec. m.* <sup>q</sup> the U *sec. m.* <sup>r</sup> Om. AGMNPQSTXY. <sup>s</sup> and dryede U. <sup>t</sup> no V. <sup>u</sup> loud X. <sup>v</sup> And he V. <sup>w</sup> Om. KUV. <sup>x</sup> whom MPQXY. <sup>y</sup> tho MPQWXY. <sup>z</sup> *felden* G *pr. m.* *fellen* MPQY. Om. NOSTX. <sup>a</sup> of O. <sup>b</sup> But U *sec. m.* <sup>c</sup> Om. AOSTUVWX. *fellen* GMNPQ. <sup>d</sup> vpon AGMNPQTWY. <sup>e</sup> that AGMNPQSTWY. Om. X. <sup>f</sup> rootis AGMNPQSTWXY. <sup>g</sup> Om. Q. <sup>h</sup> Om. Q. <sup>i</sup> that that AGMNPQSTWY. that at O. this that V. that X. <sup>k</sup> fel WX. <sup>l</sup> on W. <sup>m</sup> of the AGMNPQSTWY. <sup>n</sup> besynes NU. the bisynesses X. <sup>o</sup> voluptees AGMNPQSTWXY. P and thai O. <sup>q</sup> that that AGMNPQSTWXY. that at O. <sup>r</sup> *felde* AM. *felle* GY. Om. QTW. *fel* X.

<sup>n</sup> richessis EIKPQRSXchia. <sup>o</sup> Om. ghi. <sup>oo</sup> felde down b *pr. m.* P Om. k *pr. m.* <sup>q</sup> another k. <sup>r</sup> felde down b *pr. m.* <sup>s</sup> the I. Om. k *pr. m.* aß. <sup>t</sup> stonys k *pr. m.* a. <sup>u</sup> Om. k *pr. m.* <sup>v</sup> another k. <sup>w</sup> felde R. felde down b *pr. m.* a. <sup>x</sup> felde down b. <sup>y</sup> sprung up and CM *sec. m.* QWUX. sprungun up I. sprungun up and KPSbeghk *pr. m.* aß. sprung vp M *pr. m.* ik *sec. m.* <sup>z</sup> seith hi. <sup>zz</sup> This R. <sup>a</sup> no ehia. <sup>b</sup> bisinesse hi.

*doun*<sup>s</sup> in to<sup>t</sup> good erthe, ben thes *men*<sup>u</sup> whiche<sup>v</sup>, in<sup>w</sup> good herte and best, heeringe the word holdun, and bryngen forth fruyt in pacience. Forsoth no man litzinge<sup>x</sup> a lanterne hilith<sup>y</sup> it with a vessel, ethir<sup>z</sup> puttith<sup>a</sup> vndir a bed, but on<sup>b</sup> a candil-  
 17 sticke, that men entringe se lizt. Forsoth no thing is priuey<sup>c</sup>, which<sup>d</sup> schal not be openyd, neither hid<sup>e</sup>, which<sup>f</sup> schal not be  
 18 knowun, and come into<sup>g</sup> apert. Therefore se 3e, hou 3e heeren; forsothe it schal be 3ouun to him that hath, and who euer  
 hath not, also this<sup>h</sup> he gessith<sup>i</sup> him<sup>k</sup> silf<sup>l</sup> to<sup>ll</sup> haue, schal be takun away fro him.  
 19 Forsoth his modir and britheren camen to him; and thei my3ten not go fully to  
 20 him for the cumpany of peple. And it is<sup>m</sup> told to him, Thi modir and thi britheren stonden with oute forth, willinge<sup>n</sup>  
 21 to<sup>o</sup> se thee. Which<sup>p</sup> answeringe seide to hem, My moder and my britheren ben thes, whiche<sup>q</sup> heeren the word of God,  
 22 and don<sup>r</sup>. Forsoth it was<sup>s</sup> don in oon of dayes<sup>t</sup>, and he stizede in to a boot and his disciplis. And he seith to hem, Passe we<sup>u</sup>  
 ouer the standinge watir. And thei stizeden  
 23 vp. Sothli, hem rowynge, he slepte. And a tempest of wynd cam down in to the watir, and thei weren driuen hidur and  
 thidur with wawis, and weren in perel.  
 24 Forsothe thei comynge ny3 reysiden him, seynge, Comaundour, we perischen. And he risynge blamyde the wynd, and the  
 tempest of watir<sup>v</sup>; and it ceesside, and  
 25 pesyblete was<sup>w</sup> maad. Forsoth he seyde to hem, Where is 3oure feith? Whiche<sup>x</sup> dredynge wondriden, seynge to gidere<sup>y</sup>, Who, gessist thou, is this<sup>z</sup>? for he comaundith to wyndis<sup>a</sup> and to the<sup>b</sup> see, and

these that, in a good herte, and best heren the word, and holdun, and brenge forth fruyt in pacience. No man litzneth<sup>c</sup> a  
 lanterne, and hilith it with<sup>d</sup> a vessel, or puttith *it* vndur a bed, but on a candil-  
 stike, that men that entren seen lizt. For ther is no priuei thing, which schal  
 17 not be openyd, nether hid thing, which schal not be knowun, and come in to open. Therfor se 3e, hou 3e heren; for  
 18 it schal be 3ouun to hym that hath, and who euer hath not, also that that he weneth that he haue, schal be takun  
 awei fro hym. And his modir and  
 19 britheren camen to hym; and thei my3ten not come to hym for the puple. And it was teeld to hym, Thi modir and  
 20 thi britheren stonden with outforth, willynge to se thee. And he answeride, and  
 21 seide to hem, My modir and my britheren ben these, that heren the word of God, and doon *it*. And it was don in oon of  
 22 daies<sup>e</sup>, he wente vp in to a boot, and hise disciplis. And he seide to hem, Passe we ouer the see. And thei wenten  
 vp. And while thei rowiden, he slepte.  
 23 And a<sup>f</sup> tempest of wynde cam down in to the watir, and thei weren dryuun hidur and thidur with wawis, and weren in  
 perel. And thei camen ny3, and reysiden  
 24 hym, and seiden, Comaundoure, we perischen. And he roos<sup>g</sup>, and blamyde the wynde, and the tempest of the watir;  
 and it ceesside, and pesibilte was maad. And he seide to hem, Where is 3oure  
 25 feith? Which<sup>b</sup> dredynge wondriden, and seiden togidir, Who, gessist thou, is this? for he comaundith to wyndis<sup>i</sup> and to<sup>k</sup>  
 the see, and thei obeien to hym. And<sup>26</sup>

<sup>s</sup> Om. *GMNOPQSTWXY*. <sup>t</sup> Om. *q*. <sup>u</sup> Om. *AGMNOPQSTWXY*. <sup>v</sup> that *AGMNOPQSTWXY*. <sup>w</sup> in to *T*.  
<sup>x</sup> litztenynge *AGNOQTWY*. <sup>y</sup> heelyd *W*. <sup>z</sup> or *GMOPQTWXY*. <sup>a</sup> putteth *hit* *o*. puttith *it* *Y*. <sup>b</sup> vpon *AGM*  
*NOPQTWY*. <sup>c</sup> For there is not [no *QT*] priuey thenge *AGMNOPQSTWXY*. <sup>d</sup> the whiche *AGMNOPQSTWY*.  
 that *X*. <sup>e</sup> hid thenge *AGMNOPQST sec. m. UWXY*. <sup>f</sup> the whiche *AGMNOQSTWY*. that *X*. <sup>g</sup> to *AGMNOP*  
*SWXY*. <sup>h</sup> that that *AGMNPSWXY*. that *o*. this that *U*. <sup>i</sup> weneth *AGMNOPQSTWXY*. <sup>k</sup> Om. *T*. <sup>l</sup> Om.  
*AGMNOPQSWXY*. <sup>ll</sup> for to *AGMNOPQSTWY*. <sup>m</sup> was *g sec. m. UVW*. <sup>n</sup> wilnyng *QWY*. <sup>o</sup> for to *AGMNOPQSTWY*.  
 P The whiche *AGMNOPQSTWXY*. <sup>q</sup> that *AGMNOPQSTWXY*. <sup>r</sup> don *therafter* *oqw*. don *after* *il* *MP*. don *il*  
 U *sec. m.* <sup>s</sup> is *A pr. m. G pr. m. MNOPQSTXY*. <sup>t</sup> the dayes *MP*. <sup>u</sup> 3e *o*. <sup>v</sup> the watir *W*. <sup>w</sup> is *A pr. m.*  
*G pr. m. MNOPQSTX*. <sup>x</sup> The whiche *AGMNOPQSTWXY*. <sup>y</sup> togidere, seiende *XY*. <sup>z</sup> this is *k pr. m.*  
<sup>a</sup> the windus *X*. <sup>b</sup> Om. *AGNOPQSTW sec. m. XY*.

<sup>c</sup> litzith *re*. <sup>d</sup> vndur *b*. <sup>e</sup> the daies *plures*. tho daies *k*. <sup>f</sup> Om. *k pr. m.* <sup>g</sup> roos *vp* *IKG*. <sup>h</sup> The  
 whiche *I*. <sup>i</sup> the wyndis *egk*. <sup>k</sup> Om. *b*.

26 thei obeyen to him. And thei rowiden  
to<sup>c</sup> the cuntree of Gerasenus<sup>d</sup>, which<sup>e</sup> is  
27 azens Galilee. And whanne he wente out  
to the lond, sum man ran to him, which<sup>f</sup>  
hadde a deuyll now longe<sup>g</sup> tymes<sup>h</sup>, and  
was not clothid<sup>i</sup> with cloth, neither dwell-  
28 ide in hous<sup>k</sup>, but in sepulcris. This as  
he sy3 Jhesu, felde doun bifore him, and  
criynge with greet voys seide, What to  
me and to thee, Jhesu, the sone of God  
the hizeste<sup>l</sup>? I beseche thee, that thou  
29 turmente not me. Sothli he comaundide  
to the vnclene spirit, that he schulde go  
out fro the man. Forsothe he took him  
longe<sup>m</sup> tymes, and he<sup>n</sup> kept in stockis was  
bounden with chaynes, and, the boondis  
broken, he was led of fendis<sup>o</sup> in desert.  
30 Sothli Jhesu axide<sup>p</sup> him, seyinge, What  
name is to thee? And he seyde, A le-  
gioun; for manyc fendis<sup>q</sup> hadde entrid in  
31 to him. And<sup>r</sup> thei preiden him, that he  
schulde not<sup>rr</sup> comaunde hem<sup>s</sup>, that thei  
32 schulden go<sup>t</sup> in to the<sup>u</sup> depnesse. For-  
sothe a<sup>v</sup> flok of manye hoggis<sup>w</sup> was there<sup>x</sup>  
lesewyng in an hil, and thei preiden  
him<sup>y</sup>, that he schulde suffre hem to<sup>z</sup> entre  
33 in to<sup>a</sup> hem. And he suffride hem. Ther-  
fore fendis<sup>b</sup> wenten out fro the man, and  
entride in to hoggis<sup>c</sup>; and with bire the  
floc wente hedlinge<sup>d</sup> in to the lake of  
34 watir, and was<sup>e</sup> stranglid. Which<sup>f</sup> thing,  
as thei that lesewiden sy3en don<sup>g</sup>, thei<sup>h</sup>  
fleden, and tolden in to the citee, and in<sup>i</sup>  
35 townes. Sothli thei 3eden<sup>k</sup> out to<sup>l</sup> se that  
thing that was<sup>m</sup> don. And<sup>n</sup> thei founden  
the man sittinge clothid<sup>o</sup>, fro whom the  
fendis wenten out, and in hool mynde at  
36 his feet; and thei dredden. Sothli and

thei rowiden to the cuntree of Gerasenus,  
that is azens Galilee. And whanne he<sup>27</sup>  
wente out to the loond, a man ran to  
hym, that hadde a deuel long tyme, and  
he was not clothid with cloth, nether  
dwellide in hous, but in sepulcris. This<sup>28</sup>,  
whanne he sai3 Jhesu, fel doun bifor  
hym, and he crynge with a<sup>m</sup> greet vois  
seide, What to me and to thee, Jhesu,  
the sone of the hizest God? Y biseche  
thee, that thou turmente not me<sup>mm</sup>. For<sup>29</sup>  
he comaundide the vnclene spirit, that  
he schulde go out fro the man. For he  
took hym ofte tymes, and he was boundun  
with cheynes, and kept in stockis, and,  
whanne the boondis weren brokun, he  
was lad of deuelis<sup>n</sup> in to desert. And<sup>30</sup>  
Jhesus axide hym, and seide, What name  
is to thee? And he seide, A legioun<sup>†</sup>;  
for many deuelis weren entrid in to hym.  
And thei preyden hym, that he schulde<sup>31</sup>  
not comaunde hem, that thei schulden  
go<sup>nn</sup> in to helle. And there was a flok<sup>32</sup>  
of many swyne lesewyng in an hil, and  
thei preiden hym, that he schulde suffre  
hem to<sup>o</sup> entre in to hem. And he suffride  
hem. And so the deuelis wenten out fro<sup>33</sup>  
the man, and entriden in to the swyne;  
and with a birre the flok wente heed-  
lyng in to the pool, and was drenchid.  
And whanne the hirdis sayn this thing<sup>34</sup>  
don, thei flowen<sup>p</sup>, and tolden in to the  
citee, and in to<sup>q</sup> the<sup>r</sup> townes. And thei<sup>35</sup>  
3eden out to se that thing that was don.  
And thei camen to Jhesu, and thei  
founden the man sittinge clothid, fro  
whom the deuelis<sup>s</sup> wenten out, and in  
hool mynde at hise feet; and thei dredden.

† A legioun is  
a thousand,  
sixte hundrid,  
sixti and sixe.  
k.

<sup>c</sup> in to *w pr. m.* <sup>d</sup> Genasareth *G pr. m. MNPTXY.* Jerasenoruth *o.* <sup>e</sup> that *AGMNOPQSTWXY.* <sup>f</sup> the  
whiche *AGMNOPQSTWY.* that *x.* <sup>g</sup> moche *AGMNOPQSTWXY.* <sup>h</sup> tyme *M.* <sup>i</sup> clad *sx.* <sup>k</sup> housis *w.*  
<sup>l</sup> hizest God *MPY.* God hizest *G pr. m. u.* the hizest God *wX.* <sup>m</sup> moche *AGMNOPSTWXY.* mony *q sec. m.*  
<sup>n</sup> Om. *o.* <sup>o</sup> deuels *AGMNOPQSTWXY.* <sup>p</sup> axinge *v.* <sup>q</sup> deuels *AGMNOPQSTWXY.* <sup>r</sup> Om. *k.* <sup>rr</sup> Om. *G pr. m.*  
<sup>s</sup> to hem *AGMNOPQSTWY.* <sup>t</sup> wenten *MNPQTX.* <sup>u</sup> Om. *x.* <sup>v</sup> ther was a *AGMNOPQSTWXY.* <sup>w</sup> swyn  
hoggis *GY.* swyne *o.* <sup>x</sup> Om. *AGMNOPQSTWXY.* <sup>y</sup> Om. *o.* <sup>z</sup> for to *AGMNOPQTWY.* <sup>a</sup> to *U.* <sup>b</sup> deuels  
*AGMNOQSTWXY.* the deuels *P.* <sup>c</sup> swyne *o.* the hoggis *GQVXY.* <sup>d</sup> heuedlyng *o.* <sup>e</sup> is *AG pr. m. MNOPSY.*  
<sup>f</sup> The whiche *AGMNPQSTWXY.* Om. *o.* <sup>g</sup> thing as thei that leseweden or kepten in the lesewe sy3en don *ATW.*  
thing as thei that lesewiden or kepten in lesewis sy3en don *GMPY.* thing as thei that leseweden or kepten in  
lesowe sy3en don *NS.* and whan the hirdis sawen this thenge *o.* <sup>h</sup> Om. *AGMNOPQSTWY.* <sup>i</sup> Om. *o.* in to  
*QU pr. m. w.* <sup>k</sup> camen *G pr. m. MNOPQTX.* <sup>l</sup> for to *AGMNOPQTWY.* <sup>m</sup> is *G pr. m. MNPQSTXY.* <sup>n</sup> and  
thei camen to Jhesu, and *q sec. m.* <sup>o</sup> clod *s.* clad *x.*

<sup>1</sup> This *man k.* <sup>m</sup> Om. *b.* <sup>mm</sup> me not. *r.* <sup>n</sup> the deuel *e pr. m.* <sup>nn</sup> not go *i sec. m.* <sup>o</sup> Om. *c.*  
<sup>p</sup> fledden *EPQXA.* <sup>q</sup> Om. *EPQ.* <sup>r</sup> Om. *CV.* <sup>s</sup> fendis *CEIKMPQRSUXbceghikaβ.*

thei that syzen tolden to hem, how he  
 37 was maad hool of the legioun. And al  
 the multitude of the cuntree of Gerasenus<sup>p</sup>  
 preieden him, that he schulde go fro hem,  
 for thei weren holde<sup>q</sup> with greet drede.  
 Sothli he stizynge in to a boot turned<sup>qq</sup>  
 38 azein. And the man of whom the<sup>r</sup> fendis<sup>s</sup>  
 wente out, preied him, that he schulde be  
 with him<sup>t</sup>. Sothli Jhesu lefte him, sey-  
 39 inge, Go azeyn in to thin hous, and telle  
 hou grete<sup>u</sup> thingis God hath don to thee.  
 And he wente thorw al the citee, prech-  
 inge, hou grete<sup>v</sup> thingis Jhesu<sup>w</sup> hadde<sup>x</sup>  
 40 don to him. Forsothe it was<sup>y</sup> don, whanne  
 Jhesu hadde gon azeyn, the cumpanye of  
 peple receyuede him; forsothe alle weren  
 41 abidinge him. And loo! a man, to whom  
 the name was<sup>z</sup> Jayrus, and he<sup>a</sup> was a<sup>b</sup>  
 prince of a synagoge; and he fel down to<sup>c</sup>  
 the feet of Jhesu, preiynge him, that he  
 42 schulde entre in to his hous, for olypi<sup>d</sup>  
 douȝtir was to him almoost of twelue ȝeer,  
 and this deiede. And it bifel, the<sup>e</sup> while  
 he wente, he was thrungun<sup>f</sup> of the cum-  
 43 peny<sup>g</sup>. And sum womman was in flix  
 of blood fro<sup>h</sup> twelue ȝeer, which<sup>i</sup> hadde  
 spendid al hir catel<sup>k</sup> in to lechis, nether  
 44 myȝte<sup>l</sup> be curid of ony, cam<sup>m</sup> nyȝ bihynde,  
 and touchide the hem of his clooth<sup>n</sup>, and  
 45 a non the flix<sup>o</sup> of hir blood stood<sup>p</sup>. And  
 Jhesu seith<sup>q</sup>, Who is it that touchide  
 me<sup>r</sup>? Sothli<sup>s</sup> alle men denyynge<sup>t</sup>, Petre  
 seide, and thei that weren with him,  
 Comaundour, 'cumpanyes thringen<sup>u</sup>, and  
 turmentyn<sup>v</sup> thee, and thou seist, Who  
 46 touchide me? And Jhesus seide<sup>w</sup>, Sum  
 man touchide<sup>x</sup> me, forwhi<sup>y</sup> 'and I haue  
 knowe<sup>z</sup> vertu 'to haue gon<sup>a</sup> out of<sup>b</sup> me.  
 47 Sothly<sup>c</sup> the womman seyngge, for it was

And thei that sayn tolden to hem, hou<sup>36</sup>  
 he was maad hool of the legioun. And<sup>37</sup>  
 al the multitude of the cuntre of Gera-  
 senus preiede hym, that he schulde go  
 fro hem, for thei werun holdun with  
 greet drede. He<sup>t</sup> wente vp in to a<sup>u</sup> boot,  
 and turnede aȝen. And the man of whom<sup>38</sup>  
 the deuelis weren gon out, preide hym,  
 that he schulde be with hym. Jhesus  
 lefte hym, and seide, Go aȝen in to thin<sup>39</sup>  
 hous, and telle hou grete thingis God  
 hath don to thee. And he wente thorow  
 al the cite, and prechide, hou grete  
 thingis Jhesus<sup>v</sup> hadde don to hym. And<sup>40</sup>  
 it was don, whanne Jhesus was gon aȝen,  
 the puple resseyuede hym; for alle weren  
 abidyngge hym. And lo! a man, to whom<sup>41</sup>  
 the name was Jayrus, and he was prynce  
 of a synagoge; and he<sup>w</sup> fel down at the  
 feet of Jhesu, and preiede hym, that he  
 schulde entre in to his hous, for he<sup>42</sup>  
 hadde but o douȝter 'almost of twelue  
 ȝeer eelde<sup>x</sup>, and schē was deed. And  
 it bifel, the while he wente, he was  
 thrungun<sup>y</sup> of the puple. And a womman<sup>43</sup>  
 that hadde a<sup>z</sup> flux of blood twelue ȝeer,  
 and hadde spendid al hir catel in leechis,  
 and<sup>a</sup> sche<sup>b</sup> miȝte not be curid of ony, and<sup>44</sup>  
 sche cam nyȝ bihynde, and touchide the  
 hem of his cloth, and anoon the fluxe of  
 hir blood ceesside. And Jhesus seide,<sup>45</sup>  
 Who is that<sup>c</sup> touchide me? And whanne  
 alle men denyeden, Petre seide, and thei  
 that weren with hym, Comaundour, the  
 puple thristen, and disesen thee, and  
 thou seist, Who touchide me? And Jhe-<sup>46</sup>  
 sus seide, Summan hath touchid me, for  
 that<sup>d</sup> vertu ȝede out of me. And the<sup>47</sup>  
 womman seyngge, that it was not hid fro

<sup>p</sup> Genazareth *MNPTXY*. Gerasenorum *o*. <sup>q</sup> holden *AGMNOQSTUXY*. <sup>qq</sup> turnedyn *K*. <sup>r</sup> Om. *AGMNPQS*  
*TWXY*. <sup>s</sup> deuels *AGMNOQSTWXY*. <sup>t</sup> Om. *T*. <sup>u</sup> many *G pr. m. MOPQTXY*. <sup>v</sup> many *o pr. m. MOPQTXY*.  
<sup>w</sup> God *ow*. <sup>x</sup> hath *w*. <sup>y</sup> is *A pr. m. G pr. m. MNOPQSTXY*. <sup>z</sup> Om. *AGMNOQSTWXY*. <sup>a</sup> Om. *XY*. <sup>b</sup> Om.  
*AGMNOQSTUVWXY*. <sup>c</sup> at *AGMNOQSTWXY*. <sup>d</sup> an oonlepy *MOP. oonlippy QTWXY*. <sup>e</sup> Om. *o*. <sup>f</sup> thrungun,  
*or pressid AGMNPSTWY*. throngen, *or thrust v sec. m*. <sup>g</sup> cumpanyes of puple *AGMNPQSTXY*. company of  
 pepil *o*. cumpanyes of the peple *w*. <sup>h</sup> Om. *o*. <sup>i</sup> the whiche *AGMNOQSTWXY*. <sup>k</sup> substaunce *AGMNOQ*  
*STWXY*. <sup>l</sup> sche miȝt *AGMNOQSTWXY*. <sup>m</sup> and sche cam *o*. *sche came GQY*. <sup>n</sup> clothis *T*. <sup>o</sup> fluxe *Y*.  
<sup>p</sup> ceesed *o*. <sup>q</sup> sayde *o*. <sup>r</sup> Om. *T*. <sup>s</sup> And whan *o*. <sup>t</sup> denyden *o*. <sup>u</sup> cumpanyes of puple thringen  
*AGMNPQSTWXY*. the pepil thristen *o*. cumpenyes thringen, *or thurstynge v sec. m*. <sup>v</sup> disesen *o*. <sup>w</sup> saith *o*.  
<sup>x</sup> hath touchid *o*. <sup>y</sup> for *o*. <sup>z</sup> Om. *o*. <sup>a</sup> ȝeed *o*. <sup>b</sup> fro *QT pr. m*. <sup>c</sup> And *o*.

<sup>t</sup> And he *b*. <sup>u</sup> Om. *h*. <sup>v</sup> God *e pr. m*. <sup>w</sup> Om. *k pr. m*. <sup>x</sup> of *t. ȝ. e. almost IKsg*. <sup>y</sup> thrist *1*.  
<sup>z</sup> the *1*. <sup>a</sup> Om. *hi*. <sup>b</sup> Om. *IKg*. <sup>c</sup> that that *e. it that ic. this that mx pr. m. he that k*. <sup>d</sup> Om. *1*.

not priney<sup>d</sup>, sche<sup>e</sup> tremblinge cam<sup>f</sup>, and felde doun bifore<sup>g</sup> his feet, and for what cause sche hadde touchid him sche schewide byfore al the peple, and hou anon  
 48 sche was<sup>h</sup> heclid. And he<sup>i</sup> seide to hir, Douztir, thi feith hath maad thee saaf; go  
 49 thou<sup>k</sup> in pees. `3it him spekinge<sup>l</sup>, sum<sup>m</sup> man cam to<sup>n</sup> the prince of the<sup>o</sup> synagoge, seyinge<sup>p</sup> to him, For<sup>q</sup> thi douztir is deed,  
 50 nyle thou trauaile the maystir. Sothli<sup>r</sup> this word herd<sup>s</sup>, Jhesu answeride to the fadir of the damysele<sup>t</sup>, Nyle thou drede, but `oonly bileue thou<sup>u</sup>, and sche shal be  
 51 saaf. And whanne he `had come<sup>v</sup> to the hous, he suffride not ony man for<sup>w</sup> to entre with him, no<sup>x</sup> but Petre and<sup>y</sup> John and James, and the fadir and the<sup>z</sup> modir  
 52 of the damysele<sup>a</sup>. Sothli alle wepten, and biwayleden<sup>b</sup> hir. And he seide, Nyle 3e wepe, sothli the damysele<sup>c</sup> is not deed,  
 53 but slepith. And thei scorniden him, witinge for<sup>d</sup> sche was deed. Forsothe<sup>e</sup> he holdinge hir houd criede, seyinge,  
 55 Damysel<sup>f</sup>, ryse<sup>g</sup> vp. And hir spirit turnyde a3eyn, and sche roos anon. And he comaundide to<sup>h</sup> 3iue to hir for<sup>i</sup> to ete.  
 56 And hir fadir and modir wondriden gretly; to whiche<sup>k</sup> he comaundide, that thei schulden not seye to ony man<sup>l</sup> `the thing that<sup>m</sup> was don.

hym, cam tremblynge, and fel doun at hise feet, and for what cause sche hadde touchid hym sche schewide bifor al the puple, and hou anoon sche was helid.  
 And he seide to hir, Douztir, thi feith<sup>48</sup> hath maad thee saaf; go thou in pees. And 3it while he spak, a man cam fro<sup>49</sup> the prince of the synagoge, and seide to hym, Thi douztir is deed, nyle thou trauel the maister. And whanne this<sup>50</sup> word was herd, Jhesus answeride to the fadir of the damysel, Nyle thou drede, but bileue thou oonli, and sche schal be saaf. And whanne he cam to the hous,<sup>51</sup> he suffride no man to entre with hym, but Petir and Joon and James, and the fadir and the modir of the damysel. And<sup>52</sup> alle wepten, and biweileden hir. And he seide, Nyle 3e wepe, for the damysel is not deed, but slepith. And thei scorneden<sup>53</sup> hym, and wisten that sche was deed. But he helde hir hoond, and criede, and<sup>54</sup> seide, Damysel, rise vp. And hir spirit<sup>55</sup> turnede a3en, and sche roos anoon. And he comaundide to 3yue to hir to ete. And<sup>56</sup> hir fadir and modir wondriden greetli; and he comaundide hem<sup>d</sup>, that thei schulden not seie to ony that thing that was don.

## CAP. IX.

1 Forsothe twelue<sup>n</sup> apostlis clepid to gidere, Jhesu 3af to hem vertu and power on<sup>o</sup> alle deuelis, and that thei schulde  
 2 heele sykenessis<sup>p</sup>. And he sente hem for<sup>q</sup> to preche the kyngdom of God, and for<sup>r</sup>  
 3 to heele syke men. And he seith to hem, `Take 3e no thing<sup>s</sup> in the<sup>t</sup> weye, nethir 3erd,  
 nethir<sup>u</sup> scrippe, nethir breed, nethir<sup>v</sup>

## CAP. IX.

And whanne the twelue apostlis weren<sup>1</sup> clepid togidir, Jhesus 3af to hem vertu and power on alle deuelis, and that thei schulden heele sijknessis. And he sente<sup>2</sup> hem for<sup>e</sup> to preche the kyngdom of God, and to heele sijk men. And he seide to<sup>3</sup> hem, No thing take 3e in the weie, nether 3erde<sup>f</sup>, ne scrippe, nether breed, ne mo-

<sup>d</sup> hidde fro him o. <sup>e</sup> Om. o. she cam MPY. cam x. <sup>f</sup> Om. MOPXY. <sup>g</sup> at o. <sup>h</sup> is AGMNPQSTXY. <sup>i</sup> Crist MP. <sup>k</sup> Om. x. <sup>l</sup> And 3itt while he spake o. <sup>m</sup> a o. <sup>n</sup> fro o. <sup>o</sup> Om. v. <sup>p</sup> and sayde o. <sup>q</sup> Om. o. <sup>r</sup> Om. AGMNPQSTWXY. And whan o. <sup>s</sup> was hard o. <sup>t</sup> wenche AGMNPQSTWXY. <sup>u</sup> bileene thou only GXY. <sup>v</sup> cam G pr. m. MNPQTX. <sup>w</sup> Om. NOSX. <sup>x</sup> Om. MOP. mo q. <sup>y</sup> Om. N. <sup>z</sup> Om. GMNPUVXY. <sup>a</sup> wenche AGMNPQSTWXY. <sup>b</sup> wayleden AGMNPQSTWXY. <sup>c</sup> wenche AGMNPQSTWXY. <sup>d</sup> that AGMNPQSTWXY. <sup>e</sup> Sothely o. <sup>f</sup> Wenche AGMNPQSTWXY. <sup>g</sup> to thee Y seie, rise q sec. m. <sup>h</sup> for to AGMNOQTWY. <sup>i</sup> Om. s. <sup>k</sup> whom XY. <sup>l</sup> Om. AGMNPQSTWXY. <sup>m</sup> that that AGMNPQSTWXY. that at o. <sup>n</sup> the twelue M. twelue the P. <sup>o</sup> vpon AGMNPQSTWY. <sup>p</sup> languysehyngis AGMNPQSTWXY. languischis NO. <sup>q</sup> Om. x. <sup>r</sup> Om. sw pr. m. x. <sup>s</sup> No thing take 3e XY. <sup>t</sup> Om. k. <sup>u</sup> ne A sec. m. GMNPQSTWXY. <sup>v</sup> ne AGMNPQSTWXY.

<sup>d</sup> to hem R. <sup>e</sup> Om. 1bcegk. <sup>f</sup> a 3erde 1kbg.

money, and<sup>w</sup> nethir<sup>x</sup> haue 3e twey<sup>y</sup> cootis.  
 4 And in to what euere hous 3e schulen  
 entre, 'dwelle 3e<sup>z</sup> there, and go 3e not out  
 5 thennis. And who euere schulen<sup>zz</sup> not  
 receyue 3ow, 3e goynge out<sup>a</sup> of that citee  
 schake<sup>b</sup> of also<sup>c</sup> the poudir of 3oure feete  
 6 in to witnessinge on<sup>d</sup> hem. Sothli thei  
 gon out, cumpassiden<sup>e</sup> bi castels, euange-  
 7 lisinge and heelinge euere where. Forsoth  
 Eroude, 'the fourthe prince<sup>f</sup>, herde alle  
 the<sup>g</sup> thingis that weren don of him<sup>h</sup>, and  
 8 he doutide, for that<sup>i</sup> it was seid of sum  
 men<sup>k</sup>, for Joon roos<sup>l</sup> azen<sup>m</sup> fro deede  
 men<sup>n</sup>; forsoth<sup>o</sup> of sum men<sup>p</sup>, for Elye  
 apperide; sothli<sup>q</sup> of othere men<sup>r</sup>, for oon  
 9 of the olde prophetis roos. And Eroude  
 seith, I haue bihedid<sup>s</sup> Joon; sothli who is  
 this, of whom I heere thes<sup>t</sup> thingis? And  
 10 he souzte for<sup>u</sup> to se him. And apostlis<sup>v</sup>  
 turnynge<sup>w</sup> azeyn toolden to him, what  
 euere<sup>x</sup> thingis thei<sup>y</sup> diden. And hem takun  
 to, he wente on anothere half in to desert<sup>z</sup>  
 11 place, which<sup>a</sup> is<sup>b</sup> Bethsayda. Which<sup>c</sup> thing  
 whanne the cumpanyes<sup>d</sup> hadden knowen,  
 thei folowiden him. And he receyuyde hem,  
 and spak to hem of the kyngdom of God;  
 and heelide hem that hadden nede of cure.  
 12 Sothli the day bigan for<sup>e</sup> to bowe down,  
 and the twelue comynge ny<sup>3</sup> seiden to  
 him, Leeue the cumpanyes<sup>f</sup>, that thei go-  
 ynge 'turne in to castels<sup>g</sup> and townes, that  
 ben aboute, that thei fynde metis, for we  
 13 ben here in a desert place. Forsothe he  
 seith to hem, 3yue 3e<sup>h</sup> to hem to<sup>i</sup> etc. And  
 thei seiden, Ther ben not to vs more than  
 fyue loouys and tweye<sup>k</sup> fischis, no<sup>l</sup> but<sup>m</sup>  
 perauenture and<sup>n</sup> we go, and byen metis  
 14 'in to<sup>o</sup> al the<sup>p</sup> compuny. Sothli the<sup>q</sup> men

ney, and nether haue 3e two cootis. And 4  
 in to what hous that<sup>f</sup> 3e entren, dwelle  
 3e there, and go 3e not out fro thennus.  
 And who euer resseyuen not 3ou, go 3e<sup>5</sup>  
 out of that citee, and schake 3e of the  
 poudir of 3oure feet in to witnessyng on<sup>5</sup>  
 hem. And thei 3eden forth, and wenten 6  
 aboute bi castels, prechyng and helyng  
 euery where. And Eroude tetrak herde 7  
 alle thingis that weren don of hym, and  
 he doutide, for that<sup>h</sup> it was seide of 8  
 sum men, that Joon was risen fro deth;  
 and of summen, that Elie hadde apperid;  
 but of othere, that oon of the elde pro-  
 phetis was risun. And Eroude seide, Y 9  
 haue biheedid Joon; and who is this, of  
 whom Y here siche thingis? And he  
 souzte to se hym. And the apostlis<sup>1</sup> 10  
 turneden azen, and tolden to hym alle  
 thingis that<sup>k</sup> thei hadden don. And he  
 took hem, and wente bisidis in to a de-  
 sert place, that is Bethsada. And whanne 11  
 the puple knewen this, thei folewiden  
 hym. And he resseyuede hem, and spak  
 to hem of the kyngdom of God; and  
 he heelide hem that hadden neede of  
 cure. And the dai bigan to bowe down, 12  
 and the twelue camen, and seiden to  
 hym, Leeue the puple, that thei go, and  
 turne in to castels<sup>l</sup> and townes, that ben  
 aboute, that thei fynde mete, for we ben  
 here in a<sup>m</sup> desert place. And he seide 13  
 to hem, 3yue 3e to<sup>n</sup> hem to etc. And  
 thei seiden<sup>o</sup>, Ther ben not to vs mo than  
 fyue looues and twei fischis, but per-  
 auenture that<sup>p</sup> we go, and bie meetis to  
 al this<sup>q</sup> puple<sup>r</sup>. And the men weren al- 14  
 most fyue thousande. And he seide to

<sup>w</sup> Om. *iv*. <sup>x</sup> ne *mp*. <sup>y</sup> twe *k*. two *mopqtuwxy*. <sup>z</sup> dwelleth *x*. <sup>zz</sup> shal *mpx*. <sup>a</sup> out thens *o*. <sup>b</sup> shaketh *sx*. <sup>c</sup> al *t*. <sup>d</sup> vpon *agmnopstwy*. <sup>e</sup> enuyrowneden *agmnopstwyxy*. enuyrouned *o*. <sup>f</sup> prince of the fourth part *amnpqtx*. fourthe prince *o*. prince *w*. prince of the fourth part of *Galilee g pr. m. y*. <sup>g</sup> thes *k*. Om. *gpsuvwx*. <sup>h</sup> hem *o*. <sup>i</sup> Om. *kfx*. <sup>k</sup> Om. *o*. <sup>l</sup> hath risen *xy*. <sup>m</sup> Om. *agmnopqsvwxy*. <sup>n</sup> Om. *ag pr. m. mnopquxy*. <sup>o</sup> sothely *qxy*. <sup>p</sup> Om. *o*. <sup>q</sup> forsothe *o*. <sup>r</sup> Om. *agmnopqstwyxy*. <sup>s</sup> byheeded *oy*. <sup>t</sup> soche *agmnoqst*. siche *py*. suche *wx*. <sup>u</sup> Om. *sx*. <sup>v</sup> the apostlis *gmprqw pr. m. xy*. <sup>w</sup> turned *agmnopstwy*. <sup>x</sup> Om. *v*. <sup>y</sup> that thei *a pr. m. t*. <sup>z</sup> a desert *mp*. <sup>a</sup> the whiche *agmnopstwyxy*. <sup>b</sup> is *clepid gqy*. <sup>c</sup> The whiche *agmnopstwyxy*. <sup>d</sup> cumpanyes of pupilis *a pr. m. mnpty*. cumpanye of pupilis *a sec. m*. cumpanyes of puple *qosx*. company of pepil *ow*. <sup>e</sup> Om. *stx*. <sup>f</sup> cumpanyes of pepul *agmnopstwyxy*. <sup>g</sup> in to castelis turne *x*. <sup>h</sup> Om. *n*. <sup>i</sup> for to *agmnopqtuvwy*. <sup>k</sup> two *gmopquwxy*. <sup>l</sup> Om. *ox*. <sup>m</sup> but if *x*. <sup>n</sup> Om. *o*. <sup>o</sup> for *o*. to *w pr. m*. <sup>p</sup> this *mp q sec. m*. <sup>q</sup> Om. *t*.

<sup>f</sup> Om. *k*. <sup>g</sup> to *gk*. of *hi*. <sup>h</sup> Om. *ikr pr. m. bg*. <sup>i</sup> postlis *ig*. <sup>k</sup> Om. *b*. <sup>l</sup> the castels *irgk*. <sup>m</sup> Om. *eig*. <sup>n</sup> Om. *ihk*. <sup>o</sup> seiden to him *k*. <sup>p</sup> Om. *k*. <sup>q</sup> the *ckruc sec. m. k*. Om. *a pr. m. empqs* *bcghiaβ*. <sup>r</sup> pupilis *s*.

weren almost fyue thousynde. Forsothe he seith to his disciplis, Make<sup>r</sup> hem to<sup>s</sup> 15 sitte to mete by feestis<sup>t</sup>, fyftyes<sup>u</sup>. And thei diden so, and thei maden alle men 16 sitte<sup>v</sup> to<sup>w</sup> the mete. Forsothe fyue looues and tweye<sup>x</sup> fysches takun, he byheld in to heuene, and blesside hem, and brak, and delide to his disciplis, that thei schulden 17 putte<sup>y</sup> bifore the cumpanyes<sup>z</sup>. And alle men eeten, and weren fillid<sup>a</sup>; and this that<sup>b</sup> lefte to hem of broken metis<sup>c</sup> was<sup>d</sup> 18 taken<sup>e</sup>, twelue coffyns<sup>f</sup>. And it was<sup>g</sup> don, whanne he was aloone preiyng, and his disciplis weren with him, and he axide hem, seiynge<sup>h</sup>, Whom seyn the cumpanyes 19 me<sup>i</sup> to<sup>k</sup> be? And thei answeriden, and seiden, John Baptist, forsothe othere seyen<sup>l</sup> Elye, but othere seyen<sup>m</sup>, for o<sup>n</sup> 20 prophete of the formere hath risun. Sothli he seide to hem, But whom seye 3e me to<sup>o</sup> be? Symound Petre answeringe seide, 21 The<sup>p</sup> Crist of God. And he blamyng hem comaundide hem<sup>q</sup> that thei schulden 22 seie to no man<sup>r</sup>, and seith<sup>s</sup> thes thingis<sup>t</sup>, For it bihoueth mannis sone to<sup>u</sup> suffre manye thingis, and to<sup>v</sup> be repreued of the<sup>w</sup> eldere men, and of<sup>x</sup> princes of prestis, and of scribis, and for<sup>y</sup> to be slayn, and 23 in<sup>z</sup> the thridde day to<sup>a</sup> ryse a3en. Forsothe he seide to alle men, If ony man<sup>b</sup> wole come aftir me, denye he him silf, and take he<sup>c</sup> his cross euery day, and sue he 24 me. Sothli he that schal wilne<sup>d</sup> to<sup>e</sup> make his lyf<sup>f</sup> saaf, schal leese it; forwhi he that schal leese his lyf<sup>g</sup> for me, schal make it 25 saaf. Forsothe<sup>h</sup> what profitith it to a<sup>i</sup> man, if he wyne al the world, sothli<sup>k</sup> leese him silf, and do peyringe of<sup>l</sup> him

hise disciplis, Make 3e<sup>r</sup> hem sitte<sup>s</sup> to mete bi cumpanyes, a fifti to gidir. And<sup>15</sup> thei diden so, and thei maden alle men sitte to mete. And whanne he hadde<sup>16</sup> take the fyue looues and twei fischtis, he biheld in to heuene, and blesside hem, and brak, and delide to his disciplis, that thei schulden sette forth<sup>t</sup> bifore the cumpanyes<sup>u</sup>. And alle men eeten, and<sup>17</sup> weren fulfillid; and that that lefte to hem of brokun metis was takun vp, twelue cofyns. And it was don, whanne he<sup>18</sup> was aloone preiyng, hise disciplis weren with hym, and he axide hem, and seide, Whom seien the puple that Y am? And<sup>19</sup> thei answeriden, and seiden, Joon Baptist, othir<sup>v</sup> seien Elie, and othir seien, o profete of the formere is risun. And<sup>20</sup> he seide to hem, But who<sup>v</sup> seien 3e that Y am? Symount Petir answeride, and seide, The Crist of God. And he blam-<sup>21</sup> ynge hem comaundide that thei schulden seie to no man, and seide<sup>w</sup> these thingis,<sup>22</sup> For it bihoueth mannis sone to suffre manye thingis, and to be repreued of the elder men, and of the princis of prestis, and of scribis<sup>x</sup>, and to be slayn, and the thridde dai to rise a3en. And he seide<sup>23</sup> to alle, If ony wole come aftir me, denye he hym silf, and take he his cross euery dai, and sue he me. For he that wole<sup>24</sup> make his lijf saaf schal leese it; and he that leesith his lijf for me, schal make it saaf. And what profitith it<sup>v</sup> to<sup>z</sup> a man,<sup>25</sup> if he wyne al the world, and leese hym-silf, and do peiryng of him silf. For<sup>26</sup> who so schameth me and my wordis, mannis sone schal schame hym, whanne

<sup>r</sup> make 3e AGMNPSTW sec. m. XY. make we q. <sup>s</sup> for to AGMNPQTWY. <sup>t</sup> Om. q. <sup>u</sup> fifties togidere U sec. m. <sup>v</sup> to sitte OSX. <sup>w</sup> at AGMNPQSTUVWXY. <sup>x</sup> two MPUWXY. <sup>y</sup> put to q. <sup>z</sup> cumpanye W. <sup>a</sup> ben fulfillid G pr. m. MOPQTX. weren fulfillid G sec. m. W. <sup>b</sup> that that AGMNPQSWXY. that at o. that thei q. <sup>c</sup> Om. X. <sup>d</sup> is A pr. m. G pr. m. MNPQSTXY. <sup>e</sup> taken vp AGMNPQSTUVWXY. <sup>f</sup> cofines of broke mete X. <sup>g</sup> is A pr. m. G pr. m. MNPQSTXY. <sup>h</sup> Om. K. <sup>i</sup> the kumpanyes seyn me XY. <sup>k</sup> for to AGMNPQTWY. <sup>l</sup> seiden K. <sup>m</sup> Om. AGMNPQSTWXY. <sup>n</sup> a A. oon M. one P. <sup>o</sup> for to AGMNPQTWY. <sup>p</sup> Om. S. <sup>q</sup> Om. X. <sup>r</sup> man these thingis X. <sup>s</sup> sayinge AGMNPQSTWXY. <sup>t</sup> Om. X. <sup>u</sup> for to AGMNPQTW. <sup>v</sup> for to AGMNPQTWY. <sup>w</sup> Om. o. <sup>x</sup> Om. OTWXY. of the q. <sup>y</sup> Om. SX. <sup>z</sup> Om. GMOPQTWXY. <sup>a</sup> for to AGMNPQSTWY. <sup>b</sup> Om. AGMNPQSTWXY. <sup>c</sup> Om. PUV. <sup>d</sup> wole GMPY. wite X. <sup>e</sup> Om. AGMOPQSTWXY. <sup>f</sup> soule, that is his lijf AGQST pr. m. WY. soule, that is lijf MNPT sec. m. soul OX. <sup>g</sup> soule, that is lijf AMNPTW. soule, that is his lijf GQY. soule OSX. <sup>h</sup> Sotheli GMOPQTWXY. <sup>i</sup> Om. K. <sup>k</sup> forsothe AGMNPQSTWXY. <sup>l</sup> to XY.

<sup>r</sup> Om. g pr. m. <sup>s</sup> to sitte s sec. m. ghi. <sup>t</sup> Om. A. <sup>u</sup> cumpanye A pr. m. <sup>v</sup> othere men IKG. <sup>w</sup> whom R. <sup>x</sup> he seide k pr. m. <sup>y</sup> the scribis ea. <sup>z</sup> Om. k pr. m.

26 silf? Forwhi who that schal schame me  
and my wordis, and mannis sone schal  
schame him, whanne he schal come in his  
mageste, and of the fadir<sup>m</sup>, and of the<sup>n</sup>  
27 hooly aungels. Forsoth I seye to 3ou,  
verily ther ben sunne stondege here,  
whiche<sup>o</sup> schulen not taste<sup>p</sup> deeth, til thei<sup>c</sup>  
28 seen the rewme of God. Sothli it was<sup>q</sup>  
don aftir thes wordis almoost eizte dayes,  
and he took Petre and James and John,  
and he stizede in to an hil, that he schulde  
29 preie. And the while he<sup>r</sup> preiede, the  
liknesse of his cheere was<sup>s</sup> maad othir  
maner, and his clothing<sup>t</sup> whit schynynge.  
30 And loo! tweye<sup>u</sup> men spaken with him,  
31 forsothe Moyses and Elye weren seyn in  
mageste; and thei seyden his goynge out<sup>v</sup>,  
which<sup>w</sup> he was to fillinge<sup>x</sup> in Jerusalem.  
32 Forsothe Petre, and thei that weren with  
him, weren greuyd<sup>y</sup> with<sup>z</sup> sleep, and thei  
wakinge syzen his mageste, and tweye<sup>a</sup>  
33 men that stoden with him. And it was<sup>b</sup>  
don, whanne thei departiden fro him,  
Petre seith to Jhesu, Comandour, it is  
good to vs for<sup>c</sup> to be here, and<sup>d</sup> make we  
here thre tabernaclis, oon to thee, and<sup>e</sup>  
oon to Moyses, and oon to Elye; not wit-  
34 inge what he schulde seye. Sothli him  
spekinge thes thingis, a cloude was<sup>f</sup> maad,  
and schadewide hem; and thei<sup>g</sup> dredden<sup>b</sup>,  
35 hem<sup>i</sup> entringe in to the clowde<sup>k</sup>. And a  
voys was<sup>l</sup> maad fro<sup>m</sup> the clowde, seyinge,  
This is my dereworthe sone, heere 3e him.  
36 And the<sup>n</sup> while the voys was<sup>o</sup> maad, Jhesu  
was<sup>p</sup> founden aloone. And thei helden pees,  
and seide to no man<sup>q</sup> in the dayes ou3t  
of tho thingis, whiche<sup>r</sup> thei hadden herd<sup>s</sup>.  
37 Forsothe it was<sup>t</sup> don in the day suynges,  
hem<sup>u</sup> comynge down<sup>v</sup> of the hil, myche  
38 cumpanye of peple<sup>w</sup> renneth to hem. And

he cometh in his maieste, and<sup>a</sup> of the  
fadris<sup>b</sup>, and of the hooli aungels. And<sup>27</sup>  
Y seie to 3ou, verily ther ben sunne  
stondynge here, whiche schulen not taste  
deeth, til thei<sup>c</sup> seen the rewme of God.  
And it was don aftir these wordis almost<sup>28</sup>  
eizte daies, and he took Petre and James  
and Joon, and he stiede in to an hil, to  
preye. And while he preiede, the lic-<sup>29</sup>  
nesse of his cheer was chaungid, and his  
clothing was whit schynynge. And lo!<sup>30</sup>  
two men spaken with hym, and Moyses<sup>31</sup>  
and Helie weren seen in maieste; and  
thei sayn<sup>d</sup> his goyng out, which he  
schulde fulfille in Jerusalem. And Petre,<sup>32</sup>  
and thei that weren with hym, weren  
heuy of sleep, and thei wakynges saien  
his majeste, and the tweye men that  
stoden with hym. And it was don,<sup>33</sup>  
whanne thei departiden fro hym, Petir  
seide to Jhesu, Comandour, it is good  
that we be here, and make we here thre  
tabernaclis, oon to thee, and oon to  
Moyses, and oon to Elie. And he wiste  
not what he schulde seie. But while<sup>34</sup>  
he spak these thingis, a cloude was  
maad, and ouerschadewide hem; and thei  
dredden, whanne<sup>e</sup> thei entriden in to the  
cloude. And<sup>f</sup> a voys was maad out of<sup>35</sup>  
the cloude, and seide, This is my der-  
worth sone, here 3e hym. And while<sup>36</sup>  
the voys was maad, Jhesu was founden  
aloone. And thei weren stille, and to  
no man seiden<sup>g</sup> in tho daies ou3t<sup>h</sup> of  
tho<sup>i</sup> thingis, that thei hadden seyn. But<sup>37</sup>  
it was doon in the dai suynges, whanne  
thei camen doun of the hil, myche puple  
mette hem. And lo! a man of the<sup>38</sup>  
cumpany criede, and seide, Maister, Y  
biseche thee, biholde my sone, for Y

<sup>m</sup> fadris AGMNPQSTWXY. <sup>n</sup> Om. OUVWXY. <sup>o</sup> the whiche AGMNPQSTWY. that X. P take o. <sup>q</sup> is AG pr. m. MNOPQSTXY. <sup>r</sup> that he XY. <sup>s</sup> is A pr. m. G pr. m. MNOPQSTXY. <sup>t</sup> cloth U. <sup>u</sup> two MPU passim. WXY. <sup>v</sup> Om. T. <sup>w</sup> the whiche AGMNPQSTWY. that X. <sup>x</sup> fulfill AG sec. m. MNOPQSTWXY. <sup>y</sup> greuid, or heuyed Y. <sup>z</sup> or heuy of U sec. m. marg. <sup>a</sup> tho two MPX. two WY. <sup>b</sup> is A pr. m. G pr. m. MNOPQSTXY. <sup>c</sup> Om. SUX. <sup>d</sup> Om. K. <sup>e</sup> Om. UV. <sup>f</sup> is A pr. m. G pr. m. MNOPQSTXY. <sup>g</sup> Om. GMPXY. <sup>h</sup> Om. GMP UWXY. <sup>i</sup> Om. U. <sup>k</sup> cloude, thei dredden GMPUWXY. <sup>l</sup> is AG pr. m. MNOPQSTXY. <sup>m</sup> of AGMNPQSTWXY. <sup>n</sup> Om. o. <sup>o</sup> Om. G pr. m. <sup>p</sup> is A pr. m. G pr. m. MNOPQSTXY. <sup>q</sup> to no man seiden GXY. <sup>r</sup> that AGMNO PQSTUVWXY. <sup>s</sup> seyn AGMNPQSTUVWXY. <sup>t</sup> is A pr. m. G pr. m. MNOPQSTXY. <sup>u</sup> thei U. <sup>v</sup> a doun w pr. m. <sup>w</sup> the peple U.

<sup>a</sup> Om. k. <sup>b</sup> fadir X sec. m. k. <sup>c</sup> 3e A pr. m. <sup>d</sup> seiden e sec. m. <sup>e</sup> and whanne k pr. m. <sup>f</sup> Om. k pr. m. <sup>g</sup> thei seiden k pr. m. <sup>h</sup> ony b. <sup>i</sup> these b.

loo! a man of the cumpanye criede, sey-  
 inge, Maistir, I biseche thee, byhold in  
 to my sone, for he is `oon aloone<sup>x</sup> to me;  
 39 and lo! a spirit takith him, and sudenly  
 he crieth, and hurtlith<sup>y</sup> down, and `to-  
 drawith<sup>z</sup> him with froth, and vnnethe he  
 40 goth away to-drawinge him. And I preiede  
 thi disciplis, that thei schulde caste him  
 41 out, and thei myzten not. Sothli Jhesu  
 answeringe seide to hem, A<sup>a</sup>! vnfeithful  
 generacioun and weyward, hou longe schal  
 I be anentis<sup>b</sup> zou, and schal<sup>c</sup> suffre zou?  
 42 leed hidur thi<sup>d</sup> sone. And whanne he  
 cam ny3, the fend<sup>e</sup> hurlide<sup>f</sup> him doun, and  
 `to-brayd<sup>g</sup>. And Jhesu blamede the vn-  
 clenene spirit, and heelide the child, and  
 43 zeld him to his fadir. Sothli alle men  
 wondriden greetly in the greetnesse of  
 God. And alle men wondringe<sup>h</sup> in alle  
 thingis whiche<sup>i</sup> he dide, he seide to his  
 44 disciplis, Putte 3e `thes wordis in zoure  
 hertis<sup>k</sup>, for<sup>l</sup> it is to comynge<sup>m</sup>, that man-  
 nis sone be bitrayed in to the hondis of  
 45 men. And thei knewen not this word,  
 and it was hid bifore hem, that thei feel-  
 iden it<sup>n</sup> not; and thei dreden to<sup>o</sup> axe him  
 46 of this word. Forsothe a thouzt entride  
 in to hem, who of hem schulde be more.  
 47 And Jhesu seyng the thouztis of the  
 herte<sup>p</sup> of hem, takynge a child, settide<sup>q</sup>  
 48 him bisydis him silf<sup>r</sup>; and seith<sup>s</sup> to hem,  
 Who euere schal receyue this child in my  
 name, receyue me; and who euere schal  
 receyue me, receyueh hyn that sente me;  
 for whi he that is lesse among zou alle,  
 49 is<sup>t</sup> the<sup>u</sup> more. Forsoth John `answeringe  
 seide<sup>v</sup>, Comaundour, we syzen sun man  
 eastinge out fendis in thi name, and we  
 han forbodyn him, for he sueth not thee  
 50 with vs. And Jhesu seith to him, Nyle  
 3e<sup>w</sup> forbede, forsothe he that is not azens

haue no mo; and lo! a spirit takith<sup>39</sup>  
 hym, and sudenli he crieth, and hurtlith<sup>k</sup>  
 doun, and to-drawith hym with fome,  
 and vnneth he goith awei al to-draw-  
 ynge hym. And Y preiede thi disciplis,  
 40 that thei schulden caste hym out, and  
 thei myzten not. And Jhesus answerde<sup>41</sup>  
 and seide to hem, A! vnfeithful genera-  
 cioun and weyward, hou long schal Y be  
 at<sup>1</sup> zou, and suffre zou? bryng hidur thi  
 sone. And whanne he cam ny3, the<sup>42</sup>  
 deucl hurtlide hym doun, and to-braid-  
 ide<sup>m</sup> hym. And Jhesus blamyde the  
 vnclene spirit, and heelide the child, and  
 zeldide<sup>n</sup> him to his fadir. And alle men<sup>43</sup>  
 wondriden greetli in the<sup>o</sup> greetnesse of  
 God. And whanne alle men wondriden  
 in alle thingis that he dide, he seide to  
 hise disciplis, Putte 3e these wordis in<sup>44</sup>  
 zoure hertis, for it is to come, that man-  
 nus sone be bitrayed in to the hondis of  
 men. And thei knewen not this<sup>p</sup> word,<sup>45</sup>  
 and it<sup>q</sup> was hid bifore hem, that thei  
 feeliden it not; and thei dreden to axe  
 hym of this word. But a thouzt entride<sup>46</sup>  
 in to hem, who of hem schulde be gret-  
 test. And Jhesu, seyng the thouztis<sup>47</sup>  
 of the herte of hem, took a child, and  
 settide hym bisidis hym; and seide to<sup>48</sup>  
 hem, Who euer resseyueth this child in  
 my name, resseyueth me; and who euer  
 resseyueth me, resseiueth him that sente  
 me; for he that is leest among zou alle,  
 is the grettest. And Joon answeride<sup>49</sup>  
 and seide, Comaundoure, we sayn a man  
 castynge out feendis in thi name, and  
 we han forbedun hym, for he sueth not  
 thee with vs. And Jhesus seide to hym,<sup>50</sup>  
 Nyle 3e forbede, for he that is not azens  
 vs, is for vs. And it was don, whanne<sup>51</sup>  
 the daies of his takyng vp weren fulfillid,

<sup>x</sup> oonlepy AGMNPQRSTWXY. <sup>y</sup> hirtith A pr. m. NOT. hirtlith A sec. m. hirtith hym GMPQXY. hirtlith  
 hym W. <sup>z</sup> disparplith, or to-drawith AGMNPQRSTWY. disparplith, or trauaylith o. disparpileth X. <sup>a</sup> O  
 OQXY. <sup>b</sup> at AGMNPQRSTWXY. <sup>c</sup> Om. AGMNPQRSTWXY. <sup>d</sup> the K. <sup>e</sup> deucl AGMNPQRSTWXY. <sup>f</sup> hirtled  
 AGMNPQRSTWXY. <sup>g</sup> disparplid AGMNPQRSTWXY. <sup>h</sup> wondurden OX. <sup>i</sup> that AGMNPQRSTWXY. <sup>k</sup> thes  
 wordis in zoure hert o. in zoure hertis these wordis XY. <sup>l</sup> sothly AGMNPQRSTWXY. <sup>m</sup> comme AGM  
 NPQRSTWXY. <sup>n</sup> him o. <sup>o</sup> for to AGMNPQTY. <sup>p</sup> hertis KW. <sup>q</sup> sette AGMNPQRSTWXY. <sup>r</sup> Om.  
 AGMNPQRSTWXY. <sup>s</sup> he saith Q. seide W. <sup>t</sup> this is AGMNPQRSTWXY. <sup>u</sup> Om. AG pr. m. MNQSTXY.  
<sup>v</sup> answerd, saiyng AGMNPQRSTWXY. <sup>w</sup> 3e not o.

<sup>k</sup> hurtlith g. <sup>l</sup> anentis I. <sup>m</sup> to-braide EIPRbceghikaβ. <sup>n</sup> took qka. <sup>o</sup> Om. I. <sup>p</sup> the k. <sup>q</sup> that k.

51 3ou<sup>x</sup>, is for 3ou<sup>y</sup>. Sothli it was<sup>z</sup> don,  
whanne the dayes of his takynge vp weren  
fillid<sup>a</sup>, and he settide<sup>b</sup> faste his face, that  
52 he schulde go in to Jerusalem; and he<sup>c</sup>  
sente messengeris<sup>d</sup> bifore his s3zt. And  
thei goynge entriden in to a citee of Sa-  
maritans, that thei schulden make redy to  
53 him. And thei receyueden not him, for  
the face `was of him<sup>e</sup> goynge in to Jeru-  
54 salem. Forsothe whanne James and John,  
his disciplis, hadden seyn, thei seiden,  
Lord, wolt thou `we seye<sup>f</sup>, that fier come  
doun fro heuene, and waaste hem, `as  
55 Helye did<sup>g</sup>? And he turned blamyde  
hem, seyunge, 3e witen not, whos spiritis<sup>h</sup>  
56 3e ben; forsothe mannis sone cam not for<sup>i</sup>  
to leese soulis<sup>k</sup>, but for<sup>l</sup> to saue<sup>m</sup>. And  
57 thei wenten in to another castel. Forsoth  
it was<sup>n</sup> don, hem<sup>o</sup> walkynge in the weye,  
sum man seide to him, I schal sue thee,  
58 whidur euere thou schalt go. And Jhesu  
seide<sup>p</sup> to him, Foxis han dennys<sup>q</sup>, and  
briddis of the eyr *han*<sup>r</sup> nestis, but mannis  
sone hath not where<sup>s</sup> he schal<sup>t</sup> reste his  
59 heed<sup>u</sup>. Forsothe he seide to another, Sue  
thou me. Sothli he seide, Lord, suffre me  
60 first to<sup>v</sup> go, and to<sup>w</sup> burie my fadir. And  
Jhesu seide to him, Suffre that deede men  
burie her deede<sup>x</sup>; but go thou, and telle the  
61 kyngdom of God. And another seide,  
Lord, I schal sue thee, but first suffre me  
to<sup>y</sup> telle a3en<sup>z</sup> to hem that ben at home.  
62 Forsothe Jhesu seith<sup>a</sup> to him, No man  
sendynge his hond to the plou3, and bi-  
holdinge a3en, is able to the rewme of  
God.

## CAP. X.

1 Forsothe aftir thes thingis the Lord  
Jhesu ordeynede and<sup>b</sup> othere seenty and  
tweyne<sup>c</sup>, and sente hem by tweyne<sup>c</sup> and  
tweyne<sup>c</sup> bifore his face in to euery<sup>d</sup> citee

he settide<sup>r</sup> faste his face, to go to Jeru-  
salem, and sente messengeris bifore his 52  
s3zt. And thei 3eden, and entriden in to  
a citee of Samaritans, to make redi to  
hym. And thei resseyueden not hym, 53  
for the face `was of hym<sup>s</sup> goynge in to  
Jerusalem. And whanne James and 54  
Joon, hise disciplis, seyn, thei seiden,  
Lord, wolt thou that we seien, that fier  
come doun fro heuene, and waste hem?  
And he turnede, and blamyde hem, and 55  
seide, 3e witen not, whos spiritis 3e ben;  
for mannis sone cam not to leese men- 56  
nus soulis, but to saue. And thei wenten  
in to another castel. And it was don, 57  
whanne thei walkeden in the weie, a  
man seide to hym, Y schal sue thee,  
whidur euer thou go. And Jhesus seide 58  
to hym, Foxis han dennes, and briddis  
of the eir *han* nestis, but mannis sone  
hath not where he reste<sup>t</sup> his heed. And 59  
he seide to another, Sue thou me. And  
he seide, Lord, suffre me first to go, and  
birie my fadir. And Jhesus seide to 60  
hym, Suffre that deede men birie hir  
deede men; but go thou, and telle the  
kyngdom of God. And another seide, 61  
Lord, Y schal sue thee, but first suffre me  
to leeuve `alle thingis<sup>u</sup> that ben at hoom.  
And Jhesus seide to hym, No man that 62  
puttith his hoond to the plou3, and bi-  
holdynge backward, is able to the rewme<sup>v</sup>  
of God.

## CAP. X.

And aftir these thingis the Lord,  
Jhesu ordeynede also othir seenti and  
tweyn, and sente<sup>w</sup> hem bi tweyn and  
tweyn bifore his face in to euery citee

<sup>x</sup> vs *A pr. m. G pr. m. MNOPQSTXY.* <sup>y</sup> vs *A pr. m. G pr. m. MNOPQSTXY.* <sup>z</sup> is *A pr. m. G pr. m. MNOPQSTXY.* <sup>a</sup> fulfilled *AGMNOPQSTWXY.* <sup>b</sup> sett *AGMNOPQSTWXY.* <sup>c</sup> Om. *AGMNOPQSTWXY.* <sup>d</sup> messengeris *o passim. MPQSTWXY.* <sup>e</sup> of him was *GMPUWXY.* <sup>f</sup> that we axe *o.* that we sey *s.* <sup>g</sup> Om. *A sec. m. KUV.* <sup>h</sup> spirit *q sec. m.* <sup>i</sup> Om. *MPSX.* <sup>k</sup> mennis soulis *AGMNOPQSTXY.* <sup>l</sup> Om. *X.* <sup>m</sup> saue *hem oqv pr. m. Y.* <sup>n</sup> is *A pr. m. G pr. m. MNOPQSTXY.* <sup>o</sup> thei *U.* <sup>p</sup> saith *AGMNOPQSTUVWXY.* <sup>q</sup> dichis, and dennes *AGMNPS. dyches QX. dichis, or dennes TWY.* <sup>r</sup> Om. *AGMNOPQSTWXY.* <sup>s</sup> whereon *o.* <sup>t</sup> Om. *AGMOPQWXY. mai N.* <sup>u</sup> heued *oy.* <sup>v</sup> for to *AGMNOPQSTUVWXY.* <sup>w</sup> Om. *AGMNOPQSTUVWXY.* <sup>x</sup> deed *men G pr. m. W.* <sup>y</sup> for to *AGMOPSTVW.* <sup>z</sup> Om. *KUVX.* <sup>a</sup> seide *XY.* <sup>b</sup> also *KUV.* <sup>c</sup> two *GMOPQWXY.* <sup>d</sup> eche *X.*

<sup>r</sup> sette *k.* <sup>s</sup> of hym was *A pr. m. IKS.* <sup>t</sup> shal reste *x sec. m. k.* <sup>u</sup> al thing *A pr. m.* <sup>v</sup> kingdam *K.* <sup>w</sup> he sente *sg.*

2 and place, whidir he was to comynge<sup>e</sup>. And he seide to hem, Sothli myche ripe corn *is*<sup>f</sup>, but fewe workmen<sup>g</sup>; therefore preie ze the<sup>h</sup> lord of the ripe corn, that he sende 3 workmen in to his rype corn. Go ze, lo! I sende zou as lambren a mong wolues. 4 Nyle ze bere a sachel, nether<sup>i</sup> scrip, nether schoon, and greeete ze no man by the weye. 5 And<sup>k</sup> in to what euere hous ze schulen entre, first seye ze, Pees to this hous. 6 And if a sone of pees schal be there, zoure pees schal reste on him; if<sup>l</sup> non, it schal 7 turne azen to zou. Forsothe<sup>m</sup> 'dwelle ze in the same hous<sup>n</sup>, etynge and drynkinge tho thingis that ben at hem; forsothe a workman is worthi his hyre. Nyle ze 8 passe fro hous in to hous. And in to what euere citee ze schulen entre, and thei schulen receyue zou, ete ze tho thingis 9 that ben put to zou; and heele ze the<sup>o</sup> syke men that ben 'ther ynne<sup>p</sup>. And seye ze to hem, The kyngdom of God schal neize<sup>q</sup> 10 'in to zou<sup>r</sup>. In to what euer citee ze schulen entre, and thei schulen not receyue zou, ze goynge out in to the streetis 11 thereof<sup>s</sup>, seie<sup>t</sup>, Also we wyphen of in to zou the poudere that cleuyde to vs of zoure citee; nethelees wite ze this thing, for the rewme of God schal come ny<sup>3</sup>. 12 Forsoth I seie to zou, for to Sodom it schal be esyere<sup>u</sup>, 'other<sup>v</sup> lasse peyne<sup>v</sup>, than 13 to that citee in thilke<sup>vv</sup> day. Woo to thee, Corosaym; woo to thee, Bethsayda; for if in Tyre and Sydon 'the vertues hadden<sup>w</sup> ben don, whiche<sup>x</sup> ben don in thee<sup>y</sup>, sum tyme thei sittinge in heer and aische<sup>z</sup>, 14 schulden haue don penaunce. Netheles to Tyre and Sydon it schal be esyer in the 15 dom than to zou. And thou, Cafarnaum, ert enhaunsid 'til to<sup>a</sup> heuene; thou schalt 16 be drenchid<sup>b</sup> 'til in to<sup>c</sup> helle. He that heerith zou, heerith me; and he that

and place, whidir he was to come. And he seide to hem, There *is* myche ripe corn, and fewe werke men; therfor preie ze the lord of the ripe corn, that he sende werke men in to his ripe corn. Go ze, lo! Y sende zou as lambren among 3 wolues. *Therfor* nyle ze bere a sachel, 4 nethir scrippe, nethir schoon, and greeete ze no man bi the weie. In to what hous 5 that ze entren, first seie ze, Pees to this hous. And if a sone of pees be there, 6 zoure pees schal reste on hym; but if noon, it schal turne azen to zou. And 7 dwelle ze in the same hous, etynge and drynkyng the thingis that ben at hem; for a werk man is worthi his hire. Nyle ze passe from hous in to hous. And in 8 to what euer citee ze entren, and thei resseyuen zou, ete ze tho thingis that ben set to zou; and heele ze the<sup>w</sup> sijke men 9 that ben in that citee. And seie ze to hem, The kyngdom of God schal neize 10 in<sup>x</sup> to zou. In<sup>y</sup> to what citee ze entren, 11 and thei resseyuen zou not, go ze out in to the streetis of it, and seie ze, We 12 wipen of azens zou the poudir that cleued to vs of zoure citee; netheles wite ze this thing, that the rewme of God schal come ny<sup>3</sup>. Y seie to zou, that to Sodom 13 it schal be esiere than to that citee in that dai. Wo to thee, Corosaym; wo 14 to thee, Bethsaida; for if in Tyre and Sidon the vertues hadden be don, whiche han be don in zou, sum tyme thei wolden haue sete in heyre and ashes, and haue don penaunce. Netheles to 15 Tire and Sidon it schal be esiere in the doom than to zou. And thou, Cafarnaum, 16 art enhaunsid 'til to<sup>z</sup> heuene; thou schalt be drenchid 'til in to<sup>a</sup> helle. He that herith zou, herith me; and he that dispisith zou, dispisith me; and he that

<sup>e</sup> comme AGMNOPTWXY. <sup>f</sup> Om. AMNPSTW sec. m. X. <sup>g</sup> werkmen ben oqtw pr. m. Y. <sup>h</sup> Om. v. i ne MP. <sup>k</sup> Om. AGMNOPTSTUV sec. m. WXY. <sup>l</sup> but if U sec. m. <sup>m</sup> Treuly A sec. m. W. <sup>n</sup> in the same house dwelle ze XY. <sup>o</sup> Om. q. P in that cite AGMNOPTWXY. in the citee N. in that X. <sup>q</sup> comme nize o. <sup>r</sup> Om. o. <sup>s</sup> of it AGMNOPTWXY. <sup>t</sup> seien K. seieth MPQX. <sup>u</sup> lesse peyne X. <sup>v</sup> Om. oqx. or lesse peyne GMPWY. <sup>vv</sup> that AGMNOPTWXY. <sup>w</sup> hadden the vertues XY. <sup>x</sup> the whiche AGMNOPTW. that XY. <sup>y</sup> zou AGMNOPTWXY. <sup>z</sup> aisch, or dust ANSTW sec. m. <sup>a</sup> in to Y. <sup>b</sup> drenchd down Y. <sup>c</sup> in to NOQXY. til to U.

<sup>w</sup> Om. A. <sup>x</sup> Om. s. <sup>y</sup> And in xlii. <sup>z</sup> vnto i. til into rgk. <sup>a</sup> vnto i. til to hi.

dispisith 3ou, dispisith me; forsothe he  
 that dispisith me, dispisith him that sente  
 17 me. Forsoth two<sup>d</sup> and seuenti *disciplis*<sup>e</sup>  
 turnedyn a3ein with ioye, seyinge, Lord,  
 also fendis<sup>f</sup> ben sujet to vs in thi name.  
 18 And he seith to hem, I sy3 Sathanas fall-  
 19 inge doun fro heuene, as leit. And loo!  
 I haue 3ouun to 3ou power of defoulinge,  
 'othir *tredinge*<sup>g</sup>, on<sup>h</sup> serpents, and<sup>i</sup> scor-  
 piouns, and on<sup>k</sup> al the vertu of the enemy,  
 20 and no thing schal 'anoye<sup>l</sup> 3ou<sup>m</sup>. Netheles  
 nyle 3e 'haue ioye<sup>n</sup> in this thing, for  
 fendis<sup>o</sup> ben sujet to 3ou; but ioye 3ee,  
 that 3oure names ben writun in heuenes.  
 21 In<sup>p</sup> thilke<sup>q</sup> our he gladide in the Hooly  
 Goost, and seide, I knowleche to thee,  
 fadir, Lord of heuene and erthe, which<sup>r</sup>  
 hast hid thes thingis fro wyse men and  
 prudent<sup>s</sup>, and hast schewid hem to litle<sup>t</sup>.  
 3he, fadir, for<sup>u</sup> so it pleside<sup>v</sup> bifore<sup>w</sup> thee.  
 22 Alle thingis ben 3ouun<sup>x</sup> to me of my fadir,  
 and no man woot, who is the sone, no<sup>y</sup>  
 but the fadir; and who is the fadir, no<sup>z</sup>  
 but the sone, and to whom the sone  
 23 wolde<sup>a</sup> schewe. And he turned to his  
 disciplis, seide, Blessid *ben*<sup>b</sup> the<sup>c</sup> y3en,  
 whiche<sup>d</sup> seen tho thingis that 3e seen.  
 24 Sothli I seie to 3ou, for<sup>e</sup> many prophetis  
 and kyngis wolden se tho thingis, whiche<sup>f</sup>  
 3e seen, and thei sy3en not; and heere  
 tho thingis, that 3e heere, and thei herden  
 25 not. And lo! a wyse man of the<sup>g</sup> lawe  
 roos, temptyng him, and seyinge, Maistir,  
 what thing doynge schal I welde euer-  
 26 lastinge lyf? And he seide to him, What  
 is writun in the lawe? hou redist thou?  
 27 He answeringe seide, Thou schalt loue  
 the Lord thi God of al thyn herte, and  
 of al thi soule, 'or *lyf*<sup>h</sup>, and of alle thi  
 my3tisi, and of al thi mynde; and thi  
 28 nei3ebore as thi silf. And Jhesu seide to  
 him, Thou hast answerid ri3tly; do thou<sup>k</sup>

dispisith me, dispisith hym that sente  
 me. And the two and seuenti *disciplis*<sup>17</sup>  
 turneden a3en with ioye, and seiden,  
 Lord, also deuelis ben suget to vs in thi  
 name. And he seide to hem, Y sai3<sup>18</sup>  
 Sathanas fallynge doun fro heuene, as  
 leit. And lo! Y haue 3ouun to 3ou<sup>19</sup>  
 power to trede on serpentis, and on<sup>b</sup>  
 scorpuyons, and on al the vertu of the  
 enemy, and nothing schal anoye<sup>c</sup> 3ou.  
 Netheles nyle 3e ioye on<sup>d</sup> this thing, that<sup>20</sup>  
 spiritis ben suget<sup>e</sup> to 3ou; but ioye 3e,  
 that 3oure names ben writun in heuenes.  
 In thilk our he gladide in the Hooli<sup>21</sup>  
 Goost, and seide, Y knowleche to thee,  
 fadir, Lord of heuene and of erthe, for  
 thou hast hid these thingis fro wise men  
 and prudent, and hast schewid hem to  
 smale children. 3he, fadir, for so it ples-  
 ide bifor thee. Alle thingis ben 3ouun<sup>22</sup>  
 to me of my fadir, and no man woot,  
 who is the sone, but the fadir; and who  
 is the fadir, but the sone, and to whom  
 the sone wole schewe. And he turnede<sup>23</sup>  
 to hise disciplis, and seide, Blessid *ben*  
 the i3en, that seen tho thingis that 3e  
 seen. For Y seie to 3ou, that many pro-<sup>24</sup>  
 phetis and kyngis wolden haue seie tho  
 thingis, that 3e seen, and thei sayn not;  
 and here tho thingis, that 3e heren, and  
 thei herden not. And lo! a wise man<sup>25</sup>  
 of the lawe ros vp, temptyng hym, and  
 seiynge, Maister, what thing schal Y do  
 to haue euerlastyng lijf? And he seide<sup>26</sup>  
 to hym, What is writun in the lawe?  
 hou redist thou? He answeride, and<sup>27</sup>  
 seide, Thou schalt loue thi Lord God of  
 al thin herte, and of al thi soule, and of  
 alle thi strengthis, and of al thi mynde;  
 and thi nei3bore as thi silf. And Jhesus<sup>28</sup>  
 seide to hym, Thou hast answerid ri3tli;  
 do this thing, and thou schalt lyue. But<sup>29</sup>

<sup>d</sup> the two MP. <sup>e</sup> Om. K. <sup>f</sup> deueles AGMNOPQSTWXY. <sup>g</sup> Om. GMPQTX. or *tredinge w.* <sup>h</sup> vp on  
 AGMNOPQSTWY. <sup>i</sup> or K. <sup>k</sup> vpon AGMNOPQSTWY. <sup>l</sup> noye G. noy3e P. no3en SX. <sup>m</sup> to 3ou O. <sup>n</sup> enioye  
 AGMNOPQSTWX. <sup>o</sup> spiritis AGMNOPQSTUVWXY. <sup>p</sup> Om. W. <sup>q</sup> that X. <sup>r</sup> the whiche AGMNOPQSTWY.  
 that X. <sup>s</sup> prudent, or *war* AGNSTY. war O. prudent men, or *war w.* <sup>t</sup> pore o *pr. m.* <sup>u</sup> forsothe Q.  
 v plesith T. <sup>w</sup> to Q. <sup>x</sup> taken A *pr. m.* G *pr. m.* MNOPQSTXY. <sup>y</sup> Om. O. <sup>z</sup> Om. O. <sup>a</sup> wil O. wole GMPW.  
 wile XY. <sup>b</sup> Om. A *pr. m.* G *pr. m.* MNPQSTX. <sup>c</sup> Om. Y. <sup>d</sup> that AGMNOPQSTWXY. <sup>e</sup> that AGMNO  
 PQSTWXY. <sup>f</sup> that AGMNOPQSTWXY. <sup>g</sup> Om. UV. <sup>h</sup> Om. OX. <sup>i</sup> strengthes AGMNOPQSTWXY. <sup>k</sup> Om.  
 AGMNOPQSTWXY.

<sup>b</sup> Om. ΕΙΚΡΒεցhikaβ. <sup>c</sup> noie hik. <sup>d</sup> in ΕΚΡΒεցhikaβ. of 1 *sec. m.* <sup>e</sup> sugetis A.

29 this thing, and thou schalt lyue. Forsothe he willinge<sup>l</sup> to<sup>m</sup> iustifye him silf, seide to Jhesu, And who is my neizbore? 30 Sothli Jhesu biholdinge<sup>n</sup>, seide, Sum man cam doun fro Jerusalem 'in to<sup>o</sup> Jerico, and felde among<sup>p</sup> theuues, whiche<sup>q</sup> also robbiden him, and, woundis 'putt in<sup>r</sup>, wenten 31 away, the man lefte half quyk. Forsothe it byfel, that sum prest cam doun in the same weye, and, him seyn<sup>s</sup>, passide<sup>t</sup> forth. 32 Also forsoth and a dekene, whanne he was bisydis the place, and sy<sup>3</sup> him, passide forth. Forsoth<sup>c</sup> sum man<sup>f</sup> Samaritan, makyng<sup>e</sup> iourney, cam bisydis the weye; and he seyng<sup>e</sup> him, was<sup>g</sup> stirid by mercy. 34 And he comynge ny<sup>3</sup>, bond to gidere his woundis, heeldynge yn oyle and wyn. And he puttinge on<sup>h</sup> his hors<sup>i</sup>, ledde in to a stable, and dide<sup>k</sup> the cure of him. 35 And another day he brouz<sup>t</sup> forth twey<sup>l</sup> pens, and zaf to the kepere of the stable, and seide<sup>m</sup>, Haue thou the<sup>n</sup> cure of him; and what euere thing<sup>o</sup> thou schalt zyue ouer, I schal zelde to thee, whanne I schal 36 come azen. Who of thes thre semeth to thee to haue be neizbore to him, that 37 felde 'a mong the<sup>p</sup> theues? And he seide, He that dide mercy on<sup>q</sup> him. And Jhesu seith to him, Go thou, and do thou<sup>r</sup> in<sup>s</sup> 38 lyk<sup>t</sup> manere. Forsoth it was<sup>u</sup> don, while<sup>v</sup> thei wenten, and he entride in to sum castel; and sum womman, Martha bi 39 name, receyuede him in to hir hous. And to this *Martha*<sup>w</sup> was a sister, Marie bi name, which<sup>x</sup> also sittinge by sydis the feet of the<sup>y</sup> Lord, herde the word of 40 him. Forsothe<sup>z</sup> Martha bisyde<sup>a</sup> aboute moche<sup>b</sup> seruyce. Which<sup>c</sup> stood, and seide<sup>d</sup>, Lord, is it<sup>e</sup> not of charge to thee, that my sistir lefte<sup>f</sup> me aloone, for<sup>g</sup> to mynystre<sup>h</sup>?

he willynge to iustifie hym silf, seide to Jhesu<sup>e</sup>, And who is my neizbore? And 30 Jhesu biheld, and seide, A man cam doun fro Jerusalem in to Jerico, and fel among theues, and thei robbiden hym, and woundiden hym, and wente awei, and leften the man half alyue. And it 31 bifel, that a prest cam doun the same weie, and passide forth, whanne he hadde seyn hym. Also a dekene, whanne he 32 was bisidis the place, and sai<sup>3</sup> him, passide forth. But a Samaritan, goynge the 33 weie, cam bisidis hym; and he si<sup>3</sup> hym, and hadde reuthe on hym; and cam to 34 hym, and boond togidir hise woundis, and helde in oyle and wynne; and leide hym on his beest, and ledde<sup>f</sup> in to an ostri<sup>e</sup>, and dide the cure of hym. And 35 another dai he brouz<sup>t</sup> forth twey pans, and zaf to the ostiler, and seide, Haue the cure of hym; and what euer thou schalt zyue ouer, Y schal zelde<sup>g</sup> to<sup>h</sup> thee, whanne Y come azen. Who of these 36 thre, semeth to thee, was neizbore to hym, that fel among theues? And he 37 seide, He that dide merci in to hym. And Jhesus seide to hym, Go thou, and do thou on<sup>i</sup> lijk maner. And it was 38 don, while thei wenten, he entride in to a castel; and a womman, Martha bi name, resseyuede hym in to hir hous. And to this was a sistir, Marie bi name, 39 which also sat bisidis the feet of the Lord, and herde his word. But Martha 40 bisiede aboute the ofte seruyce. And sche stood, and seide, Lord, takist thou no kepe, that my sistir hath left me aloone to serue? therfor seie thou to hir, that sche helpe me. And the Lord an- 41 swerde, and seide to hir, Martha, Mar-

<sup>l</sup> wilnyng<sup>e</sup> qv. <sup>m</sup> for to G M O P Q T W X Y. <sup>n</sup> biholdynge vp A G M N O P Q S T W X Y. <sup>o</sup> to x. <sup>p</sup> in to A G M N O P Q T W X Y. <sup>q</sup> the whiche A G M N O P Q S T W X Y. <sup>r</sup> puttyn k. <sup>s</sup> self t. <sup>t</sup> he passide A sec. m. G sec. m. SW. <sup>e</sup> Om. y. <sup>f</sup> Om. A G M N O P Q S T W X Y. <sup>g</sup> is A pr. m. G pr. m. M N O P Q S T X Y. <sup>h</sup> in to A G M N O P Q S T W X Y. <sup>i</sup> iument, or hors A G M N P Q S T W Y. iument x. <sup>k</sup> he did o. <sup>l</sup> two G M P W X Y. <sup>m</sup> saith M N O P Q S T W X Y. <sup>n</sup> Om. A G M N P Q S T X Y. <sup>o</sup> Om. A G M N O P Q S T W X Y. <sup>p</sup> in to A G M N O P Q S T W X Y. <sup>q</sup> in to A G M N O P Q S T W X Y. <sup>r</sup> Om. x. <sup>s</sup> on A G M N O P Q S T W X Y. <sup>t</sup> lychy t w. liche y. <sup>u</sup> is A pr. m. G pr. m. M N O P Q S T X Y. <sup>v</sup> the while A G M N O P Q S T W X Y. <sup>w</sup> Om. A M N O P Q S T W X Y. <sup>x</sup> the whiche A G M N O P Q S T W X Y. <sup>y</sup> our o. <sup>z</sup> Sothly A G M N O P Q S T U V W X Y. <sup>a</sup> bisyede hir k pr. m. <sup>b</sup> the oft A G M N O P Q S T W X Y. the myche uv. <sup>c</sup> The whiche A G M N O P Q S T W X Y. <sup>d</sup> seith M N P Q T X Y. <sup>e</sup> Om. NV. <sup>f</sup> hath left x. <sup>g</sup> Om. x. <sup>h</sup> serue, or mynystre w.

<sup>e</sup> him k. <sup>f</sup> ledde him qsb<sup>g</sup>. <sup>g</sup> zeue hi. <sup>h</sup> Om. i pr. m. <sup>i</sup> in r.

therefore<sup>i</sup> seye<sup>k</sup> to hir, that she helpe me.  
 41 And the Lord answeringe seide to hir,  
 Martha, Martha, thou ert bysi, and art  
 troublid<sup>l</sup> anentis<sup>m</sup> ful manye thingis ;  
 42 forsoth o thing is necessarie. Marie hath  
 43 chose the beste<sup>n</sup> part, which<sup>o</sup> schal not be  
 take a wey fro hir.

tha, thou art bysi, and art troublid  
 aboute ful many thingis ; but o thing is<sup>42</sup>  
 necessarie. Marie hath chosun the best<sup>43</sup>  
 part, which schal not be takun awei fro  
 hir.

## CAP. XI.

1 And it was<sup>p</sup> don, whanne he was prei-  
 ynge in sum place, as he ceesside, oon of  
 his disciplis seide to him, Lord, teche vs  
 to<sup>q</sup> preye, as and John tau3te his disciplis.  
 2 And he seide<sup>r</sup> to hem, Whanne 3e preyen<sup>s</sup>,  
 seye 3e, Fadir<sup>t</sup>, halewid be thi name. Thi  
 3 kyngdom come to. 3yue to vs to day  
 4 oure eche dayes<sup>u</sup> breed. And for3yue to  
 vs oure synnes, as and<sup>v</sup> we for3yuen to  
 ech owynge to vs. And leed<sup>w</sup> not vs<sup>x</sup> in  
 5 temptacioun. And he seith to hem,  
 Who of 3ou schal haue a frend, and schal  
 go to him at mydny3t, and schal seie to  
 6 him, Frend, leene to me thre loouys ; for  
 my frend cometh to me of the weye, and  
 I haue not what I schal sette<sup>y</sup> bifore him.  
 7 And he withynne forth answeringe seye<sup>z</sup>,  
 Nyle thou be noyful<sup>a</sup> to me ; the dore is  
 now schit, and my children beth<sup>b</sup> with  
 me<sup>c</sup> in the cowche ; I may no3t ryse, and  
 8 3yue to thee. And if he schal contynue<sup>d</sup>  
 knockynge, I seye to 3ou, thou3<sup>e</sup> he schal  
 not 3yue to hym<sup>f</sup>, for he<sup>g</sup> is a<sup>h</sup> frend, ne-  
 theles for his vnrestefulnesse<sup>i</sup> he schal rise,  
 and 3yue to hym, 'how manye<sup>k</sup> he hath  
 9 nedeful<sup>l</sup>. And I seie to 3ou, axe 3e, and  
 it schal be 3ouun to 3ou ; seke 3e, and 3e  
 schulen fynde ; knocke 3e, and it schal be  
 10 openyd to 3ou. Forsoth ech man<sup>m</sup> that  
 axith, takith ; and he<sup>n</sup> that sekith, fynd-  
 ith ; and to a man knockynge, it schal be

## CAP. XI.

And it was don, whanne he was prei-  
 ynge in a place, as he ceesside, oon of  
 hise disciplis seide to hym, Lord, teche  
 vs to preye, as Joon tau3te hise disciplis.  
 And he seide to hem, Whanne 3e preien,<sup>2</sup>  
 seie 3e, Fadir, halewid be thi name. Thi  
 kyngdom come to<sup>h</sup>. 3yue 'to vs<sup>l</sup> to dai3  
 oure ech daies breed. And for3yue to vs<sup>4</sup>  
 oure synnes, as we for3yuen to ech man  
 that owith to vs. And lede vs not in to  
 temptacioun. And he seide to hem, Who<sup>5</sup>  
 of 3ou<sup>k</sup> schal haue a frend, and schal go  
 to hym at mydny3t, and schal seie to  
 hym, Frend, leene to me thre looues ;  
 for my freend cometh to me fro the<sup>6</sup>  
 weie, and Y haue not what Y schal sette  
 bifor hym. And he with ynforth answer<sup>7</sup>  
 and seie, Nyle thou be heuy to me ; the  
 dore is now schit, and my children ben  
 with me in bed<sup>l</sup> ; Y may not rise, and  
 3yue to thee. And if he schal dwelle<sup>8</sup>  
 stil knockynge, Y seie to 3ou, thou3 he  
 schal not rise, and 3yue to him, for that  
 that he is his freend, ne<sup>theles</sup> for his con-  
 tynuel axyng he schal ryse, and 3yue to  
 hym, as many as he hath nede to. And<sup>9</sup>  
 Y seie to 3ou, axe 3e, and it schal be  
 3ouun to 3ou ; seke 3e, and 3e schulen  
 fynde ; knocke 3e, and it schal be openyd  
 to 3ou. For ech that axith, takith, and<sup>10</sup>  
 he that sekith, fyndith ; and to a man

<sup>i</sup> and therefore *k*. <sup>k</sup> saye thou *AGMNOPTUVWXY*. <sup>l</sup> distourblid *AMNOPQTW*. distroublid *GY*. sturbid *S*.  
 disturbid *X*. <sup>m</sup> a3ens *AGMNOPTWY*. a3en *X*. <sup>n</sup> betere *UV*. <sup>o</sup> the whiche *AGMNOPTWY*. that *X*.  
<sup>p</sup> is *A pr. m. G pr. m. MNOPSTXY*. <sup>q</sup> for to *AGMNOPTWY*. <sup>r</sup> saith *AGMNOPTWXY*. <sup>s</sup> schal praye o.  
<sup>t</sup> Fadir oure *XY*. <sup>u</sup> day *Y*. <sup>v</sup> Om. *W pr. m.* <sup>w</sup> us not *WY*. <sup>x</sup> Om. *V*. <sup>y</sup> putt *AGMNOPTWXY*.  
<sup>z</sup> saith *OQW*. <sup>a</sup> heuy *AGMNOPTUVWXY*. <sup>b</sup> ben *AGMNOPTUVWXY*. <sup>c</sup> with ynne *QW*. with  
 me now *T*. <sup>d</sup> dwell still *AGMNOPTWXY*. <sup>e</sup> and if *AGMNOPTWXY*. <sup>f</sup> him rysynge *AGMNOPTUVWX*.  
<sup>g</sup> that that he *AGMNOPTXY*. that he *QW*. <sup>h</sup> his *AGMNOPTWXY*. <sup>i</sup> improbite, or contynuel axynge  
*AGMNOPTWXY*. continuel axynge o. <sup>k</sup> as manye as *U sec. m.* <sup>l</sup> nede to *U sec. m.* <sup>m</sup> Om. *GMOPQWXY*.  
<sup>n</sup> Om. *S*.

<sup>b</sup> to thee *K*. to ; thi wil be don on erthe, as hit is in heuene *X sec. m. k.* <sup>i</sup> Om. *EP*. <sup>k</sup> 3ou alle *k pr. m.*  
<sup>l</sup> the bed *k*.

11 openyd. Therefore who of 3ou axith the<sup>o</sup>  
fadir breed, wher<sup>p</sup> he schal 3yue to him a  
stoon? ether<sup>q</sup> if he axith<sup>r</sup> fysch, wher<sup>p</sup> he  
schal 3yue to<sup>s</sup> him a serpent for the<sup>t</sup>  
12 fysch? ethir<sup>u</sup> if he schal axe<sup>v</sup> an ey, whe-  
thir<sup>x</sup> he schal dresse to him a scorpioun?  
13 Therefore if<sup>y</sup> 3e, whanne 3e ben yuele,  
'kunne 3yue<sup>z</sup> 'to 3oure children goode  
thingis 3ouun<sup>a</sup>, hou moche more 3oure fadir  
of heuene schal 3yue a good spirit to men  
14 axynge him. And Jhesu<sup>b</sup> was castinge  
out a fend, and he was doumbe. And  
whanne he hadde cast out the fend, the  
doumb man spak; and the cumpanyes<sup>c</sup>  
15 wondriden. Forsoth summe of hem  
seiden, In Belsebub, prince of deuelis<sup>d</sup>, he  
16 castith out deuelis. And othere tempt-  
inge axiden of him a tokene fro heuene.  
17 Forsoth he<sup>e</sup>, as he syz<sup>f</sup> the<sup>g</sup> thouztis of  
hem, seide to hem, Euery rewme depart-  
ide 'azens it silf<sup>h</sup>, schal be desolat<sup>i</sup>, and an  
18 hous schal falle on<sup>k</sup> an hous. Forsoth  
and if Sathanas is<sup>l</sup> departid azens him silf,  
how schal his rewme stonde? For 3e  
seyn, 'that I<sup>m</sup> caste out fendis in Belse-  
19 bub. Forsoth if I in Belsebub caste out  
fendis, in whom '3oure sonas casten<sup>n</sup> out?  
Therefore thei schulen be 3oure domesmen.  
20 Forsoth if I caste out fendis in the fyngir,  
'ether spirit<sup>o</sup>, of God, sothli the rewme of  
21 God is comen in to 3ou. Whanne a strong  
armed<sup>p</sup> man kepith his hows, alle thingis  
22 that he weldith ben in pees. Sothli if a  
strongere<sup>q</sup> comynge aboue ouercome<sup>r</sup> him,  
he schal take a wey alle<sup>s</sup> his armerist<sup>t</sup>, in  
whiche he tristide, and schal dele abrood  
23 his spuylis<sup>u</sup>. He that is not with me, is  
azens me; and he that gedrith not to gi-

that knockith, it schal be openyd. Ther-  
11 for who of 3ou axith his fadir breed,  
whether he schal 3yue hym a stoon? or  
if he axith fisch, whether he schal 3yue  
hym<sup>m</sup> a serpent for the fisch? or if he<sup>12</sup>  
axe<sup>n</sup> an eye, whether he schal a reche  
hym a scorpioun? Therfor if 3e, whanne<sup>13</sup>  
3e ben yuel, kunnen 3yue good 3iftis to  
3oure children, hou myche more 3oure  
fadir of<sup>o</sup> heuene schal 3yue a good spirit<sup>p</sup>  
to men that axith<sup>q</sup> him. And Jhesus<sup>14</sup>  
was castynge out a<sup>r</sup> feend, and he<sup>s</sup> was  
doumbe. And whanne he hadde cast out  
the feend, the doumbe man spak; and  
the puple wondride. And sum of hem<sup>15</sup>  
seiden, In Belsabub, prince of deuelis, he  
castith out deuelis. And othir temptinge<sup>16</sup>  
axiden of hym a tokene fro heuene. And<sup>17</sup>  
as he saiz the thouztis of hem, he seide  
to hem, Euery rewme departid azens it  
silf, schal be desolat, and an hous schal  
falle on an hous. And if Sathanas be<sup>18</sup>  
departid azens hym silf, hou schal his  
rewme stonde? For 3e seien, that Y  
caste out feendis in Belsabub. And if<sup>19</sup>  
Y in Belsabub caste out fendis, in whom  
casten out<sup>t</sup> 3oure sonas? Therfor thei  
schulen be 3oure domesmen. But if Y<sup>20</sup>  
caste out fendis in the fyngir of God,  
thanne the rewme of God is comun  
among 3ou. Whanne a strong armed<sup>21</sup>  
man kepith his hous, alle thingis that he  
weldith ben in pees. But if a stronger<sup>22</sup>  
than he come<sup>u</sup> vpon hym, and ouercome<sup>v</sup>  
hym, he schal take awei al his armere,  
in which he tristide, and schal<sup>w</sup> dele  
abrood his robries. He that is not with<sup>23</sup>  
me, is azens me; and he that gederith

<sup>o</sup> his XY. <sup>p</sup> whether X *passim*. <sup>q</sup> or AGMNPQSTWXY. <sup>r</sup> axe AGMNPQSTXY. shul axen hym s.  
<sup>s</sup> Om. T. <sup>t</sup> Om. Q. <sup>u</sup> or AGMNPQSTX. <sup>v</sup> axe hym s. <sup>x</sup> wher GMOPQTWY. <sup>y</sup> 3eue Y. <sup>z</sup> han  
knownen for to 3if A *pr. m.* G *sec. m.* MNOPQTY. kunnen for to 3if A *sec. m.* han knownen to 3iue X. <sup>a</sup> goode  
thingis 3ouun to 3oure children PW. goode 3iftis to 3oure children Q *sec. m.* goode thingis to 3oure  
children XY. <sup>b</sup> he MNOPQTX. <sup>c</sup> cumpanyes of puple AGMPQSTWXY. cumpanyes of puples N. com-  
panyes pepil o. <sup>d</sup> he deueles s. <sup>e</sup> Om. T. <sup>f</sup> seeth o. <sup>g</sup> Om. T. <sup>h</sup> in itsilf A *sup. ras.*  
MPQXY. in him silf NOST. <sup>i</sup> desolat, or *discumfortid* AGMNPSTWX. desolatid o. <sup>k</sup> vpon AGMNPQTWY.  
<sup>l</sup> be AGMNPQSTWXY. schal be o. <sup>m</sup> me for to AGMNPQTWY. me to SX. <sup>n</sup> casten 3oure sonas X.  
<sup>o</sup> or *sutil worchyng* AGMNPSTWY. Om. OQX. <sup>p</sup> Om. T. <sup>q</sup> stronger than he AGMNPQSTXY. <sup>r</sup> ouer-  
cometh o. <sup>s</sup> Om. T. <sup>t</sup> armes GMOPQTWXY. <sup>u</sup> spuylis, or *robberies* AGMPSTWY. spoilis, or *his*  
*robries* N.

<sup>m</sup> to him Eb *pr. m.* c *pr. m.* <sup>n</sup> axith CMQXHI. axe *him* e. <sup>o</sup> that is in s. <sup>p</sup> Om. s *pr. m.* fruyt  
s *sec. m.* <sup>q</sup> axen CEIKMQRSGHA. <sup>r</sup> of a s *pr. m.* <sup>s</sup> it A *sec. m.* <sup>t</sup> Om. I. <sup>u</sup> cometh s *sec. m.* k.  
<sup>v</sup> ouercometh k. <sup>w</sup> he schal k.

24 dere with me, scaterith a brood. Whanne<sup>v</sup>  
 an vnclene spirit 'hath gon<sup>w</sup> out of a man,  
 he wandrith by drye placis, sekinge reste ;  
 and he fyndyng<sup>x</sup> not, seith, I schal turne  
 azen in to myn hous, wherof I cam out.  
 25 And whanne<sup>y</sup> he schal come, he fyndith it  
 26 clensid with beesmes, and oured. Thanne  
 he goth<sup>i</sup>, and takith with him seune othere  
 spiritis worse than him silf, and thei 'gon  
 yn<sup>z</sup>, dwellen there. And the laste thingis  
 of that<sup>a</sup> man ben maad worse than the  
 27 formere. Forsoth it was<sup>b</sup> don, whanne  
 he seide<sup>c</sup> thes thingis, sum womman<sup>d</sup> of  
 the cumpany reysinge<sup>e</sup> hir vois, seide<sup>f</sup>,  
 Blessid be<sup>ff</sup> the wombe that bar thee, and  
 'blessid be<sup>g</sup> the teetis whiche<sup>h</sup> thou hast  
 28 sokun. And he seide, Rathere<sup>i</sup> blessid  
 ben thei, that heeren 'Goddis word<sup>k</sup>, and  
 29 kepen it. Forsothe the cumpanye<sup>l</sup> com-  
 ynge<sup>m</sup> to gidere, he bigan to<sup>n</sup> seye, This  
 generacioun is a weyward generacioun ;  
 it sekith a tokene, and a tokene schal not  
 be zouun to it, no<sup>o</sup> but the tokene of  
 30 Joonas, the<sup>p</sup> prophete. For whi as Joonas  
 was a tokene to<sup>q</sup> men of Nynyue, so  
 mannis sone schal be to this generacioun.  
 31 The queene of the south schal ryse in  
 dom with men of this generacioun, and  
 schal condempne hem ; for<sup>r</sup> sche cam fro  
 the endis<sup>s</sup> of t<sup>t</sup> the erthe, to<sup>u</sup> heere the wys-  
 dom of Salomon, and lo ! here is<sup>v</sup> more<sup>w</sup>  
 32 than Salomon. Men of Nynyue schulen  
 ryse in dom<sup>x</sup> with this generacioun, and  
 schulen condempne it ; for thei diden  
 penaunce at<sup>y</sup> the preching of Joonas, and  
 33 lo ! here is<sup>z</sup> more than Joonas. No man  
 liztne<sup>a</sup> a lanterne, and puttith in<sup>b</sup> hidlis<sup>bb</sup>,  
 other<sup>c</sup> vndir a boyschel, but on<sup>d</sup> a candel  
 34 sticke, that thei that gon yn, se lizt. The  
 lanterne of thi body is thin y<sup>3e</sup> ; if thin y<sup>3e</sup>

not togidir with me, scaterith a brood.  
 Whanne an vnclene spirit goith out of<sup>24</sup>  
 a man, he wandrith bi drie placis, and  
 sekith reste ; and he fyndyng<sup>x</sup> not<sup>y</sup>,  
 seith<sup>z</sup>, Y schal turne azen in to myn  
 hous, fro whannes Y cam out. And<sup>25</sup>  
 whanne he cometh, he fyndith it clensid  
 with besyms, and fayre arayed. Thanne<sup>26</sup>  
 he goith, and takith with hym seune  
 othere spirits worse than hym silf, and  
 thei entren, and dwellen there. And the  
 laste thingis of that man ben maad  
 worse than the formere. And it was<sup>27</sup>  
 don, whanne he hadde<sup>a</sup> seid these thingis,  
 a womman of the cumpanye reide<sup>b</sup> hir  
 vois, and seide to hym, Blessid be the  
 wombe that bare thee, and *blessid be* the  
 tetis that thou hast soken. And he seide,<sup>28</sup>  
 But *3he* blessid be thei, that heren the  
 word of God, and kepen it. And whanne<sup>29</sup>  
 the puple runnen togidere, he bigan to  
 seie, This generacioun is a weiward ge-  
 neracioun ; it sekith a token, and a  
 tokene schal not be zouun to it, but the  
 tokene of Jonas, the profete. For as<sup>30</sup>  
 Jonas was a tokene to men of Nynyue,  
 so mannis sone schal be to this gene-  
 racioun. The queen of the south schal<sup>31</sup>  
 rise in doom with men of this genera-  
 cioun, and schal condempne hem ; for  
 sche cam fro the endis of the erthe, for<sup>c</sup>  
 to here the wisdom of Salomon, and lo !  
 here is a gretter than Salomon. Men<sup>d</sup><sup>32</sup>  
 of Nynyue schulen rise in doom with  
 this generacioun, and schulen condempne  
 it ; for thei diden penaunce in the prech-  
 yng of Jonas, and lo<sup>e</sup> ! here is a gretter  
 than Jonas. No man tendith a lanterne,<sup>33</sup>  
 and puttith<sup>f</sup> in hidils, nether vndur a  
 buyschel, but on a candilstike, that thei

<sup>v</sup> And whan *w*. <sup>w</sup> schal go *GMNOPQTX Y*. <sup>x</sup> fyndith *o*. <sup>y</sup> Om. *o*. <sup>z</sup> Om. *GMNOPQ pr. m. XY*. *entride*  
*Q sec. m.* <sup>a</sup> this *o*. <sup>b</sup> is *A pr. m. MNOPQSTXY*. <sup>c</sup> spake *AGMNOPQSTUVWXY*. <sup>d</sup> Om. *o*. <sup>e</sup> rerynge *vp*  
*AGMNPQSTY*. *raysenge vp o. rerende x.* <sup>f</sup> said to him *AGMNOPSWXY*. <sup>ff</sup> Om. *x*. <sup>g</sup> Om. *qs*. <sup>h</sup> that  
*AGMNOPQSTWXY*. <sup>i</sup> or, *But see U sec. m. marg.* <sup>k</sup> the word of God *AG pr. m. MNOPQSTWXY*. <sup>l</sup> com-  
 panys of pepil *AG pr. m. MNOPQSTXY*. *cumpanyes of peples G sec. m. w. compenyas uv.* <sup>m</sup> renynge  
*AGMNOPQSTWX*. <sup>n</sup> for to *AGMNOPQTWY*. <sup>o</sup> Om. *o*. <sup>p</sup> Om. *AGNTVXY*. <sup>q</sup> of *T*. <sup>r</sup> for whi *o*.  
<sup>s</sup> wisdam *o*. <sup>t</sup> Om. *OPQUV*. <sup>u</sup> for to *AGMNOPQTWY*. <sup>v</sup> Om. *AGMNOPQSTWXY*. <sup>w</sup> more, or *grettere*  
*G sec. m.* <sup>x</sup> the dome *o*. <sup>y</sup> in *o*. <sup>z</sup> Om. *AGMNOPQSTWXY*. <sup>a</sup> teendith *AGMNOPQSTWXY*. <sup>b</sup> it in *o*.  
<sup>bb</sup> hiddil *o*. <sup>c</sup> nether *AGMNOPQSTWXY*. <sup>d</sup> vpon *AGMNOPQST pr. m. WY*. <sup>e</sup> ijen *N*.

<sup>x</sup> fyndith *h pr. m. k*. <sup>y</sup> noon *g*. <sup>z</sup> and seith *h pr. m. k pr. m.* <sup>a</sup> Om. *be pr. m.* <sup>b</sup> reiseid *b. areide hi.*  
<sup>c</sup> Om. *bc.* <sup>d</sup> And men *b sec. m.* <sup>e</sup> Om. *IK pr. m. g.* <sup>f</sup> puttith it *k*.

schal be symple, al thi body schal be liztful<sup>f</sup>; forsoth if it schal be weyward, also  
 35 thi body schal be derkful. Therfore se thou, lest the lizt which<sup>g</sup> is in thee, be<sup>h</sup>  
 36 derknessis. Therfore if al thi body schal<sup>i</sup> be liztful<sup>k</sup>, not hauynge ony part<sup>l</sup> of derknessis, it schal be al liztful<sup>m</sup>, and as a<sup>n</sup> lanterne of briztne<sup>o</sup> it schal 3yue lizt  
 37 to thee. And whanne he spak, sum Pharisee praiede, that he schulde ete at hym.  
 38 And<sup>p</sup> he gon yn, 'saat to the mete<sup>q</sup>. Sothli the Pharisee 'bigan to seie<sup>r</sup>, gessynge with ynne him silf<sup>s</sup>, whi he was not waischun  
 39 byfore the mete. And the Lord seith<sup>t</sup> to him, Now 3e Farisees clensen 'that thing that<sup>u</sup> is with outenforth<sup>v</sup> of the kuppe and plater; but that<sup>w</sup> thing 'of 3ou<sup>x</sup> that is 'with ynne<sup>y</sup>, is ful of raueyn and wickid-  
 40 nesse. Foolis, wher<sup>z</sup> he that made 'that thing that<sup>a</sup> is with oute forth, made not  
 41 'also that thing that<sup>b</sup> is 'with ynne<sup>c</sup>? Netheles 'that thing that<sup>d</sup> is ouer, 'ether *superflu*<sup>e</sup>, 3yue 3e almes, and lo! alle thingis  
 42 ben elene to 3ou. But woo to 3ou, Pharisees, that tythen mynte, and ruwe<sup>f</sup>, and al wort, 'ether *herbe*<sup>g</sup>, and passen dom and the charite of God. Forsoth it bihofte<sup>h</sup> to<sup>i</sup> do thes thingis, and not<sup>k</sup> for<sup>l</sup>  
 43 to<sup>m</sup> leue hem<sup>n</sup>. Woo to 3ou, Pharisees, that louen the firste chaieris in synagogis,  
 44 and salutaciouns in cheping<sup>o</sup>. Woo to 3ou, that ben as sepulcris, whiche<sup>p</sup> apperyn not, and men walkynge aboue witen<sup>q</sup> not.  
 45 Forsoth oon<sup>r</sup> of the wyse men of lawe<sup>s</sup> answeringe, seide<sup>t</sup> to him, Maistir, thou seyng thes thingis, 'doist dispit also to  
 46 vs<sup>u</sup>. 'He seide<sup>v</sup>, And<sup>w</sup> woo to 3ou, wyse

that goen in, se lizt. The lanterne of<sup>34</sup> thi bodi is thin ize; if<sup>g</sup> thin ize be symple, al thi bodi schal be lizti<sup>h</sup>; but if it be weyward, al thi bodi schal be derkful. Therfor se thou, lest the lizt that<sup>35</sup> is in thee, be derknessis<sup>i</sup>. Therfor if<sup>36</sup> al thi bodi be<sup>k</sup> brizt, and haue no part of derknessis, it schal be al brizt, and as a lanterne of briztne<sup>o</sup> it schal 3yue lizt to thee. And whanne he spak, a Fari-<sup>37</sup> see preiede him, that he schulde ete with hym. And he entride, and sat to the<sup>l</sup> meete. And the Farisee bigan to seie,<sup>38</sup> gessynge with ynne hym silf, whi he was not waschen bifor<sup>m</sup> mete. And the<sup>39</sup> Lord seide to hym, Now 3e Farisees clensen that that is with outenforth of the cuppe and the<sup>n</sup> plater; but that thing that is with ynne of 3ou, is ful of raueyn and wickidnesse. Foolis, whe-<sup>40</sup> ther he that made that that is with- outenforth, made not also that that is with ynne? Netheles that that is ouer<sup>41</sup> plus, 3yue 3e almes, and lo! alle thingis ben cleene to 3ou. But wo to 3ou, Fa-<sup>42</sup> risees, that tithen mynte, and<sup>o</sup> rue, and ech eerbe, and leeuē doom and the charite of God. For<sup>p</sup> it bihofte to do these thingis, and not leue<sup>q</sup> tho<sup>r</sup>. Wo to 3ou,<sup>43</sup> Farisees, that louen the firste chaieris in synagogis, and salutaciouns in chepyng. Wo to 3ou, that ben as sepulcris, that<sup>44</sup> ben not seyn, and men walkynge aboue witen<sup>s</sup> not. But oon of the wise men<sup>45</sup> of the<sup>t</sup> lawe answeride, and seide to hym, Maystir, thou seiynge these thingis, also to vs doist dispit. And he seide,<sup>46</sup>

<sup>f</sup> lizti AGMNPQSTUVWXY. <sup>g</sup> that AGMNPQSTWXY. <sup>h</sup> schal be o. <sup>i</sup> Om. Y. <sup>k</sup> lizti, or *schynynge* AGNSTW. lizt, or *shijnyng* MPY. schinyng o. lizt QX. <sup>l</sup> party o. <sup>m</sup> lizti AGMNPQSTWXY. lizt o. <sup>n</sup> Om. W. <sup>o</sup> briztne<sup>o</sup>, or *schynynge* AGMNPSTWY. <sup>p</sup> Forsothe AGMNPQSTWXY. <sup>q</sup> sat at the mete A sup. ras. G sec. m. W. restide MNPQSTXY. <sup>r</sup> Om. A pr. m. G pr. m. MNPQTW sec. m. XY. <sup>s</sup> silf seide A pr. m. G pr. m. MNPQ pr. m. TXY. silf bigan to saye Q sec. m. W sec. m. <sup>t</sup> seide W. <sup>u</sup> that that AGMNPQSTWXY. that at o. <sup>v</sup> with outen W. <sup>w</sup> Om. N. <sup>x</sup> Om. AGMNPQSTWXY. <sup>y</sup> within forth of 3ou AGMNPQSTWXY. <sup>z</sup> whether OPQWXY. <sup>a</sup> that that AGMNPQSTWXY. that at o. <sup>b</sup> and that that AGMNPQSTWXY. <sup>c</sup> within forthe AGMNPQSTXY. <sup>d</sup> that that AGMNPQSTWXY. that at o. <sup>e</sup> Om. PQW X or sup. MY. <sup>f</sup> rute V. <sup>g</sup> Om. OX. or *herbe* MPWY. <sup>h</sup> bihouede MOPQY. <sup>i</sup> for to AGMNPQTWY. <sup>k</sup> tho not X. <sup>l</sup> Om. AGMNPQSTWXY. <sup>m</sup> Om. AGNSTWX. <sup>n</sup> Om. X. <sup>o</sup> chepyngis ANO. <sup>p</sup> that AGMNPQSTWXY. <sup>q</sup> wisten UV. <sup>r</sup> summe G sec. m. O. <sup>s</sup> the lawe TX. <sup>t</sup> saith AGMNPQSTWX. <sup>u</sup> also to vs [thou GMPY] dost despite, or *wronge* AGMNPSTXY. also thou dost despit to vs o. also to vs thou dost dyspite q. also thou dost dyspit, or *wrong* W. <sup>v</sup> And he saith AGMOPQSTWX. He seith N. <sup>w</sup> Om. X.

<sup>g</sup> and if X. <sup>h</sup> lizt i sec. m. k. <sup>i</sup> al derknessis s pr. m. derknesse hi. <sup>k</sup> shal be PQ. <sup>l</sup> Om. A. <sup>m</sup> a fore s. <sup>n</sup> of the sehik pr. m. <sup>o</sup> Om. k. <sup>p</sup> Forsothe I. <sup>q</sup> to leue IKREHKA. <sup>r</sup> thilke I. <sup>s</sup> and witen A pr. m. <sup>t</sup> Om. CIX.

men of lawe<sup>x</sup>, for 3e chargen men with  
birthins whiche<sup>y</sup> thei moun not bere, and  
3e 3ou<sup>z</sup> silf with 3oure<sup>a</sup> o fynger touchen  
47 not the heuynessis<sup>b</sup>. Woo to 3ou, that  
bilden birielis<sup>c</sup> of prophetis; forsoth 3oure  
48 fadris slown hem. Treuly 3e witnessen,  
that 3e consenten to the werkis of 3oure  
fadris; for sothli thei slown hem, but 3e  
49 bilden her sepulcris. Therefore and<sup>d</sup> the  
wysdom of God seide, I schal sende to  
hem prophetis, and apostlis, and of hem  
50 thei schulen slee and pursue, that the  
blood of alle prophetis<sup>e</sup>, that was<sup>f</sup> sched<sup>g</sup>  
out fro the makyng<sup>h</sup> of the world, be  
51 souzt<sup>i</sup> of this generacioun; fro the blood  
of Abel 'til to<sup>k</sup> the blood of Zacharie,  
which<sup>l</sup> perischide bytwix<sup>m</sup> the auter and  
the hous. So I seie to 3ou, it schal be  
52 souzt of this generacioun. Woo to 3ou,  
wyse men of lawe, for 3e han take away  
the keye of kunnyng; 3e 3ou<sup>n</sup> silf en-  
triden not<sup>o</sup>, and 3e han forboden hem that  
53 entriden. Sothli whanne he spak thes  
thingis to hem, Pharisees and wyse men  
of lawe bigunnen greuouly<sup>p</sup> to azen-  
stonden<sup>q</sup>, and oppresse<sup>r</sup> his mouth 'of  
54 many thingis, aspiynge him<sup>s</sup>, and sekinge  
to<sup>t</sup> take sum thing of his mouth, that thei  
schulden accuse him.

Also wo to 3ou, wise men of lawe, for  
3e chargen men with birthuns which  
thei moun not bere, and 3e 3ou<sup>u</sup> silf with  
3oure o<sup>v</sup> fyngur touchen not the heuy-  
nessis. Wo to 3ou, that bilden toumbis<sup>47</sup>  
of profetis; and 3oure fadris slown hem.  
Trculi 3e witnessen, that 3e consenten to<sup>48</sup>  
the werkis of 3oure fadris; for thei slown  
hem, but 3e bilden her sepulcris. Ther-<sup>49</sup>  
for the wisdom of God seide, Y schal  
sende to hem profetis and apostlis, and  
of hem thei schulen sle and pursue, that<sup>50</sup>  
the blood of alle prophetis, that was  
sched fro the making of the world, be  
souzt of this generacioun; fro the blood<sup>51</sup>  
of the<sup>w</sup> iust Abel to the blood of Za-  
charie, that was slayn bitwixe the auter  
and the hous. So Y seie to 3ou, it schal  
be souzt of this generacioun. Wo to<sup>52</sup>  
3ou, wise men of the<sup>x</sup> lawe, for 3e han  
takun awei the keye of kunnyng; and 3e  
3ow<sup>y</sup> silf entriden not, and 3e han for-  
boden hem that entriden. And whanne<sup>53</sup>  
he seide these thingis to hem, the Fari-  
sees and wise<sup>z</sup> men of lawe<sup>a</sup> bigunnen  
greuouli to azenstonde, and stoppe his  
mouth of many thingis, aspiynge<sup>b</sup> hym,<sup>54</sup>  
and sekyng to take sum thing of his  
mouth, to accuse hym.

CAP. XII.

1 Sotheli manye cumpanyes<sup>u</sup> stondinge  
aboute, so that thei troden<sup>v</sup> ech othir, he  
bigan to<sup>w</sup> seie to his disciplis, Be 3e war  
of<sup>x</sup> the sourdow<sup>3</sup> of Pharisees, which<sup>y</sup> is  
2 ypocrisye. Forsoth no thing is hilid,  
which<sup>z</sup> schal not be schewid; nether hid,  
3 that schal not be wist. Forwhi tho  
thingis that 3e han seyde in derknnessis,  
schulden be seid in list<sup>a</sup>; and 'this that<sup>b</sup>

CAP. XII.

And whanne myche puple stood aboute,<sup>1</sup>  
so that thei treden<sup>c</sup> ech on othir, he bi-  
gan to seie to hise disciplis, Be 3e war  
of the sourdou<sup>3</sup> of the<sup>d</sup> Farisees, that is  
ypocrisie. For no thing is hilid, that schal<sup>2</sup>  
not be schewid; nether hid, that schal  
not be wist. For whi tho thingis that 3e<sup>3</sup>  
han seid in derknnessis, schulden be seid in  
list; and that that 3e han spokun in

<sup>x</sup> the law o. <sup>y</sup> the whiche *AGMNOPTW*. that *X*. <sup>z</sup> 3our *GMNOQY*. <sup>a</sup> Om. q. <sup>b</sup> heuynesse o.  
<sup>c</sup> birielis, or *toumbis* *AGMNPSTWY*. *toumbis* o. <sup>d</sup> Om. k. <sup>e</sup> the prophetis *NW*. <sup>f</sup> is *A pr. m. G pr. m. M*  
*NPQSTXY*. <sup>g</sup> held *MNPQTX*. <sup>h</sup> bygynnyng o. <sup>i</sup> sozt out s. <sup>k</sup> vnto *GMPQXY*. til *N*. to o. in to *W*.  
<sup>l</sup> that *AGMNOPTUVWXY*. <sup>m</sup> bytween os. bitwe *X*. <sup>n</sup> 3our *GMNOQY*. <sup>o</sup> entreden not yu *ASW*. entren  
not in *GMNOPTXY*. <sup>p</sup> greuositye o. <sup>q</sup> azenstond *him* *GMOPQY*. <sup>r</sup> to oppresse *M*. <sup>s</sup> aspiynge him  
of many thingis *MPXY*. <sup>t</sup> for to *AGMNOPTW sec. m. Y*. that thei schulden *W pr. m.* <sup>u</sup> companyes of peplis  
*AGMNOPTXY*. companyes of peple *W*. <sup>v</sup> defouleden, or *treden* *AGMNPQSY*. defouleden o*X*. defoulyden,  
or *touchyden* *T*. def. or *trededen* *W*. <sup>w</sup> for to *AMNOPTWY*. <sup>x</sup> fle 3e fro *AU*. and flee fro *GMNOPTWY*.  
fleeth fro *S*. and flee 3ee fro *X*. <sup>y</sup> that *AGMNOPTWXY*. <sup>z</sup> that *AGMNOPTWXY*. <sup>a</sup> sijt *Y*. <sup>b</sup> that that  
*AGMNPQSTWXY*. that at o.

<sup>u</sup> 3oure *E*. <sup>v</sup> Om. g. <sup>w</sup> Om. *CEIKPQRS sec. m. UXegka*. <sup>x</sup> Om. rk. <sup>y</sup> 3oure *EP passim*. <sup>z</sup> the  
wise *Esg*. <sup>a</sup> the lawe *b pr. m. hi*. <sup>b</sup> and aspiynge *k*. <sup>c</sup> trediden *I*. treeden *Q*. traden *R*. <sup>d</sup> Om. *IKSXG*.

3e han spoken<sup>c</sup> in eere<sup>d</sup> in the<sup>e</sup> cowchis,  
 4 schal be prechid in rooues. Forsothe I  
 seie to 3ou, my frendis, 'be 3e<sup>f</sup> not afeerd  
 of hem that slen the body<sup>g</sup>, and aftir thes  
 thingis han no more what thei schulen  
 5 don. Sothli I schal schewe to 3ou, whom  
 3e schulen drede; drede 3e him, which<sup>h</sup>  
 aftir that<sup>i</sup> he hath slayn, hath power to<sup>k</sup>  
 sende in to helle. So I seie to 3ou, 'drede  
 6 3e<sup>l</sup> hym. Wher<sup>m</sup> fiue sparrowis ben not  
 seeld for tweyne<sup>n</sup> halpens<sup>o</sup>; and oon of  
 7 hem is not in for3eting bifore God? But  
 and alle the heeris of 3oure heed<sup>p</sup> ben  
 noumbrid. Therefore nyle 3e drede; 3e  
 ben of more prijs than many sparrowis.  
 8 Treuli I seie to 3ou, 'ech man which euer<sup>q</sup>  
 schal knowleche me byfore men, and  
 mannis sone schal knowleche him bifore  
 9 the aungelis of God. Forsoth he that  
 schal denye me bifore men, schal be de-  
 10 nyed bifore the aungelis of God<sup>r</sup>. And  
 ech man<sup>s</sup> that seith a word azens the sone  
 of man, it schal be for3ouun to him;  
 sothli<sup>t</sup> it schal not be for3ouun to him,  
 'that blasfemeth<sup>u</sup> azens<sup>v</sup> the Hooly Gost<sup>x</sup>.  
 11 Forsoth whanne thei schulen leede 3ou in  
 to synagogis, and to<sup>y</sup> magestatis<sup>z</sup>, and to<sup>a</sup>  
 potestatis<sup>b</sup>, nyle 3e be bisy, how ether<sup>c</sup>  
 what 3e schulen answered<sup>d</sup>, ether<sup>e</sup> what 3e  
 12 schulen seye. Forsoth the Hooly Gost  
 schal teche 3ou in that our, what it bi-  
 13 houeth 3ou to<sup>f</sup> seye. Forsoth<sup>g</sup> sum man  
 of the cumpany seith to him, Maistir, seie  
 to my brother, that he departe with me  
 14 the eritage. And he seyde to him, A!  
 man, who ordeynede me domesman<sup>i</sup>, ether<sup>k</sup>  
 15 departer, on<sup>l</sup> 3ou? And he seyde<sup>ll</sup> to  
 hem<sup>m</sup>, Se 3e, and 'be 3e<sup>n</sup> war 'of al  
 auarice<sup>o</sup>; for 'the lyf of a<sup>p</sup> man is not in

eere in the<sup>e</sup> couchis, schal be prechid in  
 roofes. And Y seie to 3ou, my freendis, 4  
 be 3e not afeerd of hem that sleen the  
 bodie, and aftir these thingis han no  
 more what thei schulen do. But Y schal 5  
 schewe to 3ou, whom 3e schulen drede;  
 drede 3e hym, that aftir he hath slayn,  
 he<sup>f</sup> hath power to sende in to helle. And  
 so Y seie to 3ou, drede 3e hym. Whe- 6  
 ther fyue sparrowis ben not seld for twei  
 halpens; and oon of hem is not in for3et-  
 yng bifore God? But also alle the heeris 7  
 of 3oure heed ben noumbrid. Therfor  
 nyle 3e drede; 3e ben of more prijs than  
 many sparrowis. Treuli Y seie to 3ou, 8  
 ech man that knoulechith me bifore men,  
 mannis sone schal knowleche hym bifore  
 the aungelis of God. But he that denyeth 9  
 me bifore men, schal be denyed bifore the  
 aungelis of God. And ech that seith a 10  
 word azens mannis sone, it schal be for-  
 3ouun to hym; but it schal not be for-  
 3ouun to hym, that blasfemeth azens the  
 Hooli Goost. And whanne thei leden 11  
 3ou in to synagogis, and to magistratis,  
 and potestatis, nyle 3e 'be bisie<sup>g</sup>, hou or  
 what 3e schulen answer, or what 3e  
 schulen seie. For the Hooli Goost schal 12  
 teche 3ou in that our, what it bihoueth  
 3ou to seie. And oon of the puple seide 13  
 to hym, Maystir, seie to my brothir, that  
 he departe with me the eritage. And he 14  
 seyde to hym, Man, who ordeynede me  
 a domesman, or a<sup>b</sup> departer<sup>e</sup>, on 3ou?  
 And he seide to hem, Se 3e, and be 3e<sup>l</sup> 15  
 war of al coueytice; for the lijf of a<sup>k</sup> man  
 is not in the<sup>l</sup> abundaunce of tho<sup>m</sup> thingis,  
 whiche he weldith. And he tolde to 16  
 hem a liknesse, and seide, The feeld of

<sup>c</sup> seid s. <sup>d</sup> the eere GMQTXY. <sup>e</sup> Om. GK pr. v. MOPQSTXY. <sup>f</sup> beth GMNPQXY. be T. <sup>g</sup> bodyes T.  
<sup>h</sup> that AGMNPQSTWXY. <sup>i</sup> Om. MOPQTY. <sup>k</sup> for to AGMNPQSTWXY. <sup>l</sup> dredith X. dredith 3ee Y.  
<sup>m</sup> Whether X. <sup>n</sup> two MOPQXY. <sup>o</sup> ferthingis U pr. m. <sup>p</sup> heued o pass. w. <sup>q</sup> who euer GMNPQSTXY.  
<sup>r</sup> the Lord QTXY. <sup>s</sup> Om. AGMNPQSTWXY. <sup>t</sup> he that shal blasfemen in to the Holi Gost, sothli XY.  
<sup>u</sup> schal blaspheme AGMNPQSTUVW. <sup>v</sup> in to G pr. m. MNPST. in Q. <sup>x</sup> Om. XY. <sup>y</sup> Om. MP. <sup>z</sup> mages-  
 tratis W. <sup>a</sup> Om. AGMNPQSTUVWXY. <sup>b</sup> potestatis, or powers AMNPSTWY. powers G. <sup>c</sup> or AGMNO  
 PWXY. Om. QST. <sup>d</sup> Om. S. <sup>e</sup> or AGMNPQSTWXY. <sup>f</sup> for to AGMNPQSTW. <sup>g</sup> Sothely AGMNPQSTUV  
 WXY. <sup>h</sup> Om. AGMNPQSTWXY. <sup>i</sup> a domesman U. <sup>k</sup> or AGMNPQSTWXY. <sup>l</sup> vpon AGMNPQSTWXY.  
 ouer o. <sup>ll</sup> seyith T. <sup>m</sup> him K. <sup>n</sup> be AGMNPQSTUVWY. beth SX. <sup>o</sup> fro all couaytise AGMNPQSTWXY.  
 of alle coueytise S. <sup>p</sup> eny o.

<sup>e</sup> Om. ISA. <sup>f</sup> Om. KX sec. m. k. <sup>g</sup> bisie 3ou hi. <sup>h</sup> Om. EPX. <sup>i</sup> Om. IRBCK pr. m. <sup>k</sup> Om. Ahiß.  
<sup>l</sup> Om. K pr. m. <sup>m</sup> the ea.

the haboundance<sup>q</sup> of tho thingis whiche<sup>r</sup>  
 16 he weldith. Sothli he seide to hem a  
 liknesse, seiynge, The feeld of sum riche  
 17 man brouzte forth plentenous fruytis. And  
 he thouzte with ynne him silf, seiynge,  
 What schal I do, for<sup>rr</sup> I haue not whidir  
 18 I schal gedere my fruytis? And he seith,  
 'I schal do this thing<sup>s</sup>; I schal distrye<sup>t</sup>  
 my bernis, and I<sup>u</sup> schal make grettere<sup>v</sup>,  
 and thidir I schal gedere alle thingis that  
 19 growen<sup>w</sup> to me, and alle<sup>x</sup> my goodis. And  
 I schal seye to my soule, Soule<sup>y</sup>, thou hast  
 many goodis kept<sup>z</sup> in to ful manye zeeris;  
 reste thou, ete, drynke, and 'ete thou  
 20 plenteuously<sup>a</sup>. Sothli God seide to him,  
 Fool, in this nyzt thei schulen<sup>b</sup> axe of  
 thee thi soule. Forsothe whos schulen  
 tho<sup>c</sup> thingis be, whiche<sup>d</sup> thou hast maad  
 21 redy? So is he that tresourith to<sup>e</sup> him  
 22 silf, and is not ryche in<sup>f</sup> God. And he  
 seide to his disciplis, Therefore I seie to  
 3ou, nyle ze be bisy to 3oure lyf<sup>g</sup>, what<sup>h</sup>  
 ze schulen ete, nethir to 3oure body, with  
 23 what ze schulen be clothid<sup>i</sup>. The<sup>k</sup> lyf<sup>l</sup>  
 is more than mete<sup>m</sup>, and the body more  
 24 than clothing. Biholde ze crowis, for  
 thei sowen not, nether<sup>n</sup> repen, to whiche<sup>o</sup>  
 is no celer, nether<sup>p</sup> beerne, and God fedith  
 hem. How<sup>q</sup> myche more ze ben<sup>r</sup> of more  
 25 prys than thei<sup>s</sup>. Forsothe who of 3ou  
 bythenkyng<sup>t</sup> may adde<sup>u</sup> o cubite to his  
 26 stature? Therefore<sup>v</sup> if ze mown not<sup>w</sup> 'this  
 that<sup>x</sup> is the<sup>y</sup> leeste<sup>z</sup>, what ben ze bisy of  
 27 othere thingis? Biholde ze lilies<sup>a</sup> of the  
 feeld, how thei wexen; thei trauelen not,  
 neither spynnen. Sothly I seye to 3ou,  
 for nether Salomon in al his glorie was  
 28 clothid<sup>b</sup> as oon of these. Forsothe if God

a riche man brouzte forth plenteuouse  
 fruytis. And he thouzte with ynne hym<sup>17</sup>  
 silf, and seide, What schal Y do, for Y  
 haue not whidur Y schal gadere my  
 fruytis? And he seith, This thing Y<sup>18</sup>  
 schal do; Y schal throwe down my  
 bernes, and Y schal make gretter, and  
 thidir Y schal gadir alle thingis that  
 growen to me, and<sup>n</sup> my goodis. And Y<sup>19</sup>  
 schal seie to my soule, Soule, thou hast  
 many goodis kept in to ful many zeeris;  
 rest thou, ete, drynke<sup>o</sup>, and make feeste.  
 And God seide to hym, Fool, in this nyzt<sup>20</sup>  
 thei schulen take<sup>p</sup> thi lijf fro thee. And  
 whos schulen tho thingis be, that thou  
 hast arayed? So is he that tresourith<sup>21</sup>  
 to hym silf, and is<sup>q</sup> not riche in God.  
 And he seide to hise disciplis, Therfor<sup>22</sup>  
 Y seie to 3ou, nyle ze be<sup>q</sup> bisy to 3oure  
 lijf, what ze schulen ete, nether to 3oure  
 bodi, with what ze schulen be clothid.  
 The lijf is more than mete<sup>r</sup>, and the<sup>23</sup>  
 body more than clothing<sup>s</sup>. Biholde ze<sup>t</sup><sup>24</sup>  
 crowis<sup>u</sup>, for<sup>v</sup> thei sowen not, nethir  
 repen, to whiche is no<sup>vv</sup> celer, ne<sup>w</sup> berne,  
 and God fedith hem. Hou myche more  
 ze ben of more prijs than thei. And<sup>25</sup>  
 who of 3ou bithenkyng<sup>e</sup> may put to<sup>x</sup> o  
 cubit to his stature? Therfor if ze moun<sup>26</sup>  
 not that that is leest, what ben ze bisie  
 of othere thingis? Biholde ze the lilies<sup>27</sup>  
 of the feeld, hou thei wexen; thei  
 trauelen not, nethir spynnen. And Y  
 seie to 3ou, that nethir Salomon in al  
 his glorie was clothid as oon of these.  
 And if God clothith thus the hey, that<sup>28</sup>  
 to dai is in the feeld, and to morewe is  
 cast in to an ouen; hou myche more 3ou

<sup>q</sup> not in the [Om. q] habundance of eny man is his lijf *A pr. m. G pr. m. MNOPQSTXY.* <sup>r</sup> that *AGMNO P QSTWXY.* <sup>rr</sup> that *A pr. m. GMNOPQSTXY.* <sup>s</sup> This th. I sch. do *WXY.* <sup>t</sup> throwe down *U sec. m.* <sup>u</sup> Om. q. <sup>v</sup> more *AGMNO P QSTWXY.* <sup>w</sup> ben born *A pr. m. G pr. m. MNOPQSTXY.* <sup>x</sup> Om. *AGMNO P QSTWXY.* <sup>y</sup> Om. o. <sup>z</sup> put, or kept *A. put vp, or kept GMNPSTWY.* <sup>pit</sup> vp *OQ.* <sup>put</sup> vp *X.* <sup>a</sup> plenteuosly ete *AGMNO P QSTWXY.* ete plenteuously *UV.* <sup>b</sup> schal o. *et alibi.* <sup>c</sup> the o. <sup>d</sup> that *AGMNO P QSTWXY.* <sup>e</sup> in to *X.* <sup>f</sup> into *A pr. m. GMNOPQSTXY.* to *A sec. m. SUVW.* <sup>g</sup> soule, or lijf *AGMNO P QSTWY.* <sup>h</sup> and what *W.* <sup>i</sup> clad *SX.* <sup>k</sup> Thi *Y.* <sup>l</sup> soule, or lijf *AMNPSTWY.* <sup>m</sup> the meete *SX.* <sup>n</sup> ne *WX.* <sup>o</sup> whom *QXY.* <sup>p</sup> and *K sup. ras.* <sup>q</sup> And how *T.* <sup>r</sup> ben ze *MPXY.* <sup>s</sup> ben thai o. <sup>t</sup> thenkende *X.* <sup>u</sup> put to *AGMNO P QST WY.* <sup>v</sup> pitt o. <sup>w</sup> not do *MPU.* <sup>x</sup> that that *AGMNO P QSTWXY.* <sup>y</sup> Om. *AGMNO P QSTWXY.* <sup>z</sup> left *Y.* <sup>a</sup> the lilies *PS.* <sup>b</sup> clad *SX.*

<sup>n</sup> and alle *k pr. m.* <sup>o</sup> and drynke *qb pr. m. k.* <sup>p</sup> take away *k.* <sup>q</sup> it is *s pr. m.* <sup>qq</sup> Om. *q pr. m.* <sup>r</sup> the mete *s.* <sup>s</sup> the clothing *s.* <sup>t</sup> Om. *aß.* <sup>u</sup> the crowis *kaß.* <sup>v</sup> how *x.* <sup>vv</sup> nether *E.* <sup>w</sup> nether *c.* <sup>x</sup> Om. *k pr. m.*

clothith thus the hey, which<sup>c</sup> to day is in the feeld, and to morwe is sent<sup>d</sup> in to a furneys; how moche<sup>e</sup> more 30u of litel  
 29 feith? And nyle 3e seke, what 3e schulen ete, ethir<sup>f</sup> what 3e schulen drynke; and  
 30 nyle 3e be reysid<sup>g</sup> 'in to<sup>h</sup> an<sup>i</sup> hi3. Forsoth folkis of the world seken alle thes thingis; sothli 3oure fadir woot, for 3e neden thes<sup>k</sup>  
 31 thingis. Netheles seke 3e first the kyngdom of God, and alle thes thingis schulen  
 32 be cast to 3ou. Nyle 3e, litil floe, drede, for it pleside to 3oure fadir to<sup>l</sup> 3yue to 3ou  
 33 a kyngdom. Sille 3e 'tho thingis that 3e welden<sup>m</sup>, and 3yue 3e almes. Make 3e to 3ou sachels that wexen not olde, tresour  
 'not failinge<sup>n</sup> in heuenes, whidur a theef ney3eth not, neyther mow3te distryeth.  
 34 Forsothe where 'thi tresour is<sup>o</sup>, there also<sup>p</sup> thin herte schal be. Be 3oure leendes gird<sup>q</sup>  
 35 by fore, and lanternes brennyng in 3oure hondis; and be<sup>r</sup> 3e lyk to men abydinge her lord, whanne he schal turne a3en fro  
 36 weddingis, that whanne he schal come, and knocke, anoon thei opene to him. Blessid be<sup>s</sup>  
 37 ben<sup>s</sup> tho seruauntis, whiche<sup>t</sup> whanne the Lord schal come, he schal fynde wakyng. Treuli I seie to 3ou, that he schal bifore girde him, and 'he  
 schal<sup>u</sup> make hem<sup>v</sup> to<sup>w</sup> sitte at the mete, and he passinge schal mynystre to hem.  
 38 And if he schal come in the secunde wakyng, and yf he schal come in the thridde wakyng, and schal fynde so, tho  
 39 seruauntis ben blessid. Forsoth wite 3e this thing, for if an hosebonde man wiste, in what our the theef wolde<sup>x</sup> come, sothli  
 he schulde wake, and 'not suffre<sup>y</sup> his hous  
 40 to<sup>z</sup> be mynyd. And be 3e redy, for in what our 3e gessen not, mannis sone schal  
 41 come. Forsothe Petre seith<sup>a</sup> to him, Lord, seist thou this parable to vs, ether<sup>b</sup>

of litil feith. And nyle 3e seke, what 3e 29 schulen ete, or what 3e schulen drynke; and nyle 3e be reysid an hi3. For folkis 30 of the world seken alle these thingis; 'and 3our<sup>y</sup> fadir woot, that 3e neden<sup>y</sup> alle these thingis<sup>z</sup>. Netheles seke 3e first 31 the kyngdom of God, and alle these thingis schulen be caste to 3ou. Nile 3e, 32 litil floe, drede, for it pleside to 3oure fadir to 3yue 3ou<sup>zz</sup> a kyngdom. Selle 3e 33 tho thingis that 3e han in possessioun, and 3yue 3e almes. And make<sup>a</sup> to 3ou sachels that wexen not olde, tresoure<sup>b</sup> that failith not in heuenes<sup>bb</sup>, whidur a theef ney3ith not, nether mou3t destruyeth. For where is thi tresoure, there 34 thin herte schal be. Be 3oure leendis 35 gird aboue, and lanternes brennyng in 3oure hondis; and be 3e<sup>c</sup> lijk to men 36 that abiden her lord, whanne he schal turne a3en fro the weddyngis, that whanne he schal come, and knocke, anoon thei openen to hym. Blessid be<sup>c</sup> 37 tho seruauntis, that whanne the lord schal come, he schal fynde wakyng. Treuli Y seie to 3ou, that he schal girde hym silf, and make hem sitte to mete, and he schal go, and serue hem. And 38 if he come in the secunde wakyng, and if he come in the thridde wakyng, and fynde so, tho seruauntis ben blessid. And wite 3e this thing, for 39 if an hosebonde man wiste, in what our the theef wolde come, sotheli he schulde<sup>d</sup> wake, and not suffre his hous to be mynyd. And be 3e redi, for in what 40 our 3e gessen not, mannis sone schal come. And Petre seide to hym, Lord, 41 seist thou this parable to vs, or to alle? And the Lord seide, Who, gessist thou, 42 is a trewe dispendere, and a<sup>e</sup> prudent,

<sup>c</sup> that AGMNOPTUVWXY. <sup>d</sup> cast U sec. m. <sup>e</sup> Om. o. <sup>f</sup> or OPQTWXY. <sup>g</sup> taken vp MNOPQTX. <sup>h</sup> Om. U sec. m. <sup>i</sup> Om. G sec. m. o. <sup>k</sup> all thees o. <sup>l</sup> for to AGMNOPTWY. <sup>m</sup> tho thingis that 3e han in possessioun AGMNOPTWXY. the thengis that 3e thoo thengis that 3e han in possession o. <sup>n</sup> that faylith not U sec. m. <sup>o</sup> is thi tr. WXY. <sup>p</sup> and AGMNOPTWXY. <sup>q</sup> gird vp U. <sup>r</sup> Om. AGMNOPTWY. <sup>s</sup> Om. GMNOQTX. <sup>t</sup> whom GMNOPTXY. <sup>u</sup> Om. AGMNOPTWXY. <sup>v</sup> him MP. <sup>w</sup> for to AGMNOPTW. Om. Y. <sup>x</sup> schuld AGMNOPTUVWXY. <sup>y</sup> suffre not X. <sup>z</sup> for to o. <sup>a</sup> said AGMNOPTUVWXY. <sup>b</sup> or MOPQTWXY.

<sup>y</sup> oure b. <sup>yy</sup> han nede to R sec. m. <sup>z</sup> Om. K pr. m. R pr. m. <sup>zz</sup> to 3ou k. <sup>a</sup> make 3e EIKOPRS beg hik sec. m. a3. <sup>b</sup> tresoureth P pr. m. tresour 3e to 3ou tresour X sec. m. k pr. m. <sup>bb</sup> heuene n. <sup>c</sup> Om. k pr. m. <sup>d</sup> wolde k. <sup>e</sup> Om. Eb.

42 to alle? Sothli the Lord seide, Who, gess-  
 ist thou, is a<sup>c</sup> feithful<sup>d</sup> dispender, and pru-  
 dent, whom the lord ordeynede on<sup>e</sup> his  
 meyne, that he 3yue to hem in tyme a<sup>f</sup>  
 43 mesure of whete? Blessid is<sup>g</sup> that ser-  
 uaunt, whom whanne the lord schal come,  
 44 he schal fynde 'doynge so<sup>h</sup>. Verili I seic  
 to 3ou, for on<sup>i</sup> alle thingis which<sup>k</sup> he  
 45 weldith, he schal ordeyne him. That if  
 thilke<sup>l</sup> seruaunt schal seye in his herte,  
 My lord makith 'tariynge to<sup>m</sup> come; and  
 bigynne<sup>n</sup> to<sup>o</sup> smyte children, and hand-  
 maydens, and ete, and drynke, and be  
 46 fillid<sup>p</sup> ouer mesure, the lord of that ser-  
 uaunt schal come, in the<sup>q</sup> day that he  
 hopith not, and our<sup>r</sup> that he wot not;  
 and schal<sup>s</sup> departe him, and schal<sup>t</sup> putte  
 47 his part with vnfeithful men. Forsothe  
 thilke<sup>u</sup> seruaunt that knew the wille of his  
 lord, and made 'not him<sup>v</sup> redy, and dide  
 not vp<sup>w</sup> his wille, schal be betun with  
 48 many woundis<sup>x</sup>. Sothli he that knew  
 not, and dide worthi thingis of<sup>y</sup> woundis,  
 schal be beten with fewe. Forsoth to  
 ech man to whom moche is 3ouun, moche  
 schal be axid<sup>z</sup> of hym; and thei schulen  
 axe more of him, to whom thei bitoken<sup>a</sup>  
 49 moche. I cam to<sup>b</sup> sende fier in to erthe<sup>c</sup>,  
 and what wole<sup>d</sup> I, no<sup>e</sup> but that<sup>f</sup> it be  
 50 kyndelid? Sothli I haue to<sup>g</sup> be baptisid  
 with bapty<sup>m</sup>, and hou 'am I<sup>h</sup> constreyn-  
 51 ed<sup>l</sup>, til<sup>k</sup> it be perfy<sup>tli</sup> don? 'Gessen 3e<sup>l</sup>,  
 for I cam to<sup>m</sup> 3yue pees in to erthe<sup>n</sup>?  
 52 Nay, I seye to 3ou, but<sup>o</sup> departynge. For-  
 soth 'fro this tyme<sup>p</sup> ther schulen be fyue  
 departid in oon hous; thre 'schulen be  
 departid<sup>q</sup> azens<sup>r</sup> tweyne<sup>s</sup>, and tweyne<sup>s</sup>  
 53 'schulen be departid<sup>t</sup> azens<sup>u</sup> thre<sup>v</sup>; the  
 fadir azens<sup>w</sup> the sone, and the sone azens<sup>x</sup>

whom the lord hath ordeyned on his  
 meyne, to 3yue hem in tyme mesure<sup>f</sup> of  
 whete? Blessid is that seruaunt, that<sup>43</sup>  
 the lord whanne he cometh, schal fynde  
 so doynge. Verili Y seie to 3ou, that<sup>44</sup>  
 on alle thingis that he weldith, he schal  
 ordeyne hym. That if that seruaunt<sup>45</sup>  
 seie in his herte, My lord tarieth to  
 come; and bigynne to smyte children, and  
 handmaydenes, and ete, and drynke, and  
 be fulfillid<sup>g</sup> ouer mesure, the lord of that<sup>46</sup>  
 seruaunt schal come, in the dai that he  
 hopith not, and the<sup>h</sup> our that he woot  
 not; and schal departe hym, and putte  
 his part with vnfeithful men. But<sup>47</sup>  
 thilke seruaunt that knew the wille of  
 his lord, and made not hym redi, and  
 dide not aftir his wille, schal be betun  
 with many *betyngis*. But he that knew<sup>48</sup>  
 not, and dide worthi thingis of strokis<sup>i</sup>,  
 schal be betun with fewe. For to eche  
 man to whom myche is 3ouun, myche  
 schal be axid of hym; and thei schulen  
 axe more of hym, to whom thei bitoken  
 myche. Y cam to sende fier 'in to<sup>k</sup> the<sup>49</sup>  
 erthe, and what wole Y, but that it be  
 kyndlid? And Y haue to<sup>m</sup> be baptisid<sup>50</sup>  
 with a bapty<sup>m</sup>, and hou am Y cou-  
 streyned, til that it be perfitli don?  
 Wene 3e, that Y cam to 3yue<sup>n</sup> pees in to<sup>51</sup>  
 erthe? Nay, Y say to 3ou, but depart-  
 yng. For fro this tyme ther schulen be<sup>52</sup>  
 fyue departid in oon hous; thre schulen  
 be departid azens tweyne, and tweyne  
 schulen be departid azens thre; the fadir<sup>53</sup>  
 azens the sone, and the sone azens the  
 fadir; the modir azens the dou3tir, and  
 the dou3tir azens the modir; the hose-  
 bondis modir azens the sones wijf, and

<sup>c</sup> Om. *w pr. m.* <sup>d</sup> trewe *AGNOSTWXY.* <sup>e</sup> vpon *AGMNOPQTWY.* <sup>f</sup> Om. *OPQTWXY.* <sup>g</sup> Om. *A pr. m.*  
*G pr. m. MNOPQSTXY.* <sup>h</sup> so doynge *MPWXY.* <sup>i</sup> vpon *AGMNOPQSTWY.* <sup>k</sup> that *AGMNOPQSTWXY.* <sup>l</sup> that  
*AGMNOPQSTWXY.* <sup>m</sup> dwellynge for to *AGMNOPQTWY.* dwellinge to *sx.* <sup>n</sup> bygynnyng *T.* <sup>o</sup> for to  
*AGMNOPQTWY.* <sup>p</sup> fulfillid *TX.* <sup>q</sup> that o. <sup>r</sup> in hour o. <sup>s</sup> he schal o. <sup>t</sup> Om. *AGMNOPQSTWXY.*  
<sup>u</sup> that *sx.* <sup>v</sup> him not *XY.* <sup>w</sup> aftir *AGMNOPQSTWXY.* <sup>x</sup> *plagis, or woundis AGMNPTW pr. m. plagis QXY.*  
<sup>y</sup> Om. *X.* <sup>z</sup> sou3t *MNOPQTXY.* <sup>a</sup> lenter *MNOPQTXY.* <sup>b</sup> for to *AGMNOPQTWY.* <sup>c</sup> the erthe *AGMNOP*  
*QTXY.* <sup>d</sup> wil o. <sup>e</sup> Om. *MOPQ.* <sup>f</sup> Om. *AT.* <sup>g</sup> for to *AGMNOPWY.* <sup>h</sup> I am *WXY.* <sup>i</sup> yconstreynyd *Y.*  
<sup>k</sup> til that *AGMNPQSTWXY.* <sup>l</sup> 3ee gessen *WXY.* <sup>m</sup> forto *AGMNOPWY.* <sup>n</sup> the erth *AGMOPQTWY.* <sup>o</sup> no  
 but *W.* <sup>p</sup> after this o. <sup>q</sup> Om. *G sec. m. o.* <sup>r</sup> in two, or *azens A pr. m. MPY.* in to, or *azens NT.* in to *Q.*  
 in *X.* <sup>s</sup> two *MPQSTWXY.* <sup>t</sup> Om. *MOPWXY.* <sup>u</sup> in to *MNPQSTWXY.* <sup>v</sup> thre schulen be departid *MNOPS*  
*WXY.* <sup>w</sup> in to *A pr. m. MNOPQSTXY.* <sup>x</sup> in to *A pr. m. MNOPQSTXY.*

<sup>f</sup> a mesure *c. mesuris k.* <sup>g</sup> fillid *plures.* <sup>h</sup> in the *IM pr. m. xka.* <sup>i</sup> beetingis *k sec. m.* <sup>k</sup> in *i pr. m.*  
<sup>l</sup> Om. *EPQS sec. m. xg.* <sup>m</sup> Om. *k.* <sup>n</sup> sende *b.*

his fadir; the modir azens the douztir, and the douztir azens the modir; the hosebondis modir azens the sonnes wyf, and the sonnes wyf azens hir<sup>v</sup> hosebondis 54 modir. 'Forsoth he<sup>z</sup> 'seid and to the cumpanyes<sup>a</sup>, Whanne ze schulen se a cloude rysinge fro the sunne goynge doun, anon ze seyn, Reyn cometh; and so it is don. 55 And whanne 'ze seen<sup>b</sup> the south blowynge, ze seyen, For heete schal be; and so<sup>c</sup> it is 56 don<sup>d</sup>. Ypocritis, ze han knowe to<sup>e</sup> proue the face of heuene and of<sup>f</sup> erthe, but<sup>g</sup> hou 57 prouen ze not this tyme? 'Forsothe whi<sup>h</sup> and<sup>i</sup> of zou<sup>k</sup> silf deme ze not 'this thing 58 that<sup>l</sup> is iust? Forsothe<sup>m</sup> whanne thou goist with thin aduersarie to the prince in the weye, 3yue thou bisynesse to<sup>n</sup> be delyuered fro him; lest perauenture he drawe thee to the domesman, and the domesman bitake<sup>o</sup> thee to the wrongful axere, and the wrongful axere sende thee 59 in to prisoun. I seie to thee, Thou schalt not go thennis, til thou zelde also the last ferthing.

## CAP. XIII.

1 Forsothe sum men neizeden<sup>p</sup> in<sup>q</sup> that tyme, tellinge to him of Galilees, whos blood Pilat myngede with the<sup>r</sup> sacrificis 2 of hem. And he answeringe seide to hem, Wenen ze, that thes men 'of Galilee<sup>rr</sup> weren synneris byfore alle Galileis, for thei suffriden suche thingis? Nay, I seye to zou; but alle ze schulen perische in<sup>s</sup> lyk<sup>t</sup> manere, no<sup>u</sup> but<sup>v</sup> ze schulen haue penaunce. 4 And as tho<sup>w</sup> ten and eizte, 'on which<sup>x</sup> the tour of<sup>y</sup> Siloa felde<sup>z</sup> doun<sup>a</sup>, and slou3 hem, gessen ze, for and<sup>b</sup> thei weren dettours more than alle men<sup>c</sup> dwellinge in Jeru- 5 salem? Nay, I sei to zou; but also ze alle schulen perische, if ze schulen not do

and the sonnes wijf azens hir hosebondis modir. And he seide also to the puple, 54 Whanne ze seen a cloude rysinge fro the sunne goynge doun, anon ze seien, Reyn cometh; and so it is don. And whanne 55 ze seen the south blowynge, ze seien, That heete schal be; and it is don. Ypo- 56 critis, ze kunnen proue the face of heuene and of erthe, but hou preuen ze not this tyme. But what and of zou<sup>o</sup> silf ze 57 demen not that that is iust? But 58 whanne thou goist with thin aduersarie in the<sup>p</sup> weie to the prince, do<sup>q</sup> bisynesse to be delyuerid fro hym; lest perauenture he take thee to the domesman, and the domesman bitake thee to the<sup>r</sup> maistirful axer, and the maistirful axer sende thee in to prisoun. Y<sup>s</sup> seie to thee, thou 59 schalt not go<sup>t</sup> fro thennus, til thou zelde the laste ferthing.

## CAP. XIII.

And sum men weren present in that tyme, that telden to hym of the Galileis, whos blood Pilat myngide<sup>u</sup> with the sacrificis of hem. And he answeride, 2 and seide to hem, Wenen ze, that these men of Galile were synneris more than alle Galilees, for thei suffriden siche thingis? Y seie to zou, nay; alle ze<sup>3</sup> schulen perische in lijk manere, but<sup>v</sup> ze han penaunce. And as tho<sup>w</sup> eiztetene, 4 on which the toure in<sup>x</sup> Siloa fel doun, and slowe hem, gessen ze, for<sup>y</sup> thei weren dettouris more than alle men that dwellen in Jerusalem? Y seie to zou, 5 nai; but also 'ze alle<sup>z</sup> schulen perische,

y the AOSTWX. z Om. KU pr. m. v. And he QU sec. m. a Om. KU pr. m. v. seide also to the peple U sec. m. b Om. AGMNOPQSTWXY. c Om. AGMNOPQSTWXY. d maad AGMNOPQSTWXY. e forto AGMNOPQSTWXY. f Om. AGMNOPQSTUVWXY. g sothely AGMNOPQSTWXY. h Sothely what AGMNOPQSTXY. Forsothe what UV. What sothli W pr. m. i Om. v. k your GMOQWY. l that that AGMNPQSTWY. that at o. this that UV. m Sothli W. n for to AGMNOQTWY. o take o. p camen to AGMNPQSTY. cammen to OW. camen in to X. q Om. X. r Om. q. rr Om. G pr. m. s on X. t lichi W. u Om. MOS. v but 3if GMPQSXY. w the GN. x vpon whiche A. vpon whom GMNOPQTY. on whom X. y in AGMNPQSTUVXY. Om. W. z fel o et alibi. a adown T. b Om. o. c the men S.

o 3oure E. p Om. I. q do thi is sec. m. r a CEMPQRUXBCEHIAß. s Truly I k. t go out k. u medlide I. v but if s sup. ras. X. w the ee pr. m. haß. x of EIKbg. y that sxx. z ze c. alle ze k.

6penaunce. Forsothe he seide this<sup>d</sup> lyk-  
 nesse. Sum man hadde a fyge tree  
 plauntid in<sup>e</sup> his vyner<sup>f</sup>, and he cam sek-  
 7yngge fruyt in<sup>ff</sup> it, and fond<sup>g</sup> not. Sothli  
 he seide to the tilier of 'the vyner<sup>h</sup>, Loo!  
 thre 3eeris<sup>i</sup> ben, sithen I come<sup>k</sup> sekynge  
 fruyt in this<sup>l</sup> fyge tree, and I<sup>m</sup> fond<sup>n</sup> not;  
 therefore kitt it down, wherto occupieth it,  
 83he<sup>o</sup>, the erthe? And he answeringe seide  
 to him, Lord, suffre also<sup>p</sup> this 3eer, til the  
 while I delue aboute it, and sende<sup>q</sup>  
 9toordis<sup>r</sup>; and if it schal make fruyt, ellis<sup>s</sup>  
 in tyme to<sup>t</sup> comynge thou schalt kitte it  
 10down. Forsothe he was techinge in the<sup>u</sup>  
 11synagoge<sup>v</sup> of hem in sabotis. And loo!  
 a womman that hadde<sup>w</sup> a spirit of syke-  
 nesse ten and eizte 3eeris<sup>x</sup>, and was bowid  
 down, nether 'in ony manere<sup>y</sup> myzte looke  
 12vpward. Whom whanne Jhesu hadde  
 seyn, he clepide<sup>z</sup> to hym, and seide<sup>a</sup> to  
 hir, Womman, thou ert left<sup>b</sup> of thi syke-  
 13nesse. And he puttide<sup>c</sup> to hir the hoondis,  
 and a non she 'was reysid<sup>d</sup>, and glorifiede  
 14God. Sothli the prince of synagoge<sup>e</sup> an-  
 sweringe, hauynge dedeyn<sup>f</sup> for Jhesu  
 hadde heelid in the saboth, seide to the  
 company<sup>g</sup>, 'Sixe dayes ben<sup>i</sup>, in whiche it  
 bihoueth to<sup>k</sup> wirche; therefore come<sup>l</sup> in  
 thes, and 'be 3e<sup>m</sup> heelid, and not in the<sup>n</sup>  
 15dayes<sup>o</sup> of saboth. Forsothe the Lord an-  
 sweringe 'to him<sup>p</sup> seide, Ypocrite, wher<sup>q</sup>  
 ech 'of 3ou<sup>r</sup> 'vntyeth not in the saboth<sup>s</sup>  
 his oxe, ethir<sup>t</sup> asse, fro the stable<sup>u</sup>, and  
 16ledith for<sup>v</sup> to watre? Bihofte<sup>w</sup> it<sup>x</sup> not  
 this dou3tre of Abraham, whom Sathanas  
 hath bounden, loo! ten and eizte 3eeris<sup>y</sup>,  
 to<sup>z</sup> be vnbounden of this<sup>a</sup> bond in the day  
 17of saboth? And whanne he seide thes

if 3e doon not penaunce. And he seide 6  
 this liknesse, A man hadde a fige tre  
 plauntid in his vyn3erd, and he cam sek-  
 ynge fruyt in it, and found noon. And 7  
 he seide to the tilier<sup>a</sup> of the vyn3erd, Lo!  
 thre 3eeris ben, sithen Y come sekynge  
 fruyt in this fige tre, and Y fynde noon;  
 therfor kitte it down, whereto occupieth  
 it the erthe? And he answerynge seide 8  
 to hym, Lord, suffre it also this 3eer,  
 the while Y delue aboute it, and Y schal  
 donge it; if it schal make fruyt, if 9  
 nay<sup>b</sup>, in tyme comynge thou schalt kitte  
 it down. And he was techinge in her 10  
 synagoge in the sabatis. And lo! a 11  
 womman, that hadde a spirit of sijk-  
 nesse eiztene 3eeris, and was crokid, and  
 'nethir ony maner myzte<sup>c</sup> loke vpward.  
 Whom whanne Jhesus hadde seyn, he 12  
 clepide to hym, and seide to hir, Wom-  
 man, thou art delyuerid of thi sijknesse.  
 And he settide<sup>d</sup> on hir his hoondis, and 13  
 anoon sche stood upri3t, and glorifiede  
 God. And the prince of the synagoge 14  
 answerde, hauynge dedeyn for Jhesus  
 hadde heelid in the sabat; and he seide  
 to the puple, Ther ben sixe dayes, in  
 whiche it bihoueth to worche; therfor  
 come 3e in these, and 'be 3e<sup>e</sup> heelid, and  
 not in the daie<sup>f</sup> of sabat. But the Lord 15  
 answeride to hym, and seide, Ypocrite,  
 whether ech of 3ou vntieth not in the  
 sabat his oxe, or asse, fro the cratche, and  
 ledith to watir? Bihofte it not this 16  
 dou3tir of Abraham, whom Sathanas hath  
 boundun, lo! eiztetene 3eeris, to be vn-  
 boundun of this boond in the dai of the<sup>g</sup>  
 sabat? And whanne he seide these 17

<sup>d</sup> and this o. <sup>e</sup> in to AGMNOQRSTX. <sup>f</sup> vine 3erd AGMNOQRSTWXY. <sup>ff</sup> in to q. <sup>g</sup> he fond o. <sup>h</sup> the  
 vyne 3erd AGMNOQRSTWXY. this vyner k. <sup>i</sup> 3er x. <sup>k</sup> came alii. <sup>l</sup> this litil AGMNOQRSTUVWXY.  
<sup>m</sup> Om. T. <sup>n</sup> fynd AGMNOQRSTUVWXY. <sup>o</sup> 3it o. <sup>p</sup> it and AGMNOQRSTWXY. <sup>q</sup> dounge it U sec. m.  
<sup>r</sup> donge o. Om. U sec. m. <sup>s</sup> if noon, or ellis AGMNPQRSTWY. 3if none ox. <sup>t</sup> Om. AGMNOQRSTWXY.  
<sup>u</sup> Om. o. <sup>v</sup> synagogis OTV. <sup>w</sup> had hade o. <sup>x</sup> 3eer SX. <sup>y</sup> ony theng AGMNOQRSTWXY. <sup>z</sup> clepide hir  
 q sec. m. <sup>a</sup> saith AGMNOQRSTXY. <sup>b</sup> delyuerid U sec. m. <sup>c</sup> pitt o. putte MPQSWXY. <sup>d</sup> is rered AG pr. m.  
 MNOPQRSTXY. was reerid W. <sup>e</sup> the synagoge AGMNOQRSTWXY. <sup>f</sup> dedeyn, or wraththe AGMNPSTWY.  
<sup>g</sup> company of pepil AGMNOQRSTWXY. <sup>i</sup> Ther ben six dayes AGMNOQRSTWXY. <sup>k</sup> for to AGMNOPTWY.  
<sup>l</sup> cumme 3e AGMNOQRSTUVWXY. <sup>m</sup> beth x. <sup>n</sup> Om. q. <sup>o</sup> day AGMNOQRSTUVWXY. <sup>p</sup> Om. q.  
<sup>q</sup> whether x. <sup>r</sup> Om. Y. <sup>s</sup> in the sab. vnt. not MWXY. <sup>t</sup> or AGMNPSTWXY. or his o. <sup>u</sup> cracch, or stalle  
 AGMNPQSTY. cracche ox. <sup>v</sup> Om. SX. <sup>w</sup> Byhoueth ox. <sup>x</sup> Om. W. <sup>y</sup> 3er X. <sup>z</sup> for to AGMNOPTWY.  
<sup>a</sup> his T.

<sup>a</sup> tilieris A pr. m. <sup>b</sup> not I. <sup>c</sup> neither in ony maner myzte ca. myzte not k pr. m. <sup>d</sup> sette EI. <sup>e</sup> beth I.  
 be R pr. m. <sup>f</sup> daies A pr. m. <sup>g</sup> Om. begikß.

thingis, alle his aduersaries weren aschamyd. And al the<sup>b</sup> peple ioyede in al thingis, 18 that weren don gloriously of him. Therfore he seide, To what thing is the rewme<sup>c</sup> of God lyk? and to what thing 19 schal<sup>d</sup> I gesse it to<sup>e</sup> be lyk? It is lyk to a corn of seneuey, which<sup>f</sup> takun, a man sente<sup>g</sup> in to his 3erd; and it wax, and was<sup>h</sup> maad in to a greet tree, and fowelis of the eyr restiden in the<sup>i</sup> braunchis therof. 20 And eftsone he sayd<sup>k</sup>, To what thing schal I gesse the kyngdom 'of God<sup>l</sup> lyk? 21 It is lyk to sourdow<sup>m</sup>, which<sup>n</sup> takun, a womman hidith<sup>o</sup> in<sup>p</sup> thre mesuris of mele, 22 til 'al were<sup>q</sup> sourdowid<sup>r</sup>. And he wente by citees and castels, techinge and mak- 23 inge iurney in to Jerusalem. Sothli sum man seide to him, Lord, if there ben fewe, that ben sauyd? Sothli he seide to hem, 24 Stryne 3e for<sup>s</sup> to entre by the streit 3ate; for I seye to 3ou, many men<sup>t</sup> seken for<sup>u</sup> to entre<sup>v</sup>, and thei 'schulen not mowe<sup>w</sup>. 25 Forsothe whanne the hosebonde man hath entrid, and closid the dore, 3e schulen bigynne to<sup>x</sup> stonde with oute forth, and knocke<sup>y</sup> the<sup>z</sup> dore, seyinge, Lord, opyne to vs. And he answeringe schal seye to 3ou, I knowe 'not 3ou<sup>a</sup>, of<sup>b</sup> whennis 3e ben. 26 Thanne 3e schulen<sup>c</sup> bigynne to seye, We han 'ete and drunke bifore thee<sup>d</sup>, and in 27 oure streetis thou hast tau3t. And he schal seye to 3ou, I knowe 'not 3ou<sup>e</sup>, of whennis 3e ben; go<sup>f</sup> 3e<sup>g</sup> away fro me, 28 alle worcheris of wickidnesse. Ther schal be wepinge and betinge to gidere of teeth, whanne<sup>h</sup> 3e schulen se Abraham, and Ysaac, and Jacob, and alle prophetis in the kyngdom of God; sothli 3ou to<sup>i</sup> be 29 put out. And thei schulen come fro the east and west, and fro the<sup>k</sup> north and

thingis, alle<sup>h</sup> hise aduersaries weren aschamed, and al the puple ioiede in alle thingis, that weren gloriously don of hym. Therfor he seide, To what thing 18 is the kyngdom of God lijk? and to what thing schal Y gesse it to be lijk? It is lijk to a corn of seneuey, which a 19 man took, and cast in to his 3erd; and it wax<sup>i</sup>, and was maad in to a greet tree, and foulis of the eire restiden in the braunchis therof. And eft soone he 20 seide, To what thing schal Y gesse the kyngdom of God lijk? It is lijk to 21 sourdou3, that a womman took, and hidde *it* 'in to<sup>k</sup> thre mesuris of mele, til al<sup>l</sup> were sourid. And he wente bi 22 citees and castels, techynge and makynge a<sup>m</sup> iourney in to Jerusalem. And 23 a man seide to hym, Lord, if there ben fewe, that ben saued? And he seide to hem, Stryue 3e to entre bi the streite<sup>t</sup> 24 3ate; for Y seie to 3ou, many seken to entre, and thei schulen not mowe. For 25 whanne the hosebonde man is entrid, and the dore is closid, 3e schulen bigynne to stonde with out forth, and knocke at the dore, and seie, Lord, opyn to vs. And he schal answeere, and seie to 3ou, Y knowe 3ou not, of whennis 3e ben. Thanne 3e schulen bigynne 26 to seye, We han etun bifore thee and drunkun, and in oure streetis thou hast tau3t. And he schal seie to 3ou, Y 27 know 3ou not, of whennis 3e ben; go<sup>n</sup> awei fro me, alle 3e worcheris of wickidnesse. There schal be wepyng and 28 gruntyng<sup>o</sup> of teeth, whanne 3e schulen se Abraham, and Isaac, and Jacob, and alle the prophetis in the kyngdom of God; and 3ou to be put out. And thei schulen 29

<sup>b</sup> Om. *v*. <sup>c</sup> kyngdam *AGMNOPTWXY*. <sup>d</sup> Om. *AGNOPTWXY*. <sup>e</sup> for to *ANTW*. Om. *v*. <sup>f</sup> the whiche *AGMNOPTWXY*. <sup>g</sup> caste *U sec. m.* <sup>h</sup> is *A pr. m. G pr. m. MNOPSTXY*. <sup>i</sup> Om. *AGMNPQTUWY*. <sup>k</sup> Om. *KU pr. m. v*. And efte he seide *U sec. m.* <sup>l</sup> Om. *G pr. m.* <sup>m</sup> a soure dow *N*. <sup>n</sup> the whiche *MOPQTWY*. <sup>o</sup> hidde *AS*. <sup>p</sup> in to *AGMNOPTWY sec. m. XY*. <sup>q</sup> it were *Q pr. m.* it were al *Q sec. m.* <sup>r</sup> souryd *U sec. m.* <sup>s</sup> Om. *SX*. <sup>t</sup> Om. *AGMNOPTWXY*. <sup>u</sup> Om. *SX*. <sup>v</sup> entre in *o*. <sup>w</sup> mi3ten not *A pr. m. G pr. m. MNPST* may not *QW pr. m. X*. <sup>x</sup> for to *AGMNOPTW*. <sup>y</sup> rynge *AGMNOPTWXY*. <sup>z</sup> atte the *U*. <sup>a</sup> not *G pr. m.* 3ou not *G sec. m. MPX*. 3ee not *W*. <sup>b</sup> Om. *U*. <sup>c</sup> sal *o*. <sup>d</sup> eten bifore thee and drunken *AGMNOPTWXY*. <sup>e</sup> 3ou not *GMPWX*. <sup>f</sup> goth *SX*. <sup>g</sup> Om. *AGMNOPTWY*. <sup>h</sup> and whan *Y*. <sup>i</sup> for to *AGMNOPTWY*. <sup>k</sup> Om. *AGMNOPTWXY*.

<sup>h</sup> Om. *A pr. m. IK pr. m. g.* <sup>i</sup> waxide *EKPQX*. <sup>k</sup> in *CS sec. m. i pr. m.* <sup>l</sup> it *c*. <sup>m</sup> Om. *CX*. <sup>n</sup> goth *EPQA*. goith *X*. <sup>o</sup> gryntyng *QE*. greching *S*. grintinge *K*.

south, and sitte at the mete in the rewme  
 30 of God. And loo<sup>1</sup>! thei that weren firste<sup>m</sup>,  
 ben the laste; and thei that weren the<sup>u</sup>  
 31 last, ben the firste. In<sup>o</sup> that day summe  
 of Pharisees<sup>p</sup> camen ny<sup>3</sup>, seyinge 'to him<sup>q</sup>,  
 Go out, and go hennis, for Eroude wole  
 32 slee thee. And he seith to hem, Go *ze*,  
 and 'seye *ze*<sup>r</sup> to that fox, Loo! I caste out  
 fendis, and I make perfitylly heelthis, to day  
 and to morwe, and the thridde day I<sup>s</sup> am  
 33 endid. Netheles it bihoueth me to day,  
 and to morwe, and the<sup>t</sup> 'day suyng<sup>u</sup>, to<sup>v</sup>  
 walke; for it fallith not a<sup>w</sup> prophete to<sup>x</sup>  
 34 perische out of Jerusalem. Jerusalem,  
 Jerusalem, that sleest prophetis, and stoon-  
 est hem that ben sent to thee, hou ofte  
 wolde I gedere 'to gidere<sup>y</sup> thi<sup>z</sup> sones, as a  
 brid his nest vnder pennes<sup>a</sup>, and thou  
 35 noldist<sup>b</sup>. Loo! *zoure* hous schal be left  
 to *zou* desert. Sothli I seie to *zou*, for *ze*  
 schulen not se me, til it<sup>c</sup> come, whanne *ze*  
 schulen seye, Blessid *is*<sup>d</sup> he, that cometh  
 in the name of the Lord.

## CAP. XIV.

1 And it was<sup>e</sup> don, whanne he had entrid  
 in to the hous of sum prince of Pharisees,  
 in the saboth, to<sup>f</sup> ete breed, and thei  
 2 aspieden<sup>g</sup> him. And loo! sum man syk  
 3 in ydropesie<sup>h</sup> was bifore him. And Jhe-  
 su answeringe seide to the wyse men 'of  
 lawe<sup>i</sup>, and to Pharysees<sup>k</sup>, seyinge, Where<sup>l</sup>  
 it is leeful for<sup>m</sup> to heele in the<sup>n</sup> sabotis?  
 4 And thei heelden pees. Forsothe Jhesu  
 5 heelide him takun to, and lefte. And he  
 answeringe to hem, seyde, Whos<sup>o</sup> asse  
 ether<sup>p</sup> oxe 'of *zoure*<sup>q</sup> schal falle in to a  
 pitt, and not a non 'he schal<sup>r</sup> drawe<sup>s</sup> out<sup>t</sup>

come fro the eest and west<sup>p</sup>, and fro the  
 north and south<sup>q</sup>, and schulen sitte 'at  
 the<sup>r</sup> mete in the rewme of God. And 30  
 lo! thei that weren the firste, ben the  
 laste; and thei that weren the laste, ben  
 the firste. In that day sum of the Fa- 31  
 risees camen ny<sup>3</sup>, and seiden to hym, Go  
 out, and go fro hennis, for Eroude wole  
 sle thee. And he seide to hem, Go *ze*, 32  
 and seie<sup>s</sup> to that foxe, Lo! Y caste out  
 feendis, and Y make perfitylly heelthis, to  
 dai and to morew, and the thridde dai  
 Y am endid. Netheles it bihoueth me 33  
 to dai, and to morewe, and the dai<sup>t</sup> that  
 sueth, to walke; for it fallith not a pro-  
 fete to perische out of Jerusalem. Jeru- 34  
 salem, Jerusalem, that sleest profetis, and  
 stonest hem that ben sent to thee, hou  
 ofte wolde Y gadre togider thi sones, as  
 a brid *gaderith* his nest vndur fethris,  
 and thou woldist not. Lo! *zoure* hous 35  
 schal be left to *zou* desert. And Y seie to  
*zou*, that *ze* schulen not se me, til it<sup>u</sup>  
 come, whanne *ze* schulen seie, Blessid *is*  
 he, that cometh in the name of the Lord.

## CAP. XIV.

And it was don, whanne he hadde 1  
 entrid in to the hous of a prince of Fa-  
 risees, in the sabat, to ete breed, thei<sup>v</sup>  
 aspieden hym. And lo! a man sijk in 2  
 the dropesie was bifor hym. And Jhe- 3  
 sus answeringe spak to the wise men of  
 lawe, and to the Farisees, and seide,  
 Whethir it is<sup>w</sup> leeuful to heele in the  
 sabat? And thei helden pees. And 4  
 Jhesus took, and heelide hym, and let  
*hym* go. And he answeride to hem, and 5  
 seide, Whos asse or oxe of *zou* schal falle  
 in to<sup>x</sup> a<sup>y</sup> pit, and 'he schal not<sup>z</sup> anoon

<sup>1</sup> so U. <sup>m</sup> the firste AGMNPQSTWXY. <sup>n</sup> Om. q. <sup>o</sup> And in N. <sup>p</sup> the Phariseis AOW pr. m. <sup>q</sup> Om. x.  
<sup>r</sup> seith X. <sup>s</sup> Om. q. <sup>t</sup> Om. q. <sup>u</sup> suyng<sup>e</sup> day MOPQSTWY. <sup>v</sup> suende dai X. <sup>w</sup> for to AGMNPQSTWY. <sup>x</sup> to a  
<sup>y</sup> G sec. m. NQSW. for a o. <sup>z</sup> for to AGMNPQSTWY. <sup>aa</sup> Om. N. <sup>ab</sup> the N. <sup>ac</sup> pennes, or wengis AGMNPQS  
<sup>ad</sup> TWY. fetheris U. <sup>ae</sup> woldest not AGMNPQSTWXY. <sup>af</sup> Y UV. <sup>ag</sup> Om. X. <sup>ah</sup> is A pr. m. G pr. m. MNOPSTXY.  
<sup>ai</sup> f for to AGMNPQSTWY. <sup>aj</sup> kepten, or aspieden AGMNPQSTWY. kepten X. <sup>ak</sup> the droopsye AGMNPQST  
<sup>al</sup> UVWXY. <sup>am</sup> Om. K. of the lawe OUV sec. m. <sup>an</sup> the Fariseis QS. <sup>ao</sup> 3if AGMNPQSTWXY. <sup>ap</sup> Om. X.  
<sup>aq</sup> Om. AGMNPQSTWXY. <sup>ar</sup> Whos of you AGMNPQSTWXY. <sup>as</sup> P or AGMNPQSTWXY. <sup>at</sup> Om. AGNOQST  
<sup>au</sup> WXY. of *zouris* MP. <sup>av</sup> shal he MOPQWXY. shal T. <sup>aw</sup> be drawe T. <sup>ax</sup> vp T.

<sup>p</sup> the west k. <sup>q</sup> the south k. <sup>r</sup> atte s. <sup>s</sup> seie *ze* CEI pr. m. KMPQRSUXbceghkβ. <sup>t</sup> thridde dai  
 A pr. m. I sec. m. <sup>u</sup> I Eqbi. <sup>v</sup> and thei EPQRS sec. m. hikβ. <sup>w</sup> be ikbgkβ. <sup>x</sup> Om. c. <sup>y</sup> the A.  
<sup>z</sup> shal he not sbg.

6 him on<sup>u</sup> the day of sabot<sup>v</sup>? And thei myzten not answe<sup>r</sup> to him to thes thingis.  
 7 Forsothe he seyde also<sup>w</sup> a parable to men bodun<sup>x</sup> to a feeste, biholdinge how thei chesiden<sup>y</sup> the firste seetis<sup>z</sup>, seyinge to hem,  
 8 Whanne thou schalt be bedun<sup>a</sup> to weddingis<sup>b</sup>, sitte thou<sup>c</sup> not at the<sup>d</sup> mete in the firste place; lest perauenture a worschipp<sup>e</sup>  
 9 fullere<sup>e</sup> than thou be bedun<sup>f</sup> of him, and he comynge that clepide thee and him, seye to thee, 3yue place to this, and thanne<sup>g</sup> thou schalt bigynne with schame  
 10 to<sup>h</sup> holde the laste<sup>i</sup> place. But whanne thou schalt be bedun<sup>k</sup> to feeste<sup>l</sup>, go, and sitte down in the laste place, that whanne he 'schal come<sup>m</sup>, that bad thee to feeste<sup>n</sup>, he<sup>o</sup> seye to thee, Frend, stize<sup>p</sup> hizere. Thanne glorie schal be to thee<sup>q</sup> bifore men syttinge 'to gidere<sup>r</sup> at<sup>s</sup> the<sup>t</sup> mete.  
 11 For ech that enhaunsith him silf<sup>u</sup>, schal be 'maad lowz<sup>v</sup>; and he that mekith him  
 12 silf<sup>w</sup>, schal be hized. Forsoth he seyde also<sup>x</sup> to hym<sup>y</sup>, that hadde<sup>z</sup> bedun<sup>a</sup> him to the<sup>b</sup> feeste, Whanne thou makist a 'mete, ether souper<sup>c</sup>, nyle thou clepe thi frendis, nether thi britheren, nethir<sup>d</sup> cosyne<sup>e</sup>, nethir neizboris, nether riche men; lest perauenture and thei bidde thee azen to feeste<sup>f</sup>, and 'zeldinge azen<sup>g</sup> be maad to  
 13 thee<sup>h</sup>. But whanne thou makist a feeste, clepe pore men, feble men<sup>i</sup>, crokid, and<sup>k</sup>  
 14 blynde, and thou schalt be blessid; for thei han not, wher of to<sup>l</sup> zelde<sup>m</sup> to thee, forsoth it schal be zoldun<sup>n</sup> to thee in the  
 15 risyng<sup>o</sup> azen of iuste men. Whanne sum man of<sup>p</sup> sittinge<sup>q</sup> at the<sup>r</sup> mete had herd thes thingis, he seyde to hym, Blessid is<sup>s</sup>

drawe hym out in the dai of the<sup>t</sup> sabot? And thei myzten not answe<sup>r</sup> to hym to these thingis. He seyde also a parable<sup>7</sup> to<sup>u</sup> men<sup>v</sup> bodun to a feeste, and biheld<sup>w</sup> hou thei chesen<sup>x</sup> the first sittinge placis, and seyde to hem; Whanne thou art<sup>8</sup> bodun to bridalys, sitte not 'at the<sup>y</sup> mete in the firste place; lest perauenture a worthier than thou be bodun of hym, and lest he come that clepide thee and<sup>9</sup> hym, and seie to thee, 3yue place to this, and thanne thou schalt bigynne with schame to holde the lowest place. But<sup>10</sup> whanne thou art bedun to a feste, go, and sitte down in the laste place, that whanne he cometh, that bad thee to the feeste, he seie to thee, Freend, come hizer. Thanne worschipp schal be to thee, bifor men that sitten at the mete. For<sup>11</sup> ech that enhaunsith hym<sup>z</sup>, schal be lowid; and he that meketh hym<sup>a</sup>, schal be hized. And he seyde to hym, that hadde<sup>12</sup> bodun hym to the feeste, Whanne thou makist a mete, or a soper, nyle thou clepe thi freendis, nether<sup>b</sup> thi britheren, nethir<sup>c</sup> cosyne<sup>d</sup>, nethir neizboris, ne<sup>e</sup> riche men; lest perauenture thei bidde thee azen to the feeste, and it be zolde azen to thee. But whanne thou makist a feeste, clepe<sup>13</sup> pore men, feble, crokid, and blynde, and<sup>14</sup> thou schalt be blessid; for thei han not wherof to zelde thee<sup>f</sup>, for it schal be zoldun to thee in the risyng azen of iust men. And whanne oon of hem that<sup>15</sup> saten togider at the mete hadde<sup>g</sup> herd these thingis, he seyde to hym, Blessid is he, that schal ete breed in the rewme of

<sup>u</sup> in AGMNPQRSTUFWXY. <sup>v</sup> the sabot q. <sup>w</sup> and AGMOPQXS. Om. NTWV. <sup>x</sup> beden AGMNPQSTXY. biden OW. <sup>y</sup> chosen SX. <sup>z</sup> sittinge placis AGMNPQSTWXY. <sup>a</sup> boden o. <sup>b</sup> bridalys o. <sup>c</sup> Om. AGMNPQSTUFWXY. <sup>d</sup> Om. o. <sup>e</sup> worthier, or a worschippfuller AT. worthiere, or worschippfullere GNSWY. worthier MOQX. <sup>f</sup> bodun OW. <sup>g</sup> Om. XY. <sup>h</sup> for to AGMNPQTF. <sup>i</sup> lowest ANOSTW. <sup>k</sup> boden OW. <sup>l</sup> the feest OX. <sup>a</sup> feeste Y. <sup>m</sup> come G pr. m. cometh MOPQTX. <sup>n</sup> the fest OQTX. <sup>o</sup> Om. G pr. m. MNOPQTY. <sup>p</sup> stie vp AGMNPQSTWX. <sup>q</sup> the togider o. <sup>r</sup> Om. o. <sup>s</sup> to V. <sup>t</sup> Om. UV. <sup>u</sup> Om. AGMNPQSTWXY. <sup>v</sup> lowed AGMNPQSTWXY. <sup>w</sup> Om. AGMNPQSTWXY. <sup>x</sup> and AGMNPQSTWXY. <sup>y</sup> hem Y. <sup>z</sup> hadden Y. <sup>a</sup> boden W. <sup>b</sup> Om. MPQWX. <sup>c</sup> soper o. mete, or soper MPWXY. <sup>d</sup> ne UV. <sup>e</sup> thi cosyne o. <sup>f</sup> the feeste U. <sup>g</sup> retribuicioun, or zeldyngge azen AGMNPQSTWY. retribuicioun X. <sup>h</sup> 3ou o. <sup>i</sup> Om. AGMNPQSTUFWXY. <sup>k</sup> Om. AGMNPQSTWXY. <sup>l</sup> for to AGMNPQSTW. <sup>m</sup> zelde azen AGMNPQSTWXY. <sup>n</sup> quytte azen AGMNPQSTWY. zelde azen Q. quit X. <sup>o</sup> firste risyng K. <sup>p</sup> of men UV. <sup>q</sup> the sittende X. <sup>r</sup> Om. alii. <sup>s</sup> Om. G pr. m. MPQ pr. m. TXY.

<sup>t</sup> Om. EPQUXbgh. <sup>u</sup> of k. <sup>v</sup> hem hi. <sup>w</sup> he biheeld CIU. <sup>x</sup> cheseden CSXG. chosen IU. <sup>y</sup> at b. to k. <sup>z</sup> him silf ik. <sup>a</sup> him self i. <sup>b</sup> ne EP. <sup>c</sup> ne EP. <sup>d</sup> thi cosyne s. <sup>e</sup> nethir X. <sup>f</sup> to thee CKM pr. m. <sup>r</sup> pr. m. <sup>xb</sup> sec. m. k. <sup>g</sup> and hadde k.

he, that schal ete breed in the rewme of  
 16 God. And he seide to him, Sum man  
 maade a greet souper, and clepide<sup>t</sup> manye.  
 17 And he sente his seruaunt in the our of  
 souper, to<sup>u</sup> seye to men bedun<sup>v</sup> to feeste<sup>w</sup>,  
 that thei schulden come, for now alle  
 18 thingis ben redy. And alle bigunnen to  
 gidere to<sup>x</sup> excuse. The firste seide<sup>y</sup>, I  
 haue bouzt a toun, and I haue nede to<sup>z</sup>  
 go out, and to<sup>a</sup> se it; I preie thee, haue  
 19 me excusid. And the tothir<sup>b</sup> seide, I haue  
 bouzt fyue 3okis of oxen, and I go to<sup>c</sup>  
 proue hem; I preie thee, haue me ex-  
 20 cusid. And an othir seide, I haue weddid  
 a wyf; and therefore I may not come.  
 21 And the seruaunt turnyd azen, toolde thes  
 thingis to the<sup>d</sup> lord. Thanne the hose-  
 bonde man wroth, seide to his seruaunt,  
 Go out soone in to grete stretis and<sup>e</sup> smale  
 streetis of the citee, and 'brynge in hidur  
 pore men, and feble, and blynde, and  
 22 crokid<sup>f</sup>. And the seruaunt seith, Lord,  
 it is don, as thou hast comaundid, and 3it  
 23 'place is<sup>g</sup>. And the lord seith to the  
 seruaunt, Go thou<sup>h</sup> into weyes and heggis,  
 and constreyne for<sup>i</sup> to entre, that<sup>j</sup> myn  
 24 hous be fillid<sup>k</sup>. Forsothe I seie to 3ou,  
 for noone<sup>l</sup> of tho<sup>m</sup> men that ben clepid,  
 25 schal taaste my souper. Sothli many  
 cumpanyes wenten with him; and he  
 26 turned, seide to hem, If ony<sup>n</sup> cometh<sup>o</sup> to  
 me, and hatith not his fadir, and<sup>p</sup> modir,  
 and wyf, sones<sup>q</sup>, and britheren, and douz-  
 tris<sup>r</sup>, 3it forsoth and<sup>s</sup> his lyf<sup>t</sup>, he<sup>u</sup> may not  
 27 be my disciple. And he that berith not  
 his cross, and 'cometh aftir<sup>v</sup> me, may not  
 28 be my disciple. Forsoth who of 3ou will-  
 inge to<sup>w</sup> bylde a tour, wher<sup>x</sup> he 'sittinge  
 countith not first<sup>y</sup> the spensis that ben

God. And he seide to hym, A man<sup>16</sup>  
 made a greet soper, and clepide many.  
 And he sent his seruaunt in the our of<sup>17</sup>  
 soper, to seie to men that weren bodun  
 to the feeste, that thei schulden come,  
 for now alle thingis ben redi. And alle<sup>18</sup>  
 bigunnen togidir to excusen hem. The  
 firste seide, Y haue bouzt a toun, and Y  
 haue nede to go out, and se it; Y preye  
 thee, haue me excusid. And the tother<sup>19</sup>  
 seide, Y haue bouzt fyue 3ockis of oxun,  
 and Y go to preue hem; Y preye thee,  
 haue me excusid. And an othir seide, Y<sup>20</sup>  
 haue weddid a wijf; and therfor Y may  
 not come. And the seruaunt turnede<sup>21</sup>  
 azen, and tolde these thingis to his lord.  
 Thanne the hosebonde man was wrooth,  
 and seide to his seruaunt, Go out swithe  
 in to the grete stretis and smal<sup>i</sup> stretis  
 of the citee, and brynge ynne hidir pore  
 men, and feble, blynde<sup>k</sup>, and crokid. And<sup>22</sup>  
 the seruaunt seide, Lord, it is don, as  
 thou hast comaundid, and 3it there is a  
 void place. And the lord seide to the<sup>23</sup>  
 seruaunt, Go out in to weies and heggis,  
 and constreine men<sup>l</sup> to entre, that myn  
 hous be fulfillid<sup>m</sup>. For Y seie to 3ou, that<sup>24</sup>  
 noon of tho men that ben clepid, schal  
 taaste my soper. And myche puple<sup>25</sup>  
 wenten with hym; and he turnede, and  
 seide to hem, If ony man cometh to me,<sup>26</sup>  
 and hatith<sup>†</sup> not his fadir, and modir,  
 and wijf, and sones, and britheren, and  
 sistris<sup>n</sup>, and 3it his owne lijf, he may not  
 be my disciple. And he that berith not<sup>27</sup>  
 his cross, and cometh aftir me, may not  
 be my disciple. For who of 3ou will-<sup>28</sup>  
 ynge to bilde a toure, whether he 'first  
 sitte not<sup>o</sup>, and countith<sup>p</sup> the spensis that

† that is, lesse  
 loueth hem  
 than God. e.

<sup>t</sup> he clepid o. <sup>u</sup> for to AGMNOPTWY. <sup>v</sup> boden OW. <sup>w</sup> the feeste W pr. m. X. <sup>x</sup> for to AGMNO  
 PTWY. <sup>y</sup> seide to him Q sec. m. <sup>z</sup> for to AGMOPQWY. <sup>a</sup> Om. AGMNOPTSTXY. <sup>b</sup> other P. <sup>c</sup> for to  
 AGMNOPTWY. <sup>d</sup> his AGMNOPTSTUVWX. <sup>e</sup> and in to N. <sup>f</sup> pore men and feble, [and XY] blynde and  
 crokid, brynge [thou MP] yn hidir AMPQTWXY. pore men, and crokid, blynd and feebel, brynge in hidir o.  
<sup>g</sup> there is place AGMNOPTSTUVWX. there is a place T. <sup>h</sup> out AGMNOPTSTUVWX. <sup>i</sup> Om. SX. <sup>j</sup> and U.  
<sup>k</sup> fulfillid AGMNOPTSTUVWX. <sup>l</sup> no man AGMNOPTSTUVWX. <sup>m</sup> Om. T. <sup>n</sup> ony man Q. <sup>o</sup> come AGMNOPT  
 STWY. <sup>p</sup> ne his o. <sup>q</sup> and sones AGMNOPTSTUVWX. and his children Q sec. m. <sup>r</sup> sustris Q sec. m.  
<sup>s</sup> Om. N. <sup>t</sup> soule, that is [his G] lijf AGMNOPTWY. soule OYX. soule, or lijf P. <sup>u</sup> Om. AGMNOY.  
<sup>v</sup> folewith S. <sup>w</sup> for to AGMNOPTWY. <sup>x</sup> whether X. <sup>y</sup> first sittinge acountith [countith MPQSTWXY]  
 not AGMNOPTSTWX.

<sup>h</sup> oother I. <sup>i</sup> the small IRS pr. m. begkβ. <sup>k</sup> blynde men IKsg. <sup>l</sup> Om. I pr. m. <sup>m</sup> fillid hi.  
<sup>n</sup> sistren rhi. <sup>o</sup> firste sitteth not R sec. m. sitte not first k. <sup>p</sup> counte EPS.

29 nedful, if he haue to<sup>z</sup> performe? Lest aftir<sup>a</sup>  
 he hath sett<sup>b</sup> the foundement, and myzte  
 not performe, alle that seen, bigynne to<sup>c</sup>  
 30 scorne him, seyinge, For this man bigan  
 31 to<sup>d</sup> bilde, and myzte not ende. Ether<sup>e</sup>  
 what kyng `to goynge to make<sup>f</sup> batel  
 azens another kyng, wher<sup>g</sup> he sittinge `by-  
 thenkith not first<sup>h</sup>, if he may with ten  
 thousynd go azens him that cometh to  
 32 him with twenty thousynd? Ellis<sup>i</sup> him zit  
 doinge a fer, he sendinge a messenger<sup>k</sup>,  
 33 preieth tho thingis that ben of pees. So<sup>l</sup>  
 therefore ech of zou, that `renouncith not<sup>m</sup>  
 alle thingis whiche<sup>n</sup> he weeldith, may not  
 34 be my disciple. Salt is good thing; for-  
 soth if salt `schal vanysche<sup>o</sup>, in what thing  
 35 schal it be sauerid? Nether<sup>p</sup> in erthe,  
 nether in the<sup>q</sup> dunghil it is profitable, but  
 it schal be sent out. He that hath eeris  
 of heeringe, heere<sup>r</sup>.

## CAP. XV.

1 Forsothe pupplicans and synful men  
 weren neizyng to him, that thei schulden  
 2 heere him. And Farisees and scribis  
 grucchiden, seyinge, For this *man*<sup>s</sup> re-  
 ceyueth synful men, and etith with hem.  
 3 And he seith to hem this parable, seiynge,  
 4 What man of zou that hath an hundrid  
 scheep, and if he `hath lost<sup>t</sup> oon of hem,  
 wher<sup>u</sup> he leeuith<sup>v</sup> not nynty and nyne in  
 desert, and goth to it that perischide, til  
 5 he fynde it? And whanne he hath  
 founden it, he ioynge puttith on<sup>w</sup> his  
 6 shuldris; and he<sup>x</sup> comynge hoom clep-  
 ith `to gidere<sup>y</sup> his frendis and neizebors,  
 seyinge to hem, `Thanke ze<sup>z</sup> me<sup>a</sup>, for I  
 haue founden my<sup>b</sup> scheep, which<sup>c</sup> `hadde  
 7 perischid<sup>d</sup>. Sothly I seye to zou, so ioye

ben nedeful, if he haue to perfourme?  
 Lest aftir that he hath set the founde-  
 29 ment, and mowe not perfourme, alle that  
 seen<sup>d</sup>, bigynnen to scorne hym, and seie,  
 For this man bigan to bilde, and myzte<sup>o</sup>  
 30 not make an<sup>r</sup> ende. Or what kyng that<sup>31</sup>  
 wole go to do a bataile azens anothis  
 kyng, whether he sittith<sup>rr</sup> not first, and  
 bithenkith, if he may with ten thou-  
 synde go azens hym that cometh azens  
 hym with twenti thousynde? Ellis<sup>i</sup> zit<sup>32</sup>  
 while<sup>s</sup> he is afer, he sendynge<sup>t</sup> a mes-  
 sanger, preieth<sup>tt</sup> tho thingis that ben of  
 pees. So therfor ech of zou, that for-<sup>33</sup>  
 sakith not alle thingis that he hath, may  
 not be my disciple. Salt is good; but<sup>34</sup>  
 if salt vanysche, in what thing schal it  
 be sauerid? Nethir in erthe, nethir<sup>u</sup> in<sup>35</sup>  
 donghille it is profitable, but it schal be  
 cast out. He that hath eeris of herynge,  
 here he.

## CAP. XV.

And pupplicans and synful men weren<sup>1</sup>  
 neizyng to him, to here hym. And the<sup>2</sup>  
 Farisees and scribis grutchiden, seiynge,  
 For this<sup>v</sup> resseyueth synful men, and  
 etith with hem. And he spak to hem<sup>3</sup>  
 this parable, and seide, What man of zou<sup>4</sup>  
 that hath an hundrith scheep, and if he  
 hath lost oon of hem, whethir he leeueth  
 not nynti and nyne in desert, and goith  
 to it that perischide, til he fynde it?  
 And whanne he hath foundun it, he<sup>5</sup>  
 ioieth, and leyith<sup>w</sup> it on hise schuldris;  
 and he cometh hoom, and clepith togidir<sup>6</sup>  
 hise freendis and neizboris, and seith to  
 hem, Be ze glad with me, for Y haue  
 founde my scheep, that hadde<sup>x</sup> perischid.  
 And Y seie to zou, so ioye schal be in<sup>7</sup>

<sup>z</sup> for to o. <sup>a</sup> aftir that AGMNOPQSTXY. aftirward that w. <sup>b</sup> put AGMNOPQSTWXY. <sup>c</sup> for to AGMNO  
 PQTWY. <sup>d</sup> for to AGMNOPQTWY. <sup>e</sup> Or AGMNOPSTXY. <sup>f</sup> to go for to sende, or maake AG pr. m. MNP  
 QTWY. is to go for to sende, or make G sec. m. is to go for to make o. to go to senden, or make s. to go-  
 ynge out to make u. to go to sende x. <sup>g</sup> whether WX. <sup>h</sup> first bythenk not GMNOPQTWY. first bi-  
 thenkith not x. <sup>i</sup> Or ellis N. <sup>k</sup> messagere oqsx. <sup>l</sup> Om. o. <sup>m</sup> renounsith not, or forsakith not AGMN  
 PQTWY. forsaketh not o. renounceth not, or forsaketh s. <sup>n</sup> that AGMNOPQSTXY. <sup>o</sup> vanysche AGMNPQ  
 STWXY. vanischith o. <sup>p</sup> Nother Y. <sup>q</sup> Om. AGMNOPQSTWXY. <sup>r</sup> here he aow. <sup>s</sup> Om. AGMNOPQS  
 TWXY. <sup>t</sup> schal lese GMNOPQTX Y. <sup>u</sup> whether x. <sup>v</sup> leue NO. <sup>w</sup> in to AGMNOPQSTWXY. <sup>x</sup> Om. AGM  
 NOPQSTWXY. <sup>y</sup> Om. X. <sup>z</sup> Glade ze with U sec. m. <sup>a</sup> to me G sec. m. MP. togider with me o. <sup>b</sup> the  
 MNPQTX Y. <sup>c</sup> that GMNOPQSTWXY. <sup>d</sup> I hadde lost MNPQTX Y.

<sup>q</sup> him seen s. <sup>r</sup> and s. <sup>rr</sup> sitte k. <sup>s</sup> whilis s. <sup>t</sup> sendith ichi. <sup>tt</sup> and preieth ichi. <sup>u</sup> ne i. <sup>v</sup> he  
 this i. <sup>w</sup> puttith b. <sup>x</sup> hath EPX. Om. QU.

schal be in heuene on o<sup>d</sup> synful man doynge penaunce, than of<sup>e</sup> nynti and nyne iuste, that han no nede of<sup>f</sup> penaunce. Ether<sup>g</sup> what womman hauynge ten 'dragmes, *ether besauntis*<sup>h</sup>, and if sche 'hath lost<sup>i</sup> o dragme, wher<sup>k</sup> she lizteth<sup>l</sup> not a lanterne, and turneth vpsodoun the hous, and sekith diligently, til<sup>m</sup> sche fynde<sup>n</sup>? And whanne sche hath founden, sche clepith to gidere frendis and neiȝboris, seyinge, 'Thanke ȝe<sup>o</sup> me<sup>p</sup>, for I haue founden the dragme, which<sup>q</sup> I hadde lost. So I seie to ȝou, ioie schal be to the<sup>r</sup> aungels of God 'on o<sup>s</sup> synful man doynge penaunce. Forsothe he seith, Sum man hadde tweye<sup>t</sup> sones; and the ȝongere seide to the<sup>u</sup> fadir, Fadir, ȝyue to<sup>v</sup> me the porcioun of substaunce, '*ethir catel*<sup>w</sup>, that 'byfallith to<sup>x</sup> me. And 'the fadir<sup>y</sup> departide to him<sup>z</sup> the<sup>a</sup> substaunce. And not aftir many dayes, alle thingis gederid to gidre, the ȝongere<sup>b</sup> sone wente in<sup>c</sup> pilgrymage in to a fer<sup>d</sup> cuntree; and there he<sup>e</sup> wastide his substaunce<sup>f</sup> in<sup>g</sup> lyuyngellicherously. And aftir that he hadde endid alle thingis, a<sup>h</sup> strong hungir was<sup>i</sup> maad in<sup>k</sup> that<sup>l</sup> cuntree, and he bigan to<sup>m</sup> haue nede. And he<sup>n</sup> wente, and cleuyde to oon of the citeseyns<sup>o</sup> of that cuntree. And he sente him in to his toun, that he schulde feede hoggis. And he coueitide to<sup>p</sup> fille<sup>q</sup> his wombe of the coddis whiche<sup>r</sup> the hoggis eeten, and no man ȝaf to him. Sothli he turned aȝen in to him silf, seyde, Hou many hirid men in my fadir<sup>s</sup> hous, 'han plente of<sup>t</sup> looues; forsothe I perische here thurȝ<sup>u</sup> hungir. I schal ryse<sup>v</sup>, and 'I

heuene on o synful man doynge penaunce, more than on nynti and nyne iuste, that han no nede to penaunce. Or<sup>g</sup> what womman hauynge ten besauntis, and if sche hath lost oo besaunt, whether sche teendith not a lanterne, and turneth vpsodoun the hows, and sekith diligentli, til that<sup>y</sup> sche fynde it? And whanne<sup>o</sup> sche hath foundun, sche clepith togidir frendis and neiȝboris, and seith, Be ȝe glad with me, for Y haue founde the besaunt, that Y hadde lost. So Y seie to ȝou, ioie schal be bifor aungels<sup>z</sup> of God on o synful man doynge penaunce. And he seide, A man hadde twei sones; and<sup>a</sup> the ȝonger of hem seide to the fadir, Fadir, ȝyue me the porcioun of catel, that fallith to me. And he departide to hem<sup>b</sup> the catel. And not aftir many daies, whanne<sup>l</sup> alle thingis weren gederid togider, the ȝonger sone wente forth in pilgrymage in to a fer cuntre; and there he wastide hise<sup>c</sup> goodis in lyuyngelcherously. And aftir that he hadde endid alle thingis, a strong hungre was maad in that cuntre, and he bigan to haue nede. And he wente, and drouȝ hym to oon of the citeseyns of that cuntre. And he sente hym in to his toun, to fede swyn. And he coueitide to fille his wombe of the coddis that the<sup>d</sup> hoggis eeten, and no man ȝaf hym<sup>e</sup>. And he turnede aȝen to<sup>f</sup> hym silf, and seide, Hou many hirid men in<sup>g</sup> my fadir<sup>h</sup> hous han plente of looues; and Y perische here thorouȝ hungir. Y schal rise vp, and go to my fadir, and Y schal seie to hym, Fadir, Y haue synned

<sup>d</sup> oen x. <sup>e</sup> vpon AGMNOPTWVY. <sup>f</sup> to AGMNOPTUVWXY. <sup>g</sup> Or AGMNOPTWXY. <sup>h</sup> dragmes, or besauntis GMPV. besauntis o. dragmes x. <sup>i</sup> schal lese A pr. m. GMNOPQTX. <sup>k</sup> whethir QX. <sup>l</sup> teendith AGMNOPTWXY. lizteneth UV. <sup>m</sup> til that AGMNOPTWXY. <sup>n</sup> fyndeth o. <sup>o</sup> Togydere thanke ȝe P. Glade ȝe with U sec. m. <sup>p</sup> togider to me o. <sup>q</sup> that AGMNOPTWXY. <sup>r</sup> Om. AGMNOPTWXY. <sup>s</sup> vpon a AT. vpon oo GMNPTSIVY. vpon oon o. <sup>t</sup> two MPQUWXY. <sup>u</sup> his o. <sup>v</sup> Om. N. <sup>w</sup> or catel GMPWY. Om. OX. <sup>x</sup> bifallith A pr. m. G pr. m. PQT. fallith o. <sup>y</sup> he AGMNOPTWXY. <sup>z</sup> hem MOPQTUV sec. m. XY. <sup>a</sup> Om. A pr. m. MNPT. <sup>b</sup> ȝonge w. <sup>c</sup> fer on AGMNOPTW sec. m. XY. fer in QS. forth in UV. forth on W pr. m. <sup>d</sup> Om. G pr. m. <sup>e</sup> Om. AGMNOPTWXY. <sup>f</sup> substaunce, or goodis AGMNSTWY. <sup>g</sup> Om. N. <sup>h</sup> and K. <sup>i</sup> is A pr. m. G pr. m. MNOPQSTXY. <sup>k</sup> in to o. <sup>l</sup> the ASW. <sup>m</sup> for to AGMNOPTWY. <sup>n</sup> Om. K. <sup>o</sup> burgeis AGNQTVW. burgeysis MOPSY. <sup>p</sup> for to AGMNOPTWY. <sup>q</sup> fulfille AG sec. m. MNOPQSTWXY. <sup>r</sup> that AGMNOPTWXY. <sup>s</sup> fadres ANOSUV. <sup>t</sup> habunden in AGMNOPTUVWY. habunden with o. abunden with x. <sup>u</sup> in AGMPQSTXY. for NO. in for W. <sup>v</sup> ryse vp AGMNOPTWXY.

<sup>y</sup> Om. EC pr. m. E pr. m. <sup>z</sup> the aungels EK. <sup>a</sup> Om. AIK pr. m. EG. <sup>b</sup> him S pr. m. <sup>c</sup> alle hise K pr. m. <sup>d</sup> Om. IG. <sup>e</sup> to hym EMK sec. m. PQRSUXghikβ. <sup>f</sup> in to EIKMPQRSUXbcghi. <sup>g</sup> ben in K pr. m. <sup>h</sup> fadris CEIKMPRSUXbcghikaβ.

schal<sup>w</sup> go to my fadir, and I schal seie to him, Fadir, I haue synned azens<sup>x</sup> heuene, 19 and bifore thee; now I am not worthi to<sup>y</sup> be clepid thi sone, make me as oon of 20 thi hyrid men. And he rysinge cam to his fadir. Sothli whanne he was 3it fer, his fadir sy3 him, and 'he was<sup>z</sup> stirid by mercy. And he rennynge to, 'felde on<sup>a</sup> 21 his necke, and kiste him. And the sone seyde to him, Fadir, I haue synned azens<sup>b</sup> heuene, and bifore thee; and now I am not 22 worthi to<sup>c</sup> be clepid thi sone. Forsoth the fadir seyde to his seruauntis, Soone bringe 3e forth the firste stoole, and clothe<sup>d</sup> 3e<sup>e</sup> him, and 3yue 3e a ring in his hond, 23 and schoon inf<sup>f</sup> to the<sup>g</sup> feet; and 'brynge 3e<sup>h</sup> a calf maad fat, and sle 3e, and ete we, 24 and plenteuously ete we<sup>i</sup>. For this my sone was deed, and hath lyued a3en; he perischide, and is founden. And alle<sup>l</sup> 25 bigunnen to<sup>m</sup> eat plenteuously<sup>n</sup>. Forsoth his eldere sone was in the feeld; and whanne he cam, and neizede to the hous, he herde a symphonye<sup>o</sup> and a crowde<sup>p</sup>. 26 And he clepide oon of the seruauntis, and 27 axide, what 'thingis thes<sup>q</sup> weren. And he seide to him, Thi brodir is comen, and thi fadir 'hath slayn<sup>r</sup> a fat<sup>s</sup> calf, for he 28 receyuede him saf. Forsoth he was wroth, and wolde not entre. Therefore his fadir 29 gon out, bigan to<sup>t</sup> preie him. And he answeringe to his fadir, seide, Lo! so manye 3eeris I serue to thee, and I 'brak neuere<sup>u</sup> thi comaundement<sup>v</sup>; thou<sup>w</sup> 'hast neuere<sup>x</sup> 3ouun<sup>y</sup> 'a kyde to me<sup>z</sup>, that I 30 schulde 'ete largely with my frendis<sup>a</sup>. But aftir that this thi<sup>b</sup> sone, which<sup>c</sup> deuouride his substaunce with hooris, cam, thou

in to heuene, and bifor thee; and now Y 19 am not worthi to be clepid thi sone, make me as oon of thin hirid men. And 20 he roos vp<sup>i</sup>, and cam to his fadir. And whanne he was 3it afer, his fadir saiz hym, and was stirrid bi mercy. And he ran, and fel on his necke, and kisside hym. And the sone seide to hym, Fadir, 21 Y haue synned in to heuene, and bifor thee; and now Y am not worthi to be clepid thi sone. And the fadir seide to 22 hise seruauntis, Swithe brynge 3e forth the firste stoole, and clothe 3e hym, and 3yue 3e a ryng in his hoond, and schoon 23 on hise feet; and brynge 3e a fat calf, and sle 3e, and ete we, and make we feeste. For this my sone was deed, and 24 hath lyued a3en; he perischid, and is<sup>k</sup> foundun. And alle men bigunnen to ete. But his eldere sone was in the 25 feeld; and whanne he cam, and neizede to the hous, he herde a symfonye and a croude. And he clepide oon of the ser- 26 uauntis, and axide, what these thingis weren. And he seide to hym, Thi bro- 27 ther is comun, and thi fadir slewe a fat calf, for he resseyuede hym saaf. And 28 he was wrooth, and wolde not come in. Therfor his fadir wente<sup>l</sup> out, and bigan to preye hym. And he answerde to his 29 fadir, and seide, Lo! so many 3eeris Y serue thee, and Y neuer brak thi comaundement; and thou neuer 3af to<sup>m</sup> me a kidde, that Y with my freendis schulde haue ete. But aftir that this thi sone, 30 that hath deuourid his substaunce with horis, cam, thou hast slayn to hym a fat calf. And he seide to hym, Sone, thou 31

<sup>w</sup> Om. AGMNOQSTWXY. <sup>x</sup> in to A pr. m. G pr. m. MNOPQSTXY. <sup>y</sup> for to AGMNOQSTW sec. m. Y. <sup>z</sup> is AG pr. m. MNOPQSTXY. was UV. <sup>a</sup> felde vpon AGMNPQTY. fell vpon OW. fel on SX. <sup>b</sup> in to A pr. m. G pr. m. MNOPQSTXY. <sup>c</sup> for to AGMNOQSTWY. <sup>d</sup> clothith SX. <sup>e</sup> Om. AGMNOQSTXY. <sup>f</sup> Om. O. <sup>g</sup> Om. A pr. m. G pr. m. MNPQSTXY. <sup>h</sup> brynge 3e to AGMNOQSTWY. bringeth to X. <sup>i</sup> glade we in plenteuouse etynge A pr. m. G pr. m. MNPQSTXY. in plenteuos eetynge ete we O. <sup>l</sup> alle men AGMNPQSTWXY. <sup>m</sup> for to AGMNOQSTWY. <sup>n</sup> gladly A pr. m. GMNOQSTXY. <sup>o</sup> sinfon X. <sup>p</sup> caroule, or croude AGM PQTWXY. a caroule, or croude NS. <sup>q</sup> thees thengis AGMNOQSTUVWX. <sup>r</sup> slow3e AGMNOQSTWY. slew P. sloo3 X. <sup>s</sup> fattid AGMPQSTWXY. <sup>t</sup> for to OT. <sup>u</sup> neuere passede ouer, or brak AGMNPQSTWY. neuer passid ouer OX. <sup>v</sup> comaundementis Q. <sup>w</sup> and thou AGMNOQSTUVWXY. <sup>x</sup> neuere hast AGMNOQSTXY. <sup>y</sup> 3yue Q. 3eue Y. <sup>z</sup> to me a kydde AGMNOQSTWXY. <sup>a</sup> with my frendis be fulfillid AGMNOQSTWXY. <sup>b</sup> Om. AQ pr. m. <sup>c</sup> that hath AGMNOQSTWXY.

<sup>i</sup> Om. x. <sup>k</sup> he is ig. <sup>l</sup> 3ede CEIKMPQRSUXbcghika3. <sup>m</sup> Om. k pr. m.

31 hast slayn to him a fat<sup>e</sup> calf. And he seide to him, Sone, thou ert euere<sup>f</sup> with me, 32 and alle myne thingis ben thyne. Forsothe it bihofte<sup>g</sup> to<sup>h</sup> ete plenteuously, and for<sup>i</sup> to ioye; for this thi brother was deed, and lyuede<sup>k</sup> a3eyn; he peryschide, and he<sup>l</sup> is founden.

## CAP. XVI.

1 Forsothe he seide also<sup>m</sup> to his disciplis, Ther was sum riche man, that hadde a fermour, *ethir a baily<sup>n</sup>*; and this<sup>o</sup> was<sup>p</sup> defamyd anentis<sup>q</sup> him, as he hadde wastid 2 his goodis. And he clepide him, and seide<sup>r</sup> to him, What heere I this thing of thee? 3 zeld resoun of thi ferme, for now thou schalt not mowe<sup>s</sup> holde thi<sup>t</sup> ferme. Forsoth the fermour seide with ynne him silf, What schal I do, for my<sup>u</sup> lord takith away fro me the ferne? 'I may not delue<sup>w</sup>', 4 I am aschamyd to<sup>x</sup> begge. I woot what I schal do, that whanne I schal be remouyd fro the ferme, thei receyue me in to her 5 housis. And<sup>y</sup> alle the dettours of the<sup>z</sup> lord clepid to gidere, he seide to the firste, 6 Hou moche owist thou to my lord? And he seide to him, An hundrid barelis of oyle. And he seide to him, Taak thin<sup>a</sup> obligacioun<sup>b</sup>, and sitte soon, and wryt fyfti. 7 Aftirward he seyde to another, Sothli hou moche owist thou? 'Which seide<sup>c</sup>, An hundrid mesuris of whete. And he seide to him, Tak thi lettris, and wryt foure 8 score. And the lord preiside the fermour of wickidnesse, for he hadde don prudently; for the sones of this<sup>d</sup> world ben more prudent<sup>e</sup> in her generacioun than 9 the sones of lizt. 'And I seie to 3ou, make<sup>f</sup> to 3ou frendes of the<sup>g</sup> riches<sup>b</sup> of wickidnesse, that whan 3e shulen fayle, thei receyue 3ou in to euerlastyng taber-

art euer more with me, and alle my thingis ben thine. But it bihofte<sup>n</sup> for<sup>o</sup> to 32 make feeste<sup>p</sup>, and to haue ioye; for this thi brother was deed, and lyuede<sup>q</sup> a3en; he perischide, and is foundun.

## CAP. XVI.

He seide also to hise disciplis, Ther<sup>1</sup> was a riche man, that hadde a baili<sup>r</sup>; and this was defamed to him, as he hadde wastid his goodis. And he clepide hym, 2 and seide to hym, What here Y this thing of thee? 3 zelde reckynyng of thi baili, for thou mi3te not now be baili<sup>s</sup>. And 3 the baili<sup>t</sup> seide with ynne him silf, What schal Y do, for my lord takith awei fro me the baili? delfe mai Y not, I schame to begge. Y woot what Y schal do, that 4 whanne Y am remeued fro the baili, thei resseyue me in to<sup>u</sup> her hous<sup>v</sup>. Therfor<sup>5</sup> whanne alle the dettours of his lord weren clepid togider, he seide to the firste, Hou myche owist thou to my lord? And he seide, An hundrid barelis 6 of oyle. And he seide to hym, Take thi caucioun, and sitte soone, and write fifti. Aftirward he seide to another, And hou 7 myche owist thou? Which answerde, An hundrid coris of whete. And he seide to hym, Take thi lettris, and write foure scoore. And the lord preiside the baili 8 of wickydnesse, for he hadde do prudentli; for the sones of this world ben more prudent in her generacioun than the sones of lizt. And Y seie to 3ou, 9 make 3e to 3ou freendis of the ritchesse<sup>w</sup> of wickidnesse, that whanne 3e shulen fayle, thei resseyue 3ou in to euerlastyng tabernaclis. He that is trewe in the 10

<sup>e</sup> fattid *A pr. m. GMOPQSWXY.* <sup>f</sup> euermore *AGMNPQSTWXY.* <sup>g</sup> byhoueth *AGMNO.* <sup>h</sup> for to *AGMNPQSTWY.* <sup>i</sup> Om. *AGMNPQSTWXY.* <sup>k</sup> lyueth *T.* <sup>l</sup> Om. *AGMNPQSTWXY.* <sup>m</sup> and *AGMNPQSWXY.* Om. *T.* <sup>n</sup> fermour, or *baily* *AGMNPQSTWY.* <sup>o</sup> baile o. <sup>p</sup> bailli *X.* <sup>q</sup> ther *W pr. m. he W man. sec.* <sup>r</sup> is *A pr. m. G pr. m. MPQSTXY.* Om. *N.* <sup>s</sup> at *AGMNPQSTWXY.* <sup>t</sup> saith *AGMNPQSTXY.* <sup>u</sup> no more *U.* <sup>v</sup> the *AGMNPQSTW.* <sup>w</sup> the o. <sup>x</sup> delue mai Y not *MOPQWXY.* <sup>y</sup> schame for to *AGMNPQSTWY.* <sup>z</sup> shame to *SX.* <sup>1</sup> And so *AGMNPQSTWXY.* And loo! o. <sup>2</sup> his *AGMNPQSTWXY.* <sup>a</sup> the *N.* <sup>b</sup> caucioun, or *obligacioun* *AGMNPQSTWY.* <sup>c</sup> kaucioun *X.* <sup>d</sup> The whiche saith *AGMNPQSTWXY.* <sup>e</sup> the *K.* <sup>f</sup> prudent, or *war* *AGMNPSTY.* <sup>g</sup> make 3e *AG sec. m. OSUV sec. m. W.* <sup>h</sup> Om. *QXY.* <sup>i</sup> riches o. <sup>j</sup> riches *Q.*

<sup>n</sup> bihoueth *G.* <sup>o</sup> to *c et plures.* <sup>p</sup> a feeste *EE.* <sup>q</sup> lyueth *G.* <sup>r</sup> baylyf *EPQX.* <sup>s</sup> baylif *EQ.* <sup>t</sup> bailyf *EPQX.* <sup>u</sup> Om. *k pr. m.* <sup>v</sup> housis *A sec. m. KQhi.* <sup>w</sup> ritchessis *chik.*

10 naclis<sup>k</sup>. He that is feithful<sup>l</sup> in the leeste<sup>m</sup>  
 thing, 'is feithful also in more<sup>n</sup>; and he  
 that 'is wickid in a litil thing<sup>o</sup>, 'is wickid  
 11 also in the more<sup>oo</sup>. Therefore if 3e weren  
 not trewe in wickid<sup>p</sup> riches<sup>q</sup>, 'who schal  
 12 bitake to 3ou this that is verri<sup>r</sup>? And if  
 3e weren not trewe in 'alien thing<sup>s</sup>, who  
 13 schal 3yue to 3ou 'this that<sup>t</sup> is 3oure? No  
 man seruaunt may serue twey<sup>u</sup> lordis;  
 forsothe ether<sup>uu</sup> he schal hate oon<sup>v</sup>, and  
 loue the tothir<sup>w</sup>; ether<sup>ww</sup> 'he schal<sup>x</sup> cleue  
 to oon<sup>y</sup>, and dispise 'the tohir<sup>z</sup>. 3e moun  
 14 not serue to God and to<sup>a</sup> riches<sup>b</sup>. Forsoth  
 Farisees, that weren coueytouse, herden  
 alle thes thingis, and thei scornyn den him.  
 15 And he seide<sup>c</sup> to hem, 3e it ben, that iusti-  
 fyen 3ou bifore men; sothli God knowith<sup>d</sup>  
 3oure hertis, for 'that thing that<sup>e</sup> is hiz  
 to men, is abominacioun anemptis God.  
 16 The lawe and prophetis til to John; fro  
 that<sup>f</sup> tyme the rewme of God is prechid<sup>g</sup>,  
 and ech man 'makith violence<sup>h</sup> in to it.  
 17 Forsothe it is lizter heuene and erthe to<sup>i</sup>  
 passe ouer, than o titil falle fro<sup>k</sup> the lawe.  
 18 Ech<sup>l</sup> man that forsakith his wyf, and  
 weddith another, doith auoutrie; and he  
 that weddith the *wyf*<sup>m</sup> forsakun of the  
 19 hosebonde, doith auoutrie. Sum man was  
 rich, and was<sup>n</sup> clothid<sup>o</sup> in<sup>p</sup> purpur, and  
 biys, '*ether whit silk*<sup>q</sup>, and he<sup>r</sup> eet ech<sup>s</sup>  
 20 day schynyngli. And ther was sum beg-  
 gere, Lazarus by name, that lay ful of  
 21 bylis at his 3ate, coueytinge to<sup>t</sup> be fillid<sup>u</sup>  
 of<sup>v</sup> the crummes, that felden<sup>w</sup> doun<sup>x</sup> fro

leeste thing, is trewe also in the more;  
 and he that is wickid in a<sup>x</sup> litil thing, is  
 wickid also in the more<sup>y</sup>. Therfor if 3e<sup>11</sup>  
 weren not trewe in the wickid thing of  
 ritchesse<sup>z</sup>, who schal bitake to 3ou that  
 that is verry? And if 3e weren not trewe<sup>12</sup>  
 in othere mennus thing, who schal 3yue  
 to 3ou that that is 3oure? No seruaunt<sup>13</sup>  
 may serue to twei lordis; for ether he  
 schal hate 'the toon<sup>a</sup>, and loue the tothir<sup>b</sup>;  
 ethir he schal drawe to 'the toon<sup>c</sup>, and  
 schal<sup>cc</sup> dispise the tothir<sup>d</sup>. 3e moun not  
 serue to God and to ritchesse<sup>e</sup>. But the<sup>14</sup>  
 Farisees, that weren coueytous, herden  
 alle these thingis, and thei scorneden  
 hym. And he seide to hem, 3e it ben,<sup>15</sup>  
 that iustifien 3ou bifor men; but God  
 hath knowun 3oure hertis, for that that  
 is hiz to men, is abhomynacioun bifor  
 God. The lawe and prophetis<sup>f</sup> til to<sup>16</sup>  
 Joon; fro that tyme the rewme of God is  
 euangelisid, and ech man doith violence  
 in to it. Forsothe it is lizter heuene and<sup>17</sup>  
 erthe to passe, than that o titil falle fro  
 the lawe. Euery man that forsakith his<sup>18</sup>  
 wijf, and weddith an other, doith letch-  
 erie; and he that weddith the *wijf* for-  
 sakun of the hosebonde, doith auowtrie.  
 There was a riche man, and was clothid<sup>19</sup>  
 in purpur, and whit silk, and eete euery  
 dai schynyngli. And there was a begger,<sup>20</sup>  
 Lazarus bi name, that lai at his 3ate ful  
 of bilis, and coueitide to be fulfillid<sup>h</sup> of<sup>21</sup>  
 the crummes, that fellen doun fro the

<sup>k</sup> Om. κ. <sup>l</sup> trew AGMNOPQSTWXY. <sup>m</sup> lasse o. <sup>n</sup> and in the more is trew AGMNOPQSTWXY. is feithful also in the more UV. <sup>o</sup> in a litil thing is wickide AGMNOPQSTWXY. in a litil thing is wicke SX. <sup>oo</sup> and in the more is wickide AGMNOPQSTWXY. and in the more is wicke SX. <sup>p</sup> the wickyd A pr. m. G pr. m. MN PQTY. the wickid thing A sec. m. G sec. m. OV. the wicke thinge S. the wicke X. <sup>q</sup> of riches AG sec. m. N. of rychesse OT. of riches SW. <sup>r</sup> that that is soth, who schal byleene, or *bytake*, to 3ou A pr. m. GMNPT XY. that that is verrei, who schal bileue, or *bitake*, to 3ou A sec. m. SW. that is sothe, who sal byleue to 3ou o. that that is soth, who schal byleue to 3ou Q. <sup>s</sup> other mennys thing AGMNOPQSTWXY. <sup>t</sup> that that AG pr. m. MNPQSTWXY. that G sec. m. o. <sup>u</sup> to twey ANT. to two GMNOPQWY. two U. <sup>uu</sup> other MQY. outhur X. <sup>v</sup> the toon AGNOPQSTY. the oon M. that oon W. <sup>w</sup> other MX. <sup>ww</sup> or MPQXY. <sup>x</sup> Om. AGMNOPQSTWXY. <sup>y</sup> the toon AGNOPQSTWY. the oon MX. <sup>z</sup> that othir W. the other MX. <sup>a</sup> to the G pr. m. Om. X. <sup>b</sup> richesses QSR. <sup>c</sup> seith AGMNOPQSTWX. <sup>d</sup> hath knowen AGMNOPQSTWXY. <sup>e</sup> that that AGMNPQSTWXY. that at o. <sup>f</sup> the o. <sup>g</sup> euangelised AGMNOPQSTWXY. <sup>h</sup> dothe strengthe, or *violence* AGMNPQSTWY. doth strengthe OX. <sup>i</sup> for to AGMNOPQSTWY. <sup>k</sup> of G sec. m. MNOPQSTXY. <sup>l</sup> Euery AGMNOPQSTWXY. <sup>m</sup> Om. AGMNOPQSTWXY. <sup>n</sup> Om. G pr. m. <sup>o</sup> clad SX. <sup>p</sup> with o, <sup>q</sup> or *wh. s.* GMOPQTW. Om. XY. <sup>r</sup> Om. AG MNOPQSTWXY. <sup>s</sup> euery AGMNOPQSTURWXY. <sup>t</sup> for to o. <sup>u</sup> fulfillid GMNOPQSTWXY. <sup>v</sup> with W pr. m. <sup>w</sup> fell o. <sup>x</sup> Om. Q.

<sup>x</sup> Om. b. <sup>y</sup> more thing κ. <sup>z</sup> richessis S SEC. M. X. <sup>a</sup> the oon EQ. that oon Iek. <sup>b</sup> oother I. <sup>c</sup> the oon EQ. that oon Iek. <sup>cc</sup> Om. κ pr. m. <sup>d</sup> oother I. <sup>e</sup> ritchessis ik. <sup>f</sup> the profetis ek. <sup>g</sup> Om. E. <sup>h</sup> nllid Ihi.

the riche mannis boord, and no man zaf  
to him; but and houndis camen, and  
22 lickiden his bylis. Forsothe it was<sup>y</sup> don,  
that the beggere deiede, and was borun  
23 of aungels in to Abrahams bosum. For-  
sothe and the riche man is deed, and is  
biried in helle. Forsothe<sup>z</sup> he reysinge<sup>a</sup>  
his yzen, whanne he was in turmentis, sy<sup>3</sup>  
Abraham afer, and Lazarus in his bosum.  
24 And<sup>b</sup> he `cryng<sup>c</sup> seyde<sup>c</sup>, Fadir Abraham,  
haue mercy on me, and send Lazarus,  
that he dippe the laste part of his fyngur  
in watir, and<sup>d</sup> kele<sup>e</sup> my tunge; for I am  
25 turmentid in this flawme. And Abraham  
seyde to him, Sone, haue mynde, for thou  
hast receyued good thingis in thi lyf, and  
Lazarus also yuele thingis; sothli he is now  
26 comfortid, but thou art turmentid. And<sup>f</sup>  
in alle thes thingis a greet derk place,  
'ether depthe<sup>g</sup>, is stablischid<sup>h</sup> 'by twixe<sup>i</sup> vs  
and zou; that<sup>k</sup> thei that wolen fro hennis  
passe to zou, mown not, nether<sup>l</sup> fro thennis  
27 passe ouer hidur. And he seyde<sup>m</sup>, Ther-  
fore I preye thee, fadir Abraham, that  
thou sende him in to the hous of my fadir.  
28 For<sup>n</sup> I haue fyue bretheren, that he wit-  
nesse to hem, lest also<sup>o</sup> thei come in to  
29 this<sup>p</sup> place of turmentis. And Abraham  
seyde<sup>q</sup> to him, Thei han Moyses and the<sup>r</sup>  
30 prophetis; heere thei hem. And he seyde,  
Nay, fadir Abraham, but if ony of deede  
men<sup>s</sup> schal go to hem, thei schulen do<sup>t</sup>  
31 penaunce. Forsothe he seyde<sup>u</sup> to him, If  
thei heere not Moyses and the<sup>v</sup> prophetis,  
neither if ony of deede men schal<sup>x</sup> ryse  
a3en, thei schulen bileue<sup>y</sup> to him.

riche mannis boord, and no man zaf to  
hym; but houndis camen, and lickiden  
hise bilis. And it was don, that the<sup>22</sup>  
begger dieede, and was borun of aungels  
in to Abrahams bosum. And the riche<sup>23</sup>  
man was deed also, and was<sup>i</sup> biried in  
helle. And he reise<sup>k</sup> hise izen, whanne  
he was in turmentis, and say Abraham  
afer, and Lazarus in his bosum. And<sup>24</sup>  
he criede, and seyde, Fadir Abraham,  
haue merci on me, and sende Lazarus,  
that he dippe the ende of his fyngur in  
watir, to<sup>l</sup> kele my tunge; for Y am tur-  
mentid in this flawme. And Abraham<sup>25</sup>  
seyde to hym, Sone, haue<sup>m</sup> mynde, for  
thou hast resseyued good thingis in thi  
lijf, and<sup>n</sup> Lazarus also yuel thingis; but  
he is now coumfortid, and thou art tur-  
mentid. And in alle these thingis a greet<sup>26</sup>  
derk place is stablischid betwixe vs and  
zou; that thei that wolen fro hennus  
passe to zou, moun not, uethir fro  
thennus passe ouer hidur. And he seyde,<sup>27</sup>  
Thanne Y preie thee, fadir, that thou  
sende hym in to the hous of my fadir.  
For Y haue fyue britheren, that he wit-<sup>28</sup>  
nesse to hem, lest also thei come in to  
this place of turmentis. And Abraham<sup>29</sup>  
seyde to him, Thei han Moyses and the  
prophetis; here thei hem. And he seyde,<sup>30</sup>  
Nay, fadir Abraham, but if ony of deed  
men go to hem, thei schulen do<sup>o</sup> penaunce.  
And he seyde to hym, If thei heren not<sup>31</sup>  
Moises and prophetis<sup>p</sup>, nethir if ony of  
deed men rise a3en, thei schulen bileue  
to hym.

## CAP. XVII.

1 And he seyde<sup>z</sup> to his disciplis, It is in-  
possible that sclaudris come not; but<sup>a</sup>  
2 woo to him<sup>b</sup>, by whom thei comen. It is

## CAP. XVII.

And Jhesu seyde to hise disciplis, It<sup>1</sup>  
is inpossible<sup>q</sup> that sclaudris come not;  
but wo to that man, bi whom thei comen.

<sup>y</sup> is AG pr. m. MNOPQSTXY. <sup>z</sup> Sothely AGMNOPQSTWY. <sup>a</sup> castynge vp AGMNOPQSTWXY. <sup>b</sup> Om. W.  
<sup>c</sup> cried, seiynge Q. cryeing seyynge T. <sup>d</sup> that he AGMNOPQSTWXY. <sup>e</sup> koole X. <sup>f</sup> But O. <sup>g</sup> Om. AGM  
NOPQSTWX. <sup>h</sup> stablid GMNOPQSTX. <sup>i</sup> bitwen S. <sup>k</sup> and T. <sup>l</sup> ne thidur T. <sup>m</sup> seith GOPQSTWXY.  
<sup>n</sup> Sothely AGMNOPQSTWXY. <sup>o</sup> and AGMNOPQSTWXY. <sup>p</sup> the N. <sup>q</sup> seith AGMNOPQSTWXY. <sup>r</sup> Om.  
AGMNOPQSTWY. <sup>s</sup> Om. O. <sup>t</sup> not do Q sec. m. <sup>u</sup> saith AGMNOPQSTWXY. <sup>v</sup> Om. AGMNPQSTWY.  
<sup>x</sup> schulen O. <sup>y</sup> not beleuen X. <sup>z</sup> saith AGMNOPQSTWXY. <sup>a</sup> forsoth AGMNOPQSTWXY. <sup>b</sup> that man  
AGMNOPQSTWX.

<sup>i</sup> he was k. <sup>k</sup> reise vp is pr. m. <sup>l</sup> and k. <sup>m</sup> haue thou bhi. <sup>n</sup> Om. A pr. m. CEIKMPQRSxbcehikaβ.  
<sup>o</sup> not do k pr. m. <sup>p</sup> the profetis gk. <sup>q</sup> vnpossible k.

more profitable to him, if a mylne stoon  
 be put<sup>c</sup> aboute his necke, and he<sup>d</sup> be cast  
 in to the see, than that he sclaudre oon  
 3 of thes<sup>e</sup> litle. Take 3e heede to 3ou silf<sup>f</sup>;  
 if thi brother hath synned azens<sup>g</sup> thee,  
 blame him; and if he schal do penaunce,  
 4 for3yue to<sup>b</sup> him. And if senene sithis in  
 the day he schal synne azens<sup>i</sup> thee, and  
 seuene sithis in the day he<sup>k</sup> schal be con-  
 uertid to thee, seyinge, It forthenkith me,  
 5 for3yue to<sup>l</sup> him. †And the postlis<sup>m</sup> seiden  
 6 to the Lord, Encresse<sup>n</sup> feith to vs<sup>o</sup>. For-  
 soth the Lord seyde<sup>o</sup>, If 3e schulen haue<sup>p</sup>  
 feith as the<sup>q</sup> corn of syneuey, 3e schulen  
 seye to this more tree<sup>r</sup>, Be thou drawun  
 vp by the roote, and be<sup>s</sup> plauntid ouer<sup>t</sup> in  
 to the see, and it schal obeye<sup>u</sup> to 3ou.  
 7 Forsothe who of 3ou hauynge a seruaunt  
 eringe, other<sup>v</sup> lesewynge oxun<sup>w</sup>, which<sup>x</sup>  
 seith to him, turnyd a3en fro the feeld,  
 8 Anoon<sup>y</sup> go<sup>z</sup>, and<sup>a</sup> sitte to<sup>b</sup> mete; and  
 seith not<sup>c</sup> to him, Make thou<sup>d</sup> redy, that  
 I soupe, and girde thee<sup>e</sup>, and mynystre to  
 me, til<sup>f</sup> I ete and drynke, and<sup>g</sup> aftir thes  
 thingis thou schalt ete and drynke;  
 9 wher<sup>h</sup> he hath<sup>i</sup> grace<sup>k</sup> to that seruaunt, for  
 he dide this that<sup>l</sup> he comaundide to him?  
 10 Nay, I gesse. So also<sup>m</sup> 3e<sup>n</sup> whanne 3e han  
 don alle thingis that ben comaundid to  
 3ou, seie 3e<sup>o</sup>, We ben vnprofitable ser-  
 uauntis, we han don<sup>o</sup> this that<sup>p</sup> we ou3te  
 11 to<sup>q</sup> do<sup>r</sup>. And it was<sup>s</sup> done, the while  
 Jhesu wente in to Jerusalem, he passide  
 thorw the myddel of Samarie, and of<sup>t</sup>

It is more profitable to him, if a mylne<sup>2</sup>  
 stoon be put aboute his necke, and he be  
 cast in to the see, than that he sclaudre  
 oon of these litle. Take 3e hede 3ou<sup>r</sup> silf;<sup>3</sup>  
 if thi brothir hath synned azens thee,  
 blame hym; and if he do penaunce, for-  
 3yue hym. And if seuene sithis in the<sup>4</sup>  
 dai he do synne azens thee, and seuene  
 sithis in the dai he be conuertid to thee,  
 and seie, It forthenkith me, for3yue thou  
 hym<sup>5</sup>. And the apostlis<sup>t</sup> seiden to the<sup>5</sup>  
 Lord, Encresse to vs feith. And the Lord<sup>6</sup>  
 seide, If 3e han feith as the corn of  
 seneuei, 3e schulen seie to this more tre,  
 Be thou drawun vp bi the roote, and be  
 ouerplauntid in to the see, and it schal  
 obeie to 3ou. But who of 3ou hath a<sup>7</sup>  
 seruaunt erynge, or lesewynge oxis<sup>u</sup>,  
 which seith to hym, whanne he turneth  
 a3en fro the feeld, Anoon go, and sitte to  
 mete; and seith not to hym, Make redi,<sup>8</sup>  
 that Y soupe, and girde thee, and serue  
 me, while Y ete and drynke, and aftir this  
 thou schalt ete and drynke; whether<sup>9</sup>  
 he hath<sup>v</sup> grace to that seruaunt, for he  
 dide that that he comaundide hym?  
 Nay, Y gesse. So 3e, whanne 3e han<sup>10</sup>  
 don alle thingis that ben comaundid to  
 3ou, seie 3e, We ben vnprofitable ser-  
 uauntis, we han do that that<sup>w</sup> we ou3ten  
 to do. And it was do, the<sup>x</sup> while Jhesus<sup>11</sup>  
 wente in<sup>y</sup> to Jerusalem, he passide thorou  
 the myddis<sup>z</sup> of Samarie, and Galilee. And<sup>12</sup>  
 whaune he entride in to a castel, ten

<sup>c</sup> pitt o. <sup>d</sup> Om. AGMNOPTWXY. <sup>e</sup> this o. <sup>f</sup> Perseyue to 3ou silf, or take heede AT. Perceywith  
 to 3ou self, or takith heed GY. Perceyue, or takith hede, to 3oure [3ou PSW] silf MPSW. Perceyue, or take  
 hede to 3oure silf N. Take heede to 3our silf o. Perceyue, or take hede to 3ow self QX. <sup>g</sup> schal synne in MNOPQT  
 XY. haue synned in S. hath synned in W. <sup>h</sup> Om. SU. <sup>i</sup> in MNOPQSTXY. <sup>k</sup> Om. X. <sup>l</sup> Om. Q.  
 † Chap. XVII. commences here in MOPQWXY. <sup>m</sup> the apostlis AGMPQUXY. apostlis NOSTW. <sup>n</sup> to vs  
 feith MPXY. <sup>o</sup> said to hem o. <sup>p</sup> hadden MNOPQTX. <sup>q</sup> a q. <sup>r</sup> tree moor MOPQWXY. <sup>s</sup> be thou o.  
 † ouerplauntid MOPQWXY. <sup>u</sup> obesche M. obeshen S. <sup>v</sup> or MOPQWXY. <sup>w</sup> the oxys AGNPSWY. the  
 oxen MT. oxes o. <sup>x</sup> the whiche AGMNOPTWXY. <sup>y</sup> seith to hym, turned a3en fro feeld, Anoon  
 A sup. ras. G sec. m. W sec. m. turnyd a3en fro feelde, he seith anoon to him G pr. m. MNPQ. turned a3en  
 fro the feeld, seith anoon to him OY. turned a3eyn fro the feeld, he seith anoon to hym T. turned a3ein  
 fro the feeld, seith to hym anoon W pr. m. turned a3een fro feeld, seith anoen to hym X. <sup>z</sup> Go thou  
 W pr. m. <sup>a</sup> Om. AGMNOPTWXY. <sup>b</sup> to the AGNOSUV. at the MPQWXY. <sup>c</sup> not seith MOPQWXY.  
 † Om. AGMNOPTWXY. <sup>e</sup> thee bifore AGMNOPTWXY. <sup>f</sup> til that AGMNOPTUVWXY. <sup>g</sup> Om. K.  
 † Whether WX pass. <sup>i</sup> hadde U. <sup>k</sup> grace, or loue G sec. m. o. <sup>l</sup> that that AMPSTWXY. that at o.  
 † and AGMNOPTWXY. <sup>n</sup> Om. K. <sup>nn</sup> seie AGMNPQWY. seith SX. <sup>o</sup> Om. AGMNOPTWXY. <sup>p</sup> that  
 that AGMNPQSTWXY. that at o. <sup>q</sup> for to AGMNOPT. Om. U pr. m. VWY. <sup>r</sup> do, we han don AGMOPQS  
 TWXY. do, we han not don N. <sup>s</sup> is A pr. m. G pr. m. MNOPSTXY. <sup>t</sup> Om. AGMNOPTUVWXY.

<sup>r</sup> to 3ou CIXE sec. m. ka. 3our EPQ sec. m. RE sec. m. g. <sup>s</sup> to hym MRXB sec. m. hi. <sup>t</sup> postlis ISG.  
<sup>u</sup> oxen KRK. <sup>v</sup> haue K. <sup>w</sup> Om. CI. <sup>x</sup> Om. IRHI. <sup>y</sup> Om. S sec. m. b. <sup>z</sup> myddil CEIMPQRSUX  
 beeghikaß.

12 Galilee. And whanne he entride in to  
sum castel, ten leprouse men camen azens  
13 him, whiche<sup>u</sup> stode afer, and reyside<sup>w</sup>  
the<sup>x</sup> vois, seiynge, Jhesu, comaundour,  
14 haue mercy on vs. Whiche<sup>y</sup> as<sup>z</sup> he sy3,  
he seide, Go 3e, 'schewe 3e<sup>a</sup> 3ou<sup>b</sup> to prestis.  
And it was<sup>c</sup> don, the while thei wenten,  
15 thei weren<sup>d</sup> clensid. Forsothe oon of hem,  
as he sy3 for<sup>e</sup> he was<sup>f</sup> clensid, wente a3en,  
16 magnifynge God with greet vois. And  
he<sup>g</sup> felde down in to the face bifore his  
feet, doynge thankyngis<sup>h</sup>; and this was a  
17 Samaritan. Forsothe Jhesu answeringe  
seide, Wher ten ben not clensid, and where  
18 ben the nyne? 'Noon is<sup>i</sup> foundun, that  
turnyde a3en, and 3af glorie to God, no<sup>k</sup>  
19 but this alien<sup>l</sup>. And he seith to him, Ryse  
thou<sup>m</sup>, go thou; for thi feith hath maad  
20 thee saaf. 'Forsothe he axid of<sup>n</sup> Phari-  
sees, whanne the rewme of God cometh,  
answeride<sup>o</sup> to<sup>p</sup> hem, and<sup>q</sup> seide, The  
rewme of God cometh not with aspy-  
21 ing, nethir thei schulen seye, Lo! here,  
ether<sup>r</sup> lo! there; forsothe lo! the rewme  
22 of God is with ynne 3ou. And he seide<sup>s</sup>  
to his disciplis, Dayes schulen come,  
whanne 3e schulen desyre to<sup>t</sup> se o<sup>u</sup> day  
of mannis sone, and 3e schulen not se.  
23 And thei schulen seye to 3ou, Lo! here,  
and lo! there. Nyle 3e go, nether sue 3e;  
24 for<sup>v</sup> as leit schynynge fro vndir heuene  
schyneth 'on thoo<sup>w</sup> thingis that ben vndir  
heuene, so 'mannis sone schal be<sup>x</sup> in his  
25 day. Forsothe first it bihoueth him to<sup>y</sup>  
suffre many thingis, and to<sup>z</sup> be reprod  
26 of this generacioun. And as it was don  
in the dayes of Noe, so it schal be in the  
27 dayes of mannis sone. Thei eeten and  
drunken, and<sup>a</sup> weddiden wyues, and weren

leprouse men camen azens hym, whiche<sup>a</sup>  
stoden afer, and reiseden her voys, and 13  
seiden, Jhesu, comaundoure, haue merci  
on vs. And as he say hem, he seide, Go 14  
3e<sup>b</sup>, 'schewe 3e<sup>c</sup> 3ou to the<sup>d</sup> prestis. And  
it was don, the<sup>e</sup> while thei wenten, thei  
weren clensid. And oon of hem, as he 15  
sai3 that he was clensid, wente a3en,  
magnifynge God with grete<sup>ee</sup> vois. And 16  
he fel down on the face bifore hise feet,  
and dide thankyngis; and this was a  
Samaritan. And Jhesus answerde, and 17  
seide, Whether ten ben not clensid, and  
where ben the nyne? There is noon 18  
foundun, that turnede a3en, and 3af glorie  
to God, but this alien. And he seide to 19  
hym, Rise vp, go thou; for thi feith  
hath maad thee saaf. And he was axid 20  
of Farisees<sup>f</sup>, whanne the rewme of God  
cometh. And he answerde to hem, and  
seide, The rewme of God cometh not  
with aspiyng, nether thei schulen seie, 21  
Lo! here, or lo there; for lo! the rewme  
of God is with ynne 3ou. And he seide 22  
to hise disciplis, Daies schulen come,  
whanne 3e schulen desire to se o dai of  
mannus sone, and 3e schulen not se.  
And thei schulen seie to 3ou, Lo! here, 23  
and lo there. Nyle 3e go, nether sue 3e<sup>g</sup>;  
for as leyt schynynge from vndur heuene 24  
schyneth in to the thingis that ben vn-  
dur heuene, so schal mannus sone be in  
his dai. But first it bihoueth hym to 25  
suffre many thingis, and to be reprod  
of this generacioun. And as it was 26  
doon in the daies of Noe, so it schal  
be in the daies of mannys sone. Thei 27  
eeten and drunkun, weddiden wyues, and  
weren 3ouun to weddyngis, til in to the

<sup>u</sup> the whiche *AGMNPQSTWXY*. <sup>w</sup> liften vp *ANTW*. lifteden vp *GMOPQSTWXY*. <sup>x</sup> a *GMPQXY*. her s.  
<sup>y</sup> Whom *MNOPQSTXY*. <sup>z</sup> whanne *N*. <sup>a</sup> shewith *X*. <sup>b</sup> Om. *G pr. m.* <sup>c</sup> is *AG pr. m. MNOPSTXY*.  
<sup>d</sup> ben *A pr. m. G pr. m. MNPQSTXY*. <sup>e</sup> as *XY*. <sup>f</sup> is *AGMNPQSTWXY*. <sup>g</sup> Om. *X*. <sup>h</sup> graces, or thank-  
yngis *AMNPSTWY*. grace, or thankyngis *G*. graces *QX*. <sup>i</sup> There is noon *AGMNPQSTWXY*. <sup>k</sup> Om. *OX*.  
<sup>l</sup> alien, or straunger *AGMNPQSTW*. straunger *XY*. <sup>m</sup> vp *AGK pr. m. MNOPQSTWXY*. <sup>n</sup> Sothely thenne  
Jhesu was axid of the *Q sup. ras.* <sup>o</sup> answerynge *KY*. he answered *O*. and he answerde *Q sec. m.* Jhesu  
answerde *V*. answerende *X*. <sup>p</sup> Om. *MNXY*. <sup>q</sup> Om. *XY*. <sup>r</sup> or *MOPQSTWXY*. Om. *N*. <sup>s</sup> saith *AGM*  
*NOPQSTWXY*. <sup>t</sup> for to *AGMNPQSTWY*. <sup>u</sup> a *A*. <sup>v</sup> for whi *AGMNPQSTXY*. <sup>w</sup> in to the *AGMNPQSTWXY*.  
in to the *O*. <sup>x</sup> shal mannus sone be *MP*. schal be mannis sone *OQSTWXY*. <sup>y</sup> for to *AGMNPQSTW sec. m.*  
Om. *OW pr. m. Y*. <sup>z</sup> for to *AGMNPQSTWY*. <sup>a</sup> Om. *AGMNPQSTWXY*.

<sup>a</sup> the whiche *I*. <sup>b</sup> Om. *kb*. <sup>c</sup> scheweth *I*. <sup>d</sup> Om. *k*. <sup>e</sup> Om. *ihik*. <sup>ee</sup> a greet *CEIKMPQRSUXBCGLIK*.  
<sup>f</sup> the Farisees *PQXC pr. m. k*. <sup>g</sup> Om. *ig*.

30uun to weddingis, til in to the day in  
 which<sup>b</sup> Noe entride in to his<sup>c</sup> schip; and  
 28 the<sup>d</sup> greet flood cam, and loste alle. Also  
 as<sup>e</sup> it was don in the dayes of Loth,  
 thei eeten and drunken, bouzten and  
 29 seelden, plantiden<sup>f</sup> and byldeden<sup>g</sup>; sothli  
 in what day Loth wente out of Sodom,  
 the Lord reynede fier and brymstoon fro  
 30 heuene, and loste alle. Vp<sup>h</sup> this thing it  
 schal be, in what day mannys sone schal  
 31 be schewid. In that our<sup>i</sup> he that schal be  
 in the roof, and his vesels in the hous,  
 come he<sup>k</sup> not down to<sup>l</sup> take hem awei;  
 and he<sup>ll</sup> that '*schal be*<sup>m</sup> in the<sup>n</sup> feeld,  
 32 also turne not azen bihynde. Be 3e  
 33 myndeful of the wyf of Loth. Who  
 euere schal seke to<sup>o</sup> make his lyf<sup>p</sup> saf,  
 schal leese it; and who euere schal leese  
 34 it, schal quykene it. I seye to 3ou, in  
 that ni3t tweyne<sup>q</sup> schulen be in o bed, oon  
 schal be receyued<sup>r</sup>, and 'the tother<sup>s</sup> 'schal  
 35 be<sup>t</sup> forsakun; tweye *wymmen* schulen<sup>u</sup> be  
 gryndinge to gidere, oon<sup>w</sup> schal be re-  
 ceyned<sup>x</sup>, and 'the tother<sup>y</sup> 'schal be<sup>z</sup> for-  
 sakun; tweyne in a<sup>a</sup> feeld, oon<sup>b</sup> schal be  
 receyued<sup>c</sup>, 'the tother<sup>d</sup> 'schal be<sup>e</sup> forsakun.  
 36 Thei answeringe seyden<sup>f</sup> to him, Where,  
 37 Lord? Which<sup>g</sup> seide to hem, Where  
 euere<sup>h</sup> the body schal be, 'also the eglis  
 schulen be gederid to gidere thidur<sup>i</sup>.

## CAP. XVIII.

1 Forsothe he seide 'also a parable to  
 hem<sup>k</sup>, for it bihoueth to<sup>l</sup> preie euere<sup>m</sup>, and  
 2 'to fayle not<sup>n</sup>; seyinge, 'Sum iuge was<sup>o</sup> in  
 sum<sup>p</sup> citee, which<sup>q</sup> dredde not God, nether<sup>r</sup>  
 3 schamede of<sup>s</sup> men. Forsothe sum widowe

dai in the<sup>h</sup> whych Noe entride in to the<sup>i</sup>  
 schip; and the greet flood cam, and loste  
 alle. Also as it was don in the daies of 28  
 Loth, thei eeten and drunken, bouzten  
 and seelden, plauntiden and bildiden;  
 but the<sup>k</sup> dai that Loth wente out of So- 29  
 dome; the Lord reynede fier and brym-  
 stoon fro heuene, and loste alle. Lijk this 30  
 thing it schal be, in what dai mannys  
 sone schal be schewid. In that our he 31  
 that is in the roof, and his vessels in  
 the hous, come he not down to take hem  
 awei; and he that *schal be* in the feeld,  
 also turne not azen bihynde. Be 3e 32  
 myndeful of the wijf of Loth. Who 33  
 euer seketh<sup>l</sup> to make his lijf saaf, schal  
 leese it; and who euer leesith it, schal  
 quykene it. But Y seie to 3ou, in that 34  
 nyzt twei schulen be in o bed, oon schal  
 be takun, and the tothir<sup>m</sup> forsakun; twei 35  
*wymmen* schulen be gryndyng togidir,  
 'the toon<sup>n</sup> schal be takun, and 'the tother<sup>o</sup>  
 forsakun; twei in a feeld, 'the toon<sup>p</sup>  
 schal be takun, and 'the tother<sup>q</sup> left<sup>r</sup>.  
 Thei answeren, and seien to hym, Where, 36  
 Lord? Which seide to hem, Where 37  
 euer the bodi schal be, thidur schulen be  
 gaderid togidere<sup>s</sup> also the eglis.

## CAP. XVIII.

And he seide to hem also a parable, 1  
 that it bihoueth to preye euer more, and  
 not faile; and seide<sup>t</sup>, There was a iuge 2  
 in a citee, that dredde not God, nether  
 schamede of men. And a widowe was 3

<sup>b</sup> the which *MPQTX*. <sup>c</sup> the *AGMNOQPSTUVWXY*. <sup>d</sup> Om. *U*. <sup>e</sup> Om. *Q*. <sup>f</sup> and plaunteden *s*.  
<sup>g</sup> bylden *TX*. <sup>h</sup> Aftir *AGMNOQPSTWX*. <sup>i</sup> day *MNOPTXY*. <sup>k</sup> Om. *UV*. <sup>l</sup> for to *AGMNOQPSTWY*.  
<sup>ll</sup> Om. *o*. <sup>m</sup> *is* *AGMOQXY*. Om. *NPSTW*. <sup>n</sup> Om. *N*. <sup>o</sup> for to *AGMNOQPSTWY*. <sup>p</sup> soule, *that is, lijf*  
*AGMNOQPSTWY*. soule *OX*. <sup>q</sup> two *MOPQWX et Y passim*. <sup>r</sup> taken to *AGMNOQPSTW*. taken *XY*. <sup>s</sup> that  
 other *QWX*. <sup>t</sup> Om. *AGMNOQPSTWXY*. <sup>u</sup> schal *K*. <sup>w</sup> the ton *NGQSTXY*. the oon *M*. the one *P*. that  
 oon *W*. <sup>x</sup> taken to *AGMNOQPSTWY*. taken *X*. <sup>y</sup> that othir *WY*. the other *X*. <sup>z</sup> Om. *AGMNOQPSTWXY*.  
<sup>a</sup> *oo o*. <sup>b</sup> the tone *AGNOQSTY*. the oon *MX*. the one *P*. that oon *W*. <sup>c</sup> taken to *AGMNOQPSTWY*. taken  
 and *X*. <sup>d</sup> that other *W*. the other *X*. <sup>e</sup> Om. *AGMNOQPSTWXY*. <sup>f</sup> seien *AGMNOQPSTWXY*. <sup>g</sup> The whiche  
*AGMNOQPSTWXY*. <sup>h</sup> Om. *X*. <sup>i</sup> thidir schulen be gedered togider and the eglis *AGMNOQPSTWY*. thider  
 shul be gedered togidere the eglis *X*. <sup>k</sup> in a parable to hem *AT*. to hem and a parable *GMNOQPSWXY*.  
<sup>l</sup> for to *AGMNOQPSTWY*. <sup>m</sup> euer more *AGMNOQPSTWXY*. <sup>n</sup> not fayle *AGMNOQPSTWXY*. not to faile *UV*.  
<sup>o</sup> Ther was sum iuge *AGMNOQPSTWXY*. <sup>p</sup> a *Q*. <sup>q</sup> that *AGMNOQPSTWXY*. <sup>r</sup> ne *X*. <sup>s</sup> Om. *A pr. m.*  
*G pr. m. MNOQPSTY*. not *X*.

<sup>h</sup> Om. *I*. <sup>i</sup> Om. *hi*. <sup>k</sup> in the *ec sec. m. k pr. m.* <sup>l</sup> seke *A et plures aβ*. <sup>m</sup> oother *I*. <sup>n</sup> the oon *ET*.  
 that oon *e*. <sup>o</sup> the oother *I*. that other *e*. <sup>p</sup> that oon *iek*. <sup>q</sup> the oother *I*. that other *e*. <sup>r</sup> forsaken *k*.  
<sup>s</sup> Om. *Ah pr. m.* <sup>t</sup> he seide *k pr. m.*

was in that citee, and sche cam to him, seyinge, Venge me of<sup>t</sup> myn aduersarie; and he wolde not by myche tyme. Sothli aftir thes thingis he seide with ynne him silf, Thou<sup>3</sup><sup>u</sup> I drede not God, and schame not of<sup>v</sup> man, netheles for this widowe is heuy, *'or disese<sup>w</sup>ful*, to me, I schal venge hir; lest at the laste sche comynge strangle me. Sothli the Lord seide<sup>x</sup>, Heere <sup>3e</sup>, what the domesman of wickidnesse seith; forsoth wher God schal not do the<sup>y</sup> veniaunce of his chosene, crynge to him ny<sup>3</sup>t and day, and schal haue pacience in hem? Sothli I seie to <sup>3</sup>ou, for soone he schal do the<sup>z</sup> veniaunce of hem. Netheles gessist thou, mannis<sup>a</sup> sone comynge schal fynde feith in erthe? Forsoth he seide also<sup>b</sup> to sum men<sup>c</sup>, that tristiden in hem silf, as riztful, and dispiseden<sup>d</sup> othere, this parable, seyinge, Tweye men stizeden<sup>e</sup> in to the temple for<sup>t</sup> to preie; oon<sup>g</sup> a<sup>h</sup> Pharise, and<sup>i</sup> the tothir<sup>k</sup> a<sup>l</sup> puppican. Forsothe the Farise stondinge, praiede anentis him silf thes thingis, seyinge, God, I do thankyngis to thee, for<sup>m</sup> I am not as othere men<sup>n</sup>, rauynouris<sup>o</sup>, vniust<sup>p</sup>, auouters<sup>q</sup>, *'as also<sup>r</sup> this puppican; I faste twyes<sup>s</sup> in the woke, I <sup>3</sup>yue tythis of alle thingis<sup>t</sup> whiche<sup>u</sup> I haue in possessioun. And the puppican stondinge *'a fer<sup>v</sup> nolde<sup>w</sup> nethir reyse<sup>x</sup> the <sup>3</sup>en to heuene, but smoot his brest, seyinge, God be merciful<sup>y</sup> to me, synnere. Treuli I seye to <sup>3</sup>ou, this<sup>z</sup> *'cam down in to his hous iustified<sup>a</sup> of<sup>b</sup> him. For ech that enhaunsith him silf<sup>c</sup> schal be maad lou<sup>3</sup>, and he<sup>d</sup> that mekith him silf<sup>e</sup>, schal be enhaunsid. Forsothe thei brou<sup>3</sup>ten to him <sup>3</sup>onge children, that he schulde touch hem; which<sup>f</sup>***

in that citee, and sche cam to hym, and seide, Venge me of myn aduersarie; and he wolde not longe tyme. But aftir these thingis he seide with ynne hym silf, Thou<sup>3</sup> Y drede not God, and schame not of man, netheles for this widewe is heuy to me, Y schal venge hir; lest at the laste sche comynge condempne me. And the Lord seide, Here <sup>3e</sup>, what the domesman of wickidnesse seith; and wher God schal not do veniaunce of hise chosun, crynge to hym dai and ny<sup>3</sup>t, and schal haue pacience in hem? Sothli<sup>8</sup> Y seie to <sup>3</sup>ou, for soone he schal do veniaunce of hem. Netheles gessist thou, that mannis sone comynge schal fynde feith in erthe? And he seide also to<sup>9</sup> sum men, that tristiden in hem silf, as *thei weren* riztful, and dispiseden othere, this parable, seyinge, Twei men wenten<sup>u</sup> vp<sup>v</sup> in to the temple to preye; the<sup>w</sup> toon<sup>x</sup> a Farisee, and<sup>y</sup> the<sup>z</sup> tother<sup>a</sup> a puppican. And the Farisee stood, and praiede bi<sup>11</sup> hym silf these thingis, and seide, God, Y do thankyngis to thee, for Y am not as other men, rauynouris<sup>b</sup>, vniust, auouteris<sup>c</sup>, as also this puppican; Y faste<sup>12</sup> twies in the woke, Y <sup>3</sup>yue tithis of alle thingis that Y haue in possessioun. And the puppican stood afer, and wolde<sup>d</sup> nether<sup>dd</sup> reise hise <sup>3</sup>en to<sup>e</sup> heuene, but smoot his brest, and seide, God be merciful to me, synnere. Treuli Y seie to<sup>14</sup> <sup>3</sup>ou, this<sup>f</sup> <sup>3</sup>ede down in to his hous, and was iustified fro the other<sup>g</sup>. For ech that enhaunsith hym<sup>h</sup>, schal be maad low, and he that mekith hym<sup>i</sup>, schal be enhaunsid. And thei brou<sup>3</sup>ten to hym<sup>15</sup> <sup>3</sup>onge children, that he schulde touche

<sup>t</sup> on o. <sup>u</sup> And if AGMNPQSTWXY. <sup>v</sup> Om. A pr. m. G pr. m. MNOPQSTXY. <sup>w</sup> Om. AGMNPQSTWXY. <sup>x</sup> seith AGMNPQSTWXY. <sup>y</sup> Om. AGMNPQSTWXY. <sup>z</sup> Om. AGMNPQSTWXY. <sup>a</sup> for mannis o. <sup>b</sup> and AGMNPQSTWXY. Om. OPTX. <sup>c</sup> Om. o. <sup>d</sup> dispisen v. <sup>e</sup> stizeden vp AGMNPQSTWXY. <sup>f</sup> Om. x. <sup>g</sup> the toon AGNOQSTY. the oon M. the one PX. that oon W. <sup>h</sup> was a q. <sup>i</sup> Om. UV. <sup>k</sup> that othir ATW. the other PX. <sup>l</sup> Om. o. <sup>m</sup> Om. x. <sup>n</sup> of men AGMNPQSTWXY. <sup>o</sup> rauynour o. <sup>p</sup> and vniust UV. <sup>q</sup> auouteris MNOPQTX. <sup>r</sup> as T. also as W. <sup>s</sup> twy o. <sup>t</sup> thenge o. <sup>u</sup> that AGMNPQSTWXY. <sup>v</sup> fer U. <sup>w</sup> wold not AGMNPQSTWXY. <sup>x</sup> lift vp AGMNPQSTWXY. <sup>y</sup> helpful, or merciful AGMNPQSTW. helpfull o. helpful x. helpful, or merciful y. <sup>z</sup> for this s. <sup>a</sup> descendid iustified in to his hous AGMNPQSTWXY. <sup>b</sup> fro AGMNPQSTWXY. from o. <sup>c</sup> Om. AGMNPQSTWXY. <sup>d</sup> Om. XY. <sup>e</sup> Om. AGMNPQSTWXY. <sup>f</sup> the whiche AGMNPQSTWXY.

<sup>u</sup> <sup>3</sup>eden s. <sup>v</sup> Om. c. <sup>w</sup> that iek. <sup>x</sup> oon eik. toon was k. <sup>y</sup> Om. EP. <sup>z</sup> that E. <sup>a</sup> oothir ie. <sup>b</sup> rauynous EP. <sup>c</sup> auouteris IS. <sup>d</sup> nolde k. <sup>dd</sup> not q. <sup>e</sup> in to E. <sup>f</sup> he this I. <sup>g</sup> tother EKPRsUXbghik. <sup>h</sup> hym self i. <sup>i</sup> him self hi.

thing whanne disciplis syzen, thei blam-  
 16 yden hem. Sothli<sup>i</sup> Jhesu clepinge to  
 gidere hem, seide, Suffre 3e children to<sup>k</sup>  
 come to me, and nyle 3e forbede hem,  
 for<sup>l</sup> of siche is the rewme<sup>m</sup> of heuenes.  
 17 Treuli I seie to 3ou, who euere schal not  
 take the kyngdom of God as a child, he<sup>n</sup>  
 18 schal not entre in to it. And sum prince  
 axide him, seyng, Good maistir, what  
 thing doynge schal I welde euerlastyng  
 19 lyf? Sothli Jhesu seyde to him, What  
 seist thou me good? No man *is*<sup>o</sup> good, no<sup>p</sup>  
 20 but God aloone. Thou knowist<sup>q</sup> the co-  
 maundementis, Thou schalt not sle, Thou  
 schalt not do lecherie, Thou schalt not  
 do thefte, Thou schal not seye fals<sup>r</sup> wit-  
 nessyng, Worschipe fadir<sup>s</sup> and modir<sup>t</sup>.  
 21 Which<sup>u</sup> seide<sup>v</sup>, I haue kept alle thes  
 22 thingis<sup>w</sup> fro my 3outhe<sup>x</sup>. Which<sup>y</sup> thing  
 herd, Jhesu seide<sup>z</sup> to him, 3it o thing  
 faylith to thee; sille thou alle, what  
 'euere thingis<sup>a</sup> thou hast, and 3yue to pore  
 men, and thou schalt haue tresour in  
 23 heuene; and come, and sue me. Thes  
 thingis herd, he was sorwful, for he was  
 24 ful riche. Sothli Jhesu seinge him maad  
 sorwful<sup>b</sup> seide, How hard thei that han  
 richessis<sup>c</sup> schulen entre in to the rewme<sup>d</sup>  
 25 of God; forsoth it is esyer<sup>e</sup> a camel to<sup>f</sup>  
 passe thur3 'a nedlis<sup>g</sup> y3e, than a riche  
 man for<sup>h</sup> to entre in to the kingdom of  
 26 God. And thei that herden thes thingis  
 27 seiden, And who may be maad saf? And  
 he seide<sup>i</sup> to hem, Tho thingis that ben  
 vnpossible<sup>k</sup> anemptis<sup>l</sup> men, ben possible  
 28 anemptis God. Forsoth Petre seide<sup>m</sup>, Loo!  
 we han forsake<sup>n</sup> alle thingis, and 'han  
 29 sued<sup>o</sup> thee. Which<sup>p</sup> seyde to hem, Treuly  
 I seye to 3ou, 'no man is<sup>q</sup>, that schal for-

hem; and whanne the disciplis saien this  
 thing, thei blameden hem. But Jhesus 16  
 clepide togider hem, and seide, Suffre 3e  
 children to come to me, and nyle 3e for-  
 bede hem, for of siche is the kyngdom  
 of heuenes. Treuli Y seie to 3ou, who 17  
 euer schal not take the kyngdom of God  
 as a child, he schal not entre in to it.  
 And a prince axide hym, and seide, 18  
 Goode maister, in<sup>k</sup> what thing doynge  
 schal Y weilde euerlastyng lijf? And 19  
 Jhesus seide to hym, What seist thou  
 me<sup>l</sup> good? No man *is* good, but God  
 aloone. Thou knowist the comaunde- 20  
 mentis, Thou schalt not sle, Thou schalt  
 not do letcherie, Thou schalt not do  
 theft, Thou schalt not seie fals witness-  
 yng, Worschipe thi fadir and *thi*<sup>m</sup> mo-  
 dir. Which seide, Y haue kept alle 21  
 these thingis fro my 3ongthe<sup>n</sup>. And 22  
 whanne this thing was herd, Jhesus  
 seide to hym, 3it o thing failith 'to thee<sup>o</sup>;  
 sille thou alle thingis that thou hast, and  
 3yue to pore men, and thou schalt haue  
 tresour in heuene; and come, and sue  
 thou me. Whanne<sup>p</sup> these thingis weren 23  
 herd, he was soreful, for he was ful  
 ryche. And Jhesus seyng hym maad 24  
 sorie, seide, How hard thei that han  
 money schulen entre in to the kyngdom  
 of God; for it is lizter a camel to passe 25  
 thorou a nedlis i3e, than a riche man to  
 entre in to the kyngdom of God. And 26  
 thei that herden these thingis seiden,  
 Who may be maad<sup>q</sup> saaf? And he 27  
 seide to hem, Tho thingis that ben im-  
 possible<sup>r</sup> anentis men, ben possible anen-  
 tis God. But Petir seide, Lo! we han 28  
 left alle thingis, and han sued thee. And 29

<sup>i</sup> Om. s.    <sup>k</sup> for to AGMNOPTWY.    <sup>l</sup> sothely AGMNOPTWXY.    <sup>m</sup> kyngdam AGMNOPTWXY.  
<sup>n</sup> Om. AGMNOPTWXY.    <sup>o</sup> Om. A pr. m. G pr. m. MNOPQSTXY.    <sup>p</sup> Om. o.    <sup>q</sup> hast knowen AGMNO  
 PQSTWXY.    <sup>r</sup> no fals o. to fals Y.    <sup>s</sup> thi fader AMNOPQSTUWX. the fadir GFY.    <sup>t</sup> thi moder AMOPQ  
 STUWX. the modir GFY.    <sup>u</sup> The whiche AGMNOPTWXY.    <sup>v</sup> saith AGMNOPTWXY.    <sup>w</sup> Om. N.  
<sup>x</sup> 3ongthe OPQTY.    <sup>y</sup> The whiche AGMNOPTWXY.    <sup>z</sup> saith AGMNOPTWXY.    <sup>a</sup> thingis that euere U.  
<sup>b</sup> sory AGMNOPTWXY.    <sup>c</sup> money AGMNOPTWXY.    <sup>d</sup> kyngdam AGMNOPTWXY.    <sup>e</sup> lizter AGMNO  
 PQSTWXY.    <sup>f</sup> for to AGMNOPTWY. Om. U.    <sup>g</sup> an edlis GMPQTW.    <sup>h</sup> Om. SX.    <sup>i</sup> saith AGMNOPT  
 WXY.    <sup>k</sup> impossible AGMNOPTWXY.    <sup>l</sup> anent X passim.    <sup>m</sup> saith AGMNOPTWXY.    <sup>n</sup> left AGM  
 NOPTWXY.    <sup>o</sup> suen AGMOPQSTWXY.    <sup>p</sup> The whiche AGMNOPTWXY.    <sup>q</sup> ther is no man AGM  
 NOPTWXY.

<sup>k</sup> Om. EP.    <sup>l</sup> to me EP pr. m.    <sup>m</sup> Om. EP.    <sup>n</sup> 3outhe EPQK.    <sup>o</sup> Om. E.    <sup>p</sup> And whanne A pr. m.  
<sup>q</sup> Om. s.    <sup>r</sup> vnpossible PK.

sake hous, ether<sup>r</sup> fadir, ethir<sup>s</sup> modir, ethir<sup>t</sup> britheren, ether<sup>t</sup> wyf, ether<sup>t</sup> sonen, ether<sup>t</sup> feeldis, for the rewme of God, and schal not receyue myche mo<sup>u</sup> thingis in this tyme, and in the world to comynge<sup>v</sup> euere-  
 31 lasting lyf. Forsothe Jhesu took<sup>w</sup> twelue<sup>x</sup> disciplis, and seide<sup>y</sup> to hem, Lo! we stizen<sup>z</sup> to Jerusalem, and alle thingis schulen be endid, that ben writun by the<sup>a</sup>  
 32 prophetis of maunis sone. Forsoth he schal be bitrayed to hethen men, and he schal be scorned, and scourgid, and bi-  
 33 spet<sup>b</sup>; and aftir that thei han scourgid<sup>c</sup>, thei schulen sle him, and<sup>e</sup> the thridde day  
 34 he schal ryse azein. And thei vnderstoden<sup>f</sup> no thing of these; and this word was hid fro hem, and thei vndirstoden  
 35 not tho thingis that weren seid. Forsothe it was<sup>g</sup> don, whanne Jhesu cam ny<sup>3</sup> to Jerico, sum blynd man saat bisydis the  
 36 weye beggyng. And whanne he herde the company<sup>h</sup> passynge, he axide, what  
 37 this thing was. Sothli thei seiden to him, that Jhesu of Nazareth passide. And he cryede, seyinge, Jhesu, the sone of Dauith,  
 38 haue mercy on me. And thei that wenten bifore blamyden him, that he schulde be stille; sothli he cryede myche more<sup>i</sup>, Thou  
 40 sone of Dauith, haue mercy on me. Forsothe Jhesu stondinge comaundide him to<sup>k</sup> be brouzt forth to him. And whanne  
 41 he cam ny<sup>3</sup>, he axide him, seyinge, What wolt thou I schal do to thee? And he  
 42 seide, Lord, that I se. And Jhesu seide to him, Bihold thou<sup>l</sup>; thi feith hath maad  
 43 thee saaf. And anon he sy<sup>3</sup>, and suede him, magnyfynge God. And al the peple, as<sup>m</sup> it<sup>n</sup> sy<sup>3</sup>, 3af heriyng<sup>o</sup> to God.

he seide to hym, Treuli Y seie to 3ou, there is no man that schal forsake hous, or fadir, modir<sup>s</sup>, or britheren, or wijf, or children, or feeldis, for the rewme of God, and schal not resseyue many mo<sup>30</sup> thingis in this tyme, and in the world to comynge euerlastynge lijf. And Jhe-  
 31 sus took hise twelue *disciplis*, and seide to hem, Lo! we gon vp to Jerusalem, and alle thingis schulen be endid, that ben writun bi the prophetis of mannus sone. For he schal be bitraied to hethen  
 32 men, and he schal be scorned, and scourgid, and bispat; and aftir that<sup>33</sup> thei han scourgid<sup>u</sup>, thei schulen sle hym, and the thridde dai he schal rise azen. And thei vndurstoden no thing<sup>v</sup> of these; <sup>34</sup> and this word was hid fro hem, and thei vndurstoden not tho thingis that weren seid. But it was don, whanne Jhesus  
 35 cam ny<sup>3</sup> to Jerico, a blynde man sat bisidis the weie, and beggide. And<sup>36</sup> whanne he herde the puple passynge, he axide, what this was. And thei<sup>37</sup> seiden to hym, that Jhesus of Nazareth passide. And he criede, and seide, Jhe-  
 38 su, the sone of Dauyd, haue mercy on me. And thei that wenten bifor blam-  
 39 yden hym, that he schulde be stille; but he criede myche the more, Thou sone of Dauid, haue mercy on me. And Jhesus  
 40 stood, and comaundide hym to be brouzt forth to hym. And whanne he cam ny<sup>3</sup>, he axide hym, and seide, What wolt thou  
 41 that Y schal do to thee? And he seide, Lord, that Y se. And Jhesus seide to  
 42 hym, Biholde; thi feith hath maad thee saaf. And anon he say, and suede hym,  
 43 and magnyfiede God. And al the puple, as it say, 3af heriyng to God.

## CAP. XIX.

1 And Jhesu goynge yn<sup>p</sup>, walkide thorw<sup>q</sup>

## CAP. XIX.

And Jhesus goynge yn<sup>w</sup>, walkide 1

<sup>r</sup> or AGMNOQPSTWXY. <sup>s</sup> and AGMNOQSUUVWY. or OPT. <sup>t</sup> or AGMNOQPSTWXY. <sup>u</sup> more o. <sup>v</sup> comen s.x. <sup>w</sup> toke to AGMNOQPSTWXY. <sup>x</sup> his twelve AGMNOQPSTWXY. <sup>y</sup> saith AGMNOQPSTWX. <sup>z</sup> stizen vp AGMNOQPSTWXY. <sup>a</sup> Om. AGMNOQPSTWXY. <sup>b</sup> bispattid x. <sup>c</sup> scourgid, or betun AGMNPSTWX. scourged him o. <sup>e</sup> and aftir u. <sup>f</sup> vndirstonden NW. <sup>g</sup> is a pr. m. G pr. m. MNOPSTX. <sup>h</sup> company of puple AGMNOQPSTWXY. <sup>i</sup> miche more criede MPY. <sup>k</sup> for to AGMNOQPSTWY. <sup>l</sup> Om. AGMNOQPSTWXY. <sup>m</sup> that XY. <sup>n</sup> he u pr. m. <sup>o</sup> praysynge o. <sup>p</sup> azein q sec. m. <sup>q</sup> to G pr. m. MPQTXY. in to NO.

<sup>s</sup> and modir EIPQRbceghia. or modir A pr. m. kskβ. <sup>t</sup> Om. hi. <sup>u</sup> scourgid him k. <sup>v</sup> thingis hi. <sup>w</sup> wente out and ckuc. turnede azen and EPQsba. wente yn e.

2 Jerico. And lo! a man, Zachee by name,  
and he<sup>r</sup> was prince of pupplicans, and he  
3 *was*<sup>s</sup> riche. And he souzte to<sup>t</sup> see Jhesu,  
who he was, and he myzte not, for the  
company<sup>u</sup>, for he was litel in stature.  
4 And he rennyng bifore, stizede<sup>v</sup> in to a  
sycamoure tree, that he schulde see Jhesu<sup>w</sup>;  
5 for he was to passinge<sup>x</sup> thennis. And  
Jhesu biholdinge vpward<sup>y</sup>, whanne he cam  
to the place, syz him, and seyde to him,  
Zachee, 'hastinge cum doun<sup>z</sup>, for to day  
6 I moot<sup>a</sup> dwelle in thin hous. And he hast-  
inge<sup>b</sup> cam doun, and ioyinge reseyuede  
7 him. And whanne alle men sayen, thei  
grucchiden, seyng, For he hadde<sup>c</sup> turned  
8 to a synful man. Forsoth Zachee stond-  
inge seide to the Lord, Lo! Lord, I zyue  
the half of my goodis to pore men; and if  
I haue ony thing defraudid ony man, I  
9 zelde the<sup>d</sup> fourefold<sup>e</sup>. Jhesu seide<sup>f</sup> to him,  
For in this day heelthe is maad to this<sup>g</sup>  
hous, for and<sup>h</sup> he is 'the sone of Abraham<sup>i</sup>;  
10 forsothe mannis sone cam to<sup>k</sup> seke, and  
make<sup>l</sup> saaf this<sup>m</sup> thing that perishede.  
11 Hem<sup>n</sup> heringe thes thingis, he 'puttinge  
to<sup>o</sup>, seide a parable, for<sup>p</sup> he was nyz Jeru-  
salem, and for thei gessiden, that<sup>q</sup> the  
kyngdom of God schulde be schewid 'a  
12 non<sup>r</sup>. Therefore he seide, Sum noble man  
wente in to a fer cuntree, to<sup>s</sup> take to<sup>t</sup> him  
13 a<sup>u</sup> kyngdom, and to<sup>v</sup> turne azeyn. Sothli  
his ten seruauntis clepid, he zaf<sup>w</sup> to hem  
ten besauntis. And 'he seide<sup>x</sup> to hem,  
14 † Marchaundise ze, til<sup>y</sup> I come. Forsoth  
his<sup>z</sup> citeseyns hatiden him, and sente a  
messenger<sup>a</sup> aftir him, seyng, We 'nyle, that  
15 he<sup>b</sup> regne on<sup>c</sup> vs. And it was<sup>d</sup> don, that  
the rewme<sup>e</sup> takun, he turnede azen; and<sup>f</sup>

thorou<sup>x</sup> Jericho. And lo! a man, Sache<sup>z</sup>  
bi name, and this was a prince of pup-  
plicans, and he *was* riche. And he souzte<sup>z</sup>  
to se Jhesu, who he was, and he myzte  
not, for the puple, for he was litel in  
stature. And he ran bifore, and stizede<sup>4</sup>  
in to a sicomoure tree, to se hym; for he  
was to passe fro thennus. And Jhesus<sup>5</sup>  
biheld vp, whanne he cam to the place,  
and saiz hym, and seide to hym, Sache,  
haste thee, and come doun, for to dai Y  
mot dwelle in thin hous. And he hizynge<sup>6</sup>  
cam doun, and ioyinge resseyuede hym.  
And whanne alle men sayn, thei grutch-<sup>7</sup>  
iden seiynge, For he hadde turned to a  
synful man. But Sache stood, and seide<sup>8</sup>  
to the Lord, Lo! Lord, Y zyue the<sup>y</sup> half  
of my good<sup>z</sup> to pore men; and if Y haue  
ony thing defraudid ony man, Y zelde  
foure so myche. Jhesus seith to hym,<sup>9</sup>  
For to dai heelthe is maad to this hous,  
for that he is Abrahams sone; for 10  
mannus sone cam to seke, and make saaf  
that thing that perischide. Whanne thei<sup>11</sup>  
herden these thingis, he addide<sup>a</sup>, and  
seide a parable, for that he was nyz<sup>aa</sup>  
Jerusalem, 'and for<sup>b</sup> thei gessiden, that  
anoon the kyngdom of God schulde be  
schewid. Therfor he seide, A worthi<sup>12</sup>  
man wente in to a fer cuntre, to take to  
hym a kyngdom, and to turne azen. And<sup>13</sup>  
whanne hise ten seruauntis weren clepid,  
he<sup>c</sup> zaf to hem ten besauntis; and seide to  
hem, Chaffare ze, til Y come. But hise<sup>14</sup>  
citeseyns hatiden hym, and senten a mes-  
sanger aftir hym, and seiden, We wolen  
not, that he regne on vs. And it was<sup>15</sup>  
don, that he turnede azen, whan he hadde

<sup>r</sup> this *AGMNOPTWXY*. <sup>s</sup> Om. *A pr. m. G pr. m. MNPQSTXY*. <sup>t</sup> for to *AGMNOPTWY*. <sup>u</sup> cumpanye of puple *AGMNOPTWXY*. company of the pepil o. <sup>v</sup> stizede vp *AGMNOPTWY*. steiz vp x. <sup>w</sup> him *AGMNOPTWXY*. <sup>x</sup> passe *AGMNOPTWXY*. <sup>y</sup> vp *AGMNOPTWXY*. <sup>z</sup> hiynge come doun *AGMNOPTWY*. cumme doun hiynge o. hezende cum doun x. <sup>a</sup> most o. mut *MP*. <sup>b</sup> hiynge *AGMNOPTWY*. heezende x. <sup>c</sup> was *U*. <sup>d</sup> Om. *U*. <sup>e</sup> fourth foold o. <sup>f</sup> saith *AGMNOPTWXY*. <sup>g</sup> thin *Y*. <sup>h</sup> that *AGMNOPTWXY*. that and *N*. <sup>i</sup> Abrahames sone *AGMNOPTWXY*. <sup>k</sup> for to *AGMNOPTWY*. <sup>l</sup> to make *AGMNOPTWXY*. <sup>m</sup> that *AGMNOPTWY*. <sup>n</sup> Thei *U*. <sup>o</sup> addynge *UV*. <sup>p</sup> for that *AGMNOPTWXY*. <sup>q</sup> that anoan *MWXY*. <sup>r</sup> Om. *MWXY*. <sup>s</sup> for to *AGMNOPTW*. <sup>t</sup> Om. *XY*. <sup>u</sup> an o. <sup>v</sup> for to *AGMNOPTW*. <sup>w</sup> take o. <sup>x</sup> saith *AGMNOPTWXY*. <sup>y</sup> From this place onwards *MS*. *U* agrees with the later version, and is referred to by the letter a. <sup>z</sup> thees o. <sup>a</sup> message *K*. messenger *TW*. <sup>b</sup> wolen not him for to *AGMNOPTWY*. wilen not hym to *SX*. <sup>c</sup> vpon *OPTWY*. <sup>d</sup> is *A pr. m. G pr. m. MNPSTXY*. <sup>e</sup> kyngdam *AGMNOPTW*. <sup>f</sup> Om. *MNOPTX*.

<sup>x</sup> to *CEKpubc*. too s. <sup>y</sup> Om. *IK pr. m. g*. <sup>z</sup> goodis *qi*. <sup>a</sup> addide to *I*. <sup>aa</sup> niz to *q*. <sup>b</sup> for that *s sec. m. hia*. <sup>c</sup> and he s.

he comaundide *his* seruauntis to<sup>g</sup> be clepid, to whiche<sup>b</sup> he 3af money, that he schulde wite, hou moche ech hadde wunne by 16 chaffaring. Forsoth the firste cam, sey- inge, Lord, thi besaunt hath wunne ten 17 besauntis. He seide<sup>i</sup> to him, Wel be, thou goode seruaunt; for in litil thing thou hast be trewe, thou schalt<sup>k</sup> haue<sup>l</sup> power on<sup>m</sup> 18 ten citees. And another<sup>n</sup> cam, seyinge, Lord, thi besaunt hath maad fyue be- 19 sauntis. And he seide<sup>o</sup> to this, And be 20 thou on<sup>p</sup> fyue citees. And the thridde cam, seyinge, Lord, lo! thi besaunt, which<sup>q</sup> I hadde, kept<sup>r</sup> in a sudarie, *'ether sweting* 21 *cloth*<sup>s</sup>. Forsoth I dredde thee, for thou art an austerne man; thou takist away 'this thing which<sup>t</sup> thou settist<sup>u</sup> not, and thou repist 'this thing which<sup>v</sup> thou hast 22 not sowe. He seith to him, Weyward seruaunt, of thi mouth I deme thee. Wistist thou, that I am 'an hausterne man<sup>w</sup>, takinge a wey this<sup>x</sup> thing which<sup>y</sup> I settide<sup>z</sup> not, and repinge this<sup>a</sup> thing which<sup>b</sup> I 'haue 23 not sowe<sup>c</sup>? and whi hast thou not 3ouun my money to the boord, and<sup>cc</sup> I comynge schulde haue receyued it sothli with vsuris? 24 And he seide to hem<sup>d</sup> 'that stooden<sup>e</sup> ny3, Take 3e away fro him the besaunt, and 3yue 3e<sup>ee</sup> to him that hath ten besauntis. 25 And thei seiden to him, Lord, he hath ten 26 besauntis. Sothli I seie to 3ou, for to ech hauynge it schal be 3ouun, and he<sup>f</sup> schal 'be plenteuous<sup>g</sup>; but fro him that hath not, 'also this<sup>h</sup> thing<sup>i</sup> that he<sup>k</sup> hath, schal be 27 takun of<sup>l</sup> him. Netheles brynge 3e hidir tho myne enemyes, that nolde<sup>m</sup> me to<sup>n</sup> 28 regne on<sup>o</sup> hem, and sle 3e bifore me. And thes thingis seyde, he wente bifore, stizynge 29 to<sup>p</sup> Jerusalem. And it was<sup>q</sup> don, whanne

take the kyngdom; and he comaundide *hise* seruauntis to be clepid, to whiche he hadde 3yue monei, to wite, hou myche ech<sup>d</sup> hadde wonne bi chaffaryng. And 16 the firste cam, and seide, Lord, thi besaunt hath wonne ten besauntis. He seide to 17 hym, Wel be, thou good seruaunt; for in litil thing thou hast be trewe, thou schalt be hauynge power on ten citees. And the tother<sup>e</sup> cam, and seide, Lord, 18 thi besaunt hath maad fyue besauntis. And to this he seide, And be thou on 19 fyue citees. And the thridde cam, and 20 seide, Lord, lo! thi besaunt, that Y hadde, put<sup>f</sup> vp<sup>g</sup> in a sudarie. For<sup>h</sup> Y dredde thee, 21 for thou art 'a sterne<sup>i</sup> man; thou takist away that that thou settidist<sup>k</sup> not, and thou repist that that thou hast<sup>kk</sup> not sowun. He seith to hym, Wickid ser- 22 uaunt, of thi mouth Y deme thee. Wist- ist thou, that Y am 'a sterne<sup>l</sup> man, tak- ynge awei that thing that Y settide not, and repyng ethat thing that Y sewe not? and whi hast thou not 3ouun my money 23 to the bord, and Y comynge schulde haue axid it with vsuris? And he seide to men 24 stondynge ny3, Take 3e<sup>m</sup> awei fro hym the besaunt, and 3yue 3e to hym that hath ten bezauntis. And thei seiden<sup>mm</sup> 25 to hym, Lord, he hath ten besauntis. And Y seie to 3ou, to ech man that hath, 26 it schal be 3ouun, and he schal encrease; but fro him that hath not, also that thing that he hath, schal be takun of hym. Netheles brynge 3e hidur tho<sup>n</sup> myn ene- 27 myes, that wolden not that Y regnede<sup>o</sup> on hem, and sle 3e bifor me. And whanne 28 these thingis weren seid, he wente bifore, and 3ede vp to Jerusalem. And it was 29

g for to AGMNOPTWY. h whom MPQXY. i saith AGMNOPTWXY. k shalt and q. l be hafynge AGMNOPTWXY. m vpon AGMNOPTWY. n the tother AGMNOPTWXY. that other T. o saith AGMNOPTWY. P vpon AGMNOPTWY. q that AGMNOPTWXY. r put vp AGMNOPTWXY. put N. s Om. COX. or smetyng cloth GMPY. t that ACQOT. that that GMPNPSWXY. u settidist CMPV. v that that AGMNOPTWXY. that at o. w a man austerne OQTYX. x that AGMNOPTWXY. y that AGMNOPTWXY. z sett AGMNOPTWXY. a that AGMNOPTWXY. b that AGMNOPTWXY. c suwe not AGMNOPTWY. see3 not X. cc that and MP. d men AGMNOPTWXY. e stondynge AGMNOPTWY. ee 3e it MP. f it o. g abounde, or be plenteuouse AGMNOPTWY. abounde OX. h and that AGMNOPTWXY. i Om. C. k Om. Y. l fro X. m wolden not AGMNOPTWXY. n Om. AG pr. m. MNPQTW. o vpon AGMNOPTWY. P in to o. q is A pr. m. G pr. m. MNOPTWXY.

d he b. e oother I. f I putte k. g Om. xe pr. m. h Forsothe I. i an austerne I. k settist i. kk haddiste R. l an austerne I. m Om. EPQXk. mm Om. R pr. m. seien R sec. m. n thilke I. o regne Ehi.

he cam ny<sub>3</sub> to Bethfage and Betanye, at the mount, which<sup>q</sup> is clepid of<sup>r</sup> Olyuete, 30 he sente his tweye disciplis, seyinge, Go 3e in to the castel, which<sup>s</sup> is azens 3ou; in to which<sup>t</sup> 3e entrynge schulen fynde a colt of a<sup>u</sup> she asse<sup>v</sup>, on<sup>w</sup> which<sup>x</sup> non of men enere saat; vnbynde 3e him, and 'brynge 31 3e<sup>y</sup> to me. And if ony man schal<sup>z</sup> axe, whi 3e vnbynden, thus 3e schulen seye to him, For the Lord desyrith his work. 32 Forsothe thei that weren sent, wenten forth, and founden as he seyde to hem, a 33 colt stondinge. Sothli hem vntyynge<sup>a</sup> the colt, the lordis of him seyde to hem, What<sup>b</sup> 34 vntyen 3e the colt? And thei seiden, For 35 the Lord hath him nedful. And thei ledden him to Jhesu; and thei, castinge her clothis on<sup>c</sup> the colt, puttedyn<sup>d</sup> Jhesu 36 on him. Forsothe him<sup>e</sup> goynge, thei vn- 37 dir strewiden her clothis in the weye. And whanne now<sup>f</sup> he cam ny<sub>3</sub> to the comynge doun of the hil<sup>g</sup> of Olyuete, alle the cumpanyes of men comynge doun bigunnen<sup>gg</sup> ioyinge to<sup>b</sup> herie God with greet vois on 38 alle the vertues, whiche<sup>i</sup> thei sy<sub>3</sub>en, seyinge, Blessid is<sup>k</sup> the kyng, that cometh in the name of the Lord; pees in heuene, and 39 glorie in hi<sub>3</sub> thingis. And summe of the<sup>l</sup> Pharisees of the companyes seyden to him, 40 Maistir, blame thi disciplis. To whiche<sup>m</sup> he seide<sup>n</sup>, I seye to 3ou, for if thes<sup>o</sup> schulen 41 be stille, stoones schulen crye. And whanne he neizede, he seyng the citee, wepte on<sup>p</sup> 42 it<sup>q</sup> seyinge, For if<sup>r</sup> thou haddist knowe, and thou, and<sup>s</sup> sotheli in this thi<sup>t</sup> day, which<sup>u</sup> is<sup>v</sup> to pees to thee; but now thei 43 ben hid fro thin y<sub>3</sub>en. For daies schulen come into<sup>w</sup> thee, and thin enemyes schulen enuyroune thee 'with pale<sup>x</sup>, and<sup>y</sup> schulen enuyroune thee, and 'thei schulen<sup>z</sup> make

don, whanne Jhesus cam ny<sub>3</sub> to Bethfage and Betanye, at the mount, that is clepid of Olyuete, he sente hise twei<sup>p</sup> disciplis, and seide, Go 3e in to the castel, that is 30 azens 3ou; in to which as 3e entren, 3e schulen fynde a colt of an asse tied, on which<sup>q</sup> neuer man sat; vntyne 3e hym, and brynge 3e to me. And if ony man 31 axe 3ou, whi 3e vntien, thus 3e schulen seie to hym, For the Lord desirith his werk. And thei that weren sent, wenten 32 forth, and fonden as he seyde to hem, a colt stonyng. And whanne thei vn- 33 tieden the colt, the lordis of hym<sup>r</sup> seiden to hem, What vntien 3e the colt? And 34 thei seiden, For the Lord hath nede to hym. And thei ledden hym<sup>s</sup> to Jhesu; 35 and thei castynge<sup>t</sup> her clothis on the colt, setten<sup>u</sup> Jhesu on hym. And whanne he 36 wente, thei strowiden<sup>v</sup> her clothis in the weie. And whanne he cam ny<sub>3</sub> to the 37 comyng doun of the mount of Olyuete, al the puple that cam doun bygunnen to ioye, and to herie God with greet vois on alle the<sup>w</sup> vertues, that thei hadden sayn, and seiden, Blessid be the king, that 38 cometh in the name of the Lord; pees in heuene, and glorie in hi<sub>3</sub>e thingis. And sum of the Farisees of the puple 39 seiden to hym, Maister, blame thi disciplis. And he seide to hem, Y seie to 3ou, 40 for if these ben stille, stoonus schulen crye. And whanne he neizede, 'he sei<sup>z</sup> 41 the citee, and wepte on<sup>y</sup> it, and seide, For 42 if thou haddist knowun, thou *schuldist wepe* also; for in this dai the<sup>z</sup> thingis *ben* in pees to thee, but now thei ben hid fro thin i<sub>3</sub>en. But daies schulen come in 43 thee, and thin enemyes schulen enuyroun thee with a pale, and thei schulen go

<sup>q</sup> that AGMNOPQSTWXY. <sup>r</sup> Om. A pr. m. TVY. <sup>s</sup> that MPWXY. <sup>t</sup> the whiche o. <sup>u</sup> Om. q. <sup>v</sup> asse tied ACGMNOPQSTWXY. <sup>w</sup> to MNPQSTXY. <sup>x</sup> whom MNOPQSTXY. <sup>y</sup> bringeth X. <sup>z</sup> Om. A pr. m. G pr. m. MNOPQSTXY. <sup>a</sup> vnbyndynge AGMNOPQSTWXY. vnkyttinge v sec. m. <sup>b</sup> Whi c. <sup>c</sup> vpon AGMNOQTWY. <sup>d</sup> putten SX. <sup>e</sup> hem A. <sup>f</sup> Om. K. <sup>g</sup> mount AGMNOPQSTWXY. <sup>gg</sup> bigynnen K. <sup>h</sup> for to AGMNOPQSTWY. <sup>i</sup> that AGMNOPQSTWXY. <sup>k</sup> Om. S. <sup>l</sup> Om. AGMNOPSTWX. <sup>m</sup> whom MPQXY. <sup>n</sup> saith AGMNOPQSTWXY. <sup>o</sup> these thinges N. <sup>p</sup> vpon OQ. <sup>q</sup> Om. Q. <sup>r</sup> Om. W. <sup>s</sup> Om. N. <sup>t</sup> Om. NQ pr. m. XY. <sup>u</sup> the whiche AG MNPQSTWXY. in whiche o. <sup>v</sup> Om. AGMNOPO pr. m. STXY. <sup>w</sup> in AGMNOPQSTWXY. to CV. <sup>x</sup> with a pale MP. in a valei with pale N. in the vale o. Om. T. <sup>y</sup> and thei ACGMNOPQSTWXY. <sup>z</sup> Om. AGMNOPQSTWXY.

<sup>p</sup> Om. A. <sup>q</sup> whom I. <sup>r</sup> it EPQS sec. m. Xa. <sup>s</sup> it EPQXa. Om. k pr. m. <sup>t</sup> castiden IKMRseghikaβ. <sup>u</sup> and setten A1MRSXekβ. and settiden Kghia. <sup>v</sup> spredde I. <sup>w</sup> Om. EPQRX. <sup>x</sup> seyng I. <sup>y</sup> vpon hi. <sup>z</sup> tho g.

44 thee streyt on alle sydis ; and 'thei schulen<sup>z</sup>  
 caste thee down to erthe<sup>a</sup>, and thi sonen<sup>b</sup>  
 that ben in thee ; and thei schulen not  
 leue in thee a stoon on<sup>c</sup> a stoon, for<sup>d</sup>  
 thou hast not knowe the tyme of thi visi-  
 45 tacioun. And he gon<sup>e</sup> in to the temple,  
 bigan to<sup>f</sup> caste out men sellenge ther ynne  
 46 and biggynges<sup>g</sup>, seyinge to hem, It is writun,  
 For<sup>h</sup> myn hous is an hous of preier, for-  
 sothe 3e han maad it a den of theuys.  
 47 And he was techinge euery day in the  
 temple. Forsoth the princes<sup>i</sup> of prestis,  
 and scribis<sup>k</sup>, and the princis<sup>l</sup> of the peple  
 48 souzten 'to leese<sup>m</sup> him ; and thei founden  
 not what thei schulden do to him, for<sup>n</sup> al  
 the peple was 'al occupyed, heeringe<sup>o</sup> him.

## CAP. XX.

1 And it was<sup>p</sup> don in oon of dayes, him  
 techinge the peple in the temple, and  
 'prechinge the gospel<sup>q</sup>, the princis<sup>r</sup> of  
 prestis and the<sup>s</sup> scribis camen to gidere  
 2 with the eldre men ; and seiden<sup>t</sup>, seyinge<sup>u</sup>  
 to him, Seye to vs, in what power thou  
 dost this thing, ether<sup>v</sup> who 3af to thee this  
 3 power ? Forsothe Jhesu answeringe seide<sup>w</sup>  
 to hem, And<sup>x</sup> I schal axe 3ou a<sup>y</sup> word ;  
 4 answeere 3e to me. Was the bapty<sup>m</sup> of  
 5 Joon of heuene, ether<sup>z</sup> of men ? And thei  
 thouzten with ynne hem selue, seyinge,  
 For if we schulen seye, Of heuene, he  
 schal seye, Whi therefore bileuen<sup>a</sup> 3e not to  
 6 him ? forsoth if we schulen seye, Of  
 men, all the comyn peple schal stooone vs ;  
 for thei ben certeyn, 'that John is<sup>b</sup> a pro-  
 7 phete. And thei answeriden, 'that thei  
 8 witen not<sup>c</sup>, of whennis it was. And Jhesu

aboute thee, and make thee streit on alle  
 sidis, and caste thee down to the erthe,<sup>44</sup>  
 and thi sonen that ben in thee ; and thei  
 schulen not leue in thee a stoon on<sup>a</sup> a  
 stoon, for thou hast not knowun the  
 tyme of thi visitacioun. And he entride<sup>45</sup>  
 in to the temple, and bigan to caste out  
 men sellynge ther inne and biynges<sup>46</sup>, and  
 seide to hem, It is writun, That myn hous  
 is<sup>b</sup> an hous of preyer, but 3e han maad it  
 a den of theues. And he was techynge<sup>47</sup>  
 euery dai in the temple. And the princis  
 of prestis, and the scribis, and the princis  
 of the puple souzten to lese<sup>c</sup> hym ; and<sup>48</sup>  
 thei founden not, what thei schulden do  
 to hym, for al the puple was occupyed,  
 and herde hym.

## CAP. XX.

And it was don in oon of the daies,<sup>1</sup>  
 whanne he tauzte the puple in the temple,  
 and prechide the gospel, the princis of  
 preestis and scribis camen togidere with  
 the<sup>d</sup> elder men ; and thei seiden to hym,<sup>2</sup>  
 Seie to vs, in what power thou doist these  
 thingis, or who is he that 3af to thee  
 this power ? And Jhesus answeride, and<sup>3</sup>  
 seide to hem, And<sup>e</sup> Y schal<sup>f</sup> axe 3ou o  
 word ; answeere 3e to me. Was the bap-<sup>4</sup>  
 tym of Joon of heuene, or of men ? And<sup>5</sup>  
 thei thouzten with ynne hem silf, sei-  
 ynge, For if we seien, Of heuene, he  
 schal seie, Whi thanne bileuen 3e not to  
 hym ? and if we seien, Of men, al the<sup>6</sup>  
 puple schal stooone vs ; for thei ben cer-  
 teyn, that Joon is a prophete. And thei<sup>7</sup>  
 answeriden, that thei knewen not, of  
 whennus it was<sup>8</sup>. And Jhesus seide to<sup>8</sup>

<sup>z</sup> Om. *AGMNOPTWXY*. <sup>a</sup> the erthe *AGMNOPTWXY*. <sup>b</sup> childer *q sec. m.* <sup>c</sup> vpon *AGMNOPTWY*.  
<sup>d</sup> for that that *AGMOPQSTWXY*. for that *N*. <sup>e</sup> gon in *A sec. m. MNXY*. <sup>f</sup> for to *AGMNOPTWY*. <sup>g</sup> byynge  
*AGMNOPTWY*. biende *X*. <sup>h</sup> That *ACMNPQSTWXY*. <sup>i</sup> prince *OT*. <sup>k</sup> the scribis *AGMNOPTWY*.  
<sup>l</sup> Farisees *K*. <sup>m</sup> for to leese *AGMNPQTWY*. for to slee *O*. <sup>n</sup> sothli *AGMNPQSTWX*. forsothe *O*. <sup>o</sup> reysid  
 to God, or *al ocupied*, herynge *A sup. ras. s.* reysid to God, or *ocupied*, heringe *G pr. m. w.* reysid up to  
 God, or *al ocupied*, heringe *G sec. m.* hangid up, or *al ocupyed*, heringe *MNPQTXY*. reysed vp, feruently  
 occupide, for to here *O*. <sup>p</sup> is *A pr. m. G pr. m. MNOPSTXY*. <sup>q</sup> euangelisyng, or *prechyng the gospel* *AGN*  
*QSTWY*. euangelisyng *MOPX*. <sup>r</sup> prince *K*. <sup>s</sup> Om. *ACGMNOPTWXY*. <sup>t</sup> seien *AGMNOPTWXY*. <sup>u</sup> Om. *O*.  
<sup>v</sup> or *AGMNOPTWXY*. <sup>w</sup> saith *O*. <sup>x</sup> Om. *O*. <sup>y</sup> o *CQTWXY*. oo *GNSV*. <sup>z</sup> or *CMOPQTWXY*. <sup>a</sup> leefe *X*.  
<sup>b</sup> John for to be *AGMNOPTWY*. Joon to ben *NSX*. <sup>c</sup> hem to not knowe, or *wite* *A pr. m. GMNPLY*. hem to  
 not knowe *A sec. m. QS*. hem not to knowe *O*. hem not to knowe, or *wite* *T*. hem to not knowe *W*.

<sup>a</sup> up *I*. vpon *s sup. ras.* <sup>aa</sup> bigynges *R*. <sup>b</sup> ys iclepid *X sec. m.* is clepid *K pr. m.* <sup>c</sup> fordo *I*. sle *K*.  
<sup>d</sup> Om. *X*. <sup>e</sup> Om. *A pr. m. I*. <sup>f</sup> Om. *h pr. m. I*. <sup>g</sup> is *A*.

seide<sup>e</sup> to hem, Neither I seie to 3ou, in  
 9 what power I do thes thingis. Forsothe  
 he bigan to<sup>f</sup> seye to the comyn peple this  
 parable. Sum man plantide a vyner<sup>g</sup>, and  
 'settide it to ferme<sup>b</sup> to tilieris; and he was  
 10 in pilgrymage many<sup>l</sup> tymes<sup>k</sup>. And in the<sup>l</sup>  
 tyme of gedrynge of grapis, he sente a  
 seruaunt to the tilieris, that thei schulden  
 3yue to him of the fruyt of the vyner<sup>m</sup>;  
 11 whiche<sup>n</sup> 'leften him, betun<sup>o</sup>, voyde<sup>p</sup>. And  
 he addide<sup>q</sup> to<sup>r</sup> sende another seruaunt;  
 forsothe also<sup>s</sup> thei betinge this, and po-  
 nyschyng with dispisingis<sup>t</sup>, leften voyde.  
 12 And he addide<sup>u</sup> to<sup>v</sup> sende the<sup>w</sup> thridde,  
 whiche<sup>x</sup> also<sup>y</sup> woundinge him, castiden<sup>z</sup>  
 13 out. Sothli the lord of the vyner<sup>a</sup> seide,  
 What schal I do? I schal sende my dere-  
 worthe<sup>b</sup> sone; perauenture whanne thei  
 schulen se him, thei schulen 'be ascham-  
 14 yd<sup>c</sup>. Whom whanne the tilieris hadden  
 seyn, thei thouzten with ynne hem selue,  
 seyng, This is the eyr, sle we him, that  
 15 the eritage be maad oure. And thei kill-  
 iden<sup>d</sup> him, cast out of the vyner<sup>e</sup>. What  
 therefore schal the lord of the vyner<sup>f</sup> do to  
 16 hem? He<sup>g</sup> schal come, and lese these  
 tilieris, and 'he schal<sup>h</sup> 3yue the vyner<sup>i</sup> to  
 othere. Which<sup>k</sup> thing herd, thei seiden  
 17 to him, 'Fer be it<sup>l</sup>. Forsothe he bihold-  
 inge hem, seide, What therefore is this  
 thing that is writun, The stoon whom<sup>m</sup>  
 men bildinge repropueden, this is maad in  
 18 to the heed<sup>n</sup> of the corner? Ech that schal  
 falle on<sup>o</sup> that<sup>p</sup> stoon, schal be brysid<sup>q</sup>;  
 forsothe on<sup>r</sup> whom it schal falle, it schal  
 19 breke<sup>s</sup> him in<sup>t</sup> to smale parties. And the  
 princes of prestis<sup>u</sup>, and the<sup>v</sup> scribis, souzten

hem, Nether Y seie to 3ou, in what  
 power Y do these thingis. And he bi-9  
 gan to seie to the puple this parable. A  
 man plauntide a vynzerd, and hiride it  
 to tilieris; and he was<sup>h</sup> in pilgrimage  
 longe tyme. And in the tyme of gader-10  
 ynge of grapis, he sente a seruaunt to  
 the tilieris, that thei schulden 3yue to  
 hym of the fruyt of the vynzerd; whiche  
 beten hym, and leten hym go voide.  
 And<sup>i</sup> he thouzte 3it to sende another<sup>l</sup>  
 seruaunt; and thei beten this, and tur-  
 mentiden hym sore, and leten hym go<sup>k</sup>.  
 And he thouzte 3it to sende the thridde,<sup>l</sup>  
 and hym also thei woundiden, and cast-  
 iden<sup>l</sup> out. And the lord of the vynezerd<sup>l</sup>  
 seide, What schal Y do? Y schal sende  
 my dereworthe sone; perauenture, whanne  
 thei seen hym, thei schulen drede. And<sup>l</sup>  
 whanne the tilieris sayn hym, thei  
 thouzten with ynne hem silf, and seiden,  
 This is the eire, sle we hym, that the  
 eritage be oure. And thei castiden hym<sup>l</sup>  
 out of the vynezerd, and killiden *hym*<sup>m</sup>.  
 What schal thanne the lord of the vyne-  
 zerd do to hem? He schal come, and<sup>l</sup>  
 distruye these tilieris, and 3yue the vyne-  
 zerd to othere. And whanne this thing  
 was herd, thei seiden to hym, God for-  
 bede. But<sup>n</sup> he bihelde hem, and seide,<sup>l</sup>  
 What thanne is this that is writun, The  
 stoon which men bildynge repropueden,  
 this is maad in to the heed of the cor-  
 ner? Ech that schal falle on that stoon,<sup>l</sup>  
 schal be to-brisid<sup>o</sup>, but on whom it schal  
 falle, it schal al<sup>p</sup> to-breke<sup>q</sup> him. And<sup>l</sup>  
 the princis of prestis, and scribis, souzten

<sup>e</sup> saith *AGMNOPTWXY*. <sup>f</sup> for to *AGMNOPTWY*. <sup>g</sup> vinezerd *AGMNOPTWXY*. <sup>h</sup> hiride it, or *sette it to ferme* *AGMNPSTWY*. <sup>i</sup> hiride it, or *sette to ferme* *M*. <sup>j</sup> sett it to ferme *O*. <sup>k</sup> hirid it *Q*. <sup>l</sup> sette it to hire *X*. <sup>m</sup> moche *OQTY*. <sup>n</sup> miche *MPWX*. <sup>o</sup> tyme *C*. <sup>p</sup> Om. *NQ*. <sup>q</sup> vinezerde *AGMNOPTWXY*. <sup>r</sup> the whiche *AGMNOPTWXY*. <sup>s</sup> beten thai leften him *O*. <sup>t</sup> voyde, or *withouten fruyt* *AGMNPQSTWY*. <sup>u</sup> putte to *AGMNPSTWXY*. <sup>v</sup> put *OQ*. <sup>w</sup> for to *AGMNOPTWY*. <sup>x</sup> and *AGMNOPTWXY*. <sup>y</sup> cuntakis, or *wrongis* *AGMNPQSTWY*. <sup>z</sup> contakes *OX*. <sup>aa</sup> putte to *AGMNOPTWXY*. <sup>ab</sup> for to *AGMNOPTWY*. <sup>ac</sup> to the *O*. <sup>ad</sup> the whiche *AGMNOPTWXY*. <sup>ae</sup> and *AGMNOPTWXY*. <sup>af</sup> casten *SX*. <sup>ag</sup> castiden him *Y*. <sup>ah</sup> vynezerd *AGMNOPTWXY*. <sup>ai</sup> derworthi *Y*. <sup>aj</sup> schame *AGMNOPTWXY*. <sup>ak</sup> slouzen *AGMNOPTWXY*. <sup>al</sup> vinezerd *AGMNOPTWXY*. <sup>am</sup> vinezerd *AGMNOPTWXY*. <sup>an</sup> Be it fer, or *God forbede* *AGMNPQSTWY*. <sup>ao</sup> Be it fer *O*. <sup>ap</sup> God forbeede *X*. <sup>aq</sup> whiche *W*. <sup>ar</sup> heued *OWY*. <sup>as</sup> vpon *AGMNOPTWY*. <sup>at</sup> this *Q*. <sup>au</sup> shakun, or *brokun* *AGMNPQSTWY*. <sup>av</sup> scatered, or *broken* *O*. <sup>aw</sup> shaken *X*. <sup>ax</sup> vpon *AGMNOPTWY*. <sup>ay</sup> to-breke *V*. <sup>az</sup> Om. *MPQWXY*. <sup>ba</sup> the prestis *O*. <sup>bb</sup> Om. *OWX*.

<sup>h</sup> was gon *i*. <sup>i</sup> Om. *c*. <sup>k</sup> go voide *k pr. m*. <sup>l</sup> castede him *EP*. <sup>m</sup> castiden him *GXAK*. <sup>n</sup> Om. *b sec. m*. <sup>o</sup> And *A*. <sup>p</sup> brisid *b pr. m*. <sup>q</sup> gik *pr. m*. <sup>r</sup> breke *gk pr. m*. <sup>s</sup> Om. *g*.

'to sette<sup>w</sup> hondis on him in that our, and  
 thei dredden the peple; forsothe thei  
 knewen that<sup>x</sup> to hem he seide this lyk-  
 20 nesse. And thei aspyngē<sup>y</sup> senten aspieris,  
 whiche<sup>z</sup> feyneden hem selue<sup>a</sup> iuste, that  
 thei schulden take him in word, and 'bi-  
 take him<sup>b</sup> to the prince<sup>c</sup>, and to the<sup>d</sup>  
 21 power of the iustise<sup>e</sup>. And thei axiden  
 him, seyngē, Maistir, we witen<sup>f</sup>, that<sup>g</sup> thou  
 seist<sup>h</sup> and techist riztly<sup>i</sup>; and thou takist  
 not<sup>k</sup> persoo<sup>l</sup> of man, but thou techist in  
 22 treuth the wey of God. Is it leefful to vs  
 to<sup>m</sup> 3yue tribute to Cesar, ether<sup>n</sup> nay?  
 23 Forsothe he biholdinge the disseyt of  
 hem, seide to hem, What tempte 3e me?  
 24 'Schewe 3e<sup>o</sup> to me a peny; whos ymage and  
 writyngē aboue<sup>p</sup> hath it? Thei answer-  
 25 inge seiden to him, Cesaris. And he  
 seide<sup>q</sup> to hem, 'Therefore 3elde 3e<sup>r</sup> to Cesar  
 tho thingis that ben 'of Cesar<sup>s</sup>, and tho  
 26 thingis that ben of God, to God. And  
 thei myzten not reprove his word bifore  
 the pore peple; and thei wondringe in  
 27 his answe<sup>r</sup>, helden pees. Summe of the<sup>t</sup>  
 Sadducees, that denyen<sup>u</sup> 'a3en rysingē<sup>v</sup> to<sup>x</sup>  
 28 be, neizeden<sup>y</sup>, and axiden him, seyngē,  
 Maistir, Moyses wrot to vs, if the bro-  
 ther of ony man hauyngē wyf<sup>z</sup> deiede<sup>a</sup>,  
 and he was<sup>b</sup> with oute fre children, that  
 his brother take his<sup>c</sup> wyf, and reyse seed  
 29 to his brother. Therefore<sup>d</sup> seuene bri-  
 theren weren<sup>e</sup>. The firste took a wyf, and  
 30 is deed, with outen sones<sup>f</sup>; and the *bro-*  
*ther*<sup>g</sup> suwinge<sup>h</sup> took hir, and he is deed  
 31 with oute sone; and the thridde took  
 hir; also and alle seuene, and leften no<sup>i</sup>  
 32 seed, but ben deede; 'and the womman the  
 33 laste of alle<sup>k</sup> is deed. Therefore in the

to leye on hym hoondis in that our, and  
 thei dredden the peple; for thei knewen  
 that to hem he seide this liknesse. And<sup>20</sup>  
 thei aspieden, and senten<sup>r</sup> aspieris, that  
 feyneden hem iust, that thei schulden  
 take hym<sup>s</sup> in word, and bitaak hym to  
 the 'power of the<sup>ss</sup> prince, and to the  
 power of the iustice. And thei axiden<sup>21</sup>  
 hym<sup>t</sup>, and seiden<sup>u</sup>, Maister, we witen,  
 that riztli thou seist and techist; and<sup>v</sup>  
 thou takist not the persoo<sup>l</sup> of man, but  
 thou techist in treuthe the weie of God.  
 Is it leueful to vs to 3yue tribute to the<sup>22</sup>  
 emperoure, or<sup>w</sup> nay? And he biheld<sup>23</sup>  
 the disseit of hem, and seide to hem,  
 What tempten 3e me? Shewe 3e to me a<sup>24</sup>  
 peny; whos ymage and superscripcioun  
 hath it? Thei answerden, and seiden  
 to hym, The emperouris. And he seide<sup>25</sup>  
 to hem, 3elde 3e therfor to the emperoure  
 tho thingis that ben the emperours, and  
 tho thingis that ben of God, to God.  
 And thei myzten not repreue his word<sup>26</sup>  
 bifor the peple; and thei wondriden in  
 his answe<sup>r</sup>, and heelden pees. Summe<sup>27</sup>  
 of the Saduceis, that denyeden the a3en-  
 risyng fro deeth to lijf, camen, and ax-  
 iden hym<sup>x</sup>, and seiden, Maister, Moises<sup>28</sup>  
 wroot to vs, if the brother of ony man  
 haue a wijf, and be<sup>y</sup> deed, and he was<sup>z</sup>  
 with outen eiris, that his brothir take  
 his wijf, and reyse seed to his brother.  
 And so there weren seuene britheren.<sup>29</sup>  
 The firste took a wijf, and is deed with  
 outen eiris; and the *brothir* suyngē took<sup>30</sup>  
 hir, and he is deed with outen sone; and<sup>31</sup>  
 the thridde took hir; also and alle seuene,  
 and leften<sup>a</sup> not seed, but ben deed; and<sup>32</sup>

<sup>w</sup> for to lay AGMNPQSTWXY. to leyn SX. <sup>x</sup> and Y. <sup>y</sup> keypyngē AGMNPQSTWXY. <sup>z</sup> that AGMNPQST  
 XY. thei W. <sup>a</sup> Om. AGMNPQSTWXY. <sup>b</sup> bitake him, or *bitraye* AGMNPQSTWY. bytraye him o. <sup>c</sup> prin-  
 cipat, or [and q] power of the prince AGMNPQSTWY. power of the prince o. principat X. <sup>d</sup> Om. AMNP  
 STWV. <sup>e</sup> meir, or iustise AGMNPQSTWY. mayer OX. <sup>f</sup> woten o. <sup>g</sup> for riztly AGMNPQSTWXY. <sup>h</sup> seist  
 riztly V. <sup>i</sup> Om. AGMNPQSTWVXY. <sup>k</sup> noo V. <sup>l</sup> the persone AGMNPQSTWXY. <sup>m</sup> for to AGMNPQSTWY.  
<sup>n</sup> or AGMNPQSTWXY. <sup>o</sup> Sheweth X. <sup>p</sup> ymage and superscripcioun, or *writyng aboue* AGMNPSTWY.  
 ymage and superscripcioun OX. ymage or sup. q. <sup>q</sup> seith AGMNPQSTWXY. <sup>r</sup> 3elde 3e therefore MPWXY.  
<sup>s</sup> Cesars AGMNPQSTWX. <sup>t</sup> Om. W pr. m. <sup>u</sup> denyeden V. <sup>w</sup> resurreccioun o. <sup>x</sup> for to AGMNPQSTWY.  
<sup>y</sup> camen to AGMNPQSTWXY. <sup>z</sup> a wijf AGMNPQSTWVXY. <sup>a</sup> be deed AGMNPSTWXY. shal be dede q.  
<sup>b</sup> were X. <sup>c</sup> the o. <sup>d</sup> Ther weren therefore X sec. m. <sup>e</sup> Om. X. <sup>f</sup> free children AGMNPQSTWY.  
 fre childre X. <sup>g</sup> Om. AGMNPQSTWXY. <sup>h</sup> secunde q sec. m. T. suende X. <sup>i</sup> not AGMNPQSTWXY.  
<sup>k</sup> the laste of alle and the womman is deed AGMNPQSTWXY.

<sup>r</sup> settiden a pr. m. <sup>s</sup> Om. i. <sup>ss</sup> Om. R. <sup>t</sup> Om. h. <sup>u</sup> seiden to him bi. <sup>v</sup> Om. i. <sup>w</sup> either IRSXG.  
<sup>x</sup> Om. sk pr. m. <sup>y</sup> he be I. <sup>z</sup> were k. <sup>a</sup> thei leften I.

risynge azein, whos wyf of hem schal  
sche be? forsothe seune hadden hir wyf.  
34 And Jhesu seide<sup>l</sup> to hem, Sones of this<sup>m</sup>  
world wedden, and ben zouun to wedd-  
35 ingis; forsothe thei that be<sup>n</sup> worthi to<sup>o</sup>  
that world, and<sup>p</sup> rysing azen fro deede  
men, neither ben weddid, nether wedden  
36 wyues, nether<sup>q</sup> schulen mowe deye more<sup>r</sup>;  
forsoth thei ben euene with aungels, and  
ben the sones of God, sithen thei ben the<sup>s</sup>  
37 sones of rysinge azen. Forsothe for deede  
men rysen azen, also<sup>t</sup> Moyses schewide  
bysyde the boysche, as he seith, The Lord  
God of Abraham, and God of Isaac, and  
38 God of Jacob. Forsoth God is not of  
deede men, but of lyuyng men; forsoth  
39 alle men lyuen to hym. Sothli summe of  
the<sup>u</sup> scribis 'answeringe seide<sup>v</sup>, Maistir,  
40 thou hast well seide. And thei durste no  
41 more axe him any thing. Forsoth he  
seide to hem, How seyn men, 'that Crist  
42 is<sup>w</sup> the sone of Dauith, and Dauith  
him silf seith in the book of Salmes, The  
Lord seide to my lord, Sitte thou on my  
43 ryzt half, til<sup>x</sup> I putte thin enemyes a stool  
44 of thi feet. Therefore Dauith clepith him  
45 lord, and how is he his sone? Sothli al  
the peple heeringe, he seyde to his disci-  
46 plis, Be ze war of scribis, that wolen go<sup>y</sup>  
in stoolis<sup>z</sup>, and louen salutaciouns in the<sup>a</sup>  
cheping<sup>b</sup>, and the firste chayris in syna-  
gogis<sup>c</sup>, and the firste sitting places in  
47 feestis<sup>d</sup>; whiche<sup>e</sup> deuouren the housis of  
widowis, feynynge long preier<sup>f</sup>; thes  
schulen take<sup>ff</sup> more dampnacioun.

## CAP. XXI.

1 Forsothe he biholdinge syz 'tho riche  
men, whiche<sup>g</sup> senten her ziftis in to the

the laste of alle the womman is deed.  
Therfor in the 'risyng azen<sup>b</sup>, whos wijf<sup>33</sup>  
of hem schal sche be? for seune hadden  
hir to wijf. And Jhesus seide to hem,<sup>34</sup>  
Sones of this world wedden<sup>c</sup>, and ben  
zouun to weddyngis; but thei that schu-<sup>35</sup>  
len be had worthi of that world, and of  
the<sup>d</sup> 'risyng azen<sup>e</sup> fro deeth, nethir ben  
wedded, nethir<sup>f</sup> wedden wyues, nethir<sup>36</sup>  
schulen<sup>g</sup> mowe die more; for thei ben  
euen with aungels, and ben the<sup>h</sup> sones  
of God, sithen thei ben the<sup>i</sup> sones of<sup>j</sup>  
'risyng azen<sup>k</sup> fro deeth. And that deed<sup>37</sup>  
men risen azen, also Moyses schewide  
bisidis the busch, as he seith, The Lord  
God of Abraham, and God<sup>l</sup> of Ysaac,  
and God of Jacob. And God is not of<sup>38</sup>  
deed men, but of lyuyng men; for alle  
men lyuen to hym. And summe of<sup>39</sup>  
scribis<sup>m</sup> answeringe, seiden, Maistir, thou  
hast wel seid. And thei dursten no<sup>40</sup>  
more axe hym any thing. But he seide<sup>41</sup>  
to hem, How seien men, Crist to be the  
sone of Dauid, and Dauid hym silf<sup>42</sup>  
seith in the<sup>n</sup> book of Salmes, The Lord  
seide to my lord, Sitte thou on my ryzt-  
half, til that<sup>o</sup> Y putte thin enemyes a<sup>43</sup>  
stool of thi feet? Therfor Dauid clepith<sup>44</sup>  
hym lord, and hou is he his sone?  
And in heryng of al the puple, he seide<sup>45</sup>  
to hise disciplis, Be ze war of scribis<sup>p</sup>,<sup>46</sup>  
that wolen wandre in stolis<sup>pp</sup>, and louen  
salutaciouns in chepyng<sup>q</sup>, and the firste  
chaieris in<sup>r</sup> synagogis, and the firste sit-  
tyng placis in feestis; that deuouren the<sup>47</sup>  
housis of widewis, and feynen long prei-  
yng; these schulen take the more damp-  
nacioun.

## CAP. XXI.

And he biheeld, and saye tho<sup>s</sup> riche<sup>1</sup>  
men, that casten<sup>t</sup> her ziftis in to the

<sup>l</sup> saith *AGMNOQSTWXY*. <sup>m</sup> the *Y*. <sup>n</sup> schulen be had *AGMNOQSTWXY*. ben *κ pr. m.* schulen be *v*.  
<sup>o</sup> of *AGMNOQSTWXY*. <sup>p</sup> and in *GO*. <sup>q</sup> nether ouer *AGNOQSTWXY*. nether euere *MP*. ne ouer *T*. <sup>r</sup> Om.  
*AGMNOQSTWXY*. <sup>s</sup> Om. *AGMNPQSTWXY*. <sup>t</sup> and *AGMNOQSTWXY*. <sup>u</sup> Om. *w pr. m.* <sup>v</sup> answeriden,  
seyden *w*. answeringe seiden *Y*. <sup>w</sup> Crist for to be *AGMNOQSTWY*. Crist to ben *sx*. <sup>x</sup> til that *AGMOPQ*  
*STWXY*. <sup>y</sup> wandre *AGMNOQSTWXY*. <sup>z</sup> scolis *wX*. <sup>a</sup> Om. *XY*. <sup>b</sup> chepyngis *o*. <sup>c</sup> the synagogis *OT*.  
<sup>d</sup> the festis *o*. <sup>e</sup> that *AGMNOQSTWXY*. <sup>f</sup> prayinge *AGMNOQSTWXY*. <sup>ff</sup> make *κ*. <sup>g</sup> hem that *AG*  
*MNOQSTWXY*.

<sup>b</sup> azen risyng *g*. <sup>c</sup> ben weddid *κ pr. m.* <sup>d</sup> Om. *IKG*. <sup>e</sup> azen risinge *k*. <sup>f</sup> ne *a*. <sup>g</sup> thei schul *ig*.  
<sup>h</sup> Om. *i*. <sup>i</sup> Om. *CIKMSUXbcghik*. <sup>j</sup> of the *b*. <sup>k</sup> azen risyng *IRsg*. <sup>l</sup> Om. *h sec. m. i.* <sup>m</sup> the scribis *KX*  
*lik*. fariseis *g*. <sup>n</sup> Om. *g*. <sup>o</sup> Om. *IK pr. m. suXgkβ*. <sup>p</sup> the scribis *k*. <sup>pp</sup> scolis *A pr. m.* <sup>q</sup> the  
cheping *rbceliaβ*. <sup>r</sup> in the *i*. <sup>s</sup> the *li*. <sup>t</sup> castiden *CEKpQα*. <sup>u</sup> kesten *R*.

2 tresorie<sup>h</sup>; forsothe he<sup>i</sup> sy<sup>3</sup> also<sup>k</sup> sum litel  
pore widowe sendynge tweie<sup>l</sup> litle mo-  
3 neys<sup>n</sup>, *ethir*<sup>o</sup> *a ferthing*<sup>p</sup>. And he seyde,  
Treuli I seye to 3ou, for this pore widowe  
4 sente more than alle men. Forwhi alle  
thes<sup>q</sup> senten in to 3iftis<sup>r</sup> of God, 'of the  
thing plentuously to hem<sup>s</sup>; forsothe this  
widowe of this<sup>t</sup> thing that fayleth to hir,  
5 sente al hir lyfloode, that she<sup>u</sup> hadde. And  
sum men<sup>v</sup> seyng of the temple, that it  
was ourned with goode stoones and 3yftis,  
6 he seyde, Thes thingis that 3e seen, dayes  
schulen come, in which<sup>w</sup> a stoon schal not  
be left on<sup>x</sup> a stoon, which<sup>y</sup> schal not be  
7 destroyed. Sothli thei axiden him, sey-  
inge, Comaundour, whanne schulen thes  
thingis be? and what tokene, whanne thei  
8 schulen bigynne to<sup>z</sup> be don? Which<sup>a</sup>  
seyde, Se 3e, that 3e be not disceyued;  
forsothe<sup>b</sup> manye schulen come in my name,  
seyng, For I am, and the<sup>c</sup> tyme schal  
9 neize; therefore nyle 3e go aftir hem. But<sup>d</sup>  
whanne 3e schulen heere batels and dis-  
sencious<sup>e</sup> 'with ynne<sup>f</sup>, nyle 3e be aferd<sup>ff</sup>;  
it bihoueth first thes thingis to<sup>g</sup> be don,  
10 but not 3it anoon the<sup>h</sup> ende. Thanne he  
seyde to hem, Folk schal ryse azens folk,  
11 and rewme azens rewme; and grete  
mouyngis of erthe schulen be by places,  
and pestilensis, and hungris, and dredis  
fro heuene, and grete tokenes schulen be.  
12 But bifore alle thes thingis thei schulen  
sette<sup>i</sup> hir hondis on<sup>k</sup> 3ou, and schulen  
pursuwe, bitakinge<sup>l</sup> in to synagogis and  
kepingis, 'ether *prisouns*<sup>m</sup>, drawynge to  
13 kingis and iustisis<sup>n</sup>, for my name; for-  
sothe it schal bifalle<sup>o</sup> to 3ou in to wit-  
14 nessing. Therfore putte 3e in 3oure hertis,  
not to thenke bifore, how 3e schulen an-

treserie; but he saye also a litil pore<sup>2</sup>  
widewe castynge twei ferthingis. And<sup>3</sup>  
he seyde, Treuli Y seie to 3ou, that this  
pore widewe keste<sup>u</sup> more than alle men.  
For whi alle these of thing that was<sup>4</sup>  
plentuous to hem casten<sup>v</sup> in to the  
3iftis of God; but this widewe of that  
thing that failide to hir, caste<sup>w</sup> al hir  
lyfloode, that sche hadde. And whanne<sup>5</sup>  
sum men seiden of the temple, that it  
was apparailid with gode stoonus and  
3iftis, he seyde, These thingis that 3e<sup>6</sup>  
seen, daies schulen come, in whiche a  
stoon schal not be left on a stoon, which  
schal not be destried. And thei axiden<sup>7</sup>  
hym, and seiden, Comaundour, whanne  
schulen these thingis be? and what  
tokne *schal be*, whanne thei schulen bi-  
gynne to be don? And he seyde, Se 3e,<sup>8</sup>  
that 3e be not disseyued; for many  
schulen come in my name, seiynge, For  
Y am, and the tyme schal neize; therfor  
nyle 3e go aftir hem. And whanne 3e<sup>9</sup>  
schulen here batailis and stryues with  
ynne, nyle 3e be aferd; it bihoueth first  
these thingis to be don, but not 3it anoon  
*is* an ende. Thanne he seyde to hem,<sup>10</sup>  
Folk schal rise azens folk, and rewme  
azens rewme; grete<sup>x</sup> mouyngis of erthe<sup>y</sup><sup>11</sup>  
schulen be bi placis, and pestilencis, and  
hungris, and dredis fro heuene, and grete  
tokenes schulen be. But bifore alle these<sup>12</sup>  
thingis thei schulen sette her hoondis on  
3ou, and schulen pursue<sup>z</sup>, bitakynge in to  
synagogis and kepyngis<sup>a</sup>, drawynge<sup>b</sup> to  
kyngis and to iusticis, for my name; but<sup>13</sup>  
it schal falle to 3ou in to witnessyng.  
Therfor putte 3e<sup>bb</sup> in<sup>c</sup> 3oure hertis, not<sup>d</sup><sup>14</sup>  
to thenke bifore, hou 3e schulen answere;

<sup>h</sup> tresoury, ryche men *AGMNPQSTWXY*. <sup>i</sup> and he *Q*. <sup>k</sup> and *AGMNPQSTWXY*. *Om. Q*. <sup>l</sup> two *GMPXY*.  
and two *O*. <sup>n</sup> mynutes *MQ*. <sup>o</sup> or *AGMNPQSTWY*. *that is O*. *Om. X*. <sup>p</sup> *ferthingis* *AGMNPQSTWY*. *Om. X*.  
<sup>q</sup> thes of the abundaunt [habundaunce *N*], or *plenteuous*, to hem *AGMNPQSTY*. thees of the habundaunce  
to hem *O*. thes of the abundaunt of *plenteuous* to hem *W*. these of the abundaunt to hem *X*. <sup>r</sup> the 3iftis  
*AG sec. m. MNOPQSTWX*. <sup>s</sup> *Om. AGMNPQSTWXY*. <sup>t</sup> that *AGMNPQSTWXY*. <sup>u</sup> *Om. Y*. <sup>v</sup> *Om. S*.  
<sup>w</sup> the whiche *AGMNPQSTWY*. <sup>x</sup> vpon *O*. <sup>y</sup> the whiche *AGMNPQSTWY*. *that X*. <sup>z</sup> for to *AGMNPQSTWY*.  
<sup>a</sup> The whiche *AGMNPQSTWXY*. <sup>b</sup> sothely *AGMNPQSTWXY*. <sup>c</sup> then *O*. <sup>d</sup> Forsoth *AGMNPQSTWXY*.  
<sup>e</sup> sedicious, or *stryues* *AGMNPSTWXY*. *stryues O*. seducious *Q*. <sup>f</sup> with in forth *AGMNPSTWXY*. *Om. Q*.  
<sup>ff</sup> ferd *G*. <sup>g</sup> for to *AGMNPQSTWY*. <sup>h</sup> an *AGMNPQSTWXY*. <sup>i</sup> put *AGMNPQSTWXY*. <sup>k</sup> to *AGMNPQSTWXY*.  
<sup>l</sup> bytrayinge *O*. bitakende *X*. <sup>m</sup> *Om. AGMNPQSTWXY*. <sup>n</sup> meyris, or *iustisis* *AGMNPSTWY*. meyres *OQX*.  
<sup>o</sup> falle *AGMNPQSTWXY*.

<sup>u</sup> castede *E*. <sup>v</sup> casteden *E*. <sup>w</sup> castede *E*. <sup>x</sup> and grete *c sec. m. R*. <sup>y</sup> the erthe *gk*.  
<sup>z</sup> purswe 3ou *kk*. <sup>a</sup> kepyngis, and *ik pr. m*. <sup>b</sup> drawinge 3ou *kk*. <sup>bb</sup> 3e not *hi*. <sup>c</sup> into *gk*. <sup>d</sup> *Om. hi*.

15 swere; for<sup>p</sup> I schal 3yue to 3ou mouth and  
 wysdom, to whiche alle 3oure aduersaries  
 schulen not mowe azenstonde, and azen-  
 16 seye. Sothli 3e schulen be bytrayed<sup>q</sup> of  
 fadir, and modir, and britheren, and cosyns,  
 and frendis, and by deeth thei schulen tur-  
 17 mente *summe*<sup>r</sup> of<sup>s</sup> 3ou; and 3e schulen  
 18 be hatid<sup>t</sup> of<sup>u</sup> alle men for my name. And  
 an heer of 3oure heed<sup>v</sup> schal not<sup>w</sup> perische;  
 19 in 3oure pacience 3e schulen welde<sup>x</sup> 3oure  
 20 soulis. Forsoth whanne 3e schulen se Je-  
 rusalem enuyrowned<sup>y</sup> of an oost of *batel*,  
 thanne<sup>z</sup> wite 3e, that<sup>a</sup> the<sup>b</sup> desolacioun<sup>c</sup>  
 21 therof<sup>d</sup> schal nei3e. Thanne thei that ben  
 in Judee, flee<sup>e</sup> in to hillis<sup>e</sup>; and thei that  
*ben*<sup>f</sup> in the<sup>g</sup> myddel of it, go away; and  
 thei that *ben*<sup>h</sup> in the cuntreis, entre<sup>i</sup> not  
 22 in to it. For thes ben the<sup>k</sup> dayes of ven-  
 iaunce, that alle thingis that ben writun,  
 23 be fillid<sup>l</sup>. Forsothe wo to hem<sup>m</sup>, that  
 ben<sup>n</sup> with childe, and norischen<sup>o</sup> in tho  
 dayes; for<sup>p</sup> a greet tribulacioun<sup>q</sup> schal be  
 on<sup>r</sup> erthe<sup>s</sup>, and wraththe to this peple.  
 24 And thei schulen falle in the mouth of  
 swerd, and thei schulen be ledd caytif<sup>t</sup> in  
 to alle folkis; and Jerusalem schal be de-  
 foulid<sup>u</sup> of hethen men, til the tymes<sup>v</sup> of  
 25 naciouns be fillid<sup>w</sup>. And tokenes schulen  
 be in the<sup>x</sup> sunne, and moone, and sterris;  
 and in the<sup>y</sup> erthe *schal be*<sup>z</sup> ouerleyng of  
 folkis, for confusioun of sown of the<sup>a</sup> see  
 26 and wawis<sup>b</sup>; men waxinge drye for drede  
 and<sup>c</sup> abidinge that schulen come on<sup>d</sup> al the  
 world; forwhi vertues of heuene schulen  
 27 be mouyd. And thanne<sup>dd</sup> thei schulen se  
 mannis sone conynge in a cloude, with  
 28 greet power and maieste. Sothli<sup>e</sup> thes  
 thingis bigynnynge to<sup>f</sup> be don<sup>g</sup>, biholde

for Y schal 3yue to 3ou mouth and wis-  
 15 dom, to whiche alle 3oure aduersaries  
 schulen not mowe azenstonde, and azen-  
 seie. And 3e schulen be takun of fadir,  
 16 and modir, and<sup>e</sup> britheren, and cosyns,  
 and<sup>f</sup> freendis, and bi deeth thei schulen  
 turmente of 3ou; and 3e schulen be in  
 17 haate to alle men for my name. And an  
 18 heere of 3oure heed schal not perische;  
 in 3oure pacience 3e schulen welde 3oure  
 19 soulis. But whanne 3e schulen se Je-  
 20 rusalem ben enuyround with an oost,  
 thanne wite 3e, that the desolacioun of it  
 schal nei3e. Thanne thei that ben in  
 21 Judee, fle<sup>e</sup> to<sup>h</sup> the<sup>i</sup> mountans; and thei  
 that *ben* in the mydil of it, gon awei;  
 and thei that *ben* in the cuntreis, entre  
 not in to it. For these ben daies<sup>k</sup> of  
 22 veniaunce, that alle thingis that ben  
 writun, be fulfillid. And wo to hem, that  
 23 ben with child, and norischen in tho  
 daies; for a greet diseese schal be on the  
 erthe, and wraththe to this<sup>l</sup> puple. And  
 24 thei schulen falle bi the scharpnesse of  
 swerd, and thei schulen be led prisoneris  
 in to alle folkis; and Jerusalem schal be  
 defoulid of hethene men, til the tymes<sup>m</sup>  
 of naciouns be fulfillid. And tokenes  
 25 schulen be in the sunne, and the<sup>n</sup> mone,  
 and in the sterris; and in the<sup>o</sup> erthe  
 ouerleiynge of folkis, for confusioun of  
 sown<sup>p</sup> of the see and of floodis; for men  
 26 schulen waxe drye for drede and abidyng  
 that<sup>q</sup> schulen<sup>r</sup> come to<sup>s</sup> al the world; for  
 vertues of heuenes<sup>t</sup> schulen be mouyd.  
 And thanne thei schulen se mannis sone  
 27 conynge in a cloude, with greet power  
 and maieste. And whanne these thingis  
 28

<sup>p</sup> forsoth *AGMNPQSTWXY*. <sup>q</sup> bitraied, or *takun* *AGMNPSTWY*. <sup>r</sup> Om. *AGMNPQSTWXY*. <sup>s</sup> Om. *q*.  
<sup>t</sup> in haate *AGMNOQSTWXY*. <sup>u</sup> to *AGMNPQSTWXY*. <sup>v</sup> heued *OWY*. <sup>w</sup> no *s*. <sup>x</sup> weelde, or *haue in*  
*quiete* *AGMNPSTWY*. <sup>y</sup> be enuyrowned *AG pr. m. MNPQSTWY*. to ben enuyrounde *G sec. m. OX*. <sup>z</sup> that *XY*.  
<sup>a</sup> for *AGMNPQSTWX*. <sup>b</sup> Om. *v*. <sup>c</sup> desolacioun, or *discoumfort* *AGMNPSTWY*. <sup>d</sup> of it *AGMNPQSTWXY*.  
<sup>e</sup> to mountayns *AGMOPQSTWXY*. in to mountayns *N*. <sup>f</sup> Om. *AMNPQSTWX*. <sup>g</sup> Om. *XY*. <sup>h</sup> Om. *AGMN*  
*OPQSTWX*. <sup>i</sup> go *X*. <sup>k</sup> Om. *AGMNPQSTWXY*. <sup>l</sup> fulfild *AGMNPQSTWXY*. <sup>m</sup> *wimmen* *AGMNPQST*  
*XY. nomman w*. <sup>n</sup> Om. *AGMNPQSTWXY*. <sup>o</sup> nurishynge *AGMNPQSTWXY*. <sup>p</sup> forsoth *AGMNPQSTWXY*.  
<sup>q</sup> pressure, or *ouerleyng* *AGMNPSTWY*. pressure *OQX*. <sup>r</sup> to *XY*. <sup>s</sup> the erth *AGMNPQSTWY*. <sup>t</sup> caitif,  
 or *prisoneris* *AGMNPSTWY*. caytifis *o*. <sup>u</sup> defoulid, or *to-trodon* *AGMNPSTWY*. <sup>v</sup> tyme *MPQW*. <sup>w</sup> fulfild  
*AGMNPQSTWXY*. <sup>x</sup> Om. *AGMNPQSTWXY*. <sup>y</sup> Om. *AGMNPQSTWXY*. <sup>z</sup> Om. *AGMNPQSTWXY*.  
<sup>a</sup> Om. *v*. <sup>b</sup> floodis *o*. <sup>c</sup> in *N*. <sup>d</sup> to *AGMNPQSTWXY*. <sup>dd</sup> Om. *G pr. m*. <sup>e</sup> Forsoth *o*. <sup>f</sup> for to *AGMN*  
*OPQSTWY*. <sup>g</sup> maad *AGMNPQSTWXY*.

<sup>e</sup> and of *I*. <sup>f</sup> and of *I*. <sup>g</sup> fle 3e *k*. <sup>h</sup> in to *K sec. m. gk. in P*. <sup>i</sup> Om. *IKsg*. <sup>k</sup> the daies *b*. <sup>l</sup> al  
 this *ii pr. m. the k*. <sup>m</sup> tyme *k*. <sup>n</sup> Om. *e*. <sup>o</sup> Om. *r*. <sup>p</sup> the soun *cse*. <sup>q</sup> that that *k*. <sup>r</sup> schal *k*.  
<sup>s</sup> in to *b*. <sup>t</sup> heuene *EQRghi*.

3e<sup>h</sup>, and reyse 3e<sup>i</sup> zoure heedis<sup>k</sup>, for zoure  
 29 aʒen bying<sup>l</sup> neiʒith. And he seide to hem  
 a licnesse, Se 3e the fige tree, and alle  
 30 trees, whanne thei `bringen forth<sup>m</sup> `of hem<sup>n</sup>  
 31 fruyt<sup>o</sup> now<sup>p</sup>, 3e witen for somer is niʒ; so  
 also<sup>q</sup>, whanne 3e schulen se thes thingis  
 to<sup>r</sup> be don, wite 3e<sup>r</sup>, for the kyngdom of  
 32 God is nyʒ. Treuli I seie to ʒou, for this  
 generacioun schal not passe, til alle thingis  
 33 be don. Heuene and erthe schulen passe,  
 34 but<sup>s</sup> my wordis schulen not passe. For-  
 sothe `take 3e heede<sup>t</sup> to ʒou<sup>u</sup> silf, lest per  
 auenture ʒoure hertis be greuyd with glo-  
 tenye, and drunkenesse, and bisynnessis<sup>v</sup> of  
 this lyf, and thilke<sup>w</sup> day come sudeyn on<sup>x</sup>  
 35 ʒou; for<sup>xx</sup> as a snare<sup>y</sup> it schal come `on alle  
 men, that sitten<sup>z</sup> on<sup>a</sup> the face of al erthe.  
 36 And so wake<sup>b</sup> 3e, preiynge in ech tyme,  
 that 3e be<sup>c</sup> worthi to<sup>d</sup> fle alle thes thingis  
 that schulen<sup>e</sup> come, and to<sup>f</sup> stonde bifore  
 37 mannis sone. Forsoth in dayes he was  
 techinge in the temple, but<sup>g</sup> he goynge  
 out<sup>h</sup> dwellide `in nyʒtis<sup>i</sup> in the hil<sup>k</sup>, which<sup>l</sup>  
 38 is clepid of Olyuete. And al the peple  
 `roos erly<sup>m</sup>, to<sup>n</sup> come to him in the temple,  
 for<sup>o</sup> to heere him<sup>p</sup>.

## CAP. XXII.

1 Forsothe the haliday of therf looues,  
 2 which<sup>q</sup> is seid<sup>r</sup> paske, neiʒede<sup>s</sup>. And the  
 princes of prestis and the<sup>t</sup> scribis souʒten,  
 hou thei schulden slee Jhesu, but<sup>u</sup> thei  
 3 dredden the peple<sup>w</sup>. Sothli Sathanas en-  
 tride in to Judas, that<sup>x</sup> was clepid Scari-  
 4 oth<sup>y</sup>, oon of the twelue. And he wente,

bigynnen to be maad, biholde 3e, and  
 reise 3e zoure heedis, for ʒoure redemp-  
 cioun neiʒeth. And he seide to hem a 29  
 liknesse, Se 3e the fige tre, and alle trees,  
 whanne thei bryngen forth now of hem 30  
 silf fruyt, 3e witen that somer is nyʒ; so 31  
 3e, whanne 3e seen these thingis to<sup>u</sup> be  
 don, wite 3e, that the kyngdom of God  
 is nyʒ. Treuli Y seie to ʒou, that this 32  
 generacioun schal not passe, til alle thingis  
 be don. Heuene and erthe schulen passe, 33  
 but my wordis schulen not passe. But 34  
 take 3e heede to ʒou<sup>v</sup> silf, lest perauen-  
 ture ʒoure hertis be greuyd with glotony,  
 and drunkenesse, and bisynnessis<sup>w</sup> of this  
 lijf, and thilke dai come sodein<sup>x</sup> on ʒou;  
 for as a snare it schal come on alle men, 35  
 that sitten on the face of al erthe<sup>y</sup>. Ther- 36  
 for wake 3e, preiynge in ech tyme, that  
 3e be hadde worthi to fle alle these thingis  
 that ben to come, and to stonde bifor  
 mannus sone. And in daies<sup>z</sup> he was 37  
 techynge in the temple, but in nyʒtis he  
 ʒede out, and dwellide in the mount, that  
 is clepid of Olyuet. And al the puple 38  
 roos eerli, to come to hym in the temple,  
 and to<sup>a</sup> here hym.

## CAP. XXII.

And the halidai of therf<sup>b</sup> looues, that 1  
 is seid pask, neiʒede. And the princis of 2  
 preestis and the<sup>c</sup> scribis souʒten, hou thei  
 schulden sle Jhesu, but thei dredden the  
 puple. And Sathanas entride in to Ju- 3  
 das, that was<sup>d</sup> clepid Scarioth, oon of the  
 twelue. And he wente, and spak with 4

<sup>h</sup> Om. o. <sup>i</sup> Om. t. <sup>k</sup> heuedis oʒy. <sup>l</sup> redempcioun, or *brynge aʒen* AGMNPTWY. redempcioun oʒ. redemp-  
 cioun, or *aʒen brynge s.* <sup>m</sup> bryngen forth now AGMNPQSTWXY. *bryngne* for to brynge forth o. bringith  
 f. nov t. bryngen now of hem forth w. <sup>n</sup> Om. oʒw. <sup>o</sup> fruite now of hem v. <sup>p</sup> Om. AGMNPQSTWXY.  
 q and ʒe AGMNPQSTWXY. <sup>r</sup> for to AGMNPQSTWXY. <sup>rr</sup> Om. GMPY. <sup>s</sup> sothely AGMNPQSTWXY. Om. t. for-  
 sothe w. <sup>t</sup> perseyue ʒe, or *take heede* AMT. *parceyue ʒee, or take ʒee hede* GNPW. *perceyue ʒe q. perceyue ʒee,*  
*or taketh heed s. perceyueh x. perceyue, or take ʒee heede y.* <sup>u</sup> ʒour MNOQW. <sup>v</sup> bysynesse AGNOV *pr. m. w.*  
*bi synnes mp. blyndenesis t.* <sup>w</sup> that x. <sup>x</sup> vpon AGMNPQWY. <sup>xx</sup> forsothe AGMNPQSTWXY. <sup>y</sup> grane,  
*or snare* AGMPQTY. *gnare, or snare n. grane s.* <sup>z</sup> Om. G *pr. m. MNPQ pr. m. TXY.* into alle that sitten  
 q *sec. m.* <sup>a</sup> vpon AGMNPQSTWXY. <sup>b</sup> walke AMNP. <sup>c</sup> ben had AGMNPQSTWXY. <sup>d</sup> for to AGMNPQSTWXY.  
<sup>e</sup> ben to AGMNPQSTWXY. <sup>f</sup> for to AGMNPQSTWXY. <sup>g</sup> sothely in niʒtis AGMNPQSTWXY. <sup>h</sup> not y.  
<sup>i</sup> Om. AGMNPQSTWXY. <sup>k</sup> mount AGMNPQSTWXY. <sup>l</sup> that AGMNPQSTWXY. <sup>m</sup> hastide, or *roos a pr. m.*  
*hastide, or came erly g pr. m. MNPQTY.* <sup>n</sup> for to AGMNPQSTWXY. <sup>o</sup> Om. SX. <sup>p</sup> Om. G *pr. m.* <sup>q</sup> that  
 AGMNPQSTWXY. <sup>r</sup> clepid o. <sup>s</sup> cam niʒe AGMNPQSTWXY. <sup>t</sup> Om. XY. <sup>u</sup> forsothe AGMNPQSTWXY.  
<sup>w</sup> pore pepil AGMNPQSTWXY. <sup>x</sup> and k. <sup>y</sup> of Scarioth AGMNPQSTWX.

<sup>u</sup> Om. k. <sup>v</sup> ʒoure ehi. <sup>w</sup> bysynesse rbi. <sup>x</sup> sodeynli c *pr. m. r sec. m. hik.* <sup>y</sup> the erthe IKGK. <sup>z</sup> tho  
 daies k *pr. m.* <sup>a</sup> for to IKMRS *pr. m. xghi.* <sup>b</sup> the therf IRS *pr. m. ehiaβ.* <sup>c</sup> Om. k. <sup>d</sup> is k.

and spak with the princes of prestis, and  
 'with the<sup>z</sup> magestratis, how he schulde  
 5 bitraye him to hem. And thei ioyeden,  
 and maden couenaut to<sup>a</sup> 3yue 'money  
 6 to him<sup>b</sup>. And he bihi3te, and he sou3te  
 couenablete, that he schulde bitraye him,  
 7 with oute the<sup>c</sup> cumpanyes. Sothly the  
 day of therf looues cam, in which<sup>d</sup> it was  
 nede, that<sup>e</sup> pask, 'that is, sacrifice of pask<sup>f</sup>,  
 8 be<sup>g</sup> slayn. And he sente Petre and John,  
 seyinge, 3e goynge make<sup>h</sup> redy 'pask to  
 9 vs, that we ete<sup>i</sup>. And thei seiden, Where  
 10 wolt thou, that<sup>k</sup> we make redy? And he  
 seide to hem, Lo! 3ou<sup>l</sup> entringe in to the  
 citee, sum man beringe a vessel with<sup>m</sup>  
 watir schal come a3ens 3ou; sue 3e him in  
 11 to the hous, 'in to<sup>n</sup> which he entrith. And  
 3e schulen seye to the hosebonde man of the  
 hous, The maistir seith to thee, Where is  
 the herborgerie, where I schal ete pask  
 12 with my disciplis? And he schal schewe  
 to 3ou a greet soupyng place strewid, and  
 13 there 'make 3e<sup>o</sup> redy. Sothli thei goynge  
 founden as he seide to hem, and there<sup>p</sup>  
 14 thei maden redy the<sup>q</sup> paske. And whanne  
 the<sup>r</sup> our was maad, he sat to the<sup>s</sup> mete,  
 15 and twelue apostlis with him. And he  
 seide<sup>t</sup> to hem, With desyr I haue desyrid  
 to<sup>u</sup> ete with 3ou this pask, bifore that<sup>v</sup> I  
 16 suffre; forsothe I seie to 3ou, for fro this  
 tyme I shal not ete it, til it be fillid<sup>w</sup> in  
 17 the rewme of God. And the cuppe takun,  
 he dide thankngis<sup>x</sup>, and seide, 'Take 3e<sup>y</sup>,  
 18 and 'departe 3e<sup>z</sup> among 3ou; forsothe<sup>a</sup> I  
 seie to 3ou, I schal not drynke of the<sup>b</sup>  
 generacioun of this vyne, til the rewme of  
 19 God come. And the breed takun, he dide  
 thankngis<sup>c</sup>, and brak, and 3af to hem,  
 seyinge, This is my body, which<sup>d</sup> schal be  
 3ouun 'for 3ou<sup>e</sup>; do 3e this thing in to my

the princis of preestis, and with the  
 magistratis, hou he schulde bitray hym  
 to hem. And thei ioyeden, and maden<sup>5</sup>  
 couenaut to 3yue hym money. And he<sup>6</sup>  
 bihi3te, and he sou3te oportunyte, to bi-  
 traye hym, with outen puple<sup>e</sup>. But the<sup>7</sup>  
 daies of therf looues camen, in whiche it  
 was neede, that the sacrifice of pask were  
 slayn. And he sente Petre and Joon,<sup>8</sup>  
 and seide, Go 3e, and make 3e<sup>f</sup> redi to vs  
 the pask, that we ete. And thei seiden,<sup>9</sup>  
 Where wolt thou, that we make redi?  
 And he seide to hem, Lo! whanne 3e<sup>10</sup>  
 schulen entre in to the citee, a man  
 berynge a vessel of watir schal meete  
 3ou; sue 3e hym in to the hous, in to  
 which he entrith. And 3e schulen seie<sup>11</sup>  
 to the hosebonde man of the hous, The  
 maister seith to thee, Where is a chaum-  
 bre, where Y schal ete the pask with my  
 disciplis? And he schal schewe to 3ou a<sup>12</sup>  
 greet soupyng place strewid, and there  
 make 3e redi. And thei 3eden, and<sup>13</sup>  
 founden as he seide to hem, and thei  
 maden redi the pask. And whanne the<sup>14</sup>  
 our was come, he sat to<sup>8</sup> the<sup>b</sup> mete, and  
 the twelue apostlis with hym. And he<sup>15</sup>  
 seide to hem, With desier Y haue desirid  
 to ete with 3ou this pask, bifor that Y  
 suffre; for Y seie to 3ou, that fro this<sup>16</sup>  
 tyme Y schal not ete it, til it be fulfillid<sup>i</sup>  
 in the rewme of God. And whanne he<sup>17</sup>  
 hadde take the cuppe, he dide gracis, and  
 seide, Take 3e, and departe 3e<sup>k</sup> among  
 3ou; for Y seie to 3ou, that Y schal not<sup>18</sup>  
 drynke of the kynde of this vyne, til the  
 rewme of God come. And whanne he<sup>19</sup>  
 hadde take breed, he<sup>l</sup> dide thankngis,  
 and brak, and 3af to hem, and seide, This  
 is my bodi, that schal be 3ouun for 3ou;

<sup>z</sup> Om. o. <sup>a</sup> for to AGMNOPTWY. <sup>b</sup> him money AGMNOPTWXY. <sup>c</sup> Om. AGMNOPTVWXY. <sup>d</sup> the  
 whiche AGMNOPTWY. <sup>e</sup> Om. AGMNOPTWX. <sup>f</sup> that is, the sacrifice of pask AGMNPQSTWY. Om. OX.  
<sup>g</sup> for to be AGMNOPTWY. to be SX. <sup>h</sup> maketh X. <sup>i</sup> to us, for to eet pask o. to vs pask, that we ete MPY.  
<sup>k</sup> Om. AGMNPQSTWXY. <sup>l</sup> 3ee QS. thou T. <sup>m</sup> of AGMNOPTWXY. <sup>n</sup> and in to K. <sup>o</sup> maketh X.  
<sup>p</sup> Om. AGMNOPTVWXY. <sup>q</sup> Om. MPQX. <sup>r</sup> Om. T. <sup>s</sup> Om. WXY. <sup>t</sup> saith AGMNOPTWXY. <sup>u</sup> for to  
 AGMNOPTWY. <sup>v</sup> Om. AGMNOPTWXY. <sup>w</sup> fulfild AGMNOPTWXY. <sup>x</sup> gracis AGMNOPTWXY. <sup>y</sup> Taketh X.  
<sup>z</sup> departeth SX. parte 3e T. <sup>a</sup> sothely AGMNOPTWXY. <sup>b</sup> this N. <sup>c</sup> graces, or thankngis  
 AGMNPSTW. graces QXY. <sup>d</sup> that for 3ou AGMNOPTWXY. <sup>e</sup> Om. AGMNOPTWXY.

<sup>e</sup> the puple IKSX sec. m. gk. <sup>f</sup> Om. s. <sup>g</sup> at hi. <sup>h</sup> Om. k. <sup>i</sup> fillid P pr. m. <sup>k</sup> Om. i. <sup>l</sup> and hi.

20 commemoracioun<sup>f</sup>. Also and the chalys,  
 aftir that he hadde soupid, seyinge, This  
 cuppe is the newe testament in my blood,  
 21 which<sup>g</sup> schal be sched for 3ou. Netheles  
 lo! the hond of a<sup>h</sup> man bitrayinge me is  
 22 with me in the bord. And sothli mannis  
 sone goth, vp<sup>i</sup> that<sup>k</sup> it is determynd<sup>l</sup>; ne-  
 theles wo to that man, bi whom he schal  
 23 be bitrayed. And thei bigynnen to<sup>m</sup> seche  
 among hem silf<sup>n</sup>, who it was of hem, that  
 24 was to doynge<sup>o</sup> this<sup>p</sup> thing. And stryf  
 was<sup>q</sup> maad among hem, which of hem  
 25 schulde be seyn to<sup>r</sup> be more. Forsoth he  
 seide to hem, Kyngis of<sup>s</sup> hethen men<sup>t</sup> ben  
 lordis<sup>u</sup>, or lordschipen<sup>v</sup>, of hem<sup>vv</sup>, and thei  
 that han power on<sup>w</sup> hem ben clepid goode  
 26 3yueris<sup>x</sup>, but<sup>y</sup> 3e not so; but he that is  
 the<sup>z</sup> more in 3ou, be<sup>a</sup> maad as the<sup>b</sup> zongere,  
 and he that is bifore goer, as a seruaunt.  
 27 Forwhi who is the<sup>c</sup> more, he that restith,  
 other<sup>d</sup> he that mynistrith? wher<sup>e</sup> not he  
 that restith? Forsoth I am in the myddis<sup>f</sup>  
 28 of 3ou, as he that mynistrith. Sothli 3e  
 it<sup>ff</sup> ben, that han dwelt with me in<sup>g</sup> my  
 29 temptaciouns; and I dispose<sup>h</sup> to 3ou, as  
 my fadir hath disposed to<sup>i</sup> me, a rewme,  
 30 that 3e ete and drynke on<sup>k</sup> my bord in  
 my rewme, and sitte<sup>l</sup> on trones<sup>m</sup>, dem-  
 31 ynge twelue<sup>n</sup> kynredis of Israel. Forsothe  
 the Lord seide to Symount, Symount, lo<sup>o</sup>!  
 Sathanas hath axid 3ou, that he schulde  
 32 ridele as whete; but<sup>p</sup> I haue preied for  
 thee, that thi feith fayle not; and thou  
 conuertid sum tyme, conferme thi bri-  
 33 theren. Which<sup>q</sup> seide to him, Lord<sup>r</sup>, I am  
 redi to<sup>s</sup> go with thee, and<sup>t</sup> in to prisoun  
 34 and in to deeth. And he seide, I seie to  
 thee, Peter<sup>u</sup>, the koc schal not crowe to  
 day, til thou thries forsake<sup>v</sup> to knowe<sup>w</sup> me.

do 3e this thing in<sup>m</sup> mynde of me. He 20  
 took also the cuppe, aftir that he hadde  
 soupid, and seide, This cuppe is the newe  
 testament in my blood, that schal be  
 sched for 3ou. Netheles lo! the hoond 21  
 of hym that bitraieth me, is with me at  
 the table. And mannus sone goith, aftir 22  
 that<sup>n</sup> it is determynd; netheles wo to  
 that man, bi whom he schal be bitraied.  
 And thei bigynnen to seke among hem, 23  
 who it was of hem, that was to do this  
 thing. And strijf was maad among hem, 24  
 which of hem schulde be seyn to be  
 grettest. But he seide to hem, Kyngis 25  
 of hethen men ben lordis of hem, and  
 thei that han power on<sup>o</sup> hem ben clepid  
 good doeris, but 3e not so; but he that 26  
 is grettest among 3ou, be maad as<sup>p</sup> 3ou-  
 gere, and he that is<sup>q</sup> bifor goere, as a  
 seruaunt. For who is gretter, he that 27  
 sittith at the mete, or he that mynystrith?  
 whether not he that sittith at the mete?  
 And Y am in the myddil<sup>r</sup> of 3ou, as he  
 that mynystrith. And 3e ben, that han 28  
 dwellid with me in my temptaciouns;  
 and Y dispose to you, as my fadir hath 29  
 disposid to me, a rewme, that 3e ete and 30  
 drynke on my boord in my rewme, and  
 sitte on trones<sup>s</sup>, and deme the twelue  
 kynredis of Israel. And the Lord seide 31  
 to Symount, Symount, lo, Sathanas hath  
 axid 3ou, that he schulde ridile<sup>t</sup> as whete;  
 but Y haue preyede for thee, that thi 32  
 feith faile not; and thou sum tyme con-  
 uertid, conferme thi britheren. Which<sup>u</sup> 33  
 seide to hym, Lord, Y am redi to go in  
 to prisoun and in to deeth with thee.  
 And he seide, Y seie to thee, Petir, the 34  
 cok schal not crowe to dai, til thou thries

<sup>f</sup> commemoracioun, or in to mynde of me AGMNPQSTWXY. <sup>g</sup> that AGMNPQSTWXY. <sup>h</sup> the G sec. m. o.  
<sup>i</sup> after AGMNPQSTWY. as X. <sup>k</sup> Om. X. <sup>l</sup> diffyned, or determynd AGMNPQSTWXY. deffyned of hym, or  
 determynd s. <sup>m</sup> for to AGMNPQSTWY. <sup>n</sup> Om. AGMNPQSTWX. <sup>o</sup> do AGMNPQSTWXY. <sup>p</sup> that q.  
<sup>q</sup> is A pr. m. G pr. m. MNPQSTXY. <sup>r</sup> seen for to AGMNPQSTWY. <sup>s</sup> Om. K. <sup>t</sup> folkis A pr. m. G pr. m.  
 MNPQSTXY. Om. K. <sup>u</sup> lordschipen o. Om. K. <sup>v</sup> Om. KQVX. <sup>vv</sup> Om. K. <sup>w</sup> vpon AGMNPQSTWY.  
<sup>x</sup> doeris, or good 3yueris AGMNPSTWY. doeris OQX. <sup>y</sup> forsoth AGMNPQSTWX. <sup>z</sup> Om. AGMNPQSTWXY.  
<sup>a</sup> be he TW sec. m. <sup>b</sup> Om. AGMNPQSTWXY. <sup>c</sup> Om. AGMNPQSTWXY. <sup>d</sup> or AGMNPQSTWXY.  
<sup>e</sup> whethir X. <sup>f</sup> myddel AGMNPQSTWXY. <sup>ff</sup> Om. AGMNPQSTWXY. <sup>g</sup> and K. <sup>h</sup> disposid W. <sup>i</sup> Om. N.  
<sup>k</sup> in N. vpon o. <sup>l</sup> sittinge W. <sup>m</sup> twelue trones K. <sup>n</sup> the twelue GMPQXY. <sup>o</sup> Om. K. <sup>p</sup> sothly AGM  
 NPQSTWXY. <sup>q</sup> The whiche AGMNPQSTWXY. <sup>r</sup> Lo T. <sup>s</sup> for to AGMNPQSTWY. <sup>t</sup> Om. MW pr. m.  
<sup>u</sup> Om. K. <sup>v</sup> forsake thries K. <sup>w</sup> for to haue knowun AGMNPQSTWY. for to haf knowen o. to han knowen SX.

<sup>m</sup> in to i pr. m. <sup>n</sup> as a. <sup>o</sup> of hi. <sup>p</sup> as a hi. <sup>q</sup> is a hi. <sup>r</sup> myddes hi. <sup>s</sup> the trones i. <sup>t</sup> ridle 3ou  
 ksk. <sup>u</sup> The whiche r.

35 And he seide to hem, Whanne I sente 3ou  
with oute sachel, and<sup>w</sup> scrip, and<sup>x</sup> schoon,  
36 wher any thing failide to 3ou? And thei  
seiden, No thing. Therefore he seide to  
hem, But now he that hath a sachel, take  
also and a scrippe; and he that hath not,  
37 selle his coote, and bye a swerd. Sothli  
I seie to 3ou, for 3it it bihoueth this<sup>y</sup>  
thing that is writun to<sup>z</sup> be fulfillid<sup>a</sup> in me,  
And he is demyd<sup>b</sup> with wickide<sup>c</sup> men;  
forsothe tho thingis that ben of me han  
38 an<sup>d</sup> ende. And thei seiden, Lord, lo!  
tweye<sup>e</sup> swerdis here. And he seyde to  
39 hem, It is ynow3. And he gon out,  
wente bif custom in to the hil of Olyues<sup>f</sup>;  
40 sothli and the<sup>h</sup> disciplis sueden him. And  
whanne he cam to the place, he seyde to  
hem, Preie 3e, lest<sup>i</sup> 3e entre<sup>k</sup> in to tempt-  
41 acioun. And he was<sup>l</sup> takun away fro  
hem, 'as myche as is<sup>m</sup> a stoones cast<sup>n</sup>; and  
42 the knees put, he preide, seyinge, Fadir,  
if thou wolt, turn ouer this cuppe<sup>nn</sup> fro  
me; netheles not my wille 'be don<sup>o</sup>, but  
43 thin<sup>p</sup>. Forsoth an aungel apperide to  
him fro heuene, cumfortinge him. And  
he maad in agonye, 'ether *angwische*<sup>q</sup>,  
44 preiede lengere; and his swoot was<sup>r</sup>  
maad as dropis of blood rennynge doun  
45 in to the<sup>s</sup> erthe. And whanne he hadde  
rise fro preier, and hadde<sup>t</sup> come to his  
disciplis, he foud hem slepyng<sup>u</sup> for heuy-  
46 nesse. And he seide<sup>v</sup> to hem, What  
slepen 3e? 'Ryse 3e, and preie 3e<sup>w</sup>, that  
47 3e entre<sup>x</sup> not in to temptacioun. 3it him  
spekinge, lo! a company, and he that  
was clepid Judas, oon of the twelue,  
wente bifore hem; and he neizede<sup>y</sup> to  
48 Jhesu, that<sup>z</sup> he schulde kisse him. Sothli  
Jhesu seide to him, Judas, 'bitrayest thou<sup>a</sup>  
49 inannis sone 'with a coss<sup>b</sup>? Forsoth<sup>c</sup> thei

forsake that thou knowist me. And he 35  
seide to hem, Whanne Y sente 3ou with  
outen sachel, and scrippe, and schone,  
whether any thing failide to 3ou? And 36  
thei seiden, No thing. Therfor he seide  
to hem, But now he that hath a sachel,  
take also and<sup>v</sup> a scrippe; and he that  
hath noon, selle his coote, and bigge<sup>w</sup> a  
swerd. For Y seie to 3ou, that 3it it 37  
bihoueth that thing that is writun to be  
fulfillid in me, And he is arettid with  
wickid men; for tho thingis that ben of  
me han ende<sup>x</sup>. And thei seiden, Lord, 38  
lo! twei swerdis here. And he seide to  
hem, It is ynow3. And he 3ede out, and 39  
wente aftir the custom in to the hille of  
Olyues; and the disciplis sueden hym.  
And whanne he cam to<sup>y</sup> the place, he 40  
seide to hem, Preye 3e, lest 3e entren in  
to temptacioun. And he was taken awei 41  
fro hem, so<sup>z</sup> myche as is<sup>a</sup> a stonys cast;  
and he knelide, and preyede, and seide, 42  
Fadir, if thou wolt, do awei this cuppe  
fro me; netheles not my wille be don,  
but thin. And an aungel apperide to 43  
hym<sup>b</sup> fro heuene, and coumfortide hym.  
And he was maad in agonye, and prey-  
ede the lenger; and his swot was maad 44  
as dropis of blood rennynge doun in to  
the erthe. And whanne he was rysun 45  
fro preier, and was comun to hise disci-  
plis, he foud hem slepyng<sup>e</sup> for heuy-  
nesse. And he seide to hem, What 46  
slepen 3e? Rise 3e, and preye 3e, that 3e  
entre not in to temptacioun. 3it while 47  
he spak, lo! a company, and he that was  
clepid Judas, oon of the twelue, wente  
bifor hem; and he cam to Jhesu, to  
kisse hym. And Jhesus seide to hym, 48  
Judas<sup>c</sup>, 'with a coss<sup>d</sup> 'thou bytrayest<sup>e</sup>

<sup>w</sup> or N. <sup>x</sup> or N. <sup>y</sup> that AGMNPSTWX. that that G pr. m. QY. <sup>z</sup> for to AGMNPQTWY. <sup>a</sup> fillid r.  
<sup>b</sup> put, or demed AGMNPQSTWY. put X. <sup>c</sup> wicke SX. <sup>d</sup> Om. AGMNPQSTWXY. <sup>e</sup> two GMOPQWXY.  
<sup>f</sup> aftir AGMNPQSTWXY. <sup>g</sup> Olyuete W. <sup>h</sup> Om. AGMNPQSTWXY. <sup>i</sup> that Q sec. m. <sup>k</sup> falle MNPTXY.  
<sup>l</sup> entre not Q sec. m. <sup>m</sup> is AGMNPQSTXY. <sup>n</sup> how myche is AGMNPQSTWXY. hou myche as o. <sup>o</sup> cast is o.  
<sup>nn</sup> cuppe, or passiou G sec. m. <sup>o</sup> Om. o. <sup>p</sup> thine be done o. <sup>q</sup> or strif AGMNPQSTWXY. <sup>r</sup> is A pr. m.  
G pr. m. MNOPQSTXY. <sup>s</sup> Om. K sec. m. V. <sup>t</sup> Om. XY. <sup>u</sup> in slepyng Y. <sup>v</sup> saith AGMNPQSTWXY.  
<sup>w</sup> Rijse 3e, and preye M. Riseth, and prezeth X. <sup>x</sup> falle MNOPQTX. <sup>y</sup> cam nize AGMNPQSTWXY.  
<sup>z</sup> and that K. <sup>a</sup> with a cosse thou bytrayest A pr. m. GMNPQTWXY. with a cosse bitrajist thou A sec. m. S.  
<sup>b</sup> Om. AGMNPQSTWXY. <sup>c</sup> Sothely AGMNPQSTWXY.

<sup>v</sup> Om. EIK pr. m. R sec. m. scghik pr. m. <sup>w</sup> bie CEKMUXβ. bye Pea. bize R. <sup>x</sup> an ende sb. <sup>y</sup> into  
Ai pr. m. <sup>z</sup> as IX. <sup>a</sup> Om. U. <sup>b</sup> hem a. <sup>c</sup> Om. P pr. m. <sup>d</sup> Om. EP. <sup>e</sup> bitrajist thou CEPQXa.

that weren aboute hym, seyng 'the thing<sup>d</sup> that was to comynge<sup>e</sup>, seiden to him, Lord, wher<sup>f</sup> we smyten by<sup>g</sup> swerd? And oon of hem smoot the seruaunt of the prince of the<sup>h</sup> prestis, and kittide<sup>i</sup> of his litel riȝt eere. Forsothe Jhesu answeringe seyde<sup>k</sup>, Suffre ȝe til hidur. And whanne he hadde touchid his litil eere, he heelide him. Forsothe Jhesu seide to hem, that camen to him, the princes of prestis, and magestratis<sup>l</sup>, and eldere men, As to a thief ȝe han gon out with swerdis and stau<sup>m</sup>s? Whanne I was eche day 'with ȝou<sup>n</sup> in the temple, ȝe streiȝten not out the<sup>o</sup> hondis into me; but this is ȝoure our, and the<sup>o</sup> power of derknessis. Sothli thei takinge him, ledden to the hous of 'the prince<sup>p</sup> of prestis; Petre forsothe suede him a fer. Sothli a fyer kyndlid in the myddel<sup>q</sup> 'greet hous<sup>r</sup>, and hem sittinge aboute, Petre was in the myddel of hem. Whom whanne sum handinayde<sup>s</sup> hadde seyn sittinge at the liȝt, and hadde biholde him, she seide, And this<sup>t</sup> was with him. And he denyede him, seiynge, Womman, I knowe<sup>u</sup> him not. And aftir a litil a nothir man seyng him, seide<sup>v</sup>, And thou ert of hem. Petre forsothe seide, A<sup>w</sup>! man, I am not. And a space maad as<sup>x</sup> of oon our, sothli anothir affermyde, seiynge, Treuli and this was with him; forwhi and 'he is<sup>y</sup> of Galilee. And Petre seide<sup>z</sup>, Man, I 'wot not<sup>a</sup> what thou seist<sup>b</sup>. And a non ȝit him spekinge, a cok crew. And the Lord turned aȝen<sup>c</sup>, biheld Petre; and Petre hadde mynde of<sup>d</sup> the word of Jhesu, as he hadde seid, For<sup>e</sup> bifore that<sup>ee</sup> the koc crew<sup>f</sup>, thries thou schalt denye me. And Petre gon forth, wepte bitturly. And the men that heelden him, scornyn denye him

'mannys sone<sup>f</sup>. And thei that weren<sup>g</sup> aboute hym, and sayn that that was to come, seiden to hym, Lord, whether we smyten with swerd? And oon of hem<sup>h</sup> smoot the seruaunt of the prince of preestis, and kittide<sup>g</sup> of his riȝt cere. But Jhesus auswerde, and seide, Suffre<sup>h</sup> ȝe til<sup>h</sup> hidir. And whanne he hadde touchid his cere, he heelide hym. And<sup>i</sup> Jhesus seide to hem, that camen to hym, the princis of preestis, and<sup>i</sup> maiestratis of the temple, and eldre men, As to a thief ȝe han gon out with swerdis and stau<sup>m</sup>s? Whanne Y was ech dai with<sup>n</sup> ȝou in the temple, ȝe streiȝten not out hondis in to me; but this is ȝoure our, and the power of derknessis. And thei<sup>o</sup> token him, and ledden to the hous of the prince of prestis; and Petir suede hym afer. And whanne a fier was<sup>s</sup> kyndelid in the myddil of the greet hous, and thei saten aboute, Petir was in the myddil of hem. Whom whanne<sup>s</sup> a damysel hadde seyn sittynge 'at the<sup>k</sup> liȝt, and hadde biholdun hym, sche seide, And this<sup>l</sup> was with hym. And<sup>t</sup> he denyede hym, and seide, Womman, Y knowe hym not. And aftir a litil<sup>u</sup> another man siȝ hym, and seide, And thou art of hem. But Petir seide, A! man, Y am not. And whanne a space<sup>v</sup> was maad as of on our, another affermyd, and seide, Treuli this<sup>m</sup> was with hym; for also he is of Galilee. And<sup>w</sup> Petir seide, Man, Y noot<sup>n</sup> what thou seist. And anoon ȝit while he spak, the cok crewe. And the Lord turnede aȝen,<sup>o</sup> and bihelde Petre; and Petre hadde mynde on<sup>o</sup> the word of Jhesu, as he hadde seid, For<sup>p</sup> bifor that<sup>q</sup> the cok

<sup>d</sup> that *AGMPSTWXY*. Om. o. that thing q. <sup>e</sup> come *AGMNOPTSTWXY*. <sup>f</sup> if *AGMNOPTSTWXY*. <sup>g</sup> in *AGMNOPTSTWXY*. <sup>h</sup> Om. *AGMNOPTSTWXY*. <sup>i</sup> kitte *AGMNOPTSTWXY*. <sup>k</sup> saith *AGMNOPTSTWXY*. <sup>l</sup> magestratis, or *maistris*, of the temple *AGMNOPTSTWXY*. <sup>m</sup> Om. x. <sup>n</sup> Om. *MPXY*. <sup>o</sup> Om. N. <sup>p</sup> princes k. <sup>q</sup> myd x. <sup>r</sup> floor, or *greet hous* *AGMNOPTSTWXY*. flore *OPX*. <sup>s</sup> hondmayden *AGMNOPTSTWXY*. <sup>t</sup> he this o. <sup>u</sup> knewe *AGMNOPTSTWXY*. kneȝ x. <sup>v</sup> saith *OPTWX*. <sup>w</sup> O! *PQXY*. <sup>x</sup> Om. q. <sup>y</sup> this was *G pr. m.* <sup>z</sup> saith *AGMNOPTSTWXY*. <sup>a</sup> note *AGMNOPTST*. noot p. not *WXY*. <sup>b</sup> seith N. <sup>c</sup> Om. *KV*. <sup>d</sup> on *AGMNOPTSTWXY*. <sup>e</sup> Om. N. <sup>ee</sup> Om. *AGMNOPTSTWXY*. <sup>f</sup> crowe *AMNOPTSTWXY*.

<sup>f</sup> m. s. with a cosse *EPQ*. <sup>g</sup> kitte i. <sup>h</sup> til to hi. <sup>i</sup> and the i. <sup>k</sup> atte p *pass*. <sup>l</sup> he this i. <sup>m</sup> he this i. <sup>n</sup> ne wot i. woot not kb. <sup>o</sup> of s. <sup>p</sup> Om. b. <sup>q</sup> Om. k *pr. m.*

64 betinge<sup>g</sup>. And thei veyliden him<sup>h</sup>, 'or  
 hidden<sup>i</sup>, and smyten<sup>k</sup> his face, and ax-  
 iden him, seyinge, Prophesie thou, who  
 65 is he<sup>l</sup> that smoot thee. Also thei blas-  
 phemyng seiden manye othere thingis  
 66 azens him. And as the day was maad,  
 the eldere men of the peple, and the<sup>m</sup>  
 princes of prestis, and the scribis camen  
 to gidere, and ledden him in to her coun-  
 67 ceil, seyinge, If thou art Crist, seie to vs.  
 68 And he seide<sup>n</sup> to hem, If I schal<sup>o</sup> seye to  
 3ou, 3e schulen not bileue to me; sothli  
 and if I shal axe, 3e schulen not answere  
 69 to me, nether 3e schulen leue<sup>p</sup>. Forsoth  
 aftir this tyme mannis sone schal be sit-  
 tinge on the rizthalf of the vertu of God.  
 70 Therefore alle seiden, Therefore ert thou  
 the sone of God? Which<sup>q</sup> seide<sup>r</sup>, 3e seyn  
 71 for I am. And thei seiden, What 3it de-  
 syren we witnessing? forsoth we vs<sup>s</sup> selue  
 han herd of his mouth.

## CAP. XXIII.

1 And al the multitude `risinge of hem<sup>t</sup>,  
 2 ledden him to Pilat. Forsoth thei bi-  
 gunnen to<sup>u</sup> accuse him, seyinge, We han  
 founden this<sup>v</sup> man<sup>w</sup> turnynge vpsodoun  
 oure folk, and forbedinge tributis<sup>x</sup> to<sup>y</sup> be  
 3ouun to Cesar, and seyinge him silf to<sup>y</sup>  
 3 be Crist king. Forsothe Pilat axide him,  
 seyinge, Ert thou kyng of Jewis? And  
 4 he answeringe seide<sup>z</sup>, Thou seist. For-  
 sothe Pilat seide<sup>z</sup> to the princes of prestis,  
 and to the cumpanyes<sup>a</sup> of peple<sup>b</sup>, I fynde  
 5 no thing of cause in<sup>c</sup> this man. And thei  
 woxen strengere, seyinge, He moueth `to  
 gidere<sup>d</sup> the peple, techinge thorw al Judee,  
 6 bigynnyng fro Galilee til<sup>e</sup> hidur. Pilat

crowe, thries thou schalt denye me. And 62  
 Petre 3ede out, and wepte bittirli. And 63  
 the men that helden hym scorneden  
 hym<sup>r</sup>, and smyten hym. And thei blyn-64  
 felden hym, and smyten his face, and  
 axiden hym, and seiden, Arede, thou  
 Crist, to vs, who is he that smoot thee?  
 Also thei blasfemyng seiden azens hym 65  
 many other thingis. And as the day 66  
 was come, the eldre men of the puple,  
 and the princis<sup>s</sup> of prestis<sup>t</sup>, and the  
 scribis camen togidir, and ledden hym  
 in to her councel, and seiden, If thou 67  
 art Crist, seie to vs. And he seide to 68  
 hem, If Y seie to 3ou, 3e schulen<sup>u</sup> not  
 bileue to me; and if Y axe, 3e schulen<sup>v</sup>  
 not answere to me, nethir 3e<sup>w</sup> schulen<sup>x</sup>  
 delyuere me. But aftir this tyme man-69  
 nys sone schal be sittynge on the rizt  
 half of the vertu of God. Therfor alle 70  
 seiden, Thanne art thou the sone of  
 God? And he seide, 3e seien that Y am.  
 And thei seiden, What 3it desiren we wit-71  
 nessyng? for we vs<sup>y</sup> silf han herd of his  
 mouth.

## CAP. XXIII.

And al the multitude of hem arysen<sup>z</sup>, 1  
 and ledden hym to Pilat. And thei bi-2  
 gunnen to accuse hym, and seiden, We  
 han foundun this turnynge vpsodoun  
 oure folk, and forbedynge tributis<sup>a</sup> to be  
 3ouun to the emperour, and seiynge that  
 hym silf is Crist and<sup>b</sup> kyng. And Pilat 3  
 axide hym, and seide, Art thou kyng of  
 Jewis? And he answeride, and seide,  
 Thou seist. And Pilat seide to the 4  
 princis of prestis, and to the puple, Y  
 fynde no thing of cause in this man.  
 And thei woxen<sup>c</sup> stronger, and seiden, 5  
 He moueth the puple, techynge thorou  
 al Judee, bigynnyng fro Galile til hidir.

<sup>g</sup> smytyng, or betyng hym AGMNPSTWY. smytyng oqx. <sup>h</sup> Om. GMPWY. <sup>i</sup> or hidden him GMPWY. Om. oX. <sup>k</sup> han smyte K. <sup>l</sup> is it AGMNPQSTXY. is that W. <sup>m</sup> Om. AGMNPQSTWXY. <sup>n</sup> saith AGMNPQSTWXY. <sup>o</sup> Om. T. <sup>p</sup> byleue o. <sup>q</sup> The whiche AGMNPQSTWXY. <sup>r</sup> saith AGMNPQSTWXY. <sup>s</sup> our MNOPQWX. <sup>t</sup> of hem risynge MPQW. <sup>u</sup> for to AGMNPQSTWY. <sup>v</sup> hym this q. <sup>w</sup> Om. AGMNPQSTWXY. <sup>x</sup> tribute AGMNPQSTWXY. <sup>y</sup> for to AGMNPQSTWY. <sup>z</sup> saith AGMNPQSTWXY. <sup>a</sup> companye W. <sup>b</sup> the puple V. <sup>c</sup> to K. <sup>d</sup> Om. q. <sup>e</sup> to oW.

<sup>r</sup> Om. k pr. m. <sup>s</sup> prynce hi. <sup>t</sup> the prestis i. <sup>u</sup> wil I. <sup>v</sup> wil i. <sup>w</sup> Om. s. <sup>x</sup> woln I. <sup>y</sup> our E. <sup>z</sup> arisen up k. <sup>a</sup> tribute k. <sup>b</sup> a a. <sup>c</sup> weren c. wexiden hi.

forsoth heeringe Galilee axide, if he were  
 7 a man of Galilee. And as he knew that  
 he was off<sup>f</sup> the power of Eroude, he  
 sente him azen to Eroude; which<sup>g</sup> and  
 8 he was at Jerusalem 'in tho<sup>h</sup> dayes. For-  
 sothe, him<sup>i</sup> seyn, Eroude ioyede ful myche;  
 for he was coueitinge of moche tyme to<sup>k</sup>  
 se<sup>l</sup> him, for<sup>m</sup> he herde many thingis of  
 hym, and hopide to<sup>n</sup> se sum myracle<sup>o</sup> to<sup>p</sup>  
 9 he don<sup>q</sup> of him. Sothli he axide him in  
 many wordis; and he no thing answeride  
 10 to<sup>r</sup> him. Forsothe the princes of prestis  
 and the<sup>s</sup> scribis stooden, stedfastli accus-  
 11 inge him. Sothli<sup>t</sup> Eroude with<sup>u</sup> his oost  
 'dispiside him<sup>v</sup>, and scornide him clothid<sup>w</sup>  
 with a whit cloth<sup>x</sup>, and sente<sup>y</sup> azen to  
 12 Pilate. And Eroude and Pilate weren<sup>z</sup>  
 maad frendis in thilke<sup>a</sup> day; forwhi 'bi-  
 foreto<sup>b</sup> thei weren enemyes to gidere.  
 13 Sothli<sup>c</sup> the princes of prestis<sup>d</sup> and the  
 magistratis of the peple clepid to gidere,  
 14 Pilate<sup>e</sup> seide to hem, 3e han offrid to me  
 this man, as turnynge away the peple,  
 and lo! I axynge byfore 3ou fynde no  
 cause in this man of thes thingis, in  
 15 whiche 3e accusen him; but<sup>f</sup> nethir  
 Eroude, for<sup>g</sup> I<sup>h</sup> 'azein sente<sup>l</sup> '3ou to him<sup>k</sup>,  
 and lo! no thing worthi of<sup>l</sup> deeth is don  
 16 to him. Therefore<sup>m</sup> I schal delyuere<sup>n</sup> him  
 17 amended<sup>o</sup>. Forsothe he hadde nede to<sup>p</sup>  
 deliuere<sup>q</sup> to hem oon by the feeste day.  
 18 Sothli al the cumpanye criede<sup>r</sup>, seiynge,  
 Do him a wey, and deliuere 'Barabas to  
 19 vs<sup>s</sup>; which<sup>t</sup> was sent in to prison for sum  
 dissencioun<sup>u</sup> maad in the citee, and for  
 20 mansleyng<sup>v</sup>. Forsoth eft<sup>w</sup> Pilat spak to

And Pilat herynge Galile axide<sup>d</sup>, if he  
 were a man of Galile. And whanne he  
 7 knewe that he was of the powere of  
 Eroude, he sente hym to Eroude; which<sup>e</sup>  
 was at Jerusalem in tho daies. And  
 8 whanne Eroude siz Jhesu<sup>f</sup>, he ioyede  
 ful myche; for long tyme he coueitide to  
 se hym, for he herde many thingis of  
 hym, and hopide to see sum tokene 'to  
 be<sup>g</sup> don of hym. And he axide<sup>h</sup> hym<sup>9</sup>  
 in many wordis; and he answeride no  
 thing to hym. And the princis of  
 10 preestis and the scribis stoden, stidfastli<sup>i</sup>  
 accusynge hym. But Eroude with his<sup>11</sup>  
 oost dispiside hym, and scornede hym,  
 and clothide<sup>k</sup> with a white cloth, and  
 sente *hym* azen to Pilat. And Eroude<sup>12</sup>  
 and Pilat weren maad freendis fro that  
 dai; for bifor thei weren enemyes togidre.  
 And Pilat clepide togider the princis of<sup>13</sup>  
 prestis and the maiestratis<sup>l</sup> of the puple,  
 and seide to hem, 3e han brouzt to me<sup>14</sup>  
 this man, as turnynge away the puple,  
 and lo! Y axynge bifor 3ou fynde no  
 cause in this man of these thingis, in  
 whiche 3e accusen hym; nether Eroude,<sup>15</sup>  
 for<sup>m</sup> he hath sent hym azen to vs, and  
 lo! no thing worthi of deth is don to  
 hym. And therfor Y schal amende hym,<sup>16</sup>  
 and delyuere *hym*. But he moste nede<sup>17</sup>  
 delyuer to hem oon bi the feest dai.  
 And al the puple<sup>n</sup> criede togidir, and<sup>18</sup>  
 seide, Do 'awei hym<sup>o</sup>, and delyuere to vs  
 Barabas; which<sup>p</sup> was sent 'in to<sup>q</sup> prisoun<sup>19</sup>  
 for disturblyng maad in the cite, and for  
 mansleyng. And eftsoone Pilat spak<sup>20</sup>

<sup>f</sup> for k. <sup>g</sup> the which AGMNOPQSTWXY. <sup>h</sup> thees MNOPQTY. <sup>i</sup> Jhesu q sec. m. <sup>k</sup> for to AGMNO  
 PQSTWY. <sup>l</sup> here A pr. m. G pr. m. MNOPTXY. <sup>m</sup> for that AGMNOPQSTWXY. <sup>n</sup> for to AGMNOPQTY.  
<sup>o</sup> tokne AGMNOPQSTWXY. <sup>p</sup> for to AGMNOPQTY. Om. s. <sup>q</sup> maad AGMNOPQSTWXY. <sup>r</sup> Om. o. <sup>s</sup> Om.  
 QXY. <sup>t</sup> Forsothe w pr. m. <sup>u</sup> forsok, or dispiside him, with AGMNOPQSTWXY. forsok him with o.  
<sup>v</sup> Om. AGMNOPQSTWXY. <sup>w</sup> sothly o. clad sx. <sup>x</sup> cloth him clothed o. <sup>y</sup> sente him y. <sup>z</sup> ben AGMN  
 OPQSTWXY. <sup>a</sup> that ilke q. that x. thilke y. <sup>b</sup> byfore AG sec. m. MNOPQSTWY. Om. G pr. m. bifor  
 X pass. <sup>c</sup> Pylate sothli WXY. <sup>d</sup> the prestis v. <sup>e</sup> Om. GWXY. <sup>f</sup> and o. <sup>g</sup> forwhi AGMOPSTWXY.  
<sup>h</sup> he G sec. m. NO. <sup>i</sup> hath sent him azen N. <sup>k</sup> him to 3ou G sec. m. o. to vs N. <sup>l</sup> the AGMNOPQSTWY. to X.  
<sup>m</sup> Om. AGMNOPQSTWXY. <sup>n</sup> leue AGMNOPQSTWXY. <sup>o</sup> amendid, or delyuere hym chastised AGMNPQSTWY.  
 amendid, or del. chastised s. <sup>p</sup> for to AGMNOPQTY. <sup>q</sup> dismytte, or delyuere AGMNOPQSTWY. dismytten X.  
<sup>r</sup> criede togidre AGMNOPQSTXY. <sup>s</sup> to vs Barabas WXY. <sup>t</sup> the whiche AGMNOPQSTWXY. <sup>u</sup> sedicioun, or  
 disturblyng AGMNPQTY. distroublyng o. sedicioun, or disturbing sx. <sup>v</sup> mannes sleeynge GY. <sup>w</sup> eft-  
 sone AGMNOPQSTWXY.

<sup>d</sup> askide R. <sup>e</sup> that I. <sup>f</sup> hym hi. <sup>g</sup> Om. a. <sup>h</sup> askide R. <sup>i</sup> stify a. <sup>k</sup> clothide him IKREGHKAß.  
<sup>l</sup> maystres a. <sup>m</sup> and I. <sup>n</sup> multitude a. <sup>o</sup> him awey IKPQRSBEHGK sec. m. aß. awey k pr. m. <sup>p</sup> the  
 whiche I. <sup>q</sup> in I.

21 hem, willinge<sup>x</sup> to<sup>y</sup> delyuere Jhesu. And  
 thei vndircryeden, seyinge, Crucifie, cru-  
 22 cifie him. Sothli the thridde tyme he  
 seide to hem, Sothli what of yuel<sup>z</sup> hath  
 he<sup>a</sup> don? I fynde no cause of deeth in  
 him; therefore I schal chastise hym, and  
 23 I schal<sup>b</sup> delyuere. And thei contynueden  
 axinge with greete voices, that he schulde  
 be crucified; and the voyces of hem  
 24 woxen<sup>c</sup> stronge. And Pilat demyde her  
 25 axinge to<sup>d</sup> be don. Sothli he deliuerede  
 to hem him, that for mansleyng<sup>e</sup> and  
 dissencioun<sup>f</sup> was sent in to<sup>g</sup> prisoun, whom  
 thei axiden; sothli he bitook Jhesu to  
 26 her wille. And whanne thei ledden<sup>h</sup> him,  
 thei took sum man, Symount of Sirenen,  
 comynge fro the toun, and thei puttiden<sup>i</sup>  
 to him a<sup>k</sup> cross to<sup>l</sup> bere aftir Jhesu.  
 27 Sothli ther suede him moche companye  
 of peple<sup>m</sup>, and of wymmen that weileden,  
 28 and bymoornyden him. Sothli Jhesu  
 turnyd to hem seide<sup>n</sup>, Douztris of Jeru-  
 salem, nyle 3e wepe on<sup>o</sup> me, but wepe 3e  
 29 on 3ou<sup>p</sup> silf, and on 3oure sonnes. For lo!  
 dayes schulen come, in whiche it schal be  
 seid, Blessid be<sup>q</sup> bareyn wymmen<sup>r</sup>, and  
 wombis<sup>s</sup> that han not gendrid, and the  
 teetis whiche<sup>t</sup> han not 3ouun souke<sup>u</sup>.  
 30 Thanne thei schulen bigynne to<sup>v</sup> seye to  
 monteyns, Falle 3e down on<sup>w</sup> vs, and to  
 31 litle<sup>x</sup> hillis, Hile<sup>y</sup> 3e vs. For if thei don  
 'thes thingis<sup>z</sup> in a grene tree, what schal  
 32 be don in a drye? Sothli and othere  
 tweye<sup>a</sup> wickide<sup>b</sup> men weren led with him,  
 33 that thei schulde be slayn. And aftir  
 that thei camen in<sup>c</sup> to a place, which<sup>d</sup> is  
 clepid of<sup>e</sup> Caluarie, there thei crucifieden  
 him, and the theues, oon on the rizthalf,  
 34 and 'the tother<sup>f</sup> on the left half. Forsothe  
 Jhesu seide, Fadir, for3yue to hem, for

to hem, and wolde delyuer Jhesu. And 21  
 thei vndurcrieden, and seiden, Crucifie,  
 crucifie hym. And the thridde tyme he 22  
 seide to hem, For what yuel hath this<sup>r</sup>  
 don? Y fynde no cause of deeth in  
 hym; therfor Y schal chastise hym, and  
 Y<sup>s</sup> schal delyuer<sup>t</sup>. And thei contynu- 23  
 eden with greet voicis<sup>u</sup> axynge<sup>v</sup>, that he  
 schulde be crucified; and the voicis of  
 hem woxen<sup>w</sup> stronge. And Pilat dem- 24  
 yde her axynge<sup>x</sup> to be don. And he dely- 25  
 ueride to hem hym, that for mansleyng  
 and sedicioun was sent in to prisoun,  
 whom thei axiden<sup>y</sup>; but he bitook<sup>z</sup> Jhesu  
 to her wille. And whanne thei ledden 26  
 hym, thei token a man, Symon of Syren-  
 nen, comynge<sup>a</sup> fro the toun, and thei  
 leiden on hym the cross to bere aftir  
 Jhesu. And there suede hym myche 27  
 puple, and wymmen that weiliden<sup>b</sup>, and  
 bymorneden hym. And Jhesus turnede 28  
 to hem, and seide, Douztris of Jerusalem,  
 nyle 3e wepe on me, but wepe 3e on  
 3oure<sup>c</sup> silf and on 3oure sonnes. For lo!  
 daies schulen come, in whiche it schal  
 be seid, Blessid be bareyn wymmen, and  
 wombis that han not borun children,  
 and the tetis that han not 3ouun souke.  
 Thanne thei schulen bigynne to seie to 30  
 mounteyns, Falle 3e down on vs, and to  
 snale hillis, Keuere 3e vs. For if in a 31  
 greene tre thei don these thingis, what  
 schal be don in a drie? Also othere 32  
 twei<sup>d</sup> wickid men weren led with hym,  
 to be slayn. And 'aftir that<sup>e</sup> thei camen 33  
 in to a place, that is clepid of Caluerie,  
 there thei crucifieden hym, and the  
 theues, oon on the rizt half, and 'the  
 tother<sup>f</sup> on the left half. But Jhesus 34  
 seide, Fadir, for3yue hem, for thei witen

<sup>x</sup> wilnyngē qwY. <sup>y</sup> for to AGMNOPQTY. <sup>z</sup> yuel thenge AG pr. m. MNOPSTWXY. <sup>a</sup> this MPTWXY. <sup>b</sup> Om. G pr. m. MNOPQSTXY. schal G sec. m. <sup>c</sup> wexen MY. wexden o. <sup>d</sup> for to AGMNOPQTY. <sup>e</sup> mannys sleeynge Y. <sup>f</sup> sedicion AGMNOPSTWXY. seducioun q. <sup>g</sup> Om. o. <sup>h</sup> hadden A. <sup>i</sup> putten STX. <sup>k</sup> the X. <sup>l</sup> for to AGM NOPQTY. <sup>m</sup> the puple V. <sup>n</sup> and seyde W. Om. Y. <sup>o</sup> vpon MOP. vp q. <sup>p</sup> 3oure GNQWY. <sup>q</sup> Om. X. <sup>r</sup> Om. X. <sup>s</sup> the wombis W pr. m. <sup>t</sup> that AGMNOPQSTWXY. <sup>u</sup> soke o. souken X. <sup>v</sup> for to AGMNOP QTY. <sup>w</sup> vpon o. <sup>x</sup> smale AGMNPQSTWXY. Om. o. <sup>y</sup> Keuer AGMNOPQSTWXY. <sup>z</sup> this thenge GMNO PQTY. <sup>a</sup> two GMPQWXY. tweyne TV. <sup>b</sup> wicke SX. <sup>c</sup> Om. o. <sup>d</sup> that AGMNOPQSTWXY. <sup>e</sup> Om. NVY. <sup>f</sup> that othir W. the other X.

<sup>r</sup> he I pr. m. rgβ. he this I sec. m. this s sup. ras. <sup>s</sup> Om. s. <sup>t</sup> delyuere him KP pr. m. <sup>u</sup> vois k. <sup>v</sup> askynge R. and axiden k. <sup>w</sup> wexiden hi. <sup>x</sup> askyng R. <sup>y</sup> askiden R. <sup>z</sup> tooke ac. <sup>a</sup> goynge k. <sup>b</sup> biweiliden k. <sup>c</sup> 3ou CMQxabcgaβ. <sup>d</sup> two I sec. m. qhi. <sup>e</sup> whanne k. <sup>f</sup> the oother I. that other e.

thei witen not what thei don. Forsothe  
thei departinge his clothis, senten lottis.  
35 And the peple stood abydinge; and the  
princes<sup>g</sup> scorniden him with<sup>h</sup> hem, sey-  
inge, Othere men he made saf; make he  
him silf saf, if 'he is<sup>i</sup> Crist, the chosun  
36 of God. Forsoth and knyztis neizyng<sup>k</sup>  
scorniden him, and offriden vynegre to  
37 him, seyinge, If thou ert kyng of Jewis,  
38 make thee saf. Sothli and<sup>l</sup> the 'wrytinge  
aboue<sup>m</sup> was writun on him with 'lettris  
of Greek<sup>n</sup>, of Latyn, and of Ebrew, This  
39 is the<sup>o</sup> kyng of Jewis. Forsoth oon of  
tho<sup>p</sup> theues that hangiden<sup>q</sup>, blasphemyde  
him, seyinge, If thou ert Crist, make thi  
40 silf saf and vs. Sothli 'the tothir<sup>r</sup> an-  
sweringe, blamyde<sup>s</sup> him, seyinge<sup>t</sup>, Nethir  
thou dredist God, 'that thou art<sup>u</sup> in the  
41 same dampnacioun? And treuly we<sup>v</sup>  
iustly, for<sup>w</sup> we han receyued worthi  
thingis to dedis; sothli this<sup>x</sup> 'hath don<sup>y</sup>  
42 no yuel<sup>z</sup>. And he seide to Jhesu, Lord,  
haue mynde on<sup>a</sup> me, whanne thou 'schalt  
43 come<sup>b</sup> in to thi kingdom. And Jhesu  
seyde to him, Treuli I seie to thee, this  
day thou schalt be with me in paradys.  
44 Sothly it was almost the sixte our<sup>c</sup>, and  
derknessis<sup>d</sup> weren<sup>e</sup> maad in al erthe<sup>f</sup> til  
45 to<sup>g</sup> the nynthe our<sup>h</sup>. And the sunne was<sup>i</sup>  
maad derk, and the veyl of the temple  
46 was<sup>k</sup> kitt the myddel. And Jhesu cry-  
inge with greet voys, seide<sup>l</sup>, Fadir, in to  
thi hondis I bitake<sup>m</sup> my spirit. And he  
seyinge thes thingis, sente out the spirit,  
47 'ether diede<sup>n</sup>. Forsothe centurio seyng  
the<sup>o</sup> thing that<sup>p</sup> was don, glorifiede God,  
48 seyinge, Verily this man was iust. And  
al the cumpany of hem that weren there

not what thei doon. And thei depart-35  
iden his clothis, and kesten<sup>g</sup> lottis. And  
the puple stood abidyng; and the princis  
scorneden hym with hem, and seiden,  
Othere men he maad<sup>h</sup> saaf; make he  
hym silf saaf, if this be Crist, the  
chosun of God. And the knyztis neiz-36  
eden, and scorneden hym, and profreden  
vynegre to hym, and seiden, If thou art 37  
king of Jewis, make thee saaf. And the 38  
superscripcioun was writun ouer hym  
with Greke lettris, and of Latyn, and  
of Ebreu, This is the<sup>i</sup> kyng of Jewis.  
And oon of these<sup>k</sup> theues that hangiden, 39  
blasfemyde hym, and seide, If thou art  
Crist, make thi silf saaf and vs. But 40  
'the tothir<sup>l</sup> answeyng, blamyde hym,  
and seide, Nether thou dredist God, that  
art in the same dampnacioun? And 41  
treuli we iustli, for we han resseiued  
worthi thingis to werkis<sup>m</sup>; but this<sup>n</sup> dide  
no thing of yuel. And he seide to Jhe- 42  
su, Lord, haue mynde of<sup>o</sup> me, whanne  
thou comest 'in to<sup>p</sup> thi kyngdom. And 43  
Jhesu seide to hym, Treuli Y seie to  
thee, this dai thou schalt be with me in  
paradise. And it was almost the sixte 44  
our, and derknessis weren maad in<sup>q</sup> al  
the<sup>r</sup> erthe 'in to<sup>s</sup> the nynthe our. And 45  
the sun was maad derk, and the veile  
of the temple was to-rent atwo. And 46  
Jhesu cryng<sup>t</sup> with a<sup>u</sup> greet voys, seide,  
Fadir, in to thin hoondis Y bitake my  
spirit. And he seiyng these thingis,  
3af vp the goost. And the centurien 47  
seyng that thing that was don, glori-  
fiede God, and seide, Verili this man was  
iust. And al the puple of hem that 48

<sup>g</sup> prynces of prestus *q sec. m.* <sup>h</sup> within *n.* <sup>i</sup> this be *AGMNOPQSTWXY.* <sup>k</sup> comyng nize *AGMNOPQSTWXY.* <sup>l</sup> in *t.* <sup>m</sup> superscripcion *AGMNOPQSTWXY.* <sup>n</sup> Greeke letteris *AGMNOPQSTWXY.* <sup>o</sup> Jhesus *A pr. m. G pr. m. MNOPQTW pr. m. XY.* *Om. A sec. m. G sec. m. s.* <sup>p</sup> the *GMNOQX.* *Om. P.* <sup>q</sup> thei hangiden *q.* heengen *sx.* <sup>r</sup> that other *w.* <sup>s</sup> answered blamyng *o.* <sup>t</sup> and saiynge *o.* <sup>u</sup> thou that art *w.* <sup>v</sup> *Om. x.* <sup>w</sup> forwhi *AGMNOPQSTWXY.* <sup>x</sup> he this *MPQW.* <sup>y</sup> dide *AGMNOPQSTWXY.* <sup>z</sup> thenge of yuel *AGMNOPQSTWXY.* <sup>a</sup> of *QXY.* <sup>b</sup> art comen *x.* <sup>c</sup> our, or *middai AG sup. ras. w.* hour, or *vndirne MN PQTY.* <sup>d</sup> derkenes *o.* <sup>e</sup> hen *A pr. m. G pr. m. MNPQSTXY.* <sup>f</sup> the world *AGMNOPQSTWXY.* <sup>g</sup> *Om. AMN OPQSTWXY.* <sup>h</sup> our, or *none AGMNOPQSTWXY.* <sup>i</sup> is *AG pr. m. MNOPQSTXY.* <sup>k</sup> is *A pr. m. G pr. m. MNOPQSTXY.* <sup>l</sup> saith *AGMNOPQSTWXY.* <sup>m</sup> take *x.* <sup>n</sup> *Om. ox. or dyede MPWY.* <sup>o</sup> that *AGMNOPQSTWXY.* *P Om. t.*

<sup>g</sup> kestiden *k.* casten *k.* <sup>h</sup> hath mad *ih.* <sup>i</sup> *Om. a.* <sup>k</sup> *Om. i.* <sup>l</sup> the oother *i.* that othir *ae.* <sup>m</sup> oure werkis *i.* <sup>n</sup> he this *i.* <sup>o</sup> on *A pr. m. Rsbeghiß.* <sup>p</sup> in *e pr. m. k pr. m.* <sup>q</sup> on *Eak.* <sup>r</sup> *Om. EPS.* <sup>s</sup> in *1 pr. m.* <sup>t</sup> criede *E.* <sup>u</sup> *Om. Eßbckaß.*

to gidere at this spectacle, and syzen tho<sup>q</sup> thingis that weren don, smytinge<sup>r</sup> her  
 49 brestis turneden azeyn. Forsoth al his knowen stooden afer, and wymmen that sueden him fro Galilee, seyng thes thingis.  
 50 And lo! a man, Joseph bi name, that was a decurioun, *ether<sup>s</sup> hauynge ten<sup>t</sup> vndir him*, a good man and iust, of Aramathie, 'a  
 51 citee of Judee<sup>n</sup>, he<sup>v</sup> consentide not to the counceil<sup>w</sup> and<sup>x</sup> dedis<sup>y</sup> of hem<sup>z</sup>; which<sup>a</sup> and  
 52 he abood the kyngdom of God. He<sup>b</sup> cam ny<sup>3</sup> to Pilat, and axide the body of Jhesu,  
 53 and wlap<sup>pide</sup><sup>c</sup> it don<sup>d</sup> down in a lynnen cloth, and puttide<sup>e</sup> him in a<sup>f</sup> graue hewun,  
 54 in which not zit ony man was put. And the day was 'the makinge redy of pask<sup>e</sup>,  
 55 and the saboth bygan to schyne. Sothli the wymmen suyng, that camen with him fro Galilee, syzen the graue, and hou  
 56 his body was put. And thei turnynge azen, maden redy swete spices, and oynementis; and sothli in the saboth thei restiden, vp<sup>b</sup> the comaundement.

weren there togidir at this spectacle, and sayn tho thingis that weren don, smyten<sup>v</sup> her brestis, and turneden azen. But alle<sup>49</sup> his knowun stoden afer, and wymmen that sueden hym fro Galile, seyng these thingis. And lo! a man, Joseph bi<sup>50</sup> name, of Aramathie, a citee of Judee, that was a decurien, a good man and a iust, this *man* concentide not to the<sup>51</sup> counceil and to the dedis of hem; and he abood the kyngdom of God. This *Jo-52 seph* cam to Pilat, and axide<sup>w</sup> the bodi of Jhesu, and took it down, and wlap-<sup>53</sup> pide it in a cleene lynen cloth, and leide hym in a graue hewun, in which not zit ony man hadde be leid. And the dai<sup>54</sup> was the euen of the halidai, and the sabat bigan to schyne. And the wym-<sup>55</sup> men suyng, that camen with hym fro Galile, sayn the graue, and hou his bodi was leid. And thei turneden azen, and<sup>56</sup> maden redi swete smellynge spicis, and oynementis; but in the sabat thei restiden, aftir the comaundement.

## CAP. XXIV.

1 Forsothe in oon of the woke ful erly thei camen to the graue, bryngynge swete spicis, whiche<sup>i</sup> thei hadden maad redy.  
 2 And thei founden the stoone turned a wey  
 3 fro the graue. And thei gon yn, founden  
 4 not the body of Jhesu<sup>k</sup>. And it was<sup>l</sup> don, while<sup>m</sup> thei weren astoneyed<sup>n</sup> in thouzt of this thing, loo! twey<sup>o</sup> men stooden bisydis hem in 'cloth schynynge<sup>p</sup>. Sothli whenne thei dredden, and bowiden her semelant in to erthe<sup>q</sup>, thei seiden to hem, What seke ze the lyuynge with deede<sup>r</sup>  
 6 men<sup>s</sup>? He is not here, but he<sup>t</sup> hath rise. Haue ze mynde, how he spak to zou,  
 7 whanne 'zit he was<sup>u</sup> in Galilee, seyng,

## CAP. XXIV.

But in o dai of the woke ful eerli thei<sup>1</sup> camen to the graue, and brouzten swete smellynge spicis, that thei hadden aray-  
 ed. And thei founden the stoon turned<sup>2</sup> awei fro the graue. And thei zeden in,<sup>3</sup> and founden not the bodi of the Lord Jhesu. And it was don, the while thei<sup>4</sup> weren astonyed in thouzt of this thing, lo! twei<sup>x</sup> men stoden bisidis hem in schynynge cloth. And whanne thei<sup>5</sup> dredden, and boweden her semblaunt<sup>y</sup> in to the<sup>z</sup> erthe, thei seiden to hem, What seken ze hym that lyueth with deed men? He is not here, but is<sup>a</sup> risun.<sup>6</sup> Haue ze mynde, hou he spak to zou,

<sup>q</sup> thees o. <sup>r</sup> smyten T. <sup>s</sup> that is o. or GMPQSTWXY. <sup>t</sup> ten men s. <sup>u</sup> Om. P. of A. citee of Judee G sec. m. m. of A. the c. of Judee NQ sec. m. of A. of Judee G pr. m. Q pr. m. <sup>v</sup> this man AGMNPQSTWXY. <sup>w</sup> counsellis Q. <sup>x</sup> of K. <sup>y</sup> tho dedis K pr. m. <sup>z</sup> hem of A. of Judee G pr. m. XY. hem, of A. cite of Judee G sec. m. P. <sup>a</sup> the whiche AGMNPQSTWXY. <sup>b</sup> This AGMNPQSTWXY. <sup>c</sup> whappide A. <sup>d</sup> Om. N. <sup>e</sup> putte SX. <sup>f</sup> Om. N. <sup>g</sup> parasseues, that is, [was N] euen of the holy day AGMNPQSTWXY. <sup>h</sup> aftir AGMNPQSTWXY. <sup>i</sup> that AGMNPQSTWXY. <sup>k</sup> the Lord A sup. ras. GSW. <sup>l</sup> is A pr. m. GMPSTXY. <sup>m</sup> the while AGMNPQSTW sec. m. X. <sup>n</sup> stoneid SX. <sup>o</sup> two GMPQWXY. <sup>p</sup> schynynge in clothe G. in schynynge clothing S. in schynynge cloth Y. <sup>q</sup> the erthe AGMNPQSTWXY. <sup>r</sup> the deade S. drede W. <sup>s</sup> Om. AGMNPQSTWXY. <sup>t</sup> Om. AGMNPQSTWXY. <sup>u</sup> he was zit GMPWXY.

<sup>v</sup> smetin EF. smytiden KMRQSUXbega. smeten I. smooten C. <sup>w</sup> askide R. <sup>x</sup> two I pass. <sup>y</sup> semblaud S. <sup>z</sup> Om. EPQika. <sup>a</sup> he is EPQska.

For it bihoueth mannis sone be<sup>v</sup> bitakun<sup>w</sup> in to hondis<sup>x</sup> of synful men, and to be crucified, and the thridde day to<sup>y</sup> ryse azen. And thei bithouzten on his wordis. And thei gon azen<sup>z</sup> fro the graue, telden alle thes<sup>a</sup> thingis to the<sup>b</sup> enleuene, and to<sup>c</sup> alle othere<sup>d</sup>. Forsothe 'Mary Mawdeleyn was<sup>e</sup>, and Joone, and Marye of James, and othere wymmen that weren with hem, that seiden thes thingis to apostlis<sup>f</sup>. And thes<sup>g</sup> wordis weren<sup>h</sup> seyn bifore hem as madnesse<sup>i</sup>, 'ether errour<sup>k</sup>, and thei bileueden not to hem. Forsothe Petre rysinge, ran to the graue; and he bowynge down, syz the linnen clothis<sup>l</sup> put<sup>m</sup> aloone<sup>n</sup>. And he wente, wondrynge with<sup>o</sup> him silf 'this thing that<sup>p</sup> was don. And lo! tweyne<sup>q</sup> of hem wenten in that day to<sup>r</sup> a<sup>s</sup> castel, that was fro Jerusalem in space<sup>t</sup> of sixty furlongis, by name Emaws. And thei spaken to gidere of alle thes thingis that hadden falle<sup>u</sup>. And it was<sup>v</sup> don, while<sup>w</sup> thei talkiden<sup>x</sup>, and souzten with<sup>y</sup> hem silf, and Jhesu him silf neizyng, wente with hem. Sothli her yzen weren holdun, lest thei knewen him. And he seide<sup>z</sup> to hem, Whiche<sup>a</sup> ben thes wordis, that ze speken to gidere goynge<sup>b</sup>, and ze ben sorwful? And oon ausweringe<sup>c</sup>, to whom the name was<sup>d</sup> Cleofas, seide<sup>e</sup> 'to him<sup>f</sup>, Thou aloone ert a pilgrym of<sup>g</sup> Jerusalem, and hast thou not knowe, what thingis ben don in it in thes dayes? To which<sup>h</sup> he seide, Whiche<sup>i</sup>? And thei seyden to him, Of Jhesu of Nazareth, that was a man prophete, myzti in work and word bifore God and al the peple; and hou the hijeste<sup>k</sup> prestis and oure princes bitoken him in to dampnacioun of deeth, and cruci-

whanne he was zit in Galile, and seide, For it bihoueth mannys sone to be bitakun<sup>b</sup> in to the hondis of synful men, and to be crucified, and the thridde dai to rise azen. And thei bithouzten on his wordis. And thei zeden azen fro the graue, and telden alle these thingis to the enleuene, and to alle othir. And lo! ther was Marie Mawdeleyn, and Joone<sup>c</sup>, and Marie of James, and other wymmen that weren with hem, that seiden to apostlis<sup>d</sup> these thingis. And these wordis<sup>e</sup> weren seyn bifore hem as madnesse, and thei bileueden not to hem. But Petir<sup>f</sup> roos vp, and ran to the graue; and he bowide down, and say the linnen clothis liynge aloone. And he wente bi him silf, wondrynge on that that was don. And lo! tweyne of hem wenten in that dai in to a castel, that was fro Jerusalem the space of sixti furlongis, bi name Emaws. And thei spaken togidir of alle these thingis that haddun bifallun. And it was don, the while thei talkiden, and souzten bi hem silf, Jhesus hym silf<sup>f</sup> neizede, and wente with hem. But her yzen weren holdun, that thei knewen him not. And he seide to hem, What ben these wordis, that ze speken togidir wandrynge, and ze ben sorewful? And oon, whos name was Cleofas, answerde, and seide, Thou thi silf art a pilgrym in Jerusalem, and hast thou not knowun, what thingis ben don in it in these daies? To whom he seide, What thingis? And thei seiden to hym, Of Jhesu of Nazareth, that was a man prophete<sup>g</sup>, myzti in werk and word bifore God and al the peple; and hou the heizest<sup>h</sup> preestis

<sup>v</sup> to be GMQ. <sup>w</sup> taken A pr. m. G pr. m. NOQT. <sup>x</sup> the hondis AGMNOPQSTWXY. <sup>y</sup> for to AGMNOPQSTWXY. <sup>z</sup> away o. <sup>a</sup> Om. o. <sup>b</sup> tho sv. <sup>c</sup> Om. N. <sup>d</sup> the othire N. <sup>e</sup> there was Mary Maudeleyn AGMNOPQSTWXY. <sup>f</sup> the apostolis X. <sup>g</sup> the q. <sup>h</sup> ben A pr. m. G pr. m. MNPQSTXY. <sup>i</sup> madnesse AGMNPQSTWXY. <sup>k</sup> Om. AGMNOPQSTWXY. <sup>l</sup> clothis, or shetis AGMNPQSTWXY. <sup>m</sup> Om. Y. <sup>n</sup> aboue X. <sup>o</sup> by AGMNOPQSTWXY. <sup>p</sup> that that AGMNPQSTWXY. that at o. <sup>q</sup> two MPQWXY. <sup>r</sup> into PQTWXY. <sup>s</sup> the G pr. m. <sup>t</sup> the space AGMNOPQSTWXY. <sup>u</sup> byfallen AGMNOPQSTWXY. fallen X. <sup>v</sup> is A pr. m. G pr. m. MNOPSTX. Om. Y. <sup>w</sup> the while AGMNOPQSTWXY. <sup>x</sup> talkeden, or fableden AGMNPSTWY. <sup>y</sup> by AGMNPQSTWXY. <sup>z</sup> seith AGMNPQSTWXY. <sup>a</sup> What AGMNOPQSTWXY. And what T. <sup>b</sup> wandryng AGMNPQSTWXY. wondrynge o. wandrende X. <sup>c</sup> Om. Y. <sup>d</sup> Om. AGMNOPQSTWXY. <sup>e</sup> answeringe seide Y. <sup>f</sup> Om. AGMNOPQSTWXY. <sup>g</sup> in AGNNOPTWXY. <sup>h</sup> whom GMPQXY. <sup>i</sup> What thingis AW sec. m. What GMNOPQSW pr. m. XY. <sup>k</sup> heze X.

<sup>b</sup> taken s. <sup>c</sup> Jone PQR. <sup>d</sup> the apostlis 1R. <sup>e</sup> to X sec. m. <sup>f</sup> bi him self I. <sup>g</sup> Om. R pr. m. <sup>h</sup> hije I.

21 fieden him. Forsoth we hopiden, for<sup>m</sup> he  
 'schulde azen bye<sup>n</sup> Israel. And now 'in  
 alle<sup>o</sup> thingis the thridde day<sup>p</sup> is to day,  
 22 that thes thingis ben<sup>q</sup> don. But and sum  
 wymmen of oure<sup>r</sup> maden vs aferd, whiche<sup>s</sup>  
 23 bifore the lizt weren at the graue; and  
 his bodi not foundun, thei camen, seyinge,  
 'that thei syzen<sup>t</sup> a sizt of aungels, whiche<sup>u</sup>  
 24 seyn, 'that he lyueth<sup>v</sup>. And sum men<sup>w</sup>  
 of oure<sup>x</sup> wenten to the graue, and thei<sup>y</sup>  
 founden so<sup>z</sup> as the wymmen seiden, but  
 25 thei<sup>a</sup> founden not him<sup>b</sup>. And he seyde to  
 hem, A<sup>c!</sup> foolis, and slowe of herte for<sup>d</sup>  
 to bileue in alle thingis whiche<sup>e</sup> the pro-  
 26 phetis han spoke. Where<sup>f</sup> it bihofte<sup>g</sup> not  
 Crist to<sup>h</sup> suffre 'thes thingis<sup>i</sup>, and so for<sup>k</sup>  
 27 to entre in to his glorie? And he bigyn-  
 nyng at Moyses and alle prophetis<sup>l</sup>, ex-  
 pownede<sup>m</sup> to hem in alle scripturis,  
 28 whiche<sup>n</sup> weren of him. And thei camen  
 nyz to the castel, whidur thei wenten. And  
 he made cuntenaunce him to<sup>o</sup> go ferthere.  
 29 And thei constreyneden him, seyinge,  
 Dwel with vs, for it drawith to nyzt<sup>p</sup>,  
 and the day is now bowid down. And he  
 30 entride<sup>q</sup> with hem. And it was<sup>r</sup> don,  
 while<sup>s</sup> he restide with hem<sup>t</sup>, he took bred,  
 and<sup>u</sup> blesside, and brac, and dresside<sup>v</sup> to  
 31 hem. And the yzen of hem weren<sup>w</sup>  
 opened, and thei knewen him; and he  
 32 vanyshide fro her yzen. And thei seiden  
 to gidere, Wher<sup>x</sup> oure herte was not bren-  
 nyng in vs, while<sup>y</sup> he spac in the weye,  
 33 and<sup>z</sup> openyde 'scripturis to vs<sup>a</sup>? And  
 thei risinge in the same our, wenten azen  
 in<sup>b</sup> to Jerusalem, and thei<sup>c</sup> founden en-  
 leue<sup>d</sup> gederid to gidere, and hem that

of oure princis bitoken hym<sup>l</sup> in to damp-  
 nacioun of deeth, and crucifieden hym.  
 But we hopiden, that he schulde haue<sup>k</sup> 21  
 azenbouzt Israel. And<sup>l</sup> now on alle  
 these thingis the thridde dai is to dai,  
 that these thingis weren don. But also 22  
 summe wymmen of ouris maden vs afer-  
 ed, whiche bifor dai weren at the graue;  
 and whanne his bodi was not foundun, 23  
 thei camen, and seiden, that thei syen  
 also<sup>m</sup> a sizt of<sup>n</sup> aungels, whiche<sup>o</sup> seien<sup>p</sup>,  
 that he lyueth. And summe of oure<sup>q</sup> 24  
 wenten to the graue, and thei founden so  
 as the wymmen seiden, but thei founden  
 not hym. And he seide to hem, A! 25  
 foolis, and slowe of herte to bileue in  
 alle thingis that the prophetis han  
 spokun. Whethir it bihofte not Crist<sup>t</sup> 26  
 to suffre these<sup>s</sup> thingis, and so to entre  
 in to his glorie? And he bigan at 27  
 Moises and at alle the<sup>r</sup> prophetis, and  
 declaride to hem in alle scripturis, that  
 weren of hym. And thei camen nyz 28  
 the<sup>u</sup> castel, whidur thei wenten. And he  
 made countenaunce that he wolde go  
 ferthere. And thei constreyneden hym, 29  
 and seiden, Dwelle with vs, for it draw-  
 ith to nyzt<sup>v</sup>, and the dai is now bowid  
 down. And he entride with hem. And 30  
 it was don, while<sup>w</sup> he sat at the mete  
 with hem, he<sup>x</sup> took breed, and blesside,  
 and brak, and took to hem. And the 31  
 izen of hem weren openyd, and thei  
 knewen hym; and he vanyshide fro her  
 izen. And thei seiden togidir, Whether 32  
 oure herte was not brennyng in vs,  
 while he spak<sup>y</sup> in the weie, and openyde

<sup>m</sup> Om. *G pr. m.* <sup>n</sup> was to by azen *AGMNOPTWXY.* <sup>o</sup> vpon all thees *AGNOPTWY.* on alle thes *VX.*  
<sup>p</sup> Om. *Y.* <sup>q</sup> weren *A sup. ras. G sup. ras. W.* <sup>r</sup> oures *AGMNOPTWY.* <sup>s</sup> the whiche *AGMNOPTWXY.*  
<sup>t</sup> hem also for to haue seizen *AGMNOPTWXY.* hem also to haue seizen *SX.* <sup>u</sup> the whiche *AGMNOPTWXY.*  
<sup>w</sup> *WY.* that *X.* <sup>v</sup> him for to lyue *AGMNOPTWXY.* him to lyue *SX.* <sup>w</sup> Om. *OS.* <sup>x</sup> ouren *AGNOPTWY.*  
oures *MPS.* <sup>y</sup> so thei *AGMNOPTWXY.* <sup>z</sup> Om. *AGMNOPTWXY.* <sup>a</sup> him thei *O.* <sup>b</sup> Om. *O.* <sup>c</sup> O!  
*GMPXY.* <sup>d</sup> Om. *OQSX.* <sup>e</sup> that *AGMNOPTWY.* <sup>f</sup> Whether *OPQWXY.* <sup>g</sup> byhoueth *OTY.* <sup>h</sup> for to *AGM*  
*NOPTWY.* <sup>i</sup> Om. *G pr. m. PQXY.* <sup>k</sup> Om. *AGMNOPTWXY.* <sup>l</sup> the prophetis *AGMNOPTWXY.*  
<sup>m</sup> interpreted, or declaride *AGMNOPTWY.* declared *O.* interpretede *X.* <sup>n</sup> that *AGMNOPTWXY.* <sup>o</sup> for  
to *AGMNOPTWY.* <sup>p</sup> the nyzt *W pr. m.* <sup>q</sup> entred in *AGMNOPTWXY.* <sup>r</sup> is *A pr. m. G pr. m. MNOPSTXY.*  
<sup>s</sup> the while *AGMNOPTWXY.* <sup>t</sup> hem at mete *Q.* <sup>u</sup> Om. *XY.* <sup>v</sup> 3af *W pr. m.* <sup>w</sup> ben *A pr. m. GMNOP*  
*QSTXY.* <sup>x</sup> Whether *X.* <sup>y</sup> the while *AGMNOPTWXY.* <sup>z</sup> and he *N.* <sup>a</sup> to vs the scripturis *ANOSTWXY.*  
to vs scripturis *MPQ.* <sup>b</sup> Om. *AGMNOPTWXY.* <sup>c</sup> Om. *AGMNOPTWXY.* <sup>d</sup> enleuene *AV.* elleuene  
*GMNPSTWXY.*

<sup>i</sup> Om. *k pr. m.* <sup>k</sup> Om. *hi.* <sup>l</sup> But *a.* <sup>m</sup> Om. *EP.* <sup>n</sup> Om. *I.* <sup>o</sup> that *I.* <sup>p</sup> seiden *PQSaka.* <sup>q</sup> ouren  
*CIRubcea.* oures *XK.* <sup>r</sup> to Crist *a.* <sup>s</sup> alle these *S.* <sup>t</sup> Om. *isb pr. m. g.* <sup>u</sup> to the *CEPQX.* <sup>v</sup> the nyzt *QK.*  
<sup>w</sup> the while *EG.* <sup>x</sup> and he *s pr. m.* <sup>y</sup> spak to vs *EPQS sup. ras.* <sup>x</sup> *pr. m. aß.*

34 weren with hem, seyinge, For the Lord  
35 roos verily, and aperide to Symount. And  
thei telden what thingis weren don in the  
weye, and hou thei knewen him in brek-  
36 ynge of breed. Forsothe while<sup>e</sup> thei  
spaken thes thingis, Jhesus stood in the  
myddel of hem, and seide to hem, Pees to  
37 3ou; I am, nyle 3e drede. Sothli thei  
troublid<sup>f</sup> and<sup>g</sup> agast<sup>h</sup>, gessiden hem to<sup>i</sup> se  
38 a spirit. And he seide to hem, What ben  
3e troublid<sup>k</sup>, and thou3tis sty3en vp in to  
39 3oure hertis? Se 3e myn hondis and my  
feet, for I my silf am. Feele 3e, and se 3e;  
for a spirit hath not fleisch, and boonys,  
40 as 3e seen me for<sup>l</sup> to haue. And whanne  
he hadde seyde this thing, he schewide  
41 hondis and feet to hem<sup>m</sup>. Forsoth 3it  
hem<sup>n</sup> not bileunye, and wondringe for  
ioye, he seyde, Han 3e ony thing here<sup>o</sup>  
42 that schal be etun? And thei offriden  
to him a part of a<sup>p</sup> fysch roostid, and a  
43 coomb of hony. And whanne he hadde  
etun bifore hem, he takynge the relyfs,  
44 3af to hem. And he seyde to hem, Thes  
ben the wordis whiche<sup>q</sup> I spak to 3ou,  
whanne I was 3it<sup>r</sup> with 3ou; for it is  
nede that<sup>s</sup> alle thingis be fillid<sup>t</sup>, whiche<sup>u</sup>  
ben writun in the lawe of Moyses, and in  
45 prophetis, and in salmes, of me. Thanne  
he openyd witt to hem, that thei schulde  
46 vndirstonde scripturis<sup>v</sup>. And he seyde to  
hem, For thus it is writun, and thus it  
bihofte<sup>w</sup> Crist to<sup>x</sup> suffre, and to<sup>y</sup> ryse a3en  
47 fro deed<sup>z</sup> men<sup>a</sup> in<sup>b</sup> the thridde day; and  
penaunce and remyssion of synnes to<sup>c</sup> be  
prechid in his name to<sup>d</sup> alle folkis, men  
48 bigynnyng at<sup>e</sup> Jerusalem. Forsothe 3e  
49 ben witnessis of thes thingis. And I sende<sup>f</sup>  
the biheeste<sup>g</sup> of my fadir in to 3ou; sothli  
sitte 3e in the citee, til that 3e be clothid<sup>h</sup>  
50 with vertu fro an hi3. Forsoth he ledde

to vs scripturis? And thei risen<sup>z</sup> vp in<sup>33</sup>  
the same our, and wenten a3en in to  
Jerusalem, and founden the enleuene ga-  
derid togidir, and hem that weren with  
hem, seiynge, That the Lord is risun<sup>34</sup>  
verrili, and apperide to Symount. And<sup>35</sup>  
thei tolden what thingis weren don in  
the weie, and hou thei knewen hym in  
brekyng of breed. And the<sup>a</sup> while thei<sup>36</sup>  
spaken these thingis, Jhesus stood in the  
myddil of hem, and seide to hem, Pees  
to 3ou; Y am, nyle 3e drede. But thei<sup>37</sup>  
weren affraied and agast, and gessiden  
hem to se a spirit. And he seide to<sup>38</sup>  
hem, What ben 3e troblid, and thou3tis  
comen vp in to 3oure hertis? Se 3e my<sup>39</sup>  
hoondis and my feet, for Y my silf am.  
Fele 3e, and se 3e; for a spirit hath not  
fleisch and boonys, as 3e seen that Y  
haue. And whanne he hadde seide this<sup>40</sup>  
thing, he schewide hoondis and feet to  
hem. And 3it while thei bileueden not,<sup>41</sup>  
and wondriden for ioye, he seide, Han  
3e here ony thing that schal be etun?  
And thei proferden hym<sup>b</sup> a part of a<sup>42</sup>  
fisch rostid, and an hony combe. And<sup>43</sup>  
whanne he hadde etun bifore hem, he<sup>c</sup>  
took that that lefte, and 3af to hem; and<sup>44</sup>  
seide to hem<sup>d</sup>, These ben the<sup>e</sup> wordis  
that Y spak<sup>f</sup> to 3ou, whanne Y was 3it  
with 3ou; for it is nede that alle thingis  
ben fulfillid, that ben writun in the lawe  
of Moyses, and in prophetis, and in salmes,  
of me. Thanne he openyde to hem wit,<sup>45</sup>  
that thei schulden vnderstonde scripturis.  
And he seide to hem, For thus it is<sup>46</sup>  
writun, and thus it bihofte Crist to suf-  
fre, and ryse a3en fro deeth in<sup>g</sup> the  
thridde dai; and penaunce and remys-<sup>47</sup>  
sion of synnes to be prechid in his name  
in to<sup>h</sup> alle folkis, bigynnyng at Jeru-

<sup>e</sup> the while *AGMNPQSTWXY*. whanne *V*. <sup>f</sup> distourblid *AGMNPQTY*. disturbid *s. distrublid w*. Om. *x*.  
<sup>g</sup> Om. *x*. <sup>h</sup> agastid *o*. <sup>i</sup> for to *AGMNPQSTWY*. <sup>k</sup> turblid *MNP*. <sup>l</sup> Om. *sx*. <sup>m</sup> Om. *G pr. m. MNP*  
*q pr. m. XY*. <sup>n</sup> to hem *q sec. m*. <sup>o</sup> Om. *o*. <sup>p</sup> Om. *w*. <sup>q</sup> that *AGMNPQSTWXY*. <sup>r</sup> Om. *y*. <sup>s</sup> Om.  
*AGMNPQSTWXY*. <sup>t</sup> to ben fulfillid *AGMNPQSTWXY*. <sup>u</sup> that *AGMNPQSTWX*. <sup>v</sup> the scripturis *w pr. m.*  
<sup>w</sup> byhoueth *TXV*. <sup>x</sup> for to *AGMNPQSTWY*. <sup>y</sup> Om. *AGMNPQSTWXY*. <sup>z</sup> deeth *y sec. m*. <sup>a</sup> Om. *AGM*  
*NOPQSTWXY*. <sup>b</sup> Om. *A pr. m. G pr. m. MNPQTX*. <sup>c</sup> for to *AGMNPQSTWY*. <sup>d</sup> in to *AGMNPQSTWXY*.  
<sup>e</sup> fro *AGMNPQSTWXY*. <sup>f</sup> shal send *A pr. m. G pr. m. MNPQTX*. <sup>g</sup> bih3t thing *AGMNPQSTWXY*. br3t  
thenge *o*. <sup>h</sup> clad *x*.

<sup>z</sup> resin *EP*. <sup>a</sup> Om. *r*. <sup>b</sup> to him *xaea*. <sup>c</sup> and he *s. and hi*. <sup>d</sup> Om. *q pr. m*. <sup>e</sup> Om. *hi*. <sup>f</sup> haue  
spoke *g*. <sup>g</sup> Om. *k pr. m*. <sup>h</sup> to *CEPQI pr. m. KS pr. m. xag*.

hem forth in to Bethanye, and, his hondis  
 51 reysid<sup>i</sup>, he blessing hem. And it was<sup>k</sup> don,  
 while<sup>l</sup> he blessing hem, he departide fro  
 52 hem, and was borun in to heuene. And  
 thei worshippinge wente azen in<sup>m</sup> to Je-  
 53 rusalem with greet ioye; and weren  
 euere<sup>n</sup> in the temple, herynge and bless-  
 inge God.

And 3e ben witnessis of these 48  
 thingis. And Y schal sende the biheest 49  
 of my fadir in to 3ou; but sitte 3e in the  
 citee, til that<sup>i</sup> 3e be clothid with vertu  
 from an hiz. And he ledde hem forth 50  
 in to Betanye, and whanne his hondis  
 weren lift vp, he blessing hem. And it 51  
 was don, the while he blessing hem, he  
 departide fro hem, and was borun in to  
 heuene. And thei worschpiden, and 52  
 wenten azen in to Jerusalem with greet  
 ioye, and weren<sup>k</sup> euermore in the temple, 53  
 heriyng and blessinge God.

*Here endith the gospel of Luk, and  
 bigynneth the prolog of John<sup>o</sup>.*

*Here endith Luyk<sup>l</sup>.*

<sup>i</sup> lift vp AGMNOPQWXY. lifted vp SX. <sup>k</sup> is A pr. m. GMNOPSTXY. <sup>l</sup> the while AGMNOPQSTVWXY.  
<sup>m</sup> Om. N. <sup>n</sup> euermore AGMNOPQSTWXY. <sup>o</sup> Here endith Luk, and now bigynneth Joon. A. Here endith  
 the gospel of Luke euangelist, and bigynneth the prolog on John, and aftir bigynneth the gospel. N. Here  
 eendith the gospell of Luke. O. Here enden the gospels of Luke, and bygyngen the prologe of Jon. Q.  
 Here endith Luc, and bigynneth the prologe of Jon. V. Here eendith the gospel by the seiynge of Luke,  
 and next folewyng bigynneth Joon in the gospel. W. No final rubric in GMPSTXY.

<sup>i</sup> Om. X pr. m. <sup>k</sup> thei weren k pr. m. <sup>l</sup> Here endith the gospel of Luyk, and bigynneth the prolog  
 of [on QRC] John. CQRCE. Heere endith the gospel of Luyk, and biginneth the prologe of Jerom on the  
 gospel of Joon. I. Here eendeth Luke; se now the prologe on Joon. K. Here endith the gospel of Luyk,  
 and biginnith the prologe on the gospel of Jon. SA. Here endith Luyk, and here bigynneth a prologe on  
 Joon the Euangelist. V. Here endeth the gospel of Luyk, and here bigynneth the prolog on the gospel of  
 Jon. XK. Here endith Luyk, and here bigynneth the prologe on the gospel of Joon. B. Here endith Luk,  
 and bigynneth a prologe on Jon. HI. No final rubric in EMPG.

# J O H N .

## *Prolog of John<sup>a</sup>.*

THIS is John euangelist<sup>b</sup>, oon of the<sup>c</sup> disciplis of God, the which a mayde<sup>d</sup> of God was chosun, whom<sup>dd</sup> fro the sposailis willinge be<sup>e</sup> weddid, God clepide; to whom double wisse of maydenhod in the gospel is 3eue; in that, that bothe bifore<sup>f</sup> he is seid louyd of God, and to him God hangynge in the cross bitook his modir, that a<sup>g</sup> mayden<sup>h</sup> schulde kepe a mayde<sup>i</sup>. Forsothe he openynge in the gospel what he was, bigynnyng the work of an<sup>k</sup> vncorruptible word, 'other Goddis sone<sup>l</sup>, he aloone witnessith Goddis sone to be maad man, and the list, 'that is, Crist<sup>m</sup>, to haue be not comprehendid of derknessis, 'that beth synneris<sup>n</sup>; puttinge the firste sygne<sup>o</sup>, that God made in<sup>p</sup> sposailis, that he schewinge what he was, schulde schewe to men redinge, that where the Lord was preied to mete, ou3t fayle<sup>q</sup> the wyn of sposailis, and that oolde thingis chaungid, alle newe thingis that ben<sup>r</sup> ordeyned of Crist schulde appere. This gospel forsothe he wrot in Asye, aftir that in the<sup>s</sup> yle of Pathmos he hadde write the Apocalips; that to whom 'that in<sup>t</sup> the principal of canoun incorruptible principle is fornootid, to him<sup>u</sup> also<sup>v</sup> incorruptible<sup>w</sup> ende by a mayde<sup>x</sup> in the apocalips schulde 'be 3olde<sup>y</sup>; seiynge<sup>z</sup> Crist, I am alpha and o, 'that is, bigynnyng and<sup>a</sup> with outen ende. And this is<sup>aa</sup> John, the which knowinge the day of his passinge<sup>b</sup> to haue be come ouer<sup>bb</sup>, his disciplis clepid to gidere in Ephesie, by many preuyngis of tokenes schewinge Crist, dessendid<sup>c</sup> in to a dolue<sup>d</sup> place of his graue; and, preier maad<sup>e</sup>, he was put to his fadris<sup>f</sup>, as straunge fro sorwe<sup>g</sup> of deeth, as he is founde alien fro corrupcioun of fleisch. Neuertheles<sup>h</sup> aftir alle he wroot the gospel, and<sup>k</sup> that was<sup>l</sup> dewe to a mayde<sup>m</sup>. Of the<sup>n</sup> whiche thingis neuertheles<sup>o</sup> othir the<sup>p</sup> deposiscioun of the<sup>q</sup> tyme of writingis, or the ordynaunce of bookis; therefore by alle thingis by vs is<sup>r</sup> not expowned, that to<sup>s</sup> the 'kunynge desyr<sup>t</sup> y-sett<sup>u</sup>, bothe to men sechinge, fruyt of traueyl, and to God the<sup>v</sup> doctryne of maystrie<sup>w</sup>, be kept.

*Here endith the prolog, and bigynneth the gospel<sup>x</sup>.*

<sup>a</sup> Here biginneth the prologe of Joon. g. The proloug of Joon. y. No initial rubric in qsx. <sup>b</sup> the euangelist qsv. <sup>c</sup> Om. GOXY. <sup>d</sup> maiden sx. <sup>dd</sup> whan g. <sup>e</sup> to ben x. <sup>f</sup> bifore other q sec. m. <sup>g</sup> Om. q. <sup>h</sup> maide v. <sup>i</sup> maiden sx. <sup>k</sup> Om. v. <sup>l</sup> ether G. s. qv. or G. s. s. Om. x. <sup>m</sup> Om. x. <sup>n</sup> that ben synneres qsv. that beth synnes q. Om. x. <sup>o</sup> thing v. <sup>p</sup> Om. q pr. m. <sup>q</sup> to faile sx. <sup>r</sup> beth qv. <sup>s</sup> Om. gy. <sup>t</sup> Om. qv. in v. <sup>u</sup> whom kv. <sup>v</sup> also an qsv. <sup>w</sup> vncorruptible qs. <sup>x</sup> maiden sx. <sup>y</sup> byholde k. <sup>z</sup> seyng k. seiende x. seeynge y. <sup>a</sup> Om. v. <sup>aa</sup> Om. g. <sup>b</sup> passage GQSVXY. <sup>bb</sup> ouer to g. <sup>c</sup> he descendede x. <sup>d</sup> den x. <sup>e</sup> y-maad q. <sup>f</sup> fadir kv. <sup>g</sup> sorwen x. <sup>h</sup> Netheles svx. <sup>k</sup> Om. v. <sup>l</sup> Om. y. <sup>m</sup> maiden sx. <sup>n</sup> Om. x. <sup>o</sup> netheles svx. <sup>p</sup> Om. k. <sup>q</sup> Om. x. <sup>r</sup> Om. q pr. m. x. <sup>s</sup> of q. <sup>t</sup> desyr of kunynge x. kunynge desirith y. <sup>u</sup> set svx. Om. y. <sup>v</sup> there gy. <sup>w</sup> maisterhed q. <sup>x</sup> Here endith the prologe. g. Here endith the prologe of Joon, and bigynnen the gospels of Jon. q. No final rubric in svxy.

*Here biginnith the prologe on Joon<sup>a</sup>.*

This is<sup>b</sup> Joon euangelist<sup>c</sup>, oon of the<sup>d</sup> disciplis of the Lord, the which is<sup>e</sup> a virgyn chosun of God, whom God clepide fro the sponseilis, whanne he wolde be weddid; and double witesse<sup>f</sup> of virginyte is 3ouun to hym in the gospel; in this that he is seid loued of God byfor othere disciplis, and God<sup>g</sup> hongynge in<sup>h</sup> the cros bitook his modir in keypyng to hym, that a virgyn schulde kepe a virgyn. This Joon in the gospel bigynneth aloone the werk of vncorruptible word, and witnessith, that the kyndeli sone of God is<sup>i</sup> maad man, and that<sup>k</sup> the lizt was not takun of derknessis<sup>l</sup>; and he schewith the firste myracle, whiche God<sup>m</sup> dide at the weddyngis, to schewe where the Lord is preyed to the feeste, the<sup>n</sup> wyn of the<sup>o</sup> weddyngis owith to faile, that whanne elde thingis ben chaungid, alle newe thingis that ben ordeyned of Crist, appere. Joon wroot this gospel in Asie, aftir that he hadde writun the Apocalips in the ile of Pathmos; netheles he wroot the gospel aftir alle the<sup>p</sup> gospeleris, that also an<sup>q</sup> vncorruptible ende schulde be 3oldun<sup>r</sup> bi a virgyn in the Apocalips to hym, to whom an vncorruptible bygynnyng is 3ouun in Genesis, in the bigynnyng of hooly scripture; for Crist seith in the Apocalips, Y am the bygynnyng and the<sup>s</sup> ende. And this Joon is<sup>t</sup> he, that knewe that the day of his departyng was comun; and he clepide togidere hise disciplis in Effesie, and schewide Crist bi many preuyngis of myraclis, and 3ede down in to a doluyn place of his biriyng; and whanne he hadde maad preier, he was put to hise fadris, and was so<sup>u</sup> myche<sup>v</sup> without sorewe of deth, hou myche he is foundun cleene fro corrupcioun of fleisch.

*Jerom in his prolog on Joon seith al this<sup>x</sup>.*

*Heere bigynneth the gospel of Joon<sup>a</sup>.*

## CAP. I.

1 In the bigynnyng was the word, *that is, Goddis sone*, and the word was at 2 God, and God was the word. This was 3 in the bigynnyng at God. Alle thingis ben maad by hym, and with outen him

*Here bigynneth the gospel of Joon<sup>a</sup>.*

## CAP. I.

In the bigynnyng was the word, and 1 the word was at God, and God was the word. This was in the bigynnyng at 2 God. Alle thingis weren maad bi hym, 3 and withouten hym was maad no thing,

<sup>a</sup> From *m.* *Heere bigynneth Joon. p.* *Here bygynneth the gospel aftur the wrytyng of Jon. t.* No initial rubric in *AGNQSVWXY*.

<sup>a</sup> From *EOp.* *The prolog. a.* *Prolog on John. cbc.* *Prolog of Joon. n.* *Here biginnit the prologe on the gospel of Jhon. t.* *Prolog. x.* *Here bigynneth the prologe on the gospel of Joon. fg.* No initial rubric in *IKMQRsvabcek.* <sup>b</sup> *Om. b.* <sup>c</sup> the euangelist oek. <sup>d</sup> *Om. o.* <sup>e</sup> was *c.* <sup>f</sup> witnessing *t.* <sup>g</sup> the Lorde *t.* <sup>h</sup> on *nt.* <sup>i</sup> was *k pr. m.* <sup>k</sup> at *o. Om. s.* <sup>l</sup> derkenesse *t.* <sup>m</sup> that God *t.* <sup>n</sup> that *E.* <sup>o</sup> *Om. IK pr. m. QRS gk pr. m.* <sup>p</sup> *Om. k pr. m.* <sup>q</sup> *Om. t.* <sup>r</sup> *Om. A pr. m. CEKMNQORSxabcghik.* <sup>s</sup> *Om. A sec. m. bk.* <sup>t</sup> was *o.* <sup>u</sup> *Om. A pr. m. CMNORSTUXabcghi.* as *t.* <sup>v</sup> myche tyme *g.* <sup>x</sup> *Jerom in his prolog on the gospel of Jon seith al this. c.* *Jerom seith this in his prologe on Joon. EF.* *Heere endith the prologe, and heere biginnith the gospel of Joon. i.* *Jerom in his prologe on Joon seith al this; se now the book. k.* *Jerom in his prolog vpon this gospel seith this. n.* *Jerom in his prolog on Joon seith al this, and here bigynneth the gospel. q.* *Heere eendith the prolog. r.* *This seith Jerom in his prologe on Joon. v.* *Jerom in his prolog on Jon seith al this, and here bigynneth the gospel of Jon. x.* *Here endith the prologe, and now bigynneth the gospel of Joon. f.* *This seith Jerom in his prolog on the gospel of Jon. hi.* *Jerom in his prolog on Joon seith thus. k.* No final rubric in *te.* <sup>a</sup> From *m.* *Here the firste gospel. v.* *Here bigynneth the firste c<sup>o</sup>. of Joon. e.* No initial rubric in *ACEIKOPQRSxabcghi.*

is maad nozt, that thing that is maad.  
 4 Was lyf in him, and the lyf was the<sup>b</sup> lizt  
 5 of men; and the lizt schyneth in derk-  
 6 nessis, and derknessis<sup>c</sup> tooken<sup>d</sup> not it. A  
 man was sent fro God, to whom the name  
 7 was Joon. This man<sup>e</sup> cam in to witness-  
 inge, that he schulde bere witnessinge of  
 the<sup>f</sup> lizt, that alle men schulden bileue bi  
 8 him. He was not the lizt, but that he  
 9 schulde bere witnessing of the<sup>g</sup> lizt. It<sup>h</sup>  
 was verri lizt, which<sup>i</sup> liztneth<sup>k</sup> ech man  
 10 comynge into this world. He was in the  
 world, and the world was maad bi him,  
 11 and the world knew him not. He cam  
 in to his owne thingis, and hise receyueden  
 12 not him. Forsothe hou manye euer re-  
 ceyueden him, he 3af to<sup>l</sup> hem power for<sup>m</sup>  
 to be maad the sones of God, to hem that  
 13 bileuen<sup>n</sup> in his name; whiche<sup>o</sup> not of  
 blodis, nether of the will of fleisch, nether  
 of the will of man, but ben born of God.  
 14 And the word, *that is, Goddis sone*<sup>p</sup>, is  
 maad fleisch, *or man*<sup>q</sup>, and hath dwellid  
 in vs, and we han seyn the glorie of him,  
 the glorie as of the oon bigetun<sup>r</sup> of the  
 fadir, *the sone* ful of grace, and of<sup>s</sup>  
 15 treuthe. John berith witnessing of him,  
 and cryeth, seyinge, This *'it was*<sup>t</sup>, whom  
 I seide, He that cometh<sup>u</sup> aftir me, is  
 maad bifore me, for he was *'the formere*  
 16 *than I*<sup>v</sup>; and of the plente of him we alle  
 17 han takun, and grace for grace. For the  
 lawe is 3ouun by Moyses; forsoth grace  
 18 and treuthe is maad by Jhesu Crist. No  
 man euer sy3 God, no but the oon bi-  
 getun<sup>w</sup> sone, that is in the<sup>x</sup> bosum<sup>y</sup> of the  
 19 fadir, he hath told out. And this is the  
 witnessing of John, whanne Jewis senten  
 fro Jerusalem prestis and dekenys to hym,  
 that thei schulden axe him, Who art thou?

that thing that was maad. In hym was 4  
 lijf, and the lijf was the lizt of men;  
 and the<sup>b</sup> lizt schyneth in derknessis, and 5  
 derknessis comprehendiden<sup>c</sup> not it. A 6  
 man was sent fro God, to whom the<sup>d</sup>  
 name was Joon. This man cam in to 7  
 witnessyng, that he schulde bere witness-  
 ing of the<sup>e</sup> lizt, that alle men schulden  
 bileue bi hym. He was not the<sup>f</sup> lizt, but 8  
 that he schulde bere witnessing of the  
 lizt. There was a very lizt, which liztneth 9  
 ech man that cometh in to this world.  
 He was in the world, and the world was 10  
 maad bi hym, and the world knew hym  
 not. He cam in to his owne thingis, 11  
 and hise resseyueden hym not. But hou 12  
 manye euer resseyueden hym, he 3af to<sup>ff</sup>  
 hem power to be maad the sones of God,  
 to hem that bileueden<sup>g</sup> in his name; the  
 whiche not<sup>h</sup> of bloodis, nether of the wille 13  
 of fleische, nether of the wille of man,  
 but ben borun of God. And the word 14  
 was maad man, and dwellyde among vs,  
 and we han seyn the glorie of hym, as  
 the glorie of the<sup>i</sup> *'oon bigetun* j sone of  
 the fadir, ful of grace and of treuthe.  
 Joon berith witnessyng of hym, and 15  
 crieth, and seith, This is<sup>k</sup>, whom Y seide,  
 He that schal come aftir me, is maad  
 bifore me, for he was tofor<sup>l</sup> me; and of 16  
 the<sup>m</sup> plente of hym we alle han takun,  
 and grace for grace. For the lawe was 17  
 3ouun bi Moises; but grace and treuthe  
*'is maad*<sup>n</sup> bi Jhesu Crist. No man sai 18  
 euer God, no<sup>o</sup> but the *'oon bigetun*<sup>p</sup> sone,  
 that is in the bosum of the fadir, he hath  
 told out. And this is the witnessyng of 19  
 Joon, whanne Jewis senten fro Jerusalem  
 prestis and dekenes to hym, that thei  
 schulden axe hym, Who art thou? He 20

<sup>b</sup> Om. MQFX. <sup>c</sup> the derknessis v. <sup>d</sup> comprehendedden, or token AGNPSTWY. comprehendden, or taken M. comprehendden X. comprehendden, or token Q. comprehendiden not, or tookyn v. <sup>e</sup> Om. X. <sup>f</sup> Om. Q. <sup>g</sup> Om. QX. <sup>h</sup> He Q. <sup>i</sup> the whiche AGMNPQSTW. that X. <sup>k</sup> lizteth X. <sup>l</sup> Om. S. <sup>m</sup> Om. X. <sup>n</sup> byleueden XY. <sup>o</sup> the whiche AGMNPQSTVWXY. <sup>p</sup> Om. X. <sup>q</sup> Om. X. <sup>r</sup> goten X. <sup>s</sup> Om. AGMNPQSWY. <sup>t</sup> is G pr. m. NSXY. <sup>u</sup> is to come AGMNPQSTWXY. <sup>v</sup> formere than Y G pr. m. XY. <sup>w</sup> gendrid v. <sup>x</sup> Om. v. <sup>y</sup> bosum, or preuy substance v.

<sup>b</sup> Om. A. <sup>c</sup> comprehendden cis. tookin EPQa. <sup>d</sup> Om. o. <sup>e</sup> Om. ag. <sup>f</sup> that s. <sup>ff</sup> Om. o. <sup>g</sup> bileuen A sec. m. EPQshik sec. m. <sup>h</sup> is not A pr. m. <sup>i</sup> Om. g. <sup>j</sup> vnbigetin E. <sup>k</sup> it is I. is he of k. <sup>l</sup> bifore I keg. <sup>m</sup> Om. Q. <sup>n</sup> Om. a. <sup>o</sup> Om. io. <sup>p</sup> vnbigetin E.

20 And he knowelechide, and denyede not, and he knowlechide, For I am not Crist.  
 21 And thei axiden him, What therefore? art thou Elye? And he seide, I am not. Art thou a<sup>z</sup> prophete? And he answeride, Nay.  
 22 Therefore thei seyden to him, Who<sup>a</sup> art thou? that we 3yue answer<sup>b</sup> to thes that  
 23 sente vs. What seist thou of thi silf? He seith, I<sup>c</sup> a vois of<sup>d</sup> the crying<sup>e</sup> in desert, Dresse 3e the wey of the Lord, as Ysaye,  
 24 the prophete, seyde. And thei that weren  
 25 sente, weren of the<sup>f</sup> Pharisees. And thei axiden him, and seiden to him, What therefore baptysist thou, if thou art not Crist,  
 26 nethir Elye, nether prophete<sup>g</sup>? John answeride<sup>h</sup> to hem, seyinge, I baptise in watir, sothli the myddil *man* of 3ou  
 27 stood, whom 3e knowen<sup>i</sup> not; he it is, that cometh<sup>k</sup> aftir me, that<sup>l</sup> is maad bifore me, of whom I am not worthi, that  
 28 I vnbynde the thwong of his schoo. Thes thingis ben don in Bethany ouer Jordan, wher John was baptisinge. Another<sup>m</sup> day  
 John sy3 Jhesu comynge to him, and he seith, Lo! the lomb of God; lo! that<sup>n</sup> doith a wey the<sup>o</sup> synnes of the world.  
 30 This is<sup>p</sup>, of whom I seide, Aftir me cometh a man, that<sup>q</sup> is maad bifore me; for he was  
 31 the formere<sup>r</sup> than I. And I knewe<sup>s</sup> not him<sup>s</sup>, but that he be schewid in Israel, therefore  
 32 I cam baptisinge in watir. And John bar witnessing, seyinge, For I siz the spirit comynge down, as a culuere<sup>t</sup> fro heuene,  
 33 and dwellinge on<sup>u</sup> him. And I knew<sup>v</sup> not him<sup>v</sup>; but he that sente me for<sup>w</sup> to baptise in watir, seyde to me, On<sup>x</sup> whom thou schalt se the Spirit comynge down, and dwellinge on<sup>y</sup> him, this<sup>z</sup> it<sup>a</sup> is, that baptisith in the Hooly Gost. And I sy3, and

knoulechide<sup>p</sup>, and denyede not, and he knoulechide, For Y am not Crist. And<sup>21</sup> thei axiden<sup>q</sup> hym, What thanne? Art thou Elie? And he seide, Y am not. Art thou a profete? And he answeride, Nay. Therfor thei seiden to hym, Who<sup>22</sup> art thou? that we 3yue an answer<sup>e</sup> to these that senten vs. What seist thou of thi silf? He seide, Y *am* a vois of a<sup>23</sup> crier in deseert, Dresse 3e the weie of the Lord, as Ysaie, the prophete, seide. And<sup>24</sup> thei that weren sent, weren of the Fari-seis. And thei axiden<sup>r</sup> hym, and seiden<sup>25</sup> to hym, What thanne baptisist thou, if thou art not Crist, nether Elie, nether a profete? Joon answeride to hem, and<sup>26</sup> seide, Y baptise in watir, but in the myddil of 3ou hath stonde oon, that 3e knowen not; he it is, that schal come aftir<sup>27</sup> me, that was maad bifor me, of whom Y am not worthi to louse the thwong<sup>s</sup> of his schoo<sup>t</sup>. These thingis weren don<sup>28</sup> in Bethanye bizende Jordan, where Joon was baptisinge. Anothir day Joon say<sup>29</sup> Jhesu comynge to hym, and he seide, Lo! the lomb of God; lo! he that doith awei the synnes of the world. This is<sup>30</sup> he, that Y seide of, Aftir me is comun<sup>u</sup> a man, which was maad bifor me; for he was rather than Y. And Y knew hym<sup>31</sup> not, but that he be schewid in Israel, therfor Y cam baptisinge in watir. And<sup>32</sup> Joon bar witnessing, and seide, That<sup>v</sup> Y sai3 the<sup>w</sup> spirit comynge down as a culuer fro heuene, and dwellide<sup>x</sup> on hym. And<sup>33</sup> Y knew hym not; but he that sente me to baptise in watir, seide to me, On whom thou seest the Spirit comynge down, and dwellynge on hym, this is he, that bap-

<sup>z</sup> the *w* *sec. m.*    <sup>a</sup> What *x.*    <sup>b</sup> an answer *MNPQVW.*    <sup>c</sup> I am *A pr. m. G pr. m. MPQTW pr. m.* Om. *N.*  
<sup>d</sup> Om. *w pr. m.*    <sup>e</sup> a crynge *AT.* crynge *GWY.* a *man* crynge *MNPQ.* criende *s.*    <sup>f</sup> Om. *v.*    <sup>g</sup> a prophet *MNPQW.*    <sup>h</sup> answeringe *Y.*    <sup>i</sup> knewen *MPQ.*    <sup>k</sup> is to come *AGMNPQSTWXY.* is to comynge *v.*  
<sup>l</sup> which *v.*    <sup>m</sup> And anothir *N.*    <sup>n</sup> he that *q sec. m.* which *v.*    <sup>o</sup> Om. *q.*    <sup>p</sup> is *he PQ.* it is *v.*  
<sup>q</sup> which is *v.*    <sup>r</sup> formere *MXV.*    <sup>s</sup> him not *GMPTWY.*    <sup>t</sup> culuere comynge down *x.*    <sup>u</sup> vpon *AGMNPQSTWY.*    <sup>v</sup> him not *WXY.*    <sup>w</sup> Om. *sx.*    <sup>x</sup> Vpon *AGMNPQSTWY.*    <sup>y</sup> vpon *AGMNPQSTWY.*    <sup>z</sup> that *N.*  
<sup>a</sup> Om. *t.*

<sup>p</sup> knoulechynge *o.*    <sup>q</sup> askiden *R.*    <sup>r</sup> askiden *R.*    <sup>s</sup> thong *PE.* thwongis *s.*    <sup>t</sup> shoon *s pr. m. hikβ.*  
<sup>u</sup> to come *hk pr. m.*    <sup>v</sup> Om. *s sec. m.* And *e.*    <sup>w</sup> a *b.*    <sup>x</sup> dwellinge *igk.*

bar witnessing, for this is the<sup>b</sup> sone of  
 35 God. 'Another day<sup>c</sup> John stood<sup>d</sup>, and  
 36 tweyne<sup>e</sup> of his disciplis; and he biholdinge  
 Jhesu walkynge<sup>f</sup>, seith, Lo! the lomb of  
 37 God. And tweye disciplis herden him  
 38 spekyng, and folwid<sup>g</sup> Jhesu. Sothli  
 Jhesu conuertid<sup>h</sup>, and seyng hem su-  
 wyng him, seith to hem, What seken ze?  
 Whiche<sup>i</sup> seiden to him, Raby, that is in-  
 terpretid, Maistir, where dwellist thou?  
 39 He seith to hem, 'Come ze<sup>k</sup>, and 'se ze<sup>l</sup>.  
 Thei camen, and sy3en where he dwelte;  
 and thei<sup>m</sup> dwelten at him in that day.  
 40 Sothli the our was as<sup>n</sup> the tenthe. For-  
 sothe Andrew, brother<sup>o</sup> of Symount Petre,  
 was oon of the tweyne, that herden of  
 41 John, and hadde sued him. This fond  
 first his brother Symount, and he seith  
 to him, We han founde Messias, that is  
 42 interpretid Crist; and he ledde him to  
 Jhesu. Sothli Jhesu biholdinge him,  
 seide, Thou ert Symount, the sone of  
 Johanna; thou schalt be clepid Cephas,  
 43 that is interpretid Petre. Forsothe on<sup>p</sup>  
 the morwe he wolde go out in to Galilee,  
 and he fond Philip; and Jhesu seith to  
 44 him, Sue thou me. Philip was of Beth-  
 sayda, the citee of Andreu and Petre.  
 45 Philip fond Nathanael, and he seith to  
 him, We han founden Jhesu, the sone of  
 Joseph, of Nazareth, whom Moyses wroot  
 46 in the lawe and prophetis. And Na-  
 thanael seide to him, Of Nazareth may  
 sum 'good thing<sup>q</sup> be? Philip seith to  
 47 him, Come<sup>r</sup>, and se. Jhesu sy3 Nathanael  
 comynge to him, and he<sup>s</sup> seith of him,  
 Lo! verily a man of Israel, in which<sup>t</sup> is  
 48 no gile. Nathanael seith to him, Wherof  
 hast thou knowe me? Jhesu answeride,

tisith in the Hooli Goost. And Y say, 34  
 and bar witnessyng, that this is the sone  
 of God. Anothir<sup>y</sup> dai Joon stood, and 35  
 tweyne<sup>z</sup> of hise disciplis; and he biheeld 36  
 Jhesu walkinge, and seith<sup>a</sup>, Lo! the  
 lomb of God. And twei<sup>aa</sup> disciplis herden 37  
 hym spekyng, and folewid<sup>g</sup> Jhesu. 38  
 And Jhesu turnede<sup>b</sup>, and say hem suyng  
 hym, and seith<sup>c</sup> to hem, What seken ze?  
 And thei seiden to hym, Rabi, that is to  
 seie, Maistir, where dwellist thou? And 39  
 he seith<sup>d</sup> to hem, Come ze, and se. And  
 thei camen, and sayn where he dwellide;  
 and dwelten with hym that dai. And it  
 was as the tenthe our. And Andrewe, 40  
 the brother of Symount Petir, was oon<sup>dd</sup>  
 of the tweyne, that herden of Joon, and  
 hadden sued hym. This foond first his 41  
 brother Symount<sup>e</sup>, and he seide to him,  
 We han foundun Messias, that is to seie,  
 Crist; and he ledde him to Jhesu. And 42  
 Jhesu bihelde hym, and seide, Thou art  
 Symount, the sone of Johanna; thou  
 schalt be clepid Cefas, that is to seie,  
 Petre. And on the morewe he wolde go 43  
 out<sup>ee</sup> inf to Galilee, and he foond Filip;  
 and he seith to hym, Sue thou me. Filip 44  
 was of Bethsaida, the citee of Andrew  
 and of Petre. Filip foond Nathanael, 45  
 and seide to hym, We han foundun  
 Jhesu, the sone of Joseph, of Nazareth,  
 whom Moyses wroot in the lawe and  
 profetis<sup>g</sup>. And Nathanael seide to hym, 46  
 Of Nazareth may sum good thing be?  
 Filip seide to hym, Come, and se. Jhesu 47  
 sy3 Nathanael comynge to hym, and seide  
 to<sup>h</sup> hym, Lo! verili a man of Israel, in  
 whom is no gile. Nathanael seide to 48  
 hym, Wherof<sup>i</sup> hast thou knowun me?

<sup>b</sup> Om. q *pr. m. y.* <sup>c</sup> Eft *v.* <sup>d</sup> stood in another day *v.* <sup>e</sup> two *MPWX et y pass.* <sup>f</sup> goyinge *v.*  
<sup>g</sup> thei sueden *v.* <sup>h</sup> conuertid, or turned *azen AGMNPQSTWY.* conuertid *azeen x.* <sup>i</sup> The whiche *AGMN*  
*PQSTWXY.* <sup>k</sup> Come *v.* Cometh *x.* <sup>l</sup> seith *x.* <sup>m</sup> Om. *AGMNPQSTWXY.* <sup>n</sup> at *T.* <sup>o</sup> the brother *v.*  
*P in XY.* <sup>q</sup> thing of good *AGMNPSTVWXY.* <sup>r</sup> Come thou *v.* <sup>s</sup> Om. *MPQTVWXY.* <sup>t</sup> the whiche  
*A pr. m. GNTXY.* whom *MPQSW.*

<sup>y</sup> And another *s.* <sup>z</sup> two *ih.* <sup>a</sup> seide *s sup. ras.* <sup>aa</sup> two *ih.* <sup>b</sup> turnede *azen s sup. ras.* <sup>c</sup> seide  
*s sup. ras.* <sup>d</sup> seide *s sup. ras.* <sup>dd</sup> the tone *o.* <sup>e</sup> Symount Petir *o.* <sup>ee</sup> Om. *A.* <sup>f</sup> Om. *P pr. m.*  
<sup>g</sup> the profetis *CIKRS pr. m. vabcghkβ.* in the profetis *o.* <sup>h</sup> of *A sec. m.* <sup>i</sup> Wherfore *o.*

and seith<sup>u</sup> to him, Bifore that Philip clepide thee, whanne thou were vndir the  
 49 fyge tree, I sy3 thee. Nathanael answeride to him, 'and seith<sup>w</sup>, Rabi, thou ert the  
 sone of God, thou ert kyng of Israel.  
 50 And<sup>x</sup> Jhesu answeride, and seide to him,  
 For I seyde to thee, I sy3 thee vndir the  
 fyge tree, thou bileuest; thou schalt se  
 51 more<sup>y</sup> than these thingis<sup>z</sup>. And he seide  
 to hem, Treuli I seie to 3ou, 3e schulen se  
 heuene<sup>a</sup> openyd, and the aungels of God  
 stizynge vp and comynge doun on<sup>b</sup> mannis  
 sone.

## CAP. II.

1 And the thridde day weddingis ben  
 maad in the Cane, 'or town<sup>c</sup>, of Galilee;  
 2 and the modir of Jhesu was there. Sothli  
 Jhesu is clepid, and his disciplis, to the  
 3 weddingis. And wyn faylinge, the modir  
 of Jhesu seide to him, Thei han not wyn.  
 4 And Jhesu seith to hir, What to me and  
 to thee, thou<sup>d</sup> womman? myn our cam  
 5 not 3it. The modir of him seith to the  
 mynystris, What euere thing he schal seie  
 6 to 3ou, do 3e. Forsothe ther weren put<sup>e</sup>  
 sixe stoonun pottis, aftir<sup>f</sup> the clensinge  
 of Jewis, takinge ech tweyne<sup>g</sup> or thre  
 7 mesuris. Jhesu seith to hem, Fille 3e  
 the pottis with water. And thei filliden  
 8 hem, 'til to<sup>h</sup> the hijeste part. And Jhesu  
 seith<sup>i</sup> to hem, Drawe 3e now, and 'bere 3e<sup>k</sup>  
 to<sup>l</sup> architriclyn, *that is, prince in<sup>m</sup> the  
 hous of thre stagis*. And thei token.  
 9 And as architriclyn tastide the watir  
 maad wyn, and he wiste not wherof it  
 was, sothli the mynystris wisten, that<sup>n</sup>  
 drowen watir<sup>o</sup>, architriclyn clepith the  
 10 spouse, and seith to him, Ech man putt-  
 ith first good wyn, and whanne men

Jhesus 'answerde, and<sup>l</sup> seide to hym, Bi-  
 for that Filip clepide thee, whanne thou  
 were vndur the fyge tree, Y sai3 thee. Na-  
 thanael answerde<sup>jj</sup> to hym, 'and seide<sup>k</sup>, 49  
 Rabi, thou art the sone of God, thou art  
 kyng of Israel. Jhesus answerde, and 50  
 seide to hym, For Y seide to thee, Y saw3  
 thee vndur the fyge tre, thou bileuest;  
 thou schalt se more than these thingis.  
 And he seide to hem, Treuli, treuli, Y 51  
 seie to 3ou, 3e schulen se heuene opened,  
 and the aungels of God stiyng vp and  
 comynge doun on mannis sone.

## CAP. II.

And the thridde dai weddyngis weren 1  
 maad in the Cane<sup>l</sup> of Galilee; and the  
 inodir of Jhesu was there. And Jhesu 2  
 was clepid, and hise disciplis, to the wed-  
 dyngis. And whanne wijn failide, the 3  
 modir of Jhesu seide to hym, Thei han  
 not wijn. And Jhesus seith to hir, What 4  
 to me and to thee, womman? myn our  
 cam not 3it. His modir seith to the 5  
 mynystris, What euere thing he seie<sup>m</sup> to  
 3ou, do 3e. And there weren set 'sixe 6  
 stonun cannes<sup>n</sup>, aftir the clensyng of the<sup>o</sup>  
 Jewis, holdynge ech tweyne<sup>p</sup> ether<sup>q</sup> thre  
 metretis<sup>r</sup>. And Jhesus seith to hem, 7  
 Fille 3e the pottis with watir. And thei  
 filliden hem, vp to the mouth. And Jhe- 8  
 sus seide to hem, Drawe 3e now, and bere  
 3e to the architriclyn. And thei baren.  
 And whanne the architriclyn hadde tastid 9  
 the watir maad wyn, and wiste not  
 wherof it was, but the mynystris wisten  
 that drowen the watir, the architriclyn  
 clepith the spouse, and seith to hym, Ech 10  
 man settith first good wyn, and whanne  
 men<sup>s</sup> ben fulfillid<sup>ss</sup>, thanne that that<sup>t</sup> is

<sup>u</sup> seide G sec. m. s. <sup>w</sup> Om. N. and seide SW. <sup>x</sup> Om. AGMNPQSTVWY. <sup>y</sup> more thingis V. <sup>z</sup> Om. V.  
<sup>a</sup> heuene G pr. m. s. <sup>b</sup> vpon AGMNPQSTWY. <sup>c</sup> or cuntre A pr. m. MNPQV. or the cuntre G pr. m. T. or  
 the town G sec. m. Om. SX. <sup>d</sup> Om. AGMNPQSTVWXY. <sup>e</sup> Om. KY. <sup>f</sup> vp V. <sup>g</sup> two MPWXY. <sup>h</sup> to AN.  
 vuto GMPQXY. til T. to W pr. m. <sup>i</sup> seide G sec. m. MNPQSVW. <sup>k</sup> berith MPQX. bere W pr. m. <sup>l</sup> to the Q.  
<sup>m</sup> of Q. <sup>n</sup> whiche V. <sup>o</sup> the water WXY.

<sup>i</sup> answeringe I. <sup>j</sup> And Natanael k. <sup>jj</sup> said o. <sup>k</sup> Om. o. <sup>l</sup> Cana hi. <sup>m</sup> seith IOR. <sup>n</sup> sixe stenes E.  
<sup>o</sup> Om. K pr. m. h pr. m. <sup>p</sup> two IK. <sup>q</sup> or E et P passim. <sup>r</sup> ether mesuris K marg. <sup>s</sup> thai o. <sup>ss</sup> fillid  
 Iksaega. <sup>t</sup> at o. Om. s.

schulen be fillid<sup>p</sup>, thanne that that is worse; sothli thou hast kept good wyn 11'til to<sup>q</sup> now. Jhesu dide this the<sup>r</sup> bigynnyng of signes in the Cane of Galilee, and schewide his glorie; and his disciplis 12 bileueden in to him. Aftir thes thingis he cam doun to<sup>s</sup> Capharnaum, and his modir, and his britheren, and his disciplis; and thei dwelten there not many dayes. 13 And the paske of Jewis was ny<sup>3</sup>, and 14 Jhesu wente vp to Jerusalem. And he fond in the temple men sellinge scheep, and oxen, and culueris, and chaungeris<sup>t</sup> 15 sittinge. And whanne he hadde maad 'as a scourge of smale coordis<sup>u</sup>, he castide<sup>v</sup> 'out alle<sup>w</sup> of the temple, and 'oxen, and scheep<sup>x</sup>; and he schedde out the moneye of chaungeris, and turnede vpsodoun the 16 bordis. And he seide to hem that selden culueris, Take<sup>y</sup> a wey fro<sup>z</sup> hennis thes thingis, and nyle 3e make the hous of my 17 fadir an hous of marchaundise. Forsothe his disciplis hadden mynde, for it is writun, The<sup>a</sup> 'feruour of loue<sup>b</sup> of thin hous hath 18 etun me. Therfore the Jewis answeriden, and seyden to him, What synne, 'or to-*kene*<sup>c</sup>, schewist thou to vs, for thou doist 19 thes thingis? Jhesu answeride, and seyde to hem, Vndo 3e this temple, and in thre 20 dayes I schal reyse it. Therfore the Jewis seyden to him, In fourty and sixe 3eeris<sup>d</sup> this temple is byldid<sup>e</sup>, and thou<sup>f</sup> in thre 21 dayes schalt reyse<sup>g</sup> it? Forsothe he seide 22 of the temple of his body<sup>h</sup>. Therfore whanne he hadde rysun fro 'deed men<sup>i</sup>, his disciplis hadden mynde, for he seyde 'this thing<sup>k</sup>; and thei bileueden to the scripture, and to the word that Jhesu 23 seide. Forsothe whanne Jhesu was at Jerusalem in pask, in the feeste day, manye

worse; but thou hast kept the<sup>y</sup> good wiyn 'in to<sup>z</sup> this tyme. Jhesus<sup>a</sup> dide this 11 the bigynnyng of signes in the Cane<sup>b</sup> of Galilee, and schewide his glorie; and hise disciplis bileueden in<sup>c</sup> hym. Aftir these 12 thingis he cam doun to Cafarnaum, and his modir, and hise britheren, and hise disciplis; and thei dwelliden 'there not<sup>d</sup> many daies. And the pask of Jewis was 13 ny<sup>3</sup>, and Jhesu wente vp<sup>e</sup> to<sup>ee</sup> Jerusalem. And he foond in the temple men 14 sillynge oxun, and scheep, and culueris, and chaungeris sittinge. And whanne 15 he hadde maad as it were a scourge of smale cordis, he droof out alle of the temple, and oxun, and scheep; and he schedde the money of chaungeris, and turnede<sup>f</sup> vpsedoun the boordis. And he 16 seide to hem that selden culueris, Take awei fro hennus these thingis, and nyle 3e make the hous of my fadir an hous of marchaundise. And hise disciplis hadden 17 mynde, for it was writun, The fernent loue of thin hous hath etun me. Therfor 18 the Jewis answeriden, and seiden to hym, What token schewist thou to vs, that thou doist these thingis? Jhesus an- 19 swerde, and seide to hem, Vndo 3e this temple, and in thre daies Y schal reise it. Therfor the Jewis seiden to hym, In 20 fourty and sixe 3eer this temple was bildid, and schalt thou in thre daies reise it? But he seide of the temple of his 21 bodi. Therfor whanne he was risun 22 fro deeth, hise disciplis hadden mynde, that he seide these thingis *of his bodi*; and thei bileueden to the scripture, and to the word that Jhesus seide. And 23 whanne Jhesus was at Jerusalem in<sup>g</sup> pask, in the feeste dai, many bileueden

<sup>p</sup> fulfillid *AGMNPQSTWXY*. <sup>q</sup> vnto *MPQ*. til *NT*. <sup>r</sup> Om. *qswx*. <sup>s</sup> in to *q*. <sup>t</sup> monyeri or chaungeris *A pr. m. NT*. monyeris, or chaungers *GY*. money chaungeris *MPQSW*. moneieris *X*. <sup>u</sup> *s*, sm. cordis as a sc. *GMPXY*. <sup>a</sup> scourge of smale cordis *Q*. <sup>v</sup> caste *MNPQSTVXY*. <sup>w</sup> alle out *X*. <sup>x</sup> scheep, and oxen *MPXY*. <sup>y</sup> Takith *MPQSWX*. <sup>z</sup> Om. *AGMNPQSTVWXY*. <sup>a</sup> That *N*. <sup>b</sup> zele, or feruour of loue *AGMNPQSVWVY*. zele, or the feruour or loue *T*. zeel *X*. <sup>c</sup> Om. *QX*. <sup>d</sup> 3eer *K sec. m. MQ TWX*. <sup>e</sup> bild *SX*. <sup>f</sup> whier thou *V*. <sup>g</sup> a3en reyse *MW pr. m*. <sup>h</sup> body, that with oute comparisoun was more *MPQ*. <sup>i</sup> deeth *X*. <sup>k</sup> this thing of his body *Q sec. m*.

<sup>y</sup> Om. *CIKSGK*. <sup>z</sup> vnto *ca*. <sup>a</sup> And Jhesus *IKG*. <sup>b</sup> Cana *i*. <sup>c</sup> in to *CIKMRSXb sec. m. ghik3*. <sup>d</sup> not there *EIPR pr. m. sg*. <sup>e</sup> Om. *k pr. m*. <sup>ee</sup> in to *o*. <sup>f</sup> he turned *o*. <sup>g</sup> at *c*.

bileuyden in his name, seyng the syngnes  
 24 of him that<sup>l</sup> he dide. Sothli Jhesu him  
 silf bileuede not hym silf to hem, for  
 25 that he knew alle men; and for it was  
 not nede to hym, that eny man schulde  
 here witnessing of man, sothli he wiste  
 what was in man.

## CAP. III.

1 Forsothe ther was a man of Pharisees<sup>m</sup>,  
 Nicodeme bi name, a prince of Jewis.  
 2 He cam to Jhesu in the nyzte, and seide  
 to him, Raby, we witen, for of God thou  
 hast come a<sup>n</sup> maistir; sothli no man may  
 do thes signes<sup>o</sup> that thou dost, no but<sup>p</sup> God  
 3 were with him. Jhesu answeride, and  
 seyde to him, Treuli, treuli, I seye to thee,  
 no<sup>q</sup> but<sup>r</sup> a man schal be born azen, he  
 4 may not se the kyngdom of God. Nycodeme  
 seide<sup>s</sup> to him, How may a man be  
 born, whanne he is olde? wher<sup>t</sup> he may  
 entre azen in to his modris<sup>u</sup> wombe, and  
 5 be born azein? Jhesus answeride<sup>v</sup>, Treuli,  
 treuli, I seie to thee, no<sup>w</sup> but<sup>x</sup> a man schal  
 be born azen of watir, and of the Hooly  
 Gost, he may not entre in to the kyngdom  
 6 of God. That that is born of fleisch, is  
 fleisch; and that that is born of spirit<sup>y</sup>, is  
 7 spirit. Wondre thou not, for I seye<sup>z</sup> to  
 thee, It bihoueth zou for<sup>a</sup> to be born azein.  
 8 The spirit brethith<sup>b</sup> wher it<sup>c</sup> wole, and  
 thou heerist his vois, but thou wost not,  
 fro whennis he<sup>d</sup> cometh, or whidir he<sup>e</sup>  
 goth; so is ech man that is borun of the  
 9 spirit. Nycodeme answeride, and seide to  
 him, Hou mown thes thingis be don?  
 10 Jhesu answeride, and seyde to him, 'Art  
 thou<sup>f</sup> a maistir in Israel, and knowist not  
 11 thes thingis? Treuli, treuli, I seye to thee,  
 for that that<sup>g</sup> we witen, we speken, and

in his name, seyng his signes that he  
 dide. But Jhesus trowide not hym silf<sup>24</sup>  
 to hem, for he knewe alle men; and for<sup>25</sup>  
 it was not nede to hym, that ony man  
 schulde here witnessyng<sup>g</sup>, for he wiste,  
 what was in man.

## CAP. III.

And there was a man of the Farisees,<sup>1</sup>  
 Nychodeme bi name, a prince of the<sup>b</sup>  
 Jewis. And he cam to Jhesu bi nyzte,<sup>2</sup>  
 and seide to hym, Rabi, we witen, that  
 thou art comun fro God maister<sup>i</sup>; for  
 no man may do these signes<sup>k</sup>, that thou  
 doist, but God be with hym. Jhesus<sup>3</sup>  
 answerde, and seide to hym, Treuli, treuli,  
 Y seie to thee, but a man be borun azen,  
 he may not se the kyngdom of God.  
 Nychodeme seide to hym, Hou may<sup>4</sup>  
 a man be borun, whanne he is eeld?  
 whether<sup>l</sup> he may entre azen<sup>m</sup> in to his  
 modris<sup>n</sup> wombe, and be borun azen?  
 Jhesus answeride, Treuli, treuli, Y seie<sup>5</sup>  
 to thee, but a man be borun azen of  
 watir, and of the Hooly Goost, he may  
 not entre in to the kyngdom of God.  
 'That that<sup>n</sup> is borun of the<sup>o</sup> fleisch, is<sup>6</sup>  
 fleisch; and 'that that<sup>oo</sup> is borun of spirit<sup>p</sup>,  
 is spirit. Wondre thou not, for Y seide<sup>7</sup>  
 to thee, It bihoueth zou to be borun azen.  
 The<sup>q</sup> spirit brethith where he wole, and<sup>8</sup>  
 thou herist his vois, but thou wost not,  
 fro whennus he<sup>qq</sup> cometh, ne whidir he  
 goith; so is ech man that is borun of the  
 spirit. Nychodeme answeride, and seide<sup>9</sup>  
 to hym, Hou moun these thingis be don?  
 Jhesus answeride, and seide to hym, Thou<sup>10</sup>  
 art a maister in Israel, and knowist not  
 these thingis? Treuli, treuli, Y seie to<sup>11</sup>

<sup>l</sup> welche r. <sup>m</sup> the Phariseis MPQSW. <sup>n</sup> Om. GMPVWXY. <sup>o</sup> thinges w. <sup>p</sup> but if M. <sup>q</sup> Om. MPQS  
 w pr. m. x. <sup>r</sup> but 3if A sec. m. G sec. m. MPQSWX. <sup>s</sup> seith r. <sup>t</sup> whether WX. <sup>u</sup> modir WXY.  
<sup>v</sup> answeride to him v sec. m. <sup>w</sup> Om. MPQX. <sup>x</sup> but if A pr. m. G sec. m. MNPQTXY. <sup>y</sup> the spirit w.  
<sup>z</sup> seide AGMNPQSTVWX. <sup>a</sup> Om. SVX. <sup>b</sup> brethith, or quykeneth MPQW. <sup>c</sup> he ANSTV. <sup>d</sup> it x. <sup>e</sup> it M  
 q sec. m. <sup>f</sup> Thou art x. <sup>g</sup> Om. q.

<sup>g</sup> witnessinge of man ic sec. m. g. <sup>h</sup> Om. c1KR pr. m. sg. <sup>i</sup> a maistir s pr. m. <sup>k</sup> thingis k pr. m.  
<sup>l</sup> wher x. <sup>m</sup> Om. s sec. m. <sup>n</sup> modir erehi. <sup>nn</sup> That at G. <sup>o</sup> Om. E1KB pr. m. β. <sup>oo</sup> that at o.  
<sup>p</sup> the spirit iqrbcegikaβ. <sup>q</sup> And the EPQxaeK pr. m. a. <sup>qq</sup> that he o.

that that we han<sup>l</sup> seyn, we witnessen,  
 12 and 3e taken not oure witnessing. If I  
 haue seid to 3ou ertheli thingis, and 3e  
 bileuen not, how if I schal seie to 3ou  
 13 heuenli thingis, schulen 3e bilene? And  
 no man styeth<sup>k</sup> in to heuene, no<sup>l</sup> but he  
 that cam doun fro heuene, <sup>l</sup>mannis sone<sup>m</sup>  
 14 that<sup>n</sup> is in heuene. And as Moyses <sup>l</sup>reride  
 vp<sup>o</sup> a serpent in desert, so it bihoueth  
 15 mannis sone for<sup>p</sup> to be areysid<sup>q</sup> vp, that  
 ech man that bileueth <sup>l</sup>in to<sup>r</sup> him, perische  
 16 not, but haue <sup>l</sup>euerelastinge lyf<sup>s</sup>. Forsothe  
 God <sup>l</sup>so louede<sup>t</sup> the world, that he 3af his  
 oon bigetun sone, that ech man that bi-  
 leueth in to him perische not, but haue  
 17 euer lasting lyf. Sothli God sente not  
 his sone in to the world, that he iuge the  
 world, but that the world be sauyd by  
 18 hym. He that bileueth in to him, is not  
 demyd, <sup>l</sup>or dampnyd<sup>u</sup>; forsothe he that  
 bileueth not, is now demed<sup>v</sup>, for he bi-  
 leueth not in the name of the <sup>l</sup>oon bigetun<sup>w</sup>  
 19 sone of God. Sothli this is the dom, for  
 lizt cam in to the world, and men louede  
 more derknessis than lizt; forsoth her  
 20 workis weren yuele. Sothli ech man that  
 doth yuele, hatith lizt<sup>x</sup>; and he<sup>y</sup> cometh  
 not to the<sup>z</sup> lizt, that his workis be not  
 21 reprobud<sup>a</sup>, <sup>l</sup>or vndirnomun<sup>b</sup>. Sothli he  
 that doth treuthe, cometh to the<sup>c</sup> lizt, that  
 his workis be schewid, for thei ben don  
 22 in God. Aftir thes thingis Jhesu cam,  
 and his disciplis, in to the lond of Judee,  
 and there he dwellide with hem, and bap-  
 23 tisode, <sup>l</sup>or cristenede<sup>d</sup>. Sothli John was  
 baptisyng in Ennon, bisydis Salym, for  
 many wattris were there; and thei camen,  
 24 and weren baptisid. Sothli John was not  
 25 3it sent in to prisoun. Sothli a questioun,  
<sup>l</sup>or axyng<sup>e</sup>, is maad of Johnis disciplis  
 with the<sup>f</sup> Jewis, of the purificacioun, <sup>l</sup>or  
 26 clensing<sup>g</sup>. And thei camen to John, and

thee, for we speken that that we witen,  
 and we witnessen that that<sup>r</sup> we han seyn,  
 and 3e taken not oure witnessyng. If Y<sup>12</sup>  
 haue seid to 3ou ertheli thingis, and 3e  
 bileuen not, hou if Y seie to 3ou heueneli  
 thingis, schulen 3e bilene? And no man<sup>13</sup>  
 stieth in to heuene, but he that cam  
 doun fro heuene, mannis sone that is in  
 heuene. And as Moyses areride<sup>s</sup> a ser-<sup>14</sup>  
 pent in desert, so it bihoueth mannis  
 sone to be reysid<sup>t</sup>, that ech man that<sup>15</sup>  
 bileueth in hym, perische not, but haue  
 euerlastyng lijf. For God louede so the<sup>16</sup>  
 world, that he 3af his <sup>l</sup>oon bigetun<sup>u</sup> sone,  
 that ech man that bileueth in him perische  
 not, but haue euerlastyng lijf. For<sup>17</sup>  
 God sente not his sone in to the<sup>v</sup> world,  
 that he iuge the world, but that the  
 world be saued bi him. He that bileueth<sup>18</sup>  
 in<sup>w</sup> hym, is not demed; but he that bileu-  
 eth not, is now demed, for he bileueth not  
 in the name of the <sup>l</sup>oon bigetun<sup>x</sup> sone of  
 God. And this is the dom, for lizt cam<sup>19</sup>  
 in to the<sup>y</sup> world, and men loueden more  
 derknessis than lizt; for her werkes weren  
 yuele. For ech man that doith yuele,<sup>20</sup>  
 hatith the lizt; and he cometh not to the  
 lizt, that hise werkis be not reprobud.  
 But he that doith treuthe, cometh to the<sup>21</sup>  
 lizt, that hise werkis be schewid, that  
 thei ben don in God. Aftir these thingis<sup>22</sup>  
 Jhesus cam, and hise disciplis, in to the  
 loond of Judee, and there he dwellide  
 with hem, and baptiside. And<sup>23</sup> Joon<sup>23</sup>  
 was baptisyng in Ennon, bisydis Salym,  
 for many wattris weren there; and thei  
 camen, and weren baptisid. And Joon<sup>24</sup>  
 was not 3it sent in to prisoun. Therfor<sup>25</sup>  
 a questioun was maad of Jonys disciplis  
 with the Jewis, of the purificacioun. And<sup>26</sup>  
 thei camen to Joon, and seiden <sup>l</sup>to hym<sup>a</sup>,  
 Maister, he that was with thee bizonde

<sup>i</sup> Om. T. <sup>k</sup> steieth vp AMPQSW. <sup>l</sup> Om. MQ. <sup>m</sup> the sone of man V. <sup>n</sup> which V. <sup>o</sup> reyside V.  
 P Om. SX. <sup>q</sup> arerid AT. reysid GMQVWXY. rerid S. <sup>r</sup> to S. <sup>s</sup> lyf euerelastende X. <sup>t</sup> louede  
 so MXY. <sup>u</sup> Om. X. <sup>v</sup> dampned V. <sup>w</sup> onli geten X. <sup>x</sup> the lizt TXY. <sup>y</sup> Om. AGMNPQSTVWXY.  
<sup>z</sup> Om. QVW pr. m. XY. <sup>a</sup> vudernomen X. <sup>b</sup> Om. QX. <sup>c</sup> Om. MNPQSW. <sup>d</sup> Om. MPQSWX. <sup>e</sup> Om. XY.  
<sup>f</sup> Om. GWXYZ. <sup>g</sup> Om. QX.

<sup>r</sup> Om. a. <sup>s</sup> reride s sec. m. <sup>t</sup> areysid k. <sup>u</sup> vnbigetin E. owne bigeten hi. <sup>v</sup> this o. <sup>w</sup> in to a pr. m.  
<sup>x</sup> vnbegetin E. <sup>y</sup> this o. <sup>z</sup> Om. a. <sup>a</sup> Om. o.

seyde to him, Rabi<sup>h</sup>, or maistir, he that was with thee ouer Jordan, to whom thou hast born witnessinge, lo! he baptyseth, and alle men comen to him. John answeride, and seyde, A man may not take ony thing, no<sup>i</sup> but<sup>k</sup> it be 3ouun to him fro heuene. 3e 3ou<sup>l</sup> silf beren witnessinge to me, that I seyde, I am not Crist, but for I am sent bifore him. He that hath a<sup>m</sup> 'spousesse<sup>n</sup>, or<sup>o</sup> wyf<sup>p</sup>, is the spouse, or hosebonde<sup>q</sup>; forsothe a frend of the spouse, that stonddith<sup>r</sup>, and heerith him, ioyeth in ioye, for the vois of the spouse. Therefore in this thing my ioye is fillid<sup>s</sup>. It bihoueth him for<sup>t</sup> to wexe, forsoth me to<sup>n</sup> be 'menusid, or maad lesse<sup>v</sup>. He that cam<sup>w</sup> fro aboue, is aboue<sup>x</sup> alle; he that is of the erthe, spekith of the erthe; he that comith fro heuene, is aboue alle. And this thing that he sy3, and herde, he witnessith, and no man takith his witnessinge. Forsoth he that 'hath takun<sup>y</sup> his witnessinge, hath markid that<sup>z</sup> God is sothfast. Forsoth he whom God sente, spekith the wordis of God; forsothe not to measure God 3yueth the spirit. The fadir loueth the sone, and he hath 3ouun alle thingis in his hond. He that bileueth in to the sone, hath euere lastinge lyf; forsothe he that is vnbileueful to the sone, schal not se euerelasting lyf, but the wraththe of God dwellith on<sup>a</sup> hym.

Jordan, to whom thou hast borun witnessyng, lo! he baptisith, and alle men comen to hym. Joon answerde, and seide,<sup>27</sup> A man may not take ony thing, but it be 3ouun to hym fro heuene. 3e 3ou<sup>x</sup> silf<sup>28</sup> beren witnessyng to me, that Y seide, Y am not Crist, but that Y am sent bifore hym. He that hath a wijf, is the hose-<sup>29</sup> bonde; but the freend of the spouse<sup>y</sup> that stonddith, and heerith hym, ioieth with ioye, for the vois of the spouse. Therfor in this thing my ioye is fulfillid. It bi-<sup>30</sup> houeth hym to wexe, but me to be maad lesse. He that cam from aboue, is aboue<sup>31</sup> alle; he that is of the erthe, spekith of the erthe; he that cometh from heuene, is aboue alle. And he witnessith that thing<sup>32</sup> that he hath seie, and herde, and no man takith his witnessinge. But he that takith<sup>33</sup> his witnessyng, hath confermyd that God is sothefast. But he whom God hath<sup>34</sup> sent, spekith the wordis of God; for not to measure God 3yueth the<sup>z</sup> spirit. The<sup>35</sup> fadir loueth the sone, and he hath 3ouun alle thingis in<sup>a</sup> his hoond. He that bi-<sup>36</sup> leueth in<sup>aa</sup> the sone, hath euerlastyngelijf; but he that is vnbileueful to the sone, schal not se euerlastyngelijf, but the wraththe of God dwellith on<sup>b</sup> hym.

## CAP. IV.

<sup>1</sup> Therefore as Jhesu knew, that Pharisees<sup>b</sup> herden, that Jhesu makith mo disciplis and baptysith, than John, thou3<sup>c</sup> Jhesu baptiside not, but his disciplis, he lefte Judee, and wente a3en<sup>d</sup> in to Galilee. <sup>4</sup> Sothli it bihofte<sup>e</sup> him to<sup>f</sup> passe bi Samarie. Therefore Jhesu cam 'in to<sup>g</sup> a<sup>h</sup> citee

## CAP. IV.

Therfor as Jhesu knew, that the Fa-<sup>1</sup> riseses herden, that Jhesu makith and baptisith mo disciplis than Joon, thou3<sup>2</sup> Jhesus baptiside not, but hise disciplis, he lefte Judee, and wente a3en in to<sup>3</sup> Galilee. And it bihofte hym to passe bi<sup>4</sup> Samarie. Therfor Jhesus cam in to a<sup>5</sup>

<sup>h</sup> Raby x. <sup>i</sup> Om. MQX. <sup>k</sup> but 3if MQWXY. <sup>l</sup> 3oure GNQY. <sup>m</sup> the x. <sup>n</sup> spouse A sup. ras. GMN PQTWXY. <sup>o</sup> Om. x. <sup>p</sup> a wijf GMPQW. Om. x. <sup>q</sup> the housbounde GPQSWY. <sup>r</sup> stant x. <sup>s</sup> fulfillid AGMNPQSTWXY. <sup>t</sup> Om. SX. <sup>u</sup> for to AGMNPQTWY. <sup>v</sup> mynusht x. <sup>w</sup> cometh T. <sup>x</sup> vpon AGMNPQSTWXY. <sup>y</sup> taketh x. <sup>z</sup> for T sec. m. x. <sup>a</sup> vp on x. <sup>b</sup> the Phariseis AGMNPQSTWXY. <sup>c</sup> tho3 that x. <sup>d</sup> Om. v. <sup>e</sup> bihoueth T. <sup>f</sup> Om. AGMNPQSWY. for to T. <sup>g</sup> bi AGMNPSTWXY. <sup>h</sup> the q sec. m.

<sup>x</sup> 3oure Ehi. <sup>y</sup> hosebonde a. <sup>z</sup> Om. 1g. <sup>a</sup> in to k. <sup>aa</sup> in to A pr. m. <sup>b</sup> in Ehea.

of Samarie, that is seyde Sycar, bisydis the 'manere, *or feeld*<sup>1</sup>, that Jacob 3af to  
 6 Joseph, his sone. Forsoth the welle of Jacob was there; sothli Jhesu 'maad wery, *or feynt*<sup>k</sup>, of the iurney, sat thus on the welle. Sothli the our was, as<sup>l</sup>  
 7 the sixte, 'or *vndurn*<sup>m</sup>. A womman cam of Samarie, for<sup>n</sup> to drawe watir. Jhesu seith to hir, 3yue to<sup>o</sup> me 'for to<sup>p</sup> drynke.  
 8 Forsoth his disciplis hadden gon in to the citee, that thei schulden bye metis.  
 9 Therefore 'the ilke<sup>q</sup> womman of Samarie seith to him, How thou, whanne thou ert a Jew, axist of<sup>r</sup> me 'for to<sup>s</sup> drynke, which<sup>t</sup> am a womman of Samarie? forsothe Jewis<sup>u</sup> vsen not<sup>v</sup> with Samaritans<sup>w</sup>.  
 10 Jhesu answeride, and seide<sup>x</sup> to hir, If thou wistist the 3ifte of God, and who it is, that seith to thee, 3yue to<sup>y</sup> me for<sup>z</sup> 'to drynke<sup>a</sup>, thou perauenture schuldest haue axid of him, and he schulde haue 3ouun  
 11 to thee quyk watir. The womman seith to him, Sire<sup>b</sup>, nether thou hast in what thing thou schalt drawe, and the pitt is deep; therefore wherof hast thou quyk  
 12 watir? Wher<sup>c</sup> thou art more than oure fadir Jacob, that 3aue to vs this<sup>d</sup> pitt? and he drank therof<sup>e</sup>, and his sones, and his<sup>f</sup>  
 13 beestis. Jhesu answeride, and seide to hir, Ech man that drynkith of this watir, schal thirste eftsoone; forsothe he that schal drynke of the watir that I schal 3yue to him, schal not thirste in to with  
 14 outen ende; but the watir that I schal 3yue to him, schal be maad in him a 'welle of<sup>g</sup> watir, spryngyng<sup>h</sup> vp in to euere-  
 15 lastyng lyf. The womman seith to him, Sire, 3yue to me this watir, that I thirste not, nether come hidir for<sup>i</sup> to drawe.

citee of Samarie, that is seid<sup>c</sup> Sicar, bi-  
 sidis the place, that Jacob 3af to Joseph, his sone. And the welle of Jacob was<sup>c</sup> there; and Jhesus was weri of the iourney, and sat thus<sup>d</sup> vpon<sup>e</sup> the welle. And the our was, as it were the sixte. And a womman cam fro Samarie, to<sup>7</sup> drawe watir. And Jhesus seith to hir, 3yue me drynk. And hise disciplis weren<sup>8</sup> gon in to the citee, to bie mete. Therfor<sup>9</sup> thilke womman of Samarie seith to him, Hou thou<sup>f</sup>, 'whanne thou<sup>g</sup> art a Jewe, axist of me drynk<sup>g</sup>, that am a womman of Samarie? for Jewis<sup>h</sup> vsiden<sup>i</sup> not *to dele* with Samaritans. Jhesus answerde,<sup>10</sup> and seide to hir, If thou wistist the 3ifte of God, and who 'he is<sup>k</sup>, that seith to thee, 3yue me drynk, thou perauenture woldist haue axid<sup>l</sup> of hym, and he schulde haue 3ouun to thee quyk watir. The womman<sup>11</sup> seith to him, Sire, thou hast not where ynn<sup>e</sup> to drawe, and the pit is deep; wherof thanne hast thou quyk watir? Whethir<sup>m</sup> thou art grettere than<sup>n</sup> oure<sup>12</sup> fadir Jacob, that 3af to vs the pit? and he drank therof, and hise sones, and hise<sup>o</sup> beestis. Jhesus answerde, and seide to<sup>13</sup> hir, Eche man that drynkith<sup>oo</sup> of this watir, schal thirste eftsoone; but he that drynkith of the watir that Y schal 3yue hym, schal not thirste with outen ende; but the watir that Y schal 3yue hym,<sup>14</sup> schal be maad in hym a welle 'of watir<sup>p</sup>, spryngyng<sup>e</sup> vp in to euerlastyng<sup>e</sup> lijf. The womman seith to hym, Sire, 3yue<sup>15</sup> me this watir, that Y thirste not, nether come hidur to drawe. Jhesus seith to<sup>16</sup> hir, Go, clepe thin hosebonde, and come hidir. The womman answerde, and seide,<sup>17</sup>

<sup>1</sup> feeld x. <sup>k</sup> made wery q x. <sup>l</sup> Om. N. <sup>m</sup> Om. X. *or mydday vw.* <sup>n</sup> Om. SX. <sup>o</sup> Om. M. P to SX. <sup>q</sup> that X. <sup>r</sup> Om. w pr. m. <sup>s</sup> to SX. <sup>t</sup> that AGMNPQSTWXY. <sup>u</sup> the Jewis S. <sup>v</sup> not for to comune G sec. m. w. not to comyne MPQS. <sup>w</sup> the Samaritanes S. <sup>x</sup> seith N. <sup>y</sup> Om. W. <sup>z</sup> Om. SX. <sup>a</sup> drinken X. <sup>b</sup> Om. w pr. m. <sup>c</sup> Whether WX. <sup>d</sup> the AGMPQSTWXY. <sup>e</sup> therefore W. <sup>f</sup> Om. w pr. m. <sup>g</sup> Om. Y. <sup>h</sup> springe W. <sup>i</sup> Om. SX.

<sup>c</sup> clepid IKsgβ. <sup>d</sup> Om. EPQS sec. m. a. <sup>e</sup> Om. β. <sup>f</sup> than s sec. m. <sup>g</sup> sith thou IKsg. that o. <sup>gg</sup> a drynk o. <sup>h</sup> the Jewis I. <sup>i</sup> vsen K text Rbghjβ. *ether medlen K marg.* <sup>k</sup> it is EPQS sec. m. eka. is c. <sup>l</sup> askid R. <sup>m</sup> Wher EPS. <sup>n</sup> that aa. <sup>o</sup> Om. b. <sup>oo</sup> schal drinke o. <sup>p</sup> Om. I.

16 Jhesu seith to hir, Go, clepe thin hose-  
 17 bonde, and come hidur. The womman  
 answeride, and seide, I haue not an hose-  
 bonde. Jhesu seith to hir, Thou seidist<sup>k</sup>  
 18 wel, For I haue 'not an<sup>l</sup> hosebonde; for-  
 soth thou hast had fyue hosebondis, and  
 he whom thou hast<sup>m</sup>, is not thin hose-  
 bonde. This thing thou seidist sothli.  
 19 The womman seith<sup>n</sup> to him, Lord, I se,  
 20 for thou art a prophete. Oure fadris  
 worschhipiden in this hil, and 3e seyn, for  
 at Jerusalem is<sup>o</sup> a<sup>p</sup> place, wher it bihou-  
 21 eth for<sup>q</sup> to worschipe. Jhesu seith to  
 hir, Womman, bileue to me, for the our  
 schal come, whanne nether in this hil,  
 nether<sup>r</sup> in<sup>s</sup> Jerusalem, 3e schulen 'preye, or  
 22 *worschipe*<sup>t</sup>, the fadir. 3e worschipen that  
 that<sup>u</sup> 3e witen not; we worschipen that  
 that<sup>v</sup> we witen; for heelthe is<sup>w</sup> of Jewis.  
 23 But the our cometh, and now it is,  
 whanne trewe worschiperis schulen wor-  
 schipe the fader in spirit and treuthe;  
 forwhi and the fadir sekith suche, that  
 24 schulen worschipe him. God is a<sup>x</sup> spirit,  
 and it bihoueth hem that worschipen him,  
 for<sup>y</sup> to worschipe in spirit and treuth.  
 25 The womman seith to him, I woot for  
 Messias is comen, that is seid Crist;  
 therefore whanne he schal come, he schal  
 26 telle to vs alle thingis. Jhesu seith to  
 27 hir, I am, that speke with thee. And  
 anon his discipulis camen, and wondriden,  
 for he spak with a<sup>z</sup> womman; netheles no  
 man seide, What sekist thou, or, What  
 28 spekist thou with hir? Therefore the  
 womman lefte the<sup>a</sup> watir pott, and wente  
 in to the citee, and seith to tho<sup>b</sup> men,  
 29 Come 3e, and 'se 3e<sup>c</sup> the<sup>d</sup> man, that seide  
 to me alle thingis 'what euere thingis<sup>e</sup> I  
 30 haue don; wher<sup>f</sup> he is<sup>g</sup> Crist? And thei  
 wenten out of the citee, and thei<sup>h</sup> camen

Y haue noon hosebonde. Jhesus seith to  
 hir, Thou seidist wel, That Y haue noon  
 hosebonde; for thou hast hadde fyue<sup>18</sup>  
 hosebondis, and he that thou hast, is not  
 thin hosebonde. This thing thou seidist  
 sotheli. The womman seith to hym, 19  
 Lord, Y se, that thou art a prophete.  
 Oure fadris worschhipiden<sup>q</sup> in this hil, 20  
 and 3e seien, that at Jerusalem is a place,  
 where it bihoueth to worschipe. Jhesus 21  
 seith to hir, Womman, bileue thou to  
 me, for the our schal come, whanne  
 nether in this hil, nethir in Jerusalem,  
 3e schulen worschipe the fadir. 3e wor- 22  
 schipen that<sup>r</sup> 3e knowen not; we wor-  
 schipen that that<sup>s</sup> we knowen; for helthe  
 is of the Jewis. But the tyme is comun, 23  
 and now it is, whanne trewe worschiperis  
 schulen worschipe the fadir in spirit and  
 treuthe; for also the fadir sekith suche,  
 that worschipen hym. God is a spirit, 24  
 and it bihoueth hem that worschipen  
 hym, to worschipe in spirit and treuthe.  
 The womman seith to hym, Y woot that 25  
 Messias is comun, that is seid Crist;  
 therfor whanne he cometh, he schal telle  
 vs<sup>t</sup> alle thingis. Jhesus seith to hir, Y 26  
 am he, that spekith with thee. And anon 27  
 hise discipulis camen, and wondriden, that  
 he spak with the womman; netheles no  
 man seide to hym, What sekist thou,  
 or, What spekist thou with hir? Therfor 28  
 the womman lefte hir watir pot, and  
 wente in to the citee, and seide to tho<sup>u</sup>  
 men, Come 3e, and se 3e<sup>v</sup> a man, that 29  
 seide<sup>w</sup> to me alle thingis that Y haue  
 don; whether<sup>x</sup> he be Crist? And thei 30  
 wenten out of the citee, and camen to  
 hym. In the mene while hise discipulis 31  
 preiden hym, and seiden, Maistir, etc.  
 But he seide to hem, Y haue mete to ete, 32

<sup>k</sup> seist *r*. <sup>l</sup> noon *N*. <sup>m</sup> hast now *X*. <sup>n</sup> said *N*. <sup>o</sup> ther is *w pr. m.* <sup>p</sup> Om. *s*. <sup>q</sup> Om. *sx*.  
<sup>r</sup> ne *N*. <sup>s</sup> at *s*. <sup>t</sup> prezen *X*. <sup>u</sup> Om. *AG pr. m. MNPQSTXY*. <sup>v</sup> Om. *N*. <sup>w</sup> Om. *r*. <sup>x</sup> Om. *AN*.  
<sup>y</sup> Om. *sx*. <sup>z</sup> the *MPQSWY*. <sup>a</sup> hir *AGMNPQSTWXY*. <sup>b</sup> the *GMPY*. <sup>c</sup> se *Q*. seith *X*. <sup>d</sup> a *AGMNPQS*  
<sup>TWXY</sup>. <sup>e</sup> what euere *QW*. what euer thyng *T*. <sup>f</sup> whether *X*. <sup>g</sup> be *X*. <sup>h</sup> Om. *X*.

<sup>q</sup> worschhipiden *God k*. <sup>r</sup> that that *R*. <sup>s</sup> Om. *A*. at *o*. <sup>t</sup> to vs *AK sec. m.* <sup>u</sup> the *chi*. <sup>v</sup> Om. *c*.  
<sup>w</sup> hath seid *ic*. <sup>x</sup> wher *c*.

31 to hym. In the mene while his disciplis  
preieden him, seyinge, 'Raby, or maistir<sup>1</sup>,  
32 etc. Sothli he seide to hem, I hauc mete  
33 for<sup>k</sup> to ete, that 3e witen not. Therefore  
the<sup>l</sup> disciplis seiden to gidere, Wher<sup>m</sup> ony  
34 man<sup>n</sup> brou3te to him for<sup>o</sup> to ete? Jhesu  
seith to hem, My mete is, that I do the  
will of him that sente me, and<sup>p</sup> that I  
35 performe the work of him. Wher<sup>q</sup> 3e  
seyn not, for 3it foure monethis ben, and  
rype corn cometh? Lo! I seie to 3ou,  
lift<sup>r</sup> vp 3oure y3en, and 'se 3e<sup>s</sup> the 're-  
giouns, or cuntrees<sup>t</sup>, for now thei ben  
36 white to ripe corn. And he that repith  
takith hyre, 'or mede<sup>v</sup>, and he that ge-  
derith, fruit in to euerelasting lyf; that  
and he that sowith haue ioie to gidere,  
37 and he that repith. In this thing sothli  
'the word is trewe<sup>v</sup>, for another is that  
38 sowith, and another<sup>w</sup> that repith. I sente  
3ou for<sup>x</sup> to repe, that that 3e traueliden  
not; othere men traueliden, and 3e en-  
39 triden in to her trauelis. Forsoth of  
the<sup>y</sup> citee many<sup>z</sup> Samaritans bileueden in  
to him, for the word of the womman  
beringe witnessing, For he seide to me  
alle thingis, what euere thingis<sup>a</sup> I dide.  
40 Therefore whanne Samaritans camen to  
him, thei preieden him, that he schulde  
dwelle there; and he dwelte there twey<sup>b</sup>  
41 dayes. And many mo bileueden<sup>c</sup> for his  
42 word, and seyden to the womman, For  
now not for thi speche we bileuen; for-  
soth we han herd, and we witen, for  
this is<sup>d</sup> verily the sauour of the<sup>e</sup> world.  
43 Forsoth aftir twei dayes he wente then-  
44 nis, and wente in to Galilee. 'Sothli  
Jhesu<sup>f</sup> bar witnessing, for a prophete in  
his owne cuntree hath not honour, 'or  
45 *worschip*<sup>g</sup>. Therefore whanne he cam in

that 3e knowen not. Therfor disciplis<sup>y</sup> 33  
seiden togidir, Whether<sup>z</sup> ony man hath  
brou3t him mete to etc? Jhesu seith<sup>a</sup> to 34  
hem, My mete is, that Y do the wille of  
hym that sente me, that Y perfourme  
the werk of hym. Whether 3e seien not, 35  
that 3it foure monethis ben, and rype  
corn cometh? Lo! Y seie to 3ou, lifte vp  
3oure i3en, and se 3e the feeldis, for now  
thei ben white to repe. And he that 36  
repith takith hire, and gaderith fruyt in  
to euerlastynge lijf; that bothe he that  
sowith, and he that repith, haue ioie to-  
gidere. In this thing is the word trewe, 37  
for anothis<sup>b</sup> is that sowith, and<sup>c</sup> anothis<sup>d</sup>  
that repith. Y sente 3ou to repe, that 38  
that<sup>dd</sup> 3e 'haue not trauelid<sup>e</sup>; 'othere men  
han trauelid<sup>f</sup>, and 3e han entrid 'in to<sup>ff</sup>  
her trauels. And of that citee many 39  
Samaritans bileueden in hym, for the  
word of the womman, that bare witness-  
yng, That he seide to me alle thingis that  
Y haue don. Therfor whanne Samari- 40  
tans camen to hym, thei preieden hym  
to dwelle there; and he dwelte there  
twey<sup>g</sup> daies. And many mo bileueden 41  
for his word, and seiden to the womman, 42  
That now not for thi speche we bileuen;  
for we han herd, and we witen, that this  
is verili the sauour of the world. And 43  
aftir twei<sup>h</sup> daies he wente out fro thennis,  
and wente in to Galilee. And he bar wit- 44  
nessyng, that a profete in his owne cuntre  
hath noon onour. Therfor whanne he 45  
cam in to Galilee, men of Galilee ressey-  
neden hym, whanne thei hadden seyn  
alle thingis that he hadde don in Jeru-  
salem in the feeste dai; for also thei  
hadden comun to the feeste dai. Therfor 46  
he cam eftsoone in to the Cane of Galile,

<sup>i</sup> Rabi *sx*. <sup>k</sup> Om. *sx*. <sup>l</sup> his *M*. Om. *GNPSTXY*. <sup>m</sup> Whether *wx*. <sup>n</sup> Om. *w pr. m.* <sup>o</sup> Om. *sx*.  
<sup>p</sup> Om. *w*. <sup>q</sup> Whether *wx*. <sup>r</sup> liftith *sx*. <sup>s</sup> seeth *x*. <sup>t</sup> regiouns *x*. <sup>u</sup> Om. *x*. <sup>v</sup> is the  
word *x*. <sup>w</sup> an other *is w*. <sup>x</sup> Om. *sx*. <sup>y</sup> that *AGMNPQSTVWXY*. <sup>z</sup> many of *AGMPQSTWXY*.  
many of the *N*. <sup>a</sup> Om. *qs w*. <sup>b</sup> two *MPWX et Y pass*. <sup>c</sup> bileuyden in hym *q sec. m.* <sup>d</sup> Om.  
*w pr. m.* <sup>e</sup> this *v*. <sup>f</sup> Sothely he *GMPQSTWXY*. Sothli he Jhesu *k pr. m. v*. Sothli the self Jhesu *N*.  
<sup>g</sup> Om. *qx*.

<sup>y</sup> the disciplis *ckux sec. m.* aika. his disciplis *o*. <sup>z</sup> Wher *cpqsx*. <sup>a</sup> seid *s sec. m.* <sup>b</sup> oon *c*. <sup>c</sup> Om. *E*.  
<sup>d</sup> another *is E*. <sup>dd</sup> at *o*. <sup>e</sup> traueliden not *c*. <sup>f</sup> Om. *A pr. m. Eobceghik*. <sup>ff</sup> in *i*. <sup>g</sup> two *ci et alii*.  
<sup>h</sup> two *ci et alii*.

to Galilee, men of Galilee receyueden him, whanne thei hadden seyn alle thingis that he hadde don in<sup>h</sup> Jerusalem, in the feeste day, *'or haliday*<sup>i</sup>; and sothli thei  
 46 hadden come to the feeste day. Therefore he cam eftsoone in to Cana<sup>k</sup> of Galilee, where he made the watir wyn<sup>l</sup>. And sum<sup>m</sup> litil king was, whos sone was syk  
 47 at Capharnaum. Whanne<sup>n</sup> this<sup>o</sup> hadde herd, for<sup>p</sup> Jhesu schulde come fro Judee in to Galilee, he wente to him, and prei-  
 ede him, that he schulde come down, and heele his sone; forsoth he bigan to<sup>q</sup> deye.  
 48 Therefore Jhesu seide to him, No<sup>r</sup> but<sup>s</sup> 3e schulen se tokenes and grete wondris, 3e  
 49 bileuen not. The litil kyng seith to him, Lord, come down, bifore my sone deye.  
 50 Jhesu seith to him, Go, thi sone lyueth. The man bileuede<sup>t</sup> to the word, that Jhesu seide to hym, and he<sup>u</sup> wente.  
 51 Sothli now him comynge down, the seruauntis camen azens<sup>l</sup> him, and telden to him<sup>v</sup>, seynge, For his sone lyuede.  
 52 Therefore he axide of hem the our, in whiche he *'hadde betere*<sup>w</sup>. And thei seiden to him, For 3istirday in the se-  
 53 uenthe our the feuere lefte him. Therefore the fadir knew, that *'the ilke*<sup>x</sup> our it was, *'in which*<sup>y</sup> Jhesu seide to him, Thi sone lyueth; and he bileuede, and al his  
 54 hous. Jhesu dide eft this secunde tokene, whanne he cam fro Judee in to Galilee.

## CAP. V.

1 Aftir thes thingis was a feeste day of Jewis, and Jhesu wente vp to<sup>z</sup> Jerusa-  
 2 lem. Forsoth in<sup>a</sup> Jerusalem is a *'stond-  
 ing watir of beestis*<sup>b</sup>, that in Ebrew is named Bethsayda, hauynge fine *'litle*  
 3 3zatis<sup>c</sup>. In thes<sup>d</sup> lay a greet multitude of langwischinge men, blynde, krokid, drye,

<sup>h</sup> at x. <sup>i</sup> Om. x. <sup>k</sup> the Cane *AGMNPQTWXY*. <sup>l</sup> in to wyne q. <sup>m</sup> a A. <sup>n</sup> And whan x. <sup>o</sup> he this *G sec. m. MPQSWXY*. <sup>p</sup> that *MTVXY*. <sup>q</sup> for to *A pr. m. GMNPQTWXY*. <sup>r</sup> Om. x. <sup>s</sup> But if x. <sup>t</sup> bileueth w. <sup>u</sup> Om. x. <sup>v</sup> Om. *AGMNPQSTWXY*. <sup>w</sup> had him betere M. <sup>x</sup> that x. <sup>y</sup> that x. <sup>z</sup> in to M. <sup>a</sup> at *QSW*. <sup>b</sup> stondende watir s. <sup>c</sup> litil 3atis, or *entrees w.* <sup>d</sup> this v.

<sup>i</sup> ther was a lit. kyng r. <sup>k</sup> But if k. <sup>l</sup> azen to a. <sup>m</sup> askide r. <sup>n</sup> Fro *gaß*. <sup>o</sup> the Jewis OR *sec. m.* <sup>p</sup> was k. <sup>q</sup> clep'd k.

where he made the watir wiyn. And *'a litil kyng was*<sup>i</sup>, whos sone was sijk at Cafarnaum. Whanne this hadde herd,<sup>47</sup> that Jhesu schulde come fro Judee in to Galilee, he wente to hym, and preiede hym, that he schulde come down, and heele his sone; for he bigan to die. Therfor Jhesus seide to him, But<sup>k</sup> 3e<sup>48</sup> se tokenes and grete wondris, 3e bileuen not. The litil kyng seith to hym, Lord,<sup>49</sup> come down, bifor that my sone die. Jhe-<sup>50</sup> sus seith to hym, Go, thi sone lyueth. The man bileuede to the word, that Jhesus seide to hym, and he wente. And<sup>51</sup> now whanne he cam down, the seruauntis camen azens<sup>l</sup> hym, and telden to hym, and seiden, That his sone lyuede. And<sup>52</sup> he axide<sup>m</sup> of hem the our, in which he was amendid. And thei seiden to hym, For<sup>n</sup> 3istirdai in the seuenthe our the feuer lefte him. Therfor the fadir knewe,<sup>53</sup> that *thilke our it was*, in which Jhesus seide to hym, *Thi sone lyueth*; and he bileuede, and al his hous. Jhesus dide<sup>54</sup> eft this secunde tokene, whanne he cam fro Judee in to Galilee.

## CAP. V.

Aftir these thingis ther was a feeste<sup>1</sup> dai of Jewis<sup>o</sup>, and Jhesus wente vp to<sup>oo</sup> Jerusalem. And in Jerusalem is<sup>p</sup> a 2 waissyng place, that in Ebrew is named<sup>q</sup> Bethsaida, and hath fyue porchis. In these lay a greet multitude of sike<sup>s</sup> men, blynde, crokid, and drie, abidyng

4 abidinge the stiring of the watir. Forsothe the aungel of the Lord `aftir tyme<sup>e</sup> cam doun in to the standing watir, and the watir was moued; and he that first cam doun in to the sisterne, aftir the<sup>f</sup> mouyng of the watir, was maad hool of `what euere<sup>g</sup> siknesse he was holdun<sup>h</sup>.  
 5 Forsothe sum man was there, hauynge ei3te and thritti 3eeris<sup>i</sup> in his syknesse.  
 6 Whanne Jhesu hadde seyn him liggyng<sup>k</sup>, and hadde knowe, for now he hadde moche tyme, he seith to him, Wolt thou  
 7 be maad hool? The syke man answeride to him, Lord, I haue not a man that whanne the water `schal be troublid<sup>l</sup>, he sende me in to the sisterne; forsoth the while I com, another goth down bifore  
 8 me. Jhesu seith to him, Ryse vp, taak  
 9 thi bed, and wandre. And a non the man is maad hool, and took vp his bed, and wandride. And saboth was in that  
 10 day. Therfore the Jewis seyden to him that was maad hool, It is saboth, it is not leefful to thee, for<sup>m</sup> to take thi bed.  
 11 He answeride to hem, He that maade me hool<sup>n</sup>, seide to me, Taak thi bed, and  
 12 wandre. Therefore<sup>o</sup> thei axiden him, Who is that man, that seide to thee, Taak  
 13 thi bed, and wandre? Sothli he that was maad hool, wiste not who it was. Forsothe Jhesu bowide him<sup>p</sup> fro the cumpany `ordeyned, or sett<sup>q</sup>, in the<sup>r</sup> place.  
 14 Aftirward Jhesu fond him in the temple, and seide to him, Lo! thou ert maad hool; now nyle thou do<sup>s</sup> synne, leste ony thing  
 15 worse bifalle to thee. `The ilke<sup>t</sup> man wente, and telde to the Jewis, for it was  
 16 Jhesu that maad him hool. Therefore the<sup>u</sup> Jewis pursueden Jhesu, for he dide this  
 17 thing in the<sup>v</sup> saboth. Forsoth Jhesu answeride to hem, My fadir worchith til<sup>w</sup>

the mouyng of the watir. For the ann-4 gel `of the Lord<sup>r</sup> cam doun certeyne tymes in to the watir, and the watir was moued; and he that first cam doun in to the sisterne<sup>†</sup>, aftir the mouynge of the watir, was maad<sup>s</sup> hool of what euer sijknesse he was holdun. And a man<sup>5</sup> was there, hauynge ei3te and thritti 3eer in his siknesse. And whanne Jhesu<sup>6</sup> hadde seyn hym liggyng, and hadde knowun, that he hadde myche tyme, he seith to hym, Wolt thou be maad hool? The sijk man answerde to hym, Lord,<sup>7</sup> Y haue no man, that whanne the watir is moued, to putte me `in to<sup>t</sup> the<sup>u</sup> cisterne; for the<sup>v</sup> while Y come, anothir goith doun bifore me. Jhesus seith to<sup>8</sup> hym, Rise vp, take thi bed, and go. And anoon the man was maad hool, and<sup>9</sup> took vp<sup>vv</sup> his bed, and wente forth. And it was sabat in that dai. Therfor the<sup>10</sup> Jewis seiden to him that was maad hool, It is sabat, it<sup>w</sup> is not leueful to thee, to take awei thi bed. He answeride to<sup>11</sup> hem, He that made me hool, seide to me, Take thi bed, and go. Therfor<sup>ww</sup> thei<sup>12</sup> axiden him, What man `is that<sup>x</sup>, that seide to thee, Take vp<sup>y</sup> thi bed, and go? But he that was maad<sup>z</sup> hool, wiste not<sup>13</sup> who it was. And Jhesus bowide awei fro the puple, that was set in the place. Aftirward Jhesus foond hym in the tem-<sup>14</sup> ple, and seide to hym, Lo! thou art maad hool; now nyle thou do synne, lest any worse thing bifalle to thee. Thilke<sup>15</sup> man wente, and telde to the Jewis, that it was Jhesu that made hym hool. Therfor the Jewis pursueden Jhesu,<sup>16</sup> for he dide this thing in the sabat. And Jhesus answeride to hem, My fadir<sup>17</sup> worchith til<sup>zz</sup> now, and Y worche. Ther-<sup>18</sup>

† that is, a watir gederid togidere, hauynge no fiss. x.

<sup>e</sup> aftir the time ordeyned q. aftir that tyme w pr. m.    <sup>f</sup> Om. sw.    <sup>g</sup> what w.    <sup>h</sup> holdyn with w pr. m.    <sup>i</sup> 3eer AGMNQSTVWY.    <sup>k</sup> liende s.    <sup>l</sup> is troublid A pr. m. GQSTWXY. is turbid MN.    <sup>m</sup> Om. SVX.    <sup>n</sup> saf G pr. m. MTXY.    <sup>o</sup> Forsothe v.    <sup>p</sup> Om. M.    <sup>q</sup> ordeyne x.    <sup>r</sup> Om. w pr. m.    <sup>s</sup> Om. GMPSTVWXY. now q.    <sup>t</sup> That x.    <sup>u</sup> Om. N.    <sup>v</sup> Om. N.    <sup>w</sup> vnto q. til to w pr. m.

<sup>r</sup> Om. k pr. m.    <sup>s</sup> Om. k pr. m.    <sup>t</sup> in k pr. m.    <sup>u</sup> Om. k pr. m.    <sup>v</sup> Om. i.    <sup>vv</sup> Om. b pr. m.    <sup>w</sup> and it o.    <sup>ww</sup> And therefore s sec. m.    <sup>x</sup> it is A.    <sup>y</sup> Om. 1Kb.    <sup>z</sup> Om. I.    <sup>zz</sup> to o.

18 now, and I worche<sup>x</sup>. Therefore thanne  
the Jewis souzten more for<sup>y</sup> to slee hym,  
for not oonly he brak the saboth, but  
and<sup>z</sup> he seide his fadir God, makinge him  
euene to God. And so Jhesu answeride,  
19 and seide to hem, Treuli, treuli, I seie to  
3ou, the sone may not of him silf do ony  
thing, no<sup>a</sup> but that<sup>b</sup> thing that he schal  
se the fadir doynge; what euere thingis  
sothli he doith, thes thingis and the sone  
20 also doith. Forsothe the fadir loueth  
the sone, and schewith to him alle thingis  
that he doith; and he schal schewe to him  
more<sup>c</sup> workis than thes, that 3e wondre.  
21 Forsothe as the fadir reysith deede men,  
and quykeneth, 'so and<sup>cc</sup> the sone quyken-  
22 eth whiche<sup>d</sup> he wole. Sothli neither the  
fader iugeth ony man, but hath 3ouun al  
23 the dom to the sone, that alle<sup>e</sup> men  
honoure<sup>f</sup> the sone, as thei honouren the  
fadir. He that honoureth not the sone,  
honoureth not the fadir that sente him.  
24 Treuli, treuli, I seye to 3ou, for he that  
heerith my word, and bileueth to him  
that sente me, hath euere lasting lyf, and<sup>g</sup>  
cometh not in to dom, but passith<sup>h</sup> fro  
25 deeth<sup>i</sup> in to lyf. Treuli, treuli, I seye  
to 3ou, for the our cometh, and now it is,  
whanne deede men schulen heere the vois  
of Goddis sone, and thei that schulen<sup>k</sup>  
26 heere, schulen lyue. Sothli as the fader  
hath lyf in him silf, so he 3af and to the<sup>l</sup>  
27 sone for<sup>m</sup> to haue lyf in him silf; and he  
3af to<sup>n</sup> him power for<sup>o</sup> to make dom, for he  
28 is mannis sone. Nyle 3e wondre this thing<sup>p</sup>,  
for the<sup>q</sup> our cometh, in which alle men  
that ben in buriels, schulen heere the vois  
29 of Goddis sone. And thei that han do  
goode thingis, schulen come forth in to  
rysinge a3en of lyf; forsothe thei that  
han don yuele thingis, in to ryinge a3en

for the Jewis souzten more to sle hym,  
for not oneli he brak the sabat, but<sup>a</sup> he  
seide that God *was* his fadir, and made  
hym euene to God. Therfor Jhesus an-19  
swerde, and seide to hem, Treuli, treuli,  
Y seye to 3ou, the sone may not of hym  
silf do ony thing, but that thing that he  
seeth the fadir doynge; for what euere  
thingis he doith, the sone doith in lijk  
maner tho thingis. For the fadir loueth 20  
the sone, and schewith to<sup>b</sup> hym alle  
thingis that he doith; and he schal  
schewe to hym grettere werkis than  
these, that 3e wondren. For as the fadir 21  
reisith deed men, and quykeneth, so the  
sone quykeneth whom he wole. For ne- 22  
thir the fadir iugith ony man, but hath  
3ouun ech<sup>bb</sup> doom to the sone, that alle 23  
men onoure the sone, as thei onouren the  
fadir. He that onourith not the sone,  
onourith not the fadir that sente hym.  
Treuli, treuli, Y seie to 3ou, that he that 24  
herith my word, and bileueth to<sup>c</sup> hym  
that sente me, hath euerlastynge lijf, and  
he cometh not in to doom, but passith  
fro deeth<sup>d</sup> in<sup>dd</sup> to lijf. Treuli, treuli Y 25  
seie to 3ou, for the our cometh, and now  
it is, whanne deed men schulen here the  
vois of 'Goddis sone<sup>e</sup>, and thei that heren,  
schulen lyue. For as the fadir hath lijf 26  
in hym silf, so he 3af to the sone, to haue  
lijf in him silf; and he 3af to hym power 27  
to make doom, for he is mannis sone.  
Nyle 3e<sup>ee</sup> wondre this<sup>f</sup>, for the our com- 28  
eth, in which alle men that ben in  
birielis, schulen here the voice of Goddis  
sone. And thei that han do goode thingis, 29  
schulen go in to a3enrisyng of lijf; but  
thei that han done yuele thingis, in to  
a3enrisyng of<sup>g</sup> doom. Y may no thing 30  
do of my silf, but as Y here, Y deme,

<sup>x</sup> worche *now q.*    <sup>y</sup> Om. *MSXY.*    <sup>z</sup> Om. *v.*    <sup>a</sup> not *x.*    <sup>b</sup> Om. *w.*    <sup>c</sup> *mo k pr. m.*    <sup>cc</sup> and so *w.*  
<sup>d</sup> whom *AGMNPQSTWXY.*    <sup>e</sup> Om. *v.*    <sup>f</sup> honouren *w.*    <sup>g</sup> and he *w pr. m.*    <sup>h</sup> *passide A sec. m. k.*  
<sup>i</sup> the deeth *t.*    <sup>k</sup> Om. *GMNPQSTWXY.*    <sup>l</sup> Om. *k.*    <sup>m</sup> Om. *sx.*    <sup>n</sup> Om. *g pr. m. MNPQTXV.*    <sup>o</sup> Om. *sx.*  
<sup>p</sup> forsothe *t.*    <sup>q</sup> Om. *t.*

<sup>a</sup> but for *k pr. m.*    <sup>b</sup> Om. *1 sec. m. s pr. m. g.*    <sup>bb</sup> euery *o.*    <sup>c</sup> in *k. in to a.*    <sup>d</sup> deed *1.*    <sup>dd</sup> Om. *o.*  
<sup>e</sup> the sone of God *o.*    <sup>ee</sup> Om. *a.*    <sup>f</sup> in this *k pr. m.*    <sup>g</sup> to *c.*

30 of dom. I may not of myself do any  
 thing, but as I heere, I iuge, and my  
 dom is iust, for I seke not my wille, but  
 31 the will of the<sup>h</sup> fadir that sente me. If  
 I bere witnessing of my silf, my witness-  
 32 ing is not trewe; another is that berith  
 witnessing of me, and I woot for his  
 witnessing is trewe, that he berith of me.  
 33 3e senten to John, and he bar witnessing  
 34 to the treuthe. Sothly I take not wit-  
 nessing of man; but I seie thes thingis,  
 35 that 3e be saf. Sothli<sup>i</sup> he was a lanterne  
 brennyng and schynnyng, <sup>or</sup> *zyuyng*  
*lizt*<sup>k</sup>; forsothe 3e wolden glade at oon<sup>l</sup>  
 36 our in his lizt. Sothli I haue<sup>m</sup> more wit-  
 nessing than John, forsoth the workis  
 that my fadir 3af to<sup>n</sup> me that I performe  
 hem, <sup>the ilke</sup><sup>o</sup> workis that I do beren  
 witnessing of me, that<sup>p</sup> the fadir sente  
 37 me. And the fadir that sente me, he bar  
 witnessing of me. Nethir 3e herden euere  
 his vois, nethir say3en his licnesse, <sup>or</sup>  
 38 *foorme*<sup>q</sup>. And 3e han<sup>r</sup> not his word dwell-  
 inge in 3ou; for 3e bileuen not to him,  
 39 whom he sente. Seke 3e scripturis<sup>s</sup>, in  
 whiche<sup>t</sup> 3e gessen<sup>u</sup> to<sup>v</sup> haue euerlastinge  
 lyf; and<sup>w</sup> tho it ben, that beren witness-  
 40 ing of me. And 3e wolen not come <sup>to</sup>  
 41 me<sup>x</sup>, that 3e haue lyf. I take not cler-  
 42 nesse<sup>y</sup> of men; but I haue knowen 3ou,  
 for 3e han not the loue of God in 3ou.  
 43 I cam in the name of my fadir, and 3e  
 token not me. If another schal come in  
 his owne name, 3e schulen receyue him.  
 44 How mown 3e bileue, that receyuen<sup>z</sup>  
 glorie ech of other, and 3e seken not the  
 45 glorie that is of God aloone? Nyle 3e  
 gesse, that I am to accusinge<sup>a</sup> 3ou anemptis  
 the fadir; it is Moyses that accusith 3ou,  
 46 in whom 3e hopen. Forsoth if 3e bileu-

and my doom is iust, for Y seke not my  
 wille, but the wille of the<sup>b</sup> fadir that  
 sente me. If Y bere witnessing of my 31  
 silf, my witnessyng is not trewe; another 32  
 is that berith witnessyng of me, and Y  
 woot that his witnessyng is trewe, that  
 he berith of me. 3e senten to Joon, and 33  
 he bar witnessing to treuthe. But Y 34  
 take not witnessyng of man; but Y seie  
 these thingis, that 3e be saaf. He was 35  
 a lanterne brennyng and schynnyng;  
 but 3e wolden glade<sup>l</sup> at an our in his  
 lizt. But Y haue more witnessyng than 36  
 Joon, for the werkis that my fadir 3af  
 to me to perfourme hem, thilke werkis  
 that Y do beren witnessyng of me, that  
 the fadir sente me. And the fadir that 37  
 sente me, he bar witnessing of me. Ne-  
 ther 3e herden euere his vois, nether 3e  
 seien his licnesse. And 3e han not his 38  
 word dwellyng in 3ou; for 3e byleuen  
 not to hym, whom he sente. Seke 3e 39  
 scripturis<sup>k</sup>, in which 3e gessen to haue  
 euerlastyng lijf; and tho it ben, that  
 beren witnessyng of me. And 3e wolen 40  
 not come to me, that 3e haue lijf. Y 41  
 take not clerenesse<sup>l</sup> of men; but Y haue 42  
 knowun 3ou, that 3e han not the loue  
 of God in 3ou. Y cam in the name of 43  
 my fadir, and 3e token not me. If an-  
 other come in his owne name, 3e schulen  
 resseyue hym. Hou moun 3e bileue, that 44  
 resseyuen glorie ech of othere, and 3e  
 seken not the<sup>l</sup> glorie <sup>that is of God</sup><sup>m</sup>  
 aloone<sup>n</sup>? Nyle 3e gesse, that Y am<sup>o</sup> to 45  
 accuse 3ou auentis<sup>p</sup> the fadir; it is Moi-  
 ses that accusith 3ou, in whom 3e hopen.  
 For if 3e bileueden to Moyses, perauen- 46  
 ture 3e schulden bileue also to<sup>q</sup> me; for  
 he wroot of me. But if 3e bileuen not 47

<sup>h</sup> that k. <sup>l</sup> Om. *A pr. m. G M N P Q S T V W X Y.* <sup>k</sup> Om. *Q S W X.* <sup>l</sup> an *A G M N P Q S T V W X Y.* <sup>m</sup> haue and *Q.*  
<sup>n</sup> Om. *G M N T X Y.* <sup>o</sup> tho *Q X.* <sup>p</sup> for *A G M N P Q S T V W X Y.* <sup>q</sup> Om. *Q X.* <sup>r</sup> that 3e had *W.* <sup>s</sup> the scriptures *s.*  
 in scripturis *T.* <sup>t</sup> whom *Q.* <sup>u</sup> weenen *A pr. m. G M N P Q S T V W X Y.* <sup>v</sup> for to *A G M O P T W Y.* <sup>w</sup> Om. *W pr. m.*  
<sup>x</sup> Om. *W pr. m.* <sup>y</sup> clerenesse, or *knowinge W pr. m.* <sup>z</sup> receyuen, or *taken Q W pr. m.* <sup>a</sup> accuse  
*G M N P Q S T V W X Y.*

<sup>b</sup> my c. <sup>l</sup> not glade *A pr. m.* glade, or *ioye K.* <sup>k</sup> the scripturis c. <sup>l</sup> the clernesse k.  
<sup>ll</sup> that o. <sup>m</sup> of God that is *E P.* <sup>n</sup> aboue *A E P e a.* <sup>o</sup> came R. <sup>p</sup> a3ens c. <sup>q</sup> Om. *b pr. m.*  
 ek *sec. m.*

eden to Moyses, peraventure 3e schulden  
bileue and to me; sothli he wroot of me.  
47 Sothli if 3e beleuen not to his lettris, how  
schulen 3e bileue to my wordis?

to hise lettris, hou schulen 3e bileue to  
my<sup>p</sup> wordis?

## CAP. VI.

1 Aftir thes thingis Jhesu wente ouer the  
2 se of Galilee, that is Tiberiadis. And a  
greet multitude suede him; for thei syzen  
the tokenes, that he dide on hem that  
3 weren syke. Therefore Jhesu wente in to  
an hil, and there he sat<sup>a</sup> with his dis-  
4 ciplis. Forsoth<sup>b</sup> pask was ful ny<sup>3</sup>, a feeste  
5 day of Jewis<sup>c</sup>. Therefore<sup>d</sup> whanne<sup>e</sup> Jhesu  
hadd lyft<sup>f</sup> vp the yzen, and hadde seyn,  
for a<sup>g</sup> greet multitude cam to him, he  
seith<sup>h</sup> to Philip, Wherof schulen we bie  
6 looues, that thes men ete? Sothli he seide  
this thing, temptinge him; forsoth he  
7 wiste what he was to doynge<sup>i</sup>. Philip  
answeride to him, The looues of two<sup>k</sup>  
hundrid pens suffysen not to hem, that  
8 ech man take a litle what. Oon of his  
disciplis, Andrew, the brother of Symount  
9 Petre, seith to him, O child is here, that  
hath fyue barley looues and tweye<sup>l</sup>  
fysches; but what ben thes thingis among  
10 so many men? Therefore Jhesu seith,  
Make 3e<sup>m</sup> men for<sup>n</sup> to sitte at the mete.  
Forsoth there was myche hey in the  
place. Therefore men saten at the mete,  
11 in noubre as<sup>o</sup> fyue thousandis<sup>p</sup>. There-  
fore Jhesu<sup>q</sup> took fyue<sup>r</sup> looues, and whanne  
he hadde do thankngis, he departide to  
men sittinge at<sup>s</sup> mete, also and of the  
12 fischis, as myche as thei wolden. For-  
sothe as thei ben<sup>t</sup> fillid<sup>u</sup>, he seide to his  
disciplis, Gedere 3e the relyfs that ben  
13 left, that thei perischen not. Therefore  
thei gedriden, and filleden twelue coffyns

## CAP. VI.

Aftir these thingis Jhesus wente ouere 1  
the see of Galilee, that is Tiberias. And 2  
a greet multitude<sup>q</sup> suede hym; for thei  
sayn the tokenes, that he dide on hem  
that weren sijke. Therfor Jhesus wente 3  
in to an hil, and sat there with hise dis-  
ciplis. And the paske was ful ni<sup>3</sup>, a 4  
feeste dai of the Jewis. Therfor whanne 5  
Jhesus hadde lift vp hise izen, and  
hadde seyn, that a greet multitude cam  
to hym, he seith to Filip, Wherof schu-  
len we bie looues, that these men ete?  
But he seide this thing, temptynge hym; 6  
for he wiste what he was to do. Filip 7  
answerde to hym, The looues of tweyn<sup>r</sup>  
hundrid pans<sup>s</sup> sufficen not to hem, that  
ech mau take a litil what. Oon of hise 8  
disciplis, Andrew, the brothir of Sy-  
mount Petre, seith to him, A child is 9  
here, that hath fyue barli looues and  
twei<sup>t</sup> fischis; but what ben these among  
so manye? Therfor Jhesus seith, Make 10  
3e<sup>u</sup> hem sitte to the<sup>v</sup> mete. And there  
was myche hey in the place. And so  
men saten to the mete, as fyue thou-  
synde in noubre<sup>w</sup>. And Jhesus took 11  
fyue looues, and whanne he hadde do  
thankyngis, he departide to men<sup>x</sup> that  
saten to<sup>y</sup> the<sup>z</sup> mete, and also of the  
fischis, as myche as thei wolden. And 12  
whanne thei weren fillid<sup>a</sup>, he seide to  
hise disciplis, Gadir 3e the relifs that ben  
left, that thei perischen not. And so 13  
thei gadriden, and filliden twelue cofyns

<sup>a</sup> sat there *AGMNPQSTWXY*. <sup>b</sup> Forsoth the *K pr. m.* <sup>c</sup> the Jewes *PQ*. <sup>d</sup> There *T*. <sup>e</sup> thanne  
*w pr. m.* <sup>f</sup> liftid *SX*. <sup>g</sup> a ful *w sec. m.* <sup>h</sup> seide *V*. <sup>i</sup> do *AGMNPQSTWXY*. <sup>k</sup> twey *T*. <sup>l</sup> two *WX*.  
<sup>m</sup> Om. *W*. <sup>n</sup> Om. *SX*. <sup>o</sup> of *X*. <sup>p</sup> thousand *SX*. <sup>q</sup> Jhesu therefore *W*. <sup>r</sup> the fyue *PSW*.  
<sup>s</sup> at the *WX*. <sup>t</sup> weren *V*. <sup>u</sup> fulfillid *AGMNPQSTWXY*.

<sup>p</sup> his *O*. <sup>q</sup> multitude of pepil *O*. <sup>r</sup> two *CEIPQaeg*. <sup>s</sup> pens *EPsbeghiaß*. <sup>t</sup> two *IRghi*. <sup>u</sup> Om.  
*ER pr. m.* <sup>v</sup> Om. *ei*. <sup>w</sup> in noubre fyue thousande *A*. <sup>x</sup> the men *IKQg*. hem *hi*. <sup>y</sup> at *ß*.  
<sup>z</sup> Om. *k*. <sup>a</sup> fulfillid *E*.

of relyfs of the<sup>v</sup> fyue barly looues and  
 tweye<sup>w</sup> fischis, that leften to hem that  
 14 haddun etun. Therefore<sup>x</sup> tho<sup>y</sup> men, whanne  
 thei hadden seyn the 'tokene, or *myracle*<sup>z</sup>,  
 that he hadde don, seyden, For this<sup>a</sup> is  
 verily the prophete, that is to comynge<sup>b</sup>  
 15 in to the world. Therefore<sup>c</sup> whanne Jhesu  
 hadde knowun, for<sup>d</sup> thei weren to com-  
 ynge<sup>e</sup> that thei schulden rauysche him,  
 and make him kyng, he 'aloone fledde<sup>f</sup>  
 16 eft in to an hil. Sothli as euentyd<sup>g</sup> was  
 maad, his disciplis wenten down to the  
 17 see. And whanne thei hadden stized  
 vp in to the<sup>h</sup> boot, thei camen ouer the  
 see in to Capharnaum. And derknnessis  
 weren now maad, and Jhesu hadde not  
 18 comen to hem. Forsothe a greet wynde  
 19 blowynge, the see roos vp. Therefore  
 whanne thei hadden rowid as fyue and  
 twenty furlongis or thritty, thei seen  
 Jhesu walkinge on the see, and to be  
 maad next to the boot; and thei dredden.  
 20 Sothli he seyde to hem, I am; nyle 3e  
 21 drede. Therefore thei wolden take him  
 'in to<sup>i</sup> the boot, and anon the boot was at  
 22 the lond in<sup>k</sup> to which thei wenten. On  
 'the tothir<sup>l</sup> day the cumpanye, that stood  
 ouer the see, sy<sup>3</sup>, for there was non othir  
 boot there no<sup>m</sup> but oon, and for Jhesu  
 entride not with his disciplis in to the  
 boot, but his disciplis 'aloone wenten<sup>n</sup>.  
 23 Forsothe othere bootis camen fro Tibe-  
 riade bisydis the place, where<sup>o</sup> thei eeten  
 24 breed, doynge thankngis to God. Ther-  
 fore whanne the cumpanye hadden seyn,  
 for Jhesu was not there, nethere his dis-  
 ciplis, thei stizeden in to bootis, and  
 camen to Capharnaum, sekinge him<sup>p</sup>.  
 25 And whanne thei hadden founden him

of relif<sup>a</sup> of the fyue barli looues and  
 twei<sup>b</sup> fischis, that lefte to hem that had-  
 den etun. Therfor tho men, whanne thei<sup>14</sup>  
 hadden seyn the signe that he hadde  
 don, seiden, For this is verili the profete,  
 that is to come in to the world. And<sup>15</sup>  
 whanne Jhesus hadde knowun, that thei  
 weren to<sup>c</sup> come<sup>d</sup> to take<sup>e</sup> hym, and make  
 hym kyng, he fleiz 'aloone eft<sup>f</sup> in to an  
 hille. And whanne euentid was comun,<sup>16</sup>  
 his disciplis wenten down to<sup>ff</sup> the see.  
 And thei wenten vp in to a boot, and<sup>17</sup>  
 thei camen ouer the see in to Cafarnaun.  
 And derknnessis weren maad thanne, and  
 Jhesus was not come to hem. And for a<sup>18</sup>  
 greet wynde blew, the see roos vp. Ther-<sup>19</sup>  
 for whanne thei hadden rowid as fyue  
 and twenti furlongis or thretti, thei  
 seen<sup>g</sup> Jhesus walkynge on the see, and  
 to be nei<sup>3</sup> the boot; and thei dredden.  
 And he seide to hem, Y am; nyle 3e<sup>20</sup>  
 drede. Therfor thei wolden take<sup>gg</sup> hym<sup>21</sup>  
 in to the boot, and anoon the boot was  
 at the loond, to<sup>h</sup> which thei wenten. On<sup>22</sup>  
 'the tother<sup>i</sup> dai the puple, that stood ouer  
 the see, say, that ther was noon other  
 boot there but oon<sup>j</sup>, and that<sup>k</sup> Jhesu  
 entride not with hise disciplis in to the  
 boot, but hise disciplis aloone wenten.  
 But othere bootis camen fro Tiberias<sup>23</sup>  
 bisidis the place, where thei hadden eetun  
 breed, and diden<sup>l</sup> thankngis to God.  
 Therfor whanne the puple hadde seyn,<sup>24</sup>  
 that Jhesu was not there, nether hise  
 disciplis, thei wenten vp in to bootis,  
 and camen to<sup>m</sup> Cafarnaum, sekyng Jhe-  
 su. And whanne thei hadden foundun<sup>25</sup>  
 hym ouer the see, thei seiden to hym,  
 Rabi, hou come<sup>n</sup> thou hidur? Jhesus<sup>26</sup>

v Om. s. w two *PWXY*. x Forsothe *v*. y the *N*. z to<sup>c</sup>ne *x*. a this *man G sec. m. w*.  
 b come *GMNPQSTWXY*. c Forsothe *AMNPQTX Y*. d that *AMTX Y*. e come *GMNPQSTWXY*. f aloone fleiz<sup>e</sup>  
*A pr. m. GMNPQSTXY*. flei<sup>e</sup> aloone *w*. g euen *G pr. m. MPQSY X*. h a *A pr. m. G sec. m. QSVW*. i in  
*A pr. m.* k Om. *w*. l that other *w*. the other *x*. m Om. *qw*. n wenten aloou<sup>e</sup> *w*. o ther *w pr. m.*  
 p Jhesu *AGMNPQSTWXY*.

a the relif *o*. b two *I*. c Om. *q pr. m.* d comynge *a*. e Om. *i pr. m. g*. f eftsoone *k pr. m.*  
 ff into *o*. g sau<sup>3</sup>en *I*. sawen *K*. saien *R*. sayen *E*. siz<sup>3</sup>en *K*. seien *I*. gg haue *o*. h in to *k*. i that  
 other *rae*. j that oon *o*. k Om. *k*. l thei diden a *pr. m.* m in to *k*. n camest *IKA*.  
*cam plures*.

ouer the see, thei seyden to him, Raby,  
 26 hou hast thou com hidur? Jhesu<sup>q</sup> an-  
 sweride to hem, and seyde, Treuli, treuli,  
 I seie to zou, ze seken me, not for ze syz<sup>r</sup>  
 the<sup>s</sup> 'tokenis, or myraclis<sup>t</sup>, but for ze  
 27 eeten of looues, and ben fillid<sup>u</sup>. Worche  
 ze not mete that perischith, but that<sup>v</sup>  
 dwellith in to euerlastinge lyf, which<sup>w</sup>  
 mete mannis sone 'schal zyue<sup>x</sup> to zou;  
 forsothe God the fadir 'bitokenede, or  
 28 markede<sup>y</sup>, him<sup>z</sup>. Therefore thei seiden to  
 him, What schulen we do, that we worche  
 29 the workis of God? Jhesu answeride, and  
 seide to hem, This is the work of God,  
 that ze bileue in to him, whom he sente.  
 30 Therefore thei seiden to him, Therefore  
 what tokene doist thou, that we se, and  
 bileue to thee? what worchist thou?  
 31 Oure fadris eeten manna in desert, as it  
 is writun, He zaf to hem breed fro<sup>a</sup>  
 32 heuene for<sup>b</sup> to etc. Therefore Jhesu<sup>c</sup> seith  
 to hem, Treuli, treuli, I seie to zou, not  
 Moyses zaf to zou very breed fro heuene,  
 but my fadir zyue<sup>th</sup> to zou verri breed  
 33 fro heuene; sothli it is verri breed that  
 cometh down fro heuene, and zyue<sup>th</sup> lyf  
 34 to the world. Therefore thei seiden to  
 him, Lord, euere<sup>d</sup> zyue to vs this breed.  
 35 Sothly Jhesu seide to hem, I am breed  
 of lyf; he that cometh to me, schal not  
 hungre; he that bileueth in me, schal  
 36 neuere thirste. But I seide to zou, 'for  
 and ze han seyn me, and ze<sup>e</sup> bileueden  
 37 not. Al thing, that the fadir zyue<sup>th</sup> to  
 me, schal come to me; and I schal not  
 38 caste 'out him<sup>f</sup>, that cometh to me. For  
 I cam down fro heuene, not that I do my  
 wille, but the wille of him that sente me.  
 39 Forsothe this is the wille of him<sup>g</sup> that  
 sente me, 'the fadris<sup>h</sup>, that al thing that  
 the fadir zaf to me, I leese not<sup>i</sup> of it, but

answerde to hem, and seide, Treuli, treuli,  
 Y seie to zou, ze seken me, not for ze  
 sayn<sup>o</sup> the myraclis, but for ze eten of  
 looues<sup>p</sup>, and weren fillid. Worche ze not<sup>27</sup>  
 mete that perischith, but that<sup>q</sup> dwell-  
 ith<sup>r</sup> in to euerlastyng<sup>e</sup> lijf, which<sup>s</sup> mete  
 mannys sone schal zyue to zou; for God  
 the fadir hath markid hym. Therfor<sup>28</sup>  
 thei seiden to hym, What schulen we do,  
 that we worche the werkis<sup>t</sup> of God?  
 Jhesus answerde, and seide to hem, This<sup>29</sup>  
 is the werk of God, that ze bileue to  
 hym, whom he sente. Therfor thei<sup>30</sup>  
 seiden to hym, What tokene thanne do-  
 ist thou, that we seen, and bileue to  
 thee? what worchist thou? Oure fa-<sup>31</sup>  
 dris eeten manna in desert, as it is  
 writun, He zaf to hem breed fro heuene  
 to etc. Therfor Jhesus seith to hem,<sup>32</sup>  
 Treuli, treuli<sup>u</sup>, Y seie to zou, Moyses zaf  
 zou not breed fro heuene, but my fadir  
 zyue<sup>th</sup> zou veri breed fro heuene; for it<sup>33</sup>  
 is very breed that cometh down fro he-  
 uene, and zyue<sup>th</sup> lijf to the world. Ther-<sup>34</sup>  
 for thei seiden to hym, Lord, euere zyue  
 vs this breed. And Jhesus seide<sup>u</sup> to<sup>35</sup>  
 hem, Y am breed of lijf; he that cometh  
 to me, schal not hungur; he<sup>v</sup> that bileu-  
 eth in me, schal neuere thirste. But Y<sup>36</sup>  
 seid<sup>vv</sup> to zou, that ze han seyn me, and  
 ze bileueden<sup>w</sup> not. Al thing, that the<sup>37</sup>  
 fadir zyue<sup>th</sup> to me, schal come to me;  
 and Y schal not caste hym out, that  
 cometh to me. For Y cam down fro<sup>38</sup>  
 heuene, not that Y do my wille, but the  
 wille of hym that sente me. And this<sup>39</sup>  
 is the wille of the fadir that sente me,  
 that al thing that the fadir zaf me<sup>x</sup>, Y  
 leese not of it, but azen reise it in the  
 laste dai. And this is<sup>y</sup> the wille of my<sup>40</sup>  
 fadir that sente me, that ech man that

<sup>q</sup> And Jhesu *w*. <sup>r</sup> saien *r w*. <sup>s</sup> Om. *q w pr. m.* <sup>t</sup> toknes *x*. <sup>u</sup> fulfillid *A pr. m. G M N P Q S T W X Y*. <sup>v</sup> that that *w*. <sup>w</sup> the whiche *A pr. m. G M N P Q S T W X Y*. <sup>x</sup> zeue<sup>th</sup> *A pr. m. G M N P Q S T W X Y*. <sup>y</sup> bytotede *x*. <sup>z</sup> to hym *w pr. m.* <sup>a</sup> of *N*. <sup>b</sup> Om. *S X*. <sup>c</sup> he *T*. <sup>d</sup> euermore *A pr. m. G M N P Q S T W X Y*. <sup>e</sup> Om. *w x*. <sup>f</sup> him out *w x*. <sup>g</sup> the fader *P X*. <sup>h</sup> Om. *P X Y*. the fader *v*. <sup>i</sup> nozt *K pr. m.*

<sup>o</sup> seen *g k*. <sup>p</sup> the looues *r k h i*. <sup>q</sup> that that *k*. <sup>r</sup> lastith *i pr. m.* <sup>s</sup> the whiche *i*. <sup>t</sup> werk *e e k a*. <sup>tt</sup> Om. *o*. <sup>u</sup> seith *a*. <sup>v</sup> and he *o k*. <sup>vv</sup> haue seid *A pr. m.* <sup>w</sup> bileueen *agik*. <sup>x</sup> Om. *R pr. m.* to me *k*. <sup>y</sup> Om. *k pr. m.*

40 azen reise it in the laste day. Sothly  
 this is the wille of my fadir that sente  
 me, that ech man that seeth the sone, and  
 bileueth in to him, haue euerlasting lyf;  
 and I schal azen reyse him in the laste  
 41 day. Therefore Jewis grucchiden of him,  
 for he hadde<sup>i</sup> seyde, I am breed that cam  
 42 doun fro heuene. And thei seiden, Wher<sup>k</sup>  
 this is not Jhesu, the sone of Joseph,  
 whos fadir and modir we han knowun?  
 Therefore hou seith this<sup>l</sup>, I<sup>m</sup> cam doun fro  
 43 heuene? Therefore Jhesu answeride, and  
 seide to hem, Nyle 3e grucche to gidere.  
 44 No man may come to me, no but the  
 fadir that sente me, schal<sup>n</sup> drawe him<sup>o</sup>;  
 and I schal azen reyse him in the laste  
 45 day. It<sup>p</sup> is writun in prophetis, And  
 alle men schulen ben able to<sup>q</sup> be tau3t of  
 God. Ech man that herde<sup>r</sup> of the fadir,  
 46 and lernede<sup>s</sup>, cometh to me. Not for ony  
 man sy3 the fadir, no but this 'that is of  
 47 God, this<sup>t</sup> sy3 the fadir. Sothli, sothli,  
 I seye to 3ou, he that bileueth in<sup>u</sup> me,  
 48 hath euerlasting lyf. 'I am the breed of  
 49 lyf<sup>v</sup>. 3oure fadris eeten manna in desert,  
 50 and ben deede. This is breed comynge  
 doun fro heuene, that if ony man schal<sup>w</sup>  
 51 ete therof, he deyeth<sup>x</sup> not. I am quyk  
 52 breed, that cam doun fro heuene. If ony  
 man schal ete of this bred, he schal lyue  
 with outen ende. And the breed that I  
 schal 3yue, is my fleisch for lyf of the  
 53 world. Therefore the Jewis chidden to  
 gidere, seyinge, Hou may this<sup>y</sup> 3yue to  
 54 vs his fleisch for<sup>z</sup> to ete? Therefore Jhesu  
 seith to hem, Treuly, treuli, I seye to 3ou,  
 no<sup>a</sup> but<sup>b</sup> 3e schulen ete the fleisch of  
 mannis sone, and drynke his blood, 3e  
 55 schulen not haue lyf in 3ou. He that  
 etith my fleisch, and drynketh my blood,  
 hath euerlasting lyf, and I schal azen  
 56 reyse him in the laste day. Forsoth

seeth the sone, and bileueth in hym,  
 haue euerlastyng lijf; and Y schal azen  
 reyse hym in the laste dai. Therfor<sup>41</sup>  
 Jewis<sup>z</sup> grutchiden of hym, for he hadde  
 seid, Y am breed that cam doun fro  
 heuene. And thei seiden, Whether this<sup>42</sup>  
 is not Jhesus, the sone of Joseph, whos  
 fadir and modir we han knowun. Hou  
 thanne seith this<sup>a</sup>, That Y cam doun fro  
 heuene? Therfor Jhesu answerde, and<sup>43</sup>  
 seide to hem, Nyle 3e<sup>b</sup> grutche togidere.  
 No man may come to me, but if the<sup>44</sup>  
 fadir that sente me, drawe hym; and Y  
 schal azen reise hym in the laste dai. It  
 is writun in prophetis<sup>bb</sup>, And alle men<sup>c</sup>  
 schulen be able for<sup>d</sup> to be tau3t 'of God<sup>e</sup>.  
 Ech man that herde<sup>f</sup> of<sup>g</sup> the fadir, and  
 hath lerned, cometh to me. Not for ony<sup>46</sup>  
 man hath sey the fadir, but this<sup>h</sup> that is  
 of God, hath sey the fadir. Sotheli, so-<sup>47</sup>  
 theli, Y seie to 3ou, he that bileueth in  
 me, hath euerlastyng lijf. Y am breed<sup>48</sup>  
 of lijf. 3oure fadris eeten manna in de-<sup>49</sup>  
 sert, and ben<sup>i</sup> deed. This is breed com-<sup>50</sup>  
 ynge doun fro heuene, that if ony man  
 ete therof, he die not. Y am luyng<sup>51</sup>  
 breed, that cam doun fro heuene. If ony<sup>52</sup>  
 man ete of this breed, he schal lyue  
 withouten ende. And the breed that Y  
 schal 3yue, is my fleisch for the lijf of the  
 world. Therfor the Jewis chidden togi-<sup>53</sup>  
 dere, and seiden, Hou may this<sup>k</sup> 3yue to  
 vs his fleisch to ete? Therfor Jhesu<sup>54</sup>  
 seith to hem, Treuli, treuli, Y seie to 3ou,  
 but 3e eten the fleisch of mannis sone,  
 and drenken his blood, 3e schulen not  
 haue lijf in 3ou. He that etith my<sup>55</sup>  
 fleisch, and drynkith my blood, hath  
 euerlastyng lijf, and Y schal azen reise  
 hym in the laste dai. For my fleisch is<sup>56</sup>  
 veri mete, and my blood is very drynk.  
 He that etith my fleisch, and drynkith<sup>57</sup>

<sup>i</sup> Om. *g pr. m. xy.*    <sup>k</sup> Whether *wx.*    <sup>l</sup> he this *gmpqswxy.*    <sup>m</sup> For I *A pr. m. gmnprstwxy.*  
<sup>n</sup> Om. *nq.*    <sup>o</sup> hem *w.*    <sup>p</sup> And it *N.*    <sup>q</sup> for to *A pr. m. gmnprstwy.*    <sup>r</sup> hath herd *qswy.*    <sup>s</sup> lerid *x.*  
<sup>t</sup> Om. *N.*    <sup>u</sup> in to *v.*    <sup>v</sup> Om. *pq.*    <sup>w</sup> Om. *ag pr. m. nqtw pr. m. xy.*    <sup>x</sup> dye *A sec. m. nqrw sec. m. x.*  
<sup>y</sup> he this *mpsiw.*    <sup>z</sup> Om. *sx.*    <sup>a</sup> Om. *x.*    <sup>b</sup> but if *x.*

<sup>z</sup> the Jewis hik.    <sup>a</sup> he this *ia sec. m.*    <sup>b</sup> Om. *R pr. m.*    <sup>bb</sup> the prophetis *o.*    <sup>c</sup> men of God *i.*  
<sup>d</sup> Om. *ebk pr. m.*    <sup>e</sup> Om. *i.*    <sup>f</sup> hath herd *k sec. m.*    <sup>g</sup> Om. *k pr. m.*    <sup>h</sup> he this *ia sec. m.*    <sup>i</sup> thei ben *ig.*  
<sup>k</sup> he this *i.*

my fleisch is verily<sup>c</sup> mete, and my blood  
 57 is verily<sup>d</sup> drynke. He that etith my  
 fleisch, and drynkith my blood, dwellith  
 58 in me, and I in him. As my fadir lyu-  
 ynge sente<sup>e</sup> me, and I lyue for the fadir,  
 and he that etith me, schal<sup>f</sup> lyue for me.  
 59 This is breed, that cam down fro heuene.  
 Not as 3oure fadris eeten manna<sup>h</sup>, and ben  
 deed; he that etith this breed, schal lyue  
 60 with outen ende. He seide thes thingis  
 in the synagoge, techinge in Capharnaum.  
 61 Therefore manye of his disciplis heeringe<sup>i</sup>,  
 seyden, This word is hard, who may heere  
 62 him? Forsoth Jhesu witynge anemptis<sup>k</sup>  
 him silf, for his disciplis gruechiden of  
 this thing, seide to hem, This thing  
 63 sclaudrith 3ou? Therefore if 3e schulen  
 se mannis sone stizynge vp, wher he was  
 64 bifore? It is the spirit that quykeneth,  
 the fleysch profiteth nothing; the wordis  
 that I haue spokun to 3ou, ben spirit and  
 65 lyf. But ther ben summe of 3ou that  
 bileuen not. Sothli Jhesu<sup>l</sup> wiste at the  
 bigynnyng, whiche weren bileuyng, and  
 66 who was to bitrayinge<sup>m</sup> him. And he  
 seide, Therefore I seide to 3ou, that no  
 man may come to me, no but it were  
 67 3ouun to him<sup>n</sup> of my fadir. Fro this  
 tyme manye of his disciplis wenten abak,  
 68 and now wenten not with him. Therefore  
 Jhesu seide to the twelue, Where<sup>o</sup> and  
 69 3e wolen go away? Therefore Symount  
 Petre answeride to him, Lord, to whom  
 schulen we go? Thou hast wordis of  
 70 euerelasting lyf; and we han bileuyd,  
 and knowun, for thou art Crist, the  
 71 sone of God. Therefore Jhesu answeride  
 to hem, Wher<sup>p</sup> I chees not 3ou twelue,  
 72 and oon of 3ou is a deu<sup>q</sup>? Forsothe he  
 seide of Judas of Symount, of Scarioth,  
 forsoth this<sup>r</sup> was to bitrayinge<sup>s</sup> him,  
 whanne he was oon<sup>t</sup> of twelue<sup>u</sup>.

my blood, dwellith in me, and Y in hym.  
 As<sup>i</sup> my fadir lyuyng sente me, and Y<sup>58</sup>  
 lyue for the<sup>k</sup> fadir, and he that etith me,  
 he<sup>l</sup> schal lyue for me. This is breed,<sup>59</sup>  
 that cam down fro heuene. Not as 3oure  
 fadris eten manna<sup>m</sup>, and ben deed; he  
 that etith this breed, schal lyue with-  
 outen ende. He seide these thingis in<sup>60</sup>  
 the synagoge, techyng in Cafarnaum.  
 Therfor many of hise disciplis heryng, <sup>61</sup>  
 seiden, This word is hard, who may  
 here it<sup>n</sup>? But Jhesus wityng at hym <sup>62</sup>  
 silf, that hise disciplis grutchiden of this  
 thing, seide to hem, This thing sclaud-  
 drith 3ou? Therfor if 3e seen mannus <sup>63</sup>  
 sone stizynge, where<sup>na</sup> he was bifore? It <sup>64</sup>  
 is the spirit that quykeneth, the fleisch  
 profitith no thing; the wordis that Y  
 haue spokun to 3ou, ben spirit and lijf.  
 But ther ben summe of 3ou that bileuen <sup>65</sup>  
 not. For Jhesus wiste fro the bigyn-  
 nyng, which weren bileuyng, and who  
 was to bitraye hym. And he seide, <sup>66</sup>  
 Therfor Y seide to 3ou, that no man may  
 come to me, but it were 3ouun to hym  
 of my fadir. Fro this tyme many of <sup>67</sup>  
 hise disciplis wenten abak, and wenten  
 not now with hym. Therfor Jhesus <sup>68</sup>  
 seide to the twelue, Whether 3e wolen  
 also go awei? And<sup>o</sup> Symount Petre an-<sup>69</sup>  
 sweride to hym, Lord, to whom schulen  
 we gon? Thou hast wordis of euerlast-  
 ynge lijf; and we bileuen, and han<sup>p</sup> <sup>70</sup>  
 knowun, that thou art Crist, the sone  
 of God. Therfor Jhesus answerde to <sup>71</sup>  
 hem, Whether Y chees not 3ou twelue,  
 and oon of 3ou is a feend? And he <sup>72</sup>  
 seide this of Judas of Symount Scarioth,  
 for this<sup>q</sup> was to bitraye hym, whanne he  
 was oon of the twelue.

<sup>c</sup> verrey w.    <sup>d</sup> verrey w.    <sup>e</sup> hath sent sw.    <sup>f</sup> and he schal A pr. m. G M N P Q S T W X Y.    <sup>h</sup> manna  
 in desert N.    <sup>i</sup> heeringe this w pr. m.    <sup>k</sup> at G M N P Q S T W X Y.    <sup>l</sup> he X.    <sup>m</sup> bytraye A pr. m. G M N P Q S T W Y.  
 betrazen X.    <sup>n</sup> Om. G pr. m.    <sup>o</sup> Whether X.    <sup>p</sup> Whether X.    <sup>q</sup> feend A G M N Q S T W X Y.    <sup>r</sup> he this  
 G sec. m. M P S W sec. m.    <sup>s</sup> bytraye A pr. m. G M N P Q S T W X Y.    <sup>t</sup> Om. T.    <sup>u</sup> the twelue M P.

<sup>i</sup> And as o.    <sup>k</sup> my o.    <sup>l</sup> and he ok sec. m.    <sup>m</sup> manna in desert k.    <sup>n</sup> him k pr. m.    <sup>na</sup> there o.  
<sup>o</sup> Om. k.    <sup>p</sup> Om. k pr. m.    <sup>q</sup> he this ra sec. m.

## CAP. VII.

1 Forsothe aftir thes thingis Jhesu walkide in to Galilee, for he wolde not walke in to Judee, for the<sup>a</sup> Jewis souzten for<sup>b</sup> to 2 sle him. Sothli ther was in the nexte a feeste day of Jewis, Scenofegia, *that is,* 3 *a feeste of tabernaclis.* Forsothe his bretheren seiden to him, Passe fro<sup>c</sup> hennis, and go in to Judee, that and thi disciplis 4 se thi werkis that thou doist; forsothe no man doth ony thing in 'hid place, *or priuy*<sup>d</sup>, and he<sup>dd</sup> sekith to<sup>e</sup> be 'in to<sup>f</sup> opyn. If thou dost 'thes thingis<sup>g</sup>, schewe thi silf 5 to the world. Forsothe nether his britheren bileueden in to him. Therefore Jhesu seith to hem, My time cam not 3it, 7 but 3oure tyme is euermore redy. The world may not haue hatid 3ou, sothli it hatith me; for I bere witnessyng therof, 8 for the workis of it ben yuele. Stize 3e vp at this feeste day, but I schal not stize vp at this feeste day, for my tyme 9 is not 3it fillid<sup>h</sup>. Whanne he hadde 10 seid thes thingis, he dwelte in Galilee. Forsothe as his britheren stizeden vp, thanne and he stizede vp at the feeste 11 day, not opynli, but as in pryuei. Therefore the Jewis souzten him in the feeste 12 day, and seiden, Wher is he? And moche grucching was of him in the cumpany of peple. Forsothe sunme seiden<sup>i</sup>, For he is good; forsoth othere seiden, Nay, but he 13 disceyueh the<sup>k</sup> cumpanyes; netheles no man spak opynly of him, for the drede of 14 Jewis. Forsothe now the feeste day medlinge, 'or *goynge bitwixe*<sup>l</sup>, Jhesu wente vp<sup>m</sup> in to the temple, and tauzte. 15 And the Jewis wondriden, seyinge, Hou kan this *man* lettris, sithen he hath not 16 lernyd<sup>n</sup>? Jhesu answeride to hem, and seide, My doctrine is not myn, but his

## CAP. VII.

Aftir<sup>r</sup> these thingis Jhesus walkide in to Galilee, for he wolde not walke in to Judee, for the Jewis souzten to<sup>s</sup> sle hym. And ther was nei3 a feeste dai of the 2 Jewis, Senofegia. And hise britheren<sup>3</sup> seiden to hym, Passe fro hennus, and go<sup>t</sup> in to Judee, that also thi disciplis seen thi werkis that thou doist; for no 4 man doith ony thing in hiddlis, and hym silf sekith to be opyn. If thou doist these thingis, schewe thi silf to the world. For nether hise britheren bi- 5 leueden in hym. Therfor Jhesus seith<sup>6</sup> to hem, My tyme cam<sup>u</sup> not 3it, but 3oure tyme<sup>v</sup> is euermore redi. The 7 world may not hate 3ou, sothely it hatith me; for Y bere witnessyng therof, that the werkis of it ben yuele. Go 3e<sup>8</sup> vp to this<sup>w</sup> feeste dai, but Y schal not go vp to this feeste dai<sup>w</sup>, for my tyme is not 3it fulfillid. Whanne he hadde<sup>9</sup> seid these thingis, he dwelte in Galilee. And aftir that<sup>x</sup> hise britheren weren gon<sup>10</sup> vp, thanne he 3ede<sup>y</sup> vp to the feeste dai, not opynli, but as in priuyte. Therfor<sup>11</sup> the Jewis souzten hym in the feeste dai, and seiden, Where is he? And myche<sup>12</sup> grutchyng was of hym among the puple. For summe seiden, That he is good; and othere seiden, Nai, but he disceyueh the puple; netheles no man spak opynli of<sup>13</sup> hym, for drede<sup>z</sup> of the Jewis<sup>a</sup>. But<sup>14</sup> whanne the myddil feeste dai cam, Jhesus wente vp in to the temple, and tauzte. And the Jewis wondriden, and<sup>15</sup> seiden, Hou can this *man* lettris, sithen he hath not lerned<sup>b</sup>? Jhesus answerde<sup>16</sup> to hem, and seide, My doctryne is not myn, but his that sente me. If ony man<sup>17</sup> wole do his wille, he schal knowe of the

<sup>a</sup> Om. G M N P Q S T V W X Y. <sup>b</sup> Om. S X. <sup>c</sup> Om. A N Q T. <sup>d</sup> hid place X. <sup>dd</sup> Om. Q. <sup>e</sup> for to A pr. m. G M N P Q T W Y. <sup>f</sup> in A pr. m. Q. Om. T X. <sup>g</sup> this thing A pr. m. M N P Q T. <sup>h</sup> fulfillid G M N P Q S T V W Y. fulfillde X. <sup>i</sup> seyn K. <sup>k</sup> Om. V. <sup>l</sup> or goynge bitwen s. Om. X. <sup>m</sup> Om. A G pr. m. N P Q T X Y. <sup>n</sup> lerid S X.

<sup>r</sup> And aftir A. <sup>s</sup> for to hi. <sup>t</sup> go we E I S A sec. m. b sec. m. <sup>u</sup> is R. <sup>v</sup> hour K. <sup>vv</sup> the K pr. m. <sup>w</sup> Om. S pr. m. fest day dou s sec. m. <sup>x</sup> Om. R pr. m. <sup>y</sup> wente K. <sup>z</sup> the drede s sec. m. <sup>a</sup> Judeis a. <sup>b</sup> leride a.

17 that sente me. If any man 'schal wilne  
 18 to<sup>o</sup> do his wille, he schal knowe of the  
 techinge, wher<sup>p</sup> it be of God, wher<sup>q</sup> I  
 18 speke of my silf. He that spekith of him-  
 self, sekith his owne glorie; forsoth<sup>r</sup> he<sup>s</sup>  
 that sekith the glorie of him that sente  
 him, this is sothfast, and vnrihtfulnesse<sup>t</sup>  
 19 is not in him. Wher<sup>u</sup> Moyses 3af not to  
 3ou a lawe, and no man of 3ou doth<sup>v</sup> the  
 20 lawe? What seken 3e to<sup>w</sup> sle me? 'The  
 cumpany answeride, and seide, Thou hast  
 21 a deuyt; who sekith for<sup>x</sup> to sle thee? Jhe-  
 su answeride, and seide to hem, I haue don  
 22 o work, and alle 3e wondren. Therefore  
 Moyses 3af to 3ou circumcisioun; not for  
 it is of Moyses, but of fadris; and in the  
 23 saboth 3e circumcididen<sup>y</sup> a man. If a man  
 takith<sup>z</sup> circumcisioun in the saboth, that  
 the lawe of Moyses be not brokun, han 3e  
 indignacioun, 'or *wraththe*<sup>a</sup>, to me, for I  
 made al the man hool in the sabot?  
 24 Nyle 3e deme vp<sup>b</sup> the face, but deme<sup>c</sup> a  
 25 rihtful dom. Therefore summe of Jerusa-  
 lem seiden, Wher<sup>d</sup> this is not, whom the  
 26 Jewis seken to<sup>e</sup> slee? and lo! he spekith  
 opynly, and thei seyn no thing to him.  
 Wher<sup>f</sup> the princes knewen verili, for this  
 27 is<sup>g</sup> Crist? But we witen this *man*, of  
 whennis<sup>h</sup> he is; 'forsoth whanne Crist  
 schal come, no man wot of whennis<sup>h</sup> he  
 28 is. Therefore Jhesu criede in the temple,  
 techinge hem<sup>i</sup>, and seyinge, And 3e witen  
 me, and<sup>k</sup> of whennis I am<sup>l</sup>; and I cam  
 not of my silf, but he is trewe that sente  
 29 me, whom 3e knowen not. I woot him,  
 and if I schal seie for I 'woot not him<sup>m</sup>,  
 I schal be lyk to 3ou, a lyere; and I woot  
 him, for of him I am, and he sente me.  
 30 Therefore thei sou3ten<sup>n</sup> for<sup>o</sup> to take him,  
 and no man sente in to him hondis, for

techyng, whethir it be of God, or Y  
 speke of my silf. He that spekith of 18  
 hym silf, sekith his owne glorie; but he  
 that sekith the glorie of hym that sente  
 hym, is sothefast, and vnrihtwysnesse<sup>c</sup> is  
 not in hym. Whether Moyses 3af not to 19  
 3ou a lawe, and noon of 3ou doith the  
 lawe? What seken 3e to sle me? And 20  
 the puple answerde, and seide, Thou hast  
 a deuel; who sekith to sle thee? Jhesus 21  
 answerde, and seide to hem, Y haue don  
 o<sup>d</sup> werk, and alle 3e wondren. Therfor 22  
 Moyses 3af to 3ou circumcisioun; not for  
 it is of Moyses, but of the fadris; and  
 in the sabat 3e circumciden<sup>e</sup> a man. If 23  
 a<sup>f</sup> man take circumcisioun in the  
 sabat, that the lawe of Moyses be not  
 brokun, han 3e indignacioun to<sup>ff</sup> me, for  
 Y made<sup>g</sup> al<sup>gg</sup> a man hool in the sabat?  
 Nile 3e deme aftir the face, but deme 3e 24  
 a rihtful<sup>h</sup> doom. Therfor summe of Je- 25  
 rusalem seiden, Whethir this is not he,  
 whom the Jewis seken to sle? and lo! 26  
 he spekith opynli, and thei seien no  
 thing to hym. Whether the princes  
 knewen<sup>i</sup> verili, that this is Crist? But 27  
 we knowun this *man*, of whennus he is;  
 but whanne Crist schal come, no man  
 woot of whennus he is<sup>ii</sup>. Therfor Jhesus 28  
 criede in the temple 'techyng, and seidej,  
 3e knowen me, and '3e knowen of  
 whennus Y am<sup>j</sup>; and Y cam not of my  
 silf, but he is trewe that sente me,  
 whom 3e knowen not. Y knowe hym, 29  
 and if Y seie that<sup>k</sup> Y knowe hym not,  
 Y schal be lijk to 3ou, a liere; but<sup>l</sup> Y  
 knowe hym, for of hym Y am, and he  
 sente me. Therfor thei sou3ten to<sup>m</sup> take 30  
 hym, and no man sette on hym hoondis,  
 for his our cam not 3it. And many of 31

<sup>o</sup> wole *GMNPQTWY*. wile *SX*. <sup>p</sup> whether *WX*. <sup>q</sup> whether *WX*. <sup>r</sup> trewly *V*. <sup>s</sup> who *GMNPQSTWXY*.  
<sup>t</sup> vnrihtwysenesse *AGMNPQSTWXY*. <sup>u</sup> Whether *X*. <sup>v</sup> kepith *V*. <sup>w</sup> for to *AGMNPQSTWXY*. <sup>x</sup> Om. *SX*.  
<sup>y</sup> circumciden *A pr. m. G pr. m. NPQSTVWX*. <sup>z</sup> take *A pr. m. GMNPSIVY*. toke *T*. <sup>a</sup> Om. *X*. <sup>b</sup> aftir  
*A pr. m. GMNPQSTWXY*. <sup>c</sup> deme 3e *AGMNPQSTVWX*. <sup>d</sup> Whether *WX*. <sup>e</sup> for to *AGMNPQSTWXY*.  
<sup>f</sup> Whether *WX*. <sup>g</sup> Om. *K*. <sup>h</sup> whenne *X*. <sup>i</sup> Om. *A pr. m. GMNPQSTXY*. <sup>k</sup> Om. *K pr. m. QF*  
<sup>l</sup> *W pr. m. Y pr. m.* <sup>m</sup> I am, 3e knowen *N*. am, 3ee witen *S sec. m. marg.* <sup>n</sup> wot hym not *XY*. <sup>o</sup> senten *V*.  
<sup>o</sup> Om. *K pr. m. SX*.

<sup>c</sup> vnrihtfulnesse *IK sup. ras. g.* <sup>d</sup> a 10. <sup>e</sup> circumcideden *AKGkβ.* circumcididen *ahi.* <sup>f</sup> eny *g.*  
<sup>ff</sup> of *o.* <sup>g</sup> make *o.* <sup>gg</sup> Om *1 pr. m. gk pr. m.* <sup>h</sup> rihtwise *R.* <sup>i</sup> knowen *k.* <sup>ii</sup> Om. *o.* <sup>j</sup> and said  
 techinge *o.* <sup>jj</sup> whennis I am 3e knowen *o.* <sup>k</sup> Om. *b pr. m. e pr. m. hi.* <sup>l</sup> but and *A sec. m. Pqace.*  
<sup>m</sup> for to *IKg.*

31 his our cam not 3it. Sothli many of the  
cumpanye bileueden in to<sup>p</sup> him, and  
seiden, Whanne Crist schal come, wher<sup>q</sup>  
he schal do mo tokenes, than this<sup>r</sup> doth?  
32 Pharisees herden the cumpenye<sup>s</sup> of peple  
grucching of him thes thingis; and the  
princes of<sup>t</sup> Pharisees senten mynistris,  
33 that thei schulden take him. Therfore  
Jhesu seide to hem, 3it a litel tyme I am  
with 3ou, and I go to the fadir, that sente  
34 me. 3e schulen seke me, and 3e schulen  
not fynde; and where I am, 3e mown<sup>tt</sup> not  
35 come. Therfore the Jewis seiden to hem  
silf, Whidur 'is this to goynge<sup>u</sup>, for we  
schulen not fynde him? wher<sup>v</sup> he<sup>w</sup> is to  
goyinge<sup>x</sup> in to scateringe, 'or destroyinge<sup>y</sup>,  
of hethene men, and 'is to techinge<sup>z</sup> 'he-  
36 thene men? What is this word, which<sup>a</sup>  
he seide, 3e schulen seke me, and 3e schu-  
len not fynde; and where I am, 3e mown<sup>b</sup>  
37 not come? Forsoth in the laste day of  
the grete feeste, Jhesu stood, and criede,  
seyinge, If ony man thirstith, come he to  
38 me, and drynke he. He that bileueth in  
to<sup>bb</sup> me, as the scripture seith, Flodis of  
quyke watir schulen flowe of his wombe.  
39 Sothli he seide this thing of the Hooly  
Goost, whom men bileuyng in to him  
weren to takinge<sup>c</sup>; forsoth the Spirit was  
not 3it 3ouun, for Jhesus was not 3it glorif-  
40 fied. Therfore of that cumpanye, whanne  
thei hadden herde thes wordis of him, thei  
41 seiden, This is<sup>d</sup> verili a prophete. Othere  
seiden, This is Crist. Forsoth summe  
seiden, Wher<sup>e</sup> Crist cometh fro Galilee?  
42 Wher<sup>f</sup> the scripture seith not, that of the  
seed of Dauith, and of the castel of Beth-  
leem, where Dauith was, Crist cometh?  
43 And so dissencioun is maad in the  
44 cumpany for him. Forsothe summe of  
hem wolden take him, but no man sente<sup>g</sup>

the puple bileueden in hym, and seiden,  
Whanne Crist schal come, whether he  
schal do mo tokenes, than tho that this  
doith? Farisees<sup>m</sup> herden the puple<sup>32</sup>  
musinge of hym these thingis; and the  
princis and<sup>n</sup> Farisees senten mynystris,  
to take hym. Therfor Jhesus seide to<sup>33</sup>  
hem, 3it a litel tyme Y am with 3ou, and  
Y go to the fadir, that sente me. 3e<sup>34</sup>  
schulen seke me, and 3e schulen not  
fynde<sup>o</sup>; and where Y am, 3e may<sup>p</sup> not  
come. Therfor the Jewis seiden to hem<sup>35</sup>  
silf, Whidur schal this gon, for we schu-  
len not fynde hym? whether he wole  
go in to the<sup>q</sup> scateriung of hethene<sup>qq</sup> men,  
and wole teche the hethene<sup>r</sup>? What is<sup>36</sup>  
this word, which he seide, 3e schulen  
seke me, and 3e<sup>s</sup> schulen not fynde<sup>t</sup>; and  
where Y am, 3e moun not come? But<sup>37</sup>  
in the laste dai of the greet feeste, Jhesus  
stood, and criede, and seide, If ony man  
thirstith, come he to me, and drynke.  
He that bileueth in<sup>tt</sup> me, as the scripture<sup>38</sup>  
seith, Floodis of quyke watir schulen  
flowe fro<sup>u</sup> his wombe. But he seide this<sup>39</sup>  
thing of the Spirit, whom<sup>uu</sup> men that  
bileueden in hym schulden take; for the  
Spirit was not 3it 3ouun, for Jhesus was  
not 3it glorified. Therfor of that cum-  
40 panye, whanne thei hadden herd these  
wordis of hym, thei<sup>v</sup> seiden, This<sup>vv</sup> is  
verili a prophete. Othere seiden, This<sup>41</sup>  
is Crist. 'But summe<sup>w</sup> seiden, Whether  
Crist cometh fro Galilee? Whether the<sup>42</sup>  
scripture seith not, that of the seed of  
Dauid, and of the castel of Bethleem,  
where Dauid was, Crist cometh? Ther-<sup>43</sup>  
for dissencioun was maad among the  
puple for hym. For<sup>x</sup> summe of hem<sup>44</sup>  
wolden haue take hym, but no man sette  
hondis on hym. Therfor the mynystris<sup>45</sup>

<sup>p</sup> Om. q. <sup>q</sup> whether wx. <sup>r</sup> that this *A pr. m. G M N P Q S T X Y.* <sup>s</sup> companyes *F I V.* <sup>t</sup> and *F W X Y.*  
<sup>tt</sup> may *M.* <sup>u</sup> is this to go *G N Q T.* is he this to go *M P S W X Y.* <sup>v</sup> whether *X.* <sup>w</sup> he this *Q.* <sup>x</sup> go  
*G M N P Q S T W X.* <sup>y</sup> Om. *X.* <sup>z</sup> is to teche *Q S T W.* to teche *N.* <sup>a</sup> the which *A G M N P Q T W Y.* that *X.*  
<sup>b</sup> may *M.* <sup>bb</sup> Om. *S X.* <sup>c</sup> take *G M N P Q S T W X Y.* <sup>d</sup> Om. *K.* <sup>e</sup> Whether *W.* <sup>f</sup> Whether *W X.* <sup>g</sup> sente to  
*A pr. m. M P T.*

<sup>m</sup> The Farisees *k.* <sup>n</sup> of a *pr. m. k pr. m.* and the a *sec. m. hi.* <sup>o</sup> finde *mc kos pr. m.* <sup>p</sup> moun *plures.*  
<sup>q</sup> Om. *xegka.* <sup>qq</sup> the hethen *o.* <sup>r</sup> hethen men *cekrqehikaβ.* <sup>s</sup> Om. *aa.* <sup>t</sup> finde *me k.* <sup>tt</sup> to *o.*  
<sup>u</sup> out of *o.* <sup>uu</sup> whiche *k pr. m.* the whiche *k sec. m.* <sup>v</sup> Om. *k.* <sup>vv</sup> That this *k.* <sup>w</sup> And othere *k.*  
<sup>x</sup> But *ig.* And *k.*

45 hondis on<sup>i</sup> him. Therefore the<sup>k</sup> mynistris  
 camen to the bishopis and Pharisees<sup>l</sup>,  
 and thei seiden to hem, Whi brouz<sup>t</sup>e ze  
 46 not him? The mynistris answeriden,  
 Nenere man spak so, as this spekith.  
 47 Therefore the Farisees answeriden to hem,  
 48 'Wher and<sup>m</sup> ze be disceyued? wher<sup>n</sup>  
 ony of the princes bileueden in to<sup>o</sup> him, or  
 49 of the Pharisees? But this cumpany of  
 peple, that knew not the lawe, ben cursid.  
 50 Nycodeme seith to hem, he that cam to  
 him in nyzte, that was oon of hem,  
 51 Wher<sup>p</sup> oure lawe demeth a man, no<sup>q</sup> but<sup>r</sup>  
 'first it<sup>s</sup> 'haue herd<sup>t</sup> of him, and knowe  
 52 what he doth? Thei answeriden, and  
 seiden to him, Wher<sup>u</sup> and thou ert a man  
 of Galilee? Seke thou scripturis, and se  
 thou, for a prophete rysith not of Galilee.  
 53 And thei turnedyn azen, ech in to his  
 hows.

## CAP. VIII.

1 Forsothe Jhesu wente in to the mount  
 2 of Olyuete. And erly eft<sup>v</sup> he cam in to  
 the temple; and al the peple cam to him;  
 3 and he sittinge tauz<sup>t</sup>e hem. Sothli scribis  
 and Pharisees bryngen<sup>w</sup> a womman take  
 in auowtrie, and settiden<sup>x</sup> hir in the<sup>y</sup>  
 4 middil, and seiden to him, Maistir, this  
 5 womman is now takun in auoutrie. For-  
 soth in the lawe Moyses comaundide vs  
 for<sup>z</sup> to stooone siche; therefore what seist  
 6 thou? Sothli thei seiden this thing tempt-  
 inge him, that thei myz<sup>t</sup>en accuse him.  
 Forsothe Jhesu bowinge 'him silf down<sup>a</sup>,  
 wrot with the<sup>b</sup> fyngir in the erthe.  
 7 Sothly whanne thei 'lastiden, or conty-  
 nuede<sup>c</sup>, axinge him, he reiseide him silf,  
 and seide to hem, Which<sup>d</sup> of zou that is  
 with oute synne, first sende a stoon in to  
 8 hir. And<sup>e</sup> eft he bowinge down<sup>f</sup> him  
 9 silf, wroot in the erthe. Sothli thei  
 heeringe thes thingis, wenten away oon

camen to bishopis<sup>y</sup> and Farisees, and  
 thei seiden to hem, Whi brouz<sup>t</sup>en ze not  
 hym? The mynystris answeriden, Ne-46  
 uere man spak so, as this *man* spekith.  
 Therfor the Farisees answeriden to hem, 47  
 Whether ze ben disseyued also? whether 48  
 ony of the pryncis or of the Farisees  
 bileueden in hym? But this puple, that 49  
 knowith not the lawe, ben cursid. Ny-50  
 chodeme seith to hem, he that cam to  
 hym bi nyzt, that was oon of hem,  
 Whethir oure lawe demith a man, but<sup>z</sup> 51  
 it haue first herde of hym, and knowe  
 what he doith? Thei answeriden, and 52  
 seiden to hym, Whether thou art a man  
 of Galilee also? Seke thou scripturis, and  
 se thou, that a prophete risith not of  
 Galilee. And thei turneden azen, ech in 53  
 to his hous.

## CAP. VIII.

But<sup>a</sup> Jhesu wente in to the mount of 1  
 Olyuete. And<sup>b</sup> eerli eft<sup>c</sup> he cam in to the 2  
 temple; and al the puple cam to hym;  
 and he sat, and tauz<sup>t</sup>e hem. And scribis 3  
 and Fariseis bryngen<sup>d</sup> a womman takun  
 in auoutrie, and thei settiden hir in the  
 myddil, and seiden to hym, Maystir, this 4  
 womman is now takun in auoutrie. And 5  
 in the lawe Moyses comaundide vs<sup>e</sup> to<sup>f</sup>  
 stooone suche; therfor what seist thou?  
 And thei seiden this thing temptyng<sup>e</sup> 6  
 hym, that thei myz<sup>t</sup>en accuse hym. And  
 Jhesu bowide hym silf down, and wroot  
 with his fyngur in the erthe. And 7  
 whanne thei abiden<sup>g</sup> axyng<sup>h</sup> hym, be  
 reiseide hym silf, and seide to hem, He  
 of zou that is without synne, first caste  
 a stoon in to hir. And eft he bowide 8  
 hym silf, and wroot in the erthe. And 9  
 thei heryng<sup>e</sup> these thingis, wenten awei  
 oon aftir anothir, and thei bigunnen fro

<sup>i</sup> vpon *A pr. m. G M N P Q T W Y*. <sup>k</sup> Om. *T*. <sup>l</sup> to the Pharisees *M W*. <sup>m</sup> Whether *w x*. Wher *y pr. m.*  
<sup>n</sup> whether *x*. <sup>o</sup> Om. *w pr. m.* <sup>p</sup> Whether *g x*. <sup>q</sup> Om. *x*. <sup>r</sup> but if *x*. <sup>s</sup> it first *g pr. m. y*.  
<sup>t</sup> heere *g pr. m. n q t x*. <sup>u</sup> Whether *w x*. <sup>v</sup> Om. *g pr. m.* <sup>w</sup> leddeñ to *G M N P Q S T W X Y*. <sup>x</sup> setten *G M Q*  
*S T W X Y*. senten *N P*. <sup>y</sup> to *s w sec. m.* to the *w pr. m.* <sup>z</sup> Om. *s x*. <sup>a</sup> down him silf *x y*. <sup>b</sup> his *N*.  
<sup>c</sup> lasteden *A G M P Q S T X Y*. laften *N W*. <sup>d</sup> He *A pr. m. G N Q S T R W X Y*. He who *M P*. <sup>e</sup> Om. *q*. <sup>f</sup> Om.  
*G sec. m. M N P Q S T W X Y*.

<sup>y</sup> the bishopis *IKRsgk*. <sup>z</sup> but if *Eeh*. <sup>a</sup> And *k*. <sup>b</sup> Om. *R sec. m.* <sup>c</sup> Om. *k pr. m.* <sup>d</sup> bryngyng<sup>e</sup>  
*hiβ*. brouz<sup>t</sup>en *k pr. m.* <sup>e</sup> to vs *gk*. <sup>f</sup> for to *IKghi*. <sup>g</sup> abideden *c. abedin EP*. <sup>h</sup> askyng<sup>e</sup> *R*.

aftir an other, thei bigynnyng<sup>g</sup> at<sup>h</sup> the<sup>h</sup>  
 eldere men; and Jhesu dwelte aloone,  
 and the womman stondinge in the myd-  
 10 del. Sothli Jhesu reisyng<sup>e</sup> him silf seide  
 to hir, Womman, wher ben thei that ac-  
 cusiden thee? no man dampnede thee.  
 11 The which<sup>i</sup> seyde, No man, Lord. Jhesu  
 seith<sup>k</sup> to hir, Nether I schal dampne thee;  
 go thou, and now<sup>l</sup> aftirward nyle thou <sup>do</sup>  
 12 synne<sup>m</sup>. Therefore eft Jhesu spak to hem,  
 seyng<sup>e</sup>, I am the<sup>n</sup> lizt of the world; he  
 that sueth me, walkith<sup>o</sup> not in derknessis,  
 13 but<sup>p</sup> schal haue the<sup>q</sup> lizt of lyf. Therefore  
 the Pharisees seiden, Thou berist witness-  
 ing of thi silf; thi witnessing is not  
 14 trewe. Jhesu answeride, and seide to hem,  
 And if I bere witnessing of my silf, my  
 witnessing is trewe; for I woot fro<sup>r</sup>  
 15 whennis I cam, and whidur I go. For-  
 sothe <sup>ze</sup> witen not fro<sup>s</sup> whennus I come,  
 or<sup>t</sup> whidur I go. Forsoth <sup>ze</sup> demen vp<sup>u</sup>  
 16 the fleisch, I<sup>v</sup> deme not ony man; and  
 if I deme, my dom is trewe, for I am not  
 aloone, but I and the fadir that sente me.  
 17 And in <sup>zoure</sup> lawe it is writun, for the  
 18 witnessing of twei<sup>w</sup> men is trewe<sup>x</sup>. I am,  
 that bere witnessing of my silf, and the  
 fadir that sente me, berith witnessing of  
 19 me. Therefore thei seiden to him, Wher  
 is thi fadir? Jhesu answeride, Nether <sup>ze</sup>  
 witen, <sup>or knowen<sup>y</sup></sup>, me, nether <sup>ze</sup> witen  
 my fadir; if <sup>ze</sup> wisten me, perauenture  
 20 and <sup>ze</sup> schulden wite my fader. Jhesu  
 spak thes wordis<sup>z</sup> in the treserie, techinge  
 in the temple; and no man took him, for  
 21 his our cam not <sup>zit</sup>. Therefore eft Jhesu  
 seide to hem, Lo! I go, and <sup>ze</sup> schulen  
 seche me, and <sup>ze</sup> schulen deye in <sup>zoure</sup>  
 synne; whidur I go, <sup>ze</sup> moun not come.  
 22 Therefore the Jewis seiden, Wher<sup>a</sup> he schal  
 23 sle him silf, for he seith, Whidur I go, <sup>ze</sup>  
 moun not come? And he seide to hem,  
<sup>ze</sup> ben of bynethe, I am of aboue; <sup>ze</sup> ben

the<sup>i</sup> eldre men; and Jhesu dwelte aloone,  
 and the womman stondyng<sup>e</sup> in the myd-  
 dil. And Jhesu reiseide hym silf, and 10  
 seide to hir, Womman, wher ben thei  
 that accusiden thee? no man hath  
 dampned<sup>k</sup> thee. Sche seide, No man, 11  
 Lord. Jhesu seide <sup>to hir<sup>l</sup></sup>, Nethir Y schal  
 dampne thee; go thou, and now aftir-  
 ward<sup>m</sup> nyle thou synne more<sup>n</sup>. Therfor 12  
 eft Jhesu spak to hem, and seide, Y am  
 the<sup>o</sup> lizt of the world; he that sueth me,  
 walkith not in derknessis, but schal haue  
 the<sup>oo</sup> lizt of lijf. Therfor the Fariseis 13  
 seiden, Thou berist witnessyng<sup>p</sup> of thi  
 silf; thi witnessyng is not trewe. Jhesu 14  
 answerde, and seide to hem, And if Y  
 bere witnessyng of my silf, my witness-  
 yng is trewe; for Y woot fro whennus  
 Y cam, and whidur Y go. But <sup>ze</sup> witen 15  
 not fro whennus Y cam, ne whidur Y go.  
 For<sup>pp</sup> <sup>ze</sup> demen aftir the fleisch, but Y deme  
 no man; and if Y deme, my doom is 16  
 trewe, for Y am not aloone, but Y and the  
 fadir that sente me. And in <sup>zoure</sup> lawe 17  
 it is writun, that the witnessyng of twei<sup>q</sup>  
 men is trewe. Y am, that here witness- 18  
 yng of my silf, and the fadir that sente  
 me, berith witnessyng of me. Therfor 19  
 thei seiden to hym, Where is thi fadir?  
 Jhesu answeride, Nether <sup>ze</sup> knowen me,  
 nethir<sup>qq</sup> <sup>ze</sup> knowen my fadir; if <sup>ze</sup>  
 knewen me, perauenture <sup>ze</sup> schulden  
 knowe also my fadir. Jhesu spak these 20  
 wordis in the tresorie, techyng<sup>e</sup> in the  
 temple; and no man took hym, for his  
 our cam not <sup>zit</sup>. Therfor eft Jhesu 21  
 seide to hem, Lo! Y go, and <sup>ze</sup> schulen  
 seke me, and <sup>ze</sup> schulen die in <sup>zoure</sup>  
 synne; whidur Y go, <sup>ze</sup> moun not  
 come. Therfor the Jewis seiden, Whe- 22  
 ther he schal sle hym silf, for he seith,  
 Whidur Y go, <sup>ze</sup> moun not come? And 23  
 he seide to hem, <sup>ze</sup> ben of bynethe, Y

<sup>g</sup> of AGMNPQSTVWXY. <sup>h</sup> Om. GQWXY. <sup>i</sup> Which v. <sup>k</sup> said AGMNPQSTVWXY. <sup>l</sup> Om. N. <sup>m</sup> synne  
 GNQTX. <sup>n</sup> Om. QXY. <sup>o</sup> wandrith T. <sup>p</sup> but he MQWY. <sup>q</sup> Om. X. <sup>r</sup> of QR. <sup>s</sup> of Q. <sup>t</sup> ne Q.  
<sup>u</sup> aftir GMNPQSTVWXY. <sup>v</sup> forsothe I W pr. m. <sup>w</sup> two MX. <sup>x</sup> truthe N. <sup>y</sup> Om. X. <sup>z</sup> Om. K.  
<sup>a</sup> Whether WX.

<sup>1</sup> Om. b. <sup>k</sup> demyde a pr. m. <sup>l</sup> Om. i. <sup>m</sup> aftir g. <sup>n</sup> no more A pr. m. sa pr. m. bgk pr. m. <sup>o</sup> Om.  
 s sec. m. <sup>oo</sup> Om. o. <sup>p</sup> wittenesse o. <sup>pp</sup> But for o. <sup>q</sup> two i. <sup>qq</sup> ne ebc.

of this world, I am not of this world.  
 24 Therefore I seide to 3ou, For 3e schulen  
 dye in 3oure synnes; forsothe if 3e schu-  
 len not bileue for I am, 3e schulen deye  
 25 in 3oure synne<sup>b</sup>. Therefore thei seiden to  
 him, Who art thou? Jhesu seide to hem,  
 The bigynnyng, *'or the firste of al thing<sup>c</sup>*,  
 26 which<sup>d</sup> and<sup>e</sup> speke to 3ou. I haue many  
 thingis for<sup>f</sup> to speke, and deme<sup>g</sup> of 3ou,  
 but he that sente me is sothfast; and I  
 speke in the world thes thingis, that I  
 27 herde of him. And thei knewen not, for  
 28 he seide his fadir God. Therefore Jhesu  
 seith to hem, Whanne 3e han<sup>h</sup> reysid<sup>i</sup>  
 mannis sone, thanne 3e schulen knowe,  
 for I am, and of my silf I<sup>k</sup> do no thing;  
 but<sup>l</sup> as my fadir tau3te me, I speke thes  
 29 thingis. And he that sente me is with  
 me, and lefte *'not me<sup>m</sup>* aloone; for I do  
 euere<sup>n</sup> tho thingis, that ben plesaunt to  
 30 him. Him spekinge thes thingis, many  
 31 men<sup>o</sup> bileueden in to him. Therefore  
 Jhesu seide to the<sup>p</sup> Jewis, that bileueden  
 in to him, If 3e schulen dwelle in my  
 word, verili 3e schulen be my disciplis;  
 32 and 3e schulen knowe the treuthe, and the  
 33 treuthe schal delyuere 3ou. Therefore  
 the Jewis answeriden to him, We ben  
 the seed of Abraham, and to no man we  
*'seruyden euere<sup>q</sup>*; hou seist thou, 3e<sup>r</sup> schu-  
 34 len be free? Jhesu answeride to hem,  
 Treuli, treuli, I seie to 3ou, for ech man  
 that doth synne, is the<sup>s</sup> seruaunt of  
 35 synne. Sothli the seruaunt dwellith not in  
 the hous, into withouten ende, the sone  
 36 dwellith into withouten ende. Therfor  
 if the sone schal delyuere 3ou, verili 3e  
 37 schulen be free. I woot for 3e ben Abra-  
 hams sones, but 3e seken for<sup>t</sup> to sle me,  
 38 for my word takith not in 3ou. And I  
 speke tho thingis, that I sy3 at my fadir;  
 and 3e don tho thingis, that 3e sy3en at  
 39 3oure fadir. Thei answeriden, and seiden

am of aboue; 3e ben of this<sup>r</sup> world, Y  
 am not of this world. Therfor Y seide to 24  
 3ou, that 3e schulen die in 3oure synnes<sup>s</sup>;  
 for if 3e bileuen not that Y am, 3e schu-  
 len die in 3oure synne<sup>t</sup>. Therfor thei 25  
 seiden to hym, Who art thou? Jhesus  
 seide to hem, The bigynnyng, which also  
 speke to 3ou. Y haue many thingis to 26  
 speke, and deme<sup>u</sup> of 3ou, but he that  
 sente me is sothefast; and Y speke in the  
 world these thingis, that Y herde of  
 hym. And thei knewen not, that he 27  
 clepide his fadir God. Therfor Jhesus 28  
 seith<sup>v</sup> to hem, Whanne 3e han areisid  
 mannis sone, thanne 3e schulen knowe,  
 that Y am, and of my silf Y do no thing;  
 but as my fadir tau3te me, Y speke these  
 thingis. And he that sente me is with 29  
 me, and lefte me not aloone; for Y do  
 euermore tho thingis, that ben plesynge<sup>w</sup>  
 to hym. Whanne he spak these thingis, 30  
 manye bileueden in hym. Therfor Jhe- 31  
 sus seide to the Jewis, that bileueden in  
 hym, If 3e dwellen<sup>x</sup> in my word, verili  
 3e schulen be my disciplis; and 3e schu- 32  
 len knowe the treuthe, and the<sup>y</sup> treuthe  
 schal make 3ou fre. Therfor the Jewis 33  
 answeriden<sup>yy</sup> to hym, We ben the seed of  
 Abraham, and we serueden neuere to  
 man; hou seist thou, That 3e schulen be  
 fre? Jhesus answeride to hem, Treuli, 34  
 treuli, Y seie to 3ou, ech man that doith  
 synne, is seruaunt of<sup>z</sup> synne. And the 35  
 seruaunt dwellith not in the hows with  
 outen ende, but the sone dwellith with  
 outen ende. Therfor if the sone make 36  
 3ou fre, verili 3e schulen be fre. Y woot 37  
 that 3e ben Abrahams sones, but 3e  
 seken to sle me, for my word takith not  
 in 3ou. Y speke tho thingis, that Y say 38  
 at my fadir; and 3e doen tho thingis, that  
 3e sayn at 3oure fadir. Thei answerden, 39  
 and seiden to hym, Abraham is oure

<sup>b</sup> synnes *AGMPQSTXY*. <sup>c</sup> *or firste of al thing q*. Om. *x*. <sup>d</sup> the which *A pr. m. GMPQSTWXY*.  
<sup>e</sup> and *I τ*. <sup>f</sup> Om. *sx*. <sup>g</sup> to deme *G sec. m. MPW*. <sup>h</sup> he hadde *κ*. <sup>i</sup> areisid *A pr. m. GNQWY*.  
<sup>k</sup> Om. *N*. <sup>l</sup> for *T*. <sup>m</sup> me not *MXV*. <sup>n</sup> euermore *AGMNPQSTWXY*. <sup>o</sup> Om. *A pr. m. GMPQSTWXY*.  
<sup>p</sup> hem, the *MWY*. <sup>q</sup> euere serueden *MXV*. <sup>r</sup> For 3e *A pr. m. GMPQSTVWXY*. <sup>s</sup> Om. *w pr. m.* <sup>t</sup> Om. *sx*.

<sup>r</sup> the *IKB pr. m. g*. <sup>s</sup> synne *b pr. m.* <sup>t</sup> synnes *EOHIAβ*. <sup>u</sup> to deme *CEIKMOPQRSUXAB sec. m. ceghikaβ*.  
<sup>v</sup> seide *b*. <sup>w</sup> plesaunt *IKSABg*. <sup>x</sup> dwelten *k*. <sup>y</sup> Om. *1*. <sup>yy</sup> sayden *o*. <sup>z</sup> to *1*.

to him, Abraham is oure fadir. Jhesu seith to hem, If 3e ben the sones of Abraham, 'do 3e<sup>u</sup> the werkis of Abraham. 40 Sothli now 3e seken to<sup>v</sup> sle me, a man that haue spoken to 3ou treuthe<sup>w</sup>, that I herde of God; Abraham dide not this 41 thing. 3e don the workis of 3oure fadir. And so thei seiden to him, We ben not born of fornycacioun; we han o fadir, God. 42 Therefore Jhesu seide to hem, If God were 3oure fadir, sothli 3e schulden loue me; forsothe I 'procedide, *or cam forth*<sup>x</sup>, of God, and cam; nether sothli I cam of 43 my silf, but he sente me. Whi knowen 3e not my speche? for 3e moun not heere 44 my word. 3e ben of the fadir, the deuel, and 3e wolen do the desyris of 3oure fadir. He was a mansleere fro the bigynnyng, and in treuthe he stood not; for treuthe is not in him. Whanne he spekith a<sup>y</sup> lesinge, he spekith of his owne thingis; 45 for he is a lyiere<sup>z</sup>, and fadir of it. Sotheli for<sup>a</sup> I seye treuthe, 3e bileuen not to me. 46 Who of 3ou schal reproue me of synne? if I seie treuthe, whi bileuen 3e not to 47 me? He that is of God, heerith the wordis of God; therefore 3e heeren not, 48 for 3e ben not of God. Therefore the Jewis answeriden, and seiden<sup>b</sup>, Wher<sup>c</sup> we seyn not wel, for thou art a Samaritan, 49 and hast a deuel? Jhesu answeride, and seide, I haue not a deuel, but I honoure my fadir, and 3e han vnhonourid me. 50 Forsothe I seke not my glorie; ther is, 51 that 'sekith, and demeth<sup>d</sup>. Treuli, treuli, I seie to 3ou, if ony man schal kepe my word, he schal not 'se, *or taaste*<sup>e</sup>, deeth 52 in to with outen ende. Therfor the Jewis seiden, Now we han knowen, for thou hast a deuel. Abraham is deed, and the prophetis, and thou seist, If ony man schalf kepe my word, he schal not taaste 53 deeth in to with outen ende. Wher<sup>g</sup> thou ert more than oure fadir Abraham, that is deed, and the prophetis ben deede;

Jhesu seith to hem, If 3e ben the sones of Abraham, do 3e the<sup>a</sup> werkis of Abraham. But now 3e seken to sle<sup>40</sup> 'me, a man<sup>b</sup> that haue spoken to 3ou treuthe, that Y herde of God; Abraham dide not this thing. 3e doen the werkis<sup>41</sup> of 3oure fadir. Therfor thei seiden to hym, We ben not borun of fornycacioun; we han o fadir, God. But Jhesu seith<sup>42</sup> to hem, If God were 3oure fadir, sotheli 3e schulden loue me; for Y passide forth of God, and cam; for nether Y cam of my silf, but he sente me. Whi knowen<sup>43</sup> 3e not my speche? for 3e moun not here my word. 3e ben of the fadir, the deuel,<sup>44</sup> and 3e wolen do the desyris of 3oure fadir. He was a mansleere fro the bigynnyng, and he stood not in treuthe; for treuthe is not in hym. Whanne he spekith lesyng, he spekith of his owne; for he is a liere, and fadir<sup>c</sup> of it. But<sup>45</sup> for Y seie treuthe, 3e bileuen not to me. Who of 3ou schal repreue me of synne?<sup>46</sup> if Y sey treuthe, whi bileuen 3e not to me? He that is of God, herith the<sup>47</sup> wordis of God; therfor 3e heren not, for 3e ben not of God. Therfor the<sup>48</sup> Jewis answeriden, and seiden, Whether we seien not wel, that thou art a Samaritan, and hast a deuel? Jhesu answeride, and seide, Y haue not a deuel, but Y onoure my fadir, and 3e han vnhonourid me. For<sup>d</sup> Y seke not my glorie;<sup>50</sup> there is he, that sekith, and demeth. Treuli, treuli, Y seie to 3ou, if ony man<sup>51</sup> kepe my word, he schal not taste deeth with outen ende. Therfor the Jewis<sup>52</sup> seiden, Now we han knowun, that thou hast a deuel. Abraham is deed, and the prophetis, and thou seist, If ony man kepe my word, he schal not taste deeth withouten ende. Whether thou art gret-<sup>53</sup> tere than oure fader Abraham, that is deed, and the prophetis ben deed; whom makist thou thi silf? Jhesu answeride,<sup>54</sup>

<sup>u</sup> doth X. <sup>v</sup> for to A pr. m. G M N P Q T W Y. <sup>w</sup> the treuthe K pr. m. M. that T. <sup>x</sup> procedide, *or wente forthe* G sup. ras. procedede X. <sup>y</sup> Om. G M P Q S W X Y. <sup>z</sup> lyere, *or lesyng mongere* G T Y. <sup>a</sup> if A pr. m. G M N P Q S T W X Y. <sup>b</sup> seiden to him N. <sup>c</sup> Whether X. <sup>d</sup> seche and deme X. <sup>e</sup> see G M Q S W Y. taaste P. seen X. <sup>f</sup> Om. A G pr. m. N Q S T X Y. <sup>g</sup> Whether W X.

<sup>a</sup> Om. A. <sup>b</sup> men i. <sup>c</sup> stode fadir β. <sup>d</sup> Om. o.

54 whom makist thou thi silf? Jhesu answeride, If I glorifie my silf, my glorie is nou3t; my fadir is, that glorifieth me, 55 whom 3e seyn, for he is 3oure God. And 3e han not knowen him, forsoth I haue knowe him; and if I schal<sup>h</sup> seye for<sup>i</sup> I woot not him<sup>k</sup>, I shal be a lyere lyk to 3ou; but I woot him, and I kepe his word. 56 Abraham, 3oure fader, ful out ioyede<sup>l</sup>, that he schulde se my day; and he sy3, and 57 he<sup>m</sup> ioyede. Therefore the Jewis seyden to him, Thou hast not 3it fifty 3eer, and hast 58 thou seyn Abraham? Therefore Jhesu seide to hem, Treuli, treuli, I seye to 3ou, bifore that Abraham was maad, I am. 59 Therefore thei token stoonen, that thei schulden caste in to him; sothli Jhesu hidde him, and wente out of the temple.

## CAP. IX.

1 And Jhesu passinge, sy3 a man blynd 2 fro the birthe. And his<sup>n</sup> disciplis axiden him, Raby, that is, Maistir<sup>o</sup>, who<sup>p</sup> synnede, this man<sup>q</sup>, or his fadir and modir, 3 that he schulde be born blynd? Jhesu answeride, Nether this man synnede, neither his fadir and moder; but that the 4 werkis of God be schewid in hym. It bihoueth me<sup>r</sup> for<sup>s</sup> to worche the werkis of him that sente me, the while the<sup>t</sup> day is; the ny3t schal come, whanne no man 5 may worche. Hou longe I am in the 6 world, I am the lizt of the world. Whanne he hadde<sup>u</sup> seid thes thingis, he spette in to erthe<sup>v</sup>, and made cley of the spotle, and leyde<sup>w</sup>, or *baumedex*, the<sup>y</sup> cley on his 7 y3en, and seide to him, Go, and be thou wayschen<sup>z</sup> in the watir, or *cisterne*<sup>a</sup>, of Siloe, that is interpretid, Sent. Therefore he wente, and waischide<sup>b</sup>, and cam seynge. And so nei3eboris, and thei that 8 hadden seyn hym byfore, for he was a beggere, seiden, Wher<sup>c</sup> this is not he, that 9 sat, and beggide? Othere men seiden,

If Y glorifie my silf, my glorie is nou3t; my fadir, is that glorifieth me, whom 3e seien, that<sup>dd</sup> he is 3oure God. And 3e<sup>e</sup> han not knowun hym, but Y haue knowun hym; and if Y seie that Y knowe hym not, Y schal be a liere lich<sup>e</sup> to 3ou; but Y knowe hym, and Y kepe his word. Abraham, 3oure fadir, gladide<sup>ee</sup> 56 to se my dai; and he saiz, and ioyede. Thanne the Jewis seiden to hym, Thou 57 hast not 3it fifti 3eer, and hast thou seien Abraham? Therfor Jhesus seide to 58 hem, Treuli, treuli, Y seie to 3ou, bifor that Abraham schulde be, Y am. Therfor 59 thei token stonys, to caste to hym; but Jhesus hidde hym, and wente out of the temple.

## CAP. IX.

And Jhesus passynge, sei3 a man blynd fro the birthe. And hise disciplis 2 axiden hym, Maistir, what<sup>f</sup> synnede this man, or hise eldris, that he schulde be borun blynd? Jhesus answeride, Nether 3 this man synnede, nether hise eldris; but that<sup>ff</sup> the werkis of God be schewid in hym. It bihoueth me<sup>g</sup> worche the 4 werkis of hym that sente me, as longe as the dai is; the<sup>h</sup> ny3t schal come, whanne no man may worche. As longe 5 as Y am in the world, Y am the lizt of the world. Whanne he hadde seid these 6 thingis, he spette in to the erthe, and made cley of the spotil, and anoyntide the cley on hise i3en, and seide to hym, 7 Go, and be thou waisschun in the watir of Siloe, that is to seie, Sent. Thanne he wente, and waisschide, and cam seynge. And so nei3boris, and thei<sup>hh</sup> that 8 hadden seyn him bifor, for<sup>i</sup> he was a beggere, seiden, Whether this is not he, that sat, and beggide? Othere men 9 seiden, That this it is; othere<sup>ii</sup> men *seyden*,

<sup>h</sup> Om. *G pr. m.* <sup>i</sup> Om. *X.* <sup>k</sup> not hym not *X.* <sup>l</sup> gladide, or *ful out ioyede* *AGMNPSTWY.* <sup>m</sup> Om. *AG MNPSWXY.* <sup>n</sup> Om. *X.* <sup>o</sup> Om. *SX.* <sup>p</sup> what *A pr. m. GNQTY.* <sup>q</sup> Om. *S.* <sup>r</sup> Om. *w pr. m.* <sup>s</sup> Om. *SX.* <sup>t</sup> Om. *qw.* <sup>u</sup> Om. *q.* <sup>v</sup> the erthe *ANQSTVW pr. m. X.* <sup>w</sup> baumedex. <sup>x</sup> Om. *qswx.* <sup>y</sup> Om. *sw.* <sup>z</sup> wasche *N.* <sup>a</sup> Om. *MPSWX.* <sup>b</sup> wesh *SX.* <sup>c</sup> Whether *wX.*

<sup>dd</sup> Om. *g.* <sup>e</sup> lichi *A pr. m. bce.* <sup>ee</sup> gloried *o.* <sup>f</sup> in wiche *K sup. ras. who 1.* <sup>ff</sup> at *o.* <sup>g</sup> for to *IK sec. m.* <sup>h</sup> Om. *o.* <sup>hh</sup> tho *o.* <sup>i</sup> that *1.* <sup>ii</sup> and othere *k.*

For this it is; othere men forsothe, Nay,  
 10 but it is a lyk<sup>d</sup> of<sup>e</sup> him. Forsoth he  
 seide, For I am<sup>f</sup>. Therefore thei seiden  
 to him, How ben thin yzen openyd 'to  
 11 thee? He answeride, 'The ilke<sup>g</sup> man,  
 that is seid Jhesu, made cley, and anoynt-  
 ide myn yzen, and seide to me, Go thou  
 to the watir, 'or cisterne<sup>h</sup>, of Siloe, and  
 waische; and I wente, and waischide<sup>i</sup>, and  
 12 sy<sup>3</sup>. And thei seiden to him, Wher is he?  
 13 He seith, I woot not. Thei leden<sup>k</sup> him that  
 14 was blynd to the<sup>l</sup> Pharisees. Forsoth  
 it was saboth, whanne Jhesu made cley,  
 15 and openyde his yzen. Eft Pharisees<sup>m</sup>  
 axiden him, how he hadde seyn. Sothly  
 he seide to hem, He puttide<sup>n</sup> to me cley  
 on the yzen; and I waischide<sup>o</sup>, and I se.  
 16 Therefore summe of Pharisees<sup>p</sup> seiden, This  
 man is not of God, for he kepith not the  
 saboth. Othere men seyden, How may  
 a man synnere do thes syngnys, 'or my-  
 raclis<sup>q</sup>? And dyuysioun was among hem.  
 17 Therefore thei seyn eftsoone to the blynd  
 man, What seist thou of him, that open-  
 yde thin yzen? Sothli he seide, For he  
 18 is a prophete. Therefore Jewis bileueden  
 not of him, for he was blynd, and hadde  
 seyn, til thei clepiden his fadir and modir,  
 19 that hadde seyn<sup>r</sup>. And thei axiden hem,  
 seyinge, 'Is this<sup>s</sup> 3oure sone, whom 3e  
 seyn, for he is born blynd? hou therefore  
 20 seest he now? His fadir and modir an-  
 sweriden to hem, and seyden, We witen,  
 for this is oure sone, and for<sup>t</sup> he is born  
 21 blynd; sothli how he seest now, we  
 witen not<sup>u</sup>, or who openyde his yzen, we  
 witen not<sup>v</sup>; axe 3e him, he hath age, speke  
 22 he<sup>w</sup> of him silf. His fadir and modir  
 seiden thes thingis, for thei dredden  
 Jewis<sup>x</sup>; forsoth now the Jewis 'hadden  
 conspiridy, that if ony man knowlechide<sup>z</sup>  
 him Crist, he schulde be don<sup>a</sup> out of the

Nai, but he is lije hym. But he seide, 10  
 That<sup>k</sup> Y am. Therfor thei seiden to  
 hym, Hou ben thin izen openyd? He 11  
 answerde, Thilke man, that is seid Jhesu,  
 made clei, and anoyntide myn izen,  
 and seide<sup>l</sup> to me, Go thou to the watre  
 of Siloe, and wassche; and Y wente, and  
 wasschide, and say. And thei seiden to 12  
 hym, Where is he? He seide, Y woot  
 not. Thei leden hym that was blynd to 13  
 the Farisees. And it was sabat, whanne 14  
 Jhesus made cley, and openyde hise izen.  
 Eft the Farisees axiden hym, hou he 15  
 hadde seyn. And he seide to hem, He  
 leide to me cley on the izen; and Y  
 wasschide, and Y se. Therfor summe of 16  
 the Fariseis seiden<sup>m</sup>, This man is not of  
 God, that kepith not the sabat. Othere  
 men seiden, Hou may a synful man do  
 these signes. And strijf was<sup>n</sup> among  
 hem. Therfor thei seien<sup>nn</sup> eftsoone to 17  
 the blynd man, What seist thou of hym,  
 that openyde thin izen? And he seide,  
 That he is a prophete. Therfor Jewis<sup>o</sup> 18  
 bileueden<sup>p</sup> not of<sup>pp</sup> hym, that he was  
 blynd<sup>q</sup>, and hadde seyn, til thei clepiden  
 his fadir and modir, that hadde seyn.  
 And thei axiden hem, and seiden, Is this 19  
 3oure sone, which<sup>qq</sup> 3e seien was borun  
 blynd? hou thanne seest he now? His 20  
 fadir and modir answeriden to hem, and  
 seiden, We witen, that this is oure sone,  
 and that he was borun blynd; but hou 21  
 he seest now, we witen neuer<sup>r</sup>, or who  
 openyde hise izen, we witen nere<sup>s</sup>; axe<sup>t</sup>  
 3e hym, he hath age, speke he of hym  
 silf. His fader and modir seiden these 22  
 thingis, for thei dredden the Jewis; for  
 thanne the Jewis hadden conspirid, that  
 if ony man knowlechide<sup>u</sup> hym Crist, he  
 schulde be don out of the synagoge.  
 Therfor his fadir and modir seiden, That 23

<sup>d</sup> lichy T. <sup>e</sup> to M. Om. X. <sup>f</sup> am he G sec. m. MPSW sec. m. <sup>g</sup> That X. <sup>h</sup> Om. MPSWX. <sup>i</sup> wesh SX.  
<sup>k</sup> led den MPQT VWXY. <sup>l</sup> Om. q. <sup>m</sup> the Pharisees G sec. m. MPW. <sup>n</sup> putt SX. <sup>o</sup> wesh SX. <sup>p</sup> the Phariseis  
 AGNQTVXY. <sup>q</sup> Om. X. <sup>r</sup> seen hym q. <sup>s</sup> This is MTXY. <sup>t</sup> Om. q. <sup>u</sup> nere MNPY. neuer QVX.  
<sup>v</sup> nere MNPWY. neuer X. <sup>w</sup> Om. T. <sup>x</sup> the Jewes AG sec. m. MPWX. <sup>y</sup> conspiriden q. <sup>z</sup> hadde  
 knowlechid w pr. m. <sup>a</sup> maad G pr. m. NQTY. maad, or don G sec. m.

<sup>k</sup> Om. a. <sup>l</sup> he seide a. <sup>m</sup> seiden to him k. <sup>n</sup> was maad bβ. <sup>nn</sup> seiden i. <sup>o</sup> the Jewis Ek.  
<sup>p</sup> bileuen g. <sup>pp</sup> to E. <sup>q</sup> born blynd ic. <sup>qq</sup> the whiche o. <sup>r</sup> nere EPQRS bchiaβ. not IK. <sup>s</sup> neuere  
 CARYXAEKβ. not k. <sup>t</sup> aske R. <sup>u</sup> knowleche Eba.

23 synagoge. Therefore his fadir and modir  
 seiden, For he hath age, axe ze him.  
 24 Therefore eftsoone thei clepiden the man,  
 that was blynd, and seyden to him, 3yue  
 thou glorie to God; we witen, for this  
 25 man is a synner. Therefore he seide, If  
 he is a synner, I woot not<sup>b</sup>; o thing I  
 woot, for whanne I was blynd, now I se.  
 26 Therefore thei seiden to him, What dide  
 he to thee? how openyde he thin yzen?  
 27 He answeride to hem, I seide to 3ou now,  
 and ze herden; what wolen ze eftsoone  
 heere? wher<sup>c</sup> and ze wolen be maad his  
 28 disciplis? Therefore thei 'wariden, *or*<sup>d</sup>  
*cursiden*, him<sup>e</sup>, and seiden, Be thou his  
 29 disciple; we ben disciplis<sup>f</sup> of Moyses. We  
 witen, for God spak to Moyses; forsoth  
 we witen no3t this, of whennis he is.  
 30 The ilke man<sup>g</sup> answeride, and seide to  
 hem, Forsoth in this thing is wonderful,  
 that<sup>h</sup> ze witen not of whennis he is, and  
 31 he hath opened myn yzen. Sothli we  
 witen, for God heerith not synneris<sup>i</sup>, but  
 if ony man<sup>k</sup> is worshiper of God, and doth  
 32 his wille, hym he heerith. Fro the world  
 it is not herd, that ony man openyde the  
 33 yzen of a blynd born<sup>l</sup> man; no<sup>m</sup> but<sup>n</sup>  
 this were of God, he myzte not do ony  
 34 thing. Thei answeriden, and seiden to  
 him, Thou art al boren in synnes, and  
 'techist thou<sup>o</sup> vs? And thei castiden<sup>v</sup> 'out  
 35 him<sup>q</sup>. Jhesu herde, for thei 'han cast<sup>r</sup>  
 'out him<sup>q</sup>; and whanne he hadde founden  
 him, he seide to him, Bileuest thou in to  
 36 the sone of God? He answeride, and  
 seide, Lord, who is he, that I bileue in  
 37 to him? And Jhesu seide to him, And  
 thou hast seyn him, and he it is, that  
 38 spekith with thee. And he seide<sup>s</sup>, Lord,  
 I bileue. And he fallinge down, worship-  
 39 ide him. Therefore Jhesu seide to him,  
 I cam in to this world, in to dom, that  
 thei that seen not, se<sup>t</sup>, and thei that seen,

he hath age, axe ze hym. Therfor eft-<sup>24</sup>  
 soone thei clepiden the man, that was  
 blynd, and seiden to hym, 3yue thou  
 glorie to God; we<sup>v</sup> witen, that this man  
 is a synnere. Thanne he seide, If he is<sup>25</sup>  
 a synnere, Y woot neuer<sup>w</sup>; o thing Y  
 woot, that whanne Y was blynd, now<sup>x</sup> Y  
 se. Therfor thei seiden to hym, What<sup>26</sup>  
 dide he to thee? hou openyde he thin  
 izen? He answerde to hem, Y seide to<sup>27</sup>  
 3ou now, and ze herden; what wolen ze  
 eftsoone here? whether ze wolen be  
 maad hise discyplis? Therfor thei curs-<sup>28</sup>  
 iden hym, and seiden, Be thou his disci-  
 ple; we<sup>y</sup> ben disciplis<sup>yy</sup> of Moises. We<sup>29</sup>  
 witen, that God spak to Moises; but we  
 knowen not this, of whennus he is.  
 Tilke man answeride, and seide to hem,<sup>30</sup>  
 For in this<sup>z</sup> is a wondurful thing, that  
 ze witen not, of whennus he is, and he  
 hath openyd myn izen. And we witen,<sup>31</sup>  
 that God herith not synful men, but if  
 ony 'man is<sup>a</sup> worschypere<sup>b</sup> of God, and  
 doith his wille, he herith hym. Fro the<sup>32</sup>  
 world it is not herd, that ony man open-  
 yde<sup>bb</sup> the izen of a blynd borun man;  
 but this<sup>c</sup> were of God, he myzte not do<sup>33</sup>  
 ony thing. Thei answeriden, and seiden<sup>34</sup>  
 to hym, Thou art al borun in synnes,  
 and techist thou vs? And thei putten<sup>d</sup>  
 hym out. Jhesus herd, that thei hadden<sup>35</sup>  
 putte hym out; and whanne he hadde  
 founde hym, he seide to hym, Bileuest  
 thou in the sone of God? He answerde,<sup>36</sup>  
 and seide<sup>e</sup>, Lord, who is he, that Y bi-  
 leue in hym? And Jhesus seide to hym,<sup>37</sup>  
 And thou hast seyn him, and he it is,  
 that spekith with thee. And he seide<sup>f</sup>,<sup>38</sup>  
 Lord, Y byleue. And he felle down, and  
 worschypide hym. Therefore Jhesus seide<sup>39</sup>  
 to hym, Y cam in to this<sup>g</sup> world, 'in to<sup>h</sup>  
 doom, that thei that seen not, see, and  
 thei that seen, be maad blynde. And<sup>40</sup>

<sup>b</sup> neuer *A pr. m. G sec. m. TX.* nere *G pr. m. MNPQWY.* <sup>c</sup> whether *WX.* <sup>d</sup> Om. *MPSWX.* <sup>e</sup> Om. *Q.*  
<sup>f</sup> the disciplis *G sec. m. MPSW.* <sup>g</sup> Om. *X.* <sup>h</sup> for *o.* <sup>i</sup> synneris, *or synful men AGNT.* <sup>k</sup> Om. *Q.* <sup>l</sup> Om.  
*G pr. m. TY.* <sup>m</sup> Om. *X.* <sup>n</sup> but if *X.* <sup>o</sup> thou techist *MXY.* <sup>p</sup> casten *SX.* <sup>q</sup> him out *MXY.* <sup>r</sup> han castid  
*A pr. m. MNPT.* han casten *QY.* hadde caste *V.* <sup>s</sup> seith *QTRWXY.* <sup>t</sup> see *goostly Q.*

<sup>v</sup> for we *k pr. m.* <sup>w</sup> not *IKHI nere EQRbcgaß.* <sup>x</sup> and now *k.* <sup>y</sup> for we *b pr. m.* <sup>yy</sup> the disciplis *o.*  
<sup>z</sup> this thing *k pr. m.* <sup>a</sup> be *E.* <sup>b</sup> a worschiper *Eka.* <sup>bb</sup> openeth *o.* <sup>c</sup> this *man IQ sec. m.* <sup>d</sup> puttiden  
*ohik.* <sup>e</sup> seide to him *k.* <sup>f</sup> seith *I.* <sup>g</sup> the *kß.* <sup>h</sup> in *g.*

40 be maad blynde. And<sup>u</sup> summe of the Pharisees herden, that weren with him, and thei seiden to him, Wher<sup>v</sup> and we 41 ben blynde? Jhesu seide to hem, If 3e weren blynde, 3e schulden not haue synne; but now 3e seyn, For we seen, 3oure synne dwellith.

## CAP. X.

1 Treuli, treuli, I seie to 3ou, he that cometh not in by the dore in to the fold of the scheep, but stizeth vp by another weye, 2 is<sup>w</sup> nyzt thef and day thef. Forsothe he that entrith by the dore, is<sup>x</sup> the schep- 3 herde of the scheep. To this the porter openeth, and the scheep heeren his vois, and he clepith his owne scheep by name, 4 and ledith out hem. And whanne he hath sent out his owne scheep, he goth bifore hem, and the scheep suwen him; for thei 5 knowen his vois. Sothli thei suwen not an<sup>y</sup> alien, but fleen fro him; for thei han 6 not knowen the voys of alyens. Jhesu seide to hem this prouerbe; forsoth thei 7 knewen not what he spak to hem. Therefore Jhesu seide to hem eftsoone, Treuli, treuli, I seie to 3ou, for I am the<sup>z</sup> dore 8 of the<sup>a</sup> scheep. Alle how manye euere camen<sup>b</sup>, ben<sup>c</sup> nyzt theues and day theues, 9 but the scheep herden not hem. I am the dore. If ony man schal entre by me, he schal be saued; and he schal go yn, and schal go out, and he schal fynde lesewis. 10 A nyzt theef cometh not<sup>e</sup>, no<sup>f</sup> but that he stele, and sle, and leese; I cam, that thei haue lyf, and haue more plenteuously. 11 I am a good schepherde<sup>g</sup>; a good schepherde<sup>h</sup> 3yueth his `soule, *that is, his lyf*<sup>i</sup>, 12 for his scheep. Forsoth a `marchaunt, or *hyred hyne*<sup>k</sup>, and that is not schepherde<sup>l</sup>, whos `ben not the scheep<sup>m</sup> his owne, seeth a wolf comynge, and he leueth, `or *forsaketh*<sup>n</sup>, the scheep, and fleeth; and the wolf rauyschith, and disparplith,

summe of the Faryseis herden, that weren with hym, and thei seiden to hym, Whether we ben blynde? Jhesus 41 seide to hem, If 3e weren blynde, 3e schulden not haue synne; but now 3e seien, That we seen, 3oure synne dwellith stille.

## CAP. X.

Treuli, treuli, Y seie to 3ou, he that 1 cometh not in by the dore in to the foold of scheep, but stieth bi another weie, is a nyzt theef and a dai theef. But 2 he that entrith bi the dore, is the scheepherde of the scheep. To<sup>1</sup> this the porter 3 openeth, and the scheep heren his vois, and he clepith his owne scheep bi name, and ledith hem out. And whanne he 4 hath don<sup>k</sup> out his owne scheep, he goth bifor hem, and the scheep suen hym; for thei knowun his vois. But thei suen not 5 an alien, but fleen from hym; for thei han not knowun the voys of aliens. Jhesus seide to hem this prouerbe; but thei knewen not what he spak to hem. Ther- 7 for Jhesus seide to hem eftsoone, Treuli, treuli, Y seie to 3ou, that<sup>1</sup> Y am the<sup>m</sup> dore of the scheep. As many as han<sup>n</sup> 8 come, weren nyzt theues and day theues, but the scheep herden not hem. Y am 9 the dore. If ony man schal entre bi me, he schal be sauud; and he schal go ynne, and schal go out, and he schal fynde lesewis. A nyzt theef cometh not, but 10 that he stele, sle, and leese; and Y cam, that thei han lijf, and haue more plenteousli. I am a good scheepherde; a 11 good scheepherde 3yueth his lijf for hise scheep. But an hirid hyne, and that is 12 not the<sup>o</sup> scheepherde, whos ben not the scheep his owne, seeth a wolf comynge, and he leueth the scheep, and fleeth; and the wolf rauyschith, and disparplith the scheep. And the hirid hyne fleeth, 13

<sup>u</sup> Om. k. <sup>v</sup> Whether x. <sup>w</sup> he is G M N P Q S T W X Y. <sup>x</sup> he is N. <sup>y</sup> Om. g pr. m. y. <sup>z</sup> Om. q. <sup>a</sup> Om. M N P S W. <sup>b</sup> camen bifore me N. camen biside me q. <sup>c</sup> ben thei r. ben the y. <sup>e</sup> Om. N W sec. m. <sup>f</sup> Om. M P S W pr. m. x. <sup>g</sup> herde q. <sup>h</sup> hirde q. <sup>i</sup> lijf A M N P Q S W. soule x. <sup>k</sup> marchaunt x. <sup>l</sup> a sheperd G sec. m. w. hirde q. <sup>m</sup> the shepe ben not Q W X Y. <sup>n</sup> Om. M S W X.

<sup>1</sup> And to k pr. m. <sup>k</sup> don, ether sent K sec. m. <sup>1</sup> Om. ik. <sup>m</sup> a i. <sup>n</sup> weren i. <sup>o</sup> Om. i pr. m.

13 *'or scaterith*<sup>o</sup>, the scheep. Forsoth the  
 marchaunt fleeth, for he is *'a marchaunt*<sup>p</sup>,  
 and it perteyneth not to him of the  
 14 scheep. I am a good schepherde<sup>q</sup>, and I  
 knowe my scheep, and my scheep knowen  
 15 me. As my<sup>r</sup> fadir hath knowun me, and  
 I knowe the fadir; and I putte my lyf for  
 16 my scheep. And I haue othere scheep,  
 that ben not of this folde, and it bihoueth  
 me for to *'leede hem to*<sup>s</sup>, and thei schulen  
 heere my vois; and it schal be maad o fold  
 17 and o schepherde<sup>t</sup>. Therefore the fadir  
 loueth me, for I putte my soule, that eft-  
 18 soone I take it. No man takith it fro  
 me, but I putte it fro my silf. I haue  
 power for<sup>u</sup> to putte it, and I<sup>v</sup> haue power  
 for<sup>w</sup> to take it eftsoone<sup>x</sup>. This maunde-  
 19 ment I haue take of my fadir. And so  
 dissencioun was maad among the Jewis  
 20 for thes wordis. Forsoth manye of hem  
 seiden, He hath a deuel, and maddith, *'or*  
 21 *wexith wood*<sup>y</sup>; what heeren 3e him? Othere  
 men seiden, These wordis beth<sup>z</sup> not of *a*  
*man* hauynge a fend<sup>a</sup>. Wher<sup>b</sup> a<sup>c</sup> deuel  
 may opene the y3en of blynde men?  
 22 Forsothe newe feestis of halwing of the  
 temple ben maad in Jerusalem, and it  
 23 was wyntir. And Jhesu walkide in the  
 24 temple, in the porche of Salomon. Ther-  
 fore Jewis ennyrowneden him, and seiden  
 to him, Hou longe dost thou a wey oure  
 soule? if thou ert Crist, seie to vs opyn-  
 25 ly<sup>d</sup>. Jhesu answeride to hem, I speke to  
 3ou, and 3e bileuen not; the workis that  
 I do in the name of my fadir, thes beren  
 26 witnessing<sup>e</sup> of me. But and 3e bileuen  
 27 not, for 3e ben not of my scheep. My  
 scheepe heeren my vois, and I knowe hem,  
 28 and thei suen me. And I 3yue to hem  
 euerelasting lyf, and thei schulen not  
 perische in to with outen ende, and ony  
 man schal not rauysche hem of<sup>f</sup> myn  
 29 hond. That thing that my fadir 3af to  
 me, is more than alle; therefore no man

for he is an hirid hyne, and it parteyn-  
 eth not to hym of the scheep. Y am a<sup>14</sup>  
 good scheepherde, and Y knowe my  
 scheep, and my scheep knowen me. As<sup>15</sup>  
 the fadir hath knowun me, Y knowe the  
 fadir; and Y putte my lijf for my scheep.  
 Y haue othere scheep, that ben not of<sup>16</sup>  
 this foolde, and it bihoueth me to brynge  
 hem togidir, and thei schulen here my  
 vois; and it<sup>p</sup> schal be maad o foolde and  
 o scheepherde. Therfor the fadir lou-<sup>17</sup>  
 eth me, for Y putte my lijf, that eftsoone  
 Y take it. No man takith it fro me,<sup>18</sup>  
 but Y putte it of my silf. Y haue power  
 to putte it, and Y haue power to take it  
 a3en. This maundement Y haue takun  
 of my fadir. Eft dissencioun was maad<sup>19</sup>  
 among the Jewis for these wordis. And<sup>20</sup>  
 many of hem seiden, He hath a deuel,  
 and maddith; what heren 3e hym?  
 Othere men seiden, These wordis ben not<sup>21</sup>  
 of *a man* that hath a feend<sup>q</sup>. Whether  
 the deuel may opene the i3en of blynde<sup>q</sup>  
 men? But the feestis of halewyng of<sup>22</sup>  
 the temple weren maad in Jerusalem,  
 and it was wyntir. And Jhesus walkide<sup>23</sup>  
 in the temple, in the porche of Salomon.  
 Therfor the Jewis camen aboute hym,<sup>24</sup>  
 and seiden to hym, Hou long takist thou  
 awei oure soule? if thou art Crist, seie  
 thou to vs opynli. Jhesus answerde to<sup>25</sup>  
 hem, Y speke to 3ou, and 3e bileuen not;  
 the werkis that Y do in the name of my  
 fadir, beren witnessyng<sup>r</sup> of me. But 3e<sup>26</sup>  
 bileuen not, for 3e ben not of my scheep.  
 My scheep heren my vois, and Y knowe<sup>27</sup>  
 hem, and thei suen me. And Y 3yue to<sup>28</sup>  
 hem euerelastyng lijf, and thei schulen  
 not perische with outen ende, and noon  
 schal rauysche hem fro<sup>s</sup> myn hoond.  
 That thing that my<sup>ss</sup> fadir 3af to me, is<sup>29</sup>  
 more than alle thingis; and no man may  
 rauysche fro my fadris hoond. Y and<sup>30</sup>  
 the fadir ben oon. The<sup>t</sup> Jewis token vp<sup>31</sup>

<sup>o</sup> Om. qX. <sup>p</sup> marchaunt N. <sup>q</sup> hirde q. <sup>r</sup> the G M N P Q S T W X. <sup>s</sup> Om. sX. lede hem q. <sup>t</sup> hirde q.  
<sup>u</sup> Om. sX. <sup>v</sup> Om. W. <sup>w</sup> Om. sX. <sup>x</sup> a3ein, or *eftsoone* G N V Y. a3en M P Q S W X. <sup>y</sup> Om. qX.  
<sup>z</sup> ben A G M N P Q S T V W X Y. <sup>a</sup> deuel V. <sup>b</sup> Whether W X. <sup>c</sup> the q. <sup>d</sup> pleyly, or *opynly* A G M N P Q S T W Y.  
 pleyly X. <sup>e</sup> wittnesse T X Y. <sup>f</sup> out of q.

<sup>p</sup> ther r. <sup>q</sup> deuel o. <sup>qq</sup> blind born k *pr. m.* <sup>r</sup> wittnesse o. <sup>rr</sup> Om. c. <sup>s</sup> out of o. <sup>ss</sup> the k. <sup>t</sup> And o.

30 may rauysche fro my fadris<sup>g</sup> hond. 'I and  
 31 the fadir<sup>h</sup> ben o thing. Jewis token vp  
 stoones, for<sup>i</sup> to stoono hym 'to the deeth<sup>k</sup>.  
 32 Jhesu answeride to hem, I haue schewid  
 to 3ou manye goode<sup>l</sup> werkis of my fadir,  
 for which werk of hem stoonen 3e me?  
 33 The Jewis answeriden to him, We stoonen  
 'not thee<sup>m</sup> of good work, but of blas-  
 phemye, and for thou, sithen thou art a  
 34 man, makist thi silf God. Jhesu answer-  
 ide to hem, Wher<sup>n</sup> it is not writun in  
 3oure lawe, For I seide, 3e ben goddis?  
 35 If he seide hem goddis, to whiche<sup>o</sup> the  
 word of God is maad, and the scripture,  
 36 which<sup>p</sup> the fadir halwide, and sente in to  
 the world, may not be vndon, and 3e  
 seyn, for I blaspheme, for I seide, I am  
 37 Goddis sone? If I do not the workis of  
 38 my fadir, nyle 3e bileue to me; sothli  
 if I do, thou3 3e wolen not bileue to me,  
 'bileue 3e<sup>q</sup> to the workis; that 3e knowe  
 and bileue, for the fadir is in me, and I  
 39 in the fadir. Therefore thei sou3ten for<sup>r</sup>  
 to take him, and he wente out of her  
 40 hondis. And he wente eftsoone ouer  
 Jordan, in to that place where John was  
 first<sup>s</sup> baptisinge, and he<sup>t</sup> dwelte there.  
 41 And manye camen to him, and seiden,  
 Forsoth<sup>u</sup> John dide no 'signe, or myracle<sup>v</sup>;  
 42 forsothe alle thingis what euere<sup>w</sup> John  
 seide of this, weren sothe. And manye  
 bileueden in<sup>x</sup> to him.

## CAP. XI.

1 Forsothe ther was sum<sup>y</sup> syk man, La-  
 zarus of Bethanye, of the castel of Mary  
 2 and Martha, his sistris. Forsoth Mary it  
 was, which<sup>z</sup> anoyntide<sup>a</sup> the Lord with  
 oynement, and wipte his feet with hir  
 heeris, whos brother Lazarus was syk.  
 3 Therefore his sistris senten to him, sey-  
 inge, Lord, lo! he<sup>b</sup> whom thou louest, is  
 4 syk. Forsoth Jhesu heeringe seide<sup>c</sup> to

stoonys, to stoono hym. Jhesus answerde 32  
 to hem, Y haue schewide to 3ou many  
 good werkis of my fadir, for which werk  
 of hem stonen 3e me? The Jewis an-33  
 swerden to hym, We stoonen thee not  
 of good werk, but of blasfemye, and for  
 thou, sithen thou art a man, makist thi  
 silf God. Jhesus answerde to hem,34  
 Whether it is not writun in 3oure lawe,  
 That Y seide, 3e ben goddis? Yf he 35  
 seide that thei weren goddis, to whiche<sup>t</sup>  
 the word of God was maad, and scrip-  
 ture<sup>u</sup> may not be vndon, thilke that the 36  
 fadir hath halewid, and hath sent in to  
 the<sup>uu</sup> world, 3e<sup>v</sup> seien, That 'thou blasfem-  
 est<sup>w</sup>, for Y seide, Y<sup>x</sup> am Goddis sone?  
 Yf Y do not the werkis of my fadir,37  
 nyle 3e bileue to me; but if Y do, thou3 38  
 3e wolen not bileue to me, bileue 3e to  
 the werkis; that 3e knowe and bileue,  
 that the fadir is in me, and Y in the  
 fadir. Therfor thei sou3ten to take hym,39  
 and he wente out of her hondis. And he 40  
 wente<sup>y</sup> eftsoone ouer Jordan, in to that  
 place where Joon was firste baptisinge,  
 and he dwelte there. And manye camen 41  
 to hym, and seiden, For<sup>z</sup> Joon dide no  
 myracle<sup>a</sup>; and alle thingis what euer 42  
 Joon seide of this, weren sothe. And  
 many bileueden in<sup>b</sup> hym.

## CAP. XI.

And ther was a sijk man, Lazarus of 1  
 Bethanye, of the castel of Marie and  
 Martha, hise sistris. And it was Marye, 2  
 which<sup>c</sup> anoyntide the Lord with oyne-  
 ment, and wipte hise feet with hir  
 heeris, whos brother Lazarus was sijk.  
 Therfor hise sistris senten to hym, and 3  
 seide, Lord, lo! he whom thou louest<sup>cc</sup>,  
 is sijk. And Jhesus herde, and seide to 4

<sup>g</sup> fadir qX. <sup>h</sup> And the fadir and Y q. <sup>i</sup> Om. sX. <sup>k</sup> to deeth G M N P Q S T V W sec. m. XY. <sup>l</sup> Om. w.  
<sup>m</sup> thee not M P Q T X Y. <sup>n</sup> Whether W X. <sup>o</sup> whom G M N P Q S T W X Y. <sup>p</sup> the which V. <sup>q</sup> beleueth X. <sup>r</sup> Om. sX.  
<sup>s</sup> Om. k. <sup>t</sup> Om. q. <sup>u</sup> for sothely A G M N P W sec. m. X. for q. sothly T. <sup>v</sup> signe X. <sup>w</sup> euere thingis q.  
<sup>x</sup> Om. qW. <sup>y</sup> a qW pr. m. <sup>z</sup> the whiche M P Q T W X Y. <sup>a</sup> oynytede X. <sup>b</sup> Om. q. <sup>c</sup> seith N.

<sup>t</sup> whom I. <sup>u</sup> the scripture k. <sup>uu</sup> this o. <sup>v</sup> and 3e b sec. m. <sup>w</sup> Y blasfeme b sec. m. g. <sup>x</sup> that I  
 1 pr. m. q. <sup>y</sup> wente out s. <sup>z</sup> That I. <sup>a</sup> myraclis I. <sup>b</sup> in to k sec. m. s pr. m. b sec. m. eg. <sup>c</sup> the  
 whiche o. <sup>cc</sup> louedist k pr. m.

hem, This sicknesse is not to the deeth,  
 but for the glorie of God, that Goddis<sup>d</sup>  
 5 sone be glorified bi<sup>e</sup> it<sup>f</sup>. Sothli Jhesu  
 louede Martha, and hir sistir Marye, and  
 6 Lazarus. Therfore as Jhesu herde, for<sup>g</sup>  
 he was syk, thanne sothli<sup>h</sup> he dwellide in  
 7 the same place tweye<sup>i</sup> dayes. Therof<sup>k</sup>  
 aftir thes thingis he seide to his disciplis,  
 8 Go we eft in to Judee. Disciplis<sup>l</sup> seyen  
 to him, 'Raby, or maistir<sup>m</sup>, now the Jewis  
 souzten for<sup>n</sup> to stoone thee, and eft 'thou  
 9 gost<sup>o</sup> thidur? Jhesu answeride, Wher<sup>p</sup>  
 ther ben not twelue ouris of<sup>q</sup> the day?  
 'If ony man<sup>r</sup> 'schal wandre<sup>s</sup> in the day,  
 he hirtith not, for he seeth the liȝt of  
 10 this world. Sothli if he schal wandre  
 in the<sup>t</sup> nyȝt, he hirtith, for liȝt is not in  
 11 him. 'He seith thes thingis<sup>u</sup>, and aftir  
 thes thingis he seith to hem, Lazarus,  
 oure frend, slepith, but I go for<sup>v</sup> to reyse  
 12 him fro slepe. Therfore his disciplis  
 seiden, Lord, if he slepith<sup>w</sup>, he schal be  
 13 saf. Forsothe Jhesu hadde seid of his  
 deeth; but thei gessiden, that he seide  
 14 of the<sup>y</sup> slepinge of sleep. Thanne ther-  
 fore Jhesu seide to hem opynli, Laza-  
 15 rus is deed; and I<sup>z</sup> enioye for ȝou, that ȝe  
 beleue, for<sup>a</sup> I was not there; but go we  
 16 to him. Therfore Thomas, that is seid  
 Didymus, seide to euen disciplis, And go  
 17 we, that we deye with him. And so  
 Jhesu cam, and foud him hauynge now  
 18 foure dayes in the graue. Sothli Bethanye  
 was bisydis Jerusalem, as fiftene furlongis.  
 19 Forsothe manye of Jewis camen to Marie  
 and Martha, for<sup>b</sup> to comferte hem of<sup>c</sup> her  
 20 brother. Therfore as Martha herde, for  
 Jhesu cam, she renneth to him; Marie  
 21 forsothe sat at hom. Therfore Martha  
 seide to Jhesu, Lord, if thou haddist be  
 22 here, my brother hadde not be deed. But  
 and now I woot, that what euere thingis  
 thou schalt axe of God, God schal ȝyue to

hem, This syknesse is not to the deth,  
 but for the glorie of God, that mannus  
 sone be glorified bi hym. And Jhesus<sup>5</sup>  
 louyde Martha, and hir sistir Marie, and  
 Lazarus. Therfor whanne Jhesus herde,<sup>6</sup>  
 that he was sijk, thanne he dwellide in  
 the same place twei<sup>d</sup> daies. And after<sup>7</sup>  
 these thingis he seide to hise disciplis,  
 Go we eft in to Judee. The disciplis<sup>8</sup>  
 seien to hym, Maister, now the Jewis  
 souzten for<sup>e</sup> to stoone thee, and eft goist  
 thou thidir? Jhesus<sup>f</sup> answerde, Whe-<sup>9</sup>  
 ther ther ben not twelue ouris of the  
 dai? If ony man wandre<sup>ff</sup> in the dai,  
 he hirtith<sup>g</sup> not, for he seeth the liȝt of  
 this world. But if he wandre<sup>gg</sup> in the<sup>10</sup>  
 niȝt, he stomblith, for liȝt is not in<sup>h</sup> him.  
 He seith<sup>hh</sup> these thingis, and aftir these<sup>11</sup>  
 thingis he seith to hem, Lazarus, oure  
 frend, slepith, but Y go to reise hym fro  
 sleep. Therfor hise disciplis seiden, Lord,<sup>12</sup>  
 if he slepith, he schal be saaf. But<sup>13</sup>  
 Jhesus hadde seid of his deeth; but thei  
 gessiden, that he seide of slepyng of  
 sleep. Thanne therfor Jhesus seide to<sup>14</sup>  
 hem opynli, Lazarus is deed; and Y haue<sup>15</sup>  
 ioye for ȝou, that ȝe bileue, for Y was  
 not there; but go we to hym. Therfor<sup>16</sup>  
 Thomas, that is seid Didymus, seide to  
 euen<sup>i</sup> disciplis<sup>j</sup>, Go we also, that we dien  
 with hym. And so Jhesus cam, and<sup>17</sup>  
 foond hym hauynge thanne foure daies  
 in the graue. And Bethanye was bisidis<sup>18</sup>  
 Jerusalem, as it were fiftene furlongis.  
 And many of the Jewis camen to Mary<sup>19</sup>  
 and Martha<sup>k</sup>, to coumforte hem of her  
 brothir. Therfor as Martha herde, that<sup>20</sup>  
 Jhesu cam, sche ran to hym; but Mary  
 sat at home. Therfor Martha seide to<sup>21</sup>  
 Jhesu, Lord, if thou haddist be here,  
 my brother hadde not be deed. But<sup>22</sup>  
 now Y woot, that<sup>l</sup> what euere thingis<sup>ll</sup>  
 thou schalt axe of God, God schal ȝyue

<sup>d</sup> mannus *MPQWXY*. <sup>e</sup> in *TXY*. <sup>f</sup> him *QTXV*. <sup>g</sup> that *Q*. <sup>h</sup> Om. *T*. <sup>i</sup> two *MPQWXY*. <sup>k</sup> Therefore thereof *T*. <sup>l</sup> The disciplis *G sec. m. MPSW*. <sup>m</sup> Maistir *s. Rabi X*. <sup>n</sup> Om. *X*. <sup>o</sup> gost thou *alii. thou K*. <sup>p</sup> Whether *X*. <sup>q</sup> in *NS*. <sup>r</sup> Whosoeuere *N*. <sup>s</sup> walkith *N*. schal go *V*. <sup>t</sup> Om. *X*. <sup>u</sup> Thes th. he seith *X*. <sup>v</sup> Om. *SX*. <sup>w</sup> slepe *W*. <sup>y</sup> Om. *AGMNPQSTWXY*. <sup>z</sup> therefore *I N*. <sup>a</sup> that *N*. <sup>b</sup> Om. *SX*. <sup>c</sup> on *X*.

<sup>d</sup> two *I*. <sup>e</sup> Om. *cab*. <sup>f</sup> And Jhesus *o*. <sup>ff</sup> wandreth *o*. <sup>g</sup> offendith *o*. <sup>gg</sup> wandreth *o*. <sup>h</sup> to *a*. <sup>hh</sup> seide *k*. <sup>i</sup> eleuene *U*. the euene *k*. <sup>j</sup> apostlis *a*. <sup>k</sup> to Martha *i*. <sup>l</sup> Om. *k pr. m*. <sup>ll</sup> thenge *o*.

23 thee. Jhesus seith to hir, Thi brother  
 24 schal ryse azen. Martha seith to him, I  
 woot, for he schal ryse azen in the azen-  
 25 rysing in the laste day. Jhesu seith to  
 hir, I am azenrisyng and lyf; he that  
 bileueth in<sup>d</sup> me, 3he, if<sup>e</sup> he schal be deed,  
 26 schal<sup>f</sup> lyue; and ech<sup>g</sup> that lyueth, and  
 bileneth in<sup>h</sup> me, schal not deie with<sup>i</sup> outen  
 27 ende. Bileuyst thou this thing? She<sup>k</sup>  
 seith to him, 'Forsothe, or 3he<sup>l</sup>, Lord, I  
 haue bileuyd, for thou art Crist, the sone  
 of quykm God, that hast come in to this  
 28 world. And whanne she hadde seide this  
 thing, she wente, and clepide Marie, hir  
 sistir, in silence, 'or stilnesse<sup>n</sup>, seyinge,  
 The maistir cometh, and clepith thee.  
 29 She, as she herde, roos anon, and cam to  
 30 him. Sothli Jhesu cam not 3it in to the  
 castel, but he was 3it in that place, wher  
 31 Martha hadde comen azens him. Ther-  
 fore the Jewis that weren with hir in the  
 hous, and comfortiden hir, whanne thei  
 sizzen Marie, for soone she roos, and wente  
 out, sueden hir, seyinge, For she goth to  
 32 the graue, for<sup>p</sup> to wepe there. Forsothe  
 Marie, whanne she hadde seyn wher Jhesu  
 was, seyngge him felde<sup>q</sup> to his feet, and  
 seide to him, Lord, if thou haddist be here,  
 33 my brother hadde not be deed. 'Therefore  
 as<sup>r</sup> Jhesu siz hir wepyngge, and the Jewis  
 that weren with hir wepyngge, he made  
 34 noyse in spirit, and troublide him silf, and  
 seide, Wher han 3e putt him? Thei seyen  
 35 to him, Lord, come and se. And Jhesu  
 36 wepte<sup>s</sup>. Therefore the Jewis seiden, Lo!  
 37 hou he louede him. Forsothe summe of  
 hem seiden, Wher<sup>t</sup> this man that openyd  
 the y3en of the born blynde<sup>u</sup>, mi3te not  
 38 make that and this deiede not? Ther-  
 fore<sup>v</sup> Jhesu eft makyngge noyse in him  
 silf, cam to the graue. Forsothe ther  
 was a denne, and a stoon was put theron.  
 39 Jhesu seith, Take 3e<sup>w</sup> a wey the stoon.

to thee. Jhesus seith to hir, Thi brother<sup>23</sup>  
 schal rise azen. Martha seith to hym,<sup>24</sup>  
 Y woot, that he schal rise azen in the  
 azen risyng in the laste dai. Jhesus<sup>25</sup>  
 seith to hir, Y am azen risyng and lijf;  
 he that bileueth in me, 3he, thou3 he be  
 deed, he schal lyue; and ech that lyueth,<sup>26</sup>  
 and bileueth in me, schal not die with  
 outen ende. Bileuest thou this thing?  
 Sche seith to hym, 3he, Lord, Y haue<sup>27</sup>  
 bileued, that thou art Crist, the sone of  
 the<sup>m</sup> lyuyngge God, that hast come in to  
 this world. And whanne sche hadde<sup>28</sup>  
 seid this thing, sche wente, and clepide  
 Marie, hir sistir, in silence, and seide,  
 The maister cometh<sup>n</sup>, and clepith thee.  
 Sche, as sche herd, aroos<sup>o</sup> anon, and cam<sup>29</sup>  
 to hym. And Jhesus cam not 3it 'in to<sup>p</sup><sup>30</sup>  
 the castel, but he was 3it in that<sup>a</sup> place,  
 where Martha hadde comun azens<sup>r</sup> hym.  
 Therfor the Jewis that weren with hir in<sup>31</sup>  
 the hous, and coumfortiden hir, whanne  
 thei sayn Marie, that sche roos swithe<sup>s</sup>,  
 and wente out, thei sueden hir, and  
 seiden, For sche goith to the graue, to  
 wepe there. But whanne Marie was<sup>32</sup>  
 comun where Jhesus was, sche seyngge  
 hym felde down to his feet, and seide to  
 hym, Lord<sup>t</sup>, if thou haddist be here, my  
 brother hadde not be deed. And<sup>tt</sup> ther-<sup>33</sup>  
 for whanne Jhesu saiz hir wepyng, and  
 the Jewis wepyngge that weren with hir,  
 he 'made noise<sup>u</sup> in spirit, and troblide  
 hym silf, and seide, Where han 3e leid<sup>34</sup>  
 hym? Thei<sup>v</sup> seien<sup>w</sup> to hym, Lord<sup>x</sup>,  
 come, and se. And Jhesus wepte. Ther-<sup>35</sup>  
 for the Jewis seiden, Lo! hou he louede  
 hym. And summe of hem seiden, Whe-<sup>36</sup>  
 thir this man that openyde the izzen of  
 the borun blynde man, my3te not make  
 that this<sup>y</sup> schulde not die? Therfor<sup>38</sup>  
 Jhesus eft makyngge noise<sup>z</sup> in hym silf,  
 cam to the graue. And there was a

<sup>d</sup> in to A pr. m. G M N P Q S T W X Y. <sup>e</sup> thou3 q. <sup>f</sup> he schal q w pr. m. X Y. <sup>g</sup> al q. <sup>h</sup> in to A pr. m. G M N P Q S T W X Y. <sup>i</sup> in to with A pr. m. G M N P Q S T W X Y. <sup>k</sup> Martha q sec. m. <sup>l</sup> Forsothe x. <sup>m</sup> Om. v. <sup>n</sup> Om. q x. <sup>p</sup> Om. x. <sup>q</sup> fell down t. <sup>r</sup> Therefore q. <sup>s</sup> weep x. <sup>t</sup> Whether w x. <sup>u</sup> blynde man q. <sup>v</sup> Therefore eftsones q. <sup>w</sup> Om. x.

<sup>m</sup> Om. cikac. <sup>n</sup> is come i. <sup>o</sup> ros sagß. <sup>p</sup> to r. <sup>q</sup> the cua. <sup>r</sup> to x. azen to a pr. m. <sup>s</sup> anoon i. <sup>t</sup> Sire i sup. ras. <sup>tt</sup> Om. irhi. <sup>u</sup> mournide i sup. ras. <sup>v</sup> And thei i. <sup>w</sup> seiden ghik. <sup>x</sup> Sire i sup. ras. <sup>y</sup> he this i. <sup>z</sup> doel i sup. ras.

Martha, the sistir of him that was deed, seith to him<sup>y</sup>, Lord, he stynkith now, sothli he is of foure dayes<sup>z</sup>. Jhesus seith to hir, 'Wher I haue<sup>a</sup> not seid to thee, for if thou schalt bileue, thou schalt se the glorie of God? Therefore thei taken a way the stoon. Forsothe the y<sup>3</sup>en reysid v<sup>p</sup>ward, Jhesu seide, Fadir, I do thankyngis to thee, for thou herddest me; forsoth I wiste, for thou euer<sup>b</sup> heerest me, but for the peple that stondith<sup>c</sup> aboute, I seide, that thei bileue, for thou hast sent me. Whanne he hadde seid thes thingis, he criede with greet<sup>d</sup> vois, Lazarus, come 'thou out<sup>e</sup>. And anon he that was deed, cam forth, bounden the hondis and feet<sup>f</sup> with bondis, and his face was boundun with a sudarie, or *sweting cloth*<sup>g</sup>. Jhesu seith to hem, Vnbynde  $\text{3e}$  him, and 'suffre  $\text{3e}^h$  'go away<sup>i</sup>. Therefore manye of the<sup>k</sup> Jewis that camen to Marie and Martha, and sy<sup>3</sup>en what thingis he<sup>l</sup> dide, bileueden in to him. Sothli summe of hem wenten to Pharisees<sup>m</sup>, and seiden to hem, what thingis he<sup>n</sup> dide. Therefore the bishops and Pharisees<sup>o</sup> gedriden a counceil azens Jhesu, and seiden, What don we? for this man doth 'many signes, or *myraclis*<sup>p</sup>. If we leue him thus, alle men schulen bileue in to him; and Romayns schulen come, and schulen<sup>q</sup> take oure place and flok<sup>r</sup>. Forsoth oon of hem, Cayfas by name, whanne he was bishop of that  $\text{3eer}$ , seide to hem,  $\text{3e}$  witen no thing, nethir<sup>s</sup> thenken, for it spedith to  $\text{3ou}$ , that o man deie for the peple, and that alle folk<sup>t</sup> perische not. Forsoth he seide not this thing of him silf, but whanne he was bishop of that  $\text{3eer}$ , he prophesiede, for Jhesu was to deyinge<sup>u</sup> for the folk, and not oonly for the folk, but that he schulde

denne, and a stoon was<sup>a</sup> leid theronne. And Jhesus seith, Take  $\text{3e}$  away the  $\text{3e}$  stoon. Martha<sup>b</sup>, the sistir of hym that was deed, seith to hym, Lord, he stynkith now, for he hath leye foure daies<sup>c</sup>. Jhesus seith to hir, Haue Y not seid to  $\text{40}$  thee, that if thou bileuest, thou schalt se the glorie of God? Therfor thei token  $\text{41}$  awei the stoon. And Jhesus lifte v<sup>p</sup> hise  $\text{3en}$ , and seide, Fadir, Y do thankyngis to thee, for thou hast herd me; and Y wiste, that thou euermore herist<sup>d</sup> me, but for the puple that stondith aboute, Y seide, that thei bileue, that thou hast sent me. Whanne he hadde  $\text{43}$  seid these thingis, he criede with a greet vois, Lazarus, come thou<sup>d</sup> forth. And  $\text{44}$  anon he that was deed, cam out, boundun the hondis and feet with boondis, and his face boundun with a sudarie. And Jhesus seith to hem, Vnbynde  $\text{3e}$  hym, and suffre  $\text{3e}$  hym to go forth. Therfor  $\text{45}$  many of the Jewis that camen to Marie and Martha<sup>e</sup>, and seyn what thingis Jhesus dide, bileueden in hym. But  $\text{46}$  summe of hem wente to the Farisees, and seiden to hem, what thingis Jhesus 'hadde don<sup>f</sup>. Therfor the bishopsis and  $\text{47}$  the Farisees gadriden a counsel azens Jhesu, and seiden, What do we? for this man doith many myraclis. If we leue  $\text{48}$  hym thus, alle men schulen bileue in hym; and Romayns schulen come, and schulen<sup>g</sup> take our place and oure folk. But oon of hem, Cayfas bi name, whanne  $\text{49}$  he was bishop of that  $\text{3eer}$ , seide to hem,  $\text{3e}$  witen nothing, ne thenken, that  $\text{50}$  it spedith to  $\text{3ou}$ , that o man die for the puple, and that al the folc perische not. But<sup>h</sup> he seide not this thing of hym silf,  $\text{51}$  but whanne he was bishop of that  $\text{3eer}$ ,

<sup>y</sup> Jhesu q. <sup>z</sup> dayes deed q<sup>w</sup>. <sup>a</sup> Whether I haue A sup. ras. Haue I G M N P Q S T W X Y. <sup>b</sup> euermore A G M N Q S T W X Y. <sup>c</sup> stant X. <sup>d</sup> a greet q<sup>w</sup> X Y. <sup>e</sup> thou forth, or out A pr. m. G sec. m. N T. forth, or out G pr. m. Y. thou forth M P W sec. m. forth Q S W pr. m. X. <sup>f</sup> the feet W pr. m. X. <sup>g</sup> Om. X. <sup>h</sup> suffrith X. <sup>i</sup> him go aweie A pr. m. G pr. m. T W pr. m. Y. to gon away S V. hym for to go away Q. hym to gon aweie X. <sup>k</sup> Om. S X. <sup>l</sup> Jhesu q. <sup>m</sup> the Phariseis M P Q S W. <sup>n</sup> Jhesus A G M N P Q S W X Y. <sup>o</sup> the Fariseis W. <sup>p</sup> signes manye X. <sup>q</sup> Om. G pr. m. N Q T X Y. <sup>r</sup> our folke A G M N S. folk P F W X Y. <sup>s</sup> ne G M N P Q S T W X Y. <sup>t</sup> the folk A G M N P Q S T W X Y. <sup>u</sup> die A G M N P Q S T W X Y.

<sup>a</sup> Om.  $\beta$ . <sup>b</sup> And Martha k. <sup>c</sup> daies in the graue k. <sup>d</sup> Om. i. <sup>e</sup> to Martha ik. <sup>f</sup> dide o. <sup>g</sup> Om. eqk. thei schul i. <sup>h</sup> Om. A.

gedere in to oon the sones of God that  
 53 weren scaterid. Therefore fro that day  
 54 thei thouzten for<sup>v</sup> to sle him. Therefore  
 Jhesu walkide not now opynli at the  
 Jewis; but he wente in to a cuntree<sup>w</sup> bi-  
 sydis the<sup>x</sup> desert, in to a citee, that is seid  
 Effrem, and there he dwelte with his dis-  
 55 ciplis. Forsothe the<sup>y</sup> pask of Jewis was  
 next, and many of the cuntree stizeden vp  
 to Jerusalem the day bifore pask, for<sup>z</sup> to  
 56 halowe hem selue. Therefore thei souzten  
 Jhesu, and spaken to gidere, standinge in  
 the temple, What gessen ze, for he cometh  
 not to the feeste day? Forsothe the<sup>a</sup>  
 bischopis and Pharisees<sup>aa</sup> haddeu zouun a  
 maundement, that if ony man knew wher  
 he is, he schewe, that thei<sup>b</sup> taken hym.

he prophesiede, that Jhesu was to die  
 for the folc, and not oneli for the folc,<sup>52</sup>  
 but that he schulde gadere in to oon the  
 sones of God that weren scaterid. Ther-  
 53 for fro that day thei souzten<sup>b</sup> for to sle  
 hym. Therfor Jhesus walkide not thanne<sup>54</sup>  
 opynli<sup>i</sup> among the Jewis; but he wente  
 in to a cuntre bisidis desert, in to a citee,  
 that is seid Effren, and there he dwellide  
 with hise disciplis. And the pask of<sup>55</sup>  
 the<sup>k</sup> Jewis was ni<sup>3</sup>, and many of the<sup>kk</sup>  
 cuntrey wenten vp to Jerusalem bifor  
 the pask, to halewe hem silf. Therfor<sup>56</sup>  
 thei souzten Jhesu, and spaken togidere,  
 stondynge in the temple, What gessen ze,  
 for he cometh not to the feeste day?  
 For the bischopis and Farisees<sup>l</sup> hadden  
 zouun<sup>ll</sup> a maundement, that if ony man  
 knowe where he is, that he schewe, that  
 thei take hym.

CAP. XII.

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1 Therefore Jhesu bifore sixe dayes of  
 pask cam to Bethanye, wher Lazarus  
 2 was<sup>c</sup> deed, whom Jhesu reyside. Forsoth<sup>cc</sup>  
 thei maden to him a sopere there, and  
 Martha mynstride to hym; Lazarus for-  
 sothe was oon of men<sup>d</sup> sittinge at the mete  
 3 with him. Therefore Marie took a pound  
 of oynement spikenard<sup>e</sup>, *'or trewe narde<sup>f</sup>*,  
 precious, and anoyntide<sup>g</sup> the feet of Jhesu,  
 and wipte his feete with her heeris; and  
 the hous 'is fillid<sup>h</sup> of the<sup>i</sup> sauour of oygne-  
 4 ment<sup>k</sup>. Therefore Judas Scarioth, oon of  
 his disciplis, that was to bitraynge<sup>l</sup> hym,  
 5 seide, Whi 'this oygnement is<sup>m</sup> not seeld  
 for thre hundrid pens, and is<sup>n</sup> zouun to  
 6 nedy men? Forsoth he seide this thing,  
 not for it perteynede to him of nedy men,  
 but for he was a theef, and he<sup>p</sup> hauynge  
 pursis<sup>p</sup> baar tho thingis that weren sent.  
 7 Therefore Jhesu seide, Suffre ze hir, that

Therfor Jhesus bifor sixe daies of<sup>1</sup>  
 pask cam to Bethanye, where Lazarus  
 hadde be deed, whom Jhesus reyside.  
 And thei maden to hym a soopere there,<sup>2</sup>  
 and Martha mynstride to hym; and  
 Lazarus was oon of men<sup>m</sup> that saten at  
 the mete with hym. Therfor<sup>n</sup> Marie<sup>3</sup>  
 took a pound of oynement of trewe  
 narde precious, and anoyntide the feet  
 of Jhesu, and wipte hise feet with hir  
 heeris; and the hous was fulfillid<sup>o</sup> of<sup>oo</sup>  
 the sauour of the oynement. Therfor<sup>4</sup>  
 Judas Scarioth, oon of hise disciplis, that  
 was to bitraye hym, seide, Whi is not<sup>5</sup>  
 this oynement seeld for thre hundrid  
 pens, and is<sup>p</sup> zouun to nedi<sup>q</sup> men? But<sup>6</sup>  
 he seide this thing, not for it perteynede  
 to hym of nedi men, but for he was a  
 theef, and he<sup>r</sup> hadde the<sup>s</sup> pursis, and bar  
 tho thingis that weren sent. Therfor<sup>7</sup>

<sup>v</sup> Om. *sx.*    <sup>w</sup> region, or cuntre *A pr. m. G M N P Q S T W Y.*    <sup>x</sup> Om. *A pr. m. G M N P Q S T V W X Y.*  
<sup>y</sup> Om. *s.*    <sup>z</sup> Om. *sx.*    <sup>a</sup> Om. *v.*    <sup>aa</sup> the Pharisees *K pr. m.*    <sup>b</sup> he *T.*    <sup>c</sup> is *I.*    <sup>cc</sup> For *N.*    <sup>d</sup> the men *sxy.*  
<sup>e</sup> trewe narde o. oynement precious spekenard *MP.*    <sup>f</sup> Om. *G pr. m. M N P Q S T W pr. m. XY.*    <sup>g</sup> oyntede *sx.*  
<sup>h</sup> fulfillid *A pr. m. G M N S.*    <sup>i</sup> is fulfillid *P Q T W X Y.*    <sup>l</sup> Om. *q.*    <sup>k</sup> the oynment *A G M N P Q S T V W Y.*    <sup>l</sup> bytraye  
*A pr. m. G M N P Q S T W X Y.*    <sup>m</sup> is this oynement *MP.*    <sup>n</sup> Om. *G pr. m. Q S X Y.*    <sup>o</sup> Om. *x.*    <sup>p</sup> the pursis *q.*

<sup>h</sup> thouzten *E I K Q R b c e g h i k β.*    <sup>i</sup> only *1 sup. ras.*    <sup>k</sup> Om. *IKR.*    <sup>kk</sup> that *c.*    <sup>l</sup> the Pharisees *o.*    <sup>ll</sup> zif *o.*  
<sup>m</sup> the men *IKH I K β.*    <sup>n</sup> Om. *I.*    <sup>o</sup> fillide *ENG.*    <sup>oo</sup> with *o.*    <sup>p</sup> Om. *I pr. m.*    <sup>q</sup> pore *I.*    <sup>r</sup> Om. *Ea.*  
<sup>s</sup> Om. *b pr. m. g.*

in to the day of my birying she kepe  
 8 that; forsothe 3e schulen euer<sup>q</sup> haue pore  
 men<sup>r</sup> with 3ou, sothli 3e schulen not euere<sup>s</sup>  
 9 haue me. Therefore myche cumpany of  
 the<sup>t</sup> Jewis knewe, that Jhesu was there;  
 and thei camen, not oonly for Jhesu, but  
 for<sup>u</sup> to se Lazarus, whom he reysede fro  
 10 <sup>deede</sup> men<sup>v</sup>. Forsothe the princes of  
 11 prestis thou3ten for<sup>w</sup> to sle Lazarus, for  
 manye of the<sup>x</sup> Jewis for hym wente awei,  
 12 and beleueden in to<sup>y</sup> Jhesu. Forsothe on  
 the morwe a myche cumpany, that cam  
 to gidere at the feeste day, whanne thei  
 hadden herd, for Jhesu cometh<sup>z</sup> to Jeru-  
 13 salem, tooken braunchis of palmes, and  
 camen forth azens him, and crieden, O-  
 sanna, blessid is he, that cometh in the  
 14 name of the Lord, <sup>king</sup> of Israel<sup>a</sup>. And  
 Jhesu fond a litil asse, and sat on<sup>b</sup> him,  
 15 as it is writun, The<sup>c</sup> dou3tir of Syon, nyle  
 thou drede; lo! thi king cometh<sup>d</sup>, sittinge  
 16 on the<sup>e</sup> colt of a sche asse. His disciplis  
 knewen not first thes thingis, but whanne  
 Jhesu is glorified, thanne thei <sup>recordiden,</sup>  
*or hadden mynde<sup>f</sup>*, for thes thingis weren  
 writen of him, and thes thingis thei diden  
 17 to him. Therefore the cumpany baar  
 witnessing, that was with him, whanne  
 he clepide Lazarus fro the graue, and  
 18 reyside him fro <sup>deede</sup> men<sup>l</sup>. Therefore  
 and the cumpany cam metinge to<sup>k</sup> him,  
 for thei herden <sup>him</sup> to haue don this  
 19 signe. Therefore the Pharisees seiden to  
 hem selue, 3e seen, for we profiten no  
 thing; lo! al the world wente<sup>l</sup> aftir him.  
 20 Forsothe ther weren summe hethen men,  
 of hem that hadden sty3ed vp for<sup>m</sup> to wor-  
 21 schipe in the feeste day. Therefore thes  
 camen to Philip, that was of Bethsaida  
 of Galilee, and preieden him, seyinge, Sire,  
 22 we wolen<sup>n</sup> se Jhesu. Philip cometh, and  
 seith to Andrew; eft Andrew and Philip

Jhesus seide, Suffre 3e hir, that in to the  
 day of my birying sche kepe that; for  
 3e schulen euermore haue pore men with  
 3ou, but 3e schulen not euermore haue  
 me. Therefore myche puple of Jewis<sup>m</sup><sup>g</sup>  
 knew, that Jhesus was there; and thei  
 camen, not oonli for Jhesu, but to se  
 Lazarus, whom he hadde reysid fro deth.  
 But the princis of prestis thou3ten<sup>n</sup> to  
 sle Lazarus, for manye of the Jewis<sup>11</sup>  
 wenten awei for<sup>o</sup> him, and bileueden  
 in<sup>p</sup> Jhesu. But on the morew a<sup>q</sup> myche<sup>12</sup>  
 puple, that<sup>r</sup> cam togidere to the feeste  
 dai, whanne thei hadden herd, that Jhe-  
 sus cam to Jerusalem, token braunchis<sup>13</sup>  
 of palmes, and camen forth azens hym,  
 and crieden, Osanna, blessid is the kyng  
 of Israel, that cometh in the name of the  
 Lord. And Jhesus foond a 3onge asse,<sup>14</sup>  
 and sat on hym, as it is writun, The<sup>15</sup>  
 dou3tir of Syon, nyle thou drede; lo!  
 thi kyng cometh, sittinge on <sup>an</sup> asse  
 fole<sup>s</sup>. Hise disciplis knewen not first<sup>16</sup>  
 these thingis, but whanne Jhesus was  
 glorified, thanne thei hadden mynde, for<sup>t</sup>  
 these thingis weren writun of hym, and  
 these thingis thei diden to hym. Ther-<sup>17</sup>  
 for the puple bar witnessyng, that was  
 with hym, whanne he clepide Lazarus  
 fro the graue, and reyside hym fro deth.  
 And therfor the puple cam, and mette<sup>18</sup>  
 with hym, for thei herden that he hadde  
 don this signe. Therfor the Farisees<sup>19</sup>  
 seiden to hem silf, 3e seen, that we pro-  
 fiten no thing; lo! al the world wente<sup>u</sup>  
 aftir hym. And there weren summe<sup>20</sup>  
 hethene<sup>uu</sup> men, of hem that hadden come  
 vp to worschipe in the feeste dai. And<sup>21</sup>  
 these camen to Filip, that was of Beth-  
 saida of Galilee, and preieden hym, and  
 seiden, Sire, we wolen se Jhesu. Filip<sup>22</sup>  
 cometh, and seith to Andrew; eft<sup>v</sup> An-

<sup>q</sup> euermore AGMNPQSTWXY. <sup>r</sup> Om. T. <sup>s</sup> euermore AGMNPQSTWXY. <sup>t</sup> Om. s. <sup>u</sup> Om. SX.  
<sup>v</sup> deed AMNPST. deeth GQWXY. <sup>w</sup> Om. SX. <sup>x</sup> Om. V. <sup>y</sup> Om. Q. <sup>z</sup> cam Q. <sup>a</sup> king of Jeru-  
 salem T. <sup>b</sup> vpon A pr. m. GMNPWY. <sup>c</sup> Om. X. <sup>d</sup> cometh to thee Q. <sup>e</sup> a Q. <sup>f</sup> recorden, or had-  
 den mynde T. recordeden X. <sup>i</sup> deed GMNPQSTXY. deeth W. <sup>k</sup> Om. Q. <sup>l</sup> wendeth Q. <sup>m</sup> Om. SX.  
<sup>n</sup> wolden V.

<sup>m</sup> the Jewis ioehik. <sup>n</sup> sou3ten k. <sup>o</sup> fro k. <sup>p</sup> in to k sec. m. <sup>q</sup> Om. k pr. m. g. <sup>r</sup> Om. k.  
<sup>s</sup> the colt on an asse fole A pr. m. on the colt of an asse A sec. m. on an asse and fool of an asse R sec. m. hi.  
<sup>t</sup> that I. <sup>u</sup> hath gon I. <sup>uu</sup> of hethen o. <sup>v</sup> and eft o.

23 seiden to Jhesu. Sothli Jhesu answeride  
to hem, seyinge, The our cometh, that  
24 mannis sone be clarified. Treuli, treuli, I  
seie to 3ou, no<sup>p</sup> but<sup>q</sup> a<sup>r</sup> corn of whete fallinge  
25 in to the erthe schal<sup>s</sup> be deed, it dwellith  
alooone; sothli if it schal be deed, it bring-  
ith<sup>t</sup> moche fruyt. He that loueth his  
soule, *that is, lyf<sup>u</sup>*, schal<sup>v</sup> leese it; and he  
that hatith his soule, *that is, lyf<sup>w</sup>*, in this  
world, kepith it in to euerelasting lyf.  
26 If ony man seruith<sup>x</sup> to me, sue he me;  
and where I am, there and my<sup>y</sup> mynystre,  
*or seruant<sup>z</sup>*, schal be. If ony man schal  
mynistre to me, my fadir schal worschipe  
27 him<sup>a</sup>. Now my soule is troublid, and  
what schal I seye? Fadir, saue me fro this  
our; but for that thing I cam in to this  
28 our; fadir, clarifie thi name. Therefore  
a vois cam fro heuene, seyinge, And I  
haue clarified, and eft<sup>b</sup> I schal clarifie.  
29 Therefore the cumpany that stood, and  
herde, seide, thundir to<sup>c</sup> be maad; othere  
30 men seiden, an aungel spak to him. Jhe-  
su answeride, and seide, This vois cam  
31 not for me, but for 3ou. Now is dom of  
the world, now the prince of this world  
32 schal be cast out. And if I schal be en-  
haunsid fro the erthe, I schal drawe alle  
33 thingis to my silf. Sothli *he seide this  
thing<sup>d</sup>*, signifiynge bi what deeth he was  
34 to deiyng<sup>e</sup>. The cumpany answeride to  
him, We han herd of the lawe, for<sup>f</sup> Crist  
dwellith *in to<sup>g</sup>* with outen ende; and hou  
seist thou, It bihoueth mannis sone for<sup>h</sup>  
to be arerid? Who is this mannis sone?  
35 Therefore Jhesu seith to hem, 3it a<sup>i</sup> litil  
lizt is in 3ou; walke<sup>k</sup> 3e, the while 3e han  
lizt, that derknnessis catche *not 3ou<sup>l</sup>*; and  
he that wandrith in derknnessis, woot  
36 nere whidur he goth. The while 3e han  
lizt, *byleue 3e<sup>m</sup> in to<sup>n</sup> lizt<sup>o</sup>*, that 3e be  
the sones of lizt. Jhesu spak thes thingis,

drew and Filip seiden to Jhesu. And<sup>23</sup>  
Jhesus answerde *to hem, and seide<sup>v</sup>*,  
The our cometh, that mannis sone be  
clarified. Treuli, treuli<sup>w</sup>, Y seie to 3ou,<sup>24</sup>  
but a corn of whete falle in to the  
erthe, and be deed, it dwellith alooone;<sup>25</sup>  
but if it be deed, it bryngith myche  
fruyt. He that loueth his lijf, schal  
leese it; and he that hatith his lijf in  
this world, kepith it in to euerlastynge  
lijf. If ony man serue me, sue he me;<sup>26</sup>  
and where Y am, there my mynystre  
schal be. If ony man serue me, my  
fadir schal worschipe hym. Now my<sup>27</sup>  
soule is troublid, and<sup>x</sup> what schal Y seie?  
Fadir, saue me fro this our; but therfor  
Y cam in to this our; fadir, clarifie thi<sup>28</sup>  
name. And a vois cam fro heuene, and  
seide, And Y haue clarified, and eft Y  
schal clarifie. Therfor the puple that<sup>29</sup>  
stood, and herde, seide, that *thundur  
was maad<sup>xx</sup>*; othere men seide, an<sup>y</sup>  
aungel spak to<sup>y</sup> hym. Jhesus answerde,<sup>30</sup>  
and seide, This vois cam not for me, but  
for 3ou. Now is the doom of the world,<sup>31</sup>  
now the prince of this world schal be  
cast out. And if Y schal be enhaunsid<sup>32</sup>  
fro the erthe, Y schal drawe alle thingis  
to my silf. And he seide this thing,<sup>33</sup>  
signifiynge bi what deth he *was to<sup>z</sup> die*.  
And the puple answeride to hym, We<sup>34</sup>  
han herd of the lawe, that Crist dwellith  
with outen ende; and hou seist thou, It  
bihoueth mannys sone to be arerid?  
Who is this mannis sone? And thanne<sup>35</sup>  
Jhesus seith to hem, 3it a litil lizt is in  
3ou; walke 3e, the while 3e han lizt, that  
derknnessis<sup>aa</sup> catche 3ou not; he that  
wandrith in derknnessis, woot nere<sup>b</sup> whi-  
dur he goth. While 3e han lizt, *bileue<sup>36</sup>  
3e in lizt<sup>c</sup>*, that 3e be the children of lizt.  
Jhesus spak these thingis, and wente,

p Om. x. q but if x. r the MPQSW. s schulde t. t bryngith forth q. u Om. x.  
v he schal MQTY. w Om. ASX. *that is, his lijf* v pr. m. x serue A pr. m. GMNPQTWXY. y Om. Y.  
z Om. SX. a hym, *that is, in heuenes* x. b 3it A pr. m. G pr. m. MNPQTXY. Om. V. c for to  
A pr. m. GMNPQTWY. d this thing he seide MPXY. e dye A pr. m. GMNPQTWXY. f Om. T.  
g Om. G pr. m. TXY. h Om. SX. i Om. q. k wake t. l 3ou not GMPXY. m Om. K. n Om. K.  
in qw pr. m. o the lizt r. Om. K.

vv and seid to hem o. w Om. o. x Om. A pr. m. xx ther was maad a thundir i. y that an ek.  
yy with k. z schulde k. a therefore i. aa derkenesse o. b not i. neuere KRSagkβ. c the lizt ik.

37 and wente, and hidde him fro hem. Sothli whanne he hadde don so manye signes, <sup>p</sup>or myraclis<sup>p</sup>, byfore hem, thei bileueden 38 not in to<sup>q</sup> him; that the word of Ysaie, the prophete, schulde be fillid<sup>r</sup>, which he seide, Lord, who bileuede to oure heer- ing, and to whom is the arm<sup>s</sup> of 'the 39 Lord<sup>t</sup> schewid? Therefore thei myzten 40 not bileue, for eft<sup>u</sup> Ysaye seide, He hath blyndid her yzen, and he hath 'endurid, <sup>x</sup>or maad hard<sup>x</sup>, the herte of hem, that thei se not with yzen, and vndirstonde not<sup>y</sup> with herte; and that thei be conuertid, <sup>z</sup>or al turned<sup>z</sup>, and I heele hem. 41 Ysaie seid thes thingis, whanne he syz 42 the glorie of hym, and spak of him. Nethes and of the princes manye bileueden in to<sup>a</sup> him, but for the Farisees thei<sup>b</sup> knowlechiden not, that thei schulden not 43 be cast out of the synagoge; forsothe<sup>c</sup> thei loueden the glorie of men, more than 44 the glorie of God. Forsothe Jhesu cryede, and seide, He that bileueth in to me, bileueth not<sup>d</sup> in to me, but in to him 45 that sente me. He that seeth me, seeth 46 him that sente me. If lizt cam in<sup>e</sup> to the<sup>h</sup> world, that ech <sup>i</sup>man<sup>i</sup> that bileueth in to 47 me, dwelle not in derknessis. And if ony man schal heere my wordis, and 'schal not kepe<sup>k</sup>, I deme 'not him<sup>l</sup>; forsoth I cam not, that I deem the world, but that I 48 make the world saf. He that dispisith me, and takith not my wordis, hath him that schal iuge him; the word that I haue spoken, that schal deme him in the 49 laste day. For I haue nozt spokun of my silf, but the fadir, that sente me, 3af<sup>m</sup> to me a maundement, what I schal seie, and 50 what I schal speke. And I woot, for his maundement is euerelasting lyf; therefore tho thingis<sup>n</sup> that I speke, as the fadir seide to me, so I speke.

and hidde hym fro hem. And whanne 37 he hadde don so many myraclis bifor hem, thei bileueden not 'in to<sup>d</sup> hym; that 38 the word of Ysaie, the prophete, schulde be fulfillid, which he seide<sup>e</sup>, Lord, who bileuede<sup>f</sup> to<sup>ff</sup> oure heryng, and to whom is the arm of the Lord schewid? Ther- 39 for thei myzten not bileue, for eft Ysaye seide, He hath blyndid her izen, and he<sup>g</sup> 40 hath maad hard the herte of hem, that thei se not with izen, and vndurstonde with herte; and that thei be conuertid, and Y heele hem. Ysaye seide these 41 thingis, whanne he say the glorie of hym, and spak of hym. Nethes 'of 42 the pryncis manye<sup>h</sup> bileueden in hym, but for the<sup>i</sup> Farisees thei knowlechiden<sup>ii</sup> not, that thei schulden not be put out of the synagoge; for thei loueden the glorie 43 of men, more than the glorie of God. And Jhesus criede, and seide, He that 44 bileueth in me, bileueth not in me, but in hym that sente me. He that seeth me, 45 seeth hym that sente me. Y lizt cam 46 in to the world, that ech that bileueth in me, dwelle not in derknessis. And if 47 ony man herith my words, and kepith hem<sup>k</sup>, Y deme hym not; for Y cam not, that Y deme the world, but that<sup>kk</sup> Y make the world saaf. He that dispisith 48 me, and takith not my wordis, hath hym that schal iuge hym; thilke word that Y haue spokun, schal deme hym in the last dai. For Y haue not spokun of my silf, 49 but thilke fadir that sente me, 3af to me a maundement, what Y schal<sup>l</sup> seie<sup>m</sup>, and what Y schal speke<sup>n</sup>. And Y woot, that 50 his maundement is euerlastyngge lijf; therfor tho thingis that Y speke, as the fadir seide to me, so Y speke<sup>o</sup>.

<sup>p</sup> Om. MPQSWX. <sup>q</sup> Om. MPQSW. <sup>r</sup> fulfillid A pr. m. GMNPSTWXY. <sup>s</sup> arm, or mizt q. <sup>t</sup> God MNPQTX Y. <sup>u</sup> eftsone G sec. m. M. <sup>x</sup> hardid X. <sup>y</sup> Om. MPQTWXY. <sup>z</sup> Om. X. <sup>a</sup> Om. q. <sup>b</sup> that T. <sup>c</sup> for N. <sup>d</sup> not only q. <sup>f</sup> Om. Y. <sup>g</sup> Om. W. <sup>h</sup> this q. <sup>i</sup> Om. A pr. m. GMNPQSTWXY. <sup>k</sup> kepe hem QW pr. m. <sup>l</sup> him not GXY. <sup>m</sup> he 3af GMNPQTX Y. <sup>n</sup> Om. T.

<sup>d</sup> in CEIKMPRSUXabcehiaß. to gk. <sup>e</sup> saith o. <sup>f</sup> leued E. hath bileeued k. <sup>ff</sup> in to e. <sup>g</sup> Om. A. <sup>h</sup> manye of the princis k. <sup>i</sup> Om. k pr. m. <sup>ii</sup> knowlechen o. <sup>k</sup> hem not A pr. m. a. not hem c sec. m. <sup>kk</sup> at o. <sup>l</sup> Om. i. <sup>m</sup> speke K. <sup>n</sup> seye K. <sup>o</sup> do g.

## CAP. XIII.

1 Forsothe bifore the feeste day of pask  
 Jhesu witinge, for his our cometh, that he  
 passe of<sup>o</sup> this world to the fadir, whanne  
 he hadde<sup>p</sup> loued hise that weren in the  
 2 world, in to the ende he louede hem. And  
 the souper maad, whanne the deuel hadde  
 sent now in to the herte of *Judas*, that  
 Judas<sup>q</sup> of Symount Scarioth schulde<sup>r</sup> bi-  
 3 traye him, he witinge for<sup>s</sup> the fadur 3af  
 alle thingis to him in to hondis<sup>t</sup>, and that  
 he wente out fro God, and goth to God,  
 4 risith fro the souper, and puttith his  
 clothis; and whanne he hadde takun a  
 5 lynnen cloth, he bifore girde him. Aftir-  
 ward he sente water in to a basyn, and  
 bigan for<sup>v</sup> to waische disciplis<sup>w</sup> feet, and  
 to wype with the lynnen cloth, with  
 6 which<sup>x</sup> he was bifore<sup>y</sup> gird. Therefore he  
 cam to Symount Petre, and Petre seith  
 to him, Lord, waischist thou<sup>yy</sup> to me the  
 7 feet? Jhesu answeride, and seide to him,  
 What thingis I do, thou woost not now;  
 8 forsothe thou schalt wite aftirward. Petre  
 seith to him, Thou schalt not waische to  
 me the<sup>z</sup> feet, in to with outen ende. Jhesu  
 answeride to him, If I schal not waische  
 thee, thou schalt not haue part with me.  
 9 Symount Petre seith to him, Lord, not  
 oonly my feet, but and the<sup>a</sup> hondis and  
 10 the heed. Jhesu seide to him, He that  
 is waischun, hath no nede no<sup>b</sup> but that he  
 waische the feet, but he is clene al; and  
 11 3e ben clene, but not alle. Forsothe he  
 wiste<sup>c</sup>, who schulde bitraye him; therefore  
 12 he seide, 3e ben not clene alle. Therefore  
 aftir that he waischide<sup>d</sup> the feet of hem,  
 he took his clothis; and whanne he hadde  
 restid a3en, eft he seide to hem, 3e witen<sup>e</sup>  
 13 what I haue done to 3ou. 3e clepen me  
 maistir and lord, and 3e seyn wel; forsoth  
 14 I am. Therefore if I, lord and maistir,

## CAP. XIII.

Bifor<sup>p</sup> the 'feeste dai of pask<sup>q</sup> Jhesu<sup>1</sup>  
 witynge, that his our is comun, that he  
 passe fro this<sup>q</sup> world to the fadir,  
 whanne he hadde loued hise that weren  
 in the world, in to the ende he louede  
 hem. And whanne the souper was<sup>2</sup>  
 maad, whanne the deuel hadde put than  
 in to the<sup>r</sup> herte, that Judas of Symount  
 Scarioth schulde bitraye hym, he wit-<sup>3</sup>  
 yuge<sup>rr</sup> that the fadir 3af alle thingis to  
 hym in to hise<sup>s</sup> hoondis, and that he  
 wente out fro God, and goith to God, he<sup>4</sup>  
 risith fro the souper, and doith of hise  
 clothis; and whanne he hadde takun a  
 lynun cloth, he girde<sup>t</sup> hym. And aftir-<sup>5</sup>  
 ward he putte watir in to a basyn, and  
 biganne to waische the disciplis feet, and  
 to wipe with the lynnen cloth, with  
 which he was gird. And so he cam to<sup>6</sup>  
 Symount Petre, and Petre seith to hym,  
 Lord, waischist thou my feet? Jhesu<sup>7</sup>  
 answerde, and seide to hym, What Y do,  
 thou wost not now; but thou schalt wite  
 aftirward. Petre seith to hym, Thou<sup>8</sup>  
 schalt neuere waische my feet. Jhesu  
 answeride to hym, If Y schal not  
 waische thee, thou schalt not haue part  
 with me. Symount Petre seith to hym,<sup>9</sup>  
 Lord, not oneli my feet, but bothe the<sup>u</sup>  
 hoondis and the heed. Jhesu seide<sup>v</sup> to<sup>10</sup>  
 hym, He that is waischun, hath no<sup>w</sup> nede  
 but that he waische the feet, but he is  
 al clene; and 3e ben clene, but not alle.  
 For he wiste, who 'was he<sup>x</sup> that schulde<sup>11</sup>  
 bitraye hym; therfor he seide, 3e ben  
 not alle clene. And so aftir that he<sup>12</sup>  
 hadde waischun 'the feet of hem<sup>y</sup>, he  
 took hise clothis; and whanne he was  
 set to mete a3en, eft he seide to hem, 3e  
 witen what Y haue don to 3ou. 3e<sup>13</sup>  
 clepen me maistir and lord, and 3e seien

<sup>o</sup> ouer *K*. <sup>p</sup> Om. *q*. <sup>q</sup> Om. *qs* *w*. <sup>r</sup> that he schulde *q*. that Judas schulde *s*. <sup>s</sup> that *q*. <sup>t</sup> his  
 hondis *G sec. m. MPQW*. <sup>v</sup> Om. *sx*. <sup>w</sup> his disciplis *GMPQSWXY*. <sup>x</sup> the whiche *q*. <sup>y</sup> Om. *qw pr. m.*  
<sup>yy</sup> what thou waschist *m*. <sup>z</sup> Om. *m*. <sup>a</sup> myn *q*. <sup>b</sup> Om. *qw pr. m.* <sup>c</sup> wiste wel *MPTXY*. <sup>d</sup> had  
 waschen *q*. wesh *sx*. <sup>e</sup> 3e wyten not *v*. Wyten 3e *w*.

<sup>p</sup> But bifor *A*. <sup>q</sup> pask day *i pr. v*. <sup>q</sup> the *o*. <sup>r</sup> Om. *A*. <sup>rr</sup> wittenessyng *o*. <sup>s</sup> Om. *A sec. m. q*.  
 the *EP*. <sup>t</sup> girte *p*. <sup>u</sup> Om. *g*. <sup>v</sup> seith *A sec. m. osg*. <sup>w</sup> not *A*. <sup>x</sup> it was *k*. <sup>y</sup> her feet *k*.

haue waische 3oure feet, and 3e 'owen to<sup>f</sup>  
 15 waische another the totheris<sup>g</sup> feet; for<sup>h</sup> I  
 haue 3ouun ensauple<sup>i</sup> to 3ou, that as I  
 16 haue don to 3ou, so and 3e do. Treuli,  
 treuli, I seie to 3ou, the seruaunt is not  
 more than his lord, neither apostle is<sup>k</sup>  
 17 more<sup>l</sup> than he that sente him. If 3e witen  
 thes thingis, 3e schulen be blessid, if 3e  
 18 schulen do hem. I seie not of alle 3ou,  
 I woot whiche<sup>m</sup> I haue chosun; but that  
 the scripture be fillid<sup>n</sup>, He that etith my  
 breed, schal reyse his heele azens me.  
 19 Treuli, treuli<sup>o</sup>, I seie to 3ou, bifore it<sup>p</sup> be  
 don, that<sup>q</sup> whanne it 'schal be<sup>r</sup> don, '3e  
 20 bileue<sup>s</sup> for<sup>t</sup> I am. Treuli, treuli, I seye to  
 3ou, he that taketh whom euere I schal  
 sende, receyueth me; forsothe he that re-  
 ceyueth me, receyueth him that sente me.  
 21 Whanne Jhesu hadde seid thes thingis,  
 he was troblid<sup>u</sup> 'in spirit, and<sup>v</sup> witness-  
 ide<sup>w</sup>, and seide, Treuli, treuli I seie to 3ou,  
 22 oon<sup>x</sup> of 3ou schal bitraye me. Therefore  
 the disciplis lokiden to gidere, doutynge  
 23 of whom he seide. Therefore oon of his  
 disciplis was restinge in the bosum of  
 24 Jhesu, whom Jhesu louede. Therefore  
 Symount Petre bekenyde to him, and seith  
 to him, Who is it, of which<sup>y</sup> he seith?  
 25 And so whanne he hadde restid azen on  
 the brest of Jhesu, he seith to him, Lord,  
 26 who is it? Jhesu answeride, He it is, to  
 whom I schal dresse breed dipped yn.  
 And whanne he had 'dippid yn<sup>z</sup> breed<sup>a</sup>,  
 27 he 3af to Judas of Symount Scariot. And  
 aftir the morsel, thanne Sathanas entride  
 in to him. And Jhesu seith to him, What  
 28 thing<sup>b</sup> thou dost, do thou<sup>c</sup> summere. For-  
 soth no man sittinge<sup>d</sup> at the<sup>e</sup> mete wiste  
 this thing, to what thing he seide to him.  
 29 Forsothe summe gessiden, for Judas hadde

wel; for Y am. Therfor if Y, lord and 14  
 maistir, haue waischun 3oure feet, and<sup>z</sup>  
 3e schulen waische oon anothers feet; for 15  
 Y haue 3ouun 'ensauple to 3ou<sup>a</sup>, 'that as  
 I haue do to 3ou<sup>b</sup>, so do 3e. Treuli, 16  
 treuli, Y seie to 3ou, the seruaunt is not  
 grettere than his lord, nether an<sup>c</sup> apostle  
 is<sup>d</sup> grettere than he that sente hym. If 17  
 3e witen these thingis, 3e schulen be  
 blessid, if 3e doen hem. Y seie not of 18  
 'alle 3ou<sup>e</sup>, Y woot whiche Y haue chosun;  
 but that the scripture be fulfillid, He  
 that etith my breed, schal reise his heele  
 azens me. Treuly<sup>f</sup>, Y seie to 3ou bifor 19  
 it be don, that whanne it is don, 3e  
 bileue that Y am. Treuli, treuli, Y seie 20  
 to 3ou, he that takith whom euere Y  
 schal sende, resseyueth me; and he that  
 resseyueth me, resseyueth hym that sente  
 me. Whanne Jhesus hadde seid these 21  
 thingis, he was troblid in spirit, and  
 witnesside, and seide, Treuli, treuli, Y  
 seie to 3ou, that oon of 3ou schal bitraye  
 me. Therfor the disciplis lokiden togi- 22  
 dere, doutynge<sup>g</sup> of whom he seide. And 23  
 so oon of hise disciplis was restynge in  
 the bosum of Jhesu, whom Jhesu lou-  
 ede. Therfor Symount Petre bikeneth<sup>h</sup> 24  
 to hym, 'and seith to hym<sup>i</sup>, Who is it,  
 of whom he seith? And<sup>ii</sup> so whanne he 25  
 hadde restid azen<sup>k</sup> on the brest of Jhe-  
 su, he seith to hym, Lord<sup>l</sup>, who is it?  
 Jhesus answerde, He it is, to whom Y 26  
 schal areche a sop of breed. And whanne  
 he hadde wet breed, he 3af to Judas of  
 Symount Scarioth. And aftir the mus- 27  
 sel, thanne Sathanas entride in to hym.  
 And Jhesus seith to hym, That thing  
 that thou doist, do thou<sup>m</sup> swithe<sup>n</sup>. And 28  
 noon of hem that saten at the mete

<sup>f</sup> schulen *GMNPQSTWXY*. <sup>g</sup> others *sx*. <sup>h</sup> forsothe *s*. <sup>i</sup> exsaunple *sw*. <sup>k</sup> Om. *q*. <sup>l</sup> Om. *q*.  
<sup>m</sup> the whiche *A pr. m. GMNPXY*. whom *q*. <sup>n</sup> fulfild *GMNPQSTWXY*. <sup>o</sup> Om. *N*. <sup>p</sup> that it *N*. <sup>q</sup> that  
 3e trowe *N*. <sup>r</sup> is *N*. <sup>s</sup> Om. *N*. <sup>t</sup> that *N*. <sup>u</sup> turblid *G pr. m. MP*. <sup>v</sup> Om. *G pr. m. MPQTXV*. <sup>w</sup> Om.  
*G pr. m. MPQTXV*. made protestacioun, or witnessede *N*. <sup>x</sup> for oon *MPQTVWXY*. <sup>y</sup> the whiche *A pr. m.*  
*G pr. m. MNPQTY*. whom *G sec. m. sw*. <sup>z</sup> indippid *MPQSW*. <sup>a</sup> breed, or wet [it *q*] in *nyn G sec. m. q*.  
<sup>b</sup> thingis *A sec. m. MNPST*. <sup>c</sup> thou it *qw pr. m. it x*. <sup>d</sup> of sittinge *AGMPQTV*. of the sittende *sx*. of  
 the sittinge *v* Om. *AQVY*.

<sup>z</sup> Om. *ab pr. m.* <sup>a</sup> to 3ou ens. *k pr. m.* <sup>b</sup> Om. *bc pr. m. c pr. m. gk pr. m.* <sup>c</sup> Om. *ikreghi*.  
<sup>d</sup> Om. *r*. <sup>e</sup> 3ou alle *r*. <sup>f</sup> Treuli, treuli *c sec. m.* <sup>g</sup> and doutinge *k*. <sup>h</sup> bekenede *gß*. <sup>i</sup> Om. *eb pr. m.*  
 and seide to him *b sec. m.* <sup>ii</sup> Om. *o*. <sup>k</sup> Om. *k pr. m.* <sup>l</sup> Sire *r*. <sup>m</sup> it *k*. <sup>n</sup> anoon *r*.

pursis, that Jhesu hadde seid to him, Bye thou tho thingis, that ben nedeful to vs at the feeste day, or that he schulde 3yue<sup>f</sup> 30 sum thing to nedy men. Therefore whanne he hadde take the morsel, he wente out 31 a non; forsoth it was nyzt. Therefore whanne he hadde gon out, Jhesu seide, Now mannis sone is clarified, and God is 32 clarified in him. If God is clarified in him, and God schal clarifye him in him 33 silf, and anon he schal clarifie him. Litol sones, 3it a litil I am with 3ou; 3e schulen seke me, and, as I seide to the Jewis, Whidur I go, 3e mown not come; and to 34 3ou I seie now. I 3yue to 3ou a newe maundement, that 3e loue to gidere, as I 35 louede 3ou, that and 3e loue to gedere. In this thing alle men schulen knowe, for<sup>g</sup> 3e ben my disciplis, if 3e `schulen haue<sup>h</sup> 36 loue<sup>i</sup> to gidere. Symount Petre seith to hym, Lord, whidir goist thou? Jhesu answeride, Whidir I go, thou maist<sup>k</sup> not sue me now, but thou schalt sue affir- 37 ward. Petre seith to him, Whi may I not sue thee now? I schal putte my soule, 38 `that is, *lyf*<sup>l</sup>, for thee. Jhesu answeride, Thou schalt putte thi soule, `that is, *lyf*<sup>m</sup>, for me? Treuli, treuli<sup>n</sup>, I seie to thee, the koc schal not crowe, til<sup>nn</sup> thou schalt denye me thries.

## CAP. XIV.

1 And he seith to his disciplis, \*Be not 3oure herte disturbid<sup>p</sup>, nether<sup>q</sup> drede it; 3e bileuen in to<sup>r</sup> God, and bileue 3e in to<sup>s</sup> 2 me. In the hous of my fadir ben many dwellingis; if any thing lesse, I hadde<sup>t</sup> seid to 3ou, for I go for<sup>u</sup> to make redy 3 to 3ou a place. And if<sup>v</sup> I schal<sup>w</sup> go<sup>x</sup>, and schal make redy to 3ou a place, eftsoone I schal<sup>y</sup> come, and I schal take 3ou to my 4 silf, that where I am, and 3e be. And

<sup>f</sup> haue 3ouen q. <sup>g</sup> that s. <sup>h</sup> haue q. <sup>i</sup> loued q. <sup>k</sup> myzt w. <sup>l</sup> that is, my *lyf* G sec. m. PW. Om. SX. <sup>m</sup> that is, thi *lyf* G sec. m. PW. Om. X. <sup>n</sup> Om. M. <sup>nn</sup> to q. \* The chapter commences here in AGM NPQSTWXY. <sup>p</sup> distroublid VWY. disturbid X. <sup>q</sup> ne MPQTWXY. <sup>r</sup> Om. q. <sup>s</sup> Om. q. <sup>t</sup> schulde haue G pr. m. MNPX. <sup>u</sup> Om. TVX. <sup>v</sup> Om. T. <sup>w</sup> Om. NS. <sup>x</sup> go aweie A pr. m. GMNPSTWY. <sup>y</sup> Om. MPQTWXY.

<sup>o</sup> forsothe I. <sup>p</sup> Therefore I. <sup>q</sup> hadde I. <sup>r</sup> and God I. <sup>s</sup> haue loued Ia sec. m. k sec. m. loue k pr. m. <sup>t</sup> and at o. that s. <sup>u</sup> sue me sa. <sup>v</sup> to ick. <sup>w</sup> schal come k pr. m.

wiste, wherto he seide to hym. For<sup>29</sup> summe gessiden, for Judas hadde pursis, that Jhesus hadde seid to hym, Bie thou tho thingis, that ben nedeful to vs to the feeste dai, or that he schulde 3yue sum thing to nedi men. Therfor whanne he<sup>30</sup> hadde takun the mussel, he wente out anoon; and<sup>o</sup> it was nyzt. And<sup>p</sup> whanne<sup>31</sup> he was<sup>q</sup> gon out, Jhesus seide, Now mannus sone is clarified, and God is clarified in hym. If God is clarified in hym,<sup>32</sup> God<sup>r</sup> schal clarifie hym in hym silf, and anoon he schal clarifie hym. Litle sones,<sup>33</sup> 3it a litil Y am with 3ou; 3e schulen seke me, and, as Y seide to the Jewis, Whidur Y go, 3e moun not come; and to 3ou Y seie now. Y 3yue to 3ou a newe maunde-<sup>34</sup> ment, that 3e loue togidir, as Y louede<sup>s</sup> 3ou, and that<sup>t</sup> 3e loue togidir. In this<sup>35</sup> thing alle men schulen knowe, that 3e ben my disciplis, if 3e han loue togidere. Symount Petre seith to hym, Lord, whi-<sup>36</sup> dur goist thou? Jhesus answeride, Whidur Y go, thou mayst not sue me now, but thou schalt sue<sup>u</sup> afterward. Petre<sup>37</sup> seith to hym, Whi may Y not sue thee now? Y schal putte my lijf for thee. Jhesus answeride, Thou schalt putte thi<sup>38</sup> lijf for me? Treuli, treuli, Y seie to thee, the cok schal not crowe, til thou schalt denye me thries. And he seith to hise disciplis,

## CAP. XIV.

Be not 3oure herte afraied, ne drede<sup>1</sup> it; 3e bileuen in God, and bileue 3e in me. In the hous of my fadir ben many<sup>2</sup> dwellyngis; if any thing lesse, Y hadde seid to 3ou, for Y go to make redi to 3ou a place. And if Y go, and<sup>v</sup> make redi<sup>3</sup> to 3ou a place, eftsoones Y come<sup>w</sup>, and Y schal take 3ou to my silf, that where Y am, 3e be. And whidur Y go, 3e witen,<sup>4</sup> and 3e witen the weie. Thomas seith to<sup>5</sup>

whidur I go, 3e witen, and 3e witen the  
 5 wey. Thomas seith to him, Lord, we  
 witen not whidur thou goist, and hou  
 6 moun we wite the<sup>b</sup> weye? Jhesu seith  
 to him, I am weye, treuthe, and lyf; no  
 man cometh to the fadir, no but by me.  
 7 If 3e hadden knowen me, sothli 3e<sup>c</sup> hadden  
 knowen and my fadir; and aftirward 3e  
 schulen knowe him, and 3e han seyn him.  
 8 Philip seith to him, Lord, schewe to vs  
 9 the fadir, and it suffisith to vs. Jhesu  
 seith<sup>d</sup> to him, So moche tyme I am with  
 3ou, and han 3e not knowun me? Philip,  
 he that seeth me, seeth and the fadir.  
 Hou seist thou, Schewe to vs the fadir?  
 10 Bileuest 'not thou<sup>e</sup>, for I am<sup>f</sup> in the fadir,  
 and the fadir is in me? I speke not of my  
 silf the wordis that I speke to 3ou; sothli  
 the fadir dwellinge in me, he doith the  
 11 workis. Beleue 3e not, for I am<sup>g</sup> in the  
 12 fadir, and the fadir is in me? Ellis bileue  
 3e for thilke<sup>i</sup> workis. Treuli, treuli, I seie  
 to 3ou, he that bileueth in<sup>k</sup> to<sup>l</sup> me, and he  
 schal do the workis that I do; and he  
 schal do more<sup>m</sup> workis than<sup>n</sup> thes<sup>o</sup>, for I  
 13 go to the fadir. And what euere thing  
 3e schulen axe the fadir in my name, I  
 schal do this thing, that the fadir be glo-  
 14 rified in the sone. If 3e schulen axe ony  
 15 thing in my name, I schal do it. If 3e  
 louen me, 'kepe 3e<sup>p</sup> my comaundementis<sup>q</sup>.  
 16 And I schal preie the fadir, and he schal  
 17 3yue to 3ou another coumfortour, 'the spirit  
 of treuthe<sup>r</sup>, that he dwelle with 3ou into  
 with outen ende; which<sup>s</sup> *spirit* the world  
 may not take, for it seeth 'not him<sup>ss</sup>, nei-  
 ther woot him. Forsothe 3e schulen knowe  
 him<sup>t</sup>, for he schal dwelle at 3ou, and he  
 18 schal be in 3ou. I schal not leue 3ou  
 19 fadirlees, I schal come to 3ou. 3it a litil,  
 and the world seeth not 'me now<sup>u</sup>; forsoth  
 3e schulen se me, for I lyue, and 3e schu-  
 20 len lyue. In that day 3e schulen knowe,

hym, Lord, we witen not whidur thou  
 goist, and hou moun we wite the weie?  
 Jhesus seith to hym<sup>x</sup>, Y am weie, treuthe,<sup>6</sup>  
 and lijf; no man cometh to the fadir,  
 but bi me. If 3e hadden knowe me,<sup>7</sup>  
 sotheli 3e hadden knowe also my fadir;  
 and aftirward 3e schulen knowe hym,  
 and 3e han seyn hym. Filip seith to<sup>8</sup>  
 hym, Lord, schewe to vs the fadir, and  
 it suffisith to vs. Jhesus seith to hym,<sup>9</sup>  
 So long<sup>y</sup> tyme Y am with 3ou, and 'han  
 3e not<sup>z</sup> knowun me? Filip, he that seeth  
 me, seeth also the fadir. Hou seist thou,  
 schewe to vs the fadir? Bileuest thou<sup>10</sup>  
 not, that Y am in the fadir, and the  
 fadir is in me? The wordis that Y speke  
 to 3ou, Y speke not of my silf; but the  
 fadir hym silf dwellynge<sup>a</sup> in me, doith  
 the werkis. Bileue 3e not, that Y am in<sup>11</sup>  
 the fadir, and the fadir is in me? Ellis<sup>12</sup>  
 bileue 3e for thilke werkis. Treuli,  
 treuli, Y seie to 3ou, if a man bileueth  
 in me, also he schal do the werkis  
 that Y do; and he schal do grettere  
 werkis than these, for Y go to the fadir.  
 And what euere thing<sup>b</sup> 3e axen<sup>c</sup> the<sup>13</sup>  
 fadir in my name, Y schal do this thing,  
 that the fadir be glorified<sup>d</sup> in the sone.  
 If 3e axen ony thing<sup>e</sup> in my name, Y<sup>14</sup>  
 schal do it. If 3e louen me, kepe 3e my<sup>15</sup>  
 comaundementis. And Y schal preye the<sup>16</sup>  
 fadir, and he schal 3yue to 3ou another  
 coumfortour, the spirit of treuthe, to<sup>17</sup>  
 dwelle with 3ou with outen ende; which<sup>e</sup>  
*spirit* the world may not take, for it  
 seeth hym not, nether knowith hym.  
 But 3e schulen knowe hym, for he schal  
 dwelle with 3ou, and he schal be in 3ou.  
 Y schal not leue 3ou fadirles, Y schal<sup>18</sup>  
 come to 3ou. 3it a litil, and the world<sup>19</sup>  
 seeth not now<sup>f</sup> me; but 3e schulen se me,  
 for Y lyue, and 3e schulen lyue. In that<sup>20</sup>  
 dai 3e schulen knowe, that Y am in my

<sup>b</sup> this *A sec. m. k.*    <sup>c</sup> and 3e *k.*    <sup>d</sup> seide *x.*    <sup>e</sup> thou not *GMPQTVWXY.*    <sup>f</sup> Om. *A pr. m. G pr. m.*  
*MNPTY.*    <sup>g</sup> Om. *A pr. m. G pr. m. MNPTY.*    <sup>i</sup> the *s. tho x. ilke y.*    <sup>k</sup> Om. *q.*    <sup>l</sup> Om. *qxy.*  
<sup>m</sup> the more *sx.*    <sup>n</sup> of *sx.*    <sup>o</sup> hem *x.*    <sup>p</sup> kepith *sx.*    <sup>q</sup> maundementis *xy.*    <sup>r</sup> Om. *GMXY.*    <sup>s</sup> the  
 spirit of treuthe, whiche *GMXY.*    <sup>ss</sup> him not *GMXY.*    <sup>t</sup> Om. *G pr. m. t.*    <sup>u</sup> now me *GK pr. m.*  
*MPXY.*

<sup>x</sup> hem *k.*    <sup>y</sup> myche *i.*    <sup>z</sup> haue not *r.*    <sup>a</sup> that dwellith *i.*    <sup>b</sup> thingis *i.*    <sup>c</sup> asken *r passim.*  
<sup>d</sup> clarified *k.*    <sup>e</sup> The whiche *i.*    <sup>f</sup> Om. *a.*

for I am in my fadir, and 3ec in me, and  
 21 I in 3ou. He that hath my comaunde-  
 mentis<sup>v</sup>, and kepith hem, he it is that  
 loueth me; sothli he that loueth me, schal  
 be loued of my fadir, and I schal loue  
 him, and I schal schewe to him my silf.  
 22 Judas seith to him, not he of Scarioth,  
 Lord, what is don, for thou art to schewe<sup>w</sup>  
 23 to vs thi silf, and not to the world? Jhesus  
 answeride, and seide to him, If ony man  
 loueth me, he schal kepe my word<sup>x</sup>; and  
 my fadir schal loue him, and we schulen  
 come to him, and we schulen make dwell-  
 24 inge<sup>y</sup> at him. He that loueth me not,  
 kepith not my wordis; and the word  
 which<sup>z</sup> 3e han herd, is not myn, but his  
 25 that sente me, the fadris. Thes thingis  
 I haue spokun 'to 3ou<sup>a</sup>, dwellinge at 3ou;  
 26 forsoth the Hooly Gost, counfortour,  
 whom the fadir schal sende in my name,  
 he schal teche 3ou alle thingis, and<sup>b</sup> schal  
 schewe, 'or remembre<sup>c</sup>, to 3ou alle thingis,  
 what euer thingis<sup>d</sup> I schal seye to 3ou.  
 27 Pees I leue to<sup>e</sup> 3ou, my pees I 3yue to  
 3ou; not as the world 3yueth, I<sup>f</sup> 3yue to  
 3ou; be not 3oure herte disturblid<sup>g</sup>, nei-  
 28 ther<sup>h</sup> drede it. 3e han herd, for I seide to  
 3ou, I go, and come to 3ou. If 3e louedyn  
 me, forsoth 3e schulden 'haue ioye<sup>i</sup>, for I  
 go to the fadir, for the fadir is more than  
 29 I. And now I haue seid to 3ou, bifore it  
 be don, that whanne it schal be don, 3e  
 30 bileue. Now I schal not speke many  
 thingis to 3ou; forsoth the prince of this  
 world cometh, and he hath not 'ony thing  
 31 in me<sup>k</sup>. But that the world knowe, for  
 I loue the fadir, and as the fadir 3af co-  
 maundement to me, so I do. Ryse 3e, go  
 we hennis.

fadir, and 3e in me, and Y in 3ou. He<sup>21</sup>  
 that hath my comaundementis, and kep-  
 ith hem, he it is that loueth me; and  
 he that loueth me, schal be loued of my  
 fadir, and Y schal loue hym, and Y schal  
 schewe to hym my silf. Judas seith to<sup>22</sup>  
 hym, not he of Scarioth, Lord, what is  
 don, that thou schalt schewe thi silf to  
 vs, and not to the world? Jhesus an-<sup>23</sup>  
 swerde<sup>g</sup>, and seide 'to hym<sup>h</sup>, If ony man  
 loueth me, he schal kepe my word; and  
 my fadir schal loue hym, and we schulen  
 come to hym, and we schulen dwelle  
 with hym. He that loueth me not, kep-<sup>24</sup>  
 ith not my wordis; and the word which  
 3e han herd, is not myn, but the fadris,  
 that sente me. These thingis Y haue<sup>25</sup>  
 spokun to 3ou, dwellynge among 3ou;  
 but thilke Hooli Goost, the counfortour,<sup>26</sup>  
 whom the fadir schal sende in my name,  
 he schal teche 3ou alle thingis, 'and schal  
 schewe to<sup>i</sup> 3ou alle thingis<sup>k</sup>, what euer  
 thingis Y schal seie to 3ou. Pees Y<sup>27</sup>  
 leue to 3ou, my pees Y 3yue to 3ou;  
 not as the world 3yueth, Y 3iue to 3ou;  
 be not 3oure herte affrayed, ne drede it.  
 3e han herd, that Y seide to 3ou, Y go,<sup>28</sup>  
 and come to 3ou. If 3e loueden me, for-  
 sothe 3e schulden haue ioye, for Y go to  
 the fadir, for the fadir is grettere than  
 Y. And now Y haue seid to 3ou, bifor<sup>29</sup>  
 that it be<sup>l</sup> don, that whanne it is don, 3e<sup>m</sup>  
 bileuen. Now Y schal not speke many<sup>30</sup>  
 thingis with 3ou; for the prince of this  
 world cometh, and hath not in me ony  
 thing. But that<sup>n</sup> the world knowe, that<sup>31</sup>  
 Y loue the fadir; and as the fadir 3af a  
 comaundement<sup>o</sup> to me, so Y do. 'Rise  
 3e<sup>o</sup>, go we hennis.

CAP. XV.

1 I am a verri vyne, and my fadir is an  
 2 erthe tilier. Ech syoun, 'or braunche<sup>l</sup>,

CAP. XV.

Y am a very vyne, and my fadir is<sup>1</sup>  
 an erthe tilier. Ech braunch in me that<sup>2</sup>

<sup>v</sup> maundementis XY. <sup>w</sup> shewinge A sup. ras. v. <sup>x</sup> wordis XY. <sup>y</sup> a dwellyng G sec. m. M. <sup>z</sup> the  
 which A pr. m. GNTY. <sup>a</sup> Om. K. <sup>b</sup> and he AV. <sup>c</sup> Om. AG pr. m. MNPQTXY. <sup>d</sup> thing T. Om. MW.  
<sup>e</sup> Om. v. <sup>f</sup> schal I G pr. m. Y. <sup>g</sup> trublid ATXY. <sup>h</sup> ne  
 MPQTXXY. <sup>i</sup> ioye MW. <sup>k</sup> in me ony thing MXY. <sup>l</sup> Om. X.

<sup>g</sup> answeride to him k. <sup>b</sup> Om. k. <sup>i</sup> Om. I pr. m. RC sec. m. egß. <sup>'k</sup> Om. A pr. m. EKB pr. m. c pr. m.  
<sup>l</sup> is k. <sup>m</sup> that 3e k pr. m. <sup>n</sup> at o. <sup>o</sup> maundement ERik pr. m. <sup>o</sup> Riseth I.

not berynge fruit in me, he schal do `a wey  
it<sup>n</sup>; and ech that berith fruit, he schal  
3 purge it, that it `more bere<sup>o</sup> fruit. Now  
3e ben clene, for the word that I haue  
4 spokun to 3ou. Dwell 3e in me, and I in  
3ou; as a braunche<sup>p</sup> may not make fruit  
of him<sup>q</sup> silf, no<sup>r</sup> but<sup>s</sup> it schal<sup>t</sup> dwelle in the  
vyne<sup>u</sup>, so nether 3e, no<sup>v</sup> but 3e<sup>w</sup> schulen  
5 dwelle in me. I am a<sup>x</sup> vyne<sup>y</sup>, 3e *ben*<sup>z</sup>  
the<sup>a</sup> braunchis<sup>b</sup>. He<sup>c</sup> that dwellith in  
me, and I in him, this berith moche fruit,  
for with outen me 3e mown no thing do.  
6 If ony man schal not dwelle in me, he  
schal be sent out as a braunche<sup>d</sup>, and  
schal wexe drye; and thei schulen gadere  
him, and thei schulen sende him in to  
7 the<sup>e</sup> fier, and he brenneth. If 3e schulen  
dwelle in me, and my wordis schulen  
dwelle in 3ou, what euere thing 3e schulen  
wilne, 3e schulen axe, and it schal be do  
8 to 3ou. In this thing my fadir is clari-  
fied, that 3e brynge moost fruyt, and 3e  
9 be maad my disciplis. As my fadir lou-  
ede me, and I louyde 3ou; dwelle 3e in my  
10 loue. If 3e schulen kepe my comaunde-  
mentis<sup>f</sup>, 3e schulen dwelle in my loue; as  
and I haue kept the comaundementis<sup>g</sup> of  
11 my fadir, and I dwelle in his loue. Thes  
thingis I spak to 3ou, that my ioye be in  
12 3ou, and 3oure ioye be fillid<sup>h</sup>. This is my  
comaundement, that 3e loue to gidere, as  
13 I louede 3ou. No man hath more loue  
than this, that ony man putte his soule,  
14 *that is, lijf*<sup>i</sup>, for his frendis. 3e ben my  
frendis, if 3e schulen do tho<sup>k</sup> thingis, that  
15 I comaunde<sup>l</sup> to<sup>l</sup> 3ou. Now I schal not  
seye 3ou seruauntis, for the seruaunt woot  
not, what his lord schal do; forsothe I  
haue seid 3ou frendis, for alle thingis  
what euere I herde of my fadir, I haue

berith not<sup>p</sup> fruyt, he schal take away it;  
and ech that berith fruyt, he schal purge  
it, that it bere the more fruyt. Now 3e<sup>3</sup>  
ben clene, for the word that Y haue  
spokun to 3ou. Dwelle 3e in me, and Y<sup>4</sup>  
in 3ou; as a braunche may not make  
fruyt of it silf, but it dwelle in the vyne,  
so nether 3e, but 3e dwelle in me. Y am<sup>5</sup>  
a<sup>q</sup> vyne, 3e<sup>r</sup> the<sup>s</sup> braunchis. Who that  
dwellith in me, and Y in hym, this<sup>t</sup>  
berith myche fruyt, for with outen me  
3e moun no thing do. If ony man dwell-  
6 ith not in me, he schal be caste out as a  
braunche, and schal wexe drie; and thei  
schulen gadere hym, and thei schulen  
caste hym in to the fier, and he bren-  
neth<sup>u</sup>. If 3e dwellen in me, and my<sup>7</sup>  
wordis dwelle in 3ou, what euer thing  
3e wolen, 3e schulen axe, and it schal be  
don to 3ou. In this thing my fadir is<sup>8</sup>  
clarified, that 3e brynge forth ful myche  
fruyt, and that 3e be maad my disciplis.  
As my fadir louede me, Y<sup>v</sup> haue loued<sup>9</sup>  
3ou; dwelle 3e in my loue. If 3e kepen<sup>w</sup>  
10 my comaundementis, 3e schulen dwelle  
in my loue; as Y haue kept the co-  
maundementis of my fadir, and Y<sup>x</sup>  
dwelle<sup>y</sup> in his loue. These thingis Y<sup>11</sup>  
spak to 3ou, that my ioye<sup>z</sup> be in 3ou, and  
3oure ioye be fulfillid<sup>a</sup>. This is my co-  
12 maundement, that 3e loue togidere, as Y  
louede<sup>b</sup> 3ou. No man hath more loue<sup>13</sup>  
than this, that a man putte his lijf  
for hise freendis. 3e<sup>c</sup> ben my freendis<sup>14</sup>  
if 3e doen tho thingis, that Y comaunde  
to 3ou. Now Y schal not clepe<sup>d</sup> 3ou<sup>15</sup>  
seruauntis, for the seruaunt woot not,  
what his lord schal do; but<sup>e</sup> Y haue  
clepid<sup>f</sup> 3ou freendis, for alle thingis what  
euere Y herde of my fadir, Y<sup>g</sup> haue maad

<sup>n</sup> it away GMPXY. <sup>o</sup> bere more GMPQXY. <sup>p</sup> syoun, or [a w] braunch AGMNPQTWY. sioun SX.  
<sup>q</sup> it A pr. m. GMNPQSTVWXY. <sup>r</sup> Om. q. <sup>s</sup> but 3if MQ. <sup>t</sup> Om. q. <sup>u</sup> vyne tree A pr. m. GMNPQSTWXY.  
<sup>v</sup> Om. G sec. m. QW pr. m. <sup>w</sup> if 3e A pr. m. MNPQTY. <sup>x</sup> the QW pr. m. XY. <sup>y</sup> vyne tree A pr. m. GMN  
PQSTWXY. <sup>z</sup> Om. A pr. m. GMNPQSTWXY. <sup>a</sup> Om. v. <sup>b</sup> syouns, or braunchis A pr. m. GMNPQTWY.  
siounes SX. <sup>c</sup> Who A pr. m. GMNPQSTWX. <sup>d</sup> syoun A pr. m. GMNPQSTWXY. <sup>e</sup> Om. sv. <sup>f</sup> maunde-  
mentes GMXY. <sup>g</sup> maundementes GMXY. <sup>h</sup> fulfillid A pr. m. GMNPQSTWXY. <sup>i</sup> Om. MPQsx. *that is,*  
*his lijf w.* <sup>k</sup> the AMNPSW. <sup>l</sup> thes T. <sup>l</sup> comaundide q. <sup>ll</sup> Om. m.

<sup>p</sup> no ea. <sup>q</sup> the a. <sup>r</sup> and 3e b pr. m. 3e ben g. and 3e ben k. <sup>s</sup> Om. g. <sup>t</sup> he this i. <sup>u</sup> schal  
brenne k. <sup>v</sup> and Y b. <sup>w</sup> schul kepe i. <sup>x</sup> Om. R pr. m. k. <sup>y</sup> haf dwellid o. dwelle 3e k. <sup>z</sup> loue c.  
<sup>a</sup> fillid i. <sup>b</sup> haue loued ix sec. m. k. <sup>c</sup> And 3e rk pr. m. <sup>d</sup> sey i. <sup>e</sup> forsothe i. <sup>f</sup> seid i. <sup>g</sup> and I i.

16 maad knowun to 3ou. 3e han not chosun  
me, but I chees 3ou; and 'I haue<sup>n</sup> put 3ou,  
that 3e go, and brynge<sup>o</sup> fruit, and 3oure  
fruit dwelle; that what euere thing 3e  
schulen axe the fadir in my name, he  
17 3yue to 3ou. Thes thingis I comaunde to  
18 3ou, that 3e loue to gidere. If the world  
hatith<sup>p</sup> 3ou, wite 3e, for it hadde me in  
19 hate first than 3ou. If 3e hadden be of  
the world, the world schulde loue that  
thing that was his; but for 3e ben not of  
the world, but I chees 3ou fro<sup>q</sup> the world,  
20 therfore the world hatith 3ou. Haue 3e  
mynde of<sup>r</sup> my word, which<sup>s</sup> I seide to  
3ou, The seruaunt is not more than his  
lord. If thei han pursuwed me, and thei  
schulen pursue 3ou; if thei han kept my  
21 word, and thei schulen kepe 3oure. But  
thei schulen do to 3ou alle thes thingis  
for my name, for thei witen not him that  
22 sente me. If I hadde not come, and hadde  
not spoke to<sup>t</sup> hem, thei schulden not haue  
synne; forsoth now thei han not<sup>u</sup> excusa-  
23 cioun<sup>v</sup> of her synne. He that hatith me,  
24 hatith and my fadir. If I hadde not don  
werkis in hem, whiche<sup>w</sup> non othir man  
dide, thei schulden not haue synne; for-  
soth now and thei han seyn, and hatid<sup>x</sup>  
25 me and my fadir. But that the word be  
fillid<sup>y</sup>, that is writun in 'the lawe of hem<sup>z</sup>,  
For thei hadden me in hate with outen  
26 cause, 'or *freely*<sup>a</sup>. Forsoth whanne the  
cumfortour schal come, which<sup>b</sup> I schal  
sende to 3ou fro the<sup>c</sup> fadir, a spirit of  
treuthe, the<sup>d</sup> whiche procedith<sup>e</sup>, 'or *cometh*  
*forth*<sup>f</sup>, of the fadir, he schal bere witness-  
ing of me; and 3e schulen bere witness-  
ing, for 3e ben with me fro the bigynnyng.

## CAP. XVI.

1 Thes thingis I haue spokun to 3ou,  
2 that 3e ben not sclaudrid. Thei schulen

knowun to 3ou. 3e han not chosun me, 16  
but Y chees 3ou; and Y haue put 3ou,  
that 3e go, and brynge forth fruyt, and  
3oure fruyt dwelle; that what euere thing  
3e<sup>g</sup> axen<sup>h</sup> the fadir in my name, he 3yue  
to 3ou. These thingis Y comaunde to<sup>i</sup> 17  
3ou, that 3e loue togidere. If the world 18  
hatith<sup>k</sup> 3ou, wite 3e, that it hadde me in  
hate rather than 3ou. If 3e hadden be 19  
of the world, the world schulde loue that  
thing that was<sup>l</sup> his; but for 3e ben not of  
the world, but Y chees 3ou fro the world,  
therfor the world hatith 3ou. Haue 3e 20  
mynde of my word, which Y seide to  
3ou, The seruaunt is not grettere than  
his lord. If thei han pursued me, thei  
schulen pursue 3ou also; if thei han  
kept my word, thei schulen kepe 3oure  
also. But thei schulen do to 3ou alle 21  
these thingis for my name, for thei  
knowen not hym that sente me. If Y 22  
hadde not comun, and hadde not spokun  
to hem, thei schulden not haue synne;  
but now thei haue noon excusacioun of  
her synne. He that hatith me, hatith 23  
also my fadir. If Y hadde not doon 24  
werkis<sup>m</sup> in hem, whiche noon other man  
dide, thei schulden not haue synne; but  
now both thei han seyn, and hatid<sup>n</sup> me  
and my fadir. But that the word be 25  
fulfillid, that is writun in her lawe, For  
thei hadden me in hate with outen cause.  
But whanne the coumfortour schal come, 26  
which Y schal sende to 3ou fro the fadir,  
a<sup>o</sup> spirit of treuthe, which cometh<sup>oo</sup> of  
the fadir, he schal bere witnessyng of  
me; and 3e schulen bere witnessyng, for  
3e ben with me fro the bigynnyng.

## CAP. XVI.

These thingis Y haue spokun to 3ou, 1  
that 3e be not sclaudrid. Thei schulen 2

<sup>a</sup> Om. *A pr. m. G pr. m. MNPQSTXY.* haue *w.* <sup>o</sup> bring forth *s.* <sup>p</sup> hate *AGMNPQSTWX.* <sup>q</sup> for *A.*  
<sup>r</sup> on *MPXY.* <sup>s</sup> the which *AGMPQSTWY.* that *X.* <sup>t</sup> with *w pr. m.* <sup>u</sup> noon *q.* <sup>v</sup> excusing *AX.* <sup>w</sup> the  
which *A pr. m. GMNPQSTWXY.* <sup>x</sup> latiden *GMPSWXY.* <sup>y</sup> fulfid *A pr. m. GMNPQSTWXY.* <sup>z</sup> 3oure  
lawe *GMNPQTWY.* the lawe *s.* her lawe *X.* <sup>a</sup> Om. *AGMNPQSTWXY.* <sup>b</sup> the which *A pr. m. GMNPQSTWXY.*  
<sup>c</sup> my *N.* <sup>d</sup> Om. *VX.* <sup>e</sup> precedeth *N.* <sup>f</sup> Om. *X.*

<sup>g</sup> that 3e *o.* <sup>h</sup> asken *R.* <sup>i</sup> Om. *P pr. m.* <sup>k</sup> hate *A pr. m. E.* <sup>l</sup> was of *E.* is a *pr. m.* <sup>m</sup> the werkis *k.*  
<sup>n</sup> han hatid *EIKPQR sec. m. beghikaβ.* han herd *s.* <sup>o</sup> the *k pr. m.* <sup>oo</sup> cometh forth *o.*

make<sup>g</sup> 3ou with oute synagogis, but the  
 our cometh, that ech man that sleeth 3ou,  
 deme him silf<sup>h</sup> for<sup>i</sup> to 3yue sacrifice<sup>k</sup> to  
 3 God. And thei schulen do to 3ou thes  
 thingis, for thei han not knowe the fadir,  
 4 nethir me. But thes thingis I spak to  
 3ou, that whanne the our of hem schal  
 come, 3e haue mynde, for I seide to 3ou.  
 5 I seide not to 3ou thes thingis fro the  
 bigynnyng, for I was with 3ou. And now  
 I go to him that sente me, and no man  
 of 3ou askith<sup>l</sup> me, Whidur 'thou goist<sup>m</sup>?  
 6 but for I haue spokyn to 3ou thes thingis,  
 sorwe, 'or heynnesse<sup>n</sup>, hath fulfillid 3oure  
 7 herte. But I seie to 3ou treuthe, it sped-  
 ith to 3ou, that I go; sothli if I schal not  
 go away, the coumfortour schal not come  
 to 3ou; forsoth if I schal go a wey, I schal  
 8 sende hym to 3ou. And whanne he schal  
 come, he schal reproue the world of synne,  
 9 and of<sup>o</sup> rijtfulnesse<sup>p</sup>, and of dom. For-  
 sothe of synne, for thei han not bileuyd in  
 10 to me; forsothe<sup>q</sup> of rijtfulnesse<sup>r</sup>, for I go  
 to the fadir, and now 3e schulen not se  
 11 me; forsothe of dom, for the prince of this  
 12 world is now demyd. 3it I haue many  
 thingis for<sup>s</sup> to seie to 3ou, but 3e moun  
 13 not bere now. Sotheli whanne 'the ilke<sup>t</sup>  
 spirit of treuthe schal come, he schal teche  
 3ou al treuthe; sothli he schal not speke  
 of him self, but what euere thingis he  
 schal heere, he schal speke; and he<sup>u</sup> schal  
 telle to 3ou the thingis that ben to com-  
 14 ynge<sup>v</sup>. He schal clarifie me, for of myne  
 15 he schal take, and schal telle to 3ou. Alle  
 thingis, what euere<sup>x</sup> thingis the fadir hath,  
 ben myne; therefore I seide to 3ou, for of  
 myne he schal take, and schal<sup>y</sup> telle to 3ou.  
 16 A litil, and now 3e schulen not se me; and  
 eft<sup>z</sup> a litil, and 3e schulen se me, for I go  
 17 to the fadir. Therfore summe of his dis-  
 ciplis seiden to gidere, What is this thing

make 3ou with outen the<sup>p</sup> synagogis, but  
 the our cometh, that ech man that sleeth  
 3ou, deme<sup>pp</sup> that he doith seruyce to God.  
 And thei schulen do to 3ou these thingis,<sup>3</sup>  
 for thei han not knowun the fadir, ne-  
 ther me. But these thingis Y spak to<sup>4</sup>  
 3ou, that whanne the our 'of hem<sup>q</sup> schal  
 come<sup>qq</sup>, 3e haue mynde, that Y seide to  
 3ou. Y seide not to 3ou these thingis<sup>5</sup>  
 fro the bigynnyng, for Y was with 3ou.  
 And now Y go to hym that sente me,  
 and no man of 3ou axith me, Whidur  
 'thou goist<sup>r</sup>? but for Y haue spokun to<sup>6</sup>  
 3ou these thingis, heynnesse hath fulfillid  
 3oure herte. But Y seie to 3ou treuthe,<sup>7</sup>  
 it spedith to 3ou, that Y go; for if Y go  
 not forth, the coumfortour schal not come  
 to 3ou; but if Y go forth, Y schal sende  
 hym to 3ou. And whanne he cometh,<sup>8</sup>  
 he schal repreue the world of synne, and  
 of rijtwisnesse, and of doom. Of synne,<sup>9</sup>  
 for thei han not bileued in<sup>rr</sup> me; and of<sup>10</sup>  
 rijtwisnesse, for Y go to the fadir, and  
 now 3e<sup>s</sup> schulen not se me; but of doom,<sup>11</sup>  
 for the prince of this world is now  
 demed. 3it Y haue many thingis for<sup>t</sup> to<sup>12</sup>  
 seie to 3ou, but 3e moun not bere hem  
 now. But whanne thilke<sup>u</sup> spirit of<sup>13</sup>  
 treuthe cometh, he schal teche 3ou al  
 treuthe; for he schal not speke of hym  
 silf, but what euer thinges he schal here,  
 he schal speke; and he schal telle to 3ou  
 tho thingis that ben to come. He schal<sup>14</sup>  
 clarifie me, for of myne he schal take,  
 and schal telle to 3ou. Alle thingis<sup>15</sup>  
 'whiche euer<sup>v</sup> the fadir hath, ben myne;  
 therfor Y seide to 3ou, for<sup>w</sup> of myne he  
 schal take, and schal telle to 3ou. A litil,<sup>16</sup>  
 and thanne 3e schulen not se me; and  
 eftsoone a litil, and<sup>x</sup> 3e schulen se me,  
 for Y go to the fadir. Therfor summe<sup>17</sup>  
 of hise disciplis seiden togidere, What is

<sup>g</sup> make, or do *gqw pr. m. y. do x.* <sup>h</sup> Om. *GMNPQSTVWXY.* <sup>i</sup> Om. *sx.* <sup>k</sup> seruisse *AGMNPQSTVWXY.*  
<sup>l</sup> axith *plures.* <sup>m</sup> goyst thou *MPQSWX.* <sup>n</sup> Om. *x.* <sup>o</sup> Om. *w.* <sup>p</sup> rijtwisnesse *AGMNPQSTVWXY.*  
<sup>q</sup> sothely *A pr. m. GMNPQSTVWXY.* <sup>r</sup> rijtwisnesse *AGMNPQSTVWXY.* <sup>s</sup> Om. *sx.* <sup>t</sup> thilke *w pr. m. that x.*  
<sup>u</sup> Om. *N.* <sup>v</sup> come *A pr. m. GMNPQSTVWXY.* <sup>x</sup> kin *A pr. m. GMNPQSTVWXY.* <sup>y</sup> Om. *G pr. m. MNPSXY.*  
<sup>z</sup> eftstone *AGMNPQSTVWXY.*

<sup>p</sup> Om. *1.* <sup>pp</sup> demeth *o.* <sup>q</sup> Om. *o.* <sup>qq</sup> come of hem *o.* <sup>r</sup> goost thou hik *sec. m. β.* <sup>rr</sup> to *k.* <sup>s</sup> thei *g.*  
<sup>t</sup> Om. *cbek.* <sup>u</sup> the *b.* <sup>v</sup> what euer *EP.* what euere thingis *I.* <sup>w</sup> that *I.* <sup>x</sup> and than *o.*

that he seith to vs, A litil, and 3e schulen  
not se me; and eft<sup>c</sup> a litil, and 3e schulen  
18 se me, for I go to the fader? Therefore  
thei seiden, What is this, that he seith to  
vs, A litel? we witen not what he spekith.  
19 Forsothe Jhesu knew, for thei wolden axe  
him, and he seide to hem, Of this thing 3e  
seken a mong 3ou, for I seide, A litil, and  
3e schulen not se me; and eft<sup>d</sup> a litel, and  
20 3e schulen se me. Treuli, treuli, I seye  
to 3ou, for 3e schulen morne and wepe,  
forsothe the world schal enioye; forsothe  
3e schulen be sorwful, but 3oure sorwe<sup>e</sup>  
21 schal turne in to ioeye. Sothly a womman  
whanne sche berith child, hath sorwe<sup>f</sup>, for  
hir our cometh; forsothe whanne sche hath  
borun a sone, now sche thenkith not on<sup>g</sup>  
the 'pressure, or charge<sup>h</sup>, for ioeye, for a  
22 man is borun in to the world. And ther-  
fore 3e han now sorwe, sothli eft<sup>i</sup> I schal  
se 3ou, and 3oure herte schal enioye, and  
no man schal take fro 3ou 3oure ioeye.  
23 And in that day 3e schulen not axe me  
ony thing; treuli, treuli, I seie to 3ou. if  
3e schulen axe the fadir 'ony thing<sup>k</sup> in  
24 my name, he schal 3yue<sup>l</sup> to 3ou. Til now  
3e axiden not ony thing in my name; 'axe  
3e<sup>m</sup>, and 3e schulen take, that 3oure ioeye be  
25 ful. I haue spokun to 3ou thes thingis in  
prouerbis, 'or derke<sup>n</sup> saumplis<sup>o</sup>; the our  
cometh, whanne now I schal not speke to  
3ou in prouerbis, but opynly of my fadir I  
26 schal telle to<sup>q</sup> 3ou. In<sup>r</sup> that day 3e schu-  
len axe in my name; and<sup>s</sup> I seie not<sup>t</sup> to  
3ou, for I schal preye the fadir for<sup>u</sup> 3ou;  
27 forsothe he<sup>v</sup> the fadir loueth 3ou, for 3e  
han loued me, and han hileuyd, for I  
28 wente out fro God. I wente out fro the  
fadir, and I cam in to the world; eft-  
soones I leeu the world, and I<sup>w</sup> go to the  
29 fadir. His disciplis seyen<sup>x</sup> to him, Lo!  
now thou spekist opynli, and thou seist

this thing that he seith to vs, A litil, and  
3e schulen not se me; and eftsoone a  
litil, and 3e schulen se me, for Y go to  
the fadir? Therfor thei seiden, What is  
this that he seith to vs, A litel? we  
witen not what he spekith. And Jhesus  
19 knew, that thei wolden axe hym, and he  
seide to hem, Of this thing 3e seken  
among 3ou, for Y seide, A litil, and 3e  
schulen not se me; and eftsoone a litil,  
and 3e schulen se me. Treuli, treuli, Y<sup>20</sup>  
seie to 3ou, that 3e schulen mourne and  
wepe, but the world schal haue ioeye;  
and 3e schulen be soreful, but 3oure  
sorewe schal turne in to ioeye. A wom-  
21 man whanne sche berith child, hath  
heuynesse, for hir tyme is comun; but  
whanne sche hath borun a sone, now  
sche thenkith not on the peyne, for ioeye,  
for a man is borun in to the world. And  
22 therfor 3e han now sorew, but eftsoone  
Y schal se 3ou, and 3oure herte schal  
haue ioeye, and no man schal take fro 3ou  
3oure ioeye. And in that day 3e schulen  
23 not axe me ony thing; treuli, treuli, 'Y  
seie to 3ou<sup>v</sup>, if 3e axen the fadir ony  
thing in my name, he schal 3yue to 3ou.  
'Til now 3e axiden no thing in my<sup>24</sup>  
name<sup>z</sup>; 'axe 3e<sup>zz</sup>, 'and 3e schulen take,  
that 3oure ioeye be ful<sup>a</sup>. Y haue spokun<sup>25</sup>  
to 3ou these thingis in prouerbis; the  
our cometh, whanne now Y schal not  
speke to 3ou in prouerbis, but opynli of  
my fadir Y schal telle to 3ou. In that  
26 dai 3e schulen axe in my name; and Y  
seie not to 3ou, that Y schal preye the  
fadir of<sup>aa</sup> 3ou; for the fadir hym silf<sup>27</sup>  
loueth 3ou, for 3e han loued me, and han  
bileued, that Y wente out fro God. Y<sup>b</sup><sup>28</sup>  
wente out fro the fadir, and Y cam in  
to the world; eftsoone<sup>c</sup> Y leeu the  
world, and Y<sup>cc</sup> go to the fadir. Hise<sup>29</sup>

<sup>c</sup> eftsoone AGMNPQSTWXY. <sup>d</sup> eftsoone A pr. m. GMNPQSTWXY. <sup>e</sup> sorwe, or heuynesse AGMNPQSTY. heuynesse, or sorowe W. <sup>f</sup> sorwe, or heuynesse AGNPQTY. <sup>g</sup> of sqw pr. m. XY. <sup>h</sup> pressure, or peyne MPQSW. pressure X. <sup>i</sup> eftsoone A pr. m. GMNPQSTWXY. <sup>k</sup> Om. T. <sup>l</sup> 3iue it MPXY. <sup>m</sup> axeth X. <sup>n</sup> Om. X. <sup>o</sup> ensaumplis AGMPTWY. exsaumplis s. Om. X. <sup>q</sup> Om. G pr. m. Y. <sup>r</sup> Om. Q. <sup>s</sup> and now GMPXY. <sup>t</sup> Om. MPW sec. m. XY. <sup>u</sup> of A pr. m. GMNPQSTWXY. <sup>v</sup> Om. qw pr. m. <sup>w</sup> Om. G. <sup>x</sup> saiden A pr. m. GMNPQSTWXY.

<sup>y</sup> Om. o. <sup>z</sup> Om. o. <sup>zz</sup> axeth I. <sup>a</sup> that 3oure ioeye be ful, and 3e schulen take obchik pr. m. <sup>aa</sup> for h sec. m. ik pr. m. <sup>b</sup> And I b pr. m. k pr. m. <sup>c</sup> and eftsoone ek pr. m. <sup>cc</sup> Om. i.

30 no prouerbe. Now we witen, for thou  
wost alle thingis; and it is no<sup>y</sup> nede to  
thee, that ony man axe thee. In<sup>yy</sup> this  
thing we bileuen, for thou wentist out fro<sup>z</sup>  
31 God. Jhesu answeride to hem, Now 3e  
32 bileuen. Lo! the our cometh, and now  
it cometh, that 3e be disparplid, 'or sca-  
terid<sup>a</sup>, ech in to his owne thingis, and  
leeue me aloone; and I am not aloone, for  
33 the fadir is with me. Thes thingis I  
haue spokun to 3ou, that 3e haue pees in  
me; in the world 3e schulen haue press-  
ing, 'or ouerleying<sup>b</sup>, but 'triste 3e<sup>c</sup>, I haue  
ouercome the world.

disciplis seiden to hym, Lo! now thou  
spekist opynli, and thou seist no pro-  
uerbe. Now we witen, that thou wost<sup>d</sup> 30  
alle thingis; and it is not<sup>e</sup> nede to thee,  
that ony man axe thee. In this thing  
we bileuen, that thou wentist out fro  
God. Jhesus answeride to hem, Now 3e 31  
bileuen. Lo! the our cometh, and now 32  
it cometh, that 3e be disparplid, ech in  
to hise owne thingis, and that 3e leeue  
me aloone; and Y am not aloone, for  
the fadir is with me. These thingis Y 33  
haue spokun to 3ou, that 3e haue pees in  
me; in the world 3e schulen haue disese,  
but trust 3e, Y haue ouercomun the world.

## CAP. XVII.

1 'Jhesu spak thes thingis<sup>d</sup>, and the y3en  
lift<sup>e</sup> vp in<sup>f</sup> to heuene, he seide, Fadir, the  
our cometh, clarifie thi sone, that thi sone  
2 clarifie thee. As thou hast 3ouun to him  
power of ech fleisch, 'or man<sup>g</sup>, that al  
thing that thou hast 3ouun to hym, he  
3 3yue to hem euerlasting lyf. Forsothe<sup>h</sup>  
this is<sup>i</sup> euerlasting lyf, that thei knowe  
thee aloone verry God, and whom thou  
4 sentist, Jhesu Crist. I haue clarifyed thee  
on erthe<sup>k</sup>, I haue endid the werk, that thou  
5 hast 3ouun to me, that I do. And now,  
fadir, clarifie thou<sup>l</sup> me at thi silf, with  
clerenesse<sup>m</sup> that I hadde at thee, bifore the  
6 world was maad. I haue schewid thi  
name to the<sup>n</sup> men, whiche<sup>o</sup> thou hast  
3ouun to me of the world.; thei weren  
thine, and thou hast 3ouun hem to me,  
7 and thei han kept thi word. And now  
thei han knowun, for alle thingis that  
8 thou hast 3ouun to me, hen of thee. For  
the wordis that thou hast 3ouun to me, I  
3af to hem; and thei han takun, and han  
knowun verili, for I wente out fro thee;  
and thei bileuyden, for thou sentist me.  
9 I preie for hem, not for the world, but for  
hem, that thou hast 3ouun to me, for thei

## CAP. XVII.

These thingis Jhesus spak, and whanne 1  
he hadde cast vp hise izen in to heuene,  
he seide, Fadir, the our cometh, clarifie  
thi sone, that thi sone clarifie thee. As 2  
thou hast 3ouun to<sup>f</sup> hym power on<sup>g</sup> ech  
fleisch, that al thing that thou hast  
3ouun to hym, he 3yue to hem euerlast-  
yng<sup>e</sup> lijf. And this is<sup>h</sup> euerlastyng<sup>e</sup> lijf, 3  
that thei knowe thee verry God aloone,  
and whom thou hast sent, Jhesu Crist.  
Y haue clarified thee on the<sup>i</sup> erthe, Y 4  
haue endid the werk, that thou hast  
3ouun to<sup>k</sup> me to do. And now, fadir, 5  
clarifie thou<sup>l</sup> me at thi silf, with the  
clerenesse that Y hadde at thee, bifore the  
world was maad. Y haue schewid thi 6  
name to tho men, whiche thou hast 3ouun  
to me of the world; thei weren thine,  
and thou hast 3ouun hem to me, and thei  
han kept thi word. And now thei han 7  
knowun, that alle thingis that thou hast  
3ouun to me, ben of thee. For the wordis 8  
that thou hast 3ouun to me, Y 3af to  
hem; and thei han takun, and han  
knowun verili, that Y wente out fro thee;  
and thei bileueden, that thou sentist me.  
Y preie for hem, Y preye not for the 9

<sup>y</sup> not *A pr. m. G pr. m. NTW pr. m. Y.* <sup>yy</sup> And *K.* <sup>z</sup> of *X.* <sup>a</sup> Om. *X.* <sup>b</sup> Om. *qx.* <sup>c</sup> tristeth *X.*  
<sup>d</sup> These th. *Jh. sp. MPXY.* <sup>e</sup> liftid *X.* <sup>f</sup> Om. *TY.* <sup>g</sup> Om. *X.* <sup>h</sup> For *N.* <sup>i</sup> Om. *N.* <sup>k</sup> the erthe  
*A pr. m. OTVY.* <sup>l</sup> Om. *QSW.* <sup>m</sup> cleennesse *Q.* the cleennesse *S.* <sup>n</sup> Om. *X.* <sup>o</sup> whom *MPXY.*

<sup>d</sup> wotist *R.* <sup>e</sup> no *b.* <sup>f</sup> Om. *a.* <sup>g</sup> of *plures.* <sup>h</sup> Om. *I.* <sup>i</sup> Om. *c.* <sup>k</sup> Om. *R pr. m. bβ.*  
<sup>l</sup> Om. *cβ.*

10 ben thine. And alle myne thingis ben  
 thine, and thin thingis ben myne; and I  
 11 am clarified in hem. And now I am not  
 in the world, and thes ben in the world,  
 and I come to thee. Hooli fadir, kepe  
 hem in thy name, whiche<sup>q</sup> thou 'hast  
 3ouun<sup>r</sup> to me, that thei be oon, as and we.  
 12 Whanne I was with hem, I kepte hem in  
 thi name; whiche<sup>s</sup> thou 'hast 3ouun<sup>t</sup> to me,  
 I kepte, and no man of hem perischide,  
 no<sup>u</sup> but the sone of perdicion, *or damp-*  
 13 *nacioun*, that the scripture be fillid<sup>v</sup>. For-  
 sothe now I come to thee, and 'I speke  
 thes thingis<sup>w</sup> in the world, that thei haue  
 14 my ioie fillid<sup>x</sup> in hem silf. I 3af to hem  
 thi word, and the world hadde hem in  
 hate; for thei ben not of the world, as and<sup>y</sup>  
 15 I am not of the world. I preie not, that  
 thou take a wey<sup>z</sup> hem fro<sup>a</sup> the world, but  
 16 that thou kepe hem fro yuel. Thei ben  
 not of the world, as and<sup>b</sup> I am not of the  
 17 world. Halwe thou hem in treuthe; thi  
 18 word is treuthe. As thou sentist<sup>c</sup> me in  
 to the world, and I sente hem in to the  
 19 world. And I halwe my silf for hem, that  
 20 and thei be halwid in treuthe. Sotheli I  
 preie not oonli for hem, but and for hem  
 that ben to bileuyng<sup>d</sup> in to me hi the  
 21 word of hem; that alle thei<sup>e</sup> be oon, as  
 thou, fadir, in me, and I in thee, that  
 and thei in vs be oon; that the world bileue,  
 22 for<sup>f</sup> thou 'hast sent me. And I haue  
 3ouun to hem the clerenesse, that thou  
 hast 3ouun to me, that thei be oon, as and  
 23 we ben oon; I in hem, and thou in me,  
 that thei be endid in<sup>g</sup> oon; and that the  
 world knowe, that thou sentist me, and  
 hast louyd hem, as<sup>h</sup> thou hast louyd and<sup>i</sup>  
 24 me. Fadir, I wole that and thei whiche<sup>k</sup>  
 thou 'hast 3ouun<sup>l</sup> to me, be with me where  
 I am, that thei se my cleernesse, that<sup>m</sup> thou

world, but for hem that thou hast 3ouun  
 to me, for thei ben thine. And alle my<sup>10</sup>  
 thingis ben thine, and thi thingis ben  
 myne; and Y am clarified in hem. And<sup>11</sup>  
 now Y am not in the world, and these  
 ben in the world, and Y come to thee.  
 Hooli fadir, kepe hem in thi name,  
 whiche thou 3auest<sup>l</sup> to me, that thei ben  
 oon, as we *ben*<sup>m</sup>. While Y was with<sup>12</sup>  
 hem, Y kepte hem in thi name; thilke  
 that thou 3auest to me, Y kepte, and  
 noon of hem perischide, but the sone of  
 perdicion, that the scripture be fulfillid.  
 But now Y come to thee, and Y speke<sup>13</sup>  
 these thingis in the world, that thei haue  
 my ioie fulfillid in hem silf. Y 3af to<sup>14</sup>  
 hem thi word, and the world hadde hem  
 in hate; for thei ben not of the world,  
 as<sup>n</sup> Y am not of the world. Y preye not,<sup>15</sup>  
 that thou take hem awei fro the world,  
 but that thou kepe hem fro yuel. They<sup>16</sup>  
 ben not of the world, as Y am not of  
 the world. Halewe thou<sup>nn</sup> hem in treuth<sup>o</sup>; <sup>17</sup>  
 thi word is treuthe. As thou sentist me<sup>18</sup>  
 in to the world, also Y sente<sup>p</sup> hem 'in  
 to<sup>pp</sup> the world. And Y halewe my silf<sup>19</sup>  
 for hem, that also thei ben halewid in  
 treuthe. And Y preye not oneli for<sup>20</sup>  
 hem, but also for hem that schulden  
 bileue in to me bi the word of hem; that<sup>21</sup>  
 all ben oon, as thou, fadir, in me, and Y  
 in thee, that also thei in vs be oon; that  
 the world bileue, that thou hast sent me.  
 And Y haue 3ouun to hem the clerenesse,<sup>22</sup>  
 that thou hast 3ouun to me, that<sup>a</sup> thei  
 ben oon, as we ben oon; Y<sup>r</sup> in hem,<sup>23</sup>  
 and thou in me, that thei be endid in to<sup>s</sup>  
 oon; and that the world knowe, that thou  
 sentist me, and hast loued hem, as thou  
 hast loued also me. Fadir, thei<sup>ss</sup> whiche<sup>24</sup>  
 thou 3auest<sup>t</sup> to me, Y wole that<sup>u</sup> where

<sup>q</sup> whom *GMNPQTXV*. <sup>r</sup> 3auest *GMNPQTW*. <sup>3eue</sup> *SXY*. <sup>s</sup> whom *GMNPQTXV*. <sup>t</sup> 3auest *GMNPQTW*.  
<sup>3eue</sup> *SXY*. <sup>u</sup> Om. *QX*. <sup>v</sup> fulfillid *A pr. m. GMNPSTWXY*. <sup>w</sup> these thingis I speke *MPXY*. <sup>x</sup> fulfillid  
*A pr. m. GMNPQSTWXY*. <sup>y</sup> Om. *A pr. m. G pr. m.* <sup>z</sup> Om. *G pr. m. TXY*. <sup>a</sup> of *G pr. m. MPQTXV*.  
<sup>b</sup> Om. *G pr. m.* <sup>c</sup> sendist *K*. <sup>d</sup> beleue *AGMNPQSTWXY*. <sup>e</sup> Om. *AGMNPQSTWXY*. <sup>f</sup> that *N*. <sup>g</sup> in to  
*AGMNPQSTWXY*. <sup>h</sup> as and *GMPQSW*. <sup>i</sup> Om. *GMPQSW*. <sup>k</sup> whom *GMNPQTXV*. <sup>l</sup> 3auest *A pr. m.*  
*GMNPQTWV*. <sup>3eue</sup> *SX*. <sup>m</sup> whiche *MPSW*.

<sup>l</sup> hast 3ouen *I*. <sup>m</sup> *ben oon hik*. <sup>n</sup> as also *O*. <sup>nn</sup> Om. *c*. <sup>o</sup> the treuthe *s pr. m. g*. <sup>p</sup> sende *gk*.  
<sup>pp</sup> in *O*. <sup>q</sup> and a *sec. m.* <sup>r</sup> and *I EPQsb pr. m. chik pr. m. a*. <sup>s</sup> Om. *r pr. m.* <sup>ss</sup> tho *i*. <sup>t</sup> hast 3ouen *I*.  
<sup>u</sup> Om. *A*.

hast 3ouun to me<sup>n</sup>; for thou louedist me  
 25 bifor the makinge of the world. 'Riztful  
 fadir<sup>o</sup>, the world knew 'not thee<sup>p</sup>, for-  
 sothe<sup>q</sup> I knew<sup>r</sup> thee, and thes knowen<sup>s</sup>, for  
 26 thou sentist me. And I haue maad thi  
 name knowe to hem, and schal make  
 knowe; that the loue by which thou hast  
 loued me, be in hem, and I in hem.

## CAP. XVIII.

1 Whanne Jhesu hadde seid thes thingis,  
 he wente out with his disciplis ouer the  
 strond of Cedron, where was a 3erd, 'or a  
*gardyn*<sup>t</sup>, in to which he entride, and his  
 2 disciplis. Sothli and Judas, that bitrai-  
 ede him, wiste the place, for ofte Jhesu  
 cam to gidere thidur with his disciplis.  
 3 Therefore whanne Judas hadde takun a  
 cumpany of kniztis, and<sup>w</sup> of the<sup>x</sup> bischopis  
 and Pharisees mynystris, he cam<sup>y</sup> with  
 4 lanternis, and brondis, and armys<sup>z</sup>. And  
 so<sup>a</sup> Jhesu witinge alle thingis that weren  
 to conyunge<sup>b</sup> on<sup>c</sup> him<sup>d</sup>, wente forth, and  
 5 seith to hem, Whom seken 3e? Thei  
 answeriden to him, Jhesu of Nazareth.  
 Jhesu seith<sup>e</sup> to hem, I am. Forsoth and  
 Judas that bitrayede hym, stood with hem.  
 6 Therefore as he seide to hem, I am, thei  
 wenten a bak, and felden doun in to  
 7 erthe<sup>g</sup>. Eft<sup>h</sup> he axide<sup>i</sup> hem, Whom seken  
 3e? Forsoth thei seiden, Jhesu Nazaren<sup>l</sup>.  
 8 He answeride to hem, I seide to 3ou, for  
 I am; therefore if 3e seken me, suffre 3e  
 9 thes to<sup>m</sup> go a wey. That the word which<sup>n</sup>  
 he seide schulde be fillid<sup>o</sup>, For I loste not  
 ony of hem, whiche<sup>p</sup> thou hast 3ouun to  
 10 me. Forsothe<sup>q</sup> Symount Petre hauynge  
 a swerd, drouz it<sup>r</sup> out, and smot the ser-  
 uaunt of the bischop, and kitte of his litil<sup>s</sup>

Y am, that thei be with me, that thei see  
 my clerenesse, that thou hast 3ouun to  
 me; for thou louedist me bifor the mak-  
 yng of the world. Fadir, riztfuli the<sup>25</sup>  
 world knew thee not, but Y knew thee,  
 and these knewen, that thou sentist me.  
 And Y haue maad thi name knowun to<sup>26</sup>  
 hem, and schal make knowun; that the  
 loue bi which thou 'hast loued<sup>u</sup> me, be  
 in hem, and Y in hem.

## CAP. XVIII.

Whanne Jhesus hadde seid these<sup>1</sup>  
 thingis, he wente out with hise disciplis  
 ouer the strond of Cedron, where was a  
 3erd<sup>v</sup>, in to which he entride<sup>vv</sup>, and hise  
 disciplis. And Judas, that bitrayede<sup>2</sup>  
 hym, knew the place, for ofte Jhesus  
 cam thidur with hise disciplis. Therfor<sup>3</sup>  
 whanne Judas hadde takun a cumpany  
 of knyztis, and mynystris of the bischopis  
 and of the<sup>w</sup> Fariseis, he cam thidur with  
 lanternys, and brondis, and armeris. And<sup>4</sup>  
 so Jhesus witynge alle thingis that weren  
 to come on hym, wente forth, and seide  
 to hem, Whom seken 3e? Thei answer-<sup>5</sup>  
 iden<sup>x</sup> to hym, Jhesu of Nazareth. Jhe-  
 sus seith to hem, Y am. And Judas  
 that bitraiede hym, stood with hem. And<sup>6</sup>  
 whanne he seide to hem, Y am, thei  
 wenten abak, and fellen doun on the  
 erthe. And eft<sup>y</sup> he axide hem, Whom<sup>7</sup>  
 seken 3e? And thei seiden, Jhesu of  
 Nazareth. He answeride<sup>z</sup> to hem, Y<sup>8</sup>  
 seide to 3ou, that Y am; therfor if 3e  
 seken me, suffre 3e these to go awei.  
 That the word which he seide schulde<sup>9</sup>  
 be fulfillid, For Y loste not ony of hem,  
 whiche thou 'hast 3ouun<sup>a</sup> to me. Ther-<sup>10</sup>  
 for Symount Petre hadde a swerd, and  
 drow it out, and smoot the seruauant of

<sup>n</sup> in to k. <sup>o</sup> Fadir iust, or *riztful* A pr. m. G M N P Q S T W Y. Fader iust x. <sup>p</sup> thee not M P X Y. <sup>q</sup> for q.  
<sup>r</sup> knowe T. <sup>s</sup> knewen A G M N P S T F W. <sup>t</sup> Om. A G M N P Q S T F W X Y. <sup>w</sup> Om. q. and mynistris W pr. m.  
<sup>x</sup> Om. M S W. <sup>y</sup> cam thidur A pr. m. G M N P Q S T W X Y. <sup>z</sup> armeres s. <sup>a</sup> Om. f. <sup>b</sup> come G M N P Q S T W X Y.  
<sup>c</sup> vpon G M N P T W Y. Om. q. <sup>d</sup> Om. q. <sup>e</sup> seide q. <sup>g</sup> the erthe M P Q T W X Y. <sup>h</sup> Eftsone A pr. m. G M N P  
 Q S T W X Y. <sup>i</sup> seide to s. <sup>l</sup> of Nazaren k pr. m. w pr. m. of Nazareth x. <sup>m</sup> for to M P Q T W Y. <sup>n</sup> the  
 which A pr. m. G M P T W Y. <sup>o</sup> fulfillid A pr. m. G M N P Q S T W X Y. <sup>p</sup> the which A pr. m. G M N P Q S T W Y. <sup>q</sup> Ther-  
 fore A pr. m. G M N P Q S T F W X Y. <sup>r</sup> Om. k. <sup>s</sup> Om. w pr. m.

<sup>u</sup> louedist o. <sup>v</sup> or a *gardyn* x sec. m. marg. <sup>vv</sup> went o. <sup>w</sup> Om. b pr. m. <sup>x</sup> saiden o. <sup>y</sup> eftsone o.  
<sup>z</sup> said o. <sup>a</sup> 3af o.

riht eere. Forsothe the<sup>t</sup> name of<sup>u</sup> the  
 11 seruaunt was Malkus. Therefore Jhesu  
 seide<sup>v</sup> to Petre, Sende thou<sup>w</sup> the swerd in  
 to the schethe; wolt thou not, that I  
 drynke thilke<sup>x</sup> cuppe, that my fadir 3af to  
 12 me? Therefore the cunpany of knyztis, and  
 the<sup>y</sup> tribune, and the mynystris of Jewis,  
 13 token Jhesu, and bounden him, and ledden  
 him first to Annas<sup>yy</sup>; sothli he was fadir<sup>z</sup>  
 of Cayphas<sup>a</sup> wyf, that was bischop of that  
 14 3eer. Sothli it was Cayphas, that 3af  
 counceil to the Jewis, that it spedith o<sup>b</sup>  
 15 man for<sup>c</sup> to deie for the peple. Ther-  
 fore<sup>d</sup> Symount Petre suede Jhesu, and  
 another disciple; forsoth thilke<sup>e</sup> disciple  
 was knowun to the bischop. And he en-  
 tride yn with Jhesu, in to the halle of the  
 16 bischop; sothly Petre stood at the dore  
 withoute forth. Therefore the tothir<sup>f</sup> dis-  
 ciple, that was knowun to the bischop,  
 wente out, and seide to the womman kep-  
 17 inge the dore, and ledde yn Petre. Ther-  
 fore the handmayde<sup>g</sup>, kepere of the dore,  
 seide to Petre, Wher<sup>h</sup> and thou art of the  
 disciplis of this man? He seide, I am  
 18 not. Forsoth the seruauntis and mynys-  
 tris<sup>i</sup> stoden at the colis, for it was coold,  
 and thei warinyden hem; sothli and Petre  
 was with hem, standinge and warmynge  
 19 him. Therefore the bischop axide Jhesu  
 20 of his disciplis, and of his teching. Jhesu  
 answeride to him, I haue spokun opynly  
 to the world; I tauzte euere<sup>j</sup> in the<sup>k</sup> syna-  
 goge, and in the<sup>k</sup> temple, whidur alle the  
 Jewis camen to gidere, and in priuy<sup>l</sup> I  
 21 spak no thing. What axist thou me?  
 axe<sup>m</sup> hem that herden, what I haue  
 spokun to hem; lo! thei witen, what  
 22 thingis I haue seyde. Whanne he hadde  
 seid thes thingis, oon of the mynystris  
 standinge ny3, 3af a boffat to Jhesu, sey-  
 inge, Answerist thou so to the byschop?  
 23 Jhesu answeride to him, If I haue spokun  
 yuele, bere thou witnessing of yuel; sothli

the bischop, and kittide<sup>b</sup> of his riht eer.  
 And the name of the seruaunt was Mal-  
 cus. Therfor Jhesus seide to Petre, Putte 11  
 thou thi swerd in to thi schethe; wolt  
 thou not, that<sup>c</sup> Y drynke the cuppe, that  
 my fadir 3af to me? Therfor the cun- 12  
 penye of knyztis, and the tribune, and  
 the<sup>d</sup> mynystris of the Jewis, token Jhe-  
 su, and bounden hym, and ledden hym 13  
 first to Annas; for he was fadir of Caifas  
 wijf, that was bischop of that 3eer. And 14  
 it was Caifas, that 3af counsel to the  
 Jewis, that it spedith, that o man die  
 for the puple. But Symount Petre suede 15  
 Jhesu, and another disciple; and thilke  
 disciple was knowun to the bischop.  
 And he entride with Jhesu, in to the  
 halle of the bischop; but Petre stood at 16  
 the dore with outforth. Therfor the  
 tother<sup>e</sup> disciple, that was knowun to the  
 bischop, wente out, and seide to the wom-  
 man that kepte the dore, and brouzte in  
 Petre. And the damysel, kepere of the 17  
 dore, seide to Petre, Whether thou art  
 also of this mannys disciplis? He seide,  
 Y am not. And the seruauntis and 18  
 mynystris stoden at the coolis, for it  
 was coold, and thei warinyden hem;  
 and Petre was with hem, stonynge  
 and warinynge hym. And the bischop 19  
 axide Jhesu<sup>f</sup> of hise disciplis, and of his  
 techyng. Jhesus answerde to hym, Y 20  
 haue spokun opynli to the world; Y  
 tauzte euermore in the synagoge, and in  
 the temple, whider alle the Jewis camen  
 togidere, and in hiddlis Y spak no thing.  
 What axist thou me? axe hem that 21  
 herden<sup>g</sup>, what Y haue spokun to hem;  
 lo<sup>h</sup>! thei witen, what thingis Y haue seid.  
 Whanne he hadde seid these thingis, oon 22  
 of the mynystris stonynge ni3, 3af a  
 buffat to Jhesu, and seide, Answerist  
 thou so to the bischop? Jhesus answer- 23  
 ide to hym, If Y haue spokun yuel, bere

<sup>t</sup> Om. x. <sup>u</sup> to MQSVW. <sup>v</sup> seith XY. <sup>w</sup> Om. x. <sup>x</sup> that x. <sup>y</sup> Om. k. <sup>yy</sup> to Annas first k. <sup>z</sup> the fader G sec. m. MPSW. <sup>a</sup> Caifas X. <sup>b</sup> a T. <sup>c</sup> Om. QSV sec. m. X. <sup>d</sup> Forsothe A pr. m. GMNPQSTFWXY. <sup>e</sup> that x. <sup>f</sup> other SX. <sup>g</sup> handmaiden AGMNPQSWXY. <sup>h</sup> Whether X. <sup>i</sup> the ministris AGMNPSTW sec. m. <sup>j</sup> euer more A pr. m. GMNPQSTWXY. <sup>k</sup> Om. M. <sup>l</sup> preuyte G sec. m. MPSW sec. m. <sup>m</sup> axe 3e W pr. m.

<sup>b</sup> kitte ise pr. m. hik. <sup>c</sup> Om. ca. <sup>d</sup> Om. k. <sup>e</sup> the oother x. that other a. thilke othir k. <sup>f</sup> him o. <sup>g</sup> herden me o. <sup>h</sup> and o.

24 if wel, whi smytist thou me? And Annas  
 25 sente him boundun to Cayfas, the<sup>o</sup> bischop.  
 Forsothe Symount Petre was stondynge  
 and warnynge him; therefore thei seiden  
 to him, Wher<sup>p</sup> and thou art his disciple?  
 26 He denyede, and seyde, I am not. Oon  
 of the bishopis seruautis, cosyn of hym,  
 whos litel eere Petre kittide<sup>q</sup> of, seyde,  
 Wher<sup>r</sup> I sy3 'not thee<sup>s</sup> in the gardyn<sup>t</sup> with  
 27 hym? Therefore 'eft Petre<sup>u</sup> denyede, and  
 28 anoon the koc crew. Therefore thei leden  
 Jhesu to Cayfas, in to the moot halle; sothli  
 it was morwetyde<sup>w</sup>, and thai entriden not in  
 to the moot halle, that thei schulden not be  
 defoylid, but that thei schulden ete paske.  
 29 Therefore Pilat wente out with oute forth  
 to hem, and seide, What accusing brynge  
 30 3e azens this man? Thei answeriden, and  
 seiden to hym, If this were not<sup>x</sup> a mys-  
 doer, we hadden<sup>y</sup> not bitakun hym to  
 31 thee. Therefore Pilat seith to hem, Take  
 3e him, and 'deme 3e him<sup>z</sup>, vp<sup>a</sup> 3oure lawe.  
 Therefore thei seyden to him, It is not  
 32 leefful to vs for<sup>b</sup> to slee ony man; that  
 the word of Jhesu schulde be fillid<sup>c</sup>, which<sup>d</sup>  
 he seide, signyfyng<sup>e</sup> bi what deeth he was  
 33 to deiyng<sup>e</sup>. Therefore eft<sup>f</sup> Pilate entride  
 in to the moot halle, and clepide Jhesu,  
 and seide to him, Ert thou king of Jewis?  
 34 Jhesu answeride, and seide to him, Seist  
 thou this thing of thi silf, ether<sup>g</sup> othere  
 35 seiden to thee of me? Pilat answeride,  
 Wher<sup>h</sup> I am a Jew? Thi folk and  
 bishopis bytokun thee to me; what hast  
 36 thou don? Jhesu answeride, My kyng-  
 dom is not of this world; if my kyngdom  
 were of this world, sothly my mynystris  
 schulden stryue, that I schulde not be  
 takun to the Jewis; now forsothe my  
 kyngdom is not of hennis<sup>i</sup>, 'or of this  
 37 place<sup>k</sup>. And so Pilat seide to him, 'There-  
 fore art thou kyng<sup>l</sup>? Jhesu answeride,

thou witnessyng of yuel; but if *Y seide*  
 wel, whi smytist thou me? And Annas<sup>24</sup>  
 sente hym boundun to Caifas, the bi-  
 schop. And Symount Petre stood, and<sup>25</sup>  
 warnyde him; and thei seiden to hym,  
 Whether also thou art his disciple? He  
 denyede, and seide, Y am not. Oon of<sup>26</sup>  
 the bishops seruautis, cosyn of<sup>i</sup> hym,  
 whos eere Petre kitte of, seide, Sa3 Y  
 thee not in the 3erd with hym? And<sup>27</sup>  
 Petre eftsoone denyede, and anoon the  
 cok crew. Thanne thei ledden Jhesu<sup>28</sup>  
 to Cayfas, in to the moot halle; and it  
 was eerli, and thei entriden not in to the  
 moot halle, that thei schulden not be  
 defoulid, but that thei schulden ete pask.  
 Therfor Pilat wente out<sup>k</sup> with outforth<sup>29</sup>  
 to hem, and seide, What accusyng brynge  
 3e azens this man? Thei answeriden,<sup>30</sup>  
 and seiden to hym, If this were not a  
 mysdoere, we hadden not bitakun hym  
 to thee. Thanne Pilat seith to hem,<sup>31</sup>  
 Take 3e hym, and deme 3e him, after  
 3oure lawe. And *the Jewis* seiden to  
 hym, It is not leueful to vs to sle ony  
 man; that the word of Jhesu schulde be<sup>32</sup>  
 fulfillid, whiche he seide, signyfyng<sup>e</sup> bi  
 what deth he schulde die. Therfor eft-<sup>33</sup>  
 soone Pilat entride in to the moot halle,  
 and clepide Jhesu, and seide to hym,  
 Art thou kyng of Jewis? Jhesu an-<sup>34</sup>  
 swerde, and seide to hym, Seist thou  
 this thing of thi silf, ether<sup>m</sup> othere han  
 seid to thee of me? Pilat answeride,<sup>35</sup>  
 Whether Y am a Jewe? Thi folc and  
 bishops<sup>n</sup> bitoken<sup>o</sup> thee to me; what  
 hast thou don? Jhesu answeride, My<sup>36</sup>  
 kingdom is not of this world; if my  
 kingdom were of this world, my mynys-  
 tris schulden<sup>p</sup> stryue, that Y schulde not  
 be takun to the Jewis; but now my  
 kingdom is not here. And so Pilat<sup>37</sup>

<sup>o</sup> Om. *AG pr. m. NTKY.* <sup>p</sup> Whether *x.* <sup>q</sup> kitte *AGMNPQSTWXY.* <sup>r</sup> Whether *x.* <sup>s</sup> thee not *MPY.*  
<sup>t</sup> 3erd *AGMNPQSTWXY.* <sup>u</sup> Petir eftsone *A pr. m. GMNPQSTWXY.* <sup>w</sup> morewynge *GNPQTY.* mornynge  
*MSWX.* <sup>x</sup> no *s.* <sup>y</sup> han *N.* <sup>z</sup> demeth *x.* <sup>a</sup> aftir *GMNPQSTWXY.* <sup>b</sup> Om. *sx.* <sup>c</sup> fulfillid  
*A pr. m. GMNPQSTXY.* fullyd *w.* <sup>d</sup> the which *A pr. m. GMNPQSTWXY.* <sup>e</sup> dye *A pr. m. GMNPQSTWXY.*  
<sup>f</sup> eftsone *A pr. m. GMNPQSTWXY.* <sup>g</sup> or *MQ.* outhere *x.* <sup>h</sup> Whether *x.* <sup>i</sup> heuenes *v.* <sup>k</sup> Om. *x.* <sup>l</sup> a  
 kyng *x.*

<sup>i</sup> to *o.* <sup>k</sup> Om. *k sec. m.* <sup>l</sup> Om. *EPQsx pr. m. abcga.* <sup>m</sup> or *o.* <sup>n</sup> thi bishops *xli.* the bishopis *a.*  
<sup>o</sup> token *o.* <sup>p</sup> wolden *ia sec. m.*

Thou seidist<sup>m</sup>, for I am a kyng. To<sup>n</sup> this thing I<sup>o</sup> am born, and to this I cam in to the world, that I bere witnessing to treuthe. Ech<sup>p</sup> that is of treuthe, heerith  
38 my voys. Pilat seith to him, What is treuthe? And whanne he hadde seid this thing, eft<sup>q</sup> he wente out to the Jewis, and seide to hem, I fynde no cause in<sup>r</sup> him.  
39 Forsoth it is a<sup>s</sup> custom to 3ou, that I delyuer<sup>t</sup> oon to 3ou in pask; therefore wolen 3e 'I schal dismytte<sup>n</sup> to 3ou the kyng of  
40 Jewis? Therefore thei cryeden eft<sup>v</sup> alle, seyinge, Not this, but Barabas. Forsothe Barabas was a theef.

seide to hym, Thanne 'thou art<sup>a</sup> a king. Jhesus answeride, Thou seist, that Y am a king. To this thing Y am borun, and to this<sup>r</sup> Y 'am comun<sup>s</sup> in to the<sup>t</sup> world, to bere witnessing to treuthe. Eche that is of treuthe, herith my voys. Pilat seith  
38 to hym, What is treuthe? And whanne he hadde seid this thing, eft he wente out to the Jewis, and seide to hem, Y fynde no cause in hym. But it is a cus-  
39 tom to 3ou, that Y delyuere oon to 3ou in pask; therfor wole 3e that Y delyuere to 3ou the kyng of Jewis? Alle<sup>n</sup>  
40 crieden eftsoone, and seiden, Not this, but Baraban. And Barabas was a theef.

CAP. XIX.

1 Therefore<sup>w</sup> Pilat took thanne<sup>x</sup> Jhesu,  
2 and scourgide<sup>y</sup>. And knyztis foldinge a crowne of thornes, puttiden<sup>z</sup> on<sup>a</sup> his heed, and diden aboute him a cloth of purpur,  
3 and camen to him, and seiden, Heyl, kyng of Jewis. And thei 3auen to hym boffatis. Eft<sup>b</sup> Pilat wente out, and seide to hem,  
4 Lo! I lede him to 3ou with oute forth, that 3e knowe, for I fynde no cause in  
5 him. Therefore Jhesu wente out<sup>c</sup>, beringe a crowne of thornes, and a clooth of purpur. And he seith to hem, Loo! the  
6 man. Therefore whanne the bischopis and mynystris hadde seyn him, thei crieden, seyinge, Crucifie, crucifie him. Pilate seith to hem, Take 3e him, and 'crucifie  
7 3e<sup>d</sup>, sothli I fynde no cause in him. The Jewis answeriden to him, We han a lawe, and vpon<sup>e</sup> the lawe he 'owith to<sup>f</sup> deie, for  
8 he made him Goddis sone. Therefore whanne Pilat hadde herd this word, he dredde more. And he wente<sup>g</sup> in to the<sup>h</sup>  
9 moot halle eft<sup>i</sup>, and seyde to hym<sup>k</sup>, Of whennus art thou? Forsothe Jhesu 3af

CAP. XIX.

Therfor Pilat took thanne Jhesu, and  
1 scourgide<sup>y</sup>. And kni3tis writhen a coroun  
2 of thornes, and setten on his heed<sup>w</sup>, and diden aboute hym a cloth of purpur, and  
3 camen to him, and seiden, Heil, kyng of Jewis. And thei 3auen to him buffatis. Eftsoone Pilat wente out, and seide to  
4 hem, Lo! Y brynge hym out to 3ou, that 3e knowe, that Y fynde no cause in him. And so Jhesus wente out, berynge<sup>s</sup>  
5 a coroun of thornes, and a cloth of purpur. And he seith to hem, Lo! the man. But<sup>x</sup> whanne the bischopis and mynystris  
6 hadden seyn hym, thei crieden, and seiden, Crucifie, crucifie hym. Pilat seith to hem, Take 3e hym, and crucifie 3e<sup>y</sup>, for  
7 Y fynde no cause in hym. The Jewis  
8 answeriden to hym, We han a lawe, and bi the lawe he owith to die, for he made hym Goddis sone. Therfor whanne<sup>s</sup>  
9 Pilat hadde herd this word, he dredde the more. And he wente in to the<sup>9</sup> moot halle eftsoone<sup>z</sup>, and seide to Jhesu<sup>a</sup>,  
Of whennus art thou? But Jhesus 3af

<sup>m</sup> saist *AGMNPQSTVWXY*. <sup>n</sup> I in *A pr. m. G sec. m. MNPQTXV*. <sup>o</sup> Om. *A pr. m. G sec. m. MNPQTXV*.  
<sup>p</sup> Ech man *MSW*. <sup>q</sup> Eftsoone *A pr. m. GMNPQSTWXY*. <sup>r</sup> 3ens *A pr. m. NG pr. m. MPQTY*. <sup>s</sup> 3en *X*.  
<sup>s</sup> Om. *Y*. <sup>t</sup> lefe *X*. leuee, or *delyuer AGMNPQSTWXY*. <sup>u</sup> that I desmitte *T*. <sup>v</sup> eftsoone *A pr. m. GMNPQSTWXY*.  
<sup>w</sup> Therefore thanne *MPQW*. <sup>x</sup> Om. *MPQW*. <sup>y</sup> scourgide him *G sec. m.* <sup>z</sup> putten *SX*. <sup>a</sup> to *GMNPQSTWXY*.  
<sup>b</sup> Eftsoone *AGMNPQSTWXY*. <sup>c</sup> Om. *K*. <sup>d</sup> crucifie 3e him *N*. crucifieth *X*. <sup>e</sup> aftir *A pr. m. GMNPSWXY*.  
<sup>f</sup> eft *A sec. m. QT*. <sup>g</sup> oweth *W*. shal *A pr. m. GMNPQTY*. <sup>h</sup> wente in *A pr. m. G*. <sup>i</sup> Om. *W*.  
<sup>j</sup> eftsoone *A pr. m. GMNPQSTWXY*. <sup>k</sup> Jhesu *A pr. m. GMNPQSTVWXY*.

<sup>q</sup> art thou *g*. <sup>r</sup> this thing *o*. <sup>s</sup> cam *R*. <sup>t</sup> this *EIP*. <sup>u</sup> alle thei *1*. <sup>v</sup> scourgide him *CIKb sec. m. k*.  
<sup>w</sup> heued *o*. <sup>x</sup> Om. *o*. <sup>y</sup> Om. *rih*. <sup>z</sup> eftsons *o passim*. <sup>a</sup> him *1*.

10 not answe're to him. Pilat seith to him, Spekest thou not to me? Wost thou not, for I haue power for<sup>l</sup> to crucifie thee, and  
 11 I haue power for<sup>m</sup> to delyuere thee? Jhesu answeride, Thou schuldist not haue ony power azens me, no<sup>n</sup> but<sup>o</sup> it were zouen to thee fro aboue; therefore he that bitook<sup>oo</sup>  
 12 me to thee, hath the more synne. Therof, 'or fro thennus<sup>p</sup>, Pilat souzte for<sup>q</sup> to delyuere Jhesu<sup>r</sup>; forsothe the Jewis crieden, seyinge, If thou leeuyst this<sup>s</sup> man<sup>t</sup>, thou ert not frend<sup>u</sup> of Cesar; for ech man that makith him silf kyng, azen seith  
 13 Cesar. Therefore Pilat, whanne he hadde herd thes<sup>v</sup> wordis, ledde<sup>w</sup> Jhesu forth, and saat for domesman in a place, that is seide<sup>x</sup> Licostratos, in Ebrew forsothe<sup>y</sup> Golgatha,  
 14 in<sup>z</sup> 'Englisch, place of Caluarie<sup>a</sup>. Forsoth it was 'the makeinge redy, or euy<sup>n</sup>, of pask<sup>b</sup>, as the sixte our, 'or mydday<sup>c</sup>. And<sup>d</sup> he seith to the Jewis, Loo! zoure kyng.  
 15 Forsoth thei cryeden, seyinge, Do a wey, do a wey; crucifie hym. Pilat seith to hem, Schal I crucifie zoure kyng? The bischopis answeriden, We han no<sup>e</sup> kyng  
 16 no but Cesar. Therefore thanne Pilat bitook him to hem, that he schulde be crucifyed. Forsothe thei token Jhesu,  
 17 and ledden<sup>f</sup> out. And he berynge to him silf a cros wente out in to that<sup>s</sup> place, that is seid of Caluarie, in Ebrew Golgatha;  
 18 where thei crucifieden him, and othere<sup>h</sup> tweye<sup>i</sup> with him, on<sup>k</sup> this syde and on<sup>l</sup> that<sup>m</sup> syde, forsothe Jhesu the myddil.  
 19 Forsothe and<sup>n</sup> Pilat wroot a title, and puttide<sup>o</sup> on the cros; sothli it was writun,  
 20 Jhesu Nazaren, kyng of Jewis. Therefore manye of the Jewis radden this title, for<sup>p</sup> the place where Jhesu was<sup>q</sup> crucifiede, was niȝ the citee, and it was writun in Ebrew,  
 noon answe're to him. Pilat seith to<sup>10</sup> him, Spekist thou not to me? Woost<sup>b</sup> thou not, that Y haue power to crucifie thee, and Y haue power to delyuere thee? Jhesus answeride, Thou schuldist not<sup>11</sup> 'haue ony power azens me, but<sup>c</sup> it were zounn to thee from aboue; thierfor he that bitook me to thee, hath the more synne. Fro that tyme Pilat souzte to<sup>12</sup> delyuere hym; but the Jewis crieden, and seiden, If thou delyuerist this man<sup>d</sup>, thou art not the emperouris freend; for ech man that makith hym silf king, azen seith the emperoure. And Pilat, whanne<sup>13</sup> he hadde herd these wordis, ledde Jhesu forth, and sat for domesman in a place, that is seid Licostratos, but in Ebrew Golgatha. And it was pask eue<sup>e</sup>, as it<sup>14</sup> were the sixte our. And he seith to the Jewis, Lo! zoure king. But thei crieden,<sup>15</sup> and seiden, Take awei, take awei; crucifie him. Pilat seith to hem, Schal I crucifie zoure king? The bischops answeriden, We han no king but the emperour. And thanne Pilat bitook him<sup>16</sup> to hem, that he schulde be crucified. And thei token Jhesu, and ledden *him* out. And he bar to hym silf a cros, and<sup>17</sup> wente out in to that place, that is seid of<sup>f</sup> Caluarie, in Ebreu Golgatha; where<sup>18</sup> thei crucifieden him, and othere tweyne with him, *oon* on this side and *oon* on that side, and Jhesus in the myddil. And Pilat wroot a title, and sette on<sup>19</sup> the cros; and it was writun, Jhesu of Nazareth, king of Jewis. Therfor manye<sup>20</sup> of the Jewis redder this title, for the place where Jhesus was crucified, was niȝ the citee, and it<sup>g</sup> was writun in Ebreu, Greek, and Latyn. Therfor the<sup>21</sup>

<sup>l</sup> Om. *sx*. <sup>m</sup> Om. *sx*. <sup>n</sup> Om. *x*. <sup>o</sup> but if *x*. <sup>oo</sup> bitrayede *M*. <sup>p</sup> Om. *x*. <sup>q</sup> Om. *sx*. <sup>r</sup> him *A pr. m. G MNPQSTVWXY*. <sup>s</sup> him this *MPSW*. <sup>t</sup> hym thus *q*. <sup>u</sup> Om. *A pr. m. GMNPQSTVXY*. <sup>v</sup> the frend *s*. <sup>w</sup> the *T*. <sup>x</sup> dred more and ledde *w sec. m*. <sup>y</sup> sothli *w sec. m*. <sup>z</sup> Om. *x*. and *k*. <sup>a</sup> *Englische, the place of Caluarie N. Om. x*. <sup>b</sup> the makynge redi, or *euen A sup. ras*. the euentide of paske *G pr. m. MNPQTW pr. m. XY*. *euen of paske G sec. m*. the making redi, or *cuentid of pasch s*. making redi, *ether the euentide, of paske w sec. m*. <sup>c</sup> or *vdurne ANQTY Om. sx*. <sup>d</sup> Om. *v*. <sup>e</sup> not a *GMNPQSTVWXY*. <sup>f</sup> ledden him *q*. <sup>g</sup> the *q*. <sup>h</sup> Om. *ns*. <sup>i</sup> tweyne *AF*. two *GMPSWXY*. twei theeues *N*. <sup>k</sup> *oon on qw*. <sup>l</sup> *oon on qw*. <sup>m</sup> this *MPQ*. <sup>n</sup> Om. *q*. <sup>o</sup> putte *AGMNPQSTWXY*. <sup>p</sup> forsothe *w pr. m*. <sup>q</sup> is *GMNPQSTW pr. m. XY*.

<sup>b</sup> Wotist *R*. <sup>c</sup> but if *K sec. m*. <sup>d</sup> Om. *CEKMPQRSUXabceghika*. <sup>e</sup> *euy<sup>n</sup> CEIKPQRUXacegka*. <sup>f</sup> Om. *CEIPQS sec. m. ea*. <sup>g</sup> Om. *o*.

21 Greek, and Latyn. Therefore the bischops  
of Jewis<sup>r</sup> seiden to Pilat, Nyle thou write  
kyng of Jewis, but for he seyde, I am  
22 kyng of Jewis. Pilat answeride, That  
23 that I haue writen, I haue writen. Ther-  
fore the knyztis whanne thei hadden  
crucified him, token his clothis, and maden  
foure partis, to ech knyzt a part, and a  
coote. Forsothe the coote was with out  
24 seem, and aboue wouun bi al. Therefore  
thei seiden to gidere, Kitte we not it, but  
leye we lott, whos it is; that the scripture  
be fillid<sup>s</sup>, seyng. Thei partiden my clothis  
to hem, and in to my cloth thei senten  
lott. And sothli knyztis diden thes  
25 thingis. Forsothe bisydis the cross of  
Jhesu stoden his modir, and Marie Clea-  
phe, the sister of his modir<sup>t</sup>, and Marie  
26 Maudeleyn. Therefore whanne Jhesu hadde  
seyen the<sup>u</sup> modir, and the disciple stondinge,  
whom he louede, he seith to his modir,  
27 Womman, lo! thi sone. Aftirward he seith  
to the disciple, Lo! thi modir. And fro  
that our the disciple took hire 'in to<sup>v</sup> his  
28 thingis<sup>w</sup>. Aftirward Jhesu witinge, for  
now alle thingis ben endid, that the scrip-  
ture schulde be fillid<sup>x</sup>, he seith, I thirste.  
29 Sothli a vessel was putt ful of vynegre.  
Thei forsothe puttinge aboue<sup>y</sup> with ysop  
the sponge ful of<sup>z</sup> vynegre, offriden to  
30 his mouth. Therefore whanne Jhesu hadde  
take vynegre<sup>a</sup>, he seide, It is endid. And  
the heed<sup>b</sup> bowid doun, he bitook<sup>c</sup> the  
31 spirit. Therefore for<sup>d</sup> it was the<sup>e</sup> 'makyng  
redy of pask<sup>f</sup>, that the bodies schulde not<sup>ff</sup>  
dwelle in the cross in the saboth, for that<sup>g</sup>  
day of saboth was greet, the Jewis preiden  
Pilat, that the hupis of hem schulden be  
32 brokun, and<sup>h</sup> takun away. Therefore  
knyztis camen, and sothly<sup>i</sup> thei braken  
the thizes of the firste, and of the tothir<sup>k</sup>,

bischops of the Jewis seiden to Pilat,  
Nyle thou write kyng of Jewis, but  
for<sup>h</sup> he seide, Y<sup>i</sup> am king of Jewis.  
Pilat answeride, That that Y haue<sup>22</sup>  
writun, Y haue writun. Therfor the<sup>23</sup>  
knyztis whanne<sup>k</sup> thei hadden crucified  
hym, token hise clothis, and maden foure  
partis, to ech knyzt a part, and a coot.  
And the coot was without seem, and  
wouun al aboute. Therfor thei seiden<sup>24</sup>  
togidere, Kitte we not it, but caste we  
lot, whos it is; that the scripture be  
fulfillid, seiynge, Thei partiden my clothis  
to hem, and on my cloth thei casten<sup>l</sup> lot.  
And the kniztis diden these thingis.  
But bisidis the cros of Jhesu stoden<sup>25</sup>  
his modir, and the sistir of his modir,  
Marie Cleofe, and Marie Maudeleyne.  
Therfor whanne Jhesu hadde seyn his<sup>26</sup>  
modir, and the disciple stondynge, whom  
he louyde, he seith to hise modir, Wom-  
man, lo thi sone. Aftirward he seith<sup>27</sup>  
to the disciple, Lo! thi modir. And fro  
that our the disciple took hir in to his  
*modir*. Aftirward Jhesus witynge, that<sup>28</sup>  
now alle thingis ben endid, that the  
scripture were fulfillid, he seith, Y  
thirste. And a vessel was set ful of<sup>29</sup>  
vynegre<sup>m</sup>. And thei 'leiden in isope aboute  
the sponge ful of vynegre<sup>n</sup>, and putten<sup>o</sup>  
to his mouth. Therfor<sup>p</sup> whanne Jhesus<sup>30</sup>  
hadde 'takun the vynegre<sup>q</sup>, he seid, It is  
endid. And 'whanne his heed was bowid  
doun<sup>r</sup>, 'he 3af vp the goost<sup>s</sup>. Therfor for<sup>31</sup>  
it was the<sup>t</sup> pask eue<sup>u</sup>, that the bodies  
schulden not abide on the cros in the  
sabat, for that was a greet sabat dai,  
the Jewis preiden Pilat, that the hipis  
of hem schulden be brokun, and thei<sup>v</sup>  
takun awei. Therfor<sup>w</sup> knyztis camen,<sup>32</sup>  
and thei braken the thies<sup>x</sup> of the firste,

<sup>r</sup> the Jewes N. <sup>s</sup> fulfillid *A pr. m. G M N P Q S T W X Y*. <sup>t</sup> the systir of his modir, Marie Cleophe *M Q T X Y*.  
<sup>u</sup> his q. <sup>v</sup> in X. <sup>w</sup> *modre G M N P Q S T W Y*. Om. X. <sup>x</sup> fulfillid *A pr. m. G M N P Q S T W X Y*. <sup>y</sup> aboute *A G M N*  
*P Q S T W Y*. <sup>z</sup> Om. P. <sup>a</sup> the vinegre *A G M N P Q S T W X Y*. <sup>b</sup> heued G. <sup>c</sup> bitoke, or 3af *G N Q T Y*.  
<sup>d</sup> Om. *AV*. whanne q. <sup>e</sup> Om. *G M N P Q T Y*. <sup>f</sup> paske euen *G M N P Q T X Y*. <sup>ff</sup> no K. <sup>g</sup> the ilke *A pr. m.*  
*G M N P Q S W Y*. <sup>h</sup> and thei schulden be X. <sup>i</sup> Om. o. <sup>k</sup> other X.

<sup>h</sup> that c. <sup>i</sup> that Y k. <sup>k</sup> whan that o. <sup>l</sup> castiden *EORabgh sec. m. i. kesten na*. <sup>m</sup> aysel a *sec. m.* eisel I.  
<sup>n</sup> leiden in isope aboute the sponge ful of aysel a *sec. m.* token a sponge full of eisel puttinge it aboute  
with ysop I. Om. s *pr. m.* <sup>o</sup> profriden it I. puttiden *EPK*. <sup>p</sup> And I. <sup>q</sup> taken the aysel a *sec. m.* tastid  
*this eisel I*. <sup>r</sup> he bowide doun the heed I. <sup>s</sup> and sente out the spirit I. <sup>t</sup> Om. *EPQ*. <sup>u</sup> euyne *CEKP*  
*QRSIU Xacegka*. <sup>v</sup> Om. *R pr. m.* <sup>w</sup> And therefore o. <sup>x</sup> hippis I.

33 that was crucified with him. Forsothe  
whanne thei hadden come to Jhesu, as  
thei syzen him deed thanne<sup>m</sup>, thei braken  
34 not his thizes; but oon of the knyztis  
openyde his syde<sup>n</sup> with a sper, and anoon  
35 bloot and watir wente out. And he that  
sy3, bar witnessing<sup>o</sup>, and his witnessing  
is trewe; and he woot for he seith trewe  
36 thingis, that 3e bileue. Forsothe thes  
thingis ben don, that the scripture schulde  
be fillid<sup>p</sup>, 3e schulen not breke, 'or make  
37 lesse<sup>q</sup>, a boon of him. And eft<sup>r</sup> anothis  
scripture seith, Thei schulen se in to  
38 whom they pizten<sup>s</sup> thorw. Sotheli aftir  
thes thingis Joseph of Armathi preiede  
Pilat, that he schulde take away the body  
of Jhesu, for that he was a disciple of  
Jhesu, forsothe priuey, for the drede of  
Jewis. And Pilat suffride. Therefore he  
cam, and took away the body of Jhesu.  
39 Sothli and Nycodeme cam, that hadde  
come 'first to Jhesu<sup>t</sup> 'in the<sup>u</sup> nyzt, beringe  
a medlynge of myrre and aloes, as an  
40 hundrid pound. Therefore thei token the  
body of Jhesu, and bounden it in lynnyn  
clothis with oynementis<sup>x</sup>, as it is custom<sup>y</sup>  
41 to Jewis for<sup>z</sup> to birye. Sothli in the place  
wher he was crucified, was a 3erd, and in  
the 3erd a newe graue, in which<sup>a</sup> not 3it  
42 ouy man was put. Therefore there<sup>b</sup> for  
the 'makyngre redy<sup>bb</sup> of Jewis, for<sup>c</sup> the  
graue<sup>d</sup> was ny3, thei puttiden<sup>e</sup> Jhesu.

## CAP. XX.

1 Forsothe in the<sup>f</sup> oon<sup>g</sup> of the saboth,  
*that is, of<sup>h</sup> the woke*, Mary Mawdeleyn  
'cam erly<sup>i</sup>, whanne 'derknessis weren 3it<sup>k</sup>,  
'at the graue<sup>l</sup>. And she sy3 the stoon turn-  
2 ed a3en fro the graue. Therefore she ran,  
and cam to Symount Petre, and to anothis  
disciple, whom Jhesu louyde, and seith to

and of the tothere<sup>v</sup>, that was crucified  
with hym. But whanne thei weren<sup>33</sup>  
comun to Jhesu, as thei sayn him deed  
thanne, thei braken not hise thies; but 34  
oon of the knyztis openyde his side with  
a spere, and anoon blood and watir  
wenten out. And he that sai3, bare<sup>35</sup>  
witnessyng, and his witnessing is trewe;  
and he woot that he seith trewe thingis,  
that 3e bileue. And these thingis weren<sup>36</sup>  
don, that the scripture schulde be<sup>z</sup> ful-  
fillid<sup>a</sup>, 3e schulen not breke<sup>b</sup> a boon of  
hym. And eftsoone another scripture<sup>37</sup>  
seith, Thei schulen se in<sup>bb</sup> whom thei  
pizten thorow. But after these thingis<sup>38</sup>  
Joseph of Armathi preyede Pilat, that  
he schulde take awei the bodi of Jhesu,  
for that he was a<sup>c</sup> disciple of Jhesu,  
but priui<sup>d</sup> for drede of the Jewis. And  
Pilat suffride. And so he cam, and took  
awei the bodi of Jhesu. And Nycho-<sup>39</sup>  
deme cam also, that hadde come to hym  
first bi nyzt, and brou3te a meddlynge of  
myrre and aloes, as it were an hundrid  
pound. And thei token the bodi of<sup>40</sup>  
Jhesu, and boundun it in lynun clothis  
with swete smellynge oynementis, as it  
is custom to Jewis for<sup>dd</sup> to birie. And in<sup>41</sup>  
the place where he was crucified, was a  
3erd<sup>e</sup>, and in the 3erd<sup>f</sup> a newe graue, in  
which 3it no man was leid. Therfor<sup>42</sup>  
there thei putten<sup>g</sup> Jhesu, for the vigilie<sup>h</sup>  
of Jewis feeste, for the sepulcre was ni3.

## CAP. XX.

And in o dai of the wouke Marie<sup>1</sup>  
Maudeleyn cam eerli<sup>i</sup> to the graue,  
whanne it was 3it derk. And sche say  
the stoon moued<sup>k</sup> awei fro the graue.  
Therfor sche ran, and cam to Symount<sup>2</sup>  
Petre, and to another disciple, whom Jhe-  
sus louede, and seith to hem, Thei han

<sup>m</sup> now *G sec. m. sw.* Om. *AGMNPQTXV.* <sup>n</sup> sides *N.* <sup>o</sup> witnessing *therof q.* <sup>p</sup> fulfillid  
*A pr. m. G M N P Q S T W X Y.* <sup>q</sup> Om. *X.* <sup>r</sup> eftsoone *A pr. m. G M N P Q S T W X Y.* <sup>s</sup> puttiden *M.* putten *PSW.*  
<sup>t</sup> to Jhesu first *MX.* <sup>u</sup> bi *o.* <sup>x</sup> swete oynementis, or *spicis AGMNPSTWY.* swete oynementis *QX.* <sup>y</sup> the  
custome *Q.* <sup>z</sup> Om. *SX.* <sup>a</sup> the which *A pr. m. G M N P Q S T W X Y.* <sup>b</sup> Om. *T.* <sup>bb</sup> pask euen *M.* <sup>c</sup> for that  
*M Q W pr. m. XY.* <sup>d</sup> sepulcre *o.* <sup>e</sup> putten *SX.* <sup>f</sup> Om. *AGMNPQSTVWXY.* <sup>g</sup> oon day *PSW.* oon day *MS.*  
<sup>h</sup> Om. *G M N P Q S T V W Y.* <sup>i</sup> cam eerly to the graue *M P Q S W.* <sup>k</sup> 3it derknessis weren *X.* <sup>l</sup> Om. *M P Q S W.*

<sup>y</sup> oother *I.* <sup>z</sup> were *I.* <sup>a</sup> fillid *C M P Q R X a b c e g h i a.* fullid *E.* <sup>b</sup> ether make lesse *K marg.* <sup>bb</sup> in to *C E I*  
*K M P Q R S U X a b c e g h i k a β.* <sup>c</sup> Om. *b.* <sup>d</sup> priueli *A pr. m. a.* <sup>dd</sup> Om. *I K pr. m.* <sup>e</sup> gardyn *I.* <sup>f</sup> gardyn *I.*  
<sup>g</sup> puttiden *Ei.* <sup>h</sup> vigilie *E O R b c e h i k a β.* <sup>i</sup> ful erly *sg.* <sup>k</sup> ethir turned a3en *K marg.*

hem, Thei han take the Lord fro the graue, and we witen not, where thei han  
 3 put him. Therefore Petre wente out, and thilke<sup>m</sup> othere disciple, and thei camen  
 4 to the graue. Forsoth thei tweyne<sup>n</sup> runnen to gidere, and thilke<sup>o</sup> other disciple  
 ran bifore sunner than Petre, and cam  
 5 first to the graue. And whanne he hadde yubowyd him, he sy3 the scheetis putt, ne-  
 6 thelees he entride not<sup>p</sup>. Therefore Symount Petre cam suyngge hym, and he entride  
 in to the graue, and he sy3 the scheetis  
 7 putt, and the sudarie that was on his heed, not putt with the scheetis, but by  
 8 it silf wlapid in to o place. Therefore thanne and thilke<sup>q</sup> disciple that cam first  
 to the graue, entride, and sy3, and bileuede.  
 9 Forsothe thei wisten not<sup>r</sup> the scripture, for it bihofte him for<sup>s</sup> to ryse a3en fro  
 10 deede men<sup>t</sup>. Therefore the disciplis wenten  
 11 eft<sup>u</sup> to hem selue. Forsoth<sup>v</sup> Marie stood at the graue withoute forth wepyngge.  
 Therefore while<sup>w</sup> she wepte, sche bowide  
 12 hir, and biheld forth in to the graue. And she sy3 twey<sup>x</sup> angelis sittynge in whyt,  
 oon at the heed and oon at the feet, wher  
 13 the body of Jhesu was putt. Thei seyn to hir, Womman, what wepist thou? She  
 seid to hem, For thei han takun a wey my lord, and I woot not, where thei han putt  
 14 him. Whanne she hadde seid thes thingis, she was<sup>z</sup> turnyd abak, and sy3 Jhesu  
 stondinge, and wiste not for it was Jhesu.  
 15 Jhesu seith to hir, Womman, what wepist thou? whom sekist thou? She gessinge  
 for he was a gardener, seith to him, Sire, if thou hast takun him vp, seye to me,  
 where thou hast put him, and I schal  
 16 take him a wey. Jhesu seith<sup>a</sup> to hir, Marie. She conuertid<sup>b</sup> seith to him, Rab-  
 17 bony, that is seid, maistir. Jhesu seith to hir, Nyle thou touche me, for I haue  
 not 3it styzed<sup>c</sup> to my fadir; forsothe go to

takun the Lord fro the graue, and we witen not, where thei han leid hym.  
 Therfor Petre wente out, and thilke<sup>s</sup> other disciple, and thei camen to the  
 graue. And thei tweyne runnen togidre,  
 4 and thilke othere disciple<sup>l</sup> ran bifore Petre, and cam first to the graue. And whanne<sup>5</sup>  
 he stoupide, he sai the schetis liynge<sup>m</sup>, netheles he entride not. Therfor Sy-  
 6 mount Petre cam suyngge hym, and he entride in to the graue, and he say the  
 schetis leid, and the sudarie that was on  
 7 his heed<sup>n</sup>, not leid with the schetis, but bi it silf wlapid<sup>o</sup> in to a<sup>p</sup> place. Ther-  
 8 for thanne<sup>q</sup> thilke disciple that cam first to the graue, entride, and sai, and bileu-  
 ede. For thei knewen not 3it<sup>r</sup> the scrip-  
 9 ture, that it behofte him to rise a3en fro deth. Therfor the disciplis wenten eft-  
 10 soone to hem silf. But Marie stood at  
 11 the graue with outforth wepyngge. And the<sup>s</sup> while sche wepte, sche bowide hir,  
 and bihelde forth in to the graue. And  
 12 sche sai twei aungels sittynge in white, oon at the heed and oon at the feet,  
 where the bodi of Jhesu was leid. And  
 13 thei seien to hir, Womman, what wepist thou? Sche seide to hem, For thei han  
 take awei my lord, and Y woot not, where thei han leid him. Whanne sche  
 14 hadde seid these thingis, sche turnede bacward, and sai Jhesu stondinge, and  
 wiste not that it was Jhesu. Jhesus  
 15 seith to hir, Womman, what wepist thou? whom sekist thou? She gessynge  
 that he was a<sup>t</sup> gardynere, seith to him, Sire, if thou hast takun him vp,  
 seie to me, where thou hast leid him,  
 and Y schal take hym awei. Jhesus  
 16 seith to hir, Marie. Sche `turnede, and<sup>u</sup> seith to hym, Rabony, that is to seie,  
 Maister. Jhesus seith to hir, Nyle thou  
 17 touche me, for Y haue not 3it stied to

<sup>m</sup> that x. <sup>n</sup> two MPXY. <sup>o</sup> that x. <sup>p</sup> not yn AGMNPQTX. <sup>q</sup> that x. <sup>r</sup> not 3it A pr. m. GNQSTWXY.  
<sup>s</sup> Om. SX. <sup>t</sup> Om. AG pr. m. MNPQSTXY. <sup>u</sup> eftsoone A pr. m. GMNPQSTWXY. <sup>v</sup> Therefore x. <sup>w</sup> The  
 while AGMNPQSTWXY. <sup>x</sup> two MPXY. <sup>z</sup> is A pr. m. G pr. m. MNPQSTXY. <sup>a</sup> seide A pr. m. GMNPQSTWXY.  
<sup>b</sup> conuertid, or al turned MP. <sup>c</sup> ascendid, or stied vp A pr. m. GNQTY. ascendid MPSWX.

<sup>l</sup> Om. o. <sup>m</sup> ligginge EPQehiaβ. <sup>n</sup> heued o passim. <sup>o</sup> laid o. <sup>p</sup> Om. A pr. m. oo IKRSabeg.  
<sup>q</sup> whanne A pr. m. Eb. <sup>r</sup> Om. K pr. m. <sup>s</sup> Om. s pr. m. <sup>t</sup> the E. <sup>u</sup> turned A sec. m.

my britheren, and seye to hem, I stye<sup>d</sup>  
to my fadir and 3oure fadir, to<sup>e</sup> my God  
18 and 3oure God. Mary Mawdeleyn cam,  
tellinge to disciplis<sup>f</sup>, For I syz<sup>g</sup> the Lord,  
19 and thes thingis he seide to me. Ther-  
fore<sup>h</sup> whanne euentid<sup>i</sup> was in that day, oon<sup>k</sup>  
of the sabotis, and the 3atis weren schitt,  
where disciplis weren gederid, for the<sup>l</sup>  
drede of Jewis<sup>n</sup>, Jhesu cam, and stood in  
the<sup>m</sup> myddel of hem<sup>p</sup>, and seide<sup>o</sup> to hem,  
20 Pees to<sup>oo</sup> 3ou. And whanne he hadde seid  
this thing<sup>p</sup>, he schewide to hem hondis<sup>q</sup>  
and the<sup>r</sup> syde; therefore the disciplis ioy-  
21 eden, the Lord seyn. Therefore he seith<sup>s</sup>  
to hem eft, Pees to 3ou; as the fadir  
22 sente<sup>t</sup> me, and I sende 3ou. Whanne he  
hadde seid<sup>u</sup> thes thingis, he<sup>x</sup> blew ynne,  
23 and seide, Take 3e the Hooly Gost; whos  
synnes 3e schulen for3yue, thei ben for-  
3ouun; and whos synnes<sup>y</sup> 3e 'schulen with-  
24 holde<sup>z</sup>, thei<sup>a</sup> ben withholdun. Forsothe  
Thomas, oon of the twelue, that is seid  
Didymus, was not with hem, whanne Jhe-  
25 su cam. Therefore othere<sup>b</sup> disciplis seiden,  
We han seyn the Lord. Forsothe he  
seide to hem, No<sup>c</sup> but<sup>d</sup> I<sup>e</sup> schal se in his  
hondis the ficching<sup>f</sup> of naylis, and schal  
sende my fyngris<sup>g</sup> in to places<sup>h</sup> of naylis<sup>i</sup>,  
and 'I schal sende<sup>k</sup> myn honde in to his  
26 syde, I schal not bileue. And aftir eizte  
dayes eft<sup>l</sup> his disciplis weren with ynne,  
and Thomas with hem. Jhesu cam, the  
3atis schitt, and stood in the myddel, and  
27 seide, Pees to 3ou. Aftirward he seith to  
Thomas, Bryng yn hidur thi fyngur, and  
se myn hondis, and bryng to thin hond,  
and send<sup>m</sup> in to my syde, and nyle thou  
28 be vnbileueful, but feithful. Thomas an-  
sweride, and seide to him, My Lord and  
29 my God. Jhesu seith to him, Thomas,

my fadir; but go<sup>u</sup> to my britheren, and  
seie to hem, Y stie to my fadir and to  
3oure fadir, to my God and to 3oure God.  
Marie Maudeleyne cam, tellinge to the<sup>18</sup>  
disciplis, That Y sai the Lord, and these  
thingis he seide to me. Therfor whanne<sup>19</sup>  
it was eue<sup>x</sup> in that dai, oon<sup>y</sup> of the sa-  
batis, and the 3atis weren schit, where  
the disciplis weren gaderid<sup>z</sup>, for drede of  
the Jewis, Jhesus cam, and stood in the  
myddil of the disciplis, and he seith to  
hem, Pees to 3ou. And whanne he hadde<sup>20</sup>  
seid this, he schewide to hem hondis and  
side; therfor the disciplis ioieden, for the  
Lord was seyn. And he seith to hem<sup>21</sup>  
eft, Pees to 3ou; as the fadir sente me,  
Y sende 3ou. Whanne he had seid this,<sup>22</sup>  
he blewe on hem, and seide, Take 3e  
the Hooli Goost; whos synnes 3e for-<sup>23</sup>  
3yuen, tho ben for3ouun to hem; and  
whos<sup>a</sup> 3e withholden, tho ben with-  
holdun. But Thomas, oon of the twelue,<sup>24</sup>  
that is<sup>b</sup> seid Didimus, was not with hem,  
whanne Jhesus cam. Therfor the othere<sup>25</sup>  
disciplis seiden, We han seyn the Lord.  
And he seide to hem, But Y se in hise  
hondis the fitchinge<sup>c</sup> of the<sup>d</sup> nailis, and  
putte my fyngur in to the places<sup>e</sup> of the  
nailis, and putte myn hond in to his  
side, Y schal not bileue. And after eizte<sup>26</sup>  
daies eftsoone<sup>e</sup> hise disciplis weren with  
ynne, and Thomas with hem. Jhesus<sup>f</sup>  
cam, while<sup>g</sup> the 3atis weren schit, and  
stood in the myddil, and seide, Pees to  
3ou. Afterward he seith to Thomas,<sup>27</sup>  
Putte in<sup>b</sup> here thi fyngur, and se myn  
hondis, and putte<sup>i</sup> hidur thin hond, and  
putte in to my side, and nyle thou be  
vnbileueful, but feithful. Thomas an-<sup>28</sup>  
sweride, and seide to him, My Lord and

<sup>d</sup> stye vp *A pr. m. G M N P Q S W X Y.* <sup>e</sup> and to *W.* <sup>f</sup> the disciplis *M P Q S W X Y.* <sup>g</sup> haue seyn *M P Q S W X Y.*  
<sup>h</sup> Om. *G pr. m. M N P Q T X Y.* <sup>i</sup> euen *M P Q X.* <sup>k</sup> in oon *G sec. m. M Q.* Om. *N.* in one *P.* <sup>l</sup> Om. *A G M N P Q S*  
*T V W X Y.* <sup>m</sup> the Jewes *M N P Q S T V W X Y.* <sup>n</sup> Om. *T Y.* <sup>o</sup> the disciplis *G M P Q W X Y.* disciplis *N S T.* <sup>o</sup> seith  
*A G M N P Q S T V W X Y.* <sup>oo</sup> be to *K pr. m.* <sup>p</sup> Om. *S.* <sup>q</sup> his hondes *Q.* the hondis *V pr. m.* <sup>r</sup> Om. *M P V pr. m.*  
*W sec. m.* <sup>s</sup> seide *Q W X Y.* <sup>t</sup> hath sent *G sec. m. M P S W.* <sup>u</sup> seide to hem *A G M N P Q S T V W X Y.* <sup>x</sup> and he *V.*  
*Y Om. G M N P Q S T V X Y.* <sup>z</sup> schulen hold *A.* withholden *O W.* <sup>a</sup> and thei *G sec. m.* <sup>b</sup> Om. *M.* <sup>c</sup> Om. *X.*  
<sup>d</sup> But if *X.* <sup>e</sup> and I *W pr. m.* <sup>f</sup> fychyngis *S V X.* <sup>g</sup> fyngir *A G M P Q S T V W X.* <sup>h</sup> the places *G sec. m. M P*  
*Q S W X.* <sup>i</sup> the naylis *G sec. m. M P S W.* <sup>k</sup> schal sende *A G M N P Q S T V W sec. m. Y.* <sup>l</sup> eftsoone *A pr. m. G M N*  
*P Q S T W X Y.* <sup>m</sup> sende it *G.* sende, or *putte,* it *M P.*

<sup>u</sup> go thou *k.* <sup>x</sup> euen *plures.* <sup>y</sup> Om. *b pr. m.* <sup>z</sup> gaderid togidere *k.* <sup>a</sup> whos synnes *b.* <sup>b</sup> was *o.*  
<sup>c</sup> fychyngis *o.* <sup>d</sup> Om. *h k.* <sup>e</sup> place *A sec. m. E O R K A ß.* <sup>f</sup> and Jhesus *k.* <sup>g</sup> whan *o.* <sup>h</sup> thou *g.*  
<sup>i</sup> putte in *k.*

for thou hast seyn me, thou bileuedist ;  
blessid ben<sup>n</sup> thei, that syzen not, and han  
30 bileuyd. Forsothe and 'Jhesus dide manye  
othere signes<sup>o</sup> in the syzt of his disciplis,  
whiche<sup>p</sup> ben not writun in this book.  
31 Forsothe thes ben writun, that ze bileue,  
for Jhesu is Crist<sup>q</sup>, the sone of God, and  
that ze bileuynge haue lyf in his name.

## CAP. XXI.

1 Aftirward Jhesu eft<sup>r</sup> schewide him to  
his disciplis, at the see of Tyberias<sup>s</sup>. Sothli  
2 he schewide<sup>t</sup> thus. Ther weren to gidere  
Symount Petre, and Thomas, that is seid<sup>tt</sup>  
Didymus, and Nathanael, that was of the<sup>u</sup>  
Cane of Galilee, and the sones of Zebedee,  
3 and tweye<sup>uu</sup> othere of his disciplis. Sym-  
ount Petre seith to hem, I go for<sup>v</sup> to  
fysche. Thei seyn to him, And we comen  
with thee. And thei zeden<sup>w</sup> out, and stiz-  
eden in to a boot. And in that nizt<sup>x</sup> thei  
4 token nothing. Forsoth the morwe maad,  
Jhesu stood in the brynke ; nethelees  
the<sup>y</sup> disciplis knewen not, for it was<sup>z</sup>  
5 Jhesu. Therefore Jhesu seith to hem,  
Children<sup>a</sup>, wher<sup>b</sup> ze han ony soupynge  
6 thing? Thei ausweriden<sup>c</sup>, Nay. He seide  
to hem, Send ze the nett in to the rizt-  
half of the rowyng, and ze schulen fynde.  
Therefore thei senten the nett, and<sup>c</sup> now  
thei myzten not drawe it, for multitude of  
7 fyschis. Therefore thilke<sup>d</sup> disciple, whom<sup>e</sup>  
Jhesu louede, seide to Petre, It is the  
Lord. Symount Petre, whanne he hadde  
herd for<sup>f</sup> it was<sup>g</sup> the Lord, girte him with  
a coote, sothli he was nakid, and sente  
8 him in to the see. Sothli othere disciplis  
camen by boot<sup>h</sup>, for thei weren not fer fro  
the lond, but as<sup>i</sup> two hundrid cubitis,  
9 drawyng the nett of fischis. Therefore  
as thei camen down in to the lond, thei

my God. Jhesus seith<sup>k</sup> to him, Thomas, 29  
for thou hast seyn me, thou bileuedist ;  
blessid ben thei, that seyn not, and han  
bileued. And Jhesus dide many othere 30  
signes in the sizt of hise disciplis, whiche  
ben not writun in this book. But these 31  
ben writun, that ze bileue, that Jhesus 'is  
Crist<sup>l</sup>, the sone of God, and that ze bi-  
leuyng haue lijf in his name.

## CAP. XXI.

Afterward Jhesus eftsoone schewide<sup>1</sup>  
hym to hise disciplis, at the see of Tibe-  
rias. And he schewide him thus. There 2  
weren togidere Symount Petre, and Tho-  
mas, that is seid Didimus, and Nathanael,  
that was<sup>m</sup> of the Cane of Galilee, and the  
sones of Zebedee, and tweyne othere of  
hise disciplis. Symount Petre seith to 3  
hem, Y go to fische. Thei seyn to hym,  
And we comen with thee. And 'thei  
wenten<sup>n</sup> out, 'and wenten<sup>o</sup> in to a boot.  
And in that nizt thei token no thing.  
But whanne the morewe was comun, 4  
Jhesus stood in the brenke ; netheles the  
disciplis knewen not, that it was Jhesus.  
Therfor Jhesus seith to hem, Children, 5  
whethir ze han ony souping thing? Thei  
answeriden to hym, Nay. He seide to  
hem, Putte ze the<sup>p</sup> nett in to the rizt 6  
half of the rowing, and ze schulen fynde.  
And thei puttiden the nett ; and thanne  
thei nizten not drawe it for multitude  
of fischis. Therfor thilke disciple, whom 7  
Jhesus louede, seide to Petre, It is the  
Lord. Symount Petre, whanne he hadde  
herd that<sup>q</sup> it is the Lord, girte hym with  
a coote, for he was nakid, and wente in  
to the see. But the othere disciplis 8  
camen bi boot, for thei weren not fer fro  
the lond, but as a two hundrid cubitis,  
drawinge the nett of fischis. And as 9

<sup>n</sup> Om. *A pr. m. G M N P Q S T W X Y.* <sup>o</sup> man. oth. sig. Jh. dide *M X Y.* <sup>p</sup> the whiche *A G M N P Q S T W X Y.* <sup>q</sup> Om. *A pr. m. G M N P Q S T W X Y.* <sup>r</sup> eftsoone *A pr. m. G M N P Q S T W X Y.* Om. *V.* <sup>s</sup> Tyberiadis *A pr. m. G M N P Q S T W X Y.* <sup>t</sup> schewed him *G sec. m.* <sup>tt</sup> Om. *G pr. m. Y.* <sup>u</sup> Om. *M.* <sup>uu</sup> two *M P X Y.* <sup>v</sup> Om. *S X.* <sup>w</sup> wenten *A G M N P Q S T W X Y.* <sup>x</sup> thing *K.* <sup>y</sup> Om. *G pr. m. N T X Y.* <sup>z</sup> is *A G M N P Q S T W X Y.* <sup>a</sup> Childer *S Y.* <sup>b</sup> whether *X.* <sup>c</sup> answerden to him *N.* <sup>d</sup> that *X.* <sup>e</sup> that *Q.* the whiche *M T X Y.* <sup>f</sup> Om. *S.* <sup>g</sup> is *A G M N P Q S T W X Y.* <sup>h</sup> boot, or rowyng *A pr. m. G N T Y.* boot, or rowyng to the lond *Q.* <sup>i</sup> as it were *A pr. m. S.*

<sup>k</sup> answerd o. <sup>l</sup> Crist is *A.* <sup>m</sup> is o. <sup>n</sup> he wente *K.* <sup>o</sup> and stizeden *K sup. ras.* Om. *E I P Q E G.* and wenten out *A.* <sup>p</sup> Om. *K pr. m.* <sup>q</sup> Om. *R pr. m.*

syzen colis put, and a<sup>k</sup> fysch 'put aboue<sup>l</sup>,  
 10 and<sup>m</sup> breed. Jhesu seith to hym, Brynge  
 3e of the fischis, whiche<sup>n</sup> 3e han taken now.  
 11 Symount Petre stizede vp, and drow<sup>3</sup> the  
 nett in to the lond, ful of grete fischis, an  
 hundrid fyfti and thre; and whanne thei  
 weren so greete<sup>o</sup>, the nett is not brokun.  
 12 Jhesu seith to hem, Come 3e, 'ete 3e<sup>p</sup>.  
 And no man of<sup>q</sup> 'the sittinge<sup>r</sup> at mete<sup>s</sup>  
 durste axe him, Who<sup>t</sup> art thou, witinge  
 13 for it is the Lord. And Jhesu cam, and  
 took breed, and 3af to hem, and the<sup>u</sup>  
 14 fysch also. Now this<sup>v</sup> thridde day<sup>w</sup> Jhesu  
 is schewid to his disciplis, whanne he  
 15 'hadde rise<sup>x</sup> a3en fro deed *men*<sup>xx</sup>. Ther-  
 fore<sup>y</sup> whanne thei hadden etyn, Jhesu  
 seith to Symount Petre, Symount of John,  
 louest thou me more than thes *don*<sup>z</sup>? He  
 seith to hym, 3he, Lord, thou wost for I  
 loue thee. Jhesu seith to him, Feede  
 16 thou<sup>a</sup> my lambren. Eft he seith to hym,  
 Symount of John, louest thou me? And<sup>b</sup>  
 he seith to him, 3he, Lord, thou wost for  
 17 I loue thee. He seith to him, Feede thou  
 my lambren. He seith to him the thridde  
 tyme, Symount of John, louest thou me?  
 Petre is sori<sup>c</sup>, for he seith<sup>d</sup> to him the  
 thridde tyme, Louest thou me, and he  
 seith to him, Lord, thou wost alle thingis;  
 thou wost for I loue thee. Jhesu seith to  
 18 him, Feede thou<sup>e</sup> my scheep. Treuli,  
 treuli, I seie to thee, whanne thou were  
 3ongere, thou girdedist<sup>f</sup> thee, and wandrid-  
 est where<sup>g</sup> thou woldist; sothli whanne  
 thou schalt waxe eldere, thou schalt holde  
 forth thin hondis, and anothis schal girde  
 thee, and leede thee whidir thou wolt not.  
 19 Sothli he seide this thing, signyfyng<sup>h</sup> by  
 what deeth he was to glorifyng<sup>h</sup> God.  
 And whanne he hadde seid thes thingis,  
 20 he seith to him, Sue thou me. Petre con-  
 uertid<sup>i</sup> sy3 thilke<sup>k</sup> disciple<sup>l</sup>, whom Jhesu

thei camen doun in to the lond, thei  
 sayn coolis liynge<sup>r</sup>, and a<sup>s</sup> fisch leid on,  
 and breed. Jhesus<sup>t</sup> seith to hem, Bringe<sup>10</sup>  
 3e of the fyschis, whiche 3e han takun  
 now. Symount Petre wente vp, and 11  
 drow<sup>3</sup> the nett in to the lond, ful of  
 grete fischis, an hundrid fifti and thre;  
 and whanne thei weren so manye, the  
 nett was not brokun. Jhesus seith to 12  
 hem, Come 3e, ete<sup>u</sup> 3e. And no man of  
 hem that saten at the mete, durste axe  
 hym, Who art thou, witinge that it is  
 the Lord. And Jhesus cam, and took 13  
 breed, and 3af to hem, and fisch<sup>v</sup> also.  
 Now this thridde tyme Jhesus was 14  
 schewid to hise disciplis, whanne he  
 hadde risun a3en fro deth. And whanne 15  
 thei<sup>w</sup> hadde etun, Jhesus seith to Si-  
 mount Petre, Symount of Joon, louest  
 thou me more than these? He seith to  
 him, 3he, Lord, thou woost that Y loue  
 thee. Jhesus seith to hym, Fede thou  
 my lambren. Eft<sup>x</sup> he seith to hym, Sy- 16  
 mount of Joon, louest thou me? He  
 seith to him, 3he, Lord, thou woost that  
 Y loue thee. He seith to him, Fede  
 thou my lambren. He seith to him the 17  
 thridde tyme, Simount of Joon, louest  
 thou me? Petre was heuy, for he seith<sup>y</sup>  
 to hym the thridde tyme, Louest thou  
 me, and he seith to him, Lord, thou  
 knowist alle thingis; thou woost that Y  
 loue thee. Jhesus seith to hym, Fede<sup>z</sup>  
 my scheep. Treuli, treuli, Y seie to 18  
 thee, whanne thou were 3ongere, thou  
 girdidist<sup>a</sup> thee, and wandridist where  
 thou woldist; but whanne thou schalt  
 waxe eldere, thou schalt holde forth thin  
 hondis, and another schal girde thee, and  
 schal lede thee whidur thou wolt not.  
 He seide this thing, signyfyng<sup>h</sup> bi what 19  
 deth he schulde glorifie God. And

<sup>k</sup> Om. *G pr. m. XY.* <sup>l</sup> putt vpon *G pr. m. NQTYWY.* putt thervpon *G sec. m. MP.* put theron *s.* put on *X.*  
<sup>m</sup> Om. *N.* <sup>o</sup> the whiche *A pr. m. GMNPQTYWY.* that *X.* <sup>o</sup> many *A pr. m. G pr. m. MNPQSTXY.* <sup>p</sup> etith *X.*  
<sup>q</sup> Om. *G.* <sup>r</sup> sitting *GNQTY.* <sup>s</sup> the mete *ANSTWX.* <sup>t</sup> whot *X.* <sup>u</sup> Om. *QXY.* <sup>v</sup> this is the *NW.*  
<sup>w</sup> tyme, or *dai A sup. ras. GNQTY.* tyme *MPWX.* <sup>x</sup> roos *MNPQTYX.* <sup>xx</sup> Om. *M.* <sup>y</sup> And *o.* <sup>z</sup> Om. *A pr. m.*  
*GMNPQSTWXY.* <sup>a</sup> Om. *X.* <sup>b</sup> Om. *AGMNPQSTFWXY.* <sup>c</sup> sorie, or *heuy A pr. m. GMNPQSTWY.* <sup>d</sup> seide *X.*  
<sup>e</sup> Om. *A pr. m. GMNPQSTFWXY.* <sup>f</sup> girdist *MNPQWY.* girstest *SX.* <sup>g</sup> whereuere *SX.* <sup>h</sup> glorifie *AGMNPQS*  
*TWXY.* <sup>i</sup> conuertid, or *turned MNPSW.* <sup>k</sup> that *X.* <sup>l</sup> disciple *suynge MPQTYWXY.*

<sup>r</sup> liggyng *EIPQehaß.* <sup>s</sup> Om. *I.* <sup>t</sup> And Jhesus *k.* <sup>u</sup> and ete *k.* <sup>v</sup> fischis *k.* <sup>w</sup> he *b.* <sup>x</sup> And eft *o.*  
<sup>y</sup> seide *a.* <sup>z</sup> Fede thou *k.* <sup>a</sup> girdest sack.

louede, 'and which<sup>m</sup> restide in the souper on his brest, and he<sup>n</sup> seide to hym, Lord, 21 who is it, that schal bitraye thee? Therefore whanne Petre hadde seyn this *disciple*<sup>o</sup>, he seith to Jhesu<sup>p</sup>, Lord, what forsothe this? Jhesu seith to him, So I wole 22 him dwelle<sup>q</sup> til<sup>r</sup> I come, what to thee? sue thou me. Therefore this word wente 23 out among britheren, for<sup>s</sup> thilke<sup>t</sup> disciple deyeth not. And Jhesu seide not to<sup>u</sup> him, for he deieth not, but, So I wole him 24 dwelle<sup>v</sup> til<sup>w</sup> I come, what to thee? This is thilke<sup>x</sup> disciple, that berith witnessing of thes thingis, and wroot thes thingis; and we witen, for his witnessing is trewe. 25 Forsothe<sup>y</sup> there ben and<sup>z</sup> manye othere syngnes, 'or *myraclis*<sup>a</sup>, that Jhesu dide, whiche<sup>b</sup> if thei ben writun by eche by hem silue<sup>c</sup>, I deme<sup>d</sup> neither the world him silf 'to mowe<sup>e</sup> take tho<sup>ee</sup> bookis, that ben to be writun<sup>f</sup>.

*Here endith the gospel of John, and now bigynneth the prolog of Seint Poul to Romayns<sup>g</sup>.*

whanne he hadde seid these thingis, he seith to hym, Sue thou me. Petre turn- 20 ede, and say thilke disciple suyng, whom Jhesus louede, which also restid in the soper on his brest, and he<sup>b</sup> seide to hym, Lord, who is it, that schal bitraie thee? Therfor whanne Petre hadde 21 seyn this<sup>c</sup>, he seith to Jhesu, Lord, but what this<sup>d</sup>? Jhesus seith to him, So I 22 wole that he dwelle til that<sup>e</sup> Y come, what to thee? sue thou me. Therfor 23 this word wente out among the britheren, that thilke disciple dieth not. And Jhesus seide not to hym, that he dieth not, but, So Y wole that he dwelle til Y come, what to thee? This is thilke<sup>24</sup> disciple, that berith witnessyng of these thingis, and wroot hem; and we witen, that his witnessyng is trewe. And ther 25 ben also manye othere thingis that Jhesus dide, whiche if thei ben<sup>f</sup> writun bi<sup>g</sup> ech bi hym silf, Y deme that the world hym<sup>h</sup> silf schal<sup>i</sup> not take tho<sup>k</sup> bookis, that ben to be writun.

*Here endith the gospel of Joon<sup>l</sup>.*

<sup>m</sup> and the whiche *A pr. m. G M N P Q S T W Y*. that *X*. <sup>n</sup> Om. *A K M P S W pr. m. X*. <sup>o</sup> Om. *A pr. m. G M N P Q S T W X Y*. <sup>p</sup> him *A sec. m. K*. <sup>q</sup> to dwelle *S X*. <sup>r</sup> til that *G sec. m. M P S W*. <sup>s</sup> that *O*. <sup>t</sup> that *X*. <sup>u</sup> of *A*. <sup>v</sup> to dwelle *S X*. <sup>w</sup> til that *G sec. m. M P Q S W*. <sup>x</sup> that *X*. <sup>y</sup> And *O*. <sup>z</sup> Om. *Q X*. <sup>a</sup> Om. *X*. <sup>b</sup> the whiche *A pr. m. G M N P Q S T W X Y*. <sup>c</sup> him silf *A G M N P Q S T W X Y*. <sup>d</sup> gesse *M W*. <sup>e</sup> mowe *A pr. m. G M N P Q T W Y*. to moun *X*. <sup>ee</sup> the *M*. <sup>f</sup> writen. *Amen. N*. <sup>g</sup> *Here endith Joon gospelis. G. Heere endith the gospel of Jhesu Crist, aftir the foure euangelistis. M. Here endith the gospel of John euangelist, and bigynneth a prolog on this epistil to Romayns bi Jerom. N. Heere eenden the gospels of oure Lord Jhesu Crist, aftir Matheu, Mark, Luke, and Joon. P. Here endyn the gospelis of Jon after the lettre, and bygynneth the prologe of Poule. Q. Here endith the gospel of Joon. T. Here endith the gospels, and bygynneth Poulis pistils to Romayns. V. Here eendith Joon in the euangelye, and next here aftir bigynneth the prologe stondinge bfore the epistlis that ben seyde to Romayns. W. Heere eendith the goppellis of Jon. X. No final rubric in *ASX*.*

<sup>b</sup> Om. *I*. <sup>c</sup> this *disciple IX sec. m. ak. this man X pr. m.* <sup>d</sup> he this *IQ sec. m. k pr. m.* <sup>e</sup> Om. *k*. <sup>f</sup> weren *O*. <sup>g</sup> Om. *IKXA sec. m. k pr. m.* <sup>h</sup> it *I*. <sup>i</sup> schulde *k pr. m.* <sup>k</sup> the *1bk.* <sup>l</sup> *Here endith the gospel of Jahn, and bigynneth a pralog on the pistle of Poul to Romains. ce. Heere endith the gospel of Joon, and biginneth the firste praloge on the pistle to Romayns. I. Here endeth Joon; se now the prologe to the Romains. K. Here endith the gospel Joon, and here bigynneth a prologe on the pistles of Poul the apostle. M. Here endith the gospel of Joon, and bigynneth the prolog on the pistil to Romayns. QR. Here endith the gospel of Jon, and here bigynneth a prolog on the pistle of Romayns. X. Here endith the gospel of John, and bigynneth a kalender with a reule, etc. B. Here endith the gospel of Joon, and here bigynnith the prologe to Romayns. C. Here endith vaugelis, and bigyneth a prologe on the Romayns. G. Here endith the gospel of Jon, and bigynneth a prolog to Romayns. H. Here eendith the gospel of Joon, and here bigynneth the prolog on the firste pistil of Poul, that is to seie, to the Romayns. K. No final rubric in *EPU*.*

# ROMANS.

*Here bygynneth the prologe of Jerome in to the episteles of Poule  
to Romaynes<sup>a</sup>.*

<sup>b</sup>FIRST 'vndirstonden vs bihoueth<sup>c</sup>, to whom or<sup>d</sup> whi the apostil Powil writeth his epistolis. Forsothe it is not to trowen, hym<sup>e</sup> after the gospelis, that ben<sup>f</sup> the<sup>g</sup> fulfillingge of the lawe, withoute cause to<sup>h</sup> han<sup>i</sup> writen these epistolis to alle chirches<sup>k</sup>; most sithen to vs in these epistolis, preceptus and exsaamples<sup>l</sup> of lyuynge 'fulliest, or<sup>m</sup> most plenteuously<sup>n</sup>, ben defied<sup>o</sup>. But in the bygynnyng of the kennende<sup>p</sup> chirche, new causes beende<sup>q</sup>, also questiounes to comen<sup>r</sup> aftir, he excludede<sup>s</sup>; not onli this, the apostil, but also the profetes diden. Forwhi aftir the lawe of Moises zouent<sup>t</sup>, in the whiche all the<sup>u</sup> maundementis weren contened, thei<sup>v</sup> profetes<sup>w</sup> also<sup>x</sup> ceseden not with ther preching to thristen down the<sup>y</sup> synnes of the puple, and in bokis<sup>z</sup> to<sup>a</sup> oure memorie senden<sup>b</sup>, in to whom the eendes of the worldus<sup>c</sup> ben<sup>d</sup> comen. He writeth therfore<sup>e</sup> to the Romaynes, the whiche beende<sup>f</sup> summe of Jewis, and summe of paynymes bileuende<sup>g</sup>, wolden with proud contencioun vnderpoten either other. The Jewis forsothe seiden, Wee ben<sup>h</sup> an holi folc, the<sup>i</sup> whiche God fro the bigynnyng hath<sup>k</sup> loued, and nurschid; wee of<sup>l</sup> the kinrede<sup>m</sup> of Abraham, of an holi lynage han descendid; wee<sup>n</sup> deliuered fro Egipt, han<sup>o</sup> passid the drie se on foote; for vs Farao drenchid<sup>p</sup> with his ost, diede<sup>q</sup>; to vs God man<sup>r</sup>, 'or *augelis mete*<sup>r</sup>, reynede in desert. And othere thingis *thai seiden*, that to rehersen were rijt long; onli heer wee seyn<sup>s</sup>, that thilke<sup>t</sup> Lord, in whiche<sup>u</sup> also zee ben seen<sup>v</sup> to beleuen, to vs of the lawe was bihoten. Zee forsothe ben 'Jentilis, or<sup>w</sup> *paynymes*, fro the bigynnyng forsaken, the<sup>x</sup> whiche neuere hadden knouleche of God, but euere to<sup>y</sup> deueles han<sup>z</sup> serued. 'Is it whether therfore<sup>a</sup> equite<sup>b</sup>, that zee, turned<sup>c</sup> todai fro maumetis<sup>d</sup>, to vs be<sup>e</sup> comparisouned; and not rathere zee be as men turned to the olde lawe, as euere zee 'han ben<sup>f</sup> in the lawe of Moises? And that same zee han,† for myche merciful is God, the

<sup>a</sup> From o. *The prologe of Poulis pistle to Romayns. g. Prologe to Romayns. κ. The prolog of Poule. q. Prolog. s. Prologus. v. Heere bigynnyth the prologe on Romayns. γ. Here bigynnyth a prologe on the pistle to the Romayns. b.* No initial rubric in *wa*. <sup>b</sup> The text of this first prologue is printed from *s*; there is no prologue in *AGMPX*, but in *G* a rubric only. <sup>c</sup> vs bihoueth vnderstode *oqrab*. <sup>d</sup> ether *orab*. othir *κγ*. <sup>e</sup> hem *qw*. <sup>f</sup> beth *ov*. <sup>g</sup> Om. *w*. <sup>h</sup> Om. *κγ*. <sup>i</sup> haue *κγγab*. haf o. <sup>k</sup> without cause *etc.* . . after the gospelles *etc.* of the lawe o. <sup>l</sup> ensaumplis *κονγab*. <sup>m</sup> fullokest, ether *ov*. Om. *b*. <sup>n</sup> pleynty *vab*. <sup>o</sup> desired *orab*. <sup>p</sup> kennynge *κονγab*. <sup>q</sup> beyng *κονw*. <sup>r</sup> comynge *κονγγa*. <sup>s</sup> excludide vp *κ*. <sup>t</sup> izyue *κγ*. <sup>u</sup> Om. *κqrvγab*. <sup>v</sup> theiz *κ*. <sup>w</sup> Om. *oqa pr. m*. <sup>x</sup> and *w*. <sup>y</sup> Om. o. <sup>z</sup> the bookis *ab*. <sup>a</sup> of *κγγa*. <sup>b</sup> scide *κqwy*. <sup>c</sup> world *κqwy*. <sup>d</sup> beth *qw*. <sup>e</sup> herfore *a*. <sup>f</sup> beyng *κονγab*. <sup>g</sup> bileuynge *κονγab*. <sup>h</sup> han o. beth *γ*. <sup>i</sup> Om. *κ*. <sup>k</sup> han *qw*. <sup>l</sup> Om. *s*. <sup>m</sup> kynne o. <sup>n</sup> we weren *ab*. <sup>o</sup> and han *ab*. <sup>p</sup> was drenchid *ab*. <sup>q</sup> and deide *ab*. <sup>r</sup> *qqa* manna *κ*. <sup>s</sup> Om. *ob*. <sup>t</sup> seith *κqwy*. <sup>u</sup> ilke *κwy*. <sup>v</sup> the whiche *κqw*. <sup>w</sup> seyn *κ*. seide *q*. <sup>x</sup> Jentilis ether *ov*. Om. *ab*. <sup>y</sup> Om. *orab*. <sup>z</sup> the o. <sup>a</sup> haucth *qwy*. <sup>a</sup> It is whether therfore *κ*. Is it therfore o. Whether therfore is it *ab*. <sup>b</sup> Om. *ov*. <sup>c</sup> turneden *κ*. that ben turned *ab*. <sup>d</sup> mawmetrye *w*. <sup>e</sup> zee be *s*. to be *ab*. <sup>f</sup> haue hem *κ*. <sup>†</sup> In *γκqv* the remaining part of this prologue is inserted in the prologue to Luke.

whiche wolde bringe you to oure<sup>b</sup> folowinge. The paynymes, 'or *Jentilis*<sup>1</sup>, azeenward answerden, In how myche the grettere benefises see tellen<sup>k</sup> abouten you, in so myche see shulen shewe youself<sup>1</sup> gilty the<sup>m</sup> more blame. For euere to alle these thingis see han<sup>n</sup> ben vnkinde, that aftir 'the vois of God herd<sup>o</sup>, forgeden<sup>p</sup> you<sup>q</sup> mawmetis. The whiche tho; see haden not do<sup>r</sup>, thur; that onli synne see myzten<sup>s</sup> not taken forzyuenesse, that the 'Lord, to you<sup>t</sup> by 'profetes voises<sup>u</sup> bihi;zt, not onli see wolden not resceyuen, but also see slown; whom<sup>v</sup> wee<sup>w</sup> vnderfongen<sup>x</sup>, whan of hym to vs no man hadde fornseid<sup>y</sup>. In hou myche therefore oure feith be betere, clerli it is open<sup>z</sup>. 'Forsothe that<sup>a</sup> wee serueden to maumetis, was not of<sup>b</sup> rebelte, but of ignoraunce. Forsothe where wee knewen the treuthe, anoen wee foleweden, the sones of Abraham; not of fleshli birthe, but of the grace of Crist it was. To these thus<sup>c</sup> striuende<sup>d</sup> the apostil<sup>e</sup> putte hym a mene bitwen<sup>f</sup>, shewende<sup>g</sup> to bothe puples<sup>h</sup>, neither circumcisioun to ben o;zt, neither 'the kept<sup>i</sup> flesh<sup>k</sup>, but the feith that werkith bi charite; euere forsothe<sup>l</sup> 'bi while<sup>m</sup> mekende<sup>n</sup> hem<sup>o</sup>. bi al the epistil with resownes and wittnesses<sup>p</sup>, counceilith<sup>q</sup> to onhed, and shewith neithir thur; his rijtfulnesse haue this deserued, but al what euere to be depute to the grace of God; *shewende<sup>r</sup>* the Jewis forsothe and the paynymes greuouli to han trespassid, and witendely; the Jewis<sup>s</sup>, for thei bi<sup>t</sup> breking of the lawe han<sup>u</sup> vnrshipid God; the Gentilis<sup>v</sup>, for thei chaungeden the treuthe of God in to lesinge. It<sup>x</sup> is axid, whi 'he wrot<sup>y</sup> no mo than ten epistolis to chirches? Ten forsothe ben<sup>z</sup> epistolis<sup>a</sup>, with thilke that is seid to<sup>b</sup> Ebrues; for the othere foure to disciples homli weren sent, 'or *put forth<sup>c</sup>*; for he wolde shewen the newe<sup>d</sup> 'to not<sup>e</sup> discorden<sup>f</sup> fro the olde testament<sup>g</sup>, and hymself not to don<sup>g</sup> a;zen the lawe of Moises, ordeynede his<sup>h</sup> epistolis to the noumber of the firste maundementus<sup>i</sup> of the<sup>k</sup> decaloge. And with how manye preceptis he<sup>l</sup> *Moyses* ordeynede *Jewis<sup>m</sup>* deliuered<sup>n</sup> fro Farao, with rijt so manye epistolis<sup>o</sup> this<sup>p</sup> *Powil* techeth men purchasid<sup>q</sup> fro the deucl, and fro the<sup>r</sup> seruage of mawmetrie. Forwhi also the two<sup>s</sup> tables of ston to han had figure of the two<sup>s</sup> testamentis, rijtwel lered<sup>t</sup> men han<sup>u</sup> taken<sup>v</sup>. The epistil holly that<sup>w</sup> to<sup>x</sup> Ebrues ys writen<sup>y</sup>, 'or *entitlid<sup>z</sup>*, to ben noen of Powelis, summe affermen<sup>a</sup>, for so myche that it is not entitlid with his name, and for the<sup>b</sup> distaunce<sup>c</sup> of speche, and maner of writinge; but<sup>d</sup> or<sup>e</sup> Barnabeis, aftir Tertullian, or<sup>f</sup> Luks, after summe, or<sup>g</sup> certeyn Clementis, the disciple of the apostolis, and aftir hem ordeyned bishop of Rome chirche. To whom<sup>h</sup> it is thus<sup>i</sup> to answer. If therefore it is not<sup>j</sup> Powilis *epistil*, for it hath not his name, eek<sup>k</sup> it shal be no<sup>l</sup> manes, for with no manes name it is entytlid. The whiche thinge to *graunte* if it be<sup>m</sup> foul<sup>n</sup>, his<sup>o</sup> it is most to be beleued<sup>p</sup> to *be*, that so myche shyneth with<sup>q</sup> the eloquence of his doctrine; or<sup>r</sup> certeyn, for that at the<sup>s</sup> Ebrues chirches<sup>t</sup> he was had<sup>u</sup> as<sup>v</sup> destroyere of the lawe with fals suspeciou, he

<sup>b</sup> youre *v*. <sup>i</sup> ether *Gentyles* *ov*. Om. *ab*. <sup>k</sup> tellith *ky*. <sup>l</sup> your silf *o*. <sup>m</sup> of the *ab*. <sup>n</sup> haueth *gqy*.  
<sup>o</sup> ze hadden herd the vois of God *ab*. <sup>p</sup> ze forgeden to *ab*. <sup>q</sup> Om. *k*. <sup>r</sup> ydo *ky*. <sup>s</sup> ne myzte *ky*.  
<sup>t</sup> Om. *q*. <sup>u</sup> prophetis vois *k*. the voicis of prophetis *ab*. <sup>v</sup> whanne *v*. *hym*; whom *ab*. <sup>w</sup> ze *k*.  
<sup>x</sup> vndirfongende *s*. vndirfenge *k*. <sup>y</sup> forseid *gkqy*. biforseid *ab*. <sup>z</sup> schewid *ab*. <sup>a</sup> That forsothe  
*gkoqvyab*. <sup>b</sup> Om. *y*. <sup>c</sup> this *k*. <sup>d</sup> struyng *gkoqvyab*. <sup>e</sup> apostlis *k*. <sup>f</sup> bitwixe *kovab*. <sup>g</sup> schewyng  
*ceteri*. <sup>h</sup> the pupilis *ab*. <sup>i</sup> thei kepten *k*. <sup>k</sup> fleish, *that is, prepuce a*. <sup>l</sup> Om. *s pr. m. ab*.  
<sup>m</sup> among *ab*. <sup>n</sup> mekinge *gkoqvyab*. <sup>o</sup> Om. *s*. <sup>p</sup> witnessinge *k*. <sup>q</sup> counceyles *o*. and counceilith *ab*.  
<sup>r</sup> *schewyng ceteri*. <sup>s</sup> Jewis *trespassiden ab*. <sup>t</sup> Om. *v*. <sup>u</sup> haueth *gqy*. <sup>v</sup> paynymes *trespassiden ab*.  
<sup>x</sup> Here it *gk*. <sup>y</sup> wroot he *v*. <sup>z</sup> beth *gkqy*. there ben *b*. <sup>a</sup> pistlis *gk*. <sup>b</sup> to the *o*. <sup>c</sup> ether  
*put forth ov*. Om. *ab*. <sup>d</sup> newe testament *ab*. <sup>e</sup> no;zt *k*. not to *ab*. not *ceteri*. <sup>f</sup> discordi *gky*.  
<sup>g</sup> Om. *ab*. <sup>gg</sup> Om. *gk*. <sup>h</sup> the *o*. <sup>i</sup> maundement *q*. <sup>k</sup> Om. *q*. <sup>l</sup> be *gk*. Om. *ab*. <sup>m</sup> to the Jewis  
that weren *ab*. <sup>n</sup> to be delyuered *q*. <sup>o</sup> pisteles *o*. <sup>p</sup> these *g*. Om. *ab*. <sup>q</sup> ypurchaseid *gkqy*. that  
ben delyuered *ab*. <sup>r</sup> Om. *y*. <sup>s</sup> twei *ceteri*. <sup>t</sup> lerned *gkoqvy*. <sup>u</sup> haueth *gqy*. <sup>v</sup> ytake *gkqy*.  
<sup>w</sup> Om. *y*. <sup>x</sup> to the *ab*. <sup>y</sup> iwryten *qy*. <sup>z</sup> Om. *ob*. <sup>a</sup> affermyth *gkqy*. <sup>b</sup> Om. *a*. <sup>c</sup> variaunce *b*.  
<sup>d</sup> Om. *o*. <sup>e</sup> other *gkqvy*. ether *ab*. <sup>f</sup> other *gqy*. ether *ovab*. <sup>g</sup> other *gkqy*. ether *orab*. <sup>h</sup> whiche  
*orb*. the whiche *a*. <sup>i</sup> Om. *ab*. <sup>j</sup> not to *g*. no;zt to *k*. <sup>k</sup> thanne *ab*. <sup>l</sup> of no *s*. <sup>m</sup> is *k*. <sup>n</sup> Poule *q*. ful *y*.  
<sup>o</sup> Om. *q*. <sup>p</sup> leued *gkoqvyab*. <sup>q</sup> Om. *v*. <sup>r</sup> other *gkqy*. ether *orab*. <sup>s</sup> Om. *a*. <sup>t</sup> chirche *o*.  
<sup>u</sup> clepid *ab*. <sup>v</sup> as a *kovab*.

wolde, his name beende<sup>w</sup> stille, of the<sup>x</sup> figures of the lawe, and the treuthe of Crist zelde rekenynge; lest happili hate of the prelatis<sup>y</sup> name, shulde exclude the profit<sup>z</sup> of the lessoun. It is no wnder holli<sup>a</sup> if he be wisere in his owne<sup>b</sup> langage, that is Ebru, than in<sup>c</sup> a straunge<sup>d</sup>, that is in<sup>e</sup> Grw<sup>f</sup>, in whiche speche othere epistolis ben<sup>g</sup> writene. It moueth also summe men, whi that the<sup>h</sup> epistil<sup>i</sup> of<sup>k</sup> Romaynes is put in first<sup>l</sup>, sythen resoun openeth<sup>m</sup> it to han be writen aftir; for he witnesseth hymself to han writen this epistil, thanne goende<sup>n</sup> to Jerusalem, aftir thanne<sup>o</sup> that he<sup>p</sup> hadde amonestid<sup>q</sup> with lettris, *that weren<sup>r</sup> epistolis*, the<sup>s</sup> Corintheis and othere, that thei<sup>t</sup> shulden gedere the mynysterye, *'or collect<sup>u</sup>*, that schulde be born with hym. Wherefore it is to<sup>v</sup> vnderstonde, so<sup>vv</sup> alle the epistolis<sup>w</sup> to ben ordeyned, that thilke firste<sup>x</sup> shulde be put<sup>y</sup>, the whiche to lowere men in *lyuyng* was sent, and bi *'alle, or eche<sup>z</sup>*, epistolis fro gree to gree, thei shulden comen to parfitere thingis. Romaynes sothli<sup>a</sup> ri3t manye weren so vustedefast, that thei vnderstoden not hemself to be sauid thur3 Goddis grace, but thur3 here merytes; and for that two<sup>aa</sup> puplis shulden not<sup>b</sup> striuen among hemself, therfore he afermeth hem nedi to be confermed, the vices<sup>c</sup> of her paynyurie rathere myndende<sup>d</sup>. To Corintheis sothly<sup>e</sup> he seith, the grace of science to be grauntid, and not as wel he blameth hem, as he repreueth whi thei vndernemen not othere<sup>f</sup>, whan he seith, Ther is herd amongis 3ou fornyacioun; and eftsoone, My sperit with 3ou *'gedered togedere<sup>g</sup>*, taketh<sup>h</sup> suchon to Sathanas. In the secounde epistil, forsothe thei ben preisid, and that<sup>i</sup> thei profite more and more, thei ben<sup>k</sup> conseilid. The men of Galas thanne of no blame ben<sup>l</sup> repreued, but for thei beleueden<sup>m</sup> to fele<sup>n</sup> false apostolis. Effesiens<sup>o</sup> holli<sup>p</sup> noen vndernymyng, but myche<sup>q</sup> preising ben<sup>r</sup> wrthi, for thei kepten<sup>s</sup> the feith of the apostolis. The Filipenses sothly<sup>t</sup> myche more ben<sup>u</sup> preisid, for<sup>v</sup> forsothe<sup>w</sup> neither<sup>x</sup> thei wolden heren false<sup>y</sup> apostolis. The<sup>z</sup> Tesselonyensis netheles<sup>a</sup> in two<sup>b</sup> epistolis with alle preising<sup>c</sup> he *'sueth forth<sup>d</sup>*; for as myche as not only *'thei kepten<sup>e</sup> 'the feith of treuthe<sup>f</sup>, vntosmyten<sup>g</sup>*, but also in persecucioun of ther citeseynes thei weren founden stable. Colocensis sothli suche weren, that no nede shulden han<sup>h</sup>, that thei shulden be seen fleshli of the apostil<sup>i</sup>. Forsothe to hem he bihi3te neuere his comynge, to the whiche also he seith, And they3 I be absent in bodi, but in spirit I am with 3ou, io3ende<sup>k</sup> and seende<sup>l</sup> 3oure ordre. Of the Ebrues sothli<sup>m</sup> what shal I seie? Of whom the Thessalonycenses, that gretly ben<sup>n</sup> preisid, ben<sup>o</sup> seid to be maad foleweres, as he seith, And 3ee, brethern, ben<sup>p</sup> maad foloweris off the chirches<sup>q</sup> of God, that ben<sup>r</sup> in Jewerie; the same sothli also<sup>s</sup> 3ee han<sup>t</sup> suffrid of<sup>u</sup> 3oure kinrede, that also thei of Jewis. At thilke Ebreues also the same he remembreth, seiende<sup>v</sup>, Forwhi also to men bounden 3ee han<sup>w</sup> had compassioun, and raueyn of 3oure goodis with gladnesse 3ee han<sup>x</sup> suffrid, knowende<sup>y</sup> 3ou to han betere and dwellende<sup>z</sup> substaunce.

*Here eendeth the prologe, and bygynneth the epistel of Poule to Romaynus<sup>a</sup>.*

<sup>w</sup> beyng *ceteri*. <sup>x</sup> Om. *v*. <sup>y</sup> Om. *gkq*. <sup>z</sup> prophete *o*. <sup>a</sup> namely *ab*. <sup>b</sup> Om. *g*. <sup>c</sup> Om. *k*.  
<sup>d</sup> strange tong *o*. *straunge langage ab*. <sup>e</sup> Om. *o*. <sup>f</sup> Greike *o*. <sup>g</sup> beth *qv*. <sup>h</sup> Om. *k*. <sup>i</sup> epistlis *gk*.  
<sup>k</sup> to *ab*. <sup>l</sup> the bigynnyng *ab*. <sup>m</sup> schewith *ab*. <sup>n</sup> goynge *ceteri*. <sup>o</sup> Om. *ab*. <sup>p</sup> Om. *gk*. <sup>q</sup> monestid *q*.  
<sup>r</sup> *ben ab*. <sup>s</sup> of the *o*. <sup>t</sup> Om. *v*. <sup>u</sup> *other the quylet gkqv*. Om. *oab*. *either quylet v*. <sup>v</sup> Om. *k*.  
<sup>vv</sup> so that *v*. <sup>w</sup> *pistlis ab*. <sup>x</sup> Om. *ab*. <sup>y</sup> put first in ordre *ab*. <sup>z</sup> alle, *other eueryche gkqv*.  
*eueryche o*. alle, *either euercch v*. alle *ab*. <sup>a</sup> forsothe *o*. <sup>aa</sup> *twey ceteri*. <sup>b</sup> Om. *gkqvrb*. <sup>c</sup> *voycis gk*.  
*voyce orb*. <sup>d</sup> *vnmyndende s pr. m*. myndynge *ceteri*. <sup>e</sup> forsoth *o*. <sup>f</sup> *ech oother ab*.  
<sup>g</sup> *gadere v*. <sup>h</sup> *bitakith ab*. <sup>i</sup> at *o*. <sup>k</sup> beth *qv*. <sup>l</sup> beth *gkqv*. <sup>m</sup> *leeuide gkqv*. *leeueden ov*.  
<sup>n</sup> many *ab*. <sup>o</sup> *Ephesies oab*. <sup>p</sup> namely *ab*. <sup>q</sup> Om. *ab*. <sup>r</sup> beth *qv*. <sup>s</sup> *kepen k*. <sup>t</sup> forsothe *o*. <sup>u</sup> beth *qv*.  
<sup>v</sup> Om. *gk*. <sup>w</sup> *sikirli ab*. <sup>x</sup> Om. *ab*. <sup>y</sup> no false *ab*. <sup>z</sup> Om. *gk*. <sup>a</sup> *neueretheles gkqv*. <sup>b</sup> *twey ceteri*.  
<sup>c</sup> *preysinges o*. <sup>d</sup> forsewith *g*. forschewith *kv*. forth scheweth *o*. <sup>e</sup> Om. *s*. <sup>f</sup> Om. *vb*.  
<sup>g</sup> Om. *o*. *vnsmyten a*. <sup>h</sup> *falle ab*. <sup>i</sup> *apostlis v*. <sup>k</sup> *ioyinge ceteri*. <sup>l</sup> *seeinge ceteri*. <sup>m</sup> forsothe *o*.  
<sup>n</sup> beth *qv*. <sup>o</sup> beth *gkqv*. <sup>p</sup> beth *qv*. <sup>q</sup> *chirche o*. <sup>r</sup> beth *gkqv*. <sup>s</sup> Om. *ab*. <sup>t</sup> *haueth qv*. <sup>u</sup> also of *a*.  
<sup>v</sup> *seyng thus a*. *seyng ceteri*. <sup>w</sup> *haueth qv*. <sup>x</sup> *haueth qv*. <sup>y</sup> *knowynge ceteri*. <sup>z</sup> *dwellynge ceteri*.  
<sup>a</sup> From *o*. *Heere endith the firste prologe on the pistil to Romayns. a*. No final rubric in *qsvrvb*.

*Here bigynneth a prolog on the pistil to the Romayns<sup>a</sup>.*

† Romayns ben thei, that<sup>b</sup> of Jewis and of<sup>c</sup> hethene men gaderid<sup>d</sup> to gidere, bileueden<sup>e</sup> in<sup>f</sup> Crist. And the cause of this<sup>g</sup> sendinge of the<sup>h</sup> pistil<sup>i</sup> of Poulj is this, that whanne strijf was risen among hem silf, thei desiriden to sette hem silf ech aboue othere in worschip. For the Jewis seiden, We ben the peple of God, which<sup>k</sup> he hath loued and norischid fro the bigynnyng<sup>l</sup>; we<sup>m</sup> ben circumcidid; and we<sup>n</sup> comen by dissent of Abrahams kynde, and holy lynage<sup>o</sup>; and herfore<sup>p</sup> God was oonly knowen at<sup>q</sup> Judee. We<sup>r</sup> weren delyuerd out of Egipt with tokenes and vertues of God, and passiden the see with drie foot, whanne moost heuy floodis drenchiden oure enemyes. To<sup>s</sup> us also<sup>t</sup> God reynede doun aungils mete in<sup>u</sup> desert, and mynstride an<sup>v</sup> heuenly foode 'to us<sup>w</sup>, as to hise owne sones; and a piler of cloude<sup>ww</sup> and of fier wente bifore us day and nyzt, for it schulde schewe to<sup>x</sup> us 'oure passage<sup>y</sup>, ther was<sup>z</sup> no wey vsid. Also thouz we ben stille of alle<sup>zz</sup> benefetis wrouzt aboute us, we weren oonly worthi to take the lawe of God, and to heere the vois of God spekinge, and to<sup>a</sup> knowe his owne<sup>b</sup> wil. In which lawe Crist was bihote to us, to whom he himsilf witnesside<sup>c</sup> to come, and seide, I cam not<sup>d</sup> but<sup>e</sup> to the scheep, that 'han perischid<sup>f</sup> of the hous of Israel. And<sup>g</sup> sithen he clepith<sup>h</sup> zou houndis rather than men, 'therfore it is<sup>i</sup> good equite, that ze that this day first han forsake zoure mawmettis, to whom ze han<sup>k</sup> serued fro the bigynnyng, be<sup>l</sup> maad<sup>ll</sup> nowe<sup>m</sup> euene to us in worschip, but<sup>n</sup> rather<sup>o</sup> ben<sup>p</sup> ze ordeyned<sup>q</sup> in the stide of prosolitis and vndirlingis<sup>r</sup>, bothe bi autorite of lawe<sup>s</sup> and of custum? And zit ze disserueden<sup>t</sup> neuere this worschip, but for he of his plenteuous goodnes wolde resseyue zou<sup>u</sup> to<sup>v</sup> oure<sup>w</sup> secte<sup>x</sup>. And<sup>y</sup> thanne the<sup>z</sup> hethene men answeriden azenward<sup>a</sup>, and seiden, Euer the grettir beenfetis of God, that ze tellen that God hath doon to zou,

† This prologue is printed from k, and another version of the same prologue is given below from a, in which copy alone it has been found. <sup>a</sup> From o. *Prolog.* l. No initial rubric in kmnpqr. <sup>b</sup> that ben lm. <sup>c</sup> Om. lmopqr. <sup>d</sup> gaderiden k. ben gaderid n. <sup>e</sup> and bileueden k. <sup>f</sup> in to m. <sup>g</sup> the lm. Om. q *pr. m.* <sup>h</sup> this lmopqr. <sup>i</sup> epistle lmopqr. <sup>j</sup> Poulis r. <sup>k</sup> the whiche n. <sup>l</sup> bigynnyng of the world l. <sup>m</sup> for we n. <sup>n</sup> Om. lmnopqr. <sup>o</sup> lyuyng k. <sup>p</sup> therfore n. <sup>q</sup> in l. <sup>r</sup> And we n. <sup>s</sup> And to n. <sup>t</sup> Om. lm. <sup>u</sup> in to n. <sup>v</sup> to vs an n. <sup>w</sup> Om. lmnopqr. <sup>ww</sup> a cloude r *sec. m.* <sup>x</sup> Om. lmopqr. <sup>y</sup> passinge l. oure passyng r. <sup>z</sup> as was mnopqr. <sup>zz</sup> Om. r. <sup>a</sup> Om. lmo. <sup>b</sup> Om. lmopqr. <sup>c</sup> witnessith lr. <sup>d</sup> Om. l. <sup>e</sup> no but mopq. <sup>f</sup> perischiden lmnopq. <sup>g</sup> Om. lmnopqr. <sup>h</sup> clepid lmopqr. <sup>i</sup> it is therefore lmnr. is it therefore opq. <sup>k</sup> Om. n. <sup>l</sup> be not k *sec. m.* to be n. <sup>ll</sup> Om. r. <sup>m</sup> Om. n. <sup>n</sup> nay but n. <sup>o</sup> rather that lmnopqr. <sup>p</sup> Om. lopqr. <sup>q</sup> ordeyne l. <sup>r</sup> vndir leiyngis k. <sup>s</sup> the lawe l. <sup>t</sup> serueden k. <sup>u</sup> zou to his goodnesse l. <sup>v</sup> in to n. <sup>w</sup> zoure mopq. <sup>x</sup> feet k. <sup>y</sup> Om. n. <sup>z</sup> Om. lmpqr. <sup>a</sup> Om. lmo.

Also Romayns weren of Jewis and hethene men, and bileeneden to Crist; and by proude stryf thei wolden enhaunce hem silf ech part aboue othere. For whi Jewis seiden, We ben the peple of God, whiche he louede and norischide fro the bigynnyng; we ben circumcidid, and camen of the kyn and holy generacioun of Abraham; and God was knowen first oonly at Jewis. We weren delyuered fro Egipt by myraclis and vertues of God, and passiden the reed see with drie foot, whan greuouse wawis drenchiden oure enemyes; and reynede to us manna in the desert, and mynstride heuenly mete to vs, as to hise sonys. By day and nyzt God zede bifore vs in a piler of cloude and of fier, to schewe weye to vs in the place without weyc. And that we holde stille othere benefices of God aboute vs, we aloone weren worthi to take the lawe of God, and to heere the voys of the Lord spekyng, and to knowe his wille; in which lawe Crist was bihizte to vs. Also he witnesside, that he hymself was comen to vs, and seide, Y cam not, no but to the scheep of the hous of Israel, that weren perischide, whan he clepide zou doggis rather than men. Therfor whether it is rijtful, that ze that forsaken ydols to day, whiche ze serueden at the bigynnyng, be comparisond to vs, and be not rather arettid in to the place of comelynges, by auctorite of the lawe and by custome? And ze disserueden not this, no but for Goddis mercy, which is euer large, wolde resseyue zou to oure snyng, that is, to sue vs. Azenward hethene men answereden thus, In as myche as ze tellen gretter benefices of God anentis zou, by so myche ze schulen schewe, that ze ben giltly of gretter synne; for ze weren euer vnkynde to alle tho benefices. For with

euere 'the more<sup>b</sup> 3e schulden schewe 3ou gilty of the grettir trespassis<sup>c</sup>; for in alle these benefetis 'that 3e tellen<sup>d</sup>, 3e weren euermore vnkynde. For with the same feet that 3e passiden the drie see, 3e pleieden<sup>e</sup> and daunsiden<sup>f</sup> bifore 3oure mawmettis that 3e maden; and with the same mouth, that a litil bifore 3e<sup>g</sup> worschipiden God with song for slauztir of 3oure enemyes, 3e axiden<sup>h</sup> 3oure mawmettis to be maad; and with thilke i3en that 3e weren wont to biholde God in cloud or in<sup>i</sup> fier, 3e biheelden inwardly in<sup>k</sup> 3oure mawmettis. Also aungels mete was to 3ou abhominable; and euere 3e grucchiden azens the Lord in desert, desiryng to turne azen in to Egipt, fro the<sup>l</sup> which God hadde brouzt '3ou out<sup>m</sup> with strong hond. What more? Thus 3oure fadris 'with ofte terryng<sup>n</sup> stiriden<sup>o</sup> God to wraththe, so that alle dieden in desert, and no mo of the eeldre men but tweyne entriden in to the lond of biheeste. But wherto reherse we oolde thingis? sith<sup>p</sup> thou3 3e hadde neuere do these thingis, 3it of this aloone no man wolde deme 3ou worthi<sup>pp</sup> for3euenes<sup>q</sup>, that<sup>r</sup> 3e wolde 'not resseyue oonly<sup>s</sup> oure Lord Jhesu Crist, that was euere<sup>t</sup> bihote to 3ou bi the vois<sup>u</sup> of profetis; but also 3e distruyeden him<sup>v</sup> with moost dispitous deeth. And on<sup>w</sup> him we bileeueden, as soone as we herden of him; and 3it ther was no thing profecied 'to us<sup>x</sup> bifore. Wherefore it is weel preued, that it schulde not be arettid to<sup>y</sup> a<sup>z</sup> rotid<sup>a</sup> malice of oure wil, that we serueden to mawmettis, but to oure vnkunynge. For thilke same God that we folowe now, sikirli<sup>b</sup> we wolde haue folowid bifore<sup>c</sup>, if we hadden rathir knowen as we knowen now. And truly if 3e boosten of nobley of kinde, as thou3<sup>d</sup> folowinge of gode maners made 3ou not rather Goddis sones than fleischly birthe, sikerly<sup>e</sup> Esau and Ismael, thou3 thei ben<sup>f</sup> of Abrahams lynage, thei ben not rikened among sones. And while<sup>g</sup> thei stryuen thus, the apostil<sup>gg</sup> putte him bitwene<sup>h</sup> as a<sup>i</sup> mene, distruyng alle her qwestiouns, as a good noumpere<sup>j</sup>; strecching forth the<sup>k</sup> hond to hem, and spekyng brouzte hem alle<sup>l</sup> to oon acoord; schewinge<sup>m</sup> noon of hem 'to be<sup>n</sup> saued thoru hise<sup>o</sup> owne meritis, but he preuede 'bothe the<sup>p</sup> peplis, 'that thei<sup>q</sup> hadden grenously trespassid.

<sup>b</sup> Om. p. <sup>c</sup> trespas lmnopqr. <sup>d</sup> Om. lmnopqr. <sup>e</sup> plesiden l. pleieden afir pqr. <sup>f</sup> daunciden afir lmo. <sup>g</sup> Om. n. <sup>h</sup> askeden o. <sup>i</sup> Om. m. <sup>k</sup> Om. l. <sup>l</sup> Om. lnoqr. <sup>m</sup> Om. n. <sup>n</sup> terriden ofte l. with eft terriden r. <sup>o</sup> Om. k. <sup>p</sup> for n. <sup>pp</sup> worthi to r. <sup>q</sup> to haue for3euenesse n. <sup>r</sup> for n. <sup>s</sup> oonli not receyue lmoqr. <sup>t</sup> Om. n. <sup>u</sup> voicis opq. <sup>v</sup> Om. m. <sup>w</sup> in n. <sup>x</sup> Om. n. <sup>y</sup> in l. <sup>z</sup> Om. lmnopqr. <sup>a</sup> Om. l. roten r. <sup>b</sup> sothli nq. <sup>c</sup> rather n. <sup>d</sup> thoruz k. <sup>e</sup> sothli mq. <sup>f</sup> weren m. <sup>g</sup> while that n. <sup>gg</sup> apostle Poul r. <sup>h</sup> bitwixe n. <sup>i</sup> Om. r. <sup>j</sup> mpere lmnopqr. <sup>k</sup> that k. <sup>l</sup> Om. k. <sup>m</sup> and schewide that n. <sup>n</sup> Om. lmpqr. <sup>o</sup> her lmopq. of her r. <sup>p</sup> that both lmnopq. that bothe the r. <sup>q</sup> Om. lmopq.

the feet by whiche 3e passiden the drie see, 3e pleieden bifore ydols, whiche 3e maden; and by that mouth, by which 3e songen heriynges a litle bifore for the deeth of aduersaries, whiche God killide by myracle, 3e axiden symylacris to be maad to 3ou. With tho i3en, by whiche 3e weren wont to biholde the worchipful thingis of the Lord in the cloude either in fier, 3e bihelden symylacres. Also 3e wlatiden manna, and euer in the desert 3e grucchiden azens the Lord, and wolden go azen in to Egipt, fro whennes he hadde caste 3ou out with strong hond. What moo thinges? 3oure fadres wraththiden so the Lord bi ofte terryng to wraththe, that alle dieden in desert, and no mo of the oolde men of hem, no but tweyne, entriden in to the lond of biheest. But what rehersen we eelde synnes? sithen thou3 3e hadden not do tho, for this aloone, that not oonly 3e nolden resseyue the Lord Jesu Crist, bihjt to 3ou euere by the voices of profetes, but also 3e killiden him by worst deeth, no man schulde deme 3ou worthi to haue for3euenesse. Which Lord we bileeueden anoon, afir that we knewen, thou3 no thing was bifore seid to vs of him. Wherby it is preued, that this, that we serueden ydols, schal not be aretted to hardnesse of synne, but to ignoraunce. For we that suen<sup>a</sup> anoon the Lord knowen, wolden haue sued him in tyme passid, 3if we hadden knowe him bifore. And 3if 3e auaunten 3ou of the nobley of kyn, as 3if the suyng of vertues maketh not to be sones of seyntes, more than fleishly natiuite doth, forsothe Esau and Ismael, thou3 thei ben of the generacioun of Abraham, ben not arettid either noumbred with sones. Therfor the postle setteth him a meene bitwixe the peples striuyng thus, and assoileth so the questiouns of the partyes, that he affermeth, that neuer neither of hem deseruyde helthe by his owne rizfulness, and that bothe peplis synned wityngly and greuously; that Jewis dispisiden God by brekyng of the

The Jewis hadden<sup>r</sup> trespassiden, for thei dishonouriden<sup>s</sup> God bi brekinge of the lawe; and the hethene men trespassiden, 'that siththe<sup>t</sup> knowingli thei worschhipiden a creature as maker of the<sup>tt</sup> world; for thei chaungiden Goddis worschhip into mawmetis maad with hond<sup>u</sup>. Also<sup>v</sup> he preuith euere ether peple to haue forzeuenes, and to be euen in worschhip, bi a<sup>w</sup> ful trewe resoun. And 'nameli siththe<sup>x</sup> he schewith, that it was profecied<sup>y</sup> in her owne lawe, that bothe of<sup>z</sup> Jewis and of<sup>a</sup> hethene men schulden be clepid to the feith of Crist. Wherefore bi dyuers tymes Poul mekede hem, and amonestide<sup>b</sup> hem<sup>c</sup> 'to come<sup>d</sup> to pees and acord.

*Here endith the prolog to the Romayns<sup>e</sup>.*

<sup>r</sup> Om. n. <sup>s</sup> hadden dishonourid lmoqr. <sup>t</sup> for n. <sup>tt</sup> Om. r. <sup>u</sup> hondis lmoqr. <sup>v</sup> And n. <sup>w</sup> Om. lmoqr. <sup>x</sup> also n. <sup>y</sup> proferid m. <sup>z</sup> the lm. Om. nopqr. <sup>a</sup> the l. Om. mnopqr. <sup>b</sup> amonestith lmpq. monestith n. monestid r. <sup>c</sup> to hem m. <sup>d</sup> Om. lm. <sup>e</sup> From o. *Explicit.* q. No final rubric in klmpnr.

lawe; and hethene men, whanne thei ouzten worschipe the creatour as God, whom thei knewen by creatures, chaungiden his glorie into symylacris maad with mannes hondis. Also the postle scheweth by verriest resoun, that euereither peple gat forzeuenesse, and ben euene; moost sithen he scheweth, that it was bifore seid in the same lawe, that bothe Jewis and hethene men schulden be clepid to the feith of Crist. Wherefor Poule maketh hem meke, now this peple, and now that peple, and monesteth hem to pees and acordynge.

*Al this is set in a prologe writen in summe bookis on this pistle, and the Comyn Glose in the bigynnynge at Poule, hath the same sentence.*

*An other vpon Romayns<sup>b</sup>.*

Romayns 'the whiche<sup>c</sup> in<sup>d</sup> the cite of Rome lyueden<sup>e</sup> in to Jhesu Crist, so of<sup>f</sup> false apostlis were deprayd, that vndir the name of oure Lord Jhesu Crist in to the *olde* lawe and circumcisioun thei weren led. Thes reuokith the apostle to the verrey and the<sup>g</sup> gospels bileue, wrytynge to hem fro A-thenys.

*Here endith the prolog, and bigynneth epistle to Romayns<sup>h</sup>.*

*Here biginnith the prologe on Romains<sup>a</sup>.*

Romayns ben<sup>b</sup> in the cuntree of Italye; thei<sup>c</sup> weren disseyued first of false profetis<sup>d</sup>, and vndur the name of oure Lord Jhesu Crist thei weren brouzt in to the lawe and profetis, that is, in to cerymonyes, ethir fleischli kepyng of Moyses lawe and of prophetis, acordynge with tho<sup>e</sup> cerymonyes, which vsyng is contrarie now to the treuthe and<sup>ee</sup> fredom of Cristis gospel. Poul azenclepith these Romayns to veri<sup>f</sup> feith and treuthe<sup>g</sup> of the gospel, and writith 'to hem<sup>h</sup> this<sup>i</sup> pistle<sup>j</sup> fro Corynthe.

*This seith Jerom in his prologe on the pistle to the Romayns<sup>k</sup>.*

<sup>b</sup> No initial rubric in sv. <sup>c</sup> Om. ks. <sup>d</sup> lyueden in v. <sup>e</sup> leueden s. Om. v. <sup>f</sup> that of ks. <sup>g</sup> Om. s. <sup>h</sup> Here eendeth the prologe, and bygynneth the epistel of Poule to Romayns. o. Here eendith the prologis to Romayns, and bigynneth the epistle. w. No final rubric in qvY.

<sup>a</sup> From ec. Heere biginnith the ii. prologe on the pistle to Romayns. i. Prolog to Romayns. n. Here bigynneth a prologe to Romayns. v. Here bigynneth the first prologe on the pistlis of Poule. a. Another prolog to the Romayns. f. Here bigynneth the prolog on the pistil to Romayns. o. No initial rubric in the other Mss. <sup>b</sup> ben men so. <sup>c</sup> these rh. <sup>d</sup> prophetis, that is, [of n] false techers cMNRUXAN. <sup>e</sup> the eBK. <sup>ee</sup> of the a. <sup>f</sup> the verei r. <sup>g</sup> fredom s. <sup>h</sup> Om. c. <sup>i</sup> in this a. <sup>j</sup> epistle ERfh. <sup>k</sup> This seith Jerom in his prologe on this [his E. the o] pistle to Romayns. cexo. Heere endith the prologe, and here biginnith the pistle. i. Jerom seith this in his prologe to the Romayns; se now the book. k. Jerom seith this in his prologe to Romayns. mbcfh. Here endith the prolog on Poulis pistil to Romayns bi Jerom. n. Heere eendith the prolog, and bigynneth the pistle. n. This seith Jerom in his prologe. v. Here eendith the prologe, and bigynneth the pistil to Romayns. e. Here endith the prologe, and bigynneth a pestile to the Romayns. g. Jerom in his prolog on this pistil seith thus. k.

*The epistle to Romayns<sup>a</sup>.**Here bigynneth the pistle of Poul to Romayns<sup>a</sup>.*

## CAP. I.

## CAP. I.

1 Poul, seruaunt<sup>b</sup> of Jhesu Crist, clepid  
apostle, departid into<sup>c</sup> the<sup>d</sup> euangelie<sup>e</sup> of  
2 God; 'the which<sup>f</sup> he bihiȝt bifore by his  
3 prophetis in hooly scripturis of his sone,  
'the which<sup>g</sup> is maad 'to him<sup>h</sup> of the seed  
4 of Dauith aftir<sup>i</sup> the<sup>j</sup> fleisch, the<sup>k</sup> which is  
predestynat, 'or bifore ordeyned<sup>l</sup> bi grace,  
the sone of God in vertu, aftir<sup>m</sup> the spirit  
of halewyng of the aȝeyn rysyng of deed  
5 men, of Jhesu Crist oure Lord, by whom  
we han resseyued grace and apostilhed,  
'or stat of apostle<sup>n</sup>, to obeische to the feith  
6 in alle folkis for his name, in<sup>o</sup> which<sup>p</sup>  
7 and<sup>q</sup> ȝe ben clepid<sup>r</sup> of Jhesu Crist, to alle  
that ben at Rome, the louede of God, clepid  
hooly, grace<sup>s</sup> to ȝou, and pees of God oure  
8 fadir, and of the Lord Jhesu Crist. Firste  
sothely<sup>t</sup> I do thankyngis to my God, by  
Jhesu Crist, for alle ȝou, for ȝoure feith is  
9 schewid in al the world. Forsoth God is  
a witnesse to me, to<sup>u</sup> whom I serue in my  
10 spirit, in the gospel of his sone, for<sup>v</sup> with  
outen ceessyng I make mynde of ȝou  
euermore<sup>w</sup> in my preieris, if<sup>x</sup> by ony  
maner aftirward sumtyme I haue esy<sup>y</sup>,  
'or spedy<sup>z</sup>, weie in the wille of God of<sup>a</sup>  
11 comyng<sup>b</sup> to ȝou. Forsothe<sup>c</sup> I desyre for<sup>d</sup>  
to se ȝou, that I ȝyue to ȝou sum thing of  
spiritual grace, to ȝou to be confermyd,  
12 that is to seie, to<sup>e</sup> be comfortid to gidere  
in ȝou, by that feith that is to gidere ȝoure  
13 and myn, 'or of ech to othir<sup>g</sup>. Sothly,  
britheren, I nyle ȝou<sup>h</sup> for<sup>i</sup> to<sup>j</sup> vnknowe,  
that ofte<sup>k</sup> I purposide for<sup>l</sup> to come to ȝou,  
and I am forbodyn til<sup>l</sup> ȝit, that I haue  
sum fruyt in ȝou, as and<sup>m</sup> in othere folkis.

Poul, the seruaunt of Jhesu Crist<sup>b</sup>,<sup>1</sup>  
clepid<sup>c</sup> an<sup>d</sup> apostle, departid in to the  
gospel of God; which he hadde bihote<sup>2</sup>  
tofore<sup>e</sup> bi<sup>f</sup> his<sup>g</sup> profetis in holi scripturis  
of his sone, which is maad to hym of the<sup>3</sup>  
seed of Dauid bi the flesch, and<sup>h</sup> he was<sup>4</sup>  
bifor ordeyned the sone of God in vertu,  
bi the spirit of halewyng of the aȝen-  
rysyng of deed men, of Jhesu Crist oure  
Lord, bi whom we han resseyued grace<sup>5</sup>  
and the office of apostle, to obeie to the  
feith in alle folkis for his name, among<sup>6</sup>  
whiche ȝe ben also clepid of Jhesu  
Crist, to alle that ben at Rome, derlyngis<sup>7</sup>  
of God, and clepid hooli, grace to ȝou,  
and pees of God oure fadir, and of the  
Lord Jhesu Crist. First Y do thank-<sup>8</sup>  
yngis to my God, bi Jhesu Crist, for alle  
ȝou, for ȝoure feith is schewid in<sup>l</sup> al the  
world. For God is a witnesse to me, to<sup>9</sup>  
whom Y serue in my spirit, in the gospel  
of his sone, that with outen ceessyng Y<sup>10</sup>  
make mynde of ȝou euere in my preieris,  
and biseche, if in ony maner sum tyme  
Y haue a<sup>k</sup> spedi weie in the wille of  
God to come to ȝou. For Y desire to<sup>11</sup>  
se ȝou, to parten sumwhat<sup>l</sup> of spiritual  
grace, that ȝe be confermyd, that is, to<sup>12</sup>  
be coumfortid togidere in ȝou, bi feith  
that is bothe ȝoure and myn togidere.  
And, britheren, Y nyle, that ȝe vn-<sup>13</sup>  
knowun, that ofte Y purposide to come  
to ȝou, and<sup>m</sup> Y am<sup>n</sup> lett<sup>o</sup> to<sup>p</sup> this tyme,  
that Y haue sum fruyt in ȝou, as in  
othere folkis. To Grekis and to bar-<sup>14</sup>  
beryns<sup>†</sup>, to wise men and to vnwise

† or hethen  
men of vn-  
knownen lan-  
gage. Lyre  
here. e.

<sup>a</sup> From *M. The pistle to Romayns. P.* No initial rubric in *oqvwxxy*. <sup>b</sup> the seruaunte *AO*. <sup>c</sup> *Om. N.*  
<sup>d</sup> *Om. wxy*. <sup>e</sup> gospel *v*. <sup>f</sup> which gospel *v*. <sup>g</sup> which sone *v*. <sup>h</sup> *Om. q*. <sup>i</sup> bi *v*. <sup>j</sup> *Om. M*. <sup>k</sup> *Om. v*. <sup>l</sup> *Om. x*.  
<sup>m</sup> bi *v*. <sup>n</sup> *Om. x*. <sup>o</sup> among *v*. <sup>p</sup> the whiche *NS*. <sup>q</sup> also *v*. <sup>r</sup> the clepid *AG pr. m. MPSVY*. <sup>s</sup> grace  
*be v*. <sup>t</sup> *Om. v pr. m*. <sup>u</sup> *Om. N*. <sup>v</sup> that *v*. <sup>w</sup> euere *v*. <sup>x</sup> preiyng if *N*. and biseche if *v*. <sup>y</sup> spedy *o*.  
<sup>z</sup> *Om. ox*. <sup>a</sup> to *vw*. <sup>b</sup> come *v*. <sup>c</sup> For *v*. <sup>d</sup> *Om. sx*. <sup>e</sup> for to *A sec. m. GK pr. m. MNPQVW*. <sup>g</sup> or  
*ecche to other AGQSRW*. *Om. x*. <sup>h</sup> *Om. v sec. m*. <sup>i</sup> *Om. sx*. that *v*. <sup>j</sup> ȝe *v*. <sup>k</sup> eft *o*. <sup>l</sup> *Om. sx*.  
<sup>ll</sup> to *MP*. <sup>m</sup> *Om. qw*.

<sup>a</sup> From *ma. Poul to the Romayns. A. Here bigynneth the firste chapitre of the pistil to the Romayns. k.*  
No initial rubric in *cikrstuxeg*. <sup>b</sup> *Om. c*. <sup>c</sup> *Om. l*. <sup>d</sup> *Om. k sec. m*. <sup>e</sup> bifore *a*. <sup>f</sup> to *k*. <sup>g</sup> *Om. t*. <sup>h</sup> as  
*rt*. <sup>i</sup> in to *q*. <sup>k</sup> *Om. s*. <sup>l</sup> sumwhat to ȝou *k*. <sup>m</sup> and now *a*. <sup>n</sup> *Om. k pr. m*. <sup>o</sup> lettid *QRXbß*. <sup>p</sup> til *EI*.

14 To Grekis and<sup>m</sup> barbaryns, 'or *hethene men*<sup>n</sup>, to wyse men and vnwyse men, I  
15 am dettour<sup>o</sup>, so that that<sup>p</sup> is in me is<sup>q</sup> redy  
for<sup>r</sup> to euangelyse<sup>s</sup> and<sup>t</sup> to 3ou that ben at  
16 Rome. Forsoth<sup>u</sup> I schame not the gospel,  
for it is the vertu of God in to helthe to  
ech man bileuynge, to the Jew first, and  
17 to the<sup>w</sup> Greek. Sothely<sup>x</sup> the ryztwysnesse  
of God is shewid in it, of feith in to feith,  
as it is writun, Forsothe a iust man lyu-  
18 eth of feith. Forsothe<sup>y</sup> the wraththe of  
God is schewid fro heuene vpon<sup>z</sup> al vn-  
pitye and vnrytwysnesse of tho<sup>a</sup> men, that with-  
holden, 'or *holden a bac*<sup>b</sup>, the<sup>c</sup> treuthe of  
19 God in vnrytwysnesse. For that that is  
knowyn of God, is schewid, 'or *maad  
opyn*<sup>d</sup>, to hem, forsothe<sup>e</sup> God schewide<sup>f</sup>  
20 to<sup>g</sup> hem. 'For the<sup>h</sup> inuysible thingis of  
hym<sup>i</sup>, of the creature 'of the world<sup>j</sup>, by  
tho thingis that ben maad, 'vndirstondyn,  
ben biholdun<sup>k</sup>, and the euerlasting vertu  
of him and<sup>l</sup> the godhede, so that thei ben  
21 vnexcusable. For whanne thei hadden  
knowe God, thei glorifieden not as God,  
'or diden thankynge<sup>m</sup>; but thei vany-  
scheden in her thouzts, and the vnwyse herte  
of hem is<sup>n</sup> derkid<sup>o</sup>, 'or *maad derk*<sup>o</sup>.  
22 Sothli<sup>p</sup> thei seynges hem selue for<sup>q</sup> to  
23 be wyse men, ben<sup>r</sup> maad foolis. And thei  
chaungiden the glorie of God vncorrupti-  
ble, *that<sup>s</sup> 'may not deie, ne be peirid*<sup>v</sup>, in  
to the<sup>u</sup> lyknesse<sup>v</sup> of an ymage<sup>w</sup> of<sup>x</sup> corrupti-  
ble man, and of briddis, and of foure  
24 footide beestis, and of serpentis. For  
which thing God bytook hem in to the<sup>y</sup>  
desyris of her herte, in<sup>z</sup> to vnclennesse,  
that thei ponynsche with wrongis, 'or *dis-  
25 pitis*<sup>a</sup>, her bodies in hem silf. The whiche  
*men*<sup>b</sup> chaungiden the treuthe of God in to  
leesyng<sup>c</sup>, and herieden and serueden to<sup>d</sup> a<sup>e</sup>  
creature rathere than to the<sup>f</sup> creatour,

men, Y am dettour, so that that is in 15  
me is redi to preche the gospel also to  
3ou that ben at Rome. For<sup>q</sup> Y schame 16  
not the gospel, for it is the vertu of God  
in to heelthe to ech man that bileueth,  
to the Jew first, and to the Greke. For 17  
the ryztwysnesse of God is schewid in it,  
of feith in to feith, as it is writun, For a 18  
iust man lyueth of feith. For the wraththe  
of God is schewid fro heuene on al vn-  
pitye and wickidnesse of tho men, that  
withholden the treuthe of God in vnryt-  
wisnes<sup>r</sup>. For that thing of God that is 19  
knowun, is schewid to hem, for God hath  
schewid to hem. For the vnuysible 20  
thingis of hym, that ben vndurstondun,  
ben biholdun of the creature<sup>†</sup> of the  
world, bi tho thingis that ben maad, 3he,  
and the euerlastyng vertu of hym and  
the godhed, so that thei mowe not be  
excusid. For whanne thei hadden knowe 21  
God, thei glorifieden *hym* not as God,  
nether diden thankynge; but thei va-  
nyschiden in her thouzts, and the vnwyse  
herte of hem was derkid. For thei 'sei- 22  
ynges that<sup>s</sup> hem silf weren wise, thei  
weren maad foolis. And thei chaungiden 23  
the glorie of 'God vncorruptible<sup>††</sup> in to  
the licnesse of an ymage of a deedli man,  
and of briddis, and of foure footid beestis,  
and of serpentis. For which thing God 24  
bitook<sup>||</sup> hem in to the desyris of her  
herte, in to vnclennesse, that thei pun-  
ysche with wrongis her bodies in hem  
silf. The whiche chaungiden the treuthe 25  
of God in to leesyng<sup>v</sup>, and herieden and  
serueden a<sup>w</sup> creature rathere than to<sup>x</sup> the  
creatoure, that is blessid in to worldis  
of worldis. Amen. Therfor God bitook 26  
hem in to passiouns of schensclipe. For  
the wymnen of hem chaungiden the

† that is, of  
man. *Lyre*  
here. e.

‡ ether that  
mai not dye.  
k.  
that is, that  
may not die,  
ne be peirid.  
*Lyre* here. e.

|| that is, suf-  
fride hem to  
be bitakun, in  
peyne of synne  
bifore goinge.  
*Lyre* here. e.

<sup>m</sup> or *v sup. ras.* <sup>n</sup> Om. *ox.* <sup>o</sup> doctour *κ.* <sup>p</sup> Om. *GMPSX.* <sup>q</sup> I am *o.* <sup>r</sup> Om. *svx.* <sup>s</sup> preche  
the gospel *v.* <sup>t</sup> also *v.* <sup>u</sup> For *v.* <sup>w</sup> Om. *w.* <sup>x</sup> Forwhi *v.* <sup>y</sup> For *v.* <sup>z</sup> on *v x.* <sup>a</sup> the *w.*  
<sup>b</sup> Om. *ox.* <sup>c</sup> Om. *o.* <sup>d</sup> Om. *ox.* <sup>e</sup> for *v.* <sup>f</sup> hath schewid *n.* <sup>g</sup> in *G sec. m.* <sup>h</sup> Forsothe *G sec. m.*  
<sup>i</sup> hym, that ben vndirstonden, ben biholden *v.* <sup>j</sup> Om. *v.* <sup>k</sup> Om. *v.* <sup>l</sup> in *w.* <sup>m</sup> Om. *o.* neither  
diden thankynge *v.* <sup>n</sup> was *v.* <sup>o</sup> maad derk *o.* <sup>p</sup> Om. *ox.* <sup>q</sup> For *v.* <sup>r</sup> Om. *ox.* <sup>s</sup> weren *v.*  
<sup>t</sup> *that is, that v.* Om. *x.* <sup>u</sup> Om. *x.* <sup>v</sup> Om. *q.* <sup>w</sup> ymage likenesse *w pr. m.* <sup>y</sup> either *l. w sec. m.*  
<sup>x</sup> Om. *ow.* <sup>z</sup> of a *o.* <sup>a</sup> Om. *N.* <sup>b</sup> Om. *s.* <sup>c</sup> the leesyng *o.* <sup>d</sup> leesyng *qv.*  
<sup>d</sup> Om. *v.* <sup>e</sup> Om. *w.* <sup>f</sup> a *N.*

<sup>q</sup> Forsothe *κ sec. m.* <sup>r</sup> vnrytfulnesse *s.* <sup>s</sup> seynges that *εκβ pr. m. gk pr. m.* seiden *s.* <sup>t</sup> vncorruptible  
God *R pr. m.* <sup>u</sup> took *tk pr. m.* <sup>v</sup> a lesyng *s.* <sup>w</sup> to a *IR pr. m. t.* <sup>x</sup> Om. *s.*

*'that is, maker of nouzt<sup>g</sup>, that<sup>h</sup> is blessid in to worldis, 'or with outen ende<sup>i</sup>. Amen, 26 'or so be it<sup>k</sup>. Therefore God bitook<sup>l</sup> hem in to passiouns<sup>m</sup> of<sup>n</sup> yuel fame, 'or schenschip<sup>o</sup>. Forwhi the<sup>p</sup> wymmen of hem chaungiden the kyndely vss<sup>q</sup> in to that 27 vss<sup>q</sup> that is azens kynde<sup>r</sup>. Also forsoth and<sup>s</sup> the mawlis, 'or men<sup>t</sup>, the<sup>u</sup> kyndeli vss of womman<sup>v</sup> forsakyn<sup>w</sup>, brennyden<sup>x</sup> in her desyris to gidere, mawlis in to<sup>y</sup> mawlis worchinge filthhede, and receyuyng in hem silf the 'mede, or hyre<sup>z</sup>, that byhofte 28 of<sup>a</sup> her error. And as thei proueden not for<sup>b</sup> to haue God in knowinge, God bitook hem in to a reprobable witt, that thei do tho thingis that acoorden not, 'or bysemen 29 not<sup>c</sup>; hem<sup>d</sup> fulfillid with al wickidnesse, malice, fornyacioun, couetyse, weywardnesse, ful of enuye, mansleyng<sup>e</sup>, stryf, gyle, yuel will, 'priuey bacbyteris<sup>f</sup>, 'or 30 soweris of discord<sup>g</sup>, detractouris<sup>h</sup>, 'or opyn bacbyteris<sup>i</sup>, hateful to God, wrongly<sup>k</sup> dyspysers 'of othere men<sup>l</sup>, proude, hyze ouermeasure<sup>m</sup>, fynderis of yuele thingis, not 31 obeischinge<sup>n</sup> to 'fadir and modir<sup>o</sup>, vnwyse, vncouenable in berynge with oute forth, with outen affeccion, 'or loue<sup>p</sup>, withouten 32 bond of pees, withouten mercy. The whiche whanne thei hadden knowen the ryztwisnesse of God, vndirstoden<sup>q</sup> not, for<sup>r</sup> thei that don suche thingis ben worthi the deeth, not oonly thei that don tho<sup>s</sup> thingis, but also thei that consenten to men doyng.*

## CAP. II.

1 For which thing thou ert vnexcusable, thou ech man that demest, sothli<sup>u</sup> in what thing thou demest an othir man, thou condempnist thi<sup>v</sup> silf; forsothe<sup>w</sup> thou doist the 2 same thingis whiche thou demest. Sothely we witen, for the dom of God is vp<sup>x</sup>

kyndli vss in to that vss that is azens kynde. Also the men forsoken the kyndli 27 vss of womman, and brenned in her desiris togidere, and men in to men wrouzten filthhede, and resseyueden in to hem silf the meede that bihofte of her error. And as thei proueden that thei 28 hadden not God in knowyng, God<sup>y</sup> bitook hem in to a repreuable wit, that thei do tho thingis that ben not couenable; that thei ben fulfillid with al wickidnesse, malice, fornyacioun, coueityse, weiwardnesse, ful<sup>z</sup> of enuye, mansleyngis, strijf, gile, yuel wille, preuy bacbiteris<sup>\*</sup>, detractouris, hateful to God, debateris<sup>†</sup>, 30 proude, and hiz ouer mesure, fynderis of yuele thingis, not obeschyng<sup>a</sup> to fadir and modir, vnwise, vmanerli<sup>‡</sup>, with- 31 outen loue, withouten boond of pees, with outen merci. The whiche whanne 32 thei hadden knowe the ryztwisnesse of God, vndirstoden<sup>b</sup> not, that thei that don siche thingis ben worthi the deth, not oneli thei that don tho<sup>c</sup> thingis, but also thei that consenten to the doeris.

\* *backbiteris*, that is, soweris of discord. *Lyre here. e.* † *ether wrong despisers. k.*

‡ *ether vncouenable in beryng withoutforth. k.*

## CAP. II.

Wherfor<sup>d</sup> thou art vnexcusable, ech 1 man that demest, for in what thing thou demest anothir man<sup>e</sup>, thou condempnest thi silf; for thou doist the same thingis whiche thou demest. And we witen, 2 that the doom of God is aftir treuthe

<sup>g</sup> Om. *v x*. <sup>h</sup> which *v*. <sup>i</sup> ether withouten ende o. of worldis *v pr. m.* Om. *v sec. m. x*. <sup>k</sup> Om. *nos v x*. <sup>l</sup> toke o. <sup>m</sup> passiouns, *either lustis v*. <sup>n</sup> or *qv*. <sup>o</sup> Om. *x*. <sup>p</sup> Om. *g pr. m.* <sup>q</sup> oyse o. <sup>r</sup> the kynde o. <sup>s</sup> Om. *n*. <sup>t</sup> Om. *x*. <sup>u</sup> forsoken the *v*. <sup>v</sup> wymmen *GMNP*. <sup>w</sup> Om. *v*. <sup>x</sup> and brenned *v*. *brenten x*. <sup>y</sup> Om. o. <sup>z</sup> mede *ox*. *hyre, or mede w*. <sup>a</sup> to *w*. <sup>b</sup> Om. *ox*. <sup>c</sup> Om. *x*. <sup>d</sup> Om. *g pr. m.* <sup>e</sup> mansleyngis *MPQVWXYZ*. <sup>f</sup> soweris of discord *x*. <sup>g</sup> Om. *x*. <sup>h</sup> open bacbiteris *x*. <sup>i</sup> Om. *x*. <sup>k</sup> wrongful *no*. <sup>l</sup> Om. *GMOPX*. <sup>m</sup> or ouer mesurc *o*. Om. *x*. <sup>n</sup> obeyende *x*. <sup>o</sup> faderes or moduris o. <sup>p</sup> Om. *x*. <sup>q</sup> vndirstonden *k pr. m. QWY*. <sup>r</sup> that *v*. <sup>s</sup> suche *QWXYZ*. <sup>t</sup> for *v pr. m.* <sup>v</sup> thee *k*. <sup>w</sup> for *v*. <sup>x</sup> aftir *n*. *opon o*.

<sup>y</sup> so God *s sec. m.* <sup>z</sup> and ful *s*. <sup>a</sup> obedient *r*. <sup>b</sup> vnderstonden *csaek*. <sup>c</sup> suche *a*. <sup>d</sup> Therefore *r*. <sup>e</sup> Om. *a*.

treuthe to<sup>y</sup> hem, that don siche thingis. 3 Gessist<sup>z</sup> thou, man, forsothe<sup>a</sup>, that demest hem that don suche thingis, and thou doist hem<sup>b</sup>, for<sup>c</sup> thou schalt ascape<sup>d</sup> the dom 4 of God? Wher<sup>e</sup> 'thou dispisist<sup>e</sup> the richessis of his<sup>f</sup> goodnesse, and pacience, and longe abidyng? Vnknowest thou<sup>g</sup>, for<sup>h</sup> the benygnyte, 'or good wille<sup>i</sup>, of God ledith 5 thee to penaunce? Forsothe afir<sup>k</sup> thi hardnesse and vnrepentaunt herte, thou tresourist to thee wraththe<sup>l</sup> in to<sup>m</sup> the day of wraththe and of schewyng of the 6 ryztful dom of God, that schal zelde to ech 7 man vp his workis; sothely to hem that vp<sup>n</sup> patience of good werk, glorie, and honour, and vncoripcioun, to hem sek- 8 ynge euerelasting lyf; forsothe to hem that ben of stryf, and that assenten not to treuthe, but bileuen to wickidnesse, 9 wraththe and indignacioun, tribulacioun and angwische<sup>r</sup>, in to ech soule of man worchinge yuel thing<sup>t</sup>, of Jew first and 10 Greek<sup>u</sup>; sothely glorie, and honour, and pees, to<sup>v</sup> ech<sup>w</sup> worchinge<sup>x</sup> good thing, to 11 Jew<sup>y</sup> first, and to Greek<sup>z</sup>. For accep- ciouns<sup>a</sup> of persooones, 'that is, to putte oon bifore another withoute<sup>b</sup> desert<sup>c</sup>, is not 12 anentis<sup>d</sup> God. Forsothe<sup>e</sup> who euere syn- neren withoute lawe<sup>f</sup>, schulen perische with- outen lawe<sup>g</sup>; and<sup>h</sup> who euere in the lawe synnen, schulen be demed by the lawe. 13 Sothely<sup>i</sup> the heereris of lawe ben not iust anentis<sup>k</sup> God, but the doeris of lawe<sup>l</sup> schulen be maad iust. Forsoth<sup>m</sup> whanne hethene<sup>n</sup> that han not lawe<sup>o</sup>, don kyndeli, 'or by stiryng of kynde<sup>p</sup>, tho thingis that ben of the lawe, thei not hauynge such maner lawe<sup>r</sup>, ben lawe to hem silf, that 14 schewen the<sup>s</sup> work of lawe writun in her hertis; the<sup>t</sup> conscience of hem zeldinge<sup>u</sup> to

azens hem, that don siche thingis. But<sup>z</sup> gessist thou, man, that demest hem that doen siche thingis, and thou doist tho thingis, that thou schalt ascape the doom of God? Whether<sup>g</sup> 'dispisist thou<sup>h</sup> the<sup>4</sup> richessis of his goodnesse, and the pa- cience, and the long abidyng? Knowist thou not, that the benygnyte<sup>\*</sup> of God ledith thee to<sup>i</sup> forthenkyng? But afir<sup>5</sup> thyn hardnesse and vnrepentaunt herte, thou tresorist to thee wraththe in the dai of wraththe and of schewyng of the ryztful doom of God, that schal zelde to 6 ech man afir his werkis; sotheli to 7 hem that ben bi pacience<sup>†</sup> of good werk, glorie, and onour, and vncorruptioun, to hem that seken euerlastyng lijf; but to 8 hem that ben of striff<sup>‡</sup>, and that as- senten not to treuthe, but bileuen to wickidnesse, wraththe and indignacioun, tribulacioun and angwisch, in to ech 9 soule of man that worchith yuel, to the Jew first, and to the Greke; but glorie, 10 and honour, and pees, to ech man that worchith good thing, to the Jew first, and to the Greke. For accepcioun of 11 persones<sup>§</sup> is not anentis God. For who 12 euere han synned without the lawe, schulen perische withouten the<sup>k</sup> lawe; and who euere han synned in the lawe, thei schulen be demyd bi the lawe. For 13 the hereris of lawe<sup>l</sup> ben not iust anentis God, but the doeris of the lawe schulen be maad iust. For whanne hethene men 14 that han not lawe, don kyndli tho thingis that ben of the lawe, thei not hauynge suche manere lawe, ben lawe to hem silf, that schewen the werk<sup>m</sup> of the<sup>r</sup> 15 lawe writun in her hertis. For the conscience of hem zeldith to hem a<sup>o</sup> wit-

\* ether good- wille. ke.

† pacience, that is, to hem that vsiden wel to worche God- dis pacience. Lyre here. e.  
‡ striff, that is, to synneris endurid. Lyre here. e.

§ of persooones, that is, to putte oon bifore an- other without dissert. outen the lawe writun, as hethen men that had- den not Moyses law. lawe writun, for thei hadden kyndeli lawe schewinge good and yuel. not lawe, that is, Moyses lawe. Lyre here. e.

y in to ΜΟΡΩΟΥ. azens v. z But gessist v. a Om. v. b tho thingis v. c that ov. d scapen x. e dispisist thou κ sec. m. οοϱϱχ. f this N. g Knowest thou not o. h that v. i Om. x. k bi v. l the wrath G sec. m. m Om. ϱϱ. n ben bi N. ben up v. r anguishes o. t Om. v. u the Greeke GMP. of Grek QSWXY. of the Greek v. v in to W. w eche man PV. x that worchin W. y the Jew v sec. m. z the Greek v. a accepcioun AGMNPVX. excepcion o. b that is, withouten o. either withouten Y sec. m. c gloss omitted in VX. d anent x. e For v. f the lawe W. g the lawe W. h Om. N. i For v. k anent x passim. l the lawe N. m For v. n hethen men AGMNPV. o lawe, that is, Moyses lawe v. p Om. ox. r of lawe o. s Om. o. t while the v. u zeeldith v.

g Wher plures et aβ. h thou dispisist ΕΙϱβceka. i in to τ. k Om. κ. l the lawe CRUXagk. m werkis ak. n Om. κκ. o Om. κ pr. m.

hem a<sup>x</sup> witnessinge and bitwixe<sup>y</sup> hem selue of thouztis accusinge or also defend-  
 16 inge, in the day whanne God schal deme the pryuei thingis of men vp my gospel, by  
 17 Jhesu Crist. Forsoth if thou ert namyd a Jew, and restist in the lawe, and hast  
 18 glorie in God, and hast knowe his wille, and thou lerned<sup>z</sup> by the lawe preuyst<sup>a</sup>  
 19 more<sup>b</sup> profitable thingis, tristnest<sup>c</sup> thi silf for to be a ledere of blynde men, the lijt of  
 20 hem that beth<sup>e</sup> in derknessis, a techere of vnwyse men, a maistir of zonge children<sup>f</sup>,  
 hauynge the foorme of science, *'or kun-*  
 21 *nyngel<sup>h</sup>*, and of treuthe in the lawe; therfore thou that techist anothir, techist<sup>i</sup> not  
 thi silf? Thou that prehist to not stele,  
 22 stelist? Thou that seist to *'not do<sup>k</sup>*  
 leccherie, doist leccherie? Thou that wlatist ydols, *'or mawmetis<sup>l</sup>*, doist sacri-  
 legie, *'that is, theft of hooly thingis<sup>m</sup>*?  
 23 Thou that gloriest<sup>n</sup> in the lawe, by<sup>o</sup>  
*'brekinge of the lawe<sup>p</sup> vnworschipist, 'or*  
 24 *dispisist<sup>q</sup>*, God? Forsoth<sup>r</sup> the name of  
 God by zou is blasfemyd among<sup>s</sup> hethene  
 25 men, as it is writun. Sothli circumcisioun profyteth, if thou kepe the lawe; forsoth  
 if thou be a trespassour of the lawe, thi  
 circumcisioun is maad prepucie, *'or custom*  
 26 *of hethen men<sup>t</sup>*. Therefore if prepucie, *'or*  
*custom of hethen men<sup>u</sup>*, kepe rihtwysnesse<sup>v</sup>  
 of the<sup>w</sup> lawe, wher his prepucie schal not  
 27 be rettid<sup>x</sup> in to circumcisioun? And the  
 prepucie, that<sup>y</sup> is of<sup>z</sup> kynde<sup>a</sup>, fullinge<sup>b</sup> the  
 lawe, schal deme thee, that by letre and  
 circumcisioun ert trespassour of the lawe.  
 28 Forsoth<sup>c</sup> not he that is a Jew in opyn<sup>d</sup>,  
 ne<sup>e</sup> the<sup>f</sup> circumcisioun that is in the<sup>g</sup>  
 29 fleisch in<sup>h</sup> opyn; but he that is a Jew in  
 hidd, and the circumcisioun of herte in  
 spirit, not in letre, whos preisyng is not  
 of<sup>i</sup> men, but of God.

nessyng bytwixe hem silf of thouztis  
 that ben accusyng or defendyng, in the 16  
 dai whanne God schal deme the priuy  
 thingis of men aftir my gospel, bi Jhesu  
 Crist. But if thou art named a Jew, 17  
 and restist in the lawe, and hast glorie  
 in God, and hast knowe his wille, and 18  
 thou lerud<sup>p</sup> bi lawe<sup>a</sup> preuest the more  
 profitable thingis, and tristist thi silf to 19  
 be a ledere of blynde men, the lijt of  
 hem that ben in derknessis, a techere of 20  
 vnwyse men, a maistir of zonge children,  
 that hast the foorme of kunnyng and of  
 treuthe in the lawe; what thanne tech- 21  
 ist thou another, and techist not thi silf?  
 Thou that prehist that me schal not  
 stele, stelist? Thou that techist that me 22  
 schal *'do no<sup>r</sup>* letcherie, doist letcherie?  
 Thou that wlatist maumetis, doist sacri-  
 legie\*? Thou that hast glorie in the 23  
 lawe, vnworschipist God bi brekyng of  
 the lawe? For the name of God is 24  
 blasfemed bi zou among hethene men,  
 as is writun. For circumcisioun pro- 25  
 fitith, if thou kepe the lawe; but if thou  
 be a<sup>r</sup> trespassour azens the lawe, thi  
 circumcisioun is maad prepucie. Ther- 26  
 for if prepucie kepe the rihtwysnesse<sup>s</sup> of  
 the lawe, whethir<sup>t</sup> his prepucie schal not  
 be arettid in to circumcisioun? And the 27  
 prepucie of kynde that fulfillith the lawe,  
 schal deme thee, that bi letre and cir-  
 cumcisioun art trespassour<sup>u</sup> azens the  
 lawe. For he that is in opene is not a 28  
 Jew, nether it is circumcisioun that is  
 openli in the fleisch; but he that is a Jew 29  
 in hid, and the<sup>v</sup> circumcisioun of herte,  
 in spirit, not bi the letre, whos preisyng  
 is not of men, but of God.

\* *sacrilogie,*  
 that is, theft  
 of holy thingis.  
 ke. *maad pre-*  
*puce,* that is,  
 maad abhomy-  
 nable to God,  
 as hethen men  
 that hadden  
 prepucie, weren  
 abhominable  
 to Jewis.  
*of the kynde,*  
 that is, of the  
 kynde of hiin  
 bi the doom of  
 kyndeli resoun.  
*deeme thee,* that  
 is, an hethen  
 man vncircum-  
 sidid. *Lyre*  
 here. e.

<sup>x</sup> Om. o. <sup>y</sup> bitwen sX. <sup>z</sup> lerid ASX. lernd GM. <sup>a</sup> hast proued s. <sup>b</sup> the more s. <sup>c</sup> tristest MSX. tristeth o. trustest q. and tristnist v. and trustnest y. <sup>e</sup> ben AGMNOPQSVWX. <sup>f</sup> childer X.  
<sup>h</sup> Om. oX. <sup>i</sup> teche v. <sup>k</sup> do no o. <sup>l</sup> Om. oX. <sup>m</sup> Om. X. <sup>n</sup> hast glorie v. <sup>o</sup> Om. oq. <sup>p</sup> Om. o.  
<sup>q</sup> Om. oX. <sup>r</sup> For v. <sup>s</sup> amongis X. <sup>t</sup> Om. v. *or hethene kustum* X. <sup>u</sup> Om. oX. *that is, an hethen*  
*man vncircumcidid* v. <sup>v</sup> rihtwysnesse P. rihtfulness QWX. <sup>w</sup> Om. q. <sup>x</sup> arettid v sec. m. <sup>y</sup> which v.  
<sup>z</sup> Om. o. <sup>a</sup> the kynde v. <sup>b</sup> fulfillynge AGMNOPQVW. fellende s. fulfillende X. <sup>c</sup> For v. <sup>d</sup> opyn,  
*that is, circumcidid in flesch he is preysable* K. <sup>e</sup> neither v. <sup>f</sup> Om. A pr. m. v. <sup>g</sup> Om. X. <sup>h</sup> Om. q.  
<sup>i</sup> Om. X.

<sup>p</sup> lerned CEMQRTUXaegkqa2. lered 1. lernd K. <sup>q</sup> the lawe CEIKMQRTUXabceghkoa. <sup>r</sup> not do E1begka.  
<sup>r</sup> Om. X pr. m. a. <sup>s</sup> rihtwysnes E1QRTghka. <sup>t</sup> wher CE1QXg. <sup>u</sup> a trespassour K pr. m. <sup>v</sup> Om. RThβ.

## CAP. III.

1 Therefore what is more to a Jew, or  
 2 what profyt of circumcisioun? Moche by  
 alle maner; first sothli, for<sup>k</sup> the spekyngis  
 3 of God ben<sup>l</sup> bitakun to hem. What sothli  
 if summe of hem bileueden not? Wher<sup>m</sup>  
 the vnbileue of hem hath auoydid<sup>n</sup> the  
 4 feith of God? Fer be it. Forsoth God is  
 trewe, 'or sothfast<sup>o</sup>, sothli ech man a lyere,  
 'or vnstable<sup>p</sup>; as is<sup>q</sup> writun, That thou be  
 iustified, 'or founden trewe<sup>r</sup>, in thi wordis,  
 and ouercome, whanne thou ert demed.  
 5 Forsoth if oure<sup>s</sup> wickidnesse, 'or vnequyte<sup>t</sup>,  
 comende the riztwysnesse<sup>u</sup> of God, what  
 schulen we seie? Wher<sup>v</sup> God is wickid,  
 6 that bryngeth in wraththe? Vp man I  
 seie. Fer be it. Ellis how 'God schal<sup>w</sup>  
 7 deme this world? Forsoth<sup>x</sup> if the<sup>xx</sup>  
 treuthe of God hath haboundid<sup>y</sup>, 'or be  
 plenteuous<sup>z</sup>, in my lesynge, in to the glorie  
 of hym, what and<sup>a</sup> zit am I demed as a  
 8 synnere? And not as we ben blasfemyd,  
 and as summe seyen vs for<sup>b</sup> to seye, Do  
 we yuele thingis, that goode thingis come.  
 9 Whos dampnacioun is iust. What there-  
 fore? Passen we hem? Nay; sothli<sup>c</sup> we  
 han schewid by skile, Jewis<sup>d</sup> and Greekis  
 10 alle<sup>e</sup> for<sup>f</sup> to be vndir synne, as it is writun,  
 11 For ther is not ony man iust; ther is not  
 a man vndirstondinge, neither sekinge  
 12 God. Alle bowedyn away, to gidere thei  
 ben maad<sup>h</sup> vnprofitable; ther is not that  
 doith<sup>i</sup> good thing<sup>k</sup>, ther is not til to oon.  
 13 A sepulcre openynge<sup>l</sup> is the throte of hem;  
 with her tungis thei diden gilyngly<sup>m</sup>, 'or  
 trecherously<sup>n</sup>; the venym of eddris<sup>o</sup>, 'that  
 14 ben clepid aspiss<sup>p</sup>, vndur<sup>q</sup> her lippis. The  
 mouth of whom<sup>r</sup> is ful of cursyng, 'or wa-  
 15 riyng<sup>s</sup>, and bitternesse; the feet of hem  
 16 ben<sup>t</sup> swift for<sup>u</sup> to schede out blood. Con-  
 tricioun<sup>v</sup>, 'or defoulyng<sup>vv</sup> togidere<sup>w</sup>, and

## CAP. III.

What\* thanne is more to a Jew, or 1  
 what profit<sup>w</sup> of circumcisioun? Myche 2  
 bi al wise; first, for the spekyngis of God  
 'weren bitakun<sup>x</sup> to hem. And what if 3  
 summe of hem bileueden not? Whethir<sup>y</sup>  
 the vnbileue of hem hath auoidid the  
 feith of God? God forbede. For God 4  
 is sothefast, but ech man a<sup>z</sup> liere; as  
 it is writun, That thou be iustified<sup>†</sup> in  
 thi wordis, and<sup>a</sup> ouercome, whanne thou  
 art demed. But if oure wickidnesse 5  
 comende the riztwysnesse of God, what  
 shulen we seie? Whether God is wick-  
 id, that bryngith in wraththe? Aftir 6  
 man Y seie. God forbede. Ellis hou  
 schal God deme this world? For if the 7  
 treuthe of God hath aboundid in my  
 leesyng, in to the glorie of hym, what  
 zit am Y demed as a synner? And not 8  
 as we ben blasfemed, and as summen<sup>b</sup>  
 seien that we seien, Do we yuele thingis,  
 that gode thingis come. Whos damp-  
 nacioun is iust. What thanne? Passen 9  
 we hem? Nay; for we han schewid bi  
 skile, that alle bothe Jewis and Grekis  
 ben vndur synne, as it is writun, For 10  
 ther is no man iust<sup>‡</sup>; ther is no man 11  
 vndurstondyng, nethir sekyng God.  
 Alle bowiden away, togidere thei ben 12  
 maad vnprofitable; ther is noon<sup>c</sup> that  
 doith good thing, there is noon<sup>d</sup> 'til to<sup>e</sup>  
 oon. The throte of hem is an opyn 13  
 sepulcre; with her tungis thei diden gile-  
 fuli; the venym of snakis is vndur her  
 lippis. The mouth of whiche<sup>f</sup> is ful of 14  
 cursyng<sup>g</sup> and<sup>h</sup> bitternesse; the feet of 15  
 hem ben swifte to schede<sup>i</sup> blood. Sorewe 16  
 and cursidnesse ben in the weies of hem,  
 and thei knewen not the weie of pees; 17  
 the<sup>k</sup> drede of God is not bifor<sup>l</sup> her izen. 18

\* What is more, that is, schal avail to him as myche as circumcisioun. feith of God, that is, schal schewe thee worthi to be dampned. Lyre here. e.

† be iustified, that is, that the truthe of thi word appere of the keping of the rewme, and of Crist to be borun of me, as thou bihizist, seyde Dauith. Vpe man I seye, that is, vpe men that erren. Lyre here. e.

‡ there is no man iust, without the grace of God; this is soth of perfyzt riztfulnesse that makith a man worthi euerlastinge blis. Lire here. e.

<sup>k</sup> Om. x. <sup>l</sup> weren v. <sup>m</sup> Whether s passim x. <sup>n</sup> anoyed q. <sup>o</sup> Om. oqx. <sup>p</sup> Om. ox. <sup>q</sup> it is o.  
<sup>r</sup> Om. x. <sup>s</sup> your g pr. m. <sup>t</sup> Om. GNOFX. or vnquyet y. <sup>u</sup> riztfulnesse v. <sup>v</sup> Whether x passim.  
<sup>w</sup> shal God MPV. <sup>x</sup> For v. <sup>xx</sup> Om. p. <sup>y</sup> abounden WY. <sup>z</sup> Om. ox. <sup>a</sup> Om. o. <sup>b</sup> Om. sx. <sup>c</sup> for v.  
<sup>d</sup> the Jewis w. <sup>e</sup> as w. <sup>f</sup> Om. sx. <sup>h</sup> makid o. <sup>i</sup> don n. do sx. <sup>k</sup> Om. x. <sup>l</sup> An opin sepulcre v.  
<sup>m</sup> gylfully v. gilendeli x. <sup>n</sup> Om. o. <sup>o</sup> snakes v. <sup>p</sup> that is, aspiss m. Om. ov. aspiss x. <sup>q</sup> is  
vndur v. <sup>r</sup> which v. <sup>s</sup> Om. NOVX. <sup>t</sup> Om. OSX. <sup>u</sup> Om. G pr. m. MPSWX. <sup>v</sup> Sorwe v. <sup>vv</sup> Om. ov.  
<sup>w</sup> Om. v.

<sup>w</sup> profiteth r. <sup>x</sup> taken RT. <sup>y</sup> Wher I. <sup>z</sup> is a EIT sec. m. k. <sup>a</sup> and that thou I. <sup>b</sup> summe men I.  
summe q pr. m. a sec. m. <sup>c</sup> no man T. <sup>d</sup> not R. no man T. <sup>e</sup> vnto R. <sup>f</sup> whom I. <sup>g</sup> cursidnesse a.  
<sup>h</sup> and of k. <sup>i</sup> schede out R. <sup>k</sup> and the R. <sup>l</sup> tofore k.

'infelicite, or cursidnesse<sup>x</sup>, in<sup>y</sup> the weies of  
 17 hem, and thei knewen not the wey<sup>z</sup> of  
 18 pees; the drede of God is not bifore her  
 19 yzen. Forsothe we witen, for<sup>a</sup> what euere  
 thingis the lawe spekith, it spekith to  
 hem that ben in the lawe, that ech mouth  
 be stoppid, and ech world be<sup>b</sup> maad suget  
 20 to God. For of the workis of lawe ech  
 fleisch<sup>bb</sup>, 'that is, mankynde<sup>c</sup>, schal not be  
 iustified bifore him; forsothe<sup>d</sup> by<sup>e</sup> the  
 21 lawe is knowinge of synne. Forsothe  
 now withouten the lawe the rihtwysnesse  
 of God is schewid, witnessid of the lawe  
 22 and<sup>ee</sup> prophetis. Sothli the rihtwysnesse of  
 God is by the<sup>f</sup> feith of Jhesu Crist on<sup>g</sup>  
 alle<sup>h</sup> that bileuen in to hym; forsoth<sup>i</sup>  
 ther is noj distynccioun<sup>k</sup>, 'or departyng<sup>l</sup>.  
 23 For alle men synned, and han nede to  
 24 the glorie of God; thei iustified freely bi  
 his grace, by the redemcioun<sup>m</sup>, 'or the  
 azenbiyng<sup>n</sup>, that is purposid<sup>o</sup> in Jhesu  
 25 Crist. Whom God purposide<sup>p</sup> an helpere  
 by feith in his blood, to the schewinge of  
 his rihtwysnesse, for<sup>q</sup> remiscioun<sup>r</sup> of<sup>rr</sup> 'bi-  
 26 fore goyng<sup>s</sup> synnes, in the sustentacioun<sup>t</sup>,  
 'or beringe vp<sup>u</sup>, of God, to the schewyng  
 of his rihtwysnesse in this tyme, that he  
 be iust, and iustifyinge<sup>v</sup> him that is of the  
 27 feith of Jhesu Crist. Where is<sup>w</sup> therefore  
 thi gloriyng<sup>x</sup>? It is excludid<sup>y</sup>, 'or put  
 out<sup>z</sup>. By what lawe? Of dedis doynge?  
 28 Nay, but by the lawe of feith. Forsothe  
 we demen a man for<sup>a</sup> to be iustified by  
 29 feith<sup>b</sup>, withouten workis of lawe<sup>c</sup>. Wher<sup>cc</sup>  
 of Jewis is God oonly? Wher<sup>d</sup> he is not  
 and<sup>e</sup> of hethene<sup>f</sup>? 3is, and of hethene<sup>g</sup>.  
 30 For sothely oon is God, that iustifyeth  
 circumeisioun of<sup>h</sup> feith, and prepucie, 'or  
 31 hethen men<sup>i</sup>, by feith. Therefore distrye  
 we the lawe by the<sup>k</sup> feith? Fer be it;  
 but we stablischen<sup>l</sup> the lawe<sup>m</sup>.

And we witen, that what euere thingis 19  
 the lawe spekith, it spekith to hem that  
 ben in the lawe, that ech mouth be  
 stoppid, and ech world be maad suget  
 to God. For of the werkis of the lawe 20  
 ech fleisch schal not be iustified bifore  
 hym; for bi the lawe ther is knowyng  
 of synne. But now with outen the lawe 21  
 the rihtwysnesse<sup>m</sup> of God is schewid, that  
 is witnessid of the lawe and the<sup>n</sup> pro-  
 fetis. And the rihtwysnesse of God is bi 22  
 the feith of Jhesu Crist in to alle men  
 and on alle men that bileuen in<sup>o</sup> hym;  
 for ther is no departyng. For alle men 23  
 synned, and han nede to the glorie  
 of God\*; and ben iustified freli bi his 24  
 grace, bi the azenbiyng<sup>p</sup> that is in 'Crist  
 Jhesu<sup>q</sup>. Whom God ordeynede forzyuer, 25  
 bi feith in his blood, to the schewyng  
 of his rihtwysnesse, for remyssion of  
 biforgoyng<sup>r</sup> synnes, in the beryng up of 26  
 God, to the schewyng of his rihtwysnesse  
 in this tyme, that he be iust, and iusti-  
 fyinge hym that is of the feith of  
 Jhesu Crist. Where thanne is thi glo- 27  
 riyng<sup>r</sup>? It is excludid. Bi what lawe?  
 Of<sup>s</sup> dedis doynge? Nay, but by the lawe  
 of feith. For we demen a man to be 28  
 iustified bi the<sup>t</sup> feith, with outen werkis<sup>u</sup>  
 of the lawe. Whethir of Jewis<sup>v</sup> is God 29  
 oneli? Whether<sup>w</sup> he is not also of he-  
 thene men? 3his, and of hethene men.  
 For 'oon God is<sup>x</sup>, that iustefieth circum- 30  
 cisioun bi<sup>y</sup> feith, and prepucie bi feith.  
 Distruye we therfor the lawe bi the<sup>z</sup> 31  
 feith? God forbede; but we stablischen  
 the lawe.

\* of God, that  
 is, to the grace  
 of God, bi which  
 he apperith  
 gloriouse. of  
 dedis doing,  
 that is, bi the  
 elde lawe, that  
 stood in flesch  
 of obseru-  
 aunces. of  
 feith, that is,  
 of the gospel.  
 prepucie, or  
 hethen men.  
 Lire here. e.

<sup>x</sup> vnhappyneſſe o. cursidnesse v. infelicite x. <sup>y</sup> ben in v. <sup>z</sup> weiyes MO. <sup>a</sup> that v. <sup>b</sup> Om. N. <sup>bb</sup> man v.  
<sup>c</sup> Om. OFX. <sup>d</sup> for v. <sup>e</sup> Om. o. <sup>ee</sup> of K. <sup>f</sup> Om. Pw. <sup>g</sup> into alle and on N. into alle men and on v.  
<sup>h</sup> alle men v. <sup>i</sup> For v pr. m. <sup>j</sup> not G sec. m. <sup>k</sup> diffynccioun M. <sup>l</sup> Om. OX. <sup>m</sup> azenbiyng o. <sup>n</sup> or azein-  
 biyng GMV. Om. NOX. <sup>o</sup> Om. AGMNO PQS VWXY. <sup>p</sup> purposide, or ordeyned AGMNO PQSVY. ordeyned o. <sup>q</sup> for  
 the v. <sup>r</sup> redempcioun w. <sup>rr</sup> of his o. <sup>s</sup> biforn goende x. <sup>t</sup> beringe up o. susteyninge v. <sup>u</sup> Om. OX.  
<sup>w</sup> Om. v pr. m. <sup>x</sup> glorifyinge w. <sup>y</sup> put out o. <sup>z</sup> Om. OX. <sup>a</sup> Om. SX. <sup>b</sup> the feith w. <sup>c</sup> the law  
 AGMNO PQS VWXY. <sup>cc</sup> Whether MP. <sup>d</sup> Whether M. Whether and X. <sup>e</sup> Om. MPQSX. also v. <sup>f</sup> hethen men  
 AQSv. <sup>g</sup> hethen men G pr. m. OSv. <sup>h</sup> bi v. <sup>i</sup> Om. OX. <sup>k</sup> Om. MOPX. <sup>l</sup> stablen GMP. <sup>m</sup> lawe bi feith GMP.

<sup>m</sup> rihtfulnesse b. <sup>n</sup> of the I. Om. k pr. m. <sup>o</sup> in to CK sec. m. ab sec. m. k. <sup>p</sup> azenrisinge T. <sup>q</sup> Jhesu  
 Crist R pr. m. k. <sup>r</sup> ioizyng R. <sup>s</sup> Of the h. <sup>t</sup> Om. k pr. m. <sup>u</sup> the werkis a. <sup>v</sup> the Jewis RT.  
<sup>w</sup> Wher I. <sup>x</sup> ther is oo God I. <sup>y</sup> of A sec. m. marg. a. <sup>z</sup> Om. kk.

## CAP. IV.

1 What therefore schulen we seye, 'oure  
fadir Abraham<sup>v</sup> for<sup>w</sup> 'to haue<sup>x</sup> founden  
2 vp<sup>y</sup> 'the fleysch<sup>z</sup>? Forsoth<sup>a</sup> if Abraham be  
iustified of the workis of lawe<sup>b</sup>, he hath  
3 glorie, but not anentis<sup>c</sup> God. 'What soth-  
li<sup>d</sup> seith the scripture? Abraham bileuede  
to God, and it is<sup>e</sup> rettid<sup>f</sup> to him to ri3t-  
4 wysnesse. Forsoth to him that worchith  
mede is not '3ouun to<sup>g</sup>, 'or rettid<sup>h</sup>, vp  
5 grace, but vp dette. But<sup>i</sup> to hym that  
worchith not, forsoth<sup>k</sup> bileuynge<sup>l</sup> into him  
that iustifyeth the wickid<sup>m</sup> man, 'or vn-  
pitous<sup>n</sup>, his feith is rettid<sup>o</sup> to ri3twysnesse<sup>p</sup>,  
6 vp the purposinge<sup>q</sup> of Goddis grace. As  
and Dauid seith the blessidnesse of a  
man, to<sup>r</sup> whom God acceptith<sup>s</sup> ri3twys-  
nesse withoute werkis<sup>t</sup> 'of the lawe<sup>u</sup>,  
7 Blessid thei<sup>v</sup>, whos wickidnessis ben for-  
3ouun, and whos synnes ben keuered, 'or  
8 hid<sup>vv</sup>. Blessid that<sup>w</sup> man, to whom God  
9 rettid<sup>x</sup> not synne. Therefore this blessid-  
nesse dwellith<sup>y</sup> only in circumcisioun, or  
also in prepucie, 'or staat of hethene men<sup>z</sup>?  
Forsothe we seyn, for<sup>a</sup> the feith is<sup>b</sup> rettid<sup>c</sup>  
10 to Abraham to ri3twysnesse. Hou ther-  
fore is<sup>d</sup> it rettid<sup>e</sup>? in circumcisioun, or in  
prepucie? Not in circumsioun, but in pre-  
11 pucie. And he took a signe of circum-  
cisioun, a markynge, 'or tokenynge<sup>f</sup>, of  
ri3twysnesse of feith that<sup>g</sup> is in prepucie,  
that he be fadir of alle men bileuynge  
by prepucie, that it be rettid<sup>i</sup> and<sup>k</sup> to hem  
12 to ri3twysnesse; and that he be fadir of  
circumcisioun, not oonly to hem that ben  
of circumcisioun, but and<sup>l</sup> to hem that  
suen his<sup>m</sup> steppis 'of the feith<sup>n</sup> 'of our  
13 fadir Abraham, that is in prepucie<sup>o</sup>. For-  
sothe not by the lawe is biheeste<sup>p</sup> to  
Abraham, or to his seed, that he be<sup>q</sup> the

## CAP. IV.

What thanne schulen we seie, that I  
Abraham oure fadir aftir the flesch  
foond? For if Abraham is<sup>a</sup> iustified of<sup>z</sup>  
werkis<sup>b</sup> of the lawe, he hath glorie, but  
not anentis God. For what seith the<sup>3</sup>  
scripture? Abraham bileued to God,  
and it was arettid to him to ri3twis-  
nesse. And to hym that worchith mede<sup>4</sup>  
is not arettid bi grace, but bi dette.  
Sotheli to hym that worchith not, but<sup>5</sup>  
bileueth in to hym that iustefieth a  
wickid man, his feith is arettid to ri3t-  
wysnesse, aftir the purpos of Goddis  
grace\*. As Dauid seith the blessidnesse<sup>6</sup>  
of a man, whom God acceptith, he 3yu-  
eth to hym ri3twysnesse with outen  
werkis of the lawe, Blessid ben thei,<sup>7</sup>  
whos wickidnessis<sup>c</sup> ben for3ouun, and  
whos synnes ben hid. Blessid is that<sup>8</sup>  
man, to whom God arettide not synne.  
Thanne whether dwellith this blisful-  
9 nesse<sup>d</sup> oneli in circumcisioun, or also<sup>e</sup> in  
prepucie? For we seien, that the feith  
was arettid to Abraham to ri3twysnesse.  
Hou thanne was it arettid? in<sup>f</sup> circum-  
10 cisioun, or in prepucie? Not in circum-  
cisioun, but in prepucie. And he took<sup>11</sup>  
a signe of circumcisioun, a tokenynge<sup>g</sup> of  
ri3twysnesse of the feith which is in pre-  
pucie, that he be fadir of alle men bi-  
leuynge bi prepucie, that it be arettid  
also to hem to ri3twysnesse; and that he<sup>12</sup>  
be fadir of circumcisioun, not onely to  
hem that ben of circumcisioun, but also  
to hem that suen the steppis of the feith,  
which<sup>h</sup> feith is in prepucie of oure fader  
Abraham. For not bi the lawe is bi-  
13 heest to Abraham, or to his seed, that  
he schulde be eir of the world, but bi

\* grace, that is, by the ordir of grace, and not by the ordir of dette. circumcisioun, that is, in Jewis circumcidid. prepucie, or staat of hethen men. Lire here. e.

<sup>v</sup> Abraham oure fadir *VX*. <sup>w</sup> vp the flesche for *GMP*. Om. *SX*. vp the flesch *V*. <sup>x</sup> Om. *V*. <sup>y</sup> Om. *GMPV*. after o. <sup>z</sup> Om. *GMPV*. <sup>a</sup> For *V*. <sup>b</sup> the lawe *OV sec. m. X*. <sup>c</sup> anent *X passim*. <sup>d</sup> For whi what *V*. <sup>e</sup> was *V*. <sup>f</sup> arettid *V*. <sup>g</sup> 3ouun *OX*. arettid *V*. <sup>h</sup> Om. *MOPVX*. <sup>i</sup> Sotheli *V*. <sup>k</sup> but *V*. <sup>l</sup> the byleuynge o. <sup>m</sup> meke *SX*. <sup>n</sup> Om. *OX*. <sup>o</sup> arettid *V*. <sup>p</sup> ri3tfulnesse *V*. <sup>q</sup> purpos *V*. <sup>r</sup> Om. *N*. <sup>s</sup> acceptith, he 3euth to hem *N*. acceptid *S*. <sup>t</sup> the werkis *QUX*. <sup>u</sup> Om. *X*. <sup>v</sup> be thei *G sec. m. V*. <sup>vv</sup> Om. *OX*. <sup>w</sup> is that *NV*. the *QSWX*. <sup>x</sup> arettide *V*. <sup>y</sup> dwellith it *GMP*. dwellith not *Q*. <sup>z</sup> Om. *OPX*. <sup>a</sup> that *V*. <sup>b</sup> was *V*. <sup>c</sup> arettid *V*. <sup>d</sup> was *V*. <sup>e</sup> arettid *V*. <sup>f</sup> Om. *OX*. <sup>g</sup> which *V*. <sup>h</sup> arettid *V*. <sup>k</sup> also *V*. <sup>l</sup> Om. *G pr. m*. <sup>m</sup> the *NV*. <sup>n</sup> Om. *G pr. m*. <sup>o</sup> which feith is in prepucie of oure fadir Abraham *V*. <sup>p</sup> the byheste *X*. <sup>q</sup> schulde be *V*.

<sup>a</sup> be *CEIKMQRTUXabceghkaß*. <sup>b</sup> the werkes *MRTH*. <sup>c</sup> wicknessis *I*. wickidnes *K*. <sup>d</sup> ri3tfulnesse *E*. blessidnesse *RA*. <sup>e</sup> ellis *R*. <sup>f</sup> iuto o. <sup>g</sup> token *EIKQeg*. <sup>h</sup> the whiche *I*.

eyr of the world, but bi the riȝtwysnesse  
 14 of feith. Sothli<sup>r</sup> if thei that ben of the  
 lawe, ben eyris, feith is anentyschid<sup>s</sup>, 'or  
 15 *destroyed*<sup>t</sup>, biheeste is don away. Forsoth<sup>u</sup>  
 the lawe worchith wraththe; sothli wher<sup>v</sup>  
 the lawe is not, nethir is<sup>w</sup> prenaricacioun,  
 16 'or *trespassinge*<sup>x</sup>. Therefore of<sup>y</sup> the feith,  
 that vp grace biheeste be stable<sup>z</sup>, 'or *stede-*  
*fast*<sup>a</sup>, to ech seed, not to that seed oonly  
 that is of the lawe, but to that that is of  
 the<sup>b</sup> feith of Abraham, the<sup>c</sup> which is fadir  
 17 of vs alle. As it is writun, For I haue  
 sett thee fadir of manye folkis, bifore God  
 to whom thou hast bileuyd. The<sup>d</sup> which  
*God*<sup>e</sup> quykeneth deede<sup>f</sup> men<sup>g</sup>, and clepith  
 tho thingis that ben not, as tho that ben.  
 18 The<sup>h</sup> which *Abraham*<sup>i</sup> azens hope bilen-  
 ede in to<sup>k</sup> hope, that he schulde be maad  
 fadir of manye folkis, vp that it<sup>l</sup> is seid  
 to hym, Thus schal<sup>m</sup> thi seed be<sup>n</sup>, as  
 sterres<sup>o</sup> of heuene<sup>p</sup>, and as grauel, 'or  
*soud*<sup>q</sup>, that is in the<sup>r</sup> brynke of the<sup>s</sup> see.  
 19 And he is<sup>t</sup> not maad<sup>u</sup> vnstedefast in the  
 bileue, nethir he biheld his body now<sup>v</sup>  
 nyȝ deed, whanne he was almoost of<sup>w</sup> an  
 hundrid ȝeer, and the wombe of Sare nyȝ  
 20 deed. Also in the byheeste of God he  
 doutide not with vntrust; but he is<sup>x</sup> com-  
 fortid in bileue, ȝuyunge glorie to God,  
 21 witinge moost fully for<sup>a</sup> what euere  
 thingis God hath bihiȝt, he is myȝti and<sup>b</sup>  
 22 for<sup>c</sup> to do. Therefore it is<sup>d</sup> rettid<sup>e</sup> to him  
 23 to riȝtwysnesse. Forsothe it is not writun  
 oonly for hym, for it is<sup>f</sup> rettid<sup>g</sup> to him to  
 24 riȝtwysnesse, but and for<sup>h</sup> vs, to which it  
 schal be rettid<sup>i</sup>, beleuyng in to hym that  
 reyside oure Lord Jhesu Crist fro deede  
 25 *spiritis*<sup>l</sup>. The<sup>m</sup> which is<sup>n</sup> bitakun for  
 oure synnes, and roos aȝen for oure ius-  
 tifyinge<sup>o</sup>.

the riȝtwysnesse of feith<sup>i</sup>. For if thei<sup>14</sup>  
 that ben of the lawe\*, ben eiris, feith is  
 distried, biheest is don away. For the<sup>15</sup>  
 lawe worchith wraththe; for where is no  
 lawe, there is no trespas, nethir is tres-  
 passyng. Therfor *riȝtfulnesse*<sup>k</sup> is of the<sup>16</sup>  
 feith, that bi grace biheeste be<sup>m</sup> stable<sup>n</sup>  
 to ech seed, not to that seed oneli that  
 is of the lawe, but to that that is of the  
 feith of Abraham, which is fadir of vs  
 alle. As it is writun, For Y haue set<sup>17</sup>  
 thee fadir of many folkis, bifore God to  
 whom thou hast bileued. Which<sup>o</sup> *God*  
 quykeneth<sup>p</sup>† deed men, and clepith tho  
 thingis that ben not, as tho that ben.  
 Which *Abraham* azens hope bileuede in<sup>18</sup>  
 to hope, that he schulde be maad fader  
 of many folkis, as it was<sup>q</sup> seid to hym,  
 Thus schal thi seed be, as the sterres of  
 heuene, and as the grauel that is in the  
 brenke of the see. And he was<sup>r</sup> not<sup>19</sup>  
 maad vnstidfast in the bileue, nether he  
 biheelde his bodi thanne nyȝ deed,  
 whanne he was almost of an hundrid  
 ȝeer, ne the wombe of Sare nyȝ deed.  
 Also in the biheeste of God he doutide<sup>20</sup>  
 not with vntrust; but he was coumfortid  
 in bileue, ȝuyunge glorie to God, witynge<sup>21</sup>  
 moost fulli that what euere thingis God  
 hath bihiȝt, he is myȝti also to do.  
 Therfor it was arettid to hym to riȝt-<sup>22</sup>  
 wysnesse<sup>s</sup>. And it is not writun oneli<sup>23</sup>  
 for him, that it was arettid to hym to  
 riȝtwysnesse<sup>t</sup>, but also for vs, to whiche<sup>u</sup><sup>24</sup>  
 it schal be arettid, that bileuen in him  
 that reyside oure Lord Jhesu Crist fro  
 deeth. Which was bitakun for oure<sup>25</sup>  
 synnes, and roos aȝen for oure iustefi-  
 yng<sup>v</sup>.

\* of the lawe,  
 that is, of the  
 werkis of lawe.  
 Lire here. e.

† quikeneth by  
 grace. deed  
 men, that is,  
 hethen men  
 that weren  
 deed by ydola-  
 trie. that ben  
 not, that is, of  
 hethen men  
 that weren not  
 of no reputa-  
 cioun bifore  
 Jewis. that  
 ben, that is, as  
 Jewis that  
 weren seid  
 arettid bifore  
 God more than  
 othere pupilis  
 for the taking  
 of Goddis lawe.  
 Lire here. e.

r Forsothe o. s destroyed o. t Om. oX. u Forwhi v. v whether G pr. m. w Om. s.  
 x Om. o. y riȝtfulnesse is of v. z stedefast o. a Om. oX. b Om. v. c Om. v. d Om. v.  
 e Om. x. f the deade x. g Om. x. h Om. v. i Om. x. k Om. N. l that q. m shal be x.  
 n Om. x. o the sterres x. p the heuen o. q Om. NFX. r Om. x. s Om. o. t was v. u Om. v.  
 v thanne v. w Om. o. x was v. a that v. b also v. c Om. SVX. d was v. e arettid v. f was v.  
 g arettid v. h to k. i arettid v. l Om. x. m Om. v. n was v. o iustificyngis k.

i the feith R. k riȝtwisnes T. l Om. c. m is T. n stablid R. o The whiche I. p quykenyde a.  
 q is k pr. m. r is k pr. m. s riȝtfulnesse β. t riȝtfulnesse CIKMQRUXabcehoβ. u whom I.  
 v iustificynges rh.

## CAP. V.

1 Therefore we, iustified of feith, haue<sup>p</sup>  
 pees at God by oure Lord Jhesu Crist.  
 2 By whom we han<sup>q</sup> 'accesse, *or<sup>r</sup> ny3 go-  
 ynge to*, by feith in to this<sup>s</sup> grace, in  
 which we stonden, and han glorie in the  
 3 hope of glorie of Goddis sones. Forsoth  
 not oonly, but and we glorien in tribula-  
 ciouns, witynge that tribulacioun worch-  
 4 ith pacience, sothli pacience<sup>u</sup> prouyng<sup>e</sup>,  
 5 forsothe prouyng<sup>v</sup> hope. Forsoth hope  
 confoundith not, for the charite of God is  
 spread abroad in oure hertis by the Hooly  
 6 Gost, that is 3ouun to vs. Wherto sothly  
 deiede Crist<sup>w</sup> for wickide<sup>x</sup> men, whanne  
 we weren 3it syke<sup>y</sup>, 'or *vnstable<sup>z</sup>*, 'vp  
 7 tyme<sup>a</sup>? Sothli vnnethis<sup>b</sup> deieth eny man  
 for the iust<sup>c</sup>; for whi for the goode<sup>d</sup> per-  
 8 auenture 'sum man dar deye<sup>e</sup>. Forsoth  
 God comendith his charite in vs; for if  
 whanne we<sup>f</sup> weren 3it synners, 'vp tyme<sup>g</sup>  
 9 Crist is<sup>h</sup> deed for vs<sup>i</sup>, moche more now we  
 iustified in his blood, schulen be saaf<sup>k</sup> fro  
 10 wraththe by him. Sothli<sup>l</sup> if whenne we  
 weren enemyes, we ben recouncilid to  
 God by deeth of his sone, moche more we  
 recounsyliid schulen be saaf in the lyf 'of  
 11 him<sup>m</sup>. Forsothe not<sup>n</sup> oonly, but and we  
 glorien in God, by oure Lord Jhesu Crist,  
 by whom we han<sup>o</sup> receyued now recoun-  
 12 cilyng, 'or *acordlyng<sup>p</sup>*. Therefore as by o  
 man synne entride<sup>q</sup> in to this<sup>r</sup> world, and  
 by synne deeth, so<sup>s</sup> 'deeth passide forth in  
 to alle men<sup>t</sup>, in which *man* alle men syn-  
 13 neden. Sothli til to the lawe synne was  
 in the world; forsothe<sup>u</sup> synne was not  
 'wytitid, *or<sup>v</sup> rettid*, whanne lawe<sup>w</sup> was not.  
 14 But deeth regnyde fro Adam til to<sup>x</sup> Moy-  
 ses, also in<sup>y</sup> to hem that synneden not in<sup>z</sup>  
 licnesse of trespassinge of Adam, which<sup>a</sup>

## CAP. V.

Therfor we, iustified of feith, haue we<sup>1</sup>  
 pees at God bi oure Lord Jhesu Crist.  
 Bi whom we han ni3 goyng to, bi feith<sup>2</sup>  
 in to this grace, in which we stonden,  
 and han glorie in the hope of the<sup>v</sup> glorie  
 of Goddis children\*. And not this<sup>3</sup>  
 oneli, but also we glorien in tribula-  
 ciouns, witynge that tribulacioun worch-  
 ith pacience, and pacience prouyng<sup>†</sup>,<sup>4</sup>  
 and prouyng hope. And hope confound-<sup>5</sup>  
 ith not, for the charite of God is spread  
 abroad<sup>x</sup> in<sup>y</sup> oure hertis bi the Hooli  
 Goost, that is 3ouun to vs. And while<sup>6</sup>  
 that<sup>z</sup> we weren sijk aftir the tyme, what  
 diede Crist for wickid men? For vnnethis<sup>7</sup>  
 dieth ony man for the iust man; and 3it  
 for a good man perauenture summan  
 dar die. But God comendith his cha-<sup>8</sup>  
 rite in vs; for if whanne we weren 3it  
 synneris, aftir the tyme Crist was deed<sup>9</sup>  
 for vs, thanne myche more now we ius-  
 tified in his blood, schulen be saaf fro  
 wraththe bi him. For if whanne we<sup>10</sup>  
 weren enemyes<sup>a</sup>, we<sup>b</sup> ben recounselid to  
 God bi the deth of his sone, myche  
 more we recounselid schulen be saaf in  
 the lijf of hyn. And not oneli this, but<sup>11</sup>  
 also we glorien in God, bi oure Lord  
 Jhesu Crist, bi whom we han resseyued  
 now recounseling. Therfor as bi o man<sup>12</sup>  
 synne entride in to this world, and bi  
 synne deeth, and so deth passide forth in  
 to alle men, in which *man* alle men  
 synneden. For 'til to<sup>c</sup> the lawe synne<sup>13</sup>  
 was in the world; but synne was not  
 rettid<sup>d</sup>, whanne lawe was not. But deth<sup>14</sup>  
 regnyde from Adam 'til to<sup>e</sup> Moises, also  
 in to hem that synneden not in licnesse  
 of the trespassyng of Adam, the which

\* that is, nf  
 seintis, that  
 ben seid Goddis  
 sones, for lik-  
 nes of kynde  
 and of grace  
 and of glorye.  
 Lyre here. e.  
 † prouyng;  
 that is, purging  
 of synnes. con-  
 foundith not;  
 that is, doith  
 away schame, in  
 as myche as a  
 man is not dis-  
 seyued in that  
 that he abood.  
 3it sijk; by sijk-  
 nesse of synne,  
 not for our me-  
 ritis diede Crist,  
 but for his pure  
 charite. from  
 wraththe; that  
 is, peyne of  
 helle. not oonly,  
 we schulen be  
 saaf in tyme to  
 cominge.  
 aboundide; that  
 is, passith more  
 in good, than  
 the synne of  
 Adam passede  
 in yuel. be  
 plenteuous;  
 that is, multi-  
 plijng of tres-  
 passyng sude  
 the 3euyng of  
 lawe, not [for]  
 the defaute of  
 the lawe, but for  
 the malice of  
 men that en-  
 forside agens  
 forbeding, and  
 for the know-  
 ing of synne,  
 which knowing  
 is maad bi the  
 lawe, aggreg-  
 gith synne.  
 Lyre here. e.

<sup>p</sup> haue wee x.    <sup>q</sup> haf o.    <sup>r</sup> Om. o.    <sup>s</sup> his o.    <sup>u</sup> pacience *worchith v.*    <sup>v</sup> prouyng  
*worchith v.*    <sup>w</sup> Crist up tyme v.    <sup>x</sup> wicke sX.    <sup>y</sup> vnstable o.    <sup>z</sup> Om. *ovX.* and *vnstable q.*    <sup>a</sup> Om. v.  
<sup>b</sup> vnnethe *MX.*    <sup>c</sup> iuste man *ov.*    <sup>d</sup> goode man *ov.*    <sup>e</sup> who dare dye? G.    <sup>f</sup> 3e o.    <sup>g</sup> Om. v.    <sup>h</sup> was v.  
<sup>i</sup> vs up tyme v.    <sup>k</sup> saued N.    <sup>l</sup> For v.    <sup>m</sup> Om. o.    <sup>n</sup> and not x.    <sup>o</sup> haf o.    <sup>p</sup> Om. *ox.* or *azen-*  
*cording v.*    <sup>q</sup> hath entrid o.    <sup>r</sup> the o.    <sup>s</sup> and soo *vX.*    <sup>t</sup> into alle men deth passede thur3 x.  
<sup>u</sup> sothely o.    <sup>v</sup> Om. o.    <sup>w</sup> the law o.    <sup>x</sup> Om. G.    <sup>y</sup> Om. o.    <sup>z</sup> into G *sec. m.*    <sup>a</sup> the whiche  
*AGMNPQSVWX.*

<sup>w</sup> Om. a.    <sup>x</sup> Om. R *pr. m.*    <sup>y</sup> on a. into g.    <sup>z</sup> Om. K *pr. m.* k *pr. m.*    <sup>a</sup> ether synners K *magy.*  
<sup>b</sup> Om. K *sec. m.*    <sup>c</sup> vnto IR.    <sup>d</sup> arettid Rg *sec. m.* k.    <sup>e</sup> vnto I.

is foorme, 'or licnesse<sup>b</sup>, of oon<sup>c</sup> to com-  
 15 ynge<sup>d</sup>. But not as<sup>e</sup> gilt<sup>f</sup>, 'or trespas<sup>g</sup>, so  
 and the 3ifte; sothli<sup>h</sup> if thorw the gilt<sup>i</sup>  
 of oon<sup>k</sup> manye ben deed, moche more the  
 grace of God and 3ifte in the grace of o  
 man Jhesu Crist hath haboundid in to  
 16 many men. And not as by o synne, so  
 and by<sup>l</sup> 3yfte; forwhi sothli dom of oon  
 in to condempnacioun, grace forsothe of  
 manye giltis, 'or trespasingis<sup>m</sup>, in to  
 17 iustificacioun. Forsoth<sup>n</sup> if in the gilt of  
 oon deeth regnede thorw oon, moche more  
 men takynge plente of grace, and<sup>p</sup> 3yu-  
 ynge, and<sup>q</sup> riztwysnesse, 'in lyf schulen  
 18 regne<sup>r</sup> by oon Jhesu Crist. Therefore as  
 by<sup>s</sup> the gilt of oon in to alle men in to  
 condempnacioun, so and by the riztwys-  
 nesse of oon in to alle men in to iustify-  
 19 inge of lyf. Sothli as by<sup>t</sup> inobedience of  
 o man manye ben ordeyned synneris, so  
 and by obedience of oon manye schulen<sup>v</sup> be  
 20 ordeyned iust. 'Forsoth the<sup>w</sup> lawe entride,  
 that gilt schulde be plenteuous; sothli  
 wher gilt was plenteuous, and grace ha-  
 21 boundide<sup>x</sup>, 'or was plenteuous<sup>y</sup>. That as  
 synne regnede in to deeth, so and grace  
 regne by riztwysnesse into euer lastynge  
 lyf, by 'Jhesu Crist oure Lord<sup>a</sup>.

is licnesse of *Crist* to comynge. But not<sup>15</sup>  
 as gilt, so the 3ifte; for if thorou3 the  
 gilt of oon manye ben deed, myche  
 more the grace of God and the 3ifte in  
 the<sup>f</sup> grace of o man Jhesu Crist hath  
 aboundid<sup>g</sup> in to many men. And not<sup>16</sup>  
 as bi o synne, so bi the 3ifte; for the  
 doom of oon in to condempnacioun, but  
 grace<sup>h</sup> of many giltis in to iustificacioun.  
 For if in the gilt of oon deeth regnede<sup>l</sup><sup>17</sup>  
 thorou3 oon, myche more men<sup>k</sup> that  
 takyn<sup>l</sup> plente of grace, and of 3yuyng,  
 and of riztwysnesse, schulen regne in  
 lijf bi oon Jhesu Crist. Therfor as bi<sup>18</sup>  
 the gilt of oon in to alle men in to  
 condempnacioun, so bi the riztwysnesse  
 of oon in to alle men in to iustifying of  
 lijf. For as bi inobedience of o man<sup>19</sup>  
 manye ben maad synneris, so bi the  
 obedience of oon manye schulen be iust.  
 And the lawe entride, that gilt schulde<sup>20</sup>  
 be plenteuouse; but where gilt was  
 plenteuouse, grace was more plenteu-<sup>21</sup>  
 ouse. That as synne regnede in to deeth,  
 so grace regne<sup>m</sup> bi riztwysnesse in to  
 euerlastynge lijf, bi 'Crist Jhesu<sup>n</sup> oure  
 Lord.

## CAP. VI.

1 Therefore what schulen we seye? Schu-  
 len we dwelle in synne, that grace be  
 2 plenteuous? Ferr be it. Sothli<sup>b</sup> we<sup>c</sup>  
 that<sup>d</sup> ben deed to<sup>dd</sup> synne, 'how schulen  
 3 we<sup>e</sup> 3it lyue<sup>ee</sup> ther ynne? Wher<sup>f</sup>,  
 bretheren, 3e vnknowen<sup>g</sup>, for<sup>h</sup> whiche  
 euer we<sup>i</sup> ben baptysid<sup>k</sup>, 'or cristened<sup>l</sup>,  
 in Crist Jhesu, 'in his deeth we ben bap-  
 4 tysid<sup>m</sup>? Sothli<sup>n</sup> we ben to gidere biried  
 with him bi cristendom in to deeth; that

## CAP. VI.

Therfor what schulen we seie? Schu-<sup>1</sup>  
 len we dwelle in synne, that grace be  
 plenteuouse? God forbede. For hou<sup>2</sup>  
 schulen we that ben deed to<sup>o</sup> synne, lyue  
 3it ther ynne? Whether, britheren, 3e<sup>3</sup>  
 knowen not, that<sup>p</sup> whiche euer we ben  
 baptysid in Crist Jhesu, we ben bap-  
 tysid in his deeth\*? For we ben togidere<sup>4</sup>  
 biried with hym bi baptym 'in to<sup>q</sup> deeth;  
 that<sup>r</sup> as Crist aroos<sup>s</sup> fro deeth bi the<sup>t</sup>

\* that is, bi the  
 vertu of his  
 deeth; in to  
 deeth; that is,  
 in to liknesse  
 of deeth, as to  
 synful lijf. by  
 baptym; that  
 is, maad lijf  
 Cristis deeth  
 by baptim. to  
 synne, that is,  
 for synne to be  
 doon away.  
 vndir the lawe,  
 of Moyses, that  
 3af not grace.  
 Lyre here. e.

<sup>b</sup> Om. *ox.* of *lyckenesse w.* <sup>c</sup> *Crist v.* <sup>d</sup> come *x.* <sup>e</sup> as the *s.* <sup>f</sup> trespasse *o.* gulty *w.* the gilte *x.*  
<sup>g</sup> Om. *ox.* <sup>h</sup> for *v.* <sup>i</sup> trespas *o.* <sup>k</sup> o man *x.* <sup>l</sup> Om. *v.* <sup>m</sup> Om. *svx.* <sup>n</sup> For *v.* <sup>p</sup> and of *v.*  
<sup>q</sup> and of *v.* <sup>r</sup> schulen reigne in lijf *v.* <sup>s</sup> Om. *w.* <sup>t</sup> by the *q.* <sup>v</sup> Om. *v.* <sup>w</sup> Sothli *x.* <sup>x</sup> abounde *v.*  
<sup>y</sup> Om. *ox.* <sup>a</sup> oure Lord Jhesu Crist *x.* <sup>b</sup> For *v.* <sup>c</sup> hou schulen we *v.* <sup>d</sup> Om. *N.* <sup>dd</sup> bi *M.* <sup>e</sup> Om. *v.*  
<sup>ee</sup> lyue 3it *MPVW.* <sup>f</sup> Wherfor *K.* Om. *o.* Whether *sx.* <sup>g</sup> Whar 3e know not *o.* 3e knowen *w.* <sup>h</sup> that *v.*  
<sup>i</sup> 3e *wxy.* <sup>k</sup> cristened *o.* <sup>l</sup> Om. *Nosvx.* <sup>m</sup> we ben baptysid in his deeth *v.* <sup>n</sup> For *v.*

<sup>f</sup> Om. *a.* <sup>g</sup> woxen plenteuous *R.* <sup>h</sup> the grace *T.* <sup>i</sup> regneth *T.* <sup>k</sup> Om. *I.* <sup>l</sup> we takynge *I.* takinge  
*KQRT.* that takinge *bcghoβ.* <sup>m</sup> regneth *R.* <sup>n</sup> Jhesu Crist *ceikmqxabcgekβ.* <sup>o</sup> for *T.* <sup>p</sup> Om. *k.*  
<sup>q</sup> in *k pr. m.* <sup>r</sup> for *Eega.* <sup>s</sup> roos *eiqrtega.* <sup>t</sup> Om. *R.*

as Crist roos fro deede *spiritis* bi glorie of the fadir, so and we walke in the newenesse of lyf. Forsoth<sup>o</sup> if we 'plauntid to gidere<sup>p</sup> ben maad to the liknesse of his deeth, also and we schulen ben of his<sup>q</sup> risyng azen; witynge<sup>r</sup> that oure oolde man is to gidere crucified, that the body of synne be destroyed, that we serue no more to<sup>s</sup> synne. Sothli<sup>t</sup> he that is deed<sup>u</sup> to synne<sup>u</sup>, is iustified fro synne. Forsoth if we ben deed with<sup>v</sup> Crist, we bileuen that also<sup>w</sup> we schulen lyue to gidere with<sup>w</sup> him; witynge for Crist, rysyng azen fro deede *spiritis*<sup>z</sup>, now deieth not, deeth schal no more lordschipe<sup>a</sup> to<sup>b</sup> him. Forsoth 'he that<sup>c</sup> is<sup>d</sup> deed to synne, he is<sup>e</sup> deed oonys; sothli 'he that<sup>f</sup> lyueth, he<sup>g</sup> lyueth to God. So and ze deme<sup>h</sup> zou<sup>i</sup> for<sup>k</sup> to be deed sothli to synne, forsoth<sup>l</sup> lyuyng to God in Jhesu Crist oure Lord. Therefore regne not<sup>n</sup> synne in zoure<sup>o</sup> deedly body, that ze obeische to his coueityngis. But neither 3yue ze zoure membrs armours of wickidnesse to synne, but 3yue ze zou<sup>p</sup> self to God, as<sup>q</sup> of deed men lyuyng<sup>r</sup>, and zoure membrs armers of rijtwisnesse to God. Forsothe synne schal not<sup>s</sup> lordschipe<sup>t</sup> to<sup>u</sup> zou; sothli ze ben not vndir lawe<sup>v</sup>, but vndir grace. What therefore? Schulen we synnen<sup>w</sup>, for we ben not vndir the<sup>x</sup> lawe, but vndir grace? Ferr be it. Witen<sup>y</sup> ze not, for to whom ze 3yuen zou seruauntis for<sup>z</sup> to obeische<sup>a</sup>, ze ben seruauntis of that thing, to which<sup>b</sup> ze han obeischid<sup>c</sup>, either<sup>d</sup> of synne to deeth, othir<sup>e</sup> of obedience to rijtwysnesse? Sothli I do thankyngis to God, that ze weren seruauntis of synne; forsoth ze han obeyschid of herte in to that fourme of techyng, in which ze ben bitakun<sup>f</sup>. Forsoth ze delyuered fro

glorie of the fadir, so walke we in a newnesse of lijf. For if we plauntid<sup>5</sup> togidere<sup>\*</sup> ben maad to<sup>u</sup> the licnesse of his deth, also we schulen be of the licnesse of his risyng azen; witynge this<sup>6</sup> thing, that oure olde man is crucified togidere, that the bodi of synne be destroyed, that we serue no more to synne. For he that is deed<sup>v</sup>, is iustified fro<sup>7</sup> synne. And if we ben deed with Crist,<sup>8</sup> we bileuen that also we schulen lyue togidere with hym; witynge for<sup>w</sup> Crist, rysyng azen fro deth, now dieth not, deeth schal no more haue lordschip on hym. For that he was deed to synne, he was<sup>10</sup> deed onys; but that he lyueth<sup>x</sup>, he liueth to God. So ze deme<sup>y</sup> zou silf to be deed<sup>11</sup> to synne, but lyuyng to God in 'Jhesu Crist<sup>z</sup> oure Lord. Therfor regne not<sup>12</sup> synne in zoure<sup>a</sup> deedly bodi, that ze obeische<sup>b</sup> to hise coueityngis. Nether<sup>13</sup> 3yue ze zoure membrs armuris of wickidnesse to synne, but 3yue ze zou silf to God, as thei that lyuen of deed men, and zoure<sup>c</sup> membrs armuris of rijtwisnesse to God. For synne schal not haue lord-<sup>14</sup>schipe on<sup>d</sup> zou; for ze ben not vndur the lawe, but vndur grace. What therfor?<sup>15</sup> Schulen we do synne, for we ben not vndur the lawe, but vndur grace? God<sup>16</sup> forbede. Witen ze not, that to whom ze 3yuen zou<sup>e</sup> seruauntis to obeie to, ze ben seruauntis of that thing, to which<sup>f</sup> ze han obeschid<sup>g</sup>, ether of synne to deeth, ether of obedience to rijtwisnesse? But<sup>17</sup> Y thanke God, that ze weren seruauntis of synne; but ze han obeischid<sup>h</sup> of herte in to that fourme of techyng, in which ze ben bitakun<sup>i</sup>. And ze delyuered fro<sup>18</sup> synne, ben maad seruauntis of rijtwis-

\* *plauntid togidere*; bi Cristis deeth we ben drawun out of synne, as out of yuel lond, and ben plauntid in the good lond of grace with Crist. *oure elde man*; that is, conuersacioun of synne. *the bodi of synne*; that is, the heep of synnes. *lyre here. e.*

<sup>o</sup> For *v*. <sup>p</sup> togidere plauntid *GMP*. <sup>q</sup> Om. *AGMPQSPWX sec. m. y.* the o. <sup>r</sup> witynge this thing *v*.  
<sup>s</sup> Om. *s*. <sup>t</sup> For *v*. <sup>u</sup> Om. *v*. <sup>v</sup> to *w*. <sup>w</sup> alle *wx*. <sup>z</sup> Om. *x*. <sup>a</sup> haue lordschipe *v*. <sup>b</sup> on *v*.  
<sup>c</sup> that he *GMPV*. <sup>d</sup> was *v*. <sup>e</sup> was *v*. <sup>f</sup> that he *GMPV*. <sup>g</sup> Om. *x*. <sup>h</sup> demeth *x*. <sup>i</sup> to zou *QWX*.  
<sup>k</sup> Om. *sx*. <sup>l</sup> but *v*. <sup>n</sup> noo *v*. <sup>o</sup> oure *QSX pr. m.* <sup>p</sup> zoure *GMNP*. <sup>q</sup> as thei that lyuen *v*.  
<sup>r</sup> Om. *NV*. <sup>s</sup> no more *w*. <sup>t</sup> haue lordschipe *v*. <sup>u</sup> on *v*. <sup>v</sup> the law *AG sec. m. MNOPV*. <sup>w</sup> do synne *v*.  
<sup>x</sup> Om. *SWX*. <sup>y</sup> Weneu *v*. <sup>z</sup> Om. *x*. <sup>a</sup> obeyen *x*. <sup>b</sup> whom *GMP*. <sup>c</sup> obezid *x*. <sup>d</sup> other *MPS*. outhur *x*.  
<sup>e</sup> ether *ANOV*. other *MP*. outhur *x*. <sup>f</sup> taken o.

<sup>u</sup> Om. *b*. <sup>v</sup> deed to synne *CKMQ sec. m. RTUXag sec. m. hko*. <sup>w</sup> that *r*. <sup>x</sup> lyue *i*. <sup>y</sup> deme ze *n*.  
<sup>z</sup> Christ Jhesu *r*. <sup>a</sup> oure *ER pr. m. eg*. <sup>b</sup> obeie *r*. <sup>c</sup> zeue ze zoure *k pr. m.* <sup>d</sup> ouer *t*. <sup>e</sup> zou self *r*.  
<sup>f</sup> which thing *r*. <sup>g</sup> obeyed *r*. <sup>h</sup> obeyed *r*. <sup>i</sup> taken *r*.

synne, ben maad seruauntis of ríztwys-  
 19 nesse. I seie mannis thing, for the in-  
 firmite, *'or vnstabilnesse<sup>g</sup>*, of 3oure<sup>h</sup> fleisch.  
 Sothli<sup>i</sup> as 3e han 3ouun 3oure membris  
 for<sup>k</sup> to serue to vnclennes, and wickid-  
 nesse to wickidnesse, so now 3yue 3e<sup>l</sup> 3oure  
 membris for<sup>m</sup> to serue to ríztwysnesse  
 20 in to hoolynesse. Forsothe<sup>n</sup> whanne 3e  
 weren seruauntis of synne, 3e weren fre of  
 21 ríztwysnesse<sup>o</sup>. Therefore what fruyt hadden  
 3e thanne<sup>p</sup> in tho<sup>q</sup> thingis, in whiche 3e  
 schamen now? *'Now therefore<sup>r</sup>* the ende  
 22 of hem is deeth. Forsoth now 3e dely-  
 uered fro synne, *'maad sotheli<sup>s</sup>* seruauntis  
 to God, han 3oure fruyt in to<sup>t</sup> hoolynesse,  
 the ende forsoth euerlastyng lyf. Treuli  
 the hyris of synne, deeth<sup>v</sup>; the grace of  
 God, euerlasting<sup>w</sup> lyf in *'Crist Jhesu<sup>x</sup>* oure  
 Lord.

## CAP. VII.

1 Bretheren, wher<sup>y</sup> 3e vnknowen<sup>z</sup>; forsoth  
 I speke to men witiuge the lawe; for the  
 lawe hath lordschip in a man, hou longe  
 2 tyme it<sup>b</sup> lyueth? Forwhi<sup>c</sup> that womman  
 that is vnder an housbonde, is bounden to  
 the lawe, *'lyuyng* the hosebonde<sup>d</sup>; sothli  
 if hir hosebonde *'be* deed<sup>e</sup>, sche is dely-  
 uered<sup>f</sup>, *'or vnbounden<sup>g</sup>*, fro the lawe of the  
 3 man<sup>h</sup>. Therefore *'lyuyng* the man<sup>i</sup>, she  
 schal be clepid auoutresse, if she schal<sup>k</sup> be  
 with another man<sup>l</sup>; forsothe if hir hose-  
 bonde be<sup>m</sup> deed, she is deliuered fro<sup>n</sup>  
 lawe<sup>o</sup> of the man<sup>p</sup>, that sche be not auou-  
 tresse, if she schal<sup>q</sup> be with another man<sup>r</sup>.  
 4 Treuli<sup>s</sup>, britheren, and 3e ben maad deed  
 to the lawe thorw<sup>z</sup> the body of Crist, that  
 3e ben anotheris<sup>u</sup>, that roos a3en fro deede  
*spiritis<sup>v</sup>*, that we<sup>w</sup> bere fruit to God.  
 5 Forsoth<sup>x</sup> whanne we weren in fleisch,  
 passioun of synnes, that weren bi the

nesse. Y seie that thing that is of man,<sup>19</sup>  
 for the vnstidefastnesse<sup>k</sup> of 3oure fleisch.  
 But as 3e han 3ouun 3oure membris to  
 serue to vnclennesse, and to wickidnesse  
*'in to<sup>l</sup>* wickidnesse, so now 3yue 3e 3oure  
 membris to serue to ríztwysnesse in to  
 hoolynesse. For whanne 3e weren ser-<sup>20</sup>  
 uauntis of synne, 3e weren fre<sup>\*</sup> of rízt-  
 fulnesse<sup>m</sup>. Therfor what fruyt hadden<sup>21</sup>  
 3e thanne in tho thingis, in whiche 3e  
 schamen<sup>n</sup> now? For the ende of hem  
 is deeth. But now 3e delyuered fro<sup>22</sup>  
 synne, and maad seruauntis to God, han  
 3our fruyt in to holinesse, and the ende  
 euerlastinge lijf. For the wagis of synne  
*is* deeth; the grace of God *is* euerlastyng  
 lijf in Crist Jhesu our Lord.

\* that is,  
 spuylid fro the  
 good of ríztful-  
 nes. *is deeth*,  
 that serueden  
 to synne. *Lyre*  
*here. e.*

## CAP. VII.

Britheren, whethir<sup>o</sup> 3e knowun not; <sup>1</sup>  
 for Y speke to men *'that* knowen<sup>p</sup> the  
 lawe; for the lawe hath lordschip in a  
 man, as long tyme as it<sup>q</sup> lyueth? For<sup>2</sup>  
 that womman that is vndur an hose-  
 bonde, is boundun to the lawe, while  
 the hosebonde lyueth; but if hir hose-  
 bonde is deed, sche is delyuered fro the  
 lawe of the hosebonde. Therfor sche<sup>3</sup>  
 schal be clepid auoutresse, if sche be  
 with another man, while the hosebonde  
 lyueth; but if hir hosebonde is deed,  
 sche is delyuered fro the<sup>s</sup> lawe of the  
 hosebonde, that sche be not auoutresse,  
 if sche be with another man<sup>t</sup>. And so,<sup>4</sup>  
 my britheren, 3e ben maad deed to the  
 lawe<sup>†</sup> bi the bodi of Crist, that 3e ben  
 of another, that roos a3en fro deeth, that  
 3e bere fruyt to God. For whanne we<sup>5</sup>  
 weren in fleisch, passioun of synnes,

† maad deed  
 to the lawe of  
 Moyses. *by the*  
*body of Crist*;  
 that is, for 3e  
 ben maad  
 membris of  
 Crist bi bap-  
 tum, which is gene-  
 raciou of newe  
 and goostly lijf.  
*in flesch*; that  
 is, lyueden  
 fleischli bifore  
 conuersioun.  
*passioun of*  
*synnes*; that is,

g Om. x. h the o. oure p. i Forsoth o. k Om. sx. l Om. w. m Om. osx. n For v.  
 o ríztfullnesse v sup. ras. p Om. g pr. m. q to tho N. to o. r Forwhi v. s and maad v. t Om. qsw.  
 v ben deeth o. is deeth v. w is euerlasting v. x Jhesu Crist q. y whether x. z know not o.  
 b he gn. c Forsothe o. d lyuyng hir hosebonde ow. while the husbonde lyueth v. e dye o. is deed v.  
 f vnbounden o. g Om. ox. h husbonde v. i Om. v. k Om. x. l man, while the husbonde lyueth v.  
 m is v. n of w. o the lawe gmnqswxy. p husbonde v. q Om. v. r Om. o. s Therefore, my v.  
 t bi v. u of anothir N. v Om. x. w 3e v. x For v.

k vnstableness CEIKMQR TUXabceghkoaβ. l for to mayntene i. m ríztwysnesse ERAHka. n aschamen a.  
 o wher CIKMQUXA. p knowyng R. that knowith bchoβ. q he i sup. ras. KRTg sec. m. s Om.  
 k pr. m. MQUX pr. m. oβ. t Om. i.

lawe, wrouzten in oure membris, that thei<sup>z</sup>  
 6schulden bere fruyt to deeth. Now for-  
 sothe we ben vnbounden fro the lawe of  
 deeth, in the<sup>a</sup> which we weren holde, so  
 that we serue in newnesse of spirit, and  
 7not in oldnesse of lettre. What therefore  
 schulen we seie? The lawe is synne?  
 Fer be it. But I knew not synne, no but  
 by lawe<sup>aa</sup>; forwhi I wiste not coueytynge  
 for<sup>b</sup> to be<sup>c</sup> synne, 'no but<sup>d</sup> the lawe seide,  
 8Thou schalt not coueite. Forsothe occa-  
 sion<sup>e</sup> takun, synne by the maundement  
 hath wrouzte in me al coueytynge<sup>f</sup>, 'or  
 coueityse<sup>g</sup>; sothli<sup>h</sup> with oute the lawe,  
 9synne was deed. Forsothe I lyuede with  
 oute the<sup>i</sup> lawe sum tyme; but whanne the  
 comaundement hadde comen, synne lyuede  
 10azen. Sothli I am deed, and the<sup>k</sup> co-  
 maundement<sup>l</sup> is<sup>m</sup> founden to me, 'that was  
 to lyf, this thing<sup>n</sup> for<sup>o</sup> to be<sup>p</sup> to<sup>q</sup> deeth.  
 11Forwhi synne, occasioun<sup>r</sup> takun bi the  
 comaundement, disseyuede me, and bi<sup>s</sup> it  
 12slou3 me. 'And so<sup>t</sup> the lawe sotheli hoo-  
 ly<sup>u</sup>, and the<sup>v</sup> comaundement hooly<sup>w</sup>, and  
 13iust, and good. Therfor 'that that<sup>x</sup> is  
 good, 'to me is maad deeth<sup>y</sup>? Fer be it.  
 But that<sup>z</sup> synne appere<sup>a</sup>, 'or be knowen<sup>b</sup>,  
 synne, thorw good thing wrouzte deeth to  
 me, that ther be maad synne synnyng  
 ouer manere<sup>c</sup>, 'or mesure<sup>d</sup>, by comaunde-  
 14ment<sup>e</sup>. Sothli we witen, for<sup>f</sup> the lawe is  
 spiritual, 'or goostli<sup>g</sup>; forsoth<sup>h</sup> I am  
 15fleischly, sold vndir synne. Sothli<sup>i</sup> I vn-  
 dirstonde not<sup>k</sup> that that I worche; sothly<sup>l</sup>  
 I do not the good thing that I wole, but  
 I do 'the ilke<sup>m</sup> yuel thing that I hate.  
 16Forsoth if I do that thing that<sup>n</sup> I wole  
 not, I consente to the lawe, for<sup>o</sup> it is good.  
 17Now sothely I worche not<sup>p</sup> now, but that<sup>q</sup>  
 18synne<sup>r</sup> that dwellith in me<sup>s</sup>. Sothli I wot,  
 for<sup>t</sup> in me, that is, in my fleisch, dwellith

that weren bi the lawe, wrouzten in  
 oure membris, to bere fruyt to deth.  
 But now we ben vnboundun fro the<sup>6</sup>  
 lawe of deth, in which we weren holdun,  
 so that we seruen in newnesse of spirit,  
 and not in eldnesse of lettre<sup>u</sup>. What<sup>7</sup>  
 therfor schulen we seie? The lawe is  
 synne? God forbede. But Y knew not  
 synne, but bi lawe; for Y wiste not  
 that coueytynge was synne, but for the  
 lawe seide, Thou schalt not coueyte.  
 And thoruz occasioun takun, synne bi<sup>8</sup>  
 the maundement<sup>v</sup> hath wrouzt in me al  
 coueytise; for withouten the lawe, synne  
 was deed. And Y lyuede withouten<sup>9</sup>  
 the lawe sumtyme; but whanne the  
 comaundement<sup>w</sup> was comun, synne lyu-  
 ede azen. But Y was deed, and this<sup>10</sup>  
 comaundement that was to lijf, was  
 foundun to<sup>x</sup> me, to be to<sup>y</sup> deth. For<sup>11</sup>  
 synne, thoruz occasioun takun bi the  
 comaundement<sup>z</sup>, disseyuede me, and bi  
 that it slow *me*. Therfor the lawe *is*<sup>12</sup>  
 hooli, and the comaundement *is* hooli,  
 and iust, and good. Is thanne that thing<sup>13</sup>  
 that is good, maad deth to me? God  
 forbede. But synne, that it seme synne,  
 thoruz good thing<sup>a</sup> wrouzte deeth to me,  
 that me<sup>b</sup> synne ouer maner thoruz the  
 comaundement. And we witen, that<sup>14</sup>  
 the lawe is spiritual; but Y am fleischli,  
 seld vndur synne. For Y vndurstonde<sup>15</sup>  
 not that that Y worche; for Y do not  
 the good thing that Y wole, but Y do  
 thilke yuel thing that Y hate. And if<sup>16</sup>  
 Y do that thing that Y wole not, Y  
 consente to the lawe, that it is good.  
 But now Y worche not it now<sup>d</sup>, but the<sup>17</sup>  
 synne that dwellith in me. But and<sup>e</sup> Y<sup>18</sup>  
 woot, that in me, that is, in my fleisch,  
 dwellith no good; for<sup>f</sup> wille lieth to me,

fleschely coue-  
 tisis. newnesse  
 of spirit; that  
 is, bi the rule  
 of the newe  
 lawe. eldnesse  
 of lettre; that  
 is, not bi the  
 rule of the elde  
 lawe, as to tho  
 thingis that  
 ben auoydid bi  
 the newe testa-  
 ment. fro the  
 lawe of deeth;  
 that is, fro  
 Moyses lawe.  
 knew not synne;  
 that is, to be  
 yuel. occasioun  
 takun; that is,  
 by oure part.  
 I lyuede with-  
 out the lawe;  
 that is, it sein-  
 ede to me to  
 lyue, for I was  
 not afeerd of  
 deeth of synne,  
 for it apperde  
 not. synne lyu-  
 ede azen; that  
 is, was knowun  
 to me. Lyge  
 here. e.

<sup>z</sup> we q. <sup>a</sup> Om. MPQVX. <sup>aa</sup> the lawe MP. <sup>b</sup> Om. OSVX. <sup>c</sup> Om. q. <sup>d</sup> but if X. <sup>e</sup> thoruz occasioun V. <sup>f</sup> coueitise V. <sup>g</sup> Om. OVX. <sup>h</sup> forsothe o. for V. <sup>i</sup> Om. X. <sup>k</sup> this V. <sup>l</sup> comaundement that was to lijf V. <sup>m</sup> was V. <sup>n</sup> Om. V. <sup>o</sup> Om. SX. <sup>p</sup> be don o. <sup>q</sup> Om. q. <sup>r</sup> thoruz occasioun V. <sup>s</sup> bi that V. <sup>t</sup> Ther-  
 fore V. <sup>u</sup> is holy GMOPQVW. Om. S. <sup>v</sup> Om. SW. <sup>w</sup> is hooli V. <sup>x</sup> that at o. <sup>y</sup> is maad deth to me V.  
<sup>z</sup> Om. V. <sup>a</sup> that it appere V. <sup>b</sup> Om. OX. <sup>c</sup> mesure o. <sup>d</sup> Om. OX. <sup>e</sup> maundement A. <sup>f</sup> that V.  
<sup>g</sup> Om. OX. <sup>h</sup> Om. X. <sup>i</sup> For V. <sup>k</sup> Om. WY. <sup>l</sup> for V. <sup>m</sup> that X. <sup>n</sup> Om. o. <sup>o</sup> that V. <sup>p</sup> not it AOV.  
 not that thing GMNPQ. it not SWXY. <sup>q</sup> the V. Om. X. <sup>r</sup> Om. X. <sup>s</sup> me synne X. <sup>t</sup> that V.

<sup>u</sup> the lettre b. <sup>v</sup> comaundement c sec. m. hk. <sup>w</sup> maundement T. <sup>x</sup> in k. <sup>y</sup> Om. EI pr. m. kegoß.  
<sup>z</sup> maundement T. <sup>a</sup> Om. T. <sup>b</sup> men T. my k. <sup>c</sup> vndirstode T. <sup>d</sup> Om. R sec. m. k. <sup>e</sup> Om. A pr. m.  
 k pr. m. <sup>f</sup> for whi e sec. m.

no<sup>u</sup> good; forwhi wil lith<sup>uu</sup> to me, trewli  
 'for<sup>v</sup> to performe good thing I fynde not<sup>w</sup>.  
 19 Forsothe<sup>x</sup> I do not 'the ilke<sup>y</sup> good thing  
 that I wole, but I do 'the ilke<sup>y</sup> yuel  
 20 thing that I wole not. Sothli if I do that  
 thing that I wole not, I worche not it,  
 21 but the synne that dwellith in me. Ther-  
 fore I fynde a<sup>z</sup> lawe to me willinge for<sup>a</sup>  
 to do good thing, for<sup>b</sup> 'to me<sup>c</sup> yuel thing  
 lith<sup>d</sup> to<sup>e</sup>. 'Therefore the lawe is good to  
 22 me<sup>f</sup> willinge<sup>ff</sup>; forsoth<sup>g</sup> I delite to gidere  
 to<sup>h</sup> the lawe of God, vp<sup>i</sup> the ynner man.  
 23 Sothly I se an other lawe in my membris,  
 a3enfi3tinge to<sup>k</sup> the lawe of my soule, and  
 makyng me caytyf in<sup>l</sup> the lawe of synne,  
 24 that is in my membris. I a<sup>m</sup> wooful man;  
 who schal delyuere me fro the body of  
 25 this synne? Forsothe<sup>n</sup> the grace of God,  
 bi Jhesu Crist oure Lorde. Therefore I  
 my silf by 'resoun of<sup>o</sup> the soule serue to  
 the lawe of God; sothli<sup>p</sup> bi the<sup>q</sup> fleisch to  
 the lawe of synne.

## CAP. VIII.

1 Therefore now no thing of dampnacioun  
 is to hem that ben in 'Crist Jhesu', the<sup>s</sup>  
 whiche wandren not aftir the fleisch.  
 2 Forsoth<sup>t</sup> the<sup>u</sup> spirit of lyf in Crist Jhesu  
 hath delyuered me fro the lawe of synne,  
 3 and death. Forwhi that that was vnpos-  
 sible to the lawe, in what<sup>v</sup> thing it was  
 syk, 'or freel<sup>w</sup>, by fleisch, God sendinge<sup>x</sup>  
 his sone in to the liknesse of fleisch of  
 synne, of<sup>y</sup> the<sup>z</sup> synne dampnede<sup>a</sup> synne in  
 4 fleisch; that the iustifyng of lawe were  
 fulfillid in vs, that not<sup>b</sup> aftir the fleisch  
 5 wandren<sup>c</sup>, but aftir the spirit. Forsoth<sup>d</sup>  
 thei that ben aftir the fleisch, saueren tho  
 thingis that ben of the<sup>e</sup> fleisch; but thei  
 that ben after the spirit, feelen tho thingis  
 6 that ben of the spirit. Forwhi the pru-  
 dence of fleisch is deeth; forsoth the<sup>f</sup>

but Y fynde not to performe good thing.  
 For Y do not thilke good thing that Y 19  
 wole, but Y do thilke<sup>g</sup> yuel thing that  
 Y wole not. And if Y do that *yuel*<sup>20</sup>  
 thing that Y wole not, Y worche not  
 it, but the synne that dwellith in me.  
 Therfor Y fynde the lawe to me will-21  
 ynge to do good thing, for yuel thing  
 lieth to me. For Y delite togidere to the 22  
 lawe of God, aftir the ynnere man. But  
 Y se another lawe in my membris, a3en-23  
 fi3tyng<sup>b</sup> the lawe of my soule, and mak-  
 ynge me caitif in the lawe of synne, that  
 is in my membris. Y am an vncl<sup>i</sup><sup>24</sup>  
 man; who schal delyuere me fro the  
 bodi of this synne? The grace of God, 25  
 bi Jhesu Crist oure Lord. Therfor Y  
 my silf bi the soule serue to the lawe  
 of God; but bi fleisch<sup>k</sup> to the lawe of  
 synne.

## CAP. VIII.

Therfor now no thing of dampnacioun 1  
 is to hem that ben in Crist Jhesu,  
 whiche wandren not after the flesch.  
 For the lawe of the spirit\* of lijf in 2  
 Crist Jhesu hath delyuerid me fro the  
 lawe of synne, and of deth. For that 3  
 that was vnpossible to the lawe, in what  
 thing it was sijk bi flesch, God sente his  
 sone in to the licknesse of fleisch of  
 synne<sup>†</sup>, and of synne dampnede synne in  
 fleisch; that the iustefiing of the lawe 4  
 were fulfillid in vs, that goen not aftir  
 the fleisch, but aftir the spirit. For thei 5  
 that ben aftir the fleisch, saueren tho  
 thingis that ben of the fleisch; but thei  
 that ben after the spirit, feelen tho  
 thingis that ben of the spirit. For the  
 6 prudence of fleisch is deth; but the 6

\* the lawe of  
 spirit; that is,  
 the lawe of the  
 gospel. *Lyre*  
*here. e.*  
 † of synne; that  
 is, of him silf,  
 maad sacrifice  
 for synne.  
 dampnede  
 synne; that is,  
 he dide away  
 synne by his  
 passioun.  
 in flesch; that  
 is, in man. of  
 synne; that is,  
 of God the fa-  
 dir, quykene to  
 lijf vndeedly.  
 prudence of  
 flesch; by which  
 a man can slij-  
 ly gete and  
 pursue fleischeli  
 goodis. is deeth;  
 that is, makith  
 deeth of synne,  
 and of helle,  
 and ofte of  
 kynde. *Lyre*  
*here. e.*

<sup>u</sup> not x. <sup>uu</sup> lijth to MP. <sup>v</sup> Om. SX. <sup>w</sup> I fynde not for to perf. good thing V. <sup>x</sup> For V. <sup>y</sup> that X.  
<sup>z</sup> the V. <sup>a</sup> Om. SX. <sup>b</sup> for whi N. the whiche Q. <sup>c</sup> Om. MPQVWXY. <sup>d</sup> lijth to MP. <sup>e</sup> Om. ANOS. to me  
 MPQVWXY. <sup>f</sup> Om. V. <sup>ff</sup> willyng good N. Om. V. <sup>g</sup> for V. <sup>h</sup> in V. <sup>i</sup> aftir S. <sup>k</sup> Om. V. <sup>l</sup> in to X.  
<sup>m</sup> am a V. <sup>n</sup> Om. V. <sup>o</sup> Om. V. <sup>p</sup> but V. <sup>q</sup> Om. AG sec. m. NOSVWXY. my G pr. m. MQ. <sup>r</sup> Jhesu  
 Crist MPQ. <sup>s</sup> Om. VX. <sup>t</sup> For V. <sup>u</sup> the lawe of NV. <sup>v</sup> that O. <sup>w</sup> Om. OVX. <sup>x</sup> sente V. <sup>y</sup> and of QV.  
<sup>z</sup> Om. G pr. m. MPQV. <sup>a</sup> he dampnyde GMPQ. hath dampned N. <sup>b</sup> goon not V. <sup>c</sup> we wandren Q. Om. V.  
<sup>d</sup> For OV. <sup>e</sup> Om. X. <sup>f</sup> Om. W.

<sup>g</sup> ilke T. <sup>h</sup> fi3tyng a3en R. a3enseiynge A. <sup>i</sup> ether unhappi K marg. vnseely R. <sup>k</sup> the fleisch  
 X sec. m. AK.

7prudence of spirit lyf<sup>g</sup> and<sup>h</sup> pees. For  
the wysdom of fleish is enemy to God;  
forsoth<sup>i</sup> it is not suget to the lawe of God,  
8sothly<sup>k</sup> nethir it may<sup>l</sup>. Forsoth<sup>m</sup> thei  
that ben in fleisch, moun not plese to  
9God. Sothli 3e ben not in fleisch, but in  
spirit; `nethelces if<sup>n</sup> the spirit of God  
dwellith<sup>o</sup> in 3ow. Forsoth if ony<sup>p</sup> hath  
not the spirit of Crist, this is not his.  
10Forsoth<sup>q</sup> if Crist is<sup>r</sup> in 3ou, sothli the  
body is deed for<sup>s</sup> synne, but the spirit  
11lyueth for iustifyng. For if the spirit  
of him that reiseide Jhesu Crist fro deede  
*spiritis*<sup>t</sup> dwellith<sup>u</sup> in 3ou, he that reiseide  
Jhesu Crist fro deede *spiritis*<sup>v</sup>, schal  
quykene and<sup>w</sup> 3oure deedli bodies, for  
12the spirit of him dwellinge<sup>x</sup> in 3ou. Ther-  
fore, bretheren, we ben dettours, not to  
the fleisch, that we lyue aftir the fleisch.  
13Forsoth<sup>y</sup> if 3e schulen lyue aftir the  
fleisch, 3e schulen deie; forsoth if 3e bi  
spirit<sup>z</sup> `schulen sle<sup>zz</sup> the deedis of fleish<sup>a</sup>,  
143e schulen lyue. Sothli who euere ben  
lad by the<sup>b</sup> spirit of God, thes ben the  
15sones of God. Forsothe<sup>c</sup> 3e han not taken  
eftsoone the spirit of seruage in drede,  
but 3e han taken the spirit of adopcioun  
of sones, *that is, to be sones of God by*  
*grace*<sup>d</sup>, in which *spirit*<sup>e</sup> we cryen, Abba,  
16fadir. Forsoth `the ilke<sup>f</sup> spirit zeldith  
witnessyng to oure spirit, that we ben the  
17sones of God; forsoth if sones, and eyris,  
sothli eyris of God, trewli<sup>g</sup> euene eyris of  
Crist; if netheles we `to gidere suffren<sup>b</sup>,  
18that and we be glorified to gidere. Trewli  
I deme, that the passions<sup>i</sup> of this tyme  
ben not euene worthi<sup>k</sup> to the glorie to  
comynge<sup>l</sup>, that schal be schewid in<sup>m</sup> vs.  
19Forwhi<sup>n</sup> the abydinge of creature, *that is,*  
*man*<sup>o</sup>, abidith the schewinge of the sones  
20of God. Sothli the creature is suget to  
vanyte, not willinge, but for him that

prudence of spirit *is* lijf and pees. For  
the wisdom of the<sup>l</sup> fleisch is enemye to  
God; for it is not suget to the lawe of  
God, for nether it may. And thei that<sup>s</sup>  
ben in fleisch, moun not plese to God.  
But 3e ben not in fleisch, but in spirit;<sup>9</sup>  
if netheles the spirit of God dwellith in  
3ou. But if ony<sup>m</sup> hath not the spirit of  
Crist, this is not his. For if Crist is in<sup>10</sup>  
3ou, the bodi is deed for synne, but the  
spirit lyueth for iustefyng. And if the<sup>11</sup>  
spirit of hym that reiseide Jhesu Crist  
fro deth dwellith in 3ou, he that reiseide  
Jhesu Crist fro deth, shal quykene also  
3oure deedli bodies, for the spirit of hym  
that dwellith in 3ou. Therfor, britheren,<sup>12</sup>  
we ben dettouris, not to the flesch, that  
we lyuen aftir the flesch. For if 3e<sup>n</sup><sup>13</sup>  
lyuen aftir the fleisch, 3e schulen die;  
but if 3e bi the spirit sleen the dedis of  
the fleisch, 3e schulen lyue. For who<sup>14</sup>  
euere ben led bi the spirit of God, these  
ben the sones of God. For 3e han not<sup>15</sup>  
take eftsoone the spirit of seruage in  
drede, but 3e han taken the spirit of  
adopcioun<sup>o</sup> of sones\*, in which we crien,  
Abba, fadir. And the ilke spirit zeldith<sup>16</sup>  
witnessyng to oure spirit, that we ben  
the sones of God; if sones, and eiris,<sup>17</sup>  
`and eiris<sup>p</sup> of God, and eiris<sup>q</sup> togidere  
with Crist; if netheles we suffren togi-  
dere, that also we ben glorified togidere.  
And Y deme<sup>r</sup>, that the passiounis of this<sup>18</sup>  
tyme ben not worthi<sup>r</sup> to the glorie to  
comynge, that schal be schewid in vs.  
For the abidyng of creature<sup>†</sup> abidith the<sup>19</sup>  
schewyng of the sones of God. But the<sup>20</sup>  
creature is suget to vanyte<sup>‡</sup>, not will-  
ynge, but for hym that made it<sup>s</sup> suget in  
hope; for the ilke creature schal be de-<sup>21</sup>  
lyuered fro<sup>t</sup> seruage of corrupcioun in to  
liberte<sup>u</sup> of the glorie of the sones of God.

\* that is, sones  
of God by  
grace. e.

† that is, man.  
*Lyre here. e.*  
‡ that is, to  
passioun, deeth  
and turnynge  
in to aischis.  
*not willinge;*  
that is, the  
synne of Adam,  
that is not  
wilful bi oure  
owne wille.  
*Lyre here. e.*

<sup>g</sup> is lijf *v.* <sup>b</sup> in *s.* <sup>i</sup> for *v.* <sup>k</sup> for *v.* <sup>l</sup> may be suget to the lawe *N.* <sup>m</sup> For *o.* <sup>n</sup> if netheles *v.*  
<sup>o</sup> dwelle *sx.* <sup>p</sup> ony man *q.* <sup>q</sup> Sothely *o.* <sup>r</sup> is not *g pr. m.* <sup>s</sup> fro *nv.* <sup>t</sup> Om. *x.* <sup>u</sup> dwelle *sx.*  
<sup>v</sup> Om. *ox.* <sup>w</sup> Om. *o.* also *v.* <sup>x</sup> dwelleth *nq.* <sup>y</sup> dwellynge *o.* <sup>y</sup> For *v.* <sup>z</sup> the spirit *q.* <sup>zz</sup> sleen *v.*  
<sup>a</sup> 3oure flesch *svxy.* <sup>b</sup> Om. *v.* <sup>c</sup> For *v.* <sup>d</sup> Om. *x.* <sup>e</sup> Om. *x.* <sup>f</sup> that *x.* <sup>g</sup> sothely *q.* <sup>h</sup> suffren  
togidere *v.* <sup>i</sup> passioun *N.* <sup>k</sup> worth *A sec. m. GMPQV.* <sup>l</sup> comen *sx.* <sup>m</sup> on *wy.* <sup>n</sup> For *x.* <sup>o</sup> Om. *x.*

<sup>l</sup> Om. *r.* <sup>m</sup> ony man *q pr. m.* <sup>n</sup> we *eb.* <sup>o</sup> adopcioun, either purchase *r.* before ordeyned *k marg.*  
<sup>p</sup> eiris forsothe *i.* <sup>q</sup> the eires *r.* <sup>r</sup> gesse *i.* <sup>rr</sup> euene worthi *A sec. m.* <sup>s</sup> Om. *r.* <sup>t</sup> of *r.* <sup>u</sup> libertee  
and fredom *r.* the liberte *k.*

'sugetide it<sup>p</sup>, 'or made it suget<sup>q</sup>, in hope; 21 for and 'the ilke<sup>r</sup> creature schal be dely-  
 uered fro seruage of corrupcioun in to  
 liberte of the<sup>s</sup> glorie of the sones of God.  
 22 Sothli we witen, that ech creature insor-  
 with<sup>t</sup>, and childith<sup>u</sup>, 'or worchith with an-  
 23 gwis<sup>v</sup>, til 3it. Forsoth not oonly it, but  
 and we vs<sup>w</sup> silf, hauynge the firste fruytis  
 of the spirit, and we vs<sup>x</sup> silf sorwen with  
 ynne vs the<sup>y</sup> adopcoun<sup>z</sup> of Goddis sones,  
 'that is, with greet mornynge desyren<sup>a</sup> the  
 staat of Goddis sones bi grace<sup>b</sup>, abidinge  
 24 the 'azen bygging<sup>c</sup> of oure body. Sothli  
 by hope we ben mad saaf. Forsoth the  
 hope that is seyn, is not hope; forwhy  
 what hopith a man that thing, that he  
 25 seeth? Forsoth<sup>d</sup> if we hopen that thing  
 that we seen not, we abiden by pacience.  
 26 Also and the spirit helpith oure infirmyte,  
 'or vntedefastnesse<sup>e</sup>; forwhy what we  
 schulen preie, as it bihoueth, we witen  
 not, but 'the ilke<sup>f</sup> spirit axith for vs<sup>g</sup> with  
 sorowynge, that moun not ben toold out.  
 27 Forsothe he that sekith<sup>h</sup> the hertis, wot  
 what the spirit desyrith, for aftir God,  
 'that is, at<sup>i</sup> Goddis wille<sup>k</sup>, he<sup>kk</sup> axith for  
 28 hooly men. Forsoth we witen, for<sup>l</sup> to men  
 louynge God alle thingis<sup>m</sup> worchen to gi-  
 dere into good thing<sup>n</sup>, to hem that aftir  
 29 purpos ben clepid seyntis<sup>o</sup>. Forwhy and  
 whom he wiste bifore, 'and he ordeynede<sup>p</sup>  
 'by grace<sup>q</sup> for<sup>r</sup> to be maad lychi<sup>s</sup> of<sup>t</sup> the  
 ymage of his sone, that he be the firste bi-  
 30 getun<sup>u</sup> in many britheren. Sothely<sup>v</sup> whom<sup>w</sup>  
 he bifore ordeynede to blisse, and hem he  
 clepide; and whom<sup>x</sup> he clepide, and hem  
 he iustifiede; sothli whom<sup>x</sup> he iustifiede,  
 31 and hem he glorifiede. What therefore  
 schulen we seye to thes thingis? If God  
 32 for<sup>y</sup> vs, who azens<sup>z</sup> vs? 'The which<sup>a</sup> also  
 sparide not his<sup>b</sup> owne sone, but for vs alle

And we witen, that ech creature sorew- 22  
 ith, and trauelith with peyne til 3it. And 23  
 not oneli it, but also we vs silf, that han  
 the first fruytis of the spirit, and we vs  
 silf sorewen with ynne vs for the adop-  
 cioun<sup>v</sup> of Goddis sonys<sup>\*</sup>, abidyng the  
 azenbyng of oure bodi. But bi hope 24  
 we ben maad saaf. For hope that is  
 seyn, is not hope<sup>w</sup>; for who hopith that  
 thing, that he seeth? And if we hopen 25  
 that thing that we seen not, we abiden  
 bi pacience. And also the spirit helpith 26  
 oure infirmyte; for what we schulen  
 preie, as it bihoueth, we witen not, but  
 the ilke spirit axith<sup>†</sup> for vs with sorew-  
 yngis<sup>x</sup>, that moun not be teld out. For 27  
 he that sekith the hertis, woot what the  
 spirit desirith, for bi God<sup>‡</sup> he axith for  
 hooli men. And we witen, that to men 28  
 'that louen<sup>y</sup> God, alle thingis worchen to-  
 gidere in to good, to hem that aftir  
 purpos<sup>||</sup> ben clepid seyntis. For thilke<sup>z</sup> 29  
 that he knewe bifore, he bifore ordenede  
 bi grace to be maad lijk to the ymage  
 of his sone, that he be the first bigetun  
 among many britheren. And thilke<sup>a</sup> that 30  
 he bifore ordeynede to blis, hem he clep-  
 ide; and whiche<sup>b</sup> he clepide, hem he iust-  
 ifiede; and whiche<sup>c</sup> he iustifiede, and<sup>d</sup>  
 hem he glorifiede. What thanne schulen 31  
 we seie to these thingis? If God<sup>e</sup> for  
 vs, who is azens vs? The<sup>f</sup> which also 32  
 sparide not his owne sone, but 'for vs  
 alle bitook hym<sup>g</sup>, hou also 3af he not to  
 vs alle thingis with hym? Who schal 33  
 accuse azens the chosun men of God? It  
 is God that iustifieth, who is it that 34  
 condempneth? It is Jhesus Crist that  
 was deed, 3he, the which roos azen, the  
 which is on the ri3t half of God, and the  
 which preieth for vs. Who thanne schal 35

\* that is, to be  
 sones of God bi  
 grace. e.

† that is, mak-  
 ith us to axe.  
 Lyre and Aus-  
 tyn and the  
 Glos here. e.

‡ that is, at  
 Goddis wille.  
 Lyre here. e.

|| after purpos;  
 that is, predes-  
 tynacioun ether  
 bifore ordeyn-  
 yng by grace.  
 Lyre, Austyn  
 and the Glos  
 here. e.

<sup>p</sup> made it soget *v*. <sup>q</sup> Om. *NOVX*. <sup>r</sup> that *x*. <sup>s</sup> Om. *GMPQSY*. <sup>t</sup> soroweth *ov*. in sorwith withinne *o*.  
<sup>u</sup> trauelith with peyne *v*. <sup>v</sup> Om. *VX*. <sup>w</sup> oure *GMPQ*. <sup>x</sup> oure *GMPQ*. <sup>y</sup> for the *v*. <sup>z</sup> deliueryng tytil *o*.  
<sup>a</sup> we desiren *NQ*. desyringe *o*. <sup>b</sup> gloss om. in *VX*. <sup>c</sup> azeinbyng *GMVXY*. <sup>d</sup> For *v*. <sup>e</sup> Om. *oqx*. or  
*vntableness swy*. <sup>f</sup> that *x*. <sup>g</sup> us, that is, makith us to axe *v*. <sup>h</sup> scheergith *N*. <sup>i</sup> after *o*. <sup>k</sup> gloss om.  
 in *x*. <sup>kk</sup> Om. *K*. <sup>l</sup> that *v*. <sup>m</sup> Om. *v*. <sup>n</sup> Om. *x*. <sup>o</sup> spirites *o*. <sup>p</sup> and he byfore ordeynede  
*AMNOPQSVWXY*. ordeynede *G*. <sup>q</sup> Om. *x*. <sup>r</sup> Om. *s*. <sup>s</sup> liche *GMOPSY*. lyik *v*. <sup>t</sup> Om. *v*. <sup>u</sup> geten *x*.  
<sup>v</sup> Om. *K*. <sup>w</sup> whiche *v*. <sup>x</sup> whiche *v*. <sup>y</sup> he for *GOQ*. <sup>z</sup> is azens *oo*. <sup>a</sup> That *x*. <sup>b</sup> to his *GMPQ*.

<sup>v</sup> adopcoun, or purchasyng *R*. <sup>w</sup> Om. *R*. <sup>x</sup> sorowinge *T*. <sup>y</sup> louynge *R*. <sup>z</sup> thoo *R*. ilke *T*. <sup>a</sup> thoo *R*.  
 ilke *T*. <sup>b</sup> whom *I*. <sup>c</sup> whom *I*. <sup>d</sup> Om. *I*. <sup>e</sup> God is ik. God be *ra sec. m*. <sup>f</sup> Om. *R*. <sup>g</sup> bitook him  
 for vs alle *R*.

bitook him, how also 3af he not to vs alle  
 33 thingis with him? Who schal accuse  
 azenus the chosene<sup>c</sup> sones<sup>d</sup> of God? God<sup>e</sup>  
 34 that<sup>f</sup> iustifieth, who is it<sup>g</sup> that con-  
 dempneth<sup>h</sup>? Jhesus<sup>i</sup> Crist that<sup>k</sup> is<sup>l</sup> deed,  
 3he, the which and roos a3en, the which is  
 on the ri3thalf of God, and<sup>m</sup> the which  
 35 preieth for vs. Who therefore schal de-  
 parte `vs from<sup>n</sup> the charite of God<sup>o</sup>? tri-  
 bulacioun, or angwisch, or hungur, or  
 nakidnesse, or persecucioun, or<sup>p</sup> perel, or  
 36 swerd? As it is writun, For we ben slayn  
 al day for thee; we ben gessid as<sup>q</sup> shceep  
 37 to<sup>r</sup> slau3tir. But in<sup>s</sup> alle thes thingis we  
 38 ouercomen, for him that louede vs. Sothli  
 I am certeyn, for<sup>t</sup> nether deeth, nether lyf,  
 nether angels, nether pryncipatis, nether  
 virtutes<sup>u</sup>, nether potestatis<sup>v</sup>, nether pre-  
 sent thingis, nether thingis to comynge<sup>w</sup>,  
 39 nether strengthe, nether hi3the, nether  
 depnesse, nether othir creature schal<sup>x</sup> may<sup>y</sup>  
 departe vs fro the charite of God, that is  
 in `Jhesu Crist<sup>z</sup> oure Lord.

departe vs fro the charite of Crist?  
 tribulacioun, or anguysch, or hungur,  
 or nakidnesse, or persecucioun, or perel,  
 or swerd? As it is writun, For we ben 36  
 slayn al dai for thee; we<sup>h</sup> ben gessid as  
 scheep of slau3tir. But in alle these 37  
 thingis we ouercomen, for hym that lou-  
 yde vs. But Y am certeyn, that nethir 38  
 deeth, nether lijf, nether aungels, nethir  
 principatus, nether vertues<sup>i</sup>, nether pre-  
 sent thingis, nether thingis to comynge,  
 nether strengthe, nether<sup>k</sup> hei3th, nether 39  
 depnesse, nether noon<sup>l</sup> othir creature may  
 departe\* vs fro the charite of God, that  
 is in `Crist Jhesu<sup>m</sup> oure Lord.

\* *departe vs*;  
 Poul spekith  
 here of hem  
 that ben chosun  
 of God to blis,  
 that moun not  
 fynali be de-  
 partid fro Crist.  
*Lire here. e.*

## CAP. IX.

1 I seye treuthe<sup>a</sup> in Crist Jhesu, I lye not,  
 my<sup>b</sup> conscience beringe<sup>c</sup> witnessyng<sup>d</sup> to me  
 2 in the Hooli Goost, for<sup>e</sup> greet heuynesse is  
 to me, and<sup>ee</sup> continuel sorwe to myn herte.  
 3 Forsothe<sup>f</sup> I my silf desyride for<sup>g</sup> to be  
 cursid<sup>h</sup>, `or departid<sup>i</sup>, fro Crist for my  
 bretheren, that ben my cosyns aftir the  
 4 fleisch, that ben Israelytis, `or of Israel<sup>k</sup>;  
 whos is adopcioun of sones, and glorie,  
 and testament, and 3yuyng of lawe<sup>l</sup>, and  
 5 seruyse, and biheestis; whos ben the fa-  
 dris, and of whom<sup>m</sup> Crist<sup>n</sup> aftir the fleisch,  
 that is God aboue alle thingis, blessid in  
 6 to worldis. Amen. Sothli not that the  
 word of God hath falle down, `or failide<sup>o</sup>  
 vnfulfillid<sup>p</sup>. Sothli<sup>q</sup> not alle that ben of

## CAP. IX.

I seie treuthe in Crist Jhesu, Y lye 1  
 not, for my conscience berith witnessyng  
 to me in the Hooli Goost, for greet 2  
 heuynesse is to me, and contynuel sorewe  
 to my herte<sup>†</sup>. For Y my silf desiride 3  
 to be departid fro Crist for my bri-  
 theren, that ben my cosyns aftir the  
 4 fleisch, that ben men of Israel; whos is  
 adopcioun of sones, and glorie, and tes-  
 tament, and 3yuyng of the lawe, and  
 seruyce, and<sup>n</sup> biheestis; whos<sup>o</sup> ben the 5  
 fadris, and of which is Crist after the  
 fleisch, that is God aboue alle thingis,  
 blessid in to worldis. Amen. But not 6  
 that the word of God hath falle down<sup>‡</sup>.  
 For not alle that ben of Israel, these ben

† for the vn-  
 feithfulnes of  
 Jewis. *Lyre*  
*here. e.*

‡ fro filling, for  
 the vnfeithful-  
 nesse of Jewis;  
 forwhi summe  
 of hem, as the  
 apostlis, and  
 manye othere,  
 token the feith  
 of Crist, in  
 which Goddis  
 biheestis, ben  
 fulfillid. *Lyre*  
*here. e.*

<sup>c</sup> chosynes *wy*. <sup>d</sup> Om. *swxy*. men *v*. <sup>e</sup> It is God *v*. <sup>f</sup> is that *oqs*. <sup>g</sup> Om. *oqx*. <sup>h</sup> God con-  
 dempneth *w*. condempne *x*. <sup>i</sup> It is Jhesus *v*. <sup>k</sup> the whiche *o*. <sup>l</sup> was *v*. <sup>m</sup> Om. *g pr. m*. <sup>n</sup> fro vs *o*.  
<sup>o</sup> Crist *v*. <sup>p</sup> Om. *w*. <sup>q</sup> of *w*. <sup>r</sup> of *agmnopqsvwxy*. <sup>s</sup> Om. *w*. <sup>t</sup> that *ov*. <sup>u</sup> vertues *agoqsvwx*.  
<sup>v</sup> Om. *v*. <sup>w</sup> come *nx*. <sup>x</sup> Om. *v*. <sup>y</sup> mowe *agmnopq*. moun *sx*. <sup>z</sup> Crist Jesu *gmqvx*. <sup>a</sup> trewly *o*.  
<sup>b</sup> for my *v*. <sup>c</sup> berith *v*. <sup>d</sup> witnesse *sxy*. <sup>e</sup> for whi *v*. <sup>ee</sup> in *k*. <sup>f</sup> For *v*. <sup>g</sup> Om. *sx*. <sup>h</sup> departid *v*.  
<sup>i</sup> Om. *vx*. <sup>k</sup> either men of Israel *v*. Om. *x*. <sup>l</sup> the law *o*. <sup>m</sup> whiche *v*. <sup>n</sup> is Crist *v*. <sup>o</sup> Om. *vx*.  
<sup>p</sup> vnfulfillid *q*. Om. *vx*. <sup>q</sup> For *v*.

<sup>b</sup> but we *a*. <sup>l</sup> virtutes *a pr. m. ea*. <sup>k</sup> ne *g*. <sup>l</sup> ony *rk*. <sup>m</sup> Jhesu Crist *i*. <sup>n</sup> of *q*. <sup>o</sup> of whos *r*.

Israel, thes ben Israelitis, 'or *sones of Jacob*<sup>r</sup>. Nether thei<sup>s</sup> that ben seed<sup>t</sup> of Abraham, alle<sup>u</sup> ben son<sup>v</sup>; but in<sup>vv</sup> Ysaac seed schal be clepid to thee; that is to seye, not thei that ben sones of the fleish, *ben* sones of God, but thei that ben sones of biheeste<sup>w</sup> ben demyd in seed 'of *biheeste*<sup>x</sup>.  
 9 Sothli<sup>xx</sup> this is the word of biheeste, Vp<sup>y</sup> this tyme I schal come, and a sone schal  
 10 be to Sare. Forsoth not oonly she, but and<sup>z</sup> Rebecca, of o 'liggyng by<sup>a</sup> hauynge  
 11 tweye sones of Ysaac, oure<sup>b</sup> fadir. Sothli whanne thei weren not 3it born, ether<sup>c</sup>  
 hadden don any thing of good or<sup>d</sup> yuel, that the purpos of God schulde dwelle vp<sup>e</sup>  
 12 the<sup>f</sup> eleccioun, not of workis, but of *God*<sup>g</sup>  
 13 clepyng<sup>h</sup>, it is<sup>i</sup> seid to him<sup>k</sup>, For<sup>l</sup> the more schal serue to the lasse, as it<sup>m</sup> is writun,  
 I louede<sup>n</sup> Jacob, forsothe 'Esau I hadde in  
 14 hate<sup>o</sup>. What therfore schulen we seie? Wher wickidnesse be anentis God? Fer be  
 15 it. Forsoth<sup>p</sup> he seith to Moyses, I schal<sup>q</sup> haue mercy to<sup>r</sup> whom I schal<sup>s</sup> haue mercy;  
 and I schal 3yue mercy to<sup>t</sup> whom I  
 16 schal haue mercy. Therefore it is not nether of man<sup>u</sup> willinge, nether rennyng,  
 17 but of God hanyng mercy. Forsothe the scripture seith to Pharao, For<sup>v</sup> in<sup>w</sup> to this  
 thing I haue stirid thee, that I schewe in thee my vertu, and that my name be told  
 18 in al erthe<sup>x</sup>. Therefore of whom God wole, he hath mercy; and whom he wole,  
 19 he endureth, 'or *hardeneth*<sup>y</sup>. 'And so<sup>z</sup> thou seist to me, What thing is 3it<sup>a</sup> sou3t?  
 20 sothli<sup>b</sup> who<sup>c</sup> withstondith<sup>d</sup> his will? Aa<sup>e</sup>! man, who art thou, 'the which<sup>f</sup> answerist  
 to God? Wher<sup>g</sup> a pott<sup>h</sup>, 'or a *maad thing*<sup>i</sup>, seith to him that made it, What  
 21 hast thou maad me so? Wher<sup>k</sup> a pottere of cley hath not power of the same gobet

Israelitis. Nethir thei that ben seed<sup>p</sup> of Abraham, 'alle ben<sup>q</sup> sonys; but in Ysaac the seed schal be clepid to thee; that is to seie, not thei that ben sones of the fleisch, *ben* sones of God, but thei that ben sones<sup>r</sup> of biheeste ben demed in the<sup>s</sup> seed. For whi this is the word of bi-  
 9 heest, Aftir this tyme Y schal come, and a sone schal be to Sare. And not 10  
 oneli sche, but also Rebecca hadde twey<sup>t</sup> sones of o liggyng bi of Ysaac, oure  
 fadir. And whanne thei weren not 3it 11  
 borun, nether hadden don any thing of good ether of yuel, that the purpos of  
 God schulde dwelle bi eleccioun, not of 12  
 werkis, but of God clepyng<sup>e</sup>, it was seid to hym, that the more schulde serue the 13  
 lesse, as it is writun, Y louede Jacob, but Y hatide Esau. What therfor schu- 14  
 len we seie? Whether<sup>u</sup> wickidnesse<sup>v</sup> be anentis God? God forbede. For he 15  
 scith to Moyses, Y schal haue merci\* on whom Y haue<sup>w</sup> merci; and Y schal 3yue  
 merci on whom Y schal haue merci. Therfor it is not nether of<sup>x</sup> man will- 16  
 ynge, nethir rennyng, but of God hauynge mercy. And the scripture seith to 17  
 Farao, For to this thing Y haue stirid thee, that Y schewe in thee my vertu,  
 and that my name be teld in al erthe. Therfor of whom God wole, he hath 18  
 merci; and whom he wole, he endureth. Thanne seist thou to me, What is sou3t 19  
 3it? for who withstondith his wille? O! 20  
 man, who<sup>y</sup> art thou, that answerist to God? Whether a maad thing seith to  
 hym that made it, What hast thou maad me so? Whether a potter of cley hath 21  
 not power to make of the same gobet o<sup>z</sup> vessel in to honour, an othere in to dis-

\* in 3euyng  
 grace in tyme.  
 on whom etc.,  
 in euerlastinge  
 predestina-  
 cioun. zeue  
 mercy, in 3eu-  
 ynge glorie in  
 deede. on whom,  
 in grauntinge  
 fynal grace to  
 him. endureth,  
 not in sendinge  
 in malice, but  
 not in 3euyng  
 grace to which  
 thei ben vn-  
 worthi. Austyn  
 and the Glos  
 here. c.

<sup>r</sup> Om. *ox*. <sup>s</sup> Om. *sx*. <sup>t</sup> the seed *GMPQ*. <sup>u</sup> tho *o*. <sup>v</sup> his sonys *q*. <sup>vv</sup> and *κ*. <sup>w</sup> the hijeste *κ*.  
<sup>x</sup> Om. *v*. <sup>xx</sup> Forwhi *v*. <sup>y</sup> Vp aftir *n*. <sup>z</sup> also *v*. <sup>a</sup> kyndely knowinge *g*. <sup>ligginge</sup> by, or of *oo knowinge*  
 of man *q*. <sup>lying</sup> by *x*. <sup>b</sup> of oure *v*. <sup>c</sup> other *MP*. <sup>neither</sup> *v*. <sup>d</sup> ether of *ov*. <sup>e</sup> upon *w*. <sup>f</sup> Om. *svx*.  
<sup>g</sup> Om. *x*. <sup>h</sup> the clepende *x*. <sup>i</sup> was *v*. <sup>k</sup> hir *s*. <sup>l</sup> That *v*. <sup>m</sup> Om. *x*. <sup>n</sup> loue *v*. <sup>o</sup> I hatide Esau *v*.  
<sup>p</sup> For *v*. <sup>q</sup> Om. *q*. <sup>r</sup> of *qs*. on *v*. and to *w*. <sup>s</sup> Om. *nv*. <sup>t</sup> of *q*. on *v*. <sup>u</sup> a man *sxy*. <sup>v</sup> Forwhi *v*.  
<sup>w</sup> Om. *v*. <sup>x</sup> the erthe *sxy*. <sup>y</sup> Om. *x*. <sup>z</sup> Therefore *v*. <sup>a</sup> Om. *x*. <sup>b</sup> forwhi *v*. <sup>c</sup> who that *q*. <sup>d</sup> a3en-  
 stondith *A pr. m. n.* with stant *sx*. <sup>e</sup> O! *MPQSWXY*. <sup>f</sup> which *v*. <sup>g</sup> Whether *g*. <sup>h</sup> maad thing *v*.  
<sup>i</sup> Om. *ovx*. or maad thing *MPQS*. <sup>k</sup> Whether *g*.

<sup>p</sup> seid the seed *k pr. m.* <sup>q</sup> ben alle *r*. <sup>r</sup> Om. *r*. <sup>s</sup> thi *t*. <sup>t</sup> two *i*. <sup>u</sup> Wher *i sapius*. <sup>v</sup> wicknesse *i*.  
<sup>w</sup> schal haue *c pr. m. x pr. m. a pr. m.* <sup>x</sup> not *r*. Om. *k*. <sup>y</sup> what *i*. <sup>z</sup> a *r*.

for<sup>l</sup> to make sothli o vessel in to honour,  
 anothir forsothe in to<sup>m</sup> dispyt, 'or low<sup>3</sup> of-  
 22 fice<sup>n</sup>? That if God willinge for<sup>o</sup> to schewe  
 wraththe, and for<sup>p</sup> to make power<sup>q</sup>  
 knowun, susteynede in greet pacience the  
 vessels of wratlthe able in to perdicoun,  
 23 'or dampnacioun<sup>r</sup>, that he schulde schewe  
 the richessis of his glorie in to vesselis of  
 mercy, 'the whiche<sup>s</sup> he made redy in to  
 24 glorie. 'And whiche<sup>t</sup> he clepide not<sup>u</sup> oonli  
 25 of Jewis, but also of hethen men, as he  
 seith in Osee<sup>v</sup>, I schal clepe not my peple  
 my peple, and not my loued my loued,  
 and not hauynge mercy hauynge mercy;  
 26 and it schal be in place, wher it is seid<sup>w</sup>,  
 Not 3e my peple, there thei schulen be  
 27 clepid the sones of God lyuyngē. Forsoth  
 Ysai cryeth for Israel, If the noumbre of  
 Israel shal be as the<sup>x</sup> grauel of the see,  
 28 the<sup>y</sup> relifs schulen be maad saf. Forsoth  
 a word endinge<sup>z</sup>, and abreggyngē in  
 equitye, for the Lord schal make a word  
 breggid, 'or maad short<sup>a</sup>, vpon<sup>b</sup> al<sup>c</sup> erthe.  
 29 And as Ysaie bifore seide, 'No but<sup>d</sup> God<sup>e</sup>  
 hadde left to vs seed, we hadden ben maad  
 as Sodom, and we hadden ben lyk as Go-  
 30 mor. Therefore what schulen we seye?  
 That hethene men that sueden<sup>f</sup> not rijt-  
 wysnesse, han kauzt<sup>g</sup> rijtwysnesse, sothli  
 31 the<sup>h</sup> rijtwysnesse that is of feith. Forsoth  
 Israel suyngē the lawe<sup>i</sup> of rijtwysnesse, cam  
 not parfytli in to the lawe of rijtwysnesse.  
 32 Whi? For not of feith, but as of workis.  
 Sothli thei offendiden 'in to<sup>k</sup> the stoon of  
 33 offencioun, 'or spurnyngē<sup>l</sup>, as it is writun,  
 Lo! I putte a stoon of offencioun in Syon,  
 and a stoon of sclaudre; and ech that  
 schal bileue in to it, schal not be con-  
 foundid, 'or schent<sup>m</sup>.

## CAP. X.

1 Britheren, sothli the will of myn herte  
 and my biseching is maad to God for

<sup>l</sup> Om. s<sup>x</sup>. <sup>m</sup> Om. s. <sup>n</sup> Om. x. <sup>o</sup> Om. s<sup>x</sup>. <sup>p</sup> Om. s<sup>x</sup>. <sup>q</sup> his power *v.* <sup>r</sup> Om. g<sup>x</sup>.  
<sup>s</sup> whiche *v.* that *x.* <sup>t</sup> Whiche also *v.* <sup>u</sup> vs not *N.* <sup>v</sup> Osee, the prophete o. <sup>w</sup> seid to hem *G sec. m. NQV.*  
<sup>x</sup> Om. q<sup>v</sup>. <sup>y</sup> Om. x<sup>y</sup>. <sup>z</sup> makinge perfit *v.* <sup>a</sup> Om. x. <sup>b</sup> on *v. x.* <sup>c</sup> Om. *v.* <sup>d</sup> But if *s. x.* <sup>e</sup> God of  
 oostis *G sec. m. v.* <sup>f</sup> suen o. <sup>g</sup> gete *v.* <sup>h</sup> bi the *x.* <sup>i</sup> lawe that is *N.* <sup>k</sup> azens *v.* <sup>l</sup> Om. o<sup>x</sup>. <sup>m</sup> Om. x.

<sup>a</sup> And a. <sup>b</sup> hise i. <sup>c</sup> the Jewis a. <sup>d</sup> seide *τ.* <sup>e</sup> 3e *ρ.* <sup>f</sup> lyuyngē God *ρ.* <sup>g</sup> children of Israel  
*A sec. m.* <sup>h</sup> euennesse *ρ.* <sup>i</sup> the hethen b. <sup>k</sup> rijtwysnesis a. rijtfulnessse *gβ.* the rijtwijsnes k. <sup>l</sup> rijt-  
 fulnesse *g.* <sup>m</sup> Om. ra. <sup>n</sup> in to it *cxa.* Om. *τ.*

T t 2

pit? That<sup>a</sup> if God willyngē to schewe<sup>22</sup>  
 his wraththe, and to make his power  
 knowun, hath suffrid in greet pacience  
 vessels of wraththe able in to deth, to<sup>23</sup>  
 schewe the<sup>b</sup> rijtchessis of his glorie in  
 to vessels of merci, whiche he made redi  
 in to glorie. Whiche also he clepide not<sup>24</sup>  
 oneli of Jewis<sup>c</sup>, but also of hethene men,  
 as he seith<sup>d</sup> in Osee, Y schal clepe not<sup>25</sup>  
 my puple my puple, and not my loued  
 my louyd, and not getyngē mercy get-  
 yngē merci; and it schal be in the<sup>26</sup>  
 place, where it is seid to hem, Not<sup>26</sup>  
 my puple, there thei<sup>e</sup> schulen be clepid  
 the sones of 'God lyuyngē<sup>f</sup>. But Isaye<sup>27</sup>  
 crieth for Israel, If the noumbre of Is-  
 rael<sup>g</sup> schal be as grauel of the see, the  
 relifs schulen be maad saaf. Forsoth<sup>28</sup>  
 a word makyngē<sup>\*</sup> an ende, and abreg-  
 gyngē in equitye<sup>h</sup>, for the Lord schal  
 make a word breggid on al the erthe.  
 And as Ysaie bifore seide, But God of<sup>29</sup>  
 oostis hadde left to vs seed, we hadden  
 be maad as Sodom<sup>†</sup>, and we hadden be  
 lijk as Gommor. Therfor what schulen<sup>30</sup>  
 we seie? That hethene<sup>i</sup> men that sueden  
 not rijtwysnesse<sup>k</sup>, han gete rijtwysnesse<sup>l</sup>,  
 31 the, the rijtwysnesse that is of feith.  
 But Israel suyngē the lawe of rijtwis-  
 nesse, cam not parfitli in<sup>m</sup> to the lawe  
 of rijtwysnesse. Whi? For not of feith,<sup>32</sup>  
 but as of werkys. And thei spurneden  
 azens the stoon of offencioun, as it is<sup>33</sup>  
 writun, Lo! Y putte a stoon of offen-  
 sioun in Syon, and a stoon of sclaudre;  
 and ech that schal bileue 'in it<sup>n</sup>, schal not  
 be confoundid.

\* that is, the  
 Lord schal  
 make. *The*  
*Glos here. e.*

† as Sodom;  
 that is, turned  
 al away fro  
 truthe. *Lyre*  
*here. e.*

## CAP. X.

Britheren, the wille of myn herte and  
 mi biseching is maad to God for hem in

2 hem in to heelthe. Forsothe I bere witnessinge to hem, for<sup>n</sup> thei han loue<sup>o</sup> of 3 God, but not vp<sup>p</sup> kunnyng. Sothli<sup>q</sup> thei vnknowynge<sup>r</sup> Goddis rijtwysnesse, and sekinge for<sup>s</sup> to make stedefast her owne, ben not suget to the rijtwysnesse of God. 4 Forsothe the ende of the lawe Crist<sup>t</sup>, to 5 rijtwysnesse to ech man bileuyng. Sothli Moyses wrot, For the man that schal do rijtwysnesse<sup>u</sup> that is of the lawe, schal 6 lyue in it. Forsoth<sup>v</sup> the rijtwysnesse that is of byleue<sup>w</sup>, seith thus, Seie thou not in thin herte, Who schal styze into heuene? that is to seie, for<sup>x</sup> to lede doun Crist; 7 or who schal go doun in to depnesse<sup>y</sup>, 'or helle<sup>z</sup>? that is, for<sup>a</sup> to azen clepe Crist 8 fro the<sup>b</sup> deede *spiritis*<sup>c</sup>. But what seith the scripture? The word is ny3 in thi mouth, and in thin herte; this is the word of bileue, 'the which<sup>d</sup> we prechen. 9 That if thou knowleche in thi mouth the Lord Jhesu Crist, and byleuest in thin herte, that God reise him fro deede *spiritis*<sup>e</sup>, thou schalt be saaf. Forsoth<sup>f</sup> by herte me<sup>g</sup> bileueth to rijtwysnesse, by mouth sothli knowleching is maad to 11 helthe. Sothli<sup>i</sup> the<sup>k</sup> scripture seith, Ech that bileueth into him, schal not be confoundid. 12 Sothli ther is no distynccioun of Jew and Greek; for why the same Lord of alle, 13 ryche<sup>l</sup> into alle, that inclepen<sup>m</sup> him. Forsoth ech man<sup>n</sup> who euere schal inclepe<sup>o</sup> the name of the Lord, schal be saaf. How therefore schulen thei inclepyn<sup>p</sup> hym, into whom thei han not bileued? or how schulen thei bileue to hym, whom thei herden not? How forsoth schulen thei 15 heere, with outen the<sup>q</sup> preching<sup>r</sup>? or<sup>s</sup> how schulen thei preche, no<sup>t</sup> but if<sup>u</sup> thei be sent<sup>v</sup>? As it is writun, How faire the<sup>w</sup> feet of 'men euangelisinge<sup>x</sup> pees, of prech-

to helthe\*. But Y bere witnessyng to 2 hem, that thei han loue<sup>o</sup> of God, but not aftir kunnyng. For thei vnknowynge<sup>3</sup> Goddis rijtwysnesse, and sekyng to make stedefast her owne *rijtfulnesse*<sup>p</sup>, ben not suget to the rijtwysnesse<sup>q</sup> of God. For 4 the ende of the lawe *is*<sup>r</sup> Crist, to<sup>s</sup> rijtwysnesse to ech man that bileueth<sup>t</sup>. For 5 Moises wroot, For the man that schal do rijtwysnesse that is of the lawe, schal lyue in it. But the rijtwysnesse that is 6 of bileue, seith thus, Seie thou not in thin herte, Who schal stie in to heuene? that is to seie, to lede doun Crist; or 7 who schal go doun in to helle? that is, to azen clepe Crist fro deth. But what 8 seith the scripture? The word is ny3 in thi mouth, and in thin herte; this is the word of bileue, which we prechen. That 9 if thou knoulechist<sup>u</sup> in thi mouth the Lord Jhesu Crist, and bileuest in thin herte, that God reise hym fro deth, thou schalt be saaf. For bi herte me 10 bileueth to rijtwysnesse, but bi mouth knowleching is maad to helthe. For 11 whi the<sup>v</sup> scripture seith, Ech that bileueth in<sup>w</sup> hym, schal not be confoundid. And ther is no distynccioun<sup>†</sup> of Jew and 12 of Greke; for the same Lord of alle *is* riche in<sup>x</sup> alle, that inwardli clepen hym. For ech man 'who euere<sup>y</sup> schal inwardli 13 clepe the name of the Lord, schal be saaf. Hou thanne schulen thei inwardli 14 clepe hym, in to whom thei han not bileued? or hou schulen thei bileue to hym, whom thei han not herd? Hou schulen thei here, with outen a prechour? and 15 hou schulen thei preche, but<sup>z</sup> thei be sent? As it is writun, Hou faire *ben* the feet of hem that prechen pees, of hem that prechen good thingis. But not 16

\* that is, that thei be conuertid and gete heelthe. *Lyre here. e.*

† as to rijtfulnesse, which is by the feith of Crist. *Lyre here. e.*

<sup>n</sup> that *v.* <sup>o</sup> the loue *x.* <sup>p</sup> of *GMPQ.* <sup>q</sup> For *v.* <sup>r</sup> vnkunnende *x.* vnkunnyng *y.* <sup>s</sup> Om. *sx.* <sup>t</sup> *is* Crist *A pr. m. NOQV.* <sup>u</sup> the rijtwysnesse *x.* <sup>v</sup> But *v.* <sup>w</sup> the bileue *MP.* <sup>x</sup> Om. *sx.* <sup>y</sup> depthe *v.* <sup>z</sup> of helle *MNPQ.* Om. *ox.* <sup>a</sup> Om. *nsx.* <sup>b</sup> Om. *AGMNPQSRXY.* <sup>c</sup> Om. *x.* <sup>d</sup> whiche *v.* that *x.* <sup>e</sup> Om. *x.* <sup>f</sup> For *v.* <sup>g</sup> men *o.* <sup>i</sup> Forwhi *v.* <sup>k</sup> Om. *ANOF.* <sup>l</sup> *is* riche *v.* <sup>m</sup> clepen *q.* inwardly clepen *v.* <sup>n</sup> Om. *x.* <sup>o</sup> inwardly clepe *v.* <sup>p</sup> inwardly clepe *v.* <sup>q</sup> Om. *AGMPQ.* a man *N.* a *v.* <sup>r</sup> prechour *v.* <sup>s</sup> but *v.* <sup>t</sup> Om. *qsx.* <sup>u</sup> Om. *v.* <sup>v</sup> sent, *thei ben sent of God, that in werke and word such Crist GMP.* <sup>w</sup> *ben* the *v.* <sup>x</sup> hem that prechen *v.*

<sup>o</sup> the loue *Q sec. m.* <sup>p</sup> *rijtwisnes* *ERTHß.* <sup>q</sup> *rijtfulnesse* *IQBega.* <sup>r</sup> Om. *T.* <sup>s</sup> of *T.* <sup>t</sup> bileue *c.* <sup>u</sup> knowlechen *R.* <sup>v</sup> Om. *EI pr. m. Rbceghaß.* <sup>w</sup> in to *K.* <sup>x</sup> in to *CRtab sec. m. kß.* <sup>y</sup> that *k.* <sup>z</sup> but if *k.*

16inge<sup>y</sup> goode thingis. But not alle men<sup>z</sup>  
obeischen<sup>a</sup> to the gospel. Forsoth<sup>b</sup> Ysaie  
seith, Lord<sup>c</sup>, who bileuyde to oure heer-  
17inge? Therefore feith<sup>d</sup> of<sup>e</sup> heeringe, heer-  
18ing forsoth by the word of Crist. But  
I seye, Wher<sup>f</sup> thei herden not? And  
sothli the word<sup>g</sup> of hem wente out into  
al erthe<sup>h</sup>, and into the endis of the round-  
19nesse of the<sup>i</sup> erthe 'her wordis<sup>k</sup>. But I  
seie, Wher Israel knew not? First Moy-  
ses seith, I schal lede 3ou to<sup>l</sup> enuye<sup>m</sup>, 'into  
not a<sup>n</sup> folk; into an vnwys folk, I schal  
20sende 3ou in to wraththe. Forsoth Ysaie  
dar, and seith, I am foundyn of men not  
sekinge me; openly I<sup>o</sup> apperide to hem,  
21that axiden not me. Forsothe to Yrael  
he seith, Al day I strei3te out my hondis  
to a peple not bileuyng to me, but a3en  
seyinge<sup>o</sup>.

## CAP. XI.

1 Therefore I seye, Wher God hath putt  
away his peple? Ferr be it. Forwhy and  
I am an<sup>p</sup> Israelyte, of the seed of Abra-  
2ham, of the lynage of Beniamyn. 'The  
Lord<sup>q</sup> 'putte not<sup>r</sup> away his peple, 'the  
which<sup>s</sup> he bifore wiste<sup>t</sup>. Wher 3e witen  
not, 'in Helye<sup>u</sup> 'what the scripture seith<sup>v</sup>?  
3 How he preieth God a3ens Israel, Lord,  
thei han slayn thi prophetis, thei han  
vndirdoluen thin auteris, and I am left  
4aloone, and thei seken my lyf. But what  
seith Goddis answere to him? I haue<sup>w</sup>  
left to mē seune thousand<sup>x</sup> of men, that  
han not bowid her knees<sup>y</sup> bifore<sup>z</sup> Baal.  
5So<sup>zz</sup> therefore and<sup>a</sup> in this tyme<sup>b</sup>, the relyfs  
ben mad saaf, vp<sup>c</sup> the chesyng of the  
6grace of God. For if bi the<sup>d</sup> grace of  
God, now not of workis; ellis grace is  
7not now grace. What therefore? Israel  
hath not getyn<sup>e</sup> that<sup>f</sup> that he sou3te, for-  
sothe eleccioun hath getyn; sothli the

alle men obeien<sup>a</sup> to the gospel. For Ysaie  
seith, Lord, who bileuede to oure her-  
yng? Therfor feith<sup>is</sup> of heryng, but<sup>17</sup>  
heryng bi the word of Crist. But Y<sup>18</sup>  
seie, Whether thei herden not? 3his,  
sothely the word<sup>b</sup> of hem wente out in  
to al the erthe, and her wordis in to the  
endis of the world. But Y seie, Whe-  
19ther Israel knewe not? First Moyses  
seith, Y schal lede 3ou to<sup>c</sup> enuye, that 3e  
ben no folc; that 3e ben an vnwise folc,  
Y schal sende 3ou in to wraththe. And<sup>20</sup>  
Ysaie is<sup>d</sup> bold, and seith, Y am foundun  
of men that seken me not; opynli Y  
apperide to hem, that axiden not me.  
But to Israel he seith, Al dai Y strei3te<sup>21</sup>  
out myn hondis\* to a puple that bileuede  
not, but a3en seide me.

\* *hondis*; in  
3eyinge bene-  
fitis, in al the  
tyme of Moyses  
lawe. *Lyre*  
here. e.

## CAP. XI.

Therfor Y seie, Whether God hath  
1 put awei his puple? God forbede. For  
Y am an Israelite, of the seed of Abra-  
ham, of the lynage of Beniamyn. God<sup>2</sup>  
hath not put awei his puple, which he  
bifore knew<sup>†</sup>. Whether<sup>e</sup> 3e witen not,  
what the scripture seith in Elie? Hou  
he preieth<sup>f</sup> God a3ens Israel, Lord, thei<sup>3</sup>  
han slayn thi prophetis, thei han vndur-  
doluun thin auteris, and Y am lefte  
4aloone, and thei seken my lijf. But  
what seith Goddis answere to hym? Y  
haue left to me seune thousyndes of  
men, that han not bowid her knees bi-  
fore Baal. So therfor also in<sup>g</sup> this tyme,<sup>5</sup>  
the relifs ben maad saaf, bi the chesyng  
of the grace of God. And if *it be* bi the<sup>6</sup>  
grace of God, *it is* not now of werkis<sup>‡</sup>; ellis  
grace is not now grace. What thanne?<sup>7</sup>  
Israel hath not getun this that he sou3te,  
but eleccioun hath getun; and the othere

† *knew*; that is,  
bifore ordeyn-  
ede bi grace to  
blis. *Lyre* here.  
e.

‡ of lawe. *this*  
*that he sou3te*;  
that is, rijtful-  
nesse bi the  
feith of Crist,  
whos comynge  
the Jewis abid-  
eden. *the ches-*  
*ing*; that is,  
apostlis and  
othere men  
chiosun herto.  
*Lyre* here. e.

y hem that prechen v. z Om. x. a obeien x. b For v. c Om. q. d feith is qv. e by o.  
f Whether *GX passim*. g soun x sec. m. h the erthe ANOSFXV. i Om. SX. k the wordes of hem o.  
her wordis *3eden out v*. l in to G. m enuye for 3oure weywardnesse q. n to not a MP. that 3e be no o.  
in to not x. na and K. o a3enseyng to me v. p Om. N. q God v. r hath not put v. s whom q.  
whiche vx. t knew v. u Om. v. v that the scripture seith NT. Om. o. what the scripture seith  
in Elie v. w Om. N. x thousandes A sec. m. G M N O P Q V. y kne SX. z to o. zz Lo K. a Om. o.  
b in tyme v. c bi v. d Om. s. e now gotten o. f this v.

a obedient T. b soun K sec. m. R sec. m. c in to Q sec. m. d forsothe is a. e Wher c et plures.  
f preyede A pr. m. g and qnra.

8 othere ben blyndid. As<sup>g</sup> it<sup>h</sup> is writun, He<sup>i</sup>  
 3af to hem a spirit of compunccioun, y3en<sup>j</sup>  
 that thei se not, and eeris, that thei heeren  
 9 not, til in to this day. And Dauith seith,  
 Be the boord of hem maad 'bifore hem in  
 to a gnare<sup>k</sup>, and in to catchinge, and in to  
 sclaudre, and into 3eldinge a3en to hem.  
 10 Be the y3en of hem maad derke, that thei  
 se not; and incroke<sup>l</sup> algatis the bak<sup>m</sup> of  
 11 hem. Therefore I seye, Wher thei offend-  
 iden<sup>n</sup> so, that thei schulden falle doun<sup>o</sup>?  
 Fer be it. But bi<sup>p</sup> the<sup>q</sup> gilt of hem heelthe  
 is maad to hethene men, that thei sue  
 12 hem. That if the gilt of hem ben richessis  
 of the world, and the menusinge<sup>r</sup>, 'or mak-  
 inge lesse<sup>s</sup>, 'of hem<sup>t</sup> ben richessis of he-  
 then men, hou moche more the plente of  
 13 hem? Sothli I seye to 3ou<sup>tt</sup>, hethen men,  
 hou longe sothli<sup>u</sup> I am apostle of hethen  
 men, I schal honoure my mynysterie, 'or  
 14 seruyse<sup>v</sup>, if on<sup>w</sup> any maner I stire my  
 fleisch<sup>x</sup> for<sup>y</sup> to folwe, and<sup>z</sup> I make summe  
 15 of hem saaf. Forsoth<sup>a</sup> if the losse of hem  
 is reconsilinge of the world, what<sup>b</sup> tak-  
 inge<sup>bb</sup> vp<sup>c</sup>, no<sup>d</sup> but lyf of<sup>e</sup> deede men<sup>ee</sup>?  
 16 For if the sacrificise<sup>f</sup>, 'or litel part of tast-  
 ynge<sup>ff</sup>, be<sup>g</sup> hooly, and the hool gobet<sup>h</sup>; and  
 if the roote is hooly, and the braunchis.  
 17 That if any of the braunchis ben broken,  
 thou sothli, whanne thou were a wylde  
 olyue tre, art 'sett yn<sup>i</sup> among hem, and ert  
 maad felowe of the roote, and of fatnesse<sup>k</sup>  
 18 of the olyue tre, nyle thou glorie<sup>l</sup> a3eyns  
 the braunchis<sup>m</sup>. For if thou gloriest, thou  
 berist not the roote, but the roote thee<sup>n</sup>.  
 19 Therefore thou seist, The braunchis ben  
 20 broken<sup>o</sup>, that I be 'yn sett<sup>p</sup>. Wel, for vn-  
 bileue the braunchis ben broken; forsoth  
 thou stondest by feith. Nyle thou sauere  
 21 hi3e thing<sup>q</sup>, but drede thou<sup>r</sup>, forsothe<sup>s</sup> if

ben blyndid. As it is writun, God 3af<sup>8</sup>  
 to hem a spirit of compunccioun<sup>h</sup>†, i3en  
 that thei se not, and eeris, that thei  
 here<sup>i</sup> not, in to this dai. And Dauith<sup>9</sup>  
 seith, Be the boord of hem maad in to  
 a gryn<sup>k</sup> bifor hem, and in to catchyng,  
 and in to sclaudre, and in to 3eldyng  
 to hem. Be the i3en of hem maad derk,<sup>10</sup>  
 that thei se not; and bowe thou doun  
 algatis the bak of hem. || Therfor Y<sup>11</sup>  
 seic, Whether thei offendiden so, that thei  
 schulden falle doun? God forbede. But  
 bi the gilt of hem helthe is maad to<sup>l</sup>  
 hethene men, that thei sue hem. That<sup>12</sup>  
 if the gilt of hem ben richessis of the  
 world, and the makinge lesse of hem ben  
 richessis of hethene men, hou myche  
 more the plente of hem? But Y seie<sup>13</sup>  
 to 3ou, hethene men, for as longe as  
 Y am apostle of hethene men, Y schal  
 onoure my mynysterie, if in ony maner<sup>14</sup>  
 Y stire my fleisch for to folowe, and that  
 Y make summe of hem saaf. For if the<sup>15</sup>  
 loss of hem is the recouncelyng of the  
 world, what is the takyng vp, but lijf  
 of deede men? For if a litil part of<sup>16</sup>  
 that that is tastid be hooli, the hool gobet  
 is hooli; and if the roote is hooli, also  
 the braunchis. What if any of the<sup>17</sup>  
 braunchis ben brokun, whanne thou  
 were a wielde olyue tre, art graffid  
 among hem, and art maad felowe of the  
 roote, and of the fatnesse of the olyue  
 tre, nyle thou haue glorie a3ens the<sup>18</sup>  
 braunchis. For if thou gloriest, thou  
 berist not the roote, but the roote thee.  
 Therfor thou seist, The braunchis ben<sup>19</sup>  
 brokun, that Y be graffid in. Wel, for<sup>20</sup>  
 vn bileue the braunchis ben brokun; but<sup>m</sup>  
 thou stondest bi feith. Nyle thou sauere

† compun-  
 cioun; that is,  
 pricking the  
 hertis of hem  
 bi hatrede of  
 Crist and hise  
 feithful men,  
 for which the  
 blinding and  
 harding in  
 synne sude. I  
 stire my flesch;  
 that is, Jewis,  
 of whiche I  
 cam fleschly.  
 is holy; that is,  
 apostlis. the  
 roote, that is,  
 patriarkis.  
 braunchis; that  
 is, Jewis ben  
 able to be saned  
 bi feith. Lire  
 here. e.

g Om. v. h Om. x. i God v. j Om. v. k bifore hem in to a grane M. in to a gnare bifore hem v.  
 l intocroke o. bowe doun v. m backis x. n offenden G. o doun only with outhen profyte to other q.  
 p for o. q Om. M. r menusinge G. mynusching M. makinge lesse o. s Om. oTx. t Om. o. tt Om. k.  
 u so o. v or my seruyce G. Om. oX. w Om. sX. in v. x fleische, that is, my lynage q. y Om. sX.  
 z and that v. a For v. b what the GMPQSY. what is N. bb the taking M. c vp of hem MPQ. d Om. T.  
 e to q. ee Om. x. f litil part of taasting v. ff Om. ov. g is v. h gobet is hooly q. i sett P. graffid v.  
 k the fatnes o. l haue glorie v. m braunchis, by pride, or enuye q. n berith thee v. o in-broken x.  
 p graffid in v. q thenges o. thing proude q. r thou mekely, that thou falle not q. s for v.

h that is, enuie K marg. i herden T. k grane K. or in to a grene o marg. snare rbhkβ. || In 1.  
 cap. XI. commences here. l in to R pr. m. m for b.

God sparide not<sup>t</sup> the<sup>u</sup> kyndely braunchis, lest<sup>v</sup> perauenture he spare not thee<sup>w</sup>.  
 22 Therefore se the goodnesse, and<sup>x</sup> feersnesse<sup>y</sup> of God; sothli feersnesse<sup>z</sup> in to hem that felden doun, sothli the goodnesse of God in thee, if thou `schalt dwelle<sup>a</sup> in goodnesse, ellis and thou schalt be kitt  
 23 down. But and thei schulen ben ynsett<sup>b</sup>, if thei `schulen not dwelle<sup>c</sup> in vnbileue. Forsoth<sup>d</sup> God is myzty, eftsoone for<sup>e</sup> to  
 24 ynsette hem. Forwhi<sup>f</sup> if thou ert kitt doun of the kyndely<sup>g</sup> wyldelyue tre, and azens kynde ert<sup>h</sup> inseet<sup>i</sup> in to a good olyue tre, how moche more thei that by<sup>k</sup> kynde,  
 25 schulen be ynsett<sup>l</sup> to<sup>m</sup> her olyue tre? Forsothe, britheren, I nyle<sup>n</sup> zou<sup>o</sup> vnknowe<sup>p</sup> this mysterie<sup>q</sup>, that ze ben not wyse to  
 26 zou<sup>r</sup> silf<sup>s</sup>; for<sup>t</sup> blyndnesse hath felde<sup>u</sup> of<sup>w</sup> party in Israel, til the plente of hethen  
 26 men entriden<sup>x</sup>, and so al Israel schulde be maad saaf. As it<sup>y</sup> is writun, He schal come of Syon, that schal delyuere, and  
 27 turne away the vnpite of Jacob. And this testament to<sup>z</sup> hem of me, whanne I  
 28 schal do away her synnes. Sothli vp the gospel<sup>a</sup> enemyes<sup>b</sup> for zou, forsothe<sup>c</sup> moost dereworthe vp the<sup>d</sup> eleccioun for fadris.  
 29 Sothli the ziftis and clepyng<sup>e</sup> of God ben withouten forthinkyng<sup>e</sup>, `or reuokynge<sup>e</sup>.  
 30 Sothli as sum tyme and<sup>f</sup> ze bileueden not to God, `now forsothe<sup>g</sup> ze han gete mercy  
 31 for the<sup>h</sup> vnbileue of hem; so and thes now bileueden not in<sup>i</sup> to zoure mercy, that and  
 32 thei gete mercy. Forsothe God closide to gidere alle thingis in<sup>k</sup> vnbileue<sup>l</sup>, that he<sup>m</sup>  
 33 haue mercy on alle<sup>n</sup>. A<sup>o</sup>! the hiznesse<sup>p</sup>, `or depnesse<sup>q</sup>, of the<sup>r</sup> richesse<sup>s</sup> of wysdom and kunnyng<sup>e</sup> of God; hou incomprehen-  
 syble ben his domes, and his weyis vn-

hize thing<sup>n</sup>, but drede thou, for if God<sup>21</sup> sparide not the kyndli braunchis, lest perauenture he spare not thee. Therfor<sup>22</sup> se the goodnesse, and the fersnesse of God; zhe, the feersnesse in to hem that felden<sup>o</sup> doun, but the goodnesse of God in to thee, if thou dwellist in goodnesse, ellis also thou schalt be kit down. zhe,<sup>23</sup> and thei schulen be set yn, if thei dwellen not in vnbileue. For God is myzti, to sette hem in eftsoone. For if<sup>24</sup> thou art kit doun of the kyndeli wielde olyue tre, and azens kynd art set in to a good olyue tre, hou myche more thei that *ben* bi kynde, schulen be set in her olyue tree? But, britheren, Y wole not<sup>25</sup> that ze vnknowen this mysterie<sup>†</sup>, that ze be not wise to zou silf; for blyndnesse hath feld<sup>p</sup> a parti in Israel, til that the plente of hethene men entride, and so al<sup>26</sup> Israel schulde be maad saaf. As it is writun, He schal come of Syon, that schal delyuere, and turne awei the wickidnesse of Jacob. And this testament<sup>27</sup> to hem of me, whanne Y schal do awei her synnes. Aftir the gospel *thei ben*<sup>28</sup> enemyes for zou, but *thei ben* moost<sup>q</sup> dereworthe bi the eleccioun for the fadris. And the ziftis and the cleping<sup>r</sup> of<sup>29</sup> God ben with outen forthenkyng. And<sup>30</sup> as sum tyme also ze bileueden not to God, but now ze han gete mercy for the vnbileue of hem; so and these now bi-<sup>31</sup> leueden not in to zoure merci, that also thei geten merci. For God closide alle<sup>32</sup> thingis togidere in vnbileue, that he haue mercy on alle. O<sup>s</sup>! the hei<sup>z</sup>nesse<sup>t</sup> of the<sup>u</sup><sup>33</sup> ritchessis of the wisdom and of the<sup>v</sup> kunnyng of God; hou incomprehensible

† that is, Goddis pryuate. testament; that is, Cristen feith pupplischid in the newe testament. for fadris; that is, for the merytis of fadris summe ben chosun now to feith, and mo schulen be chosun in the eende of the world. zoure mercy; that is, hadden not the grace of feith by mersi, as ze han. Lyrc here.

<sup>t</sup> not to G sec. m. <sup>u</sup> Om. GMP. to thee Q. <sup>v</sup> see thou lest G sec. m. drced lest Q. <sup>w</sup> to thee G sec. m. P pr. m. Q. <sup>x</sup> and the GMPQXY. <sup>y</sup> feersnesse QT. <sup>z</sup> the feersnesse MP. the feersnesse QT. <sup>a</sup> dwellist V. <sup>b</sup> sett in V. <sup>c</sup> dwellen not V. <sup>d</sup> For whi V. <sup>e</sup> Om. SX. <sup>f</sup> For V. <sup>g</sup> kynde NQ. <sup>h</sup> thou art XY. <sup>i</sup> sette OVX. <sup>k</sup> ben K. ben bi V. <sup>l</sup> sett V. <sup>m</sup> in to O. in V. <sup>n</sup> wole V. <sup>o</sup> that ze V. <sup>p</sup> to vnknow OSX. <sup>q</sup> mysterie, or priuelee G sec. m. <sup>r</sup> zoure GMPQT. <sup>s</sup> lyf Q. <sup>t</sup> forwhi V. <sup>u</sup> fallen QX. <sup>w</sup> of a T. <sup>x</sup> hath entred O. <sup>y</sup> Om. X. <sup>z</sup> is to O. <sup>a</sup> gospel, that is, for the gospel Q. <sup>b</sup> *thei ben* enemyes V. <sup>c</sup> but *thei ben* V. <sup>d</sup> Om. SX. <sup>e</sup> Om. TX. <sup>f</sup> Om. O. <sup>g</sup> but now V. <sup>h</sup> Om. N. <sup>i</sup> Om. O. <sup>k</sup> in to N. <sup>l</sup> vnbyleue, that is, bothe Jewes and hethen men Q. <sup>m</sup> ze Q. <sup>n</sup> alle men G sec. m. alle, that is, on hem bothe Q. <sup>o</sup> O! GMPQSY. <sup>p</sup> depthe V. <sup>q</sup> Om. A sec. m. OVX. <sup>r</sup> Om. O. <sup>s</sup> richesces AGMNPQSTVXY.

<sup>o</sup> thingis R pr. m. TK. <sup>o</sup> fellen I passim. <sup>p</sup> fillid EIRGKß. fallen K. <sup>q</sup> the most b. <sup>r</sup> clepingis k. <sup>s</sup> A! CEKMQRUXabceghkoadß. <sup>t</sup> hiznessis a. <sup>u</sup> Om. g. <sup>v</sup> Om. EIQA.

34 serchable<sup>t</sup>. Forsothe<sup>u</sup> who knew the witt  
35 of God<sup>v</sup>, or who was his counce-  
lour? or who formere 3af to hym, and it schal be  
36 quynt a3en<sup>w</sup> to him? For of him, and by  
him, and in hym ben alle thingis. To  
him 'honour and<sup>x</sup> glorie<sup>y</sup> in to worldis<sup>z</sup>.  
Amen<sup>a</sup>.

## CAP. XII.

1 'And so<sup>b</sup>, britheren, I biseche 3ou by  
the mercy of God, that 3e 3yue 3oure bo-  
dyes a lyuynge oost, 'or sacrifice, hooly<sup>c</sup>,  
plesynge to God, 3oure seruyce resonable.  
2 And nyle 3e be conformed, 'or maud lyk<sup>d</sup>,  
to this world, but 'be 3e<sup>e</sup> reformed in  
newenesse of 3oure witt, that 3e proue  
which is the wille of God, good, and wel  
3 plesynge, and parfyt. Forsoth I seie, bi  
the grace that is 3ouun to me, to alle  
that ben among 3ou, for<sup>f</sup> to not<sup>g</sup> sauere,  
'or kunne<sup>h</sup>, more than it<sup>i</sup> behoueth for<sup>k</sup> to  
kunne<sup>l</sup>, but for<sup>m</sup> to kunne to sobrenesse<sup>n</sup>;  
and to ech man, as God hath departid the  
4 mesure of feith<sup>o</sup>. Forsoth as in oo<sup>p</sup> body we  
han many membris, sothli<sup>q</sup> alle the mem-  
5 bris han not the same acte<sup>r</sup>, 'or dede<sup>s</sup>; so  
we 'ben manye<sup>t</sup> oo body in Crist, ech for-  
sothe membris<sup>u</sup> 'the tother<sup>v</sup> of an other<sup>w</sup>.  
6 Therefore hanynge<sup>x</sup> 3iftis dyuersynge<sup>y</sup>, vp  
grace<sup>z</sup> that is 3ouun to vs, ether prophesie,  
7 vp resoun of feith; ether<sup>a</sup> mynisterie, 'or  
seruyce<sup>b</sup>, in mynistringe; ether<sup>c</sup> he that  
8 techith, in techinge; he that stireth soft-  
ly<sup>d</sup>, in exhortacioun, 'or monestinge<sup>e</sup>; he  
that 3yueth, in symplenesse; he that is  
byfore<sup>f</sup>, 'or souereyn<sup>g</sup>, in bisynesse; he  
9 that hath mercy, in gladnesse. Loue  
with oute feynynge, hatynge yuel, cleu-  
ynge<sup>h</sup>, 'or fuste drawynge<sup>i</sup>, to good  
10 thing<sup>k</sup>; louynge to gidere the charite of

ben hise domes, and hise weies *ben vn-*  
*serchable.* For whi who knew the wit<sup>34</sup>  
of the Lord, or who was his counse-  
lour? or who formere 3af to hym, and<sup>35</sup>  
it schal be quynt to hym? For of hym,<sup>36</sup>  
and bi hym, and in hym ben alle thingis.  
To hym *be glorie<sup>w</sup>* in to worldis<sup>x</sup>. Amen.

## CAP. XII.

Therefore, britheren, Y biseche 3ou bi  
the mercy of God, that 3e 3yue 3oure  
bodies a lyuynge sacrifice, hooli, ples-  
ynge to God, and 3oure seruyse reson-  
able. And nyle 3e be confourmyd to<sup>2</sup>  
this<sup>y</sup> world, but be 3e reformed in new-  
nesse of 3oure wit, that 3e preue which  
is the wille of God, good, and wel ples-  
ynge, and parfit. For Y seie, bi the<sup>3</sup>  
grace that is 3ouun to me, to alle that  
ben among 3ou, that 3e sauere no<sup>z</sup> more  
than it bihoueth to sauere, but for to  
sauere to sobrenesse; and to ech man, as  
God hath departid the mesure of feith.  
For as in o bodi we han many membris,<sup>4</sup>  
but alle the membris han not the same  
dede; so we many ben o bodi in Crist,<sup>5</sup>  
and eche *ben* membris<sup>†</sup> oon of anothir.  
Therfor we that han 3iftis dyuersynge,<sup>6</sup>  
aftir the grace that is 3ouun to vs, ethir<sup>7</sup>  
prophesie<sup>a</sup>, aftir the resoun of feith; ethir  
seruise, in mynystryng; ether he that  
techith, in techyng; he that stirith softli,<sup>8</sup>  
in monestyng; he that 3yueth, in symple-  
nesse; he that is souereyn, in bisynesse;  
he that hath merci, in gladnesse. Loue<sup>9</sup>  
with oute feynyng, hatynge yuel, draw-  
ynge to good; louynge togidere the cha-<sup>10</sup>  
rite of britherhod. Eche come bifore to  
worschipen othere; not slow in bisy-<sup>11</sup>  
nesse, feruent in spirit, seruyng to the

† that is, com-  
ynynge to  
othere men  
3iftis 3ouun to  
vs, as membris  
of the bodi  
comynen to gi-  
dere her officis.  
*Lyre here. e.*

<sup>t</sup> *ben vnserchable v.* <sup>u</sup> *Forwhi v.* <sup>v</sup> *the Lord v.* <sup>w</sup> *Om. v.* <sup>x</sup> *Om. v.* <sup>y</sup> *be glorie v.* <sup>z</sup> *worldis*  
*of worldis n. world of worldes o.* <sup>a</sup> *Om. t.* <sup>b</sup> *Therefore v.* <sup>c</sup> *or holy sacrifice gq. holi x.* <sup>d</sup> *Om. ox.*  
<sup>e</sup> *beth x.* <sup>f</sup> *Om. sx.* <sup>g</sup> *Om. q.* <sup>h</sup> *Om. ox.* <sup>i</sup> *Om. o.* <sup>k</sup> *Om. sx.* <sup>l</sup> *kunne, of priuey mysterie q.*  
*sauouren x.* <sup>m</sup> *Om. sx.* <sup>n</sup> *sobrenesse, with outen presumcioun q.* <sup>o</sup> *the feith x.* <sup>p</sup> *a o.*  
<sup>q</sup> *forsothe o.* <sup>r</sup> *dede vx.* <sup>s</sup> *Om. ox.* <sup>t</sup> *many ben v.* <sup>u</sup> *ben membres ov.* <sup>v</sup> *oon v.* <sup>w</sup> *auothir*  
*hauynge need or seruyce q.* <sup>x</sup> *we hauynge q. and we han v.* <sup>y</sup> *diuerse o.* <sup>z</sup> *the grace q.* <sup>a</sup> *other mp.*  
<sup>b</sup> *Om. ox.* <sup>c</sup> *or s.* <sup>d</sup> *sothely o.* <sup>e</sup> *Om. tx.* <sup>f</sup> *prelat v.* <sup>g</sup> *Om. tx.* <sup>h</sup> *drawende x.* <sup>i</sup> *Om. ox.*  
<sup>k</sup> *Om. x.*

<sup>w</sup> *honour and glorie rhoβ.* <sup>x</sup> *worldis of worldis a sec. m. kk sec. m. a.* <sup>y</sup> *the k pr. m.* <sup>z</sup> *not CEIK*  
*MQRUXabceghkoaβ.* <sup>a</sup> *the profecie a.*

britherhed; comynge bifore to gidere in  
 11 honour, not slow in bisynesse, feruent<sup>l</sup>,  
 'or brennyngem, in spirit, seruyng to the  
 12 Lord, ioyng in hope, pacient in tribu-  
 13 lacioun, bisy in preier, comunyng<sup>n</sup> to  
 the nedis of seyntis, suyng, 'or hep-  
 14 pore men<sup>q</sup>. Blesse 3e men pursuyng  
 3ou; blesse 3e, and nyle 3e curse, 'or  
 15 warie<sup>r</sup>; for<sup>s</sup> to ioye with men ioyng,  
 16 for<sup>t</sup> to wepe with men wepyng; feelyng  
 the same thing to gidere; not saueryng,  
 'or kunnyngem, hi3e thingis<sup>v</sup>, but consent-  
 yng to meke thingis<sup>w</sup>. Nyle 3e be pru-  
 17 dent anentis 3ou<sup>x</sup> silf; to no man 3eldinge  
 yuel for yuel, purueyng<sup>y</sup> goode thingis,  
 not oonly bifore God, but also bifore alle  
 18 men. If it may be don, that that<sup>z</sup> is of 3ou,  
 19 hauyng<sup>e</sup> pees with alle men. 3e moost  
 dereworthe<sup>a</sup> britheren, not defendyng, 'or  
 vengyng<sup>b</sup>, 3ou<sup>c</sup> silf, but 3yue 3e<sup>d</sup> place to  
 ire<sup>e</sup>, 'or wraththe<sup>f</sup>; forsoth<sup>g</sup> it is writun,  
 The Lord seith, To me veniaunce<sup>h</sup>, and I  
 20 schal 3elde a3en<sup>i</sup>. But if thin enemye  
 'schal hungre<sup>k</sup>, feede thou<sup>l</sup> him; if he  
 thirstith<sup>m</sup>, 3yue thou<sup>n</sup> drynke to hym; for-  
 sothe<sup>o</sup> thou<sup>p</sup> doynge 'thes thingis<sup>q</sup> schalt<sup>r</sup>  
 21 gidere to gedre colis on his heed<sup>s</sup>. Nyle  
 thou be ouercome of yuel thing<sup>t</sup>, but ouer-  
 come thou yuel thing<sup>u</sup> in<sup>v</sup> good thing<sup>w</sup>.

Lord, ioiynge in hope, pacient in tribu-  
 12 lacioun, bisy in preier, 3yuyng good to 13  
 the<sup>b</sup> nedis of seyntis, kepyng hospita-  
 lite<sup>c</sup>. Blesse 3e men that pursuen 3ou; 14  
 blesse 3e, and nyle 3e curse; for to ioye 15  
 with men that ioyen, for to wepe with  
 men that wepen. Fele 3e the same thing 16  
 togidere; not saueryng heiz<sup>d</sup> thingis,  
 but consentyng to meke thingis. Nyle  
 3e be prudent anentis 3ou<sup>e</sup> silf; to no 17  
 man 3eldyng yuel for yuel, but pur-  
 ueye 3e good thingis, not oneli bifor  
 God, but also bifor alle men. If it may 18  
 be don, that that<sup>f</sup> is of 3ou, haue 3e pees  
 with alle men. 3e moost dere britheren, 19  
 not defendyng 3ou<sup>g</sup> silf, but 3yue 3e  
 place to wraththe; for it is writun, The  
 Lord seith, To me veniaunce, and Y  
 schal 3elde. But if thin enemy hun- 20  
 grith, fede thou hym; if he thirstith,  
 3yue thou drynke to hym; for thou do-  
 yng this thing schalt gidere togidere  
 colis<sup>†</sup> on his heed. Nyle thou be ouer- 21  
 comun of yuel, but ouercome thou yuel  
 bi good.

† colis; that is,  
 the heete of  
 charyte, ether  
 of the Holy  
 Goost, ether  
 the brennyng  
 heete of pen-  
 aunce. on his  
 heed; that is,  
 soule. The glos  
 here rehersinge  
 Austyn. e.

CAP. XIII.

1 Euery<sup>x</sup> soule, 'or lyuyng man<sup>y</sup>, be su-  
 get to hi3er poweris. Forsoth there is not<sup>z</sup>  
 power no<sup>a</sup> but of God; sothli tho thingis  
 2 that ben of God, ben ordeyned<sup>b</sup>. 'And so<sup>c</sup>  
 he that 'a3en stondith<sup>d</sup> power, a3en ston-  
 dith<sup>e</sup> 'the ordynaunce of God<sup>f</sup>; forsoth thei  
 that a3enstonden<sup>g</sup>, getith<sup>h</sup> to hem silf  
 3 dampnacioun. Forwhi princis<sup>i</sup> ben not

CAP. XIII.

Euery soule<sup>†</sup> be suget to heizere<sup>1</sup>  
 powers. For ther is no power but of  
 God, and tho thingis that ben of God,  
 ben ordeyned. Therfor he that a3en- 2  
 stondith power, a3enstondith the ordy-  
 naunce of God; and thei that a3en-  
 stonden, geten to hem silf dampnacioun.  
 For princes ben not to the drede of good 3

† soule; that is,  
 man. Austyn,  
 the glos, and  
 Lyre here. e.

<sup>l</sup> brenning o. <sup>m</sup> Om. oX. <sup>n</sup> comyng o. <sup>o</sup> Om. oX. <sup>q</sup> Om. ovX. <sup>r</sup> Om. oTX. <sup>s</sup> Om. sX.  
<sup>t</sup> Om. sX. <sup>u</sup> Om. oX. <sup>v</sup> thyngis, bostyng for these 3yflis o. <sup>w</sup> thingis, folemyng meke fadris o.  
<sup>x</sup> 3our NQT. <sup>y</sup> but purueiende x. <sup>z</sup> Om. P. <sup>a</sup> dere GMOPQTVXY. <sup>b</sup> Om. oX. <sup>c</sup> 3our GMPQT.  
<sup>d</sup> 3iueh x. <sup>e</sup> wraththe o. <sup>f</sup> Om. oTX. <sup>g</sup> for v. <sup>h</sup> the veniaunce A pr. m. <sup>i</sup> Om. v. <sup>k</sup> hungrih v.  
<sup>l</sup> Om. x. <sup>m</sup> schal therste o. <sup>n</sup> Om. x. <sup>o</sup> for v. <sup>p</sup> Om. x. <sup>q</sup> this thing v. <sup>r</sup> thou shalt x.  
<sup>s</sup> heued g. <sup>t</sup> Om. vX. <sup>u</sup> Om. vX. <sup>v</sup> bi v. <sup>w</sup> Om. vX. <sup>x</sup> Eche x. <sup>y</sup> Om. ovX. <sup>z</sup> no NSX.  
<sup>a</sup> not N. <sup>b</sup> wele ordeyned o. <sup>c</sup> Therefore v. <sup>d</sup> a3enstant sX. <sup>e</sup> a3enstant sX. <sup>f</sup> Godes ordenaunce o.  
<sup>g</sup> a3enstondith v. <sup>h</sup> getun AGMNOPQSTVX. <sup>i</sup> pryncis of power o.

<sup>b</sup> Om. a. <sup>c</sup> that is, herboryng of pore men. <sup>e</sup> marg. <sup>d</sup> to hi3e k. <sup>e</sup> 3oure E. <sup>f</sup> Om. A sec. m.  
<sup>g</sup> 3our E.

to<sup>k</sup> the drede of good werk, but of yuel. Sothli<sup>l</sup> wilt thou not drede power? Do thou<sup>m</sup> good thing<sup>n</sup>, and thou schalt haue 4 preysyng of it; forsoth<sup>o</sup> he is the mynystre of God to thee into good<sup>p</sup>. Sothli if thou doist yuel thing<sup>q</sup>, drede thou<sup>r</sup>; for not withoute cause he berith the swerd<sup>s</sup>, for he is the mynystre of God, vengere into wraththe to him that doth yuel thing<sup>u</sup>. 5 And therefore by nede be 3e suget, not oonly for wraththe, but and for consci- 6 ence. Sothli<sup>v</sup> therefore and 3e 3yuen tributis, thei ben the mynistris of God, 'for 7 this same thing seruyng<sup>w</sup>. Therefore 3elde 3e 'to alle men dettis<sup>x</sup>, to whom tribut, tribut, to whom tol, 'or *custom<sup>y</sup>* 'for thingis borun aboute<sup>z</sup>, tol, 'or *such custom<sup>a</sup>*, to whom drede, drede, to whom 8 honour, honour. To no man owe 3e any thing<sup>b</sup>, no but that 3e loue to gidere. Sothli<sup>c</sup> he that loueth his neizbore, hath 9 fulfillid the lawe. Forwhy, Thou schalt 'do no<sup>d</sup> leccherie, Thou schalt not sle, Thou schalt not stele, Thou schalt not seye fals witnessinge<sup>e</sup>, Thou schalt not<sup>f</sup> coueite the<sup>g</sup> thing of thi neizbore, and if there be<sup>h</sup> any othir maundement, it is instorid<sup>i</sup>, 'or *enclosid<sup>k</sup>*, in this word, Thou 10 schalt loue thi neizbore as thi silf. The loue of thi<sup>l</sup> neizbore worchith not yuel; therefore loue is the<sup>m</sup> plente<sup>n</sup>, 'or *fulfill-* 11 *inge<sup>o</sup>*, of the<sup>p</sup> lawe. And we witinge<sup>q</sup> this tyme, for<sup>r</sup> hour is now, vs<sup>s</sup> for<sup>t</sup> to<sup>u</sup> ryse of<sup>v</sup> slepe; sothli<sup>w</sup> now oure heelthe<sup>x</sup> 12 is neer<sup>y</sup>, than whanne we bileueden. The nyzt wente byfore, forsothe the day 'schal neizze<sup>z</sup>. Therefore caste we awey the workis of derknessis, and be we clothid<sup>a</sup> with<sup>b</sup> 13 the armeris<sup>c</sup> of lizt. As in<sup>d</sup> day<sup>e</sup> wandre we honestly, not in 'ofte etyngis<sup>f</sup> and

work, but of yuel. But wilt thou, that thou drede not<sup>h</sup> power? Do thou good thing, and thou schalt haue preysyng of it<sup>†</sup>; for he is the mynystre of God to 4 thee in to good. But if thou doist yuel, drede thou; for not with outen cause he berith the swerd, for he is the mynystre of God, vengere in to wraththe<sup>‡</sup> to hym that doith yuel. And therfor bi nede<sup>5</sup> be 3e suget, not oneli for wraththe, but also for conscience. For<sup>i</sup> therfor 3e<sup>6</sup> 3yuen tributis, thei ben the mynystris of God, and seruen for<sup>k</sup> this<sup>l</sup> same thing. Therfor 3elde 3e to alle men dettis, to 7 whom tribut, tribut, to whom tol, tol, to whom drede, drede, to whom onour, onour. To no man owe 3e ony thing,<sup>8</sup> but that 3e loue togidere. For he that loueth his neizbore, hath fulfillid the lawe. For, Thou schalt do no letcherie, 9 Thou schalt not sle, Thou schalt not stele, Thou schalt not seie fals witnessyng, Thou schalt not coueyte the thing of thi neizbore, and if ther be ony othere maundement, it is instorid<sup>m</sup> in this word, Thou schalt loue thi neizbore as thi silf. The loue of neizbore<sup>n</sup> worchith 10 not yuel; therfor loue is the<sup>nn</sup> fulfillyng of the lawe. And we knowen this<sup>11</sup> tyme, that the our is now, that we rise fro sleep; for now<sup>o</sup> oure heelthe is<sup>p</sup> neer, than whanne we bileueden. The nyzt<sup>12</sup> wente bifore, but the dai hath neizjed. Therfor caste we awei the werkis of derknessis, and be we clothid in<sup>q</sup> the armeris of lizt. As in dai wandre we 13 onestli, not<sup>r</sup> in superflu feestis and drunkenessis, not in beddis and vnchastitees, not in strijf and in enuye; but be 3e clothid in<sup>s</sup> the Lord Jhesu 14

† *preysyng of it*; 3he thouz the souereyn is an yuel man, while he is cause of grettere coroun to thee. *The glos here rehersinge Austyn in a sermoun of Seint Laurence.*  
‡ *in to wraththe*; that is, into poneschinge. *Lyre here. e.*

<sup>k</sup> Om. N. <sup>l</sup> But v. <sup>m</sup> Om. x. <sup>n</sup> Om. x. <sup>o</sup> for v. <sup>p</sup> good, *endettid to defende thee q.*  
<sup>q</sup> Om. vx. <sup>r</sup> Om. x. <sup>s</sup> *vengeable swerd q.* <sup>u</sup> Om. vx. <sup>v</sup> For v. <sup>w</sup> and seruen for this same thing v. <sup>x</sup> dettis to alle men v. <sup>y</sup> Om. x. <sup>z</sup> Om. ox. <sup>a</sup> Om. ox. <sup>b</sup> thing that 3e shulden not owe q. <sup>c</sup> For v. <sup>d</sup> not do sx. <sup>e</sup> witnesse x. <sup>f</sup> Om. y. <sup>g</sup> no y. <sup>h</sup> is o. <sup>i</sup> inclosid o.  
<sup>k</sup> Om. ofx. <sup>l</sup> Om. *ag sec. m. mnopqsv.* <sup>m</sup> Om. gmp. <sup>n</sup> fulfillyng *a sup. ras. ox.* <sup>o</sup> or plente *a.*  
Om. ox. <sup>p</sup> Om. *gmpqtv.* <sup>q</sup> knowen v. <sup>r</sup> that the v. <sup>s</sup> that we v. <sup>t</sup> Om. *g pr. m. mpsvx.* <sup>u</sup> Om. v.  
<sup>v</sup> fro *stvx.* <sup>w</sup> for v. <sup>x</sup> heel o. <sup>y</sup> nerer *gm.* nizer o. <sup>z</sup> hath neizjed v. <sup>a</sup> clad *sx.* <sup>b</sup> Om. *gmp qstxy.* in *nv.* <sup>c</sup> armes o. <sup>d</sup> and in N. <sup>e</sup> the day T. <sup>f</sup> superflu feestis v.

<sup>b</sup> no a. <sup>i</sup> Forwli I. <sup>k</sup> to k. <sup>l</sup> the k. <sup>m</sup> or *includid a sec. m. marg.* <sup>n</sup> thi neizbore *a pr. m.*  
<sup>nn</sup> Om. ab. <sup>o</sup> now is R. <sup>p</sup> Om. R. <sup>q</sup> with I. <sup>r</sup> not in ofte eetyngis, or *E marg.* <sup>s</sup> Om. R *pr. m.*

drynkynge<sup>g</sup>, not in couchis<sup>h</sup> and<sup>i</sup> vn-  
14 chastitees, not in stryf and in enuye; but  
be ze clothid<sup>k</sup> in<sup>l</sup> the Lord Jhesu Crist,  
and do ze not<sup>m</sup> cure<sup>n</sup>, 'or bisynesse<sup>o</sup>, of  
fleisch in desyris.

## CAP. XIV.

1 Forsothe take ze a syk man in bileue,  
not in deceptaciouns<sup>p</sup>, or<sup>q</sup> *dispeticious*<sup>r</sup>,  
2 of thouztis. Sothli<sup>s</sup> anothe<sup>t</sup> bileueth him-  
silf for<sup>u</sup> to ete alle thingis; forsoth<sup>v</sup> he that  
is syk, 'or *vntedefast*<sup>w</sup>, ete he<sup>x</sup> wortis, 'or  
3 *potage*<sup>y</sup>. He that etith, dispise not<sup>z</sup> 'the  
man not etynge<sup>a</sup>; and he that etith not,  
deme not 'the man etynge<sup>b</sup>. Sothli<sup>c</sup> God  
4 hath takyn him. Who art thou, that  
demest anothe<sup>d</sup> seruau<sup>t</sup>? To his lord he  
stondith<sup>e</sup>, or fallith down. Forsoth he  
schal stonde; forsoth<sup>f</sup> the Lord is myzti  
for<sup>g</sup> to 'ordeyne him<sup>h</sup>, 'or *make stedefast*<sup>i</sup>.  
5 Forwhi anothe<sup>r</sup> demeth a day bytwixe<sup>k</sup>  
day<sup>l</sup>, another demeth ech day. Ech man  
habunde<sup>m</sup>, 'or *be plenteuous*<sup>n</sup>, in his witt.  
6 He that sauerith<sup>n</sup>, 'or *vndirstondith*<sup>p</sup>, the  
day, vndirstondith<sup>q</sup> to the Lord. And he  
that etith, etith<sup>r</sup> to<sup>s</sup> the Lord, for he doith  
thankyngis to 'the Lord<sup>t</sup>. And he that  
etith not, etith not to the Lord<sup>u</sup>, and do-  
7 ith<sup>v</sup> thankyngis to God. Forsoth no man  
of vs lyueth to hym silf, and no man dei-  
8 eth to him silf. Sothli<sup>w</sup> where we lyuen,  
we lyuen to the Lord; where we deien,  
we deien to the Lord. Therefore wher we  
9 lyuen or deien, we ben 'of the Lord<sup>x</sup>. In<sup>y</sup>  
this thing sothli<sup>z</sup> Crist is<sup>a</sup> deed, and 'roos  
a<sup>b</sup>zen<sup>b</sup>, that he be Lord and<sup>c</sup> of quike and  
10 of deede<sup>d</sup>. Forsothe<sup>e</sup> what demest thou thi  
brother? or whi dispisist thou thi brother?  
for<sup>f</sup> alle we schulen stonde bifore the trone

Crist, and do ze not the bisynesse of  
fleisch<sup>t</sup> in desyris<sup>\*</sup>.

\* that is, in  
vnleful desyris.  
*The glos here.*  
ether in super-  
flu desyris.  
*Lyre here. e.*

## CAP. XIV.

But take ze a syk man in bileue, not 1  
in demyngis<sup>u</sup> of thouztis. For another 2  
man leueth, that he mai ete alle thingis<sup>†</sup>;  
but he that is syk, ete wortis. He that 3  
etith, dispise not hym that etith not;  
and he that etith not, deme not hym  
that etith. For God hath take him to  
hym. Who art thou, that demest an- 4  
othe<sup>r</sup>is seruau<sup>t</sup>? To his lord he ston-  
dith, or fallith *fro hym*. But he schal  
stonde; for the Lord is myzti to make  
hym parfit. For whi oon demeth a 5  
day<sup>‡</sup> bitwixe a dai, another demeth ech  
dai. Ech man encrees in his wit. He 6  
that vnderstondith the dai, vnderstond-  
ith to the Lord. And he that etith, etith  
to the Lord, for he doith thankyngis to  
God. And he that etith not, etith not  
to the Lord, and doith thankyngis to  
God. For no man of vs lyueth to 7  
hymself, and no man dieth to hymself.  
For whether we lyuen, we lyuen to the 8  
Lord; and whethir we dien, we dien  
to the Lord. Therfor whethir we lyuen  
or dien, we ben of the Lord. For whi 9  
for this thing Crist was deed, and roos  
a<sup>b</sup>zen, that he be Lord bothe of quyke<sup>z</sup>  
and of<sup>a</sup> deed men<sup>b</sup>. But what demest 10  
thou thi brothe<sup>r</sup>? or whi dispisist thou  
thi brothe<sup>r</sup>? for alle we schulen stonde  
bifore the trone of Crist. For it is 11  
writun, Y lyue, seith the Lord, for to

† *ete alle*  
*thingis*; that  
is, a man per-  
fit lerned in  
the newe lawe  
bileueth, that  
he mai lawe-  
fully ete alle  
maner metis  
forbedun in  
Moyses lawe.  
*Lyre here. e.*

‡ *demeth a*  
*day*; that is,  
can deme of  
the cerimonyals  
of Moyses lawe  
bynding not  
after Cristis  
deeth. *be plen-*  
*teuous in his*  
*wit*; that is,  
he left to his  
owne consci-  
ence in such  
etinge of metis  
til to the pup-  
plishing of the  
gospel. *Lyre*  
*here. e.*

<sup>g</sup> drunkennesses *AG sec. vice. MNOPSTVXY.* <sup>h</sup> beddis *V.* <sup>i</sup> and in *A.* <sup>k</sup> clad *SX.* <sup>l</sup> Om. *A pr. m. G*  
*pr. m. PQSTXY.* <sup>m</sup> no *A.* <sup>n</sup> the cure *GMNPQSTVXY.* <sup>o</sup> besynesse *O.* <sup>p</sup> Om. *OTX.* <sup>q</sup> deem-  
yngis *V.* <sup>r</sup> or in *O.* Om. *X.* <sup>s</sup> *dispituous* *GMP. disputuous Q. dispituous V.* Om. *X.* <sup>t</sup> For-  
whi *V.* <sup>u</sup> anothe<sup>r</sup> man *V.* <sup>v</sup> Om. *SX.* <sup>w</sup> but *V.* <sup>x</sup> Om. *X.* <sup>y</sup> or *potage, or suche melis*  
*that norischen hym not to synne Q. Om. X.* <sup>z</sup> he not *OQ.* <sup>a</sup> hym that etith not *V.* <sup>b</sup> hym that etith *V.*  
<sup>c</sup> Forwhi *V.* <sup>d</sup> an alyen *V.* anothe<sup>r</sup>is *X.* <sup>e</sup> stant *SX.* <sup>f</sup> For *V.* <sup>g</sup> Om. *SX.* <sup>h</sup> make hym parfit *V.*  
<sup>i</sup> Om. *X.* <sup>k</sup> bitwen *SX.* <sup>l</sup> the day *Q.* <sup>m</sup> he plenteuous *V.* <sup>n</sup> Om. *OVX.* <sup>o</sup> vnderstondith *OV.*  
<sup>p</sup> Om. *OVX.* <sup>q</sup> sauoureth *X.* <sup>r</sup> ete *Q.* <sup>s</sup> he to *N.* Om. *T.* <sup>t</sup> God *V.* <sup>u</sup> Lord, *that is, he absteyneth*  
*hym for worschip of the Lord Q.* <sup>v</sup> he doth *O.* <sup>w</sup> For *V.* <sup>x</sup> Lordis *s pr. m.* <sup>y</sup> And *K.* Forwhi for *V.*  
<sup>z</sup> Om. *V.* <sup>a</sup> was *V.* <sup>b</sup> a<sup>b</sup>zen roose *G.* <sup>c</sup> bothe *V.* <sup>d</sup> deede men *V.* <sup>e</sup> But *V.* <sup>f</sup> forsothe *GMOQTVXY.*

<sup>t</sup> zoure flesch *R.* <sup>u</sup> deemynge *K.* <sup>z</sup> quike men *EKK pr. m.* <sup>a</sup> Om. *K pr. m.* <sup>b</sup> Om. *K.*

11 of Crist. For it is writun, I lyue, seith  
the Lord, for to me ech knee schal ben  
bowid, and ech tunge schal knowleche to  
12 God. 'And so<sup>h</sup> ech of vs schal zelde re-  
13 soun to God for him silf. Therefore no  
more deme we to gidere, 'or ech othir<sup>i</sup>;  
but more deme 3e this thing, that 3e putte  
not hurtyng, 'or sclaudre<sup>k</sup>, to a brother.  
14 I woot and truste in the Lord Jhesu, for<sup>l</sup>  
no thing is comune, 'or vnclene<sup>m</sup>, by him,  
no<sup>n</sup> but to him that demeth ony thing  
for<sup>o</sup> to be vnclene, 'to him it is vnclene<sup>p</sup>.  
15 Sothli if thi brothir be maad sorry<sup>q</sup>, 'or  
heuy in conscience<sup>r</sup>, for mete, now thou  
walkist not aftir charite. Nyle thou  
thorw thi mete leese him, for whom Crist  
16 diede. Therefore be not oure good thing  
17 blasfemyd, 'or dispisid<sup>s</sup>. Sothli<sup>t</sup> the  
rewme of God is not mete and drynke,  
but ryztwysnesse<sup>u</sup> and pees and ioie in  
18 the Hooly Gost. Forsoth he that in this  
thing serueth Crist<sup>v</sup>, plesith God<sup>w</sup>, and<sup>x</sup>  
19 is prouyd to men. And so<sup>y</sup> sue we tho  
thingis that ben of pees, and kepe we tho  
thingis to gidere that ben of edificacioun,  
20 'that is, to bylde soulis to heuene<sup>z</sup>. Nyle  
thou for mete distroye the work of God.  
Sothli alle thingis ben cleene, but it is  
yuel to the man that etith by offendinge,  
21 'or sclaudre<sup>a</sup>. It is good for<sup>b</sup> to not ete  
fleisch, and for<sup>c</sup> to not drynke wyn, nether  
in what thing thi brothir offendith, 'or is  
sclaudrid<sup>d</sup>, or is maad syk, 'or vstedede-  
22 fast<sup>d</sup>. Thou<sup>e</sup> that<sup>f</sup> hast feith anentis thi  
silf, haue thou<sup>g</sup> bifore God. Blessid is he  
that demeth not<sup>h</sup>, 'or dampneth not<sup>i</sup>, him  
23 silf in that thing that he proueth. For-  
soth he that demeth<sup>k</sup>, 'if he ete, is damp-  
ned<sup>l</sup>; for it<sup>m</sup> is not of<sup>n</sup> feith. Forsoth al  
thing that is not of feith, is synne.

me ech kne schal be bowid, and ech  
tunge schal knoueleche to God. Therfor<sup>12</sup>  
ech of vs schal zelde resoun to God for  
hym silf. Therfor 'no more deme we<sup>13</sup>  
ech other; but more deme 3e this thing,  
that 3e putte not hirtyng, or sclaudre,  
to a brothir. I woot and triste in the<sup>14</sup>  
Lord Jhesu, that no thing is vnclene<sup>d</sup>  
bi<sup>e</sup> hym, no but to him that demeth  
ony thing to be vnclene, to him it<sup>f</sup> is  
vnclene. And if thi brother be maad<sup>15</sup>  
sori in conscience for mete, now thou  
walkist not aftir charite. Nyle thou<sup>g</sup>  
thorou3 thi mete lese hym, for whom  
Crist diede. Therfor be not oure<sup>h</sup> good<sup>16</sup>  
thing blasfemed. For whi the rewme<sup>17</sup>  
of God is not mete and drynk, but ryz-  
wisnesse and pees and ioie in the  
Hooli Goost. And he that in this<sup>18</sup>  
thing<sup>i</sup> serueth Crist, plesith God, and is  
proued to men. Therfor sue we tho<sup>19</sup>  
thingis that ben of pees, and kepe we  
togidere 'tho thingis<sup>k</sup> that ben of<sup>l</sup> edi-  
ficacioun<sup>†</sup>. Nyle thou for mete distrie<sup>20</sup>  
the werk of God. For alle thingis ben  
clene, but<sup>m</sup> it is yuel to the<sup>n</sup> man that  
etith bi offendyng. It is good to not<sup>21</sup>  
ete fleisch, and to not drynke wyn,  
nethir in what thing thi brother offend-  
ith, or is sclaudrid, or is maad sijk.  
Thou hast feith anentis thi silf, haue<sup>22</sup>  
thou bifore God. Blessid is he that  
demeth not hym silf in that thing that  
he preueth. For he that demeth, is<sup>23</sup>  
dampned, if he etith; for it is not of  
feith. And al thing that is not of feith,  
is synne.

† that is, to  
bilde soulis to  
heuene. that  
deemeth; that  
is, makith not  
himsilf damp-  
nable. in that  
that he preu-  
eth; that is,  
knoweth that  
it is leful to  
him to ete  
metis forbedun  
in Moyses  
lawe, while he  
ceesith to ete  
for the charyte  
of brithren, to  
eschewe sclaud-  
dre. not of  
feith; that is,  
he doith this  
not of consci-  
ence. Lyre.  
here. e.

<sup>h</sup> Therefore v. <sup>i</sup> Om. oX. <sup>k</sup> Om. oX. <sup>l</sup> that v. <sup>m</sup> Om. x. <sup>n</sup> not o. Om. T.  
<sup>o</sup> Om. G pr. m. MPQsx. <sup>p</sup> Om. op. <sup>q</sup> heuy in conscience o. <sup>r</sup> Om. oX. <sup>s</sup> Om. x. <sup>t</sup> Forwhi v.  
<sup>u</sup> ryzfulness N. <sup>v</sup> to Crist G sec. m. <sup>w</sup> to God G sec. m. x. <sup>x</sup> and he q. <sup>y</sup> Therefore v. <sup>z</sup> Om. x.  
<sup>a</sup> Om. x. <sup>b</sup> Om. sX. <sup>c</sup> Om. sX. <sup>d</sup> Om. x. <sup>e</sup> That thou x. <sup>f</sup> Om. vX. <sup>g</sup> Om. sX. <sup>h</sup> Om. T.  
<sup>i</sup> Om. vX. <sup>k</sup> demyth this mete clene and this vnclene q. <sup>l</sup> if he ete the vnclene, is dampned q. if he is  
dampned T. is dampned if he etith v. <sup>m</sup> why? for his etyng q. <sup>n</sup> Om. T.

<sup>c</sup> deme 3e no more k pr. m. <sup>d</sup> comun, or vnclene ex. comoun iqeg pr. m. <sup>e</sup> to k. <sup>f</sup> that a.  
<sup>g</sup> Om. b et c pr. m. <sup>h</sup> 3oure rk pr. m. <sup>i</sup> Om. R pr. m. <sup>k</sup> Om. E. <sup>l</sup> Om. eg. to e. <sup>m</sup> for a.  
<sup>n</sup> a k.

## CAP. XV.

1 Forsothe we saddere owen for<sup>o</sup> to susteyne, *'or bere vp<sup>p</sup>*, the feblennes<sup>q</sup> of syke men, *'or vnsadde in feith<sup>r</sup>*, and not plese<sup>s</sup> 2 to vs<sup>t</sup> silf. Ech of vs plese to his nei3- 3 bore in to good, to edificacioun. *'And forsoth<sup>u</sup>* Crist pleside not to hym silf, but, as it is writun, The reprovys, *'or schen- schipis<sup>v</sup>*, of men displeasinge thee, felden<sup>w</sup> 4 on me. Forsothe what euere thingis ben writun, thei<sup>x</sup> ben writun to oure techinge, that by pacience and comfort of scripturis 5 we han hope. Forsothe God of pacience and<sup>y</sup> solace, *'or comfort<sup>z</sup>*, 3yue to 3ou for<sup>a</sup> to vndirstonde the same thing, ech in to 6 othir aftir Jhesu Crist, that 3e of oo wille, *'or witt<sup>b</sup>*, with oo mouth worschipe God and the fadir of oure Lord Jhesu Crist. 7 For which thing take 3e to gidere<sup>c</sup>, as and<sup>d</sup> Crist took 3ou into the honour of God. 8 Sothli I seie Jhesu<sup>e</sup> Crist for<sup>f</sup> to haue bes a mynystre of circumcisioun for the treuthe of God, for<sup>h</sup> to conferme the biheestis of 9 fadris. Sothli hethene men for<sup>i</sup> to honoure God vpon<sup>k</sup> mercy; as it<sup>l</sup> is writun, Therefore, Lord, I schal kuowleche to thee in hethene men, and I schal synge to thi 10 name. And eftsoone<sup>m</sup> he seith, Glade<sup>n</sup>, *or<sup>o</sup> ioye<sup>p</sup>*, 3e hethene men with<sup>q</sup> his peple. 11 And eftsoone<sup>r</sup>, Alle hethene<sup>s</sup> men, herye<sup>t</sup> 3e the Lord; and alle peplis, magnyfie 3e 12 him. And eft Ysaie seith, Ther schal be a roote of Jesse, and hethene men schulen hope in<sup>u</sup> him, that schal ryse<sup>v</sup> for<sup>w</sup> to 13 gouerne hethene men. Forsoth God of hope fulfillle 3ou in al ioye and pees in bileuyng<sup>e</sup>, that 3e habounde in hope and 14 vertu of the Hooly Gost. Sotheli, britheren, and I my silf am certeyn of 3ou, *'for and<sup>x</sup> 3e 3ou<sup>y</sup> silf<sup>z</sup> ben ful of loue, 3he<sup>a</sup>, fulfillid<sup>b</sup> with al science, 'or kunnyng<sup>c</sup>*, 15 so that 3e mown moneste ech other. So-

## CAP. XV.

But we saddere men owen to susteyne<sup>1</sup> the feblenesses of sijke men, and not plese to vs<sup>v</sup> silf. Eche of vs plese to<sup>2</sup> his nei3bore in good, to edificacioun. For<sup>3</sup> Crist pleside not to hym silf, as it is writun, The repreues of men dispisinge thee, felden on me. For what euere<sup>4</sup> thingis ben writun, tho ben writun to oure techyng<sup>e</sup>, that bi pacience<sup>w</sup> and coumfort of scripturis we haue<sup>x</sup> hope. But God of pacience and of solace 3yue<sup>5</sup> to 3ou to vndurstonde the same thing, ech in to othere aftir Jhesu Crist, that<sup>6</sup> 3e of o wille with o mouth worschipe God and the fadir of oure Lord Jhesu Crist. For which thing take 3e togidere,<sup>7</sup> as also Crist took 3ou in to the onour of God. For Y seie, that Jhesu Crist<sup>8</sup> was a mynystre of circumcisioun for the treuthe of God, to conferme the biheestis<sup>y</sup> of fadris. And hethene men<sup>9</sup> owen to onoure God for merci; as it is writun, Therfor, Lord, Y schal knowleche to thee among hethene men, and Y schal synge to thi name. And eft<sup>10</sup> he seith, 3e hethene men, be 3e glad with his puple. And eft, Alle hethene<sup>11</sup> men, herie 3e the Lord; and alle puplis, magnyfie 3e hym. And eft Isaie seith,<sup>12</sup> Ther schal be a roote of Jesse, that schal rise vp to gouerne hethene men, and hethene men schulen hope in hym. And<sup>13</sup> God of hope fulfillle 3ou in al ioye and pees in bileuyng<sup>e</sup>, that 3e encrees in hope and vertu of the Hooli Goost. And, britheren, Y my silf am certeyn<sup>14</sup> of 3ou, that also 3e ben ful of loue, and 3e ben fillid with al kunnyng, so that 3e moun moneste ech other. And, bri-<sup>15</sup> theren, more boldli Y wroot to 3ou a parti, as bryngyng<sup>e</sup> 3ou in to mynde,

<sup>o</sup> Om. *sx.* <sup>p</sup> Om. *x.* <sup>q</sup> febilnessis *v.* <sup>r</sup> Om. *x.* <sup>s</sup> to please *v.* <sup>t</sup> oure *GMPQ.* <sup>u</sup> For whi *v.* <sup>v</sup> Om. *x.* <sup>w</sup> fellen *GMPQ et x passim.* <sup>x</sup> tho *v.* <sup>y</sup> and of *GT.* <sup>z</sup> of comfort *T.* <sup>a</sup> Om. *sx.* <sup>b</sup> Om. *vX.* <sup>c</sup> to gidir *vpberyng<sup>e</sup> the feble q.* <sup>d</sup> also *v.* <sup>e</sup> that Jhesu *v.* <sup>f</sup> Om. *sVX.* <sup>g</sup> was *v.* <sup>h</sup> Om. *sx.* <sup>i</sup> Om. *sx.* <sup>j</sup> ouen for *v.* <sup>k</sup> for *v.* on *x.* <sup>l</sup> Om. *x.* <sup>m</sup> eft *v.* <sup>n</sup> Glade 3e *T.* Om. *v.* <sup>o</sup> Om. *TVX.* <sup>p</sup> *enioye q.* Om. *TVX.* <sup>q</sup> be glad with *v.* <sup>r</sup> eft *v.* <sup>s</sup> Om. *T.* <sup>t</sup> preyse *GMPQ.* <sup>u</sup> in to *AGMNQSTVXY.* <sup>v</sup> rise up *v.* <sup>w</sup> Om. *sx.* <sup>x</sup> that also *v.* <sup>y</sup> 3our *GMPQT.* Om. *v.* <sup>z</sup> Om. *v.* <sup>a</sup> and 3e *v.* <sup>b</sup> fillid *v.* <sup>c</sup> Om. *x.*

<sup>v</sup> oure *h.* <sup>w</sup> the pacience *EEA.* <sup>x</sup> Om. *k pr. m.* <sup>y</sup> biheeste *k pr. m.*

theli, britheren, more hardily I wroot to  
 3ou 'of party<sup>d</sup>, as a3en bryngynge 3ou in  
 to mynde, for the grace that is 3ouun to  
 16 me of God, that I be the mynystre of Crist  
 Jhesu in hethene men; I<sup>e</sup> halwinge<sup>f</sup> the  
 gospel of God<sup>g</sup>, that the offryng of he-  
 thene men<sup>h</sup> be maad acceptid<sup>i</sup>, and halewid  
 17 in the Hooly Gost. Therefore I haue glorie  
 18 in Crist Jhesu to God. Forsoth<sup>k</sup> I dar  
 not speke<sup>l</sup> any thing of tho thingis, the<sup>m</sup>  
 whiche<sup>n</sup> Crist makith not by me, into  
 obedyence of hethene men, in word and  
 19 dedis, in vertu of tokenes and grete won-  
 dris, in vertu of the Hooli Gost, so that  
 from Jerusalem by cumpas, 'or enuyroun<sup>o</sup>,  
 til vnto<sup>p</sup> Illiryk I haue fulfillid<sup>q</sup> the gospel  
 20 of Crist. Forsoth so I haue prechid this  
 gospel, not where Crist was named<sup>r</sup>, lest  
 I bilde vpon<sup>s</sup> otheris<sup>t</sup> ground, but as it is  
 21 writun, For to whom it is not told of him,  
 thei schulen se, and thei that herden not,  
 22 schulen vndirstonde. For which thing I  
 was lettid ful moche for<sup>u</sup> to come to 3ou,  
 23 and I am forbodyn til into<sup>v</sup> 3it. Forsoth  
 now I 'not hauynge<sup>w</sup> ferthere<sup>x</sup> place<sup>y</sup> in  
 thes cuntrees, sothli<sup>z</sup> hauynge<sup>a</sup> couetyse  
 'of comynge<sup>b</sup> to 3ou, of many 3eeris now  
 24 goynge bifore, whanne I schal bygynne  
 for<sup>c</sup> to passe in to Spayne, I hope that I  
 passinge forth schal se 3ou, and of 3ou I  
 schal be lad thidur, if I schal vsen 3ou  
 25 first in party. Therefore now I schal passe  
 forth to Jerusalem, for<sup>d</sup> to mynystre to  
 26 seyntis. Forsoth<sup>e</sup> Macedonye and Achaye  
 proueden for<sup>f</sup> to make sum collacioun<sup>g</sup>,  
 'or gedrynge of moneye<sup>h</sup>, in to pore men  
 27 of seyntis, that ben in Jerusalem. Sothli<sup>i</sup>  
 it pleside to hem, and<sup>k</sup> thei ben dettouris  
 of hem; forwhi if<sup>l</sup> hethene men ben  
 maad parteneris of her goostly thingis,  
 thei owen and<sup>m</sup> in fleischly thingis for<sup>n</sup> to

for the grace that is 3ouun to me of  
 God, that Y be the mynystre of Crist<sup>16</sup>  
 Jhesu among hethene men. And Y  
 halewe the gospel of God, that the  
 offryng of hethene men be acceptid, and  
 halewid in the Hooli Goost. Therfor<sup>17</sup>  
 Y haue glorie in Crist Jhesu to God.  
 For Y dar not speke any thing of tho<sup>18</sup>  
 thingis, whiche Crist doith not bi me, in  
 to obedyence of hethene men, in word  
 and dedis, in vertu of tokenes and grete<sup>19</sup>  
 wondris, in vertu of the Hooli Goost, so  
 that fro Jerusalem bi cumpas to<sup>o</sup> the  
 Illirik see Y haue fillid the gospel of  
 Crist. And so Y haue prechid this gos-<sup>20</sup>  
 pel, not where Crist was named, lest Y  
 bilde vpon<sup>p</sup> anotheres ground, but as it  
 is writun, For to whom it is not teld of<sup>21</sup>  
 him, thei schulen se, and thei that  
 herden not, schulen vndurstonde. For<sup>22</sup>  
 which thing Y was lettid ful myche to  
 come to 3ou, and Y am lettid<sup>q</sup> to<sup>r</sup> this  
 tyme. And now Y haue not ferthere<sup>23</sup>  
 place<sup>†</sup> in these cuntrees, but Y haue  
 desire to come to 3ou, of many 3eris that  
 ben passid. Whanne Y bygynne to<sup>24</sup>  
 passe in to Spayne, Y hope that in my  
 goyng Y schal se 3ou, and of 3ou Y  
 schal be led thidur, if Y vse 3ou first<sup>‡</sup>  
 in parti. Therfor now Y schal passe<sup>25</sup>  
 forth to Jerusalem, to mynystre to  
 seyntis. For Macedonye and Acaie han<sup>26</sup>  
 assaied to make sum 3ifte to pore men  
 of seyntis, that ben in Jerusalem. For<sup>27</sup>  
 it pleside to hem, and thei ben dettouris  
 of hem; for<sup>s</sup> hethene men ben maad  
 parteneris of her goostly thingis, thei  
 owen also in<sup>t</sup> fleischly thingis to myn-  
 ystre to hem. Therfor whanne Y haue<sup>28</sup>  
 endid this thing, and haue asigned to  
 hem this fruyt, Y schal passe bi 3ou in

† that is, I haue  
 no nede to  
 dwelle lengir  
 there; for whi  
 bischopis and  
 prestis ordeyn-  
 ed of him by  
 cytees mysten  
 teche and con-  
 uerte men, and  
 therefore his  
 presence was  
 no more nede-  
 ful there. *Lyre*  
*here. e.*  
 ‡ use 3ou firste;  
 that is, haue  
 delyting in  
 3oure conuer-  
 sacioun and  
 feith. *Mace-*  
*donye*; that is,  
 men conuertid  
 of the cuntreis.  
*preueden*; that  
 is, consentiden  
 to 3ene of hem  
 goodis to pore  
 men of Jeru-  
 salem. *Lyre*  
*here. e.*

<sup>d</sup> a party q. <sup>e</sup> Om. q. and I v. <sup>f</sup> hauende s. halewe v. <sup>g</sup> God, that is, schewinge it to be holy q.  
<sup>h</sup> men, that thoru me offren hem silf to the bileue q. <sup>i</sup> accept AG sec. m. MNPQT. acceptable G pr. m.  
<sup>k</sup> For v. <sup>l</sup> Om. q. <sup>m</sup> Om. v. x. <sup>n</sup> that x. <sup>o</sup> Om. GMNPQFX. <sup>p</sup> to GMPQV. into N. <sup>q</sup> filled v.  
<sup>r</sup> named, or prechide of fals apostelis q. <sup>s</sup> vp T. on X. <sup>t</sup> anotheris NT. <sup>u</sup> Om. SX. <sup>v</sup> vnto AGMNPST.  
<sup>w</sup> I haue v. <sup>x</sup> haue not v. <sup>y</sup> ferrere AN. <sup>z</sup> place, or cause of longer dwellynge q. <sup>a</sup> I hauynge N.  
<sup>b</sup> to come v. <sup>c</sup> Om. SX. <sup>d</sup> Om. SX. <sup>e</sup> Forwhi v. <sup>f</sup> Om. SX. <sup>g</sup> 3ifte v. <sup>h</sup> Om. X.  
<sup>i</sup> For v. <sup>k</sup> and that XY. <sup>l</sup> Om. v. <sup>m</sup> also v. <sup>n</sup> Om. SX.

<sup>o</sup> til to K sec. m. rhk sec. m. o. <sup>p</sup> Om. K pr. m. <sup>q</sup> Om. k pr. m. <sup>r</sup> til I. til to K. <sup>s</sup> for if Q sec. m.  
<sup>c</sup> pr. m. <sup>t</sup> of k.

28 mynistrē to hem. Therefore whanne I schal ende this thing, and assigne hem this fruit, bi 3ou I schal passe into Spayne. 29 Forsoth I woot, that I comynge to 3ou, schal come into<sup>p</sup> the haboundaunce, 'or 30 *plente*<sup>q</sup>, of the blessinge of Crist. Therefore, britheren, I beseche 3ou by oure Lord Jhesu Crist, and bi charite<sup>r</sup> of the Hooly Gost, that 3e helpe me<sup>s</sup> in 3oure prayeris 31 'for me<sup>t</sup> to the Lord, that I be delyuerid fro the vntrewe, 'or *vnfeithful*<sup>u</sup>, men, that ben in Judee, and that the offrynge of my seruyce be acceptid in Jerusalem to 32 seyntis; that I come to 3ou in ioye, by the wille of God, and that I be refreschid 33 with 3ou. Sothli God of pees be with 3ou alle. Amen.

CAP. XVI.

1 Forsoth, *britheren*, I comende to 3ou Feben, oure sister, that is in the seruyce 2 of the chirche that is in Teucris, that 3e resseyue hir in the Lord worthily to seyntis, and that 3e 'stonde ny<sup>3</sup><sup>w</sup>, 'or *helpe*<sup>x</sup>, hir in what euere nede<sup>y</sup>, 'or *thing*<sup>z</sup>, she schal nede of 3ou. Forsoth<sup>a</sup> and she 'stood ny<sup>3</sup><sup>b</sup>, 'or *helpide*<sup>c</sup>, to manye<sup>d</sup>, and 3 to me<sup>e</sup> silf. Saluwe<sup>f</sup> 3e<sup>g</sup>, or 'greete 3e<sup>h</sup>, Priska and Aquyla, myn helperis in Crist 4 Jhesu, the<sup>i</sup> whiche vndirputtiden<sup>k</sup> her neckis for my soule<sup>l</sup>, 'or *lyf*<sup>m</sup>; to whiche<sup>n</sup> not I aloone do thankyngis, but and alle 5 the<sup>o</sup> chirchis of hethene men. And 'greete 3e<sup>p</sup> wel hir<sup>q</sup> homeli<sup>r</sup> chirche<sup>s</sup>. 'Greete 3e<sup>t</sup> wel Efenete<sup>u</sup>, loued to me, that is the 6 firste of Asye in Crist Jhesu. Greete<sup>v</sup> wel Marie, 'the which<sup>w</sup> hath trauelid moche in 7 vs. Greeteth<sup>x</sup> wel Andronyk and Juliane, myn cosyns, and myn euene caytifs, 'or *prisoneris*<sup>y</sup>, the<sup>z</sup> whiche ben noble among apostlis<sup>a</sup>, and the<sup>b</sup> whiche weren bifore me

to Spayne. And Y woot, that Y com-29 ynge to 3ou, schal come 'in to<sup>u</sup> the abundaunce<sup>v</sup> of the blessing of Crist. Therfor, britheren, Y biseche 3ou bi oure 30 Lord Jhesu Crist, and bi<sup>w</sup> charite of the Hooli Goost, that 3e helpe me in 3oure preyeris to the Lord, that Y be de-31 lyuerid fro the vnfeithful men, that ben in Judee, and that the offryng of my seruyce be acceptid in Jerusalem to seyntis; that Y come to 3ou in ioye, bi 32 the wille of God, and that Y be re-freischid with 3ou. And God of pees be with 3ou alle. Amen.

CAP. XVI.

And Y comende to 3ou Feben, oure 1 sister, which is in the seruyce of the chirche that is at Teucris, that 3e res-2 seyue hir in the Lord worthily to seyntis, and 'that 3e helpe<sup>x</sup> hir in what euere cause sche schal nede of 3ou. For sche helpide<sup>y</sup> many men, and my silf. Grete 3 3e<sup>z</sup> Prisca and Aquyla, myn helperis in Crist Jhesu, which vndurputtiden her 4 neckis for my lijf; to whiche<sup>a</sup> not Y aloone do thankyngis, but also alle<sup>b</sup> the chirchis<sup>c</sup> of hethene men. And grete 3e 5 wel her meynal<sup>d</sup> chirche<sup>†</sup>. Grete<sup>e</sup> wel Efenete, louyd to me, that is the firste of Asie in Crist Jhesu. Grete<sup>f</sup> wel 6 Marie, the whiche hath trauelid myche in vs. Grete<sup>g</sup> wel Andronyk and Julian, 7 my cosyns, and myn euen prisouneris, which ben noble among the apostlis, and whiche weren bifore me in Crist. Grete<sup>h</sup> 8 wel Ampliate, most dereworth to me in the Lord. Grete<sup>i</sup> wel Vrban, oure 9

† that is, congregacioun of feithful men in her hows. *Lytte here. e.*

<sup>p</sup> Om. κ. <sup>q</sup> Om. x. <sup>r</sup> the charite v. <sup>s</sup> Om. v. <sup>t</sup> Om. NQV. <sup>u</sup> Om. GMPQX. or the vnfeithful v. <sup>v</sup> is at NV. <sup>w</sup> helpe v. <sup>x</sup> Om. vX. <sup>y</sup> thyng q. cause v. <sup>z</sup> Om. QVX. <sup>a</sup> Forwhi v. <sup>b</sup> helpide v. <sup>c</sup> or halp s. Om. vX. <sup>d</sup> many men v. <sup>e</sup> my GMPQSVX. <sup>f</sup> Salute p. <sup>g</sup> Om. GMPQT. <sup>h</sup> greeteth sX. <sup>i</sup> Om. v. <sup>k</sup> vndirputten sX. <sup>l</sup> lijf v. <sup>m</sup> Om. vX. <sup>n</sup> whom q. <sup>o</sup> Om. p. <sup>p</sup> greeteth x. <sup>q</sup> their gq. ther MP. <sup>r</sup> meynal v. <sup>s</sup> chirche, or meynae q. <sup>t</sup> Gretith GMPQTX. <sup>u</sup> Aphenete G. <sup>v</sup> Gretith GMPQX. <sup>w</sup> that x. <sup>x</sup> Grete v. <sup>y</sup> Om. x. <sup>z</sup> Om. vX. <sup>a</sup> the postles M. the apostlis PQ. <sup>b</sup> Om. v.

<sup>u</sup> in re pr. m. <sup>v</sup> haboundaunce, eithir plente<sup>e</sup> R. <sup>w</sup> bi the bhk. <sup>x</sup> helpe 3e k. <sup>y</sup> hath holpen 1. <sup>z</sup> 3e wel KQ sec. m. bk. wel R. Om. β. <sup>a</sup> whom 1. <sup>b</sup> to alle κ sec. m. al ARhk sec. m. bi β. <sup>c</sup> chirche Rhk sec. m. <sup>d</sup> ether homeli κ marg. hoomly k pr. m. <sup>e</sup> Grete 3e EKRBHKOβ. <sup>f</sup> Grete 3e EK. <sup>g</sup> Grete 3e KR.

8 in Crist. Greeteth<sup>c</sup> wel Ampliate, moost  
 9 dereworthe to me in the Lord. Greete<sup>d</sup>  
 wel Vrban, oure helper in Crist Jhesu,  
 10 and Stacchen, my loued. Greete<sup>e</sup> wel Ap-  
 11 pellem, noble<sup>f</sup> in Crist. Greete<sup>g</sup> wel hem  
 that ben of Aristoblis hous. Greete<sup>b</sup> wel  
 Erodyon, my cosyn. 'Greete we<sup>i</sup> hem  
 that ben of Narcisties<sup>k</sup> hous, that ben<sup>l</sup> in  
 12 the Lord. Greete<sup>m</sup> wel Triphenam and  
 Triphonam, the<sup>n</sup> whiche *wymmen* trauelen  
 in the Lord. Greete<sup>o</sup> wel Persida, moost  
 dereworthe *womman*<sup>p</sup>, that hath moche  
 13 trauelid in the Lord. Greete<sup>q</sup> wel Rufus,  
 chosun in the Lord, and his modir, and  
 14 myn. Greete<sup>r</sup> wel Ansicrete, Flegoncia,  
 Hermen, Patroban, Herman, and britheren  
 15 that ben with hem. Greete<sup>s</sup> wel Filolo-  
 gus, and Julyan, and Venerum<sup>t</sup>, and his  
 sistir, and Olympiades, and alle the seyntis  
 16 that ben with hem. Greetith<sup>u</sup> wel<sup>t</sup> to  
 gidere in hooli coss. Alle the chirchis  
 17 of Crist greeten 3ou wel †. Forsoth, bri-  
 theren, I preie 3ou, that 3e aspye hem that  
 maken discenciouns and hirtyngis, *or*<sup>u</sup>  
*sclaundris*, bisydis the doctryn that 3e  
 han lernyd<sup>v</sup>, and 'bowe 3e<sup>w</sup> away fro hem.  
 18 Sothely<sup>x</sup> sicke men seruen not to the Lord  
 Crist, but to her wombe, and by swete  
 wordis and blessingis disseyuen<sup>y</sup> the hertis  
 19 of innosent men. Sothli 3oure obedience  
 is pupplischid into euery place, therefore  
 I ioye<sup>z</sup> in 3ou. But I wole 3ou<sup>a</sup> for<sup>b</sup> to<sup>c</sup> be  
 wyse in good thing, and symple in yuel  
 20 thing<sup>d</sup>. Forsothe God of pees defoule  
 Sathanas vndir 3oure feet swetly. The  
 grace of oure Lord Jhesu Crist be with  
 21 3ou. Tymothe, myn helpere, greetith 3ou  
 wel, and also Lucius, and Jason, and Sosi-  
 22 pater, my cosyns. 'I the thridde<sup>e</sup> greet  
 3ou wel, that<sup>f</sup> haue writyn the<sup>g</sup> epistle<sup>h</sup>, in  
 23 the Lord. Gayus, my herborgere, greet-

helpere in Crist Jhesus, and Stacchen,  
 my derlyng. Grete<sup>k</sup> wel Appellem, the 10  
 noble in Crist. Grete<sup>l</sup> wel hem that ben 11  
 of Aristoblis hous. Grete<sup>m</sup> wel Ero-  
 dion, my cosyn. Grete<sup>n</sup> wel hem that  
 ben of Narciscies hous, that ben in the  
 Lord. Grete<sup>o</sup> wel Trifenam and Trifo- 12  
 sam, whiche *wymmen* trauelen in the  
 Lord. Grete<sup>p</sup> wel Persida, most dere-  
 worthe *womman*, that hath trauelid  
 myche in the Lord. Grete<sup>q</sup> wel Rufus, 13  
 chosun in the Lord, and his modir, and  
 myn. Grete<sup>r</sup> wel Ansicrete, Flegoncia, 14  
 Hermen, Patroban, Herman, and bri-  
 theren that ben with hem. Grete<sup>s</sup> wel 15  
 Filologus, and Julian, and Nereum, and  
 his sistir, and Olympiades, and alle the  
 seyntis that ben with hem. Grete 3e 16  
 wel togidere in hooli coss. Alle the  
 chirches of Crist greten 3ou wel. But, 17  
 britheren, Y preye 3ou, that 3e aspie hem  
 that maken discenciouns and hirtyngis,  
 bisidis the doctryne that 3e han lerned<sup>p</sup>,  
 and bowe 3e<sup>q</sup> awei fro hem. For suche 18  
 men seruen not to the Lord Crist, but  
 to her wombe, and bi swete wordis and  
 blessingis<sup>r</sup> disseyuen<sup>s</sup> the hertis of in-  
 nocent men. But 3oure obedience is 19  
 pupplischid in to euery place, therfor Y  
 haue ioye in 3ou. But Y wole that 3e  
 be wise in good thing, and symple in  
 yuel. And<sup>t</sup> God of pees tredde Sathanas 20  
 vndur<sup>u</sup> 3oure feet swiftli<sup>v</sup>. The grace  
 of oure Lord Jhesu Crist be with 3ou.  
 Tymothe, myn helpere, grete 3ou wel, 21  
 and also Lucius, and Jason, and Sosi-  
 pater, my cosyns. Y Tercius grete 3ou 22  
 wel, that wroot this epistle<sup>w</sup>, in the  
 Lord. Gayus, myn oost, grete 3ou wel, 23  
 and al the chirche. Erastus, tresorere<sup>x</sup>  
 of the city, grete 3ou wel, and Quartus

† wele. *Loo!*  
*how opink*  
*Cristen men*  
*ben forbeden*  
*[bi the sen-*  
*lence folow-*  
*inge sec.m.]*  
*to comoun not*  
*with vicious*  
*prestis, that for*  
*her couetise*  
*lustis disturben*  
*the chirehe.*  
*G. text.*

<sup>c</sup> Grete *v*. <sup>d</sup> Greteth *GMNPQ SX*. <sup>e</sup> Gretith *GMPQX*. Grete 3ee *s*. <sup>f</sup> the noble *man* *GQ*. the noble *MP*.  
<sup>g</sup> Gretith *GMPQX*. Grete 3ee *s*. <sup>h</sup> Greteth *GMPQS*. <sup>i</sup> Gretith wel *AGMNPQ SX*. Grete wel *TV*. <sup>k</sup> Par-  
 ciscies *G*. Narcisijs *M*. Marciscies *QX*. <sup>l</sup> ben *feithfulle* *Q*. <sup>m</sup> Gretith *GMPQ SX*. <sup>n</sup> Om. *v*. <sup>o</sup> Gretith  
*GMPQ SX*. <sup>p</sup> Om. *X*. <sup>q</sup> Gretith *GMPQ SX*. <sup>r</sup> Nereum *v*. <sup>s</sup> Grete *TV*. <sup>t</sup> wele 3ou *Q*. <sup>u</sup> and *XY*.  
<sup>v</sup> lerud *A*. lered *s*. leride *XY*. <sup>w</sup> bowith *X*. <sup>x</sup> Forwhi *v*. <sup>y</sup> thei disseyuen *G*. <sup>z</sup> haue ioie *v*. <sup>a</sup> that  
 3ee *v*. <sup>b</sup> Om. *SX*. <sup>c</sup> Om. *v*. <sup>d</sup> Om. *v*. <sup>e</sup> And I Tercyus *G* *sec. v*. I Tercius *notorie* *Q*. I Tercius *v*.  
<sup>f</sup> which *v*. <sup>g</sup> this *GMPQV*. <sup>h</sup> epistlis *T*.

<sup>k</sup> Grete 3e *KR*. <sup>l</sup> Grete 3e *K*. <sup>m</sup> Grete 3e *KR*. <sup>n</sup> Grete 3e *KR*. <sup>p</sup> lerud *r*. <sup>q</sup> Om. *E*. <sup>r</sup> bisech-  
 ynges a *pr. m*. <sup>s</sup> thei disseyuen *K*. <sup>t</sup> Bute *k* *sec. m*. <sup>u</sup> swiftli vndir *R*. <sup>v</sup> Om. *R*. <sup>w</sup> pistle *bk*.  
<sup>x</sup> or *kepere of the comyn whycche e*.

ith 3ou wel, and al the chirche. Erastus  
 tresorer, 'or *kepere*<sup>i</sup>, of the cite, greetith  
 24 3ou wel, and Quartus, brother<sup>k</sup>. The<sup>l</sup> grace  
 of oure Lord Jhesu Crist with<sup>m</sup> 3ou alle.  
 25 Amen. Forsoth to<sup>n</sup> him, that is myzty  
 for<sup>o</sup> to conferme 3ou by my gospel, and  
 preching of<sup>p</sup> Jhesu Crist, vp<sup>q</sup> the reve-  
 lacioun of mysterie holdun stille, *that is*,  
 26 *not schewid*, in tymes euerlastynge; the<sup>r</sup>  
 which *mysterie*<sup>s</sup> is now maad opyn by  
 scripturis of prophetis, vp the comaunde-  
 ment of God withouten bygynnyng and  
 endynge, to the obedyence of feith in<sup>ss</sup>  
 27 alle hethene men, *the mysterie* knowun<sup>t</sup> to  
 God aloone wyse 'by Jhesu Crist<sup>u</sup>, to whom  
 honour<sup>v</sup> and glorie into worldis of worldis.  
 Amen.

*Here endith the epistle to Romayns,  
 and now bigynneth the prolog to the firste  
 epistle to Corinthis*<sup>w</sup>.

brother. The grace of oure Lord Jhesu<sup>24</sup>  
 Crist *be*<sup>y</sup> with 3ou alle. Amen. And<sup>25</sup>  
 onour and glorie be to hym, that is  
 myzti to conferme 3ou bi my gospel, and  
 prechyng of Jhesu Crist, bi the reuela-  
 cioun of mysterie holdun styll in tymes  
 euerlastinge; which *mysterie* is now<sup>26</sup>  
 maad opyn bi scripturis of prophetis, bi  
 the comaundement<sup>a</sup> of God with outen  
 bigynnyng and endyng, to the obedyence  
 of feith in alle hethene men, *the mys-  
 terie* knowun bi Jhesu Crist to God<sup>27</sup>  
 aloone wiss, to whom *be* onour and glo-  
 rie in to worldis of worldis<sup>b</sup>. Amen.

*Here endith the pistle to Romayns,  
 and bigynneth the prologe on the firste  
 pistle to Corinthis*<sup>c</sup>.

<sup>i</sup> Om. NVX. <sup>k</sup> the brother G sec. m. q. <sup>l</sup> Om. v. <sup>m</sup> be with Nq. <sup>n</sup> onour and glorie be to v. <sup>o</sup> Om. SX.  
<sup>p</sup> in v. <sup>q</sup> bi v. <sup>r</sup> Om. v. <sup>s</sup> Om. X. <sup>ss</sup> and κ. <sup>t</sup> knowen by Jhesu Crist v. <sup>u</sup> Om. v. <sup>v</sup> be onour v.  
<sup>w</sup> Here endith the epistle of Poul to the Romayns, and now bigynneth the epistle to the Corinthis. A.  
 Here endith the pistil to Romayns, and bigynneth the prolog to Corynthis. N. Here endith the pistel [of]  
 Romayns, now bygynneth the epistle of Corinthies. T. Here endith the pistles to Romayns; now bigynneth  
 the prologe upon the firste pistle to Corintheis. v. No final rubric in GMPQSY.

<sup>y</sup> Om. I. <sup>z</sup> Om. c. <sup>a</sup> comaundementis k pr. m. <sup>b</sup> world I. <sup>c</sup> From CIQACGH. Here endith the pistle  
 to Romayns; now bigynneth the firste pistle to Corinthies, with the prologe bifore. M. Heere eendith the  
 pistle to Romayns, and bigynneth the prolog on the pistle to Corinthies. R. Here endith Poul to Romayns,  
 and bigynneth a prologe on the firste pistle to Corinthes. X. Here endeth the firste pistle to Romayns, and  
 here bigynnith the prologe on the firste pistle to Corynthis. bo. Here eendith the pistil to Romayns, and  
 [here k] bigynneth the prologe to the firste Corinthies. ek. No final rubric in AEU.

# I. CORINTHIANS.

*Prolog to the firste Corinthies<sup>a</sup>.*

CORINTHIES ben men of Achaye, and thes also of the<sup>b</sup> apostelis hadden herd the word of treuthe, and thei weren ouerturned in many maneris of false apostelis; summe of wordy eloquence of philosophie, summe to the secte of Jewis lawe yledd<sup>c</sup>. Thes reuoketh the apostle to the trewe and gospels wysdom, writynge to hem fro Effecie, by Tymothe, his disciple.

*Here endith the prolog, and bigynneth the epistele<sup>d</sup>.*

*Here biginnith the prologe of Jerom on Corinthis<sup>a</sup>.*

CORINTHIES ben<sup>b</sup> of Acaye, and thei<sup>c</sup> in lijk maner herden of the postle<sup>d</sup> the word of treuthe, and weren peruertid in many maneres of false apostlis. Summe weren peruertid of eloquence of filosofie ful of wordis, othere men<sup>e</sup> weren led in to the sect of the<sup>f</sup> lawe of Jewis, that is, to holde it nedeful with the gospel. The apostle<sup>g</sup> clepith azen<sup>h</sup> these Corynthies to very<sup>i</sup> feith and wisdom of the gospel, and writith<sup>k</sup> to hem fro Efesie, bi Tymothe, his disciple.

*This seith Jerom in his prolog on the firste pistle to Corynthies<sup>l</sup>.*

*The firste pistle of Poul to Corinthis<sup>e</sup>.*

## CAP. I.

1 Poul, clepid apostle of Jhesu Crist, bi  
2 the wille of God, and Sostenes, brothir, to  
the chirche of God that is at Corinthe,  
to the halowid in Crist Jhesu, clepid

*Here bigynneth the firste pistle to the Corynthies<sup>a</sup>.*

## CAP. I.

Poul, clepid apostle of Jhesu Crist, bi 1  
the wille of God, and Sostenes, brothir,  
to the chirche of God that is at Co-2  
rynthe, to hem that ben halewid in Crist

<sup>a</sup> Here bygynneth the prolouge of the first Corinthies. v. No initial rubric in sv. No prologue in AGMPQX. In N and T the prologue is of the second text. <sup>b</sup> Om. v. <sup>c</sup> led v. <sup>d</sup> Here endith the prologe, and here bigynneth the first Corinthis. v. No final rubric in sv. <sup>e</sup> The first epistle to Corinthijs. MP. The firste pistle to the Corynthies. q. No initial rubric in the other Mss.

<sup>a</sup> From E. Prologe cx. Here bigynneth a prologe of Jerom on the firste pistle to Corinthies. K. Prolog to Corynthies i. N. Prologus T. Here bigynneth a prologe to Corynthies. v. A prolog on the firste epistle to Corynthies. f. No initial rubric in A and the other Mss. <sup>b</sup> ben men CKMRxabho. <sup>c</sup> Om. T. <sup>d</sup> apostle EMPTXeh. <sup>e</sup> Om. T. <sup>f</sup> Om. CEIKMNQRTUXabcefgghkoas. <sup>g</sup> postle CEKNQUXabcga. <sup>h</sup> azen clepith CMRtho. <sup>i</sup> the verri c. Om. NT. <sup>k</sup> writynge R. <sup>l</sup> Jerom in his prologe seith al this. K. Here endith the prolog on this epistle, that is seid bi Jerom. N. Jerom in his prologe on this pistle seith al this. xa. Here endith [the] prologe, and bigynneth the first pistle to the Corinthies. g. Jerom in his prolog on this pistil seith thus. k. No final rubric in ee. <sup>a</sup> The firste epistle to the Corinthies. ee. No initial rubric in CIKMQXa.

seyntis, with alle that inlepy<sup>b</sup> the name  
of oure Lord Jhesu Crist, in ech place of  
3 hem and<sup>c</sup> oure, grace 'and pees to 3ou<sup>cc</sup>  
of God, oure fadir, and of the Lord Jhesu  
4 Crist. I do thankyngis to my God euer-  
more for 3ou, in the grace of God that is  
5 3ouun to 3ou in Crist Jhesu. For in alle  
thingis 3e ben<sup>d</sup> ryche in<sup>e</sup> him, in ech  
word, and in ech kunnyng, 'or science<sup>f</sup>,  
6 as the witnessyng of Crist is confermyd  
7 in 3ou; so that no thing fayle to 3ou in  
ony grace, abidyng the reuelacioun, 'or  
schewyng<sup>g</sup>, of oure Lord Jhesu Crist;  
8 the<sup>h</sup> which and<sup>i</sup> schal conferme 3ou til  
into the ende withouten cryme, 'or greet  
synne<sup>k</sup>, in the day of the comyng of  
9 oure Lord Jhesu Crist. Forsoth<sup>l</sup> God is  
trewe, bi whom 3e ben clepid in to the  
felowschip of his sone Jhesu Crist oure  
10 Lord. Forsothe, britheren, I biseche 3ou<sup>ll</sup>,  
bi the name of oure Lord Jhesu Crist,  
that 3e alle seye the same thing, and that  
scismes, or<sup>m</sup> *dyuysiouns*<sup>n</sup>, *dissenciouns*<sup>o</sup>, 'or  
*discordis*<sup>p</sup>, be not among 3ow; sothli<sup>q</sup> be  
3e parfyt in the same witt, and in the  
11 same kunnyng. Forsothe, britheren<sup>r</sup>, it  
is signyfyed, 'or toold<sup>s</sup>, to me of hem that  
ben of<sup>ss</sup> Cloes, for stryues ben among 3ou.  
12 Forsoth I seye this thing, that<sup>t</sup> ech of  
3ou seith, Forsoth I am of Poul, forsoth  
I<sup>u</sup> of Appollo, treuly I<sup>v</sup> of Cephas, 'that is,  
13 *Petre*<sup>w</sup>, forsoth I<sup>x</sup> of Crist. Wher Crist  
is departid? wher Poul is crucifyed for  
3ou, ethir<sup>y</sup> ben 3e baptysid in the name  
14 of Poul? I do thankyngis to God<sup>z</sup>, that I  
baptyside no man of 3ou, no but Crispus  
15 and Gayus; lest ony man seye, that 3e ben  
16 baptysid in my name. Sothli 'and I bap-  
tyside<sup>a</sup> the hous of Steuene, *a womman*,  
but I woot not, if I baptyside ony othir.  
17 For<sup>b</sup> Crist sente me not for<sup>c</sup> to baptise,  
but for<sup>d</sup> to euangelyse, 'or *preche the gos-  
pel*<sup>e</sup>; not in wysdom of word, that the

Jhesu, and clepid seyntis, with alle that  
inwardli clepen the name of oure Lord  
Jhesu Crist, in ech place of hem and of<sup>b</sup>  
oure, grace to 3ou and pees of God,<sup>3</sup>  
oure fadir, and of the Lord Jhesu Crist.  
Y do thankyngis to my God eueremore<sup>4</sup>  
for 3ou, in the grace of God that is 3ouun  
to 3ou in Crist Jhesu. For in alle thingis<sup>5</sup>  
3e ben maad riche in hym, in ech word,  
and in ech kunnyng, as the witnessyng<sup>6</sup>  
of Crist is confermyd in 3ou; so that no<sup>7</sup>  
thing faile to 3ou in ony grace, that  
abiden the schewyng of oure Lord Jhe-  
su Crist; which also schal conferme 3ou<sup>8</sup>  
in to the ende with outen cryme, in the  
dai of the comyng of oure Lord Jhesu  
Crist. 'A trewe God<sup>c</sup>, bi whom 3e ben<sup>9</sup>  
clepid in to the felouschipe of his sone  
Jhesu Crist oure Lord. But, britheren,<sup>10</sup>  
Y biseche 3ou, bi the name of oure Lord  
Jhesu Crist, that 3e alle seie the same  
thing, and that dissenciouns<sup>d</sup> be not  
among 3ou; but be 3e perfit in the same  
wit, and in the same kunnyng. For, my<sup>11</sup>  
britheren, it is teld to me of hem<sup>e</sup> that  
ben at Cloes, that stryues ben among  
3ou. And Y seie that, that<sup>f</sup> ech of 3ou<sup>12</sup>  
seith, For Y am of Poul, and Y *am* of  
Appollo, and Y *am* of Cefas<sup>g</sup>, but Y *am*  
of Crist. Whether Crist is departid?<sup>13</sup>  
whether Poul was crucified for 3ou,  
ether 3e ben baptysid in the name of  
Poul? Y do thankyngis to my God,<sup>14</sup>  
that Y baptyside noon<sup>h</sup> of 3ou, but Crispus  
and Gayus; lest ony man seie, that 3e<sup>15</sup>  
ben baptysid in my name. And Y bap-<sup>16</sup>  
tyside also the hous of Stephan<sup>i</sup>, but Y  
woot not, that Y baptyside ony other.  
For Crist sente me not to baptise, but<sup>17</sup>  
to preche the gospel; not in wisdom of  
word, that the cros of Crist be not voidid  
awei. For the word of the cros is foli<sup>18</sup>  
to hem that perischen; but to hem that

<sup>b</sup> inwardly clepen *v.*    <sup>c</sup> and in *no.*    <sup>cc</sup> to 3ou and pees *plures.*    <sup>d</sup> ben maad *nv.*    <sup>e</sup> bi *v sup ras.*  
<sup>f</sup> Om. *x.*    <sup>g</sup> Om. *x.*    <sup>h</sup> Om. *v.*    <sup>i</sup> also *v.*    <sup>k</sup> Om. *x.*    <sup>l</sup> Om. *v.*    <sup>ll</sup> Om. *v.*    <sup>m</sup> Om. *x.*    <sup>n</sup> Om. *vx.*  
<sup>o</sup> Om. *x.*    <sup>p</sup> Om. *vx.*    <sup>q</sup> but *v.*    <sup>r</sup> my britheren *v.*    <sup>s</sup> Om. *x.*    <sup>ss</sup> at *p.*    <sup>t</sup> which *v.*    <sup>u</sup> I *am* *qv.*  
<sup>v</sup> I *am* *v.*    <sup>w</sup> Om. *x.*    <sup>x</sup> I *am* *v.*    <sup>y</sup> other *M et P passim.* or *s.*    <sup>z</sup> my God *v.*    <sup>a</sup> I baptyside also *v.*  
<sup>b</sup> Forwhi *v.*    <sup>c</sup> Om. *sx.*    <sup>d</sup> Om. *sx.*    <sup>e</sup> Om. *x.*

<sup>b</sup> Om. *A.*    <sup>c</sup> Forsothe God is trwe *κ sup. ras.*    <sup>d</sup> ether *dyuisions κ marg.*    <sup>e</sup> 3ou I *sec. m.*    <sup>f</sup> Om,  
*u pr. m. ae pr. m.*    <sup>g</sup> that is, *Petir e marg.*    <sup>h</sup> no man *a.*    <sup>i</sup> Stephan, *a womman* *k.*

18 cros of Crist be not voydid away. For  
 the word of the cros<sup>g</sup> is folye sothli to  
 'men perischinge<sup>h</sup>; forsoth to hem that  
 ben maad saaf, that is to seye, to vs, it is  
 19 the vertu of God. Sothli<sup>i</sup> it is writun, I  
 schal lese the wysdom of wyse men, and  
 I schal reprove the prudence of prudent  
 20 men. Where is the wyse man? where  
 is the writere<sup>k</sup>, 'or man of lawe<sup>l</sup>? where  
 is the purchasour of this<sup>ll</sup> world? Wher  
 God hath not maad the wysdom of this<sup>ll</sup>  
 21 world foltisch<sup>m</sup>, 'or fool<sup>n</sup>. Forwhi for in  
 the wysdom of God the world knew not  
 God by wysdom, it pleside<sup>o</sup> to God for<sup>p</sup>  
 to make 'men saaf<sup>q</sup> bileuyng, by the  
 22 folie of preching. For and Jewis seken  
 23 signes, and Grekis seken wisdom; for-  
 soth<sup>r</sup> we prechen Crist crucified, to Jewis  
 sothli sclandre<sup>s</sup>, to hethene men 'forsoth  
 24 foly<sup>t</sup>; forsoth<sup>u</sup> to 'hem clepid<sup>v</sup>, Jewis<sup>w</sup>  
 and Grekis<sup>x</sup>, Crist<sup>y</sup> the vertu of God, and  
 25 the wysdom of God. For<sup>z</sup> that that is  
 foly thing of God<sup>a</sup>, is wyser than men;  
 and that that is syk<sup>b</sup> thing, 'or freel<sup>c</sup>, of  
 26 God<sup>d</sup>, is strengere than men. Forsoth<sup>e</sup> se  
 ze zoure<sup>f</sup> clepinge, britheren<sup>g</sup>; for not  
 manye wyse men afir the fleisch, not  
 27 many myzty, not many nobile. But God  
 chees tho thingis that ben foltysch<sup>h</sup> of the<sup>i</sup>  
 28 world, that he confounde wyse men; and  
 God chees the syke thingis, 'or freel<sup>k</sup>, of  
 the world, that he confounde the stronge<sup>m</sup>  
 thingis; and God chees the vnnobile thingis  
 and dispisable thingis<sup>n</sup> of the world, and  
 tho<sup>o</sup> thingis that ben not<sup>p</sup>, that he schulde  
 29 distroye tho thingis that ben<sup>q</sup>; that ech  
 fleisch<sup>r</sup>, 'or man<sup>s</sup>, 'glorie not<sup>t</sup> in his<sup>u</sup> sizt.  
 30 Forsoth of him ze ben in Crist Jhesu, the<sup>v</sup>  
 which is maad to vs wysdom and riztwys-  
 31 nesse, and hoolynesse, and azenbyng; that,

ben maad saaf<sup>k</sup>, that is to seie, to vs, it  
 is the vertu of God. For it is writun, 19  
 Y schal distruye the wisdom of wise  
 men, and Y schal reprove the prudence  
 of prudent men. Where is the wise 20  
 man? where is the wise lawiere?  
 where is the<sup>l</sup> purchasour of this world?  
 Whether God hath not maad the wis-  
 dom of this world fonned? For the 21  
 world in wisdom of God knewe not God  
 bi wisdom, it pleside to God, bi foli of  
 prechyng, 'to maken<sup>m</sup> hem saaf that bi-  
 leueden. For Jewis seken signes, and 22  
 Grekis seken wisdom; but we prechen 23  
 Crist crucified, to<sup>n</sup> Jewis sclandre, and  
 to<sup>o</sup> hethene men foli; but to tho<sup>p</sup> Jewis 24  
 and Grekis<sup>q</sup> that ben clepid, *we prechen*  
 Crist the vertu of God and the wisdom  
 of God. For that that is foli thing of 25  
 God, is wiser than men; and that that  
 is the<sup>r</sup> feble<sup>s</sup> thing of God, is strengere  
 than men. But, britheren, se ze zoure 26  
 clepyng; for not many wise men afir  
 the fleisch, not many myzti<sup>t</sup>, not many  
 noble<sup>u</sup>. But God chees tho thingis that 27  
 ben fonned of the world, to confounde  
 wise men; and God chees the feble 28  
 thingis of the world, to confounde the<sup>v</sup>  
 stronge thingis; and God chees the vn-  
 noble thingis 'and dispisable thingis<sup>w</sup> of  
 the world, and tho thingis that ben not,  
 to distruye tho thingis that ben; that 29  
 ech man haue not<sup>x</sup> glorie in his sizt.  
 But of hym ze ben in Crist Jhesu, 30  
 which is maad of God to vs wisdom, and  
 riztwisnesse, and holynesse, and azen-  
 byng; that, as it is wrytun, He that 31  
 glorieth, haue glorie in the Lord.

<sup>g</sup> crosse, that is, passioun q. <sup>h</sup> hem that perischen v. <sup>i</sup> For v. <sup>k</sup> wise man of lawe v. <sup>l</sup> or the man  
 of lawe r. Om. vx. <sup>ll</sup> the k. <sup>m</sup> fonned v. <sup>n</sup> or fooly m. Om. vx. <sup>o</sup> please v pr. m. <sup>p</sup> Om. sx. <sup>q</sup> saaf  
 men x. <sup>r</sup> but v. <sup>s</sup> it is sclandre q. <sup>t</sup> sotheli fooly p. foley forsothe v. foly w. <sup>u</sup> but v. <sup>v</sup> Om. v.  
<sup>w</sup> the Jewis v. <sup>x</sup> Grekis to the feith q. <sup>y</sup> Grekis, that ben clepid v. <sup>y</sup> is knowne Crist to be q. *we prechen*  
 Crist v. <sup>z</sup> Forwhi v. <sup>a</sup> God, as Cristis passioun and deth q. <sup>b</sup> the syke vx. <sup>c</sup> Om. x. <sup>d</sup> God, as  
 to cheese ydiotis to vencuse the world q. <sup>e</sup> Forsoth, brethren v. <sup>f</sup> oure A sec. m. N. <sup>g</sup> Om. v. <sup>h</sup> foltes  
 MPQTW. fonned v. <sup>i</sup> this w. <sup>k</sup> Om. NX. <sup>m</sup> strengere q. <sup>n</sup> Om. x. <sup>o</sup> thi s. <sup>p</sup> not of ony prys q.  
<sup>q</sup> ben in gret pris q. <sup>r</sup> man v. <sup>s</sup> Om. vx. <sup>t</sup> haue not glorie v. <sup>u</sup> his own q. <sup>v</sup> Om. v.

<sup>k</sup> sadde a. <sup>l</sup> Om. A. <sup>m</sup> that make a. <sup>n</sup> to the hk pr. m. <sup>o</sup> to the k pr. m. <sup>p</sup> the εἰρηναῖος.  
<sup>q</sup> to Grekis a. <sup>r</sup> Om. εἰρηναῖος. <sup>s</sup> ether seek or freel k marg. <sup>t</sup> myzti men k. <sup>u</sup> noble men k.  
<sup>w</sup> Om. k pr. m. <sup>x</sup> Om. eg. <sup>y</sup> Om. qg pr. m. <sup>h</sup> pr. m.

as it is writun, He that glorieth, glorie<sup>w</sup> in the Lord.

CAP. II.

1 And I, britheren, whanne I cam to 3ou, cam not in<sup>x</sup> hi3nesse of word, or<sup>y</sup> wysdom, tellinge, *'or schewingez*, *'to 3ou<sup>a</sup> the witnessyng of Crist.* Sothli<sup>b</sup> I schewide<sup>c</sup>, *'or demyde<sup>d</sup>*, not me<sup>e</sup> for<sup>f</sup> to wite<sup>g</sup>, *'or kunne<sup>h</sup>*, ony thing among 3ou, not but Crist 3 Jhesu, and him crucifyed. And I in syknesse, and drede, and moche tremblyng, *'or quakyng<sup>i</sup>*, was anentis 3ou; and my word and my preching not<sup>k</sup> in persuable<sup>l</sup>, *'or sutile glosyngem*, wordis of mannis wysdom, but in schewyng of spirit and 5 vertu; that 3oure feith be not in the<sup>n</sup> wysdom of men, but in the vertu of God. 6 Forsoth we speken wysdom among perfyt men, forsoth<sup>o</sup> not wysdom of this world, nether of princes of this world, that ben 7 distroyed; but we speken the wysdom of<sup>p</sup> God, that<sup>q</sup> *'is hid<sup>r</sup> in mysterie, 'or priuylte<sup>s</sup>*; the<sup>t</sup> which *wysdom<sup>n</sup>* God bifore ordeynede bifore worldis<sup>v</sup> in to oure glorie, the<sup>w</sup> which no man of the princes of this world knew; for if thei hadden knowen, thei schulden neuere haue crucified the Lord of glorie. But as it is writun, That y3e sy3 not, ne eere herde<sup>x</sup>, nether it stizede in to herte<sup>y</sup> of man, what thingis God made redy bifore to hem that 10 louen him; forsoth God schewyde to vs by his spirit. Forsoth<sup>z</sup> the spirit sekith alle thingis, 3he, the deepe thingis of God. 11 Sotheli who of men woot, what thingis ben of man, no<sup>a</sup> but the<sup>aa</sup> spirit of man that is in him? So and what thingis ben of God, no man knowith, no but the spirit 12 of God. Forsoth we han not resseyued the spirit of this world, but the spirit that is of God, that we witen what thingis ben 13 3ouun to vs of God. The<sup>b</sup> whiche thingis we speken, not<sup>c</sup> in tau3t wordis of mannis

CAP. II.

And Y, britheren, whanne Y cam to 1 3ou, cam not in the hei3nesse of word, ethir of wisdom, tellynge to 3ou the witnessyng of Crist. For Y demede not 2 me to kunne ony thing among 3ou, but Crist Jhesu, and hym crucified. And 3 Y in siknesse, and drede, and myche<sup>y</sup> trembling, was among 3ou; and my word 4 and my preching was not in suteli<sup>z</sup> sturyng wordis of mannis wisdom, but in schewyng of spirit and of vertu; that 5 3oure feith be not in the wisdom of men, but in the vertu of God. For we speken 6 wisdom among perfyt men, but not wisdom of this world, nether of princes of this world, that ben distried; but we 7 speken the wisdom of God in mysterie, *'which wisdom is hid<sup>a</sup>*; which *wisdom* God bifore ordeynede bifore worldis in to oure glorie, which noon of the princes 8 of this world knew; for if thei hadden knowe, thei schulden neuere haue crucified the Lord of glorie. But as it is 9 writun, That i3e<sup>b</sup> say not, ne eere herde, nether it stiede in to herte<sup>c</sup> of man, what thingis God arayeded<sup>d</sup> to hem that louen hym; but God schewide to vs bi his 10 spirit. For whi the spirit serchith alle thingis, 3he, the depe thingis of God. And who of men woot, what thingis ben 11 of man, but the spirit of man that is in hym? So what thingis ben of God, no man knowith, but the spirit of God. And we han not resseyued the spirit<sup>†</sup> of 12 this world, but the spirit that is of God, that we wite what thingis ben 3ouun to vs of God. Whiche thingis we speken 13 also, not in wise wordis of mannis wisdom, but in the doctryn of the<sup>e</sup> spirit, and maken a liknesse of spiritual thingis

† that worldly cunning and loue, bi the whiche a man is dryuen to seke and loue worldly thingis. *spyril of God*; that is, loue enflawmyng to dyuine thingis. *examyned*; that is, goostli good is knowun verili. *Lyre here. e.*

<sup>w</sup> haue glorie *v.* <sup>x</sup> in the *v.* <sup>y</sup> of *sw.* either of *v.* <sup>z</sup> Om. *vX.* <sup>a</sup> Om. *s.* <sup>b</sup> For *v.* <sup>c</sup> demede *vX.* <sup>d</sup> Om. *vX.* <sup>e</sup> in me *k.* <sup>f</sup> Om. *svX.* <sup>g</sup> kunne *vX.* <sup>h</sup> Om. *vX.* <sup>i</sup> Om. *MNPQTX.* <sup>k</sup> was not *qv.* <sup>l</sup> persuasible *N.* sotil styringe *v.* <sup>m</sup> Om. *v.* <sup>n</sup> Om. *MPQT.* <sup>o</sup> but *v.* <sup>p</sup> hidde of *q.* <sup>q</sup> the which *MPQT.* <sup>r</sup> Om. *q.* <sup>s</sup> Om. *x.* <sup>t</sup> Om. *v.* <sup>u</sup> Om. *x.* <sup>v</sup> worldis *M et P passim.* <sup>w</sup> Om. *v.* <sup>x</sup> herde not *q.* <sup>y</sup> the herte *svXY.* <sup>z</sup> Forwhi *v.* <sup>a</sup> Om. *x.* <sup>aa</sup> of *k.* <sup>b</sup> Om. *v.* <sup>c</sup> also not *v.*

<sup>y</sup> in myche *A sec. m. i.* <sup>z</sup> sotil *k.* *ether glosyng* *k marg.* sutel *cβ.* sutilte *h.* <sup>a</sup> Om. *r.* <sup>b</sup> the i3e *a.* <sup>c</sup> the herte *A pr. m. CEKRXaegh.* <sup>d</sup> hath greithid *i.* <sup>e</sup> Om. *r.*

wysdom, but in<sup>d</sup> doctryne of the spirit, comparisionyng<sup>e</sup> spiritual thingis to gostly  
 14 men. Forsoth a beestli man perseyueth not tho thingis that ben of the spirit of God; sothli it is foly to him, and he<sup>f</sup> may not vnderstonde<sup>g</sup>, for he<sup>h</sup> is examyned, 'or  
 15 *asayed*<sup>i</sup>, gostly. Forsoth a spiritual man demeth alle thingis, and he is demyd, 'or  
 16 *dampned*<sup>k</sup>, of no man<sup>l</sup>. As it is writun, Who sothli knew the witt of the Lord, or who tauzte him? Forsoth we han the witt of Crist<sup>m</sup>.

## CAP. III.

1 And I, britheren, myzte not speke to you as to spiritual men, but as to fleischli<sup>n</sup>;  
 2 as to litile children<sup>o</sup> in Crist, I zaf to you mylk drynke<sup>oo</sup>, not mete; sothli<sup>p</sup> ze myzten not zit vndirstonde, but nether  
 'now sothli ze mown<sup>q</sup>, for zit ze ben  
 3 fleischly. Whanne<sup>r</sup> enuye<sup>s</sup> and stryf is among you, wher ze ben not fleischli, and  
 4 aftir man ze gon? For<sup>t</sup> whanne summe seith, I sothli am of Poul, another forsoth, I am of Apollo, wher ze ben not men<sup>u</sup>?  
 5 What therefore is Apollo, what forsoth Poul? Thei ben mynistris<sup>v</sup>, 'or *seruauntis*<sup>w</sup>, of him, to whom ze han bileuyd;  
 and to ech man as God hath zouun. 6 I plauntide, Apollo watride, 'or *moystide*<sup>x</sup>,  
 7 but God zaf encresyng. 'And so<sup>y</sup> neither he that plauntith is ony thing, neither he that moystith,  
 but God that zyueth encresyng. 8 Forsoth he that plauntith, and he that moystith, ben oo thing;  
 sothli ech schal take his propre hyre, after his traueil. 9 For we ben the helperis of God;  
 ze ben the erthe tilyinge of God, ze ben the byldinge of God. Aftir the grace of God that is zouun to me,  
 as a wys carpenter<sup>z</sup> I sette the fundament<sup>a</sup>; forsothe another bildeth aboue<sup>b</sup>. Sothli<sup>c</sup> ech man se<sup>d</sup>,  
 hou 'and what thingis<sup>e</sup> he byldeth

to goostli men. For a beestli man per-14  
 seyueh not tho thingis that ben of the spirit of God; for it is foly to hym, and he may not vndurstonde,  
 for it is examyned goostli. But a spiritual man 15 demeth alle thingis, and he is demed of no man. As it is writun, And who knew 16  
 the wit of the Lord, or who tauzte hym? And we han the<sup>f</sup> wit of Crist.

## CAP. III.

And Y, britheren, myzte not speke to 1  
 you as to spiritual men, but as to fleischli  
*men*; as to litle children in Crist, Y zaf 2  
 to<sup>g</sup> you mylk<sup>h</sup> drynke<sup>i†</sup>, not mete; for ze myzten not zit<sup>j</sup>, nether ze moun now,  
 for zit ze ben fleischli. For while strif<sup>k 3</sup> is among you, whether<sup>l</sup> ze ben not fleischli,  
 and ze gon aftir man? For 4 whanne summe seith, Y am of Poul, another<sup>m</sup>,  
 But Y am of Apollo, whethir ze ben not men? What therfor is Apollo, and what Poul?  
 Thei ben mynystris of 5 hym, to whom ze han bileuyd; and to ech man as God hath zouun. Y plaunt- 6  
 ide, Apollo moystide, but God zaf encresyng. Therfor nether he that 7  
 plauntith is ony thing, nethir he that moistith, but God that zyueth encresyng.  
 And he that plauntith, and he 8 that moistith, ben oon<sup>†</sup>; and ech schal take his owne mede,  
 aftir his trauel. For we ben the helperis of God; ze ben 9  
 the erttheliyng of God, ze ben the bildyng of God. Aftir the grace 'of God<sup>n 10</sup>  
 that is zouun to me, as a wise maistir carpenter Y settide the<sup>o</sup> fundament;  
 and<sup>p</sup> another bildith<sup>q</sup> aboue. But ech man se, hou he bildith aboue. For 11  
 no<sup>r</sup> man may sette another fundament,

† that is, I telde to you the lesse poyntis of feith. *not mete*; that is, perfit techinge. *nether ze moun*; as longe as ze dwellen in sich fleischelynesse. *Lyre here. e.*

† that is, in condicioun of kynde, and in worching of seruce; and therefore oon schal not be set bifore, and another dispisid. *Lyre here. e.*

<sup>d</sup> in the *v.* <sup>e</sup> and comparisonen *v.* <sup>f</sup> it *w.* <sup>g</sup> be vndirstonde *w.* <sup>h</sup> it *v.* <sup>i</sup> Om. *x.* <sup>k</sup> Om. *v.x.*  
<sup>l</sup> man to his harme *q.* <sup>m</sup> Crist, to chese tho thingis that ben of Crist *q.* <sup>n</sup> fleschli men *v.* <sup>o</sup> childer *x.*  
<sup>oo</sup> to drinke *m.* <sup>p</sup> forwhi *v.* <sup>q</sup> ze moun now sothly *v.* <sup>r</sup> For whanne *v.* <sup>s</sup> Om. *v.* <sup>t</sup> Forsothe *x.*  
<sup>u</sup> fleischly men *q.* <sup>v</sup> mynistris, thei ben *x.* <sup>w</sup> Om. *q.x.* <sup>x</sup> Om. *MPQT.X.* <sup>y</sup> Therefore *v.* <sup>z</sup> princepal carpenter *v.* <sup>a</sup> fundament, the feith of Crist *q.* <sup>b</sup> aboue, good werkis *q.* <sup>c</sup> But *v.* <sup>d</sup> see he *GMP.T.*  
<sup>e</sup> Om. *v.*

<sup>f</sup> Om. *hko.* <sup>g</sup> mylke to a. Om. *c pr. m.* <sup>h</sup> Om. *a.* <sup>i</sup> to drinke *EXEK pr. m.* <sup>j</sup> zit vndirstonde *q sec. m. c.* <sup>k</sup> enuye and strif *A sec. m.* <sup>l</sup> wher *IK.* <sup>m</sup> and an othir *R pr. m.* <sup>n</sup> Om. *R.* <sup>o</sup> Om. *k pr. m.*  
<sup>p</sup> Om. *R.* <sup>q</sup> bildide *EC.* <sup>r</sup> Om. *k pr. m.*

11 vpon<sup>f</sup>. Sothli<sup>g</sup> no man may sette another  
 foundement, 'bi sydis<sup>h</sup> that that is sett, the<sup>i</sup>  
 12 which is Crist Jhesus. Forsoth if eny<sup>j</sup>  
 man bylde<sup>k</sup> ouer<sup>l</sup> vpon<sup>m</sup> this foundement,  
 gold, siluer, precyous stoones, stickis, hey,  
 13 stuble, euery mannis work schal be open,  
 the<sup>n</sup> day of the Lord schal declare; for  
 'ech mannis work<sup>o</sup> schal be schewid in  
 fyer, 'what maner it is<sup>p</sup>, the fier schal  
 14 proue<sup>q</sup>. If the werk of ony man schal  
 dwelle, the<sup>r</sup> which<sup>s</sup> he byldide<sup>ss</sup> vpon<sup>t</sup>, he  
 15 schal receyue mede. If eny mannis work  
 schal<sup>u</sup> brenne, it<sup>v</sup> schal suffre peyringe;  
 forsoth<sup>w</sup> he schal be saaf, so netheles as  
 16 by fyer. Wite 3e not, for<sup>x</sup> 3e ben the  
 temple of God, and the spirit of God  
 17 dwellith in 3ou? Forsoth if ony<sup>y</sup> 'schal  
 defoule<sup>z</sup> the temple of God, God schal dis-  
 parple<sup>a</sup> him<sup>aa</sup>, 'or distroye<sup>b</sup>; forsoth the  
 temple of God is hooly, the<sup>c</sup> which 3e  
 18 ben. No man disseyue him silf. If eny  
 man a mong 3ou is seyn for<sup>d</sup> to be wyse<sup>e</sup>  
 in this<sup>ee</sup> world, be he maad<sup>f</sup> a fool<sup>g</sup>, that  
 19 he be wyse<sup>h</sup>. Forsoth<sup>i</sup> the wysdom of  
 this<sup>k</sup> world is foly anentis God; forsoth it  
 is writun, I schal catche wyse men in her  
 20 fell<sup>l</sup> wysdom, 'or sutil gyle<sup>m</sup>; and eft,  
 The Lord 'hath knowyn<sup>n</sup> the thou3tis of  
 21 wyse<sup>o</sup> men, for thei ben veyn. 'And so<sup>p</sup>  
 22 no man glorie<sup>q</sup> in men. Forsoth<sup>r</sup> alle  
 thingis ben 3oure<sup>s</sup>, either<sup>t</sup> Poul, either  
 Apollo, eithir Cefhas, 'that is, Petre<sup>u</sup>,  
 eithir the world, either lyf, eithir deeth,  
 either thingis present, eithir thingis to  
 comynge<sup>v</sup>; forsothe alle thingis ben 3oure,  
 23 3e<sup>w</sup> forsoth of Crist, Crist sotheli of<sup>x</sup> God.

outtakun that that is sett, which is  
 Crist Jhesus. For if ony<sup>s</sup> bildith ouer<sup>12</sup>  
 this foundement, gold, siluer, precieuse  
 stoonys, stickis, hey, or stobil, euery  
 mannis werk schal be open; for the<sup>13</sup>  
 dai of the Lord schal declare, for it  
 schal be schewid in fier; the fier schal  
 preue the werk<sup>t</sup> of ech man, what man-  
 ner<sup>u</sup> werk it is. If the werk of ony<sup>14</sup>  
 man dwelle stille, which he bildide<sup>v</sup>  
 aboue, he schal resseyue mede. If ony<sup>15</sup>  
 mannis werk brenne, he schal suffre  
 harm<sup>w</sup>; but he schal be saaf, so netheles  
 as bi fier. Witen 3e not, that 3e ben the<sup>16</sup>  
 temple of God, and the spirit of God  
 dwellith in 3ou? And if ony defoulith<sup>17</sup>  
 the temple of God, God schal leese hym;  
 for the temple of God is hooli, which  
 3e ben. No man disseyue hym silf. If<sup>18</sup>  
 ony man among 3ou is seyn to be wijs  
 in this world, be he maad a fool, that  
 he be wijs. For the wisdom of this<sup>19</sup>  
 world is foli anentis God; for it is  
 writun, Y schal catche wise men in her  
 fel wisdom; and eft, The Lord knowith<sup>20</sup>  
 the thou3tis of wise<sup>x</sup> men, for tho ben  
 veyn. Therfor no man haue glorie in<sup>21</sup>  
 men. For alle thingis ben 3oure, ethir<sup>22</sup>  
 Poul, ether Apollo, ether Cefas, ether the  
 world, ether lijf, ether deeth, ether thingis  
 present, ethir thingis to comynge; for  
 alle thingis ben 3oure, and 3e *ben* of<sup>23</sup>  
 Crist, and Crist *is* of God.

## CAP. IV.

1 So a man gesse, 'or deme<sup>y</sup>, vs, as myn-  
 istris of Crist, and dispenderis of the  
 2 mynisteries<sup>z</sup> of God. Now it is sou3t

## CAP. IV.

So a man gesse vs, as mynystris<sup>y</sup> of<sup>1</sup>  
 Crist, and dispenderis of the mynys-  
 teries<sup>z</sup> of God. Now it is sou3t here<sup>a2</sup>

f aboue v. g Forwhi v. h outaken v. i Om. v. j Om. x. k bijldith v. l Om. w. m Om. x.  
 n forsothe the v. o it v. p Om. v. q preue the werk of ech man, what maner werk it is v. r Om. vx.  
 s that x. ss bildith p. t aboue v. on x. u Om. x. v he v. w but v. x that v. y any man n.  
 z defouleth v. a leese v. distroyen x. aa Om. mp. b Om. vx. or destrie him mp. c Om. v. d Om.  
 g pr. m. mpstx. e wyse to hym silf q. ee the k. f Om. t. g fool anentis hym silf q. h wyse anentis  
 God q. i For v. k the k. l fool q. m Om. x. n knowith v. o wyse worldly q. p Therefore v.  
 q haue glorie v. r Forwhi v. s 3oure, that is, alle thinges ben ordeyned to serue 3ou q. t other m et p passim.  
 outhir x. u Om. nx. v comen sx. w 3e ben v. x is of v. y Om. vx. z mynystris g. mysteries q.

s eny man a. t werkis k pr. m. u euere k pr. m. v bildeth rhkoß. w ether peyring k marg.  
 x Om. r pr. m. y the mynystris k sec. m. z mysteries ciß. a Om. i pr. m.

here among the dispenderis, that a man  
 3 be founden trewe. Forsoth to me it is  
 for the leeste thing, that I be demyd of<sup>z</sup>  
 3ou, or of mannis day<sup>a</sup>; but nethir I deme  
 4 my silf. Sothli<sup>b</sup> I am no thing gilty to  
 my silf, but not in this thing 'I am<sup>c</sup> ius-  
 5 tified<sup>d</sup>; forsoth he that demeth<sup>e</sup> me, is<sup>f</sup> the  
 5 Lord. 'And so<sup>g</sup> nyle 3e deme bi fore the  
 tyme, til that the Lord come, the<sup>h</sup> which  
 'and schal<sup>i</sup> aliztne<sup>k</sup> the hid thingis of  
 derknessis, and schal schewe the counceils  
 of hertis; and thanne preisyng schal be  
 6 to ech man of God<sup>l</sup>. Sotheli, britheren,  
 'this thing<sup>m</sup> I haue transfigurid<sup>n</sup> in to<sup>o</sup> me  
 and in to<sup>p</sup> Apollo<sup>q</sup>; that in vs 3e lerne<sup>r</sup>, lest  
 that<sup>s</sup> ouer that it<sup>t</sup> is writun, oon azens  
 another be inblowyn<sup>u</sup> 'with pride<sup>v</sup> for<sup>vv</sup>  
 7 another man. Who forsoth demeth thee?  
 What sothli hast thou, that thou hast not  
 resseyued? Sothli if thou hast resseyued,  
 what gloriest thou, as thou haddist not  
 8 resseyued? Now 3e ben fulfillid<sup>w</sup>, now 3e  
 ben maad ryche; 3e regnen with oute vs;  
 and I wolde 3e<sup>x</sup> regne, 'that and<sup>y</sup> we  
 9 regneden<sup>z</sup> with 3ou. Sothli I wene<sup>a</sup>, that  
 God schewide vs the laste apostelis, as  
 maad redy to deeth<sup>b</sup>; for we ben maad  
 a spectacle to the world, and to aungels,  
 10 and to men. We foolis for Crist<sup>c</sup>, 3e for-  
 sothe prudent in Crist<sup>d</sup>; we syke<sup>e</sup>, 3e for-  
 sothe stronge<sup>f</sup>; 3e noble, we forsoth<sup>g</sup> vn-  
 11 noble. Til into this hour 'and we<sup>h</sup> hungren,  
 and thirsten, and ben nakid, and ben  
 smytun with boffatis, and we ben vnsta-  
 12 ble<sup>i</sup>, and we trauelen worchinge with oure  
 hondis; we ben cursid, and we blessen;  
 we suffren persecucioun, and we susteynen,  
 13 'or abyden longe<sup>k</sup>; we ben blasfemyd,  
 and we bisechen<sup>l</sup>; as clensyngis of this  
 world we ben maad, the paringis, 'or out-

among the dispenderis, that a man be  
 foundun trewe. And to me it is for the<sup>s</sup>  
 leest thing, that Y be demyd of 3ou, or  
 of mannis dai; but nether Y deme my  
 silf. For Y am no thing ouer trowynge<sup>4</sup>  
 to my silf, but not<sup>b</sup> in this thing Y am<sup>c</sup>  
 iustified; for he that demeth me, is the  
 Lord. Therfor nyle 3e deme bifore the<sup>5</sup>  
 tyme, til that the Lord come, which  
 schal liztne the hyd thingis of derk-  
 nessis, and schal schewe the counceils of  
 hertis; and thanne preisyng schal be to  
 ech man of God. And, britheren, Y haue<sup>6</sup>  
 transfigurid these thingis in to me and  
 in to Apollo, for 3ou; that in vs 3e lerne,  
 lest ouer that it is writun, oon azens  
 another be blowun with pride for an-  
 other. Who demeth thee? And what<sup>7</sup>  
 hast thou, that thou hast not resseyued?  
 And<sup>d</sup> if thou hast resseyued, what glori-  
 est thou, as thou haddist not resseyued?  
 Nowe 3e ben fyllid<sup>†</sup>, now 3e ben maad<sup>8</sup>  
 riche; 3e regnen with outen vs; and Y  
 wolde that 3e regnen, that also we  
 regnen with 3ou. And Y gesse, that<sup>9</sup>  
 God schewide vs<sup>e</sup> the laste apostlis<sup>f</sup>, as  
 thilke that ben sent to the deth; for we  
 ben maad a spectacle to the world, and  
 to aungels, and to men. We foolis for<sup>10</sup>  
 Crist, but 3e prudent in Crist; we sike,  
 but 3e stronge; 3e noble, but we vnno-  
 ble. Til in to this our we hungren, and<sup>11</sup>  
 thirsten, and ben nakid, and ben smytun  
 with buffatis, and we ben vnstable<sup>‡</sup>, and<sup>12</sup>  
 we trauelen worchinge with oure hondis;  
 we ben cursid, and we blessen; we suf-  
 fren persecucioun, and we abiden longe;  
 we ben blasfemyd, and we bisechen; as<sup>13</sup>  
 clensyngis of this world we ben maad  
 the 'out castyng<sup>g</sup> of alle thingis 'til 3it<sup>h</sup>.

† with the doc-  
 trin of feith.  
 He spekith this  
 in scorn, to  
 schewe that  
 her presump-  
 cioun is worthi  
 to be scorned.  
 3e regnen; that  
 is, ben in the  
 staat of perfec-  
 cioun by 3oure  
 gessinge. *Lyre*  
*here. e.*

‡ vnstable;  
 that is, han no  
 stidfaste dwell-  
 ing place. as  
 clensyngis; that  
 is, as filthis de-  
 foulinge the  
 world, that  
 owen to be re-  
 moued; forwhi  
 Jewis and  
 hethen men  
 seyden, that the  
 world was in-  
 fect ether poi-  
 sened by the  
 lijf and tech-  
 inge of the  
 apostlis, and so  
 it schulde be  
 purgid by the  
 death of hem.  
*Lyre here. e.*

<sup>z</sup> for w. <sup>a</sup> day, that is, here in this lyf q. <sup>b</sup> For v. <sup>c</sup> am I x. <sup>d</sup> iustified, or made ryztwyse q.  
<sup>e</sup> deemys q. <sup>f</sup> Om. G pr. m. T. <sup>g</sup> Therefore v. <sup>h</sup> Om. v. <sup>i</sup> schal bothe v. <sup>k</sup> liztne GMPSTV. aliztne N.  
 al liztne x. <sup>l</sup> God, aftir his deseruyng q. <sup>m</sup> Om. v. <sup>n</sup> transfigurid these thingis v. <sup>o</sup> Om. s.  
 p Om. s. <sup>q</sup> Apollo for 3ou v. <sup>r</sup> lere s. <sup>s</sup> Om. NV. <sup>t</sup> that N. <sup>u</sup> blowen x. <sup>v</sup> Om. x. <sup>vv</sup> fro K.  
<sup>w</sup> fillid v. <sup>x</sup> that 3e v. <sup>y</sup> and that v. <sup>z</sup> regne QVX. <sup>a</sup> gesse v. <sup>b</sup> the deeth AGMNP  
 QSTVWXY. <sup>c</sup> Crist, prechinge his passioun, and suffryng therfore repreues q. <sup>d</sup> Crist ben gessid, beyng  
 stille q. <sup>e</sup> seeke, for turmentyng q. <sup>f</sup> stronge, in 3oure mageste q. <sup>g</sup> sothely AGMNPQSTVWXY.  
<sup>h</sup> we bothe v. <sup>i</sup> vnstable, mouynge fro place to place q. <sup>k</sup> Om. x. <sup>l</sup> bisechen God for hem q.

<sup>b</sup> Om. R. <sup>c</sup> am not R. <sup>d</sup> Om. k pr. m. <sup>e</sup> to vs x. <sup>f</sup> of apostlis caoβ. <sup>g</sup> out castynges til 3it R.  
<sup>h</sup> Om. R.

14 *castinge*<sup>n</sup>, of alle thingis til<sup>o</sup> 3it. I write  
not thes thingis, that I confounde 3ou, but  
I amoneste<sup>p</sup>, 'or *warne*<sup>q</sup>, as my moost  
15 dereworthe sones. Forwhi if 3e han ten  
thousandis<sup>r</sup> of litle maistris in 'Crist Jhesu<sup>s</sup>,  
but not manye fadris; forwhi in  
Crist Jhesu I haue gendrid 3ou by<sup>t</sup> the  
16 gospel. Therefore<sup>u</sup> I preie 3ou, be 3e  
17 foloweris of me, as and I of Crist. There-  
fore I sente to 3ou Tymothe, that is my  
mooste dereworthe sone, and feithful in  
the Lord, the<sup>v</sup> which schal moneste 3ou,  
'or *teche*<sup>w</sup>, my weyes, that ben in Crist  
Jhesu; as I teche euerywhere in ech  
18 chirche. As<sup>x</sup> I<sup>y</sup> 'be not<sup>z</sup> to come to 3ou<sup>a</sup>,  
so summen<sup>b</sup> ben ynblowen 'with *pride*<sup>c</sup>;  
19 I schal come to 3ou soone, if God schal<sup>d</sup>  
wylne<sup>e</sup>; and I schal knowe not the word  
of hem that ben ynblowen<sup>f</sup> 'with *pride*<sup>g</sup>,  
20 but the vertu<sup>h</sup>. Sothli<sup>i</sup> the rewme of God<sup>k</sup>  
21 is not in word, but in vertu<sup>m</sup>. What  
wolen 3e? Schal I come 'to 3ou<sup>n</sup> in a<sup>o</sup>  
3erd<sup>p</sup>, or<sup>q</sup> in charite, and in spirit of  
bonernesse<sup>r</sup>, 'or *myldenesse*<sup>s</sup>?

Y write not these thingis, that Y con- 14  
founde 3ou, but Y warne<sup>i</sup> as my mooste  
dereworthe sones. For whi if 3e han ten 15  
thousynde of vndur maistris in Crist,  
but not many fadris; for in Crist Jhesu  
Y haue gendrid 3ou bi the gospel.  
Therfor, britheren, Y preye 3ou, be 3e 16  
foleweris of me, as Y of Crist. Therfor 17  
Y sente to 3ou Tymothe, which is my  
most dereworthe sone, and feithful in the  
Lord, which schal teche 3ou my weies,  
that ben in Crist Jhesu; as Y teche  
euery where in ech chirche. As thou3 18  
Y schulde not come to 3ou, so summe<sup>k</sup>  
ben blowun with pride; but Y schal 19  
come to 3ou soone, if God wole; and Y  
schal knowe not the word of hem that  
ben blowun with pride, but the vertu.  
For the rewme of God is not in word, 20  
but in vertu. What wole 3e? Schal Y 21  
come to 3ou in a 3erde, or in charite, and  
in spirit<sup>l</sup> of myldenesse?

## CAP. V.

1 Al 'out, or *al*<sup>t</sup> *maner*<sup>u</sup>, fornyacioun<sup>v</sup>  
is herd among 3ou, and such fornyacioun,  
what maner nether among hethen men,  
so that sum<sup>w</sup> man haue the wyf of his  
2 fadir. And 3e ben bolnun<sup>x</sup> 'with *pride*<sup>y</sup>,  
and not<sup>z</sup> more hadden weylunge, that he  
that dide this work<sup>a</sup>, be taken awei fro  
3 the myddil of 3ou. Sothli I absent in  
body, but present in spirit, now haue  
4 demyd as present 'in the name of oure  
Lord Jhesu Crist<sup>b</sup>, him that 'thus hath<sup>c</sup>  
wrou3t, '3ou and my spirit<sup>d</sup> gaderid to-  
gidere<sup>e</sup>, with the vertu of the<sup>f</sup> Lord Jhe-

## CAP. V.

In<sup>m</sup> al maner fornyacioun<sup>n</sup> is herd 1  
among 3ou, and siche fornyacioun, which  
is not among hethene men<sup>o</sup>, so that sun-  
man<sup>p</sup> haue the wijf of his fadir. And<sup>q</sup> 2  
3e ben bolnyd<sup>r</sup> with pride, and not more  
hadden weilyng, that he that dide this  
werk, be takun awei fro the myddil of  
3ou. And Y absent in bodi, but present 3  
in spirit, now haue demyd as present  
hym that hath thus wrou3t, whaune  
3e ben gaderid togidere in the name of 4  
oure Lord Jhesu Crist, and my spirit,  
with the vertu of the Lord Jhesu, to 5

<sup>n</sup> *outcastyngis* AGMNPQTW. Om. x. <sup>o</sup> to G. <sup>p</sup> *warne* 3ou A pr. m. moneste 3ou s. amoneste 3ou r.  
moneste x. <sup>q</sup> Om. x. <sup>r</sup> thowsynde A sec. m. GMPQSTVX. <sup>s</sup> Jhesu Crist x. <sup>t</sup> in w. <sup>u</sup> Therefore,  
britheren v. <sup>v</sup> Om. v. <sup>w</sup> Om. x. <sup>x</sup> As if v. <sup>y</sup> Om. t. <sup>z</sup> not beinge G sec. m. am not v. <sup>a</sup> 3ou  
lettinge G pr. m. 3ou for spcedful lettyng q. <sup>b</sup> summe A sec. m. GMPVWY. <sup>c</sup> with pride, not deemyng  
to come q. Om. x. <sup>d</sup> Om. v. <sup>e</sup> wole GMPV. <sup>f</sup> blowen v. <sup>g</sup> Om. x. <sup>h</sup> vertu in good wirchyng q.  
<sup>i</sup> Forwhi v. <sup>k</sup> God, or cause to haue the rewme q. <sup>m</sup> vertu of byleeue q. <sup>n</sup> Om. t. <sup>o</sup> Om.  
G pr. m. QTWX. <sup>p</sup> 3erd of chastisyng q. <sup>q</sup> either G. <sup>r</sup> debonernesse GMPQT. <sup>s</sup> Om. x. <sup>t</sup> Om.  
G sec. m. out, or in al v. out x. <sup>u</sup> Om. x. <sup>v</sup> fornyaciouns v. <sup>w</sup> no w. o x. <sup>x</sup> blowun AGS. in-  
blowen x. <sup>y</sup> Om. NX. <sup>z</sup> no w. <sup>a</sup> *abhomyuable* werk q. <sup>b</sup> Om. v. <sup>c</sup> Om. v. <sup>d</sup> while 3e ben v.  
<sup>e</sup> togidere in the name of our Lord Jhesu Crist and my spirit v. <sup>f</sup> oure N.

<sup>i</sup> warne 3ou a sec. m. k. <sup>k</sup> summen R. <sup>l</sup> a spirit R. <sup>m</sup> 3it A. And but k pr. m. And k sec. m. <sup>n</sup> of  
fornycioun A pr. m. <sup>o</sup> Om. R pr. n. <sup>p</sup> summe man I. <sup>q</sup> Om. q. <sup>r</sup> bolnun CIQUABCEGHOU3. blowen  
K sup. ras. k. bollid M. bollen R.

5 su, for<sup>g</sup> to bitake<sup>b</sup> sich a man to Sathanas  
in to<sup>l</sup> perischinge of fleisch<sup>k</sup>, that the  
spirit be saf in the day of oure Lord  
6 Jhesu Crist. 3oure gloriyng is not good.  
Witen 3e not, for<sup>m</sup> a litil sourdow<sup>3</sup> cor-  
rumpith<sup>u</sup>, 'or defoulith<sup>o</sup>, al the gobet?  
7 'Clense 3e<sup>p</sup> out oold sourdow<sup>3</sup>, that 3e ben  
newe spryngyng<sup>a</sup> to gidere, as 3e ben  
therf, 'or withoute<sup>r</sup> 'sour thing<sup>s</sup>. Forsoth<sup>t</sup>  
8 Crist 'is offrid<sup>u</sup> oure pask. 'And so<sup>uu</sup> ete  
we, not in old sourdou<sup>3</sup>, nethir in sour-  
dou<sup>3</sup> of malice and weywardnesse, but in  
9 therf thingis of clenness and treuthe. I  
wroot to 3ou in 'a pistle<sup>v</sup>, that 3e be not  
meynd<sup>w</sup>, 'or comunen not<sup>x</sup>, with lecchours<sup>y</sup>,  
10 sothli not with lecchours of this world<sup>z</sup>,  
or<sup>a</sup> coueitouse men, or<sup>b</sup> raueynours, or  
with men seruyng to ydols, ellis 3e<sup>c</sup>  
11 schulden haue gon out of this world. Now  
sothli<sup>d</sup> I wroot to 3ou, for<sup>e</sup> to not be  
meynd<sup>f</sup>, 'or comunc not<sup>g</sup>. If he that is  
namyd a brothir among 3ou, and<sup>h</sup> is a  
lecchour, or coueitous, or seruyng to ydols,  
or cursere, 'or wariere<sup>i</sup>, or ful of drunke-  
nesse, or<sup>k</sup> raueynour, with siche neither  
12 for<sup>l</sup> to take mete. Forsothe<sup>m</sup> what to me  
for<sup>n</sup> to deme of hem that ben withoute-  
forth<sup>o</sup>? Wher<sup>p</sup> 3e demen not of hem  
13 that ben with ynne? Forwhi God schal  
deme hem that ben withoutenforth. 'Do  
3e<sup>r</sup> away<sup>s</sup> yuel thing<sup>t</sup> of 3ou<sup>u</sup> silf<sup>v</sup>.

## CAP. VI.

1 Dar ony of 3ow, hauyng<sup>w</sup> a cause azens  
anothir, be demed at wickyde<sup>x</sup> men, and  
2 not at seyntis<sup>y</sup>, 'or hooly men<sup>z</sup>? Wher<sup>a</sup> 3e  
witen not, for<sup>b</sup> seyntis<sup>c</sup> shulen deme of  
this world? And if the world schal be

<sup>g</sup> Om. *sx.* <sup>h</sup> taken *x.* <sup>i</sup> to the *AGMNPSTVWXY.* <sup>k</sup> flesch, that is, turment therof *v.* <sup>l</sup> good, suf-  
fryng siche on amonge 3ou *q.* <sup>m</sup> that *v.* <sup>n</sup> defoulet h o. <sup>o</sup> Om. *GMOPTX.* <sup>p</sup> Clenseth *x.* <sup>q</sup> spreng-  
yng *N sec. m.* <sup>r</sup> Om. *x.* <sup>s</sup> sowryng *AN.* Om. *x.* <sup>t</sup> Forwhi *v.* <sup>u</sup> offrid is *v.* <sup>uu</sup> Therefore *v.*  
<sup>v</sup> epistle *q.* an epistil *s.* a epistle *t.* <sup>w</sup> meynd *GMPQSTX.* <sup>x</sup> Om. *GMPTX.* nether comyn o. ne co-  
moun *q.* <sup>y</sup> lecherouse men o. <sup>z</sup> wrd *x.* <sup>a</sup> or wyth *q.* <sup>b</sup> ether o. or with *q.* <sup>c</sup> thei *W pr. m.*  
<sup>d</sup> forsothe o. <sup>e</sup> Om. *sx.* <sup>f</sup> meynd *GMPQSTX.* <sup>g</sup> Om. *ox.* or comoun not with siche *q.* <sup>h</sup> Om. *q.*  
<sup>i</sup> Om. *GMOPTX.* <sup>k</sup> ether o. <sup>l</sup> 3e owe *q.* Om. *sx.* <sup>m</sup> Om. *sx.* <sup>n</sup> forwhi *v.* <sup>o</sup> wythout forth, out  
of the chirche *q.* <sup>p</sup> Whether *g.* <sup>r</sup> Doth *x.* <sup>s</sup> away therefore *q.* <sup>t</sup> Om. *v.* <sup>u</sup> 3our *PQT.* <sup>v</sup> silf,  
where with 3e be fyled *q.* <sup>w</sup> that hath *v.* <sup>x</sup> wicke *sx.* <sup>y</sup> hooly men o. <sup>z</sup> Om. *ox.* <sup>a</sup> Whether *g.*  
<sup>b</sup> that *v.* <sup>c</sup> holly men o.

<sup>s</sup> bitake *KUXae sec. m.* <sup>t</sup> Om. *rb.* <sup>u</sup> peiryng a *pr. m.* <sup>v</sup> and of *EIMQRUXab pr. m.* ceghkoaβ. <sup>w</sup> ne  
with *i.* <sup>x</sup> haue write *i.* write *R.* <sup>y</sup> medlid *i.* <sup>z</sup> Om. *A.* <sup>a</sup> a cursere *EKQRbceghkoaβ.* <sup>b</sup> a raueynour  
*EQRbcega.* <sup>c</sup> not *IKQegk pr. m. a.* Om. *o.* <sup>d</sup> suche men *R pr. m.* <sup>e</sup> 3oure *ER.* <sup>f</sup> Wher *ci et plures.*  
<sup>g</sup> Om. *k pr. m.*

take<sup>s</sup> siche a man to Sathanas, in to the<sup>t</sup>  
perischyng<sup>u</sup> of fleisch<sup>\*</sup>, that the spirit be  
saaf in the dai of oure Lord Jhesu Crist.  
3oure gloriyng is not good. Witen 3e<sup>o</sup>  
not, that a litil sourdow<sup>†</sup> apeyrith al  
the gobet? Clense 3e out the old sour-  
7 dow<sup>‡</sup>, that 3e be new sprengyng togi-  
dere, as 3e ben therf. For Crist offrid  
is oure pask. Therfor ete we, not in  
8 eld sourdow<sup>3</sup>, nether in sourdow<sup>3</sup> of ma-  
lice and<sup>v</sup> weywardnesse, but in therf  
thingis of clernesse and of treuthe. I  
9 wroot to 3ou in a pistle, that 3e be not  
medlid with letchours, not with letch-  
10 ours of this world, ne<sup>w</sup> coueitous men,  
ne raueynours, ne with men seruyng to  
mawinetis, ellis 3e schulden haue go out  
of this world. But now Y wroot<sup>x</sup> to  
11 3ou, that 3e be not meynd<sup>y</sup>. But<sup>z</sup> if he  
that is named a brother among 3ou, and  
is a letchour, or coueitouse, or seruyng  
to ydols, or cursere<sup>a</sup>, or ful of drunke-  
nesse, or raueynour<sup>b</sup>, to take no<sup>c</sup> mete  
with siche<sup>d</sup>. For what is it to me to  
12 deme of hem that ben with onte forth?  
Whether 3e demen not of thingis that  
ben with ynne forth? For God schal  
13 deme hem that ben withouten forth. Do  
3e awei yuel<sup>||</sup> fro 3ou<sup>e</sup> silf.

\* that is, tur-  
ment therof,  
that so he do  
penaunce while  
the peyne tech-  
ich. *Lyre here.*  
e.

† that is, the  
consent of this  
synne which is  
knowun and is  
not repreued,  
defoulith alle  
that moun re-  
preue, and doen  
not. *The Glos*  
*here. e.*

‡ oold sour-  
dow<sup>3</sup>; that is,  
in castinge out  
fro 3ou him  
that corrup-  
ich 3ou. *The*  
*Glos here. e.*

|| *yuel*; that  
is, departe 3e  
yuele Cristen  
men bi curs-  
yng, that thei  
be amendid so  
by peyne. e.

## CAP. VI.

Dar any of 3ou that hath a cause  
azens another, be demed at wickid men,  
and not at hooli men? Whether<sup>f</sup> 3e<sup>2</sup>  
witen not, that seyntis schulden deme of<sup>g</sup>  
this world? And if the world schal be

demed in<sup>d</sup> 3ou, ben 3e vnworthi that<sup>e</sup>  
 3 demen of<sup>f</sup> leest thingis? Witen 3e not,  
 for<sup>g</sup> we schulen deme aungels<sup>h</sup>? how  
 4 moche more<sup>i</sup> worldly thingis? Therefore  
 if 3e 'schulen haue<sup>k</sup> worldly nedis<sup>l</sup>, ordeyne  
 3e tho<sup>m</sup> contemptyble men, 'or of *litol re-*  
*putacioun<sup>n</sup>*, that ben in the<sup>o</sup> chirche, for<sup>p</sup>  
 5 to deme. I<sup>q</sup> seie<sup>r</sup> to 3oure schame. So  
 ther is not ony wys man, that may deme  
 6 bitwix<sup>s</sup> a brother and his brothir; but a  
 brother with brothir<sup>t</sup> stryue<sup>h</sup> in dome,  
 7 and that<sup>u</sup> anentis vnfeithful men. Now  
 forsoth trespas is algatis<sup>v</sup> in 3ou, for 3e  
 han domes among 3ou. Whi more taken  
 3e not<sup>w</sup> wrong? Whi 'not more<sup>x</sup> suf-  
 8 fren 3e fraude<sup>y</sup>, 'or *disceyt<sup>z</sup>*? But and  
 3e don wrong, and defrauden<sup>a</sup>, 'or *bi-*  
*9 gilen<sup>b</sup>*, and that<sup>c</sup> to britheren. Wher<sup>d</sup> 3e  
 witen not, for<sup>e</sup> wickide<sup>f</sup> men schulen not  
 welde the kyngdom of God? Nyle 3e  
 erre; neithir lecchours<sup>g</sup>, nethir men seru-  
 10 ynge to ydols, nether auouters<sup>h</sup>, neither  
 neische<sup>i</sup>, neither lecchours of men, *that*  
*don<sup>k</sup> synne<sup>l</sup> of Sodom*, nethir theuys, ne-  
 ther coueitouse<sup>m</sup> men, *or<sup>n</sup> nygardis<sup>o</sup>*, ne-  
 ther<sup>p</sup> 'ful of drunkenesse<sup>q</sup>, nethir curseris,  
 'or *wariers<sup>r</sup>*, nether raueynours, schulen  
 11 weelde the kyngdom of God. And 'thes  
 thingis<sup>s</sup> 3e weren<sup>t</sup> sum tyme<sup>u</sup>; but 3e ben  
 waischen, but 3e ben halowid, but 3e ben  
 iustified in the name of oure Lord Jhesu  
 12 Crist, and in the spirit of oure God. Alle  
 thingis ben leefful 'to me<sup>v</sup>, but not alle  
 thingis speden. Alle thingis ben leefful to  
 me, but I 'vndir no mannis power<sup>w</sup> schal<sup>x</sup>  
 13 be brou3t down<sup>y</sup>. Mete to the wombe,  
 and the wombe to metis; forsoth God

demed bi 3ou, be 3e vnworthi to deme  
 of<sup>h</sup> the leste thingis? Witen 3e not, that 3  
 we schulen deme aungels? hou myche  
 more worldli thingis? Therfor if 3e 4  
 han worldli domes, ordeyne 3e tho<sup>l</sup> con-  
 temptible<sup>†</sup> men, that ben in the chirche,  
 to deme. Y seie to make 3ou aschamed. 5  
 So ther is not ony wise man, that may  
 deme bitwix<sup>e</sup> a brothir and his brothir;  
 but a<sup>k</sup> brothir with brothir<sup>l</sup> stryue<sup>h</sup> in  
 dom, and that among vnfeithful men.  
 And now trespas is algatis in<sup>m</sup> 3ou, for  
 3e han domes among 3ou. Whi rather  
 take 3e no<sup>n</sup> wrong? whi rather suffre 3e  
 not disseit? But and<sup>o</sup> 3e doen wrong, 8  
 and doen fraude, and that to britheren.  
 Whether<sup>p</sup> 3e witen not, that wickid men 9  
 schulen not welde the kyngdom of God?  
 Nyle 3e erre; nethir<sup>q</sup> letchours, nether  
 men that seruen<sup>r</sup> mawmetis, nether  
 auouters<sup>s</sup>, nether letchouris a3en kynde<sup>†</sup>, 10  
 nether thei that doon letcheri with men,  
 nether theues, nether auerouse men, ne-  
 thir<sup>t</sup> 'ful of drunkenesse<sup>u</sup>, nether curseris,  
 nether rauenours, schulen welde the  
 kyngdom of God. And 3e weren sum 11  
 tyme these thingis; but 3e ben waischun,  
 but 3e ben halewid, but 3e ben iustefied  
 in the name of oure Lord Jhesu Crist,  
 and in the spirit of oure God. Alle 12  
 thingis ben leueful to me, but not alle  
 thingis ben spedeful. Alle thingis ben  
 leueful to me, but Y schal not be brou3t  
 down vndur ony maunus power. Mete 13  
 to the wombe<sup>¶</sup>, and the wombe to metis;  
 and God schal distruye bothe this and  
 that. And the bodi not to fornyca-

† that is, of  
 lesse reputation  
 and valu. *Lyre*  
 here. ve.

‡ that is, de-  
 foulen hemself  
 in procuringe  
 the scheding  
 out of seed [in  
 hemself e].  
*Lyre here.* ve.

¶ wombe; is  
 due. *Live here.*  
 ve.

<sup>d</sup> bi *v sup. ras.* <sup>e</sup> to *v.* that 3ee *x.* <sup>f</sup> the *v.* of the *wx.* <sup>g</sup> that *v.* <sup>h</sup> aungelis, *that fellen q.*  
<sup>i</sup> Om. *v.* <sup>k</sup> han *v.* <sup>l</sup> meedis *q.* domes *nv.* <sup>m</sup> the *MNPQT.* <sup>n</sup> Om. *x.* <sup>o</sup> Om. *w.* <sup>p</sup> Om. *sx.*  
<sup>q</sup> And *k.* <sup>r</sup> seye *this q.* <sup>s</sup> bitwen *sx.* <sup>t</sup> his brothir *q.* a brothir *w.* <sup>u</sup> this *v.* <sup>v</sup> algate *x passim.*  
<sup>w</sup> no *o.* <sup>x</sup> more not *x.* <sup>y</sup> wrong *o.* <sup>z</sup> Om. *GMPX.* or *despite q.* <sup>a</sup> fraude *g.* frauden *m.*  
<sup>b</sup> Om. *ox.* <sup>c</sup> this *v.* <sup>d</sup> Whether *gx.* <sup>e</sup> that *v.* <sup>f</sup> wicke *sx.* <sup>g</sup> lecherouse *o.* <sup>h</sup> auowtrerys  
*AMNOPT.* <sup>i</sup> neische, or *lecchours a3ens kynde n.* <sup>k</sup> is, *that don v.* <sup>l</sup> the *synne s.* <sup>m</sup> auerous *v.*  
<sup>n</sup> ether *o.* Om. *x.* <sup>o</sup> Om. *x.* <sup>p</sup> nether men *GMPQTX.* <sup>q</sup> dronklew men *o.* <sup>r</sup> Om. *GMPQTX.*  
<sup>s</sup> sothly *v.* <sup>t</sup> weren, or *diden q.* <sup>u</sup> tyme these thingis *v.* <sup>v</sup> Om. *ag pr. m. MOPSTWXY.* <sup>w</sup> Om. *vX.*  
<sup>x</sup> schal not *v.* <sup>y</sup> down vndir eny mannes power *v.* down vnder no manys power *x.*

<sup>h</sup> Om. *k pr. m.* <sup>i</sup> thilke *i.* <sup>k</sup> Om. *A sec. m. e.* <sup>l</sup> a brothir *knk sec. m. β.* <sup>m</sup> among *gk pr. m.*  
<sup>n</sup> not *q sec. m. R sec. m. e sec. m.* <sup>o</sup> also *CEIKMQRUXhceghkaβ.* and also *a.* <sup>p</sup> Wher *ik.* <sup>q</sup> for neithir *n.*  
<sup>r</sup> sernen to *kx sec. m. g sec. m. k.* <sup>s</sup> auowtrerys *EIKQXaeghka.* <sup>t</sup> neither *men k sec. m. qk.* <sup>u</sup> dronklew  
 men *R.*

schal distroye and<sup>a</sup> this and that. Sothli<sup>b</sup> the body not to fornyacioun, but to the  
 14 Lord, and the Lord to the body. Forsothe and<sup>c</sup> God reyside the<sup>d</sup> Lord, and  
 15 schal reise vs by<sup>e</sup> his vertu. Witen ze not, for<sup>f</sup> zoure<sup>g</sup> bodyes ben membris of  
 Crist? Therefore takinge<sup>h</sup> membris<sup>i</sup> of  
 Crist<sup>k</sup>, schal<sup>l</sup> I make<sup>m</sup> membris of an  
 16 hoore? Fer be it. Wher ze witen not,  
 for<sup>n</sup> he that cleueth to an hoore, is maad  
 oo body<sup>o</sup>? Sothli<sup>p</sup> he seith, Ther<sup>q</sup> schulen  
 17 be tweyne<sup>r</sup> in oo fleish. Forsothe he that  
 18 cleuith to God, is oo spirit. Fle ze fornyacioun;  
 al synne what euere synne<sup>t</sup> a man  
 'schal do<sup>u</sup>, is withouten<sup>v</sup>, 'or by  
 sidis<sup>w</sup>, the body<sup>x</sup>; forsoth<sup>y</sup> he that doth  
 fornyacioun, synneth 'in to<sup>z</sup> his body<sup>a</sup>.  
 19 Wher<sup>b</sup> ze witen not, for<sup>c</sup> zoure membris  
 ben the temple of the Hooli Gost, that is  
 in zou, whom ze han of<sup>d</sup> God, and ze ben  
 20 not zoure owne? Forsoth<sup>e</sup> ze be bouzt  
 with greet prys. Glorifie ze<sup>f</sup>, and bere<sup>g</sup>  
 God in zoure body.

## CAP. VII.

1 Forsothe of whiche thingis ze han  
 writun to me, it is good to a man for<sup>h</sup> to  
 2 'touche not<sup>i</sup> a womman. Sothli<sup>k</sup> for fornyacioun  
 ech man haue his owne wyf,  
 and ech womman haue hir<sup>l</sup> hosebonde.  
 3 The hosebonde zelde dette to the wyf,  
 also sothli and<sup>m</sup> the wyf to the hosebonde.  
 4 The womman hath not power of hir body,  
 but the hosebonde; also forsoth the<sup>n</sup> hosebonde  
 hath not power of his body, but the  
 5 womman<sup>o</sup>. Nyle ze<sup>p</sup> defraude to gidere<sup>q</sup>,  
 no but perauenture of consent to<sup>r</sup> a tyme,  
 that<sup>s</sup> ze zyue tent to preier; and eft  
 turne ze<sup>t</sup> azen in to the same thing, lest  
 Sathanas tempte zou for zoure inconty-

cioun\*, but to the Lord, and the Lord  
 to the bodi. For God reyside the Lord,<sup>14</sup>  
 and schal reise vs bi his vertu. Witen<sup>15</sup>  
 ze not, that zoure bodies ben membris  
 of Crist? Schal Y thanne take the  
 membris of Crist, and schal Y make<sup>v</sup>  
 the membris of an hoore? God forbede.  
 Whether ze witen not, that he that<sup>16</sup>  
 cleueth to an hoore, is maad o bodi?  
 For he seith, Ther schulen be tweyne  
 in o fleish. And he that cleueth to the<sup>17</sup>  
 Lord<sup>†</sup>, is o spirit. Fle ze fornyacioun;<sup>18</sup>  
 al synne what euere synne a man doith,  
 is with out the bodi; but he that doith  
 fornyacioun, synneth azens his bodi.  
 Whether ze witen not, that zoure<sup>w</sup> mem-<sup>19</sup>  
 bris ben the temple of the Hooli Goost,  
 that is in zou, whom ze han of God, and  
 ze ben not zoure owne? For ze ben bouzt  
 20 with greet prijs. Glorifie<sup>x</sup> ze, and bere  
 ze God in zoure bodi.

\* not to fornyacioun; that is, not ordeyned to fornyacioun, but to serue God. the Lord to the bodi; for he schal reise it azen and make it gloriouse. Lyre here. e.

† by feith and loue. Lire here. ve.

## CAP. VII.

But of thilke thingis that ze han  
 write to me, it is good to a man to  
 touche not a womman. But for fornyacioun  
 eche man haue his owne wijf,  
 and ech womman haue hir owne hosebonde.  
 The hosebonde zelde dette to  
 the wijf, and also the wijf to the hosebonde.  
 The womman hath not power  
 4 of hir bodi, but the hosebonde; and the  
 hosebonde hath not power of his bodi,  
 but the womman. Nyle ze<sup>y</sup> defraude<sup>5</sup>  
 eche to othere, but<sup>z</sup> perauenture of consent  
 to<sup>a</sup> a tyme, that ze zyue tent to  
 preier; and eft turne ze<sup>b</sup> azen to the  
 same thing<sup>†</sup>, lest Sathanas tempte zou<sup>§</sup>

‡ that is, to zelde dette, whanne the tyme of preier is endid. ve.  
 § temple zou; of auoutrie. ve.

<sup>a</sup> Om. q. bothe v. <sup>b</sup> Forwhi v. <sup>c</sup> Om. qv. <sup>d</sup> bothe the v. <sup>e</sup> in G pr. m. MPQT. <sup>f</sup> that v. <sup>g</sup> oure N. <sup>h</sup> schal I take v. <sup>i</sup> the membris GMPQTVX. <sup>k</sup> Om. v. <sup>l</sup> and schal v. <sup>m</sup> make hem NQ. make the T. <sup>n</sup> that v. <sup>o</sup> body to hir q pr. m. body with hir q sec. m. <sup>p</sup> For v. <sup>q</sup> Here o. ze w. <sup>r</sup> two GMPQSTX. <sup>t</sup> Om. x. <sup>u</sup> doth v. <sup>v</sup> bisidis o. <sup>w</sup> Om. GMOPQTVX. <sup>x</sup> body, flynge the soule q. <sup>y</sup> but he v. <sup>z</sup> azens v. <sup>a</sup> body, wastynge it q. <sup>b</sup> Whether G. <sup>c</sup> that v. <sup>d</sup> in G. <sup>e</sup> For v. <sup>f</sup> ze, and glorie ze w. <sup>g</sup> bere ze AGMNOPQSTVWV. berth x. <sup>h</sup> Om GMPQSTX. <sup>i</sup> not touche w. <sup>k</sup> But v. <sup>l</sup> hir owen o. <sup>m</sup> Om. v. <sup>n</sup> and the MQTV. <sup>o</sup> wiif o. <sup>p</sup> Om. v. <sup>q</sup> togider, withdrawynge zoure dette q. <sup>r</sup> of q. <sup>s</sup> that the more bisyly q. <sup>t</sup> Om. v.

<sup>v</sup> make hem A sec. m. EIA sec. m. ega. <sup>w</sup> oure EE. <sup>x</sup> Glorie cβ. <sup>y</sup> Om. R pr. m. <sup>z</sup> no but k pr. m. <sup>a</sup> for a. <sup>b</sup> Om. EI pr. m. qb pr. m. eghka.

nence<sup>v</sup>. Forsoth I seye this thing vp<sup>w</sup> indulgence, 'or for<sup>z</sup>yuenesse<sup>x</sup>, not vp<sup>y</sup> commaundement. Sothli I wole alle<sup>z</sup> men for<sup>a</sup> to<sup>b</sup> be as mi silf<sup>c</sup>. But ech man hath his propre<sup>d</sup> gifte of God; sothli another thus<sup>e</sup>, but another thus<sup>f</sup>. Forsoth<sup>g</sup> to not<sup>h</sup> weddid and widewis, it is good to hem, if thei dwellen so as and I. For<sup>i</sup> if thei conteynen not hem silf, 'or *ben not chast*<sup>k</sup>, 'weddid be thei<sup>l</sup>; forsoth<sup>m</sup> it is bettere for<sup>n</sup> to be weddid, than for<sup>o</sup> to be brent. Forsoth to hem that ben ioyned<sup>p</sup> in matrimonye, I<sup>q</sup> comaunde, not I<sup>r</sup>, but the Lord, the<sup>s</sup> wyf for<sup>t</sup> 'to not departe<sup>u</sup> fro the hosebonde; for<sup>v</sup> if sche 'schal departe<sup>w</sup>, for<sup>x</sup> to<sup>y</sup> dwell vnweddid, or for<sup>z</sup> to<sup>a</sup> be reconsilid, 'or *acordid*<sup>b</sup>, to hir hosebonde; and the hosebonde forsake not the wyf. Forwhi to othere I seye, not the Lord. If ony brothir haue<sup>c</sup> an vnfeithful, 'or *hethen*<sup>d</sup>, wyf, and sche consentith<sup>e</sup> for to dwelle with hym<sup>f</sup>, leue he, 'or *forsake*<sup>g</sup>, hir not. And if the<sup>h</sup> womman hath<sup>i</sup> an hosebonde vnfeithful, and this consentith for<sup>k</sup> to dwelle with hir, leue she not the hosebonde. Forsoth<sup>l</sup> the vnfeithful hosebonde is halowid by the feithful womman, and the vnfeithful womman is halowid by the feithful hosebonde. Ellis 3oure children weren vncleene, now forsoth thei ben hooly. That if the vnfeithful departith<sup>n</sup>, departe he<sup>o</sup>. Forsoth<sup>p</sup> the<sup>q</sup> brothir or sistir is not suget to seruage<sup>r</sup> in suche; forsoth God clepith<sup>s</sup> vs in pees. Sothli wherof wost thou, womman, if thou schalt<sup>t</sup> make the man saaf; or wherof wost thou, man, if thou schalt<sup>u</sup> make the womman saaf? No but as the Lord hath departid to ech, as<sup>v</sup> God hath clepid ech

for 3oure vncontynence. But Y seie<sup>6</sup> this thing as 3yuyng leue<sup>\*</sup>, not bi commaundement. For Y wole, that alle<sup>7</sup> men be as my silf<sup>†</sup>. But eche man hath his propre gifte of God; oon thus, and another thus. But Y seie to hem, that<sup>8</sup> ben not weddid, and to widewis, it is good to hem, if thei dwellen so as Y. That<sup>e</sup> if thei conteynen not hem silf, be<sup>9</sup> thei weddid; for it is betere to be weddid, than to be brent. But to hem that<sup>10</sup> ben ioyned in matrimonye, Y comaunde, not Y, but the Lord, that the wijf departe not fro the hosebonde; and that<sup>d</sup> <sup>11</sup> if sche departith<sup>e</sup>, that sche dwelle vnweddid, or be recounselid to hir hosebonde; and the hosebonde forsake not the wijf. But to othere Y seie, not the<sup>12</sup> Lord. If<sup>f</sup> ony brother hath an vnfeithful wijf, and sche consenteth to dwelle with hym<sup>†</sup>, leue he hir not. And if ony<sup>13</sup> womman hath an vnfeithful hosebonde, and this<sup>g</sup> consentith to dwelle with hir, leue sche not the hosebonde. For the<sup>14</sup> vnfeithful hosebonde is halewid<sup>§</sup> bi the feithful womman, and the vnfeithful womman is halewid bi the feithful hosebonde. Ellis 3oure children weren vncleene, but now thei ben hooli. That<sup>h</sup> <sup>15</sup> if the vnfeithful departith<sup>¶</sup>, departe he. For whi the brother or sistir is not suget to seruage in siche; for God hath clepid vs in pees. And wherof wost<sup>i</sup> thou, <sup>16</sup> womman, if thou schalt make the man saaf; or wherof wost<sup>k</sup> thou, man, if thou schalt make the womman saaf? But as <sup>17</sup> the Lord hath departid to ech, and as God hath clepid ech man, so go he, as Y teche in alle chirchis. A man cir-<sup>18</sup>

\* *zeuyng leue*; that is, suffraunce, for whanne the husbonde delith with his wijf oonly for children ether to zelde dett, it is meritorye; whanne he doith for ouermyche lust, it is venyal synne. *not l*; that is, Y comaunde not by myn owne stiringe, but by autorite of God. *departe not*; no but for fornyacioun. *if sche departith*; for cause of fornyacioun. e.

† *alle men be as myself*; that is, that alle men kepe virginite, forwhi Poul was a virgine, and therefore whanne he was bihedid, my[lk] ran out of his bodi, in to witnessing of his virginite. *Live here. v.*

‡ *him*; [possibly and e] withouten dispising of Cristen feith. ve.

§ *halewid*; that is, conuertid to Cristen feith. v.

¶ *departith*; for the haterede of Cristen feith. *Lyre here. ve.*

<sup>v</sup> contynence *w*. <sup>w</sup> vpon o. bi *v*. <sup>x</sup> or counseyle o. Om. *x*. <sup>y</sup> vp on o. bi *v*. <sup>z</sup> that alle *v*.  
<sup>a</sup> Om. *G pr. m. MPQSVX*. <sup>b</sup> Om. *v*. <sup>c</sup> mysilf *chast* *q*. <sup>d</sup> propirte *v*. <sup>e</sup> thus to *lyue chast* *q*. <sup>f</sup> thus to *lyue in matrimonye* *q*. <sup>g</sup> Sothely o. Forsothe, I seye *svx*. <sup>h</sup> hem that ben not *v*. the not *x pr. m*.  
<sup>i</sup> That *v*. <sup>k</sup> Om. *ox*. <sup>l</sup> be thei weddid *GMPV*. <sup>m</sup> for *v*. <sup>n</sup> Om. *sx*. <sup>o</sup> Om. *nsx*. <sup>p</sup> wedded o.  
<sup>q</sup> Om. *N*. <sup>r</sup> Om. *GQT*. <sup>s</sup> that the *v*. <sup>t</sup> Om. *svx*. <sup>u</sup> departe not *v*. <sup>v</sup> that *GMPV*. <sup>w</sup> departith *v*.  
<sup>x</sup> Om. *sx*. that *v*. <sup>y</sup> sche *v*. <sup>z</sup> Om. *svx*. <sup>a</sup> Om. *vX*. <sup>b</sup> Om. *GMPQTX*. <sup>c</sup> hath *v*. <sup>d</sup> Om. *GMPQTX*.  
<sup>e</sup> consente *svx*. <sup>g</sup> Om. *ox*. or *forsake he* *pq*. <sup>h</sup> eny *nv*. <sup>i</sup> haue *x*. <sup>k</sup> Om. *osx*. <sup>l</sup> Forwhi *v*.  
<sup>o</sup> he or sche *G sec. m*. <sup>p</sup> Forwhi *v*. <sup>q</sup> Om. *G*. <sup>r</sup> do seruage *s*. <sup>s</sup> clepide *GMPQTXV*. cleped o.  
<sup>t</sup> shul *x*. <sup>u</sup> shul *x*. <sup>v</sup> and as *v*.

<sup>c</sup> And *EQRUXabceghkoaβ*. Om. *K*. <sup>d</sup> Om. *R*. <sup>e</sup> departe *R*. <sup>f</sup> For if a. <sup>g</sup> he this *I*. <sup>h</sup> For a. <sup>i</sup> wotist *R*. <sup>k</sup> wotist *R*.

man, and<sup>w</sup> so go, he and as I teche in  
 18 alle chirchis. Sum man circumssidid is  
 clepid, brynge he not to prepucie. Sum  
 man is clepid in prepucie, be he not cir-  
 19 cumssidid. Circumcisioun is nouzt<sup>x</sup>, and  
 prepucie is nouzt, but the kepyng of<sup>y</sup>  
 20 comaundementis of God. Ech man in  
 what clepyng he is clepid, in that dwelle  
 21 he. Thou seruau<sup>z</sup>ert clepid, be it not  
 to<sup>a</sup> charge to thee; but if thou maist<sup>b</sup> be  
 22 fre, more vse thou<sup>c</sup>. He that 'in the Lord  
 is clepid seruau<sup>d</sup>, is fre man of the Lord.  
 Also and he that<sup>e</sup> fre man is<sup>f</sup> clepid, is  
 23 the seruau<sup>nt</sup> of Crist. With prys ze ben  
 bouzt; nyle ze be maad seruau<sup>ntis</sup> of men<sup>g</sup>.  
 24 'Ech man therfor<sup>h</sup> in what clepyng he is  
 clepid<sup>i</sup>, 'in that dwelle he<sup>k</sup> anentis God.  
 25 Forsoth of virgyns I haue not<sup>l</sup> precept<sup>m</sup>  
 of God; sothli<sup>n</sup> I zyue counceil, as hau-  
 ynge mercy of the Lord, that I be trewe.  
 26 Therfor I gesse, 'or deme<sup>o</sup>, this<sup>p</sup> thing for<sup>q</sup>  
 'to be<sup>q</sup> good for present nede; for it is good  
 27 to<sup>r</sup> a man for<sup>s</sup> to<sup>t</sup> be so. Thou art boundyn  
 to<sup>u</sup> a wyf, nyle thou seke vnbyndyng;  
 thou ert vnboundyn fro a wyf, nyle thou  
 28 seke a wyf. Forsoth if thou hast taken  
 a wyf, thou hast not synned; and if<sup>v</sup> a  
 mayden be<sup>w</sup> weddid, she synned not; ne-  
 thelees suche schulen haue tribulacioun of  
 29 fleisch. Forsoth I spare zou. 'And so<sup>x</sup>,  
 britheren, I seye this thing, The tyme is  
 schort. The 'tothir thing<sup>y</sup> is, that and<sup>z</sup> thei  
 30 that han wyues, be as not hauynge; and  
 thei that wepen, as not wepyng; and thei  
 that ioyen, as not ioyinge; and thei that  
 31 byen, as not hauynge; and thei that vsen  
 this world, as<sup>a</sup> 'thei that<sup>b</sup> vsen<sup>c</sup> not<sup>d</sup>. For-  
 soth<sup>dd</sup> the figure<sup>e</sup> of this world passith.  
 32 Forsothe I wole zou<sup>f</sup> for<sup>g</sup> to<sup>h</sup> be withoute  
 bisynesse. Sothli he that is withoute wyf

cumcidid is clepid, brynge he not to  
 the<sup>l</sup> prepucie\*. A man is<sup>m</sup> clepid in pre-  
 pucie, be he not circumcidid. Circum-19  
 cisioun is nouzt, and prepucie is nouzt,  
 but the kepyng of the maundementis<sup>n</sup>  
 of God. Ech man in what clepyng he 20  
 is clepid, in that dwelle he. Thou ser-21  
 uaunt art clepid<sup>†</sup>, be it no<sup>o</sup> charge to  
 thee; but if thou maist be<sup>p</sup> fre, 'the  
 rather vse thou<sup>q</sup>. He that is a ser-22  
 uaunt, and is clepid in the Lord, is a  
 freman of the Lord. Also he that is a  
 freman, and is clepid, is the seruau<sup>nt</sup> of  
 Crist. With prijs ze ben bouzt; nyle 23  
 ze be maad seruau<sup>ntis</sup> of men. Therfor 24  
 ech man in what thing he is clepid a  
 brothir, dwelle he in this anentis God.  
 But of virgyns Y haue no comaunde-25  
 ment of God; but Y zyue counceil, as he  
 that hath mercy<sup>r</sup> of the Lord, that Y  
 be trewe. Therfor Y gesse, that this 26  
 thing is good for the present nede; for  
 it is good to a man to be so. Thou art 27  
 boundun to a wijf, nyle thou seke vn-  
 byndyng; thou art<sup>s</sup> vnboundun fro a  
 wijf, nyle thou seke a wijf. But if thou 28  
 hast takun a wijf, thou hast not synned;  
 and if a maidun<sup>t</sup> is weddid, sche synnede  
 not; nethelesse siche schulen haue tri-  
 bulacioun of fleisch. But Y spare zou. 29  
 Therfor, britheren, Y seie this thing,  
 The tyme is schort. Another is this,  
 that thei that han wyues, be as thouz  
 thei hadden noon; and thei that wepen, 30  
 as thei<sup>u</sup> wepten<sup>v</sup> not; and thei that ioien,  
 as thei ioieden not; and thei that bien,  
 as thei hadden not; and thei that vsen 31  
 this world, as thei that vsen not. For  
 whi the figure of this world passith.  
 But Y wole, that ze be withoute bisy-32

\* that is, sue  
 he not the cus-  
 tom of hethen  
 men. not cir-  
 cumcidid; will-  
 inge to kepe  
 the lawe of  
 Moises, that  
 ceeside in deth  
 of Crist. v.

† to feith. not  
 charge to thee;  
 that is, here  
 thou not heuyli  
 this condicioun.  
 vse thou more;  
 to serue Crist  
 in hise mem-  
 bris. seruau<sup>ntis</sup>  
 of men; that  
 is, nyle ze for-  
 sake the ser-  
 uyse of God for  
 the seruice of  
 men. Lyre  
 here. e.

<sup>w</sup> Om. *ov*. <sup>x</sup> nouzt, that is, doth nouzt to heelthe *v*. <sup>y</sup> of the *AGMNOPQSTVW*. <sup>z</sup> a seruau<sup>nt</sup> *MPQ*.  
<sup>a</sup> Om. *q*. <sup>b</sup> myzt *w*. <sup>c</sup> thou fredam *q*. <sup>d</sup> is seruau<sup>nt</sup> and is clepid in the Lord *v*. <sup>e</sup> that is a *v*.  
<sup>f</sup> and is *v*. <sup>g</sup> men, that ze putte mannes seruyce byfore Godis seruyce *q*. <sup>h</sup> Therfor ech man *v*. <sup>i</sup> clepid  
 a brother *v*. <sup>k</sup> dwelle he in this *v*. <sup>l</sup> no *NV*. <sup>m</sup> comaundement *v*. <sup>n</sup> but *v*. <sup>o</sup> Om. *ovx*. <sup>p</sup> that  
 this *v*. <sup>q</sup> Om. *svx*. <sup>qq</sup> is *v*. <sup>r</sup> for *ot*. <sup>s</sup> Om. *sx*. <sup>t</sup> Om. *v*. <sup>u</sup> till *o*. <sup>v</sup> Om. *k*. <sup>w</sup> is *v*. <sup>x</sup> Ther-  
 fore *v*. <sup>y</sup> residue *v*. <sup>z</sup> Om. *N*. <sup>a</sup> as not vsinge *w*. <sup>b</sup> Om. *w*. thei *xy*. <sup>c</sup> vsen it *GMPQT*. Om. *w*.  
<sup>d</sup> Om. *w*. <sup>dd</sup> Forwhi *v*. <sup>e</sup> figure, or feirenesse, or prosperite *q*. <sup>f</sup> that ze *v*. <sup>g</sup> Om. *svx*. <sup>h</sup> Om. *v*.

<sup>l</sup> Om. *k* *pr. m.* *q* *sec. m.* <sup>m</sup> that is *k* *sec. m.* *muahk* *sec. m. o.* <sup>n</sup> comaundementis *CEIKMQRUXabceg*  
*likoaβ*. <sup>o</sup> not *rk*. <sup>p</sup> be maad *r*. <sup>q</sup> vse it rathir *i*. <sup>r</sup> gete mercy *A* *sec. m.* *ika*. the mercy *x*. <sup>s</sup> that  
 art *k* *pr. m.* <sup>t</sup> maide *r*. <sup>u</sup> thei that *r*. <sup>v</sup> wepen *a*.

is bysy what thingis ben of the Lord, how  
 33 he schal plese to<sup>i</sup> God. Forsoth<sup>k</sup> he that  
 is with a wyf, is bysy what thingis ben of  
 the world, how he schal plese the<sup>l</sup> wyf,  
 34 and he is departid<sup>m</sup>. And a womman  
 vnweddid and mayden<sup>n</sup> thenkith<sup>o</sup> what  
 thingis ben of the Lord, that sche be  
 hooly in body and spirit. Forsoth she that  
 is weddid, thenkith what thingis ben of  
 the world, how sche schal plese the<sup>p</sup> hose-  
 35 bonde. Sotheli I seye thes thingis to 3oure  
 profyt, not that I caste to<sup>q</sup> 3ou a snare,  
 but to 'that that<sup>r</sup> is honest, and<sup>s</sup> 3yueth  
 faculte, 'or esynesse<sup>t</sup>, with oute letting  
 36 for<sup>u</sup> to biseche to<sup>v</sup> the Lord. Sothli if  
 ony<sup>x</sup> deme<sup>y</sup> him silf for<sup>z</sup> to be seyn foul  
 on his virgyne, that she is 'wel old<sup>a</sup>, and  
 so it bihoueth<sup>b</sup> 'for to<sup>c</sup> be don<sup>d</sup>, do she<sup>e</sup>  
 that<sup>f</sup> she<sup>g</sup> wole; sche<sup>h</sup> synneth not, if sche<sup>i</sup>  
 37 be weddid. Forwhi he that ordeynede  
 stable<sup>k</sup>, 'or stedefast<sup>l</sup>, in his herte, not  
 hauynge nede, but hauynge power of his  
 wille, and hath demyd in his herte 'this  
 thing<sup>m</sup>, for<sup>n</sup> to kepe his virgyn<sup>o</sup>, doth well.  
 38 Therfor he that ioyneth his virgyn in  
 matrimonye, doth wel; and he that ioyn-  
 39 eth not, doith bettere. The womman is  
 boundyn to the lawe, how moche tyme  
 hir hosebonde lyueth; that if hir hose-  
 bonde 'schal slepe<sup>p</sup>, 'that is, die<sup>q</sup>, sche is  
 delyuered fro the lawe, be she weddid to  
 40 whom she wole, oonly in the Lord. For-  
 soth<sup>s</sup> sche schal be more blessid, if sche  
 'schal thus dwelle<sup>t</sup>, aftir my counceil; for-  
 soth I wene, that and<sup>u</sup> I haue the Spirit  
 of God<sup>v</sup>.

## CAP. VIII.

1 Forsothe of thes thingis that ben offrid<sup>w</sup>  
 to ydols, 'that ben simulacris maad to  
 mannis liknesse<sup>x</sup>, we witen, for alle we

<sup>l</sup> Om. *v*. <sup>k</sup> But *v*. <sup>l</sup> his *w*. <sup>m</sup> departid, *sumdel to God and sumdel to the world* *q*. <sup>n</sup> a maiden *N*.  
<sup>o</sup> thenken *N*. <sup>p</sup> hir *GMPQT*. <sup>q</sup> Om. *x*. <sup>r</sup> that at *o*. <sup>s</sup> and that *v*. <sup>t</sup> Om. *ox*. <sup>u</sup> Om. *sx*. <sup>v</sup> Om.  
*v* *sec. m*. <sup>x</sup> ony *keper of virgyne* *q*. eny man *v*. <sup>y</sup> gessith *v*. <sup>z</sup> Om. *sx*. <sup>a</sup> ful woxen *v*.  
<sup>b</sup> bihoue *x*. <sup>c</sup> that it *GMPQT*. to *s*. <sup>d</sup> don *that sche take an hosbonde* *q*. <sup>e</sup> hir *keper* *q*. <sup>f</sup> what *MPQT*.  
 that that *v*. <sup>g</sup> he *s*. <sup>h</sup> he *GMPQST*. <sup>i</sup> he *GMS*. <sup>k</sup> stabilly *v*. <sup>l</sup> ether *stedefast* *o*. Om. *vX*. <sup>m</sup> thees  
 thenges *o*. <sup>n</sup> Om. *sx*. <sup>o</sup> virginite *o*. <sup>p</sup> is ded *v*. <sup>q</sup> Om. *ovX*. <sup>s</sup> But *v*. <sup>t</sup> shal dwelle thus *MP*.  
 dwellith thus *v*. <sup>u</sup> Om. *G pr. m. ov*. <sup>v</sup> God *3euynge this counseil* *q*. <sup>w</sup> sacrificed *v*. <sup>x</sup> Om. *x*.

<sup>w</sup> is ordeyned *b*. <sup>x</sup> For *A pr. m*. <sup>y</sup> sacrificed *EKRbGk*.

nesse, for he that is without wijf, is bisi  
 what thingis ben of the Lord, hou he  
 schal plese God. But he that is with 33  
 a wijf, is bysy what thingis ben of  
 the world, hou he schal plese the wijf,  
 and he is departid. And a womman 34  
 vnweddid and maidun thenkith what  
 thingis ben of the Lord, that sche be  
 hooli in bodi and spirit. But sche that  
 is weddid, thenkith what thingis ben of  
 the world, hou sche schal plese the hose-  
 bonde. And Y seie these thingis to 35  
 3oure profit, not that Y caste to 3ou a  
 snare, but to that that is ouest, and that  
 3yueth esynesse, with outen lettynge to  
 make preieris to the Lord\*. And if ony 36  
 man gessith hym silf to be seyn foule  
 on his virgyn, that sche is ful woxun,  
 and so it bihoueth to be doon, do sche  
 that that sche wole; sche synneth not,  
 if sche be weddid. For he that ordeyn- 37  
 ede<sup>w</sup> stabli in his herte, not hauynge  
 nede, but hauynge power of his wille,  
 and hath demed in his herte this thing,  
 to kepe his virgyn, doith wel. Therefore<sup>x</sup> 38  
 he that ioyneth his virgyn in matrymo-  
 ny, doith wel; and he that ioyneth not,  
 doith betere. The womman is boundun 39  
 to the lawe, as longe tyme as hir hose-  
 bonde lyueth; and if hir hosebonde is  
 deed, sche is delyuered fro the lawe of  
 the hosebonde, be sche weddid to whom  
 sche wole, oneli in the Lord†. But sche 40  
 schal be more blessid, if sche dwellith  
 thus, aftir my counsel; and Y wene, that  
 Y haue the Spirit of God.

\* Lord; that  
 is, serue [him  
 e] holili. *Lyre*  
 here. *ve*.

† Lord; so that  
 he be a Cristen  
 man. *Lyre* here.  
*ve*.

‡ that is, sym-  
 mulacris maade  
 to mannis lik-  
 nesse. *we*  
*witen*; that  
 of tho thingis  
 getende no  
 filthe nether  
 halewing ther-  
 bi. Here he  
 spekith of wise  
 men, not of  
 symple men.  
*Lyre* here. *e*.

## CAP. VIII.

But of these thingis that ben sacri-  
 1 fied<sup>y</sup> to ydols†, we witen, for alle we han  
 kunnyng. But kunnyng blowith, charite

han kunnyng. Sothli science<sup>y</sup>, 'or kunnyng<sup>z</sup>, inblowith<sup>a</sup> 'with pride<sup>b</sup>; charite<sup>c</sup> edifieth. Forsoth if ony man<sup>d</sup> gesse<sup>e</sup>, 'or demer<sup>f</sup>, him<sup>g</sup> for<sup>h</sup> 'to wyte<sup>i</sup> ony thing, he hath not zit knowyn how it<sup>k</sup> bihoueth 3 hym<sup>l</sup> for<sup>m</sup> to kunne. Forsoth if ony man 4 loueth God, this is knowun of him. Forsoth of metis that ben offrid to ydols, we witen, for<sup>n</sup> an ydol is no thing in the world, 5 and that<sup>o</sup> ther is no God but<sup>p</sup> oon. Forwhy 'and if<sup>q</sup> ther ben that ben<sup>r</sup> seide goddis, ether in heuene, ether in<sup>s</sup> erthe, forsoth ther ben many goddis, and many 6 lordis; netheles to vs is oo God, the fadir, of whom alle<sup>t</sup> thingis, and we in him; and oo Lord, Jhesu Crist, by whom alle<sup>u</sup> 7 thingis, and we by him. But not in alle men is kunnyng. Sothli summe<sup>v</sup> with conscience of ydol til now eten as thing offrid to ydols; and her conscience is vnclene<sup>x</sup>, whanne it is syk. Mete<sup>y</sup> comendith vs not to God; 'neithir forsothe<sup>z</sup> we<sup>a</sup> schulen faylen<sup>b</sup>, if we 'schulen not ete<sup>c</sup>, 'nethir if we eten, we schulen habounde<sup>d</sup>, 9 'or haue plente<sup>e</sup>. Se<sup>f</sup> 3e<sup>g</sup> forsoth<sup>h</sup>, lest perauenture this 3oure leue<sup>i</sup> be maad hirtinge, 'or sclaudre<sup>k</sup>, to syke men, 'or 10 freele<sup>l</sup>. Sothli<sup>m</sup> if ony man schal se him that hath kunnyng, restinge<sup>n</sup> in a place wher ydols ben worschipid, wher<sup>o</sup> his conscience, sith<sup>p</sup> it is syk, schal not be edyfyed<sup>q</sup> for<sup>r</sup> to ete thingis offrid to ydols? 11 And the syke<sup>s</sup> brothir, for whom Crist deyede, schal perische in thi kunnyng. 12 Forsoth<sup>t</sup> thus<sup>u</sup> 3e synnyng<sup>v</sup> 'in to<sup>w</sup> britheren, and smytinge hir syke conscience, 13 synnen in<sup>x</sup> Crist. Wherfor if mete sclaudrith<sup>y</sup> my brother, I schal not ete fleisch 'in to<sup>z</sup> withouten ende, lest I sclaudre my brothir.

edefieth. But if ony man<sup>y</sup> gessith, that 2 he kan ony thing, he hath not zit knowe hou it bihoueth hym to kunne. And 3 if ony man loueth God, this is knowun of hym. But of metis that ben offrid 4 to idols, we witen, that an idol is no thing in the world, and that ther is no God but oon. For thou<sup>3</sup> ther ben summe 5 that ben seid goddis, ethir in heuene, ether in erthe, as ther ben many goddis, and many lordis; netheles to vs is o God, 6 the<sup>z</sup> fadir, of whom *ben* alle thingis, and we in hym; and o Lord Jhesu Crist, bi whom *ben* alle thingis, and we bi<sup>a</sup> hym. But not in alle men is kunnyng. For 7 summen with conscience\* of ydol<sup>b</sup> til now eten as<sup>c</sup> thing offrid to idolis<sup>†</sup>; and her conscience is defoulid, for it is sijk. Mete comendith vs not to God; for ne<sup>8</sup> ther we schulen faile, if we eten not, nether if we eten, we schulen haue plente. But se 3e, lest perauenture this 9 3our<sup>d</sup> leue<sup>e</sup> be maad hurtyng to sijke men. For if ony man schal se hym, that 10 hath kunnyng, etyng in a place where idols ben worschipid, whethir his conscience, sithen it is sijke, schal not be edified to ete thingis offrid to idols? And the sijk brothir, for whom Crist 11 diede, schal perische in thi kunnyng. For thus 3e synnyng azens britheren, 12 and<sup>f</sup> smytinge her sijk conscience synnen azens Crist. Wherfor if mete sclaudrith 13 my brother, Y schal neuere ete fleisch, lest Y sclaudre my brothir.

\* that is, thei gessen that the idol is sum dyuyu thing. ve.

† idols; that is, with reuerence of the idol. The Glos here. e.

y Om. o. z kunnyng Om. *svx*. a inblowe *k*. blowith *v*. b Om. *n*. c but charite *x*. d Om. *v*. e may gesse *n*. gessith *v*. f Om. *nox*. g Om. *v*. h Om. *svx*. i that he can *v*. k him *vx*. l Om. *wx*. m Om. *sx*. n that *v*. o Om. *s*. p no but *gmpqstvw*. q thou<sup>3</sup> *v*. and *w*. r Om. *g pr. m*. s or *s*. t ben alle *v*. u ben alle *v*. v sommen *v*. x defoulid *v*. y Forsothe mete *n*. z for neither *v*. a if we *x*. b eten, we shuln abounden, neither we shuln failen *x*. c eten not *v*. d Om. *x*. e Om. *gmoptx*. in feith *q*. f But see *v*. g Om. *n*. h therefore *s*. Om. *v*. i licence, or leue *gmpqt*. k Om. *ox*. l Om. *gox*. in feith *q*. m For *v*. n etyng *v*. o whether *s el x passim*. p sithen *gvx*. sen o. q edified, or styrid *q*. r Om. *sx*. s seek, or vntidefast *q*. t For thus *x*. u Om. *k pr. m*. v synnyng thus *k pr. m*. w azens *v*. x azens *v*. y sclaudre *gmpqt*. z Om. *v*.

y Om. *i pr. m*. z Om. *i pr. m. q*. a in e *pr. m. gk*. b idolis *gk*. c Om. *k pr. m*. d oure *eq pr. m. g pr. m*. e or lycence a *sec. m. marg*. f Om. *k pr. m*.

## CAP. IX.

1 Wher<sup>a</sup> I am not fre? Am I not apo-  
 2 stle? Wher I sy; not Crist Jhesu, oure  
 Lord? Wher ze ben not my work in the  
 3 Lord? And thou; to othere I am not  
 apostle, but<sup>b</sup> nethelees to zou I am; for-  
 why ze ben the sygnacle<sup>c</sup>, 'or *litol signe*<sup>d</sup>,  
 4 of myn apostilhed in the Lord. My de-  
 fence to hem that axen me, is<sup>dd</sup> this. Wher  
 we han not power for<sup>e</sup> to ete and drynke?  
 5 Wher we han not power for<sup>f</sup> to lede  
 aboute a womman sistir, as and othere  
 apostlis, and britheren of the Lord, and  
 6 Cephas, 'that is, Petre<sup>g</sup>? Or I aloone and  
 Barnabas han not power for<sup>h</sup> to worche  
 7 thes<sup>i</sup> thingis? Who fyteth, 'or *holdith*  
*knyzthod*<sup>k</sup>, ony tyme with his owne  
 soudis? Who plauntith a vynezerd, and  
 etith not of 'his fruyt<sup>l</sup>? Who feedith<sup>m</sup>, 'or  
*lesuwith*<sup>n</sup>, a floc, and etith not of the mylk  
 8 of the flock? Wher aftir man I seye thes  
 thingis? wher and the lawe seith<sup>o</sup> not  
 9 thes thingis? Forsoth it is writun in the  
 lawe of Moyses, Thou schalt not bynde<sup>p</sup>  
 the mouth of the oxe threischinge, 'or  
*trauelynge*<sup>q</sup>. Whethir of oxen is charge  
 10 to God? Whether for<sup>r</sup> vs sothli 'he seith<sup>s</sup>  
 thes thingis? Forwhi 'for vs thei ben  
 writun<sup>t</sup>; for he that erith, owith to ere  
 in hope, and he that threischith, 'or *tra-*  
*uelith*<sup>u</sup>, in<sup>v</sup> hope for<sup>w</sup> to perseyue<sup>x</sup> fruitis.  
 11 Forsoth<sup>y</sup> yf we sowen<sup>z</sup> spiritual thingis to  
 zou, 'it is not<sup>a</sup> greet, if we repen zoure  
 12 fleischly thingis? If othere ben parcer-  
 neris of zoure<sup>b</sup> power, whi not 'rathere  
 we<sup>c</sup>? But we vsen not this power, but we  
 susteynen<sup>d</sup>, 'or *suffren*<sup>e</sup>, alle thingis, that  
 we zeuen not<sup>f</sup> lettynge, 'or *sclaundre*<sup>g</sup>, to  
 13 the euangelie of Crist. Witen ze not, for<sup>h</sup>  
 thei that wirchen in the sacrarie<sup>i</sup>, 'that is,  
*a place where hooly thingis ben kept*<sup>k</sup>, eten

## CAP. IX.

Whether Y am not fre? Am Y not<sup>1</sup>  
 apostle? Whether Y sai; not 'Crist Jhesu<sup>g</sup>,  
 'oure Lord<sup>h</sup>? Whether ze ben not  
 my werk in the Lord? And thou; to<sup>2</sup>  
 othere Y am not apostle, but netheles to  
 zou Y am; for ze ben the litle signe  
 of myn apostlehed in the Lord. My<sup>3</sup>  
 defense to<sup>b</sup> hem that axen me, that is.  
 Whether we han not power to ete and<sup>4</sup>  
 drynke? Whether we han not power<sup>5</sup>  
 to lede aboute a womman a<sup>k</sup> sistir, as  
 also othere apostlis, and britheren of the  
 Lord, and Cefas? Or Y aloone and<sup>6</sup>  
 Barnabas han not power to worche these  
 thingis? Who traueilith ony tyme with<sup>7</sup>  
 hise owne wagis? Who plauntith a vyn-  
 zerd, and etith not of his fruyt? Who  
 kepith a flock, and etith not of the mylk  
 of the flock? Whether aftir man Y seys<sup>8</sup>  
 these thingis? whether also the lawe  
 seith not these thingis? For it is<sup>9</sup>  
 writun in the lawe of Moyses, Thou  
 schalt not bynde the mouth of the ox  
 threischynge<sup>1</sup>. Whethir of oxun is  
 charge to God? Whether for vs he<sup>10</sup>  
 seith these thingis? For whi tho ben  
 writun for vs; for he that erith, owith  
 to ere in hope, and he that threischith,  
 in<sup>m</sup> hope to take fruytis<sup>n</sup>. If we sowen<sup>11</sup>  
 spiritual thingis to zou, is it grete, if we  
 repen zoure fleischly thingis? If othere<sup>12</sup>  
 ben parteneris of zoure power, whi not  
 rathere we? But we vsen not this  
 power, but we suffren alle thingis, that  
 we zyuen no<sup>o</sup> lettynge to the euangelie  
 of Crist. Witen ze not, that thei that<sup>13</sup>  
 worchen in the temple<sup>†</sup>, eten tho thingis  
 that ben of the temple, and thei that  
 seruen to the auter, ben partyners of<sup>p</sup>  
 the auter? So the Lord ordeynede to<sup>14</sup>

\* that is, false  
 apostlis. of  
 zoure power;  
 that is, of tem-  
 poral goodis  
 beinge in zoure  
 power. Lire  
 here. ve.

† ether sacra-  
 rie; that is, a  
 place where  
 hooly thingis  
 ben kept. Lire  
 here. e.

<sup>a</sup> Whether G *passim in hoc cap. X passim.* <sup>b</sup> Om. o. <sup>c</sup> token o. <sup>d</sup> Om. ox. <sup>dd</sup> Om. y. <sup>e</sup> Om. sx. <sup>f</sup> Om. sx. <sup>g</sup> Om. ox. <sup>h</sup> Om. ostx. <sup>i</sup> soche o. <sup>k</sup> Om. ox. <sup>l</sup> the froytes o. his fruytes w. <sup>m</sup> lesewith o. kepith v. <sup>n</sup> Om. ovx. <sup>o</sup> seie Mq. <sup>p</sup> bynde up N. <sup>q</sup> Om. ox. <sup>r</sup> of o. <sup>s</sup> thei seien N. <sup>t</sup> tho ben writen for us v. <sup>u</sup> Om. ox. <sup>v</sup> threschith in v. <sup>w</sup> Om. sx. <sup>x</sup> take v. <sup>y</sup> Om. v. <sup>z</sup> soweth o. <sup>a</sup> it is ANQWX. is it GMPSTVY. <sup>b</sup> oure AGMNOPQTV sec.m. <sup>c</sup> we rather G. <sup>d</sup> suffren v. <sup>e</sup> Om. ovx. <sup>f</sup> no s. not eny v. <sup>g</sup> Om. ovx. <sup>h</sup> that v. <sup>i</sup> temple, either sacrarie v. <sup>k</sup> Om. ox.

<sup>g</sup> Jhesu Crist q. <sup>h</sup> Om. i. <sup>i</sup> in to r. <sup>k</sup> Om. b sec. m. <sup>l</sup> that threischith ΕΙΚΡΒαβceghkaβ. that threischinge M. that thristith o. <sup>m</sup> threschith in rhoβ. <sup>n</sup> fruyt Rβ. <sup>o</sup> not a. <sup>p</sup> to A.

tho thingis that ben of the sacrarie<sup>l</sup>, and that<sup>m</sup> tho<sup>n</sup> that seruen to the auter, taken 14 part with the auter? So and the Lord ordeynede to hem that tellen the gospel, 15 for<sup>o</sup> to lyue of<sup>p</sup> the gospel. Forsoth<sup>q</sup> I vside<sup>r</sup> none of<sup>s</sup> thes thingis; sothli I wroot not thes thingis, that thei<sup>t</sup> be don so in me; forsoth<sup>u</sup> it is good to me more for<sup>v</sup> to deie, than that ony man avoyde my 16 glorie. Forwhi if I schal<sup>w</sup> preche the gospel, glorie is not to me, forsoth<sup>x</sup> nede<sup>xx</sup> lith<sup>y</sup> to me; forsoth<sup>z</sup> wo to<sup>a</sup> me, if I 17 schal not euangelise<sup>b</sup>. Forsoth if I willinge<sup>c</sup> do this thing<sup>d</sup>, I haue mede; sothly<sup>e</sup> if<sup>f</sup> azens my wil, dispensacioun<sup>g</sup> is bitake 18 to me<sup>h</sup>. What therefore is<sup>hh</sup> my hyre, *or mede*<sup>i</sup>? That I preching<sup>j</sup> the gospel, putte the gospel with oute spence<sup>k</sup> takynge, *or sustenaunce therfore*<sup>k</sup>, that I mysyse not 19 my power in the gospel. Forwhi whanne I was fre of alle men, I made me seruaunt of alle men, that I schulde wynne mo men. 20 And to Jewis I am maad as<sup>l</sup> a Jew, that I 21 schulde wynne Jewis; to hem that ben vndir the lawe, as I were vndir the lawe, whanne I was not vndir the lawe, that I schulde wynne hem that weren vndir the lawe; to hem that weren with oute the<sup>m</sup> lawe, as<sup>n</sup> I were withoute the<sup>p</sup> lawe, whanne I was not withoute the<sup>p</sup> lawe of God, but I was in the lawe of Crist, that I<sup>pp</sup> schulde wynne hem that weren with 22 oute lawe<sup>q</sup>. I am maad syk to syke men, that I schulde wynne syke men; to alle men I am maad alle thingis, that I schulde 23 make alle men saaf. Forsoth I do alle thingis for the gospel, that I be<sup>r</sup> maad 24 parcener of it. Witen 3e not, that thei that rennen in a furlong, alle forsoth rennen, but oon takith the priys? So renne

hem that tellen the gospel, to lyue of the gospel. But Y vside noon of these 15 thingis; sotheli<sup>q</sup> Y wroot not these thingis, that tho<sup>r</sup> be don so in me; for it is good<sup>s</sup> to me rather<sup>s</sup> to die, than that ony man<sup>t</sup> auoyde my glorie<sup>t</sup>. For if Y 16 preche the gospel, glorie is not to me, for nedelich<sup>u</sup> Y mot don it; for wo to me, if Y preche not the gospel. But if 17 Y do this thing wilfuli, Y haue mede; but if azens my wille, dispending is bitakun to me<sup>\*</sup>. What thanne is my mede? 18 *\* that is, I profite to othere men, but not to myself. Lire here, and Glos. ve.* That Y prechyng<sup>e</sup> the gospel, putte the gospel with outen otheris cost<sup>v</sup>, that Y vse not my power in the gospel. For- 19 *ve.* whi whanne Y was fre of alle men, Y made me seruaunt of alle men, to wynne the mo men. And<sup>w</sup> to Jewis Y am 20 maad as a Jew, to wynne the Jewis; to hem that ben vndur the lawe, as Y 21 were vndur the lawe, whanne Y was not vndur the lawe, to wynne hem that weren vndur the lawe; to hem that weren with out lawe<sup>x</sup>, as Y were with out lawe<sup>y</sup>, whanne Y was not with out the<sup>z</sup> lawe of God, but Y was in the lawe of Crist, to wynne hem that weren with out lawe<sup>a</sup>. Y am maad sijk to sike men, 22 to wynne sike men; to alle men Y am maad alle thingis, to make alle men saaf. But Y do alle thingis for the gospel, 23 that Y be maad partener of it. Witen 24 3e not, that thei that rennen in a furlong<sup>b</sup>, alle rennen, but oon takith the priys? So renne 3e, that 3e catche. Ech man that stryue<sup>h</sup> in fyt, absteyn- 25 eth hym fro alle thingis<sup>c</sup>†; and thei, that thei take a corruptible coroun, but we an vncorrupt. Therfor Y renne so, not 26 as<sup>i</sup> in to<sup>d</sup> vncerteyn<sup>e</sup> thing; thus Y fytte,

<sup>l</sup> sacraries q. <sup>m</sup> Om. AGMNOPQTVW. <sup>n</sup> thei r. <sup>o</sup> Om. SX. <sup>p</sup> on G. <sup>q</sup> But v. <sup>r</sup> vse q. <sup>s</sup> not x. <sup>t</sup> thoo v. <sup>u</sup> for v. <sup>v</sup> Om. SX. <sup>w</sup> Om. v. <sup>x</sup> forwhi r. <sup>xx</sup> meede y. <sup>y</sup> neizith r. <sup>z</sup> forwhi v. <sup>a</sup> Om. o. <sup>b</sup> preche not the gospel v. <sup>c</sup> Om. v. <sup>d</sup> thing wilfully v. <sup>e</sup> forsothe o. <sup>f</sup> if I do this v. <sup>g</sup> dispending v. <sup>h</sup> me, to profite to othere men, al be it that for myn yuel wille I profite not to mysilf q. <sup>hh</sup> Om. y. <sup>i</sup> Om. ox. <sup>j</sup> preche k. <sup>k</sup> Om. ox. *eithir taking of sustenaunce therfore v.* <sup>l</sup> Om. q. <sup>m</sup> Om. GMOPQTV. <sup>n</sup> as thouz o. <sup>o</sup> Om. o. <sup>p</sup> Om. o. <sup>pp</sup> Om. y. <sup>q</sup> the lawe NSWXY. <sup>r</sup> schulde be SXV.

<sup>q</sup> and ΕΙQRXBCEGHK *sec. m. αβ.* sotheli and κ. <sup>r</sup> thei b. <sup>s</sup> rather for me q *sec. m.* <sup>t</sup> schulde make my reioysynge voyde q *sec. m.* <sup>u</sup> or nede lijth to me κ *marg.* <sup>v</sup> or spense κ *marg.* <sup>w</sup> Om. r. <sup>x</sup> the lawe CXBC *pr. m. εκβ.* <sup>y</sup> the lawe CIQRXABEGKOAβ. <sup>z</sup> Om. rh. <sup>a</sup> the lawe ΕΙQRBEGKAβ. <sup>b</sup> ether gleyue κ *marg.* <sup>c</sup> thing a. <sup>d</sup> to r *pr. m.* <sup>e</sup> an vncerteyn ΙΚΜQRUXAB *pr. m. cca.*

† that letten the victorie ether mede of bateil. *The Glose here. [Lire here. e.] ve.*

25 3e, that 3e catche. Ech man that stryueth  
in fyzt, absteyneth him fro alle thingis<sup>s</sup>;  
and thei forsoth<sup>t</sup>, that thei take a corrupt-  
ible crowne, 'we forsothe<sup>u</sup> vncorrupt<sup>v</sup>.  
26 Therefore I renne so, not as into vncerteyn  
thing; thus I fizte, not as betyng the eyr;  
27 but I chastise my body, and bryng<sup>w</sup> in to  
seruage; lest perauenture whanne I 'haue  
prechid<sup>x</sup> to othere, I my silf be maad  
reprouable.

## CAP. X.

1 Sotheli, britheren, I nyle 3ou for<sup>y</sup> to<sup>r</sup>  
vnknowe, for<sup>a</sup> alle oure fadris weren vndir  
2 cloude<sup>b</sup>, and alle passiden the see; and  
alle ben<sup>c</sup> baptysid in Moyses, in the  
3 cloude and in the sec; and alle eeten the  
4 same spiritual<sup>d</sup> breed<sup>e</sup>, and alle dronken  
the same spiritual<sup>f</sup> drynke; forsoth thei  
dronken of the spiritual<sup>g</sup>, a<sup>h</sup> stoon folow-  
yng hem; forsoth the stoon was Crist.  
5 But not in ful manye of hem it was<sup>i</sup> wel<sup>k</sup>  
plesant to God; forwhi 'thei ben<sup>l</sup> cast  
6 down in the<sup>ll</sup> desert. Forsoth thes<sup>m</sup> thingis  
ben don in figure of vs, that we ben not  
coueyteris<sup>n</sup> of yuelis, as and thei coueit-  
7 iden. Neithir be 3e maad ydolateris<sup>o</sup>,  
'that is, worschiperis of false maumetis<sup>p</sup>,  
as summe of hem; as it is writun, The  
peple sat for<sup>q</sup> to ete and drynke, and thei  
8 'han risun vp<sup>r</sup> for<sup>s</sup> to pleie. Neither do  
we fornyacioun<sup>t</sup>, as summe of hem diden  
fornycacioun<sup>t</sup>, and thre and twenty thou-  
sandis<sup>u</sup> felden<sup>v</sup>, 'or deieden<sup>w</sup>, in o day.  
9 Neither tempte we Crist, as summe of  
hem temptiden, and perischeden of ser-  
10 pentis. Neither grucche 3e<sup>x</sup>, as summe of  
hem grucchiden, and thei perischiden of a<sup>y</sup>  
11 wastour, 'or distrier<sup>z</sup>. Forsothe alle thes  
thingis<sup>a</sup> felden<sup>b</sup> to hem in<sup>c</sup> figure; sothli  
thei<sup>d</sup> ben writun to<sup>e</sup> oure coreccioun, 'or

not as betyng the eir; but Y chastise<sup>27</sup>  
my bodi, and bryng *it* in to seruage;  
lest perauenture whanne Y preche to  
othere, Y my silf be maad repleuable.

## CAP. X.

Britheren, Y nyle<sup>f</sup>, that 3e vnknowe,<sup>1</sup>  
that alle oure fadris weren vndur cloude,  
and alle passiden the see; and alle weren<sup>2</sup>  
baptysid in Moyses\*, in the cloude and in  
the see; and alle eeten the same spiritual<sup>3</sup>  
mete, and alle dronken the same spiri-<sup>4</sup>  
tual drynke; thei<sup>g</sup> drunken of the spi-  
ritual<sup>h</sup> stoon<sup>†</sup> folewyng hem<sup>‡</sup>; and the  
ston was Crist. But not in ful manye<sup>5</sup>  
of hem it was wel<sup>i</sup> pleasaunt to God; for  
whi thei weren cast down in desert. But<sup>6</sup>  
these thingis ben<sup>k</sup> don in figure of vs, that  
we be not coueyteris of yuele thingis,  
as thei coueitiden. Nether be 3e maad<sup>7</sup>  
ydolateris, as summe of hem; as it is  
writun, The puple sat to ete and drynke,  
and thei risen vp to pleie. Nether do<sup>8</sup>  
we fornyacioun, as summe of hem diden  
fornycacioun, and thre and twenti thou-  
syndis<sup>l</sup> weren deed in o dai. Nethir<sup>9</sup>  
tempte we Crist, as summe of hem  
temptiden, and perischiden of serpentis.  
Nether grutche 3e<sup>m</sup>, as summe of hem<sup>10</sup>  
grutchiden, and thei perischiden of a  
distrier<sup>n</sup>. And alle these thingis fell-<sup>11</sup>  
iden<sup>o</sup> to hem in figure; but thei ben  
writun to oure amending, in to whiche<sup>p</sup>  
the endis of the worldis ben comun.  
Therfor he that gessith hym<sup>q</sup>, 'that he<sup>12</sup>

\* that is, in the  
leedinge of  
Moyses. *Lyre*  
here. ve.

† spiritual  
ston; that is,  
drinke 3ouen  
to hem bi gost-  
li vertu. ve.

‡ folewyng  
hem; that is,  
the stoon obei-  
eden to her des-  
siris bi Goddis  
uertu. v. It is  
seid a gostli  
ston, for it fi-  
guride the wa-  
ter of grace to  
be 3ouen bi  
Crist. *Lire*  
here. ve.

<sup>s</sup> thingis that letten hym q. <sup>t</sup> forsothe that stryuen in fizt q. <sup>u</sup> but we v. <sup>v</sup> an vncorrupt q.  
<sup>w</sup> bringe it MP. <sup>x</sup> preche v. <sup>y</sup> Om. SVX. <sup>z</sup> to be G pr. m. that 3e v. <sup>a</sup> that v. <sup>b</sup> a cloude GMP. a  
cloude, defendyng hem fro the Egipciens q. <sup>c</sup> weren v. <sup>d</sup> goostly o. <sup>e</sup> breed manna q. mete v.  
<sup>f</sup> gostly o. <sup>g</sup> goostly drinke o. <sup>h</sup> Om. v. <sup>i</sup> is G. <sup>k</sup> Om. ov. <sup>l</sup> thei weren v. ben thei w.  
<sup>ll</sup> Om. ox. <sup>m</sup> thus v. <sup>n</sup> coueitous x. <sup>o</sup> ydolateris G. <sup>p</sup> Om. ox. <sup>q</sup> Om. SX. <sup>r</sup> risiden v. <sup>s</sup> Om. SX.  
<sup>t</sup> Om. o. <sup>u</sup> thousand AOX. <sup>v</sup> fellen GMPQSTX. deieden o. <sup>w</sup> Om. ox. <sup>x</sup> wee s. <sup>y</sup> the GMPQT.  
<sup>z</sup> Om. ox. <sup>a</sup> Om. N. <sup>b</sup> bifellen GN. fellen MPQSTX. <sup>c</sup> into GQ. <sup>d</sup> tho v. <sup>e</sup> in w.

<sup>f</sup> wile not I. <sup>g</sup> and thei I. <sup>h</sup> same spiritual I. <sup>i</sup> Om. q. <sup>k</sup> weren h pr. m. <sup>l</sup> thousand eck.  
<sup>m</sup> we k. <sup>n</sup> ether waster K marg. <sup>o</sup> fellen EI pass. hβ. felden QR. <sup>p</sup> whom I. <sup>q</sup> him silf I.

*amendynge*<sup>f</sup>, in to whom<sup>g</sup> the endis of the  
 12 world<sup>h</sup> han comen. 'And so<sup>i</sup> he that gess-  
 ith him for<sup>k</sup> to stonde, se<sup>l</sup>, that he falle  
 13 not. Temptacioun take not 3ou, no but  
 mannus<sup>m</sup>; forsoth God is trewe, the<sup>n</sup>  
 which<sup>o</sup> schal not suffre 3ou for<sup>p</sup> to be  
 temptid ouer 'that that<sup>q</sup> 3e moun; but he  
 schal make with temptacioun<sup>r</sup> also<sup>s</sup> pur-  
 14 uyaunce, that 3e moun susteyne<sup>t</sup>. Wher-  
 fore, 3e moost dereworthe to me, fle<sup>u</sup> fro  
 15 worschippinge of ydols. As to prudent men  
 I speke, 3e 3ou<sup>v</sup> silf deme<sup>w</sup> that thing<sup>x</sup> that  
 16 I seye. The<sup>y</sup> cuppe of blessynge 'the which<sup>z</sup>  
 we blessen, 'wher it is not the comenyng  
 of Cristis blood<sup>a</sup>? and<sup>b</sup> the breed which<sup>c</sup>  
 we breken, wher<sup>d</sup> it<sup>e</sup> is not the<sup>f</sup> 'delynge,  
 or<sup>g</sup> 'part takynge<sup>h</sup>, 'of the body<sup>i</sup> of the  
 17 Lord? For 'o breed and o body<sup>k</sup> we  
 manye ben<sup>l</sup>, alle we that taken part of o  
 18 breed and of o cuppe. Se 3e Israel aftir  
 the fleisch, wher thei that eten oostis, 'or  
 sacrifices<sup>m</sup>, ben not parceneris of the au-  
 19 ter? What<sup>n</sup> therefore seye I, that thing<sup>o</sup>  
 offrid to ydols is ony thing, or that the<sup>p</sup>  
 20 ydole is ony thing<sup>q</sup>? But tho thingis that  
 hethene men offren, thei offren to deuelis,  
 and not to God. Forsoth I nyle 3ou for<sup>r</sup>  
 to<sup>s</sup> be maad felowis of fendis; for 3e moun  
 not drynke the cuppe of the Lord, and the  
 21 cuppe of fendis<sup>ss</sup>; 3e moun not be parce-  
 neris of the boord of the Lord, and of<sup>t</sup>  
 22 the boord of fendis. Wher we<sup>u</sup> 'suwen  
 by<sup>uu</sup> ennye the<sup>v</sup> Lord? wher<sup>vv</sup> we ben  
 strengere than he? Alle thingis ben leef-  
 ful to me, but not alle thingis speden<sup>w</sup>.  
 23 Alle thingis ben leefful<sup>x</sup>, but not<sup>y</sup> alle  
 24 thingis edifyen<sup>z</sup>. No man seke<sup>a</sup> that thing  
 that is his owne, but that thing that is of  
 25 another<sup>b</sup>. Al thing that cometh<sup>c</sup> in the

stondith<sup>r</sup>, se he, that he falle not.  
 Temptacioun take 'not 3ou<sup>ss</sup>, but mannus<sup>13</sup>  
*temptacioun*<sup>†</sup>; for God is trewe, which  
 schal not suffre 3ou to be temptid aboue  
 that that<sup>t</sup> 3e moun; but he schal make  
 with temptacioun also purueyaunce, that  
 3e moun suffre. Wherfor, 3e most dere-  
 14 worthe to me, fle 3e fro<sup>u</sup> worschipping of  
 maumetis. As to prudent men Y speke,  
 15 deme 3e 3ou<sup>v</sup> silf that thing that Y seie.  
 Whether the cuppe of blessynge which<sup>16</sup>  
 we blessen, is not the comynyng of  
 Cristis blood? and whether the breed  
 which we breken, is not the takynge<sup>w</sup> of  
 the bodi of the Lord? For we manye<sup>17</sup>  
 ben o breed and o bodi, alle<sup>x</sup> we that  
 taken part of o breed and of o cuppe.  
 Se 3e Israel aftir the fleisch, whethir<sup>18</sup>  
 thei that eeten sacrifices, ben not par-  
 tyneris of the auter? What therfor seie<sup>19</sup>  
 Y, that a thing that is offrid to idols is  
 ony thing, or that the idol is ony  
 thing? But tho thingis that hethene<sup>20</sup>  
 men offren, thei offren to deuelis, and  
 not to God. But Y nyle<sup>y</sup>, that 3e ben  
 maad felowis of feendis; for 3e moun  
 not drynke the cuppe of the Lord, and  
 the cuppe of fendis; 3e moun not be<sup>21</sup>  
 parteneris of the boord of the Lord, and  
 of the bord of feendis. Whether we han<sup>22</sup>  
 enuye to the Lord? whether we ben  
 strengere then he? Alle thingis ben  
 leueful to me, but not alle thingis ben  
 spedeful. Alle thingis ben leueful<sup>†</sup> to<sup>23</sup>  
 me, but not alle thingis edifien. No man<sup>24</sup>  
 seke that thing that is his owne, but  
 that thing that is of an othere. Al thing<sup>25</sup>  
 that is seld in the bocherie, ete 3e, ax-  
 ynge no thing for conscience, The erthe<sup>26</sup>

\* that is, lede not 3ou into consent and worching. ve.  
 † no but mannes temptacioun; that is, thilke temptacioun that mai not al be eschewid of man in present lijf; that is, temptacioun of venial synne. *Live here and the Glose, in sentence. ve.*  
 Mannus temptacioun is, that a man set in nede either trihulacioun, dispeir not of God in seekinge of mannes help. Therefore to suffre for Crist is mannes temptacioun, bi which a man profitith anentes God. *The Glose here rehersinge Ambrose.* Either mannes temptacioun is to vndirstonde in other manere than the treuthe is, and this with good entent; as whanne a man with good entent failith in counseil bi mannes freelte, either whanne he is stirid to ire agens his [a e] brother, for cause of amending, more than Cristen peesiblenesse axith; but it is the deueles presumption, that a man loue ouer myche his owne sentence [ve] either haue ennie to betere men, and departe commynge, and make

<sup>f</sup> Om. oX. <sup>g</sup> welche v. <sup>h</sup> worldis v. <sup>i</sup> Therefore v. <sup>k</sup> Om. sX. <sup>l</sup> see he MOPQT. <sup>m</sup> mannes temptacioun v. <sup>n</sup> Om. vX. <sup>o</sup> that X. <sup>p</sup> Om. sX. <sup>q</sup> that at o. Om. w. <sup>r</sup> the temptacioun sX. <sup>s</sup> also with G pr. m. <sup>t</sup> suffre v. <sup>u</sup> flee 3e GMPV. fleeth sX. <sup>v</sup> 3oure o. <sup>w</sup> demeth sX. <sup>x</sup> Om. o. <sup>y</sup> Wher is not the com. of Cristes blood the v. <sup>z</sup> to whom o. which vX. <sup>a</sup> Om. v. <sup>b</sup> and wher v. <sup>c</sup> the whiche G MOPQTWY. <sup>d</sup> whether G. Om. v. <sup>e</sup> Om. v. <sup>f</sup> Om. w. <sup>g</sup> Om. oX. <sup>h</sup> parting G. <sup>i</sup> Om. G pr. m. <sup>k</sup> Om. v. <sup>l</sup> ben oo breed and oo bodi v. <sup>m</sup> or sacrificis in the lawe of Moyses q. Om. X. <sup>n</sup> Om. sXY. <sup>o</sup> a thing v. <sup>p</sup> Om. G pr. m. <sup>q</sup> thing, as who say nay q. <sup>r</sup> Om. sv. <sup>s</sup> that 3e v. <sup>ss</sup> the fendis Y. <sup>t</sup> Om. v. <sup>u</sup> 3e o. <sup>uu</sup> han v. <sup>v</sup> to the v. <sup>vv</sup> whethir v. <sup>w</sup> speden, or helpen to my course q. <sup>x</sup> leueful to me MOPV. <sup>y</sup> Om. q. <sup>z</sup> edifien not my neizbore q. <sup>a</sup> sekith mo. <sup>b</sup> another, that is, that may edijie another q. <sup>c</sup> is seld v.

<sup>r</sup> to stonde I. that he stonde a. <sup>s</sup> 3ou not IR. <sup>t</sup> Om. rk pr. m. <sup>u</sup> fro the mac. Om. h pr. m. <sup>v</sup> 3oure E. <sup>w</sup> part takynge R. <sup>x</sup> and alle k pr. m. <sup>y</sup> wole not IA.

bocherie<sup>d</sup>, 'ete 3e<sup>e</sup>, no thing axynge for  
 26 conscience<sup>f</sup>. The erthe and the plente of  
 27 it, is 'the Lordis<sup>g</sup>. Forsoth if ony<sup>h</sup> of<sup>hh</sup>  
 vnfeithful<sup>i</sup>, 'or *hethen men*<sup>k</sup>, clepith 3ou to  
 souper<sup>l</sup>, and 3e wolen go, al thing that is  
 sett to 3ou, 'ete 3e<sup>m</sup>, nothing axynge for  
 28 conscience. If<sup>u</sup> ony man sothli<sup>o</sup> 'schal  
 seie<sup>p</sup>, This thing<sup>q</sup> is offrid to ydols, nyle  
 3e ete, for him that schewide<sup>r</sup>, and for  
 29 conscience; forsothe I seie not, thi con-  
 science, but of anothir<sup>s</sup>. Sothli wherto is  
 my liberte<sup>t</sup>, 'or *freedom*<sup>u</sup>, demyd of an-  
 30 othir mannus conscience? Therefore if<sup>v</sup> I  
 take part with grace<sup>w</sup>, what am I blas-  
 femyd, 'for that I do graces<sup>x</sup>, 'or *thank-*  
 31 *ynge*<sup>y</sup>? Therefore where<sup>z</sup> 3e eten, or  
 drynken, or don any othir thing, do 3e  
 32 alle thingis in to<sup>a</sup> glorie<sup>b</sup> of God. Be 3e  
 withoute offencioun, 'or *sclaundre*<sup>c</sup>, to  
 Jewis, and<sup>d</sup> hethene men, and to the  
 33 chirche of God; as and I by alle thingis  
 plese to alle men<sup>e</sup>, not sechinge what<sup>f</sup> is  
 profitable to me, but 'that that<sup>g</sup> to<sup>h</sup> many  
 men<sup>i</sup>, that thei be maad saaf.

and the plente of it is, the Lordis. If<sup>z</sup> 27  
 ony of hethene men clepith<sup>a</sup> 3ou to soper,  
 and 3e wole go, al<sup>b</sup> thing that is set to  
 3ou, ete 3e, axynge no thing for con-  
 science. But if ony man seith, This 28  
 thing is offrid to idols, nyle 3e ete, for  
 hym that schewide, and for conscience;  
 and Y seie not, thi conscience, but of an 29  
 othere. But wherto is my fredom den-  
 ed of an othere mannus conscience?  
 Therfor if Y take part with grace, what 30  
 am Y blasfemed, for that that Y do  
 thankynge? Therfor whether 3e eten, or 31  
 drynken, or don any other thing, do 3e  
 alle thingis 'in to<sup>c</sup> the<sup>d</sup> glorie of God.  
 Be 3e with outen sclaundre to Jewis, 32  
 and to hethene men, and to the chirche  
 of God; as Y bi alle thingis plese to alle 33  
 men, not sekyng that that is profitable  
 to me, but that that *is profitable* to  
 manye men, that thei be maad saaf.

27 discencioun and the sacrilegie of eresie. *The Glose here, rehersinge Austyn in his book of the Lordis of the hill, and in his book of Baptim.*  
 v.  
 ‡ that is, it is leueful to me to ete thingis offrid to idols. *alle thingis ben leueful to me; that is, meetis forheden in Moises lawe be leueful to me.*  
 31 *Lire here.* v.

\* The man is vndirstonden the resoun of the soule, the womman is the sensualite either lyking of body; the spirit and resoun schal be occupied aboute gostly thingis, and it schal reule the soule and refreyne sensualite, that it be not occupied ouer myche aboute temporal thingis; ellis if this processe of Poule here is not referrid to sum goostly thing, but to the nakid letre, it is a veyn thing. Forwhi a man is maad to the ymage of God, bi the soule, and not bi the bodi; and thus is a womman also in her soule. *The Glose here, rehersinge Austyn in his book of the Trinite, and on Genesis.* ve.

CAP. XI.

1 Be 3e 'my foloweris<sup>k</sup>, as and I of Crist.  
 2 Forsoth, britheren<sup>l</sup>, I preise 3ou, that bi  
 alle thingis 3e be myndeful of<sup>m</sup> me<sup>n</sup>; 'as  
 and<sup>o</sup> I bitook to<sup>p</sup> 3ou my comaundementis,  
 3 3e kepen<sup>q</sup>. Forsothe<sup>r</sup> I wole '3ou for to<sup>s</sup>  
 wite, that Crist is the heed<sup>t</sup> of ech man;  
 forsoth<sup>u</sup> the heed of the womman is the  
 man; forsoth the heed of Crist, God<sup>v</sup>.  
 4 Ech<sup>w</sup> man preyinge, or prophesyng,  
 5 'the heed<sup>x</sup> hilid<sup>y</sup>, defoulith his heed. For-  
 soth ech womman preiyng, or prophesy-  
 inge, 'the heed<sup>z</sup> not hilid, defoulith hir  
 heed; forsoth<sup>a</sup> it is oon, as 3if sche be

CAP. XI.

Be 3e my foloweris, as Y am of Crist. 1  
 And, britheren, Y preise 3ou, that bi alle 2  
 thingis 3e ben myndeful of me; and as  
 Y bitook to 3ou my comaundementis<sup>e</sup>, 3e  
 holden. But Y wole that 3e wite, that 3  
 Crist is heed of ech man; but the heed  
 of the womman is the man; and the heed  
 of Crist *is* God. Ech man<sup>\*</sup> preiyng, or 4  
 profeciynge, whanne his heed is hilid,  
 defoulith his heed. But ech womman 5  
 preiyng, or profeciynge, whanne hir heed  
 is not hilid, defoulith hir heed; for it is  
 oon, as if sche were pollid<sup>f</sup>. And if a 6

<sup>d</sup> bocherie, or in the plater GMPPT. <sup>e</sup> eteth x. <sup>f</sup> conscience of this mete or of this q. <sup>g</sup> of the Lord GMPQT.  
<sup>h</sup> Om. v. <sup>hh</sup> Om. y pr.m. <sup>i</sup> unfeithful men v. <sup>k</sup> Om. ox. <sup>l</sup> the soper w. <sup>m</sup> ete 3e, 3if it nede 3ou, mesurable q. eteth x. <sup>n</sup> But if v. <sup>o</sup> forsothe o. Om. v. <sup>p</sup> seith v. sey to 3ou x pr. m. <sup>q</sup> thing, or this mete q. <sup>r</sup> scheweth o. shewide this thing q. <sup>s</sup> another maus q. <sup>t</sup> fredom o. <sup>u</sup> Om. ox. <sup>v</sup> Om. w. <sup>w</sup> grace, or thanckynge q. <sup>x</sup> Om. o. for that that I do graces v. <sup>y</sup> Om. ox. <sup>z</sup> whether gox. <sup>a</sup> Om. G pr. m. <sup>b</sup> the glorie AGMNOPQSTVWXY. <sup>c</sup> Om. ox. <sup>d</sup> and to w. <sup>e</sup> men withouten slaundre q. <sup>f</sup> that at o. that that v. <sup>g</sup> that at o. <sup>h</sup> is profitable to v. <sup>i</sup> men profitith q. <sup>k</sup> the folowers of me GM. folowers of me QT. <sup>l</sup> brether G. <sup>m</sup> to o. <sup>n</sup> me, or of my autorite or power q. <sup>o</sup> and as GMQTVX. and w. <sup>p</sup> Om. v. <sup>q</sup> holden v. <sup>r</sup> For forsothe G. <sup>s</sup> 3ou to sx. that 3e v. <sup>t</sup> heuyd G et s passim fere. <sup>u</sup> but v. <sup>v</sup> is God SVXY. <sup>w</sup> Forsoth ech s. <sup>x</sup> whanne the hed is v. <sup>y</sup> veild s. <sup>z</sup> whanne the hed is not v. <sup>a</sup> for v.

<sup>z</sup> For if A pr. m. And if cb sec. m. k pr. m. <sup>a</sup> clepe r. clepen h. <sup>b</sup> that o. <sup>c</sup> to A pr. m. <sup>d</sup> Om. c. <sup>e</sup> comaundement k. <sup>f</sup> ballid A sec. m.

6 maad ballid, *'pollid, or clippid*<sup>b</sup>. For<sup>c</sup> if  
a womman be not veylid, *'or keuerid*<sup>d</sup>, be  
she pollid; for<sup>e</sup> if it is foul thing to<sup>f</sup> a  
womman for<sup>g</sup> to be pollid<sup>h</sup>, or for<sup>i</sup> to<sup>k</sup> be  
7 maad<sup>l</sup> ballid<sup>m</sup>, veyle<sup>n</sup>, *'or hyde*<sup>o</sup>, she hir  
heed. Sothly a man schal not veyle<sup>p</sup>, *'or  
hyde*<sup>q</sup>, his<sup>r</sup> heed, for he is the ymage and  
glorie<sup>rr</sup> of God; forsothe a womman is  
8 the glorie of man. Sothli<sup>s</sup> a man is not  
of<sup>t</sup> the womman, but the womman of the  
9 man. *'And forsothe*<sup>u</sup> the man is not  
maad<sup>v</sup> for the womman<sup>w</sup>, but the wom-  
10 man for the man<sup>x</sup>. Therefore the wom-  
man schal haue a<sup>y</sup> veyle on hir heed, and  
11 for aungels<sup>z</sup>. Nethes neithir the man<sup>a</sup>  
withouten womman<sup>b</sup>, neither the<sup>c</sup> wom-  
12 man<sup>d</sup> withouten man<sup>e</sup>, in the Lord. For-  
whi as the womman<sup>f</sup> of man<sup>g</sup>, so and  
man<sup>h</sup> by woman<sup>i</sup>; forsothe alle thingis  
13 of<sup>k</sup> God. *Ze zou*<sup>l</sup> silf deme<sup>m</sup>; bicometh<sup>n</sup>,  
*'or bisemeth*<sup>o</sup>, it a womman not veylid<sup>p</sup>  
14 for<sup>q</sup> to preye God? Neither the kynde it  
silf techith vs<sup>r</sup>, forsoth<sup>s</sup> that<sup>t</sup> if a man  
norische<sup>u</sup> long heer<sup>v</sup>, it is yuel fame, *'or  
15 sclaudre*<sup>w</sup>, to him; but if a womman  
norische long heer<sup>x</sup>, it is glorie to hir,  
for<sup>y</sup> heeris ben zouun to hir for veyle, *'or  
16 keueryng*<sup>z</sup>. Forsoth if ony man is seyn  
for<sup>a</sup> to be ful of stryf *'among* zou<sup>b</sup>, we  
han not such custom, neither the chirche  
17 of God *'hath sich*<sup>c</sup>. Sothli this thing I  
comaunde<sup>d</sup>, not preisyng, that ze comen  
to gidere not in to betere thing, but into  
18 worse. First forsoth *'zou comyng*<sup>e</sup> to  
gidere into chirche<sup>f</sup>, I heere<sup>g</sup> *'departyngis,*  
*or dissenciouns*<sup>h</sup>, for<sup>i</sup> to be<sup>k</sup>, and of partye

womman be not keuered, be sche pollid;  
and if it is foul thing to a womman to  
be pollid, or to be maad ballid, hile sche  
hir heed. But a man schal not hile<sup>7</sup>  
his heed, for he is the<sup>g</sup> ymage and the  
glorie of God; but a womman is the  
glorie of man. For a man is not of the<sup>8</sup>  
womman, but the womman of the man.  
And the man is not maad for the wom-<sup>9</sup>  
man, but the womman for the man.  
Therfor the womman schal haue an hil-<sup>10</sup>  
yng on hir heed, also for aungelis. Ne-<sup>11</sup>  
theles nether the man *is*<sup>h</sup> with outen  
womman<sup>i</sup>, nether the womman *is*<sup>k</sup> with  
oute man, in the Lord. Forwhi as the<sup>12</sup>  
womman *is* of man<sup>l</sup>, so the man *is*<sup>m</sup> bi  
the womman; but alle thingis *ben* of  
God. Deme ze zou<sup>u</sup> silf; bisemeth it a<sup>13</sup>  
womman not hilid on the heed to<sup>o</sup> preye<sup>p</sup>  
God<sup>q</sup>? Nether the kynde it silf techith<sup>14</sup>  
vs, for if a man nursche<sup>r</sup> longe heer<sup>s</sup>, it  
is schenschipec<sup>t</sup> to hym; but if a<sup>u</sup> wom-<sup>15</sup>  
man nurische<sup>v</sup> longe heer<sup>w</sup>, it is glorie  
to hir, for heeris ben zouun to hir for  
keueryng. But if ony man is seyn to<sup>16</sup>  
be ful of strijf, we han noon siche cus-  
tom, nethir the chirche of God. But this<sup>17</sup>  
thing Y comaunde, not preisyng, that  
ze comen togidere not in to the<sup>x</sup> betere,  
but in to the<sup>y</sup> worse. First for whanne<sup>18</sup>  
ze comen togidere in to the chirche, Y  
here that discenciouns<sup>z</sup> ben, and in parti  
Y bileue<sup>a</sup>. For it bihoueth eresies to be,<sup>19</sup>  
that thei that<sup>b</sup> ben prouyd, ben opynli  
knowun in zou. Therfor whanne ze<sup>20</sup>  
comen togidere in to oon, now it is not

<sup>b</sup> Om. G pr. m. MPQTX. or polled o. either pollid, either clippid v. <sup>c</sup> Om. SX. <sup>d</sup> Om. o. <sup>e</sup> forsothe v.  
<sup>f</sup> Om. S. <sup>g</sup> Om. GMPSTX. <sup>h</sup> balled OX. <sup>i</sup> Om. GMPQSTX. <sup>k</sup> Om. GMPQX. <sup>l</sup> Om. X. <sup>m</sup> polled OX.  
<sup>n</sup> veile sche v. <sup>o</sup> Om. NOX. or hile v. <sup>p</sup> hidden s. <sup>q</sup> Om. OX. or veilen s. or hile v. <sup>r</sup> Om. A. <sup>rr</sup> the  
glorie SXY. <sup>s</sup> For whi v. <sup>t</sup> firste made of q. <sup>u</sup> For whi v. <sup>v</sup> Om. o. <sup>w</sup> woman, to mysuse hir, or  
ouerlede hir q. <sup>x</sup> man, to helpe him and obeische to hym q. <sup>y</sup> the o. <sup>z</sup> aungeles, or prestes NQ. <sup>a</sup> man  
*is* v. <sup>b</sup> the womman ANOQSWX. <sup>c</sup> Om. A. <sup>d</sup> womman *is* v. <sup>e</sup> the man W. <sup>f</sup> womman *is* v. <sup>g</sup> the  
man SX. <sup>h</sup> man *is* v. <sup>i</sup> the womman S. <sup>k</sup> *ben* of ov. <sup>l</sup> zou GMPQT. <sup>m</sup> demeth SX. <sup>n</sup> bisemeth o.  
<sup>o</sup> or semeth A. Om. OX. <sup>p</sup> veylid, or couerid MPQT. <sup>q</sup> Om. GMPQSTX. <sup>r</sup> vs that GQ. <sup>s</sup> for v. <sup>t</sup> Om.  
OSVWXY. <sup>u</sup> noryscheth o. <sup>v</sup> heer, for his lust q. <sup>w</sup> Om. OX. <sup>x</sup> heer, not for pride, but knowyng hir  
firste trespas and obeischaunce q. <sup>y</sup> for whi v. <sup>z</sup> Om. NOX. <sup>a</sup> Om. SX. <sup>b</sup> Om. V. <sup>c</sup> Om. G pr. m. M  
OPQTX. *hath such custom* v. <sup>d</sup> comaunde to zou X pr. m. <sup>e</sup> whanne ze comen v. <sup>f</sup> the chirche v.  
<sup>g</sup> heere that v. <sup>h</sup> discension o. discenciouns X. <sup>i</sup> Om. SVX. <sup>k</sup> ben v.

<sup>g</sup> Om. R. <sup>h</sup> Om. k pr. m. <sup>i</sup> the womman I pr. m. b. <sup>k</sup> Om. k pr. m. <sup>l</sup> the man a. <sup>m</sup> Om. a.  
<sup>n</sup> zou E. <sup>o</sup> do EQEG. for to M pr. m. to do c. <sup>p</sup> preieris EQEG. preier R pr. m. <sup>q</sup> to God EIKM  
QRUABCEGHK sec. m. oaß. <sup>r</sup> nursheth EH. <sup>s</sup> heeris KR. <sup>t</sup> ether yuel fame K marg. <sup>u</sup> Om. a. <sup>v</sup> nursh-  
eth EH. <sup>w</sup> heeres R. <sup>x</sup> Om. EIQQ. <sup>y</sup> Om. EIO. <sup>z</sup> ether departingis K marg. <sup>a</sup> leuee c sec. m. EIKM  
RUXAB pr. m. CECHK sec. m. oaß. <sup>b</sup> the whiche k pr. m.

19 I bileue. Forwhi<sup>1</sup> it bihoueth heresies for<sup>m</sup> to be, that thei 'the which<sup>n</sup> ben prou-  
20 yd, be maad knowun<sup>o</sup> in<sup>p</sup> 3ou. Therefore '3ou comynge<sup>q</sup> to gidere into oon, now it  
21 is not for<sup>r</sup> to ete the Lordis soper<sup>s</sup>; forsoth<sup>t</sup> ech man 'bifore takith<sup>u</sup> his soper for<sup>v</sup> to ete, and sothely anothir<sup>w</sup> is<sup>x</sup> hun-  
22 grie, another<sup>y</sup> forsoth is drunkyn. Wher<sup>z</sup> 3e han not housis for<sup>a</sup> to ete and drynke<sup>b</sup>, or 3e dispisen the chirche of God, and confounden<sup>c</sup> hem that han not? What schal I seye to 3ou? I preise 3ou; in this  
23 thing I preise<sup>d</sup> not. Forsothe I haue takun of the Lord that thing, 'the which<sup>e</sup> and I haue bytakun<sup>f</sup> to 3ou. For the Lord Jhesu<sup>g</sup>, in what nyzt he was by-  
24 trayed, took breed, and 'doynge graces<sup>h</sup>, 'or thankyn<sup>g</sup>is<sup>i</sup>, he<sup>k</sup> brak, and seide, Take 3e, and 'ete 3e<sup>l</sup>; this is my body, the<sup>m</sup> which schal be bitrayd for 3ou; do 3e  
25 this thing 'in to<sup>n</sup> my mynde. Also and *he took* the cuppe, aftir<sup>o</sup> he hath<sup>p</sup> soupid, seiynge, This cuppe is the newe testament in my blood; do 3e this thing, how ofte euere 3e schulen drynke<sup>q</sup>, in to my mynde.  
26 Sothli<sup>r</sup> how ofte euere 3e schulen ete this breed, and schulen<sup>s</sup> drynke the cuppe, 3e schulen schewe<sup>t</sup> the deeth of the Lord,  
27 til he come. 'And so<sup>u</sup> who euere 'schal ete<sup>v</sup> the breed, or drynke<sup>w</sup> the cuppe of the Lord vnworthily, he schal be gilty of  
28 the body and<sup>x</sup> blood of the Lord. Forsoth proue a man him silf, and so ete he of 'the ilke<sup>y</sup> breed, and drynke<sup>yy</sup> of the  
29 cuppe. Forsoth<sup>z</sup> he that etith and drynkith vnworthily, etith and drynkith dom, 'or dampnacioun<sup>a</sup>, to hym<sup>b</sup>, not wysely  
30 demynge the<sup>c</sup> body of the Lord. Therefore among 3ou manye<sup>d</sup> syke, and vnstronge<sup>e</sup>, 'or feble<sup>f</sup>, and manye slegen, 'or deien<sup>g</sup>,

to ete the Lordis soper; for whi ech man 21  
bifor takith his soper to ete, and oon is  
hungry, and another is<sup>e</sup> drunkun. Whe- 22  
ther 3e han not housis to ete and  
drynke, or 3e dispisen the chirche of  
God, and confounden hem that han  
noon? What schal Y seie to 3ou? Y  
preise 3ou, but here yn Y preise 3ou not.  
For Y haue takun of the Lord that 23  
thing, which<sup>d</sup> Y haue bitakun to 3ou.  
For the Lord Jhesu, in what nyzt he  
was bitraied, took breed, and dide thank- 24  
yngis, and brak, and seide, Take 3e, and  
ete 3e; this is my bodi, which schal be  
bitraied for 3ou; do 3e this thing in to  
my mynde. Also the cuppe, aftir that 25  
he hadde soupid, and seide, This cuppe  
is the newe testament in my blood; do 3e  
this thing, as ofte as 3e schulen drynke,  
in to my mynde. For as ofte as 3e schu- 26  
len ete this breed, and schulen<sup>e</sup> drynke  
the<sup>f</sup> cuppe, 3e schulen telle the deth\* of  
the Lord, til that he come. Therfor who 27  
euere etith the breed, or drynkith the  
cuppe of the Lord vnworthili, he schal  
be gilty of the<sup>g</sup> bodi and of the<sup>h</sup> blood of  
the Lord. But preue a man hym silf, 28  
and so ete he of 'the ilke<sup>i</sup> breed, and  
drynke<sup>k</sup> of the cuppe. For he that etith 29  
and drinkith vnworthili, etith and drinkith  
doom to hym, not wisely demyng the  
bodi of the Lord. Therfor among 3ou 30  
many *ben* sijke and feble, and manye  
slegen. And if we demyden<sup>l</sup> wisely vs 31  
silf, we schulden not be demyd; but 32  
while we ben demyd of the Lord, we  
ben chastisid, that we be not dampnyd  
with this world. Therfor, my britheren, 33  
whanne 3e comen togidere to ete, abide  
3e togidere. If ony inan hungrith, ete 34

\* in represent-  
inge it bi this  
sacrament. *til*  
*he come*; to the  
dome. *Lire*  
*here. ve.*

<sup>1</sup> Forwhi and x. <sup>m</sup> Om. NSX. <sup>n</sup> that VX. <sup>o</sup> open s pr. m. P to GMPQT. <sup>q</sup> whanne 3e comen V. <sup>r</sup> Om. SX.  
<sup>s</sup> soper, sith 3e ben departide fro oon hede Q. <sup>t</sup> forwhi V. <sup>u</sup> presumeth O. <sup>v</sup> Om. SX. <sup>w</sup> and an-  
othere W. <sup>x</sup> Om. W. <sup>y</sup> and anothir N. <sup>z</sup> Whether G. <sup>a</sup> Om. S. <sup>b</sup> drynke rather at home Q.  
<sup>c</sup> confounden, or schamen Q. <sup>d</sup> preise 3ou GMPQT. <sup>e</sup> Om. A. which V. <sup>f</sup> 3ofen O. <sup>g</sup> Jhesu Crist N.  
<sup>h</sup> dide thankis V. <sup>i</sup> Om. ANOVWX. or thankis GMP. <sup>k</sup> and V. <sup>l</sup> etith X. <sup>m</sup> Om. V. <sup>n</sup> in XY.  
<sup>o</sup> aftur that TV. P hadde MV. had OP. <sup>q</sup> drynke it Q. <sup>r</sup> For V. <sup>s</sup> Om. GMPQT. <sup>t</sup> telle V. <sup>u</sup> Therfore V.  
<sup>v</sup> etith V. <sup>w</sup> drinkith V. <sup>x</sup> and of the X. <sup>y</sup> that X. <sup>yy</sup> drinke he M. <sup>z</sup> For V. <sup>a</sup> Om. NX.  
<sup>b</sup> hym silf W pr. m. <sup>c</sup> the worthynesse of the Q. <sup>d</sup> ben manye GQT. many ben V. <sup>e</sup> feeble V. <sup>f</sup> Om.  
or X. <sup>g</sup> Om. X.

<sup>c</sup> Om. A. <sup>d</sup> that 1k. <sup>e</sup> Om. I. <sup>f</sup> this I. <sup>g</sup> Om. M. <sup>h</sup> Om. A. <sup>i</sup> thilke 1k pass. that R.  
<sup>k</sup> drynke he ka. <sup>l</sup> deemen gk.

31 For if we demeden<sup>b</sup> wysely vs<sup>i</sup> silf, forsoth  
32 we schulden not be demed; sothli the  
while we ben demed of the Lord, we ben  
chastysid, that we ben not dampned with  
33 this world. 'And so<sup>k</sup>, my britheren,  
whanne 3e comen to gidere for<sup>l</sup> to ete,  
abyde 3e to gidere<sup>m</sup>. If ony man hun-  
34 grith<sup>n</sup>, ete he at hom<sup>o</sup>, that 3e come not  
to gidere in to dom. Sothli I schal dis-  
pose othere thiugis, whanne I schal come.

## CAP. XII.

1 Forsothe of spiritual<sup>p</sup> thingis, britheren,  
2 I nyle '3ou for to<sup>q</sup> vnknowe. Sothly<sup>r</sup> 3e  
witen, for<sup>s</sup> whanne 3e weren hethen men,  
as<sup>t</sup> 3e weren ledd goynge to doumbe symy-  
3 lacris. Therfore<sup>u</sup> I make knowun to 3ou,  
that no man spekinge in the spirit of God,  
seith departynge fro Jhesu; and no man  
may<sup>v</sup> seye the Lord Jhesu is<sup>w</sup>, no<sup>x</sup> but in  
4 the Hooly Gost. Sothli departingis of  
gracis ben, forsothe<sup>y</sup> the same Spirit<sup>z</sup>;  
5 and departyngis of seruyngis<sup>a</sup>, forsothe<sup>b</sup>  
6 the same Lord<sup>c</sup>; and departingis of  
worchingis ben<sup>d</sup>, forsoth<sup>e</sup> the same God<sup>f</sup>,  
that worchith alle thingis in alle thingis.  
7 Forsoth to ech man the<sup>g</sup> schewynge of  
spirit is 3ouun to profyt. To anothis for-  
soth by spirit the word<sup>j</sup> of wysdom is  
8 3ouun; to anothis sothli the word of  
9 kunnyng, aftir<sup>h</sup> the same spirit; feith  
to another, in the same spirit; to another,  
10 grace of heelthis<sup>i</sup>, in o spirit; to another,  
the worching of vertues; to another, pro-  
phesye; to another, discrecioun, 'or *verrey*  
*knowynge*<sup>k</sup>, of spiritis; to another, kyndis  
of tungis, 'or *langagis*<sup>l</sup>; to another, in-  
terpretyng<sup>m</sup>, 'or *expownyng*<sup>n</sup>, of wordis.  
11 Forsoth alle thes thingis oon and<sup>o</sup> the  
same spirit worchith, departynge to ech  
12 by him<sup>p</sup> silf as he wole. Sothli<sup>q</sup> as ther  
is o body, and hath many membris, for-

he at home, that 3e come not togidere  
in to doom\*. And Y schal dispose othere  
thingis, whanne Y come.

\* that is, into  
3oure dampna-  
cioun. *Lyre*  
here. ve.

## CAP. XII.

But of spiritual thingis, britheren, Y 1  
nyle that 3e vnknowun. For 3e witen, 2  
that whanne 3e weren hethene men, hou  
3e weren led goynge to doumbe mau-  
metis. Therfor Y make knowun to 3ou, 3  
that no man spekyng in the spirit of  
God, seith departyng fro Jhesu; and no  
man may seie the Lord Jhesu, but in the  
Hooli Goost. And dyuerse graces ther 4  
ben, but *it is* al oon Spirit; and dyuerse 5  
seruyces *ther ben*, but *it is* al oon Lord;  
and dyuerse worchingis ther ben, but 'al 6  
*is* oon God, that worchith alle thingis  
in alle thingis. And to ech man the 7  
schewyng of spirit is 3ouun to profit.  
The<sup>n</sup> word of wisdom is 3ouun to oon bi  
spirit; to another the word of kunnyng, 8  
bi the same spirit; feith to another, in the 9  
same spirit; to anothis, grace of helthis,  
in o spirit; to another, the<sup>o</sup> worchyng of 10  
vertues; to another, profecie; to another,  
very knowyng of spiritis; to another,  
kyndis of langagis; to another, expown-  
yng of wordis. And oon and<sup>p</sup> the same 11  
spirit worchith alle these thingis, depart-  
ynge to ech bi hem silf as he wole. For 12  
as ther is o body, and hath many mem-  
bris, and alle the<sup>q</sup> membris of the bodi  
whanne tho ben manye, ben o bodi, so  
also Crist. For in o spirit alle we ben 13

<sup>b</sup> demen o. <sup>i</sup> oure GMPQT. <sup>k</sup> Therefore v. <sup>l</sup> Om. sx. <sup>m</sup> to gedir, that an acceptable sacrifice be of  
3om alle q. <sup>n</sup> hungre G pr. m. <sup>o</sup> home, in priuyte, that he sclaudre not in apert q. <sup>p</sup> the spirituel q.  
<sup>q</sup> 3ou to sx. <sup>3e</sup> that 3e v. <sup>r</sup> For v. <sup>s</sup> that v. <sup>t</sup> hou v. <sup>u</sup> Forsothe o. <sup>v</sup> Om. q. <sup>w</sup> Om. x.  
<sup>x</sup> Om. sv. <sup>y</sup> but v. <sup>z</sup> Spirit is the 3euer q. Spirit is v. <sup>a</sup> seruyngis ben v. <sup>b</sup> but v. <sup>c</sup> Lord is the  
departer q. Lord is v. <sup>d</sup> Om. s. <sup>e</sup> but v. <sup>f</sup> God is v. <sup>g</sup> Om. G pr. m. <sup>h</sup> to N. bi v. <sup>i</sup> heeles o.  
<sup>k</sup> Om. ox. <sup>l</sup> Om. ox. <sup>m</sup> expownynges o. <sup>n</sup> Om. ox. <sup>o</sup> in op. <sup>p</sup> hem AGMOPQSTVW. <sup>q</sup> For v.

<sup>m</sup> it al is A pr. m. it is al EKR sec. m. b pr. m. k. al R pr. m. b sec. m. <sup>n</sup> And the k pr. m. <sup>o</sup> Om.  
R pr. m. ka. <sup>p</sup> in A pr. m. k pr. m. <sup>q</sup> Om. rhoß.

soth alle the membris of the body, whanne<sup>q</sup> thei ben manye, ben o body, so and Crist.  
 13 And sotheli<sup>r</sup> in o spirit alle we ben baptisid in to o body, either<sup>s</sup> Jewis, either<sup>t</sup> hethene<sup>u</sup>, either<sup>v</sup> seruauntis, either<sup>v</sup> fre; and alle we 'han drunken<sup>w</sup> in o spirit.  
 14 Forwhi and the body is not o membre,  
 15 but manye. If<sup>x</sup> the foot 'schal seye<sup>y</sup>, For I am not the honde, I am not of the body;  
 16 not therefore 'it is not<sup>z</sup> of the body. And if the eere 'schal seye<sup>a</sup>, For I am not the yze, I am not of the body; not therefore 'it is  
 17 not<sup>c</sup> of the body. If al the body be<sup>d</sup> yze, where is heringe<sup>e</sup>? and if al the body be<sup>f</sup>  
 18 heeringe, where is smelling<sup>g</sup>? Now forsoth God hath put membris, and ech of  
 19 hem in the body, as he wolde. That if alle<sup>h</sup> weren o membre, where<sup>i</sup> the body?  
 20 But now sothli many membris, sothli o  
 21 body. Forsoth the yze 'schal not mowe<sup>k</sup> seye to the hond, I haue no<sup>l</sup> nede to thi werk; or eft the heed to the feet, 3e ben  
 22 not necessarie to me. But moche more tho that ben seyn for<sup>m</sup> to be more syke, 'or lowere<sup>n</sup>, membris of the body, ben  
 23 more nedeful; and to hem that<sup>o</sup> we gessen for<sup>p</sup> to be vnnoblere<sup>q</sup> membris of the body, we 3yuen more honour 'in cumpas<sup>r</sup>; and tho membris that ben vn honest<sup>s</sup>, han  
 24 more honeste. Forsoth oure honest membris 'of noon han nede<sup>t</sup>; but<sup>u</sup> God tempride<sup>v</sup> the body, 3yuyng<sup>e</sup> more worschipe  
 25 to it, to whom it failide, that debaat be not in the body, but that the membris ben bisy into the same thing for ech  
 26 othir. And if o membre suffrith<sup>w</sup> any thing, alle membris suffren therwith; ethir if o membre glorieth<sup>x</sup>, alle membris  
 27 ioyen to gidere. Forsoth 3e ben the body of Crist, and membris of membre<sup>y</sup>. And sothli God puttide<sup>z</sup> summe<sup>a</sup> in the chirche, first apostlis, the secunde tyme<sup>b</sup> prophetis,

baptisid 'in to<sup>r</sup> o bodi, ether Jewis, ether hethene, ether seruauntis, ether free; and alle we ben fillid with drink in o spirit. For the bodi is not o membre,<sup>14</sup> but manye. If the<sup>s</sup> foot seith<sup>t</sup>, For Y<sup>15</sup> am not the hoond, Y am<sup>u</sup> not of the bodi; not therfor it is not of the bodi. And if the ere seith, For Y am not the<sup>16</sup> ize, Y am not of the bodi; not therfor it is not of the bodi. If al the bodi is the<sup>17</sup> ize, where<sup>a</sup> is heryng? and if al the bodi is heryng, where is smellyng? But<sup>18</sup> now God hath set membris, and ech of hem in the bodi, as he wolde<sup>v</sup>. That<sup>w</sup><sup>19</sup> if alle weren o membre, where *were* the bodi? But now ther ben many mem-<sup>20</sup> bris, but o bodi. And the ize may not<sup>21</sup> seie to the hond, Y haue no nede to thi werkis; or eft the heed to the feet, 3e ben not necessarie to me. But myche<sup>22</sup> more tho that ben seyn to be the lowere membris of the bodi, ben more nedeful; and thilke that we gessen to be the<sup>x</sup><sup>23</sup> vnworthier membris of the bodi, we<sup>y</sup> 3yuen more honour 'to hem<sup>z</sup>; and tho membris that ben vnouest, han more oneste. For oure oneste membris han<sup>24</sup> nede of noon; but God tempride the bodi, 3yuyng<sup>e</sup> more worschipe to it, to whom it failide, that debate be not in<sup>25</sup> the bodi, but that the membris be bisi in to the same thing<sup>a</sup> ech for othere. And if o membre suffrith<sup>b</sup> any thing,<sup>26</sup> alle membris suffren therwith; ethir if o membre ioieth, alle membris ioien to-gidere. And 3e ben the bodi of Crist,<sup>27</sup> and membris of membre. But God sette<sup>28</sup> sunn men in the chirche, fyrst apostlis, the secunde tyme prophetis, the thridde techeris, aftirward vertues, aftirward<sup>c</sup> graces of heelyngis, helpyngis, gouernails, kyndis of langagis, interpretaciounis

<sup>q</sup> and whan *M*. <sup>r</sup> For whi *V*. <sup>s</sup> other *M et P passim*. <sup>t</sup> or *S*. <sup>u</sup> hethen men *GMNPQT*. <sup>v</sup> or *S*. <sup>w</sup> ben fillid with drink *V*. <sup>x</sup> And if *V*. <sup>y</sup> seith *V*. <sup>z</sup> is it not *O*. <sup>a</sup> seith *V*. <sup>c</sup> is it not *O*. <sup>d</sup> were *O*. is the *V*. be the *GMXY*. <sup>e</sup> the heering *XY*. <sup>f</sup> is *V*. <sup>g</sup> the smelling *X*. <sup>h</sup> alle men *V*. <sup>i</sup> wher *is NOQ*. where *were V*. <sup>k</sup> may not *V*. <sup>l</sup> not *X*. <sup>m</sup> Om. *sx*. <sup>n</sup> Om. *x*. <sup>o</sup> that that *N*. <sup>p</sup> Om. *sx*. <sup>q</sup> vnnoble *V*. <sup>r</sup> in cumpas, *ofte tymes clothinge hem q*. <sup>s</sup> abouten *X*. <sup>t</sup> more vn honest *O*. <sup>u</sup> han nede of noon *V*. <sup>v</sup> no but *K*. <sup>w</sup> tempred *S*. <sup>x</sup> suffre *X*. <sup>y</sup> glorie *S*. <sup>z</sup> putte *GMPQSTX*. <sup>a</sup> summen *V*. <sup>b</sup> Om. *x*.

<sup>r</sup> in *k*. <sup>s</sup> thi *β*. <sup>t</sup> schal seie *k pr. m*. seie *k sec. m*. <sup>u</sup> Om. *R*. <sup>v</sup> wole *R*. <sup>w</sup> And *a*. <sup>x</sup> Om. *bk*. <sup>y</sup> to hem we *R*. <sup>z</sup> Om. *R*. <sup>a</sup> thingis *R*. <sup>b</sup> suffre *k*. <sup>c</sup> after *R*.

the thridde<sup>c</sup> techeris<sup>d</sup>, aftirward vertues,  
aftirward graces<sup>e</sup> of heelingis, helpingis,  
governaylis, 'or *gouernynngis*<sup>f</sup>, kyndis of  
langagis, interpretaciouns of wordis.  
29 Wher<sup>g</sup> alle<sup>h</sup> apostlis? wher<sup>i</sup> alle<sup>k</sup> prophe-  
30 tis? wher alle techeris? wher<sup>l</sup> alle ver-  
tues? wher<sup>l</sup> alle men han grace of heel-  
ingis? wher alle speken with langages?  
wher<sup>l</sup> alle interpreten<sup>m</sup>, 'or *expownen*<sup>n</sup>?  
31 Forsoth sue 3e the bettere gostli 3yftis<sup>o</sup>.  
And 3it I schewe to 3ou a more excellent<sup>p</sup>,  
'or *worthi*<sup>q</sup>, weye<sup>r</sup>.

## CAP. XIII.

1 If I speke with tungis of men and<sup>s</sup> aun-  
gels, 'sothli I<sup>t</sup> haue not charite, I am maad  
as bras sownnyng, or a symbal tynkyng.  
2 And if I schal<sup>u</sup> haue prophesye<sup>v</sup>, and 'haue  
knowun<sup>w</sup> alle mysteries, and al kunnyng,  
'or *science*<sup>x</sup>, and if I schal<sup>y</sup> haue al feith, so  
that I 'bere ouere<sup>z</sup> hillis 'fro o place to an-  
other<sup>a</sup>, forsoth<sup>b</sup> if I 'schal not haue<sup>c</sup> charite,  
3 I am nou3t. And if I schal<sup>d</sup> departe alle my  
goodis into metis of pore men, and if I schal<sup>e</sup>  
bytake my body, so that I brenne, forsothe  
if I 'schal not haue<sup>f</sup> charite, it profitith to  
4 me no thing. Charite is pacient<sup>g</sup>, it is be-  
nygne, 'or *of good will*<sup>h</sup>, charite enuyeth  
not, it doth not<sup>i</sup> gyle, it is not inblowyn<sup>k</sup>  
5 'with pride<sup>l</sup>, it is not ambitious, 'or *co-  
ueitous of worschipsis*<sup>m</sup>, it sekith not tho  
thingis that ben her<sup>n</sup> owne, it is not stir-  
6 id to wraththe, it thenkith<sup>o</sup> not yuel, it  
ioyeth not in<sup>p</sup> wickidnesse, forsoth it  
7 ioyeth togidere to<sup>q</sup> treuthe; it suffrieth alle  
thingis, it bileueth alle thingis<sup>r</sup>, it hopith  
alle thingis, it susteyneth alle thingis.  
8 Charite fallith not<sup>s</sup> down<sup>t</sup>, where<sup>u</sup> pro-  
phesyes schulen be voydid<sup>v</sup>, ether<sup>w</sup> lan-  
gagis schulen ceesse, ether<sup>w</sup> science schal  
9 be destroyed. Forsoth<sup>x</sup> of party we han<sup>y</sup>

of wordis. Whether alle apostlis? whe- 29  
thir alle prophetis? whether alle tech-  
eris? whether alle vertues? whether 30  
alle men<sup>d</sup> han grace of heelyngis? whe-  
ther alle speken with langagis? whether  
alle expownen? But sue 3e<sup>e</sup> the betere 31  
goostli 3iftis. And 3it Y schewe to 3ou  
a more excellent weye.

## CAP. XIII.

If Y speke with tungis of men and 1  
of aungels, and Y haue not charite, Y  
am maad as bras sownnyng, or a cymbal  
tynkyng<sup>f</sup>. And if Y haue prophecie, 2  
and knowe alle mysteries, and al kun-  
nyng, and if Y haue al feith, so that Y  
meue hillis fro her place, and Y haue  
not charite, Y am nou3t. And if Y de- 3  
parte alle my goodis in to the metis of  
pore men, and yf Y bitake my bodi, so  
that Y brenne, and if Y haue not<sup>g</sup> cha-  
rite, it profitith to me no thing. Charite 4  
is pacient, it is benygne; charite enuyeth  
not, it doith not wickidli<sup>h</sup>, it is not  
blowun, it is not coueytouse, it sekith<sup>s</sup>  
not tho thingis that ben hise owne, it is  
not stirid to wraththe, it thenkith not  
yuel, it ioyeth not on wickidnesse, but it 6  
ioieth togidere to treuthe; it suffrieth alle 7  
thingis, it bileueth alle thingis, it hopith  
alle thingis, it susteyneth alle thingis.  
Charite fallith neuere down, whether<sup>s</sup>  
prophecies schulen be voidid, ethir lan-  
gagis schulen ceesse, ethir science schal  
be distried. For a parti we knowun, 9  
and a parti we prophecien; but whanne 10  
that schal come that is parfit, that

<sup>c</sup> thridde tyme MO. <sup>d</sup> doctouris X. <sup>e</sup> grace N. <sup>f</sup> Om. OX. <sup>g</sup> Whether G. <sup>h</sup> alle *ben* GMPQT. <sup>i</sup> whe-  
ther GX. <sup>k</sup> alle *be* G pr. m. <sup>l</sup> whether GX. <sup>m</sup> expownen o. <sup>n</sup> Om. OX. <sup>o</sup> 3iftis, *as is charite* Q.  
P excellence V. <sup>q</sup> or *worthier* A. Om. OFX. <sup>r</sup> hyze weye o. <sup>s</sup> and of V. <sup>t</sup> sotheli *if* I NQV. and I  
sothely o. <sup>u</sup> Om. V. <sup>v</sup> prophecies o. <sup>w</sup> knowe V. <sup>x</sup> Om. OX. <sup>y</sup> Om. V. <sup>z</sup> ouer bere GMPQOT.  
<sup>a</sup> Om. OX. *fro o place til another* Y. <sup>b</sup> for V. <sup>c</sup> haue not V. <sup>d</sup> Om. V. <sup>e</sup> Om. V. <sup>f</sup> haue not V.  
<sup>g</sup> pacient, or *suffringe* G sec. m. <sup>h</sup> Om. OX. <sup>i</sup> noo V. <sup>k</sup> blowen V. <sup>l</sup> Om. X. <sup>m</sup> Om. X. <sup>n</sup> his OF.  
<sup>o</sup> sekith Y. P ON AGMNPQSTVX. of OY. of noon W. <sup>q</sup> with V. of XY. <sup>r</sup> things that *ben to byleue* Q.  
<sup>s</sup> neuere V. <sup>t</sup> Om. O. <sup>u</sup> whether GMPQX. <sup>v</sup> voide G. <sup>w</sup> or s. <sup>x</sup> For V. <sup>y</sup> Om. V.

<sup>d</sup> Om. R. <sup>e</sup> we EQEG. Om. I pr. m. <sup>f</sup> tinglinge E. tynclynge Ia. <sup>g</sup> no R. <sup>h</sup> *ther gilefulli* K marg.

10 knowen, and of party we prophesien; forsothe<sup>l</sup> whanne that schal come<sup>k</sup> that is perfyt, that thing that is<sup>l</sup> of party, schal  
11 be avoydid<sup>m</sup>. Whanne I was a litil child, I spak as a litil child, I vnderstood as a litil child, I thouzte as a litil child; forsoth whanne I was maad man<sup>n</sup>, I auoydide<sup>o</sup> tho thingis that weren of a litil child.  
12 Forsoth we seen now by a myroure in a<sup>p</sup> derknesse, thanne forsothe face to face; now I knowe of party, 'thanne forsoth<sup>q</sup> I  
13 schal knowe, as and I am knowyn. Now forsothe dwellen feith, hope, and charite, thes thre; forsoth<sup>r</sup> the mooste<sup>s</sup> of thes<sup>t</sup> is charite.

## CAP. XIV.

1 Sue 3e charite, loue 3e spiritual thingis,  
2 more forsoth that 3e prophecie. Sothli he that spekith in tunge, spekith not to men, but to God; forsoth<sup>u</sup> no man heerith. Sothli the spirit spekith mysteries.  
3 Forwhi he that prophecie<sup>t</sup>, spekith to men, to edificacioun, and monestyng, and  
4 comforyng, 'or solasyng<sup>v</sup>. He that spekith in tunge, edifieth him silf; forsoth he that prophecie<sup>t</sup>, edyfieth the  
5 chirche of God. Forsothe I wole '3ou alle<sup>w</sup> for<sup>x</sup> to<sup>y</sup> speke in tungis, 'but more<sup>z</sup> 'for to<sup>a</sup> prophecie. Forwhi he that prophecie<sup>t</sup>, is more<sup>b</sup> than he that spekith in<sup>c</sup> tungis, 'or langagis<sup>d</sup>; no<sup>e</sup> but<sup>f</sup> perauenture he interprete<sup>g</sup>, 'or declare<sup>h</sup>, that  
6 the chirche take edificacioun. Now forsoth, britheren, if<sup>i</sup> I schal<sup>k</sup> come to 3ou, spekyng<sup>l</sup> in<sup>m</sup> tungis, what schal I<sup>n</sup> profyte<sup>o</sup>, no<sup>p</sup> but if I schal<sup>q</sup> speke to 3ou ether<sup>r</sup> in<sup>s</sup> reuelacioun, ethir<sup>t</sup> in science<sup>u</sup>, ether<sup>v</sup> in prophecie, ether<sup>v</sup> in techinge<sup>w</sup>?  
7 Netheles tho<sup>x</sup> thingis that ben with oute soule, 'or lyf<sup>y</sup>, 3yuyng voyces, ether pype, ether<sup>z</sup> harpe, no<sup>a</sup> but<sup>b</sup> thei<sup>c</sup>

thing that is of parti schal be auoidid. Whanne Y was a litil child, Y spak as<sup>11</sup> a litil child, Y vnderstood as a litil child, Y thouzte as a litil child; but whanne Y was maad a man, Y auoidide<sup>1</sup> tho thingis that weren of a litil child. And<sup>12</sup> we seen now bi a myroure in derknesse, but thanne face to face; now Y knowe of<sup>k</sup> parti, but thanne Y schal knowe, as Y am knowun. And now dwellen<sup>1</sup> feith,<sup>13</sup> hope, and<sup>m</sup> charite, these thre; but the most of these is charite.

## CAP. XIV.

Sue 3e charite, loue 3e spiritual thingis,<sup>1</sup> but more that 3e prophecien. And he<sup>2</sup> that spekith\* in tunge, spekith not to men, but to God; for no man heerith. But the spirit spekith mysteries. For he<sup>3</sup> that prophecie<sup>t</sup>, spekith to men to edificacioun, and monestyng, and coumfortyng. He that spekith in tunge<sup>n</sup>, edifieth<sup>4</sup> hym silf; but he that prophecie<sup>t</sup>, edifieth the chirche of God. And Y wole,<sup>5</sup> that alle 3e speke in tungis, but more that 3e prophecie. For he that prophecie<sup>t</sup>, is more than he that spekith in langagis; but perauenture he expoune, that the chirche take edificacioun. But<sup>6</sup> now, britheren, if Y come to 3ou, and speke in langagis<sup>o</sup>, what schal Y profite to 3ou, but if Y speke to 3ou ethir in reuelacioun, ethir in science, ethir in prophecie, ether in techyng? For tho<sup>7</sup> thingis that ben withouten soule<sup>p</sup>, and 3yue<sup>q</sup> voices, ethir pipe, ether harpe, but tho 3yuen distiuccioun of sownyngis, hou schal it be knowun that<sup>r</sup> is sungun, ether that that is trumpid? For if a

\* to speke in tunge is to speke a thing not vnderstonen. *no man heerith; that is, vnderstoneth the sentence hid withinne. profecieth; that is, openith and declarith thingis schewid to him either to othere men. spekith to men; that is, to the profit of men. Lire here. ve.*

i for v. k cum to G pr. m. l schal be o. m voidid sx. n a man AGMNOPTVWXY. o voidede sx. p Om. MP. q thanne s. but thanne v. r sothly s. s more AGMNOPTVWX. t hem G pr. m. MPQT. u forwhi v. v Om. G M N O P T V X. or counseilyng e. w that alle 3ee v. x Om. SVX. y Om. v. z more forsothe x. a to s. that 3e vx. b more worthy e. c with ox. d Om. NOY. e Om. X. f but if x. g declare o. h Om. ox. i Om. X pr. m. Y. k Om. v. l and speke v. m with o. n it v. o profite to 3ou v. p Om. X. q Om. v. r other M et P passim. or s. s in the K. t or NSX. u the science v. v or sx. w techyngis e. x thees o. y ether lyf o. Om. X. z or sx. a Om. X. b but if AGMNOPTVX. c tho v.

i voidide iq. k a R. l dwelleth ng. m Om. k pr. m. n tunge, that is, in straunge langage K. o tungis k pr. m. p the soule I. q 3yuen xa. r that that ek sec. m.

schulen<sup>d</sup> 3yue distinceioun<sup>e</sup> off<sup>f</sup> sownyngis,  
 how schal it be kowd<sup>g</sup> that is songun,  
 8 ether<sup>h</sup> 'that that' is harpid? 'And sothli<sup>k</sup>  
 if the trumpe 3yue vncerteyn vois, who  
 9 schal make 'him silf<sup>l</sup> redy to bateil? So<sup>m</sup>  
 and 'no but<sup>n</sup> 3e<sup>o</sup> schulen<sup>p</sup> 3yue an opyn  
 word by tunge, how schal 'that that<sup>q</sup> is  
 seid be knowun? Sothli<sup>r</sup> 3e schulen be  
 10 spekyng in<sup>s</sup> the eiris<sup>t</sup>, 'so manye as ben<sup>u</sup>  
 tungis, 'or langagis<sup>v</sup>, in<sup>w</sup> this world, and  
 11 no thing is withoute voys. Therefore if I  
 'schal not knowe<sup>x</sup> the vertu of vois, I  
 schal be<sup>y</sup> to him, to whom I schal speke,  
 a barbar<sup>z</sup>, 'or not vnderstondun<sup>a</sup>; and he  
 12 that spekith, to me 'a barbar<sup>b</sup>. So and  
 3e, for 3e ben loueris of spiritis<sup>c</sup>, to<sup>d</sup> edifi-  
 cacioun of the chirche seke<sup>e</sup> that 3e<sup>f</sup> be  
 13 plenteuous. And therefore he that spekith  
 in tunge, preie<sup>g</sup>, that he interprete, 'or  
 14 expoune<sup>h</sup>. Forwhi if I preye in tunge,  
 my spirit preieth; forsoth<sup>i</sup> my mynde,  
 15 'or resoun<sup>k</sup>, is withoute fruyt. Therefore  
 what thing is? I schal preie in spirit, I  
 schal preie and in mynde, 'or resoun<sup>l</sup>; I  
 schal seie salm in spirit, I schal seye salm  
 16 in<sup>m</sup> mynde, 'or resoun<sup>n</sup>. Forwhi if thou  
 'schalt blesse<sup>o</sup> in spirit, who fulfillith<sup>p</sup> the  
 place of an ydiote, 'or vulerid man<sup>q</sup>, how  
 schal he<sup>r</sup> seie Amen vpon<sup>s</sup> thi<sup>t</sup> blessing,  
 17 for he woot not, what thou seist? Forwhi  
 thou sothli doist wel gracis, 'or thank-  
 yngis<sup>u</sup>, but another man<sup>v</sup> is not edified.  
 18 I do graces<sup>w</sup> to my God, for I speke in  
 19 the langagis<sup>x</sup> of alle 3ou; but in the  
 chirche I wole speke fyue wordis in my  
 witt, that and I teche othere men, than  
 ten thousandis<sup>y</sup> of<sup>z</sup> wordis in tunge<sup>a</sup>.  
 20 Britheren, nyle 3e be maad children in  
 wittis, but in malice 'be 3e<sup>b</sup> litil; forsoth

trumpe 3yue an vncerteyn soune, who  
 schal make hym silf redi to batel? So<sup>o</sup>  
 but 3e 3yuen an opyn word bi tunge,  
 hou schal that that is seid be knowun?  
 For 3e schulen be spekyng in veyn.  
 There ben many kyndis of langagis in<sup>10</sup>  
 this world, and no thing is with outen  
 vois. But if Y knowe not the vertu of<sup>11</sup>  
 a vois, Y schal be to hym, to whom Y  
 schal speke, a barbarik<sup>s</sup>; and he that  
 spekith to me, *schal be* a barbarik. So<sup>12</sup>  
 3e, for 3e ben loueris of spiritis, seke 3e  
 that 3e be plenteuouse to edificacioun of  
 the chirche. And therfor he that spek-<sup>13</sup>  
 ith in langage, preie, that he expoune.  
 For if Y preye in tunge, my spirit\* prei-<sup>14</sup>  
 eth; myn vnderstondyng is with outen  
 fruyt. What thanne? Y schal preye in<sup>15</sup>  
 spirit, Y schal preye in mynde; Y schal  
 seie salm in spirit, Y schal seie salm  
 also<sup>t</sup> in mynde. For if thou blesst in<sup>16</sup>  
 spirit, who fillith<sup>u</sup> the place of an ydiot,  
 hou schal he seie Amen on thi bless-  
 yng, for he woot not, what thou seist?  
 For thou doist wel thankyngis, but an<sup>17</sup>  
 othir man is not edefied. Y thanke my<sup>18</sup>  
 God, for Y speke in the<sup>v</sup> langage of alle  
 3ou; but in the chirche Y wole<sup>w</sup> speke<sup>19</sup>  
 fyue wordis in my wit, that also Y teche  
 othere men, than ten thousynde<sup>x</sup> of<sup>y</sup>  
 wordis in tunge. Britheren, nyle 3e be<sup>20</sup>  
 maad children in wittis, but in malice  
 be 3e children; but in<sup>z</sup> wittis be 3e parfit.  
 For in the lawe it is writun, That<sup>a</sup> in<sup>21</sup>  
 othere tungis and othere lippis Y schal  
 speke to this puple, and nether so thei  
 schulen here me, seith the Lord. Ther-<sup>22</sup>  
 for langagis ben in to tokene, not to  
 faithful men, but to men out of the

\* that is, myn  
 affeccoun is  
 reysid to God.  
 Lire here. ve.

<sup>d</sup> Om. v. <sup>e</sup> discrecioun x. <sup>f</sup> of vnderstondinge G sec. m. <sup>g</sup> cunde o. knowen v. <sup>h</sup> or sx. <sup>i</sup> that at o. <sup>k</sup> For whi v. <sup>l</sup> hym N. <sup>m</sup> Om. o. <sup>n</sup> but if x. <sup>o</sup> and 3e w. <sup>p</sup> Om. v. <sup>q</sup> that at o. <sup>r</sup> For v. <sup>s</sup> in to N. <sup>t</sup> eyre G sec. m. eeres k. eiris, or firmament N. eir v. <sup>u</sup> As so many kindis of v. <sup>v</sup> Om. ox. <sup>w</sup> ben in v. <sup>x</sup> knowe not v. <sup>y</sup> not be o. <sup>z</sup> barbarik v. <sup>a</sup> Om. ox. <sup>b</sup> *schal be* a barbarik v. <sup>c</sup> spiritis, *desiryngc his 3iftis* q. spiritis, that is, of goostly 3iftis ve. <sup>d</sup> to the GMP. <sup>e</sup> seke 3e N. seketh sx. <sup>f</sup> Om. N. he o. <sup>g</sup> preze he x. <sup>h</sup> Om. NX. <sup>i</sup> Om. v. <sup>k</sup> Om. ox. or vnderstondinge v. <sup>l</sup> Om. NOFX. <sup>m</sup> also in v. and in x sec. m. <sup>n</sup> Om. OSFX. <sup>o</sup> blesst v. <sup>p</sup> fillith v. <sup>q</sup> Om. ox. or vlerned man VW. <sup>r</sup> I N. <sup>s</sup> on vx. <sup>t</sup> the GMPQT. <sup>u</sup> Om. x. <sup>v</sup> Om. os. <sup>w</sup> thankynges o. <sup>x</sup> langage SVWY. <sup>y</sup> tunge v. <sup>z</sup> Om. x. <sup>a</sup> tunge not vnderstonde o. tunge only, with outen declarynge q. <sup>b</sup> beth sx.

<sup>s</sup> that is, not vnderstonden κ marg. a barbarik, eithir straunge R. <sup>t</sup> Om. k pr. m. o sec. m. <sup>u</sup> fulfillith k. <sup>v</sup> Om. a. <sup>w</sup> wille to I sec. m. <sup>x</sup> thousandis IKREHOA. <sup>y</sup> Om. ek pr. m. <sup>z</sup> with a. <sup>a</sup> For that A pr. m. cab sec. m.

21 in wittis 'be 3e<sup>b</sup> perfyte. Sothly<sup>c</sup> in the lawe it is writun, For in othere tungis and othere<sup>d</sup> lippis I schal speke to this peple, and nethir so 'it schal<sup>e</sup> heere me, 22 seith the Lord. 'And so<sup>f</sup> langagis ben in to<sup>ff</sup> tokene, not to feithful men, but to men out of the feith; forsoth prophe-syes not<sup>g</sup> to men out of feith<sup>h</sup>, but to 23 feithful men. Therefore if al the chirche come to gidere in to oon, and alle men speke in tungis<sup>i</sup>, sothli if ydiotes<sup>j</sup> entren<sup>k</sup>, 'or men out of the feith<sup>l</sup>, wher thei 'seyn 24 not<sup>m</sup>, What ben 3e wood<sup>n</sup>? Forsoth if alle men prophecien<sup>o</sup>, forsoth if ony vn-feithful man or ydiot entre, he is conuict 25 of alle, he is wyseli demed of alle<sup>p</sup>. For-soth<sup>q</sup> the hid thingis of his herte ben knowen, and<sup>r</sup> so he fallinge<sup>s</sup> doun 'in to<sup>t</sup> the face, schal<sup>u</sup> worschipe God, schewinge<sup>v</sup> 26 verily that God 'in 3ou is<sup>w</sup>. Therfor, britheren, what<sup>x</sup> is? Whanne 3e comen to gidere, ech of 3ou hath a salm, he hath techinge, he hath apocalips, 'or *reuelacioun*<sup>y</sup>, he hath tunge, he hath 'interpret-ynge<sup>z</sup>, 'or *expownynge*<sup>a</sup>; be alle thingis 27 don to edificacioun. Whethir a man spekith<sup>b</sup> in tunge, aftir<sup>c</sup> tweyne<sup>d</sup>, 'or as moche thre<sup>e</sup>, and by partis<sup>f</sup>, that oon in-terprete<sup>g</sup>. Forsoth if ther be not an interpretour, be he stille, 'or *speke not*<sup>h</sup>, in<sup>i</sup> the chirche; sothli speke he to him 29 silf, and to God. Sothli<sup>k</sup> prophetis tweyne<sup>l</sup> or thre seye<sup>m</sup>, and othere<sup>n</sup> wysely<sup>o</sup> deme<sup>p</sup>. 30 That if ony thing<sup>q</sup> schal<sup>r</sup> be schewid to 31 'oon sittinge<sup>s</sup>, 'the formere be<sup>t</sup> stille. For-soth<sup>u</sup> 3e mown prophecie alle, by<sup>v</sup> ech bi him silf, that alle men lerne<sup>w</sup>, and alle<sup>x</sup> 32 moneste. And the spiritis of prophetis

feith; but prophecies *ben* not to men out of the feith, but to feithful men. Therfor if alle the chirche come togidere 23 in to oon, and alle men speken in tungis, if idiotis, ether men out of the feith, entren, whether thei schulen not seie, What ben 3e woode? But if alle men 24 prophecien, if ony vnfeithful man or idiot entre, he is conuyct of alle, he is wyseli demyd of alle. For<sup>b</sup> the hid thingis 25 of his<sup>c</sup> herte ben knowun, and so he schal falle doun on the face, and schal worschipe God, and schewe verili that God is in 3ou. What thanne, britheren? 26 Whanne 3e comen togidere, ech of 3ou hath a salm, he hath techyng, he hath apocalips<sup>d</sup>, he hath tunge, he hath expownyng; alle thingis be<sup>e</sup> thei<sup>f</sup> don to edificacioun. Whether a man spekith in 27 tunge, bi twei<sup>g</sup> men, ethir thre at the moste, and bi partis<sup>h</sup>, that oon inter-pretre<sup>i</sup>. But if there be not an inter-28 pretour, be he stille in the chirche, and speke he to hym silf and to God. Pro-29 phetis tweine or<sup>k</sup> thre seie, and<sup>l</sup> othere<sup>m</sup> wiseli deme. But if ony thing be 30 schewid to a sattere, the formere be stille. For 3e moun 'prophecie alle<sup>n</sup>, ech 31 bi hym silf, that<sup>o</sup> alle men lerne, and alle<sup>p</sup> moneste. And the spiritis of pro-32 phetis ben suget to prophetis; for whi 33 God is not of discencioun, but of pees; as in<sup>q</sup> alle chirchis of hooli men 'Y teche<sup>r</sup>. \*Wymmen in chirchis be stille; 34 for it is not suffrid to hem to speke, but to be suget, as the lawe seith. But 35 if thei wolen ony thing lerne, 'at home<sup>s</sup> axe thei her hosebondis<sup>t</sup>; for it is foule

\* Crisostome seith, A womman is vnderstonden, the softnesse or vnstabilnesse, that is, corrupeion of flesche. Eche forsoth man that is vinstable in mynde, and slowe in bileue and corrupt in werkis, and 3if he is man in body and inwit, he is vnderstonden a womman; therefore he is not nought-brid with seintes. To alsiche wommanysche men Y vnderstonde Poule to bidde silence in the chirche. a.

<sup>b</sup> beth *sx*. <sup>c</sup> For *v*. <sup>d</sup> in other *wx*. <sup>e</sup> thei schulen *v*. <sup>f</sup> Therefore *v*. <sup>ff</sup> Om. *x*. <sup>g</sup> ben not *qtv*. <sup>h</sup> the feith *agmnopstfwwxy*. <sup>i</sup> tungis *oonli* *q*. <sup>j</sup> ydols *k*. <sup>k</sup> Om. *v*. <sup>l</sup> Om. *o*. either men out of the feith entren *v*. <sup>m</sup> schulen not seie *v*. <sup>n</sup> voyde *o*. <sup>o</sup> prophecieden *w*. <sup>p</sup> alle *culpable* *q*. <sup>q</sup> For *v*. <sup>r</sup> Om. *o*. <sup>s</sup> schal falle *v*. <sup>t</sup> on *v*. <sup>u</sup> and schal *v*. <sup>v</sup> and schewe *v*. <sup>w</sup> is in 3ou *gmqtv*. <sup>x</sup> in what *w*. <sup>y</sup> Om. *ox*. <sup>z</sup> expownyng *o*. <sup>a</sup> Om. *nox*. <sup>b</sup> speke *x*. <sup>c</sup> be this don bi *v*. <sup>d</sup> two *gmpstx*. two *togidere* *q*. twey men *v*. <sup>e</sup> or as michel thre *agopqtwy*. or as moche after thre *q*. either thre at the mooste *v*. <sup>f</sup> partis *spekyng* in the chirche *q*. alle partis *v pr. m*. <sup>g</sup> interprete, or declare to the pepul *q*. <sup>h</sup> Om. *ox*. or *speke he not* *v*. <sup>i</sup> that *spekith* in *q*. <sup>k</sup> Om. *v*. <sup>l</sup> two *gmpstx*. <sup>m</sup> sey thei *g sec. m*. seith *t*. <sup>n</sup> other men *g sec. m*. <sup>o</sup> wyse *t*. <sup>p</sup> deme *what thei seyn* *q*. <sup>q</sup> thing *of harde* *q*. <sup>r</sup> Om. *v*. <sup>s</sup> a sattere *v*. <sup>t</sup> be the former *gmpqt*. <sup>u</sup> For *v*. <sup>v</sup> Om. *oqr*. <sup>w</sup> lere *sx*. <sup>x</sup> alle men *q*.

<sup>b</sup> But *a*. <sup>c</sup> Om. *r pr. m*. <sup>d</sup> that is, *reuelacioun* *k marg*. <sup>e</sup> Om. *e*. <sup>f</sup> Om. *ab pr. m*. <sup>g</sup> two *i pass*. <sup>h</sup> parties *ik*. <sup>i</sup> be it doon *k marg*. <sup>k</sup> ether *ca*. <sup>l</sup> Om. *k pr. m*. <sup>m</sup> another *k*. <sup>n</sup> alle profecie *r*. <sup>o</sup> and *k pr. m*. <sup>p</sup> alle men *k sec. m*. <sup>q</sup> I teche in *r*. <sup>r</sup> Om. *r*. <sup>s</sup> Om. *r*. <sup>t</sup> husbandis at hooime *r*.

33 ben sugetis<sup>y</sup> to prophetis<sup>z</sup>; sothli<sup>a</sup> God is not of dissencioun, but of pees; as<sup>b</sup> and<sup>c</sup> in alle chirchis of hooly men I teche<sup>d</sup>.  
 34 Wymmen in chirchis be stille; sothli<sup>e</sup> it is not suffrid to hem for<sup>f</sup> to speke, but 35 for<sup>f</sup> to be suget, as the lawe seith. Forsoth<sup>g</sup> if thei wolen ony thing lerne, at hom axe thei her hosebondis<sup>h</sup>; forsoth<sup>i</sup> it is foul thing<sup>k</sup> to<sup>l</sup> womman for<sup>m</sup> to speke 36 in chirche<sup>n</sup>. Whether of 3ou the word of God cam forth, or to 3ou aloone it cam?  
 37 If ony man is seyn for<sup>o</sup> to be a prophete, 'or spiritual<sup>p</sup>, knowe he tho<sup>q</sup> thingis that I wryte to 3ou, for thei<sup>r</sup> ben the co- 38 maundementis of the Lord. Forsothe if ony man vnknowith, he schal be vn- 39 knowen. 'And so<sup>s</sup>, bretheren, loue 3e for<sup>t</sup> to prophecie, and nyle 3e forbede for<sup>u</sup> to 40 speke in tungis<sup>v</sup>. Forsoth be alle thingis<sup>w</sup> don honestli<sup>x</sup>, and vp<sup>y</sup> ordre in<sup>z</sup> 3ou<sup>a</sup>.

## CAP. XV.

1 Sotheli, britheren, I make the gospel knowun to 3ou, 'the which<sup>b</sup> I haue prechid to 3ou, the<sup>c</sup> which and 3e han takun, in 2 which and<sup>d</sup> 3e stonden, by which and 3e ben<sup>e</sup> saued; by which resoun I haue prechid to 3ou, if 3e hoolden, if 3e han not 3 bileuyd ydeli. Forsoth<sup>f</sup> I bitook to 3ou in the firste that thing 'that and<sup>g</sup> I took<sup>h</sup>; for<sup>i</sup> Crist was<sup>k</sup> deed for oure synnes, vp<sup>l</sup> 4 the scriptures; and for<sup>m</sup> he was biried, and for<sup>m</sup> he roos a3en in<sup>n</sup> the thridde day, vp<sup>o</sup> 5 the<sup>p</sup> scripturis; and for<sup>q</sup> he was seyn to Cephas, 'that is, Petre<sup>r</sup>, and aftir 'this 6 thing<sup>s</sup> to enleuene; aftirward<sup>t</sup> he was seyn to mo than fyue hundrid britheren to gidere, of the<sup>u</sup> whiche manye dwellen

thing to a womman to speke in chirche<sup>n</sup>. Whether 'of 3ou<sup>v</sup> the word of God cam 36 forth<sup>w</sup>, or to<sup>x</sup> 3ou aloone it cam? If 37 ony man is seyn to be a prophete, or spiritual, knowe he tho thingis<sup>y</sup> that Y write to 3ou, for tho ben the comaundementis of the Lord. And if ony man 38 vnknowith, he schal be vnknowun. 'Therfor, britheren<sup>z</sup>, loue 3e to prophe- 39 cie, and nyle 3e forbede to speke in tungis. But be alle thingis don onestli, 40 and bi due ordre in 3ou.

## CAP. XV.

'Sotheli, britheren<sup>a</sup>, Y make the gospel 1 knowun to 3ou, which Y haue prechid to 3ou, the<sup>b</sup> which also 3e han takun, in which 3e stonden, also<sup>c</sup> bi which<sup>d</sup> 3e schulen be 2 sauud; 'bi which resoun Y<sup>e</sup> haue prechid to 3ou, if<sup>f</sup> 3e holden<sup>g</sup>, 'if 3e han not bileuyd ideli<sup>h</sup>. For Y bitook to 3ou at 3 the bigynnyng that thing which also Y haue resseyued; that Crist was deed for oure synnes, bi the<sup>i</sup> scripturis; and that 4 he was biried, and that he roos a3en in the thridde dai, after scripturis; and that 5 he was seyn to Cephas, and aftir these thingis to enleuene; aftirward<sup>k</sup> he was 6 seyn<sup>l</sup> to mo than fyue hundrid britheren togidere, of whiche manye lyuen 3it, but

<sup>y</sup> soget *v.* <sup>z</sup> prophetis, *eche mekely lernynge of othcr and comynnyng with othcr q.* <sup>a</sup> forwhi *v.* <sup>b</sup> and as *wxy.* <sup>c</sup> Om. *ag pr. m. nt wxy.* <sup>d</sup> preche *gmpqt.* <sup>e</sup> for *v.* <sup>f</sup> Om. *sx.* <sup>g</sup> For *v pr. m.* <sup>h</sup> hosebondis, *faithful in the Lord q.* <sup>i</sup> for *v.* <sup>k</sup> Om. *o.* <sup>l</sup> to a *amnopqrstvxy.* <sup>a</sup> *g.* <sup>m</sup> Om. *s.* <sup>n</sup> the chirche *gmnpqt.* <sup>o</sup> Om. *x.* <sup>p</sup> Om. *sx.* <sup>q</sup> the *o.* <sup>r</sup> tho *v.* <sup>s</sup> Therefore *v.* <sup>t</sup> Om. *sx.* <sup>u</sup> Om. *nsx.* <sup>v</sup> tungis, *myche more for[be]de 3e not prophetis q.* <sup>w</sup> thing *n.* <sup>x</sup> honestly with pees *q.* <sup>y</sup> after *q.* <sup>bi due</sup> *v.* <sup>z</sup> among *o.* <sup>a</sup> 3ou *bifore seyde q.* <sup>b</sup> which *v.* <sup>that</sup> *x.* <sup>c</sup> Om. *x.* <sup>d</sup> Om. *k.* <sup>e</sup> schulen be *v.* <sup>f</sup> For *v.* <sup>g</sup> which also *v.* <sup>h</sup> bytoke, *of the Holy Gost wyth outh feynnyng q.* <sup>i</sup> that *v.* <sup>k</sup> is *x.* <sup>l</sup> after *gmpqt.* <sup>bi</sup> *v.* <sup>m</sup> that *v.* <sup>n</sup> Om. *ot.* <sup>o</sup> after *gmopqt.* <sup>bi</sup> *v.* <sup>p</sup> Om. *mpq.* <sup>q</sup> that *v.* <sup>r</sup> Om. *nox.* <sup>s</sup> these thinges *nvx.* <sup>t</sup> and afterwarde *o.* <sup>u</sup> Om. *v.*

<sup>u</sup> the chirche *kbg sec. m. koβ.* <sup>v</sup> Om. *i.* <sup>w</sup> forth of 3ou *i.* <sup>x</sup> of *k.* <sup>y</sup> Om. *r pr. m.* <sup>z</sup> Om. *i.* <sup>a</sup> Britheren *εκμρνxabeghkoaβ.* <sup>b</sup> Bretheren sothli *i sec. m.* <sup>c</sup> Om. *ειγα.* <sup>d</sup> and also *a.* <sup>e</sup> Om. *r.* <sup>f</sup> which also *r.* <sup>g</sup> bi resoun of whiche *saluacioun thou3 i i.* <sup>h</sup> but *i.* <sup>i</sup> holden *it i.* <sup>j</sup> 3e han bileued in veyn *i.* <sup>k</sup> Om. *i.* <sup>l</sup> after *r.* <sup>m</sup> yseyn *a.*

'til to 3it<sup>w</sup>, forsothe summe<sup>x</sup> han slepte,  
 7<sup>or dyede</sup><sup>y</sup>; aftirward he was seyn to  
 8 James, aftirward to alle apostlis<sup>z</sup>. For-  
 soth at the laste of alle, he was seyn and<sup>a</sup>  
 9 to me, as to a mysborn child. Forsoth<sup>b</sup> I  
 am the leeste of apostlis, that am not  
 worthi for<sup>c</sup> to be clepid apostle, for I  
 10 persuede the chirche of God. Forsothe  
 by the grace of God, I am that thing that  
 I am; and his grace was not voyde, 'or  
 ydel<sup>d</sup>, in me. But I trauelide more plente-  
 11 ously than alle thei; forsoth not I, but  
 the grace of God with me. Sothli whe-  
 12 ther I, whether thei, so we han prechid,  
 and so 3e<sup>e</sup> han bileuyd. Forsoth if Crist  
 is prechid, that he roos a3en fro deed  
 13 *spiritis*<sup>f</sup>, hou<sup>g</sup> 'summe seyn<sup>b</sup> 'in 3ou<sup>i</sup>, for<sup>k</sup>  
 the<sup>l</sup> a3en rysinge of deed men is not?  
 14 Forsoth if the<sup>m</sup> a3en rysinge of deed men  
 is not, nether Crist roos<sup>n</sup>. Sothli if Crist  
 roos not, oure preching is veyn, oure  
 15 feith is veyn. Forsoth and we<sup>o</sup> ben found  
 fals witnessis of God, for we han seyde  
 witnessynge a3ens God, that he reyside  
 Crist, whom he reyside not, if deed men  
 16 rysen not a3en. Forwhy if deede men  
 rysen not a3en, nether Crist roos<sup>p</sup> a3en;  
 17 that if Crist roos not a3en, oure feith is  
 veyn<sup>q</sup>; forsoth<sup>r</sup> 3it 3e ben in 3oure  
 18 synnes<sup>s</sup>. Therefore and<sup>ss</sup> thei that slep-  
 ten<sup>t</sup>, 'or dyeden<sup>u</sup>, in Crist<sup>v</sup>, 'han perischid<sup>w</sup>.  
 19 If in this lyf oonly we ben hopinge in  
 Crist, we ben more wrecchis than alle  
 20 men. Now forsoth Crist roos a3en, 'fro  
 deede men<sup>x</sup>, the firste fruytis of slepynge<sup>y</sup>  
 21 men, 'or deyynge<sup>z</sup>; for sothli 'bye a man  
 deeth<sup>a</sup>, and bye a man<sup>b</sup> a3en rysinge of  
 22 deed men<sup>c</sup>. And as in Adam alle men  
 deyen<sup>d</sup>, so and<sup>e</sup> in Crist alle men schulen  
 23 be quykenyde. Ech man forsothe in his  
 ordre<sup>f</sup>; first fruytis<sup>g</sup>, Crist<sup>h</sup>, aftirward thei

summe ben deed; aftirward he was seyn  
 to James, and aftirward to alle the<sup>m</sup> 7  
 apostlis. And last of alle he was seyn<sup>8</sup>  
 also to me, as to a deed<sup>n</sup> borun child.  
 For Y am the leste of apostlis<sup>o</sup>, that am<sup>9</sup>  
 not worthi to be clepid apostle, for Y  
 persuede the chirche of God. But bi<sup>10</sup>  
 the grace of God Y am that thing that  
 Y am; and his grace was<sup>p</sup> not voide in  
 me. For Y trauelide more plenteously  
 than alle thei; but not Y, but the grace  
 of God with me. But whether Y, or<sup>11</sup>  
 thei, so we han prechid, and so 3e<sup>q</sup> han  
 bileuyd. And if Crist is prechid, that<sup>12</sup>  
 he roos a3en fro deeth, hou seien sum-  
 men among 3ou, that the a3enrisyng of  
 deed men is not? And if the a3enrisyng<sup>13</sup>  
 of deed men is not, nether Crist roos a3en  
 fro deeth. And if Crist roos not, oure<sup>14</sup>  
 preching is veyn, oure feith is veyn. And<sup>15</sup>  
 we ben foundun false witnessis of God,  
 for we han seid witnessyng a3ens God,  
 that he reyside Crist, whom he reyside  
 not, if deed men risen not a3en. For-<sup>16</sup>  
 whi if deed men risen not a3en, nether  
 Crist roos a3en; and if Crist roos not<sup>17</sup>  
 a3en, oure feith is veyn; and 3it 3e ben  
 in 3oure synnes. And thanne thei that<sup>18</sup>  
 han diede in Crist, han perischid. If in<sup>19</sup>  
 this life oneli we ben hoping in Crist,  
 we ben more wretchis than alle men.  
 But now Crist roos<sup>r</sup> a3en fro deth, the<sup>20</sup>  
 firste fruit of deed men; for deeth *was* bi<sup>21</sup>  
 a man, and bi a man *is*<sup>s</sup> a3enrisyng fro  
 deth. And as in Adam alle men dien,<sup>22</sup>  
 so in Crist alle men schulen be quykenyde.  
 But ech man in his ordre; the<sup>23</sup>  
 firste fruit, Crist, afterward thei that ben  
 of Crist, that bileueden in the comyng  
 of Crist; aftirward an ende, whanne he<sup>24</sup>  
 schal bitake the kyngdom to God and to

<sup>w</sup> to nowe o. to 3it *feithful in that byleue* q. <sup>x</sup> summe *witnessis in the same byleue* q. <sup>y</sup> Om. x.  
<sup>z</sup> the apostlis *GMPRT*. <sup>a</sup> Om. *G pr. m. MNPQT*. <sup>b</sup> For *v*. <sup>c</sup> Om. *sx*. <sup>d</sup> Om. *ox*. <sup>e</sup> we o.  
<sup>f</sup> Om. x. <sup>g</sup> Om. o. <sup>h</sup> sayn summe *GMPQT*. seien in 3ou summen *v*. <sup>i</sup> Om. *v*. <sup>k</sup> that *ov*. <sup>l</sup> Om. *sx*.  
<sup>m</sup> Om. s. <sup>n</sup> roos a3en *v*. <sup>o</sup> Om. o. <sup>p</sup> roos not *w*. <sup>q</sup> voyde o. <sup>r</sup> for *v*. <sup>s</sup> synnys, not *trouynge*  
*his vprisyng* q. <sup>ss</sup> Om. *v*. <sup>t</sup> dyeden o. <sup>u</sup> Om. *nox*. <sup>v</sup> Crist, *that is, in his feith* q. <sup>w</sup> perish-  
 eden x. <sup>x</sup> Om. x. <sup>y</sup> dying o. <sup>z</sup> Om. *ox*. <sup>a</sup> deeth *was* bi a man *v*. <sup>b</sup> man *is* *v*. <sup>c</sup> Om. x.  
<sup>d</sup> dieden *n*. <sup>e</sup> Om. *k*. <sup>f</sup> ordre, or *dignyte* q. <sup>g</sup> fruyt is *k*. fruytis of men *slepyng*, or *dyng* *n*.  
<sup>h</sup> Crist, for he *worthely hath the firste and moost dignite* q.

<sup>m</sup> Om. b. <sup>n</sup> ether *mysborn* *k marg*. <sup>o</sup> the apostlis a. <sup>p</sup> is *iq*. <sup>q</sup> we *n*. <sup>r</sup> hath risen *r*. <sup>s</sup> Om.  
<sup>k</sup> *pr. m*.

that ben of Crist, that bileueden in<sup>l</sup> the<sup>k</sup>  
 24 comynge 'of Crist<sup>l</sup>; aftirward an ende,  
 whanne he schal bitake the kyngdom to  
 God and to the fadir, whanne he schal  
 auoyde<sup>m</sup> al princehede, and power, and  
 25 vertu. Sothli it bihoueth him for<sup>n</sup> to  
 regne, til he putte alle his enemyes vn-  
 26 dir his feet. Forsoth at the laste, the<sup>o</sup>  
 enemy deeth schal be distroyed; forsoth<sup>p</sup>  
 he hath maad suget alle thingis vndir  
 27 his feet. Forsoth whanne he seith, alle  
 thingis ben sugetis<sup>q</sup> to him, withouten  
 doute out taken him that sugettide alle  
 28 thingis to him. Sothli whanne alle thingis  
 schulen be suget<sup>r</sup> to hym, thanne he<sup>s</sup> the  
 sone<sup>t</sup> schal be suget to hym, that sugettide  
 alle thingis to him, that God be alle  
 29 thingis in alle thingis. Ellis what schulen  
 thei don, that ben baptysid for deede  
 men<sup>u</sup>, if in al manere deede men rysen  
 30 not azen<sup>v</sup>? Wherto and we ben in perel  
 31 euery hour? Ech day I deie<sup>w</sup> for zoure  
 glorie, britheren, the<sup>x</sup> which glorie<sup>y</sup> I haue  
 32 in 'Crist Jhesu oure Lord<sup>z</sup>. If vp<sup>a</sup> man  
 I haue fouzte to beestis<sup>b</sup> at Epheci, what  
 'profitith it<sup>c</sup> to me, if deede men rysen not  
 azen? Ete<sup>d</sup> we, and drynke we, 'to mor-  
 33 we<sup>e</sup> forsoth<sup>f</sup> we schulen deye<sup>g</sup>. Nyle ze  
 be disseyned<sup>h</sup>; forsoth<sup>i</sup> yuele spechis<sup>k</sup> co-  
 rumpen, 'or distroyen<sup>l</sup>, goode thewis, 'or  
 34 vertues<sup>m</sup>. Awake<sup>n</sup> ze, iuste men<sup>o</sup>, and  
 nyle ze<sup>p</sup> synne; forsothe summe<sup>q</sup> han ig-  
 noraunce of God<sup>r</sup>, to reuerence I speke  
 35 to zou<sup>s</sup>. But 'summan seith<sup>t</sup>, How schu-  
 len deede men ryse azen, or in what  
 36 maner body schulen thei come? Vnwyse<sup>u</sup>  
 man, that thing that<sup>v</sup> thou sowist, is not  
 37 quykenyd, no<sup>w</sup> but<sup>x</sup> it deie first; and that  
 thing<sup>y</sup> that thou sowist, not the body that

the fadir, whanne he schal auoide al<sup>t</sup>  
 princehod, and power, and vertu. But<sup>25</sup>  
 it bihoueth hym to regne, til he putte  
 alle hise enemyes vndur hise feet. And<sup>26</sup>  
 at the laste, deth the enemye schal be  
 distried; for<sup>v</sup> he hath maad suget alle  
 thingis vndur hise feet. And<sup>w</sup> whanne<sup>27</sup>  
 he seith, alle thingis ben suget to hym,  
 with outen doubt outakun hym that suget-  
 ide alle thingis to hym. And<sup>x</sup> whanne<sup>28</sup>  
 alle thingis ben<sup>y</sup> suget<sup>z</sup> to hym, thanne the  
 sone hym silf schal be suget<sup>a</sup> to hym, that  
 made 'alle thingis suget<sup>b</sup> to hym, that  
 God be alle thingis in alle thingis. Ellis<sup>29</sup>  
 what schulen thei do, that ben baptysid  
 for deed<sup>\*</sup> men, if in no wise<sup>c</sup> deed men  
 risen azen? wherto ben thei baptysid  
 for hem? And wherto ben we in perel<sup>30</sup>  
 euery our? Ech<sup>d</sup> dai Y die<sup>t</sup> for zoure<sup>31</sup>  
 glorie, britheren<sup>e</sup>, which<sup>f</sup> glorie Y haue  
 in Crist Jhesu oure Lord. If aftir man<sup>32</sup>  
 Y haue fouzten to beestis at Efesi, what  
 profitith it to me, if deed men risen not  
 azen? Ete we, and drynke we, for we  
 schulen die to morewe. Nyle ze be dis-<sup>33</sup>  
 seyued; for yuel spechis distrien good  
 thewis<sup>g</sup>. Awake ze, iuste men, and nyle<sup>34</sup>  
 ze do synne; for summen han ignoraunce  
 of God, but to reuerence<sup>†</sup> Y speke to zou.  
 But summan seith, Hou schulen deed<sup>35</sup>  
 men rise azen, or in what maner bodi  
 schulen thei come? Vnwise man, that<sup>36</sup>  
 thing that thou sowist, is not quykened,  
 but it die first; and that thing that thou<sup>37</sup>  
 sowist, 'thou sowist<sup>g g</sup> not the bodi that is  
 to come<sup>h</sup>, but a nakid corn, as<sup>hh</sup> of whete,  
 of of summe othere seedis; and God<sup>38</sup>  
 3yueth to it a bodi, as he wole, and to  
 ech of seedis a propir bodi. Not ech<sup>39</sup>

\* that is, for  
 deedly synnes,  
 that ben deede  
 werkis, for  
 whiche to be  
 waschen away,  
 baptim is res-  
 ceuyed. Live  
 here. ve.

† that is, sette  
 me forth to the  
 perels of deth,  
 for zoure glorie,  
 and for glorie  
 to be gete in  
 zou. Live  
 here. Either  
 that ze gete  
 euerelastinge  
 glorie. The  
 Glose here. ve.

‡ that is, to  
 zoure schame.  
 Live here. ve.

<sup>i</sup> into q. <sup>k</sup> his q. <sup>l</sup> Om. q. <sup>m</sup> voiden x. <sup>n</sup> Om. sx. <sup>o</sup> Om. x. <sup>p</sup> for v. <sup>q</sup> suget AMNF. sogetid s.  
<sup>r</sup> sugetted o. <sup>s</sup> Om. r. <sup>t</sup> sone himself v. <sup>u</sup> thingis v. <sup>v</sup> azen? wherto and [also v] ben thei baptised  
 for hem? NV. <sup>w</sup> dye, or am in perel of deth q. <sup>x</sup> Om. r. <sup>y</sup> Om. sx. <sup>z</sup> oure Lord Jh. Xt. x.  
<sup>a</sup> vp aftir N. aftir v. <sup>b</sup> beest o. beestis, or azein beestis q. <sup>c</sup> profet is it o. <sup>d</sup> 3if it be so, ete q.  
<sup>e</sup> Om. r. <sup>f</sup> forsothe, or hastely q. for v. <sup>g</sup> di3e to morewe v. <sup>h</sup> disseyned by fals techinge q. <sup>i</sup> for  
 whi v. <sup>k</sup> spechis, or false doctryne q. <sup>l</sup> Om. ox. <sup>m</sup> of vertues k. Om. ox. <sup>n</sup> Wake sx. <sup>o</sup> Om. x.  
<sup>p</sup> ze do v. <sup>q</sup> summen v. <sup>r</sup> God, not bileuynge that Crist ros q. <sup>s</sup> zou, that ze schame to consente to  
 hem that byleuen not q. <sup>t</sup> sum men seyen o. <sup>u</sup> O! vnwise x. <sup>v</sup> at o. <sup>w</sup> not G pr. m. Om. x. <sup>x</sup> but  
 if x. <sup>y</sup> Om. N.

<sup>t</sup> the b. <sup>u</sup> Forsothe k. <sup>v</sup> forsothe k pr. m. <sup>w</sup> Forsothe k. <sup>x</sup> Sotheli k. <sup>y</sup> schulen be k. <sup>z</sup> sugettid R.  
<sup>a</sup> sugettid n. <sup>b</sup> suget alle thingis IQ. <sup>c</sup> wey I. <sup>d</sup> And britheren, ech k pr. m. <sup>e</sup> Om. k pr. m. <sup>f</sup> the  
 whiche I. <sup>g</sup> thingis k. <sup>g g</sup> Om. A pr. m. <sup>h</sup> come thou sowist not A pr. m. <sup>hh</sup> Om. k.

is to come thou sowist, but a nakid corn,  
 38 as of whete, or of sum of<sup>z</sup> the<sup>a</sup> othir<sup>b</sup>; forsothe God 3yueth to it a body as he wole,  
 and to ech of seedis the<sup>c</sup> propre body.  
 39 Not ech fleisch the<sup>d</sup> same fleisch<sup>e</sup>, but 'forsothe  
 another<sup>f</sup> of<sup>g</sup> men, another sothli of<sup>h</sup>  
 beestis, another forsothe of<sup>i</sup> briddis, an-  
 40 othir<sup>k</sup> of fischis. And heuenly bodyes<sup>l</sup>,  
 and ertheli bodyes<sup>m</sup>; but forsothe another  
 glorie of<sup>n</sup> heuenli bodies, another forsoth  
 41 of<sup>o</sup> ertheli<sup>p</sup>. Another clerenesse of<sup>q</sup> the  
 sunne, another clerenesse of<sup>r</sup> the mone,  
 and<sup>s</sup> another clerenesse of<sup>t</sup> the<sup>u</sup> sterris;  
 forsothe a sterre diuersith fro a sterre  
 42 in clerenesse. So and the<sup>v</sup> a3en rysinge  
 of<sup>w</sup> deede men. It is sowun in corrup-  
 43 cioun, it schal ryse in vncorupcioun; it is  
 sowun in vnnobley, it schal ryse in glorie;  
 it is sowun in infirmyte, it schal ryse in  
 44 vertu; it is sowun a beestly body, it schal  
 ryse a spiritual body. If there is a beestly  
 body, ther is and<sup>x</sup> a spiritual body; as it  
 45 is writun, The firste man Adam is<sup>y</sup> maad  
 in to a soule lyuyng, the<sup>z</sup> laste Adam in  
 46 to a spirit quykenyng. But not first  
 that<sup>a</sup> that<sup>b</sup> is spiritual, but that that<sup>c</sup> is  
 beestlich, aftirward that that<sup>c</sup> is spiritual.  
 47 The firste man<sup>d</sup> of erthe, ertheli<sup>e</sup>; the se-  
 48 cunde man<sup>f</sup> of heuene, heuenli<sup>g</sup>. What<sup>h</sup>  
 maner the ertheli man<sup>i</sup>, such<sup>j</sup> the<sup>k</sup> ertheli  
 men; and what maner the heuenli man<sup>l</sup>,  
 49 such the<sup>m</sup> heuenli men. Therefore as we han  
 born the ymage of the<sup>n</sup> ertheli man, bere  
 50 we and the ymage of the<sup>o</sup> heuenly. Bri-  
 theren, I seye this thing, for<sup>p</sup> fleisch and  
 blood mown<sup>q</sup> not welde the kyngdom of  
 God<sup>r</sup>, nethir corupcioun schal weelde in-  
 51 corupcioun<sup>s</sup>. Lo! I seye to 3ou mysterie<sup>t</sup>,  
 'or priuYTE<sup>u</sup>, of hooly thingis. Forsothe  
 alle we<sup>v</sup> schulen ryse a3en, but not alle we

fleisch is the same fleisch, but oon is of  
 men, another is of beestis, another is  
 of briddis, an othere of<sup>i</sup> fischis. And 40  
 'heuenli bodies *ben*<sup>k</sup>, and 'ertheli bodies  
*ben*<sup>l</sup>; but oon glorie is of heuenly  
 bodies, and another is of ertheli. An 41  
 othere<sup>m</sup> clerenesse is of the sunne, an-  
 othere clerenesse is of the moone, and  
 another clerenesse is of sterris<sup>n</sup>; and a  
 sterre dyuersith fro a sterre in clere-  
 nesse. And so the a3enrisyng of deed 42  
 men. It is sowun in corrupcioun, it  
 schal rise in vncorupcioun; it is sowun 43  
 in vnnoblei, it schal rise<sup>o</sup> in glorie; it is  
 sowun in infirmyte, it schal rise<sup>p</sup> in  
 vertu; it is sowun a<sup>q</sup> beestly bodi, it 44  
 schal rise<sup>r</sup> a<sup>s</sup> spiritual bodi. If ther is  
 a beestli bodi, ther is also a spiritual  
 bodi; as it is writun, The firste man 45  
 Adam was maad in to a soule lyuyng,  
 the laste Adam in to a spirit quyken-  
 yng. But the firste is not that that<sup>t</sup> is 46  
 spiritual, but that that is beestlich, aftir-  
 ward that that is spiritual. The firste 47  
 man of erthe is ertheli; the secunde man  
 of heuene is heuenlich<sup>u</sup>. Such as the 48  
 ertheli man is, such *ben* the ertheli men;  
 and such as the heueneli man is, suche  
*ben* also the heueneli men. Therfor as 49  
 we han bore the ymage of the ertheli  
 man, bere we also the ymage of the  
 heuenli<sup>v</sup>. Britheren, Y seie this thing, 50  
 that fleisch<sup>†</sup> and bloud noun not welde  
 the kyngdom of God, nethir corrupcioun  
 schal welde vncorupcioun. Lo! Y seie 51  
 to 3ou priuYTE of hooli thingis. And alle  
 we schulen rise a3en, but not alle we  
 schulen be chaungid<sup>‡</sup>; in a moment, in<sup>w</sup> 52  
 the twynklyng of an i3e, in the laste  
 trumpe; for the trumpe schal sowne, and

† that is, men  
 3ouen to flesch-  
 ly lustis,  
 nices and de-  
 lices. *Live here  
 and the Glose  
 here. ve.*  
 ‡ Either flesch  
 and blood; that  
 is, werkis of the  
 flesch, as ben  
 the wombe and  
 lecherie. *The  
 Glose here, re-  
 hersinge Am-  
 brose. Either  
 hi flesch and  
 blood is vndir-  
 stonden the  
 corupcioun of  
 flesch and of  
 blood; this cor-  
 rupcioun schal  
 not be in the  
 reume of God,  
 but the sub-  
 stance of  
 flesch schal be  
 there vncor-  
 ruptible. *The  
 Glose here, re-  
 hersinge Aus-  
 tyn. v.*  
 † to the state  
 of glorie. *Live  
 and the Glose  
 here. ve.**

z Om. v. a Om. v. b othere *sedis NVW sec. m.* c a o. d is the T *sec. m. v.* e Om. s *pr. m.*  
 f oone T. g is of *TV.* h is of v. i is of v. k an other forsothe *GMPQSTX.* l bodies *ben v.* m bodies  
*ben v.* n is of v. o is of v. p erthly *bodies ov.* q is of v. r is of v. s Om. *GMNOPQT.* t is of v.  
 u Om. A *sec. m. GMPSTVWXY.* v Om. v *pr. m.* w fro *GT.* x Om. K. y was v. z and the *MP.* a was  
 that *body q.* b Om. G. at o *pr. m.* c at o *pr. m.* d man, or *body q.* e is eerthly v. f man, or *spirit q.*  
 g is heuenlich v. h That what *w.* i man is v. j suche *ben v.* k and the N. and s. l man is v.  
 m and the N. *ben* also the v. n Om. N. o Om. *KV.* p that v. q may o. r God, to a *fleischely  
 hede be purgid q.* s vncorupcioun v *passim.* t priuYTE o. u Om. *ox.* v Om. G *pr. m.* we, *bothe  
 good and yuel q.*

i is of *εiak.* k ther *ben* heuenli bodies i. l ther *ben* ertheli bodies i. m And another ab. n the  
*sterris A pr. m. Eh pr. m. kβ.* o arise R. p arise R. q in a k. r arise R. s in a k *pr. m.* t Om.  
 k *pr. m.* u heueneli *nk.* v heuenly *man ia sec. m. marg.* w of b.

52 schulen be inchaungid<sup>w</sup>; in a moment, in<sup>x</sup> the<sup>y</sup> synytinge of an y<sup>ze</sup>, in the laste trumpe<sup>z</sup>; forsoth the trumpe schal synge, and deede men 'that ben<sup>a</sup> 'in Crist<sup>b</sup> schulen ryse a<sup>zen</sup>, 'the firste<sup>c</sup> incorrupt, and we 53 schulen be inchaungid<sup>d</sup>. Forsoth<sup>e</sup> it byhoueth this coruptible thing<sup>f</sup> clothe<sup>g</sup> incorruptioun, and this deedly thing for<sup>h</sup> to 54 clothe<sup>i</sup> vndeedlynesse. Forsothe whanne this deedly thing schal clothe vndeedlynesse, thanne schal be maad<sup>k</sup> the word that is writun, Deeth<sup>l</sup> is sopun<sup>m</sup> vp in 55 victorie<sup>n</sup>. Deeth, wher is thi victorie? 56 Deeth, wher is thi pricke? Forsoth the<sup>o</sup> pricke of deeth is synne; forsoth the<sup>p</sup> 57 vertu of synne is lawe. Forsoth thankyngis to<sup>q</sup> God, that 3af to vs victorie by oure Lord Jhesu Crist, 'that was deed<sup>r</sup> 58 'for vs<sup>s</sup>. 'And so<sup>t</sup>, my dereworthe britheren, 'be 3e<sup>u</sup> stidefast and vnmouable, beyng plentenous in work of the Lord, euermore wityng that 3oure<sup>v</sup> trauel is not ydel in the Lord.

deed men schulen rise a<sup>zen</sup>, with oute corrupcioun, and we schulen be chaungid. For it byhoueth this corruptible<sup>53</sup> thing to clothe vncorruptioun, and this deedli thing to putte awei vndeedlynesse. But whanne this deedli thing schal<sup>54</sup> clothe vndeedlynesse, thanne schal the word be doon, that is writun, Deth is sopun vp in victorie. Deth, where is<sup>55</sup> thi victorie? Deth, where is thi pricke? But the pricke of deth is synne; and<sup>56</sup> the vertu<sup>†</sup> of synne is the lawe. But<sup>57</sup> † that is, encresing of synne, for whanne the lawe was 3ouen, fleschli coueitise was ful strong, and trespassing neisede; forwhi the lawe in forbedinge encresith coueitise of synne, no but the Holy Gost sprede abroad charite. *The Glose here, rehersinge Austyn. ve.*

## CAP. XVI.

1 Forsothe of the collectis, or<sup>w</sup> gaderingis<sup>x</sup> of moneye, that ben maad in to seyntis, as Y ordeyned in the chirchis<sup>y</sup> of 2 Galathi, so and do 3e by oon<sup>z</sup> of the woke. Ech of 3ou kepe, or<sup>a</sup> leye vp, at hym silf, kepyng that that<sup>b</sup> 'schal plese<sup>c</sup> to him, that not whanne I schal come, 3 thanne be maad collectis<sup>d</sup>. Forsothe whanne I schal be present, whom<sup>e</sup> 3e schulen proue bi epistlis, hem I schal sende for<sup>f</sup> to perfytly bere 3oure grace in 4 to Jerusalem. For<sup>g</sup> if it schal be worthi that and I go, thei schulen go<sup>h</sup> with me. 5 Sothli I schal come to 3ou, whanne I schal passe by Macedonye; forwhi I schal passe 6 by Macedonye. Sothli<sup>i</sup> peraenture I

## CAP. XVI.

But of the gaderyngis<sup>y</sup> of money that I ben maad in to seyntis, as Y ordeynede<sup>z</sup> in the chirchis of Galathie, so also do 3e o dai of the wouke. Ech of 3ou kepe<sup>2</sup> at<sup>zz</sup> hym silf, kepyng that that plesith to him, that whanne Y come, the gaderyngis<sup>a</sup> ben<sup>b</sup> not maad. And whanne Y schal be present, whiche men 3e preuen, Y schal sende hem bi epistlis to bere 3oure grace in to Jerusalem. That if<sup>4</sup> it<sup>c</sup> be worthi that also Y go, thei schulen go with me. But Y schal come to 3ou,<sup>5</sup> whanne Y schal passe bi Macedonye; for whi Y schal passe bi Macedonye. But peraenture Y schal dwelle at 3ou,<sup>6</sup> or also dwelle the wynter, that and<sup>d</sup> 3e

<sup>w</sup> chaungid v. <sup>x</sup> and N. <sup>y</sup> a o. <sup>z</sup> of trumpe G pr. m. trump, alle men schulen rise q. <sup>a</sup> Om. G pr. m. v. <sup>b</sup> Om. v. <sup>c</sup> Om. NV. <sup>d</sup> chaungid v. <sup>e</sup> For v. <sup>f</sup> thyng, or body q. <sup>g</sup> for to clothe v w. to clothin x. <sup>h</sup> Om. SX. <sup>i</sup> vnclouthe v. <sup>k</sup> made, or fulfillid q. <sup>l</sup> Deth, of body q. <sup>m</sup> soupid GMPQT. <sup>n</sup> victorie, that is, in general resurreccion q. <sup>o</sup> Om. o. <sup>p</sup> Om. MOQVW. <sup>q</sup> we owen to q. <sup>r</sup> Om. SV. <sup>s</sup> Om. v. <sup>t</sup> Therefore v. <sup>u</sup> beth x. <sup>v</sup> oure G pr. m. MPQT. <sup>w</sup> or of the N. Om. X. <sup>x</sup> gederynge o. Om. X. <sup>y</sup> chirche o. <sup>z</sup> oon day G sec. m. q. oo day v. <sup>a</sup> and X. <sup>b</sup> at o. Om. W. <sup>c</sup> plesith v. <sup>d</sup> gederynges o. <sup>e</sup> whiche men v. <sup>f</sup> Om. SX. <sup>g</sup> That v. <sup>h</sup> Om. G pr. m. <sup>i</sup> But v.

<sup>x</sup> oure k. <sup>y</sup> gaderinge k pr. m. <sup>z</sup> haue ordeyned rhoß. <sup>zz</sup> anentis I. <sup>a</sup> gadryng R. <sup>b</sup> be R c I q. <sup>d</sup> Om. A sec. m. CEIKQRUXB pr. m. cghkoab.

schal dwelle at 3ou, or also dwelle by wyntir, that and 3e lede me whidir euere 7 I schal go. Sothli I wole not now se 3ou in passynge, forsothe<sup>k</sup> I hope 'sum what<sup>l</sup> of tyme for<sup>m</sup> to dwelle at 3ou, if God<sup>n</sup> schal suffre. Forsoth I schal dwelle at 9 Effecy, til to<sup>o</sup> Witsuntide. Sothli<sup>p</sup> a greet dore and eudent, 'or opyn<sup>q</sup>, is openyd<sup>r</sup> to 10 me, and manye aduersaries<sup>s</sup>. Sothli if Tymothe schal come, se 3e that he<sup>t</sup> be withoute drede at<sup>u</sup> 3ou, for he worchith 11 the work of the Lord, as and I. Therefore no man dispise him; forsoth<sup>v</sup> lede 3e him<sup>w</sup> in pees, that he come to me; forsoth<sup>x</sup> I 12 abyde hym with britheren. Forsoth, britheren, I make knowun to 3ou of Apollo, for<sup>y</sup> I preiede hym moche, that he schulde come to 3ou, with britheren. And sothli it was not his wille, 'that he schulde<sup>z</sup> come now; forsoth<sup>a</sup> he schal come, whanne 13 it schal be able<sup>b</sup> to hym<sup>c</sup>. Wake<sup>d</sup> 3e, and 'stonde 3e<sup>e</sup> in the<sup>f</sup> feith; do 3e manly, and 14 'be 3e<sup>g</sup> coumfortid in the Lord, and be alle 15 3oure thingis don in charite. Forsothe, britheren, I beseche 3ou, 3e han<sup>h</sup> knowen the hous of Stheuene, *the<sup>i</sup> womman<sup>k</sup>*, and of Fortunati, and Acaye<sup>l</sup>, for thei ben the firste fruytis of Acaye, and in to mynysterie<sup>m</sup> of seyntis thei han ordeyned hem 16 silf; that and 3e be sugettis to such, and to ech worchinge to gidere and trauelinge. 17 Forsothe I enioye<sup>n</sup> in the presence of Stheuene, *the<sup>i</sup> womman<sup>o</sup>*, and of Fortunate, and Acaye<sup>p</sup>; for thei fulfilliden<sup>q</sup> that 18 thing that faylide to 3ou; forsoth<sup>r</sup> thei han 'fulfillid and<sup>r</sup> my spirit and 3oure. Therefore knowe 3e hem, that ben suche 19 maner *men<sup>s</sup>*. Alle the<sup>t</sup> chirchis<sup>u</sup> of Asye greeten 3ou wel. Aquyla and Prisca<sup>v</sup> greeten 3ou moche in the Lord, at 'the whiche<sup>w</sup> and<sup>x</sup> I am herborid, 'with her 20 homely chirche<sup>y</sup>. Alle britheren greeten

lede me whidir euere Y schal go. And 7 Y wole not now se 3ou in my passyng, for Y hope to dwelle with 3ou awhile, if the Lord schal suffre. But Y schal<sup>s</sup> dwelle at Efesi, 'til to<sup>e</sup> Witsuntide. For 9 a grete dore and an opyn is openyd to me, and many aduersaries. And if Thi-10 mothe come, se 3e that he be with out drede with 3ou, for he worcheth the werk of the Lord, as Y. Therfor no 11 man dispise hym; but lede 3e<sup>f</sup> hym forth in pees, that he come to me; for Y abide hym with britheren. But, britheren, Y 12 make knowun to 3ou of Apollo, that Y preiede him myche, that he schulde come to 3ou, with britheren. But it was not his wille to come now; but he schal come, whanne he schal haue leiser. Walke 3e, and stonde 3e in the feith; 13 do 3e manli, and be 3e coumfortid in the Lord, and be alle 3oure thingis don in 14 charite. And, britheren, Y biseche 3ou, 15 3e knowen the hous of Stephan<sup>g</sup>, and of Fortunati, and Acaicy, for thei ben the firste fruytis of Acaie, and in to mynystrie of seyntis thei han ordeyned hem silf; that also 3e be sugettis to suche, and 16 to ech worchynge togidere and trauel-ynge. For Y haue ioie in the presence of 17 Stephan, and of<sup>h</sup> Fortunate, and Acaici; for thei filliden that thing that failide 18 to 3ou; for thei han refreisid bothe my spirit and 3oure. Therfor knowe 3e hem, that ben suche maner *men*. Alle 19 the chirchis of Asie greten 3ou wel. Aquila and Prisca, with her homeli chirche, greten 3ou myche in the Lord, at the whiche also Y am herborid. Alle 20 bretheren greten 3ou wel. Grete 3e wel togidere in hooli cos. My gretynge bi 21 Poulis hoond. If ony man loueth not 22 oure Lord Jhesu Crist, be he cursid,

<sup>k</sup> for *v*. <sup>l</sup> in somewhat *k pr. m.* bi somewhat *v*. <sup>m</sup> Om. *sx*. <sup>n</sup> the Lord *v*. <sup>o</sup> Om. *x*. <sup>p</sup> For whi *v*. <sup>q</sup> or *opyn*, or *the herte of many hereris q.* Om. *x*. <sup>r</sup> Om. *o.* open *x*. <sup>s</sup> aduersarie *q.* <sup>t</sup> 3e *v*. <sup>u</sup> amongis *o*. <sup>v</sup> but *v*. <sup>w</sup> him forth *v*. <sup>x</sup> For *v*. <sup>y</sup> that *v*. <sup>z</sup> for to *v*. <sup>a</sup> but *v*. <sup>b</sup> voide *g sec. m. q.* <sup>c</sup> hym, or *not auaille q.* <sup>d</sup> Walke *v*. <sup>e</sup> stonidith *x*. <sup>f</sup> Om. *mpq.* <sup>g</sup> be *v*, ben *x*. <sup>h</sup> Om. *v*. <sup>i</sup> a *w.* Om. *x*. <sup>k</sup> Om. *x*. <sup>l</sup> Acaici *v*. <sup>m</sup> mysterie *qxy*. <sup>n</sup> haue ioie *v*. <sup>o</sup> Om. *g pr. m. mpqtx.* <sup>p</sup> Acaici *v*. <sup>q</sup> filleden *v*. <sup>r</sup> for *v*. <sup>rr</sup> refreschid bothe *v*. <sup>s</sup> Om. *x*. <sup>t</sup> Om. *wxy*. <sup>u</sup> churchen *n*. <sup>v</sup> Prisca, with her homly chirche *v*. <sup>w</sup> whom *g mnpqt.* <sup>x</sup> Om. *g pr. m. mpt.* <sup>y</sup> Om. *v*.

<sup>e</sup> vnto 1. <sup>f</sup> Om. *b*. <sup>g</sup> *this Stephan was a womman* ANCO. *Stephan, the womman cxe. this was a womman Eg. that was a womman k marg. Stephan was a womman k.* <sup>h</sup> Om. *a*.

30u wel. Greeteth<sup>z</sup> 3e wel to gidere in  
 21 hooly coss<sup>a</sup>. My greetynge<sup>b</sup> by Poulis  
 22 hond<sup>c</sup>. If ony man loue<sup>d</sup> not oure Lord  
 Jhesu Crist, be he cursid, Maranatha, *that*  
 23 *is, in the comynge of the Lord*<sup>e</sup>. The  
 grace of oure Lord Jhesu Crist be with  
 24 30u. My charite be with 30u alle in Crist  
 Jhesu oure Lord. Amen.

*Here endith the firste pistle to Co-  
 rinthis, and now bigynneth the prolog to  
 the secunde*<sup>f</sup>.

Maranatha<sup>i</sup>. The grace of oure Lord<sup>23</sup>  
 Jhesu Crist be with 30u. My charite<sup>24</sup>  
 be with 30u alle in Crist Jhesu<sup>k</sup> oure  
 Lord. Amen.

*Here endith the firste pistle to Co-  
 rynthies, and bigynneth the prologe on  
 the secunde pistle to Corinthies*<sup>1</sup>.

<sup>z</sup> Grete AGMNOQRSTUVWXYZ. <sup>a</sup> cosse, shemynge eche to other tokene of hertly loue q. <sup>b</sup> gretynge is  
 writen, or sente to 30u q. <sup>c</sup> hond, that 3e knowe it to be of hym q. <sup>d</sup> loueth ov. <sup>e</sup> Om. G pr. m. MPT. that  
 is, to the cominge of the Lord G sec. m. <sup>f</sup> Here endith the first pistle to the Corynthies, and now bi-  
 gynneth the secunde. A. Here endith the first pistil to Corynthis, and bigynneth the prolog on the secunde  
 pistil. N. Here eendeth the first epistil to Coriuthies, and bygynneth the prologe of the secound epistel to  
 the same Coriuthies. O. Here endeth the firste pistle to the Corynthies, and bygynneth the secunde pistle  
 to the Coriuthies. Q. Here endith the firste pistle to Coriuthis, and here bigynneth the prologe up the  
 secunde<sup>2</sup> to Coriuthies. V. Here eendith the first pistle to Coriuthis, and bigynneth the prolog to fore the  
 epistle of the secunde Coriuthis. W. No final rubric in GMPSTXY.

<sup>i</sup> Maranatha, that is, in the comyng of the Lord AEI marg. KQ marg. sec. m. xabcegko. Maranatha, that  
 is, in the day of doom R. <sup>k</sup> Om. k. <sup>1</sup> From CIMABHKO. Here eendeth the firste pistle to Coriuthies;  
 se now a prologe on the secunde pistle to Coriuthies. K. Here endith the firste pistle to Corynthies, and  
 bigynneth the prolog on the secunde. QC. Here endith the firste pistle to Coriuthies, and here bigynneth a  
 prologe on the secunde. X. Here eendith the firste Coriuthies, and biginneth the prologe on the ij. e.  
 Here endith the first pistil, and bigynneth the prologe on ij. of Coriuthies. G. No final rubric in AERU.

## II. CORINTHIANS.

*Prolog to the secunde pistle to Corinthijs<sup>a</sup>.*

AFTER penance don<sup>b</sup>, a comfortable pistle<sup>c</sup> he wrytith to hem fro Troade, by Tite; and preisynghe hem he counceilith to betre, schewynghe hem 'ysorowid<sup>d</sup>, but sothli amendid<sup>e</sup>.

*Ende of the prolog; bigynnynghe the secunde pistle<sup>f</sup>.*

*Jeroms prologe on the secunde epistle to Corinthes<sup>a</sup>.*

AFTER<sup>b</sup> penance doon, Poul writith to Corynthies a pistle of coumfort fro Troade, bi Titus; and he preisith hem, and excitith<sup>c</sup> to betere thingis, and schewith, that thei weren maad sori, but amendid.

*Jerom in his prolog on this pistle seith this<sup>d</sup>.*

*The secunde epistle to Corinthijs<sup>g</sup>.*

### CAP. I.

1 Poul, apostle of Jhesu Crist, bi the wille of God, and Tymothe, brothir, to the chirche of God that is at Corinthi, with alle seyntis that ben in al Acaye, 2 grace to 3ou, and pees of God oure fadir, 3 and of the Lord Jhesu Crist. Blessid *be*<sup>h</sup> God and fadir<sup>i</sup> of oure Lord Jhesu Crist, fadir of mercies, and God of al comfort, 4 *or solace*<sup>k</sup>, that<sup>l</sup> comfortith<sup>m</sup> vs 'in al<sup>n</sup>

*Here bigynneth the secunde pistle to Corynthies<sup>e</sup>.*

### CAP. I.

Poul, apostle of Jhesu Crist, bi the wille of God, and Tymothe, brothir, to the chirche of God that is at Corinthi, with alle seyntis that ben in al Acaie, grace to 3ou, and pees of God oure fadir<sup>2</sup> and of the Lord Jhesu Crist. Blessid<sup>3</sup> *be* God and the fadir of oure Lord Jhesu Crist, fadir of mercies, and God of al coumfort, which coumfortith vs in al<sup>4</sup>

<sup>a</sup> Prologe s. The prolougus of the ij. Corinthies. γ. No initial rubric in ΚΟΥΨ. No prologue in AG ΜΡΟΧ. In N of the later version. <sup>b</sup> ido o. idon v. <sup>c</sup> epistil svw. <sup>d</sup> sorewid s. <sup>e</sup> amend κ. <sup>f</sup> Here eendith the prologe, and bygynneth the secound epistel to Corinthies. o. Here eendeth the prolog, and bigynneth the secunde epistle. w. No final rubric in svv. <sup>g</sup> From MP. No initial rubric in AGKNOQSTVWXY. <sup>h</sup> Om. x. <sup>i</sup> the fader svx. <sup>k</sup> Om. ox. <sup>l</sup> which v. <sup>m</sup> coumfortide q. <sup>n</sup> alle in N.

<sup>a</sup> From E. The prolog of the secunde pistil. n. A prolog on the pistle to Corinthies. r. The prologe on the secunde epistle to the Corinthies. τ pr.m. Prologus τ sec.m. A prologe on the secunde pistil to [the f] Corynthis. υf. No initial rubric in CIKMQXA. <sup>b</sup> For A. <sup>c</sup> exciteth hem κ. <sup>d</sup> Here endith the prologe, and biginnith the pistle. i. Jerom in his prologe seith al this. κ. Jerom in his p. on this epistil synghe seith this sentence. n. Jerom in his p. on this pistle, seith pleynti al this. q. Heere eendith the prolog, and bigynneth the ij. pistle to Corinthies. r. This seith Jerom in his prolog on the ij. pistle. v. Jerom in his p. on this secunde pistle to Corinthis, seith this. x. Jerom in his prolog seith thus. a. Jerom in his prologe on this pistle. b. Jerom in his p. on this pistle seith thus. k. No final rubric in ETEF. <sup>e</sup> Poul to Corinthies. E. Here biginneth the firste pistil to the ij. Corinthes. a. No initial rubric in the other Mss.

oure tribulacioun, that and we moun  
 comferte hem, that ben in al pressure<sup>o</sup>, 'or  
 ouerleyinge<sup>p</sup>, by the<sup>q</sup> exortacioun<sup>r</sup>, 'or  
 monestyng<sup>s</sup>, by which and we ben mo-  
 5 nestid of God. For as<sup>t</sup> the passiouns of  
 Crist ben plenteuous in vs, so and by Crist  
 6 oure counfort is plenteuous. Forsoth wher  
 we<sup>u</sup> ben trowblid<sup>v</sup>, 'or pursued<sup>w</sup>, for  
 3oure techinge<sup>x</sup> and helthe, ethir<sup>y</sup> we<sup>z</sup> ben  
 comfortid, for<sup>a</sup> 3oure<sup>b</sup> comfort, ethir we  
 ben monestid, for<sup>c</sup> 3oure monestinge and  
 helthe. The<sup>d</sup> which worchith in 3ou the  
 suffryng of the same passiouns, the<sup>e</sup> whiche  
 7 and we suffren, that oure hope be sadd  
 for 3ou; witynge for as 3e ben felowis of<sup>f</sup>  
 passiouns, so 3e schulen be and of comfort.  
 8 Forsothe<sup>g</sup>, britheren<sup>h</sup>, we wolen 'not 3ou  
 for<sup>i</sup> to vnwrite<sup>k</sup> of oure tribulacioun, that  
 is<sup>l</sup> don in Asye; for ouer maner we ben<sup>m</sup>  
 greuyd aboue vertu<sup>n</sup>, 'or myzte<sup>o</sup>, so that  
 9 it anoy3ede<sup>p</sup> vs, 3he, for<sup>q</sup> to lyue. But<sup>r</sup> we  
 silf<sup>s</sup> in vs<sup>t</sup> silf hadden answer<sup>u</sup> of deeth,  
 that we be not tristinge in vs<sup>v</sup> silf<sup>w</sup>, but  
 10 in God that reysith<sup>x</sup> deede men. The<sup>y</sup>  
 which delyuerede vs, 'and delyuereth<sup>z</sup> fro  
 so<sup>a</sup> greet perelis, in to<sup>b</sup> whom we hopen,  
 11 for and 3it he schal delyuere, 'helpyng  
 and<sup>c</sup> 3ou<sup>d</sup> in prayere for vs; that of the  
 persoones of manye faces of that 3yuyng  
 that is in 3ou<sup>e</sup>, by<sup>f</sup> manye parceneris<sup>g</sup>,  
 'graces, or thankyngis<sup>h</sup>, ben don to God  
 12 for vs<sup>i</sup>. Forwhi oure glorie is this, the wit-  
 nessinge of oure conscience, that in sym-  
 plenesse and clenness of God, and not in<sup>k</sup>  
 fleischly wysdom, but in the grace of God,  
 we lyuen<sup>l</sup> in this world, forsoth more  
 13 plenteuously to<sup>m</sup> 3ou. Sothli we wryten  
 not othere thingis<sup>n</sup>, than tho that 3e han  
 rad and knowen, forsoth I hope that til  
 14 to<sup>o</sup> the ende 3e schulen knowe, as and 3e

oure tribulacioun, that also we moun  
 coumforte hem, that ben in al diseese, bi  
 the monestyng bi which also we ben  
 monestid of God. For as the passiouns<sup>s</sup>  
 of Crist ben plenteuouse in vs, so also bi  
 Crist oure counfort is plenteuouse. And<sup>6</sup>  
 whether we ben in tribulacioun, for 3oure  
 tribulacioun and heelthe, ethir we ben  
 counfortid, for 3oure counfort, ethir we  
 ben monestid, for 3oure monestyng and  
 heelthe. Which worchith in 3ou the suf-  
 fring of the same passiouns, whiche<sup>7</sup> we  
 also<sup>b</sup> suffren, that oure hope be sad for  
 3ou; witynge for as 3e<sup>c</sup> ben felowis of  
 passiouns, so 3e schulen ben also<sup>d</sup> of  
 counfort. For, britheren, we wolen that<sup>8</sup>  
 3e wite of oure tribulacioun, that was  
 don in Asie; for ouer maner<sup>e</sup> we weren  
 greued ouer myzt, so that it anoiede vs,  
 3he, to lyue. But we in vs silf hadden<sup>9</sup>  
 answeere of deth, that we truste not in  
 vs, but in God that reisith deed men.  
 Which delyuerede vs, and delyuerith fro<sup>10</sup>  
 so grete perelis, in to whom we hopen,  
 also 3it<sup>f</sup> he schal delyuere, while<sup>g</sup> also<sup>11</sup>  
 3e helpen in preier for vs; that of the  
 persones of many faces<sup>\*</sup> of that 3yuyng  
 that is in vs, thankyngis ben don for vs  
 bi many men<sup>†</sup> to God. For oure glorie<sup>12</sup>  
 is this, the witnessyng of oure con-  
 science, that in symplenesse and clen-  
 nesse of God, and not in fleischli wis-  
 dom, but in the grace of God, we lyu-  
 eden in this world, but more<sup>b</sup> plenteu-  
 ousli to 3ou. And we wryten not othere<sup>13</sup>  
 thingis to 3ou, than tho that 3e han red  
 and knowe, and Y hope that in to the  
 ende 3e schulen knowe, as also 3e han<sup>14</sup>  
 knowe vs a parti; for we ben 3oure  
 glorie, as also 3e ben oure<sup>i</sup> in the dai of

\* that is, of  
 persones of di-  
 uerse agis, con-  
 uertid to God bi  
 oure preching.  
 Either of many  
 facis; that is,  
 of diuerse me-  
 ritis and diuerse  
 vertues. The  
 Glose here. ve.  
 † by manye  
 men; that is,  
 feithful men  
 parceners. of  
 that 3euyng;  
 that is, hanynge  
 the same 3ifte  
 of feith which  
 is in us. The  
 Glose here. ve.

<sup>o</sup> pressour M. <sup>p</sup> Om. ox. <sup>q</sup> Om. o. <sup>r</sup> monestyng o. <sup>s</sup> Om. ox. <sup>t</sup> alle q. <sup>u</sup> 3e q. <sup>v</sup> turbid MP. in tribulacioun v. <sup>w</sup> Om. ox. or ben pursued, it is v. <sup>x</sup> exciting v. <sup>y</sup> or x. <sup>z</sup> Om. GKMOUWXY. <sup>a</sup> it is for v. <sup>b</sup> oure XY. <sup>c</sup> it is for v. <sup>d</sup> Om. v. <sup>e</sup> Om. v. <sup>f</sup> in o. <sup>g</sup> For whi v. <sup>h</sup> brether GT. <sup>i</sup> Om. SX. <sup>k</sup> not 3ou for to vnknown o. that 3e wite v. <sup>l</sup> was v. <sup>m</sup> weren v. <sup>n</sup> myzte o. <sup>o</sup> Om. G pr. m. MOPTX. <sup>p</sup> anoye G pr. m. nojide SX. <sup>q</sup> Om. SX. <sup>r</sup> But and x. <sup>s</sup> oure silf q. Om. v. vs self x. <sup>t</sup> oure GMPQT. <sup>u</sup> answer, or certeynte q. <sup>v</sup> oure GMPQ. <sup>w</sup> Om. v. <sup>x</sup> reysed oW. <sup>y</sup> Om. v. <sup>z</sup> Om. s. <sup>a</sup> the GQWXY. Om. s. <sup>b</sup> Om. G pr. m. <sup>c</sup> in G pr. m. T. <sup>d</sup> while also [3e] helpen v. <sup>e</sup> us v. <sup>f</sup> be MP. with o. grasis, or thankyngis, ben don for us bi v. <sup>g</sup> parteners GMY. men v. <sup>h</sup> thanksMPQT. graces x. <sup>i</sup> Om. v. <sup>k</sup> of SWXY. <sup>l</sup> lyueden v. <sup>m</sup> I write to q. <sup>n</sup> thingis to 3ou v. <sup>o</sup> in to NV.

<sup>b</sup> also we IKR et alii. <sup>c</sup> we b. <sup>d</sup> Om. I pr. m. <sup>e</sup> mesure a sec. m. marg. <sup>f</sup> and x. <sup>g</sup> which k. <sup>h</sup> the more b pr. m. <sup>i</sup> oure glorie h.

han knowen vs of party; for we ben 3oure  
 glorie, 'and 3e<sup>p</sup> oure in the day of oure  
 15 Lord Jhesu Crist. And in this trist-  
 nyng<sup>a</sup> I wolde firste come to 3ou, that 3e  
 16 hadden<sup>r</sup> the secunde grace<sup>s</sup>, and 'that I  
 schulde<sup>t</sup> 'by 3ou passe<sup>u</sup> in to Macedonye,  
 and eft<sup>v</sup> fro Macedonye 'I schulde<sup>w</sup> come  
 to 3ou, and of 3ou be ledd in to Judee.  
 17 Forsoth<sup>x</sup> whanne I wolde this thing, wher  
 I vside liztnesse<sup>y</sup>, or tho thingis that I  
 thenke, I<sup>z</sup> thenke aftir the fleisch, that 'at  
 me be<sup>a</sup>, 'is and not, or<sup>b</sup> 3he and nay<sup>c</sup>?  
 18 Forsoth God is trewe<sup>d</sup>, for oure word 'the  
 which<sup>e</sup> was at 3ou, 'ther is not in it<sup>f</sup> is<sup>g</sup>  
 and nay<sup>h</sup>, but 'in it is is<sup>k</sup>, 'that is, treuthe<sup>l</sup>.  
 19 Sotheli<sup>m</sup> Jhesus Crist, the sone of God,  
 the<sup>n</sup> which<sup>o</sup> is prechid in<sup>p</sup> 3ou by vs, by  
 me, and Syluan<sup>q</sup>, and Tymothe, ther was  
 not in him is<sup>r</sup> and nay, but<sup>s</sup> 'in hym is  
 20 was<sup>t</sup>, 'that is, stedefast treuthe<sup>u</sup>. For-  
 soth<sup>uu</sup> how many euere ben biheestis of  
 God, in him<sup>v</sup> 'is, that is, ben fulfillid<sup>w</sup>.  
 Therefore and by him we seyn amen to  
 21 God, to oure ioie<sup>x</sup>. 'The which sothli<sup>y</sup>  
 confermeth vs with 3ou in Crist, and the  
 22 which God anoyntide<sup>z</sup> vs, and that<sup>a</sup> mark-  
 ide<sup>b</sup> vs, and 3af 'a wed<sup>c</sup>, 'or eernes<sup>d</sup>, of the  
 23 spirit in oure hertis. Forsoth I inlepe  
 God wisse<sup>e</sup> 'in to<sup>e</sup> my soule, that I  
 sparinge 3ou cam not ouer<sup>f</sup> Corinthe; not  
 for we ben lordis of 3oure feith, but we  
 ben helperis of 3oure ioie; forwhi<sup>g</sup> thorw  
 bileue 3e stonden.

oure Lord Jhesu Crist. And in this 15  
 tristyng<sup>k</sup> Y wolde first come to 3ou, that  
 3e schulden haue the secunde grace, and 16  
 passe bi 3ou in to Macedonye, and eft  
 fro Macedonye come to 3ou, and of 3ou  
 be led in to Judee. But whanne Y 17  
 wolde this thing, whether Y vside vn-  
 stidfastnesse, ether tho thingis that Y  
 thenke, Y thenke aftir the fleisch, that  
 at me be<sup>l</sup>, it is<sup>ll</sup> and it<sup>m</sup> is not<sup>\*</sup>? But 18  
 God is trewe, for oure word that was at  
 3ou is and is not, is not ther ynne, but is<sup>†</sup>  
 is in it. For whi Jhesus Crist, the sone 19  
 of God, which is prechid among 3ou bi  
 vs, bi me, and Syluan, and Tymothe,  
 ther was not in hym is and is not, but  
 is was in hym. For whi hou many 20  
 euer ben biheestis of God, in thilke is,  
 'that is<sup>n</sup>, ben fillid<sup>o</sup>. And<sup>p</sup> therfor and<sup>q</sup>  
 bi hym we seien amen to God, to oure  
 glorie. Sotheli it is God that conferm- 21  
 eth vs with 3ou in Crist, and the<sup>r</sup> which  
 God<sup>s</sup> anoyntide vs, and which<sup>t</sup> markide 22  
 vs, and 3af ernes of the spirit in oure  
 hertis. For Y clepide<sup>u</sup> God to wisse 23  
 azens my soule, that Y sparynge 3ou  
 cam not ouer to Corynthe; not that we  
 ben lordis of 3oure feith, but we ben  
 helperis of 3oure ioie; for thorou3 bileue  
 3e stonden.

\* and it is  
 not; that is,  
 doubilnesse and  
 falsenesse. Lire  
 here.  
 † either is and  
 not; that is, a  
 lesing. The  
 Glose here. v.  
 ‡ but is; that  
 is, affermyng  
 of truthe onli.  
 The Glos here.  
 e. that is, affer-  
 myng of treuthe  
 onli. The  
 Glose. v.

CAP. II.

1 Forsoth I ordeynede<sup>h</sup> this ilke<sup>i</sup> thing at  
 me, that I schulde not come eftsoone in  
 2 to<sup>k</sup> sorwe to 3ou. Sothli<sup>l</sup> if I make 3ou

CAP. II.

And Y ordeynede this ilke<sup>v</sup> thing at  
 1 me, that Y schulde not come eftsoone in  
 heuynes to 3ou. For if Y make 3ou 2

P as and 3e ben v. q tristinge GTXV. r schulden haue v. s grace, or confermyng q. t Om. v.  
 u passe by 3ou v. v after o. w Om. v. x But v. y liztnesse, eithir vnstedfastnesse v. z whether I  
 G sec. m. a ther be at me x. b Om. G pr. m. MPQT. c nay, or doublenesse q. d treuthe T.  
 e Om. v. that x. f Om. v. g 3ea GQT. 3he MNP. h nay is not in it v. k is is in it G sec. m.  
 it is 3he q. in it is s. is, that is, treuthe, is in it v. is in it was x. l that is, trewe GT. Om. x. m For  
 whi v. n Om. v. x. o that x. p among v. q by Siluan T. r 3ea G. 3he MPQT. s but 3he q. t in  
 hym was is G sec. m. in hym was q. is was in hym v. u Om. v. x. uu For whi v. v thilke N. w is,  
 that is, fulfillid G pr. m. is, that is, thei ben fulfillid in him G sec. m. ben fulfillid N. ben fillid o. is, that  
 is, in hym ben fulfillide q. is x. x glorie v. y Sothli it is God that v. z oyntide x. a at o. Om. T.  
 which v. b maked o. c ernes v. d Om. v. x. e azens v. f ouer to v. g for x. h ordeyne T.  
 i thilk q. Om. sxy. k Om. v. l For v.

k tristenyng CMQRUXabceghoaβ. l it be a sec. m. ll is, that is, treuthe AKCO. m Om. a. n Om. EIK  
 MQRUaceghk sec. m. oaβ. o fulfillid c et ceteri. p Om. CMR pr. m. xb. q Om. EIKQUacegka. r Om. e.  
 s Om. EICEg. t the which h. u clepe 1 sec. m. KMRUXabchkoαβ. v Om. EKQRabceghkōαβ.

sori, 'or heuy<sup>m</sup>, and<sup>n</sup> who is he that glad-  
dith me, no but he that is sorowful of  
3 me? And this same thing I wroot to 3ou,  
that whanne I schal come, I haue not  
sorwe vp<sup>o</sup> sorwe, 'of hem<sup>p</sup> of 'the whiche<sup>q</sup>  
it bihofte<sup>r</sup> me for<sup>s</sup> to<sup>ss</sup> ioye. 'Tristynge<sup>t</sup> in  
3ou alle, for<sup>u</sup> my ioye is of<sup>v</sup> 3ou alle<sup>w</sup>.  
4 For whi of moche tribulacioun and an-  
gwische of herte I wroot to 3ou by manye  
teeris, 'that 3e be not<sup>x</sup> sori, but that<sup>y</sup> 3e  
wite what charite I haue more plenteu-  
5 ously in 3ou. Forsoth if ony man hath  
maad me sorwful, he hath not maad me<sup>z</sup>  
sorwful but in<sup>a</sup> party, that I charge<sup>b</sup>, 'or  
6 disease<sup>c</sup>, not 3ou alle. This blamyng  
that is maad of many, sufficith to him,  
7 that is such maner<sup>d</sup> man<sup>e</sup>; so that a3en-  
ward 3e<sup>f</sup> 3yue<sup>g</sup> more<sup>h</sup> aud<sup>i</sup> comforte<sup>k</sup>, lest  
perauenture he that is such maner<sup>l</sup> man<sup>m</sup>,  
be sopun vp, 'or dispeire<sup>n</sup>, by more greet  
8 heuynesse. For which thing I biseche  
3ou, that 3e conferme charite in to him<sup>o</sup>.  
9 Forsoth<sup>p</sup> therefore and I wroot<sup>q</sup>, 'that I<sup>r</sup>  
knowe 3oure asayinge, wher in alle thingis  
10 3e ben obedyent. Forsoth to whom 3e  
han 'ony thing<sup>rr</sup> 3ouen<sup>s</sup>, and I<sup>t</sup>. Forwhi  
and I that<sup>u</sup> I 3af<sup>v</sup>, 'if I ony thing 3af<sup>w</sup>,  
haue<sup>x</sup> 3ouun<sup>y</sup> for 3ou in the persoone of  
11 Crist, that we be not disseyued of Sa-  
thanas<sup>z</sup>; sothli<sup>a</sup> we 'vnknownen not<sup>b</sup> his  
12 thou3tis<sup>c</sup>. Forsoth whanne I hadde<sup>d</sup>  
comen to Trowade for the gospel of Crist,  
and a<sup>e</sup> dore<sup>f</sup> was openyd<sup>g</sup> to me in the  
13 Lord, I hadde not reste to<sup>h</sup> my spirit, for  
that<sup>i</sup> I fond not my brothir Tite, but I  
seyinge<sup>k</sup> to hem far<sup>l</sup> wel, passide<sup>m</sup> into  
14 Macedonye. Therfor<sup>n</sup> thankyngis<sup>o</sup> to God,

sori, who is he that gladith me, but he  
that is soreful of me? And this same<sup>3</sup>  
thing Y wroot to 3ou, that whanne Y  
come, Y haue not sorewe on sorewe,  
of<sup>w</sup> the<sup>x</sup> whiche it behofte<sup>y</sup> me to haue  
ioie. And Y triste in 3ou alle, that my  
ioie is of alle 3ou. For of myche tri-  
4 bulacioun and angwisch of herte Y  
wroot to 3ou by many teeris, not that  
3e be soriz, but that 3e wite what charite  
Y haue more<sup>a</sup> plenteuously in 3ou. For<sup>5</sup>  
if ony man hath maad me soreful, he  
hath not maad me soreful\* but a<sup>b</sup>  
parti, that Y charge not 3ou alle. This<sup>6</sup>  
blamyng that ys maad of manye, suffis-  
ith to hym, that is sich oon; so that<sup>7</sup>  
a3enward 3e rathir for3yuen and coun-  
fort, lest perauenture he that is suche a<sup>c</sup>  
maner man, be sopun<sup>†</sup> vp bi more<sup>d</sup> grete  
heuynesse. For which thing Y biseche<sup>8</sup>  
3ou, that 3e conferme charite in to hym.  
For whi therfor Y wroot this, that Y<sup>9</sup>  
knowe 3oure preuyng<sup>e</sup>, whether in alle  
thingis 3e ben obedient. For to whom 3e<sup>10</sup>  
han for3yuen ony thing, also Y haue  
for3yue. For Y that that Y for3af, 3if Y  
for3af ony thing, haue 3ouun<sup>f</sup> for 3ou in  
the persone of Crist, that we be not<sup>11</sup>  
disseyued<sup>‡</sup> of Sathanas; for we knowen<sup>g</sup>  
hise thou3tis. But whanne Y was comun<sup>12</sup>  
to Troade for the gospel of Crist, and a  
dore was opened to me in the Lord, Y<sup>13</sup>  
hadde not rest to my spirit, for Y foond  
not my brother Tite, but Y seide to hem  
farewel, and Y passide in to Macedonye.  
And Y do thankyngis to God, that euere<sup>14</sup>  
more makith vs to haue victorie in Crist

\* al so that the  
sorewe caste  
doun resoun.  
Live here. ve.  
either made not  
me onoly soru-  
ful, but 3ou.  
The Glose here.  
v.

† bi dispeir.  
Live here. v.

‡ that he make  
him for to di-  
speire bi ouer  
myche scharp-  
nesse. ve. hise  
thou3tis; that  
is, felnessis, he  
makith hem  
ouer scharpe,  
whiche he mai  
not disceyue bi  
confent. The  
Glose here. ve.

<sup>m</sup> Om. o. <sup>n</sup> Om. OFX. <sup>o</sup> vp on AGMNOPSTWY. on VX. <sup>p</sup> Om. V. <sup>q</sup> whom MPQT. <sup>r</sup> byhofeth o.  
bihouede MPT. <sup>s</sup> Om. SX. <sup>ss</sup> to haue V. <sup>t</sup> And I triste V. <sup>u</sup> Om. S. that V. <sup>v</sup> Om. S. <sup>w</sup> Om. S.  
alle 3ou V. <sup>x</sup> not that 3e be V. <sup>y</sup> at o. <sup>z</sup> Om. V. <sup>a</sup> of AGMNOPSTWXY. <sup>b</sup> charge not V. <sup>c</sup> Om. OX.  
<sup>d</sup> a maner Q. <sup>e</sup> man, doynge opyn sclaudre with his fadir wyf Q. <sup>f</sup> Om. N. <sup>g</sup> for3eue G sec. m.  
<sup>h</sup> Om. A. <sup>i</sup> Om. G pr. m. OTV. <sup>k</sup> coumforte to him GMPQT. <sup>l</sup> a maner GMPQT. <sup>m</sup> Om. X. <sup>n</sup> Om. VX.  
<sup>o</sup> hym, forthynkinge the synne Q. <sup>p</sup> Forwhi V. <sup>q</sup> wroot this V. <sup>r</sup> for to o. <sup>rr</sup> eny thenges o. <sup>s</sup> for3ouen G sec. m.  
3ouen, or for3euen Q. <sup>t</sup> I haue for3euen Q. <sup>u</sup> that that AGMNPTVX. that at o. <sup>v</sup> for3aue G sec. m. 3aue of  
for3euenes Q. <sup>w</sup> 3if eny thing 3ouen and I for3aue G pr. m. 3if eny thing G sec. m. if ony thing 3af MT  
X pr. m. Om. o. if I 3af eny thing V. <sup>x</sup> I haue GMQT. <sup>y</sup> for3ouen G sec. m. <sup>z</sup> Sathanas, kepyng withinne  
us eny malice Q. <sup>a</sup> for V. <sup>b</sup> knownen V. <sup>c</sup> thou3tis, hou he wolde hym to dispeyre Q. <sup>d</sup> was V. <sup>e</sup> Om. WY.  
<sup>f</sup> dore, that is, redy hertis Q. <sup>g</sup> opun o. <sup>h</sup> in OW. <sup>i</sup> Om. OF. <sup>k</sup> seide V. <sup>l</sup> fareth S. <sup>m</sup> and I  
passide V. <sup>n</sup> Forsothe I do V. <sup>o</sup> doeth thankyngis o. be thanckyngis Q.

<sup>w</sup> for ah. <sup>x</sup> Om. E. <sup>y</sup> bihoueth gk. <sup>z</sup> ether heuye K marg. <sup>a</sup> Om. EI pr. m. Qe pr. m. g. <sup>b</sup> of  
K sec. m. <sup>c</sup> Om. A pr. m. <sup>d</sup> Om. g. <sup>e</sup> preef E1QRceghkoa. assayng K. <sup>f</sup> for3ouun xa sec. m. bhk.  
<sup>g</sup> knownen not KR pr. m.

that euermore<sup>p</sup> makith vs to haue victorie in Crist Jhesu, and schewith by<sup>q</sup> vs the 15 odour<sup>r</sup> of his knowynge in ech place; for we ben the good odour, *'or sauour<sup>s</sup>*, of Crist to God, in thes that ben maad saaf, 16 and in thes that perischen. To othere sothli<sup>t</sup> odour of deeth in to deeth, to othere forsoth odour<sup>u</sup> of lyf into lyf. And to 17 thes thingis who<sup>v</sup> so able? Sothli<sup>w</sup> we ben not as ful manye, auoutrynge<sup>x</sup> the word of God, but of<sup>y</sup> clenness, but<sup>z</sup> as of God, bifore God in Crist we speken<sup>a</sup>.

Jhesu, and schewith bi vs the odour of his knowing in ech place; for we ben 15 the good odour of Crist to God, among these that ben maad saaf, and among these that perischen. To othere sotheli 16 odour\* of deth in to deth, but to othere<sup>h</sup> we ben odour of lijf in to lijf. And to these thingis who *is* so<sup>i</sup> able? For we 17 ben not as many, that don auoutrie bi the word of God, but we speken of clenness, as of God, bifore God in Crist.

\* odour; that is, of enuie and yuel fame leding in to deth euerlasting. of lijf; that is, of loue and good fame leeding into lijf euerlasting. *The Glose here. ve.*

CAP. III.

1 Bigynne we eftsoone for<sup>b</sup> to comende, *'or preise<sup>c</sup>*, vs<sup>d</sup> silf? or wher we nedden, as summe<sup>e</sup>, preisyng lettris<sup>f</sup> to zou, or of 2 zou? Ze ben oure<sup>g</sup> pistle<sup>h</sup>, writun in zoure<sup>i</sup> hertis, the<sup>k</sup> which is kowd<sup>l</sup> and radd of 3 alle men; ze<sup>m</sup> maad<sup>n</sup> opyn, for ze ben the pistle<sup>o</sup> of Crist mynistris<sup>p</sup> of vs, and writun, not with<sup>q</sup> enke, but by<sup>r</sup> the spirit of quyk God; not in stony tablis, but in 4 fleischly tablis of herte. Forsoth we han 5 such trist by Crist to God; not that we ben sufficient for<sup>s</sup> to thenke ony thing of vs<sup>t</sup>, as of<sup>u</sup> vs, but oure sufficiencie is of 6 God. The<sup>v</sup> which and made vs able mynistris of the newe<sup>vv</sup> testament, not bi lettre, but by spirit; for<sup>w</sup> the lettre sleith, 7 forsoth the spirit quykeneth. For if the mynistracioun of deeth defformyd by lettris in stoones was in glorie, so that the<sup>x</sup> children of Israel myzten not biholde in to the face of Moyses, for the glorie of his cheere, the<sup>y</sup> which *glorie<sup>z</sup>* is auoydid<sup>a</sup>, 8 hou not more the mynistracioun of spirit 9 schal be in glorie? Forwhi if the mynistracioun of dampnacioun is<sup>b</sup> in glorie, moche more the mynisterie, *'or seruyng<sup>c</sup>*, of riztwysnesse is plenteuous in glorie.

CAP. III.

Bigynnen we therfor eftsoone to preise 1 vs silf? or<sup>k</sup> whether we nedden, as summen, pistlis<sup>l</sup> of preisinge to zou, or of 2 zou? Ze ben oure pistle<sup>m</sup>, writun in oure 3 hertis, which is knowun and red of alle men, and maad opyn, for ze ben the 4 pistle<sup>n</sup> of Crist mynystris of vs, and writun, not with enke, but bi the spirit of the<sup>o</sup> lyuyng God; not in stony<sup>p</sup> tablis, but in fleischly tablis of herte. For 4 we han such trist bi Crist to God; not 5 that we ben sufficient to thenke ony thing of vs, as of vs, but oure sufficiencie is of God. Which also made vs able 6 mynystris of the newe testament, not bi lettre, but bi spirit; for the lettre sleith<sup>†</sup>, but the spirit quykeneth. And 7 if the mynystracioun of deth write bi lettris<sup>q</sup> in stoonys was in glorie, so that the<sup>r</sup> children of Israel myzten not biholde in to the face of Moyses, for the glorie of his cheer, which is auoidid, hou schal not the mynystracioun of the 8 spirit be more in glorie? For if the 9 mynystracioun of dampnacioun was in glorie, myche more the mynysterie<sup>s</sup> of riztwysnesse is plenteuouse in glorie. For 10

† For whi the olde testament 3af knowing of synne, and 3af not graces. And so it encreeside coueitise, bi occasioun for mannes malis that enforstith euere ajens forbiding. And so it encreeside synne, that sleeth. *the spirit*; that is, the Hooly Gost, of whom the newe lawe was zouen. *Lire here. v.* Either thus, *the lettre*, without the spirit, sleeth, while it makith to do synne witingly, and encreesith trespassing. *the spirit quykeneth*; for he makith to vnderstonde goostly, and to fille that that lettre comaundide. *The Glose rehersinge Austyn here. ve.*

p euer N. q to o. r odour, or sauour N. odour, or swetnes q. s Om. ox. t Sothli to othere we ben v. u we ben odour v. v who is nqv. w For v. x that don auoutrie bi v. y we speken of v. z Om. v. a Om. v. b Om. sx. e Om. ox. d or g pr. m. oure MPT. e summe men N. summen MQV. f pistlis v. g zoure A. h epistil s. i oure NF. k Om. v. l knowen v. m And ze ben v n Om. g pr. m. o epistel osx. p which pistle is mynystris v. q of moqt. r Om. v. s Om. sx. t vs self GMPQT. u Om. v. v Om. v. vv Om. p. w forsothe q. x Om. v pr. m. y Om. v. z Om. sx. a now auoidid s. b was v. c Om. ox.

h the othere A pr. m. k pr. m. bc. l Om. k sec. m. k other a. l epistlis ER. ether lettris k marg. m epistle ER. n epistle R. o Om. iKRbe. p stonen EIKMQRUXabcegkoad. q lettre iqega. r Om. a. s ministracioun R pr. m.

10 Forwhi nether 'that that<sup>d</sup> was cleer 'in  
 this part<sup>e</sup>, 'was glorified<sup>f</sup> for excellent glo-  
 11 rie<sup>g</sup>; sothly<sup>h</sup> if 'that that<sup>i</sup> is auoydid, is<sup>k</sup>  
 bi glorie, moche more 'that that<sup>l</sup> dwellith  
 12 is in glorie. Therefore we hauynge such  
 13 hope, vsen moche trist; and not as Moy-  
 ses puttide<sup>m</sup> a veyl on his face, that the  
 children of Israel schulde not byholde in  
 to his face, the<sup>n</sup> which *veyl*<sup>o</sup> is auoydid<sup>p</sup>.  
 14 But the wittis of hem ben astoneyed<sup>q</sup>;  
 sothli<sup>r</sup> til in to this day the same veyl in  
 redinge<sup>s</sup> of the oolde testament dwellith  
 'not schewid<sup>t</sup>, for<sup>u</sup> in Crist it is auoydid,  
 15 but til in to this day, whanne Moyses is  
 radd, the veyl is putt vpon<sup>v</sup> her hertis<sup>w</sup>.  
 16 Forsoth whanne Israel schal be conuertid  
 17 to God, the veyl schal be don away. For-  
 soth the Lord<sup>x</sup> is spirit<sup>y</sup>; forsoth where is<sup>z</sup>  
 18 the spirit of God<sup>a</sup>, there *is* liberte<sup>b</sup>. For-  
 soth alle we with schewid face biholdinge<sup>c</sup>  
 the<sup>d</sup> glorie of the Lord, ben transformyd  
 into the same ymage, fro clerenesse into<sup>e</sup>  
 clerenesse, as of the spirit of the Lord.

## CAP. IV.

1 Therefore we hauynge this administra-  
 ciounf, 'or office<sup>g</sup>, vp which<sup>h</sup> we han getun  
 2 mercy, faylen not, but don away the pri-  
 uey thingis of schame, not walkynge in  
 sutil gyle, nether auoutrynge<sup>i</sup> the word of  
 God, but in<sup>k</sup> schewinge of treuthe<sup>l</sup> com-  
 endinge<sup>m</sup> vs<sup>n</sup> silf to ech conscience of  
 3 men bifore God. For if also oure gospel  
 is<sup>o</sup> keuerid<sup>p</sup>, 'or hid<sup>q</sup>, in these that pe-  
 4 rischen it is keuerid; in whiche the God  
 of this world<sup>r</sup> hath blyndid the soules of  
 men out of the<sup>s</sup> bileue, 'or vnfeithful  
 men<sup>ss</sup>, that the liztnynge<sup>t</sup> of the gospel of  
 the glorie of Crist, that<sup>u</sup> is the ymage of

nether that that was cleer was glorified  
 in this part\* for the excellent glorie;  
 and if that that is<sup>t</sup> auoydid<sup>u</sup>, was<sup>v</sup> bi<sup>w</sup> 11  
 glorie, myche more that that dwellith  
 stille is in glorie. Therfor we that han 12  
 suche hope, vsen myche trist; and not 13  
 as Moises leide a veil on his face, that  
 the children of Israel schulden not bi-  
 holde in to his face, which<sup>x</sup> *veyl* is  
 auoydid. But the wittis of hem ben 14  
 astoneyed; for in to this dai the same veil  
 in reding of the olde testament dwellith  
 not schewid, for<sup>y</sup> it is auoydid<sup>z</sup> in Crist,  
 but in to this dai, whanne Moises is 15  
 red, the veil is put on her hertis. But 16  
 whanne Israel schal be conuertid to God,  
 the veil schal be don awei. And the 17  
 spirit is the Lord; and where the spirit  
 of the Lord is, there *is* fredom. And alle 18  
 we that with open face seen the glorie  
 of the Lord, ben transformed in to the  
 same ymage, fro clerenesse in to clere-  
 nesse, as of the spirit of the Lord.

## CAP. IV.

Therfor<sup>a</sup> we that han this admyn-1  
 ystracioun, aftir this that we han getun  
 merci, faile we not, but do we awei<sup>b</sup> the 2  
 preue thingis of schame, not walkinge in  
 sutil gyle, nether doynge auoutrye bi the  
 word of God, but in schewynge of the  
 treuthe comendynge vs silf to ech con-  
 science of men bifore God. For if also 3  
 oure gospel is kyuerid<sup>c</sup>, in these that  
 perischen it is kyuerid; in which God<sup>d</sup>† 4  
 hath blent<sup>e</sup> the soulis of vnfeithful men  
 of this world, that the liztnyng of the  
 gospel of the glorie of Crist, which is the  
 ymage of God, schyne not. But we 5

\* that is, the  
 olde testament  
 was not glorified  
 in this  
 part, that is, in  
 comparison to  
 the newe testa-  
 ment, which is  
 oure part and  
 eritage. Lire  
 here. ve.

† that is, very  
 God, maker of  
 this world.  
*hath blyndid*;  
 that is, with  
 drawe iustly  
 fro hem the list  
 of his grace, for  
 her synne;  
 either the deuel  
 is seid god of  
 this world, as he  
 is seid prince of  
 this world, that  
 is, of men lya-  
 ynge worldly.  
 Lire here and  
 the Glose, re-  
 hersing Austyn.  
 ve.

<sup>d</sup> that at o. <sup>e</sup> in this part, as the chere of Moyses q. was gl. in this part v. <sup>f</sup> Om. v. <sup>g</sup> glorie of the newe testament q. <sup>h</sup> forwhi v. <sup>i</sup> that at o. <sup>k</sup> was v. <sup>l</sup> that at o. <sup>m</sup> putte sX. <sup>n</sup> Om. v. <sup>o</sup> veyle, that is, dercnesse of scripturis q. <sup>p</sup> auoyded by grace of Crist q. <sup>q</sup> stoneid s. <sup>r</sup> for v. <sup>s</sup> the reedyng g. <sup>t</sup> vnshewid x. <sup>u</sup> for whi v. <sup>v</sup> on sVX. <sup>w</sup> hertis that byleuen not q. <sup>x</sup> spirit v. <sup>y</sup> a spirit GMPQT. the Lord v. <sup>z</sup> Om. v. <sup>a</sup> the Lord is v. <sup>b</sup> liberte, or fredom q. <sup>a</sup> liberte T. <sup>c</sup> seeinge N. <sup>d</sup> Om. s. <sup>e</sup> to o. <sup>f</sup> mynystriacioun v. <sup>g</sup> Om. sX. <sup>h</sup> this that v. the whiche x. <sup>i</sup> auoutryng, ether dockynge o. doynge auoutrie bi v. <sup>k</sup> Om. T. <sup>l</sup> the treuthe AGMNPQSTVW. <sup>m</sup> the comendinge K. <sup>n</sup> oure GMPQT. <sup>o</sup> be MT. <sup>p</sup> hid s. <sup>q</sup> Om. oX. or couered s. <sup>r</sup> world, that is, the deuyll, or pryde q. <sup>s</sup> Om. MPQT. <sup>ss</sup> Om. GMOPQTX. <sup>t</sup> lizting qSX. <sup>u</sup> which v.

<sup>t</sup> was I sup. ras. <sup>b</sup> pr. m. <sup>u</sup> voided E. <sup>v</sup> is a sec. m. EQE pr. m. ga. <sup>w</sup> of h sec. m. <sup>x</sup> the whiche I. <sup>y</sup> but b. <sup>z</sup> voidid R. <sup>a</sup> Herfore IQA. <sup>b</sup> ether forsake K marg. <sup>c</sup> kyuered, or hid I. ether hid K marg. <sup>d</sup> God of this world, that is, the deuel a. <sup>e</sup> blendid k.

5 God inuysible<sup>v</sup>, schyne not. Sothli we prechen not vs<sup>w</sup> silf, but Jhesu Crist oure Lord; forsothe vs<sup>x</sup> zoure seruauentis by 6 Jhesu. For God, that seide the lyzt for<sup>y</sup> to schyne of derknnessis, he hath ynliztid<sup>z</sup> in oure hertis, to the illumynynge<sup>a</sup> of the<sup>b</sup> science<sup>c</sup> of the cleernesse of God, into<sup>d</sup> 7 the<sup>e</sup> face of Jhesu Crist. Forsothe we han this tresour<sup>f</sup> in brotil vesselis<sup>g</sup>, that the hiznesse be of Goddis vertu, and not 8 of vs. In alle thingis we suffren tribulacioun, but we ben not 'maad streit<sup>h</sup>; we ben maad pore, but we ben not di- 9 stroyed<sup>i</sup>; we suffren persecucioun, but we ben not forsaken; we ben maad lowe, but we ben not confoundid; we ben 10 cast down, but we perischen not; euer- more beringe aboute the mortifynge<sup>k</sup> of Jhesu Crist<sup>l</sup> in oure body, that and the lyf<sup>m</sup> of Jhesu<sup>n</sup> be schewid in oure bo- 11 dies<sup>o</sup>. Sothli<sup>p</sup> euermore we that lyuen, ben takun<sup>q</sup> in to deeth for Jhesu, that and the lyf of Jhesu be schewid in oure 12 deedly<sup>r</sup> fleisch. Therefore deeth worchith 13 in vs<sup>s</sup>, lyf sothli in<sup>t</sup> zou<sup>tt</sup>. Forsoth hauynge the same spirit of feith, as it<sup>u</sup> is writun, I haue bileued, for which thing I spak; and we bileuen, for which thing 14 and<sup>v</sup> we speken; witynge for<sup>w</sup> he that reiseid Jhesu, schal reise and<sup>x</sup> vs with Jhesu<sup>y</sup>, and schal ordeyne vs<sup>z</sup> with zou<sup>a</sup>. 15 Sothli<sup>b</sup> alle thingis for<sup>c</sup> zou, that grace beyng plenteuous by manye<sup>d</sup> in doynge of thankynge<sup>e</sup> be plenteuous into glorie 16 of God. For which thing<sup>f</sup> we faylen not<sup>g</sup>, but thou<sup>h</sup> 'the ilke that<sup>i</sup> is withouteforth, oure man<sup>k</sup> be coruptid<sup>l</sup>; netheles that man that is withinne forth<sup>m</sup>, is renewid<sup>n</sup>,

prechen not vs silf, but oure Lord Jhesu Crist; and vs zoure seruauentis bi Jhesu<sup>f</sup>. For God, that seide lizt to<sup>g</sup> schyne of derknnessis, he hath zoue lizt in oure hertis, to the liztnyng of the science of the clerenesse of God, in the face of Jhesu Crist. And we han this tresour<sup>7</sup> in britil vessels, that the worthinesse be of Goddis vertu, and not of vs. In alle<sup>8</sup> thingis we suffren tribulacioun, but we ben not angwischid<sup>g</sup>, or *annoyed*; we ben maad pore, but 'we lacken<sup>b</sup> nothing; we suffren persecucioun, but we ben not<sup>9</sup> forsakun; we ben maad lowe, but we ben not confoundid; we ben cast down, but we perischen not. And euer more<sup>10</sup> we beren aboute the sleynge of Jhesu<sup>l</sup> in oure bodi, that also the lijf of Jhesu be schewid in oure bodies. For euer more<sup>11</sup> we that lyuen, ben takun in to deth for Jhesu, that the lijf of Jhesu be schewid in oure deedli fleisch. Therfor deth<sup>12</sup> worchith in vs, but lijf *worchith*<sup>k</sup> in zou. And we han the same spirit of feith, as<sup>13</sup> it is writun, Y haue bileuyd, Y<sup>l</sup> haue spoke; and we bileuen, wherfor also we speken; witynge that he that reiseid<sup>14</sup> Jhesu, schal reise<sup>m</sup> also vs with Jhesu, and schal ordeyne with zou. And alle<sup>15</sup> thingis for zou, that a plenteuouse grace bi many thankyngeis be plenteuouse in to the glorie of God. For which thing we<sup>16</sup> failen not, for thou<sup>3</sup> oure vtter man be corruptid; netheles the ynner man is renewid<sup>n</sup> fro dai to dai. But that lizt<sup>17</sup> thing of oure tribulacioun that lastith now, but as it were by a moment, worchith in vs ouer mesure an euerlastynge

<sup>v</sup> Om. *v*. <sup>w</sup> oure *GMPQT*. <sup>x</sup> God made vs *q*. <sup>y</sup> Om. *sx*. <sup>z</sup> inlizted, either zoue lizt *v*. <sup>a</sup> liztenyng *ov*. <sup>b</sup> Om. *v*. <sup>c</sup> conscience *q*. <sup>d</sup> in *v*. <sup>e</sup> Om. *t*. <sup>f</sup> tresoure, or wisdom *q*. <sup>g</sup> vessels, that ben oure corruptible bodies *q*. <sup>h</sup> angwischid *therby in soule q*. <sup>i</sup> distroyede *fro oure tresoure hid in Crist q*. destitute, either caste away *v*. <sup>k</sup> slawzter *o*. mortifynge, that is, the dyuerse tourmentynge *q*. sleeing *v*. <sup>l</sup> Om. *v*. <sup>m</sup> lyzt *q*. <sup>n</sup> Jhesu Crist *o*. <sup>o</sup> bodi *sxy*. <sup>p</sup> For whi *v*. <sup>q</sup> bitaken *s*. to taken *y*. <sup>r</sup> bodyly *o pr. m*. <sup>s</sup> vs, for oure pacience *q*. <sup>t</sup> worchith in *v*. <sup>tt</sup> zou, bot not euerlastynge *q*. <sup>u</sup> Om. *x*. <sup>v</sup> Om. *o*. <sup>w</sup> and *o*. that *v*. <sup>x</sup> also *v*. <sup>y</sup> hym *sx*. <sup>z</sup> Om. *v*. <sup>a</sup> zou, in euerlastynge blisse *q*. <sup>b</sup> Sothely we suffren *o marg. sec. m*. <sup>c</sup> ben don for *q*. <sup>d</sup> many men *v*. <sup>e</sup> thanckis *q*. <sup>f</sup> thing, that ze sue vs *q*. <sup>g</sup> not in tribulaciouns *q*. <sup>h</sup> thurw *κ*. <sup>i</sup> thilk that *o pass. q*. the ilke that that *κy*. <sup>k</sup> man, or fleische *q*. <sup>l</sup> corumped *ox*. corupt *s*. corruptid *v*. corrupt coruptid *y*. <sup>m</sup> Om. *v*. <sup>n</sup> renewlid *AGMPQTV*.

<sup>f</sup> Jhesu Crist *aa*. <sup>g</sup> maad streit *c*. <sup>h</sup> vs lacketh *æce*. vs wantith *iga*. <sup>i</sup> Crist *a*. <sup>k</sup> Om. *CEIKMQRUX abceghkooß*. <sup>l</sup> wherfore *Y A sec. m. i sec. m. a*. for which thing *Y c sec. m. κ sec. m. β*. for which thing and *r*. <sup>m</sup> reise *vp a sec. m*. <sup>n</sup> newid *ei pr. m. qeg*.

'or maad newe azen<sup>o</sup>, fro day into<sup>p</sup> day.  
 17 Forsoth that that<sup>q</sup> is 'in present<sup>r</sup>, 'or  
 now<sup>s</sup>, 'a litil moment lastynge<sup>t</sup>, and list,  
 'or esy<sup>u</sup>, thing of oure tribulacioun,  
 worchith ouer manere, 'or mesure<sup>v</sup>, into<sup>w</sup>  
 hijnesse the<sup>x</sup> euerelasting wei3te of glorie  
 18 in vs, vs<sup>y</sup> not biholdynge tho thingis that  
 ben seyn, but tho<sup>z</sup> that ben not seyn.  
 Sothli<sup>a</sup> tho thingis that ben seyn, ben  
 temperal, 'or durynge by<sup>aa</sup> short tyme<sup>b</sup>;  
 forsothe tho thingis that ben not seyn, ben  
 euerlastinge<sup>bb</sup>, 'or withouten ende<sup>c</sup>.

birthin in to the heiznesse of glorie;  
 while that we biholden not tho thingis<sup>18</sup>  
 that ben seyn, but tho that ben not  
 seyn. For tho thingis that ben seyn, ben  
 but durynge for a schort tyme; but tho  
 thingis that ben not seyn, ben euerlast-  
 ynge.

## CAP. V.

1 Sotheli we witen, for if oure erthely  
 hous<sup>cc</sup> of this dwellyng be dissolued<sup>d</sup>, that  
 we han a bildyng of God, an hous not  
 maad by hondis, euerlastinge in heuenes.  
 2 Forwhi and in this thing we mornen,  
 coueitynge<sup>e</sup> for<sup>f</sup> to be clothid<sup>g</sup> aboue oure<sup>h</sup>  
 3 dwellinge of<sup>i</sup> heuene; if netheles we ben  
 4 founden clothid<sup>k</sup>, and not nakid. Forwhi  
 and we that ben in this tabernacle, sorwen  
 'with inneforth<sup>l</sup> greuyd, for that we wolen<sup>ll</sup>  
 not<sup>m</sup> be dispoylid<sup>n</sup>, but be<sup>o</sup> clothid<sup>p</sup> aboue;  
 that 'the ilke<sup>q</sup> thing that is deedli, be  
 5 sopun vp<sup>r</sup> of lyf. Forsothe he that mak-  
 ith<sup>s</sup> vs into<sup>t</sup> this<sup>u</sup> thing, is God, that 3af  
 to vs a<sup>v</sup> wedd<sup>w</sup>, 'or eernes<sup>x</sup>, of spirit<sup>y</sup>.  
 6 Therefore we beynge<sup>z</sup> hardy alle gatis, and  
 witinge<sup>a</sup> for<sup>b</sup> the whyle we ben in this  
 body, we gon in pilgrymage fro the Lord;  
 7 forsoth<sup>c</sup> we walken by feith, and not by  
 8 cleer sizte. Forsoth we ben hardy, and  
 han good wille, more for<sup>d</sup> to be in pil-  
 grymage fro<sup>e</sup> the body, and for<sup>f</sup> to be  
 9 present to God. And therefore we stryuen,  
 whether absent, whethir present, for<sup>g</sup> to  
 10 please hym<sup>h</sup>. Forsothe<sup>i</sup> it byhoueth vs alle

## CAP. V.

And we witen, that if oure erthely  
 hous of this dwellyng be dissoluyd, that  
 we han a bildyng of God, an hous not  
 maad bi<sup>o</sup> hondis, euerlastynge in he-  
 uenes. For whi in this thing we mor-  
 2 nen, coueitynge to be clothid aboue with  
 oure dwellyng, which<sup>p</sup> is of<sup>q</sup> heuene;  
 if netheles we ben foundun clothid, and<sup>3</sup>  
 not nakid. For whi and<sup>r</sup> we that ben<sup>4</sup>  
 in this tabernacle, sorewen with ynne,  
 and ben heuyed, for that we wolen not  
 be spuylid, but be clothid aboue; that  
 the ilke thing that is deedli, be sopun vp  
 of lijf. But who is it<sup>s</sup> that makith vs in<sup>5</sup>  
 to this<sup>t</sup> same thing? God, that 3af to  
 vs the ernes<sup>u</sup> of the spirit. Therfor we<sup>6</sup>  
 ben hardi algatis, and witen<sup>v</sup> that<sup>w</sup> the<sup>x</sup>  
 while we<sup>y</sup> ben in this bodi, we goen in  
 pilgrymage fro the Lord; for we walken<sup>7</sup>  
 bi feith, and not bi cleer sizt. But we<sup>8</sup>  
 ben hardi, and han good wille, more to  
 be in pilgrymage fro the bodi, and to be  
 present to God. And therfor we stryuen,<sup>9</sup>  
 whether absent, whether present, to please  
 hym. For it bihoueth vs alle to be<sup>10</sup>

<sup>o</sup> Om. G pr. m. MOPQTX. P to G pr. m. q at o. r present NQ. now o. s Om. OVX. t lastinge bi a  
 moment v. u Om. OX. or orely Y. v Om. OX. w in v. x that v. y Om. N. z tho thingis q. a Forwhi v.  
 aa but GMQT. Om. o. b Gloss om. in x. bb eterne q. c Om. OX. or euerelastynge q. cc house, or  
 body G sec. m. d dissolued, or distruyed G sec. m. q. e coueitid T. f Om. OSX. g clad SX. h with oure v.  
 i that is of G sec. m. in PX. which is of v. k clad SX. l with inne v. ll wolith T. m Om. G pr. m. MT.  
 n dissolued o. spoiled VX. o Om. o. p elad SX. q that x. r vp, or don aweye q. Om. T. s markith v.  
 t to v. u this same v. v the v. w earnest v. x Om. OVX. y spirit, to fulfille this thing q. z ben v.  
 a wyten GV. b that v. c for v. d Om. SX. e for K. f Om. SX. g Om. SX. h to him  
 G sec. m. X. i For v.

<sup>o</sup> with R. P the whiche k. q Om. ER pr. m. in h. r Om. A sec. m. EIKMQRUB pr. m. ceghkoaf.  
 s that R. t the koβ. u ether wed K marg. v witing K. w that we schulen R. x Om. K.  
 y that we h.

for<sup>k</sup> to be schewid bifore the trone of Crist, that euery man reseceyuel<sup>l</sup>, 'or telle azen<sup>m</sup>, the propre thingis of body<sup>n</sup>, as he 11 hath don, ether good, ethir yuel. Therfore we witynge the drede of the Lord, softly<sup>nn</sup> mouen, 'or counceilen<sup>o</sup>, to<sup>p</sup> men<sup>q</sup>, forsoth<sup>r</sup> to God we ben opyn<sup>s</sup>; sothly I hope, and<sup>t</sup> in 3oure consciencis<sup>u</sup> vs<sup>v</sup> for<sup>w</sup> 12 'to be knowun<sup>x</sup>. We comenden not vs<sup>y</sup> silf eftsoone to 3ou, but we 3yuen to 3ou occasioun<sup>z</sup> for<sup>a</sup> to glorie<sup>b</sup> for vs, that 3e haue<sup>c</sup> to hem that glorien in the face<sup>d</sup>, and not 13 in the herte<sup>e</sup>. Sothli wher we by mynde, 'or resoun<sup>f</sup>, passen to<sup>g</sup> God<sup>h</sup>, wher we ben 14 sobre to<sup>i</sup> 3ou? Sothlik the charite of Crist dryueth<sup>l</sup> vs; gessinge<sup>m</sup>, 'or demynge<sup>n</sup>, this thing, for<sup>o</sup> if oon is deed<sup>p</sup> for alle, ther- 15 fore alle ben deede. And Crist deyde for alle, that and thei that lyuen, lyue not now to hem silf<sup>q</sup>, but to him that deyede 16 for hem, and roos azen. 'And so<sup>r</sup> we fro this tyme<sup>s</sup> 'han knowe<sup>t</sup> no man<sup>u</sup> vp<sup>v</sup> the<sup>w</sup> fleisch<sup>x</sup>; 'and if<sup>y</sup> we knowen<sup>z</sup> Crist<sup>zz</sup> vp<sup>a</sup> the<sup>b</sup> fleisch<sup>c</sup>, but ri3t<sup>d</sup> now we 'han not 17 knowen<sup>e</sup>. Therefore if ony newe creature is in Crist, oolde<sup>f</sup> thingis han passid, and 18 lo! alle thingis ben maad newe. Forsothe alle thingis of<sup>g</sup> God, the<sup>h</sup> which<sup>i</sup> reconciled, 'or acordide<sup>k</sup>, vs to him by Crist, and 3af to vs the<sup>l</sup> mynisterie, 'or seruyse<sup>m</sup>, 19 of reconciliuge. Sothli<sup>n</sup> for God was in Crist, reconcilynge to him the world, not rettinge to hem her giltis, and puttide<sup>o</sup> 20 in<sup>p</sup> vs the word of reconcilinge. Therefore we 'ben sett in<sup>q</sup> legacie<sup>r</sup>, 'or message<sup>s</sup>, for Crist, as<sup>t</sup> God monestinge<sup>u</sup> by vs; we bisechen 3ou<sup>v</sup> for Crist, be 3e reconcilid to 21 God. God the fadir made him the<sup>w</sup> synne

schewid bifore the trone of Crist, that euery man telle the propre thingis of the bodi, as he hath don, ethir good, ether yuel. Therfor we witynge the drede of 11 the Lord, counceelen men, for to God we ben opyn; and Y hope, that we ben opyn also in 3oure consciencis<sup>z</sup>. We comenden 12 not vs silf eftsoone to 3ou, but we 3yuen to 3ou occasioun to haue glorie for vs, that 3e haue to hem that glorien in the face, and not in the herte. For ethir 13 we bi mynde\* passen to God<sup>†</sup>, ether we ben sobre to 3ou. For the charite of Crist 14 dryueth vs; gessynge this thing, that if oon died for alle, thanne alle weren deed. And Crist diede for alle, that thei 15 that lyuen, lyue not now to hem silf, but to hym that diede for hem, and roos azen. Therfor we fro this tyme knowen 16 no man aftir the fleische; thou3 we knowun Crist aftir the fleisch, but nowe<sup>a</sup> we knowun not<sup>b</sup>. Therfor if ony newe 17 creature is in Crist, the elde thingis ben passid. And<sup>c</sup> lo! alle thingis ben of 18 God, which recounselide vs to hym bi Crist, and 3af to vs the seruyce of recounselynge. And God was in Crist, re- 19 counselynge to hym the world, not rettinge to hem her giltis, and puttide in vs the word of recounselynge. Therfor 20 we vsen message<sup>d</sup> for Crist, as if God monestith bi vs; we bisechen<sup>e</sup> for Crist, be 3e recounselid to God. God the fadir 21 made hym synne<sup>‡</sup> for vs, which knewe not synne, that we schulden be maad ri3twisnesse of God in hym.

\* bi contem-  
placioun of dy-  
uyn thingis.  
Lire here.  
† to God; that  
is, to the glorie  
of God. it is to  
3ou; that is, to  
3oure profit.  
The Glose here.  
ve.

‡ that is, sacri-  
fice for synne.  
Austyn. *ACI*  
*et plures.*  
Lire here and  
the Glose re-  
hersinge *Aus-*  
*tyn.* vae.

<sup>k</sup> Om. *sx.* <sup>l</sup> schewe *q.* bere *v.* <sup>m</sup> Om. *ox.* either *suffre v.* <sup>n</sup> the body *mq.* <sup>nn</sup> sothly *k.*  
<sup>o</sup> Om. *ox.* <sup>p</sup> Om. *v.* <sup>q</sup> men, that they dreed the done *q.* <sup>r</sup> sothely *GMPQ.* <sup>s</sup> opyn, or knownen  
his trewe loueres *q.* <sup>t</sup> Om. *g pr. m. t.* that we ben opin also *v.* <sup>u</sup> conscience *GOTV.* <sup>v</sup> and vs *s.*  
Om. *v.* <sup>w</sup> Om. *sfx.* <sup>x</sup> to be knowen *feithful q.* Om. *v.* <sup>y</sup> oure *GMPQT.* <sup>z</sup> occasioun, or mater *q.*  
<sup>a</sup> Om. *sx.* <sup>b</sup> glorifie *n.* haue glorie *v.* <sup>c</sup> haue *vndurstondyng q.* <sup>d</sup> face, with oute forth as *yprocritis q.*  
<sup>e</sup> hert, in *spiritual thinges q.* <sup>f</sup> Om. *x.* <sup>g</sup> it is to *v.* <sup>h</sup> God, by *goostly byholdyng q.* <sup>i</sup> it is to *v.*  
<sup>k</sup> Forwhi *v.* <sup>l</sup> constreyneth *o.* <sup>m</sup> demynge *o.* <sup>n</sup> Om. *GMPQTVX.* <sup>o</sup> that *v.* <sup>p</sup> deed by *Adam q.*  
<sup>q</sup> silf, *seekyng erthely thing q.* <sup>r</sup> Therefore *v.* <sup>s</sup> tyme of *grace q.* <sup>t</sup> knowen *v.* <sup>u</sup> man *lyuyng q.*  
<sup>v</sup> after *GMPQT.* <sup>w</sup> Om. *x.* <sup>x</sup> fleische, that *coueiteth to regne q.* <sup>y</sup> thou3 *v.* <sup>z</sup> knewen *MPQY.* <sup>zz</sup> myth  
Crist *q.* <sup>a</sup> after *GMPT.* <sup>b</sup> Om. *x.* <sup>c</sup> fleische, *byfore his vprysyng deedly q.* <sup>d</sup> Om. *q.* <sup>e</sup> han not  
knowen *hym deedly q.* knowen not *v.* <sup>f</sup> know he for olde *q.* <sup>g</sup> ben of *qv.* <sup>h</sup> Om. *vX.* <sup>i</sup> that *x.*  
<sup>k</sup> Om. *GMOPTX.* <sup>l</sup> Om. *q.* <sup>m</sup> Om. *ox.* <sup>n</sup> Forsothe *v.* <sup>o</sup> putte *sx.* <sup>p</sup> to *k.* <sup>q</sup> vsen *v.* <sup>r</sup> message *o.*  
<sup>s</sup> Om. *ox.* <sup>t</sup> as if *v.* <sup>u</sup> monestith *v.* <sup>v</sup> to 3ou *sy.* <sup>w</sup> Om. *v.*

<sup>z</sup> conscience *k.* <sup>a</sup> Om. *r.* <sup>b</sup> not now *r.* <sup>c</sup> Lo! alle thyngis ben maad newe, and *k sec. m. marg.*  
<sup>d</sup> ether legacie *k marg.* <sup>e</sup> bisechen 3ou a *sec. m.*

for vs, *'that is, redempcioun, or sacrifice for synne<sup>x</sup>, the<sup>y</sup> which<sup>z</sup> knew not synne*, that we schulde be maad<sup>a</sup> riztwysnesse of God in hym.

## CAP. VI.

1 Forsothe we helpinge<sup>b</sup> monestyn<sup>c</sup>, that  
 2 Sothli<sup>d</sup> he seith, In tyme accept<sup>e</sup>, *'or wel plesynge<sup>f</sup>*, I haue herd thee, and in the<sup>g</sup> day of helthe I haue helpid<sup>h</sup> thee. Lo! now a tyme acceptable, lo! now a day of  
 3 heelthe. *'To no man zyuyng<sup>i</sup> any offenciou<sup>n</sup>, 'or hurtyng<sup>k</sup>*, that oure mynisterie,  
 4 *'or seruyse<sup>l</sup>*, be not reprouyd; but in alle thingis zyue we<sup>m</sup> vs<sup>n</sup> silf as mynistris of God, in moche pacience, in<sup>o</sup> tribulaciouns,  
 5 and<sup>p</sup> in nedis, in<sup>q</sup> angwischis, in<sup>r</sup> betyngis, *'or scorgingis<sup>s</sup>*, in prisouns, in dissencious<sup>t</sup> with ynne forth<sup>u</sup>, in trauelis, in  
 6 wakyngis, in fastyngis, in chastite, in science<sup>v</sup>, *'or kunnyng<sup>w</sup>*, in long abydinge, in swetnesse, in the Hooly Goost, in charite  
 7 not feyned, in the<sup>x</sup> word of treuthe, in the vertu of God; by armers of riztwysnesse  
 8 on the rizt half and<sup>y</sup> left half; by glorie and vnnobley; by yuel fame and good fame; as disseyueris, and trewe<sup>z</sup> men; as  
 9 thei that ben vnknown<sup>a</sup>, and knowun<sup>b</sup>; as men deyng<sup>c</sup>, and *'lo! we lyuen<sup>d</sup>*; as  
 10 chastisid<sup>e</sup>, and not maad deed; as sorowful, forsoth<sup>f</sup> euermore ioyng<sup>e</sup>; as *'hauyng<sup>g</sup> nede<sup>g</sup>, 'or as nedy men<sup>h</sup>*, sothly<sup>i</sup> makynge manye riche; as no thing hauyng<sup>e</sup>, and weldinge alle thingis. A<sup>k</sup>! ze  
 11 Corinthis, oure mouth is opyn to zou, oure herte is alargid<sup>l</sup>; *'be ze<sup>m</sup> not maad streit in vs, but 'be ze<sup>n</sup> maad streit<sup>o</sup> in*  
 12 *zoure entrailis. Forsothe we<sup>p</sup> hauyng<sup>e</sup> the same reward, I seye as to sones, and*  
 13 *be ze alargid<sup>q</sup>. Nyle ze lede zok with vn-*

## CAP. VI.

But we helpynge monesten, that ze<sup>1</sup> resseyuen not the grace of God in veyn. For he seith, In tyme wel plesinge Y<sup>2</sup> haue herd thee, and in the dai of heelthe Y haue helpid<sup>g</sup> thee. Lo! now a tyme acceptable, lo! now a dai of heelthe. Zyue we<sup>h</sup> to no man ony<sup>l</sup> offenciou<sup>n</sup>,<sup>3</sup> that oure seruyce be not repreued; but<sup>4</sup> in alle thingis zyue we vs silf<sup>k</sup> as the mynystris of God, in myche pacience, in tribulaciouns, in nedis, in angwischis, in<sup>5</sup> betyngis, in prisouns, in dissensious<sup>l</sup> with ynne, in trauels, in wakyngis, in fastyngis, in chastite, in kunnyng, in<sup>6</sup> long abiding, in swetnesse, in the Hooly Goost, in charite not feined, in the word<sup>7</sup> of treuthe, in the vertu of God; bi armeris of riztwysnesse on the rizthalf and on the lefthalf; bi glorie and vnnoblei; bi<sup>8</sup> yuel fame and good fame; as disseyueris, and trewe men; as thei that ben vnknowun, and knowun; as men diyng<sup>e</sup>, and<sup>9</sup> lo! we lyuen; as chastisid, and not maad deed; as sorewful, euer<sup>m</sup> more ioyng<sup>e</sup>; <sup>10</sup> as hauyng<sup>e</sup> nede, but makynge many men riche; as no thing<sup>\*</sup> hauyng<sup>e</sup>, and weldyng<sup>e</sup> alle thingis<sup>†</sup>. A! ze Coryn-<sup>11</sup> thies, oure mouth is open to zou, oure herte is alargid; ze ben not angwischid<sup>12</sup> in vs, but ze ben anguischid in zoure inwardnessis<sup>n</sup>. And Y seie as to sones, <sup>13</sup> ze that han the same reward, be ze alargid. Nyle ze bere the zok with<sup>o</sup> vn-<sup>14</sup> faithful men. For what parting of riztwisnes with wickidnesse? or what felou-

<sup>x</sup> Om. vx. <sup>y</sup> Om. vx. <sup>z</sup> that x. <sup>a</sup> made the q. <sup>b</sup> helpinge zou in werk and word q. <sup>c</sup> monesten zou n. <sup>d</sup> For v. <sup>e</sup> acceptid x. <sup>f</sup> Om. ox. <sup>g</sup> Om. gmpt. <sup>h</sup> holpen s. <sup>i</sup> zyue we to no man v. <sup>k</sup> Om. ox. <sup>l</sup> Om. ox. <sup>m</sup> Om. g pr. m. <sup>n</sup> oure gmpqt. <sup>o</sup> and sx. <sup>p</sup> Om. v. <sup>q</sup> and n. <sup>r</sup> and in o. Om. s. <sup>s</sup> Om. oqx. <sup>t</sup> seducious q. <sup>u</sup> forth, or mouyngis of peple q. Om. v. <sup>v</sup> sciencis gr. kunnyng o. <sup>w</sup> Om. ox. <sup>x</sup> Om. g pr. m. mpqt. <sup>y</sup> and the nt. and on the ox. <sup>z</sup> good o. <sup>a</sup> vnknown of God q. <sup>b</sup> of hym known and prouyd q. <sup>c</sup> diyng<sup>e</sup>, fallyng<sup>e</sup> fro vice into vice q. <sup>d</sup> zit lyuyng o. lo! we lyue in good werkis q. <sup>e</sup> chastisid of greet trespasse q. <sup>f</sup> but o. <sup>g</sup> nedy men o. <sup>h</sup> or as maad nedy men ANQ. Om. ox. <sup>i</sup> forsothe gmpqt. <sup>k</sup> O! gmpqt. <sup>l</sup> largid sx. <sup>m</sup> ze be v. <sup>n</sup> ze ben v. <sup>o</sup> streit, or be ze angwischid q. <sup>p</sup> ze qv. <sup>q</sup> alargid, with plente of kunnyng of vertues and of hope in Crist q. largid sx.

<sup>g</sup> holpen rk. <sup>h</sup> ze k. <sup>i</sup> Om. EI pr. m. qe pr. m. ga. <sup>k</sup> Om. r pr. m. <sup>l</sup> striues a. <sup>m</sup> and euer A sec. m. ka. <sup>n</sup> inwardnesse A sup. ras. EI pr. m. qegh pr. m. <sup>o</sup> of E.

\* bi titel of grace. v.  
 † on worldly manere. v.

faithful men. Sothli what partynge, *'or comunynge<sup>r</sup>*, of ri3twysnesse with wickidnesse? or what felowschip of li3t<sup>s</sup> to derknessis? sothli what acordinge of Crist to Belial? or what part of a<sup>t</sup> feithful, *'or cristen<sup>u</sup> man<sup>v</sup>*, with vnfeithful<sup>w</sup>, *'or he-<sup>16</sup>thene<sup>x</sup>?* but what consent to<sup>y</sup> the temple of God<sup>z</sup> with ydols? Forsoth 3e ben the temple of quyk God, as the Lord seith, For I schal dwelle in hem, *'and I schal walken<sup>a</sup> in<sup>b</sup>*; and I schal be the God of hem, and thei schulen be to me a peple. <sup>17</sup>For which thing go 3e out of the myddel of hem, and be 3e departid, seith the Lord, <sup>18</sup>and touche 3e<sup>c</sup> not vnclene thing; and I schal resceyue 3ou, and I<sup>d</sup> schal be to 3ou in to a fadir, and 3e schulen be to me into sones and dou3tris, seith the Lord almy3ti.

## CAP. VII.

<sup>1</sup> Therefore, moost dereworthe *britheren<sup>e</sup>*, we hauynge thes 3iftis<sup>f</sup>, clense<sup>g</sup> vs fro alle filthe of fleisch and spirit<sup>h</sup>, perfytli makynge halowynge in the drede of *'the<sup>2</sup> Lord<sup>i</sup>*. Take 3e vs<sup>k</sup>; we han hurt no man<sup>l</sup>, we han corrupt no man, we han <sup>3</sup>bigylid no man. I seye not<sup>m</sup> for<sup>n</sup> 3oure condempnyng; forsoth<sup>o</sup> I seide<sup>p</sup> bifore, that 3e ben in oure<sup>q</sup> hertis, for<sup>r</sup> to deie to <sup>4</sup>gidere, and lyue to gidere. Moche trist is to me anentis 3ou, moche gloriynge is to me for 3ou. I am fulfillid<sup>s</sup> with comfort, I abounde, *'or am plenteuous<sup>t</sup>*, in ioie in <sup>5</sup>al oure tribulacioun. Forwhi and whanne we hadden comen to Macedonye, oure fleisch hadde no reste, but we suffriden<sup>u</sup> al<sup>v</sup> tribulacioun; forsoth<sup>w</sup> withouteforth, <sup>6</sup>fiztingis<sup>ww</sup>, *'with ynneforth, dredis<sup>x</sup>*. But he<sup>y</sup> that comfortith meeke men, God<sup>z</sup> comfortide<sup>a</sup> vs<sup>b</sup> in the comynge of Tyte. <sup>7</sup>Forsoth not oonli in the comynge of him, but also in the comfort by which he *'com-*

schipe of li3t to derknessis? and what <sup>15</sup>acording of Crist to Belial? or what part of a feithful with the vnfeithful? and what consent to the temple of God <sup>16</sup>with mawmetis? And 3e ben the temple of the lyuynge God, as the Lord seith, For Y schal dwelle in hem, and Y schal walke among hem; and Y schal be God of hem, and thei schulen be a puple to me. For which thing go 3e <sup>17</sup>out of the myddil of hem, and be 3e departid, seith the Lord, and touche 3e<sup>p</sup> not vnclene thing; and Y schal resceyue <sup>18</sup>3ou, and schal<sup>q</sup> be to 3ou in to a<sup>r</sup> fadir, and 3e schulen be to me in to sones and dou3tris, seith the Lord almy3ti.

## CAP. VII.

Therfor, most dereworthe *britheren<sup>1</sup>*, we that han these biheestis, clense we vs fro al filthe of the<sup>s</sup> fleische and of the spirit, doynge holynesse in the drede of God. Take<sup>t</sup> 3e vs; we han hirt no man, <sup>2</sup>we han apeirid<sup>u</sup> no man, we han bigilid<sup>v</sup> no man. Y seie not to 3oure condempnyng; for Y seide bifor, that 3e ben in 3oure<sup>w</sup> hertis, to die togidere and to<sup>x</sup> lyue togidere. Myche trist is to me <sup>4</sup>anentis 3ou, myche gloriyng is to me for 3ou. Y am fillid with coumfort, Y am plenteuouse in ioie in al oure tribulacioun. For whanne we weren comun <sup>5</sup>to Macedonye, oure fleisch hadde no<sup>y</sup> reste, but we suffriden al tribulacioun; with outforth fiztingis, and dredis<sup>z</sup> with ynne. But God that coumfortith meke<sup>a</sup> <sup>6</sup>men, coumfortide vs in the comyng of Tite. And not oneli in the comyng of <sup>7</sup>him, but also in the coumfort bi which he was coumfortid in 3ou, tellinge to vs

<sup>r</sup> Om. oX. <sup>s</sup> li3tnes o. <sup>t</sup> Om. x. <sup>u</sup> Om. oX. *cristen q.* <sup>v</sup> Om. x. <sup>w</sup> vnfeythfull men o. <sup>x</sup> *or hethen men AN.* Om. oqX. <sup>y</sup> with x. <sup>z</sup> *quyk God A.* <sup>a</sup> Om. G pr. m. q. <sup>b</sup> Om. G pr. m. MQ. *emongis G sec. m.* among hem v. <sup>c</sup> Om. o. <sup>d</sup> Om. v. <sup>e</sup> Om. x. <sup>f</sup> biheestis v. <sup>g</sup> clense we MPQ. <sup>h</sup> spirit, *outward and inward q.* <sup>i</sup> God v. <sup>k</sup> vs, to 3oure lederis q. <sup>l</sup> man, *by yuel ensauple q.* <sup>m</sup> not these things q. <sup>n</sup> to AG sec. m. MNOPT. Om. G pr. m. v. <sup>o</sup> for v. <sup>p</sup> seye k. <sup>q</sup> 3oure KV. <sup>r</sup> Om. sX. <sup>s</sup> fillid v. <sup>t</sup> Om. oX. <sup>u</sup> suffren v. <sup>v</sup> al oure w. <sup>w</sup> Om. v. <sup>ww</sup> fiztyng v. <sup>x</sup> dredis weren withinne v. <sup>y</sup> God v. <sup>z</sup> Om. v. <sup>a</sup> comfortith v. <sup>b</sup> and vs G pr. m. MQT.

<sup>p</sup> Om. EK pr. m. <sup>q</sup> I schal EKUX sec. m. a sec. m. k. <sup>r</sup> Om. E. <sup>s</sup> Om. K. <sup>t</sup> And take r. <sup>u</sup> peyrid r. <sup>v</sup> gilid k. <sup>w</sup> oure r. <sup>x</sup> Om. EIQ pr. m. ga. <sup>y</sup> not r. <sup>z</sup> drede is A pr. m. <sup>a</sup> Om. h.

fortide me<sup>t</sup> in 3ou, tellinge to vs 3oure desyr, 3oure wepinge, 3oure loue for me, <sup>8</sup>so that I ioiede<sup>u</sup> more. For 'and if<sup>v</sup> I made 3ou sori in 'a pistle<sup>w</sup>, now<sup>x</sup> it rewith 'me not<sup>y</sup>; and if<sup>z</sup> it rewide, I<sup>a</sup> seyng that<sup>b</sup> thou<sup>3</sup> I<sup>d</sup> made 3ou sory 'in that<sup>e</sup> <sup>9</sup>pistle<sup>f</sup> at an hour, now 'haue I<sup>g</sup> ioie; not for 3e weren maad sorowful<sup>h</sup>, but for 3e weren maad sorowful to penaunce. Sothli<sup>i</sup> 3e ben maad sory aftir God, that in no <sup>10</sup>thing 3e suffre peirement of vs<sup>k</sup>. Forsoth<sup>l</sup> that<sup>l</sup> sorwe that is aftir God, worchith penaunce in to stedefast heelthe; forsoth <sup>11</sup>sorwe of the world worchith deeth. Lo! sotheli this same thing, 3ou for<sup>m</sup> to be sorowful aftir God, how moche bisynesse it worchith in 3ou<sup>n</sup>; but defendyng<sup>o</sup>, but indignacioun<sup>p</sup>, but drede, but desyr, but loue, but veniaunce<sup>q</sup>. In<sup>r</sup> alle thingis 3e han 3ouun<sup>rr</sup> 3ou<sup>s</sup> silf for<sup>t</sup> to be vndefoulid in <sup>12</sup>cause<sup>u</sup>, 'or *nede*<sup>v</sup>. Therefore 'and if<sup>w</sup> I wroot to 3ou, not<sup>x</sup> for him<sup>y</sup> that dide iniurie, nether for him that suffride, but for<sup>z</sup> to schewe oure bysynesse, the<sup>a</sup> which <sup>13</sup>we han for<sup>b</sup> 3ou<sup>c</sup> bifore God. Therefore we ben comfortid<sup>d</sup>, forsothe in oure<sup>e</sup> comfort more<sup>f</sup> plenteuously we ioiyeden<sup>g</sup> more on the ioie of Tyte, for his spirit is <sup>14</sup>fulfillid of alle 3ou<sup>h</sup>. And if I gloriiede any thing anentis him of 3ou<sup>i</sup>, I am not confoundid, 'or *schamyd*<sup>k</sup>; but as we han spokun to 3ou alle thingis 'in treuthe<sup>l</sup>, so<sup>l</sup> and oure<sup>m</sup> glorie that was at Tyte, is <sup>15</sup>maad treuthe. And the entraylis of him<sup>n</sup> ben more plenteuously<sup>o</sup> in 3ou, 'of him<sup>p</sup> hauynge in mynde the obedience of 3ou alle, how with drede and tremblinge 3e <sup>16</sup>resseyueden him. I haue<sup>q</sup> ioie, that in alle thingis I triste<sup>r</sup> in 3ou.

3oure desire, 3oure weping, 3oure loue for me, so that Y ioiede more. For<sup>8</sup> thou<sup>3</sup> Y made 3ou sorie in a pistle, it rewith me not; thou<sup>3</sup> it rewide, seyng that thou<sup>3</sup> thilke pistle<sup>a</sup> made 3ou sori at an<sup>b</sup> our, now Y haue ioie; not for 3e<sup>9</sup> weren maad soreful, but for 3e weren maad soreful to penaunce. For whi 3e ben maad sori aftir God, that in no thing 3e suffre peirement of vs. For<sup>c</sup> the<sup>10</sup> sorewe that is aftir God, worchith penaunce in to stidfast heelthe; but sorewe of the world worchith deeth. For lo<sup>11</sup> this same thing, that 3e ben soreful aftir God, hou myche bisynesse it worchith in 3ou; but defendyng, but indignacioun, but drede, but desire, but loue, but veniaunce. In alle thingis 3e han 3ouun 3ou silf to be vndefoulid in the cause. Therfor thou<sup>3</sup> Y wroot to 3ou,<sup>12</sup> *Y wroot* not for hym that dide the iniurie, nether for hym that suffride, but to schewe oure bisynesse, which we han for 3ou bifor God. Therfor we ben<sup>13</sup> counfortid, but in 3oure counfort more plenteuousli we ioiyeden more on the ioie of Tite, for his spirit is fulfillid<sup>d</sup> of alle 3ou. And if Y gloriiede any thing<sup>14</sup> anentis hym of 3ou, Y am not confoundid; but as we han spoke to 3ou alle thingis, so also oure glorie that was at Tite, is maad treuthe. And the in-<sup>15</sup>wardnesse of hym be more plenteuousli in 3ou, which hath in mynde the obedience of 3ou alle, hou with drede and trembliug 3e resseyueden<sup>e</sup> hym. Y haue<sup>16</sup> ioie, that in alle thingis Y triste in 3ou.

<sup>t</sup> was comfortid *v*. <sup>u</sup> ioie *N*. <sup>v</sup> thou<sup>3</sup> *v*. <sup>w</sup> epistle *N*. pistle, *forthinkynge 3oure synne* *q*. an epistil *s*.  
<sup>x</sup> Om. *v*. <sup>y</sup> not me *GMPQT*. <sup>z</sup> thou<sup>3</sup> *v*. <sup>a</sup> Om. *v*. <sup>b</sup> Om. *v*. <sup>c</sup> thou<sup>3</sup> thilk pistle *v*. <sup>d</sup> Om. *v*.  
<sup>e</sup> Om. *v*. <sup>f</sup> epistell *GNOQST*. Om. *v*. <sup>g</sup> I haue *GMPQT*. haue *XY*. <sup>h</sup> sory *o*. <sup>i</sup> Forwhi *v*. <sup>k</sup> vs, *for al oure doynge profitith to 3ou conuertid* *q*. <sup>l</sup> Forwhi *v*. <sup>m</sup> Om. *sx*. the *v*. <sup>n</sup> Om. *sx*. <sup>o</sup> 3ou, *of amendyng, and not onely amendyng it wirchith* *q*. <sup>p</sup> indignacioun *azein hym silf, shamynge his yuel* *q*. <sup>q</sup> veniaunce, *to punysche synne* *q*. <sup>r</sup> And *K*. <sup>rr</sup> Om. *x*. <sup>s</sup> 3our *GMPQT*. <sup>t</sup> Om *sx*. <sup>u</sup> the cause *v*. <sup>v</sup> Om. *ovx*. *or need that 3e do* *q*. <sup>w</sup> thou<sup>3</sup> *v*. <sup>x</sup> *I wroot not* *v*. <sup>y</sup> hym onely *I wrote* *q*. <sup>z</sup> Om. *x*.  
<sup>a</sup> Om. *v*. <sup>b</sup> to *G pr. m. MPQT*. <sup>c</sup> 3ou alle, *for 3our amendyng* *q*. <sup>d</sup> counfortide, *for this thing we purposiden, and speedfully it byfelle* *q*. <sup>e</sup> 3oure *v*. <sup>f</sup> forsothe more *o*. <sup>g</sup> ioien *o*. <sup>h</sup> 3ou, *hopynge 3oure amendynge* *q*. <sup>i</sup> 3ou, *commending 3ou* *q*. <sup>k</sup> Om. *ox*. <sup>l</sup> Om. *N*. <sup>m</sup> as *N*. <sup>n</sup> 3oure *v*. <sup>o</sup> hym, *that is, his inward affccciouns* *q*. <sup>p</sup> plenteuous *T*. <sup>p</sup> Om. *GMPQT*. and of hym *w*. *hym* *x*. <sup>q</sup> Om. *G*. <sup>r</sup> tristid *v*.

<sup>a</sup> epistle *ER*. <sup>b</sup> oon *E*. <sup>c</sup> For whi *A pr. m*. <sup>d</sup> fillid *R pr. m*. <sup>e</sup> resseyuen *Q*.

## CAP. VIII.

1 Britheren, forsothe we maken knowe  
to 3ou the grace of God, that is 3ounun in  
2 the chirchis<sup>s</sup> of Macedonye, and<sup>t</sup> that in  
moche asayinge of tribulacioun, the ha-  
boundaunce, <sup>u</sup>or plente<sup>u</sup>, of the ioye of  
hem was, and the hizeste pouert<sup>v</sup> of hem  
was plenteuous into the<sup>w</sup> richessis<sup>x</sup> of the  
3 symplenesse of hem. For I bere witness-  
inge and<sup>y</sup> to hem, vp vertu<sup>z</sup>, <sup>a</sup>or power<sup>a</sup>,  
4 and aboute vertu thei weren wilful<sup>b</sup>, with<sup>c</sup>  
moche monestyng bisechinge vs<sup>d</sup> the  
grace and comenyng of mynysterie<sup>e</sup>, that  
5 is maad in<sup>f</sup> to hooly men<sup>g</sup>. And not as  
we hopiden, but<sup>h</sup> thei 3auen hem silf first  
to the Lord, aftirward to vs by the wille  
6 of God. So that we preieden Tyte, that  
as he bigan, so and he performe in 3ou  
7 also this grace. But as 3e<sup>i</sup> abunden in  
alle thingis, in feith, word<sup>k</sup>, and science<sup>l</sup>,  
<sup>m</sup>or kunnyng<sup>m</sup>, and al<sup>n</sup> bisynesse, more-  
ouer and<sup>o</sup> in 3oure charite in to vs, that  
8 and<sup>p</sup> in this<sup>q</sup> grace 3e habounde. I seie  
not as comaundinge, but by the bisynesse  
of othere men <sup>r</sup>also prouyng to gidere<sup>r</sup>  
9 the good wit of 3oure<sup>s</sup> charite. Sothli 3e  
witen the grace of oure Lord Jhesu Christ,  
forwhi he was made nedy for vs<sup>t</sup>, whanne  
he was ryche, that 3e schulden be maad  
ryche by his myseste<sup>u</sup>, <sup>v</sup>or nedynesse<sup>v</sup>.  
10 And I 3yue counceil in this thing; sothli  
this is profitable to 3ou, that not <sup>w</sup>only  
bigynnen<sup>w</sup> for<sup>x</sup> to do, but and for<sup>y</sup> to  
11 wilne<sup>z</sup> fro the formere 3eer. Now forsothe  
and in dede performe 3e, that as the yn-  
witt<sup>a</sup> of wil is redy<sup>b</sup>, so be it and of per-  
formyng<sup>c</sup> of that thing that 3e han.  
12 Sothli<sup>d</sup> if the wille be redy, it is acceptid vp<sup>e</sup>

## CAP. VIII.

But<sup>f</sup>, britheren, we<sup>g</sup> maken knowun<sup>1</sup>  
to 3ou the grace of God, that is 3ounun  
in the chirchis of Macedonye, that in<sup>2</sup>  
myche asaying of tribulacioun, the plente  
of the ioye of hem was, and the hizeste  
pouert of hem was plenteuouse <sup>h</sup>in to<sup>h</sup>  
the richessis of the symplenesse of hem.  
For Y bere witnessyng to hem, aftir<sup>3</sup>  
mizt and aboute mizt thei weren wilful,  
with myche monestyng bisechyng vs<sup>4</sup>  
the grace and the comynyng of myn-  
ystring, that is maad to hooli men.  
And not as we hopiden, but thei 3auen<sup>5</sup>  
hem silf first to the Lord, aftirward to  
vs bi the wille of God. So that we<sup>6</sup>  
preyeden Tite, that as he bigan, so also  
he performe in 3ou this grace. But as<sup>7</sup>  
3e abunden in alle thingis, in feith,  
and<sup>i</sup> word, and kunnyng, and al bisyn-  
nesse, more ouer and in 3oure charite  
in to vs, that and<sup>k</sup> in this grace 3e  
abunden. Y seie not as comaundinge,<sup>8</sup>  
but bi the bisynesse of othere men ap-  
preuyng also the good wit of 3oure  
charite. And 3e witen the grace of oure<sup>9</sup>  
Lord Jhesu Crist, for he was maad  
nedi for 3ou, whanne he was riche, that  
3e schulden be maad riche bi his nedy-  
nesse. And Y<sup>1</sup> 3yue counsel in this<sup>10</sup>  
thing; for this is profitable to 3ou, that  
not oneli han<sup>m</sup> bigunne to do, but also  
3e bigunnen to haue wille fro the for-  
mere 3ere. But now parfourme 3e in<sup>11</sup>  
deed, that as the discrecioun of wille is  
redi, so be it also of parformyng of that  
that 3e han. For if the wille be redi,<sup>12</sup>  
it is acceptid aftir that that<sup>n</sup> it hath,

<sup>s</sup> chirche *MP*. <sup>t</sup> *Om. V*. <sup>u</sup> *Om. OX*. <sup>v</sup> profit *Q*. <sup>w</sup> *Om. GMPQT*. <sup>x</sup> richesse *X*. <sup>y</sup> *Om. AGMNPQST VVXY*. <sup>z</sup> the vertu *QV*. <sup>a</sup> *Om. OX*. <sup>b</sup> *Om. Q*. <sup>c</sup> *Om. T*. <sup>d</sup> *Om. S*. <sup>e</sup> the ministerie *O*. mysterie *V*. <sup>f</sup> *Om. V*. <sup>g</sup> men, *hou thei myzten make her propre goodis comoun to the need of holy men. Q*. <sup>h</sup> *Om. Q*. <sup>i</sup> *Om. O*. <sup>k</sup> and word *V*. <sup>l</sup> kunnyng *O*. <sup>m</sup> *Om. OX*. <sup>n</sup> al good *Q*. <sup>o</sup> *Om. V*. <sup>p</sup> *Om. N*. <sup>q</sup> the *V*. <sup>r</sup> appering also *V*. <sup>s</sup> 3oure aller *Q*. <sup>t</sup> 3ou *V*. <sup>u</sup> myseste *N*. nedynesse *O*. <sup>v</sup> *Om. OX*. <sup>w</sup> han bigunne *V*. <sup>x</sup> *Om. SX*. <sup>y</sup> *Om. X*. <sup>z</sup> onely for to do *mynstraecioun of 3oure goodis to pore men, but and for to wolen 3e bygynne Q*. <sup>a</sup> discrecioun *V*. <sup>b</sup> redy to wilne good *Q*. <sup>c</sup> parformyng, in dede doynge *Q*. <sup>d</sup> For *V*. <sup>e</sup> aftir *GMNPQT*.

<sup>f</sup> And *E*. <sup>g</sup> *I b*. <sup>h</sup> in *k*. <sup>i</sup> in *b*. <sup>k</sup> also *CEIKMQUXabceghkoaβ*. also and *R*. <sup>l</sup> *Om. qg pr. m*.  
<sup>m</sup> hath *R*. <sup>n</sup> *Om. q*.

that that<sup>f</sup> it hath<sup>g</sup>, not vp<sup>h</sup> that that<sup>i</sup>  
 13 it hath not. Forsoth not that it be re-  
 myssioun<sup>k</sup>, or slouthe<sup>l</sup>, to othere<sup>m</sup>, forsoth  
 14 to 3ou tribulacioun<sup>n</sup>; but<sup>o</sup> of euenesse, in  
 the<sup>p</sup> present tyme 3oure haboundaunce<sup>q</sup>  
 fulfillle the myseste<sup>r</sup> of hem<sup>s</sup>, that and<sup>t</sup> the  
 haboundaunce of hem<sup>u</sup> be supplement, or<sup>v</sup>  
*fulfillinge*, of 3oure myseste<sup>w</sup>, that euenesse  
 15 be maad; as it<sup>x</sup> is writun, He that hath  
 moche<sup>y</sup>, haboundide not, and he that<sup>z</sup> litil<sup>a</sup>,  
 16 hadde<sup>b</sup> not lasse<sup>c</sup>. Forsoth I do thank-  
 yngis to God, that 3af<sup>d</sup> the same bysy-  
 17 nesse for 3ou in the herte of Tyte, for  
 sotheli he resceyuede exortacioun<sup>e</sup>, or  
*monestyng*<sup>f</sup>; but whanne he was bisyere,  
 with<sup>g</sup> his wille he wente forth to 3ou.  
 18 Forsoth we senten with hym oure<sup>h</sup> bro-  
 ther<sup>i</sup>, whos preisyng is in the gospel<sup>k</sup> by  
 19 alle chirchis. Forsoth not oonly<sup>l</sup>, but and  
 he is ordeyned of chirchis the felowe of  
 oure pilgrymage into this grace, that is  
 mynystrid of vs to the glorie of the Lord,  
 20 and to oure ordeyned wille; eschewinge<sup>m</sup>  
 this thing, that no man blame, or *dispise*<sup>n</sup>,  
 vs in this<sup>o</sup> plente, that is mynystrid of vs  
 21 to the glorie of the Lord. Sothli we pur-  
 ueyen goode thingis, not oonly bifore God,  
 22 but also bifore alle men. Forsoth we  
 senten with hem aud oure brother<sup>p</sup>, whom  
 we han prouyd in manye thingis ofte, for<sup>q</sup>  
 to be bisy, now forsoth moche bisyer, in<sup>r</sup>  
 23 moche trist in<sup>s</sup> 3ou, ethir<sup>t</sup> for Tyte, that is  
 my felowe, and in 3ou helpere, ether oure<sup>u</sup>  
 britheren, apostlis of chirchis<sup>v</sup> of the glorie  
 24 of Crist. Therfor schewe 3e in to<sup>w</sup> the  
 faces<sup>x</sup> of chirchis, the<sup>y</sup> schewyng that is  
 of 3oure charite and of oure<sup>z</sup> glorie for

not afir that that it hath not. And not<sup>13</sup>  
 that it be remyssioun to othere *men*,  
 and to 3ou tribulacioun; but of euenesse<sup>14</sup>  
 in the present tyme 3oure aboundance  
 fulfillle the myseese of hem, that also the  
 aboundaunce of hem be a<sup>o</sup> fulfillyng  
 of 3oure myseise, that euenesse be maad;  
 as it is writun, He that gaderide myche,<sup>15</sup>  
 was not encresid, and he that *gaderide*  
 litil, hadde not lesse. And Y do thank-<sup>16</sup>  
 yngis to God, that 3af the same bysy-  
 nesse for 3ou in the herte of Tite, for<sup>17</sup>  
 he resceyuede exortacioun<sup>p</sup>; but whanne  
 he was bisier, bi his wille he wente  
 forth to 3ou. And we senten with hym<sup>18</sup>  
 a brother, whose preisyng is in the gospel  
 bi alle chirchis. And not oneli<sup>19</sup>, but<sup>19</sup>  
 also he is ordeyned of chirchis the  
 felowe of oure pilgrymage in to this  
 grace, that is mynystrid of vs to the  
 glorie of the Lord, and to oure ordeyned  
 wille; eschewyng this thing, that no<sup>20</sup>  
 man blame vs in this plente, that is  
 mynystrid of vs to the glorie of the  
 Lord. For we purueyen good thingis,<sup>21</sup>  
 not onely bifor God, but also bifor alle  
 men. For we senten with hem also<sup>22</sup>  
 oure brothir, whom we han preued in  
 many thingis ofte, that he was bisi, but  
 nowe myche bisier, for myche trist in  
 3ou, ethir for Tite, that is my felowe<sup>23</sup>  
 and helpere in 3ou, ethir for<sup>r</sup> oure bri-  
 theren, apostlis of the chirches of the  
 glorie of Crist. Therfor schewe 3e in<sup>s</sup><sup>24</sup>  
 to hem in the face of chirchis, that  
 schewyng that is of 3oure<sup>t</sup> charite and  
 of oure glorie for 3ou.

<sup>f</sup> Om. *nx*. at o. <sup>g</sup> hath, in *3euyng to releue the need of nedy men* q. <sup>h</sup> afir *GMNPQT*. <sup>i</sup> Om. *nt*. at o.  
<sup>k</sup> that *the largenesse of 3our almes* be slewthe q. <sup>l</sup> Om. *oqx*. or *ydilnesse* v. <sup>m</sup> other *that taken it* q.  
 othere *men* v. <sup>n</sup> tribulacioun, for *3oure foly 3euyng* q. <sup>o</sup> bot *I wole* q. <sup>p</sup> *this GNQT*. Om. *mp*.  
<sup>q</sup> aboundaunce of *worldly goodis* q. <sup>r</sup> myseise *n*. <sup>s</sup> hem *that ben nedy* q. <sup>t</sup> Om. *x*. <sup>u</sup> hem, *that is,*  
*the plente of her goostly help* q. <sup>v</sup> Om. *ox*. <sup>w</sup> myseise, or *nede* *n*. <sup>x</sup> Om. *x*. <sup>y</sup> *gaderide myche* v.  
<sup>z</sup> that hade q. <sup>a</sup> *gaderide litil* v. <sup>b</sup> hath *n*. <sup>c</sup> lessid *n*. <sup>d</sup> hath 3ouen *n*. <sup>e</sup> oure exortacioun q.  
<sup>f</sup> or *amonestyng* *GMPT*. Om. *ox*. of *amonestyng to enfourme 3ou to abounde in this symplenesse* q. <sup>g</sup> bi v.  
<sup>h</sup> a v. <sup>i</sup> brother, *Luke or Barnabas* q. <sup>k</sup> gospel, in *wrytynge or prechyng* q. <sup>l</sup> onli hym *n*. onely *the*  
*preysinge of hym is in the gospel* q. <sup>m</sup> ethchewyng *gq*. <sup>n</sup> Om. *ox*. <sup>o</sup> the *n*. <sup>p</sup> brother *Apollo* q.  
<sup>q</sup> Om. *sx*. <sup>r</sup> for v. <sup>s</sup> to *n*. <sup>t</sup> other *M et P passim*. <sup>u</sup> othere v. <sup>v</sup> chirchis, *opynly, that othere taken*  
*ensample* q. <sup>w</sup> to hem v. <sup>x</sup> face v. <sup>y</sup> that v. <sup>z</sup> 3oure *GSTVXY pr. m*.

<sup>o</sup> Om. *R pr. m*. <sup>k</sup> *pr. m*. <sup>p</sup> exortacioun, or *monesting EKQRceghk sec. m. oaβ*. exortacioun, *either mo-*  
*nesting MUXa*. exortacioun, or *stiring I*. <sup>q</sup> onli preisid *R sec. m*. <sup>r</sup> Om. *CEI pr. m. KMQRUXabceghkōβ*.  
<sup>s</sup> Om. *kβ*. <sup>t</sup> oure *K sec. m. x*.

1 3ou 'into hem<sup>a</sup>. <sup>aa</sup>Forwhi of<sup>b</sup> the myn-  
ysterie that is maad into<sup>c</sup> hooly men, it is  
to me of<sup>d</sup> 'haboundaunt, or plente<sup>e</sup>, for<sup>f</sup> to  
wryte to 3ou.

## CAP. IX.

2 Forsoth I woot<sup>g</sup> 3oure ynwitt<sup>h</sup> redy<sup>i</sup>,  
for the which I haue glorie of 3ou anentis  
Macedonyes, for and<sup>k</sup> Acaye is redi fro a  
3eer passid, and 3oure loue hath stirid ful  
3 manye. Forsoth we han sent britheren<sup>l</sup>,  
that that<sup>m</sup> thing that we glorien in<sup>n</sup> 3ou,  
be not auoydid in this partie<sup>o</sup>, that as I  
4 seyde, 3e be redy<sup>p</sup>. Lest when Macedonyes  
schulen<sup>q</sup> come with me, and schulen<sup>r</sup> fynde  
3ou vnredy, we schamen<sup>s</sup>, that we<sup>t</sup> seye<sup>u</sup>  
5 3ou not, in this substaunce<sup>v</sup>. Therefore I  
gesside necessarie for<sup>w</sup> to praye britheren,  
that thei come bifore to 3ou, and make  
redy this bihizt blessinge<sup>x</sup> for<sup>y</sup> to be redy,  
6 so as blessinge<sup>z</sup>, not<sup>a</sup> as auarice<sup>b</sup>. This  
thing forsothe I seye, for<sup>c</sup> he that sowith  
scarsly, schal and<sup>d</sup> scarsly repe; and he  
that sowith in blessingis, schal repe and<sup>e</sup>  
7 of blessingis. Ech man as he castide<sup>f</sup> in  
his herte, not of heuynesse<sup>g</sup>, 'or of nede<sup>h</sup>;  
8 forsoth God loueth a glad 3yuere. For-  
sothe<sup>i</sup> God is my3ty for<sup>k</sup> to make al grace  
abounde<sup>l</sup> in 3ou, that 3e in alle thingis  
euermore hauynge<sup>m</sup> al sufficiency, abounde  
9 in to al good work; as it<sup>n</sup> is writun, He  
delide a brood, he 3af to pore men, his  
ri3twisnesse dwellith<sup>o</sup> into<sup>p</sup> 'withouten  
10 ende<sup>q</sup>. Forsoth he that<sup>r</sup> mynistrith seed  
to the 'man sowynge<sup>s</sup>, and<sup>t</sup> schal 3yue<sup>u</sup>  
breed for<sup>v</sup> to ete, and he schal multiplie  
3oure<sup>w</sup> seed, and make moche the encres-

## CAP. IX.

For<sup>u</sup> of the mynystrie that is<sup>v</sup> maad<sup>1</sup>  
to hooli men, it is to me of plente to  
write to 3ou. For Y knowe 3oure wille,<sup>2</sup>  
for the which Y haue glorie of 3ou  
anentis Macedonyes, for also Acaye is  
redi fro<sup>w</sup> a 3eer passid, and 3oure loue  
hath stirid ful manye. And we han<sup>3</sup>  
sent britheren, that this thing that we  
glorien of 3ou, be not auoidid in this<sup>x</sup>  
parti, that as Y seide, 3e be redi. Lest<sup>4</sup>  
whanne Macedonyes comen with me, and  
fynden 3ou vnredi, we be schamed, that  
we seien<sup>y</sup> 3ou not, in this substaunce.  
Therfor Y gesside necessarie to preie<sup>5</sup>  
britheren, that thei come bifore to 3ou,  
and make redi<sup>z</sup> this bihizt blessing to be  
redi, so as blessing, and not as aueryce.  
For Y seie this thing, he that sowith<sup>6</sup>  
scarseli, schal also repe scarseli; and he  
that sowith in blessingis, schal 'repe  
also<sup>a</sup> of<sup>b</sup> blessingis. Ech man as he<sup>7</sup>  
castide in his herte, not of heuynesse, or  
of nede; for<sup>c</sup> God loueth a glad 3yuere.  
And God is mi3ti to make al grace<sup>8</sup>  
abounde<sup>d</sup> in 3ou, that 3e in alle thingis  
euere more han al sufficiency, and  
abounde in to al good werk; as it is<sup>9</sup>  
writun, He delide abroad, he 3af to pore  
men, his ri3twisnesse dwellith withouten  
ende. And he that mynystrieth seed to<sup>10</sup>  
the sowere, schal 3yue also breed to ete,  
and he schal multiplie 3oure seed, and  
make myche<sup>e</sup> the encressingis of fruytis  
of 3oure ri3twisnesse; that in alle thingis<sup>11</sup>  
3e maad<sup>f</sup> riche waxen<sup>g</sup> plenteuouse in to

<sup>a</sup> Om. v. <sup>aa</sup> Chapter IX. commences here in v. <sup>b</sup> and of s. <sup>c</sup> to v. <sup>d</sup> Om. AN. <sup>e</sup> aboundaunce, or plente GMPSTVY. <sup>f</sup> abound. or a plente o. aboundaunce, or plente ouer mesure q. aboundaunce x. <sup>g</sup> Om. oqsx. <sup>h</sup> knowe v. <sup>i</sup> wille v. <sup>j</sup> Om. v. <sup>k</sup> Om. N. <sup>l</sup> britheren to 3ou, to enfourme 3ou discretly that 3e be redy q. <sup>m</sup> this v. <sup>n</sup> of v. <sup>o</sup> part sX. <sup>p</sup> redye, and mys in doynge q. <sup>q</sup> Om. v. <sup>r</sup> Om. v. <sup>s</sup> ben schamed v. <sup>t</sup> I G pr. m. MNPQT. <sup>u</sup> size MP. sai N. saye q. <sup>v</sup> substaunce, or 3ift that releueth pore men, to be redye q. <sup>w</sup> Om. sX. <sup>x</sup> blessing, that causith euerlastynge blessing q. <sup>y</sup> Om. sX. <sup>z</sup> blessing, for 3oure good wille and discrecioun q. <sup>aa</sup> and not GMPVY. sec. m. <sup>b</sup> auerice, or nygardye, nether to plenteuously q. <sup>c</sup> Om. v. <sup>d</sup> also v. <sup>e</sup> also v. <sup>f</sup> castide, or ordegnede q. caste sX. <sup>g</sup> heuynesse, or schame q. <sup>h</sup> or of need, constreyned, but of pure loue wilfully to the needye, 3eue he his blessinge to the pore q. Om. x. <sup>i</sup> For whi v. <sup>k</sup> Om. sX. <sup>l</sup> for to abounde q. <sup>m</sup> haf o. <sup>n</sup> Om. x. <sup>o</sup> Om. G pr. m. <sup>p</sup> Om. v. <sup>q</sup> withouten ende world of world G pr. m. MPQ. world of world G sec. m. <sup>r</sup> Om. G pr. m. <sup>s</sup> sowere v. sowende x. <sup>t</sup> Om. v. <sup>u</sup> 3yue also v. <sup>v</sup> Om. sX. <sup>w</sup> 3ou G pr. m.

<sup>u</sup> Forwhi cab sec. m. c sec. m. <sup>v</sup> was b. <sup>w</sup> for A pr. m. <sup>x</sup> Om. EQ pr. m. egk. <sup>y</sup> sizen ERgoaß. sau3en I. sy3e b. <sup>z</sup> Om. EIQ pr. m. e pr. m. g. <sup>aa</sup> also repe ra. <sup>b</sup> in b. <sup>c</sup> forwhi A pr. m. cb sec. m. e sec. m. forsothe a. <sup>d</sup> to abounde k pr. m. <sup>e</sup> Om. R. <sup>f</sup> ben maad k pr. m. <sup>g</sup> wexen QRH et alii. and wexen k pr. m.

yngis<sup>x</sup> of fruytis of 3oure rȳtwysnesse; 11 that<sup>y</sup> in alle thingis 3e<sup>z</sup> maad ryche ha-  
 bounde in to<sup>a</sup> alle symplenesse<sup>b</sup>, the<sup>c</sup>  
 which worchith by vs doynge of thank-  
 12 yngis<sup>d</sup> to God. For the mynisterie<sup>e</sup> of  
 this office not oonly fillith tho thingis that  
 faylen to<sup>f</sup> hooly men, but also aboundith  
 by manye<sup>g</sup> in doynge of thankings to<sup>h</sup>  
 13 the Lord, by prouynge of this mynysterie<sup>i</sup>,  
 glorifynge God in the obedience of 3oure  
 knowleching in the gospel of Crist, and in  
 symplenesse of comynycacioun into hem  
 14 and into<sup>k</sup> alle<sup>l</sup>, and in<sup>m</sup> the<sup>n</sup> bisechinge of  
 hem for 3ou<sup>o</sup>, desyringe 3ou<sup>p</sup> for the clere<sup>q</sup>  
 15 grace<sup>r</sup> in 3ou. I do<sup>s</sup> thankings to God<sup>t</sup>  
 vpon<sup>u</sup> the vnenarrable, *or that may not*  
*1 be told*<sup>v</sup>, 3ifte of hym. <sup>vv</sup>Forsoth I<sup>w</sup> Poul  
 biseche 3ou, by the hoolynesse<sup>x</sup>, *or mylde-*  
*nesse*<sup>y</sup>, and softnesse, *or pacience*<sup>z</sup>, of  
 Crist, the<sup>a</sup> which sothely in the face<sup>b</sup> am  
 meek among 3ou, forsoth I absent triste  
 in 3ou.

## CAP. X.

2 Forsothe, britheren<sup>c</sup>, I preie 3ou, that  
 I present be not hardy by<sup>d</sup> the ilke<sup>e</sup> trist,  
 in which I am gessid for<sup>f</sup> to be hardy in  
 to summe<sup>g</sup>, the<sup>h</sup> whiche deme vs, as we  
 3 wandren<sup>i</sup> vp<sup>j</sup> the fleisch. Forsoth<sup>k</sup> we  
 walkynge in<sup>kk</sup> fleisch, *fi3ten not*<sup>l</sup>, *or hold-*  
 4 *en not kny3thod*<sup>m</sup>, vp<sup>n</sup> the fleisch. For-  
 whi the armers of oure kny3thod ben not  
 fleischly, but my3ty to<sup>o</sup> God to<sup>p</sup> the de-  
 struccioun of wardingis, *or strengthis*<sup>q</sup>;  
 5 we<sup>r</sup> distroyinge<sup>s</sup> counceils<sup>t</sup>, and al hiz-  
 nesse<sup>u</sup> reysinge<sup>v</sup> him<sup>w</sup> a3ens the science of  
 God, and dryuynge<sup>x</sup> into caytifte al<sup>y</sup> vn-  
 dirstandinge into the<sup>z</sup> seruyse of Crist;  
 6 also<sup>a</sup> hauynge<sup>b</sup> in redynesse for<sup>c</sup> to venge

al symplenesse, which worchith bi vs  
 doing of thankings to God. For the<sup>12</sup>  
 mynystrie of this office not oneli fillith  
 tho thingis that failen to holi men, but  
 also multiplieth many thankyngis to  
 God, bi the preuyng of this mynystrie,<sup>13</sup>  
 which glorifen<sup>b</sup> God in the obedience  
 of 3oure knouleching<sup>i</sup> in the gospel of  
 Crist, and in symplenesse of comynycacioun  
 in to hem and in to alle, and in<sup>14</sup>  
 the biseching of hem for 3ou, that desiren  
 3ou for the excellent grace of God in  
 3ou. Y do thankyngis to God of the<sup>15</sup>  
 3ifte of hym, that may not be told.

## CAP. X.

And Y my silf Poul biseche 3ou, bi 1  
 the myldenesse<sup>k</sup> and softnesse<sup>l</sup> of Crist,  
 which in the face am meke among 3ou,  
 and Y absent triste in 3ou. For Y preie 2  
 3ou, that lest Y present be not bold bi  
 the trist, in which Y am gessid to be  
 bold<sup>m</sup> in to summe, that demen vs, as if  
 we wandren aftir the fleisch. For we 3  
 walkynge<sup>n</sup> in fleisch<sup>o</sup>, fi3ten not aftir the  
 fleisch. For the armuris of oure kny3t- 4  
 hod ben not fleischli, but my3ti bi God  
 to the distruccioun of strengthis<sup>p</sup>. And  
 we distrien counsels, and alle hiznesse 5  
 that hizeth it silf a3ens the science of  
 God, and dryuen in to<sup>q</sup> caitifte al vn-  
 dirstanding in to the<sup>r</sup> seruyse of Crist.  
 And we han redi to venge al vnobedi- 6  
 ence, whanne 3oure obedience schal be  
 fillid. Se 3e the thingis that ben after 7  
 the face. If ony man<sup>s</sup> trustith to him  
 silf, that he is of Crist, thenke he this

<sup>x</sup> encresynge o. <sup>y</sup> that 3e GMPQT. <sup>z</sup> Om. GMPQT. <sup>a</sup> in G pr. m. t. <sup>b</sup> symplenesse of herte q.  
<sup>c</sup> Om. v. <sup>d</sup> thankis MPQ. <sup>e</sup> mysterie N. <sup>f</sup> in v. <sup>g</sup> many men G sec. m. <sup>h</sup> in G sec. m. v. <sup>i</sup> mysterie q.  
<sup>k</sup> in G pr. m. <sup>l</sup> alle other q. <sup>m</sup> into G. <sup>n</sup> Om. GMPQT. <sup>o</sup> 3ou to God q. <sup>p</sup> 3ou to be in blisse q.  
<sup>q</sup> excelent v. <sup>r</sup> grace, or charite q. grace of God v. <sup>s</sup> 3if o. <sup>t</sup> God for 3ou x. <sup>u</sup> vp o. of v.  
<sup>v</sup> vnuenerable G pr. m. vntelable o. vnnarrable v. vnnoumbrable x. <sup>vv</sup> Chapter X. begins here in v.  
<sup>w</sup> I myself v. <sup>x</sup> holynesse T. <sup>y</sup> Om. ox. <sup>z</sup> Om. ox. <sup>a</sup> Om. v. <sup>b</sup> face, or wythouteforth q.  
<sup>c</sup> brether GX. Om. v. <sup>d</sup> in to q. <sup>e</sup> that x. <sup>f</sup> Om. SX. <sup>g</sup> sum vncorrect q. <sup>h</sup> Om. v. <sup>i</sup> wandriden y.  
<sup>j</sup> aftir GMPQTV. <sup>k</sup> For v. <sup>kk</sup> in the y. <sup>l</sup> beren out q. <sup>m</sup> Om. ox. <sup>n</sup> fi3tinge a3ein the world and the deuyl q.  
<sup>o</sup> by PQVY sec. m. <sup>p</sup> Om. q. <sup>q</sup> Om. ox. <sup>r</sup> Om. q. and we v. <sup>s</sup> distroien v. <sup>t</sup> the  
 counceiles q. <sup>u</sup> heiznesse of worldly wise men q. hiznesses x pr. m. <sup>v</sup> reiseid q. <sup>w</sup> Om. q. itself v.  
<sup>x</sup> dryuen v. <sup>y</sup> in that that in vs is al q. <sup>z</sup> Om. o. <sup>a</sup> and also GT. and also we q. and v. <sup>b</sup> we han v.  
<sup>c</sup> Om. SX.

<sup>h</sup> glorifynge A. <sup>i</sup> knowing k pr. m. <sup>k</sup> ether hoolynesse K marg. <sup>l</sup> ether pacience K marg. <sup>m</sup> ether  
 hardi K marg. <sup>n</sup> wandrynge b. <sup>o</sup> the flesch R. <sup>p</sup> ether wardyngis K marg. <sup>q</sup> vnto a. <sup>r</sup> Om. R. <sup>s</sup> Om. a.

al vnobedience, whanne 3oure obedience  
 7 schal be fulfillid<sup>d</sup>. Se<sup>c</sup> 3e the<sup>f</sup> thingis that  
 ben vpon<sup>g</sup> the face<sup>h</sup>. If ony man tristith to  
 him silf, him<sup>i</sup> for<sup>k</sup> to be<sup>l</sup> of Crist, thenke  
 8 he this thing eft anentis himsilf, for as  
 he is Cristis<sup>m</sup>, so and we. Forwhi and  
 if I schal glorie ony thing more of oure  
 power, the<sup>n</sup> which the Lord 3af to vs into  
 edifyinge, and not into 3oure distruccioun,  
 9 I schal not schame<sup>o</sup>. Forsothe that I be  
 not gessid as for<sup>p</sup> to feere 3ou by epistlis,  
 10 forwhi thei seyn, The epistlis ben<sup>q</sup> heuye<sup>r</sup>,  
 'or greuouse<sup>s</sup>, and strong, but the presence  
 of body sijk<sup>t</sup>, and the word contemptible,  
 11 'or worthi for<sup>u</sup> to be dispysid<sup>v</sup>. He that  
 is such 'maner man<sup>w</sup>, thenke this, for what  
 maner men<sup>x</sup> we 'ben absent<sup>y</sup> by epistlis<sup>z</sup>,  
 suche maner men<sup>a</sup> vs<sup>b</sup> present in dede.  
 12 Sothli<sup>c</sup> we doren<sup>d</sup> not putte vs among, 'or  
 comparisowne vs<sup>e</sup> to summe<sup>f</sup>, that comen-  
 den hem silf; but we metinge<sup>g</sup>, 'or mesur-  
 inge<sup>h</sup>, 'vs in<sup>i</sup> vs silf<sup>k</sup>, and comparisownynge<sup>l</sup>  
 13 vs<sup>m</sup> silf to<sup>n</sup> vs, sothli<sup>o</sup> we schulden not<sup>p</sup>  
 glorie<sup>q</sup> 'into ful moche<sup>r</sup>, but vp<sup>s</sup> the mesure  
 of reule, bi<sup>t</sup> which God mesuride to vs, the  
 14 mesure of stretchinge til<sup>u</sup> to 3ou. For-  
 soth<sup>v</sup> not<sup>w</sup> as we<sup>x</sup> not<sup>y</sup> stretchinge to<sup>a</sup> 3ou,  
 'ouerholden vs<sup>b</sup>. Forsoth<sup>c</sup> 'til to<sup>d</sup> 3ou we  
 15 camen in the gospel of Crist, not glory-  
 inge 'into ful moche<sup>e</sup> in othere mennis  
 traelis. Sothly we hauynge<sup>f</sup> hope of  
 3oure feith waxynge in 3ou for<sup>g</sup> to be  
 magnified vp<sup>h</sup> oure<sup>i</sup> reule in habound-  
 16 aunce, also for<sup>k</sup> to preche into tho thingis  
 that ben by3ondes 3ou, not for<sup>l</sup> to glorie<sup>m</sup>  
 in othir mennis<sup>n</sup> reule<sup>o</sup>, in thes thingis  
 17 that ben maad redy. Forsothe he that

thing eft<sup>s</sup> anentis hym silf, for as he<sup>8</sup>  
 is Cristis, so also we. For<sup>t</sup> if Y schal  
 glorie ony thing more of oure power,  
 which the Lord 3af to vs in to edifiyng,  
 and not in to 3oure distruccioun, Y schal  
 not be schamed. But that Y be not<sup>9</sup>  
 gessid as to fere 3ou bi epistlis<sup>u</sup>, for<sup>v</sup> thei<sup>10</sup>  
 seien, That epistlis<sup>w</sup> ben greuouse and  
 stronge, but the presence of the hodi is  
 feble, and the word worthi to be dis-  
 pised. He that is suche oon, thenke this,<sup>11</sup>  
 for suche as we absent ben in word bi  
 pistlis<sup>x</sup>, suche we ben present in dede.  
 For we doren not putte<sup>y</sup> vs among, or<sup>12</sup>  
 comparisoune vs to summen, that co-  
 menden hem silf; but we mesuren vs in  
 vs silf, and comparisounen vs silf to vs.  
 For we schulden not haue glorie ouer me-<sup>13</sup>  
 sure, but bi the mesure of the reule  
 which God mesuride to vs, the mesure  
 that stretchith to 3ou. For we ouer-<sup>14</sup>  
 stretchen not forth<sup>z</sup> vs<sup>a</sup>, as not stretch-  
 inge to 3ou. For to 3ou we camen in the  
 gospel of Crist, not gloriynge ouer me-<sup>15</sup>  
 sure in othere mennus traelis. For we  
 'han hope<sup>b</sup> of 3oure<sup>c</sup> feith that wexith  
 in 3ou to be magnified bi oure reule in  
 abundaunce, also to preche in to tho<sup>16</sup>  
 thingis that ben bizendis 3ou, not to haue  
 glorie in othere mennus<sup>d</sup> reule, in these  
 thingis that ben maad redi. He that<sup>17</sup>  
 glorieth, haue glorie in the Lord. For<sup>18</sup>  
 not he that comendith hym silf is preu-  
 yd, but whom God comendith.

<sup>d</sup> fillid *v.* <sup>e</sup> So *o.* <sup>f</sup> thoo *g.* tho *MPQT.* <sup>g</sup> afir *OMPQTV.* <sup>vp</sup> *NOSWXY.* <sup>h</sup> face, or *opynly q.* <sup>i</sup> Om. *STVX pr. m.* <sup>k</sup> Om. *SVX.* <sup>l</sup> that he is *v.* <sup>m</sup> of Crist *GMPQ.* of Cristis *Y.* <sup>n</sup> Om. *QVX.* <sup>o</sup> be schamed *v.* <sup>p</sup> Om. *SX.* <sup>q</sup> sothli ben *v.* <sup>r</sup> greuous *w.* <sup>s</sup> Om. *OX.* or *greuouse to vndurstonde q.* or *heuy w.* <sup>t</sup> Om. *K.* seek, or *vmyzly q.* is syk *v.* <sup>u</sup> Om. *S.* <sup>v</sup> Om. gloss *OX.* <sup>w</sup> Om. *OX.* a manere *man v.* <sup>x</sup> Om. *X.* <sup>y</sup> ben absent thorou3 woord *N.* absent ben in word *v.* <sup>z</sup> the pistlis *G.* pistolis *SX.* pystlis *TY.* <sup>a</sup> of men *G.* *men nite q.* Om. *X.* <sup>b</sup> we ben *v.* <sup>c</sup> For *v.* <sup>d</sup> dur *o.* durn *X.* <sup>e</sup> Om. *o.* <sup>f</sup> sum men *v.* <sup>g</sup> mesourynge *o.* meten *v.* <sup>h</sup> Om. *OX.* or *mesuren v.* <sup>i</sup> Om. *N.* <sup>k</sup> oure silf *GMPT.* oure silf, that is, *byholdynge in to oure conscience q.* <sup>l</sup> comparisonen *v.* <sup>m</sup> oure *GMPQT.* <sup>n</sup> in *q.* <sup>o</sup> forsothe *v.* <sup>p</sup> Om. *v.* <sup>q</sup> haue glorie *v.* <sup>r</sup> ouer mesure *v.* <sup>s</sup> after *GMPQT.* bi *v.* <sup>t</sup> the *o.* Om. *v.* <sup>u</sup> Om. *q.* <sup>v</sup> For *v.* <sup>w</sup> we ouerstretchin not forth vs *v.* <sup>x</sup> Om. *v.* <sup>y</sup> Om. *N.* <sup>a</sup> vnto *G sec. m. q.* til to *v.* <sup>b</sup> we ouerholden vs *G sec. m.* Om. *v.* ouerhelden *X.* <sup>c</sup> For *v.* <sup>d</sup> vnto *GMPT.* <sup>e</sup> ouer mesure *v.* <sup>f</sup> han *v.* <sup>g</sup> Om. *SX.* <sup>h</sup> bi *v.* <sup>i</sup> 3oure *G sec. m.* <sup>k</sup> Om. *SX.* <sup>l</sup> Om. *NSX.* <sup>m</sup> haue glorie *NV.* <sup>n</sup> mans *GMPQSVW.* <sup>o</sup> reule, or *techyng q.*

<sup>s</sup> Om. *b.* <sup>t</sup> Forwhi *A pr. m. b sec. m. k.* <sup>u</sup> the epistlis *CEIKMQRUXabceghkoiβ.* <sup>v</sup> forwhi *A pr. m. c b sec. m. k pr. m.* <sup>w</sup> pistlis *mk.* <sup>x</sup> epistlis *ET pr. m. k.* <sup>y</sup> ether menge *K.* <sup>z</sup> for *gob.* <sup>a</sup> this *β.* <sup>b</sup> hopen *k pr. m.* <sup>c</sup> oure *k sec. m.* <sup>d</sup> mannis *ebcgka.*

18 glorieth, glorie<sup>p</sup> in the Lord. Forsoth<sup>a</sup>  
not he that comendith him silf is proued,  
but whom God comendith, *'or preisith<sup>r</sup>*.

## CAP. XI.

1 I wolde *'ze schulden<sup>s</sup> susteyne<sup>t</sup>* a litil  
thing of myn vnwysdom, but and<sup>u</sup> sup-  
2 portev<sup>r</sup> me<sup>w</sup>, *'or bere vp me<sup>x</sup>*. Sothly<sup>y</sup> I  
loue you<sup>z</sup> by the loue of God; sothli<sup>a</sup> I  
haue bihi<sup>jt</sup>, *'or bicomē borwe<sup>b</sup>*, for<sup>c</sup> to  
3 yue<sup>d</sup> you<sup>e</sup> a chast virgyne<sup>f</sup> to a<sup>g</sup> man<sup>h</sup>,  
3 Crist<sup>i</sup>. Forsoth I drede, lest as the ser-  
pent disceyuede Eue withj his sutil wordis<sup>k</sup>,  
so youre<sup>l</sup> wittis ben corrupt<sup>m</sup>, and falle down  
4 fro the sympleness that is in Crist. For-  
whi if he that cometh, prechith anothir  
Crist, whom we prechen<sup>n</sup> not, or if ze  
taken anothir spirit, whom ze resseyueden<sup>o</sup>  
not, or anothir gospel, the<sup>p</sup> which ze re-  
sceyueden not, ri<sup>jt</sup>ly ze schulden suffre.  
5 Sothli<sup>a</sup> I wene<sup>r</sup> *'for to haue<sup>s</sup> don no thing*  
6 *lasse<sup>t</sup> fro<sup>u</sup> the greetē apostlis*. Forwhi thou<sup>v</sup>  
I be vnlerned<sup>w</sup> in sermoun, *'or word<sup>x</sup>*, but  
not in science<sup>y</sup>, *'or kunnyng<sup>z</sup>*. Forsoth  
in alle thingis<sup>a</sup> I am schewid<sup>b</sup>, *'or maad*  
7 *knowe<sup>c</sup>*, to you. Or whethir I haue do  
synne, mekyngē, *'or makinge low<sup>z</sup><sup>d</sup>*, my  
silf, that ze ben enhaunsid, for freely  
I euangeliside<sup>e</sup> to you the euangelie<sup>f</sup> of  
8 God? I spoilide<sup>g</sup>, *'or made nakide, or took*  
*ziftis<sup>h</sup>*, of<sup>i</sup> othir chirchis, takyngē<sup>k</sup> soude<sup>l</sup>  
9 to youre seruyse. And whenne I was  
anentis you, and nedide, I was chargeous  
to no man; forwhi britheren that camen  
fro Macedonye, *'suppliden, or fulfilden<sup>m</sup>*,  
that that<sup>n</sup> failide to me. And in alle thingis  
I haue kept<sup>o</sup>, and schal kepe me<sup>p</sup> withoute  
10 charge to you. The treuthe of Crist is<sup>q</sup>  
in me; for this glorie schal not be brokun  
in<sup>r</sup> me, in the *'regiouns, or kuntrees<sup>s</sup>*, of

## CAP. XI.

I wolde that ze wolden suffre a litil<sup>t</sup>  
thing of myn vnwisdom, but also sup-  
porte ze me. For Y loue you bi the loue<sup>z</sup>  
of God; for Y haue spousid you to oon  
hosebonde, to zelde a chast virgyn to  
Crist. But Y drede, lest as the serpent<sup>3</sup>  
disseyuede Eue with his sutil fraude, so  
youre wittis ben corrupt, and fallen down  
fro the sympleness that is in Crist.  
For<sup>e</sup> if he that cometh, prechith anothir<sup>4</sup>  
Crist, whom we precheden not, or if ze  
taken another spirit, whom ze token not,  
or another gospel, which ze resseyueden  
not, ri<sup>jt</sup>ly ze schulden suffre. For Y<sup>5</sup>  
wene that Y haue don no thing lesse  
than the grete<sup>ee</sup> apostlis. For thou<sup>3</sup> Y<sup>6</sup>  
be vulerud<sup>f</sup> in word, but not in kun-  
nyng. For in alle thingis Y am open to  
you. Or whether Y haue don synne,<sup>7</sup>  
mekyngē my silf, that ze be enhaunsid,  
for freli Y prechide to you the gospel  
of God? Y made nakid othere chirchis,<sup>8</sup>  
and Y took sowde to youre seruyse.  
And whanne Y was among you, and<sup>9</sup>  
hadde nede, Y was chargeouse to no man;  
for britheren that camen fro Macedonye,  
fulfilliden that that failide to me. And  
in alle thingis Y haue kept, and schal  
kepe me with outen charge to you. The<sup>10</sup>  
treuthe of Crist is in me; for this  
glorie schal not be brokun in me in the  
cuntreis of Acaie. Whi? for Y loue<sup>11</sup>  
not you? God woot. For that that<sup>s</sup> Y<sup>12</sup>  
do, and that Y schal do, *is* that Y kitte  
awei the occasioun of hem that wolen

<sup>p</sup> glorie he q. haue glorie r. <sup>q</sup> For r. <sup>r</sup> Om. ox. <sup>s</sup> that ze wolden r. <sup>t</sup> sustene, or suffre q. <sup>u</sup> also r.  
<sup>v</sup> supporteth x. <sup>w</sup> ze me r. <sup>x</sup> Om. ox. or bere me vp MPQ. or berith vp s. <sup>y</sup> For r. <sup>z</sup> Om. r.  
<sup>a</sup> for r. <sup>b</sup> Om. ox. or spousid r. <sup>c</sup> Om. sx. to oon husbonde r. <sup>d</sup> take GMPQ. <sup>e</sup> Om. r. <sup>f</sup> maiden s.  
<sup>g</sup> o ANSTWXY. Om. r. <sup>h</sup> Om. r. <sup>i</sup> of Crist T. <sup>j</sup> bi M. <sup>k</sup> frawde AGMNOQSTVWXY. <sup>l</sup> oure TWY. pr. m.  
<sup>m</sup> corrupt, bi lije fraude q. <sup>n</sup> prechiden r. <sup>o</sup> token r. <sup>p</sup> Om. of. <sup>q</sup> For r. <sup>r</sup> wente w. <sup>s</sup> for I  
haf o. to haue sx. that I haue r. <sup>t</sup> Om. s. <sup>u</sup> to o. than r. <sup>v</sup> zif q. <sup>w</sup> not lernid GMPQ. vnlernid srx.  
<sup>x</sup> Om. ox. curiously spekyngē q. <sup>y</sup> kunnyngē o. <sup>z</sup> Om. ox. or kunnyng I am vnlernyd q. <sup>a</sup> Om. n.  
<sup>b</sup> maad knowen o. opin r. <sup>c</sup> Om. ofx. <sup>d</sup> Om. ox. <sup>e</sup> preched r. <sup>f</sup> gospel r. <sup>g</sup> made nakid r.  
<sup>h</sup> Om. ofx. <sup>i</sup> Om. rx. <sup>k</sup> and I took r. <sup>l</sup> sowede G. <sup>m</sup> suppliden, or filliden ANSTWY. fulfilliden  
GMPQX. filleden of. <sup>n</sup> theng that o. <sup>o</sup> kept me o. <sup>p</sup> Om. o. <sup>q</sup> Om. o. <sup>r</sup> Om. G pr. m.  
<sup>s</sup> regiouns GMPQ. contre o.

<sup>e</sup> Forwhi a pr. m. ca. <sup>ee</sup> gretter o. <sup>f</sup> vnlernid qngkaß. unlernnd kc. <sup>g</sup> Om. b pr. m.

11 Achaye. Whi<sup>t</sup>? for I loue not 3ou?  
 12 God woot<sup>u</sup>. 'For that<sup>v</sup> that I do, and I  
 schal do, that I kitte away 'the occa-  
 sion<sup>w</sup> of hem, that wolen occasioun, 'or  
 plente, or power<sup>x</sup>, that in the thing, in  
 which thei glorien, thei be founde suche<sup>y</sup>  
 13 as and we. Forwhi suche false apostlis  
 ben trecherous<sup>z</sup>, 'or gylous<sup>a</sup>, work men,  
 14 transfiguringe hem into apostlis<sup>b</sup>. And not<sup>c</sup>  
 wondir; sothli<sup>d</sup> he<sup>e</sup> Sathanas<sup>f</sup> transfygur-  
 15 ith<sup>g</sup> him into an<sup>h</sup> aungel of lyzt. Therfor  
 it is not greet, if his mynistris ben trans-  
 figurid as the mynistris of ri3twysnesse,  
 16 whos ende schal be aftir hir workis. Eft  
 I seye, lest ony man deme<sup>i</sup> me<sup>k</sup> vnwyse<sup>l</sup>;  
 ellis take 3e me vnwyse<sup>m</sup>, that and<sup>n</sup> I haue  
 17 glorie a litil what. 'That that<sup>o</sup> I speke, I  
 speke not vp<sup>p</sup> God, but as into<sup>q</sup> vnwys-  
 18 dom<sup>r</sup>, in this substaunce of glorie. For-  
 whi many men glorien vp<sup>s</sup> the fleisch, and  
 19 I schal glorie<sup>t</sup>. Forsoth<sup>u</sup> 3e suffren gladly  
 vnwyse men, whanne 3e<sup>v</sup> silf ben wyse.  
 20 Sothli<sup>w</sup> 3e susteynen<sup>x</sup>, if ony man dryue<sup>y</sup>  
 3ou into seruage, if ony man deuourith, if  
 ony man takith, if ony man is enhaunsid  
 'bi pride<sup>z</sup>, if ony man smytith<sup>a</sup> 3ou 'into<sup>b</sup>  
 21 face<sup>c</sup>. Vp<sup>d</sup> vnnobley, I seye, as<sup>e</sup> we weren  
 syke in this partye<sup>f</sup>. In what thing ony  
 man dar, in vnwisdom<sup>g</sup> I seie, and I dar.  
 22 Thei ben Ebrewis<sup>h</sup>, and I<sup>i</sup>; thei ben Ys-  
 raelitis, and I<sup>k</sup>; thei ben the<sup>l</sup> seed of A-  
 23 braham, and I; thei ben the<sup>m</sup> mynistris of  
 Crist, and I. As lasse wys I seye, 'I more<sup>n</sup>;  
 in ful manye trauels, in prisouns more  
 plenteuously, in woundis aboue 'manere,  
 24 or ouer mesure<sup>o</sup>, in deethis ofte tymes. I  
 resceyuede of the Jewis fyue sythis fourty  
 25 strokis oon lesse; thries I was betun with  
 3erdis, onys I was stonyd, thryes Y<sup>p</sup> maad

occasioun, that in the thing, in which  
 thei glorien, thei be foundun as we.  
 For<sup>b</sup> siche false apostlis ben trecherouse<sup>13</sup>  
 werk men, and transfiguren hem in to  
 apostlis of Crist. And no wondur, for<sup>14</sup>  
 Sathanas hym silf transfigurith<sup>i</sup> hym in  
 to an aungel of light. Therfor it is<sup>15</sup>  
 not greet, if hise mynystris ben trans-  
 figurid as the mynystris of ri3twysnesse,  
 whos ende schal be aftir her werkis.  
 Eft Y seie, lest ony man gesse ine to<sup>16</sup>  
 be vnwise; ellis take 3e me as vnwise,  
 that also Y haue glorie a litil what.  
 That that Y speke<sup>\*</sup>, Y speke not aftir<sup>17</sup>  
 God<sup>†</sup>, but as in vnwisdom, in this sub-  
 stance of glorie. For many men glo-<sup>18</sup>  
 rien aftir the fleisch, and Y schal glo-  
 rie. For 3e suffren gladli vnwise men,<sup>19</sup>  
 whanne 3e<sup>k</sup> silf<sup>l</sup> ben wise<sup>m</sup>. For<sup>n</sup> 3e<sup>20</sup>  
 susteynen<sup>o</sup>, if ony man dryueth<sup>p</sup> 3ou in  
 to seruage, if ony man deuourith, if ony  
 man takith, if ony man is enhaunsid<sup>q</sup>,  
 if ony man smytith 3ou on<sup>r</sup> the<sup>s</sup> face.  
 Bi vnnoblei Y seie, as if we weren sike<sup>21</sup>  
 in this parti. In what thing ouy man  
 dar, in vnwisdom Y seie, and Y dar.  
 Thei ben Ebrewis, and Y; thei ben<sup>22</sup>  
 Israelitis, and Y; thei ben the seed of  
 Abraham, and Y; thei ben the myn-<sup>23</sup>  
 ystris of Crist, and Y. As lesse wise Y  
 seie, Y more; in ful many trauelis, in  
 prisouns more plenteuousli, in woundis  
 aboue<sup>t</sup> maner, in deethis ofte tymes. Y<sup>24</sup>  
 resceyuede<sup>u</sup> of the Jewis fyue sithis  
 fourti strokis oon lesse; thries Y was<sup>25</sup>  
 betun with 3erdis, onys Y was stonyd,  
 thries Y was at shipbreche, a<sup>v</sup> nyzt and  
 a<sup>w</sup> dai Y was in the depnesse of the  
 see; in weies ofte, in perelis of floodis,<sup>26</sup>

\* that I speke;  
 of my fleschli  
 preysing. Lire  
 here. ve.  
 † speke not af-  
 ter God; as to  
 the licnesse of  
 wordis, no glo-  
 rie risith of  
 flesch anentis  
 God, for whi  
 meknesse is  
 glorie anentis  
 God. The Glose  
 here.  
 Either not aftir  
 God, but as in  
 vnwisdom; that  
 is, if I do this  
 without a rea-  
 sonable and  
 nedful cause.  
 Lire here. ve.

<sup>t</sup> Om. G pr. m. <sup>u</sup> wote for I loue 3ou q. <sup>v</sup> Forsothe AGMNOQS. Forsothe that PTVWXY. <sup>w</sup> occa-  
 sious K. occasioun, or plente or power N. <sup>x</sup> Om. NOX. take o sec. m. marg. <sup>y</sup> Om. V.  
<sup>z</sup> trechours TY. <sup>a</sup> Om. OX. gileful S. <sup>b</sup> aposteles of Crist GMOPQTVWXY. <sup>c</sup> no NV. <sup>d</sup> forwhi V.  
<sup>e</sup> Om. V. <sup>f</sup> Sathanas, her heed q. Sathanas him self V. <sup>g</sup> transfigured NS. <sup>h</sup> Om. OV. <sup>i</sup> gesse V. <sup>k</sup> Om.  
 G pr. m. <sup>l</sup> to be vnwise V. <sup>m</sup> as vnwijs MOPQVWXY. <sup>n</sup> Om. G pr. m. <sup>o</sup> And that K. that  
 at o. <sup>p</sup> after GMPQV. <sup>q</sup> in NV. to q. <sup>r</sup> wisdom V. <sup>s</sup> after GMPQV. <sup>t</sup> glorie, that siche be repreuede q.  
<sup>u</sup> For V. <sup>v</sup> 3ee 3our GPQY sec. m. 3e 3ou M. 3ou SX. <sup>w</sup> For whi V. <sup>x</sup> suffren q. <sup>y</sup> driueth V. <sup>z</sup> Om. X.  
<sup>a</sup> smytynge N. smyte X. <sup>b</sup> on V. <sup>c</sup> the face AGMOPQSYX sec. m. <sup>d</sup> After GMPQ. Bi V. <sup>e</sup> as if V.  
<sup>f</sup> part X. <sup>g</sup> wisdom o. <sup>h</sup> Jewis S. <sup>i</sup> Om. G pr. m. <sup>k</sup> Om. G pr. m. <sup>l</sup> Om. o. <sup>m</sup> Om. NS. <sup>n</sup> more I  
 GMPQ. <sup>o</sup> maner o pr. m. X. mesure o sec. m. <sup>p</sup> Om. o.

<sup>h</sup> Forwhi A pr. m. ca. <sup>i</sup> transfiguride k. <sup>k</sup> 3our E. 3e 3ou ka. 3ou k. <sup>l</sup> Om. I. <sup>m</sup> wise men I.  
<sup>n</sup> Forwhi A pr. m. c. <sup>o</sup> suffren I. <sup>p</sup> driue ca. <sup>q</sup> enhauncid bi pride rh. <sup>r</sup> in to K sec. m. <sup>s</sup> Om.  
 A pr. m. b. <sup>t</sup> ouer I. <sup>u</sup> resceyue k pr. m. <sup>v</sup> Om. A sec. m. ia sec. m. a. <sup>w</sup> Om. a.

perisching in schip, nyzt<sup>a</sup> and day I was  
 26 in depnesse<sup>r</sup> of the see; in weies ofte, in  
 perelis of flodis, in perels of theues, in  
 perelis of kyn, in perels of hethen men,  
 'in perels<sup>s</sup> in cite<sup>t</sup>, in perels in desert, in  
 perels in see<sup>u</sup>, in perels in false britheren,  
 27 in traueil and<sup>v</sup> myseste<sup>w</sup>, in many wak-  
 yngis, in hungir and<sup>x</sup> thirst, in<sup>y</sup> many fast-  
 28 ingis, in cold and<sup>z</sup> in<sup>a</sup> nakidnesse. With-  
 oute tho thingis that ben withouteforth;  
 myn eche dayes<sup>b</sup> wakyng<sup>c</sup>, 'or studyng<sup>d</sup>,  
 29 the<sup>e</sup> bisynesse of alle chirchis. Who is  
 syk, and I am not syk? who is sclaudrid,  
 and I am not brend<sup>f</sup>?

## CAP. XII.

30 If it bihoueth for<sup>g</sup> to glorie, I schal glorie  
*in tho thingis* that ben of myn infirnyte,  
 31 'or frelte<sup>h</sup>. God<sup>i</sup> and the fadir of oure  
 Lord Jhesu Crist, that is blessid into the<sup>k</sup>  
 worldis, woot, that I 'gabbe not, or<sup>l</sup> lyie  
 32 not. The prouost<sup>m</sup>, or kepere<sup>n</sup>, of Da-  
 maske, of the king of the folk Arethe<sup>o</sup>,  
 kepte the cite of Damascenys for<sup>p</sup> to take  
 33 me; and by a wyndow in a leep I was  
 latun down by the<sup>q</sup> wal, and so I scapide<sup>r</sup>  
 1 his hondis. "If it bihoueth<sup>s</sup> for<sup>t</sup> to glo-  
 rie, sothli it spedith not; forsoth I schal  
 come to the visyouns and reuelaciouns of  
 2 the Lord. I woot a man in Crist bifore  
 fourtene 3eer; wher in body, wher out of  
 body<sup>u</sup>, I woot not, God woot; sich a man  
 3 rauschild 'til to<sup>v</sup> the thridde heuene. And<sup>w</sup>  
 I woot such a man; wher in body, or<sup>x</sup> out  
 4 of body, I noot<sup>y</sup>, God woot; for he was  
 rauschild into paradys, and herde priuey  
 wordes, the<sup>z</sup> whiche it is not leefful to a<sup>a</sup>  
 5 man for<sup>b</sup> to speke. For sich maner thing<sup>c</sup>  
 I schal glorie; forsothe for me no thing,  
 6 no<sup>d</sup> but in myn infirmittees. Forwhi and  
 if I schal wilne<sup>e</sup> for<sup>f</sup> to<sup>g</sup> glorie, I schal not

in perelis of theues, in perelis of kyn,  
 in perelis of hethene men, in perelis in  
 citee, in perelis in desert, in perelis in  
 the see, in perelis among false britheren,  
 in trauel<sup>x</sup> and nedynesse, in many wak-27  
 yngis, in hungur, in thirst, in many fast-  
 yngis, in coold and nakidnesse. With-28  
 outen tho thingis that ben withouteforth,  
 myn ech daies trauelyng is the bisynesse  
 of alle chirchis. Who is sijk, and Y am 29  
 not sijk? who is sclaudrid, and Y am  
 not brend? If it bihoueth to glorie, Y 30  
 schal glorie *in tho thingis* that ben of  
 myn infirnyte. God and the fadir of 31  
 oure Lord Jhesu Crist, that is blessid  
 in to worldis, woot that Y lie not. The 32  
 preuost of Damask, of the kyng of the  
 folk Arethe<sup>s</sup>, kepte the citee of Dama-  
 scenes to<sup>z</sup> take me; and bi a wyndow in 33  
 a leep Y was latun down bi the<sup>a</sup> wal, and  
 so Y ascapide<sup>b</sup> hise hondis.

## CAP. XII.

If it bihoueth to haue glorie, it sped-1  
 ith not; but Y schal come to the visious  
 and to<sup>c</sup> the reuelaciouns of the Lord.  
 I woot a man in Crist that bifore foure-2  
 tene 3eer; whether in bodi, whether out  
 of the<sup>d</sup> bodi, Y woot not, God woot; that  
 siche a man was rauschild 'til to<sup>e</sup> the  
 thridde heuene. And Y woot sich a 3  
 man; whether in bodi, or out of bodi, Y  
 noot<sup>f</sup>, God woot; that he was rauschild 4  
 in to paradys, and herde preuy wordis,  
 whiche it is not leueful to a man to  
 speke. For such maner thingis Y schal 5  
 glorie; but for me no thing, no<sup>g</sup> but in  
 myn infirmytees. For<sup>h</sup> if Y schal wilne 6  
 to glorie, Y schal not be vnwijs, for Y

<sup>a</sup> a nyzt N. <sup>r</sup> peril T. <sup>s</sup> Om. G pr. m. <sup>t</sup> the cite SX. <sup>u</sup> the see ASTXY. <sup>v</sup> in O. <sup>w</sup> nedynesse, either  
 mysseiste V. <sup>x</sup> in KV. <sup>y</sup> and O. <sup>z</sup> Om. W. <sup>a</sup> Om. AGMNOPQF. <sup>b</sup> day AGMPQSTVWXY. <sup>c</sup> traueiling V.  
<sup>d</sup> Om. OX. <sup>e</sup> is the V. <sup>f</sup> brend, or purgid with multitude of sclaudris Q. <sup>g</sup> Om. SX. <sup>h</sup> Om. OX.  
<sup>i</sup> For O. <sup>k</sup> Om. SVX. <sup>l</sup> Om. AGMNOPQSTVWXY. <sup>m</sup> kepere X. <sup>n</sup> Om. OXY. <sup>o</sup> of Arethe A pr. m. NOX.  
<sup>p</sup> Om. SX. <sup>q</sup> a X. <sup>r</sup> ascapide V. <sup>rr</sup> Cap. XII. begins here in V. <sup>s</sup> behoue SX. <sup>t</sup> Om. SX. <sup>u</sup> the  
 body AOSTVXY pr. m. <sup>v</sup> vnto GMPQ. til N. <sup>w</sup> Om. G pr. m. <sup>x</sup> whether X. <sup>y</sup> not wot S. <sup>z</sup> Om. V.  
<sup>a</sup> eny Q. <sup>b</sup> Om. SX. <sup>c</sup> thingis V. <sup>d</sup> not O. <sup>e</sup> wille M. wolen Q. <sup>f</sup> Om. SX. <sup>g</sup> Om. SX.

<sup>x</sup> traueilis k. <sup>y</sup> of Arethe Ircdk. <sup>z</sup> for to b. <sup>a</sup> a EIQEga. <sup>b</sup> scapide b pr. m. <sup>c</sup> Om. R. <sup>d</sup> Om.  
 CKMRAEGHK. <sup>e</sup> vnto I. <sup>f</sup> ne woot I. wot not K. <sup>g</sup> Om. b. <sup>h</sup> Forwhi A pr. m. c.

be vnwys; sothli<sup>h</sup> I schal seye treuthe; forsoth<sup>i</sup> I spare, lest ony man gesse me ouer that thing that he seeth in me, or heerith ony thing of me. And lest the greetnesse of reuelaciouns<sup>k</sup> enhaunce me 'in pride<sup>l</sup>, the pricke of<sup>m</sup> fleisch, an aungel of Sathanas, is 3ouun to me, 'the which<sup>o</sup> boffatith<sup>n</sup> me. For which<sup>o</sup> thing thries I preide the Lord, that it schuld go a wey<sup>o</sup> fro me. And he seide to me, My grace sufficith to thee; forwhi vertu is perfytly maad in infirmite. Therefore gladly I schal glorie in myn infirmytees, that the vertu<sup>o</sup> of Crist dwelle in<sup>oo</sup> me. For which thing I plese to me<sup>p</sup> in myn infirmitees, in wrong<sup>q</sup> dispisyngis, 'or *reprouyngis*<sup>r</sup>, in nedis, in persecuciouns, in angwyschis, for Crist; sothli<sup>s</sup> whanne I am syk, thanne<sup>t</sup> I am myzty. I<sup>t</sup> am maad vnwitty<sup>u</sup>, 3e constreyneden me<sup>v</sup>. Forsoth<sup>w</sup> I 'schulde, or<sup>x</sup> *owzte*, for<sup>y</sup> to be comendid of 3ou; sothli<sup>z</sup> I dide no thing lesse 'fro hem<sup>a</sup> that ben apostlis aboute manere<sup>b</sup>. Forwhi<sup>c</sup> thouz<sup>d</sup> I be<sup>e</sup> nouzt<sup>f</sup>, netheles the<sup>g</sup> sygnes of 'myn apostilhed<sup>h</sup> ben maad on<sup>i</sup> 3ou, in<sup>k</sup> al pacience, and singnes, 'or *miraculis*<sup>l</sup>, and grete wondris, and vertues. Sothli what is it, that 3e hadden lasse<sup>m</sup> bifore<sup>n</sup> othere chirchis, no but that I my silf greuyde 3ou not<sup>o</sup>? For3yue 3e to me this wrong<sup>p</sup>. Loo! this thridde tyme I am redy for<sup>q</sup> to come to 3ou, and I schal not be greuous to 3ou; forsothe<sup>r</sup> I seke not tho thingis that ben 3oure, but 3ou. Forsoth<sup>s</sup> nethir sones owen to<sup>t</sup> tresoure, 'or *make tresour*<sup>u</sup>, to fadir and modir, but the<sup>v</sup> fadir and modir<sup>w</sup> to the<sup>x</sup> sones. Forsoth<sup>y</sup> I moost wilfully schal 3yue, and I<sup>z</sup> my silf schal be 'ouer3ouun<sup>a</sup> for 3oure soulis; thouz<sup>3</sup> I more louyng<sup>b</sup>, be lesse loued. But be it; I greuyd not 3ou, but whanne I was sutil

schal seie treuthe; but Y spare, lest ony man gesse me ouer that thing that he seeth in me, or herith ony thing of me. And lest the greetnesse of reuelaciouns<sup>l</sup> enhaunce me *in<sup>k</sup> pride*, the pricke of my fleisch, an aungel of Sathanas, is 3ouun to me, that he buffate me. For<sup>o</sup> whiche thing thries Y preiede the Lord, that it schulde go awei fro me. And he<sup>o</sup> seide to me, My grace suffisith to thee; for vertu is parfitli maad in infirmyte. Therfor gladli Y schal glorie in myn infirmytees, that the vertu of Crist dwelle in me. For which thiug Y am<sup>o</sup> plesid in myn infirmytees, in dispisyngis, in nedis, in persecuciouns, in anguyschis, for Crist; for whanne Y am syk, thanne Y am mi3ti. Y am maad vnwitti, 3e<sup>o</sup> constreyneden me. For Y ouzte to be comendid of 3ou; for Y dide no thing lesse than thei that ben apostlis 'aboute maner<sup>l</sup>. Thouz<sup>3</sup> Y am nouzt, netheles<sup>o</sup> the signes of myn apostilhed ben maad on 3ou, in al pacience, and signes, and grete wondris, and vertues. And what<sup>o</sup> is it, that 3e hadden lesse than othere chirchis, but that Y my silf greuyde 3ou not? For3yue 3e to me this wrong. Lo! this thridde tyme Y am redi to<sup>o</sup> come to 3ou, and Y schal not be greuous to 3ou; for Y seke not tho thingis that ben 3oure<sup>m</sup>, but 3ou. For nether sones owen to tresoure to fadir and modir, but the fadir and modir to the sones. For Y schal 3yue moost wilfuli, and Y<sup>o</sup> my silf schal be 3ouun aboute<sup>n</sup> for 3oure soulis; thouz<sup>3</sup> Y more loue 3ou, and be lesse louyd. But be it; Y<sup>o</sup> greuyde not<sup>o</sup> 3ou, but whanne Y was sutil, Y took 3ou with gile. Whether Y disseyuede 3ou<sup>o</sup> 17 bi ony of hem, which Y sente to 3ou?

<sup>h</sup> for *v*. <sup>i</sup> sothely *o*. <sup>k</sup> reuelacioun *n*. <sup>l</sup> Om. *x*. <sup>m</sup> of my *v*. <sup>n</sup> that he buffate *v*. that buffete *x*. <sup>o</sup> the whiche *s*. <sup>oo</sup> Om. *κ*. <sup>p</sup> me, or *gretly delite* *q*. <sup>q</sup> Om. *v*. <sup>r</sup> Om. *GMOPQVX*. <sup>s</sup> for *v*. <sup>t</sup> and *n*. <sup>u</sup> vnwitty, thus commendyng my silf *q*. <sup>v</sup> me, for *thou3 3oure blame I was constreynede* *q*. <sup>w</sup> For *v*. Sothly *x*. <sup>x</sup> Om. *ovx*. <sup>y</sup> Om. *sx*. <sup>z</sup> for *v*. <sup>a</sup> than thei *v*. <sup>b</sup> my maner *q*. <sup>c</sup> Om. *v*. <sup>d</sup> 3if *q*. <sup>e</sup> am *v*. <sup>f</sup> not *apostle*, as it semeth to summon *q*. <sup>g</sup> these *v*. <sup>h</sup> my postlehed *G pr. m. MPQ*. <sup>i</sup> in *KY*. <sup>k</sup> on *TXV*. <sup>l</sup> Om. *oqx*. <sup>m</sup> lesse of *techyng* *q*. <sup>n</sup> than *v*. <sup>o</sup> not, *bitakyng* of 3ou *q*. <sup>p</sup> thing *q*. <sup>q</sup> Om. *sx*. <sup>r</sup> for *v*. <sup>s</sup> Forwhi *v*. <sup>t</sup> for to *GMNPTV*. <sup>u</sup> Om. *MOPQX*. <sup>v</sup> the *goostly* *q*. <sup>w</sup> the modir *n*. <sup>x</sup> Om. *o*. <sup>y</sup> For *v*. <sup>z</sup> Om. *G pr. m. MPQ*. <sup>a</sup> 3ouen ouer *v*. <sup>b</sup> louyng 3ou *v*.

<sup>i</sup> reuelacioun *k*. <sup>k</sup> to *β*. <sup>l</sup> ouer mesure *l*. <sup>m</sup> 3oures, *n*. <sup>n</sup> ouer *l*. <sup>o</sup> and *Y a*.

17 wyse<sup>c</sup>, I<sup>d</sup> took<sup>e</sup> 3ou with gyle. Wher I  
disceyuede 3ou by<sup>f</sup> ony of hem, the whiche<sup>g</sup>  
18 I sente<sup>h</sup> to 3ou? I preiede Tyte, and I  
sente with him a brothir. Wher<sup>i</sup> Tyte  
bigylide<sup>k</sup> 3ou? wher we gon<sup>l</sup> not in the  
same spiryt? wher not in<sup>m</sup> the same step-  
19 pis<sup>n</sup>? Sum tyme 3e wenen, that we schulen  
excuse vs anentis 3ou. Bifore God in<sup>o</sup>  
Crist we speken; forsothe, moost dere  
britheren, alle thingis for 3oure edify-  
20 inge<sup>p</sup>. Sotheli I drede, lest peraenture  
whanne I schal come, I schal fynde<sup>q</sup> 3ou<sup>r</sup>  
not<sup>s</sup> which manere<sup>t</sup> I wole, and I schal be  
founde of<sup>u</sup> 3ow<sup>v</sup> which maner<sup>w</sup> 3e wolen  
not<sup>x</sup>; lest peraenture stryuyngis, enuyes,  
sturdynnessis, dissenciouns and detrac-  
ciouns, priuey spechis of<sup>y</sup> discord, bolnynges<sup>z</sup>  
*bi<sup>a</sup> pride<sup>b</sup>*, debatis be among 3ou;  
21 lest<sup>c</sup> eftsoone whanne I schal come, God  
make me louz<sup>d</sup> anentis 3ou, and<sup>e</sup> I weyle<sup>f</sup>  
many of hem, that bifore synned, and  
diden not penaunce of<sup>g</sup> the vnclennesse,  
and fornyacioun, and vchastite, that thei  
han<sup>h</sup> don.

## CAP. XIII.

1 Lo! this thridde tyme I come to 3ou,  
and in the mouth of tweyne<sup>i</sup> or thre wit-  
2 nensis euery word schal stonde. I seide  
bifore, and<sup>k</sup> seye bifore, as present twyes,  
and now absent, to hem that bifore han  
synned, and to alle othere; for if I schal  
3 come eftsoone, I schal not spare. Wher  
3e seken asayinge<sup>l</sup> of him<sup>m</sup> that spekith in  
me, Crist<sup>n</sup>, the<sup>o</sup> which is not syk<sup>p</sup> in 3ou,  
4 but is<sup>q</sup> myzty in vs<sup>r</sup>? Forwhi thouz he  
was crucified of infirmyte<sup>s</sup>, but he lyueth  
of the vertu of God. Forwhi and<sup>t</sup> we ben  
syke in hym, but we schulen lyue with  
5 him of the vertu of God in vs. Asaye<sup>u</sup>  
3ou<sup>v</sup> silf, if 3e ben in the<sup>w</sup> feith; 3e 3ou<sup>x</sup>

Y preiede Tite, and Y sente with hym<sup>18</sup>  
a brother. Whether Tite begilide 3ou?  
whether we 3eden not in the same spi-  
rit? whether not in the same steppis?  
Sum tyme 3e wenen, that we schulen<sup>19</sup>  
excuse vs anentis 3ou. Bifor God in  
Crist we speken; and, moost dere bri-  
theren, alle thingis for 3oure edifyng.  
But Y drede, lest whanne Y come, Y<sup>20</sup>  
schal<sup>p</sup> fynde 3ou not<sup>q</sup> suche as Y wole,  
and Y schal be foundun of 3ou suche as  
3e wolen not; lest peraenture stryuyngis,  
enuyes, sturdynnessis, dissenciouns  
and<sup>r</sup> detraccions, preny spechis of disc-  
ord, bolnyngis *bi pride*, debatis ben  
among 3ou; and lest eftsoone whanne Y<sup>21</sup>  
come, God make me low anentis 3ou,  
and Y biweile many of hem, that bifor  
synned, and diden not penaunce on  
the vnclennesse, and fornicacioun, and  
vnchastite, that thei han don.

## CAP. XIII.

Lo! this thridde tyme Y come to 3ou,<sup>1</sup>  
and in the mouth of tweyne<sup>s</sup> or<sup>t</sup> of thre  
witnessis euery word schal stonde. Y<sup>2</sup>  
seide bifor, and seie bifor, as present  
twies, and now absent, to hem that bifor  
han synned, and to alle othere; for if Y  
come eftsoone, Y schal not spare. Whe-<sup>3</sup>  
ther 3e seken the preef of that Crist,  
that<sup>u</sup> spekith in me, which is not feble  
in 3ou? For thouz he was<sup>v</sup> crucified of<sup>4</sup>  
infirmyte, but he lyueth of the vertu  
of God. For also we ben sijk in hym,  
but we schulen lyue with him of the  
vertu of God in vs. Asaie 3ou silf, if<sup>5</sup>  
3e ben in the feith; 3e 3ou<sup>w</sup> silf preue.

<sup>c</sup> Om. *GV*. willy *STXV pr. m.* wille *W*. <sup>d</sup> Om. *T*. <sup>e</sup> discued *G sec. m.* toke, or *disceyuede* *Q*. <sup>f</sup> with *o*.  
<sup>g</sup> whom *GMPQ*. whiche *V*. <sup>h</sup> sende *o*. <sup>i</sup> Whether *PQ*. <sup>k</sup> giled *o*. <sup>l</sup> 3eden *V*. <sup>m</sup> and *MPQ*. <sup>n</sup> steppis,  
or *werkis* *Q*. <sup>o</sup> and in *S*. <sup>p</sup> edificacioun *N*. <sup>q</sup> not fynde *GMPQ*. <sup>r</sup> Om. *o*. <sup>s</sup> Om. *GMP*. <sup>t</sup> maner  
*men* *Q*. <sup>u</sup> at *N*. <sup>v</sup> 3ou *GMPTX*. <sup>w</sup> maner *man* *Q*. <sup>x</sup> not, *scharpely punyschyng* *3ou*. *I dreede* *Q*.  
<sup>y</sup> or *K*. <sup>z</sup> bolnynges *K*. <sup>a</sup> with *o*. Om. *X*. <sup>b</sup> Om. *X*. <sup>c</sup> *I dreede* lest *Q*. <sup>d</sup> humble, or low *Q*.  
<sup>e</sup> so that and *Q*. <sup>f</sup> biweile *V*. <sup>g</sup> on *V*. <sup>h</sup> haden *o*. <sup>i</sup> two *GMPQ pass.* <sup>k</sup> and *IMPQX*. <sup>l</sup> an exper-  
iment, or *asayinge* *GMNPQY marg.* <sup>m</sup> that Crist *V*. <sup>n</sup> Om. *N*. <sup>o</sup> Om. *N*. <sup>p</sup> made seek, or *vnmyzty* *Q*.  
<sup>q</sup> Om. *G pr. m. MP*. he is *Q*. <sup>r</sup> 3ou *V*. <sup>s</sup> infirmyte of *mankynd* *Q*. <sup>t</sup> and 3if *Q*. <sup>u</sup> Tempte, or *asaye* *Q*.  
*Asazeth* *S*. *Asaye* 3e *X*. <sup>v</sup> 3oure *GMPQ*. thi *o*. <sup>w</sup> Om. *TY*. <sup>x</sup> 3oure *GPQ*.

<sup>p</sup> schal not *R pr. m.* <sup>q</sup> Om. *R pr. m.* <sup>r</sup> Om. *A*. <sup>s</sup> two *I et alii*. <sup>t</sup> other *a*. <sup>u</sup> Om. *ag pr. m.*  
<sup>v</sup> were *I*. <sup>w</sup> 3our *E*.

silf prouey. Wher 3e knowen not 3ou<sup>r</sup> silf, for Crist Jhesu is in 3ou? no<sup>a</sup> but<sup>b</sup> 3e 6 ben repreuable. Forsoth I hope, that<sup>c</sup> 3e 7 knowen<sup>d</sup> for<sup>e</sup> we ben not repreuable. Sothely we preien the Lord, that 3e don no thing of yuel; not<sup>f</sup> that we seme prouyd<sup>g</sup>, but that<sup>b</sup> 3e do that that<sup>i</sup> is good, forsoth 8 that<sup>k</sup> we be<sup>l</sup> repreuable. Forsothe<sup>m</sup> we mowen no thing azens treuthe<sup>n</sup>, but for 9 treuthe<sup>o</sup>. Forsoth<sup>p</sup> we ioyen, for<sup>q</sup> we ben syke<sup>r</sup>, forsoth 3e<sup>s</sup> ben myzty; and<sup>t</sup> we 10 preien this thing, 3oure endinge<sup>u</sup>. Sothli<sup>v</sup> therefore I absent write 'this thing<sup>w</sup>, that I present do not hardere, vp<sup>x</sup> the power, the<sup>y</sup> which the Lord 3af to me into edifi- 11 cacioun, and not into distruc-cioun<sup>z</sup>. Britheren, hennis forward<sup>a</sup> ioye 3e, 'be 3e<sup>b</sup> perfytt, and 'teche 3e<sup>c</sup>; 'vndirstonde 3e<sup>d</sup> the same thing; haue 3e pees, and God of pees 12 and loue<sup>e</sup> schal be with 3ou. Greete 3e<sup>f</sup> wel to gidere in hooly coss. Alle hooly 13 men greeten 3ou wel. The grace of oure<sup>g</sup> Lord Jhesu Crist, and the charite of God, and the comunyng of the Hooly Gost, be with 3ou alle. Amen.

*Here endith the secunde pistle to Corinthis, and now bigynneth the prolog to Galathies<sup>h</sup>.*

Whether 3e knowen not<sup>x</sup> 3ou<sup>r</sup> silf, for Crist Jhesu is in 3ou? but in happe 3e ben repreuable. But Y hope, that 3e knowen, that we ben not repreuable. And we preien the Lord, that 3e do no thing of yuel; not that we seme preued<sup>\*</sup>, but that 3e do that that is good, and that we ben as<sup>z</sup> repreuable. For we 6 moun no thing azens treuthe, but for the treuthe. For we ioyen, whanne we ben 9 sijk, but 3e ben myzti; and we preien this thing, 3oure perfeccioun. Therfor 10 Y absent write these thingis, that Y present do not hardere, bi the powere, which the Lord 3af to me in to edifi- cacioun, and not in to 3oure distruc- cioun. Britheren, 'hennus forward<sup>a</sup> ioye 11 3e, be 3e perfit, excite 3e; vndurstonde 3e the same thing; haue 3e pees, and God of pees and of loue schal be with 3ou. Grete 3e wel togidere in hooli<sup>b</sup> cos. Alle 12 hooli men greten 3ou wel. The grace 13 of oure Lord Jhesu Crist, and the cha- rite of God, and the comynyng of the Hooli Gost, be with 3ou alle<sup>c</sup>. Amen.

*Here endith the secunde pistle to Corinthies, and<sup>d</sup> bigynneth the<sup>e</sup> prologe on the pistle to Galathies<sup>f</sup>.*

y proueth sx. z 3oure GMPQ. a Om. x. b bot perauenture q. but in hap r. but if happili x. c for GMP. d woot o. e that v. f we preyen not q. g prouyd of God, in vsynge oure power q. h at o. i Om. g. at o. k that that w. l ben as qv. m For v. n the treuthe sxy pr. m. o the treuthe AGMNOPQRSTVWXYZ. p For v. q whanne v. r seek, no thing mowinge of oure silf q. s we κ. t not dredynge; and q. u eendynge, that 3e be perfijt qe. perfeccioun v. v Om. v. w these thingis v. x aftir MPQ. bi v. y Om. v. z 3oure distruc-cioun NV. a forthward m. forth q. b beth x. c excite 3e v. techeth x. d vnderstondeth x. e of loue ov. f Om. κ. g 3oure v. h Heere endith the secunde pistle to Corynthys, and heere bigynneth epistle to Galathies. A. Here endith the secunde pistil to Corynthys, and bigynneth the prolog on the pistil to Galathies. N. Here eendeth the secunde epistel to Corinthies, and bigynneth the prologe of the epistel to Galathies. O. Here endeth the pistles to the Corinthies, and bygyn- neth the pistel to the Galathies. Q. Here endith the secunde epistle to Corinthies, and bigynneth the prologe to Galathies. T. Heere endith the secunde Corinthies, and here bigynneth the prologe to Galathies. V. Here eendith the secunde pistil to Corinthis, and bigynneth a prologe to Galathies. W. No final rubric in GMPsxy.

x Om. a. y 3our E. z Om. a. a hens forth ward ek. b the hooli b. c alle I. alle 3ou A pr. m. CEKMPRAEIOA. d and here M. e a Ma. f From CIMQAOA. Here endeth the secunde pistle to Corinthies; se now the pro- loge on the pistle to Galathies. κ. Here endith the secunde pistle to Corynthys; here bygynneth the prologe to Galathies. bh. Here endith the pistlis of the Corinthies, and bigynneth a prologe on the pistele of Gal- thenes. g. Here eendith the secunde Corinthies, and here bigynneth the prologe on the pistel to Galathies. k. No final rubric in AERUE.

\* preued; that is, perfit and grete men in the punsching of 3oure yuels. Live here. Either preued; that is, myzti in 3ou, in usinge power in uen- iaucis. re- preuable; that is, without power, and haue not what we schulen venge. The Glos here. ve. Either as re- preuable; that is, as leeing power of pun- sching, bi 3oure innocence. Live here. v.

# GALATIANS.

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*The prolog to Galathies<sup>a</sup>.*

GALATHIES ben Greekis. Thes the<sup>b</sup> word of treuthe first taken of the<sup>c</sup> apostle; but aftir his departyng, thei weren temptid of false apostlis, that thei schulden be turned into the olde lawe and<sup>d</sup> circumcisioun. Thes reuoketh the apostle to the feith of treuthe, writinge to hem fro Ephesye.

*Here endith the prolog, and bigynneth the epistle<sup>e</sup>.*

*Here bigynneth a prologe to Galathies<sup>a</sup>.*

GALATHIES ben Grekis. Thei token first of the postle<sup>b</sup> the word of treuthe; but aftir his goyng a wei, thei weren temptid of false apostlis, that thei weren<sup>c</sup> turned in to lawe<sup>d</sup> and<sup>e</sup> circumcisioun. The<sup>f</sup> postle<sup>g</sup> azen clepith hem to the feith of treuthe, and writith to hem fro Efesus<sup>h</sup>.

*Jerom in his prolog to Galathies writith this<sup>i</sup>.*

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*The epistle to the Galathiis<sup>a</sup>.*

CAP. I.

1 Poul apostle, not<sup>b</sup> of men, neither by man<sup>c</sup>, but bi Jhesu Crist, and God the  
2 fadir, that reyside him fro deede *men*, and  
alle the britheren that ben with me, to  
3 the chirchis<sup>d</sup> of Galathie, grace to 3ou, and  
pees of God the fadir, and of oure Lord

*Here bigynneth the epistle to Galathies<sup>a</sup>.*

CAP. I.

Poul the apostle, not of men, ne bi  
man, but bi Jhesu Crist, and God the  
fadir, that reyside hym fro deth, and alle<sup>2</sup>  
the britheren that ben with me, to the  
chirchis of Galathie, grace to 3ou and<sup>3</sup>  
pees of God the fadir, and of the Lord

<sup>a</sup> Prolog. s. Prologus γ. No initial rubric in στυ. No prologue in αγμρϕχ. In ν the prologue is of the second text. <sup>b</sup> Om. v. <sup>c</sup> Om. v. <sup>d</sup> of κ. <sup>e</sup> Here eendith the prologe, and bygynneth the epistel to Galathies. ow. Here endith the prologe to Galathis, and bigynneth the pistel. τ. No final rubric in σϕγ. <sup>a</sup> From μ. The pistle to Galathies. ρϕ. Here begynneth the boke of Galathis. γ. No initial rubric in the other Mss. <sup>b</sup> not chosen ϕ. <sup>c</sup> men ϕ. <sup>d</sup> chirche ϕ.

<sup>a</sup> From υ. Jerom on Galthas. ε. The prolog to Galathies. ν. A prolog on the pistle to Galathies. ρ. Here bigynneth the prologe on Ga[la]thies. e. Prolog. f. No initial rubric in ακικμϕα. <sup>b</sup> apostle εϕρεghoa. <sup>c</sup> Om. ρ pr. m. <sup>d</sup> the lawe σεικμνρϕαβσεϕghknoaβ. <sup>e</sup> of h. <sup>f</sup> And the k pr. m. <sup>g</sup> apostle ιρhk. <sup>h</sup> Effecies ειϕεγα. <sup>i</sup> Jerom in his prologe on this pistle to Galathies writith this. c. Heere endith the prologe, and biginnith the pistle. ι. Jerom in his prologe seith al this. κ. Here endith the prolog that is seid bi Jerom on this epistle. ν. Thus endeth the prolog, and bigynneth the pistle. ρ. Jerom seith this to Galathies. υ. Here endith prologe, and bigyneth epistel. g. This seith Jerom in his prolog to Galathies. h. Jerom in his prolog on the pistil to Galathies writith thus. k. Jerom in his prolog on this epistle seith this. a. No final rubric in εεϕ. <sup>a</sup> Poul to Galathies. ε. No initial rubric in ακικρϕαβσεϕghko.

4 Jhesu Crist, the<sup>e</sup> which 3af him silf for  
oure synnes, that he schulde delyuere vs of<sup>f</sup>  
this<sup>s</sup> present weyward world, vp<sup>h</sup> the wil  
5 of God and oure fadir, to whom is 'honour  
and<sup>i</sup> glorie in to worldis of worldis. Amen;  
6 'so be it<sup>k</sup>. I wondre, that thus so<sup>l</sup> soone  
3e ben born ouer fro him that clepide 3ou  
into the grace of Crist, into an other  
7 gospel; the<sup>m</sup> which is not other<sup>n</sup>, 'no but<sup>o</sup>  
ther beu summe that disturblen<sup>p</sup> 3ou, and  
wolen mysturne the euangelie of Crist.  
8 But thou3 we, or an aungel of heuene,  
euangelise to 3ou, bisydis that that we  
9 han euangelisid to 3ou, cursid be he. As  
I bifore seide, and now eftsoone I seye, if  
ony<sup>a</sup> 'schal euangelise<sup>r</sup> out taken that that  
10 3e<sup>t</sup> han takun, cursid be he. 'I counceile  
now<sup>u</sup> to men, or to God? or 'I seke<sup>v</sup> for<sup>x</sup>  
to plesse to<sup>y</sup> men? If I '3it pleside<sup>z</sup> to  
men, I were not the seruaunt of Crist.  
11 Sotheli, britheren, I make the gospel  
knowun to 3ou, the<sup>a</sup> which is euangelisid<sup>b</sup>,  
'or prechid<sup>c</sup>, of me, for it is not vp<sup>d</sup> man;  
12 sothli<sup>e</sup> nether I took<sup>f</sup> it of man, nether  
lernyde<sup>g</sup>, but by the<sup>h</sup> reuelacioun of Jhesu  
13 Crist. Forsothe 3e herden my lyuyng  
sum tyme in the<sup>i</sup> Juwerie, for ouer<sup>k</sup> ma-  
nere<sup>l</sup> I pursuwide the chirche of God, and  
14 fauzte a3ens it. And I profitide in Jurye<sup>m</sup>  
aboue many myn<sup>n</sup> euene eeldis in my  
kyn, beyng more haboundantly louere<sup>o</sup>,  
'or folower<sup>p</sup>, of my fadryn<sup>q</sup> tradiciouns<sup>r</sup>.  
15 Forsoth<sup>s</sup> whanne it pleside to him, that  
departide me fro the wombe of my modir,  
16 and clepid by his grace, that he schulde  
schewe in me his sone, that I schulde  
preche hym in<sup>t</sup> hethene men, anoon I acor-  
17 dide<sup>u</sup> not to fleisch<sup>w</sup> and blood<sup>x</sup>; nether  
I cam to Jerusalem to my bifore goeris  
apostlis, but I wente forth into Arabye,

Jhesu Crist, that 3af hym silf for oure<sup>4</sup>  
synnes, to delyuere vs fro the present  
wickid world, bi the wille of God and  
of<sup>b</sup> oure fadir, to whom is worschip and<sup>5</sup>  
glorie in to worldis of worldis. Amen.  
I wondur, that so soone 3e be thus<sup>6</sup>  
moued fro hym that clepid 3ou in to the  
grace of Crist, in to another euangelie;  
which is not anothis, but that ther ben<sup>7</sup>  
summe that troublen<sup>c</sup> 3ou, and wolen  
mysturne the euangelie of Crist. But<sup>8</sup>  
thou3 we, or an aungel of heuene, prech-  
ide to 3ou, bisidis that that we han  
prechid to 3ou, be he acursid. As Y<sup>9</sup>  
haue seid bifore, and now eftsoones Y  
seie, if ony<sup>d</sup> preche to 3ou bisidis that  
that 3e han vndurfongun, be he cursid<sup>e</sup>.  
For now whether counsele Y men, or<sup>10</sup>  
God? or whether Y seche to plesse men?  
If Y pleside 3it men<sup>f</sup>, Y were not Cristis  
seruaunt. For, britheren, Y make knowun<sup>11</sup>  
to 3ou the euangelie, that was prechid  
of me, for it is not bi man; ne Y took<sup>12</sup>  
it of man, ne lernyde, but bi reuelacioun  
of Jhesu Crist. For 3e han herd my<sup>13</sup>  
conuersacioun sumtyme in the Jurie,  
and<sup>g</sup> that Y pursuede passyngli<sup>b</sup> the  
chirche of God, and fauzt a3en it. And<sup>14</sup>  
Y profitide in the Jurie aboue many of  
myn eueneldis<sup>i</sup> in my kynrede, and was  
more<sup>k</sup> aboundauntli a folewere of my  
fadris tradiciouns. But whanne it ples-<sup>15</sup>  
ide hym, that departide me fro my mo-  
dir<sup>l</sup> wombe, and clepide bi his grace, to<sup>16</sup>  
schewe his sone in me, that Y schulde  
preche hym among the hethene<sup>m</sup>, anoon  
Y drow<sup>3</sup> me not to fleisch and blood;  
ne Y cam to Jerusalem to the apostlis,<sup>17</sup>  
that weren tofor<sup>o</sup> me, but Y wente in  
to Arabie, and eftsoones Y turnede a3en

<sup>e</sup> Om. v. <sup>f</sup> fro p. <sup>g</sup> Om. v. <sup>h</sup> after GMPQ. bi v. <sup>i</sup> Om. v. <sup>k</sup> Om. GMPQVX. <sup>l</sup> Om. NQ. <sup>m</sup> Om. v.  
<sup>n</sup> another v. <sup>o</sup> but if x. <sup>p</sup> disturben sX. distroublen vW. <sup>q</sup> eny man Y pr. m. <sup>r</sup> euangelizith v.  
<sup>t</sup> we q. <sup>u</sup> Now counseile I GMPQ. Forwhi counseile I now v. Counseile I now x. <sup>w</sup> seke I MPQ. speke v.  
<sup>x</sup> Om. MPQSX. <sup>y</sup> Om. x. <sup>z</sup> wolde 3it please v. <sup>a</sup> Om. v. <sup>b</sup> prechid o. <sup>c</sup> Om. GMOPQX. or preching k.  
<sup>d</sup> after GMPQV. <sup>e</sup> for v. <sup>f</sup> take T. <sup>g</sup> lerede sX. <sup>h</sup> Om. G pr. m. OP. <sup>i</sup> Om. G pr. m. MPQ. <sup>k</sup> wick-  
edly ouer o. <sup>l</sup> maner, or mesure q. <sup>m</sup> the Jurie N. <sup>n</sup> men KY. <sup>o</sup> the loue G sec. m. a loueere v.  
<sup>p</sup> Om. x. <sup>q</sup> fadres GMOPQVY sec. m. <sup>r</sup> tradicioun N. <sup>s</sup> But v. <sup>t</sup> among v. <sup>u</sup> coorded G pr. m. <sup>w</sup> the  
flesche T. <sup>x</sup> to blood o. blood, that is, nether to vices of my fleische, nether to kyured of blod q.

<sup>b</sup> Om. ΕΙΡΑΒCεghkoaβ. <sup>c</sup> troublith b. <sup>d</sup> ony man M pr. m. h pr. m. <sup>e</sup> acursid CEIKMQRvabceghkoaβ.  
<sup>f</sup> to men K. <sup>g</sup> Om. ΕΙQ pr. m. gaβ. <sup>h</sup> Om. k. <sup>i</sup> euene eldris IQegha. <sup>k</sup> Om. A pr. m. a. <sup>l</sup> modris CEI  
MQRacεgka. <sup>m</sup> hethene men K sec. m. R. <sup>n</sup> ether acordide K marg. <sup>o</sup> ether biforgoers K marg. bifore a.

and eftsoone I turned<sup>x</sup> azen to<sup>y</sup> Damask.  
 18 Aftirward aftir thre 3eeris<sup>z</sup> I cam to Jeru-  
 salem, for<sup>a</sup> to se Petre, and dwellide<sup>b</sup>  
 19 anentis him fiftene dayes; forsothe I  
 say<sup>3</sup> non other man of apostlis<sup>c</sup>, no but  
 20 James, the brothir of the Lord. Forsoth  
 what thingis I wryte to 3ou, loo! bifore  
 21 God for<sup>d</sup> I lye not, 'or *gabbe not*<sup>e</sup>. Aftir-  
 ward I cam into the parties of Sirye and  
 22 Cilicie. Forsoth I was vnknowyn bi face<sup>f</sup>  
 to the chirchis<sup>ff</sup> of Judee, that weren in  
 23 Crist; oonly forsoth thei hadden heeringe,  
 for<sup>g</sup> he that pursuwede vs sumtyme, now  
 euangelisith the feith, azens<sup>h</sup> which<sup>i</sup> he  
 24 fauzte<sup>k</sup> sumtyme; and in me<sup>l</sup> thei clarifi-  
 eden God.

## CAP. II.

1 Aftirward aftir<sup>m</sup> fourtene 3eer, eftsoone  
 I stizede to Jerusalem with Barnabas, and  
 2 Tyte takyn to. Forsoth I stizede vp<sup>n</sup> reuel-  
 acioun, and 'to gidere seyde<sup>o</sup>, 'or *disput-*  
*ide*<sup>p</sup>, with hem the gospel, the<sup>q</sup> which<sup>r</sup> I  
 preche among hethene men; forsoth a  
 sydis hond, 'or *by hem silf*<sup>s</sup>, to<sup>t</sup> hem that  
 weren seyn for<sup>u</sup> to be sumwhat, lest per-  
 aenture I schulde renne in veyn, or hadde  
 3 runne<sup>w</sup>. But nether Tyte, that was with  
 me, whanne he was hethene, was compellid  
 4 for<sup>x</sup> to be circumsidid; but for false bri-  
 theren 'vndirbrouzt yn<sup>z</sup>, the<sup>a</sup> whiche pri-  
 uely entriden for<sup>b</sup> to asprie oure liberte<sup>c</sup>,  
 that<sup>d</sup> we han in Crist Jhesu, that thei  
 5 schulden dryue vs into seruage. To<sup>dd</sup>  
 whiche<sup>e</sup> nether at oon<sup>f</sup> hour we 3auen  
 stede<sup>g</sup> to subieccioun<sup>h</sup>, that the treuthe of  
 6 the gospel dwelle at<sup>i</sup> 3ou. Forsothe of  
 hem that weren seyn for<sup>k</sup> to be sumwhat;  
 what maner *men*<sup>l</sup> thei weren sum tyme,  
 it perteyneth no thing to me, forsothem<sup>m</sup>  
 God takith not the persooone of man; for-

in to Damask. And sith thre 3eer aftir Y 18  
 cam to Jerusalem, to se Petre, and Y  
 dwellide with hym fiftene daies; but Y 19  
 saw; noon othere of the apostlis, but  
 James, *oure* Lordis brother. And these 20  
 thingis which Y write to 3ou, lo! to-  
 for<sup>p</sup> God Y<sup>q</sup> lie not. Afterward Y cam 21  
 in to the<sup>r</sup> coostis of Syrie and Cilicie.  
 But Y was vnknowun bi face to the 22  
 chirchis of Judee, that weren in Crist;  
 and thei hadden oonli an heryng, that 23  
 he that pursuede vs sum tyme, prechide<sup>s</sup>  
 now the feith, azens which he fauzte sum  
 tyme; and in me thei glorifieden God. 24

## CAP. II.

And sith fourtene 3eer aftir, eftsones 1  
 Y wente vp to Jerusalem with Barna-  
 bas, and took with me Tite. Y wente 2  
 vp bi reuelacioun, and spak with hem  
 the euangelie, which Y preche<sup>t</sup> among  
 the hethene; and bi hem silf<sup>u</sup> to these  
 that semeden to be sumwhat, lest Y  
 runne, or hadde runne in veyne. And 3  
 nother<sup>v</sup> Tite, that hadde be with me,  
 while he was hethene, was compellid to  
 be circumsidid; but for false britheren 4  
 that weren brouzt ynne, whiche hadden  
 entrid to asprie oure fredom, which we  
 han in Jhesu Crist, to bring<sup>w</sup> vs in to  
 seruage. But we 3yue<sup>x</sup> no place to 5  
 subieccioun, that the treuthe of the gos-  
 pel schulde dwelle with 3ou. But of 6  
 these that semeden to be sumwhat;  
 whiche thei weren sum tyme, it perteyn-  
 eth<sup>y</sup> not to me, for God takith not the  
 persooone of man; for thei that semeden  
 to be sumwhat, 3auen me no thing. But 7  
 azenward, whanne thei hadden seyn, that

<sup>x</sup> turne Y. <sup>y</sup> in to Q. <sup>z</sup> 3eer GMPQX. <sup>a</sup> Om. SX. <sup>b</sup> I dwelte P. I dwellide QV. <sup>c</sup> the apostlis GMPQ.  
<sup>d</sup> *tokyng hym to witnesse that* Q. Om. X. <sup>e</sup> Om. AGMNPQSTVWXY. <sup>f</sup> face, or presence of body Q.  
<sup>ff</sup> chirche Y. <sup>g</sup> that V. <sup>h</sup> Om. G sec. m. <sup>i</sup> whom Q. <sup>k</sup> fauzte azeins G. <sup>l</sup> me, or in my turnyng to  
 Cristis byleeue Q. <sup>m</sup> Om. N. <sup>n</sup> vp after G. aftir Q. bi V. <sup>o</sup> disputide O. seide togidere V. <sup>p</sup> Om. OFX.  
<sup>q</sup> Om. VX. <sup>r</sup> that X. <sup>s</sup> Om. OX. <sup>t</sup> Om. X. <sup>u</sup> Om. S. <sup>w</sup> runne in veyn V. <sup>x</sup> Om. SX. <sup>z</sup> vnder  
 brouztyn GMPQY. priuely brouzt in V. <sup>a</sup> Om. V. <sup>b</sup> Om. SX. <sup>c</sup> fredam Q. <sup>d</sup> which V. <sup>dd</sup> The K.  
<sup>e</sup> whom GMPQ. <sup>f</sup> an AGMNPQSTVWXY. <sup>g</sup> stide, or place N. <sup>h</sup> subieccioun, as conuict of the lawe Q.  
<sup>i</sup> anentis Q. <sup>k</sup> Om. SX. <sup>l</sup> Om. OX. <sup>m</sup> for whi V.

<sup>p</sup> that tofor V. <sup>q</sup> for Y A pr. m. that Y KMRachko. <sup>r</sup> Om. R pr. m. <sup>s</sup> prechith h. <sup>t</sup> prechide CE  
 I pr. m. KQabegka. <sup>u</sup> ether asides K marg. <sup>v</sup> nethir C et plures. <sup>w</sup> ether dryue K. <sup>x</sup> 3euen ek. 3eue O.  
<sup>y</sup> perteynide Q.

soth<sup>n</sup> thei that weren seen for<sup>o</sup> to be sum-  
 what, no thing to me 3auen 'to gidere<sup>p</sup>.  
 7 But a3enward, whanne thei hadden seyn,  
 that the gospel of prepucie<sup>a</sup>, 'or *hethene*  
*men*<sup>r</sup>, is<sup>s</sup> bitakun<sup>t</sup> to me, as<sup>u</sup> of circumci-  
 8 ssioun to Petre; for he that wrou3te to<sup>v</sup>  
 Petre into<sup>w</sup> apostelhed of circumcisioun,  
 wrou3te and<sup>x</sup> to me among hethene men;  
 9 and whanne thei hadden knowe the grace  
 'of God<sup>y</sup>, that is 3ouun to me, James, and  
 Cephas, 'or *Petre*<sup>z</sup>, and John, the<sup>a</sup> whiche<sup>b</sup>  
 weren seyn for<sup>c</sup> to be pileris, 3auen to me  
 and Barnabas the rijt hondis of felowschip,  
 that we<sup>d</sup> among hethene men, thei forsoth<sup>e</sup>  
 10 into circumcisioun; oonly that we schulde  
 be myndeful of pore men, that<sup>f</sup> also I was  
 11 bisy for<sup>g</sup> to do the<sup>h</sup> same thing. Forsothe  
 whanne Cephas<sup>i</sup>, 'or *Petre*<sup>k</sup>, cam to An-  
 tioche, I 'stood a3ens<sup>l</sup> hym<sup>m</sup> in to the<sup>n</sup>  
 face<sup>o</sup>, for he was reprehensyble<sup>p</sup>, 'or *wor-*  
 12 *thi for*<sup>q</sup> *to be reprouyd*<sup>r</sup>. Forsoth<sup>s</sup> bifore  
 that summe<sup>t</sup> camen fro James, he eet with  
 hethen men; forsoth<sup>u</sup> whanne thei camen,  
 he withdrow<sup>3</sup><sup>v</sup>, and departide hym, dred-  
 ynge hem that weren of circumcisioun.  
 13 And othere<sup>w</sup> conscentiden to his feynynge,  
 so that<sup>x</sup> Barnabas was ledd of hem into  
 14 that<sup>y</sup> feynynge. But whanne I<sup>z</sup> hadde  
 seyn, that thei walkiden not rijtly to the  
 treuthe of the gospel, I seide to 'Cephas,  
 or *Petre*<sup>a</sup>, bifore alle men, If thou, sithen  
 thou ert a Jew, lyuest hethenli, and not  
 Jewly, hou constreynest thou hethene  
 15 men for<sup>b</sup> to bicomme Jewis? We *ben* Jewis  
 of kynde, and not synners of hethene  
 16 men<sup>c</sup>; forsoth<sup>d</sup> witynge<sup>e</sup> for<sup>f</sup> a man is not  
 iustified<sup>g</sup> of the workis of lawe<sup>h</sup>, no but  
 by the<sup>i</sup> feith of Jhesu Crist, and we in  
 Crist Jhesu bileuen, that we be iustified  
 of<sup>k</sup> the feith of Crist<sup>l</sup>, and not of the

the euangelie of prepucie<sup>†</sup> was 3ouun to  
 me, as the euangelie of circumcisioun  
 was 3ouun to Petre; for he that wrou3te<sup>8</sup>  
 to Petre in apostlehed of circumcisioun,  
 wrou3te also to me among the hethene;  
 and whanne thei hadden knowe the grace<sup>9</sup>  
 of God, that was 3ouun to me, James,  
 and Petre, and Joon, whiche weren seyn  
 to be the<sup>z</sup> pileris, thei 3auen rijthond<sup>a</sup>  
 of felowschip to me and to Barnabas,  
 that we among the hethene, and thei in  
 to<sup>b</sup> circumcisioun; oneli that we hadde<sup>10</sup>  
 mynde of pore men 'of Crist<sup>c</sup>, the which  
 thing Y was ful bisi to doon. But<sup>11</sup>  
 whanne Petre was comun to Antioche,  
 Y a3enstood hym in the face, for he was  
 worthi to be vndirnommen. For bifor<sup>12</sup>  
 that ther camen summen fro James, he  
 eete with the<sup>d</sup> hethene men; but whanne  
 thei weren comun, he withdrow<sup>3</sup>, and  
 departide hym, dredinge hem that weren  
 of circumcisioun. And the<sup>e</sup> othere *Jewis*<sup>13</sup>  
 assentiden to his feynynge, so that Bar-  
 nabas was drawun of hem in to that  
 feynynge. But whanne Y saw<sup>3</sup>, that thei<sup>14</sup>  
 walkiden not rijtli to the treuthe of the  
 gospel, Y seide to Petre bifor alle men,  
 If thou, that art a Jew, lyuest hethen-  
 lich, and not Jewelich, hou constreynest  
 thou hethene men<sup>f</sup> to bicomme Jewis?  
 We Jewis of kynde, and not synful men<sup>15</sup>  
 of the hethene, knowen that a man is<sup>16</sup>  
 not iustified of the werkis of lawe<sup>g</sup>, but  
 bi the feith of Jhesu Crist; and we  
 bileuen in Jhesu Crist, that we ben  
 iustified of the feith of Crist, and not  
 of the<sup>h</sup> werkis of lawe<sup>i</sup>. Wherfor of  
 the<sup>k</sup> werkis of lawe<sup>l</sup> ech fleisch schal not  
 be iustified. And if we sechen to be<sup>17</sup>  
 iustified in Crist, we oure<sup>m</sup> silf ben

† that is, the  
 office of apostil-  
 hed to preche  
 the gospel to  
 hethen men.  
*Here here. ve.*

<sup>n</sup> for v. <sup>o</sup> Om. sX. <sup>p</sup> Om. v. <sup>q</sup> the prepucie o. <sup>r</sup> Om. oX. of *hethen men* v. <sup>s</sup> was v.  
<sup>t</sup> taken ov. <sup>u</sup> as and v. <sup>v</sup> in to N. <sup>w</sup> in P. <sup>x</sup> Om. o. also v. <sup>y</sup> Om. v. <sup>z</sup> Om. opqX. <sup>a</sup> Om. vX.  
<sup>b</sup> Om. X. <sup>c</sup> Om. sX. <sup>d</sup> we *prechen* q. <sup>e</sup> sothely GMP. <sup>f</sup> for v. <sup>g</sup> Om. sX. <sup>h</sup> this v. <sup>i</sup> Petre o.  
<sup>k</sup> Om. noqsX. <sup>l</sup> a3ens stood v. <sup>m</sup> Om. v. <sup>n</sup> his G sup. ras. MPQ. <sup>o</sup> face, or opynly q. <sup>p</sup> repreuable  
 GMPQ. worthe for to be reprouyd o. <sup>q</sup> Om. s. <sup>r</sup> Om. GMPQX. <sup>s</sup> Forwhi v. <sup>t</sup> sum men G. sum  
*Jewis* q. <sup>u</sup> but v. <sup>v</sup> withdrew<sup>3</sup> hym GQ. <sup>w</sup> other *Jewis* v. <sup>x</sup> that also v. <sup>y</sup> Om. G pr. m. <sup>z</sup> that I o.  
<sup>a</sup> Cephas osX. Petre MPQ. <sup>b</sup> Om. sX. <sup>c</sup> men, *etyng* vnclene thing, *nther doynng* *marvmetrie* q. <sup>d</sup> sothely  
 GMP. netheles sothely q. <sup>e</sup> we witen qv. <sup>f</sup> that v. <sup>g</sup> maad rijtwise GMPQ. <sup>h</sup> the lawe GMPQ.  
<sup>i</sup> Om. sXy. <sup>k</sup> bi sXy. <sup>l</sup> Jhesu Crist TXY.

<sup>z</sup> Om. ehh. <sup>a</sup> the rijthond R. <sup>b</sup> to the abchko. <sup>c</sup> Om. A sec. m. EIQEghka. <sup>d</sup> Om. EIQEga. <sup>e</sup> Om. k.  
<sup>f</sup> Om. a. <sup>g</sup> the lawe rba. <sup>h</sup> Om. rb. <sup>i</sup> the lawe b. <sup>k</sup> Om. b. <sup>l</sup> the lawe b. <sup>m</sup> vs tagk.

workis of lawe<sup>m</sup>. Wherefore of the workis of lawe<sup>n</sup> ech fleisch<sup>o</sup>, 'or man<sup>p</sup>, schal not 17 be iustified<sup>pp</sup>. That if we sekyng for<sup>q</sup> to be iustified in Crist, and<sup>r</sup> we vs<sup>s</sup> silf be founden synners, wher Crist is<sup>t</sup> mynistre 18 of synne? Fer be it. Sothli<sup>u</sup> if I bilde azen tho<sup>v</sup> thingis that I distroyede<sup>w</sup>, I 19 make me for<sup>x</sup> 'to be<sup>y</sup> a trespassour. Forsoth<sup>z</sup> by the lawe I am deed to the lawe, that I lyue to God; with Crist I am 20 ficchid to the cross. Forsoth I lyue now, not I, but Crist lyueth in me. Forsoth that I lyue<sup>v</sup> now in fleisch, I<sup>a</sup> lyue in the feith of Goddis sone, the<sup>b</sup> which louyde 21 me, and bitook him silf for me. I caste not away the grace of God; forsoth<sup>c</sup> if rjztwysnesse is by the<sup>d</sup> lawe, Crist<sup>e</sup> deiede 'with oute<sup>f</sup> cause.

## CAP. III.

1 A<sup>g</sup>! ze witlees men of Galathie<sup>h</sup>, who disceyuede zou for<sup>i</sup> to 'not bileue<sup>k</sup> to the treuthe? bifore whos yzen 'Jhesu Crist<sup>kk</sup> is dampnyd, 'or excilid<sup>l</sup>, and in<sup>m</sup> zou cruci- 2 fyed<sup>n</sup>. This thing oonli wole I lerne<sup>o</sup> of zou, han<sup>p</sup> ze take the spirit of<sup>q</sup> the<sup>r</sup> workis of the<sup>s</sup> lawe, wherof<sup>t</sup> the<sup>u</sup> heeringe of 3 bileue? So ze ben foolis, that whanne ze bigunne by spirit, now ze ben endid by 4 fleisch. Ze han suffrid so<sup>v</sup> many thingis withoute cause, nethelees if with oute 5 cause. Therefore he that zyueth to zou the spirit, and worchith vertues in zou, whe- 6 thir of the worchis of lawe<sup>w</sup>, or of heer- inge of feith? As it<sup>x</sup> is writun, Abraham bileuyde to God, and it is<sup>y</sup> rettid<sup>z</sup> to him 7 to rjztwysnesse. Therefore knowe ze, that<sup>a</sup> thei that<sup>b</sup> ben of the<sup>c</sup> feith, thei<sup>d</sup> ben 8 sones<sup>e</sup> of Abraham. Forsothe the<sup>f</sup> scrip- ture<sup>g</sup> purueyinge, for God iustifieth of

foundun synful men, whether Crist be mynystre of synne? God forbede. And 18 if Y bylde azen thingis that Y haue distroyed, Y make my silf a trespassour. For bi the lawe Y am deed to the lawe<sup>n</sup>, 19 and<sup>o</sup> Y am fitchid to the crosse, that Y lyue to God with Crist. And now lyue 20 not Y, but Crist lyueth in me. But that Y lyue now in fleisch, Y lyue in the feith of Goddis sone, that louede me, and 21 zaf hym silf for me. Y caste not away the grace of God; for if rjztwysnesse<sup>p</sup> be thoruz lawe, thanne Crist diede with out cause.

## CAP. III.

Vnwitti<sup>q</sup> Galathies<sup>r</sup>, tofor whos izen 1 Jhesu Crist is exilid, and is crucified in zou, who hath disseyued you, that ze obeyen not to treuthe? This oneli Y 2 wilne to lerne of zou, whether ze han vndurfonge the spirit of<sup>s</sup> werkis of the lawe, or of heryng of bileue? So ze ben 3 foolis, that whanne ze han bigunne in spirit, ze ben endid in fleisch. So grete 4 thingis ze han suffrid without cause, if<sup>t</sup> it be withoute cause. He that zyueth 5 to zou spirit, and worchith vertues in zou, whether of werkis of the lawe, or of hering of bileue? As it is writun, 6 Abraham bileuede to God, and it was rettid<sup>u</sup> to hym to rjztfulnesse<sup>v</sup>. And 7 therfor knowe ze, that<sup>w</sup> these that ben of bileue, ben the sones of Abraham. And 8 the scripture seyng afer, that God<sup>x</sup> iustifieth the hethene, of bileue told tofor<sup>y</sup>

<sup>m</sup> the lawe *GSTX*. <sup>n</sup> the lawe *sx*. <sup>o</sup> man *v*. <sup>p</sup> Om. *ovx*. <sup>pp</sup> maad rjztwiise *GMPQ*. <sup>q</sup> Om. *sx*. <sup>r</sup> also *v*. <sup>s</sup> oure *GMPQ*. <sup>t</sup> is not *v*. <sup>u</sup> Forwhi *v*. <sup>v</sup> these *v*. <sup>w</sup> distroye *q*. <sup>x</sup> Om. *svwx*. <sup>y</sup> Om. *vwx*. <sup>z</sup> For *v*. <sup>a</sup> and *o*. <sup>b</sup> Om. *v*. <sup>c</sup> for *v*. <sup>d</sup> Om. *x*. <sup>e</sup> therfore Crist *v*. <sup>f</sup> veyne, or with outen *q*. <sup>g</sup> O! *GMPQ*. <sup>h</sup> Galathies *o*. <sup>i</sup> Om. *sx*. <sup>k</sup> obeie not *v*. <sup>kk</sup> Crist Jhesus *m*. <sup>l</sup> Om. *ox*. <sup>m</sup> in to *o*. <sup>n</sup> is crucified *v*. <sup>o</sup> leren *x*. <sup>p</sup> wher han *v*. <sup>q</sup> bi *v*. <sup>r</sup> Om. *s*. <sup>s</sup> Om. *G pr. m. MPQ*. <sup>t</sup> or of *o*. bi *v*. <sup>u</sup> Om. *G pr. m. MPQ*. <sup>v</sup> Om. *A*. <sup>w</sup> the lawe *G pr. m. s*. <sup>x</sup> Om. *x*. <sup>y</sup> was *v*. <sup>z</sup> arettid *v*. <sup>a</sup> for *o*. <sup>b</sup> Om. *G pr. m*. <sup>c</sup> Om. *N*. <sup>d</sup> that thei *GQ*. Om. *v*. <sup>e</sup> the sones *vX*. <sup>f</sup> Om. *o*. <sup>g</sup> spirit *N*.

<sup>n</sup> lawe, that Y lyue to God *A sec. m*. lawe, that I lyue to God with Crist *k*. <sup>o</sup> Om. *ahob*. <sup>p</sup> rjztfulnesse *EIQrbceghkoaβ*. <sup>q</sup> O! *vnwitti ckMrehkoβ*. <sup>r</sup> Galathians *CEUabeghoαβ*. <sup>s</sup> of the *CEI pr. m. qega*. <sup>t</sup> and if *k pr. m*. <sup>u</sup> arettid *khk*. <sup>v</sup> rjztwysnesse *Ekab*. <sup>w</sup> Om. *Eqgk pr. m*. <sup>x</sup> Om. *AC pr. m. EIQbe pr. m. gk pr. m*. <sup>y</sup> bifore *r*.

feith hethen men, toold bifore to Abraham, For in thee alle folkis<sup>h</sup>, 'or *hethene men*<sup>i</sup>, schulen be blessid. Therefore thei that ben of the<sup>k</sup> feith, schulen be blessid with feithful Abraham. Forsoth<sup>l</sup> who euere ben of the workis of lawe<sup>m</sup>, ben vndir curs; for it is writun, Cursid ech<sup>n</sup> man, that 'schal not dwelle<sup>o</sup> in alle thingis that ben writun in the booke<sup>oo</sup> of lawe, that he do hem<sup>p</sup>. Forsoth for<sup>q</sup> no man is iustified<sup>r</sup> in the lawe anentis God, it is knowen, for a rijtful man lyueth of<sup>s</sup> feith. Forsoth the lawe is not of bileue<sup>t</sup>, but he that 'schal do<sup>u</sup> tho<sup>v</sup> thingis, schal lyuen in hem<sup>w</sup>. Crist deliuerede<sup>x</sup> vs fro the curs of the lawe, maad<sup>y</sup> for vs curs<sup>z</sup>, 'that is, sacrifice for<sup>a</sup> curs<sup>b</sup>; for it is writun, Cursid is<sup>bb</sup> ech<sup>c</sup> that hangith in the tree; that blessing<sup>d</sup> of Abraham in hethen men schulde be maad in Crist Jhesu, that we take the biheeste of spirit by feith. Britheren, I seye vp<sup>e</sup> man, netheles no man dispisith the testament<sup>f</sup> of a<sup>g</sup> man<sup>h</sup>, or 'ordeyneth aboue<sup>i</sup>. Biheestis ben seid to Abraham and to his seed; he seith<sup>k</sup> not, In seedis<sup>m</sup>, as in manye, but as in oon, And in<sup>n</sup> thi seed, that is, Crist. Forsoth I seie this, a testament confermyd of God, the<sup>o</sup> which<sup>p</sup> aftir foure hundrid 3eeris<sup>q</sup> and thritti 'is maad<sup>r</sup> lawe<sup>s</sup>, makith not voyde<sup>t</sup> 'for to a voyde<sup>u</sup> the biheeste<sup>v</sup>. Forwhy if of lawe the<sup>w</sup> heritage, now not of biheeste. Forsoth God 3af to Abraham bi 3enbiheeste<sup>x</sup>. What therefore<sup>y</sup> lawe? For trespassynge it<sup>z</sup> is putt, til the seed cam, to whom God bihi3te<sup>a</sup> thingis<sup>b</sup> ordeyned by aungelis, in the hond of a medyatour. Forsoth a<sup>c</sup> mediatour is not of o<sup>d</sup> thing. Forsoth God

to Abraham, That in thee alle the<sup>z</sup> hethene schulen be blessid. And ther-<sup>9</sup> for these that ben of bileue, schulen be blessid with feithful Abraham. For alle<sup>10</sup> that ben of the<sup>a</sup> werkis of the<sup>b</sup> lawe, ben vndur curse; for it is writun, Ech man is cursid, that abidith not in alle thingis that ben writun in the book of the lawe, to do tho thingis. And that no man is<sup>11</sup> iustified in the lawe bifor God, it is opyn, for a rijtful man lyueth of bileue. But the lawe is not of bileue, but he<sup>12</sup> that doith tho thingis of the lawe, schal lyue in hem. But Crist 3enbou3te us<sup>13</sup> fro the curse of the lawe, and was maad acursid<sup>c†</sup> for vs; for it is writun, Ech man is cursid that hangith in the tre; that among the hethene the blessing<sup>d</sup> of Abraham were maad in 'Crist Jhesu<sup>d</sup>, that we vndurfonge the biheeste of spirit thoruz bileue. Britheren, Y seie aftir<sup>15</sup> man, no man dispisith the testament of a<sup>e</sup> man that is confermed, or ordeyneth<sup>f</sup> aboue. The biheestis weren seid to A-<sup>16</sup> braham and to his seed; he seith not, In seedis, as in many, but as in oon, And to thi seed, that is, Crist<sup>g</sup>. But Y<sup>17</sup> seie, this testament is confermed of God; the lawe that was maad after foure hundrid and thritti 3eer, makith<sup>h</sup> not the testament veyn to auoide awei the biheest. For if eritage were of the lawe,<sup>18</sup> it were not now<sup>i</sup> of biheeste. But God grauntide to Abraham thoruz biheest. What thanne the lawe<sup>†</sup>? It was sett<sup>19</sup> for trespassing<sup>k</sup>, to<sup>l</sup> the seed<sup>ll</sup> come<sup>m</sup>, to whom he hadde maad his<sup>n</sup> biheest. Whiche<sup>o</sup> lawe was ordeyned bi aungels,

† that is, suffride for us the peyne of deth. Lire and the Glose rehersing Jerom. ve.

‡ that is, Whereto is the lawe profitable? Lire here. ve.

<sup>h</sup> folkis of kynde q. <sup>i</sup> Om. GMPQY. <sup>k</sup> Om. N. <sup>l</sup> Forwhi V. <sup>m</sup> the lawe gos. <sup>n</sup> is ech qf. <sup>o</sup> dwellith not v. <sup>oo</sup> bokis Y. <sup>p</sup> thoo v. <sup>q</sup> that v. <sup>r</sup> made rijtwijsse GMPQ. <sup>s</sup> by o. <sup>t</sup> byleue, bol of dreed of peyn q. <sup>u</sup> doth v. <sup>v</sup> the o. <sup>w</sup> thoo v. <sup>x</sup> 3enbou3te v. <sup>y</sup> and was maad v. <sup>z</sup> the curse g. cursid o. <sup>a</sup> of o. <sup>b</sup> gloss om. in VX. <sup>bb</sup> Om. M. <sup>c</sup> eche man oq. <sup>d</sup> the blessing AGMNPQVWY sec. m. <sup>e</sup> after GMPQV. <sup>f</sup> confermyde testament GMPQY sec. m. <sup>g</sup> Om. NSVY. <sup>h</sup> man confermed NV. <sup>i</sup> aboue ordeyneth GMP. aboue ordeyneth other thing q. <sup>k</sup> seide STXY. <sup>m</sup> the seedes G. <sup>n</sup> to v. <sup>o</sup> the lawe v. <sup>p</sup> which was maad v. <sup>q</sup> 3er SX. <sup>r</sup> Om. V. <sup>s</sup> a lawe SX. Om. V. <sup>t</sup> Om. o. <sup>u</sup> Om. o. to auoiden s. for to do aweye q. to voyden x. <sup>v</sup> heest v. <sup>w</sup> is the GMPQ. were the v. <sup>x</sup> 3ein bihest, that is, by feith q. <sup>y</sup> therefore profitith the q. <sup>z</sup> Om. G. <sup>a</sup> hadde bihi3t v. <sup>b</sup> the lawe v. <sup>c</sup> Om. N. <sup>d</sup> Om. G.

<sup>z</sup> Om. R. <sup>a</sup> Om. g. <sup>b</sup> Om. CEIQEga. <sup>c</sup> cursid I. <sup>d</sup> Jhesu Crist h. <sup>e</sup> Om. R. <sup>f</sup> ordeyned CEQR acegka. <sup>g</sup> in Crist R. <sup>h</sup> ne makith K pr. m. bc pr. m. <sup>i</sup> Om. EI pr. m. g. <sup>k</sup> ether trespassoures K marg. <sup>l</sup> til to CKMQRVabcegkaß. til Eih. <sup>ll</sup> that is, Crist K marg. <sup>m</sup> cam Echß. came IR. <sup>n</sup> the E. Om. IQEGkaß. <sup>o</sup> The whiche I.

21 is oon. Therefore the<sup>e</sup> lawe anentis<sup>f</sup>, 'or  
*contrarie to<sup>g</sup>*, the heestis<sup>h</sup> of God? Fer  
 be it. Sothli<sup>i</sup> if ther were a lawe 3ouun,  
 the<sup>k</sup> which<sup>l</sup> myzte quykene, vereily<sup>m</sup> rizt-  
 22 wysnesse were of lawe. But the scrip-  
 ture enclosyde alle thingis vndir synne,  
 that biheeste schulde be 3ouun of the<sup>n</sup>  
 feith of Jhesu Crist to men bileuyng.  
 23 Forsothe bifore that the feith cam, we  
 weren kept vndir the lawe, schette to gi-  
 dere in to that faith that was to be schew-  
 24 id. 'And so<sup>o</sup> the lawe<sup>p</sup> was oure litil maistir  
 in Crist, that we be iustified<sup>q</sup> of the<sup>r</sup> feith.  
 25 But where<sup>s</sup> the feith cam, now we ben  
 26 not<sup>t</sup> vndir the litil maistir<sup>u</sup>. Forsoth<sup>v</sup>  
 alle 3e<sup>w</sup> ben the sones of God by feith in  
 27 'Crist Jhesu<sup>x</sup>. Forsothe<sup>y</sup> who euere 3e ben  
 baptysid in Crist<sup>z</sup>, 3e han clothid<sup>a</sup> Crist.  
 28 Ther is not Jew, neither Greek; ther is  
 not seruaunt, nethir<sup>b</sup> fre man; ther is  
 not<sup>c</sup> male, nether female<sup>d</sup>; sotheli<sup>e</sup> 'alle  
 29 3e ben oon<sup>f</sup> in Crist Jhesu. Forsoth if 3e  
 ben of Crist, therefore 3e ben seed<sup>g</sup> of A-  
 braham, vp<sup>h</sup> biheeste eyris<sup>i</sup>.

## CAP. IV.

1 I seye forsothe, how moche tyme the  
 eyr is litil<sup>k</sup>, he dyuersith no thing fro a  
 2 seruaunt, whanne he is lord of alle; but  
 he is vndir tutouris<sup>l</sup> and actouris<sup>m</sup>, 'til to<sup>n</sup>  
 3 the tyme determyned<sup>o</sup> of the fadir. So  
 and<sup>p</sup> we, whanne we weren litile<sup>q</sup>, weren  
 seruyng vndir the elementis of the<sup>r</sup>  
 4 world<sup>s</sup>. But where<sup>t</sup> the plente of tyme  
 cam, God sente his sone, maad of a<sup>u</sup> wom-  
 5 man, maad vndir the lawe, that 'he schulde  
 azenbye hem that weren vndir the lawe,  
 that<sup>v</sup> we schulde resceyue the adopcion<sup>w</sup>

<sup>e</sup> is the *qv*. <sup>f</sup> azens *AGNOPSTFWY*. azen *MX*. azeines *q*. <sup>g</sup> or *contrarieth to G*. Om. *oqx*. <sup>h</sup> bihestis  
*GNSTWXY*. <sup>i</sup> Forsothe *M*. For *v*. <sup>k</sup> Om. *vX*. <sup>l</sup> that *x*. <sup>m</sup> verre *sXY*. verey *T*. <sup>n</sup> Om. *N*.  
<sup>o</sup> Therefore *v*. <sup>p</sup> lawe, for it kept us fro vneful thing *q*. <sup>q</sup> maad rijtwijse *GMPQ*. <sup>r</sup> Om. *OT*. <sup>s</sup> aftir  
 that *v*. <sup>t</sup> Om. *G pr. m*. <sup>u</sup> maistir, by constreyninge of lawe *q*. <sup>v</sup> For *v*. <sup>w</sup> we *q*. <sup>x</sup> Jhesu Crist *x*.  
<sup>y</sup> Forwhi *v*. <sup>z</sup> Crist Jhesu *x*. <sup>a</sup> clothid in *N*. clad *sX*. <sup>b</sup> ne *q*. <sup>c</sup> not nether *q*. <sup>d</sup> female, that hath  
 vnclothid Crist, that ben baptized in hym *q*. <sup>e</sup> Forwhi *v*. <sup>f</sup> oen 3e ben *sXY*. <sup>g</sup> the seed *v*. <sup>h</sup> after the  
*GMPQ*. bi the *v*. <sup>i</sup> 3e ben eyris *q*. <sup>k</sup> a litil child *q*. <sup>l</sup> keperis *v*. <sup>m</sup> autours *M*. kepers *q*. <sup>n</sup> vnto  
*GMPQ*. <sup>o</sup> determyned, or byfore ordeyned *q*. <sup>p</sup> Om. *N*. <sup>q</sup> litil children *N*. <sup>r</sup> this *sXY*. <sup>s</sup> world, that  
 is, vndir the lawe that passide as elementis *q*. <sup>t</sup> aftir that *v*. <sup>u</sup> Om. *x*. <sup>v</sup> Om. *o*. <sup>w</sup> gracious, or  
 3ift *q*. adopcion, either gracious purchasing *v*.

<sup>p</sup> of oon *R*. <sup>q</sup> biheest *R*. <sup>r</sup> the scripture *Egk*. <sup>s</sup> the synne *q pr. m*. <sup>t</sup> no *RUAC*. <sup>u</sup> no *KMRUXACO*.  
<sup>v</sup> no *MRUXAH sec. m*. <sup>w</sup> no *KMRUXACH sec. m. o*. <sup>x</sup> no *MRUXACH sec. m*. <sup>y</sup> of oon *R pr. m*. <sup>z</sup> Crist  
 Jhesu *b*. <sup>a</sup> Crist Jhesu *R*. <sup>aa</sup> of *b sec. m*. <sup>b</sup> vndir tutours *a*. <sup>bb</sup> Om. *h*. <sup>c</sup> Om. *a*. <sup>d</sup> the  
 tyme *R*.

in the boond of a mediatour. But a me-  
 diatour is not of oon. But God is oon<sup>p</sup>.  
 Is thanne the lawe azens the biheestis<sup>q</sup> 21  
 of God? God forbede. For if the lawe  
 were 3ouun, that myzte quikene, verili  
 were rijtfulnesse of lawe. But scrip- 22  
 ture<sup>r</sup> hath concludid alle thingis vndir  
 synne<sup>s</sup>, that the biheeste of the feith of  
 Jhesu Crist were 3yuen to hem that  
 bileuen. And tofor that bileue cam, 23  
 thei weren kept vndur the lawe, enclosid  
 in to that bileue that was to be schewid.  
 And so the lawe was oure vndirmaister 24  
 in Crist, that we ben iustified of bileue.  
 But aftir that bileue cam, we ben not 25  
 now vndur the vndurmaistir. For alle 3e 26  
 ben the children of God thoruz the bi-  
 leue of Jhesu Crist. For alle 3e that ben 27  
 baptysid, ben clothid with Crist. Ther is 28  
 no Jewe, ne<sup>t</sup> Greke, ne<sup>u</sup> bond man, ne<sup>v</sup>  
 fre man, ne<sup>w</sup> male, ne<sup>x</sup> female; for alle 3e  
 ben oon<sup>y</sup> in 'Jhesu Crist<sup>z</sup>. And if 3e ben 29  
 oon in 'Jhesu Crist<sup>a</sup>, thanne 3e ben the  
 seed of Abraham, and eiris bi<sup>aa</sup> biheest.

## CAP. IV.

But Y seie, as long tyme as the eir is 1  
 a litil child, he dyuersith no thing fro  
 a seruaunt, whanne he is lord of alle  
 thingis; but he is vndur keperis and 2  
 tutoris<sup>b</sup>, in to the tyme determyned of  
 the fadir. So we, whanne we weren litle 3  
 children, we serueden vndur the ele-  
 mentis of the world. But aftir that<sup>bb</sup> 4  
 the<sup>c</sup> fulfilling of tyme<sup>d</sup> cam, God sente  
 his sone, maad of a womman, maad vn- 5  
 dur the lawe, that he schulde azenbie  
 hem that weren vndur the lawe, that we

6 of sones. Forsoth for 3e ben the sones of  
 God, God sente the spirit of his sone into  
 3oure hertis, crijnge, Abba, 'that is<sup>x</sup>, fadir.  
 7 And so<sup>y</sup> now ther is not seruaunt, but  
 sone; that if sone, thanne<sup>z</sup> and eyr bi God.  
 8 But thanne sothli 3e vnknowynge God,  
 seruyden to hem that weren not goddis,  
 9 in kynde<sup>a</sup>. Now forsoth whanne 3e han  
 knowen<sup>b</sup> God, 3he<sup>c</sup>, rathere 3e ben knowen  
 of God, hou ben 3e turned to gidere eft-  
 soone to syke, 'or *freel*<sup>d</sup>, and nedy ele-  
 mentis, to whiche<sup>e</sup> 3e wolen serue eft-  
 10 soone? 3e kepen<sup>f</sup> dayes, and monethis,  
 11 and tymes<sup>g</sup>, and<sup>h</sup> 3eeris<sup>i</sup>. Forsoth<sup>k</sup> I drede  
 3ou<sup>l</sup>, lest perauenture I haue<sup>m</sup> trauelid in  
 12 3ou withoute cause. Be 3e<sup>n</sup> as I<sup>o</sup>, for and  
 'I as 3e<sup>p</sup>. Britheren, I biseche 3ou, 3e han  
 13 no thing hirt me<sup>q</sup>. Sothli 3e witen, for<sup>r</sup>  
 by infirmyte of fleisch I haue euangelisid  
 to 3ou now<sup>s</sup> bifore; and 3oure temptacioun  
 14 in my fleisch 3e dispiseden<sup>t</sup> not, neither  
 forsoken, but 3e resceyueden me as an  
 15 aungel of God, as Crist Jhesu<sup>u</sup>. 'Therefore  
 wher is<sup>v</sup> 3oure blessinge<sup>w</sup>? Sothli I bere  
 witnessinge<sup>x</sup> to 3ou, for<sup>y</sup> if<sup>z</sup> it myzte be  
 don, 3e schulden<sup>a</sup> haue put out 3oure yzen,  
 16 and haue 3ouun to me. Therefore am I  
 maad enemy to 3ou, seiynge trewe thing<sup>b</sup>  
 17 to 3ou? Forsothe<sup>c</sup> thei<sup>d</sup> louen '3ou not<sup>e</sup>  
 wel, but thei wolen exclude<sup>f</sup> 3ou, that 3e  
 18 sue hem. Forsothe sue 3e good<sup>g</sup> euermore  
 in good, and not onoly whanne I am pre-  
 19 sent anentis 3ou. My litle sones, whom<sup>h</sup>  
 I childe, 'or *brynge forth by traueyl*<sup>i</sup>, eft-  
 20 soone, til Crist be fourmyd in 3ou, for-  
 sothe I wolde now be at 3ou, and<sup>k</sup> chaunge  
 my vois<sup>l</sup>, for I am confoundid, 'or *scham-*  
 21 *ed*<sup>m</sup>, in 3ou. Seie 3e to me, that wolen  
 be vndir lawe<sup>n</sup>, han 3e not radd the lawe?  
 22 Sothli it is writun, for Abraham hadde

schulden vnderfonge the adopcioun<sup>e</sup> of  
 sones. And for 3e ben Goddis sones,<sup>g</sup>  
 God sente his spirit in to 3oure hertis,  
 crijnge, Abba, fadir. And so ther is<sup>7</sup>  
 not now a seruaunt, but a sone; and if  
*he is* a sone, *he is* an eir bi God. But<sup>8</sup>  
 thanne 3e vnknowynge God, serueden to  
 hem that<sup>f</sup> in kynde weren not goddis.  
 But now whanne 3e han knowe God, and<sup>9</sup>  
 ben knowun of God, hou ben 3e turned  
 eftsoone to the febil and nedi elementis,  
 to the whiche 3e wolen eft serue? 3e<sup>10</sup>  
 taken kepe to daies, and monethis, and  
 tymes, and 3eris. But Y drede 3ou, lest<sup>11</sup>  
 without cause Y haue trauelid among  
 3ou. Be 3e as Y, for Y *am* as 3e.<sup>12</sup>  
 Britheren, Y biseche 3ou, 3e han hurt  
 me no thing. But 3e knowen, that bi<sup>13</sup>  
 infirmyte of fleisch Y haue prechid to  
 3ou now bifore; and 3e dispiseden not,<sup>14</sup>  
 nether forsoken 3oure temptacioun in my  
 fleisch, but 3e<sup>g</sup> resceyueden me as an  
 aungel of God, as 'Crist Jhesu<sup>h</sup>. Where<sup>15</sup>  
 thanne is 3oure blessinge? For Y bere 3ou  
 witnesse, that if it myzte haue be don,  
 3e wolden haue put out 3oure izen, and  
 haue 3yuen hem to me. Am Y thanne<sup>16</sup>  
 maad an enemye to 3ou, seiynge to 3ou  
 the sothe? Thei louen not 3ou wel, but<sup>17</sup>  
 thei wolen exclude 3ou<sup>†</sup>, that 3e suen  
 hem. But sue 3e the good euermore in<sup>18</sup>  
 good, and not oneli whanne Y am pre-  
 sent with 3ou. My smale children,<sup>19</sup>  
 whiche<sup>i</sup> Y bere eftsoones, til that Crist  
 be fourmed in 3ou, and Y wolde now<sup>20</sup>  
 be at 3ou, and chaunge my vois, for Y  
 am confoundid among 3ou. Seie to me,<sup>21</sup>  
 3e that wolen be vndir the lawe, 'han  
 3e<sup>k</sup> not red the lawe? For it is writun,<sup>22</sup>  
 that Abraham hadde two<sup>l</sup> sones, oon of

† that is, fro  
 trenthe of the  
 gospel. sue  
 hem; in ob-  
 seruauncis of  
 Moises lawe.  
 Lire here. ve.

<sup>x</sup> Om. OSX. <sup>y</sup> Therefore v. <sup>z</sup> Om. NV. <sup>a</sup> kynde, *bot in opnyoun of men* q. <sup>b</sup> vnknowen K.  
<sup>c</sup> Om. v. <sup>d</sup> Om. OX. <sup>e</sup> whome q. <sup>f</sup> kepen, or *weyten* q. <sup>g</sup> Om. G pr. m. <sup>h</sup> of STXY pr. m. <sup>i</sup> 3eeris,  
*whiche ben oon, whiche another* q. <sup>k</sup> Om. v. <sup>l</sup> 3ou, for *3our vnstabilnesse* q. <sup>m</sup> Om. G pr. m. q. <sup>n</sup> 3e  
*nom* q. <sup>o</sup> I, *byleynge in Crist* q. <sup>p</sup> I was as and 3e ben *now keepynge olde tradicionns* q. <sup>q</sup> me, *thou3*  
*bachiters accuside 3ou to me* q. <sup>r</sup> that v. <sup>s</sup> Om. v. <sup>t</sup> dispisen G. <sup>u</sup> Jhesu *hade cumen* q. <sup>v</sup> Wher is  
 therfore GMPQ. <sup>w</sup> *blessidnes, that 3e haden byfore tyme?* q. <sup>x</sup> witnesse SWXY. <sup>y</sup> that v. <sup>z</sup> 3it q.  
<sup>a</sup> wolde v. <sup>b</sup> Om. G pr. m. <sup>c</sup> Sothely GMPQ. Om. v. <sup>d</sup> we Jewis q. <sup>e</sup> not 3ou G. <sup>f</sup> exclude, or *put*  
*3ou oute of byleue* q. <sup>g</sup> God K. <sup>h</sup> whiche v. <sup>i</sup> Om. OX. <sup>k</sup> I o. <sup>l</sup> voice, *in to scharpe reprove of hem*  
*that ben at 3ou* q. <sup>m</sup> Om. OX. <sup>n</sup> the lawe AGMNOPSTVWXY. the lawe *fleischly* q.

<sup>e</sup> adopcioun, *either purchasyng* R. <sup>f</sup> the whiche I. <sup>g</sup> Om. R pr. m. <sup>h</sup> Jhesu Crist R. <sup>i</sup> the which k.  
<sup>k</sup> 3e han RBC pr. m. eHK sec. m. oß. <sup>l</sup> twei CEQK.

twey<sup>o</sup> sones, oon of the hand mayden, and  
 23 oon of the fre<sup>p</sup> *wyff*. Forsoth<sup>q</sup> he that<sup>r</sup> of<sup>s</sup>  
 the 'hand mayden<sup>t</sup>, vp<sup>u</sup> the fleisch 'was  
 borun<sup>v</sup>; but<sup>w</sup> he that<sup>x</sup> of the fre<sup>y</sup> *wyff*, by<sup>z</sup>  
 24 azenbiheeste<sup>a</sup>. The<sup>b</sup> whiche thingis ben  
 seid by allegorie, 'or *goostly vndirstond-*  
*inge*<sup>c</sup>. Sothli<sup>d</sup> thes thingis ben tweye<sup>e</sup> testa-  
 mentis; sothli 'that oon<sup>f</sup> in the mount of<sup>g</sup>  
 Syna, gendringe<sup>h</sup> in to seruage, that<sup>i</sup> is  
 25 Agar. Forsoth<sup>k</sup> Syna is an hil in Arabie,  
 the<sup>l</sup> which is ioyned to it that now is  
 Jerusalem, and seruith with her sones.  
 26 Forsothe that Jerusalem that is aboue, is  
 27 free, the<sup>m</sup> which is oure modir. Forsoth<sup>n</sup>  
 it is writun, Be glad, thou bareyne, that  
 childist not, *or<sup>o</sup> bryngist not forth child<sup>p</sup>*;  
 brek out and crie, thou that childist not;  
 for<sup>q</sup> manye sones of<sup>r</sup> the 'desert, *or left<sup>s</sup>*  
*womman<sup>t</sup>*, more than of hir that hath an  
 28 housbonde. Forsothe, britheren, we ben  
 29 vp<sup>u</sup> Isaac the<sup>v</sup> sones of biheeste; but how<sup>w</sup>  
 thanne he that was<sup>x</sup> borun vp<sup>y</sup> the<sup>z</sup> fleisch  
 pursuwide him that<sup>a</sup> vp<sup>b</sup> the spirit, so and  
 30 now. But what seith the scripture? Cast  
 out the hand mayden and hir sone, for-  
 soth<sup>c</sup> the sone of the hand mayden<sup>d</sup> schal  
 not be eyr with the<sup>e</sup> sone of the<sup>f</sup> free<sup>g</sup> *wyff*.  
 31 'And so<sup>b</sup>, britheren, 'we ben<sup>i</sup> not sones of the  
 hand mayden<sup>j</sup>, but of the free *wyff*<sup>k</sup>, by  
 which liberte Crist hath<sup>l</sup> 'maad vs free<sup>m</sup>.

a<sup>m</sup> seruaunt, and oon of a fre womman.  
 But he that *was* of the seruaunt, was<sup>23</sup>  
 borun after<sup>n</sup> the flesh; but he that *was*<sup>o</sup>  
 of the fre womman, by a biheeste. The<sup>24</sup>  
 whiche thingis ben seid bi an othir vn-  
 dirstonding<sup>†</sup>. For these ben two<sup>p</sup> testa-  
 mentis; oon in the hille of Synai, gen-  
 dringe in to seruage, which is Agar. For<sup>25</sup>  
 Syna is an hille *that<sup>q</sup> is in<sup>r</sup> Arabie*,  
 which *hille* is ioyned to it that is now  
 Jerusalem, and seruith with<sup>s</sup> hir chil-  
 dren. But that Jerusalem that is aboue,<sup>26</sup>  
 is fre, whiche is oure modir. For it is<sup>27</sup>  
 writun, Be glad, thou bareyn, that berist  
 not; breke out and crie, that bringist  
 forth no children; for many sones *ben* of  
 hir that is left of hir hosebonde, more  
 than of hir that hath an hosebonde.  
 For<sup>t</sup>, britheren, we ben sones of biheeste<sup>28</sup>  
 aftir Isaac; but now as this<sup>u</sup> that was<sup>29</sup>  
 borun after the fleisch pursuede him  
 that *was* aftir the spirit, so now<sup>v</sup>. But<sup>30</sup>  
 what seith the scripture? Caste out the  
 seruaunt and hir sone, for the sone of  
 the seruaunt schal not be eir with the  
 sone of the fre *wyff*. And so, britheren,<sup>31</sup>  
 we ben not sones of the seruaunt, but of  
 the fre *wyff*, bi which fredom Crist hath  
 maad vs fre.

† bi gostli vn-  
 dirstonding,  
 thou<sup>3</sup> it is fer  
 fro Jerusalem  
 bi space of  
 londis. Lire  
 here. ve.

## CAP. V.

1 Therefore stonde 3e, and eftsoone<sup>n</sup> nyle  
 3e be to gidere holdun in 3ok<sup>o</sup> of seruage.  
 2 Loo! I Poul seie to 3ou, for<sup>p</sup> if 3e ben  
 circumcidid<sup>q</sup>, Crist schal profite to 3ou no-  
 3 thing. Sothli I bere witnessinge eftsoone  
 to euery<sup>r</sup> man circumsiding him silf, for<sup>s</sup>  
 he is dettour<sup>t</sup> of al the lawe for<sup>u</sup> to be don.

## CAP. V.

Stonde 3e therfor, and nyl 3e eftsoones<sup>1</sup>  
 be holdun in the 3ok of seruage. Lo!<sup>2</sup>  
 Y Poul seie to 3ou, that if 3e ben cir-  
 cumcidid, Crist schal no thing profite to  
 3ou. And Y wisse eftsoones to ech<sup>3</sup>  
 mau that circumcidith hym silf, that he  
 is dettour<sup>w</sup> of al the lawe to be don. And<sup>4</sup>

<sup>o</sup> two GMPQX. <sup>p</sup> Om. X. <sup>q</sup> But v. <sup>r</sup> that was qv. <sup>s</sup> born of v. <sup>t</sup> hond maiden was born MNQ.  
 hond mayde was born P. <sup>u</sup> after GMPQ. bi v. <sup>v</sup> Om. MPQ. <sup>w</sup> forsoth v. <sup>x</sup> that was q. that was  
 born v. <sup>y</sup> Om. X. <sup>z</sup> was born by q. <sup>a</sup> byhest q. <sup>b</sup> Om. v. <sup>c</sup> Om. G pr. m. MPX. or by another  
 vndirstondinge G sec. m. or gospels vndirstondinge o. <sup>d</sup> Forwhi v. <sup>e</sup> two GMPQ pass. X. <sup>f</sup> the toon  
 AGNOSTY. the oon MP. the testament was q. oon v. <sup>g</sup> Om. G pr. m. MNOPQV. <sup>h</sup> gendride v.  
<sup>i</sup> which v. <sup>k</sup> For whi v. <sup>l</sup> Om. v. <sup>m</sup> Om. sv. <sup>n</sup> For v. <sup>o</sup> or that MPQ. <sup>p</sup> children AGMNPQTVW.  
 Gloss om. in oX. childer s. <sup>q</sup> forwhi v. <sup>r</sup> ben of v. <sup>s</sup> lefte G pr. m. MP. forsaken oq. desert X.  
<sup>t</sup> Om. X. <sup>u</sup> after GMPQV. <sup>v</sup> Om. SX. <sup>w</sup> as v. <sup>x</sup> Om. o. <sup>y</sup> after GMPQ. bi v. <sup>z</sup> Om. SX. <sup>a</sup> that  
 was born qv. <sup>b</sup> after GMPQ. bi v. <sup>c</sup> for v. <sup>d</sup> meyde GPQ. <sup>e</sup> Om. PQ. <sup>f</sup> Om. G pr. m. <sup>g</sup> Om. q.  
<sup>h</sup> Therefore v. <sup>i</sup> be 3e K. <sup>j</sup> mayde OPQV. <sup>k</sup> Om. X. <sup>l</sup> Om. N. <sup>m</sup> deliuered vs o. <sup>n</sup> Om. o sec. m.  
<sup>o</sup> the 3ok A pr. m. G sec. m. <sup>p</sup> that v. <sup>q</sup> circumcised N. <sup>r</sup> eche X. <sup>s</sup> that v. <sup>t</sup> doctour K. <sup>u</sup> Om. SX.

<sup>m</sup> the a. <sup>n</sup> of E. <sup>o</sup> was bornn k pr. m. <sup>p</sup> tweie k. <sup>q</sup> which c. <sup>r</sup> to r pr. m. <sup>s</sup> to k. <sup>t</sup> But  
 EKQRbceghkooβ. <sup>u</sup> he this i. <sup>v</sup> and now R. <sup>w</sup> a dettour k.

4 3e ben auoydid<sup>u</sup> fro Crist, 3e that ben iustified in the lawe han fallen away fro  
5 grace. Forsoth<sup>v</sup> we by spirit of feith  
6 abiden the<sup>w</sup> hope of ri3twysnesse. Forwhi  
in Crist Jhesu nethir circumcisioun is ony  
thing worth<sup>x</sup>, nether prepucie, *that is,*  
*maner of hethen men<sup>y</sup>*, but feith that  
7 worchith by charite. 3e *runnen wel<sup>z</sup>*;  
who lettide 3ou for<sup>a</sup> to not obeische<sup>b</sup> to  
8 treuthe<sup>c</sup>? To no man consente 3e<sup>d</sup>; for-  
soth this persuacioun<sup>e</sup>, *or softe mouynge<sup>f</sup>*,  
9 is not of hym<sup>g</sup> that clepide 3ou. A litil  
10 soundow<sup>3</sup> corumpith<sup>h</sup> al the gobet. I  
truste of 3ou in the Lord, that 3e schulen  
vndirstonde noon othir thing<sup>i</sup>. Forsothe  
he that disturblith<sup>k</sup> 3ou, schal bere dom<sup>l</sup>,  
11 who euere he is. Forsothe, britheren, if  
I preche 3it circumcisioun<sup>m</sup>, what 3it suffre  
I persecucioun? therfore the<sup>n</sup> sclandre  
12 of the cross is avoydid<sup>o</sup>. I wolde and<sup>p</sup>  
13 thei that disturblen<sup>q</sup> 3ou, be<sup>r</sup> kitt of. For-  
soth, britheren, 3e ben clepid into<sup>s</sup> liberte<sup>t</sup>  
oonly; 3yue 3e not<sup>u</sup> liberte in to occasioun  
of fleisch, but by charite of spirit<sup>v</sup> serue  
14 3e to gidere. Forsoth<sup>w</sup> al the lawe is ful-  
fillid<sup>x</sup> in o word, Thou schalt loue thi  
15 nei3bore as thi silf. For<sup>y</sup> if 3e biten to  
gidere, and eten, se 3e, lest 3e be waastid  
16 fro<sup>z</sup> a twynne<sup>a</sup>, *or ech fro othir<sup>b</sup>*. For-  
soth I seie *in Crist*, wandre 3e<sup>c</sup> in spirit,  
and 3e schulen not perfoorme the desyris  
17 of fleisch<sup>d</sup>. For the fleisch coueitith a3en  
the spirit, sothli the spirit a3ens the fleisch;  
forsothe<sup>e</sup> thes ben aduersaries to hem silf  
to gidere, that 3e do not tho thingis, what  
18 euere thingis<sup>f</sup> 3e wolen. For<sup>g</sup> if 3e ben  
led by the spirit, 3e ben not vndir the  
19 lawe. Forsothe the workis of the fleisch  
ben opyn, the<sup>h</sup> whiche ben fornyacioun,  
20 vnclennesse<sup>i</sup>, vnchastite, leccherie, seruyng

3e ben voidid awei fro Crist, and 3e  
that be iustified in the lawe, 3e han  
fallen awei fro grace. For we thoruz<sup>6</sup>  
the<sup>x</sup> spirit of bileue abiden the hope of  
ri3tfulness<sup>y</sup>. For in Jhesu Crist nether<sup>6</sup>  
circumcisioun is ony thing worth, nether  
prepucie, but the bileue that worchith bi  
charite. 3e runnen wel; who lettide 3ou 7  
that 3e obeyede<sup>z</sup> not to<sup>a</sup> treuthe<sup>b</sup>? Con-  
8 sente 3e to no man<sup>†</sup>; for this counsel<sup>c</sup> ys  
not of hym that hath clepid 3ou. A 9  
litil souredow<sup>3</sup> apeirith<sup>cc</sup> al the gobet. I 10  
trust on 3ou in oure Lord, that 3e  
schulden vndurstonde noon other thing.  
And who that disturblith<sup>d</sup> 3ou, schal bere  
dom, who euere he be. And, britheren, 11  
if Y preche 3it circumcisioun, what  
suffre Y 3it persecucioun? thanne the  
sclandre of the crosse is auoydid<sup>e</sup>. Y 12  
wolde that thei weren cut awei, that  
disturblen<sup>f</sup> 3ou. For, britheren, 3e ben 13  
clepid in to fredom; oneli 3yue 3e<sup>g</sup> not  
fredom in to occasioun of fleisch, but bi  
charite of spirit serue 3e togidere. For 14  
euery lawe is fulfillid in o word, Thou  
schalt loue thi nei3bore as thi silf. And 15  
if 3e bite, and ete ech othere, se 3e, lest  
3e be wastid ech fro othere. And Y seie 16  
3ou<sup>h</sup> *in Crist*, walke<sup>i</sup> 3e in spirit, and 3e  
schulden not performe the desiris of the  
fleisch. For the fleisch coueitith a3ens the 17  
spirit, and the spirit a3en the fleisch;  
for these ben aduersaries togidere, that  
3e don not alle thingis that 3e wolen.  
That if 3e be led bi spirit, 3e ben not 18  
vnder the lawe. And werkis<sup>k</sup> of the 19  
fleisch ben opyn, whiche<sup>l</sup> ben fornica-  
cioun, vnclennes, vnchastite, letcherie,  
seruice of false goddis, witchecraftis<sup>m</sup>, 20  
enmytees, striuyngis, iudnaciouns,

† that is, of  
the false apo-  
stlis. *The Glose*  
*here. ve.*

<sup>u</sup> voidid x. <sup>v</sup> For v. <sup>w</sup> Om. x. <sup>x</sup> wrthi s. <sup>y</sup> Om. ox. <sup>z</sup> ranne wele, *doynge werkis of feith q.*  
<sup>a</sup> Om. sx. <sup>b</sup> obeyen x. <sup>c</sup> the treuthe s. <sup>d</sup> 3e, *that draweth 3ou fro Crist q.* <sup>e</sup> exciting v. <sup>f</sup> Om. ox.  
*or counseling v.* <sup>g</sup> God q. <sup>h</sup> maketh sour v. <sup>i</sup> thing, *bot that I haue tauzte q.* <sup>k</sup> disturbit<sup>h</sup> sx. dis-  
troubleth vw. <sup>l</sup> the dome q. <sup>m</sup> circumcisioun, *as babiters seyn q.* <sup>n</sup> Om. GMPQ. <sup>o</sup> voidid ox.  
<sup>p</sup> that v. <sup>q</sup> disturben sx. distroublen vw. <sup>r</sup> weren q. be also v. <sup>s</sup> in n. <sup>t</sup> the liberte x. <sup>u</sup> ne 3yue  
3e sx. that 3e 3yue not v. <sup>v</sup> the spirit v. <sup>w</sup> For v. <sup>x</sup> fillid v. <sup>y</sup> That v. <sup>z</sup> Om. n. <sup>a</sup> a  
twynny nv. <sup>b</sup> Om. ox. <sup>c</sup> Om. v. <sup>d</sup> the flesche oq. <sup>e</sup> for v. <sup>f</sup> Om. q. <sup>g</sup> That v. <sup>h</sup> Om. v.  
<sup>i</sup> and vnclennesse nx.

<sup>x</sup> Om. c pr. m. <sup>y</sup> ri3twesnesse EKRb. <sup>z</sup> abiden E. <sup>a</sup> Om. Eh. <sup>b</sup> the truthe Eag. <sup>c</sup> *ether soft*  
*mofing k marg.* <sup>cc</sup> aperith A. <sup>d</sup> distroubleth R. <sup>e</sup> voidid E1QRbcegk *sec. m. oa3.* <sup>f</sup> voide h. <sup>g</sup> distrou-  
blen R. <sup>g</sup> Om. R pr. m. <sup>h</sup> to 3ou Rg *sec. m.* <sup>k</sup> *sec. m.* Om. ak pr. m. <sup>i</sup> wandre Ig. <sup>k</sup> the werkis  
E1QRbceghk<sup>oa3</sup>. <sup>l</sup> the whiche I. <sup>m</sup> *ether doynge of venym k marg.*

of<sup>k</sup> ydols<sup>l</sup>, 'or false goddis<sup>m</sup>, doyn<sup>g</sup>is of  
 21 venym<sup>n</sup>, enemytees, stryues, enuyes<sup>o</sup>, 'or  
 followyngis in yuel<sup>p</sup>, wraththis, chidingis,  
 dissenciouns, sectis, 'or heresy<sup>q</sup>, enuyes,  
 mansleyngis, drunkennessis, gloteny<sup>r</sup>, and  
 lyche<sup>r</sup> thingis to thes, the<sup>s</sup> whiche I preche<sup>t</sup>  
 to 3ou, as I<sup>u</sup> bifore seide, for thei that don  
 suche<sup>v</sup> thingis, schulen not haue the king-  
 22 dom of God. Forsothe the fruyt of the  
 spirit is charite, io<sup>y</sup>e, pees, pacience, be-  
 nygnyte, 'or good will<sup>w</sup>, goodnesse, long  
 23 abydyng, myldenesse, feith, temperaunce,  
 contynence, chastite; a3ens such thingis  
 24 the lawe is not. Forsoth thei that ben of  
 Crist, han crucified her fleisch with vices  
 25 and concupiscencis<sup>x</sup>, or<sup>y</sup> coueitisis. If we  
 lyuen by spirit, 'by spirit and<sup>z</sup> walke we;  
 26 be we not maad coueitous of veyn glorie,  
 to gidere stiringe to wraththe<sup>a</sup>, hauynge  
 enuye to gidere.

## CAP. VI.

1 Britheren, and if a man be bifore<sup>b</sup> occu-  
 pied, 'or ouercomen<sup>c</sup>, in ony gilt, 'or tres-  
 pas<sup>d</sup>, 3e that ben spiritual, teche<sup>e</sup> sicke a  
 maner man in<sup>f</sup> spirit of softnesse, 'or meke-  
 nesse<sup>g</sup>, biholdinge thi silf, that and<sup>h</sup> thou  
 2 be not temptid<sup>i</sup>. Bere 3e chargis<sup>k</sup> the to-  
 thir of the tothir<sup>l</sup>, and so 3e schulen ful-  
 3 fille<sup>m</sup> the lawe of Crist. Forwhi if ony  
 man gessith him silf<sup>n</sup> for<sup>o</sup> to be ou3t,  
 whanne he is nou3t, he disceyueth him silf.  
 4 Forsoth ech man proue his owne werk<sup>p</sup>,  
 and so he schal haue glorie oonly<sup>q</sup> in hym  
 5 silf, and not in an othir<sup>r</sup>. Forsoth<sup>s</sup> ech  
 6 man schal bere his owne charge. Forsoth  
 he that is tau3t by word, comune to<sup>ss</sup> him  
 that techith him, in alle good thingis.  
 7 Nyle 3e erre, God is not scornyd; for-  
 8 sothe<sup>t</sup> what thingis a man 'schal sowe<sup>u</sup>,  
 and<sup>v</sup> thes thinges<sup>w</sup> he schal repe. For<sup>x</sup> he

wraththis, chidingis, discenciouns, sectis<sup>o</sup>,  
 enuyes, manslau3tris<sup>o</sup>, dronkennessis<sup>p</sup>, 21  
 vnmesurable<sup>q</sup> etyngis, and thingis lijk to  
 these, whiche Y seie to 3ou<sup>r</sup>, as Y haue  
 told to<sup>s</sup> 3ou 'to fore<sup>t</sup>, for thei that doon  
 suche thingis, schulen not haue the kyng-  
 dom of God. But the fruyt of the spi-  
 rit is charite, io<sup>y</sup>e, pees, pacience, long  
 abidyng, benygnyte, goodnesse, mylde-  
 23 nesse, feith, temperaunce, contynence,  
 chastite; a3en suche thingis is no lawe.  
 And they that ben of Crist, han crucified 24  
 her fleisch with vices and coueytyngis.  
 If we lyuen bi spirit, walke we bi spirit; 25  
 be we not made coueytouse of veyn glo- 26  
 rie, stiryng<sup>e</sup> ech othere to wraththe, or  
 hauynge enuye ech to othere.

## CAP. VI.

Britheren, if a<sup>u</sup> man be occupied in 1  
 ony gilt, 3e that ben spiritual, enforme  
 3e such oon in spirit of softnesse, bihold-  
 inge thi silf, lest that thou be temptid.  
 Ech bere othere<sup>v</sup> chargis, and so 3e 2  
 schulen fulfille the lawe of Crist. For 3  
 who that trowith that he be ou3t,  
 whanne he is nou3t, he bigilith him silf.  
 But ech man<sup>w</sup> preue his owne werk, and 4  
 so he schal haue glorie in him silf, and  
 not in an othere. For ech man schal bere 5  
 his owne charge. He that is tau3t<sup>x</sup> bi<sup>y</sup> 6  
 word, comune he with him that techith  
 hym, in 'alle goodis<sup>z</sup>. Nyle 3e erre, God 7  
 is not scorned; for tho thingis that a 8  
 man sowith, tho thingis he schal repe.  
 For he that sowith in his<sup>a</sup> fleisch, of the  
 fleisch he schal repe corrupcioun; but  
 he that sowith in the spirit, of the spirit

<sup>k</sup> to q. <sup>l</sup> the ydolys G. <sup>m</sup> Om. oqx. <sup>n</sup> venym, or wicheckraftis N marg. venym, or venymouse dedis q.  
<sup>o</sup> indignacious v. <sup>p</sup> Om. ox. <sup>q</sup> Om. x. <sup>r</sup> licchi w. <sup>s</sup> Om. v. <sup>t</sup> bifore seie v. <sup>u</sup> Om. GQ. <sup>v</sup> these q.  
<sup>w</sup> Om. ox. <sup>x</sup> concupiscens o. Om. q. <sup>y</sup> Om. q. <sup>z</sup> and by spirit GQ. bi spirit MP. <sup>a</sup> wijñ P. <sup>b</sup> fore  
 G pr. m. <sup>c</sup> Om. x. <sup>d</sup> Om. ox. <sup>e</sup> techeth PQX. <sup>f</sup> in the x. <sup>g</sup> Om. GMOPQX. <sup>h</sup> Om. k. <sup>i</sup> temptid,  
 fallynge in the same wyse q. <sup>k</sup> the chargis s. <sup>l</sup> tother, or eche of other o. <sup>m</sup> fille v. <sup>n</sup> Om. G pr. m.  
<sup>o</sup> Om. SX. <sup>p</sup> warkes o. <sup>q</sup> Om. q. <sup>r</sup> other man o. <sup>s</sup> Forwhi v. <sup>ss</sup> with v. <sup>t</sup> forwhi v. <sup>u</sup> sowith v.  
<sup>v</sup> also v. <sup>w</sup> thing k. Om. M. <sup>x</sup> Forsothe x.

<sup>n</sup> heresy<sup>s</sup> x sec. m. marg. <sup>o</sup> mansleyngis k. <sup>p</sup> and dronkennessis r. <sup>q</sup> and vnmesurable β. <sup>r</sup> 3ou  
 bifore b sec. m. k pr. m. <sup>s</sup> Om. alii. <sup>t</sup> bifore Eb pr. m. k. <sup>u</sup> ony R. <sup>v</sup> otheris ΕΙΤΙΩΡΕΓΗΚΑΒ. <sup>w</sup> Om.  
 k pr. m. <sup>x</sup> ether cnfoormed κ marg. <sup>y</sup> in κ. <sup>z</sup> al goodnes k. <sup>a</sup> Om. k.

that sowith in his fleisch, and<sup>x</sup> of the fleisch he<sup>y</sup> schal repe corrupcioun; forsoth he that sowith<sup>z</sup> in spirit, of the spirit schal repe euerlastyng lyf. Forsoth we doynge good, fayle<sup>a</sup> not; sothli<sup>b</sup> in his tyme we schulen repe, not faylinge. Therefore the while we han tyme, worche we good to alle men; forsoth<sup>c</sup> moost to the household meyne of the feith. Se 3e, with what manner lettris I haue writun to 3ou by myn hond<sup>d</sup>. Sothli who euere wolen plese in fleisch, thes constreynen 3ou for<sup>e</sup> to be circumcidid, oonly that thei suffre not<sup>f</sup> the<sup>g</sup> persecucioun of Cristis cross. Forsoth<sup>h</sup> neither thei that ben circumcidid kepen the lawe; but thei<sup>i</sup> wolen 3ou for<sup>k</sup> to be circumcidid, that thei glorie<sup>l</sup> in 3oure fleisch. Forsoth<sup>m</sup> be it ferr to me for<sup>n</sup> to glorie<sup>o</sup>, no but in the<sup>p</sup> cross of oure Lord Jhesu Crist<sup>q</sup>, by whom the world is crucified to me, and I to the world. Forsothe<sup>r</sup> in Crist Jhesu nethir circumcisioun is ouzt worth, nether prepucie, *that is, maner of hethen men*<sup>s</sup>, but a newe creature. And who euere schulen<sup>t</sup> suwe this rewle, pees vpon<sup>u</sup> hem, and mercy, and vpon<sup>v</sup> Israel of God. Fro hennis forth no man be heuy to me; forsoth<sup>w</sup> I bere in my body the tokenis<sup>x</sup> of oure Lord Jhesu Crist. The grace of oure Lord Jhesu Crist with<sup>y</sup> 3oure spirit, britheren. Amen.

*Here endith the epistle to Galathies, and now bigynneth the prolog to Ephesyes<sup>z</sup>.*

he schal repe euerelastyng lijf. And<sup>9</sup> doynge good<sup>b</sup> faile we<sup>c</sup> not; for in his tyme we schal<sup>ce</sup> repe, not failinge. Ther<sup>10</sup> for while<sup>d</sup> we han tyme, worche we good to alle men; but most to hem that ben homliche<sup>e</sup> of the feith. Se 3e, what ma<sup>11</sup> ner lettris Y haue write to 3ou with myn owne hoond. For who euere wole<sup>12</sup> plese in the fleisch, this constreyneth<sup>f</sup> 3ou to be circumcidid, oonli that thei suffren not the persecucioun of Cristis crosse. For nether thei that ben cir<sup>13</sup> cumcidid<sup>g</sup> kepen the lawe; but thei wolen that 3e be circumcidid, that thei haue glorie in 3oure fleisch. But fer be<sup>14</sup> it fro me to haue glorie, no<sup>h</sup> but in the crosse of oure Lord Jhesu Crist, bi whom the world is crucified to me, and Y to the world. For in Jhesu Crist<sup>15</sup> nether circumcisioun is ony thing worth, ne prepucie, but a newe creature. And<sup>16</sup> who euere suwen this reule, pees on hem, and merci, and on Israel of God. And heraftir no man be heuy to me; <sup>17</sup> for Y bere in my bodi the tokenes of oure Lord Jhesu Crist. The grace of <sup>18</sup> oure Lord Jhesu Crist *be* with 3oure spirit, britheren<sup>i</sup>. Amen.

*Here endith the pistle to Galathies, and<sup>j</sup> bigynneth the<sup>jj</sup> prologe on the pistle to Effecies<sup>k</sup>.*

<sup>x</sup> Om. STWXY. also v. <sup>y</sup> Om. GMPQV. <sup>z</sup> Om. q. <sup>a</sup> fayle we q. <sup>b</sup> for v. <sup>c</sup> but v. <sup>d</sup> hond, *that 3e be not diseeyuede by other false lettris* q. <sup>e</sup> Om. SX. <sup>f</sup> not of Jewis q. <sup>g</sup> Om. G pr. m. MPQ. <sup>h</sup> For v. <sup>i</sup> thei that v. <sup>k</sup> Om. X. <sup>l</sup> haue glorie v. <sup>m</sup> But v. <sup>n</sup> Om. SX. <sup>o</sup> haue glorie v. <sup>p</sup> Om. N. <sup>q</sup> Om. o. <sup>r</sup> For v. <sup>s</sup> *that is, heithen men [mennus MP] custome* GMPQ. Om. OSX. <sup>t</sup> Om. v. <sup>u</sup> on SVX. <sup>v</sup> on VX. <sup>w</sup> for v. <sup>x</sup> toknys, or woundis q. <sup>y</sup> be with v. <sup>z</sup> *Heere endith the epistle to Galathies, and now bigynneth epistle to Ephesians. A. Here endeth the pistle to Galathies, and bigynneth the prologe of the epistel to the Ephesies in this maner. o. Here endith the pistle to the Galathies, and biginneth the pistle to Effecies. q. Here endith the pistle to the Galathies, and here bigynneth the prologe to Effesies. v. Here eendith the pistle of Galathies, and bigynneth the prologe to Efesies. w. Here endith Poul. y. No final rubric in GMPSTX.*

<sup>b</sup> the good A pr. m. <sup>b</sup> sec. m. <sup>c</sup> Om. 1. 3e R. <sup>cc</sup> schulen A pr. m. <sup>d</sup> the while R. <sup>e</sup> the hoomly R pr. m. hoomly k. <sup>f</sup> he this constreynith 1. these constreynen R. <sup>g</sup> circumcidid k. <sup>h</sup> Om. CEIKMR UXA sec. m. beeghkoaß. <sup>i</sup> Om. ko. <sup>j</sup> and here mbh. <sup>jj</sup> aa. <sup>k</sup> From CIMXABGKO. *Here endeth the pistle to Galathies; se now the prologe on the pistle to Effesies. k. Here endith the epistle to Galathies, and bigynneth the prolog on the epistle to Effesies. qc. Here endith the pistle to Galathies, and bigynneth the prolog to Effecies. h. No final rubric in AERUE.*

# EPHESIANS.

*Here bigynneth the prologe to Effescies<sup>a</sup>.*

EPHECYES sothli ben<sup>b</sup> Asyanys; and thes the<sup>c</sup> word of treuthe takun<sup>d</sup>, stooden stedefast in the bileue. Thes preisith the apostle, writynge to hem fro Rome cite out of prisoun, by Tyte, a dekene.

*Here eendith the prologe, and bygynneth the Epistel to Ephesies<sup>e</sup>.*

*Here bigynneth a prologe to Effesies<sup>a</sup>.*

EFFESIANS ben<sup>b</sup> of Asie; these whanne thei hadden resseyued the word of treuthe, abiden stedfastli in the feith. The apostle<sup>c</sup> preisith hem, writynge to hem fro Rome out of prisoun, bi Titicus, the dekene.

*Jerom in his prologe on this pistle seith this<sup>d</sup>.*

*The Epistle to Ephesius<sup>a</sup>.*

## CAP. I.

1 Poul, apostle of Crist<sup>b</sup>, by the will of God, to alle hooly men that ben<sup>c</sup> at Ephecy  
2 and<sup>d</sup> feithful<sup>e</sup> in Crist Jhesu, grace to you and pees of God, oure fadir, and of the  
3 Lord Jhesu Crist. Blessid be<sup>f</sup> God and the fadir of oure Lord Jhesu Crist<sup>g</sup>, that  
blesside vs in al spiritual blessinge in  
4 heuenli thingis in Crist, as he chees vs in him bifore the makynge of the world, that

*Here bigynneth the pistle to Effesies<sup>a</sup>.*

## CAP. I.

Poul, the apostle of Jhesu Crist, bi the wille of God, to alle seyntis<sup>b</sup> that ben at Effesie, and to the feithful men in Jhesu Crist, grace be to you and pees of God, oure fader, and oure<sup>c</sup> Lord Jhesu Crist. Blessid be God and the fadir of oure Lord Jhesu Crist, that hath blessid vs in al spiritual blessing in heuenli thingis in Crist, as he hath chosun vs in 4

<sup>a</sup> From  $\nu$ . *Prolog to Ephecyes*  $\kappa$  running title. *Prologus*.  $o$ . *Prolog*.  $s$ . No initial rubric in  $\nu w$ . No prologue in  $AGMPQX$ . In  $N$  and  $T$  the prologue is of the second text. <sup>b</sup> beth  $o$ . <sup>c</sup> Om.  $v$ . <sup>d</sup> itake  $ovv$ . <sup>e</sup> From  $ow$ . *Ende of prolog, bigynnyng capitolum primum*.  $\kappa$ . No final rubric in  $svv$ . <sup>a</sup> From  $m$ . *The pistle to Ephesies*.  $pq$ . *The pistle to the Ephesies*.  $t$ . *Here bygynneth the bok of Effescies*.  $y$ . No initial rubric in  $AGKNOS$ . <sup>b</sup> Jhesu Crist  $vX$ . <sup>c</sup> Om.  $MP$ . <sup>d</sup> and to  $qTV$ . <sup>e</sup> feithful men  $v$ . <sup>f</sup> Om.  $x$ . <sup>g</sup> Om.  $o$ .

<sup>a</sup> From  $u$ . *The prolog*.  $A$ . *Jeroms prologe on Effesians*.  $E$ . *The prolog of the pistil to Ephesies*.  $N$ . *Heere sueth the prolog on the pistle to Effesies*.  $R$ . *Prologus*.  $T$ . *Here bigynneth the prologe on Effesies*.  $e$ . *A prolog on the epistle to the Effesies*.  $f$ . No initial rubric in  $CIKMXabeghkoa$ . <sup>b</sup> ben men  $EKNab$  *sec. m.*  $k$ . <sup>c</sup> postle  $EKCQCGOa$ . <sup>d</sup> From  $cmabhko$ . *Jerom in his prologe seith al this*.  $\kappa$ . *Jerome in his prolog on this epistel to Ephesies seith al this*.  $N$ . *Jerom in his prolog on this epistle to Effesies seith this*.  $QC$ . *Heere endith the prolog, and bigynneth the pistle*.  $R$ . *This seith Jerom to Effesies in his prologe*.  $v$ . *Jerom in his prologe on Effesies seith al this*.  $x$ . *Here endith the prologe, and bigynneth the pistil to the Effesies*.  $g$ . *Jerom in his prolog on this epistle seith al this*.  $a$ . No final rubric in  $AEVref$ . <sup>a</sup> Poul to Effescians.  $E$ . *Here bigynneth the pistil of Effesies*.  $e$ . No initial rubric in  $CIKQRUXabeghkoa$ . <sup>b</sup> the seintis  $k$ . <sup>c</sup> of oure xagk. Om.  $h$ .

we schulden be hooli, and with oute wemme, 'or vndefouli<sup>h</sup>, in his s<sup>i</sup>zt, in 5 charite. The<sup>i</sup> which bifore ordeynede vs into the<sup>k</sup> adopcioun<sup>l</sup> of sones by<sup>m</sup> Jhesu Crist into him, vp<sup>n</sup> the<sup>o</sup> purpos of his 6 will, into<sup>p</sup> heriyng<sup>q</sup> of the glorie of his 7 grace; in<sup>r</sup> the<sup>s</sup> which he made vs able to his grace, 'or made dereworthe<sup>t</sup>, in his dereworthe sone. In<sup>u</sup> whom we han azen byyng by<sup>v</sup> his blood, and<sup>w</sup> remissioun of 8 synnes, vp<sup>x</sup> the richessis of his grace, that haboundide greetly in vs in all wysdom 9 and prudence, that he schulde make the sacrament of his will knowen to vs, vp<sup>y</sup> the good plesaunce of him, that<sup>z</sup> he pur- 10 poside in him in the dispensacioun of plente of tymes for<sup>a</sup> to instore alle thingis in Crist, the<sup>b</sup> whiche ben in heuenes and 11 in<sup>c</sup> erthe, in him. In whom also and<sup>d</sup> we by sorte<sup>e</sup>, or<sup>f</sup> grace<sup>g</sup>, ben clepid, bifore ordeyned vp<sup>h</sup> the purpos of him that worchith alle thingis vp<sup>i</sup> the counceil of 12 his will; that we be into the<sup>k</sup> heriyng<sup>l</sup> of his glorie, 'we that<sup>m</sup> bifore hopiden in 13 Crist. In whom and 3e, whanne 3e<sup>n</sup> hadden herd the word of treuthe, *resceyueden*<sup>nn</sup> the gospel of 3oure<sup>o</sup> heelthe, in which and 3e bileuyng ben markid with<sup>p</sup> 14 the Hooly Gost of biheeste, that<sup>q</sup> is 'a wed, or<sup>r</sup> eernes<sup>s</sup>, of 3oure<sup>t</sup> heritage, into the redempcioun of<sup>u</sup> purchasinge, into 15 heriyng<sup>v</sup> of his glorie. Therefore and I heeringe 3oure feith, that is in Crist Jhesu, 16 and louyng into alle seyntis, ceesse<sup>w</sup> not doynge thankyngis for 3ou<sup>x</sup>, makynge 17 mynde of<sup>y</sup> 3ou in my preieris; that God of oure Lord Jhesu Crist, fadir<sup>z</sup> of glorie, 3yue to 3ou the spirit of wysdom and of reuelacioun, into the knowyng of him; 18 the<sup>a</sup> y3en of 3oure<sup>b</sup> herte inli3tened<sup>c</sup>, that 3e wite, which is the hope of his clepyng,

hym silf bifore the makynge of the world, that we weren hooli, and with out wem in his s<sup>i</sup>zt, in charite. Which hath bifore ordeyned vs in to adopcioun of sones 'bi Jhesu Crist in to hym, bi the purpos of his wille, in to the heriyng of the glorie of his grace; in which he hath glorified vs in his dereworthe sone. In whom we han redempcioun bi his blood, for3yuenesse of synnes, aftir the ritchessis of his grace, that aboundide greetli in vs in al wisdom and prudence, to make knowun to vs the sacrament of his wille, bi the good plesaunce of hym; the which *sacrament* he purposide in hym in the dispensacioun of plente of tymes to enstore alle thingis in Crist, whiche ben in heuenes, and whiche *ben* in erthe, in hym. In whom we ben clepid bi sort<sup>†</sup>, bifore ordeyned bi the purpos of hym that worchith alle thingis bi the counsel of his wille; that we be in to the heriyng of his glorie, we that han hopid bifore in Crist. In whom also 3e *weren clepid*, whanne 3e herden the word of treuthe, the<sup>d</sup> gospel of 3oure<sup>e</sup> heelthe, in whom 3e bileuyng ben merkid with the Hooli Goost of biheest, which<sup>f</sup> is the ernes of oure eritage, in to the redempcioun of purchasinge, in to heriyng of his glorie. Therfor and Y heriyng 3oure feith, that is in Crist Jhesu, and the loue in to alle seyntis, ceesse not to do thankyngis for 3ou, makynge mynde of 3ou in my preieris; that God of oure Lord Jhesu Crist, the fadir of glorie, 3yue to 3ou the spirit of wisdom and of reuelacioun, in to the knowyng of hym; and the i3en of 3oure herte<sup>h</sup> listned, that 3e wite, which is the hope of his clepyng, and whiche ben the

† either by grace, either bi Goddis cheeing. Lire here and the Glose rehersinge Austyn. ve.

<sup>h</sup> Om. GMOPQTX. <sup>i</sup> Om. V. <sup>k</sup> Om. GNQX. <sup>l</sup> adopcioun, or purchas QT. <sup>m</sup> of T. <sup>n</sup> after GMPT. bi V. <sup>o</sup> Om. G. <sup>p</sup> and to N. <sup>q</sup> preisyng GMPT. the preisyng Q. <sup>r</sup> in to o. <sup>s</sup> Om. VX. <sup>t</sup> Om. G pr. m. MOPQTX. <sup>u</sup> Into XY. <sup>v</sup> in o. <sup>w</sup> and in baptem N. in s. Om. V. <sup>x</sup> after GMPQT. bi V. <sup>y</sup> after GMPQT. bi V. <sup>z</sup> which V. <sup>a</sup> Om. SX. <sup>b</sup> Om. V. <sup>c</sup> which ben in V. <sup>d</sup> Om. QV. <sup>e</sup> lot V. <sup>f</sup> of o. Om. VX. <sup>g</sup> Om. VX. <sup>h</sup> after GMPQT. bi V. <sup>i</sup> after GMPQT. bi V. <sup>k</sup> Om. o. <sup>l</sup> preysinges G. preysing MOPQT. <sup>m</sup> whiche V. <sup>n</sup> Om. K. <sup>nn</sup> Om. V. <sup>o</sup> oure NY. <sup>p</sup> in o. <sup>q</sup> which V. <sup>r</sup> Om. OV. a wed X. <sup>s</sup> the ernes V. Om. X. <sup>t</sup> oure V. <sup>u</sup> or SY. <sup>v</sup> preysinge GPQT. the preysinge M. <sup>w</sup> I cese QT. <sup>x</sup> all 3ou o. <sup>y</sup> for Q. <sup>z</sup> the fadir V. <sup>a</sup> in the G. 3eue the V. <sup>b</sup> oure A. <sup>c</sup> inli3tid SX. listned V.

<sup>d</sup> of the k pr. m. <sup>e</sup> oure Eqgha. <sup>f</sup> the which k. <sup>g</sup> Om. ik. <sup>h</sup> hertis k.

and whiche the<sup>d</sup> richessis of the<sup>dd</sup> glorie  
 19 of his heritage in seyntis; and which is  
 the ouersemyng<sup>e</sup> greetnesse of his vertu  
 into vs that han bileuyd, vp<sup>f</sup> the worch-  
 20 inge of the myzt of his vertu<sup>g</sup>, the<sup>h</sup> which  
 he<sup>i</sup> wrouzte in Crist, reysinge him fro  
 deed *men*<sup>k</sup>, and settinge<sup>l</sup> on his riȝthalf in  
 21 heuenly thingis, aboue ech principat, 'or  
*power of princes*<sup>m</sup>, and potestate, and  
 vertu, and lordschipping<sup>n</sup>, and ech<sup>o</sup> name  
 that is named, not oonly in this world,  
 22 but in<sup>p</sup> the world to come<sup>q</sup>; and made<sup>r</sup>  
 alle thingis suget vndir his feet, and ȝaf  
 23 him heed<sup>s</sup> vpon<sup>t</sup> al 'the chirche<sup>u</sup>, that is  
 the bodi of him, and the plente of him,  
 the<sup>v</sup> which<sup>w</sup> alle thingis in alle thingis is  
 fulfillid<sup>x</sup>.

## CAP. II.

1 And whanne ȝe weren deede in ȝoure  
 2 giltis and synnes, in which ȝe wandreden  
 sum tyme vp<sup>y</sup> the space<sup>z</sup>, 'or *lastinge*<sup>a</sup>, of  
 this world, vp<sup>b</sup> the prince of the<sup>c</sup> power  
 of this cir, of the spirit that worchith now  
 in to the sones of vntrust, 'or *vnbileue*<sup>d</sup>;  
 3 in 'the which<sup>e</sup> we<sup>f</sup> alle lyueden sum tyme  
 in desyris of oure fleisch, doynge the  
 wille<sup>g</sup> of<sup>h</sup> fleisch and thouȝtis<sup>i</sup>, and we  
 weren by kynde the sones of wraththe, as  
 4 and othere<sup>k</sup>; forsoth God, that is riche  
 in<sup>l</sup> mercy, for his ful moche<sup>m</sup> charite in  
 5 which he louede vs, and<sup>n</sup> whanne we  
 weren deede in synnes, quykenede<sup>o</sup> vs to  
 gidere in Crist, by whos grace ȝe ben  
 6 sauuyd, and to gidere aȝen reyside, and to  
 gidere made to<sup>p</sup> sitte in<sup>q</sup> heuenly thingis  
 7 in Crist Jhesu; that he schulde schewe in<sup>r</sup>  
 the worldis comynge ouer the plenteuouse  
 richessis of his grace in<sup>s</sup> goodnesse vpon<sup>t</sup>  
 8 vs in Crist Jhesu. Forsothe<sup>u</sup> by grace ȝe  
 ben saued bi feith, and not<sup>v</sup> of ȝou;

richessis of the glorie of<sup>i</sup> his eritage in  
 seyntis; and whych is the excellent<sup>19</sup>  
 greetnesse of his vertu in to vs that han  
 bileuyd, bi the worchyng of the myzt  
 of his vertu, which he wrouzte in Crist,<sup>20</sup>  
 reysinge hym fro deth, and settinge *him*  
 on his riȝt half in heuenli thingis, aboue<sup>21</sup>  
 ech principat, and potestat, and vertu,  
 and domynacioun, and *aboue* ech name  
 that is named, not oneli in this world,  
 but also in the world to comynge; and<sup>22</sup>  
 made alle thingis suget vndir hise feet,  
 and ȝaf hym to be heed ouer al the  
 chirche, that is the bodi of hym, and<sup>k</sup><sup>23</sup>  
 the plente of hym<sup>†</sup>, which is alle thingis  
 in alle thingis fulfillid.

## CAP. II.

And whanne ȝe weren deede in ȝoure<sup>1</sup>  
 2 giltis and synnes, in which ȝe wandriden<sup>2</sup>  
 sum tyme aftir the cours of this world,  
 aftir the prince of the power of this eir,  
 of the spirit that worchith now in to  
 the sones of vnbeleue; in which also we<sup>3</sup>  
 'alle lyueden<sup>l</sup> sum tyme in the desiris  
 of oure fleisch, doynge the willis of the  
 fleisch and of thouȝtis<sup>m</sup>, and we weren  
 bi kynde the sones of wraththe, as<sup>n</sup>  
 4 othere men; but God, that is riche in<sup>4</sup>  
 merci, for his ful myche charite in which  
 he louyde vs, ȝhe, whanne we weren<sup>5</sup>  
 5 deede in synnes, quykenede<sup>o</sup> vs togidere  
 in Crist, bi whos grace ȝe ben sauuyd,  
 and aȝen reyside togidere, and made to-<sup>6</sup>  
 6 gidere to sitte in heuenli thingis in Crist  
 Jhesu; that he schulde schewe in the<sup>7</sup>  
 worldis aboue comynge the plenteuouse  
 ritchessis of his grace in goodnesse on  
 vs in Crist Jhesu. For bi grace ȝe ben<sup>8</sup>  
 8 sauyd bi feith, and this not of ȝou; for

† that is, the  
 fulnesse of  
 Cristis gostly  
 bodi is maad  
 perfit bi Crist,  
 which bi the  
 nertu of his  
 Godhed worch-  
 ith alle goode  
 werkis in alle  
 men. *Lire*  
*here. ve.*

<sup>d</sup> ben the v. <sup>dd</sup> his qiv. <sup>e</sup> excellent, either *souereyn* v. <sup>f</sup> after GMPQT. bi v. <sup>g</sup> vertu in to vs N.  
<sup>h</sup> Om. v. <sup>i</sup> Om. MP. <sup>k</sup> Om. X. <sup>l</sup> settinge *hym* N. <sup>m</sup> Om. OX. <sup>n</sup> domynacioun v. <sup>o</sup> aboue ech v.  
<sup>p</sup> and in s. also in v. <sup>q</sup> comynge v. <sup>r</sup> he made QT. <sup>s</sup> heued OT. <sup>t</sup> over v. on X. <sup>u</sup> chirche ANSVW.  
 chirches o. <sup>v</sup> Om. v. <sup>w</sup> which is v. <sup>x</sup> fillid v. <sup>y</sup> after AMPQTV. <sup>z</sup> liȝf v. <sup>a</sup> Om. OX. and *lastynge*  
 QT. either *custom* v. <sup>b</sup> after GMPQTV. <sup>c</sup> Om. OQT. <sup>d</sup> Om. OX. <sup>e</sup> whome QT. whiche VX. <sup>f</sup> and  
 we N. also we v. <sup>g</sup> willis v. <sup>h</sup> of oure GQT. <sup>i</sup> of thouȝtis v. <sup>k</sup> othere *men* v. <sup>l</sup> of o. <sup>m</sup> mychil s.  
<sup>n</sup> ȝhe v. <sup>o</sup> he quykenede GMPQT. quikende X. <sup>p</sup> Om. KY pr. m. <sup>q</sup> into K. <sup>r</sup> into o. <sup>s</sup> and K.  
<sup>t</sup> on VX. <sup>u</sup> For v. <sup>v</sup> that is not N. that not QT. this not v.

<sup>i</sup> and of k. <sup>k</sup> in g. <sup>l</sup> lyueden alle i. lyueden g. <sup>m</sup> the thouȝtis hk *sec. m.* <sup>n</sup> as and k *sec. m.*  
<sup>o</sup> he quikenede k.

9 sothli<sup>w</sup> it is the gifte of God, not of werkis,  
 10 that no man glorie<sup>x</sup>. Forsoth<sup>y</sup> we ben  
 the makinge of hym, maad of nozt in Crist  
 Jhesu, in good workis, that<sup>z</sup> God made  
 11 redy bifore, that in hem<sup>a</sup> we go. For  
 which thing be 3e myndeful, that sum  
 tyme 3e that<sup>b</sup> weren hethene in fleisch,  
 the<sup>c</sup> whiche weren seid prepucie, fro<sup>d</sup> that  
 that<sup>e</sup> is<sup>f</sup> seid circumcisioun in fleisch maad  
 12 bi hand; that<sup>g</sup> weren in<sup>h</sup> that tyme with-  
 outen Crist, alyened, 'or maad straunge<sup>i</sup>,  
 fro the luyng of Israel, and herborid  
 men, 'or gestis<sup>k</sup>, of testamentis, not hau-  
 ynge hope of biheeste, and with outen  
 13 God<sup>l</sup> in this world; 'now forsoth<sup>m</sup> in Crist  
 Jhesu 3e that weren sum tyme ferr, ben  
 14 maad ny3 in the blood of Crist. Forsoth<sup>n</sup>  
 he is oure pees, that made both oon<sup>o</sup>, and<sup>p</sup>  
 the myddel wal of a long<sup>q</sup> wal<sup>r</sup> vnbynd-  
 15 inge, enemytees in his fleisch; auoydinge  
 the lawe of maundementis by domes, that  
 he make tweys<sup>s</sup> *peplis* in him silf into a<sup>t</sup>  
 16 newe man, makinge pees, that he recon-  
 cile bothe in o body to God by the cross,  
 17 sleyng the enemytees<sup>u</sup> in him silf. And  
 he comynge euangelisyde pees to 3ou that  
 weren ferr, and pees to hem that weren  
 18 ny3; for by him we both han ny3 com-  
 19 ynge in o spirit to the fadir. Therefore  
 now 3e ben not 'herborid men<sup>v</sup> and<sup>w</sup> gestis,  
 'or<sup>x</sup> *comelingis*<sup>y</sup>, but 3e ben citeseyns of  
 seyntis, and<sup>z</sup> houshold<sup>a</sup> meyne of God;  
 20 aboue bildid<sup>b</sup> on<sup>c</sup> the<sup>d</sup> fundament of apo-  
 stlis and of<sup>e</sup> prophetis, bi that hizeste<sup>f</sup>  
 21 corner stoon, Crist Jhesu; in whom ech  
 bildynge maad waxith in to an hooly tem-  
 22 ple in the Lord. In whom and<sup>g</sup> 'be 3e<sup>gg</sup>  
 bildid<sup>h</sup> to gidere into the habitacle of God,  
 in the Hooli Gost.

it is the gifte of God, not of werkis, that<sup>o</sup>  
 no man haue glorie. For we ben the<sup>10</sup>  
 making of hym, maad of nouzt in Crist  
 Jhesu, in good werkis, whiche God hath  
 ordeyned, that we go in the *werkis*.  
 For which thing be 3e myndeful, that<sup>11</sup>  
 sumtyme 3e weren hethene in fleisch,  
 which<sup>p</sup> weren seid prepucie, fro that that  
 is seid circumcisioun maad bi hond in  
 fleisch; and 3e weren in<sup>q</sup> that time with<sup>12</sup>  
 out Crist, alienyd fro the luyng of  
 Israel, and gestis of testamentis<sup>r</sup>, not  
 hauynge hope of biheest, and with outen  
 God in this world. But now in Crist<sup>13</sup>  
 Jhesu 3e that weren sum tyme fer, ben  
 maad ny3 in the blood of Crist. For he<sup>14</sup>  
 is oure pees, that made bothe oon, and  
 vnbyndynge the myddil wal of a wal  
 with out mortar, enemytees in his fleisch;  
 and<sup>s</sup> auoidide the lawe of maundementis<sup>15</sup>  
 bi domes, that he make twei in hym silf  
 in to a<sup>t</sup> newe man, makinge pees, to<sup>16</sup>  
 recounsele bothe in o hodi to God bi the  
 cros, sleyng the enemytees in hym silf.  
 And he comynge prechide pees to 3ou<sup>17</sup>  
 that weren fer, and pees to hem that  
 weren ni3; for bi hym we bothe han ni3<sup>18</sup>  
 comyng in o spirit to the fadir. Therfor<sup>19</sup>  
 now 3e ben not gestis and straungeris<sup>u</sup>,  
 but 3e ben citeseyns<sup>v</sup> of seyntis, and  
 household meine of God; aboue bildid on<sup>20</sup>  
 the fundament of apostlis and of pro-  
 fetis, vpon that<sup>w</sup> hizeste corner stoon,  
 Crist<sup>x</sup> Jhesu; in whom ech bildyng<sup>21</sup>  
 maad waxith in to an hooli temple in  
 the Lord. In whom also 'be 3e<sup>y</sup> bildid<sup>22</sup>  
 togidere in to the habitacle of God, in  
 the Hooli Goost.

<sup>w</sup> for whi *v*. <sup>x</sup> haue glorie *v*. <sup>y</sup> For *v*. <sup>z</sup> whiche *v*. <sup>a</sup> in the *werkis v*. <sup>b</sup> Om. *v*. <sup>c</sup> Om. *v*.  
<sup>d</sup> for o. <sup>e</sup> that at o *passim*. <sup>f</sup> was *T*. it is *v*. <sup>g</sup> and 3e *v*. <sup>h</sup> Om. o. <sup>i</sup> Om. *ox*. <sup>k</sup> Om. *ox*. <sup>l</sup> God, or  
*knowynge of hym QT*. <sup>m</sup> But now *v*. <sup>n</sup> For *v*. <sup>o</sup> the *pepul oon QT*. <sup>p</sup> and vnbindinge *v*. <sup>q</sup> Om. *v*.  
<sup>r</sup> wal, that is, their olde obseruancis he *QT*. wal without mortar *v*. <sup>s</sup> two *GMPQTX*. <sup>t</sup> oo *NFW*. o *OUX*.  
<sup>u</sup> enemyte, that is, *synne QT*. <sup>v</sup> Om. *QT*. <sup>w</sup> or *N*. Om. *QT*. <sup>x</sup> and *GMNPQT*. <sup>y</sup> Om. *ox*. <sup>z</sup> and the  
*GMNPQT*. <sup>a</sup> heuenly *Q*. homely *T*. <sup>b</sup> bild *s*. <sup>c</sup> in *G sec. m*. vpon *T*. ouer *x*. <sup>d</sup> Om. *x*. <sup>e</sup> Om. *x*.  
<sup>f</sup> hiz *N*. <sup>g</sup> Om. *k*. <sup>gg</sup> 3e ben *s*. <sup>h</sup> bild *s*.

<sup>p</sup> the which *k*. <sup>q</sup> Om. *k*. <sup>r</sup> the testamentis *IR pr. m*. <sup>s</sup> and he *1a sec. m*. <sup>t</sup> Om. o *pr. m*. o a *sec. m*.  
<sup>u</sup> ether herborid men *K marg*. <sup>v</sup> the citezenes *R pr. m*. <sup>w</sup> the lk. <sup>x</sup> of Crist *EI pr. m*. *Q pr. m*. *g*. <sup>y</sup> 3e  
 ben *h pr. m*.

## CAP. III.

1 For grace<sup>i</sup> of this<sup>k</sup> thing I Poul, the<sup>l</sup>  
 boundyn of 'Jhesu Crist<sup>m</sup>, for 3ou hethene  
 2 men, if netheles 3e han herd the dispen-  
 sacioun of Goddis grace, that is 3ouun to  
 3 me in 3ou. For vp<sup>n</sup> reuelacioun the sa-  
 crament is maad knowun to me, as I  
 4 aboue wroot in schort thing, as 3e redinge  
 mown vndirstonde my prudence in the  
 5 mysterie<sup>o</sup> of Crist. The<sup>p</sup> which is not  
 knowun to othere generaciouns to the  
 sones of men, as it is now schewid to his  
 hooly apostlis and prophetis in the<sup>q</sup> spirit,  
 6 hethen men for<sup>r</sup> to be eueue eiris, and to  
 gidere bodily<sup>s</sup> and to gidere parceneris<sup>ss</sup> of  
 his biheeste in Crist Jhesu by the euan-  
 7 gelie; whos mynistre I am maad, vpt<sup>t</sup> the  
 3ifte of Goddis grace, the<sup>u</sup> which is 3ouun  
 to me vp<sup>v</sup> the worching of his vertu.  
 8 Forsoth<sup>w</sup> to me, leest of alle seyntis, this  
 grace is 3ouun for<sup>x</sup> to euangelise in he-  
 then men the vnserchable richessis, 'or<sup>y</sup>  
 9 that mown not be souzt out<sup>z</sup>, of Crist, and  
 for<sup>a</sup> to ynlytne<sup>b</sup> alle men<sup>c</sup>, which is the<sup>d</sup>  
 dispensacioun of sacrament<sup>e</sup> hid fro worldis  
 10 in God, that made alle thingis of nouzt; that  
 the mochefold wysdom of God be kuowun  
 to princes and<sup>f</sup> potestatis in heuenli thingis  
 11 by the chirche, aftir<sup>g</sup> the settinge<sup>h</sup> of  
 worldis, the<sup>i</sup> which he made in Crist Jhe-  
 12 su oure Lord. In whom we han trust and  
 ny3 comynge<sup>k</sup>, in<sup>l</sup> trustynge<sup>m</sup> by the feith  
 13 of him. For which thing I aske<sup>n</sup>, that 3e  
 fayle not in my tribulaciouns for 3ou, that<sup>o</sup>  
 14 is 3oure glorie. For grace of this thing  
 I bowe my knees to the fadir of oure  
 15 Lord Jhesu Crist, of whom ech fadirheed  
 16 in<sup>p</sup> heuenes<sup>q</sup> and in<sup>r</sup> erthe is named, that  
 he 3yue to 3ou, vp<sup>s</sup> the<sup>t</sup> richessis of his  
 glorie, vertu for<sup>u</sup> to be strenghtid by his

## CAP. III.

For the grace of this thing I Poul,<sup>1</sup>  
 the boundun of Crist Jhesu, for 3ou  
 hethene men, if netheles 3e han herd the<sup>2</sup>  
 dispensacioun of Goddis grace, that is  
 3ouun to me in 3ou. For bi reuelacioun<sup>3</sup>  
 the sacrament is maad knowun to me,  
 as Y aboue wroot in schort thing, as 3e<sup>4</sup>  
 moun rede, and vndurstonde my pru-  
 dence in the mysterie<sup>z</sup> of Crist. Which<sup>5</sup>  
 was not knowun to othere generaciouns  
 to the sones of men, as it is now schewid  
 to his hooli apostlis and prophetis in the  
 spirit, that hethene men ben euen eiris,<sup>6</sup>  
 and of oo bodi, and parteneris togidere  
 of his biheest in Crist Jhesu bi the  
 euangelie; whos mynystre Y am maad,<sup>7</sup>  
 bi the 3ifte of Goddis grace, which is  
 3ouun to me bi the worchyng of his  
 vertu. To me, leeste of alle seyntis, this<sup>8</sup>  
 grace is 3ouun to preche among hethene  
 men the vnserchable<sup>a</sup> richessis of Crist,  
 and to lytne alle men, which is the dis-<sup>9</sup>  
 pensacioun of sacrament hid fro worldis  
 in God, that made alle thingis of nouzt;  
 that the myche<sup>b</sup> fold wisdom of God be<sup>10</sup>  
 knowun to princis and potestatis in  
 heuenli thingis bi the chirche, bi the<sup>11</sup>  
 bifore ordinaunce<sup>c</sup> of worldis, which he  
 made in Crist Jhesu oure Lord. In<sup>12</sup>  
 whom we han trist and ny3 comyng, in  
 tristenyng<sup>d</sup> bi the feith of hym. For<sup>13</sup>  
 which thing Y axe, that 3e faile not in  
 my tribulaciouns for 3ou, which is 3oure  
 glorie. For grace of this thing Y bowe<sup>14</sup>  
 my knees to the fadir of oure Lord  
 Jhesu Crist, of whom ech fadirhod in<sup>15</sup>  
 heuenes and in erthe is named, that he<sup>16</sup>  
 3yue to 3ou, aftir the<sup>e</sup> richessis of his  
 glorie, vertu to be strenghtid bi his spirit

<sup>i</sup> the grace *v*. <sup>k</sup> this *holy o*. <sup>l</sup> Om. *q*. *am* the *v*. <sup>m</sup> Crist Jhesu *MOPQVX*. <sup>n</sup> after *GMNPQT*. *bi v*.  
<sup>o</sup> mynysterie *x*. <sup>p</sup> Om. *v*. <sup>q</sup> Om. *qtx*. <sup>r</sup> Om. *sx*. <sup>s</sup> holy *o*. <sup>ss</sup> parseyuers *GKY*. <sup>t</sup> after *GMNPQT*.  
*bi v*. <sup>u</sup> Om. *N*. <sup>v</sup> after *GMNPQT*. *bi v*. <sup>w</sup> Om. *v*. <sup>x</sup> Om. *x*. <sup>y</sup> Om. *AGMNPSSXY*. <sup>z</sup> Gloss *om*.  
in *oQT*. <sup>a</sup> Om. *sx*. <sup>b</sup> lytne *v*. <sup>c</sup> Om. *x*. <sup>d</sup> Om. *NQ*. <sup>e</sup> the sacrament *GX*. *sacramentis N*. <sup>f</sup> and to *N*.  
<sup>g</sup> *bi v*. <sup>h</sup> bifore ordynance *v*. <sup>i</sup> Om. *N*. <sup>k</sup> comyng to *s*. <sup>l</sup> and *o*. <sup>m</sup> tristinge *GSTX*. <sup>n</sup> axe  
*AGMOPQTVWXY*. <sup>o</sup> which *v*. <sup>p</sup> of *G pr. m. MPQT*. <sup>q</sup> heuen *NOS*. <sup>r</sup> of *QT*. <sup>s</sup> after *GMNPQT*. *bi v*.  
<sup>t</sup> Om. *s*. <sup>u</sup> Om. *svx*.

<sup>z</sup> mynysterie *CEKMQRUXabceghkooa2*. <sup>a</sup> ether that may not be souzt *K marg*. <sup>b</sup> mychel *a*. <sup>c</sup> ether  
 settinge *K marg*. <sup>d</sup> tristyng *a*. <sup>e</sup> Om. *k pr. m*.

17 spirit in the ynnere man, Crist for<sup>v</sup> to dwelle by feith in 3oure hertis; 3e<sup>w</sup> rootid  
18 and groundid in charite, that<sup>x</sup> 3e<sup>y</sup> mown<sup>z</sup> comprehende<sup>a</sup> with alle seyntis, which is the brede<sup>b</sup>, and lengthe<sup>c</sup>, and<sup>cc</sup> hiznesse<sup>d</sup>,  
19 and depnesse<sup>e</sup>; also for<sup>f</sup> to wite the charite of Crist 'aboue semyng<sup>g</sup> to<sup>h</sup> science, that 3e be fulfillid<sup>i</sup> into<sup>k</sup> al the plente of  
20 God. Forsothe to him that is my3ti for<sup>l</sup> to make alle thingis more plenteuously than we axen or vndirstonden, vp<sup>m</sup> the  
21 vertu that worchith in vs, to him be glorie in the chirche, and in Crist Jhesu, into alle<sup>n</sup> generaciouns of the world<sup>o</sup> of worldis. Amen. 'So be it<sup>p</sup>.

in<sup>f</sup> the ynnere man, that Crist dwelle bi<sup>17</sup> feith in 3oure hertis; that 3e rootid and groundid in charite, moun comprehende<sup>18</sup> with alle seyntis, which is the breede, and the lengthe, and the hiznesse, and the depnesse; also to wite the charite of  
Crist more excellent<sup>g</sup> than science, that 3e be fillid in al the<sup>h</sup> plentee of God. And to hym that is my3ti to do alle<sup>20</sup> thingis more plenteuousli than we axen or vndurstondun, bi the vertu that worchith in vs, to hym be glorie in the<sup>21</sup> chirche, and in Crist Jhesu, in to alle the generaciouns of the<sup>i</sup> world of worldis. Amen.

CAP. IV.

1 'And so<sup>q</sup> I bounden in<sup>r</sup> the Lord by-seche<sup>s</sup>, that 3e walke worthily in the clep-  
2 inge, in which 3e ben clepid, with al mekenesse and myldenesse, with pacience  
3 supportinge<sup>ss</sup> to gidere in charite, bisy for<sup>t</sup> to kepe vnite of spirit in the bond of  
4 pees. O body and o spirit, as 3e ben clepid  
5 in oon hope of 3oure clepinge; o Lord, o  
6 feith, o bapty<sup>m</sup>, o God and fadir of alle<sup>u</sup>, the<sup>v</sup> which is aboue alle men, and by alle  
7 thingis, and in vs alle. To<sup>w</sup> ech of vs grace is 3ouun vp<sup>x</sup> the mesure of the<sup>y</sup>  
8 3yuyng of Crist; for which<sup>z</sup> thing he<sup>a</sup> seith, He stynginge into<sup>b</sup> hiz<sup>c</sup>, ledde caitifte<sup>d</sup>  
9 caytif, 'or prysonyng<sup>e</sup> *prisoned*<sup>e</sup>, he 3af  
10 3iftis to men. Forsoth that he<sup>f</sup> assendide<sup>g</sup>, what is it, no but for<sup>h</sup> he dessendide<sup>i</sup> first<sup>k</sup>  
into the lowere partis<sup>l</sup> of the<sup>m</sup> erthe? He it<sup>n</sup> is that cam down, and that<sup>o</sup> stizede vp<sup>p</sup>  
on<sup>q</sup> alle heuenes, that he schulde fulfill<sup>r</sup>  
11 alle thingis. And he 3af summe sotheli apostlis, summe forsoth prophetis, othere forsothe euangelistis, othere forsoth schep-

CAP. IV.

Therfor Y boundun for the Lord bi-1 seche 3ou, that 3e walke worthili in the clepyng. in which 3e ben clepid, with al mekenesse and myldenesse, with pacience supportinge ech other in charite, bisi to 3 kepe vnyte of spirit in the boond of pees. O bodi and o spirit, as 3e ben 4 clepid in oon hope of 3oure cleping; o 5 Lord, o feith, o bapty<sup>m</sup>, o God and fa-6 dir<sup>k</sup> of alle<sup>l</sup>, which is aboue alle men, and bi alle thingis, and in vs alle. But 7 to ech of vs grace is 3ouun bi the mesure of the 3yuyng of Crist; for which 8 thing he seith, He stynginge an hiz<sup>3</sup>, ledde caitifte<sup>†</sup> caitif, he 3af 3iftis to men. But 9 what is it, that he stiede vp, no<sup>m</sup> but that also he cam down first in to the lowere partis of the erthe? He it is that 10 cam down, and that stiede on alle heuenes, that he schulde fille alle thingis. And he 3af summe apostlis, summe pro-11 phetis, othere euangelistis, othere scheep-herdis and techeris, to the ful endyng 12

† that is, men holden prisoners of the deuel, Crist took and rauschide fro the deuel, and made soget vndir the esy 3oc of Crist, and brou3te hem fro helle to heuene. The Glose here rehersinge Austyn. ve.

v Om. nsx. w that 3e v. Om. x. x Om. v. y Om. v. z mai n. a comprehende, or take to gedir QT. b breed of charite QT. c lengthe of longe perseueraunce QT. cc Om. sx. d heeznesse of euerelastyng meed [lif T] QT. e depnesse of the priuy dredeful dome QT. f Om. n. g more excellent v. h than v. i fillid v. k in nv. l Om. svx. m after G M N P Q T. bi v. n alle the G M N P Q S T V X Y. o worldis s. p Om. G M N P Q S T X. that is, so be it v. q And o. Therefore v. r for v. s byseche 3ou QTv. ss supportyng, or up beryng QT. t Om. sx. u vs alle v. v Om. v. w Forsothe to v. x after G M N P Q S T. bi v. y Om. o. z the whiche x. a Crist n. b an v. c heizthe o. d the caitiftee QT. e Om. ox. f Om. G pr. m. g stizede vp v. h and G pr. m. for and AG sec. m. M N P Q S V sec. m. y. and for o. i cam down v. k Om. o. l partyes G M O P T. m Om. o. n Om. x. o at o. p Om. v. q Om. n. r fille NV.

f bi cgka. g ether aboue semyng κ marg. h Om. b. i Om. R pr. m. k the fadir k. l alle thingis k. m Om. b.

12 herdis and techeris, to the ful endynge of  
seyntis, into the work of mynsterie, into<sup>s</sup>  
13 edificacioun of Cristis body, til we rennen  
alle, in<sup>t</sup> vnyte of feith and of<sup>u</sup> knowyng  
of Goddis sone, into a parfyt man, into  
the<sup>v</sup> mesure of age of the plente of Crist;  
14 that we ben not now litile children, mou-  
ynge as wawis, and be<sup>w</sup> borun aboute with  
al wynd of techinge, in the weywardnesse  
of men, in sutil witt, to the disceyunge  
15 of errour. Forsoth<sup>x</sup> we doynge treuthe in  
charite, wexen<sup>v</sup> in him bi alle thingis, that  
16 is Crist the<sup>z</sup> heed<sup>a</sup>; of whom al the body  
sett to gidere, and boundyn to gidere by  
ech ioyniture of vndirseruyng, vp<sup>b</sup> worch-  
ing into mesure<sup>c</sup> of ech membre, makith  
encreseyng of the body, into<sup>d</sup> edificacioun  
17 of it<sup>e</sup> in charite. Therfore this thing I  
seie, and witnesse it<sup>f</sup> in the Lord, that 3e  
walke not now, as and hethen men walken,  
18 in the vanyte<sup>g</sup> of her witt, 'in derknessis<sup>h</sup>;  
hauynge vndirstondyng<sup>i</sup> derkened<sup>k</sup>, alenyed,  
'or maad ferr<sup>l</sup>, fro the lyf of God, bi  
ignoraunce, 'or vnkunynge<sup>m</sup>, that is in  
hem, for the blyndnesse of her herte.  
19 Thei<sup>n</sup> dispeiringe<sup>o</sup> bitoken hem silf to  
vnchastite, in to<sup>p</sup> worching of al vnclen-  
20 nesse in<sup>q</sup> coueityse. Forsothe 3e han not  
21 so lerud<sup>r</sup> Crist<sup>s</sup>, if netheles 3e herden  
hym, and ben tauzt in him, as is<sup>t</sup> treuthe  
22 in Jhesu. 'Do 3e<sup>u</sup> away vp<sup>v</sup> the firste<sup>w</sup>  
lyuyng the olde man, that is corupt vp<sup>x</sup>  
23 the desyris of errour; forsoth 'be 3e<sup>y</sup> re-  
newid<sup>z</sup>, 'or maad newe azen<sup>a</sup>, by<sup>b</sup> spirit<sup>c</sup>  
24 of 3oure mynde<sup>d</sup>; and clothe 3e the newe  
man, that<sup>e</sup> vp<sup>f</sup> God is maad of nozt in  
rijtwysnesse and hoolynesse of treuthe.  
25 For which thing 3e<sup>g</sup> puttinge away lees-  
yng, speke<sup>h</sup> treuthe ech man with his  
nei3bore, for we ben membris to gidere.  
26 'Be 3e<sup>i</sup> wroth, and nyle 3e synne<sup>k</sup>; the

of seyntis, in to the werk of mynystrie,  
in to edificacioun of Cristis bodi, til we<sup>13</sup>  
rennen alle, in to vnyte of feith and of  
knowyng of Goddis sone, in to a parfit  
man, aftir the mesure of age<sup>n</sup> of the  
plente of Crist; that we be not now litile<sup>14</sup>  
children, mouynge as wawis, and be not  
borun aboute with ech wynd of teching,  
in the weiwardnesse of men, in sutil wit,  
to the disseyuyng of errour. But do we<sup>15</sup>  
treuthe in charite, and wexe in him by  
alle thingis, that is Crist oure heed; of<sup>16</sup>  
whom alle the bodi set<sup>o</sup> togidere, and  
boundun togidere bi ech ioyniture of  
vnder seruyng, bi worching in to the  
mesure of ech membre, makith encrees-  
yng of the bodi, in to edificacioun of it  
silf in charite. Therfor Y seie and wit-<sup>17</sup>  
nesse this thing in the Lord, that 3e  
walke not now, as hethene men walken,  
in the vanyte of her wit; that han vn-<sup>18</sup>  
durstandyng derkned with derknessis<sup>p</sup>,  
and ben alienyd fro the lijf of God, bi  
ignoraunce that is in hem, for the  
blyndnesse of her herte. Which<sup>q</sup> dis-<sup>19</sup>  
peiryng bitoken hem silf to vchastite,  
in to the worchyng of al vnclennesse in  
coueitise. But 3e han not so lerud<sup>r</sup> Crist<sup>s</sup>,<sup>20</sup>  
if netheles 3e herden hym, and ben tauzt<sup>21</sup>  
in hym, as is<sup>ss</sup> treuthe in Jhesu. Do 3e<sup>22</sup>  
away bi the elde lyuyng the<sup>t</sup> elde man,  
that is corrupt bi the desiris of errour;  
and be 3e renewlid<sup>u</sup> in the spirit of 3oure<sup>23</sup>  
soule; and clothe 3e the newe man, which<sup>24</sup>  
is maad aftir God in rijtwysnesse and  
hoolynesse of treuthe. For which thing<sup>25</sup>  
'3e putte<sup>v</sup> awei leesyng, and speke 3e  
treuthe ech man with his nei3bore, for  
we ben membris ech to othere. Be 3e<sup>26</sup>  
wrooth, and nyle 3e<sup>w</sup> do synne; the  
sunne falle not down on 3oure wraththe.

<sup>s</sup> in to the p. <sup>t</sup> into v. <sup>u</sup> Om. x. <sup>v</sup> Om. o. <sup>w</sup> be not v. <sup>x</sup> But v. <sup>y</sup> wexe we qT. <sup>z</sup> oure v.  
<sup>a</sup> heued GOQT. <sup>b</sup> after qT. bi v. <sup>c</sup> the mesure GMPQTV. <sup>d</sup> in to the MPQT. <sup>e</sup> it self v. <sup>f</sup> this  
thing v. <sup>g</sup> vnytee q. <sup>h</sup> Om. v. <sup>i</sup> her vndurstandyng qT. <sup>k</sup> derkned with derknessis v. <sup>l</sup> Om. ox.  
<sup>m</sup> Om. ox. <sup>n</sup> Whiche v. <sup>o</sup> Om. o. <sup>p</sup> to the AGMNPQSTFWXY. <sup>q</sup> and A pr. m. GNQT. <sup>r</sup> lerynd  
GMPQTVY. <sup>s</sup> by Crist GQT. <sup>t</sup> Om. G pr. m. <sup>u</sup> Doth x. <sup>v</sup> al G sec. m. aftir MPQT. bi v. <sup>w</sup> elde v.  
<sup>x</sup> after GMPQT. bi v. <sup>y</sup> beth x. <sup>z</sup> renewlid AGMPT pr. m. VWY. <sup>a</sup> Om. GMOPQTX. <sup>b</sup> in v. <sup>c</sup> the  
spirit ov. <sup>d</sup> soule v. <sup>e</sup> which v. <sup>f</sup> after GMPQTV. <sup>g</sup> Om. G. <sup>h</sup> speketh x. <sup>i</sup> Beth x. <sup>k</sup> doo synne v.

<sup>n</sup> the age x. <sup>o</sup> is set k pr. m. <sup>p</sup> of synne x sec. m. marg. k. <sup>q</sup> The whiche I. <sup>r</sup> lernid EQREKOA.  
lernid KB. <sup>s</sup> of Crist KK pr. m. <sup>ss</sup> it is A pr. m. <sup>t</sup> that a. <sup>u</sup> renewid KRAAβ. <sup>v</sup> putte 3e EIK sec. m. BK.  
<sup>w</sup> Om. I pr. m.

sunne falle not down on<sup>1</sup> 3oure wraththe.  
<sup>27</sup>Nyle 3e 3yue stede to the deuel. He that  
<sup>28</sup>staal, now stele<sup>m</sup> not; 'more forsoth<sup>n</sup> tra-  
 ueile he in worchinge with his hondis  
 'that that<sup>o</sup> is good thing<sup>p</sup>, that he haue  
 wherof he schal 3yue to *a man* suffringe  
<sup>29</sup>nede. Ech yuel word go not out<sup>q</sup> of 3oure  
 mouth; but if ony is good to<sup>r</sup> edificacioun  
 of feith, that it 3yue grace to men<sup>s</sup> heer-  
<sup>30</sup>inge. And nyle 3e<sup>ss</sup> make the Hooly Gost  
 of God sori, 'or *heuy<sup>t</sup>*, in the<sup>u</sup> which<sup>v</sup> 3e  
 ben markid in the day of redempcioun.  
<sup>31</sup>Al bitternesse, and wraththe, and indig-  
 nacioun, and cry, and blasphemye be takun  
<sup>32</sup>away fro 3ou, with al malice; forsoth be  
 3e to gidere benygne, 'or *of good will<sup>w</sup>*,  
 merciful, 3yuyng<sup>x</sup> 'to gidere<sup>y</sup>, as and<sup>z</sup>  
 God 3af<sup>a</sup> to 3ou in Crist.

## CAP. V.

1 Therefore be 3e foloweris of God, as  
 2 most dereworthe sonis; and walke 3e in  
 loue, as and Crist louede vs, and 3af him  
 silf for vs an offryng and sacrifice to God,  
 3 in to the odour of swetnesse. Fornycacioun  
 forsoth, and al vnclennesse, or auarice,  
 4 be not named in 3ou, as it bicometh  
 hooly men; ether filthe, or<sup>b</sup> foly speche, or  
 harlotrie, that perteyneth not to thing<sup>c</sup>,  
 5 but more doynge of thankyngis. Forsoth  
 'this thing wyte 3e, vndirstonding<sup>d</sup> that  
 ech fornycatour<sup>e</sup>, or vnclene man, or co-  
 ueytous<sup>f</sup>, that is seruage<sup>g</sup> of ydols, 'or  
*mawmetis<sup>h</sup>*, hath not heritage in the king-  
 6 dom of Crist and<sup>i</sup> God. No man disceyue  
 3ou by veyne wordis; forsoth<sup>k</sup> for thes  
 thingis the wraththe of God cam into<sup>l</sup> the  
 7 sonis of vntrist<sup>m</sup>, 'or *vnbileue<sup>n</sup>*. Therefore  
 8 nyle 3e be maad parteneris of hem. For-  
 soth<sup>o</sup> 3e weren sum tyme derknessis, 'now  
 forsoth<sup>p</sup> '3e *ben<sup>q</sup>* list in the Lord<sup>r</sup>. Walke

Nyle 3e 3yue stide to the deuel. He<sup>27</sup>  
<sup>28</sup>that stal, now stele he not; but more<sup>x</sup>  
 trauele he in worchinge with hise hondis  
 that that is good, that he haue whereof  
 he schal 3yue to nedi<sup>y</sup>. Ech yuel word<sup>29</sup>  
 go not of<sup>z</sup> 3oure mouth; but if ony is  
 good to the<sup>a</sup> edificacioun of feith, that it  
 3yue grace to men that heren. And<sup>30</sup>  
 nyle 3e make the Hooly Gost of God  
 sori<sup>b</sup>, in which 3e ben markid in the dai  
 of redempcioun. Al bitternesse, and<sup>31</sup>  
 wraththe, and indignacioun, and cry,  
 and blasfemye be takun away fro 3ou,  
 with al malice; and be 3e togidere be-<sup>32</sup>  
 nygne, merciful, for3yuyng<sup>e</sup> togidere, as  
 also God for3af to 3ou in Crist.

## CAP. V.

1 Therfor be 3e foloweris of God, as<sup>1</sup>  
 2 most dereworthe sonis; and walke 3e<sup>2</sup>  
 in loue, as Crist louyde vs, and 3af hym  
 silf for vs an offryng and a sacrifice to  
 God, in to the odour of swetnesse.  
 And<sup>c</sup> fornyecioun, and al vnclennesse,<sup>3</sup>  
 or aueryce, be not named among 3ou,  
 as it bicometh holi men; ethir filthe, or<sup>4</sup>  
 foli speche, or harlatrye, that perteyn-  
 eth<sup>d</sup> not to profit, but more<sup>e</sup> doynge of  
 thankyngis. For wite 3e this<sup>f</sup>, and vn-<sup>5</sup>  
 durstonde, that ech lechour, or vnclene  
 man, or coueytouse, that serueth to  
 mawmetis, hath not eritage in the king-  
 6 dom of Crist and of God. No man<sup>6</sup>  
 disseyue 3ou bi veyn wordis<sup>g</sup>; for whi  
 for these thingis the wraththe of God  
 cam on<sup>h</sup> the sonis of vnбилene. Therfor<sup>7</sup>  
 nyle 3e be maad<sup>i</sup> parteneris of hem. For<sup>8</sup>  
 3e weren sum tyme derknessis, but now  
 '3e *ben<sup>k</sup>* list in the Lord. Walke 3e as

<sup>1</sup> vpon T. <sup>m</sup> stele he MOPQTY sec. m. <sup>n</sup> but more r. <sup>o</sup> that at o passim. <sup>p</sup> Om. vx. <sup>q</sup> Om. v.  
<sup>r</sup> to the AGMNOPQSTVWXYZ. <sup>s</sup> the QT. <sup>ss</sup> 3e to gydere PQTY sec. m. <sup>t</sup> Om. x. <sup>u</sup> Om. G pr. m. MPQTVX.  
<sup>v</sup> whom QT. <sup>w</sup> Om. ox. <sup>x</sup> for3yuyng<sup>e</sup> G sec. m. QTV. <sup>y</sup> Om. T. <sup>z</sup> Om. S. <sup>a</sup> for3aue G sec. m. QTV.  
<sup>b</sup> of A. ethir N. <sup>c</sup> the theng o. profit v. <sup>d</sup> wite 3e vnderst. this thing v. <sup>e</sup> lechour GMPQT.  
<sup>f</sup> auerouse man QT. <sup>g</sup> seruinge oq. <sup>h</sup> Om. ox. <sup>i</sup> and of QT. <sup>k</sup> forwhi v. <sup>l</sup> on v. <sup>m</sup> mysбилene  
 GMPQT. <sup>n</sup> Om. GMPQTX. <sup>o</sup> For v. <sup>p</sup> but now v. <sup>q</sup> Om. ox. <sup>r</sup> world v.

<sup>x</sup> more rather I. <sup>y</sup> the nedie CEIKQR sec. m. xagaβ. the nedynesse R pr. m. <sup>z</sup> forth of A sec. m. I. out  
 of EXghkoa. fro R. <sup>a</sup> Om. bg. <sup>b</sup> ether heuyz κ marg. <sup>c</sup> Om. Ia sec. m. <sup>d</sup> profitth k. <sup>e</sup> more  
 rathir I. <sup>f</sup> this thing a sec. m. <sup>g</sup> word ecg. <sup>h</sup> upon I. <sup>i</sup> Om. k pr. m. <sup>k</sup> Om. EIKQNBghkoaβ.

9 3e<sup>s</sup> as sonest of list. Forsothe<sup>u</sup> the fruyt  
of list<sup>v</sup> is in al goodnesse, and riztwys-  
10 nesse, and treuthe; prouynge<sup>w</sup> what is wel  
11 plesynge to God. And nyle 3e comune<sup>x</sup>  
to<sup>y</sup> vnfruytouse workes of derknessis;  
12 forsothe<sup>z</sup> more reprove 3e<sup>a</sup>. Forsothe<sup>b</sup> what  
thingis ben don of hem and<sup>c</sup> in<sup>cc</sup> priuey,  
13 it is foul and<sup>d</sup> for<sup>e</sup> to seye. Forsoth alle  
thingis that ben prouydf of the<sup>g</sup> list, ben  
maad opyn; forsoth<sup>h</sup> 'al thing<sup>i</sup> that is  
14 schewid<sup>k</sup>, is list<sup>l</sup>. For which thing he seith,  
Ryse thou that slepist<sup>m</sup>, and 'ryse vp<sup>n</sup> fro  
deede thingis<sup>o</sup>, and Crist schal illumyne<sup>p</sup>  
15 thee. 'And so<sup>q</sup>, britheren, se 3e, how  
warly 3e schulen go; not as vnwyse men,  
16 but as wyse men<sup>r</sup>, a3en bynge tyme<sup>s</sup>, for  
17 the dayes ben yuele. Therefore nyle 3e  
be maad vnprudent, but<sup>t</sup> vndirstondinge  
18 which is the will of 'the Lord<sup>u</sup>. And  
nyle 3e be fulfillid<sup>v</sup>, 'or be drunkun<sup>w</sup>, with<sup>x</sup>  
wyn, in which<sup>y</sup> 'luxurie is<sup>z</sup>, but be 3e ful-  
19 fillid<sup>a</sup> with the Hooly Gost; spekinge<sup>b</sup> to  
3ou<sup>c</sup> silf in psalmes, and ymnes, and spiri-  
tual songis, syngynge and seyinge psalme<sup>d</sup>  
20 in 3oure hertis<sup>e</sup> to the Lord; euermore  
doynge thankyngis for alle thingis in the  
name of oure Lord Jhesu Crist to God  
21 and the fadir, 3e<sup>f</sup> suget to gidere in the  
22 drede of Crist. Be wymmen suget<sup>g</sup> to  
her 'men, or housbondis<sup>h</sup>, as to the Lord;  
23 for the man is heed<sup>i</sup> of the womman, as  
Crist is heed<sup>k</sup> of the chirche; he<sup>l</sup> sauour  
24 of<sup>m</sup> his body. But as the chirche is suget  
to Crist, so and wymmen to her house-  
25 bondis in alle thingis. Men, loue 3e 3oure  
wyues, as and Crist louede the chirche,  
26 and 3af him silf for<sup>n</sup> it, that he schulde  
make it hooly; clensynge it with the  
waisching stoon<sup>o</sup> of watir, in the word of

the sones of list. For the fruyt<sup>l</sup> of list<sup>9</sup>  
is in al goodnesse, and riztwisnesse, and  
treuthe. And preue 3e what 'thing is<sup>m</sup> 10  
wel plesynge to God. And nyle 3e co-11  
myne to vnfruytouse werkis of derk-  
nessis; but more<sup>n</sup> reprove 3e. For what 12  
thingis ben don of hem in priuy, it is  
foule, 3he, to speke. And alle thingis 13  
that ben repreuyd<sup>†</sup> of the list, ben  
opynli schewid; for<sup>o</sup> al thing that is  
schewid, is list. For which thing he 14  
seith, Rise thou that slepist, and rise vp  
fro deth, and Crist schal listne thee.  
Therfor, britheren<sup>p</sup>, se 3e, hou warli 3e 15  
schulen go; not as vnwise men, but as 16  
wise men, a3enbynge tyme<sup>q</sup>, for the  
daies ben yuele. Therfor nyle 3e be 17  
maad<sup>r</sup> vnwise, but vndurstondynge which<sup>s</sup>  
is the wille of God. And nyle 3e be 18  
drunkun of wyn, in which is letcherie,  
but be 3e fillid with the Hooli Goost;  
and speke 3e to 3ou silf in salmes, and 19  
ymnes, and spiritual songis, syngynge  
and seyinge salm in 3oure hertis to  
the Lord; euermore doynge thankyngis 20  
for alle thingis in the name of oure  
Lord Jhesu Crist to God and to the  
fadir. *Be* 3e suget togidere in the drede 21  
of Crist. Wymmen, be thei suget to 22  
her hosebondis, as to the Lord, for the 23  
man is heed of the wymman, as Crist  
is heed of the chirche; he *is* sauour of  
his bodi. But as the chirche is suget 24  
to Crist, so<sup>t</sup> wymmen to her hosebondis  
in alle thingis<sup>u</sup>. Men, loue 3e 3oure 25  
wyues, as Crist louyde the chirche, and  
3af hym silf for it, to make it holi; and 26  
clenside it with the waisching of watir,  
in the word of lijf, to 3yue the chirche 27

† that is, of  
holy men and  
good, that ben  
clepid the sones  
of list. *The*  
Glose here. ve.

<sup>s</sup> Om. v. <sup>t</sup> the sones *AGMNOPQSTVWXYZ*. <sup>u</sup> Forwhi v. <sup>v</sup> listnesse o. <sup>w</sup> and preue 3e v. <sup>x</sup> come y. <sup>y</sup> Om. v. into *WXYZ*. <sup>z</sup> but v. <sup>a</sup> 3e hem *QT*. <sup>b</sup> Forwhi v. <sup>c</sup> Om. *AMNOPSWXYZ*. <sup>cc</sup> in hem in *GQTV sec. m.* <sup>d</sup> 3he v. <sup>e</sup> Om. *SX*. <sup>f</sup> reproved *QTV*. <sup>g</sup> Om. *SXY*. <sup>h</sup> for whi v. <sup>i</sup> alle thingis *G*. <sup>k</sup> made opyn *Q*. <sup>l</sup> list, *that may be knowne QT*. <sup>m</sup> slepist, *in synne Q*. <sup>n</sup> a3en ryse *QT*. <sup>o</sup> thing *Q*. <sup>p</sup> Om. x. <sup>q</sup> listne *GMPQTV*. illumyne, *or listne N*. <sup>r</sup> Therefore v. <sup>s</sup> Om. x. <sup>t</sup> the tyme s. <sup>u</sup> bot be 3e *QT*. <sup>v</sup> God v. <sup>w</sup> maad drunken *GMPQT*. drunken v. drunke x. <sup>x</sup> Om. *GMPQTVX*. *or drunken s*. <sup>y</sup> of v. <sup>z</sup> whome *GMPQT*. <sup>a</sup> leccherie is *ANSX*. is luxurie *GMPQT*. is leccherie v. <sup>b</sup> fillid v. <sup>c</sup> and speke 3e v. <sup>d</sup> 3our *GMPQT*. <sup>e</sup> salmes *AT*. <sup>f</sup> herte *K*. <sup>g</sup> *Be 3ee GQQT*. Om. x. <sup>h</sup> sugetis *GMPQ*. <sup>i</sup> men *OX*. hosebondis *QTV*. <sup>j</sup> heued *GO*. heued, *or gouernoure QT*. <sup>k</sup> heued *GQQT*. <sup>l</sup> he *is GMPQT*. <sup>m</sup> of the chirche *QT*. <sup>n</sup> of *K*. <sup>o</sup> stoon, *or lauoutoure QT*. Om. v.

<sup>l</sup> spirit *k*. <sup>m</sup> thingis ben *k pr. m.* <sup>n</sup> more *rathir r*. <sup>o</sup> forwhi *A pr. m. ak pr. m.* <sup>p</sup> my britheren *R*. <sup>q</sup> the tyme *R*. <sup>r</sup> man *A*. <sup>s</sup> the which *k pr. m.* <sup>t</sup> so and *A pr. m. a sec. m. c pr. m. hoB*. <sup>u</sup> thingis *leaful R*.

27 lyf; that he schulde 3yue<sup>p</sup> the chirche  
glorious to him silf, not hauynge wem,  
'or *spot*<sup>q</sup>, or<sup>r</sup> ryuelyng<sup>s</sup>, or ony such thing<sup>t</sup>,  
28 but that it be hooli and vndefoulid<sup>u</sup>. So  
and men schulen loue her wyues, as her  
owne bodies. He that loueth his wyf, lou-  
29 eth him silf; forsoth<sup>v</sup> no man hatide<sup>w</sup>  
euere his fleisch, but norischith<sup>x</sup> and fos-  
trith it, as and Crist *doth* the chirche.  
30 For we ben membris of his body, of his  
31 fleisch, and of his boones<sup>y</sup>. For this thing<sup>z</sup>  
a man schal<sup>a</sup> forsake his<sup>b</sup> fadir and his<sup>c</sup> mo-  
dir, and he schal clyue to his wyf<sup>d</sup>; and  
thei schulen be tweyne<sup>e</sup> in o fleisch<sup>f</sup>.  
32 Forsoth<sup>g</sup> this sacrament is greet; forsoth<sup>h</sup>  
33 I seye in Crist, and<sup>i</sup> in his<sup>k</sup> chirche<sup>l</sup>. Ne-  
theles and 3e alle, ech man loue his wyf  
as him silf; forsoth the wyf drede hir  
hosebonde.

## CAP. VI.

1 Sones, obeische<sup>m</sup> 3e to 3oure<sup>n</sup> fadir<sup>o</sup> and  
modir<sup>p</sup>, in the Lord; forsothe<sup>q</sup> this thing  
2 is iust, 'or *ri3tful*<sup>r</sup>. Honoure thou thi fadir  
and thi<sup>s</sup> modir, that is the firste maunde-  
3 ment in the<sup>t</sup> biheeste<sup>u</sup>; that it 'be wel<sup>v</sup> to  
thee, and that thou be longe lyuyng on<sup>w</sup>  
4 the<sup>x</sup> erthe. And, 3e<sup>y</sup> fadris, nyle 3e terre  
3oure sones to wraththe<sup>z</sup>; but norische 3e<sup>a</sup>  
hem in the discipline<sup>b</sup> and correccioun<sup>c</sup>, 'or  
5 *chastysing*<sup>d</sup>, of the Lord. Seruauntis,  
obeysche<sup>e</sup> 3e<sup>ee</sup> to fleishly lordis with drede<sup>f</sup>  
and trembyng, in<sup>g</sup> symplenesse<sup>h</sup> of 3oure  
6 herte<sup>i</sup>, as to Crist; not seruyng at y3e<sup>k</sup>,  
as plesynge to men, but as seruauntis of  
Crist; doynge the will of God 'of ynwitt<sup>l</sup>,  
7 'or *resoun*<sup>m</sup>, with good will seruyng as  
8 to the Lord, and not to men; witynge  
that ech man, what euere good thing<sup>n</sup> he

glorouse to hym silf, that it hadde no  
wem, ne ryueling<sup>v</sup>, or ony siche thing,  
but that it be hooli and vndefoulid. So<sup>28</sup>  
and men 'schulen loue<sup>w</sup> her wyues, as  
her owne bodies. He that loueth his  
wijf, loueth hym silf; for no man hatide<sup>29</sup>  
euere his owne fleisch, but nurischith  
and fostrith it, as Crist *doith* the chirche.  
And we ben membris of his bodi, of his<sup>30</sup>  
fleisch, and of his boonys. For this<sup>31</sup>  
thing a man schal forsake his fadir and  
modir, and he schal drawe to his wijf;  
and thei schulen be tweyne in o fleisch.  
This sacrament is greet; 3he, Y seie in<sup>32</sup>  
Crist, and in the chirche. Nethes 3e<sup>33</sup>  
alle, ech man loue his wijf as hym silf;  
and the wijf drede hir hosebonde.

## CAP. VI.

Sones, obeische<sup>x</sup> 3e to<sup>y</sup> 3oure<sup>z</sup> fadir<sup>1</sup>  
and modir, in the Lord; for this thing is  
ri3tful. Onoure thou thi fadir and thi<sup>2</sup>  
modir, that is the firste maundement in  
biheest<sup>b</sup>; that it be wel to thee, and that<sup>3</sup>  
thou be long lyuyng on the<sup>c</sup> erthe.  
And, fadris, nyle 3e terre 3oure sones to<sup>4</sup>  
wraththe; but nurische 3e hem in the<sup>d</sup>  
teching and chastising of the Lord.  
Seruauntis, obeische<sup>e</sup> 3e to fleischli lordis<sup>5</sup>  
with drede and trembling, in simplenesse  
of 3oure herte, as to Crist; not seruyng<sup>6</sup>  
at the i3e, as plesinge to men, but as  
seruauntis of Crist; doynge the wille of  
God bi discrecioun, with good wille<sup>7</sup>  
seruyng as to the Lord, and not as to  
men; witynge that ech man, what euere<sup>8</sup>  
good thing he schal do, he schal resseyue

<sup>p</sup> take QT. <sup>q</sup> Om. GMOPQT. <sup>r</sup> Om. X. <sup>s</sup> wrinkle o. Om. X. <sup>t</sup> thyng, of *syune* QT. <sup>u</sup> vnfoulid K.  
<sup>v</sup> for v. <sup>w</sup> hatith T. <sup>x</sup> nirschith it T. <sup>y</sup> boonys, *summe 3it seek or freele, and summe stronge and*  
*holy* QT. <sup>z</sup> thing, *that is, for this trewe loue* QT. <sup>a</sup> Om. G pr. m. <sup>b</sup> Om. K. <sup>c</sup> Om. GMNPQTVW.  
<sup>d</sup> wyf, or *felanschipe hym to hir in holynesse* QT. <sup>e</sup> two GMPQSTX. <sup>f</sup> fleische, *acordynge in oo good*  
*wille* QT. <sup>g</sup> Om. V. <sup>h</sup> for o. <sup>i</sup> as q. <sup>k</sup> the AGMNOPQSTVWXY. <sup>l</sup> chirche, *this sacrament*  
*of nedlake to be kepte in this fourme* QT. <sup>m</sup> obeie T. <sup>n</sup> Om. X. <sup>o</sup> faderes o. <sup>p</sup> moderes o. modir  
of 3ou X. <sup>q</sup> for whi V. <sup>r</sup> Om. OQTX. <sup>s</sup> Om. G pr. m. s. <sup>t</sup> Om. AGMNOPQSTVW. <sup>u</sup> byheest, *of the*  
*seconde table* QT. <sup>v</sup> wele be GMPQT. <sup>w</sup> vpon T. <sup>x</sup> Om. TX. <sup>y</sup> Om. V. <sup>z</sup> wrathfuinesse V.  
<sup>a</sup> Om. T. <sup>b</sup> teching V. <sup>c</sup> corepcioun KV pr. m. <sup>d</sup> Om. OX. <sup>e</sup> obeie TX. <sup>ee</sup> Om. Y. <sup>f</sup> loue, drede QT.  
<sup>g</sup> with w. <sup>h</sup> symplenesse, or *mkenesse* QT. <sup>i</sup> hertes os pr. m. <sup>k</sup> the e3e STR. <sup>l</sup> bi discre-  
cioun V. <sup>m</sup> Om. OX. <sup>n</sup> Om. T.

<sup>v</sup> ether *wrynkele* K marg. <sup>w</sup> loue thei CEKMRUXA pr. m. beeghoß. schulen loue thei K pr. m. <sup>x</sup> obeie  
3e R. obeie koa. <sup>y</sup> Om. K pr. m. <sup>z</sup> Om. E. <sup>a</sup> Om. EI pr. m. QRga. <sup>b</sup> the biheest R. <sup>c</sup> Om. R.  
<sup>d</sup> Om. EIqka. <sup>e</sup> obeie ka.

schal do, 'this he schal resceyue<sup>o</sup> of the Lord, whethir seruaunt, whether fre man. 9 And, 3e lordis, do<sup>p</sup> the same thingis<sup>q</sup> to<sup>r</sup> hem, for3yuyngge manacis; witynge for<sup>s</sup> her Lord and 3oure is in heuenes, and takynge 10 of persoones is not anentis God. Here aftirward, britheren, be 3e comfortid in the Lord, and in the myzt of his vertu. 11 Clothe<sup>t</sup> 3ou with the armer<sup>u</sup> of God, that 3e moun stonde azens aspyngis<sup>v</sup>, 'or 12 *asaylyngis*<sup>w</sup>, of the deuel. For<sup>x</sup> stryuyng<sup>y</sup> is not to vs azens fleisch and 'blood, but azens<sup>z</sup> the<sup>a</sup> princes and potestatis, azens gouernours of the world of thes derknessis<sup>b</sup>, azens spiritual thingis of 13 wickidnesse, in<sup>c</sup> heuenli thingis<sup>d</sup>. Therefore take 3e the armer of God, that 3e moun azenstonde in the<sup>e</sup> yuel day; and 14 in alle thingis stonde parfyt. Therefore 'stonde 3ef, gird 'aboute 3oure<sup>g</sup> leendis in sothfastnesse, and clothid<sup>h</sup> the<sup>i</sup> haberioun 15 of rijtwysnesse, and 'schood the feet<sup>k</sup> in makynge redy of<sup>l</sup> the gospel of pees<sup>m</sup>; 16 in alle thingis takinge the<sup>n</sup> scheeld of feith, in the<sup>o</sup> which 3e moun quenche alle the fry<sup>p</sup> dartis of the worste *enmye*<sup>q</sup>. 17 And take 3e the helm<sup>r</sup> of heelthe, and the swerd of the Gost, that is, the word of 18 God; by al preier and bisechinge preiynge al tyme in spirit, and<sup>s</sup> in<sup>ss</sup> him<sup>t</sup> wakyng in al bysynesse, and byseching for alle hooly<sup>u</sup>, 19 and for me; that word<sup>v</sup> be 3ouun to me in openyng of my mouth, with trist for<sup>w</sup> to make knowun the mysterie<sup>x</sup> of the gospel, for which<sup>y</sup> I am sett in legacie<sup>z</sup>, 'or 20 *message*<sup>a</sup>, in this<sup>b</sup> cheyne; so that in it I be hardy for<sup>c</sup> to speke, as it bihoueth me<sup>d</sup>. 21 Forsothe that and 3e wite, what thingis

this of the Lord, whether seruaunt, whether fre man. And, 3e lordis, do<sup>f</sup> the<sup>9</sup> same thingis to hem, for3yuyngge manacis<sup>g</sup>; witynge that bothe her Lord and 3oure is in heuenes, and the taking of persones is not anentis God. Her aftir- 10 ward, britheren, be 3e coumfortid in the Lord, and in<sup>h</sup> the mi3t of his vertu. Clothe<sup>i</sup> 3ou with the<sup>k</sup> armere<sup>l</sup> of God, 11 that 3e moun stonde azens<sup>m</sup> aspiynges<sup>n</sup> of the deuel. For whi stryuyng is not to 12 vs azens fleisch and blood, but azens princis<sup>o</sup> and potestatis, azens gouernours of the world of these derknessis, azens spiritual thingis of wickidnesse, in heuenli thingis. Therfor take 3e<sup>p</sup> the<sup>q</sup> ar- 13 mere of God, that 3e moun azenstonde in the yuel dai; and in alle thingis stonde<sup>r</sup> perfit<sup>s</sup>. Therfor stonde 3e, and 14 be<sup>t</sup> gird aboute<sup>u</sup> 3oure leendis in sothfastnesse, and clothid with the haburioun of rijtwysnesse, and 3oure feet schood in 15 making redi of the gospel of pees. In 16 alle thingis take 3e the scheld of feith, in which<sup>v</sup> 3e moun quenche alle the fry dartis of 'the worste<sup>w</sup>. And take 3e<sup>x</sup> the 17 helm of helthe, and the swerd of the Goost, that is, the word of God. Bi al 18 preier and bisechyng preie 3e al tyme in spirit, and in hym wakyng in al bisynesse, and bisechyng for alle hooli 19 men, and for me; that word be 3ouun to me in openyng of my mouth, with trist to make knowun the mysterie<sup>y</sup> of the gospel, for which Y am set in mes- 20 sage in a chayne; so that in it Y be hardi to speke, as it bihoueth me. And 21 3e wite, what thingis ben aboute me,

<sup>o</sup> schal resceyue this *v*. <sup>p</sup> doth *N*. do 3ee *qstxy pr. m*. <sup>q</sup> theng *oqr*. <sup>r</sup> in *T*. <sup>s</sup> that bothe *v*. <sup>t</sup> Clothidith *x*. <sup>u</sup> armes *o*. <sup>v</sup> the aspyngis *qr*. <sup>w</sup> *Om. ox*. <sup>x</sup> For whi *v*. <sup>y</sup> stryuyngge, or *batel qr*. <sup>z</sup> blood, that is, it is not [to vs *T*] to *gesse that we moun vtterly distruye oure owne fleischely stiryngis*, bot *stryue we in hope to ouercome azeines qr*. <sup>a</sup> *Om. ox*. <sup>b</sup> derknessis, *whiche ben the deuyl and his lymes qr*. <sup>c</sup> is to *stryue* in *qr*. <sup>d</sup> thingis, or *gostly vertues qr*. <sup>e</sup> *Om. g pr. m*. <sup>f</sup> stonidith *x*. <sup>g</sup> aboute in 3oure *A*. aboute 3oure *K*. aboute the *o*. <sup>h</sup> clad *sx*. <sup>i</sup> with the *NV*. <sup>k</sup> the feet schod *GMPQT*. <sup>l</sup> *Om. N*. <sup>m</sup> pees, that 3e *prechyngge touche not erthely affeccion qr*. <sup>n</sup> *Om. N*. <sup>o</sup> *Om. vx*. <sup>p</sup> fyren *N*. <sup>q</sup> *Om. o. deuel v*. <sup>r</sup> helm, that is, *hope qr*. <sup>s</sup> *Om. o*. <sup>ss</sup> *Om. K*. <sup>t</sup> *Om. g pr. m. swxy*. *lym*, [it *r*] that is, in that *spirit qr*. <sup>u</sup> seyntis *N*. holy men *qrv*. <sup>v</sup> the woord of God *N*. the word *q*. <sup>w</sup> *Om. sx*. <sup>x</sup> mysterie, or *priuytee qr*. <sup>y</sup> whiche gospel *q*. <sup>z</sup> message *o*. <sup>a</sup> *Om. ox*. <sup>b</sup> a *v*. <sup>c</sup> *Om. sx*. <sup>d</sup> me to speke out; the woord of God mai not be bounden *N*.

<sup>f</sup> doith *E1*. do 3e *Kregka*. <sup>g</sup> manassynges *a*. <sup>h</sup> *Om. k pr. m*. <sup>i</sup> Clothe 3e *A pr. m. Eg*. <sup>k</sup> *Om. h*. <sup>l</sup> aarmers *gk*. <sup>m</sup> azens the *ja*. the *k*. <sup>n</sup> assailyngis *k*. <sup>o</sup> the princis *CEIKMQRUXabceghkoaß*. <sup>p</sup> *Om. iq pr. m*. <sup>q</sup> *Om. E*. <sup>r</sup> stonde 3e *k*. <sup>s</sup> perfitly *a*. <sup>t</sup> be 3e *Krabegkoaß*. *beth I*. <sup>u</sup> abone *a*. <sup>v</sup> the which *k*. <sup>w</sup> *him that is moost wickid I*. the worste *enmye xke*. <sup>x</sup> *Om. k pr. m*. <sup>y</sup> mynysterie *ag*.

ben aboute me<sup>e</sup>, what I schal<sup>f</sup> do, Titicus, my moost dere brother, and trewe mynystre in the Lord, schal make alle thingis  
 22 knowun to 3ou; whom I sente to 3ou into<sup>g</sup> this same thing, that 3e knowe what thingis ben aboute vs, and<sup>h</sup> that he com-  
 23 forte 3oure hertis. Pees to britheren, and charite, with feith of God oure fadir, and  
 24 of the Lord Jhesu Crist. Grace with alle men<sup>i</sup> that louen oure Lord Jhesu Crist in vncorupcioun. Amen<sup>k</sup>.

*Here endith the epistle to Ephesies, and bigynneth the prologe to Philipencis<sup>l</sup>.*

what Y do, Titicus, my moost dere brother, and trewe mynystre in the Lord, schal make alle thingis knowun to 3ou; whom Y sente to 3ou for this same  
 22 thing, that 3e knowe what thingis ben aboute vs, and that he<sup>z</sup> coumforte 3oure hertis. Pees to britheren, and charite,  
 23 with feith of God oure fadir, and of the Lord Jhesu Crist. Grace with alle men  
 24 that louen oure Lord Jhesu Crist in vn-  
 corrupcioun. Amen, *'that is, So be it<sup>a</sup>.*

*Here endith the pistle to Effecies<sup>b</sup>, and<sup>c</sup> bigynneth the prologe on the pistle to Philippensis<sup>d</sup>.*

<sup>e</sup> Om. τ. <sup>f</sup> Om. ρ. <sup>g</sup> for ρ. <sup>h</sup> Om. G M N P Q T. <sup>i</sup> Om. G pr. m. men. Amen. s x y. <sup>k</sup> Amen. So be it. γ. <sup>l</sup> Here endith the epistle to the Effecies, and now bigynneth the epistle to the Philippenses. α. Here eendith the epistel to Ephesies, and bygynneth the prologe of the epistel to Philippenses. ο. Here endith the pistle to Ephesies, and bigynneth the pistle to Philipenses. ρ. Here eendith Effesies, and bigynneth the prologe to Philipensis. γ. No final rubric in G M P S T X.

<sup>z</sup> 3e α pr. m. <sup>a</sup> Om. ι ρ η κ β. So be it. e. <sup>b</sup> Effesians ι. <sup>c</sup> and here μο. <sup>d</sup> From σι μ χ α ρ γ κ ο α. Here endeth the pistle to Effesies; se now the prologe on the pistle to Filipensis. κ. Heere endith the epistle to Effesies, and bigynneth the prolog on the pistle to Colocensis. ρ. Here endith the pistle to Effesies, and here bigynneth pistle to Philippensis, with the prologe bifore. υ. Heere endeth the pistle to Effesies, and here bigineth the pistle to Filippensis. bh. No final rubric in A E R E.

# PHILIPPIANS.

*The prologe in the pistle to Philip-  
enses<sup>a</sup>.*

PHILIPENCIS ben<sup>b</sup> men of Macedonye. Thes the<sup>c</sup> word of treuthe ytake<sup>d</sup>, stede-  
fastly stode in the feith, neithir thei  
token false apostlis. These the<sup>c</sup> apostle  
preiseth, wrytinge to hem by Epifrodith,  
fro Rome, out of prisoun.

*Here eendith the prologe, and bygynneth  
the epistel to the Philippenses<sup>f</sup>.*

*Here bigynneth the prologe on the pistil  
to Filippensis<sup>a</sup>.*

PHILIPENSIS ben<sup>b</sup> of Macedoyne. These whanne thei hadden resceyued the  
word of treuthe, stoden stidfastli<sup>c</sup> in the  
feith, and thei<sup>d</sup> resceyueden not false  
apostlis. The apostle<sup>e</sup> preisith these<sup>f</sup>,  
wrytinge to hem fro Rome, out of prisoun,  
bi Epafrodite.

*Jerom in his prologe on this pistle seith  
thus<sup>g</sup>.*

*The Epistle to Philipensis<sup>a</sup>.*

## CAP. I.

1 Poul and Tymothe, seruauntis of Jhesu  
Crist, to alle 'the hooly<sup>b</sup> men in Crist  
Jhesu, that ben at Philippis<sup>c</sup>, with bi-  
2 schopis and dekenes, grace to 3ou and  
pees of God oure<sup>d</sup> fadir, and of<sup>e</sup> the Lord  
3 Jhesu Crist. I do thankyngis to my God  
4 in al mynde of 3ou euermore in alle my

*Here bigynneth the pistle to Fili-  
pensis<sup>a</sup>.*

## CAP. I.

Poul and Tymothe, seruauntis of Jhe-  
1 su Crist, to alle the<sup>b</sup> hooli men in Crist  
Jhesu, that ben at Filippis, with bi-  
2 schopis and dekenes, grace and pees to 2  
3ou of God oure fadir, and of the Lord  
3 Jhesu Crist. I do thankyngis to my God 3  
4 in al mynde of 3ou euere more in alle 4

<sup>a</sup> From G. *Prolog to Philipensis* κ. No initial rubric in OSVWY. No prologue in AMPQX. In G a rubric only. In N and T the prologue is of the second text. <sup>b</sup> beth o. <sup>c</sup> Om. v pr. m. <sup>d</sup> taken s. <sup>e</sup> Om. v. <sup>f</sup> From o. *Ende of prolog, bigynnynge the epistle.* κ. *Here eendith the prologe, and bigynneth the epistel.* w. No final rubric in SVY. <sup>a</sup> From M. *The pistle to Philipensis.* PQ. No initial rubric in AGKNSTXY. <sup>b</sup> homeli N. hooly q. <sup>c</sup> Philippensis N. <sup>d</sup> the o. <sup>e</sup> Om. T. <sup>f</sup> I forsothe N.

<sup>a</sup> From e. *Prolog.* A. *Jerom on Philpencis.* E. *The prologe of the pistil to Philipensis.* N. *Heere sueth the prolog on the pistil to the Philpensis.* R. *Prologus.* T. No initial rubric in CIKMQUXABCDFGHKO. <sup>b</sup> ben men b. <sup>c</sup> stifly ag. <sup>d</sup> Om. R pr. m. <sup>e</sup> postle g. <sup>f</sup> hem T. <sup>g</sup> From CQABCHKOA. *Here endith the prologe.* I. *Jerom in his prologe seith al this.* K. *Jerome in his prolog on this epistle seith [al NX] this.* MNX. *Thus endith the prolog, and bigynneth the pistle to Philipensis.* R. *Jerom in his prologe seith this on this pistle.* V. *Here endith [the] prologe, and bigynneth the pistl.* G. No final rubric in AETEF. <sup>a</sup> Poul to Philipencis. E. *Here bigynneth the firste pistle to Philipensis.* M. No initial rubric in CIKQRUXABEGHKO. <sup>b</sup> Om. b.

preieris for alle 3ou with ioye, makyng<sup>e</sup> a  
 5 biseching<sup>e</sup> on 3oure comunyng<sup>e</sup> in the  
 gospel of Crist, fro the firste day<sup>b</sup> til<sup>i</sup>  
 6 now; tristnyng<sup>k</sup> this ilke thing, for<sup>l</sup> he  
 that bigan in 3ou a good work, schal per-  
 7 forme til into the day of Jhesu Crist. As  
 it is iust to me for<sup>m</sup> to feele this thing  
 for 'alle 3ou<sup>n</sup>, for that I haue 3ou in herte,  
 and in my boondis, and in defendyng and  
 confermyng<sup>o</sup> of the gospel, 'alle 3ou<sup>p</sup> for<sup>q</sup>  
 8 to<sup>r</sup> be felowis of my ioye. Forsothe God  
 is a witesse to me, hou I coueite 3ou alle  
 9 in the bowelis of Jhesu Crist. And this  
 thing I preye<sup>s</sup>, that 3oure charite be plen-  
 teuous more and more in science<sup>t</sup>, 'or  
 10 kunnyng<sup>u</sup>, and in al witt; that 3e proue  
 bettere<sup>v</sup> thingis, that 3e be clene and with-  
 11 oute offence<sup>w</sup> in the day of Crist; fulfillid<sup>x</sup>  
 with the fruyt of rijtwysnesse by Jhesu  
 Crist, into the heriyng<sup>y</sup> and<sup>z</sup> glorie of  
 12 God. Forsoth, britheren, I wole 3ow<sup>a</sup> for<sup>b</sup>  
 to<sup>c</sup> wite, that the<sup>d</sup> thingis that ben aboute  
 me han comyn 'more to the<sup>e</sup> profyte of  
 13 the gospel, so that my boondis weren  
 maad knowun in<sup>f</sup> Crist, in ech moot halle,  
 14 and in alle othere placis; that mo of<sup>g</sup>  
 britheren in the Lord tristenyng<sup>h</sup> in<sup>i</sup> my  
 boondis, more<sup>k</sup> plenteuously<sup>l</sup> dursten with  
 15 oute drede speke the word of God. Summe  
 forsoth and for enuye and stryf<sup>m</sup>, summe  
 forsoth and for good wille, prechen Crist;  
 16 summe forsoth of charite, witinge for<sup>n</sup> I  
 17 am putt in the defence of the gospel. For-  
 soth summe of contencioun, 'or stryf<sup>o</sup>,  
 schewen Crist not 'clenly, gessinge<sup>p</sup> hem  
 for<sup>q</sup> to<sup>r</sup> reyse pressure<sup>s</sup> to my boondis.  
 18 What sothly? 'the while<sup>t</sup> in<sup>u</sup> al maner,  
 ether by contencioun<sup>v</sup>, ether<sup>w</sup> by treuthe,  
 Crist is schewid; and in this thing I haue  
 ioye, but and<sup>x</sup> 'in this thing<sup>y</sup> I schal haue  
 19 ioye. Sothli I woot, that this thing schal

my preyeris for alle 3ou with ioye, and  
 make a<sup>c</sup> bisechyng on 3oure comynyng<sup>5</sup>  
 in the gospel of Crist, fro the firste day  
 til now; tristenyng<sup>d</sup> this ilke<sup>e</sup> thing,<sup>6</sup>  
 that he that bigan in 3ou a good werk,  
 schal perfourme *it* til in to the dai of  
 Jhesu Crist. As it is iust to me to feele<sup>7</sup>  
 this thing for alle 3ou, for that Y haue  
 3ou in herte, and<sup>f</sup> in my boondis, and in  
 defending and confermyng of the gospel,  
 that alle 3e be felowis of my ioye. For<sup>8</sup>  
 God is a witesse to me, hou Y coueyte  
 alle 3ou in the bowelis<sup>g</sup> of Jhesu Crist.  
 And this thing Y preie, that 3oure cha-<sup>9</sup>  
 rite be plenteuouse more and more in  
 kunnyng, and in al wit; that 3e preue<sup>10</sup>  
 the hetere thingis, that 3e be clene and  
 without offence in the dai of Crist; fillid<sup>11</sup>  
 with the fruyt of rijtwysnesse bi Jhesu  
 Crist, in to the glory and the<sup>h</sup> heriyng  
 of God. For, britheren, Y wole that 3e<sup>12</sup>  
 wite, that the thingis that ben aboute  
 me han comun more to the<sup>i</sup> profit of the  
 gospel, so that my boondis weren maad<sup>13</sup>  
 knowun in Crist, in ech moot halle, and  
 in alle other placis; that mo of britheren<sup>14</sup>  
 tristinge<sup>k</sup> in the Lord more plenteuously  
 for my boondis, dursten without drede  
 speke the word of God. But<sup>15</sup> summe  
 for enuye and strijf, summe for good  
 wille, prechen Crist; and summe of<sup>m</sup><sup>16</sup>  
 charite, witinge that Y am put in the  
 defense of the gospel. But<sup>n</sup> summe of<sup>17</sup>  
 strijf schewen Crist not cleneli, gessyng<sup>e</sup>  
 hem to reise tribulacioun to my boondis.  
 But what? the<sup>o</sup> while on al maner, ethir<sup>18</sup>  
 bi occasioun, ethir bi treuthe, Crist is  
 schewid; and in this thing Y haue ioye,  
 but also Y schal haue ioye. And Y<sup>19</sup>  
 woot, that this thing schal come to me  
 in to heelthe bi 3oure preyer, and the<sup>p</sup>

<sup>g</sup> comyng GO. <sup>h</sup> Om. s. <sup>i</sup> to GMPQT sec. m. vnto T pr. m. <sup>k</sup> tristyng o. tristende SX. <sup>l</sup> that v.  
<sup>m</sup> Om. s. <sup>n</sup> 3ou alle GMPQT. <sup>o</sup> coumforting v. <sup>p</sup> that alle 3e v. <sup>q</sup> Om. SVX. <sup>r</sup> Om. v. <sup>s</sup> preye  
 3ou q. <sup>t</sup> kunnyng o. <sup>u</sup> Om. OX. <sup>v</sup> the bettir N. <sup>w</sup> offence, or greuance o. <sup>x</sup> 3e fillid v. <sup>y</sup> preys-  
 inge GMPQT. <sup>z</sup> of o. <sup>a</sup> that 3e v. <sup>b</sup> Om. SVX. <sup>c</sup> Om. v. <sup>d</sup> Om. X. <sup>e</sup> to more q. <sup>f</sup> to k.  
<sup>g</sup> of the o. <sup>h</sup> tristinge MNPQSTVW. trostende X. <sup>i</sup> more for v. <sup>k</sup> Om. v. <sup>l</sup> tristily o. <sup>m</sup> for strif X.  
<sup>n</sup> that v. <sup>o</sup> Om. X. <sup>p</sup> cleerly clensyng o. cleerly gessinge QT. clerly gessende X. <sup>q</sup> Om. X. <sup>r</sup> Om. s.  
<sup>s</sup> pressure, ether tribulacioun v. <sup>t</sup> Om. T. <sup>u</sup> on AGMNPQSTVWX. <sup>v</sup> occasioun v. <sup>w</sup> other MP.  
 outhur X. <sup>x</sup> Om. G pr. m. <sup>y</sup> Om. v.

<sup>c</sup> 3e a b. Om. k pr. m. <sup>d</sup> tristinge EK. <sup>e</sup> Om. e pr. m. k. <sup>f</sup> Om. b. <sup>g</sup> entrailis R. <sup>h</sup> Om. q. <sup>i</sup> Om.  
 ra sec. m. <sup>k</sup> tristenyng g. <sup>l</sup> And a. <sup>m</sup> for aek. <sup>n</sup> For a. <sup>o</sup> Om. c pr. m. <sup>p</sup> bi the R. Om. h.

come to me into heelthe by 3oure preier,  
and the vndirmynstringe of the spirit of  
20 Jhesu Crist, vp<sup>z</sup> myn abidyng and<sup>a</sup> hope.  
For in no thing I schal be confoundid, 'or  
*schamed*<sup>b</sup>, but in al trist as euermore and  
now, Crist schal be magnyfyed in my body,  
21 ether by lyf, ether by deeth. Forsothe to  
me for<sup>c</sup> to lyue Crist is<sup>d</sup>, and for<sup>dd</sup> to deie  
22 wyunnyng<sup>e</sup>. That if for<sup>f</sup> to lyue in fleisch,  
this is fruyt of work to me, and what  
23 I schal cheese, I knowe not. Forsoth I  
am constreyned<sup>g</sup> of twey<sup>h</sup> thingis, hau-  
yng desyr for<sup>i</sup> to be dissolued, 'or *de-*  
*partid the soule fro body*<sup>k</sup>, and for<sup>l</sup> to be  
with Crist, it is moche<sup>m</sup> more bettere<sup>n</sup>;  
24 forsoth<sup>o</sup> for<sup>p</sup> to dwelle in fleisch, it<sup>q</sup> is  
25 nedeful for 3ou. And I tristinge this  
thing, wot that I schal dwelle<sup>r</sup>, and<sup>s</sup> par-  
fitly dwelle to alle 3ou, to '3oure profyit<sup>t</sup>  
26 and ioye of<sup>u</sup> feith, that 3oure thankyng  
habounde in Crist Jhesu in me, by my  
27 comyng eftsoone to 3ou. Oonly lyue 3e  
worthily to the gospel of Crist, that  
where<sup>w</sup> I schal come and se 3ou, ether<sup>x</sup>  
absent I schal<sup>y</sup> heere of 3ou, for<sup>z</sup> 3e stonden  
in o spirit of o wille, traueling to gidere  
28 to the feith of the gospel. And in no thing  
be 3e aferd of aduersaries<sup>a</sup>, the<sup>b</sup> which is  
to hem cause<sup>c</sup> of perdicion, 'or *of dam-*  
*nacioun*<sup>d</sup>; forsoth to 3ou *cause* of heelthe.  
And this<sup>dd</sup> thing of<sup>e</sup> God. For it is 3ounn to  
3ou for Crist, that not oonly 3e bileuen in  
to him, but also that 3e suffren for him;  
30 hauyng the<sup>ee</sup> same stryff<sup>f</sup>, what 'maner  
and<sup>ff</sup> 3e syzen in me, and now 3e han herd  
of me.

## CAP. II.

1 Therefore if ony comfort in Crist, if ony  
solace of charite, if ony felowschip of spi-  
rit, if ony<sup>g</sup> entraylis<sup>h</sup> of mercy doynge<sup>i</sup>,  
2 fulfille<sup>k</sup> 3e my ioye, that 3e vndirstonde

vndurmynstringe<sup>a</sup> of the spirit of 'Jhesu  
Crist<sup>r</sup>, bi myn abidyng and<sup>s</sup> hope. For<sup>20</sup>  
in no thing Y schal be schamed<sup>t</sup>, but in  
al trist as euere more and now, Crist  
schal be magnefied in my bodi, ether bi  
lijf, ether bi deeth. For me to lyue is<sup>21</sup>  
Crist, and to die is wyunnyng. That if to<sup>22</sup>  
lyue in fleisch, is fruyt of werk to me,  
lo! what Y schal<sup>u</sup> chese, Y knowe not.  
But Y am constreyned of twei thingis,<sup>23</sup>  
Y haue desire<sup>v</sup> to<sup>w</sup> be dissolued<sup>x</sup>, and to  
be with Crist, *it<sup>y</sup> is* myche more betere;  
but to<sup>z</sup> dwelle in fleisch, is<sup>a</sup> nedeful for<sup>24</sup>  
3ou. And Y tristinge this thing, woot<sup>25</sup>  
that Y schal dwelle, and perfitli dwelle  
to alle 3ou, to 3oure profit and ioye of  
feith, that 3oure thanking abounde<sup>b</sup> in<sup>26</sup>  
Crist Jhesu in me, bi my comyng eft-  
soone to 3ou. Oneli lyue 3e worthili to<sup>27</sup>  
the gospel of Crist, that whether whanne  
Y come and se 3ou, ethir absent Y here  
of 3ou, that 3e stonden in o<sup>c</sup> spirit of o<sup>d</sup>  
wille, traueling togidere to the feith of  
the gospel. And in no thing be 3e aferd<sup>28</sup>  
of aduersaries, which is to hem cause of  
perdicion, but to 3ou *cause*<sup>e</sup> of heelthe.<sup>29</sup>  
And this thing *is* of God. For it is  
3ounn to 3ou for Crist, that not oneli 3e  
bileuen in hym, but also that 3e suffren  
for hym; hauyng the same strijff, which<sup>30</sup>  
3e saien in me, and now 3e han herd of  
me.

## CAP. II.

Therfor if ony coumfort *is* in Crist,<sup>1</sup>  
if ony solace of<sup>f</sup> charite, if ony felou-  
schipe of spirit, if ony inwardnesse of  
merci doyng, fille 3e my ioye, that 3e<sup>2</sup>

<sup>z</sup> after GMPQT. bi v. <sup>a</sup> in q. <sup>b</sup> Om. ox. <sup>c</sup> Om. sx. <sup>d</sup> is the cause qT. <sup>dd</sup> Om. sx. <sup>e</sup> is wyunnyng v. <sup>f</sup> Om. sx. <sup>g</sup> constreynyng q. <sup>h</sup> two GMPQT. <sup>i</sup> Om. sx. <sup>k</sup> the body AGMNPSTV. gloss om. in ox. <sup>l</sup> Om. sx. <sup>m</sup> Om. T. <sup>n</sup> beter to me GMPQT. <sup>o</sup> but v. <sup>p</sup> Om. sx. <sup>q</sup> Om. AGMNPSTVWX. <sup>r</sup> not dwelle v. <sup>s</sup> and I schal N. <sup>t</sup> profit of 3ou X. <sup>u</sup> and G pr. m. <sup>w</sup> whanne I v. <sup>x</sup> or MX. <sup>y</sup> Om. v. <sup>z</sup> that v. <sup>a</sup> aduersaries, that pursuen 3ou qT. <sup>b</sup> Om. vx. <sup>c</sup> Om. G pr. m. <sup>d</sup> Om. G pr. m. MNOPQTX. or damnacioun G sec. m. svwy. <sup>dd</sup> this is Y. <sup>e</sup> is of qTV. <sup>ee</sup> Om. Y. <sup>f</sup> stryff azein enmyes qT. <sup>ff</sup> Om. qT. <sup>g</sup> Om. T. <sup>h</sup> entrailis, or affeccious qT. <sup>i</sup> doynge be in 3ou qT. <sup>k</sup> fille v.

<sup>q</sup> vndirstonding E. <sup>r</sup> Crist Jhesu q. <sup>s</sup> in Eqg. <sup>t</sup> aschamed I. <sup>u</sup> Om. E. <sup>v</sup> desired Ek. <sup>w</sup> for to x sec. m. <sup>x</sup> that is, to be departid the body fro the soule k marg. departid R. <sup>y</sup> for it k. <sup>z</sup> for to e. <sup>a</sup> it is h. <sup>b</sup> abounde, eithir be plenteuous R. <sup>c</sup> the k pr. m. <sup>d</sup> Om. k pr. m. <sup>e</sup> a cause q. <sup>f</sup> in k pr. m.

the same thing, hauynge the same<sup>1</sup> charite, of o wille, feelinge the same thing; 3 'nothing<sup>m</sup> by stryf, nether by veyn glorie, but in mekenesse, demynge 'hizere to hem silf to gidere<sup>n</sup>, 'or ech<sup>o</sup> holdinge othere 4 *hizer in<sup>p</sup> vertu<sup>q</sup>*; not ech by him<sup>r</sup> silf biholdinge what thingis ben her owne<sup>s</sup>, but 5 tho<sup>ss</sup> thingis that ben of othere<sup>t</sup>. Forsothe feele 3e this thing in 3ou, the<sup>u</sup> which and<sup>v</sup> 6 in<sup>w</sup> Crist Jhesu; the<sup>x</sup> which whanne he was in the foorme of God, demyde not raueyn, him silf<sup>y</sup> for<sup>z</sup> to be euene to God; 7 but he lowyde<sup>a</sup> him silf, takynge the foorme of a seruauut, into<sup>b</sup> lyknesse of men maad, and in habyt founden as a 8 man. He mekede him silf, maad obedient<sup>c</sup> 'til to<sup>d</sup> the<sup>e</sup> deeth, forsoth to the<sup>f</sup> deeth of 9 cross<sup>g</sup>. For which thing and<sup>h</sup> God enhauncide him, and 3af to him a name that 10 is aboue al name<sup>i</sup>; that in the name of Jhesu ech kne be bowid, of heuenly thingis 11 and<sup>k</sup> erthely<sup>l</sup>, and of hellis; and ech tunge knowleche, for<sup>m</sup> the Lord Jhesu Crist is 12 in the glorie of God the fadir. 'And so<sup>n</sup>, my mooste dereworthe<sup>o</sup>, as euermore 3e han obeischid, not<sup>p</sup> in my presence oonly<sup>q</sup>, but moche more now in myn absence, worche 3e<sup>r</sup> with drede and tremblinge 13 3oure heelthe. Forsoth<sup>s</sup> it is God that worchith in 3ou, and<sup>t</sup> for<sup>u</sup> to wille<sup>v</sup>, and 14 for<sup>w</sup> to perfoorme, for good wille. Forsoth do 3e alle thingis withouten grucchingis 15 and doutyngis; that 3e be withoute pleynt, and the<sup>x</sup> symple sones<sup>y</sup> of God, withoute reprof, in the myddel of a schrewid nacioun and weyward; among whom<sup>z</sup> 3e schynen 16 as 3yueris of lijt in<sup>a</sup> the world; holdynge to gidere the word of lyf to my glorie in the day of Crist; for I haue not runnen in 17 veyn, 'nether in veyn<sup>b</sup> trauelid<sup>c</sup>. But 'and

vndurstonde the same thing, and haue the same charite, of o wille, and feelen the same thing; no thing bi strijf, nether 3 by veyn glorie, but in mekenesse, demynge eche othere<sup>s</sup> to be heizer than hym silf; not biholdinge ech bi hym silf what 4 thingis ben his owne, but tho thingis that ben of othere men. And fele 3e this 5 thing in 3ou, which<sup>h</sup> also<sup>i</sup> in<sup>k</sup> Crist Jhesu; that<sup>l</sup> whanne he was in the forme 6 of God, demyde not raueyn, that hym silf were euene to God; but he lowide 7 hym silf, takinge the forme of a seruauut, and was maad in to the<sup>m</sup> licknesse of men<sup>n</sup>, and in abite was foundun as a man. He mekide hym silf, and was 8 maad obedient to the deth, 3he, to the deth of the cross. For which thing God 9 enhaunside hym, and 3af to hym a name that is aboue al<sup>o</sup> name<sup>p</sup>; that in the 10 name of Jhesu ech kne be<sup>pp</sup> bowid, of heuenly thingis, of erthely thingis, and of hellis; and ech tunge knowleche, that 11 the Lord Jhesu Crist is in the glorie of God the fadir. Therfor, my most dere- 12 worthe *britheren*, as euere more 3e han obeischid<sup>q</sup>, not in my presence onely, but myche more now in myn absence, worche 3e with drede and trembling 3oure heelthe. For it is God that worchith in 13 3ou, bothe to wilne<sup>r</sup>, and to perfoorme, for good wille. And do 3e alle thingis with 14 out grutchingis and doutyngis; that 3e 15 be with out playnt, and symple as the sones of God, with out reproof, in the myddil of a schrewid nacioun and a weiward; among whiche 3e schynen as 3yueris of lijt in the world. And holde 16 3e togidere the word of lijf to my glorie in the day of Crist; for Y haue not run-

<sup>1</sup> Om. q. <sup>m</sup> nothyng *doynge*, nethir *qt*. <sup>n</sup> other an other to gydere to hem silf heizer, or *worthier qt*. *hizere than hemself togidere v. or holdende other hezere x*. <sup>o</sup> Om. w. <sup>p</sup> in *eche q*. <sup>q</sup> Gloss omitted in *ox*. <sup>r</sup> hem *agmnpqtw*. <sup>s</sup> Om. v. <sup>ss</sup> the *m*. <sup>t</sup> othere men *v*. <sup>u</sup> Om. v. <sup>v</sup> *was as* and *q. was* and *t*. <sup>w</sup> Om. q. <sup>x</sup> Om. *vx*. <sup>y</sup> Om. *s*. <sup>z</sup> Om. *sx*. <sup>a</sup> meekide *gmpqt*. lowide moost *v*. loweth *w*. <sup>b</sup> and to *g*. <sup>c</sup> obedience *o*. <sup>d</sup> vnto *gmpqt*. <sup>e</sup> Om. *ns*. <sup>f</sup> Om. *t*. <sup>g</sup> the cros *stvx*. <sup>h</sup> Om. *n*. <sup>i</sup> names *o*. <sup>k</sup> of *v*. Om. *x*. <sup>l</sup> erthely thingis *vx*. <sup>m</sup> that *v*. <sup>n</sup> Therefore *v*. <sup>o</sup> derworthe *britheren v*. <sup>p</sup> not oonly *gmpqt*. <sup>q</sup> Om. *gmpqt*. <sup>r</sup> Om. *t*. <sup>s</sup> For *v*. <sup>t</sup> bothe *v*. <sup>u</sup> Om. *sx*. <sup>v</sup> wilne *v*. <sup>w</sup> Om. *sx*. <sup>x</sup> Om. *v*. <sup>y</sup> as sones *v*. <sup>z</sup> whiche *v*. <sup>a</sup> in to *stvx*. <sup>b</sup> Om. *k*. nether in voyde *o*. <sup>c</sup> I haue trauelid *v*.

<sup>g</sup> Om. *k pr. m*. <sup>h</sup> which thing *e*. <sup>i</sup> was also *i*. <sup>k</sup> is in *R sec. m. g sec. m*. <sup>l</sup> whiche *i*. <sup>m</sup> Om. *R*. <sup>n</sup> man *k*. <sup>o</sup> ech *ta sec. m*. <sup>p</sup> names *k pr. m*. <sup>pp</sup> is *A pr. m*. <sup>q</sup> obeyed *R*. <sup>r</sup> wil *k pr. m*.

if<sup>d</sup> I be offrid, 'or slayn<sup>e</sup>, vpon<sup>f</sup> the sacrifice and seruyce of 3oure feith, I haue ioye,  
 18 and 'to gidere<sup>g</sup> thank 3ou alle. The same thing forsothe and 3e haue<sup>h</sup> ioye, and<sup>i</sup> 'to  
 19 gidere<sup>j</sup> thanke<sup>k</sup> me. Forsoth I hope in the Lord Jhesu<sup>l</sup>, me for<sup>m</sup> to<sup>n</sup> sende Tymothe soone to 3ou, that and I be in<sup>o</sup>  
 good ynwitt<sup>p</sup>, 'or gladnesse<sup>q</sup>, tho<sup>r</sup> thingis  
 20 knowun<sup>s</sup> that ben at<sup>t</sup> 3ou. Forsothe<sup>u</sup> I haue no man so of o wille, 'or acoord<sup>v</sup>,  
 that is bisy for 3ou with clene affeccion,  
 21 'or desyre<sup>w</sup>. Forsoth<sup>x</sup> alle men seken tho thingis that ben her owne, not tho<sup>y</sup> that  
 22 ben of Crist Jhesu. Forsoth knowe 3e 'the assay<sup>z</sup> of him, for as a sone to the fadir he seruyde with me in the gospel.  
 23 Forsothe<sup>a</sup> I hope me<sup>b</sup> for<sup>c</sup> to sende hym to 3ou, a noon as<sup>d</sup> I schal se what thingis  
 24 ben abowte me<sup>e</sup>. Sothely in the Lord I triste, for<sup>f</sup> and I my silf schal come to 3ou  
 25 soone. Forsothe I gesside it nedeful for<sup>g</sup> to sende to 3ou<sup>h</sup> Epaphrodite, my brother and euene worchere, and myn euene knyzt<sup>i</sup>,  
 forsothe 3oure apostle, and<sup>k</sup> the mynystre<sup>l</sup>  
 26 of my nede<sup>m</sup>. For<sup>n</sup> sothely he desyride 3ou alle, and he was sorwful, 'for that and<sup>o</sup>  
 27 3e herden him maad syk. Forwhi and he was maad syk to<sup>p</sup> the deeth, but God hadde mercy on<sup>q</sup> hym; forsoth<sup>r</sup> not oonly on<sup>s</sup>  
 hym, but also and on<sup>t</sup> me, lest I hadde  
 28 heuynesse vpon<sup>u</sup> heuynesse. Therefore more hastely I sente hym, that 'him seyn<sup>v</sup>,  
 eft 3e haue ioye, and I be withoute heuynesse.  
 29 'And so<sup>w</sup> resceyue 3e him with al ioye in the Lord, and haue 3e such maner  
 30 men<sup>x</sup> with honour<sup>y</sup>. Forwhi for the work of Crist 'til to<sup>z</sup> deeth<sup>a</sup> he wente, 3yuyng  
 his soule<sup>b</sup>, 'that is, lyf<sup>c</sup>, that he schulde fulfill that that faylide to<sup>d</sup> 3ou anentis my seruyse.

nen in veyn, nether Y haue trauelid in veyn. But thou<sup>3</sup> Y be offrid or slayn on<sup>17</sup> the sacrifice and seruyce of 3oure feith, Y haue ioye, and Y thanke<sup>s</sup> 3ou alle. And the<sup>t</sup> same thing haue 3e ioye, and<sup>18</sup> thanke 3e me. And Y hope in the Lord<sup>19</sup> Jhesu, that Y schal sende Tymothe soone to 3ou, that Y be of good coumfort, whanne tho thingis ben knowun that ben aboute 3ou. For Y haue no man so<sup>20</sup> of o wille<sup>u</sup>, that is bisi for 3ou with clene affeccion. For alle men seken tho<sup>21</sup> thingis that ben her owne, not tho that ben of Crist Jhesu. But knowe 3e the<sup>22</sup> asaie of hym, for as a sone to the fadir he hath seruyd with me in the gospel. Therfor Y hope that Y schal sende hym<sup>23</sup> to 3ou, anoon as Y se what thingis ben aboute me. And Y triste in the Lord,<sup>24</sup> that also my silf schal<sup>v</sup> come to 3ou soone. And Y gesside it nedeful to sende<sup>25</sup> to 3ou Epafrodite, my brother and euene worchere, and myn euene knyzt, but 3oure apostle, and the mynystre of my nede. For he desyride 3ou alle, and he<sup>26</sup> was sorwful, therfor that 3e herden that he was syk. For he was syk to the deeth,<sup>27</sup> but God hadde merci on him; and not oneli on hym, but also on me, lest Y hadde heuynesse on heuynesse. Ther-<sup>28</sup> for more hastili Y sente<sup>w</sup> hym, that whanne 3e han seyn hym, 3e haue ioye eft, and Y be withouten heuynesse. Therfor resceyue 3e<sup>x</sup> hym with al ioye<sup>29</sup> in the Lord, and haue 3e suche with al onour. For<sup>y</sup> the werk of Crist he wente<sup>30</sup> to deeth<sup>z</sup>, 3yuyng his lijf, that he schulde fulfill that that failide of 3ou anentis my seruyce.

<sup>d</sup> thou<sup>3</sup> v. <sup>e</sup> Om. ox. <sup>f</sup> on vx. <sup>g</sup> I v. <sup>h</sup> haueth sx. han T. <sup>i</sup> and so q. <sup>j</sup> Om. v. <sup>k</sup> thanketh sx. <sup>l</sup> Om. q. <sup>m</sup> Om. svx. <sup>n</sup> that I schal v. <sup>o</sup> of v. <sup>p</sup> coumfort v. <sup>q</sup> Om. ofx. <sup>r</sup> whanne tho v. <sup>s</sup> ben knowen v. <sup>t</sup> aboute v. <sup>u</sup> For v. <sup>v</sup> Om. ox. <sup>w</sup> Om. ox. <sup>x</sup> Forwhi v. <sup>y</sup> tho thinges N. <sup>z</sup> the ysaye G pr. m. that Y saye G sec. m. the experiment, or asaie qT. <sup>a</sup> Therefore v. <sup>b</sup> that I schal v. <sup>c</sup> Om. svx. <sup>d</sup> when T. <sup>e</sup> me, or what schal byfalle of me qT. <sup>f</sup> that v. <sup>g</sup> Om. sx. <sup>h</sup> 3ou in mene tyme qT. <sup>i</sup> knyzt in aduersitee qT. <sup>k</sup> in G. <sup>l</sup> seruaunt GMPQT. <sup>m</sup> need, mynystryng to me qT. <sup>n</sup> For and o. <sup>o</sup> therefore that v. <sup>p</sup> til to v. <sup>q</sup> of GMPQT. <sup>r</sup> Om. o. <sup>s</sup> of GMPQT. <sup>t</sup> of GMNPQT. <sup>u</sup> on svx. <sup>v</sup> whanne 3e han seyn v. <sup>w</sup> Therefore v. <sup>x</sup> Om. x. <sup>y</sup> al onour v. <sup>z</sup> vnto GMPQT. <sup>a</sup> the deeth GMPQSTXY. <sup>b</sup> lyf qTV. <sup>c</sup> Om. oqTVX. <sup>d</sup> of v.

<sup>s</sup> ether togidere thanke K marg. <sup>t</sup> for the ia sec. m. on the r pr. m. in the h sec. m. <sup>u</sup> ether accord K marg. <sup>v</sup> Om. k pr. m. <sup>w</sup> sende g. <sup>x</sup> Om. a. <sup>y</sup> For for A sec. m. <sup>z</sup> the deeth R.

## CAP. III.

1 Henne<sup>f</sup> forthward<sup>ff</sup>, my britheren, haue  
 2 ze ioye in the Lord. For<sup>g</sup> to write to zou  
 the same thingis<sup>h</sup>, forsoth to me not<sup>i</sup> slow,  
 2 forsoth<sup>k</sup> to zou<sup>l</sup> necessarie. Se ze houndis,  
 se ze yuel workmen, se ze dyuisioun<sup>m</sup>.  
 3 Sothli we ben circumcisioun, that<sup>n</sup> bi spirit  
 seruen to God, and glorien in Crist Jhesu,  
 and not hauynge trist in the fleisch,  
 4 thou3 I haue trist and<sup>o</sup> in the fleisch<sup>p</sup>.  
 If any other man is seyn for<sup>q</sup> to<sup>r</sup> triste in  
 5 fleisch<sup>s</sup>, I more, circumcidid<sup>t</sup> in the eiztith<sup>tt</sup>  
 day, of the kyn<sup>u</sup> of Israel, of the lynage  
 of Beniamyn, an Ebrew of Ebrews, vp<sup>v</sup>  
 6 the lawe a Pharise, vp<sup>v</sup> loue pursuwinge  
 the chirche of God, vp<sup>v</sup> rijtwysnesse that  
 is in the lawe lyuyng withoute pleynt.  
 7 But whiche thingis weren to me wyn-  
 nyngis, I haue demyde these<sup>w</sup> peiringis for  
 8 Crist. Nethes<sup>x</sup> I gesse alle thingis for<sup>y</sup>  
 to be peyrement for the cleer science of  
 Jhesu Crist<sup>z</sup>. For whom I made alle thingis  
 peirement, and I deme as toordis<sup>a</sup>, that I  
 9 wynne Crist, and that I be foundyn in  
 him, not hauynge my rijtwysnesse that is  
 of the lawe, but that<sup>b</sup> that<sup>b</sup> is of the feith  
 of Crist<sup>c</sup>, that is of God rijtwysnesse<sup>d</sup> in  
 10 feith, for<sup>e</sup> to knowe him, and the vertu of  
 his rysinge a3en, and the felowschip of his  
 passioun, I<sup>f</sup> configurid, *or made lyk<sup>g</sup>*, to his  
 11 deeth, if on<sup>h</sup> any maner I<sup>i</sup> schal come, *or*  
*renne a3ens<sup>k</sup>*, to<sup>l</sup> the<sup>m</sup> resurreccioun that  
 12 is of deede men<sup>n</sup>. Not that now I haue  
 takun, or now am<sup>o</sup> parfyit; forsoth I sue,  
 if on<sup>p</sup> any maner I schal<sup>q</sup> comprehend<sup>r</sup>,  
 and in what thingis<sup>s</sup> I am comprehendid  
 13 of<sup>t</sup> Crist Jhesu. Bretheren, I deme me  
 not for<sup>u</sup> to<sup>v</sup> haue comprehendid; o thing  
 forsothe, I for3etinge sothli tho thingis

## CAP. III.

Hennus<sup>a</sup> forward<sup>b</sup>, my britheren, haue<sup>1</sup>  
 ze ioye in the Lord. To write to zou  
 the same thingis, to me *it is* not slow,  
 and to zou *it is* necessarie. Se ze<sup>2</sup>  
 houndis, se ze yuele werk men, se ze  
 dyuysioun. For we ben circumcisioun,<sup>3</sup>  
 which bi spirit seruen to God, and glo-  
 rien in Crist Jhesu, and han not trist in  
 the fleisch, thou3 Y haue trust, 3he, in<sup>4</sup>  
 the fleisch. If any othere man is seyn<sup>c</sup>  
 to triste in the<sup>d</sup> fleisch, Y more, that<sup>5</sup>  
*was* circumcidid in the eiztthe dai, of the  
 kyn<sup>e</sup> of Israel, of the lynage of Benia-  
 myn, an Ebrew of Ebrewis, bi the lawe  
 a Farisee, bi loue pursuyng the chirche<sup>6</sup>  
 of God, bi rijtwysnesse that is in the  
 lawe lyuyng with out playnt. But<sup>7</sup>  
 whiche thingis weren to me wynnyngis,  
 Y haue demed these apeyryngis<sup>f</sup> for  
 Crist. Nethes Y gesse alle thingis to<sup>8</sup>  
 be peirement<sup>g</sup> for the cleer science<sup>h</sup> of  
 Jhesu Crist my Lord. For whom Y made  
 alle thingis peyrement, and Y deme as  
 drit, that Y wynne Crist, and that Y be<sup>9</sup>  
 foundun in hym, not hauynge my rijt-  
 wysnesse that is of the lawe, but that  
 that is of the feith of Crist Jhesu, that  
 is of God the rijtwysnesse in feith, to<sup>10</sup>  
 knowe hym, and the vertu of his risyng  
 a3en, and the felouschipe of his passioun,  
 and be<sup>i</sup> maad lijk to his deeth, if on any<sup>11</sup>  
 maner Y come to the resurreccioun that  
 is fro deth. Not that now Y haue<sup>12</sup>  
 takun, or now am<sup>k</sup> parfit; but Y sue, if  
 in any maner Y comprehend<sup>e</sup>, in which  
 thing<sup>l</sup> also Y am comprehendid of Crist  
 Jhesu. Bretheren, Y deme me<sup>m</sup> not<sup>13</sup>  
 that Y haue<sup>n</sup> comprehendid; but o thing,

<sup>f</sup> Hennus GMPSTY. Thenne N. Hennes QTV. <sup>ff</sup> forward AGNOQTVWY. <sup>g</sup> Om. SX. <sup>h</sup> theng o.  
<sup>i</sup> be it not QT. *it is* not V. <sup>k</sup> but o. <sup>l</sup> zou *it is* V. <sup>m</sup> conscisioun S. <sup>n</sup> whiche V. <sup>o</sup> Om. QT. 3he V.  
 p fleische, *that haue more matir 3if it were spedeful, than any other QT.* <sup>q</sup> Om. STX. <sup>r</sup> to haf o. <sup>s</sup> the  
 fleische GMPQT. <sup>t</sup> circumcidid VW. <sup>tt</sup> eyzte Y. <sup>u</sup> kynrede GMPQT. kynde N. <sup>v</sup> after GMPQT. bi V. <sup>w</sup> Om. O.  
 these thingis Q. <sup>x</sup> Nereles S. <sup>y</sup> Om. SX. <sup>z</sup> Crist, *my Lord V.* <sup>a</sup> filthis SV. <sup>b</sup> that at o. <sup>c</sup> Crist  
 Jhesu V. <sup>d</sup> the rijtwysnesse V. <sup>e</sup> Om. SX. <sup>f</sup> Om. G pr. m. MOP. <sup>g</sup> Om. X. <sup>h</sup> of o. Om. X. <sup>i</sup> Om. V.  
<sup>k</sup> Om. OR. <sup>l</sup> into T. <sup>m</sup> Om. T. <sup>n</sup> Om. X. <sup>o</sup> I am G. <sup>p</sup> Om. AGMNOPQSTXY. <sup>q</sup> Om. V. <sup>r</sup> compre-  
 hende, *or take QT.* <sup>s</sup> in which thing also V. <sup>t</sup> on K. in o. <sup>u</sup> Om. SVX. <sup>v</sup> that I V.

<sup>a</sup> Henne kbc. Hen eh. <sup>b</sup> forthward c. <sup>c</sup> yseyn a. <sup>d</sup> Om. EIKQBCEGHKOAB. <sup>e</sup> kynde k. <sup>f</sup> as  
 peiringis c pr. m. ac. <sup>g</sup> apeirement k. <sup>h</sup> conscience k pr. m. <sup>i</sup> to be CEIMQUAC sec. m. c sec. m. ghkoβ.  
<sup>k</sup> I am gk. <sup>l</sup> Om. k pr. m. <sup>m</sup> Om. k pr. m. <sup>n</sup> am b.

that ben bihyndis, strecchinge my silf for-  
soth to tho thingis that ben the<sup>v</sup> formere,  
14 to the ordeyned thing, pursue to the pris  
of the hiȝe cleping of God in Crist Jhesu.  
15 Therefore who euere we ben parfyt, feele  
we this thing<sup>w</sup>. And if ȝe<sup>x</sup> vndirstonden  
othir<sup>y</sup> maner ony thing, and<sup>z</sup> that<sup>a</sup> thing  
16 God schal schewe to ȝou. Netheles to  
what thing we han comen, that we vndir-  
stonde the same thing, and that we par-  
17 fytli dwelle in the same reule. Britheren,  
be ȝe my<sup>b</sup> foloweris, and wayte ȝe hem  
that walken so<sup>c</sup>, as ȝe han oure foorme.  
18 Forsoth<sup>d</sup> manye walken, whom<sup>e</sup> I haue  
seide oft to ȝou, forsoth now and<sup>f</sup> I wep-  
inge seie<sup>g</sup>, the enemyes of Cristis cross,  
19 whos ende deeth<sup>h</sup>, 'or *perisching*<sup>i</sup>, whos<sup>k</sup>  
god is the wombe, and glorie<sup>l</sup> in<sup>m</sup> con-  
fusioun of hem, that saueren<sup>n</sup>, 'or *vndir-*  
20 *stonden*<sup>o</sup>, ertheli thingis. Forsoth oure  
lyuyng is in heuenes<sup>p</sup>; 'wher of also<sup>q</sup> we  
abyden the sauour oure<sup>r</sup> Lord Jhesu  
21 Crist, the<sup>s</sup> which schal refoorme the body  
of oure mekenesse, configurid, 'or *maad*  
*lyk*<sup>t</sup>, to the body of his cleernesse, vp<sup>u</sup> the  
worchinge by which he may also make  
alle thingis suget to hym.

## CAP. IV.

1 'And so<sup>v</sup>, my britheren moost derewor-  
the and moost desyrid, my ioye and my  
crowne, so stonde ȝe in the Lord, moost  
2 dere *britheren*<sup>w</sup>. I preie Eucodiam, and  
I bisech Syntesem, for<sup>x</sup> to vndirstonde the  
3 same thing in the Lord. Also and<sup>y</sup> I<sup>z</sup>  
preie thee<sup>a</sup>, german felowe<sup>b</sup>, helpe thou  
'the ilke<sup>c</sup> *wymmen* that traueliden<sup>d</sup> with  
me in the gospel, with Clement and othere  
my helperis, whos names ben in the book  
4 of lyf. Ioye ȝe in the Lord euer more;  
5 eft I seie, ioye ȝe<sup>e</sup>. Be ȝoure temperauncef,  
'or *paciencie*<sup>g</sup>, knowun to alle men; the

Y forȝete tho thingis that ben bihyndis,  
and stretche<sup>o</sup> forth my silf to tho thingis  
that ben bifore, and pursue to the or-14  
deyned mede<sup>p</sup> of the<sup>q</sup> hiȝ clepyng of  
God in Crist Jhesu. Therfor who euere 15  
we ben perfit, feele we this thing. And  
if ȝe vndurstonden in othere manere ony  
thing, this thing God schal schewe to  
ȝou. Netheles to what thing we han 16  
comun, that we vndurstonden the same  
thing, and that we perfitli dwelle in the  
same reule. Britheren, be ȝe my folew-17  
eris<sup>r</sup>, and weyte ȝe hem that walken so,  
as ȝe han oure fourme. For many walken, 18  
whiche Y haue seid ofte to ȝou, but now  
Y wepinge seie, the enemyes of Cristis  
cros, whos ende *is* deeth, whos god is 19  
the wombe, and the glorie in confusioun  
of hem, that saueren ertheli thingis.  
But oure lyuyng is in heuenes; fro 20  
whennus also we abiden the sauour  
oure Lord Jhesu Crist, which schal re-21  
forme the bodi of oure mekenesse, *that*  
*is* maad lijk to the bodi of his clere-  
nesse, bi the worching bi which he mai  
'also make<sup>rr</sup> alle thingis suget to hym.

## CAP. IV.

Therfor, my britheren most derewor-1  
the and most desirid, my ioye and my  
coroun, so stonde ȝe in the Lord, most  
dere *britheren*. Y preye Eucodiam, and<sup>2</sup>  
biseche<sup>s</sup> Synticem, to vndurstonde the  
same thing in the Lord. Also Y preye<sup>3</sup>  
and<sup>t</sup> thee, german felow, helpe thou the  
ilke *wymmen* that traueliden with me in  
the gospel, with Clement and othere *myn*  
helperis, whos names ben in the book  
of lijf. Ioye ȝe in the Lord euere more; 4  
eft Y seie, ioye ȝe. Be ȝoure pacyence<sup>5</sup>  
knowun to alle men; the Lord is niȝ.

<sup>v</sup> Om. s. <sup>w</sup> thing, *that is, this course or rennyng* QT. <sup>x</sup> we sxy. <sup>y</sup> in other v. <sup>z</sup> and in o.  
<sup>a</sup> this v. <sup>b</sup> Om. o. <sup>c</sup> so, *that is, diligently byholde ȝee hem* QT. <sup>d</sup> Forwhi v. <sup>e</sup> whiche v. <sup>f</sup> Om. sx  
Y pr. m. <sup>g</sup> seye hem Q. <sup>h</sup> is deeth GQTV. <sup>i</sup> Om. oqx. <sup>k</sup> of whome GQT. <sup>l</sup> the glorie sv. <sup>m</sup> in the r.  
into x. <sup>n</sup> vndirstonden o. <sup>o</sup> Om. GMOPQSTVX. <sup>p</sup> heuen QT. <sup>q</sup> whennus also QT. <sup>r</sup> of oure v.  
<sup>s</sup> Om. GMPQTV. <sup>t</sup> Om. osx. <sup>u</sup> after GMPQT. bi v. <sup>v</sup> Therefore v. <sup>w</sup> Om. x. <sup>x</sup> Om. sx. <sup>y</sup> Om.  
ASFVXY. <sup>z</sup> Om. q. <sup>a</sup> and thee AGMPQTVVXY. <sup>b</sup> euen felaw x. <sup>c</sup> tho x. <sup>d</sup> traueilen QT. <sup>e</sup> Om. r.  
<sup>f</sup> tholmoundnesse QT. <sup>g</sup> Om. ox.

<sup>o</sup> strecchinge A1b. strecchide k. <sup>p</sup> ether prys k marg. <sup>q</sup> Om. i pr. m. <sup>r</sup> folewis A. <sup>rr</sup> make also R.  
<sup>s</sup> Y biseche b. <sup>t</sup> Om. b.

6 Lord is ny3. Be 3e<sup>h</sup> no thing bisy, but in  
al preier and biseching, with doynge of  
thankyngis, be 3oure axingis knowun at  
7 God. And the pees of God, that passith  
al witt, kepe 3oure hertis and vndirstond-  
singis in Crist Jhesu 'oure Lord<sup>i</sup>. Fro  
hennus forth, britheren<sup>k</sup>, what euere thingis  
ben sothe, what euere thingis<sup>l</sup> chast, what<sup>m</sup>  
euere thingis<sup>n</sup> iust, what euere thingis<sup>o</sup>  
hooly, what euere thingis<sup>p</sup> amyable<sup>q</sup>, *or*  
*able for<sup>r</sup> to be loued<sup>rr</sup>*, what euere thingis<sup>s</sup>  
of good fame, if ony vertu, if ony preis-  
inge of<sup>t</sup> disciplyn, thenke 3e these thingis,  
9 that<sup>u</sup> and 3e han lerud<sup>v</sup>, and take, and herd,  
and seyn in me. Do 3e these thingis<sup>w</sup>,  
10 and God of pees<sup>x</sup> schal be with 3ou. For-  
soth, britheren<sup>y</sup>, I ioyede greetly in the  
Lord, for sumtyme aftirward 3e 'flouriden  
a3en<sup>z</sup> for<sup>a</sup> to feele for me, as and 3e feel-  
11 iden<sup>b</sup>. Forsoth 3e weren ocupied<sup>c</sup>, I seie  
not as for nede, forsoth<sup>d</sup> I haue lerud<sup>e</sup>, in  
whiche thingis I am, sufficient for<sup>f</sup> to be.  
12 I can and<sup>g</sup> be lowid<sup>h</sup>, 'or mekid<sup>i</sup>, I can  
and<sup>k</sup> abounde, 'or haue plente<sup>l</sup>. Euery where  
and in alle thingis I am ordeyned<sup>m</sup>, and  
'I can be fulfillid<sup>n</sup>, and to<sup>o</sup> hungre, and<sup>p</sup>  
13 to<sup>q</sup> habounde, and to<sup>r</sup> suffre myseste<sup>s</sup>. I  
may alle thingis in him that comfortith  
14 me. Netheles 3e han don wel, comunynge<sup>t</sup>  
15 to my tribulacioun. Forsoth and 3e, Phi-  
lipencis, witen, that in the bigynnyng of  
the gospel, whanne I wente forth fro Ma-  
cedonye, no chirche comunede<sup>u</sup> with me  
in resoun of 'thing 3ouun<sup>v</sup> and takun, no  
16 but 3e allone. 'For and to Tessalonyk 3e  
senten<sup>w</sup> oonis<sup>x</sup> and twyes 'in to<sup>y</sup> vss to me.  
17 Not for I<sup>z</sup> seke 3ifte, but I requyre<sup>a</sup>, 'or  
*seke a3en<sup>b</sup>*, fruyt haboundynge in 3oure  
18 resoun. Forsoth I haue alle thingis<sup>c</sup>, and

Be 3e nothing bisi, but in al preyer and  
biseching, with doynge of thankyngis, be  
3oure axyngis<sup>u</sup> knowun at God. And<sup>7</sup>  
the<sup>v</sup> pees of God, that passith al witt,  
kepe 3oure hertis and vndurstondingis  
in Crist Jhesu. Fro hennus forth, bri-  
8 theren, what euere<sup>w</sup> thingis ben sothe,  
what euere thingis chast, what euere  
thingis iust, what euere thingis hooli,  
what euere thingis able to be louyd,  
what euere thingis of good fame, if ony  
vertu, if ony preisng of discipline,  
thenke 3e these thingis, that also 3e han<sup>9</sup>  
lerud<sup>x</sup>, and take, and heed, and seyn in  
me. Do 3e these thingis, and God of  
pees schal be with 3ou. But Y ioyede<sup>10</sup>  
greetli in the Lord, that sum tyme aftir-  
ward 3e floureden a3en to feele for me,  
as also 3e feeliden. But 3e weren ocupied,  
Y seie not as for nede, for Y haue lerud<sup>y</sup><sup>11</sup>  
to be sufficient in whiche thingis Y am.  
And Y can also be lowid, Y can also<sup>12</sup>  
haue plentee. Euery where and in alle  
thingis Y am tauzt to be fillid, and to  
hungur, and to abounde<sup>z</sup>, and to suffre  
myseiste<sup>zz</sup>. Y may alle thingis in hym<sup>13</sup>  
that coumfortith me. Netheles 3e han<sup>14</sup>  
doon wel, comynynge to my tribulacioun.  
For<sup>a</sup> and<sup>aa</sup> 3e, Filipensis, witen<sup>b</sup>, that in<sup>15</sup>  
the bigynnyng of the gospel, whanne Y  
wente forth fro Macedonye, no chirche  
comynede with me in resoun of thing  
3ouun and takun, but 3e aloone. Whiche<sup>16</sup>  
senten to Tessalonyk onys and twies  
also in to vss to me. Not for Y seke<sup>17</sup>  
3ifte, but Y requyre fruyt aboundinge  
in 3oure resoun. For Y haue alle thingis,<sup>18</sup>  
and abounde<sup>c</sup>; Y am fillid with tho  
thingis takun of Epafrodite, whiche 3e

<sup>h</sup> Om. v. <sup>i</sup> Om. v. <sup>k</sup> Om. v pr. m. <sup>l</sup> Om. qT. <sup>m</sup> and what sv. <sup>n</sup> Om. G pr. m. MPQT. <sup>o</sup> Om. GMPQT. <sup>p</sup> Om. GMPQT. thing v. <sup>q</sup> loueable oQT. Om. x. <sup>r</sup> Om. GSW. <sup>rr</sup> Gloss. om. x. <sup>s</sup> Om. qT. <sup>t</sup> or o. <sup>u</sup> the whiche GMPQTY sec. m. <sup>v</sup> lernyd GMPQTYV. lernid v. <sup>w</sup> things in me q. <sup>x</sup> pees and of loue sv. y brether T. <sup>z</sup> a3ein florischeden G pr. m. qT. a3ein floureden G sec. m. MP. <sup>a</sup> Om. svx. <sup>b</sup> feeliden, or vndurstoden qT. <sup>c</sup> ocupiede in sum aduersite [aduersitees T] qT. <sup>d</sup> for ov. <sup>e</sup> lerned pTY. lerid MW. <sup>f</sup> Om. svx. <sup>g</sup> and I o. <sup>h</sup> bowid T. <sup>i</sup> Om. ox. <sup>k</sup> and I o. <sup>l</sup> Om. x. <sup>m</sup> ordeyned, either tauzt v. <sup>n</sup> to be fillid v. <sup>o</sup> Om. qSTX. <sup>p</sup> Om. s. <sup>q</sup> Om. qTX. <sup>r</sup> Om. qSTX. <sup>s</sup> mysese N. <sup>t</sup> comyng G pr. m. o. <sup>u</sup> comynge G pr. m. comounynge G sec. m. <sup>v</sup> 3ouun thing GX. <sup>w</sup> Whiche senten to Tessalonik v. <sup>x</sup> and oones N. <sup>y</sup> also in to v. <sup>z</sup> to o. <sup>a</sup> 3ein seek G pr. m. a3ein seke MPQT. seke a3en o. <sup>b</sup> Om. G pr. m. MPQTYX. <sup>c</sup> this o.

<sup>u</sup> axynge k. askyngis o. <sup>v</sup> Om. b. <sup>w</sup> Om. r. <sup>x</sup> lernid EKQregkoaβ. <sup>y</sup> lerned alii. <sup>z</sup> abounde, eithir to be plenteuous R. <sup>zz</sup> myseyse ig. <sup>a</sup> Om. e. <sup>aa</sup> also CEQXA pr. m. b sec. m. cegka. Om. KMRU a sec. m. b pr. m. hoβ. <sup>b</sup> witen also KMUA sec. m. b pr. m. hoβ. <sup>c</sup> I abounde ek.

habounde; I am repleet<sup>d</sup> with tho thingis  
 takun of Epafrodite, the<sup>e</sup> which 3e sente  
 into the odour of swetnesse, a<sup>f</sup> couenable  
 19 oost<sup>g</sup>, `or sacrifice<sup>h</sup>, plesynge to God. For-  
 soth my God fulfille<sup>i</sup> al 3oure desyr, vp<sup>k</sup>  
 20 his richessis in glorie in Crist Jhesu. For-  
 soth to God and oure fadir be glorie into  
 21 worldis of worldis. Amen. `Greete 3e<sup>l</sup>  
 wel euery<sup>m</sup> hooly *man*<sup>n</sup> in Crist Jhesu.  
 22 Tho<sup>o</sup> britheren that ben with me, greeten  
 3ou wel. Alle hooli men greeten 3ou wel,  
 moost sothli tho<sup>p</sup> that ben of Cesaris hous.  
 23 The grace of oure Lord Jhesu Crist be  
 with 3oure spirit. Amen.

*Here endith the epistle to Philippensis,  
 and bigynneth prolog to Colocensis<sup>q</sup>.*

senten in to the odour of swetnesse, a  
 couenable sacrifice, plesynge to God.  
 And my God fil alle 3oure desire, by<sup>19</sup>  
 hise richessis in glorie in Crist Jhesu.  
 But to God and<sup>d</sup> oure fadir be glorie<sup>20</sup>  
 in to worldis of worldis. Amen. Grete<sup>21</sup>  
 3e wel euery hooli *man* in Crist Jhesu.  
 Tho britheren that ben with me, greten<sup>22</sup>  
 3ou wel. Alle hooli men greten 3ou wel,  
 moost sotheli thei that ben of the empe-  
 rouris hous. The grace of oure Lord<sup>23</sup>  
 Jhesu Crist be with 3oure spirit. Amen.

*Here endith the pistle to Philippensis,  
 and<sup>e</sup> bigynneth the<sup>f</sup> prologe on the pistle  
 to Colocensis<sup>g</sup>.*

<sup>d</sup> fulfillid GMPQT. fillid v. <sup>e</sup> Om. v. <sup>f</sup> and s. <sup>g</sup> sacrifice G pr. m. MPQT. <sup>h</sup> Om. G pr. m. MOPQTX.  
<sup>i</sup> fil v. <sup>k</sup> after GMPQT. vpon N. bi v. <sup>l</sup> Greeteth s. <sup>m</sup> eche x. <sup>n</sup> Om. x. <sup>o</sup> The GMPQTY sec. m.  
<sup>p</sup> thei GMPQTFWXY. <sup>q</sup> Here endith the epistle to Philippensis, and here bigynneth the epistle to Colo-  
 censis. A. Here eendeth the epistel to Philipensis, and bygynneth the prologe of the epistel to Colosenses. o.  
 Here endith the pistel to the Philipenses, and bigynneth the pistle to the Colosences. q. Here endith Phil-  
 ipensis, and bigynneth the prologe to Colocensis. v. Here eendith the pistil to Filippensis, and bigynneth the  
 prologe to Colocensis. w. No final rubric in GMPSTXY.

<sup>d</sup> Om. k. <sup>e</sup> and here mko. <sup>f</sup> a g. <sup>g</sup> From CIMQXacghkoa. Here endeth the pistle to Filipensis; se  
 now the prologe on the pistle to Colocensis. k. Here endith the pistle to Filipensis, and here bigynneth the  
 pistle to Colocensis with the prologe. v. Here endith epistle to Filipensis, and here bigynneth the prologe to  
 Colocensis. b. No final rubric in AERE.

# COLOSSIANS.

*Prologue<sup>a</sup>.*

COLOCENSIS<sup>b</sup> also thes as Laodicensis ben<sup>c</sup> men of Asye, and thei weren forgon<sup>d</sup> of false apostlis. And to thes the<sup>e</sup> apostle cam not him self, but thes also he corectith by his pistle<sup>f</sup>; thei hadden herd sothli the word of treuthe of Archippis, the which took<sup>g</sup> mynisterie into hem. Therefore the apostle, thennis<sup>h</sup> boundyn<sup>i</sup>, writith<sup>k</sup> to hem fro Effecie bi Tyte, a dekene, and Honesym, acolite<sup>m</sup>.

*Here endeth the prologe<sup>n</sup>.*

*Here bigyneth the prologe on Colosencis<sup>a</sup>.*

COLOCENSIS ben also Laodicensis. These ben of Asie, and thei hadden be disseyued bi<sup>b</sup> false apostlis. The apostle<sup>c</sup> hym silf cam not to hem, but he bringith hem azen to correccioun bi epistle; for thei hadden herd the word of Archippus, that hadde vndurfonge the mynysterie in to hem. Therfor the apostle<sup>d</sup>, now boundun, wroot to hem from Effesie bi Titicus, the dekene, and Onesimus, the acolit.

*Jerome in his prolog on this epistle seith this<sup>e</sup>.*

*The epistle to the Colocensis<sup>a</sup>.*

## CAP. I.

1 Poul, apostle of 'Crist Jhesu<sup>b</sup>, by the  
2 wille of God, and Tymothe, brother, to  
hem that ben<sup>c</sup> at Colose<sup>d</sup>, hooly and feith-  
3 ful britheren<sup>e</sup> in Crist Jhesu, grace to 3ou

*Here bigynneth the pistle to Colocensis<sup>a</sup>.*

## CAP. I.

Poul, apostle<sup>b</sup> of 'Crist Jhesu<sup>c</sup>, bi the 1  
wille of God, and Tymothe, brother, to 2  
hem that ben at Colose, hooli and feith-  
ful britheren in Crist Jhesu, grace and 3

<sup>a</sup> From  $\gamma$ . No initial rubric in  $\kappa\sigma\nu\omega$ . No prologue in  $\alpha\gamma\mu\rho\phi\chi$ . In  $\nu$  and  $\tau$  the prologue is of the second text. <sup>b</sup> To Colocensis  $\kappa\gamma$ . <sup>c</sup> beth  $\nu\gamma$  sec.  $m$ . <sup>d</sup> foregoeris  $\gamma$ . <sup>e</sup> Om.  $\nu$ . <sup>f</sup> epistell  $\sigma\nu\omega$ . <sup>g</sup> Om.  $o$ . <sup>h</sup> than  $o$ . thenne  $sw$ . thanne  $\nu$ . <sup>i</sup> ybounde  $\sigma\nu\gamma$  sec.  $m$ . <sup>k</sup> wroot  $\sigma\nu\gamma$ . writ  $sw$ . <sup>m</sup> Om.  $\sigma\nu\omega\gamma$ . <sup>n</sup> From  $o$ . Ende of the prolog; bigynnynge the epistle.  $\kappa$ . No final rubric in  $\sigma\nu\omega\gamma$ . <sup>a</sup> From  $m$ . The pistle to Colosensis.  $\rho\phi$ . Here bigynneth the pistle.  $w$ . No initial rubric in  $\alpha\gamma\nu\sigma\tau\psi$ . <sup>b</sup> Jhesu Crist  $\gamma\mu\nu\sigma\rho\phi\tau\psi$ . <sup>c</sup> beth  $o$ . <sup>d</sup> Colocense  $\gamma\mu\nu\rho\phi\tau$ . <sup>e</sup> brether  $\sigma\tau$ .

<sup>a</sup> From  $e$ . Jeroms prologe on Colocensis.  $e$ . The prolog of the epistle to Colocensis.  $\nu$ . Heere sueth the prolog on the pistle to Colocensis.  $r$ . Prologus.  $\tau$ . No initial rubric in  $\sigma\kappa\mu\rho\chi\alpha\beta$ . <sup>b</sup> of eeko. <sup>c</sup> postle  $\sigma\epsilon\iota\kappa\rho\chi\alpha\beta\gamma\delta\epsilon\zeta\eta$ . <sup>d</sup> postle  $g$ . <sup>e</sup> From  $\sigma\mu\nu\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ . Jerom in his prologe seith at this.  $\kappa$ . Here endith the prologe on this pistle, and here bigynneth the pistle to Colocensis.  $m$ . Jerom in his prologe on this pistle seith at this.  $o$ . Thus endith the prolog, and bigynneth the pistle.  $r$ . Jerom in his prologe on the pistle of Poul to Colocensis seith at this.  $x$ . Here endeth the prologe, and bigynneth the pistil to Colociensis.  $g$ . No final rubric in  $\alpha\epsilon\iota\tau\epsilon\phi$ . <sup>a</sup> Poulis epistlc to Colocensis.  $e$ . Here biginneth the pistle.  $1$ . Here bigynneth the pistil of Colosensis.  $e$ . No initial rubric in  $\sigma\kappa\mu\rho\chi\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ . <sup>b</sup> the apostle  $\epsilon\phi\gamma$   $k$  sec.  $m$ .  $a$ . <sup>c</sup> Jhesu Crist  $\epsilon\rho\sigma\beta$ .

and pees of God oure<sup>f</sup> fadir and of the Lord Jhesu Crist. We don thankings to God, and<sup>g</sup> the fadir of oure Lord Jhesu 4 Crist, euermore 'for 3ou preiynge<sup>g</sup>, we<sup>h</sup> heeringe 3oure feith in Crist Jhesu, and the loue that 3e han into<sup>i</sup> alle hooly men, 5 for the hope that is kept to 3ou in<sup>k</sup> heuenes. The<sup>l</sup> which 3e herden in the word 6 of treuthe of the gospel, that cam to 3ou, as and it is in al the world, and makith fruyt, and wexith, as<sup>m</sup> in 3ou, of<sup>n</sup> that day in which 3e herden and knewen the grace<sup>o</sup> 7 in treuthe. As 3e lerneden<sup>p</sup> of Epaphras, oure euene seruaunt moost dereworthe, the<sup>q</sup> which is a trewe mynistre of Jhesu 8 Crist for 3ou; the<sup>r</sup> which also schewide 9 to vs 3oure louyng<sup>s</sup> in spirit. Therefore and we fro the day in which we herden, ceessen not for 3ou preiynge, and axynge, that 3e be fulfilled<sup>t</sup> with the<sup>u</sup> knowynge of his will in al wysdom and goostly vn- 10 dirstondyng; that 3e walke worthily to God 'by alle plesynge<sup>v</sup> thingis, makinge<sup>w</sup> fruit in al good werk, and wexynge in 11 the science of God, 'in al vertu comfortid<sup>x</sup> vp<sup>y</sup> the my3t of his cleernesse, in al pa- 12 cience and<sup>z</sup> long abidinge with ioie, do- ynge thankings to God the<sup>a</sup> fadir, the<sup>b</sup> which<sup>c</sup> made vs<sup>d</sup> worthi in to the<sup>e</sup> part<sup>f</sup> 13 of sort<sup>g</sup> of hooly men in list<sup>h</sup>. The<sup>i</sup> which delyuerede<sup>k</sup> vs fro the<sup>l</sup> power of derk- nessis<sup>m</sup>, and translatide into<sup>n</sup> the kyng- 14 dom of the<sup>o</sup> sone 'of his<sup>p</sup> louynge, in whom we han a3enbyng and remyscioun 15 of synnes. The<sup>q</sup> which is the ymage of God inuysible<sup>r</sup>, 'that may not be seyn<sup>s</sup>, 16 the firste bigetun of ech creature. For in hym alle thingis ben maad, in heuenes and in erthe, visyble and invisyble, ether trones, ether domynaciouns, ethir princi- patis, ether potestates<sup>t</sup>, alle thingis ben

pees to 3ou of God oure fadir and of the Lord Jhesu Crist. We don thankynGIS to God, and to the fader of oure Lord Jhesu Crist, euermore preiynge for 3ou, herynge 3oure feith in Crist Jhesu, and<sup>4</sup> the loue that 3e han to alle hooli men, for the hope that is kept to 3ou in<sup>5</sup> heuenes. Which 3e herden in the word of treuthe of the gospel, that cam to 3ou, as<sup>6</sup> also it is in al the world, and makith fruyt, and wexith, as in 3ou, fro that dai in which 3e herden and knewen the grace of God in treuthe. As 3e lerneden<sup>7</sup> of Epafiras, oure felawe most dereworthe, which is a trewe mynystre of Jhesu Crist for 3ou; which also schewide to vs<sup>8</sup> 3oure louyng in spirit. Therfor<sup>d</sup> we fro<sup>9</sup> the dai in which we herden, ceessen<sup>e</sup> not to preye for 3ou, and to axe, that 3e be fillid<sup>f</sup> with the knowing of his wille in al wisdom and goostli vndurstondyng; that 3e walke worthili to God plesynge<sup>10</sup> bi alle thingis, and make fruyt in al good werk, and wexe in<sup>8</sup> the science of God, and ben coumfortid in al vertu bi<sup>11</sup> the mi3t of his clerenesse, in al pacience and long abiding with ioie, that 3e do<sup>12</sup> thankynGIS to God and to the fadir, which made 3ou worthi in to the part of eritage of hooli men in list. Which<sup>13</sup> delyueride vs fro the power of derk- nessis, and translatide in to the kyng- dom of the sone of his louyng, in whom<sup>14</sup> we han a3enbiyng and remyscioun<sup>b</sup> of synnes. Which is the ymage of God<sup>15</sup> vnuysible<sup>i</sup>, the first bigetun of ech crea- ture. For in hym alle thingis ben maad,<sup>16</sup> in heuenes and in erthe, visible and vn- uysible<sup>k</sup>, ether trones, ether domina- ciouns, ether princehodes, ethir poweris, alle thingis ben maad of nou3t bi hym,

<sup>f</sup> the o. <sup>g</sup> and to N. Om. o. <sup>g</sup> preiynge for 3ou v. <sup>h</sup> Om. sx. <sup>i</sup> to vx. <sup>k</sup> in to g. <sup>l</sup> Om. v. <sup>m</sup> as it is N. as and ov. <sup>n</sup> fro v. <sup>o</sup> grace of God NV. <sup>p</sup> lereden sx. <sup>q</sup> Om. v. <sup>r</sup> Om. v. <sup>s</sup> lyuyng k. <sup>t</sup> fillid v. <sup>u</sup> Om. sy pr. m. <sup>v</sup> plesynge by alle v. <sup>w</sup> that 3e make s. <sup>x</sup> coumfortid in al vertu v. <sup>y</sup> after GMPQT. bi v. <sup>z</sup> in QT. <sup>a</sup> and the v. <sup>b</sup> Om. vx. <sup>c</sup> that x. <sup>d</sup> 3ou v. <sup>e</sup> Om. G pr. m. <sup>f</sup> party o. <sup>g</sup> sort, or grace QT. eritage v. <sup>h</sup> heizt s. <sup>i</sup> Om. v. <sup>k</sup> delyuere g. <sup>l</sup> Om. g. <sup>m</sup> derknesse v. <sup>n</sup> vs into NV. <sup>o</sup> his wy pr. m. <sup>p</sup> Om. G pr. m. <sup>q</sup> Om. v. <sup>r</sup> visible o. vnuysible v passim. <sup>s</sup> Om. GMPQTX. either that may not be seyn v. <sup>t</sup> potestis g.

<sup>d</sup> And therefore R. <sup>e</sup> ceesiden b. <sup>f</sup> fulfillid k pr. m. <sup>g</sup> in to k. <sup>h</sup> remissious k. <sup>i</sup> inuisible a. <sup>k</sup> inuisible a.

17 maad of no3t by him, and in him, and he  
 is bifore alle, and alle thingis ben in hym.  
 18 And he is heed<sup>u</sup> of the body of the chirche;  
 the<sup>v</sup> which is the<sup>w</sup> bigynnyng, *'or the  
 firste thing of alle<sup>x</sup>*, and the<sup>y</sup> firste bi-  
 getun<sup>z</sup> of deede *men<sup>a</sup>*, that he be holdinge  
 primacie<sup>b</sup>, *'or the firste dignyte<sup>c</sup>*, in alle  
 19 thingis. For in hym it<sup>d</sup> pleside *'to gidere<sup>e</sup>*  
 20 al plente for<sup>f</sup> to inhabite, and by him alle  
 thingis for<sup>g</sup> to be reconsylid in to hym,  
*he pesynge<sup>h</sup>* by the blood of his cross,  
 ether tho thingis that ben in erthis, ether<sup>i</sup>  
 21 that ben in heuenes. And whanne 3e weren  
 sum tyme aliened, *'or maad straunge<sup>k</sup>*,  
 22 and enemyes by witt in yuel werkis, now  
 forsothe he hath recouncilid 3ou<sup>l</sup> in the body  
 of his fleisch bi deeth, for<sup>m</sup> to haue 3ou  
 hooly, and vnwemmid, and with oute re-  
 23 prof bifore hym. If netheles 3e dwellen in  
 the feith, foundid, and stable<sup>n</sup>, and vnmou-  
 able fro<sup>o</sup> the hope of the gospel that 3e  
 han herd, the<sup>p</sup> which is prechid in al<sup>q</sup>  
 creature that is vndir heuene. Of which<sup>r</sup> I  
 24 Poul am maad mynistr, *'the which now<sup>s</sup>*  
 I<sup>t</sup> haue ioye in passioun<sup>u</sup> for 3ou, and<sup>v</sup>  
 fulfille<sup>w</sup> tho<sup>x</sup> thingis that faylen of the  
 passioun of Crist<sup>y</sup> in my fleisch, for his  
 25 body, that is the chirche. Of the<sup>z</sup> which  
 I Poul am maad mynistr<sup>a</sup>, *'or seruaunt<sup>b</sup>*,  
 vp<sup>c</sup> the dispensacioun of God, that is  
 3ouun to me in 3ou, that I fulfille<sup>d</sup> the  
 26 word of God, the mysterie, *'or priuete<sup>e</sup>*,  
 that was hid fro worldis<sup>f</sup> and genera-  
 ciouns. Now forsoth it is schewid to his  
 27 seyntis, to whom<sup>g</sup> God wolde<sup>h</sup> make *'the*  
 richessis knowun<sup>i</sup> of the glorie of this<sup>k</sup>  
 sacrament in hethen men, that<sup>l</sup> is Crist  
 28 in 3ou, the hope of glorie. Whom we<sup>m</sup>  
 schewen, reprouynge ech man, and tech-  
 inge ech man in al wysdom, that we

and in hym, and he is bifore alle, and 17  
 alle thingis ben in hym. And he is heed 18  
 of the bodi of the chirche; which is the  
 bigynnyng and the firste bigetun of  
 deede *men*, that he holde the firste dig-  
 nyte in alle thingis. For in hym it ples- 19  
 ide al plente to inhabite, and bi hym 20  
 alle thingis to be recounselid in to hym,  
 and made pees bi the blood of his cros,  
 tho thingis that ben in erthis, ether that  
 ben in heuenes. And whanne 3e weren 21  
 sumtyme aliened, and enemyes bi wit in  
 yuele werkis, now he hath recounselid 22  
 3ou in the bodi of his fleisch bi deeth, to  
 haue 3ou hooli, and vnwemmyd, and with  
 out reproof bifore hym. If netheles 3e 23  
 dwellen in the feith, foundid, and stable,  
 and vnmouable fro the hope of the gos-  
 pel that 3e han herd, which is prechid  
 in al creature that is vndur heuene. Of  
 which Y Poul am maad mynystre<sup>l</sup>, and 24  
 now Y haue ioye in<sup>m</sup> passioun for 3ou,  
 and Y fille tho thingis that failen<sup>n</sup> of  
 the<sup>o</sup> passioun of Crist in my fleisch, for  
 his bodi, that is the chirche. Of which 25  
 Y Poul am maad mynystre bi the dis-  
 pensacioun of God, that is 3ouun to me  
 in 3ou, that Y fille the word of God, the 26  
 priuete, that was hid fro worldis and  
 generaciouns. But now it is schewid to  
 his seyntis, to whiche<sup>p</sup> God wold make 27  
 knowun the richessis of the glorie of  
 this sacrament in hethene men, which is  
 Crist in 3ou, the hope of glorie. Whom 28  
 we<sup>q</sup> schewen, repreynge ech man, and  
 techinge *'ech man<sup>r</sup>* in al wisdom, that  
 we offre ech man perfit in Crist Jhesu.  
 In which thing also Y trauele in stry<sup>u</sup>-29  
 ynge bi the worching of hym, that he  
 worchith in me in vertu.

<sup>u</sup> heuyd G. heued oqr. <sup>v</sup> Om. vx. <sup>w</sup> Om. xy. <sup>x</sup> Om. ox. *or firste thing of alle q. or the firste of alle sy pr. m.* <sup>y</sup> Om. qtr. <sup>z</sup> geten x. <sup>a</sup> Om. x. <sup>b</sup> the firste dignyte o. <sup>c</sup> Om. ox. <sup>d</sup> Om. s. <sup>e</sup> Om. v. <sup>f</sup> Om. sx. <sup>g</sup> Om. sx. <sup>h</sup> pesing, *or maad pees N.* pesende to s pr. m. <sup>i</sup> or gx. <sup>k</sup> Om. ox. and maad straunge s. <sup>l</sup> Om. G pr. m. o. <sup>m</sup> Om. sx. <sup>n</sup> stabled o. <sup>o</sup> for q. <sup>p</sup> Om. v. <sup>q</sup> Om. k. <sup>r</sup> the whiche s. <sup>s</sup> and now v. <sup>t</sup> Om. sx. <sup>u</sup> passioun v. <sup>v</sup> and I qtr. <sup>w</sup> fulfille, *as is ordeyned to me and eche seynte qtr.* fulle s. I fille v. <sup>x</sup> the pwx. <sup>y</sup> Crist, *the whiche in my lot fallen to me to fulfille qtr.* <sup>z</sup> Om. qstx. <sup>a</sup> seruaunt q. a seruaunt t. <sup>b</sup> Om. opvx. <sup>c</sup> after qtr. bi v. <sup>d</sup> fille v. <sup>e</sup> Om. ox. <sup>f</sup> the world s. the worldis xy. <sup>g</sup> whiche v. <sup>h</sup> will s. wole y. <sup>i</sup> knowun the richessis v. <sup>k</sup> his qtr. <sup>l</sup> the whiche sacrament qtr. which v. <sup>m</sup> 3e G.

<sup>l</sup> a mynistr i. <sup>m</sup> in the k pr. m. r. <sup>n</sup> failiden k. <sup>o</sup> Om. E. <sup>p</sup> whom i. <sup>q</sup> 3e i pr. m. <sup>r</sup> alle men q.

29 3yuen<sup>n</sup> ech man parfyt<sup>o</sup> in Crist Jhesu. In  
which thing and I trauele, stryuyng<sup>p</sup> vp<sup>q</sup>  
the worching of him, that he worchith in  
me in vertu.

## CAP. II.

1 Sothli I wole 3ou for to<sup>r</sup> wite, what  
bisynesse I haue for 3ou, and for hem that  
ben at Laodice, and whiche euere sayen  
2 not my face in fleisch, that the hertis of  
hem be<sup>s</sup> comfortid<sup>t</sup>, thei<sup>u</sup> tauzt in charite,  
and in to<sup>v</sup> alle richessis of plente of vn-  
dirstonding, into the<sup>w</sup> knowyng of mys-  
3 terie<sup>x</sup> of God, the fadir of Jhesu Crist, in  
whom ben<sup>y</sup> al the<sup>z</sup> tresours hid of wys-  
4 dom and science<sup>a</sup>. Forsoth this thing I  
seie, that no man disceyue 3ou in hi3the  
5 of wordis. Forwhi and if<sup>b</sup> I be absent in  
body, but by spirit I am with 3ou, ioyn-  
inge and seinge 3oure ordre<sup>c</sup> and the<sup>d</sup>  
sadnesse of that<sup>e</sup> 3oure bileue that is in<sup>f</sup>  
6 Crist. Therefore as 3e han takun Jhesu  
7 Crist oure Lord, walke 3e in hym, 3e<sup>g</sup>  
rootid and byldid<sup>h</sup> aboue in Crist<sup>i</sup>, and  
confermyd in the bileue, as and 3e han  
lerud<sup>k</sup>, haboundinge in hym in<sup>l</sup> doynge  
8 of thankyngis<sup>m</sup>. Se 3e that no man dis-  
seyue 3ou by filosofye and veyn fallace,  
'or gilouse fulshede<sup>n</sup>, vp<sup>o</sup> the tradicioun  
of men, vp<sup>p</sup> elementis of this<sup>q</sup> world, and  
9 not vp<sup>r</sup> Crist. For in hym dwellith bodilich  
10 al plente of Godhede<sup>s</sup>. And 3e ben fulfillid<sup>t</sup>  
in him, that is<sup>u</sup> heed<sup>v</sup> of al principat and  
11 power. In whom and 3e ben circumsidid  
in circumcisioun not maad with hond, in  
nakidnesse of the body of fleisch, but in<sup>w</sup>  
12 circumcisioun of Crist; to gidere biryed  
to<sup>x</sup> hym in bapty<sup>m</sup>, in whom and 3e han  
risun a3en by feith of the worching of  
God, that reyside hym fro deede *men<sup>y</sup>*.  
13 And whanne 3e weren deede in giltis, and  
in the prepucie<sup>z</sup> of 3oure fleisch, he quyk-

## CAP. II.

But Y wole that 3e wite, what bisy-  
1 nesse Y haue for 3ou, and for hem that  
ben at Laodice, and whiche euere saien  
not my face in fleisch, that her hertis<sup>2</sup>  
ben coumfortid, and thei *ben* tauzt in  
charite, in to alle the richessis of the  
plente of the<sup>s</sup> vndurstondyng, in to the  
knowyng of mysterie of God, the fadir  
of Jhesu Crist, in whom alle the tre-  
3 souris of wisdom and of science ben hid.  
For this thing Y seie, that no man dis-  
4 seyue 3ou in hei3the of wordis. For thou3<sup>5</sup>  
Y be absent in bodi, bi spirit Y am with  
3ou, ioiynge and seyng 3oure ordre and  
the sadnesse of 3oure bileue that is in  
Crist. Therfor as 3e han takun Jhesu<sup>6</sup>  
Crist oure Lord, walke 3e in hym, and<sup>7</sup>  
be 3e rootid and bieldid aboue in hym,  
and confermyd in the bileue, as 3e han  
lerud<sup>t</sup>, aboundinge in hym in doynge of  
thankyngis. Se 3e that no man dis-  
8 seyue 3ou bi filosofie and veyn fallace,  
aftir the tradicioun of men, aftir the ele-  
mentis of the world, and not aftir Crist.  
For in hym dwellith bodilich al the ful-  
9 nesse of the<sup>u</sup> Godhed. And 3e ben fillid<sup>10</sup>  
in hym, that is heed of al principat and  
power. In whom also 3e ben circumcidid<sup>11</sup>  
in circumcisioun not maad with hoond,  
in dispoyling<sup>v</sup> of the bodi of fleisch, but  
in circumcisioun of Crist; and 3e ben<sup>12</sup>  
biryed togidere with hym in bapty<sup>m</sup>, in  
whom also 3e han rise a3en bi feith of  
the worching of God, that reyside hym  
fro deth. And whanne 3e weren deed<sup>13</sup>  
in giltis<sup>w</sup>, and in the<sup>x</sup> prepucie of 3oure

<sup>n</sup> offre *v.* <sup>o</sup> perfit, *bothe Jewe and hethen man* *QT.* <sup>p</sup> in stryuyng *v.* <sup>q</sup> after *QT.* <sup>bi</sup> *v.* <sup>r</sup> 3ou to *sx.*  
that 3e *v.* <sup>s</sup> be not *o.* <sup>t</sup> thei coumforte the hertis of hem *v.* <sup>u</sup> Om. *GMPQTY sec. m.* <sup>v</sup> in *T.* <sup>w</sup> Om.  
*G pr. m. PQTY sec. m.* <sup>x</sup> the priuytee *QT.* <sup>y</sup> Om. *v.* <sup>z</sup> Om. *GMPQT.* <sup>a</sup> and science of wisdom *s.* of wisdom  
and science ben hid *v.* of wisdam and kunnyng hid *x.* and science of wisdom hid *y.* <sup>b</sup> and *P.* thou3 *v.*  
<sup>c</sup> ordre, or 3oure ordynel maner *QT.* <sup>d</sup> Om. *sx.* of *y.* <sup>e</sup> Om. *o.* <sup>f</sup> Om. *o.* <sup>g</sup> Om. *GMPQSTXY sec. m.*  
<sup>h</sup> bild *sx.* <sup>i</sup> him *v.* <sup>k</sup> lernyd *GMPQTY.* <sup>l</sup> and in *N.* Om. *y.* <sup>m</sup> thankis *GMP.* <sup>n</sup> Om. *ox.* <sup>o</sup> after  
*GMPQT.* <sup>bi</sup> *v.* <sup>p</sup> after *GMPQTY.* <sup>vp</sup> the *SY pr. m.* <sup>q</sup> the *v.* <sup>r</sup> after *GMPQTY.* <sup>s</sup> the Godhede *GMQT.*  
<sup>t</sup> fillid *v.* <sup>u</sup> Om. *o.* <sup>v</sup> heuyd *GQT.* <sup>w</sup> Om. *sv.* <sup>x</sup> with *v.* <sup>y</sup> Om. *x.* <sup>z</sup> prepucie, or *custom* *QT.*

<sup>s</sup> Om. *EIKRbcehk sec. m. oaß.* <sup>t</sup> lernd *kc passim.* lerned *alii.* <sup>u</sup> Om. *EI pr. m. qga.* <sup>v</sup> ether *nakidnesse*  
*k marg.* <sup>w</sup> 3oure giltis *k.* <sup>x</sup> Om. *ca.*

enyde to gidere *3ou* with hym; for3yuyng  
 14 to<sup>a</sup> *3ou* alle giltis, 'or *trespassis*<sup>b</sup>, doynge  
 away that<sup>c</sup> wryting<sup>d</sup> of decree, 'or *dom*<sup>e</sup>,  
 'that was azens<sup>f</sup> *3ou*<sup>g</sup>, that was contrarie  
 to *3ou*<sup>b</sup>; and he took that<sup>i</sup> fro the myddel<sup>k</sup>,  
 15 picching<sup>l</sup> it to<sup>m</sup> the cross<sup>n</sup>, spoylinge<sup>o</sup>  
 princepatis and poweris<sup>p</sup>, led out tristily<sup>q</sup>,  
 openly ouercomynge hem in him silf.  
 16 Therefore no man iuge *3ou* in mete, or<sup>r</sup>  
 drynke, or in part<sup>s</sup> of feeste day, or neo-  
 17 meny<sup>t</sup>, or of<sup>u</sup> sabotis, the<sup>v</sup> whiche ben  
 schadowe of thingis to come<sup>w</sup>; forsoth the  
 18 body *is* of Crist<sup>x</sup>. No man disseyue *3ou*,  
 willinge<sup>y</sup> in<sup>z</sup> mekenesse, and religioun<sup>a</sup> of  
 aungels, the<sup>b</sup> whiche thingis he hath not  
 seyn, walkynge veynly; ynblowyn<sup>c</sup> with  
 19 witt of his fleisch, and not holdynge<sup>d</sup> the  
 heed<sup>e</sup>, of which<sup>f</sup> al the body, by bondis  
 and ioynngis to gidere vndirmynstrid  
 and maad, wexith into the<sup>g</sup> encreessyng  
 20 of God. Forsothe if *3e* ben deede with  
 Crist<sup>h</sup> fro the<sup>i</sup> elementis of this worlde,  
 what *3it* as men lyuyng to the world  
 21 deme *3e*? Nether '3e schulen touche<sup>k</sup>, ne-  
 22 ther taste, nether trete with hondis 'tho  
 thingis<sup>l</sup>, the<sup>m</sup> which alle ben into deeth  
 by 'the ilke<sup>n</sup> vss, vp<sup>o</sup> preceptis<sup>p</sup> and tech-  
 23 ingis of men; the<sup>q</sup> whiche ben sotheli hau-  
 yng resoun of wysdom in supersticioun,  
 'or *veyn religioun, or honour*<sup>r</sup>, and meke-  
 nesse<sup>s</sup>, and not for<sup>t</sup> to spare the body<sup>u</sup>,  
 not in<sup>v</sup> ony honour to the fulnesse of  
 fleisch<sup>w</sup>.

fleisch, he quikenyde togidere *3ou* with  
 hym; for3yuyng to *3ou* alle giltis<sup>y</sup>, do-  
 14 ynge awei that wryting of<sup>z</sup> decre<sup>a</sup> that  
 was azens vs, that was contrarie to vs;  
 and he took awei that fro the myddil,  
 15 pitching it on the cros; and he spuylide<sup>15</sup>  
 principatis and poweris, and ledde out  
 tristili, opynli ouercomynge hem in hym  
 silf. Therfor no man iuge *3ou* in mete, 16  
 or in drink, or in part of feeste dai, or  
 of neomenye<sup>b</sup>, or of sabotis, whiche ben 17  
 schadewe of thingis to comynge; for the  
 bodi *is* of Crist. No man disseyue *3ou*, 18  
 willyng to *teche* in mekenesse, and re-  
 ligioun of aungelis, tho thingis whiche  
 he hath not seyn, walkinge veynly<sup>c</sup>,  
 bolnyd with wit of his fleisch, and not 19  
 holdynge the heed, of which al the bodi,  
 bi boondis and ioynngis togidere vndur  
 mynystrid and maad, wexith in to en-  
 creessing of God. For if *3e* ben deed 20  
 with Crist fro the elementis of this<sup>d</sup>  
 world, what *3it* as men lyuyng to the  
 world demen *3e*? That *3e* touche not, ne- 21  
 ther taaste, nether trete with hoondis tho 22  
 thingis, whiche alle ben in to deth bi  
 the ilke vss, aftir the comaundementis  
 and the<sup>e</sup> techingis of men; whiche han 23  
 a resoun of wisdom in veyn religioun  
 and mekenesse, and not to spare the  
 bodi, not in ony onour to the fulfillyng  
 of the fleisch.

CAP. III.

CAP. III.

1 Therefore if *3e* han risun to gidere with<sup>x</sup>  
 Crist, 'seke *3e*<sup>y</sup> tho thingis that ben aboue,  
 where Crist is sittynge in the rizthalf of

Therfor if *3e* han risun togidere with 1  
 Crist, seke *3e* tho thingis that ben aboue,  
 where Crist is sittynge in<sup>f</sup> the rizthalf

<sup>a</sup> Om. s. <sup>b</sup> Om. GMPQTX. <sup>c</sup> the N. <sup>d</sup> wryting, or obligacioun v. <sup>e</sup> Om. x. <sup>f</sup> Om. x. <sup>g</sup> us v. <sup>h</sup> Om. x. <sup>i</sup> us v. <sup>j</sup> away that v. <sup>k</sup> myddil of *3ou* the synne of Adam QT. <sup>l</sup> puttinge G. <sup>m</sup> in to T. <sup>n</sup> on v. <sup>o</sup> crosse, clensynge it by his blode QT. <sup>p</sup> and he spoilinge v. <sup>q</sup> poweris, or feendis QT. <sup>r</sup> tristily fro hem his chosen QT. <sup>s</sup> or in v. <sup>t</sup> party s. <sup>u</sup> neomenye, that is, the feste of [a T] newe mone, or of crynging QT. <sup>v</sup> Om. osx. <sup>w</sup> Om. v. <sup>x</sup> comynge v. <sup>y</sup> Crist; that is, the treuthe hid vndir this shadew signefieth Crist QT. <sup>z</sup> willinge to teche v. <sup>aa</sup> Om. N. <sup>ab</sup> the religioun v. <sup>ac</sup> tho thingis the v. <sup>ad</sup> bolned v. <sup>ae</sup> byholdyng o. <sup>af</sup> heued GQT. <sup>ag</sup> whome GMPQT. <sup>ah</sup> Om. G pr. m. v. <sup>ai</sup> Crist, that is, ful departid QT. <sup>aj</sup> Om. X. <sup>ak</sup> touche *3e* v. <sup>al</sup> Om. G pr. m. <sup>am</sup> Om. v. x. <sup>an</sup> that x. <sup>ao</sup> after GMPQT. bi v. <sup>ap</sup> comaundementis v. <sup>aq</sup> Om. v. <sup>ar</sup> Om. ox. or veyn religioun svwy. <sup>as</sup> mekenes, for by these sygnys thei mown most desceyue QT. <sup>at</sup> Om. sx. <sup>au</sup> bodie, sugctlyng it with penaunce QT. <sup>av</sup> hauynge it in QT. <sup>aw</sup> fleische, as thei feynen QT. <sup>ax</sup> in Crist with N. <sup>ay</sup> seketh x.

<sup>y</sup> ether synne K marg. <sup>z</sup> of the gk. <sup>aa</sup> cther doom K marg. <sup>ab</sup> neomenye, eithir newe moon n. <sup>ac</sup> and veynly b. <sup>ad</sup> the k. <sup>ae</sup> Om. r. <sup>af</sup> on b.

2 God. Sauere<sup>z</sup>, *'or vndirstonde<sup>a</sup>*, 3e tho  
 thingis that ben aboue, not tho<sup>b</sup> that *ben<sup>c</sup>*  
 3 vpon<sup>d</sup> the<sup>e</sup> erthe. Forsoth<sup>f</sup> 3e ben deede,  
 and 3oure lyf is hid with Crist in God.  
 4 Forsothe<sup>f</sup> whanne Crist schal appere<sup>g</sup>,  
 3oure lyf, thanne and 3e schulen appeere  
 5 with him in glorie. Therefore sle 3e<sup>h</sup> 3oure  
 membris, the<sup>i</sup> whiche<sup>k</sup> ben on<sup>l</sup> the<sup>m</sup> erthe,  
 fornycacioun, vnclennesse, leccherie, yuel  
 couetyse, and auarice, the<sup>n</sup> which is seru-  
 6 age of synylacris; for whiche thingis the  
 wraththe of God cam vpon<sup>o</sup> the<sup>p</sup> sones of  
 7 vnbileue<sup>q</sup>; in the<sup>r</sup> whiche and 3e walkiden  
 sumtyme, whanne 3e lyueden in hem.  
 8 Now forsoth<sup>s</sup> and *'3e putte<sup>t</sup>* away alle  
 thingis, wraththe, indignacioun, malice,  
 blasfemye, foul word of 3oure mouth.  
 9 Nyle 3e lyie, *'or gabbe<sup>u</sup>*, to gidere, spul-  
 10 inge<sup>v</sup> the olde man with his<sup>w</sup> deedis, and  
 clothinge<sup>x</sup> the newe man, that is maad  
 newe a3en into the knowynge of God, vp<sup>y</sup>  
 11 the ymage of him that maad hym; wher  
 is<sup>z</sup> not male and female, hethen man and  
 Jew, circumcisioun and prepucie, barbar<sup>a</sup>  
 and Scita, seruaunt, *'or thral<sup>b</sup>*, and fre  
 man<sup>c</sup>, but alle thingis and in alle thingis  
 12 Crist. Therefore clothe<sup>d</sup> 3ou, as the chosun  
 of God, and<sup>e</sup> hooly, and<sup>f</sup> the<sup>g</sup> loued *'of*  
 God<sup>h</sup>, the<sup>i</sup> entrailis of mercy, benygnite,  
 and mekenesse, temperaunce, and<sup>k</sup> paci-  
 13 ence; supportinge<sup>l</sup>, *'or beringe<sup>m</sup> vp to gi-*  
 dere, and 3yuyng<sup>n</sup> to 3ou<sup>o</sup> silf, if ony man  
 a3ens any hath *'querel, or pleynt<sup>p</sup>*; as and  
 the Lord Crist<sup>q</sup> 3af<sup>r</sup> to 3ou, so and 3e.  
 14 Forsoth vpon<sup>s</sup> alle thes thingis<sup>t</sup> haue 3e  
 charite, that<sup>u</sup> is the<sup>v</sup> bond of perfeccioun.  
 15 And the pees of Crist enioye<sup>uu</sup> in 3oure  
 hertis, in the<sup>v</sup> which and 3e ben clepid in  
 o body, and *'be 3e<sup>w</sup> kynde, 'or fre of good*

of God. Sauere 3e tho thingis, that ben<sup>z</sup>  
 aboue, not tho that *ben* on the<sup>g</sup> erthe.  
 For 3e ben deed, and 3oure lijf is hid<sup>3</sup>  
 with Crist in God. For whanne Crist<sup>4</sup>  
 schal appere, 3oure lijf, thanne also 3e  
 schulen appere with hym in glorie.  
 Therfor sle 3e 3oure membris, whiche<sup>5</sup>  
 ben on the erthe, fornycacioun, vnclen-  
 nesse, letcherie, yuel coueitise, and auer-  
 yse, which is seruyse of mawmetis; for<sup>6</sup>  
 whiche thingis the wraththe of God cam  
 on the sones of vnbileue; in whiche<sup>7</sup>  
 also 3e walkiden sum tyme, whanne 3e  
 lyueden in hem. But now putte 3e awe<sup>8</sup>  
 alle thingis, wraththe, indignacioun, ma-  
 lice, blasfemye and foule word<sup>h</sup> of 3oure  
 mouth. Nyle 3e lie togidere; spuyle<sup>9</sup>  
 3e 3ou fro the elde man with his dedes,  
 and clothe 3e the newe man, that is<sup>10</sup>  
 maad newe a3en in to the knowing of  
 God, aftir the ymage of hym that made  
 hym; where is not male and female, he-<sup>11</sup>  
 thene man and Jew, circumcisioun and  
 prepucie, barbarus<sup>l</sup> and Scitaj, bonde man  
 and fre man<sup>k</sup>, but alle thingis and in  
 alle thingis Crist. Therfor 3e, as the<sup>12</sup>  
 chosan of God, hooli and louyd, clothe  
 3ou with the entrailis of merci, be-  
 nygnite, and mekenesse, temperaunce,  
 pacience; and support 3e echon<sup>l</sup> other,<sup>13</sup>  
 and for3yue to 3ou silf, if ony man a3ens  
 ony hath a querele; as the Lord for3af  
 to 3ou, so also 3e. And vpon alle these<sup>14</sup>  
 thingis haue 3e charite, that is the boond  
 of perfeccioun<sup>m</sup>. And the pees of Crist<sup>15</sup>  
 enioye in 3oure hertis, in which 3e ben  
 clepid in o bodi, and be 3e kynde. The<sup>16</sup>  
 word of Crist dwelle in 3ou plenteuousli,  
 in al wisdom; and teche and moneste

<sup>z</sup> Vndirstonde o. <sup>a</sup> Om. G pr. m. MOPQTX. or vndirstondeth s. <sup>b</sup> Om. X. <sup>c</sup> Om. X. <sup>d</sup> on VX. <sup>e</sup> Om. SWX. <sup>f</sup> For V. <sup>g</sup> appere, or scheve QT. <sup>h</sup> Om. G pr. m. <sup>i</sup> Om. VX. <sup>k</sup> that X. <sup>l</sup> of o. <sup>m</sup> Om. X. <sup>n</sup> Om. V. <sup>o</sup> on VX. <sup>p</sup> suche o. <sup>q</sup> mysbeleue s. <sup>r</sup> Om. VX. <sup>s</sup> But now V. <sup>t</sup> putte 3e MPQT. potith s. 3e potteth X. <sup>u</sup> Om. AGK pr. m. MNOPQSTVWXY. <sup>v</sup> spoilinge 3ou fro V. <sup>w</sup> Om. G pr. m. <sup>x</sup> clad SX. clothid Y. <sup>y</sup> aftir V. <sup>z</sup> it is Q. <sup>a</sup> barbara PQTY. barbarus V. <sup>b</sup> Om. G pr. m. MOPQTX. of Yrael Y. <sup>c</sup> Om. OX. <sup>d</sup> clotheth s. clothe 3e V. <sup>e</sup> Om. G sec. m. SV. <sup>f</sup> Om. MP. <sup>g</sup> Om. GMPQTV. <sup>h</sup> Om. GQTV. <sup>i</sup> with the V. <sup>k</sup> Om. G pr. m. PQSTVWXY. <sup>l</sup> beringe o. <sup>m</sup> Om. OX. <sup>n</sup> for3eyngge QTV. <sup>o</sup> 3our GMPQT. <sup>p</sup> pleynt, or querel s. querel X. <sup>q</sup> Om. V. <sup>r</sup> for3af QTV. <sup>s</sup> on VX. <sup>t</sup> thingis, that is, more bisily QT. <sup>u</sup> the whiche GMPQT. <sup>v</sup> Om. GMP. <sup>w</sup> enioie 3e V. <sup>x</sup> Om. V. <sup>y</sup> beth SX.

<sup>g</sup> Om. EI pr. m. Q pr. m. ga. <sup>h</sup> wordis k. <sup>i</sup> barbarus, eithir straunge man R. <sup>j</sup> Scita, cithir knowen man R. <sup>k</sup> Om. IR. <sup>l</sup> ech oon R pr. m. gk. ech oon R sec. m. ha. <sup>m</sup> parfitenesse R.

16 *will or zifte*<sup>x</sup>. The word of Crist dwelle  
 in 3ou plenteuously, in al wysdom, tech-  
 inge and monestinge 3ou silf in salmes,  
 and ymnes, and spiritual<sup>y</sup> songis, in<sup>z</sup> grace  
 17 syngyng in 3oure hertis to the Lord. Al  
 thing, what euere thing<sup>a</sup> 3e don, in word  
 or in<sup>b</sup> dede, alle thingis in the name of  
 the<sup>c</sup> Lord Jhesu Crist, doynge thankyngis  
 18 to God the<sup>d</sup> fadir by hym. Wymmen, be  
 3e<sup>e</sup> suget<sup>f</sup> to 3oure housbondis, as it bi-  
 19 houeth in the Lord. Men, loue 3e 3oure  
 wyues, and nyle 3e be bitter to hem.  
 20 Sones, obeye<sup>g</sup> 3e<sup>h</sup> to<sup>i</sup> fadir 'and modir<sup>k</sup>  
 by<sup>l</sup> alle thingis; forsothe this is wel ples-  
 21 ynge<sup>m</sup> to<sup>n</sup> the Lord. Fadrir, nyle 3e terre  
 3oure sones to<sup>o</sup> indignacioun, that thei be  
 not maad of litel ynwitt, 'or *resoun*<sup>p</sup>.  
 22 Seruauntis, obeye<sup>pp</sup> 3e by alle thingis to  
 fleischly lordis<sup>q</sup>, not seruyng at y<sup>3e</sup>, as  
 plesynge to men, but in symplenesse of  
 23 herte, dredinge the Lord<sup>r</sup>. What euere  
 3e don, worche 3e of ynwitt<sup>s</sup>, as to the  
 24 Lord and not to men; witinge that of  
 the Lord 3e schulen take 'retribucioun, or  
 3eldinge *azen*<sup>t</sup>, of heritage. Serue 3e to  
 25 the Lord Crist. Forsoth<sup>u</sup> he that doth in-  
 iurie<sup>v</sup>, 'or *wrong*<sup>w</sup>, schal resseyue that  
 that he dide yuele; and accepcioun<sup>y</sup> of  
 persoones is not anentis God.

3ou silf in salmes, and ympnes, and spiri-  
 tual songis, in grace synginge in 3oure  
 hertis to the Lord. Al thing, what euere 17  
 thing<sup>n</sup> 3e don, in word or in dede, alle  
 thingis in the name of oure Lord Jhesu  
 Crist, doynge thankyngis to God and to  
 the fadir bi hym. Wymmen, be 3e su- 18  
 getis<sup>o</sup> to 3oure hosebondis, as it bihoueth  
 in the Lord. Men, loue 3e 3oure wyues, 19  
 and nyle 3e be<sup>p</sup> bittere to hem. Sones, 20  
 obeie 3e to 3oure fadir and modir bi alle  
 thingis; for this is wel plesinge in the  
 Lord. Fadrir, nyle 3e terre 3oure sones 21  
 to<sup>q</sup> indignacioun, that thei be not maad<sup>r</sup>  
 feble hertid. Seruauntis, obeie 3e bi alle 22  
 thingis to fleischli lordis, not seruyng  
 at i<sup>3e</sup><sup>s</sup>, as plesynge to men, but in sym-  
 plenesse of herte, dredinge the Lord.  
 What euer 3e doen, worche 3e of wille, 23  
 as to the Lord and not to men; witinge 24  
 that of the Lord 3e schulen take 3elding  
 of eritage. Serue 3e to the Lord Crist.  
 For he that doith iniurie<sup>t</sup>, schal resseyue 25  
 that that he dide yuele; and accepta-  
 cioun<sup>u</sup> of persoones is not anentis God.

CAP. IV.

1 Lordis, that that is iust and euene  
 3yue<sup>a</sup> 3e to seruauntis, witinge that 'and  
 2 3e<sup>b</sup> han a<sup>c</sup> Lord in heuene. Be 3e bisy  
 to<sup>d</sup> preier, wakinge in it, in doynge<sup>e</sup> of  
 3 thankyngis; preiynge to gidere and for  
 vs, that God opene to vs the dore of word,  
 for<sup>f</sup> to speke the mysterie<sup>g</sup> of Crist; for  
 4 which also I am boundun, that I schewe

CAP. IV.

Lordis, 3yue 3e to seruauntis that that 1  
 is iust and euene, witinge that also 3e  
 han a Lord in heuene. Be 3e bisi in 2  
 preier, and wake in it, in doynge of  
 thankyngis; and preie<sup>v</sup> ech for othere, 3  
 and for vs, that God opene to vs the  
 dore of word, to speke the misterie<sup>w</sup> of  
 Crist; for which also Yam boundun, that Y 4

<sup>x</sup> Om. o. *lastynge in oo good wille in alle these* QT. *of good wil* X. <sup>y</sup> goostly o. <sup>z</sup> and G. <sup>a</sup> Om. GMPQT. <sup>b</sup> Om. QT. <sup>c</sup> oure AGMNOPSVWXY. <sup>d</sup> and the V. <sup>e</sup> Om. V. <sup>f</sup> sugettes OY. <sup>g</sup> obesche MSX. <sup>h</sup> Om. G. <sup>i</sup> to 3our GV. to the N. <sup>k</sup> Om. V. <sup>l</sup> in o. <sup>m</sup> plesid N. <sup>n</sup> in V. <sup>o</sup> in S. in to X. <sup>p</sup> Om. OX. <sup>pp</sup> obesche M. <sup>q</sup> lordis, *lordschipyng aftur the flesche* T. <sup>r</sup> Lord God QT. <sup>s</sup> witte V. <sup>t</sup> retribucioun, or *azen* 3eldinge GMPQT. reward o. 3eldinge V. retribucioun X. <sup>u</sup> For V. <sup>v</sup> wrong o. <sup>w</sup> Om. OX. <sup>y</sup> acceptacioun A. takynge o. <sup>a</sup> zelde o. <sup>b</sup> also the V. <sup>c</sup> oo M. Om. X. <sup>d</sup> in V. <sup>e</sup> doynge GMNPQSTVWXY. <sup>f</sup> Om. SX. <sup>g</sup> mynsterie XY.

<sup>a</sup> thingis R *pr. m.* <sup>o</sup> suget CEIKMQRUXabceghkooß. <sup>p</sup> Om. Qh *pr. m.* <sup>q</sup> in to ko. <sup>r</sup> ymaad a. <sup>s</sup> the i3e rk *sec. m. ß.* <sup>t</sup> that is, *wrong e marg.* <sup>u</sup> accepcioun CEIKMQRUXabceghkooß. <sup>v</sup> preieth E. <sup>w</sup> preie 3e R. <sup>x</sup> mynsterie bek.

5 it, so as it bihoueth me for<sup>h</sup> to speke. In  
 wysdom walke 3e to hem that ben with-  
 6 oute forth, a3en byynge tyme<sup>i</sup>. 3oure  
 word be sauerid in salt, *that is, wysdom*<sup>k</sup>,  
 euermore in grace; that<sup>l</sup> 3e wite, hou <sup>it</sup>  
 bihoueth 3ou<sup>m</sup> for<sup>n</sup> to answeere to ech man.  
 7 Titicus, moost dere brother, and feithful  
 mynystre, and euene seruaunt in the Lord,  
 schal make alle thingis knowun to 3ou,  
 8 that ben aboute me. Whom I sente to 3ou  
 to this<sup>o</sup> same thing, that he knowe what  
 thingis ben aboute 3ou, and comforte 3oure  
 9 hertis, with Onesyme, moost dere and  
 feithful brother, the<sup>p</sup> which is of 3ou;  
 the<sup>q</sup> which<sup>r</sup> schal make alle thingis that  
 10 ben don<sup>s</sup> here, knowun to 3ou. Aristark,  
 myne euene caytyf, *or prisoner with me*<sup>t</sup>,  
 greetith 3ou wel, and Mark, the cosyn of  
 Barnabas, of whom 3e han take maunde-  
 mentis<sup>u</sup>; if he schal<sup>v</sup> come to 3ou, resceyue  
 11 3e him; and Jhesus<sup>w</sup>, that is seid<sup>x</sup> Just;  
 the<sup>y</sup> whiche ben of circumcisioun; thei  
 aloone ben myne helperis in the kingdom  
 12 of God, that weren to me in<sup>z</sup> solace. Epa-  
 phras, that is<sup>a</sup> of 3ou, the seruaunt of  
 Jhesu Crist, greetith 3ou wel; euere bisy  
 for 3ou in preieris, that 3e stonde perfyt  
 13 and ful in al the wyll of God. Sothli I  
 bere witnessyng to him, that he hath  
 moche trauel<sup>b</sup> for 3ou, and for hem that  
 ben at Laodice, and that ben at Ierepo-  
 14 lym. Luk, leche<sup>c</sup> moost dere, and Demas,  
 15 greeten 3ou wel. Greetith<sup>d</sup> 3e wel the  
 britheren that ben at Laodice, and Nym-  
 pham<sup>e</sup>, and the chirche that is in his<sup>f</sup> hous.  
 16 And whanne this pistle<sup>g</sup> <sup>schal be</sup> rad at  
 3ou, do 3e, that it be rad in the chirche of  
 Laodicencis; and <sup>that that</sup><sup>i</sup> is of Laodi-  
 17 ceusis <sup>be</sup> rad at<sup>k</sup> 3ou<sup>l</sup>. And seie 3e to  
 Archyp, Se the mynisterie<sup>m</sup>, that thou hast  
 takun of<sup>n</sup> the Lord, that thou fulfille<sup>o</sup> it.  
 18 My salutacioun, by the hond of Poul. Be

schewe it, so as it bihoueth me to speke.  
 Walke 3e in wisdom to hem that ben<sup>s</sup>  
 with outen forth, a3enbyynge tyme. 3oure<sup>s</sup>  
 word be sauered in<sup>x</sup> salt eueremore in  
 grace; that 3e wite, hou it bihoueth 3ou  
 to answeere to ech man. Titicus, most<sup>7</sup>  
 dere brother, and feithful mynyster, and  
 my felowe in the Lord, schal make alle  
 thingis knowun to 3ou, that ben aboute  
 me. Whom Y sente to 3ou to this same<sup>8</sup>  
 thing, that he knowe what thingis ben  
 aboute 3ou, and coumforte 3oure hertis,  
 with Onesyme, most<sup>7</sup> dere and feithful<sup>9</sup>  
 brother, which is of 3ou; whiche schulen  
 make alle thingis that ben doon here,  
 knowun to 3ou. Aristark, prisoner with<sup>10</sup>  
 me, gretith 3ou wel, and Mark, the co-  
 syn of Barnabas, of whom 3e han take  
 maundementis; if he come to 3ou, res-  
 seyue 3e hym; and Jhesus, that is seid<sup>11</sup>  
 Just; whiche ben of circumcisioun; thei  
 aloone ben myn helperis in the kingdom  
 of God, that weren to me in solace.  
 Epafras, that is of 3ou, the seruaunt of<sup>12</sup>  
 Jhesu Crist, greetith 3ou wel; euere bisy  
 for 3ou in preyeris, that 3e stonde perfit  
 and ful in al the wille of God. And Y<sup>13</sup>  
 bere witnessyng to hym, that he hath  
 myche trauel for 3ou, and for hem that  
 ben at Loadice<sup>yy</sup>, and that ben at Ierapolim.  
 Luk, the leche most dere, and De-<sup>14</sup>  
 mas, greten 3ou wel. Grete 3e wel the<sup>15</sup>  
 britheren that ben at Loadice<sup>yy</sup>, and *the*  
*womman* Nyufam, and the chirche that  
 is in hir hous. And whanne this pistle<sup>16</sup>  
 is red among 3ou, do 3e, that it be red  
 in the chirche of Loadicencis<sup>z</sup>; and rede  
 3e that *pistle* that is of<sup>zz</sup> Loadicencis<sup>z</sup>.  
 And seie 3e to Archippus, Se the myn-<sup>17</sup>  
 ysterie, that thou hast takun in the Lord,  
 that thou fille it. My salutacioun, bi the<sup>18</sup>  
 hoond of Poul. Be 3e myndeful of my

<sup>h</sup> Om. sX. <sup>i</sup> tyme, by prudence hou 3e schulen best edefie the pepul QT. <sup>k</sup> Om. X. <sup>l</sup> and that N.  
<sup>m</sup> 3ou bihoueth X. <sup>n</sup> Om. sX. <sup>o</sup> the X. <sup>p</sup> Om. V. <sup>q</sup> Om. VX. <sup>r</sup> that X. <sup>s</sup> Om. o. <sup>t</sup> Om. oX.  
<sup>u</sup> maundementis, hou he departide fro me QT. <sup>v</sup> Om. V. <sup>w</sup> ech W. <sup>x</sup> Om. MV. <sup>y</sup> Om. V. <sup>z</sup> Om. o.  
<sup>a</sup> was o. <sup>b</sup> trauelid AN. <sup>c</sup> the leche GMNPQTY sec. m.. <sup>d</sup> Grete GMNPQSTVWX. <sup>e</sup> the womman Nym-  
 fam V. <sup>f</sup> her V. <sup>g</sup> epistele o. <sup>h</sup> is V. <sup>i</sup> rede 3e that pistle that V. <sup>k</sup> to GMNPSXY. <sup>l</sup> Om. V.  
<sup>m</sup> mysterie Q. <sup>n</sup> in V. <sup>o</sup> fille V.

<sup>x</sup> with gk. <sup>y</sup> my moost k. <sup>yy</sup> Laodice c et alii. <sup>z</sup> Laodicencis c et alii. <sup>zz</sup> at b.

3e myndeful of my boondis. The grace of  
the<sup>p</sup> Lord Jhesu<sup>q</sup> be with 3ou. Amen.

boondis. The grace of the<sup>a</sup> Lord Jhesu  
Crist<sup>b</sup> be with 3ou. Amen.

*Here endith the epistle to Colocensis,  
and bigynneth the prolog to Tesselony-  
censis<sup>r</sup>.*

*Here endith the pistle to Colocensis,  
and bigynneth the<sup>c</sup> prologe on the fyrste  
pistle to Tessalonicensis<sup>d</sup>.*

<sup>p</sup> oure oqr. <sup>q</sup> Jhesu Crist oqr. <sup>r</sup> *Here endith the pistle to Colocensis, and here bygyneth the fyrste epistle to Tessalonycensis. A. Here endith the pistle to Colocensis, and bigynneth the prolog, and aftur the pistil to Thessalonycensis. N. Here endith the epistel to Colocensis, and bygyneth the prologe of the first epistel to Thessalonicenses. o. Here endith the pistle to the Colocense, and bygyneth the fyrste pistle to the Tessalonycenses. q. Here endith Colocensis, and bigynneth the prologe to the fyrste pistle of Tessalonicensis. v. Here eendith Colosencis, and bigynneth prologe. w. No final rubric in GMPSTXY.*

<sup>a</sup> oure i. <sup>b</sup> Om. EQRBceghko. <sup>c</sup> a a. <sup>d</sup> From CIQXaca. *Here endeth the pistle to Colocensis; se now the prologe of the fyrste pistle to Tessalonicensis. K. Here endith the pistle to Colocensis, and here bigynneth the prologe on the pistle to Tessalonicensis. mgo. Here endith the pistle to Colocensis, and here bigynneth the fyrste pistle to Tessalonycensis, with the prologe. v. Here endith the pistle to Colocensis, and here begynneth the prologe on the fyrste pistle to Tessalonycensis. b. Here endith the pistle to Colocensis, and bigynneth the prolog to Tessalonicensis. h. Heere endith the pistle to Colocensis, and bigynneth the prologe to Laodicensis. m. Here eendith the pistil to [the x] Colosensis, and bigynneth a prolog on the pistil to Laodicensis. px. Here eendith the pistil to Colosensis, and bigynneth the prolog on the pistil to Laodicensis. s. Here endith the pistil to Colocensis, and biginneth the pistil to Laodicensis. w. No final rubric in AERek.*

# LAODICEANS.

† *Here bigynneth a prolog on the pistil to Laodicensis<sup>a</sup>.*

LAODICENSIS ben also Colocenses, as tweye townes and oo peple in maners. These ben of Asie, and among hem hadden be false apostlis, and disceyuede manye. Therefore the postle<sup>b</sup> bringith hem to mynde of his conuersacion and trewe preching of the gospel, and excitith hem<sup>c</sup> to be stidfast in the trewe witt and loue of Crist<sup>cc</sup>, and to be of oo wil. 'But this pistil<sup>d</sup> is not in comyn Latyn bookis, and therfor it was but late translatid into Englisch tunge<sup>e</sup>.

*Thus endith the prolog, and biginneth the pistil to Laodicensis<sup>f</sup>.*

*Here bigynneth the epistle to the Laodicensis, which is not in the canon<sup>a</sup>.*

Poul, apostle<sup>b</sup>, not of men, ne by man, but bi Jhesu Crist, 'to the britheren that ben at Laodice, grace to 3ou, and pees of God the<sup>c</sup> fadir, and of the Lord Jhesu Crist<sup>d</sup>. I do thankyngis to my God bi al my preier, that 3e be dwelling and lastyng in him, abiding the biheest in the day of doom. For neithir the veyn spekyng of summe vnwise<sup>e</sup> men hath lettide 3ou, the whiche wolden turne 3ou fro the treuthe of the gospel, that is prechid of me. And now hem that ben of me, to the profi3t of truthe<sup>f</sup> of the gospel, God schal make disseruyng, and doyng benygnyte of werkis, and helthe<sup>g</sup> of<sup>h</sup> euerlasting lijf. And now my boondis ben open, which Y suffre<sup>i</sup> in Crist Jhesu, in whiche Y glade and ioie. And that<sup>k</sup> is

‡ Poul, apostle, not of men, ne bi man, but bi Jhesu Crist, to the britheren that ben of Laodice, grace to 3ou, and pees of God the fadir, and of the Lord Jhesu Crist. Gracis I do to Crist bi al myn orisoun, that 3e be dwellinge in him and lastinge, bi the biheest abidinge in the dai of doom. Ne he vnordeynede vs of sum veyn speche feynynge, that vs ouerturne fro the sothfastnesse of the gospel, that of me is prechid. Also now schal God do hem leuyng, and doynge of blessidnesse of werkis, which heelthe of lyf is. And now openli ben my boondis, whiche I suffre in Crist Jhesu, in whiche I glade and ioie. And that is to me heelthe euerlastynge, that that I dide with

† This prologue and the version next following of the epistle to the Laodiceans are only found in mopqrst uwx, and are printed from o. <sup>a</sup> *The prolog to Laodicensis. q. Heere bigynneth the prolog to Laodicensis. t.* No initial rubric in mprsuwx. <sup>b</sup> apostle mqrstuw. <sup>c</sup> Om. m. <sup>cc</sup> Crist Jhesu x. <sup>d</sup> epistle mqrstuw. <sup>e</sup> This paragraph is omitted in p. <sup>f</sup> *Jerom in his prologe on this epistle seith thus. m. Jerom in his prolog seith this. sw. Here endith the prolog, and bigynneth the pistle. u.* No final rubric in pqrxt. <sup>a</sup> From t. No initial rubric in moprsux. <sup>b</sup> the apostle mt. <sup>c</sup> oure rx. <sup>d</sup> Om. mtu. <sup>e</sup> of vnwise rx. <sup>f</sup> the truthe mt. <sup>g</sup> of helthe pqst. <sup>h</sup> and mu. <sup>i</sup> suffrid o. <sup>k</sup> Om. o.

‡ This version of the epistle is taken from w, where alone it has been found.

to me to euerlastyng helthe, that this same thing be doon by 3oure preiers, and mynstryng of the Holi Goost, either bi lijf, either bi deeth. Forsothe to me it is lijf to lyue in Crist, and to die ioie. And his mercy schal do in 3ou the<sup>l</sup> same thing, that 3e moun haue the same loue, and that 3e be of oo will. Therefore, 3e weel biloued britheren, holde 3e, and do 3e in the dreede of God, as 3e han herde the presence of me†; and lijf schal be to 3ou withouten eende. Sotheli it is God that worchith in 3ou. And, my weel biloued britheren, do 3e without eny withdrawing what euer thingis 3e<sup>m</sup> don. Joie 3e in Crist, and eschewe 3e men defoulid in<sup>n</sup> lucre, *'either foul wynnyng'*<sup>o</sup>. Be alle 3oure askyngis<sup>p</sup> open anentis God, and be 3e stidefast in the witt of Crist. And do 3e tho thingis that ben hool<sup>q</sup>, and trewe, 'and chaast<sup>r</sup>, and iust, and able to be loued; and kepe 3e in herte tho thingis that 3e haue herd and take; and pees schal be to 3ou. Alle holi men greten 3ou weel<sup>s</sup>. The grace of oure Lord Jhesu Crist be with 3oure spirit. And do 3e that pistil of<sup>ss</sup> Colocensis to be red to 3ou.

*Here eendith the pistil to Laodicensis<sup>t</sup>.*

oure preieris, and mynstringe the Holy Spirit, bi lijf or bi deeth. It is forsothe to me lijf into Crist, and to die ioie withouten eende. In vs he schal do his merci, that 3e haue the same louynge, and that 3e be of o wil. Therefore, derlyngis, as 3e han herd in presence of me, hold 3e, and do 3e in drede of God; and it schal be to 3ou lijf withouten eende. It is forsothe God that worchith in vs. And do 3e withouten ony withdrawinge, what soeuer 3e doon. And that it is, derlyngis, ioie 3e in Crist, and flee 3e maad foul in clay. Alle 3oure axingis ben open anentis God, and be 3e fastned in the witt of Crist. And whiche been hool, and sooth, and chast, and rightwijs, and louable, do 3e; and whiche herden and take in herte, hold 3e; and it schal be to 3ou pees. Holi men greeten 3ou weel, in the grace of oure Lord Jhesu Crist, with the Holi Goost. And do 3e that pistil of Colosensis to be red to 3ou. Amen.

*Here eendith the pistil to Laodicensis, and bigynneth a prolog on the firste pistil to Tessalonicensis.*

<sup>l</sup> that mqrstux. † Ms. u ends here. <sup>m</sup> that 3e mpqrstx. <sup>n</sup> with s. <sup>o</sup> Om. q. <sup>p</sup> axingis mpqxs. <sup>q</sup> goode:rx. <sup>r</sup> Om. st. <sup>s</sup> Om. s. <sup>ss</sup> Om. x. <sup>t</sup> *Heere endith the pistle to Laodicensis, and sueth the prologe on the first epistle to Tessalonicensis.* m. *Here endith the pistil to Laodicensis, and bigynneth the prologe on the .i. pistil to Tessalonicensis.* ps. *Here endith the pistle to Laodicensis, and bigynneth the prolog. i. Tess.* q. *Here endith the pistil to Laodicensis, and bigynneth the prologe to the firste Tessalonyeensis.* x. No final rubric in t.

# I. THESSALONIANS.

*Prolog to the first pistle to Tessalonyensis<sup>a</sup>.*

TESSALONYCENSIS ben men of Macedonya. Thes the word of treuthe takun<sup>b</sup>, stooden perfyty in the feith, and thanne in pursuyng of her citeseyns; ferthermore also thei resseyueden not false<sup>c</sup> apostlis, nethir the ilke thingis that weren seid of false apostlis. These the apostle<sup>d</sup> preisith, writinge to hem fro Athenis, by Tyte and Onesym.

*Ende of prolog; bigynnyng the firste pistle<sup>e</sup>.*

*The prolog of the firste pistil to Thessalonyensis<sup>a</sup>.*

THESSALONICENSIS ben Macedonyes in Jhesu Crist. Whanne thei hadden resseyued the word of treuthe, thei stoden stidfastli<sup>b</sup> in the feith, and also in persecucioun of her owene citeseyns; ferthermore thei resseyueden not false apostlis, ne<sup>c</sup> tho thingis that weren seid of false apostlis. These the apostle<sup>d</sup> preisith, writinge to hem from Atenys, bi Titicus and Onesimus.

*Jerome in his prolog on this pistle seith this<sup>e</sup>.*

*The first epistle to Tessalonyense<sup>a</sup>.*

## CAP. I.

1 Poul, apostle<sup>b</sup>, and Siluan, and Tymothe, to the chirche of Tessalonyensis<sup>c</sup>, in God, oure<sup>d</sup> fadir, and the<sup>e</sup> Lord Jhesu  
2 Crist, 'grace to 3ou, and pees<sup>f</sup>. We don thankngis to God euermore for alle 3ou, makinge<sup>g</sup> mynde of 3ou in oure preieris

*Here bigynneth the firste pistle to Tessalonicensis<sup>a</sup>.*

## CAP. I.

Poul, and Siluan, and Tymothe, to the 1 chirche of Tessalonicensis, in God the fadir, and in the Lord Jhesu Crist, grace 2 and pees to 3ou. We doon thankngis to God euere more for alle 3ou, and we maken mynde of 3ou in oure preyeris

<sup>a</sup> The prologe in the first pistle to Tessalonyense. g. Prologus. v. Prologe. v. No initial rubric in swy. No prologue in agmpqx; but in g a rubric. In n and r the prologue is of the second text. <sup>b</sup> ytake or. <sup>c</sup> the false s. <sup>d</sup> apostlis x. <sup>e</sup> Here endith the prologe, and bygynneth the epistil. o. No final rubric in svwy. <sup>a</sup> From m. The firste pistle to Tessalonyensis. pq. The first epistil to the Tessalonicenses. t. Here bigynneth the first pistil to Tessalonicensis. w. No initial rubric in agknsfxy. <sup>b</sup> Om. v. <sup>c</sup> Tessalonyense p. <sup>d</sup> the o. <sup>e</sup> oure o. in the v. <sup>f</sup> grace and pees to 3ou v. <sup>g</sup> and we maken v.

<sup>a</sup> From n. Jeroms prologe to Thessalonicensis on the firste epistile. e. Heere sueth a prolog on the firste pistle to Thessalonicenses. r. Prologus. t. Here begynneth the prologe on the firste Thessalonicensis. e. The prolog on the firste pistil to Tessalonyensis. k. No initial rubric in acikmqvabcdfgho. <sup>b</sup> stifi ag. <sup>c</sup> neither n. <sup>d</sup> pistil b. postle egko. <sup>e</sup> From ckmnxabchoa. Heere endith the prolog, and bigynneth the pistle. r. Jerom in his prologe seith this to Tessalonicensis. v. Here endith the prologe, and bigynneth the pistile to Tessalonicensis. g. No final rubric in aeitefk. <sup>a</sup> Poul to Thessalonicensis. e. Heere biginnith the pistle. i. No initial rubric in ckqrvxabefghko.

without ceessyng; *we*<sup>b</sup> myndeful of  
 'zoure werk of feith<sup>i</sup>, and traueil, and  
 charite, and susteynyng<sup>k</sup> of the hope of  
 oure Lord Jhesu Crist, bifore 'the Lord<sup>l</sup>  
 4 and oure fadir. We witynge, *ze*<sup>m</sup> moost<sup>n</sup>  
 loued britheren of 'the Lord<sup>o</sup>, zoure ches-  
 5 yng; for oure gospel was not at zou in  
 word oonli, but in<sup>p</sup> vertu, and in the  
 Hooly<sup>q</sup> Goost, and in<sup>r</sup> moche plente; as  
 ze witen, what maner *men* we weren in  
 6 zou for zou; and ze ben maad oure  
 foloweris, and of the Lord, resceyunge  
 the word in moche tribulacioun, with ioye  
 7 of the Hooly Goost; so that ze ben maad  
 fourme, 'or *ensaumple*<sup>r</sup>, to alle men bi-  
 leuyng, in Macedonye and in<sup>s</sup> Achaye.  
 8 Forsoth<sup>t</sup> of zou the word of the Lord is  
 defamyd<sup>u</sup>, 'or *moche told*<sup>v</sup>, not oonly in  
 Macedonye and Achaye<sup>w</sup>, but in ech place  
 zoure<sup>ww</sup> feith that is to<sup>x</sup> God, is parfyty<sup>y</sup>; so  
 that it<sup>z</sup> is not<sup>a</sup> nede for<sup>b</sup> to speke 'to zou<sup>c</sup>  
 9 'ony thing<sup>d</sup>. Forsoth<sup>e</sup> thei schewen of  
 zou, what maner entre we hadden to zou,  
 and hou ze ben conuertid to God fro  
 symylacris, for<sup>f</sup> to serue to quyk God  
 10 and very; and for to abide his sone fro  
 heuenes, whom he reisyde fro deede *men*<sup>g</sup>,  
 Jhesu<sup>h</sup>, that delyuerede vs fro wraththe to  
 comynge<sup>i</sup>.

## CAP. II.

1 Forwhi ze witen, britheren, oure entre  
 2 to zou, for it was not veyn; but first we<sup>k</sup>  
 suffrid<sup>l</sup>, and<sup>m</sup> punyschid with wrongis, 'or  
*fals reprouyng*<sup>n</sup>, as ze witen in Philippis,  
 hadden<sup>o</sup> trust in oure Lord, for<sup>p</sup> to speke  
 'to zou<sup>q</sup> the gospel of God in moche bys-  
 3 nesse. Sothli oure exortacioun<sup>r</sup>, 'or *tech-*  
*inge*<sup>s</sup>, not<sup>t</sup> of errour, nether of<sup>u</sup> vnclen-  
 4 nesse, nether in gile, but as we ben proued  
 of God, that the gospel<sup>v</sup> schulde be takyn<sup>w</sup>  
 to vs, so we speken; not as plesynge to  
 men, but to God that proueth oure hertis.

<sup>b</sup> Om. x. <sup>i</sup> the werk of zoure feith v. <sup>k</sup> abyding v. <sup>l</sup> God v. <sup>m</sup> Om. qst. <sup>n</sup> the c. Om. v. <sup>o</sup> God v.  
 p also in v. <sup>q</sup> Om. kq. <sup>r</sup> or *exsaumple* s. Om. x. <sup>s</sup> Om. gmpqt. <sup>t</sup> For v. <sup>u</sup> moche told o. pup-  
 plischid v. <sup>v</sup> or *greedly tolde* gmp. Om. ox. or *greedly told oute to othir* qt. <sup>w</sup> in Acaie sw. <sup>ww</sup> oure v.  
<sup>x</sup> Om. o. <sup>y</sup> goon forth v. <sup>z</sup> Om. g pr. m. <sup>a</sup> no x. <sup>b</sup> Om. s. to us for v. <sup>c</sup> Om. v. <sup>d</sup> Om. o. <sup>e</sup> For v.  
<sup>f</sup> Om. sx. <sup>g</sup> Om. x. <sup>h</sup> the Lord Jhesu v. <sup>i</sup> comen sx. <sup>k</sup> Om. x. <sup>l</sup> suffring v. <sup>m</sup> and *ben* qt.  
<sup>n</sup> Om. gmpqtvx. <sup>o</sup> we hadde noqt. <sup>p</sup> Om. sx. <sup>q</sup> Om. q. <sup>r</sup> techinge o. <sup>s</sup> Om. ox. <sup>t</sup> was not pqt.  
<sup>is</sup> not v. nether x. <sup>u</sup> Om. x. <sup>v</sup> gospel of God v. <sup>w</sup> knowen v.

<sup>b</sup> biloued b. <sup>c</sup> for to *ceik* sec. m. *qxahcghkoaß*. <sup>d</sup> Om. rbh. <sup>e</sup> Om. b. <sup>f</sup> *ether false reprouynges*  
 k marg. <sup>g</sup> Filipensis k. <sup>h</sup> *ether teching* k marg.

withouten ceessyng; hauynge mynde<sup>s</sup>  
 of the werk of zoure feith, and trauel,  
 and charite, and abyding of the hope of  
 oure Lord Jhesu Crist, bifor God and  
 oure fadir. Ze louyde<sup>b</sup> britheren of God,<sup>4</sup>  
 we witynge zoure chesing; for oure gospel<sup>5</sup>  
 was not at zou in word oneli, but also in  
 vertu, and in the Hooli Goost, and in  
 myche plente; as ze witen, whiche we  
 weren among zou for zou; and ze ben<sup>6</sup>  
 maad foleweris of vs, and of the Lord,  
 resceyunge the word in myche tribula-  
 cioun, with ioye of the Hooli Goost;  
 so that ze ben maad ensaumple to alle<sup>7</sup>  
 men that bileuen, in Macedonye and in  
 Acaie. For of zou the word of the<sup>8</sup>  
 Lord is pupplischid, not oneli in Mace-  
 donye and Acaie, but zoure feith that  
 is to God, in ech place is gon forth; so  
 that it is not nede to vs to<sup>c</sup> speke ony  
 thing. For thei schewen of zou, what<sup>9</sup>  
 maner entre we hadden to zou, and hou  
 ze ben conuertid to God fro maumettis,  
 to serue to the<sup>d</sup> lyuynge God and veri;  
 and<sup>e</sup> to abide his sone fro heuenes, whom<sup>10</sup>  
 he reiseide fro deth, the Lord Jhesu,  
 that delyuerede us fro wraththe to com-  
 ynge.

## CAP. II.

For, britheren, ze witen oure entre to<sup>1</sup>  
 2 zou, for it was not veyn; but first we<sup>2</sup>  
 suffriden, and weren punyschid with  
 wrongis<sup>f</sup>, as ze witen in Filippis<sup>g</sup>, and  
 hadden trust in oure Lord, to speke to  
 3 zou the gospel of God in myche bys-  
 nesse. And oure exortacioun<sup>h</sup> is not of<sup>3</sup>  
 errour, nether of vnclennesse, nether in  
 gile, but as we ben proued of God, that<sup>4</sup>  
 the gospel of God schulde be takun to  
 vs, so we speken; not as plesynge to  
 men, but to God that preueth oure

5 Forsoth<sup>x</sup> nethir we weren any tyme in  
word of glosyng<sup>y</sup>, as 3e<sup>z</sup> witen, nether in  
6 occasioun of auarice; God is wittenesse; ne-  
thir sekinge glorie of men, nethir of 3ou,  
7 nethir of othere, whanne we myzten be<sup>a</sup>  
to<sup>b</sup> charge<sup>c</sup> to 3ou, as Cristis apostelis<sup>d</sup>.  
But we ben<sup>e</sup> maad litle in the myddil of  
8 3ou, as if a noryse fostre hir sonnes; so we  
desyryng 3ou coueityngly, *'or with greet*  
*loue<sup>f</sup>*, wolden bitake to 3ou, not oonly  
the gospel of God, but also oure soules<sup>g</sup>,  
*'or lyues<sup>h</sup>*, for 3e ben maad to vs moost  
9 dereworthe. Forsothe<sup>i</sup>, britheren, 3e ben  
myndeful of oure traueil and werynesse;  
nyzt and day *we<sup>k</sup>* worchinge, that we  
schulden not greue any of 3ou, prechiden<sup>l</sup>  
10 in<sup>m</sup> 3ou the euangeliie of God. 3e ben  
witnessis, and<sup>n</sup> God, how hoolily, and  
iustli, and withouten querel<sup>o</sup>, *'or pleynt<sup>p</sup>*,  
11 to<sup>q</sup> 3ou that bileueden, *'we weren<sup>r</sup>*. As 3e  
witen, how ech<sup>s</sup> of 3ou, as the fadir his  
12 sonnes, *'preiynge and comforynge 3ou<sup>t</sup>*, *we<sup>u</sup>*  
han witnessid, that 3e schulden go worthili  
to God, that clepide 3ou into<sup>v</sup> his kyngdom  
13 and glorie. Therefore and we don thank-  
ingis to God with oute ceessinge. For  
whanne 3e hadden takun of vs the word  
of the heringe of God, 3e token it not as  
the word of men, but as it is verily, the<sup>v</sup>  
word of God, that worchith in 3ou that  
14 han<sup>vv</sup> bileued<sup>w</sup>. Sothli<sup>x</sup>, britheren, 3e ben  
maad foloweris of the chirchis of God,  
that ben in Judee, in Crist Jhesu, for and  
3e han suffrid the same thinges<sup>y</sup> of 3oure  
15 euene lynagis, as and thei of Jewis. The<sup>z</sup>  
whiche slown and<sup>a</sup> the Lord Jhesu<sup>b</sup> and  
the prophetis, and pursuwen<sup>c</sup> vs, and thei  
plesen not to God, and to alle men thei  
16 ben aduersaries<sup>d</sup>; forbedinge vs for<sup>e</sup> to  
speke to hethen men, that *'the hethen*  
*men<sup>f</sup>* be maad saaf, that thei fulfille<sup>g</sup> her  
synnes euermore; forsoth<sup>h</sup> the wraththe

hertis. For nether we weren any tyme<sup>g</sup>  
in word of glosing, as 3e witen, nether  
in occasioun of auerise; God is wittenesse;  
nether sekinge glorie of men, nether of<sup>g</sup>  
3ou, nether of othere, whanne we, as<sup>7</sup>  
Cristis apostlis, mi3ten haue be in charge  
to 3ou. But we<sup>l</sup> weren maad litle in  
the myddil of 3ou, as if a nursche fostre  
hir sonnes; so we desyryng 3ou with<sup>g</sup> greet<sup>h</sup>  
loue, wolden haue bitake to 3ou, not oneli  
the gospel of God, but also oure lyues,  
for 3e ben maad<sup>k</sup> most dereworthe to vs.  
For, britheren, 3e ben myndeful of oure<sup>9</sup>  
trauel and werynesse; we worchiden<sup>l</sup>  
nyzt and day, that we schulden not  
greue any of 3ou, and prechiden to 3ou  
the euangeliie<sup>m</sup> of God. God and 3e ben<sup>10</sup>  
witnessis, hou holili, and iustli, and with  
outen pleynt, we weren to 3ou that bi-  
leueden. As 3e witen, hou we preyeden<sup>11</sup>  
3ou, and coumfortiden ech of 3ou, as the  
fadir hise sonnes, and we han witnessid,<sup>12</sup>  
that 3e schulden go worthili to God, that  
clepide 3ou in to his kingdom and glorie.  
Therfor we doon thankingis to God with<sup>13</sup>  
outen ceessyng. For whanne 3e hadden  
take of vs the word *'of the heryng of*  
God<sup>n</sup>, 3e token it not as the word of  
men, but as *'it is<sup>o</sup>* verili, the word of  
God, that worchith in 3ou that han bi-  
leued. For, britheren, 3e<sup>p</sup> ben maad<sup>14</sup>  
foleweris of the chirchis of God, that  
ben in Judee, in Crist Jhesu, for 3e han  
suffrid the same thingis of 3oure euene  
lynagis, as thei of the<sup>q</sup> Jewis. Whiche<sup>15</sup>  
slown bothe the Lord Jhesu and the<sup>r</sup>  
profetis, and pursueden vs, and thei plesen  
not to God, and thei ben aduersaries to  
alle men; forbedinge vs to speke to he-<sup>16</sup>  
thene men, that thei be maad saaf, that  
thei fille her synnes euere more; for the  
wraththe of God cam on hem in to the

<sup>x</sup> For *v*. <sup>y</sup> flaterynge *qt*. <sup>z</sup> we *κ*. <sup>a</sup> han ben *qt*. <sup>b</sup> Om. *G pr. m. MPQTY sec. m.*. <sup>c</sup> chargeouse *qt*.  
<sup>d</sup> apostlis, *to whome 3e schulden mynystre qt*. <sup>e</sup> weren *v*. <sup>f</sup> Om. *ox. with grete loue qt*. <sup>g</sup> lyues *G pr. m.*  
*MPQTY*. <sup>h</sup> Om. *G pr. m. MOPVX*. <sup>i</sup> Forwhi *v*. <sup>k</sup> Om. *G pr. m. MPQSTX*. <sup>l</sup> we precheden *os*. <sup>m</sup> to *gov.*  
<sup>n</sup> of *o*. <sup>o</sup> pleynt *GMOPQT*. <sup>p</sup> Om. *GMOPX*. <sup>q</sup> we weren to *v*. <sup>r</sup> Om. *v*. <sup>s</sup> we preyinge 3ou and  
coumfortinge ech *v*. <sup>t</sup> Om. *v*. <sup>u</sup> to *o*. <sup>v</sup> his *G pr. m.* <sup>vv</sup> hath *v*. <sup>w</sup> bileued into *hym N.*  
<sup>x</sup> Forwhi *v*. <sup>y</sup> thing *κ*. <sup>z</sup> Om. *v*. <sup>a</sup> bothe *v*. <sup>b</sup> Jesu Crist *G sec. m.* <sup>c</sup> pursueden *v w*. <sup>d</sup> aduersarie *κ*.  
<sup>e</sup> Om. *sx*. <sup>f</sup> thei *GMOPQT. the heithin wx*. <sup>g</sup> fille *v*. <sup>h</sup> for *v*.

<sup>i</sup> Om. *R pr. m.* <sup>k</sup> Om. *κ pr. m.* <sup>l</sup> wrou3ten *rc*. worche *ko*. <sup>m</sup> gospel *R*. <sup>n</sup> Om. *g*. <sup>o</sup> Om. *a*.  
<sup>p</sup> we *k*. <sup>q</sup> Om. *a*. <sup>r</sup> Om. *ak*.

of God bifore<sup>1</sup> cam vpon<sup>k</sup> hem til into the  
 17 ende. Forsoth, britheren, we<sup>1</sup> desolat<sup>m</sup>  
 fro<sup>n</sup> 3ou 'at the tyme<sup>o</sup> 'of an hour<sup>p</sup>, in<sup>q</sup>  
 bihooldynge<sup>r</sup>, not in herte, more plenteu-  
 ously<sup>s</sup> han<sup>t</sup> hized for<sup>u</sup> to se 3oure face  
 18 with greet desyr. For<sup>v</sup> we wolden come<sup>w</sup>  
 to 3ou, sotheli I Poul, and oones and eft-  
 19 soone<sup>x</sup>, but Sathanas lettide vs. Sothli<sup>y</sup>  
 what is oure hope, or ioye, or crowne of<sup>z</sup>  
 glorie? Wher<sup>a</sup> 3e<sup>b</sup> ben not bifore oure  
 20 Lord Jhesu Crist in his comynge? For-  
 soth<sup>bb</sup> 3e ben oure glorie and ioye.

ende. And, britheren, we desolat fro 17  
 3ou for a tyme, bi mouth and in bihold-  
 ing, but not in herte, han hized more  
 plenteuousli to se 3oure face with greet  
 desir. For we wolden come to 3ou, 3he, 18  
 Y Poul, onys and eftsoone, but Sathanas  
 lettide vs. For whi what is oure hope, 19  
 or ioye, or coroun of glorie? Whether  
 3e ben not bifore oure Lord Jhesu Crist  
 in his comyng? For 3e ben oure glorie 20  
 and ioye.

CAP. III.

CAP. III.

1 For which<sup>c</sup> thing we susteynynged<sup>d</sup> no  
 lengere, it<sup>e</sup> pleside to vs for<sup>f</sup> to dwelle at  
 2 Athenis aloone; and senten<sup>g</sup> Tymothe, oure  
 brother, and mynistre of God in the euan-  
 gelie of Crist, to 3ou, for<sup>h</sup> to be conferm-  
 yd, and tau3t<sup>i</sup>, 'or monestid<sup>k</sup>, for 3oure  
 3 feith, that no man be moued in thes tri-  
 bulaciouns. Sothely<sup>l</sup> 3e<sup>m</sup> silf witen, that  
 4 in this thing we ben putt. Forwhi and  
 whanne we weren at 3ou, we bifore seyden  
 to 3ou, vs to suffre tribulaciouns; as and  
 5 it is don, and 3e witen. Therfore and I  
 Poul, not susteynynged<sup>n</sup>, 'or abidynged<sup>o</sup>,  
 more, sente for<sup>p</sup> to knowe 3oure feith, lest  
 perauenture he that temptith schal<sup>q</sup> tempte  
 3ou<sup>r</sup>, and oure<sup>s</sup> traueil be maad veyn.  
 6 Now forsoth<sup>t</sup> Tymothe comynge<sup>u</sup> to vs  
 fro 3ou, and tellinge<sup>v</sup> to vs 3oure feith and  
 charite, and<sup>w</sup> for<sup>x</sup> 3e han euermore<sup>y</sup> good  
 mynde of vs, desyringe<sup>z</sup> for<sup>a</sup> to se vs, as  
 7 we also 3ou; therefore, britheren, we ben  
 comfortid in 3ou, in<sup>b</sup> al oure nede and  
 8 tribulacioun, by<sup>c</sup> 3oure feith. For now we  
 9 lyuen, if<sup>d</sup> 3e<sup>e</sup> stonden in the Lord. Sothli<sup>f</sup>  
 what doynge of thankyngis moun<sup>g</sup> we  
 3elde to God for 3ou, in al ioye, in which  
 10 we ioyen for 3ou bifore oure Lord? ny3t  
 and day more plenteuously preiynge, that

For which thing we suffriden no len- 1  
 gere, and it pleside to vs to dwelle aloone  
 at Atenys; and we senten Tymothe, 2  
 oure brother, and mynystre of God in<sup>s</sup>  
 the euangelie of Crist, to 3ou to be con-  
 fermyd, and to be tau3t for 3oure feith,  
 that no man be mouyd in these tribu- 3  
 laciouns. For 3e<sup>t</sup> silf witen, that in this  
 this thing we ben set. For whanne we 4  
 weren at 3ou, we biforseiden to 3ou, that  
 we schulden suffre tribulaciouns; as it is  
 don, and 3e witen. Therfor Y Poul, no 5  
 lenger abidinge, sente to knowe 3oure  
 feith, lest perauenture he that temptith  
 tempte 3ou, and 3oure trauel be maad  
 veyn. But now, whanne Tymothe schal 6  
 come to vs fro 3ou, and telle to vs 3oure  
 feith and charite, and that 3e han good  
 mynde of vs, euere desyringe to se vs,  
 as we also 3ou; therfor, britheren, we 7  
 ben coumfortid in 3ou, in al oure nede  
 and tribulacioun, bi 3oure feith. For 8  
 now we lyuen, if 3e stonden in the Lord.  
 For what doynge of thankyngis moun we 9  
 3elde to God for 3ou, in al ioye, in which  
 we ioyen for 3ou bifore oure Lord? ny3t 10  
 and dai more plenteuousli preiynge, that  
 we se 3oure face, and fulfille tho thingis

<sup>i</sup> Om. *ov*. <sup>k</sup> on *ovx*. <sup>l</sup> we *ben* N. <sup>m</sup> desolate, or *withdrawen* QT. <sup>n</sup> for *κ et alii*. <sup>o</sup> Om. QT. at tyme *x*. the tyme *y* *sec. m.* <sup>p</sup> by mouth QT. <sup>q</sup> Om. QT. <sup>r</sup> byholdynge, *as in presence* QT. <sup>s</sup> abundantly *GMPQT*. <sup>t</sup> we han QT. <sup>u</sup> Om. *sx*. <sup>v</sup> For sothly *v*. <sup>w</sup> han cume QT. <sup>x</sup> eftesoone *wold haue cumme* QT. <sup>y</sup> Forwhi *v*. <sup>z</sup> or QT. <sup>a</sup> Whether *GMPQTX*. <sup>b</sup> we QT. <sup>bb</sup> For *v*. <sup>c</sup> the whiche *QTY sec. m.* <sup>d</sup> suffrynge QT. *suffriden* *v*. <sup>e</sup> and it *v*. <sup>f</sup> Om. *sx*. <sup>g</sup> we senten *v*. <sup>h</sup> Om. *A sec. m. GMPQSTVWX* *Y sec. m.* <sup>i</sup> to be tau3t *v*. <sup>k</sup> Om. *GMPQTX*. <sup>l</sup> For *v*. <sup>m</sup> 3e 3our *GMPQTY sec. m.* 3ou *sx*. <sup>n</sup> suffrynge *v*. <sup>o</sup> Om. *ovx*. <sup>p</sup> Om. *sx*. <sup>q</sup> Om. *v*. <sup>r</sup> Om. *v*. <sup>s</sup> 3oure *v*. <sup>t</sup> But now whanne *v*. <sup>u</sup> schal come *v*. <sup>v</sup> telle *v*. <sup>w</sup> Om. *o*. <sup>x</sup> that *v*. <sup>y</sup> Om. *v*. <sup>z</sup> euere desijringe *v*. <sup>a</sup> Om. *sx*. <sup>b</sup> and in *κ*. <sup>c</sup> for *g*. <sup>d</sup> that *v*. <sup>e</sup> we *MOP*. <sup>f</sup> For whi *v*. <sup>g</sup> now *N*.

<sup>s</sup> in to *k*. <sup>t</sup> 3our *E*. 3e 3ou *R*.

we se 3oure face, and fulfille tho thingis  
 11 that failen of<sup>h</sup> 3oure feith. Forsothe<sup>h</sup> the  
 same God<sup>i</sup> oure fadir, and the Lord Jhesu  
 12 Crist, dresse oure wey to 3ou. Forsothe  
 the Lord multiplie 3ou, and make 3oure  
 charite for<sup>k</sup> to habounde in<sup>l</sup> to gidere<sup>m</sup>,  
 13 and into alle<sup>n</sup>, as and we in<sup>o</sup> 3ou; to 3oure  
 hertis to be confermyd with outen pleynt  
 in hoolynesse, bifore God and oure fadir,  
 in the comynge of oure Lord Jhesu Crist  
 with alle his seyntis. Amen.

that failen to 3oure feith. But God<sup>11</sup>  
 hym silf and oure fadir, and the Lord  
 Jhesu Crist, dresse oure weye to 3ou.  
 And the Lord multiplie 3ou, and make<sup>12</sup>  
 3oure charite to be plenteuouse of ech  
 to othere, and in to alle men, as also we  
 in 3ou; that 3oure hertis ben confermyd<sup>13</sup>  
 withouten pleynt in holynesse, bifor God  
 and oure fadir, in the comyng of oure  
 Lord Jhesu Crist with alle hise seyntis.  
 Amen.

## CAP. IV.

1 Therefore, britheren, 'hennis forthward<sup>p</sup>  
 we preyen 3ou, and biseche in the Lord  
 Jhesu, that as 3e han resceyued of vs how  
 it bihoueth 3ou for<sup>q</sup> to go and plese to  
 God, so and walke 3e, that 3e habounde  
 2 more. Sothely<sup>r</sup> 3e wyten what comaunde-  
 mentis I haue 3ouun to 3ou by the Lord  
 3 Jhesu. Forsoth<sup>s</sup> this is the wille of God,  
 3oure<sup>t</sup> makinge hooly<sup>u</sup>, that 3e absteyne 3ou  
 4 fro fornyacioun. That ech of 3ou kunne  
 welde his vessel<sup>v</sup> in 'makyng hooly<sup>w</sup>, 'or  
 5 hoolynesse<sup>x</sup>, and<sup>y</sup> honour; not in passioun<sup>z</sup>  
 of desyr<sup>a</sup>, as and 'hethen men<sup>b</sup> that knowen  
 6 not God. And that no man ouergo<sup>c</sup>, nether  
 disseyue his brother in cause<sup>d</sup>, 'or nede<sup>e</sup>.  
 For the Lord is venger of alle thes thingis,  
 as we bifore seiden to 3ou, and han wit-  
 7 nessid, 'or prouyd by autorite<sup>f</sup>. Sothli<sup>g</sup>  
 God clepide not vs into vnclennesse, but  
 8 into hoolynesse. 'And so<sup>h</sup> he that dispisith  
 thes thingis, dispisith not man, but God,  
 9 that 3af<sup>i</sup> his hooly spirit in vs. Forsothe  
 of the<sup>k</sup> charite of britherhed we hadden  
 not nede for<sup>l</sup> to wryte to 3ou; sothli<sup>m</sup> 3e<sup>n</sup>  
 silf han lerud<sup>o</sup> of God, that 3e loue to gi-  
 10 dere; 'and forsothe<sup>p</sup> 3e don that<sup>q</sup> into<sup>r</sup> alle  
 britheren in al Macedonye. Forsothe, bri-  
 theren, we preyen 3ou, that 3e habounde  
 11 more; and 3yue werk<sup>s</sup>, 'or bisynesse<sup>t</sup>, that

## CAP. IV.

Therfor, britheren, fro hennus for-<sup>1</sup>  
 ward we preien 3ou, and bisechen in the  
 Lord Jhesu, that as 3e han resseyued  
 of vs, hou it bihoueth 3ou to go and to  
 plese God, so walke 3e, that 3e abounde  
 the<sup>u</sup> more. For 3e witen what co-<sup>2</sup>  
 maundementis Y haue 3ouun to 3ou bi  
 the Lord Jhesu. For this is the wille of<sup>3</sup>  
 God, 3oure holynesse, that 3e absteyne  
 3ou fro fornyacioun. That ech of 3ou<sup>4</sup>  
 kunne welde his vessel in holynesse, and  
 onour; not in passioun of lust, as he-<sup>5</sup>  
 thene men that knowen not God. And<sup>6</sup>  
 that no man ouergo, nethir disseyue<sup>v</sup>  
 his brothir in chaffaring. For the Lord  
 is venger of alle these thingis, as we  
 biforseiden to 3ou, and han witnessid.  
 For God clepide not vs in to vnclennesse,<sup>7</sup>  
 but in to holynesse. Therfor he that<sup>8</sup>  
 dispisith these thingis, dispisith not man,  
 but God, that also 3af his holi spirit in  
 vs. But of the<sup>w</sup> charite of britherhed<sup>9</sup>  
 we hadden no nede to write to 3ou; 3e  
 silf<sup>x</sup> han lerud<sup>y</sup> of God, that 3e loue  
 togidere; for 3e don that in to alle bri-<sup>10</sup>  
 theren in al Macedonye. And, britheren,  
 we preyen 3ou, that 3e abounde more;  
 and taken kepe, that 3e be quyet; and<sup>11</sup>  
 that 3e do 3oure nede, and<sup>z</sup> '3e worche<sup>a</sup>

<sup>h</sup> to *v*. <sup>i</sup> God himself and *v*. <sup>k</sup> Om. *sx*. <sup>l</sup> Om. *v*. <sup>m</sup> togedir to 3ouresilf *QT*. <sup>n</sup> alle men *QT*. <sup>o</sup> into *G*.  
<sup>p</sup> fro hens forward *GF*. hennes forward *QTV*. henforward *w*. <sup>q</sup> Om. *sx*. <sup>r</sup> For *v*. <sup>s</sup> For whi *v*. <sup>t</sup> oure *o*.  
<sup>u</sup> holy, or 3oure halenyng *QT*. <sup>v</sup> vessel, that is, his bodye, the whiche is vessel of the soule *QT*. <sup>w</sup> halew-  
 yng *QT*. <sup>x</sup> Om. *oqtx*. <sup>y</sup> and in *QT*. <sup>z</sup> passioun, eithir coueitise *v marg*. <sup>a</sup> lust *o*. <sup>b</sup> folk of kynde *GMPQT*.  
<sup>c</sup> by violence ouer go *QT*. <sup>d</sup> chaffaringe cause *o*. <sup>e</sup> Om. *ox*. <sup>f</sup> Om. *ovx*. <sup>g</sup> For whi *v*. <sup>h</sup> Therefore *v*.  
<sup>i</sup> also 3af *v sec. m*. <sup>k</sup> Om. *v*. <sup>l</sup> Om. *x*. <sup>m</sup> forwhi *v*. <sup>n</sup> 3e 3our *GMPQTY sec. m*. 3ou *osx*. <sup>o</sup> lernyd *GMN*  
<sup>pqty</sup>. lerid *w*. <sup>p</sup> for *v*. <sup>q</sup> that thing *QT*. <sup>r</sup> in *v*. <sup>s</sup> traueile *v*. bisynesse *x*. <sup>t</sup> Om. *ox*. of bysynesse *v*.

<sup>u</sup> Om. *a*. <sup>v</sup> that is, in cause ether nede *K marg*. <sup>w</sup> Om. *g*. <sup>x</sup> 3ou silf *ika*. <sup>y</sup> lerned plures. lered *r*.  
<sup>z</sup> and that *K sec. m*. <sup>a</sup> worche 3e *ir*.

3e be quyet<sup>u</sup>, and do<sup>v</sup> 3oure nede<sup>w</sup>, that<sup>x</sup> 3e worche with 3oure hondis<sup>y</sup>, as we<sup>z</sup> han comaundid to 3ou; and that 3e<sup>a</sup> wandre honestly to hem that ben withouteforth, that<sup>b</sup> of no mannis 3e desyre ony thing. 12 Forsoth, britheren, we wolen not 3ou 'for to<sup>c</sup> vnknowe of men slepyng<sup>d</sup>, 'or dei-ynge<sup>e</sup>, that 3e ben not sorwful, as and 13 othere that han not<sup>f</sup> hope<sup>g</sup>. Sothli<sup>h</sup> if we bileuen, that Jhesu was deed, and roos azen, so and God schal lede with him hem 14 that 'slepten, or *deieden*<sup>i</sup>, by Jhesu. Sotheli this thing we seien to 3ou in the<sup>k</sup> word of<sup>l</sup> the Lord<sup>m</sup>, for<sup>n</sup> we that lyuen, that ben residue<sup>o</sup>, 'or left<sup>p</sup>, in the comyng of the<sup>q</sup> Lord, schulen not come bifore hem 15 that slepten<sup>r</sup>, 'or *deieden*<sup>s</sup>. For<sup>t</sup> he<sup>tt</sup> the Lord<sup>u</sup> 'schal come down fro heuene<sup>v</sup>, in the<sup>w</sup> comaundyng, and in the<sup>x</sup> voys of<sup>y</sup> archaungel, and in the trumpe of God<sup>z</sup>; and the deede men that ben in Crist, 16 schulen ryse azen first. Aftirward we that lyuen, that ben left, schulen be rauschild to gidere with hem in cloudis, meetyng to<sup>a</sup> Crist into<sup>b</sup> the eyr; 'and so<sup>c</sup> euermore 17 we schulen be with the Lord. 'And so be 3e comfortid<sup>d</sup> to gidere in thes wordis.

with 3oure hoondis, as we han comaundid to 3ou; and that 3e wandre onestli to hem that ben with outforth, and that of no mannus<sup>b</sup> 3e desir ony thing. For,<sup>12</sup> britheren, we wolen not, that 3e vnknowe of men that dien, that 3e be not soreful, as othere that han not hope. For if we bileuen, that Jhesu was deed,<sup>13</sup> and roos azen, so God schal lede with hym hem that ben deed bi Jhesu. And<sup>14</sup> we seien this thing to 3ou in the word of the Lord, that we that lyuen, that ben left in the comyng of the Lord, schulen not come bifore hem that ben deed. For<sup>15</sup> the Lord hym silf schal come down fro heuene, 'in<sup>c</sup> the comaundement<sup>cc</sup>, and in the vois of an archaungel, and in the trumpe of God; and the deed men that ben in Crist, schulen rise azen first. Afterward we that lyuen, that ben left,<sup>16</sup> schulen be rauschild togidere with hem in cloudis, metinge Crist 'in to<sup>d</sup> the eir; and so euere more we schulen be with the Lord. Therfor be 3e counfortid<sup>17</sup> togidere in these wordis.

## CAP. V.

1 Forsoth, britheren, of 'tymes and momentis<sup>e</sup> 3e<sup>f</sup> neden not that I write to 3ou. 2 Also<sup>g</sup> 3e<sup>h</sup> silf diligentli witen, for<sup>i</sup> the day of the Lord, as a thief in ny3t, so schal<sup>k</sup> 3e come. Sothli<sup>l</sup> whanne thei schulen seye pees<sup>m</sup> and sikurnesse, thanne sudeyn<sup>n</sup> perischinge, 'or *deeth*<sup>o</sup>, schal come 'aboue to<sup>p</sup> hem, as sorwe to a womman 'beringe 4 child<sup>q</sup>, and<sup>r</sup> thei schulen not scape. Forsoth, britheren, 3e ben not in derknessis<sup>s</sup>, that 'the ilke<sup>t</sup> day as a thief catche 3ou.

## CAP. V.

But, britheren, of tymes and momentis<sup>1</sup> 3e neden not that Y write to 3ou. For<sup>2</sup> 3e silf<sup>e</sup> witen diligentli, that the dai of the Lord schal come, as a thief in the ny3t. For whanne thei schulen seie pees<sup>3</sup> is, and sikirnesse, thanne sudeyn deth schal come on hem, as sorewe to a womman that is with child, and thei schulen not scape<sup>f</sup>. But, britheren, 3e ben not<sup>4</sup> in derknessis, that the ilke dai as a thief catche 3ou. For alle 3e ben the sones<sup>5</sup>

<sup>u</sup> quyetid w. <sup>v</sup> that 3e do v. doth w. <sup>w</sup> owne need qt. <sup>x</sup> and v. and that x. <sup>y</sup> owne hondis t. <sup>z</sup> and we v. <sup>a</sup> that and 3e v pr.m. and 3e v sec.m. <sup>b</sup> and that v. <sup>c</sup> to sx. that 3e v. <sup>d</sup> deiynge o. <sup>e</sup> Om. ox. <sup>f</sup> none o. not in v. <sup>g</sup> hope of azeinrisynge qt. <sup>h</sup> For v. <sup>i</sup> dyen o. slepten x. <sup>k</sup> Om. GMPQT. <sup>l</sup> in s. <sup>m</sup> Lord, for he techide it us qt. <sup>n</sup> that v. <sup>o</sup> left o. <sup>p</sup> Om. ox. <sup>q</sup> oure o. <sup>r</sup> deieden o. slepten longe bifore qt. slepin w. <sup>s</sup> Om. NOQSTX. <sup>t</sup> Forwhi v. <sup>tt</sup> Om. ov. <sup>u</sup> Lord himself v. <sup>v</sup> Om. MPQT. <sup>w</sup> Om. GMPQT. <sup>x</sup> Om. GMPQT. <sup>y</sup> of the GMPQT. of an sy. <sup>z</sup> God shal come down fro [of qt] heuene MPQT. <sup>a</sup> Om. v. <sup>b</sup> in GMPQTX. <sup>c</sup> so and v. <sup>d</sup> Therefore counforte 3e v. <sup>e</sup> of momentus and of tymes SWXY. <sup>f</sup> whenne this general resureccioun schal be, 3e qt. <sup>g</sup> For v. <sup>h</sup> 3e 3oure GPQTY sec.m. 3e 3ou m. 3ou osx. <sup>i</sup> that v. <sup>k</sup> schal it qt. <sup>l</sup> For v. <sup>m</sup> pees is v. <sup>n</sup> sodeynli sx. <sup>o</sup> Om. QTX. <sup>p</sup> to o. ou v. <sup>q</sup> hauynge in the wombe v. <sup>r</sup> that o. <sup>s</sup> derknessis of ignoraunce qt. <sup>t</sup> that x.

<sup>b</sup> man KR. <sup>c</sup> into a. <sup>cc</sup> comaundementes q. <sup>d</sup> in EIK sec.m. b pr. m. ka. <sup>e</sup> 3our self E. 3ou silf IKA. <sup>f</sup> ascape eß.

5 Sothli<sup>u</sup> alle 3e ben the sones of lyzt<sup>v</sup>, and  
 6 sones of day<sup>w</sup>; we<sup>x</sup> ben not of nyzt, nethir  
 6 of derknessis. Therfore slepe we not as  
 and<sup>y</sup> othere<sup>z</sup>; but wake<sup>a</sup>, and be we sobre.  
 7 Forsoth<sup>b</sup> thei that slepen, slepen in the  
 nyzt<sup>c</sup>, and thei that ben drunken, ben  
 8 drunken in nyzt<sup>d</sup>. Forsoth we that ben  
 of the day, ben<sup>e</sup> sobre<sup>f</sup>, clothid<sup>g</sup> the<sup>h</sup> ha-  
 burion of feith and<sup>i</sup> charite, and<sup>k</sup> the  
 9 helm, hope of heelthe. For<sup>l</sup> God puttide<sup>m</sup>  
 not vs into wraththe, but into<sup>n</sup> the<sup>o</sup> pur-  
 chasyng of heelthe by oure Lord Jhesu  
 10 Crist, that was deed for vs; that where<sup>p</sup>  
 we waken<sup>q</sup>, where<sup>r</sup> we slepen<sup>s</sup>, we lyue to  
 11 gidere with him. For which thing<sup>t</sup> be 3e  
 comfortid<sup>t</sup> to gidere, and<sup>u</sup> edifie 3e<sup>u</sup> ech  
 12 othir, as and 3e don. Forsoth, britheren,  
 we preien 3ou, that 3e schulen<sup>v</sup> knowe hem  
 that trauelen among 3ou, and ben bifore<sup>w</sup>  
 to 3ou in the Lord, and monesten<sup>x</sup>, 'or  
 13 *techen*<sup>y</sup>, 3ou, that 3e haue hem more ha-  
 boundantli in charite; for<sup>z</sup> the work of  
 14 hem, haue 3e pees with hem. Forsoth,  
 britheren, we preien 3ou, reproue<sup>a</sup>, 'or  
*chastyse*<sup>b</sup>, 3e<sup>c</sup> vnquyete men. Comforte 3e  
 men of litil herte<sup>d</sup>, resceyue 3e<sup>e</sup> syke men,  
 15 be 3e pacient to alle men. Se 3e, that no  
 man 3elde yuel for yuel<sup>f</sup>; but euermore sue  
 3e that that is good, to gidere and into  
 16 alle *men*<sup>g</sup>. Euermore ioye 3e; with oute  
 17 ceessynge preie 3e; in alle thingis do 3e  
 thankyngis<sup>h</sup>. Forsothe<sup>i</sup> this is the wille  
 of God in Crist Jhesu, and<sup>k</sup> in alle 3ou.  
 19 Nyle 3e 'quenche the spirit<sup>l</sup>; nyle 3e dis-  
 20 pise prophecies. Forsoth<sup>m</sup> proue 3e alle  
 thingis, holde 3e that thing that is good.  
 22 Absteyne<sup>n</sup> 3ou<sup>o</sup> fro al yuel spice, 'or *lik-*  
 23 *nesse*<sup>p</sup>. Forsothe 'the same God<sup>q</sup> of pees  
 make 3ou hooly by alle thingis, that 3oure  
 spirit be kept hool, and soule, and body,  
 with oute playnt, in the comynge of oure

of lizt, and sones of dai; we ben not of  
 nyzt, nether of derknessis. Therfor slepe 6  
 we not as othere; but wake we, and be  
 we sobre. For thei that slepen<sup>†</sup>, slepen in 7  
 the nyzt, and thei that ben drunkun, ben  
 drunkun in the nyzt. But we that ben 8  
 of the dai, ben sobre, clothid in the  
 haburioun of feith and of charite, and  
 in the helme of hope of heelthe. For 9  
 God puttide not vs in to wraththe, but  
 in to the<sup>s</sup> purchasing of heelthe bi oure  
 Lord Jhesu Crist, that was deed for vs; 10  
 that<sup>h</sup> whether we waken, whether we  
 slepen, we lyue togidere with him. For 11  
 which thing comforte 3e togidere, and  
 edefie 3e ech other, as 3e doon. And, 12  
 britheren, we preien 3ou, that 3e knowen  
 hem that trauelen among 3ou, and ben  
 souereyns to 3ou in the Lord, and techen  
 3ou, that 3e han hem more aboundantli 13  
 in charyte; and for the werk of hem,  
 haue 3e pees with hem. And, britheren, 14  
 we preien 3ou, repreue 3e<sup>i</sup> vnpesible men.  
 Coumforte 3e men of litil herte, resseyue  
 3e sijke men, be 3e pacient to alle men.  
 Se 3e, that no man 3elde yuel for. yuel 15  
 to ony man; but euere more sue 3e that  
 that is good, ech to othere and to alle  
*men*. Euere more ioye 3e; without<sup>16</sup>  
 ceessing preye 3e; in alle thingis do 3e 17  
 thankyngis. For this is the wille of God  
 in Crist Jhesu, in alle 3ou. Nyle 3e 19  
 quenche the spirit; nyle 3e dispise pro-  
 20 phecies. But preue 3e alle thingis, and  
 21 holde 3e that thing that is good. Ab-  
 22 steyne<sup>k</sup> 3ou fro al yuel spice. And God 23  
 hym silf of pees make 3ou hooli bi alle  
 thingis, that 3oure spirit be kept hool,  
 and soule, and bodi, without pleynt, in  
 the comyng of oure Lord Jhesu Crist.  
 God is trewe, that clepide 3ou, which 24

† in lustis and synnes. *slepen in the nyzt* of ignoraunce. For as the filosofre seith in iii. bok[e of] Etikis, ech yuel man is vnkun-nyng. *Live here. Either slepen in the nyzt*; that is, her synnes han drawn hem herto, that thei forzete euer lastinge lijf, and resten in these temporal lustes. *The Glose here. ve.*

<sup>u</sup> For *v*. <sup>v</sup> lyzt, or of *byleue* *QT*. <sup>w</sup> the day *QT*. <sup>x</sup> 3e *QT*. <sup>y</sup> Om. *G*. <sup>z</sup> other *don* *QT*. <sup>a</sup> wake we *M pr. m. NQTV*. walke *V*. <sup>b</sup> For *v*. <sup>c</sup> nyzt of *vices* *QT*. <sup>d</sup> the nyzt *SVW*. <sup>e</sup> be *G sec. m.* <sup>f</sup> Om. *G pr. m.* we sobre *G sec. m.* <sup>g</sup> clad *sx*. clothid, or *defendide* by *QT*. <sup>h</sup> in the *v*. <sup>i</sup> and of *QTV*. <sup>k</sup> Om. *GMP*. and by *QT*. and in *v*. <sup>l</sup> For whi *v*. <sup>m</sup> putte *sx*. <sup>n</sup> in *Q*. <sup>o</sup> Om. *GMQT*. <sup>p</sup> whether *GMOPQTVWXY*. <sup>q</sup> waaken, *lyuyng* here *QT*. <sup>r</sup> whether *GMOPQTVWXY*. <sup>s</sup> dyen *QT*. <sup>t</sup> coumforte 3e *v*. <sup>u</sup> edefieth *x*. <sup>v</sup> Om. *v*. <sup>w</sup> souereyns *v*. <sup>x</sup> techen *o*. <sup>y</sup> Om. *OX*. <sup>z</sup> and for *v*. <sup>a</sup> repreue 3e *GMPQSTVX*. <sup>b</sup> Om. *o*. or *chastiseth* *s*. <sup>c</sup> Om. *GMPQSTX*. <sup>d</sup> herte, that they *dispeire* not *QT*. <sup>e</sup> 3e, as good *lech*es *QT*. <sup>f</sup> yuel to eny man *v*. <sup>g</sup> Om. *x*. <sup>h</sup> thankyngis to God *QT*. <sup>i</sup> For whi *v*. <sup>k</sup> Om. *v*. <sup>l</sup> quenche, or *hyde* the *grace* of God in 3ou *Q*. <sup>m</sup> But *v*. <sup>n</sup> Absteneth *s*. <sup>o</sup> 3e 3ou *o*. <sup>p</sup> Om. *sx*. <sup>q</sup> God himself *v*.

<sup>g</sup> Om. *Ehkoß*. <sup>h</sup> for *a*. <sup>i</sup> Om. *R pr. m.* <sup>k</sup> And absteyne *k*.

24 Lord Jhesu Crist. God is trewe, that  
 clepide 3ou<sup>r</sup>, the<sup>s</sup> which also schal do<sup>t</sup>.  
 25 Britheren, preie 3e for vs. 'Greete 3e<sup>u</sup> wel  
 26 alle<sup>v</sup> britheren in hooly coss. I coniure  
 3ou by the Lord, that this pistle<sup>w</sup> be rad  
 28 to alle hooly britheren. The grace of oure  
 Lord Jhesu Crist be with 3ou alle<sup>x</sup>. Amen.

*Here endith the firste pistle to Tessa-  
 lonycensis, and bigynneth the prologe to  
 the secunde pistle<sup>y</sup>.*

also schal do. Britheren, preye 3e for 25  
 vs. Grete 3e wel alle britheren in hooli 26  
 cos. Y coniure<sup>l</sup> 3ou bi the Lord, that 27  
 this pistle<sup>m</sup> be red to alle hooli britheren.  
 The grace of oure Lord Jhesu Crist be 28  
 with 3ou<sup>n</sup>. Amen.

*Here endeth the firste pistle to Tes-  
 salonicensis, and bigynneth the prologe  
 on the secunde pistle to Tessionalonicensis<sup>o</sup>.*

<sup>r</sup> 3ou to lyf  $\sigma\tau$ . <sup>s</sup> Om. v. <sup>t</sup> do werc of grace in 3ou  $\sigma\tau$ . <sup>u</sup> Greeteth s. <sup>v</sup> all holy o. <sup>w</sup> epistyl  $\sigma x$ .  
<sup>x</sup> Om. v. <sup>y</sup> Here endith the firste pistle to Tessionalonicensis, and now bigynneth the secunde.  $\lambda$ . Here  
 eendith the first epistil to Tessionalonicenses, and bygynneth the prolog of the secound to the same.  $\omicron$ . Here  
 endith the firste pistle to Tessionalonicenses, and bigynneth the ii. pistle to the Tessionalonicenses.  $\rho$ . Here  
 eendith the pistil to Tessionalonicensis i., and bigynneth the prologe to Tess. ii. w. No final rubric in  $\sigma M$   
 PSTXY.

<sup>l</sup> charge b *sec. m.* comaunde gka. <sup>m</sup> epistle  $\epsilon$ . <sup>n</sup> 3ou alle k. <sup>o</sup> From  $\sigma i x a$ . Here endeth the firste pistle  
 to Tessionalonicensis; se now the prologe on the secunde pistle to Tessionalonicensis.  $\kappa$ . Here endith the firste pistle  
 to Tessionalonicensis, and here bigynneth the [a u] prologe on the secunde pistle.  $\mu \rho a$ . Here endith the firste  
 pistle to Tessionalonicensis, and here bigynneth the secunde with the prologe.  $\upsilon$ . Here endith the firste pistle  
 to Tessionalonicensis, and here bigynneth the prologe on the secunde pistle to Tessionalonicensis.  $\theta o$ . Here  
 endith the firste pistle to Tessionalonicensis, and bigynneth the prologe on the secunde.  $ch$ . Here endeth the  
 firste, and bigynneth the prologe to secunde pistil to Tessionalonicensis.  $g$ . No final rubric in  $\lambda \epsilon \eta \epsilon k$ .

## II. THESSALONIANS.

*The prologe in the secunde pistle<sup>a</sup>.*

To Tessalonyensis the apostle wrytith the secunde pistle<sup>b</sup>, and makith knowe to hem of the laste tymes, and<sup>c</sup> of the destruccion of the aduersarie, *that is, anti-crist*; wrytinge this pistle<sup>cc</sup> from Athenys by Titicus, a dekene, and Honesym<sup>d</sup>, a colyt.

*Here endith the prolog, and bigyneth the secunde pistle to Tessalonyensis<sup>e</sup>.*

*Jeroms prolog on the secunde epistle to Thessalonicensis<sup>a</sup>.*

THE apostle<sup>b</sup> writith the secunde epistle<sup>c</sup> to the<sup>d</sup> Thessalonicensis, and makith knowun to hem of the laste tymes, and of the comyng of the aduersarie, and of the throwyng doun of hym. He writith this epistle<sup>e</sup> from Athenis bi Titicus, the deken, and Onesimus, the<sup>f</sup> acolit<sup>g</sup>.

*Here endith the prologe, and bigyneth the secunde pistil<sup>h</sup>.*

*The secunde epistle to Tessalonyense<sup>a</sup>.*

### CAP. I.

1 Poul, and Siluan, and Tymothe, to the  
chirche of Tessalonyensis<sup>b</sup>, in God oure  
2 fadir, and in the Lord Jhesu Crist<sup>c</sup>, grace  
to 3ou and pees of God, oure fadir, and  
3 of the Lord Jhesu Crist. We schullen<sup>d</sup>,

*Here bigyneth the secunde pistle to Thessalonicensis<sup>a</sup>.*

### CAP. I.

Poul, and Siluan, and Tymothe, to the  
1 chirche of Thessalonicensis, in God oure  
fadir, and in the Lord Jhesu Crist, grace  
2 to 3ou and pees of God, oure fadir, and  
of the Lord Jhesu Crist. We owen to 3

<sup>a</sup> From G. Prolog. s. The prolog of the secunde Tessalonyensis. γ. No initial rubric in VW. No prologue in AGMPQX; but in G a rubric. In N and T the prologue is of the second text. <sup>b</sup> epistell OS. <sup>c</sup> Om. o. <sup>cc</sup> epistell OSV. <sup>d</sup> Honesymum OW. <sup>e</sup> Here endith the prologe, and bygyneth the secound epistel to Thessalonicensis. o. No final rubric in SFWY. <sup>a</sup> From M. The secound pistle to Tessalonyensis. PQT. Here biginneth the secunde epistle to Thessalonicensis. W. No initial rubric in AGKNSVXY. <sup>b</sup> Tessalonyense P. <sup>c</sup> Om. q. <sup>d</sup> Om. GM. owen VX.

<sup>a</sup> From E. The prolog of the secunde pistil. N. A prolog on the secunde pistle to Thessalonicensis. R. Prologus. T. Here bigyneth the prologe on ij. Thessalonicensis. e. The prolog on the secunde epistle to Thessalonicensis. f. Here bigyneth the prolog on the secunde pistil to Tessalonyensis. k. No initial rubric in CIKMQXabegho. <sup>b</sup> postle CEIKMQVabegkoa. <sup>c</sup> pistil CIKMNQXabghko. <sup>d</sup> Om. CEIKMNQRTUX abcefglhkoa. <sup>e</sup> pistle KRghko. <sup>f</sup> Om. T. <sup>g</sup> colit Eho. <sup>h</sup> Jerom in his prologe on this epistle seith this. CMKXabco. Jerom in his prolog on this epistle seith al this. Na. Jerom in his prologe on this pistle writith this. Q. Jerom in his prologe on the secunde pistle seith this. V. This seith Jerom in his prolog. h. No final rubric in EIRTEfk. <sup>a</sup> Poul to Thessalonicensis. E. Here biginneth the pistle to Thessalonicensis. e. No initial rubric in CIKQRUXabeghko.

'or *owen*<sup>e</sup>, do<sup>f</sup> thankyngis euermore<sup>g</sup> to God for 3ou<sup>gg</sup>, britheren, so as it is worthi, for<sup>h</sup> 3oure feith ouerwexith<sup>i</sup>, and the charite of ech of 3ou to gidere haboundith. So that we<sup>k</sup> silf glorien in 3ou in the chirchis of God, for 3oure pacience and feith in alle 3oure persecuciouns and tribulaciouns. 5 The<sup>l</sup> whiche<sup>m</sup> 3e<sup>n</sup> susteynen<sup>o</sup> into the<sup>p</sup> ensauple<sup>q</sup> of the<sup>r</sup> iust dom of God, that 3e be had worthi in the kyngdom of God, 6 for which<sup>s</sup> and<sup>t</sup> 3e suffren. If netheles it is iust at God for<sup>u</sup> to quyte 3eldyng<sup>v</sup> to 7 hem that trublen<sup>w</sup> 3ou, and to 3ou that ben trublid<sup>x</sup>, reste with vs in the schewing of oure<sup>y</sup> Lord Jhesu Crist<sup>z</sup> fro heuene, with aungels of his vertu, in the flawme of fyer, 3yuyng veniaunce to hem that knewen<sup>a</sup> not God, and that obeyen<sup>b</sup> not to the euangelie of oure Lord Jhesu 9 Crist. The<sup>c</sup> whiche schulen 3yue<sup>d</sup>, 'or *suffre*<sup>e</sup>, euer lastinge peynes, in perisching fro the face of the<sup>f</sup> Lord, and fro the 10 glorie of his vertu, whanne he schal come for<sup>g</sup> to be glorified in his seyntis, and for<sup>g</sup> to be maad wondirful in alle men that bileueden, for oure witnessyng is bileued 11 on 3ou, in that day. In which thing also we preien euermore for 3ou, that oure God 'fouchesaf for<sup>h</sup> to clepe 3ou in his<sup>i</sup> clepyng, and fulfille<sup>k</sup> al<sup>l</sup> the wille of his<sup>m</sup> goodnesse, and the werk of feith in vertu; 12 that the name of oure Lord Jhesu Crist be clarified in 3ou, and 3e in it<sup>n</sup>, vp<sup>o</sup> the grace of oure 'God, and of the<sup>p</sup> Lord Jhesu Crist.

## CAP. II.

1 Forsothe, britheren, we preien 3ou by the comyng of oure Lord Jhesu Crist, and oure congregacioun into the same 2 thing, that 3e be not moued soone fro 3oure witt, nether be<sup>q</sup> agast<sup>r</sup>, nethir bi spirit, nethir by word, nether by epistle as sent by vs, as<sup>s</sup> the day of the<sup>t</sup> Lord be

do thankyngis euermore to God for 3ou, britheren, so as it is worthi, for 3oure feith ouer wexith, and the charite of ech of 3ou to othere aboundith. So that we<sup>k</sup> silf<sup>b</sup> glorien in 3ou in the chirchis of God, for 3oure pacience and feith in alle 3oure persecuciouns and tribulaciouns. Whiche 3e susteynen in to the ensaum- 5 ple of the iust dom of God, that 3e be had worthi in the kingdom of God, for which 3e suffren. If netheles it is iust 6 tofor God to quite tribulacioun to hem that troblen 3ou, and to 3ou that ben 7 troblid, rest with vs in<sup>c</sup> the schewing of the Lord Jhesu fro heuene, with aungels of his vertu, in the flawme of fier, that<sup>s</sup> schal 3yue veniaunce to hem that knowen not God, and that obeien not to the euangelie<sup>d</sup> of oure Lord Jhesu Crist. Whiche schulen suffre euerelastinge 9 peynes, in perischinge fro the face of the Lord, and fro the glorie of his vertu, whanne he schal come to be glorified in 10 hise seyntis, and to be maad wondurful in alle men that bileueden, for oure witnessyng is bileuyd on 3ou, in that dai. In which thing also we preien euer 11 more for 3ou, that oure God make 3ou worthi to his cleping, and fille<sup>e</sup> al the wille of his goodnesse, and the werk of feith in vertu; that the name of oure 12 Lord Jhesu Crist be clarified in 3ou, and 3e in hym, bi the grace of oure Lord Jhesu Crist.

## CAP. II.

But, britheren, we preien 3ou bi the 1 comyng of oure Lord Jhesu Crist, and of oure congregacioun in to the same comyng, that 3e be not mouyd soone 2 fro 3oure witt, nether be aferd, nether bi spirit, nether bi word, nether bi epistle as sent bi vs, as if the dai of the Lord

<sup>e</sup> Om. GMPQTVX. <sup>f</sup> to don SX. <sup>g</sup> euer A. <sup>gg</sup> 3oure Y. <sup>h</sup> for whi V. <sup>i</sup> euer waxith GMPQTY. <sup>k</sup> oure GMPQTY sec. m. vs SX. <sup>l</sup> Om. VX. <sup>m</sup> that X. <sup>n</sup> we O. <sup>o</sup> suffren QT. <sup>p</sup> Om. O. <sup>q</sup> exsauple SX. <sup>r</sup> Om. G. <sup>s</sup> whom QT. <sup>t</sup> Om. T. <sup>u</sup> Om. SX. <sup>v</sup> tribulacioun V. <sup>w</sup> trublen MP. <sup>x</sup> trublid MP. <sup>y</sup> the V. <sup>z</sup> Om. V. <sup>a</sup> knowen NOQ. <sup>b</sup> obeschen M. <sup>c</sup> obieden NO. <sup>d</sup> Om. V. <sup>e</sup> suffre V. <sup>f</sup> Om. OYX. <sup>g</sup> or paye QT. <sup>h</sup> oure O. <sup>i</sup> Om. SX. <sup>j</sup> Om. SX. <sup>k</sup> i make 3ou worthi to his V. <sup>l</sup> fille V. <sup>m</sup> Om. G. <sup>n</sup> Om. V. <sup>o</sup> him V. <sup>p</sup> after GMPQT. <sup>q</sup> bi V. <sup>r</sup> Om. V. <sup>s</sup> be 3e GMPQT. <sup>t</sup> beth SX. <sup>u</sup> aferd V. <sup>v</sup> as if V. <sup>w</sup> oure O.

<sup>b</sup> vs silf IKak. <sup>c</sup> in to K sec. m. <sup>d</sup> gospel R. <sup>e</sup> to fille k.

3 ny3. That no man disceyue 3ou in<sup>n</sup> ony maner. For<sup>v</sup> no<sup>w</sup> but<sup>x</sup> 'departyng away<sup>y</sup>, 'or *dissencioun<sup>z</sup>*, schal<sup>a</sup> come first, and the man of synne schal be<sup>b</sup> schewid, the sone of perdicion, that is aduersarie<sup>c</sup>, and is enhaunsid<sup>d</sup> vpon<sup>e</sup> al thing that is seid God, or that is worschupid, so that he sitte in the temple, 'or *into the temple<sup>f</sup>*, of God, schewinge<sup>g</sup> him silf as<sup>h</sup> he be<sup>i</sup> God. 5 Wher 3e holden not<sup>k</sup>, that 3it whanne I was at 3ou, I seide thes thingis to 3ou? 6 And now what withholdith<sup>l</sup>, 3e witen, that 7 he be schewid in his tyme. Forwhi the mysterie<sup>m</sup>, 'or *priuute<sup>n</sup>*, of wickidnesse worchith now<sup>o</sup>; oonly that he that holdith now<sup>p</sup>, holde<sup>q</sup>, til it be maad of the myddel<sup>r</sup>. 8 And thanne<sup>s</sup> 'the ilke<sup>t</sup> wickid<sup>u</sup> man schal be schewid, whom the Lord Jhesu schal sle with the spirit of his mouth, and schal distroye<sup>v</sup> with the<sup>w</sup> illumynyng<sup>x</sup>, 'or *schynyng<sup>y</sup>*, of his comyng<sup>z</sup>. 'Jhesus schal 9 sle<sup>a</sup> him, whos comyng is vp<sup>b</sup> the worchyng of Sathanas, in al vertu, and signes, and grete<sup>c</sup> wondris, lyinge<sup>d</sup>, 'or *fals<sup>e</sup>*, 10 and<sup>f</sup> in al disseit of wickidnesse, to hem that perischen. For that thei resceyueden not the charite of treuthe, that thei schulden be maad saaf. Therefore<sup>g</sup> God schal sende to hem a<sup>h</sup> worchling of errour, that 11 thei bileue to leesyng, 'or *gabbyng<sup>i</sup>*, that alle be demyd, 'or *dampned<sup>k</sup>*, the<sup>l</sup> whiche<sup>m</sup> bileueden not to treuthe, but consentiden 12 to wickidnesse. Forsoth we<sup>n</sup> owen for<sup>o</sup> to do thankyngis euermore to God for 3ou, 3e<sup>p</sup> 'bretheren loued of God<sup>q</sup>, that God chees vs primyssis<sup>r</sup>, 'or *firste fruytis<sup>s</sup>*, into heelthe<sup>t</sup>, in halowyng of spirit and feith<sup>u</sup> 13 of treuthe; in the<sup>v</sup> which and<sup>w</sup> he clepide

be ny3. No man disseyue 3ou in<sup>f</sup> ony<sup>g</sup> 3 manere. For but dissencioun<sup>h</sup> come first, and the man of synne be schewid, the sonne of perdicion, that is aduersarie<sup>4</sup>, and is enhaunsid ouer 'al thing<sup>i</sup> that is seid God, or that is worschupid, so that he sitte in the temple of God, and schewe hym silf<sup>j</sup> as if he were God. Whether<sup>5</sup> 3e holden not, that 3it whanne Y was at 3ou, Y seide these thingis to 3ou? And<sup>6</sup> now what withholdith, 3e witen, that he be schewid in his tyme. For the priuete<sup>7</sup> of wickidnesse worchith now; oneli that he that holdith now, holde<sup>k</sup>, til he be do awei. And thanne thilke wickid man<sup>8</sup> schal be schewid, whom the Lord Jhesu schal sle with the spirit of his mouth, and schal distrie with lijtnyng of his comyng; hym, whos comyng is bi the<sup>l</sup> 9 worchyng of Sathanas, in al vertu, and signes, and grete wondris, false, and in 10 al disseit of wickidnesse, to hem that perischen. For that thei resceyueden not the charite of treuthe, that thei schulden be maad saaf. And therfor God schal sende to hem a worchyng of errour, that thei bileue to leesing, that alle be demed, 11 whiche bileueden not to treuthe, but consentiden to wickidnesse. But, bri- 12 theren louyd of God, we owen to do thankyngis euermore to God for 3ou, that God chees vs the firste fruytis in to heelthe, in<sup>m</sup> halewyng of spirit and in feith of treuthe; in which also he clepide 13 3ou bi oure gospel, in to geting<sup>n</sup> of the glorie of oure Lord Jhesu Crist. Ther- 14 for, britheren, stonde 3e, and holde 3e the<sup>o</sup> tradicions, that 3e han lerud<sup>p</sup>, ethir

<sup>u</sup> on ANOSVWXY. <sup>v</sup> For the Lord schal not come to the dom v. <sup>w</sup> Om. QTX. <sup>x</sup> but yf x. <sup>y</sup> disceioun QT. <sup>z</sup> Om. OQTVX. or discessioun s. <sup>a</sup> Om. v. <sup>b</sup> Om. v. <sup>c</sup> aduersarie, or Antecrist QT. <sup>d</sup> hauncid x. <sup>e</sup> ouer v. on x. <sup>f</sup> Om. G sec. m. OQSTVX. <sup>g</sup> and schewe v. <sup>h</sup> as that o. as if v. <sup>i</sup> is v. <sup>k</sup> not in mynde QT. <sup>l</sup> withholdeth, or letteth o. withholdith hym QT. <sup>m</sup> priuute o. <sup>n</sup> Om. ox. <sup>o</sup> now, and 3it schal QT. <sup>p</sup> now the feith QT. <sup>q</sup> holdith v. <sup>r</sup> mydil, that is, to the power of Antecrist be maad opyn in the mydil of hem that ben chosen to knowe it QT. <sup>s</sup> Om. x. <sup>t</sup> that x. <sup>u</sup> wicke sx. <sup>v</sup> dystroye hym QT. <sup>w</sup> Om. SVXY. <sup>x</sup> illumynyng A. schynyng o. lijtnyng v. <sup>y</sup> Om. OQTX. <sup>z</sup> cleer cummyng QT. <sup>a</sup> Om. OSVX. <sup>b</sup> after GMPQT. bi v. <sup>c</sup> Om. o. <sup>d</sup> fals or. lesyngis x. <sup>e</sup> Om. O VX. <sup>f</sup> Om. x. <sup>g</sup> And therefore v. <sup>h</sup> Om. x. <sup>i</sup> Om. AGMNOPQSTVWXY. <sup>k</sup> Om. ox. <sup>l</sup> Om. VX. <sup>m</sup> that x. <sup>n</sup> britheren loued of God, we v. <sup>o</sup> Om. SX. <sup>p</sup> Om. GMPQSTVXY sec. m. <sup>q</sup> Om. v. <sup>r</sup> firste fruytis OQT. the first fruytis v. <sup>s</sup> Om. OQTX. <sup>t</sup> helpe o. <sup>u</sup> of feith N. in feith v. <sup>v</sup> Om. SV. <sup>w</sup> also v.

<sup>f</sup> on KQrabcceghkoaβ. <sup>g</sup> no k. <sup>h</sup> ether departing away κ marg. discessioun k text. discessioun, or departing, or departisoun κ marg. <sup>i</sup> alle thingis k. <sup>j</sup> Om. a. <sup>k</sup> holdith k. <sup>l</sup> Om. k. <sup>m</sup> and a. <sup>n</sup> the geting agk. <sup>o</sup> Om. bk. <sup>p</sup> lerned alii.

14 you by oure gospel, into getyng of the  
 glorie of oure Lord Jhesu Crist. 'And  
 so<sup>x</sup>, britheren, stonde 3e, and 'holde 3e<sup>y</sup> the  
 tradiciouns, 'or *techingis*<sup>z</sup>, that 3e han le-  
 rud<sup>a</sup>, ethir by word, ethir<sup>b</sup> by oure<sup>c</sup> pistle<sup>d</sup>.  
 15 Forsothe oure Lord Jhesu Crist him silf,  
 and God and<sup>e</sup> oure fadir, the<sup>f</sup> which<sup>g</sup>  
 louede 3ou<sup>h</sup>, and 3af euerlasting comfort  
 16 and good hope in grace, stirre, 'or *mo-  
 neste*<sup>i</sup>, 3oure hertis<sup>k</sup>, and conferme<sup>l</sup> in al  
 'werk and good<sup>m</sup> word<sup>n</sup>.

bi word, ethir bi oure pistle<sup>a</sup>. And oure 15  
 Lord Jhesu Crist him silf, and God oure  
 fadir, which louyde vs, and 3af euerlast-  
 inge coumfort and good hope in grace,  
 stire 3oure hertis, and conferme in al 16  
 good werk and word.

CAP. III.

1 Britheren, 'hennis forthward<sup>o</sup> preie 3e  
 for vs, that the word of God renne, and  
 2 be clarified<sup>p</sup>, as and anentis 3ou; and that  
 we be delyuered fro vncouenable<sup>q</sup>, 'or  
*noyous*<sup>r</sup>, and yuele men; sothli<sup>s</sup> feith is  
 3 not of alle men. Forsoth the Lord is  
 trewe, that schal conferme vs<sup>t</sup>, and schal<sup>u</sup>  
 4 kepe<sup>v</sup> fro yuel. Sothli, *britheren*, we  
 tristen of<sup>w</sup> 3ou in the Lord, for<sup>x</sup> what  
 euere thingis we bydden<sup>y</sup>, and<sup>z</sup> 3e don  
 5 and<sup>a</sup> schulen don. Forsoth<sup>b</sup> the Lord  
 dresse 3oure hertis, in the<sup>c</sup> charite of God,  
 6 and<sup>d</sup> pacience of Crist. Forsothe, bri-  
 theren, we denouncen to 3ou in the name  
 of oure Lord Jhesu Crist, that 3e with-  
 drawe 3ou fro ech brother wandrynge vn-  
 ordynatly, 'or *azens good ordre*<sup>e</sup>, and not  
 vp<sup>f</sup> the tradicioun<sup>g</sup>, that thei resceyueden  
 7 of vs. Sothli<sup>h</sup> 3e 3e<sup>i</sup> silf witen, how it  
 bihoueth for<sup>k</sup> to sue vs. For we weren  
 not 'inquyet<sup>l</sup>, 'or *reste*, or *in pesyble*<sup>m</sup>,  
 8 among 3ou, nether frely, 'or *withoute oure  
 owne traueil*<sup>n</sup>, we eeten breed of ony man,  
 but in trauel and werynesse nyzt and day  
 worching, that we greueden<sup>o</sup> noon of 3ou.  
 9 Not as we hadden not power, but that we

CAP. III.

Britheren, fro hennus forward preye 1  
 3e for vs, that the word of God renne,  
 and be clarified, as *it is* anentis 3ou; and<sup>2</sup>  
 that we be delyuered fro noyous<sup>r</sup> and  
 yuele men; for feith is not of alle men.  
 But the Lord is trewe, that schal con-<sup>3</sup>  
 ferme 3ou, and schal kepe fro yuel.  
 And, *britheren*, we trusten of 3ou in<sup>4</sup>  
 the Lord, for what euere thingis we  
 comaunden to 3ou, bothe 3e don and  
 schulen do. And the Lord dresse 3oure<sup>5</sup>  
 hertis, in the charite of God, and in the  
 pacience of Crist. But, britheren, we<sup>6</sup>  
 denouncen<sup>s</sup> to 3ou in the name of oure  
 Lord Jhesu Crist, that 3e withdrawe 3ou  
 from ech brother that wandrith out of  
 ordre, and not aftir the techyng, that  
 thei resceyueden of vs. For '3e silf<sup>7</sup>  
 witen, hou it bihoueth to sue vs. For we  
 weren not vnpesible<sup>u</sup> among 3ou, nethir<sup>8</sup>  
 with outen oure owne trauel we eeten  
 breed of ony man, but in trauel and  
 werynesse worchiden<sup>v</sup> niyt and dai, that  
 we greuyden noon of 3ou. Not as we<sup>9</sup>  
 hadden not power, but that we schulden  
 3yue vs silf ensaumple to 3ou to sue vs.

<sup>x</sup> Therefore *v*. <sup>y</sup> holdith *x*. <sup>z</sup> Om. *x*. or *teching* *y*. <sup>a</sup> lernyd *GMNPQTY*. <sup>b</sup> or *x*. <sup>c</sup> Om. *x*.  
<sup>d</sup> epistell *AGMNOPQSTW*. epistil of vs *x*. <sup>e</sup> Om. *v*. <sup>f</sup> Om. *vx*. <sup>g</sup> that *x*. <sup>h</sup> us *v*. <sup>i</sup> Om. *GMOPQTVX*.  
<sup>k</sup> herte *GMPQT*. <sup>l</sup> conferme 3ou *QT*. <sup>m</sup> good werk and *GMPQSTVWX*. good werkis *y*. <sup>n</sup> Om. *y*.  
<sup>o</sup> hennes forward *GOQTYWY*. fro hennesforward *v*. <sup>p</sup> clarified, or *cleer to vnderstonde to other folk* *QT*.  
<sup>q</sup> vnrestful *v*. <sup>r</sup> Om. *oqtx*. and noyous *w*. <sup>s</sup> for whi *v*. <sup>t</sup> 3ou *v*. <sup>u</sup> Om. *sx*. <sup>v</sup> kepe vs *N*.  
<sup>w</sup> on *N*. <sup>x</sup> for whi *v*. <sup>y</sup> comaunden to 3ou *v*. <sup>z</sup> Om. *qt*. bothe *v*. <sup>a</sup> and 3e *GMPQT*. <sup>b</sup> For *N*.  
<sup>c</sup> Om. *pq*. <sup>d</sup> and in the *v*. <sup>e</sup> Om. *ox*. <sup>f</sup> aftir *GMPQTY*. <sup>g</sup> teching *v*. <sup>h</sup> For whi *v*. <sup>i</sup> 3our *GMPQTY*  
*sec. m*. Om. *o*. 3ou *sx*. <sup>k</sup> Om. *sx*. <sup>l</sup> vnquyet *G sec. m. qtv*. <sup>m</sup> or *reste G pr. m. mp. or vn-*  
*resteful G sec. m.* Om. *nox*. or *vnpesible qtw*. or *impeesible v*. or *reste vnpeysyble y*. <sup>n</sup> Om. *ox*. *that*  
*is, not with outen oure owne traueile q. that is, with outen oure owne traueil t.* <sup>o</sup> greuen *qt*.

<sup>q</sup> epistil *EQREGKA*. <sup>r</sup> ether *uncouenable κ marg.* the noious *k*. <sup>s</sup> ether *shewen κ marg.* <sup>t</sup> 3our self *Eh*.  
 3e 3ou silf *IKAK*. <sup>u</sup> ether *vnesie κ marg.* <sup>v</sup> worchyng *i. wrouzten r*.

schulden 3yue vs<sup>p</sup> silf a<sup>q</sup> foorme, 'or en-  
 10 *saumple*<sup>r</sup>, for<sup>s</sup> to sue vs. Forwhi and  
 whanne we weren anentis 3ou, this thing  
 we denounsiden, 'or *warneden*<sup>t</sup>, to 3ou,  
 for<sup>u</sup> if ony man wole not worche, nether  
 11 ete he. Sothli<sup>v</sup> we han herd summe<sup>w</sup>  
 among 3ou 'for to<sup>x</sup> wandre<sup>y</sup> 'inquet, or  
*reste*, or in *pesibli*<sup>z</sup>, no thing worchinge,  
 12 but doynge<sup>a</sup> curiously. Forsoth we de-  
 nounsen<sup>b</sup> to hem that ben siche maner  
 men<sup>c</sup>, and<sup>d</sup> bisechen in the Lord Jhesu  
 Crist, that thei with silense<sup>e</sup>, 'or *stilnesse*<sup>f</sup>,  
 13 worchinge, ete her owne breed. Forsothe<sup>g</sup>  
 nyle 3e, britheren, fayle wel<sup>b</sup> doynge 'in  
 14 Crist Jhesu oure Lord<sup>i</sup>. That if ony man  
 'schal not obeie<sup>k</sup> to oure word by<sup>l</sup> epistle,  
 marke 3e hym, and comune 3e<sup>m</sup> not with  
 him, that he be confoundid, 'or *schamed*<sup>n</sup>;  
 15 and<sup>o</sup> nyle 3e gesse hym as an enemy<sup>p</sup>, but  
 'reproue 3e<sup>q</sup> him<sup>r</sup> as a brother. Forsothe  
 'the ilke God<sup>s</sup> of pees 3yue to 3ou euerlast-  
 16 yng pees in al place. The Lord be with  
 17 alle 3ou. My salutacioun by the hond of  
 Poul; 'that is<sup>t</sup> signe in ech epistle". I  
 18 write<sup>v</sup> thus. The grace of oure Lord  
 Jhesu Crist be with 'alle 3ou<sup>w</sup>. Amen.

*Here endith the secunde pistle to Tes-  
 salonycensis, and bigynneth the prolog to  
 the firste pistle to Tymothe<sup>x</sup>.*

For also whanne we weren among 3ou, 10  
 we denounsiden this thing to 3ou, that  
 if ony man wole not worche, nethir ete  
 he. For we han herd that summe among 11  
 3ou goon in reste, and no thing worchen,  
 but don curiousli. But we denouncen 12  
 to hem that ben suche men, and bisechen  
 in the Lord Jhesu Crist, that thei  
 worchen with silence, and ete her owne  
 breed. But nyle 3e, britheren, faile wel 13  
 doynge. That if ony man obeie<sup>w</sup> not to 14  
 oure word bi epistle, marke 3e him, and  
 comyne 3e not with hym, that he be  
 schamed<sup>x</sup>; and nyle 3e gesse hym as 15  
 an enemye, but repreue 3e hym as a  
 brother. And God hym silf of pees 3yue  
 to 3ou euerlastinge pees in al place. The 16  
 Lord be with '3ou alle<sup>xx</sup>. My saluta- 17  
 cioun bi the hoond of Poul; which signe  
 in ech epistle<sup>y</sup> Y write thus. The grace 18  
 of oure Lord Jhesu Crist be with 'alle  
 3ou<sup>z</sup>. Amen.

*Here endith the secunde pistle to  
 Tessonycensis, and bigynneth a pro-  
 loge on the firste pistle to Tymothe<sup>a</sup>.*

P oure GMPQT. q Om. G pr. m. MQT. r to 3ou for QTV. Om. SX. s Om. OX. t Om. OX. u that v.  
 v For v. w that summe v. x to SX. Om. V. y goon v. z inquiete, or reste, or vnpesible AY. in quyet  
 G pr. m. X. vnquyetli G sec. m. in quyet, or reste MNPV. in vnpesible o. vnquyetly, or vnpesiblely QT. in  
 quyet, or reste, or vnpesibly W. a goende SX. goinge W. b denounseden SXY. c Om. X. d and we QT.  
 e stilnesse o. f Om. OX. g But v. h Om. G pr. m. i Om. V. k schal not obesche M. schal not  
 obeshen S. obeiech not v. l sent by QT. m Om. QT. n Om. OX. o Om. Q. p enmye, enuying to  
 hym QT. q repreueth X. r hym in loue QT. s God himself v. that God X. t which v. u pistle v.  
 v Y wryte AS. that I write QT. w 3ou all AGMNQST. alle Y. x Here endeth the secunde pistle to  
 Tessonycensis, and now bigynneth the first pistle to Tymothe. A. Here cendeth the secunde epistel  
 to Thessalonycensis, and bygynneth the prologe of the first to Tymothe. o. Here endith the ii. pistle to the  
 Tessonycensis, and bigynneth the firste pistle to Tymothe. q. Here cendith the secunde pistle to Tesso-  
 nysensis, and bigynneth the prologe to [of v] Tymothe. WY. No final rubric in GMPSTX.

w obeiech k. x aschamed ibe. xx alle 3ou Ebeghoaß. y pistil gkoß. z 3ou alle k.  
 a From CIMXABCO. Here endeth the secunde pistle to Tessonycensis; se now the prologe on the firste pistle  
 to Tymothee. K. Here endith the secunde pistle to Tessonycensis, and bigynneth the prolog on the firste  
 to Tymothe. Q. Here endith the ij. pistle to Tessonycensis, and here bigynneth the firste pistle to Ty-  
 mothe. V. Here endith Tessonycences, and bigynith a prologe on the firste pistile to Tymothe. G. Here  
 endith the epistle to Tessonycensis, and bigynneth the prolog on the firste pistle to Tymothe. H. No final  
 rubric in AEREK.

# I. TIMOTHY.

*Prolog to the firste pistle to Tymothe<sup>a</sup>.*

*Jeroms prologe on the firste epistle to Tymothe<sup>a</sup>.*

TYMOTHE the apostle enfoormeth and<sup>b</sup> techith of the ordynaunce of byschophood, and of the<sup>c</sup> dekenehood, and of al the chirchis disciplyne, writinge fro Rome cite.

HE enformeth and techith Tymothe of the ordynaunce of bishops office, and of dekenes office, and of<sup>b</sup> euerych<sup>c</sup> disciplyne<sup>d</sup> of hooli chirche, writynge to hym fro Macedonye, bi Titicus, the dekene.

*Here endith the prolog, and bigynneth the firste pistle<sup>d</sup>.*

*Jerome in his prolog on this pistil seith this<sup>e</sup>.*

† Thimothe the apostell enformeth and thecheth of the ordynaunce of bishophode, and of dekenhode, and of all the chirches discipline; forthermore enfoormeth him to schrewed aposteles to him bakbytyng mot answere resoun zeldyng, that of the pursuere he be saaf, whan Crist hath comen to deliuer all synneres at the last; otherwyse teching, monest he to be fledde. Writyn fro Rome cyte.

*Here eendeth the prologe, and bygynneth the epistel.*

*The first epistle to Tymothe<sup>a</sup>.*

*Here bigynneth the firste pistle to Tymothe<sup>a</sup>.*

CAP. I.

CAP. I.

1 Poul, apostle<sup>b</sup> of 'Crist Jhesu<sup>c</sup>, vp<sup>d</sup> the comaundement of God oure sauour, and<sup>e</sup>  
2 Jhesu Crist oure hope, to Tymothe, by-

Poul, apostle 'of Jhesu Crist<sup>b</sup>, bi the<sup>1</sup> comaundement of God oure sauour, and of Jhesu Crist oure hope, to Tymothe,<sup>2</sup>

<sup>a</sup> The prologe in Tymothe G. The prologe. s. No initial rubric in VWY. No prologue in AGMPQX; but a rubric in G. In N and T the prologue is of the later text. <sup>b</sup> or Y. <sup>c</sup> Om. SVW. <sup>d</sup> No final rubric in SVWY. † This prologue is from o. <sup>a</sup> From MT. The firste pistle to Tymothe. PQ. Here bigynneth the pistle to Tymothe. W. No initial rubric in AGKNSX. <sup>b</sup> the apostell OY. <sup>c</sup> Jhesu Crist GMPQY. <sup>d</sup> aftir MPQT. bi V. <sup>e</sup> and of QT.

<sup>a</sup> From E. Prolog. A. The prolog of the first pistil to Tymothe. NK. Here sueth a prolog on the firste pistil to Tymothe. R. Prologus. T. The prologe on the firste pistle to Tymothe. B. Here biginneth the prologe on the firste Tymothe. E. No initial rubric in CIKMUXACFGHOA. <sup>b</sup> Om. ENRTBCEGHOAß. <sup>c</sup> eueri E. eche keko. <sup>d</sup> lore R. <sup>e</sup> From CKMNxabcoa. Jerom in his prolog on this epistle seith: at this. Q. Jeromin his prologe seith this. U. This seith Jerom in his prolog. H. No final rubric in EIRTEFGK. <sup>a</sup> Pouls epistle to Tymothe. E. Heere biginnith the pistle. I. No initial rubric in CKQXABEGHKOA. <sup>b</sup> Crist Jhesu IBEKA.

lonyd<sup>f</sup> sone in the feith, grace and mercy  
and pees, of God the fadir, and Jhesu  
3 Crist, oure Lord. As I preiede thee, that  
thou schuld<sup>st</sup> dwelle at Ephesy, whanne  
I wente to<sup>s</sup> Macedonye, that thou schuld-  
ist denounce<sup>h</sup> to summe<sup>i</sup>, that thei schulden  
4 not teche othere weye<sup>k</sup>, nethir<sup>l</sup> 3yue tent to  
fablis and genologies<sup>m</sup> 'withouten endes<sup>n</sup>,  
the<sup>o</sup> whiche 3yuen questiouns<sup>p</sup>, more than  
edificacioun of God, that is in the<sup>q</sup> feith.  
5 Forsoth the ende of comaundement<sup>r</sup> is  
charite of clene herte, and good conscience,  
6 and feith<sup>s</sup> not feyned. Fro whiche thingis  
'sum men<sup>t</sup> erringe, ben turned to gidere  
7 into veyn speche; willinge for<sup>u</sup> to<sup>v</sup> be  
techeris of the lawe, not vndirstondinge,  
nethir what thingis 'ben spokun<sup>w</sup>, nether  
8 of what thingis thei affermen. Forsoth  
we witen for<sup>x</sup> the lawe is good, if ony  
9 man vse<sup>xx</sup> it lawefully; witinge this thing,  
that the lawe 'is not put<sup>y</sup> to a iust  
man, but to<sup>z</sup> vniust<sup>a</sup> and not suget, to  
vnpitouse men<sup>b</sup> and synneris, to curside  
men and defoulid, to sleeris of fadir<sup>c</sup>, and  
10 sleeris of modir<sup>d</sup>, to 'men sleeris<sup>e</sup> and for-  
nycatours, to hem that trespassen<sup>f</sup> with  
malis 'azens kynde<sup>g</sup>, silleris<sup>h</sup>, 'or steleris<sup>i</sup>,  
or 'draweris away<sup>k</sup>, of men, lesyngmon-  
geris<sup>l</sup> and forsworn<sup>m</sup>, and if ony othir  
11 thing is contrarie to<sup>n</sup> holsum teching, that  
is vp<sup>o</sup> the euangelie<sup>oo</sup> of the<sup>p</sup> glorie of  
blessid God, the<sup>q</sup> which gospel<sup>r</sup> is bitakun  
12 to me<sup>s</sup>. I do thankingis to him, that com-  
fortide<sup>t</sup> me in Crist Jhesu oure Lord, for  
he gesside<sup>tt</sup> me feithful, 'or trewe<sup>u</sup>, putt-  
13 inge me in mynisterie<sup>v</sup>, the<sup>w</sup> which I<sup>x</sup> first

bilouyd<sup>c</sup> sone in the feith, grace and  
merci and pees, of God the fadir, and<sup>d</sup> of  
Jhesu Crist, oure Lord. As Y preyede<sup>s</sup>  
thee, that thou schuld<sup>st</sup> dwelle at Effesi,  
whanne Y wente into Macedonye, that  
thou schuld<sup>st</sup> denounce to summe men,  
that thei schulden not teche othere weie<sup>e</sup>,  
nether 3yue tent to fablis and genologies<sup>4</sup>  
that ben vncerteyn, whiche 3yuen ques-  
tiouns, more than edificacioun of God,  
that is in the feith. For the ende of<sup>fs</sup>  
comaundement is charite of clene herte,  
and good conscience, and of feith not  
feyned. Fro<sup>s</sup> whiche thingis sum men<sup>6</sup>  
han errid, and ben turned in to veyn  
speche; and willith<sup>h</sup> to be techeris of the<sup>7</sup>  
lawe, and vndurstonden<sup>i</sup> not what thingis  
thei speken, nether of what thingis thei  
affermen. And we witen that the lawe<sup>8</sup>  
is good, if ony man vse it lawefulli; and<sup>9</sup>  
witinge this thing, that the lawe is not  
set to a iust man, but to vniust men  
and not suget, to wickid men and to  
synneris, to cursid men and defoulid, to  
sleeris of fadir, and sleeris of modir, to  
'men sleeris<sup>k</sup> and<sup>l</sup> lechouris, to hem that<sup>10</sup>  
don letcherie with men, lesyngmongeris  
and forsworun, and if ony othere thing  
is contrarie to the hoolsum teching, that<sup>11</sup>  
is aftir the euangelie<sup>m</sup> of the glorie of  
blessid<sup>n</sup> God, which is bitakun to me.  
Y do thankingis to hym, that coumfort-<sup>12</sup>  
ide<sup>o</sup> me in Crist Jhesu oure Lord, for he  
gesside me feithful, and putte<sup>p</sup> me in  
mynystrie, that first was a blasfeme<sup>q</sup>,<sup>13</sup>  
and a<sup>r</sup> pursuere, and ful of wrongis.

<sup>f</sup> the loued GMPQT. loued X. <sup>g</sup> in to V. <sup>h</sup> denounce, or *marne* QT. <sup>i</sup> summe *techeris* QT. <sup>j</sup> summen V.  
<sup>k</sup> weye, than *we tauzten* Q. <sup>l</sup> weies, than *we tauzten* Q. <sup>m</sup> nether the *herers* QT. <sup>n</sup> genologye G. <sup>o</sup> vn-  
eendid QS *pr. vice* T. withoute ende X. <sup>p</sup> Om. V. <sup>q</sup> questioun S. <sup>r</sup> comaundementis K. the  
comaundement QT. <sup>s</sup> of feith QT. <sup>t</sup> summen AMQR. <sup>u</sup> summe GNSTXY. <sup>v</sup> Om. SX. <sup>w</sup> Om. X. <sup>x</sup> thei  
speken V. <sup>y</sup> that V. <sup>xx</sup> vsith M. <sup>z</sup> it not puttith K. <sup>a</sup> to an GMOPQSTY. <sup>b</sup> vniust men V.  
<sup>c</sup> men, *ether vnfeithful men* V. <sup>d</sup> fadiris GMPQTY. <sup>e</sup> modris GMPQTY. <sup>f</sup> mansleeris X. <sup>g</sup> don  
lecherie V. <sup>h</sup> *either synne of Sodom* V. Om. X. <sup>i</sup> to hem that putten woundis to men, sellers G.  
hem, that putten woundes to men, sillers MPY *sec. m.* to hem that putten woundes to men N. to hem that  
putten woundis to men, or to sellers QT. to beteris of men, *either sillers* V. <sup>j</sup> Om. V. and steleris WX.  
<sup>k</sup> draweris N. or *withdrawers* GQT. Om. VX. <sup>l</sup> to lesyng mongeris QT. <sup>m</sup> forswerers N. to forsworn  
men QT. <sup>n</sup> to the V. <sup>o</sup> after GMPQTY. <sup>oo</sup> uangelie K. <sup>p</sup> Om. SWXY. <sup>q</sup> Om. V. <sup>r</sup> Om. X. <sup>s</sup> men Q.  
<sup>t</sup> hath coumfortide PQTY *sec. m.* <sup>tt</sup> gessith Y. <sup>u</sup> Om. GMOPQTX. <sup>v</sup> mysterie N. seruice O. mysterie,  
or *seruice* QT. <sup>w</sup> Om. V. <sup>x</sup> Om. GMPQSTX.

<sup>c</sup> my loued k. <sup>d</sup> Om. k. <sup>e</sup> wijse CEIKMQRUXabceghkoaf. <sup>f</sup> of the bk. <sup>g</sup> For g. <sup>h</sup> willen CEIKQXgka.  
wilnen R. wilneth a. <sup>i</sup> vndirstoden a. vndirstondith oB. <sup>k</sup> monsleeris E. mansleeris RH. <sup>l</sup> and to R.  
<sup>m</sup> gospel R. <sup>n</sup> the blessid Eak. <sup>o</sup> coumfortith k. <sup>p</sup> puttide be. <sup>q</sup> blasfemere C *sec. m.* EQ *sec. m.* Rg  
*o pr. m. B. ether a dispiser of God* K *mag.* <sup>r</sup> Om. ao.

was a blasfeme<sup>y</sup>, 'or dispiser of God<sup>z</sup>, and pursuwer<sup>a</sup>, and ful of wrongis. But I haue getun the<sup>b</sup> mercy of God, for I vn-  
 14 knowyng dide in vnbileue. Sothli the grace of oure Lord<sup>c</sup> ouer habounde<sup>d</sup>, with  
 15 feith and loue that is in Crist Jhesu. A trewe worde and worthi al resceyuyng<sup>e</sup>,  
 for Crist Jhesu caam into this world for<sup>f</sup> to make synful men saaf, of whiche<sup>g</sup> I  
 16 am the firste. But therefore I haue getyn mercy, that Crist Jhesu schulde schewe in  
 me first al pacience, to the enfoormyng of hem that 'ben to<sup>h</sup> bileuyng<sup>i</sup> to him into  
 17 euere lastyng lyf. Forsoth to the kyng of worldis, vndeedy and invisible<sup>k</sup> God<sup>l</sup>  
 aloone, honour<sup>m</sup> and glorie into worldis of  
 18 worldis. Amen. I comende<sup>n</sup>, 'or bitake<sup>o</sup>, this presept<sup>p</sup>, 'or biddyng<sup>q</sup>, to thee, thou<sup>r</sup>  
 sone Tymothe, vp<sup>s</sup> prophecies bifore go-  
 ynge in thee, that thou fytte<sup>t</sup>, 'or holde<sup>u</sup>,  
 19 in hem a good kny3thood, hauynge feith and<sup>v</sup> good conscience, the<sup>w</sup> which 'sum  
 men<sup>x</sup> castyng a wey, perischeden aboute  
 20 the feith<sup>y</sup>. Of which<sup>z</sup> is Emyneus<sup>a</sup> and<sup>b</sup> Alisaundre, whom<sup>c</sup> I bitook to Sathanas<sup>d</sup>,  
 that thei lerne<sup>e</sup> for<sup>f</sup> 'to not<sup>g</sup> blasphem<sup>h</sup>.

## CAP. II.

1 Therefore I biseche<sup>i</sup> first of alle thingis<sup>k</sup>,  
 for<sup>l</sup> to be maad bisechingis, preieris, ax-  
 yngis, doynge<sup>m</sup> of thankyngis, for alle  
 2 men, for kyngis and alle<sup>n</sup> that ben sett in  
 hiznesse, 'or greet stat<sup>o</sup>, that we lede  
 quyet and pesyble lyf, in al pite and  
 3 chastite. Forsoth<sup>p</sup> this thing is good and  
 4 acceptid bifore God, oure sauour, that  
 wole alle men for<sup>q</sup> to be maad saaf, and  
 for<sup>q</sup> to come to the knowyng of treuthe.  
 5 Sothli<sup>r</sup> o God and mediatour of<sup>s</sup> God and  
 6 men, a<sup>t</sup> man 'Jhesus Crist<sup>u</sup>, that 3af him

But Y haue getun the merci of God,  
 for Y vnkowinge dide in vnbileue. But<sup>14</sup>  
 the grace of oure Lord ouer aboundide,  
 with feith and loue that is in Crist  
 Jhesu. A trewe word and worthi al<sup>15</sup>  
 resseyuyng, for Crist Jhesu cam in to  
 this world to make synful men saaf, of  
 whiche Y am the firste. But therfor Y<sup>16</sup>  
 haue getun merci, that Crist Jhesu  
 schulde schewe in me first al pacience,  
 to the enfourmyng of hem that schulen  
 bileue to hym in to euerlastinge lijf.  
 And to the king of worldis, vndeedy and<sup>17</sup>  
 vnvysible God aloone, be onour and glo-  
 rie in to worldis of worldis. Amen.  
 I bitake this comaundement to thee, thou<sup>18</sup>  
 sone Timothe, after the prophecies that  
 han be hertofore<sup>s</sup> in thee, that thou  
 traueile in hem a good trauel, hauynge<sup>19</sup>  
 feith and good conscience, which sum-  
 men casten awey, and perischeden aboute  
 the feith. Of whiche is<sup>t</sup> Ymeneus and<sup>20</sup>  
 Alisaundre, which<sup>u</sup> Y bitook to Sathanas,  
 that thei lerne 'to not<sup>v</sup> blasfeme.

## CAP. II.

Therfor Y biseche first of alle thingis,<sup>1</sup>  
 that bisechingis, preieris, axyngis, do-  
 yngis<sup>w</sup> of thankyngis, ben inaad for alle  
 men, for kingis and alle that ben set in<sup>2</sup>  
 hiznesse, that we leden a quyet and a  
 pesible lijf, in al pite and chastite. For<sup>3</sup>  
 this thing is good and acceptid bifore  
 God, oure sauour, that wole that alle<sup>4</sup>  
 men ben maad saaf, and that thei come  
 to the knowyng of treuthe. For o God<sup>5</sup>  
 and a<sup>x</sup> mediatour is of God and of men,  
 a man Crist Jhesus, that 3af him silf<sup>6</sup>

<sup>y</sup> blasfemye *AQ*. blasfemere *N*. <sup>z</sup> or a dispiser of God *GMPQ*. *Om. OX*. <sup>a</sup> a pursuer *GMPT*. <sup>b</sup> *Om. X*.  
<sup>c</sup> Lord to me *QT*. <sup>d</sup> haboundide *AGMOPSTVWXY*. haboundeth *N*. <sup>e</sup> praysynge *O*. <sup>f</sup> *Om. SX*. <sup>g</sup> whome  
*GMPQT*. <sup>h</sup> schulen *V*. <sup>i</sup> bileue *NV*. beleeuē *SX*. <sup>k</sup> vnsijtable *O*. vnvisible *V*. <sup>l</sup> to God *O sec. m*.  
<sup>m</sup> be onour *V*. <sup>n</sup> bitake *O*. <sup>o</sup> *Om. OX*. <sup>p</sup> comaundement *V*. <sup>q</sup> *Om. OFX*. <sup>r</sup> *Om. X*. <sup>s</sup> after *QT*. <sup>bi</sup> *V*.  
<sup>t</sup> holde *V*. <sup>u</sup> *Om. OVX*. <sup>v</sup> in *O*. <sup>w</sup> *Om. V*. <sup>x</sup> summe *ASY*. summen *GMPQV*. <sup>y</sup> feith, not with inne in  
 the feith *QT*. <sup>z</sup> whome *GQT*. <sup>a</sup> Hymeneus *GMPT*. Heuenes *Q*. <sup>b</sup> *Om. G pr. m*. <sup>c</sup> whiche *V*. <sup>d</sup> Sathanas,  
 suffrynge hym to tourmente hem *QT*. <sup>e</sup> lere *S*. <sup>f</sup> *Om. G pr. m. MPQSTX*. <sup>g</sup> not to *T*. <sup>h</sup> blasphemye *A*.  
 blasfemee *T*. <sup>i</sup> biseche thee to teche *QT*. <sup>k</sup> theng *K*. <sup>l</sup> *Om. SX*. <sup>m</sup> doynge *ASVXY*. <sup>n</sup> alle  
 men *G sec. m*. <sup>o</sup> or greet astaal *ANOSVY*. of stat *X*. <sup>p</sup> For whi *V*. <sup>q</sup> *Om. SX*. <sup>r</sup> For whi *V*. <sup>s</sup> is of *V*.  
<sup>t</sup> and a *QT*. <sup>u</sup> Crist *G pr. m*. Crist Jhesus *G sec. m. MPQTVXY*.

<sup>s</sup> herd to fore *k*. <sup>t</sup> *Om. k*. <sup>u</sup> whom *I*. <sup>v</sup> not to *hkβ*. <sup>w</sup> doinge *KRO*. <sup>x</sup> o *xa*.

silf redempcioun<sup>v</sup> for alle men. Whos witness-  
 7 nessage is confermyd in his tymes; in  
 the<sup>w</sup> which I am putt a prechour and  
 apostle. Sothli<sup>x</sup> I seie treuthe 'in Crist  
 Jhesu<sup>y</sup>, and I lye not<sup>z</sup>, a techer of hethen  
 8 men in feith and in<sup>a</sup> treuthe. Therefore I  
 wole, 'menf or to<sup>b</sup> preie in al<sup>c</sup> place, lift-  
 ynge vp clene hondis with oute wraththe  
 9 and disputyng, 'or stryf<sup>d</sup>. Also and  
 wymmen 'in ourned<sup>e</sup>, 'or couenable<sup>f</sup>, abite,  
 with schamfastnesse and sobrenesse ourn-  
 ynge hem silf, not in writhun heeris,  
 ethir<sup>g</sup> in gold, ethir<sup>g</sup> margaritis, 'that ben<sup>h</sup>  
 10 peerlis<sup>i</sup>, ether<sup>k</sup> precious cloth<sup>l</sup>; but that  
 that bicometh wymmen<sup>m</sup>, bihetyng pite  
 11 bi goode werkis. A womman lerne<sup>u</sup> in  
 12 silence, with al subieccioun<sup>o</sup>. Forsothe I  
 suffre not a<sup>p</sup> womman<sup>q</sup> for<sup>r</sup> to tech, nether  
 for<sup>s</sup> to haue lordschip into<sup>t</sup> the man, 'or  
 hosebonde<sup>u</sup>, but for<sup>v</sup> to be in silence.  
 13 Forsoth<sup>w</sup> Adam was first foormyd, aftir-  
 14 ward Eue; and Adam was not<sup>x</sup> dis-  
 ceiyed 'in feith<sup>y</sup>, forsoth<sup>z</sup> the<sup>a</sup> womman  
 was disceiyed 'in feith<sup>b</sup>, in preuarica-  
 15 cioun<sup>c</sup>, 'or brekyng of the lawe<sup>d</sup>. Sothli  
 sche schal be saned by generacioun<sup>e</sup> of  
 sones<sup>f</sup>, if sche 'schal dwelle<sup>g</sup> perfytli in  
 feith, and loue, and hoolynesse, with so-  
 brenesse.

## CAP. III.

1 A feithful word<sup>b</sup>. If ony man desyre<sup>a</sup> a  
 byschopriche, he desyrith a good werk<sup>k</sup>.  
 2 Therefore it bihoueth a byschop for<sup>l</sup> to be  
 irreprehensyble<sup>m</sup>, 'or withoute reprove<sup>n</sup>,  
 and<sup>o</sup> the hosebonde of oo wyf<sup>p</sup>, sobre<sup>q</sup>,  
 prudent<sup>r</sup>, ourned<sup>s</sup>, chast, holdynge hospi-  
 3 talite, techer<sup>t</sup>; not zouun moche to wyn,  
 not smyter, but temperaunt<sup>u</sup>, 'or pacient<sup>v</sup>,

redempcioun for alle men. Whos witness-  
 ing is confermyd in his tymes; in which<sup>7</sup>  
 Y am set a prechour and an<sup>y</sup> apostle. For  
 Y seye treuthe, and Y lie not, *that am*  
 a techere of hethene men in feith and  
 in treuthe. Therfor Y wole, that men<sup>8</sup>  
 preye in al place, liftinge vp clene  
 hondis with outen wraththe and strijf.  
 Also wymmen in conenable abite, with<sup>9</sup>  
 schamefastnesse and sobrenesse araiynge  
 hem silf, not in writhun heeris, ethir in  
 gold, ethir<sup>z</sup> peerlis, ethir<sup>a</sup> precieuse cloth;  
 but that that bicometh wymmen, biheet-  
 10 inge pite bi good werkis. A womman<sup>11</sup>  
 lerne in silence, with al subieccioun. But<sup>12</sup>  
 Y suffre not a<sup>aa</sup> womman to teche, nether  
 to haue lordschip on the hosebonde, but  
 to be in silence. For Adam was first<sup>13</sup>  
 formed, aftirward Eue; and Adam<sup>†</sup> was<sup>14</sup> † in bileuinge  
 not disseyued, but the womman was dis-  
 seyued, in breking of the lawe. But<sup>15</sup>  
 sche schal be sauyl bi generacioun of  
 children, if sche dwellith<sup>b</sup> perfitli in feith,  
 and loue, and hoolynesse, with sobrenesse.

† in bileuinge  
 that was sothe,  
 that the deuel  
 seide, 3e schu-  
 len be as god-  
 dis. Lire and  
 the Glose re-  
 hersing Austyn.  
 ve.

## CAP. III.

A feithful word. If ony man desirith<sup>1</sup>  
 a bishopriche, he desirith a good werk.  
 Therfor it bihoueth a byschop to be<sup>2</sup>  
 with out reproof, the hosebonde of o  
 wijf, sobre, prudent, chast, vertewous,  
 holdinge hospitalite, a techere; not zouun<sup>3</sup>  
 myche to wyn, not a smytere, but tem-  
 perat<sup>c</sup>, not ful of chiding, not coueitouse,

<sup>v</sup> azenby;eynge o. <sup>w</sup> Om. svx. <sup>x</sup> For v. <sup>y</sup> Om. v. <sup>z</sup> not in eny part, the whiche am qt. <sup>a</sup> Om. GMPQTX. <sup>b</sup> men to qsx. that men v. <sup>c</sup> eche o. <sup>d</sup> Om. ox. <sup>e</sup> enournd gqt. in couenable o. <sup>f</sup> Om. ox. or in couenable t. <sup>g</sup> other mp. <sup>h</sup> or gpqt. Om. x. <sup>i</sup> perlis, that zeuen occacion of leccherie t. Om. x. <sup>k</sup> other mp. <sup>l</sup> cloth, that 3e zeuen occasion of lechorie q. <sup>m</sup> wymmen, for her firste gill qt. <sup>n</sup> lerne sche q. lere sx. serue sche t. <sup>o</sup> subieccioun, or obeischyng qt. <sup>p</sup> to a AMNOPQSV sec. m. xy. <sup>q</sup> womman, that is vnstable q. wymmen, that is vnstable t. <sup>r</sup> Om. sx. <sup>s</sup> Om. sx. <sup>t</sup> in s. on v. <sup>u</sup> Om. ox. <sup>v</sup> Om. sx. <sup>w</sup> For whi v. <sup>x</sup> not firste qt. <sup>y</sup> Om. qstvx. <sup>z</sup> but v. <sup>a</sup> Om. s. <sup>b</sup> in consent and deed qt. Om. svx. <sup>c</sup> brekyng of the lawe oqtv. <sup>d</sup> Om. oqtvx. <sup>e</sup> generaciouns ny. <sup>f</sup> sonys, or good werkis qt. <sup>g</sup> dwellith v. <sup>h</sup> word I schal seye qt. <sup>i</sup> desyreth gmnfpqstvxxy. <sup>k</sup> werk, and trauelous; no dignyte, ne delices qt. <sup>l</sup> Om. sx. <sup>m</sup> withouten repreue g pr. m. mopqt. <sup>n</sup> Om. g pr. m. mopqt. <sup>o</sup> Om. v. <sup>p</sup> wyf, feithfully gouernynge the chirche in oonhed of loue qt. <sup>q</sup> sobre, in etynge and drynkyng qt. <sup>r</sup> prudent, azein the sleizte of ennyes qt. <sup>s</sup> ournyd with vertues qt. <sup>t</sup> a techer g sec. m. a trew techer qt. <sup>u</sup> temperat msvx. pacient o. tholmound qt. <sup>v</sup> Om. oqtx.

<sup>y</sup> Om. alii. <sup>z</sup> or R. <sup>a</sup> or ER. <sup>aa</sup> to a A pr. m. <sup>b</sup> dwelle R. <sup>c</sup> temperat, or manerly R.

not litigious<sup>x</sup>, 'or ful of stryf, or chid-  
 4 yng<sup>y</sup>, not coueitous, wel rewlynge his  
 hous, hauynge sones suget with al chas-  
 5 tite<sup>z</sup>; forsoth if ony man kan not go-  
 uerne his hous<sup>a</sup>, how schal he haue dili-  
 6 gence<sup>b</sup> of the chirche of God<sup>c</sup>? not<sup>d</sup> newe  
 conuertid into<sup>e</sup> feith, lest he<sup>f</sup> borun vp  
 into pride, falle<sup>g</sup> into the<sup>h</sup> dom, 'or synne<sup>i</sup>,  
 7 of the deuyll. Forsoth it bihoueth hym  
 for<sup>k</sup> to haue good witnessyng and<sup>l</sup> of hem  
 that ben withoute forth, that he falle not  
 into schenship<sup>m</sup>, 'or reprof<sup>n</sup>, and into the<sup>o</sup>  
 8 snare of the deuyll. Also 'it byhoueth<sup>p</sup>  
 dekenes for<sup>q</sup> to be chast, not dowble tung-  
 id, not 3ouun 'to moche<sup>r</sup> wyn, not suyng<sup>s</sup>  
 9 foul wynnyng; hauynge the mysterie<sup>t</sup> of  
 10 feith in clene conscience. And forsoth be  
 thei proued first, that<sup>u</sup> thei mynystre so,  
 hauynge no<sup>v</sup> cryme<sup>w</sup>, 'or greet synne<sup>x</sup>.  
 11 Also 'it bihoueth<sup>y</sup> wymmen for<sup>z</sup> to be  
 chast, not bacbitinge, sobre, feithful in alle  
 12 thingis. Dekenes be thei<sup>a</sup> hosebondis of o  
 wyf; the<sup>b</sup> whiche dekenes<sup>c</sup> gouerne wel  
 13 her sones and her housis. Sothli<sup>d</sup> thei  
 that 'schulen mynystre<sup>e</sup> wel, schulen gete  
 a<sup>f</sup> good degree to hem silf, and moche trist  
 14 in the feith, that is in Crist Jhesu. Sone  
 Tymothe, I write to thee thes thingis,  
 hopeinge me for<sup>g</sup> to come soone to thee;  
 15 forsoth<sup>h</sup> if I schal tarie, that thou wite,  
 how it bihoueth<sup>i</sup> thee for<sup>i</sup> to lyue in the  
 hous of God, that is the chirche of quyk  
 16 God, a piler and sadnesse of treuthe. And  
 opynly<sup>k</sup> it is<sup>l</sup> a greet sacrament of pite,  
 that<sup>m</sup> that<sup>n</sup> is schewid in fleisch<sup>o</sup>, is<sup>p</sup> iusti-  
 fied in spirit<sup>q</sup>, it apperide to aungels<sup>r</sup>, it is  
 prechid to hethen men, it is byleuyd in the<sup>s</sup>  
 world, it is takun vp in glorie.

wel reulinge his hous, and haue sones<sup>4</sup>  
 suget with al chastite; for if ony man<sup>5</sup>  
 kan not gouerne his house, hou schal he  
 haue diligence of the chirche of God?  
 not new conuertid to the feith, lest he<sup>6</sup>  
 be<sup>d</sup> borun vp in to pride, and<sup>e</sup> falle in to  
 doom of the deuel. For it bihoueth hym<sup>7</sup>  
 to haue also good witnessing of hem that  
 ben with outforth, that he falle not in  
 to reproof, and in to the<sup>f</sup> snare of the  
 deuel. Also it bihoueth dekenes to be<sup>8</sup>  
 chast, not double tungid, not 3ouun  
 myche to wyn, not suyng foul wyn-  
 nyng; that han the mysterie of feith in<sup>9</sup>  
 clene conscience. But be thei proued first,<sup>10</sup>  
 and mynystre so<sup>g</sup>, hauynge no cryme.  
 Also it bihoueth wymmen to be chast,<sup>11</sup>  
 not bacbitinge, sobre, feithful in alle  
 thingis. Dekenes be hosebondis of o<sup>12</sup>  
 wijf; whiche gouerne wel her sones and  
 her housis. For thei that mynystren<sup>13</sup>  
 wel, schulen gete a good degre to hem  
 silf, and myche triste in the feith, that  
 is in Crist Jhesu. Sone Tymothe, Y<sup>14</sup>  
 write to thee these thingis, hopeinge that  
 Y schal come soon to thee; but if Y<sup>15</sup>  
 tarie, that thou wite, hou it bihoueth  
 thee to lyue in the hous of God, that  
 is the chirche of lyuyng God, a pilere  
 and sadnesse of treuthe. And opynli it<sup>16</sup>  
 is a greet sacrament of pitee, that thing  
 that was schewid in fleisch, it is iusti-  
 fied in spirit, it apperid to aungels, it  
 is prechid to hethene men, it is bileuyd  
 in the world, it is takun vp in<sup>h</sup> glorie.

<sup>x</sup> ful of stryf oQT. ful of chiding X. <sup>y</sup> Om. oQTX. <sup>z</sup> charite Q. <sup>a</sup> house, of lital meynee QT. <sup>b</sup> dili-  
 gence, or keepynge QT. <sup>c</sup> God, wherynne ben manye and dyuerse? QT. <sup>d</sup> He that schal be a bischop or  
 prest, schulde be proued sad in byleue, not QT. <sup>e</sup> to the AGMNOSTVX. to Q. <sup>f</sup> he be NPQT. <sup>g</sup> and falle QT.  
<sup>h</sup> Om. oX. <sup>i</sup> of synne M. Om. oX. <sup>k</sup> Om. SX. <sup>l</sup> Om. GMPQTVX. <sup>m</sup> repreue GQT. reprof MP.  
<sup>n</sup> or schenship GMP. Om. oQTX. <sup>o</sup> Om. oX. <sup>p</sup> Om. X. <sup>q</sup> Om. SX. <sup>r</sup> myche to V. <sup>s</sup> folowynge  
 GMPQT. <sup>t</sup> ministerie o. priuytee QT. <sup>u</sup> and V. <sup>v</sup> not QT. <sup>w</sup> greet gilt QT. <sup>x</sup> Om. QTX. <sup>y</sup> Om. oX.  
<sup>z</sup> Om. SX. <sup>a</sup> Om. V. <sup>b</sup> Om. V. <sup>c</sup> Om. X. <sup>d</sup> For V. <sup>e</sup> mynystren V. <sup>f</sup> and G pr. m. <sup>g</sup> Om. SX.  
<sup>h</sup> for V pr. m. <sup>i</sup> Om. SX. <sup>k</sup> apertly, or openly GMP. apertly QT. <sup>l</sup> is schewid QT. <sup>m</sup> which V.  
<sup>n</sup> Om. osv. <sup>o</sup> fleisch takynge QT. <sup>p</sup> it is V. <sup>q</sup> spirit, for he conceyued of the Holy Gost QT. <sup>r</sup> aungelis  
 for they prophecieden it QT. <sup>s</sup> Om. X.

<sup>d</sup> Om. R pr. m. <sup>e</sup> Om. R pr. m. <sup>f</sup> Om. a. <sup>g</sup> thei so R. <sup>h</sup> in to k.

## CAP. IV.

1 Forsoth the spirit seith opynli, for<sup>t</sup> in  
the laste tymes summe<sup>u</sup> schulen departe  
fro the feith, 3yuyng<sup>e</sup> tent to spiritis of  
2 errorr, and to techingis<sup>v</sup> of deuels; in  
ypocrisy<sup>e</sup> spekinge lesyng<sup>g</sup>, and hauynge  
3 her conscience brent<sup>w</sup>, forbedyng<sup>e</sup> for<sup>x</sup> to  
wedde<sup>y</sup>, for<sup>z</sup> to absteyne fro metis, the<sup>a</sup>  
whiche<sup>b</sup> God made 'of noyt<sup>c</sup> for<sup>d</sup> to take  
with doynge<sup>e</sup> of thankings<sup>ee</sup>, to<sup>f</sup> feithful  
men, and hem that han<sup>g</sup> knowen the  
4 treuthe. For ech<sup>h</sup> creature of God is  
good, and no thing is to be cast away, the<sup>i</sup>  
which is takun with doynge of thankings;  
5 forsoth<sup>k</sup> it is halwid by 'the word of God<sup>l</sup>,  
6 and 'by preier<sup>m</sup>. Thou puttinge forth these  
thingis to britheren, schalt be a good myn-  
istre of Crist Jhesu; *thou<sup>n</sup> norischid* with  
wordis of feith and of good<sup>o</sup> doctryne,  
7 that<sup>p</sup> thou hast gete 'in suyng<sup>q</sup>. Forsothe  
schonye<sup>r</sup> thou vncouenable fablis and veyn<sup>s</sup>;  
8 sothli<sup>t</sup> haunte thi silf to pite. Forwhi  
bodili 'excercitacioun, or *traueling*, or *ab-*  
*stinence<sup>u</sup>*, to lital thing is profytable; for-  
soth<sup>v</sup> pite is profytable to alle thingis,  
hauynge biheeste of lyf that now is, and  
9 to<sup>w</sup> comynge<sup>x</sup>. A trewe word, and worthi  
10 al<sup>y</sup> acceptacioun<sup>z</sup>. Sothli in this thing<sup>a</sup> we  
traueilen, and ben cursid, for we hopen in  
quyk God, that is sauour of alle men,  
11 moost of feithful men. Comaunde thou  
12 this thing, and teche. No man dispise thi  
3ongthe<sup>b</sup>, but be thou ensaunple<sup>c</sup> of feith-  
ful men in word, in lyuyng<sup>e</sup>, in<sup>d</sup> charite,  
13 in feith, in<sup>e</sup> chastite. The while I<sup>f</sup> come,  
taak tent to redinge, to exortacioun<sup>g</sup>, 'or  
14 *monestyng<sup>h</sup>*, and teching. Nyle thou dis-

## CAP. IV.

But the spirit seith opynli, that in<sup>1</sup>  
the laste tymes summen schulen departe  
fro the feith, 3yuyng<sup>e</sup> tent to spiritis  
of errorr, and to techingis of deuellis;  
that speken leesing<sup>i</sup> in ipocrisie, and<sup>2</sup>  
haue her conscience corrupt<sup>k</sup>, forbedinge<sup>3</sup>  
to be weddid, to<sup>l</sup> absteyne fro metis,  
whiche God made to take with doynge  
of thankings, to feithful men, and hem<sup>m</sup>  
that han knowe the treuthe. For ech<sup>4</sup>  
creature of God is good, and no thing  
is to be cast awei, which is takun with  
doynge of thankyngis; for it is halewid<sup>5</sup>  
bi the word of God, and bi preyer.  
Thou puttyng<sup>e</sup> forth these thingis to<sup>6</sup>  
britheren, schalt be a good mynystre of  
Crist Jhesu; *nurschid* with wordis of  
feith and of good doctryne, which thou  
hast gete. But eschewe thou vncouen-<sup>7</sup>  
able fablis, and elde wymmenus<sup>a</sup> *fablis*;  
haunte thi silf to pitee. For bodili ex-<sup>8</sup>  
ercitation<sup>o</sup> is profitable to litle thing;  
but pitee is profitable to alle thingis,  
that hath a biheest of lijf that now is,  
and that is to come. A trewe word, and<sup>9</sup>  
worthi al acceptacioun<sup>p</sup>. And in this<sup>10</sup>  
thing we trauelen, and ben cursid, for  
we hopen in lyuyng God, that is sa-  
uour of alle men, moost of feithful  
men. Comaunde thou this thing, and<sup>11</sup>  
teche. No man dispise thi 3ongthe, but<sup>12</sup>  
be thou ensaunple of feithful men in  
word, in lyuyng, in charite, in feith, in  
chastite. Tyl Y come, take tent to red-<sup>13</sup>  
yng, to exortacioun and teching. Nyle<sup>14</sup>  
thou lital charge<sup>q</sup> the grace which is in

<sup>t</sup> that *v.* <sup>u</sup> summen *AMPQV.* sum men *NO.* summe men *V.* <sup>v</sup> techinge *O.* <sup>w</sup> brent, or corrupt *QT.*  
<sup>x</sup> Om. *SX.* <sup>y</sup> be weddid *V.* <sup>z</sup> Om. *SX.* <sup>a</sup> Om. *MVX.* <sup>b</sup> that *X.* <sup>c</sup> or ordeynede to man *QT.* <sup>d</sup> Om. *SX.*  
<sup>e</sup> doynge *SY.* <sup>ee</sup> thankings; forsoth it is doynge of thankings *K.* <sup>f</sup> of *K.* <sup>g</sup> Om. *QT.* <sup>h</sup> which *V.*  
<sup>i</sup> Om. *V.* <sup>k</sup> for *V.* <sup>l</sup> doynge of thankyngis *T.* <sup>m</sup> preiynge *O.* preier, fro the vnclennesse *QT.* <sup>n</sup> Om.  
*GMSX.* that *O.* <sup>o</sup> a good *QT.* <sup>p</sup> which *V.* <sup>q</sup> Om. *V.* <sup>r</sup> shone *AMNPSX.* shunne *GT.* eschewe *OF.*  
<sup>s</sup> veyn, or olde wymmens *fablis AG sec. m. NSV.* elde wommenus *fablis V.* <sup>t</sup> Om. *V.* <sup>u</sup> traueylinge, or  
*abstinence, or exortacioun G.* excitacioun, or *tr. or abst. K.* traueling, or *abstinence, or excercitacioun MP.* ex-  
*ercitacioun, or traueiling O.* traueilyng<sup>e</sup>, or *abstinence Q.* traueile, or *abstinence TV.* <sup>v</sup> but *V.* <sup>w</sup> is to *O.*  
<sup>x</sup> come *SX.* <sup>y</sup> Om. *SY.* <sup>z</sup> acceptacioun *A.* acceptioun, is this that I seye of pyte *QT.* <sup>a</sup> thing, that we  
*ben constreyned by pyte QT.* <sup>b</sup> 3outh<sup>e</sup> *X.* <sup>c</sup> exsaunple *SX.* <sup>d</sup> and in *S sec. m. Y.* <sup>e</sup> and *G pr. m.*  
<sup>f</sup> thei *V.* <sup>g</sup> monestyng *QT.* <sup>h</sup> Om. *OQTX.*

<sup>i</sup> lesyngis *K.* <sup>k</sup> ether broken *K marg.* <sup>l</sup> and to *R sec. m. K.* <sup>m</sup> to hem *K sec. m.* <sup>n</sup> wommen *gk.*  
<sup>o</sup> excercitacioun, *eithir bisynesse R.* <sup>p</sup> acceptioun *CEIKMQRUXabceghkooβ.* <sup>q</sup> ether despice *K marg.*

prise<sup>i</sup>, 'or *litil charge*<sup>k</sup>, the grace 'of God that<sup>l</sup> is in thee, that is ʒouun to thee by prophecie<sup>m</sup>, with puttyng to<sup>n</sup> of hondis<sup>o</sup> of prestis<sup>p</sup>, 'or *presthod*<sup>q</sup>. Thenk thou thes thingis<sup>r</sup>, in these be thou<sup>s</sup>, that thi profytyng be schewid, 'or *known*<sup>t</sup>, to alle men. Tak tent to thi silf<sup>u</sup> and doctryn<sup>v</sup>; be<sup>w</sup> bisy in hem<sup>x</sup>. Sothli<sup>y</sup> thou doynge thes thingis, schalt make 'thi silf<sup>z</sup> saf, and hem that heeren thee.

CAP. V.

1 Blame thou not an elder man<sup>a</sup>, but bisech<sup>b</sup> as a<sup>c</sup> fadir, ʒonge men, as britheren; 2 olde wymmen, as modris, ʒonge wymmen. 3 as sistris, in al chastite. †Honoure thou<sup>d</sup> 4 widewis, that ben verrey widewis. Forsoth if ony widew hath sone<sup>e</sup>, or children<sup>f</sup> of<sup>g</sup> sones<sup>h</sup>, lerne<sup>i</sup> sche first<sup>k</sup> for<sup>l</sup> to gouerne hir hous<sup>ll</sup>, and 'chaungable while<sup>m</sup>, 'or *ech to othir*<sup>n</sup>, ʒelde<sup>o</sup> to fadir and modir<sup>p</sup>; soth- 5 li<sup>q</sup> this thing is aceptid<sup>r</sup> bifore God. Forsoth she that is a widowe verily, and<sup>s</sup> desolat, 'or *discomfortid*<sup>t</sup>, hope<sup>u</sup> into<sup>v</sup> God, and wake<sup>w</sup>, 'or *be bysi*<sup>x</sup>, in bisechingis and 6 preieris nyʒt and day. Forwhi sche<sup>y</sup> that 7 is lyuyng in delycis<sup>z</sup>, is deed<sup>a</sup>. And this thng comaunde thou, that thei be with- 8 oute reprof. Forsoth if ony man haue<sup>b</sup> not cure of his owne<sup>c</sup>, and moost of his houshold men<sup>d</sup>, he hath denyed the feith, and is worse than an vnfeithful, 'or *hethen*<sup>e</sup>, man. A widewe be 'not chosun 9 lesse<sup>f</sup> than sixty<sup>g</sup> ʒeer, that was wyf of oon hosebonde, hauynge witnessinge in goode workis, if she norische<sup>h</sup> sones<sup>i</sup>, if she resseyue<sup>k</sup> pore men to herbore, if she hath<sup>l</sup>

thee, that is ʒouun to thee bi profecie, with putting on of the hondis of preesthod. Thenke thou these thingis, in<sup>15</sup> these be thou, that thi profiting be schewid to alle men. Take tent to thi<sup>16</sup> silf and to doctryn; be bisi in hem. For thou doynge these thingis, schalt 'make bothe<sup>r</sup> thi silf saaf, and hem that heren thee. Blame thou not an eldere man,<sup>1</sup> but biseche as a fadir, ʒonge men as britheren; elde wymmen as modris, ʒonge<sup>2</sup> wymmen as sistris, in al chastite.

CAP. V.

Honoure thou widewis, that ben very<sup>3</sup> widewis. But if ony widewe hath chil- 4 dren of sones, lerne sche first to gouerne her hous, and quyte<sup>s</sup> to fadir and modir<sup>†</sup>; for this thing is aceptid bifor God. And sche that is a widewe verili, and<sup>5</sup> desolate<sup>t</sup>, hope<sup>u</sup> in to God, and be bisy in bisechingis and preieris nyʒt and dai. For sche that is lyuyng in delycis, is<sup>6</sup> deed. And comaunde thou this thing,<sup>7</sup> that thei be withouten reproof. For if<sup>8</sup> ony man hath not cure of his owne, and most of hise household men<sup>v</sup>, he hath denyed the feith, and is worse than an vnfeithful man. A widewe be chosun<sup>†</sup><sup>9</sup> not lesse than sixti ʒeer, that was wijf of oon hosebonde, and hath witnessing<sup>10</sup> in good werkis, if sche nurschede children, if sche resseyuede pore men to herbore, if sche hath waischun<sup>w</sup> the feet of hooli men, if sche mynystride to men that suffriden<sup>x</sup> tribulacioun, if sche fo-

† that is, in ʒeuinge reuerence to hem, and in mynistringe neces-saries, if thei ben nedi, as sche was fed of hem. *Live here. ve.*

‡ chosun; to be sustenid bi the goodis of the chirche, if sche is pore. *Live and the Glose here. ve.*

<sup>i</sup> not dispise QT. <sup>k</sup> Om. x. <sup>l</sup> which v. <sup>m</sup> prophecie, or inspiracioun QT. <sup>n</sup> on v. <sup>o</sup> the hondes AGMNOPQSTVY. <sup>p</sup> prest GMO. prestis, myʒty in good werkis QT. presthod v. the prest x. <sup>q</sup> Om. oqvx. <sup>r</sup> thingis bisily QT. <sup>s</sup> thou myndeful QT. <sup>t</sup> Om. GMPQTX. outhir knownen s. <sup>u</sup> sylf, hou thou lyuist QT. <sup>v</sup> to doctrine oQT. <sup>w</sup> hou thee owe to teche, and be QT. <sup>x</sup> hem that thou profyite QT. <sup>y</sup> Om. t. For v. <sup>z</sup> bothe thiself v. <sup>a</sup> man vnauisely QT. <sup>b</sup> biseche hym QT. <sup>c</sup> Om. NP. † Chapt. V. begins here in v. <sup>d</sup> tho s. the v. <sup>e</sup> sones AGMNOPQSTVY. <sup>f</sup> childre GMSX. Om. QT. <sup>g</sup> Om. QT. <sup>h</sup> sonys cosyns GMP. cosyns QT. <sup>i</sup> lere SX. <sup>k</sup> Om. QT. <sup>l</sup> Om. SX. <sup>ll</sup> meynee QT. <sup>m</sup> togidere ʒeelde while QT. ʒelde while togidere v. <sup>n</sup> Om. QTVX. <sup>o</sup> to ʒelde OX. Om. QTV. <sup>p</sup> to modur o. modir, the whiche thing we don iustly, nhenne we norisken, or enfourmen hem that ben with us, with the same lawe that we weren norisched QT. <sup>q</sup> for whi v. <sup>r</sup> accept GMPQT sec. m. <sup>s</sup> and is SY. <sup>t</sup> or left alone QT. Om. x. <sup>u</sup> hoop sche QT. <sup>v</sup> in QT. <sup>w</sup> wake bisily q. take bisili t. be besy v. <sup>x</sup> Om. GMOPQTVX. <sup>y</sup> eche o. <sup>z</sup> delites N. <sup>a</sup> deed, in soule QT. <sup>b</sup> hath v. <sup>c</sup> meyne QT. <sup>d</sup> meyne oQTX. <sup>e</sup> Om. OX. hethen QT. <sup>f</sup> chosen not lesse AGMNPSTVXY. chosen in to the temple, not lesse QT. <sup>g</sup> of sixty QTX. <sup>h</sup> norsched AGMNOPQSTVXY. <sup>i</sup> sonys in the lawe QT. <sup>k</sup> resseyued AGMNOPQSTVXY. <sup>l</sup> haue GMPQT.

<sup>r</sup> bothe make K. <sup>s</sup> to quyte chauniablen while K sec. m. ʒeelde K. <sup>t</sup> ether discourfortid K marg. <sup>u</sup> hope sche n. <sup>v</sup> meyne ak. <sup>w</sup> iwaschen a. <sup>x</sup> suffren koß.

waischyn the feet of hooly men, if she vndirmynstride<sup>m</sup> to<sup>n</sup> men suffringe tribulacioun, if she folowide<sup>o</sup> al good work.

11 Forsoth eschewe<sup>p</sup> zongere widewis<sup>q</sup>; forsothe<sup>r</sup> whanne thei han don lecherie in

12 Crist<sup>s</sup>, thei wolen be weddid<sup>t</sup>, hauynge dampnacioun<sup>u</sup>, for thei han maad the firste

13 feith<sup>v</sup> voide. Also forsothe and thei ydel lerne<sup>w</sup> for<sup>x</sup> to enuyrowne<sup>y</sup> housis, not oonly forsoth ydel, but and<sup>z</sup> ful of wordis<sup>a</sup> and curiouse<sup>b</sup>, spekinge what thing<sup>c</sup> 'it

14 bihoueth<sup>d</sup> not. Therefore I wole, zongere<sup>e</sup> for<sup>f</sup> to<sup>g</sup> be weddid<sup>h</sup>, for<sup>i</sup> to<sup>k</sup> brynge forth sones<sup>l</sup>, for<sup>m</sup> to<sup>n</sup> be hosewyues<sup>o</sup>, for<sup>p</sup> to zyue noon<sup>q</sup> occasioun to the aduersarie<sup>r</sup>, because

15 of cursid thing. 'Now forsoth<sup>s</sup> summe<sup>t</sup>

16 ben turned abac aftir Sathanas<sup>u</sup>. If ony feithful man hath widewis<sup>v</sup>, vndirmynstre<sup>x</sup> he to hem, that the chirche be not greuyd, that it suffice to hem that ben verri

17 widewis<sup>y</sup>. The prestis that ben<sup>z</sup> wel bifore<sup>a</sup>, 'that is<sup>b</sup>, *treuly kepen<sup>c</sup> presthod*, be thei<sup>d</sup> hadd worthi double honour; moost thei that trauelen in word and teching<sup>e</sup>.

18 Sothli<sup>f</sup> the scripture seith, Thou schalt not bridele the mouth to<sup>g</sup> the<sup>h</sup> oxe threischinge,

19 and, A werkman is worthi his hyre. Nyle thou resceyue accusyng azens a<sup>i</sup> prest, no

20 but vndir tweye<sup>k</sup> or thre witnessis<sup>l</sup>. Forsothe<sup>m</sup> 'repreue thou men synnyng bifore alle men<sup>n</sup>, that and<sup>o</sup> othere haue drede.

21 I preie, or<sup>p</sup> *coniure<sup>q</sup>*, thee<sup>r</sup> bifore God, and 'Crist Jhesu<sup>s</sup>, and his chosne angels, that thou kepe thes thingis, and withouten<sup>t</sup> bifore dom 'doynge nothing<sup>u</sup>, bowynge<sup>v</sup>

lewide<sup>y</sup> al<sup>z</sup> good werk. But eschewe<sup>a</sup> 11 thou<sup>b</sup> zongere widewis; for whanne thei han do<sup>c</sup> lecherie<sup>t</sup>, thei wolen be weddid<sup>t</sup> in Crist, hauynge dampnacioun, for thei 12 han maad voide the firste feith. Also 13 thei idil lerne to go aboute housis, not oneli ydel, but ful of wordis and curiouse, spekyng thingis that<sup>d</sup> bihoueth not. Therfor Y wole, that zongere *wi- 14 dewis* be weddid, and bringe forth children, and ben hosewyues, to zyue noon occasioun to the aduersarie, bi cause of cursid thing. For now summe ben 15 turned abak aftir Sathanas. If ony 16 feithful man hath widewis, mynystre he to hem, that the chirche be not greuyd<sup>e</sup>, that it suffice to hem that ben very widewis. The<sup>f</sup> prestis that ben wel 17 gouernoures, be thei had worthi to double onour; moost thei that trauelen in word and teching. For scripture<sup>g</sup> seith, 18 Thou schalt not bridil<sup>h</sup> the mouth of the oxe threischinge, and, A werkman is worthi his hire. Nyle thou resseyue 19 accusyng azens a preest, but vndir tweyne or thre witnessis. But reprove 20 thou men that synnen bifor alle men, that also othere haue drede. Y preie 21 bifor God, and Jhesu Crist, and hise chosun aungelis, that thou kepe these thingis with oute preiudice, and do no thing in bowynge 'in to<sup>k</sup> the<sup>l</sup> othere<sup>m</sup> side. Put thou hondis to no man, ne- 22 ther anoon comyne thou<sup>n</sup> with othere mennus synnes. Kepe thi silf chast.

† *lecherie*; aftir a vow of chastite. *Live and the Glose here. ve.*

<sup>m</sup> mynistride *v.* <sup>n</sup> *with oute desire of preisyng* to *qt.* <sup>o</sup> schewid *q.* <sup>p</sup> eschewe thou *v.* <sup>q</sup> widues, not doynge these thingis *qt.* <sup>r</sup> for *v.* <sup>s</sup> in Crist, *vowinge to him chastite* *qt.* *Om. v.* <sup>t</sup> weddid in Crist *v.* <sup>u</sup> dampnacioun, *in her defoulid conscience* *qt.* <sup>v</sup> feith to Crist *qt.* <sup>w</sup> lere *sx.* <sup>x</sup> *Om. sx.* <sup>y</sup> go aboute *v.* <sup>z</sup> *they ben* *qt.* <sup>a</sup> word *t.* <sup>b</sup> curiosite *o.* *curiouse werkis* *qt.* <sup>c</sup> thenges *AGMNOPTVY.* <sup>d</sup> byhouen *qt.* <sup>e</sup> that zongere *widewis* *v.* <sup>f</sup> *Om. svx.* <sup>g</sup> *Om. v.* <sup>h</sup> weddid, *that these thingis byfallen hem not* *qt.* <sup>i</sup> *Om. svx.* <sup>k</sup> *Om. v.* <sup>l</sup> sonys, *in dreded of the Lord* *qt.* <sup>m</sup> *Om. svx.* <sup>n</sup> *Om. v.* <sup>o</sup> huswijues, *wel reulyng her meynce* *qt.* <sup>p</sup> *Om. sx.* <sup>q</sup> to noon *q.* <sup>r</sup> aduersarie, *in ydelnesse* *qt.* <sup>s</sup> For now *v.* <sup>t</sup> summe *widues* *qt.* <sup>u</sup> Sathanas, *folemynge her lustis* *qt.* <sup>v</sup> of his kynne *verre widues* *qt.* <sup>x</sup> mynistris *v.* <sup>y</sup> widues, *and han noon othere help* *qt.* <sup>z</sup> gon *qt.* <sup>a</sup> souereyns *v.* <sup>b</sup> or *qt.* <sup>c</sup> *kepen well* *ox.* <sup>d</sup> *Om. v.* <sup>e</sup> for to hem men *owen to obien goostly, and to mynystre to hem nescessarie lyfode, et e contrario peruersis.* *G marg.* <sup>f</sup> For whi *v.* <sup>g</sup> of *v.* <sup>h</sup> an *s.* *Om. y.* <sup>i</sup> *Om. v.* <sup>k</sup> two *GMPQSTX.* <sup>l</sup> tweyne *vy.* <sup>m</sup> witnessis, *that is vndir witnesse of the olde lawe and the newe, and the autore of hem bothe* *qt.* <sup>n</sup> *Om. qt.* <sup>o</sup> Men synnyng bifore alle men repreue thou *qt.* <sup>p</sup> *Om. G pr. m.* <sup>q</sup> *adiure* *qt.* *Om. x.* <sup>r</sup> *Om. OPVXY.* <sup>s</sup> Jhesu Crist *v.* <sup>t</sup> do noo thing withouten *v.* <sup>u</sup> *Om. v.* <sup>v</sup> in bowynge *v.*

<sup>y</sup> folowe *k.* <sup>z</sup> a *k.* <sup>a</sup> ethchewe *1.* <sup>b</sup> *Om. R pr. m.* <sup>c</sup> *Om. a.* <sup>d</sup> that it *a.* <sup>e</sup> chargid *k.* <sup>f</sup> *Om. b.* <sup>g</sup> the scripture *IKAK.* <sup>h</sup> *that is, werne necessities to the prechour of the gospel,* *K marg.* <sup>k</sup> to *e pr. m. k.* <sup>l</sup> that *c Om. ob.* <sup>m</sup> tother *xa.* <sup>n</sup> thou not *k.*

22 into another part<sup>x</sup>. 'To no man soone thou schalt putte hondis<sup>y</sup>, nether 'thou schalt comune<sup>z</sup> with othere mennis synnes<sup>a</sup>.  
23 Kepe thi silf chast. Nyle thou 3it drynke watir<sup>b</sup>, but use a litil wyn for thi stomak,  
24 and thin ofte falling infirmytees. 'Sum mennis<sup>c</sup> synnes ben opyn, 'bifore goynge<sup>d</sup> to dom; forsoth of 'sum men<sup>e</sup> and<sup>f</sup> thei  
25 suen<sup>g</sup>. Also and goode dedis ben opyn, and tho<sup>k</sup> that han hem<sup>kk</sup> othirwyse<sup>l</sup>, mown<sup>m</sup> not be hid.

## CAP. VI.

1 Who<sup>n</sup> euere 'seruauntis ben<sup>o</sup> vndir 3ok, deme<sup>p</sup> thei her lordis<sup>q</sup> worthi al honour, lest the name of 'the Lord<sup>r</sup> and<sup>rr</sup> doctryn<sup>s</sup>  
2 be blasfemyd<sup>t</sup>. Forsoth thei that han feithful<sup>u</sup>, 'or cristene<sup>v</sup>, lordis, dispise not<sup>w</sup>, for thei ben britheren<sup>x</sup>; but more serue thei<sup>y</sup>, for thei ben feithful and loued, the<sup>z</sup> whiche ben parcerers of benefice<sup>a</sup>, 'or good doynge<sup>b</sup>. 'These thingis teche thou<sup>c</sup>, and  
3 'these thingis moneste thou<sup>d</sup>. If ony man techith<sup>e</sup> othirwyse, and acordith not to the hool<sup>f</sup>, 'or holsum<sup>g</sup>, wordis of oure Lord Jhesu Crist, and to that<sup>h</sup> teching that is  
4 vp<sup>i</sup> pite, is<sup>k</sup> proud<sup>l</sup>, 'no thing kunnyng<sup>m</sup>, but langwischinge<sup>n</sup> aboute<sup>o</sup> questiouns and fizingis of wordis, of the<sup>p</sup> whiche ben brouzt forth enuyes, stryues, blasfemyes,  
5 yuele suspiciouns, fizingis of men corrupt in soule, 'or resoun<sup>q</sup>, and that ben priued<sup>r</sup> fro<sup>s</sup> treuthe, demynge wynnynge for<sup>ss</sup> to be  
6 pite. Forsoth a greet wynnynge<sup>t</sup> is pite, 7 with suffiencie. Forsoth<sup>u</sup> we brouzten<sup>v</sup> no thing<sup>w</sup> in to this world, no dowte, for<sup>x</sup>  
8 we mown not here awei ony thing. Forsothe<sup>y</sup> hauynge foodis, and with what thingis<sup>z</sup> we schulen be clothid<sup>a</sup>, 'with these

Nyle<sup>o</sup> thou 3it<sup>p</sup> drinke watir, but vse a 23 litil wyn, for thi stomak, and 'for thiin ofte fallynge<sup>q</sup> infirmytees. Sum mennis<sup>24</sup> synnes ben opyn, bifore goynge to dom; but of summen<sup>r</sup> thei comen aftir. And<sup>25</sup> also goode dedis ben opyn, and tho that han hem in othere maner, moun not be hid.

## CAP. VI.

What euere seruauntis ben vndur 3ok,<sup>1</sup> deme thei her lordis worthi al onour, lest the name of the Lord and the doctryn be blasfemyd. And thei that han<sup>2</sup> feithful lordis, dispise *hem* not, for thei ben britheren; but more serue thei, for thei ben feithful and louyd, whiche ben parcerers of benefice. Teche thou these thingis, and moneste thou these thingis. If ony man techith<sup>s</sup> othere wise, and<sup>3</sup> acordith not to the hoolsum wordis of oure Lord Jhesu Crist, and to that teching that is bi pitee, he is proud, and<sup>4</sup> kan no thing, but langwischith aboute questiouns and stryuyng<sup>t</sup> of wordis, of the whiche ben brouzt forth enuyes, stryues, blasfemyes<sup>u</sup>, yuele suspiciouns, fizingis of men, that ben corrupt in<sup>5</sup> soule, and that ben pryued fro treuthe, that<sup>v</sup> demen wynnynge to be pitee. But<sup>6</sup> a greet wynnynge is pitee, with suffiencie. For we brouzten in no thing in<sup>7</sup> to this world, and no doute, that we moun not here 'awey ony thing<sup>w</sup>. But<sup>8</sup> we hauynge foodis, and with what thingus we schulen be hilid, be we paid<sup>x</sup>

<sup>x</sup> Om. *r*. <sup>y</sup> To no man soone thou schalt putten thin hondis *g sec. m. n.* To no man soone *t. s. p.* hondis, but bisily preue hem *qt.* Put thou hondis to no man sone *v.* To no *m. t. s. p.* hondis soone *v.*  
<sup>z</sup> comune thou *v.* <sup>a</sup> synnes, in consent *q.* synners, in consent *t.* <sup>b</sup> watir, for thy grete besenesse *qt.*  
<sup>c</sup> Summen *gqt.* <sup>d</sup> goende biforn *s.* <sup>e</sup> summen *agmnpqv.* summe *stx.* <sup>f</sup> Om. *qt.* <sup>g</sup> folewen *gmp.* vndirfolewen *qt.* <sup>k</sup> thei *gmpqt.* <sup>kk</sup> herd *v.* <sup>l</sup> in other manere *v.* <sup>m</sup> may *o.* <sup>n</sup> What *v.* <sup>o</sup> ben seruauntis *gmpqt.* <sup>p</sup> gesse *qt.* <sup>q</sup> lord *sy.* <sup>r</sup> her Lord God *qt.* <sup>rr</sup> Om. *mp.* <sup>s</sup> Om. *m.* his doctrine *qt.* <sup>t</sup> blasfemyd, by her grucchyng *qt.* <sup>u</sup> feithful lordis *v.* <sup>v</sup> Om. *x.* <sup>w</sup> hem not *qt.* <sup>x</sup> britheren in God *qt.* <sup>y</sup> thei hem *qt.* <sup>z</sup> Om. *v.* <sup>a</sup> benefices *got.* <sup>b</sup> Om. *ovx.* or good doynge, that is now and for to cumme *qt.* <sup>c</sup> Teche thou thes thingis *v.* <sup>d</sup> moneste thou thes thingis *v.* <sup>e</sup> teche *t.* <sup>f</sup> holi *an.* hoolsum *vix.* <sup>g</sup> Om. *ovx.* <sup>h</sup> the *t.* <sup>i</sup> after *gmpqt.* bi *v.* <sup>k</sup> he this *qt.* he is *v.* <sup>l</sup> prouyd *k.* <sup>m</sup> and can noo thing *v.* <sup>n</sup> languischith *v.* <sup>o</sup> after *o.* <sup>p</sup> Om. *sx.* <sup>q</sup> Om. *x.* <sup>r</sup> priued, or departide *qt.* <sup>s</sup> for *k.* <sup>ss</sup> Om. *sx.* <sup>t</sup> euerelastyng wynnynge *qt.* <sup>u</sup> For *v.* <sup>v</sup> brozten in *x.* <sup>w</sup> thing in *g.* <sup>x</sup> that *v.* <sup>y</sup> But we *v.* <sup>z</sup> thing *o.* <sup>a</sup> clad *sx.* hilid *v.*

<sup>o</sup> And nyle *k.* <sup>p</sup> Om. *r pr. m.* <sup>q</sup> lest thou haunte thine *r.* <sup>r</sup> summe men *i.* summe *qr.* <sup>s</sup> teche *g.* <sup>t</sup> struyngis *r.* <sup>u</sup> and blasfemes *a.* <sup>v</sup> and *k.* <sup>w</sup> eny thing away *r.* <sup>x</sup> apaid *hk.*

9 thingis<sup>b</sup> be we<sup>c</sup> payed<sup>d</sup>. Forwhi thei that wolen be maad<sup>e</sup> riche, fallen into temptacioun, and into gnare<sup>f</sup> of the deuels, and<sup>h</sup> manye vnprofitable desyris and noyows<sup>i</sup>, the<sup>k</sup> whiche drenchen men into the<sup>l</sup> deeth and perdicion. Sothly<sup>m</sup> the roote of alle yuels is couetyse, the<sup>n</sup> which 'sum men<sup>o</sup> coueitynge, 'or *desyringe*<sup>p</sup>, erreden fro the feith, and bisettiden<sup>q</sup> hem with many sor-  
11 wis. Forsoth<sup>r</sup> thou, man of God, fle thes thingis; sothli sue thou ri3twysnesse, pite,  
12 feith, charite<sup>s</sup>, pacience, myldenesse. Stryue thou<sup>t</sup> a good strif of<sup>u</sup> feith, catche euerlastyng lyf, into which thou art clepid, and hast knowlechid a good knowleching bi-  
13 fore many witnesses. I comaunde to thee bifore God, that quykeneth alle thingis, and<sup>w</sup> Crist Jhesu, that 3elde<sup>x</sup> a witnessing vndir Pilat of Pounce, a good confessioun,  
14 that thou kepe the comaundement withouten wem, irreprehensible, til into the  
15 comyng of oure Lord Jhesu Crist; whom the blessid and aloone<sup>y</sup> my3ty kyng of kingis, and Lord of lordis, schal schewe in  
16 his<sup>z</sup> tymes. The<sup>a</sup> which aloone hath immortalite<sup>b</sup>, and dwellith in lizt, to which<sup>c</sup> no man may come<sup>d</sup>; whom noon of men sy3<sup>e</sup>, but nether may se; to whom glorie, and honour, and empire into<sup>f</sup> withouten  
17 ende. Amen. Comaunde thou to 'riche men<sup>g</sup> of this world, for<sup>h</sup> 'to not sauere<sup>i</sup>, 'or *vndirstonde*<sup>k</sup>, hizly<sup>l</sup>, nethir<sup>m</sup> for<sup>n</sup> to<sup>o</sup> hope in vncerteynte of richessis, but in quyk God, that 3yueth to vs alle<sup>p</sup> thingis  
18 plenteuously for<sup>q</sup> to vse; for<sup>r</sup> to do wel, for<sup>s</sup> to be maad riche in goode werkis, 19 liztli for<sup>t</sup> to 3yue, for<sup>u</sup> to comune, for<sup>v</sup> to tresoure to hem silf a good foundement into tyme to<sup>v</sup> comyng<sup>w</sup>, that thei catche

with these thingis. For thei that wolen<sup>9</sup> be maad riche, fallen in to temptacioun, and 'in to<sup>y</sup> snare of the deucl, and in to many vnprofitable desiris and noyous, whiche drenchen men in to deth and perdicion. For the rote of alle yuelis<sup>10</sup> is coueytise<sup>z</sup>, which summon coueitinge erriden fro the feith, and bisettiden hem with many sorewis. But, thou, man of<sup>11</sup> God, fle these thingis; but sue thou ri3twysnesse, pite, feith, charite, pacience, myldenesse. Stryue thou a good strijf<sup>12</sup> of feith, catche euerlastinge lijf, in to which<sup>a</sup> thou art clepid, and hast knowlechid a good knowleching bifor many witnessis. I comaunde<sup>b</sup> to thee bifor<sup>13</sup> God, that quikeneth<sup>c</sup> alle thingis, and *bifor* Crist Jhesu, that 3eldide a witnessing vnder Pilat of Pounce, a good confessioun, that thou kepe the comaunde-  
14 ment with out wem, with out reproof, in to the comyng of oure Lord Jhesu Crist; whom the blessid and aloone<sup>d</sup>  
15 mi3ti<sup>e</sup> king of kyngis and Lord of lordis schal schewe in his tymes. Which<sup>16</sup> aloone hath vndeedlynesse, and dwellith in lizt, to which<sup>f</sup> no man may come; whom no man say, nether may se; to whom glorie, and honour, and empire *be* with out ende. Amen. Comaunde thou<sup>17</sup> to the<sup>g</sup> riche men of this world, that thei vndurstonde not hizli, nether that thei hope in vncerteynte of richessis, but in the<sup>h</sup> lyuyng God, that 3yueth to vs alle thingis plenteuously to vse; to do wel,  
18 to be maad riche in good werkis, liztli to 3yue, to comyne, to tresoure to hem<sup>19</sup> silf a good foundement in to tyme to comyng, that thei catche euerlastinge

<sup>b</sup> sufficient thingis QT. Om. v. <sup>c</sup> Om. G pr. m. <sup>d</sup> payed with these thingis v. <sup>e</sup> Om. v. <sup>f</sup> the gnare AG. the snare o. snaare v. <sup>g</sup> feende o. <sup>h</sup> and into QTV. <sup>i</sup> noyes o. <sup>k</sup> Om. v. <sup>l</sup> Om. A sec. m. G M N P Q S T V X Y. <sup>m</sup> For whi v. <sup>n</sup> Om. v. <sup>o</sup> summon AGMPV. <sup>p</sup> Om. G M O P Q T X. <sup>q</sup> graffiden G sec. vice. bisetteden, or *graffeden* MP. *ingraffiden* QT. <sup>r</sup> bisetten SX. <sup>s</sup> bysettyng v. <sup>t</sup> But v. <sup>u</sup> and charite T. <sup>v</sup> thou, with discrecioun of deed, that it profite to other QT. <sup>w</sup> of the s. <sup>x</sup> Om. M. in N. and bifore v. <sup>y</sup> 3eeldide GPQTV. hath zelden N. <sup>z</sup> his couenable QT. Om. SY. <sup>a</sup> Om. v. <sup>b</sup> vndeedlynesse GMPQTV. <sup>c</sup> whome QT. <sup>d</sup> come, with outen hym QT. <sup>e</sup> sawe as he is QT. <sup>f</sup> be v. <sup>g</sup> the riche men GMY. the ri3che v. <sup>h</sup> Om. SX. that v. <sup>i</sup> thei vndirstonde not v. <sup>k</sup> Om. OFX. <sup>l</sup> hizly, or *proudly* QT. <sup>m</sup> ne X. <sup>n</sup> Om. SX. that v. <sup>o</sup> thei v. <sup>p</sup> Om. T. <sup>q</sup> Om. SX. <sup>r</sup> Om. SX. <sup>s</sup> Om. SX. <sup>t</sup> Om. SX. <sup>u</sup> Om. SX. <sup>v</sup> Om. Y. <sup>w</sup> comen SX.

<sup>y</sup> into the R sec. m. <sup>z</sup> yuel coueitise k. <sup>a</sup> the whiche I sec. m. <sup>b</sup> comaundide A. <sup>c</sup> quyketli c. <sup>d</sup> aboute k. <sup>e</sup> almi3ti Q pr. m. <sup>f</sup> whiche lizt I. <sup>g</sup> Om. R. <sup>h</sup> Om. R.

20 euerlasting lyif. Thou Tymothe, kepe  
the<sup>x</sup> depoost, or *thing bitakun to thee*,  
eschewinge<sup>y</sup> curside noueltees<sup>z</sup> of<sup>a</sup> voyces,  
and opynyouns<sup>b</sup> of fals name of kun-  
21 nyng; the<sup>c</sup> which<sup>d</sup> 'sum men<sup>e</sup> bihetyng<sup>f</sup>,  
falliden<sup>g</sup> down aboute the feith. The grace  
of God with<sup>h</sup> thee. Amen.

*Here endith the firste pistle to Tymothe, and bigynneth the prologe to the secunde pistle<sup>i</sup>.*

lijf. Thou Tymothe, kepe the thing<sup>20</sup>  
bitakun to thee, eschewynge cursid no-  
ueltees of voicis, and opynyouns of fals  
name of kunnyng; which summen bi-<sup>21</sup>  
hetinge, aboute the feith fellen down. The  
grace of God *be* with thee. Amen.

*Here endith the firste pistle to Tymothe, and bigynneth the prologe on the secunde pistle to Tymothe<sup>i</sup>.*

<sup>x</sup> thi GMPQT. <sup>y</sup> of schewid G. ethchewyng T. <sup>z</sup> nouelte QT. <sup>a</sup> or P. <sup>b</sup> opynioun OX. <sup>c</sup> Om. V.  
<sup>d</sup> welche kunnyng QT. <sup>e</sup> summen AGMPQTV. summe NS. <sup>f</sup> bileuyng Q. <sup>g</sup> fellen GMPQX. fallen ST.  
<sup>h</sup> be with V. <sup>i</sup> Here endeth the first pistle to Tymothe, and now bigynneth the secunde. A. Heere  
endith the firste pistil to Tymothe, and bygynneth the prologe of [oon N.] the secunde pistil VN. Here  
eendith the first epistel to Thimothe, and bygynneth the prologe of the ij. o. Here endith the firste pistle to  
Tymothe, and bygynneth the secunde pyste to Tymothe. Q. Here endith the pistle to Tymothe, and bigynne  
the prologe upon the secunde pistle. V. No final rubric in GMPSTX.

<sup>i</sup> From cxaca. Heere endith the i. pistle to Thymothie, and biginnith the prologe on the ii. ig. Here  
endeth the firste pistle to Tymothe; se now the prologe of the secunde pistle to Tymothe. K. Here endith  
the firste pistle to Tymothe, and here bigynneth a prologe on the secunde. MQ. Here endith the firste pistle  
to Tymothe, and here bigynneth the secunde, with the prologe. V. Here endith the firste pistle to Tymothe,  
and here bigynneth the prologe on the secunde pistle. bh. Here endith the firste pistle to Tymothe, and  
here bigynneth the secunde pistle to Tymothe. o. No final rubric in AEREK.

## II. TIMOTHY.

*Prolog to the secunde pistle to Tymothe<sup>a</sup>.*

*Jeroms prolog on Poulis epistle to Thimothe<sup>a</sup>.*

ALSO he wrytith to Tymothe of the<sup>b</sup> exortacioun of martirdom, and of al the reule of treuthe; and what<sup>c</sup> beth<sup>d</sup> to comynge<sup>e</sup> in the laste tymes, and of his owne passioun; writinge to him fro Rome cite.

HE writith also to Tymothe of<sup>b</sup> exortacioun of<sup>c</sup> martirdom, and of euery reule of treuthe; and what schal come in the laste tymes, and of his owne<sup>d</sup> passioun; wrytynge to hym fro the citee of Rome.

*Here endith the prolog, and bigynneth the pistle<sup>f</sup>.*

*Jerom in his prologe on this pistle seith this<sup>e</sup>.*

*The secunde epistle to Tymothe<sup>a</sup>.*

*The secunde pistle to Tymothe<sup>a</sup>.*

### CAP. I.

1 Poul, apostle<sup>b</sup> of Jhesu Crist, bi the wille of God, vp<sup>c</sup> the biheeste<sup>d</sup> of lyf that 2 is in Crist Jhesu, to Tymothe, his mooste dereworthe<sup>d</sup> sone, grace, mercy, and pees<sup>e</sup> of God oure<sup>f</sup> fadir, and<sup>g</sup> Jhesu Crist, oure 3 Lord. I do thankyngis to my God, to whom I serue fro my progenitours<sup>b</sup> in clene conscience, for<sup>i</sup> withouten ceessyng I haue mynde of thee in my preieris, nyzt 4 and day, desyringe for<sup>k</sup> to se thee; I<sup>l</sup>

### CAP. I.

Poul, apostle of Jhesu Crist, bi the 1 wille of God, bi the biheest of lijf that is in Crist Jhesu, to Tymothe, his moost 2 dereworthe sone, grace, merci, and pees of God the fadir, and of Jhesu Crist, oure 3 Lord. I do thankyngis to my God, to 3 whom Y serue fro my progenytouris in clene conscience, that with outen ceessyng Y haue mynde of<sup>b</sup> thee in my preyeris, nyzt and dai, desiryng to se 4

<sup>a</sup> Prologe s. No initial rubric in V. No prologue in AGMQX. In NT of the second text. <sup>b</sup> Om. o. <sup>c</sup> what thenges o. <sup>d</sup> ben os. be v. <sup>e</sup> comen s. <sup>f</sup> Here eendeth the prologe, and bygynneth the secoun[de] epistle to Tymothe. o. The secound pistle to Tymothe. PQT. No final rubric in SVY. <sup>a</sup> From M. No initial rubric in the other Mss. <sup>b</sup> the apostell o. <sup>c</sup> after GMPQT. bi v. <sup>d</sup> dere s. <sup>e</sup> pees be to thee v. <sup>f</sup> the v. <sup>g</sup> and of v. <sup>h</sup> progenytoure N. progenitours, either auncetris v. <sup>i</sup> that v. <sup>k</sup> Om. sX. <sup>l</sup> Om. G pr. m. PSX. beyng qT. And I am v.

<sup>a</sup> From E. The prolog of the secunde pistil. N. Heere sueth the prolog on the ij<sup>e</sup>. pistle to Tymothe. R. Prologus. T. Here bigynneth the prologe on the ij. Tymothc. e. Here bigynneth the prolog on the firste (sic) pistil to Tymothe. k. No initial rubric in ACIKMQXabcfgho. <sup>b</sup> of the T. <sup>c</sup> to KQRBceghoa. <sup>d</sup> Om. I pr. m. <sup>e</sup> From CKMQXbchoa. Jerome in his prolog on this pistil seyth this sentence. N. Thus eendith the prolog, and bigynneth the ij<sup>e</sup>. pistle to Tymothe. R. Jerom in his prologe seith this. U. Here endith the [prologe] and bigynneth pistil. g. No final rubric in ABITEfk. <sup>a</sup> Ponlis secunde epistle to Thimothe. E. Here bigynneth the secunde pistle to Tymothe. ME. No initial rubric in CIKQRUXabchko. <sup>b</sup> on R.

myndeful of thi teeris, that I be<sup>m</sup> with ioye  
 5 fulfillid<sup>n</sup>; takinge<sup>o</sup> recordinge<sup>p</sup>, 'or mynde<sup>q</sup>,  
 of that feith, that is in thee not feyned,  
 the<sup>r</sup> whiche and<sup>s</sup> dwellide<sup>ss</sup> first in thin  
 aunte Loyde, and in thi modir Ennyce.  
 Sothli I am certeyn, that and<sup>t</sup> in thee<sup>u</sup>.  
 6 For which cause I moneste<sup>v</sup>, that thou  
 reyse a3en the grace of God, that is in  
 thee bi the<sup>w</sup> 'on puttinge<sup>x</sup> of myne hondis.  
 7 Sothli<sup>xx</sup> God 3af not to vs the spirit of  
 drede<sup>y</sup>, but of vertu, and of loue, and<sup>z</sup> so-  
 8 brenesse. 'And so<sup>a</sup> nyle thou<sup>aa</sup> schame the  
 witnessing of oure Lord Jhesu<sup>b</sup>, nether me,  
 the<sup>c</sup> boundyn of him; but trauele 'with  
 me<sup>d</sup> in the gospel vp<sup>e</sup> the vertu of God;  
 9 that delyuerede vs, and clepide with his<sup>f</sup>  
 hooli clepyng, not aftir oure workis, but  
 vp<sup>g</sup> his purpos and grace, that is 3ouyn  
 'to vs<sup>h</sup> in Crist Jhesu bifore worldli tymes;  
 10 now forsoth it is opyn bi the liztning<sup>i</sup> of  
 oure sauour Jhesu Crist, the<sup>k</sup> which sothli  
 destruyede deeth, forsothe<sup>m</sup> liztnede<sup>n</sup> lyf  
 11 and vncorupcioun<sup>o</sup> bi the 'gospel. In<sup>p</sup> the<sup>q</sup>  
 which I am sett a prechour and apostle,  
 12 and maistir of hethen men<sup>r</sup>. For which<sup>s</sup>  
 cause also I suffre thes thingis; but<sup>t</sup> I am  
 not confoundid. Forsoth<sup>u</sup> I woot to whom  
 I haue bileuyd, and I am certeyn for<sup>v</sup> he  
 is my3ti for<sup>w</sup> to kepe my depoost<sup>x</sup>, 'or  
 thing putt in keping<sup>y</sup>, into that day.  
 13 'Haue thou<sup>z</sup> the foorme of hool<sup>a</sup> wordis,  
 the<sup>b</sup> whiche thou herdist of me in feith  
 14 and loue in Crist Jhesu. Kepe thou a  
 good depoost, 'or a thing takyn to thi  
 keping<sup>c</sup>, bi the Hooly Gost, that dwellith  
 15 in vs. Sothli<sup>d</sup> thou woost, that<sup>e</sup> alle that  
 ben<sup>f</sup> in Asye ben turned<sup>g</sup> fro me, of  
 16 whiche<sup>h</sup> is Figelus<sup>i</sup> and Ermogenes<sup>k</sup>. The  
 Lord 3yue mercy to the hous of Onoze-

thee; hauynge mynde of thi teeris, that  
 Y be fillid with ioye. And Y bithenke<sup>s</sup>  
 of that feith, that is in thee not feyned,  
 which also dwellide firste in thin aunte  
 Loide, and in thi modir Eunyce. And Y  
 am certeyn, that also in thee. For<sup>o</sup>  
 which<sup>c</sup> cause Y moneste thee, that thou  
 reise a3en the grace of God, that is in  
 thee bi the setting on of myn hondis.  
 For whi God 3af not to vs the spirit of<sup>7</sup>  
 drede, but of vertu, and of loue, and of  
 sobrenesse. Therfor nyl thou schame<sup>8</sup>  
 the witnessyng of oure Lord Jhesu Crist,  
 nether me, his prisoner; but trauele thou  
 togidere in the gospel bi the vertu of  
 God; that delyueride vs, and clepide<sup>9</sup>  
 with his hooli clepyng, not after oure  
 werkis, but bi his purpos and grace, that  
 is 3ouun in Crist Jhesu bifore worldli  
 tyntes; but now it is opyn bi the lizt-<sup>10</sup>  
 nying of oure sauour Jhesu Crist, which  
 destriede deth, and liztnede lijf and vn-  
 corrupcioun bi the gospel. In which Y<sup>11</sup>  
 am set a prechour and apostle, and  
 maistir of hethene men. For which cause<sup>12</sup>  
 also Y suffre these thingis; but Y am  
 not confoundid. For Y woot to whom Y  
 haue bileuyd, and Y am certeyne that  
 he is mi3ti for<sup>d</sup> to kepe that is take<sup>e</sup> to  
 my keping in to that dai. Haue thou<sup>13</sup>  
 the foorme of hoolsun wordis, whiche  
 thou herdist of me in feith and loue  
 in Crist Jhesu. Kepe thou the good<sup>14</sup>  
 takun to thi kepyng bi the Hooli Goost,  
 that dwellith in vs. Thou wost this,<sup>15</sup>  
 that alle that ben in Asie ben turnyd  
 away fro me, of whiche is Figelus and  
 Ermogenes. The Lord 3yue merci to<sup>16</sup>  
 the hous of Onesyforus, for ofte he re-

<sup>m</sup> be fillid v. <sup>n</sup> Om. v. <sup>o</sup> and I take v. <sup>p</sup> in recording sxy. <sup>q</sup> Om. g pr. m. ox. <sup>r</sup> Om. v.  
<sup>s</sup> Om. t. also v. <sup>ss</sup> dwellith v. <sup>t</sup> Om. o. <sup>u</sup> thee it is qt. <sup>v</sup> monestede g. moneste thee nv. <sup>w</sup> Om. o.  
<sup>x</sup> setting on v. <sup>xx</sup> Forwhi v. <sup>y</sup> fals drede qt. <sup>z</sup> and of gmpqtv. <sup>a</sup> Therefore v. <sup>aa</sup> thou not v.  
<sup>b</sup> Jhesu Crist agmnopqtv. <sup>c</sup> Om. sy. <sup>d</sup> thou togidere v. <sup>e</sup> after gmpqt. bi v. <sup>f</sup> this v. <sup>g</sup> after  
gmpqt. bi v. <sup>h</sup> Om. v. <sup>i</sup> lizting x. <sup>k</sup> Om. v. <sup>m</sup> and v. <sup>n</sup> he liztnyde qt. liztede x. <sup>o</sup> corrup-  
cioun g pr. m. <sup>p</sup> Om. g pr. m. <sup>q</sup> Om. sx. <sup>r</sup> men, for the multitude that sueth me in byleue qt. <sup>s</sup> the  
whiche s. <sup>t</sup> and o. <sup>u</sup> For v. <sup>v</sup> that or. <sup>w</sup> Om. sx. <sup>x</sup> helthe qt. <sup>y</sup> Om. qrx. <sup>z</sup> Hauynge sv.  
<sup>a</sup> hoolsun v. <sup>b</sup> Om. v. <sup>c</sup> or a thing taken to thi keepynge [or g sec. m.] officē gmp. Om. nosx. that  
is, thin office qt. or thing taken to thi keping v. <sup>d</sup> Om. v. <sup>e</sup> this that v. <sup>f</sup> dwell o. <sup>g</sup> turned  
away v. <sup>h</sup> whome pqt. <sup>i</sup> Phigelius gmq. Filetus n. in aliis libris Figelius et Philegus n marg.  
Philegus t. <sup>k</sup> Ermogenes, moost contrarie qt.

<sup>c</sup> the whiche l. <sup>d</sup> Om. ειρκρβεγħκοαβ. <sup>e</sup> ether pull κ μαργ.

pherus, for ofte he refreischide me, and  
 17 schamyde not my chayne. But whanne he  
 cam to Rome, he souzte me<sup>l</sup> bisyli, and  
 18 fond<sup>m</sup>. The Lord 3yue to<sup>n</sup> him for<sup>o</sup> to  
 fynde mercy of God in that day<sup>p</sup>. And  
 how grete thingis he mynstride to me at  
 Ephecy, thou <sup>h</sup>ast betere knowe<sup>q</sup>.

freischide me, and schamyde not my  
 chayne. But whanne he cam to Rome,<sup>17</sup>  
 he souzte me bisili, and foond. The<sup>18</sup>  
 Lord 3yue to hym to fynde merci<sup>f</sup> of  
 God in that dai. And hou grete thingis  
 he mynstride to me at Effesi, thou  
 knowist betere.

## CAP. II.

1 Therefore thou, my sone, be comfortid  
 2 in grace that is in Crist Jhesu. And what  
 thingis thou hast herd of me by many  
 witnessis, bitake thou these to faithful  
 men, the<sup>r</sup> whiche<sup>s</sup> schulen be able and<sup>t</sup>  
 3 for<sup>u</sup> to teche othere men. Trauele thou  
 4 as a<sup>v</sup> good knyzt of <sup>h</sup>Crist Jhesu<sup>w</sup>. No  
 man holdinge knyztod to God, inwlap-  
 pith<sup>x</sup> him silf with worldli nedis, that he  
 plese to him, to whom he hath prouyd  
 5 him silf. Forwhi and<sup>v</sup> he that stryue<sup>z</sup>,  
<sup>or</sup> *fi3tith*<sup>a</sup>, in<sup>b</sup> batel, schal not be crowned,  
 6 <sup>no</sup> but<sup>c</sup> he schal<sup>d</sup> fi3t<sup>e</sup> lawfully. It bi-  
 houeth an erthe tilier for<sup>f</sup> to resceyue first  
 7 of the fruytis<sup>g</sup>. Vndirstond thou<sup>h</sup> what  
 thingis I seie. Sothli<sup>i</sup> the Lord schal 3yue  
 8 to thee in alle thingis vndirstondyng. Be  
 thou myndeful the<sup>k</sup> Lord Jhesu Crist<sup>l</sup>  
<sup>for</sup> to<sup>m</sup> haue<sup>n</sup> risyn a3en fro deede *men*<sup>o</sup>,  
 9 <sup>of</sup> the seed of Dauid<sup>p</sup>, vp<sup>q</sup> my gospel, in  
 which I trauele <sup>til</sup> to<sup>r</sup> boondis, as yuel  
 worchinge, but the word of God is not  
 10 boundyn. Therefore I susteyne<sup>s</sup> alle thingis  
 for the chosene, that and<sup>t</sup> thei gete the  
 heelthe, that is in Crist Jhesu, with he-  
 11 uenly glorie. A trewe word<sup>u</sup>, forwhi if  
 we ben to gidere deede<sup>v</sup>, and we schulen  
 12 lyue to gidere<sup>w</sup>; if we schulen<sup>x</sup> susteyne<sup>y</sup>,  
 and<sup>z</sup> we schulen regne to gidere<sup>a</sup>; if we  
 schulen<sup>b</sup> denye<sup>c</sup>, and he schal denye vs;  
 13 if we bileuen not, he dwellith faithful, he  
 14 may not denye him silf<sup>d</sup>. Forsoth<sup>e</sup> thes

## CAP. II.

Therfor thou, my sone, be coumfortid<sup>1</sup>  
 in grace that is in Crist Jhesu. And what<sup>2</sup>  
 thingis thou hast herd of me bi many  
 witnessis, bitake thou these to faithful  
 men, whiche schulen <sup>be</sup> also able<sup>s</sup> to  
 teche othere men. Trauele thou as a<sup>3</sup>  
 good knyzt of Crist Jhesu. No man<sup>4</sup>  
 holdinge knyztod to God, wlap<sup>pith</sup> hym  
 silf with worldli nedis, that he plese to  
 hym, to whom he hath preuyd hym silf.  
 For he that fi3tith in a<sup>b</sup> batel, schal not<sup>5</sup>  
 be crowned, but he fi3t<sup>e</sup> lawfully. It<sup>6</sup>  
 bihoueth an erthetiliere to resseyue first  
 of the fruytis. Vndurstonde thou what<sup>7</sup>  
 thingis Y seie. For the Lord schal 3yue  
 to thee vndurstanding in alle thingis.  
 Be thou myndeful that the Lord Jhesu<sup>8</sup>  
 Crist of the seed of Dauid hath rise  
 a3en fro deth, aftir my gospel, in which<sup>9</sup>  
 Y trauele <sup>til</sup> to<sup>i</sup> boondis, as worching  
 yuele, but the word of God is not  
 boundun. Therfor Y suffre alle thingis<sup>10</sup>  
 for the chosun, that also thei gete the  
 heelthe, that is in Crist Jhesu, with he-  
 uenli glorie. A trewe word, that if we<sup>11</sup>  
 ben deed togidere, also we schulen liue  
 togidere; if we suffren, we schulen regne<sup>12</sup>  
 togidere; if we denyen, he schal denye  
 vs; if we bileuen not, he dwellith feith-<sup>13</sup>  
 ful, he mai not denye hym silf. Teche<sup>14</sup>  
 thou these thingis, witnessinge bifore  
 God. Nyle thou stryue in wordis; for

<sup>1</sup> Om. qT. <sup>m</sup> foond me qT. <sup>n</sup> Om. s. <sup>o</sup> Om. G pr. m. MPQSTX. <sup>p</sup> day of hys cummynge qT. <sup>q</sup> know-  
 ist betere v. <sup>r</sup> Om. vX. <sup>s</sup> that x. <sup>t</sup> Om. o. also v. <sup>u</sup> Om. sX. <sup>v</sup> Om. rV. <sup>w</sup> Jhesu Crist v.  
<sup>x</sup> inwrappith qT. inwlap<sup>pith</sup> v. <sup>y</sup> Om. qT. <sup>z</sup> fi3tith oY. <sup>a</sup> Om. osX. or stryue<sup>th</sup> v. <sup>b</sup> in a oYX.  
<sup>c</sup> bot 3if oQT. <sup>d</sup> Om. rV. <sup>e</sup> fi3teth v. <sup>f</sup> Om. sX. <sup>g</sup> fruytis, that he traueileth qT. frut s. <sup>h</sup> Om. x.  
<sup>i</sup> Forwhi v. <sup>k</sup> that the v. <sup>l</sup> Crist of the seed of Dauid v. <sup>m</sup> Om. svX. <sup>n</sup> hath v. <sup>o</sup> Om. x. <sup>p</sup> Om. v.  
<sup>q</sup> after GMPQT. bi v. <sup>r</sup> vnto GMPQT. <sup>s</sup> suffre v. <sup>t</sup> Om. G. <sup>u</sup> word is this that I seye qT. <sup>v</sup> deed  
 to the world qT. <sup>w</sup> to gyder in blisse qT. <sup>x</sup> Om. v. <sup>y</sup> suffre as martires qT. suffren v. <sup>z</sup> Om. qT.  
<sup>a</sup> to gyder with Crist chief martre qT. <sup>b</sup> Om. v. <sup>c</sup> denye hym qT. <sup>d</sup> silf, that he mot punysche oure  
 mysbyleue, and vs putte down, vpreise feithful qT. <sup>e</sup> Teche thou v.

<sup>f</sup> the mercy a. <sup>g</sup> also be able iQ. be able also Kacehko. be able b. <sup>h</sup> Om. b. <sup>i</sup> vnto 1.

things 'I monestef, witnessinge<sup>g</sup> bifore  
 God. Nyle thou stryue in wordis; forsoth<sup>h</sup>  
 to no thing it is profitable, no but to the  
 15 subvertyng<sup>i</sup> of men heeringe. Forsothe<sup>k</sup>  
 bisyli<sup>l</sup> cure<sup>m</sup>, 'or kepe<sup>n</sup>, for<sup>o</sup> to 3yue 'thi  
 self<sup>p</sup> prouable<sup>q</sup>, 'or able<sup>r</sup>, werk man to  
 God, vnschamyd<sup>s</sup>, 'or *worthi not for<sup>t</sup> to be  
 schamed<sup>u</sup>*, riztli trefinge the word of  
 16 treuthe. Forsoth schonye<sup>v</sup> thou vnhooli  
 and veyn spechis, sothli<sup>w</sup> thei<sup>x</sup> profiten  
 17 moche to vnpite<sup>y</sup>, and the word of hem<sup>z</sup>  
 crepith as a kankir. Of 'the which<sup>a</sup> Philete  
 18 is, and Imeneus, the<sup>b</sup> whiche felden<sup>c</sup> doun  
 fro the<sup>d</sup> treuthe, seyinge 'risynge a3en<sup>e</sup>  
 now don, and<sup>f</sup> subuertiden<sup>g</sup> the feith of  
 19 sum men. But the sad foundement of God  
 stonidith<sup>h</sup>, hauynge this lital<sup>i</sup> marke<sup>k</sup>, The  
 Lord<sup>l</sup> 'hath knowyn<sup>m</sup> whiche ben hise, and,  
 Ech man that nameth<sup>n</sup> the name of the  
 20 Lord<sup>o</sup>, departith<sup>p</sup> fro wickidnesse. Forsoth  
 in the<sup>q</sup> greet hows ben not oonli 'goldyn  
 vessels<sup>r</sup> and silueren<sup>s</sup>, but and<sup>t</sup> treene<sup>u</sup> and  
 brutal<sup>v</sup>, 'or *ertheli<sup>w</sup>*; and sothli summe 'in  
 to<sup>x</sup> honour, summe forsoth into dispit.  
 21 Therefore if ony man 'schal clense<sup>y</sup> him silf  
 fro these<sup>z</sup>, he schal be a<sup>a</sup> vessel halwid  
 into honour, and profytable to the Lord,  
 22 redy to<sup>b</sup> al good work. Forsothe fle thou  
 the<sup>c</sup> desyris of 3outhe<sup>d</sup>; sothli sue thou  
 riztwisnesse, feith, charite, pees, with hem  
 that inclepen<sup>e</sup> the Lord of a<sup>f</sup> clene herte.  
 23 Forsoth schonye<sup>g</sup> thou foltische questiouns,  
 and withoute disciplyne<sup>h</sup>, witynge for<sup>i</sup>  
 24 thei<sup>k</sup> gendren chidingis. Forsoth it bi-  
 houeth the seruaunt of 'the Lord<sup>l</sup> for<sup>m</sup> to  
 not chyde<sup>n</sup>; but for<sup>o</sup> to be<sup>p</sup> mylde to alle  
 25 men, able for<sup>q</sup> to teche, patient, with

to no thing it is profitable, but to the  
 subuerting of men that heren. Bisili<sup>15</sup>  
 kepe to 3yue thi silf a preued preisable  
 werkman to God, with oute schame<sup>k</sup>,  
 riztli trefinge the word of treuthe. But<sup>16</sup>  
 eschewe thou vnhooli and veyn spechis,  
 for whi tho profiten myche to vnfeith-  
 fulnesse, and the word of hem crepith<sup>17</sup>  
 as a canker. Of whiche<sup>l</sup> Filete is, and  
 Ymeneus, whiche felden doun fro the<sup>18</sup>  
 treuthe, seyinge that the rising a3en is  
 now doon, and thei subuertiden the feith  
 of summen. But the sad foundement of<sup>19</sup>  
 God stonidith, hauynge this marke, The  
 Lord knowith whiche ben hise, and, Ech  
 man that nameth the name of the Lord,  
 departith fro wickidnesse. But in a<sup>20</sup>  
 greet hous ben not oneli vessels of gold  
 and of siluer, but also of tree and of  
 erthe; and so summen<sup>m</sup> *ben* in to onour,  
 and summe<sup>n</sup> in to dispit. Therfor if<sup>21</sup>  
 ony man clensith hym silf fro these, he  
 schal be a vessel halewid in to onour,  
 and profitable to the Lord, redi to al  
 good werk. And fle thou desiris of<sup>22</sup>  
 3ongthe, but sue thou riztwisnesse, feith,  
 charite, pees, with hem that inwardli  
 clepen the Lord of a clene herte. And<sup>23</sup>  
 eschewe thou foltische questiouns, and  
 without kunnyng<sup>o</sup>, wytynge that tho  
 gendren chidingis. But it bihoueth<sup>24</sup>  
 the seruaunt of the Lord to chide not<sup>q</sup>;  
 but to be mylde to alle men, able to  
 teche, paciente, with temperaunce repreu-<sup>25</sup>  
 ynge hem that a3enstonden the<sup>r</sup> treuthe,  
 that sum tyme God 3yue to hem for-  
 thenkyng, that thei knowen the treuthe,

<sup>f</sup> Om. v. <sup>g</sup> witnessinge *hem* QT. <sup>h</sup> forwhi v. <sup>i</sup> turnynge vpsedoun MPQT. <sup>k</sup> Om. v. <sup>l</sup> bisy A.  
<sup>m</sup> cure thi self GMPQT. charge thou o. <sup>n</sup> Om. GMOPQTX. <sup>o</sup> Om. OX. for thiself Y. <sup>p</sup> thee GMPQT.  
 Om. SY. <sup>q</sup> a prouable GMPQTY. <sup>r</sup> Om. GMPQTX. an able o. or *preisable* v. <sup>s</sup> vnschameful v.  
<sup>t</sup> Om. s. <sup>u</sup> Gloss om. GMOPQTX. or *not worthi for to be schamed* VY. <sup>v</sup> schunne GQT. schone MNPSX.  
 eschewe OV. <sup>w</sup> forwhi v. <sup>x</sup> tho v. <sup>y</sup> vnfeithfulnesse v. <sup>z</sup> hem, *by lital and lital* QT. <sup>a</sup> whom MQT.  
 which VX. <sup>b</sup> Om. v. <sup>c</sup> fellen MPQST. <sup>d</sup> Om. SV. <sup>e</sup> a3enrisyng o. <sup>f</sup> and thei v. <sup>g</sup> turneden vpsa-  
 doun GMPQT. <sup>h</sup> stant SX. <sup>i</sup> Om. v. <sup>k</sup> marke, *either signet* v. <sup>l</sup> Lord God v. <sup>m</sup> knowith v.  
<sup>n</sup> nemneth GMQT. inclepith N. <sup>o</sup> Lord *verrelye* QT. <sup>p</sup> departe SX. <sup>q</sup> a GMPQT. <sup>r</sup> vessels of gold v.  
<sup>s</sup> of syluer v. <sup>t</sup> also v. <sup>u</sup> treenen GMT. *treen* o. of tree v. <sup>v</sup> of erthe v. <sup>w</sup> Om. OVX. <sup>x</sup> *ben*  
 in to v. in T. <sup>y</sup> clensith v. <sup>z</sup> these, *that ben into dispite* QT. <sup>a</sup> Om. N. <sup>b</sup> into QT. <sup>c</sup> Om. GMP  
 QSVXY. <sup>d</sup> 3ongthe MF. <sup>e</sup> inwardly clepen v. <sup>f</sup> Om. A pr. m. QT. <sup>g</sup> schunne GQT. shone MPX. schone o.  
 eschewe v. <sup>h</sup> kunnyng v. <sup>i</sup> that v. <sup>k</sup> tho VX. <sup>l</sup> God X. <sup>m</sup> Om. s. <sup>n</sup> to chiden X. <sup>o</sup> Om. SX.  
 P Om. VX. <sup>q</sup> Om. s.

<sup>k</sup> *ether worthi to be schamed* K marg. <sup>l</sup> whom I. the whiche k. <sup>m</sup> summe A sec. m. summe men IQ.  
<sup>n</sup> summen RC. <sup>o</sup> knowinge k. <sup>p</sup> bihoueth not R. <sup>q</sup> Om. R. <sup>r</sup> Om. R.

temperaunce repropyngē hem that azen-  
stonden the<sup>r</sup> treuthe, that<sup>s</sup> sum tyme God  
3yue hem<sup>t</sup> penaunce for<sup>u</sup> to knowe the  
26 treuthe, and<sup>v</sup> thei ryse azen fro snaris of  
the deuyll, of whom thei ben holdyn cay-  
tif<sup>w</sup> at his wille.

## CAP. III.

1 Forsothe wite thou this thing, that in  
the laste dayes perelouse tymes schulen  
2 'stonde ny<sup>3</sup>x, and men schulen be louyngē  
hem silf, coueitous, hi<sup>3</sup> of beringe, proude,  
blasfemes<sup>y</sup>, not obedient to fadir and mo-  
3 dir<sup>z</sup>, vnkynde, cursid, withoute affeccion,  
'or good wille<sup>a</sup>, withoute pees, fals blam-  
eris<sup>b</sup>, vncontynent<sup>c</sup>, vnmylde, withoute be-  
4 nygnyte, traitours, proterue<sup>d</sup>, 'or ouer-  
thwert<sup>e</sup>, bollun<sup>f</sup> 'with proude thou<sup>3</sup>tis<sup>g</sup>,  
5 loueris<sup>h</sup> of lustis more than of God, hau-  
yngē sothli the spice<sup>i</sup>, 'or licnesse<sup>k</sup>, of pite,  
forsothe<sup>l</sup> denyngē the vertu of it. And  
6 eschewe<sup>m</sup> thou these<sup>n</sup>. Of these 'sothli thei<sup>o</sup>  
ben that peersen housis, and leeden litle  
wymmen caytifs<sup>p</sup> chargid<sup>pp</sup> with synnes<sup>q</sup>,  
the<sup>r</sup> whiche<sup>s</sup> ben ledd with diuerse desyris,  
7 euermore lernyngē<sup>t</sup>, and neuere<sup>u</sup> perfilty  
8 comyng to<sup>v</sup> science<sup>w</sup> of treuthe. Forsoth  
as Jannes and Mambre<sup>x</sup> azen stoden Moy-  
ses, so and these 'azen stonden<sup>y</sup> treuthe,  
men<sup>z</sup> corrupt in soule, 'or vndirstondyngē<sup>a</sup>,  
9 repropud<sup>b</sup> aboute the feith. But ferther  
thei schulen not<sup>c</sup> profyte, sothli the vn-  
wysdom of hem schal be knowen to alle  
10 men, as and hern was<sup>d</sup>. Forsoth thou  
hast getyn<sup>e</sup> my teching<sup>f</sup>, 'and ordynaunce<sup>g</sup>,  
purposyng<sup>h</sup>, feith, longe abidyng, loue, pa-  
11 cience, persecuciouns<sup>i</sup>, passiouns, what ma-  
ner ben maad to me at Antyoche, at Ico-  
nye, at Listris, what maner persecuciouns

and that thei rise azen fro the<sup>s</sup> snares<sup>26</sup>  
of the deuel, of whom thei ben holdun  
prisoneris at his wille.

## CAP. III.

But wite thou this thing, that in the<sup>t</sup> 1  
laste daies perelouse tymes schulen nei<sup>3e</sup>,  
and men schulen be louyngē hem silf<sup>u</sup>, 2  
coueitouse, hi<sup>3</sup> of bering, proude, blas-  
femeris, not obedient to fadir and modir,  
vnkynde, cursid, with outen affeccion, 3  
with out pees, false blameris, vnconty-  
nent<sup>v</sup>, vnmylde, with out benygnyte, trai- 4  
touris, ouerthwert<sup>w</sup>, bollun *with proude*  
*thou<sup>3</sup>tis*, blynde, loueris of lustis more  
than of God, hauyngē the licknesse of 5  
pitee<sup>x</sup>, but denyngē the vertu of it.  
And eschewe thou these *men*. Of these 6  
thei ben that persen housis, and leden  
wymmen caitifs chargid with synnes,  
whiche ben led with dyuerse desiris,  
euere more lernyngē, and neuere perfilty 7  
comyngē to the science of treuthe. And 8  
as Jannes and Mambres azenstoden Moi-  
ses, so these azenstonden<sup>y</sup> treuthe<sup>z</sup>, men  
corrupt in vndirstonding, repropud aboute  
the feith. But ferther thei schulen not 9  
profite, for the vnwisdom of hem schal  
be knowun to alle men, as hern was.  
But thou hast getun my teching, ordi- 10  
naunce, purposing, feith, long abiding,  
loue, pacience, persecuciouns, passiouns, 11  
whiche weren maad to me at Antioche,  
at Ycony, at Listris, what maner perse-  
cucyouns Y suffride, and the Lord bath  
delyuered me of alle. And alle men 12

<sup>r</sup> Om. GMPQT. <sup>s</sup> and G pr. m. <sup>t</sup> to hem v. <sup>u</sup> Om. SX. <sup>v</sup> that and v. <sup>w</sup> caytiffs GMPQT.  
<sup>x</sup> nei<sup>3e</sup> v. <sup>y</sup> blasfemers v. <sup>z</sup> modir, in leful thing Q. modir, in leueful thingis T. <sup>a</sup> Om. MOPQTX.  
<sup>b</sup> challengers T. <sup>c</sup> vncontynent, or vnchast QT. <sup>d</sup> ouerthwert OX. froward Q. frauward T. <sup>e</sup> or fra-  
werd G. or ouerwhert, frowerd MP. Om. OQTX. <sup>f</sup> bollun G sec. m. o. blowen X. <sup>g</sup> Om. X. <sup>h</sup> blinde  
louers v. <sup>i</sup> licnesse GMPQT. <sup>k</sup> Om. GMPQTX. <sup>l</sup> but v. <sup>m</sup> ethchewe T. <sup>n</sup> these men QTV.  
<sup>o</sup> forsothe thei G. forsothe it O. <sup>p</sup> caytif O. <sup>pp</sup> chargen Y. <sup>q</sup> synnys; for vertuose wymmen dispisen  
hem QT. <sup>r</sup> Om. NV. <sup>s</sup> whiche caitif wymmen QT. <sup>t</sup> lercnde S. <sup>u</sup> neuermore X. <sup>v</sup> to the AGMNQ  
STVXY. <sup>w</sup> kunnynge GMPQT. <sup>x</sup> Mambres QTV. <sup>y</sup> azenstoden VX. <sup>z</sup> these men ben QT. <sup>a</sup> Om.  
G pr. m. MOPQTX. <sup>b</sup> the proued Y pr. m. the repropud Y sec. m. <sup>c</sup> not ouer this present tyme QT. <sup>d</sup> was  
by Moyses QT. <sup>e</sup> folowid G sec. m. QT. <sup>f</sup> doctrine GMPQT. <sup>g</sup> Om. O. ordynaunce v. <sup>h</sup> purposen  
G pr. m. purpos G sec. m. my purpose QT. <sup>i</sup> persecucioun X.

<sup>s</sup> Om. CEIQGA. <sup>t</sup> Om. k pr. m. <sup>u</sup> Om. a. <sup>v</sup> vnchaast R. <sup>w</sup> ouirwhert R. <sup>x</sup> ether of religion K marg.  
<sup>y</sup> azenstoden k. <sup>z</sup> the treuthe O.

I suffride, and the Lord hath<sup>k</sup> delyuered  
 12 me 'of alle. And<sup>l</sup> alle men that wolen lyue  
 piteuously<sup>m</sup> in Crist Jhesu, schulen suffre  
 13 persecucioun. Forsoth yuel men and dis-  
 ceyuere schulen profyte<sup>n</sup> into worse, err-  
 14 ynge<sup>o</sup>, and sendyng<sup>p</sup> into errour. But  
 dwelle thou in these thingis that thou hast  
 lerd<sup>q</sup>, and ben bitakun<sup>r</sup> to thee, witynge  
 15 of whom thou hast lerud<sup>s</sup>; and for thou  
 hast knowun hooly lettris fro thi zongthe<sup>t</sup>,  
 'or *childhod*<sup>u</sup>, the<sup>v</sup> whiche moun lerne<sup>w</sup>  
 thee to heelthe, by feith that is in Crist  
 16 Jhesu. Forsoth<sup>x</sup> al 'scripture of God<sup>y</sup> yn-  
 spyrid<sup>z</sup> is 'profitable to teche, to arguwe<sup>a</sup>,  
 'or *proue*<sup>b</sup>, to<sup>c</sup> reproue<sup>d</sup>, for<sup>e</sup> to lerne<sup>g</sup>  
 in rjztwysnesse, that the man of God be  
 perfytt, lerud<sup>h</sup> 'to al good werk<sup>i</sup>.

that wolen lyue feithfuli in Crist Jhesu;  
 schulen suffre persecucioun. But yuele<sup>13</sup>  
 men and disseyueris schulen encrease in  
 to worse, errynge, and sendinge in to  
 errour. But dwelle thou in these thingis<sup>14</sup>  
 that thou hast lerud<sup>a</sup>, and that ben bi-  
 takun to thee, witynge of whom thou  
 hast lerud<sup>a</sup>; for thou hast knowun hooli<sup>15</sup>  
 lettris fro thi zouth<sup>b</sup>, whiche moun lerne  
 thee to heelthe, bi feith that is in Crist  
 Jhesu. For al scripture inspirid of God<sup>16</sup>  
 is profitable to teche, to repreue, to  
 chastice, to lerne in rjztwysnes, that the  
 man of God be parffit, lerud<sup>c</sup> to al good  
 werk.

CAP. IV.

1 I wisse, 'or *preie*, or *coniuere*<sup>k</sup>, bifore  
 God and<sup>l</sup> Crist Jhesu, that 'is to<sup>m</sup> dem-  
 ynge<sup>n</sup> the<sup>o</sup> quyke and deed<sup>p</sup>, by<sup>q</sup> the com-  
 ynge<sup>r</sup> of hym, and the kyngdom of him,  
 2 preche the word, be thou bisy 'couenably  
 with oute reste<sup>s</sup>, arguwe<sup>t</sup>, 'or *proue*<sup>u</sup>, bi-  
 seche<sup>v</sup>, blame<sup>w</sup> in al pacience and doctryn.  
 3 Forsoth<sup>x</sup> tyme schal be<sup>y</sup>, whanne men  
 schulen not susteyne<sup>z</sup>, 'or *suffre*<sup>a</sup>, 'hool,  
 or<sup>b</sup> *holsum*, teching<sup>c</sup>, but at<sup>d</sup> her desyris  
 thei schulen gadere to gidere<sup>e</sup> maistris  
 zitchinge<sup>f</sup>, 'or *plesynge*<sup>g</sup>, to the<sup>h</sup> eeris.  
 4 And treuly thei schulen turne away the<sup>i</sup>  
 heeringe fro treuthe, but to fablis thei  
 5 schulen turne<sup>k</sup> to gidere. Forsothe wake  
 thou, in alle thingis trauele thou<sup>l</sup>, do<sup>m</sup> the  
 work of<sup>n</sup> euangelist<sup>o</sup>, fulfille<sup>p</sup> thi seruyse,  
 6 'or *office*<sup>q</sup>, be thou sobre. Forsoth<sup>r</sup> I am

CAP. IV.

I wisse bifore God and Crist Jhesu,<sup>1</sup>  
 that schal deme the quike and the<sup>d</sup> deed;  
 and<sup>e</sup> bi the comyng of hym, and the  
 kyngdom of hym, preche<sup>f</sup> the word, be<sup>2</sup>  
 thou bisi couenabli with outen rest, re-  
 preue thou, biseche thou, blame thou in  
 al pacience and doctryn. For tyme<sup>3</sup>  
 schal be, whanne men schulen not suffre  
 hoolsum teching, but at her desiris thei  
 schulen gadere 'togidere to hem silf<sup>g</sup>  
 maistris zitchinge<sup>h</sup> to the eeris. And<sup>4</sup>  
 treuli thei schulen turne awey the her-  
 yng fro treuthe, but to fablis thei schu-  
 len turne. But wake thou, in alle<sup>5</sup>  
 thingis traueile thou, do the werk of  
 an<sup>i</sup> euangelist, fulfille thi<sup>k</sup> seruyce, be  
 thou sobre. For Y am sacrificid now, and<sup>6</sup>  
 the tyme of my departyng<sup>l</sup> is nyz. Y<sup>7</sup>

<sup>k</sup> Om. q. <sup>l</sup> and of o. <sup>m</sup> pitously, or feithfully v. <sup>n</sup> profite, either encrease v. <sup>o</sup> errynge hem silf qt. <sup>p</sup> sendynge othere qt. <sup>q</sup> lerned G M N O P Q T V Y. lerid x. <sup>r</sup> taken s y. <sup>s</sup> lerned G M N P V Y. lernyd, 'or of the Holy Gost qt. <sup>t</sup> zouth<sup>e</sup> alii. <sup>u</sup> Om. G M O P Q T X. <sup>v</sup> Om. v. <sup>w</sup> enfourme qt. lere s x. <sup>x</sup> Forwhi v. <sup>y</sup> godly scripture, of whom God is autoure qt. <sup>z</sup> enspirid of hym qt. <sup>a</sup> repreue v. <sup>b</sup> Om. o v x. <sup>c</sup> for to v. <sup>d</sup> reproue with G M P. repreue with the wicked qt. chastise v. <sup>e</sup> for for k. Om. q s t x. <sup>f</sup> leren s x. <sup>g</sup> lernyd G M N P Q T V Y. <sup>h</sup> Om. o. to alle good werkis y. <sup>i</sup> Om. G M O P Q T X. <sup>j</sup> in k. <sup>k</sup> schal v. <sup>l</sup> demen s x. deme v. <sup>m</sup> Om. o. <sup>n</sup> the dead t v. <sup>o</sup> and bi v. <sup>p</sup> kunnyng k. <sup>q</sup> to couenable and vn couenable qt. <sup>r</sup> repreue qt. repreue thou v. <sup>s</sup> or reproue s. Om. q s t v x. <sup>t</sup> biseche thou v. <sup>u</sup> blame thou v. <sup>v</sup> Forwhi v. <sup>w</sup> comen s. <sup>x</sup> suffre G M O P Q T V. <sup>y</sup> Om. G M O P Q T V X. <sup>z</sup> Om. G M O P Q T V X. <sup>a</sup> doctrine G M P Q S T. <sup>b</sup> and to n. <sup>c</sup> togidere to hem silf v. <sup>d</sup> plesynge qt. colourende x. <sup>e</sup> Om. q t x. <sup>f</sup> her ychynge qt. <sup>g</sup> here qt. <sup>h</sup> be turnyd G M P Q T. <sup>i</sup> thou, to edefie britheren qt. <sup>j</sup> do thou o. <sup>k</sup> of the G M O. <sup>l</sup> euangelist, that is, to fulfille in dede treuthe spoken qt. <sup>m</sup> fille v. <sup>n</sup> Om. G M O P Q T X. <sup>o</sup> For v.

<sup>a</sup> lerned alii. <sup>b</sup> zongthe alii. <sup>c</sup> lerned alii. <sup>d</sup> Om. c. <sup>e</sup> Om. xa. <sup>f</sup> preche thou r. <sup>g</sup> Om. q. <sup>h</sup> ether plesynge k marg. <sup>i</sup> Om. a. <sup>k</sup> this gk. <sup>l</sup> ether deeth k marg.

sacrifysid<sup>s</sup> now, and the tyme of my `reso-  
 7 luciou, or *deeth*<sup>t</sup>, is ny3. I haue stryuy n  
 a good stryf, I haue endid the cours, I  
 8 haue kept the feith. In the tothir tyme<sup>u</sup>  
 a crowne of ryztwysnesse is kept to me,  
 the<sup>v</sup> which the Lord `schal zelde to me in  
 that day, iust domesman<sup>w</sup>; forsoth not  
 oonly to me, but `and to these<sup>x</sup> that louen<sup>y</sup>  
 his comyng. Hi3e<sup>z</sup> for<sup>a</sup> to come to me  
 9 soone. Forsoth<sup>b</sup> Demas `hath forsakyn me,  
 louynge this world<sup>c</sup>, and wente to<sup>d</sup> Tessa-  
 10 lonyk, Cressens into Galathie<sup>e</sup>, Tyte into  
 11 Dalmatichy<sup>f</sup>; Luk aloone is with me.  
 Taak<sup>g</sup> Mark, and lede<sup>h</sup> to<sup>i</sup> with thee; for-  
 soth<sup>k</sup> he is profitable to me into seruyse<sup>l</sup>.  
 13 Penulam<sup>m</sup>, `that is<sup>n</sup>, cloth<sup>nn</sup> of<sup>o</sup> Ro-  
 mayns<sup>p</sup>, `or booke<sup>q</sup>, which I lefte at Tro-  
 ade at<sup>r</sup> Carpe, thou comyng bryng<sup>s</sup> with  
 thee, and the bookis, moost forsothe par-  
 14 chemynus<sup>t</sup>. Alisaundre, the tresorer,  
 schewide to me manye `yuele thingis<sup>u</sup>;  
 the<sup>v</sup> Lord schal zelde to hym vp<sup>w</sup> his  
 15 workis<sup>x</sup>. Whom and thou eschewe<sup>y</sup>; `ful  
 greetli forsoth he a3enstood<sup>z</sup> my<sup>a</sup> wordis.  
 16 In my firste defence no man `was to<sup>b</sup> me,  
 but alle forsoken me; be it not rettid<sup>c</sup> to  
 17 hem. Forsoth the Lord `stood ny3 to<sup>d</sup>  
 me, and comfortide me, that the preching  
 be<sup>e</sup> fulfillid<sup>f</sup> by me, and that alle folkis  
 heere, and<sup>g</sup> I am delyuered fro mouth<sup>h</sup>  
 18 of the lyoun. Forsoth the Lord dely-  
 uerede me fro al yuel werk, and schal  
 make<sup>i</sup> saaf into his<sup>j</sup> heuenli kingdoin, to  
 whom glorie<sup>k</sup> into worldis<sup>l</sup> of worldis.  
 19 Amen. Greete wel Prisca, and Aquyla,  
 20 and the hows of Onosephorus. Forsoth  
 Erastus dwelte<sup>m</sup>, `or lefte<sup>n</sup>, at Corynthy<sup>o</sup>.  
 Forsoth<sup>p</sup> I lefte Trophymus syk at My-

haue stryuy n a good stryff, Y haue endid  
 the cours, Y haue kept the feith. In<sup>s</sup>  
 `the tothir<sup>m</sup> tyme a coroun of ryztwis-  
 nesse is kept to me, which the Lord, a  
 iust domesman, schal zelde to me in that  
 dai; and<sup>n</sup> not oneli to me, but also to  
 these that louen his comyng. Hy3e<sup>9</sup>  
 thou to come to me soone. For Demas,  
 louynge this world, hath forsakun me,  
 and wente to Tesselonyk, Crescens in<sup>10</sup>  
 to Galathi, Tite in to Dalmacie; Luk<sup>11</sup>  
 aloone is with me. Take thou Mark,  
 and brynge with thee; for he is profit-  
 able to me in to seruyce. Forsothe Y<sup>12</sup>  
 sente Titicus to<sup>o</sup> Effesi. The cloth<sup>p†</sup> 13 † that is, cloth  
 of Romaynis.  
 Live and the  
 Glose here. v.  
 which Y lefte at Troade at Carpe,  
 whanne thou comest, bringe with thee,  
 and the bookis, but moost parchemyne<sup>q</sup>.  
 Alisaundre, the tresorer, schewide to me<sup>14</sup>  
 myche<sup>r</sup> yuele; `the Lord schal<sup>s</sup> zelde to  
 hym aftir his werkis<sup>t</sup>. Whom also thou<sup>15</sup>  
 eschewe; for he a3enstood ful greetli oure  
 wordis. In my firste defence no man<sup>16</sup>  
 helpide me, but alle forsoken me; be it  
 not arettid to hem. But the Lord help-<sup>17</sup>  
 ide me, and coumfortide me, that the  
 preching be fillid bi me, and that alle  
 folkis here, that Y am delyueride fro the  
 mouth of the lioun. And the Lord de-<sup>18</sup>  
 lyueride me fro al yuel werk, and schal  
 make me saaf in to his heuenly king-  
 dom, to whom *be* glorie in to worldis  
 of worldis. Amen. Grete wel Prisca,<sup>19</sup>  
 and Aquila, and the hous of Oneseforus.  
 Erastus lefte<sup>u</sup> at Corynthy, and<sup>w</sup> Y lefte<sup>20</sup>  
 Trofymus sijk at Mylete. Hi3e thou to<sup>21</sup>  
 come bifore wyntir. Eubolus, and Pru-  
 dent, and Lynus, and Claudia, and alle

<sup>s</sup> sacrificed *T.* <sup>t</sup> deth, or *resoluciuon GMP.* *dethe QT.* departing, or *deth V.* *resoluciuon X.* <sup>u</sup> tyme to  
*cumme QT.* <sup>v</sup> Om. *V.* <sup>w</sup> iust domesman schal zelde to me in that day *V.* <sup>x</sup> to hem *GMPQ.* hem *T.*  
<sup>y</sup> loueth *V.* <sup>z</sup> Hi3e thou *V.* <sup>a</sup> Om. *SX.* <sup>b</sup> forwhi *V.* <sup>c</sup> louynge this world, hath forsakyn me *V.*  
<sup>d</sup> into o. <sup>e</sup> Galathie is sent *QT.* <sup>f</sup> Dalmacie *N.* <sup>g</sup> Take thou *V.* <sup>h</sup> bringe *V.* <sup>i</sup> Om. *NV.* to *hidre QT.*  
<sup>k</sup> for *V.* <sup>l</sup> seruyse. Titicus sotheli I sente to Ephesi *N.* seruce. Forsothe I sente Titicus to Effesi *V.*  
<sup>m</sup> Penula *QT.* <sup>n</sup> Om. *QT.* <sup>nn</sup> a clothe *G.* Om. *QT.* <sup>o</sup> Om. *QT.* <sup>p</sup> the Romayns *GMP.* Om. *QT.* Rome *X.*  
<sup>q</sup> Om. *G pr. m. MPV.* or a booke *G sec. m.* after Jerom is *clepid a boke, and after Haymound a clothe of the*  
*Romayns. QT.* Gloss om. in *V.* <sup>r</sup> anentis *GMPQT.* <sup>s</sup> brynge it *QT.* <sup>t</sup> the parchemyne *A.* parchemyne  
*GMP.* *be thou mynde ful to breunge parchemyne QT.* <sup>u</sup> yuels *V.* <sup>v</sup> Om. *G.* <sup>w</sup> after *GMPQTV.* <sup>x</sup> werk *X.*  
<sup>y</sup> ethchewe *T.* <sup>z</sup> for he a3enstod ful greetli *V.* <sup>a</sup> oure *V.* <sup>b</sup> helpide *V.* <sup>c</sup> arettid *V.* <sup>d</sup> helpide *V.*  
<sup>e</sup> of his word be *QT.* <sup>f</sup> fullid *T.* fillid *V.* <sup>g</sup> that *S.* <sup>h</sup> the mouth *ANSVXY.* <sup>i</sup> make me *QTY sec. m.*  
<sup>j</sup> Om. *M.* <sup>k</sup> be glorie *V.* <sup>l</sup> alle worldis *G.* <sup>m</sup> lefte o. <sup>n</sup> Om. *GMPQSTX.* <sup>o</sup> Corynthe *GMNQT.* <sup>p</sup> For *T.*

<sup>m</sup> the oother *EI.* that othre *R.* <sup>n</sup> Om. *EI pr. m.* ogk. <sup>o</sup> into bk. <sup>p</sup> that is, of Romayns *K marg.*  
<sup>q</sup> the parchemyn *K.* <sup>r</sup> moost *A.* <sup>s</sup> Om. *k.* <sup>t</sup> Clause om. in *Q.* <sup>u</sup> lefte me *gk.* <sup>w</sup> forsothe and *A pr. m.*

21 lete. Sothli<sup>q</sup> hi3e thou<sup>q</sup> for<sup>r</sup> to come bi-  
fore wynter. Embolus<sup>s</sup>, and Prudent,  
and Lynus, and Claudia, and alle bri-  
22 theren, greeten thee<sup>t</sup> wel. Oure Lord  
Jhesu Crist with<sup>u</sup> thi spirit. The grace  
of God with<sup>v</sup> 3ou<sup>w</sup>. Amen.

*Here endith the secunde pistle to  
Tymothe, and bigynneth the prolog to  
Tyte<sup>x</sup>.*

britheren, greten thee wel. Oure Lord<sup>22</sup>  
Jhesu Crist *be* with thi spirit. The  
grace of God *be* with 3ou. Amen.

*Here endith the secunde pistle to  
Tymothe, and<sup>v</sup> bigynneth the prologe on  
the pistle to Tite<sup>w</sup>.*

<sup>q</sup> Om. v. <sup>qq</sup> Om. m. <sup>r</sup> Om. sx. <sup>s</sup> Eubolus qrx. <sup>t</sup> 3ou r. <sup>u</sup> be with qtr. <sup>v</sup> be with v. <sup>w</sup> thee s.  
<sup>x</sup> Heere endith the secunde pistle to Tymothe, and now bigynneth epistle to Tyte. a. Here eendeth the second  
epistel to Thimothe, and bygynneth the prologe of the epistel to Tyte. o. Here endeth the secunde pistle  
to Tymothe, and bygynneeth the pistle to Tyte. q. Here endith the secunde pistle to Tymothe, and bigyn-  
neth the pistle to Tite, with the prologe. v. No final rubric in GMPSTX.

<sup>v</sup> and here bo. <sup>w</sup> From ciqxabchoa. Here endeth the seconde pistle to Tymothe; se now the prolog  
on the pistle to Tyte. k. Here endith the secunde pistle to Tymothe, and here bigynneth the pistle to  
Tite. m. Here endith the laste pistil to Tymothe, and bigynneth a prologe on the pistil to Tite. g. No  
final rubric in AERUEK.

# TITUS.

*Prolog to the epistle to Tyte<sup>a</sup>.*

TYTE he counceilith, and enformeth of the ordynacioun<sup>b</sup> 'of prest and<sup>bb</sup> of spiritual conuersacioun<sup>c</sup>, and of heretikis 'to be<sup>d</sup> auoydide<sup>e</sup>, the whiche bileuen<sup>f</sup> in<sup>g</sup> Jewis wrytinge<sup>h</sup>; he writith fro Nicopolis<sup>i</sup>.

*Here endith the prolog, and bigynneth the epistle to Tyte<sup>k</sup>.*

*Jeroms prolog on Tite<sup>a</sup>.*

HE warneth Tite, and enfourmeth hym of the ordynaunce of presthod, and of spiritual conuersacioun, and of heretikis to ben eschewid, that leeueth<sup>b</sup> in the Jewis wrytingis; writinge to him fro Nycopolis<sup>c</sup>.

*Jerom in his prologe on this pistle seith this<sup>d</sup>.*

*The epistle to Tyte<sup>a</sup>.*

CAP. I.

1 Poul, the seruaunt of God, apostle<sup>b</sup> of Jhesu Crist, vp<sup>c</sup> the feith of the chosene of God, and<sup>d</sup> knowynge of the treuthe, 2 the<sup>e</sup> which is vp<sup>f</sup> pite, in<sup>g</sup> hope of euer lastyng lyf, that<sup>h</sup> God bihiȝte<sup>i</sup>, that lyeth 3 not<sup>k</sup>, bifore 'worldly tymes<sup>l</sup>; forsoth he schewide in his tymes his word, 'or sone<sup>m</sup>, in preching, that is bitakyn to me vp<sup>n</sup> the

*Here bigynneth the pistle to Tyte<sup>a</sup>.*

CAP. I.

Poul, the seruaunt of God, and apostle<sup>1</sup> of Jhesu Crist, bi the feith of the chosun of God, and bi the<sup>b</sup> knowing of the treuthe, whiche is aftir pitee, in to the 2 hope of euerlastinge lijf, which<sup>c</sup> *lijf* God that lieth not, bihiȝte<sup>d</sup> bifore tymes of the world<sup>e</sup>; but he hath<sup>f</sup> schewid in hise 3 tymes his word in preching, that is

<sup>a</sup> Prologe. s. No initial rubric in v. No prologue in AGMPQX. In NT of later text. <sup>b</sup> ordinance os. <sup>bb</sup> Om. κ. of prestes and o. <sup>c</sup> conuersaciouns v. <sup>d</sup> that ben v. <sup>e</sup> voided s. <sup>f</sup> bileueth v. <sup>g</sup> Om. v. <sup>h</sup> wrytynges osv. <sup>i</sup> Nicopolypis KY. <sup>k</sup> No final rubric in sy. <sup>l</sup> From M. *The pistle to Tyte* PQTXV. No initial rubric in the other Mss. <sup>m</sup> forsothe apostle v. <sup>n</sup> after MPQT. bi v. <sup>o</sup> and bi the v. <sup>p</sup> Om. v. <sup>q</sup> after MPQTV. <sup>r</sup> into the v. <sup>s</sup> which *lijf* v. <sup>t</sup> Om. v. <sup>u</sup> not, bihiȝte v. <sup>v</sup> tymes of the world v. <sup>w</sup> or his sone Crist QT. Om. x. <sup>y</sup> after MPQT. bi v.

<sup>a</sup> From E. Prolog. A. *The prolog of the pistil to Tite*. N. *A prolog on the pistle to Tite*. R. Prologus. T. *Here bigynneth a prologe on the pistle to Tyte*. U. *Here bigynneth the prologe to Tyte*. E. Prolog on Tite. K. No initial rubric in CIKMQXabefgho. <sup>b</sup> bileuen CEIKMNQRTEGKOA. bileueth UXABE. <sup>c</sup> Mycopolis AC pr. m. EIKMQUX pr. m. abceghkoaf. <sup>d</sup> From CMXH. *Jerom in his prologe seith this*. KVO. *Jerome in his prolog on this epistil seith at this sentence*. N. *Jerom in his prolog here seith this*. QBCA. *Jerom in his prologe here seith thus*. A. *Here endith the prologe, and bigynneth the pistil to Tite*. G. No final rubric in AEIRTEFK. <sup>a</sup> *The epistle to Tite*. E. *Heere sueth the pistle to Tite*. R. No initial rubric in CKQXABCghko. <sup>b</sup> Om. R. <sup>c</sup> the whiche I. <sup>d</sup> hath bihiȝt k. <sup>e</sup> worldis R pr. m. <sup>f</sup> that hath k.

4 comaundement of oure sauour God, to Tyte, biloued<sup>o</sup> sone vp<sup>p</sup> the comun feith, grace and pees of God the fadir, and of 5 Crist Jhesu, oure sauour. For grace<sup>q</sup>, 'or cause<sup>r</sup>, of this thing I lefte thee at Crete, that thou amende tho thingis that faylen, and ordeyne 'by cytees prestis<sup>s</sup>, as 6 and I disposide to thee. If ony man is withouten cryme, 'or greet synne<sup>t</sup>, housbonde of o wyf<sup>u</sup>, hauynge feithful sones, not in accusacioun of lecherie, or not 7 suget. Forsoth<sup>v</sup> it bihoueth a bischop for<sup>w</sup> to be withoute crime, as<sup>x</sup> dispendour<sup>y</sup> of God, not proud, not wrathful, not 'vynolent, that is<sup>yy</sup>, 'moche zouun to wyn<sup>z</sup>, not<sup>a</sup> smytere, not coueitous of foul wynnyng<sup>b</sup>; but holdinge hospitalite, benygne, prudent, sobre, iust, hooly, contynent<sup>c</sup>, 9 biclippyng that<sup>d</sup> 'trewe word<sup>e</sup>, 'that is vp doctryn<sup>f</sup>; that he be myzti for<sup>g</sup> to amoneste<sup>h</sup> in hoolsum teching<sup>hh</sup>, and to re- 10 proue hem that 'azen seyn<sup>i</sup>. Forsoth<sup>k</sup> ther ben manye vnobedient, and veyn spekeris, and disceyuers, moost<sup>l</sup> thei that ben of cir- 11 cumcisioun, whom<sup>m</sup> it bihoueth for<sup>n</sup> to be reprouyd; the<sup>o</sup> whiche subuerten<sup>p</sup> alle<sup>q</sup> housis, teching whiche thingis<sup>r</sup> it bihoueth not, for grace<sup>s</sup>, 'or loue<sup>t</sup>, of foul wynnyng. Summe oon<sup>u</sup> of hem, 'the propre prophete of<sup>v</sup> hem, seide, Men of Crete<sup>w</sup> euermore lyeris, yuel beestis<sup>x</sup>, 'slow of<sup>y</sup> 13 wombe<sup>z</sup>. This witnessing is trewe. For what<sup>a</sup> cause<sup>b</sup> blame hem sore, that thei be 14 hool in feith, not zyuyng tent to fablis of Jewis, and to maundementis of men, turn- 15 ynge 'hem away<sup>c</sup> fro treuthe. Sotheli alle thingis ben clene to clene men<sup>d</sup>; forsoth to vnclene men and vnfeithful no thing is

bitakun to me bi the comaundement of 'God oure sauour<sup>g</sup>, to Tite, most dere- 4 worthe<sup>h</sup> sone bi the comyn<sup>i</sup> feith, grace and pees of God the fadir, and of Crist Jhesu, oure sauour. For cause of this<sup>5</sup> thing Y lefte thee at Crete, that thou amende tho thingis that failen, and ordeyne preestis bi citees, as also Y dis- 6 poside<sup>k</sup> to thee. If ony man is withoute<sup>6</sup> cryme, an hosebonde of o wijf, and hath feithful sones, not in accusacioun<sup>l</sup> of letcherie, or not suget. For it bihoueth<sup>7</sup> a bischop to be without cryme, a dis- 8 pendour of God, not proud, not wrathful, not drunkelew, not<sup>m</sup> smytere, not coueytouse of foul wynnyng; but hold- 8 inge hospitalite, benygne, prudent, sobre, iust, hooli, contynent, takinge that trewe<sup>9</sup> word, that is afir doctryn; that he be mizti to amoneste in hoolsum techyng, and to repreue hem that azenseien. For<sup>10</sup> 10 ther ben many vnobedient, and veyn spekeris, and disseyuers, moost thei that ben of circumcisyoun, whiche it bihoueth<sup>11</sup> 11 to be repreued; whiche subuerten alle housis, techinge whiche thingis it bihoueth not, for the<sup>n</sup> loue of foul wynnyng. And oon of hem, her propre<sup>12</sup> 12 profete, seide, Men of Crete *ben* euere more lyeris, yuele beestis, of slowe wombe. This witnessyng is trewe. For<sup>13</sup> 13 what<sup>o</sup> cause blame hem sore, that thei be hool in feith, not zyuyng tent to<sup>14</sup> 14 fablis of Jewis, and to maundementis<sup>p</sup> of men, that turnen awei hem fro treuthe. And alle thingis ben clene to<sup>15</sup> 15 clene men; but to vnclene men and to vnfeithful no thing is clene, for the

<sup>o</sup> the bylouyd qT. moost derworthe v. <sup>p</sup> afir MPQT. bi v. <sup>q</sup> the cause v. <sup>r</sup> Om. vX. <sup>s</sup> prestis bi citees v. <sup>t</sup> or greet gylt MPQT. Om. oX. <sup>u</sup> wif, *kepyng withouten wemme the vnyte of baptem* qT. <sup>v</sup> For v. <sup>w</sup> Om. sX. <sup>x</sup> as a qT. <sup>y</sup> dispensatur v. <sup>yy</sup> Om. oqTVX. <sup>z</sup> zouen myche to wyn qTX. ful of wyn v. <sup>a</sup> not a qT. <sup>b</sup> wynnynges o. <sup>c</sup> contynent *fro vuleful thing* qT. <sup>d</sup> hym that after doctrine of *seyntis* is a qT. a v sec. m. <sup>e</sup> wrd trewe x. <sup>f</sup> Om. qT. that is after doctryn v. that is on doctryn x. <sup>g</sup> Om. sX. <sup>h</sup> monesten x. <sup>hh</sup> doctrine, or *techinge* o. <sup>i</sup> azen seyn *the treuth* qT. <sup>k</sup> For v. <sup>l</sup> moost forsothe o. <sup>m</sup> whiche v. <sup>n</sup> Om. sX. <sup>o</sup> Om. v. <sup>p</sup> vpturnen qT. <sup>q</sup> Om. qT. <sup>r</sup> thenge o. <sup>s</sup> loue o. cause T. the loue v. <sup>t</sup> Om. MOPSTVX. <sup>u</sup> Om. qT. <sup>v</sup> ther propre prophet, of P. their prophete *that knewz* q. her propre prophete *that knewe* T. <sup>w</sup> Creete *derkid in vice [vices T] ben* qT. Crete *ben* v. <sup>x</sup> beestis *thristyng blood* qT. <sup>y</sup> of slouz v. <sup>z</sup> wombe, or *lustye* qT. <sup>a</sup> the whiche qT. <sup>b</sup> thing T. <sup>c</sup> away hem K pr. m. vX. <sup>d</sup> men, *in her kynde and significacioun* qT.

<sup>g</sup> oure sauour God EIQB pr. m. gk. <sup>h</sup> dere n. <sup>i</sup> comyng of k. <sup>k</sup> dispose I. <sup>l</sup> occacioun k. <sup>m</sup> not a I. <sup>n</sup> Om. n. <sup>o</sup> whiche I. <sup>p</sup> comaundementis b.

clene<sup>e</sup>, but and the soule, *'or resoun<sup>f</sup>*, and<sup>g</sup> conscience *'of hem<sup>h</sup>* ben maad vnclene<sup>i</sup>.  
 16 Thei knowlechen hem<sup>k</sup> for<sup>l</sup> *'to haue<sup>m</sup>* knowe God, forsoth by dedis thei denyen<sup>n</sup>; whanne thei ben abomynable, and vnbylueful<sup>o</sup>, and reprocable to al good werk<sup>p</sup>.

soule and conscience of hem ben maad vnclene. Thei knowlechen that thei<sup>16</sup> knowen God, but bi dedis<sup>q</sup> thei denyen; whanne thei ben abominable, and vnbylueful, and reprocable to al good werk.

## CAP. II.

1 *'Forsothe speke thou<sup>a</sup>* the<sup>r</sup> thingis that  
 2 bicomen<sup>s</sup> hoolsum teching; that olde men  
 be sobre, chast, prudent, hool in feith, in<sup>t</sup>  
 3 loue, and pacience; also olde<sup>u</sup> wymmen  
 in<sup>v</sup> hooly habite<sup>w</sup>, not<sup>x</sup> bacbiteris<sup>y</sup>, *'or sey-*  
*inge fals blame on othere men<sup>z</sup>*, not seru-  
 4 ynge moche to wyn, wel<sup>a</sup> techinge, that  
 thei teche prudence; zonge<sup>b</sup> wymmen<sup>c</sup>,  
 that thei loue her housebondis<sup>d</sup>, that thei  
 5 loue sones<sup>e</sup>; thei<sup>f</sup> prudent, chast, sobre,  
 hauynge cure of *'the hous<sup>g</sup>*, benyngne,  
 suget to her housebondis, that the word  
 6 of God be not blasfemyd. Also moneste<sup>i</sup>  
 7 zonge men, that thei be sobre. In alle  
 thingis zyuue thi silf ensauple<sup>k</sup> of good  
 werkis, in teching, in hoolnesse<sup>l</sup>, *'withoute*  
 8 *sclaundre<sup>m</sup>*, in sadnesse<sup>n</sup>. An<sup>o</sup> hool<sup>p</sup> word<sup>q</sup>,  
 vnreprocable<sup>r</sup>; that he that is on<sup>s</sup> *'that*  
*othir<sup>t</sup> syde<sup>u</sup>*, be aschamed<sup>v</sup>, *'or aferd<sup>w</sup>*, hau-  
 ynge noon yuel thing for<sup>x</sup> to seye of<sup>y</sup> zou.  
 9 Seruauntis<sup>z</sup>, for<sup>a</sup> to be suget to her lordis;  
 in alle thingis plesinge, not azen seiynge,  
 10 not defraudinge, but in alle thingis schew-  
 ynge good feith, that thei ourne<sup>b</sup> in alle  
 thingis the doctryn of *'oure sauour God<sup>c</sup>*.  
 11 Forsoth the grace of God<sup>d</sup>, oure sauour,  
 12 hath apperid to alle men, techinge<sup>e</sup>, *'or*  
*lernynge<sup>f</sup>*, vs, that we, forsakyng<sup>g</sup> vn-  
 pite, and worldly desyris, lyue sobrel<sup>h</sup>,

## CAP. II.

But speke thou tho thingis that bi-1  
 semen hoolsum teching; that elde men<sup>2</sup>  
 be sobre, chast, prudent, hool in feith,  
 in loue, and pacience; also olde wym-3  
 men in hooly abite, not sclaundereris<sup>r</sup>, not  
 seruyng<sup>e</sup> myche to wyn, wel techynge,  
 that thei teche prudence. *Moneste thou<sup>4</sup>*  
 zonge wymmen, that thei loue here hose-  
 bondis, that thei loue her children; and<sup>5</sup>  
 that thei be prudent, chast, sobre, hau-  
 ynge cure of the hous, benyngne, suget to  
 her hosebondis, that the word of God  
 be not blasfemyd. Also moneste thou<sup>6</sup>  
 zonge men, that thei be sobre. In alle<sup>7</sup>  
 thingis zyuue thi silf ensauple of good  
 werkis, in teching, in hoolnesse<sup>†<sup>t</sup></sup>, in  
 sadnesse. An<sup>u</sup> hoolsum word, and vn-8  
 reprocable; that he that is of the con-  
 trarie side, be aschamed<sup>v</sup>, hauynge noon  
 yuel thing to seie of zou. *Moneste thou<sup>9</sup>*  
 seruauntis to be suget to her lordis; in  
 alle thingis plesinge, not azen seiynge,  
 not defraudinge, but in alle thingis<sup>10</sup>  
 schewing<sup>e</sup> good feith, that thei onoure  
 in alle thingis the doctryn of *'God, oure*  
*saour<sup>w</sup>*. For the grace of *'God, oure<sup>11</sup>*  
*saour<sup>x</sup>*, hath apperid to alle men, and<sup>12</sup>  
 tauz<sup>te</sup> vs, that we forsake wickidnesse<sup>y</sup>,  
 and worldly desyris, lyue<sup>z</sup> sobrel<sup>i</sup>, and

† that is, in  
 clennesse of  
 soule and bodi.  
 Lire here. v.

<sup>e</sup> cleen, for her unworthinesse QT. <sup>f</sup> or resoun of hem MOPQT. Om. x. <sup>g</sup> and the o. <sup>h</sup> Om. MPQT.  
<sup>i</sup> clene r. <sup>k</sup> hem by word QT. Om. v. <sup>l</sup> Om. SVX. <sup>m</sup> that thei v. <sup>n</sup> denyen hym QT. <sup>o</sup> vnclenfull o.  
<sup>p</sup> werkis v. <sup>q</sup> Thou forsothe speke MQT. <sup>r</sup> tho MPQTV. <sup>s</sup> bysemen o. becometh x. <sup>t</sup> Om. o. <sup>u</sup> Om. T.  
<sup>v</sup> amoneste thou to be clothid in QT. <sup>w</sup> habit of shamefastnesse QT. <sup>x</sup> not to be QT. <sup>y</sup> sclaundereris v.  
<sup>z</sup> Om. ox. *puttyng fals blame to othere men QT. or scyng fals cryme on othere men v.* <sup>a</sup> be they  
 wele QT. <sup>b</sup> moneste thou zunge v. <sup>c</sup> wymmen amonest thou QT. <sup>d</sup> husbondis, in vnyle of feith QT.  
<sup>e</sup> sonys, chastisynge hem QT. <sup>f</sup> be they QT. *teche thei zunge wymmen to be v.* <sup>g</sup> her meynee QT.  
<sup>i</sup> moneste thou QTV. <sup>k</sup> exsauple s. <sup>l</sup> holynesse MNP. holynesse of luyng QT. <sup>m</sup> Om. QT. <sup>n</sup> sad-  
 nesse of vertues QT. <sup>o</sup> be thi QT. in SV. and v. <sup>p</sup> Om. QT. hoolsum v. <sup>q</sup> word medicynal MPT. word  
 medicynable q. <sup>r</sup> and vnreprocable v. <sup>s</sup> of v. <sup>t</sup> the tother ANOSY. the other MPQTX. the contrarie v.  
<sup>u</sup> side, or aduersarie QT. <sup>v</sup> shamid SY. <sup>w</sup> or ferd ANSY. Om. MOPQTVX. <sup>x</sup> Om. MQSTX. <sup>y</sup> to oQT.  
<sup>z</sup> Amoneste thou seruautes QT. *Moneste thou seruautes v.* <sup>a</sup> Om. s. <sup>b</sup> onoure v. <sup>c</sup> God oure Sauy-  
 our MPQT. <sup>d</sup> Om. o. <sup>e</sup> and tauz<sup>te</sup> v. <sup>f</sup> Om. MOPQTVX. or lerende s. <sup>g</sup> forsake v. <sup>h</sup> sobrel<sup>i</sup> in oure  
 silf QT.

<sup>q</sup> her dedis k. <sup>r</sup> ether bacbiters k marg. <sup>s</sup> Om. r. <sup>t</sup> hoolynesse A pr.m. c et alii. <sup>u</sup> in a. <sup>v</sup> ether  
 aferd k marg. <sup>w</sup> oure Sauour God b. <sup>x</sup> oure Sauour God b. <sup>y</sup> alle wickidnesse r. <sup>z</sup> and lyue i.

and iustli<sup>i</sup>, and piteuously<sup>k</sup>, in this world,  
 13 abidinge the blesside hope and the com-  
 ynge of the glorie of greet God, and oure  
 14 sauour Jhesu Crist; that 3af hym silf for  
 vs, that he schulde a3en bye vs fro al  
 wickidnesse, and 'made clene<sup>m</sup> a peple<sup>n</sup>  
 acceptable 'to him silf<sup>o</sup>, suere of good  
 15 werkis. Speke thou these thingis, and  
 moneste<sup>p</sup>, and arguwe<sup>q</sup>, 'or *proue*, or *re-  
 proue*<sup>r</sup>, with al comaundement, 'or *hardy-  
 nesse*<sup>s</sup>; no<sup>t</sup> man<sup>u</sup> dispise thee.

## CAP. III.

1 Amoneste<sup>v</sup>, 'or *comaunde*<sup>w</sup>, hem, for<sup>x</sup> to  
 be sugettis<sup>y</sup> to princes, and poweris; for<sup>z</sup>  
 to obeische<sup>a</sup> to<sup>b</sup> seyinge<sup>c</sup>, for<sup>d</sup> to be redy  
 2 to al good werk<sup>e</sup>; for<sup>f</sup> to blasfeme no man,  
 for<sup>g</sup> to be not litygiou<sup>h</sup>, 'or *ful of chid-  
 ing*<sup>i</sup>, but temperaunt<sup>k</sup>, 'or *pacient*<sup>l</sup>, schew-  
 3 inge al myldenesse to alle men. For-  
 soth<sup>n</sup> and we weren sum tyme vnwyse,  
 vnbileueful, erringe, and seruyng to de-  
 syris, and dyuerse voluptees<sup>o</sup>, in<sup>oo</sup> malice  
 and enuye doynge<sup>p</sup>, hateful, 'or *worthi*  
 4 *for*<sup>q</sup> to be *hatid*<sup>r</sup>, hatynge to gidere. For-  
 soth whanne the benygnyte, and huma-  
 nite<sup>s</sup>, 'or *manhed*<sup>t</sup>, of 'oure sauour God<sup>u</sup>  
 5 apperide, not of workis of ryztwysnesse  
 that we diden, but vp<sup>v</sup> his mercy he made  
 vs saaf, by waischyng<sup>w</sup>, 'or *baptym*<sup>x</sup>, of  
 a3en bigetyng<sup>y</sup>, and a3en newyng of the  
 6 Hooly Gost, whom he schedde out in to vs  
 plenteuously by Jhesu Crist, oure sauour,  
 7 that we iustified bi his grace, be eyris  
 8 vp<sup>z</sup> hope of euerlastyng lyf. A trewe  
 word is<sup>a</sup>, and of thes thingis I wole thee  
 for<sup>b</sup> to<sup>c</sup> conferme othere men, that thei  
 that<sup>d</sup> bileuen to God, curen<sup>e</sup>, 'or *do bisy-  
 nesse*<sup>f</sup>, for<sup>g</sup> to be bifore in<sup>h</sup> goode werkis.

iustli, 'and piteousli<sup>a</sup> in this world,  
 abidinge the blessid hope and the com-13  
 yng of the glorie of the greet God, and  
 of<sup>b</sup> oure sauour Jhesu Crist; that 3af<sup>14</sup>  
 hym silf for vs, to a3enbie vs fro al  
 wickidnesse, and make clene to hym silf  
 a puple acceptable, and suere of good  
 werkis. Speke thou these thingis, and<sup>15</sup>  
 moneste thou, and repreue thou with al  
 comaundement<sup>†</sup>; no man dispise thee.

† that is, power.  
 The Glose here.  
 Either with the  
 autorite of bi-  
 schop. Lire  
 here. v.

## CAP. III.

Amoneste hem to be sugetis to<sup>1</sup>  
 prynces, and to poweris; to obeische<sup>c</sup>  
 to that that is seid, and to be redi to  
 al good werk; to blasfeme no man, to be<sup>2</sup>  
 not ful of chiding, but temperat<sup>d</sup>, schew-  
 ynge al myldenesse to alle men. For<sup>3</sup>  
 we weren sum tyme vnwyse, vnbileueful,  
 errynge, and seruyng to desiris, and to  
 dyuerse lustis, doynge in<sup>e</sup> malice and  
 enuye, worthi to be hatid, hatynge ech  
 othere. But whanne the benygnyte and<sup>4</sup>  
 the<sup>f</sup> manhed of oure sauour God<sup>s</sup> aper-  
 ide, not of werkis of ryztwysnesse<sup>h</sup> that<sup>5</sup>  
 we diden, but bi his merci he made vs  
 saaf<sup>i</sup>, bi waischyng of a3en bigetyng<sup>k</sup>,  
 and<sup>l</sup> a3en newyng of the Hooli Goost,  
 whom he schedde<sup>m</sup> into vs plenteousli<sup>6</sup>  
 bi Jhesu Crist, oure saueour, that we<sup>7</sup>  
 iustified bi his grace, ben eiris by hope  
 of euerlastinge lijf. A trewe word is,<sup>8</sup>  
 and of these thingis Y wole that thou  
 conferme othere, that thei that bileuen  
 to<sup>n</sup> God, be bisy to be aboue othere in  
 good werkis. These thingis ben good,  
 and profitable to men. And eschewe<sup>9</sup>  
 thou foltische questiouns, and genologies,

<sup>i</sup> iustely to oure neizbore QT. <sup>k</sup> pitously to God QT. <sup>l</sup> Om. s. <sup>m</sup> schulde clense N. make clene PS. make to hymself QT. make clene to him silf V. <sup>n</sup> cleen pepul QT. <sup>o</sup> Om. QTV. <sup>p</sup> moneste thou V. <sup>q</sup> repreue QT. blame thou V. <sup>r</sup> or *reproue* MPV. Om. OQTX. <sup>s</sup> Om. MOPQTVX. <sup>t</sup> See, no o. <sup>u</sup> man, for thy symplenesse QT. <sup>v</sup> Amoneste thou MPQT. Moneste X. <sup>w</sup> Om. MOPQTX. <sup>x</sup> Om. SX. <sup>y</sup> sugette OX. <sup>z</sup> Om. SX. <sup>a</sup> obeye S. <sup>b</sup> to the QT. <sup>c</sup> seyng, or word of hem QT. <sup>d</sup> Om. SX. <sup>e</sup> werkis Y. <sup>f</sup> Om. SX. <sup>g</sup> Om. SX. <sup>h</sup> ful of chiding OQT. <sup>i</sup> Om. OQTX. <sup>k</sup> temperat MTVX. <sup>l</sup> Om. OX. <sup>m</sup> For V. <sup>n</sup> lustis QTV. <sup>oo</sup> doynge in V. <sup>p</sup> Om. V. <sup>q</sup> Om. AMNPQSTFY. <sup>r</sup> Gloss om. in OX. <sup>s</sup> manhed o. <sup>t</sup> Om. OX. or large mercy QT. <sup>u</sup> God oure Sauour MPQT. <sup>v</sup> aftir MPQT. bi V. <sup>w</sup> the wasching MPQT. <sup>x</sup> Om. X. <sup>y</sup> biheetyng QT. <sup>z</sup> aftir MPQT. bi V. <sup>a</sup> Om. MP. is this QT. <sup>b</sup> Om. MPQSTVX. <sup>c</sup> that thou V. <sup>d</sup> Om. K. <sup>e</sup> chargen o. be bisy V. <sup>f</sup> Om. OVX. or *helen* Q. or *helen*, or *do her bisy- nesse* T. <sup>g</sup> Om. SX. <sup>h</sup> to X.

<sup>a</sup> Om. R. <sup>b</sup> Om. O. <sup>c</sup> obeie oß. <sup>d</sup> temperat, *eithir mesurable* R. <sup>e</sup> in al k. <sup>f</sup> Om. R. <sup>g</sup> Om. Q. <sup>h</sup> ryztfulness a. <sup>i</sup> saud a. <sup>k</sup> biynge a. <sup>l</sup> and of R. <sup>m</sup> schewide k. <sup>n</sup> in gk.

Thes thingis ben goode and profitable to  
 9 men. Forsoth eschewe<sup>i</sup> thou foltische  
 questiouns, and genologies, and stryues,  
 and fiztyngis<sup>k</sup> of the lawe; forsoth<sup>l</sup> thei  
 10 ben vnprofitable and veyn. Schonye<sup>m</sup>  
 thou a man heretyk, aftir oon and the  
 secunde coreccioun, *'or correpcioun, or re-*  
 11 *prouyng<sup>n</sup>*; witinge for<sup>o</sup> he that is such<sup>p</sup>  
 maner<sup>q</sup> *man* is subuertid, and trespassith<sup>r</sup>,  
 12 dampned bi his owne dom<sup>s</sup>. Sothli<sup>ss</sup> whanne  
 I schal sende to thee Arteman, or Tytik,  
 hyze, *'or haste<sup>t</sup>*, thou for<sup>u</sup> to come to me  
 to Nicopolis; forsoth<sup>v</sup> I haue purposid  
 13 for<sup>w</sup> to dwelle in winter ther. Bisily  
*'sende bifore<sup>x</sup> Zenam, a<sup>y</sup> wyse man of*  
 lawe, and Apollo, that no thing fayle to  
 14 hem. Forsothe and oure men lerne<sup>z</sup> for<sup>a</sup>  
 to be bifore in good werkis, to necessarie  
 15 vses<sup>b</sup>, that thei be not vnfruytouse. Alle  
 men that ben with me greeten thee wel.  
 Greete thou wel hem, that louen vs in  
 feith<sup>c</sup>. The grace of God with<sup>d</sup> zou alle<sup>e</sup>.  
 Amen.

*Here endith the epistle<sup>f</sup> to Tyte, and  
 bygynneth the prologe to Filemon<sup>g</sup>.*

<sup>i</sup> ethchewe T. <sup>k</sup> fiztynges, that thei maken QT. <sup>l</sup> for V. <sup>m</sup> Schone MP. Schoon o. Schunne QTX.  
 Eschewe V. <sup>n</sup> or reprouyng<sup>e</sup> MST. Om. oqx. <sup>o</sup> that MPQTV. <sup>p</sup> that is, uncorrigible V marg. <sup>q</sup> a  
 maner AMNPQSTY. <sup>r</sup> trespassid K. <sup>s</sup> dome, for wityngly he errith QT. <sup>ss</sup> Forsothe o. Om. V.  
<sup>t</sup> Om. MOPQTVX. <sup>u</sup> Om. s. <sup>v</sup> for V. <sup>w</sup> Om. s. <sup>x</sup> sende thou bifore QT. bifore sende V. <sup>y</sup> the QT.  
<sup>z</sup> lerne they QT. lere SX. <sup>a</sup> Om. SX. <sup>b</sup> vses, to hem silf and othere T. <sup>c</sup> the feith X. <sup>d</sup> be with V.  
<sup>e</sup> Om. Q. <sup>f</sup> pistil Y. <sup>g</sup> Here endeth the pistle to Tite, and here bigynneth the pistle to Philemon. A.  
 Here endith the epistil to Tite, and bygynneth the prolog on the pistil to Philemon. N. No final rubric in  
 GMPQSTX.

<sup>o</sup> of a. <sup>p</sup> stryuynges k. <sup>q</sup> or k. <sup>r</sup> subuertid, either turned amys R. <sup>s</sup> Om. k. <sup>t</sup> Mycopolis A pr. m.  
 kabo. <sup>u</sup> sende thou R. <sup>v</sup> lerne thei R. <sup>w</sup> and here mbo. <sup>x</sup> From C1MQxabcho. Here endeth the pistle  
 to Tite; se now the prologe to Filemon. K. Here endith the [pistil to] Tyte, and bigennith a prologe on  
 the pistil to Felemon. g. Here endith the pistle to Tite, and bygynneth a prolog to Filemon. a. No final  
 rubric in AERUEK.

and<sup>o</sup> stryues<sup>p</sup>, and fiztyngis of the lawe;  
 for tho ben vnprofitable and veyn.  
 Eschewe thou a man eretik<sup>†</sup>, aftir oon<sup>10</sup>  
 and<sup>q</sup> the secound correccioun; witinge<sup>11</sup>  
 that he that is siche a maner *man* is  
 subuertid<sup>r</sup> †, and trespassith, and is  
 dampned bi his owne dom. Whanne Y<sup>12</sup>  
 sende to thee Arteman, or Titicus, hi<sup>z</sup>  
 thou to *'come to<sup>s</sup> me to Nycopolis<sup>t</sup>*; for  
 Y haue purposid to dwelle in wyntir  
 there. Bisili byfor sende<sup>u</sup> Zenam, a<sup>13</sup>  
 wise man of lawe, and Apollo, that no  
 thing faille to hem. Thei that ben of<sup>14</sup>  
 ouris, lerne<sup>v</sup> to be gouernouris in good  
 werkis, to necessarie vsis, that thei be not  
 with out fruyt. Alle men that ben with<sup>15</sup>  
 me greeten thee wel. Grete thou wel  
 hem, that louen vs in feith. The grace  
 of God *be* with zou alle. Amen.

*Here endith the pistle to Tite, and<sup>w</sup>  
 bigynneth the prologe on the pistle to  
 Filemon<sup>x</sup>.*

† The comoun  
 Glose vpon this  
 text seith, that  
 he is an here-  
 tik, that with  
 wordis of the  
 lawe aseyneith  
 the lawe. T.

† is subuertid;  
 that is, lost.  
 The Glose here.  
 v.

# PHILEMON.

## *Prolog to the pistle to Filomon<sup>a</sup>.*

To Filomon he makith homly lettris for Honesyme his seruaunt; he writith sothli to him fro Rome cite.

*Here endith the prolog, and bigynneth the epistle to Filomon<sup>b</sup>.*

† To Phylemon hoonly lettris the apostle maketh for Onesimo, his seruaunt; sothely he writith to him of the prisone fro the cyte of Rome, by the same Onesimo.

## *The prolog of Filemon<sup>a</sup>.*

HE makith 'famyliar, or homeli<sup>b</sup>, lettris to Filemon, for Onesimus, his seruaunt; writinge to hym fro the citee of Rome, out of prisoun, bi the forseid Onesimus.

*Jerom in his prologe on this pistle seith thus<sup>c</sup>.*

## *The pistle to Philemon<sup>a</sup>.*

1 Poul, the boundun of 'Crist Jhesu<sup>b</sup>, and  
Tymothe, brothir, to Filomon, bilouyd,  
2 and oure<sup>c</sup> helper<sup>cc</sup>, and to Apya, moost  
dere sistir, and to Archip, oure euene  
knyzt<sup>d</sup>, and to the chirch that is in thin  
3 hous, grace<sup>e</sup> to zou, and pees of God  
oure<sup>f</sup> fadir, and of the Lord Jhesu Crist.  
4 I do thankyngis to my God, euer more  
makynge mynde of thee in my preieris,  
5 heeringe thi charite and feith, that thou hast

## *Here bigynneth the pistle to Filemon<sup>a</sup>.*

Poul, the boundun of Crist Jhesu,<sup>1</sup>  
and Timothe, brother, to Filemon, bi-  
louyd, and oure helpere, and to Appia,<sup>2</sup>  
most dere sister, and to Archip, oure  
euene kniȝt, and to the chirche that is  
in thin hous, grace *be* to zou, and pees<sup>3</sup>  
of God oure fader, and of the Lord Jhesu  
Crist. I do thankyngis to my God, euere<sup>4</sup>  
more makeinge mynde of thee in my  
preieris, heringe thi charite and feith,<sup>5</sup>

<sup>a</sup> Prologe. g. No initial rubric in *svy*. No prologue in *ampqx*. In *nt* of later text. <sup>b</sup> No final rubric in *gsvy*. † This version of the prologue is taken from *gv*. <sup>a</sup> From *m*. *The pistle to Philemon. pt*. Here bigynneth the pistle to Tyte. (*sic*) *q*. No initial rubric in the other Mss. <sup>b</sup> Jhesu Crist *tv*. <sup>c</sup> zoure *t*. <sup>cc</sup> helpere, either oure euene worchere *v*. <sup>d</sup> knyzt, and ouercoming of ennyes *t*. <sup>e</sup> grace *be c sup. ras. v*. <sup>f</sup> the *ot*.

<sup>a</sup> From *e*. Prolog. *a*. *The prolog of the pistil to Philemon. n*. *A prolog vpon the pistle to Filemon. r*. Prologus. *t*. Here bigynneth a prologe on the pistle to Filemon. *v*. Here biginneth the prologe to Filemon. *e*. *The prolog on Filymon. k*. No initial rubric in *ckmqxabcgho*. <sup>b</sup> homeli *rf*. <sup>c</sup> From *ckmabchoa*. Jerome in his prolog on this epistil to Philemon seith this. *nx*. Jerome in his prolog on this pistle seith al this. *q*. Thus endith the prolog. *r*. This seith Jerom on this pistle. *v*. No final rubric in *aeitefgk*. <sup>a</sup> Poulis epistle to Filemon. *e*. Here biginneth the pistil to Filemon. *e*. Here bigynith the pistil to Filemon. *g*. No initial rubric in *ckqruxachk*.

in the Lord Jhesu, and in<sup>b</sup> to alle hooly  
 6 men, that the comynge<sup>i</sup> of thi feith be  
 maad opyn, in knowynge of al good thing  
 7 in Crist Jhesu. Forsoth<sup>k</sup> I hadde greet  
 ioye and comfort in thi charite, for the  
 entraylis of hooly men restiden<sup>l</sup> by thee,  
 8 brothir. For which thing I hauynge  
 moche trust in Crist Jhesu, for<sup>m</sup> to co-  
 maunde to thee that that perteyneth to<sup>n</sup>  
 9 thing<sup>o</sup>, 'or *profiteth*<sup>p</sup>; for<sup>q</sup> charite<sup>r</sup> I<sup>s</sup> be-  
 seche more<sup>t</sup>, sithen thou art such as 'Poul  
 old<sup>u</sup>, now forsoth and<sup>v</sup> the boundyn of  
 10 Jhesu Crist<sup>w</sup>. I<sup>x</sup> biseche thee for my sone  
 11 Onesyme, whom I in bondis bigat<sup>xx</sup>, the<sup>y</sup>  
 which sum tyme was 'to thee vnprofit-  
 able<sup>z</sup>, forsothe now<sup>a</sup> profitable and<sup>b</sup> to  
 12 thee and to me<sup>bb</sup>; whom<sup>c</sup> I sente a<sup>3</sup>en to  
 thee. Forsoth resceyue thou him as myn  
 13 entraylis<sup>d</sup>; whom I wolde withholde<sup>e</sup> with  
 me, that he schulde serue for thee to me  
 14 in bondis of the gospel; forsoth withoute  
 thi counceil I wolde not do<sup>f</sup>, that thi  
 good schulde not be as of nede<sup>g</sup>, but  
 15 willeful. 'Forsoth perauenture<sup>h</sup> therefore  
 he departide fro thee at<sup>i</sup> oon<sup>k</sup> our<sup>l</sup>, that  
 thou schuldist resceyue hym into<sup>m</sup> with-  
 16 outen ende; now not as a<sup>n</sup> seruaunt, but<sup>o</sup>  
 for<sup>p</sup> 'a seruaunt<sup>q</sup> a<sup>r</sup> moost<sup>s</sup> dere brother,  
 moost<sup>t</sup> to me; forsoth how moche more<sup>u</sup>  
 to thee, and<sup>v</sup> in<sup>w</sup> fleisch and<sup>x</sup> in the Lord?  
 17 Therefore if thou hast me a felowe, re-  
 18 sceyue him as me; forsoth if he hath<sup>y</sup>  
 any thing anoyed<sup>z</sup> thee, 'or owith<sup>a</sup>, rette<sup>b</sup>  
 19 thou this thing to me. I Poul wroot with  
 myn hond, I schal 3elde; that I seye not  
 to thee, that and thou owist to me thi silf.  
 20 So, brother, I schal vse thee in the Lord;  
 21 fulfille<sup>c</sup> myn entraylis<sup>d</sup> in Crist<sup>e</sup>. I trist-  
 nyng<sup>f</sup> of thin obedyence wroot to thee,

that thou hast in the Lord Jhesu, and<sup>c</sup>  
 to alle hooli men, that the comynng<sup>e</sup>  
 of thi feith be maad opyn, in knowing  
 of al good thing in Crist Jhesu. And<sup>7</sup>  
 Y hadde greet ioye and coumfort in thi  
 charite, for the entrailis of hooli men  
 restiden bi thee, brother. For which<sup>8</sup>  
 thing Y hauynge myche trist in Crist  
 Jhesu, to comaunde to thee that that  
 perteyneth to profit; but Y biseche more<sup>9</sup>  
 for charite, sithen thou art siche as the  
 elde Poul, and now the boundun of Jhesu  
 Crist. Y biseche thee for my sone One-<sup>10</sup>  
 syme, whom Y in boondis bigat, which<sup>11</sup>  
 sumtyme was vnprofitable to thee, but  
 now profitable bothe to thee and to me;  
 whom Y sente a<sup>3</sup>en to thee. And res-<sup>12</sup>  
 seyue thou hym as myn entrailis; whom<sup>13</sup>  
 Y wolde withholde with me, that he  
 schulde serue for thee to me in boondis  
 of the gospel; but with out thi counceil<sup>14</sup>  
 Y wolde not do any thing, that thi good  
 schulde not be as of nede, but wilful.  
 For perauenture therfor he departide fro<sup>15</sup>  
 thee<sup>d</sup> for a tyme, that thou schuldist  
 resceyue hym with outen ende; now<sup>16</sup>  
 not as a seruaunt, but for a seruaunt  
 a most dere brother, most to me; and  
 how myche more to thee, bothe in  
 fleisch and in the Lord? Therfor if thou<sup>17</sup>  
 hast me a felowe, resseyue<sup>e</sup> hym as me;  
 for if he hath any thing anoiied thee,<sup>18</sup>  
 ethir owith, arette thou this thing to me.  
 Y Poul wroot with myn hoond, Y schal<sup>19</sup>  
 3elde; that Y seie not to thee, that also  
 thou owist to me thi silf. So, brothir,<sup>20</sup>  
 Y schal vse thee in the Lord; fille  
 thou myn entrails in Crist. Y trist-<sup>21</sup>  
 nyng<sup>f</sup> of thin obedyence wroot to thee,

<sup>h</sup> Om. c sec. m. v. <sup>i</sup> comynge κ. <sup>k</sup> And c sec. m. <sup>l</sup> restiden, or weren refreschide T. <sup>m</sup> Om. sX.  
<sup>n</sup> no q. <sup>o</sup> profit c sup. ras. v. <sup>p</sup> Om. cvx. or profit sy. or profiteth to thee T. <sup>q</sup> but c. more for T.  
 Om. v. <sup>r</sup> Om. cv. <sup>s</sup> Om. v. <sup>t</sup> more for charite cv. thee T. thee more y see. m. <sup>u</sup> olde Poule GMP.  
 Poule the olde N. old Poule, to whom bicometh preier T. <sup>v</sup> Om. o. and I T. <sup>w</sup> Crist in prisoun T.  
<sup>x</sup> Om. T. <sup>xx</sup> bigaat to the bileuc T. <sup>y</sup> Om. v. <sup>z</sup> vnprofitable to thee v. <sup>a</sup> now he is T. <sup>b</sup> bothe v.  
<sup>bb</sup> me and to thee y. <sup>c</sup> and whom s. <sup>d</sup> entrailis, or sone T. <sup>e</sup> holde c sup. ras. o. <sup>f</sup> do any thing  
 c sup. ras. v. <sup>g</sup> need, or constreynng T. <sup>h</sup> Om. T. For perauenture v. <sup>i</sup> for c sup. ras. <sup>k</sup> Om. A pr. m.  
 an A sec. m. GMPNQSTVXY. a c sup. ras. <sup>l</sup> tyme c sup. ras. houre, or schort tyme T. <sup>m</sup> Om. v. <sup>n</sup> Om.  
 oqT. <sup>o</sup> Om. q. <sup>p</sup> more than N. <sup>q</sup> Om. q. <sup>r</sup> Om. N. and o. <sup>s</sup> more T. <sup>t</sup> most derworthe T. <sup>u</sup> more  
 derworthe he is T. <sup>v</sup> both c sup. ras. v. <sup>w</sup> in the T. <sup>x</sup> so muche more and T. <sup>y</sup> haue T. <sup>z</sup> noied s.  
 nozid X. <sup>a</sup> Om. qX. either owith v. <sup>b</sup> arette v. <sup>c</sup> fulfille thou T. fille thou v. <sup>d</sup> entrayles, or desiris o.  
 entreyles, or affeccious T. <sup>e</sup> Crist, resceiuyng Onesyme T. <sup>f</sup> tristinge GMPV. tristende X.

<sup>c</sup> Om. rk. <sup>d</sup> me I. <sup>e</sup> resceyue thou k. <sup>f</sup> tristinge EIRak.

witynge for<sup>g</sup> thou schalt do and<sup>h</sup> ouer that  
 22 that I seye. Also forsoth and make<sup>i</sup> redy  
 to me an ooste<sup>k</sup>, or<sup>l</sup> hous<sup>m</sup> for<sup>n</sup> to dwelle  
 inne<sup>o</sup>; forwhi I hope by<sup>p</sup> 3oure preieris  
 23 me for<sup>q</sup> to<sup>r</sup> be 3ouun to 3ou. Epefras,  
 myn euene caytif<sup>s</sup>, or<sup>t</sup> prisoner<sup>u</sup> 'to gri-  
 dere<sup>v</sup>, 'in Crist Jhesu, greetith thee wel<sup>w</sup>,  
 24 and Mark, Aristark, Demas, Lucas<sup>x</sup>, myn  
 25 helpers. The grace of oure Lord Jhesu  
 Crist with<sup>y</sup> 3oure spirit. Amen<sup>z</sup>.

*Here endith the epistle to Filomon,  
 and bigynneth the prolog to the pistle to  
 Ebrews<sup>a</sup>.*

witynge that thou schalt do ouer that  
 that Y seie. Also make thou redi to me 22  
 an hous to dwelle in; for Y hope that<sup>g</sup>  
 bi 3oure preyeris Y schal be 3ouun to  
 3ou. Epafras, prisoner with me in Crist 23  
 Jhesu, greetith thee<sup>h</sup> wel, and Mark, 24  
 Aristark, Demas, Lucas, myn helperis.  
 The grace of oure Lord Jhesu Crist *be* 25  
 with 3oure spirit. Amen.

*Heere endith the pistle to Philemon,  
 and<sup>i</sup> biginnith the prologe on the pistle  
 to Ebrewis<sup>k</sup>.*

<sup>g</sup> that *TV*. <sup>h</sup> Om. *V*. <sup>i</sup> make thou *TV*. <sup>k</sup> Om. *C*. herberewe *X*. <sup>l</sup> Om. *C*. <sup>m</sup> an hous *NT*. <sup>n</sup> Om. *S*.  
<sup>o</sup> Gloss om. in *X*. <sup>p</sup> that bi *V*. <sup>q</sup> Om. *SVX*. <sup>r</sup> I schal *V*. <sup>s</sup> Om. *C*. <sup>t</sup> Om. *CX*. <sup>u</sup> Om. *X*. <sup>v</sup> Om. *COX*.  
<sup>w</sup> greetith thee wel in Crist Jhesu *XY*. <sup>x</sup> and Lucas *MP*. <sup>y</sup> be with *TV*. <sup>z</sup> Om. *CK*. <sup>a</sup> *Here endith the  
 pistle to Philomon, and here bigynneth the pistle to the Ebrewys. A. Here endith the pistle to Filemon, and  
 bigynneth the prologe on the pistle to Ebrews. C. Here endith the epistil to Philemon, and bigyneth the  
 prolog on the epistil to Ebrews suyng. N. Here endith the epistil to Philomon, and byginneth the prologe  
 of the epistil to Ebreues. O. Here Filemon endith, and bigynneth the prologe vpon Ebreus. V. Here endith  
 the pistil to Filomon, and bygynneth the prologe to Ebrewis. V. No final rubric in GMPQSTX.*

<sup>g</sup> Om. *R*. <sup>h</sup> 3ou gk. <sup>i</sup> and here *MQabo*. <sup>k</sup> From *IMQXabcoa*. *Here endeth the pistle to Filomen; se  
 now the prologe on the pistle to Ebrewes. K. Here endith the pistil of Felemon, and bigyneth prologe on  
 the pistel to the Ebrewis. G. Here endith Filemon, and bigynneth the prologe on the pistle to Ebrewis. H.  
 No final rubric in AEUBEK.*

# HEBREWS.

## *Prolog to the pistle to Ebrews<sup>a</sup>.*

IN the<sup>b</sup> firste it is to seie, whi the apostle Poul in this pistle<sup>c</sup> 'in wrytynge<sup>d</sup> ne<sup>e</sup> kepte not his maner, or<sup>ee</sup> his<sup>f</sup> custom, that he wroot othir<sup>g</sup> the word of his name, othir<sup>h</sup> the dignyte of ordre. This is the cause, that he wrytinge to hem that of circumcisioun hadde bileuyd, was as<sup>i</sup> an apostle<sup>k</sup> of paymes<sup>l</sup>, and not of Ebrewis; knowynge also her pride, schewynge also his mekenesse by feith, the merit of his office he wolde not<sup>m</sup> seie<sup>n</sup> bifore. For in lyché maner John apostle<sup>o</sup>, for mekenesse, in his pistle<sup>p</sup> his name by<sup>q</sup> the same reason putte<sup>r</sup> not bifore. This<sup>s</sup> pistle<sup>t</sup> therefore<sup>u</sup> the apostle is seid to haue sent to Ebrews ywrite<sup>v</sup> in Ebrew tunge; whos witt and ordre holdynge, Luk, the euangelist, aftir the passinge of blessid Poul, 'the apostle<sup>w</sup>, made in Grew langage.

## *The prolog on<sup>a</sup> the pistle to Ebrews<sup>aa</sup>.*

FIRST it is to seye<sup>b</sup>, whi Poul, the apostle, in this<sup>c</sup> epistle<sup>d</sup> 'in wrytinge<sup>e</sup> kepith not his vsage<sup>f</sup>, discryuyngé his name, or the<sup>g</sup> dignyte of his ordre. This is the cause, that he wrytinge to hem that of<sup>h</sup> circumcisioun bileueden<sup>i</sup>, wroot as the apostle<sup>k</sup> of hethene men, and not of Jewis; and he knowynge her pride, and schewynge his owene humblenesse<sup>l</sup>, nolde<sup>m</sup> not<sup>n</sup> putte bifore the dissert of his office. And in lijk manere also Joon, the apostle, for humblenesse<sup>o</sup>, in<sup>p</sup> his epistle<sup>q</sup> for the same skile sette not his name tofore<sup>r</sup>. As<sup>s</sup> it is seid, the apostle<sup>t</sup> sente this epistle<sup>u</sup> to the Ebrewis writun in Ebrew tunge; and after the deth of Poul, the apostle, Luk, the<sup>v</sup> euangelist, made it in Greek<sup>w</sup> speche, holdinge the vndurstondynge and the ordre of it.

## *Here endith the prolog, and bigynneth the pistle<sup>x</sup>.*

## *Jerom in this prologe on this pistle seith this<sup>x</sup>.*

<sup>a</sup> The prologe to Ebrues. G. No initial rubric in svv. No prologue in AGMPX; but in G a rubric. In N and T the prologue is of the second text. <sup>b</sup> Om. ov. <sup>c</sup> epistil sv. <sup>d</sup> Om. v. <sup>e</sup> Om. s. <sup>ee</sup> of ky. either v. <sup>f</sup> Om. ov. <sup>g</sup> ether o. <sup>h</sup> ether ov. or s. <sup>i</sup> Om. o. <sup>k</sup> postle y. <sup>l</sup> paynymes osv. <sup>m</sup> Om. v. <sup>n</sup> sette v sec. m. <sup>o</sup> the apostle v. <sup>p</sup> epistil osv. <sup>q</sup> in o. <sup>r</sup> putteth o. <sup>s</sup> Therefore this s. <sup>t</sup> epistell osv. <sup>u</sup> Om. s. <sup>v</sup> wryten s. <sup>w</sup> Om. o. apostil s. <sup>x</sup> Here eendith the prologe, and bygineth the epistil to Ebrewes. o. No final rubric in svv.

<sup>a</sup> of N. <sup>aa</sup> Jeroms prolog on Paulis epistle to Ebreis. E. A prolog on the pistle to Ebrewis. R. Prologus. T. Here bigynneth a prologe on the pistle to Ebreus. U. Here bigynneth the prologe to Ebrews. E. A prolog to the Ebrewis. F. No initial rubric in cikmqxabeghko. <sup>b</sup> wite x. <sup>c</sup> Om. b. <sup>d</sup> pistil k. <sup>e</sup> Om. R. <sup>f</sup> vsage in wrytyngé R. <sup>g</sup> Om. kbo. <sup>h</sup> weren of A pr. m. EI pr. m. KQRUXA pr. m. bceghka. <sup>i</sup> that bileueden A pr. m. a. and bileueden R. <sup>k</sup> postle N. <sup>l</sup> mekenesse IK. humelnesse Q et alii. <sup>m</sup> wolde A pr. m. cikrxc. <sup>n</sup> Om. emqTghko sec. m. a. <sup>o</sup> inekenesse IK. humelnesse Q et alii. <sup>p</sup> of N. <sup>q</sup> pistle bk. <sup>r</sup> bifore ENK. <sup>s</sup> And T. <sup>t</sup> postle K. <sup>u</sup> pistil k. <sup>v</sup> Om. N. <sup>w</sup> Grewe R. <sup>x</sup> Jerom in his prologe on this pistle seith thus. cxa. Jerom in his prologe on this pistle seith this. KQUBHOA. Here endith the prologe, and here bigynneth the pistle to Ebrews. M. Jerome in his prolog on this epistle to Ebrews seith al this. N. Thus endith the prolog, and bigynneth the pistle. R. Here endith the prologe, and bigynneth the pistil to the Ebrewis. G. No final rubric in ABITEFK.

*The epistle to the Ebrues<sup>a</sup>.**To Ebrews<sup>a</sup>.*

## CAP. I.

## CAP. I.

1 Manyfold<sup>b</sup> and<sup>c</sup> many maners sum  
 tyme God spekinge to fadris in<sup>d</sup> pro-  
 2 phetis, at the laste in thes daies spak<sup>e</sup> to  
 vs in<sup>f</sup> the sone; whom he ordeynede eyr  
 of alle thingis, by whom he made and  
 3 the worldis. The<sup>g</sup> which whanne he is the<sup>h</sup>  
 schynynge of glorie, and figure<sup>i</sup> of his<sup>k</sup>  
 substaunce, and berynge alle thingis bi  
 word of his vertu, makyng purgacioun  
 of synnes, sittith on the rizthalf of ma-  
 4 geste in hiz thingis; so moche<sup>l</sup> maad<sup>m</sup>  
 betere than aungelis, by how moche he  
 hath inherited a more different, *'or excel-*  
 5 *lent<sup>n</sup>*, name bifore hem. Forsoth<sup>o</sup> to  
 which<sup>p</sup> of the<sup>q</sup> aungels seide God ony  
 tyme, Thou art my sone, I haue<sup>r</sup> gendrid  
 thee to day<sup>s</sup>? And eftsoone, I schal be  
 to him into fadir<sup>t</sup>, and he schal be to me  
 6 into sone<sup>u</sup>? And whanne eftsoone he  
 bryngeth yn the firste bigetyn<sup>v</sup> into<sup>w</sup> the  
 roundnesse of the<sup>x</sup> erthe, he seith, And  
 alle<sup>xx</sup> the<sup>y</sup> aungels of God worschipe thei<sup>z</sup>  
 7 hym. And sothli *'to aungels he seith<sup>z</sup>*,  
 The<sup>a</sup> which makith his aungels spiritis,  
 8 and his mynystris flawme of fyer. For-  
 soth to the sone<sup>b</sup>, God, thi trone<sup>c</sup> into the  
 world of world<sup>d</sup>; a<sup>e</sup> 3erd of equyte the<sup>f</sup>  
 9 3erd of thi<sup>g</sup> rewme; thou hast louyd rizt-  
 wysnesse, and hatedist wickidnesse; ther-  
 fore God<sup>h</sup>, thi God, anyntide<sup>i</sup> thee with  
 oyle of gladnesse<sup>k</sup>, *'or ioie<sup>l</sup>*, bifore<sup>m</sup> thi  
 10 felowis. And, Thou, Lord, in the bigyn-  
 nyng foundedist<sup>n</sup> the erthe, and heuenes  
 11 ben werkis of thin hondis; thei schulen  
 perische, forsoth thou schalt perfityly  
 dwelle; and alle schulen wexe olde as a

God, that spak sum tyme bi prophetis<sup>1</sup>  
 in many<sup>b</sup> maneres to oure fadris, at the  
 laste in these daies he hath spoke to vs<sup>2</sup>  
 bi the sone; whom he hath ordeyned eir  
 of alle thingis, and bi whom he made  
 the worldis. Which whanne also he is<sup>3</sup>  
 the briztnesse of glorie, and figure of his  
 substaunce, and berith alle thingis bi  
 word of his vertu, he makith purgacioun  
 of synnes, and syttith on<sup>c</sup> the rizthalf of  
 the maieste in heuenes; and so myche is<sup>4</sup>  
 maad betere than aungels, bi hou myche  
 he hath eneritid a more dyuerse<sup>d</sup> name  
 bifor hem. For to whiche of the aungels<sup>5</sup>  
 seide God ony tyme, Thou art my sone,  
 Y haue gendrid thee to dai? And eft-  
 soone, Y schal be to hym in to a fadir,  
 and he schal be to me in to a sone?  
 And whanne eftsoone he bryngith in the<sup>6</sup>  
 firste bigetun sone in to the world, he  
 seith, And alle the aungels of God wor-  
 schipe hym. But he seith to aungels,<sup>7</sup>  
 He that makith hise aungels spiritis, and  
 hise mynystris flawme of fier. But to<sup>8</sup>  
 the sone *he seith*, God, thi trone *is* in to  
 the world of world; a 3erde of equite<sup>e</sup> *is*  
 the 3erde of thi rewme; thou hast louyd<sup>9</sup>  
 riztwisnesse, and hatidist<sup>f</sup> wickidnesse;  
 therfor the God, thi God, anyntide thee  
 with oyle of ioie, more than thi felowis.  
 And, Thou, Lord, in the bigynnyng<sup>10</sup>  
 foundidist the<sup>g</sup> erthe, and heuenes ben  
 werkis of thin hondis; thei schulen pe-<sup>11</sup>  
 rische, but thou schalt perfityly dwelle;  
 and alle schulen wexe elde as a cloth,  
 and thou schalt change hem as a cloth,<sup>12</sup>

<sup>a</sup> From *m.* *The pistle to Ebrues. p.* Here bygynneth Poule pistel to the Ebrewes. *q.* *The pistel to the Hebrues. r.* No initial rubric in *v. x.* <sup>b</sup> By manyfolde speche *r.* <sup>c</sup> and in *g pr. m. t.* <sup>d</sup> bi *v.* <sup>e</sup> he spake *g sec. m. mot.* <sup>f</sup> bi *v.* <sup>g</sup> Om. *v.* <sup>h</sup> Om. *r.* <sup>i</sup> the figure *x.* <sup>k</sup> the *o.* <sup>l</sup> Om. *g pr. m.* <sup>m</sup> he is maad *r.* <sup>n</sup> Om. *x.* <sup>o</sup> Forwhi *v.* <sup>p</sup> whom *t.* <sup>q</sup> Om. *st.* <sup>r</sup> Om. *x.* <sup>s</sup> to day gendrid thee *mp.* <sup>t</sup> a fadre *gqt.* <sup>u</sup> a sone *qt.* <sup>v</sup> bigeten sone *t.* <sup>w</sup> in *q.* <sup>x</sup> Om. *s.* <sup>xx</sup> Om. *y.* <sup>y</sup> Om. *g pr. m. mpty.* <sup>z</sup> he seith to aungels *v.* <sup>a</sup> Om. *v.* <sup>b</sup> sone *he seith t.* <sup>c</sup> trone *is v.* <sup>d</sup> worldes *o.* <sup>e</sup> and a *qx.* <sup>f</sup> *is the v.* <sup>g</sup> the *o.* <sup>h</sup> thou God *v.* <sup>i</sup> onyntede *x.* <sup>k</sup> ful out ioie *v.* <sup>l</sup> Om. *gmopqtrx.* <sup>m</sup> more than *v.* <sup>n</sup> foundest *nqv.*

<sup>a</sup> *Poules epistle to Ebreus. e.* Here bygynneth the pistil to Ebrews. *e.* No initial rubric in *actikmqr uxabcghko.* <sup>b</sup> *ether manyfold k marg.* <sup>c</sup> in *c.* <sup>d</sup> *ether excelent k marg.* <sup>e</sup> equite, *eithir cuenes r.* <sup>f</sup> hast hatid *ir.* <sup>g</sup> Om. *a sec. m.*

12 cloth, and thou schalt chaunge hem as 'an amyte<sup>o</sup>, 'or *girdyng aboute*<sup>p</sup>, and thei schulen be chaungid. Forsoth thou ert the same thi silf<sup>q</sup>, and thi 3eeris schulen 13 not faylen. Forsoth<sup>r</sup> to which<sup>s</sup> of the<sup>t</sup> aungels seide God ony<sup>u</sup> tyme, Sitte thou on my rizthalf, til I schal<sup>v</sup> putte thin ene- 14 myes a stool of thi feet? Wher<sup>w</sup> thei 'alle ben not<sup>x</sup> seruyng spiritis, sent into mynysterie<sup>y</sup> for hem that taken<sup>z</sup> the heritage of heelthe?

and thei schulen be chaungid. But thou art the same thi silf, and thi 3eeris schulen not faile. But to whiche of the 13 aungels seide God at<sup>h</sup> ony tyme, Sitte thou on my rizthalf, till Y putte thin enemyes a stool of thi feet? Whether 14 thei alle ben not seruyng spiritis, sente to seruen for hem that taken the eritage of heelthe?

## CAP. II.

1 Therefore 'more plenteuously<sup>a</sup> it bihoueth vs for<sup>b</sup> to kepe<sup>c</sup> tho thingis, that we han herd, lest perauenture we fleten away. 2 Forsoth<sup>d</sup> if 'the ilke<sup>e</sup> word<sup>f</sup> that is<sup>g</sup> seyde by aungels<sup>h</sup> is<sup>i</sup> maad sad<sup>k</sup>, and ech trespassyng, 'or *breking of the lawe*<sup>l</sup>, and vnobedience took<sup>m</sup> iust retribuocioun<sup>n</sup> of<sup>o</sup> 3 mede<sup>p</sup>, how schulen we ascape<sup>q</sup>, if we schulen<sup>r</sup> despise so greet heelthe? The<sup>s</sup> which, whanne it hadde takun bigynnyng for<sup>t</sup> to be told out by the Lord<sup>u</sup>, of hem that 4 herden is confermyd into vs; God<sup>v</sup> 'to gidere witnessyng<sup>w</sup> by sygnes<sup>x</sup>, wondris<sup>y</sup>, and greete merueylis, and dyuerse vertues, and distribuociouns of the Hooly Gost, vp<sup>z</sup> 5 his wille. Forsoth not to aungelis God sugetide the roundnesse of erthe<sup>a</sup> to comyng<sup>b</sup>, of which<sup>c</sup> we speken. Sothli sum man witnesside in sum place, seiynge, What thing is man, that thou art myndeful of hym, or mannis sone, for thou vi- 7 sitidest<sup>d</sup> him? Thou 'hast maad<sup>e</sup> him litil<sup>f</sup>, a<sup>g</sup> litil<sup>h</sup> lesse fro<sup>i</sup> aungelis; thou hast crown- ed him with glorie and onoure<sup>j</sup>; thou<sup>k</sup> hast ordeyned him vpon<sup>l</sup> werkis<sup>m</sup> of thin hondis. 8 Thou hast maad alle thingis suget vndir his feet. Forsoth in that thing that he sugetide alle thingis to him, he lefte no

## CAP. II.

Therfor more plenteuousli it bihoueth 1 vs to kepe<sup>i</sup> tho thingis, that we han herd, lest perauenture we fleten awei. For if<sup>2</sup> the ilke word that was<sup>k</sup> seid bi aungels, was maad sad, and ech brekyng of the lawe and vnobedience took iust retribuocioun of meede, hou schulen we ascape,<sup>3</sup> if we despisen so greet an heelthe? Which, whanne it hadde takun bigynnyng to be teld out by the Lord, of hem that herden is confermyd in to vs. For<sup>4</sup> God witnesside to gidere bi myraclis, and wondris, and grete merueilis, and dyuerse vertues, and departyngis of the Hooli Goost, bi his wille. But not to<sup>5</sup> aungels God sugetide the world that is to comyng, of which we speken. But sum man witnesside in a place, and<sup>6</sup> seide, What thing is man, that thou art myndeful of hym, or mannis sone, for thou visitist hym? Thou hast maad hym<sup>7</sup> a litil lesse than aungels; thou hast corowned hym with glorie and onour; and thou hast ordeyned him on the werkis of thin hondis. Thou hast maad alle<sup>8</sup> thingis suget vndur hise feet. And in that that he sugetide alle thingis to hym, he lefte no thing vnsuget<sup>l</sup> to him. But

<sup>o</sup> a myte *TY*. a cloth *V*. <sup>p</sup> Om. *OV*. or chaunging clothe *T*. <sup>q</sup> silf *vnchaungable T*. <sup>r</sup> But *V*. <sup>s</sup> whome *GMT*. <sup>t</sup> Om. *GMST*. <sup>u</sup> in eny *T*. <sup>v</sup> Om. *V*. <sup>w</sup> Whether *S*. <sup>x</sup> schal be not *K*. <sup>y</sup> the ministerie o. seruice *T*. <sup>z</sup> token *T*. <sup>a</sup> Om. *GMPT*. <sup>b</sup> Om. *SX*. <sup>c</sup> kepe more plenteously *GMPT*. <sup>d</sup> For *V*. <sup>e</sup> that *X*. <sup>f</sup> Om. *X*. <sup>g</sup> was *V*. <sup>h</sup> aungelis to *Moses T*. <sup>i</sup> was *V*. <sup>k</sup> sad, or *affermyd T*. <sup>l</sup> Om. *OTX*. <sup>m</sup> to be *Q*. <sup>n</sup> a3en zeldinge o. <sup>o</sup> Om. *QX*. or *SY*. <sup>p</sup> Om. *QX*. <sup>q</sup> scapen *SX*. <sup>r</sup> Om. *V*. <sup>s</sup> Om. *V*. <sup>t</sup> Om. *SX*. <sup>u</sup> Lord *Jesu Crist T*. <sup>v</sup> for God *V*. <sup>w</sup> witnesside togidere *V*. <sup>x</sup> myraclis *V*. <sup>y</sup> and wondris *MPTV*. <sup>z</sup> after *GMPT*. bi *V*. <sup>a</sup> the eerthe *GOV*. <sup>b</sup> come *SX*. <sup>c</sup> the whiche *GMPT*. <sup>d</sup> visyt- est *AGMNPSTVXY*. <sup>e</sup> madist *GMP*. hast mynuschild *T*. <sup>f</sup> Om. *G*. a litil *T*. <sup>g</sup> Om. *G pr. m. T*. <sup>h</sup> Om. *T*. <sup>i</sup> than *V*. <sup>j</sup> ouer *K*. <sup>k</sup> and thou *MV*. <sup>l</sup> on *VX*. <sup>m</sup> the werkis *GMPSTVX*.

<sup>h</sup> Om. *K*. <sup>i</sup> speke *gk*. <sup>k</sup> is *k*. <sup>l</sup> vnsugettid *k*.

thing vnsuget<sup>n</sup> to him. Forsoth<sup>o</sup> now we  
 9 seen not 3it alle thingis suget to him; for-  
 soth we seen hym, that a litil is<sup>p</sup> maad  
 lesse than aungelis, Jhesu, for passioun of  
 deeth crowned with glorie and houour,  
 that he thorw grace<sup>q</sup> of God schulde taaste  
 10 deeth for alle men. Forsoth<sup>r</sup> it bicaam  
 him, for whom alle thingis, and by whom  
 alle thingis<sup>s</sup>, the<sup>t</sup> which hadde 'led to gi-  
 dere<sup>u</sup> manye sones into glorie, 'the maker  
 of<sup>r</sup> the<sup>w</sup> 'heelthe of hem<sup>x</sup>, for<sup>y</sup> to ende<sup>z</sup> by  
 11 passiouns<sup>a</sup>. Sothely<sup>b</sup> he that halowith, and  
 thei that ben halowid, of<sup>c</sup> oon alle<sup>d</sup>; for  
 which cause he is not confoundid, 'or  
 schamed<sup>e</sup>, for<sup>f</sup> to clepe hem britheren,  
 12 seiynge, I schal telle thi name to my bri-  
 theren; in the myddil of the chirche I schal  
 13 herie<sup>g</sup> thee. And eftsoone, I schal be trist-  
 ynge<sup>h</sup> into<sup>i</sup> him; and eftsoone, Lo! I and  
 my children<sup>k</sup>, the<sup>l</sup> whiche God 3af to me.  
 14 Therefore for children comuneden<sup>m</sup> to  
 fleisch and blood<sup>n</sup>, and he 'also took<sup>o</sup> part  
 of the same, that by deeth he schulde  
 distroye hym that hadde lordschip of  
 15 deeth, that is to seie, the deuel, and  
 schulde<sup>p</sup> delyuere hem that by drede of  
 deeth, by al lyf<sup>q</sup> weren boundun to ser-  
 16 uage. Forsoth he cau3te<sup>r</sup>, 'or took<sup>t</sup> to,  
 neuere<sup>s</sup> aungels, but he cau3te<sup>t</sup> the seed  
 17 of Abraham. Wherefore he ou3te to<sup>u</sup> be  
 licned to britheren by alle thingis, that  
 he schulde be maad merciful and feithful  
 byschop to God, that he schulde be mer-  
 cyful to the<sup>v</sup> trespassis<sup>vv</sup>, 'or gillis<sup>w</sup>, of  
 18 the peple. Forsothe<sup>x</sup> in that thing in  
 which he suffride, and was temptid, he  
 is my3ty for<sup>y</sup> to helpe and<sup>z</sup> hem that ben  
 temptid.

CAP. III.

1 Wherefore, hooly britheren, parceners<sup>a</sup>  
 of heuenly cleping, biholde 3e the apostle<sup>b</sup>

now we seen not 3it alle thingis suget  
 to hym; but we seen hym that was maad<sup>9</sup>  
 a litil lesse than aungels, Jhesu, for the  
 passioun of deeth crowned with glorie  
 and onour, that he thorou3 grace of God  
 schulde taste deeth for alle men. For it<sup>10</sup>  
 bisemedede hym, for whom alle thingis,  
 and bi whom 'alle thingis<sup>m</sup> weren maad,  
 which hadde brou3t many sones into  
 glorie, and was auctour of the<sup>n</sup> heelthe  
 of hem, that he hadde an ende bi pas-  
 sioun. For he that halewith, and thei<sup>11</sup>  
 that ben halewid, ben alle of oon; for  
 which cause he is not schamed<sup>o</sup> to clepe  
 hem britheren, seiynge, Y schal telle thi<sup>12</sup>  
 name to my britheren; in the myddil of  
 the chirche Y schal herie thee. And eft-<sup>13</sup>  
 soone, Y schal be tristnynge<sup>p</sup> in to hym;  
 and eftsoone, Lo! Y and my children,  
 whiche God 3af to me. Therfor for<sup>14</sup>  
 children comyneden to fleisch and blood,  
 and he also took part of the same, that  
 bi deeth he schulde destrie hym that hadde  
 lordschipe of deeth, that is to seie, the  
 deuel, and<sup>r</sup> that he schulde delyuere hem<sup>15</sup>  
 that bi drede of deeth, 'bi als lijf weren  
 boundun to seruage. And he took neuere<sup>16</sup>  
 aungelis<sup>t</sup>, but he took the seed of Abra-  
 ham. Wherefor he ou3te to be likned to<sup>17</sup>  
 britheren bi alle thingis, that he schulde  
 be maad merciful and a feithful bischop  
 to God, that he schulde be merciful to  
 the<sup>u</sup> trespassis of the puple. For in that<sup>18</sup>  
 thing in which he suffride, and was  
 temptid, he is mi3ti to helpe also hem  
 that ben temptid.

CAP. III.

Therfor, hooli britheren, and parce-  
 1 neris of hœuenli cleping, biholde 3e the<sup>v</sup>

<sup>n</sup> vnsugetted G M N O P Q T. <sup>o</sup> But V. <sup>p</sup> was V. <sup>q</sup> the grace G. <sup>r</sup> For V. <sup>s</sup> thingis weren maad V.  
<sup>t</sup> Om. V. <sup>u</sup> brou3t V. <sup>v</sup> Om. V. <sup>w</sup> Om. G V. <sup>x</sup> Om. V. <sup>y</sup> Om. S X. <sup>z</sup> ende, eithir make perfit V.  
<sup>a</sup> passiouns the maker of the heelthe of hem V. <sup>b</sup> For V. <sup>c</sup> ben alle of V. <sup>d</sup> thei ben alle T. Om. V.  
<sup>e</sup> Om. O Q X. <sup>f</sup> Om. S X. <sup>g</sup> preyse O T. <sup>h</sup> tristnynge V. <sup>i</sup> to o. <sup>k</sup> childer X. <sup>l</sup> Om. V. <sup>m</sup> comyden o.  
<sup>n</sup> blood, that is, thei weren of body and soule T. <sup>o</sup> schall take o. <sup>p</sup> that he schulde V.  
<sup>q</sup> her lijf T. <sup>r</sup> neuer toke to G M P T. took neuere V X. tau3te Y. <sup>s</sup> Om. G M P T V X. or tok, neuere S. <sup>t</sup> toke  
 to G M P T. took V X. tau3te Y. <sup>u</sup> for to A G M N O P Q T V. <sup>v</sup> Om. A pr. m. G M P T Y. <sup>vv</sup> gyltes o. <sup>w</sup> Om.  
 G M P T X. <sup>x</sup> For V. <sup>y</sup> Om. S X. <sup>z</sup> also V. <sup>a</sup> parte o. <sup>b</sup> postle A G M N P S V. pistel Y.

<sup>m</sup> Om. E I pr. m. O G K. <sup>n</sup> Om. a. <sup>o</sup> aschamed R b pr. m. g sec. m. h. <sup>p</sup> tristynge E I K. <sup>q</sup> Om. k.  
<sup>r</sup> Om. k. <sup>s</sup> and bi k. <sup>t</sup> aungelis kynde k. <sup>u</sup> Om. k. <sup>v</sup> Om. k.

and bischop of oure confessioun, Jhesu,  
 2 the<sup>c</sup> which<sup>d</sup> is trewe<sup>e</sup> to him that made  
 hym, as and Moyses in al the hous of  
 3 hym. Forsoth this *bischop* is had worthi  
 of more glorie byfore<sup>f</sup> Moyses, by how  
 moche <sup>g</sup> than the hous<sup>g</sup>, hath he more  
 4 honour<sup>h</sup>, that made it<sup>i</sup>. Forwhi ech hous  
 is maad of sum man; forsoth he that  
 5 made alle thingis<sup>k</sup> of nouȝt, is God. And  
 sothli Moyses was trewe in al his hows<sup>l</sup>,  
 as a<sup>m</sup> seruaunt, into witnessyng of tho  
 6 thingis that weren to be seid; forsothe<sup>n</sup>  
 Crist as a sone in his hous. The<sup>o</sup> which  
 hous we ben, if we holden trist<sup>p</sup> and<sup>q</sup>  
 7 glorie of hope <sup>r</sup> til to<sup>r</sup> sad feith<sup>s</sup>. Wherfore<sup>t</sup>  
 as the Hooly Gost seith, To day, if ȝe han  
 8 herd his vois, nyle ȝe hardne ȝoure hertis,  
 as in wraththing, vp<sup>u</sup> the day of temp-  
 9 tacioun in desert; where ȝoure fadris  
 temptiden me, prouedyn, and syen<sup>v</sup> my  
 10 werkis<sup>w</sup>. Wherfore fourty<sup>x</sup> ȝeeris<sup>y</sup> I was  
 offendid, <sup>or wroth<sup>z</sup></sup>, to this generacioun,  
 and I seide, Euermore thei erren<sup>a</sup> in herte,  
 11 forsoth thei knewen<sup>b</sup> not my weyes; to  
 whom<sup>c</sup> I swoor in my wraththe, if<sup>d</sup> thei  
 12 schulen entre<sup>e</sup> into my reste<sup>f</sup>. Britheren,  
 se ȝe, lest perauenture in ony of ȝou be an  
 yuel herte of vnbileue, for<sup>g</sup> to departe fro  
 13 quyk God. But moneste<sup>h</sup> ȝou<sup>i</sup> silf by alle  
 dayes<sup>k</sup>, the while<sup>l</sup> to day is named<sup>m</sup>, that  
 noon of ȝou be hardned<sup>n</sup> by falsnesse<sup>o</sup> of  
 14 synne. Sothli<sup>p</sup> we ben maad parceners of  
 Crist, if netheles we holden the bigynnyng  
 15 of his substaunce sad into the ende<sup>q</sup>. While  
 it is seid, to day, if ȝe han herd the vois  
 of him, nyle ȝe hardne ȝoure hertis, as in  
 16 that<sup>r</sup> wraththing. Sothli summe<sup>s</sup> heeringe  
 wraththiden, but not alle thei that wenten  
 17 out of Egipt by Moyses<sup>t</sup>. To whiche<sup>u</sup>  
 forsothe was he wraththid fourty ȝeeris<sup>v</sup>?

apostle and the bischop of oure confes-  
 sioun, Jhesu, which is trewe to hym<sup>2</sup>  
 that made hym, as also Moises in al the  
 hous of hym. But this *byschop* is had<sup>3</sup>  
 worthi of more glorie than Moises, bi as  
 myche as he hath more honour of the  
 hous, that made the hous. For ech hous<sup>4</sup>  
 is maad of sum man; he that made alle  
 thingis of nouȝt is God. And Moises<sup>5</sup>  
 was trewe in al his hous, as a seruaunt,  
 in to witnessyng of tho thingis that  
 weren to be seid; but Crist as a sone<sup>6</sup>  
 in his hous. Which hous we ben, if we  
 holden sad trist and glorie of hope in to  
 the ende. Wherfor as the Hooli Goost<sup>7</sup>  
 seith, To dai, if ȝe han herd his vois,  
 nyle ȝe hardne ȝoure hertis, as in wrath-<sup>8</sup>  
 thing, lijk the dai of temptacioun<sup>w</sup> in  
 desert; where ȝoure fadris temptiden me,<sup>9</sup>  
 and preueden, and siȝen my werkis fourti  
 ȝeeris. Wherfor Y was wrooth to this<sup>10</sup>  
 generacioun, and Y seide, Euere more  
 thei erren in herte, for thei knewen not  
 my weies; to whiche Y swore in my<sup>11</sup>  
 wraththe, thei schulen not entre in to  
 my reste. Britheren, se ȝe, lest perauen-<sup>12</sup>  
 ture in ony of ȝou be an yuel herte of  
 vnbileue, to departe fro the<sup>x</sup> lyuyng  
 God. But moneste ȝou<sup>y</sup> silf bi alle daies,<sup>13</sup>  
 the while to<sup>z</sup> dai is named, that noon of  
 ȝou be hardned<sup>a</sup> bi fallas<sup>b</sup> of synne. For<sup>14</sup>  
 we ben maad parceners of Crist, if ne-  
 theles we holden the bigynnyng<sup>†</sup> of his  
 substaunce sad in to the ende. While<sup>15</sup>  
 it is seid, to dai, if ȝe han herd the vois  
 of hym, nyle ȝe hardne ȝoure hertis, as  
 in that wraththing. For summen heringe<sup>16</sup>  
 wraththiden, but not alle thei that wenten  
 out of Egipt bi Moises. But to whiche<sup>c</sup><sup>17</sup>  
 was he wraththid fourti ȝeeris<sup>d</sup>? Whether

† that is, feith,  
 which is by-  
 gynnyng of  
 goodis; bi  
 which feith God  
 is in us, bi  
 which we ben  
 maad Goddis,  
 and taken part  
 of Goddis sub-  
 stance. *The*  
*Glose here. ve.*

<sup>c</sup> Om. *vx*. <sup>d</sup> that *x*. <sup>e</sup> treuthe *g*. <sup>f</sup> bi than *v*. <sup>g</sup> Om. *nv*. <sup>h</sup> honour of the hous *nv*. <sup>i</sup> thilke  
 hous *v*. <sup>k</sup> theng *o*. <sup>l</sup> hous, or *meyne t*. <sup>m</sup> Om. *t*. <sup>n</sup> But *v*. <sup>o</sup> Om. *v*. <sup>p</sup> sad trist *nv*. <sup>q</sup> in *k*.  
<sup>r</sup> into *gq*. <sup>vnto</sup> *mpt*. <sup>s</sup> the end *nv*. <sup>t</sup> Therefore *n*. <sup>u</sup> aftir *gmpt*. <sup>v</sup> saiden *g sec. m*. <sup>w</sup> werkis fourti  
 ȝeeris *nv*. <sup>x</sup> Om. *nv*. <sup>y</sup> ȝere *gmopstx*. Om. *nv*. <sup>z</sup> or *wraththid nt*. Om. *x*. <sup>a</sup> erreden *t*. erren and *y*.  
<sup>b</sup> knew<sup>3</sup> *g*. know *o*. <sup>c</sup> whiche *v*. <sup>d</sup> Om. *nv*. <sup>e</sup> not entre *nv*. <sup>f</sup> rest, no man *shal be schilt out t*.  
<sup>g</sup> Om. *sx*. <sup>h</sup> amonest *nt*. monesteth *s*. <sup>i</sup> ȝour *gpt*. <sup>k</sup> day *t*. <sup>l</sup> whiche *gy*. <sup>m</sup> nemned *g*. nempned  
*mp*. nemned, that is, tyme of grace *t*. <sup>n</sup> hardid *s*. <sup>o</sup> fallace *n*. <sup>p</sup> For *v*. <sup>q</sup> eend, that is, the *riȝt feith*,  
 that is *bygynnyng of al good werke. t*. <sup>r</sup> what *o*. <sup>s</sup> summen *v*. <sup>t</sup> Moyses, as *Calep and Josue t*.  
<sup>u</sup> whom *t*. <sup>v</sup> ȝer *sx*.

<sup>w</sup> temptaciouns *a pr. m*. <sup>x</sup> Om. *g*. <sup>y</sup> ȝoure *e*. ȝe ȝou *k sec. m*. <sup>z</sup> the *k sec. m. r*. <sup>a</sup> hard *k*. <sup>b</sup> fal-  
 lace, *cithir disceite r*. <sup>c</sup> whom *i*. <sup>d</sup> daies *k*.

Wher<sup>w</sup> not to hem that synned, whos  
18 careyns ben<sup>x</sup> cast down in<sup>y</sup> desert? To  
whiche<sup>z</sup> he<sup>a</sup> swoor sothli, for<sup>b</sup> to not entre  
into 'the reste of hym<sup>c</sup>, no but to hem  
19 that weren vnbileueful? And we seen<sup>cc</sup>,  
for<sup>d</sup> thei myzten not entre into the rest of  
him for<sup>e</sup> vnbileue.

CAP. IV.

1 'Therefore drede we<sup>f</sup>, britheren<sup>g</sup>, lest  
perauenture the<sup>h</sup> biheeste of entrynge into  
'his reste<sup>i</sup> left<sup>k</sup>, 'or forsakyn<sup>l</sup>, 'ony of vs  
be<sup>m</sup> gessid<sup>n</sup>, 'or demed<sup>o</sup>, for<sup>p</sup> 'to be<sup>q</sup> aweye<sup>r</sup>.  
2 Forsoth<sup>s</sup> it is told to<sup>t</sup> vs, as and to hem.  
And the word herd profitide<sup>u</sup> not to hem,  
not meynt<sup>v</sup> to feith of these thingis that  
3 thei herden. Forsoth<sup>w</sup> we that han by-  
leuyd schulen entre into rest, as he seyde,  
As I swoor in my wraththe, if<sup>x</sup> thei schu-  
len<sup>y</sup> entre into my reste. And sotheli the<sup>z</sup>  
werkis maad<sup>a</sup> parfyt fro<sup>b</sup> the ordynaunce  
4 of the world, forsothe<sup>c</sup> he seide thus in  
sum place of the seueneth day, And God  
restide in the seueneth day from alle his  
5 werkis. And in this<sup>d</sup> eftsoone, If<sup>e</sup> thei  
6 schulen entre<sup>f</sup> into my reste. Therefore  
for<sup>g</sup> it leeueth<sup>h</sup>, 'or is ouer<sup>i</sup>, summen<sup>k</sup> for<sup>l</sup>  
to<sup>m</sup> entre into it, and thei<sup>n</sup> to whiche<sup>o</sup>  
the<sup>p</sup> firste<sup>q</sup> it is<sup>r</sup> told, entriden not for her  
7 vnbileue. Eftsoone he termyneth sum day,  
'To day<sup>s</sup>, seyinge in Dauith<sup>t</sup>, aftir so  
moche of tyme; as it is bifore seid, To day  
if ze han herd his vois<sup>u</sup>, nyle ze hardne  
3oure hertis, 'as in the ilke wraththing<sup>v</sup>.  
8 Forwhi if Jhesus hadde<sup>w</sup> zouyn reste to  
hem, he schulde neuere speke of othere  
9 aftir that<sup>w</sup> day. Therefore 'saboth halow-  
10 ing<sup>x</sup> is left to the peple of God. Forsoth<sup>y</sup>  
he that entride<sup>z</sup> into his reste, and he<sup>a</sup>

not to hem that synned, whos careyns  
weren cast down in desert? And<sup>e</sup> to 18  
whiche<sup>f</sup> swoor he, that thei schulden not  
entre in to the reste of hym, not<sup>g</sup> but to  
hem that weren vnbileueful? And we 19  
seen, that thei myzten not entre in to  
the reste of hym for vnbileue.

CAP. IV.

Therfor drede we, lest perauenture 1  
while the biheest of entryng in to his<sup>h</sup>  
reste is left, that<sup>i</sup> ony of vs be gessid to  
be awei. For it is told also to vs, as 2  
to hem. And the word that was herd  
profitide not to hem, not meynd to feith  
of tho<sup>k</sup> thingis that thei herden. For we 3  
that han bileued, schulen entre in to  
reste<sup>l</sup>, as he seide, As Y swoor in my  
wraththe, thei schulen not entre in to my  
reste. And whanne the werkis weren  
maad perfyt at the ordynaunce of the  
world, he seide thus in a place of the 4  
seuenthe dai, And God restide in the  
seuenthe dai from alle hise<sup>m</sup> werkis. And 5  
in this *place* eftsoone, Thei schulen not  
entre in to my reste. Therfor for it 6  
sueth, that summen<sup>n</sup> schulen entre in to  
it, and thei to whiche it was teld to bifor,  
entriden not for her vnbileue. Eftsoone 7  
he termyneth sum dai, and seith in Da-  
uith, To dai, aftir so myche tyme of  
tyme, as it is biforseid, To dai if ze han  
herd his vois, nyle ze hardne 3oure hertis.  
For if Jhesus\* hadde 3ouun reste to hem, 8  
he schulde neuere speke of othere aftir  
this dai. Therfor the sabat is left to 9  
the puple of God. For he that is entrid 10  
in to his reste, restide of hise werkis, as  
also God of hise. Therfor haste we to 11

\* that is, Josue.  
Live and the  
Glose here. ve.

<sup>w</sup> Whether *gsx*. <sup>x</sup> weren *v*. <sup>y</sup> in to *s*. <sup>z</sup> whome *gmpt*. <sup>a</sup> Om. *g pr. m*. <sup>b</sup> Om. *sx*. <sup>c</sup> his rest o. reste of hym *qt*. <sup>cc</sup> seyen *k*. <sup>d</sup> that *v*. <sup>e</sup> for the *g*. <sup>f</sup> Drede we therfore *gmpt*. <sup>g</sup> Om. *v*. <sup>h</sup> while the *v*. <sup>i</sup> the rest of him *g*. <sup>k</sup> forsaken o. is left *v*. <sup>l</sup> or forsake, or demyd *g pr. m. mp*. Om. *otx*. <sup>m</sup> ony of vs for to be *g pr. m*. for to be ony of vs be *mpq*. Om. *t*. <sup>n</sup> demed *ox*. Om. *t*. <sup>o</sup> Om. *gmoptvx*. <sup>p</sup> Om. *g pr. m. mpstx*. <sup>q</sup> Om. *mpt*. <sup>r</sup> faille *gt*. <sup>s</sup> For *v*. <sup>t</sup> also to *v*. <sup>u</sup> profitith *t*. <sup>v</sup> mengyd *gmptx*. <sup>w</sup> For *v*. <sup>x</sup> Om. *nv*. <sup>y</sup> scholen not *nv*. <sup>z</sup> whanne the *v*. <sup>a</sup> weren maad *v*. <sup>b</sup> forsothe o. <sup>c</sup> Om. *v*. <sup>d</sup> this *place* *v*. <sup>e</sup> Om. *nv*. <sup>f</sup> scholen not *nv*. <sup>g</sup> Om. *g pr. m. o*. <sup>h</sup> sueth *v*. is ouer *x*. <sup>i</sup> Om. *ovx*. ouer *t*. <sup>k</sup> that summen *v*. <sup>l</sup> Om. *svx*. <sup>m</sup> schulen *v*. <sup>n</sup> thei first *t*. <sup>o</sup> whom *t*. <sup>p</sup> Om. *ot*. <sup>q</sup> Om. *t*. <sup>r</sup> was *v*. <sup>s</sup> Om. *v*. <sup>t</sup> Dauith, To dai *v*. <sup>u</sup> voice, in tyme of grace *t*. <sup>v</sup> Om. *v*. as in that wrathing *x*. <sup>w</sup> this *v*. <sup>x</sup> reste *v*. <sup>y</sup> For *v*. <sup>z</sup> entrieth *t*. <sup>a</sup> he that *v*.

<sup>e</sup> in *k*. <sup>f</sup> whom *l*. <sup>g</sup> no *cikmquxabceghkooβ*. ne *e*. <sup>h</sup> this *x sup. ras*. <sup>i</sup> that if rag *sec. m. hoβ*. <sup>k</sup> ony *k*. <sup>l</sup> the reste *gko*. <sup>m</sup> Om. *b*. <sup>n</sup> summe men *q*.

restide of his werkis, as and God of  
 11 hise. Therefore haste we for<sup>b</sup> to entre into  
 that reste, that no man falle into the  
 12 same ensauple<sup>c</sup> of vnbileue. Forsoth the  
 word of God is quyk, and spedy in<sup>d</sup>  
 worching, and more `able for to perse<sup>e</sup>  
 than al<sup>f</sup> tweyne<sup>g</sup> eggid swerd, and en-  
 trynge<sup>h</sup>, `or *strecching*<sup>i</sup>, `til to<sup>k</sup> departyng<sup>l</sup>  
 of soule, `or *lyf*<sup>m</sup>, and spirit, and of<sup>n</sup>  
 ioyntouris and merewis, and<sup>o</sup> departer<sup>p</sup>,  
 `or *demer*<sup>q</sup>, of thou3tis and intencioun<sup>r</sup> of  
 13 hertis. And no creature is invisible in  
 the sijt of God. Forsothe alle thingis  
 ben nakid and opyn to his y3en, to whom  
 14 a word to vs. Therefore we hauynge a  
 greet bischop, that perside heuenes, Jhesu,  
 the sone of God, holde<sup>s</sup> the confessioun<sup>t</sup>,  
 15 `or *knowleching*<sup>u</sup>, of oure feith<sup>v</sup>. Forsoth<sup>w</sup>  
 we han not a byschop, that may not suffre  
 to gidere, `or *haue compassioun*<sup>x</sup>, to<sup>y</sup> oure  
 infirmytees<sup>z</sup>, but temptid<sup>a</sup> by alle thingis  
 16 for lyknesse, withoute<sup>b</sup> synne. Therefore  
 go we with trist<sup>bb</sup> to the trone of his grace,  
 that we gete mercy, and fynde grace in  
 couenable help<sup>c</sup>.

## CAP. V.

1 Forwhi ech bysshop takyn<sup>d</sup> of men, is  
 ordeyned for men in these<sup>e</sup> thingis that  
 ben to<sup>f</sup> God, that he offre 3yftis and  
 2 sacryfcis for synnes. The<sup>g</sup> which may to  
 gidere sorwe with hem, that vnknowen<sup>h</sup>  
 and erren; for and he is enuyrowned<sup>i</sup> with  
 3 infirmyte<sup>k</sup>. And therefore he owith, as and  
 for the peple, so also<sup>l</sup> and for hym silf,  
 4 offre<sup>m</sup> for synnes. Neithir ony man takith  
 to<sup>n</sup> him honour, no<sup>o</sup> but he that is clepid  
 5 of God, as<sup>p</sup> Aaron<sup>q</sup>. So and Crist clari-  
 fiede not hym silf, that he were bisshop,  
 but he that spak to him, Thou art my  
 6 sone, to day I gendride thee. As and in

<sup>b</sup> Om. *sx*. <sup>c</sup> exsauple *sx*. <sup>d</sup> and *o*. <sup>e</sup> able to perse *sx*. peersable *t*. <sup>f</sup> any *n*. a *o*. <sup>g</sup> two  
*GMPST*. twei *x*. <sup>h</sup> Strecchinge *g*. Strecchinge *MPT*. strengin *v*. <sup>i</sup> Om. *GMOPTVX*. of Strecchyng *q*.  
<sup>k</sup> vnto *GMPT*. <sup>l</sup> departyd *k*. <sup>m</sup> Om. *MOPTVX*. <sup>n</sup> Om. *x*. <sup>o</sup> and the *GMP*. and *it is* the *t*.  
<sup>p</sup> the departer *y*. demer *v*. <sup>q</sup> Om. *vX*. <sup>r</sup> intencioun *o*. ententis *v*. <sup>s</sup> holde we *GMPSTY*. <sup>t</sup> knowleching *o*.  
<sup>u</sup> Om. *GMOPTX*. <sup>v</sup> hope *NP*. <sup>w</sup> For *v*. <sup>x</sup> Om. *GMOPT*. <sup>y</sup> on *v*. <sup>z</sup> infirmittees, or *freeltes* *GMPT*.  
<sup>a</sup> temptid, or *pruid* *GMPT*. <sup>b</sup> the *whiche was* withouten *t*. <sup>bb</sup> Crist *k*. <sup>c</sup> helthe *s*. <sup>d</sup> takun *vp* *MPT*.  
<sup>e</sup> tho *o*. <sup>f</sup> in to *t*. <sup>g</sup> Om. *v*. <sup>h</sup> knowen not *v*. <sup>i</sup> vmbylapped *o*. <sup>k</sup> infirmytees *MOP*. <sup>l</sup> Om. *s*.  
<sup>m</sup> to offre *A pr. m. GMNPT*. <sup>n</sup> Om. *v*. <sup>o</sup> Om. *v*. <sup>p</sup> as and *o*. <sup>q</sup> Aaron *was v*.

<sup>o</sup> of *k*. <sup>p</sup> of *b sec. m. h. in k*. <sup>q</sup> Om. *R pr. m*. <sup>r</sup> ben *CEIKMRXabceghkooβ*. <sup>s</sup> take *A*.

entre in to that reste, that no man falle  
 in to the same ensauple of vnbileue.  
 For the word of God is quyk, and spedi<sup>12</sup>  
 in worching, and more able to perse  
 than any tweyne eggid swerd, and  
 stretchith forth to the departyng of  
 the soule\* and of the spirit†, and of the  
 ioynturis ‡ and<sup>o</sup> merewis, and demere of  
 thou3tis, and of intentis and<sup>p</sup> hertis. And<sup>13</sup>  
 no creature is vnuisible in the sijt of  
 God. For alle thingis ben nakid and opyn  
 to hise i3en, to whom a word to vs.  
 Therfor we that han a greet bischop,<sup>14</sup>  
 that perside heuenes, Jhesu, the sone of  
 God, holde we the knoulechyng of oure  
 hope. For we han not a bischop, that<sup>15</sup>  
 may not haue compassioun on oure in-  
 firmytees, but was temptid bi alle thingis  
 bi lycnesse, with oute synne. Therfor<sup>16</sup>  
 go we with trist to the trone of his  
 grace, that we gete merci, and fynde  
 grace in couenable help.

\* that is, sensu-  
 alite. ve.  
 † spirit; that  
 is, resonable  
 soule. *The Glose*  
*here. ve.*  
 ‡ The comoun  
 Glose seith, that  
 ioyntours ben  
 thou3tis ioynd  
 to gidere, and  
 mer3wis sutil  
 entencioun of  
 thou3tes. *t.*

## CAP. V.

For ech bischop takun of men, is or-  
 deyned for men in these thingis `that  
 ben<sup>a</sup> to God, that he offre 3iftis and sa-  
 crifices for synnes. Which may togidere<sup>2</sup>  
 sorewe with hem, that beth<sup>r</sup> vukunynge  
 and erren; for also he is enuyrouned  
 with infirmytee. And therfor he owith,<sup>3</sup>  
 as for the puple, so also for hym silf, to  
 offre for synnes. Nethir ony man taketh<sup>4</sup>  
 to hym onour, but he that is clepid of  
 God, as Aaron *was*. So Crist clarifiede<sup>5</sup>  
 not hym silf, that he were bischop, but  
 he that spak to hym, Thou art my sone,  
 to dai Y gendride thee. As `in anothere<sup>6</sup>

othere<sup>r</sup> place he seith, Thou art a prest into<sup>s</sup> with outen ende, vp<sup>t</sup> the ordre of 7 Melchisedech. The<sup>u</sup> which in the<sup>v</sup> dayes of his fleisch<sup>w</sup> offringe<sup>x</sup> preieris and bisechingis to God<sup>y</sup> that myzte make him saf fro deeth, with greet cry and teeris<sup>z</sup>, 8 is<sup>a</sup> herd for his reuerence. And sothli whanne he was Goddis sone, he lernede<sup>b</sup> obedience of thes thingis that he suffride; 9 and he endid<sup>c</sup> is maad cause of euerlasting 10 heelthe to alle<sup>d</sup> obeishinge to him, clepid<sup>e</sup> of God a bischop, bisydis<sup>f</sup> the ordre of 11 Melchisedech. Of whom to<sup>g</sup> vs a greet word, and able<sup>h</sup> for<sup>i</sup> to be interpretid<sup>k</sup>, for<sup>l</sup> to seye, for 3e ben maad feble for<sup>m</sup> to 12 heere. Forsothe<sup>n</sup> whanne 3e schulen<sup>o</sup> be maistris for tyme<sup>p</sup>, eftsoone 3e nedden that 3e be tauzt, whiche ben the<sup>q</sup> elementis, 'or lettris<sup>r</sup>, of the bigynnyng of Goddis wordis. And 3e ben maade, 'tho to<sup>s</sup> whom<sup>t</sup> 13 is nede of mylk, and<sup>u</sup> not sad<sup>v</sup> mete. Forsoth<sup>w</sup> ech that is parcener of mylk, is withoute part of the word of rijtwysnesse, 14 forsoth<sup>x</sup> he is a litil child. Forsoth of parfit men is sad mete, of hem that for 'the ilke<sup>y</sup> custom han wittis<sup>z</sup> excersysid<sup>a</sup>, 'or traueid<sup>b</sup>, to discrecioun of good and yuel.

## CAP. VI.

1 Wherefore<sup>c</sup> we leeuynge a while the word of the<sup>cc</sup> bigynnyng of Crist, be<sup>d</sup> born to the<sup>e</sup> perfeccioun 'of him<sup>f</sup>, not eftsoone leggyng<sup>g</sup> the fundament of penaunce fro 2 deede werkis, and of feith<sup>h</sup> to God, of waishhingis<sup>i</sup>, 'or baptyms<sup>k</sup>, of teching<sup>l</sup>, and of<sup>m</sup> leying on of hondis, and of rying 3 azen of deed men, and of euerlastyng 4 dom. And this thing we schulen do, if 4 God schal suffre. Sothli it is impossible, hem<sup>n</sup> that oony ben illumyned<sup>o</sup>, han

place he seith<sup>t</sup>, Thou art a prest with outen ende, aftir the ordre of Melchisedech. Which in the daies of his fleisch<sup>w</sup> 7 offrude, with greet cry and teeris, preieris and bisechingis to hym that myzte make hym saaf fro deth, and was herd for his reuerence. And whanne he was Goddis<sup>s</sup> sone, he lernede obedience of these thingis that be suffride; and he brouzt<sup>9</sup> to the ende is maad cause of euerlasting 10 heelthe to alle that obeischen to<sup>u</sup> hym, and is clepid of God a bischop, bi<sup>10</sup> the ordre of Melchisedech. Of whom<sup>11</sup> ther is to vs a greet word for to seie, and able to be expowned, for 3e ben maad<sup>w</sup> feble to<sup>x</sup> here. For whanne<sup>12</sup> 3e ouzten to be maistris for tyme<sup>y</sup>, eftsoone 3e nedden that 3e be tauzt, whiche ben the lettris of the bigynnyng of Goddis wordis. And 3e ben maad thilke, to whiche<sup>z</sup> is nede of mylk, and not sad mete. For ech that is parcenere of<sup>13</sup> mylk<sup>\*</sup>, is with out part<sup>†</sup> of the word of rijtwysnesse, for he is a litil child. But<sup>14</sup> of parfit men is sad mete, of hem that for custom han wittis exercisid to discrecioun of good and of yuel.

\* that is, hath nede to esiteching. ve.

† without part: that is, unable to take hard thing. Lire here. ve.

## CAP. VI.

Therfor<sup>a</sup> we bringinge<sup>b</sup> in a word of 1 the bigynnyng<sup>†</sup> of Crist, be we borun to the perfeccioun of hym, not eftsoone leggyng the fundament of penaunce fro deed werkis, and of the feith to God, and of teching of baptyms, and of<sup>2</sup> leiyng on of hondis, and of rying 3 azen of deed men, and of the<sup>c</sup> euerlastinge doom. And this thing we schulen do,<sup>3</sup> if God schal suffre. But it is impossible<sup>d</sup>,<sup>4</sup> that thei that ben onys liztned, and 'han

† that is, of the bigynning feith wherbi Crist begyneth to be in us. The Glose here. v.

<sup>r</sup> an other *ox.* <sup>s</sup> Om. *v.* <sup>t</sup> aftur *T.* bi *v.* <sup>u</sup> Om. *v.* <sup>v</sup> Om. *q.* <sup>w</sup> Om. *v.* <sup>x</sup> offringe with greet cry and teeris *v.* <sup>y</sup> hym *sv.* Om. *y.* <sup>z</sup> Om. *v.* <sup>a</sup> was *v.* <sup>b</sup> lerede *sx.* <sup>c</sup> led to perfeccioun *v.* <sup>d</sup> alle men *T.* <sup>e</sup> and is clepid *v.* <sup>f</sup> bi *nv.* <sup>g</sup> is to *v.* <sup>h</sup> vnable *T.* <sup>i</sup> Om. *sx.* <sup>k</sup> expounded, or interpretid *G.* expounded interpretid *MP.* expowned *T.* <sup>l</sup> Om. *stx.* <sup>m</sup> Om. *gm<sup>s</sup>x.* <sup>n</sup> For *v.* <sup>o</sup> ouzten to be *v.* <sup>p</sup> tyme of long knowyng *T.* <sup>q</sup> a tyme *v* *pr.m.* <sup>r</sup> Om. *T.* <sup>s</sup> into *k.* to *v.* <sup>t</sup> whiche *v.* <sup>u</sup> Om. *v.* <sup>v</sup> of sad *s.* <sup>w</sup> Forwhi *v.* <sup>x</sup> for *v.* <sup>y</sup> the *N.* Om. *v.* that *x.* <sup>z</sup> the wittis *G.* her wittis *T.* <sup>a</sup> hauntid *gmopt.* traueiliden *v.* <sup>b</sup> Om. *ox.* <sup>c</sup> Therefore *alii.* <sup>cc</sup> Om. *y.* <sup>d</sup> Om. *mp.* <sup>e</sup> Om. *G* *pr.m.* *v.* <sup>f</sup> Om. *v.* <sup>g</sup> lygyng *gmp.* leiende *sx.* <sup>h</sup> the feith *v.* <sup>i</sup> baptyms *gmpt.* <sup>k</sup> or waschyngis *gmpt.* Om. *ox.* <sup>l</sup> techingis *gtx.* <sup>m</sup> Om. *G* *pr.m.* *mpt.* <sup>n</sup> that thei *v.* <sup>o</sup> liztned *ov.*

<sup>t</sup> he seith in another place *R.* <sup>u</sup> Om. *a.* <sup>w</sup> ymaad *a.* <sup>x</sup> for to *R.* <sup>y</sup> a tyme *A* *sec.m.* *ikoß.* <sup>z</sup> whom *1.* <sup>a</sup> Wherefore *æghka.* <sup>b</sup> bryngen *gk.* <sup>c</sup> Om. *eb.* <sup>d</sup> vnpossible *enk.*

tastid also heuenly 3ifte, and ben maad  
 5 parceners of the<sup>p</sup> Hooly Gost, netheles  
 tastiden<sup>q</sup> the good word of God, and ver-  
 6 tues of the world to comynge<sup>r</sup>, and ben  
 sliden fer away, eftsoone<sup>s</sup> for<sup>t</sup> to be<sup>u</sup> re-  
 newlid<sup>v</sup>, 'or maad newe<sup>w</sup>, to penaunce;  
 eftsoones crucifyinge to hem silf the sone  
 7 of God, and hauynge<sup>x</sup> to scorn. Forsothe<sup>y</sup>  
 the erthe drynkyng reyn ofte comynge  
 vpon<sup>z</sup> it; and bryngynge forth couenable  
 eerbe to hem of whom<sup>a</sup> it is tilid, takith  
 8 blessing of God. Forsoth it bryngynge  
 forth thornes and breris, is reprobable,  
 and next to curs<sup>b</sup>, whos endyng<sup>c</sup> schal be  
 9 into brennyng. Forsoth, 3e moost dere-  
 worthe, we tristen of 3ou betere thingis,  
 and neer to heelthe<sup>d</sup>, netheles<sup>e</sup> thou3 we  
 10 speken so<sup>f</sup>. Sothli<sup>g</sup> God is not vniust, that  
 he for3ete 3oure workis<sup>h</sup> and loue, thei  
 whiche<sup>k</sup> 3e han schewid in his name; for  
 3e han mynistrid to seyntis, and mynistrin.  
 11 Forsothe we coueiten ech<sup>l</sup> of 3ou for<sup>m</sup> to<sup>n</sup>  
 schewe the same bysynesse to the<sup>nn</sup> ful-  
 12 fillyng<sup>o</sup> of hope<sup>p</sup> til<sup>q</sup> into<sup>r</sup> the ende; that  
 3e be not maad slow, but also suweris of  
 hem, 'the whiche<sup>s</sup> by feith and pacience  
 13 schulen enherite biheestis<sup>t</sup>. Forwhi God  
 biheetynge to Abraham, for he hadde 'no  
 man<sup>u</sup> more, by whom he schulde swere,  
 14 swoor by hym silf, seiynge, No but I  
 blessynge schal<sup>v</sup> blesse thee, and I multi-  
 15 plyinge schal multiplie thee; and<sup>w</sup> so he  
 longe suffringe<sup>x</sup> gaat 'repromyscioun, or  
 16 biheeste a3en<sup>y</sup>. Forsothe<sup>z</sup> men swere<sup>a</sup>  
 by the more of hem, and the ende of al  
 her controuersye<sup>b</sup>, 'or debate<sup>c</sup>, is an ooth  
 17 to confirmacioun. In the<sup>d</sup> which thing  
 God willinge for<sup>e</sup> to schewe<sup>f</sup> to the eyris  
 of his biheeste<sup>g</sup> the vnmouableness, 'or  
 sadnesse<sup>h</sup>, of his conseil, put<sup>i</sup> bitwixe<sup>k</sup> an

tastid also<sup>e</sup> an heuenly 3ifte, and ben  
 maad parceneris of the Hooli Goost, and 5  
 netheles han tastid the good word of  
 God, and the vertues of the world to  
 comynge, and ben slidun fer awei, that 6  
 thei be renewid<sup>f\*</sup> eftsoone to penaunce<sup>†</sup>.  
 Whiche eftsones crucifiens<sup>‡</sup> to hem silf  
 the sone of God, and han to<sup>h</sup> scorn<sup>||</sup>.  
 For the erthe that drinkith<sup>i</sup> reyn ofte 7  
 comynge on it, and bringith forth coue-  
 nable erbe to hem of whiche it is tilid,  
 takith blessing of God. But that that 8  
 is bringinge forth thornes and breris, is  
 reprobable, and next to curs, whos end-  
 yng schal be in to brennyng. But, 3e 9  
 moost dereworthe, we tristen of 3ou  
 betere thingis, and neer to helthe, thou3  
 we speken so. For God is not vniust, 10  
 that he for3ete 3oure werk and loue,  
 whiche 3e han schewid in his name; for  
 3e han mynystrid to seyntis, 'and mynistr-  
 tren<sup>k</sup>. And we coueiten that ech of 3ou 11  
 schewe the same bisynesse to the fillyng  
 of hope in to the ende; that 3e be not 12  
 maad slowe, but also sueris of hem,  
 whiche bi feith and pacience schulen  
 enherite the biheestis. For God bihe- 13  
 tinge to Abraham, for he hadde noon  
 grettere, bi whom he schulde swere,  
 swoor bi hym silf, and seide, Y bless- 14  
 inge schal blesse thee<sup>l</sup>, and Y multipli-  
 ynge schal multiplie thee<sup>§</sup>; and so he 15  
 long abidinge hadde the biheeste. For 16  
 men sweren bi a grettere<sup>¶</sup> than hem silf,  
 and the ende of al her ple<sup>m</sup> is an ooth  
 to confirmacioun. In which thing God 17  
 willynge to schewe plenteuouslier to the  
 eiris of his biheest the sadnesse of his  
 counsel, puttide<sup>n</sup> bitwixe<sup>o</sup> an ooth, that 18  
 bi twey<sup>p</sup> thingis vnmeuable, bi whiche

\* *renewid*;  
 that is, to be  
 cristned eft;  
 netheles thei  
 mowen be sau-  
 id bi uerey pe-  
 naunce, but  
 thei moun not  
 be maad newe  
 bi the secunde  
 cristenynge;  
 forwhi cristen-  
 ing may not be  
 don twyees in  
 oo man. *The  
 Glose and Lire  
 here. ve.*  
 † *Either it is im-  
 possible; that  
 is, ful hard,*  
 that thei be  
 maad newe to  
 penaunce, but  
 it is not vtterly  
 impossible as  
 longe as thei  
 ben in this lijf;  
 and this expo-  
 sicioun seemith  
 for to acorde  
 more to the  
 lettre. *Lire  
 here. v.*  
 ‡ *maad newe to  
 penaunce; ech  
 man may be in  
 this lijf. Lyre  
 here. e.*  
 § *thei that  
 wolen be cristen-  
 ed twyes, ben  
 lijk the cruci-  
 fiers and scorn-  
 ers of Crist,  
 and thou3 thei  
 crucifien Crist  
 not in dede,  
 thei crucifien  
 him as to him-  
 self; that is, don  
 therto as myche  
 as thei mowen.  
 The Glose and  
 Lire here. ve.*  
 ¶ *to scorn; as  
 myche as is in  
 hem thei cru-  
 cifien eft God-  
 dis sone and  
 scornen him,  
 that dispisen  
 his grace and  
 ligen in syn-  
 nes. The Glose  
 here rehersinge  
 Crisostom. ve.  
 § I schal multi-  
 plie thee;  
 vndirstonde  
 thou, if I do*

<sup>p</sup> Om. G. <sup>q</sup> thei tastiden T. <sup>r</sup> comen SX. <sup>s</sup> ben maad newe eftsoone V. <sup>t</sup> Om. SFX. <sup>u</sup> Om. V.  
<sup>v</sup> renewid SX. Om. V. <sup>w</sup> Om. GMOPTVX. <sup>x</sup> hauyng hym T. <sup>y</sup> Forwhi V. <sup>z</sup> Om. SFX. <sup>a</sup> whiche V.  
<sup>b</sup> curse, or dampnacioun T. <sup>c</sup> euydence T. <sup>d</sup> helth than breres and thornes T. <sup>e</sup> Om. V. <sup>f</sup> Om. o. so  
scharpli T. <sup>g</sup> Forwhi V. <sup>h</sup> werke AGMNOPQSTV. <sup>i</sup> Om. SFX. <sup>k</sup> that X. <sup>l</sup> that ech V. <sup>m</sup> Om. SFX.  
<sup>n</sup> Om. V. <sup>nn</sup> Om. Q. <sup>o</sup> fillinge V. <sup>p</sup> the hope Q. <sup>q</sup> Om. T. <sup>r</sup> to Q. <sup>s</sup> whiche V. that X. <sup>t</sup> the bihestis X.  
<sup>u</sup> noon V. <sup>v</sup> I shul s. <sup>w</sup> Om. O. <sup>x</sup> suffringe aduersitees T. <sup>y</sup> the a3ein biheest GMP. a3en byhest O.  
the bihest T. repromisscioun X. <sup>z</sup> Forwhi V. <sup>a</sup> sworn QTY. <sup>b</sup> debate OQ. <sup>c</sup> Om. OQX. <sup>d</sup> Om. VXX.  
<sup>e</sup> Om. SX. <sup>f</sup> schewe plenteuousliere V. <sup>g</sup> bihestis S. <sup>h</sup> Om. OX. <sup>i</sup> puttide V. <sup>k</sup> bitwen S.

<sup>e</sup> also haue taastid R. <sup>f</sup> renulid GK. <sup>g</sup> crucifyinge A et alii. <sup>h</sup> him to K sec. m. <sup>i</sup> Om. R pr. m.  
<sup>k</sup> Om. GK. <sup>l</sup> Om. GK. <sup>m</sup> ether debate K marg. <sup>n</sup> putte K. <sup>o</sup> bitwene O. <sup>p</sup> two I.

18 oth, that by tweye<sup>l</sup> thingis vnmouable,  
by whiche it is impossible God<sup>m</sup> for<sup>a</sup> to<sup>o</sup>  
lye<sup>oo</sup>, we haue strengest solace, *or confort*<sup>p</sup>,  
the<sup>q</sup> whiche fleen to gidere for<sup>r</sup> to holde  
19 the hope put forth. The<sup>s</sup> which as ant  
ankir we han sikir to the soule<sup>u</sup>, and sad,  
and<sup>v</sup> ynngoinge til to the ynnere<sup>w</sup> thingis of  
20 hydyng; where the forgoere<sup>x</sup> for vs entride  
yn<sup>y</sup>, Jhesus, maad bischop into<sup>z</sup> withouten  
ende vp<sup>a</sup> the ordre of Melchisedech<sup>b</sup>.

## CAP. VII.

1 Sothli this Melchisedech, kyng<sup>bb</sup> of Sa-  
lem, the<sup>c</sup> prest of the hizeste God, the<sup>d</sup>  
which mette with Abraham gon<sup>e</sup> azen fro  
2 sleynge<sup>f</sup> of kyngis, and blesside him; to  
whom and Abraham departide<sup>g</sup> tythes of  
alle thingis; first sothli the<sup>h</sup> which is  
interpretid kyng of rijtwysnesse, aftir-  
ward forsothe and kyng of Salem, that is  
3 to seie, kyng<sup>l</sup> of pees, with oute fadir,  
with oute modir, with oute genelogie, ne-  
thir hauynge bigynnyng of dayes, nethir  
ende of lyf<sup>k</sup>; forsoth he liened to the  
sone of God, dwellith prest into<sup>l</sup> with-  
4 outen ende. Forsoth biholde 3e hou greet  
'is this *man*<sup>m</sup>, to whom and<sup>n</sup> Abraham  
patriark 3af tithes of the<sup>o</sup> beste thingis.  
5 And sotheli men takynge presthod of the  
sones of Leeuy han maundement for<sup>p</sup> to  
take tythes of the peple, vp<sup>q</sup> the lawe<sup>r</sup>,  
that is to seye, of her britheren, thou3  
and thei wenten out of the leendis of  
6 Abraham. Forsoth he<sup>s</sup> whos generacioun  
is not noumbrid<sup>ss</sup> in hem<sup>t</sup>, tooke tithis of<sup>u</sup>  
Abraham; and he blesside this *Abraham*,  
7 the which hadde repromysiouns<sup>v</sup>. For-  
soth withoute<sup>w</sup> a3enseyng, that that is  
8 lesse, is blessid of the betere. And here  
sothli men deiynge taken tithis; forsoth  
9 ther 'it is witnessid<sup>x</sup>, that he lyueth. And

it is impossible that God lie, we<sup>q</sup> han a<sup>r</sup>  
strengeste solace, 'we that fleen to gidere<sup>s</sup>  
to holde the hope that is put forth to vs.  
Which *hope* as an ankir we han sikir to 19  
the soule, and sad, and goynge<sup>t</sup> in to the  
ynnere thingis of hiding; where the bifore 20  
goere, Jhesus, that is maad bischop with  
outen ende bi the ordre of Melchisedech,  
entride for vs.

not this, no  
man bileue to  
me in eny  
thing. *The  
Glose here.*  
Either thus,  
my treuthe  
schal faile, if  
this is not don.  
*Lire here. ve.*  
¶ *bi grettere;*  
that is, bi God,  
which aloone  
is sothfast of  
hymself. *The  
Glose here. ve.*

## CAP. VII.

And this Melchisedech, king of Salem, 1  
and preest of the hizeste God, which  
mette with<sup>u</sup> Abraham, as he turnede  
azen fro the<sup>v</sup> sleynge<sup>w</sup> of kyngis<sup>x</sup>, and  
blesside hym; to whom also Abraham 2  
departide tithis of alle thingis; first he is  
seid king of rijtwysnesse, and aftirward  
kyng of Salem, that is to seie, king of  
pees, with out fadir, with out modir, 3  
with out genelogie, nether hauynge bi-  
gynnyng of daies, nether ende of lijf;  
and he *is* lickened to the sone of God,  
and dwellith preest with outen ende.  
But biholde 3e how greet is this, to 4  
whom Abraham the patriark 3af tithis  
of the beste thingis. For men of the 5  
sones of Leuy takeinge presthod han  
maundement to take tithis of the puple,  
bi the lawe, that is to seie, of her bri-  
theren, thou3 also thei wenten out of  
the leendis of Abraham. But he whos 6  
generacioun is not noumbrid in hem,  
took tithis of Abraham; and he blesside  
this *Abraham*, which hadde repromys-  
siouns<sup>y</sup>. With outen ony a3enseyng, that 7  
that is lesse, is blessid of the betere.  
And<sup>z</sup> heere deedli men taken tithis; but 8  
there he berith witnessyng, that he lyu-  
eth. And that it be seid so, bi Abraham 9

<sup>l</sup> two GMPSTX. <sup>m</sup> that God V. <sup>n</sup> Om. SPX. <sup>o</sup> Om. V. <sup>oo</sup> he Y. <sup>p</sup> Om. X. <sup>q</sup> Om. V. <sup>r</sup> Om. SX.  
<sup>s</sup> Om. V. <sup>t</sup> Om. O. <sup>u</sup> soule, to stable it T. <sup>v</sup> Om. PV pr. m. <sup>w</sup> innermore GMPT. <sup>x</sup> biforegoere V.  
<sup>y</sup> Om. V. <sup>z</sup> Om. V. <sup>a</sup> after GMPT. bi V. <sup>b</sup> Melchisedech entride for vs V. <sup>bb</sup> was kyng V. <sup>c</sup> Om.  
GMPT. <sup>d</sup> Om. V. <sup>e</sup> goynge or. <sup>f</sup> fleinge T. <sup>g</sup> partide K. 3af X pr. v. <sup>h</sup> Om. V. <sup>i</sup> a kyng T.  
<sup>k</sup> lijf in knowinge T. <sup>l</sup> Om. V. <sup>m</sup> this is X. <sup>n</sup> Om. T. <sup>o</sup> Om. G pr. m. MPT. <sup>p</sup> Om. SX. <sup>q</sup> after  
GMPT. bi V. <sup>r</sup> lawe, and not otherwije T. <sup>s</sup> Om. QXY. <sup>ss</sup> nombre Y. <sup>t</sup> hem, that is, Melchisedec T.  
<sup>u</sup> of this O. <sup>v</sup> repromysioun N. <sup>w</sup> withoute ony MOPQTVX. <sup>x</sup> he berith witnessinge V.

<sup>q</sup> we that fleen togidre EIQEGK. that we fleen togidere K pr. m. that fleen to gidere K sec. m. <sup>r</sup> Om.  
EIKQABCEGO sec. m. <sup>s</sup> Om. EIKQEGK. <sup>t</sup> ether entringe K marg. <sup>u</sup> Om. R pr. m. <sup>v</sup> Om. KOβ. <sup>w</sup> ether  
deeth K marg. <sup>x</sup> the kinges E. <sup>y</sup> repromissiouns, *ethir biheestis* n. repromysioun k. <sup>z</sup> But a.

that it is<sup>y</sup> so<sup>z</sup> seid, by Abraham, and<sup>a</sup>  
 10 Leeuy, that took tithis, is<sup>b</sup> tithid; for-  
 soth<sup>bb</sup> and 3it he was in his<sup>c</sup> fadris<sup>d</sup> leendis,  
 whanne Melchisedech mette with him.  
 11 Therefore if endyng<sup>e</sup> was by presthod of  
 Leeuy, forsothe<sup>f</sup> vndir hym the peple took  
 the lawe, what 3it was it nedeful, an-  
 other prest for<sup>g</sup> to ryse, vp<sup>h</sup> the ordre of  
 Melchisedech, and not for<sup>i</sup> to be seid vp<sup>k</sup>  
 12 the ordre of Aaron? Forsothe<sup>l</sup> the prest-  
 hod translaticid<sup>m</sup>, it is nede<sup>n</sup> that and<sup>o</sup>  
 13 translacioun<sup>p</sup> of lawe<sup>q</sup> be maad. Forsothe  
 he in whom thes thingis ben seid, is of  
 another lynage, of the<sup>r</sup> which no man  
 14 was<sup>s</sup> prest<sup>t</sup>, *'or redy<sup>u</sup>*, to the auter. Soth-  
 li<sup>v</sup> it is opynly<sup>w</sup> knowun<sup>x</sup>, that oure Lord  
 is born of<sup>y</sup> Juda, in which lynage Moyses  
 15 spak no thing of prestis. And more 3it  
 it is knowun<sup>z</sup>, if vp<sup>a</sup> the ordre of Mel-  
 16 chisedech another prest rysith; the<sup>b</sup> which  
 is not maad vp<sup>c</sup> the lawe of fleischly  
 maundement, but vp<sup>d</sup> vertu<sup>e</sup> of lyf insol-  
 ible<sup>ee</sup>, *'or that<sup>f</sup> 'may not be vndon<sup>g</sup>*.  
 17 Sothli<sup>h</sup> he witnessith, For<sup>i</sup> thou art a prest  
 into<sup>k</sup> withouten ende, vp<sup>l</sup> the ordre of  
 18 Melchisedech; forsoth reprouyng of the  
 maundement bifore goyng is maad, for  
 19 the<sup>m</sup> vnsadnesse and vnprofyt of it. For-  
 soth<sup>n</sup> the lawe brou3te no thing to *'perfit*  
*thing<sup>o</sup>*, forsoth the bryngyng yn of betere  
 20 hope, by which we nei3en to God<sup>p</sup>. And  
 hou greet it is, not withoute sweringe<sup>q</sup>;  
 forsoth othere ben maad prestis<sup>r</sup> with  
 21 oute an<sup>s</sup> oth; *'forsoth this prest<sup>t</sup> with<sup>u</sup>*  
 an oth, by hym that seide to hym, The  
 Lord swoor, and it schal not rewe him,  
 Thou ert a prest into<sup>v</sup> withouten ende,  
 22 vp<sup>w</sup> the ordre of Melchisedech; in so  
 moche Jhesu is maad<sup>x</sup> biheter<sup>y</sup> of the be-

also Leuy, that took tithis, was tithid;  
 and 3it he was in his fadris leendis,<sup>10</sup>  
 whanne Melchisedech mette with<sup>a</sup> hym.  
 Therfor if perfeccioun was bi the preest-<sup>11</sup>  
 hood of Leuy, for vndur hym the puple  
 took the lawe, what 3it was it nedeful,  
 another preest to rise, bi the ordre of  
 Melchisedech, and not to be seid bi the  
 ordre of Aaron? For whi whanne the<sup>b</sup><sup>12</sup>  
 preesthod is translaticid, it is nede that  
 also translacioun of the<sup>c</sup> lawe be maad.  
 But he in whom these thingis ben seid,<sup>13</sup>  
 is of another lynage, of<sup>cc</sup> which no man  
 was preest<sup>d</sup> to the auter. For it is opyn,<sup>14</sup>  
 that oure Lord is borun of Juda, in  
 which lynage Moyses spak no thing of  
 preestis. And more 3it it is knowun, if<sup>15</sup>  
 bi the ordre of Melchisedech another  
 preest is risun vp; which is not maad<sup>16</sup>  
 bi the lawe of fleischly maundement<sup>e</sup>, but  
 bi vertu of lijf that may not be vndon.  
 For he witnessith, That thou art a preest<sup>17</sup>  
 with outen ende, bi the ordre of Melchi-  
 sedech; that repreuyng of the maunde-<sup>18</sup>  
 ment bifore goyng is maad, for the vn-  
 sadnesse and<sup>f</sup> vnprofit<sup>g</sup> of it. For whi<sup>19</sup>  
 the lawe brou3t no thing to perfeccioun,  
 but there is a bringing in of a betere  
 hope, bi which we nei3en to God. And<sup>20</sup>  
 hou greet it is, not with out sweryng;  
 but the othere ben maad preestis with  
 outen an ooth; but this preest with an<sup>21</sup>  
 ooth, bi hym that seide *'to hym<sup>h</sup>*, The  
 Lord swoor, and it schal not rewe hym,  
 Thou art a preest with outen ende, bi  
 the ordre of Melchisedech; in so myche<sup>22</sup>  
 Jhesus is maad biheetere of the betere  
 testament. And the othere<sup>i</sup> weren<sup>k</sup> maad<sup>23</sup>  
 manye preestis<sup>l</sup>, *'therfor for<sup>m</sup> thei weren*

<sup>y</sup> be *v*. <sup>z</sup> Om. *G pr. m.* <sup>a</sup> also *v*. <sup>b</sup> was *v*. <sup>bb</sup> for *v*. <sup>c</sup> the *s*. <sup>d</sup> fadir *MPT.* <sup>e</sup> perfeccioun *v*.  
<sup>f</sup> for *v*. <sup>g</sup> Om. *sx.* <sup>h</sup> after *GMPT.* bi *v*. <sup>i</sup> Om. *qsx.* <sup>k</sup> after *GMPT.* bi *v*. <sup>l</sup> Forwhi whanne *v*.  
<sup>m</sup> is translaticid *v*. <sup>n</sup> nedeful *SY.* <sup>o</sup> also *v*. <sup>p</sup> the translacioun *AN.* <sup>q</sup> the lawe *GOX.* <sup>r</sup> Om. *vX.*  
<sup>s</sup> is *o*. <sup>t</sup> redy *T.* <sup>u</sup> Om. *OT.* <sup>v</sup> For *v*. <sup>w</sup> opyn *K.* <sup>x</sup> Om. *v*. <sup>y</sup> in *o*. <sup>z</sup> to knowe *X.* <sup>a</sup> after  
*GMNPT.* bi *v*. <sup>b</sup> Om. *v*. <sup>c</sup> after *GMPT.* bi *v*. <sup>d</sup> after *GMNPT.* bi *v*. <sup>e</sup> the vertu *qsx.* <sup>ee</sup> not able  
to be vndon *o*. <sup>f</sup> *or that that v*. Om. *x.* <sup>g</sup> *may not be don KQ.* Om. *x.* <sup>h</sup> For *v*. <sup>i</sup> That *v*. <sup>k</sup> Om. *v*.  
<sup>l</sup> after *GMPT.* bi *v*. <sup>m</sup> Om. *T.* <sup>n</sup> Forwhi *v*. <sup>o</sup> perfeccioun *v*. <sup>p</sup> God, *is maad bi Crist v*. <sup>q</sup> swer-  
inge, *that Crist is maad prist aftur the ordre of Melchisedec T.* <sup>r</sup> pristis in the old lame *T.* <sup>s</sup> Om. *GMPT.*  
<sup>t</sup> this forsothe *s.* but this prest *v*. <sup>u</sup> *is maad with v*. <sup>v</sup> Om. *v*. <sup>w</sup> after *GMPT.* bi *v*. <sup>x</sup> maad betre  
*GMPT.* <sup>y</sup> Om. *MP.*

<sup>a</sup> Om. *R.* <sup>b</sup> Om. *K.* <sup>c</sup> Om. *CEIKMQRUXabcegkqoaβ.* <sup>cc</sup> in *Egk.* <sup>d</sup> prest, *eithir redi R.* <sup>e</sup> comaunde-  
ment *EIK sec. m.* <sup>q</sup> *pr. m.* <sup>gka.</sup> <sup>f</sup> and the *eac.* <sup>g</sup> profyt *c.* <sup>h</sup> Om. *R pr. m.* <sup>i</sup> othir mo *k.* <sup>k</sup> ben *k.*  
prestis vp the lawe *k.* <sup>m</sup> for that that *k.*

23 tere testament. And sothli othere mo  
ben<sup>z</sup> maad prestis vp<sup>a</sup> 'the lawe<sup>b</sup>, 'for that<sup>c</sup>  
that<sup>d</sup> thei weren forbeden by deeth for<sup>e</sup> to  
24 dwelle; forsoth<sup>f</sup> this man<sup>g</sup>, for that<sup>h</sup> he  
dwelle<sup>i</sup> into<sup>k</sup> withouten ende, hath<sup>l</sup> euere-  
25 lastyng presthod. Wherfore and he may  
saue into<sup>m</sup> withouten ende, comyng ny<sup>3</sup>  
bi hym silf<sup>n</sup> 'to God, euermore lyuyng  
26 for<sup>o</sup> to preye for vs. Forsoth it bycaam  
that such a man were bischop to vs,  
hooly, innosent, inpolute<sup>p</sup>, 'or ful clene<sup>q</sup>,  
departid fro 'synful men<sup>r</sup>, and maad hizet  
27 than heuenes; the<sup>s</sup> which hath not nede  
ech day, as prestis, first for his owne  
giltis for<sup>t</sup> to offre oostis<sup>u</sup>, 'or sacrificis<sup>v</sup>,  
aftirward<sup>w</sup> for the peple; sothli<sup>x</sup> he dide  
28 this thing, 'onys offryng him silf<sup>y</sup>. For-  
soth the lawe ordeynede men prestis hau-  
yng sykenesse<sup>z</sup>, 'or freelte<sup>a</sup>; forsoth<sup>b</sup> the  
word of swering, the<sup>c</sup> which is aftir the  
lawe, ordeynede the sone perfynt into<sup>d</sup>  
withouten ende.

forbedun bi deth to dwelle stille; but<sup>24</sup>  
this<sup>n</sup>, for<sup>o</sup> he dwellith with outen ende,  
hath an euerlastyng presthod. Wher-<sup>25</sup>  
for also he may saue with outen ende,  
comyng ny<sup>3</sup> bi hym silf to God, and  
euermore lyueth to preye for vs. For it<sup>26</sup>  
bisemyde that sich a<sup>p</sup> man<sup>q</sup> were a bi-  
schop to vs, hooli, innocent, vndefoulid,  
clene, departid fro synful men, and maad  
hizere than heuenes; which hath not nede<sup>27</sup>  
ech dai, as prestis, first for hise owne  
giltis to offre sacrifices, and aftirward  
for the puple; for he dide this thing in  
offryng hym silf onys. And the lawe<sup>28</sup>  
ordeynede men prestis hauyng sijksesse;  
but the word of swering, which is after  
the lawe, ordeynede the sone perfit with  
outen ende.

## CAP. VIII.

1 Forsothe a<sup>e</sup> capitle vpon<sup>f</sup> tho thingis  
that ben seid. We han such a bischop,  
that saat to gidere in<sup>g</sup> the ri<sup>3</sup>thalf of the  
2 seete of greetnesse in heuenes, mynystre<sup>h</sup>  
of seyntis and of the verri tabernacle, that  
3 God sette<sup>i</sup>, and not man. Forsothe<sup>k</sup> ech  
bischop is ordeyned for<sup>l</sup> to offre ziftis and  
oostis<sup>m</sup>; wherfore it<sup>n</sup> is nede, and<sup>o</sup> this  
man<sup>p</sup> 'for to<sup>q</sup> haue sum thing that he  
4 schal<sup>r</sup> offre. Therefore if he<sup>s</sup> were vpon<sup>t</sup>  
erthe, he were no<sup>u</sup> prest, whanne ther  
weren that schulden offre ziftis vp<sup>v</sup> the  
5 lawe, the<sup>w</sup> whiche seruen to the saum-  
pler<sup>x</sup> and schadewe of heuenly thingis. As  
it is<sup>y</sup> answerid to Moyses, whanne he  
schulde ende<sup>z</sup> the tabernacle, Se<sup>a</sup>, he<sup>b</sup>

## CAP. VIII.

But a capitle<sup>†</sup> on tho thingis that ben<sup>1</sup>  
seid. We han siche<sup>r</sup> a bischop, that sat  
in<sup>g</sup> the ri<sup>3</sup>thalf of the seete of greetnesse  
in heuenes, the mynystre of seyntis, and<sup>2</sup>  
of the veri tabernacle, that God made,  
and not man. For ech bischop is or-<sup>3</sup>  
deyned to offre ziftis and sacrificis;  
wherfor it is nede, that also this *bischop*  
haue sum thing that he schal offre.  
Therfor if he were on erthe, he were no<sup>4</sup>  
preest, whanne ther weren that schulden  
offre ziftis bi the lawe, whiche seruen to<sup>5</sup>  
the saumpler and schadewe of heuenly  
thingis. As it was answerid to Moyses,  
whanne he schulde ende the tabernacle,  
Se, he seide, make thou alle thingis bi the

† a capitol:  
that is, a schort  
comprehending  
of many thingis.  
The Glose here.  
ve.

<sup>z</sup> weren v. <sup>a</sup> after GMPT. Om. v. <sup>b</sup> Om. v. <sup>c</sup> therefore v. <sup>d</sup> Om. s. for v sec. m. <sup>e</sup> Om. SX.  
<sup>f</sup> sothely GMPT. <sup>g</sup> Om. X. <sup>h</sup> Om. v. <sup>i</sup> dwelleth AGMNOPQSTVXY. <sup>k</sup> Om. v. <sup>l</sup> haue A. <sup>m</sup> Om. v.  
<sup>n</sup> also v. <sup>o</sup> Om. OSX. <sup>p</sup> vnfyld o. <sup>q</sup> or vndefoulid GMPT. Om. OX. <sup>r</sup> synners MT. <sup>s</sup> Om. v.  
<sup>t</sup> Om. SX. <sup>u</sup> Om. o. <sup>v</sup> Om. OX. <sup>w</sup> and afterwarde o. <sup>x</sup> for v. <sup>y</sup> in offryng himself oonys v.  
<sup>z</sup> syknessis v. <sup>a</sup> Om. OX. <sup>b</sup> but v. <sup>c</sup> Om. v. <sup>d</sup> Om. v. <sup>e</sup> this T. <sup>f</sup> is maad vpon T. on VX.  
<sup>g</sup> on SX. <sup>h</sup> the mynystre v. <sup>i</sup> settide v. <sup>k</sup> Forwhi v. <sup>l</sup> Om. SX. <sup>m</sup> sacrificis v. <sup>n</sup> and it s.  
<sup>o</sup> that also v. Om. X. <sup>p</sup> man Crist T. *bischop* v. Om. X. <sup>q</sup> Om. v. to X. <sup>r</sup> schulde T. <sup>s</sup> it T.  
<sup>t</sup> on VX. <sup>u</sup> not TY. <sup>v</sup> after GMPT. bi v. <sup>w</sup> Om. v. <sup>x</sup> saumpler, or figure T. <sup>y</sup> was v. <sup>z</sup> make T.  
<sup>a</sup> See thou G sec. m. <sup>b</sup> the Lord T.

<sup>a</sup> he this I. this man k. <sup>o</sup> for that that k. <sup>p</sup> Om. Ek pr. m. <sup>q</sup> Om. E. <sup>r</sup> Om. gk. <sup>s</sup> on bgk.

seith<sup>c</sup>, make thou alle thingis vp<sup>d</sup> the saumpler, that is schewid to thee in the mount. Now forsoth he hath getyn a betre mynsterie, by how moche and he is<sup>e</sup> a mediatour of af<sup>f</sup> betere testament, the<sup>g</sup> which is halewid<sup>h</sup>, 'or confermyd<sup>i</sup>, with betere biheestis. For if 'the ilke<sup>k</sup> firste hadde be voydid<sup>l</sup> fro blame<sup>m</sup>, sothli a place<sup>o</sup> of the secunde schulde not be souzt. Forsoth<sup>o</sup> repropunge hem he<sup>p</sup> seith, Loo! dayes comen, seith the Lord, and I schal ende<sup>q</sup> a newe testament vpon<sup>r</sup> the hous of Ysrael, and vpon<sup>s</sup> the house of Juda; not vp<sup>t</sup> the testament that I made to her fadris, in<sup>u</sup> the day in which<sup>v</sup> I cauzte her hond, that I schulde leede hem out of the lond of Egipt; for thei dwelliden not perfiltly in my testament, and I haue dispysid<sup>w</sup> hem, seith the Lord. For<sup>x</sup> this is the testament, 'the which<sup>y</sup> I schal dispose to the hous of Israel aftir<sup>z</sup> tho<sup>a</sup> dayes, seith the Lord, in zyuyng my lawis into the soulis of hem, and into the hertis 'of hem<sup>b</sup> I<sup>c</sup> schal aboue wryte hem; and I schal be to hem into God, and thei schulen be to me into a peple. And ech man schal not teche his neizbore, and ech man his brother, seyinge, Knowe thou the Lord; for alle men schulen wite<sup>d</sup>, 'or knowe<sup>e</sup>, me, fro the lesse<sup>f</sup> 'til to<sup>g</sup> the more of hem. For I schal be helpful<sup>h</sup>, 'or merciful<sup>i</sup>, to the wickidnesse<sup>k</sup> of hem, and now I schal not bithenke<sup>l</sup> on<sup>m</sup> the synnes of hem. Forsoth in seyinge newe, the formere wexiden<sup>n</sup> olde; forsoth that that is of many dayes, and wexith<sup>o</sup> olde, is ny<sup>3</sup> the<sup>p</sup> deeth.

## CAP. IX.

1 Sotheli and<sup>q</sup> the formere<sup>r</sup> hadde iustifyingis of worschipe, and hooly thing worldli, 'that is, duringe for a tyme<sup>s</sup>.

saumpler<sup>t</sup>, that is schewid to thee in the mount. But now he hath getun a betere mynsterie, bi so myche as he is a mediatour of a betere testament, which is confermyd with betere biheestis. For if<sup>7</sup> the ilke firste hadde lackid blame, the place of the secunde schulde not haue be souzt. For he repropunge hem seith,<sup>8</sup> Lo! daies comen, seith the Lord, and Y schal make perfit a newe testament on the hous of Israel, and on the hous of Juda; not lijk the testament that Y made<sup>9</sup> to her fadris, 'in the dai<sup>u</sup> in which Y cauzte her hond, that Y schulde leede hem out of the loond of Egipt; for thei dwelliden not perfiltly in my testament, and Y haue dispysid hem, seith the Lord. But<sup>10</sup> this is the<sup>v</sup> testament, which Y schal dispose to the hous of Israel aftir<sup>w</sup> tho<sup>w</sup> dayes, seith the Lord, in<sup>x</sup> zyuyng my lawis in to the soulis of hem, and in to the hertis of hem I schal aboue write hem; and Y schal be to hem in to a<sup>y</sup> God, and they schulen be to me in to a puple. And ech man schal not teche his<sup>11</sup> neizbore, and ech man his brother, seyinge, Knowe thou the Lord; for alle men schulen knowe me, fro the lesse<sup>z</sup> to<sup>a</sup> the more of hem. For Y schal be mer-<sup>12</sup> ciful to the wickidnesse of hem, and now Y schal not bithenke on the synnes of hem. But in seyinge a newe, the formere<sup>13</sup> wexide eeld; and that that is of many daies, and wexith eeld, is ny<sup>3</sup> the<sup>b</sup> deeth.

## CAP. IX.

And the former *testament* hadde iustifyingis<sup>c</sup> of worschip, and hooly thing duringe for a tyme. For the tabernacle<sup>2</sup>

<sup>c</sup> seide v. <sup>d</sup> aftur T. bi v. <sup>e</sup> is maad s. <sup>f</sup> Om. NT. <sup>g</sup> Om. r. <sup>h</sup> conferred v. <sup>i</sup> Om. ovx. <sup>k</sup> that x. <sup>l</sup> voyde AGMNOPSTVXY. <sup>m</sup> blaam, *perfitly clensyng men T.* <sup>n</sup> place, or *opportunitate T.* <sup>o</sup> For he v. <sup>p</sup> Om. v. <sup>q</sup> make perfit v. <sup>r</sup> on vx. <sup>s</sup> on svx. <sup>t</sup> after GMPT. vpon o. bi v. <sup>u</sup> Om. s. <sup>v</sup> the whiche n. <sup>w</sup> disposid n. <sup>x</sup> Forwhi v. <sup>y</sup> whiche sv. that x. <sup>z</sup> and after qsv. <sup>a</sup> the T. <sup>b</sup> Om. T. <sup>c</sup> and K. <sup>d</sup> knowe ov. <sup>e</sup> Om. ovx. <sup>f</sup> leeste o. <sup>g</sup> vnto MPT. <sup>h</sup> merciful o. <sup>i</sup> Om. ox. <sup>k</sup> wickidnessis s. <sup>l</sup> thenken s. <sup>m</sup> of MT. <sup>n</sup> wex s. wexide v. wexen x. wexe y. <sup>o</sup> wexide GMPT. <sup>p</sup> Om. x. <sup>q</sup> Om. T. <sup>r</sup> formere *testament v.* <sup>s</sup> Om. o.

<sup>t</sup> ensaumpler r. <sup>u</sup> Om. egk. <sup>v</sup> Om. bk. <sup>w</sup> the r *pr. m.* <sup>x</sup> I k. <sup>y</sup> Om. r *pr. m.* <sup>z</sup> leste gk. <sup>a</sup> til to K *sec. m.* <sup>b</sup> to the K *sec. m. g.* <sup>c</sup> iustifyng k.

2 Forsoth the tabernacle was maad first, in which weren candelstickis, and boord<sup>t</sup>, and puttinge forth of looues, that<sup>u</sup> is seid hooly.  
 3 Forsoth aftir the veil, *'or hydyng<sup>v</sup>*, the secunde tabernacle, *'that is seid<sup>w</sup> 'sancta sanctorum, that is<sup>x</sup>, hooly of hooli thingis;*  
 4 hauynge a goldin sencer, and the arke of testament, keuerid aboute on ech syde with gold, in the<sup>y</sup> which a<sup>z</sup> pot of gold hauynge manna, and the 3erd of Aaron that florischide, and the<sup>a</sup> tablis of testament<sup>b</sup>;  
 5 vpon<sup>c</sup> whiche<sup>d</sup> thingis weren cherubyns of glorie, schadewinge the propiciatorie<sup>e</sup>; of whiche thingis it is not now for<sup>f</sup> to seye  
 6 by alle<sup>g</sup>. Forsoth thes<sup>h</sup> maad thus to gidere, sothli in<sup>i</sup> the formere tabernacle<sup>k</sup> prestis entriden yn<sup>l</sup> euermore<sup>m</sup>, endinge  
 7 the officis<sup>n</sup> of sacramentis<sup>o</sup>; forsoth in the secunde *tabernacle*, onys in the 3eer<sup>p</sup> the bissshop aloone<sup>q</sup>, not withoute blood<sup>r</sup>, the<sup>s</sup> which he offrith for his ignoraunce and  
 8 the peplis. The<sup>t</sup> Hooly Gost signyfyng<sup>u</sup> this thing, not<sup>v</sup> 3it the wei of seyntis for<sup>w</sup> *'to be<sup>x</sup> openyd, 3it<sup>y</sup> the former tabernacle*  
 9 *hauynge<sup>z</sup> state<sup>a</sup>.* The<sup>b</sup> which parable is<sup>c</sup> of this present time, bisydis<sup>d</sup> which 3iftis and oostis<sup>e</sup>, *'or sacrificys<sup>f</sup>*, ben offrid, the<sup>g</sup> whiche moun not make a<sup>h</sup> man seruyng  
 10 drynkis, and dyuerse waischingis, and rijt-wysnessis of fleisch, put<sup>i</sup> *'til to<sup>k</sup> the<sup>l</sup> tyme*  
 11 *of coreccioun<sup>m</sup>.* Forsoth Crist beyng<sup>n</sup> a bisshop of goodis to comynge<sup>o</sup>, by<sup>p</sup> a larger and perfitere<sup>q</sup> tabernacle, not maad by hond,  
 12 that is to seye, not of this making, nether by blood of goot buckis, or of<sup>r</sup> caluys, but bi his owne blood, entride oonys into hooly thingis, euerlasting<sup>s</sup> redemcioun<sup>t</sup> foundyn<sup>u</sup>.  
 13 Forsoth<sup>v</sup> if the blood of goot buckis, and

was maad first, in which weren candelstickis, and boord, and setting forth of looues, which is seid hooli. And after<sup>d</sup> the veil<sup>e</sup>, the secunde tabernacle, that is seid *sancta sanctorum, that is, hooli of hooli thingis;* hauynge a goldun censer, and the arke of the testament, keuered aboute on ech side with gold, in which *was* a pot of gold hauynge manna, and the 3erde of Aaron that florischide, and the tablis of the testament; on whiche<sup>s</sup> thingis<sup>f</sup> weren cherubyns of glorie, ouerschadewinge the propiciatorie; of whiche thingis it is not now to seie bi alle. But<sup>e</sup> whanne these weren maad thus togidere, preestis entriden euermore in the formere tabernacle, doynge the offices of sacrifices; but in the secunde *tabernacle*, the<sup>7</sup> bisshop *entride* onys in the 3eer, not without blood, which he offrith for his ignoraunce and the puplis. For the Hooli Goost signefiede this thing, that not 3it the weie of seyntis was openyd<sup>g</sup>, while the formere tabernacle hadde staat. Which parable is of this present tyme,<sup>9</sup> bi which also 3iftis and sacrifices ben offrid, whiche moun not make a man seruyng perfit bi conscience, oneli in metis, and drynkis, and dyuerse waischingis, and rijt-wisnessis of fleisch, that weren sett to<sup>h</sup> the tyme of correccioun. But Crist beyng a bisshop of goodis to comynge, *entride* bi a largere and perfitere tabernacle, not maad bi hoond, that is to seye, not of this making, nether bi<sup>12</sup> blood of goot buckis, or of calues, but bi his owne blood, entride onys in to the<sup>l</sup> hooli thingis, that weren foundun bi an euerlastinge redempcioun. For if the<sup>13</sup>

<sup>t</sup> a bord GMT. <sup>u</sup> which V. <sup>v</sup> Om. OFX. <sup>w</sup> that K. that is P. is said TVX. <sup>x</sup> Om. O. <sup>y</sup> Om. SV. <sup>z</sup> was a V. <sup>a</sup> Om. G pr. m. MPT. <sup>b</sup> the testament GPQST. <sup>c</sup> on VX. <sup>d</sup> the whiche O. <sup>e</sup> propiciatorie, or merciable place T. <sup>f</sup> Om. SX. <sup>g</sup> alle circumstauncis T. <sup>h</sup> thes tabernaclis T. whanne these weren V. <sup>i</sup> and K. Om. V. <sup>k</sup> Om. V. <sup>l</sup> Om. VX. <sup>m</sup> euermore, or cche day T. euermore in the formere tabernacle V. <sup>n</sup> offis QSX. <sup>o</sup> sacrifices V. <sup>p</sup> Om. V. <sup>q</sup> aloone entride oonis in the 3eer V. <sup>r</sup> blood entrid T. <sup>s</sup> Om. V. <sup>t</sup> Forwhi<sup>l</sup> the V. <sup>u</sup> signifiede V. <sup>v</sup> that not V. <sup>w</sup> Om. SVX. <sup>x</sup> was V. <sup>y</sup> while V. <sup>z</sup> hadde 3it V. <sup>a</sup> staat, or during T. <sup>b</sup> Om. V. <sup>c</sup> Om. MPT. <sup>d</sup> bi V. <sup>e</sup> sacrifices V. <sup>f</sup> Om. OFX. <sup>g</sup> Om. V. <sup>h</sup> Om. X. <sup>i</sup> put in N. <sup>k</sup> vnto MPT. <sup>l</sup> Om. S. <sup>m</sup> correpcioun G pr. m. <sup>n</sup> beeing present V. <sup>o</sup> comen S. <sup>p</sup> entride bi V. <sup>q</sup> profitablere SY. perfit T. <sup>r</sup> Om. NVV. <sup>s</sup> whanne euerlastinge V. <sup>t</sup> azenbygeyng O. <sup>u</sup> was founden V. <sup>v</sup> For V.

<sup>d</sup> Om. b. <sup>e</sup> or hidynge x sec. m. marg. <sup>f</sup> Om. E. <sup>g</sup> ether shewed K marg. <sup>h</sup> on a. <sup>i</sup> Om. EIK qrbcehoab.

bolis, and asche<sup>w</sup> of a<sup>x</sup> cow calf spreynd<sup>y</sup>, halowith vnclene men to the clensyng of  
 14 fleisch, how moche more the blood of Crist, the<sup>z</sup> which by the Hooly Gost offride hym<sup>a</sup> vnwemmyd to God, schal clense oure conscience fro deede workis, for<sup>b</sup> to serue to  
 15 'God luyng<sup>c</sup>? And therefore he is a<sup>d</sup> mediatour of<sup>e</sup> new testament, that deeth<sup>f</sup> fallinge bitwix<sup>g</sup>, into<sup>h</sup> redempcioun of thei trespassyngis that weren vndir the former  
 16 myscioun<sup>k</sup> of euerlasting eritage. Sotheli<sup>l</sup> where is<sup>m</sup> a<sup>n</sup> testament<sup>o</sup>, it is nede, that the deeth of the testament maker come  
 17 bitwix<sup>p</sup>. Forsoth<sup>q</sup> the testament is confermyd in deede *men*<sup>r</sup>; ellis it is not<sup>s</sup> worth<sup>t</sup>, the while he<sup>u</sup> lyueth, that made  
 18 the testament<sup>v</sup>. Wherfore sothli nether the firste testament is<sup>w</sup> halowid withoute  
 19 blood<sup>x</sup>. Forsoth<sup>xx</sup> ech maundement of the lawe radd<sup>y</sup> of Moyses to al the peple, he takyng<sup>z</sup> the blood of calues, and of buckis of geet, with watir, and reed wolle, and ysope, sprengde<sup>a</sup> and<sup>b</sup> 'the ilke<sup>c</sup> book<sup>d</sup>  
 20 and al the peple, seyng<sup>e</sup>, This is the blood<sup>f</sup> of the testament, that God commaundide to 3ou. Also he sprengde<sup>g</sup> by<sup>h</sup> blood the tabernacle, and alle the<sup>i</sup> vessels of mynysterie<sup>k</sup>, 'or *seruyse*<sup>l</sup>, in lich<sup>m</sup> manere. And almost alle thinges<sup>n</sup> ben clensid in blood vp<sup>o</sup> the lawe; and withoute scheding of blood remyssioun<sup>p</sup> of synnes<sup>q</sup> is not  
 23 maad<sup>r</sup>. Therefore it<sup>s</sup> is nede the<sup>t</sup> saumpleris forsoth<sup>u</sup> of heuenli thingis for<sup>v</sup> to<sup>w</sup> be clensid with these thingis; forsoth 'the ilke<sup>x</sup> heuenly thingis with betere oostis<sup>y</sup> than  
 24 thes<sup>z</sup>. Forsoth Jhesus entride not into hooly<sup>a</sup> thingis maad by<sup>b</sup> hondis, the<sup>c</sup> saum-

blood of gootbuckis, and of boolis, and the aische of a cow calf spreynd, halew-  
 ith vnclene men to the clensyng of fleisch, hou myche more the blood of  
 Crist, which bi the Hooli Goost offride hym silf vnwemmyd to God, schal clense oure conscience fro deed werkis, to serue  
 God<sup>k</sup> that lyueth? And therfor he is a<sup>l</sup> mediatour of the newe testament, that bi deeth fallinge bitwix<sup>e</sup>, in to redempcioun of tho<sup>l</sup> trespassyngis that weren vndur the formere testament, thei that ben clepid take the biheest of euerlastinge eritage. For where a testament is, it is  
 nede, that the deeth of the<sup>m</sup> testament makere come bitwix<sup>e</sup>. For a testament  
 is confermed in deed *men*; ellis it is not worthe, while he lyueth, that made the testament. Wherfor nether the firste tes-  
 tament was halewid without blood. For  
 whanne ech maundement of the lawe was red of Moises to al the puple, he took the blood of calues, and of<sup>n</sup> buckis of geet, with watir<sup>†</sup>, and reed wolle, and ysope, and bispreynde bothe thilke  
 book and al the puple, and seide, This  
 is the blood of the testament, that God commaundide to 3ou. Also he spreynde  
 with blood the tabernacle, and alle the vessels of the seruyce in lijk maner. And  
 almost alle thingis ben clensid in blood bi the lawe; and without scheding of blood remyssioun of synnes<sup>o</sup> is not maad. Therfor it is nede, that the saumpleris<sup>p</sup> of heuenli thingis be clensid with these thingis; but thilke heuenli thingis with betere sacrificis than these. For Jhesus  
 entride not in to hooli thingis maad bi

† The comoun Glose seith that water bitokeneth bapteme, red wolle feruent charite, ysope Cristis mekenesse. T.

<sup>w</sup> the asche *AGMNOPTVX*. the ashes *SY*. <sup>x</sup> Om. *q*. <sup>y</sup> sprengd *s*. <sup>z</sup> Om. *v*. <sup>a</sup> hymself *GMNPTV*.  
<sup>b</sup> Om. *sx*. <sup>c</sup> luyng<sup>e</sup> God *GMPT*. <sup>d</sup> Om. *t*. <sup>e</sup> of the *GMPQSTXY*. <sup>f</sup> bi deeth *v*. <sup>g</sup> bitwen *sx*. <sup>h</sup> in to the *n*. <sup>i</sup> thoo *v*. tho *y*. <sup>k</sup> the repromissioun *m*. the biheeste *v*. <sup>l</sup> For whi *v*. <sup>m</sup> Om. *v*. <sup>n</sup> Om. *n*.  
<sup>o</sup> testament is *v*. <sup>p</sup> bitwen *sx*. bitwix<sup>e</sup> to conferme it *t*. <sup>q</sup> Forwhi *v*. <sup>r</sup> *men, that is, bi the deeth of witnessis* *t*. <sup>s</sup> no *o*. <sup>t</sup> worthi *qx*. <sup>u</sup> that he *t*. <sup>v</sup> testament, for he may chaunge it 3if he wole, or slijd therfro *t*. <sup>w</sup> was *v*. <sup>x</sup> blood, in token of the tothere *t*. <sup>xx</sup> For *v*. <sup>y</sup> was redd *v*. <sup>z</sup> took *v*. <sup>a</sup> spreynd *AGMNPQTY*. and bispreynd *v*. <sup>b</sup> that *n*. Om. *t*. both *v*. al *x*. <sup>c</sup> that *x*. <sup>d</sup> book, wherein the lawe was writen *t*. <sup>e</sup> and seide *v*. <sup>f</sup> book *k*. <sup>g</sup> spreynde *AGMNPQTYV*. <sup>h</sup> with *GMOPTV*. <sup>i</sup> Om. *o*. <sup>k</sup> seruices *MPT*. <sup>l</sup> Om. *MOPTX*. or *seruyse* *qs*. <sup>m</sup> lichy *q*. <sup>n</sup> Om. *k*. <sup>o</sup> after *GMPT*. bi *v*. <sup>p</sup> remyssioun *v*. repromysioun *x*. <sup>q</sup> synne *MPT*. <sup>r</sup> maade in the lawe *t*. <sup>s</sup> sothely it *t*. <sup>t</sup> that the *TV*. <sup>u</sup> Om. *t*. <sup>v</sup> Om. *MPSTVX*. <sup>w</sup> Om. *TV*. <sup>x</sup> thilk *o*. tho *x*. <sup>y</sup> sacrificis *v*. <sup>z</sup> thes, for bi Cristes blood thei ben clensid *t*. <sup>a</sup> halowid *t*. <sup>b</sup> with *o*. <sup>c</sup> the whiche ben *t*.

<sup>k</sup> to God *A pr. m.* <sup>b</sup> *sec. m.* <sup>l</sup> the *EIG*. <sup>m</sup> Om. *R*. <sup>n</sup> Om. *a*. <sup>o</sup> synne *I pr. m.* <sup>p</sup> saumpler *k*.

plers of verri thingis, but into 'the ilke  
 heuene<sup>d</sup>, that he appere<sup>e</sup> now to chere<sup>f</sup>,  
 25 'or face<sup>g</sup>, of God for<sup>g</sup> vs; nether<sup>h</sup> that he  
 offre him silf ofte, as the bischop entride  
 into hooli thingis by<sup>i</sup> alle 3eeris in alien  
 26 blood<sup>k</sup>, ellis it bihofte hym ofte<sup>l</sup> for<sup>m</sup> to  
 suffre<sup>n</sup> fro the bigynnyng of the world;  
 now forsoth onys in the endyng<sup>o</sup> of the<sup>p</sup>  
 worldis, to<sup>q</sup> distruccioun of synne by his  
 27 oost, 'or sacrifice<sup>r</sup>, he apperide<sup>s</sup>, and as it<sup>t</sup>  
 is ordeyned to men, oonys for<sup>u</sup> to deie.

## CAP. X.

28 Forsoth aftir this dom<sup>v</sup>, so and Crist  
 was offrid onys, for<sup>w</sup> to auoyde<sup>x</sup> the synnes  
 of many men; the secunde tyme<sup>y</sup> he schal  
 appere withoute synne to men abydinge  
 him into the<sup>z</sup> heelthe<sup>a</sup> 'of hem by feith<sup>b</sup>.  
 1 †Forsoth the lawe<sup>d</sup> hauynge schadowe of  
 goodis to comynge<sup>e</sup>, not 'the ilke<sup>f</sup> ymage  
 of thingis, 'by alle 3eeris by the ilke same<sup>g</sup>  
 oostis<sup>h</sup>, whiche<sup>i</sup> 'thei offren withoute ceess-  
 inge<sup>k</sup>, 'neuere may<sup>l</sup> make men 'comynge  
 2 ny<sup>m</sup> perfy<sup>n</sup>; ellis thei schulden haue ceess-  
 id for<sup>o</sup> to be offrid, therefore that the wor-  
 schippers clensid oonys, hadden no<sup>p</sup> con-  
 3 science of synne ferthermore<sup>q</sup>. But in  
 hem<sup>r</sup> mynde of synnes<sup>s</sup> is maad by alle  
 4 3eeris. Forsoth<sup>t</sup> it is ynpossible synnes<sup>u</sup>  
 for<sup>v</sup> to<sup>w</sup> be don<sup>x</sup> away by blood of bolis,  
 5 and buckis of geet. Therefore he entrynge  
 into the world, seith, Thou woldist not  
 'an oost<sup>y</sup>, 'or sacrifice<sup>z</sup>, and offring; for-  
 soth<sup>a</sup> thou<sup>b</sup> hast<sup>c</sup> shapyn<sup>d</sup> a body<sup>e</sup> to<sup>f</sup> me;  
 6 and<sup>g</sup> brent sacrificis for<sup>h</sup> synne<sup>i</sup> pleside  
 7 not to thee. Thanne I seyde, Loo! I come;  
 in the heed<sup>k</sup>, 'or bigynnyng<sup>l</sup>, of the book  
 it is writun of me, that I do thi wille<sup>m</sup>.

hoondis, *that ben* saumpleris<sup>q</sup> of very  
 thingis, but in to heuene it silf, that he  
 appere now to the cheer of God for vs;  
 nether that he offre him silf ofte, as the<sup>25</sup>  
 bischop entride in to hooli thingis bi  
 alle 3eeris in alien blood, ellis it bihofte<sup>26</sup>  
 hym to suffre ofte fro the bigynnyng of  
 the world; but now onys in the ending  
 of worldis<sup>r</sup>, to<sup>s</sup> distruccioun of synne bi  
 his sacrifice he apperide. And<sup>t</sup> as it is<sup>27</sup>  
 ordeynede to men, onys to die, but<sup>28</sup>  
 aftir this *is* the dom, so Crist was offrid  
 onys, to auoyde<sup>u</sup> the synnes of many men;  
 the secunde tyme he schal appere with  
 outen synne to men that abiden him in  
 to heelthe.

## CAP. X.

For the lawe hauinge a schadewe of<sup>1</sup>  
 good thingis 'that ben<sup>v</sup> to come, not the  
 ilke image of thingis, mai neuer make  
 men neizinge perfit bi the ilke same sacri-  
 fices<sup>w</sup>, which thei offren without ceessing  
 bi alle 3eeris; ellis thei schulden haue<sup>2</sup>  
 ceessid to be offrid, for as myche as the  
 worschiperis clensid onys, hadden not<sup>x</sup>  
 ferthermore conscience of synne. But in<sup>3</sup>  
 hem mynde of synnes is maad bi alle  
 3eeris. For it is impossible that synnes<sup>4</sup>  
 be doon awei bi blood of boolis, and of  
 buckis of geet. Therfor he entrynge in<sup>5</sup>  
 to the world, seith, Thou woldist not sa-  
 crifice and offryng; but thou hast schapun  
 a bodi to me; brent sacrificis<sup>y</sup> also for<sup>6</sup>  
 synne plesiden not to thee. Thanne Y<sup>7</sup>  
 seide, Lo! Y come; in the bigynnyng  
 of the book it is writun of me, that Y do  
 thi wille, God. He seiyng bifor, That<sup>8</sup>

<sup>d</sup> heuens itself *v.* that heuene *x.* <sup>e</sup> apperide *KV.* <sup>f</sup> the chere *GMOPTVX.* <sup>g</sup> Om. *GMOPTX.* *of face N.*  
<sup>gg</sup> of *V.* <sup>h</sup> ne *he entride T.* <sup>i</sup> in *T.* <sup>k</sup> blood of *beestis T.* <sup>l</sup> Om. *V.* <sup>m</sup> Om. *SX.* <sup>n</sup> suffre ofte *V.*  
<sup>o</sup> eendinges *Q.* <sup>p</sup> Om. *MQSTVX.* <sup>q</sup> to the *SX.* <sup>r</sup> Om. *GMOPTX.* <sup>s</sup> aperid to the *fader T.* <sup>t</sup> Om. *T.*  
<sup>u</sup> Om. *GMPSTX.* <sup>v</sup> *is the dom V.* <sup>w</sup> Om. *SX.* <sup>x</sup> voiden *S.* avoid, or do away *T.* <sup>y</sup> Om. *X.* <sup>z</sup> Om. *V.*  
<sup>a</sup> heste *Q.* <sup>b</sup> Om. *V.* <sup>†</sup> In *V* the chapter begins here. <sup>d</sup> old lawe *T.* <sup>e</sup> comen *SX.* <sup>f</sup> that *X.* <sup>g</sup> Om. *V.*  
 bi alle 3eeris bi tho same *X.* <sup>h</sup> oostis, *that the lawe comaundith T.* Om. *V.* <sup>i</sup> Om. *V.* that *X.* <sup>k</sup> Om. *V.*  
<sup>l</sup> may neuere *V.* <sup>m</sup> neizinge *V.* <sup>n</sup> perfy<sup>t</sup>, bi thilke same sacr. whiche thei offren without ceessing bi alle  
 3eeris *V.* <sup>o</sup> Om. *SX.* <sup>p</sup> not ferthermore *V.* <sup>q</sup> Om. *V.* <sup>r</sup> hem by *oft offring T.* <sup>s</sup> synne *T.* <sup>t</sup> For *V.*  
<sup>u</sup> that synnes *V.* <sup>v</sup> Om. *STVX.* <sup>w</sup> Om. *V.* <sup>x</sup> Om. *N.* <sup>y</sup> sacrifice *V.* <sup>z</sup> Om. *GMOPTVX.* <sup>a</sup> but *V.*  
<sup>b</sup> Om. *T.* <sup>c</sup> schalt *G.* Om. *T.* <sup>d</sup> Om. *T.* <sup>e</sup> body to *suffre and dye T.* <sup>f</sup> thou hast 3ouun to *T.*  
<sup>g</sup> Om. *V.* <sup>h</sup> and for *V.* <sup>i</sup> synnes *X.* <sup>k</sup> heuyd *GT.* bigynnyng *O.* <sup>l</sup> Om. *GMOPTX.* or the *bygynnyng V.*  
<sup>m</sup> wille, God *T.* wille, thou God *V.*

<sup>q</sup> ensaumplers *EIK.* <sup>r</sup> the worldis *R.* <sup>s</sup> to the *K.* <sup>t</sup> Not *a.* <sup>u</sup> ether do away *K marg.* <sup>v</sup> Om. *R pr. m.*  
<sup>w</sup> sacrifice *A pr. m.* <sup>x</sup> Om. *g pr. m. k.* <sup>y</sup> sacrifice *A pr. m. K pr. m. R pr. m.*

8 He 'seying aboue<sup>n</sup>, 'or *bifore*<sup>o</sup>, For thou  
woldist not oostis<sup>p</sup>, and offringis, and brent  
sacrificis, and<sup>q</sup> for synne, ne<sup>r</sup> tho thingis  
ben plesaunt to thee, 'the whiche<sup>s</sup> ben  
9 offrid vp<sup>t</sup> the lawe, thanne I seide, Lo! I  
come, that I do thi<sup>u</sup> wille, God<sup>v</sup>. He  
doith away the firste<sup>w</sup>, that he make<sup>x</sup> the<sup>y</sup>  
10 secunde<sup>z</sup>. In which wil we ben halewid  
by the offering of the body of Crist Jhesu  
11 oonys. And sothli ech prest is redy 'ech  
day mynstringe<sup>a</sup>, 'and ofte tymes<sup>b</sup> off-  
ringe the same oostis<sup>c</sup>, 'the whiche<sup>d</sup> mown  
12 neuere do away synnes<sup>e</sup>. Forsoth this  
*man*<sup>f</sup> offringe an<sup>g</sup> oost<sup>h</sup> for synnes, for euer-  
more sittith on<sup>i</sup> the rizthalf of God the  
13 fadir; fro theennis forth abidyng, til his  
14 enemyes ben put a stool of<sup>k</sup> his feet. Sothli  
by oon offryng he endide<sup>l</sup> for euermore  
15 halowide men. Forsoth and the Hooly Gost  
witnessith to<sup>m</sup> vs<sup>n</sup>; forsoth<sup>o</sup> aftirward<sup>p</sup> he  
16 seide, Forsoth this is the testament, 'the  
which<sup>q</sup> I schal wisse to hem aftir tho<sup>qq</sup>  
dayes, 'the Lord seith<sup>r</sup>, in<sup>s</sup> 3yuyng my  
lawis in the hertis<sup>t</sup> of hem, and in the  
soulis<sup>u</sup> of hem I<sup>v</sup> schal aboute wryte hem;  
17 and now I schal no more thenke on<sup>w</sup> the  
18 synnes and<sup>x</sup> wickidnessis of hem. For-  
sothe where 'is remission of these<sup>y</sup>, now<sup>z</sup>  
19 non offering for synne. 'And so<sup>a</sup>, britheren,  
hauyng<sup>b</sup> trist<sup>c</sup> into the entring of seyntis<sup>d</sup>  
20 in the blood of Crist, 'the whiche<sup>e</sup> he<sup>f</sup>  
halowide<sup>g</sup> to vs a new wey, and lyuyng  
bi a weyl, 'or *heuering*<sup>h</sup>, that is to seye, his  
21 fleisch, and<sup>i</sup> the<sup>k</sup> greet prest on<sup>l</sup> the hous<sup>m</sup>  
22 of God, go<sup>n</sup> we to<sup>o</sup> with verri herte into<sup>p</sup>  
the plente<sup>q</sup> of feith; we<sup>r</sup> spreynt<sup>s</sup> the  
hertis fro yuel conscience, and waischyn  
23 the body with clene watir, holde<sup>t</sup> the con-

thou woldist not sacrificis, and offringis,  
and brent sacrifices for synne, ne tho  
thingis ben plesaunt to thee, whiche ben  
offrid bi the lawe<sup>t</sup>, thanne Y seide, Lo!<sup>9</sup>  
Y come, that Y do thi wille, God. He  
doith awei the firste<sup>z</sup>, that he make stid-  
fast the secunde<sup>a</sup>. In which wille we 10  
ben halewid bi the offering of the bodi of  
Crist Jhesu onys. And ech prest is redi 11  
mynstryng e ch dai, and ofte tymes  
offringe the same sacrifices, whiche moun  
neuere do awei synnes. But this *man* 12  
offringe o<sup>b</sup> sacrifice for synnes, for euere  
more sittith in the rizthalf of God the  
fadir; fro thennus forth abidinge, til 13  
hise enemyes ben put a stool of hise feet.  
For bi oon offering he made perfit for 14  
euere halewid men. And the Hooli Goost 15  
witnessith to vs; for aftir that he seide,  
This is the<sup>c</sup> testament, which Y schal wit- 16  
nesse to hem after<sup>d</sup> tho daies, the Lord  
seith, in 3yuyng my lawes<sup>e</sup> in the hertis  
of hem, and in the soulis of hem Y schal  
aboute write hem; and now Y schal no 17  
more thenke on the synnes and the  
wickidnessis<sup>f</sup> of hem. And where remys- 18  
sion of these is, now *is* ther noon offering  
for synne. Therfor, britheren, hauyng 19  
trist in to the entring of hooli thingis in  
the blood of Crist, which halewide to vs 20  
a newe weie, and lyuyng bi the hiling,  
that is to scie, his fleisch, and *we hau-* 21  
*yng* the greet preest on the hous of God,  
neiz<sup>g</sup> we with very herte in the plente of 22  
feith; and be oure hertis spreined fro an<sup>g</sup>  
yuel conscience, and oure bodies waischun  
with clene watir, and holde we the con- 23  
fession of oure hope, bowinge to no side;

† What ben  
thei worth than  
that ben offrid  
after mennus  
fantasies? T.

<sup>n</sup> aboute sayinge *GMPT.* bifore seyinge o. seyinge bifore *V.* <sup>o</sup> Om. *GMOPFX.* <sup>p</sup> sacrifices *V.* <sup>q</sup> Om. *G sec. m.* <sup>r</sup> Om. o. <sup>s</sup> whiche *V.* that *X.* <sup>t</sup> after *GMPT.* <sup>u</sup> the *KQ.* <sup>v</sup> of God *KQ.* <sup>w</sup> first *3ouun bi Moises T.* <sup>x</sup> ordeyned *T.* make stedfast *V.* <sup>y</sup> Om. *T.* <sup>z</sup> second *3ouun by Crist T.* <sup>a</sup> mynstringe e ch day *V.* <sup>b</sup> Om. *G pr. m.* ofte tymes and *G sec. m.* ofte tyme *T.* <sup>c</sup> sacrifices *V.* <sup>d</sup> whiche *V.* that *X.* <sup>e</sup> synne *SY.* <sup>f</sup> *man Crist T.* Om. *X.* <sup>g</sup> Om. *AN.* oon *GMOPTX.* oo *V.* <sup>h</sup> sacrifice *V.* <sup>i</sup> in *AGMNPFX.* <sup>k</sup> vnder *X.* <sup>l</sup> eendid, or *halowed T.* maade parfit *V.* <sup>m</sup> Om. *T.* <sup>n</sup> vs *trewe in this saying T.* <sup>o</sup> for *V.* <sup>p</sup> aftir that *V.* <sup>q</sup> whiche *V.* that *X.* <sup>qq</sup> the *Y.* <sup>r</sup> seith the Lord *GMPST.* <sup>s</sup> I schal 3if in o. <sup>t</sup> herte *T.* <sup>u</sup> sones *K.* <sup>v</sup> and I o. <sup>w</sup> of *MT.* <sup>x</sup> and on *Q.* <sup>y</sup> remission of these is *V.* <sup>z</sup> now *is V.* <sup>a</sup> Therefore *V.* <sup>b</sup> *we hauyng MT.* <sup>c</sup> trist to *entre MT.* <sup>d</sup> hooly thingis *V.* <sup>e</sup> which *V.* that *X.* <sup>f</sup> Om. *QSTXY.* <sup>g</sup> halewede, or *bigan SY.* halewede, either *bigan V.* <sup>h</sup> Om. *OX.* or *hiling V.* <sup>i</sup> and *we hauyng V.* <sup>k</sup> to the *T.* <sup>l</sup> vpon *GMPT.* of *Q.* <sup>m</sup> hous, or *puple T.* <sup>n</sup> neiz *TV.* <sup>o</sup> Om. *V.* <sup>p</sup> in *V.* <sup>q</sup> temple *X pr. m.* <sup>r</sup> Om. *S.* <sup>s</sup> spreynd, or *clensid GMPT.* sprengd *X.* <sup>t</sup> holde we *GMPST.*

<sup>z</sup> that is, the olde testament *K marg.* <sup>a</sup> that is, the newe testament *K marg.* <sup>b</sup> a *AQ.* <sup>c</sup> a *b.* <sup>d</sup> in *h.* <sup>e</sup> lawe *b.* <sup>f</sup> wickidnesse *xa.* <sup>g</sup> al *k.*

fessioun of oure hope vnbowynge<sup>u</sup>, 'or that may not be foldyn<sup>v</sup>; forsoth<sup>w</sup> he is trewe 24 that 'bihizte azen<sup>x</sup>. And biholde we 'in to<sup>y</sup> gidere in<sup>z</sup> the stiringe<sup>a</sup> of charite and of 25 goode werkis; not forsakyng<sup>b</sup> oure geder- inge to gidere, as it is of<sup>c</sup> custom to<sup>d</sup> sum men, but comfortinge<sup>e</sup>, and by so moche the<sup>f</sup> more, by how<sup>g</sup> moche ze schulen se<sup>h</sup> 26 the day<sup>i</sup> nei3yng<sup>k</sup>. Forsoth<sup>l</sup> to<sup>m</sup> vs syn- nyng<sup>e</sup> wilfully, aftir the knowyng of treuthe takun, 'now an oost<sup>n</sup> for<sup>o</sup> synnes<sup>p</sup> 27 is<sup>q</sup> not<sup>r</sup> left<sup>s</sup>. For whi sum abyding of doom is dredful, and the<sup>t</sup> suyng of fyer, the<sup>u</sup> which<sup>v</sup> is<sup>w</sup> to<sup>x</sup> waastyng<sup>y</sup> aduer- 28 saries<sup>z</sup>. Ony<sup>a</sup> man makynge voyde, 'or brekinge<sup>b</sup>, the lawe of Moyses, deieth with outen any mercy, by tweyne<sup>c</sup> or thre wit- 29 nesses; how moche more<sup>d</sup> gessen ze, him<sup>e</sup> for<sup>f</sup> to<sup>ff</sup> disserue<sup>g</sup> worse turmentis, 'the which<sup>h</sup> 'schal defoule<sup>i</sup> the sone of God, and schal<sup>k</sup> leede<sup>l</sup>, 'or holde<sup>m</sup>, the blood of the testament polute<sup>n</sup>, in 'the which<sup>o</sup> he is halewid<sup>p</sup>, and 'schal do<sup>q</sup> wrong<sup>r</sup>, 'or dispit<sup>s</sup>, 30 to the spirit of grace? Sotheli we witen<sup>t</sup> hym that seide, To me veniaunce, and I schal 31 zelde. And eft, For the Lord schal deme his peple. It is feerful for<sup>u</sup> to falle 32 into hondis<sup>v</sup> of 'God lyuyng<sup>x</sup>. Forsoth haue ze mynde on the formere dayes, in the<sup>y</sup> whiche ze liztned susteyned<sup>z</sup> greet 33 stryf, 'or fyt<sup>a</sup>, of passionns. And sothly in 'that other<sup>b</sup> ze maad<sup>c</sup> a spectacle<sup>d</sup> bi schen- schips and<sup>e</sup> tribulaciounns; in the<sup>f</sup> tothir<sup>g</sup> forsothe ze ben<sup>h</sup> maad felowis of men 34 lyuyng<sup>e</sup> so<sup>i</sup>. For whi and to boundun men ze hadden compassioun, and ze res- seyueden with ioye the raueyne of 3oure goodis<sup>k</sup>, knowynge 3ou for<sup>l</sup> to haue a

for he is trewe<sup>h</sup> that hath made the biheeste. And biholde we togidere in<sup>24</sup> the stiring of charite and of good werkis; not forsakinge oure gadering togidere<sup>†</sup>, as<sup>25</sup> <sup>† togidere ; that is, hem whom in feith we han gederid to gidre. r.</sup> it is of<sup>i</sup> custom to sum men, but coun- fortinge, and bi so myche the more, bi hou myche ze seen the dai nei3yng<sup>e</sup>. Forwhi now a sacrifice for<sup>k</sup> synnes is<sup>26</sup> not left to vs, that synnen wilfuli, aftir that we han take the knowyng of treuthe. Forwhi sum abiding of the<sup>l</sup> dom is dreed-<sup>27</sup> ful, and the suyng of fier, which schal waste aduersaries. Who that brekith<sup>m</sup><sup>28</sup> Moises lawe, dieth withouten any merci, bi tweine<sup>n</sup> or thre witnessis; hou myche<sup>29</sup> more<sup>o</sup> gessen ze, that he disserueth worse turmentis, which defouleth the sone of God, and holdith the blood of the testa- ment pollut, in which he is halewid, and doith dispit to the spirit of grace? For<sup>30</sup> we knowen him that seide, To me veniaunce, and Y schal zelde. And eft, For the Lord schal deme his puple. It is<sup>31</sup> ferdful to falle in to the<sup>oo</sup> hondis of God lyuyng<sup>e</sup>. And haue ze mynde on the<sup>32</sup> formere daies, in which ze weren liztned, and suffriden greet strijf of passionns. And in the 'tothir<sup>p</sup> ze<sup>q</sup> weren maad a<sup>33</sup> spectacle bi schenschipis and tribula- ciounns; in an othir ze weren maad felowis of men lyuyng<sup>e</sup> so. For also to<sup>99</sup> boundun<sup>34</sup> men ze hadden compassioun, and ze res- seyueden with ioye the robberyng of 3oure goodis, knowinge that ze han a betere and a<sup>r</sup> dwellinge substaunce. Therfor<sup>35</sup> nyle ze leese 3oure trist, which hath greet rewarding. For pacience is nedeful to 3ou,<sup>36</sup> that ze do the wille of God, and bringe

<sup>u</sup> vnblowyng<sup>e</sup> T. <sup>v</sup> vnpliable OX. or that mai not be folt s. or that mai not be folden to flesche by desiris T. <sup>w</sup> for V. <sup>x</sup> azenbihizte GMP. azein bihizt tho thingis that we hoopen T. <sup>y</sup> to TY. <sup>z</sup> in to QT. <sup>a</sup> styzyng<sup>e</sup> V. <sup>b</sup> forsakyng<sup>e</sup> in tyme of persecucioun T. <sup>c</sup> Om. T. <sup>d</sup> of s. <sup>e</sup> counselling hem T. <sup>f</sup> Om. O. <sup>g</sup> so XV. <sup>h</sup> seen V. <sup>i</sup> day of passioun T. <sup>k</sup> nei3 T. <sup>l</sup> Forwhi V. <sup>m</sup> now a sacrifice for synnes is not left to us V. <sup>n</sup> Om. V. <sup>o</sup> of q. Om. V. <sup>p</sup> Om. V. <sup>q</sup> Om. QV. <sup>r</sup> Om. V. <sup>s</sup> laft, as was in the old lawe, for verre contricioun with feith purgith synne T. Om. V. <sup>t</sup> Om. SVY. <sup>u</sup> Om. VX. <sup>v</sup> that X. <sup>w</sup> Om. Q. schal V. <sup>x</sup> Om. QV. <sup>y</sup> wasten SVX. <sup>z</sup> the aduersaries T. <sup>a</sup> A V. <sup>b</sup> Om. OX. <sup>c</sup> two GMPSTX. <sup>d</sup> Om. T. <sup>e</sup> that he V. <sup>f</sup> Om. SVX. <sup>ff</sup> Om. V. <sup>g</sup> disserueth V. <sup>h</sup> whiche V. that X. <sup>i</sup> defoulith V. <sup>k</sup> Om. V. <sup>l</sup> holde O. holdith V. <sup>m</sup> Om. OVX. <sup>n</sup> pollutid N. <sup>o</sup> whom GMPT. which SVXY. <sup>p</sup> halowed, or clensid T. <sup>q</sup> doth V. <sup>r</sup> dispit V. <sup>s</sup> Om. OVX. <sup>t</sup> known OV. <sup>u</sup> Om. SX. <sup>v</sup> the hoondes NO. <sup>x</sup> lyuyng<sup>e</sup> God GMT. <sup>y</sup> Om. VX. <sup>z</sup> suffriden MPTV. <sup>a</sup> Om. OX. <sup>b</sup> the tother AGMNOPSTVXY. <sup>c</sup> ben made T. weren maad V. <sup>d</sup> spectacle, or wondring<sup>e</sup> GMP. <sup>e</sup> in K. <sup>f</sup> that Q. <sup>g</sup> tother sijd T. othir Q. <sup>h</sup> Om. N. weren V. <sup>i</sup> so suffring for Crist, as his apostlis T. <sup>k</sup> goodis, or rauisching of hem T. <sup>l</sup> Om. SX.

<sup>h</sup> fre k. <sup>i</sup> the E. Om. rb. <sup>k</sup> of a sup. ras. <sup>l</sup> Om. EIGK. <sup>m</sup> ether maketh voyde K marg. <sup>n</sup> two I. <sup>o</sup> Om. EI pr. m. qgk. <sup>oo</sup> Om. A pr. m. <sup>p</sup> oothir I. <sup>q</sup> Om. o. <sup>99</sup> and to A pr. m. <sup>r</sup> Om. n.

35 betere and<sup>m</sup> dwelling substaunce. 'And  
so<sup>n</sup> nyle 3e leese 3oure trist, 'the which<sup>o</sup>  
36 hath greet rewardyng. Forsoth pacience  
is nedeful to<sup>p</sup> 3ou, that 3e doynge the wille  
37 of God, brynge a3en the biheeste. 3it  
sotheli a lital, how euere lital<sup>q</sup>, he that is  
to comynge<sup>r</sup> schal come, and he schal not  
38 tarie. Forsoth my iust man lyueth of feith;  
that if he 'schal withdrawe<sup>s</sup> 'him silf<sup>t</sup>, he  
39 schal not plesse to my soule. Forsoth we  
ben not the sones of withdrawyng awei  
into perdicion, but of feith into the<sup>u</sup> get-  
yng of soule.

## CAP. XI.

1 Forsothe feith is the substaunce of  
thingis to be hopid, an<sup>v</sup> argument, 'or  
2 certeynte<sup>w</sup>, of thingis not<sup>x</sup> apperinge. So-  
theli in this *feith* olde men<sup>y</sup> han<sup>z</sup> getun<sup>a</sup>  
3 witnessyng<sup>b</sup>. Bi feith we vndirstonden  
the<sup>c</sup> worldis for<sup>d</sup> to<sup>e</sup> be schapun, 'or *maadt*,  
bi Goddis word, that visyble thingis weren  
4 maad of vnuysible thingis. By<sup>s</sup> feith Abel  
offride ful<sup>h</sup> moche more oost<sup>i</sup>, 'or *sacri-  
fice*<sup>k</sup>, 'than Cayn to God<sup>l</sup>, by the<sup>m</sup> which  
he gat witnessyng for<sup>n</sup> to be iust, God<sup>o</sup>  
beringe<sup>p</sup> witnessyng to his 3iftis; and by  
5 that *feith* he deed spekith 3it<sup>q</sup>. By feith  
Enok is<sup>r</sup> translatid, that he schulde not  
se deeth; and he was not founden, for  
the Lord translatide him. Forsothe bifore  
translacioun<sup>s</sup> he hadde<sup>t</sup> witnessyng for<sup>u</sup> 'to  
6 haue<sup>v</sup> plesid God<sup>w</sup>. Forsothe it is im-  
possible 'ony man<sup>x</sup> for<sup>y</sup> to plesse<sup>z</sup> God  
without feith. Forsoth<sup>a</sup> it bihoueth a<sup>b</sup>  
man comynge to God, for<sup>c</sup> to<sup>d</sup> bileue for<sup>e</sup>  
he is, and 'he is<sup>f</sup> rewarder<sup>g</sup> of<sup>h</sup> men yn-  
7 sekinge<sup>i</sup> him<sup>k</sup>. Bi feith Noe<sup>l</sup>, answer<sup>m</sup>  
take of these thingis that 3it weren not  
seyn, dredinge<sup>n</sup> schapide<sup>o</sup> an<sup>p</sup> ark<sup>p</sup>, 'or  
*schip*<sup>r</sup>, into the helthe of his hows<sup>s</sup>; bi  
which<sup>t</sup> he dampnyde the world<sup>u</sup>, and is<sup>v</sup>

a3en the biheest. For 3it a lital, and<sup>s</sup> he<sup>37</sup>  
that is to comynge<sup>t</sup> schal come, and he  
schal not tarie. For my iust man lyueth<sup>38</sup>  
of feith; that if he withdrawith hym silf,  
he schal not plesse to my soule. But we<sup>39</sup>  
ben not the sones of withdrawing awei  
in to perdicion, but of feith in to get-  
yng of soule.

## CAP. XI.

But feith is the substaunce of thingis<sup>1</sup>  
that ben to be hopid, and an argument  
of thingis not apperynge. And in this<sup>2</sup>  
*feith* elde men han gete witnessyng. Bi<sup>3</sup>  
feith we vndurstonden that the worldis  
weren maad bi Goddis word, that visible  
thingis weren maad of vnuysible<sup>u</sup> thingis.  
Bi feith Abel offride a myche more sacri-<sup>4</sup>  
fice than Cayn to God, bi which he gat  
witnessyng to be iust, for God bar wit-  
nessyng to hise 3iftis; and bi that *feith*  
he deed spekith 3it. Bi feith Enok<sup>5</sup>  
was translatid, that he schulde not se  
deeth; and he was not founden, for the  
Lord translatide him. For bifore transla-  
cioun he hadde witnessyng that he pleside  
God. And it is impossible to plesse God<sup>6</sup>  
without feith. For it bihoueth that a  
man comynge to God, bileue that he is,  
and that he is rewardere to<sup>v</sup> men that  
seken hym. Bi feith Noe dredde, thorou<sup>37</sup>  
answere takun of these thingis that 3it  
weren not seyn, and schapide a schip in  
to the<sup>w</sup> helthe of his hous; bi which he  
dampnede the world, and is ordeyned eir  
of ri3twisnesse, which is bi feith. By<sup>8</sup>  
feith he that is clepid Abraham, obeiede

<sup>m</sup> and a MSTXY. <sup>n</sup> Therefore v. <sup>o</sup> welche v. that x. <sup>p</sup> in T. <sup>q</sup> lital tyme o. <sup>r</sup> come sx. <sup>s</sup> with-  
drawith v. <sup>t</sup> hym fro the bileue T. <sup>u</sup> Om. v. <sup>v</sup> and q. <sup>w</sup> Om. ovx. <sup>x</sup> Om. q. <sup>y</sup> fadris T. <sup>z</sup> Om. q.  
<sup>a</sup> greet v. <sup>b</sup> witnessyng of ri3twisnesse T. <sup>c</sup> that the v. <sup>d</sup> Om. svx. <sup>e</sup> Om. v. <sup>f</sup> Om. x. <sup>g</sup> For o.  
<sup>h</sup> Om. x. <sup>i</sup> sacrifice v. <sup>k</sup> Om. ovx. <sup>l</sup> to God than Caym GMPX. <sup>m</sup> Om. A pr. m. sv. <sup>n</sup> Om. svx.  
<sup>o</sup> for God v. <sup>p</sup> bar v. <sup>q</sup> 3itt, for his werkis ben not quenched by his dying T. it y. <sup>r</sup> was v. <sup>s</sup> the translacioun  
GMPT. <sup>t</sup> hadde not k. <sup>u</sup> Om. svx. <sup>v</sup> that he v. <sup>w</sup> to God T. <sup>x</sup> Om. v. <sup>y</sup> Om. sx. <sup>z</sup> haue plesed o.  
<sup>a</sup> For v. <sup>b</sup> that a v. <sup>c</sup> Om. svx. <sup>d</sup> Om. v. <sup>e</sup> that ovr. <sup>f</sup> that he be a g. the T. that he is v.  
<sup>g</sup> reward T. <sup>h</sup> to AGMNOPQSTVXY. <sup>i</sup> seekyng v. <sup>k</sup> hym he is T. <sup>l</sup> Noon T. Nowe y sup. ras. <sup>m</sup> an  
answere AG sec. m. MNPSXY. dredyng thorou3 answe v. <sup>n</sup> Om. v. <sup>o</sup> schop s. scapid T. shoop x.  
<sup>p</sup> a MPT. <sup>q</sup> schip GMPT. <sup>r</sup> Om. GMPX. <sup>s</sup> meine T. <sup>t</sup> whome GMPT. <sup>u</sup> world not bileuyng T. <sup>v</sup> he is T.

<sup>s</sup> Om. R pr. m. <sup>t</sup> come 1 sec. m. a sec. m. <sup>u</sup> inuisible a passim. <sup>v</sup> of 1. <sup>w</sup> Om. rk.

instued<sup>w</sup>, or<sup>x</sup> ordeyned, eir of ri3twys-  
 nesse, the<sup>y</sup> which is by feith. By feith  
 he that is clepid Abraham, obeiede<sup>z</sup> for<sup>a</sup> to  
 go<sup>b</sup> into a place, which he was to takinge<sup>c</sup>  
 into heritage; and he wente out, not wit-  
 9 inge whidur he schulde go. By feith he  
 dwelte in the lond of a3enbiheeste, as in<sup>d</sup>  
 an alien<sup>e</sup>, in<sup>f</sup> litel housis dwellinge<sup>g</sup> with  
 Ysaac and Jacob, euene eyris of the same  
 10 a3enbyheeste<sup>h</sup>. Sotheli<sup>i</sup> he abood a<sup>j</sup> cite  
 hauynge fundamentis, whos crafty man  
 11 and maker is God. By feith and the ilke<sup>k</sup>  
 Sare bareyn, took vertu into<sup>l</sup> conseyuing  
 of seed, 3he, 'bi sydis<sup>m</sup>, 'or withoute<sup>n</sup>, the<sup>o</sup>  
 tyme of age; for sche bileuide him trewe,  
 12 that hadde a3enbihi3t. For which<sup>p</sup> thing  
 and<sup>q</sup> of oon, and him ny3 deed, men<sup>r</sup> ben  
 borun as sterris of heuen in multitude, and  
 as grauel, 'or soond<sup>s</sup>, that is at<sup>t</sup> see side  
 13 vnnoumbrable. By feith alle thes ben  
 deede, the<sup>u</sup> a3enbiheestis<sup>v</sup> not<sup>w</sup> takun, but  
 thei<sup>x</sup> biholdinge hem aferr<sup>y</sup>, and gretinge  
 wel, and knowlechinge for<sup>z</sup> thei ben<sup>a</sup> pil-  
 grymes, and herborid men vpon<sup>b</sup> the<sup>c</sup>  
 14 erthe. Sothli thei that seyn thes thingis,  
 signifien hem<sup>d</sup> for<sup>e</sup> to<sup>f</sup> seke<sup>g</sup> a cuntre.  
 15 And forsothe if thei hadden had mynde of  
 'the ilke<sup>b</sup>, of the<sup>i</sup> which thei 'wenten out<sup>k</sup>,  
 sothli thei<sup>l</sup> hadden tyme of turnyng a3en;  
 16 now forsoth thei desyren a betere, that is  
 to seye, heuenly. Therefore God is not  
 confoundid, 'or schamed<sup>m</sup>, for<sup>n</sup> to be clepid  
 the God of hem; forsothe<sup>o</sup> he made redy  
 17 to hem a cite. Bi feith Abraham offride  
 Ysaac, whanne he was temptid<sup>p</sup>; and he  
 offride the oon bigetyn<sup>q</sup>, the<sup>r</sup> which hadde  
 takyn repromyssiouns<sup>s</sup>, 'or a3enbiheestis<sup>t</sup>;  
 18 to whom it was seid, For<sup>u</sup> in Ysaac seed  
 19 schal be clepid to thee; demynge, for<sup>v</sup> and  
 fro deed men<sup>w</sup> God is my3ty for<sup>x</sup> to reise

to go out in to a place, whiche he schulde  
 take in to eritage; and he wente out, not  
 witinge whidur he schulde go. Bi feith<sup>9</sup>  
 he dwelte in the loond of biheest, as in  
 an alien loond, dwellynge in litel housis  
 with Ysaac and Jacob, euene heiris of  
 the same biheest. For he abood a citee<sup>10</sup>  
 hauynge fundamentis, whos crafti man  
 and maker is God. Bi feith also the ilke<sup>11</sup>  
 Sara bareyn, took vertu in conseyuing of  
 seed, 3he, a3en<sup>a</sup> the tyme of age; for  
 sche bileuede hym trewe, that hadde bi-  
 hi3te. For which thing of oon, and 3it<sup>12</sup>  
 ny3 deed, ther ben<sup>b</sup> borun as sterris of  
 heuene in multitude, and as grauel that  
 is at the see side out of noumbre. Bi<sup>13</sup>  
 feith alle these ben deed, whanne the  
 biheestis weren not takun, but thei bi-  
 helden hem afer, and gretyng hem wel,  
 and knouelehide that thei weren pil-  
 gryms, and herboryd men<sup>c</sup> on the<sup>d</sup> erthe.  
 And thei that sayn these thingis, signi-<sup>14</sup>  
 fien<sup>e</sup> that thei sechen a cuntre. 'If thei<sup>15</sup>  
 hadden hadde mynde of the ilke, of  
 which thei wenten out, thei hadden tyme  
 of turnyng a3en; but now thei desiren a<sup>16</sup>  
 betere, that is to seie, heuenly. Therfor  
 God is not confoundid<sup>f</sup> to be clepid the  
 God of hem; for he made redi to hem  
 a citee. Bi feith Abraham offride Ysaac,<sup>17</sup>  
 whanne he was temptid; and he offride  
 the oon bigetun, whych had takun the  
 biheestis; to whom it was seid, For in<sup>18</sup>  
 Ysaac the<sup>g</sup> seed schal be clepid to thee.  
 For he demyde, that God is my3ti to<sup>19</sup>  
 reise hym, 3he, fro deth; wherfor he took  
 hym also in to a parable. Bi feith also<sup>20</sup>  
 of thingis to conynge, Ysaac blesside  
 Jacob and Esau. Bi feith Jacob diyng<sup>21</sup>  
 blesside alle the sones of Joseph, and

<sup>w</sup> Om. G sec. m. X. instewed OT. justified Y. <sup>x</sup> Om. GTXY. and MPV. <sup>y</sup> Om. V. <sup>z</sup> obeschide M.  
<sup>a</sup> Om. SX. <sup>b</sup> go out MORTVXY. <sup>c</sup> taken SX. <sup>d</sup> Om. N. <sup>e</sup> alien lond G sec. m. marg. TV. <sup>f</sup> dwellinge in V.  
<sup>g</sup> Om. V. <sup>h</sup> bihest T. <sup>i</sup> For V. <sup>j</sup> at a Y. <sup>k</sup> that X. <sup>l</sup> in V. <sup>m</sup> oute of V. <sup>n</sup> Om. OVX. <sup>o</sup> Om. T.  
<sup>p</sup> the whiche Q. <sup>q</sup> Om. O. <sup>r</sup> men for gret age T. Om. X. <sup>s</sup> Om. MORTVX. <sup>t</sup> at the M. in T. <sup>u</sup> whanne  
 the V. <sup>v</sup> a3enbiheest V. <sup>w</sup> weren not V. <sup>x</sup> Om. V. <sup>y</sup> after Q. <sup>z</sup> that thei V. <sup>a</sup> weren V. <sup>b</sup> on SV.  
<sup>c</sup> Om. TX. <sup>d</sup> that thei V. <sup>e</sup> Om. SVX. <sup>f</sup> Om. V. <sup>g</sup> seen V. <sup>h</sup> that X. <sup>i</sup> Om. SVY. <sup>k</sup> out wenten GMPT.  
<sup>l</sup> Om. T. <sup>m</sup> Om. OX. <sup>n</sup> Om. SX. <sup>o</sup> for V. <sup>p</sup> temptid, or assaid T. <sup>q</sup> bigeten sone T. <sup>r</sup> Om. V.  
<sup>s</sup> a3ein biheestis GMPT. <sup>t</sup> or repromyssiouns GMPT. Om. OX. or a3en byheest Y. <sup>u</sup> Om. G. pr. m. MPT.  
<sup>v</sup> that V. <sup>w</sup> Om. V. <sup>x</sup> Om. SX.

<sup>a</sup> a3en of A pr. m. g pr. m. <sup>b</sup> weren R pr. m. <sup>c</sup> men, eithir gestis R. <sup>d</sup> Om. k. <sup>e</sup> signyfieden gk.  
<sup>f</sup> confoundid, eithir schamed R. <sup>g</sup> Om. k sec. m.

hym<sup>y</sup>; wherof<sup>z</sup> he took him and<sup>a</sup> into a<sup>aa</sup>  
 20 parable. By feith and<sup>b</sup> of thingis to com-  
 ynge<sup>c</sup>, Ysaac blesside<sup>d</sup> Jacob and Esau.  
 21 By feith Jacob deyinge<sup>e</sup>, by<sup>f</sup> alle<sup>g</sup> the<sup>h</sup>  
 sones of Joseph blesside<sup>i</sup>, and honouride<sup>k</sup>  
 22 the hiznesse of his<sup>l</sup> 3erde. By feith Joseph  
 deyinge hadde mynde of the passynge forth  
 of the sones of Israel, and comaundide of  
 23 his boones<sup>m</sup>. By feith Moyses born, was  
 hid thre monethis of his fadir and modir,  
 for that thei sizen the 3onge child fair<sup>n</sup>,  
 'or *semely*<sup>o</sup>; and thei dredden not the  
 24 maundement<sup>p</sup> of the kyng. By feith  
 Moyses maad greet<sup>q</sup>, denyede him for<sup>r</sup> to  
 25 be the sone of Pharaois dou3tir, chesyng  
 more<sup>s</sup> for<sup>t</sup> to be turmentid with the peple  
 of God, than for<sup>u</sup> to haue myrthe of tem-  
 26 peral synne; demynge the reprove<sup>v</sup> of  
 Crist more richessis<sup>w</sup> than the tresouris of  
 Egipsians<sup>x</sup>; forsothe<sup>y</sup> he bihelde<sup>z</sup> 'into  
 27 the rewardyng<sup>a</sup>. By feith he forsook  
 Egypt, 'not schamyng<sup>b</sup>, 'or *dredynge*<sup>c</sup>, the  
 hardnesse<sup>d</sup> of the kyng; forsoth<sup>e</sup> he<sup>f</sup> as  
 28 seyng susteynede<sup>g</sup> the inuisyble. By  
 feith he halowide pask, and<sup>h</sup> schedinge<sup>i</sup> of  
 blood<sup>k</sup>, lest he that distryede the firste  
 thingis of *Egipsiens*<sup>l</sup>, schulde touche hem.  
 29 By feith thei passiden the reede see, as bi  
 drye lond, the<sup>m</sup> which thing<sup>n</sup> Egipsiens  
 30 asayinge weren deuourid<sup>o</sup>. By feith the  
 wallis of Jerico felden<sup>p</sup> down, by cumpass-  
 31 ing of seune dayes. By feith Raab hoore<sup>q</sup>  
 'perischide not<sup>r</sup> with<sup>rr</sup> vnbileueful<sup>s</sup> men<sup>t</sup>,  
 she<sup>u</sup> takynge<sup>v</sup>, 'or *receyuyng*<sup>w</sup>, the aspier<sup>x</sup>  
 32 with<sup>y</sup> pees<sup>z</sup>. And what 3it<sup>a</sup> schal<sup>b</sup> I seye?  
 Sotheli tyme schal fayle me<sup>c</sup> tellinge of  
 Gedeon, Barach, Sampson, Jepte, Dauith,

onouride the hiznesse of his 3erde. Bi 22  
 feith Joseph dyyng hadde mynde of the  
 passyng forth of the children of Israel,  
 and comaundide of hise boonys. Bi feith 23  
 Moyses borun, was hid thre monethis of  
 his fadir and modir, for that thei seizen  
 the 3onge child fair<sup>n</sup>; and thei dredden  
 not the maundement<sup>i</sup> of the king. Bi 24  
 feith Moyses<sup>k</sup> was maad greet, and deny-  
 ede that he was the sone of Faraos dou3-  
 tir, and chees more to be turmentid with 25  
 the puple of God, than to haue myrthe  
 of temporal synne; demynge the reproof<sup>o</sup>  
 of Crist more richessis than the tresours  
 of<sup>l</sup> Egipcians; for he bihelde in to the  
 rewarding. Bi feith he forsook Egypt, 27  
 and dredde not the hardynesse of the  
 king; for he abood, as seinge hym that  
 was vnuysible. Bi feith he halewide 28  
 pask, and the scheding out of blood, that  
 he that distriede the firste thingis of  
*Egipcians*, schulde not touche hem.  
 Bi feith thei passiden the reed see, as 29  
 bi drye lond, which thing Egipcians  
 asaiynge weren deuourid. Bi feith the 30  
 wallis of Jerico felden down, bi cumpass-  
 yng of seune daies. Bi feith Raab hoor<sup>m</sup> 31  
 resseyuede the aspieris with pees, and  
 perischide not with vnbileueful men. And 32  
 what 3it schal Y seie? For tyme schal  
 faile to me tellynge of Gedeon, Barak,  
 Sampson, Jepte, Daud, and Samuel, and  
 of<sup>o</sup> othere prophetis; whiche bi feith ouer- 33  
 camen rewmes, wrou3ten ri3twisnesse,  
 gaten repromyssions; thei stoppiden the  
 mouthis of liouns, thei quencheden the 34  
 feersnesse of fier, thei dryueden<sup>o</sup> awei the

<sup>y</sup> hym, *zhee, fro deede men v.* <sup>z</sup> wherof and *M.* wherfore *v.* <sup>a</sup> Om. *M.* also *v.* <sup>aa</sup> Om. *v.* <sup>b</sup> Om. *o.* also *v.* <sup>c</sup> comen *sx.* <sup>d</sup> blesside to *x.* <sup>e</sup> doynge *s pr. m.* <sup>f</sup> blesside bi *v.* <sup>g</sup> ilcke oone *N.* <sup>h</sup> of the *G pr. m. MNOSTXY.* <sup>i</sup> Om. *v.* <sup>k</sup> honournede *G.* <sup>l</sup> this *T.* <sup>m</sup> bones to be had *thennus T.* <sup>n</sup> semely *T.* <sup>o</sup> Om. *oqtvx.* <sup>p</sup> comaundement *v pr. m.* <sup>q</sup> greet, sleuz an Egipcien, consydringe the sorewe of his bretheren. Bi feith Moyses maad greet *G sec. m. marg.* greet, slou3 the Egipcien, biholdynge the sorowe of his bretheren. Bi feith Moyses maad greet *N.* <sup>r</sup> Om. *sx.* <sup>s</sup> rather *o.* <sup>t</sup> Om. *sx.* <sup>u</sup> Om. *sx.* <sup>v</sup> repreues *o.* <sup>w</sup> richesse *T.* <sup>x</sup> the Egipsiens *T.* <sup>y</sup> for *v.* <sup>z</sup> biholde *o.* <sup>a</sup> Om. *o.* in to the rewardynges *q.* <sup>b</sup> not dredynge *GMPt.* and dredde not *v.* <sup>c</sup> or *schamyng* *GMP.* Om. *otvx.* <sup>d</sup> hardynesse *MPX.* <sup>e</sup> for *v.* <sup>f</sup> he abood *v.* <sup>g</sup> abood pacientli *T.* Om. *v.* <sup>h</sup> and in *q.* in *MPT.* <sup>i</sup> scheding out *v.* <sup>k</sup> blood, *anoyulyng the dore postis T.* <sup>l</sup> the Egipcias *T.* <sup>m</sup> Om. *v.* <sup>n</sup> thenges *oqx.* <sup>o</sup> deuourid in *uatis T.* <sup>p</sup> fellen *GMPV.* <sup>q</sup> the hoor *T.* <sup>r</sup> Om. *v.* with the *x.* <sup>rr</sup> Om. *v.* <sup>s</sup> vnfeithful *s.* Om. *v.* <sup>t</sup> Om. *vx.* <sup>u</sup> Om. *GMPV.* <sup>v</sup> receyuyng *GMP.* <sup>w</sup> Om. *GMPX.* <sup>x</sup> spyes *o.* spieris *x.* <sup>y</sup> of *T.* <sup>z</sup> pees, perischide not with vnbileueful men *v.* <sup>a</sup> Om. *T.* <sup>b</sup> Om. *G pr. m.* <sup>c</sup> to me *v.*

<sup>h</sup> ether *semeli K marg.* <sup>i</sup> comaundement *gk.* <sup>k</sup> Moyses maad greet slow3e the Egipcian, consydringe the sorewe of hise bretheren. Bi feith Moyses *R.* <sup>l</sup> for *c sec. m.* <sup>m</sup> the hoore bo3. <sup>n</sup> Om. *R.* <sup>o</sup> dryuen *A. sec. m. AK. dreuen IE.*

33 and Samuel, and othere prophetis; the<sup>d</sup>  
 whiche<sup>e</sup> by feith ouercamen rewmes,  
 wrouzten ri3twysnesse<sup>f</sup>, gaten repromys-  
 siouns; thei stoppiden the mouthis of ly-  
 34 ouns, thei quencheden the feernesse<sup>g</sup> of  
 fyer, thei dryuen<sup>h</sup> away the egge of swerd,  
 thei keuereden of syknesse<sup>i</sup>, thei weren  
 maad strong in batel, thei turneden the  
 35 castels, 'or oostis<sup>k</sup>, of aliens. Wymmen re-  
 ceuyeden her deede<sup>l</sup> of a3enrysing; for-  
 sothe othere ben<sup>m</sup> holdun forth, 'or deede<sup>n</sup>,  
 not takinge redempcioun<sup>o</sup>, that thei schul-  
 36 den fynde betere a3enrysyng. Forsoth  
 othere assayeden scornynge and betyngis,  
 37 more ouer and boondis and prisouns. Thei  
 weren stonyd, thei weren kitt, thei weren  
 temptid, thei weren deed in sleynge of  
 swerd. Thei wenten aboute in brok<sup>p</sup>  
 skynnes, and in skynnes of geet, nedy,  
 38 angwysschid, turmentid; to which<sup>q</sup> the  
 world was not worthi; thei erringe in wil-  
 dirnessis<sup>r</sup>, in<sup>s</sup> mounteyns, and dennys, and  
 39 cauys<sup>t</sup> of erthe<sup>u</sup>. And alle these, proued  
 by witnessing of feith, tooken not<sup>v</sup> repro-  
 40 myssioun; God<sup>w</sup> purueyinge<sup>x</sup> sum betere  
 thing for vs, that thei schulden not be  
 fulfillid<sup>y</sup> withouten vs.

egge of swerd, thei coueriden of sijknesse,  
 thei weren maad strong in batel<sup>p</sup>, thei  
 turneden the oostis of aliens. Wymmen<sup>35</sup>  
 resseyueden her deed *children* fro deth  
 to lijf; but othere weren holdun forth,  
 not takinge redempcioun, that thei schul-  
 den fynde a betere a3enrising. And<sup>36</sup>  
 othere asaieden scornynge and betingis,  
 more ouer and boondis and prisouns.  
 Thei weren stoned, thei weren sawid,<sup>37</sup>  
 thei weren temptid, thei weren deed in<sup>q</sup>  
 sleynge of swerd. Thei wenten aboute in  
 broc<sup>r</sup> skynnes, and in skynnes of geet,  
 nedi, angwischid, turmentid; to whiche<sup>38</sup>  
 the world was not worthi. Thei er-  
 riden in wildernessis<sup>s</sup>, in<sup>t</sup> mounteynes  
 and dennes, and caues of the erthe. And<sup>39</sup>  
 alle these, preued bi witnessing of feith,  
 token not repromyssioun; for God pur-<sup>40</sup>  
 ueiede sum betere thing for vs, that  
 thei schulden not be maad perfit with  
 outen vs.

CAP. XII.

1 Forsothe<sup>z</sup> 'and we<sup>a</sup> hauynge so greet a  
 cloud of witnessis put to<sup>b</sup>, doynge<sup>c</sup> away  
 al charge<sup>d</sup>, and synne stondinge aboute vs,  
 by<sup>e</sup> pacience renne<sup>f</sup> to the stryf<sup>g</sup>, 'or fi3t<sup>h</sup>,  
 2 purposid to vs, biholdinge into the maker  
 of feith and ender<sup>i</sup>, Jhesu; the<sup>k</sup> which  
 ioye<sup>l</sup> purposid<sup>m</sup> to him, suffride the cross,  
 confusioun<sup>n</sup> dispisid<sup>o</sup>, and sittith on the  
 3 ri3thalf of the seete of God. Forsoth bi-  
 thenke 3e on him that susteynede<sup>p</sup> such<sup>q</sup>  
 a3en seyinge of synful men a3ens him silf,

CAP. XII.

Therfor we that han so greet a cloude<sup>1</sup>  
 of witnessis put to, do we awei al charge,  
 and synne stondinge aboute vs, and bi  
 pacience renne we to the<sup>u</sup> batel<sup>v</sup> pur-  
 posid to vs, biholdinge in to the makere<sup>2</sup>  
 of feith, and the perfit endere, Jhesu;  
 which whanne ioye was purposid to  
 hym, he suffride the cros, and dispiside  
 confusioun, and sittith on the ri3thalf of  
 the seet of God. And bithenke 3e on<sup>3</sup>  
 hym that suffride siche 'a3en seyinge<sup>w</sup> of

<sup>d</sup> Om. *vx.* <sup>e</sup> that *x.* <sup>f</sup> ri3twisnesses *sv.* <sup>g</sup> feersnesse *AMPQST sec. vice. vx.* <sup>h</sup> driueden *v.* <sup>i</sup> syk-  
 nesses *s.* <sup>k</sup> Om. *ox.* <sup>l</sup> dede *children nv.* dede *men o.* deed *frendis t.* <sup>m</sup> weren *v.* <sup>n</sup> or *deed as*  
*many martris of bothe testamentis t.* Om. *x.* <sup>o</sup> redempcioun, or *ascapyng fro enmyes t.* <sup>p</sup> brockis *MNSX.*  
<sup>q</sup> the whiche *t.* <sup>r</sup> wildernesses *AGOV.* <sup>s</sup> and *MP.* and in *t.* <sup>t</sup> in caues *t.* <sup>u</sup> the erthe *t.* <sup>v</sup> not  
*zitt ful t.* <sup>w</sup> for whi God *v.* <sup>x</sup> purueyde *v.* <sup>y</sup> maad perfit *v.* <sup>z</sup> Therefore *MOPQTV.* <sup>a</sup> Om. *s.*  
<sup>b</sup> to vs, we *t.* <sup>c</sup> do *v.* <sup>d</sup> charite *t.* <sup>e</sup> and bi *v.* <sup>f</sup> renne wee *st.* <sup>g</sup> bateil *v.* <sup>h</sup> Om. *ovx.* <sup>i</sup> perfit  
 endere *v.* <sup>k</sup> Om. *v.* <sup>l</sup> whanne ioye *v.* <sup>m</sup> was purposid *v.* <sup>n</sup> and dispiside confusioun *v.* <sup>o</sup> dispite *t.*  
 Om. *v.* <sup>p</sup> suffrede, or *susteynede GMP.* suffrid *TV.* <sup>q</sup> of suche *q.*

<sup>p</sup> bateilis *k.* <sup>q</sup> of a. <sup>r</sup> brockis *EK. sec. m.* <sup>s</sup> wildernesses *rhkβ.* <sup>t</sup> and in *k.* <sup>u</sup> Om. *b.* <sup>v</sup> strijf *R.*  
<sup>w</sup> a3enseiynge *k.*

that 3e be not maad wery, faylinge<sup>r</sup> in  
 4 3oure<sup>rr</sup> inwittis<sup>s</sup>. Forsoth 3e a3enstoodent<sup>t</sup>  
 not 3it 'til to<sup>u</sup> blood, fiztinge a3ens synne.  
 5 And 3e han for3ete the comfort that spek-  
 ith to 3ou as to sones, seyinge<sup>v</sup>, My sone,  
 nyle thou dispise the disciplyn<sup>w</sup> of the  
 Lord, nether be thou maad wery, the  
 6 while thou art chastysid of hym. For-  
 soth<sup>x</sup> the Lord<sup>y</sup> chastisith 'hym that he  
 loueth<sup>yy</sup>; forsoth he scourgith<sup>z</sup> euery sone<sup>a</sup>  
 7 that<sup>b</sup> he receyueth. Laste<sup>c</sup> 3e stille<sup>d</sup> in  
 disciplyn<sup>e</sup>; God offrith<sup>f</sup> him to 3ou as to  
 sones<sup>g</sup>. Sothli what sone is it, whom the  
 fadir 'schal not reprove<sup>h</sup>, 'or chastyse<sup>i</sup>?  
 8 That if 3e ben<sup>k</sup> out<sup>l</sup> of disciplyn<sup>m</sup>, 'of  
 which alle<sup>n</sup> ben maad parceners<sup>o</sup>, therefore  
 9 3e ben auowtreris<sup>p</sup>, and not sones. Aftir-  
 ward sothli we hadden fadris of oure  
 fleisch, lerneris<sup>q</sup>, and we with reuerence  
 dreden<sup>r</sup> hem. Wher not moche more we  
 schulen obeische<sup>s</sup> to the fadir of spiritis,  
 10 and we schulen lyue? And thei sothli in  
 tyme of fewe dayes vp<sup>t</sup> her will lerneden<sup>u</sup>  
 vs<sup>v</sup>; forsoth this fadir to<sup>w</sup> that thing  
 that is profitable, in receyuynge the ha-  
 11 lowing of him<sup>x</sup>. Forsoth ech disciplyn<sup>y</sup>  
 in this<sup>z</sup> present tyme<sup>a</sup> 'is seyn<sup>b</sup> trewly for<sup>c</sup>  
 to be not of ioye, but of sorwe; aftirward  
 forsoth it schal 3elde fruyt of rijtwysnesse  
 most peesyble to men excersisid<sup>d</sup>, 'or  
 12 hauntid<sup>e</sup>, by it<sup>f</sup>. For which thing reise  
 3e vp<sup>g</sup> slowe hondis, and knees vnboundun,  
 13 and make<sup>h</sup> rijtful goyngis, 'or steppis<sup>i</sup>,  
 to<sup>k</sup> 3oure feet; that no man haltinge erre,  
 14 but more be<sup>l</sup> heelid. Sue 3e pees with  
 alle men, and<sup>m</sup> hoolynesse, withoute which  
 15 no man schal se God; biholdinge<sup>n</sup> that no  
 man fayle to the grace of God, that no  
 roote of bitternesse 'vpward burionyng<sup>o</sup>

synful men a3ens hym silf, that 3e be not  
 maad wery, failinge in 3oure soulis. For 4  
 3e a3enstoden not 3it 'til to<sup>x</sup> blood, fiztyng  
 a3ens synne. And 3e han for3et the<sup>s</sup>  
 coumfort that spekith to 3ou as to sones,  
 and seith, My sone, nyle thou dispise the  
 teching of the Lord, nether be thou maad  
 weri, the while thou art chastisid of  
 hym. For the Lord chastisith hym that 6  
 he loueth; he betith euery sone that he  
 resseyueth. Abide 3e stille in chastising; 7  
 God proferith<sup>y</sup> hym to 3ou as to sones.  
 For what sone is it, whom the fadir  
 chastisith not? That if 3e 'ben out<sup>z</sup> of<sup>s</sup>  
 chastising, whos parteneris ben 3e alle  
 maad, thanne 3e ben auowtreris, and  
 not sones. And aftirward we hadden<sup>9</sup>  
 fadris of oure fleisch, techeris, and we  
 with reuerence dreden hem. Whethir  
 not myche more we schulen obeische to  
 the fadir of spiritis, and we schulen  
 lyue? And thei in tyme of fewe dayes 10  
 tau3ten vs bi her wille; but this fadir  
 techith to that thing that is profitable,  
 in resseyuynge the halewing of hym.  
 And ech chastisyng in present tyme 11  
 semeth to be not of ioye, but of sorewe;  
 but aftirward it schal 3elde fruyt of rijt-  
 wysnesse moost pesible to men exercisid  
 bi it. For whiche thing reise 3e slowe 12  
 hondis, and knees vnboundun, and make 13  
 3e rijtful steppis to 3oure feet; that no  
 man haltinge erre, but more be heelid.  
 Sue 3e pees with alle men, and holy- 14  
 nesse, with out which no man schal se  
 God. Biholde 3e, that no man faile to 15  
 the grace of God, that no roote of bit-  
 ternessse buriownynge vpward lette, and  
 manye ben defoulid bi it; that no man 16

<sup>r</sup> fallynge o. <sup>rr</sup> 3ou v. <sup>s</sup> wittis q. soulis v. <sup>t</sup> a3eynstonden t. <sup>u</sup> vn to pt. <sup>v</sup> and seith v. <sup>w</sup> disci-  
 pline, or correccioun t. teching v. <sup>x</sup> Forsothe whom euere t. For v. <sup>y</sup> Lord loueth he t. <sup>yy</sup> Om. t.  
<sup>z</sup> betith v. <sup>a</sup> Om. t. <sup>b</sup> whom t. <sup>c</sup> Leste x. <sup>d</sup> full o. therefore t. <sup>e</sup> chastysing v. <sup>f</sup> proferith v.  
<sup>g</sup> sones chastising 3ou t. <sup>h</sup> chastisith not tv. <sup>i</sup> Om. otx. <sup>k</sup> beth k. <sup>l</sup> Om. v. <sup>m</sup> chastising v.  
<sup>n</sup> alle 3e n. <sup>o</sup> whos parcenerys ben 3e alle maad of n. whos parceners ben 3e alle maad t. <sup>p</sup> auou-  
 teres sv. <sup>q</sup> lerneris x. <sup>r</sup> dredinge t. <sup>s</sup> obeie t. <sup>t</sup> after gmpv. tau3ten us bi v. <sup>u</sup> lereden sx. Om. v.  
<sup>v</sup> Om. v. <sup>w</sup> techith to v. <sup>x</sup> him, that is, his discipline that maketh vs holi t. <sup>y</sup> chastising v. <sup>z</sup> Om. v.  
<sup>a</sup> Om. x. <sup>b</sup> seemith v. <sup>c</sup> Om. sx. <sup>d</sup> hauntid o. <sup>e</sup> Om. ox. or ofte hauntid t. <sup>f</sup> But t. <sup>g</sup> Om. v.  
<sup>h</sup> make 3ee gmpvx. makith s. <sup>i</sup> Om. gmoptx. <sup>k</sup> into t. <sup>l</sup> be he t. <sup>m</sup> in q. <sup>n</sup> biholde a.  
<sup>o</sup> buriounynge vpward v.

<sup>x</sup> vnto i. <sup>y</sup> preunith gk. <sup>z</sup> be not a.

lette<sup>p</sup>, and bi<sup>q</sup> it foulid<sup>r</sup> be<sup>s</sup> many<sup>t</sup> *men*<sup>u</sup>;  
 16 that no man be lecchour, ether<sup>v</sup> vnhooli,  
 'or *cursid*<sup>w</sup>, as Esau, the<sup>x</sup> which<sup>y</sup> for oo  
 17 mete<sup>z</sup> solde his firste thingis<sup>a</sup>. Sothli wite  
 3e, for<sup>b</sup> and aftirward he coueytinge for<sup>c</sup>  
 to anherite<sup>d</sup> blessing, was reprod. For-  
 soth<sup>e</sup> he found not place of penaunce,  
 18 thou3 he sou3te it with teeris. Forsoth  
 3e han not come to the<sup>ec</sup> trefable fyer<sup>f</sup>, 'or  
 able for to touche<sup>g</sup>, and able to<sup>h</sup> come to<sup>i</sup>,  
 and<sup>k</sup> 'greet wynd<sup>l</sup>, 'or<sup>m</sup> *whirlwynd*<sup>n</sup>, and<sup>o</sup>  
 19 myst<sup>p</sup>, and tempest, and sown of trumpe<sup>q</sup>,  
 and vois of wordis; the<sup>r</sup> which thei that  
 herden, excuseden hem, that the word  
 20 schulde not<sup>s</sup> be maad to hem. Forsoth<sup>t</sup>  
 thei baren not that that was seid, And  
 if a beest touchide the hil, it 'schal be<sup>u</sup>  
 21 stooned. And so dredful it was that<sup>v</sup>  
 was<sup>w</sup> seyn, Moyses<sup>x</sup> seide, I am aferd, and  
 22 ful of tremblyng. But 3e han come ny3  
 to 'Syon hil<sup>y</sup>, and the<sup>z</sup> citee of 'God lyu-  
 ynge<sup>a</sup>, heuenli Jerusalem, and the<sup>b</sup> mul-  
 23 titude of many thousynd aungels, and to  
 the chirche of the<sup>c</sup> firste men, the<sup>d</sup> whiche  
 ben writun in heuenes, and God<sup>e</sup>, domes-  
 man of alle, and the<sup>f</sup> spirit<sup>g</sup> of iuste perfit  
 24 men, and to Jhesu, mediatour of the newe  
 testament, and the<sup>h</sup> sprengynge<sup>i</sup> of blood,  
 25 betere spekinge than Abel<sup>k</sup>. 'Se 3e<sup>l</sup>, that<sup>m</sup>  
 3e 'forsake not<sup>n</sup> the spekinge<sup>o</sup>; 'forsothe  
 if<sup>p</sup> thei<sup>q</sup> forsakinge<sup>r</sup> him that spak on<sup>s</sup>  
 the<sup>t</sup> erthe, 'ascapiden<sup>u</sup> not<sup>v</sup>, moche more  
 we that turnen<sup>w</sup> away 'fro him<sup>x</sup> 'spekinge  
 26 to vs<sup>y</sup> fro heuenes. Whos vois thanne  
 mouede the erthe, now forsothe<sup>z</sup> he 'azen  
 byhetith<sup>a</sup>, seiynge, 3it onys and I schal  
 moue not oonly erthe<sup>b</sup>, but also<sup>c</sup> heuene.

be letchour, ether vnhooli, as Esau<sup>a</sup>,  
 which for o mete seelde hise firste  
 thingis<sup>b</sup>. For wite 3e<sup>c</sup>, that afterward 17  
 he coueytinge to enherite blessing, was  
 repreued. For he foond not place of<sup>d</sup>  
 penaunce, thou3 he sou3te it<sup>e</sup> with teeris.  
 But 3e han not come to the fier able to 18  
 be touchid, and able to come to, and to  
 the<sup>f</sup> whirlwynd, and myst, and tempest,  
 and soun of trumpe, and vois of wordis; 19  
 which thei that herden, excusiden hem,  
 that the word schulde not be maad to  
 hem. For thei beren not that that was 20  
 seid, And if a beeste touchide the hil,  
 it was stonyd. And so dredful it was 21  
 that was seyn, that Moises seide, Y an  
 aferd, and ful of trembling. But 3e han 22  
 come ny3 to the hil Sion<sup>g</sup>, and to the  
 citee of God lyuynge, the heuenli Jeru-  
 salem, and to the multitude of many  
 thousynde aungels, and to the chirche 23  
 of the firste men, whiche ben writun in  
 heuenes, and to God, domesman of alle,  
 and to the spirit of iust perfit men, and 24  
 to Jhesu, mediatour of the newe testa-  
 ment, and to the sprenging of blood,  
 'betere spekinge<sup>h</sup> than Abel. Se 3e, that 25  
 3e forsake not the spekere; for if thei  
 that forsaken him that spak on the  
 erthe, aschapide<sup>i</sup> not, myche more we  
 that turnen awei fro him that spekith  
 to vs<sup>k</sup> fro heuenes. Whos vois than 26  
 mouyde the erthe, but now he azen bi-  
 hetith, and seith, 3it onys and Y schal  
 moue not oneli erthe<sup>l</sup>, but also heuene.  
 And that he seith, 3it onys, he declarith 27  
 the translacioun of mouable thingis, as

P lette vs T. q be o. many men ben foulid bi v. r defoulid M. be defoulid P. Om. qTV. s by OP.  
 Om. V. t Om. V. u Om. PV. defoulide QT. v or QSVY. w Om. TX. x Om. NFX. y that X. z meelis  
 mete T. a thingis, or eritage T. b that V. c Om. SX. d enherite GMNSTVX. e For V. ec Om. T.  
 f Om. GMPT. g or toucheable GMPT. Om. OX. or able to touche s. h for to A pr. m. i to fije G sec. m.  
 Om. q. k Om. G pr. m. and to the T. l Om. G sec. m. wynd T. whirlwynd V. m Om. G pr. m. VX.  
 and G sec. m. n Om. OTVX. o ne toucheth the hill that offendith God blasfeminge, and G. p to myst  
 G sec. m. q the trumpe GMPT. r Om. V. s Om. QXY. t For V. u was V. v Om. G pr. m. at o.  
 that that q. w Om. G pr. m. x forwhi Moises V. y the hil of Syon MPT. the hil Syon V. z to the TV.  
 a lyuynge God GMPT. b to the TV. c Om. T. d Om. V. e to God GTV. f to the TV. g spiritis GNT.  
 h to the TVX. i sprenging, or clensyng T. k Abels blood T. l Se G pr. m. MT. Seeth X. m lest X.  
 n refusen X. o spekere V. p for if V. if forsothe X. q thei scapeden not X. r refusen X.  
 s opyn T. t Om. MPTX. u scapeden s. Om. X. v Om. X. w turneden o. x Om. X. y to vs the  
 spekende X. z sothli X. a bihotith a3een X. b the erthe MT. c and X.

a Esau was X sec. m. k. b bigynnyngis R pr. m. c Om. I pr. m. d to k. e Om. k pr. m. f Om. R.  
 g of Sion EC pr. m. aβ. h spekyng bettir R. i ascapen a. k him I. l the erthe ka.

27 Forsoth that<sup>d</sup> he seith, 3it onys<sup>e</sup>, he<sup>f</sup> declarith the<sup>g</sup> translacioun<sup>h</sup> of mouable thingis, as of maad thingis, that tho thingis dwelle, that ben vnmouable.

## CAP. XIII.

28 And so<sup>i</sup> we receyunge<sup>k</sup> the kyngdom vnmouable<sup>l</sup>, han grace, by which<sup>m</sup> serue we plesynge to God with drede<sup>n</sup> and reuerence. And<sup>o</sup> forsoth<sup>p</sup> oure God is fyer 1 wastynge. <sup>q</sup>The charite of brotherhed 2 dwelle in 3ou, and nyle 3e for3ete hospitalite<sup>r</sup>; forsoth<sup>s</sup> by this summe plesiden 3 to<sup>t</sup> aungels receyuede to herborc. Thenke 3e<sup>u</sup> on<sup>v</sup> boundun men, as 3e to gidere boundun, and of<sup>w</sup> traueling men<sup>x</sup>, as and 4 3e<sup>y</sup> silf dwellinge in the<sup>z</sup> body<sup>a</sup>. Honorable<sup>b</sup> wedding<sup>c</sup> in<sup>d</sup> alle thingis<sup>e</sup>, and bed vnwembid<sup>f</sup>; forsoth<sup>g</sup> God schal deme<sup>h</sup> 5 fornycatouris and<sup>i</sup> auouteris<sup>k</sup>. Be<sup>l</sup> maners withoute coueytise<sup>m</sup>, payd<sup>n</sup> with present thingis<sup>o</sup>; sothli<sup>p</sup> he seide, I schal not 6 leue thee, nether forsake<sup>q</sup>, so<sup>r</sup> that we tristily seie<sup>s</sup>, The Lord is an<sup>t</sup> helper<sup>u</sup> to me; I schal not drede, what<sup>v</sup> a<sup>w</sup> man schal<sup>x</sup> do 7 to me. Haue 3e mynde<sup>y</sup> of<sup>z</sup> 3oure souereyns<sup>a</sup>, that han spokun<sup>b</sup> to 3ou the word of God; of whom<sup>c</sup> 3e biholdinge<sup>d</sup> the<sup>e</sup> goynge out of lyuyng<sup>f</sup>, suwe 3e<sup>g</sup> feith<sup>h</sup>, 8 Jhesu Crist, 3istirday<sup>i</sup>, and to day<sup>k</sup>, he and<sup>l</sup> 9 into worldis<sup>m</sup>. Nyle<sup>n</sup> 3e be ledd a wey with dyuerse techingis, and<sup>o</sup> pilgrym, or *straunge*<sup>p</sup>. Forsoth it is best<sup>q</sup> for<sup>r</sup> to stable the herte with grace<sup>t</sup>, not with metis, the whiche<sup>u</sup> profiten<sup>v</sup> not to<sup>w</sup> men

of maad thingis, that tho thingis dwelle, that ben vnmouable. Therfor we res-<sup>28</sup> seyunge the kingdom vnmouable, haue we grace, bi which serue we plesynge to God with drede and reuerence. For oure<sup>29</sup> God is fier that wastith.

## CAP. XIII.

The charite of britherhod dwelle in 1 3ou, and nyle 3e for3ete hospitalite; for<sup>2</sup> bi this summen plesiden to aungels, that weren resseyued to herborewe. Thenke 3 3e on boundun men, as 3e weren togidere boundun, and of traueling men, as 3e<sup>m</sup> silf dwellinge<sup>n</sup> in the body. Wedding<sup>is</sup><sup>o</sup> 4 in alle thingis onourable, and bed vnwemmed; for God schal deme fornicatouris and auouteris<sup>p</sup>. Be 3oure ma-<sup>5</sup> neres withoute coueitise, apaied with present thingis; for he seide, Y schal not leue thee, nether forsake, so that we 6 seie tristily, The Lord is an helpere to me; Y schal not drede, what a man schal do to me. Haue 3e mynde of 3oure 7 souereyns, that han spokun to 3ou the word of God; of whiche<sup>q</sup> biholde 3e<sup>r</sup> the goyng out of lyuyng<sup>s</sup>, and<sup>t</sup> sue 3e the feith of hem, Jhesu Crist, 3istirdai, and 8 to dai, he *is* also into worldis. Nyle 3e<sup>9</sup> be led awey with dyuerse techingis, and *straunge*<sup>u</sup>. For it is best to stable the herte with grace, not with metis, whiche profitiden not to men wandringe in hem.

<sup>d</sup> That sothli x. Forsoth he that y. <sup>e</sup> 3it ones he seith x. seith 3it onys y. <sup>f</sup> Om. x. <sup>g</sup> to o. <sup>h</sup> tribulacioun t. <sup>i</sup> Therefore v. <sup>k</sup> takende x. <sup>l</sup> vnmouable kingdom mp. vnmouable rewme x. <sup>m</sup> whom t. <sup>n</sup> quaking x. <sup>o</sup> Om. GTFX. <sup>p</sup> forwhi v. sothli x. <sup>q</sup> Chap. XIII. begins here in vx. <sup>r</sup> hospitalite wileth not for3eten x. <sup>s</sup> for v. <sup>t</sup> to God t. <sup>u</sup> Be 3e myndeful x. <sup>v</sup> of tx. <sup>w</sup> of the x. <sup>x</sup> Om. x. <sup>y</sup> 3our GMPT. 3ou SX. <sup>z</sup> Om. AGMPTX. <sup>a</sup> body of caytiste or traucile t. <sup>b</sup> Om. v. <sup>c</sup> wedding is v. <sup>d</sup> be in t. <sup>e</sup> men t. thingis hon. v. <sup>f</sup> vnwemyd bed G pr. m. m. an vnwemyd bed G sec. m. PT. vnwemmed q. the bed vndefoulid x. <sup>g</sup> forwhi v. fornicaries sothli and auouteres x. <sup>h</sup> deme, or dampne t. <sup>i</sup> Om. x. <sup>k</sup> auouteris sv. Om. x. <sup>l</sup> Om. G pr. m. Be 3our G sec. m. t. Be the x. <sup>m</sup> auaryce x. <sup>n</sup> apaied v. <sup>o</sup> thenges beyng o. <sup>p</sup> for v. <sup>q</sup> I shal forsaken x. <sup>r</sup> Om. x. <sup>s</sup> we seie trustly v. tristili we seye x. <sup>t</sup> Om. TX. <sup>u</sup> Om. T. <sup>v</sup> what thing x. <sup>w</sup> Om. GX. <sup>x</sup> Om. OX. <sup>y</sup> Beth myndeful x. <sup>z</sup> on N. <sup>a</sup> souerayns, that ben sette bifore 3ou t. prouostis x. <sup>b</sup> spoken x. <sup>c</sup> whiche v. <sup>d</sup> biholde t. <sup>e</sup> issu or x. <sup>f</sup> conuersacioun x. <sup>g</sup> suwe the AGMOP. sue 3e the NS. foleweth x. <sup>h</sup> her feith t. <sup>i</sup> 3isterday, that is, in the tyme passide t. 3istai x. <sup>k</sup> day, that is, now present t. <sup>l</sup> also v. <sup>m</sup> worldis to come schal defende hem that bileuen in hym t. <sup>n</sup> Bi dyners doctrines and pilgrime nyle x. <sup>o</sup> Om. x. <sup>p</sup> pilgrym, or strange NV. pilgrimages o. pilgrimis, streyng forth fro bileue t. <sup>q</sup> For it is best v. Best is sothli x. <sup>r</sup> Om. STX. <sup>s</sup> bi grace to x. <sup>t</sup> Om. x. <sup>u</sup> whiche v. that x. <sup>v</sup> profiteden MNPSVXY. <sup>w</sup> to the x.

<sup>m</sup> 3our E. 3e 3ou ra. <sup>n</sup> dwelliden k. <sup>o</sup> Weddingis A et plures. <sup>p</sup> auouteris EIKQReghkoq3. <sup>q</sup> whom I. <sup>r</sup> biholde K sec. m. 3e biholding o. <sup>s</sup> lynage a. <sup>t</sup> Om. K sec. m. <sup>u</sup> and straunge techingis R.

10 wandrynge<sup>x</sup> in hem. We han au auter,  
of the<sup>y</sup> which thei that<sup>z</sup> seruen to<sup>a</sup> taber-  
nacle<sup>b</sup> of the body<sup>b</sup>, 'han not<sup>c</sup> power<sup>d</sup> for<sup>e</sup>  
11 'to ete<sup>f</sup>. Forsoth<sup>g</sup> of whiche<sup>h</sup> beestis the<sup>i</sup>  
blood is borun yu for synne into hooly  
thingis bi the bisshop, 'the bodies of hem<sup>k</sup>  
12 ben brent with oute the castels. For which  
thing and Jhesu, that he schulde halwe  
the peple by his blood, suffride withoute  
13 the zate. 'Therefore go we out<sup>m</sup> 'to him<sup>n</sup>  
with oute castels<sup>o</sup>, beringe his repreue<sup>p</sup>,  
14 'or *schenschip*<sup>q</sup>. Sothli<sup>r</sup> we han not here  
a 'citee dwellinge<sup>s</sup>, but we<sup>t</sup> seken 'a citee  
15 to<sup>u</sup> comynge<sup>v</sup>. 'Therefore bi him<sup>w</sup> offre we  
'an oost<sup>x</sup> of heriyng<sup>y</sup> euermore<sup>z</sup> to God,  
that is to seie, the<sup>a</sup> fruyt of lippis know-  
16 lechinge to his name. Forsoth<sup>b</sup> nyle ze<sup>c</sup>  
forzete<sup>d</sup> 'of wel doynge<sup>e</sup>, 'or *zyuynge*<sup>f</sup>,  
and<sup>g</sup> of<sup>h</sup> comunyng<sup>i</sup>; forsoth<sup>k</sup> by<sup>l</sup> suche  
17 oostis<sup>m</sup> God is disseruyd<sup>n</sup>. 'Obeye ze<sup>o</sup> to  
zoure prouostis<sup>p</sup>, 'or *prelatis*<sup>q</sup>, and 'vndir  
ligge<sup>r</sup> to hem<sup>s</sup>; thei<sup>t</sup> perfyty<sup>u</sup> waken, as  
to zeldinge<sup>v</sup> resoun for zoure soulis, that  
thei do 'this thing<sup>w</sup> with ioie, and not  
18 sorwyng<sup>x</sup>; 'forsoth this<sup>y</sup> thing spedith  
not<sup>z</sup> to<sup>a</sup> zou<sup>b</sup>. 'Preie ze<sup>c</sup> for vs, sothli we  
tristen for we han good conscience in alle  
19 thingis<sup>d</sup>, willinge for<sup>e</sup> to lyue wel. 'More  
ouer<sup>f</sup> forsothe<sup>g</sup> I biseche<sup>h</sup> zou for<sup>i</sup> to do<sup>k</sup>,  
that<sup>l</sup> I 'the sonnere be restorid<sup>m</sup> to zou.  
20 'Sotheli God<sup>n</sup> of pees, that ledde out<sup>o</sup> fro  
deede *men*<sup>p</sup> the<sup>q</sup> greet schepherde of  
scheep, in the blood of<sup>r</sup> euerlasting testa-  
21 ment, 'oure Lord Jhesu Crist<sup>s</sup>, 'schape, or  
*make able*, zou<sup>t</sup> in al<sup>u</sup> good thing<sup>v</sup>, that

We han an auter, of which thei that<sup>10</sup>  
seruen to the tabernacle<sup>v</sup>, han not power  
to ete. For of whiche beestis the blood<sup>11</sup>  
is borun in for synne in to hooly thingis  
bi the bisshop, the bodies of hem ben  
brent with out the<sup>w</sup> castels. For which<sup>12</sup>  
thing Jhesu, that he schulde halewe the  
puple bi his blood, suffride with out the  
gate. Therfor go we out<sup>x</sup> to hym with<sup>13</sup>  
out the castels, beryng<sup>e</sup> his repreef. For<sup>14</sup>  
we han not here a citee dwellyng<sup>e</sup>, but  
we seken a citee to comynge. Therfor<sup>15</sup>  
bi hym offre we a sacrifice of heriyng  
euere more to God, that is to seye, the  
fruyt of lippis knouelechinge to<sup>y</sup> his  
name. And nyle ze forzete wel doynge,<sup>16</sup>  
and comynyng; for bi siche sacrifices  
God is disserued<sup>z</sup>. Obeie ze to zoure<sup>17</sup>  
souereyns<sup>a</sup>, and be ze suget to hem; for  
thei perfytli waken, as to zeldinge resoun  
for zoure soulis, that thei do this thing  
with ioie, and not sorewinge; for this  
thing spedith not to zou. Preie ze for<sup>18</sup>  
vs, and we tristen that we han good  
conscience in alle thingis, willyng<sup>e</sup> to  
lyue wel. More ouer Y biseche zou to<sup>19</sup>  
do, that Y be restorid the sunnere to zou.  
And God of pees, that ladde out fro<sup>20</sup>  
deth the greet scheepherd of scheep, in  
the blood of euerlastinge testament, our  
Lord Jhesu Crist, schape zou in al good<sup>21</sup>  
thing, that ze do the wille of hym; and  
he do in zou that thing that schal plese  
bifor hym, bi Jhesu Crist, to whom be  
glorie in to<sup>b</sup> worldis of worldis. Amen.

<sup>x</sup> goende x. <sup>y</sup> Om. vx. <sup>z</sup> han no power to eten that x. <sup>a</sup> to the opstx. <sup>b</sup> Om. r. <sup>c</sup> Om. x.  
<sup>d</sup> power, or *leeue* T. Om. x. <sup>e</sup> Om. sx. <sup>f</sup> Om. x. <sup>g</sup> Sothli x. <sup>h</sup> the whiche T. <sup>i</sup> Om. x.  
<sup>k</sup> of hem the bodies x. <sup>m</sup> Go wee oute therfore x. <sup>n</sup> Om. s. <sup>o</sup> the castels, *that is, with outen*  
*fleschely desjris* T. the castels x. <sup>p</sup> shenshipe x. <sup>q</sup> Om. ox. <sup>r</sup> For v. <sup>s</sup> dwelling citee MP.  
dwellinge citee x. <sup>t</sup> the to comen wee x. <sup>u</sup> Om. x. <sup>v</sup> comen s. Om. x. <sup>w</sup> Bi him therfore x.  
<sup>x</sup> a sacrifice v. <sup>y</sup> preisyng<sup>e</sup> TX. <sup>z</sup> allwey x. <sup>a</sup> Om. x. <sup>b</sup> Of wel doing and comunyng x.  
<sup>c</sup> Om. v. <sup>d</sup> forzetinge s. <sup>e</sup> Om. x. <sup>f</sup> Om. otx. <sup>g</sup> Om. x. <sup>h</sup> Om. vx. <sup>i</sup> comunyng zoure  
goodis to gidre T. Om. x. <sup>k</sup> for v. sothli x. <sup>l</sup> of or. with x. <sup>m</sup> sacrifices v. <sup>n</sup> deseruyd, or *plesid*  
*g sec. m.* disseruyd, or *wel apaied* T. seruid x. <sup>o</sup> Obesheth x. <sup>p</sup> prelatis o. souereyns v. <sup>q</sup> Om.  
ox. <sup>r</sup> vnderleye ze GMPST. be ze suget v. vnderly see x. <sup>s</sup> hem reuerence T. <sup>t</sup> thei forsothe T. for  
thei v. thei sothli x. <sup>u</sup> bisili T. <sup>v</sup> zelden sx. <sup>w</sup> these thingis s pr. m. this thing, or *diligence* for  
zou T. <sup>x</sup> weilende x. <sup>y</sup> forwhi this v. this sothli x. <sup>z</sup> Om. x. <sup>a</sup> Om. v. <sup>b</sup> zou, *that for zour*  
*weirdnesse thei be maad sori or heuy* T. <sup>c</sup> Prezeth x. <sup>d</sup> men T. <sup>e</sup> Om. sx. <sup>f</sup> The more x.  
<sup>g</sup> sothly x. <sup>h</sup> preze x. <sup>i</sup> Om. sx. <sup>k</sup> do *this thing* TX. <sup>l</sup> bi whiche x. <sup>m</sup> be the sunner restorid MP.  
be restorid the sunnere v. hastiliere I be restorid x. <sup>n</sup> God sothli x. <sup>o</sup> out, or *vpreisid* T. <sup>p</sup> Om. x.  
<sup>q</sup> our Lord Jhesu Crist, the x. <sup>r</sup> of the x. <sup>s</sup> Om. x. <sup>t</sup> shape, or *make* zou able MP. make zou able o.  
able zou x. <sup>u</sup> eche x. <sup>v</sup> thenges o. werk x.

<sup>v</sup> tabernacle of the bodi A sec. m. EIQRE sec. m. gka. <sup>w</sup> Om. I pr. m. <sup>x</sup> Om. k. <sup>y</sup> Om. R pr. m.  
<sup>z</sup> deserued R. <sup>a</sup> souereyns, or *prelatis* k. <sup>b</sup> to the a.

3e do 'the wille of him<sup>w</sup>; *he*<sup>x</sup> doynge<sup>y</sup> in  
 3ou that 'thing that<sup>z</sup> schal<sup>a</sup> plesse bifore  
 him, by Jhesu Crist, to whom is<sup>b</sup> glorie<sup>c</sup>  
 22 into worldis of worldis. Amen. For-  
 sothe<sup>d</sup>, britheren, I preie 3ou<sup>e</sup>, that 3e suf-  
 fre<sup>f</sup> a<sup>g</sup> word of solace, 'or *counfort*<sup>h</sup>; for-  
 sothe<sup>i</sup> by ful<sup>k</sup> fewe thingis<sup>l</sup> I haue writyn  
 23 to 3ou. 'Knowe 3e<sup>m</sup> oure brother Tymo-  
 the left<sup>n</sup>, with whom if he<sup>o</sup> schal come  
 24 'more hasteli<sup>p</sup>, I schal se 3ou. Greete<sup>q</sup>  
 wel alle 3oure souereyns<sup>r</sup>, and alle 'hooly  
 men<sup>s</sup>. The<sup>t</sup> bretheren of Ytalye greeten  
 25 3ou wel. The<sup>u</sup> grace 'of God<sup>v</sup> with<sup>w</sup> 3ou  
 alle<sup>x</sup>. Amen.

*Here enden the epistlis of Poul, and  
 now bigynneth the prolog to Actus Apo-  
 stolorum.*

And, britheren, Y preie 3ou, that 3e suf-22  
 fre a word of solace; for bi ful fewe  
 thingis Y haue writun to 3ou. Knowe23  
 3e oure<sup>c</sup> brother Tymothe, that is sent  
 forth, with whom if he schal come more  
 hastili, Y schal se 3ou. Grete 3e wel24  
 alle 3oure souereyns, and alle hooli men.  
 The britheren of Italie greten 3ou wel.  
 The grace of God *be* with 3ou alle.25  
 Amen.

*Here endith the pistle<sup>d</sup> to Ebrews,  
 and<sup>e</sup> bigynneth the prologe on the Dedis  
 of Apostlis<sup>f</sup>.*

<sup>w</sup> his wil x. <sup>x</sup> Om. MOP. and he v. <sup>y</sup> do v. <sup>z</sup> Om. G pr. m. x. <sup>a</sup> Om. x. <sup>b</sup> be v. <sup>c</sup> honour and  
 glorie x. <sup>d</sup> Sothli x. <sup>e</sup> Om. o. <sup>f</sup> bere vp x. <sup>g</sup> the x. <sup>h</sup> Om. GMOPX. <sup>i</sup> for v. and sothli x.  
<sup>k</sup> feethful N. Om. x. <sup>l</sup> Om. x. <sup>m</sup> Knowith s. <sup>n</sup> lefte, or sent fro me T. <sup>o</sup> hastiliere he x. <sup>p</sup> Om. x.  
<sup>q</sup> Grete 3e MVX. Greteth s. <sup>r</sup> prouostes T. prepostis x. <sup>s</sup> homeli men N. seyntis x. <sup>t</sup> Om. x.  
<sup>u</sup> Om. x. <sup>v</sup> Om. x. <sup>w</sup> be with v. <sup>x</sup> Om. x. <sup>y</sup> Here endeth the pistle to Ebrews, and here bigynneth  
 Actus Apostolorum, that is, the book of Apostlys Dedis. A. Here endith the epistil to Ebrews, and bigyn-  
 neth the prolog on the Dedis of Apostlis suyng. N. Here cendith the epistel to the Ebrewes, and bygyn-  
 neth the prologe of Dedis of Apostels. o. Here endeth the epistlis of Poule, and bigynneth the Apostlis  
 Dedis. q. Here endith Poul, and bigynneth here the prologe vpon the Deedis of Apostlis. v. No final  
 rubric in GMPSTXY.

<sup>c</sup> 3oure ghk. <sup>d</sup> epistle MO. <sup>e</sup> and here mbo. <sup>f</sup> From CIMQUXABCHOA. Here endeth the pistel to  
 Ebrewes; se now the prologe on the Dedis of Apostlis. K. Here endith the pistil to the Ebrwis, and bigyn-  
 ith a prologe on the Deid of Postlis. g. No final rubric in AEREK.

# DEEDS OF APOSTLES.

*Prolog to Actus Apostolorum<sup>a</sup>.*

*Here bigynneth prolog on the Dedis of Apostlis<sup>a</sup>.*

LUK of Sirye by nacioun, whos preis- inge in the euangelye is writun, at Antioche noble of craft of medicyne, and the disciple of the apostlis of Crist; aftir folowinge Poul anoon to confescioun, *other<sup>b</sup> the<sup>c</sup> deeth*, withoute blame dwellinge in maydenhod<sup>d</sup>, chees to serue God; the which goynge foure skore 3eer of age, in Bithyniye deiede ful of the Hooly Gost. This<sup>e</sup> thorw the Hooly Gost stiringe, in the<sup>f</sup> cuntrees of Achaye wrytynge the gospel to Grekis bileuyde, the incarna- cioun of the Lord with trewe tale schew- ide; and the same *Crist* he schewide to haue dessendid of the stok and progeny of Dauith. To whom not withoute desert power of wrytinge the dedis of the apo- stlis<sup>g</sup> was 3yue<sup>h</sup> in mynistr<sup>i</sup>, that God in<sup>k</sup> God ful, and the sone of 'lost aquent<sup>l</sup>, preier<sup>m</sup> of the apostlis ymaad<sup>n</sup>, thorw lott of Goddis eleccioun the noumbre schulde be fulfillid; and so Poul schulde 3yue fulfillinge to the apostlis dedis, whom long kykyng<sup>o</sup> to<sup>o</sup> a3ens<sup>p</sup>, the goode God hadde chose<sup>q</sup>. The which thing to men redyng<sup>e</sup> and seching<sup>e</sup> God he wolde rathir schewe<sup>r</sup> in schort word, than to

LUK of Antiochie of<sup>b</sup> the nacioun of Sirie, whos preisung is teld in the gospel, at Antioche he was a worthi man of leche craft, and afterward a disciple of Cristis apostlis, and suwede Poul, the apostle. He serued God in maidynhod with out blame; and whanne he was foure scor 3eer<sup>c</sup> eld and foure, he diede in Bithynye<sup>d</sup> ful of the Hooli Goost. And he<sup>e</sup> thur3 stiring of the Hooli Goost, in the coostis of Acaie wroot the gospel to feithful Grekis, and schewide the incar- nacioun of the Lord bi a trewe telling; and schewide also, that he was comun of the kynrede of Daud. To him not without desert was 3yue power to write the doynge<sup>f</sup> of apostlis<sup>g</sup> in her minys- terie, that God beinge ful in God, whanne the sone of perdicionn was deed, and the apostlis<sup>h</sup> hadden maad her preier, thorw lot of the Lordis eleccioun the noumbre of the apostlis were fulfillid; and also that Poul schulde ende the doynge of the<sup>i</sup> apostlis, whom the Lord hadde chosun, that long tyme wynside a3en<sup>k</sup> the pricke. And to hem that reden<sup>l</sup> and sechen<sup>m</sup> God, he wolde schewe it bi

<sup>a</sup> *Prolog. s.* No initial rubric in *v.* No prologue in *AMPQXY*; space left in *G*; in *NT* of the second text. <sup>b</sup> *or s.* <sup>c</sup> *Om. os.* <sup>d</sup> *manhed v.* <sup>e</sup> *Thees ov. Thei k.* <sup>f</sup> *Om. o.* <sup>g</sup> *postolis s.* <sup>h</sup> *y3if o.* <sup>i</sup> *mynys- terie v.* <sup>k</sup> *in to s.* <sup>l</sup> a blank space here in *o.* *loss quenchild s.* <sup>m</sup> *the preier v.* <sup>n</sup> *maad s.* <sup>o</sup> *lykyng* *kosv.* evidently by error. <sup>p</sup> *Om. s.* <sup>q</sup> *3if o.* <sup>r</sup> *ychoose o.* <sup>s</sup> *shewen to men s.*

<sup>a</sup> *Jeroms prologe on the Dedis of Apostlis. e.* *The prolog of the Deedis of Apostlis. n.* *Heere sueth the prolog on the Dedis of Apostlis. r.* *Prologe on Dedis of Apostlis. b.* *Prolog on Actus. c.* No initial rubric in *CMQTUXAGHO.* <sup>b</sup> *Om. t.* <sup>c</sup> *3eeris c.* <sup>d</sup> *Bethanie rtk.* <sup>e</sup> *Om. k.* <sup>f</sup> *dedis b. doynge k.* <sup>g</sup> *the apostlis CMRTUACFHKO.* <sup>h</sup> *postlis ka.* <sup>i</sup> *Om. EKNBO.* <sup>k</sup> *a3enst t.* <sup>l</sup> *redit r. redeth uabf.* <sup>m</sup> *sechith CTUABF.*

haue schewid ony thing lengir to men aloothinge<sup>s</sup>; whom Goddis grace so folowyde, that not oonly to bodyes, but also to soulis his medicyne schulde profyete.

*Here endith the prolog, and bigynneth the lessoun<sup>t</sup>.*

schort telling, rather than schewe forth ony thing more lenger to hem that wlaten<sup>n</sup> longe thingis; knowinge that it bihoueth the tilier that worchith to ete of his owne fruytis. And he foond so miche grace of God, that not oneli his medicyne profitide to bodies, but also to<sup>o</sup> soulis.

*Here endith the prolog<sup>p</sup>.*

*Heere bigynnen the Apostles Dedes<sup>a</sup>.*

*Here biginneth Apostlis Dedis<sup>a</sup>.*

CAP. I.

1 Forsothe, thou Theophile, first I made a sermoun, <sup>or word</sup><sup>b</sup>, of alle the<sup>c</sup> thingis, 2 that Jhesus bygan for<sup>d</sup> to do and teche, til<sup>e</sup> into the day, in which<sup>f</sup> he comaundinge<sup>s</sup> to<sup>h</sup> apostlis<sup>i</sup> <sup>bi the Hooly Gost</sup><sup>k</sup>, whom<sup>l</sup> 3 he chees, was<sup>m</sup> takyn vp; to<sup>n</sup> which<sup>o</sup> and he 3af hym silf alyue<sup>p</sup>, <sup>or quyke</sup><sup>q</sup>, aftir his passioun, in<sup>r</sup> manye argumentis, <sup>or prouyngis</sup><sup>s</sup>, by fourty dayes<sup>ss</sup> apperinge to hem, and spekinge of the rewme of God. 4 And he<sup>t</sup> etinge<sup>u</sup> to gidere, comaundide<sup>v</sup> to hem, that thei schulden not departe fro Jerusalem, but<sup>w</sup> schulden abyde the<sup>x</sup> biheeste of the fadir, the<sup>y</sup> which 3e herden, 5 he seith<sup>z</sup>, by my mouth; for<sup>a</sup> sotheli<sup>b</sup> John baptiside in watir, but 3e schulen be baptisid in the Hooly Gost, not aftir these 6 manye dayes. Therefore thei that camen<sup>c</sup> to gidere, axiden<sup>d</sup> him, seyinge, Lord, if<sup>e</sup>

weren maad able bi the Hooly Goost to puplische the gospel. *baptisid in the Hooly Gost*; bi this baptyim is vndirstonden the resseyninge of the Hooly Gost in visible singe, which is seid baptyim bi figuratif speche; for the grace of the Hooly Gost is seid anoynting, therefore the Glose of Raban seith here that in sum bookis it is thus, 3e schulen be anoyntid with the Hooly Gost; but bi resoun and holy doctouris it is opin, that the postlis weren cristned in watir, as Crist tauhte, in iij. c<sup>o</sup>. of Joon. *Lire here. v.*

<sup>s</sup> lothinge o. lothende s. <sup>t</sup> Here endeth the prologe, and bygyneth Dedis of Apostelles. o. No final rubric in sv. <sup>a</sup> From m. *The Apostles Dedes. g.* *The Dedes of Apostlis. nq.* *Here bigynneth the Apostlis Dedes. p.* *The Apostle Dedis. t.* No initial rubric in svxy. <sup>b</sup> Om. ox. *either word v.* <sup>c</sup> Om. qpx. <sup>d</sup> Om. osx. <sup>e</sup> Om. o. <sup>f</sup> the whiche g. <sup>g</sup> comaundede gtr. <sup>h</sup> bi the Hooly Gost to v. <sup>i</sup> the apostlis gmopqty. <sup>k</sup> Om. r. <sup>l</sup> whiche r. <sup>m</sup> and was r. <sup>n</sup> and to t. <sup>o</sup> whom mpty. <sup>p</sup> quik v. <sup>q</sup> Om. orx. <sup>r</sup> bi r. <sup>s</sup> Om. ox. *either prouyngis v.* <sup>ss</sup> daye k. <sup>t</sup> hem qx. <sup>u</sup> eet v. <sup>v</sup> he comaundede s. and comaundede v. <sup>w</sup> but thei mpqt. <sup>x</sup> Om. r. <sup>y</sup> Om. vx. <sup>z</sup> seyde or. <sup>a</sup> Om. gnt. <sup>b</sup> forsothe n. <sup>c</sup> hadden comen x. <sup>d</sup> askeden q. <sup>e</sup> wher v.

<sup>n</sup> wlatith nuabh. <sup>o</sup> the ega. to the i. <sup>p</sup> Jerom in his prologe on this book seith thus. ca. *Jerome here in his prologe seith this. kmub.* *Jerome in his prolog on theese Dedis of Apostlis suyng seith al this. n.* *Jerom in his prolog on the Dedis of Apostlis seith al this. qxo.* *Jerom in his prologe on Actus Apostolorum seith this. c.* *Here endith the prologe, and bygyneth the Dedis of Apostlis. g.* *Here eendith the prolog on the Dedis of Apostlis. k.* No final rubric in eREF. <sup>a</sup> From e. *Dedis of Apostlis. a.* *Here bigynnen the Dedis of Apostlis. m.* *Here bigynneth the Apostlis Deddis. e.* No initial rubric in ckruxah cghko. <sup>b</sup> ymade b. made o. <sup>c</sup> Om. r pr. m. <sup>d</sup> and eg. <sup>e</sup> whom i. <sup>f</sup> whom i. <sup>g</sup> on lijf r. <sup>h</sup> away fro r.

\* to do and teche; lest he were lixe to scribes and Farises, of which he saith in re- preuinge hem in 23 c<sup>o</sup>. of Mt. Thei seien and do not; forwhi to teche wel and to lyue yuele is noon other thing than to dampne himself bi his owne vois. *til in to the day; of ascencioun. in which he comaundede bi the Hooly Gost to apostlis; that thei schulden preche the gospel thour; al the world, in 16 c<sup>o</sup>. of Marc. whiche he chees; bifore othere men, to the office of apostelhed. was taken vp; fro erthe to he- nuen, in his man- hed; for bi the Godhed which is nedliche euery where, it acordith not to him to go fro place to place. Lire here. ve. † of the reume of God; that is, of heuenly blisse. and he cet togidere; that is, Jhesu eet with the postlis, [ve] to whiche sitinge at the mete he aperide in the day of ascen- cioun, as Marc seith in the ende. *not de- parte fro Jeru- salem; til thei**

in this tyme schalt thou restore the  
7 kyngdom of Israel? Forsoth he seide to  
hem, It is not 3oure<sup>f</sup> for<sup>g</sup> to haue<sup>b</sup> knowe  
tymes<sup>i</sup> or<sup>k</sup> momentis, the<sup>l</sup> whiche the fa-  
dir hath put in his power; but 3e schulen  
take the vertu of the Hooli Gost comynge  
fro aboue into 3ou, and 3e schulen be  
witnessis to me in Jerusalem, and<sup>m</sup> in al  
Judee, and Samarye, and 'til to<sup>n</sup> the vt-  
9 meste<sup>o</sup> of erthe<sup>p</sup>. And whanne he hadde  
seid thes thingis, 'hem seyng<sup>q</sup>, he was  
lift<sup>r</sup> vp, and a cloud receyuede hym fro  
10 the y3en of hem. And whanne thei bi-  
helden<sup>rr</sup> into<sup>s</sup> heuene 'him goynge<sup>t</sup>, lo!  
twey<sup>u</sup> men stodyn ny3 bisydis hem in  
11 white clothis, the<sup>v</sup> whiche and<sup>w</sup> seiden,  
Men of Galilee, what stonde 3e bihold-  
inge into heuene? This Jhesus, that<sup>x</sup> is  
takyn vp fro 3ou into heuene, 'so schal  
come<sup>y</sup>, as 3e sy3en him goynge into he-  
12 uene. Thanne thei turneden a3en to<sup>z</sup> Je-  
rusalem, fro the hil that is clepid<sup>a</sup> Oly-  
uete<sup>b</sup>, 'the which<sup>c</sup> is bisydis Jerusalem,  
13 hauynge<sup>d</sup> the iurney of a<sup>e</sup> saboth. And  
whanne thei hadden entride into the<sup>f</sup>  
'soupyng place<sup>g</sup>, thei wenten vp in<sup>h</sup>to<sup>i</sup>  
'the hizere<sup>k</sup> thingis<sup>l</sup>, where thei dwelten,  
Petre and John, James and Andrew, Phi-  
lip and Thomas, Bartelmew and Mathew,  
James of Alfey, and Symound Zelotes, and  
14 Judas of James. Alle thes weren dwell-  
inge, 'or lastinge<sup>m</sup>, 'to gidere<sup>n</sup> in preier,  
with wymmen, and Marie, the modir of  
15 Jhesu, and with his bretheren. In the  
dayes Petre rysynge<sup>o</sup> vp in the myddel  
of bretheren, seide<sup>p</sup>; forsoth ther was a  
cumpeny of men to gidere, alмест an hun-  
16 drid and twenty; Men bretheren, it bi-  
houeth the<sup>q</sup> scripture for<sup>r</sup> to<sup>s</sup> be fulfillid<sup>t</sup>,  
whiche the Hooly Gost bifore seyde by the  
mouth of Dauith, of Judas that was leder

dom of Israel? And he seide to hem,<sup>7</sup>  
It is not 3oure to knowe the tymes  
ether momentis, whiche the fadir hath  
put in his power; but 3e schulen take<sup>8</sup>  
the vertu\* of the Hooli Goost comynge  
fro aboue in to 3ou, and 3e schulen be  
my witnessis in Jerusalem, and in al  
Judee, and Samarie, and to the vtmoste  
of the erthe. And whanne he had seid<sup>9</sup>  
these thingis, in her sijt he was lift vp,  
and a cloude resseyuede him fro her  
i3en. And whanne thei biheelden hym<sup>10</sup>  
goynge in to heuene, lo! 'twei men<sup>i</sup>†  
stoden bisidis hem in white clothing,  
and seiden, Men of Galile, what stonden<sup>11</sup>  
3e biholdinge in to heuene? This Jhe-  
su, which is takun vp 'fro 3ou in to  
heuene<sup>k</sup>, schal come, as 3e seyn hym go-  
ynge in to heuene. Thanne thei turn-<sup>12</sup>  
eden a3en to<sup>l</sup> Jerusalem, fro the hille  
that is clepid 'the hille<sup>m</sup> of Olyuete,  
which is bisidis Jerusalem an halidaies  
iourney. And whanne thei weren entrid<sup>13</sup>  
in to the hous, where thei dwelliden, thei  
wenten vp in to the soler<sup>n</sup>, Petir and  
Joon, James<sup>o</sup> and Andreu, Philip and  
Thomas, Bartholomew and Matheu,  
James of Alpei, and Symount Zelotes,  
and Judas of James. Alle these weren<sup>14</sup>  
lastingly<sup>p</sup> contynuyng with o wille in  
preier, with wymmen, and Marie, the  
moder of Jhesu, and with hise britheren.  
In tho daies Petre roos vp in<sup>q</sup> the myd-<sup>15</sup>  
dil of the britheren, and seide; and ther  
was a company of men togidere, alмест  
an hundrid and twenti; Britheren, it<sup>16</sup>  
bihoueth that the scripture be fillid,  
whiche the Hooly Goost bifore seide bi  
the mouth of Dauith, of Judas that was  
ledere of hem that token Jhesu; and<sup>17</sup>  
was noumbrid among vs, and gat a part

\* take the ver-  
tu, etc.; that  
is, to preche  
stedfastly and  
speedly the  
gospel thour3  
al the world.  
Lire here. ve.  
† twey men;  
that is, aungels  
in the lienesse  
of men. Lire  
here. ve. what  
stonden, etc.;  
[as] if thei  
seien, Abide 3e  
not, that Jhesu  
dwelle more  
bodili with 3ou,  
as he dide bi-  
fore. he schal  
come, etc.; that  
is, as he stode  
in the fourme  
of manhed glo-  
riouse, so he  
schal come to  
deme. entrid,  
etc.; this is a  
figuratif speche,  
and singnefieth,  
that thei stoden  
first, and aftir-  
ward entrid in-  
to the soler.  
James the sone  
of Alfey; to the  
difference of  
the formere  
James, that  
was the sone of  
Zebedei. Judas  
the brother of  
James; to dif-  
ference of Ju-  
das the traitour.  
his bretheren;  
that is, cosins.  
noumbrid  
among us;  
that is, was  
oon of the  
twelue apostlis.  
gat the part of  
this seruice;  
that is, the dig-  
nite of apostle,  
not bi lot, but bi  
chiesing of Crist,  
in 18 c<sup>o</sup>. of  
Math. and 6  
c<sup>o</sup>. of Joon. he  
weldide, etc.;  
that is, maad  
to be weldid of  
othere, for he  
castide forth in  
the temple 30  
pens, for which  
he had seeld  
Crist wickidly;  
by whiche pens  
the princis of

<sup>f</sup> 3ouren N. <sup>g</sup> Om. sxx. <sup>h</sup> Om. v. <sup>i</sup> the tymes GMTVY. <sup>k</sup> either v. <sup>l</sup> Om. vx. <sup>m</sup> Om. g pr. m.  
<sup>n</sup> vnto GMPQTY. <sup>o</sup> vtermest GMPQTY. <sup>p</sup> the erthe T. <sup>q</sup> while thei sizen v. <sup>r</sup> liftid sx.  
<sup>rr</sup> biholdinge Y. <sup>s</sup> hym goynge into GMPQTY. <sup>t</sup> Om. GMPQTY. <sup>u</sup> two GMPQTY. <sup>v</sup> Om. v.  
<sup>w</sup> Om. v. <sup>x</sup> which v. <sup>y</sup> schal come soo v. <sup>z</sup> in to o. <sup>a</sup> seyde o. <sup>b</sup> of Olyuete MPTY. hil of Olyuete v.  
<sup>c</sup> which v. that x. <sup>d</sup> and hath v. <sup>e</sup> Om. s. <sup>f</sup> Om. q. <sup>g</sup> soler v. <sup>h</sup> Om. v. <sup>i</sup> Om. g pr. m. v.  
<sup>k</sup> hize sx. Om. v. <sup>l</sup> Om. v. <sup>m</sup> lastyngly, either contynuyng v. Om. x. <sup>n</sup> with oo wille v. <sup>o</sup> ros v.  
<sup>p</sup> and seide v. <sup>q</sup> that the v. <sup>r</sup> Om. MPQSTVXY. <sup>s</sup> Om. v. <sup>t</sup> fillid v.

<sup>i</sup> tweyne r. <sup>k</sup> in to heuene fro 3ou r. <sup>l</sup> in to r. <sup>m</sup> Om. EI pr. m. qgka. <sup>n</sup> ether soupyng place  
k marg. <sup>o</sup> and James r. <sup>p</sup> lastyng gk. <sup>q</sup> into k.

17 of hem that tooken Jhesu; the<sup>u</sup> which was  
 noumbrid in<sup>uu</sup> vs, and gat the sort<sup>v</sup> of  
 18 this<sup>w</sup> mynsterie<sup>x</sup>. And forsoth this<sup>y</sup> weeld-  
 ide<sup>z</sup> a feeld of the hyre of wickidnesse,  
 and he hangid<sup>a</sup>, to-barst the myddel, and  
 19 alle<sup>b</sup> his entrailis ben<sup>c</sup> sched abroad. And  
 it is<sup>d</sup> maad knowun to alle men dwellinge  
 in Jerusalem, so that thilke<sup>e</sup> feeld was  
 clepid Achildemak in the langage<sup>f</sup> of hem,  
 20 that is, the feeld of blood. Forsoth<sup>g</sup> it  
 is writun in the book of Salmes, The  
 habitacioun<sup>h</sup> of him<sup>i</sup> be maad desert, and  
 be there not that dwellith<sup>k</sup> in it, and an-  
 21 other take the bisshopryche of him. Ther-  
 fore it bihoueth of these men, that ben  
 gederid to gidere with vs in al tyme, in  
 which the Lord Jhesu entride yn<sup>l</sup>, and  
 22 wente out among vs, bigynnyng<sup>m</sup> fro  
 bapty<sup>n</sup> of John 'til into<sup>o</sup> the day in  
 which he was takyn vp fro vs, oon of  
 these for<sup>p</sup> to be maad a witnessse of his  
 23 resurexioun with vs. And thei ordeyn-  
 eden<sup>q</sup> tweyne<sup>r</sup>, Joseph, that is<sup>s</sup> clepid<sup>t</sup>  
 Barsabas, that is namyd<sup>u</sup> Justus<sup>v</sup>, and  
 24 Mathi. And thei preinyng<sup>w</sup> seiden, Thou,  
 Lord, that 'hast knowe<sup>x</sup> the hertis of  
 men<sup>y</sup>, schewe whom thou hast chosun of  
 25 thes tweyne<sup>z</sup>, oon for<sup>a</sup> to take the place  
 of this mynsterie<sup>b</sup> and apostilhed, of the<sup>c</sup>  
 which Judas trespasside, that he schulde  
 26 go into his place. And thei 3auen lottis  
 to hem, and the lot felde to<sup>d</sup> Mathi; and  
 he was noumbrid 'to gidere<sup>e</sup> with en-  
 leuene<sup>f</sup> apostlis.

## CAP. II.

1 And whanne the<sup>g</sup> 'dayes Pentecostes<sup>h</sup>,  
 'that is, fyfti<sup>i</sup>, weren fulfillid<sup>k</sup>, alle disci-  
 plis<sup>l</sup> weren to gidere in the same place.  
 2 And sudenly ther was maad a sown fro  
 heuene, as of<sup>m</sup> a greet spirit<sup>n</sup> comynge

of this seruyce. And this *Judas* hadde 18  
 a feeld of the hire of wickidnesse, and  
 he<sup>r</sup> was hangid, and 'to-brast<sup>s</sup> the myd-  
 dil, and alle hise entrailes weren sched  
 abroad. And it was maad knowun to 19  
 alle men that dwelten in Jerusalem, so  
 that the ilke feeld was clepid Achelde-  
 mak in the langage of hem, that is, the  
 feeld of blood. And it is writun in the 20  
 book of Salmes, The abitacioun of hem  
 be maad desert, and be ther noon that  
 dwelle in it, and an other take his bi-  
 shopriche. Therfor it bihoueth of these 21  
 men, that ben gaderid togidere with vs  
 in al the tyme, in which the Lord Jhe-  
 su entride, and wente out among vs,  
 and bigan fro the bapty<sup>m</sup> of Joon til in<sup>t</sup> 22  
 to the dai in which he was takun vp fro  
 vs, that oon of these be maad a witnessse  
 of his resurreccioun with vs. And thei 23  
 ordeyneden tweyn<sup>†</sup>, Joseph, that was  
 clepid Barsabas, that was named Just,  
 and Mathie. And thei preieden, and 24  
 seiden, Thou, Lord, that knowist the  
 hertis of alle men, schewe whom thou  
 hast chosun of these<sup>u</sup> tweyne, that oon 25  
 take the place of this seruyce and apo-  
 stlehed, of which Judas trespasside, that  
 he schulde go in to his place. And thei 26  
 3auen lottis to hem, and the lot felde on  
 Mathie; and he was noumbrid with<sup>v</sup>  
 enlcuen apostlis.

prestis houzen  
 a feeld for the  
 sepulture of  
 pilgrims, in the  
 28 c°. of Mt.  
 an other; that  
 is, Mathie.  
 take the bi-  
 shopricke of  
 hym; that is,  
 of Judas. Apo-  
 stlehed is seid  
 here bi-  
 shopricke,  
 wherfore bi-  
 shopis ben  
 seid the succea-  
 souris of apos-  
 tils, in 21 dis-  
 tincion, c°. in  
 novo. Lire  
 here. v.

† and thei or-  
 deyneden  
 tweyne; thei  
 departiden  
 these tweyne  
 fro other disci-  
 plis, not bi  
 lot, but bi  
 chesing, as  
 excellere in  
 rijtfulnesse and  
 in experiense  
 of the dedis of  
 Crist. Thoug  
 thei hadden  
 chose these  
 tweyne as ex-  
 cellere than  
 othere, netheles  
 thei wisten not  
 whether of hem  
 were worthere  
 to apostlehed;  
 herfore thei  
 besouzten God-  
 dis dom on this  
 thing, bi send-  
 ing of lottis.  
 on Mathie;  
 this Joseph  
 was the cosyn  
 of Crist, in 4 c°.  
 of Mt.; but  
 Crist settide  
 Mathie bifore  
 this Joseph,  
 and shewide  
 bi this, that  
 men shulen  
 not be auansid  
 to offices of the  
 chirche for  
 kynrede. Lire  
 here. ve.

## CAP. II.

And whanne the daies of Pentecost<sup>w</sup> 1  
 weren fillid, alle the disciplis weren to-  
 gidre in the same place. And sodeynli 2  
 ther was maad a sown fro heuene, as of  
 a greet wynde comynge, and it fillide al

<sup>u</sup> Om. v. <sup>uu</sup> among v. <sup>v</sup> part v. <sup>w</sup> the o. his *MPTY.* <sup>x</sup> seruisse v. <sup>y</sup> this *Judas* v. <sup>z</sup> ouzte o.  
<sup>a</sup> was hangid, and v. <sup>b</sup> Om. *sx.* <sup>c</sup> weren v. <sup>d</sup> was v. <sup>e</sup> that x. ilke v. <sup>f</sup> tunge x. <sup>g</sup> For v.  
<sup>h</sup> dwellynge steed o. <sup>i</sup> hem *sx.* <sup>k</sup> dwelle *GMPQSTY.* <sup>l</sup> Om. o. <sup>m</sup> and bigan v. <sup>n</sup> the bapty<sup>m</sup>  
*GMPSTY.* <sup>o</sup> vnto *MPQTY.* <sup>p</sup> Om. *sx.* <sup>q</sup> iourneyden *T.* <sup>r</sup> two *GMPQSTXY.* <sup>s</sup> was v. <sup>t</sup> ycleped q.  
<sup>u</sup> ynamed q. <sup>v</sup> Just v. <sup>w</sup> preieden, and v. <sup>x</sup> knowist v. <sup>y</sup> alle men v. <sup>z</sup> two *G et alii.* <sup>a</sup> Om. *sx.*  
<sup>b</sup> mynsterie, or *seruisse* v. <sup>c</sup> Om. x. <sup>d</sup> on *AGMNOPSTXY.* <sup>e</sup> Om. v. <sup>f</sup> the elleuen *GMPTY.* twelue  
<sup>g</sup> *pr. m.* <sup>h</sup> Om. g. <sup>i</sup> Pentecostes dayes *GMPTY.* dayes of Pentecostes *NOV.* Pentecost dayes q.  
<sup>j</sup> Om. x. <sup>k</sup> fillid v. <sup>l</sup> the disciplis *QT.* <sup>m</sup> Om. *G pr. m.* <sup>n</sup> spirit, either *wynd* v.

<sup>r</sup> Om. o. <sup>s</sup> to-barste *IKQCK.* to-barst in *R.* <sup>t</sup> Om. b. <sup>u</sup> the g. <sup>v</sup> with the *hk.* <sup>w</sup> that is, *fyfti*  
*k marg.* Pentecost, either *Wilsontide* *R.*

to<sup>o</sup>, and it fulfillide<sup>p</sup> al the hous where  
 3 thei weren sittinge. And tungis dyuersly  
 partid as fyer apperiden to hem, and it  
 4 saat vpon<sup>q</sup> ech of hem. And alle 'ben  
 fulfillid<sup>r</sup> with the Hooli Gost, and thei  
 bigunnen for<sup>s</sup> to speke with<sup>t</sup> dyuerse lan-  
 gaxis<sup>u</sup>, as the Hooli Gost 3af to hem for<sup>v</sup>  
 5 to speke. Forsoth ther weren in Jerusa-  
 lem dwellinge<sup>w</sup> Jewis, religiose men, of  
 6 ech nacioun that is vndir heuene. Sothli,  
 'this vois<sup>x</sup> maad, the multitude cam to  
 gidere, and in soule, 'or vndirstondyng<sup>y</sup>,  
 'was confoundid<sup>z</sup>, 'or stoneyd<sup>a</sup>, for ech  
 man herde hem spekyng in his langage<sup>b</sup>.  
 7 Forsoth alle men weren 'astoneyd<sup>c</sup> 'in  
 witt<sup>d</sup>, and wondriden, seyinge to gidere,  
 Wher<sup>e</sup> not alle these that speken ben  
 8 Galilees, and how 'we herden<sup>f</sup> ech man  
 9 his langage<sup>g</sup> in which we ben born? Party,  
 and Medy, and Elamyte, and thei that  
 dwellen in<sup>h</sup> Mesopotamy, Judee, and Ca-  
 10 padocie, Ponte, and Asie, Frigie, and Pam-  
 philie, Egipt, and the<sup>i</sup> parties of Libie, that  
 is aboute<sup>k</sup> Sirenen, and cumelingis Ro-  
 11 mayns, and Jewis, and proselit<sup>l</sup>, men of  
 Crete and Arabye<sup>m</sup>, we han herd hem  
 spekyng in oure langaxis<sup>n</sup> the greete  
 12 thingis of God. Forsothe alle weren  
 stoneyd<sup>o</sup> 'in witt<sup>p</sup>, and wondriden, sey-  
 13 inge<sup>q</sup>, What wole this thing be? Forsoth  
 othere scorniden, seyinge, For thei<sup>r</sup> ben  
 14 ful of must. Forsoth Petre stondinge<sup>s</sup>  
 with enleuene<sup>t</sup>, reyside<sup>u</sup> his vois, and spak  
 to hem, Men Jewis, and alle that dwellen  
 in<sup>v</sup> Jerusalem, be this thing knowun to  
 3ou, and with eeris perseyue<sup>w</sup> my wordis.  
 15 Sothely<sup>x</sup> not as 3e demen<sup>y</sup>, 'or gessen<sup>z</sup>,  
 these be drunkun, whanne<sup>a</sup> it is the  
 16 thridde our of the day, 'or vndirne<sup>b</sup>; but

the hous where thei saten\*. And di-  
 3 uerse<sup>x</sup> tungis as fier apperiden to hem,  
 and it sat on ech of hem. And alle<sup>4</sup>  
 weren fillid with the Hooli Goost, and  
 thei bigunnen to speke diuerse<sup>y</sup> langaxis,  
 as the Hooli Goost 3af to hem for<sup>z</sup> to  
 speke. And ther weren in Jerusalem<sup>5</sup>  
 dwellinge Jewis, religiose men, of ech  
 nacioun that is vndur heuene. And<sup>6</sup>  
 whanne this vois was maad, the multi-  
 tude cam togidere, and thei<sup>a</sup> weren asto-  
 nyed in thou3t, for ech man herde hem  
 spekinge in his<sup>b</sup> langage. And alle<sup>7</sup>  
 weren astonyed, and wondriden, and  
 seiden togidere, Whether not alle these  
 that speken ben men of Galyle, and<sup>8</sup>  
 hou herden we ech man his<sup>c</sup> langage in  
 which we ben borun? Parthi<sup>d</sup>, and Medi,<sup>9</sup>  
 and Elamyte, and thei that dwellen at  
 Mesopotami, Judee, and Capodosie, and<sup>e</sup>  
 Ponte, and Asie, Frigie, and Pamfilie,<sup>10</sup>  
 Egipt, and the parties of Libie, that is  
 aboute<sup>f</sup> Sirenen, and 'comelingis Ro-  
 mayns<sup>g</sup>, and Jewis, and proselit<sup>h</sup>, men<sup>11</sup>  
 of Crete, and of Arabie, we han herd  
 hem spekyng in oure langaxis the grete  
 thingis of God. And alle weren asto-<sup>12</sup>  
 nyed, and wondriden, and seiden<sup>i</sup> togi-  
 dere, What wole this thing be? And<sup>13</sup>  
 othere scorneden, and seiden, For these  
 men ben ful of must. But Petre stood<sup>14</sup>  
 with the<sup>k</sup> enleuene, and reyside vp his  
 vois, and spak to hem, 3e Jewis, and  
 alle that dwellen at Jerusalem, be this<sup>l</sup>  
 knowun to 3ou, and with eris perseyue  
 3e my wordis. For not as 3e wenen<sup>15</sup>  
 these ben dronkun, whanne it is the  
 thridde our of the dai; but this it is, that<sup>16</sup>  
 was seid bi the prophete Johel, And it<sup>17</sup>

\* *sittinge*; that is, dwellinge, for the postlis weren thanne in preier, which is not maad comunly in sittinge, but in kneeling, either stouinge. *in diuerse langaxis*; as the Glos seith here, the postlis spaken not oonly in diuerse langaxis, and vndirstoden alle langaxis, but also whanne thei spaken in oo langage, what euer it was, alle that herden, of what euer diuerse langaxis thei weren, ech vndirstod his owne langage, bi Goddis vertu doinge this. *religiose men*; that is, deuont in the worching of God. *Jewis*; that is, thei of the lynage of Juda. *proselit<sup>is</sup>*; that is, conuersis fro liethenness to the feith of Jewis. *ve.* † *not as 3e gessen*; bi erroure. *ve. the thridde our*; as if he seide, it is not 3it our of eting and drinking, for thanne men bigynnen to ete comunly at the sixte our, either mydday, and moost the Jewis, that weren more atempre, for thei weren the worschiperis of God, and moost in Jerusalem, where this worshipping was in plente. *ve. in the laste daies*; that is, *Lire here.* *v.*

in the daies of the newe testament, that ben seid the laste, for noon other testament schal come aftir this.

<sup>o</sup> Om. *sv.* <sup>p</sup> fillide *v.* <sup>q</sup> on *svy.* <sup>r</sup> weren fillid *v.* <sup>s</sup> Om. *sx.* <sup>t</sup> in *v.* <sup>u</sup> tungis *x.* <sup>v</sup> Om. *sx.*  
<sup>w</sup> men dwellende *x.* <sup>x</sup> whanne this vois was *v.* <sup>y</sup> either vndirstondyng *v.* Om. *x.* <sup>z</sup> it was astonied *v.*  
<sup>a</sup> Om. *ovx.* <sup>b</sup> owne langaxis *G.* owne langage *T.* tunge *x.* <sup>c</sup> stoneid *sx.* <sup>d</sup> Om. *v.* <sup>e</sup> Whether *gsx.*  
<sup>f</sup> han we herd *G pr. m. MPQTY.* herden we *v.* <sup>g</sup> tunge *x.* <sup>h</sup> at *AGMNOPQSTVXY.* <sup>i</sup> Om. *k.* <sup>k</sup> aboute *v.*  
<sup>l</sup> proselit<sup>is</sup>, either conuersis *v.* <sup>m</sup> of Arabie *A sec. m. GMNOQSVXY.* <sup>n</sup> thingis *x.* <sup>o</sup> astonyed *v.*  
<sup>p</sup> Om. *v.* <sup>q</sup> seyinge togidere *v.* <sup>r</sup> these men *v.* <sup>s</sup> stood *v.* <sup>t</sup> the elleuene *MPTY.* <sup>u</sup> and reyside *v.*  
<sup>v</sup> at *AGMNOPQSTVXY.* <sup>w</sup> parseyueth *qsx.* perseyue 3ee *v.* <sup>x</sup> For *v.* <sup>y</sup> gessen *v.* <sup>z</sup> Om. *ovx.*  
<sup>a</sup> and whanne *v.* <sup>b</sup> Om. *ox.*

<sup>x</sup> *ether dyuerseli departid* *k marg.* <sup>y</sup> in dyuerse *x sec. m.* <sup>z</sup> Om. *r.* <sup>a</sup> Om. *r pr. m.* <sup>b</sup> his owne *k pr. m.*  
<sup>c</sup> oure *k sec. m.* <sup>d</sup> of Parthi *IKQROaB.* <sup>e</sup> Om. *r.* <sup>f</sup> aboute *re.* <sup>g</sup> Romayns comelyngis *r.* <sup>i</sup> seiinge  
*k sec. m.* <sup>k</sup> Om. *k pr. m. o.* <sup>l</sup> this thing *a.*

this 'thing it is<sup>e</sup>, that was<sup>d</sup> seid by the  
 17 prophete Johel, And it schal be in the  
 laste dayes, the Lord seith, I schal heelde  
 out of<sup>e</sup> my spirit on 'al fleisch<sup>f</sup>; and 3oure  
 sones and 3oure dou3tris schulen prophe-  
 cie, and 3oure 3onge<sup>g</sup> schulen se visyouns,  
 and 3oure eldris schulen drewe meetels<sup>h</sup>,  
 18 'or sweuens<sup>i</sup>. And sotheli on my 'ser-  
 uantis men<sup>k</sup> and<sup>l</sup> myne handmaydens in  
 tho dayes I schal schede out of my spirit,  
 19 and thei schulen prophecie. And I schal  
 3yue greete wondris in heuene aboue, and  
 signes in erthe bynethe, blood, and fyer,  
 20 and vapour<sup>m</sup> of smoke. The sunne schal  
 be turned into derknessis, and the mone  
 into blood, bifore that<sup>n</sup> the gret and<sup>o</sup>  
 21 opyn day of the Lord schal come. And<sup>p</sup>  
 ech man which<sup>q</sup> euere<sup>r</sup> schal inclepe<sup>s</sup> the  
 22 name of the Lord, schal be saf. 3e men  
 of Israel, heerith<sup>t</sup> thes wordis. Jhesu of  
 Nazareth, a man prouyd of God in<sup>u</sup> 3ou  
 by vertues, 'or myraclis<sup>v</sup>, and wondris,  
 and tokenes, the<sup>w</sup> whiche God dide by  
 him in the myddel of 3ou, as 3e 'witen,  
 23 hym, the counceyl determynd, 'or endid<sup>x</sup>,  
 and by the prescience<sup>y</sup>, 'or bifore know-  
 ynge<sup>z</sup>, of God, bitakun, 'or trayed<sup>a</sup>, by  
 the hondis of wickid<sup>b</sup> 3e turmentinge  
 24 slowen<sup>c</sup>. Whom God reyside, 'the sorwis<sup>d</sup>  
 of helle vnboundun<sup>e</sup>, 'vp that<sup>f</sup> it was in-  
 possible him<sup>g</sup> for<sup>h</sup> to be holdyn of it.  
 25 Sothli<sup>i</sup> Dauith seith into<sup>k</sup> him<sup>l</sup>, I purueyde  
 the Lord bifore me euermore, for he is on  
 26 my ri3thalf, that I be not moued. For  
 this thing myn herte ioyede, and my  
 tunge gladide<sup>m</sup>, more ouer and my fleisch  
 27 schal reste in hope. For thou schalt not  
 forsake my soule in helle, 'nethir thou  
 schalt 3yue<sup>n</sup> thin hooli for<sup>o</sup> to se corrup-  
 28 cioun. Thou hast maad knowun to me

schal be in the laste daies, the Lord  
 seith, Y schal helde out my spirit on  
 ech fleisch<sup>\*</sup>; and 3oure sones and 3oure  
 dou3tris schulen prophecie, and 3oure  
 3onge men schulen se visyouns, and 3oure  
 eldris schulen drewe sweuenes. And on<sup>18</sup>  
 my seruauntis and myn<sup>m</sup> handmaidens  
 in tho daies Y schal schede<sup>n</sup> out of<sup>o</sup> my  
 spirit, and thei schulen prophecie. And<sup>19</sup>  
 Y schal 3yue grete wondris in heuene  
 aboue, and signes in erthe bynethe,  
 blood, and fier, and heete of<sup>p</sup> smoke.  
 The sunne schal be turned in to derk-<sup>20</sup>  
 nessis<sup>q</sup>, and the moone in to blood, bifor  
 that the gret and the opyn dai of the  
 Lord come. And it schal be, ech man<sup>21</sup>  
 which euere schal clepe to help the name  
 of the Lord, schal be saaf. 3e men of<sup>22</sup>  
 Israel<sup>r</sup>, here 3e these wordis. Jhesu of  
 Nazareth, a man preued of God bifor  
 3ou bi vertues, and wondris, and tokenes,  
 which God dide bi hym in the myddil  
 of 3ou, as 3e witen, 3e turmentiden, and<sup>23</sup>  
 killiden hym bi the hoondis of wyckid  
 men, bi counceyl determynd<sup>s</sup> and bi-  
 takun bi the forknouwyng of God.  
 Whom God reyside<sup>t</sup>, whanne sorewis of<sup>24</sup>  
 helle weren vnboundun, bi that that it  
 was impossible that he were holdun of  
 it. For Daudid seith of hym, Y sai3 afer<sup>25</sup>  
 the Lord bifore me euermore, for he is  
 on my ri3thalf, that Y be not mouyd.  
 For this thing myn herte ioiede, and my<sup>26</sup>  
 tunge made ful out ioye, and more ouere  
 my fleisch schal reste in hope<sup>†</sup>. For thou<sup>27</sup>  
 schalt not leue my soule in helle, nethir  
 thou schalt 3iue thin hooli to se corrup-  
 cioun. Thou hast maad knowun to me<sup>28</sup>  
 the weies of lijf, thou schalt fille me in<sup>u</sup>  
 myrthe with thi face. Britheren, be it<sup>29</sup>

\* on ech man; that is, on Jewis and he-  
 thene men, without differ-  
 ence. ve. either on ech man,  
 whose herte schal be tendir  
 at the maner of flesch, and  
 not obstynat in synnes, as Rabi  
 Salomon seith on Joel. For-  
 sothe the hertis of apostlis  
 weren tendre bi deuocioun,  
 and disposid to the resseyu-  
 ynge of the Holy Gost.  
 3oure sones and 3oure dou3tris;  
 that is, the Holy Gost  
 schal be 3ouen indifferently to  
 men and to wymmen;  
 wherfore and in the day of  
 Penticost, ether Witsuntid,  
 wymmen weren with the apo-  
 stlis, in 1. c°. that resseyu-  
 eden the Hooly Gost with  
 hem; and in 21. c°. Filip  
 hadde foure dou3tris pro-  
 fecyng. v. schulen drewe  
 meetels; that is, schulen  
 haue Goddis reuelacioun in  
 sleep, [ve] and to perseue  
 tho, the soule is more disposid  
 thanne, for the restinge of  
 outermere wittis. on my ser-  
 uantis, etc.; for in the firste  
 chirche the Hooly Gost  
 was 3ouen generally bi set-  
 ting on of the hondis of apo-  
 stlis; and this is a visible  
 singne to alle cristned; and  
 Live here. v.

3it he is 3ouen vnuisibly to alle cristned, if thei setten not lettynge.

<sup>e</sup> is the thing x. <sup>d</sup> is x. <sup>e</sup> Om. or. <sup>f</sup> ech man v. <sup>g</sup> 3onge men GNQTV. <sup>h</sup> sweuens GMOPQTY.  
<sup>i</sup> Om. MPXY. either sweuens v. <sup>k</sup> men seruauntes GMQTY. seruauntis v. <sup>l</sup> and on q. <sup>m</sup> heete v. <sup>n</sup> Om.  
 G pr. m. <sup>o</sup> Om. n. <sup>p</sup> And it schal be v. <sup>q</sup> the which A pr. m. who GMPQTY. <sup>r</sup> Om. s. <sup>s</sup> clepe to  
 help v. <sup>t</sup> here AGMNOPTVY. <sup>u</sup> bifore v. <sup>v</sup> Om. ox. either myraclis v. <sup>w</sup> Om. v. <sup>x</sup> Om. oqx.  
<sup>y</sup> bifore knowynge o. <sup>z</sup> Om. oqx. <sup>a</sup> or bytrayed GMPY. Om. ox. <sup>b</sup> wickid men GMOPQY. wicke sx.  
<sup>c</sup> witen, 3e turmentiden and killeden him bi the hondis of wickide men, bi counceyl determynd and bi-  
 taken bi the foreknowing of God v. <sup>d</sup> whanne sorewis v. <sup>e</sup> weren vnbounden v. <sup>f</sup> bi that that v.  
<sup>g</sup> Om. o. <sup>h</sup> Om. sx. <sup>i</sup> For v. <sup>k</sup> to G pr. m. of v. <sup>l</sup> it k. <sup>m</sup> made ful out ioie v. <sup>n</sup> ne schalt 3if o.  
<sup>o</sup> Om. sx.

<sup>m</sup> on myn n. Om. a. <sup>n</sup> heelde r. <sup>o</sup> Om. b pr. m. hoß. <sup>p</sup> and c pr. m. x sec. m. a. <sup>q</sup> derknes hkß.  
<sup>r</sup> Jerusalem c. <sup>s</sup> ether eendid k marg. <sup>t</sup> areyside k. <sup>u</sup> with a.

the weies of lyf, thou schalt fulfille<sup>p</sup> me  
 29 in<sup>q</sup> myrthe with thi face. Men bretheren,  
 be it leefful boldly for<sup>r</sup> to seye to 3ou of  
 the patriark Dauith, for<sup>s</sup> he is deed and  
 biried, and his sepulcre is at vs til into  
 30 this day. Therefore whanne he was a  
 prophete, and wiste, for<sup>t</sup> with an ooth  
 God hadde sworn to him, of the fruyt of  
 31 his leende<sup>u</sup> for<sup>v</sup> to sitte on his seete, he  
 purueyinge<sup>w</sup> spak of the resurexcion<sup>x</sup> of  
 Crist, for nethir he is<sup>y</sup> left in helle, nethir<sup>z</sup>  
 32 his fleisch sij<sup>a</sup> corrupcioun. God reise  
 this Jhesu, to whom we alle ben wit-  
 33 nessis. Therefore he<sup>b</sup> enhaunsid by the  
 ryzt *hond* of God, and<sup>c</sup> the biheeste<sup>d</sup> of the<sup>e</sup>  
 Hooli Gost takyn of the fadir, he schedde  
 34 out this<sup>f</sup>, that 3e seen and heeren. For-  
 soth Dauith assendide<sup>g</sup> not into heuene;  
 forsoth he seith, The Lord seide to<sup>h</sup> my  
 35 Lord, Sitt<sup>i</sup> on my ryzthalf, til I schal<sup>k</sup>  
 putte thin enemyes the stool of thi feet.  
 36 Therefore moost certeynly wite al the hous  
 of Israel, for<sup>l</sup> God reyside<sup>m</sup> and<sup>n</sup> hym the<sup>o</sup>  
 Lord and<sup>p</sup> Crist, this Jhesu<sup>q</sup>, whom 3e  
 37 crucifieden. These thingis herd<sup>r</sup>, thei  
 weren compunct<sup>s</sup> in herte; and thei seiden  
 to Petre and to othere apostlis, Men bre-  
 38 theren, what schulen we do? Petre for-  
 soth seith<sup>t</sup> to hem, Penaunce, he seith<sup>t</sup>,  
 do 3e, and ech of 3ou be cristened in the  
 name of Jhesu Crist, into remiscioun of  
 39 3oure synnes; and 3e schulen take the  
 39 zifte<sup>u</sup> of the Hooly Gost. Forsoth<sup>v</sup> repro-  
 miscioun, *or eft biheeste<sup>w</sup>*, is to 3ou, and  
 to 3oure sones, and to alle that ben ferr,  
 whom<sup>y</sup> euere the Lord oure<sup>z</sup> God hath  
 40 clepid to<sup>a</sup>. Sothli<sup>b</sup> with othere wordis<sup>c</sup>  
 ful manye he witnesside to hem, and mo-  
 nestide hem<sup>d</sup>, seyinge<sup>e</sup>, Be 3e saued fro

leueful boldli to seie to 3ou of the pa-  
 triark Dauid, for he is deed and biried,  
 and his sepulcre is among vs in to this  
 dai. Therefore whanne he was a pro-30  
 phete, and wiste, that with a greet ooth  
 God hadde sworn to hym, that of the  
 fruyt of his leende<sup>v</sup> schulde oon sitte on  
 his seete, he seyng<sup>e</sup> afer spak of the 31  
 resurreccioun of Crist, for nether he was  
 left in helle, nether his fleisch sai3 cor-  
 rupcioun. God reise this Jhesu, to 32  
 whom we alle ben witnessis. Therfor 33  
 he was enhaunsid bi the ryzthoond of  
 God, and thorou3 the biheest of the  
 Hooli Goost that he took of the fadir, he  
 schedde out this *spirit*, that 3e seen and  
 heren. For Dauid stiede not in to he-34  
 uene; but he seith, The Lord seide to  
 my Lord, Sitte thou on my ryzt half, til 35  
 Y putte thin enemyes a<sup>w</sup> stool of thi  
 feet. Therfor moost certeynly wite al 36  
 the hous of Israel, that God made hym  
 bothe Lord and Crist, this Jhesu, whom  
 3e crucefieden. Whanne thei herden 37  
 these thingis, thei weren compunct in  
 herte; and thei seiden to Petre and  
 othere apostlis, Britheren, what schulen  
 we do? And Petre seide to hem, Do 3e 38  
 penaunce, and eche of 3ou be baptisid in  
 the name of Jhesu Crist, in to remis-  
 sioun of 3oure synnes; and 3e schulen  
 take the zifte of the Hooli Goost. For 39  
 the biheest is to 3ou, and to 3oure sones,  
 and to alle that ben fer, which euer oure  
 Lord God hath clepid. Also with othere<sup>x</sup> 40  
 wordis ful many he witnesside to hem,  
 and monestide hem, and seide, Be 3e  
 sau3d fro this schrewid generacioun.  
 Thanne thei that resseyueden his word 41

† in hope ;  
 that is, certeyn  
 abiding of ris-  
 ing agen. *for-  
 sake my soule ;*  
 departid fro the  
 bodi. *in helle ;*  
 that is, in the  
 resting place of  
 seintis, that was  
 in the hizere  
 part of helle.  
*neither thou  
 schall 3eue ;*  
 that is, suffre  
 to be 3ouen. *ve.  
 thin hooly ;*  
 that is, my  
 body halewid.  
*to see corrup-  
 cioun ;* that is,  
 rotynge. *v.  
 with thi face ;*  
 that is, with  
 cleer sijt of thi  
 beeing, *ve.*  
 which sijt the  
 soule of Crist  
 hadde, fro the  
 firste moment  
 of his crea-  
 cioun. *v.  
 sched out this  
 spirit that 3e  
 seen ;* in tungis  
 of fier. *and  
 heren ;* in di-  
 uerse langagis.  
*The Lord ;* the  
 fadir. *seide to  
 my Lord ;* that  
 is, to his sone  
 maad man. *ve.  
 Sitte thou on  
 my ryzthalf ;*  
 that is, at the  
 euenesse of  
 the fadir bi the  
 godhed, and in  
 betere goodis  
 bi manhed. *v.  
 til I putte ;*  
 that is, with-  
 outen ende.  
*thin enemyes  
 a stool ;* that  
 is, hooliche so-  
 get to thee, and  
 this schal be in  
 to the ende of  
 the world, *ve.*  
 and whanne  
 he schal 3eue  
 meede to goode  
 men and peyne  
 to yuele men. *v.  
 God ;* that is,  
 al the Trinite.  
*made him, etc. ;*  
 in ioynynge the  
 to the comune

manhed of him to the kyndely sone of God, and in enhaunsinge him to the ryzt side of the fadir. *crucifieden ;* bi ignorance as to the comune puple, and bi malice, as to the princis of prestis. *v.*

him to the ryzt side of the fadir. *crucifieden ;* bi ignorance as to the comune

p fille *v.* q with *x.* r Om. *sx.* s that *v.* t that *v.* u leendes *ox.* v Om. *sx.* w purueiede and *v.*  
 x agenrysyng *o.* y was *v.* z ne *o.* a seeth *qr.* say *v.* b he was *v.* c and bi *MPQTY.* and thour3 *v.*  
 d hyzest *r.* e Om. *v.* f this spirit *v.* g stizide *v.* h vnto *o.* i Sit thou *sv.* k Om. *v.* l that *v.*  
 m made *v.* n Om. *MPTVY.* o Om. *MPQTY.* bothe *v.* p Om. *o.* q is *r.* r Whanne thei herden these  
 thingis *v.* s compunct, or soreful *G sec. m.* compuncted *o.* t seide *v.* u ziftes *q.* v For *v.*  
 w Om. *qx.* y whiche *v.* z Om. *v.* a Om. *v.* b Also *v.* c word *k.* d to hem *G pr. m. r.*  
 e and seide *v.*

v leendis *cgk pr. m.* w the *EIKQRbcghß.* x Om. *i.*

this wickid<sup>f</sup>, 'or schrewid<sup>g</sup>, generacioun.  
 41 Therefore<sup>h</sup> thei that receyueden his wordis<sup>i</sup>,  
 weren baptysid, and in that day soulis<sup>k</sup>  
 42 ben<sup>l</sup> putt to, aboute thre thousynd<sup>m</sup>. For-  
 soth thei weren lastynge in<sup>n</sup> techinge of  
 apostlis<sup>o</sup>, and in<sup>p</sup> comunynge of brekinge  
 43 of breed, and in preieris. Forsoth drede  
 was maad to ech soule<sup>q</sup>. And many won-  
 dris and sygnes weren don by apostlis<sup>r</sup> in  
 Jerusalem, and greet drede was in alle.  
 44 Also alle men that bileuyden weren to  
 gidere, and hadden alle thingis comyn<sup>s</sup>.  
 45 Thei selden possessiouns and substaunces<sup>t</sup>,  
 'or goodis<sup>u</sup>, and departiden alle<sup>v</sup> thingis  
 46 to alle men, as it was nede to ech. 'For-  
 soth day bi day<sup>w</sup> thei 'lastinge to gidere<sup>x</sup>  
 in the temple, and brekinge<sup>y</sup> breed aboute  
 housis, token<sup>z</sup> mete with gladyng<sup>a</sup> and  
 47 symplenesse of herte, heriyng<sup>b</sup> to gidere  
 God, and hauynge<sup>c</sup> grace to al the peple.  
 Forsoth the Lord encreside hem that  
 weren maad saaf, ech day into the same  
 thing.

## CAP. III.

1 Forsothe Petre and John stizeden<sup>d</sup> into  
 the temple, at the nynthe our of preiyng<sup>e</sup>.  
 2 And sum<sup>f</sup> man that was lame fro the  
 wombe of his modir, was borun, whom  
 thei puttiden<sup>g</sup> ech day at the<sup>h</sup> zate of the  
 temple, that is seid fair, that he schulde  
 axe almes of men entrynge into the tem-  
 3 ple. This, whanne he sy<sup>3</sup> Petre and John  
 bigynnyng<sup>e</sup> for<sup>i</sup> to entre into the temple,  
 4 preiede that he schulde take almes. For-  
 soth Petre with John biholdinge<sup>k</sup> him,  
 5 seide<sup>l</sup>, Bihold<sup>m</sup> into vs. And he biheelde  
 into hem, hopinge<sup>n</sup> him to<sup>o</sup> take<sup>p</sup> sum  
 6 thing of hem. Forsoth Petre seide, Sil-  
 uer<sup>q</sup> and<sup>r</sup> gold is not<sup>s</sup> to me; forsoth<sup>t</sup> that  
 that I haue, I zyuue to thee. In the name  
 of Jhesu Crist of Nazareth, ryse thou<sup>u</sup>,

weren baptisid, and in that dai\* soulis  
 weren encressid, aboute thre thousinde;  
 and weren lastynge stabli in the teching<sup>42</sup>  
 of the<sup>y</sup> apostlis, and in<sup>z</sup> comynng of the  
 breking of breed, and in preieris. And<sup>43</sup>  
 drede was maad to ech man. And many  
 wondris and signes weren don bi the  
 apostlis in Jerusalem, and greet drede  
 was<sup>a</sup> in alle. And alle that bileueden<sup>44</sup>  
 weren togidre, and hadden alle thingis  
 comyn. Thei selden possessiouns and<sup>45</sup>  
 catel, and departiden tho thingis to alle  
 men, as it was nede to ech. And ech<sup>46</sup>  
 dai thei dwelliden stabli with o wille in  
 the temple, and braken breed aboute  
 housis, and token mete with ful out ioye  
 and symplenesse of herte, and herieden<sup>47</sup>  
 togidre God, and hadden grace to al  
 the<sup>b</sup> folk. And the Lord encreside hem  
 that weren maad saaf, ech dai in to the  
 same thing<sup>†</sup>.

\* in that day;  
 of Witsuntid.  
 to ech soule;  
 that is, to ech  
 man. posses-  
 siouns; that  
 is, feeldis and  
 vyners. sub-  
 stauncis; that  
 is, beestis and  
 lijce thingis.  
 encresiden;  
 to the noumbre  
 of hem that  
 weren saued bi  
 taking of feith.  
 Lire here. v.

† into the same  
 thing; that is,  
 in to oonhed of  
 teching of apo-  
 stlis. Lire here.  
 ve.

## CAP. III.

And Petre and Joon wenten vp in to 1  
 the temple, at the nynthe our of preiyng.  
 And a man that was lame fro the wombe 2  
 of his modir, was borun<sup>c</sup>, and was leid  
 ech dai at the zate of the temple, that is  
 seid feir, to axe almes of men that en-  
 triden in to the temple. This<sup>d</sup>, whaune 3  
 he say Petre and Joon bigynnyng<sup>e</sup> to  
 entre in to the temple, preyede that he  
 schulde take almes. And Petre with 4  
 Joon bihelde on hym, and seide, Biholde  
 thou in to vs. And he biheelde in to 5  
 hem, and hopide, that he schulde take  
 sumwhat of hem. But Petre seide, Y 6  
 haue nether siluer ne gold; but that that  
 Y haue, Y zyuue to thee. In the name  
 of Jhesu Crist of Nazareth, rise thou<sup>e</sup>

<sup>f</sup> wicke s.x. schrewid v. <sup>g</sup> Om. oqvx. <sup>h</sup> For q. <sup>i</sup> word v. <sup>k</sup> soules, or men and wimmen o. Om. MPY. <sup>l</sup> Om. r. weren v. <sup>m</sup> thousynd soules MPY. <sup>n</sup> stablly in the v. <sup>o</sup> the apostlis MPQTY. <sup>p</sup> Om. v. <sup>q</sup> man v. <sup>r</sup> the apostlis MPQTY. <sup>s</sup> in comoun qx. <sup>t</sup> substaunce o. <sup>u</sup> Om. qx. either goodis v. <sup>v</sup> tho v. <sup>w</sup> Also ech day v. <sup>x</sup> dwellinge stablly with oo wille v. <sup>y</sup> braken v. <sup>z</sup> and tooken v. <sup>a</sup> gladnes s. ful out ioye v. <sup>b</sup> preysyng o. and herieden v. <sup>c</sup> hadden v. <sup>d</sup> stizeden vp GNT. <sup>e</sup> the preynge G pr. m. preyer o. <sup>f</sup> a GMPQTY. <sup>g</sup> putten s.x. <sup>h</sup> Om. q. <sup>i</sup> Om. s.x. <sup>k</sup> biheelde on v. <sup>l</sup> and seide v. <sup>m</sup> Bi- holde thou v. <sup>n</sup> and hopide v. <sup>o</sup> for to o. <sup>p</sup> takyng GMPVY. <sup>q</sup> Neither siluer v. <sup>r</sup> neither v. <sup>s</sup> Om. v. <sup>t</sup> sothely o. <sup>u</sup> Om. x.

<sup>y</sup> Om. b. <sup>z</sup> in the ER pr. m. gk. <sup>a</sup> was maad K pr. m. <sup>b</sup> Om. r. <sup>c</sup> brouzt R pr. m. <sup>d</sup> He this r. <sup>e</sup> Om. r.

7 and go. And his ri3thond<sup>v</sup> takun, he<sup>w</sup> lifte<sup>x</sup> him vp<sup>y</sup>; and anoon<sup>z</sup> the groundis<sup>z</sup> and<sup>a</sup> plauntis<sup>b</sup>, 'or solis<sup>c</sup>, of him ben<sup>d</sup> 8 saddid to gidere; and he lippinge<sup>e</sup> stood, and wandride. And he entride with hem into the temple, wandrynge<sup>f</sup>, 'and lippinge<sup>g</sup>, 9 and<sup>h</sup> heriyng<sup>i</sup> God. And al the peple sy3 10 him walkinge, and heriyng<sup>i</sup> God. Forsoth thei knewyn him, for<sup>k</sup> he it was that sat at almes<sup>l</sup> at the fair gate of the temple. And thei weren fulfillid<sup>m</sup> with wondryng<sup>n</sup>, and exstasie<sup>o</sup>, 'that is, leesyng of mynde of<sup>p</sup> 'resoun and lettyng of tunge<sup>q</sup>, in that 11 thing that bifel to him. Sothli whanne thei sy3en Petre and John, al<sup>r</sup> the peple ran to hem at the porche that 'was clepid<sup>s</sup> 12 of Salomon, wondryng<sup>t</sup> greetly. Forsoth Petre seyng<sup>u</sup> answeride to the peple, Men of Israel, what wondren<sup>v</sup> 3e in<sup>w</sup> this<sup>x</sup> thing? or<sup>y</sup> what biholden 3e vs, as by oure vertu 'or power<sup>z</sup> we maden<sup>a</sup> this<sup>b</sup> 13 for<sup>c</sup> to walke? God of Abraham, and God of Isaac, and God of Jacob, God<sup>d</sup> of oure fadris, 'hath glorified<sup>e</sup> his sone Jhesu, whom 3e sothli<sup>f</sup> bitraieden, and denyeden bifore the face of Pilate, 'him demyng<sup>g</sup> 14 for<sup>h</sup> to be dismyttidi, 'or left<sup>k</sup>. '3e forsothe<sup>l</sup> denyeden the hooly and iust<sup>m</sup>, and<sup>n</sup> axiden<sup>o</sup> a 'man homeside, or<sup>p</sup> mansleer, 15 for<sup>q</sup> to be 3ouun to 3ou. Forsoth 3e slown the maker of lyf, whom God reise fro deed men<sup>r</sup>, of whom we ben witnessis. 16 And in the<sup>s</sup> feith of his name he hath confermyd this<sup>t</sup>, whom 3e seen and han knowe<sup>u</sup>; the name of him, and the feith that is by him, 3af this ful heelthe in the<sup>v</sup> 17 si3t of alle 3ou. And now, bretheren, I woot that by<sup>w</sup> vnwittinge<sup>x</sup> 3e diden, as 18 and 3oure princes. 'God forsoth<sup>y</sup> 'that bifore<sup>z</sup> toolde bi the mouth of alle prophetis

vp, and go. And he took hym bi the 7 ri3thoond, and heuede<sup>f</sup> hym vp; and anoon hise leggis<sup>\*</sup> and hise feet weren sowdid<sup>g</sup> togidere; and he lippide, and 8 stood, and wandride. And he entride with hem in to the temple, and wandride, and lippide, and heriede God. And 9 al the puple sai hym walkinge, and heriyng<sup>i</sup> God. And thei knewen hym, that 10 he it was that sat at almes at the feire 3ate of the temple. And thei weren fillid with wondryng, and stonyng<sup>h</sup>, in that thing that byfelde to hym. But whanne 11 thei sien Petre and Joon, al the puple ran to hem at the<sup>i</sup> porche that was clepid of Salomon, and wondriden greetli. And Petre si3, and answeride to the pu- 12 ple, Men of Israel, what wondren 3e in this thing? ether what biholden 3e vs, as by cure vertue ethir power we maden this man for to walke? God of Abra- 13 ham, and God of Ysaac, and God of Jacob, God of oure fadris, hath glorified his sone Jhesu, whom 3e bitraieden, and denyeden bifore the face of Pilat, whanne he<sup>†</sup> demede hym to be delyuered. But 14 3e denyeden the hooli and the ri3tful, and axiden a mansleer to be 3ouun to 3ou. And 3e slown the maker of lijf, 15 whom God reise fro deth<sup>k</sup>, of whom we ben witnessis. And in<sup>l</sup> the feith of 16 his name he<sup>m</sup> hath confermyd this man, whom 3e seen and knowen; the name of hym, and the feith that is bi him, 3af to this man ful heelthe in the si3t of alle 3ou. And now, bretheren, Y woot that 17 bi vnwityng 3e diden, as also 3oure princis. But God that bifore telde bi the 18 mouth of alle profetis, that his Crist schulde suffre, hath fillid<sup>n</sup> so. Therfor 19

\* *groundis*; that is, thies and leggis, on whiche the birthen of the bodi restith. *plauntis*; either soolis, that is, the feet, in to the loweste part. *Lire here.* v.

† *whanne he*; that is, Pilat. *demede*; Jhesu, as innocent, ve. *to be delyuered*, *diden vnwittinge*; the princes that weren lettrid men, knewen first that Jhesu of Nazareth was Crist bihi3t in the lawe and prophetis; and thei knewen this bi scrip-turis, that weren biforseid of Crist and his werk, as it was seid fulliere on 21 c. of Matheu, the erthetilieris seiden, *this is the eir*, etc. But for Jhesu bigun to preche opinly azens her vices, thei conceyueden enuie and hatride azens hym, and so the forseid knowing was distroied in hem; for the corrupcioun of affecciou corruptith the dom of resoun, and to encreesing of her malis, thei disceyueden the symple peple, and brou3ten in hem to axe the deth, in 27 c. of Matheu. *Lire here.* v.

<sup>v</sup> whanne his ri3thond was *v.* <sup>w</sup> *Petir v.* <sup>x</sup> *liftede s. reyside v.* <sup>y</sup> *Om. v.* <sup>z</sup> *Om. q.* <sup>a</sup> and the *GMPY.* *Om. q.* or the *T.* <sup>b</sup> *solis ox.* <sup>c</sup> *Om. ox. either solis v.* <sup>d</sup> *weren v.* <sup>e</sup> *lippide and v. lepende x.* <sup>f</sup> *walkinge v.* <sup>g</sup> *Om. v. and lepende x.* <sup>h</sup> *Om. x.* <sup>i</sup> *preysyng o.* <sup>k</sup> *that v.* <sup>l</sup> *the almes o.* <sup>m</sup> *fillid v.* <sup>n</sup> *wonder o.* <sup>o</sup> *stonyng v.* <sup>p</sup> and *AGMNPQRSTXY.* <sup>q</sup> *gloss om. in v. r and al QTY.* <sup>r</sup> *is clepid n. is seyde o.* <sup>t</sup> and *wondriden v.* <sup>u</sup> *si3, and v.* <sup>v</sup> *wondriden v.* <sup>w</sup> *on op.* <sup>x</sup> *Om. T.* <sup>y</sup> *either v.* <sup>z</sup> *either pitee v.* <sup>a</sup> *maken v.* <sup>b</sup> *this man or.* <sup>c</sup> *Om. sx.* <sup>d</sup> and *God T.* <sup>e</sup> *glorifiede x.* <sup>f</sup> *Om. v.* <sup>g</sup> *whanne he demede v.* <sup>h</sup> *Om. svx.* <sup>i</sup> *left o.* <sup>k</sup> *Om. oqx. or delyuered v.* <sup>l</sup> *But 3e v.* <sup>m</sup> *just man o.* <sup>n</sup> and 3e *MPQTY.* <sup>o</sup> *askeden q.* <sup>p</sup> *Om. GMOPQTY. man a v. man x.* <sup>q</sup> *Om. s.* <sup>r</sup> *Om. qx.* <sup>s</sup> *Om. sx.* <sup>t</sup> *this man v.* <sup>u</sup> *knowen v.* <sup>v</sup> *Om. n.* <sup>w</sup> *Om. n.* <sup>x</sup> *the vnwetinge v.* <sup>y</sup> *But God v.* <sup>z</sup> *Om. o.*

<sup>f</sup> *lifte R.* <sup>g</sup> *saddide K sec. m.* <sup>h</sup> *that is, lesing of mynde, and reson, and lettyng of tonge K marg.* *stonyng of mynde hkoB.* <sup>i</sup> *Om. a.* <sup>k</sup> *deeth to lijf k.* <sup>l</sup> *Om. ca.* <sup>m</sup> *3he c.* <sup>n</sup> *fulfid K. fillid it R.*

19 his Crist for<sup>a</sup> to suffre, fulfillid<sup>b</sup> so. Ther-  
fore be<sup>c</sup> 3e repentaunt<sup>d</sup>, and be 3e conuert-  
20 id, that 3oure synnes be do away, whanne<sup>e</sup>  
the tymes<sup>f</sup> of kelynge<sup>g</sup>, 'or *refreischinge*<sup>h</sup>,  
fro the sijt of the Lord schulen come, and  
he schal sende him<sup>i</sup> that is now prechid  
21 to 3ou, 'Jhesu Crist<sup>k</sup>. Whom sotheli it bi-  
houeth heuene for<sup>l</sup> to resceyue, til into  
the tyme<sup>m</sup> of restitucioun of alle thingis,  
the<sup>n</sup> whiche the Lord spak by the mouth  
22 of his hooli prophetis fro the world. For-  
sothe Moyses seide, For the Lord 3oure  
God schal reyse to 3ou a prophete, of 3oure  
britheren; as me, 3e schulen heere him  
vp<sup>o</sup> alle the<sup>p</sup> thingis, what euere he schal  
23 speke to 3ou. Forsoth it schal be, euery  
soule<sup>q</sup> that schal not heere 'the ilke<sup>r</sup> pro-  
phete, schal be distryed<sup>s</sup> of<sup>t</sup> the peple.  
24 And alle prophetis fro Samuel and aftir-  
25 ward, that spaken, tolden thes dayes. 3e  
forsothe ben the sones of prophetis, and  
of the testament, that God ordeynede to  
oure<sup>u</sup> fadris, seiyng<sup>v</sup> to Abraham, In thi  
seed alle the meynes of erthe schulen be  
26 blessid. God reysing<sup>w</sup> his sone first to  
3ou, sente<sup>x</sup> him blessinge 3ou, that ech  
man conuert him fro his wickidnesse.

## CAP. IV.

1 Forsothe 'hem spekinge<sup>y</sup> to the peple,  
prestis and magistratis of the temple<sup>z</sup>  
2 camen vpon, and Sadducees, sorwyng<sup>a</sup>  
that<sup>b</sup> thei 'schulden teche<sup>c</sup> the peple, and  
toolden into<sup>d</sup> Jhesu a3en rysing<sup>e</sup> fro deed  
3 *men*<sup>e</sup>. And thei leyden<sup>f</sup> hondis into<sup>g</sup> hem,  
and puttiden<sup>h</sup> hem into kepinge til into  
the morwe; sothli<sup>i</sup> it was 'now euen<sup>k</sup>.  
4 Forsoth manye of hem that hadden herd  
the word, bilenyden; and the noumbre of  
5 'hem is<sup>l</sup> maad fyue thousandis<sup>m</sup>. Forsothe  
in the morwe it is<sup>n</sup> don, that the princes  
of hem, and eldere men and scribes  
6 'schulden be<sup>o</sup> gederid in Jerusalem; and

be 3e repentaunt, and be 3e conuertid,  
that 3oure synnes be don awei, that<sup>o</sup>  
whanne the tymes of refresching<sup>o</sup> schu-  
len come from the sijt of the Lord, and  
he schal sende thilke Jhesu Crist, that<sup>o</sup>  
is now prechid to 3ou. Whom it bihoueth  
heuene to resceyue, in to the tymes of  
restitucioun of alle thingis, which the  
Lord spak bi the mouth of hise hooli  
prophetis fro the world. For Moyses<sup>o</sup>  
seide, For the Lord 3oure God schal  
reise to 3ou a profete, of 3oure britheren;  
as me, 3e schulen here hym bi alle  
thingis, what euer he schal speke to 3ou.  
And it schal be, that euery man that<sup>o</sup>  
schal not here the ilke profete, schal be  
distried fro the puple\*. And alle pro-<sup>o</sup>  
phetis fro Samuel and aftirward, that  
spaken, telden these daies. But 3e ben<sup>o</sup>  
the sones of prophetis, and of the testa-  
ment, that God ordeynede to oure fadris,  
and seide to Abraham, In thi seed alle  
the meynes of erthe schulen be blessid.  
God reyside his sone first to 3ou, and<sup>o</sup>  
sente hym blessinge 3ou, that ech man  
conuerte hym from his wickidnesse.

## CAP. IV.

And while<sup>p</sup> thei spaken to the puple,<sup>l</sup>  
the preestis and magistratis<sup>q</sup> of the tem-  
ple, and the<sup>r</sup> Saduceis camen vpon hem,  
and soreweden, that thei tau3ten the pu-<sup>o</sup>  
ple, and telden in Jhesu the a3enrisyng  
fro deth. And thei leiden hondis on<sup>o</sup>  
hem, and puttiden hem in to warde<sup>t</sup> in  
to the morewe; for it was thanne euen-  
tid. But manye of hem that hadden<sup>o</sup>  
herd the word, bileueden; and the noum-  
bre of men was maad fyue thousyndis.  
And amorewe it was don, that the<sup>o</sup>  
princis of hem<sup>†</sup>, and eldre<sup>s</sup> men and  
scribis weren gadirid in Jerusalem; and<sup>o</sup>

\* that is, fro  
the felauschipe  
of seintis. *sones*  
of prophetis;  
that is, nursch-  
id in the scrip-  
turis of hem.  
of testament;  
that is, of bi-  
heest. *reyside*;  
that is, schew-  
ide. *Lire here.*  
ve.

† into keping;  
that is, in pri-  
soun, for the  
our was passid  
thanne to lede  
hem to the  
dom. v. *fyue*  
*thousand*; with  
hem that weren  
conuertid bifore  
bi the preching  
of Petir; and  
bi this ther  
weren eijte  
thousand, and  
this semith the  
trewere weie.  
*Lire here.* ve.

‡ the princes of  
hem, etc.; many  
men and grete  
weren gaderid  
togidere, that  
the postlis  
schulden be  
maad aferd  
herby, and be  
taken in her  
wordis. in the  
*myddil and ar-*  
*iden*; of diuerse  
partis, to make  
hem astonied.  
in what uertu,  
etc.; as if thei  
seiden, It is  
schewid opinly,  
that 3e diden  
this bi wicch-  
craft; wherfore  
and this man  
that was curid,  
was hoolden  
with hem as  
partener of  
wyoch craft.  
if we ben dem-  
ed; that is, for  
we ben drawn  
to the dom, as  
mysdoeris. in  
the good dede of  
a sijke man;  
that is, for the  
benefice of the  
curyng of hym.  
3e crucifiden;  
bi the kni3tis of  
the cheef jus-  
tise, and this  
for 3oure enuie

<sup>a</sup> Om. sx. <sup>b</sup> fulfillle κ. hath fillid v. <sup>c</sup> Om. x. <sup>d</sup> repentaunt beth x. <sup>e</sup> that whanne v.  
<sup>f</sup> tyme q. <sup>g</sup> refreshing x. <sup>h</sup> either *refreischinge* v. Om. x. <sup>i</sup> thilke Jhesu Crist v. <sup>k</sup> Om. v. <sup>l</sup> Om. sx.  
<sup>m</sup> tymes AGMOPQSTVXY. <sup>n</sup> Om. qvx. <sup>o</sup> vpon MPQTY. bi v. <sup>p</sup> Om. MOPQTY. <sup>q</sup> man v. <sup>r</sup> that ox.  
thilke MPVY. the t. <sup>s</sup> destried, or *exijlid* MPTV. <sup>t</sup> fro v. <sup>u</sup> 3oure N. <sup>v</sup> and seide v. <sup>w</sup> reyside v.  
<sup>x</sup> and sente v. <sup>y</sup> while thei spaken v. <sup>z</sup> puple sx. <sup>a</sup> and soreweden v. <sup>b</sup> and that sx. <sup>c</sup> tau3ten v.  
<sup>d</sup> to t. bi v. <sup>e</sup> Om. qx. <sup>f</sup> ledden x. <sup>g</sup> in o. on v. <sup>h</sup> putten sx. <sup>i</sup> for v. <sup>k</sup> thanne euentid v.  
<sup>l</sup> men was v. <sup>m</sup> thousynde AGMNPQSTVXY. <sup>n</sup> was v. <sup>o</sup> weren v.

<sup>o</sup> ether *kelyng* κ marg. <sup>p</sup> whan E. <sup>q</sup> the magistrates a. <sup>r</sup> Om. ra. <sup>s</sup> the eeldre EIQAGK.

Annas, prince of prestis, and Cayphas, and Joon, and Alisaundre, and how manye euere weren of the kynde<sup>p</sup> of preestis. 7 And thei ordeynynge<sup>q</sup> hem in the myddel axiden<sup>r</sup>, In what vertu, 'or what name<sup>s</sup>, 8 han 3e don this thing? Thanne Petre fulfillid<sup>t</sup> with the Hooly Gost, seide<sup>u</sup> to hem, 3e princes of the peple, and<sup>v</sup> eldre 9 men, heere<sup>w</sup>, If we to day ben demyd in the good dedis<sup>x</sup> of a syke man, in the<sup>y</sup> 10 which this<sup>z</sup> is maad saaf, be it knowun to 3ou alle, and to al the peple of Israel, for<sup>a</sup> in the<sup>b</sup> name of 'oure Lord<sup>c</sup> Jhesu Crist of Nazareth, whom 3e crucifieden, whom God reyside fro deed *men*, in this<sup>d</sup> this 11 man stonidith<sup>e</sup> hool bifore 3ou. This is the stoon, which<sup>f</sup> was reprod of 3ou bildinge, the<sup>g</sup> which is maad into the 12 heed<sup>h</sup> of the corner; and heelthe is not in ony othir. Forsoth<sup>i</sup> nethir othir<sup>k</sup> name is vndir heuene 3ouun to men, in the<sup>l</sup> which it bihoueth vs to<sup>m</sup> be maad saaf. 13 Forsoth thei seyng<sup>n</sup> the stedfastnesse of Petre and John, founden<sup>o</sup> that thei weren men with oute lettris, and idiotis, wondriden<sup>p</sup>, and<sup>q</sup> knewen for<sup>r</sup> thei weren with 14 Jhesu. And seyng<sup>s</sup> the man stondinge with hem, that was heelid, thei<sup>t</sup> myzten no thing 15 withseye<sup>u</sup>. Forsoth thei comaundiden hem for<sup>v</sup> to go forth withoute the counceil. 16 And thei spaken to gidere, seyng, What schulen we do to thes men? for sotli the sygne is maad knowun by hem to alle men, dwellinge<sup>w</sup> at Jerusalem; it is opyn, 17 and we moun not denye. But that it be no more pupplischid into the peple, manase we to hem, that thei speke no more in 18 this name to ony<sup>x</sup> men. And thei clep- inge hem denounsiden<sup>y</sup>, that on no maner

Annas, prince of preestis, and Caifas, and Joon, and Alisaundre, and hou manye euere weren of the kynde of preestis. And thei settiden<sup>t</sup> hem in the myddil, 7 and axiden, In what vertue, ether<sup>u</sup> in what name, han 3e don this thing? Thanne Petre was<sup>v</sup> fillid<sup>w</sup> with the Hooli 8 Goost, and<sup>x</sup> seide to hem, Ye pryncis of the puple, and 3e eldre men, here 3e. If 9 we to dai be demyd in the good dede of a sijk man, in whom this man is maad saaf, be it knowun to 3ou alle, and to al 10 the puple of Israel, that in the name of Jhesu Crist of Nazareth, whom 3e crucifieden, whom God reyside fro deth, in this this man stonidith hool bifor 3ou. This is the stoon<sup>\*</sup>, which was reprod of 11 3ou bildinge, which is maad in to the heed of the corner; and heelthe is not in 12 ony othir. For nether other name vndur heuene is 3ouun to men, in which it bihoueth vs to be maad saaf. And thei 13 sizen the stidfastnesse<sup>†</sup> of Petre and of Joon, for<sup>y</sup> it was foundun that thei weren men vnlettrid, and lewid men, and<sup>z</sup> thei wondriden, and<sup>a</sup> knewen hem that thei weren with Jhesu. And thei sizen 14 the man that was helid, stondinge with hem, and thei myzten no thing azenseie. But thei comaundiden hem to go forth 15 with out the counsel. And thei spaken togidere, and seiden, What schulen we 16 do to these men? for the signe is maad knowun bi hem to alle men, that dwellen<sup>b</sup> at Jerusalem; it is opyn, and we moun not denye. But that it be no 17 more pupplischid in to the puple, manasse we to hem, that thei speke no more in this name to ony men<sup>c</sup>. And 18

and wickidnesse. *in this*; that is, in the feith of this Crist. *stonidith hool*; uerely and not feynyngly. *Lire here. v.*

\* *the stoon*; that is, Crist. *of 3ou bildinge*; that is, of 3ou prestis and techeris of the lawe, to whos offis it perteyneth to bijlde the puple in feith and vertues. *ve. in to the heed of the corner*; ioynge Jewis and hethene men togidere, as twey wallis into an holy chirche. *helthe is not in eny othere*; that is, bi eny other, for he aloone is mediatour of God and of men. *neither othir name, etc.*; that is, the thing signefied bi the name of Saviour is not 3ouen to another man; for it is 3ouen to Crist aloone, that is God and man. *Lire here. v.*

† *stedfastnesse, etc.*; for the apostlis weren not astonyed, neither weren maad aferd in eny thing. *v. without lettris*; and natheles thei aleggiden scripture. *and idiotis*; that is, symple men and of litel wit, either sotlite. *ve. wondriden*; for thei knewen not the cause, that is, the anoynting of the Holy Gost, that techith of

alle thing, in firste of Joon, ii. c°. *What schulen we do to these men?* as if thei seiden, we moun not dampne hem to deth, nethir to presoun. *v. the singne, etc.*; that is, the myracle maad bi hem; and so in sleeing either presouning hem, we schulen rise al the puple azens us; thou3 the princes and scribes saien the myracle so opyn, thei bileueeden not, for her malice blindid hem; and therefore thei arettiden that dede to the vertu of fendis, as thei diden also the deedis of Crist, in ix. c°. of Matheu. *Lire here. ve. manase we to hem*; vndir the peyne of deth. *speke noo more in this name*; that is, of Jhesu of Nazareth. *Lire here. v.*

<sup>p</sup> kynrede *GT.* <sup>q</sup> settiden *V.* <sup>r</sup> and axiden *V.* <sup>s</sup> Om. *q.* either in what name *V.* <sup>t</sup> was fillid *V.* <sup>u</sup> and seide *V.* <sup>v</sup> and 3e *V.* <sup>w</sup> here 3ee *GMOPQTY.* hereth *SX.* <sup>x</sup> dede *AGMNOPTVXY.* <sup>y</sup> Om. *VX.* <sup>z</sup> this man *V.* <sup>a</sup> that *V.* <sup>b</sup> Om. *o.* <sup>c</sup> Om. *v.* <sup>d</sup> him *o.* <sup>e</sup> stant *SX.* <sup>f</sup> the whiche *AGMNOPTVXY.* <sup>g</sup> Om. *v.* <sup>h</sup> heued *GOQTY.* <sup>i</sup> For *V.* <sup>k</sup> any *N.* <sup>l</sup> Om. *svx.* <sup>m</sup> for to *AGMNOPTVY.* <sup>n</sup> sizen *V.* <sup>o</sup> for it was founden *V.* <sup>p</sup> and thei wondriden *V.* <sup>q</sup> Om. *o.* <sup>r</sup> that *o.* hem that *V.* <sup>s</sup> thei sizen *V.* <sup>t</sup> and thei *V.* <sup>u</sup> azenseie *AGMNOPTVXY.* <sup>v</sup> Om. *SX.* <sup>w</sup> that dwellen *X.* <sup>x</sup> Om. *P.* <sup>y</sup> denounseden to hem *V.*

<sup>t</sup> setten *I.* <sup>u</sup> either *alii.* <sup>v</sup> Om. *kk pr. m.* <sup>w</sup> fulfid *K.* <sup>x</sup> Om. *kk pr. m.* <sup>y</sup> and *whanne I.* <sup>z</sup> Om. *I.* <sup>a</sup> and thei *I.* <sup>b</sup> dwelliden *I.* <sup>c</sup> man *g.*

thei schulden speke, ne<sup>z</sup> teche, in the name  
 19 of Jhesu. Forsothe Petre and John an-  
 sweringe<sup>a</sup>, seiden to hem, If it be<sup>aa</sup> rijtful  
 in the sijt of God for<sup>b</sup> to heere 3ou rathere  
 20 than God, deme 3e. Forsoth<sup>c</sup> we \mown  
 not not<sup>d</sup> speke<sup>dd</sup> the<sup>e</sup> thingis that we han  
 21 seyn and herd<sup>ee</sup>. And thei manasinge<sup>f</sup> leften  
 hem, \not fyndynge<sup>g</sup> how thei schulden  
 ponysche hem, for the peple; for alle men  
 clarifieden that thing that was don in that  
 22 thing<sup>h</sup> that bifel. Forsothe<sup>i</sup> the man was  
 more than of fourty 3eeris<sup>k</sup>, in \the which<sup>l</sup>  
 23 this sygne of heelthe was maad<sup>m</sup>. For-  
 soth thei left<sup>n</sup>, camen to hern<sup>o</sup>, and toolden  
 to hem, how manye<sup>p</sup> thingis the princes<sup>q</sup>  
 24 and eldere men seiden to hem<sup>r</sup>. The<sup>s</sup>  
 whiche whanne thei herden, with oon  
 herte reysiden voys to the Lord, and  
 seiden, Lord, thou that<sup>t</sup> madist heuene  
 and erthe, see, and alle thingis that ben  
 25 in hem, the<sup>u</sup> which by<sup>v</sup> the Hooly Gost, by  
 the mouth of oure fadir Dauith, thi child,  
 seidist<sup>w</sup>, Whi hethene men wraththiden<sup>x</sup>,  
 \or beten with teeth to gidere<sup>y</sup>, and peplis  
 26 thou3ten veyn thingis? Kyngis of the erthe  
 stooden ny3, and princes camen to gidere  
 into oon, azens the Lord, and azens his  
 27 Crist. For thei<sup>z</sup> camen to gidere verily<sup>a</sup>  
 in this citee azens thi hooly child Jhesu,  
 whom thou anoyntidest, Heroude and  
 Pounce Pilat, with hethene men<sup>b</sup>, and  
 28 peplis of Israel, for<sup>c</sup> to do the<sup>d</sup> thingis,  
 that thin hond and thi counceil demiden  
 29 for<sup>e</sup> to be don. And now, Lord, bihold  
 into the thretingis<sup>f</sup> of hem, and 3yue to  
 thi seruauntis with al trist for<sup>g</sup> to speke  
 30 thi word, in that thing that thou holde<sup>h</sup>  
 forth thin hond, heelthis<sup>i</sup> and signes and  
 wondris for<sup>k</sup> to be maad by the name of  
 31 thin hooly<sup>l</sup> sone Jhesu. And whanne thei  
 hadden preied, the place was moued, in

thei clepiden hem, and denounsiden to  
 hem, that on no maner thei schulden  
 speke, nether teche, in the name of Jhe-  
 su. But Petre and Joon answeriden, and 19  
 seiden to hem, If it be rijtful in the sijt  
 of God to here 3ou rather than God,  
 deme 3e. For we moten nedis speke\* tho 20  
 thingis, that we han sayn and herd.  
 And thei manassiden<sup>d</sup>, and leften hem, 21  
 and foundun not hou thei schulden  
 punische hem, for the puple; for alle men  
 clarifieden that thing that was don in  
 that that was bifalle. For the man was 22  
 more than of<sup>e</sup> fourty 3eer<sup>f</sup>, in which<sup>g</sup>  
 this signe of heelthe was maad. And 23  
 whanne thei weren delyuerid, thei camen  
 to her *felowis*, and telden to hem, hou  
 grete thingis the princis of preestis and  
 the eldre men hadden seid to hem. And 24  
 whanne thei herden, with oon herte thei  
 reiseden voys to the Lord, and seiden,  
 Lord, thou that madist heuene and erthe,  
 see, and alle thingis that ben in hem,  
 which seidist bi the Hooli Goost, bi the 25  
 mouth of oure fadir Daudid, thi child,  
 Whi hethen men guastiden with teeth  
 togidre<sup>i</sup>, and the<sup>k</sup> puplis thou3ten veyn  
 thingis<sup>†</sup>? Kyngis of the<sup>l</sup> erthe stoden 26  
 ny3, and princis camen togidre \in to<sup>m</sup>  
 oon, azens the Lord, and azens his Crist.  
 For verili Eroude and Pounce Pilat, with 27  
 hethene men, and puplis of Israel, camen  
 togidre in this citee azens thin hooli  
 child Jhesu, whom thou anoyntidist, to 28  
 do the<sup>n</sup> thingis, that thin hoond and thi  
 counsel demyden to be don. And now, Lord, 29  
 biholde<sup>o</sup> in to the thretnyngis<sup>p</sup> of hem,  
 and graunte to thi seruauntis to speke  
 thi word with al trist, in that thing that 30  
 thou holde forth thin hond, that<sup>q</sup> heelthis  
 and signes and wondris be maad bi the

\* that moten  
 nedis speke;  
 leuefully, that  
 we han seyn;  
 that is, the mi-  
 raculis of Cristis  
 rising a3en and  
 stizing in to he-  
 uene. herd; of  
 hooly aungels,  
 that Jhesus  
 schal come to  
 the general  
 dom. Lire here.

v.  
 † thou3ten veyn  
 thingis; a  
 thou3t is seid  
 veyne, whanne  
 the purpos is  
 not had, but  
 more the con-  
 trarie. ve.  
 these hethene  
 men and Jewis  
 bileeneden to  
 quenche the  
 name of Crist  
 bi his deth, but  
 bi this his name  
 was more en-  
 haunsid and  
 glorified; for  
 at this deth su-  
 ede his rysinge  
 a3en and stiz-  
 inge into he-  
 uene, the send-  
 ing of the Hooly  
 Goost, and the  
 stedfast preach-  
 ing of the apo-  
 stlis. v. the  
 kingis of erthe;  
 that is, Eroude  
 and Pilat; for  
 Eroude was the  
 prince of Gali-  
 le, and Pilat  
 was procura-  
 tour [ether  
 cheef govern-  
 our e] vndir  
 the emperour  
 of the lond of  
 Judee. ve.  
 and princis;  
 of Jewis. azens  
 the Lord; God  
 the fadir. to  
 do; bi wickid  
 wille on her  
 part. thi  
 hoond; that is,  
 thi power. thi  
 counceil; that  
 is, ordynance.  
 deemeden to be  
 don; bi moost  
 pite and mersy  
 on Goddis syde,  
 and bi moost  
 charite and

<sup>z</sup> neither v. <sup>a</sup> answeriden and v. <sup>aa</sup> is M. <sup>b</sup> Om. SX. <sup>c</sup> For v. <sup>d</sup> mown not AGMY. most nede N. moten nedis v. <sup>dd</sup> Om. AGMY. <sup>e</sup> tho NSFX. <sup>ee</sup> herd, not speke AGMY. <sup>f</sup> manasiden and v. <sup>g</sup> and founden not v. <sup>h</sup> Om. v. <sup>i</sup> For v. <sup>k</sup> 3er SX. <sup>l</sup> whom GMPQTY. whiche SVX. <sup>m</sup> don o. <sup>n</sup> weren left, and v. <sup>o</sup> her bretheren G sec. m. her frendes o. hem SX. <sup>p</sup> grete v. <sup>q</sup> princes of prestis v. <sup>r</sup> hern s sec. m. <sup>s</sup> Om. v. <sup>t</sup> Om. K. <sup>u</sup> Om. v. <sup>v</sup> seidist bi v. <sup>w</sup> Om. v. <sup>x</sup> gnastiden v. beeten togidere with teeth x. <sup>y</sup> or gnaysteden with her teeth o. Om. QX. <sup>z</sup> Om. v. <sup>a</sup> Om. o. <sup>b</sup> Om. v. <sup>c</sup> Om. SX. <sup>d</sup> thes T. <sup>e</sup> Om. SX. <sup>f</sup> thretnyngis v. <sup>g</sup> Om. SX. <sup>h</sup> helde s. <sup>i</sup> in heelthis o. that heelthis v. <sup>k</sup> Om. SVX. <sup>l</sup> Om. v.

<sup>d</sup> manassiden hem a. <sup>e</sup> Om. Egk pr. m. <sup>f</sup> 3eer celd k. <sup>g</sup> whom I. <sup>i</sup> Om. I. <sup>k</sup> Om. R. <sup>l</sup> Om. I. <sup>m</sup> in CEIKMQRUABCEGHKO3. <sup>n</sup> tho g sec. m. hk3. <sup>o</sup> biholde thou K. <sup>p</sup> thretingis x. thretenyng abo. <sup>q</sup> and a.

which thei weren gederid<sup>m</sup>; and alle 'ben  
fulfillid<sup>n</sup> with the Hooli Gost, and spoken  
32 the word of God with trist. Forsoth of<sup>o</sup>  
the multitude of men bileuyng ther<sup>p</sup> was  
oon herte and oon soule, 'or wille<sup>q</sup>; nethir  
ony man seide ony thing<sup>r</sup> 'of tho thingis<sup>s</sup>  
that he weeldide for<sup>t</sup> to be his owne, but  
33 alle thingis weren comune to hem. And  
with greet vertu apostlis<sup>u</sup> zoldun<sup>v</sup> witness-  
yng of the azen rysyng of Jhesu Crist  
oure Lord, and greet grace was in 'alle  
34 hem<sup>w</sup>. Forsoth<sup>x</sup> nethir ony nedy man  
was among hem, for how many euere  
weren possesscioners<sup>y</sup>, 'or weelders<sup>z</sup>, of  
feeldis or<sup>a</sup> howsis, thei sellyng<sup>b</sup> brouzten  
to<sup>c</sup> the prices<sup>d</sup> of tho thingis that thei  
35 solden, and puttiden<sup>e</sup> bifore the feet of<sup>f</sup>  
apostlis. Forsoth 'thei departiden<sup>g</sup> to ech,  
36 as it was nede to ech. Forsoth Joseph,  
that is<sup>h</sup> named Barnabas of<sup>i</sup> apostlis, that  
is interpretid, the sone of counfort, a  
37 'dekene, of the kynde<sup>k</sup> of Cypre, whanne  
he hadde a feeld, solde it, and brouzte to<sup>l</sup>  
the prijs, and puttide<sup>m</sup> bifore the feet of  
apostlis.

CAP. V.

1 Forsoth sum<sup>n</sup> man, Ananye by name,  
with Safyra, his wife, seelden<sup>o</sup> a feeld,  
2 and defraudide of the prijs<sup>p</sup>, his wyf  
gilty<sup>q</sup>, 'or witinge<sup>r</sup>. And he bryngyng<sup>s</sup>  
sum part, puttide<sup>t</sup> bifore the<sup>u</sup> feet of apo-  
3 stlis<sup>v</sup>. Forsoth Petre seide<sup>w</sup>, Anany, why  
hath Sathanas temtid thin herte, thee for<sup>x</sup>  
to lye to the Hooly Gost, and for<sup>x</sup> to de-  
4 fraude of the prijs of the feeld? Wher it  
dwellenge dwelte not to thee; and it sold  
was in thi power? Whi hast thou put this  
thing in thin herte? Thou hast not lyed

<sup>m</sup> gedered togider o. <sup>n</sup> weren fillid v. <sup>o</sup> Om. k. <sup>p</sup> Om. v. <sup>q</sup> Om. qx. <sup>r</sup> thingis v. <sup>s</sup> Om. t.  
<sup>t</sup> Om. sx. <sup>u</sup> the apostles MOPQTY. <sup>v</sup> zeldiden v. <sup>w</sup> hem alle MPY. <sup>x</sup> For v. <sup>y</sup> possessouris AGMN  
PQSTXY. weelders o. <sup>z</sup> Om. oqx. <sup>a</sup> either of v. <sup>b</sup> seelden and v. <sup>c</sup> Om. ov. <sup>d</sup> pris PQTXV. <sup>e</sup> put o.  
putten sx. <sup>f</sup> of the GMPSTY. <sup>g</sup> it was departid v. <sup>h</sup> was v. <sup>i</sup> of the GMNPQT. <sup>k</sup> Leuyte bi kyn,  
either of the lynage of Leuy, a man v. <sup>l</sup> Om. v. <sup>m</sup> putte NSX. <sup>n</sup> a GMQTY. <sup>o</sup> seelde AGMNPSYV.  
solde x. <sup>p</sup> prijs of the feeld, whanne v. <sup>q</sup> was gilty v. <sup>r</sup> Om. oqx. <sup>s</sup> brouzt v. <sup>t</sup> puttide it GMPQT.  
putte sx. and put v. <sup>u</sup> Om. o. <sup>v</sup> the apostlis GMPQTY. <sup>w</sup> seide to him v. <sup>x</sup> Om. sx.

<sup>r</sup> fulfillid κ. <sup>s</sup> Om. ceteri. <sup>t</sup> thing κμαχabcehoβ. <sup>u</sup> possessiouneris εικqghka. <sup>v</sup> prijs ειqngkko.  
<sup>w</sup> Om. i. <sup>x</sup> nedy g. <sup>y</sup> the apostlis bgo. <sup>z</sup> Om. gk pr. m. <sup>a</sup> ether gilty κ marg. <sup>b</sup> Om. x.

name of thin hooli sone Jhesu. And 31  
whanne thei hadden preyed, the place  
was moued, in which thei weren gader-  
id; and alle weren fillid<sup>r</sup> with the Hooli  
Goost, and spoken the word of God with  
trist. And of al<sup>s</sup> the multitude of men 32  
bileuyng was oon herte and oon wille;  
nethir ony man seide ony thingis<sup>t</sup> of tho  
thingis that he weldide to be his owne,  
but alle thingis weren comyn to hem.  
And with greet vertu the apostlis zeld- 33  
iden witnessyng of the azenrysyng of  
Jhesu Crist oure Lord, and greet grace  
was in alle hem. For nethir ony nedi 34  
man was among hem, for how manye  
euere weren possessouris<sup>u</sup> of feeldis, ether  
of housis, thei seelden, and brouzten the  
pricis<sup>v</sup> of tho thingis that thei seelden,  
and leiden bifor the feet of the<sup>w</sup> apostlis. 35  
And it was departid to ech, as it was  
nede<sup>x</sup> to ech. Forsothe Joseph, that was 36  
named Barsabas of apostlis, that is to  
seie, the sone of counfort, of the lynage  
of Leuy, a man of Cypre\*, whanne he 37  
hadde a feeld, seelde it, and brouzte the  
prijs, and leide it bifor the feet of apostlis<sup>y</sup>.

obedience on  
Cristis part,  
man and God.  
into the threten-  
yngis; of lein,  
that we be not  
mad aferd bi  
thoo. place was  
moued; to  
singnefe that  
her preier was  
herd, that is,  
that the glori-  
fyinge of Cristis  
name schulde  
not be lettid bi  
erthely powers,  
but that fynaly  
erthely powers  
schulden be  
maad soget to  
the 3oc of Crist.  
And this was  
fillid, for the  
feith and name  
of Crist was  
encreesid moost  
in the tyme of  
persecucioun  
of the chirche.  
*Lire here. v.*  
\* a man of  
Cypre; that is,  
born at Cypre.  
hadde a feeld;  
thouz dekenes  
hadden not  
feeldis in Judee,  
nathes thei  
myzten haue in  
another lond;  
*Lire here. ve.*  
for in the tyme  
of Antiok, ei-  
ther of another  
tyraunt, the  
fadir and modir  
of this Barna-  
bas weren  
translatid to  
yle of Cypre,  
where thei  
myzten leue-  
fully haue  
feeldis and sille  
thoo. *Lire here.*  
v.  
† defraudide;  
alle men of that  
felauschip bi-  
hysten to lye  
without propir  
good, either  
synguler to a  
man himself.  
He liede to God,  
in appropering  
to himself a  
part of the  
prijs; he liede  
also to men, in

CAP. V.

But a man, Anany bi name, with Sa- 1  
fira, his wijf, seelde a feeld, and defraud- 2  
ide<sup>†</sup> of<sup>z</sup> the prijs of the feeld; and his  
wijf was witinge<sup>a</sup>. And he brouzte a  
part, and leide bifor the feet of the<sup>b</sup>  
apostlis. And Petre seide to hym, 3  
Anany, whi hath Sathanas temptid thin  
herte, that thou lye to the Hooli Goost,  
and to defraude of the prijs of the feeld?  
Whethir it vnseld was not thin; and 4  
whanne it was seld, it was in thi power?  
Whi hast thou put this thing in thin

5 to men, but to God. Forsoth Ananye  
 heerynge<sup>y</sup> thes wordis felde<sup>z</sup> doun, and  
 deiede. And greet drede was maad into<sup>a</sup>  
 6 alle that herden. Forsoth 3onge men  
 rysinge<sup>b</sup> mouedyn hym away, and 'ber-  
 7 ynge out<sup>c</sup> birieden. Forsothe ther was  
 maad as the space of thre houris, and the  
 wyf of him 'not knowynge<sup>d</sup> that thing  
 8 that was don, 'entride yn<sup>e</sup>. Forsothe  
 Petre answeride to hir, Womman, seye<sup>f</sup>  
 to me, if<sup>g</sup> 3e solden the feeld for so  
 moche? And she seide, 3he, so<sup>h</sup> moche.  
 9 Forsoth Petre seide to hir, What sothli  
 'cam to gidere to 3ou<sup>i</sup>, 'or acordide<sup>k</sup>, for<sup>l</sup>  
 to tempte the spirit of the Lord? Lo!  
 the feet of hem that han biried thin hose-  
 bonde at<sup>m</sup> the dore, and thei schulen bere  
 10 thee out. Anoon she felde doun at his<sup>n</sup>  
 feet, and deiede. Forsoth the 3onge men  
 entrynge<sup>o</sup> founden hir deed, and thei  
 baren<sup>p</sup> out, and birieden to<sup>q</sup> hir hose-  
 11 bonde. And greet drede is<sup>r</sup> maad in al  
 the chirche, and into alle that herden thes  
 12 thingis. Forsothe by the hondis of apost-  
 stlis signes and many wondris ben<sup>s</sup> maad  
 in the peple. And alle weren 'to gidere<sup>t</sup>  
 13 in the porche of Salomon. Forsoth no  
 man of othere durste ioyne him silf with  
 14 hem, but the peple magnyfiede hem. For-  
 soth the multitude of men and wymmen<sup>u</sup>  
 bileynge in the Lord was more encresid,  
 15 so that into streetis thei brouzten out sike  
 men, and puttiden<sup>v</sup> in<sup>w</sup> litle beddis and  
 cowchis, that<sup>x</sup> Petre comynge<sup>y</sup>, namely the  
 schadowe of him schulde schadowe ech of  
 hem, and thei weren<sup>z</sup> dilyuered fro 'al  
 16 syknesse<sup>a</sup>. Forsoth the<sup>b</sup> multitude 'of  
 citees<sup>c</sup> ny3<sup>d</sup> to Jerusalem ran, brynginge  
 to<sup>e</sup> syk men, and trauelid of vnclene spi-  
 17 ritis, the<sup>f</sup> whiche weren heelid alle. For-  
 soth the<sup>g</sup> prince of prestis rysinge<sup>h</sup>, and

herte? Thou hast not lied to men†, but  
 to God. Ananye herde these wordis, and<sup>5</sup>  
 felde doun, and was deed. And greet  
 drede was maad on alle that herden.  
 And 3onge men risen<sup>c</sup>, and mouyden<sup>6</sup>  
 hym awei, and baren hym out, and biri-  
 eden. And ther was maad as<sup>d</sup> a space<sup>7</sup>  
 of thre ouris, and his wijf knewe not  
 that thing that was don, and entride<sup>e</sup>.  
 And Petre answerde to hir, Womman,<sup>8</sup>  
 seie to me, whether 3e seelden the feeld  
 for so mych? And sche seide, 3he, for  
 so mych. And Petre seide to hyr, What<sup>9</sup>  
 bifelde<sup>f</sup> to 3ou, to tempte the spirit of the  
 Lord? Lo! the feet of hem that han  
 birieden thin hosebonde *ben* at the dore,  
 and thei schulen bere thee out. Anoon<sup>10</sup>  
 sche felde dounat hise feet, and dieede.  
 And the 3onge men entriden, and founden  
 hir deed, and thei baren hir out, and  
 birieden to hir hosebonde. And greet<sup>11</sup>  
 drede was maad in al the chirche, and  
 in<sup>g</sup> to<sup>b</sup> alle that herden these thingis.  
 And bi the<sup>i</sup> hoondis of the<sup>k</sup> apostlis<sup>12</sup>  
 signes and many wondris weren maad  
 in the puple. And alle weren of oon  
 acord in the porche of Salomon. But no<sup>13</sup>  
 man of othere durste ioyne hymself with  
 hem, but the puple magnyfiede hem.  
 And the multitude of men and of wym-<sup>14</sup>  
 men bileynge in the Lord was more  
 encressid, so that thei brouzten out sike<sup>15</sup>  
 men in to stretis, and leiden in litle  
 beddis and couchis, that whanne Petre  
 cam, nameli the schadew of hym schulde  
 schadewe ech of hem, and thei schulden  
 be delyuerid fro her syknessis<sup>1</sup>. And<sup>16</sup>  
 the multitude of citees ni3 to Jerusalem  
 ran, bryngynge sijk men, and that weren  
 trauelid of vnclene spiritis, whiche alle  
 weren heelid. But the prince of preestis<sup>17</sup>

seyinge that it  
 was the prijs of  
 the feeld. *was*  
*gilty*; sche and  
 hir houshonde  
 acordiden in  
 maner of spek-  
 ing and of an-  
 swering of this  
 silling, and to  
 defraude of the  
 prijs of the  
 feeld; for whi  
 to holde to him-  
 self alone that  
 that is comune  
 and preuely, is  
 to defraude the  
 comunte. v.  
*dvelle not to*  
*thee*; that is,  
 bifore the auow.  
*and it seeld, etc.*;  
 as if he seide,  
 thou mystest  
 sille, either  
 hoolde stille the  
 feeld, and do  
 thi wille of the  
 prijs, *Live here*.  
 ve. and noo  
 man constreyn-  
 ede to make a  
 vow, and entre  
 into this co-  
 munte. *this*  
*thing*; that is,  
 the forseid gyle;  
 for of the half  
 of the prijs he  
 wolde haue  
 costis, as othere  
 men, and of the  
 tother half of  
 the prijs he  
 wolde lyue de-  
 lygatly; either  
 preuely. *Live*  
*here*. v.  
 † *not lyed to*  
*men onoly, but*  
*also to God.*  
*seelden the feeld*  
*for so myche*  
 pris, and no  
 more, as thin  
 hushonde  
 hrouzte in the  
 comunte. *3he,*  
*for so myche*;  
 and no more.  
*Live here*. v.

y herde v. z and felde v. a on v. b riseden and v. c baren out, and v. d knew not v. e and entride. v. f and seie o. g wher v. h for so v. i bifelde v. k Om. ox. or is cordid qs. either acordide, to 3ou v. l Om. sx. m ben at v. n the o. o entriden and v. p baren hir MPQTY. q hir to o. r was v. s weren AGMNOPQSTVXY. t of oon acorde v. u of wymmen v. v putten sx. w in to q. x that whanne v. y cam v. z schulden be v. a alle sijknessis M. her syknessis v. b Om. x. c Om. q. d that ny3 T. e Om. v. f Om. v. g Om. N. h rising vp N. roos vp v.

c residen c. d Om. k pr. m. e sche entride k. f ether cam to gidere k marg. g Om. R pr. m. h Om. c. i Om. R pr. m. k Om. c. l sijknesse A.

alle that weren with him, that is the heresy of Saducees, 'ben fulfillid<sup>i</sup> with  
 18 enuye; and leiden hondis into<sup>k</sup> apostlis<sup>l</sup>,  
 and puttiden<sup>m</sup> hem in comun kepyng.  
 19 Forsoth the aungel of the Lord by nyzte  
 openyng<sup>a</sup> the zate<sup>o</sup> of the prisoun, and  
 20 ledinge<sup>p</sup> hem out, seyde<sup>q</sup>, Go ze, and 'ze  
 stondinge<sup>r</sup> speke<sup>s</sup> in the temple to the  
 21 peple alle the wordis of this lyf. The<sup>t</sup>  
 whiche whanne thei hadden herd, entriden  
 erly into the temple, and tauzten. For-  
 soth the<sup>u</sup> prince of prestis comynge<sup>v</sup>, and  
 thei that weren with him, clepiden<sup>w</sup> to-  
 gidere the counceil, and alle the eldere  
 men of the sones of Israel; and senten to  
 the prisoun, that thei schulden be brouzt  
 22 forth. Sothli whanne the mynistris camen,  
 and<sup>x</sup>, the prisoun<sup>y</sup> openyd, 'founden hem  
 23 not<sup>z</sup>, thei turned<sup>a</sup> azen telden<sup>b</sup>, seiying,  
 Forsoth we founden the prisoun schit  
 with al diligence, and the keperis stond-  
 inge at the zatis; forsoth we openyng<sup>c</sup>  
 24 founden no man ther ynne. Sothli as the  
 magistratis of the temple, and the princes  
 of prestis<sup>d</sup> herden these wordis, thei dout-  
 iden 'of hem<sup>e</sup>, what 'schulde be<sup>f</sup> don.  
 25 Forsothe<sup>g</sup> sum man 'comynge to, tolde<sup>h</sup>  
 to hem, For lo! tho<sup>i</sup> men whom<sup>k</sup> ze han  
 put into<sup>l</sup> prisoun, ben in the temple, stond-  
 26 inge<sup>m</sup>, and techinge the peple. Thanne the  
 magistrat<sup>n</sup> wente with<sup>o</sup> mynistris, and  
 brouzten<sup>p</sup> hem to<sup>q</sup> with outen strengthe<sup>r</sup>;  
 forsoth<sup>s</sup> thei dredden the peple, lest thei  
 27 schulden be stoned 'to deeth<sup>t</sup>. And  
 whanne thei hadden brouzt hem to<sup>u</sup>,  
 thei ordeyneden<sup>v</sup> in the counceil; and<sup>w</sup>  
 28 the<sup>x</sup> princes<sup>y</sup> of prestis axiden<sup>z</sup> hem, sey-  
 inge<sup>a</sup>, In comaundinge we comaundiden<sup>b</sup>  
 zou<sup>c</sup>, that ze schulden not teche in this

roos vp, and alle that weren with hym,  
 that is the erylse of Saduceis, and weren  
 fillid with enuye; and<sup>l</sup> leiden hondis on<sup>18</sup>  
 the apostlis, and puttiden<sup>m</sup> hem in the  
 comyn warde. But the aungel of the<sup>19</sup>  
 Lord openyde bi nyzt the zatis of the  
 prisoun, and ledde hem out, and seide,  
 Go ze, and stonde ze, and speke<sup>n</sup> in the<sup>20</sup>  
 temple to the puple alle the wordis of  
 this lijf. Whom whanne thei hadden<sup>21</sup>  
 herd, thei entriden eerli in to the temple,  
 and tauzten. And the prince of preestis  
 cam, and thei that weren with him, and  
 clepiden togidre the counsel, and alle  
 the eldre men of the children of Israel;  
 and<sup>o</sup> senten to<sup>p</sup> the<sup>q</sup> prisoun, that thei  
 schulden be brouzt forth. And whanne<sup>22</sup>  
 the mynystris camen, founden<sup>r</sup> hem not,  
 and for the prisoun was openyd, thei  
 turneden azen, and teelden, and seiden,<sup>23</sup>  
 We founden<sup>s</sup> the prisoun schit with al  
 diligence<sup>t</sup>, and the keperis stonyng<sup>e</sup> at  
 the zatis; but we opned, and founden  
 no man ther ynne. And as the maies-<sup>24</sup>  
 tratis of the temple, and the princis<sup>u</sup> of  
 preestis herden these wordis, thei dout-  
 iden of hem, what was don. But a man<sup>25</sup>  
 cam, and teelde to hem, For lo! the men  
 whiche ze han put in to prisoun, ben in  
 the temple, and stonden, and techen the  
 puple. Thanne the magistrat<sup>v</sup> wente<sup>26</sup>  
 with the mynystris, and brouzte hem  
 with out violence<sup>w</sup>; for thei dredden the  
 puple, lest thei schulden be stonyd. And<sup>27</sup>  
 whanne thei hadden brouzt hem, thei  
 settiden<sup>x</sup> hem in the counsel; and the  
 princes<sup>y</sup> of prestis<sup>z</sup> axiden<sup>a</sup> hem, and seiden,<sup>28</sup>  
 In comaundement<sup>†</sup> we comaundiden zou<sup>b</sup>,  
 that ze schulden not teche in this<sup>c</sup> name<sup>d</sup>,

<sup>†</sup> in comaund-  
 ing, etc.; that  
 is, bi autorite  
 of bishopsis we  
 forbediden. in  
 this name; that  
 is, in the name  
 of Jhesu of Na-  
 zareth. Lire  
 here. v.

i weren fillid v. k on v. l the apostlis MPQTY. m putten SX. n openyd NV. o zatis v. p ledde v.  
 q and seide v. r stonde ze, and v. stondende X. s preche N. speketh QSX. t Om. v. u Om. X.  
 v cam v. w and clepide v. x and founden hem not, and whanne v. y prisounes o. prisoun was v.  
 z Om. v. a turneden v. b and telden v. c openyden and v. d the prestes o. e Om. X. f was v.  
 schulde of hem X. g Sothely o. h cam and telde v. i the M. k whiche v. l in o. m and stondinge v.  
 Om. v. n magistrates OTY. o with the AGMNPSTVXY. p brouzte v. q Om. v. r violence v.  
 s for v. t Om. SFX. u Om. v. v settiden v. w that N. x Om. o. y prince GMNQSTVXY. z axide  
 GMNPQSTXY. a and seide v. b comaunden AN. c to zou G sec. m. SX.

l and thei I. m putten IR. n speke ze rak. o and thei I. p in to gk pr. m. q Om. gk. r and  
 founden IQUGKOA. thei founden K sec. m. MRX. s haue founden R pr. m. t Om. g pr. m. his wards  
 g sec. m. hise diligense k. u prince R. v magistrates R pr. m. k. w ether distresse K marg. x setten I.  
 y prince A pr. m. CKRVABC pr. m. hoß. z the prestis h. a askide o. b to zou eg sec. m. ho pr. m. c the  
 k pr. m. d name Jhesu ga. name of Jhesu k.

name, and lo! ze han fulfillid<sup>d</sup> Jerusalem with 3oure teching, and ze wolen brynge  
 29 yn on vs the blood of this man. Forsoth Petre answeringe, and apostlis<sup>e</sup>, seiden, It bihoueth for<sup>f</sup> to obeye<sup>g</sup> to God, more than  
 30 to men. The<sup>gg</sup> God of oure<sup>h</sup> fadris reyside Jhesu, whom ze slouen, hangynge in a  
 31 tree. God enhaunside with his rizthond this prince and sauour, for<sup>hh</sup> to 3yue penaunce to Israel, and remyscioun of synnes.  
 32 And we ben witnessis of thes wordis, and the Hooly Gost, whom God 3af<sup>i</sup> to alle  
 33 obeischinge to him. Whanne thei herden thes thingis, thei weren turmentid, and  
 34 thouzten for<sup>k</sup> to sle hem. Forsoth sum man rysinge<sup>l</sup> in the counceil, a Pharise, Gamaliel by name, a doctour of the lawe, a worschipful man to al the peple, comaundide<sup>m</sup> men for<sup>n</sup> to be maad<sup>o</sup> with-  
 35 outeforth to<sup>p</sup> a schort tyme. And he seide to hem, 3e men of Israel, take<sup>q</sup> tent to 3ou<sup>r</sup> silf on thes men, what ze be to  
 36 doynge<sup>s</sup>. Forsoth<sup>t</sup> bifore thes dayes Theodas<sup>u</sup> was, seyinge him silf for<sup>v</sup> to be sum man<sup>w</sup>, to whom a noumbre of men consentide, aboute foure hundrid; the<sup>x</sup> which is<sup>y</sup> slayn, and alle whiche<sup>z</sup> euere bileueden<sup>a</sup> to him, ben<sup>b</sup> disparplid<sup>c</sup>, and brouzt to nouzt.  
 37 Afftir this, Judas Galilee<sup>d</sup> was in tho<sup>e</sup> dayes of profescioun, and turnede away the peple aftir him; and alle how manye euere consentiden to him, ben<sup>g</sup> scaterid,  
 38 and he perischide. And now sothli<sup>h</sup> I seie to 3ou, departe ze fro thes men, and suffre ze hem; for if it<sup>i</sup> is of men this  
 39 counceil or werk<sup>k</sup>, it schal be vndon; forsothe if it is of God, ze mown not vndo hem. 'But suffre ze hem<sup>l</sup>, lest perauenture and<sup>m</sup> ze be foundun for<sup>n</sup> to repugne

and lo! ze han fillid Jerusalem with 3oure teching, and ze wolen bringe on vs the blood of this man. And Petre answeride<sup>†</sup>, and the apostlis, and seiden, It bihoueth to obeie to God, more than to men. God of oure fadris reyside Jhesu, whom ze slouen, hangynge in a tre. God enhaunside with his rizthond this prince and sauour, that penaunce were 3yue to Israel, and remyscioun of synnes. And we ben witnessis of these wordis,  
 32 and the Hooli Goost, whom God 3af to alle obeischinge to him. Whanne thei herden these thingis, thei weren turmentid, and thouzten to sle hem. But  
 34 a man roos in the counsel, a Farise, Gamaliel bi name, a doctour of the lawe, a worschipful man to al the puple, and comaundide the men to be put without forth for a while. And he seide to hem,  
 35 3e men of Israel, take tent to 3ou silf on these men, what ze schulen do. For bifore these daies Teodas, that seide hym silf to be sum man, to whom a noumbre of men consentiden<sup>e</sup>, aboute foure hundrid; which was slayn, and alle that bileueden to hym, weren<sup>f</sup> disparplit, and brouzt to nouzt. Afftir this, Judas of  
 37 Galilee was in the daies of professioun, and turnyde awei the puple aftir hym; and alle hou manye euere consentiden to hym, weren scatered, and he perischide. And now therfor Y seie to 3ou,  
 38 departe ze<sup>g</sup> fro these men, and suffre ze hem; for if this counsel ether werk is<sup>h</sup> of men, it schal be vndon; but if it is<sup>39</sup> of God, ze moun not vndo<sup>i</sup> hem, lest perauenture ze be foundun to repugne God<sup>k</sup>. And thei consentiden to him; and thei<sup>40</sup>

† Petir answeride; Petir aloone 3af that answered, and whanne it was 3ouen, the apostlis appreueden it as her owne. And the Glos entirlyuarie, that seith here, that the postlis weren meneed of feruour, and suffriden not oon to speke for alle, is not autentik, sithen it is a glose of sum maistr. with his rizthond; that is, his uertu. of these wordis; that is, of rysing agen of Crist, of ascencioun, and of sending of the Hooly Goost. Gamaliel; Gamaliel, as the Glose seith, was a disciple of apostlis; natheles preuy, that he schulde distroie the worste counceils of Jewis. a Farise; in this, that he hilleuede the rising agen, and a spirit, and an aungel, but not in suyinge the malice of Farisees. comaundide the men; that is, the postlis. ve. that the sentence 3ouen for hem, 3he, in her absence, schulde be more speedful. v. departe 3ee fro these men; that is, fro her persecucioun. if this counceil is of men; that is, if the teching of hem is feyned of men. Live here. ve. † wenten ioyinge, etc.; sothat ceesiden not, etc.;

thei suffriden aduersitees not oonly paciently but also ioiffully, and in this stondith the moost excellent degre of goostly strengthe. in nothing thei weren aferd bi betyngis, but more hertid to preche Crist stronglyere. Live here. v.

<sup>d</sup> fillid v. <sup>e</sup> the apostles ΜΟΡΟΥ. othere apostolis x. <sup>f</sup> Om. sX. <sup>g</sup> obesche Ms. <sup>gg</sup> Om. GMQTY. <sup>h</sup> 3oure v. <sup>hh</sup> Om. sX. <sup>i</sup> 3eueth q. <sup>k</sup> Om. sX. <sup>l</sup> roos v. <sup>m</sup> and comaundide the v. <sup>n</sup> Om. osX. <sup>o</sup> don s. <sup>p</sup> at v. <sup>q</sup> taketh sX. <sup>r</sup> 3our GQT. <sup>s</sup> don sX. <sup>t</sup> For v. <sup>u</sup> there was a man Theodas T sec. m. sum man Theodas was x. <sup>v</sup> Om. sX. <sup>w</sup> man greet T sec. m. <sup>x</sup> Om. v. <sup>y</sup> was v. <sup>z</sup> who ΜΡΟΥ. <sup>a</sup> bileeuen v. <sup>b</sup> weren v. <sup>c</sup> sparplyd s. disparulid x. <sup>d</sup> of Galilee M pr. m. v. <sup>e</sup> the ΜΟΥ. <sup>f</sup> weren v. <sup>h</sup> therefore v. <sup>i</sup> Om. vX. <sup>k</sup> be of men this counceil or werk ΜΡΟΥ. this counceil ether werk is of men v. is of men this counceil x. <sup>l</sup> Om. v. <sup>m</sup> Om. osX. <sup>n</sup> Om. s.

<sup>e</sup> concentide rc. <sup>f</sup> was R. <sup>g</sup> Om. κ pr. m. <sup>h</sup> be R pr. m. <sup>i</sup> fordo I. <sup>k</sup> to God κ sec. m. a3en God k.

God<sup>o</sup>. Forsoth thei consentiden to him; and thei clepinge<sup>p</sup> to gidere<sup>q</sup> apostlis<sup>r</sup>, denounciden<sup>s</sup> to hem betun<sup>t</sup>, that thei schulde no more speke in the name of Jhesu, and leften<sup>u</sup> hem. And sothli thei wenten ioyinge fro the sizt of the counceil, for thei ben<sup>v</sup> had worthi for<sup>w</sup> to suffre dispysing, 'or wrong<sup>x</sup>, for the name of Jhesu. Forsoth echi day thei ceessiden not in the temple, and aboute housis, techinge and euangelisyng Jhesu Crist.

CAP. VI.

1 Forsoth in tho dayes, the<sup>y</sup> noumbre of disciplis wexyng<sup>z</sup>, grucching of Greekis is<sup>a</sup> maad azens Ebrews, for that the widewis of hem weren dispisid in euery daies mynistring. Forsoth the twelue clepinge<sup>b</sup> to gidere the multitude<sup>c</sup> of disciplis, seiden<sup>d</sup>, It is not euene thing<sup>e</sup>, 'vs to<sup>f</sup> forsake the word of God, and for<sup>g</sup> to<sup>h</sup> mynystre to bordis. Therefore, bretheren, biholde  $\text{ze men of}^i \text{ } \text{you}$ , of good witnessing, 'or fame<sup>k</sup>, seuene, ful of the Hooly Gost and wysdom, whom<sup>l</sup> we<sup>m</sup> schulen ordeyne on<sup>n</sup> this werk; forsoth we schulen be bisy to<sup>o</sup> preier and mynisterie<sup>p</sup>, 'or preaching<sup>q</sup>, of<sup>r</sup> the word<sup>s</sup>. And the word pleside to<sup>t</sup> al the multitude; and thei cheesiden<sup>u</sup> Stheuene, a man ful of feith and<sup>v</sup> the Hooly Gost, and Philip, and Protore, and Nichanore, and Tymon, and Permanam, and Nichol, a gest<sup>w</sup>, 'or comelyng<sup>x</sup>, Antiochene<sup>y</sup>. Thei ordeyneden these bifore the sizt of apostlis<sup>z</sup>, and thei preiyng<sup>a</sup> puttiden<sup>b</sup> the hondis to hem. And the word of the Lord wexide<sup>c</sup>, and the noumbre of disciplis in Jerusalem was multiplied moche; also moche cunpanye

clepiden togidere the apostlis, and denounsiden to hem, that weren betun, that thei schulden no more speke in the name of Jhesu, and thei leten hem go. And thei wenten ioynge<sup>†</sup> fro the sizt of the counsel, that thei weren had worthi to suffre dispysing for the name of Jhesu. But ech dai thei ceessiden not in the temple, and aboute housis, to teche and to<sup>l</sup> preche Jhesu Crist.

CAP. VI.

But in tho daies, whanne the noumbre of disciplis encreesside, the Grekis grutchiden azens the Ebrews, for that her widewis weren dispisid\* in euery daies mynstryng. And the twelue clepiden togidere the multitude of disciplis, and seiden, It is not ryztful, that we leuen the word<sup>†</sup> of God, and mynystren to boordis. Therfor, britheren, biholde<sup>m</sup>  $\text{ze men of}^i \text{ } \text{you}$  of good fame, ful of the Hooli Goost and of wisdom, whiche<sup>n</sup> we schulen ordeyne on this werk; for we schulen be bisy to preier, and preche<sup>o</sup> the word of God. And the word pleside bi<sup>5</sup> for al the multitude; and thei chesiden<sup>p</sup> Styuen, a man ful of feith and of the Hooli Goost, and Filip, and Procore, and Nycanor, and Tymon, and Parmanam, and Nycol, a comelyng, a man of Antioche. Thei<sup>‡</sup> ordeyneden these bifore the<sup>6</sup> sizt of apostlis<sup>r</sup>, and thei<sup>s</sup> preyeden, and leiden hoondis on hem. And the word<sup>7</sup> of the Lord wexide, and the noumbre of the<sup>t</sup> disciplis in Jerusalem was myche multiplied; also myche<sup>u</sup> cumpany of preestis obeiede<sup>v</sup> to the feith. And Ste-

\* *dispisid*; that is, the Greek widewis, as more rude either boistouse, weren put away of Ebreis, that tho schulden not mynystre; either that necessaries weren not mynystrid so wel to Greek widewis, as to Ebrew widewis. *Live here. v.*

† *forsake the word*; that is, the preching of Goddis word, for goostly thingis schulen be sett bifore temporal thingis. *of good witnessing*; that is, of good fame. *fulle of the Hooly Goost and wisdom*; as myche as . . . may appere by vtermere singnes. *on this werk*; that is, on the mynystrioun of temporal thingis. *to preier*; bi which we stiyeth in to God. *to the mynisterie of the word*; bi which . . . comyng down to neizebore is maad, bi the maner of aungels stiyng and goyng down in the laddre of Jacob. *Steuene ful of feith*; that is, of feithfulnesse, and therefore such office myste sykirly be bitaken to hym. *a comelyng*; that is, conuertid fro hethennesse to the lawe of Jewis. *Live here. v.*

‡ *Thei*; that is, thei badden chose these

men. *thei preieden*; that is, the postlis preieden. *and puttiden hondis to hem*; in ordringe hem into dekenes. *of prestis*; for myraclis whiche they sien opinyly; nathes thei weren cristen preuyly, as Gamaliel, and for the same resoun. *ful of grace*; to worche wel. *and strengthe*; to suffre aduersitees. *made wondris*; to conferme the treuthe of cristen feith. *Lyre here. v.*

<sup>o</sup> to God *p q t y*. <sup>p</sup> clepiden *v*. <sup>q</sup> Om. *o*. <sup>r</sup> the apostlis *g m o p q t y*. <sup>s</sup> and denounsiden *v*. <sup>t</sup> bydene *o*. <sup>u</sup> thei leften *v*. <sup>v</sup> weren *v*. <sup>w</sup> Om. *s x*. <sup>x</sup> Om. *o q x*. <sup>y</sup> Om. *o*. <sup>z</sup> wexide, either *encreesside v*. <sup>a</sup> was *v*. <sup>b</sup> clepiden *v*. <sup>c</sup> noumbre *o*. <sup>d</sup> and seyden *v*. <sup>e</sup> thing, either *ryztful v*. <sup>f</sup> to us to *o*. <sup>vs</sup> for to *m p q t y*. that we *v*. <sup>g</sup> Om. *s v x*. <sup>h</sup> Om. *v*. <sup>i</sup> in *s*. <sup>k</sup> Om. *o q x*. <sup>l</sup> whiche *v*. <sup>m</sup>  $\text{ze k}$ . <sup>n</sup> to *o*. <sup>o</sup> in *v*. <sup>p</sup> preaching *o*. <sup>q</sup> Om. *o q x*. <sup>r</sup> Om. *v*. <sup>s</sup> word of God *v*. <sup>t</sup> bifore *v*. <sup>u</sup> chosen *s x*. <sup>vv</sup> and of *y*. <sup>w</sup> comelyng *v x*. <sup>x</sup> Om. *o q v x*. <sup>y</sup> Antioche *k*. a man of Antioche *v*. <sup>z</sup> the apostlis *s*. <sup>a</sup> preieden *v*. <sup>b</sup> putten *q s x*. and puttiden *v*. <sup>c</sup> wexe *s x*.

<sup>l</sup> Om. *r p r m*. <sup>m</sup> chese *o g k a*. <sup>n</sup> whom *l*. <sup>o</sup> to preche *r*. <sup>p</sup> chesen *a*. <sup>q</sup> Om. *q*. <sup>r</sup> the apostlis *r a*. <sup>s</sup> Om. *r*. <sup>t</sup> Om. *ck m x beo*. <sup>u</sup> a mich *u*. <sup>v</sup> obeishide *l g k*.

8 of prestis obeieden<sup>d</sup> to the<sup>e</sup> feith. 'Stheuene, ful<sup>f</sup> of grace and strengthe, made<sup>g</sup> wondris and grete signes in the peple. 9 Forsothe summe risen<sup>h</sup> of the synagoge, that was clepid of Libertyns, and Cirenensis, and of men of Alisaundre, and of hem that weren of<sup>i</sup> Cilice and Asye, disput- 10 ynge with Stheuene. And thei myzten not withstonde to<sup>k</sup> the wysdom and spirit, 11 that spak. Thanne<sup>l</sup> thei priuely senten men, that schulden seye, hem<sup>m</sup> haue<sup>n</sup> herd<sup>o</sup> him seyinge<sup>p</sup> wordis of blasphemye into<sup>q</sup> 12 Moyses and God. And<sup>r</sup> so thei moueden to gidere the peple, and<sup>s</sup> eldere men, and scribis; and thei rennynge<sup>t</sup> to gidere ra- 13 uyscheden<sup>u</sup> him, and brouzten to<sup>v</sup> into the counceil. And thei ordeyneden false witnessis, seyunge, This man ceessith not for<sup>w</sup> to speke wordis azens the hooly place, and 14 lawe. Forsoth<sup>x</sup> we herden hym seyinge, For<sup>y</sup> this Jhesus of Nazareth schal dystroye this place, and schal chaunge tradiciouns, the<sup>z</sup> whiche Moyses bytook to 15 vs. And alle men that saten in the counceil biholdinge him, syzen the face of him 1 as the face of an aungel. †Forsoth the prince of prestis seide to Stheuene, If thes 2 thingis han hem so? The<sup>a</sup> which seith,

## CAP. VII.

Men<sup>b</sup> bretheren, and fadris, heere 3e. God<sup>c</sup> of glorie apperide to oure fadir Abraham, whanne he was in Mesopotanye, bi- 3 fore he dwelte in Carram, and seide to him, Go out of thi lond, and of<sup>d</sup> thi cognacioun<sup>e</sup>, 'or kynrede<sup>f</sup>, and come into the lond, 'the which<sup>g</sup> I schal schewe to thee. 4 Thanne he wente out of the lond of Caldeys, and dwelte in Carram. And thennis<sup>h</sup> aftir that his<sup>i</sup> fadir was deed, he translade hym into this lond, in which 3e 5 dwellen now. And he 3af not to him heritage in it, nother a paas of foot, but

uen, ful of grace and of strengthe, made wondris and grete signes in the puple. But summe rysen<sup>w</sup> of the synagoge, that<sup>9</sup> was clepid of Libertyns, and Cirenensis, and of men of Alisaundre, and of hem that weren of Cilice and of Asie, and disputiden with Steuene. And thei<sup>10</sup> mizten not withstonde the wisdom and the spirit, that spak. Thanne thei pri-<sup>11</sup> ueli senten<sup>†</sup> men, that schulden seie, that thei herden hym seiynge wordis of blasphemye azens Moyses and God. And so<sup>12</sup> thei moueden togidere the puple, and the eldre men, and the<sup>x</sup> scribis; and thei rannen<sup>y</sup> togidre, and token hym, and brouzten in to the counsel. And thei<sup>13</sup> ordeyneden false witnessis, that seiden, This man ceessith not to speke wordis azens the hooli place, and the lawe. For<sup>14</sup> we herden hym seiynge, That this Jhesus of Nazareth schal dystroye this place, and schal chaunge the tradiciouns, whiche Moyses bitook to us. And alle men that<sup>15</sup> seten in the counsel bihelden hym, and sayn his face as the face of an aungel.

## CAP. VII.

And the prynce<sup>z</sup> of prestis seide to<sup>1</sup> Steuene, Whethir these thingis han hem so? Which<sup>a</sup> seide, Britheren and fadris,<sup>2</sup> here 3e. God of glorie apperide to oure fadir Abraham, whanne he was in Mesopotamie, bifor that he dwelte in Carram, and seide to hym, Go out of thi<sup>3</sup> loond, and of thi kynrede, and come in to the loond, which Y schal schewe to thee. Thanne he wente out of the loond<sup>4</sup> of Caldeis, and dwelte in Carram. And fro thens aftir that his fader was deed, he translade him in to this loond, in which 3e dwellen now. And he 3af not<sup>5</sup> to<sup>b</sup> hym eritage in it, nethir a paas of a<sup>c</sup> foot, but he bihizte to 3yue hym it in to

† *preuely senten*; that is, enformeden preuely and gilefully, to bere witnessing azens Steuene. *ve. the puple*; that is, the comunne puple. *eldre men*; that is, the grettere men of the puple. *scribes*; that is, techeris of lawe. *this man*; thei namen not bi his propir name, for dispit and pride. *ceessith not*; as if thei seiden, he is a custumable blasfemere. *v. saien the face of him, etc.*; bi fairnesse and cleernesse 3ouen to him of God, to declaringe of his holynesse and innocence, that so thei schulden be withdrawn fro her malice, either be maad more dampnable. *Lire here. ve.*

<sup>d</sup> obeschide *MX.* obeyede *V.* <sup>e</sup> Om. *V.* <sup>f</sup> Steuene forsothe ful o. Forsothe Steuene was ful *V.* <sup>g</sup> and made *V.* dide *X.* <sup>h</sup> riseden *V.* risende *X.* <sup>i</sup> in *N.* <sup>k</sup> Om. *V.* <sup>l</sup> That o. <sup>m</sup> that thei *V.* <sup>n</sup> to han *SX.* Om. *V.* <sup>o</sup> herden *V.* <sup>p</sup> to han seid *X.* <sup>q</sup> azens *V.* <sup>r</sup> Therefore *V.* <sup>s</sup> of *K.* <sup>t</sup> rannen *V.* <sup>u</sup> and raueschyden *V.* <sup>v</sup> Om. *NT.* <sup>w</sup> Om. *SFX.* <sup>x</sup> For *V.* <sup>y</sup> That *V.* <sup>z</sup> Om. *V.* <sup>†</sup> Here commences Chap VII. in *V.* <sup>a</sup> Om. *VX.* <sup>b</sup> My o. <sup>c</sup> The God *V.* <sup>d</sup> Om. *S.* <sup>e</sup> kynreden o. <sup>f</sup> either kynrede *V.* Om. *OQX.* <sup>g</sup> whom *GMPQTY.* which *V.* that *X.* <sup>h</sup> fro thennes *V.* <sup>i</sup> Om. *N.*

<sup>w</sup> risiden *C.* <sup>x</sup> Om. *K.* <sup>y</sup> camen *A.* <sup>z</sup> princis *B.* <sup>a</sup> The whyche *I.* <sup>b</sup> Om. *K.* <sup>c</sup> oo *R.*

he azenbihizte for<sup>k</sup> to 3yue to him it into possessioun, and to his seed aftir him, 6 whanne he hadde not a sone. Forsoth God spak to him, For<sup>l</sup> his seed schal<sup>m</sup> be cumelyng<sup>u</sup>, 'or gest<sup>o</sup>, in an alien lond, and thei schulen 'sugette hem<sup>p</sup> to seruage, and schulen yuele trete hem, foure hundrid 7 3eeris<sup>q</sup> 'and thritty<sup>r</sup>; and I schal iuge the folk, to which<sup>s</sup> thei schulen serue, seith the Lord. And aftir these thingis thei schulen go out, and thei schulen serue to 8 me in this place. And he 3af to him<sup>t</sup> the<sup>u</sup> testament of circumcisioun; and so he gendride Ysaac, and circumcidide him in the eiztith<sup>e</sup> day. And Ysaac gendride<sup>v</sup> Jacob, and Jacob<sup>w</sup> the twelue patriarkis. 9 And the patriarkis hauynge<sup>x</sup> enuye to Joseph, solden<sup>y</sup> hym into Egipt. And God 10 was with hym, and delyuerede him of alle his tribulaciouns, and 3af to him grace and wysdom in the sizt of Pharao, kyng of Egipt. And he ordeynede him prepost<sup>z</sup>, 'or souereyn<sup>a</sup>, on<sup>b</sup> Egipt, and<sup>c</sup> on al 11 his hous. Forsoth hungir cam into al Egipt, and Canaan, and greet tribulacioun; and oure fadris founden not metis. 12 Forsoth whanne Jacob herde<sup>d</sup>, whete 'for to be<sup>e</sup> in Egipt, he sente oure fadris first. 13 And in<sup>f</sup> the secunde tyme Josep was knowyn of his britheren, and his kyn is<sup>g</sup> 14 maad knowun to Pharao. Forsothe Josep sendynge<sup>h</sup> clepide to<sup>l</sup> Jacob, his fadir, and al his cognacioun, in<sup>k</sup> soulis<sup>l</sup> 15 seuenti and fyue. And Jacob dessendide<sup>m</sup> into Egipt, and is<sup>n</sup> deed, he and oure 16 fadris; and thei ben<sup>o</sup> translaticid into Sichen, and ben<sup>p</sup> putt in the sepulcre, that Abraham bouzte by prijs of siluer of the 17 sones of Emor, the sone of Sichen. Forsoth whanne the tyme of biheeste cam ny<sup>3</sup>, the<sup>q</sup> which God hadde knowlechid to Abraham, the peple waxe, and was<sup>r</sup> mul-

possessioun, and to his seed aftir hym, whanne he hadde not a sone. And God 6 spak to hym, That his seed schal be com-ling<sup>d</sup> in an alien lond, and thei schulen make hem suget to seruage, and schulen yuel trete hem, foure hundrid 3eris and thritti; and Y schal iuge the folk, to 7 which<sup>e</sup> thei schulen serue, seith the Lord. And after these thingis thei schulen go out, and thei schulen serue to me in this place. And he 3af to hym the testament 8 of circumcisioun; and so he gendride Ysaac, and circumcidide<sup>f</sup> hym in the eizt<sup>e</sup> dai. And Isaac gendride Jacob, and Jacob gendride the twelue patriarkis. And the patriarkis hadden enuye 9 to Joseph, and selden hym in to Egipt. And God was with hym, and delyuerede 10 hym<sup>h</sup> of alle hise tribulaciouns, and 3af to<sup>i</sup> hym grace and wisdom in the sizt of Farao, king of Egipt. And he ordeynede hym souereyn on Egipt, and on al his hous. And hungur cam in to al 11 Egipt, and Canaan, and greet tribulacioun; and oure fadris founden not mete. But whanne Jacob hadde herd, that 12 whete was in Egipt, he sente oure fadris first. And in the secunde tyme Joseph 13 was knowun of hise britheren, and his kyn was maad<sup>k</sup> knowun to Farao. And 14 Joseph sente, and clepide Jacob, his fadir, and al his kynrede, seuenti and fyue men. And Jacob cam down in to Egipt, 15 and was deed, he<sup>l</sup> and oure fadris; and 16 thei weren translaticid in to Sichen, and weren leid in the sepulcre, that Abraham bouzte bi prijs of siluer of<sup>m</sup> the<sup>n</sup> sones of Emor, the sone of Sichen. And 17 whanne the tyme of biheeste cam ni<sup>3</sup>, which God hadde knowlechid to Abraham, the puple waxede, and multipliede in Egipt, til another kyng roos in Egipt, 18

<sup>k</sup> Om. x. <sup>l</sup> That v. <sup>m</sup> shulde x. <sup>n</sup> a comelyng MPQTY. <sup>o</sup> Om. oqvx. <sup>p</sup> make hem soget v. <sup>q</sup> 3er sx. <sup>r</sup> Om. o. <sup>s</sup> the whiche s. <sup>t</sup> hem o. <sup>u</sup> a pqt. <sup>v</sup> Om. x. <sup>w</sup> Jacob gendride v. <sup>x</sup> had- den v. <sup>y</sup> and seelden v. <sup>z</sup> prouoost MPQTY. souereyn o. <sup>a</sup> Om. oqx. <sup>b</sup> in k. <sup>c</sup> Om. g. <sup>d</sup> hadde herd that v. <sup>e</sup> to be sx sec. m. was v. to be sold x pr. m. <sup>f</sup> Om. n. <sup>g</sup> was v. <sup>h</sup> sente and clepide v. <sup>i</sup> to him gt. Om. v. <sup>k</sup> into q. <sup>l</sup> men v. <sup>m</sup> cam down v. <sup>n</sup> was v. <sup>o</sup> weren v. <sup>p</sup> weren v. <sup>q</sup> Om. v. <sup>r</sup> Om. v.

<sup>d</sup> ether gest k marg. <sup>e</sup> whom i. <sup>f</sup> circumcide b. <sup>g</sup> eiztthe EIKcegoß. <sup>h</sup> Om. q pr. m. <sup>i</sup> Om. k pr. m. <sup>k</sup> Om. r pr. m. <sup>l</sup> Om. ak pr. m. <sup>m</sup> and of gk pr. m. <sup>n</sup> Om. gk.

18 tiplied in Egipt, til another kyng roos in  
 19 Egipt, the<sup>e</sup> which knew not Joseph. This  
 bigylinge<sup>t</sup> oure peple<sup>u</sup>, turmentide oure  
 fadris, that thei schulden putte out her  
 zonge children, lest thei were quykened.  
 20 In the same tyme Moyses was born, and  
 he was acceptid, <sup>or louyd<sup>v</sup></sup>, of God; and  
 he was norischid thre monethis in the  
 21 hous of his fadir. Forsoth him<sup>w</sup> putt out,  
 the douztir of Pharao took him vp, and  
 22 norischide him into a sone to hir. And  
 Moyses was lernd<sup>x</sup> in<sup>y</sup> al<sup>z</sup> the<sup>a</sup> wysdom  
 of Egipcians, and he was myzty in his  
 23 wordis and werkis. Forsoth whanne the  
 tyme of twenti<sup>b</sup> zeer was fulfillid<sup>c</sup> to him,  
 it stizede vp into<sup>d</sup> his herte, that he  
 schulde visite his bretheren, the sones of  
 24 Israel. And whanne he sy<sup>z</sup> sum<sup>e</sup> man  
 suffringe wrong, he vengide him, and dide  
 veniaunce to him that suffride wrong;  
 25 the<sup>f</sup> Egipcian slayn<sup>g</sup>. Forsoth he gesside  
 bretheren<sup>h</sup> for to<sup>i</sup> vndirstonde, for<sup>k</sup> God  
 by the hond of hym schulde zyue to hem  
 26 heelthe; but thei vndirstoden uot. For-  
 soth in the day suynghe he apperide to  
 hem chidinge, and<sup>l</sup> recounsilide hem in  
 pees, seynghe<sup>m</sup>, Men, ze ben bretheren<sup>n</sup>;  
 27 wherto<sup>o</sup> noyen ze ech othir<sup>p</sup>? Forsoth he  
 that dide wrong to his neizbore, puttide<sup>q</sup>  
 him away, seynghe, Who ordeynede thee  
 28 prince and domesman vpon<sup>r</sup> vs? Wher<sup>s</sup>  
 thou wolt sle me, as zistirday thou killid-  
 29 ist the Egipcian? Forsothe in this word  
 Moyses fly<sup>z</sup>, and was maad a comeling  
 in<sup>t</sup> the lond of Madian, where he gendride  
 30 twey<sup>u</sup> sones. And fourty<sup>v</sup> zeer fulfillid<sup>w</sup>,  
 an aungel apperide to him in fyer of  
 flame of a boisch, in desert of the mount  
 31 of Syna. Forsothe Moyses seynghe<sup>x</sup> won-

which knewe not Joseph. This<sup>o</sup> bigilide 19  
 oure kyn, and turmentide oure fadris,  
 that thei schulden putte away her zonge  
 children, for thei schulden not lyue. In 20  
 the same tyme Moyses was borun, and  
 he was louyd of God; and he was no-  
 rischid thre monethis in the hous of his  
 fadir. And whanne he was put out in 21  
 the flood, the douzter of Farao took hym  
 vp, and nurischide hym in to hir sone.  
 And Moises was lerned in al the wisdom 22  
 of Egipcians, and he was myzti in<sup>p</sup> his  
 wordis and werkis<sup>q</sup>. But whanne the 23  
 tyme of fourti zeer<sup>r</sup> was fillid to hym, it  
 roos vp in<sup>s</sup> his herte, that he schulde  
 visite hise britheren, the sones of Israel.  
 And whanne he say a man suffringe 24  
 wronge, he vengide hym, and dide ven-  
 iaunce for hym that suffride the<sup>t</sup> wronge,  
 and he<sup>u</sup> killide the Egipcian. For he 25  
 gesside that his britheren<sup>\*</sup> schulden vn-  
 durstonde, that God schulde zyue to hem  
 helthe bi the hoond of hym; but thei  
 vndurstoden not. For in<sup>v</sup> the dai su- 26  
 ynghe he apperide to hem chidinge, and  
 he acordide hem in pees, and seide, Men,  
 ze ben britheren; whi noyen ze ech  
 othere? But he that dide the wronge 27  
 to his neizbore, puttide hym away, and  
 seide, Who ordeynede thee prince and  
 domesman on vs? Whether thou wolt 28  
 sle me, as zistirdai thou killidist the<sup>w</sup>  
 Egipcian? And in this word Moises 29  
 flei, and was maad<sup>x</sup> a comeling in the  
 loond of Madian, where he bigat twei  
 sones. And whanne he hadde fillid fourti 30  
 zeer, an aungel apperide to hym in fier  
 of flawme<sup>†</sup> of a buysch, in desert of the  
 mount of Syna. And Moises si<sup>z</sup>, and 31

\* he gesside that hise brithern; that is, Ebreus. zeuen to hem helthe; for God hadde enspyrid thanne to Moises, that he schulde bi Moises delyuere the puple fro the seruage of Egipt. And so he was ordeyned thanne of God to be kepere and defendere of the puple; wherfore he synnede not, in doinge that veniaunce. And this particular delyueraunce was singne and figure of the general delyueraunce of al the puple, that schulde be maad bi the hond of Moises, fourti zeer fro the tyme of his fleing fro Egipt. v. an angel apperide to him; it is seid in 3. c. of Exodi, that God apperide to him, in treuthe it was an aungel, as it is seid here, but for he representide the persone of God, and spac in the persone of God, therefore sunntyme he is nemyd God, and sumtyme an aungel. Lire here. ve. † in fier of flame, etc.; the aungel apperide in the licnesse of fier brennyng, but not wastinge, to singne that the puple of Israel schulde not be waastid in the tribulacioun of Egipt, but be purgid. vn-

bynde [do of e] the schoon, etc.; it was the custom of elde men, and most of Ebreys, to entre not into booly placis while thei weren schood. And Zarazenes usen this zit. ve. with the hond; that is, power of the aungel, and so Moises was a mynystre ioyned to him. v. wordis of lijf; the ten heestis ben seid wordis of lijf, not for tho brougten lijf of grace iustefynghe, as it is seid in 4. c. to Romayns, A man is not iustified bi the werkis of lawe, Lire here. ve. bi rijtfulnesse that makith worthi to euerlasting lijf, thouz tho iustifieden bi temporal rijtfulnesse; for thei that kepten the comaundementis, runnen not in to temporal deth, that was zouen to brekeris of the lawe. maden a calf; for thei constreyneden Aaron to make it. Lire here. v.

<sup>s</sup> Om. v. <sup>t</sup> bigilide v. <sup>u</sup> kyn and v. <sup>v</sup> Om. oqx. <sup>w</sup> whanne he was v. <sup>x</sup> lerud AMNQSTX. <sup>y</sup> Om. N. <sup>z</sup> Om. A. <sup>a</sup> Om. S. <sup>b</sup> fourti NF. <sup>c</sup> fillid v. <sup>d</sup> to A pr. m. N. in SX. <sup>e</sup> Om. G pr. m. a MPQTY. <sup>f</sup> and he kyllide the v. <sup>g</sup> Om. v. <sup>h</sup> that his brother v. <sup>i</sup> to SX. schulde v. <sup>k</sup> that OF. <sup>l</sup> and he AGMNOPQSTVXY. <sup>m</sup> and seide v. <sup>n</sup> brether X. <sup>o</sup> whi v. <sup>p</sup> to othere T. <sup>q</sup> put OSX. <sup>r</sup> on MPQSVXY. in T. <sup>s</sup> Whether X. <sup>t</sup> into O. <sup>u</sup> two GMPQSTY. <sup>v</sup> whanne he hadde fillid fourty v. <sup>w</sup> Om. v. <sup>x</sup> si<sup>z</sup>, and v.

<sup>z</sup> And this k. <sup>p</sup> and b. <sup>q</sup> in hise werkis K. <sup>r</sup> zeeis R. <sup>s</sup> in g pr. m. o. to k pr. m. <sup>t</sup> Om. K pr. m. <sup>ra</sup> pr. m. a. <sup>u</sup> Om. 1b pr. m. <sup>v</sup> Om. k pr. m. <sup>w</sup> Om. I. <sup>x</sup> Om. R pr. m.

dride the<sup>y</sup> sijt. And 'him comynge to that he schulde<sup>z</sup> biholde, the vois of the  
 32 Lord is<sup>a</sup> maad to<sup>b</sup> him, seyinge<sup>c</sup>, I am God of 3oure fadris, God of Abraham, God<sup>d</sup> of Ysaac, God<sup>e</sup> of Jacob. Moyses maad<sup>f</sup>  
 33 tremeling, durste<sup>g</sup> not biholde. Forsothe God seide to him, Vnbynd the schon<sup>h</sup> of thi feet, for the place in which thou  
 34 stondist<sup>i</sup> is hooli erthe. I seyng sy<sup>j</sup> the affliccioun<sup>k</sup>, 'or turmentyng<sup>l</sup>, of my peple that is in Egipt, and I herde the morn-  
 yng of hem, and I caam down for<sup>m</sup> to delyuere hem. And now come thou, and  
 35 I schal sende thee into Egipt. This Moyses, whom thei denyeden, seyinge, Who ordeyned thee prince and domes-  
 man on<sup>n</sup> vs? God sente this prince and a3enbyer, with the hond of the aungel,  
 36 that apperide to hym in the boisch. This<sup>o</sup> ledde hem out, doynge<sup>p</sup> wondris and sygnes in the lond of Egipt, and in the  
 37 reede see, in<sup>q</sup> desert fourty 3eeris<sup>r</sup>. This is Moyses, that seide to the sones of Israel, God schal reise to 3ou a prophete of 3oure  
 bretheren, as<sup>s</sup> me 3e schulen heere him.  
 38 This is<sup>t</sup>, that was in the chirche in wildirnesse, with the<sup>u</sup> aungel that spak to him in the mount Syna<sup>v</sup>, and with oure<sup>w</sup>  
 fadris; the<sup>x</sup> which took wordis of lyf for<sup>y</sup>  
 39 to 3yue to vs. To whom oure fadris wolden not obeye<sup>z</sup>, but puttiden<sup>a</sup> him awei, and ben<sup>b</sup> turned awei in her hertis  
 40 into Egipt, seiynge to Aaron, Make thou to vs goddis, that schulen go bifore<sup>c</sup> vs; forsothe<sup>d</sup> to this Moyses, that ledde vs out  
 of the lond of Egipt, we witen not, what  
 41 is don<sup>e</sup> to him. And thei maden a calf in tho dayes, and offriden 'an oost<sup>f</sup> to the symylacre; and thei gladiden<sup>g</sup> in the  
 42 werkis of her hondis. Forsoth God turnyde, and bitook hem 'for to serue<sup>h</sup> to the kny3thod of heuene, as it is writun in the

wondride on the sijt. And whanne he neizede to biholde, the vois of the Lord was maad to hym, and seide, Y am God<sup>32</sup> of 3oure fadris, God of Abraham, God of Ysaac, God of Jacob. Moyses was maad tremblyng, and durste not biholde. But<sup>33</sup> God seide to hym, Do of<sup>y</sup> the schoon of thi feet, for the place in which thou stondist is hooli erthe. Y seyng say<sup>z</sup><sup>34</sup> the turmentyng of my puple that is in Egipt, and Y herde the mornyng of hem, and Y<sup>a</sup> cam down to delyuere hem. And now come thou, and Y schal sende thee in to Egipt. This Moyses whom thei<sup>35</sup> denyeden, seiynge, Who ordeyned thee prince and domesman on vs? God sente<sup>b</sup> this prince and a3enbiere, with the hoond of the aungel, that apperide to hym in the busch. This *Moyses* ledde hem out,<sup>36</sup> and dide wondris and signes in the loond of Egipt, and in the reed see, and in desert fourti 3eeris. This is Moyses, that<sup>37</sup> seide to the sones of Israel, God schal reise to 3ou a profete of 3oure bretheren, as me 3e schulen here him. This it is,<sup>38</sup> that was in the chirche in wildirnesse, with the aungel that spak to hym in the mount of<sup>c</sup> Syna, and with oure fadris; which took words of lijf to 3yue to vs. To whom oure fadris wolden not obeie,<sup>39</sup> but puttiden hym awei, and weren turned awei in hertis<sup>d</sup> in to Egipt, seiynge<sup>40</sup> to Aaron, Make thou to vs goddis, that schulen go bifore vs; for to this Moyses that ledde vs out of the lond of Egipt, we witen not what is don to hym. And<sup>41</sup> thei maden a calf in tho daies, and offriden a sacrifice to the mawmet; and thei weren glad in the werkis of her hondis. And God turnede\*, and<sup>e</sup> bitook<sup>42</sup> hem to serue to the kny3thod of heuene, as it is writun in the book of profetis,

\* *God turnede, etc.; that is, suffride hem to be turned, and to be taken of fendis, for the malice of the puple. to serue to the kny3thod, etc.; it is not red, that this was don in the tyme in which thei weren in desert, but afir that thei entriden into the lond of biheest. in the book of profetis; that is, of 12. profetis, which is oo book. Lire here. ve.*

y on the v. z whanne hee neizhede to v. a was v. b in v. c and seide v. d and God s. e and God G sec. m. sx. and T. f was maad v. g and durste v. h shoo MPY. sho QST. i stanst X. k turmentyng o. l Om. oqx. either turmentyng v. m Om. sx. n vpon N. o This Moyses v. p and dide v. q and in MPQTVY. r 3er s. s and as o. t it is v. u Om. G pr. m. v of Synay GMPQSTY. w 3oure N. x Om. v. y Om. sx. z obesche MX. a putten sx. b weren v. c to fore o. d for v. e to don T. f a sacrifice v. g weren glad v. h Om. s. to seruen X.

y ether vnbinde K marg. z se k. a Om. b. b sende AC. c Om. ceteri. d her hertis X sec. m. e Om. k pr. m.

book of prophetis<sup>i</sup>, Where<sup>k</sup> 3e<sup>l</sup> offriden to me slayn sacrificis, 'or oostis<sup>m</sup>, forty 43 zeeris<sup>n</sup> in desert, 3e<sup>o</sup> 'hous of Israel<sup>p</sup>? And 3e han takun the<sup>q</sup> tabernacle of Moloc, and the sterre of 3oure god Rempham, figuris that 3e han maad for<sup>r</sup> to worshi-pe hem; and I schal translate 3ou into Ba- 44 biloyne. The tabernacle of witnessing was with oure fadris in desert, as God disposide to hem, spekinge<sup>s</sup> to Moyses, that he schulde make it vp<sup>t</sup> the foorme 45 that he sy3. The<sup>u</sup> which and oure fadris takinge<sup>v</sup> 'with Jhesu, brouzten<sup>w</sup> into possescioun<sup>x</sup> of hethen men, the<sup>y</sup> which God puttide<sup>z</sup> away fro the face of oure fadris, 46 til in<sup>a</sup> the dayes<sup>b</sup> of Dauith, that fond grace anentis God, and axide that he schulde 47 fynde a tabernacle to God of Jacob. Sa-lomon forsothe bildide<sup>c</sup> an hows to him. 48 But the hize<sup>d</sup> dwellith not in maade thingis 49 by hond, as he seith by the prophete, He-uene is a<sup>e</sup> seete to me, the<sup>f</sup> erthe forsoth<sup>g</sup> the stool of my feet; what hous schulen 3e bylde to me, seith the Lord, or<sup>h</sup> what<sup>i</sup> 50 place of<sup>k</sup> my resting? Wher myn hond 51 made not alle thes<sup>l</sup> thingis? With hard nol, and<sup>m</sup> vncircumsidid hertis and eeris 3e withstonden<sup>n</sup> euermore the Hooly Goost; 52 as and<sup>o</sup> 3oure fadris, so and 3e. Whom of the prophetis han not 3oure fadris pur-sued, and han slayn hem<sup>p</sup> that bifore teelden of the comynge of the iust<sup>q</sup>, whos traitours and mansleeris<sup>r</sup> 3e weren now? 53 The<sup>s</sup> whiche token the lawe in<sup>t</sup> ordynaunce of aungels, and han not kept. 54 Forsothe thei heeringe<sup>u</sup> thes thingis, weren<sup>v</sup> dyuersly turmentid in her<sup>w</sup> hertis, and gnastiden, 'or grennyden<sup>x</sup>, into<sup>y</sup> him.

Whether 3e, hous of Israel, offriden to me slayn sacrificis, ether sacrificis<sup>f</sup>, fourti 3eris<sup>g</sup> in desert? And 3e han take the 43 tabernacle of Moloc, and the sterre of 3oure god Renfam, figuris that 3e han maad to worschipe hem; and Y schal translate 3ou in to Babiloyn. The ta- 44 bernacle of witnessing was with oure<sup>h</sup> fadris in desert, as God disposide to hem, and spak to Moyses, that he schulde make it aftir the fourme that he say. Which also oure fadris token with Jhesu<sup>i</sup>, 45 and bron3ten in to the<sup>k</sup> possessioun of hethene men, whiche God puttide away fro the face of oure fadris, til in to<sup>l</sup> the daies of Dauid, that fonde grace anentis 46 God, and axide<sup>m</sup> that he schulde fynde a tabernacle to God of Jacob. But Sa- 47 lomon bildide the hous 'to hym<sup>n</sup>. But 48 the hij<sup>o</sup> God dwellith not in thingis maad bi hoond<sup>†</sup>, as he seith bi the profete, He- 49 uene is a seete to me, and the erthe *is* the stool of my feet; what hous schulen 3e bilde to me, seith the Lord, ether what place is of my restyng? Whether 50 myn hoond made not alle these thingis? With hard nol, and vncircumcidid hertis 51 and eris 3e withstoden<sup>o</sup> eueremore the Hooly Goost; and<sup>p</sup> as 3oure fadris, so 3e. Whom of the<sup>q</sup> profetis han not 3oure 52 fadris pursued, and han slayn hem that bifor telden of the comyng of the rijtful man, whos traitouris and mansleeris 3e weren now? Whiche token the lawe in 53 ordynaunce of aungels, and han not kept *it*. And thei herden these thingis, and 54 weren dyuersli turmentid in her hertis, and<sup>r</sup> grenneden<sup>s</sup> with teeth on hym. But 55

† the hize God dwellith not in thingis maad bi hond; for he is vncomprehensible, and of goostly kinde; he seith this, to put away the erroure of summe Jewis, whiche gessiden that God dwellide in the temple, as a man dwellith in his hous. heuene is a seete to me; this is a figuratif speche, to singnefie that God is present euery where, in heuene and in erthe; for he hath no membris of body. ve. what hous schulen 3e bilde to me; to dwelle in maner bifore seid; as if he seide, noon. What place of my resting; as if he seide, noon othir than I myself, for whi God restith in himself, for he blisful bi himself, but oonly herto, that offringe of preiers and of sacrifices be maad there to God. v. with hard nol; that is, obstynat in soule. vncircumcidid hertis; fro vices and filthis. and eeris; fro blasfemyes and detracciouns. ve. 3e with stoden the Holy Goost; spekinge in Moyses and profetis. v. of the comyng of the iust; that is, of Crist, which is seid iust bi excellence. Live here. v.

here. ve. whos traitouris; in trefinge with Judas. mansleeris; in procuringe his deth. Live here. v.

<sup>i</sup> the prophetis *N*. <sup>k</sup> Whether *s et x passim*. <sup>l</sup> 3e hous of Israel *V*. <sup>m</sup> Om. *oqx*. either sacrifices *V*. <sup>n</sup> 3er *X*. <sup>o</sup> the *K*. Om. *V*. <sup>p</sup> Om. *V*. <sup>q</sup> Om. *X*. <sup>r</sup> Om. *SX*. <sup>s</sup> and spac *V*. <sup>t</sup> bi *V*. <sup>u</sup> Om. *VX*. <sup>v</sup> token *V*. <sup>w</sup> brozten with Jhesu *S*. with Jhesus, and brouzten *V*. <sup>x</sup> the possessioun *MPVY*. <sup>y</sup> Om. *V*. <sup>z</sup> putte *SX*. <sup>a</sup> into *G sec. m. MP*. <sup>b</sup> day *K*. <sup>c</sup> bilde *SX*. <sup>d</sup> hee3 God *GNV*. alderhezest *T*. <sup>e</sup> Om. *N*. <sup>f</sup> and *O*. <sup>g</sup> sotheli *MQTY*. forsothe *is V*. <sup>h</sup> either *V*. <sup>i</sup> whiche *is* the *GMPQTY*. <sup>k</sup> *is* of *V*. <sup>l</sup> Om. *S*. <sup>m</sup> and with *O*. <sup>n</sup> withstoden *P*. <sup>o</sup> Om. *O*. <sup>p</sup> Om. *O*. <sup>q</sup> iust man *ANO*. <sup>r</sup> men slears *GMPY*. <sup>s</sup> Om. *V*. <sup>t</sup> and *AN*. <sup>u</sup> herden *V*. <sup>v</sup> and weren *V*. <sup>w</sup> Om. *G pr. m*. <sup>x</sup> Om. *QX*. either grenneden with teeth *V*. <sup>y</sup> on *V*.

<sup>f</sup> sacrifice *K pr. m*. sacrificis of oostis *gka*. <sup>g</sup> 3eer *IQK*. <sup>h</sup> 3oure *gk pr. m*. <sup>i</sup> Jhesu, that was Josue *C marg. Naue k sec. m. marg.* <sup>k</sup> Om. *K pr. m*. <sup>l</sup> Om. *ΕΚΩΡΒΕΓΚΟΒ*. <sup>m</sup> askide *O*. <sup>n</sup> Om. *K pr. m*. <sup>o</sup> withstonden *RK*. <sup>p</sup> Om. *gk*. <sup>q</sup> Om. *I*. <sup>r</sup> and thei *I*. <sup>s</sup> gryntiden *ER*. ether gnastiden *K marg. grentyn k*.

55 Forsothe whanne Stheuene was ful<sup>r</sup> of the  
Hooly Gost, he biholdinge<sup>a</sup> into heuene,  
sy<sup>3</sup><sup>b</sup> the glorie of God, and Jhesu stond-  
inge on<sup>c</sup> the ri<sup>3</sup>thalf of the vertu of God.  
And he seith<sup>d</sup>, Lo! I see heuenes openyd,  
and the sone of man stondinge on the  
56 ri<sup>3</sup>t half of the vertu of God. Forsoth  
thei crynge<sup>e</sup> with grete voices<sup>f</sup>, heelden<sup>h</sup>  
to gidere her eeris<sup>i</sup>, and maden<sup>k</sup> to gidere<sup>k</sup>  
57 asau<sup>3</sup>t, *'or feersnesse<sup>l</sup>*, in to him. And  
thei castinge<sup>m</sup> him out of the cytee stoon-  
yden<sup>n</sup>. And witnessis<sup>o</sup> diden of her  
clothis, bisydis the feet of a <sup>3</sup>ong man,  
58 that was clepid Saul. And thei stonyden  
Steuene ynclepinge<sup>p</sup>, and seyinge, Lord  
59 Jhesu, receyue<sup>q</sup> my spirit. Forsoth <sup>'</sup>the  
knees putt<sup>r</sup>, he criede with greet vois, sey-  
inge, Lord, sette<sup>s</sup> not to hem this synne;  
<sup>'</sup>for thei witen not what thei don<sup>t</sup>. And  
whanne he hadde seid this thing, he  
slepte<sup>u</sup> in the Lord. †Forsoth Saul was  
consentyng to his deeth.

## CAP. VIII.

1 Forsoth greet persecucioun was maad  
in that day in the chirche, that was in  
Jerusalem. And alle men weren scaterid  
by the cuntrees of Judee and Samarie,  
2 out takun apostlis. Forsoth men drede-  
ful <sup>'</sup>curiden, *or<sup>v</sup> birieden*, Stheuene, and  
3 maden greet moornyng on him. Forsoth  
Saul greetli<sup>v</sup> distroyede the chirche, en-  
tringe<sup>w</sup> by howsis, drawynge<sup>x</sup> men and  
wymmen, bitook into kepyng, *'or prisoun<sup>y</sup>*.  
4 Therefore thei that weren scaterid, pass-  
yden forth, euangelisyng<sup>z</sup> the word of  
5 God. Forsoth Philip comynge<sup>a</sup> down in-  
to a citee of Samarie, prechide<sup>b</sup> to hem  
6 Crist. Forsoth the cumpanyes <sup>3</sup>auen tent  
to thes<sup>c</sup> thingis<sup>d</sup> that weren seid of Phi-

fore kept hise hondis, that tho weren not defouild with the blood of innocent men; and therefore as Austyn seith, God is so almy<sup>3</sup>t and good, that of yueles he drawith out goodis; therefore of this persecucioun he drow out the good of sowing ahrood of Cristen feith. *Lire here.* ve. Wherefore it sueth, *therefore thei that weren scaterid, passid forth bi diuerse citees, euangelising the word of God to Jewis dwellinge in the citees.* *Filip*; this was Filip, the secunde dekene. *Lire here.* v.

<sup>z</sup> fulfillide o. <sup>a</sup> biheeld r. <sup>b</sup> and say v. <sup>c</sup> of T. <sup>d</sup> seide v. <sup>e</sup> crieden v. <sup>f</sup> voice G M N P S T V X Y.  
noys o. <sup>h</sup> and heelden v. <sup>i</sup> heren o. <sup>k</sup> with oo wille v. <sup>l</sup> Om. x. <sup>m</sup> castiden v. <sup>n</sup> stooned him o.  
and stoneden v. <sup>o</sup> the witnessis P Q T Y. <sup>p</sup> clepinge to help v. <sup>q</sup> take o. <sup>r</sup> he kneelide, and v.  
<sup>s</sup> sette thou T Y. <sup>t</sup> Om. v. <sup>u</sup> sleepe<sup>d</sup>, *or dyde* o. † Chap. VIII. begins here in v. <sup>v</sup> Om. M O P Q T V Y.  
<sup>vv</sup> Om. Y. <sup>w</sup> and entride v. <sup>x</sup> and drow v. <sup>y</sup> Om. o q x. <sup>z</sup> prechyng o. <sup>a</sup> cam v. <sup>b</sup> and prechide v.  
<sup>c</sup> thos s. <sup>d</sup> Om. v.

<sup>t</sup> ri<sup>3</sup>t hond a. <sup>u</sup> *ether heulden togidere* κ marg. <sup>v</sup> Om. I K A sec. m. <sup>w</sup> a sau<sup>3</sup>t 1. *ether feersnesse* κ  
marg. <sup>x</sup> at a. <sup>y</sup> drou<sup>3</sup> out k pr. m.

whanne Steuene was ful of the Hooli  
Goost, he bihelde in to heuene, and say  
the glorie of God, and Jhesu stondinge  
on the ri<sup>3</sup>thalf<sup>t</sup> of the vertu of God.  
And he seide, Lo! Y se heuenes openyd,  
and mannus sone stonyng on the ri<sup>3</sup>t-  
half of the vertu of God. And thei cri-  
56 eden with a greet vois, and stoppiden<sup>u</sup>  
her eris, and maden with o wille an<sup>v</sup>  
assau<sup>3</sup>t<sup>w</sup> in to hym. And thei brou<sup>3</sup>zten<sup>57</sup>  
hym out of the citee, and stonyden. And  
the witnessis diden of her clothis, bisidis  
the feet of a <sup>3</sup>ong man, that was clepid  
Saul. And thei stonyden Steuene, that<sup>58</sup>  
clepide *God* to help, seyng, Lord Jhesu,  
resseyue my spirit. And he kneelide<sup>\*</sup>,<sup>59</sup>  
and criede with a greet vois, and seide,  
Lord, sette not to hem this synne. And  
whanne he hadde seid this thing, he  
diede.

## CAP. VIII.

But Saul was consentynge to his deth.  
And greet persecucioun was maad that  
dai<sup>†</sup> in the chirche, that was in<sup>x</sup> Jeru-  
salem. And alle men weren scatered bi  
the cuntrees of Judee and Samarie, ou-  
takun the apostlis. But good men<sup>†</sup> biri-  
2 eden Steuene, and maden greet mornyng  
on hym. But Saul greetli distroyede<sup>3</sup>  
the chirche, and entryde bi housis, and  
drowe<sup>y</sup> men and wymmen, and bitook  
hem in to prisoun. And thei that weren<sup>4</sup>  
scaterid, passiden forth, prechyng the  
word of God. And Filip cam down in<sup>5</sup>  
to a citee of Samarie, and prechide to  
hem Crist. And the puple <sup>3</sup>af tent to<sup>6</sup>  
thes thingis that weren seid of Filip,

\* he kneelide; that is, in prey-  
inge the manere  
schulde be de-  
uout. ve. *criede*  
*with greet vois*;  
for it cam forth  
of gret desijr to  
the helthe of  
neizeboris. v.  
*sette not to hem,*  
*etc.*; in reseru-  
yng euerlast-  
inge peyne to  
hem, but <sup>3</sup>eue  
verey penaunce  
to hem. *Lire*  
*here.* ve. In  
summe bookis  
it sueth, *for*  
*thei witen not*  
*what thei don,*  
but this is not  
of the text,  
neither is in  
bookis amend-  
id; forsothe  
men namely  
for greet . . .  
weren more  
styrid bi  
wraththe, than  
bi yngno-  
raunce, and the  
yngnoraunce of  
many men was  
causid of malice  
bifore goinge,  
that is, for bater-  
hed and enuye  
agens Crist.  
*Lire here.* v.  
† in that dai;  
that is, in that  
tyme; for  
thilke persecu-  
cioun duride  
many daies.  
*Lire here.* ve.  
‡ men drede-  
ful; that is,  
dredinge God,  
among whiche  
Gamaliel was  
the principal,  
as it is seid in  
the legende of  
the fyndinge of  
the bodi of seint  
Stenene. ve  
*greetly distroi-*  
*ede the chirche;*  
and enforside  
to bryng it  
[to] nou<sup>3</sup>t.  
*drow in to kep-*  
*ing*; that is, in  
to presoun; it  
is not seid that  
he killede, for  
as the Glose  
seith, God bi-

lip, 'to gidere<sup>e</sup> heeringe and seyng the  
7 signes that he dide. Forsothe<sup>f</sup> manye of  
hem that hadden vncleue spiritis, cryinge<sup>g</sup>  
8 with greet vois, wenten<sup>h</sup> out. Forsothe  
manye syke in palasye, and crokid, ben<sup>i</sup>  
9 heelid. Therefore gret ioye is<sup>k</sup> maad in  
that citee. Forsoth ther was sum<sup>l</sup> man,  
Symound by name, the<sup>m</sup> which bifore was  
in the citee a wicche, disseyunge the folk  
of Samarie, seyng him silf for<sup>n</sup> to be  
10 sum greet man. To<sup>o</sup> whom alle herken-  
yden, fro the leeste til<sup>p</sup> to<sup>q</sup> the mooste,  
seyng<sup>r</sup>, This is the vertu of<sup>r</sup> God, the<sup>s</sup>  
11 which is clepid greet. Forsothe alle<sup>t</sup> bi-  
hielden him, for this thing, that moche  
tyme he hadde maad hem mad<sup>u</sup>, 'or wood<sup>v</sup>,  
12 with his wicchingis. Sothli<sup>w</sup> whanne thei  
hadden bileuyde to Philip, euangelysinge  
of the kyngdom of God, in the name of  
Jhesu Crist, men and wymmen weren bap-  
13 tisede. Thanne<sup>x</sup> Symound and he<sup>y</sup> bileuyde;  
and whanne he was baptysid, he clyuede<sup>z</sup>  
to Philip; he seyng<sup>a</sup> signes<sup>b</sup> and moost  
vertues 'for to be<sup>c</sup> maad, dredinge<sup>d</sup> won-  
14 dride. Forsoth whanne apostlis<sup>e</sup> that  
weren at Jerusalem, hadden herd for<sup>f</sup> Sa-  
marie receyuede<sup>g</sup> the word of God, thei  
15 senten to hem Petre and John. The<sup>h</sup>  
whiche whanne thei camen, preieden for  
hem, that thei schulden receyue the Hooly  
16 Gost; forsoth<sup>i</sup> not 3it he cam into ony of  
hem, but thei weren baptysid oonly in the  
17 name of the Lord Jhesu. Thanne thei  
puttiden<sup>k</sup> hondis on hem, and thei receyu-  
18 eden the Hooly Gost. Forsoth whanne  
Symound hadde seyn, for<sup>l</sup> the Hooly Gost  
was 3ouun by puttyng on<sup>m</sup> of the hond<sup>n</sup> of  
19 apostlis<sup>o</sup>, he offrider<sup>p</sup> to hem money, sey-  
ninge<sup>q</sup>, '3yue 3e<sup>r</sup> to me and this power,  
that<sup>s</sup> to<sup>t</sup> whom euere I schal putte on  
hondis, he receyue<sup>u</sup> the Hooly Gost. For-

with o wille herynge and seyng the  
signes that he dide. For manye of hem<sup>7</sup>  
that hadden vncleue spirits, crieden with  
a<sup>z</sup> greet vois, and wenten out. And manye<sup>8</sup>  
sijk<sup>a</sup> in the palsei, and crokid, weren heel-  
id. Therfor greet ioye was maad in that<sup>9</sup>  
citee. But there was a man in that  
citee, whos name was Symound, a witche,  
that hadde disseyued the folc of Samarie,  
seyng, that him silf was sum greet  
man. Whom alle herkeneden, fro the leest<sup>10</sup>  
to the moost, and seiden, This is the  
vertu of God, which is clepid greet. And<sup>11</sup>  
thei leueden hym, for long tyme he  
hadde maddid<sup>b</sup> hem with his witche  
craftis. But whanne thei hadden bi-<sup>12</sup>  
leued to Filip, 'that prechide<sup>c</sup> of the  
kingdom of God, men and wymmen  
weren baptysid in the name of Jhesu  
Crist. And thanne also Symound him silf<sup>13</sup>  
bileued; and whanne he was baptysid,  
he drou3 to Filip; and he sai also that  
signes and grete vertues weren don, he  
was astonyed, and wondride. But whanne<sup>14</sup>  
the apostlis<sup>†</sup> that weren at Jerusalem,  
hadden herd that Samarie hadde res-  
seyued the word of God, thei senten to  
hem Petre and Joon. And whanne thei<sup>15</sup>  
camen, thei preieden for hem, that thei  
schulden resseyue the Hooly Gost; for<sup>16</sup>  
he cam not 3it in to ony of hem<sup>‡</sup>, but  
thei weren baptysid oonly in the name of  
the Lord Jhesu. Thanne thei leiden<sup>17</sup>  
hoondis on hem, and thei resseyueden  
the Hooly Gost. And whanne Symound<sup>18</sup>  
hadde seyn, that the Hooly Gost was  
3ouun bi leiyng on of the<sup>d</sup> hoondis of  
the apostlis, and he proferide to hem mo-  
ney, and seide, '3yue 3e also to me this<sup>19</sup>  
power, that whom<sup>e</sup> euere Y schal leyf  
on myn<sup>g</sup> hoondis, that he resseyue the

† whanne apo-  
stlis, etc.; this  
Filip was oonly  
a dekene, ther-  
fore thou3 he  
myte cristene,  
he myte not  
set on hondis,  
either con-  
ferme, neither  
3eue the gifte  
of the Hooly  
Goost in singue  
visible; for whi  
this perteynede  
to the postlis;  
therefore bi-  
schopis alome  
that ben suc-  
cessouris of the  
apostlis, in 21.  
distincion in  
novo testamen-  
to, setten on  
hondis, either  
confermen.  
Therefore Filip  
singefiede to  
apostlis, that  
summe of hem  
schulden come  
in to Samarie,  
that thei schul-  
den fille that  
thing that per-  
teynede not to  
his offis. *Live  
here. ve.*

‡ cam not 3it in  
to ony of hem;  
that is, in  
singue visible,  
natheles he  
cam to hem  
vnuisibly, as  
also now in  
baptym. *bap-  
tyside oonly in  
the name of the  
Lord Jhesu;*  
not in exclud-  
inge othere  
persoones in  
the Trinite, for  
tho hen enclos-  
id in the name  
of Jhesu, but  
in excludinge  
this, that thei  
hadden not  
resseyued the  
setting on of  
hondis. *Live  
here. v.*

<sup>e</sup> with oo wille *v.* <sup>f</sup> For *v.* <sup>g</sup> crieden *v.* <sup>h</sup> and wente *v.* <sup>i</sup> weren *v.* <sup>k</sup> was *v.* <sup>l</sup> a *MPQTY.*  
Om. *v.* <sup>m</sup> Om. *v.* <sup>n</sup> Om. *MPQSTXY.* <sup>o</sup> Om. *v.* <sup>p</sup> Om. o. <sup>q</sup> Om. *G pr. m.* <sup>r</sup> and seiden *v.* <sup>rr</sup> Om. *k.*  
<sup>s</sup> Om. *v.* <sup>t</sup> thei *v.* <sup>u</sup> wood o. <sup>v</sup> Om. *oqx.* <sup>w</sup> Forsoth o. <sup>x</sup> Thanne also *v.* <sup>y</sup> himself *v.* <sup>z</sup> drew o.  
<sup>a</sup> say *v.* <sup>b</sup> also signes *AGMNOPQSTY.* also that singnes *v.* <sup>c</sup> to be *sx.* weren *v.* <sup>d</sup> and he dredde,  
and *v.* <sup>e</sup> the apostlis *PQTY.* <sup>f</sup> that *v.* <sup>g</sup> resseyue *k.* <sup>h</sup> Om. *v.* <sup>i</sup> for *v.* <sup>k</sup> putten *x.* <sup>l</sup> that *ov.*  
<sup>m</sup> to *q.* <sup>n</sup> hondis o. <sup>o</sup> the apostolis *ST.* <sup>p</sup> profride *v.* <sup>q</sup> and seide *v.* <sup>r</sup> 3iue os. 3iue 3ee also *v.*  
3ifeth *x.* <sup>s</sup> Om. *v.* <sup>t</sup> on o. <sup>u</sup> resseyued *q pr. m. t.*

<sup>z</sup> Om. *gka.* <sup>a</sup> sijk men *k.* <sup>b</sup> ether wodid *k marg.* <sup>c</sup> prechinge *g sec. vice.* <sup>k</sup> *pr. m.* <sup>d</sup> Om. *E1QR*  
*ghkoaß.* <sup>e</sup> to whom *k sec. m.* on whom *r sec. m.* <sup>f</sup> put *k.* <sup>g</sup> Om. *gk.*

20soth Petre seide to him, Thi money be  
with thee into perdicoun, for thou gess-  
idist the 3ifte of God for<sup>v</sup> to be had, <sup>or</sup>  
21 *weeldid*<sup>w</sup>, by<sup>x</sup> money. Part is not to thee,  
nethir sort<sup>y</sup>, in this word, for thin herte is  
22 not riztful bifore God. <sup>And so<sup>z</sup> do thou</sup>  
penaunce fro<sup>a</sup> this thi wickidnesse, and  
preie God, if perauenture this thouzt of  
23 thin herte be for3ouun<sup>aa</sup> to thee. Forsoth<sup>b</sup>  
in galle of bittirnesse and<sup>e</sup> bond of wick-  
24 idnesse <sup>I se thee for<sup>d</sup> to be<sup>e</sup>. Forsoth</sup>  
Symound answeringe<sup>f</sup>, seide, Preie 3e for  
me to the Lord, that no thing of thes<sup>g</sup>  
25 that 3e han seid, come on me. And thei  
witnessinge<sup>h</sup> and<sup>i</sup> spekinge<sup>k</sup> the word of  
the Lord, 3eden<sup>l</sup> a3en to Jerusalem, and  
euangelisiden to manye cuntrees of Sama-  
26 ritans. Forsoth an aungel of the Lord  
spak to Philip, seyinge<sup>m</sup>, Ryse thou, and  
go a3ens the south<sup>n</sup>, to the weye that goth  
doun fro Jerusalem into<sup>o</sup> Gasam; this is  
27 <sup>desert weye<sup>p</sup>. And he risynge<sup>q</sup>, wente</sup>  
forth. And lo! a man of Ethiopie, <sup>geld-</sup>  
yng, myzti<sup>r</sup> of the queene Candace of  
Ethiopiens<sup>s</sup>, the<sup>t</sup> which was on<sup>tt</sup> alle hir  
richessis, cam for<sup>u</sup> to worschipe in Jeru-  
28 salem. And he turnyde a3en, sittinge on  
his chare, and redynge Ysaie, the pro-  
29 phete. Forsoth the spirit seide to Philip,  
<sup>Come to<sup>v</sup>, and ioyne thee to this chare.</sup>  
30 Forsoth Philip <sup>rennyng</sup> to<sup>w</sup>, herde hym  
redynge Ysaie, the prophete. And he  
seyde, Gessist thou, wher thou vndir-  
31 stondist, what thingis thou redist? The<sup>x</sup>  
which seith<sup>y</sup>, And how may I<sup>z</sup>, if <sup>sum</sup>  
man schal not<sup>a</sup> schewe to me? And he  
preiede Philip, that he schulde stize vp,  
32 and sitte with him. Forsothe the place  
of scripture that he radde, was this, As a<sup>b</sup>  
scheep to sleying he was led, and as a

Hooli Goost. But Petir seide to hym, 20  
Thi money be with thee into perdicoun,  
for thou gessidist<sup>h</sup> the<sup>i</sup> 3ifte of God  
schulde be had for monei. Ther is no 21  
part, ne sort to thee, in this word, for  
thin herte is not riztful bifor God. Ther- 22  
for do thou penaunce for this wickid-  
nesse of thee, and preie God, if perauen-  
ture this thouzt of thin herte be for3ouun  
to thee. For Y se that thou art in the 23  
gall of bitternesse and in the boond of  
wickidnesse. And Symount answeride, 24  
and seide, Preie 3e for me to the Lord,  
that no thing of these thingis<sup>k</sup> that 3e  
han seid, com on<sup>l</sup> me. And thei witness- 25  
iden, and spaken the word of the Lord,  
and 3eden a3en to Jerusalem, and prech-  
iden to many cuntrees of Samaritans.  
And an aungel of the Lord spak to Filip, 26  
and seide, Ryse thou, and go a3ens the  
south, to the weie that goith doun fro  
Jerusalem in to Gasa; this is desert.  
And he roos, and wente forth. And lo! 27  
a man<sup>t</sup> of Ethiopie, a myzti man seruaunt,  
a 3elding of Candace, the queen of  
Ethiopiens, which was on alle her rich-  
essis, cam to worschipe in Jerusalem.  
And he turnede a3en, sittinge on his 28  
chare, and redynge Isaie, the profete.  
And the spirit seide to Filip, Neize thou, 29  
and ioyne thee to this chare. And Filip 30  
<sup>ran to<sup>m</sup>, and herde hym redynge Ysaie,</sup>  
the prophete. And he<sup>n</sup> seide, Gessist  
thou, whether thou vndirstondist, what  
thingis thou redist? And he seide, How 31  
may Y, if no man schewe to me? And  
he preiede Filip, that he schulde come  
vp, and sitte with hym. And the place 32  
of the scripture that he radde, was this,  
As a scheep he was led to sleying, and

† a man; bi this that it is seid a man, it is singnefied that he is not seid a gelding, but kitting of membris able to gendring, but of chaste and onest of vertues. for to worschipe in Jerusalem; for many hethene came of deuocion for to worschipe God in Jerusalem, in xii. c. of Joon; ether in hap this man was conuertid fro hethenesse to the feith of Jewis. as a scheep he was ledde to sleeing; whanne he with oo word myzte cast doun alle his aduersaries, he suffride himself to be led to sleeing. and as a lomb, etc.; for he zeldide not wrongful wordis for wrongis; whanne he was accusid falsly bifore Pilat, he was felle, in xxvii. c. of Mt. in meeknesse his dom was taken vp; in liii. c. of Isaie, thus he was taken fro anguishe and dom, that is, fro anguisch of deth, and fro dom, bi which alle men that dizeden, weren holden bi Goddis sentense in helle; he was taken up bi power of his rising a3en; and in the same manere this letre schal he expounded. in mekenesse; that is, bi deeth which he suf-

fride meekely in manhed taken. *his dom*; that is, Goddis sentense, that was his, iu as myche as he is God. *was taken up*; for whanne Crist roos a3een, hooly men that weren withholden in helle, weren taken up fro thennes. *who schal telle out the generacioun of hym*; that is, the multiplying of faithful men, that ben gendrid a3en in Crist by haptym. *Lire here.* v.

v Om. *sx.* w Om. *oqx.* x with o. y grace v. z Therefore v. a for v. aa for3iue M. b For I see that thou art v. e and in v. d Om. *sx.* e Om. v. f answeride and v. g this o. h witnessiden v. i in κ. k spaken v. l and 3eden v. m and seide v. n sone o. o to o. p desert, *either forsaken* v. q roos and v. r a myzty gelding *GMPQTY.* a geldyng myzti N. ni3ti gelding *sx.* a mi3ty man seruaunt onest and chaast v. s Ethiopiis *MOPQTY.* t Om. v. tt vpon *MY.* u Om. *sx.* v Neiz thou v. w run to, and v. x Om. v. y seide v. z I vndirstonde v. a noon v. b Om. *G pr. m.*

b gessist kβ. i that the *I sec. m.* k Om. o. l to a. m ran cb *pr. m.* cam a. n Om. a.

lomb bifore a man scheringe<sup>c</sup> him is  
 33 domb with oute vois, so he openyde not  
 his mouth. In mekenesse his dom is<sup>d</sup>  
 takyn vp; who schal telle out the gene-  
 raciou of hym? For his lyf schal be  
 34 takyn away fro the<sup>e</sup> erthe. Forsoth the  
 'gelding answeringe<sup>f</sup> to Philip, seide<sup>g</sup>, I  
 biseche thee, of what prophete seith he  
 this thing? of him<sup>h</sup>, or<sup>i</sup> of any othir?  
 35 Forsothe Philip openynge<sup>k</sup> his mouth, and  
 bigynnyng<sup>l</sup> at this scripture, euangelis-  
 36 ide<sup>m</sup> to hym Jhesu. And the<sup>n</sup> while thei  
 wenten bi the weye, thei camen to sum  
 watir. And the 'geldyng seith<sup>o</sup>, Loo! wa-  
 tir; who forbedith me for<sup>p</sup> to be baptysid?  
 37 Forsoth Philip seide<sup>q</sup>, If thou bileuyst of<sup>r</sup>  
 al the<sup>s</sup> herte, it is leefful. And he an-  
 sweringe<sup>t</sup>, seith<sup>u</sup>, I bileue the<sup>v</sup> sone of  
 38 God 'for to be Jhesu<sup>w</sup>. And he comaund-  
 ide the chare for<sup>x</sup> to stonde. And thei  
 wenten doun bothe into the watir, Philip  
 and the gelding<sup>y</sup>, and he<sup>z</sup> baptyside him.  
 39 Forsothe whanne 'he stizede<sup>a</sup> vp of<sup>b</sup> the  
 watir, the spirit of the Lord rauyschide  
 Philip, and the geldyng<sup>c</sup> sy<sup>3</sup><sup>d</sup> him no more.  
 Forsoth he wente ioyng by his weye.  
 40 Forsoth Philip is<sup>e</sup> foundun in Asotof<sup>f</sup>; and  
 he 'passinge forth<sup>g</sup>, euangeliside to alle  
 citees, til he cam to Cesarye.

## CAP. IX.

1 Saul, 3it<sup>h</sup> brethere, 'or blowere<sup>i</sup>, of ma-  
 nassis and<sup>k</sup> betyng, 'or sleynge<sup>l</sup>, into<sup>m</sup>  
 disciplis of the Lord, cam ny<sup>3</sup> to the  
 2 princes<sup>n</sup> of prestis, and axide of him epi-  
 stlis<sup>o</sup> into Damaske, to synagogis; that if  
 he founde ony men and wymmen of this  
 lyf, he schulde lede<sup>p</sup> boundyn to Jerusa-  
 3 lem. And whanne he made iourney, it  
 bifel, that he cam ny<sup>3</sup> to Damaske. And

as a lomb bifor a man that scherith<sup>o</sup>  
 him is domb with out vois, so he open-  
 yde not his mouth. In mekenesse his<sup>33</sup>  
 dom was takun vp; who schal telle out  
 the generacioun of hym? For his lijf  
 schal be takun awei fro the erthe. And<sup>34</sup>  
 the gelding answeride to Filip, and seide,  
 Y biseche thee, of 'what profete<sup>p</sup> seith  
 he this thing? of him silf, ethir<sup>q</sup> of ony<sup>r</sup>  
 othere? And Filip openyde his mouth,<sup>35</sup>  
 and bigan at this scripture, and prechide  
 to him Jhesu. And the<sup>s</sup> while thei<sup>36</sup>  
 wenten bi the weie, thei camen to a  
 water. And the gelding seide, Lo! wa-  
 tir; who forbedith me to be baptysid?  
 And Filip seide, If thou bileuest of al<sup>37</sup>  
 the<sup>t</sup> herte, it is leueful. And he answer-  
 ide, and seide, Y bileue that Jhesu Crist  
 is the sone of God. And he comaundide<sup>38</sup>  
 the chare to stonde stille. And thei  
 wenten doun bothe into the watir, Filip  
 and the gelding, and Filip baptyside  
 hym. And whanne thei weren come vp<sup>39</sup>  
 of the watir, the spirit of the Lord  
 rauyschide Filip, and the gelding say  
 hym no more<sup>u</sup>. And Filip was foundun<sup>40</sup>  
 in Azotus; and he passide forth, and<sup>v</sup>  
 prechide to alle citees, til he cam to  
 Cesarie.

## CAP. IX.

But Saul, 3it a blower<sup>w</sup>† of manassis<sup>1</sup>  
 and of betingis azens the disciplis of the  
 Lord, cam to the prince of preestis, and<sup>2</sup>  
 axide of hym lettris in to Damask, to  
 the synagogis; that if he fond ony men  
 and<sup>x</sup> wymmen of this lijf, he schulde  
 lede *hem* boundun to Jerusalem. And<sup>3</sup>  
 whanne he made his iourney, it bifelde,  
 that he cam ny<sup>3</sup> to Damask. And su-

† a brethere, ei-  
 ther a blowere,  
 of manassis;  
 that is, kind-  
 linge in him-  
 self and othere  
 men bi the  
 greet wynd the  
 fijer of perse-  
 cusioun azens  
 hooly chirche.  
 of manassis;  
 that is, with  
 dispitouse  
 wordis. and of  
 beting; that is,  
 with betingis  
 and turmentis.  
 azens disciplis;  
 that is, azens  
 men bileuynge  
 in to Crist, that  
 weren seid  
 thanne disci-  
 plis, for thei  
 weren not 3it  
 nemed Cristene  
 men. cam ny<sup>3</sup>  
 to the prince;  
 he was not  
 clepid herto,  
 but he profride  
 hymself, and  
 was enflaumed  
 with wille of  
 anoyng.  
 axide of him  
 epistlis; that  
 bi autorite  
 he myzte more  
 anoie feithful  
 men. in to Da-  
 mask; that he  
 schulde pursue  
 there feithful  
 men, as he  
 hadde do in  
 Jerusalem.  
 Lire here. v.

<sup>c</sup> clippyng N. <sup>d</sup> was V. <sup>e</sup> Om. N. <sup>f</sup> onest seruaunt and chaast answeride V. <sup>g</sup> and seide V.  
<sup>h</sup> him silf MOPTV. <sup>i</sup> either V. <sup>k</sup> openide V. <sup>l</sup> bigan V. <sup>m</sup> and euangelizide V. <sup>n</sup> to O. <sup>o</sup> onest seru-  
 aunt and chaast seide V. <sup>p</sup> Om. SX. <sup>q</sup> seith O. <sup>r</sup> in O. <sup>s</sup> Om. G pr. m. thin OQ. <sup>t</sup> answeride V.  
<sup>u</sup> seide N. and seide V. X. <sup>v</sup> in the N. that Jhesu Crist is the V. <sup>w</sup> to be Jhesu SX. Om. V. <sup>x</sup> Om. SX.  
<sup>y</sup> onest seruaunt and chaast V. <sup>z</sup> Filip V. <sup>a</sup> thei stizeden V. <sup>b</sup> fro O. <sup>c</sup> onest seruaunt and chaast V.  
<sup>d</sup> seeth T. <sup>e</sup> was V. <sup>f</sup> Azotus V. <sup>g</sup> passide forth and V. <sup>h</sup> 3it a MNPQTVY. <sup>i</sup> Om. QX. <sup>k</sup> and of TV.  
<sup>l</sup> Om. OQVX. <sup>m</sup> azens V. <sup>n</sup> prince AGMNOQSTXY. <sup>o</sup> letteres O. epistlis, either comyssiouns V. <sup>p</sup> leden  
 aboute Q. lede hem V.

<sup>o</sup> schere ABCB. <sup>p</sup> whom K pr. m. <sup>q</sup> or EB. <sup>r</sup> an K sec. m. <sup>s</sup> Om. I. <sup>t</sup> thin B. <sup>u</sup> more; but he  
 wente in his weie ioyng A sec. m. marg. more; and he wente in his weie ioynge R. more [and he wente  
 ioyng bi his weye] B. <sup>v</sup> and he A. <sup>w</sup> brether, or a blower K. <sup>x</sup> or R.

sudeynly list fro heuene schon aboute  
 4 hym; and he fallinge<sup>q</sup> into<sup>r</sup> the erthe,  
 herde<sup>s</sup> a vois seyinge to hym, Saul, Saul,  
 5 what pursuest thou me? The<sup>t</sup> which<sup>u</sup>  
 seide, Who art thou, Lord? And he<sup>v</sup>, I  
 am Jhesu of Nazareth, whom thou pursu-  
 est. It is hard to thee, for<sup>w</sup> to kyke azens  
 6 the pricke. And he 'tremblinge and won-  
 dringe<sup>x</sup>, seide, Lord, what wolt thou 'me  
 7 for to do<sup>y</sup>. And the Lord to<sup>z</sup> him, Ryse  
 thou, and entre in to the citee, and it  
 schal be seide to thee, what 'it bihoueth  
 thee<sup>a</sup> for<sup>b</sup> to do. Forsothe tho men that  
 wenten with him, stooden maad ferd<sup>c</sup>, 'or  
 out of mynde<sup>d</sup>; sothli heeringe<sup>e</sup> a vois,  
 8 'forsothe seyng<sup>f</sup> no man. Forsothe Saul  
 roos fro the erthe; and 'the y<sup>3</sup>en openyd<sup>g</sup>,  
 he<sup>h</sup> sy<sup>3</sup> no thing. Forsoth thei drawinge<sup>i</sup>  
 9 him to<sup>k</sup> hondis, ledden<sup>l</sup> into Damask. And  
 he was thre daies not seyng; and he eet  
 10 not, nether drank. Forsoth sum<sup>m</sup> disciple  
 was at Damask, by name Ananye. And  
 the Lord seide to him in a uisioun, Ana-  
 11 nye. And he seith<sup>n</sup>, Lo! I, Lord. And  
 the Lord to<sup>o</sup> him, Ryse thou, and go into  
 a streete that is clepid Rectus; and seke,  
 in the hous of Judas, Saul by name Tar-  
 12 sence. Forsoth<sup>p</sup> lo! he preieth; and he sy<sup>3</sup>  
 a man Ananye by name, entringe and  
 puttinge to hym hondis, that he receyue  
 13 sijt. Forsothe Ananye answeride, Lord,  
 I haue herd of manye of this man, how  
 'manye yuele thingis<sup>q</sup> he dide to thi seyntis  
 14 in Jerusalem; and this hath power of the<sup>r</sup>  
 princes of prestis, for<sup>s</sup> to bynde alle men  
 15 that 'inclepen thi name<sup>t</sup>. Forsoth<sup>u</sup> the  
 Lord seide to him, Go thou, for this is to  
 me a vessel of chesyng, that he bere my  
 name bifore hethen men, and kingis, and  
 16 the sones of Israel. Forsothe I schal

denli a list from heuene schoon aboute  
 hym; and he fallide<sup>y</sup> to the erthe, and<sup>4</sup>  
 herde a vois seyinge to hym, Saul, Saul,  
 what pursuest thou me\*? And he seide,<sup>5</sup>  
 Who art thou, Lord? And he seide, Y  
 am Jhesu of Nazareth, whom thou pur-  
 suest. It is hard to thee, to kike azens  
 the pricke. And he tremblide, and won-<sup>6</sup>  
 dride, and seide, Lord, what wolt thou  
 that Y do? And the Lord seide to hym,<sup>7</sup>  
 Rise vp, and entre in to the citee, and  
 it schal be seide to thee, what it bihoueth  
 thee to do. And tho men that wenten  
 with hym, stoden astonyed; for thei  
 herden a vois, but thei sien no man.  
 And Saul roos fro the earth; and<sup>8</sup>  
 whanne hise i<sup>3</sup>en weren opened, he say  
 no thing. And thei drowen hym bi the  
 hondis, and ledden hym in to Damask.  
 And he was<sup>z</sup> thre daies not seyng<sup>†</sup>;<sup>9</sup>  
 'and he eete not<sup>a</sup>, nether drank. And<sup>10</sup>  
 a disciple, Ananye bi name, was at Da-  
 mask. And the Lord seide to hym in  
 'a visioun<sup>b</sup>, Ananye. And he seide, Lo!  
 Y, Lord. And the Lord seide to hym,<sup>11</sup>  
 Rise thou, and go in to a streete that is  
 clepid Rectus; and seke, in the hous of  
 Judas, Saul bi name of Tharse. For<sup>c</sup> lo<sup>d</sup>!  
 he preieth; and he say<sup>†</sup> a man, Ananye<sup>12</sup>  
 bi name, entringe and leyinge on hym  
 hoondis, that he resseyue sijt. And<sup>13</sup>  
 Ananye answerde, Lord, Y haue herd of  
 many of this man, how greete yuelis<sup>e</sup> he  
 dide to thi seyntis in Jerusalem; and<sup>14</sup>  
 this hath power of the princis<sup>f</sup> of prestis,  
 to bynde alle men that clepen thi name  
 to helpe. And the Lord seide to hym,<sup>15</sup>  
 Go thou, for this is to me a vessel of  
 chesing, that he bere my name bifore  
 hethene men, and kingis, and tofore<sup>g</sup> the

\* what pursuest thou me; in my membris, whiche Saul pursuede, and not Crist in his propir persone, that was gloriouse and sat at the ri<sup>3</sup>thalf of the fadir. to kike, etc.; that is, azenstoude him that is strongere than thou withouten comparisson. ve. tremblide and wondride; of Cristis power known, whom he bileuede not bifore for to rengine in heuene, but more to be dampned as a fals prophete. Lord, what wolt thou; as if he seide, fro this tyme forth, I am redy to oheie to thee in alle thingis. v. thei herden a vois; that is, the vois of Poul, but not of Crist, ve. that spac with Poul, in 22 c<sup>e</sup>. withinne; and therefore thei stood astonied. Lire here. v.

† not seeing; bi bodily sijt, but he sij<sup>3</sup> bi goostly sijt, either bi sijt of soule. For as doctouris seien comunly, in tho thre daies he was rauyschid til to the thridde heuene, and hadde that excellent reuelacioun, in 2. pistle to Cor. 12 c<sup>e</sup>. he eet not, neither drank; he was susteyned bi that visioun, as also Moises was xl. daies in the hil. Lire here. ve.

‡ he say; bi the reuelacioun of God. puttinge to him hondis; this setting on of hondis was not lij<sup>e</sup> that, of which it is seid of the chapitre bifore goinge, that bi the setting on of hondis of apostlis the Hooly Goost was 3ouen in sensible singne; but this settinge on of hondis here was to bodily heelite, as seint Laurence puttide hondis on blynde men, and thei resseyueden sijt. Lire here. v.

q fallide v. r to or. s and herde v. t Om. v. u and he o. v he seide ANV. w Om. SX.  
 x tremblide and wondride and v. y me to do SX. that I do v. z seide to NV. a thee byhoueth o.  
 b Om. SX. c aferd v. X. d Om. oqx. e thei herden v. f but thei sien v. g whanne he openide the  
 i<sup>3</sup>en v. h Om. o. i drowen v. k bi o. with v. l and ledden v. m a MPQTY. n seide v. o seide to NV.  
 p For v. q greet yuelis v. r Om. X. s Om. SX. t clepen thii name to help v. u And o.

y felde plures. fel IMR. z was there K sec. m. a neither he eet R. b sleep oqk. c Om. c. d Om. a.  
 e yuel a. f prince b. g bifore EKR.

schewe to him, how manye thingis it bihoueth him for<sup>v</sup> to suffre for my name. 17 And<sup>w</sup> Ananye wente, and entride into the hous; and he puttinge<sup>x</sup> to him the hondis, seide<sup>y</sup>, Saul brothir, the Lord Jhesu sente me, that apperide to thee in the weye, in which thou camest<sup>z</sup>, that thou se, and be 18 fulfillid with the Hooli Gost. And anon ther<sup>a</sup> felden from his y3en as scalis, and he receyuede sijt. And he `risinge is<sup>b</sup> 19 baptisid. And whanne he hadde takun mete, he was comfortid. Forsoth he was with disciplis<sup>c</sup>, that weren at Damask, by 20 summe dayes. And anoon he entrynge<sup>d</sup> into the synagogis, prechide<sup>e</sup> the Lord 21 Jhesu, for this is the<sup>f</sup> sone of God. Forsoth alle men that herden him, wondriden, and seiden, Wher<sup>g</sup> `this is not<sup>h</sup> that inpugnide in Jerusalem hem that inclepiden<sup>i</sup> this name? and hidir to<sup>k</sup> this thing he cam, that he schulde lede hem bounden to the 22 princes of prestis. Forsothe Saul moche more wexide<sup>l</sup> strong, and confoundide the Jewis that dwelliden at Damask, `affermyng<sup>m</sup> for<sup>n</sup> this is Crist. Forsoth whanne manye dayes weren fulfillid<sup>n</sup>, Jewis maden a counceil, that thei schulden slee him. 24 Forsothe<sup>o</sup> the aspies of hem ben<sup>p</sup> maad knowun to Saul. Forsothe<sup>q</sup> thei kepten and<sup>r</sup> the 3atis day and ny3t, that thei 25 schulden sle him. Forsothe his disciplis `takyng<sup>s</sup> him in<sup>s</sup> ny3t, `bi the wal leften 26 him, sendinge down in a leep<sup>t</sup>. Forsoth whanne he cam into<sup>u</sup> Jerusalem, he `temptide, or<sup>v</sup> *assaiede*<sup>w</sup>, for<sup>x</sup> to ioyne him to disciplis<sup>y</sup>; and alle dredden him, `not bi- 27 leuyng<sup>z</sup> that he was a disciple. Forsoth Barnabas `ledde him takun<sup>a</sup> to apostlis<sup>b</sup>, and telde to hem, how<sup>c</sup> in the weye he hadde seyn the Lord, and for<sup>d</sup> he spak to him, and how in Damask he dide tristily 28 in the name of Jhesu. And he was with

sones of Israel. For Y schal schewe to 16 hym, how grete thingis it bihoueth hym to suffre for my name. And Ananye 17 wente, and entride in to the hous; and leide on hym his hondis, and seide, Saul brothir, the Lord Jhesu sente me<sup>h</sup>, that apperide to thee in the weie, in which thou camest, that thou se, and be fulfillid with the Hooli Goost. And anoon 18 as the scalis felden fro hise i3en, he resseyuede sijt. And he roos, and was baptisid. And whanne he hadde takun 19 mete, he was coumfortid. And he was bi sum daies with the disciplis, that weren at Damask. And anoon he en- 20 tride in to the synagogis, and prechide the Lord Jhesu, for this is the sone of God. And alle men that herden hym, 21 wondriden, and seiden, Whether this is not he that impugned in Jerusalem hem that clepiden to help this name? and hidir he cam for this thing, that he schulde leede hem boundun to the princis of preestis? But Saul myche more<sup>i</sup> wex- 22 ede strong, and confoundide the Jewis that dwelliden at Damask, and affermyde that this is Crist<sup>†</sup>. And whanne manye 23 daies weren fillid, Jewis maden a coun- sel, that thei schulden sle hym. And 24 the aspies of hem weren maad knowun to Saul. And thei kepten the 3atis dai and ni3t, that thei schulden sle him. But 25 hise disciplis token hym bi ny3t, and delyuereden hym, and leeten him down in a leep bi the wal. And whanne he 26 cam in to Jerusalem, he assaiede to ioyne hym to the disciplis; and alle dredden hym, and<sup>k</sup> leueden not that he was a disciple. But Barnabas took, and 27 ledde hym to the apostlis, and telde to hem, how in the weie he hadde seyn the Lord, and that he spak to hym, and hou

† *this is Crist; that is, Jhesu of Nazareth is Crist ueryly bihi3t in the lawe and prophetis; and he declaride this bi the scripturis of the elde testament, which he lerned first of Gamaliel, ve. afterward myche perfiliere of God ly3tninge hym. whanne many daies weren fillid; that passide fro the dayes of Saule til to his comyng a3en fro Arabie in to Damask. Lyre here. v.*

<sup>v</sup> Om. *sx.*    <sup>w</sup> Om. *sx.*    <sup>x</sup> puttide *v.* puttende *x.*    <sup>y</sup> and seide *v.*    <sup>z</sup> came *sx.*    <sup>a</sup> Om. *v.*  
<sup>b</sup> roos and was *v.*    <sup>c</sup> apostelles *o.* the disciplis *py.*    <sup>d</sup> entride *v.*    <sup>e</sup> and prechide *v.*    <sup>f</sup> Om. *s.*    <sup>g</sup> Whether *g et s passim x.*    <sup>h</sup> is not he *nor.*    <sup>i</sup> clepide to helpe *v.*    <sup>k</sup> for *v.*    <sup>l</sup> wax *mqstxy.*    <sup>m</sup> and affermyde that *v.*    <sup>n</sup> fillid *v.*    <sup>o</sup> And *o.*    <sup>p</sup> weren *v.*    <sup>q</sup> Forsothe and *o.*    <sup>r</sup> Om. *ov.*    <sup>s</sup> token him bi *v.*  
<sup>t</sup> and leften him, and senten down in a leep bi the walle *v.*    <sup>u</sup> to *tx pr. m.*    <sup>v</sup> Om. *ox.*    <sup>w</sup> saide *t.*  
<sup>x</sup> Om. *sx.*    <sup>y</sup> the disciplis *mpqty.*    <sup>z</sup> and bileeneden not *v.*    <sup>a</sup> took and led him *v.*    <sup>b</sup> the apostlis *mpqty.*    <sup>c</sup> how that *q.*    <sup>d</sup> that *v.*

<sup>h</sup> me to thee *k.*    <sup>i</sup> the more *εικqrbceghkoaβ.*    <sup>k</sup> and thei *l.*

hem, 'entringe and goynge<sup>e</sup> out<sup>f</sup> in<sup>g</sup> Jerusalem, doynge<sup>h</sup> tristily in the<sup>i</sup> name of the  
 29 Lord. And he spaak to<sup>k</sup> hethene men, and disputide with Grekis. Forsothe thei  
 30 souzten for<sup>l</sup> to sle him. The<sup>m</sup> which thing whanne bretheren hadden knowe, thei ledden him in nyzt to Cesarie, and  
 31 leften to Tarsis. Sothli the chirche by al Judee, and Galile, and Samarie hadde pees, and was edifyed, walkinge in the<sup>n</sup>  
 drede of the Lord, and was fulfillid<sup>o</sup> with<sup>p</sup>  
 32 comfort of the Hooly Gost. Forsoth it is<sup>q</sup> maad, that Petre, the<sup>r</sup> while<sup>rr</sup> he passide alle<sup>s</sup>, cam to the hooly men that dwelliden  
 33 at Lidde. Forsothe he fond there sum man, Eneas by name, fro eihte zeris<sup>t</sup> liginge<sup>u</sup> in bedd; the<sup>v</sup> which was<sup>w</sup> syke in  
 34 palesye. And Petre seith<sup>x</sup> to him, Eneas, the Lord Jhesu Crist heele thee; ryse thou, and dresse<sup>y</sup> to thee. And anoon he  
 35 roos. And alle men<sup>z</sup> that dwelliden at Lidde, and Sarone, syzen hym, the<sup>a</sup> whiche ben<sup>b</sup> conuertid to the Lord. Forsoth in  
 Joppe was sum disciplisse<sup>c</sup>, bi name Tabyta, the<sup>d</sup> which interpretid, is seid Dorcas. This was ful of goode werkis and  
 37 almesdedis, that sche dide. Forsoth it is<sup>e</sup> maad in tho dayes, that sche 'maad sykf deiede. The<sup>g</sup> whiche whanne thei hadde  
 wayschun, thei puttiden<sup>h</sup> hir<sup>i</sup> in a 'soupong place<sup>k</sup>. Forsoth whanne Lidda was nyzt fro Joppe, disciplis 'heeringe for<sup>l</sup> Petre  
 was in it, senten<sup>m</sup> twey men to him, preiynge<sup>n</sup>, That thou tarie not for<sup>o</sup> to come 'til  
 39 to<sup>q</sup> vs. Sothli Petre 'rysinge vp<sup>r</sup> cam with hem. And whanne he cam<sup>s</sup>, thei ledden him into the 'soupong place<sup>t</sup>. And  
 alle widewis<sup>u</sup> stoden aboute hym, wepyng, and schewinge cootis and clothis,  
 40 the<sup>v</sup> whiche Dorcas maade to hem. Forsothe 'alle men<sup>w</sup> cast<sup>x</sup> out withouteforth,

in Damask he dide tristili in the name of Jhesu. And he was with hem, and  
 28 entride, and zede out in<sup>l</sup> Jerusalem, and dide tristili in the name of Jhesu. And  
 29 he spak with hethene men, and disputide with Grekis †. And thei souzten to sle hym. Which thing whanne the<sup>m</sup> bri-  
 30 theren hadden knowe, thei ledden hym bi nyzt to Cesarie, and leten hym go to Tarsis. And the chirche bi al Judee,  
 31 and Galilee, and Samarie, hadde pees, and was edefied, and walkide in the drede of the Lord, and was fillid with  
 coumfort of the Hooli Goost. And it  
 32 bifelde, that Petre, the while he passide aboute alle<sup>‡</sup>, cam to the hooli men that dwelliden at Lidde. And he foond a  
 33 man, Eneas bi name, that fro eihte zeer he<sup>n</sup> hadde leie 'in bed<sup>o</sup>; and he was sijk in palsy<sup>oo</sup>. And Petre seide to hym,  
 34 Eneas, the Lord Jhesu Crist heele thee; rise thou, and araye<sup>p</sup> thee. And anoon he roos. And alle men that dwelten at  
 35 Lidde, and at Sarone, saien hym, whiche weren conuertid to the Lord. And in  
 36 Joppe was a disciplesse, whos name was Tabita, that is to seie, Dorcas. This was ful of good werkis and almesdedis,  
 that sche dide. And it bifelde in tho  
 37 daies, that sche was sijk, and diede. And whanne thei hadden waischun hir, thei leiden hir in a soler. And for  
 38 Lidda was nyzt Joppe, the disciplis herden that Petre was thereynne, and  
 39 senten twei men to hym, and preieden, That thou tarie not to come to vs. And  
 40 Petre roos vp, and cam with hem. And whanne he was comun, thei ledden hym in to the soler. And alle<sup>r</sup> widewis stoden  
 aboute hym, wepyng, and schewyng cootis and clothis, which Dorcas made

† *disputide with Grekis; these weren Jewis born in the lond of Grekis, bi the scatering of Jewis mad in the tyme of king Antyoke; Live here. ve.* and this disputinge was in Jerusalem, as the text schewith, thoug the magistral Glose here seith, that it was in the weye in goinge toward Sirie and Cilicie. Therefore it is lital to charge of this Glose. *Live here. v.*

‡ *that Petre while he passide aboute alle; men bileuynge in to Crist that dwelliden in diuerse placis of Jude. And Petre as a good schepheerde ran aboute to conferme hem in the feith. cam to the holy men; that is, bileuening in to Crist, that ben halewid bi baptym. v. Tabita; thus sche was clepid in Ebreu. it is seid Dorcas; in Greek word, wherinne Luk wroot this book, and euer either name in Latyn singnefeth a capret either a doo. which Dorcas made to hem; that is, maad to be maad to hem at her costis, as to the cloth and furre. Live here. ve.*

<sup>e</sup> and entride and zede *v.* <sup>f</sup> forth *o.* <sup>g</sup> Om. *G pr. m. MPY. of SX.* <sup>h</sup> and dide *v.* <sup>i</sup> Om. *MPTY.* <sup>k</sup> with *VX.* <sup>l</sup> Om. *SX.* <sup>m</sup> Om. *VX.* <sup>n</sup> Om. *MPQT.* <sup>o</sup> fillide *v.* <sup>p</sup> in the *N.* <sup>q</sup> was *v.* <sup>r</sup> Om. *MOPQTY.* <sup>rr</sup> while that *MY.* <sup>s</sup> by alle *T.* aboute alle *v.* <sup>t</sup> zer *s passim.* <sup>u</sup> liende *SX.* <sup>v</sup> Om. *v.* <sup>w</sup> Om. *T.* <sup>x</sup> seide *v.* <sup>y</sup> arae *v.* <sup>z</sup> the men *X.* <sup>a</sup> Om. *v.* <sup>b</sup> weren *v.* <sup>c</sup> disciple *X.* <sup>d</sup> Om. *v.* <sup>e</sup> was *v.* <sup>f</sup> was sik and *v.* <sup>g</sup> Om. *v.* <sup>h</sup> putten *SX.* <sup>i</sup> Om. *o.* <sup>k</sup> soler *v.* <sup>l</sup> herden that *v.* <sup>m</sup> and senten *v.* <sup>n</sup> and preieden *v.* <sup>o</sup> Om. *alii.* <sup>q</sup> vnto *MPY. to OQT.* <sup>r</sup> roos up and *v.* <sup>s</sup> was comen *v.* <sup>t</sup> soler *v.* <sup>u</sup> the widewes *MPQTY.* <sup>v</sup> Om. *VX.* <sup>w</sup> whanne alle men weren *v.* <sup>x</sup> don *o.* put *v.*

<sup>l</sup> into *k.* <sup>m</sup> Om. *k.* <sup>n</sup> Om. *KQO.* <sup>o</sup> beedrede *E.* <sup>oo</sup> the palesie *k.* <sup>p</sup> ether dresse, ether make reedy *k marg.* <sup>q</sup> and thei *I.* <sup>r</sup> alle the *I sec. m.*

Petre `puttinge the knees<sup>y</sup>, preiede. And he turnyd to the body, seide<sup>z</sup>, Tabita, ryse thou<sup>a</sup>. And sche openyde the<sup>b</sup> yzen, and 41 `Petre seyn<sup>c</sup>, saat<sup>d</sup> vp azen. Forsoth he 3yynge<sup>e</sup> to hir the hond, reyside<sup>f</sup> hir. And whanne he hadde clepid hooly men 42 and widewis, he assignede hir quyk. Forsoth it is<sup>g</sup> maad knowun by al Joppe; 43 and thei<sup>h</sup> bileuyden in the Lord. Forsoth it is<sup>i</sup> maad, that many dayes he dwellide in Joppe, at Symound, sum<sup>k</sup> coriour, `or *tawier*<sup>l</sup>.

## CAP. X.

1 Forsoth sum man was in Cesarie, Corneli by name, centurio, `that is, *hauynge an hundrid men<sup>m</sup> vndir hym<sup>n</sup>*, of the<sup>o</sup> cumpanye of knyztis, that is seid of Ytalie; a religious man, and dredinge the Lord, with al his meyne; doynge manye almessis<sup>p</sup> to the peple, and preiynge the 3 Lord euermore. This sy<sup>q</sup> in<sup>r</sup> a uysioun opynli, as in the nynthe hour<sup>s</sup>, `or noon<sup>t</sup>, an aungel of God entrynge into hym, and 4 seyinge `to him<sup>u</sup>, Corneli. And he biholdinge hym, takyn<sup>v</sup> with drede seyde<sup>w</sup>, Who art thou, Lord? Forsoth he seide to him, Thi preieris and thin almesdedis han stiz- 5 ed vp into mynde, in<sup>x</sup> the sijt of the Lord. And now sende<sup>y</sup> men into Joppe, and clepe `sum man<sup>z</sup>, Symound, that is namyd 6 Petre. This<sup>a</sup> is herborid at sum<sup>b</sup> man<sup>c</sup>, Symound, coriour<sup>d</sup>, whos hous is bisydis the see. This schal seie to thee, what it 7 bihoueth thee for<sup>e</sup> to do. And whanne the aungel that spak to him, hadde gon a wey, he clepide<sup>ee</sup> tweyne<sup>f</sup> `his homely men<sup>g</sup>, and a knyzt dredinge the Lord, of 8 hem that obeischiden<sup>h</sup> to him. To which<sup>i</sup>, whanne he hadde told alle thingis, he

to hem. And whanne alle men weren 40 put with out forth, Petre knelide, and preiede. And he turnede to the bodi, and seide, Tabita, rise<sup>s</sup> thou. And sche openyde hir izen, and whanne sche siz Petre, sche sat vp azen<sup>t</sup>. And he took 41 hir bi the hond, and reyside hir. And whanne he hadde clepid the hooli men and widewis, he assignede hir alyue. And 42 it was maad<sup>u</sup> knowun bi al Joppe; and many bileueden in the Lord. And it 43 was maad, that many daies he dwellide in Joppe, at oon Symount, a curiour.

## CAP. X.

A<sup>v</sup> man was in Cesarie, Corneli bi 1 name, a centurien<sup>w</sup> of the cumpanye of knyztis, that is seid of Italie; a religious 2 man<sup>†</sup>, and<sup>x</sup> dredinge the Lord, with al his meyne; doynge many almessis to the puple, and preynge the Lord euere more. This say in a visioun opinli, as 3 in the nynthe oure of the dai, an aungel of God entringe in to hym, and seiynge to hym, Corneli. And he bihelde hym, 4 and was a dred, and seide, Who art thou, Lord? And he seide to hym, Thi preieris and thin almesdedis han stied vp in to mynde, in the sijt of the Lord. And now sende thou men in to Joppe, 5 and clepe<sup>y</sup> oon Symount, that is named Petre. This<sup>z</sup> is herborid at a man Sy- 6 mount, curiour, whos hous is bisidis the see. This schal seie to thee, what it bihoueth thee to do. And whanne the 7 aungel that spak to hym, was gon awey, he clepide twei men of his hous, and a knyzt that dredde the Lord, whiche weren at his bidding. And whanne he 8 hadde told hem<sup>a</sup> alle these thingis, he sente hem in to Joppe. And on the dai 9

† a religious man; in worshipping oo God, as many hethen men doon, that han not the lawe of Moises. to the puple; that is, to the poore Jewis. preyinge to the Lord euermore; that is, in alle tymes able herto, that the Lord schulde dresse him in to the weie of heelthe. Doctouris seien comunly bi this place, that if a panyrn turneth him to biseche verey God, the firste cause of alle thingis, in preyinge that God dresse him to his heelthe, if he kepith himself fro synnes, God schal schewe to hym of Cristen feith, as myche as is needful to helthe, either God schal sende a techere to hym. Lire here. ve.

<sup>y</sup> knelide and *v.* <sup>z</sup> and seide *v.* <sup>a</sup> vp o. thou, in name of oure Lord Jhesu Crist *MPQTY.* <sup>b</sup> her *v.* <sup>c</sup> whanne sche siz Petir *v.* <sup>d</sup> she sat *MPQTY.* <sup>e</sup> 3af *v.* <sup>f</sup> and reyside *v.* <sup>g</sup> was *v.* <sup>h</sup> many *v.* <sup>i</sup> was *v.* <sup>k</sup> a o. <sup>l</sup> or *tawer* *AGMTY.* Om. *qx.* either *tawiere v.* <sup>m</sup> *knyztis v.* <sup>n</sup> Gloss om. in *qx.* <sup>o</sup> Om. o. <sup>p</sup> almest o. <sup>q</sup> seeth *QT.* <sup>r</sup> Om. *T.* <sup>s</sup> our of the dai *v.* <sup>t</sup> Om. *ox.* <sup>u</sup> Om. o. <sup>v</sup> was taken *v.* <sup>w</sup> and seide *v.* <sup>x</sup> of *sx.* <sup>y</sup> sende thou *v.* <sup>z</sup> a man *GMPQTY.* sum *sx.* <sup>a</sup> That o. He this *T.* <sup>b</sup> a *MPQTY.* <sup>c</sup> Om. *x.* <sup>d</sup> curryour, or *tawer* *A.* <sup>e</sup> Om. *sx.* <sup>ee</sup> clepide to *v.* <sup>f</sup> two *GPQSTX.* to *MY.* <sup>g</sup> men of his hous *v.* <sup>h</sup> obeieden *s.* <sup>i</sup> the which *A.* whom *GMPQTY.*

<sup>s</sup> arise *k.* <sup>t</sup> Om. *R pr. m.* <sup>u</sup> Om. *k pr. m.* <sup>v</sup> And a *gk.* <sup>w</sup> that is, a man *hauyng c. knyztis vndir hym k marg.* <sup>x</sup> Om. *gk pr. m.* <sup>y</sup> clepe thou *b.* <sup>z</sup> He this *I.* <sup>a</sup> to hem *a.*

9 sente hem into Joppe. Forsoth on the day suyngē, 'hem makinge<sup>k</sup> iourney, and neizyngē<sup>l</sup> to the citee, Petre stizede vp into the<sup>m</sup> hizere<sup>n</sup> thingis of the hous, that he schulde preie, aboute the sixte hour. 10 And whanne he hungride, he wolde taste, 'or ete<sup>o</sup>. Forsoth 'hem makinge<sup>p</sup> redy, an axcess of soule, 'or rauysching of spirit<sup>q</sup>, 11 fel on hym; and he syz<sup>r</sup> heuene openyd, and sum<sup>s</sup> vessel comyngē down, as a greet scheete with foure cordis, for<sup>t</sup> to be sent<sup>u</sup> 12 down fro heuene into<sup>v</sup> erthe, in the<sup>w</sup> which weren alle foure footide beestis, and crep- inge thingis of erthe, and volatils of he- 13 uene, 'or eyr<sup>x</sup>. And a<sup>y</sup> vois is<sup>z</sup> maad to 14 hym, Ryse<sup>a</sup>, Petre, slee<sup>b</sup>, and ete. For- sothe Petre seith<sup>c</sup>, Lord, ferr be it 'fro me<sup>d</sup>, for I neuere eet al<sup>e</sup> comyn thing and 15 vnclene. And eft the secunde tyme the vois to<sup>f</sup> him, That thing that God hath clensid, 'thou schalt not seie<sup>g</sup> vnclene. 16 Forsoth this thing is<sup>h</sup> don by thries; and a non the vessel is<sup>i</sup> receyued into heuene. 17 And the while Petre with ynne hym<sup>k</sup> doutide, what the visioun was which<sup>l</sup> he syz, lo! the men, that weren sent fro Cornelie, sekinge the hous of Symound, 18 stoden nyz at the zate. And whanne thei hadden clepid, thei axiden if<sup>m</sup> Sy- mound, that was<sup>n</sup> named Petre, hadde ther 19 herbore. Forsothe 'Petre thenkinge<sup>o</sup> on<sup>p</sup> the visioun, a spirit seide to him, Lo! 20 thre men seken thee. 'And so<sup>q</sup> ryse thou, and go down, and go with hem, 'no thing 21 doutyngē<sup>r</sup>, for I sente hem. Forsoth Pe- tre comyngē<sup>s</sup> down to the men, seide<sup>t</sup>, I am, whom ze seken; what is the cause, 22 for which ze han comen? The<sup>u</sup> whiche seiden, Cornelie, centurio, a iust man, and dredinge God, and hauynge good<sup>v</sup> witness- ing of alle the folk of Jewis, took answer of an hooly aungel, for<sup>w</sup> to clepe

suyngē, while<sup>b</sup> thei maden iournei, and neizeden to the citee, Petre wente vp in to<sup>c</sup> the<sup>d</sup> hiest place of the hous to preie, aboute the sixte our. And whanne he 10 was hungrid, he wolde haue ete. But while thei maden redi, a rauysching of spirit<sup>e</sup>† felde on<sup>f</sup> hym; and he say heuene 11 openyd, and a vessel comyngē down, as a greet scheet with foure corneris<sup>g</sup>, to be lette down fro heuene in to erthe, in 12 which weren alle foure footid beestis, and crepunge of the erthe, and volatilis of heuene. And a vois was maad to hym, 13 Rise thou, Petre, and sle, and ete. And 14 Petre seide, Lord, forbede, for Y neuer ete ony comun thing and vnclene. And 15 eft the secunde tyme the vois was maad to him, That thing that God hath clensid, seye thou not vnclene. And this 16 thing was don bi thries; and anon the vessel was resseyued azen<sup>h</sup>. And while 17 that Petre doutide with ynne hym silf, what the visioun was that he say, lo! the men, that weren sent fro Cornelie, souzten the hous of Symound, and stoden at the zate. And whanne thei hadden 18 clepid, thei axiden if Symound, that is named Petre, hadde there herbore. And 19 while Petre thouzte on the visioun, the spirit seide to hym, Lo! thre men seken thee. Therfor ryse thou, and go down, 20 and go with hem, and doute thou no thing, for Y sente hem. And Petre cam 21 down to the men, and seide, Lo! Y am, whom ze seken; what is the cause, for which ze ben come? And thei seiden, 22 Cornelie, the centurien, a iust man, and dredinge God, and hath<sup>i</sup> good witness- yng of alle the folc of Jewis, took aun- swere of an hooli aungel, to clepe thee in to his hous, and to here wordis of thee. Therfor he ledde hem inne<sup>k</sup>, and 23

† an excess of soule; that is, rauysching fro vtermere wittis. v. he say; bi ymaginarie sist. ve. as a greet scheete; the scripture seith, as a scheete, for al was in ymaginarie sist. v. alle faure footid beestis; that is, vnclene beestis, bi the lawe of Moises; bi whiche beestis weren vnderstonden hethen men, whiche the Jewis wlatiden as vnclene men, neither comun- eden with hem. goostly bi foure footid beestis ben vnder- stoden auerouse men; bi creep- inge thingis, ben vnder- stonden men ful of uenym of enuie; and bi volatilis, ben singuefied proude men. see; in sleep- inge vices in hem. ete; in makinge hem membrs of hooly chirche bi feith and sacramentis. Lyre here. ve.

k while thei maden v. l neizeden v. m Om. T. n hize q. o Om. X. p while thei made v. he makinge v. q or rauysching of mynde s. Om. X. r seeth T. s a GMPQTY. t Om. SX. u latyn o. v to v. w Om. VX. x Om. oqx. either of the eir v. y Om. o. z was v. a Rise thou v. b and slee v. c seide v. d Om. v. e eny v. f was maad to v. g seie thou not v. h Om. K. was v. i was v. k hymself GMPQTY. l the whiche N. that GMPQT. m wher o. n is N. o while Petir thouzte v. p of GMPXY. q Therefore v. r and doute thou noo thing v. s cam v. t and seide v. u Om. v. v Om. N. w Om. SX.

b the while k. c Om. A pr. m. g. d Om. k pr. m. e the spirit K. f vp on n. g cordis n. h azen into heuen A sec. m. Q sec. m. xa sec. m. aβ. i hauynge n. k in to k sec. m.

thee into his<sup>x</sup> hous, and for<sup>y</sup> to heere  
 23 wordis of thee. Therefore he ledinge<sup>z</sup> hem  
 with ynne, receyuede<sup>a</sup> in herbore. For-  
 soth in the<sup>b</sup> day suyng he rysinge<sup>c</sup>, wente  
 forth with hem; and summe of bretheren  
 fro Joppe folowiden hym, 'that thei be  
 24 witnessis to Petre<sup>d</sup>. Forsoth an other  
 day he entride into Cesarie. Forsoth  
 Cornelie abood hem, his<sup>e</sup> cosyns and ne-  
 25 cessarie frendis clepid to gidere. And<sup>f</sup> it is<sup>g</sup>  
 don, whanne Petre hadde entrid, Cornelie  
 cam metinge him, and fallinge<sup>h</sup> down at  
 26 his feet, he<sup>i</sup> worschippede *him*. Petre sothli  
 reyside him, seiynge<sup>k</sup>, 'Ryse, and<sup>l</sup> I my  
 27 silf am a man, as and thou. And he  
 spekinge<sup>m</sup> with him, 'entride yn<sup>n</sup>, and fond  
 28 manye that camen to gidere. And he  
 seide to hem, 3e witen, how abhomynable  
 it is to a man<sup>o</sup> Jew, for<sup>p</sup> to be ioyned 'or  
 for to<sup>q</sup> come to an alien; but God schew-  
 ide to me, no<sup>r</sup> man 'for to<sup>s</sup> seie a man  
 29 comyn, or *vnclene*. For which<sup>t</sup> thing<sup>u</sup> I  
 'clepid cam<sup>v</sup>. Therefore I axe 3ou<sup>w</sup>, for  
 30 what cause han 3e clepid me? And Cor-  
 nelie seith<sup>x</sup>, Fro the fourthe day passid  
 til to this hour, I fastinge<sup>y</sup> was preiynge  
 in the nynthe hour in myn hous. And  
 lo! a man stood bifore me in a whit cloth,  
 31 and seith<sup>z</sup>, Cornelie, thi preier is herd,  
 and thin almesdedis ben in mynde in<sup>a</sup> the  
 32 sizt of God. Therefore sende<sup>b</sup> into Joppe,  
 and clepe Symound, that is named Petre;  
 this is herborid in the hous of Symound  
 coriour, bisydis the see. This, whan he  
 33 schal come, schal speke to thee. Therefore  
 anon I sente to thee, and thou didist wel  
 in comynge to vs. Now therefore we alle  
 ben present in thi sizt, for<sup>c</sup> to heere the  
 wordis, what euer ben comaundid to thee  
 34 of the Lord. Forsoth Petre openyng<sup>d</sup> his  
 mouth, seide<sup>e</sup>, In treuthe I haue foundyn,  
 for<sup>f</sup> God is not acceptour of persoones;  
 35 but in ech folk he that dredith God, and

resseyuede in herbore; and that ny3t  
 thei dwelliden with hym. And in the  
 dai suyng he roos, and wente forth  
 with hem; and sum of the britheren<sup>†</sup>  
 folewiden hym fro Joppe, *that thei be*  
*witnessis to Petre*. And the other<sup>1</sup> dai<sup>24</sup>  
 he entride in to Cesarie. And Cornelie  
 abood hem, with hise cousyns, and ne-  
 cessarie freendis, that weren clepid to-  
 gidere. And it was don, whanne Petre<sup>25</sup>  
 was come ynne, Corneli cam metynge  
 hym, and felle down at hise feet, and  
 worschippede *him*. But Petre reyside<sup>26</sup>  
 hym, and seide, Aryse thou, also Y my  
 silf am a man, as thou. And he spak<sup>27</sup>  
 with hym, and wente in, and foonde  
 many that weren come togidere. And<sup>28</sup>  
 he seide to hem, 3e witen, how abho-  
 mynable it is to a Jewe, to be ioyned  
 ether to come to an alien; but God  
 schewide to me, that no man seye a man  
 comyn<sup>m</sup>, ethir vnclene. For which thing<sup>29</sup>  
 Y cam, whanne Y was clepid, with out  
 douting. Therfor Y axe 3ou, for what  
 cause han 3e clepid me? And Cornelie<sup>30</sup>  
 seide, To dai foure daies in to this our,  
 Y was preiynge and fastynge in the  
 nynthe our in myn hous. And lo! a  
 man stood bifore me in a whijt cloth,  
 and seide, Cornelie, thi preier is herd<sup>31</sup>,  
 and thin almesdedis ben in mynde in the  
 sizt of God. Therfor sende thou in to<sup>32</sup>  
 Joppe, and clepe Symount, that is named  
 Petre; this is herborid in the hous of  
 Symount coriour, bisidis the see. This<sup>o</sup>,  
 whanne he schal come, schal speke to  
 thee. Therfor anoon Y sente to thee,<sup>33</sup>  
 and thou didist wel in comynge to vs.  
 'Now therfor<sup>p</sup> we alle ben present in thi  
 sizt, to here the wordis, what euer ben  
 comaundid to thee of the Lord. And<sup>34</sup>  
 Petre openyde his mouth, and seide, In  
 trewth the Y haue foundun, that God is

† summe of  
 britheren; that  
 is, bileeuinge  
 in Crist, that  
 weren Jewis.  
 This that is  
 added in  
 summe bookis,  
 that thei be wit-  
 nesse to Petir,  
 is not of the  
 text, neither is  
 had in bookis  
 amendid; but  
 first it was a  
 gloos entirly-  
 narie, and aftir-  
 ward it was set  
 in the text bi  
 ignoraunce of  
 writeris, as in  
 many other  
 placis of the  
 olde and newe  
 testament. *Lire*  
*here. v.*

<sup>x</sup> this q. <sup>y</sup> Om. SX. <sup>z</sup> ledde V. <sup>a</sup> and resseyuede V. <sup>b</sup> Om. V. <sup>c</sup> roos and V. <sup>d</sup> Om. V.  
<sup>e</sup> with his V. <sup>f</sup> Om. KQTY. <sup>g</sup> was V. <sup>h</sup> fallide V. <sup>i</sup> and V. <sup>k</sup> and seide V. <sup>l</sup> Rise thou, also V.  
<sup>m</sup> spac V. <sup>n</sup> and entride V. <sup>o</sup> Om. O. <sup>p</sup> Om. SX. <sup>q</sup> or to GMPQST. either for to V. or X. <sup>r</sup> that noo V.  
<sup>s</sup> to SX. Om. V. <sup>t</sup> the whiche s. <sup>u</sup> Om. Q. <sup>v</sup> cam clepid without doute V. <sup>w</sup> of 3ou SX. <sup>x</sup> seide V.  
<sup>y</sup> fastide and V. <sup>z</sup> seide V. <sup>a</sup> of T. <sup>b</sup> sende thou V. <sup>c</sup> Om. SX. <sup>d</sup> openyde V. <sup>e</sup> and seide V.  
<sup>f</sup> that V.

<sup>1</sup> tother CEKRXbeoβ. <sup>m</sup> to be comyn k. <sup>n</sup> yherd a. <sup>o</sup> He this I. <sup>p</sup> Therefore now igk.

worchith ri3twysnesse<sup>g</sup>, is accept<sup>h</sup> to him.  
 36 God sente a word to the sones<sup>i</sup> of Israel,  
 schewinge pees by Jhesu Crist; this<sup>j</sup> is<sup>k</sup>  
 37 God<sup>l</sup> of alle men. Ze witen the word that  
 is maad bi al Judee, 'forsoth bigynnyng  
 fro<sup>m</sup> Galilee, aftir the baptym that John  
 38 prechide, Jhesu of Nazareth; how God  
 anyontide<sup>n</sup> him with the Hooly Gost, and  
 vertu; the<sup>o</sup> which 'thorw passide<sup>p</sup> in  
 wel doynge, and heelinge alle men opp-  
 pressid of the deuy<sup>l</sup>, for God was with  
 39 him. And we ben witnessis of alle  
 thingis, 'the whiche<sup>q</sup> he dide in the cun-  
 tree of Jewis, and<sup>r</sup> Jerusalem; whom thei  
 40 slowen, hongynge in<sup>s</sup> a tree. God reyside  
 this in the thridde day, and 3af him for<sup>t</sup>  
 41 to 'be maad<sup>u</sup> knowun, not to ech<sup>v</sup> peple,  
 but to witnessis bifore ordeyned 'of God<sup>w</sup>;  
 to vs that eetyn and drunkyn with him,  
 aftir that he roos a3en fro deed<sup>x</sup>.  
 42 And he comaundide to vs for<sup>y</sup> to preche  
 to the peple, and for<sup>z</sup> to witsnesse, 'for  
 he is<sup>a</sup>, that is ordeyned of God domes-  
 43 man of quyke and deede<sup>b</sup>. To this alle  
 prophetis beren witnessing<sup>c</sup>, alle<sup>d</sup> men  
 that bileuen into<sup>e</sup> him, 'for to<sup>f</sup> re-  
 ceuyue remyscioun of synnes by his name.  
 44 '3it Petre spekinge<sup>g</sup> thes<sup>h</sup> wordis, the  
 Hooli Gost fell on alle that herden the  
 45 word. And the feithful, 'or *cristen*<sup>i</sup>,  
*men*<sup>k</sup> of circumcisioun wondriden, that  
 camen with Petre, and<sup>l</sup> for into<sup>m</sup> naciouns  
 the grace of the Hooli Gost is sched out.  
 46 Forsoth thei herden hem spekinge<sup>n</sup> 'with  
 tungis, or *langagis*<sup>o</sup>, and magnyfyng  
 47 God. Thanne Petre answeride, Wher ony  
 man may forbede watir, that these be not  
 baptysid, that han receyued the Hooly  
 48 Gost as and we? And he comaundide  
 hem for<sup>p</sup> to be baptysid in the<sup>q</sup> name of  
 the<sup>r</sup> Lord Jhesu Crist. Thanne thei prei-  
 eden him, that he schulde dwelle with<sup>s</sup>  
 hem summe dayes.

no acceptor of persoones; but in eche<sup>35</sup>  
 folk he that dredith God, and worchith  
 ri3twisnesse, is accept to hym. God sente<sup>36</sup>  
 a word to the children of Israel, schew-  
 inge pees bi Jhesu Crist; this is Lord of  
 alle thingis. Ze witen the word<sup>\*</sup> that is<sup>37</sup>  
 maad<sup>q</sup> thorou<sup>r</sup> al Judee, and bigan at  
 Galile, aftir the baptym that Joon prech-  
 ide, Jhesu of Nazareth; hou God anyont-<sup>38</sup>  
 ide hym with the Hooli Goost, and ver-  
 tu; which passide forth in doynge wel<sup>†</sup>,  
 and heelynge alle men oppressid of the  
 deuel, for God was with hym. And we<sup>39</sup>  
 ben witnessis of alle thingis, whiche<sup>s</sup> he  
 dide in the cuntrei of Jewis, and of Je-  
 rusalem; whom thei slowen, hangynge  
 in<sup>t</sup> a tre. And God reyside this in the<sup>40</sup>  
 thridde dai, and 3af hym<sup>u</sup> to be maad  
 knowun, not to al puplev, but to wit-<sup>41</sup>  
 nensis bifore ordeyned of God; to vs that  
 eeten and drunken with hym, after that  
 he roos a3en fro deth. And he co-<sup>42</sup>  
 maundide to vs to preche to the puple,  
 and to witsnesse, that he it is, that is  
 ordeyned of God domesman of the quyke  
 and of deede<sup>w</sup><sup>†</sup>. To this alle prophetis<sup>43</sup>  
 beren witnessing, that alle men that bi-  
 leuen in hym, schulen resseyue remys-  
 sioun of synnes bi his name. And 3it<sup>44</sup>  
 while that Petre spak these wordis, the  
 Hooli Goost felde on alle that herden the  
 word. And the feithful men of circum-<sup>45</sup>  
 cisioun, that camen with Petre, won-  
 driden, that also in to naciouns the grace  
 of the Hooli Goost is sched out. For<sup>46</sup>  
 thei herden hem spekyng in langagis,  
 and magnyfyng God. Thanne Petre<sup>47</sup>  
 answeride, Whether ony man may for-  
 bede watir, that these ben not baptysid,  
 that han also resseyued the Hooli Goost  
 as we? And he comaundide hem to be<sup>48</sup>  
 baptysid in the name of the Lord Jhesu  
 Crist. Thanne thei preieden hym, that  
 he schulde dwelle with hem sum daics.

\* the word;  
 that is, the  
 thing singified  
 bi word. *Jhesu*  
*of Nazareth*;  
 that is, that  
 Jhesu cam to  
 preche heelthe.  
 hou God  
 anyontide him;  
 that is, Jhesu,  
 in mankinde.  
 with the Hooly  
 Gost; that is,  
 with the ful-  
 nesse of grace,  
 and uertu in  
 worching of  
 miraclis, in  
 whiche the  
 manhed of  
 Crist was an  
 instrument  
 ioyned to the  
 godhed. *Lyrc*  
*here. ve.*  
 † which pass-  
 id forth in  
 doynge wel, as  
 to enfoormyng  
 of uertues, and  
 curing of sijke  
 men, *appresid*  
*of the deuel*, in  
 soule and body.  
 ‡ for God was  
 with him; bi  
 fulnesse of uer-  
 tu, and bi oon-  
 yng of persoune  
 to the kyndely  
 sone of God.  
*Lyrc here. v.*  
 § domesman of  
 quyke and deede  
 men; that is,  
 of iust men,  
 that lyuen bi  
 lijf of grace,  
 and of wickid  
 men, that beu  
 deed bi deth of  
 synne. *alle pro-*  
*phetis beren*  
*witnessing*; as  
 if he seide, not  
 oonly we ben  
 witnessis of  
 him, but also  
 alle elde pro-  
 phetis euspirid  
 of God, beryn  
 witnessing to  
 him. *Lyrc here.*  
*ve.*

g ry3tfulnesse q. h accepted NOSX. i sone K. j that AN. k Om. s. l the Lord v. m and bigan at v.  
 n oyntede SX. o Om. v. p passide forth v. q whiche v. that x. r and of v. s on oy. t Om. SX.  
 u Om. o. v alle the v. w Om. q. x Om. X. y Om. SX. z Om. SX. a that he it is v. b deede  
 men v. c witsnesse q. d that alle v. e on o. to s. f to OSX. schulen v. g The while Petir spac 3it v.  
 h the NP. i Om. OX. k Om. X. l Om. G pr. m. K. m to G pr. m. ST. n speken s. o in langagis v.  
 with tungis X. p Om. SX. q Om. MPT. r oure Y. s at v.

q ymaad a. r bi K sec. m. s that R. t on a. u to him EIGKA. v the peple k. w the dede c et alii.

## CAP. XI.

1 Forsoth apostlis<sup>s</sup> herdent<sup>t</sup>, that were in  
 Judee, 'for and<sup>u</sup> hethene men receyueden  
 the word of God, and thei glorifieden God.  
 2 Forsoth whanne Petre cam to Jerusalem,  
 thei that weren of circumcisioun, disput-  
 3 iden azens<sup>v</sup> him, seiynge<sup>w</sup>, Whi entridist  
 thou to men hauynge prepucie, and hast  
 4 ete with hem? Petre sothli<sup>x</sup> bigynnynge<sup>y</sup>,  
 5 expownede<sup>z</sup> to hem the ordre, seiynge<sup>a</sup>, I  
 was in the citee of Joppe preiynge<sup>b</sup>, and  
 I sy3 in 'excess of my soule<sup>c</sup> a visioun,  
 sum<sup>d</sup> vessel comynge down as a greet  
 scheete, 'or *lynnen clooth*<sup>e</sup>, with foure  
 cordis<sup>f</sup> 'for to be<sup>g</sup> sent down fro heuene;  
 6 and it cam 'til to<sup>h</sup> me. Into<sup>i</sup> which I  
 biholdinge biheld, and sy3 foure footide  
 thingis of erthe, and beestis, and crepyng  
 7 thingis, and volatils of the eyr. Forsoth  
 I herde and<sup>k</sup> a voys seiynge to me, Petre,  
 8 ryse<sup>l</sup>, sle, and ete. Forsoth I seide, Nay,  
 Lord; comyn<sup>m</sup> thing or<sup>n</sup> vnclene, entride  
 9 neuere into my mouth. Sothli the voys  
 answeride the secunde tyme fro heuene,  
 'Tho thingis<sup>o</sup> that God hath clensid, 'thou  
 10 schalt not seye<sup>p</sup> vnclene. Forsoth this is<sup>q</sup>  
 don bi thries, and alle thingis<sup>r</sup> ben<sup>s</sup> re-  
 11 ceiyued azen into heuene. And lo! thre  
 men anon stoden ny3 in the hous, in  
 which I was, sent<sup>t</sup> fro Cesarie to me.  
 12 Forsoth a<sup>u</sup> spirit seide to me, that I  
 schulde go with hem, 'no thing doutynge<sup>v</sup>.  
 Forsoth and thes sixe bretheren camen  
 with me, and we entriden into the hous  
 13 of the man. Sothli he telde<sup>w</sup>, how he  
 sy3 an aungel in his hous, stondinge and  
 seiynge to him, Sende<sup>x</sup> into Joppe, and  
 14 clepe Symound, that is namyd Petre, the<sup>y</sup>  
 which schal speke to thee wordis, in  
 whiche<sup>z</sup> thou schalt be saf<sup>a</sup>, and al thin  
 15 hous. Forsoth whanne I hadde bigunne  
 for<sup>b</sup> to speke, the Hooly Gost fel on hem,

## CAP. XI.

And the apostlis, and the britheren<sup>1</sup>  
 that weren in Judee, herden that also  
 hethene men resseyueden the word of  
 God, and thei glorifieden God. But<sup>2</sup>  
 whanne Petre cam to Jerusalem, thei  
 that weren of circumcisioun, disputiden  
 azens<sup>3</sup> hym, and seiden, Whi entridist<sup>3</sup>  
 thou to men that han prepucie, and hast  
 eete with hem? And Petre bigan, and<sup>4</sup>  
 expownede to hem bi ordre, and seide, Y<sup>5</sup>  
 was in the citee of Joppe, and preiede,  
 and Y<sup>x</sup> sai in rausching of my mynde  
 a visioun, that a vessel cam down, as a  
 greet scheete with foure coordis, and was  
 sent down fro heuene; and it cam to me.  
 In to which Y lokinge biheld, and sai<sup>6</sup>  
 foure footid beestis of the erthe, and  
 beestis, and crepyng beestis, and vola-  
 tils of heuene. And Y herde also a voys<sup>7</sup>  
 that seide to me, Petre, rise thou, and  
 sle, and eete. But Y seide, Nay, Lord;<sup>8</sup>  
 for comyn thing ether vnclene entride  
 neuer in to my mouth. And the voys<sup>9</sup>  
 answeride the secunde tyme fro heuene,  
 That thing that God hath clensid, seie  
 thou not vnclene. And this<sup>v</sup> was don bi<sup>10</sup>  
 thries, and alle thingis weren resseyued  
 azen in to heuene. And lo! thre men<sup>11</sup>  
 anoon<sup>z</sup> stoden in the hous, in which Y  
 was; and thei weren sent fro Cesarie to  
 me. And the spirit seide to me, that Y<sup>12</sup>  
 schulde go with hem, and doute no thing.  
 3he, and these sixe britheren camen with  
 me, and we entriden in to the hous of  
 the man. And he telde to vs, how he say<sup>13</sup>  
 an aungel in his hous, stondinge and sei-  
 ynge to hym, Sende thou in to Joppe,  
 and clepe Symount, that is named Petre,  
 which schal speke to thee wordis, in<sup>14</sup>  
 whiche thou schalt be saaf, and al thin  
 hous. And whanne Y<sup>a</sup> hadde bigunnun<sup>15</sup>

<sup>s</sup> apostlis and bretheren *NV*. the apostlis *GMPQSTX*. <sup>t</sup> dreden o. <sup>u</sup> that also *V*. <sup>v</sup> with o. <sup>w</sup> and seiden *V*. <sup>x</sup> forsothe o. <sup>y</sup> bigan and *V*. <sup>z</sup> declared o. <sup>a</sup> seiynge to hem *N*. and seide *V*. <sup>b</sup> and preiede *V*. <sup>c</sup> rausching of my mynde *V*. <sup>d</sup> that sum *V*. <sup>e</sup> Om. *oqx*. <sup>f</sup> corners *G sec. m*. <sup>g</sup> to be *sx*. was *V*. <sup>h</sup> vnto *GMQTY sec. m*. <sup>i</sup> And to *N*. <sup>k</sup> Om. o. also *V*. <sup>l</sup> rise thou *V*. <sup>m</sup> for comun *V*. <sup>n</sup> either *V*. <sup>o</sup> That thing *V*. <sup>p</sup> seie thou not *V*. <sup>q</sup> was *V*. <sup>r</sup> the thinges *GMPQT*. <sup>s</sup> weren *V*. <sup>t</sup> and thei weren sent *V*. <sup>u</sup> the *V*. <sup>v</sup> and doute nothing *V*. <sup>w</sup> telde to vs *V*. <sup>x</sup> Sende thou *V*. <sup>y</sup> Om. *V*. <sup>z</sup> the whiche o. <sup>a</sup> maad saaf o. <sup>b</sup> Om. *sx*.

<sup>x</sup> Om. *R*. <sup>y</sup> this thing *a*. <sup>z</sup> Om. *k sec. m*. <sup>a</sup> he *k*.

16 as and<sup>c</sup> into vs in the bygynnyng. Forsoth I bithouzte on<sup>d</sup> the word of the Lord, as he seide, Sothli John baptiside in watir, forsoth<sup>e</sup> ze schulen be baptisid in  
17 the Hooly Goost. Therefore if God zaf to<sup>f</sup> hem the same grace, as and to vs that bileuyden into the Lord Jhesu Crist, who was I, that myzte forbede 'the Lord<sup>g</sup>, 'that he schulde not zyue the Hooly Gost to men bileuyng in the name of Jhesu  
18 Crist<sup>h</sup>? 'These thingis herd<sup>i</sup>, thei heelden pees, and glorifieden God, seiynge<sup>k</sup>, Therefore and to<sup>l</sup> hethene men God hath zounn  
19 penaunce to the<sup>m</sup> lyf. And sotheli thei that weren scaterid of the tribulacioun that was maad vndir Steuene, walkiden forth til to Fenyse, and Cypre, and Antiochie, 'to no man spekinge the word<sup>n</sup>, no  
20 but to Jewis aloone. Forsoth summe<sup>o</sup> of hem<sup>p</sup> weren men of Cypre and<sup>q</sup> Cyrenen; the<sup>r</sup> whiche whanne thei entriden<sup>s</sup> into Antiochie, spaken to Greekis, schewinge<sup>t</sup>  
21 the Lord Jhesu. And the hond of the Lord was with hem, and moche noubre of men bileuyng is<sup>u</sup> conuertid to the  
22 Lord. Forsoth the word cam to the eeris of the chirche, that was at Jerusalem, on thes thingis; and thei senten Barnabas 'til  
23 to<sup>v</sup> Antiochie. The<sup>w</sup> which whanne he hadde come, and seyn the grace of the Lord, ioyede, and monestide<sup>x</sup> alle men in purpos of herte for<sup>y</sup> to dwelle in the  
24 Lord; for he was a good man, and ful of the Hooly Gost, and feith<sup>z</sup>. And moche cumpanye is<sup>a</sup> putt<sup>b</sup> to the Lord. Forsoth he wente forth to Tarsis, 'that he schulde seke<sup>c</sup> Saul; whom whanne he hadde  
26 founden, he ledde to Antiochie. And al

to speke, the Hooli Goost felle on hem, as in to<sup>b</sup> vs in the bygynnyng<sup>†</sup>. And Y<sup>16</sup> bithouzte<sup>c</sup> on the word of the Lord, as he seide, For Joon baptiside in watir, but ze schulen be baptisid in the Hooli Goost. Therfor if God zaf to hem the  
17 same grace, as to vs that bileueden in the Lord Jhesu Crist, who was Y, that myzte forbeede the Lord, that he zyue not the Hooli Goost to hem that bileueden in the name of Jhesu Crist? Whanne these  
18 thingis weren herd, thei helden pees, and glorifieden God, and seiden, Therfor also to hethene men God hath zounn penaunce to lijf. And thei that weren scaterid of  
19 the tribulacioun that was maad vndir Steuene, walkiden forth to Fenyce, and to Cypre, and to Antioche, and spaken the word to no man, but to Jewis aloone. But sum of hem weren men of Cypre,  
20 and of Cirenen; whiche whanne thei hadden entride in to Antioche, thei spaken to the<sup>d</sup> Grekis, and prechiden the Lord Jhesu. And the hond of the Lord was  
21 with hem, and myche noubre of men bileuyng was conuertid to the Lord. And the word cam to the eris of the  
22 chirche, that was at Jerusalem, on these thingis; and thei senten Barnabas to Antioche. And whanne he was come, and  
23 si; the grace of the Lord, he ioyede, and<sup>e</sup> monestide alle men to dwelle in the Lord in purpos of herte; for he was a good  
24 man, and ful of the Hooli Goost, and of feith. And myche puple was encresid to the Lord. And he wente forth to  
25 Tharsis, to seke Saul; and whanne he hadde foundun hym, he ledde to Anti-

† in the bygynnyng; that is, in the day of Witsintid. ve. I bithouzte on the word; bi this it is opin that such zeuyng of the Holy Gost in sensible singne, is seid a maner of cristenyng. zof to hem; vncircumcidid, as and to us, circumcidid. that byleueden in to the Lord Jhesu Crist; as if he seide, circumcisoun either prepucie doth nothing herto, but the feith of Jhesu Crist. v. who was I, that am dust and asche, that myzte forbede God, that is to zeue his grace bi his good plessaunce. ve. This that is addid in summe bookis, that he schulde not zeue the Hooly Gost to men bileuyng in the name of Jhesu Crist, is not in the text, neither is had in bookis amendid, but it was a gloos entirlynarie, and set in the text by writaris. v. helden pees; fro blamyng of Petir, and appreueden his deede. ve. glorifieden God; in doinge thankings bi this, that he hadde strecchid forth grace to hethene men. penaunce to lijf; that is, tyme and place of penaunce, to

gete euerlastinge lijf. v. scaterid of the tribulacioun, etc.; that is, for the tribulacioun that was maad in the deeth of Steuene. men of Cypre and of Sirenen; these weren hethene men conuertid first to the lawe of Jewis, and aftirward to Crist. ve. to Greekis; that is, to hethene men; that as Jewis bi nacioun wrouzte to the conuersioun of Jewis, so the men born of hethen men wrouzten to the conuersioun of hethene men. v. the hond of the Lord; that is, his uertu in merueilouse werkis, was with hem to the confermyng of her teching. singnefede bi the spirit; that is, denounside bi the spirit of prophecie. Lire here. ve. disciplis; that weren at Antioche. as ech hadde; that is, bi his catil, not after his wille; for gladly thei wolden hane do more, if thei mijten. in to mynsterie to briitheren, etc. in Judee; that is, in Jerusalem; for thei as more religiouse men renounsed either forsoken propirte, and seelden possessiouns, that puruyance schulde be maad therof to the comunte, in 4 c. bifore; also thei weren spoyled of meuable goodis in the persecucioun that was stirid in the deeth of Steuene; wherfore thei ladden nede to be helpid of othere cristen men, moost in the tyme of hunger. Lire here. v.

<sup>c</sup> Om. *ov.* <sup>d</sup> in *k.* <sup>e</sup> sothely *o.* but *v.* <sup>f</sup> vnto *o.* <sup>g</sup> God *v.* <sup>b</sup> Om. *v.* <sup>i</sup> Whanne these thingis weren herd *v.* <sup>k</sup> and seiden *v.* <sup>l</sup> to the *s.* <sup>m</sup> Om. *GMPQTYX.* <sup>n</sup> and spaken the word to noo man *v.* <sup>o</sup> Om. *t.* <sup>p</sup> the men *MPQTY sec. m.* <sup>q</sup> and of *v.* <sup>r</sup> Om. *v.* <sup>s</sup> hadden entrid *v.* <sup>t</sup> and telden *v.* <sup>u</sup> was *v.* <sup>v</sup> vnto *GMPQTY sec. m.* <sup>w</sup> Om. *v.* <sup>x</sup> he monestide *GMPQT.* monest *o.* <sup>y</sup> Om. *sx.* <sup>z</sup> of feithe *o.* <sup>a</sup> was *v.* <sup>b</sup> yputte *q.* <sup>c</sup> to seeke *v.*

<sup>b</sup> Om. *k pr. m.* <sup>c</sup> thouzte *b.* <sup>d</sup> Om. *k.* <sup>e</sup> and he *k.*

a<sup>d</sup> 3eer thei lyueden there in the chirche,  
and tau3ten moche cumpanye, so that 'first  
cristen disciplis weren namyd at Anti-  
27ochie<sup>e</sup>. Forsothe in thes daies prophetis  
camen ouer fro Jerusalem to Antiochie.  
28 And oon of hem rysinge<sup>f</sup>, Agabus by  
name, signyfiede<sup>g</sup> bi the<sup>h</sup> spirit a greet  
hungir to comyuge<sup>i</sup> in al the roundnesse<sup>k</sup>  
of erthis<sup>l</sup>, that<sup>m</sup> is<sup>n</sup> maad vndir Claudius.  
29 Forsoth disciplis<sup>o</sup> purposiden alle<sup>p</sup>, as ech  
hadde, for<sup>q</sup> to sende mynsterie<sup>r</sup> to bre-  
30 theren dwellinge in Judee. The<sup>s</sup> which  
thing and<sup>t</sup> thei diden, sendinge to the  
eldere men, bi the hondis of Barnabas and  
Saul.

## CAP. XII.

1 Forsoth in the same tyme Heroude  
kyng<sup>u</sup> sente hondis, for<sup>v</sup> to turmente sum  
2 men of the chirche. Forsoth he slou3  
by swerd James, the brother of John.  
3 Forsoth he 'seyng for<sup>w</sup> it pleside to  
Jewis<sup>x</sup>, puttide<sup>y</sup> to<sup>z</sup> for<sup>a</sup> to 'catche and<sup>b</sup>  
Petre; forsoth the dayes of therf looues  
4 weren. Whom whanne he hadde cau3t,  
he sente into prisoun, and bitakinge<sup>c</sup> to  
foure quaternyouns of knyztis, *that ech  
hadde foure men<sup>d</sup> vndir him*, for<sup>e</sup> to kepe  
him, willinge<sup>f</sup> aftir paske for<sup>g</sup> to<sup>h</sup> bryng  
5 him forth to the peple. And sothli Petre  
was kept in prisoun; forsothe preier was  
maad of the chirche withoute ceessinge to  
6 God for him. Forsothe whanne Heroude  
was to bryngyng<sup>i</sup> forth him, in<sup>k</sup> that nyzt  
Petre was slepinge bitwixe<sup>l</sup> twey<sup>m</sup> knyztis,  
boundun<sup>n</sup> with twey chaynes; and keperis  
7 bifore the dore kepten the<sup>n</sup> prisoun. And  
loo! an aungel of the Lord stood ny3, and  
lizt schoon a3en in<sup>o</sup> the habytacle<sup>p</sup>. And  
'the syde of Petre smytun<sup>pp</sup>, he reyside,  
'or wakide<sup>q</sup>, him<sup>r</sup>, seiynge<sup>s</sup>, Ryse thou<sup>t</sup>

oche. And al a 3eer thei lyneden ther<sup>26</sup>  
in the chirche, and tau3ten myche puple,  
so that the disciplis weren namyd first  
at Antioche cristen men. And in these<sup>27</sup>  
daies profetis camen ouer fro Jerusalem  
to Antioche. And oon of hem roos vp,<sup>28</sup>  
Agabus bi name, and signefiede bi the  
spirit a greet hungur to comyng in al  
the world, which *hungur* was maad vn-  
dur Claudius. And alle the disciplis<sup>29</sup>  
purposiden, after that ech hadde, for to  
sende in to mynsterie to britheren that  
dwelliden in Judee. Which thing also<sup>30</sup>  
thei diden, and sente *it<sup>f</sup>* to the eldre men,  
bi the hoondis of Barnabas and Saul.

## CAP. XII.

And in the same tyme Eroude the<sup>1</sup>  
king<sup>†</sup> sente power, to turmente sum men  
of the chirche. And he slowe bi swerd<sup>2</sup>  
James, the brothir of Joon. And he si3<sup>3</sup>  
that it pleside to Jewis<sup>g</sup>, and keste to  
take also Petre; and the<sup>h</sup> daies of therf  
looues weren. And whanne he hadde<sup>4</sup>  
cau3te Petre, he sente hym in to prisoun;  
and bitook<sup>i</sup> to foure quaternyouns<sup>k</sup> of  
knyztis, to kepe hym, and wolde aftir  
pask bringe hym forth to the puple.  
And Petre was kept in prisoun; but<sup>5</sup>  
preier was maad of the chirche with out  
ceessing to God for hym. But<sup>l</sup> whanne<sup>6</sup>  
Eroude schulde bringe hym forth, in  
that nyzt Petre was slepinge bitwixe<sup>m</sup>  
twey knyztis, and was boundun with twey  
cheynes; and the keperis bifore the dore  
kepten the prisoun. And lo! an aungel<sup>7</sup>  
of the Lord stode ny3, and lizt schoon  
in the prisoun hous. And whanne he  
hadde smyte the side of Petre, he reyside  
hym, and seide, Rise thou swiftli. And  
anoon the cheynes felden down fro hise

† Eroude the king; this was Eroude Agrippa. The first Eroude, king of Jude, was clepid Eroude de Ascolonyta, either of Ascolon, vndir whom Crist was born. The secunde Eroude, prince of Galilee, was clepid Antipas, that killide Joon Baptist. The thridde Eroude, king, was clepid Agrippa, that killed James, and prisonede Petir. Lire here. ve. daies of therf looues; whanne he took Petir; this is added to singnefie the cause, whi he killide not Petir anoon, as he hadde do of James, for he wolde abyde til the solemnyte of Pask were passid, where inne Jewis vsiden therf looues bi senene daies. to foure quaternyouns; he is seid a quaternyoun, that hath foure kniztis vndir hym. bringe him forth to the puple; that is, put him to death, bi the wille of the puple. Lire here. v.

<sup>d</sup> the q. <sup>e</sup> disciplis weren named first at Antioche cristene men v. <sup>f</sup> roos v. <sup>g</sup> and signefiede v. <sup>h</sup> Om. x. <sup>i</sup> comen s.x. <sup>k</sup> roundnessis t. <sup>l</sup> the erthis t. londis v. <sup>m</sup> the whiche g sec. m. mp. whiche q. <sup>n</sup> was v. <sup>o</sup> the disciplis gmpq. alle disciplis v. <sup>p</sup> Om. v. <sup>q</sup> Om. s.x. <sup>r</sup> into mynsterie v. <sup>s</sup> Om. v. <sup>t</sup> also v. <sup>u</sup> the kyng gmpqv. <sup>v</sup> Om. s.x. <sup>w</sup> si3 that v. <sup>x</sup> the Jewis gmpqty. <sup>y</sup> putte s.x. and puttide v. <sup>z</sup> Om. t. <sup>a</sup> Om. s.x. <sup>b</sup> take also v. <sup>c</sup> bitook v. <sup>d</sup> kniztis v. <sup>e</sup> Om. s.x. <sup>f</sup> wilnyng o. and wolden v. <sup>g</sup> Om. sfx. <sup>h</sup> Om. v. <sup>i</sup> bryng gmpqrsxy. <sup>k</sup> and an. <sup>l</sup> bitwen qst. bitwe x. <sup>m</sup> two gmpq et s pass. tx. <sup>n</sup> and was bounden v. <sup>o</sup> the dore of o. <sup>p</sup> to s. <sup>pp</sup> dwellinge place of the prisoun v. <sup>pp</sup> aftir that he hadde smyte the syde of Petir v. <sup>q</sup> Om. qvx. <sup>r</sup> Om. q. <sup>s</sup> and seide v. <sup>t</sup> Om. gmpqty sec. m.

<sup>f</sup> Om. k pr. m. <sup>g</sup> the Jewis k. <sup>h</sup> Om. a. <sup>i</sup> bitoke him b sec. m. <sup>k</sup> a quaternion is he that hath foure kniztis vndir him k marg. <sup>l</sup> And r. <sup>m</sup> bitwene a.

swiftli. And anoon the chaynes felden  
 8 doun of<sup>u</sup> his hondis. Forsoth the aungel  
 seide to him, Be thou gurd bifore, and do  
 on thi hosis<sup>v</sup>. And he dide so. And he  
 seide to him, Do aboute to thee thi cloth,  
 9 and sue me. And he 'goynge out<sup>x</sup>, suede  
 him; and he wiste not for<sup>y</sup> it is<sup>z</sup> soth, that  
 was<sup>a</sup> maad<sup>b</sup> bi the aungel; forsoth he  
 10 gesside him silf to<sup>c</sup> se a visioun. Forsoth  
 thei passinge<sup>d</sup> the firste and the secunde  
 kepyng, camen<sup>e</sup> to the irun zate that leed-  
 ith to the citee, the<sup>f</sup> which 'wilfully is<sup>g</sup>  
 opened to hem. And thei goynge<sup>h</sup> out<sup>i</sup>,  
 camen<sup>k</sup> forth<sup>l</sup> into o streete, and anoon  
 11 the aungel passide away fro him. And  
 Petre turnynge<sup>m</sup> azen to him silf, seide<sup>n</sup>,  
 Now I woot verily, for<sup>o</sup> the Lord sente  
 his aungel, and delyuerede me fro the  
 hond of Eroude, and of<sup>p</sup> al abydinge of  
 12 the peple of Jewis. And he biholdinge<sup>q</sup>  
 cam to the hous of Marie, modir of  
 John, that is named Marcus, where manye  
 weren gederid to gidere, and preiynge.  
 13 Forsoth 'him knockynge<sup>s</sup> at the dore of  
 the zate, a wenche, Rode by name, cam  
 14 forth for<sup>t</sup> to se. And, as sche knew the  
 vois of Petre, for ioye she openede not the  
 zate, but rennyng<sup>u</sup> yn, tolde<sup>v</sup> Petre for<sup>w</sup>  
 15 'to stonde<sup>x</sup> bifore the zate. And thei  
 seiden to hir, Thou maddist, 'or *art*  
*woody*. Sothli she affermyde<sup>z</sup>, for<sup>a</sup> to haue  
 him so. Forsoth thei seiden, It is his<sup>b</sup>  
 16 aungel. Forsoth Petre<sup>c</sup> lastide knock-  
 ynge. Sothli whanne thei hadden open-  
 17 yd<sup>d</sup>, thei syzen him, and wondriden. Sothli  
 he bekenynge<sup>e</sup> to hem with hond for<sup>f</sup> to  
 be stille, tolde<sup>g</sup> hou the Lord hadde ledd  
 him out of<sup>h</sup> prisoun. And he seide, Telle  
 ze to James and<sup>i</sup> bretheren thes thingis.  
 And he 'gon out<sup>k</sup>, wente into another  
 18 place. Sothli 'the day maad<sup>l</sup>, ther was

hoondis. And the aungel seide to hym,<sup>8</sup>  
 Girde thee, and do on thin hoosis. And  
 he dide so. And he seide to hym, Do  
 aboute thee thi clothis, and sue me.  
 And he zede out, and suede hym; and<sup>9</sup>  
 he wiste not that it was soth, that was  
 don bi the aungel; for he gesside hym  
 silf to haue sey a visioun. And thei<sup>10</sup>  
 passiden the first and the secunde  
 warde, and camen to the iren zate that  
 ledith to the citee, which anoon was  
 opened<sup>o</sup> to hem. And thei zeden out, and  
 camen in<sup>p</sup> to o street, and anoon the  
 aungel passide awei fro hym. And Pe-<sup>11</sup>  
 tre turnede azen to hym silf, and seide,  
 Now Y woot verili, that the Lord sente  
 his aungel, 'and delyueride<sup>q</sup> me fro the  
 hoond of Eroude, and fro al the abiding  
 of the puple of Jewis. And he bihelde,<sup>12</sup>  
 and cam to the hous of Marie, modir<sup>r</sup> of  
 Joon, that is named Marcus, where many  
 weren gaderid togidre, and preiynge.  
 And whanne he knockid at the dore of<sup>13</sup>  
 the zate, a damysel, Rode bi name, cam  
 forth<sup>s</sup> to se<sup>t</sup>. And whanne sche knewe<sup>14</sup>  
 the vois of Petre, for ioye sche openyde  
 not the zate, but ran in, and telde, that  
 Petre stood at the zate. And thei seiden<sup>15</sup>  
 'to hir<sup>u</sup>, Thou maddist. But sche afferm-  
 yde, that it was so. And thei seiden, It  
 is his aungel. But Petre abood stille,<sup>16</sup>  
 and knockide. And whanne thei hadden  
 opened the dore, thei sayen hym, and  
 wondriden. And he bekenyde to hem<sup>17</sup>  
 with his hoond to be stille, and telde  
 hou the Lord hadde led hym out of the<sup>v</sup>  
 prisoun. And he seide, Telle ze to James  
 and to the britheren these thingis. And  
 he zede out, and wente in to an othere  
 place. And whanne the dai was come,<sup>18</sup>  
 ther was not<sup>w</sup> lytil troubling<sup>†</sup> among the

† not lital trou-  
 bling; for thei  
 dredden, that  
 his delyuer-  
 aunce schulde  
 he arettid to  
 ber necligence,  
 and so it was  
 don. *souzt hym*;  
 that is, Petir.  
 and not founde;  
 and the zatis of  
 the presoun  
 weren founden  
 opin. *comaund-*  
*ide to hem to be*  
*brougt*; that is,  
 in to presoun,  
 as suspect of  
 delyuerance  
 of Petir, that  
 thei schulden  
 bee punschid  
 aftirward, but  
 Eroude was  
 lettid, and was  
 bifore taken bi  
 swift deth. *fro*  
*Judee*; that is,  
 fro Jerusalem,  
 which is set in  
 the highest place  
 of Judee. *into*  
*Cesarie*; of  
 Palestyn, in the  
 marche of Pale-  
 steyn and of  
 Fenyce. v.  
*the puple cri-*  
*ede*; in flater-  
 inge Eroude.  
*the vois of God*,  
*etc.*; for the  
 puple seide that  
 such eloquence  
 was not of man  
 oonly, but of  
 man hanyng  
 godhed. ve.  
*smoot him*; with  
 ... soreve of  
 the wombe. v.  
*hadde not zoue*  
*onour to God*;  
 in biholdinge  
 his owne freel-  
 te, but and he  
 ioyede more of  
 this, that the  
 puple zaf God-  
 dis onour to  
 hym. *Lire here*.  
 ve.

<sup>u</sup> fro v. <sup>v</sup> hosen s. <sup>x</sup> zede out and v. <sup>y</sup> that v. <sup>z</sup> was ov. <sup>a</sup> is x. <sup>b</sup> don v. <sup>c</sup> for to AGM  
 NQPQTFY. <sup>d</sup> passiden v. <sup>e</sup> and camen v. <sup>f</sup> Om. v. <sup>g</sup> at her owne wille was v. <sup>h</sup> zeden v.  
<sup>i</sup> forthe o. <sup>k</sup> and camen v. <sup>l</sup> Om. o. <sup>m</sup> turned ov. <sup>n</sup> and seide v. <sup>o</sup> that v. <sup>p</sup> fro v. <sup>q</sup> biheeld  
 and v. <sup>r</sup> whanne he knockide v. <sup>t</sup> Om. MPQSX. <sup>u</sup> ran v. <sup>v</sup> and telde that v. <sup>w</sup> Om. SFX.  
<sup>x</sup> stood v. <sup>y</sup> Om. SX. <sup>z</sup> affermende s. <sup>a</sup> Om. X. <sup>b</sup> an k. <sup>c</sup> he v. <sup>d</sup> openid the dore v.  
<sup>e</sup> bekenide v. <sup>f</sup> Om. SX. <sup>g</sup> tolde hem o. and telde v. <sup>h</sup> of the NSV. <sup>i</sup> and to GMPQTX. <sup>k</sup> zede  
 out and v. <sup>l</sup> whanne the day was maad v.

<sup>n</sup> tho a sec. m. <sup>o</sup> opene R. <sup>p</sup> Om. k pr. m. <sup>q</sup> to delyuere k. <sup>r</sup> the modir k. <sup>s</sup> for cg. <sup>t</sup> see him  
 a pr. m. <sup>u</sup> Om. qgk. <sup>v</sup> Om. k pr. m. bo. <sup>w</sup> not a bko.

not lytil trowblyng<sup>m</sup> among<sup>n</sup> the knyztis,  
 19 what was don<sup>o</sup> of Petre. Sothli whanne  
 Eroud had souzt hym azen, and nouzt<sup>p</sup>  
 founde, inquisicioun<sup>q</sup>, 'or sekynge<sup>r</sup>, maad<sup>s</sup>  
 of keperis<sup>t</sup>, he comaundide hem for<sup>u</sup> to be  
 brouzt. And he comynge<sup>v</sup> down fro Judee  
 20 into Cesarie, dwellide<sup>w</sup> there. Forsoth he  
 was wroth to men of Tyre and of<sup>x</sup> Sidon.  
 And thei of oon acoord camen to  
 him, and Blastis<sup>y</sup>, that was on<sup>z</sup> the  
 cowche<sup>a</sup> of the kyng, softli<sup>b</sup> stirid<sup>c</sup>, thei  
 axiden pees, for<sup>d</sup> that her<sup>e</sup> cuntrees weren  
 21 norished, 'or susteyned<sup>f</sup>, by<sup>g</sup> him. For-  
 soth 'a day<sup>h</sup> ordeyned, Eroud clothid<sup>i</sup> with  
 kingis clothinge, saat<sup>k</sup> for domesman, and  
 22 spak to hem. Forsoth the peple cryede,  
 23 The vois<sup>l</sup> of God, not<sup>m</sup> of man. Sothly  
 anoon<sup>n</sup> an aungel of the Lord smoot him,  
 for he hadde not don<sup>o</sup> honour to God; and  
 24 he waastid<sup>p</sup> of wormes, deiede<sup>q</sup>. Sotheli  
 the word of the Lord wexide<sup>r</sup>, and was  
 25 multiplied. Forsoth Barnabas and Saul  
 turnyden azen fro Jerusalem, 'the mynys-  
 terie<sup>s</sup> fulfillid<sup>t</sup>, 'John takyn to<sup>u</sup>, that was<sup>v</sup>  
 namyd Markus.

## CAP. XIII.

1 Forsoth 'ther weren<sup>w</sup> in the chirche that  
 was<sup>x</sup> at Antioche, 'prophetis and doctours<sup>y</sup>,  
 in whiche Barnabas, and Symound, that  
 is<sup>z</sup> clepid Blak, and Lucius Cironense, and  
 Manaen, that was the<sup>a</sup> sowkyngge feere of  
 Eroud tetrarke, *that is, prince of the*  
 2 *fourthe part*<sup>b</sup>, and Saul<sup>c</sup>. Forsoth 'hem  
 mynistringe in<sup>d</sup> the Lord, and fastynge<sup>e</sup>,  
 the Hooly Gost seide to hem, Departe  $\ge$   
 to me Saul and Barnabas, into the work  
 3 to which I haue takyn hem. Thanne  
 thei 'fastinge, and preiynge, and puttinge<sup>f</sup>

knyztis, what was don of Petre. And 19  
 whanne Eroude hadde souzt hym, and  
 foonde not, aftir that he hadde made  
 enquiryng of the keperis, he comaundide  
 hem to be brouzt to hym. And he cam  
 down fro Judee in to Cesarie, and dwell-  
 ide there. And he was wroth to men of 20  
 Tyre and of Sidon. And thei of oon  
 acord camen to hym, whanne thei had-  
 den counseilid with Bastus<sup>x</sup>, that was  
 the kingis chaumbirleyn, thei axiden  
 pees, for as myche that<sup>y</sup> her cuntrees  
 weren vitailid of hym. And in a dai 21  
 that was ordeyned, Eroude was clothid  
 with kyngis clothing, and sat for domes-  
 man, and spak to hem. And the puple 22  
 criede, The<sup>z</sup> voicis<sup>a</sup> of God, and not of  
 man. And anoon an aungel of the Lord 23  
 smoot hym, for he hadde not zouun  
 honour to God; and he was wastid of  
 wormes, and diede. And the word of 24  
 the Lord waxide, and was multiplied.  
 And Barnabas and Saul turneden azen 25  
 fro<sup>b</sup> Jerusalem, whanne<sup>c</sup> the mynystrie  
 was fillid, and token Joon, that was<sup>e</sup>  
 named Marcus.

## CAP. XIII.

And profetis and doctouris weren in 1  
 the chirche that was at Antioche, in  
 which Barnabas, and Symount, that was  
 clepid Blac, and Lucius Cironense, and  
 Manaen, that was the soukyngge fere of  
 Eroude tetrarke<sup>d</sup>\*, and Saul weren<sup>e</sup>.  
 And whanne thei mynystriden to the 2  
 Lord, and fastiden, the Hooli Goost seide  
 to hem, Departe  $\ge$  to me Saul and Bar-  
 nabas, in to the werk<sup>†</sup> to which Y haue  
 takun hem. Thanne thei fastiden, and 3  
 preieden, and leiden hondis on hem, and

\* that is, prince  
 of the fourthe  
 part. ve.

† into the werk;  
 that is, into the  
 werk of pup-  
 lisching of the  
 gospel, as othere  
 apostlis weren  
 taken to this  
 thing. also Joon  
 in mynystrie;  
 that is, of  
 preching. a  
 wyche; which  
 bi his malices  
 hadde disseyu-  
 ed the procoun-  
 soul and the

puple. Bariesu;  
 thus it is in  
 Greek, and in  
 bookis amend-  
 id, and it sown-  
 uth in Latyn  
 the sone of Jhe-  
 su. Elymas;  
 that is inter-  
 pretid, the me-  
 sure either the  
 wit of my God;  
 he made hym-  
 self to be clepid  
 so, that he  
 schulde be bi-  
 leeuid the mes-  
 sanger of God.

Saul which and  
 Poul; that is,  
 he that was  
 clepid Saul bi-  
 fore, and now  
 Poul, for he  
 conuertide the  
 proconsul Ser-  
 gius Poul to  
 cristene feith.

Live here. ve.  
 fillid with the  
 Hooly Goost;  
 bi whos uertu  
 he sij tho  
 thingis that  
 weren hid to  
 othere men.  
 the sone of the  
 deuel; bi su-  
 ynge in werkis.  
 to distroie; as  
 myche as is in  
 thee. the ristful  
 weies; that is,  
 feith and uer-  
 tues. the hond  
 of the Lord;  
 that is, his ven-  
 iauunce. Live  
 here. v.

<sup>m</sup> turblyng MP. <sup>n</sup> maad among X pr. m. <sup>o</sup> to don T. <sup>p</sup> not MPFX. <sup>q</sup> inquisiciouns K.  
 aftir that he hadde maad enquiring V. <sup>r</sup> Om. OTVX. <sup>s</sup> Om. V. <sup>t</sup> the keepers GMPQT. <sup>u</sup> Om. SX.  
<sup>v</sup> cam V. <sup>w</sup> and dwellide V. <sup>x</sup> Om. V. <sup>y</sup> bi Blastus counselid V. <sup>z</sup> oone of o. ouer V. <sup>a</sup> hed V.  
<sup>b</sup> sotheli N. Om. V. <sup>c</sup> Om. V. <sup>d</sup> for thi GMPQTY sec. m. <sup>e</sup> thayre o. <sup>f</sup> Om. ox. <sup>g</sup> of V. <sup>h</sup> in the day V.  
<sup>i</sup> clad SX. was clothid V. <sup>k</sup> and sat V. <sup>l</sup> voices GMPQSTVX. <sup>m</sup> and not V. <sup>n</sup> Om. N. <sup>o</sup> zoue V. <sup>p</sup> was  
 waastid V. <sup>q</sup> and dijede V. <sup>r</sup> wex SX. <sup>s</sup> whanne the mynystrie V. the mysterie X. <sup>t</sup> was fillid V.  
<sup>u</sup> and taken Joon V. <sup>v</sup> is X. <sup>w</sup> and doctouris weren V. <sup>x</sup> Om. K. <sup>y</sup> Om. V. <sup>z</sup> was V. <sup>a</sup> Om.  
 SVX. <sup>b</sup> party o. gloss om. in X. <sup>c</sup> Saul weren V. <sup>d</sup> whanne thei mynystriden to V. <sup>e</sup> fastiden V.  
<sup>f</sup> fastiden, and preieden, and puttiden V.

<sup>x</sup> Blastus A sec. m. <sup>y</sup> as K pr. m. qk. <sup>z</sup> By a sec. m. <sup>a</sup> vois xagoß. <sup>b</sup> to k pr. m. <sup>c</sup> and whanne  
 1 sec. m. k pr. m. <sup>cc</sup> is k. <sup>d</sup> that is, prince of the fourthe part K marg. gka. <sup>e</sup> Om. igk pr. m.

4 hondis to<sup>g</sup> hem, leften<sup>h</sup> hem. And sothli  
 thei sent<sup>i</sup> of the Hooly Gost, wenten<sup>k</sup> forth  
 to Seleucia, and fro thennis thei wenten  
 5 by boot to Cypre. And whanne thei  
 camen to Salamyne, thei prechiden the  
 word of God in synagogis of Jewis; for-  
 soth thei hadden and<sup>l</sup> John in mynisterie,  
 6 *or seruyse*<sup>m</sup>. And whanne thei hadden  
 walkide<sup>n</sup> by<sup>o</sup> al<sup>p</sup> the yle 'til to<sup>q</sup> Pafum,  
 thei founden sum<sup>r</sup> 'man wicche<sup>s</sup>, a fals  
 prophete, Jew<sup>t</sup>, to whom the name was  
 7 Barieu<sup>u</sup>, that was with the proconsul Ser-  
 gius Poul, prudent<sup>v</sup> man. This<sup>w</sup>, Barna-  
 bas and Poul 'clepid to<sup>x</sup>, desyride<sup>y</sup> for<sup>z</sup> to  
 8 heere the word of God. Sotheli Elymas  
 wicche<sup>a</sup> withstood hem; 'so sothli is in-  
 terpretid his name<sup>b</sup>; sekinge for<sup>c</sup> to turne  
 9 away the proconsul fro bileue. Forsoth  
 Saul, which 'and Poul<sup>d</sup>, fulfillid<sup>e</sup> with the  
 Hooly Gost, biholdynge<sup>f</sup> into him, seide<sup>g</sup>,  
 10 A! thou ful of al<sup>h</sup> gyle, and al<sup>i</sup> falsnesse,  
 'thou sone<sup>k</sup> of the deuel, thou<sup>l</sup> enemye of  
 al rijtwysnesse<sup>m</sup>, thou leeuyst<sup>n</sup> not for<sup>o</sup> to  
 subuerte, *or distroye*<sup>p</sup>, the rijtful weyes<sup>q</sup>  
 11 of the Lord. And 'now lo<sup>r</sup>! the hond<sup>s</sup> of  
 the Lord on<sup>t</sup> thee, and thou schalt be  
 blynd, and not<sup>u</sup> seyng sunne til<sup>v</sup> a tyme.  
 And anoon a myst fel<sup>w</sup> down on hym and<sup>x</sup>  
 derknesse<sup>y</sup>; and he 'goynge aboute<sup>z</sup>, souzte  
 hym<sup>a</sup> that schulde 3yue the hond to him.  
 12 Thanne the proconsul, whanne he hadde  
 seyn the dede, bileuyde, wondrynge on<sup>b</sup>  
 13 the teching of the Lord. And whanne  
 fro Pafum Poul hadde go by boot<sup>c</sup>, and  
 thei that weren with him, thei camen to  
 Pergen of Pamfli; forsoth John depart-  
 inge<sup>d</sup> fro hem, turnyde<sup>e</sup> a3en to<sup>f</sup> Jerusa-  
 14 lem. Sothli thei goynge<sup>g</sup> to Pergen, camen<sup>h</sup>  
 to Antioche of<sup>i</sup> Persidie; and thei gon<sup>k</sup>

leten hem go. But thei weren sent of<sup>4</sup>  
 the Hooli Goost, and wenten forth to  
 Seleucia, and fro thennus thei wenten bi  
 boot to Cypre. And whanne thei camen<sup>5</sup>  
 to Salamyne, thei prechiden the word of  
 God in the synagogis<sup>f</sup> of Jewis; and thei  
 hadden also Joon in mynystrie<sup>g</sup>. And<sup>6</sup>  
 whanne thei hadden walkid bi al the ile  
 to<sup>h</sup> Pafum, thei founden a man, a witche,  
 a false profete, a Jewe, to whom the  
 name was Bariesu, that was with the<sup>7</sup>  
 proconsul Sergius Paule, a prudent man.  
 This<sup>i</sup> clepide Barnabas and Poul, and  
 desyride to here the word of God. But<sup>8</sup>  
 Elymas witche<sup>k</sup> withstoode hem; for  
 his name is expowned so; and he souzte  
 to turne awei the proconsul fro bileue.  
 But Saul, which *is seid* also Paul, was<sup>9</sup>  
 fillid with the Hooli Goost, and bihelde  
 in to hym, and seide, A! thou ful of al<sup>10</sup>  
 gile, and al<sup>m</sup> falsnesse, thou sone of the  
 deuel, thou enemye of al rijtwisnesse,  
 thou leueest not to turne vpsodoun the  
 rijtful weies of the Lord. And now lo!<sup>11</sup>  
 the hoond of the Lord *is* on thee, and  
 thou schalt be blynde, and not seyng the  
 sunne in to a tyme. And anoon myste  
 and derknesse<sup>n</sup> felden doun on hym; and  
 he 3ede aboute, and souzte hym that  
 schulde 3yue hoond to hym. Thanne<sup>12</sup>  
 the proconsul, whanne he hadde seyn the  
 dede, bileuede, wondrynge on the tech-  
 yng of the Lord. And whanne fro Pa-<sup>13</sup>  
 fum Poul hadde go bi a<sup>o</sup> boot, and thei  
 that weren with hym, thei camen to  
 Pergen of Pamfilie; but Joon departide  
 fro hem, and turnede a3en to Jerusalem.  
 And thei 3eden to<sup>p</sup> Pergen, and camen to<sup>14</sup>  
 Antioche of Persidie; and thei entriden

g in to N. h and leften V. i weren sent V. k and wenten V. l Om. N. also V. m Om. OX.  
 n wakede G pr. m. o Om. NS. p Om. G pr. m. T. q vn to GMPQT. r a MPQT. s grete man G. man  
 a wicche NV. t a Jew MPQTVY sec. m. u Bariesu V. v a prudent NSV. w This *Sergius* clepide V.  
 x Om. V. y and desyride V. z Om. SX. a the whiche N. b for his name is interpretid so V. c Om. SX.  
 d and Poul *is clepid* GT. *is seid* and Poule N. *is seid* also Poul V. e was fillid V. f and biheeld V.  
 g and seide V. h Om. N. i of all o. k Om. N. l Om. N. m truthe N. n bileueest T. o Om. SX.  
 p Om. OX. q weie ANY. r lo! now P. s hondis K pr. m. t *is* on V. u no V. v til to ANOSVXY.  
 vnto GMPQT. w and derknes felden V. x in K. Om. V. y derknessis T. Om. V. z 3ede aboute and V.  
 a Om. V. b of TX. c a boot V. d departide V. e and turnede V. f fro K. g 3eden V. h and camen V.  
 i or N. k entriden V. goende X.

f synagoge ahk sec. m. g ether seruise K marg. gk. h of CIKXA. til to MR. i He this I. k the  
 witche IKR. l Om. EIG. m of E. of al IK. n derknessis k. o Om. k pr. m. p fro A sec. m.

into the synagoge<sup>1</sup> the<sup>m</sup> day of sabatis,  
 15 saten<sup>n</sup>. Sothli aftir the<sup>o</sup> redinge of lawe<sup>p</sup>  
 and prophetis, the princes of the syna-  
 gogue senten to hem, seyinge<sup>q</sup>, Men bre-  
 theren, if ony word of exortacioun, *'or*  
*teching*<sup>r</sup>, to the peple is in 3ou, seye 3e.  
 16 Forsoth Poul rysynge<sup>s</sup>, and with hond  
 biddynge<sup>t</sup> sylence, seith<sup>u</sup>, Men of Israel,  
 17 and 3e that dreden God, heere<sup>v</sup>. God of  
 the peple of Israel chees oure fadris, and  
 enhaunside the peple, whanne thei weren  
 comelingis in the lond of Egipt, and in an  
 18 hiz arm he ledde hem out of it; and bi  
 the tyme of fourti 3eeris he susteynede<sup>w</sup>  
 19 her maneris in desert. And he distroy-  
 inge<sup>x</sup> seuene folkis in the lond of Canaan,  
 by<sup>y</sup> sort departide to hem the lond of hem,  
 20 as aftir foure hundrid<sup>z</sup> and fyfti 3eeris<sup>a</sup>.  
 And after thes thingis<sup>b</sup> he 3af domesmen,  
 21 til to<sup>c</sup> Samuel, the prophete. And fro  
 thennis<sup>d</sup> thei axiden<sup>e</sup> a kyng, and he<sup>f</sup> 3af  
 to<sup>g</sup> hem Saul, the sone of Cis, a man of  
 the lynage of Beniamyn, by fourty 3eeris<sup>h</sup>.  
 22 And him don<sup>i</sup> away, he reyside to hem  
 Dauith king<sup>k</sup>, to whom he beringe<sup>l</sup> wit-  
 nessing seyde<sup>m</sup>, I haue foundun Dauith,  
 the sone of Jesse, a man vp<sup>n</sup> myn herte,  
 23 the<sup>o</sup> which schal do alle my willis. Of  
 whos seed vp<sup>p</sup> biheeste God ledde out to<sup>q</sup>  
 24 Israel a sauour Jhesu, John prechinge<sup>r</sup>  
 bi fore the face of his comyng the bap-  
 tym of penaunce to al the peple<sup>s</sup> of Israel.  
 25 Forsoth whanne John fulfillide<sup>t</sup> his cours,  
 he seyde, Whom<sup>u</sup> 3e demen me for<sup>v</sup> to be,  
 I am not<sup>w</sup>; but lo<sup>x</sup>! ther cometh aftir me,  
 of whos<sup>y</sup> I am not worthi for<sup>z</sup> to vnbynde  
 26 the schoon of his feet. Men bretheren,  
 sones of the kynde of Abraham, and that<sup>a</sup>  
 in 3ou dreden God, to 3ou the word of  
 27 heelthe<sup>b</sup> is sent. Sotheli<sup>c</sup> thei that dwell-  
 iden at Jerusalem, and princes of it, vn-

in to the synagoge in the dai of sabatis,  
 and saten. And after the redyng of the 15  
 lawe and of the prophetis, the princis of  
 the synagoge senten to hem, and seiden,  
 Britheren, if ony word of exortacioun to  
 the puple is in 3ou, seie 3e. And Poul 16  
 roos, and with hoond baad silence, and  
 seide, Men of Israel, and 3e that dreden  
 God, here 3e. God of the puple of Is- 17  
 rael chees oure fadris, and enhaunside  
 the puple, whanne thei weren comelingis  
 in the loond of Egipt, and in an hiz  
 arme he ledde hem out of it; and bi 18  
 the tyme of fourti 3eeris he suffride her  
 maneres in desert. And he destriede 19  
 seuene folkis in the loond of Canaan, and  
 bi sort departide to hem her lond, as<sup>q</sup> 20  
 aftir foure hundrid and fifti 3eeris. And  
 aftir these thingis he 3af domesmen, to  
 Samuel, the profete. And fro that tyme 21  
 thei axiden a kyng, and God 3af to hem  
 Saul, the sone of Cis, a man of the lyn-  
 age of Beniamyn, bi fourti 3eeris. And 22  
 whanne he was don awei, he reyside to  
 hem Dauid king<sup>r</sup>, to whom he bar wit-  
 nessing, and seide, Y haue foundun Da-  
 uid, the sone of Jesse, a man aftir myn  
 herte, which schal do alle my willis<sup>s</sup>. Of 23  
 whos seed bi the biheest God hath led  
 out to Israel a sauoure Jhesu, whanne 24  
 Joon prechide bifore the face of his com-  
 yng the bapty m of penaunce to al the  
 puple of Israel. But whanne Joon fillide 25  
 his cours, he seide, Y am not he, whom  
 3e demen me to be; but lo! he cometh  
 aftir me, and Y am not worthi to doon<sup>t</sup>  
 of<sup>u</sup> the schoon of hise feet. Britheren, 26  
 and sones of the kynde of Abraham, and  
 whiche that in 3ou dreden God, to 3ou  
 the word of helthe<sup>v</sup> is sent. For thei 27  
 that dwelliden<sup>w</sup> at Jerusalem, and princis

<sup>1</sup> synagoges o. <sup>m</sup> in the v. <sup>n</sup> and saten v. <sup>o</sup> Om. MPQT. <sup>p</sup> the lawe AGMNPQTY. <sup>q</sup> and seiden v.  
<sup>r</sup> cither teching v. Om. x. <sup>s</sup> roos v. <sup>t</sup> holding o. bad v. <sup>u</sup> and seide v. <sup>v</sup> heerith GMOPQSTXY sec. m.  
<sup>w</sup> suffride v. <sup>x</sup> distroyede v. <sup>y</sup> and bi v. <sup>z</sup> hundrid 3er s. <sup>a</sup> 3er sx. <sup>b</sup> this thing n. <sup>c</sup> to o. vnto  
 MPQT. <sup>d</sup> that tyme v. <sup>e</sup> askiden o. <sup>f</sup> God v. <sup>g</sup> Om. q. <sup>h</sup> 3er x. <sup>i</sup> whanne he was don v. <sup>k</sup> the  
 kyng ASY. <sup>l</sup> bar v. <sup>m</sup> and seide v. <sup>n</sup> aftir G pr. m. MPQTY sec. m. <sup>o</sup> Om. v. <sup>p</sup> bi the v. <sup>q</sup> of n.  
<sup>r</sup> while Joon prechide v. <sup>s</sup> folk o. <sup>t</sup> fillide v. <sup>u</sup> I am not he whom v. <sup>v</sup> Om. sx. <sup>w</sup> Om. v.  
<sup>x</sup> Om. t. <sup>y</sup> whom NSX. <sup>z</sup> Om. s. <sup>a</sup> whiche that v. <sup>b</sup> the helth G. <sup>c</sup> For v.

<sup>q</sup> Om. κ pr. m. <sup>r</sup> the kyng ka. <sup>s</sup> wille R. <sup>t</sup> vndoon A sec. m. b. <sup>u</sup> Om. b. <sup>v</sup> this helthe A sec. m.  
<sup>w</sup> dwellen κ sec. m. bgk.

knowynge<sup>d</sup> 'this Jhesu, and the voysis<sup>e</sup> of prophetis, that by euery sabotis<sup>f</sup> ben radd, 28 demynge fulfilliden<sup>g</sup>; and thei fyndinge<sup>h</sup> in him no<sup>i</sup> cause of deeth, axiden<sup>k</sup> of Pilate, that thei schulden slee him. And whanne thei hadden endid alle thingis that weren writun of him, thei puttinge<sup>l</sup> him doun of the tree, puttiden<sup>m</sup> him in a 30 graue. Forsoth God reyside him fro deede *men*<sup>n</sup> in<sup>o</sup> the thridde day; the<sup>p</sup> which is<sup>q</sup> seyn by many dayes to hem 31 that to gidere stizeden vp fro Galilee into Jerusalem, the<sup>r</sup> whiche ben til<sup>s</sup> now his 32 witnessis to the peple. And we schewen<sup>ss</sup> to 3ou the ilke that is maad 'biheeste a3en<sup>t</sup> to oure<sup>u</sup> fadris; for God hath fulfillid this to oure<sup>v</sup> sones, 'a3en rysinge<sup>w</sup> Jhesu; as and<sup>x</sup> in the secunde salm it is writun, Thou art my sone, to day I gendride thee. 34 Forsoth that he a3en reyside him fro deede *men*<sup>y</sup>, now 'no more<sup>z</sup> to turnynge<sup>a</sup> into<sup>b</sup> corrupcioun, thus he seith<sup>c</sup>, For I schal 3yue to 3ou the hooly trewe thingis of 35 Dauith. And<sup>d</sup> therefore<sup>e</sup> and<sup>f</sup> on<sup>g</sup> another stide he seith, Thou schalt not 3yue thin 36 hooli for<sup>h</sup> to se corrupcioun. Forsoth Dauith in his generacioun, whanne he hadde mynystrid to the wille of God, slepte<sup>i</sup>, '*ordeiede*<sup>k</sup>, and is<sup>l</sup> putt to his fadris, and sy3 37 corrupcioun; sothli he whom God reyside 38 fro deede *men*, sy3 not corrupcioun. Therefore, men bretheren, be it knowun to 3ou, for<sup>m</sup> by him remyssion of synnes is told to 3ou, fro alle synnes, of the<sup>n</sup> whiche 3e my3ten not be iustified in the lawe of 39 Moyses. In this ech man that bileueth, 40 is iustified. Therefore se 3e, that it come not to 3ou, that is aboue<sup>o</sup> seid in prophetis<sup>p</sup>, 'Se 3e, dispiseris<sup>q</sup>, and wondre 3e<sup>r</sup>, and be 3e scaterid abroad; for I worche a work in 3oure daies, a werk that 3e

of it, that knewen not this Jhesu, and the voicis of prophetis, that by euery sabet ben red, demyden<sup>\*</sup>, and filliden<sup>x</sup>; and thei founden in hym no cause of 28 deeth, and axiden of Pilat, that thei schulden sle hym. And whanne thei 29 hadden endid alle thingis that weren writun of hym, thei token hym doun of the tre, and leiden hym in a graue. And 30 God reyside hym fro deeth<sup>y</sup> in the thridde dai; which was seyn bi mony daies to hem that wenten vp togidere with hym 31 fro Galilee in to Jerusalem, which ben til now his witnessis to the puple. And 32 we schewen to 3ou the biheest that was maad to oure fadris; for God hath fulfillid this to her sones, and a3enreysid Jhesu; as in the secunde salm it is writun, Thou art my sone, to dai Y bigat thee. And he<sup>z</sup> a3enreyside hym fro 34 deeth, that he schulde not turne a3en in to corrupcioun, seide thus, For Y schal 3yue to 3ou the hooli trewe thingis of Dauid. And<sup>a</sup> therfor and on<sup>b</sup> an othere 35 stide he seith, Thou schalt not 3yue thin hooli to se corrupcioun. But Dauid in 36 his generacioun, whanne he hadde mynystrid to the wille of God, diede, and was leid with hise fadris, and say corrupcioun; but he whom God reyside fro 37 deeth, say not corrupcioun. Therfor, bri- 38 theren, be it knowun to 3ou, that bi hym remyssion of synnes is teld to 3ou, fro alle synnes, of whiche 3e my3ten not be iustified in the lawe of Moyses. In this 39 ech man that bileueth<sup>†</sup>, is iustified. Ther- 40 for se 3e, that it come not to 3ou, that is biforeseid in the profetis, 3e dispiseris<sup>‡</sup>, 41 se 3e, and wondre 3e, and be 3e scaterid abroad; for Y worche a werk in 3oure daies, a werk that 3e schulen not bileue,

\* *demeden*; Jhesu to be worthi the deeth. *filleden*; the prophecies bifore seid of his passion. *knewen not this Jhesu*; of Nazareth to be Crist the Sauy-our, bihizt in the lawe and prophetis; this ignorance of the princes was of malice, that aggregide the synne, and the ignorance of the puple was bi disseit of prestis. *ve.*  
and *bi voices*; of profetis that spaken of Crist; whiche profecies the prestis and teacheris of the lawe that weren blyndid bi enuie, interpretiden yuele, and so thei disseyueden the puple. *whanne thei hadden endid*; that is, yuel Jewis hadden endid alle thingis. *thei*; that is, goode Jewis, as Joseph and Nicodemus. *puttiden hym doun*; for holy scripture vndir oo resoun either sentence passith ofte fro good to yuele men, and a3enward. *Live here!* v. *† bileueth*; bi feith foormed bi charite. *Live here.* v. *‡ dispiseris*; of Goddis biheest fillid bi Crist. *wondre see*; on the greetnesse of yuel to comyng on 3ou. *scaterid*; bi Romanys, *ve.* whiche for peyne of Cristis deeth, distroifeden the citee

<sup>d</sup> vnknowe o. that knowen not v. <sup>e</sup> this Jhesu and the vois n. Om. o. <sup>f</sup> sabot AGMNOPSVXY. <sup>g</sup> demeden and filleden v. <sup>h</sup> founden v. <sup>i</sup> not x. <sup>k</sup> askeden q. and axiden v. <sup>l</sup> puttiden v. <sup>m</sup> putten sx. and puttiden v. <sup>n</sup> Om. x. <sup>o</sup> Om. sx. <sup>p</sup> Om. v. <sup>q</sup> was v. <sup>r</sup> Om. v. <sup>s</sup> to GMQT. <sup>ss</sup> scheweden g. <sup>t</sup> a3en biheeste x. <sup>u</sup> 3oure t. <sup>v</sup> 3oure AGMNOPQSTVXY. <sup>w</sup> and a3en reyside v. <sup>x</sup> Om. o. <sup>y</sup> Om. x. <sup>z</sup> not n. <sup>a</sup> turnen sx. <sup>b</sup> a3een into x. <sup>c</sup> seide v. <sup>d</sup> Om. o. <sup>e</sup> herfore MPQT Y sec. m. <sup>f</sup> Om. AGMQTY. <sup>g</sup> in GMP. <sup>h</sup> Om. QSX. <sup>i</sup> deiede o. <sup>k</sup> Om. ox. <sup>l</sup> was v. <sup>m</sup> that v. <sup>n</sup> Om. SVX. <sup>o</sup> bifore v. <sup>p</sup> the prophetes o. <sup>q</sup> 3e dispisers, see v. <sup>r</sup> Om. v.

<sup>x</sup> fulfilleden r. <sup>y</sup> the deeth κ pr. m. <sup>z</sup> he that CEIK sec. m. Qxe sec. m. gk pr. m. <sup>a</sup> Om. Λ pr. m. <sup>b</sup> in cxa.

schulden not bileue, if ony man schal telle  
 42 out to 3ou. Forsoth 'hem goynge<sup>s</sup> out, thei  
 preieden, that 'another suyng saboth<sup>t</sup> thei  
 43 schulden speke to hem thes wordis. And  
 whanne the synagoge was left, manye of  
 Jewis and of comelingis worschippinge<sup>u</sup>  
 sueden Poul and Barnabas; the<sup>v</sup> whiche  
 'spekinge, softli<sup>w</sup> counceilden hem, that  
 thei schulden dwelle in the grace of God.  
 44 Sothly in saboth<sup>x</sup> suyng almost al the  
 cyte cam to gidere, for<sup>y</sup> to heere the word  
 45 of God. Forsoth Jewis seyng<sup>z</sup> the cum-  
 panys<sup>a</sup> of peple, ben<sup>b</sup> fulfillid with enuye,  
 and a3en seiden thes thingis that weren  
 46 seid of Poul, blasphemynge<sup>c</sup>. Thanne Poul  
 and Barnabas stedefastly seyden, To 3ou  
 it bihofte first for<sup>d</sup> to speke<sup>e</sup> the word of  
 God; but for 3e putten it away, and han  
 demed vs<sup>f</sup> vnworthi of<sup>g</sup> euere lasting lyf,  
 lo! we turnen to gidere to hethene men.  
 47 Forsothe<sup>h</sup> so the Lord comaundide vs<sup>i</sup>, I  
 haue putt thee into<sup>k</sup> lizt to hethene men,  
 that thou be into heelthe 'til to<sup>l</sup> the vt-  
 48 moste<sup>m</sup> of erthe<sup>n</sup>. Sothli hethen men  
 heeringe<sup>o</sup> ioyeden, and glorifieden the  
 word of the Lord; and bileuyden, how  
 manye euere weren byfore<sup>p</sup> ordeyned to  
 49 euere lastyng lyf. Forsoth the word of  
 the Lord was ferr sowun by al the cun-  
 50 tree. Sothli Jewis stiredyn religiouse  
 wymmen, and honest, and the firste men  
 of the cytee, and stiriden persecucioun  
 into<sup>q</sup> Poul and Barnabas, and castiden<sup>r</sup>  
 51 hem out of her cuntrees. And thei<sup>s</sup>, the  
 powdir of feet 'shakun away<sup>t</sup> into hem,  
 52 camen<sup>u</sup> to Iconye. And disciplis<sup>v</sup> weren  
 fulfillid<sup>w</sup> with ioye and the<sup>x</sup> Hooly Gost.

if ony man schal telle *it* to 3ou. And 42  
 whanne thei 3eden out, thei preieden, that  
 in the sabat suyng thei schulden speke  
 to hem these wordis. And whanne the 43  
 synagoge was left, manye of Jewis<sup>e</sup> and  
 of<sup>f</sup> comelingis worschypynge God su-  
 eden Poul and Barnabas; that spaken,  
 and<sup>g</sup> counseliden hem, that thei schulden  
 dwelle in the grace of God. And in the 44  
 sabat suyng almost al the citee cam to-  
 gidir, to here the word of God. And 45  
 Jewis sien the puple, and weren fillid  
 with enuye, and a3enseiden these thingis  
 that weren seyde of Poul, and blasfem-  
 yden. Thanne Poul and Barnabas stid- 46  
 fastli<sup>h</sup> seiden, To 3ou it bihofte<sup>i</sup> first to  
 speke the word of God; but for 3e putten  
 it awei, and han demyd 3ou vnworthi to  
 euerlastinge lijf, lo! we turnen to hethen  
 men. For so the Lord comaundide vs<sup>k</sup>, 47  
 Y haue set<sup>l</sup> thee in to<sup>l</sup> lizt<sup>m</sup> to<sup>n</sup> hethen  
 men, that thou be in to helthe to<sup>o</sup> the<sup>p</sup>  
 vtmost<sup>q</sup> of erthe<sup>r</sup>. And hethen men 48  
 herden, 'and ioieden<sup>s</sup>, and glorifieden the  
 word of the Lord; and bileueden, as  
 manye as weren bifore ordeyned to euer-  
 lastinge lijf. And the word of the Lord 49  
 was sowun bi<sup>t</sup> al the<sup>u</sup> cuntre. But the 50  
 Jewis stiriden religiouse wymmen, and  
 onest, and the worthiest men of the citee,  
 and stireden persecucioun<sup>v</sup> a3ens Poul  
 and Barnabas, and dryuen hem out of  
 her cuntreis. And thei<sup>w</sup> schoken awei<sup>x</sup> 51  
 in to hem the duste of her feet, and  
 camen to Yconye. And the disciplis 52  
 weren fillid with ioye and the Hooli  
 Goost.

and temple, and  
 killeden the  
 puple in partie,  
 and taken  
 presoners in  
 parti, and  
 weren scaterid  
 thour3 al the  
 world. v. *a*  
*werk*; of Cristis  
 incarnacioun  
 and passioun,  
 and rising a3en.  
 ve. 3<sup>e</sup> *schulden*  
*not bileue*;  
 thou3 many of  
 Jewis bileue-  
 eden at the  
 preaching of  
 Crist and of his  
 apostlis, nathe-  
 les thei weren  
 fewe in com-  
 parysoun of  
 hem that bile-  
 ueeden not. v.  
*whanne thei*;  
 that is, Poule  
 and Barnabas.  
*3eden out, thei*  
*preieden*; that  
 is, the princes  
 of the synagoge  
 preiden mali-  
 ciously, as ex-  
 positouris seien,  
 and the glose  
 semith to  
 meene the  
 same; for thei  
 weren stirid  
 a3ens Poul and  
 Barnabas, *Live*  
*here. ve.* for  
 Poule seide,  
 that thei my3te  
 not be iustified  
 in the lawe of  
 Moises. And  
 therefore eft thei  
 wolden here  
 this of his  
 mouth, that so  
 thei schulden  
 haue occasioun  
 to pursue hem  
 the more, as  
 thei diden aftir-  
 ward. *many of*  
*Jewis*; that is,  
 of the comunes  
 bileeuynge to  
 Crist. *and of*  
*comelyngis*;  
 that is, con-  
 uersis froo he-  
 thenesse to the

lawe of Jewis, worschippinge God. *dwelle in the grace of God*; that is, stonde stedfastly in the feith of Crist, to whiche thei weren clepid bi [the grace] of God. *Live here. v.* † *schooken away, etc.*; in witnessing of her owne traueile to the conuersioun of vnfeithful men, and of obstynacie of Jewis that nolden resseyue. *to Yconie*; as Crist seide in 18 c<sup>e</sup>. of Matheu, whanne thei pursuen 3ou in oo citee, fle 3e in to another; not for drede of turment, but for loue of pupplisching of the gospel. *Live here. ve.*

<sup>s</sup> he goynge κ. whanne thei 3eden v. <sup>t</sup> in sabot suyng v. <sup>u</sup> worschippinge God v. <sup>v</sup> Om. v.  
<sup>w</sup> spaken and v. <sup>x</sup> the saboth GMPQSTVY. <sup>y</sup> Om. sX. <sup>z</sup> sien v. <sup>a</sup> kumpanye s. <sup>b</sup> and weren v.  
<sup>c</sup> and blasfemed v. <sup>d</sup> Om. sX. <sup>e</sup> preche n. <sup>f</sup> 3ou v. <sup>g</sup> to v. <sup>h</sup> For v. <sup>i</sup> to vs os. <sup>k</sup> in o.  
<sup>l</sup> vnto GMPQT. <sup>m</sup> vttermest GMPQTY. <sup>n</sup> the erthe QT. <sup>o</sup> herden and v. <sup>p</sup> Om. Q. <sup>q</sup> a3ens v.  
<sup>r</sup> casten sX. <sup>s</sup> thei schooken away v. <sup>t</sup> Om. v. <sup>u</sup> and camen v. <sup>v</sup> the disciplis GMPQT. <sup>w</sup> fillid vX.  
<sup>x</sup> with the GT.

<sup>e</sup> the Jewis EIKRBce. <sup>f</sup> Om. EQGka. <sup>g</sup> and softli κ *sec. m.* <sup>h</sup> stifi a. <sup>i</sup> bihoueth g *sec. m.* k.  
<sup>k</sup> to vs k. <sup>l</sup> sent EQG. <sup>m</sup> Om. a. <sup>n</sup> the lizt h. <sup>o</sup> of ghk. <sup>p</sup> into R. <sup>q</sup> vttermast K.  
<sup>r</sup> the erthe κ. <sup>s</sup> Om. Q. <sup>t</sup> in X. <sup>u</sup> that X. <sup>v</sup> persecuciouns a. <sup>w</sup> Om. E.

## CAP. XIV.

1 Forsoth it is<sup>y</sup> don at Iconye, that to gidere thei entriden into a<sup>z</sup> synagoge of Jewis, and spaken, so that a plenteuous multitude of Jewis and Grekis bileueden.  
 2 Forsoth the Jewis that weren vnbileueful, reisenen persecucioun, and to wraththe stiriden the soulis of hethen men azens 3 bretheren<sup>a</sup>. Therefore thei dwelliden moche tyme, doynge tristyli in the Lord, beringe witnessinge to the word<sup>b</sup> of his grace, 3yuynges synges and wondris for<sup>c</sup> to be 4 maad by the hondis of hem. Forsothe the<sup>d</sup> multitude of the citee is<sup>e</sup> departid, and sotheli summe weren with Jewis, 5 summe sothli with apostlis<sup>f</sup>. Forsoth whanne asawt of hethen men and Jewis was<sup>g</sup> maad, with her princes, for<sup>b</sup> to ponische with dispisingis, *'or fals blamyngis*<sup>i</sup>, 6 and<sup>k</sup> stoonen hem, thei vndirstondinge<sup>l</sup> fledden to gidere to the citees of Licaonye, Listris<sup>m</sup> and Derben, and al the cuntree inuyroun<sup>n</sup>. And thei weren there prechinge the gospel, and al the multitude is<sup>o</sup> moued to gidere in the teching<sup>p</sup> of hem. Poul sothli<sup>q</sup> and Barnabas 7 dwelten at Listris. And<sup>r</sup> sum<sup>s</sup> man at Listris, syk<sup>t</sup> in the feet, saat<sup>u</sup> crokid fro his modris<sup>uu</sup> wombe, the<sup>v</sup> which<sup>w</sup> neuere 8 hadde gon. This<sup>x</sup> herde Poul spekinge; the<sup>v</sup> which biholdynge<sup>z</sup> him, and seyng, for<sup>a</sup> he hadde feith, that he schulde be 9 maad saaf, seide<sup>b</sup> with greet vois, Ryse thou rijt<sup>c</sup> on thi feet. And he leped<sup>d</sup>, 10 and walkide<sup>e</sup>. Forsoth the companyes, whanne thei hadden seyn that that Poul dide, reiden her voys in Lycaon tunge, seiynge, Godis maad lyk to men camen 11 doun to vs. And thei clepiden Barnabas Jouem<sup>f</sup>, Poul sothli Mercurie, for he was 12 ledere of the word. And the prest of<sup>g</sup>

## CAP. XIV.

But it<sup>w</sup> bifelde<sup>x</sup> at Yconye, that thei entriden togidir in to the synagoge of Jewis, and spaken, so that ful greet multitude of Jewis and Grekis bileueden. But the Jewis that weren vnbileueful,<sup>2</sup> reiseden persecucioun, and stiriden to wraththe the<sup>y</sup> soulis of hethene men azens the britheren; but the Lord 3af soone pees. Therfor thei dwelliden<sup>3</sup> myche tyme, and diden tristili in the Lord, beryng witnessyng to the word of his grace, 3yuynges signes and wondris to be maad bi the hondis of hem. But<sup>4</sup> the multitude of the citee was departid, and sum weren with the Jewis, and sum with the apostlis. But whanne there was maad *'an asaute*<sup>z</sup> of the hethene men and the<sup>a</sup> Jewis, with her princis, to turmenten and to stonen hem, thei<sup>6</sup> vndurstoden, and fledden togidere to the citees of Licaonye, and Listris, and Derben, and into al the cuntre aboute. And thei prechiden there the gospel, and al the multitude was moued togider in the teching of hem. Poul and Barnabas dwelten at Listris. And a man<sup>7</sup> at Listris was sijk in the feet, and hadde sete crokid fro his modris wombe, which neuer hadde goen. This<sup>b</sup> herde Poul<sup>8</sup> spekinge; and Poul biheld hym, and siz that he hadde feith, that he schulde be maad saaf, and seide with a greet<sup>9</sup> vois, Rise thou *'vp rijt*<sup>c</sup> on thi feet. And he lippide, and walkide. And the puple,<sup>10</sup> whanne thei hadde seyn that<sup>d</sup> that Poul dide, reiden her voys in Licaon tunge, and seiden, Goddis maad lijk to men ben comun doun to vs. And thei clepiden<sup>11</sup> Barnabas Jubiter, and Poul Mercurie, for he was ledere of the word. And the<sup>12</sup>

y was *v*. z Om. *k*. the *osvx*. a britheren; forsothe the Lord 3af soone pees *v*. b Lord *x*. c Om. *sx*. d Om. *o*. e was *v*. f the apostlis *gmnpqt*. g weren *n*. h Om. *sx*. i Om. *oqx*. k and to *gmnpqst*. l vndirstoden and *v*. m and Listris *x*. n in enuyroun *g sec. m. m*. enuyrouned *o*. in compas *v*. o was *v*. p techyngis *s*. q forsothe *o*. r Om. *o*. s a *o*. t was syk *v*. u and sat *v*. uu modir *mv*. v Om. *v*. w which *man v*. x He this *t*. y Om. *v*. z which *Poul* biheld *v*. a siz that *v*. b and seide *v*. c vprjzt *v*. d leep *sx*. e walked forthe *o*. f Jubiter *v*. g Om. *p*.

w And it *r*. x felde *k pr. m*. y Om. *k pr. m*. z asautz *r*. assaunte *o*. a Om. *r*. b He this *r*. c vp b *pr. m*. gk *pr. m*. d Om. *k pr. m*.

Jubiter, that was bifore the citee, bryngyng<sup>h</sup> to<sup>i</sup> bolis and crownes bifore the zatis, with peplis, wolde<sup>k</sup> make sacrifice. 13 The<sup>l</sup> which thing<sup>m</sup> whanne apostlis<sup>n</sup>, Barnabas and Poul, herden, 'her<sup>o</sup> cootis kitt to gidere<sup>p</sup>, thei scipten<sup>q</sup> out into the cumpanyes, 'cryinge, and seiynge<sup>r</sup>, Men, what don 3e this thing? and we ben deedly 'men lyk<sup>s</sup> to<sup>t</sup> 3ou, schewinge<sup>u</sup> to 3ou, 'for to be<sup>v</sup> conuertid<sup>w</sup> fro these veyne thingis to quyk God, that made heuene, and erthe, and the see, and alle thingis that 15 ben in hem; the<sup>x</sup> which in generaciouns passid lefte alle folkis entre<sup>y</sup> into her<sup>z</sup> weyes. And sotheli not withoute witnessyng he 'wel doynge<sup>a</sup> lefte hym silf, fro heuene 3yuyng<sup>e</sup> reynes and tymis beringe fruyt, fulfillinge<sup>b</sup> with mete and gladnesse 3oure<sup>c</sup> hertis. And thei<sup>d</sup> seyinge thes thingis, vnnethe swagiden the cumpanyes<sup>e</sup>, that thei offriden not to hem. 18 Forsothe summe Jewis camen out<sup>f</sup> fro Antiochie and Iconye, and<sup>g</sup>, the cumpanyes sweteli<sup>h</sup> 'stirid, thei<sup>i</sup> stoonynge<sup>k</sup> Poul, drowen<sup>l</sup> out of the citee, gessinge<sup>m</sup> 'him 19 for to be<sup>n</sup> deed. Sothli disciplis<sup>o</sup> enuyrownyng<sup>e</sup> hym, he rysinge<sup>q</sup> entride into the citee; and<sup>r</sup> the suyng<sup>e</sup> day he wente 20 forth with Barnabas into Derben. And whanne thei hadden euangelysid to 'the ilke<sup>s</sup> citee, and tau3t manye, thei turneden a3en to Listris, and Iconye, and Antiochie; 21 confermyng<sup>e</sup> the soulis of disciplis, and monesting, that thei schulden dwelle in feith<sup>t</sup>, and seiynge, For<sup>u</sup> by manye tribulaciouns it bihoueth vs for<sup>v</sup> to entre into 22 the kingdom of heuenes. And whanne thei hadden ordeyned prestis to hem by alle citees, and hadden preied with fastyngis, thei bitoken hem to the Lord, into 23 whom thei bileuyden. And thei passinge<sup>w</sup>

preest of Jubiter that was bifore the citee, brou3te boolis and crownes bifore the zatis, with puplis, and wolde haue maad sacrifice. And whanne the apo- 13 stlis Barnabas and Poul herden this, thei to-renten her cootis<sup>e</sup>; and thei skipten out among the puple, and crieden<sup>f</sup>, and 14 seiden, Men, what don 3e this thing? and we ben deedli men lijk 3ou, and schewen to 3ou, that 3e be conuertid fro these veyn thingis to the luyng<sup>e</sup> God, that maad heuene, and erthe, and the see, and alle thingis that ben in hem; which 15 in generaciouns passid suffride alle folkis to gon in to her owne weies. And 3it 16 he lefte not hym silf with out witnessyng in<sup>s</sup> wel doynge, for he 3af reyns fro heuene<sup>h</sup>, and times beringe<sup>i</sup> fruyt, and fulfillide<sup>k</sup> 3oure hertis with meete and gladnesse. And thei seiynge thes thingis, 17 vuncthis swagiden the puple, that thei offriden not to hem. But sum Jewis 18 camen ouer fro Antioche and Iconye, and counseilden the puple, and stonyden Poul, and drowen<sup>l</sup> out of the citee, and gessiden that he was deed. But whanne 19 disciplis weren comun aboute him, he roos, and wente in to the citee; and in the dai suyng<sup>e</sup> he wente forth with Barnabas in to Derben. And whanne thei 20 hadden prechid to the ilk citee, and tau3t manye, thei turneden a3en to<sup>m</sup> Listris, and Iconye, and to Antioche; confermyng<sup>e</sup> the soulis of disciplis<sup>n</sup>, and 21 monesting<sup>e</sup>, that thei schulden dwelle in feith<sup>o</sup>, and seiden, That<sup>p</sup> bi many tribulaciouns it bihoueth vs to entre in to the kingdom of heuenes. And whanne thei 22 hadden ordeined prestis to hem bi alle citees, and hadden preied with fastyngis, thei bitoken hem to the Lord, in whom

<sup>h</sup> brou3te *v.* <sup>i</sup> two *KQ.* Om. *v.* <sup>k</sup> and wolde *v.* <sup>l</sup> Om. *sv.* <sup>m</sup> thingis *x.* <sup>n</sup> the apostlis *GMPQSTX.* <sup>o</sup> the *N.* <sup>p</sup> thei to-renten her cootis, and *v.* <sup>q</sup> clepiden *r.* slipten *v.* <sup>r</sup> and crieden and seiden *v.* <sup>s</sup> lyke men *x.* <sup>t</sup> Om. *v.* <sup>u</sup> and schewen *v.* <sup>v</sup> to be *sx.* that 3e ben *v.* <sup>w</sup> turned *o.* <sup>x</sup> Om. *v.* <sup>y</sup> for to entre *GMPQTY sec. m.* wente *N.* <sup>z</sup> her owne *MPQTY sec. m.* <sup>a</sup> weldinge *v.* <sup>b</sup> fillinge *v.* <sup>c</sup> in 3oure *N.* <sup>d</sup> hem *MPQT.* <sup>e</sup> kumpanye *x.* <sup>f</sup> ouer *MOPQTYXY.* <sup>g</sup> and counceilden *v.* <sup>h</sup> Om. *of.* swiftly *q.* <sup>i</sup> Om. *s.* <sup>k</sup> stoneden *v.* <sup>l</sup> and drowen *v.* <sup>m</sup> and gessiden *v.* <sup>n</sup> him to be *sx.* that he was *v.* <sup>o</sup> the disciplis *GMNPQT.* whanne disciplis *v.* <sup>p</sup> cumpassiden *v.* <sup>q</sup> roos and *v.* <sup>r</sup> in *N.* and in *v.* <sup>s</sup> that *x.* <sup>t</sup> the feithe *o.* <sup>u</sup> That *v.* <sup>v</sup> Om. *ANSX.* <sup>w</sup> passiden *v.*

<sup>e</sup> cootis kitt togidere *K sec. m.* <sup>f</sup> thei crieden *k.* <sup>g</sup> and *egk.* <sup>h</sup> heuenes *A pr. m. a.* <sup>i</sup> of beringe *b.* <sup>k</sup> fillide *b.* <sup>l</sup> drowen *him K sec. m. a.* <sup>m</sup> into *k.* <sup>n</sup> the disciplis *k.* <sup>o</sup> the feith *E1gkaß.* <sup>p</sup> Om. *k pr. m.*

24 Persidie, camen<sup>x</sup> to Pamphilie; and thei spekinge<sup>y</sup> the word of the Lord in Per-  
25 gen, camen<sup>z</sup> down in to Atalie. And fro thennis thei wenten bi boot to Antiochie, fro whennis thei weren takun to the grace of God, in to the werk that thei  
26 fulfilliden<sup>a</sup>. Sothli whanne thei camen, and gedriden<sup>c</sup> the chirche, thei telden how manye<sup>d</sup> thingis God dide with hem, for<sup>e</sup> he hadde opened to hethene men the dore  
27 of feith. Forsothe thei dwelliden a tyme not litil with disciplis<sup>f</sup>.

## CAP. XV.

1 And summe comynge<sup>s</sup> doun fro Judee, tauzten<sup>b</sup> bretheren, For<sup>i</sup> no<sup>k</sup> but<sup>l</sup> ze be circumcidid vp<sup>m</sup> the lawe of Moyses, ze  
2 mown not be maad saaf<sup>n</sup>. Therefore sedicioun, or<sup>o</sup> dissencioun, maad<sup>p</sup> not leest to Poul and Barnabas azens hem, thei ordeyneden, that Poul and Barnabas, and summe othere of hem, schulden gon vp to apostlis<sup>q</sup> and prestis in<sup>r</sup> Jerusalem, on this  
3 questioun. Therefore thei, ledd<sup>s</sup> forth of the chirche, passiden<sup>t</sup> by Fenyse and Samarie; tellinge<sup>u</sup> the lyuyng of hethen men, and thei maaden greet ioie to alle  
4 bretheren. Sothli whanne thei camen to Jerusalem, thei weren receyued of the chirche, and of apostlis<sup>v</sup>, and eldere men, tellinge<sup>w</sup> how manye thingis God dide  
5 with hem. Forsoth sum of the eresye of Pharisees, that bileuyden, risen<sup>x</sup>, seyinge, For<sup>y</sup> it bihoueth hem for<sup>z</sup> to be circumcidid, and for<sup>z</sup> to comaunde for<sup>a</sup> to kepe  
6 the lawe of Moyses. And apostlis<sup>b</sup> and eldre men camen to gidere, for<sup>c</sup> to se of  
7 this word. Forsoth whanne greet sekyng to gidere<sup>d</sup> was maad, Petre rysinge<sup>e</sup>, seide to hem, Men bretheren, ze witen, for<sup>f</sup> of oolde dayes in zou God chees by my

thei bileueden. And thei passiden Per-  
23 sidie, and camen to Pamfilie; and thei  
24 spaken the word of the Lord<sup>q</sup> in Per-  
gen, and camen doun in to Italie. And  
25 fro thennys thei wenten bi boot to An-  
tiochie, fro whennus thei weren takun  
to the grace of God, in to the werk that  
thei filliden. And whanne thei weren  
26 comun, and hadden gaderid the chirche,  
thei telden hou grete thingis God dide  
with hem, and that he hadde openyde  
to hethene men the dore of feith. And  
27 thei dwelliden not a litil tyme with the  
disciplis.

## CAP. XV.

And sunme<sup>r†</sup> camen doun fro Judee,<sup>1</sup> and tauzten britheren, That but<sup>s</sup> ze ben circumcidid after the lawe of Moyses, ze moun not be maad saaf. Therfor whanne  
2 ther was maad not a litil discencioun to Poul and Barnabas azens hem, thei ordeyneden, that Poul and Barnabas, and summe othere of hem, schulden go vp to the apostlis and preestis in Jerusalem, on this  
3 questioun. And so thei weren led<sup>3</sup> forth of the chirche, and passiden bi Fenyse and Samarie; and thei telden the conuersacioun of hethene men, and thei maden greet<sup>t</sup> ioie to alle the<sup>u</sup> britheren. And whanne thei camen to Je-  
4 rusalem, thei weren resseyued of the chirche and of the apostlis, and of the eldre men, and telden, hou greet thingis God dide with hem. But summe of the<sup>5</sup> erise of Fariseis<sup>v</sup>, that bileueden, risen vp, and seiden, That it bihoueth hem to be circumcidid, and to comaunde to kepe also the lawe of Moyses. And the apo-  
6 stlis and eldre men camen togidre, to se of this word<sup>w</sup>. And whanne there was  
7 maad a greet sekyng herof, Petre roos, and seide to hem, Britheren, ze witen,

† And summe; conuertid of the secte of Farises. tauzten britheren; conuertid fro hethenness. whanne sedicioun, etc. to Poul and Barnabas; that affermeden the contrarie of thes Farisees; for whi to seie that Moyses lawe must nedis be kept, is to auoide the gospel. Lire here. ve.

<sup>x</sup> and camen v. <sup>y</sup> spaken v. <sup>z</sup> and camen v. <sup>a</sup> filliden v. <sup>c</sup> hadden gaderid v. <sup>d</sup> grete v. <sup>e</sup> and that v. <sup>f</sup> the disciplis GMPQT. <sup>g</sup> camen v. <sup>h</sup> and tauzten v. <sup>i</sup> That v. <sup>k</sup> Om. MPQTVX Y sec. m. <sup>l</sup> but if MOPQTX Y sec. m. if v. <sup>m</sup> after GMPQT. bi v. <sup>n</sup> saued o. <sup>o</sup> Om. o. whanne sediscioun, either v. <sup>p</sup> was maad v. <sup>q</sup> the apostlis GMPQT. <sup>r</sup> to o. <sup>s</sup> weren led v. <sup>t</sup> and passiden v. <sup>u</sup> and thei telden v. <sup>v</sup> the apostlis GMPQTY sec. m. <sup>w</sup> and telden v. <sup>x</sup> riseden v. <sup>y</sup> That v. <sup>z</sup> Om. SX. <sup>a</sup> Om. SX. and for v. <sup>b</sup> the apostlis GMPQT. <sup>c</sup> Om. SX. <sup>d</sup> togidre, either disputyinge v. <sup>e</sup> roos and v. <sup>f</sup> that v.

<sup>q</sup> Om. κ pr. m. <sup>r</sup> summen ag. <sup>s</sup> but if b. <sup>t</sup> a greet A pr. m. <sup>u</sup> Om. EK pr. m. <sup>v</sup> the Farisees n. <sup>w</sup> these wordis gk.

mouth hethen men<sup>g</sup>, for<sup>h</sup> to heere the word of the gospel, and for<sup>h</sup> to bileue; and God that knew hertis, bar witnessing, 3yuyng<sup>i</sup> to hem the Hooli Gost, as and 9 to vs; and no thing dyuerside<sup>k</sup> bitwix<sup>l</sup> vs and hem<sup>m</sup>, 'bi feith clensynge<sup>n</sup> the hertis 10 of hem<sup>o</sup>. Now therefore what tempten<sup>p</sup> 3e God, for<sup>q</sup> to putte a 3ok on the nol, 'or necke<sup>r</sup>, of disciplis<sup>s</sup>, the<sup>t</sup> which nether we, 11 nether oure fadris my3ten bere? But bi the grace of oure Lord Jhesu Crist we bileuen for<sup>u</sup> to be sau<sup>y</sup>d, as and thei. 12 Forsoth al the multitude heeld pees, and herden Barnaban and Poul, tellinge how many signes and wondris God dide by 13 hem in hethen men. And aftir that thei helden pees, James answeride, seyinge, 14 Men bretheren, 'heere 3e<sup>v</sup> me. Symound telde, how first God visytide, for<sup>w</sup> to take 15 of hethen men a peple to his name. And to him the wordis of prophetis acorden, 16 as it is writun, Aftir this I schal turne a3en, and bylde the tabernacle of Dauith, that felde down; and I schal bylde a3en the cast down thingis of it, and I schal reyse 17 it; that othere of<sup>x</sup> men a3en<sup>xx</sup> seke the Lord, and alle folkis on whiche my name is inclepid<sup>y</sup>; the Lord doynge this thing, 18 seith. Fro the world, to<sup>z</sup> the Lord 'his werk is knowun<sup>a</sup>. For which thing I deme hem that of<sup>b</sup> hethen men ben conuertid to God, for<sup>c</sup> to be not vnquyetid, 'or 20 *disesid*<sup>d</sup>, but for<sup>e</sup> to wryte to hem, that thei absteyne hem fro defoulingis<sup>f</sup> of symulacris, and fornyacioun, and stranglid 21 thingis, and blood<sup>g</sup>. 'Moyses sothli<sup>h</sup> of olde tymes hath in alle citees hem that prechen him<sup>i</sup> in synagogis, where by ech 22 saboth he is rad. Thanne it pleside to apostlis<sup>k</sup>, and eldre men, with al the chirche, for<sup>l</sup> to chese men of hem, and sende to Antiochie, with Poul and Barnabas, Judas, that was named Barsabas,

that of elde daies in 3ou God chees bi my mouth hethene<sup>x</sup>, to here the word of the gospel, and to bileue; and God, that 8 knewe hertis<sup>y</sup>, bar witnessing, and 3af to hem the Hooli Goost, as also to vs; and 9 no thing diuerside bitwix<sup>e</sup> vs and hem, 'and clenside<sup>r</sup> the hertis of hem bi feith. Now thanne what tempten 3e God, to 10 putte a 3ok on the necke<sup>a</sup> of the disciplis, which nether we, nether oure fadris mi3ten bere? But bi the grace of oure 11 Lord Jhesu Crist we bileuen to be sau<sup>e</sup>d, as also thei. And al the multitude 12 helde pees, and herden Barnaban and Poul, tellinge hou grete signes and wondris God dide bi hem in hethene men. And aftir that thei helden pees, James 13 answeride, and seide, Britheren, here 3e me. Symount telde, hou God visitide, 14 first to take of hethene men a puple to his name. And the wordis of prophetis 15 acorden<sup>b</sup> to him, as it is writun, Aftir 16 this<sup>†</sup> Y schal turne a3en, and bilde the tabernacle of Dauid, that felle down; and Y schal bilde a3en the cast down thingis of it, and Y schal reyse it; that other 17 men seke the Lord, and alle folkis on which<sup>c</sup> my name is clepid to helpe; the Lord doynge this thing, seith. Fro the 18 world, the werk of the Lord is knowun to the Lord. For which thing Y deme 19 hem that of hethene men ben conuertid to God, to be not disesid, but to write to 20 hem, that thei absteyne hem fro defoulingis<sup>d</sup> of maumetis, and fro fornyacioun, and stranglid thingis, and blood. For 21 Moyses of elde tymes hath in alle citees hem that prechen him in synagogis, where bi ech sabat he is rad. Thanne 22 it pleside to<sup>e</sup> the apostlis, and to the eldre men, with al the chirche, to chees men of hem, and sende to Antioche, with Poul and Barnabas, Judas, that was

† Aftir this; that is, aftir the tyme of the elde testament. I schal turne a3en; to mankinde, in takinge manbed. bilde the tabernacle of Dauith; that is, the chirche of God, either of Crist, bi preaching of Crist and of apostlis, that felde down by many synnes, and moost by ydolatrie. bilde a3en the cast down thingis, etc.; for hethene men weren departid bi many foold ydolatrie, and Jewis weren brooken and departid bi many erroris; ve. and summe maden voide Goddis heestis for her tradiciouns; and alle these erroris ben put away bi the preaching of Crist and hise apostlis. reyse it; bi many and greete myracles maad to enhaunsing of cristen feith. v. that othere of men; that is, hethene men. ve. fro the world; that is, fro without bi-gynnyng. v. fro defoulyng of symylacris; that is, fro etingis of thingis offrid to idolis. ve. stranglid thingis and blood; for the comersis of Jewis wlatiden this mete; therefore thou3 the mete were leneful, natheles for freendful felauschipe, hethene men schulden abstenene fro suche thingis til the treuthe of the gospel were knowen. Lire here. v.

g Om. v. h Om. sx. i and 3af v. k he dyuerside qv. l bitwen qsx. m hem and vs v. n and clenside v. o hem bi feith v. p tempted o. q Om. sx. r Om. x. s the disciples o. t Om. v. u Om. sx. v heere n. hereth x. w Om. sx. x Om. m. xx Om. o. y clepid p. clepid to help v. z the werk of the Lord is knowen to v. a Om. v. b Om. v. c Om. sx. d Om. x. e Om. sx. f defouling s. g bloody thingis t. h For Moyses v. i hem x sec. m. k the apostlis GMP. l Om. sx.

x hethene men ka. y the hertis r. z clansinge k sec. m. a ether nolle k marg. b acordiden r. c whom l. d defoulyng rbβ. c Om. b.

and Sylam, the firste men in bretheren;  
 23 wrytinge by the hondis of hem, Apostlis  
 and eldere bretheren to hem that ben at  
 Antiochie, and Cirie, and Cilice, bretheren  
 of hethen men, greetyng, *or<sup>n</sup> heelthe<sup>o</sup>*.  
 24 For we herden that summe `of vs<sup>p</sup> `goynge  
 out<sup>q</sup>, troubliden<sup>r</sup> 3ou with wordis, turn-  
 ynge<sup>s</sup> vpsodoun 3oure soulis, to whiche  
 25 men we comaundiden not, it pleside to vs  
 gederid into<sup>t</sup> oon, for<sup>u</sup> to cheese men, and  
 sende to 3ou, with oure mooste dereworthe  
 26 Barnabas and Poul, men<sup>v</sup> that bitoken,  
 `or *3auen<sup>w</sup>*, her soulis<sup>x</sup>, `or *lyues<sup>v</sup>*, for the  
 27 name of oure Lord Jhesu Crist. Ther-  
 fore we senten Judas and Sylas, `the  
 whiche<sup>z</sup> and thei schulen telle the same  
 28 thingis to 3ou by wordis. Forsothe<sup>a</sup> it is  
 seyn to<sup>b</sup> the Hooly Gost and<sup>c</sup> vs, for<sup>d</sup> to  
 putte to 3ou no thing more of charge, than  
 29 these nedeful thingis, that 3e absteyne 3ou  
 fro the<sup>e</sup> offrid thingis of symulacris, and  
 blood stranglid, and fornyacioun. Fro  
 whiche 3e kepinge 3ou, schulen do wel.  
 30 Fare 3e wel. Therefore thei dismittid,  
 camen down to Antiochie; and, the<sup>f</sup> mul-  
 titude gederid<sup>g</sup>, thei bitaken the epistle;  
 31 the<sup>h</sup> which whanne thei hadden radd,  
 32 thei ioyeden<sup>i</sup> on the comfort. Forsoth  
 Judas and Sylas and thei, whanne thei  
 weren prophetis, `with ful moche word<sup>k</sup>  
 coumfortiden bretheren, and confermyden<sup>l</sup>.  
 33 Sothli sum<sup>m</sup> litil tyme maad<sup>n</sup> there, thei  
 weren dismittid, `or *left<sup>o</sup>*, with pees of  
 bretheren, to hem that hadden sent hem.  
 34 Forsoth it is<sup>p</sup> seyn to Silas, for<sup>q</sup> to dwelle  
 there; Judas sothli wente aloone<sup>r</sup> to Je-  
 35 rusalem. Forsoth Poul and Barnabas  
 dwelliden at Antiochie, techinge and  
 euangelysinge the word of the Lord, with  
 36 `othere manye<sup>s</sup>. Forsothe aftir summe  
 dayes<sup>t</sup>, Poul seide to Barnabas, `We<sup>u</sup>  
 turnynge<sup>v</sup> a3en, visite<sup>w</sup> oure<sup>x</sup> bretheren by

named Barsabas, and Silas, the firste  
 men<sup>†</sup> among britheren; and wroten<sup>f</sup> bi 23  
 the hondis of hem, Apostlis and eldre  
 britheren to hem that ben at Antioche,  
 and Sirie, and Silice, britheren of he-  
 thene men, greting. For we herden that 24  
 summe wenten out fro vs, and troubliden<sup>g</sup>  
 3ou with wordis, and turneden vpsodoun  
 3oure soulis, to whiche<sup>h</sup> men we co-  
 maundiden<sup>i</sup> not, it pleside to vs gaderid 25  
 in to oon, to chese men, and sende to  
 3ou, with oure<sup>k</sup> most dereworthe Barna-  
 bas and Poul, men that 3auen her lyues 26  
 for the name of oure Lord Jhesu Crist.  
 Therfor we senten Judas and Silas, and 27  
 thei schulen telle the same thingis to 3ou  
 bi wordis. For it is seyn to the Hooly 28  
 Goost and to vs, to putte to 3ou no  
 thing more of charge, than these nedeful  
 thingis, that 3e absteyne 3ou fro the 29  
 offrid thingis of maumetis, and blood  
 stranglid, and fornicacioun. Fro whiche  
 3e kepinge 3ou, schulen do wel. Fare 3e  
 wel. Therfor thei weren let go, and 30  
 camen doun to Antioche; and whanne  
 the multitude was gaderid, thei token  
 the epistle<sup>m</sup>; which whanne thei hadden 31  
 red, thei ioyden on the counfort. And 32  
 Judas and Silas and thei, for thei weren  
 prophetis, coumfortiden britheren, and  
 confermyden with ful many wordis. But 33  
 aftir that thei hadden be there a lytil  
 while, thei weren let go of britheren  
 with pees, to hem that hadden sent  
 hem. † But it was seyn to Silas, to 34  
 dwelle there; and Judas wente aloone  
 to Jerusalem. And Poul and Barna- 35  
 bas dwelten at Antioche, techinge and  
 prechinge the word of the Lord,  
 with othere manye. But after summe 36  
 daies, Poul seide to Barnabas, Turne  
 we a3en, and visite<sup>n</sup> britheren bi alle

† *the firste men, etc.; thow3 these weren not apostlis, natheles thei weren of the principal men aftir the postlis. ve. bitoken her lyues; that is, puttide forth himself to the perel of deth. for the name of oure Lord Jhesu Crist; that is, for the preching of the name of Crist. noo thing more of charge; of obseruances of Moises laue. v. thanne these needful thingis; to lyue comunly either in vuite with Jewis in the firste chirche. Lire here. ve.*

† Al this clause til thidir, *Forsothe Poule and Barnabas*, is not in Greek, neither in bookis amendid, but first it was set be the manere of a glose, and after-ward it was set in the text bi ignorance of writuris. Lire here. v.

<sup>n</sup> and o. Om. x. <sup>o</sup> Om. x. <sup>p</sup> Om. v. <sup>q</sup> 3eden out fro vs v. <sup>r</sup> turbliden *MNP.* and troubleden v. <sup>s</sup> and turneden v. <sup>t</sup> to o. <sup>u</sup> Om. *sx.* <sup>v</sup> Om. o. <sup>w</sup> Om. *oqx.* <sup>x</sup> lyues *ov.* <sup>y</sup> Om. *ovx.* <sup>z</sup> Om. v. <sup>a</sup> For v *pr. m.* <sup>b</sup> of o. by T. <sup>c</sup> in o. <sup>d</sup> Om. *sx.* <sup>e</sup> Om. *sx.* <sup>f</sup> whanne the v. <sup>g</sup> was gaderid v. <sup>h</sup> Om. v. <sup>i</sup> ioyeden with gret ioye q. <sup>k</sup> Om. v. <sup>l</sup> conformeden *hem G.* confermyden *hem MT.* confermeden with ful myche word v. <sup>m</sup> aftir that sum v. <sup>n</sup> was maad v. <sup>o</sup> Om. *ox.* <sup>p</sup> was v. <sup>q</sup> Om. *sx.* <sup>r</sup> al oonli N. <sup>s</sup> many othere *MP.* <sup>t</sup> of dayes x. <sup>u</sup> Om. *svx.* <sup>v</sup> Turne we v. <sup>w</sup> visite we *GMP qstx.* and visite v. <sup>x</sup> Om. v.

<sup>f</sup> wreten I. wryten K. witen *rhkβ.* <sup>g</sup> troublen k. <sup>h</sup> the whiche I. <sup>i</sup> comaunden *gk.* <sup>k</sup> Om. k. <sup>m</sup> pistle o. <sup>n</sup> visite we ka.

alle citees, in whiche we han prechid the word of the Lord, how thei<sup>y</sup> han hem. 37 Barnabas forsothe wolde take with him 38 and<sup>z</sup> John, that was namyd Markus. Poul sothli preiede him, that he that departide<sup>a</sup> fro hem fro Pamphilie, and wente not with hem<sup>b</sup> into werk, schulde not be re- 39 ceuyued. Forsoth<sup>c</sup> dissencioun is<sup>d</sup> maad, so that thei departiden atwyny<sup>e</sup>. And Barnabas 'sothli, Mark takyn to<sup>f</sup>, bi boot 40 cam<sup>g</sup> to Cypre. Forsoth Poul, 'Silas chosun<sup>h</sup>, wente forth, takun to the grace of 41 God fro britheren. Forsoth he wente bi Sirie and Cilice, confermyng<sup>i</sup> the chirche, comaunding<sup>e</sup> for<sup>k</sup> to kepe the preceptis of 1 apostlis<sup>l</sup> and eldre men. †Sothli he cam in to Derben and Listran.

## CAP. XVI.

And lo! sum disciple was there, by name Tymothe, the sone of a woman<sup>a</sup> widowe<sup>o</sup> feithful, 'or cristen<sup>p</sup>, the<sup>q</sup> fadir 2 hethen. Bretheren<sup>r</sup> that weren in Listris and Iconye, zelden<sup>s</sup> good witnessing<sup>t</sup> to 3 him. Poul wolde him<sup>u</sup> 'for to go<sup>v</sup> forth with him silf<sup>w</sup>, and he 'takinge to<sup>x</sup>, circumcide<sup>y</sup> him, for Jewis that weren in 'the ilke<sup>z</sup> places. Sothely<sup>a</sup> alle wisten, that 4 his fadir was hethen. Forsoth whanne thei passiden bi citees, thei bitoken to hem for<sup>b</sup> to kepe the techingis, that weren demed of apostlis and eldere men, that 5 weren at Jerusalem. And sothly the chirchis weren confermyd in feith, and 6 haboundiden in noumbre ech day. Forsoth thei passinge<sup>c</sup> Frigye, and the cuntree of Galathie, weren<sup>d</sup> forbodyn of the Hooly Gost for<sup>e</sup> to speke the word of God 7 in Asya. Sothli whanne thei camen into Misye, thei temptiden<sup>f</sup> for<sup>g</sup> to go into Bithinie, and the<sup>h</sup> spirit of Jhesu suffride 8 'not hem<sup>i</sup>. Sothli whanne thei hadden

citees, in whiche we han prechid the word of the Lord, hou thei han hem. And Barnabas wolde take with hym 37 Joon, that was named Marcus. But 38 Poul preiede him<sup>\*</sup>, that he that departide fro hem fro Pamfilie, and wente not with hem in to the<sup>o</sup> werk, schulde not be resseyued. And dissencioun<sup>†</sup> was 39 maad, so that thei departiden a twynny<sup>p</sup>. And Barnabas took Mark, and cam bi boot to Cypre. And Poul chees Silas, 40 and wente forth fro the britheren, and was bitakun to the grace of God. And 41 he wente bi Sirie and Silice, and confermyde the chirche, comaunding<sup>e</sup> to kepe the heestis of apostlis<sup>q</sup> and<sup>r</sup> eldre men.

## CAP. XVI.

And he cam in to Derben and Listran. And lo! a disciple was there, bi name Timothe, the sone of a Jewesse cristen, and of the fadir hethen. And 2 britheren that weren in Listris and Iconye, zeldiden good witnessing to hym. And Poul wolde that this man schulde 3 go forth with him, and he took, and circumsidide<sup>t</sup> hym<sup>†</sup>, for Jewis that weren in the<sup>u</sup> places. For alle wisten, that his fadir was hethen. Whanne thei pass- 4 iden<sup>v</sup> bi citees, thei bitoken<sup>w</sup> to hem to kepe the techingis, that weren demyd of apostlis and eldre men, that weren at Jerusalem. And the chirches weren con- 5 fermed in feith, and encremeden in noumbre eche dai. And thei passiden Frigie, 6 and the cuntre of Galathi, and weren forbedun of the Hooli Goost to speke the word of God in Asie. And whanne thei 7 camen in<sup>x</sup> to Mysie, thei assaieden to go in to Bithynye, and the spirit of Jhesu suffride not hem. But whanne thei had- 8

\* *preiede him*; that is, Barnabas, that he schulde abstene fro the felauschipe of Joon-he that departide fro hem; Joon departide for dreede of perels neijinge, either for ouer greet fleschly loue to his midir dwellinge in Jerusalem, either in hap for ener either; wherfore Poule forsook hym, for thei that goon to preche, owen to be stedfast, and departid fro fleschly loue; and moost whanne thei goon among vnfeithful men and pursueris, as it was in this poynt. *Lire here. v.*

† Not contrarie to charite, for ech of hem wolde good, and oon was moued bi oo resoun, and another bi another resoun; and more good fruit of preaching hylfelde hereby. *Lire here. v.*

‡ *circumcide him*; this circumc[isi]oun was not feyned, thouȝ Jerom seith so, but verey circumcisioun, as Austin seith. For in that tyme Jewis conuertid to cristen feith, miȝten kepe obseruancis of Moises lawe, neither Poul dide yuele in this, but wel, to eschewe the sclandre of Jewis. *Lire here. v.*

<sup>y</sup> we T. <sup>z</sup> also V. <sup>a</sup> wente X. <sup>b</sup> him N. <sup>c</sup> Sothely GMP. <sup>d</sup> was V. <sup>e</sup> a twynne AGMOPQSTXY. <sup>f</sup> took Mark, and cam V. <sup>g</sup> Om. V. <sup>h</sup> chees Silas, and V. <sup>i</sup> and confeermyde V. <sup>k</sup> Om. SX. <sup>l</sup> the apostles Q. <sup>†</sup> Chap. XVI. commences here in V. <sup>n</sup> Om. OX. <sup>o</sup> Jewesse V. <sup>p</sup> Om. OQ. *or cristen* T. <sup>q</sup> of the V. <sup>r</sup> The bretheren GMPTV sec. m. <sup>s</sup> zeldiden GV. <sup>t</sup> wittensse O. <sup>u</sup> that this man V. <sup>v</sup> to go SX. schulde goo V. <sup>w</sup> Om. V. saaf Y. <sup>x</sup> took and V. <sup>y</sup> circumcided AGMNOPQSTVX. <sup>z</sup> that ilke Q. tho X. <sup>a</sup> For V. <sup>b</sup> Om. SX. <sup>c</sup> passiden V. <sup>d</sup> and weren V. <sup>e</sup> Om. SX. <sup>f</sup> assaieden V. <sup>g</sup> Om. SX. <sup>h</sup> Om. V. <sup>i</sup> hem not GMP.

<sup>o</sup> Om. k *pr. m.* <sup>p</sup> atwynne rrgo. <sup>q</sup> the apostlis rh. <sup>r</sup> and of rk. <sup>s</sup> and in r. <sup>t</sup> circumcise b. <sup>u</sup> tho A sec. m. kk. <sup>v</sup> passiden forth k. <sup>w</sup> token gk *pr. m.* <sup>x</sup> Om. k *pr. m.*

passid by Misyē, thei camen down to  
 9 Troade; and a visioun by<sup>k</sup> nyzt was  
 schewid to Poul. Sum man of Macedonye  
 was stondinge, and preiyngē him, and  
 seyngē, 'Thou goyngē<sup>l</sup> into Macedonye,  
 10 help<sup>m</sup> vs. Sothli as he syz the visioun,  
 anoon we souzten for<sup>n</sup> to go forth into  
 Macedonye, maad<sup>o</sup> certeyn that God hadde  
 11 clepid vs for<sup>p</sup> to euangelise to hem. Sotheli  
 we goyngē<sup>q</sup> by boot, 'or seylyngē<sup>r</sup>, with<sup>s</sup>  
 streiȝt<sup>t</sup> cours camen<sup>u</sup> to Samatrachia; and  
 12 the<sup>v</sup> day suyngē to Neapolis; and fro  
 thennis to Philippis, that is the firste part  
 of Macedonye, the citee colonye<sup>w</sup>. Sothli  
 we weren in this citee summe dayes, spek-  
 13 ingē<sup>x</sup> to gidere. Sothli in the day<sup>y</sup> of  
 sabotis we wenten out<sup>z</sup> withoute<sup>a</sup> the zate<sup>b</sup>  
 bisydis the flood, wher preier was<sup>c</sup> seyn  
 for<sup>d</sup> to be; and we sittingē<sup>e</sup>, spaken to  
 14 wymmē that camen to gidere. And sum  
 womman, Lidda bi name, purpuresse<sup>f</sup> of  
 the citee of Tiatirens, worschipingē God,  
 herde; whos herte the Lord openyde for<sup>g</sup>  
 to zyue tent to these thingis, that weren  
 15 seid of Poul. Forsothe whanne she was  
 baptysid and hir hous, she preiede, sei-  
 yngē, If ze han demyd me for<sup>h</sup> to be feith-  
 ful to the Lord, entre ze into myn hous,  
 and dwelle<sup>i</sup>. And sche constreynede vs.  
 16 Forsothe it is<sup>k</sup> don, 'vs goyngē<sup>l</sup> to preier,  
 sum wenche hauyngē a spirit of dyuyn-  
 acioun, 'for to mete<sup>m</sup> vs<sup>n</sup>, the<sup>o</sup> which zaf  
 greet<sup>p</sup> wynnyng to hir lordis in dyuyn-  
 yng, that is, tellingē hid thingis<sup>q</sup> bi the  
 17 deuēlis craft. This suyngē<sup>r</sup> Poul and vs,  
 criede<sup>s</sup>, seyngē, Thes men ben seruauntis  
 of hize God, that tellen to zou the wey of  
 18 helthe. Forsothe this thing she dide in  
 many dayes. Sothli Poul sorwinge<sup>t</sup>, and  
 conuertid<sup>u</sup>, seide to the spirit, I comaunde

den passid bi Mysie, thei camen down to  
 Troade; and a visioun 'bi nyzt<sup>y</sup> was<sup>9</sup>  
 schewid to Poul. But a<sup>z</sup> man of Mace-  
 donye that stode, preiede hym, and  
 seide, Go thou in to Macedonye, and  
 helpe vs. And as he hadde<sup>a</sup> sei<sup>b</sup> the<sup>10</sup>  
 visioun, anoon we souzten to go forth  
 in to Macedonye, and weren maad cer-  
 teyn, that God hadde clepid vs to preche  
 to hem. And we zeden bi schip fro<sup>11</sup>  
 Troade, and camen to Samatrachia with  
 streiȝt cours; and the dai suyngē to  
 Neapolis; and fro thennus to Filippis,<sup>12</sup>  
 that is the firste part of Macedonye, the  
 citee colonye<sup>c</sup>. And we<sup>d</sup> weren in this<sup>e</sup>  
 citee summe daies, and spaken togidere.  
 And<sup>f</sup> in the dai of sabotis we wenten<sup>13</sup>  
 forth with out the zate bisidis the flood,  
 where preier semyde<sup>g</sup> to be; and we  
 saten, and spaken to wynnē that  
 camen togidere. And a womman, Lidda<sup>14</sup>  
 bi name, a purpuresse of the cite of<sup>h</sup>  
 Tiatirens, worschipingē God, herde; whos  
 herte the Lord openyde to zyue tente to  
 these thingis, that weren seid of Poul.  
 And whanne sche was baptysid and hir<sup>15</sup>  
 hous, sche preyede, and seide, If ze han  
 demyd that Y am feithful to the Lord,  
 entre ze in to myn hous, and dwelle<sup>i</sup>.  
 And sche constreynede vs. And it was<sup>16</sup>  
 don, whanne we zeden to preier, that a  
 damysel that hadde a spirit of diuyna-  
 cioun, mette vs, which zaf greet wynnyng  
 to her lordis in dyuynyngē<sup>k</sup>. This<sup>l</sup> suede<sup>17</sup>  
 Poul and vs, and criede, and seide, These  
 men ben seruauntis of the hijz God, that  
 tellen to zou the weie of helthe. And<sup>18</sup>  
 this sche dide in many daies. And Poul  
 sorewide, and turnede, and seide to the  
 spirit, Y comaunde thee in the name of

<sup>k</sup> in o. <sup>l</sup> Go thou v. <sup>m</sup> and helpe v. <sup>n</sup> Om. sX. <sup>o</sup> and weren maad v. <sup>p</sup> Om. sX. <sup>q</sup> ziden v.  
<sup>r</sup> or seylyngē fro Troade N. Om. qX. either seyleden, fro Troade, and camen v. <sup>s</sup> Om. o. <sup>t</sup> Om. GT.  
<sup>u</sup> Om. v. <sup>v</sup> in the GMPY sec. m. <sup>w</sup> of colonye sVX. <sup>x</sup> and spaken v. <sup>y</sup> dayes GQSTX. <sup>z</sup> forth v.  
<sup>a</sup> Om. QT. <sup>b</sup> zates OX. <sup>c</sup> were v. <sup>d</sup> Om. sX. <sup>e</sup> saten and v. <sup>f</sup> a purpuresse, either womman makinge  
 purpur v. <sup>g</sup> Om. sX. <sup>h</sup> Om. sX. <sup>i</sup> dwellith sX. <sup>k</sup> was v. <sup>l</sup> whanne we zeden v. <sup>m</sup> to mete sX.  
 mette v. <sup>n</sup> with vs G sec. m. <sup>o</sup> Om. v. <sup>p</sup> a greet N. <sup>q</sup> thing MT. <sup>r</sup> suede v. <sup>s</sup> and criede v.  
<sup>t</sup> sorewede Nv. <sup>u</sup> conuerted, or turned o. turnede and v.

<sup>y</sup> Om. k pr. m. <sup>z</sup> there was a κ sec. m. <sup>a</sup> Om. hk sec. m. <sup>b</sup> seen k pr. m. saw k sec. m. seyn a.  
<sup>c</sup> of colonye k pr. m. <sup>d</sup> Om. A pr. m. k sec. m. β. <sup>e</sup> the k sec. m. <sup>f</sup> Om. hk sec. m. <sup>g</sup> bisemyde ka.  
<sup>h</sup> Om. R. <sup>i</sup> dwellith I. dwelle ze R. <sup>k</sup> that is, tellingē hidde thingis bi the deuēls craftē κ et o marg.  
<sup>l</sup> Sche this I.

to thee in the name of Jhesu Crist, 'for to go<sup>v</sup> out of hir. And he wente out in the 19 same hour. Sothli the lordis of hir, seynge for<sup>w</sup> the hope of hir wynnynge wente a wey, catchinge<sup>x</sup> Poul and Silas ledden<sup>y</sup> into<sup>z</sup> cheping<sup>a</sup>, or *dom place*, to the 20 princes. And thei offringe<sup>b</sup> hem to the magestratis, seyden<sup>c</sup>, These men disturblen<sup>d</sup> oure citee, whanne thei ben Jewis, 21 and schewen a custom, the<sup>e</sup> which it<sup>f</sup> is not leueful to vs for<sup>g</sup> to receyue, nether do, 22 sythen we ben Romayns. And the peple ran<sup>h</sup> azens hem<sup>i</sup> 'and magestratis<sup>k</sup>, and 'the cootis of hem kitt<sup>l</sup>, thei comaundiden 23 hem for<sup>m</sup> to be betyn with 3erdis. And whanne thei hadden 3ouun to hem many woundis, thei senten hem into prisoun, comaundinge<sup>n</sup> to the kepere, that he dili- 24 gentli schulde kepe hem. The<sup>o</sup> which, whanne he hadde takyn such a precept, sente hem into the ynner prisoun, and 25 streynede the feet of hem in a tree. Sothli at mydny3t Poul and Silas worschippinge<sup>p</sup>, herieden<sup>q</sup> God; and thei that weren in 26 kepyng<sup>r</sup> herden hem. Forsoth sudenli a greet ertle mouyng is<sup>s</sup> maad, so that the fundamentis of the prisoun weren mouyd. And a noon alle the<sup>t</sup> doris ben<sup>u</sup> openyd, and the<sup>v</sup> bondis of alle ben<sup>w</sup> vn- 27 bounden. Sothli the kepere of the<sup>x</sup> prisoun maad<sup>y</sup> wakyn, and seyng<sup>z</sup> the 3atis of the prisoun openyd, the<sup>a</sup> swerd drawun out, wolde<sup>b</sup> sle hym silf, wenyng<sup>c</sup> the 28 boundyn men 'for to haue<sup>d</sup> fled. Forsoth Poul criede with greet vois, seyng<sup>e</sup>, Do thou no thing of yuel to thi silf, forsoth<sup>e</sup> 29 alle we ben here. And 'lyzt axid, he<sup>f</sup> entride<sup>g</sup> yn<sup>h</sup>, and 'tremblinge he fel<sup>i</sup> down 30 to Poul and Silas at the feet. And he 'bringinge hem<sup>k</sup> withoute forth, seith<sup>l</sup>,

Jhesu Crist, that thou go out of hir. And he wente out in the same our. And 19 the lordis of hir sizen, that the hope of her wynnynge wente awei, and thei token Poul and Silas, and ledden in to the 'dom place<sup>m</sup>, to the princis. And 20 thei brou3ten hem to the magistratis, and seiden, These men disturblen<sup>n</sup> oure citee, for thei ben Jewis, and schewen a 21 custom, which it<sup>o</sup> is not leueful to<sup>p</sup> vs to resseyue, nether do, sithen we ben Romayns<sup>q</sup>. And the puple 'and magistratis<sup>r</sup> 22 runnen azens hem, and when thei hadden to-rente the cootis of hem, thei comaundiden hem to be betun with 3erdis. And 23 whanne thei hadden 3ouun to hem many woundis, thei senten hem into prisoun, and comaundiden to the kepere, that he schulde kepe hem diligentli. And whanne 24 he hadde take siche a precept, he putte hem into the ynnere prisoun, and streynede the feet of hem in a tre. And at 25 mydny3t Poul and Silas worschipide, and heriden God; and thei that weren in kepyng herden hem. And sudenli a 26 greet ertle mouyng was maad, so that the fundamentis of the prisoun weren moued. And anoon alle the doris weren openyd, and the boondis of alle weren lousid. And the kepere of the prisoun 27 was awakid<sup>s</sup>, and si3 the 3atis 'of the prisoun<sup>t</sup> openyd, and with a swerd drawun out he wolde haue slawe<sup>u</sup> hym silf, and gesside that the men that weren boundun, hadden fled. But Poul criede 28 with a greet vois, and seide, Do thou noon harm to thi silf, for alle we ben here. And he axide<sup>v</sup> lyzt, and entride, 29 and tremblide, and felle down to Poul and to Silas at *her* feet. And he brou3te 30

<sup>v</sup> to go *sx.* that thou goo *v.* <sup>w</sup> that *v.* <sup>x</sup> and thei taken *v.* <sup>y</sup> thei ledden *MPY sec. m.* and ledden *v.* <sup>z</sup> hem into *MPY sec. m.* <sup>a</sup> the chepyng *AGMNOPQSVXY.* the clepyng *T.* <sup>b</sup> brou3ten *v.* <sup>c</sup> and seiden *v.* <sup>d</sup> disturben *sx.* distroublen *v.* <sup>e</sup> *Om. sx.* <sup>f</sup> *Om. not.* <sup>g</sup> *Om. sx.* <sup>h</sup> and magistratis runnen *v.* <sup>i</sup> hym *T.* <sup>k</sup> *Om. v.* and the magistratis *x.* <sup>l</sup> whanne thei hadden to-rent the cootis of hem *v.* <sup>m</sup> *Om. sx.* <sup>n</sup> and comaundiden *v.* <sup>o</sup> *Om. vx.* <sup>p</sup> worschipiden and *v.* <sup>q</sup> preyseden *o.* <sup>r</sup> the kepyng *o.* <sup>s</sup> was *v.* <sup>t</sup> *Om. osx.* <sup>u</sup> weren *v.* <sup>v</sup> *Om. v.* <sup>w</sup> weren *v.* <sup>x</sup> *Om. v.* <sup>y</sup> was maad *v.* <sup>z</sup> si3 *v.* <sup>a</sup> and with the *v.* <sup>b</sup> he wolde *v.* <sup>c</sup> and gesside that *v.* <sup>d</sup> to haue *sx.* hadden *v.* <sup>e</sup> for *v.* <sup>f</sup> he axide lyzt, and *v.* <sup>g</sup> went *o.* <sup>h</sup> *Om. v.* <sup>i</sup> tremblide and felde *v.* <sup>k</sup> brou3te him *v.* <sup>l</sup> and seide *v.*

<sup>m</sup> cheping, *ether dom place k sec. m.* <sup>n</sup> distroublen *ro.* <sup>o</sup> *Om. EIK sec. m. gk pr. m.* <sup>p</sup> *Om. g.* <sup>q</sup> men Romayns *gk pr. m.* <sup>r</sup> *Om. R.* <sup>s</sup> nakit *E.* wakid *gβ.* <sup>t</sup> *Om. h.* <sup>u</sup> slayn *CEIKMQXabceghko.* <sup>v</sup> askide *ao.*

Lordis, what bihoueth me for<sup>m</sup> to do, that  
 31 I be maad saf? And thei seiden, Bileue  
 thou in to the Lord Jhesu, and thou  
 32 schalt be saf, and thin hows. And thei  
 spaken to him the word of the Lord, with  
 33 alle that weren in his hous. And he  
 takege<sup>n</sup> hem in 'the ilke<sup>o</sup> hour of nyzt,  
 waischide<sup>p</sup> her woundis<sup>pp</sup>. And he is<sup>q</sup> bap-  
 34 tysid, and al his hous anoon. And whanne  
 he hadde led hem into his hous, he sette<sup>r</sup>  
 to hem a boord. And he gladide<sup>s</sup> with al  
 35 his hous, bileuynge<sup>t</sup> to God. And whanne  
 day was maad, the magistratis senten 'lit-  
 toures, *that ben mynistris of ponysching<sup>u</sup>,*  
 seyinge<sup>v</sup>, Dismitte<sup>w</sup>, 'or delyuere, 3e<sup>x</sup> tho  
 36 men. Forsoth the keper of prisoun telde  
 thes wordis to Poul, For<sup>y</sup> the magestratis  
 han sent, that 3e be delyuered; now ther-  
 37 fore '3e goynge<sup>z</sup> out, goth<sup>a</sup> in pees. For-  
 soth Poul seide to hem, Thei senten into  
 prisoun vs, betyn opynly vndampnyd, men  
 Romayns, and now priuely thei casten vs  
 38 out; not so, but come thei, and<sup>b</sup> thei<sup>c</sup> silf  
 caste<sup>d</sup> vs out. Sothli the mynistris of  
 peyne telden thes wordis to the mages-  
 tratis; and thei dredden, herd<sup>e</sup> that thei  
 39 weren Romayns. And thei comynge<sup>f</sup>, bi-  
 secheden<sup>g</sup> hem, and thei ledinge<sup>h</sup> forth,  
 preieden<sup>i</sup>, that thei schulden go out of the  
 40 citee. Sothli thei goynge<sup>k</sup> out of the<sup>l</sup>  
 prisoun, 'entriden into<sup>m</sup> Lidie. And, 'the  
 bretheren seyn<sup>u</sup>, thei coumfortiden hem,  
 and wenten forth.

hem with out forth, and seide, Lordis,  
 what bihoueth me to do, that Y be maad  
 saaf? And thei seiden, Bileue thou in<sup>31</sup>  
 the Lord Jhesu, and thou schalt be saaf,  
 and thin hous. And thei spaken to hym<sup>32</sup>  
 the word of the Lord, with alle that  
 weren in his hous. And he took hem<sup>33</sup>  
 in the ilke our of the nyzt, and waschide  
 her woundis. And he was baptisid, and  
 al his hous anoon. And whanne he<sup>34</sup>  
 hadde led<sup>w</sup> hem in to his hous, he set-  
 tide<sup>x</sup> to hem a boord. And he was glad  
 with al his hous, and bileuede to God.  
 And whanne dai was come, the magis-<sup>35</sup>  
 tratis senten catchepollis, and seiden, De-  
 lyuere thou tho men. And the kepere<sup>36</sup>  
 of the prisoun telde these wordis to Poul,  
 That the magistratis han<sup>y</sup> sent, that 3e be  
 delyuered; now therfor go 3e out, and  
 go 3e in pees. And Poul seide to hem,<sup>37</sup>  
 Thei senten vs men of Rome in to pri-  
 soun, that weren betun openli and vn-  
 dampned, and now priuely thei bringen  
 vs out; not so, but<sup>z</sup> come thei hem silf,  
 and delyuere vs out. And the catche-<sup>38</sup>  
 pollis<sup>a</sup> telden these wordis to the magis-  
 tratis; and thei dredden, for thei herden  
 that 'thei weren Romayns. And thei<sup>39</sup>  
 camen, and bisechiden<sup>b</sup> hem, and thei  
 brouzten hem out, and preieden, that  
 thei schulden go out of the citee. And<sup>40</sup>  
 thei 3eden<sup>c</sup> out of the<sup>d</sup> prisoun, and<sup>e</sup>  
 entriden to<sup>f</sup> Lidie. And whanne thei  
 sizen britheren, thei coumfortiden hem,  
 and 3eden forth.

## CAP. XVII.

1 Sotheli, whanne thei hadden<sup>o</sup> passid<sup>p</sup> bi  
 Amphipolis and Apolonye, thei camen to  
 Tessalonyk, wher was a synagoge of  
 2 Jewis. Sothli vp<sup>q</sup> custom Poul entride  
 into<sup>r</sup> hem, and by thre sabotis he declar-

## CAP. XVII.

And whanne thei hadden passid bi<sup>1</sup>  
 Amfipolis and Appollonye, thei camen to  
 Thessolonyk, where was a synagoge of  
 Jewis. And bi custom Poul entride to<sup>2</sup>  
 hem, and bi thre sabatis he declaride to

<sup>m</sup> Om. *sx.* <sup>n</sup> took *v.* <sup>o</sup> thilke *MP.* that *x.* <sup>p</sup> wesh *sx.* and waschide *v.* <sup>pp</sup> hondis *k.* <sup>q</sup> Om. *pr. m. t.* was *v.* <sup>r</sup> settide *v.* <sup>s</sup> was glad *v.* <sup>t</sup> and bileuede *v.* <sup>u</sup> tormentoures *o.* <sup>v</sup> and seide *v.* <sup>w</sup> Dismitte 3ee *GMNOPQST.* Dismytte thou *v.* Delyuere 3e *x.* <sup>x</sup> Om. *GMNOPQTVX.* <sup>y</sup> That *ov.* <sup>z</sup> go 3e *v.* <sup>a</sup> go *AGMNOPTY.* and goo *v.* <sup>b</sup> Om. *o.* <sup>c</sup> hem *GMPT.* her *o.* them *s.* <sup>d</sup> and cast *o.* <sup>e</sup> for thei herden *v.* <sup>f</sup> camen and *v.* <sup>g</sup> bisechten *sx.* <sup>h</sup> ledden *v.* <sup>i</sup> and preieden *v.* <sup>k</sup> 3eden *v.* <sup>l</sup> Om. *o.* <sup>m</sup> and entriden to *v.* <sup>n</sup> whanne thei sizen britheren *v.* <sup>o</sup> Om. *q.* <sup>p</sup> passiden *q.* <sup>q</sup> after the *pr. m.* aftir *MPT.* by *qr.* <sup>r</sup> to *v.*

<sup>w</sup> brouzt *k.* <sup>x</sup> sette *ER.* <sup>y</sup> hadden *gk pr. m.* hath *oß.* <sup>z</sup> Om. *k pr. m.* <sup>a</sup> *that ben ministris of punizsshing k marg.* <sup>b</sup> bisouzten *IRk.* <sup>c</sup> goinge *IQgka.* <sup>d</sup> Om. *IQgkaß.* <sup>e</sup> Om. *IQgka.* <sup>f</sup> in to *b.*

side to hem of scripturis, 'openynge and schewynge for<sup>s</sup> it bihoueth<sup>t</sup> Crist<sup>tt</sup> for<sup>u</sup> to suffre, and ryse azen fro deede *men<sup>v</sup>*, and for<sup>w</sup> this is Jhesus Crist, whom I 'tolde, <sup>4</sup>or *schewide<sup>x</sup>*, to zou. And summe of hem bileueden, and ben<sup>y</sup> ioyned to Poul and Silas; and of hethen men worschippinge<sup>z</sup> a greet multitude, and noble wymmen not <sup>5</sup>fewe. Sothli Jewis hauynge<sup>a</sup> enuye, and takinge<sup>b</sup> of the comune<sup>c</sup> summe yuele men, and a<sup>d</sup> cumpanye maad, thei moueden the citee. And thei stondinge<sup>e</sup> ny<sup>z</sup> Jasons hous, souzten<sup>g</sup> hem for<sup>h</sup> to bringe forth <sup>6</sup>into<sup>i</sup> the peple. And whanne thei founden hem not, thei drowen Jason and summe bretheren to the princes of 'the citee<sup>k</sup>, 'crynge, For<sup>l</sup> these it ben, that mouen the <sup>7</sup>world, and hidir thei camen, whom<sup>m</sup> Jason receyuede. And 'thes alle<sup>n</sup> don azen the maundementis of Cesar, 'seiynge, an <sup>8</sup>other Jhesu<sup>o</sup> 'for to be<sup>p</sup> kyng<sup>q</sup>. Forsoth thei mouyden the peple, and princes<sup>r</sup> of <sup>9</sup>the citee, heeringe thes thingis. And 'satisfaccioun takun<sup>s</sup> of Jason and of othere, <sup>10</sup>thei leften hem. Forsoth anoon by ny<sup>z</sup>te bretheren dismittiden<sup>t</sup> Poul and Silas in to Beroan. The<sup>u</sup> whiche whanne thei camen, entriden into the synagoge of <sup>11</sup>Jewis. Sothli thes weren<sup>v</sup> the nobelere of hem that ben at Tessalonyk, whiche<sup>w</sup> resceyueden the<sup>x</sup> word with al desyr, ech day sekyng scripturis<sup>y</sup>, if<sup>z</sup> these thingis <sup>12</sup>so hadden hem. And sotheli manye of hem bileuyden, and of 'hethen wymmen <sup>13</sup>honeste<sup>a</sup> and men not fewe. Forsothe whanne Jewis in<sup>b</sup> Tessalonyk hadden knowe, 'for and<sup>c</sup> at Beroan the word of God is<sup>d</sup> prechid of Poul, thei camen and<sup>e</sup> thidir, mouynge and disturblinge<sup>f</sup> <sup>14</sup>the multitude. And anon bretheren dis-

hem of<sup>g</sup> scripturis, and openyde, and<sup>3</sup> schewide that it bihofte Crist to suffre, and rise azen fro deth, and that this is Jhesus Crist, whom Y telle to zou. And<sup>4</sup> summe of hem bileueden, and weren ioyned to Poul and to Silas; and a greet multitude of hethene men worschipide God, and noble wymmen not a fewe. But the Jewis hadden enuye, and token<sup>5</sup> of the comyn puple summe yuele men, and whanne thei hadden maad a cumpenye, thei moueden the citee. And thei camen to Jasouns hous, and souzten hem<sup>h</sup> to brynge<sup>i</sup> forth among the puple. And<sup>6</sup> whanne thei founden hem not, thei drowen Jason and summe britheren to the princis of the citee, and crieden, That these it ben, that mouen<sup>k</sup> the world, and hidir thei camen, whiche<sup>l</sup> Jason resseyu-<sup>7</sup>ede. And these alle don azen the maundementis<sup>m</sup> of the emperour, and<sup>n</sup> seien<sup>o</sup>, that Jhesu is anothir king. And<sup>8</sup> thei moueden the puple, and the princis of the citee, herynge these thingis. And<sup>9</sup> whanne satisfaccioun was takun of Jason, and of othere, thei leten Poul and Silas go. And anoon bi ny<sup>z</sup>t britheren <sup>10</sup>leten Silas go in to Beroan. And whanne thei camen thidir, thei entriden in to the synagoge of the<sup>p</sup> Jewis. But these <sup>11</sup>weren the worthier of hem that ben at Thessolonik, whiche resceyueden the word with al desire, eche dai sekyng scripturis, if these thingis hadden hem so. And manye of hem bileueden and <sup>12</sup>of<sup>q</sup> hethen wymmen onest and men not a fewe. But whanne the Jewis in<sup>r</sup> Tes-<sup>13</sup>salonyk hadden knowe, that also at Bero the word of God was prechid of Poul, thei camen thidir, mouynge and disturb-

<sup>s</sup> and openide and schewide that *v*. <sup>t</sup> bihofte *AMNOPQSVXY*. bihoned *G*. <sup>tt</sup> Om. *K et alii*. <sup>u</sup> Om. *S*. <sup>v</sup> Om. *X*. <sup>w</sup> that *v*. <sup>x</sup> telle, or *schewe* *AGMNOPSTY*. telle *QVX*. <sup>y</sup> Om. *N*. weren *v*. <sup>z</sup> worschipping God *v*. <sup>a</sup> hadden *v*. <sup>b</sup> token *v*. <sup>c</sup> comyn<sup>e</sup> *GMP*. comyne *puple* *NV*. <sup>d</sup> with a *v*. <sup>e</sup> stoden *v*. <sup>f</sup> ny<sup>z</sup> to *A* *sec. m*. *GMNQSTVXY* *sec. m*. <sup>g</sup> and souzten *v*. <sup>h</sup> Om. *SX*. <sup>i</sup> to *S*. vnto *X*. <sup>k</sup> prestis *Q*. <sup>l</sup> and crieden, That *v*. <sup>m</sup> whiche *v*. <sup>n</sup> alle these *GMP*. <sup>o</sup> and seien that Jhesu *v*. <sup>p</sup> to be *SX*. is *v*. <sup>q</sup> another king *v*. <sup>r</sup> the princes *G* *sec. m*. <sup>s</sup> whanne satisfaccioun was taken *v*. <sup>t</sup> senten *N*. <sup>u</sup> Om. *v*. <sup>v</sup> ben *X*. <sup>w</sup> the whiche *o*. <sup>x</sup> Om. *N*. <sup>y</sup> the scripturis *v*. <sup>z</sup> of *o*. <sup>a</sup> honest heithen wymmen *GP*. <sup>b</sup> at *X*. <sup>c</sup> that also *v*. <sup>d</sup> was *v*. <sup>e</sup> Om. *o*. also *v*. <sup>f</sup> disturbende *SX*. distroublinge *v*.

<sup>g</sup> the *a*. <sup>h</sup> Om. *k*. <sup>i</sup> brynge *hem* *ik*. <sup>k</sup> moneden *k* *pr. m*. <sup>l</sup> whom *r*. <sup>m</sup> comaundementes *rak*. <sup>n</sup> and thei *EIKB* *sec. m*. *gkoa*. <sup>o</sup> seien *E*. <sup>p</sup> Om. *QO*. <sup>q</sup> of the *b*. <sup>r</sup> at *hk* *sec. m*.

mittiden Poul thanne, that he schulde go  
 'til to<sup>s</sup> the see; forsoth Silas and Ty-  
 15 mothe dwelten there. Sothli<sup>h</sup> thei that  
 ledden forth Poul, ledden him 'til to<sup>i</sup>  
 Athenes. And 'maundement takyn<sup>k</sup> of him  
 to<sup>l</sup> Silas and Tymothe, that ful hizyngli  
 thei schulden come to him, thei wenten  
 16 forth. Forsoth whanne Poul abood hem  
 at Athenys, his spirit was mouyd in him,  
 17 seyng the citee 3ouun to ydolatrie. Ther-  
 fore he disputide in the synagoge with  
 Jewis, and men worschippinge<sup>m</sup>, in the<sup>n</sup>  
 'chepinge, or dom place<sup>o</sup>, bi alle dayes to  
 18 hem that herden. Forsothe summe Epi-  
 cureis, and Stoycis<sup>p</sup>, and filosofris disput-  
 iden, 'or tretiden<sup>q</sup>, with him. And summe  
 seiden, What wole this sowere of wordis  
 seie? Sothli othere seiden, He is seyn  
 for<sup>r</sup> to be a tellere of newe deuelis<sup>s</sup>; for  
 he telde to hem Jhesu, and<sup>t</sup> a3en rysing.  
 19 And thei 'ledden him takun<sup>u</sup> to Ariopage<sup>v</sup>,  
 that is, comun<sup>w</sup> scole, seyng, Moun we  
 wite, what is this newe doctryn, that is  
 20 seid of thee? Sothli<sup>x</sup> thou bringist yn  
 sum newe thingis<sup>y</sup> to oure eeris; therefore  
 we wolen wite, what these thingis<sup>z</sup> wolen  
 21 be. Sothli alle men of Athenis and come-  
 lingis, herborid<sup>a</sup> men<sup>b</sup>, 3auen tent to noon  
 othir thing, no but ethir<sup>c</sup> for<sup>d</sup> to seye,  
 ethir<sup>e</sup> for<sup>f</sup> to heere, ony<sup>g</sup> thing of newe.  
 22 Forsoth Poul stondinge<sup>h</sup> in the myddel of  
 Areopage<sup>i</sup>, seith<sup>j</sup>, Men of Athenis<sup>k</sup>, bi alle  
 thingis I se 3ou as veyn worschiperis.  
 23 'Sothli I passinge<sup>l</sup>, and seyng<sup>m</sup> 3oure sy-  
 mulacris, foond<sup>n</sup> and<sup>o</sup> an auter, in which  
 was writun, To vnknowun God. Therefore  
 which<sup>p</sup> thing 3e vnknowynge worschipen,  
 24 this thing I schewe to 3ou. God that  
 made the world and alle thingis that ben  
 in it, this, whanne he is Lord of heuene  
 and erthe, dwellith not in templis maad

lynge<sup>s</sup> the multitude. And tho<sup>t</sup> anoon<sup>14</sup>  
 britheren delyuerden Poul, that he  
 schulde go to the see; but Sylas and  
 Tymothe dwelten there. And thei that<sup>15</sup>  
 ledden forth Poul, ledden hym to Atenes.  
 And whanne thei hadden take maunde-  
 ment<sup>u</sup> of him to Silas and to<sup>v</sup> Tymothe,  
 that ful hizyngli thei schulden come to  
 hym, thei wenten forth. And while Poul<sup>16</sup>  
 abood hem at Atenys, his spirit was  
 moued in him, for he sai3 the citee  
 3ouun<sup>w</sup> to<sup>x</sup> ydolatrie. Therfor he dis-<sup>17</sup>  
 putide 'in the synagoge with the<sup>y</sup> Jewis,  
 and with men that worschipiden<sup>z</sup> God,  
 and in the dom place, by alle daies to  
 hem that herden. And summe Epei-<sup>18</sup>  
 cureis, and Stoisens, and filsofris dis-  
 putiden<sup>a</sup> with hym. And summe seiden,  
 What wole this sowere of wordis seie?  
 And othere seiden, He semeth to be a  
 tellere of newe fendis<sup>h†</sup>; for he telde to  
 hem Jhesu, and the a3enrisyng. And<sup>19</sup>  
 thei token, and ledden hym to Ario-  
 page<sup>e</sup>, and seide, Moun we wite, what is  
 this newe doctryne, that is seid of thee?  
 For thou bringist ynne summe newe<sup>20</sup>  
 thingis to oure eeris; therfor we wolen  
 wite, what these thingis wolen be. For<sup>21</sup>  
 alle men of Athenys and comlingis her-  
 borid 3auen tent to noon other thing, but  
 ether to seie<sup>d</sup>, ethir to here, sum newe  
 thing. And Poul stood in the myddil<sup>22</sup>  
 of Ariopage, and seide, Men of Athenys,  
 bi alle thingis Y se 3ou as veyn wor-  
 schipers. For Y passide, and si3 3oure<sup>23</sup>  
 maumetis, and foond an auter, in which  
 was writun, To the vnknowun God.  
 Therfor which thing 3e vnknowynge  
 worschipen, this thing Y schew to 3ou.  
 God that made the world and alle thingis<sup>24</sup>  
 that ben in it, this, for he is Lord of he-

+ that is, of  
 newe sciencis.  
 Lire here. v.

<sup>g</sup> vnto GMPT. <sup>h</sup> Forsothe N. <sup>i</sup> vnto GMPT. to Q. <sup>k</sup> whanne thei hadden take a maundement V. <sup>l</sup> of o.  
<sup>m</sup> worschipping God, and V. <sup>n</sup> Om. G pr. m. TV pr. m. <sup>o</sup> dome place, or chepyng o. cheping X. <sup>p</sup> Stoisens X.  
<sup>q</sup> Om. oqvx. <sup>r</sup> Om. SX. <sup>s</sup> feendis V. <sup>t</sup> Om. OT. <sup>u</sup> taken and ledden hym V. <sup>v</sup> the Ariopage o.  
<sup>w</sup> a comun GMPT. <sup>x</sup> For V. <sup>y</sup> doctrine o. <sup>z</sup> newe thingis o. <sup>a</sup> and herborewid G sec. m. MPT. <sup>b</sup> Om. V.  
<sup>c</sup> other MP. <sup>d</sup> Om. SX. <sup>e</sup> or NQX. other MP. <sup>f</sup> Om. N. <sup>g</sup> any othir N. <sup>h</sup> stood V. <sup>i</sup> Ariopage,  
 or comun scole GMPQSTV. <sup>j</sup> and seyde V. <sup>k</sup> Athenyenis V. <sup>l</sup> For I passide V. <sup>m</sup> si3 V. <sup>n</sup> and  
 foond V. <sup>o</sup> in K. Om. o. also V. <sup>p</sup> the whiche N.

<sup>s</sup> distroublyng ro. <sup>t</sup> thus g sec. m. k. <sup>u</sup> a maundement EIK sec. m. MQRUXabceghkoaß. <sup>v</sup> Om. k.  
<sup>w</sup> was 3ofen K pr. m. <sup>x</sup> to do b pr. m. <sup>y</sup> Om. R. <sup>z</sup> worschipen g. <sup>a</sup> ether tretiden K marg. <sup>b</sup> that is,  
 newe sciencis maad bi feendis o marg. <sup>c</sup> that is, a comun scole K et o marg. <sup>d</sup> lerne EK sec. m. gk pr. m.

25 bi<sup>q</sup> hond, nether is worschapid by mannis  
 hondis, 'hauynge nede<sup>r</sup> of ony thing,  
 whanne he 3yueth lyf to alle men, 'and  
 26 ynbrething<sup>s</sup>, and alle thingis; and maad  
 of<sup>t</sup> oon al the kynde of men for<sup>u</sup> to en-  
 habite on<sup>v</sup> al the face of erthe, determyn-  
 ynge tymes ordeyned, and termes of 'habi-  
 27 tacioun<sup>w</sup>, 'or dwelling<sup>x</sup>, of hem, for<sup>y</sup> to  
 seke God, if peraventure thei feelen him,  
 ethir fynden, thou3 he be not fer fro 'ech  
 28 of<sup>z</sup> 3ou. Sotheli<sup>a</sup> in him we lyuen, and  
 ben moued, and ben. As and summe of  
 3oure poetis seiden, Sotheli we<sup>b</sup> ben and<sup>c</sup>  
 29 the kynde<sup>d</sup> of him. Therefore sithen we  
 ben the kynde<sup>e</sup> of God, we schulen not  
 deme<sup>f</sup>, 'or gesse<sup>g</sup>, godly<sup>h</sup> thing 'for to be<sup>i</sup>  
 lyk to<sup>k</sup> gold, and<sup>l</sup> siluer, or<sup>m</sup> stoon, to  
 30 grauyng of craft and<sup>n</sup> thou3t of man. And  
 sotheli God dispisinge<sup>o</sup> the tymes of this  
 vnkunynge, now<sup>p</sup> schewith to men, that  
 31 alle euerywhere do penaunce; for that he  
 ordeynede a day, in which he 'is to<sup>q</sup> dem-  
 ynge<sup>r</sup> the world in equyte, in a man in  
 which he ordeynede, 'feith 3yuynge<sup>s</sup> to  
 32 alle<sup>t</sup>, reysinge<sup>u</sup> him fro deede men<sup>v</sup>. So-  
 theli whanne thei 'hadden herd<sup>w</sup> the a3en  
 rysing of deede men<sup>x</sup>, sothli summe scorn-  
 eden, summe forsothe seiden, We schulen  
 33 heere thee eft<sup>y</sup> of 'this thing<sup>z</sup>. So Poul  
 34 wente out of the<sup>a</sup> myddil of hem. For-  
 sothe summe<sup>b</sup> cliuynge<sup>c</sup> to him, bileu-  
 yden<sup>d</sup>. In the<sup>e</sup> whiche and Dionyse Ario-  
 pagite, or greet<sup>g</sup> man of<sup>h</sup> comun scole<sup>l</sup>,  
 and a womman, by name Damaris, and  
 othere men<sup>k</sup> with hem.

## CAP. XVIII.

1 Aftir thes thingis 'he gon<sup>l</sup> out of A-  
 2 thenis, cam<sup>m</sup> to Corinthe. And fyndynge<sup>n</sup>  
 a man Jew<sup>o</sup>, by name Aquyla, of Ponte

uene and of<sup>e</sup> erthe, dwellith not in tem-  
 plis maad with hoond, nethir is<sup>f</sup> wor- 25  
 schapid bi mannis hoondis<sup>g\*</sup>, nether hath  
 nede of ony thing, for he 3yueth lijf to  
 alle men, and brethinge, and alle thingis;  
 and made of oon<sup>h</sup> al the kinde of men to 26  
 inhabite on al the face of the erthe, de-  
 termynynge tymes ordeyned, and termes  
 of the dwellynge of hem, to seke God, if 27  
 peraventure thei felen hym, ether fynden,  
 thou3 he be not fer fro eche of 3ou. For 28  
 in hym we lyuen, and mouen, and ben.  
 As also summe of 3oure poetis seiden,  
 And we ben also the kynde of hym.  
 Therfor sithen we ben the kynde<sup>i</sup> of 29  
 God, we schulen not deme, that godli  
 thing is lijk gold, and siluer, ethir stoon,  
 ethir to grauyng of craft and thou3t of  
 man. For God dispisith the tymes of 30  
 this vnkunynge, and now<sup>k</sup> schewith to  
 men, that alle euery where doon pen-  
 aunce; for that he hath ordeyned a dai, 31  
 in which he schal deme the world in  
 equite, in<sup>l</sup> a man in which he ordeynede,  
 and 3af feith<sup>†</sup> to alle men, and reside  
 hym fro deth. And whanne thei hadden 32  
 herd the a3enrysing of deed men, summe  
 scorneden, and summe seiden, We schu-  
 len here thee eft of this thing. So Poul 33  
 wente out of the myddil of hem. But 34  
 summen<sup>m</sup> drowen to hym, and bileueden.  
 Among whiche<sup>n</sup> Dynyse Aropagite<sup>o</sup> was,  
 and a womman, bi name Damaris, and  
 othere men with hem.

## CAP. XVIII.

Aftir these thingis Poul 3ede out of 1  
 Atenes, and cam to Corinthe. And he 2  
 fonde a man, a Jewe, Aquila bi name, of

q with o. r neither hath nede r. s in brething r. t on N. u Om. os pr. m. v Om. sx.  
 w dwelling o. x Om. oo. y Om. sx. z Om. N. a For v. b and wee x. c also v. Om. x. d kyn r.  
 e kyn r. f gesse o. g Om. oqvx. h that godly r. i to be sx. is v. k Om. gv. l or o. m and x.  
 n or N. either v fere passim. o dispisith r. p and now v. q schal v. r demen s. deme vx. s and  
 3af feith r. t alle men v. u and reyside r. v Om. x. w herden N. x Om. x. y eftsoone x.  
 z thees thenges o. this T. a Om. v. b summen qv. c cleueden v. d and bileueden v. e Om.  
 qvx. g a grete GMPT. h in s. i Gloss om. in x. k Om. G pr. m. MPT. l Poul 3ede v. m and cam r.  
 n he foond v. o a Jew r.

e Om. E10g pr. m. ka. f he is I. g that is, sacrifices offrid to him bi mannes hondis o marg. h that  
 is, of Adam, the first man K marg. i Om. EQGK. k now he I. l and E1G. m summe KQRka. n whom I.  
 o that is, a greete man of comune scole K marg.

\* by mannis  
 hondis; that is,  
 bi sacrifices of-  
 frid to him,  
 with mannes  
 hondis. Lire  
 here. ve.

† and 3af feith;  
 of rising a3en  
 to comynge;  
 for the rysing  
 a3en of Crist is  
 cause and en-  
 sampler of  
 oure rising a3en  
 to comynge.  
 Lire here. ve.

bi kynde, that late cam fro Italie, and Priscille, his wyf, for that Claudius comaundide alle Jewis for<sup>o</sup> to departe fro Rome, cam<sup>p</sup> to hem. And<sup>q</sup> for he was of the same craft, he dwellide at hem, and wrouzte; sothli<sup>r</sup> thei weren of cenefectorie<sup>s</sup> craft, *that is, to make hilingis<sup>t</sup> to trauelinge men.* And he disputide in the synagoge by ech saboth, 'by twixe<sup>u</sup> puttinge the name of the<sup>v</sup> Lord Jhesu; and he softly<sup>w</sup> counceillide to<sup>x</sup> Jewis and Greekis. Sotheli whanne Silas and Tymothe camen fro Macedonye, Poul 3af bisynesse to the word, witnessinge<sup>y</sup> to the<sup>z</sup> Jewis, 'Jhesu for to be<sup>a</sup> Crist. Forsothe 'hem a3en seyinge and blasfemyng<sup>b</sup>, he schakyng<sup>c</sup> of<sup>d</sup> his clothis, seide<sup>e</sup> to hem, 3oure blood on 3oure heed; I clene<sup>s</sup> fro hennis forth, schal<sup>h</sup> go to hethene men. And he passinge<sup>i</sup> themnis, entride<sup>k</sup> into the hous of sum iust man, by name Tyte, worschippinge God, whos hous was ioyned to the synagoge. Crispe sothli, prince of the synagoge, bileuyde to the Lord, with al his hows. And manye of the Corinthians heeringe<sup>l</sup> bileuyden, and weren cristenyd. Forsoth the Lord seide by ny3te to Poul by a visioun, Nyle thou drede, but spek, and be not stille; for which thing I am with thee, and no man schal be put to thee that he anoye<sup>m</sup> thee, for moche peple is to me in this citee. Forsoth he saat<sup>n</sup> ther a 3eer and sixe monethis, techinge at hem the<sup>o</sup> word<sup>p</sup> of 'the Lord<sup>q</sup>. Sothli Gallion<sup>r</sup> proconsul of Achaye, Jewis<sup>s</sup> risen<sup>t</sup> vp<sup>u</sup> with oon ynwitt<sup>v</sup>, 'or wille<sup>w</sup>, into<sup>x</sup> Poul, and ledde hym to<sup>y</sup> the<sup>z</sup> dom, seiynge<sup>a</sup>, For<sup>b</sup> a3ens the lawe this counceilith men for<sup>c</sup> to worschipe God. Sothli 'Poul bigynnyng<sup>d</sup> for<sup>e</sup> to opene the mouth, Gallion seide to Jewis, Forsoth

Ponte bi kynde, that late cam from Ytalie, and Priscille, his wijf, for that<sup>p</sup> Claudius comaundide alle Jewis to departe fro Rome; and he cam to hem. And for<sup>q</sup> he was of the same craft, he dwellide with hem, and wrouzte<sup>†</sup>; and thei weren of roopmakeris craft. And he<sup>4</sup> disputide in the synagoge bi ech sabat, puttyng<sup>e</sup> among the name of the Lord Jhesu; and he counselide Jewis and Grekis. And whanne Silas and Tymothe<sup>5</sup> the camen fro Macedonye, Poul 3af bisynesse to the word, and witnesside to the Jewis, that Jhesu is Crist. But whanne<sup>6</sup> thei a3enseiden and blasfemyden, he schoke awei hise clothis, and seide to hem, 3oure blood *be* on 3oure heed; Y schal be clene from hennus forth, and<sup>r</sup> schal go to hethene men. And he pass-<sup>7</sup> ide fro thennus, and entride in to the hous of a iust man, Tite bi name, that worschipide God, whos hous was ioyned to the synagoge. And Crispe, prince of<sup>8</sup> the synagoge, bileuede to the Lord, with al his hous. And many of the Corinthians herden, and bileueden, and weren cristened. And the Lord seide bi ny3t<sup>9</sup> to Poul bi a visioun, Nyle thou drede, but speke, and be not stille; for Y am<sup>10</sup> with thee, and no man schal be put to thee to noye<sup>s</sup> thee, for<sup>t</sup> myche puple is to me in this citee. And he dwellide<sup>11</sup> there a 3eer and sixe monethis, techinge among hem the word of God. But<sup>12</sup> whanne Gallion was proconsul of Aeaye, Jewis risen vp with oo wille a3ens Poul, and ledden hym to the doom, and seiden,<sup>13</sup> A3ens the lawe this<sup>u</sup> counselith men to worschipe God. And whanne Poul bi-<sup>14</sup> gan to opene his mouth, Gallion seide to the Jewis, If there were ony wickid

† wrouzte; Poul wrouzte in this craft, and made tabernaclis other tentis, to gete his lyflood; that he schulde not greue hem to whiche he prechide, in takinge costis of hem; and that false apostlis, that prechiden for coneitise, schulden be put away bi this. Lire here. ve.

<sup>o</sup> Om. *sx.* <sup>p</sup> and he cam *v.* <sup>q</sup> Om. *o.* <sup>r</sup> forsothe *o.* <sup>s</sup> cenefectories *o.* <sup>t</sup> *roopis, either hylngis v.* <sup>u</sup> bitwen *sx.* <sup>v</sup> oure *o.* <sup>w</sup> Om. *v.* <sup>x</sup> Om. *v.* <sup>y</sup> and witnessede *v.* <sup>z</sup> Om. *o.* tho *sx.* <sup>a</sup> Jhesu to be *sx.* that Jhesu is *v.* <sup>b</sup> whanne thei a3enseiden and blasfemyden *v.* <sup>c</sup> schook *v.* <sup>d</sup> Om. *n.* away *v.* <sup>e</sup> and seide *v.* <sup>f</sup> in *qsx.* of *T.* *be on v.* <sup>g</sup> schal be clene *v.* <sup>h</sup> and schal *v.* <sup>i</sup> passide fro *v.* <sup>k</sup> and entride *v.* <sup>l</sup> herden and *v.* <sup>m</sup> noye *GMNPTVX.* <sup>n</sup> dwellide *v.* <sup>o</sup> in the *n.* <sup>p</sup> woordis *n.* <sup>q</sup> God *v.* <sup>r</sup> whanne Gallyon was *v.* <sup>s</sup> the Jewis *GMPT.* <sup>t</sup> riseden *v.* <sup>u</sup> Om. *qsx.* <sup>v</sup> witt *o.* wille *v.* <sup>w</sup> Om. *ovx.* <sup>x</sup> a3ens *v.* <sup>y</sup> in to *G pr. m.* <sup>z</sup> Om. *o.* <sup>a</sup> and seyden *v.* <sup>b</sup> Om. *v.* <sup>c</sup> Om. *sx.* <sup>d</sup> whanne Poul bigan *v.* <sup>e</sup> Om. *qsx.*

<sup>p</sup> Om. *k pr. m.* <sup>q</sup> for that *k.* <sup>r</sup> and I *iko.* <sup>s</sup> anoye *R.* <sup>t</sup> Om. *gk pr. m.* <sup>u</sup> he this *I.*

if ther were ony wickid<sup>f</sup> thing, or<sup>g</sup> worst  
 trespas, 3e men Jewis, rlytly I schulde sus-  
 15 teyne<sup>h</sup> 3ou; forsoth if questionns ben of the  
 word, and names of 3oure lawe, 3e<sup>i</sup> silf se;  
 I wole<sup>k</sup> not be domesman of thes wordis<sup>l</sup>.  
 16 And he drof them fro the<sup>m</sup> dom place.  
 17 Forsothe alle takynge<sup>n</sup> Sostenen, prince of  
 the synagoge, smytten<sup>o</sup> him bifore the dom  
 place; and no thing of these was to charge  
 18 to Gallion. Poul forsothe whanne 3it he  
 hadde susteyned<sup>p</sup> many dayes, seiynge<sup>q</sup>  
 far wel to bretheren, by<sup>r</sup> boot cam<sup>s</sup> to  
 Sirie, and 'with him<sup>t</sup> Priscille and A-  
 quy<sup>u</sup>, the<sup>v</sup> whiche hadden clippid<sup>vv</sup> to  
 hem<sup>w</sup> the<sup>x</sup> heed<sup>y</sup> in Tencris<sup>z</sup>; 'sothli thei  
 19 hadden<sup>a</sup> a vow. And he cam to Ephesy,  
 and there he lefte hem; sothli he goynge<sup>b</sup>  
 into the synagoge, disputide<sup>c</sup> with Jewis.  
 20 Sothli 'hem preiynge<sup>d</sup> that he schulde  
 21 dwelle more tyme, he consentide not, but  
 he makinge<sup>e</sup> farwel, and seiynge<sup>f</sup>, 'It bi-  
 houeth me for<sup>g</sup> to make the solempne<sup>h</sup>  
 day comynge to<sup>i</sup> at Jerusalem, and<sup>k</sup> eft I  
 schal turne a3en to 3ou. 'God willinge<sup>l</sup>,  
 22 wente<sup>m</sup> forth fro Ephesi. And he com-  
 ynge<sup>n</sup> down to<sup>nn</sup> Cesarie, stizede<sup>o</sup> vp, and  
 grette the chirche, and cam down to An-  
 23 tiochie. And, there<sup>p</sup> somewhat of tyme  
 maad<sup>q</sup>, he wente forth, walkinge by ordre  
 thorw the cuntree of Galathie, and Frigie,  
 24 confermynge<sup>r</sup> alle disciplis<sup>s</sup>. Sothli sum  
 Jew, Apollo by name, a man of Alysau-  
 dre<sup>ss</sup> of kynde, a man eloquent, cam to  
 25 Ephesie, myzti<sup>t</sup> in scripturis. This man  
 was tauzt the wey of the Lord, and fer-  
 uent<sup>u</sup> in spirit spak<sup>v</sup>, and tauzte diligentli  
 tho thingis that weren of Jhesu, know-  
 26 inge<sup>w</sup> oonli the bapty m of John. Sothli  
 this man bigan for<sup>x</sup> to do tristily in the  
 synagoge. Whom whanne Priscille and  
 Aquyla herden, thei token 'him to<sup>y</sup>, and

thing, ether yuel trespas, 3e Jewis, rlytli  
 Y schulde suffre 3ou; but if questionns 15  
 ben<sup>v</sup> of the word, and of names of 3oure  
 lawe, bisee 3ou<sup>w</sup> silf; Y wole not be  
 domesman of these thingis. And he 16  
 droof hem fro the doom place. And 17  
 alle<sup>t</sup> token Sostenes, prince of the syna-  
 goge, and smoten him bifor the doom  
 place; and no thing of these was to  
 charge to Gallion. And whanne Poul 18  
 hadde abidun many daies, he seide fare  
 wel to britheren, and bi boot cam<sup>x</sup> to  
 Syrie<sup>t</sup>. And Priscille and Aquila camen  
 with hym, whiche hadden clippid his  
 heed in Tencris; for he had a vow. And 19  
 he cam to Effesie, and there he lefte  
 hem; and he 3ede in to the synagoge,  
 and disputide with Jewis. And whanne 20  
 thei preieden, that he schulde dwelle more  
 time, he consentide not, but he made 21  
 'fare wel<sup>y</sup>, and seide, Eft Y schal turne  
 a3en to 3ou, if God wole; and he wente  
 forth fro Effesi. And he cam down to 22  
 Cesarie, and he<sup>z</sup> 3ede vp, and grette the  
 chirche, and cam down to Antiochie. And 23  
 whanne he hadde dwellide there sum-  
 what of time, he wente forth, walkinge  
 bi rewe<sup>a</sup> thorou the cuntrei of Galathie,  
 and Frigie, and confermyde alle the dis-  
 disciplis. But a Jewe, Apollo bi name, a 24  
 man of Alisaundre of kinde, a man elo-  
 quent, cam to Effesie; and he was myzti  
 in scripturis<sup>b</sup>. This man was tauzt the 25  
 weie of the Lord, and was feruent in  
 spirit, and spak, and tauzte diligentli tho  
 thingis that weren of Jhesu, and knew  
 oonli the bapty m of Joon. And this 26  
 man bigan to do tristili in the synagoge.  
 Whom whanne Priscille and Aquila  
 herden, thei token hym, and more dili-  
 gentli expowndeden to hym the weie of

† that is, alle  
 the mynystris of  
 the proconsul,  
 that ben wont  
 to hurle away  
 with buffatis  
 hem that ben  
 put so awaye of  
 the iuge. *Lire  
 here. ve.*

‡ cam to Sirie;  
 that is, toward  
 Sirie, for thanne  
 he cam to Effes-  
 sus, which is  
 not in Sirie, but  
 in Asie. *ve.*  
 This clause, *It  
 bihoueth, etc.*  
 til thidir, at Je-  
 rusalem, is not  
 of the text, nei-  
 ther is had in  
 bookis amend-  
 id; for Poule  
 3ede not thanne  
 to Jerusalem,  
 but longe aftir.  
*v. to Cesarie;*  
 which is the  
 cheef citee of  
 Capadocie, as  
 the Glose seith;  
 an other Cesa-  
 rie of Filip is in  
 the prouynce of  
 Fenyce, and  
 another Cesarie  
 is in Palesteyn.  
*Lire here. ve.*

<sup>f</sup> wicke *sx.* <sup>g</sup> either *v pass. fere.* <sup>h</sup> suffre *v.* <sup>i</sup> 3e 3ou *M. 3ou sx.* <sup>k</sup> nil o. <sup>l</sup> thingis *v.*  
<sup>m</sup> Om. *N.* <sup>n</sup> taken *v.* <sup>o</sup> and smytiden *v.* <sup>p</sup> abeden *v.* <sup>q</sup> seide *v.* <sup>r</sup> and bi *v.* <sup>s</sup> he cam *s.*  
<sup>t</sup> Om. *v.* <sup>u</sup> Aquila camen with him *v.* <sup>v</sup> Om. *v.* <sup>vv</sup> clippen *v.* <sup>w</sup> him *v.* <sup>x</sup> Om. *T.* <sup>y</sup> heued *or.*  
<sup>z</sup> Tencris *toun MPT.* <sup>a</sup> for he hadde *v.* <sup>b</sup> 3ede *v.* <sup>c</sup> and disputide *v.* <sup>d</sup> whanne thei preieden *v.*  
<sup>e</sup> made *v.* <sup>f</sup> seide *v.* <sup>g</sup> Om. *sx.* <sup>h</sup> Om. *T.* <sup>i</sup> Om. *s.* <sup>k</sup> Om. *v.* <sup>l</sup> if God wole *v.* <sup>m</sup> he went  
*MPTY sec. m.* and he wente *v.* <sup>n</sup> cam *v.* <sup>nn</sup> fro o. <sup>o</sup> and stizede *v.* <sup>p</sup> whanne he hadde dwellid there *v.*  
<sup>q</sup> Om. *v.* <sup>r</sup> and confermyde *v.* <sup>s</sup> the disciplis *GMPTY sec. m.* <sup>ss</sup> Alexandryne *M.* <sup>t</sup> and he was myzty *v.*  
<sup>u</sup> was feruent *v.* <sup>v</sup> and spak *v.* <sup>w</sup> and knew *v.* <sup>x</sup> Om. *sx.* <sup>y</sup> to hym *v pr. m.* hym *v sec. m.*

<sup>v</sup> Om. *A pr. m.* <sup>w</sup> 3our *E.* <sup>x</sup> he cam *IK.* <sup>y</sup> fare wel to britheren *R.* <sup>z</sup> Om. *rg.* <sup>a</sup> ether ordre *K*  
*marg.* <sup>b</sup> scripture *A.*

more diligently expowndeden to him the  
27 wey of the Lord. Sothli whanne he  
wolde go to<sup>z</sup> Achaie, bretheren monestid<sup>a</sup>,  
'or *councelid*<sup>b</sup>, writen<sup>c</sup> to disciplis<sup>d</sup>, that  
thei schulden resceyue him; which whanne  
he cam, 3af moche to hem that bileu-  
28 yden. Forsothe<sup>e</sup> he greetly ouercam Jewis,  
schewinge<sup>f</sup> openly by scripturis, 'Jhesu for  
to be<sup>g</sup> Crist.

## CAP. XIX.

1 Forsoth it is<sup>h</sup> don, whanne Apollo was  
at Corinthe, that<sup>i</sup> the hizer<sup>k</sup> partis<sup>l</sup> gon,<sup>ll</sup>  
Poul<sup>m</sup> cam to Ephesi, and fond summe<sup>n</sup>  
2 of disciplis<sup>o</sup>. And he seide to hem, If<sup>p</sup>  
3e han resceyued the Hooli Gost bileu-  
ynge<sup>q</sup>? And thei seiden to him, But ne-  
thir we han herd, if the Hooli Gost is.  
3 Sothly he seith<sup>r</sup>, Therefore in what thing  
ben 3e baptysid? Whiche<sup>s</sup> seiden, In bap-  
4 tym<sup>t</sup> of John. Forsoth Poul seide, John  
baptyside in bapty m of penaunce the pe-  
ple, seyinge<sup>u</sup>, that thei schulde byleue  
into<sup>v</sup> him that was to comynge<sup>w</sup> aftir him,  
5 that is, into<sup>x</sup> Jhesu. 'These thingis herd<sup>y</sup>,  
thei ben<sup>z</sup> baptysid in the name of the Lord  
6 Jhesu. And whanne Poul hadde putt to  
hem the<sup>a</sup> hondis, the Hooli Gost cam on  
hem, and thei spaken with langagis, and  
7 prophesieden. Forsoth alle weren almost  
8 twelue men. Sothli he gon<sup>b</sup> into the sy-  
nagoge, 'with trist spak<sup>c</sup>, by thre monethis  
disputinge and softli<sup>d</sup> mouynge<sup>e</sup> of the  
9 kyngdom of God. Sothli whanne summe  
weren endurid, 'or *maad hard*<sup>f</sup>, and bi-  
leuyden not, cursinge<sup>g</sup> the wey of the  
Lord bifore multitude<sup>h</sup>, he goynge<sup>i</sup> away  
fro hem, departide<sup>k</sup> disciplis<sup>l</sup>, 'ech day dis-  
putinge<sup>m</sup> in scole<sup>n</sup> of sum tyraunt<sup>o</sup>, 'or  
10 *strong man*<sup>p</sup>. This is<sup>q</sup> don by twey<sup>r</sup>  
3eeris<sup>s</sup>, so that alle that dwelliden in Asie  
herden the word of 'the Lord<sup>t</sup>, Jewis and

the Lord. And whanne he wolde go to<sup>z</sup>  
Achaie, britheren excitiden<sup>l</sup>, and wroten<sup>m</sup>  
to the disciplis, that thei schulden res-  
seyue hym; which whanne he cam, 3af  
myche<sup>n</sup> to hem that bileueden. For he<sup>28</sup>  
greetly ouercam Jewis, and schewide  
opynli bi scripturis, that Jhesu is Crist.

## CAP. XIX.

And it bifelle, whanne Apollo was at<sup>1</sup>  
Corinthi, that Poul whanne he hadde go  
the hizer coostis, he cam to Efesie, and  
foond summe of<sup>o</sup> disciplis. And he seide<sup>2</sup>  
to hem, Whethir 3e that bileuen han  
resceyued the Hooli Goost? And thei  
seiden to hym, But nether 'han we<sup>p</sup> herd,  
if the Hooli Goost is. And he seide,<sup>3</sup>  
Therfor in what thing ben 3e baptysid?  
And thei seiden, In the bapty m of Joon.  
And Poul seide, Joon baptyside the puple<sup>4</sup>  
in bapty m of penaunce, and tauzte, that  
thei schulden bileue in hym that was to  
comynge 'after hym<sup>r</sup>, that is, in Jhesu.  
Whanne thei herden these thingis, thei<sup>5</sup>  
weren baptysid in the name of the Lord  
Jhesu. And whanne Poul hadde leid on<sup>6</sup>  
hem his hoondis, the Hooli Goost cam  
in<sup>s</sup> hem, and thei spaken with langagis,  
and profecieden. And alle weren almost<sup>7</sup>  
twelue men. And he 3ede in to the<sup>8</sup>  
synagoge, and spak with trist thre mo-  
nethis, disputinge and trefinge of the  
kingdom of God. But whanne summe<sup>9</sup>  
weren hardid, and bileueden not, and  
cursiden the weie of the Lord bifore the  
multitude, he 3ede awei fro hem, and  
departide the disciplis, and disputide in  
the scole of a myzti man eche dai. This<sup>10</sup>  
was doon bi twei 3eeris, so that alle that  
dwelliden in Asie herden the word of the

<sup>z</sup> into *q sec. m.* <sup>a</sup> excitiden *v.* <sup>b</sup> Om. *qrx.* <sup>c</sup> and wroten *v.* <sup>d</sup> the disciplis *MPT.* <sup>e</sup> For *v.*  
<sup>f</sup> and schewide *v.* <sup>g</sup> Jhesu to be *sx.* that Jhesu is *v.* <sup>h</sup> was *v.* <sup>i</sup> that Poul *MP.* that Poule, whanne he  
hadde goo *v.* <sup>k</sup> hize *v.* <sup>l</sup> parties *s.* <sup>ll</sup> Om. *v.* <sup>m</sup> Om. *MP.* <sup>n</sup> of summe *v.* <sup>o</sup> the disciplis *G.* <sup>p</sup> Wher  
bileuynge *v.* <sup>q</sup> Om. *v.* <sup>r</sup> seide *v.* <sup>s</sup> The whiche *qsx.* <sup>t</sup> the bapty m *v.* <sup>u</sup> and tauzte *v.* <sup>v</sup> to *o.*  
<sup>w</sup> comen *sx.* <sup>x</sup> Om. *o.* <sup>y</sup> Whanne thei herden these thingis *v.* <sup>z</sup> weren *v.* <sup>a</sup> Om. *x.* <sup>b</sup> 3ede *v.*  
<sup>c</sup> and spak with trist *v.* <sup>d</sup> sotelly *o.* Om. *v.* <sup>e</sup> trefinge *v.* <sup>f</sup> Om. *qx.* or *hardid s.* <sup>g</sup> and cursiden *v.*  
<sup>h</sup> the multitude *MPQSTX.* <sup>i</sup> 3ede *v.* <sup>k</sup> and departide *v.* <sup>l</sup> the disciplis *GMPT.* <sup>m</sup> and disputide *v.*  
<sup>n</sup> the scoles *o.* <sup>o</sup> myzty man eche day *v.* <sup>p</sup> Om. *orx.* <sup>q</sup> was *v.* <sup>r</sup> two *MPTX.* <sup>s</sup> 3er *sx.* <sup>t</sup> God *o.*

<sup>l</sup> axiden *k.* <sup>m</sup> wroten *EIREß.* <sup>n</sup> *counfort o marg.* <sup>o</sup> of the *KRAHK.* <sup>p</sup> we han *EKRBCeghaß.* we  
haue *i.* we *k.* <sup>q</sup> the bapty m *hko.* <sup>r</sup> Om. *b pr. m. g.* <sup>s</sup> in to *KR sec. m.*

11 hethene men. And<sup>u</sup> vertues whiche euere<sup>v</sup>  
 12 the Lord<sup>w</sup> dide<sup>x</sup> by the hond of Poul, so  
 that on syke men the<sup>y</sup> sudaries, *'or swet-  
 yng clothis<sup>z</sup>, or<sup>a</sup> nyzt clothis<sup>b</sup>, or girdils,*  
 weren<sup>c</sup> borun fro his body, and sikenessis  
 departiden fro hem, and wickide<sup>d</sup> spiritis  
 13 wenten out. Forsothe and summe of the  
 Jewis exorcistis, *or coniureris,* comynge<sup>e</sup>  
 aboute, temptide for<sup>f</sup> to inlepe<sup>g</sup> the name  
 of the Lord Jhesu Crist on hem that had-  
 den yuele spiritis, seiynge<sup>h</sup>, I coniure 3ou<sup>i</sup>  
 14 by Jhesu, whom Poul prechith. Sotheli  
 ther weren summe seuene sones of a  
 Jewe, Sceue<sup>j</sup>, prince of prestis, that diden  
 15 this thing. Sothli the yuel spirit answer-  
 inge<sup>k</sup>, seide to hem, I haue<sup>l</sup> knowe Jhesu,  
 and I woot<sup>m</sup> Poul; forsoth<sup>n</sup> whiche<sup>o</sup> ben  
 16 3e? And the man in which<sup>p</sup> was the  
 worste deuel, 'lippinge into<sup>q</sup> hem, and  
 hauynge<sup>r</sup> lordschip<sup>s</sup> of bothe, was<sup>t</sup> strong  
 azens hem, that<sup>u</sup> thei<sup>v</sup> nakid and woundid  
 17 fledden<sup>w</sup> away fro that hous. Forsoth this  
 thing was maad knowun to alle Jewis<sup>x</sup>  
 and hethene men, that dwelliden at Ephesi;  
 and drede fel doun on hem alle, and thei  
 magnyfiden the name of the<sup>y</sup> Lord Jhesu.  
 18 And manye of<sup>z</sup> men<sup>a</sup> bileuynge camen,  
 19 knowlechinge and tellinge her dedis. So-  
 theli manye of hem that sueden curiouse  
 thingis, brouzten to gidere bookis, and  
 brennyden hem bifore alle men; and the<sup>b</sup>  
 prisic<sup>c</sup> of hem<sup>d</sup> acountid<sup>e</sup>, thei founden  
 20 money of fifty thousynd pens; so strongly  
 the word of God wexide<sup>f</sup>, and was con-  
 21 fermyd. Sothli<sup>g</sup> thes thingis fulfillid<sup>h</sup>,  
 Poul purposide in spirit, Macedonye<sup>i</sup> pass-  
 id and Achaye, for<sup>k</sup> to go to Jerusalem,  
 seiynge<sup>l</sup>, For aftir that I schal<sup>m</sup> be there,  
 22 it bihoueth me for<sup>n</sup> to se<sup>o</sup> Rome. Forsoth  
 he sendinge<sup>p</sup> into Macedonye tweyne<sup>q</sup> of

Lord, Jewis and hethene men. And God<sup>11</sup>  
 dide vertues not smale bi the hoond of  
 Poul, so that on sijk men<sup>t</sup> the sudaries<sup>u</sup> 12  
 weren borun fro his bodye, and sijknessis  
 departiden fro hem, and wickid spiritis  
 wenten out. But also summe of the<sup>v</sup> 13  
 Jewis exorsistis<sup>w</sup> 3eden aboute, and as-  
 saieden to clepe the name of the Lord  
 Jhesu Crist on hem that hadden yuele  
 spiritis, and seiden, Y coniure 3ou bi  
 Jhesu, whom Poul prechith. And ther 14  
 weren seuene sones of a Jewe<sup>x</sup>, Steuen<sup>y</sup>,  
 a prince of preestis, that diden this thing.  
 But the yuel spirit answeride, and seide 15  
 to hem, Y knowe Jhesu, and Y knowe  
 Poul; but who ben 3e? And the man 16  
 in which was the worste deuel, lippide  
 on hem, and hadde<sup>z</sup> victorie of<sup>a</sup> bothe,  
 and was stronge azens hem, that thei  
 nakid and woundid fledden awei fro that  
 hous. And this thing was maad knowun 17  
 to alle the<sup>b</sup> Jewis and to<sup>c</sup> hethene men,  
 that dwelliden<sup>d</sup> at Effesie; and drede  
 felle doun on hem alle, and thei magny-  
 fiden the name of the Lord Jhesu. And 18  
 many men bileueden, and camen, know-  
 lechinge and tellynge her dedis. And 19  
 manye of them that sueden curiouse  
 thingis<sup>e</sup>, brouzten togidere bookis, and  
 brennedem hem bifore alle men; and  
 whanne the prices of tho weren acountid,  
 thei founden monei of fifti thousynd  
 pens; so strongli<sup>f</sup> the word of God wex-  
 20 ide, and was confermyd. And whanne 21  
 these thingis weren fillid, Poul purposide  
 in spirit, aftir that Macedony was passid  
 and Acaie, to go to Jerusalem, and seide,  
 For aftir that Y schal be there, it bihou-  
 eth me 'to se also<sup>g</sup> Rome. And he sente 22  
 in to Macedonye twey *men*, that<sup>h</sup> myn-

<sup>u</sup> Om. *TV*. <sup>v</sup> Om. *V*. <sup>w</sup> God *MPTV*. <sup>x</sup> dide vertues not litel *V*. <sup>y</sup> Om. *SX*. <sup>z</sup> Om. *OX*. <sup>a</sup> Om. *O*.  
<sup>b</sup> Om. *O*. <sup>c</sup> that weren *QSA*. <sup>d</sup> wicke *SX*. <sup>e</sup> goinge *V*. <sup>f</sup> Om. *SX*. <sup>g</sup> clepe *V*. <sup>h</sup> and seiden *V*.  
<sup>i</sup> Om. *V*. <sup>j</sup> Steuen *NO*. Sceue by name *T*. Steue *V*. <sup>k</sup> answeride and *V*. <sup>l</sup> Om. *V*. <sup>m</sup> knowe *V*.  
<sup>n</sup> but *V*. <sup>o</sup> who *MPT*. whos *V*. <sup>p</sup> whom *MPT*. <sup>q</sup> lippide on *V*. <sup>r</sup> hadde *V*. <sup>s</sup> the lordshipe *SX*. <sup>t</sup> and  
 was *V*. <sup>u</sup> so that *GMPT*. <sup>v</sup> Om. *GMP*. <sup>w</sup> thei fledden *GMPT*. <sup>x</sup> the Jewis *MT*. <sup>y</sup> oure *Q*. <sup>z</sup> Om. *MPT*.  
<sup>a</sup> hem *Q*. <sup>b</sup> whanne the *V*. <sup>c</sup> preestis *GT*. <sup>d</sup> thoo *V*. <sup>e</sup> weren acountid *V*. <sup>f</sup> wex *SX*. <sup>g</sup> Forsothe *O*.  
<sup>h</sup> whanne these thingis weren fillid *V*. <sup>i</sup> aftir that Macidonie was *V*. <sup>k</sup> Om. *SX*. <sup>l</sup> and seide *V*.  
<sup>m</sup> haue *O*. <sup>n</sup> Om. *SX*. <sup>o</sup> see also *V*. <sup>p</sup> sente *V*. <sup>q</sup> two *GMPSTX*.

<sup>t</sup> Om. *k pr. m*. <sup>u</sup> ether swetinge clothes *K marg*. <sup>v</sup> Om. *k pr. m*. <sup>w</sup> exorsistis *IKK*. or *coniurers*  
*I sec. m. marg*. <sup>x</sup> cruel Jewe *R*. <sup>y</sup> Stene *Ebcg*. that is, a man *K marg*. Scene *K sec. m. a*. <sup>z</sup> he hadde *R*.  
<sup>a</sup> on *R*. <sup>b</sup> Om. *CEIKMQUXabcceghkooaB*. <sup>c</sup> Om. *R*. <sup>d</sup> dwellen *Eg*. <sup>e</sup> that is, *wicche craftis o et v marg*.  
<sup>f</sup> stronge *b*. <sup>g</sup> also to se *qgk*. <sup>h</sup> and *R*.

men mynstringe to him, Tymothe and Eraste, dwellide<sup>r</sup> at a tyme in Asie. 23 Therefore<sup>s</sup> ther<sup>t</sup> was maad in that day 'a sturbling<sup>u</sup> 'not leest<sup>v</sup>, of<sup>w</sup> the wey of the 24 Lord. Forsoth<sup>x</sup> sum man, Demetrie by name, argentarie<sup>y</sup>, makinge<sup>z</sup> siluerene housis<sup>a</sup> to Dian, 'that is<sup>b</sup>, fals<sup>c</sup> goddesse<sup>d</sup>, 3af<sup>e</sup> to crafty men 'not litil<sup>f</sup> wynnyng; 25 whom<sup>g</sup> he clepinge<sup>h</sup> to gidere, and hem that weren suche manere<sup>i</sup> werk men, seide<sup>k</sup>, Men, 3e witen for<sup>l</sup> of this craft 'is to 3ou 26 wynnyng<sup>m</sup>; and 3e seen and heeren, for<sup>n</sup> not oonly of Ephesi, but almost of al Asie, this Poul councelinge<sup>o</sup> turneth away moche cumpany<sup>p</sup>, seiynge<sup>q</sup>, for<sup>r</sup> thei ben not god- 27 dis, that ben maad by hondis. Forsoth<sup>s</sup> not oonli this part schal be in perel to vs, for<sup>t</sup> to come into reprof, but<sup>u</sup> the temple of greet Dian schal be acountid<sup>v</sup> into<sup>w</sup> no3t; but and the mageste of hir schal be<sup>x</sup> destroyed, whom al Asie worschipith and 28 the world. 'These thingis herd<sup>y</sup>, thei 'ben fulfillid<sup>z</sup> with ire, and cryeden, seiynge, 29 Greet<sup>a</sup> Dian<sup>b</sup> of Ephesians. And the citee 'is fulfillid<sup>c</sup> with confusioun, and thei maden a sawt with<sup>cc</sup> 'oon ynwit<sup>d</sup>, 'or wille<sup>e</sup>, in to the teatre, or comune biholdyng place, 'Gayus rauyschid<sup>f</sup> and Aristark, 30 men of Macedonye, felowis of Poul. Sothli 'Poul willinge<sup>g</sup> for<sup>h</sup> to<sup>i</sup> entre into the 31 peple, disciplis<sup>k</sup> suffriden not. Forsoth summe<sup>l</sup> and<sup>m</sup> of the princes of Asie, that weren his frendis, senten to him, prei- ynge<sup>n</sup>, that he schulde not 3yue him silf 32 into the teatre. Sothli othere men cry- eden othir thing<sup>o</sup>; sothli<sup>p</sup> the chirche was confusid, and manye wisten not of<sup>q</sup> what 33 cause thei camen to gidere. Sothli of the companye thei withdrawen<sup>r</sup> sum man Ali-

ystriden to hym, Tymothe, and Eraste, and he dwellide for a tyme in Asie. And a greet troubling was maad in that 23 dai, of the weie of the Lord. For a 24 man, Demetrie bi name, a worcher<sup>i</sup> in<sup>k</sup> siluer, makide<sup>l</sup> siluer<sup>m</sup> housis to Diane<sup>n</sup>, and 3af to crafti men myche wynnyng; which he<sup>o</sup> clepide togidere 'hem that 25 weren<sup>p</sup> suche maner werkmē, and seide, Men, 3e witen that of this craft wyn- nyng is to vs; and 3e seen and heeren, 26 that this Poul counselith and turneth awei myche puple, not oonli of Effesie, but almost of<sup>q</sup> al Asie, and seith, that thei ben not goddis, that ben maad with hoondis. And not oonli this part schal 27 be in perel to vs, to come in to reproof, but also the temple of the greet Dian schal be acountid in to nou3t; 3he, and the maieste of hir schal bigynne to be destried, whom al Asie and the world worschipith. Whanne these thingis 28 weren herd, thei weren fillid with ire, and crieden, and seiden, Greet is the Dian of Effesians<sup>r</sup>. And the citee was 29 fillid with confusioun, and thei maden an<sup>s</sup> asaut with oon wille in to the tea- atre<sup>t</sup>; and tooken Gayus and Aristark, men of Macedonye, felawis of<sup>u</sup> Poul. And whanne Poul would haue entrid in 30 to the peple, the disciplis suffriden not. And also summe of the princis of Asie, 31 that weren hise frendis, senten to him, and preieden, that he schulde not 3yue hym silf in to the teatre. And othere 32 men crieden othir thing; for the chirche was confusid, and many wisten not for what cause thei weren come togidere. But of the puple thei drowen awei oon 33

<sup>r</sup> he dwelte *P.* he dwellide *MTY sec. m.* and he dwellide *V.* <sup>s</sup> Forsothe *V.* <sup>t</sup> a greet troubling *V.* <sup>u</sup> a turbling *AMNY.* a trublyng *GQSTX.* a tourbelyng *O.* turbling *P.* *Om. V.* <sup>v</sup> *Om. V.* <sup>w</sup> in *QSX.* <sup>x</sup> For *V.* <sup>y</sup> an argentarie *N.* a worchere in siluer *V.* <sup>z</sup> makide *V.* <sup>a</sup> house *G.* <sup>b</sup> *Om. X.* <sup>c</sup> a fals *GMPTY.* *Om. X.* <sup>d</sup> *Om. X.* <sup>e</sup> and 3af *V.* <sup>f</sup> myche *V.* <sup>g</sup> whiche *V.* <sup>h</sup> clepide *V.* <sup>i</sup> *Om. N.* <sup>k</sup> and seide *V.* <sup>l</sup> that *V.* <sup>m</sup> wynnyng is to vs *V.* <sup>n</sup> that *V.* <sup>o</sup> counceileth and *V.* <sup>p</sup> companyes *O.* <sup>q</sup> and seith *V.* <sup>r</sup> that *OV.* <sup>s</sup> Sothely *O.* <sup>t</sup> *Om. SX.* <sup>u</sup> but also *V.* <sup>v</sup> counted *SX.* <sup>w</sup> to *Q.* <sup>x</sup> bigynne to be *V.* <sup>y</sup> Whanne these thingis weren herd *V.* <sup>z</sup> weren fillid *V.* <sup>a</sup> Greet is *V.* <sup>b</sup> the Deane *X.* <sup>c</sup> was fillid *V.* <sup>cc</sup> of *V.* <sup>d</sup> oo wille *V.* <sup>e</sup> *Om. OVX.* <sup>f</sup> and rauyschen Gayus *V.* <sup>g</sup> whanne Poul wolde *V.* <sup>h</sup> *Om. SVX.* <sup>i</sup> *Om. FX.* <sup>k</sup> the disciplis *MPY sec. m.* <sup>l</sup> summen *T.* also summe *V.* <sup>m</sup> *Om. TV.* <sup>n</sup> and preieden *V.* <sup>o</sup> thenges *O.* <sup>p</sup> for *V.* <sup>q</sup> or *V.* <sup>r</sup> drowen doun *V.*

<sup>i</sup> that is, a maker of housis to false goddis *K marg.* <sup>k</sup> of a. <sup>l</sup> made *CKRXHKOβ.* <sup>m</sup> siluerne *EKQRCgea.* <sup>n</sup> that is, an ymage of a ladi *O marg.* <sup>o</sup> *Om. CK sec. m.* <sup>p</sup> *Om. a.* <sup>q</sup> *Om. A.* <sup>r</sup> the Effesians *R.* <sup>s</sup> *Om. IO.* <sup>t</sup> that is, conyn biholdyng place *K marg.* that is, a conyn place *O marg.* <sup>u</sup> to a.

saundre, Jewis<sup>s</sup> puttinge<sup>t</sup> him, *'or fer schowfynge<sup>u</sup>*. Forsothe Alisaundre, silence axid<sup>v</sup> with the<sup>w</sup> hond, wolde<sup>x</sup> zelde resoun<sup>34</sup> to the peple. Whom as thei knewen for<sup>y</sup> to be a Jew, o vois of alle men was maad, crynge as by twey<sup>a</sup> houris, Greet Dian<sup>35</sup> of Ephisians. And whanne the scribe<sup>b</sup> hadde ceessid the cumpanyes, he seide, Men of Ephesi, who sothli is *'of men<sup>c</sup>*, that knowith not, the<sup>d</sup> citee of Ephisians *'for to be<sup>e</sup> worschiper of greet<sup>f</sup> Dian, and<sup>36</sup> of the sone<sup>g</sup> Jubiter? Therefore whanne it may not be azen seid to thes thingis, it bihoueth 3ou for<sup>h</sup> to be ceessid<sup>i</sup>, *'or swagid<sup>k</sup>*, and for<sup>l</sup> to do no thing folily; <sup>37</sup>sothli<sup>m</sup> 3e han brouzt thes men, nether sacrilegeris<sup>n</sup>, nether blasfemynge 3oure <sup>38</sup>goddesse. That if Demetrie, and the<sup>o</sup> werkmen that ben with him, han cause azens ony man, comyngis<sup>p</sup> to gidere of dom<sup>q</sup> ben<sup>qq</sup> don, and proconsuls, *'or ius-<sup>39</sup>tisis<sup>r</sup>*, ben; accuse thei hem to gidere. If 3e seken ouzt of ony othir thing, it may be <sup>40</sup>asoylid in the laweful chirche. Forwhi and we ben in perel for<sup>s</sup> to be reprodoued of this dayes seducioun, *'or dissencioun<sup>t</sup>*, sithen no man is gilti, of whom we moun zelde resoun of this rennyng to gidere. And whanne he hadde seid this thing, he lefte<sup>u</sup>, *'or delyuerede<sup>v</sup>*, the chirche.*

## CAP. XX.

<sup>1</sup> Forsothe aftir that the noyse ceesside, *'disciplis<sup>w</sup> clepid*, Poul monestinge<sup>x</sup> hem, seide<sup>y</sup> farwel; and he wente forth, for<sup>z</sup> <sup>2</sup>to go into Macedonye. Sothli whanne he hadde walkid bi the<sup>a</sup> partis<sup>b</sup>, and hadde monestid hem by moche word, he cam to <sup>3</sup>Greece. Where whanne he hadde be thre<sup>c</sup> monethis, asspies in yuel<sup>d</sup> of the<sup>dd</sup> Jewis weren maad to him, to<sup>e</sup> schippinge<sup>f</sup> into

<sup>s</sup> while Jewis *v.* <sup>t</sup> pultyng *q.* pultiden *v.* <sup>u</sup> *or fer chewynge* *GT.* *or fer schewynge* *MPY sec. n.* *Om. ov.* <sup>v</sup> asked *q.* <sup>w</sup> *Om. GMPST.* <sup>x</sup> and wolde *v.* <sup>y</sup> *Om. SX.* <sup>a</sup> two *GM et s pass. TX.* <sup>b</sup> scribe, *either clerke of the citee v.* <sup>c</sup> the man *o.* <sup>d</sup> that the *v.* <sup>e</sup> to be *SX.* <sup>f</sup> the greet *o.* <sup>g</sup> chijld of *v.* <sup>h</sup> *Om. SX.* <sup>i</sup> swagid *o.* <sup>k</sup> *Om. oqx.* <sup>l</sup> *Om. SX.* <sup>m</sup> for *v.* <sup>n</sup> sacrileges *o.* <sup>o</sup> *Om. o.* <sup>p</sup> comynges *T.* <sup>q</sup> domes *AGMNOPSVX.* <sup>qq</sup> men *v.* <sup>r</sup> *Om. X.* <sup>s</sup> *Om. SX.* <sup>t</sup> *Om. QX.* <sup>u</sup> delyuerede *X.* <sup>v</sup> *Om. oX.* <sup>w</sup> the disciplis *MPT.* <sup>x</sup> Poul clepide disciplis, and monestide *v.* <sup>y</sup> and seide *v.* <sup>z</sup> *Om. SX.* <sup>a</sup> thoo *GMPV.* <sup>b</sup> parties *MPST.* <sup>c</sup> partis, *either cuntrees v.* <sup>d</sup> the three *N.* <sup>e</sup> yuel, *either tresoun v.* <sup>dd</sup> *Om. M.* <sup>e</sup> *Om. MPT.* <sup>f</sup> shipen *SX.*

<sup>v</sup> *Om. ao.* <sup>w</sup> Greet *is B.* <sup>x</sup> scribis *EQG.* *that is, a town clerk o marg.* <sup>y</sup> hadden *EQG.* <sup>z</sup> the grete *ERHKO.* <sup>a</sup> *Om. o.* <sup>b</sup> of a *pr. m. EQRBGO.* <sup>c</sup> these *g.* <sup>d</sup> the *Eghk.*

Alisaundre, while Jewis puttiden hym forth. And Alisaundre axide with his hoond silence, and wolde zelde a<sup>v</sup> resoun to the puple. And as thei knewen that<sup>34</sup> he was a Jew, o vois of alle men was maad, crynge as bi tweyn ouris, Greet<sup>w</sup> Dian of Effesians. And whanne the<sup>35</sup> scribe<sup>x</sup> hadde<sup>y</sup> ceessid the puple, he seide, Men of Effesie, what man is he, that knowith not, that the citee of Effesians is the worschipere of greet<sup>z</sup> Dian, and of the child of<sup>a</sup> Jubiter? Therfor whanne<sup>36</sup> it may not be azen seid to these thingis, it behoueth 3ou to be ceessid, and to do no thing folili; for 3e han brouzt these<sup>37</sup> men, nethir sacrilegeris, nethir blasfemynge 3oure goddesse. That if Demetrie,<sup>38</sup> and the werk men that ben with hym, han cause azens ony man, there ben courtis, and<sup>b</sup> domes, and iugis; accusen thei eche other. If 3e seken ouzt of ony<sup>39</sup> othir thing, it may be assoylid in the lawful chirche. For whi we ben in<sup>40</sup> perel to be repreuyd of this<sup>c</sup> daies dissencioun, sithen no man is gilty, of whom we moun zelde resoun of this rennyng togidre. And whanne he hadde seid this thing, he lete the puple go.

## CAP. XX.

And aftir the noise ceesside, Poul<sup>1</sup> clepide the disciplis, and monestide hem, and seide fare wel; and he wente forth, to go in to Macedonye. And whanne he<sup>2</sup> hadde walkid bi tho<sup>d</sup> coostis, and hadde monestid hem bi many wordis, he cam to Greece. Where whanne he hadde be<sup>3</sup> thre monethis, the Jewis leiden asspies for hym, that was to saile in to Sirie;

Sirie; and he hadde counceil 'of turnynge<sup>g</sup>  
 4 azen into<sup>h</sup> Macedonye. Sothli Sossipater  
 Pirri<sup>i</sup> Beroence folowide him; of Tessalo-  
 nisensis forsothe Aristark, and Secunde,  
 and Gayus, Derbeus, and Tymothe; sothli  
 5 Asians, Tyticus and Trophimus. These  
 whanne thei wenten bifore, 'susteynedn,  
 6 *or abiden<sup>k</sup>*, vs at Troade. Forsoth we  
 schipiden<sup>l</sup> aftir dayes<sup>m</sup> of 'therf looues<sup>n</sup>  
 fro Philippis, and camen to hem at  
 Troade in fyue daies, where we dwelten  
 7 seuene dayes. Sothli 'o day of saboth<sup>nn</sup>,  
 whanne we camen for<sup>o</sup> to breke breed,  
 Poul disputide with hem, 'he to<sup>p</sup> goynge<sup>q</sup>  
 in the morwe; and he drow along the  
 8 word<sup>r</sup> til into<sup>s</sup> mydnyzt<sup>t</sup>. Sothli plenteu-  
 ous laumpis weren in the 'souping place<sup>u</sup>,  
 9 where we weren gederid to gidere. Sothli  
 sum<sup>v</sup> 3ong man, Euticus bi name, sittinge<sup>w</sup>  
 on the wyndow, whanne<sup>x</sup> he was dreynt  
 with a greuouus sleep, 'Poul disputinge<sup>y</sup>  
 longe, he ledd<sup>z</sup> by sleep fel<sup>a</sup> down fro the  
 thridde stage, 'or *souping place<sup>b</sup>*; and he  
 10 takun<sup>c</sup> vp, 'is offrid<sup>d</sup> deed. To whom  
 whanne Poul cam down, he lay on him,  
 and biclippinge<sup>e</sup> seide, Nyle 3e be trou-  
 blid<sup>f</sup>; forsoth<sup>ff</sup> the soule of him is in him.  
 11 And he goynge<sup>g</sup> vp<sup>gg</sup>, and brekinge<sup>h</sup>  
 breed, and tasinge<sup>i</sup>, and spak ynow til  
 into the lizt; and so he wente forth.  
 12 Sothli thei brouzten<sup>k</sup> to<sup>l</sup> the child lyu-  
 ynge<sup>m</sup>, and thei ben<sup>n</sup> comfortid 'not leest<sup>o</sup>.  
 13 Sothli we stizynge<sup>p</sup> vp into a schip, schip-  
 piden<sup>q</sup> into Asson, 'fro thennus *we<sup>r</sup>* to re-  
 ceuyunge<sup>s</sup> Poul<sup>t</sup>; sothli<sup>u</sup> so he hadde dis-  
 14 posid, to makinge<sup>v</sup> iourney bi lond. For-  
 soth<sup>w</sup> whanne he fond vs in Asson, 'him  
 15 takyn to<sup>x</sup>, we camen to Mitilene. And  
 fro thennis schippinge<sup>y</sup>, in the day suyng  
 we<sup>z</sup> camen azens Chyum, and an other day  
 we haueneden at Samum, and in the day

and he hadde counsel to turne azen bi  
 Macedonye. And Sosipater of Pirri<sup>4</sup>  
 Boroense folowide hym; of Thessolony-  
 censes, Astirak<sup>e</sup>, and Secoundus, and  
 Gayus Derbeus, and Tymothe; and Asi-  
 ans, Titicus and Trofimus. These for<sup>5</sup>  
 thei wenten bifore, aboden vs at Troade.  
 For we schippiden aftir the daies of therf<sup>6</sup>  
 looues fro Philippis, and cam to hem at  
 Troade in fyue daies, where we dwelten  
 seuene daies. And in the first dai of the<sup>7</sup>  
 woke, whanne we camen to breke breed,  
 Poul disputide with hem, and schulde  
 go forth in the morew; and he<sup>f</sup> drow<sup>8</sup>  
 along the sermoun til in to mydnyzt. And  
 many laumpes weren in the soler, where  
 we weren gaderyd togidir. And a 3ong<sup>9</sup>  
 man, Euticus bi name, sat on the<sup>g</sup> wyn-  
 dowe, whanne he was fallun in to an  
 heuy sleep, while Poul disputide long,  
 al slepyng he felle down fro the thridde  
 stage; and he was takun vp, and was  
 brouzt deed. To whom whanne Poul<sup>10</sup>  
 cam down, he lay on hym, and biclippide,  
 and seide, Nyle 3e be troblid; for his  
 soule is in hym. And he wente vp, and<sup>11</sup>  
 brak breed, and eete, and spak ynow<sup>3</sup>  
 vnto<sup>h</sup> the dai; and so he wente forth.  
 And thei brouzten the childe alyue, and<sup>12</sup>  
 thei weren coumfortid greetli. And we<sup>13</sup>  
 wenten vp in to a schip, and schippiden  
 in to Asson, to take Poul fro thennus;  
 for so he hadde disposid to make iourney  
 bi loond. And whanne he found vs in<sup>14</sup>  
 Asson, we token hym, and camen to  
 Mitilene. And fro thennus we schip-<sup>15</sup>  
 piden in the dai suyng, and we camen  
 azens Chyum, and another dai we hauen-  
 yden at Samum, and in the dai suyng  
 we camen to Mylete. And Poul purposide<sup>16</sup>  
 to schip ouer to Efesi, lest ony tariyng

<sup>g</sup> to turne v. <sup>h</sup> bi v. <sup>i</sup> the sone of Pirry v. <sup>k</sup> aboden o. abiden v. susteneden x. <sup>l</sup> schippeden  
 in N. <sup>m</sup> the daies v. <sup>n</sup> pask o. <sup>nn</sup> in the firste dai of the woike v. <sup>o</sup> Om. SX. <sup>p</sup> to o.  
 and schulde v. <sup>q</sup> go forth v. gon x. <sup>r</sup> sermoun v. <sup>s</sup> to q. <sup>t</sup> the mydnyzt o. <sup>u</sup> soler v.  
 v a o. <sup>w</sup> sat v. <sup>x</sup> where T. <sup>y</sup> while Poule disputide v. <sup>z</sup> was led v. <sup>a</sup> and felde v. <sup>b</sup> Om. oqx.  
 either soler v. <sup>c</sup> was taken v. <sup>d</sup> and was brouzt v. <sup>e</sup> biclippe and v. <sup>f</sup> turblid MNP. <sup>ff</sup> for v.  
<sup>g</sup> stiziede v. <sup>gg</sup> Om. qv. <sup>h</sup> brakyn v. <sup>i</sup> taastide v. <sup>k</sup> lyuyng brouzten v. <sup>l</sup> Om. v. <sup>m</sup> Om. v.  
<sup>n</sup> weren v. <sup>o</sup> greetly ov. <sup>p</sup> stizeden v. <sup>q</sup> and schepiden v. <sup>r</sup> Om. TV. <sup>s</sup> receyue MSX. take v.  
<sup>t</sup> Poul fro thennes v. <sup>u</sup> for v. <sup>v</sup> maken SX. <sup>w</sup> Sothli v. <sup>x</sup> we token him and v. <sup>y</sup> we schepiden v.  
<sup>z</sup> and we v.

<sup>e</sup> Aristark be. <sup>f</sup> Om. eqgk pr. m. β. <sup>g</sup> a R. <sup>h</sup> into R.

16 suyngē we<sup>a</sup> camen to Milete. Sothli Poul  
purposide for<sup>b</sup> to schippe ouer to<sup>c</sup> Ephesi,  
lest ony dwelling were maad to him in  
Asie; forsoth<sup>d</sup> he hijede, if it were possi-  
17 day of Pentecoste at Jerusalem. Fro Mi-  
lete sothli he sendyngē<sup>e</sup> to Ephesy, clepide<sup>f</sup>  
the more<sup>g</sup> thorw birthe<sup>h</sup> of the chirche.  
18 Which<sup>i</sup> whanne thei camen to him, and  
weren to gidere, he seide to hem, 3e witen  
fro<sup>k</sup> the firste day, in which I cam into<sup>l</sup>  
Asie, hou with 3ou by ech tyme I was,  
19 seruyngē to the Lord with al mekenesse,  
and myldnesse, and teeris, and tempta-  
ciouns, that felden to me of aspyngis<sup>m</sup> of  
20 Jewis; how I withdraw<sup>n</sup> no3t of<sup>o</sup> profit-  
able<sup>p</sup> thingis to 3ou, that I telde not to  
3ou, and tau3te 3ou openly, and bi housis;  
21 witnessinge<sup>p</sup> to Jewis and hethene men  
into God penaunce<sup>q</sup>, and feith into oure  
22 Lord Jhesu Crist. And now lo<sup>r</sup>! I  
boundun<sup>s</sup> in spirit, go<sup>t</sup> into Jerusalem;  
what<sup>tt</sup> thingis in it ben to<sup>u</sup> comyngē<sup>v</sup> to  
23 me vnknowyngē<sup>w</sup>, no but that the Hooli  
Gost by alle citees witnessith to me, sey-  
yngē<sup>x</sup>, for bondis<sup>y</sup> and tribulaciouns at Je-  
24 rusalem dwellen to<sup>z</sup> me. But I schame<sup>a</sup>,  
'or drede<sup>b</sup>, no thing of these, nether I  
make my soule, that is, lyf<sup>c</sup>, preciouser  
than my silf, the while<sup>d</sup> I ende, 'or ful-  
fille<sup>e</sup>, my cours, and the mynysterie of the  
word, the<sup>f</sup> which I receyuede of the Lord  
Jhesu, for<sup>g</sup> to witnesse the gospel of the  
25 grace of God. And now lo! I woot, for<sup>h</sup>  
3e schulen no more se my face, alle 3e by  
whom<sup>i</sup> I passide, prechingē the kingdom  
26 of God. Wherfore I witnessē 3ou<sup>k</sup> this  
day, for<sup>l</sup> I am clene of the blood, 'or  
27 synne<sup>m</sup>, of alle men. Forsoth<sup>n</sup> I flei3 not  
away, that I tau3te<sup>o</sup>, 'or teelde<sup>p</sup>, not to  
28 3ou al the counsel of God. Take<sup>q</sup> tent to  
3ou, and to al the folk<sup>r</sup>, in which the

were maad to hym in Asie; for he hij-  
ede, if it were possible to hym, that he  
schulde be in the dai of Pentecost at  
Jerusalem. Fro Mylete he sente to Ef-17  
fesi, and clepide the grettest men of<sup>i</sup>  
birthe of the chirche. And whanne thei<sup>18</sup>  
camen to hym, and weren togidir, he  
seide to hem, 3e witen fro the firste dai,  
in which Y cam in to Asie, hou with  
3ou bi eche tyme Y was, seruyngē to the<sup>19</sup>  
Lord with al mekenesse, and mildnesse,  
and teeris, and temptaciouns, that felden  
to me of aspyngis<sup>k</sup> of Jewis; hou Y<sup>20</sup>  
withdrowe not of profitable thingis to  
3ou, that Y telde not to 3ou, and tau3te  
3ou<sup>l</sup> opynli, and bi housis; and Y wit-<sup>21</sup>  
nesside to Jewis and to hethene men  
penaunce in to God, and feith in to oure  
Lord Jhesu Crist. And now lo! Y am<sup>22</sup>  
boundun in spirit, and go in to Jerusa-  
lem; and Y knowe not what thingis  
schulen come to me in it, but that the<sup>23</sup>  
Hooli Goost bi alle citees<sup>11</sup> witnessith to  
me, and seith, that boondis and tribula-  
ciouns at Jerusalem abiden me. But Y<sup>24</sup>  
drede no thing of these, nether Y make  
my lijf precioussere than my silf, so that  
Y end my cours, and the mynysterie of  
the word, which Y resseyuede of the  
Lord Jhesu, to witnesse the gospel of  
the grace of God. And now lo<sup>m</sup>! Y<sup>25</sup>  
woot, that 3e schulen no more se my  
face, alle 3e bi whiche Y passide, prech-  
yngē the kingdom of God. Wherfor Y<sup>26</sup>  
witnessē to 3ou this day, that Y am cleen  
of the blood of alle men. For Y fley<sup>n</sup> not<sup>27</sup>  
away, that Y telde not to 3ou al the  
counsel of God. Take 3e tente to 3ou,<sup>28</sup>  
and to al the flocke<sup>o</sup>, in which the Hooli  
Goost hath set 3ou bishops, to reule the  
chirche of God, which<sup>p</sup> he purchaside  
with his blood. Y woot, that aftir my<sup>29</sup>

<sup>a</sup> Om. s. <sup>b</sup> Om. s.x. <sup>c</sup> Om. x. <sup>d</sup> for v. <sup>e</sup> sente v. <sup>f</sup> and clepide v. <sup>g</sup> more men NV. <sup>h</sup> birthe, either the eldre men v. <sup>i</sup> And v. <sup>k</sup> for in T. <sup>l</sup> to v. <sup>m</sup> aspying o. <sup>n</sup> Om. v. <sup>o</sup> the profitable g. vnprofitable v. <sup>p</sup> and I witnesside v. <sup>q</sup> penaunce into God v. <sup>r</sup> lo! now MP. <sup>s</sup> am bounden v. <sup>t</sup> and goo v. <sup>tt</sup> and I knowe not what v. <sup>u</sup> schulen v. <sup>v</sup> comen s.x. come v. <sup>w</sup> Om. v. <sup>x</sup> and seith v. <sup>y</sup> that bondis v. <sup>z</sup> abyden v. <sup>a</sup> dreede v. <sup>b</sup> Om. oqvx. <sup>c</sup> lyf ov. soule x. <sup>d</sup> so that v. <sup>e</sup> Om. oqx. either fille v. <sup>f</sup> Om. MPvx. <sup>g</sup> Om. s.x. <sup>h</sup> that v. <sup>i</sup> which v. <sup>k</sup> to 3ou MPQvx. <sup>l</sup> that v. <sup>m</sup> Om. qx. <sup>n</sup> For v. <sup>o</sup> telde v. <sup>p</sup> Om. ovx. <sup>q</sup> Taketh ps. <sup>r</sup> flok MPTvx.

<sup>i</sup> in rb. <sup>k</sup> aspiyng b. <sup>l</sup> Om. k pr. m. <sup>11</sup> Om. r. <sup>m</sup> lo! now QR. <sup>n</sup> fledde r. <sup>o</sup> folk ak sec. m. <sup>p</sup> the which k.

Hooly Gost sette<sup>s</sup> 3ou bischopis, for<sup>t</sup> to reule the chirche of God, which he purchaside<sup>u</sup> with his blood. I woot for<sup>v</sup> aftir my departyng, rauyschinge wolues schulen entre in to 3ou, 'not sparinge<sup>w</sup> the flok; and of 3ou silf men spekinge weyward thingis schulen ryse, that thei leden<sup>x</sup> disciplis aftir hem. For which thing wake 3e, holdinge in<sup>y</sup> mynde that by thre 3eer nyzt and<sup>z</sup> day I ceesside not with teeris monestinge ech of 3ou. And now I bitake 3ou to God and to the word of his grace, that is myzty for<sup>a</sup> to edifie and 3yue heritage in alle maad hooly. Forsoth of no man I coueitide siluer, and gold, or cloth, as 3e<sup>b</sup> silf witen; but<sup>c</sup> to tho thingis that weren nede<sup>d</sup> to me, and to these<sup>e</sup> that ben<sup>f</sup> with me, these hondis mynistriden. Alle these thingis I schewide to 3ou, for so it bihoueth men<sup>g</sup> trauelinge for<sup>h</sup> to resceyue the syke<sup>i</sup>, and for<sup>k</sup> to haue mynde of the word of the Lord Jhesu; for he seide, It<sup>l</sup> is more blessid for<sup>m</sup> to 3yue, more than for<sup>n</sup> to receyue. And whanne he hadde seide these thingis, 'his knees putt<sup>o</sup>, he preiede with alle hem. Sothli greet wepyng of<sup>p</sup> alle men was<sup>q</sup> maad; and thei fallinge<sup>r</sup> in<sup>s</sup> the necke of Poul, kissedent<sup>t</sup> him, sorwinge<sup>u</sup> moost in the word that he seide, for thei weren<sup>v</sup> no<sup>w</sup> more to<sup>x</sup> syng<sup>y</sup> his face. And thei ledden him to<sup>z</sup> the schip.

## CAP. XXI.

1 Sotheli whanne it was don, that we schulden<sup>a</sup> schippe<sup>b</sup>, drawun away fro hem, streijt<sup>c</sup> cours we<sup>d</sup> camen to Choum, and the day suyng<sup>e</sup> to Rodum, and fro thennis 2 to Patiram, 'fro thennis into<sup>e</sup> Iram<sup>f</sup>. And whanne<sup>g</sup> we founden a schip passinge ouer into Fenyse, we 'stizyng<sup>e</sup> vp<sup>h</sup>, schip-peden, 'or seiliden<sup>i</sup>. Sothli whanne we

departyng, rauyschinge<sup>a</sup> wolues schulen entre in to 3ou, 'and spare not<sup>r</sup> the flok; and men spekinge schrewid thingis schulen rise of 3ou<sup>s</sup> silf, that thei leden awei disciplis aftir hem. For which thing 31 wake 3e, holdinge in mynde that bi thre 3eer nyzt and dai Y ceesside not with teeris monestinge ech of 3ou. And now 32 Y bitake 3ou to God and to the word of his grace, that is myzti to edifie and 3yue eritage in alle that ben maad hooli. And 33 of no man Y coueitide siluer, and gold, ether cloth, as 3ou<sup>t</sup> silf witen; for to tho 34 thingis that weren nedeful to me, and to these that ben with me, these hoondis mynstriden. Alle these thingis Y schew- 35 ide to 3ou<sup>†</sup>, for so it bihoueth men trauelinge to resceyue sike men, and to haue mynde of the 'word of the<sup>u</sup> Lord Jhesu; for he seide, It is more blesful to 3yue, than to resceyue. And whanne he hadde 36 seid these thingis, he knelide, and he<sup>v</sup> preiede with alle hem. And greet wep- 37 ing of alle men was maad; and thei felden on the necke of Poul, and kissiden hym, and sorewiden moost in the word 38 that he seide, for thei schulen no more se his face. And thei ledden hym to the schip.

## CAP. XXI.

And whanne it was don, that we schulden seile, and weren passid awei fro hem, with streijt cours we camen to Choum, and the day suyng<sup>e</sup> to Rodis, and fro thennus to Patiram, and fro thennus to Myram. And whanne we founden a schip passinge 2 ouer to Fenyce, we wenten vp in to it, and sailden forth. And whanne we apper- 3

† I schewide to 3ou; for ensaunple of perfeccioun. so bihoueth men trauelinge; that is, lyuyng of her owne labour, resceyue to the teching of feith, syke men, that ben auerous and slou3 to 3eue; for thou3 Poul myste take costis of hem to whiche he prechide, jit he abstenede ofte, lest the fruit of preching schulde be lettid in hem; for whi for her auerise, thei wolden be withdrawn fro the hering of preching. It is more blessid for to 3eue more, etc.; as Poule dide; for in the book of techingis of the chirche it [is] seid thus, It is good with Goddis dreede eithir dispending, to 3eue goodis to pore men, but it is betere to 3eue al togidere, for entent to sue Crist, and to be asoiled either relesid of besynesse, and to be nedly with Crist. And Jerom azens Vigilancius accordith in sentence. Lire here. ve.

<sup>s</sup> pute G *pr. m.* hath pute G *sec. m.* sente T. settide V. <sup>t</sup> Om. SX. <sup>u</sup> hath purchaside T. <sup>v</sup> that V. <sup>w</sup> and spare not V. <sup>x</sup> leden away V. <sup>y</sup> Om. X. <sup>z</sup> nor o. <sup>a</sup> Om. SX. <sup>b</sup> 3ee 3our GT. 3e 3ou MP. 3ou SX. 3our V *sup. ras.* <sup>c</sup> for V. <sup>d</sup> needful V. <sup>e</sup> tho o. <sup>f</sup> weren o. <sup>g</sup> me N. <sup>h</sup> Om. SX. <sup>i</sup> syke men V. <sup>k</sup> Om. SX. <sup>l</sup> For it o. <sup>m</sup> Om. SX. <sup>n</sup> Om. GPSX. <sup>o</sup> he knelide and V. <sup>p</sup> is of s. on T. <sup>q</sup> Om. S. <sup>r</sup> felden V. <sup>s</sup> on AGMNOPQSTY. <sup>t</sup> and kissiden V. <sup>u</sup> and sorewiden V. <sup>v</sup> schulden V. <sup>w</sup> not N. <sup>x</sup> Om. V. <sup>y</sup> seen SX. se V. <sup>z</sup> in to T. <sup>a</sup> Om. X. <sup>b</sup> saile, and we V. shipeden X. <sup>c</sup> with streijt V. <sup>d</sup> Om. V. <sup>e</sup> to o. <sup>f</sup> Om. V. <sup>g</sup> Om. SX. <sup>h</sup> stizeden and V. <sup>i</sup> Om. oqx.

<sup>q</sup> rauenyng<sup>e</sup> b3. <sup>r</sup> not sparyng<sup>e</sup> R. <sup>s</sup> 3our E. <sup>t</sup> 3our E. <sup>u</sup> Om. gk *pr. m.* <sup>v</sup> Om. ETKKO.  
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apperiden to Cypre, we leenyng<sup>k</sup> it at the left half, schipiden<sup>l</sup> into Cyrie, and camen to Tyre. Sotheli<sup>m</sup> there the schip  
 4 was to puttinge<sup>n</sup> out the charge. Sothli  
 'disciplis foundun<sup>o</sup>, we dwelliden there  
 seuene dayes; the<sup>p</sup> whiche seiden bi  
 spirit to Poul, that he schulde not stize  
 5 to Jerusalem. And 'the dayes fulfillid<sup>q</sup>,  
 we goinge forth wenten, alle<sup>r</sup> men with  
 wyues and fre children ledinge<sup>s</sup> forth vs  
 til to<sup>t</sup> withoute the citee; and 'the knees  
 putt<sup>u</sup> in the see brynke, we<sup>v</sup> preieden.  
 6 And whanne we hadden maad farwel to  
 gidere, we wenten vp into the schip;  
 sothli thei turneden azen into her owne  
 7 thingis. Sothli the<sup>w</sup> schip seiling fulfillid<sup>x</sup>  
 fro Tyre, we dessendiden<sup>y</sup> to Tolomayda,  
 and 'the bretheren gret wel<sup>z</sup>, we dwelliden  
 8 o<sup>zz</sup> day at hem. Forsothe an other day we  
 gon<sup>a</sup> forth, camen<sup>b</sup> to Cesarie. And we en-  
 tringe<sup>c</sup> into the hous of Philip euangelist,  
 that was oon of the seuene, dwelliden<sup>d</sup> at  
 9 him. Sothli to this weren foure douztris,  
 10 virgyns, prophesyng. And whanne we  
 dwelliden there bi<sup>e</sup> sun dayes, sum man  
 prophete, Agabus by name, cam ouer fro  
 11 Judee. This whanne he cam to vs, took  
 the girdil of Poul, and byndyng<sup>f</sup> to gi-  
 dere 'to him<sup>g</sup> the<sup>h</sup> feet and hondis, seide<sup>i</sup>,  
 The Hooli Gost seith thes thingis, Thus  
 Jewis<sup>k</sup> schulen bynde in Jerusalem the  
 man, whos is this girdil; and thei schulen  
 12 bitake<sup>l</sup> into hethene mennis hondis. Which  
 thing whanne we herden, we preieden,  
 and thei that weren of that place, that he  
 13 schulde not stize to Jerusalem. Thanne  
 Poul answeride, and seide, What do ze,  
 wepinge and turmentyng myn herte?  
 Sothli I am redy, not onli for<sup>m</sup> to be  
 boundun, but and to deie in<sup>n</sup> Jerusalem  
 14 for<sup>o</sup> the name of the Lord Jhesu. And  
 whanne we myzten not councele him, we

iden to Cypre, we leften it at the left  
 half, and seiliden in to Sirie, and camen  
 to Tire. For there the schip schulde be  
 vnchargid. And whanne we foundun<sup>4</sup>  
 disciplis, we dwelliden there seuene daies;  
 whiche seiden bi spirit<sup>†</sup> to Poul, that he  
 schulde not go vp to Jerusalem. And<sup>5</sup>  
 whanne the daies weren fillid, we zeden  
 forth, and alle men with wyues and  
 children ledden forth vs with outen the  
 citee; and we kneliden in the see brenke,  
 and we preieden. And whanne we had-<sup>6</sup>  
 den maad fare wel togidre, we<sup>x</sup> wenten  
 vp into the<sup>y</sup> schip; and thei turneden azen  
 in to her owne places. And whanne the<sup>7</sup>  
 schip sailinge was fillid fro Tire, we  
 camen down to Tolamayda, and whanne  
 we hadden gret wel the britheren, we  
 dwelliden o dai at hem. And another<sup>z</sup><sup>8</sup>  
 dai we zeden forth, and camen to Ce-  
 sarie. And we entriden in to the hous  
 of Filip euangelist, that was oon of the  
 seuene, and dwelliden at hym. And to<sup>9</sup>  
 hym weren foure douztris, virgyns, that  
 profecieden. And whanne we dwelliden<sup>10</sup>  
 there bi<sup>a</sup> summe daies, a profete, Agabus  
 bi name, cam ouer fro Judee. This<sup>b</sup><sup>11</sup>  
 whanne he cam to vs, took the girdil of  
 Poul, and boond togidre hise feet and  
 hoondis, and seide, The Hooli Goost seith  
 these thingis, Thus Jewis schulen bynde  
 in Jerusalem the man, whos is this gir-  
 dil; and thei schulen bytake into<sup>c</sup> he-  
 thene mennys hoondis. Which thing<sup>12</sup>  
 whanne we herden, we preieden, and  
 thei that weren of that place, that he  
 schulde not go vp to Jerusalem. Thanne<sup>13</sup>  
 Poul answeride, and seide, What doen  
 ze, wepinge and turmentinge myn herte?  
 For Y am redi, not oonli to be boundun,  
 but also to die in Jerusalem for the  
 name of the Lord Jhesu. And whanne<sup>14</sup>

† seiden bi spi-  
 rit; thei seiden  
 not bi the Hooly  
 Goost without  
 meene, that  
 Poul schulde  
 not stize to Je-  
 rusalem; for  
 the Hooly Goost  
 seide to Poule,  
 that he schulde  
 stize thidir; but  
 these disciplis  
 hadden bi the  
 spirit of profecie,  
 that if Poule  
 stizide to Jeru-  
 salem, he  
 schulde suffre  
 persecucioun  
 there; wher-  
 fore thei had-  
 den compas-  
 sioun on hym,  
 and counceil-  
 eden bi her  
 owne spirit,  
 that he schulde  
 not stize thider.  
 Lire here. ve.

<sup>k</sup> leften v. <sup>l</sup> and schipiden v. <sup>m</sup> For s<sup>x</sup>. <sup>n</sup> poten v. <sup>o</sup> the disciples foundun o. whanne we  
 founden disciplis v. <sup>p</sup> Om. v. <sup>q</sup> whanne the daies weren fillid v. <sup>r</sup> and alle v. <sup>s</sup> ledden v. <sup>t</sup> Om.  
 A G M N O P Q S T V X Y. <sup>u</sup> we kneliden v. <sup>v</sup> and we v. <sup>w</sup> whanne the v. <sup>x</sup> was fillid v. <sup>y</sup> camen down v.  
<sup>z</sup> whanne we hadden gret wel the britheren v. <sup>zz</sup> a y. <sup>a</sup> zeden v. <sup>b</sup> and camen v. <sup>c</sup> entriden v.  
<sup>d</sup> and dwelliden v. <sup>e</sup> Om. s. <sup>f</sup> boond v. <sup>g</sup> his v. <sup>h</sup> Om. ov. <sup>i</sup> and seide v. <sup>k</sup> the Jewis q<sup>x</sup>.  
<sup>l</sup> bitake him G M P T Y sec. m. <sup>m</sup> Om. s<sup>x</sup>. <sup>n</sup> in to g pr. m. <sup>o</sup> in k. fro v.

<sup>x</sup> Om. A. <sup>y</sup> a cko. <sup>z</sup> the othir R. <sup>a</sup> Om. k. <sup>b</sup> He this I. <sup>c</sup> him into rk.

weren stille, *'or restiden<sup>p</sup>*, seyinge, The  
 15 wille of the Lord be don. Sotheli aftir  
 thes dayes we maad redy, stizeden to Je-  
 16 rusalem. Sothli summe of disciplis camen  
 with vs fro Cesarie, ledinge<sup>q</sup> with hem  
 sum man, Jason of Cypre, an old disciple,  
 17 at whom we schulden be herborid. And  
 whanne we camen to Jerusalem, bretheren  
 18 resceyueden vs wilfulli. Sothli in the day  
 suyng Poul entride with vs to James, and  
 19 alle the<sup>r</sup> elders men ben<sup>s</sup> gederid. Whom<sup>t</sup>  
 whanne he hadde grett, he tolde bi alle  
 thingis, what thingis God hadde don in<sup>u</sup>  
 hethene men, by the mynisterie of him.  
 20 And thei whanne thei herden, magnifi-  
 eden God, and seiden to him, Thou, bro-  
 thir, seest how manye thousandis ben in  
 Jewis, that han bileuyd to God, and alle  
 21 ben sueris, *'or loueris<sup>v</sup>*, of the lawe. Sothli  
 thei herden of thee, for<sup>w</sup> thou techist de-  
 parting fro Moyses of *'the ilke<sup>x</sup>* Jewis  
 that ben by hethene men, seiynge, that  
 thei oweden<sup>y</sup> not for<sup>z</sup> to circumside her  
 sones, nether owen for<sup>a</sup> to entre<sup>b</sup> vp<sup>c</sup> cus-  
 22 tom. Therefore what is<sup>d</sup>? Sothli<sup>e</sup> it bi-  
 houeth a<sup>f</sup> multitude come<sup>g</sup> to gidere; for-  
 sothe<sup>h</sup> thei schulen heere *'thee*, for to haue<sup>i</sup>  
 23 come ouer. Therefore do thou this thing,  
 that we seyn to thee. There ben to vs  
 24 foure men, hauynge<sup>k</sup> a vow on hem. *'These*  
 takun to<sup>l</sup>, halowe thee with hem; and  
*'coste in<sup>m</sup>* hem, that thei schaue her<sup>n</sup>  
 heedis<sup>o</sup>; and<sup>p</sup> alle<sup>q</sup> men wite, that the  
 thingis that thei herden of thee ben false,  
 but thou walkist<sup>r</sup> and<sup>s</sup> thi silf kepinge<sup>ss</sup>  
 25 the lawe. Of these sothli that bileuyden  
 of hethene men, we writen<sup>t</sup>, demynge that  
 thei absteyne hem fro thingis<sup>u</sup> offrid to  
 ydols, and blood, and stranglid thing<sup>v</sup>, and  
 26 fornicacioun. Thanne *'the men* takyn to,  
 Poul<sup>w</sup> in the<sup>x</sup> day suyng purified<sup>y</sup> with  
 hem, entride<sup>z</sup> into the temple, schewinge<sup>a</sup>

we myzten not counseile hym, we weren  
 stille, and seiden, The wille of the Lord  
 be don. And aftir these daies we weren<sup>15</sup>  
 maad redi, and wenten vp to Jerusalem.  
 And summe of the<sup>d</sup> disciplis camen with<sup>16</sup>  
 vs fro Cesarie, and ledden with hem a  
 man, Jason of Cypre, an elde disciple, at  
 whom we schulden be herborid. And<sup>17</sup>  
 whanne we camen to Jerusalem, brite-  
 ren resceyueden vs wilfulli. And in the<sup>18</sup>  
 dai suyng Poul entride with vs to  
 James, and alle the eldre men weren  
 gaderid. Whiche whanne he hadde gret,<sup>19</sup>  
 he telde bi alle thingis, what God hadde  
 doon in hethene men, bi the mynsterie  
 of hym. And whanne thei herden, thei<sup>20</sup>  
 magnyfiden God, and seiden to hym,  
 Brothir, thou seest how many thousyndis  
 ben in Jewis, that han bileued to God,  
 and alle ben loueris of the lawe. And<sup>21</sup>  
 thei herden of thee, that thou techist  
 departing fro Moises of thilk Jewis that  
 ben bi hethene men, that seien, that thei  
 owen not circumcide<sup>e</sup> her sones, nether  
 owen to entre by custom. Therfor what<sup>22</sup>  
 is? It bihoueth that the multitude come  
 togidre; for thei schulen here, that thou  
 art come. Therfor do thou this thing,<sup>23</sup>  
 that we seien to thee. Ther ben to vs  
 foure men, that han a vow on hem.  
 Take thou<sup>†</sup> these men, and halowe thee<sup>24</sup>  
 with hem; honge on hem, that thei  
 schaue her heedis; and that alle men  
 wite, that the<sup>f</sup> thingis that thei herden  
 of thee ben false, but that thou walkist,  
 and thi silf kepist the lawe. But of<sup>25</sup>  
 these that bileueden of hethene men, we  
 writen<sup>g</sup>, demynge that thei absteyne hem  
 fro thing offrid to idols, and fro blood,  
 and also fro stranglid thing, and fro for-  
 nicacioun. Thanne Poul took the men,<sup>26</sup>  
 and in the dai<sup>h</sup> suyng he was purified

† *zene thou,*  
*etc.; that is,*  
*make thou an*  
*offring with*  
*hem, whiche is*  
*wont to be*  
*maad in suche*  
*thingis. v.*

<sup>p</sup> Om. oqx. <sup>q</sup> and ledden *v.* sendende *x.* <sup>r</sup> Om. *k.* <sup>s</sup> weren *v.* <sup>t</sup> Whiche *v.* <sup>u</sup> for *N.* <sup>v</sup> Om. oqx. <sup>w</sup> that *v.* <sup>x</sup> tho *sx.* <sup>y</sup> owen *AGMNPQSTVXY.* <sup>z</sup> Om. *sx.* <sup>a</sup> Om. *sx.* <sup>b</sup> entre in to the temple *G sec. m.* <sup>c</sup> bi *Nv.* up by *q.* <sup>d</sup> is this? *T.* <sup>e</sup> Forsothe *N.* <sup>f</sup> that the *v.* <sup>g</sup> comynge *o.* <sup>h</sup> sothely *o.* for *v.* <sup>i</sup> thee to haue *sx.* that thou hast *v.* <sup>k</sup> that han *x.* <sup>l</sup> Take thou these men, and *v.* <sup>m</sup> zene thou among *v.* <sup>n</sup> Om. *G pr. m.* <sup>o</sup> heuedes *T.* <sup>p</sup> Om. *N.* <sup>q</sup> that alle *v.* <sup>r</sup> wawest *o.* <sup>s</sup> in *N.* <sup>ss</sup> kepist *v.* <sup>t</sup> han writen *G sec. m.* writiden *v.* <sup>u</sup> thing *AGMNPQSTVXY.* <sup>v</sup> thenges *o.* <sup>w</sup> men takyn to *o.* Poule tooke the men and *v.* <sup>x</sup> that *A pr. m. N.* <sup>y</sup> was purified *v.* <sup>z</sup> and entride *v.* <sup>a</sup> and schewide *v.*

<sup>d</sup> Om. *i.* <sup>e</sup> to circumeide *CEIKMQRUXabeeghkoaβ.* <sup>f</sup> these a. tho *k.* <sup>g</sup> han writen *K pr. m.* <sup>h</sup> dayes *g.*

the fulfilling<sup>b</sup> of dayes of purifyng, til  
 27 offring was offrid for ech of hem. Sothli  
 whanne seuene dayes weren endid, the<sup>c</sup>  
 Jewis that weren of<sup>d</sup> Asie, whanne thei  
 syzen hym in the temple, stiriden al the  
 peple, and leiden hondis on him, crynge<sup>e</sup>,  
 28 Men<sup>f</sup> of Israel, helpe 3e vs. This is the  
 man, that azens peple<sup>g</sup> and lawe and this  
 place techinge<sup>h</sup> euery where alle men,  
 more ouer and hath<sup>i</sup> ledd yn<sup>k</sup> hethen  
 men into the temple, and hath defoulid  
 29 this hooly place. Forsothe<sup>l</sup> thei syzen  
 Trophimus of Ephesi in the citee with  
 him, whom thei gessiden for<sup>m</sup> Poul hadde  
 30 brouzt into the temple. And al the citee  
 is<sup>n</sup> mouyd, and a rennyng to gidere of  
 peple<sup>o</sup> is<sup>p</sup> maad. And thei 'catchinge Poul<sup>q</sup>,  
 drowyn him out of the temple; and anoon  
 31 the 3atis ben<sup>r</sup> closid. Sothli 'hem sek-  
 ynge<sup>s</sup> for<sup>t</sup> to sle hym, it is<sup>u</sup> toold to the  
 tribune of the cumpanye of knyztis, for<sup>v</sup>  
 32 al Jerusalem is confoundid. The<sup>w</sup> which  
 a noon 'knyztis takun to<sup>x</sup>, and centuriouns,  
 ran<sup>y</sup> to hem. Whiche whanne thei hadden  
 seyn the<sup>z</sup> tribune and knyztis, ceessiden  
 33 for<sup>a</sup> to smyte Poul. Thanne the tribune  
 'comynge to<sup>b</sup>, kauzte him, and comaundide  
 for<sup>c</sup> to be boundyn with twey<sup>d</sup> chaynes;  
 and axide<sup>e</sup>, who it<sup>f</sup> was, and what he  
 34 hadde don. Sothli othere crieden othir  
 thing in the cumpanye. And whanne he  
 myzte not knowe certeyn<sup>g</sup> thing for the<sup>h</sup>  
 noyse, he comaundide him for<sup>i</sup> to be ledd  
 35 into the<sup>k</sup> castels. And whanne Poul cam  
 to grees<sup>l</sup>, it bifel that he was born of  
 36 knyztis, for strengthe of the peple. For-  
 sothe<sup>m</sup> multitude<sup>n</sup> of peple suede him,  
 37 crynge<sup>o</sup>, Take him away. And whanne  
 Poul bigan for<sup>p</sup> to be ledd in to the<sup>q</sup> cast-  
 tels, he seith<sup>r</sup> to the tribune, If<sup>s</sup> it is leef-  
 ful to me, for<sup>t</sup> to speke ony thing to thee?

with hem, and entride in to the temple,  
 and schewide the filling of daies of puri-  
 fying, til the offring was offrid for ech  
 of hem. And whanne seuene daies weren  
 27 endid, the Jewis that weren of Asie,  
 whanne thei saien him in the temple,  
 stiriden al the puple, and leyden hondis  
 on hym, and crieden, Men of Israel, helpe  
 28 3e vs. This is the man, that azens the  
 puple and the lawe and this place tech-  
 ith euery where alle men, more ouer and  
 hath led hethene men in to the temple,  
 and hath defoulid this hooli place. For  
 29 thei seyn Trofimus of Effesi in the citee  
 with hym, whom thei gessiden that Poul  
 hadde brouzt<sup>i</sup> in to the temple. And al  
 30 the citee was moued, and a rennyng to-  
 gider of the puple was maad. And thei  
 token Poul, and drowen him out of the  
 temple; and anoon the 3atis weren closid.  
 And whanne thei souzten to sle hym, it  
 31 was teld to the tribune of the company  
 of knyztis, that al Jerusalem is con-  
 foundid. Which anoon took knyztis,  
 32 and centuriens, and ran to hem. And  
 whanne thei hadden seen the tribune<sup>k</sup>,  
 and the<sup>l</sup> knyztis, thei ceessiden to smyte  
 Poul. Thanne the tribune cam, and  
 33 cauzte hym, and comaundide, that he  
 were boundun with twei cheynes; and  
 axide<sup>m</sup>, who he was, and what he hadde  
 don. But othere crieden other things  
 34 among the puple. And whanne he mihte  
 'knowe no<sup>n</sup> certeyn thing for the noise,  
 he comaundide hym to be led in to the  
 castels. And whanne Poul cam to the  
 35 grees, it bifel that he was borun of  
 knyztis, for strengthe of the puple. For  
 36 the multitude of the<sup>o</sup> puple suede hym,  
 and criede, Take hym awei. And whanne  
 37 Poul bigan to be led in to the castels, he

<sup>b</sup> filling *v.* <sup>c</sup> tho *pv.* <sup>d</sup> at *o.* <sup>e</sup> and crieden *v.* <sup>f</sup> 3ee men *x.* <sup>g</sup> the pepule *GMOPVXY sec. m.*  
<sup>h</sup> techith *v.* <sup>i</sup> he hath *G sec. m.* hadde *T.* <sup>k</sup> Om. *v.* <sup>l</sup> For *v.* <sup>m</sup> that *of.* <sup>n</sup> was *v.* <sup>o</sup> the pepel *o.*  
<sup>p</sup> was *v.* <sup>q</sup> taken Poul and *v.* <sup>r</sup> weren *v.* <sup>s</sup> whanne thei souzten *v.* <sup>t</sup> Om. *sx.* <sup>u</sup> was *v.* <sup>v</sup> that *v.*  
<sup>w</sup> Om. *v.* <sup>x</sup> took kniztis *v.* <sup>y</sup> and ran *v.* <sup>z</sup> Om. *o.* <sup>a</sup> Om. *sx.* <sup>b</sup> cam and *v.* <sup>c</sup> Om. *sx.* <sup>d</sup> two *MPT.*  
 tweyne *v.* <sup>e</sup> asked *q.* <sup>f</sup> he *ofx.* <sup>g</sup> the certeyn *GMPY sec. m.* <sup>h</sup> Om. *GMPT.* <sup>i</sup> Om. *sx.* <sup>k</sup> Om. *G pr. m.*  
*sxy pr. m.* <sup>l</sup> the grees *AGMNPQSVXY.* <sup>m</sup> For *v.* <sup>n</sup> a multitude *o.* the multitude *GMPTv.* <sup>o</sup> and  
 criede *v.* <sup>p</sup> Om. *sx.* <sup>q</sup> Om. *s.* <sup>r</sup> seide *v.* <sup>s</sup> Om. *o.* Wher *v.* <sup>t</sup> Om. *sx.*

<sup>i</sup> brouzt with him *a.* <sup>k</sup> centurien *R.* <sup>l</sup> Om. *ko.* <sup>m</sup> askide *o.* <sup>n</sup> not knowe *K.* not knowe no *g.*  
<sup>o</sup> Om. *EIKQabceghoβ.*

Which seide, Thou<sup>u</sup> 'Greek hast thou  
 38 knowun<sup>v</sup>? Wher thou ert not the Egip-  
 cian, the<sup>w</sup> which bifore thes dayes mouedist  
 a noyse, and laddist out into<sup>x</sup> desert foure  
 39 thousand of<sup>y</sup> men, mensleeris? And Poul  
 seide to him, Sothli I am a man Jew, of  
 Tarse of Cilicie, a citeseyn, 'or *burgeys*<sup>z</sup>,  
 'of a citee<sup>a</sup> not vnknowun. Forsoth I preie  
 thee, suffre<sup>b</sup> me 'for to<sup>c</sup> speke to the peple.  
 40 And whanne he suffride, Poul standinge<sup>d</sup>  
 in<sup>e</sup> the grees<sup>f</sup>, bekenyde<sup>g</sup> with the hond to  
 the peple. And a<sup>h</sup> greet silence maad, he  
 spak to<sup>i</sup> in Ebrew tunge, seyinge,

## CAP. XXII.

1 Men, bretheren and fadris, heere 3e  
 2 what resoun I 3elde now to 3ou. Forsoth,  
 whanne summe herden for<sup>k</sup> in Ebrew  
 tunge he spak to hem, thei 3auen more  
 3 silence. And he seide, I 'a man<sup>l</sup> Jew,  
 born at Tarse of Cilicie, norischid forsoth  
 in this citee bisydis the feet of Gamaliel,  
 lerud<sup>m</sup> vp<sup>n</sup> the<sup>o</sup> treuthe of fadris lawe,  
 follower<sup>p</sup>, 'or *louer*<sup>q</sup>, of the lawe, as and<sup>r</sup>  
 4 3e alle<sup>s</sup> ben to day. The<sup>ss</sup> whiche<sup>t</sup> I<sup>tt</sup> pur-  
 suede this wey til to the deeth, byndinge  
 to<sup>u</sup> gidere and drawinge<sup>v</sup> into holdis men  
 5 and wymmen, as the prince of prestis  
 3eldith<sup>w</sup> witnessyng to me, and alle<sup>x</sup> the  
 more in birthe. Of which 'and I takinge<sup>y</sup>  
 pistlis<sup>z</sup> 'to bretheren<sup>a</sup>, wente<sup>b</sup> to Damask,  
 that I schulde bryng fro thennis bounden<sup>c</sup>  
 into Jerusalem, that thei schulden ben  
 6 peyned. Forsoth it is<sup>d</sup> don, 'me goynge,  
 and neizynge<sup>e</sup> to<sup>f</sup> Damask, in the mydday  
 sudenli 'fro heuene<sup>g</sup> 'a copious<sup>h</sup> lizt schon  
 7 aboute me. And I 'fallinge into<sup>i</sup> the erthe,  
 herde<sup>k</sup> a vois fro heuene, seiyng to me,  
 Saul, Saul, what pursuest thou me? It  
 is hard to<sup>l</sup> thee for<sup>m</sup> to kyke azens the

seide to the tribune, Whether it is leue-  
 ful 'to me<sup>p</sup>, to speke any thing to thee?  
 And he seide, Kanst thou Greek? Whe- 38  
 ther thou art not the Egipcian, which  
 bifor these daies mouedist a noise<sup>t</sup>, and  
 leddist out in to desert foure thousynde  
 of men, mensleeris? And Poul seide to 39  
 hym, For Y am a Jew, of Tharse of  
 Cilicie, a citeseyn, which citee is not vn-  
 knowun. And Y preye thee, suffre me to  
 speke to the puple. And whanne he 40  
 suffride, Poul stood in the grees, and  
 bikenede with the hood to the puple.  
 And whanne a greet silence was maad,  
 he spak in Ebrew tunge, and seide,

## CAP. XXII.

Britheren and fadris, here 3e what re- 1  
 soun Y 3elde now to 3ou. And whanne 2  
 sum herden that in Ebrew tunge he spak  
 to hem, thei 3auen the more silence. And 3  
 he seide, Y am a man a Jew, borun at  
 Tharse of Cilicie, nurischid and in this  
 citee bisidis the feet of Gamaliel, tauzt  
 bi the treuthe of fadris lawe, a louyere  
 of the lawe, as also 3e alle ben to dai.  
 And Y pursuede this weie til to the 4  
 deth, byndynge and bitakinge 'in to<sup>r</sup>  
 holdis men and wymmen, as the prince 5  
 of prestis 3eldith witnessyng to me, and  
 alle the grettest in<sup>s</sup> birth. Of whom also  
 Y took pistlis<sup>t</sup> to britheren, and wente  
 to Damask, to bring fro thennys men  
 boundun in to Jerusalem, that thei schul-  
 den be peyned. And it was don, while 6  
 Y 3ede, and neizede to Damask, at myd-  
 dai sudeynli fro heuene a greet plente  
 of lizt schoon aboute me. And Y felde 7  
 down to the erthe, and herde a voice fro  
 heuene, seiyng to me, Saul, Saul, what  
 pursuest thou me? It is hard to thee  
 to<sup>u</sup> kike azens the pricke. And Y an- 8

<sup>u</sup> Om. *ov*. <sup>v</sup> Canst thou Greek *v*. <sup>w</sup> Om. *v*. <sup>x</sup> in *v*. <sup>y</sup> Om. *x*. <sup>z</sup> Om. *oqx*. <sup>a</sup> Om. *o*. <sup>b</sup> for  
 to suffre *o*. to *sx*. <sup>c</sup> Om. *o*. <sup>d</sup> stood *v*. <sup>e</sup> vpon *o*. <sup>f</sup> gree *x*. <sup>g</sup> and bekenyde *v*. <sup>h</sup> whanne a *v*.  
<sup>i</sup> to hem *mpq*. Om. *v*. <sup>k</sup> that *v*. <sup>l</sup> am a *mpt*. am a man *x*. <sup>m</sup> lernyd *mp*. <sup>n</sup> after *gmpt*. bi *v*. <sup>o</sup> Om. *s*.  
<sup>p</sup> a folewere *v*. <sup>q</sup> Om. *oqx*. <sup>r</sup> Om. *o*. <sup>s</sup> Om. *o*. <sup>ss</sup> And *v*. <sup>t</sup> Om. *k*. <sup>tt</sup> Om. *g pr. m. sx*. <sup>u</sup> Om. *v*.  
<sup>v</sup> bitakinge *v*. <sup>w</sup> 3eldes *o*. <sup>x</sup> to alle *oxy*. <sup>y</sup> I takynge *g pr. m. mp*. I took *v*. <sup>z</sup> epistolis *s*. <sup>a</sup> Om. *s*.  
<sup>b</sup> and wente *v*. <sup>c</sup> men bounden *v*. <sup>d</sup> was *v*. <sup>e</sup> while I 3ede and neizede *v*. <sup>f</sup> into *x*. <sup>g</sup> Om. *o*.  
<sup>b</sup> an hidouse *o*. <sup>i</sup> felde down to *v*. <sup>k</sup> and herde *v*. <sup>l</sup> for *o*. <sup>m</sup> Om. *sx*.

<sup>p</sup> Om. *k pr. m*. <sup>q</sup> vois *c*. <sup>r</sup> to *no*. <sup>s</sup> of *ceikmqruxabceghkoß*. <sup>t</sup> epistlis *e*. <sup>u</sup> Om. *i*.

8 pricke. Forsothe I answeride, Who art thou, Lord? And he seide to me, I am Jhesu of Nazareth, whom thou pursuest. 9 And thei that weren with me syzen sothli the<sup>n</sup> list, forsothe<sup>o</sup> thei herden not the vois 10 of him, that spak with<sup>p</sup> me. And I seide, Lord, what schal I do? Sothli the Lord seide to me, 'Thou risynge<sup>q</sup>, go to Damask; and there it schal be seid to thee, of alle thingis whiche it bihoueth thee for<sup>r</sup> to do. 11 And whanne I sy<sup>3</sup> not, for the clerete of that<sup>s</sup> list, I ledd<sup>t</sup> to<sup>u</sup> hondis of felowis, 12 cam<sup>v</sup> to Damask. Forsoth summan<sup>w</sup>, Ananye, vp<sup>x</sup> the lawe hauynge witnessing of 13 alle Jewis dwellinge in Damask, comynge<sup>y</sup> to me, and stondinge<sup>z</sup> ny<sup>3</sup>, seide<sup>a</sup>, Saul, brother, bihold. And I in the same hour 14 biheld in to him. And he seide, God of oure fadris ordeynede<sup>b</sup> thee, that thou schuldist knowe the wille of him, and schuldist se iust thing<sup>c</sup>, and heere the vois 15 of his mouth. For thou schalt be his witnessse to alle men, of tho thingis that thou 16 hast seyn and herd. And now, what dwellist thou? Ryse vp, and be baptisid, and waisch away thi synnes, 'ynclepid<sup>d</sup> 17 the name of him<sup>e</sup>. Forsoth it is<sup>f</sup> don to me, turnynge a<sup>3</sup>en into<sup>ff</sup> Jerusalem, and preinge in the temple, 'me for to be<sup>g</sup> maad 18 in rauyssching of soule, and to se him seynge to me, Hi<sup>3</sup>e thou, and go out faste of Jerusalem, for thei schulen not receyue 19 thi witnessyng of<sup>h</sup> me. And I seide, Lord, thei witen, for I was closynge to gidere into prisoun, and betynge by synagogis 20 hem that bileueden 'in to<sup>i</sup> thee. And whanne the blood of Steuene, thi witnessse, was sched<sup>k</sup>, I stood ny<sup>3</sup>, and consentide, and kepte the clothis of men sle- 21 ynge him. And he seide to me, Go thou, for I schal sende thee ferr to naciouns. 22 Forsoth<sup>l</sup> thei herden him til to<sup>m</sup> this word; and thei reysiden her vois, seynge, Take

sweride, Who art thou, Lord? And he seide to me, Y am Jhesu of Nazareth, whom thou pursuest. And thei that<sup>9</sup> weren with me sien but the list, but thei herden not the vois of hym, that spak with me. And Y seide, Lord, what schal<sup>10</sup> Y do? And the Lord seide to me, Rise thou, and go to Damask; and there it schal be seid to thee, of<sup>v</sup> alle thingis which<sup>w</sup> it bihoueth thee to do. And<sup>11</sup> whanne Y saye not, for the<sup>x</sup> clerete of that list, Y was led bi the hond of felowis, and Y cam to Damask. And a<sup>12</sup> man, Ananye, that bi the lawe hadde wytnessyng of alle Jewis dwellinge in Damask, cam to me, and stood ni<sup>3</sup>, and<sup>13</sup> seide to me, Saul, brother, biholde. And Y in the same our biheelde in to hym. And he seide, God of oure fadris hath<sup>14</sup> bifor ordeyned thee, that thou schuldist knowe the wille of him, and schuldist se the riztful man, and here the vois of his mouth. For thou schalt be his witnessse<sup>15</sup> to alle men, of tho<sup>y</sup> thingis that thou hast seyn and herd. And now, what<sup>16</sup> dwellist thou? Rise vp, and be baptisid, and waische awei thi synnes, bi the name of hym clepid to help. And<sup>17</sup> it was don to me, as Y turnede a<sup>3</sup>en in to Jerusalem, and preyede<sup>z</sup> in the temple, that<sup>a</sup> Y was maad in rauysching of soule, and Y si<sup>3</sup> him seynge to me, Hi<sup>3</sup>e<sup>18</sup> thou<sup>b</sup>, and go out faste of Jerusalem, for thei schulen not resseyue thi witnessing of me. And Y seide, Lord, thei witen,<sup>19</sup> that Y was closing togidir 'in to<sup>c</sup> prisoun, and betynge bi synagogis hem that bileueden 'in to<sup>d</sup> thee. And whanne the<sup>20</sup> blood of Steuene, thi witnessse, was sched out, Y stood ni<sup>3</sup>, and consentide, and kepte the clothis of men that slown hym. And he seide to me, Go thou, for Y schal<sup>21</sup> sende thee fer to naciouns. And thei<sup>22</sup>

<sup>n</sup> this N. <sup>o</sup> but v. <sup>p</sup> Om. o. <sup>q</sup> Rise thou and v. <sup>r</sup> Om. sx. <sup>s</sup> the o. <sup>t</sup> was led v. <sup>u</sup> by no. <sup>v</sup> and I cam v. <sup>w</sup> Om. o. <sup>x</sup> vp aftir *G pr. m.* vp, or aftir *MPT.* bi v. <sup>y</sup> cam v. <sup>z</sup> stood v. <sup>a</sup> and seide to me v. <sup>b</sup> hath bifore ordeynede v. <sup>c</sup> Crist v. <sup>d</sup> inclepe N. <sup>e</sup> bi the name of him clepid to help v. <sup>f</sup> was v. <sup>ff</sup> to ox. <sup>g</sup> for to be o. me to be sx. that I was v. <sup>h</sup> to o. <sup>i</sup> in o. <sup>k</sup> sched out v. <sup>l</sup> And o. <sup>m</sup> Om. v.

<sup>v</sup> Om. k. <sup>w</sup> what k. <sup>x</sup> Om. r. <sup>y</sup> the a. <sup>z</sup> prechide k. <sup>a</sup> Om. *ægk.* and q. <sup>b</sup> thee *hk sec. m.* c in b. <sup>d</sup> to k.

fro the erthe such a maner man; forsoth<sup>n</sup>  
 23 it is not leefful, 'him for to<sup>o</sup> lyue. Sothli<sup>p</sup>  
 'hem crynge in voys, and castinge<sup>a</sup> a wey  
 her clothis, and throwinge<sup>r</sup> dowst in to  
 24 the eyr, the tribune comaundide hym for<sup>s</sup>  
 to be ledd in to castels<sup>t</sup>, and for<sup>u</sup> to be  
 betyn with scourgis, and him<sup>v</sup> for<sup>w</sup> to be  
 turmentid, that he schulde wite, for what  
 25 cause thei cryeden so to him. And whanne  
 thei hadden streyned hym with boondis,  
 'or roopis<sup>x</sup>, Poul seide to a centurioun  
 standinge ny<sup>3</sup> to him, If<sup>y</sup> it is leefful to  
 30 u, for<sup>z</sup> to scourge a man Romain, and  
 26 vndampned? 'Which thing<sup>a</sup> herd, centu-  
 rioun<sup>b</sup> wente to the tribune, and tolde to  
 him, seiyng<sup>c</sup>, What art thou to doinge<sup>d</sup>?  
 forsoth<sup>e</sup> this man is a citeseyn Romain<sup>f</sup>.  
 27 Forsoth the tribune 'comynge to<sup>g</sup>, seide to  
 him, Seie thou to me, if<sup>h</sup> thou art a Ro-  
 28 mayn? And he seide, 3he. And the tri-  
 bune answeride, 'How listly<sup>i</sup> seist thou  
 thee a Romain citeseyn<sup>k</sup>? I with moche  
 summe gat this ciuylite<sup>l</sup>. And Poul seith<sup>m</sup>,  
 29 'I sothli and am<sup>n</sup> borun<sup>o</sup>. Therefore a noon  
 thei<sup>p</sup> that weren to turmentinge<sup>q</sup> him, de-  
 partiden away fro him. And the tribune  
 dredde, aftir that he wiste a<sup>3en</sup><sup>r</sup>, for<sup>s</sup> he  
 was a citeseyn of Rome, and for<sup>t</sup> he hadde  
 30 boundyn him. Forsoth in the day su-  
 ynge he willinge<sup>u</sup> 'for to<sup>v</sup> wite more dili-  
 gently, of<sup>w</sup> what cause he were accusid of  
 Jewis, vnbound<sup>x</sup> him, and comaundide  
 prestis<sup>y</sup> 'for to come<sup>z</sup>, and al the counseil<sup>a</sup>.  
 And he<sup>b</sup> bryngynge<sup>c</sup> forth Poul, ordeyn-  
 ede<sup>d</sup> him among hem.

herden him til this word; and thei reis-  
 eden her vois, and seiden, Take awei fro  
 the erthe siche a maner man; for it is  
 not leueful, that he lyue. And whanne<sup>23</sup>  
 thei crieden, and kesten awei her clothis,  
 and threwen dust in to the eir, the tri-<sup>24</sup>  
 bune comaundide hym to be led in to  
 castels<sup>e</sup>, and to be betun with scourgis,  
 and to be turmentid, that he wiste, for  
 what cause thei crieden so to<sup>f</sup> him. And<sup>25</sup>  
 whanne thei hadden boundun hym with  
 cordis, Poul seide to a centurien standinge  
 ni<sup>3</sup> to hym, Whether it is<sup>g</sup> leueful to 3ou,  
 to scourge a Romain, and vndampned?  
 And whanne this thing was herd, the<sup>26</sup>  
 centurien wente to the tribune, and telde  
 to hym, and seide, What art thou to  
 doynge? for this man is a citeseyn of  
 Rome. And the tribune cam ni<sup>3</sup>, and<sup>27</sup>  
 seide to hym, Seie thou to me, whether  
 thou art a Romain? And he seide, 3he.<sup>28</sup>  
 And the tribune answeride, Y with  
 myche summe gat this fredom. And  
 Poul seide, And Y was borun a citeseyn  
 of Rome. Therfor a noon thei that schul-<sup>29</sup>  
 den haue turmentid hym, departiden  
 awei fro hym. And the tribune dredde,  
 aftir that he wiste, that he was a cite-  
 seyn of Rome, and for he hadde boundun  
 hym. But in the dai suyng<sup>e</sup> he wolde<sup>30</sup>  
 wite more diligentli, for what cause he  
 were accusid of the Jewis, and vnbounde  
 hym, and comaundide prestis and al the  
 counsel to come togidir. And he<sup>h</sup> brouz<sup>te</sup>  
 forth Poul, and sette hym among hem.

## CAP. XXIII.

1 Poul forsoth biholdinge<sup>e</sup> in to the coun-  
 seil, seith<sup>f</sup>, Men bretheren, I with al good  
 conscience haue lyued bifore God, til into  
 2 this day. Sothli Anany, prince of prestis,

## CAP. XXIII.

And Poul bihelde in to the counsel,<sup>1</sup>  
 and seide, Britheren, Y with al good  
 conscience haue lyued bifore God, 'til in  
 to<sup>i</sup> this dai. And Anany, prince of<sup>2</sup>

<sup>n</sup> for v. <sup>o</sup> him to sx. that he v. <sup>p</sup> Forsothe o. <sup>q</sup> whanne thei crieden and castiden v. <sup>r</sup> thei throw-  
 iden v. <sup>s</sup> Om. osx. <sup>t</sup> the castels PTX. <sup>u</sup> Om. sx. <sup>v</sup> Om. G pr. m. MPTVY sec. m. <sup>w</sup> Om. sx. <sup>x</sup> Om. qx.  
 y Wher v. <sup>z</sup> Om. osx. <sup>a</sup> And whanne this thing was v. <sup>b</sup> the centurien G pr. m. MNPT. <sup>c</sup> and  
 seide v. <sup>d</sup> don sx. <sup>e</sup> For v. <sup>f</sup> of Rome v. <sup>g</sup> cam ni<sup>3</sup> and v. <sup>h</sup> wher v. <sup>i</sup> listly, or boldly GMPT  
 Y sec. m. <sup>k</sup> Om. vx. <sup>l</sup> cyuylitee, either fraunchise, either dignite of citeceyn v. <sup>m</sup> seide v. <sup>n</sup> Sothly  
 and I was v. <sup>o</sup> born a ceteceyn of Rome v. <sup>p</sup> and thei T. <sup>q</sup> tormenten qsx. <sup>r</sup> Om. v. <sup>s</sup> that or.  
<sup>t</sup> that o. <sup>u</sup> wolde v. <sup>v</sup> to sx. Om. v. <sup>w</sup> for v. <sup>x</sup> and vnboond v. <sup>y</sup> the prestes o. <sup>z</sup> for to come  
 togider GMPXY. to come s. Om. v. <sup>a</sup> counceil for to come togidere v. <sup>b</sup> Om. k. <sup>c</sup> brouz<sup>te</sup> v. <sup>d</sup> and  
 ordeynede v. <sup>e</sup> bihelde v. <sup>f</sup> and seide v.

<sup>e</sup> the castels hka. <sup>f</sup> on k. <sup>g</sup> be b. <sup>h</sup> Om. k. <sup>i</sup> til to b.

comaundide to men stondinge ny<sup>3g</sup>, for<sup>b</sup> to  
 3 snyte his mouth. Thanne Poul seide to  
 him, Wal<sup>i</sup> maad whi<sup>3t</sup>, God schal snyte  
 thee; and thou sittinge<sup>k</sup> demest me vp<sup>l</sup> the  
 lawe, and a<sup>3</sup>enst the lawe comaundist me  
 4 for<sup>m</sup> to be smytyn. And thei that stoden  
 ny<sup>3</sup>, seiden, Cursist thou the hi<sup>3</sup>este<sup>n</sup> prest  
 5 of God? Sothli Poul seide, Bretheren, I  
 wiste not, for<sup>o</sup> he is prince<sup>oo</sup> of prestis;  
 forsoth<sup>p</sup> it is writun, Thou schalt not  
 6 curse<sup>q</sup> the prince of thi<sup>qq</sup> peple. Forsothe  
 Poul `witinge, for<sup>r</sup> o<sup>rr</sup> party was of Sadu-  
 cees, and `that othir<sup>s</sup> of Pharisees, he<sup>t</sup>  
 cryede in the counceil, Men bretheren, I  
 am a<sup>u</sup> Pharise, the sone of Pharisees; of  
 the hope and a<sup>3</sup>en rying of<sup>uu</sup> deede men<sup>v</sup>  
 7 I am demed. And whanne he hadde seid  
 this thing, dissencioun is<sup>w</sup> maad bitwixe<sup>x</sup>  
 Pharisees and Saducees, and the multitude  
 8 is<sup>y</sup> departid. Forsoth Saducees seyn, for<sup>z</sup>  
 `to be<sup>a</sup> `no ryinge a<sup>3</sup>en<sup>b</sup> of deede men<sup>c</sup>,  
 nether aungel, nether spirit; forsothe<sup>d</sup>  
 9 Pharisees knowlechen bothe<sup>e</sup>. Sothli<sup>f</sup> a  
 greet cry is<sup>g</sup> maad. And summe of Phari-  
 sees ryinge<sup>h</sup> vp, fou<sup>3</sup>ten<sup>i</sup>, seyinge, We  
 fynde<sup>k</sup> no thing of yuel in this man;  
 what if a spirit<sup>l</sup> spak to him, `or aungel<sup>m</sup>?  
 10 And whanne<sup>n</sup> greet dissencioun was<sup>o</sup>  
 maad, the<sup>p</sup> tribune dredinge<sup>q</sup>, lest Poul  
 schulde be to-drawun<sup>r</sup> `a mong<sup>s</sup> hem, co-  
 maundide<sup>t</sup> knyztis for<sup>u</sup> to go down, and to  
 rauysche him of<sup>v</sup> the<sup>w</sup> myddil of hem, and  
 11 for<sup>x</sup> to lede him in to castels. Sothli in  
 the ny<sup>3t</sup> suyng the Lord stondinge<sup>y</sup> ny<sup>3</sup>  
 to him, seith<sup>z</sup>, Be thou stedefast; sothli<sup>a</sup>  
 as thou hast witnessid of me in Jerusalem,  
 so it bihoueth<sup>l</sup> thee for<sup>b</sup> to wisse and<sup>c</sup>  
 12 at Rome. Forsothe `the day<sup>d</sup> maad, summe  
 of the Jewis gederiden hem, and maden a

prestis, comaundide to men that stoden  
 ny<sup>3k</sup> hym, that thei schulden smyte his  
 mouth. Thanne Poul seide to hym,<sup>3</sup>  
 Thou whitid wal, God smyte thee; thou  
 sittist, and demest me bi the lawe, and  
 a<sup>3</sup>ens the law thou comaundist me to  
 be smytun. And thei that stoden ni<sup>3</sup>,<sup>4</sup>  
 seiden, Cursist thou the hi<sup>3</sup>est prest<sup>l</sup> of  
 God? And Poul seide, Britheren, Y<sup>5</sup>  
 wiste not, that he is prince of preestis;  
 for it is writun, Thou schalt not curse  
 the prince of thi<sup>m</sup> puple. But Poul<sup>6</sup>  
 wiste, that o parti<sup>n</sup> was of Saduceis, and  
 the othere<sup>o</sup> of Fariseis; and he criede in  
 the counsel, Britheren, Y am a Farisee,  
 the sone of Farisees; Y<sup>p</sup> am demyd of  
 the hope and<sup>q</sup> of the<sup>r</sup> a<sup>3</sup>en rising of deed  
 men. And whanne he hadde seid this<sup>7</sup>  
 thing, dissencioun was maad bitwixe the  
 Fariseis and the<sup>s</sup> Saduceis, and the mul-  
 titude was departid. For Saduceis seien,<sup>8</sup>  
 that no `rying a<sup>3</sup>en<sup>t</sup> of deed men is,  
 nether aungel, nether spirit; but Fariseis  
 knowlechen euer eithir. And a greet<sup>9</sup>  
 cry was maad. And summe of<sup>u</sup> Fari-  
 sees rosen<sup>v</sup> vp, and<sup>w</sup> fou<sup>3</sup>ten, seiynge, We  
 fynden no thing of yuel in this man;  
 what if a spirit, ether an aungel spak to  
 hym? And whanne greet discencioun<sup>10</sup>  
 was maad, the tribune dredde, lest Poul  
 schulde be to-drawun of hem; and he  
 comaundide knyztis to go down, and to  
 take hym fro the myddil of hem, and to  
 lede hym in to castels<sup>x</sup>. And in the ni<sup>3t</sup><sup>11</sup>  
 suyng the Lord stood ni<sup>3</sup> to hym, and  
 seide, Be thou stidfast; for as thou hast  
 witnessid of me in Jerusalem, so it bi-  
 houeth thee to wisse also at Rome.  
 And whanne the dai was come, summe<sup>12</sup>

g ni<sup>3</sup> to him v. h Om. sx. i Thou wal g sec. m. k sittidist and v. l vp, or after GMPT. bi v.  
 m Om. sx. n hi<sup>3</sup>e q. o that or. oo the prince g. p for v. q curse to s. qq the y. r wiste that v.  
 rr a y. s the tother AGMNOPQSTVXY. t and he v. u Om. q. uu fro y. v Om. x. w was v.  
 x bitwen s. bitwe x. y was v. z Om. sx. that v. a Om. v. b non a<sup>3</sup>enrysyng o. noo rising a<sup>3</sup>en is v.  
 c Om. sx. d but v. e euer either v. f Forsothe o. g was v. h risiden v. i and fou<sup>3</sup>ten v.  
 k founden n. l spirit, either aungel v. m Om. v. n Om. o. o is o. p Om. v. q dredde v.  
 r drawun a pr. m. x. s of AGMNOPQSTVXY. t he comaundide s. and he comaundide v. u Om. sx.  
 v fro v. w Om. s. x Om. sx. y stood v. z and seide v. seide x. a for v. b Om. sx. c also v.  
 d whanne the day was v.

k ny<sup>3</sup> to hk sec. m. l prynce gk pr. m. m the xak pr. m. n part a<sup>3</sup>. o tothir ckqxahgkoa.  
 p and Y b. q Om. ah. r Om. CEIK pr. m. MQRUXabch. s Om. r. t rising gk pr. m. a<sup>3</sup>en rising  
 k sec. m. u of the kka. v risen alii. w Om. r. x a castel i. the castels rk.

vow, seyinge, hem<sup>e</sup> nether to<sup>f</sup> etinge<sup>g</sup>, ne-  
 ther to<sup>h</sup> drynkinge<sup>i</sup>, til thei slown Poul.  
 13 Forsoth ther weren mo<sup>k</sup> than fourty men,  
 that maden this coniuacioun<sup>l</sup>, 'or swer-  
 14 ing to gidere<sup>m</sup>. The<sup>n</sup> whiche wenten to  
 the princes<sup>o</sup> of prestis, and eldre men, and  
 seiden, With deuocioun we han avowid  
 vs<sup>p</sup> 'to no thing tasinge<sup>q</sup>, til we slen Poul.  
 15 Now therefore make 3e knowun to the tri-  
 bune, with<sup>r</sup> the counceil, that he leede  
 forth him to 3ou, as 3e to knowinge<sup>s</sup> sum  
 thing more certeynli of him; sothli we  
 ben redy for<sup>t</sup> to sle him, bifore that he<sup>u</sup>  
 16 come ny3. Which<sup>v</sup> thing whanne the sone  
 of Poulis sistir hadde herd the aspies, 'or  
 tresoun<sup>w</sup>, he cam, and entride in to the  
 17 castels, and tolde Poul<sup>x</sup>. Sothli 'he clep-  
 inge<sup>y</sup> to him oon of the centuriouns, seith<sup>z</sup>,  
 Leed this 3onge man to the tribune, for  
 he hath sum thing for<sup>a</sup> to schewe to him.  
 18 And he forsothe takinge<sup>b</sup> him 'to, ledde<sup>c</sup>  
 to the tribune, and seith<sup>d</sup>, Boundyn Poul  
 preiede me, for<sup>e</sup> to lede to thee this 3onge  
 man, hauynge sum thing for<sup>f</sup> to speke to  
 19 thee. Sothli the tribune takinge<sup>g</sup> his<sup>h</sup>  
 hond, wente<sup>i</sup> with him a sydis half, and  
 axide<sup>k</sup> him, What thing is it, that thou  
 20 hast to<sup>l</sup> schewe to me? Forsoth he seide,  
 It bifallith<sup>m</sup> to the Jewis for<sup>n</sup> to preie  
 thee, that to morwe day thou<sup>o</sup> bringe forth  
 Poul into the counceil, 'as thei ben to<sup>p</sup>  
 21 sekinge<sup>q</sup> sum thing certeynere<sup>r</sup>. Sothli<sup>s</sup>  
 bileue thou not to hem; forsothe<sup>t</sup> more<sup>u</sup>  
 than fourty men of hem asprien him, the<sup>v</sup>  
 whiche han avowid, 'hem for to<sup>w</sup> not ete  
 ne<sup>x</sup> drynke, til thei slen him; and now  
 thei ben redy, abidinge 'thi biheeste<sup>y</sup>.  
 22 Therefore the tribune lefte the 3onge man,  
 comaundinge<sup>z</sup>, that he schulde speke to  
 no man, for<sup>a</sup> he hadde maad thes thingis

of the Jewis gaderiden hem, and maden  
 'avow<sup>y</sup>, and seiden, that thei schulden  
 nether eete, ne drinke, til thei slown  
 Poul. And there weren mo than fourti<sup>13</sup>  
 men, that maden this sweryng togider.  
 And thei wenten to the princis of prestis,<sup>14</sup>  
 and eldre men, and seiden, With deuo-  
 cioun we han avowid, that we schulden  
 not taste ony thing, til we sleen<sup>z</sup> Poul.  
 Now therfor make 3e knowun to the tri-<sup>15</sup>  
 bune, with the counsel, that he bringe  
 hym forth to 3ou, as if 3e schulden knowe  
 sum thing more certeynli of hym; and  
 we ben redi to sle hym, bifor that he  
 come. And whanne the sone of Poulis<sup>16</sup>  
 sister hadde herd the aspies<sup>a</sup>, he cam, and  
 entride in to the castels, and telde to  
 Poul. And Poul clepide to hym oon of<sup>17</sup>  
 the centuriens, and seide, Lede this 3onge  
 man to the tribune, for he hath sum  
 thing to schewe to hym. And he took<sup>18</sup>  
 hym, and ledde to the tribune, and seide,  
 Poul, that is boundun, preide me to lede  
 to thee this 3onge man, that hath sum  
 thing to speke to thee. And the tribune<sup>19</sup>  
 took his hoond, and wente with hym  
 asidis half, and axide<sup>b</sup> hym, What thing  
 is it, that thou hast to schewe to me?  
 And he seide, The Jewis ben acordid<sup>†</sup> to<sup>20</sup>  
 preye thee, that to morewe thou brynge  
 forth Poul in to the counsel, as if thei  
 schulden enquere sum thing more cer-  
 teynli of hym. But bileue thou not to<sup>21</sup>  
 hem; for mo than fourti men of hem  
 asprien<sup>c</sup> hym, which han a vowid, that  
 thei schulden not<sup>d</sup> eete nether<sup>e</sup> drynke, til  
 thei sleen hym; and now thei ben redi,  
 abidinge thi biheest. Therfor the tri-<sup>22</sup>  
 bune lefte the 3onge man, and comaund-  
 ide, that he schulde speke to no man,

<sup>†</sup> it acordide,  
 etc.; that is,  
 Jewis maden  
 acord ether a  
 couenaunt.  
 Lire here. ve.

<sup>e</sup> that thei schulden *v.* <sup>f</sup> Om. *v.* <sup>g</sup> eten *sx.* ete *v.* <sup>h</sup> Om. *GMNOPVY.* <sup>i</sup> drinken *sx.* drinke *v.*  
<sup>k</sup> more *GMNPTVXY.* <sup>l</sup> schewyng togidere *o.* <sup>m</sup> Om. *OX.* <sup>n</sup> Om. *v.* <sup>o</sup> prince *o.* <sup>p</sup> Om. *o.* that  
 we *v.* <sup>q</sup> to no thing tasten *sx.* schulden not taste eny thing *v.* <sup>r</sup> and to *o.* <sup>s</sup> knowe *sx.* <sup>t</sup> Om.  
*sx.* <sup>u</sup> 3e *N.* <sup>v</sup> The whiche *x.* <sup>w</sup> either tresouns *v.* Om. *x.* <sup>x</sup> to Poul *v.* <sup>y</sup> Poul clepide *v.* <sup>z</sup> and  
 seide *v.* <sup>a</sup> Om. *sx.* <sup>b</sup> took *v.* <sup>c</sup> and ledde *v.* <sup>d</sup> seide *v.* <sup>e</sup> Om. *sx.* <sup>f</sup> Om. *sx.* <sup>g</sup> took *v.*  
<sup>h</sup> Om. *N.* <sup>i</sup> and wente *v.* <sup>k</sup> asked *q.* <sup>l</sup> for to *AGMOPVY.* <sup>m</sup> acordide *v.* <sup>n</sup> Om. *sx.* <sup>o</sup> that  
 thou *NS.* <sup>p</sup> as if thei schulden *v.* <sup>q</sup> enquere *NV.* seken *sx.* <sup>r</sup> more certeynly of him *N.* certeynere  
 of him *v.* <sup>s</sup> But *v.* <sup>t</sup> for *v.* <sup>u</sup> mo *NS.* <sup>v</sup> Om. *v.* <sup>w</sup> hem to *sx.* that thei schulden *v.* <sup>x</sup> neither *v.*  
 y the heigest *o.* <sup>z</sup> and comaundide *v.* <sup>a</sup> that *ov.*

<sup>y</sup> an avou3 *R.* avow *bcg.* <sup>z</sup> han slayn *k.* <sup>a</sup> spies *k pr.m.* <sup>b</sup> askide *o.* <sup>c</sup> aspieden *g.* <sup>d</sup> nether *k.*  
<sup>e</sup> ne *ik.*

23 knowun to him. And tweye<sup>b</sup> centuriouns  
clepid<sup>c</sup> to gidire, he<sup>d</sup> seide to hem, Make  
3e redy tweyne<sup>e</sup> hundrid knyztis, that thei  
go til to Cesarie, and horsmen seenty,  
and sper men tweyn<sup>e</sup> hundrid, fro the  
24 thridde hour of the<sup>f</sup> nyzt. And make 3e  
redy iumentis, or hors<sup>g</sup>, that thei put-  
tinge<sup>h</sup> Poul vpon<sup>i</sup>, schulden<sup>k</sup> lede him saf  
25 to Felix, president. Sothli he dredde, lest  
perauenture Jewis schulden rauysche him<sup>l</sup>,  
and slee, and he aftirward schulde suffre  
challenge, as he were to takinge<sup>m</sup> money<sup>n</sup>;  
26 writinge<sup>o</sup> to him an epistle<sup>p</sup>, conteynynge  
thes thingis. Claudius Lisias to the<sup>q</sup> best  
27 Felix, precident, heelthe. This man takyn  
of Jewis, and bigynnyng for<sup>r</sup> to be slayn  
of hem, I aboue conynge<sup>rr</sup> with cum-  
pany<sup>s</sup> delyuerede<sup>t</sup>, knowun for<sup>u</sup> he is a  
28 Romayn. And I willinge<sup>v</sup> for to<sup>w</sup> wite the  
cause, the<sup>x</sup> which<sup>y</sup> thei puttiden<sup>z</sup> azens  
him, ledde<sup>a</sup> him in to the counceil of hem.  
29 Whom I fond for<sup>b</sup> to ben accusid of ques-  
tiouns of the lawe of hem, forsoth hau-  
ynge no cryme worthi the deeth, or bou-  
30 dis<sup>c</sup>. And whanne it was teeld to me of  
the<sup>d</sup> aspies, or tresouns<sup>e</sup>, that thei maden  
redy<sup>f</sup>, I sente him to thee, denounsinge  
and<sup>g</sup> to<sup>h</sup> accusatours, that thei seie at thee.  
31 Farwel. Sothli<sup>i</sup> knyztis, vp<sup>k</sup> thing<sup>l</sup> co-  
maundid to hem, takinge to<sup>m</sup> Poul, ledde<sup>n</sup>  
32 him by nyzt into Antipatriden. And in  
the day suyng, the horsmen<sup>o</sup> left, that  
thei schulden go with him, thei turnyden  
33 azen to the<sup>p</sup> castels. The<sup>q</sup> whiche whanne  
thei camen to Cesarie, and token the  
pystle<sup>r</sup> to the president, thei setten<sup>s</sup> bifore  
34 hym and<sup>t</sup> Poul. Forsoth whanne he hadde  
rad, and axid, of what prouynce he was,  
and knowinge for<sup>u</sup> he was of Cilice, I  
schal heere thee, he seith<sup>v</sup>, whanne thi

that he hadde maad these thingis knowun  
to hym. And he clepide togidre twei<sup>33</sup>  
centuriens, and he seide to hem, Make  
3e redi twei hundrid knyztis, that thei  
go to Cesarie, and horse men seenti,  
and sere men twei hundrid, fro the  
thridde our of the nyzt. And make 3e<sup>24</sup>  
redy an hors, for Poul to ride on, to lede  
hym saaf to Felix, the presydent. For<sup>25</sup>  
the tribune dredde<sup>†</sup>, lest the Jewis wol-  
den take hym bi the weie, and sle hym,  
and aftirward he mi3te be challengid, as<sup>f</sup>  
he hadde take money. And<sup>26</sup> wroot hym<sup>h</sup>  
a pistle<sup>i</sup>, conteynynge these thingis. Clau-  
dius Lisias to the<sup>k</sup> beste Felix, president,  
heelthe. This man that was take of the<sup>27</sup>  
Jewis, and bigan to be slayn, Y cam vp-  
on hem with myn oost, and delyuerede  
hym fro hem, whanne Y knewe that he  
was a Romayn. And Y wolde wite the<sup>28</sup>  
cause, which thei puttiden azens hym;  
and Y ledde hym to<sup>l</sup> the counsel of hem.  
And Y foond, that he was accusid of<sup>29</sup>  
questiouns of her lawe, but he hadde no  
cryme worthi the deth, ethir boondis.  
And whanne it was teeld me of the<sup>30</sup>  
aspies<sup>m</sup>, that thei arayden for hym, Y  
sente hym to thee, and Y warnede also  
the accuseris, that thei seie at thee. Fare  
wel. And so the knyztis, as thei weren<sup>31</sup>  
comaundid, token Poul, and ledde hym  
bi nyzt into Antipatriden. And in the<sup>32</sup>  
dai suyng, whanne the horsmen weren  
left, that schulden go with hym, thei  
turneden azen to the<sup>n</sup> castels. And<sup>33</sup>  
whanne thei camen to Cesarie, thei token  
the pistle<sup>o</sup> to the president, and thei set-  
ten also Poul byfore him. And whanne<sup>34</sup>  
he hadde red, and<sup>p</sup> axide<sup>q</sup>, of what pro-  
uynce he was, and knewe that he was of

† For he dredde,  
etc.; al this  
sentense til this  
word, to taking  
money, be pass-  
id, is not of the  
text, neither is  
in hookis  
amendid, but  
first it was a  
glose zeldinge  
the cause whi  
the tribune  
sente Poul with  
so greet sykir-  
nesse, and aftir-  
ward this glose  
was set in the  
text bi vnkun-  
nyngnesse of  
writeris. Lire  
here. ve.

<sup>b</sup> two GMPST. <sup>c</sup> he clepide v. <sup>d</sup> and he v. <sup>e</sup> two GMPST pass. <sup>f</sup> Om. MPQTVY. <sup>g</sup> iumentis, or  
hosis GMOPQTY pr. m. iumentis, either hosis v. iumentis x. <sup>h</sup> schulden sette v. <sup>i</sup> aboue and v.  
<sup>k</sup> Om. o. <sup>l</sup> Om. x. <sup>m</sup> take STX. <sup>n</sup> Om. v. <sup>o</sup> For and the tribune wroot v. <sup>p</sup> and epistle G. a pistle  
PV. <sup>q</sup> thee K. <sup>r</sup> Om. SX. <sup>rr</sup> cam about v. <sup>s</sup> Om. o. <sup>t</sup> and delyueride v. <sup>u</sup> for it was known that v.  
<sup>v</sup> wolde v. <sup>w</sup> to SX. Om. v. <sup>x</sup> Om. VX. <sup>y</sup> that x. <sup>z</sup> putten SX. <sup>a</sup> and I ledde v. <sup>b</sup> Om. SX.  
<sup>c</sup> either bounden v. <sup>d</sup> Om. QSVX. <sup>e</sup> Om. OX. <sup>f</sup> redy to him v. <sup>g</sup> and I denounside also v. <sup>h</sup> two K.  
to the MPT. <sup>i</sup> Therefore v. <sup>k</sup> bi v. <sup>l</sup> thingis G pr. m. <sup>m</sup> token v. taken hym x. <sup>n</sup> and ledde v.  
<sup>o</sup> whanne the horse men weren v. <sup>p</sup> into X pr. m. to X sec. m. <sup>q</sup> Om. v. <sup>r</sup> epistle GNOST. <sup>s</sup> settiden v.  
<sup>t</sup> Om. o. also v. <sup>u</sup> knew that v. <sup>v</sup> seide v.

<sup>f</sup> as if k. <sup>g</sup> He K sec. m. <sup>h</sup> to him CKMRXabk pr. m. oβ. <sup>i</sup> epistle EE. <sup>k</sup> thee ac sec. m. <sup>l</sup> into bho.  
<sup>m</sup> spies k pr. m. <sup>n</sup> Om. h pr. m. <sup>o</sup> epistle E. <sup>p</sup> he a. <sup>q</sup> askide o.

35 accuseris<sup>w</sup> 'schulen come<sup>x</sup>. And he comaundide him for<sup>y</sup> to be kept in the pre-torie, *or moote halle*, of Heroude<sup>z</sup>.

## CAP. XXIV.

1 Forsoth aftir fyue dayes, Ananye, prince of prestis, cam down with sum eldre men, and Terculle, sum 'oratur, *or fair speker*, *or avocat*<sup>a</sup>, whiche wenten to the present azeyns Poul. And, Poul<sup>b</sup> somenyd, Terculle bigan for<sup>c</sup> to 'accuse, seyinge<sup>d</sup>, Whanne in moche pees we don bi thee, and manye thingis ben amendid bi thi prouydence<sup>e</sup>, 'or wysdom<sup>f</sup>, euermore and euerywhere, thou best Felix, we han re-  
4 ceyued with al doynge of thankngis. Forsoth lest I tarie thee lengere, I preie thee, 5 schortly heere vs for thi mekenesse. We han foundun this man beringe venym<sup>g</sup>, 'or pestilence<sup>h</sup>, and stiringe sedicioun, 'or dis-  
6 sencion<sup>i</sup>, to alle Jewis<sup>k</sup> in al the world, and auctour of seducion of the secte of Nazarens<sup>l</sup>; the<sup>l</sup> which also enforside for<sup>m</sup>  
7 to defoule the temple; whom 'and takun to, we<sup>n</sup> wolden deme, aftir oure lawe. Sothli Lisias, the tribune, 'aboue comynge with  
8 greet strengthe<sup>o</sup>, delyuerede him fro<sup>p</sup> oure hondis; comaunding<sup>q</sup> his accuseris for<sup>r</sup> to come to thee, of whom thou demynge,  
9 maist knowe of<sup>s</sup> alle thes thingis, of whiche we accusen him. Forsoth and Jewis castiden<sup>t</sup> to, seyinge thes<sup>u</sup> thingis<sup>v</sup>  
10 'for to haue<sup>w</sup> hem so. Forsoth Poul answeride, 'grauntinge the presedent<sup>x</sup> to<sup>y</sup> him for<sup>z</sup> to seie, Of manye 3eeris I know-  
11 inge<sup>a</sup> thee for<sup>b</sup> to be domesman to this folk, schal<sup>c</sup> do ynow for me with good ynwitt<sup>e</sup>, 'or resoun<sup>f</sup>. Sothli<sup>g</sup> thou maist knowe,  
12 for to me ben not<sup>h</sup> more than twelue dayes, sithen<sup>k</sup> I stizede vp for<sup>l</sup> to worschipe in Jerusalem; and nethir in the temple

Cilicie, Y schal here thee, he seide, whanne 35 thin accuseris comen. And he comaundide hym to be kept in<sup>r</sup> the moot halle of Eroude.

## CAP. XXIV.

And aftir fyue daies, Ananye, prince of preestis, cam down with summe eldere men, and Terculle, a feir speker<sup>s</sup>, which wenten to the present azens Poul. And 2 whanne Poul was somened, Terculle bigan to accuse *hym*, and seide, Whanne in myche pees we doon bi thee, and many thingis ben amendid bi thi wis-  
3 dom, euere more and euery where, thou best Felix, we han resseyued with al doynge of thankngis. But lest Y tarie 4 thee<sup>t</sup> lengere, Y preie thee, schortly here vs for thi mekenesse. We han foundun 5 this wickid man stiryng dissencion to alle Jewis in al the world, and auctour of dissencion of the secte of Nazarens; and he also enforside to defoule the tem-  
6 ple; whom also we token, and wolden deme, after oure lawe. But Lisias, the 7 trybune, cam<sup>u</sup> with greet strengthe aboue<sup>v</sup>, and delyuerede hym fro oure hoondis; and comaundide hise accuseris to come<sup>s</sup>  
8 to thee, of whom thou demynge, maist knowe of alle these thingis, of whiche we accusen hym. And Jewis putten<sup>w</sup> to, 9 and seiden, that these thingis hadden hem so. And Poul answeride, whanne 10 the president grauntide hym to seie, Of mony 3eeris Y knowe thee, that thou art domesman 'to this<sup>x</sup> folk, and Y schal do ynow; for me with<sup>y</sup> good resoun. For 11 thou maist knowe, for to me ben not more than twelue daies, sithen Y cam vp to worschipe in Jerusalem; and nether 12 in the<sup>z</sup> temple thei founden me disputinge with ony man, nether makyng con-

<sup>w</sup> accusatoures o. <sup>x</sup> comen o. cometh q. <sup>y</sup> Om. s.x. <sup>z</sup> Herodes o.x. <sup>a</sup> faire spekere, *either auocat v. oratur, or auoket x.* <sup>b</sup> whanne Poul was v. <sup>c</sup> Om. s.x. <sup>d</sup> accuse hym, and seide v. <sup>e</sup> wysdom o. <sup>f</sup> Om. o.x. <sup>g</sup> pestilence v. <sup>h</sup> Om. q.v.x. <sup>i</sup> Om. o.x. <sup>k</sup> the Jewis *g pr. m.* <sup>l</sup> A leaf is here wanting in v. <sup>l</sup> Om. v. <sup>m</sup> Om. s.x. <sup>n</sup> also we token and v. <sup>o</sup> cam with greet strengthe aboue, and v. <sup>p</sup> oute of o. <sup>q</sup> and comaundide v. <sup>r</sup> Om. s.x. <sup>s</sup> Om. o. <sup>t</sup> casten s.x. <sup>u</sup> that these v. <sup>v</sup> Om. o. <sup>w</sup> han m. to haue s.x. hadden v. <sup>x</sup> for the president grauntide v. <sup>y</sup> of n. Om. o. <sup>z</sup> Om. s.x. <sup>a</sup> knowe v. <sup>b</sup> Om. s.x. <sup>c</sup> and I schal v. <sup>e</sup> resoun o.v. <sup>f</sup> Om. o.v.x. <sup>g</sup> For v. <sup>h</sup> no n. <sup>k</sup> sizen o. <sup>l</sup> Om. s.x.

<sup>r</sup> into b. <sup>s</sup> *ether aduocat k marg.* <sup>t</sup> the A. Om. l. <sup>u</sup> cam aboof n. <sup>v</sup> Om. n. <sup>w</sup> puttiden hk. <sup>x</sup> of this x. of these a. <sup>y</sup> by k. <sup>z</sup> Om. n.

thei founden me disputinge with ony man, or<sup>m</sup> makinge concurs<sup>n</sup>, 'or rennyng to gide<sup>o</sup>, of the cumpany 'of people<sup>p</sup>, nether  
 13 in synagogis, nether in citee; nether thei mown proue to thee, of the<sup>q</sup> whiche thingis  
 14 thei now<sup>r</sup> accusen me. Sotheli I knowleche to thee this thing, that vp<sup>s</sup> the secte  
 which thei seyn eresie, so I serue to God the<sup>t</sup> fadir, bileuyng<sup>u</sup> to<sup>v</sup> alle thingis that  
 15 hauynge<sup>w</sup> hope in to God, the<sup>x</sup> whiche and thei hem silf abyden, the azen rysing  
 16 to comynge<sup>y</sup> of iust men and wickid<sup>z</sup>. In this thing and I studie withouten hirtyng,  
 for<sup>a</sup> to haue conscience to God, and to men  
 17 euermore. Forsoth aftir mo<sup>c</sup> 3eeris, I cam to doynge<sup>d</sup> almesdedis into my folk, and  
 18 offringis, and vowis; in whiche thei founden me purified in the temple, not with cum-  
 panye, nethir with noyse<sup>e</sup>. And thei cau3ten me, thei<sup>f</sup> 'cryinge, and seiynge<sup>g</sup>,  
 19 Take awei oure enemy. Sothli summe Jewis of Asie, whom<sup>h</sup> it bihofte<sup>i</sup> for<sup>k</sup> to  
 be now present, 'or redy<sup>l</sup>, at thee, and accuse, if thei hadden ony thing a3ens  
 20 me<sup>m</sup>, or<sup>n</sup> these hem silf seye, if thei founden in me ony thing of wickidnesse,  
 21 sithen I stonde in the counceil, no but oonli of this o<sup>o</sup> vois, by which I cryede  
 stondinge among hem, For of<sup>p</sup> the azen rysing of deede men<sup>q</sup> I am demyd this day  
 22 of 3ou. Sothli Felix deferride hem, moost<sup>r</sup> certeynli 'he witinge<sup>s</sup> of the weye, sei-  
 ynge<sup>t</sup>, Whanne Lisias, the tribune, schal  
 23 come<sup>u</sup>, I schal heere 3ou. And he commaundide to<sup>v</sup> centurioun for<sup>w</sup> to kepe him,  
 and for<sup>x</sup> to haue reste, nethir for<sup>y</sup> to forbede ony man for<sup>z</sup> to mynystre of<sup>a</sup> his  
 24 owne thingis to him. Sotheli aftir summe dayes, Felix comynge<sup>b</sup> with Drusille, his  
 wyf, that was a Jewesse, clepide<sup>c</sup> Poul,

cours<sup>z</sup> of puple<sup>a</sup>, nether in<sup>b</sup> synagogis<sup>c</sup>, nether in citee; nether thei moun preue<sup>13</sup>  
 to thee, of the<sup>d</sup> whiche thingis thei now accusen me. But Y knowleche to thee<sup>14</sup>  
 this thing, that aftir the secte which<sup>e</sup> thei<sup>f</sup> seien eresie, so Y serue to God the  
 fadir, 'and Y bileue<sup>g</sup> to alle thingis that ben writun in the lawe and<sup>h</sup> profetis;  
 and Y haue hope in God, whiche also<sup>15</sup> thei hem silf abiden, the azenrisyng 'to  
 comynge<sup>i</sup> of iust men and wickid. In<sup>16</sup> this thing Y studie with outen hirtyng,  
 to haue conscience to God, and to men euermore. But after many 3eeris, Y cam<sup>17</sup>  
 to do almes dedis to my folc, and offryngis, and auowis; in whiche thei<sup>18</sup>  
 founden me purified in the temple, not with company, nether with noise. And  
 thei cau3ten me, and thei<sup>k</sup> crieden, and seiden, Take awei oure enemye. And<sup>19</sup>  
 summe Jewis of Asie, whiche it behofte to be now present at thee, and accuse,  
 if thei hadden ony thing a3ens me, ether<sup>l</sup><sup>20</sup> these hem silf seie, if thei founden in  
 me ony thing of wickidnesse, sithen Y stonde 'in the counsel, but oneli of this<sup>21</sup>  
 vois, by which Y criede stondynge<sup>m</sup> among hem, For of the azenrisyng of  
 deed men Y am demyd this dai of 3ou. Sothely Felix delayed<sup>n</sup> hem, and knewe<sup>22</sup>  
 moost certeynli<sup>o</sup> of the weie, and seide, Whanne Lisias, the tribune, schal come  
 doun, Y schal here 3ou. And he co-<sup>23</sup>maundide to a centurien to kepe hym,  
 and that he hadde reste, nethir to<sup>p</sup> forbede ony man to mynystre of his owne  
 thingis to him. And after summe dayes<sup>24</sup> Felix cam, with Drussille his wijf, that  
 was a Jewesse, and clepide Poul, and herde of him the feith that is in Crist  
 Jhesu. And while he disputide of rijt-<sup>25</sup>

<sup>m</sup> neither v. <sup>n</sup> rennyng to gidere o. <sup>o</sup> Om. ox. <sup>p</sup> Om. N. <sup>q</sup> Om. SX. <sup>r</sup> Om. G pr. m.  
 mowen T. <sup>s</sup> bi v. <sup>t</sup> my v. <sup>u</sup> and I bileue v. <sup>v</sup> Om. o. <sup>w</sup> and I haue v. <sup>x</sup> Om. v. <sup>y</sup> coomen SX.  
<sup>z</sup> wicke s. <sup>a</sup> Om. SX. <sup>c</sup> more T. <sup>d</sup> do OSV. <sup>e</sup> voice T. <sup>f</sup> Om. MPQSTX. and thei v. <sup>g</sup> crieden and  
 seiden v. <sup>h</sup> whiche v. <sup>i</sup> bihoueth T. <sup>k</sup> Om. X. <sup>l</sup> Om. ox. <sup>m</sup> me, *founden me in the temple, and*  
*maden noise v.* <sup>n</sup> ether v. <sup>o</sup> Om. SV. <sup>p</sup> Om. F. <sup>q</sup> Om. X. <sup>r</sup> and knew most v. <sup>s</sup> witinge SX.  
 Om. v. <sup>t</sup> and seide v. <sup>u</sup> come doun v. <sup>v</sup> to a G pr. m. MNPQTV. <sup>w</sup> Om. SX. <sup>x</sup> Om. SX. <sup>y</sup> Om. SX.  
<sup>z</sup> Om. QSX. <sup>a</sup> anye of N. <sup>b</sup> cam v. <sup>c</sup> and clepide v.

<sup>z</sup> ether rennyng to gidere κ marg. <sup>a</sup> the people Cxagk. <sup>b</sup> in the I. <sup>c</sup> synagoge E. <sup>d</sup> Om. h. <sup>e</sup> of  
 which b. <sup>f</sup> 3e oβ. <sup>g</sup> bileeynge R. <sup>h</sup> of o. <sup>i</sup> Om. Q. <sup>k</sup> Om. AQ. <sup>l</sup> neither g. <sup>m</sup> Om. gk pr. m.  
<sup>n</sup> ether differride κ marg. <sup>o</sup> Om. R. <sup>p</sup> for to g.

and herde of him the feith that is into  
 25 'Jhesu Crist<sup>d</sup>. Sothli 'him disputinge<sup>e</sup> of  
 rijtwysnesse, and chastite, and of<sup>f</sup> dom to  
 comynge<sup>g</sup>, Felix maad<sup>b</sup> tremblinge, an-  
 sweride<sup>i</sup>, That perteyneth now, go; sothli  
 in tyme couenable I schal clepe thee to<sup>k</sup>.  
 26 Also and hopinge<sup>l</sup>, that money schulde be  
 30oun to him of Poul; for whiche thing  
 and ofte he clepunge<sup>m</sup> him to<sup>n</sup>, spak<sup>o</sup> with  
 27 him. Sothli<sup>p</sup> twey<sup>q</sup> 3eeris<sup>r</sup> fulfillid<sup>s</sup>, Felix  
 took a successour, 'Festus of Ponte<sup>t</sup>; for-  
 soth Felix willinge<sup>u</sup> 'for to<sup>v</sup> 3yue<sup>w</sup> grace  
 to Jewis, lefte<sup>x</sup> Poul boundun.

## CAP. XXV.

1 Therefore whanne<sup>xx</sup> Festus cam into prou-  
 nce<sup>y</sup>, aftir the thridde day he assendide  
 2 to Jerusalem fro Cesarie. And the  
 princes<sup>z</sup> of prestis, and the firste of Jewis  
 wenten to him azens Poul, and preieden  
 3 him<sup>a</sup>, axinge<sup>b</sup> grace azens him, that he  
 schulde comaunde him for<sup>c</sup> to be led to<sup>cc</sup>  
 Jerusalem; settinge<sup>d</sup> aspies for<sup>e</sup> to sle hym  
 4 in the weye. Sothli Festus answeride,  
 Poul<sup>f</sup> 'for to be<sup>g</sup> kepte in Cesarie; 'him  
 sothly to<sup>h</sup> goynge<sup>i</sup> forth more rypeli<sup>k</sup>, 'or  
 5 hasteli<sup>l</sup>. Therefore he seith<sup>m</sup>, Thei that in  
 3ou ben my3ti<sup>n</sup>, comynge<sup>o</sup> doun to gidere;  
 if<sup>p</sup> ony cryme is in the man, accuse<sup>q</sup> him.  
 6 Sothli he dwellinge<sup>r</sup> a mong hem no more  
 than eizte or<sup>s</sup> ten<sup>t</sup> dayes, cam<sup>u</sup> doun to  
 Cesarie; and 'that othir<sup>v</sup> day he sat for  
 domesman, and comaundide Poul for<sup>w</sup> to  
 7 be 'ledd to<sup>x</sup>. Which whanne he<sup>y</sup> was ledd<sup>z</sup>,  
 Jewis stoden 'aboute him<sup>a</sup>, the<sup>b</sup> whiche  
 camen doun fro Jerusalem, puttinge<sup>c</sup> azens<sup>d</sup>  
 manye and<sup>e</sup> greuouse causis, whiche thei  
 8 my3ten not proue. Sothli<sup>f</sup> Poul 3eldinge<sup>g</sup>  
 resoun<sup>h</sup>, For nethir into<sup>i</sup> the lawe of Jewis,

wisnesse, and chastite, and of dom to  
 comynge, Felix was maad tremblinge,  
 and answerde, That<sup>a</sup> perteneth now, go;  
 but in tyme couenable Y schal clepe  
 thee. Also he hopide, that money schulde  
 26 be 3ouun to hym of Poul; for which  
 thing eft he clepide hym, and spak with  
 hym. And whanne twei 3eeris<sup>r</sup> weren<sup>27</sup>  
 fillid, Felix took a successoure, Porcius  
 Festus; and Felix wolde 3yue grace to  
 Jewis<sup>s</sup>, and lefte Poul boundun.

## CAP. XXV.

1 Therfor whanne Festus cam in to the  
 prouyce, aftir the thridde dai he wente  
 vp to Jerusalem fro Cesarie. And the  
 2 princis of prestis, and the worthieste of  
 the Jewis wenten to hym azens Poul, and  
 preieden hym, and axiden grace azens  
 3 hym, that he schulde comaunde hym to  
 be led to Jerusalem; and thei settiden<sup>t</sup>  
 aspies to sle hym in the weie. But Festus  
 4 answerde, that Poul schulde be kept in  
 Cesarie; sotheli that he hym silf schulde  
 procede more ausili<sup>u</sup>. Therfor he seide,  
 Thei that in 3ou ben my3ti, come doun<sup>5</sup>  
 togidere; and if ony crime is in the man,  
 accuse thei hym. And he dwellede among<sup>6</sup>  
 hem no more than eizte ether ten daies,  
 and cam doun to Cesarie; and the to-  
 ther<sup>v</sup> dai he sat for domesman, and com-  
 7 aundide Poul to be brouzt. And whanne  
 he was brouzt forth, Jewis stoden aboute  
 hym, whiche camen doun fro Jerusalem,  
 puttynge azens hym many and greuouse  
 causis, whiche thei mizten not preue. For<sup>8</sup>  
 Poul 3eldide resoun in alle thingis, That

<sup>d</sup> Jhesu o. Crist Jhesu *MPQTVX*. <sup>e</sup> while he dispute *v*. <sup>f</sup> Om. *K*. <sup>g</sup> come *sx*. <sup>h</sup> was maad *v*.  
<sup>i</sup> and answeride *v*. <sup>k</sup> Om. *v*. <sup>l</sup> he hopide *v*. <sup>m</sup> clepide *v*. <sup>n</sup> Om. *v*. <sup>o</sup> and spac *v*. <sup>p</sup> Sothli  
 whanne *v*. <sup>q</sup> two *GMPQTX*. <sup>r</sup> 3er *x*. <sup>s</sup> weren fillid *v*. <sup>t</sup> Porcius Festus *v*. <sup>u</sup> wolde *v*. <sup>v</sup> to  
*sx*. Om. *v*. <sup>w</sup> do *s*. <sup>x</sup> and lefte *v*. <sup>xx</sup> thanne *K*. <sup>y</sup> the prouyce *G sec. m. NSVX*. <sup>z</sup> prynce *N*.  
<sup>a</sup> Om. *N*. <sup>b</sup> askynge *q*. <sup>c</sup> Om. *sx*. <sup>cc</sup> in to *G sec. m*. <sup>d</sup> and thei settiden *v*. <sup>e</sup> Om. *sx*. <sup>f</sup> that  
 Poule *v*. <sup>g</sup> to be *sx*. schulde be *v*. <sup>h</sup> sothli that he himself schulde *v*. <sup>i</sup> go *svx*. <sup>k</sup> hasteli *o*.  
<sup>l</sup> Om. *ox*. <sup>m</sup> seide *v*. <sup>n</sup> in my3ti *x*. <sup>o</sup> come *v*. <sup>p</sup> and if *v*. <sup>q</sup> accuse thei *TV*. <sup>r</sup> dwellide *v*.  
<sup>s</sup> either *v fere pass*. <sup>t</sup> twelf *o*. <sup>u</sup> and cam *v*. <sup>v</sup> the tother *AGMNOQSTVX*. <sup>w</sup> Om. *sx*. <sup>x</sup> brouzt *v*.  
<sup>y</sup> Om. *AGKQSTX*. <sup>z</sup> brouzt forth *v*. <sup>a</sup> ny3 *s*. <sup>b</sup> Om. *v*. <sup>c</sup> and puttinge *v*. <sup>d</sup> azens *him GOTV*.  
<sup>e</sup> Om. *G pr. m. STV*. <sup>f</sup> For sothli *v*. <sup>g</sup> 3eeldide *v*. <sup>h</sup> resoun in alle thingis *v*. <sup>i</sup> azens *v*.

<sup>q</sup> Whider it *A sec. m. I*. Whither a *sec. m. k sec. m. a*. <sup>r</sup> 3eer *I*. <sup>s</sup> the Jewis *K pr. m. bko*. <sup>t</sup> set-  
 ten *k*. <sup>u</sup> ether *ripeli, or hastli K marg*. <sup>v</sup> othir *IRH*.

nether 'in to<sup>k</sup> the temple, nether into<sup>l</sup> Cesar,  
 9 I synnede ony thing. Forsoth Festus  
 willinge<sup>m</sup> 'for to<sup>n</sup> 3yue grace to the Jewis,  
 answeringe<sup>o</sup> to Poul, seide<sup>p</sup>, Wolt thou as-  
 sende to Jerusalem, and there be demed of  
 10 these thingis at me? Sothli Poul seide, At  
 the dom place of Cesar I stonde, where it  
 bihoueth me for<sup>q</sup> to be demyd. I haue  
 not noyed to the Jewis, as thou 'hast betere  
 11 knowun<sup>r</sup>. Sothli<sup>s</sup> if I haue noyed, or don  
 ony thing worthi deeth, I forsake not for<sup>t</sup>  
 to deie; sothli if no thing of these<sup>u</sup> is, that  
 thei accusen me, no man may 3yue me to  
 12 hem. 'Cesar I apele<sup>v</sup>. Thanne Festus  
 spekinge<sup>w</sup> with the counceil, answeride<sup>x</sup>,  
 Cesar<sup>y</sup> thou hast apelid, to Cesar thou  
 13 schalt go. And whanne summe dayes  
 weren passid, Agrippa kyng<sup>z</sup>, and Bernyse  
 camen doun to Cesarie, for<sup>a</sup> to greete wel  
 14 Festus. And whanne thei dwelliden there  
 manye dayes, Festus schewide to the king  
 of Poul, seiynge<sup>b</sup>, Sum man is left boundun  
 15 of Felix, of which<sup>c</sup>, whanne I was at Jeru-  
 salem, princes of prestis and eldere men of  
 Jewis camen to me, axinge<sup>d</sup> dampnacioun  
 16 azens him. To whom<sup>e</sup> I answeride, It<sup>f</sup> is not  
 custom to Romayns, for<sup>g</sup> to dampne<sup>b</sup> ony  
 man, 'bifore that<sup>i</sup> he that is accusid haue  
 his accuseris present, and<sup>k</sup> take place of  
 defendyng, for<sup>l</sup> to waysche a wey crymes,  
 'or greet trespassis<sup>m</sup>, that ben putt azens<sup>n</sup>.  
 17 Therefore whanne thei camen to gedire  
 hidur, withoute ony delay, in the day su-  
 ynge I sittinge<sup>o</sup> for domesman, comaundide<sup>p</sup>  
 18 the man for<sup>q</sup> to be 'ladd to<sup>c</sup>. Of whom  
 whanne the<sup>s</sup> accuseris stoden ny<sup>3</sup><sup>t</sup>, thei  
 seyden no cause, of whiche thingis<sup>u</sup> I hadde  
 19 suspicioun of yuel. Sothli thei hadden  
 azens hym summe questiouns of her veyn  
 worschipping<sup>v</sup>, 'or religioun<sup>w</sup>, and of sum<sup>x</sup>  
 Jhesu deed, whom Poul affermyde for<sup>y</sup> to  
 20 lyue. Sothli I doutinge<sup>z</sup> of such maner

nether azens the lawe of Jewis, nether  
 azens the temple, nether azens the empe-  
 roure, Y synnede ony thing. But Festus  
 wolde do grace to the<sup>w</sup> Jewis, and an-  
 sweride to Poul, and seide, Wolt thou  
 gon vp to Jerusalem, and there be demyd  
 of these thingis bifore me? And Poul<sup>10</sup>  
 seide, At the domplace of the emperour  
 Y stonde, where it bihoueth me to be  
 demed. Y haue not noied the Jewis, as  
 thou knowist wel. For if Y haue noyed,<sup>11</sup>  
 ether don ony thing worthi deth, Y for-  
 sake not to die; but if no thing of tho  
 is, that thei accusen me, no man may  
 3yue me to hem. Y appele to the em-  
 perour. Thanne Festus spak with the<sup>12</sup>  
 counsel, and answerde, To the emperoure  
 thou hast appelid, to the emperoure thou  
 schalt go. And whanne summe daies<sup>13</sup>  
 weren passid, Agrippa kyng, and Bero-  
 nyce camen doun to Cesarie, to welcome  
 Festus. And whanne thei dwelliden<sup>14</sup>  
 there manye daies, Festus schewide to  
 the king of Poul, and seide, A man is  
 left boundun of Felix, of which, whanne<sup>15</sup>  
 Y was at Jerusalem, princis of preestis  
 and the<sup>x</sup> eldre men of Jewis<sup>y</sup> camen to  
 me, and axiden dampnacioun azens hym.  
 To whiche<sup>z</sup> Y answeride, That it is not<sup>16</sup>  
 custom to Romayns, to dampne ony man,  
 bifore that he that is accusid haue hise  
 accuseris present, and take place of de-  
 fending, to putte awei the crymes, that  
 ben putte azens *hym*. Therfor whanne<sup>17</sup>  
 thei camen togidere hidir, withouten ony  
 delaye, in the dai suyng Y sat for  
 domesman, and comaundide the man to  
 be brouzt. And whanne hise accuseris<sup>18</sup>  
 stoden, thei seiden no cause, of whiche  
 thingis<sup>a</sup> Y hadde suspicioun of yuel. But<sup>19</sup>  
 thei hadden azens hym summe questiouns  
 of her veyn worschipping<sup>b</sup>, and of oon

<sup>k</sup> azens *v*. <sup>l</sup> azens *v*. <sup>m</sup> wolde *v*. <sup>n</sup> to *sx*. Om. *v*. <sup>o</sup> and answeride *v*. <sup>p</sup> and seide *v*. <sup>q</sup> Om. *sx*.  
<sup>r</sup> knowest betere *v*. <sup>s</sup> For *v*. <sup>t</sup> Om. *sx*. <sup>u</sup> tho *v*. <sup>v</sup> I apele to Cesar *v*. <sup>w</sup> spac *v*. <sup>x</sup> and answer-  
 ide *v*. <sup>y</sup> To Cesar *v*. <sup>z</sup> a kyng *v*. <sup>a</sup> Om. *sx*. <sup>b</sup> and seide *v*. <sup>c</sup> the whiche *s*. <sup>d</sup> and axden *ov*.  
 askynge *q*. <sup>e</sup> whiche *v*. <sup>f</sup> That it *v*. <sup>g</sup> Om. *sx*. <sup>h</sup> zeue, *either dampne v*. <sup>i</sup> ar o. <sup>k</sup> Om. *N*.  
<sup>l</sup> Om. *sx*. <sup>m</sup> Om. *ox*. <sup>n</sup> azens *him MPQTV*. <sup>o</sup> sat *v*. <sup>p</sup> and comaundide *v*. <sup>q</sup> Om. *sx*. <sup>r</sup> brouzt *v*.  
<sup>s</sup> Om. *MOPQTVX*. <sup>t</sup> Om. *AGMNPQSTVX*. <sup>u</sup> theng *o*. <sup>v</sup> worschippingus *s*. <sup>w</sup> Om. *ox*. *either veyn rely-  
 gioun v*. <sup>x</sup> Om. *MP*. <sup>y</sup> hym for *q*. Om. *sx*. <sup>z</sup> dowed *ov*.

<sup>w</sup> Om. *a*. <sup>x</sup> Om. *o*. <sup>y</sup> the Jewis *a*. <sup>z</sup> whom *I*. <sup>a</sup> Om. *R*. <sup>b</sup> *ether religion k marg*.

questioun<sup>a</sup>, seide<sup>b</sup>, If<sup>c</sup> he wolde go to Jerusalem, and there 'for to<sup>d</sup> be demyd of these  
 21 thingis? Forsoth<sup>e</sup> Poul apelinge<sup>f</sup>, that he schulde be kept to the<sup>g</sup> knowinge of the emperour, I comaundide him for<sup>h</sup> to be kept, til  
 22 I schal<sup>i</sup> sende him to Cesar. Sothli Agrippa seide to Festus, And I my silf wolde<sup>k</sup> heere the man. 'Festus answeride<sup>l</sup>, To morwe, he  
 23 seith<sup>m</sup>, thou schalt heere him. Sotheli on 'that othir<sup>n</sup> day, whanne Agrippa and Beronyce camen with moche ambicioun, or  
*pryde of staat*, and entriden into the auditorie, with tribunis and principal men of the citee, 'Festus biddinge<sup>o</sup>, Poul 'is lad to<sup>p</sup>.  
 24 And Festus seide, Kyng Agrippa, and alle men that ben with vs, 3e seen this<sup>q</sup>, of the<sup>r</sup> which al the multitude of Jewis preiede me at Jerusalem, 'axinge, and cryinge<sup>s</sup>, him<sup>t</sup> for<sup>u</sup> 'to not bihoue<sup>v</sup> 'for to<sup>w</sup> 'lyue more<sup>x</sup>.  
 25 Forsoth I fond, 'him for to haue<sup>y</sup> don no thing worthi of deeth; sothli 'him apelinge this thing to the emperour, I deme<sup>yy</sup> for<sup>z</sup> to  
 26 sende<sup>a</sup>. Of which man I<sup>aa</sup> haue not<sup>b</sup>, what thing<sup>c</sup> certeyn<sup>d</sup> I schal wryte to the lord. For which thing I brouz<sup>e</sup>te him 'to zou<sup>e</sup>, and moost to thee, Of kyng Agrippa, that<sup>g</sup> axyng maad<sup>h</sup>, I haue what<sup>i</sup> I schal wryte.  
 27 Forsoth<sup>k</sup> it is seyn to me withoute resoun, for<sup>l</sup> to sende a boundun man, and not to<sup>m</sup> signifie the<sup>n</sup> cause of him.

Jhesu deed, whom Poul affermyde to lyue. And Y doutide of siche maner<sup>20</sup> questioun<sup>c</sup>, and seide, Whether he wolde go to Jerusalem, and ther be<sup>d</sup> demyd of these thingis? But for Poul appelide,<sup>21</sup> that he schulde be kept to the knowing of the emperoure, Y comaundide him to be kept, til Y sende hym to the emperoure. And Agrippa seide to Festus, Y<sup>22</sup> my<sup>e</sup> silf wolde here the man. And he seide, To morew thou schalt here hym. And on the tother<sup>f</sup> day, whanne Agrippa<sup>23</sup> and Beronyce camen with greet desire, and entriden in to the auditorie, with tribunes and the<sup>g</sup> principal men of the citee, whanne Festus bad, Poul was brouzt. And Festus seide, King Agrippa,<sup>24</sup> and alle men that ben with vs, 3e seen this man, of which al the multitude of Jewis preyede me at Jerusalem, and axide<sup>b</sup>, and criede, that he schulde lyue no lenger. But Y foond, that he hadde<sup>25</sup> don no thing worthi of deeth; and Y deme<sup>i</sup> to sende *hym* to the emperoure, for he appelide this thing. Of which man Y<sup>26</sup> haue not certeyne, what thing Y schal write to the lord. For which thing Y brouz<sup>e</sup>te hym to zou, and moost to thee, thou king Agrippa, that whanne axing<sup>k</sup> is maad, Y haue what Y schal write. For<sup>27</sup> it is seyn to me with out resoun, to sende a boundun man<sup>l</sup>, and not to<sup>m</sup> signifie the cause of hym.

## CAP. XXVI.

1 Agrippa sothli<sup>o</sup> seith to Poul, It is sufrid to thee, for<sup>p</sup> to speke for thi silf. Thanne Poul, 'the hond holdun forth<sup>q</sup>,  
 2 bigan for<sup>r</sup> to zelde resoun. Of alle thingis, in whiche I am accusid<sup>s</sup>, thou kyng Agrippa

## CAP. XXVI.

And Agrippa seide to Poul, It is sufrid to thee, to speke for thi silf. Thanne Poul helde forth the hoond, and bigan to zelde resoun. Of alle thingis, in whiche<sup>2</sup> Y am accusid of the Jewis, thou king

<sup>a</sup> of questioun *got.* questiouns *N.* <sup>b</sup> seying *o.* and seide *v.* <sup>c</sup> Wher *v.* <sup>d</sup> Om. *osx.* <sup>e</sup> For *v.* <sup>f</sup> appelide *v.* <sup>g</sup> Om. *o.* <sup>h</sup> Om. *sx.* <sup>i</sup> Om. *v.* <sup>k</sup> will *o.* <sup>l</sup> Om. *mpqtvx.* <sup>m</sup> seide *v.* <sup>n</sup> the tother *agmnopqstv.* the other *x.* <sup>o</sup> whanne Festus bad *v.* <sup>p</sup> was brouzt *v.* <sup>q</sup> this *man gmpfv.* <sup>r</sup> Om. *mpvtx.* <sup>s</sup> and axide and criede *v.* <sup>t</sup> Om. *v.* <sup>u</sup> Om. *svx.* <sup>v</sup> that it bihoueth not *v.* <sup>w</sup> Om. *agmnopstx.* to *q.* that he *v.* <sup>x</sup> more to lyue *sx.* <sup>y</sup> him to haue *sx.* that he hadde *v.* <sup>yy</sup> deeme<sup>d</sup>e *g.* <sup>z</sup> Om. *sx.* <sup>aa</sup> I deme for to sende to the emperor, for he appelide this thing *v.* <sup>aa</sup> Om. *k.* <sup>b</sup> not certeyn *v.* <sup>c</sup> Om. *o.* <sup>d</sup> Om. *v.* <sup>e</sup> Om. *v.* <sup>f</sup> Om. *N.* thou *v.* <sup>g</sup> that *whanne nv.* <sup>h</sup> is maad *nv.* <sup>i</sup> what theng *o.* <sup>k</sup> For *v.* <sup>l</sup> Om. *sx.* <sup>m</sup> Om. *v.* <sup>n</sup> Om. *qsx.* <sup>o</sup> forsothe *τ.* <sup>p</sup> Om. *sx.* <sup>q</sup> heeld forth the hond, and *v.* <sup>r</sup> Om. *sx.* <sup>s</sup> accusid of the Jewis *v.*

<sup>c</sup> questiouns *erhk.* <sup>d</sup> to be *iqnacekβ.* <sup>e</sup> me *A.* <sup>f</sup> othir *irh.* <sup>g</sup> O.*n.* *k* *pr. m.* <sup>h</sup> askide *o.* <sup>l</sup> demyde *b.* <sup>k</sup> askyng *ao.* <sup>l</sup> Om. *r.* <sup>m</sup> Om. *r.*

pa, I gesse me blessid at thee, whanne I  
 3 'am to<sup>u</sup> defendinge<sup>v</sup> me this day; moost  
 'thee witinge<sup>w</sup> alle thingis that ben at  
 Jewis, customs and questiouns. For which  
 4 thing, I beseche, heere me paciently. And  
 sothli alle Jewis 'bifore witinge<sup>x</sup> me fro  
 the bigynnyng, han<sup>y</sup> knowun my lyf fro  
 3ongthe<sup>z</sup>; that fro the bigynnyng was in  
 5 my folk in Jerusalem, if thei wolen bere  
 witnesse<sup>a</sup>, 'for vp<sup>b</sup> the moost certeyn secte  
 6 of oure religioun, I lyuede a Farisee. And  
 now in<sup>c</sup> the hope of repromyscioun, that is  
 maad to oure fadris of God, I stonde suget  
 7 in dom; in which<sup>d</sup> oure twelue lynagis  
 seruyng nyzt and day, hopen for<sup>e</sup> to be-  
 come; of which hope, thou king, I am  
 8 accusid of Jewis. What vnbileefful thing  
 is demyd at<sup>f</sup> 3ou, if God reysith deede men?  
 9 And sotheli I gesside<sup>ff</sup>, 'me azens the name  
 of Jhesu Nazarene, for<sup>g</sup> to owe<sup>h</sup> do<sup>i</sup> manye  
 10 contrarie thingis<sup>k</sup>. Which thing<sup>l</sup> and I dide  
 in Jerusalem, and I<sup>ll</sup> encloside manye of  
 seyntis<sup>m</sup> in prisouns, 'power takun<sup>n</sup> of the<sup>o</sup>  
 princes of prestis. And whanne thei weren  
 11 slayn, I 3af the sentence. And bi alle  
 synagogis ofte I ponyschinge<sup>q</sup> hem, con-  
 streynede<sup>r</sup> for<sup>s</sup> to blasfeme; and more I  
 waxynge<sup>t</sup> wood azens hem, 'pursuede to<sup>u</sup>  
 12 aliene citees. In whiche, the while I wente  
 to Damask, with power and suffring of  
 13 princes of prestis, in the mydday, in the  
 wey I sy3, thou kyng, fro<sup>w</sup> heuene li3t 'haue  
 schyned<sup>x</sup> aboute me, ouer the schynnyng of  
 the<sup>y</sup> sunne, and hem that weren<sup>z</sup> to gidere  
 14 with me. And whanne we alle hadden  
 fallun down into the erthe, I herde a voys  
 seyng to me in Ebrew tunge, Saul, Saul,  
 what pursuest thou me? it is hard to<sup>a</sup>  
 15 thee, for<sup>b</sup> to kike azens the pricke. For-  
 soth I seide, Who art thou, Lord? Sotheli  
 the Lord seide, I am Jhesus, whom thou

Agrippa, Y gesse me blessid at thee<sup>†</sup>,  
 whanne Y schal defende me this dai;  
 moost for thou knowist alle thingis that<sup>3</sup>  
 ben among Jewis, customes and ques-  
 tiouns. For which thing, Y biseche, here  
 me pacientli. For alle Jewis that bifor<sup>4</sup>  
 knewen me fro the bigynnyng, knewen<sup>n</sup>  
 my lijf fro 3ongthe<sup>z</sup>; that fro the bigyn-  
 nyng was in my folc in Jerusalem, if thei<sup>5</sup>  
 wolen bere witnessing, that bi the moost  
 certeyn sect of oure religioun, Y lyuede a  
 Farisee. And now for the hope of repro-<sup>6</sup>  
 myssioun, that is maad to oure fadris of  
 God, Y stonde suget in dom; in which<sup>7</sup>  
 hope oure twelue lynagis seruyng nyzt  
 and dai hopen to come; of which hope,  
 sir king, Y am accusid of the Jewis.  
 What vnbileueful thing is demed at 3ou,<sup>8</sup>  
 if God reisith<sup>p</sup> deed men? And sotheli Y<sup>9</sup>  
 gesside<sup>q</sup>, that Y ou3te do<sup>r</sup> many contrarie  
 thingis azens the name of<sup>s</sup> Jhesu Naza-  
 rene<sup>t</sup>. Which thing also Y dide in Jeru-<sup>10</sup>  
 salem, and Y encloside manye of<sup>u</sup> the<sup>v</sup>  
 seyntis in prisoun, whanne Y hadde take  
 powere of the princis<sup>vv</sup> of preestis. And  
 whanne thei weren slayn, Y brou3te the  
 sentence. And bi alle synagogis ofte Y<sup>11</sup>  
 punyschide hem, and constreynede to  
 blasfeme; and more Y wex<sup>w</sup> wood azens  
 hem, and pursuede in to alien citees. In<sup>12</sup>  
 whiche, the<sup>x</sup> while Y wente to Damask,  
 with power and suffring of princis<sup>y</sup> of  
 preestis, at myddai, in the weie Y say, sir<sup>13</sup>  
 king, that fro heuene li3t<sup>z</sup> schynede aboute<sup>a</sup>  
 me, passing the schynnyng of the sunne,  
 and aboute hem that weren togidir with  
 me. And whanne we alle hadden falle<sup>14</sup>  
 down in to the erthe, Y herde a voys sei-  
 yng to me in Ebrew tunge, Saul, Saul,  
 what pursuest thou me? it is hard to  
 thee, to kicke azens the pricke. And Y<sup>15</sup>

† *blessid at thee; that is, to be demed of thee, that I am innocent. Lire here. ve.*

<sup>u</sup> schal *v.* <sup>v</sup> defenden *s.x.* defende *v.* <sup>w</sup> for thou knowist *v.* <sup>x</sup> that bifore knewen *v.* <sup>y</sup> Om. *v.* <sup>z</sup> 3outhe *x.* <sup>a</sup> witnessing *v.* <sup>b</sup> that bi *v.* <sup>c</sup> for *v.* <sup>d</sup> which hope *v.* <sup>e</sup> Om. *s.x.* <sup>f</sup> of *s.* <sup>ff</sup> demede *x.* <sup>g</sup> Om. *s.x.* <sup>h</sup> Om. *o.* <sup>i</sup> to do *g sec. m. x.* <sup>k</sup> that I ou3te do many contrarie thingis azens the name of Jhesu of Nazarene *v.* <sup>l</sup> thingis *x.* <sup>ll</sup> Om. *g pr. m.* <sup>m</sup> holy men *o.* <sup>n</sup> whanne I took power *v.* <sup>o</sup> Om. *GMNPT.* <sup>q</sup> punschide *v.* <sup>r</sup> and constreynede *v.* <sup>s</sup> Om. *s.x.* <sup>t</sup> waxe *v.* <sup>u</sup> and pursuede til into *v.* <sup>w</sup> that fro *v.* <sup>x</sup> to han shyne *s.x.* schynede *v.* <sup>y</sup> Om. *g pr. m. MST.* <sup>z</sup> wenten *q.* <sup>a</sup> for *t.* <sup>b</sup> Om. *s.x.*

<sup>n</sup> knownen *beghkoβ.* <sup>o</sup> 3outhe *ek.* <sup>p</sup> reise *r.* reise *h.* <sup>q</sup> gesse *εgka.* <sup>r</sup> to do *egk pr. m.* <sup>s</sup> Om. *pr. m. a.* <sup>t</sup> of Nazareth *k pr. m.* <sup>u</sup> Om. *gk pr. m.* <sup>v</sup> Om. *αβγδεζηθικλμνοπρστυφχψωαβγδ.* <sup>vv</sup> prince *h.* <sup>w</sup> wexide *eghk pr. m.* woxe *e.* <sup>x</sup> Om. *r.* <sup>y</sup> the princes *r sec. m.* <sup>z</sup> a li3t *b.* <sup>a</sup> aboute *a.*

16 pursuest. But ryse vp, and stond on thi  
feet. Sothli<sup>c</sup> to this thing I aperide to thee,  
that I ordeyne thee mynistre and wisse  
of tho thingis that thou hast seyn, and of  
tho<sup>d</sup> in whiche I schal apeere<sup>e</sup> to thee;  
17 delyuerynge<sup>f</sup> thee fro peplis and folkis<sup>g</sup>,  
18 into<sup>h</sup> whiche now I sende thee, for<sup>i</sup> to  
opene the yzen of hem, that thei be con-  
uertid<sup>k</sup> fro derknessis to lizt, and fro power  
of Sathanas to God, that thei take remys-  
cioun of synnes, and sort<sup>l</sup>, 'or part<sup>m</sup>, among  
19 seyntis, by feith that is in me. Wherfore,  
thou kyng Agrippa, I was not vnbileefful  
20 to heuenly visioun; but to<sup>n</sup> hem that ben  
at Damask first, and Jerusalem, and bi al  
the cuntree of Judee, and to hethen men, 'I  
schewide<sup>o</sup>, 'or tolde<sup>p</sup>, that thei schulden do  
penaunce, and be conuertid to God, doynge<sup>q</sup>  
21 worthi workis of penaunce. Of<sup>r</sup> this cause  
Jewis temptiden<sup>s</sup> me takyn to<sup>t</sup>, whanne I  
was in the temple, willinge<sup>u</sup> 'for to<sup>v</sup> sle me.  
22 Sothli I holpyn<sup>w</sup> by the help of God into<sup>x</sup>  
this day, stonde<sup>y</sup>, witnessinge to lasse and  
more<sup>z</sup>; 'no thing<sup>a</sup> 'without seyinge<sup>b</sup> than  
whiche thingis<sup>c</sup> the prophetis and Moyses  
23 spaken 'for to be<sup>d</sup> comynge<sup>e</sup>, if Crist pas-  
sible<sup>f</sup>, 'or able to suffre<sup>g</sup>, if the firste of  
the<sup>h</sup> azen rysing of deede men<sup>i</sup> is<sup>j</sup> to schew-  
inge<sup>k</sup> lizt to the peple and<sup>l</sup> hethen men.  
24 'Him spekinge<sup>m</sup> thes thingis, and zeldinge<sup>n</sup>  
resoun, Festus 'with greet vois seyde<sup>o</sup>,  
Poul, thou maddist, 'or wexist wood<sup>p</sup>;  
many lettris turnen thee to<sup>q</sup> woodnesse.  
25 And Poul seith<sup>r</sup>, I madde not, thou best  
Festus, but I speke out the wordus of  
26 treuthe and<sup>s</sup> sobrenesse. Sothli and<sup>t</sup> the  
kyng, to whom I speke stedefastly, woot of  
these thingis; sothli<sup>u</sup> I deme no<sup>v</sup> thing of  
these 'for to<sup>w</sup> 'dare him, or vnknowe<sup>x</sup>.  
Forsoth<sup>y</sup> nether in a corner is<sup>z</sup> ouzt of these

seide, Who art thou, Lord? And the  
Lord seide, Y am Jhesus, whom thou  
pursuest. But rise vp, and stond on thi<sup>16</sup>  
feet. For whi to this thing Y apperide to  
thee, that Y ordeyne thee mynystre and  
wisse of tho thingis that thou hast  
seyn, and of tho<sup>b</sup> in<sup>c</sup> whiche Y schal  
schewe to thee. And Y schal delyuere<sup>17</sup>  
thee fro puplis and folkis, to whiche  
now Y sende thee, to opene the izen of<sup>18</sup>  
hem, that thei<sup>d</sup> ben conuertid fro derk-  
nesse<sup>e</sup> to lizt, and fro power of Sathnas  
to God, that thei take remyscioun of  
synnes, and part among seyntis, bi feith  
that is in me. Wherfor, sir kyng<sup>19</sup>  
Agrippa, Y was not vnbileueful to the  
heuenli visioun; but Y tolde to hem that<sup>20</sup>  
been at Damask first, and at Jerusalem,  
and bi al the cuntre of Judee, and to  
hethene men, that thei schulden do pen-  
aunce, and be conuertid to God, and do  
worthi werkis of penaunce. For this<sup>21</sup>  
cause Jewis token me, whanne Y was in  
the temple, to sle me. But Y was holpun<sup>22</sup>  
bi the helpe of God in to this dai, and  
stonde, witnessinge to<sup>f</sup> lesse and to more.  
And Y seye no thing ellis than whiche  
thingis the prophetis and Moyses spaken  
that schulen come, if Crist is to suffre,<sup>23</sup>  
if he is the firste of the<sup>g</sup> azenrising of  
deed men, that schal schewe lizt to the  
puple and to hethene men. Whanne he<sup>24</sup>  
spak these thingis, and zeldide resoun,  
Festus seide with greet vois, Poul, thou  
maddist; many lettris turnen thee to  
woodnesse. And Poul seide, Y madde<sup>25</sup>  
not, thou beste Festus, but Y speke<sup>h</sup> out  
the wordis of treuthe and of sobrenesse.  
For also the king, to whom Y speke<sup>26</sup>  
stidfastli, woot of<sup>i</sup> these thingis; for Y

<sup>c</sup> For whi v. <sup>d</sup> tho thenges o. <sup>e</sup> appere, either schewe v. <sup>f</sup> and I schal delyuere v. <sup>g</sup> pepeles o.  
<sup>h</sup> to v. <sup>i</sup> Om. sx. <sup>k</sup> turned o. <sup>l</sup> part ov. <sup>m</sup> Om. ovx. <sup>n</sup> for o. I telde to v. <sup>o</sup> Om. v. <sup>p</sup> Om.  
oovx. <sup>q</sup> and do v. <sup>r</sup> For v. <sup>s</sup> asaieden v. <sup>t</sup> Om. v. <sup>u</sup> and wolden v. <sup>v</sup> to sx. Om. v. <sup>w</sup> am  
helpid v. <sup>x</sup> til in to o. <sup>y</sup> and stonde v. <sup>z</sup> to more o. <sup>a</sup> and I seie noo thing ellis v. <sup>b</sup> seying ouer o.  
Om. v. <sup>c</sup> thing sx. <sup>d</sup> to be sx. that schulen v. <sup>e</sup> to comynge MPQTY. comen s. come v. to comen x.  
<sup>f</sup> is passyble v. <sup>g</sup> or able for to suffre t. Om. x. <sup>h</sup> Om. qs. <sup>i</sup> Om. x. <sup>j</sup> it k. <sup>k</sup> shewen sx. <sup>l</sup> of n.  
<sup>m</sup> Whanne he spac v. <sup>n</sup> zeldide v. <sup>o</sup> seyde with greet vois v. <sup>p</sup> Om. x. <sup>q</sup> into v. <sup>r</sup> seide v.  
<sup>s</sup> and of v. <sup>t</sup> for also v. <sup>u</sup> for v. <sup>v</sup> that noo v. <sup>w</sup> to sx. Om. v. <sup>x</sup> dare hym, or hid fro hym n.  
be hidde fro him o. is hed fro hym v. daren hym x. <sup>y</sup> Om. o. For v. <sup>z</sup> was v.

<sup>b</sup> tho thingis q. <sup>c</sup> Om. rhk. <sup>d</sup> Om. b. <sup>e</sup> wickidnes k. derkenessis o. <sup>f</sup> and to a. <sup>g</sup> Om. EMQRX  
aghkaβ. <sup>h</sup> telle k pr. m. <sup>i</sup> Om. A pr. m. for A sec. m.

27 thingis don. Bileuest thou, kyng Agrippa, to prophetis? I woot for<sup>a</sup> thou bileuest.  
 28 Sothli Agrippa seide to Poul, 'In litil thing<sup>b</sup> thou councelist me 'for to<sup>c</sup> be maad a cris-  
 29 ten man. And Poul<sup>d</sup>, I desyre anentis God, and<sup>e</sup> in litil and in greet, not oonly thee, but and alle these that heeren to day, for<sup>f</sup> to be maad suche what manere and I  
 30 am, out takun thes bondis. And the kyng roos vp, and the president, and Bernyce,  
 31 and thei that saten ny<sub>3</sub> to hem. The<sup>g</sup> whiche whanne thei wenten away, spaken to gidere, seyinge, For<sup>h</sup> this man hath not don ony thing worthi deeth, or<sup>i</sup> bondis.  
 32 Forsoth Agrippa seide to Festus, This man my<sub>3</sub>te be dismittid<sup>k</sup>, 'or delyuered<sup>l</sup>, if he hadde not apelid to<sup>m</sup> Cesar.

deme, that no thing of these<sup>k</sup> is hid fro hym; for nether in a cornere was ou<sub>3</sub>t of these thingis<sup>l</sup> don. Bileuest thou, king<sup>m</sup> 27 Agrippa, 'to prophetis<sup>n</sup>? Y woot that thou bileuest. And Agrippa seide to<sup>28</sup> Poul, In litil thing thou counselist me<sup>†</sup> to be maad a cristen man. And Poul seide, 29 Y desire anentis God, bothe in litil and in greet, not oneli thee, but alle these that heren to dai, to be maad sich as Y am, outakun these boondis. And the<sup>30</sup> kyng roos vp, and the president, and Bernyce, and thei that saten ni<sub>3</sub> to hem. And whanne thei wenten awei, thei<sup>31</sup> spaken togider, and seiden, That this man hath not don ony thing worthi deth<sup>o</sup>, nether boondis. And Agrippa seide to<sup>32</sup> Festus, This man mi<sub>3</sub>t be delyuerid, if he hadde not appellid to the emperour.

† that is, sumdel thou draw-ist me, but not perfily. Lire here. ve.

## CAP. XXVII.

1 Sothli as it is<sup>n</sup> demed him for<sup>o</sup> to schippe into Italie, and<sup>p</sup> thei bitoken Poul with othere kept<sup>q</sup> to a centurioun<sup>r</sup>, by name Julius, of the cumpanye of kny<sub>3</sub>tis  
 2 of the emperour. Sothli we stizyng<sup>s</sup> into the<sup>t</sup> schip of Adrymetis, and bigynnyng<sup>u</sup> for<sup>v</sup> to seyle, baren<sup>w</sup> vp aboute the placis of Asie, 'lastinge stille with vs Aristark of  
 3 Macedonye, Tesselonycense<sup>x</sup>. Forsoth the<sup>xx</sup> day suyng<sup>e</sup> we camen to Sidon; sothli Julius trefyng<sup>y</sup> manly, or *kurteysly*, Poule, suffride<sup>z</sup> for<sup>a</sup> to go to frendis, and  
 4 do<sup>b</sup> the<sup>c</sup> cure<sup>cc</sup>, 'or nede<sup>d</sup>, of hym. And whanne 'we haddun<sup>e</sup> takun vp fro thennis, we vndirsailiden to Cypre, for that wyndis  
 5 weren contrarie. And<sup>f</sup> the see of Silicie and Pamphilie 'we seilinge<sup>g</sup>, camen<sup>h</sup> to  
 6 Listris, that is Licie. And there centurioun<sup>i</sup> fyndinge<sup>k</sup> a schip of Alisaundre, seilinge into Italie, puttide<sup>l</sup> vs ouer in to

## CAP. XXVII.

But as it was demed hym to schippe 1 into Ytalie, thei bitoken Poul with othere<sup>p</sup> keepers to a centurien, bi name Julius, of the cumpeny of kny<sub>3</sub>tis of the emperoure. And we wenten vp in to the schip of 2 Adrymetis, and bigunnen to seile, and weren borun aboute the placis of Asie, while Aristark of Macedonye, Tesselonycence, dwellide stille with vs. And in 3 the<sup>pp</sup> dai suyng<sup>e</sup>, we camen to Sydon; and Julius trefyde curteisli<sup>q</sup> Poul, and<sup>r</sup> suffride to go to frendis, and do<sup>r</sup> his nedis. And 4 whanne we remouede fro thennis, we vndurseiliden to Cypre, for that wyndis weren contrarie. And we seiliden in the 5 see of Silicie and Pamfilie, and camen to Listris, that is Licie. And there the cen- 6 turien foond a schip of Alisaundre, seilinge in to Ytalie, and puttide<sup>s</sup> vs ouer in to it. And whanne in many daies we 7

<sup>a</sup> that v. <sup>b</sup> A lytill o. <sup>c</sup> to stx. Om. v. <sup>d</sup> Poule seyde or. <sup>e</sup> bothe v. <sup>f</sup> Om. sx. <sup>g</sup> Om. v. <sup>h</sup> That v. <sup>i</sup> neither v. <sup>k</sup> delyuered o. <sup>l</sup> Om. no. <sup>m</sup> Om. agnqstxy. <sup>n</sup> was v. <sup>o</sup> Om. sx. <sup>p</sup> Om. nv. <sup>q</sup> men kepte *g sec. m.* keepers n. <sup>r</sup> centurio x. <sup>s</sup> stiziden v. <sup>t</sup> a o. <sup>u</sup> bigunnen v. <sup>v</sup> Om. sx. <sup>w</sup> and baren v. <sup>x</sup> the while Aristark of Macydonie, Tesselonicense, dwellide stille with vs v. <sup>xx</sup> in the v. <sup>y</sup> trefyde v. <sup>z</sup> suffride hym ns. and suffride v. <sup>a</sup> Om. sx. <sup>b</sup> to do *mpqt.* <sup>c</sup> Om. t. <sup>cc</sup> nede o. <sup>d</sup> Om. ox. <sup>e</sup> he hadde v. <sup>f</sup> in k. And we saileden in v. <sup>g</sup> Om. v. <sup>h</sup> and camen v. <sup>i</sup> the centurioun n. centurio x. <sup>k</sup> foond v. <sup>l</sup> putten s. and puttide v. putte x.

<sup>k</sup> this h. <sup>l</sup> Om. q. <sup>m</sup> sir king k *pr. m.* <sup>n</sup> Om. r. <sup>o</sup> the deeth k. <sup>p</sup> others k. <sup>pp</sup> Om. a *pr. m.* <sup>q</sup> *ether manli k marg.* <sup>r</sup> to do rgk. <sup>s</sup> puttyng<sup>e</sup> i.

7 it. And whanne many<sup>m</sup> dayes we seiliden<sup>n</sup> slowli, and vnnethe camen azens Gnydum, 'the wynd forbedinge<sup>o</sup> vs, we seiliden to<sup>p</sup> 8 Creete, bi sydis Salomona. And vnnethe we 'bi sydis seylinge<sup>q</sup>, camen into sum place, that 'is clepid<sup>r</sup> of good hauene, to 9 whom the citee Tessala was ny3. Forsothe 'moche tyme<sup>s</sup> passid, and whaune now<sup>t</sup> 'seylinge was not sykir<sup>u</sup>, for that 10 fasting<sup>v</sup> passide, Poul coumfortide hem, sei-nyge<sup>v</sup> to hem, Men, I se for<sup>w</sup> with wrong and harm<sup>x</sup>, not oonly of charge and<sup>y</sup> schipp, but also of oure soulis<sup>z</sup>, 'or lyues<sup>a</sup>, 11 'bygynneth seiling<sup>b</sup> for<sup>c</sup> to be<sup>d</sup>. Sothli centurioun bileuede more to the governour, and to the lord of the schipp, than to these 12 thingis<sup>e</sup> that weren seid of Poul. And whanne the hauene was not able for<sup>f</sup> to dwelle in wyntir, ful manye ordeyneden counceil for<sup>g</sup> to seile thennis<sup>h</sup>, if on<sup>i</sup> ony maner thei myzten come to Fenyce, for<sup>j</sup> to 'wynterne in<sup>k</sup> the hauene<sup>l</sup> of Crete, bihold- 13 inge<sup>m</sup> to Affryk<sup>n</sup>, and to Chorum<sup>o</sup>. Sothli 'the south blowyng<sup>p</sup>, thei gessinge<sup>q</sup> hem for<sup>r</sup> to holde purpos, whanne thei hadden takun vp fro Asson, seiliden<sup>s</sup> to Crete. 14 Sothli not aftir moche<sup>t</sup>, the wynd Tiffonyk, that is clepid north eest, 'or wynd of tem- 15 pest<sup>u</sup>, sente him azens it. And whanne the schipp was rauyschid, and myzte not en- forse into<sup>v</sup> the wynd, the<sup>w</sup> schipp zouun to 16 blowingis, 'we were borun<sup>x</sup>. Sothli we<sup>y</sup> rennyng<sup>z</sup> into sum yle that is clepid Canda, 'vnnethe myzte<sup>a</sup> gete a litil boot. 17 'The which<sup>b</sup> takun vp 'with helpis, thei vseden<sup>c</sup> girdyng to gidere of<sup>d</sup> schipp, dredyng<sup>e</sup> lest thei schulden falle into sandy<sup>f</sup> placis; 'the vessel<sup>g</sup> vndirsent, so 18 thei were borun. Sothli vs<sup>h</sup> throwun

seilden slowli, and vnnethe camen azens Guydum<sup>t</sup>, for the winde lettide vs, we seiliden to Crete, bisidis Salomona. And 8 vnnethe we seilden bisidis, and camen into a place, that is clepid of good hauen, to whom the cite Tessala was ny3. And 9 whanne miche time was passid, and whanne seiling thanne<sup>u</sup> was not sikir, for that fasting<sup>v</sup> was passid, Poul coum- fortide hem, and seide to hem, Men, Y 10 se<sup>t</sup> that seiling bigynneth to be with wrong and myche harm, not oonli of charge<sup>v</sup> and<sup>w</sup> of the schip, but also of oure lyues. But the centurien bilenede 11 more to the<sup>x</sup> governour, and to the lord of the schip, thanne to these thingis that weren seid of Poul. And whanne the 12 hauene was not able to dwelle in wynter, ful many ordeyneden counsel to seile fro thennus, if on<sup>y</sup> ony maner thei myzten come to Fenyce, to dwelle in wynter at the hauene of Crete, which biholdith to Affrik<sup>z</sup>, and to Corum<sup>a</sup>. And whanne 13 the south blew, thei gessiden<sup>b</sup> hem to holde purpos; and whaune thei hadden removed fro Asson, thei seiliden to Crete. And not aftir miche, the wynde Tifonyk, 14 that is clepid north eest, was azens it. And whanne the schip was rauyschid, 15 and myzte not enforse azens the wynde, whanne the schip was zouun to the<sup>c</sup> blowynges<sup>d</sup> of the wynde, we weren borun with cours into an ile, that is 16 clepid Canda; and vnethe we myzten gete a litil boot. And whanne this was 17 takun vp, thei vsiden helpis, girdinge togidere the schippe; and dredden, lest thei schulden falle into sondi<sup>e</sup> placis. And whanne the vessel was vndur set,

\* *fasting*; this fasting was in the se, where for the tempest the schipmen hadde noo leiser to ete, no but litel, for the gouernaile of the schip; and othere men hadden no leiser to ete, for dredde; wherfore the schipmen weren maad more feble. *Lire here. ve.*

† *I see*; bi the spirit of profesie. *with wrong and harm*; that is, with greet perel of soure thingis and bodies. *Lire here. ve.*

<sup>m</sup> in many *v*. <sup>n</sup> seylyng<sup>e</sup> o. <sup>o</sup> for the wynd forbede, *either lettid v*. <sup>p</sup> in to o. <sup>q</sup> saileden bisidis and *v*. <sup>r</sup> Om. o. <sup>s</sup> whanne myche tyme was *v*. <sup>t</sup> Om. *v*. <sup>u</sup> was no sikir sayling *MPT*. seylyng<sup>e</sup> thanne was not sykir *v*. <sup>v</sup> and seide *v*. <sup>w</sup> that sailing bigynneth to be *v*. <sup>x</sup> myche harm *v*. <sup>y</sup> of *v*. <sup>z</sup> lyues *ov*. <sup>a</sup> Om. *ovx*. <sup>b</sup> seylyng<sup>e</sup>, or *perile* o. <sup>c</sup> Om. *sx*. <sup>d</sup> Om. *v*. <sup>e</sup> wordes o. <sup>f</sup> Om. *sx*. <sup>g</sup> Om. *sx*. <sup>h</sup> fro thennes *v*. <sup>i</sup> in *op*. Om. *s*. <sup>j</sup> Om. *sx*. <sup>k</sup> dwelle in wynter at *v*. <sup>l</sup> haunens *sx*. <sup>m</sup> which *Fenyce* biholdith *v*. <sup>n</sup> Affrik, *that is, south west v*. <sup>o</sup> Chorum, *that is, north west v*. <sup>p</sup> whanne south blew *v*. <sup>q</sup> gessid *n*. gessiden *v*. <sup>r</sup> Om. *sx*. <sup>s</sup> thei saileden *v*. <sup>t</sup> myche tyme *x*. <sup>u</sup> Om. *ox*. <sup>v</sup> azens *v*. <sup>w</sup> we weren born in the *v*. <sup>x</sup> Om. *v*. <sup>y</sup> Om. *sx*. <sup>z</sup> camen *v*. <sup>a</sup> and vnnethe we myzten *v*. <sup>b</sup> And whanne this was *v*. <sup>c</sup> thei vsiden helpis *v*. <sup>d</sup> the *AGMNOPQSTVXY*. <sup>e</sup> and dredden *v*. <sup>f</sup> the sondy *qx*. <sup>g</sup> and whanne the vessel was *v*. <sup>h</sup> for we weren *v*.

<sup>t</sup> Gwydum *EGIKQbceghkoa*. <sup>u</sup> Om. *k pr. m*. <sup>v</sup> the charge *CKRXO*. <sup>w</sup> Om. *hk*. <sup>x</sup> oure *a*. <sup>y</sup> Om. *E*. in *k*. <sup>z</sup> or south west *c marg. that is, south west o marg.* <sup>a</sup> or north west *c marg. that is, north west o marg.* <sup>b</sup> assaieden *k pr. m*. <sup>c</sup> Om. *CKXO*. <sup>d</sup> blowyng<sup>e</sup> *gβ*. <sup>e</sup> sodein *E*.

with greet<sup>i</sup> tempest, in the day suyng  
 19 thei maden castyng out. And the thridde  
 day with her hondis thei castiden<sup>k</sup> away  
 20 the<sup>l</sup> instrumentis of the schipp. Sothely  
 nether<sup>m</sup> sunne nether sterris apperinge<sup>n</sup> bi  
 mo<sup>o</sup> dayes, and tempest not litil `schewinge  
 ny<sup>3</sup><sup>p</sup>, now al the hope of oure heelte was  
 21 dou away. And whanne moche fasting  
 hadde be, thanne Poul standinge<sup>q</sup> in the  
 myddel of hem, seyde<sup>r</sup>, A<sup>s</sup>! men, it bihofte<sup>t</sup>  
 `me herd<sup>u</sup>, for<sup>v</sup> to not take away fro<sup>w</sup> Crete,  
 and make wynne<sup>x</sup> this wrong and casting  
 22 out. And now I counceile you for<sup>y</sup> to be  
 of good ynwitt<sup>z</sup>, `or herte<sup>a</sup>; sothli<sup>b</sup> `ther  
 schal be<sup>c</sup> loss of no soule<sup>d</sup> of you<sup>e</sup>, out  
 23 takun of the schipp. Forsoth<sup>f</sup> an aungel  
 of God, whos<sup>g</sup> I am, and to whom I serue,  
 24 stood ny<sup>3</sup> to me this<sup>h</sup> nyzt, seyinge<sup>i</sup>, Poul,  
 drede thou not; it bihoueth thee for<sup>k</sup> to  
 stonde ny<sup>3</sup> to Cesar. And lo! God hath  
 30oun to thee alle that ben in schipp<sup>l</sup>  
 25 with thee. For which thing, 3e men, be<sup>m</sup>  
 of good ynwitt<sup>n</sup>, `or herte<sup>o</sup>; forsoth<sup>p</sup> I bi-  
 leue to my God, for<sup>q</sup> so it schal be, as it is  
 26 seid to me. Sothli it bihoueth vs for<sup>r</sup> to  
 27 come into<sup>s</sup> sum yle. But aftirward that  
 in<sup>t</sup> fourteeneth day the nyzt cam aboue to vs  
 seilinge in the stony<sup>u</sup> see, aboute mydnyzt  
 the schipmen supposiden sum regioun, `or  
 28 *cuntre*<sup>v</sup>, for<sup>w</sup> to appere to hem. The<sup>x</sup>  
 whiche sendinge<sup>y</sup> doun a plomet, founden<sup>z</sup>  
 twenty pasis<sup>a</sup> of *depnesse*. And aftir a<sup>b</sup>  
 litil thei departid<sup>c</sup> thennis, founden<sup>d</sup> fiftene  
 29 pasis<sup>dd</sup>. Sothli thei dredinge<sup>e</sup> lest we  
 schulden falle into scharp places, fro<sup>f</sup> the  
 laste part of the schipp sendinge<sup>g</sup> foure  
 ancris, desireden<sup>h</sup> day<sup>i</sup> `for to be<sup>k</sup> maad.  
 30 Sothli `the schippmen sekinge<sup>l</sup> for<sup>m</sup> to fle  
 of<sup>n</sup> the schipp, whanne thei hadden sente  
 a litel boot in to the see, vndir colour as

so thei weren borun. And for we weren 18  
 throwun with strong tempest, in the dai  
 suyng thei maden casting out. And the 19  
 thridde dai with her hoondis thei castiden<sup>f</sup>  
 awei the<sup>g</sup> instrumentis of the schip. And 20  
 whanne the sunne nether the<sup>b</sup> sterris  
 weren seie bi many daies, and tempest  
 not a litil neijede<sup>i</sup>, now al the hope of  
 oure helthe was dou awei. And whanne 21  
 myche fasting hadde be, thanne Poul  
 stood in the myddil of hem, and seide,  
 A! men, it bihofte, whanne 3e herden  
 me, not to haue<sup>k</sup> take awei *the schip* fro  
 Crete, and gete this wronge and casting  
 out. And now Y counsel you to be of 22  
 good counfort, for los of no persooone of  
 you schal be, outakun of<sup>l</sup> the schip. For 23  
 an aungel of God, whos Y an, and to  
 whom Y serue, stood ni<sup>3</sup> to me in this  
 ni<sup>3</sup>t, and seide, Poul, drede thou not; it 24  
 bihoueth thee to stonde bifore the em-  
 perour. And lo! God hath youun to  
 thee alle that ben in the schip with thee.  
 For which thing, 3e men, be 3e<sup>m</sup> of good 25  
 counfort; for Y bilene to my God, that  
 so it schal be, as it is seid to me. And 26  
 it bihoueth vs to come into sum yle.  
 But aftirward<sup>n</sup> that in the fourtenth 27  
 dai the ni<sup>3</sup>t cam on vs seilinge in the  
 stony see, aboute mydni<sup>3</sup>t the schipmen  
 supposiden sum cuntre to appere to hem.  
 And thei kesten<sup>o</sup> doun a plommet, and 28  
 founden twenti pasis of *depnesse*. And  
 aftir a litil thei weren departid fro then-  
 nus, and foundun fiftene<sup>p</sup> pasis. And 29  
 thei dredden, lest we schulden haue fallun  
 in to scharp placis; and fro the last parti  
 of the schip thei senten foure ankeris,  
 and desiriden that the<sup>q</sup> dai hadde be come.  
 And whanne the schipmen souzten to fle 30

<sup>i</sup> strong *v.* <sup>k</sup> casten *sx.* <sup>l</sup> Om. *q.* <sup>m</sup> whanne the *v.* <sup>n</sup> appereden *or.* <sup>o</sup> manye *nr.* <sup>p</sup> neijede *v.*  
<sup>q</sup> stood *v.* <sup>r</sup> and seide *v.* <sup>s</sup> O! *n.* <sup>t</sup> byhoueth *gt.* <sup>u</sup> sothly for to here, and *v.* <sup>v</sup> Om. *svx.* <sup>w</sup> the  
*schip* fro *v.* <sup>x</sup> to wynne *mpy sec. m.* to wydden *st.* <sup>y</sup> Om. *sx.* <sup>z</sup> counfort *v.* <sup>a</sup> Om. *ovx.*  
<sup>b</sup> for whi *v.* <sup>c</sup> Om. *v.* <sup>d</sup> persooone *v.* <sup>e</sup> you schal be *v.* <sup>f</sup> For *v.* <sup>g</sup> of whom *mpt.* <sup>h</sup> in this *v.*  
<sup>i</sup> and seide *v.* <sup>k</sup> Om. *sx.* <sup>l</sup> the schip *qx.* <sup>m</sup> beth *qsx.* <sup>n</sup> counfort *v.* <sup>o</sup> Om. *novx.* <sup>p</sup> for *v.*  
<sup>q</sup> that *v.* <sup>r</sup> Om. *sx.* <sup>s</sup> in *o.* <sup>t</sup> in the *agmnopqrstvxv.* <sup>u</sup> south *n.* <sup>v</sup> Om. *ox.* <sup>w</sup> Om. *sx.* <sup>x</sup> Om. *v.*  
<sup>y</sup> senten *v.* <sup>z</sup> and founden *v.* <sup>a</sup> pas *s.* <sup>b</sup> Om. *t.* <sup>c</sup> partid *gmpt.* departiden *k.* weren departid fro *v.*  
<sup>d</sup> and founden *v.* <sup>dd</sup> pas *sx.* <sup>e</sup> dredden *v.* <sup>f</sup> and fro *v.* <sup>g</sup> thei senten *v.* <sup>h</sup> and desijreden *v.* <sup>i</sup> that  
 the day *v.* <sup>k</sup> to be *sx.* were *v.* <sup>l</sup> whanne the schipmen souzten *v.* <sup>m</sup> Om. *sx.* <sup>n</sup> fro *v.*

<sup>f</sup> kesten *r.* <sup>g</sup> Om. *eg.* <sup>h</sup> Om. *cekkxbehkoß.* <sup>i</sup> *schewide ni<sup>3</sup> k marg.* <sup>k</sup> Om. *r.* <sup>l</sup> Om. *b pr. m.*  
<sup>m</sup> Om. *a pr. m. b.* <sup>n</sup> aftir *k pr. m.* <sup>o</sup> casteden *e.* <sup>p</sup> kesten *k.* <sup>q</sup> *ether senten k marg.* casten *ka.* <sup>r</sup> fifty *1.*  
<sup>q</sup> Om. *k.*

thei schulden bigynne fro the former part of the schipp for<sup>o</sup> to strecche forth the<sup>p</sup>  
 31 ancris, Poul seide to the<sup>q</sup> centurioun<sup>r</sup> and knyztis, 'No but<sup>s</sup> these 'schulden dwelle<sup>t</sup> in the schipp, 3e mown not be maad saf.  
 32 Thanne knyztis<sup>u</sup> kittiden<sup>v</sup> away the cordis of the litil boot, and suffriden it for<sup>w</sup> to  
 33 falle fro<sup>x</sup>. And whanne lizt bigan for<sup>y</sup> to be maad, Poul preiede alle men for<sup>z</sup> to take mete, seiynge<sup>a</sup>, The fourtente day this day 3e abidinge<sup>b</sup>, dwellen<sup>c</sup> fastinge,  
 34 'no thing takynge<sup>d</sup>. For which thing<sup>e</sup> I preie 3ou for<sup>f</sup> to take mete, for 3oure helthe; for of noon of 3ou the heer of the heede<sup>g</sup>  
 35 schal perische. And whanne he hadde seid these thingis, 'he takinge<sup>h</sup> breed dide<sup>i</sup> thankngis to God in the sizt of alle men; and whanne he hadde brokyn, he bigan  
 36 for<sup>k</sup> to ete. Forsoth alle 'maad more patient<sup>l</sup>, 'or herty<sup>m</sup>, and thei token to<sup>n</sup> mete.  
 37 Sothli we weren alle 'the soulis<sup>o</sup> in the schipp, two hundrid seuenti<sup>p</sup> and sixe.  
 38 And thei fulfillid<sup>q</sup> with mete, dischargeden<sup>r</sup> the schipp, castinge<sup>s</sup> whete<sup>t</sup> in to the see.  
 39 Sothli whanne day was maad, thei knewen not lond; forsothe<sup>u</sup> thei biheelden<sup>v</sup> sum hauene hauynge a water banke, into which thei thouzten, if thei myzten, for<sup>w</sup> to caste  
 40 the schipp. And whanne thei hadden takun vp the ancris, thei bitoken hem to<sup>x</sup> the see, 'to gidere slakinge<sup>y</sup> the ioyntours of<sup>z</sup> gouernaylis. And a<sup>a</sup> litil seil lift<sup>b</sup> vp, vp<sup>c</sup> blowinge of the wynd thei wenten to  
 41 the banke. And whanne we felden into a<sup>cc</sup> place of grauel gon al aboute with the see, thei hurtliden<sup>d</sup> the schipp. And<sup>e</sup> the formere part ficchid<sup>f</sup>, dwellide<sup>g</sup> vnmouable; sothli the laste part<sup>h</sup> was brokyn of  
 42 strengthe<sup>i</sup> of the see. Sothli counceil<sup>k</sup> of the knyztis was, for<sup>l</sup> to sle men in the

fro the schip, whanne thei hadden sent a litil boot in to the see, vndur colour as thei schulden bigynne to stretche forth the ankeris fro the formere part of the schip, Poul seide to the centurien and to<sup>31</sup> the knyztis, But these<sup>r</sup> dwellen in the schip, 3e moun not be maad saaf. Thanne<sup>32</sup> knyztis kittiden awei the cordis of the litil boot, and suffriden it to falle awei. And whanne the dai was come, Poul<sup>33</sup> preiede alle men to take mete, and seide, The fourtente dai this dai 3e 'abiden, and<sup>s</sup> dwellen fastinge, and taken no thing. Wherfor Y preie 3ou to take mete,<sup>34</sup> for 3oure helthe; for of noon of 3ou the heer of the heed schal perische. And<sup>35</sup> whanne he hadde seid these thingis, *Poul* took breed, and dide thankngis<sup>t</sup> to God in the sizt of alle men; and whanne he hadde brokun, he bigan to eete. And alle weren maad<sup>tt</sup> of betere<sup>36</sup> coumfort<sup>u</sup>, and thei token mete. And<sup>37</sup> we<sup>uu</sup> weren alle men in the schip, two hundrid seuenti and sexe. And thei weren<sup>38</sup> fillid with mete, and dischargiden the schip, and castiden<sup>v</sup> whete in to the see. And whanne the dai was comun, thei<sup>39</sup> knewen no lond; and thei bihelden an hauene that hadde a watir bank, in to which<sup>w</sup> thei thouzten, if thei myzten, to bringe vp the schip. And whanne thei<sup>40</sup> hadden take vp the ankeris, thei bitoken hem to the see, and slakiden togidir the ioyntours of gouernails. And with a litil seil lift vp, bi blowyng of the wynde thei wenten to the<sup>x</sup> bank. And whanne<sup>41</sup> we felden into a place of grauel gon al<sup>y</sup> aboute with the see, thei hurtliden<sup>z</sup> the<sup>a</sup> schip. And whanne the formere part was fitchid, it dwellide vnmouable, and the

<sup>o</sup> Om. *sx.* <sup>p</sup> Om. *o.* <sup>q</sup> Om. *sx.* <sup>r</sup> centurio *x.* <sup>s</sup> But if *x.* <sup>t</sup> dwellen *v.* <sup>u</sup> Om. *k.* the knyztis *q.* <sup>v</sup> kitten *x.* <sup>w</sup> Om. *sx.* <sup>x</sup> away *v.* <sup>y</sup> Om. *sx.* <sup>z</sup> Om. *sx.* <sup>a</sup> and seide *v.* <sup>b</sup> abiden and *v.* <sup>c</sup> dwellynge *v* *sec. m.* <sup>d</sup> and taken no thing *v.* <sup>e</sup> Om. *t.* <sup>f</sup> Om. *spx.* <sup>g</sup> heued *o.* <sup>h</sup> *Poul* took *v.* <sup>i</sup> and dide *v.* <sup>k</sup> Om. *sx.* <sup>l</sup> alle weren maad of betere coumfort *v.* <sup>m</sup> Om. *rx.* <sup>n</sup> Om. *qv.* <sup>o</sup> men *v.* <sup>p</sup> and seenty *v.* <sup>q</sup> weren fillid *v.* <sup>r</sup> dischargeden *MPX.* and dischargiden *v.* <sup>s</sup> castende out *s.* and castiden *v.* <sup>t</sup> the whete *x.* <sup>u</sup> sothly *osx.* <sup>v</sup> bileueden *A.* <sup>w</sup> Om. *sx.* <sup>x</sup> in to *v.* <sup>y</sup> and slakiden togidere *v.* <sup>z</sup> and *p.* or *q.* <sup>a</sup> with a *v.* <sup>b</sup> liftid *x.* <sup>c</sup> Om. *gr.* <sup>d</sup> bi *v.* <sup>cc</sup> the *v.* <sup>d</sup> hurten *s.* <sup>e</sup> And whanne *v.* <sup>f</sup> was ficchid *v.* <sup>g</sup> it dwellid *or.* <sup>h</sup> party *o.* <sup>i</sup> the strengthe *qs.* <sup>k</sup> the conseyle *os.* <sup>l</sup> Om. *sx.*

<sup>r</sup> these men *A* *sec. m.* *ck* *pr. m.* *roaβ.* <sup>s</sup> abidinge *i.* <sup>t</sup> thankis *g.* thankynge *β.* <sup>tt</sup> Om. *k* *pr. m.* <sup>u</sup> ether herte *k* *marg.* <sup>uu</sup> thei *A* *pr. m.* <sup>v</sup> kesten *n.* casten *h.* <sup>w</sup> whiche thing *k* *pr. m.* <sup>x</sup> a *k.* <sup>y</sup> Om. *bko.* <sup>z</sup> hurliden *co.* <sup>a</sup> into the *k* *pr. m.*

keping, lest ony schulde scape<sup>m</sup>, whanne  
 43 he hadde swymmed<sup>n</sup> out. Forsoth<sup>o</sup> the<sup>p</sup>  
 centurioun<sup>q</sup> willinge<sup>r</sup> `for to<sup>s</sup> kepe Poul,  
 forbed<sup>t</sup> for<sup>u</sup> to be don. And he comaund-  
 ide hem that myzte swymme, for<sup>v</sup> to sende  
 hem the<sup>w</sup> firste into<sup>x</sup> the see, and scape,  
 44 and go out to the lond. And `summe othere  
 thei baren<sup>y</sup> in boordis, summe on tho  
 thingis that weren of the schipp. And `it  
 is<sup>z</sup> maad, that alle the `soulis, *or lyuyngē*  
*men*, scapiden<sup>a</sup> to the lond.

## CAP. XXVIII.

1 And whanne we hadden scapid, thanne  
 we knewen that the yle was clepid Miti-  
 lene. Sothli barbaris, `or *hethene men*<sup>b</sup>,  
 3auen to vs not litil humanyte, `or *cur-*  
 2 *tesye*<sup>c</sup>. Forsoth `a fyer<sup>d</sup> kyndlid, thei `re-  
 fetiden, *or<sup>e</sup> refreischiden*, vs alle, for the  
 3 reyn that cam ny3, and cold. Sothli  
 whanne Poul hadde gederid sum multi-  
 tude of kittingis of vynes, and ynputt<sup>f</sup> on  
 the fyer, an eddre, whanne she cam forth  
 4 fro the heete, asailide his hond. Therefore  
 as barbares syzen the beest hangynge in  
 his hond, thei seiden to gidere, Sothli this  
 man is a man quellere; which<sup>g</sup> whanne<sup>h</sup>  
 he<sup>i</sup> scapide<sup>j</sup> fro the see, Goddis veniaunce  
 5 suffrith him not for<sup>k</sup> to lyue. And `he sothli  
 schakinge of<sup>l</sup> the beest into the fyer, suf-  
 6 fride<sup>l</sup> no thing of<sup>m</sup> yuel. And thei gess-  
 iden `him to<sup>n</sup> be turned<sup>nn</sup> into<sup>o</sup> swellinge,  
 and sudenly `to fallinge<sup>p</sup>, and `for to<sup>q</sup> deie.  
 Forsothe `hem longe abidinge, and seyng<sup>r</sup>  
 no thing of yuel `for to be<sup>s</sup> don in<sup>t</sup> him,  
 thei turnynge<sup>u</sup> to gidere, seiden<sup>v</sup> `him for  
 7 to be<sup>w</sup> God. Forsothe in tho places weren  
 maneres, `or *feeldis*<sup>x</sup>, of the prince of the  
 yle, Puplius by name, the<sup>y</sup> which resceyu-

last part was brokun of strengthe<sup>b</sup> of the  
 see. And counsel of the<sup>c</sup> kni3tis was, to 42  
 sle men that weren in warde, lest ony  
 schulde ascape, whanne he hadde swym-  
 med out. But the centurien wolde kepe 43  
 Poul, and forbode it to be don. And he  
 comaundide hem that mi3te swymme, to  
 go in to the see, and scape<sup>d</sup>, and go out  
 to<sup>e</sup> the loond. And thei baren summe 44  
 othere on boordis, summe on tho<sup>f</sup> thingis  
 that weren of the schip. And so it was  
 don, that alle men ascapiden to the lond.

## CAP. XXVIII.

And whanne we hadden ascapid, thanne 1  
 we knewen that the ile was clepid Mili-  
 tene<sup>g</sup>. And the hethene men diden to  
 vs not litil<sup>h</sup> curtesie. And whanne a fier 2  
 was kyndelid, thei refreschiden vs alle,  
 for the reyn that cam, and the<sup>i</sup> coold. But 3  
 whanne Poul hadde gederid `a quantite<sup>k</sup> of  
 kittingis of vines, and leide on the fier, an  
 edder sche<sup>l</sup> cam forth fro the heete, and<sup>m</sup>  
 took hym bi the hoond. And whanne the 4  
 hethene men of the ile sizē the beest  
 hangynge in his hoond, thei seiden to-  
 gidir, For this man<sup>n</sup> is a manquellere<sup>o</sup>;  
 and whanne he scapide<sup>p</sup> fro the see,  
 Goddis veniaunce suffrith hym not to  
 lyue in erthe. But he schoke<sup>q</sup> awei the 5  
 beest in to the fier, and hadde noon  
 harm. And thei gessiden that he schulde 6  
 be turned `in to<sup>r</sup> swellynge, and falle doun  
 sudenli, and die. But whanne thei  
 abiden longe, and sien that no thing of  
 yuel was don in him, thei turneden hem  
 togider, and seiden, that he was God.  
 And in tho placis weren maners of the 7  
 prince of the ile, Puplius bi name, which  
 resseyuede vs bi thre daies benyngli, and

<sup>m</sup> ascape *QT*. <sup>n</sup> swommen *OSX*. <sup>o</sup> But *V*. <sup>p</sup> Om. *AMNOPQSXY*. <sup>q</sup> centurio *X*. <sup>r</sup> wilnyngē *O*.  
 wolde *V*. <sup>s</sup> to *SX*. Om. *X*. <sup>t</sup> and forbed *V*. <sup>u</sup> Om. *SX*. <sup>v</sup> Om. *SX*. <sup>w</sup> Om. *GMOPQSTVXY sec. m.*  
<sup>x</sup> in *Y pr. m.* <sup>y</sup> thei baren summe other *V*. <sup>z</sup> so it was *V*. <sup>a</sup> men ascapeden *V*. soulis scapeden *X*.  
<sup>b</sup> Om. *X*. <sup>c</sup> Om. *X*. <sup>d</sup> whanne a fier was *V*. <sup>e</sup> Om. *OVX*. <sup>f</sup> put *NOV*. <sup>g</sup> and *V*. <sup>h</sup> Om. *N*.  
<sup>i</sup> Om. *KY pr. m.* <sup>j</sup> he hath scaped *O*. <sup>k</sup> Om. *QSX*. <sup>l</sup> sothly he schook awey *V*. <sup>m</sup> and suffride *V*.  
<sup>n</sup> Om. *K*. <sup>o</sup> that he schulde *V*. <sup>nn</sup> to turnen *S*. <sup>o</sup> in *A sec. m. NVY pr. m.* <sup>p</sup> to fallen *SX*. falle doun *V*.  
<sup>q</sup> to *SX*. Om. *V*. <sup>r</sup> whanne thei abideden longe, and sizē that *V*. <sup>s</sup> to be *SX*. was *V*. <sup>t</sup> Om. *S*.  
<sup>u</sup> turneden hem *V*. <sup>v</sup> and seiden *V*. <sup>w</sup> him to be *SX*. that he was *V*. <sup>x</sup> Om. *X*. <sup>y</sup> Om. *V*.

<sup>b</sup> the strenkthe *k pr. m.* <sup>c</sup> Om. *bgk*. <sup>d</sup> ascape *CKAKKOβ*. <sup>e</sup> into *I*. <sup>f</sup> other *k*. <sup>g</sup> Mytilene *K*. <sup>h</sup> a  
 litil *KXABHKO*. <sup>i</sup> Om. *Eghk*. <sup>k</sup> Om. *gk*. <sup>l</sup> whanne sche *K sec. m.* Om. *h*. <sup>m</sup> Om. *K sec. m.* <sup>n</sup> Om.  
<sup>x</sup> *pr. m.* <sup>o</sup> man sleer *k*. <sup>p</sup> ascapide *Oβ*. <sup>q</sup> smote *R*. <sup>r</sup> in *A pr. m.*

ynge<sup>z</sup> vs thre<sup>a</sup> dayes benygnely, 'or with  
 8 good loue<sup>b</sup>, fond<sup>c</sup> vs. Sothli it bifel, the<sup>d</sup>  
 fadir of Puplius 'for to ligge<sup>e</sup> trauelid with  
 feueres and dissenterie, 'or *flix*<sup>f</sup>. To whom  
 Poul entride, and whanne he hadde preied,  
 and putt the hondis to him, he sauyste  
 9 him. 'Which thing<sup>g</sup> don, alle that in the  
 yle hadden sykenessis, camen to, and weren  
 10 curid<sup>h</sup>, 'or *heelid*<sup>i</sup>. Whiche also honowr-  
 iden<sup>k</sup> vs in many worschipis, and 'to vs  
 schippinge, ynputtiden<sup>l</sup> what thingis weren  
 11 necessarie<sup>m</sup>. Forsoth aftir thre monethis  
 we schippiden in a schip of Alisaundre,  
 that hadde wyntrid in the yle, to which<sup>n</sup>  
 12 was 'a noble thing of castels<sup>o</sup>. And whanne  
 we camen to Siracusan, we dwelliden there  
 13 thre dayes. Fro<sup>p</sup> thennis we schippinge<sup>q</sup>  
 aboute, bicamen<sup>r</sup> to Regioum<sup>s</sup>; and aftir o  
 day, 'the south blowynge<sup>t</sup>, in the secunde  
 14 day we camen to Puteolos. Where 'bre-  
 theren foundun<sup>u</sup>, we ben<sup>v</sup> preied for<sup>w</sup> to  
 dwelle there anentis hem seuene dayes.  
 15 And so we camen to Rome. And fro  
 thennus, whanne bretheren hadden herd,  
 thei runnen to vs til to<sup>x</sup> the<sup>y</sup> cheping<sup>yy</sup> of  
 Appius, and to<sup>z</sup> a place that is clepid  
 Thre<sup>a</sup> tauernes. Whom<sup>b</sup> whanne †Poul  
 hadde seyn, he doynge<sup>d</sup> thankinges to God,  
 16 toke<sup>e</sup> trist. Sotheli whan we camen to  
 Rome, it is<sup>f</sup> suffrid to Poul for<sup>g</sup> to dwelle  
 to<sup>b</sup> him silf, with oo<sup>i</sup> kni3t kepyng him.  
 17 Forsothe aftir the thridde day, he clepide  
 to gydere<sup>k</sup> the firste of Jewis<sup>l</sup>. And whan  
 thei camen, he seide to hem, Men brithere-  
 ren, I doynge<sup>m</sup> no thing azens the puple  
 or custom of fadirs, I<sup>n</sup> bounden at Jeru-  
 salem, am<sup>o</sup> bitakun in to the hondes of  
 18 Romayns. Whiche whan thei hadden ax-  
 inge<sup>p</sup> of me, wolden dismytte me, for<sup>q</sup> that

foond vs. And it bifel, that the fader<sup>s</sup>  
 of Puppius lai trauelid with fyueris and  
 blodi flux. To whom Poul entride, and  
 whanne he hadde preied, and<sup>r</sup> leid his  
 hondis on hym, he<sup>s</sup> helide hym. And<sup>9</sup>  
 whanne this thing was don, alle that in<sup>t</sup>  
 the<sup>u</sup> ile hadden<sup>v</sup> sijknesses, camen, and  
 weren heelid. Which also onouriden vs<sup>10</sup>  
 in<sup>w</sup> many worschipis, and puttiden what  
 thingis weren necessarie to vs, whanne  
 we schippiden. And after thre monethis<sup>11</sup>  
 we schippiden in a schip of Alisaundre,  
 that hadde wyntrid in the ile, to which  
 was<sup>x</sup> an excellent<sup>y</sup> singne of Castours.  
 And whanne we camen to Siracusan, we<sup>12</sup>  
 dwelliden there thre daies. Fro thennus<sup>13</sup>  
 we seiliden<sup>z</sup> aboute, and camen to Re-  
 gyum; and aftir oo dai, while the south  
 blew, in the secunde dai we camen to  
 Puteolos. Where whanne we founden<sup>14</sup>  
 britheren, we weren preied to dwelle  
 there anentis hem seuene daies. And so  
 we camen to Rome<sup>†</sup>. And fro thennus<sup>15</sup> † that is, ny3  
 Rome. Lire  
 here. v.  
 whanne britheren hadden herd, thei  
 camen to vs to the cheping of Appius,  
 and to the Thre tauernes<sup>a</sup>. And whanne<sup>16</sup>  
 Poul hadde seyn hem, he dide thank-  
 yngis to God, and took trist. And  
 whanne 'we camen<sup>b</sup> to Rome, it was  
 suffrid to Poul to dwelle bi hym silf,  
 with a kni3t kepyng him. And after<sup>17</sup>  
 the thridde dai, he clepide togidir the  
 worthieste of the Jewis. And whanne  
 thei camen, he seide to hem, Britheren,  
 Y dide no thing azens the puple ether  
 custom of fadris, and Y was boundun  
 at Jerusalem, and was bitakun in to the  
 hondis of Romayns. And whanne thei<sup>18</sup>  
 hadden axid<sup>c</sup> of me, wolden<sup>d</sup> haue dely-

<sup>z</sup> resseyuede v. resseyuen v. <sup>a</sup> bi thre vx. <sup>b</sup> or with good wille AGMP. Om. oqx. or good wille T.  
<sup>c</sup> and foond v. <sup>d</sup> that the v. <sup>e</sup> to lyn sx. lay v. <sup>f</sup> either flux of wombe v. <sup>g</sup> And whanne this thing  
 was v. <sup>h</sup> heelid o. <sup>i</sup> Om. ox. <sup>k</sup> honourende o. <sup>l</sup> and puttiden A. and puttinge N. in putten sx. put-  
 tiden v. <sup>m</sup> puttiden what thingis weren necessarie to vs schippinge v. <sup>n</sup> the whiche T. which *schip* v.  
<sup>o</sup> an excellent singne of Castorus, *whiche hethene men clepiden goddis of the se.* v. <sup>p</sup> And fro o. <sup>q</sup> sayl-  
 eden v. <sup>r</sup> we camen k. camen ox. and camen v. <sup>s</sup> Regium AGMOSY. the Regyum P. <sup>t</sup> while the  
 south blew v. <sup>u</sup> whanne we founden britheren v. <sup>v</sup> weren v. <sup>w</sup> Om. sx. <sup>x</sup> Om. G pr. m. <sup>y</sup> Om. q.  
<sup>yy</sup> cleping k. <sup>z</sup> Om. Y pr. m. <sup>a</sup> of Thre v. <sup>b</sup> whiche v. <sup>†</sup> Ms. k ends here; in what follows the  
 text is taken from M. <sup>d</sup> dide v. <sup>e</sup> and took v. <sup>f</sup> was v. <sup>g</sup> Om. s. <sup>h</sup> bi v. <sup>i</sup> a ANOQSFXXY. <sup>k</sup> him o.  
<sup>l</sup> the Jewes qv. <sup>m</sup> dide v. <sup>n</sup> Om. sx. and I was v. <sup>o</sup> and was v. <sup>p</sup> axid NV. a thing Y pr. m. <sup>q</sup> so o.

<sup>r</sup> he k. <sup>s</sup> and k pr. m. and he k sec. m. <sup>t</sup> weren in k. <sup>u</sup> that n. <sup>v</sup> and hadden k. <sup>w</sup> with EKQRGka.  
<sup>x</sup> Om. Eg. <sup>y</sup> ether a noble thing k marg. <sup>z</sup> ether schippiden k marg. <sup>a</sup> that is, to a place clepid Thre  
 tauernes k marg. <sup>b</sup> he cam k. <sup>c</sup> askid ao. <sup>d</sup> thei wolden EKRX sec. m. oß.

19 no cause of deeth was in me. But 'Jewis  
 a3enseiyng<sup>g</sup>, I am<sup>h</sup> constreyned for<sup>i</sup> to  
 apeele Cesar<sup>k</sup>; not as hauynge any thing  
 20 for<sup>l</sup> to accuse my folk. Therefore for this  
 cause I preyede for<sup>m</sup> to see 3ou, and  
 speke<sup>n</sup> to; forsothe for the hope of Yrael  
 21 I am gyrd aboute with this cheyne. And  
 thei seiden to him, Nether we han recey-  
 ued lettres of thee from Judee, nether ony  
 of britheren comynge to<sup>o</sup> schewide, or<sup>p</sup>  
 22 spake ony yuel thing<sup>q</sup> of thee. Sotheli  
 we preyen for<sup>r</sup> to here of thee, what  
 thingis thou feelist; forwhi of this secte it  
 is knowun to vs, for<sup>s</sup> euery where it is  
 23 a3en seid to<sup>t</sup> it<sup>u</sup>. Sotheli whan thei had-  
 den ordeyned a day to him, mo<sup>v</sup> camen  
 to him in to the hoost<sup>w</sup>, 'or herbore<sup>x</sup>. To  
 whom<sup>y</sup> he expounded, witnessinge the  
 kyngdom of God, and counseilede hem of  
 Jhesu, of the lawe of Moyses, and<sup>z</sup> pro-  
 24 phetis, fro the moru til to<sup>a</sup> euentijde. And  
 summe bileueden to thes thingis that  
 weren seid of Poul, summe bileueden not.  
 25 Whan thei weren not consentinge to gy-  
 dere, thei departiden, 'Poul seiynge<sup>b</sup> oo<sup>c</sup>  
 word, For the Holy Goost spake wel by  
 26 Ysaie, the prophet, to oure fadirs, sei-  
 yng<sup>d</sup>, Go thou to this puple, and seie to  
 hem, With ere<sup>e</sup> 3e shulen here, and 3e  
 shulen not vndirstonde; and 3e seeynge  
 shulen see, and 3e shulen not biholde.  
 27 The<sup>f</sup> herte of this puple is infattid<sup>g</sup>, and  
 with eris thei herden greuouli, and thei  
 pressiden to gydere her izen, lest perauen-  
 ture thei seen with izen, and with erys  
 here, and bi herte vndirstonde, and be  
 28 conuertid, and I heele hem. Therefore be it  
 knowen to 3ou, for<sup>h</sup> to hethen men this  
 helthe 'of God<sup>i</sup> is sent, and thei shulen  
 29 here. And whan he hadde seid thes  
 thinges, Jewis wenten out fro him, hau-  
 ynge<sup>k</sup> miche questioun<sup>l</sup>, 'or seking<sup>m</sup>,  
 30 among hem silf<sup>n</sup>. Sotheli he dwellide alle

uerid me, for that no cause of deeth was  
 in me. But for Jewis<sup>o</sup> a3enseiden, Y<sup>19</sup>  
 was constreyned to appele to the empe-  
 rour; not as hauynge any thing to accuse  
 my puple. Therfor for this cause Y<sup>20</sup>  
 preiede to se 3ou, and speke to 3ou; for<sup>p</sup>  
 for the hope of Israel Y am gird aboute  
 with this chayne. And thei seiden to<sup>21</sup>  
 hym, Nether we han resseyued lettris of  
 thee fro Judee, nether ony of britheren  
 comynge schewide, ether spak ony yuel  
 thing of thee. But we preyen to here<sup>22</sup>  
 of thee, what thingis thou felist; for of  
 this sect it is knowun to vs, that enery-  
 where me a3enseith it. And whanne<sup>23</sup>  
 thei hadden ordeined a dai to hym,  
 many men camen to hym in to the in.  
 To whiche he expounded, witnessinge  
 the kyngdom 'of God<sup>q</sup>, and counseilide  
 hem of Jhesu, of the lawe of Moyses,  
 and profetis, for the morewe<sup>r</sup> til to<sup>s</sup>  
 euentid<sup>t</sup>. And summe bileueden to these<sup>24</sup>  
 thingis that weren seid of Poul, summe  
 bileueden not. And whanne thei weren<sup>25</sup>  
 not consentinge togidir, thei departiden.  
 And Poul seide o word, For the Hooli  
 Goost spak wel bi Ysaie, the profete, to  
 oure fadris, and seide, Go thou to this<sup>26</sup>  
 puple, and seie to hem, With eere 3e  
 schulen here, and 3e schulen not vndir-  
 stonde; and 3e seyng<sup>e</sup> schulen se, and 3e  
 schulen not biholde. For the herte of<sup>27</sup>  
 this puple is greetli fattid<sup>†</sup>, and with  
 eeris thei herden heuyli, and thei closiden  
 togider her izen, lest perauenture thei se  
 with izen, and with eris here, and bi  
 herte vndurstonde, and be conuertid, and  
 Y hele hem. Therfor be it knowun to<sup>28</sup>  
 3ou, that this helthe of God is sent to  
 hethen men, and thei schulen here. And<sup>29</sup>  
 whanne he hadde seid these thingis,  
 Jewis wenten out fro hym, and hadden  
 myche questioun, *ethir<sup>u</sup> musyng*, among

† for the herte  
 of this puple is  
 greetly fattid;  
 this is a figura-  
 tif speche, for  
 as fatnesse gader-  
 iderid aboute  
 the herte,  
 stranglith bo-  
 dily lijf, so the  
 malice of Jewis  
 that was gader-  
 id in the soulis  
 of hem, quench-  
 ide in hem  
 goostly lijf.  
 Lire here. ve.

<sup>g</sup> for Jewis a3enseiden *v*. <sup>h</sup> was *v*. <sup>i</sup> Om. *sx*. <sup>k</sup> to Cesar *v*. <sup>l</sup> Om. *sx*. <sup>m</sup> Om. *sx*.  
<sup>n</sup> spake *κ*. <sup>o</sup> Om. *v*. <sup>p</sup> either *v*. <sup>q</sup> Om. *q*. <sup>r</sup> Om. *sx*. <sup>s</sup> Om. *N*. forwhy *q*. that *v*. <sup>t</sup> Om. *GNOP*  
*QSTVXY*. <sup>u</sup> Om. *CNT*. <sup>v</sup> many men *v*. <sup>w</sup> herbore o. ostri<sup>e</sup> *x*. <sup>x</sup> Om. *ox*. in *either v*. <sup>y</sup> whiche  
*ANOQSVXY*. <sup>z</sup> and of *s*. <sup>a</sup> to the *T*. <sup>b</sup> whanne Poule seide *v*. seiende Powil *x*. <sup>c</sup> a *N*. <sup>d</sup> and seide *v*.  
<sup>e</sup> eres *x*. <sup>f</sup> for the *v*. <sup>g</sup> greetly fattid *v*. <sup>h</sup> that *v*. <sup>i</sup> Om. *s*. <sup>k</sup> and hadden *v*. <sup>l</sup> seking o.  
<sup>m</sup> Om. *ox*. <sup>n</sup> Om. *N*.

<sup>o</sup> the Jewis *gk*. <sup>p</sup> Om. *R*. forsothe *b*. <sup>q</sup> Om. *R*. <sup>r</sup> morowtjld *kxa*. <sup>s</sup> Om. *k pr.m*. <sup>t</sup> the euentide  
*KMR*. <sup>u</sup> or *ek*.

two<sup>o</sup> zeer in his hijrid place; and he re-  
 31 ceyuede alle that entriden to him, prech-  
 inge<sup>p</sup> the kyngdom<sup>n</sup> of God, and tech-  
 inge<sup>r</sup> what<sup>s</sup> thinges ben<sup>t</sup> of the Lord  
 Jhesu Crist, 'with al trist<sup>u</sup>, with outen  
 forbeding<sup>v</sup>.

*Here endith the Dedis of Apostlis,  
 and now bigynneth the epistle of Seynt  
 James the apostle<sup>w</sup>.*

hem silf. And he dwellide ful twei zeer<sup>30</sup>  
 in his hirid place; and he resseyuede alle  
 that entryden to hym, and prechide the<sup>31</sup>  
 kingdom of God, and tauzte tho thingis  
 that ben of the Lord Jhesu Crist, with  
 al trist, with out forbedyng. Amen<sup>v</sup>.

*Here endith<sup>w</sup> the Deedis of Apostlis<sup>x</sup>,  
 and<sup>y</sup> bigynneth a prologe on the pistlis  
 of Cristen feith, that ben seuene in  
 ordre<sup>z</sup>.*

<sup>o</sup> twey ANFY. <sup>p</sup> and prechide v. <sup>q</sup> rewme N. <sup>r</sup> tauzte v. <sup>s</sup> tho v. <sup>t</sup> that ben v. <sup>u</sup> Om. o.  
<sup>v</sup> forbeding. Amen. ANOQSFY. Amen. For he is Jhesu Crist, the sone of God luyng, bi whom al the world  
 schal bigynn for to be endid. s marg. sec. m. <sup>w</sup> From A. Here endith the book of Apostle Deedis. GT.  
 Here enden the Dedis of Apostlis, and bygynneth a prolog on the epistlis of Cristen feith, and the epistlis  
 of hem that ben seuene in ordre suyng. N. Here endeth the Dedis of Aposteles, and bygynneth the epistel  
 of James the apostel. oq. Here endith the Deedis of Apostlis, and bigynneth the prologe vpon the smale  
 pistles, that is to seie, James, Petir, Joon, and Judas. v. Here eendith the Apostlis Deedis, and bigynneth  
 the prologe of the epistle of Jamys. y. No final rubric in MP SX.

<sup>v</sup> For he is Jhesu Crist, the sone of luyng God, bi whom al the world schal biginne for to be demed  
 [eendid k] egka. <sup>w</sup> enden a. <sup>x</sup> Om. u. <sup>y</sup> and here ab. <sup>z</sup> From cuxabo. Heere enden the Dedis  
 of Apostlis, and heere biginnith a prologe on the pistlis of Cristen feith, that ben seuene in ordre, id est,  
 Canonicus. i. Here enden the Dedis of Apostlis; se now a prolog on the pistlis of Cristen feith, that ben  
 seuene in ordre. k. Here enden the Dedis of Apostlis, and here bigynneth the prologe on the pistlis of  
 James, Peter, and Joon, and Judas, apostlis, that ben clepid the pistlis of Cristene feith, that ben seuene in  
 ordre. m. Here enden the Dedis of Apostlis, and bigynneth a prologe on Cristene feith, that ben seuene in  
 ordre, that is, oon of Jamis, two of Petir, thre of Joon, and oon of Jude. q. Heere endith the Dedis of  
 Apostlis, ond sueth the prologe on the pistle of James. r. Here endith the book of Apostlis Deedis, and  
 bigynneth a prologe on seuene pistlis in ordre of Cristen feith of James j., of Petre ij., of John iij., and  
 of Jude j. c. Here eendith the Apostlis Deedis, and bigynneth the prologe on the smale pistlis of Cristin  
 feith. e. Her endith the Deedis, and bigynneth a prologe on the smale pistlis, on to James, and twene  
 to Petre, and thre to Jon, and on to Judais. g. Here endith the Dedis of Apostlis, and bigynneth a prolog  
 on the smale pistles. h. Here eendith the Deedis of Apostlis, and bigynneth the vij. epistlis that ben  
 clepid cananysed. k. Here enden the Dedis of Apostlis, and bigynneth a prolog on the epistlis of Cristen  
 feith that ben vij. in ordre, that is, i. of James, twei of Peter, ij. of Joon, and oon of Juda. a. No final  
 rubric in AE.

# J A M E S .

## [*Prologue on the Catholic Epistles*<sup>a</sup>.]

NOT<sup>b</sup> the same ordre is at Greekis, that holly sauouren<sup>c</sup>, and the<sup>cc</sup> riȝte feith<sup>d</sup> folewen<sup>dd</sup>, of the seuene epistolis that ben clepid canonymsid, as in Latyn bokys. It is founden sothly, that Petir is the<sup>e</sup> firste in noumbre<sup>f</sup> of apostolis<sup>g</sup>, also his epistolis shulden ben first in the<sup>gg</sup> ordre of othere; but as the euangelistis `sum tym to the lyne of treuthe<sup>h</sup> now we han correctid, so these *epistolis* to ther owne ordre, God helpende, we han ȝolden. The firste sothli of hem is of Jamys, two<sup>i</sup> of Petir, thre of Jon, oen of Jude. The whiche, if as of hem thei<sup>j</sup> weren mad<sup>k</sup>, so also of<sup>l</sup> interpretouris, *or vndoeris*, in<sup>m</sup> to<sup>n</sup> Latyn speche thei `were turned<sup>o</sup> treuly, neither doute to men redende thei shulde make, neither diuersete of wordes shulde enpugne themself; in that<sup>p</sup> place, nameli<sup>pp</sup>, where in<sup>q</sup> the onhed of the Trynyte, in the firste epistil of John wee reden<sup>r</sup> set<sup>s</sup>, in whiche<sup>t</sup> also wee finden<sup>tt</sup> myche thing to ben errid of vntrewe translaturis, potende hem `the names onli<sup>u</sup> of thre, of watir, of blod, and of the<sup>v</sup> spirit, in thilke her making, and leuende the witnesse of the Fadir, and of the Sone, and of the Holi Gost, in the whiche most bothe the feith of riȝt beleue is strengthid, and oen substaunce of the Godhed of the Fadir, and Sone<sup>w</sup>, and<sup>x</sup> Holi Gost is proued. In othere epistolis sothly, hou myche fro oure otheris making discordith, I leue to the prudence of the redere. But thou, maiden<sup>y</sup> of Crist, Eustache<sup>z</sup>, whil of me the treuthe of scripture<sup>a</sup> bisili thou enquerist, myn eelde sum what thou potest to the teeth of enuyous men to `be gnawen<sup>b</sup>; the whiche pronouncen<sup>c</sup> me to be a falsere, `and a<sup>d</sup> distrozere, `or *apeirere*<sup>e</sup>, of holi scripturis. But I in such werk neither drede the enuye of myn enemys, neither<sup>ee</sup> I will denyen the treuthe of scripture to men askende<sup>f</sup>.

*Here endith the prologe, and bygynneth the first epistel of Petir*<sup>g</sup>.

*Here bigynneth a prolog on the pistlis of cristen feith, that ben seuene in ordre*<sup>a</sup>.

The ordre of the<sup>b</sup> seuene epistlis, whiche ben clepid canonymsid, is not so among the Grekis, that fulli saueren the feith, and suwen the riȝt ordre of the<sup>c</sup> epistlis<sup>d</sup>, as it is

<sup>a</sup> This prologue is from *s*. No prologue in *MPQX*; a space left in *G*; of the later text in *N* and *T*.  
<sup>b</sup> Thon<sup>3</sup> *v*. <sup>c</sup> sauerith *Y*. <sup>cc</sup> Om. *v*. <sup>d</sup> wey *o*. <sup>dd</sup> folewith *Y*. <sup>e</sup> Om. *o**v**Y*. <sup>f</sup> the noumbre *o**v**Y*.  
<sup>g</sup> the aposteles *o**v**Y*. <sup>gg</sup> Om. *Y*. <sup>h</sup> in the singue of treuthe sum tyme *v*. sumtyme to the lyf of treuthe *Y*.  
<sup>i</sup> tweyne *o**v**Y*. <sup>j</sup> Om. *Y*. <sup>k</sup> ymaad *o**v**Y*. <sup>l</sup> as *v*. <sup>m</sup> so in *o*. <sup>n</sup> Om. *v*. <sup>o</sup> turneden *v*. <sup>p</sup> ilke *o*.  
<sup>q</sup> thilke *v*. thulke *Y*. <sup>pp</sup> oonly *Y*. <sup>q</sup> of *o**v**Y*. <sup>r</sup> redith *o*. redy *Y*. <sup>s</sup> ysette *o**v*. <sup>t</sup> the whiche *o**v**Y*.  
<sup>tt</sup> fyndeth *Y*. <sup>u</sup> oonly the names *v*. <sup>v</sup> Om. *v*. <sup>w</sup> of the Sone *v*. the Sone *Y*. <sup>x</sup> and of the *v*. and the *Y*.  
<sup>y</sup> maide *o**v**Y*. <sup>z</sup> Eustochie *v**Y*. <sup>a</sup> scriptures *o*. the scripture *v*. <sup>b</sup> by gnawe *v*. <sup>c</sup> pronounceth *o**v*.  
<sup>d</sup> or *v*. <sup>e</sup> Om. *o*. <sup>ee</sup> no *Y*. <sup>f</sup> axynge *o**v*. <sup>g</sup> From *o*. No final rubric in *svY*.

<sup>a</sup> Here biginnith a prologe on the epistlis of cristen feith, that ben seuene in ordre, that oon of James, ij. of Petre, ij. of Joon, and oon of Jude. *E*. The prolog of the vii. epistlis. *N*. Prologus. *T*. Prologe on the smale pistlis. *C*. The prolog. *K*. No initial rubric in *CIKMQRUXA*. <sup>b</sup> Om. *b*. <sup>c</sup> Om. *K pr. m. b*. <sup>d</sup> pistlis *k*.

foundun in Latyn bokis. For for<sup>e</sup> as myche as Petre is the firste in the<sup>f</sup> ordre of the<sup>s</sup> apostlis, his epistlis<sup>b</sup> ben the firste of hem in ordre; but as we not long sithen correctiden the euangelistis to the lijf<sup>i</sup> of treuthe, so we han set these, thour; the help of God, in her owne ordre. For the firste of hem is 'an epistle<sup>k</sup> of James, two of Petris, thre of Jones, and oon of Jude. The whiche epistlis<sup>l</sup>, if thei hadden be treuli turned<sup>m</sup> of the<sup>n</sup> translaturis in to Latyn speche, as thei weren maad of the apostlis, thei schulden haue maad ne doute to<sup>o</sup> the<sup>p</sup> rederis, ne<sup>q</sup> variaunce of wordis schulde not haue inpugnid it silf; nameli, in that place in the firste epistle<sup>r</sup> of Joon, where we reden of the<sup>s</sup> oonhed of the Trynite, where we fynden that ther hath be greet errour of vntrewe translaturis fro the treuthe of the<sup>t</sup> feith, while thei setten in her translaciouns oneli the names<sup>u</sup> of thre thingis, that is, of water, of blood, and of spirit<sup>v</sup>, and leueth<sup>w</sup> the witnessing of the Fadur, and of the Sone, and of the Spirit<sup>x</sup>, 'in which witnesing oure comun bileue is most strenghtid, and it<sup>y</sup> is preued, that there is oon substaunce of Godhed of the Fadur, and of the Sone, and of the Hooli Spirit<sup>z</sup>. But in othere epistlis<sup>a</sup> hou myche oure translacioun dyuersith fro otheris, Y leue to the prudence of the<sup>b</sup> rederis. But thou, Goddis maide<sup>c</sup>, Eustachium, while thou enquerist<sup>d</sup> bisili of me<sup>e</sup> the treuthe of scripture, thou puttist out myn elde to be gnawe of<sup>f</sup> enuyouse mennus teeth, whiche seyn, that Y am an<sup>g</sup> apeirer<sup>h</sup> of hooli scripturis. But Y<sup>i</sup> in such a werk drede<sup>k</sup> not the enuye of myn enemyes, ne<sup>l</sup> Y schal not<sup>m</sup> denye to hem, that axen<sup>n</sup> the treuthe of hooli scripture<sup>o</sup>.

*Jerom on this pistle seith al this<sup>p</sup>.*

*The pistle of James<sup>a</sup>.*

*Here bigynneth the pistle of James<sup>a</sup>.*

CAP. I.

CAP. I.

1 James, the seruauant of God, and of oure Lord Jhesu Crist, to the twelue kynredis, that ben in scateringe abroad, helthe.  
2 My britheren, gesse 3e<sup>b</sup>, 'or deme<sup>c</sup>, al ioye, whan 3e shulen falle in to diuerse temptaciouns, 'or tribulaciouns<sup>d</sup>, witynge, that the prouyng of 3oure feith werchith pacience; sotheli pacience hath<sup>e</sup> parfijt werk,

James, the seruauant of God, and of oure Lord Jhesu Crist, to the twelue kinredis, that ben in scateringe abroad, helthe. My britheren, deme 3e al ioye,<sup>2</sup> whanne 3e fallen in to diuerse temptaciouns, witynge, that the preuyng of<sup>3</sup> 3oure feith worchith pacience; and pa-<sup>4</sup> cience hath a perfit werk, that 3e be

<sup>a</sup> The pistle of James. p. Jamys epistle. τ. Now bigynneth the epistel of Jamys. γ. No initial rubric in AGNOQSVX. <sup>b</sup> Om. AQR. <sup>c</sup> or deme 3e ANQ. Om. OX. or demeth s. either deme 3e A. <sup>d</sup> Om. OX. <sup>e</sup> hath a OX.

<sup>e</sup> Om. EMTAB sec. m. e sec. m. gka. bi N. <sup>f</sup> Om. tk sec. m. <sup>g</sup> Om. q. <sup>h</sup> pistles k. <sup>i</sup> line A sec. m. N sec. m. weye o. <sup>k</sup> a pistle ihk. <sup>l</sup> pistles τko. <sup>m</sup> yturned a. <sup>n</sup> Om. thko. <sup>o</sup> of o. <sup>p</sup> Om. EQGA. <sup>q</sup> ne the CEIKMQRUXabcefgkhaβ. <sup>r</sup> neithir N. ne no τ. <sup>s</sup> pistle xbhko. <sup>t</sup> Om. κ pr. m. <sup>u</sup> name xo. <sup>v</sup> the spirit CEKMNQRUTubcefga. <sup>w</sup> leuen τ. <sup>x</sup> Holi Goost τ. <sup>y</sup> Om. gk pr. m. <sup>z</sup> Om. τ. <sup>a</sup> pistles h. <sup>b</sup> Om. b. <sup>c</sup> mayden τ. <sup>d</sup> querist τ. <sup>e</sup> Om. τ. <sup>f</sup> with R. <sup>g</sup> Om. EIKNTABEOA. <sup>h</sup> a peirer ikeA. <sup>i</sup> Om. b pr. m. <sup>k</sup> Y drede b. <sup>l</sup> neither τ. <sup>m</sup> Om. c sec. m. <sup>n</sup> asken ao. <sup>o</sup> scripturis hk. <sup>p</sup> Jerom on thes pistlis seith al this in his prologe. c. This seith Jerom on these epistlis that folowen. E. Heere endith the prologe, and bigynnith the epistle. I. Jerom in his prolog seith al this; se now the pistle of James. κ. Jerom in his prolog on these apostlis and epistlis suyng seith this. N. Jerom in his prologe on these epistlis seith this. oc. Thus endith the prologe, and bigynneth the pistle. R. Jerom in his prologe on these seuen epistlis, seith al this. x. Here eendith the prologe, and bigynnith the pistil of James. eg. This seith Jerom in his prolog on this pistle. h. Jerom on these pistlis seith al this. o. Jerom in his prolog on this pistle seith this. a. No final rubric in tafk. <sup>a</sup> James. u. No initial rubric in CEIKPQR xbcghoa.

that 3e be parfijt and hool, in<sup>f</sup> no thing  
 5 faylinge<sup>g</sup>. Forsothe if ony of 3ou nedith  
 wisdom, axe<sup>h</sup> he of God, 'the which<sup>i</sup> 3iueth  
 to alle men largeli, and vpbraydith not;  
 6 and it schal be 3oun to him. Sotheli axe  
 he<sup>k</sup> in feith, no<sup>l</sup> thing doutynge<sup>m</sup>; forsothe<sup>n</sup>  
 he that doutith, is lijk to a wawe of the  
 se, the<sup>o</sup> which 'of wijnd<sup>p</sup> is moued and  
 7 born aboute<sup>q</sup>. Therefore gesse not 'the  
 ilke<sup>r</sup> man, that he shal take ony thing of  
 8 the Lord. A man double of inwit<sup>s</sup> is  
 9 vnstable in alle his weyes. Forsothe a  
 meke brother glorie<sup>t</sup> in his enhaunsinge,  
 10 sotheli a riche man in his mekenesse<sup>u</sup>; for  
 as the<sup>v</sup> flour of hay, 'or grasse<sup>w</sup>, he shal  
 11 passe. Sotheli<sup>x</sup> the sunne 'is sprungun vp<sup>y</sup>  
 with brennyng, 'or heete<sup>z</sup>, and driede the  
 hay, and the flour of it fel<sup>a</sup> doun, and the  
 fayrnesse of his cheere perischide; 'so and<sup>b</sup>  
 12 a riche man welewith in his weies. Bles-  
 sid *is* the man, that suffrieth temptacioun;  
 for whan he shal be proued, he shal re-  
 ceyue the crown of lijf, the<sup>c</sup> which God  
 13 a3en bihi3te to men louynge him. No  
 man whan he is temptid, seie, for<sup>d</sup> he is  
 temptid of God; sotheli<sup>e</sup> God is vn-  
 tempter<sup>f</sup> of yuel thingis, forsothe<sup>g</sup> he  
 14 temptith no man. Sotheli ech man is  
 temptid of his<sup>h</sup> coueitinge, drawun<sup>i</sup> fro re-  
 15 soun, and snaarid<sup>k</sup>, 'or deceyued<sup>l</sup>. Thanne<sup>m</sup>  
 coueityng, whan it hath conceyued, bring-  
 ith forth synne; sotheli synne, whan it  
 16 is fulfillid<sup>n</sup>, gendrith deeth. 'And so<sup>o</sup>, my  
 moost derworth britheren<sup>p</sup>, nyle 3e erre.  
 17 Ech best 'thing 3ounun<sup>q</sup>, and al parfijt 3ift  
 is fro aboue, comynge doun of<sup>r</sup> the fadir  
 of lijtis, anentis whom is not ouerchaung-  
 inge<sup>s</sup>, nether schadewing of whilenesse, 'or  
 18 tyme<sup>t</sup>. Forsothe<sup>u</sup> wilfully he gendride vs  
 with<sup>v</sup> the word of treuthe, that we be sum  
 19 bigynnyng of the creature of him. Wite  
 3e, my britheren moost loued, be ech man<sup>w</sup>

perfit and hole, and faile in no thing.  
 And if ony of 3ou nedith wisdom, axe he<sup>5</sup>  
 of God, which 3yueth to alle men largeli,  
 and vpbreidith not; and it schal be 3ou-  
 un to hym. But axe<sup>b</sup> he<sup>c</sup> in feith, and 6  
 doute no thing; for he that doutith\*, is  
 lijk to a wawe of the see, which is  
 moued and borun aboute of wynde<sup>d</sup>.  
 Therfor gesse not the ilke man, that he 7  
 schal take ony thing of the Lord. A 8  
 man dowble in soule is vnstable in alle  
 hise weies. And<sup>e</sup> a meke brother haue 9  
 glorie in his enhaunsyng, and a riche 10  
 man in his lownesse; for as the flour of  
 gras he schal passe. The sunne roos vp 11  
 with heete, and driede the gras, and the  
 flour of it felde doun, and the fairnesse  
 of his chere perischide; and so a riche  
 man welewith in hise weies. Blessid *is* 12  
 the man, that suffrieth temptacioun; for  
 whanne he schal be preued, he schal res-  
 seyue the<sup>f</sup> coroun of lijf, which God  
 bihe3te<sup>g</sup> to men that louen hym. No 13  
 man whanne he is temptid<sup>†</sup>, seie, that he  
 is temptid of God; for whi God is not a  
 temptere of yuele thingis, for he temptith  
 no man. But ech man is temptid, 14  
 drawun and stirid of his owne coueiting.  
 Aftirward coueityng, whanne it hath 15  
 conseyued, bringith forth synne; but  
 synne, whanne it is fillid<sup>h</sup>, gendrith deth.  
 Therfor, my most dereworthe britheren, 16  
 nyle 3e erre. Ech good 3ifte, and ech 17  
 perfit 3ifte is from aboue, and cometh  
 doun fro the fadir of lijtis, anentis  
 whom is noon other<sup>i</sup> chaungyng, ne ouer-  
 schadewyng of reward<sup>k</sup>. For wilfulli he 18  
 bigat vs bi the<sup>l</sup> word of treuthe, that we  
 be a bigynnyng of his creature. Wite 19  
 3e, my britheren moost loued, be ech  
 man swift to here, but<sup>m</sup> slow to speke,  
 and slow to wraththe; for the wraththe 20

\* *doutith*; of  
 Goddis power,  
 ether of Goddis  
 wille. If a man  
 doutith for his  
 owne defaute,  
 lest he axe in  
 vnsufficient  
 maner, the  
 heering of his  
 axing is not  
 lettid for such  
 douting. *a meke*  
*brother*; that  
 is, abiect and  
 born doun ei-  
 ther oppressid.  
 in his *enhaus-*  
*ing*; that schal  
 be in heuenly  
 thingis. *a ryche*  
*man* haue glorie  
 in his *lownesse*;  
 the Glose seith  
 here, that this  
 is seid in scorn,  
 and the letre  
 suyng acordith  
 herto. *for as*  
*the flour of hey,*  
*etc.*; that is, his  
 power schal  
 faile soone.  
*Live here. ve.*

† *whanne he is*  
*temptid*; that  
 is, brougt to  
 synne, bi tempt-  
 acioun. *God is*  
*not a temptere*  
*of yuelethingis*;  
 but of goode  
 thingis onoly,  
 as in xxij. c.  
 of Genesis, God  
 temptide Abra-  
 ham, that his  
 obedience  
 schulde be  
 maad knowen  
 to othere men,  
 and be 3ouen to  
 hem in to en-  
 saumple. *he*  
*temptith noo*  
*man*; that is,  
 indusith not to  
 do synne. *ech*  
*best 3ifte*; that  
 is, good of mer-  
 rit, that makith  
 a man worthi  
 euerlastinge  
 lijf. *perfit 3ifte*;  
 that is, good of  
 glorie. *Live*  
*here. ve.*

<sup>f</sup> and faile in *v*. <sup>g</sup> Om. *v*. <sup>h</sup> aske *q*. <sup>i</sup> welche *v*. that *x*. <sup>k</sup> 3e *v*. <sup>l</sup> and doute no *v*. <sup>m</sup> Om. *v*.  
<sup>n</sup> for *v*. <sup>o</sup> Om. *v*. <sup>p</sup> Om. *v*. <sup>q</sup> aboute of wynd *v*. <sup>r</sup> that *x*. <sup>s</sup> wille *v*. <sup>t</sup> haue glorie *v*. <sup>u</sup> low-  
 nesse *v*. <sup>v</sup> Om. *s*. <sup>w</sup> Om. *ox*. *either gras v*. <sup>x</sup> For *v*. <sup>y</sup> roos *v*. <sup>z</sup> Om. *ox*. *either hete v*. <sup>a</sup> feldide *v*.  
<sup>b</sup> and so *v*. <sup>c</sup> Om. *v*. <sup>d</sup> that *v*. <sup>e</sup> for whi *v*. <sup>f</sup> not a temptere *v*. <sup>g</sup> for *v*. <sup>h</sup> his owen *o*. <sup>i</sup> and is  
 drawen *v*. <sup>k</sup> is snarid *v*. <sup>l</sup> Om. *ox*. <sup>m</sup> Aftirward *v*. <sup>n</sup> fillid *v*. <sup>o</sup> Therefore *v*. <sup>p</sup> Om. *s*. <sup>q</sup> 3ifte *v*.  
<sup>r</sup> fro *o*. <sup>s</sup> eny chaungyng *s*. <sup>t</sup> Om. *ox*. <sup>u</sup> For *v*. <sup>v</sup> bi *v*. <sup>w</sup> Om. *s*.

<sup>b</sup> aske *ao*. <sup>c</sup> 3e *e*. Om. *q*. <sup>d</sup> the wynd *knagk*. <sup>e</sup> Om. *b*. <sup>f</sup> a *ek*. <sup>g</sup> hath bihi3t *a*. <sup>h</sup> fulfillid *kr*.  
<sup>i</sup> ouer *ek sec. m*. <sup>b</sup> *pr. m*. <sup>g</sup> *pr. m. a*. <sup>k</sup> *ether wilnesse k marg*. <sup>l</sup> Om. *k pr. m*. <sup>m</sup> and *k*.

swift for<sup>x</sup> to here, forsothe slowe<sup>y</sup> for<sup>z</sup> to  
 20 speke, and slowe to wraththe; sotheli<sup>a</sup>  
 the wrath of man werchith not the ri3t-  
 21 wisnesse of God. For which thing 'ze  
 castinge<sup>b</sup> away al vncleennesse, and plente  
 of malice, in<sup>c</sup> myldenesse; 'or *homely-*  
*nesse*<sup>d</sup>, 'receyue ze<sup>e</sup> the word<sup>f</sup> insent<sup>g</sup>, 'or  
 22 *ioyned*<sup>h</sup>, that mai saue 3oure soules. For-  
 sothe be ze doers of the word, and not  
 23 herers onely, deceyuyng<sup>i</sup> 3ou<sup>l</sup> silf. For  
 if ony man is herer 'of the word<sup>k</sup>, and not  
 doer, this shal be comparsound, 'or *likned*<sup>l</sup>,  
 to a man biholdinge the cheere of his  
 24 birthe in a myroure; sotheli<sup>m</sup> he biheld<sup>n</sup>  
 him silf, and wente<sup>o</sup>, and anoon he for3at  
 25 'what maner<sup>p</sup> he was. Forsothe he that  
 'shal parfijtly<sup>q</sup> biholde<sup>r</sup> in the lawe of par-  
 fijt freedom<sup>s</sup>, and 'shal dwelle<sup>t</sup> in it, not  
 maad a<sup>u</sup> for3etful herer, but a<sup>v</sup> doer of  
 werk, this shal be blessid in his dede.  
 26 Forsothe if ony man gessith<sup>w</sup> him silf for<sup>x</sup>  
 to be religious, 'not refreynynge<sup>y</sup> his tunge,  
 but deceyuyng<sup>z</sup> his herte, the religioun of  
 27 him is veyn. This is a clene religioun,  
 and vnwemmyd anentis God and the fadir,  
 for<sup>a</sup> to visite 'pupilles, *that is*<sup>b</sup>, *fadirles* or  
*modirles*<sup>c</sup>, 'or *bothe*<sup>d</sup>, and widewes in her  
 tribulacioun, and for<sup>e</sup> to kepe him silf vn-  
 defouldid fro this<sup>f</sup> world.

## CAP. II.

1 My britheren, nyle ze 'in accepçioun<sup>g</sup>,  
 'or *takinge*<sup>h</sup>, 'of personys<sup>i</sup>, haue the feith  
 2 of oure Lord Jhesu Crist of glorie<sup>k</sup>. For-  
 sothe<sup>l</sup> if 'ther shal entre in to 3oure  
 couent<sup>m</sup>, 'or *gedering*<sup>n</sup> 'to *gydere*<sup>o</sup>, a man  
 hauynge a<sup>p</sup> golden<sup>q</sup> ryng, in whijt, 'or  
*fayr*<sup>s</sup>, cloth<sup>t</sup>, forsothe and<sup>u</sup> a pore man  
 'shal entre<sup>v</sup> in<sup>w</sup> foul<sup>x</sup> habite, 'or *clooth*<sup>y</sup>,  
 3 and<sup>z</sup> ze biholde in to him that is clothid<sup>a</sup>

of man worchith not the ri3twisnesse of  
 God. For which thing caste ze awei al<sup>21</sup>  
 vncleennesse, and plentee of malice, and  
 in myldenesse resseyue ze the word that  
 is plauntid<sup>n</sup>, that may saue 3oure soulis.  
 But be ze doeris of the word, and not<sup>22</sup>  
 hereris oneli, disseiuyng<sup>e</sup> 3ou<sup>o</sup> silf. For<sup>23</sup>  
 if ony man is an herere of the word, and  
 not a doere, this<sup>p</sup> schal be licned to a  
 man that biholdith the cheer of his birthe  
 in a mirour; for he bihelde hym silf, and<sup>24</sup>  
 wente awei, and anoon he for3at which  
 he was. But he that biholdith in<sup>25</sup>  
 the lawe of perfit fredom, and dwellith  
 in it, and is not maad a for3etful herere,  
 but a doere of werk, this<sup>r</sup> schal be blessid  
 in his dede. And if ony man gessith<sup>26</sup>  
 hym silf to be religious\*, and refreyneth  
 not his tunge, but disseyueth his herte,  
 the religioun of him is veyn. A clene<sup>27</sup>  
 religioun, and an<sup>s</sup> vnwemmed anentis God  
 and the fadir, is this, to visite fadirles<sup>†</sup>  
 and modirles children, and widewis in  
 her tribulacioun, and to<sup>t</sup> kepe hym silf  
 vndefouldid fro this world.

\* *religiouse*; that is, a veri-  
 and perfit Cris-  
 ten man. is  
 veyn; for it  
 ledith not to  
 due ende. *Live*  
*here. ve.*  
 † that is, to vse  
 himself in  
 werkis of mersy  
 anentis thi  
 neibore, and  
 werkis of clen-  
 nesse agens  
 himself. *Live*  
*here. v.*

## CAP. II.

Mi britheren, nyle ze haue the feith of  
 oure Lord Jhesu Crist of glorie, in accep-  
 çion of persoones. For if a man 'that<sup>2</sup>  
 hath<sup>u</sup> a goldun ring, and in a feire cloth-  
 ing, cometh in 3oure cumpany, and a  
 pore man entrieth in a foul clothing, and<sup>3</sup>  
 if ze biholden in to hym that is clothid  
 with clere<sup>v</sup> clothing, and if<sup>w</sup> ze seie to  
 hym, Sitte thou here wel; but to the

<sup>x</sup> Om. *sx.* <sup>y</sup> slow, *either slac v.* <sup>z</sup> Om. *sx.* <sup>a</sup> for *v.* <sup>b</sup> caste ze *v.* <sup>c</sup> and in *v.* <sup>d</sup> Om. *oqv x.*  
<sup>e</sup> resseyueth *qx.* <sup>f</sup> Om. *o.* <sup>g</sup> in sette *osx.* <sup>h</sup> plauntid *v.* <sup>i</sup> Om. *oqv x.* <sup>j</sup> 3our *gqrv sec. m.* <sup>k</sup> Om. *x.*  
<sup>l</sup> or *licnessid n.* Om. *qx.* <sup>m</sup> forsothe *o.* for *v.* <sup>n</sup> biholdyng *t.* <sup>o</sup> wente away *v.* <sup>p</sup> what kynes *o.* what  
 maner man *qv.* <sup>q</sup> Om. *v.* <sup>r</sup> biholdith *v.* <sup>s</sup> freedom perfitly *v.* <sup>t</sup> dwellith *v.* <sup>u</sup> Om. *s.* <sup>v</sup> Om.  
*nosvx.* <sup>w</sup> gesse *qt.* <sup>x</sup> Om. *sx.* <sup>y</sup> and refreyneth not *v.* <sup>z</sup> disseyueth *v.* <sup>a</sup> Om. *sx.* <sup>b</sup> Om. *o.*  
<sup>c</sup> *modirles children q.* <sup>d</sup> *bothe n.* Om. *oq.* <sup>e</sup> Om. *qsx.* <sup>f</sup> the *q.* <sup>g</sup> Om. *v.* <sup>h</sup> Om. *oqv x.* <sup>i</sup> Om. *v.*  
<sup>k</sup> glorie in accepçioun, *either taking, of persones v.* <sup>l</sup> For *v.* <sup>m</sup> Om. *v.* <sup>n</sup> Om. *qv x.* <sup>o</sup> Om. *oqv x.*  
<sup>p</sup> Om. *t.* <sup>q</sup> gold *s.* <sup>r</sup> Om. *ox.* <sup>t</sup> cloth, entrieth in to 3oure couent, *either gadering togidere v.*  
<sup>u</sup> Om. *q.* and if *v.* <sup>v</sup> entrieth *v.* <sup>w</sup> into *t.* <sup>x</sup> a fowl *aq.* <sup>y</sup> Om. *ox.* <sup>z</sup> and if *v.* <sup>a</sup> clad *sx.*

<sup>n</sup> *ether prentid k marg.* <sup>o</sup> 3our *e.* <sup>p</sup> he this *i.* <sup>q</sup> into *r.* <sup>r</sup> he this *i.* <sup>s</sup> Om. *eeg.* <sup>t</sup> Om. *k pr. m.*  
<sup>u</sup> hauynge *k.* <sup>v</sup> clene *k.* <sup>w</sup> Om. *k pr. m.*

with ful<sup>c</sup> cleer clooth, and if 3e shulen<sup>d</sup> seie to him, Thou sitte heere wel; sotheli to the pore man 3e<sup>e</sup> seie, Stonde thou there, 4 or<sup>f</sup> sitte vndir the stool of my feet; wher 3e deme not anentis 3ou<sup>g</sup> silf, and ben 5 maad domesmen of wickid<sup>h</sup> thouztis? Here 3e, my moost dereworthe<sup>i</sup> britheren, wher God chees not pore men in this world, riche<sup>k</sup> in feith, and eyris of the kyngdom, that God `bihizte azen<sup>l</sup> to men louynge 6 him? Forsothe 3e han despisid the pore man. Wher riche men oppresen not 3ou bi power, and<sup>m</sup> drawen 3ou to domys? 7 Wher thei blasfeme not the<sup>n</sup> good name, 8 that is inclepid on<sup>o</sup> 3ou? Netheles if 3e performen the kynges lawe, vp<sup>p</sup> scriptures<sup>q</sup>, Thou shalt loue thi nei3ebore as thi silf, 9 3e don wel. Sotheli if 3e taken persones, 3e werchen synne, 3e<sup>r</sup> ben<sup>s</sup> reprobued of 10 the lawe, as trespassoures<sup>t</sup>. Forsothe who euer `shal kepe<sup>u</sup> al the lawe, sotheli<sup>v</sup> of-fende<sup>w</sup> in oon, he is maad gylty of alle. 11 For he that seide, Thou shalt not do leccherie, seide and<sup>x</sup>, Thou shalt not sle; that if thou `shalt not do<sup>y</sup> leccherie, but thou<sup>z</sup> sleest, thou art maad trespassour<sup>a</sup> of 12 the lawe. Thus speke 3e, and thus do 3e, as bigynnyng for<sup>b</sup> to be demyd bi lawe<sup>c</sup> 13 of parfijt<sup>d</sup> fredom. Sotheli<sup>e</sup> doom with outen mersy to<sup>f</sup> him that doith not<sup>g</sup> mersy; 14 forsothe mersy aboue reisith doom. Mi britheren, what shal it profite, if<sup>h</sup> any man seie<sup>l</sup> him for<sup>k</sup> to haue feith, werkes<sup>l</sup> forsothe<sup>m</sup> he<sup>n</sup> haue<sup>o</sup> not<sup>p</sup>? wher feith shal 15 mowe saue him? Forsothe if a<sup>q</sup> brother or systir be nakid, and han nede of eche 16 day<sup>r</sup> lijflode, forsothe ony<sup>s</sup> of 3ou seie to hem, Go 3e<sup>t</sup> in pees, be 3e maad hoot, and be 3e fulfillid<sup>u</sup>; sotheli if 3e `shulen not 3iue<sup>v</sup> to hem what<sup>w</sup> thinges ben<sup>x</sup> necessarie of<sup>y</sup> body, what shal it profite `to 3ou<sup>z</sup>?

pore man 3e seien, Stonde thou there, ethir sitte vndir the stool of my feet; whether 3e demen not anentis 3ou<sup>x</sup> silf, 4 and ben maad domesmen of wickid thouztis? Heere 3e, my moost dere-5 worthe britheren, whethir God chees not pore men in this world, riche in feith, and eiris of the kyngdom, that God bi-hizte to men that louen him? But 3e<sup>6</sup> han dispisid the pore man. Whether riche men oppresen not 3ou bi power, and thei drawen 3ou to domes? Whether 7 thei blasfemen not the good name, that is clepid to help on 3ou? Netheles if 3e<sup>8</sup> performen the kingis lawe, bi scripturis, Thou schalt loue thi nei3bour as thi silf, 3e don wel. But if 3e taken persones, 3e<sup>9</sup> worchen synne, and ben reprobued of the lawe, as trespasseris. And<sup>y</sup> who euere 10 kepith al the lawe, but offendith in oon, he is maad gilty of<sup>z</sup> alle\*. For he that 11 seide, Thou schalt do no letcherie, seide also, Thou schalt not sle; that if thou doist not<sup>a</sup> letcherie, but thou sleest, thou art maad trespassour of<sup>b</sup> the lawe. Thus 12 speke 3e, and thus do 3e, as bigynnyng to be demyd bi the lawe of<sup>c</sup> fredom. For 13 whi dom with out merci is to hym, that doith no mercy; but merci aboue reisith dom. Mi britheren, what schal it pro-14 fite, if ony man seie that he hath feith, but he hath not the<sup>d</sup> werkis? whether feith schal mowe saue hym? And if a 15 brother ethir<sup>e</sup> sister be nakid, and han nede of ech daies lyuelode, and if ony of 16 3ou seie to hem, Go 3e in pees, be 3e maad hoot, and be 3e fillid; but if 3e 3yuen not to hem tho thingis that ben necessarie to bodi<sup>f</sup>, what schal it profite? So 17 also feith, if it hath<sup>g</sup> not<sup>h</sup> werkis, is deed in it silf. But summan schal seie<sup>†</sup>, Thou 18

\* he is maad gilty of alle; as to payne of harm, either dampnacioun, which is wanting of Goddis sijt, but he getteth gretter payne of wit, either of feeling, that doth mo trespassis; and that this is vndirstonden of the payne of harm, the lettre schewith sunyng, whanne it is seid, for he that seide, Thou schalt not do leccherie, &c. ve. for alle the heestis ben of oo God, and therefore he is offendid, for the breking of oon. *Live here.* v.

† schal seie; that is, may seie resonably in repreuinge him that billeeueth that feith withoute werkis saueth. *thou hast feith bi thi seiynge, schewe thou to me thi feith without werkis,* as if he seie, Thou maist not, but I may, for I haue werkis. *Live here.* ve.

<sup>c</sup> Om. s. <sup>d</sup> Om. v. <sup>e</sup> thou s sup. ras. <sup>f</sup> ethir v. <sup>g</sup> 3oure GQTY. <sup>h</sup> wicke sX. <sup>i</sup> derworthe<sup>st</sup> o. <sup>k</sup> and riche o. <sup>l</sup> azen byhizt o. <sup>m</sup> and thei ANOQSVX. <sup>n</sup> to T. <sup>o</sup> of N. <sup>p</sup> bi v. <sup>q</sup> scripture v. <sup>r</sup> and v. <sup>s</sup> Om. ANOSX. <sup>t</sup> transgressoures o. <sup>u</sup> kepith v. <sup>v</sup> forsoth o. but v. <sup>w</sup> offende he N. <sup>x</sup> Om. T. <sup>y</sup> dost not v. <sup>z</sup> Om. s. <sup>a</sup> a trespassour q. <sup>b</sup> Om. sX. <sup>c</sup> the lawe s. <sup>d</sup> Om. v. <sup>e</sup> For whi v. <sup>f</sup> is to NV. <sup>g</sup> noo v. <sup>h</sup> Om. s. <sup>i</sup> Om. s. <sup>k</sup> Om. sX. <sup>l</sup> Om. v. <sup>m</sup> but v. <sup>n</sup> Om. v. <sup>o</sup> hath ov. <sup>p</sup> not werkis v. <sup>q</sup> Om. o. <sup>r</sup> daies NQX. <sup>s</sup> if eny v. <sup>t</sup> Om. N. <sup>u</sup> fillid v. <sup>v</sup> 3euen not v. <sup>w</sup> tho v. <sup>x</sup> that ben v. <sup>y</sup> to v. <sup>z</sup> Om. v. to hem X.

<sup>x</sup> 3our E. <sup>y</sup> Om. gk pr. m. <sup>z</sup> in k. <sup>a</sup> no Eb. <sup>b</sup> azens k. <sup>c</sup> of perfite R. <sup>d</sup> Om. Q. <sup>e</sup> or ER. <sup>f</sup> the bodi rgk. here bodi R. <sup>g</sup> haue rgk. <sup>h</sup> no a.

17 So and feith, if it haue<sup>a</sup> not werkes, is  
 18 deed in it silf. But sum man shal seie,  
 Thou hast feith, and I haue werkes;  
 shewe thou to<sup>b</sup> me thi feith with outen  
 werkes, and I shal shewe to thee my feith  
 19 of werkis. Thou bileuest, for<sup>c</sup> oo God is;  
 thou doist wel; and deuels bileuen, and  
 20 togydere tremblen. Forsothe<sup>d</sup> wolt thou  
 wite, thou veyn<sup>e</sup> man, for<sup>f</sup> feith with outen  
 21 werkes is ydel? Abraham<sup>g</sup>, oure fadir,  
 wher<sup>h</sup> he was not iustified of werkis, of-  
 fringe Ysaac, his sone, on the auter?  
 22 Therefore<sup>i</sup> thou seest, for<sup>k</sup> feith wrouzte  
 with his<sup>l</sup> werkis, and his feith is<sup>m</sup> fulfillid<sup>n</sup>  
 23 of werkis. And the scripture is<sup>o</sup> fulfillid<sup>p</sup>,  
 seiynge, Abraham bileuede to God, and it  
 is<sup>q</sup> rettid<sup>r</sup> to him to rijtwisnesse, and he is<sup>s</sup>  
 24 clepid the frend of God. 3e seen for<sup>t</sup> a  
 man is iustified of werkis, and not of feith  
 25 onely. Also<sup>u</sup> forsothe and<sup>v</sup> Raab, hoore,  
 wher she<sup>w</sup> was not iustified of werkis,  
 receyuyng<sup>x</sup> the messengeres, and<sup>y</sup> bi an  
 other weie doynge out<sup>z</sup>, or sendinge out<sup>a</sup>?  
 26 Forsothe<sup>b</sup> as a<sup>c</sup> body with oute spirit is  
 deed, so and feith with oute werkis is deed.

CAP. III.

1 My britheren, nyle 3e<sup>d</sup> be maad many  
 maystirs, witynge for<sup>e</sup> 3e taken the<sup>f</sup> more  
 2 doom. Sotheli<sup>g</sup> alle<sup>h</sup> we offenden in many  
 thingis. If ony man offendith not in  
 word, this is a parfijt man; forsothe<sup>i</sup>  
 he mai with a bridel<sup>k</sup> lede aboute al the  
 3 body<sup>l</sup>. Forsothe if we putten to horsis<sup>m</sup>  
 bridles in<sup>n</sup> to mouthis, for<sup>o</sup> to consente to  
 vs, and we beren<sup>p</sup> ther with<sup>q</sup> aboute al  
 4 the body of hem. And<sup>r</sup> lo<sup>s</sup>! shippes,  
 whan thei ben greete, and ben dryuen of  
 stronge wijndis, sotheli thei ben born  
 aboute of a litel gouernayle, where the bire<sup>t</sup>  
 5 of a<sup>u</sup> man dressinge shal<sup>v</sup> wole. So and<sup>w</sup>  
 the tunge sotheli<sup>x</sup> is a litel membre, and

hast feith, and Y haue werkis; schewe  
 thou to me thi feith with out werkis,  
 and Y schal schewe to thee my feith of  
 werkis. Thou bileuest, that o God is; 19  
 thou doist wel; and deuels bileuen, and  
 tremblen. But wolt thou wite, thou 20  
 veyn man, that feith with out werkis is  
 idul? Whether<sup>i</sup> Abraham, oure fadir, 21  
 was not iustified of werkis, offringe Ysaac,  
 his sone, on the auter? Therfor thou 22  
 seest, that feith wrouzte with hise werkis,  
 and his feith was fillid of werkis. And 23  
 the scripture was fillid, seiynge, Abraham  
 bileuede to God, and it was arettid to  
 hym to rijtwisnesse, and he was clepid  
 the frend of God. 3e seen that a man 24  
 is iustified of werkis, and not of feith  
 oneli. In lijk maner, and<sup>k</sup> whether also 25  
 Raab, the hoore, was not iustified of  
 werkis, and resseyuede the<sup>l</sup> messengeris,  
 and sente hem<sup>m</sup> out bi anothir weie? For 26  
 as the bodi with out spirit is deed, so also  
 feith with out werkis is deed.

\* dom; that is, dampnacioun. This is seid azenes presumptuous maistres, that techen that that they kunnen not, and maken many men for to erre, and bi this they getten manyfoold dampnacioun. Lire here. ve.

† reisith grete thingis; that is, stirith greete yuels. hou myche fjer; that is, how litil fjer. oure yuel tunge is fjer, kyndling stryues and debatis and other yuelis. ve. the vniuersite of wickidnesse; that is, an yuel tunge is the vniuersite of wickidnesse. v. enflawmed of helle; that is, of the deuul, which is asingned to helle. enflawmeth the wheel of oure birthe; that is, the cours of oure lijf, which is licned to a wheel, that bygynith and endith in the same poynt: so a man is born vnmysty and vnkunnyng; and if he diseth kindly, he goth azen to the same staat bi comun cours. Lire here. ve.

CAP. III.

Mi britheren, nyle 3e be maad many 1  
 maistris, witynge that 3e taken the more  
 2 doom\*. For alle we offenden in many 2  
 thingis. If ony man offendith not in  
 word, this is a perfit man; for also he  
 may lede aboute al the bodi with a  
 bridil. For if we putten bridlis in to<sup>n</sup> 3  
 horsis<sup>o</sup> mouthis, for to consente to vs,  
 and we leden aboute al the bodi of hem.  
 And lo! schippis, whanne thei ben grete, 4  
 and ben dryuun of stronge<sup>p</sup> wyndis, zit  
 thei ben borun about of a litil gouernaile,  
 where the meuyng of the gouernour wole.  
 So also the tunge is but a litil membre, 5  
 and reisith grete thingis†. Lo! hou litil

<sup>a</sup> hath v. <sup>b</sup> Om. v. <sup>c</sup> that ov. <sup>d</sup> But v. <sup>e</sup> idil n. <sup>f</sup> that v. <sup>g</sup> Wher Abraham v. <sup>h</sup> Om. v. <sup>i</sup> Forsothe o. <sup>k</sup> that v. <sup>l</sup> Om. τ. <sup>m</sup> was v. <sup>n</sup> fillid v. <sup>o</sup> was v. <sup>p</sup> fillid v. <sup>q</sup> was v. <sup>r</sup> yrettid q. <sup>s</sup> was v. <sup>t</sup> that v. <sup>u</sup> In lyk maner v. <sup>v</sup> wher and v. <sup>w</sup> Om. v. <sup>x</sup> she resseyuyng ANQ. and resseyuede v. <sup>y</sup> and sent out v. <sup>z</sup> Om. v. sendende out x. <sup>a</sup> Om. ox. or sendende s. <sup>b</sup> For v. <sup>c</sup> the NOQsX. <sup>d</sup> Om. v. <sup>e</sup> that v. <sup>f</sup> Om. x. <sup>g</sup> For v. <sup>h</sup> and τ. <sup>i</sup> for also v. <sup>k</sup> Om. v. <sup>l</sup> body with a brydel v. <sup>m</sup> hors sX. <sup>n</sup> Om. x. <sup>o</sup> Om. sX. <sup>p</sup> leden v. <sup>q</sup> Om. ANOQsVX. <sup>r</sup> Om. N. <sup>s</sup> so q. <sup>t</sup> birth A. bire, or meuyng N. <sup>u</sup> Om. x. <sup>v</sup> Om. ov. <sup>w</sup> And so v. <sup>x</sup> Om. v.

<sup>i</sup> Wher EI. <sup>k</sup> Om. R. <sup>l</sup> Om. a. <sup>m</sup> Om. k pr. m. <sup>n</sup> in k pr. m. to R. <sup>o</sup> hors h. <sup>p</sup> grete I.

reysith greetee thinges. Lo! hou miche  
 6 fjr kyndlith<sup>y</sup> hou greetee a<sup>z</sup> wode. And  
 oure tunge is fjr, the vniuersite<sup>a</sup> of wickid-  
 nesse. The tunge is ordeyned in oure  
 membris, the<sup>b</sup> which defoulith al the body;  
 and it<sup>c</sup> enflaumed, 'or set afjre<sup>d</sup>, of helle,  
 enflaumeth<sup>e</sup> the wheel<sup>f</sup> of oure birthe. And  
 7 Sotheli al the<sup>g</sup> kynde of beestis, and<sup>h</sup>  
 foulis, and<sup>i</sup> serpentis, and<sup>k</sup> of othere, 'ben  
 ouercome<sup>l</sup>, 'or vudir<sup>3okid</sup><sup>m</sup>, and ben<sup>n</sup> maad  
 8 taame, of mannus<sup>o</sup> kynde; forsothe<sup>p</sup> noon  
 of men mai daunte<sup>q</sup>, 'or chastise<sup>r</sup>, the  
 tunge, sotheli<sup>s</sup> it is an vnquyet, 'or vn-  
 pesible, yuel<sup>t</sup> thing<sup>u</sup>, and ful of deedly  
 9 venym. In it we blessen God, the fadir,  
 and in it we cursen men, that ben maad to  
 10 the licnesse of God. Of the same mouth  
 cometh forth blessing and<sup>v</sup> cursyng. My  
 britheren, it bihoueth not thes thinges for<sup>w</sup>  
 11 to be maad so. Wher<sup>x</sup> a welle of the  
 saame hole bringe<sup>y</sup> forth swete and salt  
 12 watir? My britheren, wher<sup>x</sup> a fijge tree  
 mai make grapes, or a vijne fyges? So  
 nether salt watir mai make swete watir.  
 13 Who is wijse, and disciplin<sup>z</sup>, 'or chas-  
 tisyd<sup>a</sup>, among 3ou? shewe he of good  
 lyuyng his werk<sup>b</sup>, in myldenesse of wis-  
 14 dom<sup>c</sup>. That if 3e han bittir zeel<sup>d</sup>, 'or  
 enny<sup>e</sup>, and striuynges<sup>f</sup> ben in 3oure hertis,  
 nyle 3e glorye<sup>g</sup>, and be lizers azens the<sup>h</sup>  
 15 treuthe. Forsothe<sup>i</sup> this wisdom is<sup>k</sup> not  
 fro<sup>l</sup> aboue comyng down, but ertheli,  
 16 beestly<sup>m</sup>, fendli<sup>n</sup>. For wher is enuye and  
 striff, there<sup>o</sup> vnstedfastnesse and al<sup>p</sup>  
 17 shrewid werk. Forsothe wisdom that is  
 fro aboue, first sotheli it is chaast, aftir-  
 ward pesible, mylde, suadible, that is, esy  
 for<sup>q</sup> to treete, 'and to<sup>r</sup> 'be treetid<sup>s</sup>, consent-  
 yng to goode thingis, ful of mersy and  
 goode fruytis, demyng with oute feyn-  
 18 ynge. Sotheli the fruytes of rijtwise-  
 nesse is sowun in pees, to men makinge pees.

fier brenneth a ful greet wode. And oure  
 6 tunge is fier, the vniuersite of wickid-  
 nesse. The tunge is ordeyned in oure  
 membris, which defoulith al the bodi;  
 and it is enflawined of helle, and en-  
 flawmeth<sup>q</sup> the wheel of oure birthe. And  
 7 al the kynde of beestis, and of foulis, and  
 of serpentis, and of othere is chastisid,  
 and tho ben maad tame of mannus kinde;  
 but no man mai chastise the tunge, for  
 8 it is an vnpesible yuel, and ful of deedly  
 venym\*. In it we blessen God, the fadir,  
 9 and in it we cursen men, that ben maad  
 to the licnesse of God. Of the same  
 10 mouth passith forth blessing and cursing.  
 My britheren, it bihoueth not that these  
 thingis be don so. Whether a welle of  
 11 the same hoole bringith forth<sup>r</sup> swete  
 and salt watir? My britheren, whether  
 12 a fige tre may make grapis, ethir a vyne  
 figis? So nethir salt watir mai make  
 swete watir. Who is wijs, and tauzt<sup>13</sup>  
 among 3ou? schewe he of good lyuyng  
 his worching, in myldenesse of his wis-  
 dom. That if 3e han bitter enuye, and  
 14 struyngis ben in 3oure hertis, nyle 3e  
 haue glorye, and be lizeris azens the  
 treuthe. For this wisdom is not fro  
 15 aboue comyng down, but ertheli, and<sup>s</sup>  
 beestli, and feendli. For where is enuye  
 16 and striff, there is vnstedfastnesse and al  
 schrewid werk. But wisdom that is  
 17 from aboue, first it is chast, aftirward  
 pesible<sup>t</sup>, mylde, able to be conseilid, con-  
 sentinge to goode thingis, ful of merci  
 and of goode fruytis, demyng with out  
 feynyng. And the fruyt<sup>u</sup> of rijtwis-  
 18 nesse is sowun in pees, to men that  
 maken pees.

\* ful of dedly  
 venym and of  
 bacbitunge, for  
 a bacbitere  
 venemith him  
 of whom he  
 bacbitith bi  
 yuel fame, and  
 that man that  
 it heerith glad-  
 ly and himself,  
 by synne. Lire  
 here. ve.

<sup>y</sup> kyndlith, or brenneth N. <sup>z</sup> Om. ANOQSVX. <sup>a</sup> vniuersite, or al gederinge togidere G sec. m. <sup>b</sup> Om. v.  
<sup>c</sup> it is v. <sup>d</sup> Om. x. <sup>e</sup> and enflawmeth v. <sup>f</sup> fyre o. <sup>g</sup> Om. s. <sup>h</sup> or G pr. m. MPT. and of v. <sup>i</sup> and of v.  
<sup>k</sup> Om. t. <sup>l</sup> is chastisid v. <sup>m</sup> Om. OQFX. <sup>n</sup> tho ben v. <sup>o</sup> man s. <sup>p</sup> but v. <sup>q</sup> chastise ov. <sup>r</sup> Om.  
 ovx. <sup>s</sup> for v. <sup>t</sup> Om. o. yuel qx. <sup>u</sup> Om. v. <sup>v</sup> or N. <sup>w</sup> Om. sx. <sup>x</sup> Whether GNS. <sup>y</sup> bringith qsv.  
<sup>z</sup> tauzt v. <sup>a</sup> Om. oqx. <sup>b</sup> worching v. <sup>c</sup> his wisdom v. <sup>d</sup> enuy o. <sup>e</sup> Om. ox. <sup>f</sup> striues s.  
 strengthis t. <sup>g</sup> haue glorie v. <sup>h</sup> Om. nos. <sup>i</sup> For v. <sup>k</sup> it is t. <sup>l</sup> Om. N. <sup>m</sup> and beestly v. <sup>n</sup> and  
 feendly v. <sup>o</sup> there is ov. <sup>p</sup> Om. q. <sup>q</sup> Om. sx. <sup>r</sup> and ANSV. and for to GT. or o. Om. q. <sup>s</sup> Om. q.  
<sup>t</sup> is v.

<sup>q</sup> brenneth P <sup>r</sup> Om. k pr. m. <sup>s</sup> Om. rk. <sup>t</sup> it is pesible i. <sup>u</sup> fruytis A pr. m. cabcehk sec. m.

## CAP. IV.

1 'Wherof<sup>u</sup> bateyles and 'cheestes, *or*<sup>v</sup>  
*chidinges*, among 3ou? Wher<sup>w</sup> not of  
 2 3oure coueytisis<sup>x</sup>, that fizten in 3oure mem-  
 3 bris? 3e coueyten, and 3e han not; 3e<sup>y</sup>  
 4 sleen, and<sup>z</sup> han enuye, and 3e mowen  
 5 not gete. 3e chijden, and maken bateyl;  
 6 and 3e han not, for 'which thing 3e han  
 7 not axid<sup>a</sup>. 3e axen<sup>b</sup>, and 3e receyuen not;  
 8 for that 3e axen<sup>b</sup> yuel, as<sup>c</sup> in 3oure coueyt-  
 9 ised<sup>d</sup> '3e shewen<sup>e</sup>. Auoutrerer<sup>f</sup>, witen not  
 10 3e, for<sup>g</sup> the frendship of this world is  
 11 enemy<sup>h</sup> to God? Therfore who euer shal<sup>i</sup>  
 12 wole for<sup>k</sup> to<sup>l</sup> be freend of this world, is  
 13 ordeyned the<sup>m</sup> enemy of<sup>n</sup> God. Wher  
 14 'weenen 3e<sup>o</sup>, that veynly<sup>p</sup> the scripture  
 15 seith<sup>q</sup>, The spirit that dwellith in 3ou,  
 16 coueytith to enuye? Forsothe he 3iueth  
 17 more grace; for which thing he seith,  
 18 God withstondith<sup>r</sup> proude men, forsothe<sup>s</sup>  
 19 to meke men he 3iueth grace. Therfore he  
 20 3e suget to God; forsothe<sup>t</sup> withstonde 3e  
 21 the deuel, and he schal flee fro 3ou. Neize  
 22 3e to God, and he schal neize to 3ou. 3e  
 23 synners, clense<sup>u</sup> the<sup>v</sup> hondes<sup>w</sup>, and 3e dou-  
 24 ble of inwit<sup>x</sup>, 'or *wille*<sup>y</sup>, purge<sup>z</sup> the hertes<sup>a</sup>.  
 25 Be 3e wrecches<sup>b</sup> 'in 3oure owne *izen*<sup>c</sup>, and  
 26 'weyle 3e<sup>d</sup>, 'and wepe 3e<sup>e</sup>; 3oure leizing be  
 27 it<sup>f</sup> turned in to wepyng, and 3oure<sup>g</sup> ioye  
 28 in to sorewe of herte. Be 3e mekid in the  
 29 sizt of the Lord, and he schal enhaunse 3ou.  
 30 Mi britheren, nyle 3e bakbite ech other.  
 31 He that bakbitith his brothir, or<sup>h</sup> that<sup>i</sup>  
 32 demeth his brother, bakbitith the lawe,  
 33 and<sup>k</sup> demeth the lawe. Forsothe if thou  
 34 demest the lawe, thou art not doer of the  
 35 lawe, but domesman. Sotheli oon is  
 36 speker<sup>l</sup>, 'or *maker*<sup>m</sup>, of the lawe, and iuge,  
 37 that mai leese, and delyuere. Forsothe

## CAP. IV.

Wherof *ben* batelis and cheestis<sup>v</sup> among 1  
 2 3ou? Whether not of 3oure coueitisis,  
 3 that fizten in 3oure membris? 3e coueit-  
 4 en, and 3e han not; 3e sleen, and 3e han  
 5 enuye, and 3e moun not gete. 3e chiden,  
 6 and maken batel; and 3e han not, for<sup>w</sup> 3e  
 7 axen<sup>x</sup> not. 3e axen<sup>x</sup>, and 3e resseyuen<sup>3</sup>  
 8 not; for that 3e axen<sup>x</sup> yuele, as 3e schewen  
 9 opynli in 3oure coueitisis. Auowtreris,<sup>4</sup>  
 10 witen not 3e, that the frendship of this  
 11 world is enemye to God? Therfor who  
 12 euere<sup>y</sup> wole be frend<sup>z</sup> of this world, is  
 13 maad the<sup>a</sup> enemye of<sup>b</sup> God. Whether 3e<sup>5</sup>  
 14 gessen, that the scripture seith veynli,  
 15 The spirit that dwellith in 3ou, coueitith  
 16 to enuye? But he 3yueth the more<sup>6</sup>  
 17 grace; for which thing he seith, God  
 18 withstondith proude men, but<sup>c</sup> to meke  
 19 men he 3yueth grace. Therfor be 3e<sup>7</sup>  
 20 suget to God; but withstonde 3e the  
 21 deuel, and he schal fle fro 3ou. Neize 3e<sup>8</sup>  
 22 to God, and he schal neize to 3ou. 3e  
 23 synneris, clense 3e<sup>d</sup> hondis, and 3e double  
 24 in soule<sup>e</sup>, purge 3e the hertis. Be 3e<sup>9</sup>  
 25 wretchis, and weile 3e; 3oure leizing be  
 26 turned in to wepyng, and ioye in to so-  
 27 rewe of herte. Be 3e mekid in the sizt<sup>10</sup>  
 28 of the Lord, and he schal enhaunse 3ou.  
 29 My britheren, nyle 3e bacbite ech other.<sup>11</sup>  
 30 He that bacbitith his brothir, ethir that  
 31 demeth his brothir, bacbitith the lawe,  
 32 and demeth the lawe. And if thou  
 33 demest the lawe, thou art not a doere of  
 34 the lawe, but a domesman. But oon is<sup>12</sup>  
 35 makere of the lawe, and iuge, that may  
 36 lese, and delyuere. And who art thou,<sup>13</sup>  
 37 that demest thi neizbore? Lo! now 3e,  
 38 that seien, To dai ethir to morewe we

<sup>u</sup> Therof o. Wherof *ben* v. <sup>v</sup> Om. oX. <sup>w</sup> Whether *g et s pass. x.* <sup>x</sup> coueitise *TY.* <sup>y</sup> and 3e v.  
<sup>z</sup> and 3e *alii.* <sup>a</sup> 3e axen not *worthily* v. <sup>b</sup> asken q. <sup>c</sup> that 3e take fully v. <sup>d</sup> coueitisis *ANOQSVX.*  
<sup>e</sup> Om. v. <sup>f</sup> Auoutreris *SVX.* <sup>g</sup> that v. <sup>h</sup> enme *T.* <sup>i</sup> Om. v. <sup>k</sup> Om. *SVX.* <sup>l</sup> Om. v. <sup>m</sup> Om. *NO.*  
<sup>n</sup> to o. <sup>o</sup> 3e gessen v. <sup>p</sup> Om. v. <sup>q</sup> seith veynly v. <sup>r</sup> with stant *sx.* <sup>s</sup> but v. <sup>t</sup> but v. <sup>u</sup> clense  
 3e *or.* clenseth *qsx.* <sup>v</sup> Om. o. <sup>w</sup> hondis, *that is, werkis* v. hertis x. <sup>x</sup> wille v. <sup>y</sup> Om. *oqvx.*  
<sup>z</sup> purgeth *qsx.* <sup>a</sup> hondis x. <sup>b</sup> wrecchide q. <sup>c</sup> Om. *oqvx.* in 3oure *izen* g. <sup>d</sup> weileith s. <sup>e</sup> Om.  
*ANOSVX.* <sup>f</sup> Om. *ANOQSVX.* <sup>g</sup> Om. *ANOQSVX.* <sup>h</sup> either v. <sup>i</sup> Om. *or.* <sup>k</sup> or *nq.* <sup>l</sup> makere v.  
<sup>m</sup> Om. *oqvx.*

<sup>v</sup> or *chidingis* c *sec. m.* chidingis *no.* <sup>w</sup> for that *i.* <sup>x</sup> asken *no.* <sup>y</sup> that *k.* <sup>z</sup> the frend *k.* <sup>a</sup> Om. *xo.*  
<sup>b</sup> to o. <sup>c</sup> Om. *gk pr. m.* <sup>d</sup> the *ceikuabcek pr. m.* *oab.* <sup>e</sup> the *m.* <sup>e</sup> soulis *a.*

who art thou, that demest thi neizebore? Lo! now ze that seien, To day or to moru<sup>n</sup> we shulen go in to 'the ilke<sup>o</sup> citee, and there sotheli we shulen make<sup>p</sup> a zeer, and we shulen make marchaundise, and we shulen make wynnynge; 'the whiche<sup>q</sup> witen not, what is to zou in the morewe. 14 Forsothe<sup>r</sup> what is zoure lijf? A vapour<sup>s</sup>, 'or smoke<sup>t</sup>, to<sup>u</sup> a litel semyng<sup>v</sup>, and afterward it shal be waastid. Therfore that ze seie, If the Lord shal<sup>w</sup> wole, and if we shulen lyue, we shulen do this thing<sup>x</sup> or 16 that thing<sup>y</sup>. Now forsothe ze gladen<sup>z</sup> in zoure pridis; euery sich ioying is wickid<sup>a</sup>. 17 Therefore to<sup>b</sup> 'a man<sup>e</sup> kunnyng<sup>d</sup> for<sup>e</sup> to<sup>f</sup> do good, and 'not doynge<sup>g</sup>, 'synne is to him<sup>h</sup>.

## CAP. V.

1 Do! now, ze<sup>k</sup> riche men, 'wepe ze<sup>l</sup>, zoulyng<sup>m</sup> in zoure<sup>n</sup> wrecchidnessis<sup>o</sup> that 2 shulen come to zou. Zoure riches ben maad roten, and zoure clothes ben eten of 3 mouztis<sup>p</sup>. Zoure gold and<sup>q</sup> siluer hath rustid, and rust of hem shal be to zou in<sup>r</sup> to witnessing, and shal ete zoure flesches<sup>s</sup>, as fijr. Ze han tressourid to zou wrath in 4 the laste dayes. Lo! the hijre of zoure werkm<sup>n</sup>, that repiden zoure cuntrees, that<sup>t</sup> is fraudid<sup>u</sup> of zou, crieth; and the cry of hem entride in to the erys of the 5 Lord of hoostis. Ze han ete on the erthe, and in zoure<sup>v</sup> lecheries ze han murchid 6 zoure hertes. In<sup>w</sup> the day of sleyng ze 'ledden to<sup>x</sup>, and slegen the iust man, and 7 he 'azenstode not zou<sup>y</sup>. Therfore, britheren, be ze pacient, til to the comyng of the Lord. Lo! an erthe tilyer abijdith<sup>z</sup> precious<sup>a</sup> fruyt of the erthe, patiently suffringe, til he receyue tyme<sup>ful</sup> and lateful<sup>b</sup>. 8 And be ze pacient, and conferme<sup>c</sup> ze<sup>d</sup> zoure

schulen go in to thilke citee, and there we schulen dwelle a zeer, and we schulen make marchaundise, and we schulen make wynnynge; whiche witen not, what 14 is to zou in the morewe. For what is 15 zoure lijf? Af smoke apperinge at a<sup>g</sup> litil<sup>h</sup>, and<sup>i</sup> aftirward it schal be wastid. Therfor that ze seie, If the Lord wole, and if we liuen, we schulen do this thing, ether that thing. And now ze<sup>16</sup> maken ful out ioie in zoure pridis; euery siche ioie<sup>k</sup> is wickyd. Therfor it 17 is synne to hym, that kan do good, and doith not.

## CAP. V.

Do! now, ze riche men, wepe ze, zellinge 1 in zoure wrecchidnessis that schulen come to zou. Zoure richessis ben rotun, and 2 zoure clothis ben eten of<sup>m</sup> mouztis. Zoure gold and siluer hath rustid, and 3 the rust of hem schal be to zou in to witnessing, and schal ete zoure fleischis, as fier. Ze han tresourid to zou wrath<sup>the</sup> in the last daies. Lo! the hire of zoure 4 werke men, that repiden zoure feeldis, which is fraudid<sup>n</sup> of zou, crieth; and the cry of hem hath entrid in to the eeris of the Lord of oostis. Ze han ete on the 5 erthe, and in zoure letcheries ze han nurschid zoure hertis. In the dai of sleyng ze brouzten, and slouen the iust 6 man, and he azenstood not zou. Therfor, 7 britheren, be ze pacient, til to<sup>o</sup> the comyng of the Lord. Lo! an erthetiler abidith preciose fruyt of the erthe, patiently suffryng, til he resseyue 'tyme<sup>ful</sup> and lateful<sup>p</sup> fruyt<sup>pp</sup>. And be ze<sup>q</sup> pacient, 8

<sup>n</sup> morewe *vxy*. <sup>o</sup> that *x*. <sup>p</sup> make, or *dwelle* *n*. make, either *dwelle* *v*. <sup>q</sup> whiche *v*. that *x*. <sup>r</sup> For-  
whi *v*. <sup>s</sup> smoke *v*. <sup>t</sup> Om. *vxy*. <sup>u</sup> appering at *v*. <sup>v</sup> Om. *v*. <sup>w</sup> Om. *v*. <sup>x</sup> Om. *s*. <sup>y</sup> Om. *x*.  
<sup>z</sup> maken ful out ioie *v*. <sup>a</sup> wicke *sx*. <sup>b</sup> it is synne to *v*. <sup>c</sup> him *v*. <sup>d</sup> kun o. that can *v*. <sup>e</sup> Om. *sfx*.  
<sup>f</sup> Om. *sfx*. <sup>g</sup> doth not *v*. <sup>h</sup> Om. *v*. <sup>i</sup> Doth *s*. <sup>k</sup> Om. *s*. <sup>l</sup> weepith *sx*. <sup>m</sup> zelling *nv*. <sup>n</sup> Om. *s*.  
<sup>o</sup> wrechednesse o. <sup>p</sup> moththis *v*. mozhis *x*. <sup>q</sup> and zoure *qs*. <sup>r</sup> Om. o. <sup>s</sup> flesh *sx*. <sup>t</sup> which *v*.  
<sup>u</sup> fraudis *n*. defraudid *x*. <sup>v</sup> Om. o. <sup>w</sup> And in *s*. <sup>x</sup> brouzten *v*. <sup>y</sup> withstod zou not *s*. <sup>z</sup> abit *s*.  
<sup>a</sup> the precious *s*. <sup>b</sup> lateful *fruit* *v*. <sup>c</sup> confermeth *s*. <sup>d</sup> Om. *A pr. m. os*.

<sup>f</sup> As *εϕεγħκοα*. <sup>g</sup> Om. a. <sup>h</sup> litil tyme *k pr. m*. <sup>i</sup> Om. o. <sup>k</sup> ioying *εϑεγεħκοαβ*. <sup>l</sup> Doith *εϕεγħ*.  
<sup>m</sup> with *k*. <sup>n</sup> defraudid *hk*. <sup>o</sup> in to *k pr. m*. <sup>p</sup> tidi and ripe *A sec. m. marg. i*. tideful and lateful *εϕεγα*.  
tyme<sup>ful</sup> tidy and ripe and lateful *k pr. m*. tyme<sup>ful</sup> and lateful, ether *tidi and ripe* *x*. <sup>pp</sup> fruyt, that  
*is tidi and ripe* *v*. <sup>q</sup> Om. g.

hertes, for the comyng of the Lord shal  
 9 neize. Britheren, nyle 3e<sup>e</sup> be soreweful<sup>f</sup>  
 ech in<sup>g</sup> to other, that 3e be not demed.  
 Lo! the iustise<sup>h</sup> stonidith<sup>i</sup> ny3 bifore the  
 10 3at. Britheren, take 3e ensauple<sup>k</sup> of  
 yuel goynge out, and of long abijdinge of  
 trauele, and pacience, the<sup>l</sup> prophetes, that  
 11 spaken to 3ou in name<sup>m</sup> of the Lord. Lo!  
 we blessen hem that suffreden. 3e herden  
 the suffring<sup>n</sup>, 'or *pacience*<sup>o</sup>, of Job, and 3e  
 sizen the ende of the Lord, for the Lord is  
 12 merciful, and doynge merery. Bifore alle  
 thingis, my britheren, nyle 3e swere, ne-  
 ther bi heuene, ne<sup>p</sup> bi erthe, nether bi  
 'what euere other<sup>q</sup> ooth. Forsothe<sup>r</sup> be  
 3oure word<sup>s</sup>, 'Is, is<sup>t</sup>, Nay, nay, that 3e falle  
 13 not vndir doom. Sotheli<sup>u</sup> ony<sup>v</sup> of 3ou is  
 soriful, 'or *heuy*<sup>w</sup>, preye he with 'euene  
 14 inwit<sup>x</sup>, and seie he psalme. Ony<sup>y</sup> of 3ou  
 is<sup>z</sup> sijke, lede he in prestis of the chirche,  
 and preye thei on<sup>a</sup> him, anoyntinge<sup>b</sup> with  
 15 oyle in name<sup>bb</sup> of the Lord; and the  
 preier of feith shal saue the sijke<sup>c</sup>, and the  
 Lord shal discharge<sup>d</sup>, 'or *make him list*<sup>e</sup>;  
 and if he be in synnes, thei shulen be  
 16 forziue to him. Therefore knowleche 3e  
 oon<sup>f</sup> to an other 3oure synnes, and preye  
 3e 'for eche<sup>g</sup> other, that 3e be saued. For-  
 sothe<sup>h</sup> the contynuel preyer of a iust man  
 17 is miche worth. Helye was a man lijk to<sup>i</sup>  
 us passible<sup>k</sup>, 'or *able for to suffre*<sup>l</sup>, and in  
 preyer he preyede, that it shulde not reyne  
 on the<sup>m</sup> erthe, and it reynede not thre  
 18 3eerer<sup>n</sup> and sixe monethes. And eftsoone  
 he preyede, and heuen 3af reyn, and the  
 19 erthe 3af his fruyt. Britheren, forsothe if  
 ony of 3ou 'shal erre<sup>o</sup> fro the<sup>p</sup> treuthe, and  
 20 ony 'shal conuerte<sup>q</sup> him, he owith for<sup>r</sup> to  
 wite, for<sup>s</sup> he 'that shal<sup>t</sup> make<sup>u</sup> a synner  
 for<sup>v</sup> to be turned fro the errour of his weie,

and conferme 3e 3oure hertis, for the  
 comyng of the Lord schal neize. Bri-  
 9 theren, nyle 3e be sorewful ech to other,  
 that 3e be not demed. Lo! the iuge  
 stonidith ni3 bifor the 3ate. Britheren,  
 10 take 3e ensauple of yuel goyng out,  
 and of long abidyng, and trauel<sup>t</sup>, and of  
 pacience, the<sup>s</sup> prophetis, that speken to  
 3ou in the name of the Lord. Lo! we  
 11 blessen hem that suffriden<sup>t</sup>. 3e herden<sup>u</sup>  
 the 'suffring, *ethir*<sup>v</sup> *pacience*<sup>w</sup>, of Joob,  
 and 3e sayn the ende of the Lord, for the  
 Lord is merciful, and doynge merci.  
 Bifor alle thingis, my britheren, nyle 3e  
 12 swere<sup>†</sup>, nether bi heuene, nether bi erthe,  
 nethir bi what euere other ooth. But be  
 3oure word 3he, 3he, Nay, nay, that 3e  
 fallen not vndir doom. And if ony of  
 13 3ou is sorewful, preye he with pacient  
 soule, and seie he a salm. If ony of 3ou  
 14 is sijk, lede he in preestis of the chirche,  
 and preie thei for hyn, and anoynte  
 with<sup>x</sup> oyle in the name of the Lord; and  
 the preier of feith schal saue the sijk  
 15 *man*, and the Lord schal make hym list;  
 and if he be in synnes, thei schulen be  
 for3ouun to hym. Therfor knoueleche 3e  
 16 ech to othere 3oure synnes, and preye 3e  
 ech for othere, that 3e be sauyd. For  
 the contynuel preyer of a iust man is  
 myche worth. Elye was a deedli man  
 17 lijk vs<sup>y</sup>; and in preier he preiede, that it  
 schulde not reyne on the erthe, and it  
 reynede not thre 3eeris<sup>z</sup> and sixe mone-  
 18 this. And eftsoone he preiede, and  
 heuene 3af reyn, and the erthe 3af his  
 fruyt. And, britheren, if ony of 3ou  
 19 errith fro treuthe, and ony conuertith  
 hym, he owith to wite, that he that  
 20 makith a synner to be turned fro the

† Bifore alle thingis nyle 3e swere; that is, sette 3e not an ooth bifore al 3oure wordis and biheestis. This is seid to remeue the errour of hem that seiden, that thi ooth owith to be vsid ofte, for it is seid in x. c<sup>o</sup>. of Deut<sup>o</sup>. Thou schalt swere bi the name of God; for as medicyne is not souzt, no but to helpe sykenesse; so it is of an ooth; for it is not souzt, no but to helpe defaute, whanne oo man bileueth not to another, for me schal not swere, no but in caas of nede to confemyng of treuthe. To swere bi a creature bi itself is vnleeful. vndir dom; that is, dampnacioun bi ofte trewe swering in fallinge into false swering. ve. in 23 c<sup>o</sup>. of Ecccl<sup>i</sup>. a man that swerith myche schal be fillid with wickidnesse. Lire here. v.

<sup>e</sup> Om. T. <sup>f</sup> scornful N. <sup>g</sup> Om. V. <sup>h</sup> iuge V. <sup>i</sup> stant SX. <sup>k</sup> exsauple SX. <sup>l</sup> of the X. <sup>m</sup> the naame ANOSX. <sup>n</sup> pacience o. <sup>o</sup> Om. OQX. <sup>p</sup> nethir ANOQSVX. <sup>q</sup> other what euere AOX. <sup>r</sup> But V. <sup>s</sup> wordes o. <sup>t</sup> 3is, 3is G. 3he, 3he QV. <sup>u</sup> Forsoth o. <sup>v</sup> 3if ony QT sec. m. V. <sup>w</sup> Om. QX. <sup>x</sup> pacient soule V. <sup>y</sup> If eny OV. <sup>z</sup> Om. S. <sup>a</sup> for V. <sup>b</sup> and anoynte V. oyntende X. <sup>bb</sup> the name G sec. m. et ali. <sup>c</sup> syk man V. <sup>d</sup> make him list o. discharge him VX. <sup>e</sup> or make list N. Om. OQX. <sup>f</sup> ech V. <sup>g</sup> eche for o. <sup>h</sup> For V. <sup>i</sup> Om. V. <sup>k</sup> able for to suffre o. hee was passible V. <sup>l</sup> Om. OQX. or able to suffre S. <sup>m</sup> Om. X. <sup>n</sup> 3er X. <sup>o</sup> errith V. <sup>p</sup> Om. ANOVX. <sup>q</sup> conuertith V. <sup>r</sup> Om. SX. <sup>s</sup> that V. <sup>t</sup> Om. V. <sup>u</sup> makith V. <sup>v</sup> Om. SX.

<sup>r</sup> of trauel ko pr. m. <sup>s</sup> of R. <sup>t</sup> suffren a. <sup>u</sup> han herd I. <sup>v</sup> Om. R. <sup>w</sup> the pacience k. <sup>x</sup> thei him with K sec. m. R. him with k. <sup>y</sup> to us R. <sup>z</sup> 3eer I.

shal saue the soule of him fro deeth, and couerith the multitude of synnys<sup>w</sup>.

*Here endith the pistlis of James, and now bigynneth the fyrst pistle of seynt Petre apostle<sup>x</sup>.*

errour of his weye, schal saue the soule of hym fro deth, and keuereth<sup>a</sup> the multitude of synnes.

*Here endith the pistle of James, and here bigynneth the firste pistle of Petir<sup>b</sup>.*

<sup>w</sup> synnes. Amen. *n.* <sup>x</sup> *Here endith the epistil of James, and bigynneth the first epistil of Petre. n.* *Here endith the epistil of James, and bygynneth the prologe into the epistil of Petir. o.* *Here endeth the pistil of James, and bigynneth the pistel of Petre. q.* *Here endith the pistle of James, and here bigynneth the firste pistle of Petir. v.* *Heere eendith the epistlis of Jamys, and bigynneth the prologe of Petre. y.* Then is added as follows, *Also heere bygynneth the forseyde prologe of Petre, anoon aftir the eendynge of Jamys epistlis; for in treuthe and iust settynge as it parteyneth, Petris epistlis stoonidith heere next, as ordre askith; and heere bygynneth the first epistle of Petre, and is rad on the first seynt Petris day. y.* No final rubric in GMPSTX.

<sup>a</sup> keuere k. <sup>b</sup> From CMQUXABCghoa. *Heere endith the epistle of James, and biginnith the firste epistle of Petre. i.* *Here endeth the pistle of James; se now the firste pistle of Petre. κ.* No final rubric in AEREhk.

# I. P E T E R.

*The first pistle of Petre<sup>a</sup>.*

*Here bigynneth the first pistle of Petre<sup>a</sup>.*

## CAP. I.

1 PETRE, apostle of Jhesu Crist, to the<sup>b</sup>  
 chosen gestis<sup>c</sup>, 'or *comelingis*<sup>d</sup>, of disper-  
 sioun<sup>e</sup>, 'or *scateringe abroad*<sup>f</sup>, of Ponte, of<sup>g</sup>  
 Galathie, of Capodosie, of Asye, and of Bi-  
 2 tynye, up<sup>h</sup> the prescience<sup>i</sup>, 'or *bifore know-*  
*inge*<sup>k</sup>, of God, the fadir, 'in to<sup>l</sup> halewinge  
 of the<sup>m</sup> spirit, 'in to<sup>n</sup> obedience<sup>o</sup>, and  
 sprengynge of the<sup>p</sup> blood of Jhesu Crist,  
 grace and pees 'to 3ou be multiplied<sup>q</sup>.  
 3 Blessid *be* God, and<sup>r</sup> the fadir of oure  
 Lord Jhesu Crist, the<sup>s</sup> which up<sup>t</sup> his greet  
 mercy a3en gendride<sup>u</sup> us in to quik hope,  
 bi the a3en rijsyng of Jhesu Crist fro  
 4 deede *men*<sup>v</sup>, in to heritage vncorruptible,  
 and vndefoulid, and vnweleuable, 'that *shal*  
 5 *not fade*<sup>w</sup>, kept in heuenes in<sup>x</sup> 3ou, that  
 in the vertu of God ben kept bi the feith  
 in to helthe, maad redy for<sup>y</sup> to be shewid  
 6 in<sup>yy</sup> the laste tyme. In which 3e shulen  
 ioye<sup>z</sup>, if<sup>zz</sup> it bihoueth<sup>a</sup> now a litel for<sup>b</sup> to be  
 7 sory in diuerse temptaciouns; that the  
 prouyng of 3oure feith be miche preciouser  
 than gold, that is proued bi *fijr*; be<sup>c</sup> it<sup>d</sup>  
 founde in to<sup>e</sup> heriyng, and glorie, and  
 honour, 'in to<sup>f</sup> the reuelacioun of Jhesu  
 8 Crist. Whom whan 3e han not seyn, 3e  
 louen; in to whom also now 3e not seyng,  
 bileuen; forsothe 3e bileuyng shulen haue

## CAP. I.

PETRE, apostle of Jhesu Crist, to the<sup>1</sup>  
 chosun men, to the comelingis<sup>†</sup> of scater-  
 yng abroad, of Ponte, of Galathie, of  
 Capadosie, of Asye, and of Bitynye, bi<sup>2</sup>  
 the 'bifore knowyng<sup>b</sup> of God, the fadir, in  
 halewying of spirit, bi obedience, and  
 springyng of the blood of Jhesu Crist,  
 grace and pees be multiplied to<sup>c</sup> 3ou.  
 Blessid *be* God, and the fadir of oure<sup>3</sup>  
 Lord Jhesu Crist, which bi his greet  
 merci bigat<sup>d</sup> vs a3en in to<sup>e</sup> lyuynge hope,  
 bi the a3en risyng of Jhesu Crist fro  
 deth, in to eritage vncorruptible, and vn-  
 4 defoulid, and that schal not fade, that is  
 kept in heuenes for 3ou, that in the vertu<sup>5</sup>  
 of God ben kept bi the feith in to heelthe,  
 and is redi to be schewid in the last  
 tyme. In which 3e schulen make ioye,<sup>6</sup>  
 thou3 it bihoueth now a litel to be sori in  
 dyuerse temptaciouns<sup>f</sup>; that the preuyng<sup>7</sup>  
 of 3oure feith be myche more precieuse  
 than gold, that is preuyd bi fier; and be  
 foundun in to heriyng, and glorie, and  
 onour, in the reuelacioun of Jhesu Crist.  
 Whom whanne 3e han not seyn, 3e louen;<sup>8</sup>  
 in to whom also now 3e not seyng, bi-  
 leuen; but 3e that bileuen schulen haue  
 ioye, and gladnesse that may not be told

<sup>†</sup> *comelingis*; that ben conuertid fro he-thenesse. *bi the prescience*; this is referred to that that is seid bifore. *to chosen men*; prescience is take here for predestinacioun, that is, gracionse bifore ordynance to blisse. *Lire here. v.*

<sup>a</sup> *The firste epistle of Petre. T.* No initial rubric in AGQSV. <sup>b</sup> Om. v. <sup>c</sup> comelingis OX. men v. <sup>d</sup> Om. ov. <sup>e</sup> scateringe abroad o. <sup>f</sup> Om. oq. <sup>g</sup> and T. <sup>h</sup> bi v. <sup>i</sup> bifore knowinge o. <sup>k</sup> Om. ox. <sup>l</sup> in v. <sup>m</sup> Om. ovx. <sup>n</sup> bi v. <sup>o</sup> the obedience s. <sup>p</sup> Om. osx. <sup>q</sup> be multiplied to 3ou v. <sup>r</sup> Om. v. <sup>s</sup> Om. v. <sup>t</sup> bi v. <sup>u</sup> gendringe GT. <sup>v</sup> Om. qx. <sup>w</sup> Om. oqx. *that is, that shal not fade v.* <sup>x</sup> for v. <sup>y</sup> Om. sx. <sup>yy</sup> into G. <sup>z</sup> make ful out ioye v. <sup>zz</sup> thou3 v. <sup>a</sup> bihoue sx. <sup>b</sup> Om. osx. <sup>c</sup> and be v. <sup>d</sup> Om. GNOQSTVXY sec. m. <sup>e</sup> to the s. <sup>f</sup> in v.

<sup>a</sup> *The firste epistle of Petir. E.* *Heere sueth the firste pistle of Petir. n.* No initial rubric in CIKMOUX abcggho. <sup>b</sup> forknowing KQR. <sup>c</sup> in R. <sup>d</sup> gat K pr. m. <sup>e</sup> to the hk. <sup>f</sup> temptacioun A pr. m. et alii.

ioye with oute forth in<sup>p</sup> gladnesse vnenar-  
 rable<sup>q</sup>, 'that mai not be told out<sup>r</sup>, and  
 9 glorified, bringynge<sup>s</sup> azen the ende of  
 3oure<sup>t</sup> feith, the helthe of 3oure soulis.  
 10 Of whiche helthe prophetes souzten out,  
 and enserchiden, that prophecieden of the  
 11 grace to comynge<sup>u</sup> in<sup>v</sup> 3ou, sekynge<sup>w</sup> which  
 or what maner tyme<sup>x</sup> the spirit of Crist  
 signyfiede in hem, 'bifore tellinge<sup>y</sup> the<sup>z</sup>  
 passiouns, that ben in Crist, and latter  
 12 glories. To whom<sup>a</sup> it is<sup>b</sup> shewid, for not  
 to hem silf, sotheli<sup>c</sup> to 3ou thei mynstriden  
 tho thingis, that now ben told to 3ou bi  
 hem that euangelizeden<sup>d</sup> to 3ou the<sup>e</sup> Holy  
 Goost sent fro heuene, in to whom aungels  
 13 desijren for<sup>f</sup> to biholde. For whiche thing  
 3e<sup>g</sup> gyrd the leendes of 3oure soule, sobre,  
 parfijt, hope<sup>h</sup> in to<sup>i</sup> 'the ilke<sup>k</sup> grace that is  
 offrid to 3ou 'in to<sup>l</sup> the<sup>m</sup> reuelacioun<sup>n</sup>, 'or  
 14 shewynge<sup>o</sup>, of Jhesu Crist, as sones of  
 obedience, not 'to gydere likuyd<sup>p</sup> to the  
 15 former desijris of 3oure ignoraunse, but  
 up<sup>q</sup> him<sup>r</sup> that clepide 3ou holy<sup>s</sup>; that and  
 16 '3oure silf<sup>t</sup> be holy in al luyng; for it is  
 write, 3e shulen be holy, for I am holy.  
 17 And if 3e inclepen<sup>u</sup> him fadir, 'the whiche<sup>v</sup>  
 with oute accepcioun of personys demeth<sup>w</sup>  
 up<sup>x</sup> the werk of eche man, lyue 3e in drede  
 in<sup>y</sup> tyme of 3oure pilgrimage, 'or litel  
 18 dwellinge<sup>z</sup> 'in erthe<sup>a</sup>; witynge that not bi  
 corruptible gold, or siluer, 3e ben bouzt  
 azen of 3oure veyn luyng of fadirs tra-  
 19 dicioun, but bi the precious blood of<sup>b</sup> the  
 lomb vndefoulid<sup>c</sup> and vnspottid<sup>d</sup>, Crist  
 20 Jhesu, bifore knowun sotheli bifore the<sup>e</sup>  
 making of the<sup>f</sup> world, forsothe<sup>g</sup> shewid in  
 21 the laste tymes<sup>h</sup>, for 3ou that bi him ben  
 feithful in God; that reise him fro deede  
 men, and 3af to him euerelastinge glory,  
 that 3oure feith and hope were in God.  
 22 '3e make<sup>i</sup> chaast 3oure soules in obe-

out, and 3e schulen be glorified, and haue<sup>9</sup>  
 the ende of 3oure feith, the helthe of  
 3oure soulis. Of which helthe profetis<sup>10</sup>  
 souzten, and enserchiden, that profecieden  
 of the grace to comyng in 3ou, and souzt-  
 11 en which euer<sup>g</sup> what maner tyme the  
 spirit of Crist signyfiede in hem, and  
 bifor telde tho passiouns, that ben in  
 Crist, and the latere glories<sup>h</sup>. To which<sup>12</sup>  
 it was schewid, for not to hem silf, but  
 to 3ou thei mynstriden tho thingis, that  
 now ben teld to 3ou bi hem that prechid-  
 en<sup>i</sup> to 3ou bi the Hooli Goost sent fro  
 heuene, in to whom aungelis desiren to  
 biholde. For which thing be 3e gird<sup>†</sup> 13  
 the leendis of 3oure soule, sobre, perfit,  
 and hope 3e in to the ilke grace that is  
 profrid to 3ou bi the schewyng of Jhesu  
 Crist, as sones of obedience, not made<sup>14</sup>  
 lijk to the formere desiris of 3oure vn-  
 kunnynghesse, but lijk him that hath<sup>15</sup>  
 'clepid 3ou hooli<sup>k</sup>; that also '3e silf<sup>l</sup> be  
 hooli in 'al luyng<sup>m</sup>; for it is writun, 3e<sup>16</sup>  
 schulen be hooli, for Y am hooli. And<sup>17</sup>  
 if 3e inwardli clepe him fadir, which  
 demeth wibouten accepcioun of per-  
 soones bi the werk of ech man, lyue 3e  
 in drede in the time of 3oure<sup>n</sup> pilgrimage;  
 witynge that not bi corruptible gold,<sup>18</sup>  
 ethir siluer, 3e ben bouzt azen of 3oure  
 veyn liuyng of fadris tradicioun, but bi<sup>19</sup>  
 the<sup>o</sup> precious blood as<sup>p</sup> of the lomb vn-  
 defoulid and vnspottid, Crist Jhesu, that<sup>20</sup>  
 was knowun bifor the makynge of the  
 world, but he is schewid in the laste  
 tymes, for 3ou that bi hym ben feithful<sup>21</sup>  
 in God; that reise hym fro deth, and  
 3af to<sup>q</sup> hym euerlastynge glorie, that  
 3oure feith and hope were in God. And<sup>22</sup>  
 make 3e chast 3oure soulis in obedience of  
 charite, in loue of britherhod; of simple

† that is, be  
 chast in body  
 and soule. Lire  
 here. ve.

<sup>p</sup> and *v.* <sup>q</sup> Om. o. vnable to be told out *x.* <sup>r</sup> Om. *qx.* that is, that may not be told out *v.* <sup>s</sup> bringe *v.*  
<sup>t</sup> oure *N.* <sup>u</sup> comen *s.* <sup>v</sup> in to *osx.* <sup>w</sup> and souzten *v.* <sup>x</sup> of tyme *T.* <sup>y</sup> and bifore telde *v.*  
<sup>z</sup> Om. *s.* thoo *v.x.* <sup>a</sup> whiche *v.* <sup>b</sup> was *v.* <sup>c</sup> forsothe o. but *v.* <sup>d</sup> euangelisen *x.* <sup>e</sup> bi the *v.*  
<sup>f</sup> Om. *sx.* <sup>g</sup> be 3e *v.* <sup>h</sup> hopeth *sx.* and hope 3e *v.* <sup>i</sup> Om. o. <sup>k</sup> that *x.* <sup>l</sup> bi *v.* <sup>m</sup> Om. *T.*  
<sup>n</sup> shewynge o. <sup>o</sup> Om. *oqx.* <sup>p</sup> maad lijk *v.* <sup>q</sup> bi *v.* <sup>r</sup> him holy *v.* <sup>s</sup> Om. *v.* <sup>t</sup> 3ee *s.* 3e silf *qv.* 3ou  
 silf *x.* <sup>u</sup> inwardly clepin *v.* <sup>v</sup> which demeth *v.* that *x.* <sup>w</sup> Om. *v.* <sup>x</sup> bi *v.* <sup>y</sup> the *x.* <sup>z</sup> Om. *oqx.*  
<sup>a</sup> Om. *qx.* <sup>b</sup> as of *AG sec.m. NOSFX.* <sup>c</sup> vnfoluid *x.* <sup>d</sup> vnwemmed o. <sup>e</sup> Om. *s.* <sup>f</sup> this o. <sup>g</sup> but *v.*  
<sup>h</sup> tyme *N.* <sup>i</sup> And make 3e *v.*

<sup>g</sup> ether *IK.* <sup>h</sup> ioies *R.* <sup>i</sup> prechen *k.* <sup>k</sup> hooli clepid 3ou *A pr. m. h.* <sup>l</sup> 3e 3ou silf *IK.* 3oure *h.*  
<sup>m</sup> al thing *I.* <sup>n</sup> oure *c.* <sup>o</sup> Om. *b.* <sup>p</sup> Om. *gk pr. m.* <sup>q</sup> Om. *k pr. m.*

dience of charite, in loue of britherhed; of symple herte loue ze to gydere bisiloker<sup>k</sup>; <sup>23</sup>born azen not of corruptible seed, but of<sup>l</sup> vncorruptible, bi the word of quike God, <sup>24</sup>and dwellinge in to with outen ende. For eche flesch hay<sup>m</sup>, and al the glorie of it as flour<sup>n</sup> of hay; the hay drieth<sup>o</sup> up, and <sup>25</sup>his<sup>p</sup> flour fel down; forsothe the word of the Lord dwellith in to with outen ende. Sotheli this is the word, that is euangelized to zou.

## CAP. II.

<sup>1</sup> Therefore puttinge<sup>q</sup> away al malice, and al gyle, and symulaciouns<sup>r</sup>, 'or feynnynges<sup>s</sup>, <sup>2</sup>'and enuyes<sup>t</sup>, and 'al detraccioun<sup>u</sup>; as now gendrid zonge children<sup>v</sup>, resonable, with oute gyle, coueyte ze mylk<sup>w</sup>, that in it ze <sup>3</sup>wexe in to helthe; if netheles ze taastiden, <sup>4</sup>for<sup>x</sup> the Lord is swete. 'To whom ze goynge nyze<sup>y</sup>, a quyk stoon, repropued sotheli of men, forsothe<sup>z</sup> chosen of God, and ho<sup>5</sup>nourid, and zoure<sup>a</sup> silf as quike stoones be<sup>b</sup> aboute bildid<sup>c</sup> spiritual housis, holy presthod, for<sup>d</sup> to offre spiritual hoostes<sup>e</sup>, 'or offringes<sup>f</sup>, acceptable to God bi Jhesu <sup>6</sup>Crist. For which thing the scripture holdith, Lo! I shal putte in Syon 'the hijest stoon<sup>g</sup>, corner<sup>h</sup> stoon, chosen, precious; and he that shal bileue in to him, <sup>7</sup>shal not be confoundid. Therefore honour to zou bileuyng; forsothe to men not bileuyng, the stoon whom 'thei bildyng<sup>i</sup> repropueden, this is maad in to the heed<sup>k</sup> <sup>8</sup>of the<sup>l</sup> corner; and the stoon of offencioun<sup>m</sup>, 'or hirtyng<sup>n</sup>, and stoon<sup>o</sup> of sclandre, to hem that offend<sup>p</sup> bi word, nether bileuen, <sup>9</sup>in which and<sup>q</sup> thei ben put. Forsothe ze *ben* a 'kynde chosun<sup>r</sup>, kyngly<sup>s</sup> presthod, holy folk, puple of purchasinge, that ze telle the vertues of him, that clepide zou fro derknesses in to his<sup>t</sup> wondirful list.

herte loue ze togidre more bisili. *And*<sup>23</sup> *be* ze borun azen, not of corruptible seed, 'but vncorruptible<sup>r</sup>, bi the word of lyuyng God, and dwellinge in to with outen ende. For echi fleisch *is* hey, and <sup>24</sup>al the glorie of it *is* as flour<sup>s</sup> of hey; the hei driede vp, and his flour felde down; but the word of the Lord dwell<sup>25</sup>ith with outen ende. And this is the word, that is prechid to zou.

## CAP. II.

Therfor putte ze aweil al malice, and <sup>1</sup>al gyle, and<sup>t</sup> feynnyngis, and enuyes, and alle bachityngis; as now<sup>u</sup> borun zonge<sup>2</sup> children, resonable, with out gyle, coueite ze mylk, that in it ze wexe in to helthe; if netheles ze han tastid, that the Lord is<sup>3</sup> swete. And neize ze to hym, that is a <sup>4</sup>lyuyng stoon, and repreuyd of men, but chosun of God, and onourid; and ze<sup>5</sup> silf as quyk stoonys be ze aboute bildid in to spiritual housis<sup>\*</sup>, and an hooli presthod, to offre spiritual sacrifices, acceptable to God bi Jhesu Crist. For <sup>6</sup>which thing the scripture seith, Lo! Y schal sette in<sup>w</sup> Syon the hijeste corner stoon, chosun and precieuse; and he that schal helieve in<sup>x</sup> hym, schal not be confoundid. Therfor onour<sup>y</sup> to zou that <sup>7</sup>bileuen; but to men that bileuen not, the stoon whom the bilderis repreuyden, this is maad in to the heed of the corner; and the stoon of hirtyng, and stoon<sup>z</sup> of<sup>8</sup> sclandre, to hem that offend<sup>a</sup> to the word, nethir bileuen *it*, in which thei ben set. But ze *ben* a chosun kyn<sup>†</sup>, a kyngli<sup>9</sup> presthod, hooli folc, a puple of purchasing, that ze telle the vertues of hym, that clepide zou fro derknassis in to his wondirful list. Which sum tyme were not a <sup>10</sup>

<sup>\*</sup> aboute bildid in spiritual housis; that is, into spiritual housis. hooly presthood; as Crist man is the temple of God, for the Godhed dwellith in him, and he is prest and sacrifice, in as myche as he offride himself to God the fadir for helthe of the world; so feithful men that ben conuertid to him and ben confermed, ben the hous either temple of God, in as myche as he dwellith in hem bi grace; also thei ben prestis and sacrifice, in as myche as thei offren hemself to God bi deuocioun and hooly worching. Therefore it sueth, for to offre spiritual sacrifices, not fleshly sacrifices, as in the olde lawe. in Syon; that is, hooly chirche. stoon hijest; that is, Crist. corner stoon; for whi Crist ioynede togidre Jewis and hethene men as twey wallis in oo chirche. *bileue*; bi feith formed with charite. in to him; as Sauy-our of alle men. schal not be confoundid; but schal be onourid in holy onour. the bilderis; that is, scribis either teacheris of lawe, and the prestis of Jewis. *Live here*. ve. <sup>†</sup> a chosen kyn; bi bap-tylm in which

<sup>k</sup> bisier ANOSX. bisily q. besyliere v. <sup>l</sup> Om. ANOSFX. <sup>m</sup> is hey v. <sup>o</sup> a floure q. the flour SX. <sup>o</sup> driede ANOSFX. <sup>p</sup> the o. <sup>q</sup> putte ze v. <sup>r</sup> feynnynges o. <sup>s</sup> Om. oqx. <sup>t</sup> Om. o. <sup>u</sup> al detracciouns G pr. m. n. oold tradicions o. alie detracciouns v. <sup>v</sup> childe s. <sup>w</sup> mylk of ful teching v. <sup>x</sup> that NV. <sup>y</sup> And neize ze to him v. <sup>z</sup> but v. <sup>a</sup> ze ANV. zou OSX. ze zoure q. <sup>b</sup> beth OSX. <sup>c</sup> bildid in to v. <sup>d</sup> Om. SX. <sup>e</sup> sacrifices v. <sup>f</sup> Om. OFX. <sup>g</sup> a stoon heigest ANOSFX. <sup>h</sup> a corner TV. <sup>i</sup> the bylderis v. <sup>k</sup> heued o. <sup>l</sup> Om. OV. <sup>m</sup> hirtyng o. <sup>n</sup> Om. oqx. <sup>o</sup> the stoon N. <sup>p</sup> offendeden q. <sup>q</sup> Om. v. <sup>r</sup> chosen kyn v. <sup>s</sup> kyndely o. <sup>t</sup> Om. s.

<sup>r</sup> Om. A pr. m. eg. but k pr. m. <sup>s</sup> the flour k. <sup>t</sup> and alle rk sec. m. <sup>u</sup> Om. g. <sup>v</sup> zoure E. ze zou Ika. <sup>w</sup> on a. <sup>x</sup> in to K sec. m. <sup>y</sup> Om. A pr. m. egk pr. m. b pr. m. <sup>z</sup> the stoon xek. <sup>a</sup> offendiden k. <sup>b</sup> kindly Egh.

10 The<sup>u</sup> whiche sum tyme not<sup>v</sup> the<sup>w</sup> puple of  
God, 'now sotheli<sup>x</sup> the puple of God; the<sup>y</sup>  
which 'not hauyng<sup>z</sup> mersy, 'now forsothe  
11 hauyng<sup>a</sup> mersy. Moost dere, I beseche 3ou  
as comelinges, 'or *gestes*<sup>b</sup>, and pilgrimes,  
for<sup>c</sup> to abstene 3ou fro fleshly desijris,  
12 that<sup>d</sup> fizten azens the soule; hauyng<sup>e</sup> 3oure  
conuersacioun, 'or *lijf*<sup>f</sup>, good among hethen  
men, that in that thing that thei bacbiten,  
'or *yuele trecten*<sup>g</sup>, of 3ou, as of mysdoers,  
thei biholdinge 3ou of goode werkis, glo-  
13 rifie God in the day of visitacioun. Be 3e  
suget to eche creature of<sup>h</sup> man, for God;  
other<sup>i</sup> to the<sup>k</sup> kyng, as precellent<sup>l</sup>, 'or *more*  
14 *worthi*<sup>m</sup> 'in staat<sup>n</sup>, other<sup>o</sup> to dukis, as sent  
of him to the veniaunce of mysdedis<sup>p</sup>, 'or  
*mysdoeris*<sup>q</sup>, forsothe to the preysinge of  
15 goode dedis<sup>r</sup>, 'or *goode men*<sup>s</sup>. For so is  
the wille of God, that 3e doynge<sup>t</sup> wel, make<sup>u</sup>  
the vnkunnynge of vnprudēt<sup>v</sup> men  
16 for<sup>w</sup> to be dounbe. As fre men, and not as  
hauyng freedom the couering of malice,  
17 but as the seruautes of God. Honoure  
3e alle men, loue 3e britherhed, drede 3e  
God, make<sup>x</sup> 3e the<sup>y</sup> kyng honourable<sup>z</sup>.  
18 Seruautes, be 3e suget<sup>a</sup> in al drede to  
lordis, not onely to goode and mylde<sup>aa</sup>,  
19 but also<sup>b</sup> to tirautes<sup>c</sup>. Forsothe<sup>d</sup> this is  
grace, if for conscience of God ony man<sup>e</sup>  
suffrith sorewes, 'or *heuynesses*<sup>f</sup>, suffringe<sup>g</sup>  
20 vniustly. Sotheli<sup>h</sup> what grace is it, if 3e  
synnyng<sup>i</sup> and<sup>k</sup> buffatid suffren<sup>l</sup>? But if  
3e 'wel doynge<sup>m</sup> suffren<sup>n</sup>, this is grace<sup>o</sup>  
21 anentis God. Forsothe<sup>p</sup> in<sup>q</sup> this thing 3e  
ben clepid. For<sup>r</sup> Crist suffride for vs,  
leeuyng<sup>s</sup> to 3ou ensauple<sup>t</sup>, that 3e folewe  
22 the steppes of him. The<sup>u</sup> which dide not  
synne, nether gyle is<sup>v</sup> founde<sup>w</sup> in his mouth.  
23 Which<sup>x</sup> whan he was cursid, curside not;

puple of God, but now 3e ben the puple  
of God; which hadden not merci, but  
now 3e han merci. Moost dere, Y bi-11  
seche you, as comelyngis and pilgrymys,  
to absteine 3ou fro fleischli desiris, that  
fizten azens the soule; and haue 3e 3oure<sup>12</sup>  
conuersacioun good among hethene men,  
that in that thing that thei bacbite of  
3ou, as of mysdoeris, thei biholden 3ou of  
good werkis, and glorifie God in the dai  
of visitacioun. Be 3e suget to ech crea-13  
ture<sup>c</sup>, for God; ethir to the kyng, as to  
hym that is hizer in<sup>d</sup> state<sup>e</sup>, ethir to<sup>14</sup>  
duykis, as to thilke<sup>f</sup> that ben sent of hym  
to the veniaunce of mysdoers, and to the  
preysing of good men. For so is<sup>g</sup> the<sup>15</sup>  
wille of God, that 3e do wel, and make  
the vnkunnynge of vuprudēt men to  
be dounb. As fre men, and not as hau-16  
yng freedom the keuring of malice, but<sup>h</sup>  
as the seruauntis of God. Onoure 3e<sup>17</sup>  
alle men, loue 3e brithirhod, drede 3e  
God, onoure 3e the king<sup>†</sup>. Seruauntis,<sup>18</sup>  
be 3e<sup>i</sup> sugetis<sup>k</sup> in al drede to lordis, not  
oneli to good and to<sup>l</sup> mylde, but also to  
tyrauntis<sup>m</sup>. For this is grace, if for con-<sup>19</sup>  
science of God ony man suffrith heuy-  
nessis, and suffrith vniustli. For what<sup>20</sup>  
grace is it, if 3e synnen, and ben buffatid,  
and suffren? But if 3e don wel<sup>n</sup>, and  
suffren pacientli, this is grace anentis  
God. For to this thing<sup>‡</sup> 3e ben clepid.<sup>21</sup>  
For also Crist suffride for vs, and lefte  
ensauple to 3ou, that 3e folewe the  
steppis of hym. Which dide not synne,<sup>22</sup>  
nethir gyle was foundun in his mouth.  
And whanne he was cursid, he curside<sup>23</sup>  
not; whanne he suffride, he manasside  
not; but<sup>o</sup> he bitook hym silf to hym,

3e ben maad  
the sones of  
God that ben  
purchasid bi  
grace, and so  
3e ben of the  
kyn of God.  
*a kingly prest-*  
*hod*; that is,  
maad lixe Crist,  
which is king  
and prest bi the  
ordre of Mel-  
chisedech, that  
was king and  
prest in xiii.  
c. of Genesis,  
and so it is of  
veri Cristen  
men, that ben  
veri kingis bi  
subieccioun,  
and prestis bi  
sacrifice of de-  
uout preier;  
therefore in the  
v. c. of Apoca-  
lips, Thou hast  
maad us a  
rewme and  
presthod to  
oure God. *an*  
*hooly folc*; that  
is, waschen and  
clensid bi bap-  
tym. *of pur-*  
*chasing*; bi the  
precious blood  
of Crist. *that 3e*  
*telle, etc.*; hi  
woord of hooly  
preching. *Lire*  
*here. ve.*  
† in as myche  
as he heerith  
the persone  
of God. *in al*  
*dreede*; that  
is, perfitt dreede,  
whanne a man  
eschewith of-  
fencis of God,  
and also of man  
for God. *suf-*  
*frit*; paciently  
peynes don vn-  
iustly to him.  
*this is grace*;  
that is, a gra-  
cious thing bi-  
fore God. *Lire*  
*here. v.*  
‡ that is, that 3e  
suffre wrongis  
patiently. *for*  
*Crist suffride*  
*for us*; lyk  
peynes and  
myche grettere.  
*Lire here. v.*

<sup>u</sup> Om. v. <sup>v</sup> were not v. <sup>w</sup> Om. v. <sup>x</sup> but now 3e ben v. <sup>y</sup> Om. v. <sup>z</sup> hadden not v. <sup>a</sup> but now  
3e han v. <sup>b</sup> Om. oqx. <sup>c</sup> Om. sx. <sup>d</sup> the whiche o. <sup>e</sup> and haue 3e v. <sup>f</sup> Om. oqx. <sup>g</sup> Om. ox.  
<sup>h</sup> which is v. <sup>i</sup> ether ofvx. <sup>k</sup> Om. o. <sup>l</sup> more worthi o. <sup>m</sup> Om. ox. <sup>n</sup> of astate o. <sup>o</sup> ether ofvx.  
<sup>p</sup> mysdoeris vx. <sup>q</sup> Om. ofvx. <sup>r</sup> men v. Om. x. <sup>s</sup> Om. ofvx. <sup>t</sup> do v. <sup>u</sup> and make v. <sup>v</sup> vnwise x.  
<sup>w</sup> Om. sx. <sup>x</sup> onoure v. <sup>y</sup> Om. qt. <sup>z</sup> Om. v. <sup>a</sup> sogetis s. <sup>aa</sup> trewe o. <sup>b</sup> Om. q. <sup>c</sup> tryuauntis gmp.  
tryuauntis, *either tyrauntis* v. <sup>d</sup> For v. <sup>e</sup> Om. v pr.m. <sup>f</sup> Om. oqx. <sup>g</sup> and suffrith v. <sup>h</sup> For whi v.  
<sup>i</sup> synnen v. <sup>k</sup> and ben v. <sup>l</sup> and suffren v. <sup>m</sup> don wel and v. <sup>n</sup> suffren paciently v. <sup>o</sup> Om. v.  
<sup>p</sup> For v. <sup>q</sup> to v. <sup>r</sup> For also v. <sup>s</sup> and lefte v. <sup>t</sup> exsauple sx. <sup>u</sup> Om. vx. <sup>v</sup> was v. <sup>w</sup> not  
founden o. <sup>x</sup> The whiche x.

<sup>c</sup> creature of man m sec. m. q marg. xb sec. m. oa.  
<sup>g</sup> it is b. <sup>h</sup> Om. gk pr.m. <sup>i</sup> Om. e. <sup>k</sup> suget alii.  
<sup>n</sup> Om. gk pr.m. <sup>o</sup> Om. gk pr.m.

<sup>d</sup> of e. <sup>e</sup> the staat c. astaat x. <sup>f</sup> ilke kg. thoo r.  
<sup>l</sup> Om. a pr. m. r. <sup>m</sup> tryuauntis CEIKRUA sec. m. e.

whan he suffride, he<sup>y</sup> manaside not; sotheli he bitoke him<sup>z</sup> to 'a man<sup>a</sup> demynge 24 him vniustly. Whiche<sup>b</sup> he him silf suffride<sup>c</sup>, 'or bar<sup>d</sup>, oure synnes in his body on the<sup>e</sup> tree, that we<sup>f</sup> deede to synnes, lyue<sup>g</sup> to ri3twisnesse, bi whois wounde<sup>h</sup> 'ze ben<sup>i</sup> 25 heelid. Forsothe<sup>k</sup> ze weren as sheep erringe, but ze ben conuertid now to the sheperde, and bischop of 3oure<sup>l</sup> soulis.

CAP. III.

1 Also and<sup>m</sup> wymmen be suget to her husbandis; that if ony<sup>n</sup> bileuen not to the word, bi the conuersacioun of wymmen 'be 2 thei<sup>o</sup> wonnen with outen word, biholdinge 3 in drede 3oure holy conuersacioun. Of the<sup>p</sup> whiche be not with outeforth curious ournyng of heer, or<sup>q</sup> doying aboute of gold, or<sup>r</sup> ournyng of clothinge<sup>r</sup> of vestymentis<sup>s</sup>; 4 but 'the ilke<sup>t</sup> that is the<sup>u</sup> hid man of herte, in vncorruptibilite<sup>v</sup> of<sup>w</sup> quyete<sup>x</sup>, 'or pesible<sup>y</sup>, and mylde spirit, the<sup>z</sup> which is riche in 5 the si3t of God. Sotheli<sup>a</sup> so and<sup>b</sup> holy wymmen hopinge in God, 'not in ournement of clothinge<sup>c</sup> ourneden, 'or maden 6 clene<sup>d</sup>, hem silf, suget<sup>e</sup> to her owne husbandes. As Sare obeschide<sup>f</sup> to Abraham, clepinge<sup>g</sup> him lord; of whom ze ben dou3tres wel doynge, and not dredinge ony 7 perturbacioun. Also men 'to gydere dwellinge<sup>h</sup>, up<sup>i</sup> science<sup>k</sup>, 'or kunnyng<sup>l</sup>, 3euynge<sup>m</sup> honour to the wommans vessel, 'or body<sup>n</sup>, as to the more sijk, as and<sup>o</sup> to the<sup>p</sup> euene eyris of grace of lijf, that 3oure preyers 8 ben not lettid. Forsothe in feith alle of oon vndirstondinge, 'or wille<sup>q</sup>, in preyer be ze compacent<sup>r</sup>, 'or ech suffring with 9 other<sup>s</sup>, louers of fraternyte<sup>t</sup>, merciful, mylde, meke; not 3eldinge yuel for yuel, nether cursyng for cursyng, but a3enward blessing; for in this thing ze ben clepid,

that demyde hym vniustli. And he hym 24 silf bar oure synnes in his bodi on a tre, that we be deed to synnes, and lyue to ri3twisnesse, bi whos wan wounde ze ben heelid. For ze weren as scheep errynge, 25 but ze ben now turned to the schipherde, and bischop of 3oure soulis.

CAP. III.

Also wynmen be thei suget<sup>p</sup> to her hosebondis; that if ony man<sup>\*</sup> bileue not to the word, bi the conuersacioun of wymmen thei be wonnun with out word. And biholde ze in drede 3oure hooli conuersacioun. Of whiche<sup>q</sup> 'ther be<sup>r</sup> not with 3 outforth curious ournyng<sup>s</sup> of heer, ether doying aboute of gold, ethir ournyng of clothing; but thilke that is the hid man 4 of herte, in vncorruptioun, and<sup>t</sup> of mylde spirit, which is riche in the si3t of God. For so sumtyme hooli wymmen hopinge 5 in God ourneden hem silf, and weren suget<sup>u</sup> to her owne hosebondis. As Sara 6 obeied to Abraham, and clepide hym lord; of whom ze ben dou3tris wel doynge; and not dredynge ony perturbacioun<sup>v</sup>. Also men dwelle<sup>w</sup> togidre, 7 and bi kunnyng 3yue ze onoure to the wommanus freeltee, as to the more feble, and as to euen eiris of grace and of lijf, that 3oure preieris be not lettid. And in 8 feith alle of oon wille in preier be ze eche suffringe with othere, loueris of brithershod, merciful, mylde, meke; not 3eldinge 9 yuel for yuel, nether cursing for cursing, but a3enward blessing; for in this thing ze ben clepid, that ze welde blessinge bi eritage. For he that wole loue lijf, and 10 se goode daies, constreyne his tunge from

\* if any man; that is, hosebondis. *bileue* not to the word of preching, bi the conuersacioun, etc.; that is, bi the holy conuersacioun of her wyues. *thei ben wonnen*; that is, conuertid to Cristen feith. *v. without word*; that is, of comun preching. *ve. the ournyng of clothing of clothis*; that is, ouer presciuous either curious clothing; therefore it is seid the clooth-ing of clothis bi excellence, as a roose is seid the flour of flours. *the hid man of herte*; that is, the soule itself, which is seid the innere man. *ve. ourneden*; herself diligently by innere ournement of vertues, and charginen not of vttermere ournement. *Live here. v.*

y Om. os. z himself v. a the x. b and v. c bar x. d Om. x. e a NOQSVX. f we be v. g and lyue v. h wan wounde v. i be ze o. wee ben x. k For v. l oure x. m Om. v. n any man v. o thei ben v. p Om. VX. q Om. G pr. m. either v. r cloothis N. s clothis v. t that x. u Om. s. v vncorruptible NO. vndefoulingnesse v. w or N. and o. x pesible o. y Om. OQX. z Om. SV. a For v. b sum tyme and VX. c Om. VX. d Om. OQVX. e and weren soget v. f obeyede ANOQTVY. g and clepide v. h dwelle togidre v. i and bi v. k kunnyng o. l Om. OQX. m 3eue v. n Om. X. o Om. T. p Om. ANOQSTVX. q Om. OX. r suffryng togider o. pacient q. s Om. OQSX. t brotherhode or.

p sugetis ek. q whom I. r be ther I. s honouryng a. t Om. k pr. m. u sugetis ek. v ethir troublinge x sec. m. marg. w dwelle ze rc.

10 that 3e welde blessing bi heritage. Forsothe<sup>u</sup> he that wolde<sup>v</sup> loue lijf, and see goode dayes, constreyne his tunge fro yuel, and his lijppis, that thei speke not<sup>w</sup> gyle.  
 11 Sotheli bowe he fro yuel, and do good;  
 12 seke he<sup>x</sup> pees, and parfijty sue it<sup>y</sup>. For the izen of the Lord on<sup>z</sup> iust men, and the eres of him in to the preyers of hem; forsothe the cheer<sup>a</sup> of the Lord on<sup>b</sup> men  
 13 doynge 'yuele things<sup>c</sup>. And<sup>d</sup> who is it that shal 'noye to<sup>e</sup> 3ou, if 3e shulen be  
 14 'goode suers<sup>f</sup>? But<sup>g</sup> if 3e suffren ony thing for rijtswisnesse, 3e ben blessid; sotheli<sup>h</sup>  
 drede 3e not the drede of hem, that 3e be  
 15 not disturblid<sup>i</sup>. Forsothe halewe 3e the Lord Crist in 3oure hertis, euermore<sup>k</sup> redy to do<sup>l</sup> satisfaccioun to eche man axinge  
 3ou resoun<sup>m</sup> of that feith and hope that is  
 16 in 3ou, but with myldenesse and drede, hauynge good conscience; that in 'that thing<sup>n</sup>  
 that thei bacbiten of<sup>o</sup> 3ou, thei be confoundid, the<sup>oo</sup> whiche chalengen falseli  
 17 3oure<sup>p</sup> good conuersacioun in Crist. Sotheli<sup>q</sup> it is betere, 'if the wille of God wole<sup>r</sup>,  
 3e<sup>s</sup> wel doynge<sup>t</sup> 'for to<sup>u</sup> suffre<sup>v</sup>, than 'yuele  
 18 doynge<sup>w</sup>. For and<sup>x</sup> Crist oonys dyede for oure synnes, he iust for vniuste, that he  
 schulde offre 'us to God<sup>y</sup>, maad deede sotheli<sup>z</sup>  
 in flesch, forsothe<sup>a</sup> maad quike in spirit.  
 19 In<sup>b</sup> which thing<sup>c</sup> and<sup>d</sup> to hem that weren closid to gydere in prisoun 'he comynge in  
 20 spirit<sup>dd</sup> prechide; the<sup>e</sup> whiche weren sumtyme vnbileueful, whan thei abiden<sup>f</sup> the  
 pacience of God in the dayes of Noe, whan the ark<sup>g</sup>, 'or schip<sup>h</sup>, was maad, in which a

yuel, and hise lippis, that thei speke not gile. And bowe he from yuel, and do<sup>11</sup> good; seke he pees, and perfilti sue it. For the izen of the Lord *ben* on iust men,<sup>12</sup> and hise eris on the preieris of hem; but the cheer<sup>\*</sup> of the Lord *is* on men that don yuels. And who is it that schal<sup>13</sup> anoye 3ou, if 3e ben sueris and louyeris of goodnesse? But also if 3e suffren ony<sup>14</sup> thing for rijtswisnesse, 3e ben blessid; but drede 3e not the drede of hem, that 3e be not disturblid<sup>x</sup>. But halewe 3e<sup>15</sup> the Lord Crist in 3oure hertis, and euermore be 3e redi to satisfaccioun to ech man axynge<sup>z</sup> 3ou resoun of that feith and hope that is in 3ou, but with myldenesse<sup>16</sup> and drede; hauynge good conscience; that in that thing that thei bacbiten of 3ou, thei ben confoundid, whiche chalengen falsly 3oure good conuersacioun in Crist. For it is betere that 3e do wel, and suffre,<sup>17</sup> if the wille of God wole, than doynge yuele. For also Crist onys diede for<sup>18</sup> oure synnes, he iust for vniust, that he schulde offre to God vs, maad deed in fleisch, but maad quik in spirit. For<sup>19</sup> which thing he cam in spirit, and also to hem that weren closid togidre in prisoun prechide; whiche weren sum tyme<sup>20</sup> vnbileueful, whanne thei abididen<sup>a</sup> the pacience of God in the daies of Noe, whanne the schip was maad, in which a few, that is to seie, eizte soulis weren maad saaf bi water. And so bapty<sup>m</sup> of<sup>b</sup> 21 lijk forme<sup>†</sup> makith vs saaf; not the put-

\* the cheere; of wraththe and indignacioun; in Ebreu it is in 3o Salm, the *wraththe of the Lord on hem that don yuels*, to punische hem. *drede 3ee not*; bi drede casting down fro vertu. *distroublid*; in suffring aduersites vnpaciently. *halewe 3e*; that is, make 3e stedefast. *it is betere that 3e do wel*; bi feith worching with loue, and suffre alle aduersitees. *if the wille, etc.*; for the preuing of faithful men. *than doynge yuel*; that is, aenstonding vnduly. *maad deed in flesch*; that is, maad without feling to desjris of flesch. *maad quik in spirit*; that is, maad able to fele and able to siure to sue the exciting of the Hooly Goost. *for which thing*; that is, to singnesie the cleping of synneris to penance. *he cam in spirit, and prechide*; that is, bi Noe, to whom he enspijride to make the schip, and to preche penance, thou; the manhed of Crist was not thanne; nathelles the persooone of Crist is withouten bigynnyng. v.

*cloosid togidre in presoun*; that is, in the custom of synne. ve. and this was in the tyme of Noe in the vj. c. of Genesis. *whiche weren vnbileueful*; to God himself, spekinge bi Noe, for thei bileueden not that the greet flood schulde flowe. *whanne the pacience of God abood*; synners to penance of an hundrid and xx. [3eer], in vi. c. of Genesis. *maad saf bi watir*; in as myche as the watir reiseide the schip an hij fro erthe. Thus the Glose of doctouris comunly expounen this place, but the presoun may be taken to the lettre, for the hijere place of helle, and thei that weren first vnbileueful and diden penance in the flood weren there. *Lire here. v.* † *bapty<sup>m</sup> of lijk foorme*; that is, in lijk maner; for fewe men ben saued bi bapty<sup>m</sup>, in comparisoun of hem that ben not saued, and for grace 3ouen in bapty<sup>m</sup> [saueth?] soulis fro erthly desjris to heuenly thingis, as the watir of the greet flood saued Noe bodily, and hem that weren with him, in reysing hem to hijere thingis. *not the puttinge away of filthis of flesch*; as if he seide, the vertu of bapty<sup>m</sup> is not ony in the wasching of body, but principaly in the wasching of soule. *Lire here. ve. but the aring of good conscience*; bi feith foorneth with charite, for such feith makith a good conscience to go in to God. *swolewith*; eithir distroieth deeth; for he roos a3een to lijf vndeedly, and for he took away fro vs the deth of synne. *aungels*; heere ben expressid thre ordris of aungels, and alle othere ben vnderstonden bi these. *Lire here. v.*

<sup>u</sup> For v. <sup>v</sup> wole v. wile x. <sup>w</sup> no q. <sup>x</sup> Om. v. <sup>y</sup> he it T. <sup>z</sup> ben on v. <sup>a</sup> face o. <sup>b</sup> is on v. <sup>c</sup> yuels v. <sup>d</sup> Om. v pr. m. <sup>e</sup> anoie v. <sup>f</sup> sueris and loueris of goodnesse v. <sup>g</sup> But and AG sec. m. NS r sec. m. <sup>h</sup> but v. but and x. <sup>i</sup> disturblid sX. <sup>k</sup> and euermore be 3e v. <sup>l</sup> Om. NOQSVX. <sup>m</sup> Om. q. <sup>n</sup> Om. T. <sup>o</sup> Om. v. <sup>oo</sup> Om. v. <sup>p</sup> of 3oure s. <sup>q</sup> For v. <sup>r</sup> Om. v. <sup>s</sup> that 3e do v. <sup>t</sup> Om. v. <sup>u</sup> Om. G pr. m. o. to sX. and v. <sup>v</sup> suffre, if the wille of God wole v. <sup>w</sup> doynge yuele v. <sup>x</sup> Om. G pr. m. also v. <sup>y</sup> to God vs vX. <sup>z</sup> Om. v. <sup>a</sup> but v. <sup>b</sup> For v. <sup>c</sup> thing he cam in spirit v. <sup>d</sup> and also v. <sup>dd</sup> Om. v. <sup>e</sup> Om. v. <sup>f</sup> abididen v. <sup>g</sup> ship o. <sup>h</sup> Om. oqx.

<sup>x</sup> distroublid ro. <sup>y</sup> Om. x pr. m. <sup>z</sup> askynge ao. <sup>a</sup> abooden ec. abeden i. abiden k pr. m. nxagkca. <sup>b</sup> in k.

fewe, that is to seie<sup>l</sup>, eizte soules, ben<sup>k</sup>  
 21 maad saaf bi water. The<sup>l</sup> which thing  
 and bapty<sup>m</sup> of<sup>m</sup> lijk<sup>n</sup> foorme makith us  
 saaf; not the<sup>o</sup> puttinge away of flesch of  
 filthis<sup>p</sup>, but the axing<sup>q</sup> of good conscience  
 in to God, bi the azenrissinge of oure Lord  
 22 Jhesu Crist, that is in the rizthalf of God,  
 he<sup>r</sup> swolewinge deeth, or *destriynge*<sup>s</sup>, that  
 we shulde be maad eyres of euerlastinge  
 lijf; he gon<sup>t</sup> in to heuen, aungels<sup>u</sup>, and<sup>v</sup>  
 powers, and vertues, maad<sup>w</sup> sugettes to  
 him.

CAP. IV.

1 Therefore Crist<sup>x</sup> suffringe<sup>y</sup> in flesch, and  
 be ze armed bi<sup>z</sup> the same thenking; for he  
 that suffride<sup>a</sup> in flesch ceesith<sup>b</sup> fro synnes,  
 2 that he lyue not now to the desijris of  
 men, but to the wille of God, that<sup>c</sup> is more  
 3 of<sup>d</sup> tyme in flesch. Sotheli<sup>e</sup> the tyme  
 passid is ynow<sup>z</sup> to the wille of hethen  
 men to be endid, the<sup>f</sup> whiche walkiden in  
 leccheries, in desijris, in miche drinkinge of  
 wijn, ofte<sup>g</sup> etyngis, drinkingis<sup>h</sup>, and vn-  
 4 leueful worschepingis<sup>i</sup> of ydolis. In<sup>k</sup>  
 which now thei ben<sup>a</sup> feerd<sup>l</sup> on ech sijde<sup>m</sup>,  
 in which thing thei wondren<sup>n</sup>, 3ou<sup>o</sup> to  
 gydere not rennyng<sup>p</sup> in to the same con-  
 5 fusioun of leccherie, blasfemyng<sup>q</sup>. The<sup>r</sup>  
 whiche shulen 3iue resoun to him, that is  
 6 redy to<sup>s</sup> deme the quike and deede<sup>t</sup>. Sothe-  
 li<sup>u</sup> for this thing and<sup>v</sup> to deede men it is  
 euangelizid<sup>w</sup>, that thei be demyd sotheli  
 up<sup>x</sup> men in<sup>y</sup> flesch, sotheli<sup>z</sup> that thei lyue  
 7 up<sup>a</sup> God in<sup>b</sup> spirit. Forsothe the<sup>c</sup> ende of  
 alle thingis shal nei3e. And so<sup>d</sup> be ze  
 8 prudent, and wake ze<sup>e</sup> in preyers; bifore  
 alle thingis forsothe hauynge<sup>f</sup> charite ech  
 to other in 3ou<sup>g</sup> silf algatis lastinge; for  
 charite couerith the multitude of synnes,

tyng awei of the filthis of fleisch, but the  
 axyng<sup>e</sup> of a<sup>d</sup> good conscience in God, bi  
 the azenrissinge of oure Lord Jhesu Crist,  
 that is in the rizt half of God, and swole-22  
 with<sup>e</sup> deeth, that we schulden be made  
 eiris of euerlastinge lijf. He 3ede in to  
 heuene, and aungelis, and powers, and  
 vertues, ben maad sugetis<sup>f</sup> to hym.

CAP. IV.

1 Therfor for Crist suffride in fleisch\*, 1  
 be ze also armed bi the same thenkyng; for  
 he that suffride in fleisch ceesside fro  
 synnes, that that is left<sup>s</sup> now<sup>g</sup> in fleisch 2  
 lyue not now to the desiris of men, but to  
 the wille of God. For the time that is 3  
 passid is ynow to the wille of hethene men  
 to be endid, whiche walkiden in letcheries,  
 and lustis, in<sup>h</sup> myche drinking of wyn,  
 in<sup>i</sup> vnmesurable etyngis, and drynkyngis,  
 and vnleueful worschipping<sup>k</sup> of mawmetis.  
 In whiche now thei ben astonyed<sup>l</sup>, in 4  
 which thing thei wondren, for ze ren-  
 nen not togidere in to<sup>m</sup> the same con-  
 fusioun of letcherie, and blasfemen. And 5  
 thei schulen 3yue resoun to hym, that is  
 redi to deme the quyke and the deed.  
 For whi for this thing it is prechid also 6  
 to deed men<sup>†</sup>, that thei be demed bi  
 men in fleisch, and that thei lyue bi God  
 in spirit. For the ende of alle<sup>n</sup> thingis 7  
 schal nei3e. Therfor be ze prudent, and  
 wake ze in preyeris; bifore alle thingis 8  
 haue ze charite ech to other in 3ou<sup>o</sup> silf  
 algatis lastyng; for charite couerith the  
 multitude of synnes. Holde ze hospita-9

\* suffride in  
 flesch; that is,  
 bro3t his flesch  
 into obedience  
 of soule. *de-  
 sijris of men*;  
 that is, to lustis  
 of flesch. *Live  
 here. v.*  
 † to deede men;  
 that is, vnfeith-  
 ful men. *that  
 thei be demed*;  
 that is, that  
 men bileuynge  
 in Crist be con-  
 demped. *bi  
 men in flesch*;  
 that is, of men  
 liuyng fleschly.  
*ve. This suede  
 bi occasioun of  
 yuele men at  
 the conuersioun  
 to Cristen feith.  
 lyue bi God in  
 spirit*; this sude  
 bi errorr of  
 men preching  
 the feith. *keuer-  
 ith, etc.*; that  
 tho be not seyn  
 as worthi to be  
 punischid in  
 Goddis dom. *as  
 the wordis of  
 God*; that is,  
 arette he al the  
 good to God,  
 and not to him  
 self. *as of the  
 uerlu, etc.*; that  
 is, if any  
 man mynys-  
 trith temporal  
 goodis to nedy  
 men, arette he  
 this to God that  
 3af to hym wille  
 and power to  
 do this. *Live  
 here. v.*

l with N. k weren v. l Om. v. x. m in o. n lichi ANQ. such s. o Om. NOQsX. p filthes of  
 flessche o. q askyng q. r Om. N. and v. s died o. swolwyng deeth qx. swolewith deeth, either dis-  
 troieth v. t 3ede v. u and aungels v. v Om. o. w ben maad v. x for Crist v. y suffride v.  
 z in o. a soffrith NOX. b ceeside v. c that that v sec. m. d Om. T. e For v. f Om. v. g in  
 ofte v. h and drynkynges NSVX. Om. P. i worschipes q. worschipping v. k Of o. l astonyed v.  
 m Om. qv. n wondriden T. o for 3e v. p rennen not togidere v. q and blasfemen v. r Om. v.  
 s for to ANOQV. t the deede ANQSTX. the deede men v. u For whi v. v Om. v. w euangelizid  
 also v. x bi v. y and N. z so sothely o. but v. a bi v. in x. b and N. c Om. o. d Therefore v.  
 e waketh s. f haue 3e v. g 3our GT.

c askyng ao. d Om. k pr. m. e swolewen a. f suget eo. g leeft A. leest A pr. m. ac. gg now  
 of tyme A sec. m. marg. h and a. i and b. k worschipyngis a. l ether afeerde k marg. m in k pr. m.  
 n alle kyn R. o 3oure E.

9 holdinge<sup>h</sup> hospitalite to gydere with outen  
 10 grucchinge; ech man as he receyuede grace,  
 mynstringe 'it in to ech<sup>i</sup> other, as goode  
 dispenderes of the manyfolde grace of God.  
 11 If ony man spekith, *speke he* as the  
 wordes<sup>k</sup> of God; if ony man mynistrith,  
 as of the vertu which<sup>l</sup> God mynistrith;  
 that God be honourid in alle thingis bi  
 Jhesu Crist oure Lord, to whom is glory  
 and lordship in to worldis of worldis.  
 12 Amen. Moost dere<sup>ll</sup>, nyle 3e go in pil-  
 grimage in feruour, that is maad to 3ou to<sup>m</sup>  
 temptacioun, as<sup>n</sup> ony of<sup>o</sup> newe thing bi-  
 13 falle<sup>p</sup> to 3ou; but 3e<sup>q</sup> comunynge<sup>r</sup> to<sup>s</sup> the  
 passioun<sup>t</sup> of Crist, haue<sup>u</sup> ioye, that and<sup>v</sup>  
 3e gladinge<sup>w</sup> with oute forth, haue<sup>x</sup> ioye in  
 14 the reuelacioun of his glorie. If 3e ben  
 despisid in<sup>y</sup> the name of Crist, 3e shulen be  
 blessid; for that that is of the<sup>z</sup> glory and  
 vertu<sup>a</sup> of God, and the spirit that is his,  
 15 restith<sup>b</sup> on<sup>c</sup> 3ou. Forsothe<sup>d</sup> no man of 3ou  
 suffre as a mansleer, or<sup>e</sup> theeff<sup>f</sup>, or<sup>g</sup> cursere,  
 16 or<sup>h</sup> desijrer of othere mennus thingis; for-  
 sothe if as<sup>i</sup> a cristen men, shame he not,  
 17 sotheli<sup>i</sup> glorifie he God in this name. For<sup>k</sup>  
 tyme is, that doom bigynne of<sup>l</sup> Goddis  
 hous; sotheli if first of<sup>m</sup> us, what ende<sup>n</sup>  
 of hem, that bileuen not to the gospel?  
 18 And sotheli if a<sup>o</sup> iust man vnnethe shal be  
 sauied, where shal the<sup>p</sup> vnpietous<sup>q</sup> man<sup>r</sup> and  
 19 synner<sup>s</sup> apeere? 'And so<sup>t</sup> and thei that  
 suffren up<sup>u</sup> the wille of God, bitaken her  
 soulis in<sup>v</sup> goode deedis to the feithful  
 maker of nou3t.

## CAP. V.

1 Therefore I, euene eldre<sup>w</sup>, biseche the  
 eldre men that ben in 3ou, 'and I witnesse

deth, which is hardere as without comparisoun. *vnnethe, etc.*; for it bihoueth hym entre bi many tribulaciouns into the rewme of heuenes. *where schulen, etc.*; as if he seide, in noo place, for thei schulen be hid in the depthe of helle. *suffren*; martirdom. *bitaken, etc.*; and so he kepith hem sikirly, and coroneth hem gloriously with aungels. *Live here. v.*

<sup>h</sup> holde 3e *v.* <sup>i</sup> eche to o. <sup>k</sup> word *x.* <sup>l</sup> the whiche *s.* <sup>ll</sup> dere *britheren v.* <sup>m</sup> into o. <sup>n</sup> as if *v.* <sup>o</sup> Om. *s.* <sup>p</sup> falle *q.* <sup>q</sup> Om. *s.* <sup>r</sup> comynge *ANQT.* comune 3e *v.* <sup>s</sup> with *v.* <sup>t</sup> passioun o. <sup>u</sup> hauyng *N.* haueth *qs.* and haue 3e *v.* <sup>v</sup> Om. *v.* <sup>w</sup> be glad *v.* <sup>x</sup> and haue *v.* <sup>y</sup> for *v.* <sup>z</sup> Om. *t.* the onour and *v.* <sup>a</sup> vertu and glorie *x.* <sup>b</sup> schal reste *v.* <sup>c</sup> in *q.* <sup>d</sup> But *v.* <sup>e</sup> either *v.* <sup>f</sup> a theef *s.* <sup>g</sup> either *v.* <sup>h</sup> he be o *pr. m.* <sup>i</sup> but *v.* <sup>k</sup> Forwhi *v.* <sup>l</sup> at *v.* <sup>m</sup> at *v.* <sup>n</sup> ende *schal be v.* <sup>o</sup> Om. *t.* <sup>p</sup> Om. *N.* <sup>q</sup> vnfeithful *v.* <sup>r</sup> men *N.* <sup>s</sup> synners *N.* the synners *x.* <sup>t</sup> Therefore *v.* <sup>u</sup> bi *v.* <sup>v</sup> and her *N.* to o. <sup>w</sup> eldre and a witnesse of Cristis passiouns *v.*

<sup>p</sup> Om. *i pr. m.* <sup>q</sup> into *rc.* <sup>r</sup> he *suffre* as *i.*

lite togidere with out grutching; ech<sup>10</sup>  
 man as he hath resseyued grace, mynys-  
 tringe it in to ech othere, as good dispen-  
 deris of the manyfold grace of God. If<sup>11</sup>  
 ony man spekith, *speke he* as the wordis  
 of God; if ony man mynistrith, as of  
 the vertu which God mynistrith; that  
 God be onourid in alle thingis bi Jhesu  
 Crist oure Lord, to whom is glorie and  
 lordschip in to worldis 'of worldis<sup>p</sup>.  
 Amen. Moost dere *brytheren*, nyle 3e<sup>12</sup>  
 go in pilgrymage\* in feruour, that is  
 maad to 3ou to<sup>q</sup> temptacioun, as if ony  
 newe thing<sup>†</sup> bifalle to 3ou; but comyne<sup>13</sup>  
 3e with the passiouns of Crist, and haue  
 3e ioye, that also 3e be glad, and haue  
 ioye in the reuelacioun of his glorie. If<sup>14</sup>  
 3e ben despisid for the name of Crist, 3e  
 schulen be blessid; for that that is of  
 the onour, and of the glorie, and of the  
 vertu of God, and the spirit that is his,  
 schal reste on 3ou. But no man of 3ou<sup>15</sup>  
 suffre as a mansleere, ethir a theef, ether  
 cursere, ethir a disirere of othere mennus  
 goodis; but if as<sup>r</sup> a cristen man, schame<sup>16</sup>  
 he not, but glorifie he God in this name<sup>†</sup>.  
 For tyme is, that doom bigynne at God-<sup>17</sup>  
 dis hous; and if *it bigynne* first at vs,  
 what ende *schal be* of hem, that bileuen  
 not to the gospel? And if a iust man<sup>18</sup>  
 vnnethe schal be sauied, where schulen  
 the vnfeithful man and the synnere ap-  
 pere? Therfor and thei that suffren bi<sup>19</sup>  
 the wille of God, bitaken her soulis in  
 good dedis to the feithful makere of  
 nou3t.

## CAP. V.

Therfor Y, an euene eldre man, and a  
 witnesse of Cristis passiouns, which also

\* *nyle 3e goo in pilgrymage*; that is, be maad fer in body, for the dreede of deth neiynge. *in feruour of persecucioun*; for thou3 it is leueful to flee, it is profitere to abide, no but whanne the persecucioun is maad for a certeyn per-soone. And whanne more good of the chirche apper-ith bi the flizt, as Poul fledde fro Damask and fro Jeru-salem, in 9 c. of Dedis of Apo-stlis. *to temptacioun*; that is, appreyung of 3oure feith. *Live here. ve.*

† *as if eny of newe thing, etc.*; that is, nyle 3e go in pilgrymage in maners bifor-seid, as if per-secucioun to deth is eny new thing, for many men bifore 3ou suffriden mar-tirdom. *Live here. v.*

‡ *in this name*; that is, that he schal be clepid not oonly a cristene man, but also a feith-ful witnesse of Crist bi mar-tirdom. *that doom*; that is, condempning to deth. *bigynne at Goddis hous*; that is, at feith-ful men of Crist; if such condempning bigynneth *first at vs, what ende, etc.*; as if he seie, con-dempning to euerlastinge

of Cristis passioun<sup>x</sup>, which and<sup>y</sup> comuner<sup>z</sup> of that glorie that 'is to<sup>a</sup> be shewid in 2 tyme to comynge<sup>b</sup>. Fede 3e the flok of God, that is in 3ou, purueyng<sup>c</sup> not constreynngli, but wilfulli, up<sup>d</sup> God; not for grace, 'or loue<sup>e</sup>, of foul wynnyng, but wil- 3 fully, nether as hauynge lordshipe in the clergie, but maad foorme, 'or ensaumple<sup>f</sup>, 4 of the flok<sup>g</sup>, and of inwit<sup>h</sup>. And whan the prince of shiperdis shal apeere, 3e shulen receyue the vnwelewable crowne of 5 glory, 'or that shal neuere faade<sup>i</sup>. Also, 3e 3onge<sup>k</sup> men, 'be 3e<sup>l</sup> suget to eldre men, forsothe 'schewe 3e alle<sup>m</sup> to gydere inekenesse; for<sup>n</sup> the Lord withstondith<sup>o</sup> proude men, forsothe<sup>p</sup> he 3iueth grace to meke 6 men. Therefore be 3e mekid<sup>q</sup> vndir the mizty hond of God, that he reise 3ou in 7 the day<sup>r</sup> of visitacioun, '3e castinge<sup>s</sup> 'in to him al 3oure bisnesse<sup>t</sup>, for to him is cure<sup>u</sup> 8 of 3ou. Be 3e sobre, and 'wake 3e<sup>v</sup>, for 3oure aduersarie, the deuel, as a roryng lyoun goith aboute, sekinge whom he shal 9 deuoure. To<sup>w</sup> whom azenstonde 3e, stronge in feith<sup>x</sup>, wityng<sup>y</sup> the same passioun for<sup>z</sup> to<sup>a</sup> be<sup>b</sup> to 'the ilke<sup>c</sup> '3oure britherhed<sup>d</sup>, that 10 is in the world. Forsothe God of alle grace, that clepide<sup>e</sup> in to his euerelastinge glorie, 3ou<sup>f</sup> suffringe a litel<sup>g</sup>, he shal par- 11 forme, conferme<sup>h</sup>, and make<sup>i</sup> sad<sup>k</sup>. To him glory<sup>l</sup> and lordschip in to worldlis of world- 12 lis. Amen. Bi Siluane, a<sup>m</sup> feithful brother to 3ou as I deme, I wroot shortly; bisechinge, and witnessinge this<sup>n</sup> for<sup>o</sup> 'to be<sup>p</sup> the verrey grace of God, in whiche 3e stonden. 13 The chirche that is gederid in<sup>q</sup> Babyloyne 'gretith 3ou wel<sup>r</sup>, and Markus, my sone<sup>s</sup>. 14 'Grete 3e<sup>t</sup> wel to gydere in holy cosse.

am a comynere of that glorie, that schal be schewid in tyme to<sup>s</sup> comynge<sup>t</sup>; byseche 3e<sup>u</sup> the<sup>v</sup> eldre men, that hen among 3ou, 2 fede 3e the flok of God, that is among 3ou, and puruey 3e, not as constreyned, but wilfulli, bi God; not<sup>w</sup> for loue of foule wynnyng, but wilfulli, nether as hauynge 3 lordschip in the clergie, but that 3e ben maad ensaumple of<sup>x</sup> the flok<sup>y</sup>, of wille<sup>z</sup>. And whanne the prince of scheepherdis 4 schal appere, 3e schulen resseyue the couroun of glorie, that may neuere fade. Also, 3e 3onge men, be 3e suget to eldre 5 men, and alle schewe 3e togidere mekenesse; for the Lord withstondith<sup>a</sup> proude men, but he 3yueth grace to meke men. Therfor be 3e mekid vndir the myzti 6 hoond of God, that he reise 3ou in the tyme of visitacioun, and caste 3e al 3oure 7 bisynesse\* in to hym, for to hym is cure of 3ou. Be 3e sobre, and wake 3e<sup>b</sup>, for 8 3oure aduersarie, the deuel, as a roryng lioun goith aboute, sechinge whom he schal deuoure. Whom azenstonde<sup>c</sup> 3e, 9 stronge in the feith, wityng that the same passioun is maad to thilke brithir- hode of 3ou, that is in the world. And 10 God of al grace, that clepide 3ou in to his euerelastinge glorie, 3ou suffryng a litil, he schal performe, and schal conferme, and schal make sad<sup>d</sup>. To hym 11 be glorie and lordschip, in to worldis of worldis. Amen. Bi Siluan, feithful 12 brother to 3ou as Y deme, Y wroot schortli; bisechinge, and witnessinge that this is the very grace of God, in which 3e stonden. The chirche that is gederid 13 in Babiloyne, and Marcus, my sone,

\* al 3oure besynesse, etc.; not that thei leue out to do that that is in hem, forwhi this were to tempte God, but that thei triste sadly to gete al good bi the vertu of God. deuoure; in makinge him a membre of his cursid congregacioun bi deedly synne. ve. stronge in feith; foormed with charite, which is sufficient armure to azenstonde hym. the same passioun; that is, assailing and tempting of the deuel. to thilke britherhed of 3ou, etc.; that is, to 3oure britheren scatterid thorow the world, as if he seie, azenstonde 3ee the deuel, as also 3oure britheren don. bisechinge; that is, monestinge with meek priers. v. in Babiloyne; that is, Rome, as Jerom seith, foras Babiloyne was the grettest citee, and 3ouen to ydolatrie, so was Rome afitward in hir tyme. my sone; that is, my goostly sone in baptyrn and teching. Live here. ve.

<sup>x</sup> Om. v. and I witnessere of Cristus passioun x. <sup>y</sup> am n sup. ras. also am v. <sup>z</sup> a comuner v. <sup>a</sup> schal v. <sup>b</sup> comen sX. <sup>c</sup> and purueye 3e v. <sup>d</sup> bi v. <sup>e</sup> Om. qX. <sup>f</sup> or exsaumple s. Om. x. <sup>g</sup> folke o. <sup>h</sup> entent, either wille v. <sup>i</sup> Om. oqX. <sup>k</sup> zonger o. <sup>l</sup> be ANvX. beth qS. <sup>m</sup> alle schewe 3e vX. <sup>n</sup> forsoth o. <sup>o</sup> withstant sX. <sup>p</sup> but v. <sup>q</sup> meke x. <sup>r</sup> tyme v. <sup>s</sup> and caste 3e v. castende x. <sup>t</sup> al 3oure bisnesse into hym v. <sup>u</sup> charge o. <sup>v</sup> wakith sX. <sup>w</sup> Om. v. <sup>x</sup> the feith ANoSV. <sup>y</sup> wityng that v. <sup>z</sup> Om. sVX. <sup>a</sup> Om. v. <sup>b</sup> be don sX. is v. <sup>c</sup> that x. <sup>d</sup> brithirhed of 3ou v. <sup>e</sup> cleeped 3ou o. <sup>f</sup> Om. o. <sup>g</sup> litil in Crist Jhesu x. <sup>h</sup> shal conferme ANoVX. and shal confermen s. <sup>i</sup> shal make ANSVX. sal make o. <sup>k</sup> saaf T. <sup>l</sup> be glorie v. <sup>m</sup> Om. ANoQSVX. <sup>n</sup> that this v. <sup>o</sup> Om. sVX. <sup>p</sup> is v. <sup>q</sup> at o. <sup>r</sup> Om. v. <sup>s</sup> sone greetith 3ou wel v. <sup>t</sup> Greteth 3ee s.

<sup>a</sup> of E. <sup>t</sup> come k. <sup>u</sup> Om. A sec. m. K sec. m. k sec. m. <sup>v</sup> Om. E. <sup>w</sup> and not x. <sup>x</sup> to k. <sup>y</sup> folk E. <sup>z</sup> wille, eithir of soule c. wille of soule EKMqNuxabcegk pr. m. oa. <sup>a</sup> azenstondith b. <sup>b</sup> Om. x pr. m. <sup>c</sup> azenstondith g. <sup>d</sup> saaf gh.

Grace to<sup>u</sup> 3ou alle that ben in Crist.  
Amen.

gretith<sup>e</sup> 3ou wel. Grete 3e wel<sup>f</sup> togidere<sup>14</sup>  
in hooli cos. Grace be to 3ou alle that  
ben in Crist. Amen.

*Here endeth the fyrst pistle of Petre,  
and here bigynneth the secounde<sup>v</sup>.*

*Here endith the firste pistle of Petir,  
and here bigynneth the secounde<sup>g</sup>.*

<sup>u</sup> be to v. <sup>v</sup> From 10. *Here endith the firste epistle of Petre, and bigynneth the secunde of him. n.*  
*Here endith the first pistel of Petir, and bygynneth the secound epistel. ovy.* No final rubric in GMPSTX.

<sup>e</sup> greeten x. <sup>f</sup> Om. R. <sup>g</sup> From cmxabcga. *Here endeth the firste pistle of Petre; se now the secounde. κ.*  
*Here endith the firste pistle, and bigynneth the secunde. q.* *Here endith the firste pistil of Petre, and bigyn-*  
*neth the secunde pistil. hk.* No final rubric in AEIRUEO.

## II. PETER.

*The secounde epistle of Petre<sup>a</sup>.*

### CAP. I.

1 SYMOUNT PETRE, seruant and apostle  
of<sup>b</sup> Jhesu Crist, to hem that han take with  
us the<sup>c</sup> euene miche<sup>d</sup> feith, in<sup>e</sup> riȝtwisnesse  
of oure God and sauour Jhesu Crist,  
2 grace<sup>f</sup> to ȝou 'and pees be fulfillid<sup>g</sup>, in<sup>h</sup> the  
3 knowinge of oure Lord Jhesu Crist. Hou  
alle thinges of his godliche vertu, that ben  
to<sup>i</sup> lijf and pitee, ben ȝouun to us, bi the  
knowing of him, that clepide us for his  
4 owne glory and vertu. Bi whom<sup>k</sup> he ȝaf to  
us moost and precieuse biheestes; that bi  
thes thingis ȝe shulden be maad felawes of  
Goddis kynde, fleyng<sup>l</sup> the corrupcioun of  
5 that<sup>m</sup> coueytise, that is in the world. For-  
sothe 'ȝe vndir beringe<sup>n</sup>, 'or ȝeuynge<sup>o</sup>, al  
cure<sup>p</sup>, mynystre<sup>q</sup> in ȝoure feith vertu, so-  
6 theli in vertu science<sup>r</sup>, 'or kunnyng<sup>s</sup>; in  
science<sup>t</sup> sotheli abstinence, in abstinence  
forsothe pacience, in pacience sotheli pi-  
7 tee; in pitee sotheli loue of britherhede,  
forsothe in loue of britherhede charite.  
8 Forsothe<sup>u</sup> if thes ben with ȝou, and ouer-  
comen, 'or *ben plenteuous*<sup>v</sup>, thei shulen  
not ordeyne ȝou voyde, ne<sup>w</sup> with outen  
fruyt, in the knowinge of oure Lord Jhesu  
9 Crist. Forsothe to whom thes ben not  
redy, he is blynd, and bi lioud temptynge,

*The secounde pistle of Petre<sup>a</sup>.*

### CAP. I.

SIMOUNT PETRE, seruaunt and apo-1  
stle of 'Jhesu Crist<sup>b</sup>, to hem\* that han  
take with vs the euene feith, in the<sup>c</sup> riȝt-  
wisnesse of oure God and sauour Jhesu  
Crist, grace and pees be fillid to ȝou, bi<sup>2</sup>  
the knowing of oure Lord Jhesu Crist.  
Hou alle thingis of his godlich vertu,<sup>3</sup>  
that ben to lijf and pitee, ben ȝouun to vs,  
bi the knowyng of hym, that clepide vs  
for his owne glorie and vertu. Bi whom<sup>4</sup>  
he ȝaf to vs moost precieuse biheestis;  
that bi these thingis ȝe schulen be maad  
felows of Goddis kynde, and fle the cor-  
rupcioun of that coueytise, that is in the  
world. And bringe ȝe in alle bisynesse,<sup>5</sup>  
and mynystre ȝe<sup>d</sup> in ȝoure feith vertu,  
and 'in vertu<sup>dd</sup> kunnyng; in kunnyng<sup>6</sup>  
abstinence, in abstynence pacience, in pa-  
cience pitee; in pitee, love of britherhod,<sup>7</sup>  
and in loue of britherhod charite. For if<sup>8</sup>  
these ben with ȝou, and ouercomen, thei  
schulen not make ȝou voide, nethir with  
out fruyt, in the knowyng of oure Lord  
Jhesu Crist. But to whom these ben<sup>9</sup>  
not redi, he is blynd, and gropith<sup>e</sup> with  
his hoond, and forȝetith the purgyng of  
his elde trespassis. Wherfor, britheren,<sup>10</sup>

\* to hem, etc.;  
that is, to he-  
thene men con-  
uertid. with  
us; Jewis. in  
the riȝtwisnesse  
of God; that  
is, ȝouen bi God.  
Lire here. ve.

<sup>a</sup> *The secounde pistil of Petre.* GP. No initial rubric in A0QSFXY. <sup>b</sup> of our Lord o. <sup>c</sup> Om. T.  
<sup>d</sup> Om. v. <sup>e</sup> in the v. <sup>f</sup> grace and pees be fillid v. <sup>g</sup> Om. v. <sup>h</sup> bi v. <sup>i</sup> in to v. <sup>k</sup> whom and v.  
<sup>l</sup> and flee v. <sup>m</sup> Om. T. <sup>n</sup> bringe ȝe in v. <sup>o</sup> Om. QVX. <sup>p</sup> cure, either bisynesse v. <sup>q</sup> and mynystre  
ȝe v. mynystreith x. <sup>r</sup> kunnyng o. <sup>s</sup> Om. oQSFXY. <sup>t</sup> kunyng o. <sup>u</sup> For v. <sup>v</sup> Om. QVX.  
<sup>w</sup> neither v.

<sup>a</sup> *Here biginnith the secounde epistle of Petir.* EO. *Heere biginnith the ij. of Petre.* I. No initial  
rubric in CKMQABCghka. <sup>b</sup> Crist Jhesu R pr. m. <sup>c</sup> Om. xbh pr. m. <sup>d</sup> Om. o. <sup>dd</sup> Om. A pr. m.  
<sup>e</sup> ether asaieth K marg.

'or *assayinge*<sup>x</sup>, receyuyng for<sup>z</sup>etingnes<sup>y</sup> of the<sup>z</sup> purgyng<sup>a</sup> of his olde trespassis. 10 Wherefore, britheren, more<sup>b</sup> bisye<sup>z</sup> 3e<sup>c</sup>, that bi goode werkis 3e make 3oure clepyng 11 'and chesyng<sup>d</sup> certeyn; sotheli<sup>e</sup> 3e doynge thes thinges, shulen not synne<sup>f</sup> any tyme. Forsothe<sup>g</sup> thus the<sup>h</sup> entringe 'in to<sup>i</sup> euerelastinge kyngdom of oure Lord<sup>k</sup> 'Jhesu Crist<sup>l</sup> 'and sauour<sup>m</sup>, shal be mynistrid to 12 3ou plenteuously<sup>n</sup>. For which thing I shal bigynne for<sup>o</sup> to moneste 3ou euermore of thes thingis; and sotheli I wole 3ou<sup>p</sup> wityng<sup>q</sup> and confermid in present treuthe. 13 Forsothe I deme iust, 'hou longe<sup>r</sup> I am in this tabernacle, for<sup>s</sup> to reyse 3ou in mou- 14 estinge; It<sup>t</sup> certeyn for<sup>u</sup> the puttyng<sup>v</sup> off of<sup>w</sup> my tabernacle is swift<sup>x</sup>, up<sup>y</sup> that<sup>z</sup> oure Lord Jhesu Crist hath signyfyed<sup>a</sup> to me. 15 Forsothe I shal 3iue werk<sup>b</sup>, 'or *bisynesse*<sup>c</sup>, and ofte<sup>d</sup> for<sup>e</sup> to<sup>ee</sup> 'haue 3ou<sup>f</sup> aftir my deeth<sup>g</sup>, 16 that 3e do the mynde of hem. Sotheli<sup>h</sup> we not suyng vnwijsse taales, han maad knowun to 3ou the vertu and prescience<sup>i</sup>, 'or *bifore knowing*<sup>k</sup>, of oure Lord Jhesu Crist; but maad<sup>l</sup> biholders of his greet- 17 nesse. Sotheli<sup>m</sup> he takinge<sup>n</sup> of God the fadir honour and glory, sich<sup>o</sup> maner voys sliden down to him fro the greet glory, This is my 'loued sone<sup>p</sup>, in whom I haue 18 plesid to me; 'here 3e<sup>q</sup> him. And we herden this voys brouzt to<sup>r</sup> fro heuene, whan we weren with him in the<sup>s</sup> holy 19 hyl. And we han a sadder word of the prophet, to which 3e<sup>t</sup> 3euynge tent<sup>u</sup> don wel, as to a lantern 3euynge lizt in a derk<sup>w</sup>, 'or *mysty*<sup>x</sup>, place, til<sup>y</sup> the day bigynne for<sup>z</sup> to 3iue lizt, and the day sterre 20 sprunge in 3oure<sup>a</sup> hertis. First<sup>b</sup> vndirstondinge<sup>c</sup> this thing, that ech prophecie of

be 3e more bisi, that by goode werkis 3e make 3oure clepyng and chesyng<sup>f</sup> certeyn; for 3e doynge these thingis schulen not 11 do synne ony tyme\*. For thus the entryng in to euerlastyng kyngdom of oure Lord and sauour Jhesu Crist, schal be mynystrid to 3ou plenteuousli. For 12 which thing Y schal bigynne to moneste 3ou euer more of these thingis; and Y wole that 3e be kunnyng, and confermyd in this present treuthe. Forsothe<sup>g</sup> Y 13 deme iustli, as long as Y am in this tabernacle<sup>h</sup>, to reise 3ou in monesting; and Y *am* certeyn, that the putting awei 14 of my tabernacle is swift, bi this that oure Lord Jhesu Crist hath schewid to me. But Y schal 3yue bisynesse, and<sup>i</sup> ofte 15 after my deth 3e<sup>k</sup> haue<sup>l</sup> mynde of these thingis. For we not suyng vnwise talis, 16 han maad knowun to 3ou the vertu and the biforknowyng of oure Lord Jhesu Crist; but we weren maad biholderis of his greetnesse. For he took of God the 17 fadir onour and glorie, bi sicke maner voys slidun down to hym fro the greet glorie, This is my loued sone, in whom Y haue plesid to me; here 3e hym. And 18 we herden this voys brouzt from heuene, whanne we weren with hym in the hooli hil. And we han a<sup>m</sup> sadder word of 19 prophecie<sup>t</sup>, to which 3e 3yuyng tent don wel, as to<sup>o</sup> a<sup>o</sup> lantern that 3yue<sup>th</sup> lizt in a derk place, til the dai bigynne to 3yue lizt, and the dai sterre spreng in 3oure hertis. And firste vndurstonde 3e 20 this thing, that ech prophesie of scripture is not maad bi propre interpretacioun<sup>†</sup>; for prophesie was not brouzt 21 ony tyme bi mannus wille, but the hooli

\* *schulen not do synne ony tyme*; that is, if 3e don goode werkis contynuely, 3e schulen not deedly synne, forwhi venial synne may not be eschewid vtterly. *I schal bigynne*; that is, I schal do this feruently, as if I were euer in the bygynnyng. *as I am in this tabernacle*; that is, am [3yuyng e] in the body, which is seid the tabernacle of the soule. *Live here. ve.*

† *a sadder word of the prophete*; this is the word of Dauith in the ij. salm, where the fadir seide to Crist, Thou art my sone, to day I haue gendrid thee. This prophecie of Dauith was sadder than the wordis of othere profetis; for he was moost excellent prophete. *Live here. ve.* Either this word of Dauith was sadder to the Jewis dwellinge amonge hethene men, than othere wordis of Crist that Peter herde, either this is seid sadder [for] Crist 3af to the postlis witte to vndirstonde scripturis. *Live here. v.*

<sup>x</sup> Om. *qx. or saiende s.* <sup>y</sup> for<sup>z</sup>euenes *q.* <sup>z</sup> Om. *o.* <sup>a</sup> purgingnesse *x.* <sup>b</sup> be more *v.* <sup>c</sup> Om. *v.* <sup>d</sup> more *s.* <sup>e</sup> for *v.* <sup>f</sup> do synne *v.* <sup>g</sup> For *v.* <sup>h</sup> Om. *x.* <sup>i</sup> into the *o.* <sup>k</sup> Lord and sauour *v.* <sup>l</sup> Crist Jhesu *p.* <sup>m</sup> Om. *v.* <sup>n</sup> pleyntly *s.* <sup>o</sup> Om. *sx.* <sup>p</sup> that 3e be *v.* <sup>q</sup> kunnyng *v.* <sup>r</sup> as long as *v.* <sup>s</sup> Om. *sx.* <sup>t</sup> Om. *sx.* and *I am v.* <sup>u</sup> that *v.* <sup>v</sup> of putting *g sec. m.* putting away *v.* <sup>w</sup> Om. *gnsx.* <sup>x</sup> wist *o.* <sup>y</sup> bi this *v.* <sup>z</sup> that at *o.* <sup>a</sup> singefied, *eüher schewid v.* <sup>b</sup> besynesse *v.* <sup>c</sup> Om. *oqvx.* <sup>d</sup> eft *o.* <sup>e</sup> Om. *svx.* <sup>ee</sup> that *v.* <sup>f</sup> 3e haue *v.* <sup>g</sup> deth, *mynde of my monestingis v.* <sup>h</sup> For *v.* <sup>i</sup> bifore knowing *o.* <sup>k</sup> Om. *oqx.* <sup>l</sup> we weren maad *v.* <sup>m</sup> For *v.* <sup>n</sup> took *v.* <sup>o</sup> bi such *v.* <sup>p</sup> sone loued *x.* <sup>q</sup> hereth *s.* <sup>r</sup> Om. *v.* <sup>s</sup> his *t.* <sup>t</sup> we *m.* <sup>u</sup> entent *x.* <sup>w</sup> mysty *o.* <sup>x</sup> Om. *noqvx.* <sup>y</sup> til to *n.* <sup>z</sup> Om. *sx.* <sup>a</sup> oure *v.* <sup>b</sup> And firste *v.* <sup>c</sup> vndirstonde 3e *v.*

<sup>f</sup> in chesyng *a.* <sup>g</sup> Therfor *a.* <sup>b</sup> tabernacle, *ether this lijf i.* <sup>i</sup> that *io.* <sup>k</sup> Om. *r.* that 3e *x sec. m.* <sup>l</sup> haue 3e *r.* <sup>m</sup> Om. *b.* <sup>n</sup> Om. *r.* <sup>o</sup> Om. *l.*

scripture is not maad bi propre, 'or owne<sup>d</sup>,  
21 interpretacioun<sup>e</sup>. Forsothe<sup>f</sup> prophecie is<sup>g</sup>  
not brouzt to<sup>h</sup> bi mannus wille, but the  
holy men of God inspirid with<sup>i</sup> the Holy  
Goost spaken.

## CAP. II.

1 Forsothe ther<sup>k</sup> weren<sup>l</sup> and<sup>m</sup> false pro-  
phetes<sup>n</sup> of the<sup>o</sup> puple, as and<sup>p</sup> in zou  
shulen be maystirs<sup>q</sup> lizers, that<sup>r</sup> shulen  
bringe in sectes of perdicion; and thei  
denyen<sup>rr</sup> 'the ilke<sup>s</sup> Lord that bouzte hem,  
'about ledyng to<sup>t</sup> hem silf hasty perdi-  
2 cion<sup>u</sup>, 'or dampnacioun<sup>v</sup>. And many  
shulen sue her leccheries, bi whiche the  
3 weye of treuthe shal be blasfemyd; and  
thei shulen marchaundise<sup>w</sup> of zou in  
coueitise bi feynyd wordis. To whom<sup>x</sup> now  
doom<sup>y</sup> 'sum tyme<sup>z</sup> ceesith not, and the per-  
4 dicioun of hem<sup>a</sup> nappith not. Forsothe<sup>b</sup>  
if God sparide not to<sup>c</sup> aungels<sup>d</sup>, but bitoke  
hem 'to be<sup>e</sup> turmentid, drawen<sup>f</sup> with  
boondis of helle in to helle, for<sup>g</sup> to be  
5 kept in to<sup>h</sup> doom; and sparide<sup>i</sup> not to<sup>k</sup> the  
first world, but kepte Noe, the eizthe<sup>l</sup>,  
bifore goer of riztwisnesse, bringyng<sup>m</sup> in  
the 'diluyee, or<sup>n</sup> greet flood, to the world  
6 of vnpiouse<sup>o</sup> men; and he<sup>p</sup> driuyng<sup>q</sup> in to  
poudre the citees of men of Sodom and of  
men of Gomor, dampnide<sup>r</sup> bi<sup>s</sup> turnyng  
upsedown, puttinge<sup>t</sup> ensauple<sup>u</sup> of hem  
that weren to doynge<sup>v</sup> yuel, 'or vnpiously<sup>w</sup>;  
7 and<sup>ww</sup> deliueride iust Loth, oppressid fro<sup>x</sup>  
the wrong 'of curside men<sup>y</sup>, and leccherous  
8 conuersacioun<sup>z</sup>; sotheli<sup>a</sup> in sizt and heringe  
he was iust, dwellinge anentis hem that  
fro day in to day turmentiden with wick-  
9 ide<sup>b</sup> werkis a iust soule. The<sup>c</sup> Lord knew<sup>d</sup>  
for<sup>e</sup> to<sup>f</sup> delyuere piouse men of<sup>g</sup> tempta-  
cion, sotheli for<sup>h</sup> to<sup>i</sup> kepe wickide<sup>k</sup> men

men of God inspirid with the Hooli  
Goost spaken.

## CAP. II.

But also false prophetis weren in the<sup>l</sup>  
puple, as in zou schulen be maistris<sup>p</sup>  
lieris, that schulen bringe in sectis of  
perdicion; and thei denyen<sup>q</sup> thilke Lord  
that bouzte hem, and bringen<sup>r</sup> on hem  
silf hasti perdicion. And many schulen<sup>z</sup>  
sue her letcheries, bi whiche<sup>s</sup> the weie of  
treuthe schal be blasfemyd; and thei<sup>3</sup>  
schulen make marchaundie<sup>t</sup> of zou in  
coueytise bi feyned wordis. To whiche<sup>u</sup>  
doom now a while ago ceessith not<sup>\*</sup>, and  
the perdicion of hem nappith not. For<sup>4</sup>  
if God sparide not aungels synnyng, but  
bitook hem to be turmentid, and to be  
drawun down with boondis of helle in to  
helle, to be kept in to dom<sup>v†</sup>; and sparide<sup>5</sup>  
not the firste world, but kept Noe, the  
eizthe man, the biforgoere<sup>w</sup> of riztwis-  
nesse, and brouzte in the greet flood to  
the world of vnfeithful men; and he<sup>6</sup>  
droof in to poudre the citees of men of  
Sodom and of men of Gommor, and  
dampnede bi turnyng vpsedown, and  
putte hem the ensauple of hem that  
weren to doynge yuele; and delyuerid<sup>7</sup>  
the iust Loth, oppressid of the wrong,  
and of the letcherouse conuersacioun of  
cursid men; for in sizt and hering he<sup>8</sup>  
was iust, and dwellide amongst hem that  
fro dai in to dai turmentiden with wickid  
werkis a iust soule. For the Lord kan<sup>9</sup>  
delyuere piteouse men fro temptacion,  
and kepe wickid men 'in to<sup>x</sup> the dai of

\* now a while,  
etc.; that is,  
maad redy fro  
the bigynnyng  
of the world.  
Lire here. ve.

† in to dom;  
that is, after  
the dom; here  
it is vnder-  
stonde that in  
lijk maner God  
shal not spare  
eretikis. Lire  
here. ve.

<sup>d</sup> Om. oqx. <sup>e</sup> interpretacioun of man v. <sup>f</sup> For whi v. <sup>g</sup> was v. <sup>h</sup> Om. s. eny tyme v. <sup>i</sup> bi sx.  
<sup>k</sup> Om. v. <sup>l</sup> Om. v. <sup>m</sup> Om. o. also v. <sup>n</sup> profetis weren v. <sup>o</sup> in v. <sup>p</sup> Om. v. <sup>q</sup> maistir sx.  
<sup>r</sup> whiche x. <sup>rr</sup> denyng g. sec. m. <sup>s</sup> that x. <sup>t</sup> and bringen on v. <sup>u</sup> dampnacioun o. <sup>v</sup> Om. oqx.  
<sup>w</sup> make marchaundise v. <sup>x</sup> whiche v. <sup>y</sup> dom now pfx. <sup>z</sup> a while agoo v. <sup>a</sup> hem now o. <sup>b</sup> For if v.  
<sup>c</sup> Om. v. <sup>d</sup> aungels synnyng v. x. <sup>e</sup> Om. o. <sup>f</sup> drawen down v. <sup>g</sup> Om. sx. <sup>h</sup> Om. o. <sup>i</sup> he  
sparide τ. <sup>k</sup> Om. v. <sup>l</sup> eizthe man, the v. <sup>m</sup> brouzt in v. <sup>n</sup> Om. o. <sup>o</sup> vnfeithful v. <sup>p</sup> Om. x.  
<sup>q</sup> droof v. <sup>r</sup> and dampnide v. <sup>s</sup> bi the s. <sup>t</sup> and puttinge v. <sup>u</sup> exsauple sx. <sup>v</sup> don s. do x.  
<sup>w</sup> Om. oqx. <sup>ww</sup> and he g sec. m. <sup>x</sup> of v. <sup>y</sup> Om. v. <sup>z</sup> conuersacioun of curside men v. <sup>a</sup> for v.  
<sup>b</sup> wicke sx. <sup>c</sup> For the v. <sup>d</sup> can v. <sup>e</sup> Om. svx. <sup>f</sup> Om. v. <sup>g</sup> fro v. <sup>h</sup> Om. svx. <sup>i</sup> Om. v.  
<sup>k</sup> wicke sx.

<sup>p</sup> maistir Εαααβ. <sup>q</sup> schul denye ι. <sup>r</sup> bryng yn ι. ether about leeden κ marg. <sup>s</sup> whom ι.  
<sup>t</sup> marchaundise Εαααβ. <sup>u</sup> whom ι. <sup>v</sup> the doom κ pr. m. <sup>w</sup> fore goere ι. <sup>x</sup> in κ pr. m.

in to the day of dome for<sup>1</sup> to be turmentid;  
 10 forsothe more hem that walken aftir flesch,  
 in coueitinge of vnclennesse, and despijsen  
 lordscheping, bolde<sup>m</sup>, dreden not to<sup>n</sup> bringe  
 in sectes `plesinge to hem<sup>o</sup>, blasfemynge;  
 11 wher aungels, whan thei ben more in  
 strengthe and vertu beren not azens hem  
 12 the execrable<sup>p</sup>, `or cursid<sup>q</sup>, doom. `Thes  
 sotheli<sup>r</sup> as vnresounable beestes, kyndeli in  
 to capcioun<sup>s</sup>, `or takinge<sup>t</sup>, and in to deeth,  
 blasfemynge in thes thingis that thei  
 knowen not, shulen<sup>u</sup> perische in her co-  
 13 rupcioun, receyuyng<sup>v</sup> the hijre of vnriht-  
 wisnesse, gessyng<sup>w</sup> `the voluptees of<sup>x</sup> the<sup>y</sup>  
 day<sup>z</sup> delijces of defoulinge and of wemme<sup>a</sup>,  
 `with delijcis<sup>b</sup> flowinge, in her feestis<sup>c</sup>  
 14 doynge leccherie with zou, hauynge<sup>d</sup> izen  
 ful of auoutrie, and vncesyng<sup>e</sup> trespasse,  
 deceyuyng<sup>e</sup> vnstedfast soules, hauynge the  
 herte exercisid<sup>e</sup> in coueitise, the sones of  
 15 cursyng<sup>e</sup>, forsakinge the<sup>f</sup> riht weie, erreden,  
 suyng<sup>e</sup> the weie of Balaam of Bosor, the<sup>h</sup>  
 16 which louede hijre<sup>i</sup> of wickidnesse. So-  
 theli he hadde correpcioun<sup>k</sup>, `or repropyng<sup>l</sup>,  
 of his woodnesse; a doumbe beest vndir  
 3ok, spekinge with voys of man<sup>l</sup>, forbede  
 17 the vnwisdom of the prophet. Thes ben  
 welles with oute watir, and cloudis<sup>m</sup>, `or  
 mijstis<sup>n</sup>, driuun with `whirlinge wijndis<sup>o</sup>,  
 to whom<sup>p</sup> the<sup>q</sup> thicke<sup>r</sup> mijst of derknessis is  
 18 reserued. Sotheli thei spekinge in pride of<sup>s</sup>  
 vanyte, deceyuen<sup>t</sup> in desijris of flesch of  
 leccherie hem, that `a litel scapen<sup>u</sup>. The<sup>v</sup>  
 19 whiche lyuyng<sup>w</sup> in errour, bihotinge<sup>x</sup>  
 liberte<sup>y</sup>, `or fredom<sup>z</sup>, to hem, whan thei  
 ben seruauntes of corrupcioun. Sotheli<sup>a</sup> of  
 whom ony man is ouercome, `of him<sup>b</sup> and<sup>c</sup>

dom to be turmentid; but more hem<sup>\* 10</sup>  
 that walken aftir the fleisch, in coueyt-  
 inge of vnclennesse, and dispisen lord-  
 scheping, and ben boold, plesynge hem silf,  
 and dreden not to bringe in sectis, blas-  
 femyng<sup>y</sup>; where aungels, whanne thei 11  
 ben more<sup>z</sup> in strengthe and vertu, beren  
 not `that was<sup>a</sup> the execrable<sup>b</sup> doom azens  
 hem. But these *ben* as vnresonable 12  
 beestis, kyndli in to takyng, and in to  
 deeth, blasfemyng in these thingis that  
 thei knowen not, and schulen perische in  
 her corrupcioun, and resseyue the hire of 13  
 vnrihtwisnesse. And thei gessen delis  
 of defouling<sup>†</sup> and of wemme, to be likyngis  
 of dai<sup>c</sup>, flowyng in her feestis with deli-  
 cis, doynge letcherie with zou, and han 14  
 izen ful of auowtrie, and vncessyng  
 trespas, disseyuyng vnstidfast soulis,  
 and han the herte exercisid<sup>d</sup> to coueitise;  
 the sones of<sup>e</sup> cursyng, that forsaken the 15  
 riht weie, and erriden, suyng the weie of  
 Balaam of Bosor, which<sup>f</sup> louyde the hire  
 of wickidnesse. But he hadde repropyng 16  
 of his woodnesse; a doumbe beest vndir  
 3ok, that spak<sup>g</sup> with voys of man, that  
 forbede the vnwisdom of the profete.  
 These ben wellis with out watir, and 17  
 mystis dryuun with `whirlinge wyndys<sup>h</sup>,  
 to whiche<sup>i</sup> the thicke mijst of derknessis  
 is reseruyd<sup>k</sup>. And thei speken in pryde 18  
 of vanyte, and disseyuen in<sup>l</sup> desiris of  
 fleisch of letcherie hem, that scapen<sup>m</sup> a  
 litil. Whiche lyuen in errour, and biheten 19  
 fredom to hem, whanne thei ben ser-  
 uauntis of corrupcioun. For of whom  
 ony man is ouercomun, of hym also he is

\* more God  
 reseruet hem;  
 that is, eretikis  
 to be turmentid. Exposituris  
 seien comunly, that  
 eretikis schulen  
 be punschid  
 greuousliere  
 than feendis  
 and othere syn-  
 ful men, of  
 whiche seint  
 Petir settide  
 saumplis bifore,  
 and this seem-  
 ith ful reson-  
 able, that  
 princes of eresie,  
 and defoulid  
 with othere  
 fleschly synnes,  
 schulen be  
 punschid more  
 than comun  
 feendis, and  
 euen with prin-  
 cipal fendis, for  
 whi eresie is  
 the chief spice  
 of vneithful-  
 nesse, and in  
 ech ordre of  
 fendis schulen  
 be summe  
 dampned men  
 aftir decrees  
 of synnes. v.  
 dispisin lord-  
 schiping; that  
 is, Crist, Lord  
 of lordis. sectis;  
 of eresie. aun-  
 gelis; that is,  
 yuele aungels.  
 beren not; that  
 is, vnneithis  
 suffren. abo-  
 mynable doom;  
 that is, peyne,  
 which is seid  
 abomynable,  
 for feendis  
 demen it abo-  
 mynable as  
 vniust; but it  
 is iust, in as  
 myche as it is  
 ordeyned of  
 God. in her  
 corrupcioun;  
 that is, corrup  
 with the hijre  
 of vnrihtful-  
 nesse; that is,  
 peyne zoue

due to her malice. *Lire here. ve.* † of defouling; that is, of leccherie. and of wem; that is, of glotonie. to be tykinges of day; that is, leueful and ouest. *ve. in desijris of flesch of leccherie;* that is, of fleschly leccherie. v. scapin a litel; that is, withdrawn himself sumdel from the teching of holy chirche. for suche men ben soone disseyued of eretikis. *ve. whiche eretikis tyuen in errour;* that is, ben hardid thereynne. v. liberte; in seyng that thei moun leuefully vse lustis of flesch. *Lire here. ve.*

<sup>1</sup> Om. *sx.* <sup>m</sup> and ben boold, plesinge himself, and *v.* <sup>n</sup> for to *ag sec. m. oqv.* <sup>o</sup> Om. *v.* <sup>p</sup> cursid o.  
<sup>q</sup> Om. *ox.* either abomynable *v.* <sup>r</sup> But thes *v.* <sup>s</sup> takinge *ovx.* <sup>t</sup> Om. *ovx.* <sup>u</sup> and schulen *v.* <sup>v</sup> and  
 resseyue *v.* <sup>w</sup> and thei gessen *v.* <sup>x</sup> Om. *v.* <sup>y</sup> Om. *ANOQSVX.* <sup>z</sup> Om. *v.* <sup>a</sup> wemme to be lykingis  
 of day *v.* wommen *v.* <sup>b</sup> Om. *v.* <sup>c</sup> feestis with delis *v.* <sup>d</sup> and han *v.* <sup>e</sup> haunted o. <sup>f</sup> Om. *ANQSV.*  
<sup>g</sup> sueden *t.* <sup>h</sup> Om. *v.* <sup>i</sup> the hire *ANOQSVX.* <sup>k</sup> repropyng *ov.* <sup>l</sup> Om. *ovx.* <sup>ll</sup> a man *v.* <sup>m</sup> mystis o.  
<sup>n</sup> Om. *ovx.* <sup>o</sup> whirle windis *sv.* <sup>p</sup> whiche *v.* <sup>q</sup> Om. o. <sup>r</sup> thilke q. ilke *t.* <sup>s</sup> and *x.* <sup>t</sup> and  
 disseyuen *v.* <sup>u</sup> a litil scapen *t.* scapin a litil *v.* <sup>v</sup> Om. *v.* <sup>w</sup> lyuen *v.* <sup>x</sup> and biheeten *v.* <sup>y</sup> fre-  
 dom o. <sup>z</sup> Om. *ovx.* <sup>a</sup> For *v.* <sup>b</sup> Om. *N.* <sup>c</sup> Om. *NO.* also *v.*

<sup>y</sup> of blasfemyng b. <sup>z</sup> maad more *i.* <sup>a</sup> that that was *e.* Om. *qx sec. m. a.* <sup>b</sup> ether cursid *k marg.*  
<sup>x</sup> *sec. m. marg.* <sup>c</sup> the dai b. <sup>d</sup> hauntid *ir.* <sup>e</sup> in o. <sup>f</sup> the whiche k. <sup>g</sup> spak to him k. <sup>h</sup> whirle  
 wyndis *i.* <sup>i</sup> whom *i.* <sup>k</sup> resseyued *c1 pr. m. ach.* <sup>l</sup> in the k. <sup>m</sup> scapen b.

20 he is<sup>d</sup> seruaunt<sup>e</sup>. Forsothe<sup>f</sup> if men forsakinge<sup>g</sup> the defoulinges<sup>h</sup>, *'or vnclenneses<sup>i</sup>*, of the world, in<sup>k</sup> the<sup>l</sup> knowinge of oure *'*Lord and sauour<sup>m</sup> Jhesu Crist, eftsoone<sup>n</sup> inwlapid<sup>o</sup> in thes<sup>p</sup>, ben<sup>q</sup> ouercome, the latter thingis ben maad to hem<sup>r</sup> worse  
21 than the former. Sotheli<sup>s</sup> it was<sup>t</sup> betere *'*to hem<sup>u</sup> for<sup>v</sup> to not knowe the weie of rijtwisnesse, than for<sup>w</sup> to turne azen  
22 aftir the knowinge, fro that holy maundement that was bitakun to hem. Sotheli<sup>x</sup> *'*the ilke<sup>y</sup> thing of verrey prouerbe bifel to hem, An<sup>z</sup> hound turned<sup>a</sup> azen to his woom<sup>b</sup>, *'or castyng<sup>vp</sup>*<sup>c</sup>, and a<sup>d</sup> sowe waschun in the<sup>e</sup> walewinge<sup>f</sup>, *'or slowe<sup>g</sup>*, of cley<sup>h</sup>, *'or fen<sup>i</sup>*.

CAP. III.

1 Lo<sup>k</sup>! I wrijte to 3ou<sup>l</sup> this<sup>m</sup> secoude epistle<sup>n</sup>, in which I stire 3oure cleer<sup>o</sup> soule in<sup>p</sup>  
2 monestinge to gydere, that 3e be myndeful of the<sup>q</sup> wordis, that I bifore seide of holy<sup>r</sup>  
3 holy apostlis of<sup>s</sup> the Lord sauour<sup>t</sup>; first witynge<sup>u</sup> this thing, that in the laste dayes  
4 illusours<sup>v</sup>, *'or scorneris, or deceyuours<sup>w</sup>*, shulen come<sup>x</sup> in deceyt, goynge aftir hir  
5 owne coueitinges, seiyng, Where is biheste<sup>y</sup>, *or the<sup>z</sup> comyng*, of him? forsothe<sup>a</sup> sith  
6 fadirs slepten<sup>b</sup>, so alle thinges lasten fro the bigynnyng of creature. Sotheli it  
7 daarith<sup>c</sup> hem willinge this thing, that heuenes weren bifore<sup>d</sup>, and the<sup>e</sup> erthe of  
8 watir and bi watir beyng, *'or stondinge<sup>f</sup>*,  
9 to gydere bi Goddis word; bi whiche thingis *'*that ilke<sup>g</sup> world clensid thanne  
10 perischide. Forsothe the<sup>h</sup> heuenes that now ben, and the erthe<sup>i</sup>, bi the same word

seruaunt. For if men forsaken the vn-20  
clennesis<sup>n</sup> of the world, bi the knowyng  
of oure Lord and sauour Jhesu Crist,  
and eftsome ben wlapid in these, and  
ben ouercomun, the latter thingis ben  
maad to hem worse than the formere.  
For it was betere to hem to not knowe<sup>21</sup>  
the weie of rijtwisnesse<sup>o</sup>, than to turne  
azē aftir the knowyng, fro that hooli  
maundement that was bitakun to hem.  
For thilke very prouerb bifelde to hem,<sup>22</sup>  
The hound turnede azen to his castyng<sup>p</sup>,  
and a sowe is waischun in walwyng<sup>q</sup> in<sup>r</sup>  
fenne.

\* in whiche; that is, the firste and the secunde pistle. Lire here. v.

† heuenes; that is, the hizere part of the lower part of the eir, as a thousand 3eeres; anentis us, and bi a thousand is vndirstonden whateuer turnyng aboute of tymes, which is litil and of noo reputacioun in comparisoun of Goddis euerlastingnesse. God tarieth not his biheest; that is, in the 3eelding of his biheestis he tarieth not ouer duete, thou3 summen gessen this bi err[our] and denyen herfore the doom to comyng. doith paciently; in delayng the doom. for 3ou; that goode men encrease in merit, and yuele men turne azen bi penaunce. Lire here. ve. wole not that eny men perische; as myche as pertheyneth to himself. Lire here. v.

CAP. III.

Lo! 3e moost dereworth britheren, Y<sup>1</sup>  
write to 3ou this secoude epistle<sup>s</sup>, in  
which<sup>\*</sup> Y stire 3oure clere soule bi mon-  
esting togidere, that 3e be myndeful of<sup>2</sup>  
tho wordis, that Y biforseide of the  
hooli prophetis, and of the maundementis  
of the hooli apostlis of the Lord and  
sauour. First wite 3e this thing, that<sup>3</sup>  
in the laste daies disseyueris schulen  
come in disseit, goynge aftir her owne  
coueityngis, seiyng, Where is the bi-<sup>4</sup>  
heest, or the comyng of hym? for sithen  
the fadris dieden, alle thingis lasten fro  
the bigynnyng of creature. But it is<sup>5</sup>  
hid<sup>t</sup> fro hem willyng this thing, that  
heuenes<sup>†</sup> were bifore, and the erthe of  
water was stondyng bi watir, of<sup>u</sup> Goddis  
word; bi which that<sup>v</sup> ilke<sup>w</sup> world clensid,<sup>6</sup>  
7 thanne bi watir perischide. But the<sup>7</sup>  
8 heuenes that now ben, and the erthe,

<sup>d</sup> his N. <sup>e</sup> seruaunt he is N. <sup>f</sup> Sotheli N. For v. <sup>g</sup> fleyng N. forsaken v. <sup>h</sup> vnclennesis NO. <sup>i</sup> Om. NOQX. or vnclennes T. <sup>k</sup> in to N. bi v. <sup>l</sup> Om. q. <sup>m</sup> Sauour and oure Lord N. <sup>n</sup> and eft N. and eftsoone v. <sup>o</sup> Om. N. ben wlapid v. <sup>p</sup> the same N. <sup>q</sup> and ben v. <sup>r</sup> him M. <sup>s</sup> For v. <sup>t</sup> were G sup. ras. <sup>u</sup> Om. o. <sup>v</sup> Om. SX. <sup>w</sup> Om. SX. <sup>x</sup> For v. <sup>y</sup> that X. <sup>z</sup> As an o. And an s. <sup>a</sup> turnyng o. <sup>b</sup> womyt A. vome GT. castyng up OX. voom P. vomyt QS. spuynng v. <sup>c</sup> Om. OX. <sup>d</sup> Om. T. <sup>e</sup> a o. Om. S. <sup>f</sup> slow3 o. vomyng S. <sup>g</sup> Om. OFX. <sup>h</sup> fen v. <sup>i</sup> Om. OFX. <sup>k</sup> Loo, 3e most dereworthe britheren v. <sup>l</sup> 3ou, moost dere N. <sup>m</sup> the A. <sup>n</sup> pistle PQ. <sup>o</sup> clene T. <sup>p</sup> and AQX. bi v. <sup>q</sup> tho ASFX. <sup>r</sup> the hooly v. <sup>s</sup> and of o. <sup>t</sup> and Sauour v. <sup>u</sup> wite 3ee v. <sup>v</sup> deceyuours o. scorneris v. <sup>w</sup> Om. o. or scorneris q. either disseyuouris v. or disseyueris X. <sup>x</sup> bicom T. <sup>y</sup> the beheste X. <sup>z</sup> Om. q. <sup>a</sup> for forsothe S. For v. <sup>b</sup> slepten, either dijeden v. <sup>c</sup> is hid fro v. <sup>d</sup> first o. <sup>e</sup> Om. o. <sup>f</sup> Om. q. <sup>g</sup> that thilk G. thilke S. that X. <sup>h</sup> Om. S. <sup>i</sup> erthe ben put azen v.

<sup>n</sup> vnclennes o. <sup>o</sup> rijtwisnesis a. truwe rijtwijsnes k pr. m. <sup>p</sup> vomyte, or castyng 1. spuwing c. <sup>q</sup> ether slow of cley K marg. <sup>r</sup> of R. <sup>s</sup> pistle b. <sup>t</sup> ether dareth K marg. <sup>u</sup> bi EKQRBCEGOAß. <sup>v</sup> Om. EQGK pr. m. aß. <sup>w</sup> thilk ERKAß.

'put a3en<sup>k</sup>, ben kept to fijr<sup>l</sup> in to the day of dome and perdicion<sup>m</sup> of vnpitouse men. Forsothe, 3e<sup>n</sup> moost dere, oo thing 'daare 3ou not<sup>o</sup>, 'or *be not unknowun<sup>p</sup>*, for<sup>q</sup> oo day anentis God as<sup>r</sup> a<sup>s</sup> thousynd 3eerest<sup>t</sup>, and a thousynd 3eer<sup>u</sup> as<sup>v</sup> oo day. The Lord tarieth not his biheest<sup>w</sup>, as 'sum men<sup>x</sup> gessen<sup>y</sup>, but he doith patiently for 3ou, 'not willinge<sup>z</sup> ony<sup>a</sup> for<sup>b</sup> to<sup>c</sup> perische, but<sup>d</sup> alle for<sup>e</sup> to<sup>f</sup> turne a3en to penaunce. Forsothe the day of the<sup>ff</sup> Lord shal come as a theef, in which heuenes with greet bire, 'or *feernesesse<sup>g</sup>*, shulen passe<sup>h</sup>, sotheli elementes shulen be dissolued bi heete, forsothe<sup>i</sup> the erthe, and alle werkes that ben in it, shulen be brent. Therefore whan alle thes thinges shulen be 'to be<sup>k</sup> dissolued<sup>l</sup>, what maner men bihoueth<sup>m</sup> 3ou for<sup>n</sup> to be in holy lyuyngis and pitees, abidyng<sup>o</sup> and hizinge in to the comynge of the day of oure Lord Jhesu Crist, bi whom<sup>p</sup> heuenes brennyng shulen be dissolued, and<sup>q</sup> elementes<sup>r</sup> bi brennyng<sup>s</sup>, 'or *heete<sup>t</sup>*, of fijr<sup>u</sup> 'shulen fayle<sup>v</sup>. Sotheli we abijden up<sup>w</sup> his biheestes<sup>x</sup> newe heuenes and newe erthe, in whiche riztwisnesse dwellith. For which thing, 3e moost dere, abijdinge thes<sup>xx</sup> thinges, bisye<sup>y</sup> for<sup>z</sup> to be founde to him in pees vnspottid and vnfoulid<sup>a</sup>. And deme 3e the longe abijdinge of oure Lord 3oure helthe, as and<sup>b</sup> oure moost dere<sup>c</sup> brother<sup>d</sup> Poul wroot to 3ou, up<sup>e</sup> wisdom 3ouun to him. As and in alle epistlis spekinge<sup>f</sup> 'in hem<sup>g</sup> of thes thingis; in whiche ben summe harde thinges in vndirstondinge, the<sup>h</sup> whiche vnwijs<sup>i</sup>, 'or *vntauzt<sup>k</sup>*, and vnstable men deprauen, as and<sup>l</sup> othere scriptures<sup>m</sup>, to her owne perdicion<sup>n</sup>. Therefore 3e<sup>o</sup>, britheren, bifore witynge kepe<sup>p</sup> 3ou<sup>q</sup> silf, lest 3e ouerled, 'or *deceyed<sup>r</sup>*, bi error of

ben kept bi the same word, and ben reseruyd to fier in to the dai of doom and perdicion of wickid men. But, 3e moost dere, this o thing be not hid to<sup>x</sup> 3ou, that o dai anentis God *is* as a thousynde 3eeris, and a thousynde 3eeris *ben* as o dai. The Lord tarieth not his biheest, as summe gessen, but he doith pacientli for 3ou, and wole not that ony men<sup>y</sup> perische, but that alle turne a3en to penaunce. For the dai of the Lord schal come as a theef, in which heuenes with greet bire<sup>z</sup> schulen passe, and elementis schulen be dissoluyd<sup>a</sup> bi heete, and the erthe, and alle the werkis that ben in it, schulen be brent. Therefore for whanne alle these thingis schulen be dissolued, what maner men bihoueth it 3ou to be in hooli lyuyngis and pitees<sup>b</sup>, abidinge<sup>c</sup> and hizynge in to the comynge<sup>d</sup> of the dai of oure Lord Jhesu Crist, bi whom heuenes brennyng shulen be dissoluyd, and elementis schulen faile bi brennyng of fier. Also we abiden bi hise<sup>e</sup> biheestis newe heuenes and newe erthe, in which riztwisnesse dwellith. For which thing, 3e moost dere, abidyng these thingis, be 3e bisye to be foundun to hym in pees vnspottid and vndefoulid. And deme 3e long abiding of oure Lord Jhesu Crist 3oure heelte, as also oure moost dere<sup>d</sup> brother Poul wroot to 3ou, bi wisdom 3ouun to hym. As and<sup>e</sup> in alle<sup>f</sup> epistlis he spekith 'in hem<sup>g</sup> of these thingis; in<sup>h</sup> which ben summe harde thingis to vndurstonde, whiche<sup>i</sup> vnwise and vnstable men deprauen, as also thei don othere scripturis, to her owne perdicion. Therfor 3e, britheren, bifore witynge kepe<sup>p</sup> 3ou<sup>q</sup> silf, lest 3e be disseyued bi error of vnwise men, and falle awei fro 3oure

<sup>k</sup> and <sup>v</sup>. <sup>l</sup> the fier *N*. <sup>m</sup> lesyng *o*. <sup>n</sup> my *o*. <sup>o</sup> be not hid to 3ou *v*. <sup>p</sup> *Om. ovrX*. <sup>q</sup> that *v*. <sup>r</sup> *is as v*. <sup>s</sup> *Om. N*. <sup>t</sup> 3er *x*. <sup>u</sup> 3eeris *ANOQR*. <sup>v</sup> *ben as v*. <sup>w</sup> bihestis *x*. <sup>x</sup> summen *AGT*. summe *NQS*. <sup>y</sup> wenen *N*. <sup>z</sup> and wole not *v*. <sup>a</sup> that eny men *v*. <sup>b</sup> *Om. svx*. <sup>c</sup> *Om. v*. <sup>d</sup> but that *v*. <sup>e</sup> *Om. svx*. <sup>f</sup> *Om. v*. <sup>ff</sup> oure *o*. <sup>g</sup> *Om. oqx. or feerdenesse T*. <sup>h</sup> hipasse *T*. <sup>i</sup> sothely *o*. <sup>k</sup> *Om. ovrX*. <sup>l</sup> dissolued, *either departid v*. <sup>m</sup> it byhoueth *ANOQsx*. bihoueth it *v*. <sup>n</sup> *Om. sx*. <sup>o</sup> bydyng *o*. <sup>p</sup> which *v*. <sup>q</sup> *Om. o*. <sup>r</sup> elementis schulen faile *v*. <sup>s</sup> heete *o*. <sup>t</sup> *Om. oqx*. <sup>u</sup> the fyr *o*. <sup>v</sup> *Om. v*. <sup>w</sup> bi *v*. <sup>x</sup> biheest *N*. <sup>xx</sup> *Om. o*. <sup>y</sup> bisie<sup>th</sup> *ANX*. be besy *v*. <sup>z</sup> *Om. sx*. <sup>a</sup> vndefoulid *STV*. <sup>b</sup> *Om. o*. <sup>c</sup> dereworthe *q*. <sup>d</sup> *Om. oq*. <sup>e</sup> bi *v*. <sup>f</sup> he spekinge *G*. <sup>g</sup> *Om. o*. <sup>h</sup> *Om. v*. <sup>i</sup> vntauzt *o*. <sup>k</sup> *Om. NOQvX*. <sup>l</sup> *Om. o*. <sup>m</sup> scripture *s*. <sup>n</sup> perdicion, *either dampnacion v*. <sup>o</sup> *Om. s*. <sup>p</sup> kepith *qsx*. <sup>q</sup> 3oure *gQT*. <sup>r</sup> *Om. x*.

<sup>x</sup> fro *o*. <sup>y</sup> man *εοβ*. <sup>z</sup> *ether hast κ marg*. <sup>a</sup> lousid *R*. <sup>b</sup> pitee *R*. <sup>c</sup> abidingis *k*. <sup>d</sup> dereworthe *R*. <sup>e</sup> *Om. ngoaβ*. <sup>f</sup> alle his *o*. <sup>g</sup> and *R*. <sup>h</sup> of *R*. <sup>i</sup> the whiche *k*. <sup>k</sup> 3oure *R*.

vnwijse men, falle<sup>s</sup> away fro 3oure owne  
 18 sadnesse. Forsothe<sup>t</sup> wexe 3e in grace<sup>u</sup> and  
 knowinge of oure Lord Jhesu Crist and  
 oure Sauyour; to him<sup>v</sup> glory and<sup>w</sup> now  
 and in to<sup>x</sup> the day of euerelastingenesse.  
 Amen.

owne<sup>l</sup> sadnesse. But wexe 3e in the<sup>18</sup>  
 grace and the knowyng of oure Lord  
 Jhesu Crist and oure Sauyour; to hym  
 be glorie now and in to the dai of euer-  
 lastyngnesse. Amen.

*Heere endeth the secounde pistle of  
 seynt Petre, and now bigynneth the first  
 pistle of seynt Joon<sup>y</sup>.*

*Here endith the secounde pistle of  
 Petir, and here bigynneth the firste  
 pistle of John<sup>m</sup>.*

<sup>s</sup> 3ee falle s. <sup>t</sup> But v. <sup>u</sup> the grace AGNOSTVXY. <sup>v</sup> him be v. <sup>w</sup> bothe v. <sup>x</sup> Om. s.  
<sup>y</sup> From A. *Here endith the secunde epistil of Petre, and bigynneth the firste of John.* N. *Here endith the  
 secound pistel of Petir, and bygynneth the epistil of Joon.* o. *Here endith the secounde pistil of Petre,  
 and here bigynneth the firste pistel of Jon apostle.* q. *Here endith the secunde pistel of Petre, and here  
 bigynneth the firste pistel of Joon.* vY. No final rubric in GMPSTX.

<sup>l</sup> Om. Eh pr. m. gk. <sup>m</sup> From CMQUXabcegha. *Heere endeth the ij. epistle of Petre, and biginnith  
 the j. epistle of Jon.* 10. *Here endeth the secounde pistle of Petre; se now the firste pistle of Joon.* K.  
*Here endith the ii. pistil of Peter, and sueth i. of Johne.* R. No final rubric in AEk.

# I. J O H N.

*The first epistle of Joon*<sup>a</sup>.

*Here bigynneth the firste pistle of Joon*<sup>a</sup>.

## CAP. I.

1 WHICHE<sup>b</sup> thing was fro<sup>c</sup> the<sup>d</sup> bigyn-  
nyng, which we herden, which we sizē  
with oure izē, whiche we bihelden, and  
oure hondes tretiden to gydere, 'or touch-  
2iden<sup>e</sup>, of the word of lijf; and the lijf is  
shewid. And we sizē, and we witnessen,  
and tellen to 3ou euerelastinge lijf, that  
was anentis the fadir, and apperide to us.  
3Therefore<sup>f</sup> that thing, that we sizē, and  
herden<sup>g</sup>, we tellen to 3ou<sup>h</sup>, that and<sup>i</sup> 3e  
haue felauschipe with us, and oure felau-  
schip be with the fadir, and his sone  
4Jhesu Crist. And 'this thing we writen<sup>k</sup>  
to 3ou, that 3e haue ioye, and 3oure ioye  
5be ful. And this is the tellyng, that we  
herden of him, and tellen to 3ou, for<sup>l</sup> God  
is li3t, and ony derknnesses ben not in him.  
6If we 'shulen seie<sup>m</sup>, for<sup>n</sup> we han felau-  
schip with him, and we wandren in derk-  
nessis, we lizen, and we<sup>o</sup> don not treuthe.  
7Sotheli if we walken in li3t, as and<sup>p</sup> he is  
in<sup>q</sup> li3t, we han felauschip to gydere; and  
the blood of Jhesu<sup>r</sup>, his sone, clenstith us  
8fro al synne. If we 'shulen seie<sup>s</sup>, for<sup>t</sup> we  
han not synne, we 'oure silf<sup>u</sup> deceyuen us<sup>v</sup>,  
9and treuthe is not in us. If we know-  
lechen oure synnes, he is feithful and iust,

## CAP. I.

THAT thing\* that was fro the bigyn-1  
nyng, which we herden, which we sayn  
with oure izē, which we bihelden, and  
oure hondis touchiden, of the word of  
lijf; and the lijf is schewid. And we sayn, 2  
and we<sup>b</sup> witnessen, and tellen to 3ou the<sup>c</sup>  
euerlastyng lijf, that was anentis the  
fadir, and apperide to vs. Therfor 'we 3  
tellen to 3ou<sup>d</sup> that thing, that we seyn,  
and herden<sup>e</sup>, that also 3e haue felow-  
schipe with vs, and oure felowschipe be  
with the fadir, and with his sone Jhesu  
Crist. And we writen this thing to 3ou, 4  
that 3e haue ioye, and that 3oure ioye be  
ful. And this is the tellyng, that we 5  
herden of hym, and tellen to 3ou, that  
God is li3t, and ther ben no derknnessis  
in him. If we seien, that we han felaw- 6  
schip with hym, and we wandren in  
derknnessis, we lien, and don not treuthe.  
But if we walken in li3t, as also he is in 7  
li3t, we han felawschipe togidere; and the  
blood of Jhesu Crist, his sone, clenstith vs  
fro al synne. If we seien, that we han 8  
no<sup>f</sup> synne, we disseyuen vs<sup>g</sup> silf, and  
treuthe is not in vs. If we knowlechen 9  
oure synnes, he is feithful and iust, that

\* *That thing;* thus the lettre schulde be ioyned; we tellen to 3ou *that thing, etc.;* that is, Goddis kindly sone, that was born without bigynnyng of the fadir. *which we herden;* of Joon Baptist, that was bifore goere of Goddis kindly sone maad man. *his word is not in us;* that is, Crist, which is seid the word of the fadir, is not in us bi grace hallowinge. *Live here.* ve.

<sup>a</sup> *The firste epistle of Joon is this. G. The first pistle of Joon. P.* No prologue in any of the Mss.; but in G a space left for it, with this rubric, *The prolog of Joon.* No initial rubric in A O Q S V X Y. <sup>b</sup> What v. <sup>c</sup> at v. <sup>d</sup> Om. AN. <sup>e</sup> Om. QX. <sup>f</sup> Therefore wee tellen to 3ou v. <sup>g</sup> han herd x. <sup>h</sup> Om. v. <sup>i</sup> Om. v. <sup>k</sup> we writen this thing v. <sup>l</sup> that v. <sup>m</sup> seien v. <sup>n</sup> that v. <sup>o</sup> Om. v x. <sup>p</sup> Om. o. <sup>q</sup> Om. v. <sup>r</sup> Om. o. <sup>s</sup> seien v. <sup>t</sup> that v. <sup>u</sup> silf AN Q S X. Om. OF. <sup>v</sup> vs silf OF.

<sup>a</sup> *The firste pistle of John. c.* No initial rubric in C I K M Q R U X A B E G H O A. <sup>b</sup> Om. rh. <sup>c</sup> Om. EK pr. m. <sup>k</sup> pr. m. aß. <sup>d</sup> Om. K. <sup>e</sup> herden, we tellen to 3ou K. <sup>f</sup> not hk sec. m. oß. <sup>g</sup> our eh.

that he forȝiue to us oure synnes, and  
10 clense us fro al wickidnesse. If we `shulen  
seie<sup>w</sup>, for<sup>x</sup> we han not synned, we maken  
him a liȝer, and his word is not in us.

## CAP. II.

1 My litel sones, I wrijte to ȝou thes  
things, that `ȝe synne not<sup>v</sup>. But and<sup>2</sup> if ony  
man `shal synne<sup>a</sup>, we han auoket anentis  
2 the fadir, Jhesu Crist iust, and he is help-  
yng for oure synnes; sotheli<sup>b</sup> not onely  
for oure<sup>c</sup>, but also for<sup>d</sup> of<sup>e</sup> al the world.  
3 And in this thing we witen, for<sup>f</sup> we han<sup>g</sup>  
knowun him, if we kepen his commaunde-  
4 mentes. He<sup>h</sup> that seith him<sup>i</sup> for<sup>k</sup> to<sup>l</sup> `haue  
knowe<sup>m</sup> God, and kepith not his com-  
maundementes, is a liȝer, and treuthe is  
5 not in him. Forsothe who<sup>n</sup> kepith his<sup>o</sup>  
word, `verily in him is parfijt charite<sup>p</sup>.  
In this thing we witen, for<sup>q</sup> we ben in  
6 him, if we shulen<sup>r</sup> be parfijt in him. He  
that seith him<sup>s</sup> for<sup>t</sup> to<sup>u</sup> dwelle<sup>v</sup> in him, and  
he<sup>w</sup> owith for<sup>x</sup> to walke, as he walkide.  
7 Moost dere<sup>y</sup>, I wrijte to ȝou, not a newe  
maundement, but the olde maundement,  
that ȝe hadden fro<sup>z</sup> the<sup>a</sup> bigynnyng. The  
olde maundement is the word, that ȝe  
8 herden. Eftsoone I wrijte to ȝou a newe  
maundement, that is trewe<sup>b</sup> and<sup>c</sup> in<sup>d</sup> him  
and in ȝou; for derknesses<sup>e</sup> passeden, and  
9 verrey<sup>f</sup> liȝt `now shijne<sup>g</sup>. He that seith  
him<sup>h</sup> for<sup>i</sup> to<sup>k</sup> be<sup>l</sup> in liȝt, and haath his  
10 brother, is in derknesse<sup>m</sup> til to ȝit. He  
that loueth his brothir, dwellith in liȝt,  
11 and selaundre is not in him. Sotheli he  
that haath his brother, is in derknessis,  
and `in derknessis wandrith<sup>n</sup>, and woot  
not whidir he goith; for derknesses han  
12 blyndid his iȝen. Litel sones, I wrijte to  
ȝou, for<sup>o</sup> ȝoure synnes ben forȝouun to ȝou  
13 for his name. Fadirs, I wrijte to ȝou,

he forȝiue to vs oure synnes, and clense  
vs from al wickidnesse. And if we seien,<sup>10</sup>  
we<sup>h</sup> han not synned, we maken hym a  
liere, and his word is not in vs.

## CAP. II.

Mi litel sones, Y write to ȝou these<sup>1</sup>  
thingis, that ȝe synnen not. But if ony  
man synneth, we han an<sup>i</sup> aduocat<sup>k</sup> anentis  
the fadir, Jhesu Crist, and he is the for-<sup>2</sup>  
ȝyuenes<sup>l</sup> for<sup>m</sup> oure synnes<sup>n</sup>; and not oneli  
for oure *synnes*, but also for *the synnes*  
of al the world<sup>†</sup>. And in this thing we<sup>3</sup>  
witen, that we knowen hym, if we kepen  
hise comaundementis. He that seith<sup>4</sup>  
that he knowith God, and kepith not hise  
comaundementis, is a liere, and treuthe is  
not in hym. But the charite of God is<sup>5</sup>  
perfit verili in hym, that kepith his word.  
In<sup>o</sup> this thing we witen, that we ben in  
hym, if we ben perfit in hym. He that<sup>6</sup>  
seith, that he dwellith in hym, he owith  
for<sup>p</sup> to walke, as he walkide. Moost<sup>7</sup>  
dere *britheren*, Y write to ȝou, not a  
newe maundement, but the elde maunde-  
ment, that ȝe hadden fro the bigynnyng.  
The elde maundement is the word, that  
ȝe herden. Eftsoone Y write to ȝou a<sup>8</sup>  
newe maundement, that is trewe bothe in  
hym and in ȝou; for derknessis ben  
passid, and veri liȝt schyneth now. He<sup>9</sup>  
that seith, that he is in liȝt, and haath  
his brother, is in derknesse<sup>q</sup> ȝit. He that<sup>10</sup>  
loueth his brothir, dwellith in liȝt, and  
selaundre is not in hym. But he that<sup>11</sup>  
haath his brother, is in derknessis, and  
wandrith in derknessis, and woot not whi-  
dir he goith; for derknessis han<sup>r</sup> blindid  
hise iȝen. Litel sones, Y write to ȝou, that<sup>12</sup>  
ȝoure synnes ben forȝouun to ȝou for his  
name. Fadris, Y write to ȝou, for ȝe han<sup>13</sup>

† for the synnes  
of al the world;  
as to sufficience,  
but only for  
chosen men as  
to affect, for  
othere men set-  
ten letting.  
Jhesu Crist is  
oure auocat  
anentis the fa-  
dir, and shew-  
eth his woundis  
to the fadir, v.  
and sithen Jhe-  
su is iust, he  
preieth not for  
al manere syn-  
neris, but oonly  
for hem that  
repenten verei-  
ly. ve. in this  
we witen that  
we ben in him;  
kunnyng is  
taken here  
largely for  
prenable con-  
iecting, either  
supposing, no  
but Goddis re-  
uelacioun be  
had on this  
thing. Thisthat  
sueth in summe  
bookis, if we  
ben perfit in  
him, is not in  
bookis amend-  
id. Live heere.  
v.

<sup>w</sup> seien v. <sup>x</sup> that ov. <sup>y</sup> do noo synne v. <sup>z</sup> Om. oqt. <sup>a</sup> synneth v. <sup>b</sup> Om. o. <sup>c</sup> ourn τ. oure  
synnes v. <sup>d</sup> Om. τ. <sup>e</sup> Om. qx sec. m. the synnes of v. <sup>f</sup> that v. <sup>g</sup> Om. v. <sup>h</sup> And he o. <sup>i</sup> that  
he v. <sup>k</sup> Om. svx. <sup>l</sup> Om. v. <sup>m</sup> knowith v. <sup>n</sup> the charite of God is perfit verily in him that kepith v.  
<sup>o</sup> this s. <sup>p</sup> Om. v. <sup>q</sup> that v. <sup>r</sup> Om. v. <sup>s</sup> that he v. <sup>t</sup> Om. svx. <sup>u</sup> Om. v. <sup>v</sup> dwellith v.  
<sup>w</sup> him o. <sup>x</sup> Om. sx. <sup>y</sup> dere *britheren* v. <sup>z</sup> at v. <sup>a</sup> Om. vx. <sup>b</sup> treutle τ. <sup>c</sup> that o. bothe v.  
<sup>d</sup> into τ. <sup>e</sup> derknesse o. <sup>f</sup> verreyly v. <sup>g</sup> shyneth now v. <sup>h</sup> that he v. <sup>i</sup> Om. svx. <sup>k</sup> Om. v.  
<sup>l</sup> is v. <sup>m</sup> derknesses PST. <sup>n</sup> wandrith in derknessis v. <sup>o</sup> that v.

<sup>h</sup> that we egka. <sup>i</sup> Om. b pr. m. o. <sup>k</sup> ether a mediatour κ marg. <sup>l</sup> ether helper κ marg. <sup>m</sup> of ιυαο.  
<sup>n</sup> Om. eg. <sup>o</sup> And in gk pr. m. <sup>p</sup> Om. ικβηκοβ. <sup>q</sup> derknessis κrxho. <sup>r</sup> hath b.

for<sup>p</sup> 3e han knowun him, that is fro<sup>q</sup> the<sup>r</sup>  
bigynnyng. 3onge men, I wrijte to 3ou,  
14 for<sup>s</sup> 3e han ouercome the wickid<sup>t</sup>. I wrijte  
to 3ou, infauntis<sup>u</sup>, 'or 3onge children<sup>v</sup>, for<sup>w</sup>  
3e han knowe the fadir. I wrijte to 3ou<sup>x</sup>  
3onge men, 'or of mydle age<sup>y</sup>, for<sup>z</sup> 3e ben  
stronge, and the word of God dwellith in  
15 3ou, and 3e ouercamen the wickid<sup>a</sup>. Nyle  
3e loue the world, nether<sup>b</sup> tho thinges that  
ben in the world. If ony man loueth the  
world, the charite of the fadir is not in  
16 him. Forwhi al thing that is in the  
world, is coueytise of flesh, and coueytise  
of 3en, and pride of lijf, whiche is not of  
17 the fadir, but it is of the world. And the  
world shal passe, and the coueytise of it;  
sotheli he that doith the wille of God,  
18 dwellith 'in to<sup>c</sup> with outen ende. Mi litel  
sones, the last hour is; and as 3e han herd  
for<sup>d</sup> antecrist cometh, now many antecristes  
ben made; wher<sup>e</sup> we witen, for<sup>f</sup> it is the  
19 last hour. Thei wenten forth<sup>g</sup> fro us, but  
thei weren not of us; forwhi if thei hadden  
be of us, sotheli thei hadden dwelt with  
us; but that thei be knowun, for<sup>h</sup> thei ben  
20 not of us. But 3e han vnccioun<sup>i</sup> of the  
Holy Goost<sup>k</sup>, and han<sup>l</sup> knowe alle thinges.  
21 I wroot not to 3ou as to men vnknowinge<sup>m</sup>  
treuthe, but as to<sup>n</sup> knowinge it<sup>o</sup>, and for<sup>p</sup>  
22 ech lesyng 'is not of treuthe<sup>q</sup>. Who is a  
lijer, no<sup>r</sup> but this that denyeth for<sup>s</sup> Jhesus  
is not Crist? This is antecrist, that deny-  
23 eth the fadir and the sone. Sotheli<sup>t</sup> ech  
that denyeth the sone, 'nether hath<sup>u</sup> the  
fadir; forsothe he that knowlechith the  
24 sone, hath and<sup>v</sup> the fadir. That thing  
that 3e herden fro<sup>w</sup> the begynnyng, dwelle<sup>x</sup>  
in 3ou; for if it<sup>y</sup> shal dwelle<sup>z</sup> in 3ou, the<sup>a</sup>  
which 3e herden at the bigynnyng, and 3e  
shulen dwelle in the sone and the<sup>b</sup> fadir.  
25 And this is the a3en biheest, that he bibizte  
26 to us, euerelastyng lijf. I wroot<sup>c</sup> thes

knowun hym, that is fro the bigynnyng.  
3onge men, Y write to 3ou, for 3e han ouer-  
comun the wickid. Y write to 3ou, 3onge 14  
children, for 3e han knowe the fadir. Y  
write to 3ou, britheren, for 3e han knowen  
hym, that is fro the bigynnyng. Y write  
to 3ou, 3onge men, for 3e ben stronge, and  
the word of God dwellith in 3ou, and 3e  
han ouercomun the wickid. Nyle 3e loue 15  
the world<sup>†</sup>, ne tho thingis that ben in  
the world. If ony man loueth the world,  
the charite of the fader is not in hym.  
For al thing that is in the world, is 16  
coueitise of fleisch, and coueitise of 3en,  
and pride of lijf, which is not of the fadir,  
but it is of the world. And the world 17  
shal passe, and the<sup>s</sup> coueitise of it; but he  
that doith the wille of God, dwellith  
with outen ende. My litle sones, the 18  
laste our is; and as 3e han herd, that  
antecrist cometh, now many antecristis  
ben maad; wherfor we witen, that it is  
the laste our. Thei wenten forth fro vs, 19  
but thei weren not of vs; for if thei  
hadden be of vs, thei hadden dwelte  
with vs; but that thei be knowun, that  
thei ben not<sup>t</sup> of vs. But 3e han anoint- 20  
yng of the Hooli Goost, and knowen alle  
thingis. Y wroot not to 3ou, as to men 21  
that knowen<sup>u</sup> not treuthe<sup>v</sup>, but as to men  
that knowen<sup>w</sup> it, and for ech leeing is  
not of treuthe. Who is a liere, but this 22  
that denyeth that Jhesu is not Crist?  
This is antecrist, that denyeth the fadir,  
and the sone. So<sup>x</sup> ech that denyeth the 23  
sone, hath not the fadir; but he that  
knowlechith the sone, hath also the fadir.  
That thing that 3e herden at the bigyn- 24  
nyng, dwelle it in 3ou; for if that thing  
dwellith in 3ou, which 3e herden at the  
bigynnyng, 3e schulen dwelle in the  
sone and in the fadir. And this is the 25

† Nile 3e loue the world; that is, men seekinge vnduely the delicate thingis of the world; thou3 the kinde of hem is worthi to be loued, natheles the synne is worthi to be hatid and fled. neither tho thingis, etc.; that is, the synnes of hem; thei ben clepid the world, for resouns of synnes. al thing that is in the world; that is, in suche worldly men. the laste our is; that is, the vj. and the last age of the world that renneith togidere with the vij. age, ve. which is the age of hem that restin in heuene fro the tyme of Cristis passioun, bi which the 3ate of Cristis passioun is openid; either the laste our is the . . . of anticrist, which is seid the laste our, for it schal come aboute the ende of the world; natheles this tyme bigan in a manere in the tyme of seint Joon, whanne Ebion and Cherynte and many othere eretikis camen forth that ben the figure of anticrist. anticrist cometh; that is, schal come in his tyme. v. many anti-cristis; that is, eretikis cor-rumping the treuthe of the gospel, as anticrist schal do. thei weren not of us; bi euer-lastinge predes-tinacioun of

God. Lire here. ve. Alle eretikis; alle that distroien bi deedis the feith which thei koulechyn; alle that ben contrarie to Crist ben anticristis. The Glose here. ve.

p that v. q at v. r Om. oqv. s that v. t wicke sx. u 3onge children o. v Om. oqx.  
w that v. x Om. o. y Om. x. z that v. a wicke sx. b ne v. c Om. v. d that v. e wherfore v.  
f that v. g out x. h that v. i anoyntyng v. k Om. x. l Om. v. m not knowinge v. n men  
knowing in v. o Om. t. p that v. q Om. o. r Om. x. s that ov. t So v. u hath not v.  
v also v. w at v. x dwelleth o. y that thing v. z dwellith v. a Om. v. b in the oqv. c write t.

s Om. b. t not alle k pr. m. u knewen be. v the treuthe k pr. m. w knewen beß. x For a.

things to 3ou, of hem that deceyuen 3ou; 27 and the<sup>d</sup> anoyntyng<sup>e</sup>, 'the which<sup>f</sup> 3e receyueden of him, dwelle in 3ou. And 3e han not nede, that ony man teche 3ou, but as his anoyntyng<sup>g</sup> techith 3ou of alle thingis, and it is trewe, and it is not lesyng; and 28 as he tauzte 3ou, dwelle 3e in him. And now, 3e litel sones, dwellith<sup>h</sup> in him, that whan he shal appere, we han<sup>i</sup> trist, and be not confoundid of him in his comyng. 29 If 3e<sup>k</sup> witen, for<sup>l</sup> he is iust, 'wite 3e<sup>m</sup> for<sup>n</sup> and<sup>o</sup> ech that doith rijtwisnesse, is born of him.

CAP. III.

1 See 3e what maner charite the fadir 3af to us, that we be named the sones of God, and be. For this thing the world knew<sup>p</sup> 2 not us, for it knew<sup>q</sup> not him. Moost dere<sup>r</sup>, now we<sup>s</sup> ben the sones of God, and 3it it<sup>t</sup> apperide not, what we shulen be. We witen, for<sup>u</sup> whan he shal appere, we shulen be lijk<sup>v</sup> to<sup>w</sup> him, for we shulen see him as 3 he is. And ech man that hath this hope in him, makith him silf holy, as and<sup>y</sup> he is 4 holy. Ech man that doith synne, doith and<sup>z</sup> wickidnesse, and synne is wickidnesse. 5 And 3e witen, for<sup>a</sup> he apperide that he shulde do awey synnes, and synne is not 6 in him. Ech man that dwellith in him, synneth not; and ech that synneth, seeth not him, ne<sup>b</sup> knew<sup>c</sup> him. Litel sones, no man deceyue 3ou; he that doith rijtwisnesse, is iust, as and<sup>d</sup> he is iust. He that 'doith synne<sup>e</sup>, is of the deuel; for the deuel synneth at<sup>f</sup> the bigynnyng. In

biheeste, that he bihizte to vs euerlastinge lijf. Y wroot these thingis to 3ou, of 26 hem that disseyuen 3ou, and that the 27 anoyntyng which 3e resseyueden of hym, dwelle in 3ou. And 3e han not nede, that ony man teche 3ou, but as his anoyntyng techith 3ou of alle thingis, and it is trewe, and it is not leesyng; and as he tauzte 3ou, dwelle 3e in hym. And now, 28 3e litel sones, dwelle 3e in hym, that whanne he schal appere, we haue a<sup>y</sup> trist, and be not confoundid of hym in his comyng. If 3e witen that he is iust, wite 3e 29 that also ech that doith rijtwisnesse, is borun of hym.

CAP. III.

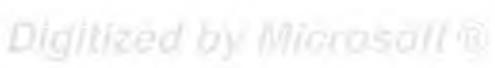
Se 3e what maner charite the fadir 1 3af to vs, that we be named the sones of God, and ben *hise sones*. For this thing the world knewe not vs\*, for it knew not hym. Moost dere *britheren*, now we 2 ben the sones of God, and 3it it apperide not, what we schulen be. We witen, that whanne he schal appere, we schulen be lijk hym, for we schulen se hym as he is. And ech man that hath this hope in 3 hym, makith hym silf hooli, as he is hooli. Ech man that doith synne, doith 4 also wickidnesse, and synne is wickidnesse. And 3e witen, that he apperide to 5 do awei synnes<sup>z</sup>, and synne is not in hym. Ech man that dwellith in hym†, synneth 6 not; and ech that synneth, seeth not hym, nether knew hym. Litel sones, no man 7 disseyue 3ou; he that doith rijtwysnesse, is iust, as also he is iust. He that doith 8 synne, is of the deuel; for the deuel syn-

\* *the world knowith not us; bi knowyng of apprenyng, forwhi worldly men appreuen not, but repreuen hem that dispisen erthely thingis, and goon to heuenly eritage, and aretten hem foolis and wrecchis; and the cause sueth, for it knowith not hym; for bi this, that men ben al 3ouen to worldly thingis, thei ben turned away from knowing of the fadir, as myche as he is 3eure of heuenly eritage; wherefore thei appreuen not dispiseris of erthely thingis and desijreris of heuenly thingis. Lire here. ve.*  
† *Ech man that dwellith in him; bi feith foormed with charite. synneth not; as longe as he dwellith so, noo that a man hauynge feith foormed with charite may not do synne, as summe seiden, and yuele, but that no man vsinge in dede feith foormed with charite, either beinge in charite, synneth that is dedly. neither knew him; bi feith foormed with charite. the deuel synneth fro the bigynnyng; not that he was maad yuel in his*

creacioun, but sith he synned he contynned euere in synne; for his synne is vncurable, and he bronzte men to synne. *doth not synne*; in as myche as he is born of God, forwhi feith foormed with charite stondith not with dedly synne. *the seed of God*; that is, grace suffrieth not such synne with it. *he may not do synne*; in as myche as he hath grace that mai not be resoun to do synne, nathes he mai do synne bi mysusing of free wille, which is not conformed bi grace. *we witen that we be translatid, etc.*; that is, we witen certeynly; if this is referrid to the postlis that resseyueden the Hooly Goost in visible syngne, and weren conformed in grace, and of this thei weren certified bi Goddis reuelacioun; if this word, *we witen*, is referrid to othere men, wite is taken here for preuable coniecting. v. *fro deth*; of synne. *to lijf*; of grace. ve. *putte lyues for britheren*; that is, set forth to perel and deth oure dedly lijf for the goostly heethe of hem; ech man is bounden to in tyme of nede, if he see his brother in goostly perel, and may not be helpid in othere manere, no but he that seeth put forth him self to bodily deth; but hischopis and othere prelati and curatis be hooden to putte himself to bodily deth for the heelch of sogetis, if a woolf entrieth the floe to corunpe it in feith and vertues, ellis thei weren not scheepherdis, but hijred hynes, as Crist seith in the ten c. of Joon. *Lire here. v.*

<sup>d</sup> Om. s. <sup>e</sup> ooynting x. <sup>f</sup> which sv. that x. <sup>g</sup> ooynting x. <sup>h</sup> dwelle av. dwell 3e nos. <sup>i</sup> haue ov. <sup>k</sup> wee x. <sup>l</sup> that ov. <sup>m</sup> witeh x. <sup>n</sup> that v. <sup>o</sup> Om. n. <sup>p</sup> knowith v. <sup>q</sup> knowith v. <sup>r</sup> dere britheren v. <sup>s</sup> 3e t. <sup>t</sup> Om. x. <sup>u</sup> that v. <sup>v</sup> lichy q. <sup>w</sup> Om. v. <sup>y</sup> Om. v. <sup>z</sup> Om. o. also v. in y. <sup>a</sup> that ov. <sup>b</sup> nether ANOSVX. <sup>c</sup> knowith A. <sup>d</sup> Om. o. <sup>e</sup> synne o pr. m. synneth o sec. m. <sup>f</sup> fro v.

y Om. IK pr. v. h. z synne a.



this thing the sone of God apperide, that  
 9 he vndo the werkes of the deucl. Ech  
 man that is born of God, doith not synne;  
 for the seed of God dwellith in him, and  
 he mai not synne<sup>g</sup>, for he is born of God.  
 10 In this thing the sones of God ben know-  
 un, and the sones of the fend. Ech man  
 that is not iust, is not of God, and he that  
 11 loueth not his brother<sup>h</sup>. For this is the tell-  
 yng, that 3e herden at the<sup>i</sup> bigynnyng, that  
 12 3e loue ech other; not<sup>k</sup> as Caym, that was  
 of the yuel<sup>l</sup>, and slow his brother. And  
 for what thing slew he<sup>m</sup> him? for his  
 werkes weren yuele, sotheli his brotheris  
 13 iust<sup>n</sup>. Britheren, nyle 3e wondre, if the  
 14 world haatith<sup>o</sup> 3ou. We witen, for<sup>p</sup> we  
 ben translatid fro deeth to lijf, for we loue  
 britheren. He that loueth not, dwellith in  
 15 deeth. Ech man that haatith his brother,  
 is a manqueller; and 3e witen, for<sup>q</sup> ech  
 manqueller<sup>r</sup> hath not euerlasting lijf dwell-  
 16 inge in him. In this thing we han knowe  
 the charite of God, for he puttide<sup>s</sup> his  
 soule<sup>t</sup>, 'or lijf<sup>u</sup>, for vs, and we owen for<sup>v</sup>  
 17 to putte oure<sup>w</sup> soules<sup>x</sup> for britheren. He  
 that 'shal haue<sup>y</sup> the<sup>z</sup> substaunce<sup>a</sup> of this  
 world, and 'shal see<sup>b</sup> his<sup>c</sup> brother for<sup>d</sup> to<sup>e</sup>  
 haue<sup>f</sup> nede, and 'shal close<sup>g</sup> his entrayles<sup>b</sup>  
 fro him, hou dwellith the charite of God  
 18 in him? Mi litel sones, loue we not<sup>i</sup> in  
 word, nether in tunge, but in werk and  
 19 treuthe. In this thing we knowen, for<sup>k</sup>  
 we ben of treuthe, and in his sizt we  
 20 monesten<sup>l</sup> oure hertes. For if oure herte  
 shal<sup>m</sup> reproue<sup>n</sup> us, 'or vndernym<sup>m</sup>, God  
 is more than oure herte, and knew<sup>o</sup> alle  
 21 thinges. Moost dere<sup>p</sup>, if oure herte 'shal  
 22 not<sup>q</sup> reproue<sup>r</sup> us, we han trist to God; and  
 what euer we shulen axe<sup>s</sup>, we shulen re-  
 ceuyue of him, for we kepen his comaunde-  
 mentes, and we don tho thinges, that ben

neth<sup>a</sup> fro the bigynnyng. In this thing  
 the sone of God apperide, that he vndo  
 the werkis of the deucl. Ech man that<sup>9</sup>  
 is borun of God, doith not synne; for  
 the seed of God dwellith in hym, and he  
 may not do synne, for he is borun of God.  
 In this thing the sones of God ben know- 10  
 un, and the sones of the feend. Ech man  
 that is not iust, is not of God, and he  
 that loueth not his brothir<sup>b</sup>. For this is 11  
 the tellyng, that 3e herden at the bigyn-  
 nyng, that 3e loue ech othere; not as 12  
 Caym, that was of the yuele<sup>c</sup>, and slou3  
 his brother. And for what thing slou3 he  
 him? for hise werkis weren yuele, and  
 hise brotheris iust. Britheren, nyle 3e 13  
 wondre, if the world hatith 3ou. We 14  
 witen, that we ben translatid fro deeth to  
 lijf, for we louen britheren. He that  
 loueth not, dwellith in deth. Ech man 15  
 that hatith his brother, is a man sleere;  
 and 3e witen, that ech mansleere hath  
 not euerlastinge lijf dwellinge in hym.  
 In this thing we han knowe the charite 16  
 of God, for he puttide<sup>d</sup> his lijf for vs,  
 and we owen to putte oure lyues for oure  
 britheren. He that hath the catel<sup>e\*</sup> of 17  
 this world, and seeth that his brothir  
 hath nede, and closith his entrailis fro  
 hym, hou dwellith the charite of God in  
 hym? Mi litle sones, loue we<sup>f</sup> not in 18  
 word<sup>†</sup>, nethir in tunge, but in werk and  
 treuthe. In this thing we knowen, that 19  
 we ben of treuthe, and in his sizt we  
 monesten oure hertis. For if oure herte<sup>g</sup> 20  
 repreueth<sup>h</sup> vs, God is more than oure  
 hert, and knowith alle thingis. Moost 21  
 dere *britheren*, if oure herte repreueth  
 not vs, we han trust to God; and what 22  
 euer we schulen axe<sup>i</sup>, we schulen resseyue  
 of hym, for we kepen hise comaunde-

\* *hath the catel*; that is, superflu richessis more than nedith him and his staat, than it is Goddis beest to 3eue almes therof, in xj. c.<sup>o</sup> of Luk. *hath nede*; that is, the last nede, whanne it apperith not whereof he may be susteyned, no but bi the almes of this man, thanne this man is holden to 3eue not oonly of superflu, but also of nedful thing to himself, and ellis he sleeth him that is sett in such nede, as Austyn seith, and Basile, and Ambrose in xvij. distinccioun, c.<sup>o</sup> sicut hii. *Lire here.*  
 † *not in word oonly, nether in fals either trecherous tunge. repreueth us; of veyn loue, either fals. Lire here. v.*

g do synne v. h brother, is not of God v. i Om. oty. k be 3e not v. l deucl t. m Om. x. n werkis weren iust v. o hate qs. p that v. q that v. r mansleer a sup. ras. noqsvx. s putte sx. t lijf ov. u Om. ovx. that is, lijf q. v Om. sx. w Om. anoqsvx. x lyues v. y hath v. z Om. s. a catel v. b seeth v. c that his v. d Om. svx. e Om. vx. f hath v. g closith v. h mynde o. i nether o. k that v. l monesten, either maken tristi v. m Om. v. n repreueth v. o or vndernym vs o. or vndernemeth v. o knowith v. p dere britheren v. q Om. v. r vndernym o. repreueth not v. s aske q.

a synnede gh. b brothir, is not of God rehkoaβ. c deucl a. d puttith a. putte n. e substaunce, or catel k. f 3e b. g hertis a. h repreuen a. i aske o.

23 plesaunt bifore him. And this is the  
 comaundement of him<sup>t</sup>, that we bileue in  
 the name of his sone Jhesu Crist, and<sup>u</sup>  
 24 loue ech other, as he ʒaf heest to vs. And  
 he that kepith his maundementes<sup>v</sup>, dwellith  
 in him, and he in him. And in<sup>w</sup> this thing  
 we witen, for<sup>x</sup> he dwellith in us, of<sup>y</sup> the  
 spirit, whom<sup>z</sup> he ʒaf to us.

## CAP. IV.

1 Moost dere<sup>a</sup>, nyle ʒe bileue to eche spirit,  
 but proue ʒe spiritis, if thei ben of God;  
 for many false prophetes wenten out in  
 2 to the world. In this thing the spirit of  
 God is knowun; ech spirit that know-  
 lechith Crist<sup>b</sup> for<sup>c</sup> to<sup>d</sup> haue<sup>e</sup> comen in  
 3 flesh, is of God; and ech spirit that  
 dissolueth<sup>f</sup>, 'or fordoith<sup>g</sup>, Jhesu, is not of  
 God. And this is antecrist, of whom ʒe  
 herden, for<sup>h</sup> he cometh; and riʒt now he  
 4 is in the world. ʒe, litel sones, ben of  
 God, and ʒe han ouercome him<sup>i</sup>; for he  
 that is in ʒou is more, than he that in<sup>k</sup> the  
 5 world. Thei ben of the world, therefore  
 thei speken of the world, and the world  
 6 herith hem. We ben of God; he that  
 knew<sup>l</sup> God, herith us; he<sup>m</sup> that is not of  
 God, herith not us. In this thing we  
 knowen the spirit of treuthe, and the<sup>n</sup>  
 7 spirit of errour. Moost dere<sup>o</sup>, loue we  
 to gydere, for charite is of God; and ech  
 man that loueth his brother, is born of  
 8 God, and knowith God. He that loueth  
 not, hath<sup>p</sup> not<sup>q</sup> charite<sup>r</sup>, 'nether knew<sup>s</sup> God;  
 9 for God is charite. In this thing the  
 charite of God apperide in us, for God  
 sente his oon bigeten sone in to the world,  
 10 that we lyue bi him. In this thing is  
 charite, not as we hadden loued God, 'but  
 for he first louede us<sup>t</sup>, and sente his sone  
 11 helpinge for oure synnes. ʒe moost dere<sup>u</sup>,  
 if<sup>v</sup> God louede us, and we owen for<sup>w</sup> to  
 12 loue ech other. No man siʒe euere God;

mentis, and we don tho thingis that ben  
 plesaunt bifor hym. And this is the<sup>23</sup>  
 comaundement of God, that we bileue in  
 the name of his sone Jhesu Crist, and  
 that we loue ech othere, as he ʒaf heeste  
 to vs. And he that kepith hise com-<sup>24</sup>  
 aundementis, dwellith in hym, and he in  
 hym. And in this thing we witen, that  
 he dwellith in vs, bi the spirit, whom he  
 ʒaf to vs.

## CAP. IV.

Moost dere *britheren*, nyle ʒe bileue to  
 ech spirit, but preue ʒe spiritis<sup>k</sup>, if thei  
 ben of God; for many false prophetis  
 wenten out in to the world. In this<sup>2</sup>  
 thing the spirit of God is knowun; ech  
 spirit that knowlechith that Jhesu Crist  
 hath come in fleisch, is of God; and ech<sup>3</sup>  
 spirit that fordoith<sup>l</sup> Jhesu, is not of God.  
 And this is antecrist, of whom ʒe herden<sup>m</sup>,  
 that he cometh; and riʒt now he is in the  
 world. ʒe, litle sones, ben of God, and<sup>4</sup>  
 ʒe han ouercome hym; for he that is in  
 ʒou is more, than he that *is* in the world.  
 Thei ben of the world, therfor thei speken<sup>5</sup>  
 of the world, and the world herith hem.  
 We ben of God; he that knowith God,<sup>6</sup>  
 herith vs; he that is not of God, herith  
 not vs. In this thing we knowen the  
 spirit of treuthe, and the spirit of errour.  
 Moost dere *britheren*, loue we<sup>n</sup> togidere,<sup>7</sup>  
 for charite is of God; and ech that loueth  
 his brother, is borun of God, and knowith  
 God. He that loueth not, knowith not<sup>8</sup>  
 God; for God is charite. In this thing<sup>9</sup>  
 the charite of God apperide in vs, for  
 God sente hise oon bigetun sone in to  
 the world, that we lyue bi hym. In this<sup>10</sup>  
 thing is charite, not as we hadden loued  
 God, but for he firste louede vs, and  
 sente hise sone forʒyuenesse for oure  
 synnes. ʒe moost dere *britheren*, if God<sup>11</sup>  
 louede vs, we owen to loue ech other.  
 No man say euer God; if we louen to-<sup>12</sup>

<sup>t</sup> God *v.* <sup>u</sup> and that we *v.* <sup>v</sup> comaundementis *o.* <sup>w</sup> Om. ANQ SX. <sup>x</sup> that *v.* <sup>y</sup> bi *v.* <sup>z</sup> that *o.*  
<sup>a</sup> dere *britheren v.* <sup>b</sup> Jhesu Crist ANQ SX. that Jhesu Crist *v.* <sup>c</sup> Om. SVX. <sup>d</sup> Om. *v.* <sup>e</sup> hath *v.*  
<sup>f</sup> fordoith *o.* <sup>g</sup> Om. OX. or *vndoith t.* <sup>h</sup> that *v.* <sup>i</sup> him, *that is, antecrist v.* <sup>k</sup> *is in AG sec. m. TV.*  
<sup>l</sup> knowth *o.* knowith *v.* <sup>m</sup> and he *o.* <sup>n</sup> Om. ANQ SX. <sup>o</sup> dere *britheren v.* <sup>p</sup> Om. *v.* <sup>q</sup> no *o.*  
 Om. *v.* <sup>r</sup> Om. *v.* <sup>s</sup> knoweth not *v.* <sup>t</sup> Om. *o.* <sup>u</sup> dere *britheren v.* <sup>v</sup> for *v.* <sup>w</sup> Om. SX.

<sup>k</sup> the spiritis *o.* <sup>l</sup> forhedith *ghk.* <sup>m</sup> han herd *l.* <sup>n</sup> ʒe *EQGk.*

if we louen to gydere, God dwellith in us, and the charite of him is parfijt in us. 13 In<sup>x</sup> this thing we knowen, for<sup>y</sup> we dwellen in him, and he in us; for of his spirit he 14 ʒaf to us. And we siʒen, and witnessen, 'for the fadir<sup>z</sup> sente his sone sauour of 15 the world. Who euer 'shal knowleche<sup>a</sup>, for<sup>b</sup> Jhesus is the sone of God, God dwell- 16 ith in him, and he in God. And we han knowen, and bileuen to the charite, that God hath in us. God is charite, and he that dwellith in charite, dwellith in God, 17 and God in him. In this thing is the parfijt charite of God with<sup>c</sup> us, that we haue<sup>d</sup> trist in the day of dome; for as<sup>e</sup> he 18 is, and we ben in this world. Drede is not in charite, but parfijt charite sendith out drede; for<sup>f</sup> drede hath peyne. Forsothe he that dredith, is not parfijt in 19 charite. Therfore loue we God, for he 20 former<sup>g</sup> louede us<sup>h</sup>. If ony man 'shal seie<sup>i</sup>, for<sup>k</sup> I loue God, and 'shal haate<sup>l</sup> his brother, he is a lizer. Sotheli<sup>m</sup> he that loueth not his brother, whiche<sup>n</sup> he seeth, hou mai he<sup>o</sup> loue God, whom he seeth not? 21 And we han this precept<sup>p</sup> of God, that he that loueth God, loue<sup>q</sup> and<sup>r</sup> his brother.

## CAP. V.

1 Eche man that bileueth, that Jhesus is Crist, is born of God; and eche man that loueth him that gendrieth, loueth him that 2 is born of him. In this thing we knowen, for<sup>s</sup> we louen the children of God, whan we louen God, and don his maundementes<sup>ss</sup>. 3 Sotheli<sup>t</sup> this is charite<sup>u</sup> of God, that we kepe his maundementes<sup>v</sup>; and his maunde- 4 mentes ben not greuouse. For al thing that is born of God, ouercometh the world; and this is the victorie that ouercometh 5 the world, oure feith. 'Forsothe who is it<sup>w</sup> that ouercometh the world, no but he that bileueth for<sup>x</sup> Jhesus is the sone of

gidre, God dwellith in vs, and the charite of hym is perfit in vs. In this thing we 13 knowen, that we dwellen in hym, and he in vs; for of his spirit he ʒaf to vs. And 14 we sayen, and witnessen, that the fadir sente his sone sauour of the world. Who euer knowlechith, that Jhesu is 15 the sone of God, God dwellith in him, and he in God. And we han knowun, 16 and bileuen to the charite, that God hath in vs. God is charite, and he that dwellith in charite, dwellith in God, and God in hym. In this thing is the perfit 17 charite of God with vs, that we haue trist in the dai of dom; for as he is<sup>\*</sup>, also we ben in this world. Drede is not 18 in charite, but perfit charite puttith out drede; for drede hath peyne. But he that dredith, is not perfit in charite. Therfor loue we God, for he louede vs 19 bifore. If ony man seith, that<sup>o</sup> 'Y loue<sup>p</sup> 20 God, and hatith his brother, he is a liere. For he that loueth not his brothir, which<sup>q</sup> he seeth, hou mai he loue God, whom<sup>r</sup> he seeth not? And we han this com- 21 aundement of God, that he that loueth God, loue also his brothir.

## CAP. V.

Ech man that bileueth<sup>†</sup> that Jhesus is 1 Crist, is borun of God; and ech man that loueth hym that gendride, loueth 2 hym that is borun of hym. In this thing 2 we knowen, that we louen the children of God, whanne we louen God, and don 3 his maundementis. For this is the charite 3 of God, that we kepe hise maundementis<sup>s</sup>; and his maundementis ben not heuy. For al thing that is borun of God, ouer- 4 cometh the world; and this is the victorie that ouercometh the world, oure feith. And who is he that ouercometh the 5 world, but he that bileueth that Jhesus

\* as he is; in heuene, and doth good fro heuene to iust men and vniust men. and we ben in this world; that is, we louen bothe freendis and enemyes for his loue, as he comaundith in v. c<sup>e</sup>. of Matheu. Dreede is, etc.; that is, seruille dreede is not in perfit charite. 18 dreede hath peyne; that is, peyne is due to seruille dreede, for it makith to eschewe synne, only that it be not punschid, not for the abomy-nacioun of synne, neither to eschewe the offence of God. Live here. v.

† bileueth; bi feith foormed with charite. that Jhesu of Nazareth is Crist; bihiʒt in the lawe and profetis. loueth him that gendride; that is, God. loueth him, etc.; ech feithful man. be not greuouse; to him that loueth, for whi the loue of God and the hoope of meede makith tho thingis esy, that ben harde and scharpe of her kynde. born of God; bi feith foormed with charite. ouercometh the world; that is, temptaciouns and persecuciouns of the world. Live here. v.

<sup>x</sup> And N. <sup>y</sup> if o. that v. <sup>z</sup> he o. that the fadir v. <sup>a</sup> knowlechith v. <sup>b</sup> that v. <sup>c</sup> in NO. <sup>d</sup> Om. τ. <sup>e</sup> as and o. <sup>f</sup> for whi v. <sup>g</sup> bifore N. Om. v. <sup>h</sup> vs bifore v. <sup>i</sup> seith v. <sup>k</sup> that v. <sup>l</sup> hateth ov. <sup>m</sup> For v. <sup>n</sup> whom x sec. m. <sup>o</sup> Om. o. <sup>p</sup> comaundement v. <sup>q</sup> loue he τ. <sup>r</sup> Om. o. also v. <sup>s</sup> that v. <sup>ss</sup> comaundementis q. <sup>t</sup> Forwhi v. <sup>u</sup> the charite v. <sup>v</sup> comaundementis q. <sup>w</sup> Who is sotheli N. <sup>x</sup> that v.

<sup>o</sup> Om. h. <sup>p</sup> he loueth εqc sec. m. he loue c pr. m. <sup>q</sup> whom R. <sup>r</sup> which q. <sup>s</sup> comaundementis g pr. m. β.

6 God? This is Jhesu Crist, that cam bi watir and blood; not in watir onely, but in watir and blood. And the spirit is he that witnessith, for<sup>y</sup> Crist is treuthe<sup>z</sup>. For thre ben, that ziuen<sup>a</sup> witnessing<sup>b</sup> in heuen, the Fadir, the Word, <sup>or Sone</sup><sup>c</sup>, and the 8 Hooly Goost; and thes thre ben oon. And thre ben, that ziuen witnessing in erthe, the spirit, watir, and blood; and thes thre 9 ben oon. If we receyuen witnessing<sup>d</sup> of men, the witnessing of God is more; for this is the witnessing of God, that is more, 10 for he witnesside of his sone. He that bileueth in to the sone of God, hath the<sup>e</sup> witnessing of God in him. He that bileueth not to the sone, makith him a lizer; for he bileueth not in<sup>f</sup> the<sup>g</sup> witnessinge, that 11 God witnesside <sup>of his sone</sup><sup>h</sup>. This<sup>i</sup> is the witnessing, for God 3af to us euerelasting 12 lijf, and this lijf is in his sone. He that hath the sone<sup>k</sup>, hath and<sup>l</sup> lijf; he that hath 13 not the sone <sup>of God</sup>, hath not lijf. I wrijte to 3ou thes thinges, that 3e wite, for<sup>m</sup> 3e han euerelastyng lijf, the<sup>n</sup> whiche 14 bileuen in the name of Goddis sone. And this is the trist that<sup>o</sup> we han to<sup>p</sup> God, for<sup>q</sup> what euer thing we<sup>r</sup> shulen axe<sup>s</sup> up<sup>t</sup> his 15 wille, he schal here us. And we witen, for<sup>u</sup> he herith us, what euer thing we shulen<sup>v</sup> axe<sup>w</sup>; we witen, for<sup>x</sup> we han the axynges<sup>y</sup>, 16 whiche we axen<sup>z</sup> of him. He that woot his<sup>a</sup> brother for<sup>b</sup> to<sup>c</sup> synne<sup>d</sup> a<sup>e</sup> synne not to the<sup>f</sup> deeth, axe<sup>g</sup> he<sup>h</sup>, and lijf schal be 3ouun to him, <sup>synnyng</sup><sup>i</sup> not<sup>j</sup> to the<sup>k</sup> deeth. Ther is a synne to deeth<sup>l</sup>; not for it I seie, that 17 ony man preye. Eche wickidnesse is synne, 18 and there is synne<sup>l</sup> to deeth. We witen, for<sup>m</sup> ech man that is born of God, synneth not; but the generacioun of God kepith him, and the wickid<sup>n</sup> touchith him not. 19 We witen, for<sup>o</sup> we ben of God, and<sup>p</sup> al the

is the sone of God? This is Jhesus Crist<sup>t</sup>, 6 that cam bi watir and blood; not in water oonli, but in watir and blood. And the spirit is he that witnessith, that Crist is treuthe<sup>u</sup>. For thre ben, that 3yuen<sup>v</sup> 7 witnessing in heuene, the Fadir, the<sup>w</sup> Sone, and the Hooli Goost; and these thre ben oon<sup>t</sup>. <sup>And thre ben, that 3yuen</sup><sup>8</sup> witnessing in erthe, the spirit, water, and blood; and these thre ben oon<sup>w</sup>. If we resseyuen the witnessing of men,<sup>9</sup> the witnessing of God is more; for this is the witnessing of God, that is more, for he witnesside of his sone. He that 10 bileueth in<sup>x</sup> the sone of God, hath the witnessing of God in hym. He that bileueth not to<sup>y</sup> the sone<sup>z</sup>, makith hym a liere; for he bileueth not in the witness- ing, that God witnesside of his sone. And this is the witnessyng, for God 3af<sup>11</sup> to 3ou euerelastinge lijf, and this lijf is in his sone. He that hath the sone <sup>of</sup><sup>12</sup> God, hath also lijf; he that hath not the sone <sup>of God</sup>, hath not lijf. I write to 13 3ou these thingis, that 3e wite, that 3e han euerlastyng lijf, which bileuen in the name of Goddis sone. And this is 14 the trist which we han to God, that what euer thing we axen<sup>a</sup> aftir his wille, he schal here vs. And we witen, that he 15 herith vs, what euer thing we axen<sup>b</sup>; we witen, that we han the axyngis<sup>c</sup>, which<sup>d</sup> we axen<sup>e</sup> of hym. He that woot that 16 his brother synneth a synne not to deth<sup>f</sup>, axe<sup>g</sup> he, and lijf schal be 3ouun to hym that synneth not to deth. Ther is a synne to deth; <sup>not for it</sup><sup>h</sup> Y seie<sup>i</sup>, that<sup>k</sup> ony man<sup>l</sup> preie<sup>m</sup>. Ech wickidnesse is 17 synne, and ther is synne to deth<sup>n</sup>. We 18 witen, that ech man that is borun of God, synneth not; but the generacioun of God

<sup>† these thre ben oon; that is, for these three accorden in affermyng of oo treuthe. synneth a synne not to deth; in excludinge fynal vnrepentaunce, bi which a man dieth in deedly synne. lijf schal be 3ouen to him; for such a synnere schal die in grace. a synne to deeth; that is, fynal vnrepentaunce, bi which a man dieth in deedly synne. preie not for it; for it is not [ to] preie for hem that ben dampned. born of God; bi grace of baptym. synneth not; bi deedly synne, as longe as he stondith in that grace. the generacioun of God; that is, grace 3ouen in baptym, bi which he is set in a dyuyn being aboue kynde. kepith him; as myche as perteyneth to the grace itself. the wickid toucheth not him; in ledyng him to deedly synne, ve. noo but he bowe away willyfully fro staat of grace, in makinge himself soget to the wickid deul bi deedly synne, and bi mysusing of fre wille. v. at the world; that is, men setting her ende in delytyngis of the world. is set in the wickid; that is, in the yuel fjer of couetise. Live here. ve.</sup>

<sup>y</sup> that *v.* <sup>z</sup> the treuthe *t.* <sup>a</sup> baaren *o.* <sup>b</sup> wittenesse *o.* <sup>c</sup> or the Sone *a sec. m. qv.* *Om. x.* <sup>d</sup> the wittensyng *novx.* <sup>e</sup> *Om. o.* <sup>f</sup> to *o.* into *q.* <sup>g</sup> *Om. q.* <sup>h</sup> *Om. o.* <sup>i</sup> And this *v.* <sup>k</sup> sone of God *v.* <sup>l</sup> *Om. o.* and the *s.* also *v.* <sup>m</sup> that *v.* <sup>n</sup> *Om. sv.* <sup>o</sup> which *v.* <sup>p</sup> in *o.* <sup>q</sup> that *v.* <sup>r</sup> that we *o.* <sup>s</sup> aske *q.* <sup>t</sup> bi *v.* <sup>u</sup> that *v.* <sup>v</sup> *Om. v.* <sup>w</sup> aske *q.* <sup>x</sup> that *v.* <sup>y</sup> askynges *q.* <sup>z</sup> asken *q.* <sup>a</sup> that his *v.* <sup>b</sup> *Om. svx.* <sup>c</sup> *Om. v.* <sup>d</sup> synneth *v.* <sup>e</sup> and *q.* <sup>f</sup> *Om. ovx.* <sup>g</sup> aske *q.* <sup>h</sup> *Om. v.* <sup>i</sup> not synnende *x.* <sup>k</sup> *Om. oqv.* <sup>l</sup> the deeth *v.* <sup>m</sup> a synne *v pr. m.* <sup>n</sup> that *v.* <sup>o</sup> wieke *sv.* <sup>p</sup> that *v.* <sup>q</sup> *Om. o.*

<sup>t</sup> *Om. n.* <sup>u</sup> the treuthe *k pr. m.* <sup>v</sup> and the *a sec. m.* <sup>w</sup> *Om. g pr. m.* <sup>x</sup> into *κqnoαβ.* <sup>y</sup> into *r.* <sup>z</sup> sone of God *k pr. m.* <sup>a</sup> asken *ao.* <sup>b</sup> asken *ao.* <sup>c</sup> askynges *ao.* <sup>d</sup> that *κ.* <sup>e</sup> asken *ao.* <sup>f</sup> the deeth *κ pr. m. noa.* <sup>g</sup> aske *ao.* <sup>h</sup> *Om. behko.* <sup>i</sup> seie not *b.* <sup>k</sup> that not for it *e.* <sup>l</sup> *Om. a.* <sup>m</sup> preie for it *b.* <sup>n</sup> pray not for it *hko.* <sup>o</sup> the deeth *b.*

20 world is put<sup>q</sup> in wickid<sup>r</sup>. And we witen,  
for<sup>s</sup> the sone of God cam, 'and clothide  
flesch for cause of us, and suffride, and  
roos azen fro deede men<sup>t</sup>, and toke us to<sup>u</sup>,  
and 3af to us wit, that we knowe verrey  
God<sup>v</sup>, and be in the verrey sone<sup>w</sup> of him.  
This is<sup>x</sup> verrey God, and euerelastyng  
21 lijf. Litel sones, kepe 3e 3ou fro simu-  
lacris, 'or coneytise<sup>y</sup>.

*Heere endith the first pistle of Joon,  
and now bigynneth the secunde<sup>z</sup>.*

kepith hym, and the wickid touchith  
hym not. We witen, that we ben of God, 19  
and al the world is set in yuel. And we 20  
witen, that the sone of God cam in fleisch,  
and 3af to vs wit, that we<sup>o</sup> know<sup>p</sup> veri  
God, and be in the veri sone of hym.  
This is veri God, and euerlastyng lijf. 21  
My litle sones, kepe 3e<sup>q</sup> 3ou fro mau-  
metis.

*Here endith the firste pistle of John,  
and here bigynneth the secunde<sup>r</sup>.*

<sup>q</sup> puttid τ. set v. <sup>r</sup> wicke s. <sup>s</sup> that v. <sup>t</sup> Om. x. <sup>u</sup> Omitted in v. <sup>v</sup> Om. v. <sup>w</sup> sone  
Jhesu s pr. m. <sup>x</sup> Om. v. <sup>y</sup> or couetise. Amen. nqsv. Om. x. <sup>z</sup> From A. *Here endith the first epistil  
of Joon, and bygynneth the secound. noq. Here endith the first pistle of Joon, and here bigynneth the  
secunde. vY. No final rubric in MPTX.*

<sup>o</sup> he b. <sup>p</sup> knowe him g sec. m. <sup>q</sup> Om. κ pr. m. ho. <sup>r</sup> From cmabch. *Heere endith the j. epistle  
of Joon, and biginnith the yj. 1g. Here endeth the firste pistle of Joon; se now the secunde. κ. Here  
endith the firste pistil of Joon, and bigynneth the secunde pistle. qxa. No final rubric in AEBUEKO.*

## II. J O H N.

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*The secounde epistil of Joon<sup>a</sup>.*

*Here bigynneth the secounde pistle of  
Joon<sup>a</sup>.*

1 THE eldre *man* to the `chosen lady<sup>b</sup>,  
and to hir children, the<sup>c</sup> whiche I loue in  
treuthe; and not I aloone, but and alle  
2 men that knewen<sup>d</sup> treuthe; for the treuthe  
that dwellith in 3ou, and with 3ou shal ben  
3 `in to<sup>e</sup> with outen ende. Grace be with  
3ou, mercy, and pees of God the fadir, and  
of `Jhesu Crist, the sone of the<sup>f</sup> fadir, in  
4 treuthe and charite. I ioyede ful miche,  
for I foond of thi sones goynge in treuthe,  
as we receyueden maundement of the fadir.  
5 And now I preye thee, lady, not as writ-  
inge a newe maundement to thee, but that  
that we hadden at the bigynnynge, that  
6 we loue eche other. And this is charite,  
that we walke up<sup>g</sup> his maundementes.  
Sotheli<sup>h</sup> this is the<sup>i</sup> comaundement, that  
as 3e herden at<sup>k</sup> the<sup>l</sup> bigynnynge, `in him  
7 walke 3e<sup>m</sup>. For many deceyuours wenten  
out in to the world, whiche knowlechen<sup>n</sup>  
not Jhesu<sup>o</sup> Crist for<sup>p</sup> to<sup>q</sup> haue<sup>r</sup> come in  
flesch; this is deceyuour and antecrist.  
8 See 3e 3oure<sup>s</sup> silf, lest 3e leese the thinges  
that 3e han wrought, but<sup>t</sup> that 3e receyue  
9 ful meede; witynge that ech man that  
goith away<sup>u</sup>, and dwellith not in the tech-  
inge of Crist, hath not God. He that dwell-  
ith in the techinge<sup>v</sup>, hath and<sup>w</sup> the sone

THE eldere *man*, to the chosun ladi,<sup>1</sup>  
and to her children, whiche Y loue in  
treuthe; and not Y aloone, but also alle  
men that knowen treuthe; for the treuthe<sup>2</sup>  
that dwellith in 3ou, and with 3ou schal  
be with outen ende. Grace be with 3ou,<sup>3</sup>  
merci, and pees of God the fadir, and of  
Jhesu Crist, the sone of the fadir, in  
treuthe and charite<sup>b</sup>. I ioiede ful myche,<sup>4</sup>  
for Y foond of<sup>c</sup> thi sones goynge in  
treuthe, as we resseyueden maundement  
of the fadir. And now Y preye thee,<sup>5</sup>  
ladi, not as writinge a newe maundement  
to thee, but that that we hadden fro the  
bigynnyng, that we loue ech other. And<sup>6</sup>  
this is charite, that we walke after his  
maundementis<sup>d</sup>. For this is the com-  
aundement, that as 3e herden at the bi-  
gynnyng, walke 3e in hym. For many<sup>7</sup>  
disseyueris wenten out in to the world,  
which knouelechen<sup>e</sup> not that Jhesu Crist  
hath come in fleisch; this is a dis-  
seyuere and antecrist. Se 3e<sup>f</sup> 3ou<sup>g</sup> silf,<sup>8</sup>  
lest 3e lesen the thingis<sup>g</sup> that 3e han  
wrou3t, that<sup>h</sup> 3e resseyue ful mede; wit-<sup>9</sup>  
ynge that ech man that goith bifore, and  
dwellith not in the teching of Crist, hath  
not God. He that dwellith in the tech-

<sup>a</sup> From *PTU*. *The secounde pistle*. *m*. No initial rubric in *AOQSVV*. <sup>b</sup> lady *Electa v*. <sup>c</sup> Om. *SVX*.  
<sup>d</sup> knowen *NOQX*. <sup>e</sup> Om. *VX*. <sup>f</sup> Om. *s*. <sup>g</sup> bi *v*. <sup>h</sup> For whi *v*. <sup>i</sup> Om. *ANOQSVX*. <sup>k</sup> in *s*. <sup>l</sup> Om. *ANOV*.  
<sup>m</sup> walke 3e in him *v*. <sup>n</sup> knouelecheden *o*. <sup>o</sup> that Jhesu *v*. <sup>p</sup> Om. *SVX*. <sup>q</sup> Om. *v*. <sup>r</sup> hath *v*. <sup>s</sup> 3ou  
*ANOQSVX*. <sup>t</sup> but *contynue 3ee so in good v*. <sup>u</sup> bifore *v*. <sup>v</sup> techyng of Crist *o*. <sup>w</sup> both *ov*.

<sup>a</sup> Here *suelth the secunde pistil of John*. *x*. *The secunde pistil of Joon*. *k*. No initial rubric in *CIKMQX*  
*abegha*. <sup>b</sup> in charite *a*. <sup>c</sup> Om. *k pr. m*. <sup>d</sup> comaundementis *ngk*. <sup>e</sup> knouelechiden *ghk*. <sup>f</sup> Om. *KR*.  
<sup>g</sup> 3oure *E*. <sup>g</sup> thing *k sec. m*. <sup>h</sup> but *contynue 3e so in God, that e*.

10 and the fadir. If ony man<sup>x</sup> cometh to  
 3ou, and bringeth `not to<sup>y</sup> this teching,  
 nyle 3e receyue him in to hous, nether `3e  
 11 shulen seie<sup>z</sup> to him, Heyl. Sotheli<sup>a</sup> he  
 that seith to him, Heyl, comuneth with his  
 yuele werkis. Lo! I bifore seide to 3ou,  
 that 3e be not confoundid in the day of  
 12 oure Lord Jhesu Crist. I hauynge<sup>b</sup> mo  
 thinges for<sup>c</sup> to wrijte to 3ou, wolde<sup>d</sup> not bi  
 parchemyn<sup>e</sup> and ynke; sotheli<sup>f</sup> I hope `me  
 to<sup>g</sup> comynge<sup>h</sup> to 3ou, and speke<sup>i</sup> mouth to  
 13 mouth, that 3oure ioye be ful. The sones<sup>k</sup>,  
 `or dou3tres<sup>l</sup>, of thi systir<sup>m</sup> chosen<sup>n</sup> greten  
 thee wel. The grace of God with<sup>o</sup> thee.  
 Amen.

*Here endith the secounde pistle of Joon,  
 and here bigynneth the thridde<sup>p</sup>.*

ing, hath bothe the sone and the fadir.  
 If<sup>i</sup> ony man cometh to 3ou, and bryngith 10  
 not this teching, nyle 3e resseyue hym in  
 to hous<sup>k</sup>, nether seie 3e<sup>l</sup> to hym, Heil.  
 For he that seith to hym, Heil, comy- 11  
 neth with hise yuel werkis. Lo! Y  
 biforseide to 3ou, that 3e be not con-  
 foundid in the dai of oure Lord Jhesu  
 Crist. Y haue mo thingis to write to 12  
 3ou, and Y wolde not bi parchemyn<sup>m</sup> and  
 enke; for Y hope that Y schal come to  
 3ou, and speke mouth to mouth, that  
 3our<sup>n</sup> ioye be ful. The sones of thi chos- 13  
 un sistir greten thee wel. The<sup>†</sup> grace  
 of God *be* with thee. Amen.

† This vers is  
 not in bookis  
 amendid. Lire  
 here. v.

*Here endith the secounde pistle of John,  
 and heere bigynneth the thridde<sup>o</sup>.*

<sup>x</sup> Om. v pr. m. <sup>y</sup> to not o. not to not TV. not v. <sup>z</sup> seie 3e v. <sup>a</sup> For v. <sup>b</sup> haue NF. <sup>c</sup> Om. OSX.  
<sup>d</sup> nolde o. and wolde v. <sup>e</sup> parchemyu, or book ANS. parchemyn, either book v. <sup>f</sup> for v. <sup>g</sup> that I schal v.  
<sup>h</sup> come SVX. <sup>i</sup> Y speke o. <sup>k</sup> dou3tris QSX. <sup>l</sup> Om. QSVX. <sup>m</sup> sistir sone QSX. <sup>n</sup> Electa v. <sup>o</sup> be  
 with TV. <sup>p</sup> From ANQV. *Here endeth the secound epistil of Joon, and bygynneth the thredde epistil of  
 the same. o. Heere eendith the secounde epistle of Joon, and heere next bigynneth the thridde. v. No  
 final rubric in MPSTX.*

<sup>i</sup> And if b. <sup>k</sup> the hous i. 3oure hous h sec. m. k. <sup>l</sup> Om. EK pr. m. gka <sup>m</sup> ether book K marg.  
<sup>n</sup> oure g. <sup>o</sup> From CMXABCA. *Heere endith the ij. epistle of Joon, and biginnith the iij. i. Here endeth  
 the secounde pistle of Joon: se now the thridde. K. Here endith the secounde pistle of Joon, and bigynneth the  
 thridde pistle of Joon. Q. Here endith secund, and bigynnith threde. g. Here endith the secounde pistel of  
 Joon, and bygynneth the thridde pistle. ho. No final rubric in AERUEK.*

### III. JOHN.

*The thrid pistle of Joon<sup>a</sup>.*

*Here bigynneth the thridde pistle of Joon<sup>a</sup>.*

1 THE eldre *man* to Gayus<sup>b</sup>, moost dere<sup>c</sup>,  
 2 whom I loue in treuthe. 'Moost dere<sup>d</sup>, of  
 alle thingis I make preyer, thee<sup>e</sup> for<sup>f</sup> to<sup>g</sup>  
 entre, and<sup>h</sup> fare welsumly, as thi soule  
 3 doth<sup>i</sup> welsumly<sup>k</sup>. I ioyede ful<sup>l</sup> greetly,  
 britheren<sup>m</sup> comynge<sup>n</sup>, and<sup>o</sup> witnessyng<sup>p</sup>  
 beringe<sup>q</sup> to<sup>r</sup> thi<sup>s</sup> treuthe, as thou walkist  
 4 in treuthe. I haue not more grace of thes  
 thingis, than that I here my sones for<sup>t</sup> to<sup>u</sup>  
 5 walke in treuthe. Moost dere<sup>v</sup>, thou doist  
 feithfully, what euer thou werchist in to  
 britheren, and this thing in to pilgrimys,  
 6 whiche zelden witnessing to thi charite in  
 sijt<sup>w</sup> of the<sup>x</sup> chirche; whom<sup>y</sup> thou 'wel  
 7 doyng ledist forth<sup>z</sup> worthily to God. So-  
 theli<sup>a</sup> for<sup>b</sup> his name 'thei wenten forth<sup>c</sup>,  
 8 'nothing takinge<sup>d</sup> of hethen men. Ther-  
 fore we owen for<sup>e</sup> to receyue siche manere  
*men<sup>f</sup>*, that we be euene werchers of treuthe.  
 9 I 'shulde haue<sup>g</sup> write perauenture to the  
 chirche, but this Diotropis, that loueth  
 for<sup>h</sup> to bere primacye<sup>i</sup> in hem, receyueth  
 10 not us. For this thing, if I shal come, I  
 shal moneste his werkes, whiche he doith,  
 'garringe, or *chidinge<sup>k</sup>*, in to<sup>l</sup> us with yuele  
 wordis. And as<sup>m</sup> thes thinges suffisen not  
 to him<sup>n</sup>, nether he receyueth britheren,

THE eldere *man* to Gayus, most dere<sup>1</sup>  
 2 *brother*, whom Y loue in treuthe. Most  
 3 dere *brothir*, of alle thingis Y make  
 preyer, that thou entre, and fare wele-  
 fully, as thi soule doith welefuli. Y ioyede<sup>3</sup>  
 greetli, for britheren camen, and baren  
 witnessing to thi treuthe, 'as thou walkist  
 in treuthe<sup>b</sup>. Y haue not more grace of<sup>4</sup>  
 these thingis, than that Y here<sup>c</sup> that<sup>d</sup> my  
 sones walke in treuthe. Most dere *bro-5*  
*ther*, thou doist feithfuli, what euer thou  
 worchist in britheren, and that in to pil-  
 grymys<sup>\*</sup>, which zeldiden<sup>e</sup> witnessing to thi<sup>6</sup>  
 charite, in the sijt of the chirche; which  
 thou leddist forth, and doist wel worthili  
 to God. For thei wenten forth<sup>†</sup> for his<sup>7</sup>  
 name, and token no thing of hethene  
 men. Therfor we owen to resseyue<sup>8</sup>  
 siche<sup>f</sup>, that we be euen worcheris of  
 treuthe. I hadde write perauenture to<sup>9</sup>  
 the chirche, but this Diotrepes, that loueth  
 to bere primacie in hem, resseyueth<sup>g</sup> not  
 vs<sup>h</sup>. For this thing, if Y schal come, Y<sup>10</sup>  
 schal moneste hise werkis, whiche he  
 doith, chidinge azens vs with yuel word-  
 is. And as if these thingis suffisen<sup>i</sup> not  
 to hym, nether he resseyueth britheren,

\* *pilgrimes* : here pilgrimes ben seid feithful men, whiche the vnfeithful men castiden out of her citees for the feith of Crist. *whiche*; pilgrimes, whanne thei comen to thee. *thou leddest forth*; that is, susteynest with thin almesso deedis, that thei passe fro thennes to othere placis. *ve. worthily to God*; that is, to Goddis onour. *Live here. v.*  
 † *wenten forth*; that is, weren compellid to goo out of her placis, and weren spoilid either robbid of her owne goodis. *ve. for his name*; that is, for the feith of o verey God. *taken noo thing of hethene men*; that is, of her citeseyns, and men of her lynagis, as the Glose seith, not these feithful men myzten not take, but for vnfeithful

<sup>a</sup> *The thridde epistil of Joon. N.* No initial rubric in AQQSTVY. <sup>b</sup> Agayus x. <sup>c</sup> dere brother v. <sup>d</sup> Om. N. dere brother v. <sup>e</sup> that thou v. <sup>f</sup> Om. SVX. <sup>g</sup> Om. v. <sup>h</sup> Om. o. <sup>i</sup> fareth o. <sup>k</sup> willefulli N. <sup>l</sup> Om. o. <sup>m</sup> for britheren v. <sup>n</sup> camen v. <sup>o</sup> and baren v. <sup>p</sup> wittenesse o. <sup>q</sup> Om. VX sec. m. <sup>r</sup> of o. <sup>s</sup> the N. <sup>t</sup> Om. STVX. <sup>u</sup> Om. v. <sup>v</sup> dere brother v. <sup>w</sup> the sijt ANOQSVX. <sup>x</sup> thi AN. <sup>y</sup> which v. <sup>z</sup> leddist forth and dost wel v. <sup>a</sup> For v. <sup>b</sup> thei wenten forth for v. <sup>c</sup> Om. v. <sup>d</sup> and taken noo thing v. <sup>e</sup> Om. QSVX. <sup>f</sup> of men T. <sup>g</sup> hadde v. <sup>h</sup> Om. SX. <sup>i</sup> primacye, or cheef places o. <sup>k</sup> chatiryng o. chyinge v. garrende, or chidende x. <sup>l</sup> azens v. <sup>m</sup> as if v. <sup>n</sup> hem NO.

<sup>a</sup> *The thridde epistle of Joon. E.* Here sueth the iii. pistil of John. R. *The thridde pistil of Joon. k.* No initial rubric in CIKMQXABCghoa. <sup>b</sup> Om. gk pr. m. <sup>c</sup> herde β. <sup>d</sup> Om. EQk pr. m. <sup>e</sup> zeelden n. <sup>f</sup> suche maner men nhoβ. <sup>g</sup> reseciuen egk. <sup>h</sup> Om. n. <sup>i</sup> sufficeden ghk pr. m.

and forbedith hem that receyuen, and  
 11 castith out of the chirche. Moost dere<sup>o</sup>,  
 nyle thou sue yuel thing, but that that<sup>p</sup>  
 is good thing. He that doith wel, is of  
 God; he that doith yuel, seeth him not<sup>q</sup>.  
 12 Witnessing is 3olde to Demetrie of alle  
 men, and of treuthe it silf; but and we  
 beren witnessing, and thou hast knowun<sup>r</sup>,  
 13 for<sup>s</sup> oure witnessing is trewe<sup>t</sup>. I hadde  
 many thinges for<sup>u</sup> to wrijte to thee, but Y  
 wolde not wrijte to thee bi ynke and  
 14 penne. Forsothe I hope anoon for<sup>v</sup> to see  
 thee, and we shulen speke mouth to mouth.  
 Pees to<sup>w</sup> thee. Frenedis greten thee wel.  
 Grete thou wel frenedis bi<sup>x</sup> name.

*Here endith the thridde epistle of Joon,  
 and here bigynneth the pistle of Judas,  
 the brother of James<sup>y</sup>.*

and forbedith hem that resseyuen, and  
 puttith out of the chirche. Moost dere<sup>o</sup> 11  
 brothir, nyle thou sue yuel thing, but  
 that that is good thing. He that doith  
 wel, is of God; he that doith yuel, seeth  
 not God. Witnessing is 3oldun to Deme- 12  
 trie of alle men, and of treuthe it silf;  
 but also we beren witnessing, and thou  
 knowist, that oure witnessing is trewe.  
 Y hadde many thingis to wryte to thee, 13  
 but Y wolde not write to thee bi enke  
 and penne. For Y hope soone to se thee, 14  
 and we schulen speke mouth to mouth.  
 Pees be to thee. Frenedis greten thee  
 wel. Greete thou<sup>k</sup> wel frenedis bi name.

*Here endith the thridde pistle of  
 John, and bigynneth the pistle of Ju-  
 das<sup>l</sup>.*

men not 3eue,  
 that thei  
 schulde be  
 compellid by  
 nedynesse to  
 come a3en bi  
 ydolatrie of  
 hethene puple.  
*we ouen res-  
 seyue, etc.;*  
 with oure  
 costis. Joon  
 seith this, not  
 for he hadde  
 richechis, but  
 for riche men  
 diden such  
 thingis bi his  
 counceil, and  
 for he dispend-  
 ide in Effesus  
 the goodis of  
 the chirche  
 3ouen for pore  
 men, as othere  
 apostlis in Jer-  
 rusalem in iij.  
 c°. of Deedis.  
*Lire here. v.*

<sup>o</sup> dere brother *v.* <sup>p</sup> that at *o.* <sup>q</sup> not God *n.* him God *v.* <sup>r</sup> knowist *v.* <sup>s</sup> that *v.* <sup>t</sup> treuthe *τ.*  
<sup>u</sup> Om. *sx.* <sup>v</sup> Om. *sx.* <sup>w</sup> be to *v.* <sup>x</sup> bi my *v.* <sup>y</sup> From *Λ.* *Here endith the thridde epistil of John,  
 and bygyneth the epistil of Judas. noq.* *Here endith the pistle of Joon, and here bigynneth the pistle of  
 Judas. v.* No final rubric in *MPSTX.*

<sup>k</sup> 3e *k.* <sup>l</sup> From *coqacha.* *Heere endith the thridde epistle of Joon, and biginnith the epistle of Judas. i.*  
*Here endeth the thridde pistle of Joon; se now the pistle of Judas. κ.* *Here endith the thridde pistle of  
 Joon, and here bigynneth the pistle of Judas. mb.* *Here endith the pistilis of Jon, and bigynith the pistil of  
 Judais. g.* *Here endith the iij°. pistil of Joon, and bigynneth the pistil of Judas, the brother of James. o.*  
*Heere eendith the thridde pistil of Joon, and now bigynneth the pistil of Jude. v.* No final rubric in  
*ΛBRUEK.*

# J U D E .

*The epistle of Jude*<sup>a</sup>.

## CAP. I.

1 JUDAS, the<sup>b</sup> seruaunt of Jhesu Crist,  
brother forsothe of Jamys, to thes loued,  
that ben in God the fadir, and 'of Jhesu  
2 Crist kept and clepid<sup>c</sup>, mercy 'to 3ou<sup>d</sup>, and<sup>e</sup>  
3 pees, and charite be fulfillid<sup>f</sup>. Moost dere<sup>g</sup>,  
I makege al bisynesse 'of writinge<sup>h</sup> to 3ou  
of 3oure comoun helthe, hadde<sup>i</sup> neede for<sup>k</sup>  
to wrijte to 3ou, preyinge<sup>l</sup> for<sup>m</sup> to stryue<sup>n</sup>  
vpon<sup>o</sup> the feith oonys bitakun<sup>p</sup> of<sup>q</sup> seyntis.  
4 Sotheli<sup>r</sup> summen<sup>s</sup> priuyli entriden, that  
sumtyme weren bifore write in to this  
doom, 'vnpiuous men<sup>t</sup>, ouerturnyng<sup>u</sup> the  
grace of oure<sup>v</sup> God<sup>w</sup> in to leccherie, and  
denyinge<sup>x</sup> the aloone lordschiper and oure  
5 Lord Jhesu Crist. Forsothe I wole 'to  
gydere<sup>y</sup> moneste 3ou, wityng<sup>z</sup> oonys alle  
thinges, for<sup>a</sup> Jhesus sauynge<sup>b</sup> his puple of<sup>c</sup>  
the lond of Egipt, the<sup>d</sup> secoude tyme loste  
6 hem that bileueden not. Sotheli aungels<sup>e</sup>  
that kepten<sup>f</sup> not his<sup>g</sup> prinched, but for-  
soken his<sup>h</sup> hous, he<sup>i</sup> reseruede<sup>k</sup> in to the<sup>l</sup>  
doom of greet God, in<sup>m</sup> euerelastinge  
7 boondis<sup>n</sup> 'vndir derknesse<sup>o</sup>. As Sodom, and  
Gomor, and ny3 coostid<sup>p</sup> citees, on<sup>q</sup> liche<sup>r</sup>  
manere doynge fornyacioun, and goynge  
away aftir other flesh, ben maad<sup>s</sup> en-

*Here biginneth the epistil of Judas*<sup>a</sup>.

## CAP. I.

JUDAS, the seruaunt of Jhesu Crist,<sup>1</sup>  
and brother of James, to these that ben  
louyd, that ben in God the fadir, and to  
hem that ben clepid and kept of Jhesu  
Crist, mercy, and pees, and charite be<sup>2</sup>  
fillid to 3ou. Moost dere *britheren*, Y<sup>3</sup>  
doynge al bisynesse to write to 3ou of  
3oure comyn helthe, hadde nede to write  
to 3ou, and preye to striue strongli for  
the feith that is onys\* takun to seyntis.  
For summe vnfeithful men priueli en-<sup>4</sup>  
triden, that sum tyme weren bifore  
writun in to this dom, and ouerturnen the  
grace of oure God in to letcherie, and  
denyen hym that is oneli a Lord, oure  
Lord Jhesu Crist. But Y wole moneste<sup>5</sup>  
3ou onys, that witen alle thingis, that  
Jhesus sauynge his puple fro the lond of  
Egipt, and the secoude tyme loste hem  
that bileueden not. And he reseruede<sup>6</sup>  
vndir derknesse aungels, that kepten not  
her prinshod, but forsoken her hous, in  
to the dom of the greet God, in to euer-  
lastyng bondis. As Sodom, and Gomorre,<sup>7</sup>  
and the ny3 coostid citees, that in lijk  
maner diden fornyacioun, and 3eden

\* *oonys*; that is, partly. *bi-taken*; of Crist to *seintis*; that is, to the hooly apostlis. *bifore writen*; that is, bifore knowen, either betere, bifore figured. *in to this dom*; that is, dampnacioun. *liue here*. v.

<sup>a</sup> *The epistil of Judas*. n. *The pistle of Jude*. p. No initial rubric in A O Q S T V X Y. <sup>b</sup> Om. ANOQ v sec. m. <sup>c</sup> to hem that ben clepid and kept of Jhesu Crist v. of Jhesu Crist clepid and kept x. <sup>d</sup> Om. v. <sup>e</sup> Om. n. <sup>f</sup> fillid to 3ou v. <sup>g</sup> dere *britheren* v. <sup>h</sup> to write v. <sup>i</sup> han hade o. <sup>k</sup> Om. sX. <sup>l</sup> preye v. <sup>m</sup> Om. sX. <sup>n</sup> stryue strongly v. <sup>o</sup> on sX. for v. <sup>p</sup> taken o. <sup>q</sup> to v. <sup>r</sup> Forsothe o. Forwhi v. <sup>s</sup> sum men AN. summe men s. summe vnfeithful men v. <sup>t</sup> Om. v. <sup>u</sup> and ouerturnen v. <sup>v</sup> Om. q. <sup>w</sup> Lord o. <sup>x</sup> denyen v. <sup>y</sup> Om. v. <sup>z</sup> writende x. <sup>a</sup> that v. <sup>b</sup> sauede v. <sup>c</sup> fro sX. <sup>d</sup> and the v. <sup>e</sup> he reseruede vndir derknesse aungels v. <sup>f</sup> kepen o. <sup>g</sup> her v. <sup>h</sup> her v. <sup>i</sup> Om. v. <sup>k</sup> resseyuede ANT. Om. v. <sup>l</sup> Om. QX. <sup>m</sup> to v. <sup>n</sup> hondes QT. <sup>o</sup> Om. v. <sup>p</sup> coostis sV. <sup>q</sup> in v. <sup>r</sup> lichey q. <sup>s</sup> Om. x.

<sup>a</sup> From εκουε. *The pistil of Judas*. n. No initial rubric in CIKMQXabeghoa.

saumple<sup>c</sup>, sustenyng<sup>u</sup> peyne of euerlastinge  
 8 *fijr*<sup>v</sup>. Also<sup>w</sup> and thes that defoulen sotheli<sup>x</sup>  
 the flesch, forsothe<sup>y</sup> despijsen<sup>z</sup> lordschip-  
 9 ing, forsothe<sup>a</sup> blasfemen<sup>b</sup> mageste<sup>c</sup>. Whan  
 Mychael, 'the archaungel<sup>d</sup>, disputinge<sup>e</sup>  
 with the deuel, stroof<sup>f</sup> of Moyses body, he<sup>g</sup>  
 was not hardy for<sup>h</sup> to ziue doom of blas-  
 femye<sup>i</sup>, but seide, The Lord comaunde<sup>k</sup> to  
 10 thee. Forsothe thes<sup>l</sup> blasfemen, what  
 euere thinges thei 'sotheli vnknowen<sup>m</sup>.  
 Sotheli<sup>n</sup> what euere thinges thei 'han  
 knowe<sup>o</sup> kyndely as doumbe beestis, in thes  
 thei ben corrupt.

## †CAP. II.

11 Wo to hem that wenten the weye of  
 Caym, and<sup>q</sup> bi errour of Balaam for meede  
 'ben shed out<sup>r</sup>, and<sup>s</sup> perschiden in the  
 12 azen seiynge of Chore. Thes ben in her  
 metys filthes, 'or defoulinges<sup>t</sup>, feesting<sup>u</sup>  
 to gydere, with outen dreede fedynge hem  
 silf; cloudes<sup>v</sup> with outen watir, that ben  
 born aboute of wijndis<sup>w</sup>; heruest<sup>x</sup> trees  
 with outen fruyt, twies deede, drawun up  
 13 bi the roote; wawes<sup>y</sup> of the wijlde, 'or  
 woode<sup>z</sup>, se, frothinge<sup>a</sup> out<sup>b</sup> her confusiouns;  
 erringe<sup>c</sup> sterres, 'or fallinge doun<sup>d</sup>, to  
 whom<sup>e</sup> the tempest of derknessis is kept  
 14 'in to<sup>f</sup> with outen ende. Forsothe Enos<sup>g</sup>,  
 the seuenthe fro Adam, propheciede of  
 thes, seiynge<sup>h</sup>, Lo! the Lord cometh in<sup>i</sup>  
 15 his holy thousydis, for<sup>k</sup> to do doom azens  
 alle men<sup>l</sup>, and for<sup>m</sup> to reprove alle vn-  
 pitous<sup>n</sup> men of alle the werkis of the  
 vnpitee of hem, bi whiche thei diden vn-  
 pitously, and of alle harde thingis<sup>o</sup>, that  
 'vnpitous synners<sup>p</sup> han spoke azens God.  
 16 Thes ben grucchers pleynyng<sup>q</sup>, 'or ful of  
 pleyntis<sup>r</sup>, wandringe up<sup>s</sup> her desijres; and

awei aftir othir fleisch, and ben maad  
 ensaumple, suffryng<sup>e</sup> peyne of euerelast-  
 inge fier. In lijk maner also these that  
 defoulen the fleisch<sup>b</sup>, and dispisen lord-  
 schip, and blasfemen mageste<sup>c</sup>. Whanne<sup>g</sup>  
 Myzhel, arkaungel, disputide with the  
 deuel, and stroof of Moyses<sup>†</sup> bodi, he was  
 not hardi to<sup>d</sup> bryng<sup>e</sup> in dom of<sup>e</sup> blas-  
 femye, but seide, The Lord comaunde<sup>f</sup>  
 to thee. But these men blasfemen, what<sup>h</sup>  
 euer thingis thei knowen not. For what  
 euer thingis thei knowen kyndli as  
 doumbe beestis, in these thei ben corrupt.

## CAP. II.

Wo to hem that wenten the weie of 11  
 Caym, and that ben sched out bi errour  
 of Balaam for mede, and perischiden in  
 the azenseiynge of Chore. These ben in 12  
 her metis, feestyng<sup>e</sup> togidere to filthe,  
 with out dreede fedinge hemsilf. *These*  
*ben* cloudis with out watir, that ben  
 borun aboute of the<sup>g</sup> wyndis; heruest  
 trees with out fruyt, twies deed, drawun  
 vp bi the roote; wawis of the woode<sup>h</sup> 13  
 see, fomyng<sup>i</sup> out her confusiouns; erryng<sup>e</sup>  
 sterris, to whiche the tempest of derk-  
 nessis is kept with outen ende. But 14  
 Enoch, the seuenthe<sup>k</sup> fro Adam, profe-  
 ciede of these, and seide, Lo! the Lord  
 cometh with hise hooli thousandis, to do 15  
 don<sup>†</sup> azens alle men, and<sup>l</sup> to repreue alle  
 vnfeithful men of alle the werkis of the  
 wickidnesse of hem, bi whiche thei diden  
 wickidli, and of alle the harde wordis,  
 that wyckid synneris han spoke azens  
 God. These ben grutcheris ful<sup>m</sup> of 16  
 pleyntis<sup>n</sup>, wandryng<sup>e</sup> aftir her desiris;  
 and the mouth of hem spekith pride,

† stroof of Moises body; the denel wolde scheve the bodi of Moises to Jewis 'enclyn-aunt to [redi to synne in κ] idolatrie, that thei schulden worschipe him as God; but thanne Myzhel, that was prince of the synagoge, wolde lette

[either defende κ] this. kve. not hardy to zeue dom of blasfemie; azens the denel for his kynde, that was good and maad of God; therefore to blasfeme God, whos kinde is more excellent with-outen ende, is most greuours synne. Lire here. ve.

‡ dom; of condempnacioun, azen alle men, that is, azens alle repreuable men, for the dom of chosen men schal not be azens hem, but for hem. Lire here. v.

<sup>t</sup> exsaumple *sx*. <sup>u</sup> suffryng *v*. <sup>v</sup> lijf *N*. <sup>w</sup> In lijk maner *v*. <sup>x</sup> Om. *g pr. m. NV*. <sup>y</sup> and *v*.  
<sup>z</sup> dispisyng *A*. <sup>a</sup> and *v*. <sup>b</sup> blasphemynge *N*. <sup>c</sup> maieste *disseruen to be dampned v*. <sup>d</sup> archaungel  
*ANQSVX*. Om. *o*. <sup>e</sup> disputide *v*. <sup>f</sup> and stroof *v*. <sup>g</sup> Om. *N*. <sup>h</sup> Om. *sx*. <sup>i</sup> blasfemyng *Q*. <sup>k</sup> comaund-  
 ide *ANOQT*. <sup>l</sup> these men *v*. <sup>m</sup> knowen not *v*. <sup>n</sup> Forsothe *AOQSV*. <sup>o</sup> knowen *v*. <sup>†</sup> No division of  
 chapters in *s*. <sup>q</sup> and *woo to hem that ben sched out v*. <sup>r</sup> Om. *v*. <sup>s</sup> and *woo to hem that v*. <sup>t</sup> Om.  
*oqx*. or *defoulyng t*. <sup>u</sup> festend *o*. <sup>v</sup> these ben clowdis *NV*. <sup>w</sup> the wyndes *ANSV*. <sup>x</sup> these ben her-  
 uest *v*. <sup>y</sup> these ben wawis *v*. <sup>z</sup> Om. *oqx*. <sup>a</sup> frothing, either *formyng v*. <sup>b</sup> with *o*. <sup>c</sup> these ben  
 erringe *v*. <sup>d</sup> Om. *qx*. <sup>e</sup> whiche *ANOQSVX*. <sup>f</sup> Om. *v*. <sup>g</sup> Enoch *v*. <sup>h</sup> and seide *v*. <sup>i</sup> with *v*.  
<sup>k</sup> Om. *sx*. <sup>l</sup> Om. *v*. <sup>m</sup> Om. *sx*. <sup>n</sup> vnfeithful *v*. <sup>o</sup> wordis *v*. <sup>p</sup> synners vnpitouse *vX*. <sup>q</sup> Om. *oqx*.  
<sup>r</sup> bi *v*.

<sup>b</sup> fleijs euerlasting *κ pr. m*. <sup>c</sup> the maieste *κ sec. m*. <sup>d</sup> for to lik *sec. m. β*. <sup>e</sup> and *i*. <sup>f</sup> comaundide  
*A pr. m. et alii*. <sup>g</sup> Om. *QR*. <sup>h</sup> ether wilde *κ marg*. <sup>i</sup> ether frothinge *κ marg*. <sup>k</sup> seuenthe man *rg sec. m*.  
<sup>l</sup> *sec. m. hoβ*. <sup>l</sup> Om. *rc pr. m*. <sup>m</sup> and ful *k*. <sup>n</sup> ether pleyning *κ marg*.

the mouth of hem spekith pride, wondring, *'or worschippinge<sup>s</sup>*, persones, bi  
 17 cause of wynnyng. Forsothe, 3e moost dere<sup>t</sup>, *'be 3e<sup>n</sup>* myndeful of the wordis, whiche<sup>v</sup> ben bifore seid of apostlis<sup>w</sup> of  
 18 oure Lord Jhesu Crist; the<sup>x</sup> whiche seiden to 3ou, for<sup>y</sup> in the laste tymes ther shulen come scorners, wandringe up<sup>r</sup> her desijres,  
 19 not in pitee. Thes ben, *'the whiche<sup>a</sup>* departen hem silf, beestly<sup>b</sup>, not hauynge  
 20 spirit. Forsothe 3e, moost dere<sup>c</sup>, aboue byldinge<sup>d</sup> 3ou<sup>e</sup> silf to<sup>f</sup> 3oure moost hooly  
 21 feith, in<sup>g</sup> the Hooly Goost preyinge<sup>h</sup>, kepe<sup>i</sup> 3ou<sup>k</sup> silf in the loue of God, abijdinge<sup>l</sup> the  
 22 mersy of oure Lord Jhesu Crist in to lijf euerelastinge. And sotheli reprove 3e thes  
 23 men demyd, forsothe *'sauē 3e<sup>m</sup>* hem, rauyschinge<sup>n</sup> of<sup>o</sup> the fijr. Sotheli do 3e  
 24 mersy to othere<sup>p</sup> in<sup>q</sup> drede<sup>r</sup> of God, *'hatynge* and<sup>s</sup> *'the ilke<sup>t</sup>* defoulid coote, *'the*  
 24 *which<sup>u</sup>* is fleschly<sup>v</sup>. Forsothe to him that is myzty for<sup>w</sup> to kepe to gydere 3ou with oute synne, and for<sup>x</sup> to ordeyne bifore the  
 25 sizzt of his glorie 3ou vnweinmyd in gladinge<sup>y</sup>, *'or ioyinge with oute forth<sup>z</sup>*, in the comynge of oure Lord Jhesu Crist, to God  
 aloone oure sauour<sup>a</sup>, bi Jhesu Crist oure Lord, glorie and magnyfyng, empire, *'or greet lordschip<sup>b</sup>*, and power bifore alle  
 worldis, and now, and<sup>c</sup> in to alle worldis of worldis. Amen.

*Here endith the pistle of Judas, and now bigynneth Apocalips, or Reuelacioun, of Joon Euangelist<sup>d</sup>.*

worschippinge persoones, bi cause of wynnyng. And 3e, moost dere *britheren*, be<sup>17</sup> myndeful of the wordis, whiche ben bifore seid of apostlis of oure Lord Jhesu Crist; whiche seiden to 3ou, that in the laste<sup>18</sup> tymes ther schulen come gilours<sup>o</sup>, wandringe aftir her owne desiris, not in pitee. These ben, whiche departen hemsilf,<sup>19</sup> beestli men, not hauynge spirit\*. But 3e,<sup>20</sup> moost dere *britheren*, aboue bilde 3ou<sup>p</sup> silf on 3oure moost hooli feith, and preye 3e in the Hooli Goost, and kepe 3ou<sup>q</sup> silf<sup>21</sup> in the loue of God, and abide 3e the merci of oure Lord Jhesu Crist in to lijf euerlastyng. And repreue 3e<sup>r</sup> these<sup>22</sup> men that ben demed, but sauē 3e<sup>t</sup> hem,<sup>23</sup> and take 3e hem fro the fier. And do 3e merci to othere men, in the<sup>s</sup> drede of God, and hate 3e also thilke defoulid coote, which is fleischli. But to him<sup>24</sup> that is mizti to kepe 3ou with out synne, and to ordeyne bifore the sizzt of his glorie 3ou vnwemmed in ful out ioye, in the comynge of oure Lord Jhesu Crist, to God aloone oure sauour, bi Jhesu<sup>25</sup> Crist oure Lord, *be* glorie, and magnyfyng, empire, and power, bifore alle worldis, *'and now and in to<sup>t</sup>* alle worldis<sup>u</sup> of worldis. Amen.

\* that is, the hooly spirit, but the spirit of errour. *repreue 3e*; that is, schewe 3ee in arguynge either repreuinge these obstinat eretikis as dampned. *Lire here. v.*  
 † *saue 3e*; bi good lyuyng teching. *hem*; that ben not obstynat. *rauysche, etc.*; that thei go down not into the fijer of helle. *v. defouled coote*; that is, fleschly conuersacioun. *Lire here. ve.*

*Here endith the pistle of Judas, and here bigynneth the prologe on the Apocalips<sup>v</sup>.*

<sup>s</sup> Om. x. <sup>t</sup> dere *britheren v.* <sup>u</sup> be ANOV. beth QSX. <sup>v</sup> that x. <sup>w</sup> the apostolis s. <sup>x</sup> Om. v. <sup>y</sup> that v. <sup>z</sup> bi v. <sup>a</sup> whiche QSR. that x. <sup>b</sup> beestly men v. <sup>c</sup> dere *britheren v.* <sup>d</sup> bilde v. <sup>e</sup> 3our GQT. 3e N. <sup>f</sup> on v. <sup>g</sup> and preye 3e in v. <sup>h</sup> Om. v. <sup>i</sup> kepeth QX. and kepe v. <sup>k</sup> 3our GT. <sup>l</sup> and abijde 3e v. <sup>m</sup> saueth s sec. m. <sup>n</sup> raueshende them s sec. m. and rauesche v. <sup>o</sup> fro v. <sup>p</sup> othere men v. <sup>q</sup> that in s. <sup>r</sup> the drede AG sec. m. OQVX. <sup>s</sup> and hate 3e also v. <sup>t</sup> whiche v. that x. <sup>u</sup> that x. <sup>v</sup> flesh x. <sup>w</sup> Om. SX. <sup>x</sup> Om. s. <sup>y</sup> ful out ioye v. gladinge withoute forth x. <sup>z</sup> Om. OX. <sup>a</sup> fader sauour o. <sup>b</sup> Om. OX. <sup>c</sup> Om. NV. <sup>d</sup> From A. *Here endith the cpistil of Jude, and here bygynneth the Apocalips, or Reuelacioun, of Joon Euangelist, with the prologe. o. Here endeth the pistle of Jude, and bigynneth the Apocalips. q. Here endith the pistle of Judas, and here bigynneth the Apocalips, either Reuelacioun, of Joon. v. Heere eendith the pistil of Jude. y. No final rubric in GMPSTX.*

<sup>o</sup> ether scorners K marg. <sup>p</sup> 3our E. <sup>q</sup> 3our E. <sup>r</sup> Om. k pr. m. <sup>s</sup> Om. a. <sup>t</sup> in k pr. m. <sup>u</sup> Om. R. <sup>v</sup> From CQHA. *Heere endith the epistle of Judas, and heere bigynnith a prologe of the Apocalips, that is, the Reuelacioun of saint Joon. i. Here endeth the pistle of Judas; se now a prolog on the Apocalips. k. Here endith Judas, and here bigynneth a prologe on the Apocalips. mb. Here endith the pistil of Judas, the laste of cpistilis, that ben clepid of Cristen feith, and here bigynneth the prologe on Apocalips. x. Here endeth the pistle of Judas, and bigynneth a prologe on the Apocalips. a. Here endith the pistle of Judas, and bigynneth the prologe on Apocalips. c. Here endith the smalc pistilis, and bigyneth the prologe on the Apocalips. g. No final rubric in AERUEKO.*

# APOCALYPSE.

## † Prologe<sup>a</sup>.

JON, the apostil and euangelist of oure Lord Jhesu Crist, chosen<sup>b</sup> and loued, in so gret loue of dileccioun is had, that in the cene<sup>c</sup> ou<sup>d</sup> his brest he shulde lyn<sup>e</sup>, and at the cros he hadde bitaken his owne modir to hym stondende alone, that<sup>f</sup> whom willende to<sup>ff</sup> be weddid to the cleping of maidenhed he hadde clepid<sup>g</sup>, to hym also he shulde han bitake<sup>h</sup> a maiden<sup>i</sup> to be kept. This<sup>k</sup> also, whan for the word of God and the<sup>l</sup> witnesse of Jhesu Crist with outlaweri shulde be born in to the ile of Pathmos, there of the same the<sup>m</sup> Apocalips forth<sup>n</sup> shewid was writen, that as in the bigynnyng of canon, that is, of the bok of Genesis, an<sup>o</sup> vncorruptible principle is fornotid, so an vncorruptible ende bi a maiden<sup>p</sup> in the Apocalips shulde be zoue<sup>q</sup> of Crist, seiende, I am alfa and oo, bygynnyng and ending<sup>r</sup>. This is Jon, the whiche knowende the dai of passing fro bodi to han becomen<sup>s</sup> to hym, his disciplis in Effesy clepid<sup>ss</sup> togidere, wente down in to a delf<sup>t</sup> place of his birielis, and, prezeere<sup>u</sup> fullfid<sup>v</sup>, he zeld<sup>w</sup> the gost, as wel fro the<sup>x</sup> sorewe of deth made<sup>y</sup> straunge, as fro corupcioun of flesh he is knowen alyen. Of whose scripture netheles<sup>z</sup> the `disposing, or the<sup>a</sup> ordynauce, of the boc `therfore of<sup>b</sup> vs bi<sup>c</sup> alle thingis is not expowned, that to men not<sup>cc</sup> knowende desyr of seching be set, and to men sechende frut of trauaile, and to God the<sup>d</sup> doctrine of maisterhed be kept.

*Here endith the prologe, and bygynneth the Apocalips<sup>e</sup>.*

## *Here bigynneth the prolog on the Apocalips<sup>a</sup>.*

Alle men that wolen lyue mekeli<sup>b</sup> in Crist<sup>c</sup>, as the apostle<sup>d</sup> seith, suffren<sup>e</sup> persecucioun; aftir that, thou sone, that<sup>f</sup> nei<sup>zest</sup> to the seruyce of God, stonde thou in riztwisnesse, and in drede, and make redi thi soule to temptacioun. For temptacioun is<sup>ff</sup> a mannis lijf on the<sup>g</sup> erthe. But that feithful men faile not in hem, the Lord counfortith hem, and confermeth, seiynge, Y am with you `vn to<sup>h</sup> the ende<sup>i</sup> of the

† This prologue is from s. <sup>a</sup> Prologus. o. No prologue in AMPQX; a space left in G; in N and T of the later version. No initial rubric in V. <sup>b</sup> ychose oVY. <sup>c</sup> soper o. <sup>d</sup> vpon oVY. <sup>e</sup> lygge oVY. <sup>f</sup> Om. o. <sup>ff</sup> Om. Y. <sup>g</sup> ycleeped o. <sup>h</sup> take oV. <sup>i</sup> mayde oVY. <sup>k</sup> These VY. <sup>l</sup> Om. V. <sup>m</sup> Om. N. <sup>n</sup> affore o. for VY. <sup>o</sup> Om. o. <sup>p</sup> mayde oVY. <sup>q</sup> zolden oV. <sup>r</sup> eende o. <sup>s</sup> be icome VY. <sup>ss</sup> yclepid Y. <sup>t</sup> delued o. dewz VY. <sup>u</sup> prayeres o. <sup>v</sup> ifullfillid VY pr. m. <sup>w</sup> zelded o. <sup>x</sup> Om. oVY. <sup>y</sup> imaad VY. <sup>z</sup> neuertheles VY. <sup>a</sup> Om. oV. disposynge other Y. <sup>b</sup> therof to o. <sup>c</sup> Om. o. <sup>cc</sup> of Y sec. m. <sup>d</sup> Om. o. <sup>e</sup> From o. *Heere cendith the prologe of Joon. Y. No final rubric in SV.*

<sup>a</sup> The prolog of the Apocalips. N. *Heere such the prologe on the Apocalips. R. Here biginnit a prologe on the Apocalips. TF. A prologe on the Apocalips. V. Prologe on Apocalips. C. No initial rubric in C1MX abgha. <sup>b</sup> feithfulli gk. <sup>c</sup> Crist Jhesu T. <sup>d</sup> postle abk. <sup>e</sup> schln suffre ITO. <sup>f</sup> Om. R sec. m. k. <sup>ff</sup> is in K sec. m. <sup>g</sup> Om. T. <sup>h</sup> in to eak. <sup>i</sup> endyng o.*

world; and, Litol flok<sup>k</sup>, nyle 3e drede. Therfor God the Fadir, seyng the tribulaciouns whiche hooli chirche was to suffre, that was foundid<sup>l</sup> of the apostlis on Crist the stoon, disposid with the Sone and<sup>m</sup> the Hooli Goost to schewen hem, that me dredde<sup>n</sup> hem the lesse. And al the Trinyte schewide it Crist<sup>o</sup> in his manhed, and Crist to Joon bi an aungel, and Joon to hooli chirche; of which reuelacioun Joon made this book. Wherefore this book is seid Apocalips, that is to seie, Reuelacioun, for here it is conteyned that God schewide to Joon, and Joon to<sup>p</sup> hooli chirche, hou grete thingis hooli chirche suffride in the firste tyme, and now suffrith, and schal suffre in the laste tymes<sup>q</sup> of Antecrist; whanne tribulacioun schal be so greet, that if it mowe be, thei that ben<sup>r</sup> chosun<sup>s</sup>, ben meuyd; and whiche meedis<sup>ss</sup> sche<sup>t</sup> schal resseyue for these tribulaciouns, now and<sup>u</sup> tyme<sup>v</sup> to come, that meedis<sup>w</sup> that ben<sup>x</sup> bihote maken<sup>y</sup> hem<sup>z</sup> glad, whom the tribulaciouns that ben teld makith<sup>a</sup> aferd. Therfor this book among othere scripturis of the Newe Testament is clepid bi<sup>b</sup> the<sup>bb</sup> name of prophecie; and it is more excellent than<sup>c</sup> prophetis<sup>d</sup>. For as the Newe Testament is worthier than the Olde, and the gospel than the lawe, so this prophesie passith the profecies of the Olde Testament, for it schewith sacramentis, that ben<sup>e</sup> now a parti fulfillid of Crist, and of hooli chirche. Or ellis, for to othere is oon maner prophecie, but to this is thre maner prophecief 3eue togidre, that is, of that that is passid, and of that that is present, and of that that<sup>ff</sup> is to come. And to conferme the autorite of it, ther cometh the autorite of hym that sendeth, and of hym that berith, and of hym that resseyueth. He that sendith, is the Trynite; he that berith, the<sup>g</sup> aungel; he<sup>h</sup> that resseyueth, Joon<sup>i</sup>. But<sup>k</sup> whanne these thingis ben schewid to Joon in visioun, and ther ben<sup>l</sup> thre kyndis of visiouns, it<sup>ll</sup> is to seen vndur which kynde this<sup>m</sup> be<sup>n</sup> conteyned<sup>o</sup>. For sum visioun is bodili, as whanne we seen eny thing with bodili izen; sum is spiritual, or ymaginarie, as whanne we seen slepinge, or ellis<sup>p</sup> wakinge we biholden the ymagis<sup>q</sup> of thingis, bi whiche sum other thing is signefied; as Farao slepinge si3 eeris of corn, and Moyses wakinge si3 the buisch brenne. Anothir visioun is of vndirstonding, as whanne thoruz reuelacioun<sup>r</sup> of the Hooli Goost, thoruz vndirstonding of thou3t, we conseyuen<sup>s</sup> the treuthe of mysteries<sup>t</sup>; as Joon sau3 tho thingis, that ben<sup>u</sup> conteyned in this book. For not oneli he sau3 in spirit the figuris, but also he vndirstode<sup>v</sup> in thou3t the<sup>w</sup> thingis that weren signifyed bi hem. Joon sau3<sup>x</sup>, and wroot in the yle of Pathmos, whanne he was exilid of Domitian, the most wickid prince; and a cause compellide hym to write. For while he was holdun in outlawerie of Domycian, in the ile of Pathmos, in the chirchis, that<sup>y</sup> he hadde gouerned, ther were spronge many vices and dyuerse heresies. For there weren summe heretikis there, that seiden, that Crist was not tofore<sup>z</sup> Marie, for as myche as he was in tyme borun of hir; whiche heretikis Joon in the bigynnyng of his gospel, vndurnymmeth, and seith, In the bigynnyng was the Sone; and in this book whanne he seith, Y am alpha and oo, that is, the bigynnyng and the<sup>a</sup> ende. Summe also seiden, that hooli chirche schulde ende tofore<sup>b</sup> the ende<sup>c</sup> of the world, for charge of tribulaciouns<sup>d</sup>, and that it schulde not vndurfonge for her<sup>e</sup> traueile euerlastinge mede. Therfor Joon wilnyng<sup>f</sup> to distruye the errouris of these, schewith that Crist was

<sup>k</sup> folk EA. <sup>l</sup> Om. T. founden h. <sup>m</sup> and with T. <sup>n</sup> dredide b. <sup>o</sup> to Crist I sec. m. RT. <sup>p</sup> to the N. <sup>q</sup> time T. <sup>r</sup> beth TUAO. <sup>s</sup> ychosen T. <sup>ss</sup> mede k pr. m. <sup>t</sup> Om. N. <sup>u</sup> Om. E. <sup>v</sup> in tyme c sec. m. I sec. m. RU sec. m. XB. in the time E. <sup>w</sup> the meedis R. <sup>x</sup> beth TCGO. Om. ek pr. m. a. <sup>y</sup> makith egk. <sup>z</sup> hir EQGKA. <sup>a</sup> maken EINTCEGKO. <sup>b</sup> Om. T. <sup>bb</sup> Om. K sec. m. <sup>c</sup> than other EQRGA. <sup>d</sup> prophecies EQA. <sup>e</sup> beth VA. <sup>f</sup> prophecies A. <sup>ff</sup> Om. K pr. m. <sup>g</sup> is the ET. <sup>h</sup> and he R. <sup>i</sup> is Joon T. <sup>k</sup> Om. T. <sup>l</sup> is k. beeth o. <sup>ll</sup> that a. <sup>m</sup> these RTKO. <sup>n</sup> ben RTKO. <sup>o</sup> conceyued T. <sup>p</sup> Om. EGK pr. m. o. <sup>q</sup> ymage N. <sup>r</sup> the reuelacioun b. <sup>s</sup> conceyueth b. <sup>t</sup> mynstries b. <sup>u</sup> beth ca. <sup>v</sup> vndurstonde A pr. m. <sup>w</sup> tho agk. <sup>x</sup> si3 it k. <sup>y</sup> ther T. <sup>z</sup> bifore R. <sup>a</sup> Om. RT. <sup>b</sup> bifore ENR. <sup>c</sup> endyng N. <sup>d</sup> tribulacioun c. <sup>e</sup> his N. <sup>f</sup> willinge KQRTEGHA.

bigynnyng and ende. Wherfor Isaie seith, To for me was no God fourmed, and after me ther schal not be. And that hooli chirche thorru<sup>3</sup> exercise of tribulacioun<sup>g</sup>, schal not be endid, but schal profite, and for hem resseyuen an euerlastinge meede. Joon writith to the<sup>h</sup> seuene chirchis of Asie, and to her seuene bischopis of<sup>i</sup> the forseid thingis; enfourmyng and techinge bi hem al the general hooli chirche. And so the mater of Joon in this<sup>k</sup> werk is speciali of the chirche<sup>l</sup> of Asie, and also of al hooli chirche, what sche<sup>m</sup> schal suffre in this present tyme, and what sche schal vndurfonge in tyme to come<sup>n</sup>. And his entent is to stire to pacience, which is to be kept; for the traueile is schort, and the meede grete<sup>o</sup>. The maner of his tetryng is suche; firste he sette<sup>p</sup> bifor a prolog, and a<sup>q</sup> salutacioun, wher he makith the<sup>r</sup> hereris benygne, and takynge wel tente. And whanne he hath sette it 'to fore<sup>s</sup>, he cometh to the telling; but 'to fore<sup>t</sup> his telling he schewith that Crist is euere with oute bigynnyng and with outen ende, rehersynge hym that spekith, Y am alpha and oo, bigynnyng and ende. Aftirward he cometh to his telling, and departith it in to seuene visiounis; and whanne thei ben endid, this book is endid. He settith 'to fore<sup>u</sup> the prolog, and seith, The Apocalips of Jhesus Crist; vndurstonde<sup>v</sup>, that this is, as it is in other, the Visioun of Ysaye, and also the Parablis of Salomon.

*Jerom in his prologe on the Apocalips seith this<sup>w</sup>.*

*Heere bigynneth the Apocalips<sup>a</sup>.*

*Here bigynneth the Apocalips<sup>a</sup>.*

CAP. I.

CAP. I.

1 APOCALIPS<sup>b</sup>, or<sup>c</sup> reuelacioun, of Jhesu Crist, the<sup>d</sup> whiche God 3af to him for<sup>e</sup> to make opyn to his seruauntis, whiche thinges it bihoueth for<sup>f</sup> to be maad<sup>g</sup> soone. And he signyfiede, sendinge bi<sup>h</sup> his aungel 2 to his seruaunt Joon, the<sup>i</sup> which bar witnessing to the word of God, and witnessing of Jhesu Crist, in<sup>k</sup> thes thingis, what euere 3 thinges he sije. Blessid he<sup>l</sup> that redith<sup>m</sup>, and he that herith the wordes<sup>n</sup> of this prophecie, and kepith<sup>nn</sup> tho thinges that ben writen in it; forsothe<sup>o</sup> the tyme is ny3. 4 Joon to seuene chirchis that ben in Asye,

APOCALIPS<sup>aa</sup> of Jhesu Crist, which God 1 3af to hym to make open to hise seruauntis, whiche thingis it bihoueth to be maad soone. And he signyfiede, sending bi his aungel to<sup>b</sup> his seruaunt Joon, whiche bar witnessing to the word of 2 God, and witnessing of Jhesu Crist, in these thingis, what euer thingis he say. Blessid is he that redith, and he that 3 herith the wordis of this prophecie, and kepith tho thingis that ben writun in it; for the tyme is ni3. Joon<sup>c</sup> to<sup>d</sup> seuene 4 chirchis, that ben in Asie, grace and pees

<sup>a</sup> No initial rubric in AGNOQSTPXY. <sup>b</sup> Apocalipsis A. <sup>c</sup> either v. or the v. <sup>d</sup> Om. v. <sup>e</sup> Om. s.x. <sup>f</sup> Om. s.x. <sup>g</sup> done o. <sup>h</sup> Om. n. <sup>i</sup> Om. v. <sup>k</sup> to o. <sup>l</sup> be he ot. is he sv. <sup>m</sup> rat x. <sup>n</sup> word o. <sup>nn</sup> keepen y. <sup>o</sup> for v.

<sup>g</sup> tribulacioun a. <sup>h</sup> Om. EK. these a. <sup>i</sup> and of t. <sup>k</sup> his r. <sup>l</sup> chirchis b. <sup>m</sup> that is what nb sec.m. <sup>n</sup> comynge gk. <sup>o</sup> is grete t. <sup>p</sup> setteth EK sec. m. rto. <sup>q</sup> Om. b pr. m. o. <sup>r</sup> Om. t. <sup>s</sup> bifore E. <sup>t</sup> bifore E. <sup>u</sup> bifore E. <sup>v</sup> vndurstondinge A. <sup>w</sup> Heer endith the prologe, and biginnith the Apocalips. iqng. Jerom in this prolog on this Apocalips seith this. k. Jerom in his prolog on the Apocalips seith this sentence. n. Jerom in his prologe on Apocalips seith this afore writun. x. Here endith the prolog, and bigynneth the book. h. Al this seith Jerom on the prolog of the Apocalips. o. Jerom in his prolog on this Apocalips seith of this. a. No final rubric in EMTVabefk. <sup>a</sup> Here bigynneth the Apocalips of oure Lord Jhesu Crist. m. Here bigynneth the firste chapiter of the Apocalips. e. Here bigynneth the Apocalips of Joon. k. No initial rubric in IKQRcho. <sup>aa</sup> that is, reuelacioun, ether shewing k marg. <sup>b</sup> Om. k pr. m. <sup>c</sup> I Joon h. <sup>d</sup> to the xho.

grace 'to 3ou<sup>p</sup>, and pees<sup>q</sup>, of him that is, and that was, and that is to comynge<sup>r</sup>; and of the seuen spiritis, that ben in the 5 sijt of his trone; and of Jhesu Crist, that is a feithful wisse, the first begeten of deede men<sup>s</sup>, and prince of kingis of<sup>t</sup> erthe; the<sup>u</sup> which louede us, and waschide<sup>v</sup> us 6 fro oure synnes in his blood, and made us a<sup>w</sup> kingdom, and prestes to God and to<sup>x</sup> his fadir; to him<sup>y</sup> glory and empire in to 7 worldis of worldis. Amen. Lo! he cometh with cloudis, and ech i3e shal see him, and thei that<sup>z</sup> pungeden<sup>a</sup>, 'or pricked<sup>b</sup> him; and alle the<sup>c</sup> kynredes<sup>d</sup>, 'or lynages<sup>e</sup>, of erthe shulen weile<sup>f</sup> hem silf on 8 him. 3he, Amen. I am alpha and oo, the bigynnyng and endyng<sup>g</sup>, seith the Lord God, that is, and that<sup>h</sup> was, and that is to 9 comynge<sup>i</sup>, almi3ty. I Joon, 3oure brother, and parcener in tribulacioun, and kingdom, and<sup>k</sup> pacience in Crist Jhesu, was in an yle, that is clepid Pathmos, for the word 10 of God, and<sup>l</sup> witnessing of Jhesu. I was in spirit in the sunday<sup>m</sup>, and I herde aftir<sup>n</sup> 11 me a greet voys, as of a trumpe, seiynge<sup>o</sup>, That<sup>p</sup> thing that thou seest, 'wrijte in<sup>q</sup> a<sup>r</sup> book<sup>s</sup>, and sende to the<sup>t</sup> seuene chirchis that ben in Asye; to Epheso<sup>u</sup>, and<sup>v</sup> Smyrma, and<sup>w</sup> Pergamo<sup>x</sup>, and<sup>xx</sup> Tyatira, and<sup>y</sup> Sardo<sup>z</sup>, and<sup>a</sup> Philadelfia, and Laodicia<sup>aa</sup>. 12 And I<sup>b</sup> turnede, that I shulde see the voys that spake with me; and I turned 13 si3e<sup>c</sup> seuene candilstickes of gold, and in the mydle of the<sup>d</sup> seuene golden candelstickis 'a liche<sup>e</sup> to the sone of man, clothid<sup>f</sup> with a long prestly clooth<sup>g</sup>, and bifore gyrd at the teetis with a golden gyrdel. 14 Sotheli the heed<sup>h</sup> of him and heeres weren white, as whijt wulle, and<sup>i</sup> as<sup>k</sup> snow; and 15 the i3en of him as flaume of fijr; and his

to 3ou, of him that is, and that was, and that is to comynge; and of the seuen spiritis, that ben in the sijt of his trone; and of Jhesu Crist, that is a feithful 5 wisse, the firste bigetun<sup>t</sup> of deed men, and prince of kingis of the erthe; which louyde vs, and waischide vs fro oure synnes in his blood, and made vs a kyng- 6 dom, and preestis to God and to his fader; to hym *be* glorie and empire in to worldis of worldis. Amen. Lo! he cometh 7 with clowdis, and ech i3e schal se hym, and thei that prickiden<sup>e</sup> hym; and alle the kynredis<sup>f</sup> of the<sup>g</sup> erthe schulen beweile hem silf on hym. 3he, Amen! Y 8 am alpha and oo, the bigynnyng and the ende, seith the Lord God, that is, and that was, and that is to comynge, almy3ti. I, Joon, 3oure brothir, and parte- 9 ner in tribulacioun, and kingdom, and pacience in Crist Jhesu, was in an ile, that is clepid Pathmos, for the word of God, and for the witnessyng of Jhesu. Y was in spirit in the Lordis dai, and Y 10 herde bihynde me a greet voys, as of a<sup>h</sup> trumpe, seiynge *to me*, Write thou in a 11 book that<sup>i</sup> thing that thou seest, and sende to the seuene chirchis that ben in Asie; to Ephesus, to Smyrma, and<sup>k</sup> to Pergamus, and to<sup>l</sup> Tiatira, and to Sardis, and to Filadelfia, and to Loadicia<sup>m</sup>. And 12 Y turnede, that Y schulde se the voys that spak with me; and Y turnede, and Y<sup>n</sup> say seuene candelstikis of gold, and 13 in the myddil of the<sup>o</sup> seuene goldun candelstikis oon lijk to<sup>p</sup> the sone of man, clothid with a long garnement<sup>q</sup>, and gird at the tetis with a goldun girdil. And 14 the heed of hym and his heeris weren whijt, as whijt wolle<sup>r</sup>, and as snow; and

† the firste bigeten; that is, the first among hem that risen agen fro dede men to vndeedly and blisful li3f. *Lire here.* ve.

p Om. v. q pees to 3ou v. r comen sx. s Om. x. t in N. u Om. v. v wesh sx. w Om. ANOQSVXY. x Om. x. y him *be* v. z Om. o. a pricked v. b Om. ox. *either crucifyeden* v. c Om. o. d linagis x. e Om. oqtx. f biweile v. g ende x. h Om. g *pr. m. v.* i comen sx. k in o. l and for v. m Lordis day v. n bihynde v. o seiynge *to me* v. p Write in book that v. q Om. v. r Om. ANOQSVXY. s Om. v. t Om. ANOQSVXY. u Ephesus ANVY. Ephesyes o. Effesi sx. v to ANOQSVXY. w Om. o. and to v. x Pargamus ANSVY. Pargamies o. xx and to v. y and to v *sup. ras.* z Sardis ANOSVXY. a and to v. Loadicia g. b I am o. c and I say v. d Om. ANOQSVY. e a lichi ANQ. liche g. I saw a liche o. oon liche t. oon lijk v. f clad sx. g cloth, or an aube t. h heued t. i or o. k Om. x.

e *ether crucifieden* κ marg. f *ether lynagis* κ marg. g Om. ca *sec. m. h.* h Om. k *pr. m.* i the o. k Om. E. l Om. E. m Laodicia E *et alii, aB.* n Om. x. o Om. g. p Om. gk *pr. m. o.* q garment A *pr. m. ether an aube* κ marg. r as wolle a.

feet lijke<sup>l</sup> to 'drosse of gold<sup>m</sup>, 'or latoun<sup>n</sup>,  
as in a brennyng chymeny; and the voys  
16 of him as the voys of many watris. And  
he hadde in his ri3thond seuen sterres, and  
a swerd sharp on<sup>o</sup> bothe<sup>p</sup> sijdis<sup>q</sup> wente out  
of his mouth; and his face shijneth<sup>r</sup> as the  
17 sunne<sup>s</sup> in his vertu<sup>t</sup>. And whan I hadde  
seyñ him, I fel down at his feet, as deed.  
And he puttide<sup>u</sup> his ri3thond<sup>v</sup> on<sup>w</sup> me,  
seyynge<sup>x</sup>, Nyle thou drede; I am the first  
18 and the last; and I am alyue, and I was  
deed; and lo! I am lyuyng in to worldlis  
of worldlis, and I haue the<sup>y</sup> keyes of deeth  
19 and helle. Therefore wrijte thou whiche  
things thou hast seyn, and whiche ben<sup>z</sup>,  
and whiche it<sup>a</sup> bihoueth for<sup>b</sup> to be don  
20 aftir thes things. The mysteric<sup>c</sup>, 'or  
priuytee<sup>d</sup>, of seueñ sterres, whom<sup>e</sup> thou  
size<sup>f</sup> in my ri3thalf<sup>g</sup>, and the<sup>h</sup> seuen  
golden candelstickes; the seuen sterres  
ben aungels<sup>i</sup> of<sup>k</sup> seueñ chirchis, and the<sup>l</sup>  
seueñ candelstickes ben seueñ<sup>m</sup> chirches.

## CAP. II.

1 And to the aungel of the chirche of  
Ephesus<sup>n</sup> wrijte thou, Thes thinges seith  
he, that holdith<sup>o</sup> seuen<sup>p</sup> sterres in<sup>q</sup> his<sup>r</sup>  
ri3thalf<sup>s</sup>, the<sup>t</sup> which<sup>u</sup> walkith in the mydle  
2 of seuen golden candelstickis. I woot thi  
werkes, and<sup>v</sup> trauel, and thi pacyence, and  
for<sup>w</sup> thou mayst not suffre<sup>x</sup> yuel men;  
and thou hast temptid<sup>y</sup>, 'or asayed<sup>z</sup>, hem  
that seien hem silf for<sup>a</sup> to be apostles, and<sup>b</sup>  
ben not, and thou hast founden hem lizers;  
3 and thou hast pacience, and thou hast  
sustenyd<sup>c</sup> for my name, and fayledist not.  
4 But I haue a3en thee fewe thinges, that<sup>d</sup>  
5 thou hast left thi<sup>e</sup> first charite. 'And so<sup>f</sup>  
be thou myndeful of<sup>g</sup> whennus thou hast

the i3en of hym as flawme of fier, and<sup>15</sup>  
hise feet lijk to latoun<sup>s</sup>, as in a bren-  
nyng chymeny; and the voys of hym as  
the voys of many watris. And he hadde<sup>16</sup>  
in his ri3t hoond seueñ sterres, and a  
swerd scharp on euer ethir side wente  
out of his mouth; and his face as the  
sunne schyneth in his vertu. And<sup>17</sup>  
whanne Y hadde seyn hym, Y felde down  
at his feet, as deed. And he puttide his  
ri3t hond on me, and seide, Nyle thou  
drede; Y am the firste and the laste;  
and Y am alyue, and Y was deed; and<sup>18</sup>  
lo! Y am lyuyng in to worldis of  
worldis, and Y haue the keyes of deeth  
and of helle. Therfor write thou whiche<sup>19</sup>  
thingis thou hast seyn, and whiche ben,  
and whiche it bihoueth to be don aftir  
these thingis. The sacrament of the<sup>20</sup>  
seueñ sterres, which thou seizest in my  
ri3t hond, and the seueñ goldun candel-  
stikis; the seueñ sterres ben aungels<sup>†</sup>  
of the seueñ chirchis, and the seueñ  
candelstikis ben seueñ chirchis.

## CAP. II.

And to the aungel of the chirche of<sup>1</sup>  
Efesus write thou, These thingis seith  
he, that holdith the seueñ sterres in his  
ri3t hond, which walkith in the middil  
of the<sup>t</sup> seueñ goldun candilstikis. Y<sup>2</sup>  
woot thi werkis, and trauel<sup>u</sup>, and thi  
pacience, and that thou maist not suffre  
yuele men; and thou hast asaied hem  
that seien that thei ben apostlis, and  
ben not, and thou hast foundun hem  
lieris; and thou<sup>v</sup> hast pacience, and thou<sup>3</sup>  
hast suffrid for my name, and failidist  
not. But Y haue a3ens thee a fewe<sup>4</sup>  
thingis, that thou hast left thi firste  
charite. Therfor be thou myndeful fro<sup>5</sup>

† *ben aungels*; that is, bischopis of the chirches; an aungel, which is interpretid sent, is here the name of bischop office, and in ij. c. of Malachi a prest is clepid an aungel of the Lord. ve. for a bischop is the principal prest in a diocese. Lire here. v.

<sup>l</sup> lichi ANQ. <sup>m</sup> latoun T. <sup>n</sup> or [either v] latoun, or [either v] metal wellid of many thingis [thing o] ANOSV marg. Om. QTV. or metal wellid of manye thingis X. <sup>o</sup> of NY. <sup>p</sup> euer eithir v. <sup>q</sup> the sydis T. side v. <sup>r</sup> Om. ANQSVXY. <sup>s</sup> sunne shyneth ANQSVXY. sunne moost bri3t o. <sup>t</sup> vertue, or myddai T. <sup>u</sup> putte SX. <sup>v</sup> ri3t half ANQSVXY. <sup>w</sup> vpon T. <sup>x</sup> and seyde v. <sup>y</sup> Om. ANQSVXY pr. m. <sup>z</sup> ben now T. <sup>a</sup> Om. Q. <sup>b</sup> Om. SX. <sup>c</sup> priuytee o. sacrament v. <sup>d</sup> Om. OQX. <sup>e</sup> whiche ANQSVXY. <sup>f</sup> saiest ANQVY. <sup>g</sup> hast seen X. <sup>h</sup> ri3thond TV. <sup>i</sup> Om. ANQSVXY. <sup>j</sup> the aungelis, or prelati sent into messagis T. <sup>k</sup> of the T. <sup>l</sup> Om. ANQSVXY. <sup>m</sup> the seuen T. <sup>n</sup> Effecie NX. <sup>o</sup> halt X. <sup>p</sup> the seuen T. <sup>q</sup> on SY. <sup>r</sup> the o. <sup>s</sup> ri3t hond TV. <sup>t</sup> Om. VX. <sup>u</sup> that X. <sup>v</sup> and thi G sec. m. T. <sup>w</sup> that v. <sup>x</sup> susteyne ANQSVXY. <sup>y</sup> asayed OV. <sup>z</sup> Om. OVX. or sayed s. <sup>a</sup> Om. SX. <sup>b</sup> and thei N. <sup>c</sup> suffrid TV. <sup>d</sup> Om. N. <sup>e</sup> the Q. <sup>f</sup> Therefore v. <sup>g</sup> fro ANQSVXY.

<sup>h</sup> ether dross of gold K marg. <sup>t</sup> Om. k. <sup>u</sup> thi traueile gk. <sup>v</sup> Om. a.

falle, and do penaunce, and do the firste werkes; 'if not<sup>h</sup>, I come soone to thee, and shal<sup>l</sup> moue thi candelsticke of<sup>k</sup> his place, 6'no but<sup>l</sup> thou shalt do penaunce. But thou hast this good thing, for<sup>m</sup> thou hatedist<sup>u</sup> 'the dedes of<sup>o</sup> Nycholaytis, 'or folewers of Nychol<sup>q</sup>, the<sup>r</sup> whiche<sup>s</sup> and I 7hatede<sup>t</sup>. He that hath eres, here, what the spirit 'shal seie<sup>u</sup> to the<sup>v</sup> chirchis. To 'the ouercomynge<sup>w</sup> I shal 3iue for<sup>x</sup> to ete of the tree of lijf, that is in paradise<sup>v</sup> of my God. And to the aungel of the chirche of Smyrna, wrijte thou, Thes thinges seith the first and the last, that was deed, 9and lyueth. I woot thi tribulacioun, and thi pouert, but thou art riche<sup>z</sup>; and thou art blasfemyd of hem, that seien hem silf for<sup>a</sup> to be Jewes, and ben not, but thei<sup>b</sup> 10ben the synagoge of Sathanas. Drede thou no thing of thes<sup>c</sup> whiche thou 'art to<sup>d</sup> suffringe<sup>dd</sup>. Lo! the deuel 'is to<sup>e</sup> sendinge<sup>f</sup> summe of 3ou in to prisoun, that 3e be temptid<sup>g</sup>; and 3e shulen haue tribulacioun in ten dayes. Be thou feithful vnto<sup>h</sup> the death, and I shal 3iue to thee a coroun 11of lijf. He that hath eres, here, what the<sup>i</sup> spirit 'shal seie<sup>j</sup> to the<sup>k</sup> chirchis. He that shal ouercome, shal not be hirt of the 12secounde death. And to the aungel of the chirche of Pergame<sup>l</sup> wrijte thou, Thes thinges seith he, that hath the swerd 13sharp on<sup>m</sup> 'either sijde<sup>n</sup>. I woot where thou dwellist, where the<sup>o</sup> seete of Sathanas is; and thou holdist my name, and denyest<sup>p</sup> not my feith. And in tho dayes<sup>pp</sup> Antiphas, my<sup>q</sup> feithful witnesse, that was sleyn 14at 3ou, where Sathanas dwellith. But I haue azens thee fewe<sup>r</sup> thinges; for thou hast<sup>s</sup> there men<sup>t</sup> holdinge the teching of Balaam, 'the which<sup>u</sup> tau3te Balac for<sup>v</sup> to

whennus thou hast falle, and do penaunce, and do the firste werkis; ether<sup>w</sup> ellis, Y come<sup>x</sup> soone to thee, and Y schal moue thi candilstike fro his place, but 'thou do<sup>v</sup> penaunce. But thou hast this good 6thing, that thou hatidist the dedis of Nycholaitis<sup>†</sup>, the<sup>z</sup> whiche also Y hate. He that hath eeris, here he, what the<sup>7</sup> spirit seith to the<sup>a</sup> chirchis. To hym that ouercometh Y schal 3yue to ete of the tre of lijf, that is in the paradis of my God. And to the aungel of the 8chirche of Smyrna write thou, These thingis seith the firste and the laste, that was deed, and lyueth. Y woot thi tri- 9bulacioun, and thi pouert, but thou art riche; and thou art blasfemyd of hem, that seien, that thei ben Jewis, and ben not, but ben the synagoge of Sathanas. Drede thou no thing of these thingis, 10whiche thou schalt suffre. Lo! the deuel schal sende summe of 3ou in to prisoun, that 3e be temptid; and 3e schulen haue tribulacioun ten daies. Be thou feithful to<sup>b</sup> the deth, and Y schal 3yue to thee a coroun of lijf. He that hath eeris, 11here lie, what the spirit seith to the<sup>c</sup> chirchis. He that ouercometh, schal not be hirt<sup>d</sup> of the secounde deth. And to 12the aungel of the chirche of Pergamus write thou, These thingis seith he, that hath the swerd scharp ou ech<sup>e</sup> side. Y 13woot where thou dwellist, where the seete of Sathanas is; and thou holdist my name, and denyedist<sup>f</sup> not my feith. And in tho daies was<sup>g</sup> Antifas<sup>h</sup>, my feithful witnesse, that was slayn at 3ou, where Sathanas dwellith. But Y haue azens 14thee a fewe thingis; for thou hast 'there men<sup>i</sup> holdinge the teching of Balaam,

† Nicol hadde a fair wijf, and it was put to him, that he louede hire gelously ouer myche; and to schewe the contrarie, he sette her forth to othere Cristin men, and seide bi errour, that wyues schulde be comune, as othere thingis. Lire here. ve.

<sup>h</sup> ellis sothely *G sec. m.* or ellis *N.* 3if not thou do penaunce *T.* either ellis *V.* <sup>i</sup> Y schal *AGOPQSTVX.* <sup>k</sup> fro *NV.* <sup>l</sup> but if *OX.* <sup>m</sup> that *V.* <sup>n</sup> hatist *V.* <sup>o</sup> Om. *N.* <sup>q</sup> that saiden men schulden haue her nijues in comoun *T.* Om. *X.* <sup>r</sup> Om. *QS.* <sup>s</sup> whom *T.* <sup>t</sup> hate *V.* <sup>u</sup> seith *V.* <sup>v</sup> Om. *ANQSVXY.* <sup>w</sup> him that ouercometh *V.* <sup>x</sup> Om. *OSX.* <sup>y</sup> the paradise *AG sec. m. NOV.* <sup>z</sup> riche in grace *T.* <sup>a</sup> Om. *SX.* <sup>b</sup> Om. *ANOQSVXY.* <sup>c</sup> thes perelis *T.* <sup>d</sup> schalt *V.* <sup>dd</sup> suffrin *SX.* suffre *V.* <sup>e</sup> schal *V.* <sup>f</sup> senden *SX.* sende *V.* <sup>g</sup> taasted o. proued *T.* <sup>h</sup> til into *A pr. m.* til to *A sec. m. G pr. m. NOQSVXY.* <sup>i</sup> Om. *O.* <sup>j</sup> seith *V.* <sup>k</sup> Om. *ANQSVY.* <sup>l</sup> Pergamus *ANSVXY.* <sup>m</sup> in *SY.* <sup>n</sup> eche part *ANOSVX sec. m. Y.* eche side *Q.* <sup>o</sup> Om. *Q.* <sup>p</sup> denyedest *NOSVXY.* <sup>pp</sup> daies *was V.* <sup>q</sup> in *O.* <sup>r</sup> a fewe *QXY.* the fewe *T.* <sup>s</sup> holdest *O.* <sup>t</sup> men techynge *Q.* <sup>u</sup> which *V.* that *X.* <sup>v</sup> Om. *SX.*

<sup>w</sup> or *Egk.* <sup>x</sup> shal come *K sec. m.* <sup>y</sup> do thou *I pr. m.* <sup>z</sup> Om. *ER.* <sup>a</sup> Om. *beg.* <sup>b</sup> til to *maß.* <sup>c</sup> Om. *b.* <sup>d</sup> ouercomen *G.* <sup>e</sup> eithir *RC.* <sup>f</sup> denyest *k pr. m.* <sup>g</sup> Om. *R.* <sup>h</sup> Antipas *I.* <sup>i</sup> men there *k.*

sende sclandre bifore the<sup>w</sup> sonex<sup>x</sup> of Yrael, *that is to seie*, for<sup>y</sup> to ete of sacrificis of ydolis, and for<sup>z</sup> to do fornyacioun; 15 so and thou hast men holdinge the teching 16 of Nycholaytis. Also do thou penaunce; if not<sup>a</sup>, I shal 'soone come<sup>aa</sup> to thee, and I shal fizte with hem in<sup>b</sup> swerd of my mouth. 17 He that hath eres, here, what the spirit 'shal seie<sup>bb</sup> to the<sup>c</sup> chirchis. To 'the ouercomynge<sup>d</sup> I shal 3iue<sup>e</sup> 'manna hid, *or aungel mete<sup>f</sup>*; and I shal 3iue to him a whijt stoon, and in the stoon a newe name writun, the<sup>g</sup> which no man woot<sup>h</sup>, no but he 18 that takith<sup>i</sup>. And to the aungel of the chirche of Tyatira wrijte thou, These thinges seith the sone of God, that hath izen as flaume of fijr, and his feet lijk to<sup>k</sup> 19 'drosse of gold<sup>l</sup>. I haue<sup>m</sup> knowe thi werkes, and feith, and charite, and 'mynsterie, *or<sup>n</sup> seruice<sup>o</sup>*, and thi<sup>p</sup> pacience, and thi laste werkes mo<sup>q</sup> than the<sup>r</sup> for- 20 mer. But I haue azens thee a fewe thinges; for thou suffrist<sup>s</sup> the womman Jezabel, the<sup>t</sup> which<sup>u</sup> seith hir<sup>v</sup> for<sup>w</sup> to be a prophetesse, for<sup>x</sup> to teche and deceyue my seruauntes, for<sup>y</sup> to do leccherie, and for<sup>z</sup> to ete of thingis<sup>a</sup> offrid to ydolis. 21 And I 3af to hir tyme, 'that she shulde<sup>b</sup> do penaunce, and she wole not do penaunce 22 of hir fornyacioun. Lo<sup>c</sup>! I sende hir in to a bed, and thei that don leccherie with hir shulen be in moost tribulacioun, no<sup>d</sup> but if<sup>e</sup> thei do penaunce of<sup>f</sup> her werkis. 23 And I<sup>g</sup> shal slee hir sonex in<sup>h</sup> deeth, and alle chirches shulen wite, for<sup>i</sup> I am sekinge reynes and hertes; and I shal 3iue to ech 24 man of 3ou aftir<sup>k</sup> his<sup>l</sup> werkes. Forsothe I seie to 3ou, and<sup>m</sup> othere that ben at Tyatire, who euere han<sup>n</sup> not this teching, and that knewen<sup>o</sup> not the hiznesse of Sathanas, hou thei seien, I shal not sende on<sup>p</sup>

which tau3te Balaac for<sup>k</sup> to sende sclandre bifore the sonex of Israel, to<sup>l</sup> ete of sacrificis<sup>m</sup> of ydols, and to do fornyacioun<sup>n</sup>; so also thou hast men holdinge 15 the teching of Nycholaitis. Also do thou 16 penaunce; '3if any thing lesse<sup>o</sup>, Y schal come soone to thee, and Y schal fizte with hem with the swerd of my mouth. He that hath eeris, here he, what the 17 spirit seith to the<sup>p</sup> chirches. To him that ouercometh Y schal 3yue aungel<sup>q</sup> mete hid<sup>r</sup>; and Y schal 3yue to hym a whijt stoon, and in the stoon a newe name writun, which no man knowith, but he that takith. And to the aungel 18 of the chirche of Tiatira write thou, These thingis seith the sone of God, that hath izen as flawme of fier, and his feet lijk<sup>s</sup> latoun. Y knowe thi werkis, 19 and feith, and charite, and thi seruyce, and thi pacience, and<sup>t</sup> thi laste werkis mo than the formere. But Y haue azens 20 thee a fewe thingis; for thou suffrist the womman Jesabel, which seith that sche is a prophetesse, to teche and disseyue my seruauntis, to do letcherie, and to ete of thingis offrid to idols. And Y 3af to 21 hir time, that sche schulde do penaunce, and sche wolde not do penaunce of hir fornyacioun. And lo! Y sende hir in 22 to a bed, and thei that doen letcherie with hir schulen be in moost tribulacioun, but thei don penaunce of hir werkis. And Y schal slee hir sonex in to deeth, 23 and alle chirchis schulen wite, that Y am serchinge reynes and hertis; and Y schal 3yue to ech man of 3ou after hise werkis. And Y seie to 3ou, and to othere 24 that ben at Tiatire, who euer han not this teching, and that knewen not the hiznesse of Sathanas, hou thei seien, Y

<sup>w</sup> Om. N. <sup>x</sup> children O. <sup>y</sup> Om. SX. <sup>z</sup> Om. SX. <sup>a</sup> any thing lesse V. <sup>aa</sup> come soone VY. <sup>b</sup> with Q. in the V. <sup>bb</sup> seith V. <sup>c</sup> Om. ANOQSFXY pr. m. <sup>d</sup> the ouercomere S. hym that ouercometh V. <sup>e</sup> 3yue to hym AG sec. m. NOQSY pr. m. <sup>f</sup> aungels met hid ANOQS. aungel mete hid VXY pr. m. <sup>g</sup> Om. V. <sup>h</sup> knowith V. <sup>i</sup> takith it T. <sup>k</sup> the V. <sup>l</sup> latoun T. gold, either latoun V. <sup>m</sup> Om. V. <sup>n</sup> Om. O. the mynsterie, either V. mynsterie X. <sup>o</sup> thi seruice T. Om. X. <sup>p</sup> Om. O. <sup>q</sup> more V. <sup>r</sup> thi T. <sup>s</sup> hast suffrid SY. <sup>t</sup> Om. VX. <sup>u</sup> that X. <sup>v</sup> hir self T. <sup>w</sup> Om. SX. <sup>x</sup> Om. SX. <sup>y</sup> Om. SX. <sup>z</sup> Om. SX. <sup>a</sup> thing QS. <sup>b</sup> for to T. <sup>c</sup> And lo! V. <sup>d</sup> Om. TX. <sup>e</sup> Om. ANOQSY. <sup>f</sup> for T. <sup>g</sup> Om. T. <sup>h</sup> into V. <sup>i</sup> that V. <sup>k</sup> vp AOQSY. <sup>bi</sup> V. <sup>l</sup> Om. G pr. m. <sup>m</sup> and to V. <sup>n</sup> hath Y. <sup>o</sup> knowen NQ. <sup>p</sup> vpon T. to X.

<sup>k</sup> Om. R. <sup>l</sup> for to R. <sup>m</sup> sacrifice B. <sup>n</sup> fornyaciouns E. <sup>o</sup> and bote thou do A sec. m. sup. ras. <sup>p</sup> Om. bg. <sup>q</sup> aungelis EK. <sup>r</sup> that is, manna X marg. sec. m. <sup>s</sup> lijk to h sec. m. <sup>t</sup> Om. b.

25 3ou an other charge; netheles that<sup>p</sup> that<sup>q</sup>  
 26 3e han, holdith<sup>r</sup> til<sup>s</sup> I come. And to him  
 that shal ouercome, and<sup>t</sup> shal kepe til in  
 to the ende my werkes, I shal 3iue<sup>u</sup> to him<sup>u</sup>  
 27 power on<sup>v</sup> folkes, and he shal gouerne  
 hem in an yren 3erd; and thei shulen be  
 28 broke to gydere, as<sup>w</sup> vessel<sup>x</sup> of a potter, 'as  
 and<sup>xx</sup> I receyuede of my fadir; and I shal  
 29 3iue to him a morewe<sup>y</sup> sterre. He that  
 hath eres, here, what the spirit 'shal seie<sup>z</sup>  
 to the<sup>a</sup> chirchis.

shal not sende on 3ou another charge;  
 netheles holde 3e that that 3e han, til Y<sup>25</sup>  
 come. And to hym that schal ouercome,<sup>26</sup>  
 and that schal kepe til<sup>u</sup> in to the ende  
 my werkis, Y schal 3yue power on folkis,  
 and he schal gouerne hem in an yrun<sup>27</sup>  
 3erde; and thei schulen be brokun to  
 gidre, as a vessel of a pottere, as also Y<sup>28</sup>  
 resseyuede of my fadir; and Y schal  
 3yue to hym a morewe sterre. He that<sup>29</sup>  
 hath eeris, here he, what the spirit seith  
 to the<sup>v</sup> chirchis.

CAP. III.

CAP. III.

1 And to the 'aungel of the<sup>b</sup> chirche of  
 Sardis write thou<sup>c</sup>, Thes thinges seith he,  
 that hath the<sup>d</sup> seuen spirites of God, 'and  
 seuen sterres<sup>e</sup>. I woot thi werkes, for  
 thou hast name, that thou lyuest, and thou  
 2 art deed. Be thou wakinge, and confirme  
 othere thinges, that weren to diyng<sup>f</sup>;  
 forsothe<sup>g</sup> I fynde not thi<sup>h</sup> werkes ful bi-  
 3 fore my God. Therefore haue thou in  
 mynde<sup>i</sup>, hou thou receyuedist, and herdist;  
 and kepe, and do penaunce. Therefore if  
 thiou shalt not<sup>a</sup> wake, I shal come to thee  
 as a ny3t theef, and thou shalt not wite in  
 4 what hour I shal come to thee. But thou  
 hast a fewe names in Sardis, the<sup>k</sup> whiche  
 defouleden<sup>l</sup> not her clothes; and thei shulen  
 walke with me in whijte thingis, for thei  
 5 ben worthi. He that shal ouercome, shal  
 be clothid<sup>m</sup> thus<sup>n</sup> with whijte clothis<sup>o</sup>;  
 and I shal not do away his name of<sup>p</sup> the  
 boke of lijf, and I<sup>q</sup> shal knowleche his  
 name bifore my fadir, and bifore his aun-  
 6 gels. He that hath eres, here, what the  
 7 spirit 'shal seie<sup>r</sup> to chirchis<sup>s</sup>. And to the  
 aungel of the chirche of Philadelphie wrijte  
 thou, Thes thinges seith the holy and  
 trewe, that hath the keye of Dauid; the<sup>t</sup>  
 which<sup>u</sup> openith, and no man closith, he<sup>v</sup>  
 8 closith, and no man openith. I woot thi

And to the aungel of the chirche of<sup>1</sup>  
 Sardis write thou, These thingis seith  
 he, that hath the seuene spiritis of God,  
 and the seuene sterris. Y woot thi  
 werkis, for thou hast a name, that thou  
 lyuest, and thou art deed. Be thou<sup>2</sup>  
 wakyng, and conferme thou othere  
 thingis, that weren to diyng<sup>e</sup>; for Y  
 fynde not thi werkis fulle bifore my God.  
 Therfor haue thou in<sup>w</sup> mynde, hou thou<sup>3</sup>  
 resseyuedist, and herdist; and kepe, and  
 do penaunce. Therfor if thou wake not,  
 Y schal come as a ny3t theef to thee, and  
 thou schalt not wite in what our Y schal  
 come to thee. But thou hast a fewe<sup>4</sup>  
 names in Sardis, whiche han not defoulid  
 her clothis; and thei schulen walke<sup>x</sup>  
 with me in whijt clothis, for thei ben  
 worthi. He that ouercometh, schal be<sup>5</sup>  
 clothid thus with whijt clothis; and Y  
 schal not do awei his name fro the book  
 of lijf, and Y schal knouleche his name  
 bifore my fadir, and bifore<sup>y</sup> hise aungels.  
 He that hath eeris, here he, what the<sup>6</sup>  
 spirit seith to the<sup>z</sup> chirchis. And to the<sup>7</sup>  
 aungel of the chirche of Filadelfie write  
 thou, These thingis seith the hooli and  
 trewe, that hath the keie of Dauid;  
 which openeth, and no man closith, he

<sup>p</sup> hold that ANOQFVY. holdeth that s. <sup>q</sup> Om. o. <sup>r</sup> Om. ANOQSVY. <sup>s</sup> til that T. <sup>t</sup> and that VXY.  
<sup>u</sup> Om. V. <sup>v</sup> vpon T. <sup>w</sup> as the SY. as a G sec. m. V. <sup>x</sup> vessels Q. <sup>xx</sup> and as Y. <sup>y</sup> morn P. <sup>z</sup> seith V.  
<sup>a</sup> Om. ANQSVY pr. m. <sup>b</sup> Om. o. <sup>c</sup> Om. T. <sup>d</sup> Om. o. <sup>e</sup> Om. s. <sup>f</sup> doying o. dien SX. <sup>g</sup> for V.  
<sup>h</sup> my N. <sup>i</sup> mynde, or sowle ANSY. <sup>k</sup> Om. V. <sup>l</sup> defoulen N. <sup>m</sup> clad SX. <sup>n</sup> Om. G pr. m. N. <sup>o</sup> thingis  
 ANOQSY. <sup>p</sup> fro V. <sup>q</sup> he N. <sup>r</sup> seith V. <sup>s</sup> the chirchis GT. <sup>t</sup> Om. VX. <sup>u</sup> that X. <sup>v</sup> Om. s.

<sup>a</sup> Om. gk pr. m. <sup>v</sup> Om. A. <sup>w</sup> Om. k pr. m. <sup>x</sup> wake K pr. m. <sup>y</sup> Om. g. <sup>z</sup> Om. A.

werkes, and loo ! I ʒaf<sup>w</sup> bifore thee a dore  
 openid, 'the which<sup>x</sup> no man mai close ; for  
 thou hast a litel vertu, and hast kept<sup>y</sup> my  
 9 word, and denyest<sup>z</sup> not my name. Lo ! I  
 shal ʒiue to thee of the<sup>a</sup> synagogue of Sa-  
 thanas, the<sup>b</sup> whiche<sup>c</sup> seien hem for<sup>d</sup> to be  
 Jewes, and ben not, but lizen<sup>e</sup>. Lo ! I  
 shal make hem, that thei come, and wor-  
 schipe bifore thi feet ; and thei shulen  
 10 wite, for<sup>f</sup> I louede thee, for thou keptist<sup>g</sup>  
 the word<sup>h</sup> of my pacience. And I shal  
 kepe thee fro<sup>i</sup> the hour of temptacioun,  
 that is to comynge<sup>k</sup> in to al the<sup>l</sup> world,  
 for<sup>m</sup> to tempte men dwellinge in erthe.  
 11 Lo ! I come soone ; holde<sup>n</sup> that that thou  
 12 hast, that no man take thi coroun. And  
 him that shal ouercome, I shal make a  
 piler in the temple of my God, and he  
 shal no more go out ; and I shal write on<sup>o</sup>  
 him the name of my God, and the name of  
 the citee of my God, of newe Jerusalem,  
 that cometh down fro heuene of my God,  
 13 and my newe name. He that hath eres,  
 here, what the spirit 'shal seie<sup>p</sup> to chirchis<sup>q</sup>.  
 14 And to the aungel of the chirche of Lao-  
 dice<sup>qq</sup> wrijte thou, Thes thinges seith  
 Amen, 'that is, verreyli<sup>r</sup>, 'the feithful wite-  
 nesse and trewe<sup>s</sup>, the<sup>t</sup> which<sup>u</sup> is the<sup>v</sup> bi-  
 15 gynnyng of Goddis creature. I woot thi  
 werkes, for nether thou art coold<sup>w</sup>, nether<sup>x</sup>  
 hoot<sup>y</sup> ; I wolde thou<sup>z</sup> were coold<sup>zz</sup>, or<sup>a</sup> hoot<sup>aa</sup> ;  
 16 but for<sup>b</sup> thou art lew<sup>c</sup>, and nether coold,  
 nether<sup>d</sup> hoot, I shal bigynne for<sup>e</sup> to 'caste  
 17 thee out<sup>f</sup> of my mouth. For thou seist<sup>g</sup>,  
 That<sup>h</sup> I am riche, and ful of goodis, and I  
 haue nede of<sup>i</sup> no man<sup>k</sup> ; and thou woost<sup>l</sup>  
 not, for<sup>m</sup> thou art<sup>n</sup> a wrecche, and wrech-  
 18 ful<sup>o</sup>, and pore, and blynd, and nakid. I<sup>p</sup>  
 counseile thee, for<sup>q</sup> to bye of me 'gold  
 fijrid<sup>r</sup>, and proued, that thou be maad  
 riche, and be<sup>s</sup> clothid<sup>t</sup> with whijte clothis<sup>u</sup>,

closith, and no man openith. I woot thi<sup>s</sup>  
 werkis, and lo ! Y ʒaf bifore thee a dore  
 opened, which no man may close ; for  
 thou hast a litil vertu, and hast kept my  
 word, and denyest<sup>a</sup> not my name. Lo !  
 9 Y schal ʒyue to thee of the synagoge of  
 Sathanas, whiche seien that thei ben  
 Jewis, and ben not, but lyen. Lo ! Y  
 schal make<sup>b</sup> hem, that thei come, and  
 worschipe byfor thi feet ; and thei schulen  
 10 wite, that Y louyde thee, for thou keptist<sup>10</sup>  
 the word of my pacience. And Y schal  
 kepe thee fro the our of temptacioun,  
 that is to comynge in to al the world,  
 to tempte men that dwellen in erthe.  
 Lo ! Y come soone ; holde thou that<sup>11</sup>  
 that<sup>c</sup> thou hast, that no man take thi  
 coroun. And hym that schal ouercome,<sup>12</sup>  
 Y schal make a<sup>d</sup> pilere in the temple of  
 my God, and he schal no more go out ;  
 and Y schal write on hym the name of  
 my God, and the name of the citee of my  
 God, of<sup>e</sup> the newe Jerusalem, that cometh  
 down fro heuene of my God, and my  
 newe name. He that hath eeris, here<sup>13</sup>  
 he, what the spirit seith<sup>r</sup> to the chirchis.  
 And to the aungel of the chirche of Lao-<sup>14</sup>  
 dice<sup>f</sup> write thou, These thingis seith  
 Amen, the feithful witeesse and trewe,  
 which is bigynnyng of Goddis creature.  
 I woot thi werkis, for nether thou art<sup>15</sup>  
 cold, nether *thou art* hoot ; Y wolde that  
 thou were could, ethir hoot ; but for thou<sup>16</sup>  
 art lew<sup>g</sup>, and nether cold, nether hoot, Y  
 schal bigynne to caste thee out of my  
 mouth. For thou seist, That Y am riche,<sup>17</sup>  
 and ful of goodis, and Y<sup>h</sup> haue nede of  
 no thing ; and thou wost<sup>i</sup> not, that thou  
 art a wretche, and<sup>k</sup> wretcheful, 'and pore<sup>l</sup>,  
 and blynde, and nakid. Y counsele thee<sup>18</sup>  
 to bie of me brent gold, and proued,

<sup>w</sup> haue o. <sup>x</sup> whom T. which V. that X. <sup>y</sup> ykepte Q. <sup>z</sup> denyedest NOQSTVV. <sup>a</sup> thi N. <sup>b</sup> Om. VX.  
<sup>c</sup> that X. <sup>d</sup> Om. SX. <sup>e</sup> aliene O. <sup>f</sup> that V. <sup>g</sup> kepest Q. <sup>h</sup> wordis N. <sup>i</sup> in T. <sup>k</sup> comen SX.  
<sup>l</sup> this N. <sup>m</sup> Om. SX. <sup>n</sup> holde thou V. <sup>o</sup> vpon T. <sup>p</sup> seith T. <sup>q</sup> the chirchis T. <sup>qq</sup> Loadice V pr. m. Y.  
<sup>r</sup> Om. QT. <sup>s</sup> Om. Q. <sup>t</sup> Om. VX. <sup>u</sup> that X. <sup>v</sup> Om. V. <sup>w</sup> hot XY. <sup>x</sup> ne T. <sup>y</sup> *thou art hoot* AG sec. m.  
 NOQSV. *thou art cold* XY. <sup>z</sup> that thou V. <sup>zz</sup> hoot G. <sup>a</sup> either V. <sup>aa</sup> colde A. <sup>b</sup> Om. Q. <sup>c</sup> lew,  
*either bitwixe hoot and coold* V. <sup>d</sup> ne T. <sup>e</sup> Om. SX. <sup>f</sup> vome thee T. take thee out X. <sup>g</sup> seist of thi  
 silf T. <sup>h</sup> Om. O. <sup>i</sup> to O. <sup>k</sup> thing V. <sup>l</sup> woot V. <sup>m</sup> that V. <sup>n</sup> art not V. <sup>o</sup> wretched O. <sup>p</sup> And I O.  
<sup>q</sup> Om. SX. <sup>r</sup> brent gold V. <sup>s</sup> Om. O. <sup>t</sup> clad SX. <sup>u</sup> cloothinge O.

<sup>a</sup> denyedest R. <sup>b</sup> take k pr. m. <sup>c</sup> Om. RA. <sup>d</sup> Om. A. <sup>e</sup> and of b. <sup>f</sup> Loadice bg. <sup>g</sup> warm  
 A sec. m. marg. lewk E. <sup>h</sup> Om. X. <sup>i</sup> wotist R. <sup>k</sup> and a a. <sup>l</sup> Om. R.

that the confusioun<sup>x</sup> of thi nakidnesse appere not; and anynte thin izen with<sup>y</sup> colirie<sup>z</sup>, *that is, medicynal<sup>a</sup> for yzen, maad<sup>b</sup> of diuerse erbis*, that thou see. I<sup>c</sup> 'whom I loue<sup>cc</sup>, reprove<sup>d</sup>, and chastise<sup>e</sup>; 'therefore 20 sue<sup>f</sup>, 'or loue<sup>g</sup>, and do penaunce. Lo! I stonde at the dore, and knocke; if ony man 'shal here<sup>h</sup> my voys, and opene<sup>i</sup> the<sup>k</sup> 3at<sup>l</sup>, I shal entre to him, and soupe with 21 him, and he with me. I shal 3iue to him that shal ouercome, for<sup>m</sup> to sitte with me in my troone, as and I ouercam, and sat 22 with my fadir in his troone. He that hath eres, here, what the spirit shal seie to chirchis.

## CAP. IV.

1 Aftir thes thinges I size, and lo! a dore openyd<sup>n</sup> in heuene. And the first voys that I herde, as<sup>o</sup> of a trumpe spekinge with me, seiynge<sup>p</sup>, Stize up hidir, and I shal shewe to thee whiche<sup>q</sup> thinges<sup>r</sup> it<sup>s</sup> bihoueth for<sup>t</sup> 2 to be dou soone aftir thes thinges. Anoon I was in spirit, and lo! a seete was put in 3 heuen, and on the seete *oon* sittinge. And he that sat, was lijk to 'the sizt of<sup>u</sup> a<sup>v</sup> stooone iaspis, and to sardyn<sup>w</sup>; and the reynbowe was in the cumpas of the seete, 4 lijk to<sup>x</sup> the<sup>xx</sup> sizt of smaragdyn. And in cumpas<sup>y</sup> of the seete foure<sup>z</sup> and twenty smale seetes; and vpon<sup>a</sup> the troones<sup>b</sup> foure<sup>c</sup> and twenty eldre<sup>d</sup> sittinge, gyrd<sup>e</sup> aboute with white clothis, and in the heedis<sup>f</sup> of 5 hem golden crownes. And leytinges, and voyces, and thundringes<sup>g</sup> camen out of the troone; and seuen laumpes brennynge bifore the troone, the<sup>h</sup> whiche ben seuen<sup>i</sup> 6 spirites of God. And in the sizt of the seete, as<sup>k</sup> a se<sup>l</sup> of glas, lijk to<sup>m</sup> cristal; and

that thou be maad riche, and be clothid with whijt clothis, that the confusioun of thi nakidnesse be not seen; and anynte thin izen with a collerie<sup>o</sup>, that thou se. Y repreue, and chastise whom Y loue; 19 therfor sue thou *goode men*, and do penaunce. Lo! Y stonde at the dore, 20 and knocke; if ony man herith my voys, and openith the 3ate to me, Y shal entre to hym, and soupe with hym, and he with me. And Y schal 3yue to hym 21 that schal<sup>p</sup> ouercome, to sitte with me in my trone, as also Y ouercam, and sat with my fadir in his trone. He that 22 hath eeris, here he, what the spirit seith to the chirchis.

## CAP. IV.

Aftir these thingis Y say, and lo! a<sup>1</sup> dore<sup>q</sup> was openyd in heuene. And the firste vois that Y herde, *was* as<sup>r</sup> of<sup>s</sup> a trumpe spekinge with me, and seide, Stye thou vp hidur, and Y shal schewe to thee whiche thingis it bihoueth to be don soone aftir these thingus. Anoon<sup>t</sup> Y<sup>2</sup> was in spirit, and lo! a seete was sett in heuené, and vpon the seete *oon* sittinge. And he that sat, was lijk the sizt of a<sup>3</sup> stoon iaspis, and to sardyn; and a reynhowe was in cumpas<sup>u</sup> of the seete, lijk the sizt of smaragdyn. And in the cum- 4 pas of the seete *weren* foure and twenti smale seetis; and aboute the troones<sup>v</sup> foure and twenti eldre men sittinge, hilid aboute with whijt clothis, and in the heedis of hem goldun corouns. And<sup>5</sup> leitis, and voices, and thundringis<sup>w</sup> camen out of the trone; and seuen laumpis brennynge bifore the trone, whiche ben the<sup>x</sup> seuen spiritis of God. And bifor<sup>6</sup>

<sup>x</sup> confusioun, or *schame* T. <sup>y</sup> with a ANQSVXY. <sup>z</sup> coluryo G. <sup>a</sup> medicine ANOSY. <sup>a</sup> medicine QX. <sup>b</sup> *gederid* ANOSVXY. *gederide togidir* Q. <sup>c</sup> And I o. <sup>cc</sup> Om. V. <sup>d</sup> blame o. Y repreue X. <sup>e</sup> chastise whom I loue V. I chastise X. <sup>f</sup> loue thou therfore T. therfore sue thou *good men* V. therfore sue thou X. <sup>g</sup> Om. OTV. and loue X. <sup>h</sup> herith V. <sup>i</sup> openeth OV. <sup>k</sup> Om. QSY. <sup>l</sup> 3ate to me V. <sup>m</sup> Om. SX. <sup>n</sup> was opened V. <sup>o</sup> nas as V. <sup>p</sup> and seiynge o. and seide V. <sup>q</sup> what o. <sup>r</sup> thing N. <sup>s</sup> Om. GMPT. <sup>t</sup> Om. SX. <sup>u</sup> Om. N. <sup>v</sup> Om. Q. <sup>w</sup> sardis X. <sup>x</sup> Om. V. <sup>xx</sup> Om. G pr. m. <sup>y</sup> the compas o. <sup>z</sup> *weren* foure TV. <sup>a</sup> abone ANOSVX. abouen V. <sup>b</sup> trone o. <sup>c</sup> *weren* foure T. I sizt foure V. <sup>d</sup> elder men OTV. elderes S. <sup>e</sup> and girde o. <sup>f</sup> heuedes GOT. <sup>g</sup> thondres OS. <sup>h</sup> Om. V. <sup>i</sup> Om. N. the seuen OX. <sup>k</sup> was T. <sup>l</sup> sete Q. <sup>m</sup> Om. V.

<sup>o</sup> that is, a *medicyn* for izen, *gederide of dyuerse cerbis* K sec. m. marg. <sup>p</sup> he k pr. m. <sup>q</sup> that is, the *vndirstanding of scripturis* K sec. m. marg. <sup>r</sup> Om. K pr. m. <sup>s</sup> Om. b pr. m. <sup>t</sup> And anoon X. <sup>u</sup> the cumpas ke. <sup>v</sup> trone k. <sup>w</sup> thundres agk. <sup>x</sup> Om. IRB.

in the<sup>n</sup> mydle of the seete, and in cumpas<sup>o</sup> of the seete, foure<sup>p</sup> beestes ful of izen bifore 7 and bihynde. And the first beest lijk to<sup>q</sup> a lyon; and the secounde beest lijk to<sup>r</sup> a calf; and the thridde beest hauynge a face as<sup>t</sup> of<sup>u</sup> a<sup>v</sup> man; and the fourthe beest 8 lijk to<sup>w</sup> an egle fleynge. And the foure beestes hadden ech<sup>x</sup> of hem sixe wynges; and in cumpas and with inne thei ben<sup>y</sup> ful of izen; and thei hadden not reste day and nyzt, seiynge, Holy, holy, holy, the<sup>z</sup> Lord God almyzty, that was, and that is, 9 and that is to comynge<sup>a</sup>. And whan tho<sup>b</sup> foure beestes zauen glory, and honour, and blessing to the sittinge on<sup>c</sup> the troone, to<sup>d</sup> 10 the<sup>dd</sup> lyuyng in to worldlis<sup>e</sup> of worldlis, the foure and twenty eldre<sup>f</sup> fellen doun bifore the sittinge in troone<sup>g</sup>, and worschipeden the lyuyng in to worldlis<sup>h</sup> of worldlis. And thei senten her crownes bifore the 11 troone, seiynge<sup>i</sup>, Thou, Lord oure God, art worthi for<sup>k</sup> to take glory, and honour, and vertu; for thou madist of nouzt alle thinges, and<sup>l</sup> for thi wille thei<sup>m</sup> weren, and ben maad of nouzt.

the seete as a see of glas, lijk a<sup>s</sup> crystal, and in the myddil<sup>h</sup> of the seete, and in the cumpas of the seete, foure beestis ful of izen bifore and bihynde. And the 7 firste beeste lijk a lyoun; and the secounde beeste lijk<sup>i</sup> a calf; and the thridde beeste hauynge a face as of a man; and the fourthe beeste lijk an egle fleynge. And the foure beestis hadden euery<sup>k</sup> of<sup>8</sup> hem sixe wyngis; and al aboute and with ynne thei weren ful of izen; and thei hadden not reste dai and nyzt, seiynge, Hooli, hooli, hooli, the Lord God almyzti, that was, and that is, and that is to comynge. And whanne tho foure beestis 9 zauen glorie, and honour, and blessing to hym that sat on the trone, that lyueth in to worldis of worldis, the foure and 10 twenti eldre men fellen doun bifor hym that sat on<sup>l</sup> the trone, and worschipiden hym that lyueth in to worldis of worldis. And thei casten<sup>m</sup> her corouns bifor the trone, and seiden, Thou, Lord 'oure God<sup>n</sup>, 11 art<sup>o</sup> worthi to take glorie, and onour, and vertu; for thou madist of nouzt alle thingis, and for thi wille tho weren, and ben maad of nouzt.

## CAP. V.

1 And I size in the ri3thalf<sup>n</sup> of the sittinge<sup>o</sup> vpon<sup>p</sup> the troone, a book writun with inne and with oute, and seelid with 2 seuene seelis. And I<sup>a</sup> size a strong aungel, preching with greet voys<sup>r</sup>, Who is worthi for<sup>s</sup> to opene the boke, and for<sup>t</sup> to vnbynde 3 the signetes<sup>u</sup> of it? And 'no man mi3te<sup>v</sup> in heuene, nether in erthe, nether vndir erthe 4 opene<sup>w</sup> the book, ne<sup>x</sup> biholde<sup>y</sup> it. And I wepte miche, for 'no man is<sup>z</sup> founden worthi<sup>zz</sup> for<sup>a</sup> to opene the book, nether for<sup>b</sup> 5 to see it. And oon of the eldre<sup>c</sup> seide to me, Wepe thou not; lo! a lyoun of the

## CAP. V.

And Y say in the ri3thond of the 1 sittere on the trone, a book writun with ynne and with out, and seelid with seuene seelis. And Y say a strong aungel, prech- 2 ynge with a greet vois, Who is worthi to opene the book, and to vndon the seelis of it? And noon in heuene, nether in erthe, 3 nether vnder erthe, mi3te opene the book, nether biholde it. And Y wepte myche, 4 for noon was founde worthi to opene the book, nethir to se it. And oon of the 5 eldre men seide to me, Wepe thou not; lo! a lioun of the lynage of Juda, the

<sup>n</sup> Om. G pr. m. PT. <sup>o</sup> the compas AG sec. m. NO. P weren foure T. q Om. V. r Om. V. t Om. T. u Om. SY pr. m. v Om. NV. w Om. V. x euery AGPQTV. eueryche NO. y weren V. z Om. S. a comen SX. b the oQT. c vpon T. d Om. T. dd Om. G pr. m. MPT. e world T. the worldis V. f elder men oQSTXY pr. m. g the troone o. h world T. i and seiden V. k Om. SX. l Om. o. m tho V. n ri3thond TV. o sittere V. p on ANOQSVXY. q Om. X. r voys, and seiynge o. s Om. SX. t Om. SX. u signes o. singnetis, either seelis V. v noon V. w myzte opene V. x neither NV. y hold T. z noon was V. no man worthi is V. zz Om. Y. a Om. SX. b Om. SX. c eldre men TX.

g Om. o. h myddis gk. i lijk to o. k ech ek. l in boß. m castiden K. n Om. R. o thou art CMRK sec. m. oß.

lynage of Juda, the rote of Daud, hath ouercomen for<sup>d</sup> to opene the book, and for<sup>d</sup> to vnbynde the<sup>e</sup> seuen signetes<sup>f</sup> of it. And I sije, and lo! in the<sup>g</sup> mydle of the troone, and 'in the mydle<sup>h</sup> of foure<sup>i</sup> beestes, and in the<sup>k</sup> mydle of eldre<sup>l</sup>, a lomb standinge as sleyn, hauynge seuen hornes, and seuen izen, the<sup>m</sup> whiche ben seuen<sup>n</sup> spiritis of God, sent into ech lond. And he cam, and toke of the rizthond<sup>o</sup> of the sittinge<sup>p</sup> in troone<sup>q</sup> the book. And whan he hadde openyd the book, foure<sup>r</sup> beestes and foure and twenty eldre<sup>s</sup> fellen douu before the lomb; hauynge ech of hem harpes, and golden fioles ful of sauringis<sup>t</sup>, whiche ben the<sup>u</sup> preyers of seyntis. And thei sungen a newe song, seiynge, Lord<sup>v</sup>, thou art worthi for<sup>w</sup> to take the boke, and<sup>x</sup> for<sup>xx</sup> to opene the signetes of it; for thou were slayn, and azen bouztist us to God in thi blood, of al<sup>y</sup> lynage, and<sup>z</sup> tunge<sup>a</sup>, and<sup>b</sup> puple<sup>c</sup>, and nacioun; and madist us<sup>d</sup> 'to oure God<sup>e</sup> kingdom<sup>f</sup>, and prestis<sup>g</sup>; and we shulen regne vpon<sup>h</sup> erthe. And I sije, and herde the voys<sup>i</sup> of many aungels in cumpas<sup>k</sup> of the<sup>l</sup> trone, and of beestes, and of<sup>m</sup> eldre<sup>n</sup>. And the nombre of hem 'was a<sup>nn</sup> thousynd<sup>o</sup> of thousyndis, seiynge with greet voys, The lomb that is<sup>p</sup> slayn, is worthi for<sup>q</sup> to take vertu, and 'diuynite, or godhed<sup>r</sup>, and wisdom, and strengthe, and honour, and glory, and blessing. And ech creature that is in heuen, and that on<sup>s</sup> erthe, and vnder<sup>t</sup> erthe, and the se, and whiche thinges ben<sup>u</sup> in it, I herde alle seiynge, To the sittyng in troone, and to the lomb, blessing, and honour, and glory, and power, in to worldlis<sup>uu</sup> of worldlis. And the<sup>v</sup> foure beestes seiden, Amen. And the foure and twenty 'eldre men<sup>w</sup> felden down 'in to<sup>x</sup> her facis,

roote of Daud, hath ouercomin to opene the book, and to vndon the seuen seelis of it. And Y say, and lo! in the myddil of the trone, and of the foure beestis, and in the myddil of the eldre men, a lomb stonyng as slayn, that hadde seuen hornes, and seuen izen, whiche ben seuen spiritis of God, sent in to al the<sup>p</sup> erthe. And he cam, and took of the<sup>r</sup> rizthond of the sittere in the trone the book. And whanne he hadde opened the<sup>s</sup> book, the foure beestis and the foure and twenti eldre men fellen douu before the lomb; and hadden ech of hem harpis, and goldun violis ful of odours, whiche ben the preyeris of seyntis. And thei sungun a newe song, and seiden, Lord oure God, thou art worthi to take the book, and to opene the seelis of it; for thou were slayn, and azenbouztist vs to God in thi blood, of ech lynage, 'and tunge<sup>q</sup>, and puple, and nacioun; and<sup>o</sup> madist vs a kyngdom, and prestis to oure God; and we schulen regne on erthe. And Y say, and herde the voys of many<sup>ii</sup> aungels al aboute the trone, and of the beestis, and of the eldre men. And the nombre of hem was thousyndis of thousyndis, seiynge with a greet voys, The<sup>l</sup> lomb that was slayn, is worthi to take vertu, and godhed, and wisdom, and strengthe, and onour, and glorie, and blessing. And ech creature that is in<sup>iii</sup> heuene, and *that is* on erthe, and vndur erthe, and the see, and whiche thingis ben in it, Y herde alle seiynge, To hym that sat in the trone, and to the lomb, blessing, and onour, and glorie, and power, in to worldis of worldis. And<sup>iiii</sup> the foure beestis seiden, Amen. And

<sup>d</sup> Om. SX. <sup>e</sup> Om. o. <sup>f</sup> signetis, or *smale seelis* ANOSY. *signetis, either smale seelis* V. <sup>g</sup> Om. T. <sup>h</sup> in mydle T. Om. V. <sup>i</sup> the foure T. <sup>k</sup> Om. T. <sup>l</sup> the eldrys AOSFY. *eldris* NQ. *eldre men* T. <sup>m</sup> Om. VX. <sup>n</sup> the seuen X. <sup>o</sup> rizthalf ANOQSX. <sup>p</sup> sittere V. <sup>q</sup> the trone V. <sup>r</sup> the foure T. <sup>s</sup> elder men OST. <sup>t</sup> sauringis, *ether swete odouris* V. <sup>u</sup> Om. X. <sup>v</sup> Lord oure God V. <sup>w</sup> Om. SX. <sup>x</sup> Om. N. <sup>xx</sup> Om. SX. <sup>y</sup> ech V. <sup>z</sup> or q. <sup>a</sup> tunge, or *langagis* AN. *tunge, or langage* S. *tunge, either langage* V. <sup>b</sup> in A. <sup>c</sup> puplic N. <sup>d</sup> Om. G pr. m. <sup>e</sup> Om. V. <sup>f</sup> a kyngdom TV. <sup>g</sup> prestis to oure God V. <sup>h</sup> on SVX. <sup>i</sup> voyces o. <sup>k</sup> the compas AG sec. m. NOQSFXY. <sup>l</sup> Om. AQQV. <sup>m</sup> Om. ANQSFXY. <sup>n</sup> eelder men OT. *eldris* V. <sup>nn</sup> Om. V. <sup>o</sup> thousindis V. <sup>p</sup> was V. <sup>q</sup> Om. SX. <sup>r</sup> dignite o. *dyuynite* QX. *diuynite, ether godhed* V. <sup>s</sup> is on the G sec. m. *is vpon* T. *is on* V. <sup>t</sup> that vnder X. <sup>u</sup> that ben N. <sup>uu</sup> the worldlis G sec. m. <sup>v</sup> Om. q. <sup>w</sup> senyours, or *eldere men* ANQSY. *senyours, either eldre men* V. *elderis* X. <sup>x</sup> on V.

<sup>p</sup> Om. kk pr. m. <sup>q</sup> Om. R.

and worschipeden the lyuyngen in to world-  
lis of worldlis.

the foure and twenti eldre men fellen  
doun on her faces, and worschippeden  
hym that lyueth in to worldis of worldis.

## CAP. VI.

1 And I size, that the lomb hadde<sup>y</sup> openid  
oon of the seuen<sup>z</sup> signetes. And Y herde  
oon of the foure beestis seiyng, as a<sup>a</sup> voys  
2 of thundre, Come, and see. And I size,  
'and lo<sup>b</sup>! a whijt hors; and he that sat on<sup>c</sup>  
him hadde a bowe, and a<sup>d</sup> coroun is<sup>e</sup> 3ouun  
to him. And he wente out ouercomynge,  
3 that he schulde ouercome. And whan he  
hadde openyd the secounde seel, I herde  
the secounde beest seiyng, Come thou,  
4 and see. And an other reed hors wente  
out; and it is<sup>f</sup> 3ouun to him 'that sat on<sup>g</sup>  
him<sup>h</sup>, that he schulde take pees fro erthe<sup>i</sup>,  
and that thei slee<sup>k</sup> to gydere hem<sup>l</sup> silf; and  
5 a greet swerd is 3ouun to him. And whan  
he hadde openyd the thridde seel, I herde  
the thridde beest seiyng, Come thou<sup>m</sup>,  
and see. And loo! a<sup>n</sup> blak hors; and he  
that sat vpon<sup>o</sup> him hadde a balaunce in  
6 his hond. And I herde as<sup>p</sup> a voys in the  
mydle of foure<sup>q</sup> beestis, seiyng, A bilibre  
of whete, 'that is, a weyzt of two pound<sup>r</sup>,  
for oo peny, and thre bilibres of barly for  
oo<sup>s</sup> peny; and hirte thou not wijn, and  
7 oyle. And whan he hadde openyd the  
fourthe seel, I herde a voys of the fourthe  
8 beest, seiyng, Come thou, and see. And  
loo! a paal hors; and the<sup>ss</sup> name Deeth<sup>t</sup> to  
him that sat on<sup>u</sup> him, and helle<sup>v</sup> suede  
him. And power is<sup>w</sup> 3ouun to him on<sup>x</sup>  
foure partis<sup>y</sup> of the<sup>z</sup> erthe, for<sup>3</sup> to sle with  
swerd, and hungre, and deeth, and with<sup>b</sup>  
9 beestis 'of erthe<sup>c</sup>. And whan he hadde  
openyd the fyuethe seel, I size vndir an<sup>d</sup>  
auter the soules of men sleyn for the word  
of God, and for witnessing that thei had-

## CAP. VI.

And Y sai, that the lomb hadde openyd<sup>1</sup>  
oon of the seune seelis. And Y herde  
oon of the foure beestis seiyng, as a voys  
of thundur<sup>o</sup>, Come<sup>p</sup>, and se. And Y<sup>2</sup>  
sai, and lo! a white hors<sup>q</sup>; and he that  
sat on hym hadde a bouwe, and a coroun  
was 3ouun to hym. And he wente out  
ouercomynge, that he schulde ouercome.  
And whanne he hadde openyd the se-<sup>3</sup>  
counde seel, I herde the secounde beest  
seiyng, Come 'thou, and<sup>r</sup> se. And an-<sup>4</sup>  
other reed hors<sup>s</sup> wente out; and it was  
3ouun to hym that sat on hym, that he  
schulde take pees fro the erthe, and that  
thei sle to gidere hem silf; and a greet  
swerd was 3ouun to hym. And whanne<sup>5</sup>  
he hadde openyd the thridde seel, Y  
herde the thridde beest seiyng, Come  
thou, and se. And lo! a blak hors<sup>t</sup>; and  
he that sat on hym hadde a balaunce in  
his hond. And Y herde 'as a<sup>u</sup> voys in<sup>6</sup>  
the myddil of the foure beestis, seiyng,  
A bilibre<sup>†</sup> of wheete for a<sup>v</sup> peny, and thre  
bilibris of barli for a<sup>w</sup> peny; and hirte  
thou not wyn, ne oile. And whanne he<sup>7</sup>  
hadde openyd the fourthe seel, Y herde  
a voys of the 'foure beestis<sup>x</sup>, seiyng,  
Come thou, and se. And lo! a pale<sup>s</sup>  
hors<sup>y</sup>; and the name *was* Deth to hym  
that sat on hym, and helle<sup>z</sup> suede hym.  
And power was 3ouun to hym on foure  
partis of the erthe, for<sup>a</sup> to sle with swerd,  
and with hungur, and with deth, and  
with beestis of the erthe. And whanne<sup>9</sup>  
he hadde opened the fyuethe seel, Y say  
vndur the auter the soulis of men slayn

† a bilibre is a  
weyhte of twey  
pound. v.  
that is, a weyhte  
of twey pound.  
e.

<sup>y</sup> Om. *sv*. <sup>z</sup> Om. o. <sup>a</sup> the s. <sup>b</sup> as o. <sup>c</sup> vpon *T*. <sup>d</sup> Om. o. <sup>e</sup> was *r*. <sup>f</sup> was *r*. <sup>g</sup> vpon *T*.  
<sup>h</sup> him *power T*. <sup>h</sup> Om. *r*. <sup>i</sup> the erthe *AG sec. m. nosvxy*. <sup>k</sup> schulden slea *T*. <sup>l</sup> him *svy*. <sup>m</sup> Om. *x*.  
<sup>n</sup> Om. o. <sup>o</sup> on *ANOQSVX*. <sup>p</sup> Om. *A pr. m. o*. <sup>q</sup> the foure *A pr. m.* <sup>r</sup> Om. *v in text*. <sup>s</sup> a *vxx*.  
<sup>ss</sup> Om. *G pr. m.* <sup>t</sup> of Deeth o. *was Deth r*. <sup>u</sup> vpon *T*. <sup>v</sup> deth s. <sup>w</sup> was *r*. <sup>x</sup> vpon *T*. <sup>y</sup> partyes  
*ANOPQST*. <sup>z</sup> Om. *sx*. <sup>a</sup> Om. *sx*. <sup>b</sup> Om. *ANOQSVXY*. <sup>c</sup> Om. *N*. of the eerthe o. <sup>d</sup> the *r*.

<sup>o</sup> a thundir e. <sup>p</sup> Come thou ro. <sup>q</sup> that is, *holi chirehe maad feir with baptem κ sec. m. marg.*  
<sup>r</sup> and g. Om. *k pr. m.* <sup>s</sup> that is, *opene pursuers κ sec. m. marg.* <sup>t</sup> that is, *hiding hire vicis to summe*  
*men with goode werkis κ sec. m. marg.* <sup>u</sup> Om. *k pr. m.* <sup>v</sup> o *CMRUXbeegoβ. oo EQRAA*. <sup>w</sup> oo *E. o xegk*.  
<sup>x</sup> fourthe beest ro. <sup>y</sup> that is, *ipocritis shewing hem holie to the peple, thou; thei be not. κ sec. m. marg.*  
<sup>z</sup> that is, *men that neuere ben fulle of worldli goodis κ sec. m. marg.* <sup>a</sup> Om. a.

10 den. And thei crieden with greet voys,  
 seiynge, Hou longe, Lord<sup>e</sup>, holy<sup>f</sup> and trewe,  
 demyst thou<sup>g</sup> not, and vengist<sup>h</sup> our blood of  
 11 thes that dwellen in erthe? 'And whijte  
 stooles<sup>i</sup>, 'for ech soule a stoole<sup>k</sup>, ben<sup>l</sup> 3ouun  
 to hem; and it is<sup>m</sup> seid to hem, that thei  
 shulden reste 3it a litel tyme, til the<sup>n</sup> euen  
 seruauntes of hem be fulfillid<sup>o</sup>, and the  
 britheren of hem, that ben to be slayn, as  
 12 and thei<sup>p</sup>. And I si3e, whan he hadde  
 openyd the sixte seel, and lo! a<sup>q</sup> greet  
 erthe mouyng is<sup>r</sup> maad; and the sunne is<sup>s</sup>  
 maad blak, as a<sup>t</sup> sack of heyre, and al the  
 13 moone is<sup>u</sup> maad as blood. And sterres of  
 heuen fellen down vpon<sup>v</sup> the<sup>w</sup> erthe, as a  
 fijge tree sendith his vnripe fyges, whan it  
 14 is mouyd of a greet wijnd. And heuen  
 wente away, as a book infoldid<sup>x</sup>; and all  
 mounteyns and ijles<sup>y</sup> ben<sup>z</sup> moued fro her  
 15 places. And kinges of erthe, and princes,  
 and tribunes, and riche, and stronge, and  
 ech seruaunt<sup>a</sup>, and fre man, hidden hem in  
 16 dennes and stoones of hillis. And thei seien  
 to hillis and stoonys, Falle 3e on<sup>b</sup> us, and  
 hijde 3e us fro the face of<sup>c</sup> the<sup>d</sup> sittynge  
 on<sup>e</sup> troone<sup>f</sup>, and fro wrath<sup>g</sup> of the lomb;  
 17 for the greet day of her wrath cometh,  
 and who shal mowe<sup>h</sup> stonde?

for the word of God, and for the witness-  
 ing that thei hadden. And thei crieden 10  
 with a geet vois, and seiden, Hou long  
 thou, Lord, that art hooli and trewe,  
 demest not, and vengest not oure blood  
 of these that dwellen in the erthe? And 11  
 white stoolis, for ech soule a stoole, weren  
 3ouun to hem; and it was seide to hem,  
 that thei schulden reste 3it a litil tyme,  
 til the noumbre of her felowis and of her  
 britheren ben fulfillid, that ben to be  
 slayn, as also thei. And Y say, whanne 12  
 he hadde openyd the sixte seel, and lo! a  
 greet erthe mouyng was maad; and the  
 sunne was maad blak, as a sak of heire,  
 and al the moone was maad as blood.  
 And the sterris of heuene felden down on 13  
 the erthe, as a fige tre sendith his<sup>b</sup> vnripe  
 figis, whanne it is mouyd of a<sup>c</sup> greet  
 wynd. And heuene wente awei, as a 14  
 book wlappid in; and alle<sup>d</sup> munteyns  
 and ilis<sup>e</sup> weren mouyd fro her placis.  
 And kingis<sup>f</sup> of the<sup>g</sup> erthe, and princis, 15  
 and tribunes, and riche, and stronge, and  
 ech bonde man, and freman, hidden hem  
 in dennys and stoonys of<sup>h</sup> hillis. And 16  
 thei seien to hillis and to stoonys, Falle  
 3e on vs, and hide 3e vs fro the face of  
 hym that sittith on the trone, and fro  
 the wrath of the lomb; for the greet dai 17  
 of her wraththe cometh, and who schal  
 mowe stonde<sup>i</sup>?

## CAP. VII.

1 Aftir thes thinges I si3e foure aungels  
 stondinge vpon<sup>i</sup> the<sup>k</sup> foure corners of the<sup>l</sup>  
 erthe, holdinge foure<sup>m</sup> wijndis of the erthe,  
 that thei blewen<sup>n</sup> not on<sup>o</sup> erthe<sup>p</sup>, nethir on<sup>q</sup>  
 2 the<sup>r</sup> se, nethir 'in to<sup>s</sup> ony tree. And Y si3e  
 an other aungel stizing<sup>t</sup> fro the<sup>u</sup> risyng of  
 the sunne, hauynge a signe of quike God.

## CAP. VII.

Aftir these thingis Y sai foure aungels 1  
 stondinge on the foure corneris of the  
 erthe, holdinge foure wyndis of the erthe,  
 that thei blewen not on the erthe, nether  
 on the see, nether on ony tre. And Y 2  
 saw 3 another aungel stiyng<sup>k</sup> fro the ri-  
 syng of the sunne, that hadde a signe of

<sup>e</sup> thou, Lorde *AG sec. m. NOSVXY.* <sup>f</sup> that art hooly *v.* <sup>g</sup> Om. *ANQSVXY.* <sup>h</sup> vengist not *v.* <sup>i</sup> and to  
 hem ben 3ouen synguler whijt stoolis *T.* <sup>k</sup> Om. *T.* to ech soule a stole *X.* <sup>l</sup> weren *v.* <sup>m</sup> was *v.*  
<sup>n</sup> the noumbre of the *N.* <sup>o</sup> fillid *v.* <sup>p</sup> thei weren *T.* <sup>q</sup> Om. *ANOQSVY.* <sup>r</sup> was *v.* <sup>s</sup> was *v.* <sup>t</sup> Om. *Q.*  
<sup>u</sup> was *v.* <sup>v</sup> on *ANQSVXY.* <sup>w</sup> Om. *Q.* <sup>x</sup> wlappid yn *ANOQSVXY.* <sup>y</sup> hillis *X.* <sup>z</sup> weren *v.* <sup>a</sup> boond man *v.*  
<sup>b</sup> vpon *T.* <sup>c</sup> on *N.* <sup>d</sup> Om. *NX.* <sup>e</sup> vpon *T.* <sup>f</sup> the trone *X.* <sup>g</sup> the wraththe ox. <sup>h</sup> mai *NY.* Om. *T.*  
<sup>i</sup> on *ANOQSVXY.* <sup>k</sup> Om. *NQT.* <sup>l</sup> Om. *ANVX.* <sup>m</sup> the foure *S.* <sup>n</sup> blowen *NO.* <sup>o</sup> vpon *T.* <sup>p</sup> the erthe  
*ANOQSVXY.* <sup>q</sup> vpon *T.* <sup>r</sup> Om. *ANOSXY.* <sup>s</sup> in *v.* <sup>t</sup> sittynge *O.* <sup>u</sup> Om. *T.*

<sup>b</sup> Om. *Egk pr. m.* <sup>c</sup> Om. *bβ.* <sup>d</sup> alle the *N.* <sup>e</sup> hilles *A.* <sup>f</sup> the kingis *K sec. m.* <sup>g</sup> Om. *E.* <sup>h</sup> and  
<sup>i</sup> *sup. ras.* <sup>l</sup> withstonde *gk pr. m.* <sup>k</sup> stiyng up *IRA sec. m.*

And he criede with a<sup>u</sup> greet voys to the foure aungels, to whiche<sup>v</sup> it<sup>w</sup> is<sup>x</sup> ʒouun for<sup>y</sup> to ʒ noiʒe to<sup>z</sup> the erthe, and se<sup>a</sup>, seiynge<sup>b</sup>, Nyle ʒe noiʒe the<sup>c</sup> erthe, and<sup>d</sup> se, nether to<sup>e</sup> trees, til<sup>f</sup> we `signe, or marke<sup>g</sup>, the seruauentes of oure God in the forhedis<sup>gg</sup> of hem. And I herde the noumbre `of markid<sup>h</sup>, an hundrid<sup>i</sup> and foure and fourty thousynd<sup>k</sup> markid<sup>l</sup>, of euery<sup>m</sup> lynage of the sones of ʒ Yrael; of the lynage of Juda, twelue thousynd<sup>n</sup> signed<sup>o</sup>; of the lynage of Ruben, twelue thousynd<sup>n</sup> markid<sup>p</sup>; of the lynage of Gad, twelue thousynd<sup>n</sup> markid<sup>p</sup>; of the lynage of Aser, twelue thousynd<sup>n</sup> markid<sup>p</sup>; of the lynage of Neptalym, twelue thousynd<sup>n</sup> markid<sup>p</sup>; of the lynage of Manasse, ʒ twelue thousynd<sup>n</sup> markid<sup>p</sup>; of the lynage of Symeon, twelue thousynd<sup>n</sup> markid<sup>p</sup>; of the lynage of Leuy, twelue thousynd<sup>n</sup> markid<sup>q</sup>; of the lynage of Ysacar, twelue thousynd<sup>n</sup> markid<sup>q</sup>; of the lynage of Zabulon, twelue thousynd<sup>n</sup> markid<sup>q</sup>; of the lynage of Joseph, twelue thousynd<sup>n</sup> markid<sup>q</sup>; of the lynage of Beniamyn, twelue thousynd<sup>n</sup> markid<sup>q</sup>. Aftir thes thinges I size a greet company, whom no man miʒte noumbre, of alle `folkis, and lynagis<sup>s</sup>, and puplis, and tungis<sup>t</sup>, stondinge bifore the trone, in the<sup>u</sup> sizt of the lomb, couerid<sup>v</sup>, `or clothid<sup>w</sup>, with whijte stoolis, and ʒ palmes<sup>x</sup> in the hondis of hem. And thei crieden with greet voys, seiynge, Helthe to oure God, that sittith on<sup>y</sup> trone<sup>z</sup>, and to ʒ the lomb. And alle aungels stoden in cumpas of the trone, and of<sup>a</sup> `senyouris, or eldre<sup>b</sup>, and<sup>c</sup> foure beestis. And thei fellen<sup>d</sup> in the sizt of the<sup>e</sup> trone, `in to<sup>f</sup> her ʒ facis, and worschipiden God, seiynge<sup>g</sup>, Amen! blessing, and cleernes, and wisdom,

the lyuyng God. And he criede with a greet voys to the foure aungels, to whiche it was ʒouun to noye the erthe, and the see, and seide, Nyle ʒe noye the ʒ erthe, and see<sup>l</sup>, nether trees, til we marken the seruauentis of oure<sup>m</sup> God in the forhedis of hem. And I herde the noumbre of men that weren markid, an hundrid thousynde and foure and fourti<sup>n</sup> thousynde markid, of euery lynage of the sones of Israel; of the lynage of ʒ Juda, twelue thousynde markid; of the lynage of Ruben, twelue thousynde markid; of the lynage of Gad, twelue thousynde markid; of the lynage of Aser, ʒ twelue thousynde markid; of the lynage of Neptalym, twelue thousynde markid; of the lynage of Manasse, twelue thousynde markid; of the lynage of Symeon, ʒ twelue thousynde markid; of the lynage of Leuy, twelue thousynde markid; of the lynage of Isachar, twelue thousynde markid; of the lynage of Zabulon, ʒ twelue thousynde markid; of the lynage of Joseph<sup>†</sup>, twelue thousynde markid; of the lynage of Beniamyn, twelue thousynde markid. Aftir these thingis Y sai<sup>9</sup> a greet puple, whom no man myʒte noumbre, of alle folkis, and lynagis, and puplis, and langagis, stondinge bifore the trone, in the sizt of the lomb; and thei weren clothid with white stoolis, and palmes weren in the hondis of hem. And thei crieden with greet<sup>nn</sup> voys, and ʒ seiden, Heelthe to oure God, that sittith on the troone, and to the lombe. And ʒ alle<sup>o</sup> aungels `stoden al<sup>p</sup> aboute the trone, and<sup>q</sup> the eldre men, and the<sup>r</sup> foure beestis. And thei fellen down in the

† The lynage of Dan is left out here, for antecrist schal be born of that lynage, and the lynage of Joseph is set here in the stede of the lynage of Dan. Lire here. v.

<sup>u</sup> Om. o. <sup>v</sup> the whiche o. whom T. <sup>w</sup> Om. A pr. m. <sup>x</sup> was v. <sup>y</sup> Om. sx. <sup>z</sup> Om. oqv. <sup>a</sup> the see T. <sup>b</sup> and seide v. <sup>c</sup> to the G sec. m. T. <sup>d</sup> and the stxy. <sup>e</sup> Om. ANQSFXY. <sup>f</sup> to T. <sup>g</sup> marke OT. signen qx. singuen, either marken v. <sup>gg</sup> foreheuedis GO. <sup>h</sup> of men signed, or markid AG sec. m. sy. of men singnyd N. of men markid o. of hem signed, or markid q. of men marken T. of men singned, either markid v. signed, or markid x. <sup>i</sup> hundryd thousand v. <sup>k</sup> thousandis o. <sup>l</sup> signed ANQSFXY. <sup>m</sup> eche x. <sup>n</sup> thousandis o passim in hoc cap. <sup>o</sup> marked OT. <sup>p</sup> signed ANQSFXY. <sup>q</sup> signid ANSVY. <sup>r</sup> thousandis os. <sup>s</sup> lynagis folkis x. <sup>t</sup> langagis v. <sup>u</sup> Om. T. <sup>v</sup> clad o. and thei weren clothid v. <sup>w</sup> Om. oqvX. or clad s. <sup>x</sup> psalmys N. palmes weren v. <sup>y</sup> vpon T. <sup>z</sup> the trone ANOT. <sup>a</sup> of the A pr. m. T. <sup>b</sup> senyourys, or eldris AY. senyouris NO. elder men OT. senyouris, or eldere men s. senyouris, either eldris v. elderes x. <sup>c</sup> and of v. <sup>d</sup> fellen down v. <sup>e</sup> Om. q. <sup>f</sup> on v. <sup>g</sup> and seiden v.

<sup>l</sup> the see EKO pr. m. <sup>m</sup> ʒoure o. <sup>n</sup> twenti K sec. m. <sup>nn</sup> a greet EoB. <sup>o</sup> alle the R. <sup>p</sup> stondynge A. stonden I pr. m. stonden al I sec. m. U. stoden M. <sup>q</sup> and of R. <sup>r</sup> Om. o.

and doying of thankings, and honour, and  
vertu, and strengthe to<sup>h</sup> oure God, in to  
13 worldlis of worldlis. Amen. And oon of  
the 'eldre men<sup>i</sup> answeride, and seide to me,  
Who ben thes, that ben couerid<sup>k</sup>, 'or cloth-  
id<sup>l</sup>, with whijte stoolis<sup>m</sup>? and of<sup>n</sup> whennus  
14 camen thei? And I seide to him, My  
lord, thou woost. And he seide to me,  
Thes ben thei, that camen fro greet tribu-  
lacioun, and waschiden<sup>o</sup> her stooles, and  
maden hem<sup>p</sup> whijte in blood<sup>q</sup> of the lomb.  
15 Therefore thei ben bifore the trone of God,  
and seruen to<sup>r</sup> him day and niȝt, in his  
temple. And he that sittith in trone<sup>s</sup>, dwell-  
16 ith on<sup>t</sup> hem. Thei shulen no more hungre,  
and<sup>u</sup> thirste, nether sunne<sup>v</sup> shal falle on<sup>w</sup>  
17 hem, nether ony heete. For the lomb,  
that is in the<sup>x</sup> mydle of the<sup>y</sup> trone, shal  
gouerne hem, and shal leede 'hem forth<sup>z</sup>  
to the wellis of wattris<sup>a</sup> of lijf; and God  
shal wijpe away ech teer fro 'the iȝen<sup>b</sup> of  
hem.

## CAP. VIII.

1 And whan he hadde openid the seuenthe  
seel, silence is<sup>c</sup> maad in heuen, as 'half an  
2 hour<sup>d</sup>. And I siȝe seuen aungels stondinge  
in the siȝt of God, and seuen trumpes be<sup>e</sup>  
3 ȝouun to hem. And another aungel cam,  
and stode bifore the auter, hauynge<sup>f</sup> a  
golden censer; and many encenses ben<sup>g</sup>  
ȝouen to him, that he shulde ȝiue of the  
preyers of alle seyntis vpon<sup>h</sup> the golden  
4 auter, that is bifore the trone<sup>i</sup>. And the  
smoke of encensis<sup>k</sup> of the preyers of ha-  
lewis<sup>l</sup> stiȝede up of<sup>m</sup> the aungelis hond  
5 bifore God. And the aungel toke the  
censer, and fillide it of the<sup>n</sup> fijr of the  
auter, and sente<sup>o</sup> it<sup>p</sup> in to erthe. And

siȝt of the trone, on her faces, and wor-  
schipiden God, and seiden, Amen! bless-12  
yng, and clerenesse, and wisdom, and  
doynge of thankings<sup>s</sup>, and honour, and  
vertu, and strengthe to oure God, in to  
worldis of worldis. Amen. And oon of13  
the senyours<sup>t</sup> answerde, and seide to me,  
Who ben these, that ben clothid with  
white stoolis? and fro whennus came  
thei? And Y seide to hym, My lord,14  
thou woost<sup>u</sup>. And he seide to me, These  
ben thei, that camen fro greet tribula-  
cioun, and waischiden her stoolis, and  
maden hem white in the blood of the  
lomb. Therfor thei ben bifor the trone15  
of God, and seruen to hym dai and niȝt,  
in his temple. And he that sittith in  
the trone, dwellith on hem. Thei schu-16  
len no more hungur, nether<sup>uu</sup> thirste, ne-  
ther sunne schal falle on hem, ne ony  
heete. For the lomb, that is in the myd-17  
dil of the trone, schal gouerne hem, and<sup>v</sup>  
schal lede forth hem<sup>w</sup> to the<sup>x</sup> wellis of  
wattris of lijf; and God schal wipe awei  
ech teer fro the iȝen of hem.

## CAP. VIII.

And whanne he hadde openyd the1  
seuenthe seel, a silence was maad in he-  
uene, as half an our. And Y say seue<sup>2</sup>  
aungels stondinge in the siȝt of God, and  
seue<sup>3</sup>ne trumpis weren ȝouun to hem.  
And another aungel cam, and stood bifor<sup>3</sup>  
the auter, and hadde a goldun censer;  
and many encencis weren ȝouun to hym,  
that he schulde ȝiue of the preiers of  
alle<sup>y</sup> seyntis on the goldun auter, that is  
bifor the trone of God. And the smoke<sup>4</sup>  
of<sup>yy</sup> encencis of the preiers of the<sup>z</sup> hooli  
men stiede vp fro the aungels hoond bifor  
God. And the aungel took the censere,<sup>5</sup>  
and fillide it of the fier of the auter, and

<sup>h</sup> be to T. be ȝouen to V. <sup>i</sup> senyours ANQSVXY. <sup>k</sup> clothid o. <sup>l</sup> Om. NOQVX. or clad s. <sup>m</sup> clothis  
V sec. m. <sup>n</sup> Om. QX. fro V. <sup>o</sup> weshen SX. <sup>p</sup> Om. s. <sup>q</sup> the blood o. <sup>r</sup> Om. o. <sup>s</sup> the trone T.  
<sup>t</sup> vpon T. <sup>u</sup> ne ANQSY. nether VX. <sup>v</sup> the sunne T. <sup>w</sup> vpon T. <sup>x</sup> Om. T. <sup>y</sup> Om. AQSVY. <sup>z</sup> forth  
hem V. <sup>a</sup> the wateres o. <sup>b</sup> yȝe o. <sup>c</sup> was V. <sup>d</sup> an half our V. <sup>e</sup> weren V. <sup>f</sup> and hadde V.  
<sup>g</sup> weren V. <sup>h</sup> vp o. on SVX. <sup>i</sup> trone of God V. <sup>k</sup> censer o. <sup>l</sup> hooly men V. <sup>m</sup> fro V. <sup>n</sup> Om. T.  
<sup>o</sup> sende Y. <sup>p</sup> Om. ANQSVY.

<sup>s</sup> thankis g. <sup>t</sup> eldre men R. <sup>u</sup> wotist n. <sup>uu</sup> ne k. <sup>v</sup> and he b pr. m. <sup>w</sup> Om. k pr. m. <sup>x</sup> Om. o.  
<sup>y</sup> Om. k pr. m. <sup>yy</sup> of the e. <sup>z</sup> Om. aehkoȝ.

thundres, and voyces, and leytinges ben<sup>p</sup>  
 6 maad, and greet<sup>q</sup> 'erthe mouyng<sup>r</sup>. And  
 the seuene aungelis, that hadden seven  
 trumpes, maden hem redy, that thei shulden  
 7 syng in trumpe<sup>s</sup>. 'And the first aungel  
 song in trumpe<sup>t</sup>; and hayl is<sup>u</sup> maad, and  
 fijr<sup>v</sup> mengid<sup>w</sup> to gydere 'in blood<sup>x</sup>; and it  
 is<sup>y</sup> sent in to erthe. And the thridde  
 paart of erthe is<sup>y</sup> brent, and the thridde  
 paart of trees is<sup>y</sup> brent, and al greene 'hay,  
 8 or gras<sup>z</sup>, is<sup>a</sup> brent. And the secunde  
 aungel song in trumpe<sup>b</sup>; and as a greet  
 hil brennyng with fijr is<sup>c</sup> sent in to the  
 se; and the thridde paart of the se is<sup>c</sup> maad  
 9 blood, and the thridde paart of creatures<sup>d</sup>  
 is<sup>e</sup> deed, that hadden soules<sup>f</sup>, 'or lijfes<sup>g</sup>, in  
 the se, and the thridde paart of shippis<sup>h</sup>  
 10 perschide. And the thridde aungel song  
 in trumpe; and a great sterre brennyng  
 as a litel<sup>i</sup> bronde, fel fro<sup>k</sup> heuen; and it<sup>l</sup> fel  
 in to the thridde part of floodis, and in to  
 11 wellis of watris. And the name of the  
 sterre is seid Wermod. And the thridde  
 part of watris is<sup>m</sup> maad in to wermod;  
 and many men ben<sup>n</sup> deede of the watris,  
 12 for 'thei ben<sup>o</sup> made bitter. And the fourthe  
 aungel song in trumpe; and the thridde  
 paart of sunne<sup>p</sup> is<sup>q</sup> smytun, and the thridde  
 paart of the<sup>r</sup> moone, and the thridde paart  
 of sterris<sup>s</sup>, so that the thridde paart of hem  
 was derkid, and the thridde paart of day<sup>t</sup>  
 13 shoone<sup>u</sup> not, and also of niȝt. And<sup>v</sup> I  
 siȝe, and herde the<sup>w</sup> voys of an<sup>x</sup> egle fle-  
 yunge bi mydle<sup>y</sup> heuen, seiynge with greet  
 voys, Wo! wo! wo! to 'the dwellinge  
 men<sup>z</sup> in erthe, of othere<sup>a</sup> voycis of thre<sup>b</sup>  
 aungels, that weren to syngynge<sup>c</sup> in  
 trumpe.

castide<sup>a</sup> in to the<sup>b</sup> erthe. And thundris,  
 and voices, and leityngis weren maad,  
 and a<sup>c</sup> greet erthe mouyng. And the<sup>c</sup>  
 seuene aungels, that hadden seuene<sup>d</sup>  
 trumpis, maden hem redi, that thei  
 schulden trumpe. And the firste aungel<sup>7</sup>  
 trumpide; and hail was maad, and fier  
 meynd togidere in blood; and it was  
 sent in to the<sup>e</sup> erthe. And the thridde  
 part of the erthe was brent, and the  
 thridde part of trees was brent, and al  
 the<sup>f</sup> green gras was brent. And the se-<sup>8</sup>  
 cunde aungel trumpide; and as a greet  
 hil brennyng with fier was cast in to  
 the see; and the thridde part of the see<sup>9</sup>  
 was maad blood, and the thridde part of  
 creature was deed, that hadde lyues in  
 the see, and the thridde part of schippis  
 perischide. And the thridde aungel<sup>10</sup>  
 trumpide; and a greet sterre brennyng  
 as a litil brond, felle fro heuene; and it  
 felle in to the<sup>g</sup> thridde part of floodis,  
 and in to the wellis of watris. And the<sup>11</sup>  
 name of the sterre is seid Wormod. And  
 the thridde part of watris was maad in  
 to wormod; and many men weren deed  
 of the watris, for tho weren maad bit-  
 tere. And the fourthe aungel trumpide;<sup>12</sup>  
 and the thridde part of the sunne was  
 smytun, and the thridde part of the  
 moone, and the thridde part of sterris,  
 so that the thridde part of hem was  
 derkid, and the thridde part of the dai  
 schynede not, and also of the nyȝt. And<sup>13</sup>  
 Y say, and herde the voys of an<sup>h</sup> egle  
 fleynge bi the myddil of heuene, and  
 seiynge with a greet voys, Wo! wo! wo!  
 to men that dwellen in erthe, of the  
 othir<sup>i</sup> voices of thre<sup>k</sup> aungels, that schu-  
 len trumpe aftir.

<sup>p</sup> weren *v*. <sup>q</sup> a greet *τ*. <sup>r</sup> erth mouynges *o*. <sup>s</sup> trumpis *GNSV*. <sup>t</sup> Om. *QT*. <sup>u</sup> was *v*. <sup>v</sup> fire and  
 blood *N*. <sup>w</sup> meyned *oqr*. meynt *v*. <sup>x</sup> Om. *N*. <sup>y</sup> was *v*. <sup>z</sup> gras *o*. hei *x*. greene trees, hey, or gras *v*.  
<sup>a</sup> was *v*. <sup>b</sup> a trumpe *τ*. <sup>c</sup> was *v*. <sup>d</sup> creature *GOPQSTVXY*. the creature *N*. <sup>e</sup> of hem was *v*. <sup>f</sup> lyues *v*.  
<sup>g</sup> Om. *NVX*. <sup>h</sup> the schippes *q*. <sup>i</sup> Om. *o*. <sup>k</sup> down fro *o*. <sup>l</sup> Om. *Q SX*. <sup>m</sup> was *v*. <sup>n</sup> weren *v*.  
<sup>o</sup> tho weren *v*. <sup>p</sup> the sunne *NOSTVX*. <sup>q</sup> was *v*. <sup>r</sup> Om. *ANOQ SX*. <sup>s</sup> the sterris *G*. <sup>t</sup> the day *τ*.  
<sup>u</sup> schynede *v*. <sup>v</sup> And also *v*. <sup>w</sup> a *o*. <sup>x</sup> oon *ANSVY*. oen *x*. <sup>y</sup> the myddil of *s*. myddil of *v*.  
<sup>z</sup> men dwellinge *VX*. <sup>a</sup> the othere *q*. thre *τ*. <sup>b</sup> the *NQSV*. Om. *x*. <sup>c</sup> singen *sx*.

<sup>a</sup> keste *R*. <sup>b</sup> Om. *CEIKMQUXabcgaβ*. <sup>c</sup> Om. *b*. <sup>d</sup> the seuene *b*. <sup>e</sup> Om. *EQgaβ*. <sup>f</sup> Om. *b*. <sup>g</sup> Om. *b*.  
<sup>h</sup> oon *a*. <sup>i</sup> tothir *R*. <sup>k</sup> the thre *o*.

## CAP. IX.

1 And the fyuethe aungel song in trumped<sup>d</sup>;  
and I size a<sup>e</sup> sterre for to haue<sup>f</sup> fallen  
doun fro heuen in to erthe; and the keye  
of the pitt of depnesse is<sup>g</sup> zounn to him<sup>h</sup>.  
2 And he<sup>i</sup> openyde<sup>k</sup> the pitt of depnesse,  
and smoke of the pitt<sup>l</sup> stizede up, as the  
smoke of a greet fourneys; and the sunne  
is<sup>m</sup> derkid, and the<sup>n</sup> eyr, of the<sup>o</sup> smoke of  
3 the pitt. And of smoke<sup>p</sup> of the<sup>q</sup> pitt  
locustes wenten out<sup>r</sup> in to the<sup>s</sup> erthe<sup>t</sup>; and  
power is<sup>u</sup> zounn to hem, as scorpiouns of  
4 erthe han power. And it is<sup>u</sup> comaundid  
to hem, that thei shulden not hirte hay  
of the erthe<sup>v</sup>, nether al<sup>w</sup> grene thing, ne-  
ther ech<sup>x</sup> tree, no but onely men, that han  
not the mark<sup>y</sup> of God in her forhedis<sup>z</sup>.  
5 And it is<sup>a</sup> zounn to hem<sup>b</sup>, that thei shul-  
den not sle hem, but that thei shulden be  
tourmentid<sup>c</sup> fyue monethes; and the tour-  
menting of hem, as the tourmentyng of a<sup>d</sup>  
6 scorpioun, whan he smytith a man. And  
in tho dayes men shulen seke deeth, and  
thei shulen not fynde it; and thei<sup>e</sup> shulen  
desijre for<sup>f</sup> to dye, and deeth shal flee fro  
7 hem. And the lijknesses<sup>g</sup> of locustis lijk<sup>h</sup>  
to<sup>i</sup> horsis<sup>k</sup> made redy in<sup>l</sup> to bateyle; and  
on<sup>m</sup> the heedis<sup>n</sup> of hem as crownes lijk  
to<sup>o</sup> gold, and the<sup>oo</sup> faces of hem as faces<sup>p</sup>  
8 of men. And thei hadden heeres, as heeres<sup>q</sup>  
of wymmen; and the teeth of hem were  
9 as the<sup>r</sup> teeth of lyouns. And thei hadden  
haberiouns, as yren haberiouns, and the  
voys<sup>s</sup> of the ilke<sup>t</sup> wyngis as the voys of  
chaaris of many horsis<sup>u</sup> rennyng in to  
10 bateyl. And thei hadden tayles lijk of<sup>v</sup>  
scorpiouns, and prickes weren in the  
tayles of hem; and the myzt of hem for<sup>w</sup>  
11 to noyze men bi<sup>x</sup> fyue monethis. And thei

## CAP. IX.

And the fyuethe aungel trumpide; 1  
and Y say, that a sterre hadde falle doun  
fro heuene in to erthe; and the keye  
of the pit of depnesse<sup>k</sup> was zounn to it.  
And it openede the pit of depnesse, and 2  
a<sup>l</sup> smoke of the pit stiede vp, as the  
smoke of a greet furneis; and the sunne  
was derkid, and the eir, of the smoke of  
the pit. And locustis wenten out of the 3  
smoke of the pit in to erthe; and power  
was zounn to hem, as scorpiouns of the<sup>m</sup>  
erthe han power. And it was comaund- 4  
id to hem, that thei schulden not hirte  
the gras of erthe<sup>n</sup>, nether ony grene  
thing, nether ony tre, but oneli men, that  
han not the signe of God in her forhedis.  
And it was zounn to hem, that thei 5  
schulden not sle hem, but that<sup>o</sup> thei  
schulden be turmentid<sup>p</sup> fyue<sup>q</sup> monethis;  
and the turmentyng of hem, as the tur-  
mentyng of a scorpioun, whanne he  
smytith a man. And<sup>r</sup> in tho daies men 6  
shulen seke deeth, and thei schulen not  
fynde it; and thei schulen desire to die,  
and deth schal fle fro hem. And the 7  
licnesse of locustis *ben* lijk horsis maad  
redi in to<sup>s</sup> batel; and on the heedis of  
hem as corouns lijk gold, and the facis  
of hem as the faces of men. And thei 8  
hadden heeris, as<sup>t</sup> heeris of wymmen;  
and the teeth of hem weren as teeth<sup>u</sup> of  
liouns. And thei hadden haburiouns, as 9  
yren haburiouns, and the vois<sup>v</sup> of her  
wengis as the vois<sup>w</sup> of charis of many  
horsis rennyng in to<sup>x</sup> batel. And thei 10  
hadden tailis lijk scorpiouns, and prickis  
weren in the tailis of hem; and the myzt  
of hem *was* to noye men fyue monethis.

<sup>d</sup> a trumpe *T*. <sup>e</sup> that a *V*. <sup>f</sup> to haue *STX*. hadde *V*. <sup>g</sup> was *V*. <sup>h</sup> it *ANOQSFXY*. <sup>i</sup> it *ANOQSFXY*.  
<sup>k</sup> openeth *Q*. <sup>l</sup> Om. *O*. <sup>m</sup> was *V*. <sup>n</sup> Om. *ANSX*. <sup>o</sup> Om. *T*. <sup>p</sup> the smoke *ANOQSFXY*. <sup>q</sup> Om. *NFY*.  
<sup>r</sup> locustes wenten out of the smoke of pit *V*. <sup>s</sup> Om. *G*. to *V*. <sup>t</sup> aier *O*. <sup>u</sup> was *V*. <sup>v</sup> of erthe *AG sec. m*.  
*NQSFXY*. Om. *O*. <sup>w</sup> eny *OV*. <sup>x</sup> eny *V*. <sup>y</sup> signe *ANOQSFXY*. <sup>z</sup> foreheuedes *OT*. <sup>a</sup> was *V*. <sup>b</sup> hem in  
*maundement T*. <sup>c</sup> turment *V*. <sup>d</sup> Om. *T*. <sup>e</sup> Om. *T*. <sup>f</sup> Om. *SX*. <sup>g</sup> licnesse *QSTXY*. <sup>h</sup> *ben* lijk *TV*.  
<sup>i</sup> Om. *V*. <sup>k</sup> hors *X*. <sup>l</sup> Om. *ST*. <sup>m</sup> vpon *T*. <sup>n</sup> heuedes *OT*. <sup>o</sup> Om. *V*. <sup>oo</sup> Om. *G pr. m*. <sup>p</sup> the faces  
*NSX*. <sup>q</sup> Om. *V*. <sup>r</sup> Om. *AOSFY*. <sup>s</sup> voices *O*. <sup>t</sup> tho *X*. <sup>u</sup> hors *SX*. <sup>v</sup> Om. *NV*. to *T*. <sup>w</sup> Om. *SX*.  
*was* for *TV*. <sup>x</sup> Om. *ANOQSFXY*.

<sup>k</sup> derknesse *Eg*. <sup>l</sup> Om. *A*. the *b*. <sup>m</sup> Om. *EIA sec. m*. <sup>n</sup> the erthe *KQNGKA*. <sup>o</sup> Om. *A*. <sup>p</sup> turmente  
hem *k pr. m*. <sup>q</sup> bi fyue *X*. <sup>r</sup> Om. *k pr. m*. <sup>s</sup> to *gk pr. m*. <sup>t</sup> as the *EK sec. m*. <sup>q pr. m</sup>. <sup>u</sup> the teeth *b*.  
<sup>v</sup> voyces *Eg*. <sup>w</sup> voices *E*. <sup>x</sup> to *k*.

hadden vpon<sup>y</sup> hem a kyng, the<sup>z</sup> aungel of depnesse, to whom the name bi Ebru, Labadon<sup>a</sup>, forsothe bi Greke, Appolion, and bi Latyn 'hauynge the<sup>b</sup> name De-  
 12 strier. Oo woo passid<sup>c</sup>, and lo! zit comen<sup>d</sup>  
 13 two<sup>e</sup> was. Aftir thes thingis and<sup>f</sup> the  
 sixt aungel song in trumpe; and I herde  
 14 oo<sup>g</sup> voys of<sup>h</sup> foure<sup>i</sup> corners of the golden  
 auter, that is bifore the izen of God, sei-  
 ynge<sup>k</sup> to the sixte aungel that hadde a<sup>l</sup>  
 trunpe, Vnbynde<sup>m</sup> foure<sup>n</sup> aungels, that  
 ben bounde<sup>o</sup> in the greet flood Eufrates.  
 15 And the foure aungels ben<sup>p</sup> vnbounde,  
 the<sup>q</sup> whiche weren redy into hour, and<sup>r</sup>  
 day, and monethe, and 3eer, 'that thei  
 shulden slee<sup>s</sup> the thridde paart<sup>t</sup> of men.  
 16 And the noumbre of the hoost of horsmen  
 twenty<sup>u</sup> thousynd sithis ten thousyndis<sup>v</sup>.  
 17 I<sup>w</sup> herde the noumbre of hem. And so  
 I size<sup>x</sup> horses<sup>y</sup> in visioun<sup>z</sup>; and thei that  
 saten on<sup>a</sup> hem hadden fijry haberiouns,  
 and<sup>b</sup> iacynctines<sup>c</sup>, and brunstony<sup>d</sup>. And the  
 heedis<sup>e</sup> of the<sup>f</sup> horsis<sup>g</sup> weren as heedis<sup>h</sup>  
 of lyouns; and 'of the mouth of hem fijr  
 cometh<sup>i</sup> forth, and smoke and brunston<sup>k</sup>.  
 18 Of thes thre plagis<sup>l</sup>, 'or woundis<sup>m</sup>, the  
 thridde paart of men is<sup>n</sup> slayn, of fijr<sup>o</sup>,  
 and<sup>p</sup> of<sup>q</sup> smoke<sup>r</sup>, and of<sup>s</sup> brunston<sup>t</sup>, that  
 19 camen out of the mouth of hem. Sotheli<sup>u</sup>  
 the power of horsis<sup>v</sup> is in the mouth of  
 hem, and in the taylis of hem; forwhi the  
 tailis of hem lijk<sup>w</sup> to serpentis<sup>x</sup>, hauynge  
 20 heedes<sup>y</sup>, and in hem thei noyen. And  
 the<sup>z</sup> tothir<sup>a</sup> men<sup>b</sup>, that ben<sup>c</sup> not slayn in  
 thes plagis<sup>d</sup>, nether diden penaunce of the  
 werkis of her hondis, that thei worschip-  
 iden not deuels, and simulacres golden<sup>e</sup>,  
 silueren<sup>f</sup>, and<sup>g</sup> brasen<sup>h</sup>, and stoonen<sup>i</sup>, and

And thei hadden on hem a kyng, the<sup>11</sup>  
 aungel of depnesse, to whom the name  
 bi<sup>y</sup> Ebrew is<sup>z</sup> Laabadon<sup>a</sup>, but bi Greek  
 Appolion, and bi Latyn 'he hath a<sup>b</sup> name  
 'Extermynans, that is<sup>c</sup>, a<sup>d</sup> distriere. O<sup>12</sup>  
 wo is passid, and lo! zit comen<sup>e</sup> twei  
 woos. Aftir these thingis also the sixte<sup>13</sup>  
 aungel trumpide; and Y herde a voys  
 fro foure<sup>f</sup> corneris of the goldun auter,  
 that is bifore the izen of God, and seide<sup>14</sup>  
 to the sixte aungel that hadde a trumpe,  
 Vnbynde thou foure aungels, that ben  
 boundun in the greet flood Eufrates.  
 And the foure aungels weren vnboundun,<sup>15</sup>  
 whiche weren redi in to our, and dai,  
 and monethe, and 3eer, to sle the thridde  
 part of men. And the noumbre of the<sup>16</sup>  
 oost of horse men was twenti thousynde  
 sithis ten thousynde. Y<sup>g</sup> herde the  
 noumbre of hem. And so Y say horsis<sup>17</sup>  
 in visioun; and thei that saten on hem  
 hadden firy haburiouns, and of iacynt,  
 and of brymston. And the heedis of  
 the<sup>h</sup> horsis weren as heedis of liouns;  
 and fier, and smoke, and brymston, com-  
 eth forth of the mouth of hem. Of these<sup>18</sup>  
 thre plagis the thridde part of men was  
 slayn, of the<sup>i</sup> fier, and<sup>k</sup> of the<sup>l</sup> smoke,  
 and<sup>m</sup> of the<sup>n</sup> brymston, that camen out  
 of the mouth of hem. For the power of<sup>19</sup>  
 the horsis is in the mouth of hem, and  
 in the tailis of hem; for the tailis of  
 hem *ben* lyk to serpentis, hauynge heedis,  
 and in hem thei noyen. And the tothir<sup>20</sup>  
 men, that weren not slayn in these  
 plagis, nether dyden penaunce of<sup>p</sup> the  
 werkis of her hondis, that thei worschip-  
 eden<sup>q</sup> not deuelis, and simylacris of gold,

y on ANOQSVXY. z an q. a Abbadon N. is Laabadan v. b hath AOQSVX. his N. c is passid T. d commeth NO. e tweye ANQVY. f also v. g a oq. h fro v. i the foure T. k and seide v. l the x. m Vnbynde thou v. n the foure TX. o founden v. p weren v. q Om. v. r Om. o. s to slee v. t parti o. u was twenty v. v thousand SVXY. w And I TV pr. m. x say v. y hors SX. z visioons N. a vpon T. b and of v. c iacynctis NX. iacinet v. d brymston NQ. of brimston v. e heuedes OT. f Om. ANOQSVXY. g hors SX. h heuedes OT. the hedis SX. i cam o. cometh out s. k fijer and smoke and brymston cometh forth of the mouth of hem v. l woundis o. m Om. oqSX. or veniaunce T. either woundis v. n was v. o the fyer AG sec. m. NOSVXY. p Om. A pr. m. q Om. X. r the smoke q. s Om. X. t the brunston q. u For v. v hors SX. w *ben* lijk TV. x the serpentis q. y heuedes OT. z that q. a othere QS. b Om. o. c weren v. d veniaunces T. plaagis, weren slayn bi bodily deth and cuerelastinge v. e of gold v. f and siluerene s. and siluer v. g Om. N. and of v. h brasse v. i of stoon v.

y in R. z Om. R. a Abadon EQ. b Om. K pr. m. c Om. b. d Om. Ebg. e cometh o. f the iiij. g And Y hk pr. m. oa. h Om. K pr. m. i Om. Rg. k Om. Rbk. l Om. Rgk pr. m. m Om. E. n Om. Rbk pr. m. o othere IRK, p in o. q worschipen A.

treenen<sup>l</sup>, the<sup>m</sup> whiche<sup>n</sup> nether mowen see,  
 21 nether heere, nether wandre<sup>o</sup>; and diden<sup>p</sup>  
 not penaunce of her mansleyngis, nether  
 of her<sup>q</sup> venemyngis, nether of her forny-  
 cacioun, nether of her<sup>r</sup> theftis<sup>s</sup>.

## CAP. X.

1 And I size an other strong aungel com-  
 ynge doun fro heuen, couerid<sup>t</sup>, 'or cloth-  
 id<sup>u</sup>, with<sup>v</sup> a cloude, and the raynbowe in  
 his heed<sup>w</sup>; and the face of him was as  
 sunne<sup>x</sup>, and the feet of him as a pyler of  
 2 fjr. And he hadde in his hond a litel book  
 openyd; and he putte<sup>y</sup> his riȝt foot on<sup>z</sup>  
 the se, forsothe his<sup>a</sup> lift<sup>b</sup> on<sup>c</sup> the<sup>d</sup> erthe.  
 3 And he criede with greet voys, as a lyoun  
 whan he rorith; and whan he hadde cried,  
 4 seuene thundres spaken her voices. And  
 whan the<sup>dd</sup> seuen thundres hadden spoke  
 her voyces, I was to writynge<sup>e</sup>. And I<sup>f</sup>  
 herde a voys fro heuen, seiynge<sup>g</sup>, 'Signe  
 thou<sup>h</sup>, 'or marke<sup>i</sup>, what thinges<sup>k</sup> the seuen  
 thundres spaken, and nyle thou write  
 5 hem. And the aungel whom I size stond-  
 inge aboute the se, and aboute the erthe,  
 6 liftide<sup>l</sup> up his hond to<sup>m</sup> heuen, and swoor  
 by the lyuynge in to worldlis of worldlis,  
 that made of nouȝt heuen, and tho thinges  
 that<sup>o</sup> ben in it, and the<sup>p</sup> erthe, and tho  
 thinges that<sup>q</sup> ben in it, and the se, and  
 tho thinges that ben in it, for<sup>r</sup> tyme shal  
 7 no more be. But in the dayes of the voyce  
 of the seuenthe aungel, whan he shal bi-  
 gynne for<sup>s</sup> to synge in trumpe, the mys-  
 terie<sup>t</sup> of God shal be endid<sup>u</sup>, as he euan-  
 gelizide bi his seruauntis prophetis. And  
 I herde a voys fro heuen eftsoone spe-  
 kinge with me, and<sup>v</sup> seiynge, Go thou, and  
 take the book openyd, of<sup>w</sup> the hond of the  
 aungel standinge aboute the se, and on<sup>x</sup>

and of siluer, and of bras, and of stoon,  
 and of tre, whiche nethir mown se, ne-  
 ther heere, nether wandre; and diden not<sup>21</sup>  
 penaunce of her mansleyngis, nether of<sup>r</sup>  
 her<sup>s</sup> witchcraftis<sup>t</sup>, nethir of her fornic-  
 cioun, nethir of her theftis, *weren slayn*.

## CAP. X.

And Y say another stronge aungel<sup>1</sup>  
 comynge doun fro heuene, clothid with  
 a cloude<sup>u</sup>, and the reynbawe on his heed;  
 and the face of him was as the sunne,  
 and the feet of hym as a<sup>v</sup> pilier of fier.  
 And he hadde in his hoond a litil book<sup>2</sup>  
 openyd; and he sette his riȝt foot on the  
 see, and the left foot on the erthe. And<sup>3</sup>  
 he criede with a greet voys, as a lioun  
 whanne he roreth; and whanne he hadde  
 cried, the seuene thundris spaken her  
 voicis. And whanne the seuene thundris<sup>4</sup>  
 hadden spoken her voicis, Y was to writ-  
 ynge<sup>w</sup>. And Y herde a voys fro heuene,  
 seiynge, Marke thou what thingis<sup>x</sup> the  
 seuene thundris spaken, and nyle thou  
 write hem. And the aungel whom Y<sup>5</sup>  
 say standinge aboute the see, and aboute  
 the erthe, lifte vp his hond to<sup>y</sup> heuene,  
 and swoor bi hym that lyueth in to<sup>6</sup>  
 worldis of worldis, that maad of nouȝt  
 heuene, and tho thingis whiche<sup>z</sup> ben in  
 it, and the erthe, and tho thingis that  
 ben in it, and the see, and tho thingis  
 that ben in it, that time schal no more  
 be. But in the daies of the voys of the<sup>7</sup>  
 seuenethe aungel, whanne he schal bi-  
 gynne to trumpe, the mysterie<sup>a</sup> of God  
 schal be endid, as he prechide bi hise  
 seruauntis prophetis. And Y herde a<sup>8</sup>  
 voys fro heuene eftsoone spekyng with  
 me, and seiynge, Go thou, and take the  
 book, that is<sup>b</sup> openyd, fro the hoond of

<sup>l</sup> treen *AST.* of tree *V.* <sup>m</sup> Om. *VX.* <sup>n</sup> that *X.* <sup>o</sup> gon *X.* <sup>p</sup> thei diden *T.* <sup>q</sup> Om. *MP.* <sup>r</sup> Om. *N.*  
<sup>s</sup> ziftis *M.* <sup>t</sup> clothid *V.* <sup>u</sup> Om. *OTVX.* or clad *S.* <sup>v</sup> Om. *Q.* <sup>w</sup> heued *OT.* <sup>x</sup> the sunne *TV.*  
<sup>y</sup> puttide *ANV.* putt in *T.* <sup>z</sup> vpon *T.* <sup>a</sup> the *ANOSVX.* <sup>b</sup> lift foot *VX.* <sup>c</sup> vpon *T.* <sup>d</sup> Om. *T.*  
<sup>dd</sup> Om. *ANOSVX.* <sup>e</sup> writen *SX.* <sup>f</sup> Om. *Q.* <sup>g</sup> seiynge to me *N.* <sup>h</sup> Marke thou *O.* Marke thou, *hauyng in*  
<sup>mynde</sup> *T.* <sup>i</sup> Om. *OQTX.* ether marke *V.* <sup>k</sup> Om. *OX.* <sup>l</sup> lifte *ANOSV.* <sup>m</sup> into *N.* <sup>o</sup> whiche *ANQV.*  
<sup>p</sup> Om. *O.* <sup>q</sup> whiche *N.* <sup>r</sup> that *V.* <sup>s</sup> Om. *SFX.* <sup>t</sup> misterie, or *prinyte* *T.* <sup>u</sup> fulfilde *O.* <sup>v</sup> Om. *O.*  
<sup>w</sup> fro *V.* <sup>x</sup> aboute *T.*

<sup>r</sup> Om. *K pr. m.* <sup>s</sup> Om. *K pr. m.* ogk *pr. m.* <sup>t</sup> ether venemynges *K sec. m. marg.* <sup>u</sup> whizt cloude *K pr. m.*  
<sup>v</sup> the *Q pr. m. a.* Om. *Q sec. m.* <sup>w</sup> write *R.* <sup>x</sup> Om. *EK pr. m.* <sup>y</sup> in to *b.* <sup>z</sup> that *KQRK.* <sup>a</sup> misteries *R.*  
<sup>b</sup> was *gk pr. m.*

9 the lond. And I wente to the<sup>y</sup> aungel, seiynge<sup>z</sup> to him, that he shulde 3iue to me the book. And he seide to me, Take the book, and deuoure it; and it shal make thi wombe for<sup>a</sup> to be bittir, but in thi mouth  
10 it shal be swete 'as hony<sup>b</sup>. And I toke the book of the aungels hond, and deuouride it, and it was in my mouth as swete honey<sup>c</sup>; and whan I hadde deuourid it,  
11 my wombe was bittir. And he seide to me, It bihoueth thee eftsoone for<sup>d</sup> to prophecie to hethen men, and to puplis, and to<sup>e</sup> langagis<sup>f</sup>, and to many kingis.

## CAP. XI.

1 And a 'mesure lijk to<sup>g</sup> a 3erd is<sup>h</sup> 3ouun to me, and it is<sup>h</sup> seid to me, Rise thou, and mete the temple of God, and the  
2 auter, and men worschippinge in it. Forsothe caste<sup>i</sup> out the porche<sup>k</sup>, that is with out forth<sup>l</sup> the temple, and mete it not; for it is 3ouun to hethen men, and thei shulen defoule the holy citee bi fourty monethis  
3 and two<sup>m</sup>. And I shal 3iue to my two<sup>n</sup> witnesses, and thei shulen prophecie a thousynd dayes two hundrid and sixty,  
4 thei<sup>o</sup> clothid<sup>p</sup> with sackis. Thes ben two<sup>q</sup> olyues, and two<sup>r</sup> candelstickes, '3euynge li3t<sup>s</sup>, thei<sup>t</sup> stondinge<sup>u</sup> in the<sup>v</sup> si3t of the  
5 Lord of erthe. And if ony man 'shal wolen<sup>w</sup> for<sup>x</sup> to anoize<sup>y</sup> hem, fijr shal go out of the mouth of hem, and shal deuoure her enemyes. And if ony<sup>z</sup> 'shal wolen<sup>a</sup> for<sup>b</sup> to hirte hem, thus it bihoueth  
6 him<sup>c</sup> for<sup>d</sup> to be slayn. Thes han power 'of shittinge<sup>e</sup> heuen, that it rayne not in the<sup>f</sup> dayes<sup>g</sup> of her prophecie<sup>h</sup>; and thei han power on<sup>i</sup> watirs, 'of turnynge hem<sup>k</sup> in to blood; and for<sup>l</sup> to smyte the erthe with 'al plage<sup>m</sup>, and hou ofte euer thei 'shulen

the aungel, that stonidith aboute the see, and on the lond. And Y wente to the<sup>9</sup> aungel, and seide to hym, that he schulde 3yue me the book. And he seide to me, Take the book, and deuoure it; and it schal make thi wombe to be bittir, but in thi mouth it schal be swete as hony. And Y took the book of the aungels<sup>10</sup> hond, and<sup>c</sup> deuouride it, and it was in my mouth as swete hony; and whanne Y hadde deuourid it, my wombe was bittere. And he seide to me, It bihoueth<sup>11</sup> thee eftsoone to prophesie to hethene men, and to puplis, and langagis, and to many kingis.

## CAP. XI.

And a reed<sup>d</sup> lijk a 3erde was 3ouun to me, and it was seid to me, Rise thou, and meete the temple of God, and the auter, and men that worschipen<sup>e</sup> in<sup>f</sup> it. But caste thou out the for3erd, that is<sup>2</sup> with out the temple, and mete not it; for it is 3ouun to hethene men, and thei schulen defoule the hooli citee bi fourti monethis and tweyne. And Y schal 3yue<sup>3</sup> 'to my<sup>g</sup> twey witnessis<sup>h</sup>, and thei schulen prophesie a thousynde daies two hundrid and sixti<sup>i</sup>, and schulen be clothid with sackis. These<sup>k</sup> ben tweyne<sup>l</sup> olyues,<sup>4</sup> and twei<sup>m</sup> candilstikis<sup>n</sup>, and thei stonden in the si3t of the Lord of the erthe. And<sup>5</sup> if ony man wole anoye<sup>o</sup> hem, fier schal go out of the mouth of hem, and schal deuoure her enemyes. And if ony wole hirte hem, thus it bihoueth hym to be slayn. These han power to close heuene,<sup>6</sup> that it reyne not in the daies of her prophesie; and thei han power on watris, to turne hem<sup>p</sup> in to blood; and to smyte the erthe with euery plage, and as ofte as thei wolen. And whanne thei schulen<sup>7</sup>

<sup>y</sup> Om. A. <sup>z</sup> and seide v. <sup>a</sup> Om. SX. <sup>b</sup> Om. o. <sup>c</sup> as hony qT. <sup>d</sup> Om. SX. <sup>e</sup> Om. ANOQSVX. <sup>f</sup> tungis X. <sup>g</sup> reeid, *either measure*, lijk v. <sup>h</sup> was v. <sup>i</sup> caste thou v. <sup>k</sup> for3erd v. <sup>l</sup> Om. v. <sup>m</sup> twenti A. tweyne NOQV. <sup>n</sup> tweye NOQV. <sup>o</sup> Om. TX. and thei schulen be v. <sup>p</sup> clad SX. <sup>q</sup> tweyne ANOQV. <sup>r</sup> twey ANOQV. <sup>s</sup> Om. v. <sup>t</sup> Om. qTX. and thei v. <sup>u</sup> stonden v. <sup>v</sup> Om. T. <sup>w</sup> wole v. <sup>x</sup> Om. SVX. <sup>y</sup> no3en s. <sup>z</sup> eny man T. <sup>a</sup> wole v. <sup>b</sup> Om. SVX. <sup>c</sup> hem N. <sup>d</sup> Om. SX. <sup>e</sup> for to schitte o. to schitte v. <sup>f</sup> tho T. <sup>g</sup> dai X. <sup>h</sup> prophecies X. <sup>i</sup> of N. vpon T. <sup>k</sup> to turne v. <sup>l</sup> Om. SX. <sup>m</sup> a wonde o. al wounde T. al plage, *either veniaunce* v.

<sup>c</sup> and I k *pr. m.* <sup>d</sup> *ether measure* K *sec. m. marg.* <sup>e</sup> worschipiden g. <sup>f</sup> togidere in K *pr. m.* Om. R. <sup>g</sup> Om. k *pr. m.* <sup>h</sup> *that is, Enok and Elye* K *marg.* <sup>i</sup> sixty and sixe I *pr. m.* <sup>k</sup> There k. <sup>l</sup> two h. <sup>m</sup> two rh. <sup>n</sup> candilstikis schynynge I *pr. m.* <sup>o</sup> noie R. <sup>p</sup> Om. R.

7 wole<sup>a</sup>. And whan thei shulen ende her  
witnessing, the beest that stizeth<sup>o</sup> up of<sup>p</sup>  
the<sup>q</sup> depnesse<sup>r</sup>, shal make bateyl<sup>s</sup> azens  
hem, and<sup>t</sup> shal ouercome hem, and shal<sup>u</sup>  
8 slee hem. And the bodies of hem shulen  
ligge<sup>v</sup> in the streetis of the grete citee,  
that is clepid goostly<sup>w</sup> Sodom, and Egipt,  
where the Lord of hem was crucified.  
9 And `thei shulen see<sup>x</sup> of lynagis, and of  
puplis, and tungis<sup>y</sup>, and<sup>z</sup> hethen men, the<sup>a</sup>  
bodies of hem bi thre dayes and an half;  
and `the bodies of hem shulen not be suf-  
10 frid<sup>b</sup> for<sup>c</sup> to be put in biriels. And men  
enhabitynge the erthe shulen haue ioye  
vpon<sup>d</sup> hem; and thei shulen make myry<sup>e</sup>,  
and<sup>f</sup> sende<sup>g</sup> ziftes to gydere, for thes two<sup>b</sup>  
prophetes tourmentiden hem that dwellen  
11 on<sup>i</sup> erthe. And aftir thre dayes and an  
half, the spirit of `lijf of<sup>k</sup> God entride in  
to hem; and thei stoden on<sup>l</sup> her feet, and  
greet drede fel on<sup>m</sup> hem that sizen hem.  
12 And thei herden a greet voys fro heuen,  
seyynge to hem, Stize<sup>n</sup> up hidir. And thei  
stizeden<sup>o</sup> in to heuen in a cloude, and the  
13 enemyes of hem sizen hem. And in that  
hour a greet erthe mouyng is<sup>p</sup> maad, and  
the tenthe paart of the citee fel<sup>q</sup>; and `ther  
ben<sup>r</sup> slayn in the erthe mouyng the<sup>s</sup>  
`names of men seuen thousynd<sup>t</sup>; and `the  
tother<sup>u</sup> ben<sup>v</sup> sent<sup>w</sup> in<sup>x</sup> drede, and zaen  
14 glory to God of heuen. The secounde  
woo wente<sup>y</sup>, and lo! the thridde woo shal  
15 come soone. And the seuenthe aungel  
song in trumpe, and greete voices ben<sup>z</sup>  
maad in heuen, seiynge<sup>a</sup>, The reume of  
this world is maad `oure Lordis<sup>b</sup>, and of<sup>c</sup>  
Cristis<sup>d</sup>, his sone; and thei shulen regne  
16 in to worldlis of worldlis. Amen. And  
the foure and twenty senyours<sup>e</sup>, `or elder

ende her witnessing, the beeste that sti-  
eth vp fro depnesse, schal make batel  
azens hem, and schal ouercome hem, and  
schal sle hem. And the bodies of hem<sup>8</sup>  
schulen ligge in the stretis of the greet  
citee, that is clepid goostli Sodom, and  
Egipt, where the Lord of hem was cru-  
cified. And summe of<sup>q</sup> lynagis, and of<sup>9</sup>  
puplis, and of langagis, and of<sup>r</sup> hethene  
men, schulen se the bodies of hem bi  
thre daies and an half; and thei schulen  
not suffre the bodies of hem to be put  
in biriels. And men enhabitynge the<sup>10</sup>  
erthe schulen haue ioye on hem; and  
thei schulen make myrie<sup>8</sup>, and schulen  
sende ziftis togidere, for these twei pro-  
phetis turmentiden hem that dwellen on  
the<sup>t</sup> erthe. And aftir thre daies and an<sup>11</sup>  
half, the spirit of lijf of God entride in  
to hem; and thei stoden on her feet, and  
greet<sup>u</sup> drede felle on hem that sayn hem.  
And thei herden a greet voys fro heuene,<sup>12</sup>  
seyynge to hem, Come<sup>v</sup> vp hidir. And  
thei stieden in to heuene in a cloude, and  
the enemyes of hem sayn hem. And in<sup>13</sup>  
that our a greet erthe mouyng was  
maad; and the tenthe part of the citee  
felle down; and the names of men seuen  
thousynde weren slayn in the erthe mou-  
yng; and the tother<sup>w</sup> weren sent in to  
drede, and zaen glorie to God of heuene.  
The secounde wo is gon, and lo! the<sup>14</sup>  
thridde wo schal come soone. And the<sup>15</sup>  
seuenthe aungel trumpide, and grete  
voicis<sup>x</sup> weren maad in heuene, and seiden,  
The rewme of this<sup>y</sup> world is maad `oure  
Lordis<sup>z</sup>, and of Crist, his sone; and he  
schal regne in to worldis of worldis.  
Amen. And the foure and twenti eldre<sup>16</sup>

<sup>n</sup> wolen *v.* <sup>o</sup> stiede *o.* <sup>p</sup> fro *v.* <sup>q</sup> Om. *v.* <sup>r</sup> depthe *s.* <sup>s</sup> batals *A.* <sup>t</sup> and he *s.* <sup>u</sup> Om. *x.*  
<sup>v</sup> lyn *sx.* <sup>w</sup> Om. *T.* <sup>x</sup> summe *v.* <sup>y</sup> tungis, or langagis *ANS.* of tungis *T.* of langagis *v.* <sup>z</sup> and of *TV.*  
<sup>a</sup> schulen see the *v.* <sup>b</sup> thei schulen not suffre the bodies of hem *v.* <sup>c</sup> Om. *sx.* <sup>d</sup> on *ANQSVX.* vp  
*G pr. m.* of *o.* <sup>e</sup> ioye *T.* <sup>f</sup> and thei *AQS.* <sup>g</sup> schulen seend *AG sec. m. oQSVX.* <sup>h</sup> twey *ANOQSV.*  
<sup>i</sup> vpon *OT.* in *P.* <sup>k</sup> Om. *o.* <sup>l</sup> vpon *T.* <sup>m</sup> vpon *T.* <sup>n</sup> Stie ze *ANOT.* Stejith *sx.* <sup>o</sup> stizeden vp *T.*  
<sup>p</sup> was *v.* <sup>q</sup> fel down *v.* <sup>r</sup> the names of men seuen thousand weren *v.* <sup>s</sup> Om. *ov.* <sup>t</sup> Om. *v.* <sup>u</sup> that  
other *Q.* <sup>v</sup> weren *v.* <sup>w</sup> sent, or putte *T.* <sup>x</sup> in to *A pr. m. vX.* <sup>y</sup> wente, or is gon *ANS.* is goon *v.*  
<sup>z</sup> weren *v.* <sup>a</sup> and seiden *v.* <sup>b</sup> of oure Lord *G sec. m.* of oure God *T.* <sup>c</sup> Om. *ANOQSVX.* <sup>d</sup> Crist  
*G sec. m.* <sup>e</sup> elder men *OT.*

<sup>q</sup> of the *gk pr. m.* <sup>r</sup> of the *k.* <sup>s</sup> myrthe *gk.* <sup>t</sup> Om. *ehko.* <sup>u</sup> a greet *k pr. m.* <sup>v</sup> Cometh *r.* Come  
ze *K.* <sup>w</sup> othere *IRK.* <sup>x</sup> vois *k pr. m.* <sup>y</sup> the *k pr. m.* <sup>z</sup> oure Lord *A pr. m. Q sec. m. c.* of oure Lorde  
*A sec. m. EQ pr. m. gk pr. m. a.*

*men*<sup>f</sup>, that sitten in her seetes in the sixt of the Lord, fellen 'in to<sup>g</sup> her facis, and  
 17 worschipiden God<sup>b</sup>, seiyngel, We don thankinges to thee<sup>k</sup>, Lord<sup>l</sup> God almyzty, which<sup>m</sup> art, and which<sup>n</sup> was<sup>o</sup>, and which<sup>p</sup> art to comynge<sup>q</sup>; which<sup>r</sup> hast takun thi<sup>s</sup>  
 18 greet vertu, and hast regnyd. And folkes ben wrothe, and thi wrath cam, and tyme of deede men for<sup>t</sup> to be demyd, and for<sup>t</sup> to zelde hijre to thi seruauntis, and<sup>u</sup> prophetis, and halewis, and dredinge thi name, to smale and litle<sup>v</sup>, and 'of destriynge<sup>w</sup> hem that corrupeden the erthe.

## CAP. XII.

19 And the temple of God in heuen is<sup>x</sup> openyd, and the ark of his testament is<sup>x</sup> seyn in his temple; and leytinges ben<sup>y</sup> maad, and voyces, and erthe mouyng, and  
 1 greet hayl. And a<sup>z</sup> greet token<sup>a</sup> apperide in heuene; a womman 'couerid, or<sup>b</sup> *clothid*<sup>c</sup>, with the<sup>d</sup> sunne, and the<sup>e</sup> moone vndir hir feet, and in the<sup>f</sup> heed<sup>g</sup> of hir<sup>h</sup>  
 2 a coroun of twelue sterris. And she hauynge<sup>i</sup> in wombe<sup>k</sup>; and she 'criede, beringe<sup>l</sup> chijld, and is tourmentid, that she  
 3 bere chijld. And an other tokne<sup>m</sup> is<sup>n</sup> seyn in heuen; and lo! a greet reed dragoun, hauynge seuen heedes<sup>o</sup>, and ten hornes, and in the heedis<sup>p</sup> of him seuen diademes.  
 4 And the tayl of him drew; the thridde paart of sterres<sup>p</sup> of heuene, and<sup>q</sup> sente hem in to erthe. And the dragoun stood before the womman, that was to beringe<sup>r</sup> chijld, that whan she hadde born chijld,  
 5 he schulde deuoure hir sone. And she chijldide a 'sone male<sup>s</sup>, that was to reulinge<sup>t</sup> alle folkes in an yren<sup>u</sup> zerd; and hir sone is<sup>v</sup> rauyschid to God, and to his  
 6 trone. And the womman flei; in to wil-

men, that saten in her seetis in the sixt of the Lord, fellen on her faces, and worschipiden God, and seiden, We don  
 17 thankynge to thee, Lord God almyzti, which art, and which were, and which art to comynge; which hast takun thi  
 18 greet vertu, and hast regned. And folkis  
 18 ben wrooth, and thi wraththe cam, and tyme of dede men to be demyd, and to zelde mede to thi seruauntis, and prophetis, and halewis, and dredynge thi name, to smale and to grete, and to distrie hem that corrupiden<sup>a</sup> the erthe.

## CAP. XII.

And the temple of God in heuene was  
 19 openyd, and the arke of his testament was seyn in his temple; and leityngis<sup>b</sup> weren maad, and voices, and thondris, and 'erthe mouyng<sup>c</sup>, and<sup>cc</sup> greet hail. And  
 1 a greet signe apperide in heuene; a<sup>d</sup> womman clothid with the<sup>e</sup> sunne, and the moone vndur hir feet, and in the heed of hir a coroun of twelue sterris. And sche hadde in wombe<sup>f</sup>, and sche  
 2 crieth<sup>g</sup>, trauelynge of child, and is tourmentid, that sche bere child. And an-  
 3 other signe was seyn in heuene; and lo! a greet reede dragoun, that hadde seuen heedis, and ten hornes, and in the heedis of hym seuen diademes. And  
 4 the tail of hym drew the thridde part of sterris of heuene, and sente hem in to the<sup>h</sup> erthe. And the dragoun stood before the womman, that was to berynge  
 5 child, that whanne sche hadde borun child, he schulde deuoure hir sone. And  
 5 sche bar a knaue<sup>i</sup> child, that was to reulingej alle folkis in an yrun zerde; and hir sone was rauyschid to God, and

<sup>f</sup> Om. ANOQSTVX. <sup>g</sup> on v. <sup>h</sup> the Lord NO. <sup>i</sup> and seiden v. <sup>k</sup> thee, Lord o. <sup>l</sup> Om. v. <sup>m</sup> the whiche s. that x. <sup>n</sup> that x. <sup>o</sup> were SVX. <sup>p</sup> that SX. <sup>q</sup> comen STX. <sup>r</sup> that x. <sup>s</sup> Om. T. <sup>t</sup> Om. SX. <sup>u</sup> Om. S. <sup>v</sup> greete VX. <sup>w</sup> Om. o. destriynge P. of destruyng, or outlawyng T. to distroie v. <sup>x</sup> was v. <sup>y</sup> weren v. <sup>z</sup> Om. NT. <sup>a</sup> signe ANOQSTVX. <sup>b</sup> Om. or. kouerid x. <sup>c</sup> clad s. Om. x. <sup>d</sup> Om. ANQS. <sup>e</sup> Om. q. <sup>f</sup> hir T. <sup>g</sup> heued OT. <sup>h</sup> Om. T. <sup>i</sup> hadde *chijld* v. <sup>k</sup> wombe, or *beinge with childe* T. the wombe v. <sup>l</sup> crieth, traueilinge of v. <sup>m</sup> signe ANOQSTVX. <sup>n</sup> was v. <sup>o</sup> heuedes OT. <sup>p</sup> the sterris q. <sup>q</sup> and he T. <sup>r</sup> bern SX. <sup>s</sup> male son, either *knaue chijld* v. <sup>t</sup> reulen SX. <sup>u</sup> yrenen o. <sup>v</sup> was v.

<sup>a</sup> corruppen g. corruptiden k. corruppiden, or *defouliden* o. <sup>b</sup> liztnyngis ko. <sup>c</sup> erthemouyngis E. <sup>d</sup> sec. m. k. <sup>cc</sup> and a β. <sup>d</sup> and a A *pr.m.* I *sec. m.* <sup>e</sup> Om. k *pr. m.* <sup>f</sup> the wombe a *pr. m.* <sup>g</sup> criede ka. <sup>h</sup> Om. EI. <sup>i</sup> man β. <sup>j</sup> gouerne R.

dirnesse, where sche hath a place redy<sup>w</sup> of God, that she feede<sup>x</sup> hir there a thou-  
 7 synd dayes two hundrid and sixty. And  
 a<sup>y</sup> greet bateyl is<sup>z</sup> maad in heuen, and  
 Mychael and his aungels fauzten with the  
 dragoun. And the dragoun fauzt, and his  
 8 aungels; and thei hadden not myzt<sup>a</sup>, ne-  
 ther the<sup>b</sup> place of hem is<sup>c</sup> founden more in  
 9 heuen. And 'the ilke<sup>d</sup> dragoun is<sup>e</sup> cast  
 doun, the greet olde<sup>f</sup> serpent, that is clepid  
 the Deuel; and Sathanas, that deceyueth<sup>g</sup>  
 al the world, is<sup>h</sup> cast out<sup>i</sup> in to erthe<sup>k</sup>, and  
 10 his aungels ben<sup>l</sup> sent with him. And I  
 herde a greet voys in heuen, seiynge, Now  
 is maad helthe, and vertu, and kingdom  
 of oure God, and the power of his Crist;  
 for the accuser of oure britheren is cast  
 doun<sup>m</sup>, whiche<sup>n</sup> accusede hem bifore the  
 11 sizt of oure God day and nyzt. And thei  
 ouercamen him for the blood of the lomb,  
 and for the word of his witnessinge; and  
 thei loueden not her soules<sup>o</sup>, 'or *lijfes*<sup>p</sup>,  
 12 vnto<sup>q</sup> death. Therefore 'glade ze, heuens<sup>r</sup>,  
 and ze that dwellen in hem. Wo to the  
 erthe, and se; for the fend cam doun 'to  
 3ou<sup>s</sup>, hauynge<sup>t</sup> greet wraththe, witynge  
 13 for<sup>u</sup> he hath litel tyme. And aftir that  
 the dragoun size<sup>v</sup>, for<sup>w</sup> he was cast doun  
 in to erthe, he pursuede the womman,  
 14 that chijldide a male sone. And two<sup>x</sup>  
 wynges of a greet egle ben<sup>y</sup> 3ouun to 'the  
 womman<sup>z</sup>, that she schulde flee in to de-  
 sert, in to hir place, where she is fed<sup>a</sup> bi  
 tyme, and tymes, and the half of tyme<sup>b</sup>,  
 15 fro the<sup>c</sup> face of the serpent. And the ser-  
 pent sente of his mouth aftir the womman  
 watir as<sup>d</sup> flood<sup>e</sup>, that he schulde make hir  
 16 for<sup>f</sup> to be drawn of the flood. And the  
 erthe helpide<sup>g</sup> the womman, and the erthe  
 openyde his mouth, and soupide<sup>h</sup> the  
 flood, that the dragoun sente<sup>i</sup> of his

to his trone. And the womman flei in<sup>o</sup>  
 to wildirnesse, where sche hath a place  
 maad redi of God, that he fede hir there  
 a thousynde daies two hundrid and sixti.  
 And a greet batel was maad in heuene,<sup>7</sup>  
 and Myzhel and<sup>k</sup> hise aungels fouzten  
 with the dragoun. And the dragoun  
 fauzt, and hise aungels; and thei hadden<sup>8</sup>  
 not myzt, nether the place of hem was  
 foundun more in heuene. And thilke<sup>9</sup>  
 dragoun was cast doun, the greet elde  
 serpent, that is clepid the Deuel, and  
 Sathanas, that disseyueth al the world;  
 he was cast doun in to the<sup>l</sup> erthe, and  
 hise aungels weren sent with hym. And<sup>10</sup>  
 Y herde a greet voys in heuene, seiynge,  
 Now is maad helthe, and vertu, and  
 kyngdom of<sup>m</sup> oure God, and the power  
 of his Crist; for the accuser of oure bri-  
 theren is cast doun, which accuside hem  
 bifor the sizte of oure God dai and nyzt.  
 And thei ouercamen hym for the blood<sup>11</sup>  
 of the lomb, and for the word of his  
 witnessinge; and thei louyden not her  
 lyues til to deth<sup>n</sup>. Therfor, ze heuenes,<sup>12</sup>  
 be ze glad, and ze that dwellen in hem.  
 Wo to the erthe, and to the see; for the  
 fend is come doun to 3ou, and hath greet  
 wraththe, witynge that he hath litil  
 tyme. And after that the dragoun sai,<sup>13</sup>  
 that he was cast doun to<sup>o</sup> the erthe, he  
 pursuede the womman, that bare<sup>p</sup> the  
 knaue<sup>q</sup> child. And twei wengis of a greet<sup>14</sup>  
 egle weren 3ouun to the womman, that  
 sche schulde flee in to deseert, in to hir  
 place, where sche is<sup>r</sup> fed by tyme, and<sup>s</sup>  
 tymes, and half a tyme, fro the face of  
 the serpent. And the serpent sente out<sup>15</sup>  
 of his mouth aftir the womman watir as  
 a flood, that he schulde make hir to be  
 drawun of the flood. And the erthe<sup>16</sup>

<sup>w</sup> maad redy *v.* <sup>x</sup> fedde *v.* <sup>y</sup> Om. *T.* <sup>z</sup> was *v.* <sup>a</sup> myzt more *q.* <sup>b</sup> Om. *AV.* <sup>c</sup> was *v.* <sup>d</sup> that *x.*  
<sup>e</sup> was *v.* <sup>f</sup> elder *v.* <sup>g</sup> disceyued *q.* <sup>h</sup> he was *v.* <sup>i</sup> doun *v.* <sup>k</sup> the erthe *q.* <sup>l</sup> weren *v.* <sup>m</sup> out *s.*  
<sup>n</sup> that *x.* <sup>o</sup> lyues *v.* <sup>p</sup> Om. *QSPX.* <sup>q</sup> til to *ANQSVX.* <sup>r</sup> ze heuenes, be glad *v.*  
<sup>s</sup> Om. *T.* <sup>t</sup> and hath *v.* <sup>u</sup> that *v.* <sup>v</sup> saye *o.* <sup>w</sup> that *v.* <sup>x</sup> tweyne *A.* twei *NOQV.* <sup>y</sup> weren *v.*  
<sup>z</sup> hir *o.* <sup>a</sup> Om. *S.* <sup>b</sup> a tyme *o.* <sup>c</sup> Om. *VX.* <sup>d</sup> of *P.* <sup>e</sup> a flod *x.* <sup>f</sup> Om. *SX.* <sup>g</sup> help *s.* halp *x.*  
<sup>h</sup> soop *vp ANQSV.* <sup>i</sup> soupide *vp G sec. m.* <sup>j</sup> soupide *P.* <sup>k</sup> sop *vp x.* <sup>l</sup> sente oute *q.*

<sup>k</sup> with *k pr. m.* <sup>l</sup> Om. *beh.* <sup>m</sup> to be. <sup>n</sup> the deeth *nk.* <sup>o</sup> in to ab *pr. m.* <sup>p</sup> hadde *k pr. m.*  
<sup>q</sup> man *β.* <sup>r</sup> was *k pr. m.* <sup>s</sup> of *b.*

17 mouth. And the dragoun is<sup>k</sup> wroth to<sup>l</sup>  
the womman, and he wente<sup>m</sup> for<sup>n</sup> to make  
bateyl with othere of hir seed, that kepen  
the maundementes of God, and han the  
18 witnessing of Jhesu<sup>o</sup> Crist. And he stood  
on<sup>p</sup> the grauel of<sup>q</sup> the se.

helpide the womman, and the erthe  
openyde his mouth, and soop up the  
flood, that the dragoun sente of his  
mouth. And the dragoun was wrooth 17  
azens the womman, and he wente to  
make batel with othere of hir seed, that  
kepen<sup>s</sup> the maundementis<sup>t</sup> of God, and  
han the witnessing of Jhesu Crist. And 18  
he stood on the grauel of the see.

## CAP. XIII.

1 And I size<sup>r</sup> a beest stizinge up of the  
se, hauynge seuen heedes<sup>s</sup>, and ten hornes;  
and on<sup>t</sup> his hornes ten dyademes, and on<sup>t</sup>  
2 his heedes the names<sup>u</sup> of blasfemye. And  
the beest, whom I size, was lijk to<sup>v</sup> a  
parde<sup>w</sup>, 'or a lipard<sup>x</sup>, and his feet as the  
feet of a bere, and his mouth as the mouth  
of a lyoun; and the dragoun 3af<sup>y</sup> to<sup>z</sup> the  
3 ilke<sup>z</sup> 'his vertu, and greet power<sup>a</sup>. And  
I size oon of his heedis, as slayn in to  
deeth; and the wounde of his deeth is<sup>c</sup>  
curid<sup>d</sup>. And al erthe wondride aftir the  
4 beest. And<sup>e</sup> thei worschipiden the drag-  
oun, that 3af power to the beest; and thei  
worschipiden the beest, seiynge<sup>f</sup>, Who<sup>g</sup>  
lijk to<sup>h</sup> the beest, and who shal mowe fize<sup>i</sup>  
5 with it<sup>i</sup>? And a mouth spekinge greet  
thinges, and blasfemyes, is<sup>k</sup> 3ouun to it<sup>l</sup>;  
and power is<sup>m</sup> 3ouun to it<sup>n</sup>, for<sup>o</sup> to do in  
6 two and fourty monethis. And it<sup>p</sup> open-  
yde his mouth in to<sup>q</sup> blasfemyes to<sup>r</sup> God,  
for<sup>s</sup> to blasfeme his name, and his taber-  
nacle, and hem that dwellen in heuen.  
7 And it is<sup>t</sup> 3ouun to him for<sup>u</sup> to make  
bateyl with seyntis, and for<sup>u</sup> to ouercome  
hem; and power is<sup>v</sup> 3ouun to him, in to  
al<sup>w</sup> lynage<sup>x</sup>, and puple, and tunge<sup>y</sup>, and  
8 folk. And alle men worschipiden it, that  
dwellen<sup>z</sup> in erthe, whois names ben not<sup>a</sup>  
writen in the book of lijf of the lomb,

## CAP. XIII.

And Y sai a beeste stiyng v<sup>p</sup> of the 1  
see, hauynge seuen heedis, and ten  
hornes; and on hise hornes ten dia-  
demes, and on hise heedis the names of  
blasfemye. And the beeste, whom Y sai, 2  
was lijk a pard, and hise feet as the feet  
of a beere, and his mouth as the mouth  
of a lioun; and the dragoun 3af his  
vertu and greet power to hym. And Y 3  
sai oon of hise heedis, as<sup>u</sup> slayn in to  
deth<sup>v</sup>; and the wounde of his deth was  
curid. And al erthe<sup>w</sup> wondride<sup>x</sup> after  
the beeste. And thei worschipiden the 4  
dragoun, that 3af power to the beeste;  
and thei worschipeden the beeste, and  
seiden, Who is lijk<sup>y</sup> the beeste, and who  
shal mowe fize<sup>i</sup> with it? And a mouth 5  
spekyng grete thingis, and blasfemyes,  
was 3ouun to it<sup>z</sup>; and power was 3ouun  
to it, to do two and fourti monethis.  
And it openyde his mouth in to blasfe- 6  
myes to God, to blasfeme his name, and  
his tabernacle, and hem that dwellen in  
heuen. And it was 3ouun to hym to 7  
make batel with seyntis, and to ouer-  
come hem; and power was 3ouun to hym  
in to ech lynage, and puple, and langage,  
and folk. And alle men worschipiden it, 8  
that dwellen in erthe, whos names ben  
not writun in the book of lijf of the

<sup>k</sup> was *v*. <sup>l</sup> in to *ANOQSS*. <sup>azens</sup> *v*. <sup>m</sup> sente *q*. <sup>n</sup> Om. *SX*. <sup>o</sup> our Lord Jhesu o. <sup>p</sup> vpon *T*.  
<sup>q</sup> on *N*. <sup>r</sup> saye o *passim*. <sup>s</sup> heedis o *et T passim*. <sup>t</sup> vpon *T*. <sup>u</sup> name *q*. <sup>v</sup> Om. *qf*. <sup>w</sup> liberde o.  
<sup>x</sup> or *liparde ANQS*. Om. *TX*. or a *lybard v*. <sup>y</sup> 3af his vertu and greet power *v*. <sup>z</sup> the ilke *best T*. that  
*beeste v*. <sup>a</sup> Om. *v*. <sup>c</sup> was *v*. <sup>d</sup> curid, or *helid T*. <sup>e</sup> Om. *v*. <sup>f</sup> and seiden *v*. <sup>g</sup> Who is *rv*.  
<sup>h</sup> Om. *v*. <sup>i</sup> him *T*. <sup>k</sup> was *v*. <sup>l</sup> hym *T*. <sup>m</sup> was *v*. <sup>n</sup> Om. *M*. him *T*. <sup>o</sup> Om. *SX*. <sup>p</sup> he *T*. <sup>q</sup> Om. *q*.  
<sup>r</sup> in to o. <sup>s</sup> Om. *SX*. <sup>t</sup> was *v*. <sup>u</sup> Om. *SX*. <sup>v</sup> was *v*. <sup>w</sup> eche *sv*. <sup>x</sup> lynagis *N*. <sup>y</sup> tunge, or *lan-*  
*gagc as*. langage *v*. <sup>z</sup> dwelliden *T*. <sup>a</sup> no o.

<sup>s</sup> kepten *rhk sec. m*. <sup>t</sup> comaundementis *g pr. m. h*. <sup>u</sup> Om. *R*. <sup>v</sup> the deeth *a*. <sup>w</sup> the erthe *rak pr. m*.  
<sup>x</sup> wandride *h sec. m*. <sup>y</sup> lijk to *egka*. <sup>z</sup> Om. *g*.

that is<sup>b</sup> slayn fro the bigynnyng<sup>a</sup> of the  
 9 world. If ony man hath<sup>c</sup> eres 'of her-  
 10 inge<sup>d</sup>, here he. He that 'shal lede<sup>e</sup> in to  
 caytifte, shal go in to caytifte; he<sup>f</sup> that  
 'shal slee in<sup>g</sup> swerd, it bihoueth him for<sup>h</sup> to  
 be slayn in<sup>i</sup> swerd. This is the<sup>k</sup> pacience  
 11 and feith of seyntis. And I size an other  
 beest stizing up fro the erthe, and hadde<sup>l</sup>  
 two hornes, lijk the<sup>m</sup> lomb; and he<sup>n</sup> spake  
 12 as<sup>o</sup> the dragoun, and dide<sup>p</sup> al the power  
 of the former beest, in his sijt. And it  
 made the erthe, and men dwellinge in it,  
 for<sup>q</sup> to worschipe the first beest, whois  
 13 plage<sup>r</sup> of deeth is<sup>s</sup> curid<sup>t</sup>. And it dide  
 grete signes, that<sup>u</sup> also it made fijr for<sup>v</sup>  
 to come doun fro heuen in<sup>w</sup> to erthe, in  
 14 the sijt of alle men; and<sup>x</sup> deceyueth men  
 dwellinge in erthe, for signes 'the whiche<sup>y</sup>  
 ben 3ouun to it<sup>z</sup> for<sup>a</sup> to do in the sijt of  
 the beest; seiynge to men dwellinge in  
 erthe, that thei make an ymage of the  
 beest, that hath the wounde<sup>b</sup> of swerd<sup>c</sup>,  
 15 and lyuede. And it is<sup>d</sup> 3ouun to him,  
 that he schulde 3iue a<sup>e</sup> spirit to the ymage  
 of the beest, and the<sup>f</sup> ymage of the beest  
 speke. And he shal make, that who<sup>g</sup>  
 euer 'shal not honoure<sup>h</sup> the ymage of the  
 16 beest, be slayn. And he<sup>i</sup> shal make alle,  
 smale and greete, and<sup>k</sup> riche and pore,  
 and<sup>l</sup> fre men<sup>m</sup> and seruauntes<sup>n</sup>, for<sup>o</sup> to  
 haue a character<sup>p</sup> in the ri3t hond, or<sup>q</sup> in  
 17 her forhedis<sup>r</sup>; that no man mai bye, or<sup>s</sup>  
 sille, no but thei<sup>s</sup> that han<sup>t</sup> the character,  
 'or *lettre*<sup>u</sup>, or the<sup>v</sup> name<sup>w</sup>, or the<sup>x</sup> noubre  
 18 of his name. Heere is wisdom; he that  
 hath vndirstonding, acounte the noubre  
 of the beest; sotheli<sup>y</sup> the<sup>z</sup> noubre of  
 man is<sup>a</sup>, and his noubre is sixe hundrid  
 sixty and sixe.

lomb, that was slayn fro the bigynnyng<sup>a</sup>  
 of the world. If ony man hath ceris,<sup>9</sup>  
 here he. He that ledith in to caitifte,<sup>10</sup>  
 schal go in to caitifte; he that sleeth  
 with swerd, it bihoueth hym to be slayn  
 with swerd. This is the<sup>b</sup> pacience<sup>c</sup> and  
 the feith of seyntis. And Y sai another<sup>11</sup>  
 beeste stiyng<sup>e</sup> vp fro the<sup>d</sup> erthe, and it  
 hadde two hornes, lijk the lomb; and it  
 spak as the dragoun, and dide al the<sup>12</sup>  
 power of the formere beeste, in his sijt.  
 And it made the erthe, and men<sup>e</sup> dwell-  
 inge in it, to worschipe the firste beeste,  
 whos wounde of deth was curid. And<sup>13</sup>  
 it<sup>f</sup> dide grete signes, that also it made  
 fier to come doun fro heuene in<sup>g</sup> to the<sup>g</sup>  
 erthe, in the sijt of alle men. And it<sup>14</sup>  
 disseyueth<sup>h</sup> men, that dwellen<sup>i</sup> in<sup>k</sup> erthe<sup>l</sup>,  
 for signes whiche ben 3ouun 'to it<sup>m</sup> to do  
 in the sijt of the beeste; seiynge to men  
 dwellinge<sup>n</sup> in erthe, that thei make an  
 ymage of the beeste, that hath the  
 wounde of swerd, and lyuede. And it<sup>15</sup>  
 was 3ouun to hym, that he schulde 3yue  
 spirit to the ymage of the beeste, and  
 that<sup>a</sup> the ymage of the beeste speke.  
 And he schal make, that who euer hon-  
 ouren<sup>p</sup> not the ymage of the beeste, be  
 slayn. And he schal make alle, smale<sup>16</sup>  
 and grete, and<sup>q</sup> riche and pore, and<sup>r</sup> fre  
 men and bonde men, to haue a carecter<sup>s</sup>  
 in her ri3thoond, ethir in her forheedis;  
 that<sup>ss</sup> no man may bie, ethir sille, but<sup>17</sup>  
 thei han the character<sup>t</sup>, ether the<sup>u</sup> name  
 of the beeste, ethir the noubre of his  
 name. Here is<sup>v</sup> wisdom; he that hath<sup>18</sup>  
 vndurstonding, acounte the noubre of  
 the beeste; for it is the noubre of man,  
 and his noubre is sixe hundrid sixti  
 and sixe.

<sup>b</sup> was *v*. <sup>c</sup> haue *x*. <sup>d</sup> Om. *v*. <sup>e</sup> leedith *v*. <sup>f</sup> and he *s*. <sup>g</sup> sleeth with *v*. <sup>h</sup> Om. *sx*. <sup>i</sup> with *v*.  
<sup>k</sup> Om. *v*. <sup>l</sup> it hadde *tv*. <sup>m</sup> to the *ag sec. m. ost*. <sup>n</sup> it *v*. <sup>o</sup> of *v*. <sup>p</sup> it dide *t*. <sup>q</sup> Om. *sx*.  
<sup>r</sup> wounde *otv*. <sup>s</sup> was *v*. <sup>t</sup> not helid *t*. <sup>u</sup> and *t*. <sup>v</sup> Om. *sx*. <sup>w</sup> Om. *q*. <sup>x</sup> and he *t*. and it *v*.  
<sup>y</sup> which *otv*. that *x*. <sup>z</sup> hym *t*. <sup>a</sup> Om. *sx*. <sup>b</sup> plage, or *wounde ans*. plage *qx*. <sup>c</sup> a swerd *a*. the swerd  
<sup>g</sup> *pr. m.* <sup>d</sup> was *v*. <sup>e</sup> Om. *anoqsvx*. <sup>f</sup> that the *v*. <sup>g</sup> whiche *anosvx*. <sup>h</sup> onouren not *v*. <sup>i</sup> Om. *s*.  
<sup>k</sup> Om. *qx*. <sup>l</sup> Om. *q*. <sup>m</sup> Om. *x*. <sup>n</sup> boonde men *v*. <sup>o</sup> Om. *sx*. <sup>p</sup> caractre, or a token *t*. carecter,  
 either *prente v*. <sup>q</sup> either *v passim*. <sup>r</sup> foreheuedis *o*. <sup>s</sup> he *t*. <sup>t</sup> hath *t*. <sup>u</sup> Om. *otx*. <sup>v</sup> Om. *q*. his *t*.  
<sup>w</sup> name of the beest *v*. <sup>x</sup> Om. *v*. <sup>y</sup> for it is *v*. <sup>z</sup> Om. *st*. <sup>a</sup> Om. *v*.

<sup>a</sup> makinge *k pr. m.* <sup>b</sup> Om. *a pr. m.* <sup>c</sup> penaunce *k pr. m.* <sup>d</sup> Om. *h*. <sup>e</sup> the men *ae*. <sup>f</sup> Om. *r*.  
<sup>g</sup> Om. *h pr. m.* <sup>g</sup> Om. *ce et alii. aß*. <sup>h</sup> resceyue *k pr. m.* <sup>i</sup> dwelliden *k*. <sup>k</sup> on *e*. <sup>l</sup> the erthe *h*.  
<sup>m</sup> Om. *g*. <sup>n</sup> that dwellen *ae*. <sup>o</sup> Om. *k pr. m.* <sup>p</sup> honoureth *rah*. honoure *k*. <sup>q</sup> Om. *k pr. m. a*. <sup>r</sup> Om. *a*.  
<sup>s</sup> carect *i*. carecte, either *marke r*. <sup>ss</sup> and *h pr. m.* <sup>t</sup> carect *ir*. <sup>u</sup> Om. *r*. <sup>v</sup> he *a pr. m. eikaß*. his *o*.

## CAP. XIV.

1 And I size, and lo! the<sup>b</sup> lomb stood on<sup>c</sup>  
the mount Syon<sup>d</sup>, and with him an hun-  
drid<sup>e</sup> and<sup>f</sup> foure and fourty thousynd<sup>g</sup>,  
hauynge his name, and the name of his  
2 fadir writun in her forhedis<sup>h</sup>. And I  
herde a voys fro heuen, as the voys of  
many watirs, and as the voys of greet  
thundre; and the voys which<sup>i</sup> I herde, 'as  
3 of<sup>k</sup> harpers harpinge in her harpis. And  
thei sungen as<sup>l</sup> a newe song bifore the  
seete of God, and bifore the<sup>m</sup> foure beestes,  
and the<sup>n</sup> 'eldre men<sup>o</sup>. And no man miȝte  
seie the song, no<sup>p</sup> but thei an hundrid<sup>q</sup>  
and foure and fourty thousynd, that ben  
4 bouȝt of<sup>r</sup> the erthe. Thes it ben, that ben  
not defoulid with wymmen<sup>s</sup>; sotheli<sup>t</sup>  
thei<sup>u</sup> ben virgynes. Thes suen the lomb,  
whidir euer he shal go; thes ben bouȝt  
of alle<sup>v</sup>, primycies<sup>w</sup>, 'or *firste fruytis*<sup>x</sup>, to  
5 God, and to the lomb; and in the mouth  
of hem lesyng is not found; sotheli<sup>y</sup> thei  
ben with outen wem bifore the troone of  
6 God. And I size an other aungel, fle-  
yngge bi<sup>z</sup> mydle heuen<sup>a</sup>, hauynge the<sup>c</sup> euer-  
lasting gospel, that he schulde euangelize  
to men sittynge on<sup>d</sup> erthe, and on<sup>e</sup> al<sup>f</sup> folk,  
and lynage<sup>g</sup>, and<sup>h</sup> langage, and puple;  
7 seiynge with greet voys, Drede ȝe the  
Lord, and ȝiue ȝe to him honour, for the  
hour of his doom cometh; and worschipe  
ȝe him, that made heuen and erthe, the  
se, and alle thinges that ben in hem, and  
8 the welles<sup>i</sup> of watirs. And an other aungel  
suede, seiynge, 'The ilke<sup>k</sup> greet citee<sup>l</sup>  
Babilon<sup>m</sup> 'felde, felde<sup>n</sup>, 'the which<sup>o</sup> ȝaf  
drinke to alle folkis of the<sup>p</sup> wijn of<sup>q</sup>  
9 wraththe of hir fornicacioun. And the  
thridde aungel suede hem, seiynge<sup>r</sup> with  
greet voys, If ony man 'shal worschipe<sup>s</sup>

## CAP. XIV.

And Y sai, and lo! a lomb stood on<sup>1</sup>  
the mount of Sion, and with hym an  
hundrid thousynde and foure and fourti  
thousynde<sup>w</sup>, hauynge his name, and the  
name of his fadir writun in her for-  
hedis. And Y herde a voys fro heuene,<sup>2</sup>  
as the voys of many watris, and as the  
voys of a greet thundur; and the voys  
which is<sup>x</sup> herd, *was* as of many harp-  
eris harpinge in her harpis. And thei<sup>3</sup>  
sungun as a newe song bifor the seete  
of God, and bifore the foure beestis,  
and senyouris<sup>7</sup>. And no man miȝte seie  
the song, but thei<sup>z</sup> an<sup>a</sup> hundrid thou-  
synde<sup>b</sup> and foure and fourti thousynde<sup>b</sup>,  
that ben bouȝt fro the erthe. These it<sup>4</sup>  
ben, that ben not defoulid with wym-  
men; for thei ben virgyns. These suen  
the lomb, whidir euer he schal go; these  
ben bouȝt of alle men, the firste fruytis to  
God, and to the lomb; and in the mouth<sup>5</sup>  
of hem lesyng is not foundun; for thei  
ben with out wem bifor the trone of God.  
And Y say another aungel, fliynge bi the<sup>6</sup>  
myddil of heuene, hauynge an euerlast-  
inge gospel, that he schulde preche to  
men sittynge on erthe<sup>c</sup>, and on ech folk,  
and lynage, and langage, and puple; and<sup>7</sup>  
seide with a greet voys, Drede ȝe the  
Lord, and ȝyue ȝe to hym onour, for the  
our of his dom cometh; and worschipe  
ȝe hym, that made heuene and erthe, the  
see, and alle thingis that ben in hem,  
and the wellis of watris. And anothir<sup>8</sup>  
aungel suede, seiynge, Thilke greet Ba-  
biloyne fel down, fel down, which ȝaf  
drinke to alle folkis of the wyn of  
wraththe of her fornyacioun. And the<sup>9</sup>  
thridde aungel suede hem, and seide with

<sup>b</sup> a *qv*x. <sup>c</sup> vpon *ANOQT*. <sup>d</sup> of Syon *A pr. m. GQSTX*. <sup>e</sup> hundrid thousand *v*. <sup>f</sup> Om. *AGNQS*.  
<sup>g</sup> thousandis o. <sup>h</sup> foreheuedis o. <sup>i</sup> that *x*. <sup>k</sup> *was* as *T. was* as of *v*. <sup>l</sup> Om. *q*. <sup>m</sup> Om. *ANOQSVX*.  
<sup>n</sup> Om. *ANOQSVX*. <sup>o</sup> senyours *ANQSVX*. <sup>p</sup> Om. o. <sup>q</sup> hundrid thousand *v*. <sup>r</sup> fro *v*. <sup>s</sup> men *v*.  
<sup>t</sup> for *v*. <sup>u</sup> thees o. <sup>v</sup> alle the *AG sec. m. NPQSTVX*. <sup>w</sup> pricis *N*. <sup>x</sup> Om. *osx*. <sup>y</sup> for *v*. <sup>z</sup> bi the *sx*.  
<sup>a</sup> of heuen *svx*. <sup>c</sup> Om. *ANOQSV*. <sup>d</sup> vpon *OT*. <sup>e</sup> vpon *T*. <sup>f</sup> Om. *G pr. m. ech v*. <sup>g</sup> lyuynge *N*.  
<sup>h</sup> Om. *G pr. m.* <sup>i</sup> welle *N*. <sup>k</sup> That *x*. <sup>l</sup> Om. *v*. <sup>m</sup> of Babilon o. <sup>n</sup> fell down, fell down o. felde *qv*.  
fel down *T*. <sup>o</sup> which *v*. that *x*. <sup>p</sup> Om. *x*. <sup>q</sup> of the *NX*. <sup>r</sup> and seide *v*. <sup>s</sup> worschipe *ANQSVX*.  
worschipe *q*.

<sup>w</sup> Om. *b*. <sup>x</sup> *I Kpaehkoaβ*. <sup>y</sup> the eldre men *R*. the senyouris ho. <sup>z</sup> thilk *R*. <sup>a</sup> Om. *R*. <sup>b</sup> thousandis *c*.  
<sup>c</sup> the erthe *bk*.

the beest, and the<sup>t</sup> ymage of it, and take<sup>n</sup>  
 'the tokne<sup>v</sup> in his forhed<sup>w</sup>, or 'in his<sup>x</sup>  
 10 hond, and<sup>y</sup> this<sup>z</sup> shal drinke of<sup>a</sup> the<sup>b</sup> wijn  
 of Goddis wrath, that is meynd<sup>c</sup> with  
 cleer<sup>d</sup> wijn in the<sup>e</sup> cuppe of his wraththe,  
 and shalf<sup>f</sup> be tourmentid with fjr and  
 brunston, in the sizt of<sup>g</sup> holy aungelis,  
 11 and bifore the<sup>h</sup> sizt of the lomb. And the  
 smoke of her tourmentis shal stize up in  
 to worldis of worldis; nether thei han  
 reste day and nizt, 'the whiche<sup>i</sup> worschip-  
 iden<sup>k</sup> the beest, and his ymage, and if<sup>l</sup>  
 ony man toke the carecte of his name.  
 12 This<sup>m</sup> is the pacience of seyntis, and  
 whiche kepen the maundementis of him<sup>n</sup>,  
 13 and<sup>o</sup> the<sup>p</sup> feith of Jhesu. And I herde a  
 voys fro heuen, seiynge to me, Wrijte  
 thou, Blessid the<sup>q</sup> deede men<sup>r</sup>, that dien<sup>s</sup>  
 in the Lord; fro hennus forth now the  
 spirit seith, that thei reste of her trauelis;  
 forsothe<sup>t</sup> the werkes of hem suen hem.  
 14 And I sije, and lo! a whijt cloude, and  
 aboue the cloude a<sup>tt</sup> sittinge<sup>u</sup>, lijk to<sup>v</sup> the  
 sone of man, hauynge in his heed<sup>w</sup> a  
 golden coroun, and in his hond a sharp  
 15 sikel. And an other aungel wente out of  
 the temple, crynge<sup>x</sup> with greet voys to  
 'the sittyng<sup>y</sup> vpon<sup>z</sup> the cloude, Sende thi  
 sikel, and repe, for<sup>a</sup> hour cometh, that it  
 be ropen; for the rijpe corn of erthe<sup>b</sup>  
 16 driede<sup>c</sup>. And he that sat vpon<sup>d</sup> the cloude,  
 sente his sikel in to erthe<sup>e</sup>, and repide<sup>f</sup> 'in  
 17 to<sup>g</sup> erthe. And an other aungel wente  
 out of the temple, that is in heuen, 'hau-  
 18 ynge and he<sup>h</sup> a sharp sikel. And an  
 other aungel wente out of<sup>i</sup> the auter, that  
 hadde power on<sup>k</sup> fjr; and he criede with  
 greet voys to him that hadde a sharp  
 sikel, seiynge<sup>l</sup>, Sende thi sharp sikel, and  
 kutte of<sup>m</sup> the clustres of the vijnezerd of

a greet vois, If ony man worschipe<sup>d</sup> the  
 beeste, and the ymage of it, and takith  
 the carecter<sup>e</sup> in his forheed<sup>f</sup>, ether in his  
 hoond, this schal drynke of the wyn of<sup>10</sup>  
 Goddis wraththe, that is meynd<sup>g</sup> with  
 clere wyn in the cuppe of his wraththe,  
 and schal be turmentid with fier and  
 brynston, in the sizt of hooli aungels,  
 and bifore the sizt of the lomb. And the<sup>11</sup>  
 smoke of her turmentis schal stie vp in  
 to the worldis of worldis; nether thei han  
 reste dai and nizt, whiche worschipiden<sup>i</sup>  
 the beeste and his ymage, and<sup>k</sup> yf ony  
 man<sup>l</sup> take the carect<sup>m</sup> of his name. Here<sup>12</sup>  
 is the pacience of seyntis, whiche kepen  
 the maundementis<sup>n</sup> of God, and<sup>o</sup> the feith  
 of Jhesu. And Y herde a voys fro he-<sup>13</sup>  
 uene, seiynge to me, Write thou, Blessid  
*ben* deed men, that dien in the Lord;  
 fro hennus forth now the spirit seith,  
 that thei reste of her traueilis; for the  
 werkis of hem suen hem. And Y say,<sup>14</sup>  
 and lo! a white cloude, and aboue the  
 cloude a sattere, lijk the sone of man,  
 hauynge in his heed<sup>p</sup> a goldun coroun,  
 and in his hond a scharp sikil. And<sup>15</sup>  
 another aungel wente out of the temple,  
 and criede with greet voys to hym that  
 sat on the cloude, Sende thi sikil, and  
 repe, for the our cometh, that it be  
 ropun; for the corn of the erthe is ripe.  
 And he that sat on the cloude, sente his<sup>16</sup>  
 sikil in to the erthe, and rap the erthe.  
 And another aungel wente out of the<sup>17</sup>  
 temple, that is in heuene, and he also  
 hadde a scharp sikile. And another aun-<sup>18</sup>  
 gel wente out fro the auter, that<sup>q</sup> hadde  
 power on fier<sup>†</sup> and water; and he criede  
 with a greet vois to hym that hadde the<sup>r</sup>  
 scharp sikil, and seide, Sende thi scharp

† Summe  
 bookis han  
 and on watir,  
 but this is not  
 of the text,  
 neiber is had  
 in bookis  
 amendid. Lire  
 here. v.

<sup>t</sup> Om. ANOQVX. <sup>u</sup> took ANOQSVX. schal take T. <sup>v</sup> carect ANQV. the carectir o. the carect SX.  
<sup>w</sup> foreheued OT. <sup>x</sup> Om. N. rijt S. <sup>y</sup> Om. V. <sup>z</sup> he this T. <sup>a</sup> Om. Q. <sup>b</sup> Om. X. <sup>c</sup> mengid TX.  
<sup>d</sup> other T. <sup>e</sup> Om. Q. <sup>f</sup> he schal T. <sup>g</sup> of the N. <sup>h</sup> Om. T. <sup>i</sup> which V. that X. <sup>k</sup> wirschipen T.  
<sup>l</sup> Om. V. <sup>m</sup> Here V. <sup>n</sup> God TV. <sup>o</sup> in N. <sup>p</sup> Om. X. <sup>q</sup> *ben* the ANOSTV. *be* the G sec. m. <sup>r</sup> Om. X.  
<sup>s</sup> diden o. <sup>t</sup> for V. <sup>tt</sup> Om. M. on OT. <sup>u</sup> sattere V. <sup>v</sup> Om. V. <sup>w</sup> hond N. heued OT.  
<sup>x</sup> and criede V. <sup>y</sup> sattere V. <sup>z</sup> on ANOQSVX. in V. <sup>a</sup> for the N. <sup>b</sup> the erthe NO. <sup>c</sup> drieth T. <sup>d</sup> on  
 ANOQSVX. <sup>e</sup> the erthe T. <sup>f</sup> rap ANQSVX. raap GO. <sup>g</sup> the TV. <sup>h</sup> and he also hadde V. <sup>i</sup> fro V.  
<sup>k</sup> vpon T. <sup>l</sup> and seide V. <sup>m</sup> away V.

<sup>d</sup> worschiph k. <sup>e</sup> carect IUaho. <sup>f</sup> heed K pr. m. <sup>g</sup> mengit E. mengid GK. <sup>i</sup> worschipen  
 I pr. m. kagkβ. <sup>k</sup> Om. K sec. m. hk sec. m. oβ. <sup>l</sup> Om. o. <sup>m</sup> carecter EQGka. <sup>n</sup> comaundementis  
 pr. m. <sup>o</sup> in o. <sup>p</sup> heued a. <sup>q</sup> and g. <sup>r</sup> a eigk.

19 erthe, for the<sup>n</sup> grapes of it ben rijpe. And the aungel sente his sikel in to erthe<sup>o</sup>, and kutte<sup>p</sup> of the vijnezerd of erthe, and sente in to the greet lake of Goddis wraththe.  
20 And the lake is<sup>q</sup> defoulid with oute the citee, and blood<sup>r</sup> wente out of the lake `vn to<sup>s</sup> the<sup>t</sup> brijdels of horsis<sup>u</sup>, bi furlonges a thousynd and two<sup>v</sup> hundrid.

sikel, and kitte awei the clustris of the vynzerd of the erthe, for the grapis of it ben ripe. And the aungel sente his sikil<sup>19</sup> in to the erthe, and gaderide grapis of the vynzerd of the erthe, and sente into the greet lake of Goddis wraththe. And<sup>20</sup> the lake was troddun<sup>s</sup> without the citee, and the blood wente out of the lake til to<sup>t</sup> the<sup>u</sup> `bridels of horsis<sup>v</sup>, bi furlongis a thousynd and six<sup>w</sup> hundrid<sup>x</sup>.

## CAP. XV.

1 And I siȝe an other tokne<sup>w</sup> in heuen, greet<sup>x</sup> and wondirful; seuen aungels hauynge seuen the<sup>y</sup> laste plagis<sup>z</sup>, for the 2 wrath of God is endid in hem. And I siȝe as a<sup>a</sup> glasen se mengid<sup>b</sup> with fjr, and hem that ouercamen the beest, and his ymage, and the<sup>c</sup> noumbre of his name, stondinge aboue the glasen se, hauynge 3 the harpes of God; and syngynge the song of Moyses, seruaunt<sup>d</sup> of God, and the song of the lomb, seiynge<sup>e</sup>, Greet and wondirful ben thi werkes, Lord God almiȝty; thi weies ben iust and trewe, Lord kyng of 4 worldlis. Lord, who shal not drede thee, and magnifie thi name? for thou aloone art piteous<sup>f</sup>, `or merciful<sup>g</sup>; for alle folkes shulen come, and shulen worschipe in thi 5 siȝt, for thi domes ben opun<sup>h</sup>. And aftir thes thingis I siȝe, and lo! the temple of the<sup>i</sup> tabernacle of witnessinge in<sup>k</sup> heuen 6 is<sup>l</sup> openyd; and seuen aungels hauynge the<sup>m</sup> seuen plagis<sup>n</sup>, wenten out of the temple, clothid<sup>o</sup> with a stoon cleene and whijt, and<sup>p</sup> bifore gyrd with golden gyrdlis 7 aboute the brestis. And oon of the foure beestis ȝaf to the seuen aungels seuen golden vioules, ful of the<sup>q</sup> wraththe of God 8 lyuynge in to worldlis of worldlis. And the temple `is fulfillid<sup>r</sup> with smoke of the

## CAP. XV.

And Y say another signe in heuene,<sup>1</sup> greet and wondurful; seuen aungels hauynge `seuene the laste<sup>y</sup> veniauncis, for the wraththe of God is endid in hem. And Y say as a glason see meynd with<sup>2</sup> fier, and hem that ouercamen the beeste, and his ymage, and the noumbre of his name, stondynge aboue the glason see, hauynge the harpis of God; and syng-<sup>3</sup> ynge the<sup>z</sup> song of Moyses, the seruaunt of God, and the song of the lomb, and seiden, Grete and wondurful ben thi werkis, Lord God almyȝti; thi weies ben iust and trewe, Lord, kyng of worldis. Lord, who schal not drede thee, and<sup>4</sup> magnyfie thi name? for thou aloone art merciful; for alle folkis schulen come, and worschipe in thi siȝt, for thi domes ben open. And aftir these thingis<sup>5</sup> Y say, and lo! the temple of the tabernacle of witnessyng was opened in heuene; and seuen aungels hauynge se-<sup>6</sup> uene plagis, wenten out of the temple, and weren clothid with a<sup>a</sup> stoon<sup>b</sup> clene and white, and weren bifor gird with goldun girdlis about the brestis. And<sup>7</sup> oon of the foure beestis ȝaf to the seuen aungels seuen goldun viouls, ful of the wraththe of God, that lyueth in to

<sup>u</sup> Om. *p pr. m.* <sup>o</sup> the erthe *NT.* <sup>p</sup> kittide *ANOQ.* gaderide grapis *v.* <sup>q</sup> was *v.* <sup>r</sup> the blode *q.* <sup>s</sup> til to *ANOQSVX.* <sup>t</sup> Om. *A pr. m.* <sup>u</sup> hors *sx.* <sup>v</sup> tweyne *AN.* twenty *o.* twey *q.* sixe *v.* <sup>vj</sup> *x sec. m.* <sup>w</sup> signe *ANOQSVX.* <sup>x</sup> that was greet *v.* <sup>y</sup> Om. *T.* <sup>z</sup> wondes *o.* veniauncis *TV.* <sup>a</sup> Om. *T.* <sup>b</sup> meynd *oqv.* <sup>c</sup> Om. *P.* <sup>d</sup> the seruant *o.* <sup>e</sup> and seiden *v.* <sup>f</sup> merciful *ov.* <sup>g</sup> Om. *oqTVX.* <sup>h</sup> opened *x.* <sup>i</sup> Om. *ANOQV.* <sup>k</sup> of *s.* <sup>l</sup> was *v.* <sup>m</sup> Om. *ANOQSVX.* <sup>n</sup> woundis *o.* <sup>o</sup> clad *sx.* and weren clothid *v.* <sup>p</sup> and weren *v.* <sup>q</sup> Om. *x.* <sup>r</sup> was fillid *v.*

<sup>s</sup> troden doun *k pr. m.* <sup>t</sup> into *a.* <sup>u</sup> Om. *ho.* <sup>v</sup> horses bridlis *E.* <sup>w</sup> sixti *A.* <sup>x</sup> hundridis *c.* <sup>y</sup> the laste *E.* the laste seuene *k pr. m.* the seuene laste *a.* <sup>z</sup> Om. *h.* <sup>a</sup> Om. *b.* <sup>b</sup> stoole *CKMQRV* *e sec. m.* *hkoß.*

mageste of God, and of the vertu of him; and no man miȝte entre in to the temple, til the seuene plagis of the<sup>s</sup> seuene aungels weren endid.

## CAP. XVI.

1 And I herde a greet voys fro heuen, seiynge to the<sup>t</sup> seuen aungelis, 'Go ȝe<sup>u</sup>, and 'schede ȝe<sup>v</sup> out the seuen violes of  
2 Goddis wrath in to<sup>w</sup> erthe. And the first aungel wente, and shedde out his viole in to<sup>x</sup> erthe; and a<sup>y</sup> wounde feers and worst is<sup>z</sup> maad 'in to<sup>a</sup> alle that hadden the carecte, 'or marke<sup>b</sup>, of the<sup>c</sup> beest, and 'in to<sup>d</sup> hem that worschipiden the beest, and his  
3 ymage. And the secounde aungel shedde out his viole in to the se, and blood is<sup>e</sup> maad, as of<sup>f</sup> deed thing; and ech 'soule, or  
4 lijf<sup>g</sup>, lyuyng is<sup>h</sup> deed in the se. And the thridde shedde out his viole on<sup>i</sup> the floodes, and on<sup>k</sup> welles of watirs, and  
5 blood is maad. And I herde the<sup>l</sup> aungel 'of watirs<sup>m</sup> seiynge, Just art thou, Lord, that art, and that<sup>n</sup> was<sup>o</sup> holy, that demyst<sup>p</sup>  
6 thes thinges; for thei shedden out the<sup>q</sup> blood of halewis<sup>r</sup> and prophetis, and thou hast ȝouun hem<sup>s</sup> blood for<sup>t</sup> to drinke; for-  
7 sothe<sup>tt</sup> thei ben worthi. And I herde an other<sup>u</sup> aungel<sup>v</sup> seiynge, ȝhe! Lord God al-  
8 miȝty, trewe<sup>w</sup> and iust thi<sup>x</sup> domes. And the fourthe aungel shedde out his viole in to the sunne, and it is ȝouun to him for<sup>y</sup> to  
9 tourmente men with heete<sup>z</sup> and fijr. And men swayleden with greet heete, and blasfemed the name of God hauynge power on<sup>a</sup> thes plagis<sup>b</sup>, nether thei diden penance, that thei schulden ȝiue glorie to  
10 him. And the fyuethe aungel shedde out<sup>c</sup> his viole on<sup>d</sup> the seete<sup>e</sup> of the beest, and his kyngdom is<sup>f</sup> maad derk; and thei

worldis<sup>e</sup> of worldis. And the temple<sup>s</sup> was fillid with smooke of the majestee of God, and of the vertu of hym; and no man myȝte entre in to the temple, til the seuene plagis of seuene<sup>cc</sup> angels weren endid.

## CAP. XVI.

And Y herde a greet voys fro heuene, 1 seiynge to the seuene aungels, Go ȝe, and schede<sup>d</sup> out the seuene violes of Goddis wraththe in to erthe<sup>e</sup>. And the firste 2 aungel wente, and schedde out his viol in to the erthe; and a wounde fers and werst was maad on alle that hadden the carect<sup>f</sup> of the beeste, and on hem that worschipiden the beeste, and his ymage. And the secounde aungel schedde out his 3 viol in to the see, and the<sup>g</sup> blood was maad, as<sup>h</sup> of a<sup>l</sup> deed thing; and ech man lyuyng was deed in the see. And the 4 thridde aungel schedde out his viol on the floodis, and on the wellis of watris, and seide, Just art thou, Lord, that art, 5 and that were hooli, that demest these thingis; for thei shedden out the<sup>k</sup> blood 6 of halewis and prophetis, and thou hast ȝouun to hem blood to drinke; for thei ben worthi. And I herde anothir sei- 7 ynge, ȝhe! Lord God almiȝti, trewe and iust *ben* thi domes. And the fourthe 8 aungel schedde out his viol in to the sunne, and it was ȝouun to hym to tourmente men with heete and fier. And men 9 swaliden<sup>l</sup> with greet heete, and blasfemyden the name of God hauynge power on these plagis<sup>m</sup>, nether thei diden penance, that thei schulden ȝyue glorie to hym. And the fifte aungel schedde out<sup>n</sup> 10 his viol on the seete of the beeste, and his kyngdom was maad derk; and thei eten togidere her tungis for sorewe, and thei 11

<sup>s</sup> Om. ANOSVX. <sup>t</sup> Om. oq. <sup>u</sup> Goth X. <sup>v</sup> schede OF. shedeth SX. <sup>w</sup> to the A pr. m. T. <sup>x</sup> to the N. <sup>y</sup> oo o. <sup>z</sup> was V. <sup>a</sup> on V. <sup>b</sup> Om. ANOQSVX. <sup>c</sup> Om. G pr. m. <sup>d</sup> on V. <sup>e</sup> was V. <sup>f</sup> of a AGNPQSV. <sup>g</sup> lijf o. man V. soule X. <sup>h</sup> was V. <sup>i</sup> vpon T. <sup>k</sup> vpon T. on the V. <sup>l</sup> the fersh T. <sup>m</sup> Om. T. <sup>n</sup> Om. T. <sup>o</sup> wast ANOQ. were SVX. <sup>p</sup> demedist ANQX. <sup>q</sup> Om. o. <sup>r</sup> the halowes ANO. thin halewis QSX. <sup>s</sup> to hem V. <sup>t</sup> Om. SX. <sup>tt</sup> for V. <sup>u</sup> Om. M. <sup>v</sup> Om. V. <sup>w</sup> forwli true N. <sup>x</sup> ben thi V. <sup>y</sup> Om. SX. <sup>z</sup> heetis N. <sup>a</sup> vpon T. <sup>b</sup> woundus o. <sup>c</sup> Om. V. <sup>d</sup> vpon T. <sup>e</sup> seed Q. <sup>f</sup> was V.

<sup>c</sup> the worldis R. <sup>cc</sup> the seuene Eß. <sup>d</sup> schede ȝe R. <sup>e</sup> the erthe KQgkaß. <sup>f</sup> carectre E. <sup>g</sup> Om. RBHOß. <sup>h</sup> Om. k. <sup>i</sup> Om. K pr. m. <sup>k</sup> Om. b. <sup>l</sup> swelten R. <sup>m</sup> plagis, *eithir veniauncis* R. <sup>n</sup> Om. EIKQBCHA.

eeten to gydere her tunges for sorowe,  
 11 and thei blasfemeden God of heuen, for  
 sorowis and her<sup>s</sup> woundis; and thei diden  
 12 not penaunce of her werkis. And the  
 sixte aungel shedde out his viole in to  
 'the ilke<sup>b</sup> greet flood Eufrates, and driede  
 the<sup>i</sup> watir<sup>k</sup> of it, that<sup>l</sup> weie were rediede<sup>m</sup>  
 13 to kyngis fro the sunne risyng. And I  
 size thre vnclene spiritis 'in to<sup>n</sup> manere of  
 froggis for<sup>o</sup> to<sup>p</sup> go out of the mouth of  
 the dragoun, and of the mouth of the  
 beest, and of the mouth of the false pro-  
 14 phet. Sotheli<sup>q</sup> 'thei ben<sup>r</sup> spiritis of deuelis,  
 makege<sup>s</sup> signes<sup>t</sup>, and thei gon forth to<sup>u</sup>  
 kyngis of al erthe, for<sup>v</sup> to gedere hem in<sup>w</sup>  
 to<sup>x</sup> bateyle, to<sup>y</sup> the greet day of almiȝti  
 15 God. Lo! I come, as a niȝt theef. Blessid  
 he<sup>z</sup> that wakith, and kepith his clothes,  
 that he wandre not nakid, and thei seen<sup>a</sup>  
 16 his filthhed. And he<sup>b</sup> gederide<sup>c</sup> hem in to  
 a place, that is clepid in Ebru Herma-  
 17 gedon<sup>d</sup>. And the seuenthe aungel shedde  
 out his viole in to<sup>e</sup> the eyr, and a greet  
 voys wente out of heuen fro the trone,  
 18 seiynge<sup>f</sup>, It is don. And leytynge<sup>g</sup> hen<sup>h</sup>  
 maad, and voyces<sup>i</sup>, and thundres; and greet  
 erthe mouyng<sup>k</sup> is<sup>l</sup> maad, which manere  
 neuere was, sith men weren vpon<sup>m</sup> erthe,  
 19 sich erthe mouyng so greet. And the  
 greet citee 'is brokun<sup>n</sup> in to<sup>o</sup> thre parties,  
 and the citees of hethen men fellen down;  
 and greet Babilon cam in to mynde<sup>p</sup> bi-  
 fore God, for<sup>q</sup> to ȝiue to it the cuppe of  
 20 wijn of indignacioun of his wrath. And  
 ech ijle fley away, and hilles ben not  
 21 founde. And greet hayl as a talent cam  
 down fro heuen in to<sup>r</sup> men; and men  
 blasfemeden God for the plage<sup>s</sup> of hayl,  
 for it is<sup>t</sup> maad wondirly<sup>u</sup> greet.

blasfemyden God of heuene, for sorewis  
 of her woundis; and thei diden not pen-  
 aunce of her werkis. And the sixte<sup>12</sup>  
 aungel shedde out his viol in<sup>o</sup> 'that ilke<sup>p</sup>  
 greet flood Eufратis, and driede the wa-  
 tir of it, that weie were maad redi to  
 kingis fro the sunne rysyng. And Y<sup>13</sup>  
 say thre<sup>pp</sup> vnclene spiritis bi the<sup>q</sup> man-  
 ner of froggis go<sup>r</sup> out of the mouth of  
 the dragoun, and of the mouth of the  
 beeste, and of the mouth of the fals pro-  
 phete. For thei ben spiritis of deuels,<sup>14</sup>  
 makeynge signes, and thei gon forth to  
 kingis of al erthe, to gadere hem in to  
 batel, to the greet dai of almiȝti God.  
 Lo! Y come, as a niȝt theeve. Blessid<sup>15</sup>  
 is he that wakith, and kepith hise clothis,  
 that he wandre not nakid, and that thei  
 se not the filthhed of hym. And he<sup>16</sup>  
 schal gadre hem in to a place, that is  
 clepid in Ebreu Hermagedon<sup>†</sup>. And the<sup>17</sup>  
 seuenthe aungel shedde out his viol in  
 to the eyr, and a greet voys wente out of  
 heuene fro the trone, and seide, It is  
 don. And leityngis<sup>s</sup> weren maad, and<sup>18</sup>  
 voices, and thundris; and a greet erthe  
 mouyng was maad, which manere neuere  
 was, sithen men weren on erthe, siche  
 'erthe mouyng<sup>t</sup> so greet. And the greet<sup>19</sup>  
 citee was maad in to thre parties, and  
 the citees of hethene men felden down;  
 and greet Babiloyne cam in to mynde  
 byfor God, to ȝyue to it the cuppe of  
 wyn of the<sup>n</sup> indignacyoun of his wrath-  
 the. And ech ile flei awei, and hillis<sup>20</sup>  
 ben not foundun. And greet<sup>v</sup> hail<sup>w</sup> as a<sup>21</sup>  
 talent cam down fro heuene in to men;  
 and men blasfemyden God, for the plage  
 of hail, for it was maad ful greet.

† that is, inter-  
 pretid, risinge  
 togidere. v.

<sup>g</sup> for her *T*. <sup>h</sup> the *o*. that *VX*. <sup>i</sup> Om. *T*. <sup>k</sup> watires *o*. <sup>l</sup> that the *N*. <sup>m</sup> redy *o*. maad redy *V*.  
<sup>n</sup> bi the *V*. <sup>o</sup> Om. *SFX*. <sup>p</sup> Om. *VX*. <sup>q</sup> For *V*. <sup>r</sup> Om. *T*. <sup>s</sup> ben makeyng *T*. <sup>t</sup> signes, or *wondres T*.  
<sup>u</sup> to alle *T*. <sup>v</sup> Om. *SX*. <sup>w</sup> Om. *o*. <sup>x</sup> to a *q*. <sup>y</sup> in to *o*. <sup>z</sup> is he *TV*. <sup>a</sup> see not *V*. <sup>b</sup> Om. *q*. he schal *TV*.  
<sup>c</sup> gedere *P*. gedre *TV*. <sup>d</sup> Hermagedon, in *Latyn, togidre rysyng T*. <sup>e</sup> Om. *NS*. <sup>f</sup> and seide *V*.  
<sup>g</sup> greet leytynge *o*. <sup>h</sup> weren *V*. <sup>i</sup> vois *q*. <sup>k</sup> mouyngis *X*. <sup>l</sup> was *V*. <sup>m</sup> on *ANOQVX*. in *S*. <sup>n</sup> was  
 maad *V*. <sup>o</sup> to the *N*. Om. *S*. <sup>p</sup> the mynde *N*. <sup>q</sup> Om. *STX*. <sup>r</sup> Om. *q*. <sup>s</sup> wounde *o*. <sup>t</sup> was *V*.  
<sup>u</sup> wondrousful *o*. ful *V*.

<sup>o</sup> in to *C1K sec. m. MR a sec. m. hkoq3*. <sup>p</sup> thilke *ik pr. m. a*. that thilke *k sec. m.* <sup>pp</sup> the *A pr. m.*  
<sup>eg pr. m.</sup> <sup>q</sup> Om. *b*. <sup>r</sup> going *k sec. m.* <sup>s</sup> leytynge *o*. <sup>t</sup> erthe mouyngis *o*. <sup>u</sup> Om. *Ea pr. m. ega.*  
<sup>v</sup> a greet *g*. <sup>w</sup> hailis *E*.

CAP. XVII.

1 And oon of the seuen aungels cam, that hadden seuen violes, and spake with me, seiynge<sup>v</sup>, Come thou, I<sup>w</sup> shal shewe to thee the dampnacioun of the greet  
2 hoore, that sittith on many watirs, with whiche<sup>x</sup> kynges of erthe diden fornyca-  
cioun; and thei that dwellen<sup>y</sup> in<sup>z</sup> erthe ben ful drunkun of the<sup>a</sup> wijn of hir leccherie.  
3 And he toke 'me away<sup>aa</sup> in to desert in spirit. And I size a womman sittynge on a reed beest, ful of namys of blasfemye, hauynge<sup>b</sup> seuen heedes<sup>c</sup>, and ten hornes.  
4 And the womman was enuyround with purpur, and coccyn, 'that is<sup>d</sup>, reed<sup>e</sup>, and engoldid<sup>f</sup> with gold, and with<sup>g</sup> precious stoon, and peerlis, hauynge a golden cuppe in hir hond, ful of abhomynaciouns and  
5 vnclennesse<sup>h</sup> of hir fornyacioun. And in the forhed<sup>i</sup> of hir a name writun, Myserie, Babilon the greet, modir of fornyaciouns<sup>k</sup>, and of<sup>l</sup> abhomynaciouns  
6 of erthe. And I size a womman drunken of the blood of seyntis, and of the<sup>m</sup> blood of martirs of Jhesu. And whan I size hir, I wondride with greet wondringe.  
7 And the aungel seide to me, Whi wondrist thou? I shal seie to thee the<sup>n</sup> sacrament of the<sup>o</sup> womman, and of the beest that berith hir, that hath seuen<sup>p</sup> heedes<sup>q</sup>  
8 and ten hornes. The beest whom<sup>r</sup> thou size<sup>s</sup>, was, and is not; and she 'is to<sup>t</sup> stiz-  
ing<sup>u</sup> vp<sup>v</sup> fro<sup>w</sup> depnesse, and she shal go in to perisching. And men dwellinge in erthe shulen wondre, whois names ben not write in the book of lijf fro makynge of the world, seeynge the beest, that was,  
9 and is not. And this is witt<sup>x</sup>, that hath wisdom. The seuen heedes<sup>y</sup> ben seuen hilles, on whom<sup>z</sup> the womman sittith<sup>a</sup>,

CAP. XVII.

And oon of the<sup>x</sup> seuene aungels cam,<sup>1</sup> that hadde seuene viols, and spak with me, and seide, Come thou, Y schal schewe to thee the dampnacioun of the greet  
hoore, that sittith on many watris, with<sup>xx</sup> which kyngis of erthe<sup>y</sup> diden for-<sup>2</sup>  
nicacioun; and thei that dwellen in the erthe ben maad drunkun of the wyn of her letcherie. And he took me in to<sup>3</sup>  
desert in spirit. And Y say a womman sittynge on a reed beeste, ful of names of blasfemye, hauynge seuene heedis, and ten hornes. And the womman was en-<sup>4</sup>  
uyround with purpur, and reed, and ouergild with gold, and preciose stoon, and peerls, hauynge a goldun cuppe in hir hoond, ful of abhomynaciouns and  
vnclennesse of her fornyacioun<sup>z</sup>. And<sup>5</sup> a name writun in the forheed<sup>a</sup> of hir, Myserie, Babiloyn the greet, modir of fornyaciouns<sup>b</sup>, and of<sup>c</sup> abhomynaciouns  
of erthe<sup>d</sup>. And Y say a womman drunken<sup>6</sup> of the blood of seyntis, and of the blood of martris of Jhesu. And whanne Y say hir, Y wondride with greet<sup>e</sup> wondryng.  
And the aungel seide to me, Whi won-<sup>7</sup>  
drist thou? I schal seie to thee the sa-  
crament<sup>\*</sup> of the womman, and of the beeste that berith hir, that hath seuene heedis and ten hornes. The<sup>f</sup> beeste which<sup>8</sup>  
thou seist, was, and is not; and sche schal stie<sup>g</sup> fro depnesse, and sche<sup>h</sup> schal go 'in to<sup>i</sup> perisching. And men dwellinge in erthe schulen wondre, whos names ben not writun in the book of lijf fro the  
makeinge of the world, seyng the beeste, that was, and is not. And this is the<sup>k</sup><sup>9</sup>  
witt †, who that hath wisdom. The seuene heedis ben seuene hillis, on

\* that is, priu significacioun. Live here. v.

† that is, preuy vndirstonding. wisdom; that is, vndirstonding aboute the preuytes of holy scripturis. Live here. v.

v seyyng to me o. and seide v. w and I o. x the whiche NOQ. y dwelliden o. z on q. a Om. x. aa away me v. b and hafyng o. c heuedes o. d or ANOQS. either v. Om. x. e Om. x. f ouer gilt v. g Om. ANOQSFX. h vnclenneses x. i foreheued o. k fornyacioun N. l Om. ANOQS. not of G. m Om. ANQSV. n Om. N. o this NS. p the seuen q. q heuedis o. r whiche ANOQSV. that x. s saiest ANOQ. sizest v. t schal v. u stejen SX. stize v. v Om. v. w fro the s. x the wit v. y heuedes o. z whiche ANQSVX. the which o. a sitt x.

x Om. T. xx bi e. y the erthe k. z fornyaciouns Th. a heed T. b fornyacioun Th. c Om. k pr. m. h. d the erthe E. e a greet k. f And the A pr. m. g stize vp ra sec. m. h Om. hoß. i in k pr. m. k Om. RT.

10 and `ben seuen<sup>b</sup> kinges. Fyue han fallen<sup>c</sup>  
doun, oon is, and an other cometh<sup>d</sup> not  
3it. And whan he shal come, it bihoueth  
11 him for<sup>e</sup> to dwelle a short tyme. And  
the beest that was, and is not, and she is  
the eiztthe, and is of the<sup>f</sup> seuen, and shal  
12 go in to persching. And the ten hornes  
whom<sup>g</sup> thou hast seyn, ben ten kynges,  
that 3it han not takun kingdom; but thei  
shulen take power as kinges, oon hour  
13 aftir the beest. Thes han oo counseyl,  
and shulen bitake her vertu and power  
14 to the beest. Thes shulen fizte with the  
lomb, and the lomb shal ouercome hem;  
for he is Lord of lordis, and kyng of  
kyngis; and thei that ben with him  
15 clepid<sup>h</sup>, and<sup>i</sup> chosen, and feithful. And he  
seyde to me, The watirs that<sup>k</sup> thou hast  
seyn<sup>l</sup>, where the hoore sittith, ben puples,  
16 folkes<sup>m</sup>, and tunges<sup>n</sup>. And the ten hornes  
that thou hast seyn in the beest, thes  
shulen haate the fornicarie womman<sup>o</sup>, and  
shulen make hir desolat, `or *discoumfort-  
id*<sup>p</sup>, and nakid, and shulen ete the flesch  
of hir, and shulen brenne `hir to gydere<sup>q</sup>  
17 with fijr. Sotheli<sup>r</sup> God 3af `in to<sup>s</sup> the  
hertis of hem, that thei do that that is  
plesaunt to<sup>t</sup> him, that thei 3iue hir kyng-  
dom to the beest, til the wordis of God be  
18 endid. And the womman whom thou  
hast seyn, is the greet citee, that hath  
kyngdom vpon<sup>u</sup> kinges of<sup>v</sup> erthe.

whiche the womman sittith, and kyngis  
seuene ben. Fyue han feld doun, oon<sup>l</sup>  
is, and anothir cometh not 3it. And  
whanne he schal come, it bihoueth hym  
to dwelle a schort tyme. And the beeste<sup>11</sup>  
that was, and is not, and sche is the  
eiztthe, and is of the seuene<sup>m</sup>, and schal  
go in to perischyng. And the ten hornes<sup>12</sup>  
whiche<sup>n</sup> thou hast seyn, ben ten kyngis,  
that 3it han not take kyngdom; but thei  
shulen take power as kingis, oon our  
after the beeste. These han a<sup>o</sup> counsel,<sup>13</sup>  
and schulen bitake her vertu and power  
to the beeste. These schulen fizte with<sup>14</sup>  
the lomb, and the lomb schal ouercome  
hem; for he is Lord of lordis, and kyng  
of kyngis; and thei that ben with hym,  
*ben* clepid, chosun, and feithful. And he<sup>15</sup>  
seyde to me, The watris whiche thou  
hast seyn, where the hoore sittith, ben  
puplis, and folkis, and langagis. And<sup>16</sup>  
the ten hornes that thou hast seyn in  
the beeste, these schulen make hir desolat  
and nakid, and schulen ete the fleischis  
of hir, and schulen brenne togidere hir  
with fier. For God 3af in to the hertis<sup>17</sup>  
of hem, that thei do that that is plea-  
saunt to hym, that thei 3yue her kyng-  
dom to the beeste, til the wordis of God  
ben endid. And the womman whom<sup>18</sup>  
thou hast seyn, is the greet citee, that  
hath kingdom on<sup>p</sup> kyngis of the<sup>q</sup> erthe.

## CAP. XVIII.

1 And aftir thes thinges I size an other  
aungel comyng donn fro heuen, hauynge  
greet power; and the erthe is<sup>w</sup> liztned<sup>x</sup>  
2 his glorie; and crynge<sup>y</sup> with strong  
voyce, seiynge<sup>z</sup>, Greet<sup>a</sup> Babilon fel doun,  
`fel doun<sup>b</sup>, and is maad the habitacioun<sup>c</sup>  
of deuelis, and the keping of eche vnclene  
spirit, and the keping of ech vnclene foul,

## CAP. XVIII.

And aftir these thingis Y siz; another<sup>1</sup>  
aungel comynge donn fro heuene, hau-  
ynge greet power; and the erthe was  
liztned of his glorie. `And he criede<sup>r</sup><sup>2</sup>  
with strong<sup>s</sup> vois, `and seide<sup>t</sup>, Greet Ba-  
biloyn felde doun, felde doun, and is<sup>u</sup>  
maad the<sup>v</sup> habitacioun of deuelis, and  
the keping of ech vnclene spirit, and `the

<sup>b</sup> seuene ben ANQSF. <sup>c</sup> feld ANQF. <sup>d</sup> to cometh Q. <sup>e</sup> Om. SX. <sup>f</sup> Om. QX. <sup>g</sup> whiche ANOQSF. <sup>h</sup> ben clepid V. <sup>i</sup> Om. V. <sup>k</sup> whiche V. <sup>l</sup> yseien Q. <sup>m</sup> or folkis N. and folkis V. <sup>n</sup> tungis, or langagis ANS. langages OF. <sup>o</sup> or hoore ANQS. Om. OX. either hoore V. <sup>p</sup> Om. OQX. <sup>q</sup> to gidere hir V. <sup>r</sup> For V. <sup>s</sup> to Q. in X. <sup>t</sup> biforn S. <sup>u</sup> on OQF. <sup>v</sup> on ANOSX. <sup>w</sup> was V. <sup>x</sup> liztid SX. <sup>y</sup> he criede V. <sup>z</sup> and seide V. <sup>a</sup> The greet cite o pr. m. <sup>b</sup> Om. GNOQX pr. m. <sup>c</sup> desolacioun A sup. ras.

<sup>l</sup> and oon b. <sup>m</sup> seuenethe T. <sup>n</sup> whom T. <sup>o</sup> oo T. <sup>p</sup> on the E. of the R. <sup>q</sup> Om. E. <sup>r</sup> cryng T. <sup>s</sup> a strong oß. <sup>t</sup> sayng T. <sup>u</sup> it is T. <sup>v</sup> Om. T.

3 and haatful. For alle folkis drunken of  
the wraththe of the<sup>i</sup> fornicacioun of hir,  
and kinges of erthe, and marchauntes of  
erthe, diden fornyacioun with hir; and  
4 thei ben maad riche of the vertu of the<sup>k</sup>  
delicis of hir. And Y herde an other voys  
of<sup>l</sup> heuen, seiying, My puple, go 3e out 'of  
it<sup>m</sup>, and be 3e<sup>n</sup> not parceners of the tres-  
passis<sup>o</sup> of it, and 3e shulen not receyue of  
5 the plagis<sup>p</sup> of it. For the synnes<sup>a</sup> of it  
camen 'vn to<sup>r</sup> heuen, and the Lord hadde  
6 mynde of the wickidnessis<sup>s</sup> of it. 3elde  
3e to it, as and she zeldide<sup>t</sup> to 3ou; and  
double 3e double thinges, aftir<sup>u</sup> hir werkis;  
in<sup>v</sup> the drinke that she medlide<sup>w</sup> to 3ou,  
7 menges 3e double to hir. Hou miche<sup>x</sup> she  
glorifiede<sup>y</sup> hir silf, and was in delijcis, so  
miche tourment 3iue<sup>z</sup> 3e<sup>a</sup> to hir, and wep-  
yng<sup>b</sup>; for 'in hir herte<sup>c</sup> she seith, I  
sitte<sup>d</sup> a queen, and I am not a<sup>e</sup> widewe,  
8 and<sup>f</sup> I shal not see wepyng<sup>g</sup>. And ther-  
fore in oo day hir plages<sup>h</sup> shulen come,  
deeth, and<sup>i</sup> moornyng, and hunger; and  
she shal be brent in fijr, for God is  
9 strong, that shal deme hir. And the  
kinges of erthe shulen wepe<sup>k</sup>, and weyle<sup>l</sup>  
hem<sup>m</sup> on hir, the<sup>n</sup> whiche<sup>o</sup> diden forny-  
acioun with hir, and lyueden in delicis,  
whan thei shulen<sup>p</sup> see the smoke of bren-  
10 nyng of hir<sup>q</sup>; stondinge fer for drede of  
tourmentis of hir<sup>r</sup>, seiyinge, Wo! wo! wo!  
'the ilke<sup>s</sup> greet citee Babilon, and 'the ilke<sup>s</sup>  
stronge citee; for in oon hour thi doom  
11 cometh. And marchauntes of erthe shu-  
len wepe 'vpon hir<sup>t</sup>, and moorne<sup>u</sup>, for no  
man shal bye more the marchaundise<sup>v</sup>  
12 of hem; the marchaundises<sup>w</sup> of gold, and<sup>x</sup>  
siluer, and<sup>x</sup> precious stoon<sup>y</sup>, and<sup>z</sup> marga-  
rite<sup>a</sup>, 'or peerl<sup>b</sup>, and<sup>c</sup> bijce, and<sup>c</sup> purpur<sup>d</sup>,  
and<sup>e</sup> silk, and coccy<sup>f</sup>, and ech tre thyme<sup>g</sup>,

keping<sup>w</sup> of ech vnclene fowl, and hateful.  
For alle folkis drunkun of the wraththe<sup>3</sup>  
of fornyacioun<sup>x</sup> of hir, and kingis of  
the<sup>y</sup> erthe, and marchauntis of the erthe,  
diden fornyacioun with hir; and thei  
ben maad riche of the vertu of delicis of  
hir. And Y herde another voys of he-<sup>4</sup>  
uene, seiyinge, My puple, go 3e out of it,  
and be 3e not parceners of the trespassis  
of it, and 3e schulen not resseyue of the  
woundis of it. For the<sup>z</sup> synnes<sup>a</sup> of it<sup>5</sup>  
camen 'til to<sup>b</sup> heuene, and the Lord  
hadde mynde of<sup>c</sup> the wickidnesse of it.  
3elde 3e to it, as sche zeldide to 3ou;<sup>6</sup>  
and double 3e double thingis, aftir her  
werkis; in the drynke that she medlid  
to 3ou, mynge<sup>d</sup> 3e double to hir. As<sup>7</sup>  
myche as sche glorifiede hir silf, and was  
in delicis, so myche turment 3yue<sup>e</sup> to hir,  
and weilyng; for in hir herte sche seith,  
Y sitte a queen, and Y am not a widewe,  
and Y schal not se weiling. And ther-<sup>8</sup>  
for in o day hir woundis schulen come,  
deeth, and mornyng, and hungur; and  
sche schal be brent in fier, for God is  
strong, that schal deme hir. And the<sup>9</sup>  
kingis of the<sup>f</sup> erthe schulen biwepe, and  
biweile hem silf on hir, whiche<sup>g</sup> diden  
forniacioun with hir, and lyueden in  
delicis, whanne thei schulen se the  
smoke of the brennyng of it; stonyng<sup>10</sup>  
fer<sup>gg</sup>, for drede of the<sup>h</sup> turmentis of it,  
and<sup>i</sup> seiyinge, Wo! wo! wo<sup>k</sup>! thilke greet  
citee Babiloyn, and thilke stronge citee;  
for in oon our thi dom cometh. And<sup>11</sup>  
marchauntis of the erthe schulen wepe  
on it, and morne, for no man schal bie  
more the marchaundise of hem; the<sup>12</sup>  
marchaundies<sup>l</sup> of gold, and of siluer, and  
of precieuse stoon, and of peerl, and of

<sup>l</sup> Om. v. <sup>k</sup> Om. ANOQSVX. <sup>l</sup> fro x. <sup>m</sup> Om. s. <sup>n</sup> Om. q. <sup>o</sup> trespass NQ. <sup>p</sup> woundis o. wordis v. <sup>q</sup> signes o. <sup>r</sup> til to ANOQSVX. in to p. <sup>s</sup> wickednesse v. <sup>t</sup> zelde ANOQSVX. <sup>u</sup> vp ANOQSVX. <sup>v</sup> and g. <sup>w</sup> medlith N. <sup>x</sup> mikel o. <sup>y</sup> gloriede N. <sup>z</sup> Om. N. <sup>a</sup> Om. qv. <sup>b</sup> wepyng, or mournyng ANS. weylyng v. <sup>c</sup> Om. o. <sup>d</sup> saat o. <sup>e</sup> Om. s. <sup>f</sup> that N. <sup>g</sup> wepyng, or mournyng ANQS. weylyng v. <sup>h</sup> woundis ov. <sup>i</sup> Om. q. <sup>k</sup> bivepe v. <sup>l</sup> biveyle v. <sup>m</sup> hem self v. <sup>n</sup> Om. v. <sup>o</sup> that x. <sup>p</sup> Om. s. <sup>q</sup> it ANOQSV. <sup>r</sup> it ANOQSVX. <sup>s</sup> that x. <sup>t</sup> on it ANQSVX. Om. o. <sup>u</sup> and mourne on it o. <sup>v</sup> marchaundises o. <sup>w</sup> marchaundies v. <sup>x</sup> and of v. <sup>y</sup> stoones o. <sup>z</sup> and of v. <sup>a</sup> margaritis N. <sup>b</sup> Om. o. <sup>c</sup> and of v. <sup>d</sup> purpul N. <sup>e</sup> and of v. <sup>f</sup> coctyn, or reed ANQS. coctyn, eithir red scarlet v. <sup>g</sup> clepid thymus v.

<sup>w</sup> Om. k. <sup>x</sup> the fornyacioun ERT. <sup>y</sup> Om. h. <sup>z</sup> Om. c. <sup>a</sup> synne b. <sup>b</sup> vnto T. <sup>c</sup> on k. <sup>d</sup> medle R. <sup>e</sup> 3eue 3e EQRGK sec. m. a. 3eueh 1aβ. <sup>f</sup> Om. IT. <sup>g</sup> the whiche I. <sup>gg</sup> afer β. <sup>h</sup> Om. g. <sup>i</sup> Om. I pr. m. h. <sup>k</sup> Om. A sec. m. q sec. m. Tg. <sup>l</sup> marchaundis Ego. marchaundises a.

and alle vessels of yuer, and alle vessels of precious stoon, and of bras, and<sup>h</sup> yren, and<sup>l</sup> marble, and canel, and amome, *'that is, a swete saueringe tree<sup>k</sup>*, and of odoramentis<sup>l</sup>, and oynementis, and encense<sup>m</sup>, and of wijn, and<sup>n</sup> oyle, and<sup>n</sup> floure, and<sup>n</sup> wheete, and of iumentis<sup>o</sup>, *'or werk beestes<sup>p</sup>*, and<sup>q</sup> sheep, and<sup>q</sup> horses<sup>r</sup>, and<sup>s</sup> cartes, and<sup>t</sup> of seruauntis<sup>u</sup>, and of<sup>14</sup> soulis, *'or lijfs<sup>v</sup>*, of men. And<sup>w</sup> thin apples, the<sup>x</sup> desijres of thi<sup>y</sup> lijf, wenten away fro thee, and alle fatte thinges<sup>z</sup>, and<sup>15</sup> ful cleere perschiden fro<sup>a</sup> thee. And marchantes of thes men<sup>b</sup> shulen no<sup>c</sup> more<sup>d</sup> fynde *'tho thinges<sup>e</sup>*. Thei that ben maad riche of hir<sup>f</sup>, shulen stonde fer<sup>g</sup>, for drede of tourmentis of hir<sup>h</sup>, wepyng, and moorn-<sup>16</sup>ynge, and seiynge, Wo! wo! *'the ilke<sup>j</sup> greet citee, that was clothid<sup>k</sup> with bijce, and purpur, and cocke<sup>l</sup>, and was goldid<sup>m</sup> with gold, and precious stoon, and margaritis, 17 for in oon hour so many richessis<sup>n</sup> ben destitute. And ech governour, and alle that shippen<sup>o</sup> in to place, and mariners, and that werchen in the se, stoden fer, 18 and crieden, seeynge the place of brennyng of hir<sup>p</sup>, seiynge, What<sup>q</sup> lijk<sup>r</sup> to<sup>s</sup> this 19 greet citee? And thei senten poudir vp-on<sup>t</sup> her heedes, and crieden, wepyng, and moornynge, and<sup>u</sup> seiynge, Wo! wo! *'the ilke<sup>v</sup> grete citee, in whom<sup>w</sup> alle that han shippes in the se ben maad riche of prisis<sup>x</sup> 20 of it; for in oon hour it<sup>y</sup> is desolate. Heuen, and holy apostles, *'and prophetes<sup>z</sup>, *'glade 3e<sup>a</sup> on it, for God hath demyd 3oure doom 21 of it. And oo stronge aungel toke up a stoon, as a<sup>b</sup> greet mylne stoon, and sente in to the se, seiynge<sup>c</sup>, In this bire<sup>d</sup> *'the ilke<sup>e</sup> greet citee Babilon shal be sent, and*****

bies, and of purpur<sup>m</sup>, and of silk<sup>n</sup>, and coctyn<sup>o</sup>, and ech<sup>p</sup> tre<sup>q</sup> tymus, and alle vessels<sup>r</sup> of yuer<sup>s</sup>, and alle vessels of precieuse stoon, and of bras, and of yrun, and of marbil, and canel<sup>t</sup>, and<sup>u</sup> amonye<sup>v</sup>,<sup>13</sup> and of<sup>w</sup> swete smellinge thingis, and oynementis, and encense<sup>x</sup>, and of wyn, and of oyle, and of flour, and of whete, and of werk beestis, and of scheep, and of horsis, and of cartis, and of seruauntis, and other<sup>y</sup> lyues of men. And thin ap-<sup>14</sup>plis of the desire of thi lijf wenten awei fro thee, and alle fatte thingis, and ful clere perischiden fro thee. And mar-<sup>15</sup>chaundis of these thingis schulen no more fynde tho thingis. Thei that ben maad riche of it, schulen stonde fer, for<sup>z</sup> drede of turmentis of it, wepyng, and mornynge, and seiynge, Wo! wo! thilke greet<sup>16</sup> citee, that was clothid with bijcs, and purpur<sup>a</sup>, and reed scarlet, and was ouergild with gold, and precieuse stoon, and margaritis, for in oon our so many richessis<sup>17</sup> ben destitute<sup>b</sup>. And ech governour, and alle that saylen bi schip in to place, and maryneris, and<sup>c</sup> that worchen in the see, stoden fer, and crieden, seyng the place<sup>18</sup> of the brennyng of it, seiynge, What *is lijk this<sup>d</sup> greet citee? And thei casten<sup>e</sup> 19 poudre on her heedis, and crieden, wepyng, and moornynge, and seiynge, Wo! wo! thilke greet citee, in which alle that han schippis in the see ben maad riche of pricis<sup>f</sup> of it; for in oon our it is desolat. Heuene, and hooli apostlis, and<sup>20</sup> prophetis, make 3e ful out ioeye on it, for God hath demed 3oure dom of<sup>g</sup> it. And<sup>21</sup> o stronge aungel took vp a stoon, as a greet mylne stoon, and keste in to the*

<sup>b</sup> and of *qsv*. <sup>i</sup> and of *v*. <sup>k</sup> Om. *ox*. <sup>l</sup> swete smelling thingis *v*. <sup>m</sup> cens *s*. <sup>n</sup> and of *v*. <sup>o</sup> werk beestis *o*. <sup>p</sup> Om. *ox*. <sup>q</sup> and of *v*. <sup>r</sup> hors *sx*. <sup>s</sup> and of *v*. <sup>t</sup> Om. *G*. <sup>u</sup> seruauntis, or *caltifs* *ANOQS*. seruauntis, *either presoneris* *v*. <sup>v</sup> Om. *x*. <sup>w</sup> And of *q*. <sup>x</sup> Om. *ANOQsx*. <sup>y</sup> the *v*. <sup>z</sup> thinge *N*. <sup>a</sup> away fro *o*. <sup>b</sup> thingis *v*. <sup>c</sup> not *N*. <sup>d</sup> more now *v*. <sup>e</sup> these godis *N*. <sup>f</sup> it *ANOQSV*. <sup>g</sup> afer *N*. <sup>h</sup> it *ANOQSV*. <sup>i</sup> that *x*. <sup>k</sup> clad *sx*. <sup>l</sup> coctyn, or reed *A*. cocke, or reed *NQS*. coccyn *o*. red scarlet *v*. <sup>m</sup> clothid *G*. ouer gilt *v*. <sup>n</sup> Om. *N*. <sup>o</sup> sailen bi schip *v*. <sup>p</sup> it *ANOSVX*. <sup>q</sup> What citee is *v*. <sup>r</sup> lichi *AN*. <sup>s</sup> Om. *v*. <sup>t</sup> on *ANOQSVX*. <sup>u</sup> Om. *s*. <sup>v</sup> that *x*. <sup>w</sup> whiche *ANOQSVX*. <sup>x</sup> pris *x*. <sup>y</sup> Om. *AGM et alii*. <sup>z</sup> Om. *o*. <sup>a</sup> make 3e ful out ioeye *v*. <sup>b</sup> of a *o*. <sup>c</sup> and seide *v*. <sup>d</sup> bire, or *feersnesse* *AG sec. m. ns*. bire, *either feersnes* *v*. <sup>e</sup> that *x*.

<sup>m</sup> purpul *E*. <sup>n</sup> siluer *A*. <sup>o</sup> of coctin *h*. <sup>p</sup> of ech *k*. <sup>q</sup> tre *clepid* *v*. <sup>r</sup> vessel *a*. <sup>s</sup> yueri *k*. <sup>t</sup> of canel *k*. <sup>u</sup> and of *o*. <sup>v</sup> *that is, a swete tre* *k sec. m. marg.* <sup>w</sup> Om. *k*. <sup>x</sup> of encense *k sec. m.* <sup>y</sup> of othere *rgk pr. m.* <sup>z</sup> fro *A*. <sup>a</sup> purpul *E passim*. <sup>b</sup> *ether forsaken* *k sec. m. marg.* destitute, *either done away* *r*. <sup>c</sup> and thei *T*. <sup>d</sup> thilke *gk*. <sup>e</sup> casteden *c*. kesten *K*. <sup>f</sup> the pricis *tkoβ*. <sup>g</sup> on *EKRH*.

22 now `ouer shal not<sup>f</sup> be founde. And the  
voys of harpers<sup>ff</sup>, and of men of musike,  
and syngyng with pijpe and trumpe, shal  
no more be herd in it. And ech `crafty  
man<sup>g</sup>, and eche craft, shal not<sup>h</sup> be founden  
in it. And the voys of mylne stoon shal  
23 no<sup>i</sup> more<sup>k</sup> be herd in thee, and the lizt of  
lanterne<sup>kk</sup> shal no more shijne<sup>l</sup> to<sup>m</sup> thee,  
and the voys of the<sup>n</sup> husbonde and of  
wif<sup>nn</sup> shal `not 3it more<sup>o</sup> be herd in  
thee; for thi marchauntes weren princes  
of erthe. For in thi<sup>p</sup> venemous dedis alle  
24 folkes erreden. And the blood of pro-  
phetis and seyntis is founden in it, and  
of<sup>q</sup> alle men that ben slayn in erthe.

## CAP. XIX.

1 Aftir thes thinges I herde as<sup>r</sup> a greet  
voys of many<sup>s</sup> trumpis in heuen, seiynge,  
Alleluya<sup>t</sup>; heriyng<sup>u</sup>, and glory, and vertu  
is to<sup>v</sup> oure God; for trewe and iust ben  
the domes of him, the<sup>w</sup> whiche demeden<sup>x</sup>  
of the greet hoore, that corrupide<sup>y</sup> the  
erthe in<sup>z</sup> hir leccherie, and demyde<sup>a</sup>, `or  
vengide<sup>b</sup>, the blood of his seruauntis, of  
3 the hondis of hir. And eft thei seiden,  
Alleluya, `that is, Herie 3e the Lord<sup>c</sup>.  
And the<sup>d</sup> smoke of it stizith<sup>e</sup> up, in to  
4 worldlis of worldlis. And the foure and  
twenty `elder men<sup>f</sup> and the<sup>g</sup> foure beestis  
fellen doun, and worschipiden God sittynge  
vpon<sup>h</sup> trone, seiynge<sup>i</sup>, Amen, Alleluya.  
5 And a voys wente out of the trone, sei-  
ynge<sup>k</sup>, To<sup>l</sup> oure God `seie 3e, alle the ser-  
uauntis<sup>m</sup> of<sup>n</sup> him<sup>o</sup>, heriyng<sup>p</sup>, and 3e that  
6 dreden God, smale and greete. And Y  
herde a voys as<sup>q</sup> of a greet trumpe, and  
as the voys of<sup>r</sup> greete thundris, seiynge,

see, and seide, In this bire thilke greet  
citee Babiloyne schal be sent, and now it  
schal no more be foundun. And the voys<sup>22</sup>  
of harpis, and of men of musik, and  
syngyng with pipe and trumpe, schal  
no more be herd in it. And ech crafti  
man, and ech craft, schal no more be  
foundun in it. And the voys<sup>b</sup> of mylne<sup>i</sup>  
ston schal no more be herde in thee,  
and the lizt of lanterne schal no more<sup>23</sup>  
schyne to<sup>k</sup> thee, and the voys of the  
hosebonde and of the wif schal no more  
3it<sup>l</sup> be herd in thee; for thi marchauntis  
weren princis of the erthe. For in thi  
witchecraftis<sup>m</sup> alle folkis erriden. And the<sup>24</sup>  
blood of prophetis and seyntis<sup>n</sup> is foundun  
in it, and of alle men that ben slayn in  
erthe.

## CAP. XIX.

Aftir these thingis Y herde as a greet<sup>1</sup>  
voys of many trumpis in heuene, seiynge,  
Alleluya; heriyng, and glorie, and vertu  
is to oure God; for trewe and iust ben<sup>2</sup>  
the domes of hym, whiche demede of<sup>o</sup>  
the greet hoore, that defoulide<sup>p</sup> the erthe  
in her letcherye, and vengide the blood  
of hise seruauntis, of the hondis of hir.  
And eft thei seiden, Alleluya. And the<sup>3</sup>  
smoke of it<sup>q</sup> stieth<sup>r</sup> vp, in to worldis<sup>s</sup> of  
worldis. And the foure and twenti se-<sup>4</sup>  
nyouris<sup>t</sup> and foure<sup>u</sup> beestis felden doun,  
and worschipiden God sittynge on the  
trone, and seiden, Amen, Alleluya. And<sup>5</sup>  
a voys wente out of the trone, and seide,  
Alle the seruauntis of oure God, seie 3e  
heriyngus to oure God, and 3e that  
dreden God, smale and grete. And Y<sup>6</sup>  
herde a voys of a grete trumpe, as the  
voys of many watis, and as the voys of  
grete thundris, seiynge, Alleluya; for

<sup>f</sup> it schal noo more v. <sup>ff</sup> harpis g. <sup>g</sup> craftis man oqsxy. <sup>h</sup> noo more v. <sup>i</sup> not n. <sup>k</sup> Om. n. <sup>kk</sup> the  
lanterne v. <sup>l</sup> lizten x. <sup>m</sup> in g. <sup>n</sup> Om. nox. <sup>nn</sup> the wif g sec. m. <sup>o</sup> noo more 3it v. no more x.  
<sup>p</sup> the gv. <sup>q</sup> Om. q. <sup>r</sup> Om. o. <sup>s</sup> Om. n. <sup>t</sup> Alleluya, that is, herie [praise o] 3e the Lord ANOSY.  
<sup>u</sup> praysyng o. <sup>v</sup> to the Lord n. <sup>w</sup> Om. ANOQSVXY. <sup>x</sup> he demede gsv. <sup>y</sup> corrupide, or destruede,  
or defoulide ANY. defouled o. corrupede, or defouled s. corrupide, either distroiede, either defoulide v.  
<sup>z</sup> of n. <sup>a</sup> vengide v. <sup>b</sup> Om. ovx. <sup>c</sup> Om. ANOQSVXY. <sup>d</sup> Om. o. <sup>e</sup> stide o. stiede q. <sup>f</sup> senyours ANQS  
VXY. <sup>g</sup> Om. ANOQSVXY. <sup>h</sup> on ANOQSVXY. <sup>i</sup> and seiden v. <sup>k</sup> and seide v. <sup>l</sup> Alle the seruauntis of  
oure God, seie 3e heriyngis to v. <sup>m</sup> Om. v. <sup>n</sup> to q. Om. v. <sup>o</sup> Om. v. <sup>p</sup> preysyng o. Om. v. <sup>q</sup> Om. gv.  
<sup>r</sup> many watis, and as the voys of v.

<sup>h</sup> voicis e. <sup>i</sup> a mylne abe. <sup>k</sup> in r. <sup>l</sup> Om. IK pr. m. <sup>m</sup> ether venemyngis k sec. m. marg. <sup>n</sup> of  
seyntis b. <sup>o</sup> Om. bh. <sup>p</sup> defouleth e. <sup>q</sup> him i. <sup>r</sup> stizede egka. <sup>s</sup> the worldis EIKMQRUAbceghkaß.  
<sup>t</sup> eldre men r. <sup>u</sup> the foure et.

Alleluya; for oure<sup>s</sup> God almyzty hath  
 7 regnyd. 'Enioye we<sup>t</sup>, and 'glade we<sup>u</sup> with  
 oute forth, and ziue we<sup>v</sup> glory to him;  
 for the weddinges of the lombe camen,  
 and the wijf of him made redy hir silf.  
 8 And it is zounun to hir, that she couere  
 hir<sup>w</sup> with whijte bijce<sup>x</sup> shijnynge; for-  
 sothe<sup>y</sup> bijcen<sup>z</sup> ben<sup>a</sup> the<sup>b</sup> iustifynges<sup>bb</sup> of  
 9 seyntis. And he seide to me, Wrijte thou,  
 Blessid thei<sup>c</sup>, that ben clepid to the soper  
 of weddingis<sup>d</sup> of the lomb. And he seide  
 to me, Thes<sup>e</sup> wordis of God ben trewe.  
 10 And I fel doun bifore his feet, 'that I  
 schulde<sup>f</sup> worschipe him. And he seide to  
 me, See<sup>g</sup>, that thou do not; I am thin  
 euen seruaunt, and of thi britheren, hau-  
 ynge the<sup>h</sup> witnessing<sup>i</sup> of Jhesu<sup>k</sup>; wor-  
 schipe thou God. Forsothe the witnessing  
 11 of Jhesu is<sup>l</sup> spirit of prophecie. And I  
 size heuen openyd, and lo! a whijt hors,  
 and he that sat vpon<sup>m</sup> him was clepid  
 Feithful and sothfast; and with riztwis-  
 12 nesse he demeth, and fiztith. Forsothe the  
 izen of him as<sup>n</sup> flaume of fijr, and in his  
 heed<sup>o</sup> many diademes; hauynge<sup>p</sup> a name  
 writun, whiche no man knew, no<sup>q</sup> but he.  
 13 And he was clothid<sup>r</sup> in a clooth<sup>s</sup> spreynd<sup>t</sup>  
 with blood; and the name of him was  
 14 clepid The word<sup>u</sup> of God. And the  
 hoostes<sup>v</sup>, 'or *companyes*<sup>w</sup>, that ben in he-  
 uen<sup>x</sup>, suden him in whijte horsis<sup>y</sup>, cloth-  
 15 id<sup>z</sup> with bissyn, whijt and cleene. And a  
 swerd sharp on ech sijde cam forth of his  
 mouth, that in<sup>a</sup> it he smyte folkis; and  
 he shal reule hem in<sup>b</sup> an yren zerd. And  
 he tredith, 'or *defoulith*<sup>c</sup>, the pressour<sup>cc</sup> of  
 wijn of woodnesse<sup>d</sup> of<sup>e</sup> wraththe of almyzty  
 16 God. And he<sup>f</sup> hath writen in his clooth,  
 and hemme<sup>g</sup>, King of kyngis and Lord  
 17 of lordis. And I size an<sup>b</sup> aungel stond-  
 inge in the sunne; and he criede with

oure Lord God almyzti hath regned.  
 Ioye we, and make we myrthe, and zyue<sup>7</sup>  
 glorie to hym; for the weddingis of the  
 lomb camen, and the wijf of hym made  
 redy hir silf. And it is<sup>v</sup> zounun to hir, that s  
 sche kyuere hir with white bissyn schyn-  
 ynge; for whi bissyn is<sup>w</sup> iustifyngis<sup>x</sup> of  
 seyntis. And he seide to me, Write<sup>9</sup>  
 thou, Blessid *ben* thei that ben clepid  
 to the<sup>y</sup> soper of weddyngis<sup>z</sup> of the lomb.  
 And he seide to me, These wordis of  
 God ben trewe. And Y felde doun bi-10  
 fore hise feet, to worschipe hym. And  
 he seide to me, Se thou, that thou do  
 not; Y am a seruaunt with thee, and  
 of thi britheren, hauynge the witness-  
 yng<sup>†</sup> of Jhesu; worschipe thou God. For the witnessing of Jhesu is spirit<sup>zz</sup> of  
 profesie. And Y say heuene openyd, 11  
 and lo! a whit hors, and he that sat on  
 hym was clepid Feithful and sothfast;  
 and with riztwisnesse<sup>a</sup> he demeth, and  
 fiztith. And 'the izen of hym<sup>b</sup> *weren* as 12  
 flawme of fier, and in his heed many  
 diademys; and he hadde a name writun,  
 which no man knew, but he. And he 13  
 was clothid in a cloth spreynt with  
 blood; and the name of hym was clepid  
 The sone of God. And the oostis that 14  
 ben in heuene, suden hym on white  
 horsis, clothid with bissyn, white and  
 clene. And a swerd scharp on ech<sup>c</sup> side<sup>d</sup> 15  
 cam forth of his mouth, that with it he  
 smyte folkis; and he shal reule hem  
 with an yren zerde. And he tredith the  
 pressour of wyn of stronge veniaunce of  
 the wraththe of almyzti God. And he 16  
 hath writun in his cloth, and in the<sup>e</sup>  
 hemme<sup>f</sup>, Kyng of kyngis and Lord of  
 lordis. And Y say an aungel, stond-17  
 ynge in the sunne; and he criede with

† that is, alle  
 profetis beren  
 witnessing to  
 Jhesu Crist.  
*Lire here. v.*

<sup>s</sup> oure Lord *ov*. <sup>t</sup> Ioye we within forth *o*. <sup>u</sup> make we ioie *v*. <sup>v</sup> Om. *v*. <sup>w</sup> himself *x*. <sup>x</sup> bissyn  
*ANOQSPXY*. <sup>y</sup> for whi *v*. <sup>z</sup> bissyn *ANOQSPXY*. <sup>a</sup> is *v*. <sup>b</sup> Om. *qv*. iustifynge *v*. <sup>c</sup> *ben* thei *M sec. m. qv*.  
<sup>d</sup> the weddyngis *o*. <sup>e</sup> The *x*. <sup>f</sup> for to *v*. <sup>g</sup> Loke *o*. <sup>h</sup> Om. *q*. <sup>i</sup> wittnesse *o*. <sup>k</sup> Jhesu Crist *N*.  
<sup>l</sup> hath the *o*. <sup>m</sup> on *ANOQSPXY*. <sup>n</sup> *weren* as *v*. <sup>o</sup> heued *o*. <sup>p</sup> and he hadde *v*. <sup>q</sup> Om. *sy*. <sup>r</sup> clad *x*.  
<sup>s</sup> clothing *x*. <sup>t</sup> sprengd *x*. <sup>u</sup> word, or *some AG sec. m. qsy*. word, or *loue N*. kyndely sone *v*. <sup>v</sup> com-  
 panys *o*. <sup>w</sup> Om. *ox*. <sup>x</sup> heuenes *x*. <sup>y</sup> hors *sx*. <sup>z</sup> clad *sx*. <sup>a</sup> with *o*. <sup>b</sup> into *q*. <sup>c</sup> Om. *ox*. <sup>cc</sup> pres-  
 sure *GM*. <sup>d</sup> strong veniaunce *v*. <sup>e</sup> and of *N*. <sup>f</sup> Om. *s*. <sup>g</sup> in his hemme *T sec. m*. <sup>h</sup> oon *AOSY*.

<sup>v</sup> was *gk*. <sup>w</sup> is the *k*. <sup>x</sup> iustifyng *q pr. m. rre*. <sup>y</sup> Om. *b*. <sup>z</sup> the weddingis *k sec. m*. weddyng *β*.  
<sup>zz</sup> the spirit *R*. <sup>a</sup> riztwysnessis *EQg*. rizfulness *R*. <sup>b</sup> hise izen *k*. <sup>c</sup> either *R*. <sup>d</sup> aside *K*. <sup>e</sup> his *K*.  
<sup>f</sup> hi *q*.

greet voys, seiynge to alle briddis, that  
flewē bi<sup>i</sup> the<sup>k</sup> mydle of<sup>kk</sup> heuē, 'Come  
3e<sup>l</sup>, and 'be 3e<sup>m</sup> gederid 'to gydere<sup>n</sup> to the  
18 greet soper of God, that 3e ete the flesches<sup>o</sup>  
of kingis, and the<sup>p</sup> flesches<sup>q</sup> of tribunys,  
and the<sup>r</sup> flesches<sup>s</sup> of stronge<sup>t</sup>, and flesches<sup>u</sup>  
of horsis<sup>v</sup>, and of the sittinge on<sup>w</sup> hem,  
and the flesches<sup>x</sup> of alle fre men and ser-  
uauntis<sup>y</sup>, and of<sup>z</sup> smale and of<sup>zz</sup> greete.  
19 And I sise the beest, and kingis of erthe,  
and the hoostes<sup>s</sup> of hem gederid, to make  
bateyle with him, that sat in<sup>b</sup> the hors,  
20 and with his hoost<sup>c</sup>. And the beest is<sup>d</sup>  
cauzt, and with hir the fals<sup>dd</sup> prophet, that  
made signes bifore hir; in whiche he de-  
ceyuede hem that token the carect<sup>e</sup> of the  
beest, and that worshipeden<sup>f</sup> 'the ymage  
of<sup>s</sup> it<sup>h</sup>. Thes two<sup>i</sup> ben<sup>k</sup> sent quyke in to  
the<sup>l</sup> pool of fjr, brennyngē in<sup>m</sup> brunston.  
21 And the othere<sup>u</sup> ben<sup>o</sup> slayn in<sup>p</sup> swerd<sup>q</sup> of  
the<sup>r</sup> sittynge on<sup>s</sup> the hors, that cometh  
'forth of<sup>t</sup> the mouth of him; and alle  
briddis 'ben fulfillid<sup>u</sup> with<sup>v</sup> the<sup>w</sup> fleschis<sup>x</sup>  
of hem.

## CAP. XX.

1 And I sise an aungel comynge doun fro  
heuene, hauynge the keye<sup>y</sup> of depnesse,  
2 and a greet cheyne in his hond. And he  
cauzte the dragoun, the olde serpent, that  
is the deuel and Sathanas; and he boonde  
3 him bi a thousynd 3eeris<sup>z</sup>. And he sente  
him in to depnesse, and closide, and signe-  
ede<sup>a</sup>, 'or selide<sup>b</sup>, on<sup>c</sup> him, that he deceyue<sup>d</sup>  
no more folkes, til a thousynd 3eeris<sup>e</sup> be  
fulfillid<sup>f</sup>. After thes thinges it bihoueth  
4 him for<sup>s</sup> to be vnbounde a litel tyme. And  
I sise seetes, and thei saten<sup>h</sup> on hem, and  
doom is<sup>i</sup> 3ouun to hem. And the soules  
of 'bihedid men<sup>k</sup> for the<sup>l</sup> witnessing of

greet<sup>s</sup> voys, and seide to alle briddis that  
flowen bi the myddil of heuene, Come 3e,  
and be 3e<sup>h</sup> gaderid to the greet soper of  
God, that 3e ete the fleisch of kingis, and 18  
fleisch of tribunes, and fleisch of stronge  
men, and fleisch<sup>i</sup> of horsis, and of<sup>k</sup> tho<sup>l</sup>  
that sitten<sup>m</sup> on hem, and the fleisch of  
alle<sup>n</sup> fre men and<sup>o</sup> bonde men<sup>p</sup>, and of  
smale<sup>q</sup> and of grete. And Y sai the 19  
beeste, and the kyngis of the<sup>r</sup> erthe, and  
the oostis of hem gaderid, to make batel  
with hym, that sat on the hors, and  
with his oost. And the beeste was 20  
cauzt, and with hir the false prophete,  
that made signes bifor hir; in whiche  
he disseyuede hem that token the carect<sup>s</sup>  
of the beeste, and that worschipiden the  
ymage of it. These tweyne<sup>t</sup> weren sent  
quyke in to the pool of fier, brennyngē  
with brymston. And the othere weren 21  
slayn<sup>u</sup> of<sup>v</sup> swerd of hym that sat on the  
hors, that cometh forth of the mouth of  
hym; and alle briddis weren fillid with  
the fleisch of hem.

## CAP. XX.

And Y say an aungel comynge doun 1  
fro heuene, hauynge the keie of depnesse,  
and a greet chayne in his hoond. And 2  
he cauzte the dragoun, the elde serpent,  
that is the deuel and Sathanas; and he  
boonde hym bi a thousynde 3eeris. And 3  
he sente hym 'in to<sup>w</sup> depnesse, and clos-  
ide on<sup>x</sup> hym, that he disseyue no more  
the folkis, til a thousynde 3eeris be fillid.  
Aftir these thingis it bihoueth hym to  
be vnboundun a litil tyme. And Y say 4  
seetis, and thei<sup>y</sup> saten on hem, and doom  
was 3ouun to hem. And the soulis of  
men biheedid for the witnessyng of Jhe-

<sup>i</sup> in q. <sup>k</sup> Om. o. <sup>kk</sup> Om. y. <sup>l</sup> Cometh s. <sup>m</sup> beth x. <sup>n</sup> Om. AGNOQSTVXY. <sup>o</sup> flesh SX. <sup>p</sup> Om. ANOQSTVXY. <sup>q</sup> flesh SX. <sup>r</sup> Om. AGNOPQSTVXY. <sup>s</sup> flesh SX. <sup>t</sup> stronge men V. <sup>u</sup> flesh SX. <sup>v</sup> hors SX. <sup>w</sup> in AGNOPSTVXY. <sup>x</sup> flesh QSX. <sup>y</sup> boonde men V. <sup>z</sup> Om. V. <sup>zz</sup> Om. SX. <sup>a</sup> companyes o. <sup>b</sup> on o. <sup>c</sup> companye o. <sup>d</sup> was V. <sup>dd</sup> laste Y. <sup>e</sup> mark T. <sup>f</sup> worshipen SY. <sup>g</sup> Om. q. <sup>h</sup> the beste s. <sup>i</sup> tweyne ANOXY. <sup>k</sup> weren V. <sup>l</sup> Om. AOSXY. <sup>m</sup> with V. <sup>n</sup> tother T. <sup>o</sup> weren V. <sup>p</sup> with V. <sup>q</sup> the swerd ANQVXY. <sup>r</sup> him o. <sup>s</sup> vpon T. <sup>t</sup> fro V. <sup>u</sup> weren fillid V. <sup>v</sup> of o. <sup>w</sup> Om. T. <sup>x</sup> flesch NOSX. <sup>y</sup> keies N. <sup>z</sup> 3er SX. <sup>a</sup> selide o. <sup>b</sup> Om. OX. <sup>c</sup> vpon T. <sup>d</sup> deceyuede QSXY. <sup>e</sup> 3er SX. <sup>f</sup> fillid OV. <sup>g</sup> Om. SX. <sup>h</sup> that seten ST. <sup>i</sup> was V. <sup>k</sup> men biheedid ANSVY. byheuedid men o. men hedid X. <sup>l</sup> Om. QSY.

<sup>g</sup> a greet o. <sup>h</sup> Om. R. <sup>i</sup> fleischis g. <sup>k</sup> Om. h pr. m. <sup>l</sup> Om. E. <sup>m</sup> sitteth uabcegk. <sup>n</sup> Om. hk sec. m. <sup>o</sup> and of bk. <sup>p</sup> Om. o. <sup>q</sup> smale men b pr. m. <sup>r</sup> Om. EIGA. <sup>s</sup> carectere E. <sup>t</sup> two o. <sup>u</sup> yslayn a. <sup>v</sup> with the EIKQRbcgħaβ. with k. <sup>w</sup> to the k. <sup>x</sup> and markide on K. <sup>y</sup> thei that Eabek pr. m. β.

Jhesu<sup>m</sup>, and for<sup>n</sup> the word of God, and hem that worschepiden not the beest, nether the<sup>o</sup> ymage of it, nether token the<sup>p</sup> carect<sup>q</sup> of it in forhedis<sup>r</sup>, or<sup>s</sup> in her<sup>t</sup> hondis. And thei lyueden, and regneden <sup>with</sup> Crist<sup>u</sup> a thousynd <sup>zeer</sup><sup>v</sup>. The<sup>w</sup> othere<sup>x</sup> of deede men<sup>y</sup> lyueden not, til a thousynd <sup>zeeres</sup><sup>z</sup> be endid. This<sup>a</sup> the first <sup>azen</sup> risyng. Blessid and holy he<sup>b</sup>, that hath paart in the first <sup>azen</sup> risyng. In the<sup>c</sup> the secounde deeth hath not<sup>d</sup> power; but thei shulen be prestis of God, and of Crist, and thei shulen regne with him<sup>e</sup> a thousynd <sup>zeeris</sup><sup>f</sup>. And whan a thousynd <sup>zeeres</sup> shulen be endid, Sathanas shal be vnbounde of his prisoun; and he shal go out, and he<sup>g</sup> shal deceyue folkes, that ben on<sup>h</sup> foure corners of the<sup>i</sup> erthe, Gog and Magog. And he shal gedere hem<sup>k</sup> in to bateyl, whois noumbre is as the grauel of the<sup>l</sup> se. And thei stizeden vp, on<sup>l</sup> the broodnesse of erthe<sup>m</sup>, and enuyrounden the castels of seyntis, and the loued citee. <sup>And</sup> <sup>fijr</sup> cam doun of<sup>n</sup> God fro heuen, and deuourede hem. And the deuel, that deceyuede hem<sup>o</sup>, is<sup>p</sup> sent in to the<sup>q</sup> pool of <sup>fijr</sup> and brunston, where and<sup>r</sup> the beest and false prophetes shulen be tourmentid day and ni3t, in to worldlis of worldlis. Amen. And I size a greet white trone, and the sittynge on<sup>s</sup> it, fro whois <sup>sizt</sup> erthe<sup>t</sup> flei3<sup>u</sup> and heuen; and place<sup>v</sup> is not founden of hem. And I size deede men, greete and smale, stondinge in the <sup>sizt</sup> of the<sup>w</sup> trone; and bookes ben<sup>x</sup> openyd; and an othir book is<sup>y</sup> openyd, that is the book of lijf; and deede men ben<sup>z</sup> demyd of thes thingis that weren write in the <sup>bookis</sup>, aftir<sup>a</sup> the werkes<sup>b</sup> of hem. And the se <sup>zaf</sup> his deede men, that weren in it; and deeth and helle <sup>zauen</sup> her deede men<sup>c</sup>,

su, and for the word of God, and hem that worschepiden not the beeste, nether the ymage of it, nethir token the carect<sup>r</sup> of it in her forhedis, nethir in her hoondis. And thei lyueden, and regneden with Crist a thousynde <sup>zeeris</sup>. Othere<sup>a</sup> of deed men lyueden not, til a thousynde <sup>zeeris</sup> ben<sup>b</sup> endid. This is the first <sup>azen</sup> risyng. Blessid and hooli *is* he, that hath part in the firste <sup>azen</sup>risyng. In these men the secunde deth hath not power; but thei schulen be prestis of God, and of Crist, and thei schulen regne with hym a thousynde <sup>zeeris</sup>. And <sup>whanne</sup> a thousynde <sup>zeeris</sup> schulen be endid, Sathanas schal be vnboundun of his prisoun; and he schal go out, and schal disseyue folkis, that ben on foure corners of<sup>c</sup> the erthe, Gog and Magog. And he schal gadere hem in to batel, whos noumbre is as the grauel of the see. And thei stieden vp on the broodnesse of erthe<sup>d</sup>, and enuyrounede the castels of seyntis, and the louyd citee. And fier cam doun <sup>of</sup> God<sup>e</sup> fro heuene, <sup>and</sup> deuourede hem. And the deuel, that disseyuede hem, was sent in to the pool of fier and of<sup>f</sup> brymston, where <sup>bothe</sup> the beeste and fals prophetis schulen be turmentid dai and ni3t, in to worldis of worldis. Amen. And Y say <sup>a</sup> greet white trone, and oon sittynge on it, fro whos <sup>sizt</sup> erthe fled and heuene; and the place<sup>g</sup> is not foundun <sup>of</sup> hem<sup>h</sup>. And Y sai deed men, grete and smale, <sup>stondynge</sup> in the <sup>sizt</sup> of the trone; and bookis weren opened, and<sup>i</sup> deed men weren demed of these thingis that weren writun in the bookis, aftir the werkis of hem. And the see <sup>zaf</sup> his deed men, <sup>that</sup> weren in it; and deth and helle

<sup>m</sup> Jhesu Crist N. <sup>n</sup> Om. N. <sup>o</sup> Om. ANQSVXY. <sup>p</sup> Om. ANQSVXY. <sup>q</sup> carectis q. <sup>r</sup> foreheuedis o. <sup>s</sup> neither v. <sup>t</sup> Om. G. <sup>u</sup> Om. N. <sup>v</sup> <sup>zeeris</sup> NOQVY. <sup>w</sup> Om. V. <sup>x</sup> Om. V. <sup>y</sup> Om. X. <sup>z</sup> <sup>zer</sup> SX. <sup>a</sup> This *is* ANQSVXY. <sup>b</sup> *is* he TV. <sup>c</sup> these men V. <sup>d</sup> noo N. <sup>e</sup> hem o. <sup>f</sup> *zer s et x passim*. <sup>g</sup> Om. ANQSVX. <sup>h</sup> in o. vpon T. <sup>i</sup> Om. AQSVXY. <sup>k</sup> hem to gedir q. <sup>l</sup> of N. <sup>m</sup> the eerth oqs. <sup>n</sup> fro TX. <sup>o</sup> Om. T. <sup>p</sup> was V. <sup>q</sup> Om. SX. <sup>r</sup> Om. T. bothe V. <sup>s</sup> vpon T. <sup>t</sup> the erthe N. <sup>u</sup> flei3 away SX. <sup>v</sup> the place o. <sup>w</sup> Om. QVXY. <sup>x</sup> weren V. <sup>y</sup> was V. <sup>z</sup> weren V. <sup>a</sup> vp ANQSVXY. <sup>bi</sup> V. <sup>b</sup> writingis V. <sup>c</sup> Om. X.

<sup>z</sup> carectir E. <sup>a</sup> And othre R. <sup>b</sup> weren I. <sup>c</sup> on a. <sup>d</sup> the erthe k. <sup>e</sup> Om. k *pr. m.* <sup>f</sup> Om. k *pr. m. β.* <sup>g</sup> place of hem R. <sup>h</sup> Om. R. <sup>i</sup> and anothir book was opened, that [which β] is, the book of lijf; and *A marg. g sec. m. marg. oaβ.* and anothir booke is openid, which is the boke of lijf; and R.

that weren in hem. And it is<sup>d</sup> demyd of  
 14 alle<sup>e</sup>, v<sup>p</sup> the werkes of hem. And 'helle  
 and deeth<sup>g</sup> ben<sup>h</sup> sent in to the<sup>i</sup> pool of  
 15 fijr. This is the secounde deeth. And  
 he that is<sup>k</sup> not founde writun in the book  
 of lijf, is<sup>k</sup> sent in to the pool of fijr.

## CAP. XXI.

1 And I size newe heuen and newe erthe;  
 forsothe<sup>l</sup> the first heuen and the<sup>ll</sup> first erthe  
 wenten away, and 'now is not the se<sup>m</sup>.  
 2 And I Joon size the holy citee Jerusalem,  
 newe, comynge doun fro heuen 'of God,  
 maad redy<sup>n</sup> as a wijf ourned<sup>o</sup> to hir hus-  
 3 bonde. And I herde a greet voys of<sup>p</sup> the  
 trone, seiynge, Lo! the tabernacle of God  
 with<sup>q</sup> men, and he<sup>r</sup> shal dwelle with hem;  
 and thei shulen be his puple, and he God  
 4 with hem shal be her God. And God shal  
 wijpe away<sup>rr</sup> ech teer fro izen<sup>s</sup> of seyntis<sup>t</sup>;  
 and deeth shal no more be, nether moorn-  
 yng, nether cryng, nether sorowe shal be  
 ouer; the<sup>u</sup> whiche firste thinges wenten  
 5 away. And he seide, that sat in the trone,  
 Lo! I make alle thinges newe. And he  
 seide to me, Wrijte thou, for thes wordes  
 6 ben moost feithful and trewe. And he  
 seide to me, It is don; I am alpha and oo,  
 the<sup>v</sup> bigynnyng and ende<sup>w</sup>. I<sup>x</sup> shal 3iue  
 frely 'to the thirstinge<sup>y</sup> of the welle of  
 7 quyk watir<sup>z</sup>. He that shal ouercome, shal  
 weelde thes thinges; and I shal be God to  
 8 him, and he shal be sone to me. Forsothe  
 to<sup>a</sup> proude<sup>b</sup> men, and vnbileueful, and curs-  
 id<sup>c</sup>, and manquellers, and fornicatours, and  
 to men doynge venym, or *sleyng* men<sup>d</sup>  
*by venym*<sup>e</sup>, and<sup>f</sup> worschippers of ydolis, and  
 to<sup>g</sup> alle lizers<sup>b</sup>, the paart of hem shal be  
 in the pool brennyng with fijr and brun-  
 9 ston, that is the secounde deeth. And  
 one cam of the seuen aungels, hauynge

zauen her deed men, that weren in hem.  
 And it was demed of ech, aftir the  
 werkis of hem. And helle and deth<sup>ll</sup>  
 weren sent in to a<sup>k</sup> poole of fier. 'This  
 is the secunde deth<sup>l</sup>. And he that was<sup>ll</sup>  
 not foundun writun<sup>m</sup> in the book of lijf,  
 was sent in to the<sup>n</sup> pool of fier.

## CAP. XXI.

And Y sai newe heuene and newe<sup>l</sup>  
 erthe; for the firste heuene and the  
 firste erthe wenten awei, and the see is  
 not now. And Y Joon say the hooli<sup>2</sup>  
 citee Jerusalem, newe, comynge doun fro  
 heuene, maad redi of God, as a wijf  
 3 ourned to hir hosebonde. And Y herde<sup>3</sup>  
 a greet vois fro the trone, seiynge, Lo!  
 the tabernacle of God *is* with men, and  
 he schal dwelle with hem; and thei schu-  
 len be his puple, and he God with hem  
 schal be her God. And God schal wipe<sup>4</sup>  
 awei ech teer fro the izen of hem; and  
 deth schal no more be, nether mornyng,  
 nether cryng, nether sorewe schal be  
 ouer; whiche 'firste thingis<sup>o</sup> wenten awei.  
 And he seide, that sat in the trone, Lo!<sup>5</sup>  
 Y make alle thingis newe. And he seide  
 to me, Write thou, for these wordis ben  
 moost feithful and trewe. And he seide<sup>6</sup>  
 to me, It is don; I am alpha and oo, the  
 bigynnyng and ende<sup>p</sup>. Y schal 3iue freli  
 of the welle of quic watir to hym that  
 thirsteth. He that schal ouercome, schal<sup>7</sup>  
 welde these things; and Y schal be God  
 to hym, and he schal be sone to me.  
 But to ferdful men, and vnbileueful, and<sup>8</sup>  
 cursid, and manquelleris, and fornyca-  
 touris, and to witchis, and<sup>q</sup> worschiperis  
 of idolis, and to<sup>r</sup> alle lieris, the part of  
 hem shal be in the pool brennyng with  
 fier and brymston, that is the secounde  
 deth. And oon cam of the seuene aun-<sup>9</sup>

<sup>d</sup> was v. <sup>e</sup> ech v. <sup>f</sup> aftur T. bi v. <sup>g</sup> deth and helle s. <sup>h</sup> weren v. <sup>i</sup> Om. NOQSPXY. <sup>k</sup> was v.  
<sup>l</sup> for v. <sup>ll</sup> Om. Y. <sup>m</sup> the se is not now vXY. <sup>n</sup> maad redy of God v. <sup>o</sup> anournyd T. <sup>p</sup> fro v. <sup>q</sup> is  
<sup>q</sup> with v. <sup>r</sup> Om. X. <sup>rr</sup> Om. Y. <sup>s</sup> the izen QTX. <sup>t</sup> hem v. <sup>u</sup> Om. v. <sup>v</sup> Om. q. <sup>w</sup> ending NO.  
<sup>x</sup> And Y s. <sup>y</sup> Om. v. to thirstinge P. <sup>z</sup> watir to him that thurstith v. <sup>a</sup> Om. o. <sup>b</sup> feerdful v.  
<sup>c</sup> cursid, either abomynable v. <sup>d</sup> other ANOSY. other men v. <sup>e</sup> Gloss om. in QX. <sup>f</sup> and to o. <sup>g</sup> of  
 A sec. m. <sup>h</sup> leesyng mongeres ANOSXY.

<sup>k</sup> the εβγκα. <sup>l</sup> Om. o. <sup>m</sup> Om. bk pr. m. <sup>n</sup> Om. r. <sup>o</sup> thingis firste q. <sup>p</sup> the eende rh. <sup>q</sup> and  
 to r. <sup>r</sup> Om. i pr. m.

violes ful of seuen<sup>i</sup> the<sup>k</sup> laste plagis<sup>l</sup>. And he spake with me, seiynge<sup>m</sup>, Come thou, I<sup>n</sup> shal shewe to thee the spouse<sup>o</sup>, wijf<sup>p</sup> 10 of the lomb. And he toke me up<sup>q</sup> in spirit in to a greet hil and hi<sup>z</sup>; and he shewide to me the holy citee Jerusalem, 11 comynge doun fro heuen of God, hauynge the cleerte of God; and the li<sup>z</sup>t of it lijk to<sup>r</sup> a precious stoon, as to<sup>s</sup> the stoon iaspis, 12 as<sup>t</sup> cristal. And it hadde a wal greet and hi<sup>z</sup>, hauynge twelue  $\zeta$ ates, and in the<sup>u</sup>  $\zeta$ atis<sup>v</sup> of it twelue aungels<sup>w</sup>, and names writun in, that ben the<sup>x</sup> names of the<sup>y</sup> twelue lynagis of<sup>z</sup> the<sup>a</sup> sones of Yrael; 13 fro the eest thre  $\zeta$ ates, and fro the north thre  $\zeta$ ates, and fro the south thre  $\zeta$ ates, 14 and fro the west thre  $\zeta$ ates. And the wal of the citee hauynge<sup>b</sup> twelue foundementes, and in hem the names<sup>c</sup> of the<sup>d</sup> 15 twelue apostlis, and of the lomb. And he that spake with me, hadde a golden mesure of a reed, that he schulde mete the citee, and the  $\zeta$ ates of it, and the wal. 16 And the citee is 'put in<sup>e</sup> square; and the lengthe 'of it<sup>f</sup> is<sup>g</sup> so miche, hou miche and<sup>h</sup> the breede. And he mat the citee of<sup>i</sup> the reed, bi furlongis twelue thousandes<sup>k</sup>. And the hi<sup>z</sup>the, and lengthe<sup>l</sup>, and 17 breede of it, ben euen. And he mat the walles 'of it<sup>m</sup>, of an hundrid and<sup>n</sup> foure and fourty cubytis, bi mesure of man, 18 that<sup>o</sup> is, of<sup>p</sup> aungel. And the bildyng<sup>q</sup> of the<sup>r</sup> wal was of stoon iaspis. Sotheli the citee it<sup>rr</sup> silf was of<sup>s</sup> cleene gold, lijk to<sup>t</sup> 19 cleene glas. And the foundementes of the<sup>u</sup> wal of the citee ourned<sup>v</sup> with al<sup>w</sup> precious stoon. The first foundement, iaspis<sup>x</sup>; the secounde, saphirus; the thridde, calcedonyus; the<sup>y</sup> fourthe, smaragdus; 20 the<sup>z</sup> fyuethe, sardonix; the<sup>a</sup> sixte, sardius; the<sup>b</sup> seuenthe, crisolitus; the<sup>c</sup> ei<sup>z</sup>the,

gels, hauynge violis fulle of 'seuene the<sup>s</sup> laste veniauncis. And he spak with me, and seide, Come thou, and Y schal schewe to thee the spousesse, the wijf of the lomb. And he took me vp in spirit in 10 to a greet hille and hi<sup>z</sup>; and he schewide to me the hooli citee Jerusalem, comynge doun fro heuene of God, hauynge 11 the clerete of God; and the li<sup>z</sup>t of it lijk a preciose stoon, as the stoon iaspis, as cristal. And it hadde a walle greet 12 and hi<sup>z</sup>, hauynge twelue  $\zeta$ atis, and in the  $\zeta$ atis of it twelue aungels, and names writun in<sup>t</sup>, that ben the names of twelue lynagis of the sones of Israel; fro the east thre  $\zeta$ atis, and fro the north 13 thre  $\zeta$ atis, and fro the south thre  $\zeta$ atis, and fro the west thre  $\zeta$ atis. And the 14 wal of the citee hadde twelue foundementis, and in hem the twelue names of twelue<sup>u</sup> apostlis, and of the lomb. And 15 he that spak with me, hadde a goldun mesure of a rehed, that he schulde mete the citee, and the  $\zeta$ atis of it, and the wal. And the citee was set in<sup>v</sup> square; and 16 the lengthe of it is so miche, 'as miche<sup>w</sup> as is the breede. And he mat<sup>x</sup> the citee with the rehed, bi furlongis twelue thousandis. And the hei<sup>z</sup>the, and the lengthe and breede<sup>y</sup> of it, ben euene. And he 17 mat the wallis of it, of an hundrid and 'foure and fourti<sup>z</sup> cubitis, bi mesure of man, that is, of an<sup>a</sup> aungel. And the 18 bildyng of the wal therof was of the stoon iaspis. And the citee it silf was clene gold, lijk clene glas. And the 19 foundementis of the wal of the citee weren ourned with al preciose stoon. The firste foundement, iaspis; the secounde, safiris; the thridde, calcedonyus; the fourthe, smaragdus; the fyuethe, 20

<sup>i</sup> the seuene q. <sup>k</sup> of the A pr. m. <sup>l</sup> wooundis o. veniaunces v. <sup>m</sup> and seide v. <sup>n</sup> and I svy. <sup>o</sup> spousesse v. <sup>p</sup> the wijf v. <sup>q</sup> Om. N. <sup>r</sup> Om. v. <sup>s</sup> Om. ov. <sup>t</sup> and as T. <sup>u</sup> Om. svxy. twelue N. <sup>v</sup>  $\zeta$ ate G. <sup>w</sup> corneres s. Om. Y. <sup>x</sup> Om. X. <sup>y</sup> Om. ANOQSTVXY. <sup>z</sup> and of G. <sup>a</sup> Om. sv. <sup>b</sup> was hauynge T. hadde v. <sup>c</sup> twelue names v. <sup>d</sup> Om. ANOQSVXY. <sup>e</sup> Om. N. set in v. <sup>f</sup> Om. s. <sup>g</sup> Om. N. <sup>h</sup> is N. is and v. <sup>i</sup> with v. <sup>k</sup> thousand sx. <sup>l</sup> the lengthe Tvy. <sup>m</sup> Om. s. <sup>n</sup> Om. q. <sup>o</sup> whiche T. <sup>p</sup> of an ANOQSVXY. <sup>q</sup> bilding, or makyng ANQSY. bilding, either making v. <sup>r</sup> Om. N. <sup>rr</sup> of it Y. <sup>s</sup> Om. v. <sup>t</sup> Om. v. <sup>u</sup> Om. NQ. <sup>v</sup> was ourned T. weren ourned v. <sup>w</sup> a N. <sup>x</sup> was iaspis T. <sup>y</sup> Om. NQY. <sup>z</sup> Om. ANOQY. <sup>a</sup> Om. ANOQSY. <sup>b</sup> Om. ANOQSY. <sup>c</sup> Om. ANOQSY.

<sup>s</sup> the seuene K sec. m. qk. the seuen the laste h sup. ras. <sup>t</sup> Om. k sec. m. <sup>u</sup> the xij. gkβ. <sup>v</sup> in a Eqga. <sup>w</sup> Om. o. <sup>x</sup> that maad Eqg pr. m. <sup>y</sup> the brede Eka. <sup>z</sup> fourti and four R. <sup>a</sup> the R.

berillus; the<sup>d</sup> nynthe, topasius; the<sup>e</sup> tenthe, crisopassus; the<sup>f</sup> eleuenthe, iacinctus; the<sup>g</sup> tweluthe, ametistus. And twelue zates<sup>h</sup> twelue margarites ben<sup>i</sup>, by ech; and eche 'zates weren<sup>k</sup> of eche margaritis<sup>l</sup>. And the stretes of the citee clene<sup>m</sup> gold, as<sup>n</sup> glas ful shijnynge. And I size no temple in it, forsothe<sup>o</sup> Lord<sup>p</sup> God<sup>q</sup> almyzty is<sup>r</sup> temple<sup>s</sup> of it, 'and the lomb<sup>t</sup>.  
 23 And the citee hath no nede of sunne, nether<sup>u</sup> moone, that thei shijne in it; forwhi the cleerte of God shal lizten it, and the  
 24 lomb is the lantern of it. And folkes shulen walke in lizt<sup>v</sup> of it; and the kinges of erthe shulen bringe to<sup>w</sup> her glory and  
 25 honour in to it. And the zates of it shulen not be closid bi daye; sotheli nizt  
 26 shal not be there. And thei shulen bringe to<sup>x</sup> the<sup>y</sup> glory and honour of folkis in to  
 27 it. Nethir ony thing defoulid<sup>z</sup> shal entre in to it, 'and doynge abhomynacioun and lesyng<sup>a</sup>; no but thei<sup>b</sup> that ben writun in the book of lijf and of the lomb.

## CAP. XXII.

1 And he shewide to me a flood of quykwatir, shinyng as cristal, comynge forth  
 2 of the seete of God, and of the lomb. In the mydle of the street of it, and on ech sijde of the flood, the tree of lijf, bringyng to<sup>c</sup> twelue fruytes, 'bi eche monethes zeldinge his fruyt<sup>d</sup>; and the leefes of the tree  
 3 to<sup>e</sup> helthe of folkis. And ech cursid thing shal no more be; but the seetes of God and of the lomb shulen be in it. And the seruauntes of him shulen serue to him.  
 4 And thei shulen see his face, and his name<sup>f</sup> in her forhedis. And nizt shal no more be, and thei shulen not haue nede to the<sup>g</sup> lizt of lantern, nethir to lizt of

sardony; the sixte, sardius; the seuenthe, crisolitus; the eizttthe, berillus; the nynthe, topacius; the tenthe, crisopassus; the eleuenthe, iacinctus; the tweluethe, ametistus. And<sup>b</sup> twelue zatis<sup>21</sup> ben twelue margaritis, bi ech<sup>c</sup>; 'and ech zate was of ech margarete<sup>d</sup>. And the stretis of the citee weren clene gold, as of glas ful schynyng. And Y say no<sup>22</sup> temple in it, for the Lord God almyzti and the lomb, is<sup>e</sup> temple<sup>f</sup> of it. And the<sup>23</sup> citee hath no<sup>g</sup> nede of sunne<sup>h</sup>, nethir moone, that thei schyne in it; for the clerete<sup>i</sup> of God schal liztne<sup>k</sup> it; and the lomb is the lantern of it. And folkis<sup>24</sup> schulen walke in lizt<sup>l</sup> of it; and the kyngis of the<sup>m</sup> erthe schulen bryng her glorie and onour in to it. And the zatis<sup>25</sup> of it schulen not be closid bi dai; and nizt schal not be there. And thei schulen<sup>26</sup> bryng the<sup>n</sup> glorie and onour of folkis in to it. Nethir ony man defoulid, and<sup>27</sup> doynge abhomynacioun<sup>o</sup> and leesyng, schal entre in to it; but thei that ben writun in the book of lijf and<sup>p</sup> of the lomb.

## CAP. XXII.

And he schewide to me a flood of quicwatir, schinyng as cristal, comynge forth of the seete of God, and of the lomb, in the myddil of the street of it.<sup>2</sup> And on ech side of the flood, the tree of lijf, bryngyng forth twelue fruytis, zeldinge his fruit bi ech monethe; and the leeuves of the tree *ben* to heelthe of folkis. And ech cursid thing schal no more be;<sup>3</sup> but the seetis of God and of the lomb schulen be in it. And the seruauntis of hym schulen serue to<sup>q</sup> hym. And thei<sup>4</sup> schulen see his face, and his name in her forhedis. And nizt schal no more be,<sup>5</sup> and thei schulen not haue nede to the

<sup>d</sup> Om. ANOQSY. <sup>e</sup> Om. ANOSY. <sup>f</sup> Om. ANOQSY. <sup>g</sup> Om. ANOQYS. <sup>h</sup> zatis *ben* QTVX. *ben* zatis SY. <sup>i</sup> Om. QSTVXY. <sup>k</sup> zate was V. zatis *ben* X. <sup>l</sup> margarite V. <sup>m</sup> of cleene N. *were* clene V. <sup>n</sup> as of V. <sup>o</sup> for V. <sup>p</sup> the Lord AQOTXY. <sup>q</sup> Om. Q. <sup>r</sup> and the lomb, is V. <sup>s</sup> the tempel OTVX. <sup>t</sup> Om. V. <sup>u</sup> ne Q. <sup>v</sup> nether of V. <sup>w</sup> the lizt N. <sup>x</sup> Om. TV. <sup>y</sup> Om. V. <sup>z</sup> to the T. <sup>a</sup> defoulid and doynge abomynacioun and lesyng V. <sup>b</sup> Om. V. <sup>c</sup> thoo N. Om. T. <sup>d</sup> forth V. <sup>e</sup> zeldinge his fruit bi ech monthe V. <sup>f</sup> *ben* to V. <sup>g</sup> name *schal be* T. <sup>h</sup> Om. NOQS.

<sup>b</sup> And in the 1 *pr. m.* And the 1 *sec. m.* na. <sup>c</sup> ech margarite R. <sup>d</sup> Om. R. <sup>e</sup> in it h. <sup>f</sup> the temple κρεοβ. <sup>g</sup> not Q *sec. m.* ra. <sup>h</sup> the sunne R. <sup>i</sup> clerenesse κ. <sup>k</sup> lizte a. <sup>l</sup> the lizt n. <sup>m</sup> Om. CIKMRU aceghoaβ. <sup>n</sup> Om. K *pr. m.* <sup>nn</sup> in g. <sup>o</sup> fornicacioun R. <sup>p</sup> Om. Q *sec. m.* <sup>q</sup> Om. R *pr. m.* <sup>hh</sup> *pr. m.*

the<sup>h</sup> sunne; for the Lord God shal listne<sup>i</sup> hem<sup>k</sup>, and thei shulen regne in to worldlis<sup>6</sup> of worldlis. And he seide to me, The wordis ben moost feithful and truewe. And the Lord God of spiritis prophetis<sup>l</sup> sente his aungel<sup>m</sup>, for<sup>n</sup> to shewe to his seruauntis, what thinges it bihoueth for<sup>o</sup> to be don soone. And, lo! I come swiftly<sup>p</sup>. Blessid he<sup>q</sup>, that kepith the wordis of prophecie of this book. And I<sup>r</sup> Joon, that herde and sije thes thinges. And aftir<sup>s</sup> that I hadde herd and seyn, I fel down, that I shulde<sup>t</sup> worschipe bifore the feet of the aungel, that schewide to me thes<sup>9</sup> thinges. And he seide to me, See that thou do not; forsothe<sup>u</sup> I am thin euen seruaunt, and of thi britheren, prophetis, and of hem that kepen the<sup>v</sup> wordes of prophecie of<sup>w</sup> this book; worschipe thou<sup>10</sup> God. And he seide to me, Signe<sup>x</sup>, *'or seeley*, thou not the wordes of<sup>z</sup> prophecie of this book<sup>a</sup>; forsothe<sup>b</sup> the<sup>c</sup> tyme is niȝ. He that noyeth, noye ȝit; and he that is in filthis, wexe<sup>d</sup> foul ȝit; and he that is iust<sup>e</sup>, be he<sup>f</sup> ȝit iustified; and the holy, be he<sup>g</sup> halewid ȝit. Lo! I come soone, and my mede with me, for<sup>h</sup> to ȝelde to ech<sup>13</sup> man aftir<sup>i</sup> his werkes. I am alpha and oo, the first and the last, bigynnyng and<sup>14</sup> ende. Blessid thei<sup>k</sup>, that waschen her stooles in blood of the lomb<sup>l</sup>, that the power of hem be in the book<sup>m</sup> of lijf, and<sup>15</sup> bi ȝatis<sup>n</sup> entre in to the citee. Forsothe with oute forth, houndes<sup>o</sup>, and<sup>p</sup> venym doers<sup>q</sup>, *'or poyseners*<sup>r</sup>, and vnchaast men, and manquellers, and<sup>s</sup> seruynges to ydoles<sup>t</sup>, and ech that loueth and doith<sup>u</sup> lesyng. I Jhesus sente myn aungel, for<sup>w</sup> to wisse to ȝou thes thinges in chirchis<sup>x</sup>. I am the<sup>y</sup> roote and kynde<sup>z</sup> of Daud, a<sup>a</sup> shynyng<sup>17</sup> moru<sup>b</sup> sterre. And the husbonde<sup>c</sup>

list of lanterne<sup>q</sup>, nethir to list<sup>r</sup> of sunne<sup>s</sup>; for the Lord God schal listne hem, and thei schulen regne in to worldis of worldis. And he seide to me, These<sup>6</sup> wordis ben moost feithful and trewe. And the Lord God of spiritis of prophetis sente his aungel, to schewe his<sup>t</sup> seruauntis, what thingis it bihoueth to be don soone. And lo! Y come swiftli<sup>u</sup>.<sup>7</sup> Blessid is he, that kepith the wordis of prophesie of this book. And Y am Joon, that herde and say these thingis. And aftirward<sup>w</sup> that Y hadde herd and seyn<sup>x</sup>, Y felde down, to worschipe bifore the feet of the aungel, that schewide to me these thingis. And he seide to me, Se thou,<sup>9</sup> that thou do not; for Y am<sup>y</sup> seruaunt with thee<sup>z</sup>, and of thi britheren, prophetis, and of hem that kepen the wordis of prophesie of this book; worschipe thou God. And he seide to me, Signe,<sup>10</sup> *ether<sup>a</sup> seele*, thou not the wordis of prophesie of this book; for the tyme is niȝ. He that noyeth, noye he ȝit; and he<sup>11</sup> that is in filthis, wexe<sup>b</sup> foul ȝit; and a iust man, be iustified<sup>\*</sup> ȝit; and the hooli, be halewid ȝit. Lo! Y come soone, and<sup>12</sup> my mede with me, to ȝelde to ech man aftir hise werkis. Y am alpha and oo,<sup>13</sup> the firste and the laste, bigynnyng and ende. Blessid be thei, that waischen her<sup>14</sup> stooles<sup>†</sup>, that the power of hem be in the tree of lijf, and entre<sup>c</sup> bi the ȝatis in to the citee. For with outen forth houndis<sup>d</sup>,<sup>15</sup> and witchis<sup>e</sup>, and unchast men, and manquelleris, and seruynges to idols, and ech that loueth and makith leesyng. I Jhesus<sup>16</sup> sente myn aungel, to wisse to ȝou these thingis in chirchis. Y am the roote and kyn of Daud, and the schynyng<sup>17</sup> morewe sterre. And the spirit and<sup>17</sup>

\* iustified, either do rightfulness ȝit. v.

† This that is addid in summe bookis, in the blood of the lomb, is not of the text, neither is had in elde biblis. Lire here. v.

<sup>h</sup> Om. AQQVXY. <sup>i</sup> liste s. <sup>k</sup> to hem o. <sup>l</sup> of prophetis os pr. m. TV. <sup>m</sup> aungels N. <sup>n</sup> Om. SX. <sup>o</sup> Om. SX. <sup>p</sup> sone o. <sup>q</sup> be he ANO. is he TV. <sup>r</sup> I am NV. <sup>s</sup> aftirward ANOQSVX. <sup>t</sup> for to v. <sup>u</sup> for v. <sup>v</sup> Om. N. <sup>w</sup> and of o. <sup>x</sup> Seele o. <sup>y</sup> Om. OX. <sup>z</sup> of this book of q. <sup>a</sup> Om. q. <sup>b</sup> for v. <sup>c</sup> Om. X. <sup>d</sup> wexe he AG sec. m. NOQSXY. <sup>e</sup> a iust man v. <sup>f</sup> Om. plures. <sup>g</sup> Om. ANOQSVXY. <sup>h</sup> Om. SX. <sup>i</sup> vp AQQSXY. <sup>k</sup> ben thei ANTV. <sup>l</sup> in the blood of the lomb AG sec. m. NOQSXY. Om. v. <sup>m</sup> tree v. <sup>n</sup> the ȝatis ANOQSVXY. <sup>o</sup> schulen be schil houndis T. <sup>p</sup> or q. <sup>q</sup> poyseneris o. <sup>r</sup> Om. OX. ether poyseneris v. <sup>s</sup> Om. o. <sup>t</sup> Om. OX. <sup>u</sup> makith v. <sup>w</sup> Om. s. <sup>x</sup> Om. o. <sup>y</sup> Om. G pr. m. <sup>z</sup> kyn v. <sup>a</sup> and a T. <sup>b</sup> and morowe ANQSVXY. and a morowe o. <sup>c</sup> spirit v.

<sup>q</sup> a lanterne E. <sup>r</sup> the list Rβ. <sup>s</sup> the sonne Kβ. <sup>t</sup> to his rho. <sup>u</sup> Om. g. <sup>w</sup> aftir a. <sup>x</sup> seien and herde R. <sup>y</sup> am a R. <sup>z</sup> Om. K pr. m. <sup>a</sup> Signe, or R. Om. ae. Signe thou, ether b. <sup>b</sup> wexe he rK. <sup>c</sup> entre he R. <sup>d</sup> that is, false prechours K sec. m. marg. <sup>e</sup> ether venemers K sec. m. marg.

and the<sup>d</sup> spouse<sup>e</sup>, 'or *wijf*<sup>f</sup>, seyn, Come thou. And he that herith, seith<sup>g</sup>, Come thou; and he that thirstith, come; and he that wole, take freely the watir of lijf. 18 Forsothe Y wisse to ech man heringe the wordes of prophecie of this book, if ony man shal put to to<sup>h</sup> thes<sup>i</sup>, God shal putte<sup>k</sup> vpon<sup>l</sup> him the plages<sup>m</sup> writun in 19 this book. And if ony man shal do away of the wordis of the<sup>n</sup> book of this prophecie, God shal take away<sup>o</sup> the<sup>p</sup> part of him fro<sup>q</sup> the book of lijf, and fro the holy citee, and fro thes thinges that ben writun 20 in this<sup>r</sup> book. He seith, that berith witnessyng of thes thingis, 3he, amen. I<sup>s</sup> come soone. Amen. Come thou, Lord Jhesu. 21 The grace of oure Lord Jhesu Crist with<sup>t</sup> 3ou alle. Amen.

*Heere endith the Apocalips, or Reuelacioun of Seynt Joon the euangelist, and so the Newe Testament. Blessid be the Holy Trinite. Amen<sup>u</sup>.*

the spousesse<sup>f</sup> seien, Come thou. And he that herith, seie<sup>g</sup>, Come thou; and he that thirstith, come<sup>h</sup>; and he that wole, take he freli the watir of lijf. And I<sup>18</sup> wisse to ech man herynge the wordis of prophesie of this book, if ony man schal putte to these thingis, God schal putte on hym the veniauncis writun in this book. And if ony man do awei of<sup>19</sup> the wordis of the book of this prophesie, God schal take awei the part of hym fro the book of lijf, and fro the hooli citee, and fro these thingis that ben writun in this book. He seith, that berith wit-<sup>20</sup> nessyng of these thingis, 3he, amen. I come soone. Amen. Come thou, Lord Jhesu. The grace of oure Lord Jhesu<sup>21</sup> Crist *be* with 3ou alle. Amen.

*Here endith the Apocalips, the laste book of the Bible; and here suwen the names of alle the bookis as thei stonden in ordre in this Bible, with the noumbre of her chapitris<sup>i</sup>.*

<sup>d</sup> Om. q. <sup>e</sup> spousesse v. <sup>f</sup> Om. ox. either *wijf* v. <sup>g</sup> seie ANOQSV. <sup>h</sup> Om. NQVX. <sup>i</sup> thes *thinges* TV. <sup>k</sup> put to AG sec. m. OPOSVX. <sup>l</sup> on AG sec. m. NOQSVX. <sup>m</sup> woundis o. veniauncis TV. <sup>n</sup> Om. ANOQS. <sup>o</sup> Om. T. <sup>p</sup> fro him the N. <sup>q</sup> of N. <sup>r</sup> the o. <sup>s</sup> Lo! Y s pr. m. <sup>t</sup> be with TV. <sup>u</sup> Here endith Apocalips. A. Here endith the Apocalips of Joon, the ende of the Newe Testament. N. Here endith the Apocalips of Jhesu Crist. ov. Heere eendith the Apocalips; blessid be the holy Trinite. Amen. P. Here endeth the Apocalips of oure Lord Jhesu Crist. Amen. q. No final rubric in GSTXY.

<sup>f</sup> spouse I pr. m. <sup>g</sup> seith c. seie he K. <sup>h</sup> come he K. <sup>i</sup> From c. Here endith the Bible. E. Heere endith the Apocalips, that Joon wroot in the ile of Pathmos, the whiche is the ende of the Newe Testament. 1. Here endeth the Apocalips. KQ sec. m. hk. Here eendeth the Apocalips, the last book of Goddis lawe. R. Here endeth the Apocalips of Joon. abeo. Here endith the Apocalips of Joon, euangelist and apostle. c. Here endith the Newe Testemenet of oure Lord Jhesus Crist and oure Sauyour. g. Here endith the Apocalips of Jon, the ende of the Newe Testament. a. No final rubric in AMQ pr. m. U.



## ADDITIONAL PROLOGUES.

### MATTHEW.

<sup>a</sup>THOUȝ al holi writt is ful trewe, nedeful and comfortable to mankynde, netheles the holy gospel, as the herte and<sup>b</sup> spirit therof, is moost profitable to synful men and<sup>c</sup> alle that schulen be saued. Therefore alle men and wymmen that han discrecioun, schulden moost bisily traueile to kunne and<sup>d</sup> kepe the holi gospel, and teche it for the abilite of her staat, namely in holy lyuyng, as Crisostom seith in his prologe on Matheu. Therefore Seint Austyn in his book of kynde and of grace, in the lvij<sup>o</sup>. c. seith thus, The lawe of the gospel is lawe of charite and<sup>e</sup> of parfyt fredom, without which noon may be saued. And therfore Seint Jerom translatide and expownede manye bookis of the bible to wymmen, as men moun pleyntli<sup>f</sup> se in hise prologis onȝ dyuers bookis of the bible.

*Here begynneth another prolog<sup>h</sup>.*

Sithen aftir the assencioun of Crist the Holy Goost enspiride the hertis of the apostils, and sent them, and hertide hem to preche what Crist dide and tauȝte, four speciali of alle weren departide, that prechide the conuersacioun of God in erthe. And also ther preching, the which is propirli callid the gospel, thei wroot in ther owne volyms for this entencioun, that the lif of oure Lord Jhesu and his conuersacioun in erthe, the which was parfyt ensample to oure lyuyng, schulde be in our mind, and shulde euermore be had bifore oure ȝen as the rule of our lyuyng, and that his doctryne shulde not be distried thoruȝ the witness of fals teching of heretikis. Of the foure that made the gospel, first was Matheu, that whanne he first in the Jewrie with the apostlis hadde prechide the gospel of Crist, he in wil to passe to teching of othir naciouns, that were callid gentilis, he wroot the gospel in Ebrew tunge, that he shulde be as present thoruȝ his writinge to his britheren, fro whom he wente bodili awei. The which writinge he left aftir him, as a thinge that schulde stirre hem to haue mynde of him, and speciali that he schulde conferme the feith of his firste britheren in God; that the schadowe of the old lawe schulde no more be vsid, but the sothfastness of the gospel; and also that false prechouris and peruerters of holi chirche schuld not ouer sowe in the gospel of Crist ony<sup>i</sup> errouris. And aftir that holi chirch was largid, holi fadris bisiede hem, that the same gospel schulde be translatid into the langage of Grew and Latyn. And Mathews tretinge is speciali of the manhede of Crist, thouȝ he seic othere secundarie thingis. Wherefore he bigynneth at the generacioun of his manhede, seijng in the bigynninge of his writinge, *The booke of the generacioun of Jhesu Crist*. And riȝtly is Matheu first sett, not as bi naturel order, bot bi artificial ordre; for bi the naturel ordre Joon, that was last, and moost passingli tretith of the godhede of Crist, schulde be first; for the godhede was or the manhede, and the godhede is hede of the manhede. But we trowen, that this was doon thoruȝ the counseil of the Holi Goost, that he that tretith of the manhede of Crist, is sett first in ordre. For it is acordinge and skilful, that oure witt ascende litil and litil to the bettere, and that bi feith and the sacrament

<sup>a</sup> This Prologue is taken from Ms. Eman. Coll. Cambr. 1. 4. 33. (designated p.) collated with Ms. Univ. Libr. Cambr. Ll. i. 13. (marked 3.) <sup>b</sup> of the p. <sup>c</sup> to p. <sup>d</sup> and to 3. <sup>e</sup> Om. p. <sup>f</sup> openli 3. <sup>g</sup> in 3. <sup>h</sup> This Prologue is taken from the Ms. Brit. Mus. Add. 15,521, (marked y) into which it was transcribed by Joseph Ames, from a Ms. written, as he states, in 1424, and belonging in 1731 to Thomas Granger. The editors have not been able to trace this last Ms. <sup>i</sup> onth y. This and a few similar errors, which seem to have proceeded from the pen of Ames, have been corrected from conjecture, but probably many more faults of transcription may remain.

of the manhede taken of God, it schulde be broujt to the euerlasting hede of the godhede. Nethels summe seien, that Matheu tellith the incarnacioun of Crist after the king of kingis, and therefore the kingis, <sup>h</sup>he seith<sup>k</sup>, come to seke, and seiden, Where is he, that is borne king of Jewis? And also he apperide as king bi the sterre; and also it is seid, that Heroude dredde the king that was born. Also Mathew, in acountinge of the generacioun of Crist, goith by Salamon. For Matheu to his bigynning, at the generacion of Crist aftir his manhede, and the ordre of his tellinghe, he ledith to the resurreccion of Crist. Nethels, as it is seid, Matheu wroot the gospel for cause of them that reiseid<sup>l</sup> the circumcisioun, and wolde not fulli be drawn fro there obseruance, thou; thei hadde taken the bapty; and therefore his entente is to reise them fro ther fleischli vndirstondinge of the lawe to the goostli vndirstondinge of Crist, that thei schulde more sikirly take the sacrament of cristen feith, and that thei schulde more stabli hold the feith; in as miche as thei se not ellis fulfillide, but that was bifore seid in the prophetis. And therefore to hem he writith his book, and seith, *The book of the generacioun of Jhesu Crist*. In the bigynninge of the book Matheu schewith opinli, that he wole trette of the generacioun of Crist, but of the fleischli generacioun, and not of the tothir, the which is euerlastyng. For holi scripture axith, and seith, Who schal telle his generacioun? Also in this, that Matheu is taken in liknes of man, is declaride that he bigynnyth at the begynnyng of the generacion of Crist aftir his manhede. And it is to note also, that Matheu at the bigynnyng of his book followith the maner of the men of Ebrews; for thei were wont in the bygiunng of ther bookis for to set in the bigynnyng the name of the book, telling what thei treten in that book; as the first book of Moises is callyd the book of Genesis, for it tretith of the bigynnyng of the world and first formyng of mankinde. And as other books haue ther name of ther bigynnyng and tretenge, so Matheu, for he bigynneth at the generacioun of Crist after his manhede, therefore he bigynneth his gospel, and seith, *The book of the generacioun of Jhesu Crist*. And it is to note, that Matheu settith the generacioun of the new man Jhesu Crist azens the generacioun of the olde man Adam, thor; whom we fell to the deeth and to synne, for to schewe to vs, that we ben fulli restorid by the generacioun of Crist, as we fell donn thor; the flid generacioun of Adam. Weel therefore acordith this new testament to the olde, for the old testament bigynnyth at the generacioun of the first man, and making of the world, and the new testament bigynneth at the generacioun of the second man Jhesu Crist, and at the restoringe of the world. The first book is callid the book of Genesis, and it treteth of the ordynancis, the which were in the bigynnyng, but not perfyt; for the old lawe broujt no man to perfeccion, or to heuene. But this new book of the new lawe is callid the book of generacioun, and treteth of goostli thingis, the which bringith man to perfeccioun. The old book tretith of hostis offringe, and of old preesthood, and this not but in figure. But this book tretith of the verri preest Crist Jhesu, and how he was in the verri hoost offrid and parfit for vs, and fulfillid in the old lawe. The book of the old lawe tretith of the delyuering of the children of Israel out of Egipt; this book of the newe lawe tretith of the delyuering of the peple of God fro helle. The book of the olde lawe tretith of the entre of the children of Israel into the lond of promission or of biheste; this book of the newe testament tretith how our caytiffe was lede into heuene, and also it tellith of oure entring into the bliss of heuene. So alle thingis that were in figure in the tothir lawe, in this lawe of the gospel ben schewid alle tho fulfillid goostli. But it is seid bifore, this new generacioun is sette in remedie azens the old generacioun; for the firste generacioun broujte vs to dampnacioun, and the secunde bringith vs to saluacioun and blis; that broujte vs out of paradijs, this bringith vs into paradijs.

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## MARK.

<sup>a</sup> Sith Seint Mark, so ful of the Holi Goost that he was maad of him to be oon of the iiij. gossellers, and to be martirid for Crist, held him silf so vnworthi to be preest, and therefore kutte of his thombe, to be vnable to preesthood; myche more we synful wrecchis, ful of vnkunnyngis and synnis, schulen holde us silf vnworthi to the hi;e ordre of preesthood. But sith we haue bounden vs wilfulli to this holi ordre, amende we into bettir that that we haue doon

<sup>k</sup> beseith y.

<sup>l</sup> vside ?

<sup>a</sup> This Prologue is from p.

vnworthili bi ignoraunce, and studie we faste nyȝt and day in holi writt, to amende our ignoraunce. And encrese we euere in mekenes, in chastite, in wilful pouert, and in charite to God and to men, to freendis and enemyes; and euere be we bisy in holi preieris and gode werkis, that we mowen be worthi to write and teche Goddis lawe to oure lyues eende, and studie how the gospel of Crist schal be vnderstonen. The gospel spekith sumtyme in parablis and lijknessis and allegories, and vnderstonidith a goostli thing bi ertheli thing, outhir bi a propirte of kynde. In siche spechis and parablis and lijknes, loke that the sentence be groundid in open text, where the scripture spekith propirly withouten figuris, other in opun resoun that mai not be auoidid, so that al the sentence sounne to loue and charite of neȝboris, and vertuous lyuyng. And this is the trewe sentence of alle derke placis of holy writt. Thus, whanne Crist is clepid a lomb, it is not vnderstonen of a doumbe lomb with iiij. feet, but the sentence is, that Crist is ynnocent and mylde as a lomb. Thus Crist is seid a stoon, that is, sad in vertues, that groundide othere men in vertues. Thus goode cristen men ben clepid scheep, that is vnderstonen, mylde. And yuel cristen men ben clepid kiddis, foxis, wolues, and othir malicious beestis. In the olde testament God bihetith worldli goodis and temporal prosperitees to hem that kepten hise hestis, but it vnderstonidith goostli goodis and the blisse of heuene, which is principal meede of vertues. But the gospel of Jhesu Crist bihetith tribulacioun and sorowe in this world to hise keepers, and aboundaunce of goostli comfort, and euerlastyng blisse in heuen in bodi and soule. Therefore Jhesu Crist, that lyuede moost vertuousli, hadde grettist tribulaciouns, dispisyng and pursuyng, and sclaudir and peyneful deeth in this lijf, and now he hath moost glorie of alle men in blisse. And alle hise apostlis and loued freendis hadden the same in this lijf; but with this thei hadden so greet comfort of the Holi Goost in her soulis, that thei hadde greet ioie in her tribulacioun; and the more that her bodi was peyned for truthe, the more her soule was comfortid in God, with perfyȝt charite to her enemyes. Therfor Crist seith in the gospel, in xvi. chapitre of Jon, The world schal haue ioie, and ȝe schulen haue sorowe; but ȝoure sorowe schal turne into ioie. And Austyn seith, If thou wolt not suffre pacientli tribulacioun, and hatrede of the world, and persecucioun with Crist, heed of holi chirche, thou forsakist to be a membre of Crist. For Poul seith in the ij. pistil to Tymothe, the ij. c<sup>o</sup>., Alle that wolen lyue piteuousli eithir feithfully in Jhesu Crist, schulen suffre persecucioun. But ful comfort Crist seith in the fifthe chapitre of Matheu, ȝe schulen be blessid whanne men schulen curse ȝou, and schulen pursue ȝou, and seie al yuel azens ȝou, liyng, for me, that is, for my lawe; make ȝe ioie, and be ȝe glad in that day, for ȝoure mede is plenteuous in heuens. And therefore James seith in the i<sup>o</sup>. c<sup>o</sup>., Mi britheren, deeme ȝe al ioie, whanne ȝe fallen into dyuers temptaciouns, that is, tribulaciouns. Therefore the apostlis ȝeden ioiyng fro the sijt of the counseil, outhir presence, for thei weren worthi to suffre dispisȝt for the name of Jhesu. And Poul seith ofte, We han glorie in tribulaciouns. And now we moun se, that now in tyme of grace vnder the newe testament, aduersitees and tribulaciouns is more schewyng of grace than prosperitees, thouȝ the olde lawe bihete men prosperite that kepte it, as the Ps. *Beati omnes qui timent Dominum*, bisemeth to bihete, and manie other placis of the olde testament. For in the newe testament temporal prosperitees, that was bihote in the olde testament, is turned into aboundaunce of vertues and goostli comfort, with persecucioun and tribulaciouns, as Crist and hise seruauntis hadden. And therefore ech cristen man make him redi in wil, and euere crie to God with al his herte, that he ȝeue to him grace, to suffre not oonli patientli, but also ioiefully, alle tribulaciouns in this world, and thus to be a trewe cristen man, truli suyng Crist.

*Another prologe on Mark<sup>b</sup>.*

This gospeler Mark, the which was the disciple of Petir the apostil, and he siȝ not Crist in bodi, but he that herde the preching of his maistir, wroot the gospel in Italie, in tyme of Claudius the emperour. And the cause was this, for he was preied of the disciplis of Peter, at whose axing he wroot the gospel, the which Peter confirmed after, as Clemens seith. And this book hath three parties. The first part lastith vnto the tenth chapitre, in the which parti he passith schortli to the thritti ȝeer of Crist; and ther is conteyned xiiij. benefitis or myraclis, that he dide on the peple, to conferme that he was verry God and man. In the secunde partie ben putt xiiij. thingis, that parteyne to the . . . . of the citee of Jerusalem; and this part lastith for the tenth chapitre vnto the xv. c<sup>o</sup>. In the third part is maad mynde of the passioun of Crist, and of his resurreccioun.

<sup>b</sup> This prologue is from y.

## LUKE.

<sup>a</sup> Luk hath manie special poyntis, and nameli of oure Ladi, and almoost alle the poyntis of Matheu and of Mark; and therefore he comprehendith moost lettre of alle the gospelleris, thou; he haue not so manye chapitris as Mathew. As Luyk was first a bodily leche bi craft of kynde, so he is a myche bettir goostli leche of cristen soulis, bi techinge, prechinge and writynge of Cristis gospel. Sith Luyk lefte his craft of bodily medecyne, and suede so bisili Poul, to lerne and preche and write the gospel; myche ou;ten Cristen preestis to putte awei worldly bisynes and erthely lucre, to lerne and preche and write the holi gospel. But as Grosthed seith, in his secunde Dicte, Manye clerkis lerne lucratiyf sciencis, to gete richessis and honouris of the world. Summen lerne filosofhie, to knowe kyndis of elementis, of beestis, of eerbis, and of othere creaturis, to be preisid of men for these sciencis; summen lerne fisik, to make mennis bodies hole of dyuers sijknessis, that herbi thei seme as to reise hem fro deeth to lif, and geten therwith myche riches and honouris; summen lerne musik, to chaunge mennis hertis into dyuers affeccions bi swetncs of songis; summen lerne the craft of alkymye, to make clene of vnclene metal bi greet traueile and craft, as to make siluir and gold of vnclene metals. But, he seith, a trewe techere of Goddis lawe schal make myche bettir chaungis goostli, in turnynge synful soulis fro her synne, than ony of these othir clerkis doon bi here kyndely sciencis. For as seynt Austyn and seynt Bernard scien, It is miche bettere, that a man kneew God and himsilf, than that he kneew heuene and erthe, and alle othir elementis and kindis of creaturis, and kneew not God ne him silf. And whanne men ben sike in the mooste perilous sijknes of horrible synnes, the techere of Goddis word may reise hem to lijf of grace; and that is withouten comparisoun bettere than the lijf of kynde, and myche bettere to turne synful men out of synne bi techinge of Goddis lawe, than bi craft turne o metal into another, as alkemyneris doon. And goode God of his merci stire his peple to be more bisi aboute vertues and goostly riches, that euere schal laste, than aboute ertheli richesse, that soone schal perische. Amen.

*Another prologe on Luk<sup>b</sup>.*

Whanne the gospel was spred bi Matheu in the Jewrie, and bi Mark in Italie, throu; the stiring of the Holi Gost, Luyk, that was the disciple of Poul, came the thridde in ordre; the which makinge hijere repeticioun, wroot the gospel to oon Teophile, in the cuntre of Acaye and Boyce. It is seid, that this Luyk was oon of the two disciplis, that wente to Emaws, to whom Crist aperide after his resurreccioun: and after he was the felawe of Poul, in preching to the naciouns; to whom this was a special entent of his traueil, that to the new men of Grece schulde be schewid and declarid the manhede of Crist, that they schulde not 3eue ther entent to the fablis of Jewis for desier of the lawe; or ellis that thei schulde not be begilid thoru; counseil of heresy of false apostils, and turned fro sothfastnes and teching of Crist. And Luk principali tretith of the preching of Crist, thou; he lefte summe thingis vntold that other tellen. Wherefore he begynneth at the preching of Zacarie, Jones fadir, sei yng on this wise, *There was in the daies of Eroude kinge, a prest, Zacarie bi name.* And seint Luke rijtly is lijkned to a calf, for it was a beest ordeined to sacrificise; and so of the sacrificise he tretith, of the temple, and of Jerusalem, in the processe of his gospel. In the bigynnyng he settith the preest preyng at the auter, and the folk stondinge withoute to preie. And also he tellith, as aftir the conseuyng of Crist, Marie went to the bischopis hous Zacarie; where he makith mencion of the generacioun of Marie and Elizabeth, the whiche was of the kyn of Aaron. And there he tellith the birthe of Baptist, and tellith also that Crist is born, and presentid with offryng to the temple. There he tellith, how Crist with his modir visitide ech 3eer the temple, and seith also how Crist, whanne he was twelue 3eer oold, sat in the temple, techinge the doctouris. And aftir sich sei yngis he concludith, in the eende of his gospel, how the disciplis of Crist were in the louynge of Crist, in the temple. This gospeler Luyk, in acountinge of the generacioun of Crist, goith by Nathian the prophete.

<sup>a</sup> This prologue is from p.<sup>b</sup> This prologue is from y.

## JOHN.

*Another prologe<sup>a</sup>.*

Joon treetith moost of the Trynyte, and of the godhede and manhede togidere. Joon wroot this gospel in Greek, and almoost al the newe testament was writen in Greek first. But the gospel of Matheu, and the pistlis to Ebrewis were first writen in Ebrew, as Jerom witnessith in his prolog on Matheu. Summe supposen resonable, that Mark wroot his gospel in Latyn, for as Jerom seith, he wroot into Italie, that is the cuntre of Latins. And so men supposen, that Poul wroot the pistil to Romayns in Latyn, for the same skille; for it was the moder tunge of that cuntre. And whi therfore schulde not men now write trully the lawe of God to cristen men in her modir tunge, that thei writen to? And alle the othere bookis off the newe testament were writen in Greek. And as Jerom and othere doctouris seien, whanne ony doute is in the lettre of the olde testament, thei schulen be proued bi the origynals of Ebrewis; so whanne ony doute is in the lettre of the newe testament, it schal be proued bi the origynals of Greek. But, as Lire seith, we cristen men moten be weel war of the origynals of Ebrew in summe poyntis. For now the Jewis han corrupt her olde lettre in tho placis where it spekith openly of the godhede of Crist, and thei haue do this for hatrede to cristen men, lest we schulden conuicte Jewis bi her owne lettre, that Crist is bothe God and man; but in alle othere placis we schulen take the origynals of Ebrewis. But for cristen men the newe testament is open ynow<sup>3</sup>. And whanne ony doute cometh in the lettre, outhir in ony vndirstondinge of the lettre, the Holi Goost schal teche us al truthe, as Crist seith in the gospel, if we doon truli that that is in us. And therfore thou; wickid men hadden brent alle oure bookis, God hath writen his lawe in cristen mennis soulis and consciencis, as he seith in the xxxi. chapitre of Jeremye. And therfore seint Joon seith in his firste pistil to cristen men, in the ij. chapitre, that the anoyntyng, that is, grace of the Holi Goost, techith 3ou alle thingis that ben nedeful to saluacioun, and 3e han no nede that ony man teche 3ou, but as the anoyntyng techith 3ou. For he that hath charite, hath Crist, in whom alle tresouris of wisdom and kunnyng ben. Netheles men schulde bisely lerne the bookis of holy writt, and speciali the newe testament, lest thei taken Goddis grace in veyn, and tempten God, in desiryng to haue kunnyng bi myracle, withoute traueile and lernyng of holy writ, where thci mowe come listly to verri knowyng of Goddis wil, bi good lyuyng and deuoute preiers, and bisi studie and lernyng of holi writt. And God graunte us a stidefast wil hercto. Amen.

*Here bigynneth another prologe of othere dyuers doctouris, on Seint Joones gospel<sup>b</sup>.*

This fourthe gospeller, Joon the apostil and the euangelist, whanne the wickide techinge of Cherynthi and Hebion, and of other impugnyng the manhede of Crist, was rife in the cuntre of Asie, aftir that Joon was reuocate fro<sup>c</sup> the exile of Pathmos, he was preied of alle the bischops and other trewe cristen men of the chirch of Asie, that he schulde write sumwhat of the godhede of Crist, wher thoru; the rebelnesse of the heretikis my3te be ouer comen and distried. And for that he was so counsellid and stirid, thoru; the preier of his britheren in God, he seide that he wolde, if thei ordeynede a fastinge, and preiede the help of Jhesu Crist. And whanne this was don, he was fulfillid with the reuelacioun of God, as comyng fro heuene. He bigan first, and seide, *In the bigynnyng was word*, that is, Goddis sone. Also for that other euangelists speke miche of the manhede of Crist, and litil of his godhede, therefore he bigan his gospel at the godhede of Crist, for to write passyngly bifore other therof; and more expresseli and openiere tretith of the godhede than other, thou; he also oucr passe not vnseid other thingis, the whiche other gossellers treten of. And Joon takith his bigynnyng at the euerlastinge godhede of Crist, and his gospel rechith to the ioie of the resurreccioun of Crist. And this book is departid into nync partis. The first part is of the getyng of the cuerlastinge word; and this part bigynneth thus, *In the bigynnyng was word*, that is, Goddis sone. The secounde part is of the goyng forth or makyng of creaturis, of God here makre, that bigynneth thus, *By him alle thingis ben made*. The third part is of the incarnacioun of the word, that is, Goddis sone, that bigynneth thus, *And list schijnede in derknessis*. The fourth part is of the birth of Joon

<sup>a</sup> This prologue is from p.<sup>b</sup> This prologue is from y.<sup>c</sup> for y.

Baptist, that bigynneth thus, *A man was sent fro God.* The fifthe part is of the clepinge of the apostils, that bigynneth thus, *And Jhesus turnede him, and seinge hem suyng him, seide to hem, Whom seken 3e?* The sixth part is of the miraculis of him and of hise apostlis, the which pertaineth to the saluacioun of alle men, the whiche part in the second chap. bigynneth thus, *The third day weddingis weren maad.* The seuenth part is of the confermyng of iust men, the which is clepid the greete sermon of the Lord, that bigynneth in the xiii. chap. thus, *Bifore the feeste day of pask.* The eight part is of the passioun of Crist, in the xviii. chap., that begynneth thus, *He went forth with his disciplis ouer the stronde of Cedron.* The ninth part is of the resurreccioun, and the aperinge of Crist, in the xx. chap., that bigynneth thus, *And in o day of the woke Marie Maudeleyn.* And thus is maad open the mater of al the book of Joones gospel.

## I. CORINTHIANS.

<sup>a</sup> As the apostil that cowde alle langagis, wroot the pistil to Romans in Latyn, so he wroot this pistil in Greeke. Therfor as in the formere pistil he comendith grace, so in this pistil he discreueth sacramentis, in whiche grace is 3ouen. Therefore in the firste pistil he techeth Corinthis of the sacramentis of holy chirche, and in the secunde pistil, of the mynystris of sacramentis. *A postille here.*—Poul wroot this pistil to Corinthis, that ben of Acaie. Corinthis weren conuerted of the apostil him silf, whiche bi Goddis comaundement was resident at hem a 3ere and vj. monethis, and tau3te Goddis word among hem; but aftirward thei weren peruertid iu manie maners bi false apostlis, so that thei departiden the vnyte of holi chirche, that is, cristen feith, and so pees of the chirche; and thei deniede the vertues and the valu of sacramentis, bi the meritis of mynystris. For thei gesside, that the sacramentis weren of sum valu, if thei weren tretid of goode men, and off more or of lasse valu, if thei weren 3euen of more goode men. Aftir, he repreueth hem of the lecchour, whom thei suffriden among hem, that heeld the wijf of his fadir. Aftir, he repreueth hem for fraude among hem silf. And aftir, he techith hem of matrymonye, and of takynge of the sacrament of the auter, where thei erride ful miche, and of manye othere thingis; and aboute the eende of the pistil he settith a moral, excitynge, that is, to fle synnus, and loue and holde vertues.

### *Another prolog on the pistil to the Corinthis<sup>b</sup>.*

As the apostil wroot the pistil that goith bifore, to my3ti men and proude, that is to say, to the Romayns, stiringe hem to acoord and charite, the which is seelden among riche men and my3ti of the world, so he wroot this secunde pistil to wise men and kunnyng, that is to seie, to Corinthis, mouynge hem to oonhede and lownesse of witt, or vndirstondinge, the which is seelden among kunnyng men. Wherefore in the iii. chap. he seith, If God wole, I schal come to you soone, and I schal not knowe the wordis of hem that ben blowen with pride, but the vertu. These Corinthis erriden in thre sacramentis, that is to seie, in bapty m and in doctryne of it, of the which it is maad mynde vnto the fifth chap. Also thei erriden in matrimonye, and in causis of it, of the whiche it is seid fro the v. chapter vnto the eijthe chapter. Also thei erriden in the sacrament of the auter and spiritual mete, of the which it is maad mynde fro the eijth chap. vnto the xii. chap. Also thei erriden in oonhede of witt, bi stryues that were maad among them, of the which it is maade mynde fro the xii. chap. vnto the xv. chap. Also thei erriden in the resurreccioun of dede men, of the which it is maad mynde in the xv. chap. In the xvi. chap. is maad mynde of almesdede, by the which synnes ben for3ouen. And so al this pistil is deuydid into vi. partis. In the first part he makith mynd of the errour of bapty m; in the ii. part, of the error of matrimonye; in the iii. part, of the bodi of Crist; in the iiij. part, of stryues and discordis; in the v. part, of errour of resurreccioun; in the vi. part, of almesdede to be maad.

<sup>a</sup> This prologue is from p.

<sup>b</sup> This prologue is from y.

## II. CORINTHIANS.

<sup>a</sup> . . . stynatli the pistil, and magnified fals apostlis. But whanne summe of Corinthis weren amendid bi the firste pistil, for cause of othere of hem Poul writith this secunde pistil, and he puttith awei fals apostlis, and schewith the disceit of her prechyng. Also Poul blameth hem, for thei were scarce in almesdedis. And he comaundith thilke lecchour to be resseied, whom he hadde bitaken to Sathanas. Also hem that weren in tribulacioun he comfortith bi ensaumple of hym silf, and techith that thei be not heuy ne grucching, for he is suget to pe . . . . .  
 . . . ech dai for . . . . .

*And here bigynneth anothir prologe<sup>b</sup>.*

In the formere epistil the apostil scharpli reproues hem, and moost for thei forsook not the ilke open lecchour, and for that summe of hem were amendid, and summe dwellide vn-amendid; and for both these he writith this secunde epistil, that thei that were amendid be callid to more grace, and the vnamendid to be amendid. And the apostil comendid him silf bi al the epistil, that he shewe what worschipe and loue owith to be to the prelat, the which labourith so bisily aboute hise sugetis. And this epistil is departid into so many partis, as it hath chapitris, that is to seie, into xij. In the firste chapitre, he comendith himsilf of pacience in tribulation, and vertue of word. In the ii., of pitee of relesinge, and in fruyt of preching. In the iij., of scripture, which he wrote in the hertis of hem, and of tho thingis that thei vndirstood in books. In the iiij., of ther amending of feith and of hope. In the v., of desire of the cuntre. In the vi., of the workis of penaunce, and a fadris chise sugetis. In the vij., of ensaumplis taken to innocent men, and of large almesse. In the ix., of the same. In the x., of cristen knyghthod, and of hise comparisouns to others. In the xi., of the greuounesse of the gospel preching, and glorie of his kynrede, and ioie of tribulacioun azens false apostles. In the xij., of priuy<sup>d</sup> reuelacioun. In the xij., of loue of soulis, and autorite of prelatie. Therefore in this myrrour of prelatis, the first chap. is departid into iiij. partis. In the first part, aftir the salutacioun, he doith thankings to God the fadir, of the consolaciouns geuen to him and to hem. In the secunde part, he makith mynde of the disesis that he sufferide in Asie, and how he was delyuerid bi miracle, where he seith, *Forsothe we wol, that ze wite of oure tribulaciouns, etc.* In the thridde, the cause of his tribulaciouns, that is to seie, the holyness of his conscience, where he seith, *For whi oure glorie is this, the witnessynge of oure conscience.* In the fourth, he excusith him, tellinge whi he turnede his purpos and his biheeste of comynge to the Corinthis, where he seith, *And in that trist I wolde first come to zou.*

## GALATIANS.

<sup>e</sup> Galathies ben Grekis, and thou; Grekis ben of sharp witt, zit the Galathies weren foolis and slou; to vndirstonde; for thei weren liztli temptid of false apostlis to bicomme Jewis, that is, to holde bodili circumsicioun and fleischli serymony, othir sacrificis of Moises lawe; as false apostlis excitide Galathies to adde Moises lawe to the gospel, for thei affermide, that the feith of Crist withouten fleischli obseruauncis suffisith not to heelthe, and that Petir and James and othere apostlis, that weren with the Lord, medliden kepingis of the olde lawe with the gospel. Thei affermyde also, that Poul hymself dide othir thingis in Judee, and prechide other thing among hethene men; and with these thingis thei peruertide Galathies into fleischli kepinge of the lawe. Therefore the apostle wroot to hem, and a;enlepid hem to fredom of the gospel and cristen feith.

*Here bigynneth anothir prologe to the Galathies<sup>f</sup>.*

Galathies ben Grekis, and thou; thei ben of scharp wit, zitt thei weren folis and slow; to vndirstonde; for thei weren liztli temptid of false apostlis to hold bodili circumsicioun and

<sup>a</sup> This prologue is from p. The commencement and conclusion have been torn away. <sup>b</sup> This prologue is from y. <sup>c</sup> Sic in Ms. <sup>d</sup> privith y. <sup>e</sup> This prologue is from p. <sup>f</sup> This prologue is from y.

fleischli serimonies of Moises law with the gospel. For the false apostlis seiden, that Petir and James and othere apostlis, that were with the Lord, medliden kepingis of Moises lawe with the gospel. And also thei seiden, that the feith of Crist without fleischli obseruauuncis suffisith not to heelthe of soule. Therefore the apostil wroot to hem, to fredom of the gospel, and cristen feith. And this epistil is departid into tweye principal partis. In the first principal part, he is aboute for to schewe that the feith of the gospel suffisith vnto heelth of lawful men; and this part therfor longith to the feith, and it lastith to the v. chap., there he seith, *Crist delyueride vs, etc.* And the secunde part, the which longith to maneris, lastith fro the forseid place vnto the cende of the epistil.

*An othere prologe<sup>a</sup>.*

And thou; Grekis ben of scharp wit, netheles Galathis weren foolis and ful slow to vndurstonde. These Galathies token first of the postle the treuthe of feith and of techyng, but aftirward thei weren temptid of falssc apostlis to bicomme Jewis, that is, to holde bodili circumcisioun and fleishli ceremonyes, othere sacrifices of Moises lawe. And false apostlis counceliden and excitiden Galathies in many maneris, to adde Moises lawe to the gospel; for thei affermyden, that the feith of Crist without fleishli obseruauunces sufficith not to heelthe, and that Petre and James and othere apostlis that weren with the Lord, medliden kepyngis of the lawe with the gospel. Thei affermyden also, that Poul him silf dide othere thing in Judee, and prechide othere thing among hethene men. Bi these thingis and othere siche, thei peruertiden Galathies, in so myche, that Galathies assentiden to hem, and passiden in to fleishli keping of the lawe. Therfor the postle azenlepeith hem to the treuthe of cristen feith and of the gospels techyng, and writith to hem fro Effesus, of grace of the gospel; of which he hadde writen also to Romayns, that worshipiden the lawe in liyk maner. But to Romayns, as to wise men, Poul vside hijer wit, and deppere ether sotilier argumentis; and to these Galathies, as to lesse wise men, he vsith comyn word and esi. Also to these Galathies he seith, A! 3e witles Galathies, to azenlepe hem so to treuthe. Therfor the entent of the postle in his pistle is, to brynge azen Galathies to religioun of feith and to treuthe of the gospel, whiche Galathies weren disseyued bi disseitis of false apostlis. The maner is sich. He biforsettith salutacioun, where he touchith shortli bothe of his dignyte and of the grace of Crist, azenus bachiteris and hem that han glorie of workis of the lawe, and he comendith his persooone, whiche the false apostlis dispiseden. Aftir the salutacioun, he repreueth Galathies of vstableness; aftirward he comendith largilier his owne persooone; aftirward he repreueth Moises lawe in many maneres, and seith it shal not be holdum aftir Crist, that is, aftir Cristis deth and pupplisching of the gospel; for not oneli profitith not to riztfulnesse and helthe, but also it anoieith ether harmeth now. At the laste, he comendith the gospel and the feith of Crist, that it sufficith to heelthe.

*An othere prologe.*

The fynal conclusioun of the postle in this pistle is this, that bodili circumcisioun and othere sacrifices and obseruauunces of Moises lawe shulen not be kept with the feith of Crist, 3he, that tho ben avoided bi Crist, so that afterward tho ben cause of deeth ether of dampnacioun to her keperis. And he doith this, for Galathies, that weren conuertid bifor him, weren disseyued bi false apostlis, so that Galathies circumcididen hem silf, and kepten othere obseruauunces of Moises lawe. And this pistle is departid in to fyne partis bi fyue maneris, bi whiche he procedith to declare the forseid conclusion.

*An othere prologe.*

In the firste pistle, that is to Romayns, Poul tretith of power; in the laste pistle, that is, to Ebrews, he tretith of presthod and of hoolynesse; and in the myddil pistlis he tretith of wisdom, as in the twei pistlis to Corynthis and in this. And for errour is azenus<sup>b</sup> wisdom, in this pistle he tretith of errour, that is, to distrie errour. The mater of this pistle is parfit treuthe of cristen feith, with remouyng of cerymonyals of Moises lawe. The entent is so to reduce Galathies to

<sup>a</sup> This prologue, as well as the two which immediately follow, are from Sir Peregrine Aeland's Ms. (marked z.

<sup>b</sup> 3enus z.

the treuthe of the feith, and to teching of the gospel. Twei partis ben of this pistle. The first part is of treuthe of the gospel; the secounde part is of goodnesse of liyf. The pistle to Romayns is writen to my3ti men; the pistle to Ebrews is writen to the worshiperis of God; and alle the myddil pistlis ben writen to wise men, that is, to Grekis. Therfor in this pistle, in the firste chapitre, Poul comendith him silf and his cause, that is, his office and dignyte of apostle, and the treuthe and the fredom of the gospel. In the secounde chapitre he seith, hou for this cause he a3enstood Petre. In the thridde chapitre he seith, hou the cerymony of Moyses lawe shulden be expowned. In the fourthe chapitre, he expowneth bi allegorie. In the fyuethe chapitre, he spekith a3enus vices. In the sixte chapitre, he spekith of merci, bodili and gostli

*Here endith the prologis, and here bigynneth the pistle to Galatas.*

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### EPHESIANS.

<sup>a</sup> Effesies weren conuertid to<sup>b</sup> cristen feith bfore the comynge of the apostil, and he writith to hem comfortably, to strenkthe hem, and to excite hem to grettere vertues and excellent werkis. [And this epistil is departid into two principal partis. In the first part, he enfoormeth hem in the feith, what thingis and how grete thingis God dide to mankinde; also he schewith to hem, of whom and wherto thei ben clepid; forthermore he schewith to hem the dignyte and the prelacie of Crist. In the secunde part, he stirith hem to goode maneris, and speciali to haue charite ech with other, there he seith in the fourth chapter, *Therefore I biseche 3ou*.<sup>c</sup>]

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### PHILIPPIANS.

<sup>d</sup> These Filipensis tooken of the apostil the word of prechyng, and weren stidefast in feithe, and thei resseyueden nott false apostlis; and therefore the apostil preisith hem<sup>f</sup>. Thei sende sum catel<sup>g</sup> to Poul bi Epafrodite to Rome, whom he sendith<sup>h</sup> a3en with this pistil, in which pistil, sith he mai not be present bodili, he makith hem stronge a3ens double bateile, that is to seie, of false pursueris<sup>i</sup>, and of fals prechouris [a3ens her soulis, that thei suffre alle aduersitees mekeli, for the loue of Crist, as Crist dide<sup>k</sup>.]

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### COLOSSIANS.

<sup>l</sup> Poul wroot this pistil to Colocensis, to the whiche him silf prechide not, but hise disciplis Archippus and Epafras diden. Archippus hadde taken seruise on hem, but Epafras, that was born<sup>m</sup> of hem, and was tau3t of apostil<sup>n</sup>, confermede the techinge of Archippus; therefore bi Archippus preching and Epafras confermyng his techyng, thei hadden leuid<sup>o</sup> the grace of Crist. But false apostlis camen, and enforside to peruerte hem, [and prechide fleischli obseruance of Moyses lawe. And the peple liztli hadden doute of her techinge; therefore Poul schewith to hem, that the feith of Crist and the gospel suffisith to heelthe of hem<sup>p</sup>. And this epistil is departid into tweie partis. In the first part, bi al the first chapitre he enformeth hem

<sup>a</sup> This prologue is from p, collated with y, which last Ms. has the following rubric, *Here begynneth anothir prologe to the Effesies*. <sup>b</sup> to the y. <sup>c</sup> The additional matter in brackets is found only in y. <sup>d</sup> This prologue is from p, collated with y, which last Ms. has this rubric, *Here bigynneth anothir prologe to the Philipensis*. <sup>e</sup> feith of Crist y. <sup>f</sup> hem, as he maketh mynde in the last chapitre. And y. <sup>g</sup> of her catel y. <sup>h</sup> sente y. <sup>i</sup> persueris a3ens her bodies y. <sup>k</sup> Supplied from Ms. y. <sup>l</sup> This prologue is from p, collated with y, in which last it has the following rubric, *Here bigynneth anothir prologe to Colocensis*. <sup>m</sup> bou3t y. <sup>n</sup> the apostil y. <sup>o</sup> And so of bothe these thei learned y. <sup>p</sup> Ms. p. is imperfect, but apparently ended here.

in the feith, and comendith to hem Crist, and schewith to hem that he suffisith to saluacioun. And bi al the ii. chapitre he schewith that the obseruancis of the olde lawe ben to be left. In the ii. part he enformeth hem of goode vertues and maneris, there he seith in the thirde chapitre, *If 3e risen with Crist, etc.* And this part procedith so forth to the eende<sup>z</sup>.]

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## I. THESSALONIANS.

<sup>a</sup> The apostil writith this to Tessalonisensis, that ben men of Macedonie<sup>b</sup>. Tessalonik is the cheef cite of Macedonie, which is a prouynce of Greekis. Tessalonisensis weren conuertid listly of the apostil, and wolden not be moued fro truthe of feith, neither bi tribulacioun<sup>c</sup>, ne bi fals prechouris. The<sup>d</sup> apostle preisith hem, for thei dwelliden parfytly in grace taken, and weren encressid in vertues 'to encreessyng of meede<sup>e</sup>; for thei hadden so 'greet swetnes off spirit and so<sup>f</sup> tristi feith, 'that for<sup>g</sup> hope of thingis to comynge<sup>h</sup> thei<sup>i</sup> suffride 'with deuout soule<sup>k</sup> greeete dispisyngis<sup>l</sup> and perels, for the name of Jhesu. Also<sup>m</sup> summe of hem weren idil men and curious. Also<sup>n</sup> summe of hem vndirstoden not sufficiently of<sup>o</sup> risynge aȝen, and therefore thei maden sorowe 'ouertenderli of<sup>p</sup> the deeth of<sup>q</sup> freendis. Also<sup>r</sup> summe of hem weren fornycatouris. Therefore the<sup>s</sup> apostle 'amendith hem in this pistil, and monestith perfyt men<sup>t</sup> 'to ȝeue not<sup>u</sup> stide to aduersitees<sup>v</sup>, 'ne to<sup>w</sup> false apostlis, 'and that thei amende othir men. These ben the laste pistlis, that the apostle writith to hethcne men, for alle the epistlis suynge ben . . . . .<sup>x</sup>

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## II. THESSALONIANS.

*Here sueth anothis prologe to the Tessalonicensis<sup>y</sup>.*

This epistil, as the tother, is departid into tweie partis. In the first part he exciteth hem to take mekeli the passiouns, whiche now more thei suffre than thei dide bifore, or that he sent the first pistil. For whi bi siche passiouns ther gracis ben maad more. In the ii. part he enformeth hem of vertues. And these ben the last pistilis that the apostil writith to hethen men, for alle the epistlis suynge ben to persoones, that is, to Tymothe, and Tite, and Filemon.

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## I. TIMOTHY.

<sup>z</sup> Poul the apostil writith this epistil to Tymothe, the which Tymothe was the sone of a faithful womman, outhen cristen womman, and he was geten of an hethene fadir. And whanne he was not circumssid, and was hethene, britheren that weren at Listus and at Yconye ȝauen good witnessinge to him. Poul wolde haue this Tymothe to go with him self, and therefore he circumssidide him, for Jewis that weren in tho placis. And Tymothe was lerned bothe in dyuyne scripturis and liberal sciencis. Poul made this Tymothe a bischop, and therefore he monestith

<sup>z</sup> From y. <sup>a</sup> This prologue is from p, collated with y, in which last it has the following rubric, *Here bigynneth anothis prologe to the Tessalonicensis.* <sup>b</sup> Om. y. <sup>c</sup> tribulacioun of her owne citeseins y. <sup>d</sup> and the y. <sup>e</sup> Om. y. <sup>f</sup> Om. y. <sup>g</sup> and y. <sup>h</sup> come y. <sup>i</sup> that thei y. <sup>k</sup> deuoutli y. <sup>l</sup> dispisinge y. <sup>m</sup> Nethesse y. <sup>n</sup> and y. <sup>o</sup> of the y. <sup>p</sup> for y. <sup>q</sup> of her y. <sup>r</sup> And also y. <sup>s</sup> the entencion of the y. <sup>t</sup> is to amende the yuele, and to stire the goode to perseuerance in vertues and goodnes y. <sup>u</sup> and not to ȝeue y. <sup>v</sup> aduersarie y. <sup>w</sup> and y. <sup>x</sup> Ms. p. is imperfect, wanting a line or two. Instead of the last paragraph, Ms. y continues thus; And this epistil is departide into tweie partis. In the first part he enformeth hem to haue perseuerance in feith, and to susteyne tribulaciouns; and there he puttith resouns whi thei owe to perseucre and to suffre yuelis. In the ij. part, in the fifthe chapitre, he enformeth hem in goode maners and vertues. <sup>y</sup> This prologue is from y. <sup>z</sup> This prologue is from p.

him, that he be bisi in ordynance of the chirche. Tymothe was bischop in Asie. The apostil writith of bischops office, that is, how he shal azenstonde false apostlis, how he schal teche the chirche, what maner preestis and dekenes he schal ordeyne, what maner widowis he schal honoure, how he schal haue him silf in the chirche.

*Here bigynneth anothis prologe to the i. pistil to Tymothe<sup>a</sup>.*

The apostil writith fro Rome to Tymothe, whom he ordeinede and maad bischop in Asia. And it is his wille to infoorme in him what thingis perteyneth to the offis of a bischop. And this epistel is departid into tweie partis. In the first part he informeth in him to haue in hate the doctryne of fablis and genologies, that ben not of the lawe of God; and how a bischop owith to haue him to hem that ben without the chirche, that is to seie, how he schal azenstonde false apostils and fals prechouris. In the ii. part he infoormeth him, how he schal haue him to hem that ben in the church, and how he schal teche hem, and what maner prests and dekenes he schal ordeine, and what maner widows he schal honoure, and how he schal haue him silf in the chirche.

II. TIMOTHY.

<sup>b</sup> Poul that schulde passe out of this world, wroot this ij. pistil fro Rome, fro prisoun, to Tymothe, maad wery with sijknes and aduersitees. And that Tymothe schulde traueile faste in the grace that God hadde geuen to him, and excitith him to martirdom bi manye maners, and that he contynue in the office of ryzful preching and holi worching.

*And here sueth another prologe on the ii. pistil to Tymothe<sup>c</sup>.*

Poul the ii. tyme, whanne he was representid to Nero, witing that he schulde passe out of this world, wroote in persoun this ii. pistil fro Rome to Tymothe, maad wery with sijknesse and aduersites, that he schulde traueile faste in the grace that God hadde geuen to him. And he excitith him to martirdom bi manie maners, and that he contynue in the offis of ryzful preching and holi worching. And this pistil is departid into iii. principal [partis. In the i. principal<sup>d</sup>] part he moueth him to preching and pacience. In the ij. principal part he tellith to him of thingis that ben to come in the last daies, *Perilous tymes schulen neize, etc.* In the thirde part he schewith him his departinge on his passioun beinge ny, where he seith in the iiij. chap. thus, *I witnesse before God, etc.*

TITUS.

<sup>e</sup> Seint Poul ordeinede Tite erchebischop in Crete, and for Tite was ouer pacient, and meke, and negligent in correccioun of sugettis, therefore he monestith him to more steernes, and bisi execucioun and auctorite of his office. In this salutacioun ben markid iiij. thingis that a prelate profite, that is, holynesse of lijf, which is signified in the seruauant of God. The ij. thing is truthe of techinge, which is signified in the knowinge of feith; the thridde thing is abidyng of mede, the which is signified in hope of euerlastyng lijf; the iiij. thing is auctorite of offis, which is signified in the preching bita . . . . .<sup>f</sup>

*Here byginneth an other prologe on the pistil to Tite<sup>g</sup>.*

Poul bigat Tite in the bileue of Crist, and he ordeynede him an erchebischop in Crete, the which is an yle or a kingdome. In the which he comaundith him to make honest bischopis. And it is the wille of him, how he owith to haue him to alle men. And for that Tite was ouer pacient and meke, and neglignt in correccioun of sugetis, therefore he monestith to more

<sup>a</sup> This prologue is from y.    <sup>b</sup> This prologue is from p.    <sup>c</sup> This prologue is from y.    <sup>d</sup> Omitted in Ms.  
<sup>e</sup> This prologue is from p.    <sup>f</sup> About eight lines wanting.    <sup>g</sup> This prologue is from y.

steernes, and bisi excusiuon and autorite of his office. And this pistil is departid into thre partis. In the first part he techith how he owith to haue him as to his bishops. In the ii. part he techith how he schal haue him to lower partis of the chirche, and most to hem that were conuertid of circumsisioun. In the iij. part he techith him, how he schal haue him to hem the whiche ben withoute the chirche, and speciali to heretikis.

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### PHILEMON.

<sup>z</sup> The apostil writith this pistil to Filemon, a man of Colosis, that hadde no dignite of ministracioun in the chirche, but he was a worschipful man in the peple; to whom Poul sendith homeli lettris, for Onesimus his seruaunt, that fledde with sum harm of Filemon, for he bar awei of summe of thingis of Filemon, but he was cristened of the apostil, whanne he hadde herd the gospel, to whom the apostil bisechith forzeuenes, and writith fro Rome fro prison to Filemon. The entent of the apostil is to biseche for Onesymus anentis Filemon. First the apostil salutith Filemon and his [wif and<sup>a</sup>] his sone; aftirward [he<sup>a</sup>] doith thankings [to God<sup>a</sup>] for the goodis of [britheren, and<sup>a</sup>] preisith the feith and [the pitee<sup>a</sup>] of hem; aftirward [he<sup>a</sup>] preicth Filemon, [that he<sup>a</sup>] spare Onesymus, [and that<sup>a</sup>] he thanke God, th[at he<sup>a</sup>] resseyuede Onesy-[mus as<sup>a</sup>] sich, and that he now gesse him not as a seruaunt, but a moost dereworthe brothir. *The glose here.* Crisostum seith, if Poul makith so greet bisynes for a seruaunt, for a theef, a fleer awei fro his maistir, it bicometh us to be bisi for siche; for Crist seith in the gospel of Mathew, v. c<sup>o</sup>. *Blessid . . . . .*<sup>b</sup>

*Here byginnith another prologe to Filemon<sup>c</sup>.*

The entent of the apostle is, to biseche forzeuenesse of Filemon to Onesymus, his seruaunt, that wente awei with summe thingis of Filemon, but aftir he was cristened of the apostil Poul, whanne he hadde herd the gospel, he was recounsiled. Therefore Poul writith to Filemon, and preieth him, that he forzeue Onesymus, and that he thanke God that he resseyuede him siche; and that he now gesse him not a seruaunt, but a most derworthe brothir. And in this pistil ben thre partis, affir the salutacioun. In the first part is doinge of thankings to God, for the feith and the pitee that Filemon hadde among britheren. In the ij. part is bisechinge, and tellinge of the dede and the conuersacioun of Onesymus, there he seith, *For that thing, etc.* In the iij. part is of his obedience, and of the harboringe of Poul, and of the salutaciouns of britheren.

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### HEBREWS.

<sup>d</sup> Poul wroot this epistil more cleerli or exelently than othere pistlis; for ech man is moost expert outhir moost redi in his owne langage. Wherefore as Ebrew langage is formere than othere, as Isodre seith in the firste book of Ethimologies, so this pistil to Ebrewis, that was last writen, is the firste in ordre of techinge. For in this pistil is schewid the vnperfeccioun of Moises lawe, and the perfeccioun of the gospel; and so the ceessynge of cerymonies of Moises lawe is schewid azens the opynyoun of Jewis conuertid. Thre thingis ben in the lawe of God. The i. thing is the feith of God, for a lawe is not zouen, no but to a peple, which is men gaderid togidere; and the first preisable gaderynge is the feith; the ij. is the truthe reulynge, zeuen of the auctour of lawe; and the thridde thinge is the eende of the lawe. Oure auctour is God, and the eende is the blis of heuene.

*Here sueth another prologe to Ebrews<sup>e</sup>.*

The apostil wroote to Ebrews this pistil in Ebrew tunge. And the entent of the apostil is to enforme and stir the conuertid of the Jewis al oonli to the feith of Crist, and to drawe away

<sup>g</sup> This prologue is from p.    <sup>a</sup> Wanting in the Ms.    <sup>b</sup> The end is torn away.    <sup>c</sup> This prologue is from y.  
<sup>d</sup> This prologue is from p.    <sup>e</sup> This prologue is from y.

hem fro the obseruancis and serymonyes of the olde lawe. For in this pistil is schewid the vnperfeccioun of Moises lawe, and the perfeccioun of the gospel; and so the ceessynge of serymonies of the olde lawe is schewid azens the opinyoun of Jewis conuertid. And this pistil is departid into foure principal partis. In the first he schewith Crist to be the mooste worthi creature of alle creaturis, and therefore in him is moost to be trowid; and this part lastith to the bygynnyng of the vii. chap., there he seith, *Forsothe this Melchesedech, etc.* In the first chapitre hen ij. partis. In the first part forsothe he comendith Crist ouer alle prophetis and ouer alle men, and to be bigeten fro the bigynnyng, azens the Jewis that seiden, *We witen that God spak to Moises, but we knowen not this, of whens he is.* In the ij. part he schewith him to be more worthi than ony resonable creaturis, that is to seie, aungels or oonli man, bi manye resouns, there he seith, *So miche he is bettere than aungels.* In the ii. principal part he proueth the preesthood of Crist to be bettere and worthiere than the preesthood of the Leuytis, or of the olde lawe. And this part lastith to the enleuenthe chapitre, there he seith, *But feith is the substauce of thingis to be trowid.* In the third principal part he comendith the feith, bi the which is maad cominge to Crist, and that bi alle the xi. chapitre. In the fourth principal part he spekith of the goostli vnderstandinge, fro the xij. chapitre to the eende of the epistol.

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## DEEDS OF APOSTLES.

<sup>a</sup>The principal conclusioun of the Deedis of Apostlis is this, that cristen feith entrid into the world bi miracle, and grace of the Holi Goost<sup>b</sup>, and not bi mannes wijsdom, and aftirward strenkthide and multipliede bi the same Holi Goost. [And this book is diuided generali into twei partis. In the first part is maad minde of tho thingis that hen comyne to alle the apostlis, and this part lastith to the fourth chapitre. In the ii. part is maad mynde of the propir deedis of Petir and of Poul<sup>c</sup>.]

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## JAMES.

*Here followeth another prologe after St. Jeroms, on the pistils of cristen feith, whiche ben seuene in ordre<sup>d</sup>.*

We reden that whanne Seynt Steuene was slayn, there was maad greet persecucioun in the chirche at Jerusalem; and alle, outaken the apostilis, weren scaterid bi the cuntrees of Juda and of Samarie. Therefore James the lasse, brothir of Judas, the apostil, and the sone of Alpei, that was bischop of Jerusalem, scnte this pistil to hem that weren scaterid of the chirche, and suffride persecucioun for rihtwiisnesse, enfoormynge hem in vertues generaly as to ech astaat. And this pistil is departid into thre partis. In the first part he techith the concupicens of the fleish, that is to saie, worldli wijsdom to be fled, in that that he stirith hem to haue ioie in temptaciouns, in whiche the fleish is turmented; and this in the first chapitre. In the ii. part he techith pride of liif to be fled; and that in the ii. chapitre and iii. chapitre. But in the ii. chapitre he schewith how it is to be fled in other persoones, bi accepcioun or worschippinge of hem. In the thridde chapitre he techith, pride and worschipe of the peple to be fled in a mannes own silf, the which ofte tymes cometh of maisterschipe. In the thridde part he techith richessis of this world to be dispised; and that in the fourth and in the fifthe chapitre. In the iiiii. chapitre, as to the wille of hauynge of hem. But in the fifth chapitre, as to the holdynge of hem. And thus is maad open the dyuydyng of this pistil.

<sup>a</sup> This prologue is from p, collated with y, in which last is the following rubric, *Here biginneth a prologe on the deeds or acts of Apostles.* <sup>b</sup> Om. y. <sup>c</sup> This passage is supplied from p. <sup>d</sup> This prologue is from y. The prologue in p is for the greater part torn out. It began thus: *Another prologe.* James enformeth holy chirche general in vertues, as to ech staat in teching . . . . .

## I. PETER.

*Here bigynneth a prologe on the first pistil of Petir<sup>a</sup>.*

In this first pistil Petir tretith of moral vertues, that is, of vertues of soule, that maken a man worthi to be saued. And this he doith bi dyuersite of statis and persooones. First he comfortith hem that ben in tribulacioun, and nameli hethcne men newe conuertid to cristen feith, and pursued therefore, and exiled of her owne lond. The secunde tyme he techith cristen men to be suget to kyngis and dukis and to ech man for God, and seruauntis to be suget to her lordis; and techith men to suffre pacientli wrongis at ensauple of Crist. The thridde tyme he techith wyues to be suget to her husbondis, and araye hem in vertues, and not in precious clothis, ne with gold, ne peerlis; and that husbondis honour her wyues, as euene eiris of grace, and that alle men be meke, and stidfast in feith and vertues, and 3ilde not yuel for yuel, but good a;ens yuel, bi ensauple of Crist. The fourthe tyme, that men be armed with thougt of Cristis passioun, and haue feith in charite, and vse hospitalitie and other vertues, and dispose hem to speke wiseli Goddis wordis. The fifthe tyme he techith precestis to do weel her offis, and that 3onge men be suget to eldre men mekeli in alle good doynge, and that alle men be meke and sobre, and wake a;ens the deuel, and a;enstonde him strongli in feith. This tellith apostillis here to men that of cristen lawe in the bigynninge of the chirche weren exilid fro her own cuntre and placis. Therefore Petir comfortith hem in this pistil, and he wroot fro Rome, in the tyme of Claudius the emperour.

## II. PETER.

*A prologe on the secunde pistil of Petir<sup>b</sup>.*

In this secunde pistil, first Petir tellith the giftis and the biheestis of God, that men fle synne, and be stidefast in feith and vertues, and the exelence of Cristis techinge. The secunde tyme he tellith as false prophetis weren in the peple, so and false maistris schulen be in sectis of perdicoun; [and he<sup>c</sup>] discreueth the condicioun of these maistris with her sectis, and tellith also the greeete peynis of hem that turnen a;en to her synnes. The thridde tyme he tellith of disceiuers that schulen come in the laste tymes, and lyue in lustis, and neither bileeue ne triste Crist to the doom to comynge. And with this he tellith how cristen men schulden make hem redi with holi conuersacioun a;ens the doom.

## I. JOHN.

*A prolog on the j. pistil of Joon<sup>d</sup>.*

Seynt Joon the euangelist hadde a special loue to the noumbre of thre, for the misterie of the Holi Trynite. And as he made thre bookis, that is, the gospel, the apocalips, and these pistlis, so he departith<sup>f</sup> these pistlis into thre; for<sup>e</sup> kyndeli we han wey to go forth fro comynere thingis to thingis<sup>h</sup> lesse comin. Therefore the firste pistil enfoormeth alle cristen<sup>i</sup> men general<sup>k</sup>; and the secunde pistil enfoormeth speciali a synguler meyne; and the thridde pistil enfoormeth a singeler persooone.

<sup>a</sup> This prologue is from y. In Ms. p there is no prologue. <sup>b</sup> This prologue is from y. The same prologue was written in p, but is now so mutilated that only some portions of lines remain. <sup>c</sup> Omitted in y. <sup>d</sup> This prologue is from p, collated with y, in which last Ms. it has the following rubric, *Here bigynneth a prologe on the first pistil of Joon.* <sup>e</sup> Om. y. <sup>f</sup> departid y. <sup>g</sup> and for y. <sup>h</sup> Om. y. <sup>i</sup> Om. y. <sup>k</sup> generali y.

## JUDE.

*Here bigynneth a prolog on the pistil of Jude<sup>h</sup>.*

Judas the brothir of James, the which also is clepid Taddee, writith a;ens distroiers of feith, as Petir and Joon dide . . . . .<sup>i</sup>

## APOCALYPSE.

*Anothir prologe<sup>k</sup>.*

This is a prolog sett comynli in manie biblis, and clerkis expownen this, thou; it be not the prolog of Jerom, but of another expositour<sup>l</sup>. Also<sup>m</sup> whanne Joon was distitute of al mannes speche and help, he was enspired of God. Bi this was<sup>n</sup> schewid to us, that in as miche as we goon awei more fro this ertheli voise, bi so miche we ben deemed more able to Goddis visitacioun. Joon knew bi Goddis reuelacioun, that dyuers statis of the chirche schulden suffre manye thingis for the name of Crist; and that thei my;te the more esily suffre, he warneth hem bifore bi schewinge of the Holi Goost; and al this is do, to comende pacience, that who that suffrith pacientli, haue reward of blis, bothe of<sup>o</sup> bodi and soule. And Austyn seith to ech cristen man, If thou forsakist<sup>p</sup> to suffre hatrede for<sup>q</sup> Crist, thou forsakist to be a membre of Crist.

<sup>h</sup> This prologue is from p. There is no additional prologue in y.      <sup>i</sup> The rest is wanting in the Ms.  
<sup>k</sup> This prologue is from p, collated with y.      <sup>l</sup> *expositour. And here bigynneth another prologe of other doctouris.* This and what precedes is rubricated in y.      <sup>m</sup> Om. y.      <sup>n</sup> it is y.      <sup>o</sup> in y.      <sup>p</sup> forsake y.  
<sup>q</sup> of the world, with the heed, that is y.



# TABLE OF LESSONS,

## EPISTLES AND GOSPELS, THROUGHOUT THE YEAR. †

*Here bigynneth a rule, that tellith in whiche chapitris of the bible 3e mai fynde the lessouns, pistlis, and gospels, that ben rad in the chirche `at the 3eer<sup>a</sup>, after the vss of Salisbire, markid with lettris of the a b c, at the bigynnynge of the chapitris, toward the myddil, or ende, after the ordre as the lettris stonden `in the a b c<sup>b</sup>; first ben sett sondaies and fericals togider, and after that<sup>c</sup> the sanctorun, bothe<sup>d</sup> comyn and propre togider, of al the 3eer; first is<sup>d</sup> writun a clause of the bigynnynge<sup>e</sup>, and a clause<sup>f</sup> of the ending therof<sup>g</sup>, for it bigynneth at the lettris of the a b c, and endith at ij. strikis in the margyn<sup>h</sup>. †*

<i>Firste Sunday of Aduente.</i>	Romayns <sup>i</sup>	xiiij.	<i>f</i>	We wytynge this tyme for hour	<i>ende</i>	the Lord Jhesu Crist.
	Matheu <sup>k</sup>	xxj.	<i>a</i>	Whanne Jhesus cam ny <sub>3</sub> to Jerusalem	<i>ende</i>	in the name of the Lord.
<i>The Wednesday.</i>	James <sup>l</sup>	v.	<i>c</i>	Be 3e pacient til to the comyng	<i>ende</i>	in the name of the Lord.
	Mark	i.	<i>a</i>	The bigynnynge of the gospel	<i>ende</i>	baptiside 3ou in the Hooli Goost.
<i>The Fryday.</i>	Ysaye	lj.	<i>a</i>	Here 3e me that folewen that is	<i>ende</i>	in to generacioun of generaciouns.
	Matheu	ijj.	<i>a</i>	In thilk days cam Joon baptist	<i>ende</i>	knowlechyng her synnes.
<i>The secounde Sunday<sup>m</sup>.</i>	Romayns	xv.	<i>a</i>	What euer thingis ben writen	<i>ende</i>	and vertu of the Hooli Goost.
	Luk	xxj.	<i>e</i>	Toknes shulen be in sunne and mone	<i>ende</i>	mi wordis shulen not passe.
<i>The Wednesday.</i>	Zacharie	viiij.	<i>a</i>	I am turned 3en to Syon, and Y	<i>ende</i>	in trewth and ri3twisnes.
	Matheu	xj.	<i>c</i>	Trewli I seie to 3ou, there roos	<i>ende</i>	hath eeris of herynge, here he,
<i>The Fryday.</i>	Ysaye	lxij.	<i>d</i>	Vpon thi wallis, Jerusalem, Y sette	<i>ende</i>	cyte and not forsaken.
	Joon	i.	<i>b</i>	Joon berith witnessynge of hym	<i>ende</i>	he hath toolde out.
<i>The thridde Sunday<sup>n</sup>.</i>	i. Corynth.	iiij.	<i>a</i>	So a man gesse vs as mynystris	<i>ende</i>	shal be to eury man of God.
	Matheu	xj.	<i>a</i>	Whanne Joon in boondis hadde	<i>ende</i>	make redi the weie before thee.
<i>The Wednysday and Ymber day.</i>	Ysaye	ij.	<i>a</i>	There shal be in the laste dayes	<i>ende</i>	in the list of the Lord oure God.
	Ysaye <sup>o</sup>	vij.	<i>d</i>	To speke to Achas, seiynge,	<i>ende</i>	reprouen yuel and chosen good.
	Luk	j.	<i>c</i>	The aungel Gabriel is sent fro	<i>ende</i>	be it don to me aftir thi word.
<i>The Fryday.</i>	Ysaye	xj.	<i>a</i>	There shal goon out a 3erde	<i>ende</i>	and feith, the girdil of his reynes.
	Luk	j.	<i>d</i>	Marye rysynge vp in tho daies	<i>ende</i>	in God myn helthe.
<i>The Satirday.</i>	Ysaye <sup>p</sup>	xix.	<i>f</i>	Thei shulen crye to the Lord	<i>ende</i>	plesid to hem and hele hem.
	Ysaye <sup>pp</sup>	xxxv.	<i>a</i>	Gladen shal deseert	<i>ende</i>	in to wellis of watris.
	Ysaye <sup>q</sup>	xl.	<i>b</i>	Vpon an hei3 hille stei3 vp	<i>ende</i>	in his bosum shal rere hem vp.
	Ysaye <sup>qq</sup>	xlvi.	<i>a</i>	To my Crist Cyro, whos ri3thond	<i>ende</i>	Y the Lord shope him.
	Daniel <sup>r</sup>	ijj.	<i>e</i>	An aungel of the Lord cam down	<i>ende</i>	reyse 3e hym in to worldis.
	ijj. <sup>s</sup> Tesselon.	ij.	<i>a</i>	Bretheren, we preye 3ou bi the	<i>ende</i>	of his comynge.
	Luk <sup>t</sup>	ijj.	<i>a</i>	The fiftenthe 3eer of the empire	<i>ende</i>	shal see the helthe of God.
<i>The firthe Sunday<sup>u</sup>.</i>	Philipensis	iiij.	<i>b</i>	Ioye 3e in the Lord euer more	<i>ende</i>	in Crist Jhesu oure Lord.
	Joon	i.	<i>c</i>	Jewis senten fro Jerusalem prestis	<i>ende</i>	where Joon was baptisynge.

‡ This table of lessons is printed from *AV*, and applies, in its readings, to the *earlier* text; such insertions in it as are included within brackets, are taken from *MERCKM*, and apply to the *later* text. <sup>a</sup> at masse *M*. Om. *k*. <sup>b</sup> Om. *R*. <sup>c</sup> Om. *Mk*. <sup>d</sup> Om. *Mk*. <sup>e</sup> *bigynnynge* therof *Mk*. *bigynnynge* of the *pistil* and *gospel* *n*. <sup>f</sup> *clausal* *n*. <sup>g</sup> *therof also* *MRK*. <sup>h</sup> Om. *MRK*. <sup>i</sup> This rubric is taken from *MRKM*. *Here biginnith a table with a rule, that teochith in what book and chapitre of the bible me shal finde eueri lessoun at masse, and pistil, and gospel, that ben rad in the chirche, biginninge at the firste Sondai in Aduent. E. Here bigynneth a rule that tellith in what bookis and chapitris of the bible men mai fynde alle the lessouns, pistlis, and gospels, that ben rad in Sundaies and ferics bi al the 3eer after Salisbery vss at masse; pistlis and gospels of seyntis ben to fore in her ordre. x. No rubric in AV. <sup>1</sup> epistil. Romayns *E*. epistola. Romayns *R*. <sup>k</sup> gospel. Matheu *E*. *euangelium*. Matheu *R*. <sup>l</sup> epistola. James *R*, and so prefixed throughout the table to each portion read as the epistle. <sup>m</sup> *Sunday in aduente. MRK*. <sup>n</sup> *Sunday in aduent* *MRK*. <sup>o</sup> lesson. Ysaye *R*. <sup>p</sup> *j. lessoun. Ysaye MRKM*. <sup>pp</sup> *ij. lessoun. Isaye MRKM*. <sup>q</sup> *ij. lessoun. Isaye MRKM*. <sup>qq</sup> *iiij. lessoun. Isaye MRKM*. <sup>r</sup> *v. lessoun Daniel MRKM*. <sup>s</sup> *The pistil. ij. MRKM*. <sup>t</sup> *The gospel. Luk. MRKM*. <sup>u</sup> *Sunday in aduente R*.*

<i>The Wednesday.</i>	Joel	ij.	f	Ioye 3e, sones of Syon	ende	and the Lord shal dwelle in Syon.
	Luk	vij.	c	This word wente out	ende	is more than he.
<i>The Fryday.</i>	Zacharie	ij.	f	Douster of Syon, here thou	ende	hooli dwellynge place.
	Mark	viiij.	c	Se 3e, and be war of sourdow3	ende	seye to no man.
<i>Cristmasse euen<sup>v</sup>.</i>	Isaye	lxij.	a	For Syon I shal not be stille	ende	plesid to the Lord in thee.
	Romayns	i.	a	Paul, seruauot of Jhesu Crist	ende	and 3e ben clepid of Jhesu Crist.
	Matheu	i.	e	Whanne Marie his moder	ende	his puple saaf fro her synnes.
[ <i>In the nyzt at laudis.</i>	Matheu	i.	a	The book of the generacioun	ende	that is clepid Crist <sup>v</sup> .]
<i>Cristmas day<sup>x</sup>, the firste masse<sup>y</sup>.</i>	Isaye	ix.	a	The puple that wente in derknes	ende	fro now and vn to withouten ende.
	Tite	ij.	e	The grace of God oure saueour	ende	spek thou thes thingis and moneste.
	Luk	ij.	a	A maundement wente out	ende	pees to men of good wille.
<i>The secounde masse<sup>z</sup>.</i>	Isaye	lxj.	a	The spirit of oure Lord	ende	holi puple and asen boust of the Lord.
	Tite	ij.	c	The benygnyte and humanyte	ende	Jhesu Crist oure saueour.
	Luk	ij.	c	Sheepherdis spaken to gidre	ende	as it is seid to hem.
<i>The heise masse<sup>a</sup>.</i>	Isaye	liij.	c	For that wite shal my puple	ende	the helthe 3yuer of oure God.
	Hebrewis	i.	a	Manyfolde and many maneris	ende	and thi 3eeris shulen not fayl.
	Joon	i.	a	In the bigynnyng was the word	ende	ful of grace and trewth.
<i>Seynt Steuens day martir.</i>	Apost. Dedis	vj.	d	Steuens ful of grace and strengthe	ende	he slepte in the Lord.
	Matheu	xxiiij.	f	Loo! I sende to 3ou prophetis and	ende	that cometh in the name of the Lord.
<i>Seynt Joons day.</i>	Ecclesiast.	xv.	a	Who dredith God shal do good	ende	it shall heritage hym.
	Joon	xxj.	f	He seide to hym, Sue thou me	ende	his witnessyng is trewe.
<i>Childirmasse day.</i>	Apocalips	xiiij.	a	I saw3, and lo! a lomb stode vpon	ende	before the trone of God.
	Matheu	ij.	d	The aungel of the Lord aperide in	ende	coumfortid, for thei ben not.
<i>Seynt Thomas day.</i>	Hebrews	v.	a	Eche bishope takyn of men is	ende	the ordre of Melchisedek.
	Luk	xix.	b	Sum noble man wente in to	ende	before styngne to Jerusalem.
<i>The sixte day<sup>b</sup>.</i>	Galatas	iiij.	a	How myche tyme the eyre is	ende	thaune and eyre bi God.
	Luk	ij.	e	His fadir and his modir were	ende	the grace of God was in hym.
<i>Seynt Siluestre day.</i>	Ecclesiast.	l. <sup>c</sup>	d	Se a preest	ende	in swete sauoure.
	Matheu	xxv.	b	Sum man wente a pilgrimage	ende	entre in to the ioye of thi Lord.
<i>Newzeris day.</i>	Tite	ij.	c	The grace of God oure saueour	ende	spek thou thes thingis and moneste.
	Luk	ij.	c	Aftir the eyste dayes weren endid	ende	bifore he was conseued in wombe.
<i>The twelfthe euen.</i>	Tite	iiij.	c	The benygnyte and humanyte	ende	Jhesu Crist oure saueour.
	Matheu	ij.	f	Heroude deed, loo! the aungel of	ende	he shal be clepid of Nazareth.
<i>The xij. day at matyns<sup>d</sup>.</i>	Luk	iiij.	e	It is don, whanne al the puple	ende	turnede a3en fro Jordan.
<i>The xij. day at mass<sup>e</sup>.</i>	Isaye	lx.	a	Ryse, be thou listned Jerusalem, for	ende	to the Lord tellynge.
	Matheu	ij.	a	Whanne Jhesus was born in Bethleem	ende	bi anothir weye in to her cuntree.
<i>The Sunday in Octavis<sup>f</sup>.</i>	Isaie	lx.	a	Rise, be thou listened	ende	the Lord tellinge.
	Joon	i.	d	Joon saw3 Jhesu comyng to	ende	for this is the sone of God.
<i>The Octavis of the xij. day<sup>g</sup>.</i>	Isaie	xxv.	a	Lord my God thou art, I shal	ende	thes thingis in al the erthe.
	Matheu	iiij.	f	Jhesus cam fro Galilee to	ende	in the which I haue plesid to me.
<i>The firste Sondai aftir Octaues<sup>h</sup>.</i>	Romayns	xij.	a	Bretheren, I liseche 3ou bi the	ende	the tothir of anothir.
	Luk	ij.	f	Whanne Jhesus was maad of	ende	and grace anentis God and man.
<i>The Wednysday.</i>	Romayns	x.	a	The wil of myn herte and my	ende	to eche man bileuyngne.
	Matheu	iiij.	c	Whanne Jhesus hadde herde that	ende	shal come neiz.
<i>The Friday.</i>	Rom.	xiiij.	a	Euery soule be suget	ende	for this same thinge seruyngne.
	Luc.	iiij.	b	Jhesus turnede a3ein in vertu	ende	that came forthe of his mouthe.
<i>The ij. Sunday.</i>	Romayns	xij.	c	Hauyngne jiftis dyuersyngne vp grace	ende	but consentyngne to meke thinges.
	Joon	ij.	a	Weddyngis ben maad in the Cane	ende	bileueden in to hym.
<i>The Wednesday.</i>	i. Tymothe	i.	c	A trewe word and worthi al	ende	in to worldis of worldis.
	Matheu	xiiij.	g	Jhesus gon out thenns wente	ende	for the vnbileue of hem.
<i>The Fryday.</i>	Romayns	xiiij.	e	I wote and trust in the Lord Jhesu	ende	not of feith is synne.
	Luk	iiij.	e	And he cam down to Capharnaum	ende	in to ech place of the cuntree.
<i>The thridde Sunday.</i>	Romayns	xij.	f	Nil 3e be prudent anentis	ende	yuel thing in good thing.
	Matheu	viiij.	a	Whanne Jhesus hadde come doun	ende	fro that our.
<i>The Wednesday.</i>	Romayns	xv.	g	Bretheren, I biseche 3ou bi oure	ende	God of pees be with 3ou alle. amen.
	Mark	iiij.	a	He entride eftsoone in to the	ende	the hood is restorid to hym.
<i>The Friday.</i>	i. Corynth.	iiij.	e	Wite 3e not, that 3e ben the temple	ende	Crist sotheli of God.
	Matheu	iiij.	f	Jhesus enuyrounnyngne al Galilee	ende	hym many companyes.
<i>The ferthe Sunday.</i>	Romayns	xiiij.	d	To no man owe 3e ony thing	ende	the plente of lawe.
	Matheu	viiij.	e	Jhesus styngne vp in to a litil ship	ende	and the se obeishen to hym.
<i>The Wednesday.</i>	i. Corynth.	viiij.	a	It is good to no man for to touche	ende	for 3oure incontynence.
	Luk	ix.	g	It is don, hem walkyngne in the	ende	is able to the rewme of God.

<sup>v</sup> euen. lessoun. R.    <sup>w</sup> From MERXKM.    <sup>x</sup> nyzt MEXXKM.    <sup>y</sup> masse. lessoun. R.    <sup>z</sup> masse. lessoun. R.    <sup>a</sup> massc. lessoun. R.    <sup>b</sup> day on Cristmas E.    <sup>c</sup> xliij. EKM.    <sup>d</sup> In nyzt at laudis E. The xij. nyzt MK.    <sup>e</sup> On xij. day EKM.    <sup>f</sup> withinne Vlas EKM.    <sup>g</sup> Vlas on xij. day EKM.    <sup>h</sup> Vlas EKM.

<i>The Fryday.</i>	i. Corynth.	vij.	<i>d</i>	Eche man in what clepyng	<i>ende</i>	dwelle 3e anentis God.
	Mark	x.	<i>b</i>	Thei offriden to hym litil children	<i>ende</i>	vpon hem blesside hem.
<i>The fyfthe Sunday.</i>	Colocenses	iiij.	<i>c</i>	Clothe 3e 3ou as the chosen of	<i>ende</i>	thankyngis to God the fadir by him.
	Matheu	xiiij.	<i>c</i>	The kyngdam of heuene is	<i>ende</i>	whete in to my bern.
<i>The Wednesday.</i>	i. Tymothy	ij.	<i>a</i>	I biseche firste of alle thingis	<i>ende</i>	in feith and trewthe.
	Matheu	xxj.	<i>e</i>	Sum man hadde two sones	<i>ende</i>	that 3e bileueden to hym.
<i>The Sunday in Septuages.</i>	i. Corynth.	ix.	<i>g</i>	Wite 3e not, that thei that rennen	<i>ende</i>	forsothe the stoon was Crist.
	Matheu	xx	<i>a</i>	The kyngdom of heuene is lyk	<i>ende</i>	but fewe ben chosyn.
<i>The Wednesday.</i>	ij. Corynth.	iiij.	<i>b</i>	For if also oure gospel is	<i>ende</i>	lyf sotheli in 3ou.
	Mark	ix.	<i>e</i>	Thei gon fro thennes wenten	<i>ende</i>	but hym that sente me.
<i>The Fryday.</i>	ij. Corynth.	iiij.	<i>e</i>	Hauynge the same spiryt of	<i>ende</i>	ben euerlastynge.
	Matheu	xij.	<i>d</i>	He that is not with me is	<i>ende</i>	thou shalt be dampned.
<i>The Sunday in Sexages.</i>	ij. Corynth.	xj.	<i>d</i>	3e suffren gladly vnwise men	<i>ende</i>	virtue of Crist dwelle in me.
	Luk	viiij.	<i>a</i>	Whanne fulmyche companye	<i>ende</i>	fruyt in pacience.
<i>The Wednesday.</i>	ij. Corynth.	i.	<i>g</i>	I clepe God witesse	<i>ende</i>	we vnknown not his thoustis.
	Mark	iiij.	<i>a</i>	Jhesus began for to teche at	<i>ende</i>	he that hath eeris of herynge.
<i>The Fryday.</i>	ij. Corynth.	v.	<i>d</i>	Wytynge the drede of the Lord	<i>ende</i>	and roos 3en.
	Luk	xvij.	<i>d</i>	He axid of pharisees	<i>ende</i>	togidre and the eglis.
<i>The Sunday in Quinquag.</i>	i. Corynth.	xiiij.	<i>a</i>	If I speke with tungis of men	<i>ende</i>	the more of thes is charyte.
	Luk	xviiij.	<i>f</i>	Jhesus took his twelue deciplis	<i>ende</i>	3af herynge to God.
<i>Ashe Wednesday.</i>	Joel	ij.	<i>c</i>	Be 3e conuertid to me in	<i>ende</i>	shenship in hethen men.
	Matheu	vj.	<i>c</i>	Whanne 3e fasten, nyl 3e	<i>ende</i>	there and thin herte is.
<i>The Thursday.</i>	Isaye	xxxviiij.	<i>a</i>	In tho dayes siknede Ezechie	<i>ende</i>	and I shal defende it.
	Matheu	viiij.	<i>a</i>	Whanne he hadde entride	<i>ende</i>	was helid fro that hour.
<i>The Fryday.</i>	Isaye	lviiij.	<i>a</i>	Crye, ne ceesse thou, as a trumpe	<i>ende</i>	for merciful I am Lord thi God.
	Matheu	v.	<i>d</i>	3e han herde that it is seid	<i>ende</i>	shal 3eelde to thee.
<i>The Saturday.</i>	Isaye	lviiij.	<i>e</i>	If thou shalt take aweie	<i>ende</i>	the mouth forsothe of the Lord spak.
	Mark	vj.	<i>f</i>	Whanne euenynge was	<i>ende</i>	weren maad saaf.
<i>The i. Sunday of Lentyn<sup>1</sup>.</i>	ij. Corynth.	vj.	<i>a</i>	We monesten, that 3ee resceyuen	<i>ende</i>	and weeldynge alle thingis.
	Matheu	iiij.	<i>a</i>	Jhesus was led in to desert	<i>ende</i>	and serueden to hym.
<i>The Monday.</i>	Ezechiel	xxxiiij.	<i>c</i>	Loo! I my silf shal 3en seke	<i>ende</i>	and I shal fede hem in doom.
	Matheu	xxv.	<i>c</i>	Whanne mannes sone shal come	<i>ende</i>	in to euerlastynge lyf.
<i>The Tewisday.</i>	Isaye	lv	<i>d</i>	Sechith the Lord, while 3e may	<i>ende</i>	in tho dais to whiche I sende it.
	Matheu	xxj.	<i>b</i>	Whanne he hadde entryde	<i>ende</i>	tauste hem of the kyndam of God.
<i>The Wednesday<sup>m</sup>.</i>	Exodi	xxiiij.	<i>f</i>	The Lord seide to Moyses, Stie vp	<i>ende</i>	fourti dayes and fourti nyttis.
	ij. of Kyngis	xix.	<i>a</i>	Cam in Bersabe Juda, and	<i>ende</i>	vn to the hil of God Oreb.
	Matheu	xij.	<i>f</i>	The scribis and pharisees answerden	<i>ende</i>	brothir, sistir and moder.
<i>The Thursday.</i>	Ezechiel	xviiij.	<i>a</i>	And the word of the Lord is	<i>ende</i>	lyf he shal lyue, seith the Lord.
	Joon	viiij.	<i>d</i>	Jhesus seide to hem Jewis that	<i>ende</i>	herith the word of God.
<i>The Fryday.</i>	Ezechiel	xviiij.	<i>c</i>	The soule that shal synne	<i>ende</i>	he shal lyue in lyf, and shal not die.
	Joon	v.	<i>a</i>	There was a feeste day of	<i>ende</i>	Jhesu that made hym hool.
<i>The Saturday Ymber<sup>n</sup>.</i>	Deuteron.	xxvj.	<i>f</i>	Biholde fro thi seyntuarie	<i>ende</i>	as he hath spokyn.
	Deuteron. <sup>o</sup>	xj.	<i>e</i>	If forsothe 3e kepe the heestis	<i>ende</i>	he hath spokyn to 3ou.
	ij. Machabe. <sup>p</sup>	i.	<i>a</i>	Prestis made preyer, while the	<i>ende</i>	nethir forsake 3ou in yuel tyme.
	Ecclesiast. <sup>q</sup>	xxxvj.	<i>a</i>	Hauc mercy of us, God of alle	<i>ende</i>	thei tellen out thi grete worthi dedes.
	Danyel <sup>r</sup>	iiij.	<i>e</i>	An ungel of the Lord cam down	<i>ende</i>	and heriful and glorious in to worldis.
	i. Tesson. <sup>s</sup>	v.	<i>e</i>	We preye 3ou, reprove 3e vnquiete	<i>ende</i>	the comynge of oure Lord Jhesu Crist.
	Matheu <sup>t</sup>	xvij.	<i>a</i>	Jhesus took Petre, James and Joon	<i>ende</i>	mannes sone ryse fro deeth.
<i>The secounde Sunday<sup>u</sup>.</i>	i. Tesson.	iiij.	<i>a</i>	Brethren, we preyen 3ou and biseche	<i>ende</i>	but in to hoolynes.
	Matheu	xv.	<i>d</i>	Jhesu goon out fro thennes	<i>ende</i>	was heelid fro that hour.
<i>The Monday.</i>	Danyel	ix.	<i>d</i>	And now, Lord oure God, that	<i>ende</i>	on thi citee and on thi puple.
	Joon	viiij.	<i>c</i>	I go, and 3e shulen seche me	<i>ende</i>	that ben plesaunt to hym.
<i>The Tewisday.</i>	ij. of Kingis	xviiij.	<i>b</i>	The word of the Lord is don	<i>ende</i>	in the hood of Helye.
	Matheu	xxiiij.	<i>a</i>	Jhesus spak to the companyes	<i>ende</i>	shulen ben enhaunsid.
<i>The Wednesday.</i>	Hester	xiiij.	<i>e</i>	Lord kyng almy <sup>3</sup> ti, in thi	<i>ende</i>	of men preysynge thee.
	Matheu	xx.	<i>d</i>	Jhesus styngge vp to Jerusalem	<i>ende</i>	redempcioun for many.
<i>The Thursday.</i>	Jeremye	xvij.	<i>b</i>	Cursid the man that trustith in	<i>ende</i>	and afir the fruyt of his fyndynges.
	Joon	v.	<i>e</i>	I may not of my silf do	<i>ende</i>	bileue to my wordis.
<i>The Fryday.</i>	Genesis	xxxviiij.	<i>b</i>	Joseph seide to his brethiren	<i>ende</i>	and 3eelde to his fader.
	Matheu	xxj.	<i>f</i>	There was an husbond man	<i>ende</i>	thei hadde hym as a prophet.
<i>The Saturday.</i>	Genesis	xxviiij.	<i>a</i>	She seide to hir sone Jacob	<i>ende</i>	shal be thi blessynge.
	Luk	xv.	<i>c</i>	A man hadde two sones	<i>ende</i>	he perishide, and is foundyn 3en.

<sup>1</sup> clene Lent. k. <sup>m</sup> Ymber Wednesday. lessoun. R. <sup>n</sup> Ymber. i. lessoun. MRXM. <sup>o</sup> The ij. lessoun. Deuteron. MRXM. <sup>p</sup> The iiij. lessoun. ij. Mach. MAXM. <sup>q</sup> The iiij. lessoun. Eccl. MRXM. <sup>r</sup> The v. lessoun. Dan. MRXM. <sup>s</sup> The pistil. i. Tess. MRXM. <sup>t</sup> The gospel. Math. MRXM. <sup>u</sup> Sunday in Lenten. M. Sunday of Lente RM.

<i>The thridde Sunday</i> <sup>u</sup> .	Ephesies	v.	a	Be 3e folewers of God as	<i>ende</i>	and ristwisnes and trewthe.
	Luk	xj.	b	Jhesus was castynge out a deuel	<i>ende</i>	the word of God, and kepen it.
<i>The Monday.</i>	iiij. of Kingis	v.	a	Naaman, the prynce of chyualri	<i>ende</i>	hut oonli the God of Israel.
	Luk	iiij.	d	How grete thingis haue herd	<i>ende</i>	wente bi the mydel of hem.
<i>The Tewisday.</i>	iiij. of Kingis	iiij.	a	A womman of the wyues	<i>ende</i>	lyueth of the remenaunt.
	Matheu	xviiij.	d	Forsothe if thi brothir shal synne	<i>ende</i>	seuenti sithes seuen sithes.
<i>The Wednesday.</i>	Exodi	xx.	d	Honour thi fadir and thi modir	<i>ende</i>	be mynde of my name.
	Matheu	xv.	a	Thanne scribis and pharisees	<i>ende</i>	defoulith not a man.
<i>The Thursday.</i>	Jeremye	vij.	a	The word of the Lord is maad	<i>ende</i>	to 3our fadris fro the world in to world.
	Joon	vj.	c	Worche 3e not mete that	<i>ende</i>	shal neuer thriste.
<i>The Friday.</i>	Numbers	xx.	b	Thei camen 3ens Moises, and	<i>ende</i>	and he is halewid in hem.
	Joon	iiij.	a	Jhesus cam bi a citee of Samari	<i>ende</i>	vereyli the sauour of the world.
<i>The Saturday.</i>	Daniel	xiiij.	a	A man was in Babiloyn, and	<i>ende</i>	the giltles blood is saued in that dai.
	Joon	viiij.	a	Forsothe Jhesus wente in to the	<i>ende</i>	nil thou do synne.
<i>The Midlentyn Sunday</i> <sup>v</sup> .	Galathas	iiij.	e	It is wrytyn, that Abraham	<i>ende</i>	Crist hath made vs free.
	Joon	vj.	a	Jhesus wente ouer the see of	<i>ende</i>	to come in to this world.
<i>The Monday.</i>	iiij. of Kingis	iiij.	e	Camen two wymmen strumpets	<i>ende</i>	to do doom.
	Joon	ij.	d	The paske of Jewis was neis	<i>ende</i>	he wiste what was in man.
<i>The Tewisday.</i>	Exodi	xxxij.	b	Go, descende, thi puple hath	<i>ende</i>	that he hadde spokyn 3ens his puple.
	Joon	vij.	b	Now the feeste day medlynge	<i>ende</i>	manye bileueden in hym.
<i>The Wednesday</i> <sup>w</sup> .	Ezechiel	xxxvj.	e	Whanne Y shal he halewid in	<i>ende</i>	and I shal he to 3ou in to God.
	Isaye	i	d	Be 3e washen, and beth clene	<i>ende</i>	the godis of the erthe 3e shulen ete.
	Joon	ix.	a	Jhesus passynge saw 3 a man blynde	<i>ende</i>	and he fallinge doun worshipide hym.
<i>The Thursday.</i>	iiij. of Kingis	iiij.	d	There cam a woman	<i>ende</i>	turnede 3en in to Galgala.
	Joon	v.	c	Mi fadir worchith til now	<i>ende</i>	in to rysynge 3en of doom.
<i>The Fryday.</i>	iiij. of Kingis	xvij.	e	The sone of an huswyf womman	<i>ende</i>	in thi mouth is sothe.
	Joon	xj.	a	There was a syk man, Lazarus	<i>ende</i>	what thingis he dide, bileueden in him.
<i>The Saturday.</i>	Isaye	xlix.	e	In plesaunt tyme I ful out	<i>ende</i>	I neuertelatir shal foryete thee.
	Joon	viiij.	b	I am list of the world	<i>ende</i>	his our cam not 3it.
<i>Passioun Sunday.</i>	Hebrews	ix.	c	Crist beynge a bishop of	<i>ende</i>	of euerlastynge erytage.
	Joon	viiij.	f	Who of 3ou shal repreue me	<i>ende</i>	wente out of the temple.
<i>The Monday.</i>	Jonas	iiij.	a	And the word of the Lord is	<i>ende</i>	do to hem, and dide not.
	Joon	vij.	e	Pryncis and pharisees senten	<i>ende</i>	bileuynge into him weren to take.
<i>The Tewisday.</i>	Daniel	xiiij.	e	3if to vs Danyel, that destruyede	<i>ende</i>	delyuere Danyel of the lake of liouns.
	Joon	vij.	a	Jhesus walkide in to Galilee fro	<i>ende</i>	for drede of Jewis.
<i>The Wednesday.</i>	Levitici	xix.	b	3e shulen not do theft	<i>ende</i>	kepe 3e my lawis.
	Joon	x.	d	Feestis of halewynge of the	<i>ende</i>	and I in the fader.
<i>The Thursday.</i>	Danyel	iiij.	d	Distruye not the testament	<i>ende</i>	vpon the roundenes of erthis.
	Joon	vij.	f	Whanne thei hadden herde thes	<i>ende</i>	eche in to his owne hows.
<i>The Fryday.</i>	Jeremye	xvij.	d	Alle that thee forsaken shulen	<i>ende</i>	with dowble tredynge to-trede hem.
	Joon	xj.	f	The bishopis and the pharisees	<i>ende</i>	he dwellide with his disciplis.
<i>The Saturday.</i>	Jeremye	xviiij.	e	Cometh, and thenke we 3en	<i>ende</i>	in tyme of thi woodnes.
	Joon	vj.	f	But 3e shulen ete the flesh	<i>ende</i>	whanne he was oon of the twelue.
<i>Palme Sunday</i> <sup>x</sup> .	Exodi	xvj.	g	The sones of Israel forsothe camen	<i>ende</i>	of the Lord aperide in a clowde.
	Joon <sup>y</sup>	xij.	b	A myche cumpanye that cam	<i>ende</i>	loo! al the world wente afir hym.
	Philipensis <sup>z</sup>	ij.	b	Fele 3e this thing in 3ow	<i>ende</i>	in the glorie of the fader.
	Matheu	xxvj.	a	Wite 3e that afir two dayes	<i>ende</i>	markynge the stoon with keepers.
<i>The Monday.</i>	Isaye	l.	d	The Lord God openyde to me	<i>ende</i>	and lene vpon his God.
	Joon	xij.	a	Jhesus bifore sixe dayes of pask	<i>ende</i>	wente and hidde him fro hem.
<i>The Tewisday.</i>	Jeremye <sup>a</sup>	xj.	f	Thou forsothe, Lord, hast shewid	<i>ende</i>	to thee forsothe I shewide my cause.
	Mark	xiiij.	a	Forsothe paske and the feeste of	<i>ende</i>	at the dore of the sepulcre.
<i>The Wednesday.</i>	Isaye <sup>b</sup>	lxij.	g	Seith to the doustir of Syon	<i>ende</i>	that he hath 3olden to vs the Lord.
	Isaye <sup>c</sup>	liij.	a	Who leuede to oure herynge	<i>ende</i>	and for trespassours preyede.
	Luk	xxij.	a	The hooli day of therf looues	<i>ende</i>	3it eny was put in.
<i>The Thursday</i> <sup>e</sup> .	i. Corinth.	xj.	d	3ou comynge togidere in to oon	<i>ende</i>	dampned with this world.
	Joon	xiiij.	a	Bifore the feeste day of paske	<i>ende</i>	so and 3e doon.
<i>Good Fryday.</i>	Osee <sup>f</sup>	vj.	a	In her tribulacioun eerly	<i>ende</i>	more than brent sacrifice.
	Exodi <sup>g</sup>	xij.	a	The Lord seide to Moyses and	<i>ende</i>	the passynge forth of the Lord.
	Joon	xviiij.	a	He wente out with his disciplis	<i>ende</i>	thei puttiden Jhesu.
<i>Estre euen.</i>	Genesis <sup>i</sup>	i.	a	In the firste made God of no3t	<i>ende</i>	fro alle werkis that he hadde maade.
	Exodi <sup>k</sup>	xiiij.	f	And now was comyn the	<i>ende</i>	to the Lord and seiden.

<sup>u</sup> *Sunday in Lenten. M. Sunday of Lenten. RM.*    <sup>v</sup> *Fourthe Sondai. EMK. 4 Sondai of Lenten. M.*    <sup>w</sup> *Wednesday. lessoun. R.*    <sup>x</sup> *Sunday. lessoun. MRXKM.*    <sup>y</sup> *The gospel. Joon MRXKM.*    <sup>z</sup> *pistil. Philip. MRXK.*    <sup>a</sup> *pistil. Jerem. MRXK.*    <sup>b</sup> *lessoun. Isaye MRXKM.*    <sup>c</sup> *pistil. Isaye MRXKM.*    <sup>d</sup> *From MRXKM.*    <sup>e</sup> *Scher Thursdai. MKM.*    <sup>f</sup> *i. lessoun. Osee MK.*    <sup>g</sup> *ij. lessoun. Exodi MK.*    <sup>h</sup> *From MK.*  
<sup>i</sup> *The i. lessoun. Genesis MRKM.*    <sup>k</sup> *The ij. lessoun. Exodi MRKM.*

	Isaye <sup>l</sup>	iiij.	a	And seuen wymmen shulen	ende	fro whirlwynd and fro reyne.
	Deuteron. <sup>m</sup>	xxxj.	f	Thanne wroot a songe, and tauzte	ende	and to the ende fulfillde.
	Coloscens <sup>n</sup>	iiij.	a	If 3e ben rysen togidere	ende	with hym in glorie.
	Matheu <sup>o</sup>	xxviiij.	a	Forsothe in the euenynge of	ende	I haue bifore seide to 3ou.
<i>Estir day.</i>	i. Corynth.	v.	d	Clense 3e out the oold sourdow <sup>3</sup>	ende	of clensynge and treuth.
	Mark	xvj.	a	Marie Mawdeleyn and Marie	ende	as he seide to 3ou.
<i>The Monday.</i>	Apost. Dedis	x.	f	3e witen the word that is maad	ende	remyssioum of synnes bi his name.
	Luk	xxiiij.	b	Two of hem wenten in that day	ende	in brekynge of breed.
<i>The Tewisday.</i>	Apost. Dedis	xiiij.	d	Men bretheren, sones of the	ende	azen reysynge Jhesus.
	Luk	xxiiij.	f	Jhesus stood in the mydil	ende	in his name to alle folkis.
<i>The Wednesday.</i>	Apost. Dedis	iiij.	d	God of Abraham and God	ende	3our synnes be don awey.
	Joon	xxj.	a	Jhesus eftsoones shewide hym	ende	whanne he roos azen fro deeth.
<i>The Thursday.</i>	Apost. Dedis	viiij.	e	An aungel of the Lord spak	ende	til he cam to Cesar.
	Joon	xx.	c	Marie stood at the graue	ende	and thes thingis he seide to me.
<i>The Fryday.</i>	i. of Petir	iiij.	f	Crist onys deed for oure syn	ende	in the rist half of God.
	Matheu	xxviiij.	f	Eleuen disciplis wenten	ende	til the endynge of the world.
<i>The Saturday.</i>	i. of Petir	iiij.	a	Therfor puttynge away	ende	now forsothe hauynge mercy.
	Joon	xx.	a	In oo saboth	ende	him for to ryse azen fro deeth.
<i>The firste Sunday<sup>p</sup>.</i>	i. of Joon	v.	b	Al thing that is born	ende	witnesse of God in hym.
	Joon	xx.	e	Whanne euen was, in that day	ende	haue lyf in his name.
<i>The Wednesday.</i>	i. Corynth.	xv.	b	If Crist is prechid, that he	ende	eche man in his ordre.
	Mark	xvj.	d	Jhesus risynge eerli in the	ende	thei goynge toolden to othir.
<i>The Fryday.</i>	Hebrews	xiiij.	e	Obey 3e to 3our prouostis	ende	in to worldis of worldis amen.
	Matheu	xxviiij.	c	Marie Maudeleyn and anothir	ende	at the Jewis til this day.
<i>The secounde Sunday<sup>q</sup>.</i>	i. Petir	iiij.	f	Crist suffride for vs	ende	bishop of oure soulis.
	Joon	x.	b	I am a good sheepherde	ende	o foold and o sheepherde.
<i>The Wednesday.</i>	i. Peter.	i.	e	Witynge that not bi	ende	in to with outen ende.
	Luk	xxiiij.	a	In one of the weke ful eerli	ende	wondrynge that was don.
<i>The Fryday.</i>	Romayns	v.	f	3if in the gilt of oon in to	ende	euerlastinge lyf bi Jhesu Cristoure Lord.
	Matheu	ix.	c	Thanne the disciplis of Joon	ende	and hothe ben kept.
<i>The thridde Sunday<sup>r</sup>.</i>	i. Petir	iiij.	c	I biseche 3ou as comelyngis	ende	but also to tyrauntis.
	Joon	xvj.	c	A litil and now 3e shulen	ende	shal take fro 3ou 3oure ioye.
<i>The Wednesday.</i>	i. Joon	iiij.	e	Mi litil sones, Y write to	ende	verey list now shyneth.
	Joon	iiij.	f	A questioun is maad	ende	the wraththe of God dwellith on him.
<i>The Fryday.</i>	i. Tesselon.	v.	b	Sotheli alle 3e ben sones	ende	and edifie 3e eche other.
	Joon	xiiij.	g	A list cam in to this world	ende	seide to me, so Y speke.
<i>The ferthe Sunday.</i>	James	i.	d	Eche beste thing 3ouen	ende	that may saue 3oure soulis.
	Joon	xvj.	b	I go to him that sente me	ende	shal take and telle to 3ou.
<i>The Wednesday.</i>	James	iiij.	a	Nil 3e in acceptacioun of person	ende	aboue reisith doom.
	Joon	xviiij.	c	Hooli fadir, kepe hem in thin	ende	but kepe hem fro yuel.
<i>The Fryday.</i>	James	iiij.	g	3e seen for a maad is iustified	ende	with outen werkis is deed.
	Joon	xiiij.	f	Litil sones, 3it a litil	ende	thou shalt sue me aftirward.
<i>The ffifthe Sunday.</i>	James	i.	f	Be 3e doers of the word	ende	vndefoulid fro this world.
	Joon	xvj.	e	Treuly, treuli, Y seie to 3ou	ende	thou wentist out fro God.
<i>Monday in Rogacioun<sup>s</sup>.</i>	James	v.	f	Knowleche 3e oon to anothir	ende	the multitude of synnes.
	Luk	xj.	a	Who of 3ou shal haue	ende	to men askynge hym.
<i>The Wednesday<sup>t</sup>.</i>	Apost. Dedis	iiij.	g	Of the multitude of men	ende	to eche as it was need.
	Joon	xviiij.	a	These thingis Jhesus spak	ende	and I cam to thee.
<i>The Assencioun day.</i>	Apost. Dedis	i.	a	Forsothe thou Teofile, firste	ende	hym goynge in to heuene.
	Mark	xvj.	e	Elleuene disciplis restynge, Jhesus	ende	with signes folewynge.
<i>The Sunday in Octauis<sup>u</sup>.</i>	i. Petir	iiij.	c	Be 3e prudent, and wake	ende	bi Jhesu Crist oure Lord.
	Joon	xv.	g	Whanne the coumforter shal come	ende	3e haue mynde that I seide to 3ou.
<i>The viij. day fro Octauis<sup>v</sup>.</i>	i. Petir	i.	b	That and 3oure silf be hooly	ende	of quyke God.
	Luk	xxiiij.	h	And I shal sende the bihi3t	ende	heriynge and blessynge God.
<i>Witson eue.</i>	Genesis <sup>w</sup>	xxij.	a	God temptide Abraham	ende	and he dwelte there.
<i>[ij. lessoun.</i>	Deutron. <sup>x</sup>	xxxj.	f	Moyse wroot	ende	fulfillide it.
<i>iiij. lessoun.</i>	Isaie	iv.	a	And seuen wymmen	ende	sikirnes and hiding <sup>x</sup> .]
<i>iiij. lessoun.<sup>y</sup></i>	Baruc	iiij.	c	Here thou, Israel, the maundement	ende	and lyuede with me in erthe.
	Apost. Dedis <sup>z</sup>	xix.	a	It is don, whanne Apollo	ende	of the kyngdom of God.
	Joon <sup>a</sup>	xiiij.	e	If 3e loue me, kepe 3ee my	ende	shew to hym my silf.
<i>Witsonday.</i>	Apost. Dedis	iiij.	a	Whanne the daies of pentecost	ende	the grete thingis of God.
	Joon	xiiij.	d	If eny man loueth me	ende	comaundement to me, so I do.

<sup>l</sup> The iiij. lessoun. Isaie m<sup>rk</sup>m. <sup>m</sup> The iiij. lessoun. Deut. m<sup>rk</sup>m. <sup>n</sup> The pistel. Colos. m<sup>rk</sup>m. <sup>o</sup> The gospel. Math. m<sup>rk</sup>m. <sup>p</sup> Sunday after Ester. e<sup>mk</sup>m. <sup>q</sup> Sunday after Easter. m. <sup>r</sup> Sunday after Eastir. m<sup>k</sup>. <sup>s</sup> Processioun Monedai. e<sup>m</sup>. <sup>t</sup> Presessioun Mondai. k<sup>m</sup>. <sup>u</sup> Monday in the rogacioun dayes. m. <sup>v</sup> Assencioun euen. e<sup>m</sup>rk<sup>m</sup>. <sup>w</sup> vj. Sondai. e. <sup>x</sup> Sondai withinne Vtas. m<sup>rk</sup>m. <sup>y</sup> Vtas on Assencioun. e<sup>m</sup>rk<sup>m</sup>. <sup>z</sup> The pistel. Actus m<sup>rk</sup>m. <sup>a</sup> The gospel. Joon m<sup>rk</sup>m.

<i>The Monday<sup>b</sup>.</i>	Apost. Dedis xj. Joon iij.	<i>g</i> He comaundide vs to preche <i>e</i> God louede so the world	<i>ende</i> in the name of oure Lord Jhesu Crist. <i>ende</i> for thei ben don in God.
<i>The Tewisday.</i>	Apost. Dedis viij. Joon x.	<i>c</i> Whanne apostlis, that weren <i>a</i> Trewly, trewly, Y seie to 3ou	<i>ende</i> resceyueden the Hooli Goost. <i>ende</i> I haue more plenteuously.
<i>The Wednesday<sup>c</sup>.</i>	Sapiens i. Apost. Dedis ij. Joon vj.	<i>a</i> Loue 3e rijtwisnes, that <i>b</i> Petre stonyng with elleuen <i>e</i> No man may come to me	<i>ende</i> connyng hath of voyes. <i>ende</i> of the Lord shal he saaf. <i>ende</i> for lyf of the world.
<i>The Thursday.</i>	Apost. Dedis viij. Luk ix.	<i>a</i> Philip comyng down in to <i>a</i> Twelue apostles clepid	<i>ende</i> is maad in that cytee. <i>ende</i> and helyng euey where.
<i>The Fryday.</i>	Apost. Dedis ij. Luk v.	<i>d</i> Men of Israel, here 3e thes <i>d</i> It is don in oon of dayes	<i>ende</i> mirth with thi face. <i>ende</i> meruelous thingis to day.
<i>The Saturday.</i>	Joel <sup>d</sup> iij. Leuitici <sup>e</sup> xxij. Deuteron. <sup>f</sup> xxvj. Leuitici <sup>g</sup> xxvj. Danyel <sup>h</sup> iij. Apost. Dedis <sup>i</sup> xij. Luk <sup>k</sup> iij.	<i>g</i> I shal helde out my spirit <i>b</i> The Lord spak to Moyses <i>a</i> Whanne thou comest in to the <i>a</i> If 3e gon in myn heestis <i>c</i> The aungel of the Lord <i>f</i> All the citee cam togidre <i>f</i> Jhesus rysyng of the synagoge	<i>ende</i> the name of the Lord, shal he saaf. <i>ende</i> generaciouns and 3our dwellyng places. <i>ende</i> that thi Lord God hath 3yue to thee. <i>ende</i> be to me a puple. <i>ende</i> and aboue reyse 3e hym in to worldes. <i>ende</i> with ioye and the Hooli Goost. <i>ende</i> euangelise the kyngdom of God. <i>ende</i> lyuyng in to worldis of worldis.
<i>The Trinyte Sunday.</i>	Apocalips iij. Joon iij.	<i>a</i> I saw 3 a dore open in heuene <i>a</i> There was a man of the pharisees	<i>ende</i> but haue euer lastyng lyf. <i>ende</i> not wysly demyng the bodi of the Lord.
<i>Corpus Christi day.</i>	i. Corynth. xj. Joon vj.	<i>e</i> I haue taken of the Lord that <i>e</i> Mi flesh is verely mete	<i>ende</i> shal lyue with outen ende. <i>ende</i> loue and his brothir.
<i>The firste Sunday aftir the Trinyte.</i>	i. Joon iij. Luk xvj.	<i>c</i> For God is charitee in this <i>e</i> A man was riche, and was clothid	<i>ende</i> thei shulen bileue to hym. <i>ende</i> spryng in 3oure hertis.
<i>The Wednesday.</i>	ij. Petir i. Matheu v.	<i>f</i> We han maad knowen <i>c</i> Nil 3e gesse, that I cam	<i>ende</i> greet in the kyngdam of heuen. <i>ende</i> but in werk and trewthe.
<i>The secounde Sunday.</i>	i. Joon iij. Luk xij.	<i>d</i> Nil 3e wondre if the world <i>d</i> A man made a greet soper	<i>ende</i> shal taast my soper. <i>ende</i> and hoolynes of trewthe.
<i>The Wednesday.</i>	Ephesies iij. Mark xj.	<i>d</i> This thing I seie, and witnessse it <i>f</i> Whanne he walkide in to the	<i>ende</i> in what power I do thes thingis. <i>ende</i> and shal make sad.
<i>The thridde Sunday.</i>	i. Peter v. Luk xv.	<i>d</i> Be 3e mekid vndir the mysti <i>a</i> Pupplicans and synful men	<i>ende</i> synful man doynge penaunce. <i>ende</i> in to worldis of worldis. amen.
<i>The Wednesday.</i>	ij. Tymothe iij. Matheu v.	<i>f</i> The Lord stood ny 3 to me <i>d</i> Be thou consentyng to thin	<i>ende</i> al thi bodi go in to helle. <i>ende</i> 3en bryng of oure body.
<i>The ferthe Sunday.</i>	Romayns viij. Luk vj.	<i>d</i> Trewly I deme that the <i>e</i> Be 3e merciful, for 3oure fadir	<i>ende</i> of thi brothirs eye. <i>ende</i> walke as he walkide.
<i>The Wednesday.</i>	i. Joon ij. Matheu xvij.	<i>a</i> In this thing we wyten <i>c</i> That the disciplis axeden	<i>ende</i> the child was helid fro that our. <i>ende</i> Crist in 3oure hertis.
<i>The fiftte Sunday.</i>	i. Petir iij. Luk v.	<i>c</i> Alle of o wille in preyer <i>a</i> Whanne companies of	<i>ende</i> thei sueden hym. <i>ende</i> in feith and in treuthe.
<i>The Wednesday.</i>	i. Tymothe ij. Luk viij.	<i>a</i> I biseche, firste of alle thinges <i>c</i> Forsothe it is don in oon of	<i>ende</i> and thei obeyen to hym. <i>ende</i> forsothe lyuyng to God.
<i>The sixte Sunday.</i>	Romayns viij. Matheu v.	<i>a</i> Whiche euer we ben baptisid <i>c</i> But 3our rijtwisnesse	<i>ende</i> shalt offre thi zifte. <i>ende</i> euerlastyng lyf.
<i>The Wednesday.</i>	i. Joon ij. Mark x.	<i>e</i> I wroot not to 3ow as to <i>c</i> Whanne Jhesus was gon out	<i>ende</i> not anentis God. <i>ende</i> in Crist Jhesu oure Lord.
<i>The seuenthe Sunday.</i>	Romayns vj. Mark viij.	<i>f</i> I seye mannes thing for in <i>a</i> Whanne myche companye	<i>ende</i> and he lefte hem. <i>ende</i> of spirit lyf and pees.
<i>The Wednesday.</i>	Romayns viij. Matheu xij.	<i>g</i> No thing of dampnacioun <i>a</i> Jhesus wente bi cornes on the	<i>ende</i> neuer dampned innocentis. <i>ende</i> euen eyris of Crist.
<i>The eistithe Sunday.</i>	Romayns viij. Matheu vij.	<i>b</i> Therfor, bretheren, we ben dettours <i>d</i> Perseyue 3e, and fle 3e fro fals	<i>ende</i> in to the kyngdom of heuens. <i>ende</i> bi oure Lord Jhesu Crist.
<i>The Wednesday.</i>	Romayns v. Mark ix.	<i>b</i> God comendith his charite <i>f</i> Maystir, we saw 3en sum men	<i>ende</i> the fier is not quenchild. <i>ende</i> that 3e mowe susteyne.
<i>The nynthe Sunday.</i>	i. Corynth. x. Luk xvj.	<i>b</i> Be we not coueyteris of yuels <i>a</i> There was a riche man that	<i>ende</i> euerlastyng tabirnaclis. <i>ende</i> seruauantis of rijtwisnes.
<i>The Wednesday.</i>	Romayns vj. Luk xvj.	<i>e</i> Wite 3e not for to whom <i>c</i> He that is trewe in the leste	<i>ende</i> abomynacioun to fore God. <i>ende</i> bi hym silf as he wole.
<i>The tenth Sunday.</i>	ij. Corynth. xij. Luk xix.	<i>a</i> 3e witen that whanne 3e <i>f</i> Whanne Jhesus neizede Jerusalem	<i>ende</i> eche day in the temple. <i>ende</i> aftirward that is spiritual.
<i>The Wednesday.</i>	i. Corynth. xv. Luk xxj.	<i>c</i> Not eche flesh the same <i>g</i> Perseyue 3e to 3our self	<i>ende</i> bifore mannes sone.

<sup>b</sup> Wit Monday. k. ij. lessoun. Deut. MXXKM.  
<sup>k</sup> The gospel. Luk. MXXKM.

<sup>c</sup> Ymber Wednesday. lesson. r. 8 The iij. lessoun. Leuit. MXXKM.

<sup>d</sup> The j. lessoun. Joel MXXKM.

<sup>e</sup> The ij. lessoun. Leuit. MXXKM.

<sup>f</sup> The pistil. Actus MXXKM.

<sup>h</sup> The v. lessoun. Danyel. MXXKM.

<i>The elleuenthe Sunday.</i>	i. Corynth. Luk	xv. xviiij.	<i>a</i> Bretheren, I make the gospel <i>b</i> Jhesus seide to sum men that	<i>ende</i> was not void or ydel. <i>ende</i> shal be enhaunsid.
<i>The Wednesday.</i>	i. Corynth. Luk	vj. xviiij.	<i>f</i> Wite 3e not that 3our bodies <i>a</i> He seide to his disciplis	<i>ende</i> bere 3e God in 3our bodi. <i>ende</i> of his chosyn crynge to him.
<i>The tweluethe Sunday.</i>	ij. Corynth. Mark	iiij. vij.	<i>b</i> Forsothe we han suche trust <i>g</i> Jhesus goynge out of the coostes	<i>ende</i> is plenteuous in glorie. <i>ende</i> and doumbe to speken.
<i>The Wednesday.</i>	ij. Corynth. Matheu	iiij. xj.	<i>c</i> We prechen not vs sif, but <i>e</i> Jhesus began for to reprove	<i>ende</i> be shewide in oure bodies. <i>ende</i> at domesday than to 3ou.
<i>The threttenthe Sunday.</i>	Galathas Luk	iiij. x.	<i>d</i> Bihestis ben seid to Abraham <i>d</i> Blessid ben eyen that seen	<i>ende</i> to cristen men bileuyng. <i>ende</i> do thou on liche maner.
<i>The Wednesday.</i>	i. Tesselon. Matheu	ij. xij.	<i>a</i> Bretheren, 3e ben myndful of <i>b</i> The pharisees goynge out	<i>ende</i> worchith in 3ou that hath bileued. <i>ende</i> shulen hoope in his name.
<i>The xiiij. Sunday.</i>	Galathas Luk	v. xvij.	<i>c</i> Wandre 3e in spirit and 3e <i>c</i> Whanne Jhesus wente to Jerusalem	<i>ende</i> with vicis and concupiscens. <i>ende</i> thi feith hath maad thee saaf.
<i>The Wednesday.</i>	ij. Corynth. Luk	vj. xij.	<i>e</i> Nil 3e lede 3ok with <i>b</i> Sum man of the companye	<i>ende</i> in the dreed of the Lord. <i>ende</i> and God fedith hem.
<i>The fifteenth Sunday.</i>	Galatas Matheu	v. vj.	<i>a</i> If we lyuen bi a spirit <i>e</i> No man may serue to two	<i>ende</i> to housholde meyne of the feith. <i>ende</i> shulen be cast to 3ou.
<i>The Wednesday.</i>	i. Tymothe Luk	i. xx.	<i>c</i> We witen that the lawe is <i>a</i> It is don in oon of daies	<i>ende</i> that is in Jhesu Crist. <i>ende</i> in what power I do thes thingis.
<i>The sixteenth Sunday.</i>	Ephesies Luk	iiij. vij.	<i>e</i> Fayle 3e not in my tribulacioun <i>b</i> Jhesus wente in to a cyte that	<i>ende</i> generacioun of the world of worldis. <i>ende</i> hath visitid his puple.
<i>The Wednesday.</i>	Colosensis Mark	ij. viiij.	<i>c</i> Se 3e, that no man disseyue <i>d</i> He cam to Bethsayda and	<i>ende</i> for3uyng to 3ou alle giltis. <i>ende</i> seie to no man.
<i>The seuententhe Sunday.</i>	Ephesies Luk	iiij. xiiij.	<i>a</i> I bounden in the Lord biseche <i>a</i> Whanne he hadde entride	<i>ende</i> bi alle thingis in vs alle. <i>ende</i> mekith hym, shal be heijed.
<i>The Wednysday Ymber<sup>1</sup>.</i>	Amos <sup>m</sup> ij. Esdre Mark	ix. viiij. ix.	<i>f</i> Lo! dayes comen, seith the Lord <i>a</i> All the puple is gadryd as <i>e</i> And oon of the cumpanye	<i>ende</i> I 3af to hem, seith the Lord thi God. <i>ende</i> ioeye of the Lord is your strengthe. <i>ende</i> but in preyer and fastyng.
<i>The Frydai.</i>	Osee Luk	xiiij. vij.	<i>a</i> Israel, be thou conuertid to <i>f</i> Oon of the pharisees preiede	<i>ende</i> and iuste men shulen walk in hem. <i>ende</i> go thou in pees.
<i>Satirday Ymber<sup>n</sup>.</i>	Leuitici <sup>o</sup> Leuitici <sup>p</sup> Miche <sup>q</sup> Zacharie <sup>r</sup> Danyel <sup>s</sup> Hebrews <sup>t</sup> Luk <sup>u</sup>	xxiiij. xxiiij. vij. viiij. iiij. ix. xiiij.	<i>e</i> The Lord spak to Moyses <i>g</i> The fifteenth day of the seuenthe <i>f</i> Fede thou thi puple in thi 3erde <i>e</i> Thes thingis seith the Lord <i>e</i> The aungel of the Lord cam <i>a</i> The tabernacle was <i>b</i> Sum man had a fige	<i>ende</i> 3e shulen halewe 3our holi day. <i>ende</i> lond of Egipt, I the Lord 3our God. <i>ende</i> to oure fadris fro oolde dayes. <i>ende</i> seith the Lord of oostis. <i>ende</i> reyse 3e hym in to worldis. <i>ende</i> euerlastyng redempcioun foundyn. <i>ende</i> gloriously don of hym.
<i>The xvij. Sunday.</i>	i. Corynth. Matheu	i. xxij.	<i>b</i> I do thankyngis to my God <i>f</i> Oon of hem a techer of	<i>ende</i> comyng of oure Lord Jhesu Crist. <i>ende</i> to axe hym more.
<i>The Wednesday.</i>	Romayns Matheu	xv. xiiij.	<i>g</i> I biseche 3ou bi oure Lord <i>d</i> The kyngdom of heuenes	<i>ende</i> God of pees be with 3ou alle, amen. <i>ende</i> makyng of the world.
<i>The nyntenthe Sondai.</i>	Ephesies Matheu	iiij. ix.	<i>f</i> Be 3e maad newe 3en <i>a</i> Jhesus goynge in to a boot	<i>ende</i> to a man suffryng nede. <i>ende</i> suche power to men.
<i>The Wednesday.</i>	ij. Tesselon. Matheu	ij. xiiij.	<i>g</i> Bretheren, stonde 3ee and hoolde <i>e</i> Expowne to vs the parable	<i>ende</i> and pacience of Crist. <i>ende</i> of heryng, here he.
<i>The twentithe Sunday.</i>	Ephesies Matheu	v. xxij.	<i>d</i> Se 3e how warli 3e go <i>a</i> Jhesus answeyng seide eft	<i>ende</i> in the drede of Crist. <i>ende</i> but fewe chosyn.
<i>The Wednesday.</i>	ij. Tymothe Luk	ij. xiiij.	<i>a</i> Be 3e coumfortid in grace <i>c</i> Whanne thou makist a feeste	<i>ende</i> in alle thingis vndirstondinge. <i>ende</i> in the rewme of God.
<i>The xxj. Sunday.</i>	Ephesies Joon	vj. iiij.	<i>e</i> Bretheren, be 3e coumfortid in <i>f</i> There was a litil kyng	<i>ende</i> that is the word of God. <i>ende</i> and alle his hows.
<i>The Wednesday.</i>	i. Tesselon. Luk	i. vj.	<i>b</i> We wityng 3e moost loned <i>a</i> It is doon in anothir saboth	<i>ende</i> fro deede men Jhesu. <i>ende</i> shulde don of Jhesu.
<i>The xxij. Sunday.</i>	Philipensis Matheu	i. xviiij.	<i>b</i> Tristyng this thinge for <i>e</i> The kyngdom of heuenes is	<i>ende</i> to heriyng and glorie of God. <i>ende</i> to his brothir of 3our hertis.
<i>The Wednesday.</i>	Romayns Mark	iiij. xj.	<i>d</i> We witen for what euer <i>e</i> Treweli I seie to 3ou that	<i>ende</i> the feith of Jhesu Crist. <i>ende</i> for3yue 3ou 3our synnes.
<i>The xxij. Sunday.</i>	Philipensis Matheu	iiij. xxij.	<i>f</i> Be 3e foleweris and <i>c</i> Thanne pharisees goynge	<i>ende</i> alle thingis suget to hym. <i>ende</i> tho thingis that ben don of God.
<i>The Wednesday.</i>	Romayns Matheu	v. xvij.	<i>f</i> If in the gilt of oon <i>f</i> Whanne he cam to Capharnaum	<i>ende</i> in Crist Jhesu oure Lord God. <i>ende</i> 3yue to hem for me and for thee.

<sup>1</sup> Ymber Wednesday. ЕКМ.    <sup>m</sup> Lesson. Amos. R.    <sup>n</sup> The Saturday. ГЕКМ.    <sup>o</sup> The i. lessoun. Leuit. МРХКМ.    <sup>p</sup> The ij. lessoun. Leuit. МРХКМ.    <sup>q</sup> The iij. lessoun. Miche. МРХКМ.    <sup>r</sup> The iiij. lessoun. Zaca. МРХКМ.    <sup>s</sup> The v. lessoun. Danyel МРХКМ.    <sup>t</sup> The pistil. Ebr. МРХКМ.    <sup>u</sup> The gospel. Luk МРХКМ.

<i>The xxiiij. Sunday.</i>	Colosenses	i.	c	We ceessen not for 3ou	ende	in remyssion of synnes bi oure Lord.
	Matheu	ix.	d	Jhesus spekyng thes thingis	ende	saaf fro that hour.
<i>The Wednesday.</i>	i. Corynth.	x.	e	I wole not to be maad felewis	ende	in to the glorie of God.
	Matheu	xxj.	e	Sum man hadde two sones	ende	that 3e bileueden in him.
<i>The xxv. Sunday.</i>	Jeremye	xxiiij.	a	Lo! dayes comen, seith the Lord	ende	and thei shulen dwelle in her own loond.
	Joon	vj.	a	Whanne Jhesus hadde lift vp his	ende	to comen in to this world.
[ <i>Wednesdai.</i>	James	iiij.	c	Be 3e suget to God	ende	leese and delyuere.
	Luc	xij.	g	To whom myche is 3ouen	ende	jilde the laste ferthing.
<i>In the feste of relikis.</i>	Ecclesiast.	xliij.	c	Tho ben men of merci	ende	the preising of hem.
	Matheu	v.	a	Jhesus seinge the puple	ende	plenteuous in heuenes <sup>v</sup> .]
<i>The dedicacioun<sup>x</sup>.</i>	Apocalips <sup>y</sup>	xxj.	a	I Joon saw; the hooli citee	ende	lo! I make alle thingis newe.
	Luk	xix.	a	Jhesus goynge in walkide	ende	thing that perishide.
<i>The Sondai in octauis<sup>yy</sup>.</i>	Luk	vj.	g	Eche that cometh to me	ende	is maad greet.
<i>In octauis<sup>z</sup>.</i>	Joon	x.	d	New feestis of halewynge	ende	and I in the fadir.
<i>In recounseilyng of a</i>	Apocalips <sup>a</sup>	xxj.	a	I saw; the hooli citee Jerusalem	ende	I make alle thingis newe.
<i>Church.</i>	Luk	vj.		It is not a good tree that	ende	on a sadde stoon.

*Here endith the Temporal, and here bigynneth the Propre Sanctorum<sup>b</sup>.*

*Nouembre<sup>c</sup>.*

<i>Seynt Andrew euen<sup>d</sup>.</i>	Parab. x. Eccl. xliij.	a	The blessyng of God vpon	ende	he clothide him with stole of glorie	
	Joon	i.	e	Another day Joon stoode	ende	vpon mannes sone.
<i>Seynt Andrew day<sup>e</sup>.</i>	Romayns	x.	d	Bi herte men bileuen to	ende	of the erthe her wordis.
	Matheu	iiij.	e	Jhesus walkyng besidis the	ende	thei sueden him.
<i>Seynt Nicholas<sup>f</sup>.</i>	Ecclesiast.	xliij. <sup>g</sup>	d	'Biboldith, this is the greet <sup>g</sup>	ende	'in to the smel of softnes <sup>h</sup> .
	Matheu	xxv.	b	A man goynge far in pilgrimage	ende	in to the ioie of thi Lord.

*December.*

<i>Octauis of Seint Andrew<sup>i</sup>.</i>	Romayns	x.	d	Bi herte men bileuen to	ende	of the erthe her wordis.
	Mark	i.	c	Aftir that Joon was taken	ende	thei sueden hym.
[ <i>Concepcioun of our Ladie.</i>	Ecclesiast.	xxiiij.	b	I as a vyne maad fruyt	ende	have euerlastinge lijf.
	Matheu	i.	a	The book of the generacioun	ende	that is clepid Crist.
<i>S. Lucie virgyn<sup>i</sup>.</i>	Ecclesiast.	lj.	c	Mi Lord God, thou hast	ende	thou art my God.
	Matheu	xiiij.	b	The kingdom of heuenes is lik	ende	newe thingis and olde.
<i>Vigile of Tomas, apostle.</i>	Ecclesiast.	xliij.	g	The blessing of the Lord	ende	the coroun of glorie.
	Jon	xv.	a	I am a verrei vyne, and my fadir	ende	schal he don to 3ou <sup>k</sup> .]
<i>Seynt Thomas, apostle<sup>l</sup>.</i>	Ephesies	ij.	g	Now 3e ben not herberwid	ende	of God in the Hooli Goost.
	Joon	xx.	f	Thomas oon of the twelue	ende	and han hileuede.

*Januer.*

[ <i>Seynt Felice<sup>m</sup>.</i>	ij. Tymothy	iiij.	a	I witnesse bifor God	ende	that louen his comyng.
	Matheu	xiiij.	h	The kyngdom of heuenes is lik	ende	newe thingis and olde.
<i>Seynt Maury, abbot.</i>	Ecclesiast.	xxxix.	c	The rijtwis man schal 3eue	ende	in to generacioun.
	Luce	xj.	f	No man tendith a lanterne	ende	3iue list to thee.
<i>Seynt Marcellus, pope and</i>	Ebreus	v.	a	Ech bisschop takun of men	ende	ordre of Melchisedech.
<i>martir.</i>	Mark	xiiij.	f	Se 3e, wake 3e, and preie 3e	ende	seie to alle, wake 3e.
<i>Seynt Sulfice, bischop and</i>	Sapiens	x.	d	The Lord ledde forth	ende	eueraltinge cleernes.
<i>confessour<sup>n</sup>.</i>	Matheu	xxv.	b	A man that goth in pilgrimage	ende	into the ioie of thi Lord.
<i>Seynt Prisce, virgin and</i>	Ecclesiast.	lj.	c	Mi Lord God, thou enhaunsidist	ende	thou art my God.
<i>martir.</i>	Matheu	xiiij.	h	The kingdom of heuenes is lik	ende	newe thingis and olde.
<i>Seynt Wulston, bischop and</i>	Ecclesiast.	xliij.	d	Lo! the grete preest	ende	the smel of swetnes.
<i>confessour.</i>	Matheu	xxv.	b	As a man that goth in pilgrimage	ende	into the ioie of thi Lord.
<i>Seynt Fabian and Sebas-</i>	Ebreus	xj.	f	Which bi feith ouercamen	ende	bi witnessing of feith.
<i>tian<sup>o</sup>.</i>	Luce	vj.	e	Jhesus cam doun fro the hil	ende	is myche in heuene.
<i>Seynt Anneys, virgin and</i>	Ecclesiast.	lj.	a	Lord king, I schal knoueleche	ende	the Lord my God.
<i>martir.</i>	Matheu	xiiij.	h	The kingdom of heuenes is lik	ende	newe thingis and olde.
<i>Seynt Vincent, martir.</i>	Ecclesiast.	xliij.	f	Blessid is the man that	ende	the Lord oure God.
	Jon	xij.	d	But a corn of whete	ende	schal worschipe him <sup>p</sup> .]

<sup>v</sup> Inserted from EMRKM. <sup>x</sup> Dedicacioun Dai. EMM. In dedicacion of the chirche. R. <sup>y</sup> The pistle of alle these daies. Apoc. R. <sup>yy</sup> Sondai withinne vtas. EMRKM. <sup>z</sup> vij. dai of dedicacioun. E. Vtas of dedicacioun. MRKM. <sup>a</sup> The pistil of dedicacioun dai is rad on these thre feestis. E. The pistle to alle these daies. KM. <sup>b</sup> Here endith the Temporal, and bigynnith the Commemoraciouns. First bigynnith the Commemoracioun of oure Lady Seint Marie in Aduent. E. Here enden dominicals and fericals, and bigynnen Commemoraciouns in this ordre. MXKM. Here endith the dominicals and fericals togidere of at the 3eer. Now bigynneth the reule of the Sanctorum, bothe of the Propre Sanctorum, and of the Comune Sanctorum togidere. R. No rubric in R. In EMKM the lessons for the Commemorations immediately follow, instead of being placed at the end of the Comune Sanctorum, as in AFR. In E the lessons of the Propre Sanctorum commence with Seint Felice. <sup>c</sup> The months are inserted from M and K. <sup>d</sup> S. Saturnine vigile. E. <sup>e</sup> apostle. E. <sup>f</sup> Nycolas dai. MKM. Nicholas bishop. R. <sup>g</sup> Om. AFE. From MRKM. <sup>g</sup> Lo! the greete preest EMRKM. <sup>h</sup> of swetnesse EMRKM. <sup>i</sup> Vtas of Andrew. EMKM. <sup>j</sup> virgin and martir. E. <sup>k</sup> Inserted from EMRKM. <sup>l</sup> Thomas dai. MK. <sup>m</sup> Felice, martir and bishop. E. <sup>n</sup> confessour, and S. Anton, confessour. E. <sup>o</sup> Sebastian, martirs. E. <sup>p</sup> Inserted from EMRKM.

<i>Conuersioun of Seynt Poul.</i>	Apost. Dedis	ix.	a	Saul sit brether or blower of	ende	affermynge that is Crist.
	Matheu	xix.	g	Loo! we han forsakyn alle thinges	ende	welde euerlastynghe lijf.
[ <i>Seynt Julian, bisschop and confessor.</i>	Ecclus.	xlviij. c xxiiij.	a	The Lord bath 3oue knowleching	ende	he schal be blessid.
<i>Seynt Anneis ij.<sup>a</sup></i>	Mark	xiiij.	f	Se 3e, wake 3e, and preie 3e	ende	seie to alle, wake 3e.
	ij. Corinth.	x.	g	He that glorieth, haue glorie	ende	chaast virgyne to Crist.
	Matheu	xxv.	a	The revme of heuenes	ende	not the dai ne the our.
<i>Seynt Batild, qween.</i>	Sapiens	vij.	g	Wisdom ouercometh malice	ende	of hise werkis.
	Matheu	xiiij.	h	The kingdom of heuenes is lik	ende	newe thingis and olde.
<b>Feuerer.</b>						
<i>Seynt Bride<sup>s</sup>.</i>	ij. Corinth.	x.	g	He that glorieth, haue glorie	ende	chaast virgyne to Crist.
	Matheu	xxv.	a	The kingdom of heuenes	ende	not the dai ne the our <sup>t</sup> .]
<i>Candilmasse day<sup>u</sup>.</i>	Malachie	iiij.	a	Loo! I shal sende myn angel	ende	as oolde 3ecris.
	Luk	ij.	c	Aftir that the dayes of	ende	of thi puple Israel.
[ <i>Seynt Blase, bishop and martir.</i>	Ebreus	v.	a	Ech bisschop takun of men	ende	ordre of Melchisedech.
	Matheu	x.	e	No thing is hid that schal	ende	that is in heuene.
<i>Seynt Agas, virgin.</i>	Ecclusiast.	lj.	a	Lord king, I schal knoueleche	ende	the Lord my God
	Matheu	xiiij.	h	The kingdom of heuenes is lik	ende	newe thingis and olde.
<i>Seynt Vedast and Amand, confessor<sup>v</sup>.</i>	Ebreus	vij.	f	The othere weren maad	ende	in offring himself.
	Luce	xij.	f	Be 3oure lendis gird	ende	mannis some schal come.
<i>Seynt Scolast, virgin and martir<sup>w</sup>.</i>	Sapiens	vij.	g	Wisdom ouercometh malice	ende	of hise werkis.
	Matheu	xxv.	a	The kingdom of heuenes	ende	not the dai ne the our.
<i>Seynt Valentyn, martir.</i>	Ecclusiast.	xxxj.	b	Blessid is the man	ende	hise almesdedis.
	Matheu	xvj.	f	If ony man wil come	ende	comynge in his kingdom.
<i>Seynt Julian, virgin and martir.</i>	Ecclusiast.	lj.	c	My Lord God, thou enhaunsidist	ende	thou art my God.
	Matheu	xiiij.	h	The kingdom of heuenes is lik	ende	newe thingis and olde <sup>x</sup> .]
<i>Petre in the Chayere<sup>y</sup>.</i>	i. Petir	i.	a	Petre apostle of Jhesu Crist	ende	reuelacioun of Jhesu Crist.
	Matheu	xvj.	d	Jhesu cam in to the parties	ende	vnbounden and in heuene.
<i>Seynt Mathie apostil<sup>z</sup>.</i>	Apost. Dedis	i.	c	In tho daies Petre rysynge vp	ende	with ellenen apostles.
	Matheu	xj.	f	I knoweleche to thee, fader	ende	and my charge list.
<b>Marche.</b>						
[ <i>Seynt Perpetue, and Felice<sup>a</sup>, virgin and martir.</i>	i. Corinth.	vij.	e	Of virgins I haue no	ende	hooli in bodi and spirit.
	Matheu	xxv.	a	The kingdom of heuenes	ende	not the dai ne the our.
<i>Seynt Gregori, pope.</i>	James	i.	b	Brethren, deme 3e al ioie	ende	men that louen him.
	Mark	xiiij.	f	Se 3e, wake 3e, and preie	ende	seie to alle, wake 3e.
<i>Seynt Edward, king and martir.</i>	Ecclusiast.	xxxj.	b	Blessid is the man	ende	hise almesdedis.
	Luce	xiiij.	f	If ony man cometh to me	ende	not be my disciple.
<i>Seynt Cuthbert, bisschop and confessor<sup>b</sup>.</i>	Ecclusiast.	xliiij.	d	Lo! the greet preest	ende	the smel of swetnes.
	Matheu	xxv.	b	A man that gooth in pilgrimage	ende	into the ioie of thi Lord.
<i>Seynt Benet, abbot and confessor<sup>c</sup>.</i>	Ecclusiast.	xxxix.	c	The ristwis man schal	ende	in to generacioun.
	Luce	xj.	f	No man tendith a lanterne	ende	3yue list to thee <sup>cc</sup> .]
<i>Oure Ladi day in Lentyn<sup>d</sup>.</i>	Isaye	vij.	d	To speke to Achas, seyynge	ende	repreuen yuel and chese good.
	Luk	i.	c	The aungel Gabriel was sent	ende	to me aftir thi word.
<b>April.</b>						
[ <i>Seynt Richard, bisschop and confessor.</i>	Ecclusiast.	xliiij.	d	Lo! the grete preest	ende	the smel of swetnes.
	Matheu	xxv.	b	A man that goth in pilgrimage	ende	into the ioie of thi Lord.
<i>Seynt Ambrose, bisschop and confessor.</i>	Ecclus.	xlviij. c xxiiij.	a	The Lord bath 3oue knowleching	ende	he schal be blessid.
	Matheu	v.	b	3e ben salt of the erthe	ende	that is in heuenes.
<i>Seynt Tiburs &amp; Valerian<sup>e</sup>.</i>	Parables	xv.	a	The tunge of wise men	ende	be loued of the Lord.
	Jon	xv.	b	I am a vyne, 3e the braunchis	ende	schal be don to 3ou.
<i>Seynt Alfei, bisschop and martyr.</i>	Ebreus	xiiij.	c	Nile 3e be led awei	ende	God is disserued.
	Jon	xv.	a	I am a vyne, 3e the braunchis	ende	schal be don to 3ou <sup>f</sup> .]
<i>Seynt George, martir<sup>g</sup>.</i>	James	i.	a	Bretheren, gesse or deme 3e	ende	to men louynge hym.
	Joon	xv.	a	I am a verey vyne, and my fadir	ende	and it schal be don to 3ou.
<i>Seynt Mark, euangelist<sup>h</sup>.</i>	Ephesies	iiij.	b	To eche of vs is gife grace	ende	of plente of Crist.
	Joon	xv.	a	I am a verey vyne, and my fadir	ende	'3our ioie be fulfilled <sup>i</sup> .
<i>S. Philip and Jacob.</i>	Sapiens	v.	a	Thanne shulen stound ristful	ende	among seyntis the lot of hem is.
	Joon	xiiij.	a	Be not 3our bertis trublid	ende	I shal do it.
<i>Hooli Rode day<sup>j</sup>.</i>	Galatas	v.	c	I truste of 3ou in the Lord	ende	crucified to me, and I to the world.
	Joon	iiij.		There was a man of the pharisees	ende	euerlastynghe lyf.
[ <i>Seynt Jon Port Latyn.</i>	Ecclusiast.	xv.	a	Who dredith God	ende	Lord oure God.
	Jon	xxj.	f	He seith to him, Sue thou me	ende	witnessing is trewe.

<sup>a</sup> ij. tyme. R.    <sup>s</sup> Brigid E. which adds, S. Ignacius, b. and m. Bride virgyn. R.    <sup>t</sup> Inserted from EMRXXM.    <sup>u</sup> Purifying of oure ladi. E.  
<sup>v</sup> S. Viti and Modesti conf. E.    <sup>w</sup> From E.    <sup>x</sup> Inserted from EMRXXM.    <sup>y</sup> Chayering of S. Peter. EMRKM.    <sup>z</sup> From EMRXXM.    <sup>a</sup> From ERX.  
<sup>b</sup> martir. M.    <sup>c</sup> From E.    <sup>cc</sup> Inserted from EMRXXM.    <sup>d</sup> Greeting of oure lady. EX. Annunciacioun of oure ladi. MRKM.    <sup>e</sup> Valerian, martirs. E.  
<sup>f</sup> Inserted from EMRXXM.    <sup>g</sup> From EMRXXM.    <sup>h</sup> From EMRXXM.    <sup>i</sup> shal be don to 3ou EMRXXM.    <sup>j</sup> Fyding of the cros. EMRXXM.

<i>Seynt Gordian and Epy- mache.</i>	Sapiens Jon	iiij. xv.	<i>a</i> <i>b</i>	The soulis of iust men I am a vyne, 3e the braunchis	<i>ende</i> <i>ende</i>	regne withouten ende. schal be don to 3ou.
<i>Seynt Nerei, and Achillei, and Pancras.</i>	Sapiens Jon	v. xv.	<i>d</i> <i>b</i>	Just men schulen lyue I am a vyne, 3e the braunchis	<i>ende</i> <i>ende</i>	into a certeyn place. schal be don to 3ou.
<i>Seynt Dunston, bisschop and confessour.</i>	Ecclesiast. Jon	xliij. xv.	<i>d</i> <i>a</i>	Lo! the grete preest I am a verei vyne	<i>ende</i> <i>ende</i>	the smel of swetnes. schal be don to 3ou.
<i>Seynt Vrban and Aldelm.</i>	Sapiens Jon	x. xv.	<i>d</i> <i>a</i>	The Lord ledde forth I am a verei vyne	<i>ende</i> <i>ende</i>	Lord is oure God. schal he don to 3ou.
<i>S. Austyn, 'of Yngelond<sup>k</sup>.</i>	Ecclus. xlvij. Jon	c xxiiij. xv.	<i>a</i> <i>a</i>	The Lord hath 3oue knowleching I am a verei vyne, and my fadir	<i>ende</i> <i>ende</i>	he schal be blessid. schal be don to 3ou.
<i>Seynt German, bisschop and confessour.</i>	Ecclesiast. Matheu	xliij. xxv.	<i>d</i> <i>b</i>	Lo! the grete preest As a man that goth in pilgrimage	<i>ende</i> <i>ende</i>	the smel of swetnes. into the ioie of thi Lord.
<i>Seynt Pernel, virgyne.</i>	ij. Corinth. Matheu	x. xxv.	<i>g</i> <i>a</i>	He that glorieth, haue glorie The rewme of heuenes	<i>ende</i> <i>ende</i>	chaast virgyn to Crist. not the dai ne the our.
<i>Juyn.</i>						
<i>Seynt Nicomede, martir.</i>	Ecclesiast. Matheu	xiiij. xvj.	<i>f</i> <i>f</i>	Blessid is the man If ony man wil come	<i>ende</i> <i>ende</i>	the Lord oure God. comynge in his kingdom.
<i>Seynt Marcellyn<sup>l</sup> and Petre<sup>m</sup>.</i>	Apocalips Luce	vij. xxj.	<i>d</i> <i>c</i>	Oon of the senyouris Whan 3e schal heere	<i>ende</i> <i>ende</i>	fro the eijen of hem. to 3ou into witnessing.
<i>Seynt Bonefas, bisschop and martir<sup>n</sup>.</i>	i. Corinth. Matheu	iiij. x.	<i>d</i> <i>d</i>	We ben maad a spectacle Whanne thei pursuen 3ou	<i>ende</i> <i>ende</i>	moost derewurthe sones. drede 3e not hem.
<i>Seynt Medard &amp; Gildard<sup>o</sup>.</i>	Hebreus Luce	vij. xij.	<i>f</i> <i>f</i>	The othere weren maad Be 3oure leendis gird	<i>ende</i> <i>ende</i>	in offringe him self. mannis sone schal come.
<i>Translacioun of S. Edmound<sup>p</sup> Prime, and Felician.</i>	Ecclesiast. Matheu	l. xxv.	<i>a</i> <i>b</i>	Biholde, this is the grete preest As a man that goth in pilgrimage,	<i>ende</i> <i>ende</i>	bi daies euerlastinge. into the ioie of thi Lord.
<i>Seynt Barnabe, apostle.</i>	Effes. Jon	ij. xv.	<i>f</i> <i>d</i>	Now 3e ben not gestis This is my comaundement	<i>ende</i> <i>ende</i>	in the Holi Goost. name he 3yueth to 3ou.
<i>Seynt Basilides, and Cyryn, and Nabor<sup>q</sup>.</i>	Sapiens Matheu	iiij. x.	<i>a</i> <i>c</i>	The soulis of iust men Lo! Y sende 3ou as scheep	<i>ende</i> <i>ende</i>	regne withouten ende. the ende schal be saaf.
<i>Seynt Basile, confessour<sup>r</sup>.</i>	Ecclesiast. Matheu	xliij. xxv.	<i>d</i> <i>b</i>	Lo! the grete prest As a man that goth in pilgrimage	<i>ende</i> <i>ende</i>	the smel of swetnes. into the ioie of thi Lord.
<i>Seynt Vite and Modeste<sup>s</sup>.</i>	Sapiens Luce	v. xj.	<i>d</i> <i>h</i>	Just men schulen lyue Wo to 3ou that bilden	<i>ende</i> <i>ende</i>	into a certeyn place. to accuse him.
<i>Seynt Botulf, abbot.</i>	Ecclesiast. Luce	xxxix. xj.	<i>c</i> <i>f</i>	The ristwis man schal No man tendith a lanterne	<i>ende</i> <i>ende</i>	in to generacioun. 3yue list to thee.
<i>Seynt Mark and Marcellian.</i>	Parables Mark	xv. xiiij.	<i>a</i> <i>b</i>	The tunge of wise men Loke 3e that no man	<i>ende</i> <i>ende</i>	be loued of the Lord. ende schal be saaf.
<i>Seynt Geruais and Protais.</i>	Romans Matheu	viiij. xxiiij.	<i>f</i> <i>a</i>	We witen that to men that Jhesu wente out of the temple	<i>ende</i> <i>ende</i>	in Crist Jhesu oure Lord. ende schal he saaf.
<i>Translacioun of Seynt Edward, king.</i>	Ecclesiast. Luce	xxj. xiiij.	<i>b</i> <i>f</i>	Blessid is a man that If ony man cometh to me	<i>ende</i> <i>ende</i>	hise almesdedis. not be my disciple.
<i>Seynt Albon, martir of Ynglond.</i>	Sapiens Matheu	iiij. xvj.	<i>c</i> <i>f</i>	A iust man, thou3 he be If ony man wil come	<i>ende</i> <i>ende</i>	on hise chosen men. comynge in his kingdom <sup>t</sup> .]
<i>Midsomer euen<sup>u</sup>.</i>	Jeremye Luk	i. i.	<i>b</i> <i>a</i>	Before that I fourmede thee in There was sum preest Zacharie	<i>ende</i> <i>ende</i>	waste and bilde vp and plaunte. a perfte puple to the Lord.
<i>Midsomer day<sup>v</sup>.</i>	Isaye Luk	xlix. i.	<i>a</i> <i>f</i>	Herith, 3e ilys, and takith hede The tyme of childberynge	<i>ende</i> <i>ende</i>	the holi of Israel that chees thee. redempcioun of his puple.
<i>[Jon and Poul, martris.</i>	Ecclesiast. Luc	xliij. xij.	<i>c</i> <i>a</i>	Tho ben men of merci Be 3e war of the sourdou3	<i>ende</i> <i>ende</i>	the preising of hem. aungels of God <sup>w</sup> .]
<i>Seynt Petre euen<sup>x</sup>.</i>	Apost. Dedis Joon	iiij. xxj.	<i>a</i> <i>d</i>	Petre and Joon stieden in to the Jhesus seide to Petre, Symount	<i>ende</i> <i>ende</i>	in that that bifelle to hem. to glorifie God.
<i>Seynt Petre day<sup>y</sup>.</i>	Apost. Dedis Matheu	xij. xvj.	<i>a</i> <i>d</i>	Heroude the kyng sente hondes Jhesus cam in to the parties	<i>ende</i> <i>ende</i>	of the puple of Jewis. vnboundyn and in heuenes.
<i>Commemoracioun of Seynt Poul.</i>	Galathas Matheu	ij. xix.	<i>d</i> <i>g</i>	I make the gospel knowen Loo! we han forsakyn alle	<i>ende</i> <i>ende</i>	thei clarifieden God. euerlastynge lyf.
<i>Juyl.</i>						
<i>Octauis<sup>z</sup> of Seynt Joon Baptist.</i>	Isaye Luk	xlix. i.	<i>a</i> <i>b</i>	Herith, 3e ylis, and takith Forsothe the aungel seith to	<i>ende</i> <i>ende</i>	the hooli of Israel that cheese thee. among men.
<i>[Seynt Swithyn, Processe, and Martinian<sup>b</sup>.</i>	Hebreus Jon	xj. xv.	<i>f</i> <i>e</i>	Which bi feith ouercamen These thingis I speke	<i>ende</i> <i>ende</i>	bi witnessing of feith. hate withouten cause <sup>c</sup> .]

<sup>k</sup> archibishop E. <sup>l</sup> Marcel. km. <sup>m</sup> From EMRXKM. <sup>n</sup> confessour. M. <sup>o</sup> Gildard, bishop. X. <sup>p</sup> Edmound, bishop. X. <sup>q</sup> From ERXK.  
<sup>r</sup> bischop and conf. R. bishop. X. <sup>s</sup> Modeste, martirs. EX. <sup>t</sup> Inserted from EMRXKM. <sup>u</sup> S. Etheldride vigile. E. Vigile of Baptist. MXXKM. Vigile  
of Jon Baptist. U. <sup>v</sup> Nativite of S. Jon Baptist. EMRXKM. <sup>w</sup> Inserted from EMRXKM. <sup>x</sup> S. Leo Pape vigile. E. Vigile of Peter and Poul. MXXKM.  
<sup>y</sup> S. Petre and Poul. E. <sup>z</sup> Saint Petris dai and Poul. M. Feste of Petre and Poul. RKM. <sup>a</sup> Vias EMRXKM. <sup>b</sup> Om. M. <sup>c</sup> Inserted from  
EMRXKM.

<i>Translacioun of Seynt Martyn.</i>	Ecclesiast.	xliij.	Loo! a greet prest that	<i>ende</i>	in to the smel of softnes.
<i>In the octauis<sup>d</sup> of Petir and Poul.</i>	Luk	xij.	<i>d</i> Nil 3e, litil folk, drede	<i>ende</i>	manns sone shal come.
[ <i>Translacioun of Seint Tomas.</i>	Ecclesiast.	xliij.	These ben men of mercie	<i>ende</i>	the preisyng of hem.
	Matheu	xliij.	<i>e</i> Jhesus comaundide his disciplis	<i>ende</i>	vereli thou art Goddis sone.
<i>Feeste of<sup>t</sup> Seuen Bretheren.</i>	Ebreus	v.	<i>a</i> Ech bisschop taken of men	<i>ende</i>	ordre of Melchisedech.
	Luce	xix.	<i>b</i> A wurthi man wente into	<i>ende</i>	3ede vp to Jerusalem <sup>e</sup> .]
	Hebrews	x.	<i>f</i> Hauē 3e in mynde of	<i>ende</i>	iust man lyueth of feith.
	Matheu	xij.	<i>g</i> 3it hym spekyng to	<i>ende</i>	he is my brothir, sistir and modir.
<i>Translacioun of Seynt Benet abbot<sup>s</sup>.</i>	Ecclesiast.	xxxix.	<i>c</i> The ristwis schal 3ene	<i>ende</i>	in to generacioun.
	Luce	xj.	<i>f</i> No man teendith a lanterne	<i>ende</i>	3eueh list to thee.
<i>Translacioun of Seynt Swithyn bishop<sup>b</sup>.</i>	Ebreus	vij.	<i>f</i> The othere weren maad	<i>ende</i>	in offringe him self.
	Luce	xij.	<i>f</i> Be 3oure lendis gird	<i>ende</i>	mannis sone schal come.
<i>Seynt Kenelm, king and martir.</i>	Ecclesiast.	xxxj.	<i>b</i> Blessid is a man that	<i>ende</i>	hise almesdedis.
	Luce	xliij.	<i>f</i> If ony man cometh	<i>ende</i>	be my disciple.
<i>Seynt Arnulf<sup>1</sup>, king and martir<sup>k</sup>.</i>	Ecclesiast.	xliij.	<i>f</i> Blessid is the man	<i>ende</i>	the Lord oure God.
	Matheu	xvj.	<i>f</i> If ony man wole come	<i>ende</i>	comyng in his kingdom.
<i>Seynt Margrete, virgyn and martir<sup>l</sup>.</i>	Ecclesiast.	lj.	<i>c</i> My Lord God, thou enhaunsidist	<i>ende</i>	thou art my God.
	Matheu	xij.	<i>h</i> The kingdom of heuenes is lik	<i>ende</i>	newe thingis and olde.
<i>Seynt Praede, virgyne and martir<sup>m</sup>.</i>	Sapiens	vij.	<i>g</i> Wisdom ouercometh malice	<i>ende</i>	techeresse of hise werkis.
	Matheu	xxv.	<i>a</i> The rewme of heuenes	<i>ende</i>	not the dai, ne the our <sup>n</sup> .]
<i>Marye Mawdeleyn<sup>o</sup>.</i>	Proverbior.	xxxj.	<i>b</i> A stronge womman who schal	<i>ende</i>	and preisen hir in the 3atis her werkes.
	Luk	vij.	<i>f</i> Oon of the pharisees preiede	<i>ende</i>	go thou in pees.
[ <i>Seynt Appolinar, martir.</i>	ij. Tymothy	iiij.	<i>a</i> I wisse bifore God	<i>ende</i>	that louen his comyng.
	Luce	xxij.	<i>d</i> A strif was maad	<i>ende</i>	kynredis of Israel <sup>p</sup> .]
<i>Seynt Jame euen<sup>q</sup>.</i>	Ecclesiast.	xliij.	<i>g</i> The blessing of the Lord	<i>ende</i>	with the coroun of glorie.
	Joon	xv.	<i>a</i> I am a verrey vyne, and my	<i>ende</i>	and 3our ioye be fulfillid.
<i>Seynt Jame day<sup>r</sup>.</i>	Ephesies	ij.	<i>g</i> Now 3e ben not gestis	<i>ende</i>	whiche weren helid alle.
	Matheu	xx.	<i>d</i> The modir of the sones of	<i>ende</i>	is maad redi of my fadir.
[ <i>Seynt Anne, oure Ladi modir<sup>s</sup>.</i>	Prouerbs	xxxj.	<i>c</i> Who schal fynde a stronge	<i>ende</i>	preise hir in the 3atis.
	Matheu	i.	<i>a</i> The book of the generacioun	<i>ende</i>	that is clepid Crist.
<i>Feeste<sup>ss</sup> of Seuen Slepers.</i>	Sapiens	iiij.	<i>a</i> The soules of iust men	<i>ende</i>	regne withouten ende.
	Luce	xxj.	<i>c</i> Whanne 3e schal heere	<i>ende</i>	to 3ou in to witnessing.
<i>Seynt Sampson, bisschop and confessour.</i>	Ecclesiast.	xliij.	<i>d</i> Lo! the grete prest	<i>ende</i>	the smel of swetnes.
	Matheu	xxv.	<i>b</i> As a man that goth in	<i>ende</i>	the ioie of thi Lord.
<i>Seynt Felice and Simplicie, and Faustin.</i>	Parables	xv.	<i>a</i> The tunge of wise men	<i>ende</i>	beloued of the Lord.
	Luce	xij.	<i>a</i> Be 3e war of the sour dou <sup>t</sup>	<i>ende</i>	the aungels of God <sup>t</sup> .]
<i>Seynt Abdon and Sennes<sup>u</sup>.</i>	ij. Corynth.	i.	<i>a</i> Blessid be God and fadir of our	<i>ende</i>	be and of coumfort.
	Mark	xij.	<i>b</i> Se 3e, that noon disseyue 3ou	<i>ende</i>	this shal be saaf.
[ <i>Seynt German, bisschop and confessour<sup>v</sup>.</i>	Sapiens	x.	<i>d</i> The Lord ledde forth a iust	<i>ende</i>	the Lord is oure God.
	Mark	xij.	<i>f</i> See 3e, wake 3e, and preie	<i>ende</i>	seie to alle, wake 3e <sup>w</sup> .]
<i>August.</i>					
<i>Lammasse day.</i>	Apost. Dedis	xij.	<i>d</i> Cam to the hows of Marie	<i>ende</i>	wente in to anothir place.
	Matheu	xvj.	<i>d</i> Jhesus cam in to the parties of	<i>ende</i>	vnhoundyn and in heuens.
[ <i>Seynt Steuen, pope and martir.</i>	Hebreus	v.	<i>a</i> Ech bisschop taken of men	<i>ende</i>	ordre of Melchisedech.
	Luce	xix.	<i>b</i> A wurthi man wente into	<i>ende</i>	vp to Jerusalem.
<i>Fynding of S. Steuen martir<sup>y</sup>.</i>	Actus	vj.	<i>d</i> Steuen ful of grace	<i>ende</i>	he deiede.
	Matheu	xxij.	<i>f</i> Lo! Y sende to 3ou	<i>ende</i>	in the name of the Lord.
<i>Seynt Oswald, king and martir.</i>	Ecclesiast.	xxxj.	<i>b</i> Blessid is a man that	<i>ende</i>	hise almesdedis.
	Luce	xliij.	<i>f</i> If ony man cometh to me	<i>ende</i>	not be my disciple.
<i>Seynt Sixte and Felicissime, and Agapite, martris<sup>z</sup>.</i>	ij. Corinth.	i.	<i>b</i> Blessid be God and	<i>ende</i>	be also of coumfort.
	Luce	xxj.	<i>c</i> Whane 3e schal heere	<i>ende</i>	to 3ou in to witnessing.
<i>Seynt Donat, bisschop and martir.</i>	ij. Timothy	ij.	<i>b</i> No man holding kni3thode	<i>ende</i>	with heuenli glorie.
	Mark	xij.	<i>f</i> Se 3e, wake 3e, and preie	<i>ende</i>	seie to alle, wake 3e <sup>a</sup> .]
<i>Seynt Cyryace martir<sup>b</sup>, and his felawis.</i>	Ecclesiast.	ij.	<i>c</i> 3e dredyng the Lord, abide	<i>ende</i>	for piteuous and merciful is oure Lord.
	Mark	xvj.	<i>g</i> 3e goyng in to al the world	<i>ende</i>	shulen han hem wel.
<i>Seynt Laurence euen<sup>c</sup>.</i>	Ecclesiast.	lj.	<i>a</i> I knoweche to thee, Lord	<i>ende</i>	men susteynyng thee.
	Matheu	xvj.	<i>f</i> He that wole come aftir me	<i>ende</i>	Goddis sone comyng in his kyngdom.
<i>Seynt Laurence day.</i>	ij. Corynth.	ix.	<i>b</i> He that sowith scarseli	<i>ende</i>	of 3our ristwisnes.
	Joon	xij.	<i>d</i> But the corne of whete fal	<i>ende</i>	mi fadir shal worship him.

<sup>d</sup> utas EMRXKM. <sup>e</sup> Inserted from EMRXKM. <sup>f</sup> From EX. <sup>g</sup> From RX. <sup>h</sup> From E. <sup>i</sup> Arnulf bischop R. <sup>k</sup> Om. E.  
<sup>l</sup> From E. <sup>m</sup> From E. <sup>n</sup> Inserted from EMRXKM. <sup>o</sup> Marie day Magdeleyn. <sup>p</sup> Inserted from EMRXKM. <sup>q</sup> Seynt Cristin, virgin. EX.  
*Vigil of James RKM.* <sup>r</sup> apostle day EM. day, apostle k. <sup>s</sup> modir of Marie E. <sup>ss</sup> From EX. <sup>t</sup> Inserted from EMRXKM. <sup>u</sup> From EMRXK.  
<sup>v</sup> From EMKM. <sup>w</sup> Inserted from EMRXKM. <sup>y</sup> From KM. <sup>z</sup> his felowis k. <sup>a</sup> Inserted from EMRXKM. <sup>b</sup> From mxk. <sup>c</sup> Vigil of S. Laurence RKM. S. Romain martir, vigil E.

[ <i>Seynt Tiburs, martir.</i>	Ebreus	xij.	c	Nile 3e be lad awei	ende	God is disserued.
	Matheu	xvj.	f	If any man wole come	ende	comynge in his kingdom.
<i>Seynt Ypolite, martir with his felawis<sup>d</sup>.</i>	Sapiens	iiij.	c	A iust man thou; he be	ende	hise chosen men.
	Luce	xij.	a	Be 3e war of the sourdou;	ende	the aungels of God <sup>e</sup> .]
<i>The Assumpcioun euen<sup>f</sup>.</i>	Ecclesiast.	xxiiij.	c	Fro the bigynnyng and bifore	ende	of halewis my withholding.
	Luk	xj.	d	Sum womman of the cumpanye	ende	and kepen it.
<i>The Assumpcioun day.</i>	Ecclesiast.	xxiiij.	b	In alle thingis reste I souste	ende	and 3af swetnesse of smelle.
	Cant. Cantic.	iiij.	g	Goth out, and seeth, 3e doustirs	ende	and thi tetis to clustris.
	Luk	x.	a	Jhesus entride in to sum castel	ende	be takyn awei fro hir.
<i>The octauis 8 of Seynt Laurence.</i>	ij. Corinth.	ix.	b	He that scarseli sowith	ende	of 3our ristwisnesse.
	Matheu	x.	g	He that loueth fader or moder	ende	not lesse his mede.
[ <i>Vtas of Assumpcioun 88.</i>	Cant.	iiij.	g	3e doustirs of Sion	ende	clustris of grapis.
	Luk	x.	g	He entride into a castil	ende	awei from her.
<i>Vigile of Bartilmew<sup>h</sup>.</i>	Prouerbs	iiij.	c	Blessid is the man that	ende	waxen togidre by deew.
	Jon	xv.	a	I am a verei vyne, and my fadir	ende	schal be don to 3ou <sup>i</sup> .]
<i>Seynt Bartilmew day.</i>	Ephesies	ij.	g	Now 3e ben not gestis	ende	of God in the Holy Goost.
	Luk	xxij.	c	A stryf is maad amonge	ende	kynredis of Israel.
[ <i>Seynt Rufe, martir.</i>	Ecclesiast.	xxiiij.	f	Blessid is the man that	ende	the Lord oure God.
	Matheu	x.	e	No thing is hid that	ende	that is in heuenes.
<i>Seynt Austyn, doctor<sup>k</sup>.</i>	Eccles. xlvij.	c xxiiij.	a	The Lord hath 3oue knowleching	ende	schal be hlessid.
	Matheu	v.	b	3e ben salt of the erthe	ende	that is in heuenes <sup>l</sup> .]
<i>The decollacioun<sup>m</sup> of Seynt Joon Baptist.</i>	Parablis	x.	g	The abidyng of ristwismen	ende	shal be enhaunsid the citee.
	Mark	vj.	c	Heroude sente and helde Joon	ende	and putte in a biriel.
[ <i>Seynt Felice and Adacte.</i>	Sapiens	iiij.	a	The soulis of iust men	ende	regne withouten ende.
	Luce	xij.	a	Be 3e war of the sour dou;	ende	the aungels of God.
<i>Seynt Cutburge, virgyne.</i>	ij. Corinth.	x.	g	He that glorieth, haue glorie	ende	chaast virgyne to Crist.
	Matheu	xxv.	a	The rewme of heuenes	ende	not the dai, ne the our <sup>n</sup> .]
[ <i>Seynt Gyle, abbot.</i>	Ecclesiast.	xxxix.		The ristwise man shal	ende	into generacioun.
	Luk	xj.	f	No man teendith a lanterne	ende	3iue list to thee <sup>o</sup> .]
<i>September.</i>						
[ <i>Translacioun of S. Cutberd.</i>	Ecclesiast.	xliij.	d	Lo! the grete prest	ende	the smel swetnes.
	Matheu	xxv.	b	As a man that goth in	ende	the ioie of thi Lord.
<i>Vigile of Natiuite.</i>	Ecclesiast.	xliij.	c	Fro the bigynnyng	ende	myn withholding.
	Luce	xj.	e	It was don whanne	ende	of God and kepen it <sup>p</sup> .]
<i>The Natiuite of oure Lady.</i>	Ecclesiast.	xxiiij.	d	I as a vyne fruytide swetir	ende	lastynge lyf shulen haue.
	Sapiens	iiij.	a	O how feyre is a chaste	ende	in refresshyng shulen ben.
	Matheu	i.	a	The hoke of generacioun of Jhesu	ende	that is clepid Crist.
<i>Hooli rode day<sup>q</sup>.</i>	Galatas	v.	d	I truste of 3ou in the Lord	ende	forsothe I seye in Crist.
	Joon	xij.	e	Now is doom of the world	ende	that 3e ben sones of list.
[ <i>Vtas of the Natiuite<sup>r</sup>.</i>	Sapiens	iiij.	a	How feir is a chaast	ende	schal be in refreisching.
	Luce	xj.	e	It was don whanne	ende	of God, and kepen it.
<i>Seynt Edith and Eufemie, virgins<sup>s</sup>.</i>	ij. Corinth.	x.	g	He that glorieth, haue glorie	ende	chaast virgyn to Crist.
	Matheu	xxv.	a	The rewme of heuenes	ende	dai, ne the our.
<i>Seynt Lambert, martir.</i>	Ebreus	v.	a	Ech bisschop taken of men	ende	ordre of Melchisedech.
	Matheu	ix.	g	Jhesus wente aboute	ende	in to his ripe corn <sup>t</sup> .]
<i>Seynt Matheu euen<sup>u</sup>.</i>	Prouerbior.	iiij.	e	Blessid be the man that fyndith	ende	cloudis bi dew togidere wexen.
	Luk	v.	f	Jhesus saw; a puppican, Leuy	ende	synful men to penaunce.
<i>Seynt Matheu day<sup>v</sup>.</i>	Ezechiel	i.	c	The likeness of the cheer	ende	the likenes of leyt shynynge.
	Matheu	ix.	b	Jhesus passynge saw; a man	ende	but synful men.
[ <i>Seynt Maurice<sup>w</sup>, with his felawis.</i>	Ebreus	xj.	f	Which bi feith ouercamen	ende	bi witnessing of feith.
	Luce	vj.	e	Jhesus cam down fro the hil	ende	is myche in heuene.
<i>Seynt Tecl, virgyn.</i>	ij. Corinth.	x.	g	He that glorieth, haue glorie	ende	chaast virgyn to Crist.
	Matheu	xxv.	a	The reume of heuenes	ende	not the dai, ne the our.
<i>Seynt Firmyn, bisschop<sup>x</sup>.</i>	Ebreus	v.	a	Ech bisschop taken of men	ende	ordre of Melchisedech.
	Matheu	ix.	g	Jhesus wente aboute	ende	into his ripe corn.
<i>Seynt Ciprian<sup>y</sup> and Justine, martirs.</i>	Sapiens	v.	d	Just men schulen lyue	ende	hem to a certeyn place.
	Matheu	x.	d	Whanne thei pursuen 3ou	ende	drede 3e not hem.
<i>Seynt Cosme and Damian, martirs.</i>	ij. Corinth.	i.	b	Blessid be God and	ende	plenteuous in vs.
	Luce	vj.	f	Whanne hise 3en weren	ende	is myche in heuen <sup>z</sup> .]
<i>Mizelmas day<sup>a</sup>.</i>	Apocalips	i.	a	God maad opyn thingis that <sup>aa</sup>	ende	fro oure synnes in his blood.
	Matheu	xviiij.	a	Disciplis camen ne3e to Jhesu	ende	of my fadir that is in heuene.

<sup>d</sup> From ERX. <sup>e</sup> Inserted from EMRXKM. <sup>f</sup> Vigil of Assumpcioun ERKM. <sup>g</sup> Eusebi confessor x. <sup>h</sup> S. Thimothe EX. <sup>i</sup> Inserted from EMRXKM. <sup>k</sup> bishop EX. <sup>l</sup> Inserted from EMRXKM. <sup>m</sup> biheding EMRXKM. <sup>n</sup> Inserted from EMRXKM. <sup>o</sup> Inserted from E. <sup>p</sup> Inserted from EMRXKM. <sup>q</sup> Roring of the cros EMXKM. <sup>r</sup> Exaltacion of the cros R. <sup>s</sup> oure lady E. <sup>t</sup> virgin E. <sup>u</sup> Inserted from EMRXKM. <sup>v</sup> Vigil E. <sup>w</sup> Vigil of S. Matheu R. <sup>x</sup> Vigil of Matheu apostle KM. <sup>y</sup> day, apostil. EMRXKM. <sup>z</sup> Mauri KM. <sup>aa</sup> He signifiede sendinge EMRXKM. <sup>ab</sup> S. Myzbel archaengel EMRXKM. <sup>ac</sup> He signifiede sendinge EMRXKM.

[ <i>Seynt Jerom, doctor</i> <sup>b</sup> .	Eccles. xlvij. c	xxiiij. a	The Lord hath 3oue knowleching	<i>ende</i>	he schal be blessid.	
	Matheu	v. b	3e ben salt of the erthe	<i>ende</i>	that is in heuenes.	
Octobre.						
<i>Seynt Remyge and Geruase</i> <sup>c</sup> .	Ebreus	vij. f	The othere weren maad	<i>ende</i>	in offringe him self.	
	Luce	xij. f	Be 3oure lendes gird	<i>ende</i>	mannis sone schal come.	
<i>Seynt Leodegar, bisschop</i> <sup>d</sup> .	ii. Tymothe	ij. c	ij. d	Be thou myndeful	<i>ende</i>	sufferd persecucioun.
	Luce	x. d	He that herith 3ou	<i>ende</i>	writen in heuenes.	
<i>Seynt Feith, virgin</i> <sup>e</sup> .	Ecclesiast.	lj. c	Mi Lord God, thou enhaunsidist	<i>ende</i>	thou art my God.	
	Matheu	xiiij. h	The kingdom of heuenes	<i>ende</i>	newe thingis and olde.	
<i>Seynt Marci, Marcelli, and Apulei, martirs.</i>	Ebreus	xj. f	Which bi feith ouercamen	<i>ende</i>	bi witnessing of feith.	
	Luce	xxj. c	Whanne 3e schal heere	<i>ende</i>	to 3ou in to witnessing 5.]	
<i>Seynt Denyes day</i> <sup>h</sup> .	Apost. Dedis	xvij. d	Whanne Poule abood hem at	<i>ende</i>	and Denys Ariopage.	
	Luk	vj. c	Jhesus comynge doun of the hil	<i>ende</i>	is mychil in heuene.	
[ <i>Seynt Gerodion</i> <sup>i</sup> , with felawis.	Ebreus	xj. f	Which bi feith ouercamen	<i>ende</i>	bi witnessing of feith.	
	Luce	xxj. c	Whanne 3e schal heere	<i>ende</i>	to 3ou in to witnessing.	
<i>Seynt Nicas</i> <sup>k</sup> , with felowis.	Ebreus	x. f	Haue 3e mynde on the former	<i>ende</i>	man lyueth of feith.	
	Matheu	x. d	Whanne thei pursuen 3ou	<i>ende</i>	drede 3e not hem.	
<i>Translacioun of Seynt Edward, king.</i>	Ecclesiast.	xxxix. c	The ristwis man schal	<i>ende</i>	in to generacioun.	
	Luce	xj. f	No man tendeth a lantern	<i>ende</i>	3eue list to thee.	
<i>Seynt Kalixt, pope and martir.</i>	Ebreus	xiiij. c	Nile 3e be led awei	<i>ende</i>	God is disserued.	
	Mark	xiiij. f	Se 3e, wake 3e, and	<i>ende</i>	seie to alle, wake 3e.	
<i>Seynt Wulfram, bisschop and confessour.</i>	Ecclesiast.	xliij. d	Lo! the grete prest	<i>ende</i>	the smel of swetnes.	
	Matheu	xxv. b	A man that goth in	<i>ende</i>	the ioie of thi Lord <sup>l</sup> .]	
<i>S. Mysel in the mount.</i>	Apocalips	xij. c	There is maad a greet bateil	<i>ende</i>	and 3e that dwellen in hem.	
	Matheu	xviiij. a	Disciplis camen nei3 to Jhesu	<i>ende</i>	of my fadir that is in heuen.	
<i>Seynt Luk day</i> <sup>m</sup> .	Ezechiel	i. c	The likenes of the cheer	<i>ende</i>	the likenes of leyt shynynge.	
	Luk	x. a	The Lord Jhesu ordeynede and othir	<i>ende</i>	is worthi his hire.	
[ <i>Feeste of<sup>n</sup> xj. thousand virgins</i> <sup>o</sup> .	Sapiens	iiij. a	How feir is a chaast	<i>ende</i>	be in refreischinge.	
	Matheu	xxv. a	The rewme of heuenes	<i>ende</i>	the dai, ne the our.	
<i>Seynt Romayn, confessour</i> <sup>p</sup> .	Sapiens	x. d	The Lord ledde forth	<i>ende</i>	euerlastinge cleernes.	
	Mark	xiiij. f	See 3e, wake 3e, and	<i>ende</i>	seie to alle, wake 3e.	
<i>Seynt Crispin and Crispinian, martirs.</i>	i. Corynth.	iiij. d	We ben maad a spectacle	<i>ende</i>	derewurthe sones.	
	Matheu	x. c	Lo! Y sende 3ou as	<i>ende</i>	schal be saaf.	
<i>Vigil of Symound and Jude, apostlis.</i>	Sapiens	iiij. a	The soules of iust men	<i>ende</i>	regne withouten ende.	
	Jon	xv. b	I am a vyne, 3e the braunches	<i>ende</i>	schal be don to 3ou <sup>q</sup> .]	
<i>Seynt Symount day and Jude.</i>	Romayns	viiij. a	We witen that to men louynge	<i>ende</i>	in Jhesu Crist oure Lord.	
	Joon	xv. d	This is my comaundemaunt	<i>ende</i>	and it shal be don to 3ou.	
<i>Alle Halewe euen</i> <sup>r</sup> .	Apocalips	v. c	I saw3, and loo! in the mydel of	<i>ende</i>	in to worldis of worldis.	
	Joon	xvij. c	Hooli fader, kepe hem in thi	<i>ende</i>	and I in hem.	
Nouembre.						
<i>Alle Halewe day.</i>	Apocalips	vij. b	I saw3 another aungel stiyng	<i>ende</i>	in to worldis of worldis.	
	Matheu	v. a	Jhesus seyng companyes	<i>ende</i>	plenteuous in heuene.	
[ <i>Alle Soulen day</i> <sup>s</sup> .	i. Tesselon.	iiij. f	We wolen not that 3e	<i>ende</i>	in these wordis.	
	Jon	xj. c	Martha seide to him	<i>ende</i>	in to this world.	
<i>Seynt Leyenard, abbot</i> <sup>t</sup> .	Ecclesiast.	xxxix. c	The ristwis man schal	<i>ende</i>	in to generacioun.	
	Luce	xj. f	No man tendith a lanterne	<i>ende</i>	3eue list to thee.	
<i>Feest of<sup>u</sup> iiij. crowned martirs.</i>	Sapiens	iiij. a	The soules of iust men	<i>ende</i>	regne withouten ende.	
	Luce	xxj. c	Whanne 3e schal heere	<i>ende</i>	to 3ou into witnessing.	
<i>Seynt Teodore, martir.</i>	Ecclesiast.	xiiij. f	xv. b	Blessid is the man that	<i>ende</i>	the Lord oure God.
	Matheu	xvj. f	If ony man wole come	<i>ende</i>	comynge in his kingdom.	
<i>Seynt Martyn, bisschop and confessour.</i>	Ecclesiast.	xliij. d	Lo! the grete prest	<i>ende</i>	the smel of swetnes.	
	Matheu	xxv. b	As a man that goth in	<i>ende</i>	the ioie of thi Lord.	
<i>Seynt Brice, bisschop and confessour.</i>	Sapiens	x. d	The Lord ledde forth	<i>ende</i>	euerlastinge cleernes.	
	Luce	xix. b	A wurthi man wente	<i>ende</i>	vp to Jerusalem.	
<i>Seynt Macute, bisschop and confessour</i> <sup>v</sup> .	Ecclesiast.	xliij. d	Lo! the grete prest	<i>ende</i>	the smel of swetnes.	
	Luce	xix. b	A wurthi man wente	<i>ende</i>	vp to Jerusalem.	
<i>Seynt Edmound, bisschop</i> <sup>w</sup> .	Ecclesiast.	l. a	Biholde, this is the grete	<i>ende</i>	bi daies euerlastinge.	
	Matheu	xxv. b	As a man that goth in	<i>ende</i>	the ioie of thi Lord.	
<i>Seynt Huwe, bisschop.</i>	Ecclesiast.	xlvi. a	Loued of God and of men	<i>ende</i>	lijf and of teching.	
	Mark	xiiij. f	Se 3e, wake 3e, and	<i>ende</i>	seie to alle, wake 3e.	
<i>Vtas of S. Martyn.</i>	Ecclesiast.	xliij. d	Lo! the grete prest	<i>ende</i>	the smel of swetnes.	
	Matheu	xxv. b	As a man that goth in	<i>ende</i>	the ioie of thi Lord.	

<sup>b</sup> preest EX. <sup>c</sup> German EX. <sup>d</sup> bishop and confessour E. <sup>e</sup> martir M. <sup>f</sup> virgin and martir E. <sup>g</sup> Om. E. <sup>h</sup> Inserted from EMRXKM. <sup>i</sup> with felawis EMRXKM. <sup>j</sup> Gereon ERX. <sup>k</sup> Geredion KM. <sup>l</sup> Nycolas M. <sup>m</sup> Inserted from EMRXKM. <sup>n</sup> euangelist EMRXKM. <sup>o</sup> From EX. <sup>p</sup> From EX. <sup>q</sup> maydens R. <sup>r</sup> bishop and confessour E. <sup>s</sup> bishop R. <sup>t</sup> Inserted from EMRXKM. <sup>u</sup> S. Quintin E. <sup>v</sup> Vigil of al Halewis R. <sup>w</sup> Vigil of alle Halewen KM. <sup>x</sup> Commemora-  
cioun of Soulis EX. <sup>y</sup> confessour and abbot E. <sup>z</sup> From EX. <sup>aa</sup> Om. KM. <sup>ab</sup> archibishop EX.

<i>Seynt Edmound, king</i> <sup>x</sup> .	Ecclesiast.	xxxj.	<i>b</i>	Blessid is a man that	<i>ende</i>	hise almesdedis.
	Luce	xiiij.	<i>f</i>	If ony man cometh to me	<i>ende</i>	not be my disciple.
<i>Seynt Cecile, virgyn</i> <sup>y</sup> .	Ecclesiast.	lj.	<i>c</i>	Mi Lord God, thou enhaunsidist	<i>ende</i>	thou art my God.
	Matheu	xij.	<i>h</i>	The kingdom of heuenes	<i>ende</i>	newe thingis and olde z.]
<i>Seynt Clement, martir</i> <sup>a</sup> .	Philippensis	iiij.	<i>a</i>	My moost dere and moost	<i>ende</i>	ben in the boke of Iyf.
	Luk	xix.	<i>b</i>	A noble man wente in to	<i>ende</i>	stiyng in to Jerusalem.
[ <i>Seynt Grisogon, martir</i> .	Prouerbs	ij.	<i>c</i>	Blessid is the man that	<i>ende</i>	waxen togidre bi dew.
	Luce	x.	<i>d</i>	He that herith 3ou	<i>ende</i>	writen in heuenes.
<i>Seynt Kateryne, virgin and martir</i> .	Ecclesiast.	lj.	<i>a</i>	Lord king, I schal knowleche	<i>ende</i>	the Lord my God.
	Matheu	xiiij.	<i>h</i>	The kingdom of heuenes	<i>ende</i>	newe thingis and olde.
<i>Seynt Lyne, pope and martir</i> .	Ebreus	v.	<i>a</i>	Ech bisschop taken of men	<i>ende</i>	ordre of Melchisedech.
	Luce	xix.	<i>b</i>	A wurthi man wente into	<i>ende</i>	vp to Jerusalem b.]

*Here endith the Propre Sanctorum, and now<sup>c</sup> bigynneth the Commoun Sanctorum<sup>d</sup>.*

<i>In Estre tyme.</i>	Ecclesiast.	xliij.	<i>g</i>		<i>ende</i>	
	Prouerbiar.	ij.	<i>e</i>	Blessid be the man that fyndeth	<i>ende</i>	clowdis be dewe to gidere wexen.
	Joon	xv.	<i>a</i>	I am a verey vyne, and my fadir	<i>ende</i>	and it shal be don to 3ou.
	Joon	xv.	<i>b</i>	I am a vyne, and 3e the braunchis	<i>ende</i>	be don to 3ou.
<i>Of oon Apostle.</i>	Apost. Dedis	v.	<i>c</i>	Bi the hondis of apostles	<i>ende</i>	whiche weren heeled alle.
	Ephesies	ij.	<i>g</i>	Now 3e ben not herberwid	<i>ende</i>	of God in the Hooli Goost.
	Joon	xv.	<i>d</i>	This is my maundement that	<i>ende</i>	and it shal be don to 3ou.
	Joon	xv	<i>c</i>	Thes thingis Y comaunde to 3ou	<i>ende</i>	for thei hadden me in haate.
	Matheu	x.	<i>c</i>	Lo! I sende 3ou as schepe	<i>ende</i>	this schal be saf.
	Luk	xxij.	<i>d</i>	A stryf is maad amonge hem	<i>ende</i>	kynredis of Israel.
<i>Of the Euangeliste.</i>	Ezechieel	i.	<i>c</i>	The likenes of the semlaunte	<i>ende</i>	in to the liknes of leyt shynyng.
	Luk	x.	<i>a</i>	Jhesus ordeyned other seuenti, and	<i>ende</i>	a werk man is worthi his hire.
<i>Of a Martir.</i>	Ecclesiast.	xiiij.	<i>f</i>	Blessid is the man that shal	<i>ende</i>	it shal heritage hym.
	Sapiens	iiij.	<i>c</i>	The ristwis forsothe if he	<i>ende</i>	in to the chosyn of hym.
	ij. Corynth.	i.	<i>a</i>	Blessid be God and the fadir	<i>ende</i>	be and of coumforte.
	Ecclesiast.	xxxj.	<i>b</i>	Blessid is the ryche man that	<i>ende</i>	out telle the chirche of halewis.
	ij. Corynth.	ij.	<i>b</i>	Be thou myndeful, Lord	<i>ende</i>	shulen suffre persecucioun.
	ij. Tymothe	iiij.	<i>a</i>	I wnesse to fore God and	<i>ende</i>	that loueth his comyng.
	ij. Tymothe	ij.	<i>a</i>	No man holdyng knyethod	<i>ende</i>	in Crist Jhesu with heuenli glorie.
	Ephesees	i.	<i>a</i>	Blessid be God and the fader of	<i>ende</i>	that aboundide greetli in vs.
	Joon	xij.	<i>d</i>	But the corne of whete fallinge	<i>ende</i>	worshipe hym which is in heuenes.
	Luk	x.	<i>c</i>	He that herith 3ou, herith me	<i>ende</i>	3oure names ben wrytyn in heuenes.
	Matheu	xvj.	<i>f</i>	If ony man wole come aftir	<i>ende</i>	comyng in his kyngdom.
	Luk	xiiij.	<i>f</i>	If ony man cometh to me and	<i>ende</i>	may not be my disciple.
	Mathen	x.	<i>e</i>	No thing is couered that shal not	<i>ende</i>	before my fadir that is in heuene.
	Joon	xv.	<i>a</i>	I am a verey vyne, and my fadir	<i>ende</i>	and it shal be don to 3ou.
<i>Of a Martir and Bishop.</i>	Hebrews	v.	<i>a</i>	Eche bishop takyn of men	<i>ende</i>	the ordre of Melchisedech.
	Hebrews	xiiij.	<i>c</i>	Nil 3e be led away with	<i>ende</i>	bi siche oostis God is disseyued.
	Matheu	ix.	<i>g</i>	Jhesus compasside citees and castels	<i>ende</i>	and symple as dowfes.
<i>Of a Bishop exilid.</i>	Luk	xix.	<i>b</i>	A noble man wente in to a fer	<i>ende</i>	stiyng in to Jerusalem.
<i>Of many Martirs.</i>	Sapiens	iiij.	<i>a</i>	The soulis of ristwis men	<i>ende</i>	shal regne in to with outen ende.
	Sapiens	v.	<i>e</i>	Ristwis men forsothe in to with	<i>ende</i>	place thei shulen lepe in.
	i. Corynth.	iiij.	<i>d</i>	We be maad as spectacle	<i>ende</i>	moost derworth sones.
	Hebrews	x.	<i>f</i>	Haue 3e mynde of former	<i>ende</i>	mi iust man Iyueh of feith.
	Ecclesiast.	ij.	<i>c</i>	3e dredyng the Lord sust	<i>ende</i>	for piteuous and merciful is our God.
	Sapiens	x.	<i>f</i>	But 3eelde to ristwis men the	<i>ende</i>	ouercome thei presseden togidre.
	Apocalips	vij.	<i>f</i>	Oon of the seyntes answerde	<i>ende</i>	eche teere fro the eyen of hem.
	Parablis	xv.	<i>a</i>	The tunge of wise men enourneth	<i>ende</i>	shal be loued of oure Lord.
	Ecclesiast.	xliij.	<i>c</i>	Men of mercy ben, of whom	<i>ende</i>	the chirche shal shewen.
	Luk	vj.	<i>c</i>	His eyen cast vp in his disciplis	<i>ende</i>	3our mede is myche in heuen.
	Matheu	v.	<i>a</i>	Jhesus seyng companies	<i>ende</i>	mede is plentuous in heuens.

<sup>x</sup> king and martir EXK.    <sup>y</sup> virgin and martir EX.    <sup>z</sup> Inserted from EMRXKM.    <sup>a</sup> pope and martir MRK.    <sup>b</sup> Inserted from EMRXKM.  
<sup>c</sup> Om. *v.*    <sup>d</sup> The Table in EMK ends with the Proper Sanctorum; *x* ends with the Commemorations, and has the Proper Sanctorum inserted in a Kalendar prefixed; the following portion, here intitled the Common Sanctorum, is omitted in EMRXKM. There is no final rubric in M. The rubric in E is, *The vigile of the Natiuite of oure Lord, with alle the twelue daies and the utacis of hem as thei stonden bi ordre, so thou shalt fynde hem stonde togidre in the Temporal. And euer thenke we oure Lord cendeles in Trinite. In B, Heere endith the reule of the Sanctorum, both Propre and Comyn togidre. And now folowith heere the Commemoraciouns of al the 3eer, and first the Commemoracioun of oure lady in Aduent. In x, It is to vndirstonde, that not ech lessoun of the oolde lawe is writun in the bible word bi word as it is rad in Chirche, but sum is takun a resoun of o chapitre and the remenaunt of another, and summe ben takun of mo chapitris, and that in diuerse placis, and 3it not acordinge fullt to the text of the bible, as this pistle, In that tyme 3ifte shal be born, bigynneth in Isa. xix co. toward the ende, and the remenaunt is in diuerse placis of the chapitre suynge, and also in many lessouns the Chirche hath set to bothe bigynnynge and endingis, that ben not in the bible. In k, Thus endith the Kalendar of lessouns, pistils and gospels of al the 3eer. In M, Here endith this Kalendar of lessouns, pistils and gospels of al the 3eer, aftir the vs of Salisbire.*

	Luk	xxj.	c	Whanne 3e shulen here bataile	ende	3e shulen welde 3our soulis.
	Luk	vj.	c	Jhesus comynge doun fro the hille	ende	is myche in heuene.
	Matheu	x.	d	Loo! I sende 3ou as sheep	ende	this shal be saaf.
	Mark	xij.	b	Se 3e, that no man disceyue	ende	this shal be saaf.
	Luk	xij.	a	Be 3e war, and flee 3e fro the	ende	before the aungel of God.
	Matheu	xxiiij.	a	Jhesus sittynge on the hil of	ende	this shal be saaf.
	Matheu	x.	f	Nil 3e deme, that Y cam to sende	ende	he shal not lese his mede.
	Matheu	xxiiij.	a	Jhesus goynge out of the temple	ende	he this shal be saaf.
	Luk	xj.	g	Woo to 3ou that bilden brielis	ende	that thei shulden accuse hym.
	Mark	xij.	a	And whanne he wente out	ende	he this shal be saaf.
	Joon	xv.	a	I am a verey vyn, and my fader	ende	and it shal be don to 3ou.
<i>Of Confessours and Bishops.</i>	Ecclesiast.	xlviij.	d	1. a The greet prest that in his lyf	ende	
	Sapiens	x.	d	Ri3twise fro the wraththe of	ende	3af to hym euerlastynge clerenes.
	Ecclesiast.	xlv.	a	Loued of God and men	ende	and to lawe of lyf.
	Matheu	xxiiij.	f	Therfor wake 3e, for 3e witen not	ende	he shal ordeyne hym.
	Matheu	xxv.	b	A man goynge fer in pilgrimage	ende	in to the ioye of thi Lord.
	Mark	xij.	g	Se 3e, wake 3e, and preye 3ee	ende	I seye to alle, wake 3e.
<i>Of Confessours and Doctours.</i>	Ecclesiast.	xlviij.	c	He 3af knowlechyng to holi	ende	
	Sapiens	vij.	b	I desirede, and there is 3ouen to me	ende	maad of frendship of God.
	Matheu	v.	b	3e ben salt of the erthe	ende	in the kyngdom of heuenes.
<i>Of Confessours and Abbots.</i>	Ecclesiast.	xxxix.	a	His herte he shal take to	ende	fro generacioun in to generacioun.
	Luk	xj.	e	No man tendith a lantern, and	ende	3yue list to thee.
<i>Many Confessours.</i>	Hebrews	vij.	f	Mo ben maad prestis aftir the	ende	oons offrynge hym silf.
	Ecclesiast.	ij.	e	Who dreden the Lord shal	ende	the maundements of hym.
	Luk	xij.	a	Be 3our leendis gyrt before	ende	manns sone shal come.
	Matheu	x.		Jhesus sente thes tvelue, comaundyng	ende	frely 3yue 3e.
<i>Virgyn and Martir.</i>	Ecclesiast.	lj.	c	Thou hast enhaunsid vpon the	ende	seye to the name of the Lord.
	Ecclesiast.	lj.	a	I shal knoweche to the Lord	ende	takist out men susteyninge thee.
	Ecclesiast.	xxiiij.	d	Wisdam shal preyse his soule	ende	braunchis of worship and of grace.
	Matheu	xij.	f	The kyngdam of heuenes is	ende	newe thingis and oolde.
<i>Virgyn, not Martir.</i>	ij. Corynth.	x.	g	He that glorieth, glorie in the	ende	a chast virgyn to o man Crist.
	Sapiens	vij.	a	Forsothe malice ouercometh not	ende	and the chesers of the werkis of him.
	Isaye	lxj.	f	Joiynge I shal ioye in the Lord	ende	and ioyen vpon thee shal thi God.
	Matheu	xxv.	a	The kyngdom of heuens is	ende	the day, ne the hour.
<i>Many Virgynes.</i>	i. Corynth.	vij.	e	Of virgyns I haue not precept	ende	hooli in bodi and spirit.
	Sapiens	iiij.	a	How is chast generacioun with	ende	in refresshyng shal be.
	Matheu	xxv.		The kyngdam of heuenes is	ende	the day, ne the hour.

*Here endith the Comoun Sanctorum, and bigynneth the Comemoracioun of the Trinite.*

<i>Comemoracioun of the Trynite.</i>	ij. Corynth.	xiiij.	g	The grace of oure Lord Jhesu Crist	ende	be with 3ou alle. Amen.
	Romayns	xi.	g	O! the hei3nes of ritchessis	ende	glorie in to the worldis.
	Joon	xv.	g	Whanne the Hooli Goost shal	ende	for I seide to 3ou.
<i>Of the Hooli Goost.</i>	Apost. Dedis	vij.	g	Whanne apostles that weren	ende	resceyuden the Hooli Goost.
	Joon	xxiiij.	c	Who that loueth me, kepith	ende	to me, so Y do.
<i>Of the Crosse.</i>	Philipensis	ij.	b	He mekyde hym silf maad	ende	in glorye of God the fader.
	Matheu	xx.	b	Jhesus stiyng vp to Jerusalem	ende	the thridde day he shal rise.
<sup>e</sup> <i>The Commemoracioun of oure</i>	Isaye	vij.	d	The Lord spak to Achaz	ende	repreue yuel and chees good.
<i>Ladi in Aduent.</i>	Luk	i.	d	The aungel of the Lord is sent	ende	he it don to me aftir thi word.
<i>The Commemoracioun fro Cris-</i>	Titus	iiij.	c	The benygnyte of oure saviour	ende	afir hope of euerlastynge lyf.
<i>tenmasse to Candilmas.</i>	Luk	ij.	c	The shepherdis spaken to	ende	as it is seid to hem.
<i>The Commemoracioun fro Can-</i>	Ecclesiast.	xxiiij.	c	Fro begynnyng and bifore	ende	before hym Y seruede.
<i>dilmasse to 'Pask<sup>ee</sup>.</i>	Luk	xj.	d	Jhesu spekyng to the companye	ende	the word of God and kepen it.
<i>The Commemoracioun fro Pask</i>	Ecclesiast.	xxiiij.	a	Fro the bigynnyng and bifore	ende	before hym I seruede.
<i>to the Trinite.</i>	Joon	xix.	e	Besidis the cros of Jhesu	ende	took hir in to his.
[ <i>Commemoracioun of our Lady in alle othere tymes of the 3eer is as on the Vigile of Assumpcioun<sup>f</sup>.</i> ]						
<i>For Bretheren<sup>g</sup> and Sisters<sup>h</sup>, and</i>	Isaye	xix.	f	In that day shal be the autirs	ende	forsothe myn heritage Israel.
<i>'good doers<sup>h</sup>.</i>	Matheu <sup>i</sup>	xij.	g	'3it hym spekyng to companye <sup>k</sup>	ende	'brother, sister and modir <sup>l</sup> .
<i>For the Pees.</i>	ij. Machabeor.	i.	e	Preestis maden preyer while	ende	nethir forsake 3ou in ydel tyme.
	Joon	xvj.	g	Lo! the hour cometh, and now	ende	I haue ouercome the world.
<i>For Clere Wedre.</i>	Jeremye	ix. <sup>m</sup>	f	Rijs, prey thou in the ny3t	ende	thou 3enbier of my lijf.
	Luk	vij.	c	It is doon in oon of dayes	ende	and thei obeien to hym.

<sup>e</sup> In EMRXKM the Commemorations of the Virgin precede the Commemoration of the Trinity. <sup>ee</sup> Easter tyme R. <sup>f</sup> Inserted from EMRXKM.  
<sup>g</sup> sistren M. <sup>h</sup> salus populi EMXK. *healthe of the peple M. for sauacion of the peple R.* <sup>i</sup> Mark EMRXKM. <sup>k</sup> Jhesus settinge EMRXKM.  
<sup>l</sup> al her lijfode EMRXKM. <sup>m</sup> Threnorum ij. iiij. EMRXK. Jeremy ij. v.

<i>For Reyne.</i>	Jeremy	xiiij.	<i>f</i>	Whethir throwyng of fer thou	<i>ende</i>	forsothe thou didist alle thes thinges.
	Matheu	vj.	<i>g</i>	Nil 3e be hisie, sechynge what	<i>ende</i>	shulen be cast to 3ou.
<i>For Bateil and Pestilence<sup>n</sup>.</i>	Hestir	xij.	<i>e</i>	Lord king, almyti in thi	<i>ende</i>	and thin heritage don awei.
	Mark	xj.	<i>e</i>	Who euer seith to this hil	<i>ende</i>	to 3ou 3our synnes.
<sup>o</sup> <i>Of Aungels.</i>	Apocalips	xix.	<i>c</i>	He seide to me, wryte thou	<i>ende</i>	worship thou God.
	Joon	v.	<i>a</i>	There was a feeste day of Jēwes	<i>ende</i>	he was holden with
<i>A Preest<sup>p</sup> for hym silf.</i>	Romayns	vij.	<i>f</i>	I delite togidere to the lawe	<i>ende</i>	bi Jhesu Crist oure Lord.
	Joon	xv.	<i>b</i>	If 3e shulen dwelle in me	<i>ende</i>	3oure ioye be fulfillid.
<i>For Pestilence of Beestis.</i>	Jeremy	xiiij.	<i>c</i>	If oure wickidnessis schulen	<i>ende</i>	ne forsake thou vs.
	Matheu	vij.	<i>b</i>	Aske 3e, and it shal be 3ouen	<i>ende</i>	to men askynge hym.
<i>For `Weie ferynge Men<sup>q</sup>.</i>	Genesis	xxiiij.	<i>a</i>	Lord God of heuene, that took	<i>ende</i>	he sende his aungel to fore me.
	Matheu	x.	<i>b</i>	3e goynge, preche 3e, seyng	<i>ende</i>	thanne to that citee.
<i>For `oure Synnes<sup>r</sup>.</i>	Romayns	v.	<i>c</i>	Whanne we weren 3et in synnes	<i>ende</i>	in the lijf of hym
	Luk	v.	<i>f</i>	Jhesus wente out, and saw 3	<i>ende</i>	synful men to penaunce.
<i>For Sijk `Men<sup>s</sup>.</i>	James	v.	<i>e</i>	If onye of 3ou is soreful, preie	<i>ende</i>	that 3e be saaf.
	Luk	iiij.	<i>f</i>	Jhesus rysynge of the synagoge	<i>ende</i>	by him silf helide hem.
<i>For Weddynges.</i>	i. Corynth.	vj.	<i>f</i>	Wite 3e not that 3oure	<i>ende</i>	bere 3e God in 3our bodi.
	Matheu	xix.	<i>a</i>	Pharisees camen ny 3 to hym	<i>ende</i>	eniounged or knyng togidre.
<sup>t</sup> <i>For Pilgrymes.</i>	Genesis	xxiiij.	<i>a</i>	Lord God of heuene that	<i>ende</i>	his aungel tofore me.
	Matheu	x.	<i>b</i>	3e goynge, preche 3ee	<i>ende</i>	frely 3yue 3e.
<sup>u</sup> <i>Masse of Requiem.</i>	i. Tessalon.	iiij.	<i>e</i>	We wolen not 3ou for to	<i>ende</i>	to gidre in these wordis.
<i>Pistlis<sup>v</sup>.</i>	ij. Machabe.	xij.	<i>g</i>	Collacioun maad, he sente	<i>ende</i>	vnboundyn fro synnes.
	Apocalips	xiiij.	<i>e</i>	I herde a vois fro heuene	<i>ende</i>	the werkis of hem suen hem.
<i>Gospels<sup>w</sup>. Sundai<sup>x</sup>.</i>	i. y. Corynth.	xv. y.	<i>c y</i>	`Crist roos fro deed <sup>z</sup>	<i>ende</i>	`man in his ordre <sup>a</sup> .
<i>Monedai<sup>x</sup>.</i>	Joon	xj.	<i>c</i>	Martha seide to Jhesu, Lord	<i>ende</i>	Crist, the sone of quyke God.
<i>Tewisdai<sup>x</sup>.</i>	Joon	vj.	<i>d</i>	Al thing that my fader	<i>ende</i>	reyse hym in the last day.
<i>Wednesdai<sup>x</sup>.</i>	Joon	v.	<i>d</i>	`As the fader reyside dede <sup>b</sup>	<i>ende</i>	in to rysynge a3en of doom.
<i>Thursdai<sup>x</sup>.</i>	Joon	v.	<i>d</i>	`He that herith my word <sup>c</sup>	<i>ende</i>	`in to rysynge a3en of doom <sup>d</sup> .
<i>Fridai<sup>x</sup>.</i>	Joon	vj.	<i>f</i>	I am quyke breed that	<i>ende</i>	reise hym in the laste day.
<i>Saterdai<sup>x</sup>.</i>	Joon	vj.	<i>f</i>	`But 3e shulen ete my <sup>e</sup>	<i>ende</i>	reyse hym in the laste day <sup>f</sup> .

<sup>n</sup> For Bateils E. In tyme of Bateils MRXKM. <sup>o</sup> This lesson comes in after the one *Of the Cros*, in EMRXKM. <sup>p</sup> Man EMRXKM. <sup>q</sup> Pilgrimes EMRXKM. <sup>r</sup> Sinnis E. Synners MRXKM. <sup>s</sup> Om. EMRXKM. <sup>t</sup> Lesson omitted in EMRXKM. <sup>u</sup> *Of Requiem for the Deed E. For the Deed* RXX. Om. M. <sup>v</sup> From MRXKM. <sup>w</sup> From M. <sup>x</sup> From EMRXKM. <sup>y</sup> Om. AY. Inserted from EMRXKM. <sup>z</sup> If Crist is prechid EMRXKM. <sup>a</sup> Om. AY. Inserted from EMRXKM. <sup>b</sup> Treuli, treuli, I seye EMRXKM. <sup>c</sup> For as the fadir EMRXKM. <sup>d</sup> deeth into lijf EMRXKM. <sup>e</sup> Treuli, treuli, I seye EMRXKM. <sup>f</sup> No final rubric in AY. Here endith the Commemoraciouns, and biginnith the Sauntorum, Comin and Propre, alle undir oon, as thei fallin in the 3eer bi ordre, bigynnynge next afir the vias of the twelfthe day. E. Here endith the reule of the Temporal, and bigynneth [the Sauntorum k] both the Propre and the Comyn. M. Here endith the reule of the Temporal, and bigynneth the reule of the Sauntorum, both of the Propre and the Comyn. M.

# G L O S S A R Y.

## A.

AAKE. *v.* ake.

a-bac, a-bak, *adv.* back, backward, Num. xi. 20. Ps. xlii. 2. Joh. vi. 67.

abaischid, abaishid, abaischt, abaist, abasht, abasshid, *p.p.* made faint, afraid, abashed, Josh. ii. 9. Ez. xxi. 14. Mk. v. 42. xvi. 5. *v.* baishide.

abece, *the alphabet*, 1 Kings prol. p. 2. Esth. prol. p. 636; *pl.* abeces, abicees, 1 Kings prol. p. 2.

a-begging, *for the purpose of begging*, Ps. lviii. 7.

abide, abijd, abyde, *to wait, dwell*, Lev. xix. 13. Ruth i. 13. Is. xxviii. 10; *pr.t.* abidith, abytt, abit, 1 Kings ii. 36; *pl.* abiden, Tob. vi. 10; *p.t.* abod, abode, abood, aboode, Gen. xii. 10. Job xxx. 26. Lk. ii. 25; *pl.* aboden, abooden, abeden, abedin, abiden, abideden, abididen, Judg. iii. 25. 1 Kings xxx. 10, 21. Is. lix. 9. Deeds xxviii. 6. Lk. ii. 38. Joh. viii. 7. 1 Pet. iii. 20; *p.p.* abeden, abedun, abidun, abiden, Gen. viii. 10. Mt. xv. 32. Deeds xviii. 18. *v.* bide.

abiding, abidyng, *n.* expectation, Gen. xlix. 10. Ps. xxxviii. 8.

abie, *to suffer for*, Job xx. 18.

abitable, inhabitable, Ex. xvi. 35.

abite, habit, dress, Gen. xxxviii. 14, 19. 1 Tim. ii. 9.

abited, *p.p.* inhabited, Jer. l. 13.

ablere, *comp.* more fit, Eccles. xi. 4.

abode, abood. *v.* abide.

aboue-brouste, *p.t.* brought upon, Bar. iv. 10, 14.

aboue-enhaunse, *imp.* exalt greatly, Dan. iii. 57; *p.p.* aboue-enhaunsid, Dan. iii. 52.

aboue-hauncid, aboue-hauncyd, *p.p.* greatly exalted, Ps. xxxvi. 35. lxxi. 16.

aboue-lede, *to bring upon*, Dan. ix. 12.

aboue-membrid, *p.p.* above mentioned, Tob. iv. 22. *v.* membrede.

aboue-preisable, *very worthy of praise*, Dan. iii. 53.

aboue-preiseful, *very worthy of praise*, Dan. iii. 53.

aboue-reyse, *imp.* exalt greatly, Dan. iii. 58; *p.p.* aboue-reysid, Dan. iii. 54.

aboue-semyng, *excellent*, Eph. iii. 19.

aboue-strecche, *to stretch above*, Ez. xxxvii. 6.

aboun, abouen, abowen, *adv.* above, Judg. v. 10. 1v Kings iii. 21.

aboute-waiteris, *spiers about*, Ps. xxx. 7.

abregge, *to make short*, Ecclus. xxviii. 10; *p.p.* abreged, Mt. xxiv. 22; *pr.p.* abreggyng, Rom. ix. 28. *v.* breggid.

abreggyng, *an abridging*, Is. x. 23. xxviii. 22. a-brode, a-brood, *adv.* abroad, Gen. ix. 27. xxvi. 22. xxviii. 14.

abusiou, *an abusing*, Ps. xxx. 19.

accept, *p.p.* accepted, Lk. iv. 19, 24. Rom. xv. 16. 11 Cor. vi. 2. 1 Tim. v. 4.

aculmsid, *p.p.* unloosed, Jer. vi. 24. Ez. xxi. 7. *v.* clumsid.

acolit, acolyt, *an acolyte*, Coloss. prol. p. 429. 11 Thess. prol. p. 448.

acoolyng, *n.* a cooling, refreshing, 11 Macc. iv. 46.

acordith, *pr.t.* is fit, agrees, Gen. xlvi. 18. Luc. v. 36; *p.t.pl.* acordiden, Ex. xxxix. 18; *p.p.* acordid, accordid, Mt. v. 24. xx. 13. 1 Cor. vii. 11.

acordyng, *n.* agreement, reconciling, Job xxv. 2. Rom. v. 11.

acquenchid, aquent, *p.p.* destroyed, quenched, Lk. prol. i. p. 141. Deeds prol. p. 507.

acreesyng, *pr.p.* increasing, Gen. xlix. 22.

actouris, autours, *pl.* keepers, (Lat. actores,) Gal. iv. 2.

acumblid, *p.p.* unloosed, Jer. vi. 24. *v.* cumblid.

acumbred, *p.p.* made heavy or stiff, Ex. xv. 15.

adamaunt, adamant, Hos. xi. 8. Zech. vii. 12.

addris. *v.* eddre.

adese, adze, Is. xlv. 13.

adiurement, *a charging*, Tob. ix. 5.

a-down, *adv.* down, Num. iv. 5. Judg. ix. 48. Job xviii. 16. Mt. iii. 10.

adrad, adred, *p.p.* afraid, Gen. xxvii. 33. 111 Esdr. viii. 75. Judith xii. 12. *v.* drede.

a-feer, a-fer, a-ferre, *adv.* afar, Gen. xxi. 16. xxii. 4. Lev. xiv. 40. Lk. xiv. 32.

afeere, afe, affer, *to make afraid*, Lev. xxvi. 6. Job xi. 19. Is. xvii. 2. Mk. xv. 40; *p.p.* aferd, aferd, aferde, afered, afferid, affrayed, Gen. xxxii. 7. 1 Macc. vii. 30. Mt. xiv. 30. xxviii. 4. Lk. xxiv. 22. Joh. xiv. 27. *v.* feere.

affitchide, *p.p.* affixed, 1v Kings xviii. 16. *v.* ficche.

a-fier, a-fiere, *adv.* on fire, Num. xxi. 6. Ez. xxviii. 14. Prov. xxx. 5.

a-foote, a-fote, *adv.* on foot, Pref. ep. c. vii. p. 68. Mk. vi. 33.

a-fore, *prep.* before, Lev. iv. 6.

a-forn azens, a-forn zens, *adv.* opposite, over-against, Mk. xv. 39. *v.* forn-azens.

aftir-comers, aftir-comeris, *posterity*, Gen. xxi. 23. xxvi. 4. Lev. xvii. 7.

aftir-comyngus, *consequences*, Ecclus. iii. 32. xi. 17.

agaste, *to make greatly afraid*, 11 Par. xxxii. 18; *p.p.* agast, agastid, Gen. xliii. 18.

Deut. i. 29. Mt. viii. 26. Lk. xxiv. 37. *v.* gaste.

agregge, aggrege, *to make heavy, to harden*, Is. vi. 10; *pr.t.pl.* agreggen, 1 Kings vi. 6;

*p.t.* agreggide, agregide, 1 Kings vi. 6. 111 Kings xii. 10; *pl.* aggregiden, Zech. vii. 12; *p.p.* agreggyd, agreggid, Gen. xviii. 20. Judg. xx. 34. *v.* gregge.

a-goon, a-gon, *adv.* ago, Gen. xxxi. 2. 11 Macc. xiv. 36. *v.* gon.

agreued, *p.p.* made heavy or hard, Ex. ix. 7.

agrisen, *to dread greatly*, Ecclus. xxxviii. 4; *p.t.* agriside, Job xix. 17. *v.* grisedist.

aymed. *v.* eyme.

aisch, aische, aysche, asch, ashes, Gen. xviii. 27. Deut. xxviii. 24. Mt. xi. 21; *p.* aishis, aischis, asches, ayshen, asshen, Gen. xviii. 6. 27. Num. iv. 13. *v.* aske.

aisel, aysel, aysel, vinegar, Mt. xxvii. 48. Mk. xv. 36. Joh. xix. 29. *v.* eisel.

ake, aake, *pr.t.* ache, 1v Kings iv. 19. Jer. iv. 19; akith, 1v Kings iv. 19; *p.t.* akide, 111 Kings xv. 23.

akir, *an acre*, 1 Kings xiv. 14.

al, all, alle, hal, *an awl*, Ex. xxi. 6. Deut. xv. 17.

al-abide, *to constantly dwell*, Prov. xv. 31.

al-aboute, al-abouten, *adv.* wholly, Gen. xlii. 28. Ps. xvii. 24. Ecclus. xxxix. 17.

alarge, *to make large*, Gen. xi. 27. xxxii. 12; *pr.t.pl.* alargen, Mt. xxiii. 5; *p.t.* 2 *p.* alargidist, Ps. xvii. 37; *p.p.* alargid, Gen. xxvi. 22. 11 Cor. vi. 11. *v.* large.

alargyng, *n.* making large, Ez. xxxi. 7.

alblasters, alblasteris, *crossbow men*, 11 Kings

- viii. 18. xv. 18. iv Kings xi. 18. v. ar-  
blasteris.
- al-brekende, *pr. p. breaking in pieces*, Is.  
xxviii. 2.
- al-brent, *p. p. wholly burnt*, Gen. xxii. 2.  
Ex. xxxii. 6. v. brenne.
- al-closid, *p. p. entirely closed*, Wisd. ii. 5.
- al-couereden, *p. t. pl. entirely covered*, Ps.  
liv. 6.
- al-defouled, *p. p. entirely ruined*, Is. xxiv. 10.
- al-delicen, *to perfectly delight*, Eccles. ii. 10.
- alder-hejest, *most high*, Deeds vii. 48. v. al-  
ther-hejist.
- al-disturbith, *pr. t. disturbs altogether*, Prov.  
xv. 27; *p. t. pl. al-disturbiden*, Ps. lxxxvii.  
18; *p. p. al-disturbid*, Ps. xli. 7. liv. 4, 5.  
lvi. 5.
- al-doun, *adv. quite down*, Judg. vii. 13.
- al-dre, *alder, adj. elder*, Ex. iv. 29. Deut. xxii. 17.
- aldren, *aldryn, elders*, Ex. x. 9, *pass.* Deut.  
xxii. 18. v. Eldren.
- aleggid, *p. p. lightened, relieved*, Is. ix. 1.
- aleis, aleies, aleyes, *alleys, lanes*, 111 Kings  
vii. 2. S. Sol. ii. i. vi. 10.
- aleris. v. alure.
- al-folden, *al-falt, p. p. wrapped up*, Is. xxxviii.  
12. v. folden.
- al-for-slept, *p. p. fast asleep*, Prov. xxiii.  
34.
- algat, algatis, allegates, *adv. wholly, in all man-  
ner, always*, Gen. xxxiii. 15. Ex. ix. 4, 6.  
Mt. xxvi. 11. Rom. ii. 10. 2 Cor. v. 6.
- al-helid, *p. p. perfectly healed*, Jer. viii. 22.
- al-hool, *al-hol, quite well, entire*, Gen. xliii.  
28.
- alie, alye, *relative, kinsman*, Ex. xviii. 15.
- alienen, *to estrange*, Ecclus. xi. 36; *p. t.*  
alienyde, 1 Macc. xv. 27; *pl. alieneden*,  
1 Macc. vi. 24; *p. p. aliened, alienyd*, Ps.  
lvii. 4. Ez. xiv. 7.
- alienyng, *n. estrangement*, Job xxxi. 3.
- aliete, *sea-eagle, ospray*, (Lat. *haliaetus*.) Lev.  
xi. 13. Deut. xiv. 12.
- alisted, *p. p. lightened, relieved*, Is. ix. 1.
- alistne, alistte, *to enlighten*, 1 Cor. iv. 5.  
v. listne.
- almaunder, *almond-tree*, Eccles. xii. 5; *pl.*  
almanders, Gen. xxx. 37.
- almaundis, alemaundis, *almonds*, Gen. xliii.  
11. Num. xvii. 8.
- almery, almarie, *store-chest*, Pref. ep. c. iv.  
p. 64; *pl. almeries, chronicles*, (Lat. *com-  
mentarii*.) 11 Macc. ii. 13. v. armaries.
- almesse, *alms*, Mt. vi. 2; *pl. almessis*, Deeds  
x. 2.
- almesse-deede, *almesse-deedis, alms-deeds*,  
Tob. ii. 16. iv. 7. 11. 12. ix. 9.
- almost, *almost*, Judg. viii. 1. 1 Macc. v. 13.
- al-onli, *al-oonli, only*, Ex. xxii. 27. Is. xxviii. 19.
- aloonenese, aloonesse, *desolate condition*,  
Esth. xvi. 14. Joel ii. 3.
- aloothinge, *pr. p. loathing*, Lk. prol. i. p. 142.  
Deeds prol. p. 508. v. lothende.
- al-out-driede, *p. t. was extremely dry*, Is. v.  
13; *pp. al-out-dried*, Gen. viii. 13.
- alouvid, *p. t. admitted, accounted*, Wisd. iii. 6;  
*p. p. alowid*, Gen. xv. 6. v. loouwede.
- al-plesede, *p. t. perfectly pleased*, Is. xlii. 1.
- al-redi, *ready, prompt*, Gen. xvii. 3.
- al-rjisen, *to rise together*, Ps. xciii. 16.
- al-sory, *quite sorrowful*, Ps. liv. 3.
- al-stille, *entirely quiet*, Is. xxiv. 8. xxv. 37.
- al-sturbist, *pr. t. 2 p. greatly disturbest*, Ps.  
xli. 12.
- al-take, *to take altogether*, Ps. lxxviii. 25.
- alther-best, *adj. very good*, 1 Kings ix. 10.
- alther-best, *adv. very well*, Gen. xxxix. 3.
- alther-fattest, *very fat*, 1 Kings xv. 32.
- alther-heesist, althir-hejest, alther-hejist,  
*most high*, Num. xxiv. 16. iv Kings xv. 35.  
Ps. xlv. 5. v. alder-hejest.
- al-to-brasten, al-to-brosten, *p. t. pl. burst in  
pieces*, 11 Par. xxv. 12; *p. p. al-to-borsten*,  
al-to-brostun, Num. v. 21. v. to-braste.
- al-to-breke, *to break in pieces entirely*, Deut.  
xxviii. 20. Jer. xxx. 8. Lk. xx. 18; *p. t.*  
al-to-brak, Josh. x. 10. iv Kings xxi.  
9; *pl. al-to-braken*, iv Kings x. 27;  
*p. p. al-to-brokun*, al-to-broke, Deut. xxviii.  
24. 11 Par. xxxiv. 7. Is. li. 6; *pr. p. al-*  
al-to-brekyng, Jer. xxiii. 29. v. to-breke.
- al-to-brende, *p. t. burnt entirely*, Ps. cv. 18.  
v. to-brenne.
- al-to-brese, al-to-brise, *to break utterly in  
pieces*, Ps. xlv. 10. Mt. xxi. 44; *pp. al-to-*  
al-to-broste, Jer. ii. 20. v. to-brose.
- al-to-dercnd, *p. p. utterly darkned*, Ps. lxxviii.  
24. Is. xliii. 10. v. to-dercnd.
- al-to-drawyng, *pr. p. dragging to pieces*, Lk.  
ix. 39. v. to-drawe.
- al-to-feblid, *p. p. made utterly feeble*, Is.  
xxxviii. 14.
- al-to-foule, *to utterly defoul*, Is. xxx. 22;  
*p. p. al-to-foulid*, 1 Macc. x. 53.
- al-to-kut, *p. p. cut to pieces*, 1 Par. xx. 3.
- al-to-moued, *p. p. greatly moved*, Jer. li. 29.  
v. to-moued.
- al-to-powne, *to break in pieces*, Mt. xxi.  
44; *p. p. al-to-powned*, Deut. xxviii. 24.  
v. to-poone.
- al-to-pullid, *p. p. pulled entirely in pieces*, Is.  
xviii. 2. liv. 11. v. to-pulle.
- al-to-rende, *to tear in pieces*, Hos. xiii. 8.
- al-to-stereth, *pr. t. altogether moves*, Wisd.  
iii. 15; *p. p. al-to-stirid*, Ps. xxxvii. 17.  
v. to-ster.
- al-to-streit, *very narrow*, Is. xxviii. 20.
- al-to-sturbist, *pr. t. 2 p. greatly disturbest*,  
Ps. xlii. 5.
- al-to-trede, *to tread down utterly*, Deut. vii.  
24; *p. t. al-to-trade*, iv Kings vii. 17;  
*pl. al-to-traden*, Judg. ix. 27; *p. p. al-to-*  
al-to-troden, Jer. ii. 37. v. to-trede.
- al-to-trembliden, *p. t. pl. trembled greatly*,  
Jer. xxiii. 9.
- al-to-trublidist, *p. t. 2 p. extremely afflictedst*,  
Ps. lxxiii. 13; *pl. al-to-trubleden*, Dan.  
v. 6. v. to-truble.
- al-to-wrappid, *p. p. entirely folded up*, Is. ix.  
18.
- al-to-wrastled, *p. p. struggled greatly*, Ecclus.  
li. 25.
- al-turned, *p. p. converted*, Ps. lxx. 20. Jon.  
iii. 9; *pr. p. al-turnende*, Is. xlv. 25.
- al-whit, *perfectly white*, Ps. l. 9.
- alure, *alley, thoroughfare, open space serving  
as a window*, 111 Kings vi. 36; *pl. aluris*,  
aleris, 111 Kings vii. 2. iv Kings i. 2.
- amende, *to make amends, chastise, mend*,  
Prov. xxv. 8; *p. p. amended, amendid*,  
Lk. xxiii. 16; *pr. p. amendyng*, Mt. iv.  
21.
- amfore, *pot*, (Lat. *amphora*.) 1 Kings i. 24.  
Zech. v. 6.
- a-myddis, *prep. amidst*, Gen. xxxv. 2.
- amygal. v. mygal.
- a-mys, *adv. astray*, Gen. xxxvii. 15.
- amyse, *clothing, apparel*, Is. xxii. 17.
- amyt, amyte, *hood, garment*, Ex. xxxix. 21.  
Hebr. i. 12.
- amome, amonye, *cinnamon*, Apoc. xviii. 13.
- amoneste, *to warn, admonish*, 1 Cor. iv. 14.  
*p. t. amonestide, amonestede*, 111 Kings  
xv. 13. Tob. viii. 4. Rom. prol. 2. p. 303; *pl.*  
amonestiden, 1 Macc. xii. 50; *p. p. amo-*  
nestid, Rom. prol. i. p. 300. v. moneste.
- amongis, *prep. amongst*, 1 Cor. xvi. 10.
- a-morewe, *adv. in the morning*, Deeds iv. 5.
- ampte, amte, anpte, *ant*, Prov. vi. 6; *pl.*  
amptis, amtis, Prov. xxx. 25.
- an-hiese, an-his, *adv. on high*, Mt. ii. 18.
- anefeld, anefelt, anfeeld, *an anvil*, Job xli.  
15. Ecclus. xxxviii. 29.
- an-egge, on-egge, *adv. on edge*, Ez. xviii. 2.
- anelid, *p. p. baked*, Is. xvi. 7, 11.
- anens, anent, anentis, anentys, anentist,  
anemptis, *prep. with, at*, Gen. xii. 15.  
xxx. 32. xlii. 33. 1 Esdr. ix. 8. 111 Esdr.  
vi. 1. Wisd. ii. 1. Mt. xix. 26. Lk. i. 30.  
Rom. ii. 5.
- anese, anete, *anise*, Mt. xxiii. 23.
- angil-hoc, *angling hook*, Is. xix. 8.
- angwischide, *p. t. tormented*, 1 Kings i. 6;  
*p. p. angwischid*, Gen. xxxi. 40.
- angwishe, *anguish*, Gen. xlii. 21; *pl. an-*  
gwischis, anguysse, Deut. xxvi. 7.
- anyntische, *to bring to nought, to destroy*, Ps.  
cxxxvi. 7. Ecclus. xiii. 8; *p. p. anyntisch-*  
id, anentyschid, Ps. lxxiv. 9. Rom. iv. 14.  
v. eneyntisyng.
- a-nyz, *adv. nigh*, Jer. xxiii. 23.
- anoye, *to grieve, trouble*, Num. xxi. 4; *p. t.*  
anoiede, anoyede, 11 Cor. i. 8; *p. p. anoyed*,  
Mk. xiv. 33. v. noize.
- anoye, *annoyance, chagrin*, Ps. cxviii. 28.  
*pl. anoyes*, Job vi. 9.
- anoynt, *p. p. anointed*, Gen. l. 3. Num. vi. 15.  
Ruth iii. 3. v. oynte.
- anoon, *presently*, Gen. iv. 7. xv. 4.
- anowre, *to worship*, Ex. xxxiv. 14; *p. t. an-*  
ourede, anouride, Gen. xix. 1. xxiv. 48;  
*pl. anowryden*, Gen. xxxiii. 7; *p. p. an-*  
owrned, (?) Gen. xxxiii. 7. v. onouryde.
- anourne, anowrn, *to adorn, dress*, Gen. xxiv.  
47. Ex. xxv. 7; *p. t. anournede*, iv Kings  
ix. 30; *pl. anourmeden*, Mt. xxv. 7;  
*p. p. anournyd*, Apoc. xxi. 2. v. enourned.
- anourment, anorment, *adorning*, Ex.  
xxxiii. 5.
- anowrnyng, *n. adorning*, Gen. ii. 1.
- anowz, *enough*, 1 Kings xxv. 15. v. ynow.

- apaid, apayed, apaiad, *p.p. contented, satisfied*, Lk. iii. 14. 1 Tim. vi. 8. Hebr. xiii. 5. *v. payd.*  
 a-parti, *adv. partly, in part*, Job prol. p. 671.  
 apassid, apast, *p.p. past*, Is. liv. 15.  
 apechid, *p.p. accused*, Num. v. 14.  
 apeyrith, *pr. t. impairs*, 1 Cor. v. 6; *p.p. apeyrid, worn*, Deut. xxix. 5. *v. peire.*  
 apeirement, *harm, injury*, Phil. iii. 8.  
 apeirere, *injurer*, Cath. Epp. prol. 1. p. 594.  
 apeyringis, *injuries*, Phil. iii. 7.  
 apeliden, *p.t.pl. appealed against, accused*, 1 Macc. x. 64.  
 apert, *open*, Mk. iv. 22. Lk. viii. 17; *in apert, openly*, 1 Cor. ii. 33.  
 apeertly, apertly, apertlich, *manifestly*, Pref. ep. c. vii. p. 71. Lev. xiii. 36. Tob. ii. 22. 1 Tim. iii. 16.  
 applie, applyen, *to bring to, seek to, arrive at*, Num. xvi. 5. 1 Par. ii. 16; *imp.pl. aplieth*, 1 Kings xiv. 38; *p.t. appliede*, 1 Macc. iii. 42; *pl. applieden*, 1 Macc. iii. 40.  
 apon, *upon*, Mt. vii. 26.  
 apostilhed, apostlehed, *office of apostle*, Rom. i. 5. 1 Cor. ix. 2. 11 Cor. xii. 12.  
 appareyl, appareil, apparel, aparel, *company, equipage, provision*, 1 Macc. ix. 35, 39, 52. 11 Macc. xii. 14; *pl. appareils, apparels*, 11 Macc. xii. 27.  
 appel-croke, *hook to gather apples*, Pref. ep. c. vii. p. 70.  
 aquent. *v. acquenchid.*  
 aquyte, *to requite*, Deut. xxxii. 41. *v. quyte.*  
 a-rowe. *v. a-rowe.*  
 araiers, *preparers*, Esth. viii. 9.  
 arbitrouris, *arbitrators, judges*, 111 Esdr. viii. 26.  
 arblasteris, *crossbow men*, 11 Kings viii. 18. xx. 7. *v. alblasters, arow-blasters.*  
 arblastis, *engines to shoot arrows*, 1 Macc. vi. 20, 51.  
 architriclyn, *master of the feast*, (Lat. *architriclinus*.) Joh. ii. 8.  
 areche, arecche, *to reach, extend*, Gen. xlix. 13. Jer. xv. 6. Lk. xi. 12. Joh. xiii. 26; *pr.p. arechyng*, Gen. xlix. 13.  
 arede, areede, *to declare*, Mt. xxvi. 68. Mk. xiv. 65. Lk. xxii. 64.  
 areyns. *v. ireyne.*  
 areiside, *p.t. lifted up*, Heb. 2. 24; *p.p. areisid, areysid*, Mt. xi. 23. Joh. iii. 14. viii. 28; *pr.p. areysynge*, Obad. 3.  
 arere, areere, *to raise up*, Ex. xiv. 16. xl. 2; *p.t. arered, areeride, areride*, Ex. x. 13. xl. 16. Mk. i. 31; *pl. arereden*, Gen. vii. 17. Deut. xxxii. 16; *p.p. arerid*, Gen. xviii. 2. Mt. xi. 23; *pr.p. areryng*, Ps. ci. 11. *v. rere.*  
 arereres, *awakeners*, Judith xiv. 9.  
 aresonyde, *p.t. produced reasons to*, 11 Esdr. xiii. 21.  
 arette, *to reckon, charge*, Lev. xi. 4. Phil. lem. 18; *p.t. arettide*, Gen. xxxi. 15. Rom. iv. 8; *p.p. arettid*, Gen. xv. 6. 1 Macc. x. 38. Mk. xv. 28. Lk. xxii. 37; *pr.p. arettinge*, Ex. xiii. 17. *v. rette.*  
 a-rowe. *v. a-rowe.*  
 arewe, arwe, *arrow*, 11 Kings i. 22. Judith v. 16; *pl. arwes, arwe3*, Gen. xxvii. 3. Jer. li. 11.  
 arewe-caas, arwes-caas, *arrow-case*, Gen. xxvii. 3; *pl. arewe-cases, arowe-caasis*, 1 Par. xviii. 7.  
 arew-girdlis, *quivers*, Ez. xxvii. 11.  
 argentarie, *silversmith*, Deeds xix. 24.  
 ariel, *upper part of the altar*, Ez. xliii. 14.  
 armaries, *pl. chronicles*, (Lat. *commentarii*.) 1 Esdr. iv. 15. *v. almeries.*  
 armeres, armeris, *pl. weapons, arms*, Gen. xxvii. 3. Deut. i. 41. Joh. xviii. 3.  
 arm-sercle, *armlet*, Gen. xxxviii. 18; *pl. arm-serclis*, Gen. xxiv. 22, 30.  
 arn. *v. ben.*  
 aroos, *p.t. arose*, Gen. iv. 8; *pl. arisen*, Judg. xx. 18, 19; *p.p. arysun*, Gen. xxxii. 22.  
 arow-blasters, *crossbowmen*, 11 Kings viii. 18. *v. arblasteris.*  
 a-rowe, a-rowe, a-rowe, on-rowe, *adv. in row, one after another*, Pref. ep. c. vii. pp. 70, 72. Ps. xxxii. 15. Is. xiii. 14.  
 arre, *a scar*, Lev. xxii. 22.  
 arreden (?), *p.t. pl. excited*, Deut. xxxii. 16.  
 arsproppis, *entrails, bowels*, 1 Kings v. 9. *v. ers.*  
 arst, *previously*, 1 Esdr. ii. 68.  
 arte, *to narrow, confine, compress*, Eccus. ix. 19; *p.t. artide*, Judg. i. 34; *p.p. artid, artyd*, Pref. ep. c. vii. pp. 69, 72. Ex. xiv. 3.  
 artou, artow, *art thou*, Mt. viii. 29. xi. 3.  
 arwe. *v. arewe.*  
 asaie, asaye, assaye, *to try, prove, tempt*, Ex. xvi. 4. Deut. viii. 2. Judg. vi. 39. 1 Kings xvii. 39; *p.t. asayede, assaiede*, Gen. xxii. 1. Ex. xv. 25; *p.p. asayed, assaied*, 11 Par. xxxii. 31. Rom. xv. 26. 1 Cor. ii. 14; *pr.p. asayinge*, 11 Cor. i. 9. *v. sayed.*  
 asaie, assay, *a trial*, Phil. ii. 22.  
 ascape, *to escape*, Deut. iv. 42; *p.t. ascapide*, Gen. xiv. 13. *v. scapen.*  
 aseelen, *p.t. pl. seal*, 11 Esdr. x. 1; *p.p. aseelid, aselid*, Esth. iii. 12. Wisd. ii. 5.  
 a-seeth, a-seethe, *satisfaction*, 1 Kings iii. 14. 11 Kings xix. 7. 1 Esdr. v. 5. Mk. xv. 15.  
 aserche, aserchen, *to search*, 1 Kings xx. 12. 111 Kings xx. 6; *pr.p. aserchyng*, Gen. xxxi. 34. xliv. 12.  
 asydis, *adv. aside*, Mt. xvii. 1.  
 asidis-half, asydis-half, *aside-half, adv. aside, by themselves, on one side*, Gen. xxi. 28, 29. Num. xvi. 16. 11 Kings iii. 27. 111 Kings xviii. 6. Mk. vi. 31, 32.  
 asydis-hond, *aside, by themselves*, Gal. ii. 2. *v. on-sidis-hond.*  
 asile, *place of refuge, asylum*, 11 Macc. iv. 34.  
 aske, ashes, Gen. xviii. 27. Mt. xi. 21; *pl. asken, askes, askis, ashes*, Ex. ix. 8. *v. aisch.*  
 askyng, *n. a petition*, Judg. viii. 24. 111 Kings ii. 20; *pl. askingus*, Ps. xxxvi. 4. *v. askyng.*  
 a-sleepe, a-slepe, *adv. asleep*, Judith xiii. 4. Ps. iii. 6. Jer. li. 39.  
 aslepid, *p.p. fast asleep*, Judith xiii. 4. Prov. xxiii. 34.  
 asoilen, assoile, assoyle, *to solve, absolve*, Judg. xiv. 13, 14. 1 Macc. x. 29; *p.t. assoilide*, 11 Macc. iv. 47; *p.p. assoylid*, Deeds xix. 39. *v. soiled.*  
 asoilingis, *solutions*, Wisd. viii. 8.  
 asprie, aspyen, *to lay wait, watch privily*, Gen. iii. 15. 1v Kings vii. 13; *p.t. pl. asprieden*, Mk. iii. 2. Lk. vi. 7; *p.p. aspied*, 11 Macc. xiv. 31; *pr.p. aspyng, aspying*, Lk. ii. 54. xvii. 20.  
 aspiere, *spy, beholder*, 1 Esdr. viii. 31. Ez. xxxiii. 2; *pl. asperis*, Gen. xlii. 9. Jer. vi. 17. Lk. xx. 20. Hebr. xi. 31. *v. spiere.*  
 aspies, *wait, ambush, treason*, Gen. iii. 15. Ex. xxi. 13. Mk. vi. 19. Deeds xxiii. 16. *v. spies.*  
 aspies, *pl. spies*, Gen. xlii. 30. 34.  
 aspyngli, *traitorously*, Eccus. xxxii. 19.  
 aspyngis, *wait, ambush, treason*, Deeds xx. 19. Eph. vi. 11.  
 assaile, *to come upon*, 1 Par. vii. 21; *p.t. assailide, asaylide*, Gen. xv. 12. xxxv. 5; *pl. assailiden*, Gen. xv. 12.  
 assoyde, *p.p. associated*, 111 Kings xxii. 509.  
 astericho, asterye, *an asterisk*, Pref. ep. c. ix. p. 75.  
 astonieden, *p.t. were astonished*, Is. xxi. 4; *p.p. astonyid, astoneyed*, Lev. xxvi. 32. Is. xix. 15. Mk. ix. 14. Deeds ii. 6; *pr.p. astonyinge*, Judg. xv. 8. *v. stone3e.*  
 astonying, *n. astonishment*, Gen. xxvii. 33.  
 astronomyen, *diviner by stars*, Dan. ii. 10; *pl. astronomyenes, astronomyens*, Lev. xx. 6. Dan. ii. 2. Mt. ii. 1, 16.  
 astronomier, *diviner by stars*, Dan. ii. 10; *pl. astromyeris, astromiers, astronomyers*, Lev. xix. 31. Dan. ii. 2. Mt. ii. 1, 16.  
 atake, *to overtake, take*, Pref. ep. c. viii. p. 74. Lev. xxvi. 5. Josh. ii. 5; *p.p. ataken, atake*, Gen. xxxi. 25. *v. otaken.*  
 athinkith, *pr. t. repents*, Gen. vi. 7; *p.p. athoust*, Ex. xiii. 7. *v. othenkyn.*  
 athenkyng, *n. repentance*, 1 Kings xv. 29.  
 atier, atire, attyr, *apparel, ornaments*, Ex. xxxiii. 4. Ez. xxxiii. 40.  
 a-treet, a-treed, *adv. distinctly*, 11 Esdr. viii. 8.  
 atte, *at the*, Mt. v. 23.  
 attentify, *attentively*, Josh. xxii. 5.  
 attercop, *a spider*, Is. lix. 5; *pl. attercoppis*, Job viii. 14. Is. lix. 5.  
 at-worth, *acceptably, worthily*, (?) Ps. 1. 21.  
 a-twynne, a-twynny, a-twyny, *adv. in two, apart*, Ex. xxviii. 28. Dan. xiii. 51. Mt. xxv. 33. Deeds xv. 39. Gal. v. 15.  
 aube, *cope*, Ex. xxxix. 20. Lev. viii. 7.  
 auncetry, *ancestry, ancestors*, Lev. xxvii. 22; *pl. auncetries*, Lev. xxvii. 22.  
 austerne, *stern, austere*, Lk. xix. 21.  
 austernesse, *sternness*, Esth. xv. 10.  
 auter, *altar*, Gen. viii. 20; *pl. auteris, auters*, Ex. xxxiv. 13.

- aust, *anything*, Prov. x. 4.  
aust, *aste*, *p. l. owed*, Mt. xviii. 24. Lk. vii. 41. Mk. prol. 1; *p. p. ast*, Deut. xv. 1. xviii. 8. Josh. ix. 7. *v. awe*, ouste.  
aauantith, *pr. t. boasts*, Prov. xxviii. 25; *pl. auauten*, Rom. prol. p. 302 m.  
aaventure, *issue, result (Lat. eventus)*, Ex. ii. 4.  
auerous, auerouse, auerowse, *avaricious*, Pref. ep. c. viii. p. 75. Prov. i. 19. xxix. 4.  
auerously, *greedily*, Job xxvii. 8.  
ayuse, *to consider*, 11 Kings xxiv. 13.  
auyement, *deliberation*, Ex. xxi. 14.  
auysseli, auisili, *advisedly*, Gen. xxxii. 22. Deeds xxv. 4.  
auoide, auoyde, *to make void, do away*, Ecclus. xiii. 6. 1 Cor. ix. 15. xv. 24; *p. p. auoided*, auoidid, auoydid, Job xv. 4. Ecclus. ii. 8. Rom. iii. 3. Gal. v. 4.  
auoket, *advocate*, 1 Joh. ii. 1.  
auouter, auowter, *an adulterer*, Lev. xx. 10. Deut. xxii. 22; *pl. auouters*, auouteris, Mal. iii. 5. Lk. xviii. 11.  
auoutrende, auoutrynge, *pr. p. doing adultery*, Wisd. xiv. 24. 11 Cor. ii. 17.  
auoutrere, auowtreer, *adulterer*, Deut. xxii. 22. Mt. xii. 39; *pl. auoutreres*, auoutreris, auowtrerys, Mal. iii. 5. Lk. xviii. 11. 1 Cor. vi. 10.  
auoutrresse, auowtres, auowtrresse, *adulteress*, Lev. xx. 10. Deut. xxii. 22. Mt. xii. 39. Rom. vii. 3; *pl. auoutrressis*, Ez. xxiii. 45.  
auoutrie, auowtrye, auowtrie, *adultery*, Gen. xxxix. 10. Lev. xx. 10. Mt. v. 32. Lk. xvi. 8; *pl. auoutries*, auowtries, Jer. xiii. 27. Mt. xv. 19.  
auowe, *to vow*, Lev. xxvii. 14. 16. Num. xxx. 3; *p. t. auowide*, Gen. xxviii. 20; *p. p. anowid*, Deut. xii. 26.  
auowe, *n. a vow*, Gen. xxxi. 13. Num. xxx. 7; *pl. anowis*, auowes, Ex. xxxvi. 3. Lev. xxiii. 38.  
awe, *pr. t. ought*, Ex. xxi. 13; *p. t. awyte*, Is. v. 4. *v. aust*.  
awayetid, *p. p. laid in wait for*, Ex. xxi. 13. *v. weitid*.  
axcess. *v. excess*.  
axe, *to ask*, Gen. xxiv. 57. xxx. 31. Mt. ii. 8; *pr. t. axeth*, axith, Mt. v. 42. Lk. prol. i. p. 141; *imp. pl. axeth*, axith, Mt. x. 11; *p. t. axide*, Gen. xxiii. 16. Judg. vi. 40. Mt. xvi. 13; *pl. axeden*, axden, Gen. xxiv. 58. Mt. xvii. 10. Lk. iii. 10. 14; *p. p. axid*, axide, Ex. xxi. 30. Mt. xiv. 7; *pr. p. axende*, axyng, axinge, Mt. vii. 11. Mk. ix. 13. Lk. i. 63.  
axer, axere, *asker*, Zech. ix. 8. Lk. xii. 58.  
axyng, *n. a petition*, Judg. viii. 24. 111 Kings ii. 20; *pl. axynges*, axyngis, Ps. xxxvi. 4. 1 Joh. v. 15. *v. askyng*.  
axtre, *acletree*, Ecclus. xxxiii. 5; *pl. axtrees*, 111 Kings vii. 30.  
azein, azeyn, aseen, azen, *adv. again*, Gen. iii. 19. xxviii. 15. Mt. ii. 8. 12.  
azen, azein, azeins, azens, azenus, azeinus, azeinys, azeynst, *prep. against*, Gen. iv. 8. xxvi. 20. xxxii. 28. Is. xxxiv. 14. Mt. v. 11. vii. 27. viii. 34. x. 35. xii. 30. *v. afor*-azens, euen-azens, forn-azens.  
azen-aske, *to require*, Gen. xliiii. 9. Deut. xxiv. 10; *p. p. azeen-askid*, Wisd. xv. 8.  
azen-biere, azeen-biere, azen-byer, *redeemer*, Job. xix. 25. Ps. xviii. 15. Deeds vii. 35.  
azeyn-byggen, azen-bygge, azen-bie, azen-bye, *to redeem*, Ex. vi. 6. xiii. 13. Lk. xxiv. 21. Tit. ii. 14; *p. t. 2 p. azen-biest*, Ex. xiii. 13; *p. t. azen-bouste*, Deut. vii. 8; *2 p. azen-boustist*, Ex. xv. 13. Apoc. v. 9; *p. p. azen-boust*, azen-bouste, Lev. xxv. 31. Lk. xxiv. 21. Gal. iii. 13.  
azen-biggynge, azen-biyng, azen-byng, azein-biyng, *n. redemption*, Lev. xxv. 24. Mk. x. 45. Rom. viii. 23.  
azein-biheest, azen-byhest, azen-biheeste, *repromission*, Gal. iii. 18. Hebr. vi. 15; *pl. azen-biheestis*, Hebr. xi. 13.  
azeen-bibotere, *a pledger, engager*, Ecclus. xxix. 21.  
azeen-bihoteth, *pr. t. becomes surety for*, Ecclus. xxix. 23; *p. t. azen-bihyste*, Hebr. x. 23.  
azeen-bihoting, *n. promise, engagement*, Ecclus. xxix. 24.  
azen-beholdynge, *pr. p. looking against*, Ex. xxxvii. 9.  
azen-bowid, *p. p. recurved*, 111 Kings vii. 26.  
azeen-bringe, *to bring back*, Tob. v. 20. Job x. 9; *p. t. azen-brouste*, Ex. xv. 19; *p. p. azeen-brost*, Tob. xii. 3. Ps. lxx. 20.  
azeen-chiding, *n. chiding against*, Ecclus. xxi. 5.  
azen-clepe, *to recall*, Tob. xiii. 12. Rom. x. 7; *p. t. pl. azen-clepiden*, Ex. x. 8; *p. p. azen-clepid*, Num. xii. 14.  
azeen-cleping, *n. a calling back*, Esth. iv. 11.  
azen-come, azen-com, *to meet*, Gen. xxiv. 12. xlvii. 28. Ex. xxiii. 4; *pr. p. azen-comyng*, Deut. i. 44.  
azen-comyng, *n. meeting*, Gen. xiv. 17. xxx. 16. xxxii. 6.  
azen-drawe, *imp. draw back*, Ex. iv. 7; *p. t. azen-dreuz*, azen-drewe, Ex. iv. 7.  
azen-fistinge, *pr. p. fighting against*, Rom. vii. 23.  
azeen-flourede, *p. t. flourished again*, Ps. xxvii. 7.  
azen-frusshiden, *p. t. pl. became stiff (Lat. ob-riguerunt)*, Ex. xv. 15.  
azen-goynge, *n. a meeting*, Gen. xiv. 17.  
azen-goynge, *pr. p. going back*, Gen. viii. 3.  
azen-holde, *to retain*, Gen. xxiv. 56. Ecclus. iv. 28.  
azeen-keelen, *to cool again*, Ecclus. xviii. 16.  
azen-knewe, *p. t. knew*, 11 Kings xxiii. 9.  
azeen-lede, *to bring back*, Tob. v. 15.  
azen-legge, *to allege*, 1 Esdr. prol. p. 477.  
azeen-mesuren, *to make exact retribution*, Is. lxxv. 7.  
azein-rennyng, *n. an incursion*, 11 Macc. vi. 3. azen-riden, *p. t. pl. rode against*, Is. xxix. 7.  
azen-risen, *to rise against*, Esth. ii. 21.  
azen-risyng, *n. a resurrection*, Joh. v. 29.  
azeen-seche, *to seek again*, Ps. cxviii. 145; *p. t. azeen-soste*, Ps. cxli. 5.  
azeen-sechere, azein-secher, *one who seeks that which is lost*, Jer. xxx. 17.  
azen-seie, azen-seye, *to contradict, reply*, Gen. xli. 16. Lk. xxi. 15; *p. t. azen-seide*, Num. xxx. 6; *p. p. azeinseid*, Lk. ii. 34.  
azen-seiyng, *n. contradiction*, Num. xx. 13. Hebr. vii. 7; *pl. azen-seiyngus*, azen-seyngis, Ps. xvii. 44.  
azen-seyeris, azen-seyeres, *pl. adversaries*, Pref. ep. c. iii. p. 63.  
azeen-serchere, *one who seeks that which is lost*, Jer. xxx. 17.  
azeen-shinen, *pr. t. pl. become reflected*, Prov. xxvii. 19.  
azeen-sounende, *pr. p. resounding*, Wisd. xvii. 18.  
azen-spreynt, *p. p. sprinkled again*, Lev. xiv. 44.  
azein-stonde, azen-stonde, azen-stonden, *to withstand, resist*, Gen. i. 19. Judith iv. 1. Mt. v. 39. Lk. ii. 53; *pr. t. azen-stant*, Rom. xiii. 2; *p. t. azen-stood*, Judg. xi. 20; *pr. p. azen-stondynge*, Judith ii. 16.  
azen-stondere, *n. opposer*, Num. xxii. 33.  
azen-telle, *to tell again*, 1 Kings xxii. 8.  
azentis, *at*, Mt. vi. 1. *v. anentis*.  
azen-turned, *p. p. turned back*, Gen. xiv. 17.  
azeyn-tornynge, *n. turning back*, Josh. prol. p. 557.  
azen-ward, azein-ward, azeen-ward, *adv. on the contrary, backward*, Num. xxiii. 11. xxiv. 10; Mk. iv. 35. 11 Cor. i. 7. 1 Pet. iii. 9.  
azen-withstoond, *to resist against*, Deut. ix. 2.  
azen-witnessid, *p. p. witnessed against*, Jer. xlii. 19.  
azen-write, *to answer, write again*, 11 Macc. xi. 37; *p. t. pl. azein-wryten*, azen-writiden, 1 Macc. viii. 22.  
azein-wrytyng, *n. a rescript*, 1 Macc. viii. 22.  
azen-wynsed, *p. t. kicked against*, Deut. xxxii. 15.  
ast, aste. *v. aust*.  
B.  
baar. *v. bere*.  
baas, *a base*, Ex. xxxi. 9; *pl. baasis*, Ex. xxvi. 19.  
bac-half, *the hinder part*, Gen. xix. 6. Ex. xxvi. 23.  
backe, *a bat*, Lev. xi. 19. Deut. xiv. 18; *pl. backis*, Is. ii. 20.  
baheu, *an ornament of the neck*, 1 Macc. iii. 37. *v. baseu*.  
baili, baily, *bailiff, magistrate*, Lk. xvi. 1; *pl. bailies*, 1v Kings x. 5.  
baishide, basshede, *p. t. fainted*, Josh. ii. 11; *p. p. baschid*, Josh. ii. 9. *v. abaischid*.  
bake, *to bake*, Gen. xi. 3; *p. t. book*, Is. xlv. 19; boke, 1 Kings xxviii. 24; *p. p. baake*, bakun, Lev. ii. 4.

- balistis, engines to cast arrows, etc. (Lat. *ballista*.) 1 Mac. vi. 20, 51.
- ballard, a bald-headed man, 1v Kings ii. 23.
- ballid, *p. p.* bald, Lev. xiii. 41. Mic. i. 16.
- ballidnes, ballidnesse, baldness, Lev. xiii. 42. Deut. xiv. 1.
- ballokis, testicles, Lev. xxii. 24. Deut. xxiii. 1. Job xl. 12.
- baptem, bapteme, baptyrn, *baptism*, 1v Esdr. iv. 23. Mt. iii. 7; *pl.* baptyrn, baptyrnys, Hebr. vi. 2.
- barbar, barbarus, heathen man, barbarian, 1 Cor. xiv. 11. Col. iii. 11; *pl.* barbares, barbaris, barbaries, 1v Macc. x. 4. Deeds xxviii. 1, 4.
- barbarik, barbarian, 1 Cor. xiv. 11.
- barbaryns, barbaryns, heathenmen, Rom. i. 14.
- barbour, a barber, Judg. xvi. 19.
- bare, *n.* naked skin, Mk. xiv. 51.
- bare-beed, bare-headed, having the head bare, Lev. xiii. 45.
- bareres, *pl.* barriers, bars, Is. xv. 5.
- bareyn, bareyne, barren, childless, Gen. xxv. 21. xxix. 31.
- bareynes, bareynesse, barrenness, scarcity, Gen. xxvi. 1. xli. 26.
- bareynthe, barrenness, scarcity, Gen. xxvi. 1. 1v Kings ii. 21. Job xxxix. 6.
- barli, barly, barlich, barley, Ex. ix. 31. Lev. xxvii. 16.
- barsten. *v.* breste.
- baseu, an ornament of the neck, 1v Macc. xiii. 37. *v.* babeu.
- basynet, a helmet, 1 Kings xvii. 5; *pl.* basynetis, Jer. xli. 4.
- baschid, basshede. *v.* baishide.
- battis, bats, clubs, staves, Mt. xxvi. 47.
- baumed, bawmed, *p. t.* anointed, besmeared, Ex. ii. 3; *p. p.* bawmed, Ex. xxix. 2. Lev. ii. 4. Joh. ix. 6.
- bdelyum, bdelli, delium, *bdellium*, Gen. ii. 12. Num. xi. 7.
- be— *v.* bi—
- beckes. *v.* bek.
- bedding, bed, Ps. xl. 4. cxxx. 3.
- bedel, bedele, a herald, Gen. xli. 43. Ex. xxxii. 5. xxxvi. 6. Dan. iii. 4; *pl.* bedels, bedelis, Josh. iii. 2.
- beden, bedun, bedyn, biden, byden, boden, bode, *p. p.* bidden, invited, Gen. xxvii. 31. xliii. 17. 1 Kings ix. 22. Mt. xxii. 3. Lk. xiv. 7.
- bed-stre, bed-stree, bed, couch, Ps. vi. 7. xl. 3. lxii. 7.
- beel, ulcer, boil, Lev. xiii. 18, 23. *v.* biel.
- been, beese, bes, bees, Deut. i. 44. Judg. xiv. 8. Ps. cxvii. 12.
- beere, a person being, Ecclus. xix. 28.
- beestli, beestly, *adj.* animal, 1 Cor. ii. 14. xv. 44. Jam. iii. 15. Jude 19.
- before, befor, in composition. *v.* bifore.
- beggingnesse, beggary, Prov. xxiv. 34.
- behalt, *pr. t.* beholds, Job xxxix. 29. Ps. ciii. 32; *p. t.* biheud, Gen. xxvi. 8; *p. p.* biholdun, behelden, biholdid, byholdid, Num. xiv. 34. Deut. i. 24.
- behoten. *v.* bihete.
- bek, nod, sign, beckoning, Job xxvi. 11; *pl.* beckes, beckis, Prov. vi. 25. Is. iii. 16.
- bekerue, to cut up, Is. xxviii. 24.
- belde. *v.* bilde.
- belkid, *p. t.* belched, Ps. xlv. 2. *v.* bolke.
- beleueable, credible, Ps. xcii. 5.
- bellewiden, *p. t. pl.* lowed, Jer. l. 11.
- belu, belw, a bellows, Jer. vi. 29.
- ben, to be, Gen. iii. 5; *pr. t. pl.* ben, Gen. i. 29. beth, beeth, Num. xiii. 32. Deut. xx. 20. Ecclus. prol. p. 123. Mk. prol. 1. p. 86. Lk. ii. 7; arn, Ps. xxvi. 2; *imp. pl.* beth, Ex. xix. 12; *pr. p.* beende, Rom. prol. 1. p. 298.
- bene, a bean, Ez. iv. 9; *pl.* beenys, benen, 1v Kings xvii. 28.
- benefet, benefit, kindness, Esth. xvi. 16. Ecclus. xxix. 9; benfeetis, Judg. ix. 16. 1 Par. xvii. 26.
- benyfce, kindness, 1v Macc. vi. 13; *pl.* benefices, benefises, Judg. ix. 16. 1 Par. xvii. 26. Rom. prol. 1. p. 299.
- benyngnete, beneficence, Ps. lxiv. 12.
- benysoun, a blessing, Gen. xxvii. 12.
- beot. *v.* bete.
- berd, beerd, beard, 1v Kings xix. 24; *pl.* beerdis, Jer. xli. 5.
- berdyd, berdid, *p. p.* trodden, Num. xx. 19. Jer. xviii. 15. *v.* berid.
- bere, bern, to give birth to, to carry, Is. xl. 11. xlv. 4. Mt. i. 23; *pr. t.* 3 *p.* berth, Prov. xii. 4; *pl.* berith, berin, Mt. prol. 2. p. 2; *imp. pl.* berth, Is. xxi. 14; *p. t.* baar, beer, Lev. xxiv. 10. Prov. xvii. 25.
- beryng, *n.* a bringing forth, birth, Gen. xxv. 24. xxxviii. 27.
- berynge-staues, poles for carrying, Num. iv. 6.
- bere, beere, a bier, litter, 1v Macc. ix. 8. Lk. vii. 14.
- berid, beryd, *p. p.* trodden, Num. xx. 19. Judg. v. 6. Jer. xviii. 15. *v.* berdyd.
- berielis. *v.* biriel.
- bernacle, a bit or snaffle for a horse, (Lat. *camus*.) 1v Kings xix. 28. Ps. xxxi. 9. Prov. xxvi. 3.
- bern, berne, a barn, Deut. xxviii. 17. Mt. iii. 12; *pl.* bernys, bernes, Gen. xli. 35. Mt. vi. 26.
- berthene, birthun, a burden, Ps. xxxvii. 5. Ecclus. xxxiii. 25; *pl.* berthens, Num. iv. 47.
- besaunt, a piece of money, Ez. xlv. 12. Mt. xxv. 25; *pl.* besauntis, besautes, 1v Esdr. ii. 69. Mt. xviii. 24. Lk. xv. 8.
- besme, beesme, a besom, broom, Is. xiv. 23; *pl.* besyms, beesmes, bismes, Mt. xii. 44. Lk. xi. 25.
- bestayle, beestayle, a beast, Gen. i. 24. vii. 14; *pl.* bestaylis, Gen. viii. 1.
- bete, to beat, Deut. xxii. 18; *p. t.* beet, beot, bette, beeted, betide, Gen. xii. 17. Num. xxii. 23. 111 Kings xi. 11. Mt. xxvi. 67; *p. p.* betun, Deut. xxv. 2; *pr. p.* beetynge, mending, Mt. iv. 21.
- beth. *v.* ben.
- betyngis, stripes, blows, Deut. xxv. 2. 1 Par. prol. p. 315.
- betokenyngis, signs, 1v Par. prol. p. 385.
- betwe, *prep.* between, Num. xxx. 16. Deut. i. 1. Mt. xxiii. 35.
- betwe-brac, *p. t.* clave in two, Ps. lxxvii. 15.
- betwe-brosure, a breaking between, Is. xxx. 13.
- betwen-*vp*-brac, *p. t.* clave in sunder, Ps. lxxvii. 13.
- beze, beeze, a neckchain, Gen. xli. 42. Prov. i. 9; *pl.* beezis, Ex. xxxv. 22. 11 Kings viii. 7. Judg. viii. 26. *v.* bie.
- bible, a book, bible, (Lat. *bibliotheca*.) 1v Macc. ii. 13.
- biblet, book, bible, (Lat. *bibliotheca*.) 1v Esdr. v. 17.
- biclippe, to embrace, Ps. xlvii. 13. Eccles. iii. 5; *p. t.* biclippide, becleppede, Gen. xxix. 13. Mk. x. 16; *pl.* biclippiden, Job xxiv. 8. Lam. iv. 5; *p. p.* biclippid, byclippid, Gen. xlv. 14. Mk. ix. 35; *pr. p.* biclippinge, biclyppynge, 1v Macc. vi. 19. Mk. x. 16. Tit. i. 8. *v.* clippe.
- biclippingis, embraces, Gen. xlvi. 29.
- bide, to abide, remain, Lev. xix. 13; *p. t.* bode, bod, boid, bood, boode, 1 Kings xxiii. 14, 18. Ps. cxviii. 166. *v.* abide.
- biden. *v.* beden.
- biddynge, commands, Ex. xv. 26.
- bie, to buy. *v.* bigge.
- bie, armlet, Gen. xxxviii. 18; *pl.* bies, byes, Gen. xxiv. 22, 29, 47. *v.* bese.
- biel, beel, byil, a boil, Deut. xxviii. 27, 35; *pl.* biles, bilis, byilis, Ex. ix. 9. Lk. xvi. 20.
- bielde. *v.* bilde.
- bifelde, bifelle, *p. t.* befel, Gen. xxiv. 67. xxvi. 1; *p. p.* bifalle, Gen. xxxiv. 7. *v.* falle.
- bifalling, *n.* an event, Gen. xli. 13. Wisd. xiii. 19; *pl.* bifallyngis, Wisd. viii. 8.
- biflappiden, *p. t. pl.* clapped, Lam. ii. 15. *v.* flappe.
- bifor-brekyng, *n.* a previous fracture, Zech. xiv. 4.
- bifore-brokyn, *p. p.* previously broken, Zech. xiv. 4.
- bifore-castyng, *n.* forethought, deliberate purpose, Ex. xxi. 14. Jer. xxxviii. 4.
- byfore-cummen, bifore-comen, *p. p.* anticipated, 1v Macc. xiv. 31.
- bifor-determynd, *p. p.* previously determined, Ez. xxi. 25, 29.
- befor-girte, *p. t.* girded, Ps. xvii. 33. xcii. 1; 2 *p.* hefor-girtist, Ps. xvii. 40.
- befor-go, to go before, Ps. lxxxviii. 15.
- bifore-goere, forerunner, Ex. xxxiii. 2; *pl.* bifor-goeris, Josh. iii. 3. Wisd. xii. 8.
- befor-greithe, to prepare, Ps. lxxxviii. 5; *p. t.* befor-greithide, Ps. xxxiii. 2; *pr. p.* befor-greithende, Ps. xxviii. 9.
- befor-greithing, *n.* preparation, Ps. lxiv. 10. lxxxviii. 15.
- bifore-had, befor-hadde, *p. p.* previous, Gen. xl. 13. 1v Kings xvii. 40.
- bifor-hond, biforn-hoond, *adv.* before, previously, Gen. xiii. 3. xix. 27. xxviii. 19.
- bifor-kitte, *imp.* cut before, Dan. iv. 11.

- bifore-knew, *p.t. knew beforehand*, Wisd. xix. 1; *pr.p. bifore-knowynge*, Gen. xv. 13.
- befor-ocupie, *to preengage*, Ps. xciv. 2; *pr.t. befor-ocupieth*, Wisd. vi. 14; *p.p. befor-ocupied*, Wisd. iv. 7.
- beforn-passende, *pr.p. excelling*, Ecclus. xxxiii. 23.
- befor-rediung, *n. preparation*, Ps. ix.\* 17.
- before-renner, *forerunner*, Ex. xxxiii. 2.
- before-rijp, *adj. early ripe*, Num. xiii. 21.
- bifore-se, *to foresee*, Eccles. iv. 13; *p.t. befor-see*, Ps. cxxxviii. 4; *p.p. bifor-seien*, Ps. cxxxviii. 4.
- bifore-sente, *p.t. sent before*, II Macc. xii. 21; *p.p. bifor-sent*, Wisd. xix. 2.
- beforn-sette, *p.t. set before*, Ecclus. xvii. 15; *p.p. bifore sett*, Dan. xi. 40; *pr.p. befor-settende*, Esth. i. 8.
- bifore-shewynge, *pr.p. foretelling*, Gen. xli. 11.
- bifor-synge, *to lead the chant*, I Par. xv. 22. Ps. cxlvi. 7; *p.t. before-song*, Ex. xv. 21.
- bifor-spekere, *spokesman*, Ex. vii. 1.
- bifor-spekyng, *byfore-spekyng, n. a prefacing*, II Macc. ii. 33.
- befor-strecche, *to stretch over*, Ps. xxxv. 11.
- befor-taken, *to take first or beforehand*, Ps. lxxviii. 8. Wisd. vii. 15; *p.t. bifore-took*, Ps. lxxvi. 5; *p.p. bifore-takun*, Gen. xxx. 15.
- before-tastid, *bifore-taastid, p.p. tasted before*, Ex. xxii. 31.
- before-telle, *to declare*, Ps. xlix. 6; *p.t. befor-tolde*, Ps. xxxix. 10.
- bifor-wal, *bifor-walling, an outwork*, Is. xxvi. 1.
- bifore-war, *aware before*, Gen. vi. 6.
- bifore-warneden, *biforn-warneden, p.t. pl. previously warned*, Wisd. xviii. 19.
- before-weuen, *pr.t. pl. spread over*, Job xxxvi. 28.
- beforn-writen, *bifor-writun, p.p. afore-writen*, II Par. xxx. 5.
- biforn, *beforne, before*, Gen. xxxii. 3. II Par. iii. 4.
- bigat, bigate, bigaat, begate, Gen. x. 26. Mt. i. 2; bigeten, bigetun, bigete, bygoten, bigotun, Gen. xxii. 12. Num. iii. 49. Mt. i. 25. v. gete.
- bigge, bie, bye, by, bijs, *to buy*, Gen. xli. 57. xlii. 5. Mt. xiv. 15. Lk. xxii. 36. xxiv. 21; *imp.pl. biggith, bieth*, Gen. xliii. 25. Is. lv. 1. Mt. xxv. 9; *p.t. bouste*, Gen. xxv. 10; *pl. bosten*, II Par. i. 17; *p.p. bouste, bowst*, Gen. xvii. 23; *pr.p. biende, biggynge*, Gen. xlii. 34. Mt. xxi. 12. Mk. xi. 15. Lk. xix. 45. v. aseyen-byggen, for-bigge.
- bigger, *a buyer*, Lev. xxv. 28, 30; *pl. biggeris, biggerys*, Gen. xlvii. 15. Mk. ii. 15.
- biggyng, *biyng, n. a buying*, Lev. xxv. 28. Ecclus. xlii. 5; *pl. biyngis*, Ecclus. xlii. 5.
- biheest, bihest, byheste, beheste, *a promise, command*, Lev. xix. 23. Num. xxx. 9. Judith xi. 21. Lk. xxiv. 49. Rom. iv. 13; *pl. biheestis, behestis, behestus*, Num. xxx. 9. Esth. xiv. 9. Heb. xi. 13. v. heest.
- bihete, behoten, *to promise*, I Par. xxix. 9, 14; *pr.t. 3 p. bihetith, byhetith, bihotith*, Heb. xii. 26; *2 p. bihetist, bihotist*, Gen. xxxviii. 17; *pl. biheten, biheeten, bihooten*, Num. xxxii. 20. II Pet. ii. 19; *p.t. bihiste, bihist, byhiste*, Gen. xxi. 1. xxxviii. 23. Mt. xiv. 7. Lk. xxii. 6; *pl. bihisten, i Par. xxix. 6. Mk. xiv. 11; p.p. bihist, bihote, byhote, bihoot, behoten*, Gen. xxi. 1. Num. xxx. 8. II Par. xxi. 7. Lk. xxiv. 49. Rom. i. 1; *pr.p. bihetynge, biheeting, bihotynge*, Deut. xiii. 17. I Tim. ii. 10. II Pet. ii. 19.
- bihetere, biheeter, *a promiser*, II Macc. x. 28. Heb. vii. 22.
- bihetyng, *n. a promise*, II Esdr. x. 29.
- biheud, byholdid. v. behalt.
- byheuedede, *p.t. beheaded*, Mt. xiv. 10; *p.p. byheueded, byheuedid, bihedid, biheedid*, Lk. ix. 9. Apoc. xx. 4.
- bihouen, *to behove*, Wisd. xv. 12; *p.t. bihofte, byhofte*, II Kings iv. 10. Wisd. xvi. 4. Mt. xvi. 21. Rom. i. 27.
- bijs, biys, bijce, bijcen, bissyn, *silk*, Gen. xli. 42. Ex. xxviii. 39. Lk. xvi. 19. Apoc. xviii. 12. xix. 8.
- bikenen, *pr.t. pl. beckon, make signs*, Ps. xxxiv. 19; *p.t. bikenede, bekenejde, Deeds xxi. 40; pl. bikeneden, bikenyden, bekenyden*, Lk. i. 62. v. 7.
- bikenyng, *n. a beckoning, suggestion*, Gen. xlii. 6.
- biknow, byknow, *to acknowledge*, Mt. prol. 1. p. 1.
- bilde, bield, *to build*, Gen. xi. 8; *p.t. bilde, bilte, bylde, belde, beeldide, bildide*, Gen. ii. 22. iv. 17. xii. 7. xxvi. 25. III Kings xi. 7. Lk. vii. 5; *pl. bilden, bylden, beelden, bylleden, bildiden, beeldiden*, Ex. i. 11. II Kings iv. 11. III Kings xiv. 23. I Esdr. iii. 2. Lk. xvii. 28; *p.p. bild, bilde, bilden, beeld, beeldid, bildid*, Josh. xxii. 19. II Kings vii. 7. III Kings ix. 3. xvi. 32. Mt. vii. 24.
- byleene, *to deliver*, Lk. xvi. 11.
- bilibre, *a weight of two pounds*, Apoc. vi. 6; *pl. bilibres*, Apoc. vi. 6.
- bilis, *bills, beaks*, Is. xli. 15. Zech. iv. 12.
- billis, *bells(?)* Judg. viii. 21.
- bylyue, *adv. forthwith, anon*, Gen. xxiv. 18. v. blyue.
- bimowe, bymowe, *to mock*, Ps. ii. 4. Prov. i. 26; *p.t. pl. binowiden*, II Par. xxx. 10. Ps. lxxix. 7.
- bymoornyden, hymorneden, *p.t. pl. bewailed*, Lk. xxiii. 27; *pr.p. bymorenyng*, Deut. xxxiv. 8.
- byndyngis, *bundles*, I Kings xxx. 12.
- bynethen, binethe, *beneath*, Gen. vi. 16. Mk. xiv. 66.
- bynyme, *to deprive, draw away*, Ecclus. xxviii. 19; *imp. bynyme*, Job vi. 23; *p.p. benomen*, Eccles. iv. 1.
- bire, birre, bure, *force, rush*, Deut. xxviii. 49. Judg. v. 22. I Kings xxv. 29. II Kings xi. 23. xxiii. 8. III Kings xxii. 32. Judith xiv. 2. Ecclus. xlvi. 7. Mt. viii. 32. Mk. v. 13. Lk. viii. 33. Jam. iii. 4. 2 Pet. iii. 10.
- bireyned, *p.p. rained upon*, Ez. xxii. 24. Amos iv. 7.
- biriel, *tomb, burying-place*, I Kings x. 2. Mt. xxvii. 60; *pl. biriels, birieliis, berielis*, Gen. xxiii. 6. Judg. xvi. 31. Mt. viii. 28. xxiii. 29. Apoc. ii. 9.
- birle, *to give to drink*, Jer. xxv. 15; *pr.t. birlith*, Gen. Prol. p. 51; *p.t. birlide*, Jer. xxv. 17; *pl. birliden*, Amos ii. 12; *pr.p. birling*, Gen. Prol. p. 51.
- bischadowynge, *pr.p. overshadowing*, Mk. ix. 6.
- bischedde, *p.t. besprinkled, wet*, IV Kings viii. 15; *p.p. bisched, beshed*, Num. xii. 10. III Kings xviii. 28. Esth. xv. 8. Dan. iv. 20.
- byschophood, *office of bishop*, I Tim. prol. p. 453.
- bise, *imp. see, look*, Mt. xxvii. 5.
- bisechyng, *n. a petition, prayer*, III Kings ix. 3. II Par. vi. 19; *pl. bisechyngis*, Deut. iv. 7.
- bysemen, *pr.t. pl. beseem, are fitting*, Rom. i. 28; *p.t. bisemyde*, Heb. vii. 26.
- bisetten, bisettiden, *p.t. pl. engrafted*, I Tim. vi. 10; *pr.p. bysettyng*, I Tim. vi. 10.
- beshrewith, *pr.t. makes evil, depraves*, Prov. x. 9; *p.p. bishrewid, beshrewid*, Deut. xviii. 20. III Kings xi. 4; *pr.p. bishrewynge*, Is. ix. 14.
- biside, bisidis, bysydis, *prep. beside*, Gen. xiii. 18. Mt. xiii. 1.
- bisiede, bisyede, *p.t. was busy*, Lk. x. 40.
- bisiliche, *busily*, Mt. prol. 1. p. 1; *comp. bisiliche, besyliche, bisiloker*, Judg. xx. 39. I Pet. i. 22.
- bisynesse, *business, care*, Eccles. iv. 4. I Pet. v. 7; *pl. bisynesses, besynesses*, Eccles. iv. 4. Ez. xii. 19.
- bismes. v. besme.
- bispete, byspeete, bispitte, *to spit upon*, Mk. x. 34. xiv. 65; *p.t. pl. bispatten, bispittiden*, Mk. xv. 19; *p.p. bispat, bispet, bispattid*, Lk. xviii. 32. v. spete.
- bispreynde, *p.t. besprinkled*, Heb. ix. 19; *pl. bispreynten*, Lam. ii. 10; *p.p. bispreynd, bispreynt, byspreynt*, Gen. xxx. 39. xxxi. 12. Num. xii. 10. v. spreng.
- bitake, bitaak, betaken, *to deliver, give up*, Ex. xxx. 16. Mt. xxiv. 9. xxv. 27; *p.t. bitoke, bitook, bytoke*, Gen. xxi. 14. xxxix. 20, 22. Mt. xviii. 34; *2 p. bitokist, bytokist*, Mt. xxv. 20; *pl. bitoken, bitooken*, II Macc. xi. 17. Mk. xv. 1; *p.p. bitakun, bitaken, bitake*, Gen. xiv. 20. xxxiv. 8, 9. Mt. xxvi. 2. Mk. xv. 10; *pr.p. bitakyng*, II Macc. xi. 17. v. take.
- bitauzten, *p.t. pl. delivered*, IV Kings xvii. 17; *p.p. bitauzt*, Gen. xxxix. 4.
- bithenk, bythenke, *to meditate, recollect*, Gen. xxiv. 63. Mt. v. 23; *pr.t. bythenkith, bithenkith*, Lk. xiv. 31; *p.t. bithouste*, Gen. xli. 9; *pr.p. bithenkyng*, bythenkyng, Lk. xii. 25.

bitokenede, *p. t. marked*, Joh. vi. 27.  
bitouris, *bitterns*, Is. xiii. 22.  
bitternessis, *bitter sorrows*, Job xiii. 26.  
bitraueliden, *p. t. pl. oppressed*, Judg. xx. 5.  
*v. trauaile.*  
bitwene-putte, *to place between*, Ez. xxii. 30.  
biweile, *biweyle, to wail over*, Gen. xxiii. 1.  
Lev. x. 6; *p. t. biweileid*, 1 Kings xxv. 1;  
*pl. biwayleden, biweileden*, Lk. viii. 52;  
*p. p. biweilid*, 1 Kings xiii. 31. *v. weilen.*  
biwepe, *to mourn, weep over*, Gen. xxiii. 2.  
Apoc. xviii. 9; *p. t. biweipe*, Gen. l. 3;  
*pr. p. biwepynge, bywepynge*, Matt. ii. 18.  
biweperis, *mourners*, Wisd. xviii. 10.  
biwlappe, *to wrap*, Job xviii. 11. *v. wlappe.*  
bewrappe, *to wrap*, Job xviii. 11.  
byzondes, *bizende, bezonde, bizond, bezunde,*  
*prep. beyond*, Deut. xxx. 13. 1 Kings xx.  
22. 1 Esdr. v. 3. viii. 36. Mt. iv. 25.  
2 Cor. x. 16.  
blaberen, *to stammer*, 1 Esdr. prol. p. 478.  
blameful, *worthy of blame*, Deut. xxviii. 29.  
Esth. xvi. 6.  
blamyng, *n. blame*, Deut. xxviii. 20. 11 Kings  
xxii. 16; *pl. blamyngis*, Job xxiii. 4.  
blasfeme, *n. a blasphemer*, Lev. xxiv. 14.  
11 Macc. ix. 28. 1 Tim. i. 13; *pl. blas-*  
*femes*, 11 Tim. iii. 2.  
blasfeme, *adj. blasphemous*, 11 Macc. x. 4.  
xiii. 11.  
bleckid, *p. p. made black*, Job xxx. 30.  
bleer-eyed, *blere-ised, blerid, sore eyed*, Gen.  
xxix. 17. Lev. xxi. 20.  
bleyne, *a blain*, Job ii. 7; *pl. bleynes*, Ex.  
ix. 9.  
blessidly, *happily*, Gen. xxx. 10.  
blet, *a flock of sheep*, Ps. lxxvii. 70.  
blewen, *p. t. pl. melted, blasted*, 14 Kings xxii.  
9. *v. blowith.*  
blisse, *blis, to bless*, Gen. xii. 2. xvii. 16;  
*p. t. blisside*, Gen. i. 22; *p. p. blissid,*  
*blissyd*, Gen. xii. 3. xiv. 20.  
blisfulere, *comp. happier*, Eccles. iv. 3.  
blisfulnesse, *blisfulnes, happiness*, Gen. xxx.  
13. Eccles. xxviii. 7.  
blyue, *adv. hastily*, Gen. xlv. 11. *v. bylyue.*  
blones, *blueness, lividness*, Ex. xxi. 25.  
blood-wreker, *avenger of blood*, Josh. xx. 5.  
blosme, *to blossom*, Ps. lxxi. 16.  
blowith, *pr. t. puffeth up, blows*, 1 Cor. viii.  
1; *imp. bloz*, S. Sol. iv. 16; *p. p. blowun,*  
*blowen*, Wisd. iv. 19. 1 Cor. iv. 6, 19.  
bobbe, *to mock*, Jer. xxxviii. 19; *pr. p. bob-*  
*hende, bobhyng*, 11 Esdr. i. 51.  
bocche, *botche, sore, scab, lump, hunch*,  
Lev. xiii. 18, 19. xxi. 20. Is. xxx. 6.  
bocchyn, *to mend*, 11 Par. xxxiv. 10.  
bocherie, *shambles*, 1 Cor. x. 25.  
boces, *boosis, bosses*, Is. iii. 18.  
bode. *v. bide.*  
bodun, *hoden. v. beden.*  
boenes. *v. boon.*  
boffat, *buffat, buffet, blow*, Joh. xviii. 22;  
*pl. boffatis, buffatis, buffetis*, Mt. xxvi.  
67. Mk. xiv. 65. Joh. xix. 3.  
boffaten, *p. t. pl. buffeted*, Mk. xv. 19.  
bogge, *sore*, Lev. xiii. 18. *v. bocche.*

boyle, *buyle, to break forth or boil*, Ex. xvi.  
20. Hab. iii. 16; *p. t. pl. buyliden, booyle-*  
*den*, 1 Kings v. 6. 11 Macc. ix. 9.  
boisch, *bousche, boysche, buysch, bush,*  
Ex. iii. 2. Mk. xii. 26. Lk. xx. 37. Deeds  
vii. 30; *pl. buschis*, Job xxx. 7.  
boyschel, *buyschel, bushel*, Lk. xi. 33.  
boke. *v. bake.*  
buystous, *buystouuse, rough, rude*, 11 Par.  
xiii. 7. Mt. ix. 16; *comp. booistouwere,*  
Jer. prol. p. 342.  
boket, *bokat, bucket*, Num. xxiv. 7. Is. xl.  
15.  
bole, *bool, a bull*, Deut. xxxiii. 17; *pl.*  
*boolis, bullis*, Gen. xxxii. 15.  
bolke, *to tell out*, Mt. xii. 35; *pr. t. bol-*  
*eth*, Ps. xviii. 3; *pl. bolken*, Eccles. xi.  
32; *p. t. bolkede*, Wisd. xix. 10. *v.*  
*belkid.*  
boln, *bolne, to become puffed or sworn,*  
Deut. xvii. 13; *p. t. bolnyde*, Gen. xxxi.  
36; *pl. bolneden, bolnden*, Deut. i. 43.  
Judg. viii. 3; *p. p. bolnun, bolnyd, bol-*  
*len, bollun, bollid*, Num. v. 27. 1 Cor. v. 2.  
Col. ii. 18. 11 Tim. iii. 5; *pr. p. bolnyng*,  
Deut. i. 43. Job xxxviii. 11.  
bolnyng, *n. a swelling*, Deut. xviii. 22.  
Esth. xvi. 12; *pl. bolnynges*, 2 Cor. xii.  
20.  
bonere, *mild*, Ps. xxxvi. 11. *v. debonere.*  
bonernesse, *mildness*, 1 Cor. iv. 21.  
bonys, *stalks of flax*, (Lat. *stupa*.) Is. i. 31.  
book. *v. bake.*  
bond, *boond, p. t. bound*, 14 Kings xxiii. 33.  
Jer. xxxix. 7; *pl. bounden*, Judg. xv. 13.  
*p. p. ybounde*, Col. prol. p. 429.  
boon, *a bone*, Gen. xxix. 14; *pl. boonys,*  
*boenes*, Eccles. xxviii. 21. Bar. vi. 42.  
boond, *a baud*, Judg. xvi. 13; *pl. boondis,*  
Judg. xvi. 9.  
boosis. *v. boces.*  
boostful, *adj. rude (?)* 11 Kings xii. 31.  
boot, *boat*, Joh. vi. 22; *pl. bootis, botis,*  
11 Macc. xii. 3. Joh. vi. 22, 23.  
boow, *bou, boz, a bough*, Judg. ix. 48. Mt.  
xxiv. 32; *pl. bowis, boowis*, Ez. xvii. 6.  
Mt. xxiv. 32. Mk. xi. 8.  
boowid. *v. bowe.*  
bord, *boord, a table*, Ex. xxv. 26, 27, 28.  
Deeds xvi. 34; *pl. bordis, boordis*, Mt.  
xxi. 12. Deeds vi. 2.  
bord-felawis, *companions*, Judg. xiv. 11.  
bordel, *a brothel*, Lev. xix. 29.  
bordel-house, *a brothel*, Baruch vi. 10. Ez.  
xvi. 24, 39.  
bordelrie, *a brothel*, Num. xxv. 8.  
borewing, *borwyng, n. a loan*, Lk. vi. 34, 35.  
borwe, *pledge, surety*, 2 Cor. xi. 2; *pl.*  
*borewis*, Prov. xxii. 26.  
borowis, *borrowes, dens, holes*, Mt. viii.  
20.  
boske-eddre, *bosk-eddre, boske-addre, a*  
*bush-adder*, Ex. iv. 3. vii. 9, 10.  
boteler, *botler, butler, pl. boteleris, botlers,*  
Gen. xl. 1, 2.  
boteraces, *buttresses, abutments*, Ez. xli. 15.  
botere, *butter*, Gen. xviii. 8. Deut. xxxii. 14.

botme, *bottom*, Wisd. v. 10.  
botouns, *buttons, clasps*, Ex. xxvi. 11.  
bouge, *a hunch*, Lev. xxi. 19. *v. bocche,*  
*bogge.*  
bouge, *bowge, a bottle*, Ps. xxxii. 7. lxxvii.  
13.  
bourdeful, *jocose*, Wisd. i. 11 g.  
houwe, *bowe, an arch*, Prov. xx. 26.  
bouzte. *v. bigge.*  
bowe, *to incline, turn away*, Josh. xxiv. 23;  
*p. t. bowide*, 1 Kings xix. 10. Joh. v. 13;  
*pl. boweden, bowiden, bowedyn*, Judg.  
ix. 3. Rom. iii. 12; *p. p. bowid, boowid,*  
Ps. lxi. 4. Is. xvii. 7; *pr. p. bowynge,*  
Jer. vi. 28.  
bowen, *to breathe forth*, Ps. cxliv. 7; *p. t.*  
*bowide*, Ps. xlv. 2; *pr. p. bowende*, Ps.  
cxliii. 13.  
boz. *v. boow.*  
braasny, *of brass*, Deut. xxviii. 23.  
bradder. *v. brod.*  
braggith, *pr. t. brays as a trumpet*, Josh.  
vi. 5; *p. t. braggide*, Josh. vi. 20; *pr. p.*  
*braggynge*, Josh. vi. 5.  
brayid, *p. p. bruised, ground*, 1 Kings xxv. 18.  
*v. to-brayd.*  
brayne, *brayneth, pr. t. dashes out the brains,*  
Is. lxvi. 3.  
braunchy, *braunchid, full of boughs*, 14  
Kings xvii. 10. Is. lvii. 5.  
braundishen, *to brandish, vibrate*, Job  
xxxix. 23. Ps. vii. 13.  
brawnes, *sinews*, Job xxii. 9.  
brechis, *breeches*, Gen. iii. 7.  
bredd, *p. p. grown*, Mk. iv. 32.  
brede, *breed, bread*, Gen. xxiv. 33.  
brede, *breede, breadth*, Gen. vi. 15. xiii. 17.  
Eph. iii. 18.  
breer-hook, *a hook for briars*, Is. vii. 25.  
breggere, *an abridger*, Pref. ep. c. vii. p. 72.  
breggid, *breiggid, p. p. abridged*, Mt. xxiv.  
22. Mk. xiii. 20. Rom. ix. 28. *v.*  
*abregged.*  
breggyng, *n. an abridging*, Is. x. 23.  
bregirdil, *breigirdil, brigirdil, a waistband,*  
*or band for breeches*, Jer. xiii. 1, 2, 4, 6,  
7, 11.  
breide, *to draw, pull*, Ps. xxiv. 15. *v. to-brayd.*  
breke, *breek, to break*, Deut. xxiii. 25; *p. t.*  
*brac, brak, breke*, Num. xi. 8. Judith ii.  
14; *pl. breeken, braken*, 11 Par. xxxi. 1.  
brembil, *brimbil, a bramble*, Job xxxi. 40.  
Eccles. xliii. 21; *pl. brembles*, Gen. iii.  
18.  
brenk, *brynke, brink, rim*, Gen. xxii. 17.  
Ex. xxv. 24; *pl. brynkis*, Ex. xxviii. 24.  
1 Par. xii. 15.  
brenne, *to burn*, Lev. vi. 12. Mt. iii. 12;  
*p. t. brende, brente*, Ex. xxiii. 20. 14  
Kings xiv. 4; *pl. brennyden, brenneden,*  
*brenden*, Mt. xiii. 6. Rom. i. 27; *p. p.*  
*brent*, Gen. xxii. 3. Mt. xiii. 30; *pr. p.*  
*brennende, brennyng*, Ex. xxiv. 17. Job  
xxvii. 21. Lk. xii. 35. *v. al-brent.*  
brennyng, *n. a burning*, Gen. xli. 23; *pl.*  
*brennyngus*, 1 Esdr. prol. p. 478.  
brennyngli, *ardently*, Jer. ii. 25.

- brenstoon. *v.* brunston.  
 breerde, *lip, margin*, Ex. xxxvii. 11.  
 breere, *a briar*, Is. xxvii. 4; *pl.* breeres, breeris, breeris, Gen. xxii. 13. Is. vii. 23, 24, 25. Mt. vii. 16.  
 breste, berste, *to burst*, Mk. ii. 22; *p.t. pl.* barsten, brasten, bristen, brosten, Gen. xliii. 30. Jer. v. 5; *p.p.* brosten, borstun, Gen. vii. 11. Dan. xiv. 26. *v.* al-to-brasten, to-braste.  
 brest-bundel, brest-girdil, *band for the waist*, Jer. ii. 32.  
 brether, bretheren, britheren, brithren, *brothers*, Gen. ix. 22. xxv. 18. xxix. 4.  
 bretherhed, britherhed, britherhede, britherhod, *brotherhood*, 1 Macc. xii. 10. 1 Thess. iv. 9. 11 Pet. i. 6.  
 bretil, britil, brotil, brutil, *brittle, fictile*, Lev. vi. 28. xi. 33. xiv. 5. 11 Cor. iv. 7. 11 Tim. ii. 20.  
 brewis, browes, *eye-brows*, Lev. xiv. 9.  
 brid, bridd, *a bird, young of a bird*, Lev. xvii. 13. Is. xxxviii. 14. Lk. xiii. 34; *pl.* briddis, Gen. xv. 10. Mt. viii. 20. xxxiii. 33.  
 brydd-coniurers, *diviners by birds*, Deut. xviii. 14.  
 brid-deuyneres, *diviners by birds*, Jer. xxvii. 9.  
 bridale, brydale, *nuptials*, Judg. xiv. 15. Mt. xxii. 10; *pl.* bridalis, brydalis, Gen. xxix. 22. Lk. xiv. 8.  
 brydil-reyne, *a bridle*, Ecclus. xxxiii. 26.  
 brigirdil. *v.* bregirdil.  
 brimstoon. *v.* brunston.  
 brynke. *v.* brenk.  
 brisse, *to break, bruise*, Deut. ix. 3. xxiii. 25; *p.t.* briside, brosede, broosedede, brusede, Num. xxii. 25. 1v Kings xviii. 4. xxiii. 14; *pl.* broosiden, 1v Kings xi. 18; *p.p.* brisde, brisid, brysid, brusid, Lev. ii. 16. Deut. iv. 3. Mt. xii. 20. Lk. xx. 18.  
 britagis, *parapets, battlements*, S. Sol. viii. 9.  
 bristnessis, *splendors*, Ps. cix. 3.  
 broc-skynnes, brockis-skynnes, *badger-skins*, Heb. xi. 37.  
 broche, *a broach*, Jer. iv. 30; *pl.* broches, brochis, brooches, Judg. viii. 26. S. Sol. i. 9. Is. lxi. 10.  
 brod, brood, *broad*; *comp.* brodder, bradder, Ez. xvii. 6. 11 Esdr. iv. 19. Amos vi. 2.  
 broderere, broiderere, brouderere, *an embroiderer*, Ex. xxviii. 39. xxxv. 33. xxxvi. 37. 11 Kings xxi. 19.  
 broiderye, broydreie, *embroidery*, Ex. xxviii. 39. xxxvi. 37; browdrye-craft, *the art of embroidery*, Ex. xxxix. 8; broiderye-werk, brouderer-werk, *work of embroidery*, Ex. xxvi. 1. xxviii. 39.  
 broke-footid, *p.p. maimed in foot*, Lev. xxi. 19.  
 bromes, *broom trees*, Jer. xvii. 6.  
 bronde, *a brand, torch*, Is. v. 24. xxix. 5; *pl.* brondis, broondis, Judg. xv. 4. Is. vii. 4. Joh. xviii. 3.  
 brosyngge, *n. a breaking*, Is. xxx. 13.  
 brosten. *v.* breste.  
 brosure, brusur, *a bruising, breaking*, Lev. xxiv. 20. Is. xxx. 13. Jer. xxx. 12.  
 brotil. *v.* bretil.  
 brouderer-werk. *v.* broiderye.  
 bruk, bruke, *a locust*, Lev. xxii. 22. 11 Par. vi. 28.  
 brunston, brumston, brynstoon, brymstoon, brenstoon, *brimstone*, Gen. xix. 24. Deut. xxix. 23. Job xviii. 15. Ps. x. 7. Is. xxx. 33. Apoc. ix. 18.  
 brunstony, *of brimstone*, Apoc. ix. 17.  
 brush, *a locust*, Is. xxxiii. 4. *v.* bruk.  
 brutil. *v.* bretil.  
 buffatis. *v.* boffat.  
 bufferes, *stutterers*, Is. xxxii. 4.  
 bugle, *buffalo*, Deut. xiv. 5. 1 Par. xvi. 3; *pl.* buglis, 111 Kings iv. 23.  
 buyle, buyliden. *v.* boyle.  
 buysch. *v.* boisch.  
 bundelet, *a little bundle*, S. Sol. i. 12.  
 burdones, burdowns, *mules*, 1v Kings v. 17.  
 bure. *v.* bire.  
 burion, burion, *to produce, germinate*, Gen. i. 11. iii. 18; *pr.t.pl.* burionnen, Lev. xix. 23; *p.t.* burionwde, burionwede, Gen. ii. 5; *pl.* burionneden, Joel ii. 22; *p.p.* burionned, 1 Par. v. 2; *pr.p.* burionnyngge, burionnyngge, Ex. i. 5. Heb. xii. 15.  
 burionnyngis, *buddingis, clusters, offspring*, Gen. xl. 10. Mt. xxiii. 33.  
 burj-town, burj-toun, *a town*, Josh. vii. 2. viii. 1; *pl.* borow-townes, burj-townes, Gen. xiii. 12. Deut. xii. 21.  
 bussument, *an ambush*, Josh. viii. 9; *pl.* bussumentis, bussumentis, buyschumentis, Josh. viii. 2. 1v Kings ix. 23.  
 buxum, *obedient*, Judith ix. 16. Esth. xv. 13.  
 C.  
 caas, *a case, sheath*, Gen. xxvii. 3; *pl.* caasis, 1 Par. xviii. 7.  
 cachid, *p.p. caught*, Mic. iv. 9.  
 caitif, caytif, caytife, caytyf, *a captive*, Ex. xii. 29. 1v Kings v. 2. 1 Par. v. 6; *pl.* caitifs, caytyues, chaytyue, cheytiues, Gen. xxxi. 26. xxxiv. 29. Num. xiv. 3.  
 caitifte, caytiftee, *captivity*, Num. xxi. 29.  
 caitifdoom, *captivity*, Ez. xxv. 3.  
 caityuende, chatyuynge, *pr.p. making captive*, Pref. ep. c. iii. p. 63. Jer. prol. p. 343.  
 calamy, chaalamy, *sweet cone*, (Lat. *calamus*.) Ex. xxx. 24. Jer. vi. 20.  
 caladrie, *a kind of bird*, (Lat. *charadrius*.) Deut. xiv. 18.  
 caleng. *v.* chaleng.  
 calfees, *deprived of the calf*, Job xxi. 10.  
 calle, *the cawl*, Ex. xxix. 13. Lev. iii. 4.  
 calu, *bald*, Lev. xiii. 40.  
 calueren, *colves*, Num. xxix. 32.  
 camelioun, *a camelopard*, Deut. xiv. 5.  
 can. *v.* kunne.  
 cancre, canker, kankir, *any thing that corrodes*, Pref. ep. c. vii. p. 69. 2 Tim. ii. 17.  
 cancryngge, *pr.p. cankering*, Pref. ep. c. vii. p. 69.  
 candel-staf, candel-stik, *candlestick*, Ex. xxv. 31, 33, 35.  
 candel-quenchers, *snuffers*, Ex. xxv. 38. xxxvii. 23.  
 canell, canel, *cinnamon*, Ex. xxx. 23. Prov. vii. 17. Apoc. xviii. 13.  
 cannes, *pots*, Joh. ii. 6.  
 caperis, cappariss, *the caper-shrub*, (Lat. *caparis*.) Eccles. xii. 5.  
 capitle, *short chapter*, Heb. viii. 1.  
 capret, *a wild goat*, Deut. xii. 15. Is. xxxiv. 11; *pl.* capretis, caprettis, 11 Kings ii. 18.  
 cardue, *a thistle*, (Lat. *carduus*.) 1v Kings xiv. 9. 11 Par. xxv. 18.  
 carect, carecte, *character, mark*, Apoc. xiii. 16. xiv. 9; *pl.* carectis, Apoc. xx. 4.  
 careyn, careyng, *a carcase, corpse*, Gen. xv. 11. Ex. xxi. 35; *pl.* careyns, Gen. xv. 11. Heb. iii. 17.  
 carkeys, karkeis, *a carcase*, Ex. xxi. 35, 36.  
 carouls, *carols, choirs*, 1 Kings xxi. 11.  
 carpentarye, carpentrie, *work of a carpenter*, Ex. xxxv. 33.  
 carrys, *cars, waggon*, Num. vii. 9. *v.* chaar.  
 cart, carte, *car, chariot*, 111 Kings x. 29. Mt. prol. 2. p. 2.  
 cast, *a throwing, blow*, Num. xxxv. 17.  
 caste, *to cast, throw, conjecture, devise*, Gen. xli. 15. Job xx. 15; *pr.t.pl.* casten, Gen. xlii. 11; *imp. pl.* castith, Mt. x. 8; *p.t.* caste, keste, kest, castide, Gen. xxi. 15. 1 Kings xx. 36. 1v Kings xiii. 17. Esth. prol. p. 636. Mt. viii. 16. xii. 42. Lk. xxi. 3; *pl.* casten, kesten, kestyn, castiden, kastiden, kestiden, Lev. x. 5. Mt. xiii. 48. Mk. vi. 13. Lk. xxi. 1. xxiii. 35; *p.p.* casten, 11 Kings xiv. 13.  
 castel, *a town, camp*, 11 Macc. xiv. 16. Mt. x. 11; *pl.* castels, castellis, Ex. xiv. 19. Mt. ix. 35.  
 castere, *a conjecturer*, Prov. xxiii. 7.  
 casting, castyng, *n. a vomiting*, Hab. ii. 16. 11 Pet. ii. 22.  
 castyng-afore, *forethought*, Job xxxiv. 27.  
 castis, *designs*, Esth. viii. 3.  
 catchepollis, *constables*, 1 Kings xix. 20. Deeds xvi. 35.  
 catel, *substance, goods*, Gen. xv. 14. Lk. viii. 43; *pl.* catels, Gen. xxxi. 14.  
 caucion, *a bond*, Lk. xvi. 6.  
 caudron, caudroun, *a pot, a caldron*, Ps. cvii. 9; *pl.* cawdrones, Ex. xxvii. 3.  
 cautelouse, *cautious, crafty*, Job v. 13.  
 cawe, *a cave*, Gen. xix. 30.  
 ceelyng, *n. a seal, sign*, Ecclus. xxii. 33.  
 cenceris, censeris, censures, *censers*, Ex. xxv. 29. xxxvii. 16. Num. iv. 7.  
 cene, *a supper*, Apoc. prol. 1. p. 638.  
 cenefectorie, cenefactoryes, *tent-making, tent-makers*, Deeds xviii. 3.  
 cense, *incense*, Lev. ii. 1, 2. xvi. 12. S. Sol. iv. 11. Apoc. xviii. 13. *v.* sense.  
 ceremoyns, *ceremonies*, Deut. iv. 8.  
 certeynere, *comp. more certain*, Deeds xxiii. 20.  
 certis, certes, *adv. certainly*, 1 Kings xvi. 2. Tob. ii. 1. Jer. ii. 11.

- cesynge-days, *holidays*, Lev. xxiii. 2, 4, 34.  
 chaar, chare, charre, *car, chariot*, Gen. xli. 43. 11 Par. i. 17. Deeds viii. 28; *pl.* chaaris, chares, charis, Ex. xiv. 18. Deut. xx. 1. Apoc. ix. 9. *v.* carrys, cart.  
 chaf, cheff, *straw, provender*, Gen. xxiv. 25. Ex. v. 7, 10; *pl.* chaffis, Mt. iii. 12.  
 chaffare, *to trade*, Gen. xxxiv. 10, 31. Lk. xix. 13.  
 chaffare, *n.* trade, merchandise, Is. xxiii. 3; *pl.* chaffaris, 11 Esdr. x. 31. xiv. 16.  
 chaffarere, *a merchant*, Ecclus. xxvi. 28.  
 chaffaring, chaffaryng, chaffering, *n.* trading, dealing, Prov. iii. 14. Is. xxiii. 2. Lk. xix. 15. 1 Thess. iv. 6.  
 challenge, challengen, *to accuse, to claim*, 1 Par. xvi. 21; *pr.t.* calengith, *pl.* calengen, challengen, Pref. ep. c. vi. p. 67; *p.t.* chalengide, 1 Kings xii. 3; *p.p.* chalengid, 1 Kings xii. 4. Deeds xxiii. 25; *pr.p.* calengyng, chalengende, Prov. xxviii. 3.  
 challenge, caleng, *n.* accusation, Gen. xliii. 18. Jer. vii. 6; *pl.* chalengis, Is. xxiii. 12.  
 chalengyng, *n.* accusation, Gen. xliii. 18.  
 chalengere, *accuser*, Ps. lxxi. 4; *pl.* chalengeris, Job xxxv. 9.  
 chalice, chalis, *a cup*, Gen. xl. 11. Is. li. 17; *pl.* chalicis, Ex. xxiv. 6. 1 Esdr. viii. 27.  
 chamels, chamoilis, *camels*, Judg. viii. 21. 1 Par. xii. 40.  
 charge, *a burden, lading*, 1v Kings v. 17; *pl.* chaargis, 1v Kings viii. 9.  
 charge, *to lade, regard, care*, Gen. xlv. 17; *pr.t.* 2p. chargist, Mt. xxii. 16; *p.t.* chargide, Gen. xxv. 34; *p.p.* chargid, Gen. xlv. 13; *pr.p.* charyng, Lev. xx. 4.  
 chargeous, charious, chariouse, *chargeable, burdensome*, Prov. xxvii. 3. 11 Cor. xi. 9.  
 charieter, charyeter, *a charioteer*, 111 Kings xxii. 34. 1v Kings ii. 12.  
 charkith, *pr.t.* creaks, Amos ii. 13.  
 chartre, *paper or parchment*, Tob. vii. 16.  
 chastinge, *n.* a chastising, Lev. xxvi. 18.  
 chanfid, chaufed, *p.p. made hot*, Esth. i. 10. Is. xlv. 15.  
 chaul, chaule, *jaw*, 1 Kings xvii. 35; *pl.* chaulis, Job xxix. 17.  
 chaumbred, *p.p. consisting of stories*, Gen. vi. 16.  
 chaundeler, *chandler*, Judg. iv. 4. g.  
 chaungable-while, *adv. mutually*, 1 Tim. v. 5.  
 chaungeablete, *changeableness*, 1 Kings xv. 11. g.  
 chaungeris, *money-changers*, Mt. xxi. 12.  
 chauntable, *worthy to be recorded in song*, Pref. ep. c. iv. p. 64. Ps. cxviii. 54.  
 chatyuyng. *v.* caityuende.  
 chauns, *chance, accident*, Wisd. xiii. 19; *pl.* chaunsis, Wisd. viii. 8.  
 cheek-hoon, cheke-bon, *jaw*, Judg. xv. 14. Prov. xxv. 11.  
 cheek-lap, cheke-lap, *jaw*, Lev. xi. 29. Judg. xv. 15.  
 chepinge, chepyng, cheepyng, *market*, Mt. xi. 16. xx. 3. Lk. vii. 32. Deeds xvi. 19; *pl.* cheping, chepyngis, Lk. xi. 43. xx. 46.  
 cheer, chere, *face*, Gen. iii. 19. iv. 5. xxxiii. 10. Lk. ix. 29. Heb. ix. 24; *pl.* cheeres, cheeris, Ex. xxv. 20. Ez. x. 21.  
 cheere, *dear, beloved*, Prov. v. 19. Wisd. xii. 7.  
 cheestes, cheestis, *chidings*, Jam. iv. 1.  
 cheff. *v.* chaf.  
 cherl, cheerl, chirl, churl, *a rustic*, Pref. ep. c. iv. p. 65. Wisd. xvii. 16.  
 cherlhed, chirlehede, *rusticity*, Pref. ep. c. iv. p. 64. Is. prol. p. 224.  
 cherliche, *rustic*, Ecclus. xxvii. 7.  
 cherlishe, churlishe, *rustic*, Pref. ep. c. vii. p. 73. 1 Par. xxvii. 26. Ecclus. vii. 16.  
 cherid, cheryd, *p.p. made cheerful*, Esth. i. 10. Ruth iii. 7.  
 chese, cheese, *a cheese*, Judith x. 5; *pl.* chesis, 1 Kings xvii. 18.  
 chese, *to choose*, Gen. xiii. 9. Num. xvii. 5; *p.t.* ches, chees, cheese, Gen. xiii. 11. 1 Kings xvii. 40. Eph. i. 4; *pl.* cheseden, chesiden, cheesiden, chesden, chesen, chosen, Gen. vi. 2. xli. 18. Mt. xiii. 48. Lk. xiv. 7; *p.p.* chosun, ychoose, Gen. xxiii. 6. Deut. iv. 37. Deeds prol. p. 507.  
 chesinge, chesyng, *n.* choice, election, Mat. prol. 1. p. 1. Rom. xi. 5. 1 Thess. i. 4.  
 cheseresse, *a female chooser*, Wisd. viii. 4.  
 chesiple, *an ecclesiastical robe*, Ex. xxv. 7.  
 chesister, *a female chooser*, Wisd. viii. 4.  
 chesoun, *cause, reason*, 111 Kings xxi. 29. 1 Par. xix. 3. *v.* enchesoun.  
 cheteles, chetelis, *kettles*, Lev. xi. 35.  
 cheuenteyns, *chieftains*, Deut. xx. 9.  
 cheytues. *v.* caitif.  
 chichis, *vetches*, 11 Kings xvii. 28.  
 chiden, chide, *to chide, wrangle*, Ex. xvii. 2. Judg. xxi. 22. Judith xi. 15; *p.t.* chidde, Ex. xvii. 2; *pl.* chidden, Gen. xlix. 23. Joh. vi. 53.  
 chykenys, *fowls*, Tob. viii. 11.  
 children, *to bring forth child*, Ex. i. 19; *p.t.* childide, childe, Gen. iv. i. xvi. 16. 1 Kings ii. 5. Lk. ii. 7; *pl.* childiden, Ez. xxiii. 4.  
 childinge, *n.* a bringing forth child, Gen. xxv. 24.  
 childer, childre, *pl. children*, Deut. xxi. 15. Ruth ii. 8. Mt. ii. 16. Joh. xxi. 5.  
 child-womman, *maiden*, Judith xiii. 5; *pl.* childer-wymmen, Esth. iv. 4.  
 childli, *childish*, Tob. i. 4.  
 chyne, *an opening, chink, breach in a wall*, S. Sol. ii. 14; *pl.* chinys, chynes, chynnis, chynis, 11 Esdr. iv. 7. Is. ii. 21.  
 chirche, *an assembly of people*, 1 Macc. v. 16.  
 chiteryng, *n.* a chattering, chirping, Num. xxiv. 1. Deut. xviii. 10.  
 chittes, *whelps*, Is. xxxiv. 15.  
 chinalrie, chynalrye, *host, army*, Gen. xxi. 33. 11 Kings x. 18. 11 Par. xviii. 30.  
 chopyn, *a gill, a measure of liquid*, 111 Kings vii. 26. g.  
 chore, *a measure, pl.* chorys, coris, Num. xi. 32. Lk. xvi. 7.  
 chorys, *chorus, dances*, Judg. xi. 34.  
 chosynes, *chosen men*, Rom. viii. 33.  
 churl. *v.* cherl.
- cycer, *vetches*, 11 Kings xvii. 28.  
 cyconye, *a stork*, Jer. viii. 7.  
 cynoper, *cinnabar, vermilion*, Jer. xxii. 14.  
 circumcide, circumside, *to circumcise*, Gen. xvii. 11. Deut. xxx. 6; *p.t.* circumcidide, circumside, circumcide, Gen. xxi. 4. Josh. v. 3; *p.p.* circumcidid, Gal. v. 1.  
 cirogrille, *hedge-hog*, (Lat. *choirogrillus*), Lev. xi. 5. Deut. xiv. 7.  
 ciriely, *adv. in the Syrian language*, 1v Kings xviii. 26.  
 ciuylite, *citizenship*, Deeds xxii. 28.  
 clappen, *to clap*, Judg. vii. 19.  
 clarifien, *to glorify, beautify, make clear*, 111 Esdr. viii. 82. Joh. xii. 28; *p.t.* clarifede, Heb. v. 5; *p.p.* clarified, Joh. xii. 23. 11 Thess. iii. 1.  
 clarioun, *a trumpet*, Ex. xix. 13, 19; *pl.* clariouns, Josh. vi. 8.  
 cle, clee, *a hoof*, Ex. x. 26; *pl.* cleen, cles, cleas, Gen. xlix. 17. Judg. v. 22. Ps. lxxviii. 32.  
 cleer, clere, *splendid, bright*, Judith xvi. 16. Wisd. vi. 13. Jam. ii. 3.  
 cleerid, *p.p. made clear*, Ex. xix. 16.  
 cleerliere, cleerliker, *comp. more clearly*, 1 Kings xiv. 19.  
 clernesse, clerenesse, cleerness, *glory, brightness*, Joh. v. 41. xvii. 22. Apoc. vii. 12.  
 clerte, clerete, cleerte, *clearness, brightness*, Tob. xiii. 20. Apoc. xxi. 11.  
 cley, *clay*, Gen. xiv. 10.  
 cleyye, cleyi, clezy, *clayey*, 111 Kings vii. 46. Ecclus. xxii. 1.  
 cleyene, *made of clay*, Job iv. 19.  
 clemede, *p.t. smeared*, Ex. ii. 3.  
 clepe, *to call*, Gen. iv. 26. Mt. i. 21; *p.t.* clepide, cleep, Josh. vi. 6. Mt. iv. 21; *pl.* clepen, clepeden, clepiden, Josh. xxii. 34. Wisd. xiii. 10. Mk. x. 49. Lk. i. 59; *p.p.* clepid, iclepid, ycleeped, yclepid, Gen. xxix. 16. Mt. i. 16. x. 1. Deeds i. 23. Apoc. prol. 1. p. 638.  
 clepinge, clepyng, *n.* a calling, Mt. prol. 1. p. 1. Eph. iv. 1.  
 clepere, *a caller*, Judg. xv. 20; *pl.* clepers, Deut. xviii. 10.  
 cleftus, *clefts*, Is. xxii. 9.  
 clippe, *to shear, to embrace*, Gen. xxxi. 19. Job xxiv. 8; *p.t.* cleppide, clippide, Gen. xxxiii. 4. 1 Kings xxv. 4. 11 Kings xiv. 26; *pl.* clippeden, clyppiden, Gen. xli. 14. 1 Kings xxv. 7; *p.p.* cleppid, clippid, Gen. xxxviii. 13. xlv. 14. Lam. iv. 5; *pr.p.* clippynge, Gen. xxix. 13. *v.* biclippe.  
 clippings, clippings, *embraces*, Gen. xlvi. 29. Prov. vii. 18. Eccles. iii. 5.  
 clippers, clypparis, *shearers*, Gen. xxxviii. 12. 1 Kings xxv. 11.  
 closyngis, *leaves of a gate*, Judg. xvi. 3.  
 clote, cloote, *a bur*, Hos. ix. 6. x. 8.  
 clottis, *clods*, Job xxviii. 6. xxxviii. 38. xxxix. 10.  
 clout, *a patch*, Mt. ix. 16.  
 cloutyng, *pr.p. patching, mending*, Mt. iv. 21. Mk. i. 19.  
 cloue, cleft, *p.p. cleaved, rent*, Mt. xxvii. 51.

- clumsid, *p.p. unloosed*, Is. xxxv. 3. Jer. xlvii. 3. *v. acumsid.*
- cocatrice, kokatrice, *a basilisk*, Ps. xc. 13.
- cocco, cocto, coctyn, coccyn, cok, cocce, cocke, *red, scarlet*, (Lat. *coccus*.) Ex. xxvi. 36. xxvii. 16. xxviii. 5. 1 Kings prol. p. 4. Apoc. xvii. 4. xviii. 16.
- cockil, cokil, *pl. cockelis, cockils, coklis, coclis, cockilis, cockle*, Matt. xiii. 25, 29, 30, 36, 38.
- code, *the cud*, Lev. xi. 3. Deut. xiv. 6. *v. quede.*
- coddes, coddis, *pods*, Ex. ix. 31. Lk. xv. 16.
- cofere, coffre, cofre, *a chest, ark, coffer*, Ex. xxv. 10, 12. 1 Esdr. vi. 8.
- cofin, coffyn, *a basket*, (Lat. *cophinus*.) Ps. lxxx. 7; *pl. coffyns, cofynes, cofyns*, 1v Kings x. 7. Mt. xiv. 20. Lk. ix. 17.
- cognacioun, *kindred*, Gen. xxiv. 4; *pl. cognaciouns*, Gen. x. 31.
- coyif, *a cap*, Ex. xxviii. 37. xxix. 6; *pl. coyfes*, Ex. xxviii. 40.
- cokedril, cocodrille, *a crocodile*, Lev. xi. 29.
- colere, colre, colrye, *the colic*, (Lat. *cholera*.) Ecclus. xxxi. 23. xxxvii. 33.
- coliaundre, *coriander*, Ex. xvi. 31.
- colirie, collerie, *eye-salve*, Apoc. iii. 18.
- colyng, *n. a cooling*, 11 Macc. iv. 46.
- colit, *an acolyte*, 11 Thess. prol. p. 448.
- collacioun, *a speaking together*, 11 Macc. xii. 43.
- collect, *a gathering*, 11 Par. vii. 9. 11 Esdr. viii. 18; *pl. collectis*, 1 Cor. xvi. 1.
- colle, *to embrace*, Eccles. iii. 5; *p. t. collide*, Gen. xxxiii. 4.
- collyngis, *embraces*, Gen. xlvi. 29. Prov. iii. 5. vii. 18. Eccles. iii. 5.
- com, comen, *to come*, Gen. xviii. 10. 1v Kings vi. 3; *imp. pl. commith, cometh*, 1v Kings vii. 4. Mt. iv. 19; *p. t. com, cam*, Gen. xx. 3; *pl. comen, camen*, Gen. xi. 31; *p. p. comen*, Gen. vi. 13.
- comaunde, *p. t. commanded*, Josh. viii. 4.
- comelid, *p. p. unloosed*, Is. xxxv. 3. *v. cumblid.*
- comelili, *properly, becomingly*, 1 Kings x. 7.
- comelyng, *cumlinge, a stranger*, Gen. xix. 9. Lev. xxv. 47. Deeds vi. 5; *pl. come-lyngis, cumelingis, cumlyngis*, Ex. xii. 19. Lev. xxv. 45. Deeds ii. 10. 1 Pet. i. 1.
- comeling-wonyng, *n. a sojourning*, Wisd. xix. 10.
- comenaunt, comenount, *a covenant*, Gen. vi. 18. Ex. xxiv. 7.
- comenountid, *p. t. covenanted*, Gen. ix. 15; *p. p. comenountid*, Ex. xxiv. 8.
- comyn, cummyn, *cummin*, Is. xxviii. 25. Mt. xxiii. 23.
- comyne, comunen, *to commune*, Ps. cxl. 4. Ecclus. xiii. 1; *p. t. comunede*, Phil. iv. 15; *pl. comyneden, comuneden*, Heb. ii. 14; *p. p. comynynd*, Wisd. xiii. 21.
- comenyng, comynyng, *n. communication, communion*, 1 Cor. x. 16. 2 Cor. viii. 4.
- comynere, comuner, *a participator*, 1 Pet. v. 1.
- comoun, *the commonalty*, Ex. xii. 38; *pl. comouns, comyns*, Josh. vi. 9. 1v Kings xxv. 19.
- comounli, *in common*, Gen. xiii. 6.
- comounte, comynte, *the commonalty*, Ex. xix. 23. Deeds xvii. 5.
- compacient, *suffering with each other*, 1 Pet. iii. 8.
- comparysoun, *to compare*, 1 Macc. x. 71.
- compaside, cumpasside, *p. t. went round*, Gen. xli. 46. Mt. ix. 35; *pl. cumpassiden*, Josh. vi. 14. 11 Par. xxiii. 2.
- compeers, *fellows*, Judg. xi. 38.
- compunct, compuncted, *p. p. having compunction*, Ps. iv. 5. xxix. 13. Deeds ii. 37.
- conceyuyng, *n. conception*, Gen. xxv. 21; *pl. conceyuyngis*, Gen. iii. 16.
- concubyn, *secondary wife*, Gen. xxii. 24; *pl. concubyns*, Gen. xxv. 6.
- cony, conyng, *a rabbit*, Lev. xi. 5.
- coniecte, *to conjecture*, Ez. xxi. 19.
- coniectyng, *conjecturing, n. a divining*, Ez. xxi. 19.
- coniure, *to adjure*, Gen. xxiv. 3; *pr. t. couniour*, Mt. xxvii. 63; *p. p. coniuirid*, Gen. l. 6. Tob. ix. 5.
- coniured, *p. t. conspired*, 1v Kings ix. 14; *pl. coniureden*, 1v Kings xii. 20.
- coniuryous, *a conspiracy*, 11 Kings xv. 12.
- connen. *v. kunne.*
- consistorie, *consistory*, Esth. v. 1.
- conspiracioun, *conspiracy*, 11 Par. xxxiii. 24.
- constreyners, *taskmasters*, Ex. v. 6, 10, 14.
- constreynyngli, *compulsorily*, 1 Pet. v. 2.
- consuetude, *custom*, 1 Kings xx. 25. Esth. ix. 3.
- consuls, *chief men*, Job iii. 14.
- consumpt, *p. p. consumed*, Josh. x. 20.
- contek, *reviling*, Mt. xxii. 6; *pl. cunttekis, contakes*, Lk. xx. 11.
- contrarie, *contrarye, to oppose*, Ruth i. 16. Job xxi. 34; *pr. p. contrariyng*, Deut. i. 43.
- contrarious, *contrary, perverse*, Esth. xvi. 7. Mt. xiv. 24.
- conuenticulis, *conventicles*, Ps. xv. 4.
- conuersis, *converts, proselytes*, 1 Par. xxii. 2. Deeds ii. 11.
- conuertid, *p. p. turned back*, 1 Macc. x. 72. Joh. i. 38. Deeds xvi. 18.
- conuycte, conuyt, *pr. p. convicted*, Ex. xxi. 17. Dan. xiii. 61.
- coode, *pitch*, Ex. ii. 3.
- coolding, *n. a cooling*, 11 Macc. iv. 46.
- coombis, combys, *combs*, Is. iii. 19.
- coope, coepe, *a cope*, Ex. xxv. 7. Lev. viii. 7. Ecclus. xlv. 10.
- coost, *coast, side, limit*, Num. iii. 35; *pl. coostis, coostus*, Num. xx. 17. xxxiv. 2.
- coostis, *costis, expenses*, 11 Par. viii. 16.
- coostieth, *pr. t. borders, coasts*, 1 Kings prol. p. 1.
- coote, cote, *a coat*, Gen. xxxvii. 3. Mt. v. 40; *pl. cootis, kootis*, Gen. iii. 21. 1 Par. xix. 4. Lk. iii. 11.
- coote, *a coot, a bird*, Lev. xi. 16.
- cop, *top*, Gen. xlv. 1. Lk. iv. 29; *pl. cop-pis, cooppis*, Gen. viii. 5. Is. xvii. 6.
- copyous, *multitudinous*, 1 Macc. xvi. 5.
- coraiouste, *courageousness*, Ps. liv. 9.
- coriour, curiour, *a carrier*, Deeds ix. 43. x. 6.
- corlure, corolu, kurlu, *a curlew*, Ps. civ. 40; *pl. curluris, corolues, kurlewis*, Ex. xvi. 13. 1 Par. prol. p. 313.
- cornes, *corn*, Gen. xli. 42, 47. Lk. vi. 1.
- coronal, *a fillet for the head*, Judith xvi. 10.
- courour, *a courier, runner*, Job ix. 25.
- correpcioun, corepcioun, *a reproving*, Eph. vi. 4. 11 Pet. ii. 16.
- cors, *a corpse*, Gen. xxiii. 3.
- cortyn, curtyn, *a curtain*, Ex. xxvi. 1. xxxvi. 11; *pl. cortyns, curteyns*, Ex. xxvi. 1. xxxv. 17. Num. iv. 26.
- corumpe, *to destroy, corrupt*, Hos. ii. 12; *pr. t. corrupith*, 1 Cor. v. 6; *pl. corumpen*, 1 Cor. xv. 33; *p. t. corrupide, corumpide*, Apoc. xix. 2; *p. t. pl. corrupiden, corruppen*, Nah. ii. 2; *p. p. corrupped, corruppt, corruppted*, 11 Cor. iv. 16.
- cos, coss, *cosse, a kiss*, Gen. xxvii. 26. S. Sol. i. 1. Lk. xxii. 48; *pl. cossis, kosses*, Gen. xxix. 13. Prov. xxvii. 6.
- cosside, *cossyde, p. t. kissed*, Gen. xxvii. 26. xxxiii. 4.
- cosynage, *family, relationship*, Ex. i. 6. 11 Macc. v. 9; *pl. cosynages*, Gen. xii. 3.
- cosyness, *a female cousin or relative*, Lk. i. 36.
- costage, *costs, expenses*, Pref. ep. c. viii. p. 74.
- coste, *imp. pay costs, be at charges*, Deeds xxi. 24.
- costeous, *sumptuous*, 11 Par. xxxv. 24.
- costretis, *costrils, water vessels*, Ruth ii. 9.
- cotes, *cots, cottages*, Wisd. xi. 2.
- couche, *chamber*, Mt. vi. 6.
- coueitise, *lust, covetousness*, Num. xi. 34. xxxiii. 17. Tob. iii. 16; *pl. coueitises*, Ecclus. xviii. 30. Jam. iv. 1.
- couenable, *suitable*, Gen. xl. 5. Ex. xv. 23. Mk. xiv. 56.
- couenably, *couenabli, suitably*, Ps. ix. 1. Mk. xiv. 11.
- couenableness, *suitableness*, Eccles. viii. 6.
- couenablete, *couenabletee, opportunity*, 11 Macc. xiv. 29. Mt. xxvi. 16. Lk. xxii. 6.
- couent, *assembly*, 1 Par. prol. p. 315. Ps. lxiii. 3. Jam. ii. 2.
- couercheues, *kercheues, kerchiefs*, Is. iii. 23.
- couerde, *couered, coouerede, p. p. recovered*, 1v Kings xx. 12. Is. xxxix. 1.
- couer-lyte, *a bed covering*, 1v Kings viii. 15.
- couertour, *a covering*, Ex. xxxvi. 19; *pl. couertours*, Ex. xxxvi. 7.
- coumforting, *n. comfort*, Gen. xxxvii. 35.
- coumfortide, *p. t. strengthened, fastened*, Is. xli. 7.
- couplen, *to join*, Is. v. 8; *p. p. cowplid*, Gen. xxix. 34.

couplis, *beams, rafters*, III Kings vi. 10. S. Sol. i. 16.  
 cowden. *v. kunne.*  
 cracche, *cratche, stall, crib*, Job vi. 5. Lk. ii. 7, 12; *pl. cratchis*, III Kings iv. 26. I Par. iv. 23.  
 craft, *handicraft, skill*, Gen. xl. 17. Lk. prol. 1. p. 141; *pl. craftis*, I Par. xxii. 15.  
 craftyman, *craftiman, craftisman, artificer*, Ex. xxxviii. 23. III Kings vii. 14. Heb. xi. 10. Apoc. xviii. 22; *pl. crafty-men, crafti-men, craftise-men*, II Kings v. 11. I Par. xxii. 15.  
 craftili, *in manner of handicraft, skilfully*, Ex. xxxvi. 1. Ez. xli. 18.  
 cram-cakes, *fried cakes, pancakes*, Ex. xxix. 2.  
 crammyd, *p. p. filled to the full*, Hos. xiii. 6.  
 crasyng, *n. a cleft, breach in wall*, II Par. xxiv. 13; *pl. crasyngis, crasingis*, II Esdr. iv. 7. Is. ii. 21. Obad. 2.  
 crauasis, *creueysis, openings, chinks*, Lev. xiv. 37. II Esdr. iv. 7.  
 crawe, *a crop of a bird*, IV Kings vi. 25.  
 creausure, *creausour, creausner, creauancer, a creditor*, IV Kings iv. 1, 7. Prov. xxix. 13. Is. l. 1.  
 creeste, *summit*, Ex. xxviii. 23; *pl. creestis*, Ex. xxviii. 26.  
 cresen, *to increase*, IV Kings xx. 10.  
 creueysis. *v. crauasis.*  
 crious, *clamorous*, Prov. ix. 13.  
 crippid, *p. p. broken, cut*, Lev. xxii. 24.  
 crisp, *curly*, Judith xvi. 10. Is. iii. 24.  
 cristendom, *baptism*, Rom. vi. 4.  
 cristene, *to baptise*, Mt. iii. 11; *p. p. cristen-ed*, Rom. vi. 4.  
 critouns, *cratlings, refuse of frying pan*, Ps. ci. 4. *v. croote.*  
 crockere, *a potter*, Ps. ii. 9. Wisd. xv. 7.  
 crokid-rigge, *hunch-backed, crooked-backed*, Lev. xxi. 20.  
 crompid, *p. p. fried*, Ex. xxix. 23.  
 crooken, *crooke, to make crooked, curve*, Ps. lxxviii. 24. Ecclus. xxxviii. 33; *p. t. pl. crookeden*, Ps. lvi. 7; *p. p. crokid*, II Kings ix. 13; *pr. p. crokyng*, *krokende*, Job xxvi. 13. Is. ix. 14.  
 croote, *cratlings, refuse of frying pan*, Ps. ci. 4. *v. critouns.*  
 cros, *crose, a gibbet*, Gen. xl. 19. Josh. viii. 29. Esth. v. 15.  
 croude, *crowde, a musical instrument*, Lk. xv. 25; *pl. croudis*, Judg. xi. 34.  
 crudded, *cruddid, p. p. curded*, Job x. 10. Ps. lxxvii. 16. cxviii. 70. Wisd. vii. 2.  
 cruetis, *phials*, Mk. vii. 4, 8.  
 crustid, *p. p. fried*, Ex. xxix. 22.  
 cubicularies, *chamberlains*, Judith xii. 6.  
 cubit, *hollow part, bending*, Jer. xxxviii. 12.  
 cucumeris, *cucumbers*, Bar. vi. 69.  
 cuyschuns, *cushions*, I Kings v. 9.  
 culter, *cultre, a knife*, Prov. xxiii. 2.  
 culuer, *culuere, a dove, pigeon*, Gen. viii. 8. Mt. iii. 16; *pl. culueris, culueris, culueres*, Lev. v. 7. Mt. x. 16. Joh. ii. 14.  
 culuer-brid, *a young pigeon*, Lev. xii. 6; *pl. culuer-briddis, culuere-briddis*, Lev. i. 14. Lk. ii. 24.

cumblid, *p. p. unloosed*, Is. xxxv. 5. *v. acumblid, comelid.*  
 cumlinge. *v. comelyng.*  
 cumlyngnes, *a sojournng*, Ez. xx. 38.  
 cunde. *v. kunne.*  
 cundid, *a conduit*, III Kings xviii. 32.  
 cunnen. *v. kunne.*  
 curaiows, *courageous*, I Kings xvi. 18.  
 cure, *care, need*, II Par. xviii. 15. I Macc. xiv. 42. Mt. xxii. 16. Deeds xxvii. 3.  
 cure, *imp. keep, take care of, be intent on, heal, repair*, II Tim. ii. 15; *pr. t. curen*, Tit. iii. 8; *p. t. curede, curide*, Gen. xx. 17. III Kings xviii. 30; *pl. curiden*, Deeds viii. 2; *p. p. curid*, IV Kings v. 3.  
 curiouste, *curiosity*, Num. iv. 20.  
 curluris. *v. corlure.*  
 cursful, *accursed*, Prov. xxviii. 9. Ecclus. x. 9.  
 cursidere, *comp. more cursed*, Ecclus. x. 9.  
 cursidhedes, *cursidhedus, cursednesses*, Lev. xviii. 27. Bar. ii. 33.  
 curtus, *courteous*, Wisd. vii. 23. Is. prol. p. 224.  
 curteysly, *courteously*, I Kings xxv. 14.  
 curtesie, *courtesy*, II Macc. xiv. 9.  
 customable, *customary, usual*, Num. xxix. 6. Ecclus. xx. 21.  
 customableness, *habit, custom*, Ecclus. xx. 27.  
 customabli, *usually, habitually*, Ecclus. xx. 26.  
 customyd, *p. p. accustomed*, Ex. v. 18.  
 cutten. *v. kitte.*

## D.

daam. *v. damme.*  
 dai-listen, *to dawn*, I Kings xxix. 10.  
 dai-sterre, *the morning-star*, Job xxxviii. 32.  
 dalf, *dalue. v. delue.*  
 damesele, *damysele, a maiden, damsel*, Gen. xxiv. 55, 57; *pl. damesels*, Gen. xxiv. 61.  
 damme, *daam, a mother, dame, dam*, Pref. ep. c. vi. p. 67. Deut. xxii. 6; *pl. dammes*, Deut. xxii. 6.  
 dampne, *to condemn*, Ps. xxxvi. 33. Mk. x. 33. Deeds xxv. 16; *p. t. dampnede*, II Macc. iv. 47. Job. viii. 10; *p. p. dampnyd*, II Macc. xiii. 8. Mt. xii. 37.  
 dare, *daren, to be hid from*, Mk. vii. 24. Deeds xxvi. 26. II Pet. iii. 8; *pr. t. daarith, dareth*, II Pet. iii. 5.  
 darnel, *dernel, pl. darnaes, darnels, derne-lis, derneiles, darnel*, Mt. xiii. 25, 29.  
 darstis, *dregs*, Hos. iii. 1. *v. drast.*  
 dasewe, *daswen, to grow dim*, Is. xxxii. 3; *p. t. dasewide, daswed*, Deut. xxxiv. 7; *pl. dasewiden, daswiden*, Gen. xxvii. 1. xlviii. 10. I Kings iii. 2.  
 daunseresse, *daunstere, a female dancer*, Ecclus. ix. 4.  
 daunte, *to tame*, Mk. v. 4. Jam. iii. 8; *pr. t. dauntith*, Dan. ii. 40.  
 daunte, *to dandle, fondle, cherish*, Is. lxvi. 12, 13.  
 dawben, *to plaster*, Ez. xiii. 11; *p. t. pl. dawbeden*, Ez. xiii. 10; *p. p. dawbid*, Lev. xiv. 42, 43.  
 deadid, *deadyd, dedid, p. p. dead*, I Kings xxv. 37.

debonere, *deboner, adj. mild, meek*, Ps. xxiv. 9. Is. lxi. 1. *v. bonere.*  
 debonernesse, *beauty, elegance, mildness*, Ps. xlv. 5. I Cor. iv. 21. *v. bonernesse.*  
 debreiding, *pr. p. tearing*, Mk. i. 26. ix. 25.  
 debroken, *p. p. broken down, rent asunder*, Ez. xxxi. 15; *pr. p. debrekyng*, Mk. i. 26.  
 debrisse, *debrise, to break in pieces*, Ez. xxx. 18. xxxiv. 27; *p. p. debrusid*, Dan. ii. 42.  
 deceptaciouns, *disputations*, Rom. xiv. 1.  
 dedeyn, *dedeyne, indignation*, Mt. xxi. 15. xxvi. 8. Lk. xiii. 14.  
 dedeynen (?), *to deign*, Pref. ep. cvi. p. 67.  
 dedeyneden, *p. t. pl. had indignation*, Mt. xxi. 15.  
 dedliche, *deedli, deadli, deadly, mortal*, Josh. prol. p. 556. Esth. xiii. 2. Hebr. vii. 8. Jam. v. 17.  
 deedis-office, *funeral service*, II Par. xxi. 19; *pl. deed-offices*, II Par. xxxii. 33.  
 deel, *a part*, Ex. xxx. 15.  
 defaylyng, *pr. p. failing*, Deut. xxviii. 32.  
 defame. *v. diffame.*  
 defaute, *defect, failure*, Job prol. p. 670. Wisd. viii. 18. xi. 5.  
 defauteñ, *to fail*, Judg. viii. 5; *p. t. defautide*, Num. xi. 33; *p. p. defautid*, Judg. viii. 15.  
 defautyng, *n. a failing, failure*, Wisd. xi. 5.  
 defautiyf, *defective*, Ex. vi. 12.  
 defend, *to forbid, prohibit*, Num. xi. 28; *p. t. defendide*, Judg. xv. 1; *p. p. defended*, Num. xxii. 13.  
 defensable, *capable of defence*, Judg. vi. 2.  
 defensioun, *a defence*, Ecclus. xlviii. 7.  
 defformyd, *p. p. misformed*, II Cor. iii. 7.  
 defye, *difye, to void, put forth*, I Kings i. 14; *p. t. defiede*, II Par. xxi. 19; *p. p. defied*, Deut. xxiii. 13. xxviii. 27. I Kings xxv. 37. Rom. prol. 1. p. 298.  
 defoule, *to tread down, destroy, defile*, Ps. cxxxviii. 11. I Macc. xv. 40. Heb. x. 29; *p. t. defoulide*, IV Kings xxiii. 13; *pl. defouleden, defouliden*, II Par. xxxvi. 14. Lk. xii. 1; *p. p. defoulid*, Hos. ix. 3. I Cor. viii. 7; *pr. p. defoulinge*, Lk. x. 19.  
 defoulyng, *n. pollution*, Judith iv. 10; *pl. defoulynges*, II Pet. ii. 20.  
 defourme, *adj. ill formed*, Gen. xli. 19.  
 deynte, *dainty*, Prov. xxi. 17.  
 dekenehood, *the office of deacon*, I. Tim. prol. p. 453.  
 delen, *to distribute*, IV Kings xii. 5. Lk. xi. 22; *p. t. delide*, Lk. ix. 16; *p. p. delid*, Josh. xxi. 40.  
 delynge, *n. a distribution*, Num. xxxvi. 4. I Cor. x. 16.  
 delicatis, *pl. delicate persons*, Bar. iv. 26.  
 delice, *delight, luxury*, Gen. ii. 8, 15; *pl. delices, delicis*, Gen. xlix. 20. Lk. vii. 25.  
 delitable, *delightful*, Gen. iii. 6. Ps. lxvi. 1. Eccles. xi. 7.  
 delityng, *delitende (?)*, *n. delight*, Wisd. viii. 18; *pl. delitingus*, Ps. xv. 10.  
 delyuere-doyng, *n. active work*, Ecclus. ix. 4.  
 delue, *to dig, pierce*, Gen. xxvi. 25. Lk. xiii. 8; *p. t. dalf, dalfe, dalfue, dalue*,

- deluyde, deluede, Gen. xxi. 30. l. 5. Mt. xxi. 33. xxv. 18; *pl.* dolue, delueden, Ps. xxi. 17. lvi. 7; *p. p.* dolue, doluyn, dounun, delf, delued, Gen. xxvi. 15. Joh. prol. p. 233. Apoc. prol. i. p. 638.
- delues, *pits, quarries*, 11 Par. xxxiv. 11.
- delyuer, *imp. deliberate*, 11 Kings xxiv. 13.
- deme, *to judge*, Gen. xv. 14. Mt. vii. 1; *p. t.* demede, demyde, Gen. xxx. 6. Lk. xv. 15; *pl.* demeden, Mt. xx. 10. 1 Cor. xi. 31; *p. p.* demed, demyd, demede, Gen. xxx. 6. Mt. vii. 1. Joh. iii. 18; *pr. p.* demynge, Mt. xix. 28.
- denes, denys, deenys, *officers aver ten*, Ex. xviii. 21, 25. Deut. i. 15.
- denoumbren, *to enumerate*, Ps. lxxxix. 11.
- dentyngis, *rabbitings, morticings*, Ex. xxvi. 17. xxxvi. 24.
- deol, doel, deyl, duyl, deel, *mourning*, 11 Kings xiv. 2.
- departe, *ta divide*, Gen. i. 6. Mt. x. 35; *imp. pl.* departith, Mt. vii. 23; *p. t.* departide, Gen. i. 4. Joh. vi. 11; *pl.* departiden, Mt. xxvii. 35; *p. p.* departid, Gen. x. 5. Rom. i. 1; *pr. p.* departinge, Lk. xxiii. 35.
- departyng, *n. a separation, division*, Ex. viii. 23. Rom. iii. 22. Heb. iv. 12; *pl.* departyngis, departingis, Gen. xv. 17. 1 Cor. xi. 18. xii. 4.
- departyngli, *distinctly, separately, at intervals*, Num. x. 7.
- departer, *a divider, discerner*, Lk. xii. 14. Heb. iv. 12.
- depeyntid, *p. t. depicted, painted*, Pref. ep. c. iii. p. 63; *p. p.* depeyntid, Lev. xi. 30.
- depoost, *deposited*, 1 Tim. vi. 20. 11 Tim. i. 14.
- depraueden, *p. t. pl. turned to evil*, Prov. i. 30.
- depute, *attributable*, Rom. prol. 1. p. 299.
- derkeden, *p. t. pl. darkened*, 1 Kings iv. 15; *p. p.* derkid, 11 Kings xviii. 45. Rom. i. 1. Tit. i. 12.
- derkful, *dark*, Lk. xi. 34.
- derknessis, *pl. darkness*, Gen. i. 2. Mt. xxvii. 45.
- derworth, dereworth, derworthe, dereworthe, *dear*, S. Sol. ii. 7. v. 1. Mt. xvii. 5. Eph. i. 7; *sup.* derwortheest, derwortheeste, S. Sol. v. 1. Wisd. xii. 7. Jam. ii. 5.
- derelinge, derlyng, *darling*, Deut. xxxii. 15. S. Sol. ii. 9; *pl.* derlyngis, Ps. lix. 6.
- descryue, *discrinue, to write, to describe*, Deut. xvii. 18. Prov. iii. 3; *p. t.* descryuede, Num. xxxiii. 2; *p. p.* descryued, descryued, Num. xi. 26. Lk. ii. 1.
- deseertness, *desolation*, Lev. xxvi. 43.
- deseruend, *pr. p. serring*, Wisd. xix. 6.
- desiderable, *desirable*, Ps. xviii. 11.
- desireful, *desirable*, Dan. x. 3.
- despeirable, *desperate*, Jer. xv. 18.
- despit, dispit, dispyt, dispiyt, *contempt*, Gen. xvi. 5. xxix. 33. 11 Esdr. iv. 4. Rom. ix. 21; *pl.* dispitis, Rom. i. 24.
- destrie, destrye, distrye, distroye, distruye, *to destroy*, Ex. xxiii. 24. 1 Macc. ix. 73. Mt. ii. 13. v. 17. Lk. xii. 18; *p. t.* distriede, distruyde, distruyede, Judg. vi. 30. Mt. xxii. 7; *p. p.* destried, distried, distruyed, distruyed, Lev. xi. 35. Judg. vi. 30. Mt. ix. 17. xxiv. 2; *pr. p.* destruynge, 11 Macc. xii. 7.
- dettid, *p. p. awed*, Deut. xv. 2.
- deue-dep, deue-doppe, dyue-dap, *a dab-chick, waterfowl*, Lev. xi. 17. Deut. xiv. 17.
- deuel-cleperes, *invokers of devils*, Is. xlvii. 9. Jer. xxvii. 9.
- deouresse, *a female devourer*, Ez. xxxvi. 13.
- deweth, *imp. pl. shed out dew*, Is. xlv. 8.
- dialatik, *dialectics*, Pref. ep. c. vii. p. 68.
- dichis, diches, *pl. holes*, Is. xxxiv. 15.
- diffame, *to repart abroad*, Mk. i. 45; *p. t.* diffamide, Deut. xxii. 19; *pl.* defameden, diffameden, Mt. ix. 31; *p. p.* defamyd, Lk. xvi. 1. 1 Thess. i. 8.
- differre, *ta delay, postpone*, Deut. vii. 10; *p. t.* differride, Deeds xxiv. 22; *p. p.* differrid, Ez. xii. 22.
- diffyned, deffyned, *p. p. determined*, Lk. xxii. 22.
- diffynyng, *n. a determining*, Ez. xliii. 13.
- diffinioun, *final determination*, Dan. xi. 36.
- difye. v. defye.
- dignacioun, *indignation*, Gen. xviii. 30.
- diyngis, *dyes, colours*, Job xxviii. 19.
- diligentlier, *comp. more diligently*, 11 Kings iii. 21. 11 Macc. xi. 36.
- dilunye, *flood*, Gen. vi. 17. 2 Pet. ii. 5.
- dymes, *tilthes*, Gen. xiv. 20. xxviii. 22.
- dymnued, *p. p. diminished, abated*, Ez. xxxv. 13.
- dippere, *a diver, a waterfowl*, Lev. xi. 17. Deut. xiv. 17.
- disceyuably, *treacherously*, Num. xxxv. 20.
- disch, dishe, *disc, quoit*, 11 Macc. iv. 14.
- discharge, *to unburden, unlade*, Jam. v. 15; *p. t.* discharged, Gen. xxiv. 32; *pl.* dischargeden, Deeds xxvii. 38.
- disciplisse, *a woman disciple*, Deeds ix. 36.
- discomfort, *discoumfort, distress*, Ez. xii. 19. Mt. xxiv. 15.
- discomforteden, *p. t. discouraged*, Num. prol. p. 364; *p. p.* discoumfortid, Josh. v. 1.
- discordith, *p. t. disagrees*, Josh. prol. p. 555.
- discruiyng, *discryuyng, n. a describing*, 11 Kings xxiv. 9. Lk. ii. 2; *pl.* discryuyngis, Ez. xliii. 11.
- diseese, *disese, trouble*, Mk. iv. 19. 11 Cor. i. 4. ii. 5.
- disesy, *uneasy*, Prov. xv. 15.
- disesist, *pr. t. 2 p. troublest*, 1 Kings xxvi. 15; *p. p.* disesid, 1 Kings xxviii. 15. Deeds xv. 19.
- diseesful, *troublesome, distressing*, Gen. xxxix. 10. Ex. xxiii. 9. Lk. xviii. 5.
- dishonestid, *p. p. dishonored*, Prov. xxv. 8.
- dismytte, dismytten, dismitte, *ta deliver, release, leave*, Jer. xxvii. 11. Lk. xxiii. 17; *p. t. pl.* dismittiden, Deeds xvii. 10; *p. p.* dismittid, dismyttid, 1 Macc. x. 43. Deeds iii. 13. xv. 30.
- disparple, *to disperse, to tear asunder*, Ez. xii. 14. 1 Cor. iii. 17; *pr. t.* disparplith, disparpileth, Lk. ix. 39. Joh. x. 12; *p. t.* disparplid, disparpoilide, Gen. xi. 9. Lk. ix. 42; *p. p.* disparplid, disparplit, disparpulid, disparpoilid, Pref. ep. c. vii. p. 71. Mk. iii. 24. Joh. xvi. 32. Deeds v. 36.
- dispender, *dispendere, dispencour, a steward*, Gen. xliii. 16, 19. Lk. xii. 42. Tit. i. 7; *pl.* dispenderis, 1 Cor. iv. 1.
- dispending, *n. a dispensation*, 1 Cor. ix. 17.
- dispensatour, *a steward*, Gen. xliii. 16, 19.
- dispensis, *costs, expenses*, 1 Par. xxii. 5.
- dispershen, *ta perish*, Judith vi. 3. Wisd. xvi. 29; *p. t.* disperisht, Lam. v. 18.
- dispisable, *worthy to be despised*, Prov. xviii. 1.
- dispitous, dispitouse, *despiteful, cruel*, Job xxxviii. 2 g. Rom. prol. 2. p. 302.
- disputesoun, *disputisoun, a disputation*, Job xxi. 4. Eccles. iii. 11; *pl.* disputisouns, dispitisouns, dispeticious, Rom. xiv. 1.
- dispuyle, *to spoil*, 1 Kings xxxi. 8; *p. t.* dispuylide, 1 Kings xviii. 4; *pl.* dispuyliden, Gen. xxxvii. 23; *p. p.* dispoylid, Mk. iii. 24. 2 Cor. v. 4.
- disseruyd, *p. p. well served*, Heb. xiii. 16.
- dissymelith, *dissymulith, pr. t. dissembles*, Prov. xii. 16; *p. t.* dissymelide, dissymylide, Gen. xix. 16. 1 Kings x. 27. xxiii. 13; *p. p.* dissymelid, Esth. v. 10.
- distreyne, *to strip off*, Ex. xvii. 22.
- distourble, *disturb, ta disturb, confound*, Ps. ii. 5. xx. 10; *p. t.* disturblide, Josh. x. 10; *p. p.* distourblid, disturblid, distroblied, distrublied, distroublid, Ex. xv. 15. Ps. vi. 10. Mt. xxiv. 6. Lk. xxiv. 37. Joh. xiv. 27; *pr. p.* disturblinge, distroublinge, Deeds xvii. 13.
- distriere, *destroyer*, Judith viii. 25. 1 Cor. x. 10; *pl.* destrieris, Judg. ii. 16.
- disturblyng, *distourblyng, distroublyng, a disturbance*, Ps. xxx. 21. Lk. xxiii. 19.
- ditee, *dyte, a song*, Ex. xv. 1. Deut. xxxi. 19; *pl.* ditees, Ps. liii. 1.
- dyteris, *writers, inditers*, Esth. viii. 9.
- diting, *an inditing, writing*, Wisd. prol. p. 85.
- diuersith, *dyuersith, pr. t. differs*, 1 Cor. xv. 41. Cath. epp. prol. 2. p. 595.
- dyue-dap. v. deue dap.
- dynersete, *dyuersite, dyerste, difference, variety*, Ex. xxxi. 5. Ps. xlv. 10; *pl.* diuersetees, Ps. xlv. 15.
- diuynyng, *dyuynyng, deuynyng, a divination*, Lev. xix. 26. Prov. xvi. 10.
- dyuynour, *a diviner*, Num. xxii. 5; *pl.* dyuynouris, dyuynoris, deuynouris, Lev. xix. 31. Jer. xxvii. 9.
- disten, *to prepare, dress*, Gen. vi. 14; *imp.* diste, Ez. xxxviii. 7; *p. t.* diste, Gen. xxii. 3; *p. p.* dist, Ex. xii. 19.
- dodde, *to cut off*, Lev. xix. 27; *imp.* dodde, Jer. vii. 29; *p. t.* doddide, 11 Kings xiv. 26; *pl.* doddiden, dedden (?), diden (?), Gen. xli. 14; *p. p.* dodded, doddid, 11 Kings xiv. 26. Jer. xxv. 23.

doel. *v.* deol.  
 doggische, *surlly, dogged*, Ecclus. xii. 22 *g.*  
 doluun. *v.* delue.  
 dom, dome, doom, *judgement*, Gen. xviii.  
 19. 25. Mt. v. 40; *pl.* domes, 1 Cor. vi.  
 4. Apoc. xix. 2.  
 domesman, *a judge*, Ex. ii. 14. Mt. v. 25; *pl.*  
 domysmen, domesmen, Num. xxv. 5.  
 Mt. xii. 27. Lk. ix. 19.  
 dom-place, *judgment-hall*, Deeds xvi. 19.  
 xvii. 17.  
 don, don, *to do, to put*, Pref. ep. c. 9. p. 75.  
 Ex. xix. 8; *do doun*, Mk. xv. 36; *pr. t.*  
 2 *p.* doost, deest, *dist*, Ex. xviii. 14. Deut.  
 vii. 12; *pl.* doen, 111 Kings viii. 35; *imp.*  
 do out, Mt. vii. 5; *pl.* doith, doth, Gen.  
 xliii. 11. Mt. iii. 2; *p. t.* dide awei, Gen.  
 xxxviii. 14; *pl.* diden of, 11 Esdr. iv. 23;  
*p. p.* don doun, don off, don on, Gen.  
 xxxviii. 14, 19; doo, 111 Kings ii. 9;  
 idon, Mt. vi. 10; *pr. p.* doende, Ps. prol.  
 p. 738.  
 dongy, *moist*, (?) Josh. xv. 19.  
 doo, *a doe*, Prov. vi. 5.  
 dore, *to dare, to be bold*, Pref. ep. c. ix. p.  
 75; *pr. t.* dar, Rom. x. 20; *pl.* doren, do-  
 run, durn, dur, der, Gen. xlv. 26. Num.  
 xxxii. 7. 11 Cor. x. 12.  
 dotid, *p. p.* foolish, stupid, Ecclus. xxv. 4.  
 doublefold, *twofold*, Ps. prol. p. 737.  
 doun-bowid, *p. p.* bowed down, Gen. xxxiii. 6.  
 doun-flowede, *p. t.* flowed down, Is. xxiv. 4.  
 doun-weried, *p. p.* worn down with fatigue,  
 1 Kings xiv. 32.  
 douty, *doubtful*, Ez. xii. 24.  
 doutous, doughtows, dotous, *doubtful*, Pref.  
 ep. c. ix. p. 77. Lev. xiii. 43. 11 Par. ix. 1.  
 dou3, dowe, *dough*, Ex. xxii. 16. xxiii. 18.  
 dou3tris, doustren, dow3tris, dow3tren,  
*daughters*, Gen. v. 22. xxviii. 6. xvi. 7. 15.  
 dowue, *dove*, Mt. iii. 16; *pl.* dowues, Mt. x. 16.  
 dowlis, *fellies of a wheel*, 111 Kings vii. 33.  
 dowyng, *n. a dower*, Ex. xxii. 17.  
 dow3ti, *doughty*, Ex. xviii. 25.  
 draf, *dreg, refuse*, Num. vi. 4. Ecclus. xxxiii.  
 16; *pl.* draffis, Hos. iii. 1.  
 draft, *dregs*, Ps. xxxix. 3; *pl.* draftis, Ps.  
 xxxix. 3.  
 dragme, *a drachma*, Lk. xv. 8; dragmes,  
 dragmys, 11 Esdr. vii. 70. 11 Macc. iv.  
 19. Lk. xv. 8.  
 drast, *dreg*, Ps. lxxiv. 9; *pl.* drastis, Is.  
 xlix. 6. *v.* darstis, dreste.  
 drawide. *v.* drow.  
 dra3tis, *drafts* (?) copies, Esth. prol. p. 636.  
 drede, dread, *to fear*, Gen. xv. 1; *p. t.*  
 dredde, drede, dread, Gen. iii. 10. xxxii. 7.  
 1 Kings xii. 19. Mt. ii. 22. xiv. 5; *pl.*  
 dreden, dredden, Mt. xxi. 46. Lk. ii. 9.  
*v.* adrad.  
 drede, *terror, dread*, Gen. ix. 2; *pl.* dredis,  
 1 Par. xvii. 21.  
 drededful, dreadedful, dreadedful, *fear-  
 ful, fearing God*, Deut. xxviii. 65. Judges  
 vii. 3. Lk. ii. 25. Deeds viii. 2.  
 dredy, *timorous, full of fear*, Judg. vii. 3.  
 dreem-reder, *expounder of dreams*, Gen. xl. 23.

drenche, *v. to drench, to drown*, Deut. xxxii.  
 42. Mt. xiv. 30; *p. t.* drenchid, Ex. xv.  
 4. 10; *pl.* drenchiden, 11 Macc. xii. 4. Rom.  
 prol. 2. p. 301; *p. p.* drenchid, dreynt, Mt.  
 xiv. 30. Mk. v. 13. Lk. x. 15; *pr. p.*  
 drenchende, drenchyng, Ecclus. xliii. 19.  
 drery, dreri, drury, *sad, sorrowful*, Gen. xl.  
 6. 1 Kings i. 5. 11 Esdr. ii. 2; *comp.*  
 dreryer, Gen. xl. 7.  
 drerynesse, drurynesse, *sadness, sorrow*,  
 Tob. vi. 15. Ecclus. iv. 8.  
 dresse, *to prepare, to direct, reach*, Gen.  
 xxiv. 40. Mt. vii. 9. Job. xiii. 26; *p. t.*  
 dresside, Josh. viii. 13. Ps. xxxix. 3. Lk.  
 xxiv. 30; *pl.* dressiden, Gen. xiv. 8;  
*p. p.* dressid, Gen. xxiv. 42. Lk. iii. 5;  
*pr. p.* dressyng, Num. xxiv. 1. Jam. iii. 4.  
 dreste, *dreg*, Ps. lxxiv. 9; *pl.* drestis, dres-  
 tus, *dregs*, Ps. xxxix. 3. Is. xlix. 6. *v.*  
 darstis, drast.  
 drit, *dung, dirt*, Ecclus. xxii. 2.  
 dryue, *to drive*, Gen. xxxi. 26; *p. t.* drof,  
 drofe, droof, droue, Gen. xv. 11. 1 Kings  
 xxiii. 5. 1 Par. xix. 14. 11 Pet. ii. 6;  
*pl.* dreuen, dreuin, drywen, dryueden,  
 driueden, 11 Kings vi. 3. Job xxiv. 3;  
*p. p.* dreuen, dryuun, Ex. viii. 9.  
 dromedis, *dromedaries*, Is. lx. 6.  
 drope-falling, *n. eaves-dropping*, Ps. lxxi. 6;  
*pl.* drope-fallingus, Ps. lxiv. 11.  
 drow, drowe, dro3, dro3z, drawide, *p. t.*  
 drew, Gen. xxiv. 45. Judg. v. 21. Is. x.  
 13. Hab. i. 15. Mk. xiv. 47.  
 drunkede, *p. t. made drunk, filled*, Ecclus.  
 xxxix. 28; 2 *p.* drunkedest, Is. xliii. 24;  
*pr. p.* drunkege, Ecclus. xxxii. 17.  
 drunkelew, drunkelew, drunkenlewe, drunke-  
 lew, *given to drink*, Ecclus. xix. 1. xxvi.  
 11. Mt. xxiv. 49. 1 Cor. vi. 10. Tit. i. 7.  
 drunkenhed, drunkinhed, *drunkenness*, Ju-  
 dith xiii. 19. Is. v. 11.  
 drunkne, *to make drunk*, Is. xvi. 9. Jer.  
 xxxi. 14; *pr. t.* drunkneth, Is. lv. 10;  
*p. t.* drunknede, Is. lxiii. 6.  
 drury, drurynesse. *v.* drery, drerynesse.  
 duchie, *place or dignity of a duke*, 11 Esdr.  
 v. 18.  
 duelich, *duly, in due manner*, Num. xxix. 24.  
 duyk, duk, *a leader, prince*, Dan. iii. 38.  
 Mt. ii. 6.  
 duyl. *v.* deol.  
 dullid, *p. p. made dull*, Eccles. xii. 3 *g.*  
 dunne, *grey, tawny*, Gen. xxx. 33.  
 duryde, *p. t. endured, continued*, Dan. vi. 28.  
 during, *n. an age, time*, Ecclus. i. 1, 4; *pl.*  
 duringis, 111 Esdr. iv. 40.  
 dusknesse, *darkness, Job* xxiii. 17; *pl.*  
 dusknessis, Job xxiii. 17.  
 dwelleresse, *a female dweller*, Jer. xxi. 13.  
 dwellid, *p. p. inhabited*, Is. xlv. 18. Jer. xvii. 25.  
 dwelstere, *a female dweller*, Jer. xxi. 13.  
 dwyne, *to pine, waste away*, Ps. cxviii. 139;  
*p. t.* dwynede, Ps. cxviii. 158. cxxxviii. 21.

## E.

ebruli, *adv. in the Hebrew language*, Ps.  
 prol. p. 736.

ecchingus, *additions*, Is. xv. 9.  
 eeh, eche, eiche, iche, yche, *each*, Ex. xii. 3.  
 Lev. xxv. 10. Mt. vii. 26. xviii. 35.  
 ech-on, ech-oon, eche-oon, *each one*, Gen. i.  
 12. xxxii. 16. Mt. xx. 10.  
 echen, eche, eche, *to add, increase*, Gen.  
 xxxiv. 12. Ecclus. xviii. 5. Prov. xxii.  
 16; *imp. pl.* eecheth, Jer. li. 12; *p. t.* ech-  
 ide, Gen. xxiv. 25; *p. p.* eechid, Ecclus.  
 xi. 35; *pr. p.* echyng, Lev. ix. 17.  
 edder, eddre, *an adder, serpent*, Gen. iii. 1. 4.  
 Mt. vii. 10; *pl.* eddres, eddris, addris,  
 Num. xxi. 6, 8. Mt. xii. 34. *v.* bosk  
 eddre, shadewe eddre.  
 edifiën, *to build*, Gen. xi. 8; *p. t.* edefiede,  
 Gen. ii. 22. viii. 20.  
 eder, *ivy*, Jonah iv. 6. 11 Macc. vi. 7.  
 edwite, *to upbraid*, Ecclus. viii. 6; *pr. t.* ed-  
 witeth, Wisd. ii. 12; *pl.* edewiten, edwiten,  
 Wisd. xv. 14.  
 edwityng, *n. reproach*, Ecclus. vi. 1. Wisd.  
 v. 3; *pl.* edwityngis, Ecclus. xviii. 18 *g.*  
 eeld, eeren, etc. *v.* elde, eren, etc.  
 eer, eere, ere, *the ear*, Ex. xxi. 6. Ps. xvi. 6;  
*pl.* eeris, eerys, eris, Ex. xxxii. 2. Ps. v. 2.  
 eerli, eerlich, erly, *adv. early*, Gen. xxi. 14.  
 Deut. xxviii. 67.  
 eere-ring, ere-ring, *earring*, Job xlii. 11; *pl.*  
 eer-ryngis, eere-ryngis, Gen. xxiv. 22.  
 Ex. xxxii. 2.  
 eft, efte, *again*, Gen. xvii. 9. Mt. xiii. 45, 47.  
 Apoc. xix. 3.  
 eft-biheest, *a repeated promise*, Deeds ii. 39.  
 eftsone, eftsoone, eftsones, eftsonyms, eft-  
 soonys, *adv. again, forthwith*, Gen. xvii. 9.  
 xx. 10. xxix. 3. Mt. iv. 7. v. 33. Joh.  
 xix. 9.  
 egge, *edge*, Heb. xi. 34; *pl.* eggys, egis,  
 1 Kings xiii. 21.  
 egge, *to provoke, sharpen*, Deut. xxxii. 21;  
*p. t. pl.* eggiden, Gen. xlix. 23. Deut. xxxii.  
 16, 19; *p. p.* eggid, Deut. xxxii. 21.  
 eggying, *n. a setting on edge*, Amos iv. 6.  
 egre, *sour*, Ps. cvi. 11.  
 egreli, *sourly*, Ecclus. iv. 9.  
 ey, eye, *an egg*, Tob. xi. 14. Lk. xi. 12;  
*pl.* eiren, eyren, eyrun, eren, Deut.  
 xxii. 6. Job xxxix. 14. Is. x. 14. lix. 5.  
 eize, eze, ise, yze, *an eye*, Ex. xxi. 24.  
 Mt. v. 29. vi. 22. Lk. vi. 42; *pl.* eezen,  
 eizen, eyen, izen, yzen, Gen. iii. 5. xiii. 10.  
 xx. 16. Num. xxiv. 2, 16. Mt. ix. 28.  
 Lk. ii. 30.  
 eyme, *to estimate, value*, Is. prol. p. 224.  
 Lev. xxvii. 8; *pl.* eymyde, 1 Kings i. 13;  
*p. p.* eymed, aymed, Gen. xli. 49. Lev.  
 xxvii. 17.  
 eymyng, *n. a valuation, estimation*, Lev. v.  
 18. xxvii. 8.  
 eir, eire, *air, sky*, Esth. i. 6. viii. 15. Mt. vi.  
 26; *pl.* eiris, 1 Cor. xiv. 9.  
 eyre, eir, eire, *an heir*, Gen. xv. 2, 4. Mt.  
 xxi. 38; *pl.* eyris, eiris, Gal. iii. 29.  
 eisel, *vinegar*, Ex. xxv. 29. Num. vi. 3.  
 Ruth ii. 14. Mt. xxvii. 48. *v.* aisel.  
 eistith, eistety, *eighty*, 1 Kings xxii. 18.  
 eke, *also*, Job xxi. 27.

eld, elde, eeld, eelde, *old age*, Gen. xv. 15. xxiv. 36. Lk. i. 36.  
 eld, elde, *old*, Ps. vi. 8. xxxi. 3. Mt. v. 21; *comp.* elder, eldere, Gen. xxiv. 2.  
 elde-fader, *grandfather*, Ecclus. prol. p. 123.  
 eldeden, eeldeden, *p.t.pl. grew old*, Ps. xxxi. 3. 11 Esdr. ix. 21; *p.p.* elded, eldid, oldid, Ps. vi. 8. xvii. 46. Bar. iii. 11. 1 Macc. xvi. 3.  
 eldnesse, eldenesse, *oldness*, Josh. ix. 5. Deut. viii. 4.  
 eldren, eldres, eldre, elderes, *fathers, seniors*, Gen. xlvii. 30. Deut. xix. 12. Josh. viii. 10. Apoc. iv. 4. *v.* aldren.  
 electre, *electrum, a metal*, Ez. i. 4, 27. viii. 2.  
 ellis, *else*, Gen. xlv. 26. Mt. vi. 1.  
 em, *an uncle*, 1 Par. xxvii. 32. Esth. viii. 1. Jer. xxxii. 8, 9.  
 eme-sone, emes-sone, *son of an uncle*, Is. v. 1. Jer. xxxii. 8.  
 emte, *an ant, emmet*, Prov. vi. 6.  
 emblowid, *p. p. inspired*, Pref. ep. c. ix. p. 77.  
 encense, ensense, *incense, perfume*, Ex. xxx. 34; *pl.* encensis, Ex. xxv. 6.  
 encenseris, ensensers, *censers*, Ex. xxxvii. 16. Num. iv. 7.  
 enchaufe, *to grow hot*, Job vi. 17. *v.* chaufed.  
 enchauntende, *pr.p. enchanting*, Ps. lvii. 6.  
 enchaunter, *an enchanter*, Deut. xviii. 11; *pl.* enchaunteres, Ps. lvii. 6.  
 enchesoun, *cause*, Gen. xxxvii. 5. *v.* chesoun.  
 encle, *an uncle*, Esth. viii. 1.  
 enclinaunt, enclynaunt, *inclining, prone*, Ex. xxxii. 22. Prov. xxii. 9.  
 enclosere, *a setter in metal*, 1v Kings xxiv. 14; *pl.* enclosers, 1v Kings xxiv. 16.  
 encrecis, *increase*, Prov. iv. 9.  
 endentyngis, *joints, rabetings*, 1 Par. xxii. 3.  
 endeyne, indeyne, *to be angry, indignant*, Gen. xviii. 30. Ex. xxxii. 22. Is. lvii. 6; *p.t.* endeyned, Job xxxii. 2; *pl.* endeyneden, Wisd. xii. 27.  
 endettid, *p.p. brought under obligation*, Rom. xiii. 4.  
 endyteres, *writers, inditers*, Esth. viii. 9.  
 endureth, *pr. t. hardens*, Rom. ix. 18; *p. p.* endureth, Joh. xii. 40. Deeds xix. 9.  
 ene, eene, *sheep with lamb*, Ps. cxliii. 13. Is. xl. 11. *v.* yeene.  
 eneyntisyng, *n. destruction, annihilation*, Judith xiii. 29. *v.* anyntische.  
 enemyable, enmyable, *hostile*, Ecclus. xlvi. 7.  
 enemyen, *to be hostile*, Ps. xxxiv. 19.  
 enemyful, *hostile*, Is. i. 7.  
 enemylich, enemyly, enmyly, *hostilely*, Num. xxv. 18. 11 Macc. xiv. 11.  
 enemyte, *enmity*, Gen. iii. 15; *pl.* enemytees, Num. xxxv. 22.  
 enfattid, infattid, *p.p. made fat*, Mt. xiii. 15. Deeds xxviii. 27.  
 enfeblished, *p.p. made feeble*, Ex. xxii. 14.  
 enforgid, *p.p. made, fabricated*, Deut. iv. 28.  
 enforsen, *to endeavour, strive*, 11 Par. xx. 11; *p.t.* enforside, Gen. xxxvii. 21. Judg. ix. 17. Deeds xxiv. 6; *pl.* enforceden, Lk. i. 1.

engoldid, *p. p. gilt*, Bar. vi. 7, 50, 56, 70. Apoc. xvii. 4.  
 engredgide, *p.t. made heavy*, Ex. viii. 15; *p.p.* engredgid, engregid, Ex. vii. 14. viii. 32. ix. 35.  
 enhabiters, enhabiteris, *inhabitants*, Gen. xxiv. 13. xxxvi. 20.  
 enhaunse, *to exalt*, Gen. i. 20. Ex. xv. 2. Jam. iv. 10; *p.t.* enhaunside, 111 Kings xiv. 7. Lk. i. 52; *p. p.* enhaunsid, 111 Kings xiv. 7. Mt. xxiii. 12.  
 enhaunsere, *an exalter*, Ex. xvii. 15.  
 enhaunsyng, *n. exaltation*, Ex. xvii. 15.  
 enhaunten, *to exercise*, 11 Par. xix. 6. Esth. ix. 12. Job x. 17; *imp.* enhaunte, Prov. xxiv. 27; *p.t.* enhauntide, 11 Par. ix. 26; *pl.* enhaunteden, Tob. ix. 12. *v.* haunte.  
 enhurte, *to exhort*, 11 Kings xi. 25; *pr. t.* enorteth, Pref. ep. c. iii. p. 63.  
 enioye, *to rejoice, be glad*, Lk. i. 14. Joh. xvi. 20. Apoc. xix. 7.  
 enioynyde, *p.t. knit together*, Mt. xix. 6.  
 enke, *ink*, Jer. xxxvi. 18, 11 Joh. 12.  
 enk-horn, ynck-horn, *ink-horn*, Ez. ix. 2, 11.  
 enleuen, enleuene, enleue, *eleven*, Gen. xxxii. 22. Mt. xxviii. 16. Lk. xxiv. 33.  
 enleueth, *eleventh*, 1 Kings prol. p. 2.  
 ennyes, *enemies*, 11 Macc. xii. 22.  
 ennewe, *to renew*, Ecclus. xxxvi. 6; *pr. t.* ennewidh, Ecclus. xxxviii. 30.  
 enournen, *to adorn*, Esth. ii. 9; *p.p.* enourned, 1 Tim. ii. 9. *v.* anoure.  
 enournyng, *n. an adorning, ornament*, Esth. ii. 9, 12.  
 enourmentis, *ornaments*, Esth. ii. 3.  
 enpeiring, *n. an impairing*, Ex. xxii. 11.  
 enplastre, *a plaster*, Is. xxxviii. 21.  
 enpugne. *v.* impugne.  
 enquere, *to inquire into*, 1 Kings xxviii. 7. Job x. 6; *pr.p.* enquerynge, Num. v. 15.  
 ensaunple, *example*, Num. v. 21, 27. viii. 4. 1 Thess. i. 7; *pl.* ensaunplis, Joh. xvi. 25.  
 ensaunpler, *pattern, copy*, Heb. viii. 5; *pl.* ensaunpleris, Josh. prol. p. 555. Heb. ix. 24.  
 ensegide, *p.t. besieged*, Judg. ix. 44; *p. p.* ensegid, Deut. xxviii. 52.  
 enserchen, enserche, *to search into*, Job x. 6. Prov. xviii. 17; *pr.t.pl.* enserchen, 1 Par. xix. 3; *p.t.* enserchide, Job xxviii. 11; *pl.* enserchiden, 1 Pet. i. 10; *p. p.* enserchid, Gen. xxxi. 37.  
 ensilvered, *p.p. silvered*, Bar. vi. 7, 50, 56, 70.  
 enspien, *to lay wait*, Esth. xvi. 14.  
 enstoore, enstore, instore, *to restore*, 1v Kings xii. 5. Eph. i. 10; *pr.t.pl.* enstoren, Pref. ep. c. vii. p. 72; *p.p.* enstoorede, instorid, 1v Kings xii. 14. Ez. xxxvi. 10. Rom. xiii. 9.  
 enstorynge, *n. a reparation*, 1v Kings xii. 12.  
 entente, entent, *heed, attention*, Zech. i. 4. 11 Pet. i. 19.  
 ententif, *bent upon, attentive*, Gen. vi. 5. 11 Par. vi. 3.  
 ententijf, ententifi, intentifi, *earnestly*, 1 Kings xxiii. 22. 11 Par. xxxiii. 13.

ententifnes, *attention*, Wisd. xii. 20. *v.* tentifnesse.  
 enterpele, *to appeal to, ask intervention*, Deut. xxv. 7; *p. p.* interpeled, Deut. xxv. 1.  
 entre, *an entrance*, Gen. ii. 7.  
 entremete, *to meddle with*, Job xxxviii. 2 g.  
 enuyouste, *envy*, Ecclus. xxvi. 6.  
 enuyroun, *circuit, compass*, Gen. xxiii. 17. Ex. vii. 24. Rom. xv. 19.  
 enuyroune, enuyrowne, *to go about*, Ps. lviii. 7. 1 Tim. v. 13; *p.t.* enuyrounede, Mt. iv. 23; *p.p.* enuyround, Job i. 7.  
 enuyrounyngis, *circuits, windings*, Josh. v. 4.  
 enwrappe. *v.* inwrappe.  
 eny, ony, any, Gen. xix. 12.  
 er, ere, *before*, 1v Kings ii. 9. Is. lxvi. 7.  
 erand, *business*, Judg. xviii. 28.  
 ere, eren, eeren, *to plough*, Gen. xlv. 6. Ex. xxxiv. 21. Deut. xxii. 10. Job xxxix. 10; *pr. t.* erith, 1 Cor. ix. 10; *p. t. pl.* ereden, eriden, Job i. 14; *p. p.* eerid, erid, Gen. xlv. 6. Judg. xiv. 18; *pr. p.* eringe, erynge, Lk. xvii. 7.  
 erere, *a plougher*, Amos ix. 6; *pl.* ereres, 1 Kings viii. 12.  
 eritagen, *to inherit, to endow*, Ps. xxxvi. 11. Is. liv. 3; *p. t.* eritagede, Ecclus. xvii. 9.  
 ernes, eernes, earnest, *earnest, pledge*, 11 Cor. i. 22. v. 5. Eph. i. 14.  
 erre, *to wander, go astray*, Num. v. 12; *p.t.* erride, Gen. xxi. 14; *pr. p.* erryng, Gen. xxxvii. 15.  
 erthe-mouynge, *earthquake*, Amos i. 1. Mt. xxviii. 2; *pl.* erthe-mouyngis, Esth. xi. 5. Mt. xxiv. 7.  
 erthe-quaves, *earthquakes*, Esth. xi. 5.  
 erthe-schakyng, *earthquake*, Mt. xxviii. 2.  
 erthe-tiliere, *a tiller of land*, Gen. xxi. 34. Is. lii. 4. 11 Tim. ii. 6; *pl.* erthe-tilieris, 1v Kings xxv. 12. Mt. xxi. 34.  
 erthe-tilthe, *agriculture*, 11 Par. xxvi. 10. Ecclus. vii. 16.  
 erthe-tilthyng, erthe-tyllyng, *agriculture*, 11 Par. xxvi. 10.  
 erthe-werching, *agriculture*, Ecclus. xxvii. 7.  
 eruke, *caterpillar*, (Lat. *eruca*.) Joel i. 4. ii. 25. Amos iv. 9.  
 eryd, *p.p. having ears or handles*, Num. iv. 7.  
 ethchewe, eschewe, *to avoid*, Lev. xi. 11. Ecclus. xxxii. 21. 1 Tim. v. 11; ethchewith, eschewith, Prov. xi. 15. xvii. 16; *p. t.* ethchewide, eschewide, 11 Kings xix. 3; *p. p.* eschewid, Lev. xi. 13; *pr. p.* ethchewyng, 11 Cor. viii. 20. 1 Tim. vi. 20.  
 est, eest, *east*, Gen. xi. 2.  
 ete, *to eat*, Gen. iii. 14. Ex. xii. 8; *p. t.* ete, eet, eete, Gen. iii. 13. Job xlii. 11. Ps. xl. 10; *p. p.* eten, etun, Lev. vii. 16.  
 eternytees, *eternal ages*, Pref. ep. c. iv. p. 64.  
 etyngis, *repasts*, Judg. ix. 27.  
 euangelie, *gospel*, Rom. i. 1. 1 Thess. ii. 9.  
 euangelise, *to preach*, Lk. i. 19; *pr. t.* 2 p. euangelisist, Is. xl. 9; *p.t.* euangeliside, Lk. iii. 18; *pr. p.* euangelizinge, Nah. i. 15. Lk. viii. 1.

euangeliseris, *preachers of good tidings*, Ps. lxxvii. 12.  
 euel-willid, *malevolent*, Wisd. i. 4. Ecclus. xxxiii. 28.  
 euen, *equal, just, moderate*, Lev. xix. 36. Job xix. 6. Lk. xx. 36. Rom. prol. 2. p. 301; *comp.* euener, Bar. iv. 5.  
 euen-azens, *euene-azens, euen-azenst, near, over against*, Gen. xvi. 12. xxv. 9. Ex. v. 20. xxv. 37. Mk. xv. 39.  
 euene-caytyf, *fellow-prisoner*, Col. iv. 10; *pl.* euene-caytifs, Rom. xvi. 7.  
 euen-disciplis, *fellow-disciples*, Joh. xi. 16.  
 euenen, *to make even*, Is. xxviii. 25; *p. t.* euenede, Judg. vii. 13. 111 Kings xi. 27; *p. p.* euened, 1 Par. iv. 27. Is. xl. 25.  
 euene-eir, *fellow-heir*, Ecclus. xxii. 29; *pl.* euene-eyris, euene-eiris, Rom. viii. 17. Eph. iii. 6.  
 euen-eldis, *euene-eldis, persons of the same age*, Dan. i. 10. Gal. i. 14.  
 euene-eldre, *fellow-elder, of the same age*, 1 Pet. v. 1; *pl.* euene-eldris, Gal. i. 14.  
 euenhede, *equity*, Ps. x. 8.  
 euene-knyzt, *fellow-soldier*, Phil. ii. 25. Philem. 2.  
 euenli, *equitably*, 1 Par. xxvi. 13. Job ix. 32.  
 euene-lynagis, *persons of the same tribe*, 1 Thess. ii. 14.  
 euennesse, *equity*, Deut. ix. 5.  
 euen-seruaunt, *fellow-servant*, Mt. xviii. 28, 29. Apoc. xix. 10; *pl.* euen-seruauntis, Mt. xviii. 28, 29. Apoc. vi. 11.  
 euen-souker, *euene-soukere, faster-brother*, 11 Macc. ix. 29.  
 euene-sterre, *eue-tid-sterre, evening-star*, Job xxxviii. 32.  
 euen-tid, *evening-time*, Gen. i. 5.  
 euene-worchere, *fellow-worker*, Phil. ii. 25.  
 euene-worth, *of like value*, Job xxviii. 19.  
 euer-among, *adv. at intervals, throughout*, Ex. xxv. 25.  
 euer-eche, *euer-echon, every one*, Ex. xvi. 29. Mt. v. 22.  
 euere-durende, *pr. p. continuing for ever*, Job x. 22. Jer. li. 39.  
 euer-eithir, *either*, Gen. xv. 10.  
 euerlastyngnesse, *eternity*, Is. lvii. 15; *pl.* euerlastyngnessis, Pref. ep. c. iv. p. 64. Dan. xii. 3.  
 euerlastingte, *eternity*, Is. lvii. 15.  
 euese, *brow of a hill*, Tob. xi. 5.  
 euen-biying, *euyn-byinge, n. a general purchasing up*, 11 Macc. viii. 11.  
 euete, *a lizard*, Prov. xxx. 28.  
 ewe-lambren, *female-lambs*, Gen. xxi. 28, 29, 30.  
 exactours, *torturers*, Deut. xvi. 18. g.  
 excess, *exces, excess, exstasy of mind*, (Lat. *excessus*.) Ps. xxx. 23. lxxvii. 28. Deeds x. 10. xi. 5.  
 expert, *p. p. experienced in*, Eccles. viii. 5.  
 expounen, *to expound, set forth*, Josh. xx. 9; *p. t.* expownede, Gen. xli. 8; Ex. xix. 7; *p. p.* expounid, expownid, Mt. i. 23. v. 41.  
 expownyng, *n. an interpretation*, 1 Cor. xii. 10.

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expownere, *an expounder, interpreter*, Gen. xl. 22; *pl.* expowneris, Gen. xli. 8.  
 exsaumple, *exsaumpler, example, copy, pattern*, 1v Kings xvi. 10.  
 extre, *oale-tree*, Ecclus. xxxiii. 5; *pl.* extrees, 111 Kings vii. 30. v. axtre.

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fableden, *p. t. pl. talked*, Lk. xxiv. 15.  
 fablers, *relaters of fables*, Bar. iii. 23.  
 faculte, *goods, means*, Tob. i. 25. 1 Cor. vii. 35; *pl.* faculteis, facultees, Gen. xxxi. 14. Lk. viii. 3.  
 fade, *feeble*, Ecclus. xi. 12.  
 faden, *to fade*, Josh. xviii. 3; *p. t.* fadide, Is. xxi. 4.  
 fader, *fadir, father*, Gen. ix. 23; *pl.* fadres, fadris, faders, fadryn, Gen. xv. 15. xlix. 29. Gal. i. 14.  
 fage, *faage, imp. flatter, speak smoothly or coaxingly*, Judg. xiv. 15.  
 fallace, *fallase, fallas, deceitfulness, falsity*, Mt. xiii. 22. Heb. iii. 13.  
 falle, *fal, to fall, befall*, Gen. xlix. 17. Ex. ix. 19. Mt. xviii. 13; *p. t.* fel, felde, fallide, Gen. xvii. 17. xl. i. Lk. i. 12; *pl.* fellen, felden, Gen. xiv. 10. 1 Cor. x. 8. Apoc. xix. 4; *p. p.* fallun, faln, falle, fallid, feld, Gen. xlii. 29. Lev. xi. 32, 35. 111 Esdr. viii. 92. Prov. vi. 3; *pr. p.* fallende, Judith x. 20.  
 falowe, *newly broken or cropped land*, Jer. iv. 3.  
 falsere, *a falsifier*, Cath. epp. prol. i. p. 594.  
 falsnessis, *frauds*, Job xiii. 9.  
 falt, *p. p. folded, bent*, Mt. xvii. 14. Lk. iv. 20. v. folden.  
 famyden, *p. t. pl. spread the fame*, Mt. ix. 31.  
 famosiste, *sup. most famous*, Judith ii. 13.  
 fantasie, *fancy*, Josh. xxii. 19.  
 fantum, *an apparition*, Mt. xiv. 26. Mk. vi. 49.  
 fardels, *trusses, baggage*, Judg. xix. 17. Ruth ii. 9. 1 Kings xvii. 22. xxv. 13. Ez. xxvii. 24.  
 fare, *to be, to have oneself*, 11 Macc. ix. 19, 20. xi. 28; *pr. t.* farith, Gen. xxix. 6; *pr. p.* faring, merie-faring, Jer. xxv. 30. li. 14.  
 fase, *passover*, (Lat. *phase*.) Ex. xii. 21, 43, 48.  
 fastiden, *p. t. pl. fastened, made firm*, Ex. xv. 17; *p. p.* fastede, fastid, Gen. xxviii. 13. Ez. xxx. 21.  
 fastne, *to make fast, make firm*, Lev. xxvi. 9. 11 Kings vii. 12; *p. t.* fastnede, 11 Par. xi. 12; *pl.* fastneden, Jer. xxxv. 16; *p. p.* fastned, 11 Kings vii. 24.  
 fastnesse, *certainty, strength*, Gen. xli. 32. Ps. xxiv. 14.  
 fastnyng, *n. strength*, Ps. xvii. 2.  
 fatnesses, *fatness*, Gen. iv. 4.  
 fatten, *to make fat, anoint with fatness*, Ps. cxl. 5; *pr. t.* fattith, Prov. xv. 30. Ecclus. xxxv. 8; *p. p.* fattid, Dent. xxxii. 15. Ps. xxii. 5. Is. xxxiv. 6.  
 faucet, *a vent*, Job xxxii. 19.  
 faunt, *an infant*, Ex. ii. 3. 11 Kings xii. 19, 21. Tob. iv. 21; *pl.* fauntis, Job xxi. 11.

faunyng, *n. a fawning, clapping*, Tob. xi. 9. Judith xiv. 13.  
 fautours, *favorers*, Job xiii. 4.  
 febleden, *p. t. pl. made feeble*, Judith xv. 4. Ps. lxxxvii. 10; *p. p.* feblid, Ex. xxii. 14. 11 Esdr. iv. 10. Lam. i. 14.  
 feblishid, *p. p. enfeebled*, Ex. xxii. 10.  
 federed, *p. p. bound by covenant*, Prov. xvii. 9.  
 feerli, *adj. hasty, sudden*, Prov. xii. 19.  
 feerli, *feerly, feelriche, feerlyche, suddenly*, Num. xvi. 21. Josh. x. 9. 111 Kings xx. 40. Job vii. 18.  
 feermynge, *pr. p.* 1 Kings x. 2.  
 feerse, *feerste, fierceness*, Judg. v. 22. Judith iii. 11.  
 feet-gynnes, *foot-traps*, Jer. v. 26. v. foot-grene.  
 feynere, *a feigner*, Prov. xi. 9; *pl.* feyneres, Job xxxvi. 13.  
 feynyng, *n. a feigning, pretending*, Is. xxxii. 6. 11 Macc. vi. 25. Rom. xii. 9.  
 feisfull, *feyful, faithful*, Mt. xxv. 23.  
 fel, *skin*, Job ii. 4. x. 11; *pl.* fellis, Deut. xxviii. 57.  
 fel, *fell, felle, crafty*, Esth. xvi. 6. Job xxxvi. 13. 1 Cor. iii. 19; *comp.* feller, Gen. iii. 1.  
 felaw, *felawship. v. fellow, felowschipe*.  
 feld, *felde, feeld, a field*, Gen. ii. 5. xxv. 29; *pl.* feldeles, feeldis, Gen. xxxiv. 28. Num. xxii. 1.  
 feeld-beestis, *cattle*, Num. xxxii. 26.  
 feeldi, *feeldy, feeldly, adj. plain, cham-pain*, Gen. xiv. 6. Num. xxii. 1. Lk. vi. 17.  
 fele, *feel, many*, Gen. xxiv. 22. xxxii. 22. 1v Kings xx. 9. Rom. prol. i. p. 300.  
 felen, *feele, to feel, perceive*, Num. xxv. 17. Prov. xiii. 3; *p. t.* felide, feelide, Gen. xix. 33. xxx. 9; *pl.* feleden, feeliden, Pref. ep. c. vi. p. 67. Wisd. xiv. 30; *p. p.* feelid, Gen. xxvii. 22.  
 felendely, *sensibly*, Ecclus. xiii. 27.  
 felenouse, *wicked, felonious*, Is. liii. 12.  
 felijs, *felys, parts of the circumference of a wheel, felhies*, 111 Kings vii. 33.  
 felle, *to make to fall*, Ex. viii. 26.  
 felle-bocche, *sore of the skin*, Lev. xiii. 19.  
 felle-wounde, *fel-wounde, wound of the skin*, Lev. xiii. 19. Jer. xxx. 17.  
 felli, *fellich, craftily*, Ex. xxxii. 12. Josh. ix. 4.  
 felnesse, *craftiness*, Job v. 13. Prov. i. 4.  
 felonye, *great wickedness*, Judg. ix. 24. xx. 3. Esth. xvi. 23; *pl.* felonyes, Job xxxv. 15.  
 felow, *felowe, felawe, companion*, Gen. iii. 12. Deut. v. 5; *pl.* felows, felawis, Gen. xiv. 15. xxxiii. 15. Jos. viii. 10.  
 felowschipe, *felawship, to associate, join, unite in*, Deut. vii. 3; *p. t. pl.* felouschipiden, felawshipten, 1 Kings xiv. 22; *p. p.* felowshipte, felawshipte, felowschipsoid, felashipid, felouschipsoid, Gen. xxvi. 7. xxxviii. 8. Prov. xxvi. 23.  
 fen, *fenne, dirt, mud, clay*, 11 Kings xxii. 43. Ez. xiii. 10. 11 Pet. ii. 22.  
 fend, *feend, devil, fiend*, Tob. iii. 8. vi. 14;

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pl. fendis, feendis, 1 Kings xxviii. 3. Tob. vi. 8.  
 fendli, feendli, feendly, *devilish*, Jam. iii. 15.  
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 ferd, ferde, feerde, *fear*, Gen. ix. 2. Ex. xxiii. 7. Deut. xi. 25. xxviii. 67.  
 ferdful, feerdful, feerful, *dreadful*, Gen. xxviii. 17. Ex. xix. 18. Deut. xx. 8. Apoc. xxi. 8.  
 ferdfulnesse, feerfulnesse, *dread*, Deut. xxviii. 34.  
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 fere, *fear*, 11 Par. xiv. 14; *pl.* feris, feeris, 11 Par. xv. 5. Ps. lxxxviii. 17.  
 feren, fere, feere, *to make afraid*, Lev. xxvi. 36. 11 Esdr. vi. 9. Job xi. 19. Eccles. prol. p. 53. 11 Cor. x. 9; *p.t.* feride, feeride, 1 Macc. xiv. 12. 1 Kings vii. 10; *pl.* fereden, 11 Kings xxii. 5. 11 Esdr. vi. 9; *p.p.* feryde, feerd, feerde, Gen. xli. 8. Deut. i. 28, 29.  
 feries, *holydays*, (Lat. *feriæ*.) Lev. xxiii. 2, 4.  
 fermour, *farmer*, *bailiff*, Lk. xvi. 1.  
 fers, feerse, *fierce*, 11 Macc. x. 35.  
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 fersnes, fersnesse, feersnesse, *force*, *assault*, *fierceness*, Lev. xxv. 19. Num. xxii. 3. Josh. x. 42. Heb. xi. 34.  
 ferr-floun, *p.p. fugitive*, Jer. xxxix. 9.  
 ferth, *fourth*, Gen. xxix. 35.  
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 feruour, *zeal*, *anger*, Deut. xxix. 20.  
 festeye, festene, *to feast*, Wisd. viii. 9.  
 festu, *a straw*, *mote*, (Lat. *festuca*.) Prov. xxv. 26 g. Mt. vii. 3, 4, 5. Lk. vi. 41, 42.  
 fy, fy3, *fie*, Mt. v. 22. Mk. xv. 29.  
 ficche, *a vetch*, Is. xxviii. 25; *pl.* fetchis, Is. xxviii. 25.  
 ficche, fitche, *to pitch*, *fix*, Gen. xvi. 12. Num. xvi. 38; *p.t.* ficchid, Ex. xix. 2; *pl.* fitchiden, fytchiden, Num. ii. 27. ix. 18; *p.p.* ficchid, Gen. xliii. 3. Ps. xxxiv. 16. Deeds xxvii. 41. Gal. ii. 19.  
 ficching, fitchinge, *n. a fixing*, *pl.* fychyngis. Joh. xx. 25.  
 figarde, *a roebuck*, (Lat. *pygargus*.) Deut. xiv. 5.  
 fier-panne, *a frying pan* or *other pan for the fire*, *pl.* fier-pannes, Ex. xxxviii. 3, 4.  
 fijren, fyren, fyrene, *fiery*, 11 Kings ii. 11. vi. 17. Eccles. xliii. 4.  
 fijrid, firid, fyrid, *p.p. set on fire*, *burnt*, Num. xxi. 6. Ps. cxviii. 140. Prov. xxx. 5. 11 Macc. x. 3. Apoc. iii. 18.  
 fyr-brondis, *firebrands*, Is. vii. 4.  
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 filete, filete, *a fillet*, *band*, Ex. xxviii. 28. S. Sol. iv. 3; *pl.* filetis, Num. xv. 38.  
 filynge, *pr.p. defiling*, 1 Cor. vi. 18.  
 fill, fille, *to fulfil*, Gen. xxvii. 5. Mt. iii. 15; *p.t.* fillide, Jos. xxiii. 15; *pl.* filliden, Num. xxxii. 12; *p.p.* filled, fillid, fillud, Gen. xxvii. 30. Mt. i. 22. viii. 17. Lk. i. 23; *pr.p.* fillinge, Lk. ix. 31.

filthe, *dirtyness*, *shamefulness*, Prov. vi. 33.  
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 finding, fynding, *n. invention*, Wisd. xiv. 12; *pl.* fyndyngis, Deut. xxviii. 20. 1 Par. xvi. 8.  
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 fiole, fyol, fyole, viol, *a vial*, Num. vii. 13, 37; *pl.* fiols, fioles, Ex. xxxviii. 16. Apoc. v. 8.  
 fir, fyrr, *a fir tree*, Is. xli. 19. lx. 13; *pl.* firris, 11 Kings xix. 23.  
 firse, frijse, *gorst*, *furze*, Is. lv. 13. Mic. vii. 4.  
 firshed, *primacy*, *first place*, Eccles. xxiv. 10.  
 fische-leep, *a fish-basket*, Job xl. 26.  
 fischeris, fischeris, *fishermen*, Is. xix. 8. Mt. iv. 19.  
 fyuethe, *fifth*, Gen. xxx. 17.  
 fyuethis, *adv. five times*, Eccles. xliii. 8.  
 flaggy, *made of flags* or *rushes*, Ex. ii. 5.  
 flappe, *to clap*, Ps. xcvi. 18. Prov. xvii. 18; *p.t.* 2 p. flappiden, Ez. xxv. 6; *pl.* flappenden, Is. iii. 16. Jer. v. 31. Lam. ii. 15. v. biflappiden.  
 flax-top, *a head of flax*, Eccles. xxi. 10. Is. i. 31.  
 fle, flee, flen, *to flee*, Gen. xvi. 8. Judith xiv. 3; *pr.t.pl.* floun, Job xxx. 10; *imp.* pl. fleeth, Mt. vii. 15; *p.t.* fleis, fley, flow, fledde, Gen. xxxi. 40. xxxv. 1. Ex. iv. 3. 1 Macc. ix. 7. Mk. xiv. 52; *pl.* fleen, flowen, floun, fledden, Deut. vii. 20. Josh. x. 16. Is. xxxiii. 3; *pr.p.* fleesinge, Mt. vi. 26.  
 flees, fleese, *a fleece*, Gen. xxx. 35; *pl.* fleeses, 11 Kings iii. 4.  
 fleisch, fleish, flehs, *flesh*, Gen. ii. 23. vi. 3; *pl.* fleschis, flesches, fleischis, Gen. xl. 19. Apoc. xix. 18.  
 fleisch-flie, fleische-flie, *gad-fly*, Ps. lxxvii. 45. civ. 31.  
 fleisch-hokis, flesh-hokes, fleischokis, flesh-okis, *flesh-hooks*, Ex. xxxviii. 3. Num. iv. 14.  
 fleischlynesse, *sensuality*, Deut. xvii. 17.  
 flete, *to flow*, *drop*, *float*, Deut. xxxii. 2. Prov. iii. 31. 11 Macc. ii. 33; *pr.t.pl.* fleten, Heb. ii. 1; *p.t.* fletide, flette, fleet, 11 Kings vi. 6. 1 Macc. ix. 7; *pl.* fletiden, Ex. xxxix. 19; *pr.p.* fletyng, Gen. xxxv. 14. Ex. xxv. 29.  
 flewen, *p.t.pl. stayed*, Mic. iii. 3.  
 flex, flexe, flaxe, *flax*, Judg. xvi. 9. Dan. iii. 46.  
 flix, flux, Mt. ix. 20. Lk. viii. 43.  
 floe-meel, floe-mele, flok-mel, *adv. by flocks*, 11 Macc. iii. 18. xiv. 14.  
 flod-womhe, *abyss of waters*, Is. xix. 7.  
 flood, *a river*, Gen. ii. 14. Apoc. ix. 14.  
 flom, *stream*, *river*, Mk. i. 5.  
 floreyns, *gold coins*, *florins*, 11 Kings v. 5. 11 Par. ix. 16.  
 florishe, flurshe, *to flourish*, *blossom*, Ps. lxxxix. 6. Hab. iii. 17; *pr.p.* florischyng, *brandishing*, Job xli. 20. 11 Macc. xi. 8.  
 flotereeth, *imp. pl. fluctuate* or *flow unsteadily*, Is. xxix. 9.  
 flotering, *n. an unsteady movement*, *rolling as the waves*, Ps. liv. 23.

flouren, *to blossom*, *flourish*, Eccles. xii. 5; *p.t.* flourede, S. Sol. ii. 15; *p.p.* flourid, S. Sol. ii. 15; *pr.p.* flouringe, Dan. iv. 1.  
 flowyngis, *floods*, *streams*, Josh. v. 1. xiii. 8.  
 fuesyng, nesing, *n. a sneezing*, *snorting*, Job xli. 9.  
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 fole, fool, foli, foly, fooly, *foolish*, Ex. xviii. 18. Deut. xxxii. 6. 21. Job i. 22. ii. 10. xii. 17. Lk. prol. 1. p. 141. 1 Cor. i. 20.  
 folily, *foolishly*, Gen. xxxi. 28. Deeds xix. 36.  
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 fomyng, *n. a vomiting*, Num. xi. 20.  
 fonned, *foolish*, Ex. xviii. 18. Deut. xxxii. 21. Lk. prol. 2. p. 142. 1 Cor. i. 20.  
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 fool-hardili, *foolhardily*, 11 Kings xviii. 13.  
 fool-hardynes, *foolhardiness*, Num. xviii. 1 g.  
 foors, *force*, *violence*, Gen. xix. 9.  
 foot-folowers, feet-folowers, *followers* on *foot*, 1 Kings xxv. 42. 11 Kings xx. 14.  
 foot-grene, *foot-trap*, Job xviii. 10.  
 foot-mesure, *measure of the foot*, Jer. li. 13.  
 foot-stakys, foot-staues, *pedestals*, *supports*, Ex. xxvii. 14. xxxvi. 24.  
 fooste, *p.p. faught*, Is. xx. 1.  
 forbede, *to forbid*, Lk. ix. 50; *p.t.* forbede, forbedde, forbeed, Ez. xxxi. 15. Mt. iii. 14; *pl.* forbediden, 1 Esdr. iv. 23. Jer. v. 25; *p.p.* forbodun, forbodyn, forbedun, Lev. iv. 22. Lk. ix. 49. Deeds xvi. 6.  
 for-bier, for-bigger, *a redeemer*, Pref. ep. c. vii. p. 68.  
 for-bigge, for-beggin, *to redeem*, Ex. vi. 6. xliii. 13, 15; *p.p.* for-boust, Ex. xv. 13. v. bigge.  
 for-brent, *p.p. consumed*, *entirely burnt*, Ex. iii. 2, 3.  
 for-coueride, *p.t. entirely covered*, Gen. xxvii. 16.  
 for-do, *to destroy*, *undo*, Mk. iii. 6; *pr.t.* for-doith, for-doth, Deut. xxvii. 17. 1 Joh. iv. 3; *p.t.* for-dide, Eccles. x. 20.  
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 fore, *adv. before*, 1 Kings iii. 14.  
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 fore-heued, *forehead*, Apoc. xiv. 9; *pl.* fore-heuedes, Apoc. ix. 4.  
 fore-wal, for-wal, *an outer wall*, Is. xxvi. 1. Lam. ii. 8.  
 forewis, forowis, *furrows*, Job xxxi. 38. Eccles. vii. 3. Hos. x. 4.  
 forfenden, forfende, *to prohibit*, *to keep*, Job xxxiv. 31. Prov. iii. 27; *pr.t.pl.* forfenden, Job xv. 11; *imp.* forfende, Prov. i. 16; *p.t.* forfendede, forfendide, Ps. cxviii. 101. Eccles. ii. 10; *pl.* forfendeden, 1 Esdr. iv. 23; *p.p.* forfendyd, 11 Kings xxiv. 25. 11 Kings xii. 8.

- for-fytere, for-fytere, a champion, Is. xix. 20. lxiii. 1.
- forge, to make, fabricate, Ex. xxvii. 3; *p.t.* forgide, Ex. iv. 11; *p.p.* forgid, Ex. xxviii. 28; *pr.p.* forgyng, II Par. xxxiv. 17.
- forgeable, capable of being fabricated or made by handicraft, Pref. ep. c. vi. p. 67.
- forger, fabricator, smith, Eccles. xi. 5; *pl.* forgers, Pref. ep. c. vi. p. 67.
- for-gessing, *n.a.* guessing before, Wisd. xvii. 10.
- forging, *n.* a fabricating, Eccles. xxxii. 8.
- for-goer, a goer before, Pref. ep. c. vi. p. 66. Heb. vi. 20.
- for-gon, *p.p.* deceived, Col. prol. p. 429.
- for-lete, *p.p.* left altogether, IV Kings prol. p. 236.
- for-leue, to leave altogether, give over, Lev. xxv. 46; *p.p.* for-left, Hag. i. 9.
- for-looker, forth-loker, a provider, a looker out, Eccles. iii. 34. xi. 32.
- formere, *comp.* forwarder, first in position, Gen. xxxii. 17.
- forme-fadris, formere-fadris, ancestors, Mk. prol. 1. p. 86.
- for-a3ens, for-a3eynst, over against, Gen. xvi. 12. xxi. 16. Num. viii. 2. IV Kings ii. 7. Mk. xv. 39. v. afor-a3ens.
- forneys, fourneyse, furneys, furneis, furnace, Gen. xv. 17. Deut. iv. 20. Mt. vi. 30; *pl.* forneyse, Lev. xi. 35.
- for-nhad, *p.p.* previously possessed, Judg. xvi. 28.
- for-nycary, fornicarie, given to fornication, Pref. ep. c. vii. p. 69. Apoc. xvii. 16.
- for-nootid, for-notid, *p.p.* before noted, Joh. prol. 1. p. 233. Apoc. prol. 1. p. 638.
- for-nseid, for-seid, *p.p.* aforesaid, Deut. xix. 5. Rom. prol. 1. p. 209.
- for-nordeyned, for-ordenede, *p.p.* before ordained, Mk. prol. 1. p. 86.
- forselet, a strong hold, fortress, I Kings x. 5. xiii. 3. IV Kings xvii. 9.
- forsemens, fortifications, Is. xxv. 12.
- for-sewith, *p.t.* pursueth, Rom. prol. 1. p. 300.
- for-syng, *n.* compulsion, violence, IV Kings v. 16.
- for-slept. *v.* al-for-slept.
- for-spekere, one who speaks instead of another, Ex. vii. 1.
- forst, frost, Ps. lxxvii. 47. cxviii. 83.
- for-swerith, *pr.t.* swears falsely, Lev. vi. 3; *pl.* forsweren, forswern, Josh. ix. 20. Wisd. xiv. 28.
- forth-clepinge, *pr.p.* calling forth, Deut. xxxii. 11.
- forth-daies, *adv.* far advanced in the day, Mk. vi. 35.
- forthe, fourth, a ford, Gen. xxxii. 22; *pl.* forthis, Judg. iii. 28. xii. 5.
- for-thenkyng, *n.* repentance, Mt. xxi. 29. Rom. ii. 2.
- forther, *adj.* former, first, Gen. xxv. 26. xxxii. 17.
- forth-getingus, shoots, sprouts, Jer. v. 10.
- forth-goende, *pr.p.* coming forth, Judith xvi. 27.
- forth-going, *n.* progress, Ps. prol. p. 737.
- forthi, because, II Kings iii. 30. xii. 6.
- for-thinke, to repent, Ex. xxiii. 21. Mk. i. 15; *pr.t.* for-thenkith, Gen. vi. 7. Lk. xvii. 4; *p.t.* for-thoust, Gen. vi. 6. Mt. xxi. 29; *pr.p.* for-thenkyng, for-thinkyng, Rom. ii. 29. II Cor. vii. 8.
- forth-kutten, to cut up, Is. xxviii. 24.
- forth-passe, to pass forth, Gen. xxviii. 2; *p.p.* forth-passid, Gen. xxviii. 5.
- forth-strat, *p.p.* directed, Eccles. xxxix. 29.
- forth-3eden, *p.t.pl.* went forth, Gen. xlv. 4.
- for-to, *prep.* until, Gen. xxi. 26. Ex. xvi. 35.
- for-top, for-topp, crown of the head, Deut. xxxiii. 16.
- forwhi, forwhy, because, for, Gen. iii. 5. Mt. iii. 9. Rom. viii. 26.
- for-3erde, court, hall, Ez. x. 3. Apoc. xi. 2; *pl.* for-3erdis, II Esdr. viii. 16.
- for3ete, to forget, Gen. xli. 51; *p.t.* for3at, for3ete, Gen. xl. 23; *pl.* for3aten, for3eten, Judg. iii. 7. Mt. xvi. 5; *p.p.* for3eten, for3ete, Ps. x. \*11.
- for3etyng, *n.* oblivion, Gen. xli. 30.
- for3etingnes, forgetfulness, II Pet. i. 9.
- for3yue, to forgive, Num. xxx. 9; *p.t.* for3aue, for3af, Mt. xviii. 27; *p.p.* for3if, for3euen, for3ouun, for3oue, Ps. xxxi. 5. Mt. ix. 2. Lk. v. 20.
- fostride, *p.t.* nursed, Is. xxxiv. 15.
- foul, *adv.* basely, badly, II Kings x. 5.
- foule, *adj.* base, vile, Lev. xxi. 7; *comp.* fowlere, II Kings vi. 22.
- foulere, a taker of birds, Prov. vi. 5; *pl.* fouleres, Jer. v. 26.
- fouli, foully, foulch, foully, shamefully, Deut. xxv. 3. II Macc. xi. 12.
- foulid, *p.p.* defiled, Lev. vii. 20.
- fouling, *n.* a defiling, filth, Gen. xxxiv. 27. Ez. xxiv. 11.
- foulnes, vileness, Pref. ep. c. vii. p. 73.
- foun, a fawn, Prov. vi. 5.
- foundement, foundation, I Tim. vi. 19; *pl.* fundamentis, Heb. xi. 10.
- foundun, *p.p.* founded, Mt. vii. 25.
- foure-fingur-mele, *adv.* by measure of four fingers, Ex. xxv. 25.
- fraiel, basket of figs, Jer. xxiv. 2.
- fraude-doyng, *n.* a fraudulent proceeding, Dan. xi. 21.
- fraudid, *p.p.* defrauded, Jam. v. 4.
- fraunchise, freedom from impost, immunity, I Macc. x. 34.
- fraward, frauward, frowerd, froward, Deut. xxi. 18. II Tim. iii. 4.
- freel, frele, frail, feeble, sick, Wisd. xiv. 1. Rom. viii. 3. I Cor. viii. 9; *comp.* frelere, Wisd. xiv. 1.
- frees, freesede, *p.t.* freezed, Eccles. xliii. 22.
- frely, frelich, freliche, freely, Ex. xxi. 11. Lev. xiv. 53.
- frendesse, a female friend, Prov. vii. 4. S. Sol. i. 8.
- frendful, friendly, S. Sol. i. 1. g.
- fretyng, *n.* rust, wasting, III Kings viii. 37.
- frexfoold, threshold, Ez. x. 18. Zeph. i. 9.
- frijse. *v.* firse.
- fro, from, Gen. i. 4. Mt. i. 17.
- fro-a-syde, on the side, Is. lx. 4.
- fro-a3ens, from-a3eyns, *prep.* over against, in opposition to, Lev. xxvi. 21. Josh. viii. 11.
- fro-drawn, *p.p.* taken away, Deut. iii. 7.
- fro-forn-a3eyns, *prep.* over against, Josh. viii. 5.
- froytes, fruits, Mt. xxi. 43. I Cor. ix. 7.
- frosshe, a frog, Ps. lxxvii. 45.
- frote, to rub, Deut. xxiii. 25; *p.p.* frotid, Josh. v. 11; *pr.p.* frotinge, frotyng, Lk. vi. 1.
- frotheth, frothith, *pr.t.* foams, Mk. ix. 17; *pr.p.* frothinge, Mk. ix. 19.
- frount, forehead, Is. xlvi. 4.
- fructuous, fruitful, Ps. cvi. 34. Jer. xi. 16.
- frusshiden. *v.* a3en-frusshiden.
- frutede, *p.t.* bare fruit, Eccles. xxiv. 23.
- ful, *adv.* very, Gen. xiii. 2. *pass.*
- ful-brent, *p.p.* wholly burnt, Gen. xxxi. 36.
- ful-doun, *adv.* entirely down, Josh. vi. 5.
- ful-fattid, *p.p.* quite fattened, Deut. xxxii. 15.
- ful-fedyng, *n.* a being filled with food, Gen. xli. 21.
- fulfille, to fill, Ex. x. 6. Mt. xv. 33; *p.t.* fulfilled, Judg. vi. 38; *p.p.* fulfillid, ifulfillid, Ex. xxxi. 3. Mt. xiii. 48. Apoc. prol. 1. p. 638.
- fulfilyng, *n.* a satiety, fulness, Lev. xxv. 19. Ps. cv. 15.
- ful-gresid, *p.p.* quite fattened, Deut. xxxii. 15.
- fulliere, *comp.* more fully, Tob. viii. 19; *sup.* fulliest, fullokest, Rom. prol. 1. p. 298.
- ful-out-gladen, to rejoice greatly, Is. lxxv. 19; *p.t.* ful-out-gladede, Is. xiv. 7.
- ful-out-io3en, to rejoice greatly, Is. lxi. 10.
- ful-sowneth, *pr. t.* sounds full or clearly, Judg. vii. 18; *p.t. pl.* ful-sowneden, Judg. vii. 20.
- ful-spede, ful-speed, *adv.* quick, ready, prepared, Num. xxxii. 20, 27. Deut. iii. 18.
- furel, a covering, sheath, Job xx. 25.
- furneys. *v.* forneys.
- G.
- gaastyde, gaastnes. *v.* gaste, gastnesse.
- gahbe, *pr.t.* lie, II Cor. xii. 31. Gal. i. 20.
- gabbyng, *n.* a lying, II Thess. ii. 10.
- gadre, geder, gedere, to gather, Gen. xli. 35. Ex. xxiii. 10; *p.t.* gaderide, gederydc, Gen. xlvii. 14; *pl.* gadriden, Gen. xxxi. 46; *p.p.* gadrid, gaderyd, gaderid, Gen. i. 9. xxv. 8.
- gaistnes. *v.* gastnesse.
- galban, the gum galbanum, Ex. xxx. 34. Eccles. xxiv. 21.
- galoun, a vessel, pitcher, I Kings x. 3. Mk. xiv. 13; *pl.* galouns, Hagg. ii. 17.
- gan, *p.t.* began, Jer. prol. p. 343.
- garlekes, garlekis, garlick, Num. xi. 5.
- garringe, garrende, *pr.p.* chiding, III Joh. 10.
- gast, fearful, Deut. xx. 8. Jer. viii. 9.
- gaste, to make greatly afraid, II Par. xxxii. 18; *p.p.* gaastyde, IV Kings xxii. 19. *v.* agaste.
- gastful, fearful, affrighted, Deut. xx. 8.
- gastnes, gaistnes, fright, alarm, Josh. ii. 9. I Kings xxxi. 4. Prov. iii. 25; *pl.* gastnessis, Job vi. 4.

gat, gate, gaat. *v. gete.*  
 gauyl, *to lend upon interest*, Deut. xxviii. 44.  
 gaze, gay, Judith x. 3. xvi. 11.  
 gebat, gebet, gibite, gybet, iebet, *a gallows, gibbet*, Gen. xl. 22. Deut. xxi. 22. Josh. viii. 29. Esth. ii. 23; *pl. gibetis, iebatis, iebettis*, Num. xxv. 4. Josh. x. 27. Esth. xvi. 18.  
 geder. *v. gadre.*  
 geet. *v. gete.*  
 geet, gehet, geit, geyt, goet, goot, *a goat*, Gen. xv. 9. Lev. ix. 3. xvi. 8. xxii. 27. xxiii. 19; *pl. geet, geete, geit, geyt, got, geetis, gootes*, Gen. xxx. 33. xxxi. 38. Lev. iv. 22. xvi. 7. Prov. xxvii. 27.  
 geet-buckis, *he goats*, Gen. xxx. 35.  
 geldyng, *an eunuch*, Gen. xxxvii. 36. Deeds viii. 27; *pl. geldyngis*, Gen. xl. 1. Mt. xix. 12.  
 gelouse, ielous, ielouse, *jealous*, Ecclus. xxvi. 8, 9.  
 gelousie, *jealousy*, Num. v. 14.  
 gelousnes, ielousnesse, *jealousy*, Num. v. 14. Prov. vi. 34.  
 gelouste, gelouste, ielouste, *jealousy*, Num. v. 14, 15. Ps. lxxvii. 58.  
 gemels, iemeus, iemews, *twins*, Gen. xxxviii. 27. S. Sol. iv. 5. vii. 3.  
 gemmarye, *a jeweller*, Ex. xxviii. 11.  
 gemmarye-craft, *gemmary-werk, art or work of a jeweller*, Ex. xxxix. 6, 29.  
 gemme, iemme, *a gem*, Ez. xxvii. 16. Ecclus. xxxii. 7; *pl. gemmes, iemmys*, Ex. xxv. 7. 11 Kings x. 2.  
 genderers, gendrens, gendreris, *parents*, Zech. xiii. 3.  
 gendre, *to beget*, Gen. xvii. 20; *p. t. gendride*, Gen. iv. 18. Mt. i. 2; *p. p. gendrid*, Gen. xxii. 2.  
 gendryng, *n. an engendering*, Num. xxv. 8.  
 gendrure, *an engendering*, Job xl. 12; *pl. gendruris*, Job xl. 12.  
 genytale, *pertaining to engendering*, Num. xxv. 8.  
 genologie, *genealogy*, Heb. vii. 3; *pl. genologies*, 1 Tim. i. 4.  
 gerfawcun, gerfawkon, ierfakoun, *a kind of falcon*, Lev. xi. 19. Deut. xiv. 16. Job xxxix. 13. Ps. ciii. 17.  
 germayn. *v. sister-germayn.*  
 gesse, *to reckon, suppose*, 11 Kings xiii. 32; *p. t. gesside*, Gen. xl. 17. 1 Kings i. 13; *p. p. gessid*, Wisd. ii. 16.  
 geste, *a guest*, Wisd. v. 15; *pl. gestes, gestis*, Wisd. xix. 13. Eph. ii. 12.  
 gestis, *deeds*, Pref. ep. c. vii. p. 69.  
 gete, geete, *to beget, produce*, Deut. xxi. 18. Ecclus. vi. 3; *p. t. gaat, gat, gate, geet*, Gen. iv. 18. xi. 10. Num. xxvi. 59. Mt. i. 2; *pl. geeten, goten*, Gen. vi. 4. Jer. xvi. 3; *p. p. geten, getun, gotun, goten*, Gen. v. 26. xxii. 2, 16. Mt. i. 25.  
 getingus, *produce, gains*, Ecclus. vi. 20.  
 giaunt, ieaunt, *a giant*, Job xvi. 15; *pl. geauntis, ieauntus*, Deut. ii. 11. Judith xvi. 8.  
 gybet. *v. gebat.*

gilden, *to gild*, Ex. xxvi. 29. xxx. 5; *p. t. gildide*, Ex. xxxvi. 36. 11 Par. iii. 4; *p. p. gildid, gilt*, Ex. xxvi. 32. 1 Par. xxix. 4.  
 gile, *a gill of a fish*, Tob. vi. 4.  
 gile, *guile*, Gen. xxv. 27. xxxiv. 13; *pl. gilis, giles*, Job xiii. 7. Prov. xxvi. 24.  
 gilid, *p. t. beguiled*, 11 Cor. vii. 2. xii. 18.  
 gileful, *guilful, deceitful*, Job xiii. 7. Ps. v. 7.  
 gilefuli, *gylefulli, deceitfully*, Ps. v. 11. xiii. 3. Prov. xx. 19.  
 gilefulness, *deceit*, Ecclus. xxxvii. 3.  
 gilendeli, *gilyngly, gilyngliche, deceitfully*, Gen. xxvii. 35. Prov. xi. 13. Rom. iii. 13.  
 gilesum, *deceitful*, Is. x. 6.  
 gilour, giloure, gilere, *deceiver*, Prov. iii. 32. ix. 12. Mt. xxvii. 63; *pl. gilours, gileris*, Ps. liv. 24. Is. xxviii. 14. Jude 18.  
 gilouse, *gylous, deceitful, treacherous*, Col. ii. 8. 11 Cor. xi. 13.  
 gilte, *to gild*, Ex. xxv. 11, 24. xxvi. 37; *p. t. giltide*, Ex. xxxvi. 34.  
 gilten, *to trespass, sin*, Ps. xxxiii. 22, 23. xxxv. 2. xxxviii. 2; *pr. t. gilteth*, Ecclus. xix. 17. xxxviii. 15; *pr. p. giltende*, Job ix. 28. Ecclus. xxvii. 3.  
 gilteris, *sinner*, Ps. xxiv. 8. lxxiv. 5.  
 gynnyng, *n. a beginning*, Mt. prol. i. p. 1.  
 girde, *to gird, fasten with a girdle*, Ex. xii. 11; *p. t. girdide*, girte, 11 Kings xxii. 33. Job xii. 18; *p. p. gird, gyrd*, Gen. xlix. 19. Lev. xvi. 4. Ps. xvii. 33.  
 girde, *to cut, smite*, 11 Kings xvi. 9; *p. t. girde*, 1 Kings xvii. 51. Judith xvi. 11; *pl. girden, girdiden*, 1 Kings xxxi. 8. 1 Macc. vii. 47; *p. p. gird*, 1 Par. x. 9. 11 Macc. i. 16.  
 giterne, *a lyre*, Is. v. 12; *pl. giternes, giternis, gitermys*, 1 Par. xv. 16, 20, 28. 1 Macc. xiii. 51.  
 gyued, *gyuede, p. p. bound in chains*, Gen. xxxix. 22. Ps. ci. 21. Wisd. xvii. 2.  
 gladen, *glade, to rejoice, make glad*, Is. lxxv. 14. Joh. v. 35. Apoc. xix. 7; *imp. pl. gladeth*, Mt. v. 12; *p. t. gladede, gladide*, Is. xiv. 7. 1 Macc. iii. 7. Lk. i. 41, 47; *pl. gladiden*, Deeds vii. 41; *p. p. gladid*, 1 Kings ii. 1.  
 gladere, *gladder, comp. more joyful*, Ruth iii. 7. Esth. i. 10.  
 gladere, *one who rejoices*, Is. lxiv. 5.  
 gladyng, *n. joy*, 1 Kings iv. 8. Deeds ii. 46.  
 gladliche, *joyfully*, Gen. xlvii. 25.  
 gladnesse, *joy*, 11 Par. xx. 35; *pl. gladnessys*, 111 Esdr. iv. 63.  
 gladsum, *joyful*, Ps. ciii. 15.  
 gladsumli, *joyfully*, Wisd. vi. 17.  
 gleyue, *a sword*, (?) 1 Cor. ix. 24.  
 glesenyng. *v. glisnyng.*  
 glue, glu, glyu, *glue, cement*, Gen. vi. 14. xi. 3. Deut. x. 15. Is. xli. 7.  
 glewide, *p. t. cemented*, Ex. ii. 3; *p. p. glewid, glued*, Gen. xxxiv. 3. Deut. x. 15. 1 Kings xviii. 1.  
 glewishe, *glewyche, gluwy, adj. of cement or glue*, Gen. xiv. 10. Ex. ii. 3.

glisnyng, glesenyng, *pr. p. glisening*, Habak. iii. 11. Nah. iii. 3.  
 glitteren, *pr. t. pl. shine*, Judg. v. 31.  
 glob, gluh, glubbe, *a mass, assemblage*, Num. xvi. 11. Josh. iii. 13. Judg. ix. 47. 1v Kings ix. 17.  
 glorien, *to boast*, Prov. xx. 14.  
 gloriousere, *comp. more glorious*, 11 Kings vi. 22.  
 glose, *to speak softly, flatter, coax*, Judg. xiv. 15; *pr. t. glosith*, 111 Esdr. iv. 31; *p. t. gloside*, Esth. xv. 11.  
 glosyng, *n. flattery*, 1 Thess. ii. 5.  
 gloterous, *gluttonous*, Lev. xi. 30.  
 glotonye, *glotonye, gluttony*, 11 Macc. vi. 4; *pl. glotonyes*, Deut. xxi. 20. *v. glotryes.*  
 glotounes, *glotouns, gluttons*, Prov. xxviii. 7.  
 glotryes, *acts of gluttony*, Deut. xxi. 20.  
 glub, glubbe. *v. glob.*  
 gluggis, *clods*, Job xxviii. 6.  
 gnare, *a snare*, Ecclus. li. 3. Hos. ix. 8. Mt. xxvii. 5. Lk. xxi. 35. Rom. ii. 9. 1 Tim. vi. 9; *pl. gnaris*, 11 Kings xxii. 6.  
 gnarid, *gnared, p. p. snared*, Prov. vi. 2. Is. xxviii. 13.  
 gnast, *a dead spark, ashes*, Is. i. 31. v. 24. xxix. 5.  
 gnaste, *gnasten, to gnash, creak*, Ps. xxxvi. 12. Is. v. 29. Amos ii. 3; *pr. t. gnastith*, Job xxxix. 24; *pl. gnasten*, Is. viii. 19; *p. t. gnastide*, Job xvi. 10; *pl. gnastiden, gnaysteden*, Ps. ii. 1. xxxiv. 16. Deeds iv. 25; *pr. p. gnastyng*, 111 Kings xxi. 4.  
 gnasting, *gnastyng, n. a gnashing*, 11 Kings xviii. 33 *g.* Jer. viii. 16.  
 gnoven, *gnewen, gnawiden, p. t. pl. gnawed*, Job xxx. 3.  
 gobbe, *a mass*, Is. xl. 12.  
 gobelyn, *a goblin, daemon*, Ps. xc. 6.  
 gobet, *lump, heap, piece*, Josh. iii. 13. Rom. ix. 21; *pl. gobetis, gobitis*, 1v Kings ix. 35. Mt. xiv. 20.  
 gobet-mele, *adv. piecemeal*, 11 Macc. xv. 33.  
 gogil-ised, *gogil-yzed, squint-eyed, one-eyed*, Mk. ix. 46.  
 gohode. *v. goode.*  
 goldid, *golden, p. p. gilt*, Bar. vi. 69. 11 Macc. v. 2. Apoc. xviii. 16.  
 goldsmyst, *a goldsmith*, 1v Kings xxiv. 14; *pl. goldsmysthis*, 1v Kings xxiv. 16.  
 gollis, *the young of birds*, Deut. xxii. 6.  
 gon, goon, goo, *to go*, Gen. xii. 5. Deut. xxii. 12. 1v Kings iv. 23; *pr. t. pl. goon*, gooth, Josh. xviii. 3. Mt. xi. 5; *imp. pl. goth, gooth*, 1v Kings i. 2. Mt. x. 5; *p. t. zede, zide*, Gen. ii. 10. Jer. xlvi. 11. Mt. xiii. 1; *pl. zeden, ziden*, Jer. xiv. 18. Mt. viii. 32; *p. p. gon, goon*, Gen. vii. 15. xxxi. 19. a lytil goon, 11 Macc. xiv. 36; *pr. p. goende*, Judith v. 12. Rom. prol. i. p. 300.  
 goode, gohode, *a goad*, Judg. iii. 31 *g.* Ecclus. xxxviii. 26.  
 goodly, *goodliche, adv. courteously*, Gen. xliii. 27. xlv. 4.  
 goordis, *goordes, gourds, cucumbers*, Num. xi. 5. Is. i. 8.  
 goot. *v. geet.*

gorst, *furze*, Is. lv. 13.  
 goshawk, *a kind of hawk*, Job xxxix. 13.  
 gospeller, *a preacher of the gospel, an evangelist*, Is. xli. 27; *pl. gospelleris*, Mt. prol. 2. p. 2.  
 goter, *guter, gutter, flood*, Hab. iii. 10; *pl. goteres, goteris, goterys*, Gen. vii. 11. viii. 2. iv Kings vii. 2.  
 gouernail, *governance, rudder*, I Kings viii. 11. Jam. iii. 4; *pl. gouernaylis, gouernails, gouernayls, gouernailis*, Prov. xx. 18. Deeds xxvii. 40. I Cor. xii. 28.  
 gouernour, *a steersman*, Deeds xxvii. 11. Jam. iii. 4.  
 goul, *gowle, imp. howl*, Ez. xxi. 12. xxx. 2.  
 goulunge, *n. a howling*, Ex. xxi. 22.  
 graces, *gracis, thanks*, II Kings viii. 10. Lk. xxii. 17. I Cor. x. 30.  
 grace-doing, *n. thanksgiving*, Is. li. 3.  
 graffeden, *graftiden, p.t.pl. engrafted*, I Tim. vi. 10; *p.p. graffid*, Rom. xi. 17, 19.  
 graithers. *v. wulle-graithers*.  
 grane. *v. grene*.  
 grape, *grappe, to grope*, Deut. xxviii. 29. Job xii. 25.  
 graspen, *graasp, to grope*, Deut. xxviii. 29. Job v. 14. xii. 25.  
 grauel, *sand*, Gen. xxii. 17. Mt. vii. 26; *pl. graueils, grauelis*, Deut. xxxiii. 19.  
 graueli, *full of gravel*, Eccclus. xxv. 27.  
 graunsire, *grauntsir, grandfather, ancestor*, Gen. xxviii. 4; *pl. grauntsiris*, Ex. x. 6.  
 gredeyrne, *gredeyrne, a gridiron*, Ex. xxvii. 4, 5. xxxv. 16.  
 gree, *grece, a degree, a step*, Gen. xl. 13. iv Kings xxiii. 3. II Esdr. viii. 4. Rom. prol. i. p. 300; *pl. grees, greeses, greces*, Ex. xx. 26. III Kings x. 19. Ps. cxviii. 1. Deeds xxi. 35.  
 grees, *grease*, Judg. iii. 22.  
 greet, *grit, gravel*, Job xxi. 33.  
 greetli, *greetlich, greatly*, Judg. viii. 5.  
 greetnessis, *gretenessis, great actions*, I Macc. ix. 22.  
 greet-willi, *noble minded*, Judg. v. 15.  
 greef, *grief, trouble, grievance*, Eccclus. xxii. 15; *pl. greuees*, III Esdr. ii. 29.  
 greuee, *to aggrieve, make heavy*, II Kings xiii. 35; *pr.t. greueth*, Eccclus. xi. 9; *p.t. greuyde*, I Kings vi. 6; *p.p. greued, greuyd*, Gen. xxxix. 10. II Kings iii. 34. Judith v. 10. Mt. xxvi. 43. Lk. ix. 32. *v. agreued*.  
 gregge, *to make heavy*, Eccclus. viii. 18; *p.p. greggid*, I Kings v. 6. *v. agregge*.  
 greithe, *to prepare*, Ex. xvi. 5; *pr.t. greitheth*, Prov. vi. 8; *p.t. greithide, greythede*, Gen. xxvii. 14. iv Kings iv. 24; *p.p. greithid*, Gen. xxiv. 31. I Cor. ii. 9.  
 greithing, *greithinge, n. a preparation*, iv Kings vi. 23. Eccclus. prol. p. 53.  
 grenching. *v. grentyng*.  
 grene, *grane, gryn, grynne, a snare*, Josh. xxiii. 13. Judith ix. 13. Job xviii. 9. Mt. xxvii. 5. Lk. xxi. 35. Rom. xi. 9; *pl. grenes, granes, grynes, snares*, Job xxii. 10. Ps. x. 7. Jer. xviii. 22.

grenede, *p.t. ensnared*, Prov. vii. 21. Jer. l. 24; *p.p. grened*, Is. viii. 15.  
 grenneden, *grennyden, grennden, gryntiden, grentyng, p.t.pl. gnashed*, Deeds vii. 54.  
 grentyng, *grenching, grintinge, gryntyng, grynting, gruntyng, n. a grinding, gnashing*, Mt. viii. 12. xxii. 13. Lk. xiii. 28.  
 gret-doingli, *magnificently*, III Esdr. ix. 55.  
 grete, *to salute*, I Kings xiii. 10; *imp. pl. greeteth*, Mt. x. 12; *p.t. grette*, Gen. xliii. 27. Ex. xviii. 7. Lk. i. 40; *pl. gretten*, I Macc. xi. 6. Mk. ix. 14; *p.p. gret, grett*, I Kings x. 4. Deeds xxi. 19.  
 grenoselyche, *grievously*, Lk. xi. 53; *comp. grenousliere*, Ez. xx. 40.  
 greuousere, *comp. more grievous*, Job vi. 3. Mt. xxiii. 23; *sup. greuousiste, greuouste*, III Kings xii. 4.  
 grew, *grw, adj. Greek*, Pref. ep. c. iv. p. 65. I Kings prol. p. 2. Rom. prol. i. p. 300. Heb. prol. p. 480.  
 greynes, *grains*, Lev. xix. 10.  
 gridele, *gridiron*, Ex. xxvii. 4, 5.  
 griffyn, *griffun, grijp, grippe, gripe, a kind of eagle, a vulture*, Lev. xi. 13. Deut. xiv. 12.  
 grijslich, *terribly*, Num. xvi. 21.  
 grynde, *to grind, Judg. xvi. 21; p.t. gronde*, Ex. xxxii. 20.  
 grynderis, *grinders*, Eccles. xii. 3.  
 grynd-stoon, *gryn-stoon, a grinding stone, millstone*, Num. xi. 8. Deut. xxiv. 6.  
 gryne, *grynne. v. grene*.  
 gryntyng. *v. grentyng*.  
 grisedist, *p.t. 2 p. dreadedst*, Wisd. xii. 3; *pl. grisiden*, Judith xvi. 12. *v. agrisen*.  
 griseful, *grisful, dreadful*, Deut. ii. 10. Wisd. xi. 19.  
 grisfulli, *dreadfully, horribly*, Wisd. xvii. 3.  
 griselynesse, *dreadfulness*, Deut. ii. 11.  
 grisynes, *dread, horror*, Gen. xv. 12.  
 grising, *n. horror, terror*, Job xviii. 20; *pl. grysynges*, I Par. xvii. 21.  
 grith-place, *place of security*, Deut. xix. 3.  
 groyne, *to murmur, mutter*, Is. xxix. 4; *p.t.pl. groyneden*, Mk. xiv. 5.  
 groynere, *a murmurer*, Prov. xxvi. 20, 22.  
 gronde. *v. grynde*.  
 grope, *groop, to grope, feel*, Gen. xxvii. 12. Job v. 14. Ps. cxiii. 7; *p.t.pl. gropiden*, Is. lix. 10; *p.p. gropid*, Gen. xxvii. 22. Ex. x. 21. *v. grape*.  
 groundid, *p.p. founded*, I Esdr. iii. 10.  
 groundis, *foundations, supports*, I Esdr. v. 16. Deeds iii. 7.  
 growide, *p.t. grew*, Gen. xxi. 8. Ex. i. 20; *pl. growiden*, Gen. xli. 23.  
 grucchen, *grutche, to murmur, gnash*, Num. xiv. 36. Joh. vi. 43; *p.t. grucchide*, Ex. xv. 24; *pl. grucchiden, grutchiden, grutcheden*, Mt. xx. 11. Lk. xv. 2. Joh. vi. 41. I Cor. x. 10; *p.p. grucchid*, Ex. xvi. 8; *pr. p. grucching, grutchyng*, III Kings xxi. 4. Joh. vii. 12.  
 grucchyng, *n. a murmuring*, Ex. xvi. 7.  
 grucchingli, *grucchendeli, after the manner of murmurers*, Num. xiv. 28. Eccclus. xii. 19.  
 gruntyng. *v. grentyng*.

H.

ha. *v. han*.  
 haar, *a hare*, Lev. xi. 6.  
 haatum. *v. hatesum*.  
 haberioun, *haburion, haburioun, hawberiou, a breastplate*, I Kings xvii. 5, 38. Eph. vi. 14. I Thess. v. 8; *pl. haberious, haburiouns, hauberious*, II Par. xxii. 14. Apoc. ix. 9.  
 haburiowned, *hauberioued, p. p. having breastplates*, I Macc. iv. 7. vi. 43.  
 habitacle, *habytacle, dwelling*, Mk. prol. i. p. 86. Deeds xii. 7.  
 haft, *handle*, Deut. xix. 5.  
 hailes, *hailis, hail*, Wisd. v. 23. xvi. 16.  
 haire. *v. heire*.  
 hal. *v. al*.  
 halewe, *halwe, to sanctify*, Ex. xiii. 2; *imp. pl. halewith*, Esth. xvi. 22; *p.t. halwide, halewide*, Gen. ii. 3.  
 halewer, *a sanctifier*, Ez. xxxvii. 28.  
 halewyng, *halwyng, n. a sanctification*, Ex. xxix. 36.  
 halewis, *halowes, holy things, saints*, Lev. x. 17. Prov. ii. 8. Apoc. viii. 4. xvi. 6.  
 half, *side*, Ex. xiv. 29. Mt. xxv. 33. Lk. ix. 10.  
 halidaies, *holy days*, Lev. xxiii. 2.  
 halpens, *halpenns, halfpence*, Ez. xlv. 12. Lk. xii. 6.  
 halsende, *pr.p. entreating*, II Par. xxxiii. 13.  
 halten, *halt, to halt, be lame*, III Kings xviii. 21; *p.t. haltide*, Gen. xxxii. 31; *pl. haltiden*, Ps. xvii. 46; *p.p. haltid*, Ps. xvii. 46; *pr.p. haltynge*, Mic. iv. 7.  
 haluen, *to make the half*, Ps. liv. 24.  
 hamer-betere, *a worker with a hammer*, Gen. iv. 22. Job xli. 15.  
 hamer-smyth, *a worker with a hammer*, Gen. iv. 22.  
 han, *ha, to have*, Jer. xxx. 18; *pr.t. 1 p. ha*, I Kings xv. 13. Is. xli. 15; *pl. han, haueth*, Gen. xiv. 24. Eccclus. prol. p. 123. Mt. xiii. 51; *imp. pl. haueth*, Esth. xvi. 22.  
 handi-brede, *a hands-breadth*, Ez. xl. 5, 43.  
 hange, *honge, to hang*, Gen. xl. 19; *imp. pl. hangeth*, Judith xiv. 1; *p.t. heeng, hynge, hangide, hengide, hongide*, Gen. xxiv. 47. xl. 22. Josh. ii. 21. Mt. xxvii. 5; *pl. heengen, hengen, hangiden, hongeden*, I Kings xxxi. 10. II Kings iv. 12. Lk. xxiii. 39; *p.p. hangid, hongid*, Gen. xli. 13.  
 hap, *happe, chance*, Gen. xx. 11. Judg. v. 30. II Kings xi. 25. Mk. xii. 6.  
 happili, *by chance*, Mk. ii. 13. II Cor. xiii. 5.  
 hard. *v. of-hard*.  
 harde, *to grow hard, to make hard*, Deut. x. 16. Ps. lxxxix. 6; *p.t. hardide*, Ex. xiv. 8; *pl. hardeden*, Jer. v. 3; *p. p. hardid*, Josh. xi. 20. Joh. xii. 40.  
 hardi, *hardy, bold*, Deut. xix. 20.  
 hardili, *hardilich, boldly*, Gen. xxxiv. 30. Job xii. 6.

hardynesse, hardnesse, *boldness, wilfulness*, 11 Par. xvii. 6. Ecclus. i. 28. Heb. ii. 27.  
 hard-nollid, *stiffnecked*, Ecclus. xvi. 11.  
 harlotrie, harlatrye, *whoredom*, Eph. v. 4.  
 harmes, harmys, *injuries*, Judith iii. 2.  
 harmful, *injurious*, Prov. i. 22.  
 harpe, *to play on the harp*, 1 Kings xvi. 16; *p.t.* harpide, 1 Kings xviii. 10.  
 harneis, harneys, herneis, *privy member*, Gen. ix. 22, 23.  
 haste, *to hasten*, Gen. xix. 22; *p.t.* hastide, Gen. xxix. 12; *p.p.* hastid, Prov. xiii. 11.  
 hastiliche, *hastily*, Gen. xxxii. 22.  
 hastow, *p.t.* 2 *p.* *hast thou*, Gen. xxxi. 37.  
 haterel, hatreel, *the neck*, 11 Par. xviii. 33. Is. xlvi. 4; *pl.* haterels, 1 Macc. i. 64.  
 hatesum, haatum, *hateful*, Gen. xxxiv. 30. 11 Kings xiii. 15. Prov. i. 29.  
 hatte, *p.t.* *was called*, 14 Kings xiv. 7. *v.* hyste.  
 hatter, hattere, *comp. hotter*, Dan. iii. 19.  
 haueneden, *p.t.pl.* *took harbour*, Deeds xx. 15.  
 hauncing, *n.* *a raising*, Ecclus. xxvi. 12.  
 haunsynge, *pr.p.* *exalting*, Is. ii. 12.  
 haunten, *to practise, use*, Esth. ix. 12; *pr.t.* *pl.* hawnten, Mt. xx. 25; *imp.* haunte, 1 Tim. iv. 7; *p.t.* hauntide, Ex. xiv. 31; *pl.* hauntiden, Gen. i. 17; *p.p.* hauntid, Heb. v. 14; *pr.p.* hauntende, Prov. prol. p. 1. 111 Esdr. v. 73.  
 hausterne, *austere*, Lk. xix. 22.  
 hedid, *p.p.* *beheaded*, Apoc. xx. 4. *v.* beheuedede, of-hedid.  
 helpe, *to help*, Deut. xxviii. 31; *p.t.* halpe, halp, help, helpede, helpide, 1 Par. xviii. 6. 11 Par. xxvi. 7. Ps. xciii. 17. Rom. xvi. 2. Apoc. xii. 16; 2 *p.* helpidist, holpedist, Judith xiii. 25; *pl.* holpen, helpeden, helpiden, Judg. ix. 24. 111 Kings i. 7. 1 Esdr. x. 15; *p.p.* holpen, holpe, helpid, Gen. xxxi. 42. Ps. lxxxv. 17. Prov. xviii. 19.  
 holde, *to hold, take*, Gen. xiii. 9; *pr.t.* halt, 111 Kings i. 51; *imp.pl.* holdith, Apoc. ii. 25; *p.t.* heelde, helde, 111 Kings i. 50. Ps. lxxii. 24; *pl.* heelden, helden, Judith x. 11. Mt. xxviii. 9; *p.p.* holden, holdun, hooldun, Gen. xxiv. 8. xl. 4.  
 hauers. *v.* soule-hauers.  
 haw, *a hawthorn tree*, Dan. xiii. 54.  
 hawle, *hail*, Ex. ix. 18. *v.* hailes.  
 hebennyf, hebennus, *ebony*, Ez. xxvii. 15.  
 hed, heed, heued, *the head*, Job i. 20. Is. vii. 8. Mt. v. 36; *pl.* hedis, heedis, heuedis, Gen. ii. 10. Mt. xxvii. 40.  
 hedi, hedy, heuedi, *adj. headlong*, Judg. v. 15.  
 hedlynge, hedlynges, heedlynge, heuedlynge, *adv. headlong*, Deut. xxii. 8. Judg. v. 22. Mt. viii. 32. Lk. viii. 33.  
 heeding, *n.* *a beheading*, Ecclus. xx. 23.  
 heedis-men, *chiefs*, Num. i. 16.  
 heedli, *adv. headlong, suddenly*, Judg. v. 22. Ecclus. iv. 33 *g.* viii. 18 *g.*  
 heel, hele, *health*, Jer. xlv. 5. Rom. xiii. 11.  
 heelden, heelde, helde, *to pour*, Ex. iv. 9. Lev. iv. 17. Jer. xlvi. 12. Deeds ii. 17;

*p.t.* helde, helte, heldede, Gen. xxiv. 20. Mk. xiv. 3. Lk. x. 34; 2 *p.* heeledest, Ps. lxxxviii. 46; *pl.* heelden, helden, 1 Kings vii. 6; *p.p.* heeld, held, heldid, heeldid, Gen. xli. 4. Lev. iv. 12. Judg. xv. 9. Prov. prol. p. 2. Mk. ii. 22; *pr.p.* heeldynge, heldynge, Gen. xxiv. 20. Lk. x. 34.  
 heelful, *healthful*, Lev. x. 14. Ecclus. vi. 31. xv. 3.  
 heelyd, heled. *v.* hile.  
 heeng. *v.* hange.  
 heeng, *a hinge*, Prov. xxvi. 14; *pl.* heengis, 111 Kings vii. 50.  
 heenglis, henglis, *hinges*, 11 Esdr. iii. 14. Is. vi. 4.  
 heep, hep, *a heap*, S. Sol. vii. 2.  
 heepils. *v.* hypil.  
 heer. *v.* heire.  
 heer, *hair*, Gen. xxvii. 11; *pl.* heeris. 111 Kings ii. 9. Mt. iii. 4.  
 heeren, heren, *hairy*, Ex. xxvi. 7. Lev. xi. 32.  
 heeri, hery, *hairy*, Gen. xxvii. 11. 14 Kings i. 8. Is. xxxiv. 14.  
 heest, heste, *command*, Gen. xxvii. 5. Ps. ii. 6; *pl.* heestis, hestis, Pref. ep. c. vii. p. 68. Gen. xxvi. 5. Lev. xxvi. 45. Mk. vii. 7. *v.* biheest.  
 heeue, heue, *to raise, lift*, Gen. xiii. 14. xiv. 22; *p.t.* heuede, Gen. xxi. 16; *p.p.* heued, houun, Gen. xiii. 10. xxiv. 63.  
 heez, heeis, heis, hiz, *n.* *a high place, height*, 1 Kings x. 14. Mt. ii. 18. *v.* hist.  
 heez, heze, hiz, heiz, hie, heye, *adj. high*, Gen. xiv. 22. xxix. 11. Ex. xxv. 25. Ps. lxxiii. 7. Prov. viii. 2. Mt. iv. 8; *comp.* hize, heizer, Gen. vii. 20; *sup.* heezist, heyzest, hizeste, heyxst, Gen. xiv. 20. Ex. xxvi. 28. Mt. xxi. 9.  
 heeze, hezen, *to hasten*, Esth. ii. 9. Prov. ix. 9; *imp.* heeze, hize, hyze, hye, Gen. xviii. 6. Ps. xxx. 3. 11 Tim. iv. 8; *pl.* hieth, 11 Kings xv. 14; *p.t.* hizede, hyede, Gen. xviii. 7. xliii. 30; *pl.* heezeden, Ps. xv. 4; *p.p.* hized, 1 Thess. ii. 17; *pr.p.* hiynge, heizynge, hysinge, hizeynge, Gen. xxiv. 29. Josh. prol. p. 556. Lk. ii. 16. xix. 5.  
 heezynge, *n.* *a hastening, haste*, Ecclus. xliii. 24. Dan. xiii. 50.  
 heire, heyre, heer, hayre, *sackcloth*, Gen. xxxvii. 34. 14 Kings vi. 30. Judith viii. 6. Mt. xi. 21. Lk. x. 13.  
 heys, *grass*, Prov. xxvii. 25.  
 heithenly, hethenlich, *after the manner of the heathen*, 11 Macc. xv. 2. Gal. ii. 14.  
 heyxst, heiz. *v.* heez.  
 hele. *v.* hile.  
 helkis. *v.* hulke.  
 helle, *grave*, Gen. xxxvii. 35. Lk. xvi. 23; *pl.* hellis, Gen. xlii. 38.  
 hellid. *v.* heelden.  
 helm, *a helmet*, 1 Kings xvii. 38; *pl.* helmes, Jer. xlvi. 4. Ez. xxxviii. 5.  
 helmyd, *p.p.* *having helmets*, 1 Kings prol. p. 4. Ez. xxxviii. 5.

helpful, *propitious*, Lk. xviii. 13. Heb. viii. 12.  
 helpeli, helpely, *adj. helping*, Prov. xii. 10. Ecclus. xliii. 27.  
 helte. *v.* heelden.  
 helue, *a handle*, Deut. xix. 5.  
 hem, *them*, Gen. i. 27; *pl.* hem-silf, hem-seluen, hem-siluen, *themselves*, Gen. xviii. 22. xxvi. 31. Mt. ix. 3.  
 henne-forthward, hen-forward, *adv. hence-forward*, Phil. iii. 1. 1 Thess. iv. 1.  
 hennes, hennus, hens, *adv. hence*, Gen. xlii. 15. Mt. viii. 31. Phil. iii. 1.  
 heo-geyt, *a she-goat*, Lev. v. 6.  
 heo-lombe, *a she-lamb*, Lev. v. 6.  
 her, *their*, Gen. i. 21. Mt. i. 21; *gen.* heren, hern, herne, herun, heres, *theirs, of them*, Josh. ii. 13. Job xxiv. 6. Mt. v. 3, 10. Deeds iv. 23. 11 Tim. iii. 9.  
 herberewe, herbore, herborewe, herborou, herborw, herburghe, *lodging, inn*, Judg. xix. 15, 19. Ecclus. xxix. 31. Mt. xxv. 38. Deeds xxviii. 23. 1 Tim. v. 10. Philem. 22. Heb. xiii. 1.  
 herberewen, *to lodge, to harbour*, Ecclus. xxix. 32; *p.t.pl.* herberden, herboriden, herberowed, Mt. xxv. 35, 37; *p.p.* herberwid, herborid, Ecclus. xxix. 31. 1 Cor. xvi. 19; herborid-man, *pl.* herborid-men, Wisd. v. 15. Eph. ii. 12; *pr.p.* herberewing, herboringe, Ecclus. xxix. 31. Rom. xii. 13.  
 herbergrye, herborgerie, *an inn, chamber*, Gen. xxiv. 32. 111 Kings xvii. 27. Lk. xxii. 11; *pl.* herbergeries, Judith xiii. 1.  
 herberlesse, herbordeles, *homeless*, Mt. xxv. 35.  
 herborgere, *a host*, Rom. xvi. 23.  
 herde. *v.* hirde.  
 herdis, *threads of flax*, Judg. xvi. 9. Is. l. 31. Dan. iii. 46.  
 herfore, *adv. therefore*, Gen. xxv. 26. Rom. prol. p. 298. 11 Cor. iv. 1.  
 herie, *to praise*, Ps. cxlviii. 1. Lk. xix. 37. Apoc. xix. 3; *p.t.pl.* herieden, 11 Par. xxx. 21. Rom. i. 25. Deeds ii. 47; *pr.p.* heriynges, 11 Par. xxx. 22. Lk. ii. 13.  
 heryeris, herieris, *worshippers*, 14 Kings x. 19, 23.  
 heryful, *worthy of praise*, Dan. iii. 26.  
 heriynges, *n.* *praise*, Ex. xii. 14. Mt. xxvi. 30. Heb. xiii. 15; *pl.* heriynges, Rom. prol. 2. p. 302 *m.* Apoc. xix. 5.  
 hern, *gen. hers, of her*, 14 Kings viii. 6. Dan. xiii. 33.  
 herre, *a hinge*, Prov. xxvi. 14; *pl.* herris, 111 Kings vii. 50. Job xxii. 14. Prov. viii. 26.  
 hert, herte, *a hart*, Gen. xlix. 21.  
 herte-feylynges, *pr.p.* *fainting in heart*, Nah. ii. 10.  
 herteles, *foolish*, Prov. xii. 8. xxi. 6. Ecclus. vi. 21.  
 herti, *intelligent*, Deut. i. 13.  
 hertid, *p.p.* *wise, intelligent*, Job xxxiv. 10.  
 hertli, *joyous*, Ps. xlvi. 6.  
 heste. *v.* heest.  
 hethenesse, *state of heathen men*, 1 Par. xxii. 2. Judith xiv. 6. 11 Macc. iv. 12.

- heued, heuede, heuedlynge. *v.* hed, hedi, hedlynge.  
 heuy, *troublesome*, Lk. xi. 7. xviii. 5.  
 heuye, *to be heavy*, Mk. xiv. 33; *p. p.* heuyed, Mt. xxvi. 43. Mk. xiv. 40. Lk. ix. 32.  
 heuye, *adv. heavily*, Mk. x. 14.  
 heuysumli, *grievously*, Eccus. vi. 26.  
 hewen, *to cut in pieces*, Job xl. 25; *p. t.* heew<sub>3</sub>, hew<sub>3</sub>, hewide, 1 Kings xv. 33. Job xv. 16; *pl.* hewyn, heweden, 1 Kings vi. 14; *p. p.* hewun, hewe, hewid, Gen. vi. 14. xxii. 3; *pr. p.* hewynge, Num. xiv. 45.  
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 heze-sett, *p. p. set on high*, Job xxxix. 28.  
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 hidils, hidlis, hiddlis, hudlys, *secret places*, Deut. xxvii. 15. Josh. ii. 1. 1 Kings xiii. 6. Is. xlvi. 16. Mt. vi. 4. Joh. xviii. 20.  
 hidous, hidows, *great, fearful*, Gen. 1. 10. Ex. xiv. 21. Job xxxviii. 25.  
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 hidouside, *p. t. was horrified*, Dan. vii. 15.  
 hydously, hidowsly, *horribly, greatly*, Gen. xix. 9. 1 Kings xxxi. 3. 1v Kings xvii. 18. 1 Esdr. x. 13.  
 hidouste, *horror*, Deut. xxxii. 10. 11 Macc. vi. 12.  
 hiyngli. *v.* hiyngli.  
 hile, hilyn, hille, hele, *to cover*, Ex. x. 5. Prov. xxv. 2. Hos. xi. 8. Mk. xiv. 65. 1 Cor. ii. 7; *pr. t.* hilit, Lev. xiii. 12. Lk. viii. 16; *p. t.* hilde, Gen. vii. 20. xxiv. 65; *pl.* hilden, hilden, hileden, heliden, Gen. vii. 24. ix. 23. Mt. xxv. 36; *p. p.* hild, heelyd, heled, Gen. vii. 19. Mt. vi. 31. viii. 24. Lk. viii. 16.  
 hildiden, *p. t. pl. stayed*, Mic. iii. 3.  
 hilet, hylet, *a place of shade and shelter*, 111 Kings xx. 16. Eccus. xxxiv. 19. Is. i. 8; *pl.* hiletis, 111 Kings xx. 12.  
 hiling, *n. a covering, tent*, Ex. xxxvi. 19. Heb. x. 20; *pl.* hilyngis, hilingis, hilyngis, 11 Macc. iii. 25. Deeds xviii. 3.  
 hilsnede, (?) *p. t. entreated*, 11 Par. xxxiii. 13. *v.* halsende.  
 hynderere, hyndrere, *comp. hinder*, Gen. xvi. 13. 111 Kings xxi. 21.  
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 hindward, hyndward, *backward*, Ps. xlix. 17. lxix. 4.  
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 hynge. *v.* hange.  
 hipe, hippe, *the hip*, Gen. xxiv. 3. xlvii. 29; *pl.* hipis, hupis, Joh. xix. 31.  
 hipil, hypil, *a little heap*, Gen. xxxi. 47. Is. xvii. 1; *pl.* hipilis, heepils, 11 Par. xxxi. 9. Job xxiv. 11.  
 hipyll-melum, *adv. in heaps*, Wisd. xviii. 25.  
 hirde, herde, *a shepherd*, Joh. x. 11; *pl.* hirdis, hirdes, Mt. viii. 33. Lk. viii. 34.  
 hiris, hijris, hyris, *wages*, Lev. xxv. 53. Ez. xvi. 33. Rom. vi. 23.  
 hirte, hurten, *to hurt*, Ex. xii. 23; *p. t.* hirtide, Gen. xxvi. 29; *p. p.* hirt, Ex. ix. 31, 32.  
 hirte, *to stumble, strike against*, Jer. xiii. 16; *pr. t.* hirtith, Num. xxxv. 20. Prov. xix. 2. Lk. ix. 39. Joh. xi. 9; *p. t. pl.* hurten, Deeds xxvii. 41; *pr. p.* hirtyng, Tob. xi. 10.  
 hisshing, *n. a hissing*, 11 Par. xxix. 8; *pl.* hissyngis, Judg. v. 16.  
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 hijen, hie, hezen, *to exalt, honor*, Mt. xxiii. 12; *pr. t.* hieth, hijeth, Mt. xxiii. 12. 11 Cor. x. 5; *p. p.* hijed, Lk. xiv. 11.  
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 hiyngli, hiyngli, *hastily*, 11 Kings xvii. 20. 11 Par. xxiv. 5. Deeds xvii. 15.  
 hijlier, *more highly*, Mt. prol. 2. p. 2.  
 hiesse, *height, top*, Gen. xi. 4. Heb. xi. 21.  
 hist, hith, heizthe, *height*, Gen. vi. 15. Mt. ii. 18. Eph. iv. 8; *pl.* histees, heizthis, Mk. xi. 10.  
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 histe, *p. t. was called*, Gen. xxxvi. 25; *p. p.* hist, Josh. xv. 13. *v.* hatte.  
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 hol, hoel, hool, hoole, *whole, well in health*, Gen. xxix. 6. Josh. x. 21. Ps. xxi. 23. Jer. xxxviii. 2. Mk. v. 34. Joh. v. 6.  
 holid, hoolid, *p. p. having holes*, Hag. i. 6.  
 holli, holly, hoolliche, *wholly, altogether*, Judith prol. p. 602. Ps. xxxix. 14. Rom. prol. 1. p. 299. Cath. Epp. prol. 1. p. 594.  
 holounesse, *hollowness, a channel*, Josh. iii. 16. iv. 8, 9.  
 holpedist. *v.* help.  
 holsum, hoolsum, *wholesome*, Lev. x. 14. Eccus. vi. 31. 1 Tim. vi. 3.  
 homli, homliche, homly, homeli, hoomly, hoomli, *domestic, familiar, meek*, 11 Kings xvi. 2. Mt. x. 36. xxi. 5. Gal. vi. 10. Phil. prol. p. 477.  
 homlynese, homlynese, *mildness, meekness*, 11 Kings xxii. 36. 111 Kings xxii. 39. 11 Cor. x. 1. Jam. i. 21.  
 hond, hoond, hoonde, *the hand*, Gen. iii. 22. xix. 10. Mt. iii. 12; *pl.* hondes, hondis, hoondis, hondyn, hoonden, hoonde, Gen. xxii. 6. Lev. xxiv. 14. Deut. xxxiii. 7. Mt. iv. 6.  
 hondful, *a handful*; *pl.* hondfullis, Gen. xxxvii. 7.  
 honesten, *to make honorable*, Eccus. xi. 23; *p. t.* honestede, Wisd. viii. 10.  
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 honysoukis, *honey-suckles*, (?) Mt. iii. 4. Mk. i. 6.  
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 hoolid, *p. p. hulled, having the hull taken off*, Prov. xxvii. 22.  
 hoolnes, hoolnesse, *soundness, entireness*, Josh. v. 7. 11 Macc. iii. 22.  
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 hoory, *filthy*, Lev. xxii. 5. *v.* horthe.  
 hordam, *a trumpet* (?), Lev. xxi. 7.  
 hordom, *whoredom*, Gen. xxxix. 10. Ez. xvi. 24.  
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 hoos, *hose*, Gen. xiv. 23; *pl.* hosis, hoosis, hosen, Deeds xii. 8.  
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 hoosteese, hoostresse, *a hostess*, Ex. iii. 22.  
 hootith, *pr. t. promises*, Deut. xxiii. 23. *v.* hyzt.  
 hornene, *like a horn, of horn*, Ps. prol. p. 738. Ps. xcvi. 6.  
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 horse-flejis, hors-fleesis, *horse flies*, Deut. vii. 20. Josh. xxiv. 12.  
 horsyng, *n. cavalry*, Deut. xvii. 16.  
 horthe, horrethe, horrede, *filth*, Deut. vii. 26.  
 hosewif, huswif, *mistress of a family*, 111 Kings xvii. 17.  
 hou, *a hoof*, Job xxxix. 21; *pl.* howues, 1v Kings ix. 33.  
 hound-fleze, hound-fleeze, *a gad-fly*, Ps. lxxvii. 45. civ. 31.  
 houun. *v.* heeue.  
 bouyng, *pr. p. hovering*, Deut. xxxii. 11.  
 hou-senues, *sinews of the hough*, 1 Par. xviii. 4.  
 hous-beestis, *cattle*, Num. xxxii. 26.  
 hoxes, *the houghs*, 11 Kings viii. 4.  
 hoxe, *to hamstring*, Josh. xi. 6; *p. t.* hoxide, Josh. xi. 9. 11 Kings viii. 4; *pl.* hoxeden, Gen. xlix. 6.  
 hugeli, hugelye, *greatly*, Gen. xvii. 2. 1v Kings x. 4. Ps. xlv. 10.  
 hulke, hovel, shed, Is. i. 8; *pl.* hulkis, helkis, 11 Esdr. vii. 4 g. Wisd. xi. 2.  
 humelnesse, *humility*, Heb. prol. p. 480.  
 humour, *moisture*, Jer. xvii. 8.  
 hungre, *a hungry person*, Is. xxxii. 6.  
 hupis. *v.* hipe.  
 hurlith, *pr. t. thrusts against, throws down*, Lk. ix. 39; *p. t.* hurlide, 1 Kings xxi. 13; *p. t. pl.* hurliden, 1v Kings xi. 16. Ez.

xxxiv. 21. Mt. vii. 27. Deeds xxvii. 41; *p.p.* hurlid, Prov. xxi. 6.  
hurten. *v.* hirtle.  
hurtlyn, *hurtle*, *hurtlen*, *to hurl*, *to dash down*, iv Kings viii. 12. Jer. xlviii. 12; *pr.t.* hurtlith, birtlith, Num. xxxv. 20. Mk. ix. 17. Lk. ix. 39; *p.t.* hurtlide, hirtled, Jer. xlvi. 12. Lk. ix. 42; *pl.* hurtliden, Deeds xxvii. 41; *p.p.* hurtlid, Gen. xxv. 22. Prov. xxi. 6. Lk. vi. 48.  
hustylment, *equipment*, *furniture*, Ex. xxxix. 32; *pl.* hustilmentis, Ex. xxx. 27.  
huswijf. *v.* hosewijf.

## I.

iacynt, *iacynkt*, *silk of hyacinth color*, Ex. xxv. 4. xxviii. 15. II Par. ii. 7.  
iacynctis, *hyacinths*, S. Sol. v. 14.  
iacynctyne, *of hyacinth color*, Ex. xxxix. 20; *pl.* iacynktynes, Ex. xxv. 5.  
iangle, *to chide*, Ex. xvii. 2. Deut. xxv. 11; *p.t. pl.* iangliden, Num. xx. 13. Lam. iv. 15; *pr.p.* ianglynge, Ex. xvii. 2.  
ianglyng, *n. a chiding*, Ex. xvii. 7.  
iasp, *iaspis*, *jasper*, Ex. xxviii. 18. Is. liv. 12.  
ybounde. *v.* bond.  
iche, *yche*. *v.* eche.  
ychoose. *v.* chese.  
iclepid, *ycleped*. *v.* clepe.  
idel, *ydel*, *vain*, *void*, Gen. i. 2. Jam. ii. 20.  
ydilnesse, *idleness*, II Kings xi. 1 g; *pl.* idilnessis, II Kings xi. 1 g.  
idili, *ydeily*, *idillich*, *idly*, *in vain*, Deut. v. 11. II Macc. vii. 18.  
idolatrours, *idolaters*, III Kings xiii. 16 g.  
idon. *v.* don.  
ydropesie, *dropsy*, Lk. xiv. 3.  
iecturing, *n. a conjecturing*, Ez. xxi. 19.  
iemews. *v.* gemels.  
iencian, *gentian*, *a shrub*, Jer. xvii. 6. xlviii. 6.  
iewerie, *country of the Jews*, Lk. prol. 1. p. 141.  
iewinge, *pr.p.* judaizing, Job prol. p. 671.  
iewly, *ieuli*, *iewelich*, *in the language or manner of Jews*, IV Kings xviii. 26, 28. II Esdr. xv. 24. Is. xxxvi. 11. Gal. ii. 14.  
ifulfilled. *v.* fulfille.  
ijs, *yis*, *yss*, *ice*, Wisd. xvi. 22. Dan. iii. 70; *pl.* yces, Dan. iii. 70.  
ilcke oon, *each one*, *severally*, Heb. xi. 21.  
yledd. *v.* lede.  
ilefte. *v.* leue.  
ilis, *yles*, *ylis*, *islands*, Gen. x. 5. Esth. x. 1.  
illumyned, *p.p.* enlightened, Heb. vi. 4.  
imade, *ymaad*, *p.p.* made, Ecclus. prol. p. 123. Deeds prol. p. 507.  
ymeete. *v.* meete.  
ympne, *hymn*, III Kings viii. 28. Mt. xxvi. 30; *pl.* ympnes, Ps. lx. i. xcix. 4.  
inprobite, *importunity*, Lk. xi. 8.  
impugne, *empugne*, *to fight against*, *oppose*, I Esdr. vi. 12. I Macc. xv. 19. Cath. epp. prol. 1. p. 594; *p.t.* inpugnide, *empugnyde*, Judg. ix. 44. Deeds ix. 21; *pl.* impugneden, *inpungneden*, Ps. cxix. 7. I Macc. xi. 41; *p.p.* inpugnid, Cath. epp. prol. 2. p. 595; *pr.p.* inpugnende, Ps. xxxiv. 1.

ynamyd, *p.p.* named, I Macc. x. 1.  
inblowith, *pr.t.* puffeth up, I Cor. viii. 1; *p.p.* inblowyn, ynblowen, I Cor. iv. 6, 19. Col. ii. 18.  
inbowe, *to bend down or in*, *to incline*, Is. xxvi. 5; *p.p.* ynbowyd, Joh. xx. 5; *pr.p.* inbowende, inbowyng, Is. ix. 14. I Tim. v. 21.  
inbrethede, *p.t.* inspired, Ecclus. iv. 12.  
inbrethinge, *n.* inspiration, II Kings xxii. 16. Job xxxii. 8. Ps. xvii. 16.  
inbrynge, *to bring in*, Deut. xxx. 5; *p.p.* ynbrout, Gen. xxvi. 10.  
inchaungen, *to change*, Job xiv. 20; *p.p.* inchaungid, II Macc. iii. 16. I Cor. xv. 51.  
inclepen, *inclepe*, *to inwardly call*, *call upon*, Joel ii. 32. Rom. x. 12; *pr.t. pl.* inclepyn, I Cor. i. 2; *p.t. pl.* inclepiden, Hos. vii. 11. Deeds ix. 21; *p.p.* inclepid, ynlepid, II Macc. xii. 5. Deeds xxii. 16. Jam. ii. 7; *pr.p.* ynlepyng, II Macc. vii. 37. Deeds vii. 58.  
ynclepyng, *n.* a calling upon, II Macc. viii. 15.  
incoming, *incomyng*, *n.* an entrance, Judith xiv. 9. Ecclus. i. 7.  
incroke, *into-croke*, *imp.* bow down, Rom. xi. 10.  
indeyne. *v.* endeyne.  
indeluede, *p.t.* digged in, buried, Gen. xxxv. 4.  
indwelle, *to dwell in*, Ps. lxxvii. 7; *imp.* indwelle, Ps. xxxvi. 27.  
indwelling, *n.* a dwelling in, Wisd. ix. 15.  
infattid. *v.* enfattid.  
infect, *p.p.* infected, stained, Lev. xiii. 49. II Macc. xii. 16.  
inficchid, *p.p.* fixed in, Ps. xxxvii. 3. lxxviii. 3.  
infolewingis, *consequences*, Ecclus. xxxii. 23.  
ingoing, *ingoyng*, *n.* an entering, a beginning, Ps. lxxvii. 25. Ecclus. i. 5; *pl.* ingoingus, Ps. lxxvii. 25.  
yngoyng, *ingoende*, *pr.p.* entering, Gen. xxxviii. 16. Mk. xvi. 5.  
ingraffiden, *p.t.* engrafted, I Tim. vi. 10.  
inladde, *p.t.* brought in, Ps. lxxvii. 54. Wisd. xv. 4; *p.p.* inlad, Gen. xliii. 24.  
inlappid. *v.* inwlappith.  
ynlistne, *to enlighten*, Eph. iii. 9; *p.p.* ynlistid, inlistid, II Cor. iv. 6. Eph. i. 18.  
ynly, *inwardly*, Deut. ii. 30. xxviii. 10.  
inmostis, *the inmost parts*, Prov. xxvi. 22.  
ynned, *p.p.* lodged, I Kings x. 22 g.  
ynnere, *comp.* innermore, Prov. xxvi. 22; *sup.* ynneste, innerrest, Ecclus. x. 10. Prov. xxvi. 22.  
innerly, *inwardly*, Is. xxxiv. 6.  
inobediende, *inobeishaunce*, *disobediende*, Pref. ep. c. iii. p. 63. Rom. v. 19.  
inobeishaunt, *disobedient*, Deut. viii. 20.  
ynow, *ynow3*, *ynew3*, *adv.* enough, Lev. xiii. 28. I Macc. vii. 21. Mt. x. 24. Mk. xv. 15. I Pet. iv. 3.  
inparfitnesse, *imperfection*, Ecclus. xxxviii. 31.  
inpolute, *undefiled*, Heb. vii. 26.

impossible, *incapable*, *wanting in power*, Wisd. xi. 18.  
ynputtide, *p.t.* placed on or in, I Macc. xi. 13; *pl.* ynputtiden, Deeds xxviii. 10.  
inrennyng, *n.* an incursion, assault, Ps. xc. 6.  
inrisen, *p.p.* risen against, Ps. xxvi. 12.  
inriseris, *risers against*, Ps. xliii. 6.  
ynsekinge, *pr.p.* searching after, Heb. xi. 6.  
insent, *p.p.* ingrafted, Jam. i. 21.  
ynsett, *inseet*, *p.p.* set in, Rom. xi. 23, 24; *pr.p.* ynsettinge, II Macc. vii. 21.  
insbed, *p.p.* poured over, wetted over, Judith vii. 23. Dan. iv. 22.  
ynsmyten, *p.p.* struck into, II Macc. xii. 22.  
insolible, *indissoluble*, Heb. vii. 16.  
instaunce, *an urgent request*, Judith iv. 8. I Macc. xi. 40.  
instondyng, *instoondyng*, *instondende*, *pr.p.* being at hand, Gen. xxxviii. 27. Judg. xi. 5. III Esdr. v. 47.  
instore. *v.* enstore.  
instued, *instewed*, *p.p.* instituted, Heb. ii. 7.  
intentifi, *interpele*. *v.* ententijffi, *enterpele*.  
inturnyng, *pr.p.* turning in, Gen. xlii. 27.  
inwardliche, *inwardly*, Prov. ii. 2.  
inwardnesses, *inwardnessis*, *entrails*, Wisd. iv. 14. II Cor. vi. 12.  
inwet, *inweetid*, *p.p.* dipped in, Ps. lxxvii. 24.  
inwitt, *mind*, *heart*, *will*, Gen. xxvi. 35. I Kings i. 10. Deeds xxvii. 22. II Cor. viii. 11. Col. iii. 23; *pl.* inwittis, Deut. xi. 18. II Macc. xiii. 4. Heb. xii. 3.  
inwlappith, *pr.t.* enwraps, II Tim. ii. 4; *p.p.* inwlappid, inlappid, Pref. ep. c. vii. p. 71. II Pet. ii. 20; *pr.p.* inwlappyng, Ez. i. 4.  
inwrappe, *enwrappe*, *to enwrap*, I Kings xv. 6. Prov. xxix. 6; *p.t.* inwrappyde, IV Kings ii. 8; *p.p.* inwrappid, Num. iv. 15.  
inwrite, *p.p.* inscribed, Ecclus. xlvi. 10.  
iocounde, *merry*, I Kings xxv. 36.  
ioynters, *ioyntours*, *ioyntouris*, *ioynturis*, *iuncturis*, *junctures*, *joinings*, Pref. ep. c. vii. p. 72. I Par. prol. p. 316. Deeds xxvii. 40. Heb. iv. 12.  
iolyf, *iolif*, *ioly*, *wanton*, Amos vi. 4.  
iolite, *gladness*, Judith x. 3.  
ionke, *ionket*, *iunket*, *a basket made of rushes*, Ex. ii. 3. Job prol. p. 671.  
iow, *iowe*, *the jaw*, *jowl*, Judg. xv. 16. Tob. vi. 4.  
iozen, *to rejoice*, Tob. xi. 8; *p.t.* iojede, *iojede*, Gen. xlv. 16. Tob. xi. 9; *pl.* io3eden, I Kings vi. 13. Mt. ii. 10; *pr.t.* io3ende, Rom. prol. 1. p. 300.  
ypurchasid, *p.p.* bought, Rom. prol. p. 299.  
irchoun, *yrchoun*, *irchun*, *vrchon*, *a hedgehog*, Lev. xi. 5. Is. xiv. 23. Zeph. ii. 14; *pl.* irchounes, Ps. ciii. 18.  
irefulnessse, *wrath*, I Kings xix. 21.  
ireyne, *yreynne*, *a spider*, Ps. xxxviii. 12.

lxxxix. 9. Is. lix. 5; *pl.* ireyns, yreyns, yreinus, areyns, Job viii. 14. Is. viii. 6. yren, yrun, *iron*, Gen. iv. 22. Dan. ii. 41. yren-smyth, yren-smith, iren-smyth, *a worker in iron*, 1 Kings xiii. 19. Ecclus. xxxviii. 29. Is. xliv. 12. yrony, yrunny, *made of iron*, Deut. xxviii. 23. Dan. ii. 40. yrettid. *v.* rette. iris, *pl. anger*, Prov. xxvi. 10. xxx. 33. irreligiosite, *irreligiousness*, 111 Esdr. i. 52. is, *yes*, Jam. v. 12. ysett, ysorowid. *v.* sette, sorewe. ispoilid, *p. p. spoiled*, Pref. ep. c. vii. p. 72. ispoken. *v.* speken. issu, *a going out*, Ps. cxx. 8. itake. *v.* take. itauste, *p. p. taught*, Ecclus. prol. p. 123. yturned, *p. p. turned*, 11 Kings ii. 23. iubilacioun, *a rejoicing*, Ps. cl. 5. yue, yuy, *ivy*, 111 Kings xix. 4. Jonah iv. 6. yuel, *n. evil*, Gen. xix. 19; *pl.* yuelis, yuels, Deut. xxxi. 17. Mk. vii. 23. yuel, yuele, *adj. ill, evil*, Gen. xviii. 9. yuele, *the Evil one, the Devil*, 1 Joh. iii. 12. yuele, *adv. evilly*, Gen. iv. 7. Mt. xxi. 41. yuer, *ivory*, Ps. xlv. 9. Apoc. xviii. 12. yuerene, *of ivory*, S. Sol. vii. 4. iument, *work-beast, horse*, Lk. x. 34; *pl.* iumentis, Gen. i. 24. vii. 14. Deeds xxiii. 24. Apoc. xviii. 13. iunctures, iunket. *v.* ioynters, ionke. iustificyngis, *justifications*, Num. ix. 14. iustise, *a judge, a magistrate*, Jam. v. 9; *pl.* iustises, Deeds xix. 38. iwce, iuyshe, iwisch, iwishsh, *broth, juice*, (*Lat. jus.*) Is. lxxv. 4. yweischen, iwryten. *v.* waische, wryte. ywrowzten. *v.* worche. i3e. *v.* ei3e. i3yue, y3if. *v.* 3yue.

[See also words beginning with *e* and *g*.]

## K.

kaak, *a cake*, 1 Kings ii. 36. kanne, karf. *v.* kunne, kerue. karye, *to carry*, Gen. xlv. 23. kariyng, *n. a carrying*, Gen. xlv. 19. kast, kest. *v.* caste. keetlynge, *a whelp*, Deut. xxxiii. 22. kele, koole, *to cool*, Ecclus. xviii. 16. Lk. xvi. 24. kelynge, *n. a refreshing, cooling*, Deeds iii. 20. kennende, kennynge, *pr. p. knowing*, Mt. prol. i. p. 1. Rom. prol. i. p. 298. *v.* kunne. kepe, *to keep, to watch*, Gen. xxvi. 5; *p. t.* kepte, kepide, Gen. xxviii. 20. Ruth ii. 20; *pl.* kepten, Lk. xiv. 1; *p. p.* kept, Gen. xxvi. 5. kepe, *n. care, heed*, Mk. xiii. 23. Lk. x. 40. kercheues. *v.* couercheues. kerue, *to cut*, Lev. i. 17; *p. t.* karf, keruyde,

Amos i. 13. 1v Kings xv. 16; *p. p.* koruen, coruen, koruun, Josh. prol. p. 555. Hos. xiv. 1; *pr. p.* keruyng, Judg. iv. 3. Prov. v. 4. keruyngis, *rendings, rents*, Amos vi. 12. kesteyn-tree, *a chestnut tree*, Is. xliv. 14. ketels, cheteles, *kettles*, Lev. xi. 35. keuered. *v.* kyure. keuring, *n. a covering*, 1 Pet. ii. 16. kidneris, kideneris, kydneers, kideneiren, *the kidneys*, Ex. xxix. 13, 22. Lev. iii. 4. kien, kyen, kiyn, *pl. kine*, Gen. xxxii. 15. xli. 2, 4. 1 Kings vi. 10. kike, kyke, *to kick*, Acts ix. 5; *p. t.* kikide, Deut. xxxii. 15; *pl.* kikiden, 11 Kings vi. 6. kyn, *a kind, generation*, 1 Pet. ii. 9. kynde, *nature*, Deut. xxiii. 12. kyndely, kyndli, kyndly, *adj. natural, acceptable*, Lev. iv. 7. Wisd. xii. 10. Mt. vi. 16. Rom. i. 27. xi. 21. 11 Pet. ii. 12. kyndely, kyndli, *adv. naturally*, Jude 10. kyndeles, kyndlis, kyndlyngis, kyndelyngis, *offspring, young*, Mt. xxiii. 33. Lk. iii. 7. kynrede, *kindred*, Gen. xii. 1; *pl.* kynreden, kynredene, kynredun, kynredis, Gen. x. 20. xii. 1. xxiv. 40. Lev. xx. 20. kisse, *to kiss*, Gen. xxxi. 28; *p. t.* kisside, kiste, Ex. xviii. 7. 11 Kings xv. 5. Job xxxi. 27. *v.* cosside. kitte, kutte, *to cut, rend*, Lev. x. 6. xxi. 10; *p. t.* kitte, kut, kutt, kittide, Lev. viii. 20. Josh. vii. 6. 11 Kings x. 4. Mk. prol. 2. p. 87. Lk. xxii. 50; *pl.* kitten, cutten, kuttyn, kittiden, Num. xiii. 24. 11 Kings xiii. 31. Mt. xxi. 8. Mk. xi. 8. Deeds xxvii. 32; *p. p.* kit, kitt, kitte, kyt, kut, Deut. xxi. 3. Is. xviii. 5. Mt. iii. 10. vii. 19. Lk. iii. 9. xxiii. 45. kittinge, kittyn, *n. a cutting, rent*, Mt. ix. 16. Mk. xiv. 63; *pl.* kyttyngis, kittingis, 111 Kings xi. 31. Deeds xxviii. 3. kyure, keure, *to cover, recover*, Hab. ii. 17. Apoc. xix. 8; *p. t.* kyurede, kyueride, keuerde, Gen. xxvii. 16. Hab. iii. 3; *pl.* keuereden, Heb. xi. 34; *p. p.* keuered, keuerid, koouerid, kyuerid, Hab. ii. 19. Mt. vi. 29. Rom. iv. 7. 1 Cor. xi. 6. knarres, *knots in wood*, Wisd. xiii. 13. knaue-child, *a male child*, Ex. i. 16. Lev. xii. 7. Ecclus. xxxvi. 23. Apoc. xii. 5; *pl.* knaue-children, Ex. i. 18. kneen, kneesis, *knees*, Gen. xxx. 3. 1. 22. 1v Kings i. 13. kne3, *p. t. knew*, Wisd. ix. 9. Jer. viii. 7. knelyngli, *in a kneeling posture*, Jer. xxxviii. 26. knyt, knyttide, *p. p. joined*, Gen. xxxiv. 3. Ex. xxxvi. 18. xxxix. 18. knyttingis, *pl. meshes*, Job xviii. 8. knytche, knicchin, knycchoun, *a little bundle*, 1 Kings xxv. 29. Amos ix. 6; *pl.* knytchis, knycchyns, Mt. xiii. 30. knist, knyzt, *soldier*, Nah. ii. 7; knistis, knyztis, Gen. xxvi. 26. Mt. viii. 9. *v.* euene-knyzt.

knyzthod, kni3hode, kny3thode, *army, warfare*, Pref. ep. c. iii. p. 63. Gen. xxi. 33. 11 Cor. x. 4. Deeds vii. 42. kny3tli, *military, warlike*, 11 Macc. viii. 9. knoppis, *knobs, buttons*, Ex. xxvi. 11. xxxvi. 18. knowede, *p. t. knew*, 1v Kings ii. 3. *v.* kne3. knowendeli, knowyngli, *so as to know*, Wisd. xiii. 5. knowleche, *acquaintance*, Lk. ii. 44. knouleche, knowleche, knowliche, *to confess, acknowledge*, Gen. xxix. 35. Mt. vii. 23. x. 31. Lk. ii. 5; *p. t.* knowlechide, knoulechide, Esth. viii. 1. Lk. ii. 38; *pl.* knoulechiden, knowlechiden, 11 Esdr. ix. 2. Mt. iii. 6. Mk. i. 5; *pr. p.* knowlechinge, knowlechyng, 111 Kings viii. 33. Mt. iii. 6. Mk. i. 5. knowen, *p. p. persons known, acquaintance*, Lk. ii. 44. kokatrice, *a cockatrice*, Ps. xc. 13. koruen, koude. *v.* kerue, kunne. kouthly, *familiarly*, 1 Kings prol. p. 3. kude, *the cud*, Lev. xi. 3, 4. kundekenes, *Levites*, (?) Pref. ep. c. vii. p. 73. kunne, *to know*, Prov. iv. 1. Eccles. vii. 26. Rom. xii. 3. 1 Cor. viii. 2; *pr. t.* can, kan, kanne, 11 Par. ii. 14. Joh. vii. 15; *pl.* kunnen, kunne, connen, cunnen, Pref. ep. c. iv. p. 64. Judg. xiv. 13. Mt. vii. 11. xxi. 16. xxvii. 65. Lk. xi. 13; *p. t.* koude, kouthe, 11 Par. ii. 14. Job xix. 4; *pl.* kouden, cowden, Pref. ep. c. iv. p. 64. Ex. xxxvi. 1; *p. p.* koud, kowd, cunde, Prov. i. 2. 1 Cor. xiv. 7. 11 Cor. iii. 2; *pr. p.* kunnyng, 1 Kings xiv. 18. kunnyng, *knowledge*, Gen. ii. 9. xlv. 15. kurlu. *v.* corlure. kutte. *v.* kitt. [See also words commencing with *c*.]

## L.

laak, lake, *a dungeon, pit*, Gen. xl. 15. Jer. xxxviii. 6, 7, 9. Dan. vi. 7. lacert, *a lizard*, Lev. xi. 30. ladde. *v.* lede. ladi, *mistress of a house*, Gen. xvi. 4. lafte. *v.* leeue. laien. *v.* ligge. layner, *a thong, garter*, Gen. xiv. 23. lambren. *v.* lomb. lange, *tongue, language*, Gen. xi. 1; *pl.* langis, Esth. i. 22. languor, *disease, sickness*, Mt. iv. 23; *pl.* languores, langours, Mt. iv. 24. Lk. iv. 40. languishide, *p. t. was sick*, Dan. viii. 27; *pr. p.* langwischinge, languysshende, Wisd. xvii. 8. Joh. v. 3. languyschis, languisches, *sicknesses*, Lk. iv. 40. vi. 18. vii. 21. langwischyngis, languyshyngis, *sicknesses*, Lk. iv. 40. vi. 18.

- lape, *to lap*, Judg. vii. 5; *p. t. pl.* lapiden, Judg. vii. 7; *p. p.* lapid, Judg. vii. 6.
- lappide, *p. t. wrapped*, Mt. xxvii. 59. *v.* wlappe.
- lapwynk, leepwynke, *a lapwing*, Lev. xi. 19. Deut. xiv. 18.
- lare, *a sea-gull*, (Lat. *larus*.) Lev. xi. 16. Deut. xiv. 15.
- largen, large, laargen, *to enlarge*, 11 Kings xxii. 37. 111 Kings i. 47. 1 Par. xviii. 3; *p. t. pl.* largeden, Ecclus. i. 20; *p. p.* largid, Ecclus. xxxiii. 26.
- lassen, *to diminish, make less*, Ex. v. 8; *p. t.* lasside, Ps. cvi. 38; 2 *p.* lassedest, lassedist, Ps. viii. 6. lxxxviii. 46; *p. p.* lassid, lessid, Gen. viii. 2, 13. Ecclus. xvi. 23; *pr. p.* lassende, Ecclus. xxxi. 40.
- lassing, lassyng, *n. a making less*, Ecclus. xx. 11. xxxix. 26.
- lastith, *pr. t. continues, perseveres*, Ps. cxviii. 91; *imp.* laste, 1 Macc. x. 27; *p. t.* lastide, Ez. xi. 15. Deeds xii. 16; *pl.* lastiden, lasteden, Ez. xiii. 6. Joh. viii. 7; *pr. p.* lastinge, Deeds i. 14.
- lastingli, *constantly*, Deeds i. 14.
- lat, *to let go, suffer*, Ex. viii. 8, 29; *imp.* lat, late, Gen. xxiv. 55, 56. xxx. 25; *pl.* leteth, 1 Esdr. vi. 7; *p. t.* leet, leete, lete, Gen. viii. 10. Josh. ii. 15. 11 Kings xi. 21. Mt. iii. 15. xviii. 27; *pl.* leten, Gen. xxiv. 59; *p. p.* letun, lete, Gen. xxxi. 7. Josh. ii. 18; *pr. p.* letyng, Gen. xxvi. 7.
- lateful, late, Hos. vi. 3. Jam. v. 7.
- latijs, latys, *a lattice*, Prov. ii. 6. vii. 6; *pl.* latises, latisis, S. Sol. ii. 9.
- latinli, *in the Latin language*, Ps. prol. p. 736.
- latoun, *mixed metal, latten*, 111 Kings vii. 45. Ecclus. xlvii. 20. Apoc. i. 15. ii. 18.
- latsum, *adj. obstructed, having impediment*, Ex. iv. 10.
- laumprun, *a lamprey*, Job prol. p. 671; *pl.* laumpreis, Is. iii. 20.
- lauoutoure, *laver, font*, Eph. v. 26.
- lawe-breche, *breach of law*, Is. i. 5.
- lawe-breke, *to transgress*, Is. xlvi. 8; *pr. p.* lawe-breking, Is. xlvi. 8.
- lawfullich, *lawfully*, Num. xxviii. 10.
- lajhen, lajhe, lauze, lauzhen, lasen, lajwhin, lawjhe, leyze, leeze, leisen, *to laugh*, Gen. xxi. 6. Job v. 22. ix. 23. Ps. ci. 8. Prov. i. 26. xxxi. 25. Lk. vi. 21, 25; *p. t.* low3, loow3, lowze, loo3, loowe, leijede, leijide, Gen. xvii. 17. xviii. 10. 111 Esdr. iv. 31. Job xxix. 24. Dan. xiv. 18; 2 *p.* low3, leijedist, Gen. xviii. 15.
- lashing, lawyng, leising, leisyng, *n. laughter*, Gen. xxi. 6. Eccles. iii. 4. Ecclus. xxi. 23. Jam. iv. 9; *pl.* leisingis, Hab. i. 10.
- leechour, *a fornicator*, Ex. xx. 10. 1 Cor. v. 11; *pl.* leechours, 1 Cor. v. 9.
- leche, leche, *a physician*, Ecclus. x. 11. Mt. ix. 12. Lk. prol. i. p. 141. iv. 23. Col. iv. 14; *pl.* leches, lechis, Gen. i. 2. Mk. v. 26. Lk. viii. 43.
- lechen, *to administer a remedy, to heal*, Ecclus. xii. 13. Is. lxi. 1.
- lecherynge, *pr. p. committing fornication*, Num. xv. 39.
- leching, *n. a healing*, Ecclus. vi. 16; *pl.* lechingus, Wisd. xii. 4.
- lede, *to lead, draw*, Ex. xxxii. 34; *p. t.* ladde, ledde, Gen. xxix. 13; *p. p.* lad, led, yledd, Ex. xxvi. 37. Wisd. xix. 11. 1 Cor. prol. p. 338; *pr. p.* ledyng, ledinge, ledende, Judith iii. 10. Mt. xiii. 48. Mk. xiv. 47.
- ledyng, *n. a company, host*, Gen. i. 9.
- leede, *a vessel of lead*, 1 Kings ii. 14.
- leef, *loved one*, 111 Esdr. iv. 24. Prov. xxxi. 2. S. Sol. i. 8. vii. 9.
- leeffe, leeful, leful. *v.* leeue, leueful.
- leeiyingli, *lyingly*, Ez. xiii. 22.
- leende, *the loin*, Gen. xli. 26. xlix. 10; *pl.* leende, leendis, leendes, Gen. xxxv. 11. 111 Kings xx. 31. Mt. iii. 4. Lk. xii. 35. Eph. vi. 14.
- leene, *to lend*, Ex. xii. 36. Deut. xv. 6, 9; *pr. t. pl.* leenen, Lk. vi. 34; *imp.* leene, Lk. xi. 5; *p. t. pl.* lenten, 11 Esdr. v. 10.
- leener, lener, lender, *usurer*, Prov. xxii. 8. Lk. vii. 41.
- leep, leepwynke. *v.* lepe, lapwynk.
- leeren, leren, *to learn, to teach*, Josh. iv. 25. Is. xxix. 24; *imp.* lere, Mt. xxiv. 32; *pl.* lereth, Mt. ix. 13; *p. t.* lerede, Mt. ii. 7; *pl.* lereden, Heb. xii. 10; *p. p.* lered, lerid, lerud, 1 Esdr. vii. 11. 11 Esdr. vii. 62. Lk. i. 4. Joh. vii. 15. Rom. prol. i. p. 299; *pr. p.* lerende, 11 Tim. iii. 7. Tit. ii. 12.
- leernen, *to learn*, Lev. xxiii. 42.
- leese, lese, *to destroy*, Gen. xviii. 23. Lev. xvii. 10. Mt. ii. 13. Lk. iv. 34. Joh. x. 10; *pr. t.* lesith, Mt. x. 39; *p. t.* loste, Ps. lxxvii. 45. Mt. xxii. 7. Lk. xvii. 27; 2 *p.* lostist, Ps. lxxii. 27. Wisd. xviii. 5; *pl.* losten, Deut. iii. 6; *p. p.* lost, Ps. lxxii. 27.
- leesyng, lesyng, lesinge, *n. a lie, falsehood*, Gen. xxxviii. 23. Ex. xxiii. 1. Joh. viii. 44. 11 Thess. ii. 10; *pl.* leesingis, Prov. xix. 22. 11 Thess. ii. 10.
- leesing-maker, *a liar*, Prov. xxi. 6.
- leesyngmongere, *a liar*, Ecclus. xx. 27. Joh. viii. 44; *pl.* leesyngmongeris, leesyngmongeres, Ecclus. xv. 8. 1 Tim. i. 10. Apoc. xxi. 8.
- leet. *v.* lat.
- leuable, *credible*, 11 Par. vi. 18. *v.* beleuable.
- leue, leue, *to leave, deliver, dismiss, omit*, Gen. xxviii. 15. Mk. xv. 11. Lk. iv. 19; *pr. t.* 2 *p.* leeuyst, Joh. xix. 12; *imp.* leeffe, leeue, Gen. xlii. 33; *p. t.* lafte, laft, lefte, Gen. xxvi. 31. Ex. iv. 26. Judg. xv. 5. Mt. xxvii. 26. Mk. xv. 15; *pl.* laften, leften, 11 Par. xviii. 32; *p. p.* laft, left, ilefte, Ex. x. 15. Ecclus. prol. p. 124. Mt. xxvii. 21; *pr. p.* leuende, Cath. epp. prol. p. 594.
- leueen, *pr. t. pl. cease*, Ex. ix. 28; *imp.* leue, 11 Par. xxxv. 21; *p. p.* laft, Gen. xviii. 11. xxx. 9.
- leueen, *pr. t. pl. remain*, Gen. xlv. 6; *p. t. pl.* laften, Gen. xiv. 10. Lev. x. 16.
- leeue, leue, leuen, *to believe*, Ex. iv. i. xix. 9. Is. x. 20; *pr. t.* leeue, 1 Cor. xi. 18; *p. t.* leeuede, Is. liii. 1; *pl.* leueden, leeueden, Num. xx. 12. Lam. iv. 12. Deeds ix. 26; *p. p.* leueed, leuyd, Gen. xxvii. 33. Rom. prol. i. p. 299; *pr. p.* leeuende, Tob. xiii. 8. Judith xiii. 7.
- leeues, leues, *leaves of a gate*, Judg. xvi. 3. 11 Esdr. iii. 15. Prov. i. 21.
- leeuyngris, *remains, remnant*, 11 Kings xxi. 2.
- leezer, *a liar*, 111 Kings xxii. 22.
- leesing. *v.* lise.
- leg-harneis, *greaves*, 1 Kings xvii. 6.
- leggen, lein, *to lay*, Gen. xlii. 25. 11 Esdr. xiii. 21; *pr. p.* leggyng, leide, leiyng, Heb. vi. 1.
- leggen. *v.* ligge.
- leggeris, leieris, leyers, liggeris, *layers, men laying*, 1 Par. xxii. 15. 1 Esdr. iii. 7.
- leit, leyt, *lightning*, Deut. xxxii. 41. Mt. xxiv. 27; *pl.* leitiss, leityngis, Ex. ix. 23. Apoc. iv. 5. xvi. 18.
- leize. *v.* lise.
- leizen, leyze, leizyng. *v.* lajhen, lajhing.
- leister, *laughter*, Job viii. 21.
- leme-meel, lym-mele, *adv. limb from limb*, 11 Macc. i. 16.
- lemes, *limbs*, Lev. i. 6.
- lemman, *a lover*, Prov. vii. 4. S. Sol. i. 12, 13.
- lente, lent, *lentiles*, 11 Kings xvii. 28. Ez. iv. 9; *pl.* lentes, 11 Kings xxiii. 11.
- leep, lep, *a basket*, Ex. ii. 3, 5. Job xl. 26. 11 Cor. xii. 32; *pl.* lepis, leepis, Job prol. p. 672. Mt. xv. 37. Mk. viii. 8.
- lepen, lepe, lype, lippe, *to leap, dance*, Wisd. v. 22. Is. xxxv. 6. Joel ii. 5. Mal. iv. 2; *p. t.* lepe, leep, leepe, lepte, lippide, Judg. iv. 15. 1 Kings x. 10. 11 Kings vi. 14. 14 Kings v. 21. Dan. xiii. 39. Mt. xiv. 6. Deeds xiv. 9; *p. p.* lepid, lippid, lopen, lept, Mt. xi. 17. Lk. vii. 32; *pr. p.* lepende, lepyng, lippinge, 11 Kings vi. 16. Deeds iii. 8.
- leperesse, *a female dancer*, Ecclus. ix. 4.
- lepful, lepisful, *basketsful*, Mk. viii. 8, 20.
- lepre, *leprosy*, Lev. xiii. 44. Num. xii. 10.
- lereris, *teachers*, Heb. xii. 9.
- lesewe, leswe, *a pasture*, Is. vii. 25. Lk. viii. 34; *pl.* lesewis, leswis, Gen. xli. 18. 1 Kings xvi. 19. Joh. x. 9.
- lesewith, lesuwith, lisewith, *pr. t. pastures*, 1 Kings xvi. 11. 1 Cor. ix. 7; *p. t. pl.* leseweden, lesewiden, Lk. viii. 34; *p. p.* lesewed, 111 Kings iv. 23; *pr. p.* lesewyng, Mt. viii. 30. Lk. viii. 32.
- lesid, *p. p. gleaned*, Lev. xix. 10.
- lessid. *v.* lassen.
- letherin, letheren, *leathern*, Lev. xiii. 59. 1 Kings v. 9.
- lette, *to hinder*, 1 Esdr. iv. 4. Heb. xii. 15; *p. t.* lettide, 1 Esdr. iv. 4. Ps. lxxvii. 31.

- Gal. v. 7; *p.p.* lettid, lett, Ex. iv. 10. Rom. i. i. xv. 22.
- lettyng, *n.* a hindrance, I Par. xiv. 7. Wisd. xix. 7. I Cor. vii. 35; *pl.* lettyngis, lettingis, I Par. prol. p. 315. Prov. xv. 19 g.
- lettüre, *literature*, Ps. lxx. 15.
- leue, *permission*, Ex. iii. 19.
- leueful, *ready to believe*, Gen. xxxix. 19.
- leueful, leeful, leefful, leueful, leful, *lawful*, Gen. xvi. 6. Lev. xvii. 13. Mt. xii. 2. xiv. 4. Lk. vi. 2. I Cor. vi. 12.
- leuere, *comp. rather*, Ecclus. xxiii. 19. I Macc. xii. 10.
- leour, *a lever, bar*, Is. xxvii. 1.
- lew, lewk, *warm*, Apoc. iii. 16.
- lewid, lewde, lewey, *lay, common, unlearned*, Pref. ep. c. iv. p. 65. I Kings xxi. 4. Deeds iv. 13.
- lewmes, lewmus, *lights*, Pref. ep. c. vi. p. 67.
- lybard, libarde, *leopard*, Pref. ep. c. vii. p. 71, 72. Apoc. xiii. 2.
- libel, *a little book, writing*, Num. v. 23. Deut. xxv. 1. Mt. v. 31.
- libarijes, *libraries, books*, Esth. xii. 4.
- lic, liche, lich, lijk, *like*, Gen. xxx. 8. Job xvi. 4. Mt. vi. 8. xx. 1.
- licchi, lichi, lychi, licchy, lychy, lichy, *like*, Mt. vii. 26. xi. 16. xiii. 24. Lk. iii. 11. vi. 47. x. 37.
- licnesse, liknesse, *example, parable*, Lk. v. 36. vi. 39. xii. 16.
- licnessid, *p.p. likened*, Jam. i. 23.
- licour, *any thing liquid*, Num. xxix. 16; *pl.* licowres, licours, Gen. xxxv. 14. Num. xxix. 11.
- liende. *v.* lije.
- liendely, *lyingly*, Jer. vii. 9. xxvii. 15.
- lifi, *adj. living*, Wisd. xv. 11.
- liften, lifteden, *p.t. pl. lifted*, Lk. xvii. 12.
- ligge, lygge, leggen, lyen, lyn, *to lie down*, Gen. xix. 4. Num. xiv. 29. Is. xxxiv. 14. Apoc. prol. i. p. 638; *pr.t.* liggith, liggeth, lyth, lith, lijth, Gen. xlix. 31. Ex. xxi. 13. Deut. xxviii. 56. Mt. viii. 6; *pl.* liggen, lin, Deut. ii. 37; *p.t.* leye, ley, Gen. xix. 33. Ex. xii. 30. Deut. ix. 25; *pl.* laien, lien, lyen, Gen. xxviii. 11. Lev. x. 5; *pr.p.* liggyng, liende, Gen. xxix. 2. Mt. viii. 14. Joh. v. 6. xx. 5.
- liggeris. *v.* leggeris.
- liggyng, *n.* a lying down, Rom. ix. 10; *lig-ging-place*, Prov. vii. 17.
- lijfode, lifode, lyuelod, *a living, sustenance*, Gen. xlii. 7. Ecclus. xxix. 29; *pl.* lyuelodis, Gen. xlii. 1. xlvii. 23. Deut. ii. 28.
- lijpe, lippid, lippinge. *v.* lepe.
- likith, *pr.t. it pleases*, Gen. xvi. 6.
- likyng, *n. delight*, Gen. ii. 10. Ps. xxxv. 9.
- likyngli, *probably*, Is. prol. p. 226.
- lym-mele. *v.* leme-mele.
- lyne, *linen*, Ex. xxv. 4. Mt. xxvii. 60.
- lynage, *family*, Num. iv. 46; *pl.* lynagis, linagis, Gen. xxvii. 29. Josh. xviii. 2.
- lippe. *v.* lepe.
- list, *pr.t. impers. pleases*, Prov. xxvi. 2.
- lites, *litters*, Is. lxvi. 20.
- litol-maistir, *a schoolmaster*, (Lat. *pædagogus*.) Gal. iii. 25.
- litol-mele, litol-mel, litol-melum, lytil-melum, litol-melome, *adv. by little and little*, Gen. xxxiii. 14. xl. 10. Deut. vii. 22. Judg. xx. 33. I Esdr. iv. 22. I Kings xiv. 19. I Par. xxi. 15.
- littoures, *lictors*, Deeds xvi. 35.
- lyuerede, *p.t. delivered*, Josh. xxiv. 10.
- liueres, lyueres, lifers, *living things*, Gen. iii. 1. Ps. lv. 13. lxxviii. 29.
- lije, lye, lyzen, leijs, *to tell lies*, Lev. xix. 11. Josh. xxiv. 27. IV Kings iv. 16; *p.t.* liede, leeside, I Macc. xi. 53; *pl.* lieden, Josh. vii. 11; *p.p.* lowen, lowe, Judg. xvi. 15. Ps. xxvi. 12; *pr.p.* liende, lyende, leesing, Mt. v. 11. viii. 14. ix. 2. Deeds ix. 33.
- liste, *p.t. alighted*, Gen. xxiv. 64.
- lijster, lijstier, listloker, *comp. easier, more easily*, Pref. ep. c. vii. p. 73. I Kings xvi. 16. Mt. ix. 5. xix. 24. Mk. x. 25. Lk. v. 23.
- lijstful, *bright, shining*, Lk. xi. 34.
- lijsthed, *lightness, levity*, Jer. iii. 9.
- lijsti, listy, *bright, shining*, Mt. xvii. 5. Lk. xi. 34.
- lijstid, *p.p. relieved*, Is. ix. 1. *v.* alistid.
- lijst-makers, *luminaries*, Ez. xxxii. 8.
- listne, listnen, liste, *to enlighten, to shine, to dawn*, Gen. i. 15. I Kings xxix. 10. I Cor. iv. 5. Apoc. xxi. 23; *pr.t.* listneth, Lk. viii. 16; *p.t.* listnede, listede, I Tim. i. 10; *pl.* listeden, Ps. lxxvi. 19; *p.p.* listned, listid, listed, I Kings xiv. 27. I Kings xvii. 22. Tob. xiv. 1. Ps. cxvii. 27; *pr.p.* listnyng, listnyng, listyng, Ex. xiv. 20. xl. 33. Lk. viii. 16.
- listnere, *an enlightener*, Prov. xxix. 13.
- listnesse, *levity*, I Cor. i. 17.
- listnyng, listing, *n. illumination*, Ps. xxvi. 4. xliii. 4. lxxvii. 14. I Tim. i. 10.
- lijstsum, *full of light*, Ps. xviii. 9.
- lijst-zyuer, *a luminary*, Gen. i. 16. Ecclus. xliii. 7; *pl.* list-zyueris, list-zyuerys, Gen. i. 16. Ez. xxxii. 8.
- loes. *v.* loos.
- loewe, loew3, lou3, *low, humble*, Is. xxix. 4. xxxiv. 9. Lk. iiii. 5. I Cor. xii. 21.
- loke, *a lock*, Wisd. v. 15.
- loken, *p.p. locked*, I Kings vii. 9.
- lokyng, *n. appearance*, Mt. xxviii. 3.
- lomb, loomb, *a lamb*, Lev. xxiii. 12. Num. xxix. 4; *pl.* lombes, lombis, lombes, lambren, Gen. xxi. 28. Lev. xxiii. 18, 19. Num. xxix. 10. Lk. x. 3.
- longe-abidyng, *n. patience, longsuffering*, Rom. ii. 4. I Cor. vi. 6.
- longen, longe, *to elongate, remove to a distance, to be far*, Ps. xxi. 20. Ecclus. xxxv. 22; *p.t. 2 p.* longedest, Ps. lxxxvii. 19; *pl.* longeden, Jer. ii. 5; *p.p.* longid, Ps. cviii. 18.
- loodly, *vilely, basely*, I Macc. ix. 2.
- loon, loone, *a loan*, Ex. xxii. 35. Deut. xv. 8.
- loond, *land*, Gen. xxi. 33.
- loos, loes, los, *fame, i* Kings ii. 24. III Kings x. 1. II Par. ix. 1, 6. Jer. vi. 24.
- loosid, loosid, *p.p. reported, noised abroad*, I Esdr. iv. 12.
- loot, *a lot*, Lev. xvi. 8.
- looueful, *lovely*, Ecclus. xv. 13.
- loouesum, *lovely*, Esth. ii. 15.
- loowen, lowen, *to low as cattle*, Job vi. 5. Jer. li. 52; *p.t. pl.* looweden, lowiden, Jer. l. 11. Joel i. 18; *pr.p.* loowende, lowyng, loowyng, I Kings vi. 12. Wisd. xvii. 18.
- loouwede, *p.t. accounted*, Wisd. iii. 6. *v.* alouwid.
- looz. *v.* lajhen.
- loopen. *v.* lepe.
- lordyngis, *lords, rulers*, Deut. x. 17.
- lordschip, *dominion*, Num. xvi. 13. Ps. cii. 22. cxliv. 13. Jude 8, 25.
- lordshipen, lordshepen, lordship, *to have rule*, Num. xxiv. 19. Prov. xii. 24. xvii. 2; *pr.t. pl.* lordschipen, Mk. x. 42. Lk. xxii. 25. Jude 1, 4; *p.t.* lordshipide, Judg. xiv. 4. Dan. xi. 4.
- lordschiper, lordschiper, *lord, sovereign*, Pref. ep. c. vii. p. 69. Ex. xxxiv. 6. Jude 4.
- lordschiping, *n. domination*, Ps. cxliv. 13. Eph. i. 21. I Pet. ii. 10.
- lore, loore, *learning*, Pref. ep. c. iii. p. 63. Lev. viii. 8. I Kings iii. 9.
- lorkiden. *v.* lurkide.
- losneth. *v.* lousen.
- lothende, *pr.p. loathing*, Lk. prol. i. p. 142. Deeds prol. p. 508. *v.* aloothinge.
- lousen, lowse, lose, losne, loosen, *to loose*, Gen. xxvii. 40. Ex. iii. 5. Josh. v. 16. I Esdr. ix. 13. Job vi. 9. Ps. ci. 21; *pr.t.* losneth, Ps. cxlv. 7; *p.t.* looside, loside, Job xxxix. 5.
- loutg, lowtun, lowt, *to bow down*, Gen. xxxvii. 7, 9, 10; *pr.t. pl.* lowten, Gen. xxvii. 29; *p.t.* lowtide, Gen. xviii. 2. xxiii. 7. Num. xxii. 31; *pl.* lowtiden, Gen. xliii. 26; *p.p.* lowtid, Gen. xlii. 6.
- lou3. *v.* loewe.
- lowe. *v.* lije.
- lowen, *to humble*, Judg. xix. 24; *p.t.* lowede, lowyde, lowide, loewede, I Par. xx. 4. Lam. iii. 33. Phil. ii. 7; *p.p.* lowid, Lam. ii. 5. Lk. xiv. 11. Phil. iv. 12.
- low3. *v.* lajhen.
- lunge, *lungs*, I Kings xxii. 34.
- lurkide, *p.t. lurked*, I Par. xii. 8; *pl.* lorkiden, Josh. x. 27; *pr.p.* lurkinge, Josh. x. 17.
- lustis, *pleasures*, Lk. viii. 14. I Tim. iii. 4.
- lustye, *licentious* (?) Tit. i. 12.
- lustsum, *petulant*, Pref. ep. c. vii. p. 73.

## M.

- maal-tree, *a mast-tree or fir*, (Lat. *malum*.) Joel i. 12.
- maddith, *pr.t. is mod*, Joh. x. 20; *p.t. 2 p.* maddist, Deeds xii. 15; *p.p.* maddid, Deeds viii. 11.
- magnifien, *pr.t. pl. enlarge*, Mt. xxiii. 5.
- mayde-child, *maydyn-child, female child*, Gen. xxiv. 55, 57.

maylid, mailid, *p. p. made of plates or scales*, I Kings xvii. 5. I Macc. vi. 35.  
 mayster, maistir, *master*, Gen. xxxvii. 36; *pl. maystris, maystrys*, Gen. xlvi. 6.  
 maisterfuli, *by force*, Lev. vi. 2.  
 maisterhed, *supremacy*, Apoc. prol. 1. p. 638.  
 maistirful, *powerful, authorised*, Lk. xii. 58.  
 maystry, maistrie, maystrye, *mastery, lordship*, Gen. vii. 19. I Kings xvii. 9. Tob. vi. 16.  
 malde-werp. *v. mold-werp*.  
 male-ese, *evil, sickness*, Mt. iv. 24.  
 malysoun, *cursing*, Gen. xxvii. 12; *pl. malysouns*, Deut. xxviii. 45.  
 man, *husband*, Gen. iii. 6, 16. Eccus. xxii. 5. I Cor. vii. 16.  
 manaasith, *pr. t. threatens*, Gen. xxvii. 42; *p. t. manaasside, manasside*, II Par. xxvi. 19. Mk. iii. 12.  
 manaassis, *manassis, threatenings*, Eccus. xxii. 30. Deeds ix. 1. Eph. vi. 9.  
 mandragis, mandraggis, mandrogoris, *mandrakes*, Gen. xxx. 14, 15, 16. S. Sol. vii. 13.  
 maner, *adj. a certain*, Gen. xxviii. 11. IV iv. 8, 11.  
 maner, *measure, moderation*, Prov. xxiii. 4; *pl. manerys*, Eccus. xliv. 5.  
 manerly, *adj. customary, moderate*, Lev. xx. 23. I Tim. iii. 3.  
 manerly, *measuredly*, Judith xvi. 2.  
 manernesse, *moderation, mildness*, Prov. xxii. 4.  
 manheed, *manhod, manhood*, Mt. prol. 2. p. 2. Lk. prol. 1. p. 141.  
 manycles, *manyclis, manacles*, Ps. cxlix. 8. Is. xlv. 14.  
 manly, *adv. manfully, humanely*, I Macc. vi. 31. II Macc. ix. 27.  
 manlich, *adj. manly*, Deut. xxxi. 6.  
 manlynesse, *courtesy*, II Macc. xiv. 9.  
 manquellere, *a murderer, executioner*, II Kings xii. 2 g. Mk. vi. 27. Deeds xxviii. 4; *pl. manquelleris, menquelleris*, Prov. xxix. 10. Apoc. xxi. 8.  
 mansleer, *executioner*, Mk. vi. 27.  
 marcat, *a market*, Ez. xxvii. 16.  
 marchaundye, *marchaundise, merchandise, traffic*, Gen. xxxiv. 10, 21. Is. xxiii. 3. Mt. xxii. 5; *pl. marchaundies, marchaundises*, Ez. xxvii. 33.  
 marchaundise, *to make a trade of*, II Pet. ii. 3.  
 marchaut, *a merchaunt*, Zech. xiv. 21; *pl. marchaundes*, Gen. xxxvii. 28.  
 marchis, *borders, frontiers*, III Esdr. iv. 45.  
 mareis, *marreis, a marsh*, Gen. xli. 2, 18; *pl. mareisis, maraisis*, Jer. li. 32. Ez. xlvi. 11.  
 margarite, *pearl*, Prov. xxv. 12. Mt. xiii. 46; *pl. margaritis, margarytis*, Is. prol. p. 224. Mt. vii. 6. xiii. 46. I Tim. ii. 7. Apoc. xviii. 16.  
 mary, *mar, margh, mergh, merw, merew, merow, merow, merowe, merow, marrow*, Pref. ep. c. vii. p. 71. Gen. xlv. 18.

Num. xviii. 12. Deut. xxxii. 14. Ez. xvii. 3, 22. Job xxi. 24. Ps. lxxv. 15; *pl. merowis*, Job xxi. 24. Heb. iii. 12.  
 markyngis, *merkyngis, marks*, I Kings prol. p. 2.  
 martyn-apis, *a sort of apes*, Is. xxxiv. 14.  
 masse, *massive*, Eccus. i. 10.  
 mat. *v. mete*.  
 maugre, *adv. against the will*, Wisd. xix. 14.  
 maundement, *commandment*, Num. xv. 15. Mt. xv. 3; *pl. maundementis, maundementus, maundemens*, Gen. xxxii. 19. Deut. xxviii. 1. Mt. v. 19.  
 mawe, *the stomach*, Ex. xxix. 13.  
 mawlis, *males*, Rom. i. 27.  
 mawmet, *an idol*, Lev. xx. 2. Deeds vii. 41; *pl. mawmetis, maumetis, maumettis*, Gen. xxxi. 19, 32. Rom. prol. 1. p. 298. I Thess. i. 9.  
 mawmetrie, *mawmetrye, idolatry*, I Kings xv. 23. Rom. prol. 1. p. 298. Gal. i. 15.  
 me, *men, used impersonally*, Gen. xlv. 6. Mt. v. 15.  
 meche. *v. myche*.  
 meddle, *to mix*, Gen. xviii. 6; *p. t. medlide, medlldid*, Lk. xiii. 1. Apoc. xviii. 6; *p. p. medled, medlldid, meddelid*, Mt. xxvii. 34. Mk. xv. 23.  
 medeleris, *those who meddle or treat of*, Pref. ep. c. vi. p. 66.  
 medewijf, *meedwif. v. mydwijf*.  
 medicynal, *medicinal, salutary*, Tit. ii. 8.  
 medling, *meddling, medlynge, n. mixture, joining*, Gen. xxx. 42. Ps. lxxiv. 9. Mt. ix. 16. Lk. v. 36. Joh. vii. 14. xix. 39; *pl. medlyngis*, I Par. xxii. 3.  
 meede, *mede, reward*, Gen. xxix. 15. xxx. 28. Mt. v. 12; *pl. meedis, meedus, medis*, Gen. xxxi. 8. Is. xxiii. 18.  
 meedeful, *meritorious*, II Kings xxii. 29 g. Eccus. vii. 1 g. 13 g.  
 meedefuly, *deservedly, meritoriously*, Prov. xxx. 6 g.  
 meken, *meeken, meke, meeke, to humble*, I Par. xviii. 1. Ps. x. \*10. Mt. xxiii. 12; *pr. t. mekith*, I Kings ii. 7. Mt. xviii. 4; *p. t. mekede*, Rom. prol. 2. p. 303; *pl. mekeden*, Judith iv. 8; *p. p. mekid*, Deut. xxi. 14. Mt. xxiii. 12; *pr. p. mekyng*, mekende, Ps. cxlvi. 6. Eccus. xxxiv. 31. Rom. prol. 1. p. 299.  
 meet-bord, *a table*, Ex. xxv. 23. xxxv. 13.  
 meete-feere, *a companion at table*, Dan. xiv. 1; *pl. mete-feris*, Eccus. ix. 22.  
 mete-felawe, *a companion at table*, Eccus. xxxvii. 4, 5; *pl. meet-felawis, mete-felawes*, II Kings xix. 28. Eccus. ix. 22.  
 meeth, *meth, mead*, II Esdr. viii. 10.  
 meetship, *meetshipe, meteship, a banquet*, Num. x. 10. II Kings xii. 4. Toh. ii. 1; *pl. meteshipis*, Prov. xxiii. 20.  
 meymed, *p. p. maimed*, Deut. xxiii. 15 g.  
 meynd, *me yngid, meynt. v. meng*.  
 meine, *meyne, meynne, household, family*, Gen. xxvi. 14. Num. xxvi. 38. Mt. x. 25. Lk. ii. 14. Rom. xvi. 5; *pl. meynes*,

*meynes*, Gen. x. 32. Num. xxxvi. 38. Deeds iii. 25.  
 meyneal, *meynyal, homely*, Rom. xvi. 5.  
 meyneals, *those of one's household*, II Kings xvi. 2.  
 meire, *meyr, chief justice*, Mt. xxvii. 2. Is. xxxii. 5; *pl. meyris*, Mt. x. 18.  
 meldew, *mildew*, Gen. xli. 6.  
 mele. *v. floc-meel, foure-fingur-mele, gobet-mele, hipyll-melum, leme-mele, litel-mele, parsel-mel, pase-mel, raueshe-melum, stownd-meel, whil-mele*.  
 melow, *melowe, melu, meal*, Gen. xl. 16. Ex. xii. 34. Num. v. 15.  
 membride, *p. t. mentioned, remembered*, Jer. ii. 34; *pl. membrede*, Wisd. xi. 14; *p. p. membrid*, Tob. iv. 22; *pr. p. membrede*, Wisd. viii. 17.  
 mendere, *an anender*, Wisd. vii. 15.  
 mene, *mediator*, Rom. prol. 1. p. 299.  
 mene, *adj. intervening*, Gen. xlii. 23.  
 meng, *meynge, mynge, to mix, mingle*, Gen. xviii. 6. Josh. xxiii. 12. Dan. xiv. 10; *p. t. mengide, mengde, myngede, myngide*, I Kings xxviii. 24. I Par. prol. p. 314. Ps. ci. 10. Lk. xiii. 1; *p. p. mengid, mengd, menged, me yngid, meengid, meynt, meynd, meyned*, Ex. ix. 24. xxviii. 33. xxx. 35. Num. xviii. 4. Ps. lxxiv. 9. Dan. ii. 41. Mt. xxvii. 34. I Cor. v. 9. Heb. iv. 2. Apoc. iv. 2. viii. 7; *pr. p. mengyng*, Ez. xxi. 21.  
 mengyng, *n. a mixing, mixture*, Lev. vii. 12. Lk. v. 36.  
 mengingli, *mengyngly, mixedly*, II Par. xxxv. 8. I Esdr. iii. 13.  
 menstruate, *menstruous*, Ez. xxii. 10.  
 mente, *mint*, Mt. xxiii. 23.  
 mentil, *a mantle*, Gen. xxiv. 65; *pl. mentils*, Ex. xii. 34.  
 menushid, *menusid, menushinge. v. mynuschede*.  
 merciable, *merciable, merciful*, Num. xiv. 19. II Par. x. 7. Heb. ix. 5.  
 mercy-doing, *a deed of mercy*, Judith viii. 13; *pl. mercy-doingus*, Ps. xxxix. 12. l. 3.  
 merewi, *marrowy, fat*, Is. xxxiv. 6.  
 merew, *mergh, merow. v. mary*.  
 merlizon, *merlyoun, the osprey*, Lev. xi. 13. Dent. xiv. 12.  
 mermynus, *mermaydens, mermaids*, Josh. prol. p. 556.  
 mershe, *a marsh*, Gen. xli. 18.  
 mershi, *marshy*, Gen. xli. 2.  
 merueileden, *p. t. pl. wondered at*, Judith x. 7, 14.  
 merueilows, *marvellous*, Gen. xxxii. 29.  
 mescheues. *v. myschef*.  
 mesel, *mesele, messel, a leper*, IV Kings v. 1. xv. 5. Is. liii. 4; *pl. meseles, meselis, mesels*, IV Kings vii. 8. Mt. x. 8. Lk. iv. 27. vii. 22.  
 mesell, *messel, adj. leprous*, IV Kings v. 1, 27. xv. 5.  
 messageer, *messangere, a messenger*, I Kings iv. 19. xxiii. 27. III Kings ii. 28; *pl. mesageris, messangeris*, Gen. xxxii. 3, 6.

- meste, *most*, Jer. xlii. 8.  
 mesurable, *limited*, Ps. xxxviii. 6.  
 mesurably, *moderately*, Ecclus. xxxi. 32.  
 mete, *meete, a feast*, Tob. ii. i. xii. 12. Lk. xiv. 12.  
 mete, *meete, to measure*, Ps. lix. 8. Zech. ii. 2; *pr. t. pl. meten, meeten*, Mt. vii. 2. Lk. vi. 38; *p. t. mete, mette, maat, mat, matte, metide, Ruth* iii. 15. 11 Kings viii. 2. Is. xl. 12. Hab. iii. 6. Apoc. xxi. 16; *pl. metiden, Ex.* xvi. 18; *p. p. meten, metun, motun, meetid, metid, ymeete*, Deut. xxi. 2. Josh. xvii. 5. 111 Kings xvii. 21. Jer. xxxiii. 22. Mt. vii. 2. Lk. vi. 38.  
 mete, *to dream*, Joel ii. 28.  
 metels, *meetels, dreams*, Gen. xxxvii. 5. Deeds ii. 17.  
 meteship, *a feast*, Tob. ii. i.  
 mete-zyuyng, *n. a banqueting*, Ecclus. xxxvii. 32.  
 metrete, *a measure*, 111 Kings vii. 26 *g*; *pl. metretis*, Joh. ii. 6.  
 meue, *to move*, Gen. xli. 44. Num. xiv. 45; *p. t. pl. meueden*, Gen. xlv. 22. Ex. xv. 26; *p. p. meued, meuyd*, Gen. ix. 3. Lk. vii. 13. *pr. p. meuyng*, Num. xxi. 12.  
 meuyng, *n. a moving*, Num. iv. 15.  
 myche, *meche, much, great*, Gen. xxix. 7. xlv. 7. Ex. xiv. 12. Joh. xii. 12. *v. moche*.  
 mychernes, *mychilnesse, mykilnesse, greatness*, Gen. xxxii. 12. Ex. ix. 24. Prov. viii. 25.  
 mychenes, *mychnes, greatness*, Num. xxiii. 10. 1 Par. xxi. 15.  
 mydde, *myddis, myddes, midst*, Gen. xviii. 26. Mt. x. 16. xiii. 25. Lk. xvii. 11.  
 mydmeste, *mydelmest, middlemost*, Mt. prol. i. p. i.  
 myd-wijf, *mede-wijf, meed-wijf, midwife*, Gen. xxxv. 17. xxxviii. 27; *pl. myd-wyues*, Ex. i. 15.  
 myd-wyuyng, *n. midwifery*, Ex. i. 19.  
 myst, *mist*, Deut. iv. 11. v. 22. Job iii. 5.  
 myisty, *mistiness*, Is. xxix. 18.  
 myle, *mylie, mylium, millet*, Is. xxviii. 25. Ez. iv. 9.  
 mylkid, *p. p. suckled*, Job x. 19.  
 mylne, *a mill*, Mt. xxiv. 41.  
 myln-stoon, *mylle-stoon, a mill-stone*, Judg. ix. 53. Mt. xviii. 6.  
 mynde, *a memorial*, Wisd. x. 7.  
 myndefulli, *considerately*, Job xxxv. 5.  
 mynde-hyllis, *hillocks of memorial*, Josh. xxii. 10.  
 mynde-toene, *a memorial*, Is. lvii. 8.  
 myndende, *pr. p. minding*, Rom. prol. i. p. 300.  
 mynen, *pr. t. pl. dig through, undermine*, Job xxiv. 16; *p. t. pl. myneden*, Gen. xlix. 6; *p. p. myned, mynyd*, Mt. xxiv. 43. Lk. xii. 39.  
 mynge. *v. meng*.  
 mynour, *a miner, digger*, Prov. ii. 4 *g*.  
 mynuschede, *p. t. broke into small parts, diminished*, 14 Kings xxiii. 15; *p. p. mynuschid, mynushid, mynusht, menuschid, menushid, menuschid*, 111 Kings xvii. 14. Ps. xxxiii. 11. Wisd. xi. 8. 11 Macc. xiii. 19. Joh. iii. 30. Heb. iii. 7; *pr. p. mynusching, menushing, menusinge*, Rom. xi. 12.  
 mynuyd, *p. p. diminished*, 11 Macc. xiii. 19.  
 mynutis, *mynutis, mites, small pieces of money*, Mk. xii. 42. Lk. xxi. 2.  
 myres, *miry places*, Ps. xiv. 23.  
 myri, *myrie, merry, cheerful*, 1 Macc. vi. 11. Apoc. xi. 10.  
 myrre, *mirre, myrte-tree, myrrh-tree*, Esth. ii. 12.  
 myrte-tre, *myrt-tree, a myrtle*, 11 Esdr. viii. 15. Is. xli. 19. iv. 13; *pl. myrtis, mirtis*, Zech. i. 8, 10.  
 myrtine, *of the myrrh-tree*, Esth. ii. 12.  
 mysbeleue, *unbelief*, Col. iii. 6. 11 Tim. ii. 13.  
 mysbileueuden, *p. t. pl. disbelieved*, Deut. xxxii. 5; *p. p. mysbeleueud, Judith* xiii. 27. Wisd. x. 7; *pr. p. misbileuyng*, *mysbileuyng*, Num. xiv. 40. Deut. i. 26.  
 mysbileueful, *unbelieving*, Ecclus. i. 36.  
 mischaunging, *n. a false changing*, Wisd. xiv. 26.  
 myschef, *evil*, Gen. xlv. 34; *pl. mescheues*, Prov. prol. p. i. p. i.  
 mysdeme, *messedeme, to judge amiss*, Num. xiv. 11. Deut. xxiv. 17.  
 mysdo, *to do amiss*, 11 Macc. iii. 39; *p. p. mysdo*, 1 Kings xvii. 29.  
 myseis, *myseys, myseise, mysese, want, distress*, Gen. xli. 31, 57. Ecclus. iv. 2. 11 Cor. viii. 14; *pl. mysseyseis, mysesees, mysesees, mysesis*, Gen. iii. 16. Mk. iv. 19.  
 myseiste, *myseste, poverty, need*, Job v. 21. Mk. iv. 19. xii. 44. 11 Cor. viii. 14.  
 myseesnesse, *wretchedness*, Job v. 21.  
 mysfeith, *unbelief*, Ecclus. ii. 18.  
 mysfelende, *pt. feeling or thinking amiss*, Ecclus. xvi. 20. xxii. 14. xlii. 8.  
 mysleful, *unbelieving*, Ecclus. i. 36.  
 myslernyng, *mislernyng, n. false learning*, Ecclus. iv. 30.  
 myslosedyn, *p. t. pl. unloosed, (?)* Josh. xiv. 8.  
 mysreuerence, *irreverence*, Ecclus. xxv. 29.  
 myssygge, *myssey, to speak amiss, upbraid*, Lev. xix. 33. Deut. xxxi. 20; *p. t. pl. mysseyden*, Judg. viii. 15; *pr. p. mysseyng*, *mysseynde*, Num. xiv. 36. Wisd. xv. 14.  
 myssouneth, *pr. t. discords*, Josh. prol. p. 555.  
 mystik, *mistik, mystical*, Pref. ep. c. vii. p. 68.  
 mystili, *mistiliche, mystically*, Pref. ep. c. vii. p. 73. 1 Kings prol. p. i.  
 mystynes, *mystynesse, mist, darkness*, Deut. iv. 11. Prov. vii. 9; *pl. mystynesses*, Is. xxix. 18.  
 mystrosten, *to mistrust*, Ps. prol. p. 737; *pr. p. mystrostende*, Bar. i. 17.  
 mystrouful, *unbelieving*, Is. lxxv. 2.  
 mystrowable, *incredible, unbelieving*, Bar. i. 19.  
 mystrowande, *pr. p. disbelieving*, Bar. i. 17.  
 mysturne, *to pervert*, Lam. iii. 36. Gal. i. 7; *pr. t. pl. mysturnen*, Num. xxxii. 7; *p. t. pl. mysturneden*, Num. xxxii. 9.  
 1 Kings viii. 3; *p. p. mysturnyd*, Deut. xxxii. 5.  
 mysvsse, *to abuse*, Gen. xxxiv. 31; *imp. pl. mysvsith*, Gen. xix. 8; *p. p. mysusid*, Judg. xix. 25.  
 mysusyng, *n. an abusing*, Ps. xxx. 9.  
 mist, *myst, mist, (?)* Zech. x. 1.  
 myztis, *myztus, power*, Ps. xix. 7. lxxxix. 10.  
 myztyeer, *myztier, comp. stronger*, Gen. xxvi. 16.  
 myztihed, *mightiness*, Ecclus. x. 11.  
 myztlich, *mightily*, Judg. v. 26.  
 mo, *more*, Lev. xxv. 16. Mt. xxi. 36. Lk. xviii. 30.  
 moche, *much*, Mt. vi. 7. *v. myche*.  
 mochefold, *manifold*, Eph. iii. 10.  
 mochil, *much*, Gen. xxiv. 25.  
 moder, *modir, modre, mother*, Gen. ii. 24. Prov. iv. 3. Mt. ii. 13; *pl. modris, moders*, Gen. xxxii. 11.  
 moyste, *to moisten, water*, Gen. ii. 10; *pr. t. moystith*, 1 Cor. iii. 8; *p. t. moystide, moistide*, Gen. ii. 6. 1 Cor. iii. 6.  
 mold-werp, *malde-werp, a mole*, Lev. xi. 30; *pl. molde-warpis, molde-verpes*, Is. ii. 20.  
 moltide, *p. t. melted*, Ex. xvi. 21; *p. p. mol-tun, molten*, Ex. xvi. 21. Josh. vii. 5.  
 moneieris, *monyeris, monyteris, money-changers*, Joh. ii. 14.  
 moneishen, *pr. t. pl. admonish*, Josh. prol. p. 554; *p. t. monyschide*, Judg. i. 14.  
 moneste, *to teach, admonish*, Josh. prol. p. 554. Esth. iv. 8. 1 Cor. iv. 17; *pr. t. monesteth*, Rom. prol. 2. p. 303; *pl. monestyn, monesten*, 11 Cor. vi. 1; *p. t. monestide*, Judg. i. 14; *pl. monestiden*, 1 Macc. xii. 50; *p. p. monestid*, Mt. ii. 22. xiv. 8. *v. anoneste*.  
 monestinge, *monestyng*, *n. an admonition*, Lk. iii. 18. 1 Cor. xiv. 3; *pl. monest-yngis, monestingus*, Deut. xxi. 20. Tob. i. 15.  
 moneth, *a month*, Gen. xxix. 14; *pl. monethis*, Ex. ii. 2.  
 monyteris. *v. moneieris*.  
 monstris, *portents, wonders*, 11 Macc. v. 4.  
 more, *moor, elder, greater*, Gen. x. 21. xxvii. 1. Judith xiv. 11. Mt. xi. 11. Lk. ix. 46.  
 more, *forefathers*, Deut. xxxii. 7; *pl. moris*, 14 Kings xv. 7.  
 more-tree, *moor-tree, mulberry-tree*, Lk. xvii. 6; *pl. moore-trees*, Ps. lxxvii. 47.  
 moreyn, *carcase, carrion*, Jer. vii. 33.  
 morenyng, *n. a mourning*, Gen. xxvii. 41.  
 morewyng, *morning*, Mk. i. 35.  
 mortefied, *p. p. made as dead*, Ps. xliii. 22.  
 mortar, *a mortar, a vessel*, Num. vii. 14. xi. 8; *pl. morteris, morters*, Num. iv. 7.  
 morterd, *p. p. plastered*, Amos vii. 7.  
 mortifyng, *n. a putting to death*, 11 Cor. iv. 10.  
 moru, *morwe, morwen, morewen, morning, morrow*, Gen. i. 5. Ex. ix. 18. xxiii. 19. Esth. ii. 14. Mt. xxvii. 1. moru-tide, *morwe-tide*, Gen. i. 5. Judg. vi. 31. Joh. xviii.

28; *pl.* moru-tides, Ps. lxxii. 14; morewe-dai, Judg. vi. 31. 1 Kings xi. 11; morewe-list, 1 Kings xxv. 34.  
 most, moost, *greatest*, Mt. xiii. 32.  
 mot, mote, moot, *mote, particle*, Mt. vii. 3. Lk. vi. 41.  
 mot, moot, mut, *must*, Lk. xix. 5. 1 Cor. ix. 16; *pl.* moten, Deeds iv. 20.  
 mote-halle, moot-halle, *hall of assembly*, Mt. xxvii. 27. Joh. xviii. 28. Phil. i. 13.  
 moterynge, *pr. p. muttering*, 11 Kings xii. 19.  
 motetes, motetis, *tunes, measures*, Ecclus. xlvii. 11.  
 motun. *v. mete*.  
 mountuous, *mountainous*, Jer. xvii. 26.  
 mouscacche, *a mousetrap*, Wisd. xiv. 11.  
 moustre, *a mustre, levy*, 11 Kings v. 13.  
 mouste, mousthe, moshe, mowghe, moughe, mowzhe, mowste, *a moth*, Job iv. 19. xiii. 28. Prov. xxv. 20. Mt. vi. 19. Lk. xii. 33; *pl.* moustis, moshis, motthis, mousthis, Mt. vi. 19. Jam. v. 2.  
 mow, mowe, moun, *to be able*, Gen. xiii. 16. xxiii. 6. Ps. cxxxviii. 6. Lk. i. 20. xiii. 24; *pr. t.* mow, mowe, Gen. xviii. 17. Lk. xiv. 29; *pl.* moun, mown, mowen, mowe, mow, Gen. vi. 20. xxiv. 50. Mt. vi. 24. ix. 15. xvi. 4. Lk. v. 34; *p. p.* mozt, Job prol. p. 671; *pr. p.* mowende, mowing, mowinge, Is. lvi. 10. 11 Cor. xiii. 9.  
 mowe, *a heap of corn*, Ruth iii. 7.  
 mowyng, mouwing, *n. a scorning*, Ps. xxxiv. 16. xliii. 14. lxxviii. 4. Hos. vii. 16. *v. bimowe*.  
 muk, *dung*, 11 Kings xiv. 10.  
 mulberries, *mulberry trees*, 11 Par. i. 15.  
 multyng, *n. a fine, tax*, 14 Kings xxiii. 33.  
 mussel, *a morsel*, Gen. xviii. 5. 1 Kings ii. 36. Joh. xiii. 30; *pl.* musselis, Ps. cxlvii. 17.  
 must, *new wine*, Job xxxii. 19. S. Sol. viii. 2. Is. xlix. 26. Deeds ii. 13.  
 musures, *mutterers*, Is. xxix. 24.

## N.

nable. *v. nauele*.  
 nablis, *musical instruments* (Lat. *nablum*), 1 Macc. xiii. 51.  
 nakyn, *to make naked*, Lev. xx. 19; *p. t.* nakide, Job xx. 19; *pl.* nakiden, Gen. xxxvii. 23; *p. p.* nakyd, 1 Par. x. 9; *pr. p.* nakynge, Joel i. 7.  
 nakenen, *to make naked*, Is. iii. 17; *p. p.* nakenyd, nakeded, 1 Par. x. 9. Is. xix. 7; *pr. p.* nakynge, Joel i. 7.  
 nakidhed, *nakedness*, Jer. ii. 25.  
 nal, *an owl*, Ex. xxi. 6. Deut. xv. 17.  
 nameli, *nameliche, especially, familiarly*, Lev. x. 18. 1 Kings prol. p. 3.  
 na, *no*, Ez. xii. 25.  
 nappen, *to slumber*, Ps. cxx. 4; *p. t.* nappide, Ps. cxviii. 28; *pl.* nappeden, nappiden, Ps. lxxv. 7. Mt. xxv. 5.  
 napping, *n. a slumbering*, Prov. xxiii. 29.  
 napte, *naphtha*, Dan. iii. 46.  
 narde, *ointment of spikenard*, S. Sol. i. 11. Joh. xii. 3.

nat, *not*, Ex. xix. 12. Mt. vi. 13. 20. Mk. iv. 17.  
 naue, naaue, *a nave of a wheel*, 11 Kings vii. 33. Ecclus. xxxiii. 5.  
 nauee, nauey, *a fleet*, 11 Kings ix. 26; *pl.* nauees, 11 Kings xxii. 49.  
 nauele, nawle, naule, nauil, nable, nouel, *the navel*, Judg. ix. 37. Job xl. 11. Prov. iii. 8. S. Sol. vii. 2.  
 naue-stockis, nauel-stockis, *naves of a wheel*, 11 Kings vii. 33.  
 ne, *neither, not*, Gen. xv. 16. Mt. vi. 30. Lk. i. 30.  
 necessarie, *adj. near in kin or friendship*, Job vi. 13.  
 necessaries, *kinsfolk or friends*, 11 Macc. iv. 3.  
 necke, nak, *the neck*, Gen. xxvii. 16.  
 necke-couerchenes, neckercheuys, *neckerchiefs*, Is. iii. 23.  
 neddris, *adders*, Mt. xii. 34.  
 nede, *necessary, needful*, Gen. xxxiii. 15. Mt. ix. 12.  
 nede, *a business, cause, occasion*, 14 Kings iv. 13. Ps. xc. 6; *pl.* nedis, needis, 1 Macc. x. 35, 38. 1 Cor. vi. 4.  
 nede, nedis, *adv. necessarily*, Deeds iv. 20.  
 nedelich, *necessarily*, 1 Cor. ix. 16.  
 nede-doeres, *men of business*, Is. xxiii. 8.  
 nede-doing, *traffic*, Is. xlv. 14; *pl.* nede-doyngus, Is. xxiii. 18.  
 neden, *to want, to require, to compel*, Prov. xxii. 16. xxviii. 27; *p. t. pl.* nededen, 14 Kings xii. 12; *p. p.* nedid, Gen. xlvii. 22; *pr. t.* nedende, S. Sol. vii. 2.  
 nedle-foddris, (?) Is. iii. 20.  
 neece, *a granddaughter, grandchild*, Lev. xviii. 10; *pl.* neces, Gen. xxxi. 43. Ex. xxxiv. 7.  
 neeldes, *needles*, Ex. xxxviii. 23.  
 neelde-craft, *needle art*, Ex. xxxix. 28.  
 neelde-werk, neeld-werk, *needle work*, Ex. xxvi. 1. xxviii. 6.  
 neentische, *to bring to nothing, to make vain*, Ecclus. xiii. 8. *v. anyntische*.  
 neet, *harned cattle, oxen*, Jer. xxxi. 12. Amos vii. 14.  
 neet-heerde, *a herdsman*, Amos vii. 14.  
 neez, neesh, nez, nyz, nise, *adv. nigh, nearly*, 11 Kings vii. 26. Prov. vii. 8. Mt. iv. 11. xxi. 30.  
 neesh, *a neighbour*, Prov. xxiii. 11.  
 neiyng, neyenge, neyng, *n. a neighing*, Job xxxix. 19. Jer. xiii. 27; *pl.* neiyngis, neyngus, Jer. viii. 16. xiii. 27.  
 neische, neshe, nesshe, *soft, delicate*, Pref. ep. c. iii. p. 63. Job xxiii. 16. Jer. li. 46. 1 Cor. vi. 10.  
 neiz, neize, *to approach*, Gen. xxxiii. 3. Num. viii. 19. Mt. iii. 2. x. 7; *p. t.* neizede, neizide, Gen. xviii. 23. xxvii. 26. Mt. viii. 5. Lk. vii. 14; *pl.* neizeden, neizeden, Mt. iv. 11. xv. 1. Lk. xiii. 1; *p. p.* neized, Mt. iv. 17; *pr.* neizinge, neizinge, Gen. xviii. 23. Mt. viii. 19. Lk. xv. 1.  
 neizboresse, *a female neighbour*, Ex. iii. 22.

nemneth, *pr. t. names*, Pref. ep. c. v. p. 66. 11 Tim. ii. 19; *p. t.* nemnyde, nempnede, nempned, nemnyde, Gen. xxxviii. 4. Lk. vi. 13; *p. p.* nemned, nempned, Heb. iii. 13.  
 nemenyngis, *names, appellations*, 11 Par. prol. p. 385.  
 neomenye, *feast of new moon*, Is. i. 13. Col. ii. 16.  
 ner, nerre, *near*, Gen. xxvii. 22. xlv. 18; *comp.* nerre, neer, Ruth iii. 12. Heb. vi. 9.  
 ner, nere, *adv. never*, Lev. vi. 13. Joh. ix. 21.  
 nerthelater, *nevertheless*, Is. lxiii. 8.  
 nese-thirles, nese-thorlis, nees-thrillis, nose-thirlis, noose-thyrlys, noose-thrillis, *nostrils*, Num. xi. 20. 11 Kings xxii. 9. Prov. xi. 22.  
 nesing. *v. fnesyng*.  
 nethelesse, nethelees, *adv. nevertheless*, Gen. viii. 12. Lk. xii. 31.  
 nether, *lower*, Josh. xviii. 13.  
 nethermore, *lower*, Deut. xxiv. 6. Josh. iii. 16.  
 nethermoris, *lower parts*, Ps. cxxxviii. 15.  
 netwise, *made like a net*, Ex. xxxix. 39.  
 neuermore, *never*, 11 Tim. iii. 7.  
 neuertelater, *adv. nevertheless*, Gen. viii. 12.  
 newen, newe, *to renew*, Ps. l. 12. Is. ix. 10. Lam. v. 21; *pr. t.* neweth, Wisd. vii. 27; *p. p.* newid, Job xxix. 20. Prov. xiii. 23.  
 nejen, *to neigh*, Is. xxiv. 14; *imp. pl.* neyseth, Jer. xxxi. 7; *p. t.* neizede, Jer. v. 8; *pr. p.* neizende, neizinge, Jer. viii. 16.  
 nygard, *a parsimonious person*, Ecclus. xiv. 3; *pl.* nygardis, 1 Cor. vi. 10.  
 nyl, nyle, *pr. t. p. will not, is unwilling*, Gen. xxvii. 46. Mt. xxi. 29; 2 *p.* nylte, nylt, Gen. xx. 7. Judg. xiv. 15; *imp.* nyle, nyl, nile, nil, Judg. xviii. 9. Mt. i. 20. Lk. ii. 10; *p. t.* nolde, nold, Gen. xxxvii. 35. Mt. i. 19. Lk. xix. 27; 2 *p.* noldist, Jer. iii. 3; *pl.* nolden, nulden, Num. xxxii. 11. Deut. xxiii. 4. Judith x. 12.  
 nys, *is not*, Gen. xxviii. 17.  
 nyz, nize. *v. neez*.  
 nyst-crowe, nyst-foul, *an owl*, Deut. xiv. 15, 17.  
 noblei, nobley, *nobility*, 11 Macc. vi. 23. Rom. prol. 2. p. 302.  
 no-but, *unless, except*, Ecclus. xxxiv. 6. Mt. v. 20.  
 noize, noyzen, noye, nozen, *to hurt, trouble*, Gen. xxi. 23. Ex. xxii. 22. 14 Kings i. 32. Esth. xii. 6. Mk. xvi. 18. Lk. x. 19. Apoc. vii. 3; *pr. t. pl.* noyen, Deeds vii. 26; *p. t.* noiede, nozede, noizide, Judith xi. 1. xvi. 7. Lk. iv. 35. 11 Cor. i. 8; *pl.* noieden, Dan. vi. 22; *pr. p.* noiyng, Gen. xxvi. 14. *v. anoye*.  
 noiful, noyful, noyeful, *injurious, troublesome*, Ps. xxvi. 2. Wisd. xii. 24 g. Lk. xi. 7.  
 noyntyn, *to anoint*, 11 Kings xix. 16.  
 noyouse, noyous, noious, nozous, *hurtful, annoying*, Deut. xxviii. 66. 14 Kings vi. 1.

Wisd. vi. 20. 11 Thess. iii. 2. 1 Tim. vi. 9.  
 noiseful, *noisy*, Prov. xx. 1.  
 noyse, nose, *annoyance*, Tob. vii. 19. Ps. cxviii. 28. Eccus. xxix. 6.  
 nol, noll, nolle, *the head, the neck*, Dent. ix. 6. iv Kings xvii. 14. Deeds vii. 51. xv. 10; *pl.* nollis, nollys, nollis, Gen. xxvii. 40. xlix. 8. Jer. xix. 15.  
 nolde. *v.* nyl.  
 nollid. *v.* hard-nollid.  
 nomen, *p. p.* taken, Judg. xix. 8.  
 noon, *adv.* not, Gen. xxiv. 21.  
 noose-thyrlys, noose-thrillis. *v.* nese-thirles.  
 noot, not, note, ne wot, *pr. t.* knows not, Eccus. ix. 1. x. 14. Lk. xxii. 60. 11 Cor. xii. 3; *2 p.* noost, Eccus. xxxiii. 33.  
 noryshe, noryshe, nurish, nursch, *a nurse*, Gen. xxiv. 59. 11 Kings iv. 4. 1 Thess. ii. 7.  
 norishyng, nursehyng, *n. a nourishing, supporting, nutriment*, Ex. xxxv. 14; *pl.* nurschyngis, Ex. xxxv. 23.  
 note, *a nut*, Pref. ep. c. vii. p. 7. Ex. xxv. 33.  
 nother, no nother, noon other, *no other*, Gen. xxviii. 17.  
 nother, nothir, nouthir, *neither*, Gen. xix. 33. iv Kings xviii. 5. Mk. prol. 1. p. 86.  
 nouche, nowche, noche, *a broach, clasp*, Ex. xxviii. 4. 1 Macc. x. 89. xi. 58. xiv. 44.  
 noumbrable, *capable of being numbered*, Ps. xxi. 18.  
 noumbrarie, *arithmetic*, Pref. ep. c. vii. p. 68.  
 noumpere, *an umpire*, Rom. prol. 2. p. 302.  
 nounce, nounse, *an ounce*, Ex. xxx. 13.  
 noun-power, *want of power*, Wisd. xii. 10 *g.*  
 nouthir. *v.* nother.  
 noust, noht, *nothing*, Gen. xiv. 19. Gal. vi. 3. *v.* noht.  
 nojeris, *injurious persons*, Ps. xxvi. 2.  
 nozesum, *noisome, injurious*, Prov. i. 22. Is. prol. p. 224.  
 nozher, *adv.* no where, Wisd. prol. p. 85.  
 nozous. *v.* noyouse.  
 nozt, *adv.* not, Gen. ii. 25.  
 nulden. *v.* nyl.  
 nurreis, *nursesings*, Num. xxxii. 14.  
 nurshemens, *nutriments*, Is. xxx. 33.  
 nurshen, *to nourish, feed*, Is. vii. 21; *p. p.* nurschid, Jam. iv. 5; *pr. p.* nurshende, Mt. xxiv. 19.  
 nurschere, *a nurser*, Esth. ii. 7; *pl.* nursheres, Is. xlix. 23.  
 nouel. *v.* nauele.

## O.

o, oo. *v.* oon.  
 obeie, *to obey*, Gen. xli. 40; *pr. t. pl.* obejen, Mt. viii. 27; *p. t.* obeide, Gen. xxvi. 5.  
 obeische, obeishe, obesche, obeshen, *to obey*, Gen. xli. 40. Lk. xvii. 6. Rom. i. 5. Deeds vii. 39; *pr. t. pl.* obeishen, obeischen, obeyschen, Mt. viii. 27. Mk. i. 27; *p. t.* obeishide, obeschide, obeishid, Gen. xxii. 18. Deeds vi. 7; *pr. p.* obeishyng, obesch-

ynge, obeshende, Gen. xxviii. 7. Eccus. iv. 15. Rom. i. 30.  
 obeishance, obeisance, *obedience*, 1 Kings xv. 22. Eccus. iv. 17. Eccus. iii. 1.  
 obite, *death*, Gen. xxv. 11.  
 oblisheth, *pr. t. binds, binds fast*, Prov. xiii. 13; *p. p.* oblishid, oblisht, Num. xxx. 4. Ps. xix. 9.  
 o-brood, of-brode, *adv. abroad*, Gen. xxviii. 14.  
 obsecracioun, *a prayer*, 11 Par. xxxiii. 18; *pl.* obsecraciouns, Prov. xviii. 23.  
 odoramentis, *perfumes*, Apoc. xviii. 13.  
 of-brode. *v.* o-brood.  
 o-ferre, o-feer, *adv. afar*, Gen. xxi. 16. xxii. 4. Lev. xiv. 40. xxxvii. 18.  
 offencyoun, *offence, stumblingblock*, iv Kings xxiii. 13. Judith v. 25. 11 Cor. vi. 3; *pl.* offenciouns, offensiouns, Eccus. xxxix. 29. Ez. xi. 18.  
 of-gladynge, *pr. p. greatly rejoicing*, 111 Kings i. 40.  
 of-hard, *adv. with difficulty*, Eccus. i. 16. iv. 12. Mt. xix. 23.  
 of-hedid, of-heueded, *p. p. beheaded*, Judith xv. 1.  
 o-fier, *adv. on fire*, Ex. iii. 2.  
 of-purpose, *adv. purposely*, Ruth ii. 16.  
 of-take, *to take, receive*, Pref. ep. c. viii. p. 74. *v.* atake.  
 offer, *comp. more frequently*, iv Kings xxi. 13.  
 oile-berie, *olive-berry*, Is. xvii. 6.  
 oiletis, oyletis, *loops*, Ex. xxvi. 4, 5.  
 oynement, ointment, Ex. xxv. 6. Mt. xxvi. 7; *pl.* oynementis, oynemens, Wisd. ii. 7. Mt. xvi. 1.  
 oyniouns, vniowns, *onions*, Num. xi. 5.  
 oynten, *to anoint*, Mk. xvi. 1; *p. t.* oyntede, oyntide, Lev. viii. 12. Lk. iv. 18. Joh. xi. 2. Heb. i. 9; *p. p.* oyntid, Num. vi. 15. Mic. vi. 15; *p. pr.* oyntende, Jam. v. 14.  
 oynting, *n. an anointing*, 1 Joh. ii. 27.  
 oischer, *usher, doorkeeper*, 11 Kings iv. 5.  
 oker, okyr, *to lend on interest*, Deut. xxviii. 12.  
 oldid. *v.* eldeden.  
 oldli, *old*, Job xli. 23.  
 olyfaunt, *an elephant*, 1 Macc. vi. 46; *pl.* olefauntis, 111 Kings x. 22.  
 olyuetis, *oliveyards*, Amos iv. 9.  
 on-egge. *v.* au-egge.  
 onement, *union*, Ez. xxxvii. 17.  
 oneste, onest, *honorable*, Wisd. x. 11. 1 Cor. xii. 24; *comp.* onestere, Ruth iii. 3.  
 ony. *v.* eny.  
 onychyn, onychynus, *an onyx*, Gen. ii. 12.  
 onyd, *p. p. united*, Tob. xii. 19 *g.*  
 onlihed, onliness, *solitary condition*, Esth. xvi. 14.  
 on-lyue, *adv. on life, alive*, 1 Kings xxvii. 11. 1v Kings vii. 12.  
 onouryde, *p. t. worshipped*, Gen. xxiv. 26; *p. p.* onowryd, Gen. xxii. 5. *v.* anowre.  
 onournemens, *ornaments*, Judith x. 3.  
 on-puttyng, *pr. p. putting on*, Josh. ix. 4.  
 on-sidis-hond, on-sydis-hondis, *adv. by themselves*, Mk. iv. 34. *v.* asydis-hond.

oof, woof, Gen. xiv. 23. Lev. xiii. 47.  
 oof-werk, *woven work*, Gen. xiv. 23.  
 oon, oo, o, oe, *one, a*, Gen. i. 5. xxii. 2. xxxii. 16. Num. iii. 15. Jer. xxiv. 2. Mt. v. 18. Lk. ii. 44.  
 oonhed, onhed, *unity*, Rom. prol. 1. p. 299. 1 Tim. iii. 2.  
 oonyng, onyng, *n. union*, Wisd. xiii. 12 *g.* Ez. xxxvii. 17.  
 oonli, oonlich, oneli, onelich, *adv. only*, Gen. xxii. 2. xxvii. 38. Lev. vi. 18. Josh. xi. 13.  
 oonli, oonlyche, *adj. alone*, Lk. iv. 4.  
 oons, ones, onys, onus, *adv. once*, Gen. xviii. 27, 31. Lev. xvi. 34.  
 oonlypi, oonlepy, oonlippy, olypi, *adj. only*, Lk. vii. 12. viii. 42. ix. 38.  
 oost, *an army, force*, Gen. xxi. 22. Deeds xxiii. 27; *pl.* oostis, Josh. x. 5. Apoc. xix. 14.  
 oost, *a sacrifice*, Lev. i. 2. Rom. xii. 1; *pl.* oostis, Num. vii. 35. Deeds vii. 42.  
 ooste, *a lodging*, Philem. 22.  
 oothir, *other*, Gen. xix. 34. 1v Kings viii. 15.  
 opyn, *known, manifest*, Deut. xxix. 29. Mt. xxvi. 73.  
 opynyoun, *a rumour*, Mt. iv. 24; *pl.* opyniouns, Mk. xiii. 7.  
 opon, *upon*, Deut. xxxii. 11.  
 opp, *up*, Judg. vi. 3.  
 o-purpose, *adv. purposely*, Ruth. ii. 16.  
 ordynatli, *orderly*, 1 Macc. vi. 40.  
 ordures, *excrements*, Deut. xxviii. 27.  
 oriloge, orologie, orloge, *a sun-dial*, 1v Kings xx. 11. Is. xxxviii. 8.  
 orisoun, *an oration*, Pref. Ep. c. ii. p. 63.  
 orisoun, orysoun, *a prayer*, 111 Kings viii. 28. Prov. xv. 29; *pl.* orisouns, Prov. xv. 29.  
 orribilite, *dreadfulness*, Deut. xxviii. 61.  
 orribeli, *horribly, fearfully*, Wisd. vi. 6.  
 orroure, *fear, horror*, Deut. xxxii. 10. Job vii. 14.  
 or than, *before that*, Gen. xxvii. 10.  
 or-troweden. *v.* ouer-troweden.  
 osteler, *innkeeper*, Eccus. xxix. 35. Lk. x. 35.  
 ostrie, *an inn*, Lk. x. 34. Deeds xxviii. 23.  
 ostrig, ostriche, *an ostrich*, Lev. xi. 16. Lam. iv. 3; *pl.* ostrigis, Job xxx. 29.  
 o-taken, *p. p. taken*, Gen. xx. 16. *v.* atake, of-take.  
 otemost, outmost. *v.* vttermere.  
 o-thenkyn, o-thinken, o-thinke, *to repent*, Ex. xiii. 17. Judith viii. 14. Ps. cix. 4; *pr. t.* o-thenkith, o-thinkith, Gen. vi. 7. 1 Kings xv. 11; *p. t.* o-thoust, o-thooste, 1 Kings xv. 35. Jer. iv. 28. *v.* athinkith.  
 o-thenkinge, o-thenking, o-thinking, *n. repentance*, Judg. xxi. 6. 1 Kings xv. 29. Jer. xviii. 8, 10.  
 other, othir, outhir, *or*, Deut. xiv. 26. Mt. vi. 2. Lk. vii. 19. Joh. xviii. 34.  
 other-while, *sometimes*, Wisd. xvii. 14.  
 other-weies, *adv. otherwise*, Gen. xlii. 12.  
 ouche, *a broach*, Ex. xxv. 7 *g.* *v.* nouche.  
 ouer, *adv. more than*, Gen. xxvii. 37. Mt. x. 37.

- oueral, *every where*, Wisd. ii. 9. vii. 24.  
ouerbeynge, *pr. p. covering, projecting*, III Kings vi. 18.  
ouerbere, *to carry over or beyond*, Deut. xix. 14; *pr. t. ouerberith*, Deut. xxvii. 17.  
ouercariede, *p. t. carried over*, Wisd. x. 18.  
ouerchaunginge, *n. a transmutation, changeableness*, Jam. i. 17.  
ouercome, *to come upon*, Prov. xxvii. 1; *p. t. ouercam*, Ps. lxxxix. 10; *pl. ouercamen*, Ex. ii. 17; *pr. p. ouercomende*, ouercomyng, *surpassing*, Job xxxvi. 26.  
ouercheckis, *lintels*, Ex. xii. 7.  
ouercouerede, *p. t. covered over*, Ps. xliii. 20; *p. p. ouercouered*, Judith v. 9.  
ouercoueryng, *n. protection*, Is. iv. 5.  
ouercustomed, *p. p. too much accustomed*, Esth. iii. 8.  
ouerer, *comp. upper*, Job xxxviii. 30; *sup. ouerest*, Ex. xxxix. 20.  
ouerfalle, *to make to fall, overwhelm*, Lev. xx. 27.  
ouerfleth, *pr. t. flies or flees over*, Wisd. v. 11; *p. t. ouerfleis*, I Kings xxix. 3. Wisd. v. 11; *p. p. ouer-flowen*, Josh. x. 1, 4.  
ouergilde, *to gild over*, Ex. xxx. 5; *p. p. ouergilt*, ouergildid, Ps. xlv. 10.  
ouergoon, *p. p. passed over*, Gen. xxxviii. 12. Deut. xxvii. 3; *pr. p. ouergoende*, Job xxxvii. 21.  
oueraboundide, ouerhabounde, *p. t. greatly abounded*, I Tim. i. 14.  
ouerhelen, ouerheelden, ouerhelde, *to cover over*, Gen. ix. 14; *p. p. ouerhilid*, Num. xii. 12.  
ouerheld, *p. p. poured over*, Jer. xlviii. 11.  
ouerhejere, *the superior*, Job xxxi. 21.  
ouerholden, *pr. t. hold over*, II Cor. x. 14.  
ouerhond, *upperhand, mastery*, IV Kings iii. 26.  
ouerhopede, ouerhopide, *p. t. greatly hoped*, Ps. cxviii. 43, 74, 81.  
ouerlargely, *too largely*, Pref. ep. c. vi. p. 66.  
ouerleden, *to bring upon, to lead over or away*, Ecclus. xxxvi. 24. Wisd. iv. 20; *pr. t. 2 p. ouerledist*, Wisd. xii. 17; *p. t. ouerladde*, Gen. xxxii. 23. II Par. xxxiii. 11; *p. p. ouerled*, II Pet. iii. 17.  
ouerleding, *n. a leading over or away*, Wisd. xviii. 5.  
ouerleeuen, *to leave, to remain over*, Lev. xxv. 46; *pr. t. pl. ouerleeuen*, Josh. xxiii. 4; *p. t. ouerlafte*, Ex. xiv. 28.  
ouerleie, *to oppress, overwhelm*, Ex. viii. 26.  
ouerleying, ouerleiyng, *n. trouble, overthrow*, Lk. xxi. 25. Joh. xvi. 33. II Cor. i. 4.  
ouerlepen, *to leap over*, Ecclus. xxxviii. 37.  
ouerlyueth, *pr. t. survives*, Ex. xxi. 22.  
ouermost, ouermost, *the upper part, surface, highest part*, Gen. ii. 6. vii. 4. Ex. xxxvii. 8. Is. xliii. 5; *pl. ouermostus*, Jer. xxv. 32.  
ouermor, *adv. moreover*, Num. xx. 5.  
ouermore, *upper*, Deut. xxiv. 6.  
ouermoris, *the higher parts*, Ps. ciii. 3.  
ouermyche, *superfluously*, I Par. prol. p. 314.  
ouerpasse, *to pass over, transgress*, Gen. xviii. 3. Deut. xix. 14; *p. t. 2 p. ouerpassedist*, Prov. xxxi. 29; *p. p. ouerpassid*, ouerpassed, Gen. xxix. 28. II Par. ix. 6; *pr. p. ouerpassyng*, ouerpassende, Gen. xii. 8. Esth. xiii. 2.  
ouerscorchide, ouerscorchid, *p. p. roughly hewed*, III Kings v. 18. vi. 7.  
ouer-seile, *imp. sail over*, Is. xxiii. 12.  
ouersemyng, *pr. p. most excellent*, Eph. i. 19.  
ouersenden, *pr. t. pl. lead over*, Judg. iii. 28.  
ouerstezyng, *n. a passing over*, Is. xvi. 2.  
ouerthreswold, *an upper lintel*, Ex. xii. 22.  
ouerthwart, ouerthewert, ouerthwert, ouerwhert, *perverse, froward*, Lev. xxvi. 21. Deut. xxi. 20. Ez. xli. 16. II Tim. iii. 4.  
ouerthwertly, *perversely*, Ecclus. i. 30 g.  
ouertraueylen, ouertraueyl, ouertraueile, *to afflict, oppress*, Gen. xvi. 6. xix. 9. Ex. i. 11; *p. t. pl. ouertrauaileden*, Ps. xciii. 5; *pr. p. ouertraueilyng*, Gen. xvi. 6.  
ouertreden, *p. p. worn by walking*, II Esdr. ix. 21.  
ouertrowable, *capable of being suspected*, Ecclus. xxv. 9.  
ouertroweden, ortroweden, *p. t. pl. supposed, suspected, were conscious*, Judg. viii. 11. III Kings xxii. 32; *pr. p. ouertrowyng*, I Cor. iv. 4.  
ouerturne, *to turn away*, Ecclus. iv. 1.  
ouerveyne, *entirely worthless*, Wisd. xi. 16. xii. 24.  
ouerveynly, ouerveynliche, *greatly in vain*, Ps. xxiv. 4. xxx. 7. xxxiv. 7.  
ouervoide, *entirely worthless*, Wisd. xv. 9. 10. xvi. 29.  
ouervoidenese, *great worthlessness*, Wisd. xiv. 14.  
ouerwad, *p. p. waded over*, Ez. xlvii. 5.  
ouerwrthi, *more worthy*, Ecclus. xliii. 32.  
ouere;eden, ouersiden, *p. t. pl.* Gen. vii. 24. Ps. xxxvii. 5.  
ouerjotun, *p. p. transfused*, Pref. ep. c. ii. p. 63.  
ouerjouun, *p. t. given above*, II Cor. xii. 15.  
ouere-silf, *ourselves*, Judith iii. 2. I Joh. i. 8.  
ourn, ourun, ourens, ourns, *g. pl. ours*, Gen. xxvi. 20. xxxiv. 21. Mk. xii. 7. Lk. xxiv. 24.  
ourne, *to adorn*, Gen. xxiv. 47. Tit. ii. 10; *p. t. pl. ourneden*, Mt. xxv. 7. I Pet. ii. 5; *p. p. ourned*, Lk. xi. 25. xxi. 5. I Tim. ii. 9; *pr. p. ournyng*, I Tim. ii. 9.  
ournement, *ornament*, Gen. ii. 1; *pl. ournementis*, Judith x. 3.  
ournyng, *n. an adorning*, Ex. xxv. 9. I Pet. iii. 3.  
outakun, outaken, outtaken, *except*, Gen. xxi. 26. Mt. v. 32.  
outbake, *p. p. thoroughly baked or treated with fire*, Is. xlvi. 10.  
outbrenne, *to greatly burn*, Ecclus. xvi. 7.  
outbrennyng, *n. a burning out*, Is. lxiv. 2.  
outclense, *to cleanse entirely*, Lev. xvi. 32.  
outcomyng, *n. an issue*, Gen. xli. 13.  
outdrien, *to dry thoroughly*, Is. xlii. 15.  
outerli, *utterly*, Deut. xv. 4.  
outfistzen, *to conquer in fight*, Ecclus. iv. 33; *pr. t. outfauzt*, Josh. x. 35; *p. p. outfoste*, Ps. cxxviii. 1.  
outforth, *adv. out*, Is. xliii. 8.  
outfourmed, *p. p. perfectly formed*, Num. xvii. 8.  
outgladen, *to rejoice greatly*, Is. lxxv. 19.  
outglading, *n. great joy*, Is. lxxv. 18.  
outgoers, *emissaries*, I Kings xxii. 17.  
outher. *v. other*.  
outheren, *to hear perfectly*, Prov. i. 28. Is. xli. 17; *p. t. outherde*, Ps. xxxix. 3.  
outiozen, *to rejoice greatly*, Is. lxxv. 18.  
outiozing, outioyng, *n. exultation*, Ps. xli. 5. Prov. iii. 35.  
outlargid, *p. p. enlarged*, Deut. xxxii. 15.  
outlawen, *to banish, destroy*, III Esdr. iv. 8. Judith iii. 13; *p. t. outlawide*, Ecclus. xxxi. 30; *p. p. outlawid*, Ps. xxxvi. 9.  
outlawyng, *n. an outlawry*, Josh. prol. p. 556.  
outlede, *to lead out*, Ps. xxx. 5; *p. t. outlad*, Gen. xv. 7.  
outmere, *utter, outer*, Mt. viii. 12.  
outook, *p. t. excepted*, I Kings xiv. 24 g.  
outopenith, *pr. t. explains*, Gen. xli. 24.  
outpassyng, *n. an ecstasy*, Ps. xxx. 23.  
outprezen, *to pray earnestly*, Ecclus. iii. 4.  
outseching, *n. a seeking out*, Wisd. xiv. 12.  
outshameden, *p. t. pl. were utterly ashamed*, Is. xlv. 16.  
outsharpende, *pr. p. provoking*, Jer. v. 23.  
outshynyng, *pr. p. resplendent*, I Kings xv. 12.  
outsozte, *p. t. sought out*, Ps. xxvi. 8; *pl. outsosten*, Ps. cxviii. 155; *p. p. outsoust*, Gen. xlii. 22; *pr. p. outsechende*, Ecclus. iii. 3. iv. 12.  
outsterte, *p. t. started up*, Judith xiv. 15. v. stirte.  
outstourbe, *to utterly disturb*, Josh. vii. 25.  
outstrat, outstrayed, *p. p. stretched out*, Pref. ep. c. vi. p. 66. Ecclus. xxxix. 29.  
outtend, *p. p. kindled greatly*, Ecclus. xvi. 7.  
outterreden, *p. t. pl. exasperated*, Ps. lxxvii. 40.  
outthenking, *n. device*, Wisd. xv. 4.  
outturnyng, *n. an ouerturning*, Pref. ep. c. vii. p. 69.  
outwaggeth, *p. t. greatly agitates*, I Kings xvi. 15. *v. waggide*.  
ouzt, ozt, *ought, anything*, Lev. xiii. 48. Lk. ix. 36. Rom. prol. i. p. 299. Gal. vi. 3.  
owe, *pr. t. 1 p. ought*, Gen. xxiv. 5. Mt. iii. 14; *2 p. owest*, IV Kings v. 13; *3 p. owith*, Ex. x. 26. Lk. v. 38. Joh. xix.

xix. 7. i Joh. ii. 6; *pl. owen*, Ex. iv. 15. Deeds xxi. 21; *p.t. ouste*, oust, owzte, awzte, Num. xii. 14. Is. v. 4. i Macc. xiii. 15. Mt. xviii. 24. Lk. vii. 41; 2 *p. owedist*, oustist, iv Kings v. 13; *pl. ousten*, oweden, owten, Gen. xxiv. 31. Num. xv. 34. Lk. xvii. 10. Deeds xxi. 21; *ousten*, *owned*, i Macc. xiii. 39. v. aukt.  
 owhydre, *adv. anywhere*, iv Kings v. 25.  
 oxes, oxis, oxys, *oxen*, iii Kings i. 25. Lk. xvii. 7.

## P.

paal, *a stake*, Ez. xv. 3. Zech. x. 4.  
 paalnes, *paleness*, Lev. xiv. 37.  
 paard, pard, parde, *a leopard*, Deut. xiv. 5. Apoc. xiii. 2; *pl. pardis*, S. Sol. iv. 8.  
 paas, paase, pas, paaces, *paces*, i Kings vi. 13. Num. xxxv. 5. Mt. v. 41.  
 paast, *a cake*, Ex. xxix. 23; *pl. pastis*, i Par. xxiii. 29.  
 pacche, *a patch*, Mk. ii. 21.  
 pacienter, *comp. more patient*, Bar. iv. 5. 27.  
 paddis, *frogs*, Ex. viii. 8.  
 paddok, *a frog*, Ps. lxxvii. 45; *pl. paddoks*, paddokis, Ex. viii. 2, 3, 8, 11.  
 pagyn, *a page of a book*, Jer. xxxvi. 23; *pl. pagens*, Jer. xxxvi. 23.  
 payd, paied, payed, pazed, pazid, *p.p. contented, satisfied*, Num. xviii. 23. iv Kings xiv. 10. Esth. viii. 3. i Tim. vi. 8. Heb. xiii. 5. v. apaid.  
 paynymmys, paynymes, paymes, *gentiles, pagans*, Mt. v. 48. Rom. prol. i. p. 298. Heb. prol. p. 480.  
 paynymrie, *gentile condition*, Rom. prol. i. p. 300.  
 pal, *a pall, a robe*, Esth. viii. 15.  
 palasie, palesie, *palsy*, i Macc. ix. 55. Mt. iv. 24.  
 palat, palet, *palate of the mouth*, Lam. iv. 4.  
 palfrey, *a horse*, Esth. vi. 11.  
 palid, *p.p. inclosed with pales*, iv Kings xxv. 2.  
 palyure, *a sort of thistle*, (Lat. *paliurus*), Mic. vii. 4.  
 pament, pawment, *pavement*, Num. v. 17.  
 pans. v. pens.  
 panyere, *a basket*, Gen. xl. 17. Ex. xxix. 2; *pl. panyeris*, Gen. xl. 16.  
 parably, *in parables*, Mk. xii. 1.  
 parceyneth, *imp. pl. perceive ye*, Judg. v. 3. Deeds ii. 14.  
 parcener, *a partner*, Prov. xxviii. 24. Wisd. vi. 25. i Cor. ix. 23; *pl. parceneres*, parceneris, Prov. v. 17. Wisd. vii. 14. i Cor. ix. 12.  
 pardelun, *a small kind of leopard*, Deut. xiv. 5.  
 parfyit, parfyt, perfit, *perfect*, Eccles. ix. 14. Mt. v. 48. Lk. i. 17; *comp. perfiter*, Heb. ix. 11.  
 parfitenese, *perfection*, Col. iii. 14.  
 parfytli, perfitli, *perfectly*, Amos v. 10. Lk. i. 45.  
 pargete, *to plaster*, Ez. xiii. 10; *pr. t. pl.*

pargiten, Ez. xiii. 1; *p. t. pl. pargetiden*, pargeteden, Ez. xiii. 10. xxii. 28; *p. p. pargetid*, Amos vii. 7.  
 pargetyng, *n. a plastering*, Eccles. xxii. 23. Ez. xiii. 12.  
 parid, *p.p. scraped*, Lev. xiv. 41.  
 paring, *n. a scraping*, Lev. xiv. 41; *pl. paringis*, i Cor. iv. 13.  
 parsel-mel, *adv. without order*, Pref. ep. c. vi. p. 67.  
 party, *a part*, Gen. xxiii. 9. Is. xxxiv. 14. Rom. xv. 15; *pl. partes*, partise, parties, Gen. xliii. 34. Mt. ii. 23.  
 partide, partyde, *p. t. departed*, Mk. i. 42; *pl. partiden*, partideden, *divided*, Josh. xix. 51. Mt. xxvii. 35. v. departe.  
 partynge, *n. a participation, division*, Ex. viii. 23. ii Cor. vi. 14.  
 partrich, partritch, *a partridge*, i Kings xxv. 20.  
 pase-mel, pas-mele, *adv. without order*, Pref. ep. c. vi. p. 67. i Kings iv. 2.  
 pask, paske, pasch, *passover*, i Esdr. iv. 19. Ez. xiv. 21. Mt. xxvi. 17. Lk. ii. 41.  
 passendeli, passyngly, *surpassingly*, iii Esdr. iii. 24. Gal. i. 13.  
 passible, *able to suffer*, Deeds xxvi. 23. Jam. v. 17.  
 passioum, *suffering, disease*, Lev. xv. 13. Heb. ii. 9; *pl. passiouns*, Heb. x. 32.  
 pawme, *palm of the hand*, Mt. xxvi. 67; *pl. paumes*, Prov. xxxi. 20.  
 pecken, *pr. t. pl. peck*, Prov. xxx. 17.  
 pedage, *toll*, i Esdr. iv. 13, 20.  
 peere, *fellow, comrade*, ii Kings ii. 16; *pl. peeris*, Mt. ii. 16.  
 peerith, *pr. t. appears*, Lev. xiii. 9; *p. t. pered*, Pref. ep. c. i. p. 61; *pr. p. perende*, Job xxx. 8.  
 peersable, *able to pierce*, Heb. iv. 12.  
 peese, *to assuage, appease*, Gen. xxxvii. 35; *p. p. peesid*, iv Kings ix. 18; *pr. p. pesende*, pesyng, pesing, Col. i. 20.  
 peyne, *punishment*, Gen. xxxviii. 25.  
 peyned, *p.p. punished*, Deeds xxii. 5.  
 peyne-taking, *n. penance*, Eccles. v. 17.  
 peynteur, peynture, *a picture*, Esth. i. 6. Wisd. xv. 4; *pl. peynturis*, iii Kings vi. 29.  
 peire, *to injure, impair, become impaired*, Lev. xxv. 14; *p. t. peyrede*, ii Kings xiii. 2; *p. p. peirid*, Rom. i. 1. v. apeyrid.  
 peirer, *an impairer*, Cath. Epp. prol. 2. p. 595.  
 peiryng, peyryng, peyryng, *n. damage, destruction*, Mt. xvi. 26. Lk. ix. 25. i Cor. iii. 15. v. 5; *pl. peiringis*, Phil. iii. 7.  
 peirement, peyrement, *damage, detriment*, Mt. xvi. 26. ii Cor. vii. 9. Phil. iii. 8.  
 peis, peyse, peys, *weight*, Gen. xliii. 21. Num. vii. 25. i Kings xxv. 18. iv Kings xxv. 16.  
 peisere, *a weigher*, Prov. xvi. 2.  
 peiseth, peisith, *pr. t. weighs*, Prov. xxi. 2; *pl. peisen*, Is. xlvi. 6; *p. t. peiside*, pey-

side, Is. xl. 12; *p. p. peisid*, peysid, Lev. xxvii. 25; *pr. p. peisyng*, Gen. xxiv. 20.  
 peising, *n. a weighing*, Eccles. vi. 15. xxvii. 20.  
 pekokis. v. pokokis.  
 pennere, *an inkhorn*, Ez. ix. 2.  
 pennes, pennys, *wings, feathers*, Ps. xvii. 11. Eccles. x. 20. Lk. xiii. 34.  
 penaunce, *repentance*, Lev. v. 5. Judg. xxi. 6. Jer. xviii. 8, 10. Mt. xxi. 29.  
 pens, penis, pans, *pennies, pence*, Gen. xx. 16. xxxvii. 28. Mt. xxvi. 15. Lk. vii. 41.  
 pentacontarkes, *pentacontarkis, leaders of fifty*, i Macc. iii. 55.  
 pentisis, *penthouses*, ii Esdr. vii. 4 g.  
 pepyn. v. popyn.  
 peponys, *gourds, cucumbers*, Num. xi. 5.  
 peraenture, *perhaps*, Gen. iii. 3. Mt. v. 25.  
 perse, *to pierce, penetrate*, Job xl. 19. Prov. vii. 23. Heb. iv. 12; *pr. t. pl. persen*, peersen, Prov. vii. 27. ii Tim. iii. 6; *p. t. perside*, Heb. iv. 14; *p. p. persid*, Judith vi. 4; *pr. p. persende*, Prov. vii. 27.  
 pershe, pershen, *to perish*, Eccles. xxxi. 7. Jer. xlvi. 8; *p. t. pershede*, Wisd. x. 3; *pl. pershyden*, Num. xvi. 33.  
 persuable, *persuasive*, i Cor. ii. 4.  
 perteyneth, *pr. t. pl. appertain*, Num. iv. 27; *p. t. pl. perteyneden*, Gen. xxxii. 23.  
 pesible, *peaceful, appeasable*, Gen. xxxiv. 21. xliii. 14. S. Sol. viii. 11; *pl. pesibles*, *peaceful or appeasing persons or things*, S. Sol. viii. 12. Ez. xlvi. 2.  
 pesibli, pesibli, peesibli, pesibleli, *peaceably*, Gen. xxvi. 31. xxxvii. 4. ii Kings xix. 30. Ps. xxxiv. 20.  
 pesiblenesse, pesibilnesse, *a calm, calmness*, Wisd. xii. 18. Mt. viii. 26. Mk. iv. 39.  
 pesyblete, pesiblete, *a calm, peace*, i Macc. ii. 23. Lk. viii. 24.  
 pestel, *a pestle*, Ex. xvi. 14. xxvii. 20; *pl. pestels*, i Par. xxi. 23.  
 phane, *a temple*, Deut. iii. 29. iv. 46.  
 phigarg, *a roebuck*, (Lat. *pygargus*), Deut. xiv. 5.  
 filosofien, *pr. t. pl. philosophize*, Pref. ep. c. vi. p. 67.  
 pibbil-ston, *a pebble*, Prov. xx. 17.  
 picche, *to fix, to pierce*, Num. ii. 3; *p. t. picchide*, pischide, Judg. iv. 21; *pl. picchiden*, pisten, Num. ix. 18, 23. Joh. xix. 37; *p. p. pist*, Judg. iv. 22. ii Kings viii. 54. Eccles. vi. 1; *pr. p. picching*, pitching, Col. ii. 14.  
 picoise, *a pick-ax*, i Kings xiii. 20, 21; *pl. picoisis*, pikoysis, Joel iii. 10.  
 pilche, *a skin, wrapper for the body*, Lev. xv. 17; *pl. pilchis*, Lev. xi. 32.  
 pile, *peel, skin*, ii Kings xvii. 19.  
 pilde, pilede, pilide, *p. t. stripped, peeled*, iii Esdr. i. 36; *p. p. pild*, pilde, Gen. xxx. 37. ii Kings xvii. 19.  
 pilgrym, *adj. strange*, Heb. xiii. 9.  
 pilgrimage, *to sojourn*, Gen. xii. 10. xlvii. 4; *p. t. pilgrimagid*, Gen. xxxv. 27; *p. p. pilgrimagid*, Gen. xxxii. 4; *pr. p. pilgrimagende*, Jer. xli. 17.

- piltere, *a butter with horns*, Ex. xxi. 29. v. pultere.
- pimentis, pymentis, *pigments*, Esth. ii. 12. iv Kings xx. 13.
- piment-makere, *a maker of pigments*, II Esdr. iii. 8; *pl.* pyment-makers, II Par. xvi. 14.
- pymetarye, pymentarie, *a pigment maker*, Ex. xxxvii. 29. S. Sol. iii. 6; *pl.* pymentaries, S. Sol. v. 13.
- pistle, *epistle*, II Kings xi. 14. I Esdr. iv. 7. Rom. xvi. 22; *pl.* pistlis, II Par. xxx. 6. Deeds xxii. 5.
- pit, pitt. v. putte.
- pite, pytee, *piety, mercy*, Ecclus. xxxvii. 13. xlix. 4. I Tim. ii. 2; *pl.* pitees, Ecclus. xlv. 10. II Pet. iii. 11.
- pitouse, piteuous, *merciful, pious*, Ecclus. ii. 13. xxxi. 8 g.
- pitously, piteuously, *piously*, Ecclus. xliii. 37. II Tim. iii. 12.
- pitoustees, *acts of piety and mercy*, Ecclus. xlv. 10.
- pist. v. picche.
- plaag, plage, *side, coast, region*, Gen. iv. 16. xiii. 1. xxv. 6.
- plaage, plage, *a plague, wound, stripe*, Lev. xiii. 2. Apoc. xiii. 12; *pl.* plagis, plagés, Gen. xii. 17. Lk. xii. 47. Apoc. xv. 1.
- plane, *a plane tree*, Gen. xxx. 37.
- plat, *flat*, Dan. viii. 18.
- platan, *a plane tree*, Ecclus. xxiv. 19; *pl.* platan-trees, Ez. xxxi. 8.
- platis, platys, *pieces of money*, Judg. ix. 4. Jer. xxxii. 9. Mt. xxvi. 15.
- platte, *p. t. platted, folded*, Judith x. 3; *p. p.* plattid, pleitid, plettid, Pref. ep. c. vii, viii. p. 73. Ex. xxxix. 3; *pr. p.* plattende, Is. xix. 9.
- plauntis, *soles of the feet*, Deeds iii. 7.
- ple, *plea, debate*, Ecclus. xx. 16. Heb. vi. 16.
- pleaunt, *pliant, turning*, Gen. iii. 24.
- plei-feris, *playfellows*, Judg. xi. 38.
- pleinyng, *pr. p. mocking*, Gen. xix. 14.
- pleyne, pleyn, *to complain*, Deut. xxx. 13; *p. t.* pleynede, Judg. xiv. 16; *pr. p.* pleynynge, Jude ii. 16.
- pleynesse, playness, *a level, plain*, II Macc. xiv. 33.
- pleynynge, playnyngis, *complaints*, Num. xvii. 10. Eccles. vii. 15.
- pleynt, playnt, *complaint, quarrel*, II Kings xix. 28. Lk. i. 6. Phil. ii. 15. Col. iii. 13; *pl.* pleyntis, playntis, Num. xvii. 10. Jude 16.
- plentenes, *plenty*, Gen. xli. 30.
- plenteousnesses, plenteousnessis, *abundance*, Deut. xxxiii. 23. Job v. 26. Prov. viii. 18.
- plenteuous, *plenteous*, Judith viii. 7. Mt. v. 12. Lk. v. 6.
- plenteuously, *plenteously*, I Par. xxix. 2; *comp.* plenteousliere, Heb. vi. 17.
- plenteouste, *abundance*, Deut. i. 25. xxx. 9.
- plentiath, plentithe, *plenty*, Gen. xxvi. 33. xli. 31.
- plentithness, plentethnes, *plenty*, Gen. xli. 30, 47.
- plesable, *placable, pleasant, acceptable*, Gen. xliii. 14. Is. lx. 7. lxi. 2.
- plesauce, *will, pleasure, that which is pleasing*, Gen. xxiv. 50. I Esdr. x. 11. Ecclus. xli. 6.
- plesauant, *pleasing*, Is. xlix. 8. Mt. xi. 26.
- plesyng, *n. an appeasing*, Ps. xlviii. 8; *pl.* plesyngis, I Macc. i. 47.
- pleten, plete, *to complain, to plead*, Judg. xxi. 22. Prov. xxxi. 8 g. Ecclus. xxix. 6.
- pletete, *complainer, a curser*, Is. ix. 4; *pl.* pleteres, Is. iii. 12.
- plettid. v. platte.
- poynet, *a line of battle*, Deut. xx. 2.
- poynetel, pointel, poyntil, *a style to write with*, IV Kings xxi. 13. Job xix. 24. Jer. viii. 8. Lk. i. 63.
- pokokis, pekokis, pecokis, *peacocks*, III Kings x. 22. II Par. ix. 21.
- polische, *to polish*, I Par. xxii. 2; *imp. pl.* pulsheth, Jer. xlvi. 4; *p. p.* polishid, polischid, polshid, polshid, I Par. xxii. 2. III Kings vi. 36. Bar. vi. 7.
- poll, *top of the head*, Dan. xiv. 35.
- polliden, *p. t. pl. cropped, clipped*, Gen. xli. 14; *p. p.* pollid, polled, Job i. 20. I Cor. xi. 5.
- pomel, *a head, hilt, or capital like an apple*, Judg. iii. 22. Prov. xxv. 11; *pl.* pomels, III Kings vii. 41.
- poos, *peacocks*, II Par. ix. 21.
- popil-zerdis, *poplar-twigs*, Gen. xxx. 37.
- poplere, *a poplar tree*, Hos. iv. 13; *pl.* popleris, Gen. xxx. 37.
- popyn, pepyn, *a grape stone, a kernel, a pip*, Num. vi. 4; *pl.* pepynes, Eccles. xxxiii. 16 g.
- porail, *the common people*, I Kings vi. 19; *pl.* porails, Prov. xxx. 14.
- porcionel, *separate, distinct*, III Esdr. viii. 31; *pl.* porcionnelis, III Esdr. viii. 31.
- porelet, *a poor person*, Is. x. 30. II. 21. liv. 11. lxvi. 2.
- pornesse, porenesse, *poverty*, I Par. xxii. 14. Job xxxvi. 8.
- portenaunce, *apportenance*, Gen. xxxi. 36.
- posnettis, *saucepans*, II Par. xxxv. 13.
- possessiouneris, *possessors*, Deeds iv. 34.
- posterne, postern, *a back door*, Judg. iii. 24. Dan. xiii. 18, 26.
- postille, *a gloss or short exposition*, Is. prol. p. 225.
- postle, *an apostle*, Heb. prol. p. 480; *pl.* postlis, Mk. vi. 30. Lk. prol. i. p. 141.
- postlehed, *office of apostle*, II Cor. xii. 12.
- potel, *a pottle, a measure of two quarts*, III Kings vii. 26. Is. x. 33.
- poten. v. putte.
- potestate, *a potentate*, II Esdr. vi. 18; *pl.* potestatist, Lk. xii. 11.
- pott, *earthenware, pottery*, Dan. ii. 35.
- pouder, powdre, *dust*, Gen. iii. 19. Is. lxxv. 25.
- poueresht, *p. p. impoverished*, II Esdr. v. 18.
- pouert, pouerte, *poverty*, Gen. xli. 31, 52. Job xxxvi. 8. II Cor. viii. 2. Apoc. ii. 9.
- powm-garnet, *a pomegranate*, Ex. xxviii. 34; *pl.* powm-garnettis, Ex. xxviii. 33.
- poune, *to break in pieces*, Mt. xxi. 44; *pr. t.* *pl.* pownen, Job xix. 1; *p. p.* powned, pownyd, Ex. xvi. 14. Josh. v. 11.
- prece, *to press*, Pref. ep. c. i. p. 61.
- precellent, *more worthy*, I Pet. ii. 13.
- preciouser, preciouserere, *comp. more precious*, Prov. xvi. 16. Deeds xx. 24; *sup.* precieuseste, II Kings xii. 30.
- prefacioun, *a prefacing*, II Macc. ii. 33.
- preyable, *capable of being entreated*, Ps. lxxxix. 13.
- preysable, *worthy of praise*, Ex. xv. 11.
- preiseful, *full of praise*, Lev. xix. 24.
- preysiden, *p. t. pl. valued*, Mt. xxvii. 9; *p. p.* preisid, preysid, Zech. xi. 13. Mt. xxvii. 9.
- prene, *to pierce through*, I Kings xviii. 11. xix. 10; *p. t.* prenede, I Kings xix. 10.
- prepost, *chief officer*, Deeds vii. 10; *pl.* prepostis, Heb. xiii. 24.
- prepuce, *foreskin*, Deut. x. 16. Rom. ii. 25; *pl.* prepuces, Josh. v. 3.
- pressour, *a winepress*, Deut. xv. 14. Ecclus. xxxiii. 17. Mtt. xxi. 33. Apoc. xix. 15; *pl.* pressours, Ps. viii. 1.
- pressure, pressour, *tribulation, pain*, Joh. xvi. 21. II Cor. i. 4.
- prest, *adj. ready, at hand*, Pref. ep. c. vii. p. 68.
- pretorie, *justice hall*, Deeds xxiii. 35.
- preuen, preue, *to prove*, Gen. xxvii. 21. Lk. xii. 56; *p. p.* preued, preuyd, Gen. xxiii. 16.
- preuyte. v. priuyte.
- prezen, preze, *to pray*, Ps. v. 4. Jer. xv. 5. Joh. iv. 21; *imp. pl.* preseth, preieth, Mt. xxv. 13. Mk. xiv. 38; *p. t.* prejede, Ps. cviii. 4; *pr. p.* prejende, Jer. xv. 6.
- pricke, *to pierce*, Zech. xiii. 3; *p. t.* prickeden, Zech. xii. 10; *p. p.* prickid, Deut. xix. 6.
- pricke, prik, *a goad, a sting*, I Kings xiii. 21. Ecclus. xxxviii. 26. Jer. li. 27.
- pryis, *price*, Gen. xxiii. 15.
- primacie, primacye, *first dignity*, Col. i. 18. III Joh. 9.
- primatis, *chief persons*, II Macc. iv. 21.
- primatis-men, *chief persons*, Mic. v. 5.
- primycies, prymysies, primyssid, *first fruits*, Ez. xx. 40. II Thess. ii. 12. Apoc. xiv. 4.
- princehed, prynshode, prinshod, *supremacy, princely dignity*, Deut. xxxiii. 21. Prov. xxix. 2. Mk. x. 42. Jude 6; *pl.* princehodis, I Macc. xi. 28.
- principal, *ruling, belonging to a prince*, Esth. ii. 18. Ps. l. 14.
- principat, *power of the prince*, Lk. xx. 20; *pl.* principatis, Rom. viii. 38.
- prynte, *an impress*, I Macc. xv. 6. Mt. xxii. 19.
- prisoned, *p. p. imprisoned*, III Kings xxi. 21.
- prine, priuei, pryuy, *secret*, Gen. xlvii. 18. Tob. xii. 11. Joh. vii. 10.
- priuei-gagys, (?) *private parts*, Deut. xxv. 11.

priuey-herneis, priuy-harneis, *privy member*, Gen. ix. 22, 23.  
 priuen, pryue, *to deprive*, Esth. xvi. 12; *p.p.* priued, priuyde, pryued, Gen. xliii. 14. Num. xxiv. 11. 1 Tim. vi. 5.  
 priuyte, preuyte, *mystery*; *pl.* priuytees, Mt. prol. 2. p. 2. Mt. xiii. 11.  
 proctour, procatour, procuratour, *a steward*, Gen. xv. 2. Mt. xx. 8.  
 procurende, procurynge, *pr.p.* being procurator, Lk. iii. 1.  
 profitablere, *comp. more profitable*, Eccles. vii. 12.  
 profitide, *p.t.* grew, 1 Kings ii. 16. Lk. ii. 52; *pr.p.* profytyng, Gen. xxvi. 13.  
 profre, *an offer*, Gen. xxxiv. 18.  
 progenye, *descent, generation*, Gen. xliii. 7. Ps. xlviii. 12; *pl.* progenyes, Ps. xlviii. 20.  
 prome, proone, *prone, ready*, Gen. viii. 21.  
 proterue, *froward*, 11 Tim. iii. 4.  
 prouable, *approved, able to be proved*, Eccles. xlii. 8. 11 Tim. ii. 15.  
 proudeth, *pr.t.* is proud, Job xv. 20. Ps. ix. \*2.  
 proueden, *p.t.pl.* approved, Rom. xv. 26.  
 prouyng, preuyng, *n. a trial*, Tob. iii. 21. Eccles. iv. 19. vi. 22.  
 prouost, prouost, *chief officer*, Judg. xx. 28. Esth. ii. 3. Deeds vii. 10; *pl.* prouestis, prouostes, prouostis, prououstis, Gen. xli. 34. 111 Kings ix. 18. 1v Kings x. 5. Heb. xiii. 24.  
 psautrie, *a psaltery*, Amos vi. 5. *v.* sautree.  
 pulsheth. *v.* polische.  
 putlere, *a butter with horns*, Ex. xxi. 29. *v.* puttere.  
 pultiden, *p.t.pl.* pushed, Deeds xix. 33; *pr.p.* pultyng, Deeds xix. 33.  
 punchiden, *p.t.pl.* butted, pushed, Is. xxxiv. 21.  
 pungeden, *p.t.pl.* pricked, pierced, 1 Esdr. prol. p. 478. Judith xvi. 14. Apoc. i. 7; *p.p.* pungid, Pref. ep. c. ix. p. 76. Ps. xxix. 13. Prov. xii. 18.  
 pupilles, *orphans*, Jam. i. 27.  
 pupplischiden, *p.t.pl.* published, 111 Kings xiii. 25.  
 pure-blynde, *blind*, Ex. xxi. 26.  
 purgacioun, *a purifying*, Num. vi. 9. Lk. ii. 22.  
 purge, *to purify, clear, cleanse*, Josh. xvii. 18. Lk. iii. 17; *p.t.* purgide, 111 Kings xv. 12; *p.p.* purgid, Lev. xiv. 7; *pr.p.* purgyng, 11 Kings iv. 5.  
 purgyng-hook, *pruning hook*, 1 Kings xiii. 20.  
 purgingnesse, *purgation*, 11 Pet. i. 9.  
 purid, *p.p.* purified, Ex. xxv. 24. 11 Kings xxii. 31.  
 purpur, purper, *purple*, Ex. xxv. 4. Judith x. 19. Mk. xv. 17. Lk. xvi. 19.  
 purprid, *p.p.* coloured with purple, 111 Esdr. iv. 33.  
 purpuresse, purpiresse, *a maker of purple*, Deeds xvi. 14.  
 purseynt, *precinct*, 1v Kings xi. 8; *pl.* purseyntis, 1v Kings xi. 15.  
 pursirioun, *a cormorant*, (Lat. *porphyrio*), Deut. xiv. 17.

puruyance, purueance, *foresight, a providing*, Eccles. v. 5. Wisd. vi. 17. ix. 14; *pl.* puruyances, purueancis, Wisd. ix. 14.  
 putte, poten, *to put, set, thrust*, Gen. xlv. 21. Mk. v. 10; *p.t.* putte, putted, puttide, Gen. i. 17. Mt. xiii. 24. xiv. 3. Mk. i. 12; *pl.* putten, putteden, puttedyn, puttiden, Gen. xix. 10. Lk. i. 66. xix. 35. Joh. xix. 37; *p.p.* putte, poten, pit, pitt, Lev. vi. 15. Lk. xii. 19, 25; *pr.p.* puttinge, potende, Mk. xv. 19. Cath. epp. prol. 1. p. 594.  
 puttere, *a butter with horns, one who places*, Ex. xxi. 20. Eccles. x. 32. *v.* pultere.

## Q.

quaken, *to tremble, fear*, Eccles. xii. 5; *p.t.* quakide, 1 Kings xxviii. 5. Judith prol. p. 602.  
 quakyng, *n. a trembling, dread*, Mk. xvi. 8.  
 quappe, *to struggle, sprawl*, Tob. vi. 4; *p.t.* quappide, 11 Kings xviii. 14. Judith xiii. 29.  
 quarers, quarreris, quarieris, *stone cutters*, 11 Par. xxxiv. 11. 1v Kings xxii. 6.  
 quauyde, *p.t.* quaked, shook, 1 Kings xxviii. 5.  
 quauyng, *n. a shaking*, 111 Kings xix. 11. Is. xxix. 6.  
 quede, quide, *the cud*, Lev. xi. 3. Deut. xiv. 6. *v.* code.  
 queer, quer, *a choir, a daunce, a company*, Ps. cxlix. 3. cl. 4; *pl.* querys, querus, queres, queeris, Ex. xxxii. 19. Judg. ix. 27. 11 Esdr. xii. 31. S. Sol. vi. 12.  
 queern, querne, *a mill*, Ex. xi. 5. Mt. xxiv. 41.  
 queerne-stoon, *a mortar, a millstone, a pounding or grinding stone*, Num. xi. 8. Deut. xxiv. 6. Is. xlvii. 2.  
 queynt. *v.* quenchen.  
 queyntely, *warily*, Mk. xiv. 44.  
 quelet, quylet, *a gathering, collection*, Lev. xxiii. 36. Deut. xvi. 8. Rom. prol. 1. p. 300.  
 quellere, *killer, murderer*, Tob. iii. 9.  
 quemeful, *placable*, Gen. xliii. 14. Ex. xxxii. 12. Lev. xix. 5. Job xxxiii. 26.  
 quenchen, *to extinguish*, S. Sol. viii. 7; *p.p.* quenchild, queynt, Judg. v. 11. Ps. iii. 6. Prov. xxvi. 20. Lk. prol. p. 141. *v.* ac- quenchild.  
 querels, *complaints*, Num. xvii. 10.  
 querist, *pr.t.* 2 p. enquirest, Cath. epp. prol. 2. p. 595.  
 quik, quyk, quycke, *living, alive*, Gen. xxvi. 19. Mt. xxvi. 63. Lk. x. 30. Joh. iv. 11. Deeds i. 3.  
 quikene, quykne, quycken, *to make alive, to revive*, 11 Kings viii. 2. 1v Kings v. 7. Lk. xvii. 33; *p.t.* quickenyd, quykide, Gen. xlv. 27; *p.p.* quykenede, quykid, 1v Kings viii. 5. Mk. prol. 1. p. 86.  
 quylet. *v.* quelet.  
 quynquagenarye, *a chief of fifty*, 1v Kings i. 10.  
 quite, quyte, *to requite, to pay*, Deut. xxxii.

23, 41. 1 Macc. x. 28. Mt. xviii. 29; *pr.p.* quytyng, Num. xv. 3. *v.* aquyte.  
 quytere, quyture, *filth, corruption*, Job ii. 8. Is. xiv. 9.  
 quyterende, *pr.p.* rotting, Wisd. v. 25.

## R.

raap, rap. *v.* repe.  
 rabis, rabynges, *indentings*, Ex. xxxvi. 17, 22, 24.  
 rad, radde. *v.* rede.  
 rai-cloth, ray-cloth, *striped cloth*, Prov. xxxi. 22. Ez. xvi. 13.  
 raied, *p.p.* arrayed, Esth. i. 6.  
 railing, *n. a branch, offshoot*, Is. xvi. 8; *pl.* railingus, Ps. lxxix. 12. Jer. xlviii. 52.  
 ramne, *a thorn, bramble*, Judg. ix. 14, 15. Ps. lvii. 10.  
 rampaunt, *rapacious, ravishing*, Ps. xxi. 14. *v.* raumpyng.  
 ranne. *v.* rennen.  
 rasith, *pr.t.* scrapes, erases, Wisd. xiii. 11; *imp.* rase, Jer. xi. 19; *p.t.* raside, Pref. ep. c. ix. p. 76; *p.p.* rasid, raasid, Ex. xxv. 25. 111 Kings vii. 28.  
 rasyn, reysin, *a bunch of grapes, refuse grapes*, Judg. viii. 2. Is. xvii. 6; *pl.* racyns, rasyns, reysouns, reysyns, Lev. xix. 10. Obad. 5.  
 rasyng, *n. a scraping*, Lev. xiv. 41.  
 raskeyl, *common people*, 1 Kings vi. 19.  
 rather, rathere, rathir, *former, earlier*, Lev. xxv. 28. Is. xlvi. 3. Jer. xxxvi. 28. Rom. prol. 2. p. 302.  
 raueyne, raueyn, *rapine, robbery*, Is. xlii. 22. Ez. xviii. 16. Mt. vii. 15. Heb. x. 34; *pl.* raueyns, raueynes, Prov. xxi. 7. Ez. xviii. 12.  
 rauenor, *a robber*, Jer. li. 56; *pl.* raueynouris, raueinouris, rauynouris, 1v Kings xvii. 20. Lk. xviii. 11.  
 raeshe-melum, raushe-meel, raueshe-meles, *adv. in a violently rushing manner*, Job vi. 15.  
 raumpyng, *pr.p.* ravishing, rapacious, Gen. xlix. 27.  
 rebelte, *rebellion*, Num. xxvi. 9. 11 Kings xxiv. 1 g.  
 rebound, rebounden, *to rebound*, Josh. ii. 19. Prov. iii. 10; *pr.t.* reboundeth, Esth. vii. 4; *p.t.* reboundide, Esth. x. 6; *pr.p.* reboundende, Prov. xviii. 4.  
 recche, recke, retche, *to care, regard*, 11 Kings xviii. 3. Dan. xi. 37; *p.t.* rouste, reckide, Ex. ix. 21. Dan. vi. 13; *pl.* rosten, reckeden, recken, Prov. i. 25. Mt. xxii. 5.  
 reccheles, *reckless*, Eccles. xx. 7.  
 recyne, *resin*, Jer. li. 8.  
 recluse, *to shut up*, Lev. xiii. 5, 21, 31; *p.p.* reclusyd, reclosid, Lev. xiii. 33. Wisd. xvii. 15.  
 recompensacioun, *recompense*, Judith vi. 17.  
 record, recorde, *to remember*, Gen. xl. 13. Prov. xxxi. 7; *p.t.* recordide, Gen. xix. 29; *pl.* recorden, recordiden, recordeden, Joh. xii. 16; *p.p.* recordid, Gen. xxx. 22.

- recordyng, recording, *n. a remembrance*, Num. x. 9. Eccles. i. 11. 11 Tim. i. 5.  
 recoucelere, *a reconciler*, Deut. v. 5.  
 recounselide, recounsilide, *p. t. reconciled*, 11 Cor. v. 18. Deeds vii. 26; *p. p. recounselid*, recounselid, Judg. xix. 3. Mt. v. 24; *pr. p. recounselynge*, 11 Cor. v. 19.  
 recounselyng, recouncelynge, *n. reconciliation*, Eccclus. xlv. 17. 11 Cor. v. 18.  
 rede, *to read*, Deut. xvii. 19; *p. t. pl. redeth*, redit, Deeds prol. p. 507; *p. t. radde*, redde, 11 Esdr. viii. 3; *pl. radde*, rad-den, redder, 11 Esdr. viii. 8. Mk. ii. 25. Joh. xix. 20; *p. p. rad*, red, Esth. vi. 2. Mt. xix. 4. 11 Cor. i. 13; *pr. p. redende*, Jer. xxxvi. 8.  
 rede-horsis. *v. rode-horsis*.  
 redels, redilis, *riddles*, Judg. xiv. 16, 19.  
 rediede, *p. p. made ready*, Apoc. xvi. 12.  
 redoundyn, *to overflow*, 11 Par. xix. 6; *p. t. redundede*, Esth. xi. 10; *pl. redoundeden*, Eccclus. xlvii. 29.  
 reed, *red*, Gen. xxxviii. 27; fier-reed, Lev. xiv. 49; flawm-reed, Lev. xiv. 4.  
 reeden, *made of reeds*, 11 Kings xviii. 21.  
 reedy, reeddi, *made of reeds, full of reeds*, 11 Kings xviii. 21. Job viii. 11.  
 refen, *to rob*, Is. viii. 3; *pr. t. pl. reuen*, Prov. xi. 24; *imp. refe*, Is. viii. 1; *p. p. reued*, Jer. l. 37; *pr. p. reuende*, Jer. l. 11.  
 refetiden, *p. t. pl. refreshed*, Deeds xxviii. 2.  
 reformed, *p. p. restored, recovered*, Judith xiii. 30.  
 refreiding, refreidyng, refreytyng, *n. a refreshing*, 11 Macc. iv. 46.  
 refreshing, refreischyng, *n. refreshment*, Is. xxviii. 12.  
 refuyt, refute, *refuge*, Deut. xix. 12. Jer. xvi. 19; *pl. refuytis*, Ps. ciii. 18.  
 regalies, regaltees, *pl. royal estate*, Wisd. vi. 22.  
 regnen, *pr. t. pl. reign*, Prov. xxviii. 12; *p. t. regnede*, Gen. xxxvi. 35; *pr. p. regnende*, Prov. xxviii. 12.  
 rehede, *a reed, rush*, Job xl. 16. Mt. xxvii. 30. Apoc. xxi. 15; *pl. rehedis*, Josh. xvi. 8.  
 rehercende, *pr. p. repeating*, Jer. ii. 36.  
 reynus, reenus, *reins, loins*, Wisd. i. 6.  
 reyn-gottys, *the lower bowels*, 11 Kings xx. 8.  
 reisende, *pr. p. raising*, Mt. xvii. 8.  
 reysyns, reysonus. *v. rasyn*.  
 rekes, *ricks of corn*, Ex. xxii. 6.  
 rekene, rekyn, *to reckon*, Mt. xviii. 24.  
 rekenere, *to recover*, Eccclus. ii. 6; *imp. rekiuere*, reconere, Eccclus. xxix. 27.  
 rekyueryng, *n. a recovering*, Eccclus. xi. 12.  
 rekyuereris, rekuuerers, rekeueris, rekuueris, *recoverers*, Eccclus. xiii. 26.  
 rekure, *to recover*, Eccclus. ii. 6.  
 rekureres, *recoverers*, Eccclus. xiii. 26.  
 rekuringe, *n. a recovering*, Eccclus. xi. 12.  
 relif, *that which remains over, a fragment*, Ex. xvi. 23. xxix. 34; *pl. relyfs*, relifs, relifs, relyues, relefes, releffis, Ex. viii. 3. xxix. 34. 11 Kings xiv. 10. Mt. xiv. 20. xv. 37. Mk. viii. 8. Lk. xxiv. 43. Joh. vi. 12. Rom. ix. 27.  
 religiosete, religiouste, *religiousness*, Eccclus. i. 17, 18, 26.  
 relikis, relykes, *remains*, Num. xxiv. 19; Josh. x. 39.  
 remene, *to interpret*, 11 Esdr. viii. 13.  
 remener, remenour, *an interpreter, expounder*, Gen. xl. 22. 1 Esdr. prol. p. 478; *pl. remenoures*, 1 Esdr. prol. p. 478. Prov. prol. p. 2.  
 remenyng, remenyng, *n. an interpreting, interpretation*, Judg. vii. 15. Prov. prol. p. 1; *pl. remenyngus*, Eccclus. xlvii. 18.  
 rennen, renne, *to run*, 11 Kings xviii. 19. Prov. iv. 12; *pr. t. pl. rennen*, 1 Cor. ix. 24; *imp. ren*, renne, Eccclus. vi. 3; *p. t. ranne*, rennyd, rennede, Gen. xviii. 7. xxiv. 20, 28; 2 p. rennedist, Is. i. 23 g; *pl. runnen*, Judith ix. 6; *p. p. renned*, ronned, ronnen, runne, Pref. ep. c. ii. p. 63. Ps. xviii. 6; *pr. p. renninge*, rennyng, rennende, Gen. xviii. 7. Prov. iv. 12. Mt. prol. i. p. 1. xxvii. 48.  
 renners, runners, *Ez. vii. 22*.  
 renule, *to renew*, Ps. ciii. 30; *p. t. renulide*, Eccclus. i. 29. 1 Macc. xiv. 22; *p. p. renulid*, renewlid, Ps. xxxviii. 3. 11 Cor. iv. 16. Eph. iv. 23. Heb. vi. 6; *pr. p. renulyng*, 1 Macc. xiv. 22.  
 renulyng, *n. a renewal*, 1 Macc. xii. 17.  
 rep. *v. rip*.  
 reparele, repareyle, *to repair*, 11 Kings xii. 5. Ez. xxxvi. 33; *p. t. reparalide*, reparilide, reparaleide, 11 Par. xxxii. 5. 1 Macc. xii. 37. 1 Esdr. prol. p. 478; *p. p. reparelid*, 11 Kings xii. 7. Ez. xxxvi. 10.  
 repe, *to reap*, Gen. xlv. 6; *pr. t. pl. repen*, repyn, Mt. vi. 26; *p. t. rap*, raap, repide, Ruth ii. 23. Apoc. xiv. 16; *pl. ropen*, Ruth i. 22; *p. p. ropun*, rope, repen, repe, ripe, Gen. xlv. 6. Lev. xxiii. 11, 22. Ruth i. 22.  
 repe, *a handful of corn, sheaf*, Deut. xxiv. 19; *pl. reepis*, Judith viii. 3.  
 repleet, *filled*, Phil. iv. 18.  
 repref, *reproof*, Judith vii. 16. Ps. cviii. 25.  
 repreuable, *reprovable*, Prov. xxv. 10. 11 Cor. xiii. 6. Gal. ii. 11.  
 repreuen, *to reprove*, Prov. xxv. 10.  
 repreuendeli, *reprovingly*, Wisd. ii. 12.  
 repreuere, *a reprover*, Prov. xxvii. 11.  
 rep-time, *harvest*, Prov. xxvi. 1. xxx. 25.  
 repugne, *to fight against*, 1 Kings xv. 23. Job xxi. 34; *pr. p. repugnyng*, repungnyng, repugnende, Pref. ep. c. vi. p. 67. 1 Esdr. prol. p. 477.  
 rere, reren, *to raise, to raise from sleep*, Gen. xxxviii. 8. Judith xiv. 9; *p. t. reride*, Ex. x. 13; *pl. rereden*, Deut. xxxii. 16; *p. p. reryd*, rerid, Gen. xxiii. 20. Mt. xi. 23; *pr. p. rerende*, Judith xiv. 14. *v. arere*.  
 rere-mows, rere-mous, rere-mos, *a bat*, Lev. xi. 19. Deut. xiv. 18; *pl. rere-myis*, rere-mijse, rere-mees, Is. ii. 20. Bar. vi. 21.  
 rereres, rerers, *raisers from sleep*, Deut. xviii. 11. Judith xiv. 9.  
 rescite, *a rescript*, 1 Macc. xii. 7.  
 resen, resin. *v. risen*.  
 respit, *a regard*, Ps. lxxii. 4. Wisd. ii. 20.  
 resseittis, reseittis, *receptacles*, Ex. xxxviii. 3. Eccclus. i. 24.  
 resshe, *rush*, Job prol. p. 671; *pl. resshen*, resshes, Ex. ii. 3, 5.  
 resteiede, resteiede, restide, *p. t. went back*, 11 Kings xix. 39.  
 restful, *quiet*, Wisd. xviii. 14.  
 retche. *v. recche*.  
 rette, *to reckon*, Deut. xxi. 8. Philem. 18; *p. t. rettide*, Rom. iv. 8; *p. p. rettid*, rettyd, yrettid, Gen. xv. 6. Num. xxiv. 9. Gal. iii. 6. Jam. ii. 23; *pr. p. rettinge*, 11 Cor. v. 19. *v. arette*.  
 reude. *v. rufe*.  
 reuen. *v. reufen*.  
 reuere, reuer, *a robber*, Jer. iv. 7. xlviii. 32; *pl. reueres*, Job xii. 6. Jer. li. 48.  
 reuyng, *n. rapine, robbery*, Jer. xlix. 32.  
 reuleer, *canonical, regular*, (?) Prov. prol. p. 2.  
 reulen, *to guide, rule*, Prov. iii. 6.  
 reuthe, rewthe, *pity*, Job xix. 21. Ps. xxxvi. 26. Mt. ix. 36. Lk. vii. 13.  
 rewarde, *to regard*, Job xxxix. 24.  
 rewe, *to repent, be sorry for*, Heb. vii. 21; *pr. t. rewith*, 11 Cor. vii. 8; *p. t. rewide*, Esth. x. 12. 11 Cor. vii. 8; *pr. p. rewende*, Is. xxx. 19. Jer. ii. 2.  
 rewere, reewer, *one who pities*, Is. xlix. 10. liv. 10.  
 rewme, *a realm*, Gen. x. 10. Mt. iv. 23; *pl. rewmes*, rewmys, Deut. iii. 21. Mt. iv. 8. Lk. iv. 5.  
 ribanes, *ribbons*, S. Sol. i. 10.  
 ribaudis, *ribalds*, Prov. v. 9 g.  
 richesse, rijcschesse, richessis, richesses, ritchesses, rytches, *riches*, Gen. xxxi. 16. Josh. xxii. 8. 1 Kings xvii. 25. Mt. vi. 24. Mk. x. 23. Lk. xvi. 9.  
 ricbeth, *pr. t. makes rich*, 1 Kings ii. 7; *p. p. richid*, Gen. xxxi. 1. Jer. v. 27.  
 riddlide, ridlide, *p. t. sifted*, 11 Kings xxii. 12. Dan. xiv. 13.  
 ridyng, rydinge, rydyng, *rijdyng, n. cavalry, horsemen*, Ex. xiv. 23. Deut. xx. 1. Josh. xxiv. 6. 1 Macc. vi. 38.  
 riendis, ryndis, *rinds*, Gen. xxx. 37.  
 rifeliden, rifliden, *p. t. pl. plundered*, Gen. xxxiv. 27. 11 Par. xv. 14.  
 rifelyng, *n. a plundering*, Tob. iii. 4.  
 rigge, rig, reg, *ridge, back*, Gen. xix. 6. Ps. lxxv. 11. Prov. xxvi. 3; *pl. riggis*, reggus, Pref. ep. c. vii. p. 72. Is. xlv. 1.  
 rime, ryme, *film, excretion of the eye*, Tob. vi. 9. xi. 14.  
 ringe, ryng, *to tingle*, 1 Kings iii. 11. 11 Kings xxi. 12.  
 rip, ripe, rijp, rep, *harvest*, Gen. viii. 22. 11 Kings xxi. 9. Judith viii. 2. Job xviii. 16.  
 ripe. *v. repe*.  
 rypid, *p. p. become ripe*, Joel iii. 13.  
 ripyng, *n. harvest*, Judg. xv. 1.  
 rijply, rypeli, *speedily*, Deeds xxv. 4. 11 Macc. vii. 37.

risen, ryse, *to rise*, Num. xxviii. 24. I Esdr. ii. 63; *p.t.* roos, Gen. xix. 1. Mt. i. 24; *pl.* resen, resin, risen, risiden, Judg. xx. 33. I Macc. iv. 50. Mt. xxv. 7. Deeds vi. 9; *p.p.* risen, rysun, Gen. xviii. 16; *pr.p.* risende, Deeds vi. 9.  
 ryueling, ryuelyng, *wrinkle*, Eph. v. 27; *pl.* ryuelingis, Job xvi. 9.  
 ryuelis, *wrinkles*, Job xvi. 9.  
 rist-forth, *adv. directly*, Ps. lxxxix. 17. ci. 29.  
 ristful, *just, right, straight*, Gen. xxx. 30. Mt. i. 19. iii. 3. Lk. xviii. 9.  
 ristfulness, *righteousness*, Gen. xv. 6. xviii. 19. Mt. iii. 15; *pl.* ristfulnessis, Deut. iv. 5. Mt. vi. 1.  
 risty, *rightful*, Lk. iii. 4.  
 rist-reulen, rist-reule, *to direct*, Jer. vii. 5. x. 23; *imp. pl.* right-reulith, Jer. xviii. 11; *p.p.* rist-reulid, Is. liv. 17; *pr.p.* rist-reulende, Jer. xxvi. 5.  
 ristwis, *righteous*, Gen. vi. 9. xviii. 23. Mt. i. 19. ix. 13.  
 ry3twisnes, *righteousness*, Gen. xv. 6. xviii. 19. Mt. iii. 15. Lk. i. 75; *pl.* ristwisnesses, Deut. iv. 5.  
 rochet, roket, *a cloak, robe*, Gen. xxxviii. 14. Ex. xxviii. 4.  
 rode-horsis, roode-horsis, rood-horsis, reed-horsis, reade-horsis, rede-horsis, *horses for riding*, II Kings iv. 26.  
 rodi, rody, *ruddy*, I Kings xvi. 12. Mt. xvi. 2.  
 ronned, ronnen. *v.* rennen.  
 roof, *p.t.* pierced, II Kings ii. 23.  
 roos. *v.* risen.  
 roopis, *cords*, Esth. xvi. 5.  
 rooues, rofys, *roofs*, IV Kings xix. 26. Lk. xii. 3.  
 ropen, ropun. *v.* repe.  
 rot, *rotteness*, Prov. xii. 4.  
 roten, *to rot*, Jer. xiii. 9; *p.p.* roten, rotun, rotid, Num. v. 21; 22. Ps. xxxvii. 6. Jer. xiii. 7. xxxviii. 11.  
 roustith, *pr.t.* rusts, Eccclus. xii. 10.  
 routeth, *pr.t.* snores, Prov. x. 5.  
 rous, row3, *rough*, Gen. xxv. 25. IV Kings i. 8.  
 rou3te. *v.* recche.  
 rownende, rownynge, *pr.p.* whispering, Eccclus. xxi. 31.  
 rude, rudee, reude, *raw, rough*, Mt. ix. 16. Mk. ii. 21.  
 ruggidli, *roughly, sternly*, Prov. xviii. 23.  
 rundelis, rundels, *balls*, Ex. xxv. 33.  
 runne. *v.* rennen.  
 rusheden, russchiden, *p.t.pl.* rushed, Mt. vii. 25.  
 ruschyngli, *violently*, Job vi. 15.  
 rute, ruwe, *rue*, Lk. xi. 42.

## S.

saaf, saif, saf, *sofe, whole*, Gen. xix. 17. Mt. i. 21. Mk. v. 34.  
 sabat, saboth, sabot, *sabbath*, Ex. xvi. 23. Mt. xii. 1. Lk. vi. 1; *pl.* sabatis, sabothis, sabotus, Lev. xix. 3. Mt. xii. 2. Lk. iv. 31. sabatise, *p.t.* kept sabbath, II Esdr. i. 58.

sachel, *wallet*, Lk. x. 4; *pl.* sachels, Lk. xii. 33.  
 sackis, *sackcloth, coarse garments*, II Kings iii. 31. II Esdr. ix. 1.  
 sacrament, *mystery, hidden thing*, Dan. ii. 18, 30. I Tim. iii. 16.  
 sacrarie, *a place to keep holy things*, I Cor. ix. 13.  
 sacryfy, *to sacrifice*, Ex. x. 11; *imp. pl.* sacryfyeth, Ex. x. 11; *p.t.* sacrificede, Gen. xxxv. 14; *p.p.* sacrificed, Dan. ii. 46; *pr.p.* sacrificende, sacryfyng, Gen. xxxv. 14. Jer. xvii. 2.  
 sacrilegie, *sacrilege*, Num. xxv. 18. Rom. ii. 22.  
 sacrileger, *one who commits sacrilege*, II Macc. xiii. 6.  
 sacryn, *to consecrate, dedicate*, IV Kings xxiii. 10; *p.t.* sacride, sacrede, Lev. viii. 13. Prov. prol. p. 1; *pl.* sacriden, Josh. vi. 24; *p.p.* sacrid, sacred, Ex. xxix. 7. IV Kings xii. 18.  
 sacryng, *n. a consecration*, Lev. vii. 37.  
 sad, sadd, *heavy, firm, solid*, Ex. xxxviii. 7. Eccclus. xxvi. 24. Lk. vi. 48. II Cor. i. 7. Heb. ii. 2. v. 12; *comp.* saddere, sadder, I Macc. ix. 14. II Pet. i. 19.  
 saddid, sowdid, *p.p.* strengthened, Deeds iii. 7.  
 sadnesse, *solidity, firmness*, Ps. xxiv. 14. Prov. xxii. 21. Col. ii. 5. Heb. vi. 17. II Pet. iii. 17.  
 safroned, *p.p.* dyed with saffron, Lam. iv. 5.  
 sai, saye, *woven stuff*, Ex. xxvi. 8, 12; *pl.* saies, says, Ex. xxvi. 8.  
 say, saie, sai. *v.* seen.  
 sayed. *v.* sa3ede.  
 sayn. *v.* seie.  
 salewis, *sallows, willows*, Lev. xxiii. 40. Job xl. 17.  
 salu, salew, saluwe, salutith, *imp. pl.* salute ye, Mt. x. 12. Rom. xvi. 3.  
 sambuke, *a musical instrument*, Dan. iii. 5, 7, 10.  
 sandalies, *sandals*, Judith xvi. 11. Mk. vi. 9.  
 sanguyn, *blood-coloured*, Eccclus. xlv. 12.  
 sardenyk-ston, *sardonyx*, Job xxviii. 16.  
 sarge, *stuff of wool or hair*, Ex. xxvi. 8, 10; *pl.* sarges, Ex. xxvi. 8, 12.  
 sarpe, *a pruning-hook*, I Kings xiii. 20. Is. vii. 23.  
 satrape, *a prince, nobleman*, IV Kings xviii. 24; *pl.* satrapes, satrapis, Dan. iii. 2, 3.  
 sauere, *to know, perceive, understand*, Rom. xii. 3; *pr.t.* sauerith, Rom. xiv. 6; *pl.* saueren, sauouren, sauerith, Cath. epp. prol. i. p. 594. Phil. iii. 19; *p.t.* sauerede, Gen. viii. 21; *pl.* sauerden, saueriden, Deut. xxxii. 29; *pr.p.* sauerynge, Rom. xi. 16.  
 saueringis, *sweet odours*, Apoc. v. 8.  
 saumple, *example, pattern, copy*, Esth. i. 18. Bar. v. 9; *pl.* saumplis, Job. xvi. 25. II Pet. ii. 10 g.

saumpler, sawmpler, *pattern, example*, Pref. ep. c.vii. p. 68. Deut. xvii. 18. Heb. viii. 5; *pl.* saumpleris, Heb. ix. 23.  
 saut, *an assault*, II Macc. x. 16.  
 sautree, sautrie, sawtree, sawtrye, *a psaltery*, I Kings x. 5. I Par. xvi. 5; *pl.* sawtrees, I Par. xv. 16.  
 sautrere, sawtrer, *a player on the psaltery*, IV Kings iii. 15; *pl.* sawtrers, I Par. xxiii. 5.  
 sauze. *v.* seen.  
 sawe, *a saying*, Gen. xviii. 14; *pl.* sawis, Ps. prol. p. 736.  
 saz. *v.* seen.  
 sazede, *p.t.* essayed, Eccles. vii. 24; *p.p.* sayed, Apoc. ii. 2. *v.* asaie.  
 scapen, *to escape*, Eccclus. xi. 10. xxx. 8; *pr.t.* scapen, scapin, II Pet. ii. 18; *p.t.* scapide, I Cor. xi. 33; *pl.* scapiden, Heb. xii. 25; *p.p.* scapid, Deeds xxviii. 1. *v.* ascape.  
 scar, *wound, scab*, Lev. xxii. 22.  
 scarnesse, (?) *scarceness, need*, Prov. xxviii. 27.  
 scarre, *rock, cliff*, I Kings xiv. 5. II Par. xxv. 12; *pl.* scarris, I Kings xiv. 4.  
 scarri, *rocky, cliffy*, Job xxxix. 28.  
 scarseli, scarsli, scarsly, *sparingly*, Eccclus. xi. 18. II Cor. ix. 6.  
 shake, shaak, shaake, *to shake, thresh*, Gen. xxvii. 40. Judg. xvi. 20; *p.t.* schook, shoc, shockide, shakide, shokide, Judg. vi. 11. Ruth ii. 17. II Esdr. v. 13. Ps. cxxxv. 15; *p.p.* schakun, II Esdr. v. 13; *pr.p.* shakyng, Ruth ii. 17.  
 schamefast, shamefast, shamfast, *deserving shame, producing shame*, Lev. xvi. 4. Deut. xxv. 11. Jer. xiii. 22.  
 schamefastnesse, schamfastnesse, *modesty*, Eccclus. vii. 21. xxxii. 14. I Tim. ii. 9.  
 schamefulere, *comp. more shameful*, Jer. xiii. 22. Ez. xxii. 10.  
 schamely, *in shameful manner*, Ps. xxxiv. 26.  
 schapli, schaply, shaplich, *comely, tall*, Gen. xxiv. 16. xxxix. 6. Deut. i. 28.  
 schaplynnesse, *comeliness*, Ps. xlv. 5.  
 schapp, shap, *form, shape*, II Kings xii. 31.  
 schar, shaar, *a plough-share, shears*, Deut. xxxi. 3. Judg. iii. 31; *pl.* scharris, shares, sharys, sheeris, I Kings xiii. 21. II Kings xii. 31. III Kings xviii. 28. Is. ii. 1.  
 schar, sheer, *the loins, the hips, the womb*, II Kings ii. 23. iii. 27. iv. 6; *pl.* scharis, Deut. xxviii. 57.  
 schaue, shauen, *to shave*, Lev. xiv. 8. Is. vii. 20; *p.t.* schoofe, shoofe, shooue, schauede, schauyde, Judg. xvi. 19. II Kings x. 4. I Par. xix. 4; *p.p.* schauun, shauun, Lev. xiii. 33. Num. vi. 18, 19.  
 schede, sheede, sheed, *to pour, to draw*, Gen. ix. 6. Ex. xxix. 7, 12. Ez. xxii. 12; *imp.* schede, Ps. xxxiv. 3; *p.t.* schedde, shede, shedde, Gen. xxxviii. 9. Ex. xxiv. 6; *pl.* shadden, Ps. cv. 38; *p.p.* sched, shad, Gen. ix. 6. Deut. xxi. 7. Josh. xx. 9; *pr.p.* scheddyng, IV Kings viii. 11.

- schedide, schoddide, schedde, *p. t. combed, separated the hair into tresses*, Judith x. 3.
- schefes, scheues, scheuys, sheues, *sheaves*, Gen. xxxvii. 17. xli. 47. Ruth iii. 7. Judith viii. 3. Eccus. xxi. 10.
- scheltrun, sheltrun, shiltroun, schetrome, *an array, army*, Gen. xiv. 8. 1 Kings iv. 2; *pl. scheltruns, shiltrouns*, 1 Kings xvii. 26.
- schende, *to confound, to put to shame*, Eccus. xiii. 8; *pr. t. schendith, shendith*, Prov. xiii. 5; *imp. scheende, schende, shend*, Gen. xi. 7. 111 Kings ii. 16, 20. Ps. lvi. 1; *p. t. schente*, Judith xvi. 7; *p. p. schent, shent*, Num. xxxvi. 4. 1 Kings xx. 34. 11 Kings x. 5. Rom. ix. 33; *pr. p. schendyng*, Eccus. xlii. 14.
- schendful, shenful, *disgraceful*, 1 Kings xx. 30. Prov. xix. 26.
- schenschip, shenship, *disgrace, reproof*, Lev. xviii. 17. Lk. i. 25. vi. 22. Rom. i. 26; *pl. schenschipis, shendshipis*, Ez. xxxiv. 29. Rom. xv. 3.
- schenschipful, *disgraceful*, 11 Par. xxiv. 24.
- schenschipfuli, *disgracefully*, Ps. xxxviii. 52.
- schep, shep, *sheep*, Gen. iv. 2. xxxi. 38.
- scherd, sherd, shord, *fragment, potsherd*, Job ii. 8. Ps. xxi. 16. Is. xxx. 14. xlv. 9. Eccus. xxii. 7.
- schere, *to shear*, Gen. xxxi. 19; *p. p. schore, schorun, shorun*, 1 Kings xxv. 2, 7. 11 Kings xiii. 23, 24.
- schertnesse, *shortness*, Pref. ep. c. vi. p. 66.
- schet. *v. schitte.*
- schete, sheten, sheete, *to shoot, to strike by shooting*, Ps. lxiii. 5, 6. Is. xxxvii. 33; *p. t. schete, schette, schotte*, 1 Kings xx. 36. 1v Kings xiii. 17. 11 Par. xviii. 33; *p. p. schott*, 1 Kings xx. 37; *pr. p. schetyng*, Jer. xlv. 9.
- scheters. *v. sheter.*
- schynnygere, shynendere, *comp. more shining*, Lam. iv. 7.
- schynnyngli, *splendidly*, Lk. xvi. 19.
- schip-hire, ship-hijre, *fare, passage money*, Jon. i. 3.
- schip-men, schippe-men, ship-men, *sailors*, 111 Kings ix. 27. 11 Par. viii. 18. Jon. i. 5.
- schippe, shipen, *to take ship, to sail*, Deeds xx. 3. xxi. 1; *pl. schippiden, schepiden*, Deeds xx. 13. xxi. 2; *pr. p. schippinge*, Deeds xx. 3.
- schirte, sherte, *an inner garment*, Lev. viii. 7; *pl. schertis, shertes*, Lev. xi. 32.
- schitte, *to shut*, Is. xxii. 22; *p. t. schitte, shitte, schutt, schittide*, 1 Macc. x. 75. Lk. iii. 20; *pl. schetten*, Gen. xix. 10; *p. p. schit, schitt, schet*, Tob. viii. 18. Mt. vi. 6. xxiv. 10. Lk. xi. 7. Joh. xx. 19. Deeds v. 23; *pr. p. shittinge*, Apoc. xi. 6.
- schyueres, *stubble or herds of flax*, Josh. ii. 6.
- scho, schoo, *shoe*, Ex. iii. 5. Josh. v. 16; *pl. schoon, schone, shoon, shon*, Ex. xii. 11. Judith x. 3. xvi. 11. Mt. iii. 11. x. 10. Lk. iii. 16.
- schodde, shodde, *p. t. put on shoes*, Ez. xvi. 16; *p. p. schod, schood*, 11 Par. xxviii. 15. Is. xi. 15. Mk. vi. 9.
- schoddide. *v. schedide.*
- schoggid, *p. p. tossed*, Mt. xiv. 24.
- schoen, shoen, *p. t. shone*, Mt. xxviii. 1. Lk. ii. 9.
- schone, shonnen, shonne, shunne, *to avoid, beware of, shun*, Lev. xi. 11. xv. 30. 1 Kings xviii. 15. Eccus. xxxii. 21; *imp. schonye*, 11 Tim. ii. 23. Tit. iii. 10; *pl. shonneth*, Lev. xviii. 28; *p. p. shoned*, Lev. xi. 13; *pr. p. shonnyng*, Judg. xi. 3.
- schop. *v. shape.*
- schyue, *to shove, push*, Judg. xvi. 19; *pr. p. schoufyng*, Deeds xix. 33.
- schredde, *p. t. cut in pieces, chopped*, 1v Kings iv. 39.
- schrewe, shrewe, *a depraved person*, Job ix. 20; *pl. schrewis, shrewis*, Job v. 13. Prov. x. 31.
- schrewid, shrewid, *p. p. depraved*, Gen. xxxix. 8. Deut. xviii. 20. Prov. x. 9; *pr. p. shrewende*, Is. ix. 14.
- schrewidnes, *depravity, wickedness*, Gen. vi. 11. xv. 16; *pl. shreudenessys, shreudenesses*, Ps. liv. 16. Wisd. iv. 14.
- schridyng, *n. a cutting of herbs*, S. Sol. ii. 12.
- schryue, *to confess*, Tob. xiii. 7.
- schulen, shulen, shuln, shul, *pr. t. pl. shall*, Gen. vi. 20. Ps. xxxvi. 9. Mt. vi. 5, 9. Lk. x. 8.
- sclattis, *slates, tiles*, Lk. v. 19.
- sclaundre, *evil fame, reproach, offence*, Ex. x. 7. 1 Macc. v. 4. 1 Cor. xi. 14.
- sclaundre, *to offend*, Mk. ix. 42; *pr. t. sclaundreth*, Mk. ix. 42; *pl. sclaundren*, Mal. ii. 8; *p. t. pl. sclaundriden*, Mal. ii. 8; *p. p. sclaundred, sclaundrid*, Eccus. i. 37. Mal. ii. 8. Mk. iv. 17.
- scol, *the skull*, Deut. xxviii. 48; *pl. scullis*, skulles, Deut. xxi. 4. 1 Kings iv. 18.
- scot, *payment, contribution*, Prov. xxiii. 21.
- scrabrouns, *hornets*, Ex. xxiii. 28.
- scraping-knyf, *a scribe's knife, an eraser*, Jer. xxxvi. 23.
- scripil, *a scruple*, 1 Kings xxv. 31; *pl. scripilles, scruples in weight*, Ex. xxx. 13.
- scrippe, scrip, *wallet, bag*, 1 Kings xvii. 40. Tob. viii. 2. Judith xiii. 11. Mt. x. 10. Lk. xxii. 35, 36; *pl. scrippis*, 1 Kings ix. 7.
- scrites, *writings*, Eccus. xxxix. 38.
- scryuen, scryueyn, *a scribe*, Is. xxxvi. 3, 22; *pl. scryuens*, 1 Par. ii. 55.
- scrowis, *scrolls*, Mt. xxiii. 5.
- sculptil, *a graven image*, Nah. i. 14; *pl. sculptilis*, Mic. i. 7. v. 12.
- sechen, seche, *to inquire, require*, Lev. xiii. 36. Judith viii. 20; *pr. t. pl. sechith*, Deeds prol. p. 507.
- secondarye, secondary, *not of the first rank*, Gen. xxii. 34. xxv. 6.
- secoundli, secoundlich, secounde, *a second time*, Gen. xxvii. 36. xli. 32. Lev. xiii. 58.
- seducioun, *sedition, strife*, Mk. xv. 7.
- see, *a seat*, 111 Kings i. 20. Prov. xx. 8. Jer. i. 15.
- seek. *v. sijk.*
- seen, se, seeyzen, *to see*, Gen. ii. 19. Deut. xxviii. 10. Ps. v. 5; *imp. pl. seeth, seijeth*, Mt. xxviii. 6. Mk. vi. 38; *p. t. say, saie, saye, saij, sauze, sawe, sawj, sa3, seej, seij, seize, sij, size, sy3*, Gen. i. 10. xxii. 4. xxix. 32. xxxvii. 6. xxxviii. 2. xl. 16. Ez. viii. 10. Jer. vii. 11. Mt. iii. 16. iv. 16. ix. 23. Mk. viii. 25. Lk. ii. 26. v. 2. Deeds vii. 24. Apoc. xix. 11; *pl. saien, sayen, sayn, sauzen, sawen, seen, seien, seijen, sien, sijen, syzen*, Gen. xii. 14. xxxvii. 25. xl. 8. Mt. ii. 9. ix. 11. xxv. 37. Mk. ii. 12. ix. 37. Lk. viii. 34. xviii. 15. Joh. i. 39. vi. 19; *p. p. sa3, seen, seien, seyn, sey*, Gen. ix. 22. xxix. 32. xl. 7. Mt. ix. 33; *pr. p. seynge, seende, seande*, Gen. xvi. 4. Judith x. 9. Mt. ix. 36.
- seelde. *v. sellen.*
- seended, *p. t. sent*, Mt. x. 5.
- seer, seere, seare, *a prophet*, 1 Kings ix. 9. 11 Kings xv. 27; *pl. seejers, seeris*, 1v Kings xvii. 13.
- seeten, saten, *p. t. pl. sat*, Josh. viii. 9. 1v Kings vi. 32. Mt. xiv. 9; *p. p. seete, sete, seten, sitten*, 1 Kings xx. 25. Lk. vii. 37.
- seeygh. *v. sowe.*
- seew, *potage*, Gen. xxvii. 4, 17. Ex. xii. 39. 11 Kings xiii. 5; *pl. sewis*, Num. xv. 21.
- sege, seat, Mt. xxv. 31; *pl. seegis*, Mt. xix. 28.
- segen, *pr. t. pl. besiege*, Judith v. 3; *p. t. pl. segedyn, segeden*, Judg. i. 23. xvi. 2.
- segge. *v. seie.*
- segge, *rush, flag*, Ex. ii. 3; *pl. seggis*, Gen. xli. 18.
- segying, seging, seegying, *n. a siege, besieging*, Deut. xxviii. 55. Is. xxix. 3. Jer. xix. 9. 1 Macc. i. 11.
- seie, seye, seyn, segge, *to say*, Gen. xii. 12. xxxvii. 20. Deut. xxvii. 16. Ps. lvii. 12. xciii. 4; *pr. t. pl. seien, seyn, sayn*, Mt. ix. 28. Mk. viii. 28; *pr. p. seiende*, Rom. prol. i. p. 300.
- seyntuary, seyntuarie, *a sanctuary*, Ex. xv. 17. Num. iv. 15; *pl. seyntuaries, sayntuarise*, Ex. xxvi. 33.
- sekere, *a searcher*, Gen. xxxi. 35.
- seiz, seijeth. *v. seen.*
- selden, *adv. seldom*, Pref. ep. c. viii. p. 73.
- sely, *blessed, happy*, Eccus. xiv. 2.
- selle, *a cell*, Is. xxxix. 2.
- sellen, sille, *to sell*, Gen. xlvii. 22. Lk. xii. 33; *imp. sel, sille*, Gen. xxv. 31; *p. t. seelde, selde, soold, soulde*, Gen. xxv. 33. Prov. xxxi. 24. Ez. vii. 13. Mt. xiii. 46. Heb. xii. 16; *pl. seelden, selden, solden*, Gen. xxxvii. 28. xlv. 4. Lk. xvii. 28;

- p. p.* seeld, seld, soold, solde, Gen. xxv. 34. xlii. 1. Ps. xliii. 13. Mt. x. 29. Rom. vii. 4.
- sellis, *seats, chairs*, I Macc. xiv. 21.
- semblaunt, semblaunte, semelant, *features*, Ez. i. 10. ii. 6. Lk. xxiv. 5.
- sembli, sembly, semely, semlich, *comely, well-seeming*, Pref. ep. c. vii. p. 72. Gen. xxiv. 16. xlix. 22. I Kings xvi. 12. Heb. xi. 23.
- sendel, *linen cloth*, Prov. xxxi. 24. Mt. xxvii. 59. Mk. xiv. 51.
- sene, *a synod*, Judith prol. p. 602.
- seneneuy, *mustard*, Mt. xiii. 31. xvii. 19. Lk. xiii. 19.
- senewe, synwe, *a sinew*, Gen. xxxii. 25; *pl.* senewis, synewis, Josh. xi. 6. I Par. xviii. 4. Job x. 11.
- sengid, *p. p. burnt*, Lev. xxiii. 11 *g.*
- sense, sens, *incense*, Lev. vi. 15. Ecclus. i. 9. *v. cense.*
- sense-vesselis, *vessels for incense*, Jer. lii. 19.
- sepulture, *a burying*, Gen. xxiii. 4.
- sequestrid, *p. p. separated, assigned*, I Macc. xi. 34.
- sergeauntis, *officers*, I Kings xix. 14.
- sermounende, *pr. p. discoursing*, Wisd. viii. 12.
- sermounyng, *n. a discourse, converse*, Prov. iii. 32.
- seruage, *service, servitude*, Gen. xv. 13. Rom. prol. i. p. 299.
- seruauntesse, *a female servant*, Gen. xvi. 2, 5. xxv. 12. xxix. 29. Ruth iii. 9; *pl.* seruauntessis, Gen. xxxii. 22. xxxiii. 1.
- seruytours, *servants*, III Kings x. 5.
- sethen, sethe, *to cook, boil, prepare by fire*, Gen. xi. 3. Is. i. 25; *p. t.* sethede, sethide, seth, Gen. xviii. 7. xix. 3. xxv. 29. II Kings xiii. 8. Is. xlv. 19; *pl.* seetheden, setheden, IV Kings vi. 29; *p. p.* sothen, soother, sothun, sooden, sodun, sode, sodden, Gen. xviii. 8. xxvii. 31. Num. vi. 19. Is. xlviii. 10.
- seething, seethinge, *n. potage*, Gen. xxv. 30. IV Kings iv. 40.
- sette, *to put*, Gen. ii. 15; *p. t.* settide, sette, Gen. i. 17. xviii. 8. Mt. iv. 5; *pl.* settiden, setteden, setten, Gen. xix. 17. Mk. vi. 5. Joh. viii. 3; *p. p.* set, ysett, Gen. xlviii. 17. Joh. prol. i. p. 233.
- seuerendely, *separately*, Is. prol. p. 224.
- seueth, *seventh*, Ecclus. vii. 3.
- sew. *v. sowe.*
- sewde, souwde, *p. t. stitched, sewed*, Job xvi. 16; *pl.* sewiden, soweden, Gen. iii. 7; *p. p.* sewid, sewide, sowed, Josh. ix. 4, 5. Ez. xvi. 16; *pr. p.* souwing, Eccles. iii. 7.
- sewyngly. *v. snyngli.*
- sewis. *v. seew.*
- sextarie, *a pint*, (Lat. *sextarius*), Lev. xiv. 10.
- shaar. *v. schar.*
- shab, *a scab*, Lev. xxii. 22.
- shad. *v. schede.*
- shadewe-eddre, *an adder*, Prov. xxiii. 32.
- xxx. 19. Eccles. x. 8. Ecclus. xxi. 2; *pl.* shadewe-edderes, Wisd. xvi. 5.
- shamefastli, shamefastliche, shamfastli, *shamefully*, Pref. ep. c. i. p. 61. Ps. xxxix. 15.
- shamen, *to be ashamed, to make ashamed*, Is. liv. 4; *pr. t.* schamyde, IV Kings iii. 14. I Par. xxxvi. 12. II Tim. i. 16; *p. t. pl.* shameden, Lam. iv. 16. v. 12; *p. p.* shamed, Is. i. 29. II Tim. ii. 15; *pr. p.* schamynghe, Heb. xi. 27.
- shame-worthi, *deserving of shame*, Lev. xvi. 4.
- shape, *pr. t. form, create*, Is. lxxv. 17, 18; *p. t.* shop, schop, shoop, Is. xlv. 8. liv. 16. lvii. 19. Heb. xi. 7; *p. p.* shapen, shape, shapid, Ecclus. x. 22. Is. xlviii. 7; *pr. p.* shapende, Is. xlv. 7.
- shapere, *a former, creator*, Is. li. 13.
- shapplich. *v. schaply.*
- sharpe, *to make sharp*, Wisd. v. 21; *imp. pl.* sharpeth, Jer. li. 11; *p. t. pl.* sharpiden, sharpeden, scharpiden, Ps. lxxiii. 4. cxxxix. 4.
- shauen. *v. schau.*
- sheed. *v. schede.*
- sheer. *v. schar.*
- shekide. *v. schake.*
- sheten. *v. schete.*
- sheter, *an archer*, Gen. xxi. 20; *pl.* scheters, sheeters, sheters, I Kings xxxi. 3. II Kings xi. 24. I Par. x. 3.
- shewers, sheweres, *mirrors*, Ex. xxxviii. 8. Is. iii. 23.
- shipbreche, *shipwreck*, Pref. ep. c. vii. p. 70. II Cor. xi. 25.
- shoc. *v. schake.*
- shoyng, shoing, *n. shoe, shoes*, Ex. iii. 5. Ps. lix. 10.
- shoofe. *v. schau.*
- shord. *v. scherdt.*
- shortid, *p. p. shortened*, Job prol. p. 670.
- shorting, *n. an abridgment, cutting short*, Jer. prol. p. 342.
- shoueling, *pr. p. shuffling*, Tob. xi. 10.
- shreudely, *wickedly, perversely*, Is. i. 16.
- shreudenessys. *v. schrewidnes.*
- shrifte, *confession*, III Esdr. ix. 8.
- shuldryngis, *brackets, supports*, III Kings vii. 30.
- shunne. *v. schone.*
- sich, siche, *such*, Gen. xli. 19. xliii. 32.
- sicle, *a shekel*, Ex. xxx. 13; *pl.* sicles, Gen. xxiii. 15.
- sicomoris, *sycomore trees*, III Kings x. 27. II Par. i. 15.
- side-coote, *loose coat, long coat*, Gen. xxxvii. 23.
- syde-flowende, *pr. p. flowing by*, Is. xlv. 4.
- sidir. *v. sither.*
- siggen, *pr. t. pl. say*, Pref. ep. c. viii. p. 75. *v. seie.*
- sygnacle, *little sign*, I Cor. ix. 2.
- sijk, seeke, seek, seke, seik, *sick*, IV Kings i. 2. Mt. xxv. 39.
- syken, *to become sick, be sick*, I Kings xxx. 13; *p. t.* sijkide, IV Kings xiii. 14.
- sikynyn, *to become sick*, I Kings xxx. 13; *p. t.* sicnede, sijknede, seekened, IV Kings viii. 29. xx. 1. Is. xxxviii. 1.
- sikir, *secure, certain*, Wisd. vii. 23. Mt. xxviii. 14. Heb. vi. 19; *sup.* sikereste, I Kings xxiii. 19.
- sikirli, *surely*, Rom. prol. i. p. 300; *comp.* sikirliere, II Kings viii. 6 *g.*
- sikirnesse, sikurness, *security*, Is. xxxii. 17. I Thess. v. 3.
- siknyngus, *sicknesses*, Jer. xvi. 4.
- self, selue, seluen. *v. hem, oure-silf, vs-silf.*
- sillable, *ready to be sold*, Ecclus. x. 10.
- sille. *v. sellen.*
- silleris, sillers, *sellers*, Ez. xxvii. 22. I Tim. i. 10.
- sillyng, *n. a selling*, Gen. xlvii. 14.
- silueren, *of silver*, Gen. xlv. 2. II Tim. ii. 20.
- symbolis, *cymbals*, I Par. xv. 16.
- syment, *cement*, Gen. xi. 3.
- symfonie, symphonie, *a musical instrument*, Dan. iii. 5. Lk. xv. 25.
- symylacre, *image, idol*, Num. xxxiii. 21. I Kings xix. 16. Deeds vii. 41; *pl.* symylacris, symylacris, Ex. xxxiv. 15. Is. xlvi. 1. Rom. prol. 2. p. 302.
- simpleli, symplely, symplich, *simply*, Deut. xix. 5. Esth. prol. p. 636. Prov. ii. 7.
- singeressis, syngereses, syngeresis, *female singers*, II Par. xxxv. 25. I Esdr. ii. 65.
- syngyn, *to sound*, I Par. xvi. 5.
- syngsteres, syngsteris, syngsters, *female singers*, II Kings xix. 35. II Par. xxxv. 25. I Esdr. ii. 65.
- singuler, *alone, by himself*, Mk. iv. 10.
- singulerli, syngulerli, *severally, solitarily*, Ps. iv. 10. xxxii. 15. cxl. 10.
- synneresse, *female sinner*, Lk. vii. 37.
- synwe. *v. senewe.*
- sioun, syoun, *a branch, shoot*, Num. xiii. 24. Joh. xv. 1, 4; *pl.* siouns, Gen. xl. 10. Ps. lxxix. 12.
- sire-name, *surname*, Gen. xxxv. 6.
- syres, *sirs, lords*, Gen. xix. 2.
- sisteren, sistren, sosterys, *sisters*, Num. vi. 7. Mk. x. 29.
- sister-germayn, *own sister*, III Kings xi. 19.
- sith, sithen, *adv. since*, Gen. xviii. 18. Josh. ix. 22. Lk. xiii. 7.
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 steln, *to steal*, Jer. vii. 9; *p. t.* stal, staal, Gen. xxxi. 19, 32. Eph. iv. 28; *p. p.* stole, stolin, stolne, Gen. xxxi. 30, 32. xlv. 5.  
 stene, *a pitcher*, 111 Kings xvii. 12. Eccles. xii. 6; *pl.* stenes, stenys, steenys, Judg. vii. 20. 111 Kings vii. 50. iv Kings xii. 13. Jer. lii. 19. Joh. ii. 6.  
 steryng, *n. a stirring, commotion*, Mt. viii. 24.  
 sterngli, *forcibly*, Ps. xciii. 4.  
 stern, *to stir, move*, Wisd. iv. 19.  
 sterre, *a star*, Mt. ii. 2; *pl.* sterres, steris, sternes, Pref. ep. c. i. p. 62. Gen. i. 17. Mt. xxiv. 29.  
 stert, stertende. *v.* stirte.  
 stezen. *v.* stie.  
 sti, sty, stye, *a path*, Pref. ep. c. vi. p. 66. Job xvi. 23. xxii. 15; *pl.* sties, Job. vi. 18. xxiv. 13.  
 stide. *v.* stede.  
 stidefastliere, *more steadfastly, more strictly*, 1 Kings xxx. 25.  
 stie, stye, steie, stey, steye, steyn, steys, stezen, stejen, steze, *to go up, go*, Gen. xli. 43. l. 5. Ex. viii. 3. xix. 23. Judg. i. 1. iv Kings iii. 7. Ps. xxxiii. 3. cxxxi. 3. Eccles. x. 4; *pr. t.* stieth, stizeth, styzeth, Mk. iv. 32. Joh. x. 1; *pl.* stijen, Mt. xx. 18; *imp. pl.* stie, stize, Mk. vi. 45. Lk. xiv. 10; *p. t.* steiz, steys, stejede, steised, stiede, stijede, stide, styede, Gen. ii. 6. xvii. 22. Judg. i. 4. Jer. xlvi. 5. Mt. iii. 16. v. 1. Lk. ii. 4. viii. 22. Apoc. xix. 3; *pl.* stieden, styeden, stijeden, steyden, steiden, Ex. xiii. 18. xv. 14. Josh. x. 5. Mk. iv. 7. Lk. viii. 22; *p. p.* stied, styzed, stize, stijede, steyed, Gen. xlv. 24. Mk. xv. 8. Joh. xx. 17; *pr. p.* stiyng, stizyng, steiyng, stejende, Gen. xix. 28. Jer. xvii. 25. Mt. viii. 23. Mk. vi. 32. Lk. ii. 42.  
 stiere, steier, steyer, *a goer up, a rider*, Gen. xlix. 17. Ex. xv. 21; *pl.* steyzers, iv Kings xviii. 23.  
 stiyng, stiyng, steysinge, stejing, *n. an ascent, ascending*, Josh. xv. 7. i Par. xxvi. 16. Jer. xlvi. 5; *pl.* stiyngis, stejngus, 1 Kings xiv. 4. Ps. lxxxiii. 6.  
 stike, *to pierce*, 1 Kings xix. 10. Prov. xxii. 23; *p. t.* stikide, Num. xxv. 8; *pl.* stykeden, stekeden, iv Kings xi. 16. Prov. xxii. 23; *p. p.* stikid, stickid, Ex. xix. 13. Judith vi. 4.  
 stille, *silent, private*, Lev. x. 4. Deut. xviii. 21.  
 stilli, stilly, stilleli, *privately, quietly*, Gen. xxiv. 21, 45. xxxvii. 11. Eccles. xxi. 23.  
 stillide, *p. t. quieted*, Gen. xliii. 31.  
 stilnesse, *silence*, Joh. xi. 28.  
 stynke, *to stink*, Num. v. 21, 22; *p. t.* stonke, stonk, Ex. vii. 21. viii. 14. xvi. 20; *pl.* stonken, stunken, 1 Kings v. 9. Ps. xxxvii. 6.  
 stynkingnes, *stench, filth*, Lev. xviii. 19.  
 stynte, *to fail, be weary*, Josh. prol. p. 555.  
 stirke, *a stroke in writing, a dagger*, Esth. x. 3. *v.* stric.  
 stirte, *p. t. started, jumped up*, Esth. xv. 11; *p. p.* stert, 111 Kings ii. 46; *pr. p.* stertende, stirtende, stertyng, sturtinge, Tob. ii. 3. ix. 8. Mk. x. 50. *v.* outsterte.  
 stithie, *an anvil*, Job xli. 15. Eccles. xxxviii. 29.  
 stithie, *to forge*, Josh. prol. p. 555.  
 stobil, stobyl, stuble, *stubble, straw*, Gen. xli. 23. Josh. ii. 6. Eccles. xxi. 10.  
 stoc, stok, *the stocks*, Job xiii. 27. xxxiii. 11.  
 stok, *a stock or stem of a tree*, Num. viii. 4; *pl.* stockes, stockis, stockus, stokkis, Josh. x. 26. 11 Par. xvi. 10. Job xxxiii. 11. Jer. xx. 2, 3.  
 stonen, stonene, stoonen, *made of stone*, Gen. xxxv. 14. Ex. xx. 25. 1 Esdr. iv. 12. Apoc. ix. 20.  
 stone-hepis, *heaps of stones*, iv Kings x. 8.  
 stonezen, stoneze, stoneyn, *to be astonished, to be stunned*, Job xvii. 8. xviii. 20. Is. xiii. 8. Jer. xix. 8; *imp. pl.* stonezeth, Is. xxxii. 11; *p. t. pl.* stonezeden, Is. lii. 14; *p. p.* stoneid, stoneyd, stoneyed, stonyed, Gen. xxxii. 32. xlii. 28. Is. xxi. 4. Mt. x. 24. Lk. iv. 32. Deeds ii. 6; *pr. p.* stonejende, Judith x. 7. *v.* astonieden.  
 stoneyng, stoneyng, stonyng, *n. astonishment*, Gen. xxvii. 33. iv Kings xxii. 19. 11 Par. ix. 4. Mk. v. 42. Deeds iii. 10.  
 stonges, *n. stings*, Ex. xxxiii. 28.  
 stonk. *v.* stynke.  
 stooedes, *poles, spars*, Eccles. xxix. 29.  
 stool, stoole, stoele, stole, *a robe, mantle*, Gen. xli. 42. xlix. 11. Eccles. vi. 32. Lk. xv. 22. Apoc. xv. 6; *pl.* stoolis, stolis, Gen. xlv. 22. 1 Macc. xiv. 9. Mk. xii. 38. Lk. xx. 46.  
 stoondis, *pitchers, waterpots*, Jer. lii. 19. *v.* stene.  
 stoonde, stonde, *to stand*, Gen. xxi. 29. Prov. xxii. 29; *pr. t.* stont, stonte, stoondith, stant, Num. v. 18. Judg. xvi. 26. Is. xi. 10. Joh. iii. 29; *p. t.* stod, Jer. prol. p. 343; *pr. p.* stonde, Deeds v. 20.  
 stownd-meel, *adv. at several times*, Num. x. 7.  
 strangliden, *p. t. pl. strangled*, Mk. iv. 19.  
 stre, stree, *straw*, Ex. v. 7, 13. Is. lxxv. 25.  
 strecche, *to stretch*, Ex. vii. 5; *p. t.* strauste, strawte, streiste, Gen. viii. 9. xii. 8. Ex. x. 13. Lev. ix. 22. Mt. xii. 13. Rom. x. 21; *pl.* strauzten, strejsten, 111 Kings vi. 27. Lk. xxii. 53; *p. p.* strauzte, strauzt, strajt, stretchid, Gen. xxxi. 25. Ex. xiv. 21. Is. xiv. 27.  
 streyne, *to draw tight, bind*, Ex. xxviii. 39. Num. xxx. 14. Job xxvii. 23. Ez. xvii. 9; *p. t.* streynede, Eccles. xlv. 9 g; *pl.* streyneden, Ex. xxxix. 30; *p. p.* streyned, streynyd, Gen. xxxi. 40. Job xx. 22. 11 Macc. v. 3; *pr. p.* streynyng, Gen. xxxiii. 4.  
 streite, streyte, *narrow, tight*, Ex. xxviii. 4. xxxix. 15. Judg. iii. 22. 111 Kings vi. 4.  
 streyte, *to press, compress, straiten*, Joel ii. 8; *p. p.* streitid, Job xviii. 7. Is. xxviii. 22.  
 streitnesse, streytnes, streytnesse, *brevity, narrowness*, Pref. ep. c. vi. p. 66. 11 Macc. xii. 21; *pl.* streytnesses, 11 Macc. xii. 22.  
 stremed, *p. p. poured out as a stream*, Prov. v. 16.  
 strenger, *comp. stronger, more strongly*, Ex. xxxix. 19. Num. xiv. 12.  
 strengereli, strengerli, strenglier, *comp. more strongly*, Pref. ep. c. ii. p. 63. Judg. xx. 41. Job prol. p. 671.  
 strengthe, *to strengthen*, Nah. ii. 1; *pr. t. pl.* strengthen, Judith vii. 8; *imp. pl.* strengtheth, Is. xxxv. 3; *p. t.* strengthede, Eccles. xlviii. 19; *pl.* strengthiden, 1 Macc. vi. 26; *p. p.* strengthid, streynthid, Josh. x. 20. 1 Par. prol. p. 313. Is. xxxvi. 1.  
 strengthful, *strong*, 11 Kings x. 19.  
 strengthing, strengtheing, *n. a fortifying, fortification*, 1 Macc. iv. 61. vi. 26; *pl.* strengthinges, strengthingus, Jer. xlvi. 7. Ez. xxi. 22.  
 strengthis, *pl. strength, strong places*, Gen. xxxi. 6. Jer. xlvi. 7.  
 streuen. *v.* stroof.  
 strewe, *to lay along, spread*, Is. liv. 11; *p. t. pl.* strewen, strewid, strowiden, Mt. xxi. 8; *p. p.* strewed, strouwed, Is. xiv. 11.  
 strewyngis, *littering*, Gen. xxxi. 34.  
 stric, *a stroke, a dagger in writing*, Esth. x. 3. *v.* stirke.  
 strifful, *contentious*, Eccles. viii. 14.  
 stryuede, striuende. *v.* stroof.  
 striues, stryues, *contentions*, Deut. i. 12. Prov. vi. 14.  
 stryuung, *n. strife*, Deut. xxxi. 27.  
 stryuungli, *contentiously*, Deut. xxxi. 27.  
 strinons, *contentious*, Jer. viii. 5.  
 stronde, *a torrent, stream*, Num. xiii. 24. Deut. ix. 21; *pl.* strondis, Num. xxi. 14, 15.  
 strongli, stronglich, *strongly*, Judg. viii. 1; *sup.* stronglieste, Josh. viii. 20. Judg. ix. 51.  
 stroof, stryuede, *p. t. strove, contended*, Judg. xi. 25. 11 Kings xix. 9. Ez. xx. 36. Jude i. 9; *pl.* streuen, stryueden, Gen. xlix. 23; Num. xx. 24; *p. p.* streuen, Lev. xxiv. 10; *pr. p.* striuende, Rom. prol. i. p. 507.  
 strojede, *p. t. destroyed*, Eccles. xxviii. 17; *p. p.* strojed, Lam. i. 4. *v.* destrie.  
 strouwed. *v.* strewe.  
 strubliden. *v.* sturbliden.  
 strucioun, *an ostrich*, Lev. xi. 16; *pl.* struciouns, Mic. i. 8.

sturbed, sturbid, *p. p. troubled*, Gen. xlii. 28. Lk. x. 41. *v. all-sturbest.*  
 sturbliden, strubliiden, *p. t. pl. troubled*, Mic. vii. 3; *p. p. sturblid*, Ez. xxvi. 18. xxvii. 28.  
 sturblynge, sturbling, *n. a confusion, troubling*, Ez. xxi. 15. Deeds xix. 23.  
 stupre, *a rape*, (Lat. *stuprum*.) Gen. xxxiv. 13, 27.  
 sturnesse. *v. steernesse.*  
 stutynge, *pr. p. stuttering*, Is. xxxii. 4.  
 suadible, *easy to persuade*, Jam. iii. 17.  
 subiecten, *to make subject*, II Par. xxviii. 10. Eccus. v. 3. *v. suget.*  
 suchon, *such a one*, Rom. prol. i. p. 300. *v. sich.*  
 sudarie, *sweating-cloth, napkin*, Lk. xix. 20. Joh. xi. 44. xx. 7; *pl. sudaries*, Deeds xix. 12.  
 sudeynte, *suddenness*, Wisd. v. 2.  
 sue, *to follow*, Gen. xxiv. 8. Mt. viii. 19; *pr. t. pl. suen*, suwen, Joh. x. 4; *imp. sue*, sve, Mt. viii. 22. xvi. 24; *p. t. suede*, sude, Num. xiv. 4. Mt. ix. 19. Mk. iii. 7; *pl. sueden*, suden, suweden, sweden, Gen. xxiv. 61. Mt. iv. 20. viii. 1. Mk. i. 20. ii. 15. Lk. v. 11; *pr. p. suende*, suynge, suwinge, Gen. xxix. 30. Mt. viii. 40. Lk. vii. 9. xx. 30.  
 suyngis, *consequences*, Eccus. xxxii. 23.  
 suere, *a follower*, Tit. ii. 14; *pl. sueris*, suweris, Eccus. xli. 8 *g.* Heb. vi. 12.  
 suffisaunt, *sufficient*, Prov. xii. 9.  
 suget, sugette, *sogette, to subject*, Gen. i. 28. xv. 13. xliii. 18; *imp. sochete*, Eccus. iv. 31; *p. t. sugettide*, sugettide, Gen. xlvii. 20. I Cor. xv. 27. Heb. ii. 5; *pl. sugettiden*, Josh. xvii. 13; *p. p. suget*, sugett, Gen. xxxvii. 8. Ex. x. 3. Lk. ii. 51.  
 suyngli, *sewyngly, consequently*, Gen. xliii. 7. II Par. xxxii. 15.  
 suir, *sure*, Mt. xxviii. 14.  
 sum, *a, a certain*, II Kings xviii. 10. Lk. i. 5. vii. 41.  
 sum-del, sum-deel, *adv. partly*, Gen. xl. 4. Lev. xiii. 19. I Cor. vii. 33.  
 summen, *some*, I Cor. viii. 7.  
 sumwhat, sumwhate, *partly, something*, Gen. xxxix. 11. IV Kings v. 20.  
 sunder. *v. sondry.*  
 sundride, *p. t. separated*, Deut. xxxii. 8.  
 sunner, sunnere, *comp. more quickly*, Ruth i. 13. Joh. xiii. 27.  
 superflu, *superfluous*, Eccus. ii. 26. Wisd. xii. 24. Lk. xi. 41.  
 superfluli, *superfluously*, Ps. xxiv. 4.  
 supettis, *soppets*, II Kings xiii. 8.  
 surplesse, *surplees, a surplice*, I Kings ii. 18. xxii. 18; *pl. surples*, II Par. v. 12.  
 sustenaunces, *means of support*, II Esdr. v. 16.  
 suwe, souwe, *a sow*, Lev. xi. 7. Deut. xiv. 8. Prov. xi. 22.  
 swagen, swage, *to assuage*, Gen. xxxvii. 35. Judith iii. 11; *p. t. swagide*, swagid,

Gen. xxiv. 67. xxxiv. 3; *pl. swagiden*, Deeds xiv. 17; *p. p. swagid*, Gen. viii. 2. Deeds xix. 36.  
 swaging, swagyng, *n. an alleviation*, Eccus. xxxvi. 25.  
 swalide, *p. t. dried up, withered*, Jonah iv. 8; *pl. swaliden*, swayleden, swelten, Mt. xiii. 6. Apoc. xvi. 9; *pr. p. swalyng*, Jer. xx. 9.  
 sweet, sweat, Ez. xxiv. 12. *v. swoot.*  
 sweete, *to sweat*, Josh. prol. p. 555; *p. t. swatte*, Eccus. ii. 19; *p. p. swat*, swet, Eccus. ii. 11. Is. prol. p. 225. Ez. xxiv. 12.  
 swelow, *to swallow*, Jon. ii. 1.  
 swelw3, swolowe, swolw3, *a whirlpool, a pit*, II Kings xi. 27. Prov. xiii. 15; *pl. swelewis*, swelowis, swolewes, swolewis, swolowis, Job xxxvi. 27. Is. xlviii. 18. Jer. xlvi. 7. Jonah ii. 4.  
 swern, swere, *to swear*, Gen. xxi. 24. Jer. vii. 9; *pr. t. swerth*, Eccus. ix. 2; *p. t. swoor*, swor, Gen. xxv. 34. Jer. xi. 5; *pl. sweren*, sworn, Gen. xxvi. 31. Wisd. xiv. 30; *p. p. swore*, Deut. ii. 14.  
 swetter, swettere, *comp. sweeter*, Judg. xiv. 18. Ps. xviii. 11; *sup. swettest*, Lev. i. 13.  
 sweuen, sweuene, sweuyn, *a dream, vision*, Gen. xx. 3. xxxvii. 5. Mt. i. 20. xxvii. 19; *pl. sweuenes*, sweuenys, Gen. xxxvii. 8. xli. 12. Deeds ii. 17.  
 sweueneres, *dreamers*, Jer. xxvii. 9.  
 sweueneth, *pr. t. dreams*, Is. xxix. 8; *p. t. pl. sweuenen*, Jer. xxix. 8; *p. t. sweuenede*, Jer. xxiii. 25; *p. p. sweuened*, Jer. xxix. 8; *pr. p. sweuenende*, Jer. xxiii. 32.  
 swiftloker, *swiftliere, comp. more swiftly*, Gen. xli. 32. Wisd. iii. 18.  
 swijth, swithe, *adv. speedily*, II Par. xxiv. 5. Joh. xiii. 27.  
 swymmed, swommen, *p. p. swimmmed*, Deeds xxvii. 42.  
 swoot, swote, swot, *sweat*, Gen. iii. 19. Ez. xlv. 18. II Macc. ii. 27. Lk. xxii. 44. *v. sweet.*  
 swotnesse, *sweetness*, Eccus. xxiv. 23.  
 swounede, suounede, *p. t. swooned*, Esth. xv. 18.  
 swown, *a swoon*, Esth. xv. 18.

## T.

table, *a plank, board*, Ex. xxvi. 17; *pl. tables*, tablis, Ex. xxii. 24. II Kings vi. 5, 10.  
 table-beeldyng, *n. planking*, II Kings vi. 10; *pl. table-beeldyngis*, II Kings vi. 15. vii. 3.  
 tablid, *p. p. boarded, planked*, Ex. xxxv. 11. xxxvi. 34.  
 take, *to deliver, give*, Ex. xxiii. 31. I Kings xxiii. 4. Mt. v. 25. xxv. 27. xxvi. 46; *pr. t. 2 p. toke*, Mt. xxv. 20; *p. t. tok*, tok, Ps. lxxvii. 48. Mt. xviii. 34. xxvii. 26; *pl. token*, Judg. iii. 6; *p. p. take*, taken, takun, itake, ytake,

Gen. xlvii. 22. Eccus. prol. p. 123. Mt. xi. 27. xxvi. 2. Mk. xv. 10. Phil. prol. p. 420. *v. bitake.*  
 tale, *fame, tidings*, Mk. i. 28.  
 taliage, talage, toll, IV Kings xv. 20. Mt. xxii. 17; *pl. talagis*, II Kings x. 15. Is. iii. 14 *g.*  
 talow3, talw3, *fat*, Ex. xxxiii. 18. Lev. vii. 3; *pl. talw3s*, talw3es, talewis, Ex. xxiii. 18. Lev. vi. 12. viii. 25.  
 tapesere, taperere, *a weaver of tapestry or carpets*, Ex. xxxviii. 23.  
 tapetis, tapitis, *carpets*, II Kings xvii. 28. Prov. vii. 16. Ez. xxvii. 20.  
 tariere, *one who delays*, Jer. prol. p. 342.  
 taris, tarys, *tares*, Mt. xiii. 25.  
 tarre. *v. terren.*  
 tasil, *a fuller's thistle*, II Par. xxv. 18. Is. xxxiv. 13.  
 tauerner, *a tavern-keeper*, Eccus. xxvi. 28.  
 tawier, tawer, *a carrier or tanner*, Deeds ix. 43.  
 tazth, *skillfully*, Wisd. xiii. 11.  
 techeresse, *a female teacher*, Wisd. viii. 4.  
 teenden, teende, teend, *tiende, to kindle, to light*, Ex. xxx. 7. xxxv. 3. Judg. xx. 23. Ez. xxii. 20; *pr. t. teendith*, tendith, tyn-deth, Ex. xxii. 6. Lk. xi. 33; *pl. tendyn*, teenden, teendith, Mt. v. 15.; *p. t. teende*, tende, II Kings iii. 3. Ps. lxxvii. 38; *pl. teenden*, tenden, teendiden, tendiden, Judith xiii. 16. I Macc. iv. 50. xii. 28; *p. p. tend*, tende, teendid, tendid, Lev. xxiv. 2. Num. xi. 1. Ps. ix. 2. lxxix. 17. II Par. xiii. 11. Dan. iii. 22; *pr. p. teendende*, Judith xiii. 16.  
 tendyng, *n. a kindling*, Num. xi. 3.  
 teere, teren, tern, *to tear*, Gen. xl. 19. II Kings xxi. 10. Jer. xv. 3. *v. to-tere.*  
 teerid, *p. p. plastered*, Amos vii. 7.  
 teising, *n. a bending*, Wisd. v. 22.  
 telde, *p. t. told*, Gen. xl. 9. Deeds ix. 27; *pl. telden*, Gen. xlii. 29. Lk. xxiv. 9; *p. p. teld*, II Par. ix. 6.  
 telleris, tellers, *those who relate*, II Kings iii. 23.  
 temperaunces, *pl. moderation*, Prov. xii. 11.  
 tempre, *to dispose, direct, assuage*, Ez. xxvi. 9; *pr. t. tempreth*, Prov. xvii. 27; *p. t. temperide*, temprede, Gen. xxiv. 67. Job xxii. 16; *p. p. tempered*, temperid, temp-rid. II Par. xxiv. 27. Prov. xvi. 33.  
 temperyng, *temperure, n. a softening, mixing*, Ez. xiii. 11; *pl. tempringis*, temperance, *moderation*, Prov. xii. 11.  
 tempest, *time*, I Par. xxi. 29. II Par. xxviii. 9.  
 tempte, *imp. try*, Dan. i. 12; *p. t. temptide*, Dan. i. 14.  
 tenden, tendith, *pr. t. pl. give attention*, Ex. v. 17; *p. t. tentide*, Judg. v. 17; *pr. p. tendende*, Prov. xxiii. 21.  
 tent, tente, *attention, heed*, Ex. v. 17. Judg. v. 17. Prov. vii. 24. I Cor. vii. 5. I Tim. iv. 16.

- tentifnesse, *attentiveness*, Wisd. xii. 20.  
 termyneth, *pr. t. determines, limits*, Heb. iv. 7; *p. p. termyned*, I Kings xx. 33.  
 termis, *teermes, ends*, Dan. iv. 19. Mt. xxiv. 31.  
 terren, terre, tarre, *to provoke*, Deut. iv. 25. Eph. vi. 4; *p. t. terride*, I Kings i. 7; *pl. terriden*, Deut. xxxii. 16. Rom. prol. 2. p. 302; *p. p. terred, terrid*, IV Kings xxiii. 26. Zech. viii. 14; *pr. p. terrynge*, Ez. xii. 25. Rom. prol. 2. p. 302.  
 terrere, *a provoker*, Ez. ii. 8. Zeph. iii. 1.  
 terrynges, *provocations*, IV Kings xxiii. 26.  
 tersis, *foreskins*, I Kings xviii. 25. II Kings iii. 14.  
 tete, teete, *a teat*, Lev. xxii. 27; *pl. tetis, teetis*, Gen. xlix. 25. Apoc. i. 13.  
 thankyngis, *thonkyngis, thanksgivings, thanks*, Lev. xxii. 29. II Kings viii. 10.  
 theefli, *theuelich, stealthily, thievishly*, Gen. xl. 15. Judith vii. 7.  
 thees, theis, *thighs*, Lev. xi. 21. Is. xlvi. 2.  
 theys. *v. thof*.  
 thenc, *tenke, imp. meditate on*, Prov. iii. 6.  
 thenkingus, *thoughts*, Eccus. xxxiii. 5.  
 thennes, thennus, thens, *thence*, Gen. xi. 9. Mt. ix. 27.  
 therf, *unleavened*, I Cor. v. 7.  
 therf-breed, *unleavened bread*, Gen. xix. 3.  
 therf-looues, *unleavened bread*, Ex. xii. 8. Mt. xxvi. 17. Lk. xxii. 1.  
 ther-thurz, *therefore*, Gen. xvi. 11. xix. 13.  
 therebynte, *theribynte, therubynte, terebynt, the turpentine tree*, Gen. xxxv. 4. xliii. 11. Hos. iv. 13.  
 theue-thorn, *a bramble*, Judg. ix. 14. Ps. lvii. 10.  
 thewis, *manners, qualities*, I Cor. xv. 33.  
 thilke, thulke, thuke, *that*, Gen. xxvi. 7. Num. iii. 25. Lk. ii. 38. Cath. epp. prol. 1. p. 594; *pl. thilke, tho ilke, those*, Gen. vi. 4. Mt. prol. 1. p. 1. iii. 1.  
 thirle. *v. thrillen*.  
 thirs, *thrisse, a fabulous beast*, Is. xxxiv. 15.  
 thisis, *gen. of this*, Tob. vii. 5.  
 tho, thoo, *those*, Gen. vi. 4. Mt. iii. 1. xiii. 17. Lk. i. 39.  
 thof, thoz, thouz, theys, *though*, Esth. v. 3. Eccus. viii. 14. Wisd. ii. 2. Rom. prol. 1. p. 299.  
 tholmound, *patient*, I Tim. iii. 3.  
 tholmoundenese, *patience*, Phil. iv. 5.  
 thorou, thorws. *v. thurz*.  
 thoruz-held, *p. t. spread over, covered over*, II Par. xxx. 25; *p. p. thurz-hilid*, Num. xii. 11.  
 thost, *dung, excrement*, Eccus. ix. 10; *pl. thostus*, Lam. iv. 5.  
 tho3. *v. thof*.  
 thral, *servant, slave*, Gen. ix. 25. Jer. ii. 14; *pl. thrallis*, Gen. ix. 25.  
 thraldom, *slavery*, Gen. xv. 13.  
 thrallesse, *a female slave*, Jer. xxxiv. 16; *pl. thrallesses, thrallessis*, Deut. xxviii. 68. Esth. vii. 4. Is. xiv. 2.  
 thratte. *v. threten*.  
 threische, *thresshen, to thresh*, Is. xxviii. 28; *p. t. threshide, threischide*, Judg. vi. 11. Ruth ii. 17. Amos i. 3; *pl. threshiden, Amos i. 3; p. p. throsshe, throischun, threischid, threshid, I Par. xxi. 23. Is. xxv. 10. xxviii. 27; pr. p. thresshende, threeschyng*, Is. xli. 17.  
 threisfold, *thresfold, threshfoold, thrisfold, threswald, threswold, threshold*, Ex. xii. 22, 23. Ez. ix. 3. xi. 6. Zeph. ii. 14; *pl. thresfoldis, threshfoldis, thrisfoldis, thressholdis, thresswoldes*, Ex. xii. 7. Amos ix. 1.  
 threten, *to threat*, Judith viii. 15; *pr. t. thretith*, Gen. xxvii. 42; *p. t. thratt, thratte, thretid, threetide*, Deut. ix. 25. II Par. xxvi. 19. Judith xiii. 28. Mt. ix. 30. Mk. i. 25, 43; *pl. thratten, threteden*, Mk. x. 13; *p. p. thrett, Josh. xxiii. 15; pr. p. thretende*, Job xvi. 10.  
 thretenede, *p. t. threatened*, Ez. xx. 21.  
 threting, *n. a threatening, threat*, Jer. x. 10; *pl. thretingis*, Deeds iv. 29.  
 thretti, *thretty, thirty*, Gen. xviii. 30.  
 thre3. *v. throwen*.  
 thriddis, *a third part*, I Macc. x. 29.  
 thrillen, thrille, thril, thrillen, thirle, therle, *to pierce*, Ex. xxi. 6. Num. xxiv. 8. IV Kings xviii. 21. Job xl. 21. Prov. vii. 23; *pr. t. pl. thrillen, therlen*, Job xiv. 19; *p. p. thirlid*, Job xxx. 17; *pr. p. thrillynge, thirlende*, Judg. v. 26.  
 thringen, *pr. t. pl. crowd, press, thrust*, Lk. viii. 45; *p. p. throngen, throngun, thrungen*, Lk. viii. 42.  
 thrisse. *v. thirs*.  
 thrist, threst, *thirst*, Ex. xvii. 3. Judg. xv. 18.  
 thristen, thriste, thrust, *to thirst*, Ruth ii. 9. Eccus. xxiv. 29; *pr. t. thristith*, Prov. xxv. 21; *p. t. thristide*, Ex. xvii. 3. Judg. xv. 18. Ps. lxii. 2. Mt. xxv. 35; *pl. thristeden*, Is. xlvi. 21; *pr. p. thristende, thristyng*, threstyng, threstende, Judg. xv. 18. Ps. cvi. 5. Is. liii. 2. Tit. i. 12.  
 thristen, *to thrust, squeeze*, Rom. prol. 1. p. 298; *pr. t. thristith, threstith*, Prov. xxx. 33; *2 p. thristis*, Job prol. p. 671; *pl. thristen*, Mt. v. 6. Lk. viii. 45; *p. t. thrustede*, Mk. v. 24.  
 thristere, *a thirsty person*, Is. xxxii. 6.  
 thristi, *thirsty*, Deut. xxix. 19.  
 thrittene, threttene, *thirteen*, Gen. xvii. 25.  
 throtyden. *p. t. pl. cut the throats*, IV Kings x. 14.  
 throwen, *to throw, cast, toss, weave*, Jer. xxviii. 16; *imp. thro3*, Jer. vii. 29; *p. t. thre3*, Jer. vi. 30; *p. p. throwen*, Judg. xvi. 9. Mt. xiv. 24.  
 thulke, thuke. *v. thilke*.  
 thurz, thorou, thorow, thorw3, thor3, *through*, Num. xxv. 8. IV Kings ii. 8. Mt. ix. 31. Mk. ii. 16. Lk. iv. 14.  
 thurz-comen, *pr. t. pl. penetrate*, Prov. xviii. 8.  
 thurz-diggide, *p. p. digged through*, Ez. viii. 8.  
 thurz-drawende, *pr. p. delineating through-out*, Wisd. xlii. 14.  
 thurz-droppende, *pr. p. dropping through*, Prov. xxvii. 15.  
 thor3-fleers, *deserters, runaways*, IV Kings xxv. 11.  
 thurz-shed, *p. p. entirely wet*, Esth. xv. 8.  
 thurz-sownede, *p. t. sounded throughout*, I Kings iv. 5.  
 thurz-trete, *imp. thoroughly consider*, Job v. 27.  
 thwong, *thong*, Mk. i. 7. Joh. i. 27; *pl. thwongis*, Joh. i. 27.  
 tidi, tidy, *tideful, seasonable*, Jam. v. 7.  
 tiende. *v. teenden*.  
 tyff, *tife, imp. deck out, array*, Eccus. xxxii. 15.  
 tifyng, *n. a decking*, Eccus. xxxii. 14 g.  
 tyl, tyl, *a brick*, Is. xvi. 7; *pl. tiles, tiel*, Gen. xi. 3.  
 tiel-stoon, *a brick*, Is. xvi. 11; *pl. tiel-stoons, tile-stonys*, Gen. xi. 3.  
 tildedden, *p. t. pl. spread out*, II Kings xvi. 22.  
 tile, tiln, *to till, cultivate*, Gen. ix. 20. Jer. xxvii. 11; *imp. tile, tilie*, Gen. xxxiv. 21; *pl. tilthe, Gen. xxxiv. 10; p. t. pl. tilliden*, I Par. xxvii. 26.  
 tily, *made of tiles or bricks*, Jer. xliii. 9. xlvi. 36.  
 tilier, tiliere, tilyer, tilyere, *a tiller*, Gen. iv. 2. xxi. 34. xlvi. 19. *v. erthe-tiliere*.  
 tillis, *lentiles*, Ez. iv. 9.  
 tilthe, *tilling, culture*, Ex. xxxii. 19. Is. xxxii. 17; *pl. tilthis*, Is. xvii. 9.  
 tilthyng, *tyllyng, n. culture*, II Par. xxvi. 10.  
 timbre, tymbre, *a timbrel*, Ps. lxxx. 3. Is. v. 12; *pl. timbres, tymbers*, I Kings xviii. 6. III Esdr. v. 2.  
 timeful, tymeful, *seasonable, early*, Jer. v. 24. Hos. vi. 3. Jam. v. 7.  
 tymeli, *early*, Jer. v. 24.  
 tymiame, *incense*, (Lat. *thymiana*.) Ez. xxiii. 41.  
 tympan, *a timbrel*, Ex. xv. 20; *pl. tympan3*, Gen. xxxi. 27. Ps. lxvii. 26.  
 tympanystris, *female players on timbrels*, Ps. lxvii. 26.  
 tyyn-trees, *tyme-trees, thyme*, (Lat. *thyina*.) *thya trees*, III Kings x. 11, 12. Apoc. xviii. 12.  
 tynclen, tynclyn, tyncle, *to ring, tingle*, I Kings iii. 11. IV Kings xxi. 12. Jer. xix. 3.  
 tyndeth. *v. teenden*.  
 tyndyng, *pr. p. fastening*, Gen. xix. 6.  
 tynkyng, *pr. p. tinkling*, I Cor. xiii. 1.  
 tiraundise, *tyraundise, tyranny*, III Kings xvi. 20. Job xv. 20.  
 tiraunterie, tirauntri, *tyranny*, Deut. xvii. 16. Wisd. xvi. 4.  
 tisiden, tysiden, *p. t. pl. enticed, persuaded*, Dan. vi. 6. Mt. xxvii. 20.  
 tising, *n. an enticement*, III Kings xi. 5 g.  
 tithing, *n. a tenth part*, Is. vi. 13. Tob. i. 7.  
 tything, *n. tidings*, Mk. i. 28.  
 tijten, *p. t. pl. stretched, drew, set*, Judg. xx. 33.

- to-azens, *prep. against*, Lk. prol. 1. p. 141.  
to-bite, *p.p. gnawed in pieces*, Job prol. p. 670.  
to-brayd, to-braide, to-braidede, *p.t. tore, bruised*, Lk. ix. 42; *p.p. to-brayzede*, 11 Par. xxxiv. 7; *pr.p. to-braydyng*, to-breidinge, to-breidyng, Esth. xiv. 2. Mk. i. 26. ix. 25. *v. brayid.*  
to-braste, to-brast, to-barst, *p.t. broke in pieces, burst in sunder*, 1v Kings xviii. 4. Deeds i. 18; *pl. to-brasten*, 11 Par. xxv. 12. *v. al-to-brasten.*  
to-breke, *to break in pieces, tear in pieces*, Ex. xxviii. 32. Mt. vii. 6. Lk. xx. 18; *imp. to-breke*, Ps. ii. 3; *p.t. to-brac*, Ps. civ. 41. Lam. ii. 3; *pl. to-breken*, Is. lix. 5; *p.p. to-broke*, to-broken, to-brokun, to-breek, Judg. viii. 12. Ps. xxxvi. 15. Jer. x. 20. Hab. i. 4. Mt. ix. 17; *pr.p. to-brekende*, Is. xvii. 14. Jer. xxiii. 29. *v. al-to-breke.*  
to-brenne, *to burn up*, Ps. xlv. 10; *p.t. to-brende*, Is. xlii. 25. xlvi. 14; *p.p. to-brend*, Jer. xi. 16.  
to-brese, to-brose, to-broosen, *to break to pieces*, Ps. xlv. 10. Eccclus. xxviii. 21. Jer. xxx. 8; *p.t. to-brosede*, to-broside, to-brusede, 1v Kings xviii. 4. Ps. cix. 5. Is. xxxviii. 13; *p.p. to-brisid*, to-brosed, to-brosid, 1 Par. xx. 3. 1 Esdr. vi. 11. Lk. xx. 18. *v. al-to-brese.*  
to-brosing, to-brosyng, *n. contrition, breaking in pieces*, Ps. xlii. 3. Is. xxx. 14. Jer. l. 22.  
toc, toke. *v. take.*  
to-cleer, *adv. clearly*, Is. prol. p. 224.  
to-clippe, *to embrace closely*, Eccles. iii. 5.  
tocnyng, toknyng, *n. a betokening, a sign*, Ps. lix. 6. Eccclus. i. 31.  
to-dercened, *p.p. utterly darkened*, Lam. v. 17. *v. al-to-dercened.*  
to-drawe, *to pull in pieces*, Gen. xl. 19; *pr.t. to-drawith*, Lk. ix. 39; *pl. to-drawen*, Jer. xxiii. 1; *p.p. to-drawen*, to-drawyn, to-drawun, Ez. iv. 14. Zech. xii. 3. Deeds xxiii. 10; *pr.p. to-drawinge*, Lk. ix. 39. *v. al-to-drawyng.*  
to-drunke, *p.p. greatly inebriated*, Jer. xlv. 10.  
to-flappe, *to strike to pieces*, 11 Kings xxii. 43.  
to-fore, to-forn, to-for, *prep. before*, Gen. xxxi. 37. Mt. vi. 2. Lk. i. 8, 19. Rom. i. 1.  
to-gider, to-gidre, to-gideres, to-giderys, to-gidrys, to-githers, *adv. together*, Gen. xlii. 6. xix. 4. xxxiv. 23, 26, 30. xliii. 32.  
to-hewe, *to cut in pieces*, Ps. xxxvi. 15. cxxviii. 4; *p.t. to-heewe*, 2 p. to-hewedist, Ps. xxix. 12.  
tolbothe, *a place to receive toll*, Mt. ix. 9. Lk. v. 27.  
tol-gaderer, *a toll gatherer*, Mt. prol. 2. p. 2.  
to-mynushen, *to break in small pieces*, Is. xli. 15; *p.t. pl. to-mynushten*, Is. xxxvii. 19; *p.p. to-mynusht*, Is. xiv. 29.  
to-moued, *p.p. greatly moved*, Is. vi. 4. Jer. v. 22.  
to-name, *a surname*, Eccclus. xlvii. 19.  
to-neshende, *pr.p. approaching*, Judith xiv. 14.  
too, toon, *one*, Gen. iv. 19. xxxii. 31. Mt. vi. 24.  
toon, toos, toes, Dan. ii. 42.  
tootere, *a looker out*, Is. xxi. 6; *pl. tooteres*, Is. lii. 8. lvi. 10.  
toot-hil, tote-hil, tute-hil, *a citadel, a strong place, a watch place*, 11 Kings v. 7, 9. Is. xxi. 5, 8.  
toow, tow3, *tough*, Gen. xi. 3. xiv. 10.  
top, *crown of the head*, Deut. xxviii. 35. 11 Kings xiv. 25. *v. cop.*  
to-poone, *to break in pieces*, Ps. xvii. 43. xxviii. 6; *p.t. to-ponede*, Ps. civ. 16. *v. al-to-powne.*  
to-pulle, *imp. pull in pieces*, Lam. i. 22; *p.t. 2 p. to-pulledist*, Lam. i. 22; *p.p. to-pullid*, Is. xviii. 7. Lam. i. 12. *v. al-to-pullid.*  
to-pungid, *p.p. pricked thoroughly*, Ps. xxix. 13.  
to-reende, *to tear in pieces*, Judg. viii. 7. Zech. xi. 6; *p.t. to-rente*, to-rendide, to-rentide, Judg. viii. 16. xiv. 6; *pl. to-renten*, Num. xiv. 6. 1 Macc. ii. 14; *p.p. to-rent*, to-rente, Gen. xxxvii. 30. Judg. xiv. 6. Ps. xxix. 12. Mt. xxvi. 65. xxvii. 51.  
to-reendyng, *n. a tearing in pieces*, Nah. iii. 1.  
to-rotide, *p.t. became utterly rotten*, Jer. xlvi. 15.  
to-scatere, *imp. scatter thoroughly*, Jer. vi. 5; *p.p. to-scatere*, 11 Par. xxxiv. 7.  
to-shaken, *p.p. greatly shaken*, Is. xxiv. 20.  
to-sheende, *imp. destroy utterly*, Ps. lvi. 1.  
to-sprengd, *p.p. wholly sprinkled*, Jer. vi. 26.  
to-stank, *p.t. stunk greatly*, Jer. xlvi. 15.  
to-ster, *to move altogether*, Ps. xxviii. 8. Jer. l. 34; *p.t. to-sterede*, Eccclus. xxix. 24; *pl. to-stiriden*, Ps. lxxvii. 40; *p.p. to-stired*, to-stirid, Is. xxiv. 20. Jer. li. 7. Lam. iv. 15. *v. al-to-stirid.*  
to-stering, *n. a great commotion*, Is. xxiv. 20.  
to-swelle, *to swell greatly*, Jer. v. 22; *p.t. to-swal*, Job xvi. 17.  
to-teere, to-teer, to-tere, *to tear in pieces*, Judg. xiv. 6. Ez. xxiii. 34. Mt. vii. 6; *pr.t. pl. to-teren*, to-tern, Pref. ep. c. vi. p. 67. Jer. xxiii. 1; *p.t. pl. to-teeren*, to-tereden, 1v Kings ii. 24; *p.p. to-torn*, Job prol. p. 670. Is. xviii. 7.  
to-tering, to-teryng, to-teryng, to-teeryng, *n. a tearing*, Esth. xiv. 2. Nahum iii. 1. Hab. ii. 7.  
to-teryng, to-teryng, *pr.p. greatly provoking*, 11 Macc. xii. 14. *v. terren.*  
tother, tothir, *other*, Gen. iv. 19. xxv. 26. Mt. v. 39.  
toting-place, totyng-place, *a watch tower or place for watching*, Is. xxi. 5. Jer. xxxi. 21.  
to-trede, *to tread down*, Job xxxiv. 24. xxxix. 15. Is. xlii. 3; *p.t. to trad*, to-trade, to-tredede, 1v Kings xxi. 9. Ps. lv. 2; *pl. to-treeden*, to-tredden, 1v Kings ix. 33. Ps. lv. 3; *p.p. to-treden*, to-troden, Job xiv. 12. xviii. 16. Is. xviii. 2. Jer. xlviii. 4; *pr.p. to-tredende*, Judith xvi. 3. Is. xli. 25. *v. al-to-trede.*  
to-treding, to-tredyng, *n. affliction, destruction*, Is. v. 5. Jer. xlviii. 3, 5; *pl. to-tredingis*, Ps. lix. 4.  
to-truble, *to greatly trouble*, Eccclus. xxxv. 22, 23. *v. al-to-trublidist.*  
to-turne, *to turn altogether*, Is. xxviii. 17.  
toucheable, *capable of being touched*, Heb. xii. 18.  
toukere, touker, *a fuller*, 1v Kings xviii. 17. Is. xxxvi. 2. Mk. ix. 2; *pl. toukeris*, Mal. iii. 2.  
toun, *a farm*, Lk. xiv. 18.  
tourbeling, towrbliid. *v. turbliide, turbling.*  
to-wastid, *p.p. wasted away*, Jer. xiv. 15, 18.  
townesse, *toughness*, 111 Kings ix. 25 g.  
tow3. *v. toow.*  
to-zen, *prep. against*, Lk. prol. i. p. 141.  
trad. *v. treed.*  
traye, *to betray*, Mt. xxvi. 46; *p.p. trayed*, trajid, Ps. lxxxvii. 10. Mt. xvii. 21.  
trailinge, *pr.p. flowing down*, Esth. xv. 7.  
trampith, *pr.t. tramples*, Prov. vi. 13.  
translate, *to transfer, carry over*, 1v Kings xviii. 32; *p.t. translatide*, translaticid, Wisd. x. 18; 2 p. translaticidist, Ps. lxxix. 9; *p.p. translaticid*, Jer. xxvii. 22.  
trauailen, traueyl, trauele, *to labour, toil, oppress, trouble*, Gen. viii. 49. xxxiii. 13. Prov. xxiii. 4. Lk. prol. 1. p. 141; *pr.t. trauaileth*, trauaylith, trauelith, Prov. xvi. 26. Lk. ix. 39. 1 Cor. ix. 10; *pl. trauailen*, trauelen, Mt. vi. 28. xi. 28. Lk. xii. 27; *p.t. trauailide*, trauelide, Job xxxix. 16. Lk. prol. 1. p. 142; *pl. trauailiden*, traueliden, Ps. cxxvi. 6. Lk. v. 5. Joh. iv. 38; *p.p. trauailid*, trauelid, trauelid, trauelyd, Josh. vii. 3. Job ix. 29. Mt. ix. 36. Lk. vi. 18; *p.p. trauailinge*, trauelyng, traueling, Prov. xvi. 26. Lk. prol. 1. p. 142. 1 Cor. ix. 9. *v. bitraueliden.*  
trauailere, *a labourer*, Prov. xvi. 26; *traueler of childe*, 1v Kings xix. 3; *pl. trauelours*, Eccclus. xxxiv. 26 g.  
trauailous, trauelous, trauelous, *laborious, troublesome*, Ex. vi. 6. Job vii. 3. 1 Tim. iii. 1.  
trauailously, trauelousli, trauelously, *laboriously, toilsomely*, Pref. ep. c. 1. p. 61. Wisd. xv. 7.  
traueil, traueyl, trauel, *labour, toil*, Gen. xxxi. 42. 1 Cor. xv. 58; *pl. trauails*, trauelys, traueylis, trauelis, trauayls, Gen. iii. 17. v. 29. xli. 51. 11 Cor. vi. 5.  
traueling, trauelyng, *n. labour*, 1 Tim. iv. 8. trajid. *v. traye.*

tre, wood, Wisd. x. 4. II Tim. ii. 20.  
 treed, to tread, Gen. iii. 15; *p. t.* trad, Deut. i. 36. Is. lxiii. 3; *pl.* trooden, troden, treden, treden, traden, treden, trediden, trodeden, IV Kings ix. 33. xiv. 9. Lk. xii. 1; *p. p.* troden, tredid, Deut. i. 36. Job xxiv. 11.  
 tredyng, *n. a destruction*, Is. x. 6.  
 treen, treene, trenen, treenen, trenned, wooden, Ex. vii. 19. Lev. xi. 32. II Tim. ii. 20. Apoc. ix. 20.  
 tree-werkere, *n. a carpenter*, Is. xliv. 13.  
 tregitour, *a conjurer, enchanter*, Deut. xviii. 11; *pl.* trigetours, tregetours, trechetouris, II Par. xxxiii. 6. Is. xlvii. 9.  
 tremblende, tremlyng, tremeling, *pr. p. fearing, dreading, trembling*, Is. lxvi. 2. Deeds vii. 32.  
 trendil, *a hoop*, Is. xxix. 3.  
 trendlid, *p. p. trundled*, Judg. vii. 13.  
 trepeiettis, *engines to cast stones, etc.*, I Macc. vi. 20.  
 trestlis, *supports*, Ex. xxvi. 20, 25.  
 trete, *to handle, entertain, treat*, Col. ii. 21; *p. t.* tretede, tretide, Is. xiv. 24; *pl.* tretiden, IV Kings xii. 15. Mk. ix. 33. I Joh. i. 1.  
 tretable, *able to be touched*, Heb. xii. 18.  
 tretourli, traitourli, tretorousli, *treacherously*, Ecclus. xxxii. 15, 19.  
 trewliere, *comp. more truly*, I Esdr. prol. p. 478.  
 tried, tryed, *p. p. refined, purified*, Lev. ii. 2, 7.  
 trist, *trust*, IV Kings xviii. 19, 22. Is. xxxi. 6. Mt. ix. 2.  
 triste, trist, *to trust*, Ps. cxvii. 8; *pr. t.* 2 *p.* tristest, tristnest, tristnist, trustnest, IV Kings xviii. 20. Rom. ii. 19; *p. t.* tristede, tristide, tristinede, tristenyde, II Par. xvi. 12. Zeph. iii. 2. Lk. xi. 22; *pl.* tristiden, II Macc. x. 34. Lk. xviii. 9; *pr. p.* tristinge, tristende, tristnyng, Judith iv. 13; II Macc. x. 34. Philem. 21. *v.* trosten.  
 tristili, tristily, tristiliche, trustili, trustilych, *boldly, confidently*, Gen. xxxiv. 25. xlv. 18. Deut. xxxiii. 28. Col. ii. 15.  
 tristinge, tristenyng, tristnyng, trustnyng, *n. a trust*, II Cor. i. 15. Eph. iii. 12.  
 tryuantis, *tyrants*, I Pet. ii. 18.  
 troden, trodeden. *v.* treed.  
 trone, troon, *throne*, Judg. iii. 20. Apoc. xix. 4.  
 trost, *a trust*, Is. xxxi. 1. Jer. xlvi. 7.  
 trosten, trostnen, *to trust*, Ps. cxvii. 8. cxlv. 2; *pr. t.* trosteth, Ps. lvi. 2; *1 p.* trostne, Ps. xxiv. 2; *p. t.* 2 *p.* trostedist, Jer. xiii. 25. xlix. 4; *p. p.* trosted, Is. xxxi. 1; *pr. p.* trostende, Judith iv. 13. Phil. i. 14. *v.* triste.  
 trostli, trostly, *confidently*, Prov. x. 9. Is. xiv. 30.  
 trouthe, *truth*, Gen. xxxix. 16.  
 trow, trows, *channel, trough*, Josh. iii. 15; *pl.* trouwis, trowes, trowis, Gen. xxiv. 20. xxx. 38. IV Kings xxv. 14.

trowen, trowe, *to believe, suppose*, Deut. xxviii. 66. Mt. xxiv. 26. Rom. prol. 1. p. 298; *pr. t.* trowe, Tob. vii. 14; *p. t.* trowede, trowide, Gen. xxxviii. 15. xl. 17. xlv. 26. III Kings xx. 25. Jer. xl. 14; *pr. p.* trowyng, I Cor. xv. 17.  
 trubli, *troubled*, Josh. xiii. 3.  
 truel, trulle, *a trowel*, Amos vii. 7, 8; *pl.* trullis, IV Kings xxv. 14.  
 trumpe, *to sound with a trump*, Apoc. viii. 6. *pr. t. pl.* trumpen, II Par. xiii. 12; *imp. pl.* trumpeth, Jer. vi. 1; *p. t.* trumpide, II Kings xviii. 16. Apoc. viii. 8; *pl.* trumpiden, Josh. vi. 8, 13; *pr. p.* trompyng, Josh. vi. 13.  
 trustnyng. *v.* tristinge.  
 tumblyde, *p. t. daced*, Mt. xiv. 6.  
 tumblyth, *imp. pl. throw down*, IV Kings ix. 33; *pl.* tumbleden, tumblyden, IV Kings ix. 33. II Par. xxv. 12.  
 tumbler, *a dancer*, Ecclus. ix. 4.  
 tungy, *talkative*, Ecclus. viii. 4. xxv. 27.  
 turblyde, *p. t. troubled*, Mk. ix. 19; *p. p.* turblyd, towrblyd, Mt. ii. 3. Mk. v. 39. Lk. i. 29. Joh. xiv. 27.  
 turbling, tourbeling, *n. a troubling, disturbance*, Deeds xix. 23.  
 turnegidy, *n. vertigo*, Is. ix. 14.  
 turnours, *parts of furniture turned in a lathe*, III Kings vi. 18.  
 turtli, turtle, turtur, *a turtle dove*, Gen. xv. 9. Ps. lxxxiii. 4; *pl.* turtlis, turteles, turtris, turturis, turturs, Gen. xv. 9. Lev. i. 14. v. 7. Lk. ii. 24.  
 tute-hil. *v.* toot-hil.  
 twei, twey, tweyn, twe, *two*, Gen. vi. 20. xix. 36. Mt. iv. 18, 21. viii. 28. Lk. ii. 24. ix. 3.  
 twei-bitende, *pr. p. double-edged*, Prov. v. 4.  
 tweyne-eggid, *two-edged*, Heb. iv. 12.  
 twincleth, *pr. t. winks*, Prov. vi. 13; *pl.* twincle, Ps. xxxiv. 19.  
 twynclere, *one who winks*, Ecclus. xxvii. 25.  
 twynlingis, twynlingus, *twins*, Gen. xxv. 24. S. Sol. iv. 5.  
 twynne, *to part, divide*, Prov. prol. p. 1; *p. p.* twynned, Ex. xxxix. 28. *v.* a-twinne.  
 twisil-tunge, *double tongue*, Prov. viii. 13. xviii. 8. Ecclus. v. 16. xxviii. 15.  
 twisil-tungid, *p. p. double-tongued*, Ecclus. v. 16. vi. 1.  
 twistis, *hinges*, Amos viii. 3.

## V.

vagaunt, *wandering*, Gen. iv. 14. Prov. v. 6.  
 vah, vath, *oh! fie!* Is. xliv. 16. Mt. xxvii. 40.  
 vaile, *to avail*, Jer. xxxvii. 19.  
 vangelië, *the gospel*, I Tim. i. 11.  
 vanyshiden, *p. t. pl. became vain*, Rom. i. 21.  
 varye, *of various colours*, Gen. xxxi. 10. 12.  
 veer, ver, *the spring*, Ecclus. l. 8.

veer-tyme, ver-time, *spring*, Gen. xxxv. 16. Deut. xvi. 1. Ps. lxxiii. 17.  
 venguse, *to vanquish*, I Cor. i. 25; *p. t.* venkusede, I Kings xiv. 47; *pl.* vengusiden, Deut. vii. 7; *p. p.* vengusshid, II Kings x. 19.  
 venge, *to avenge*, Judg. xvi. 28. Mk. xviii. 5; II Cor. x. 6; *p. t.* vengide, Josh. x. 13. Apoc. xix. 2; *pl.* vengiden, Esth. viii. 22; *p. p.* vengid, I Kings xiv. 24. xxv. 31.  
 vengeable, *able to take vengeance*, Rom. xiii. 4.  
 vengesour, veniesour, *an avenger*, Deut. xviii. 19. Num. xxxv. 25.  
 venieris, *avengers*, Judg. vi. 31.  
 venymed, venemyd, venymyd, *p. p. empoisoned*, Wisd. xvi. 3 g, 10. Josh. prol. p. 555; *pr. p.* venemyng, Wisd. xvi. 3 g.  
 venymyngis, *poisonings*, IV Kings ix. 22.  
 venym-makere, *poison maker*, Ps. lvii. 6.  
 ver, verr, *a glass cup*, Prov. xxiii. 31.  
 vermycle, *vermillion, red cloth*, Ex. xxxix. 1.  
 vermyloun, *vermillion, red silk or cloth*, Ex. xxxv. 25.  
 verre, verrei, verri, verrey, *true*, Lk. xvi. 11. Joh. i. 9. Gal. iii. 21; *sup.* verreist, Rom. prol. 2. p. 303.  
 verreili, verili, *truly*, Gen. xx. 12.  
 vertues, *military forces*, I Macc. xiii. 54; *miracles*, Mt. xi. 20.  
 vyce, vijs, *a winding staircase*, III Kings vi. 8.  
 vikeried, *vicariate*, Ecclus. xxxiii. 6 g.  
 vilensly, *basely*, II Kings x. 5.  
 viliche, *vilely*, Lev. xviii. 28. II Macc. ix. 2.  
 vilite, *baseness, filthiness*, Deut. xxiv. 1.  
 vindage, vyndage, *a vintage*, Lev. xxv. 5. II Esdr. x. 37.  
 viner, vyner, vinere, *a vineyard*, Gen. ix. 20. xlix. 11. Mt. xx. 1. Lk. xiii. 6; *pl.* vyneris, Num. xvi. 14.  
 vyn-tilieris, *cultivators of vineyards*, IV Kings xxv. 12.  
 vynolent, *given to wine*, Tit. i. 7.  
 vyrounde, *p. p. travelled round*, Pref. ep. c. i. p. 61.  
 vitallid, *p. p. supplied with provisions*, Deeds xii. 20.  
 vlm-tree, *an elm*, Is. xli. 19.  
 vmblyapped, *p. p. envircound*, Heb. v. 2.  
 vmbre, *shadow*, IV Kings xx. 9. Ps. cvi. 10.  
 vmpere, *umpire*, Rom. prol. 2. p. 302. *v.* noumpere.  
 vnamendid, *p. p. not corrected*, II Par. prol. p. 385.  
 vnausely, vnausely, *unadvisedly*, II Kings xvi. 4 g. I Tim. v. 1.  
 vnausid, *p. p. unadvised, rash*, Prov. xiii. 3.  
 vnbileue, *disbelief*, Mk. xvi. 14.  
 vnbileueful, vnbileueeful, vnbileueful, vnbileueful, *unbelieving, incredible*, Judg. xx. 5. Wisd. x. 7. Ecclus. ii. 18. xvi. 7. xxiii. 33. Joh. xx. 27. I Pet. iii. 20.  
 vnbileuefulness, *unbelief*, Mk. ix. 23.  
 vnbhyndyng, *n. an unnerved condition, a loss of strength*, II Macc. iii. 24.

vnblessid, *unhappy*, Ecclus. xxvii. 24. 11  
Macc. xv. 3.  
vnblistful, *unhappy*, Prov. xix. 26.  
vnbolde, *cowardly*, Judg. ix. 4 g.  
vnbowinge, *pr. p. unbending*, Heb. x. 23.  
vnbuxum, vnbuxhum, *disobedient*, Prov.  
xxix. 19. 11 Esdr. xv. 27.  
vnbuxumnesse, *disobedience*, Pref. ep. c. iii.  
p. 63.  
vnceli. *v. vnsele*.  
vncesendly, *unceasingly*, Is. prol. p. 225.  
vnchastisable, vnchaastisable, *incorrigible*,  
Ez. ii. 4.  
vnchargid, *unladen*, Deeds xxi. 3.  
vnchastisid, *p. p. not broken or tamed*, Ec-  
clus. xxx. 8.  
vncircumcidid, *p. p. uncircumcised*, Jer. vi.  
10.  
vncleue, *gen. uncle's*, Jer. xxxii. 7.  
vnclothe, *to take off the clothes*, Ez. xlv. 19;  
*p. p. vnclothid*, Bar. iv. 20.  
vncomunycable, *incommunicable*, Wisd. xiv.  
21.  
vncomprehensible, *incomprehensible*, Jer.  
xxxii. 19.  
vnconrrigible, *incorrigible*, Prov. xxiv. 19.  
vncouenable, vncouenablen, *inconsistent, un-  
fitting, inopportune*, Pref. ep. c. vi. p. 67.  
Wisd. xviii. 10. Ecclus. xxii. 5. Rom. i.  
31. 2 Thess. iii. 2.  
vncouenabli, vncouenablen, *inconsistently,  
inopportunately*, Pref. ep. c. vii. p. 74. Ec-  
clus. xxxii. 6.  
vncoupable, vnculpable, *blameless*, Num.  
xxxii. 22.  
vncredibile, *incredible*, Judg. xx. 5.  
vncurable, *incurable*, Deut. xxxii. 33. Ecclus.  
xxxviii. 30. Is. xiv. 6.  
vndampned, *p. p. uncondemned*, Deeds xvi.  
37.  
vndeadi, vndeedi, vndeedi, *immortal*, Prov.  
i. 15. 1 Tim. i. 17.  
vndedlynesse, vndeedlynesse, vndeedlynesse,  
*immortality*, Eccles. ii. 14 g. Wisd. iii. 4.  
1 Cor. xv. 53. 1 Tim. vi. 16.  
vndefoulid, *p. p. not defouled*, Lev. xiii. 57.  
Wisd. iv. 9.  
vndefoulingnesse, *incorruption*, 1 Pet. iii. 4.  
vndepartable, vnpartable, *indivisible*, Lk.  
prol. 1. p. 141.  
vnder-bern, *to support, supply*, Ecclus. xii.  
14; *pr. p. vnder-beringe*, 11 Pet. i. 5.  
vndre-brenne, *to set on fire*, Nahum ii. 13.  
vndir-brethinge, *pr. p. slightly breathing*, 11  
Macc. vii. 5.  
vndir-caste, *subjected*, Wisd. xviii. 22; *p. p.*  
vndur-cast, Ex. xxi. 21.  
vndur-crepe, *to secretly creep*, Deut. xv. 9.  
vndir-cryeden, *p. t. pl. called out, cried out*,  
Lk. xxiii. 21; *p. p. vnder-cried*, Gen.  
xxxix. 14; *pr. p. vnder-criende*, Ps. prol.  
p. 738.  
vnder-delue, *to dig under*, Ecclus. xii. 18;  
*p. t. pl. vnder-doluen, vndur-delueden*,  
Gen. xlvi. 6. Is. xxiii. 13; *p. p. vnder-  
doluen, vndur-doluun*, Ps. lxxix. 17. Rom.  
xi. 3.

vndir-diggid, *p. p. undermined*, Ez. xxxvi.  
35.  
vnder-dreynt, *p. p. submerged*, Ex. xv. 10.  
vnder-folewe, *to follow close*, Ps. xxii. 6;  
*pr. t. pl. vndir-folewen*, 1 Tim. v. 24.  
vndur-fonge, *to receive, take*, Apoc. prol. 2.  
p. 639; *pr. t. vndur-fonge*, Gal. iii. 14;  
*pl. vnder-fongen, vndir-fenge*, Rom. prol. 1.  
p. 299; *p. p. vndur-fonge, vndur-fongun*,  
Gal. i. 9. iii. 2; *pr. p. vnder-fongende*,  
Rom. prol. 1. p. 299.  
vnder-goynge, vndur-goynge, *pr. p. going  
beneath*, Nah. iii. 14.  
vndur-growith, *pr. t. gradually increases*,  
Ex. v. 5; *pr. p. vndur-growyng, vndre-  
growyng*, Gen. xxvi. 13. 11 Kings v.  
10.  
vnder-heue, vndur-beeue, *to lift beneath*,  
Ex. xxxiii. 5. Deut. xxii. 4.  
vnder-hilid, *p. p. spread beneath, suffused*,  
Num. xii. 14.  
vnder-ioyneth, *pr. t. subjoins*, Ps. prol. p.  
737.  
vnder-kutte, *to cut from beneath*, Is. xxxviii.  
12.  
vnder-lashende, *pr. p. laughing secretly*, Ec-  
clus. xiii. 7. 14.  
vndir-led, *p. p. brought under*, Ez. xxiii. 3,  
21.  
vnder-leyn, *to place beneath, to set secretly,  
to subject*, Jer. xxvii. 11; *imp. vndir-  
leye*, 11 Kings xxi. 10; *pl. vnder-leith*,  
Ecclus. li. 34. Jer. xxvii. 12; *p. t. vnder-  
leide*, Ps. xlv. 4; *p. p. vnder-leid*, Esth.  
xv. 3.  
vnder-lye, vnder-lyn, vnder-ligge, vndur-  
ligge, *to lie under, be liable to, submit*,  
Ex. xxi. 32. Lev. v. 3. Num. v. 21. Esth.  
i. 15; *pr. t. vnder-lieth, vnder-lith*, Josh.  
xii. 3. Wisd. xii. 18; *imp. vnder-leye*,  
vnder-ly, vndir-ligge, Heb. xiii. 17; *p. t. pl.*  
vnder-lejen, Esth. viii. 13. ix. 16; *pr. p.*  
vnder-liende, vnder-ligging, Deut. xxxiii.  
13. 11 Macc. xii. 3.  
vndirlingis, *inferiors*, Rom. prol. 2. p. 301.  
vndir-loute, vnder-lowt, *p. p. subjected, made  
obedient*, Gen. xxxvii. 8. Ecclus. xxxiii. 30.  
Lk. ii. 51.  
vndir-maister, *schoolmaster* (Lat. *pedago-  
gus*), Gal. iii. 25.  
vndir-myne, vndur-myne, *to dig under*, Ec-  
clus. xii. 18. Mt. vi. 20; *p. t. pl. vndir-  
myneden*, Gen. xlix. 6; *p. p. vnder-myn-  
ed, vndur-myned*, Jer. li. 58. Ez. xxxvi.  
35; *pr. p. vndur-mynynge*, Ex. xxii. 2.  
vnder-mynynge, *n. a digging under*, Jer. li.  
58.  
vnder-mynsteren, *to serve*, Ecclus. xxxix.  
39; *p. t. vnder-mynstred*, 1 Tim. v. 10.  
vnder-mouwe, *to mock, to sneer at*, Prov. i.  
26; *p. t. vnder-mouwede*, Is. xxxvii. 22;  
*pl. vndre-moweden*, 11 Par. xxxvi. 16.  
Ps. xxxiv. 16; *pr. p. vnder-mouwng*,  
vnder-mowynge, 11 Par. xxx. 10. Ps. xliii.  
14.  
vnder-nymen, vnder-nyme, vndir-nym,  
vndur-nym, vnder-nymme, *to reprove*,

*blame*, Gen. xxx. 33. xxxviii. 23. 11 Kings  
vii. 14. Is. ii. 4. 1 Joh. iii. 20; *pr. t.*  
vndir-nemeth, vndur-nymmeth, 1 Joh. iii.  
20. Apoc. prol. 2. p. 639; 2 p. vndir-nym-  
ist, Gen. xxxi. 32; *imp. pl. vnder-nemeth*,  
Is. i. 18; *p. t. vnder-nam*, Gen. xxxi. 42;  
*pl. vnder-nemen, vnder-nomyn*, Tob. ii. 8.  
Rom. prol. 1. p. 300; *p. p. vndur-nom*,  
vndir-nomen, vndir-nommen, vnder-  
nummen, Num. v. 13. Deut. xxi. 18.  
1v Kings vii. 9. Joh. iii. 20. Gal. ii. 11;  
*p. p. vnder-nemende*, Wisd. xvii. 9.  
vnder-nymyng, *n. a reproof*, Rom. prol. 1. p.  
300; *pl. vndir-nemyngus, vnder-nemyngis*,  
vndir-nymyngis, Ps. xxxvii. 15. Prov. x.  
17. xv. 32.  
vnder-nymere, *a reprover*, Is. xxix. 21.  
vndir-putte, vndur-puten, vnder-poten, *to  
set low, subject, put under*, 11 Kings xviii.  
23. Prov. xxvi. 25. Rom. prol. 1. p. 298;  
*pr. t. vnder-put, vnder-putteth*, Ps. xxxvi.  
24; 2 p. vndur-puttist, Gen. xxix. 25;  
*p. t. vnder-putte, vnder-puttide*, Gen. xlix.  
15. 1 Macc. vi. 46; *pl. vnder-putten*,  
vndir-puttiden, 11 Esdr. iii. 5. Rom. xvi.  
4; *p. p. vnder-put*, Gen. xxviii. 18. Ex.  
xxvi. 21; *pr. p. vnder-putting*, Gen.  
xxviii. 11.  
vnder-rauyshide, *p. p. stole secretly*, Gen.  
xxvii. 36.  
vnder-reren, *to lift from beneath*, Is. xxii. 17;  
*pr. t. vndur-rerith*, 1 Kings ii. 7; *pr. p.*  
vnder-rerende, Ps. cxii. 7.  
vndir-sailiden, *p. t. pl. sailed near*, Deeds  
xxvii. 4.  
vndir-sette, vndir-settide, *p. t. placed be-  
neath, supported*, Gen. xlix. 15; *p. p.*  
vndur-set, Eccles. iv. 10.  
vndur-settyngis, *brackets, supports*, Ez. xli.  
26.  
vnder-singing, *n. singing the second part*,  
Ps. prol. p. 738.  
vnder-stant, vnder-stondeth, *pr. t. under-  
stands*, Prov. xvii. 8. Mt. xiii. 19.  
vnderstandable, *capable of understanding*,  
Ecclus. iii. 32.  
vnderstondingus, vndurstondyngis, *abilities*,  
Ps. lxxvii. 72.  
vnder-taken, *to take up*, Ps. xlvii. 4; *p. t.*  
vnder-toe, Ps. lxxviii. 30. Is. xli. 10; *p. t.*  
*pl. vnder-token*, Ps. xxxix. 12; *p. p. vnder-  
take*, Ps. xlvii. 10.  
vnder-taking, *n. a supporting*, Ps. cvii. 9.  
vnder-takere, *n. taker up*, Ps. xli. 10. liii. 6.  
vnder-tend, vndur-tent, *p. p. kindled*, Deut.  
xxxii. 22. Ps. xvii. 9.  
vndir-turne, vndur-turne, *to subvert*, Ecclus.  
xii. 15. Ez. xxvi. 12; *p. p. vndur-turned*,  
Josh. xvii. 18. Ez. xxix. 12.  
vndur-weuyden, vnder-wouen, *p. t. pl. sub-  
joined*, 1 Kings prol. p. 3.  
vndur-wexyng, vndre-wexinge, *pr. p. grow-  
ing gradually*, Dan. viii. 3.  
vnder-zoke, vndir-zokeu, vndur-zoke, *to sub-  
due, subject*, Pref. ep. c. iii. p. 63. Judith  
ii. 3, 6; *p. t. vndir-zokede*, 11 Par. viii. 8;  
*pl. vnder-zokeden*, Jer. xxxiv. 11; *p. p.*

- vndir-sockid, vnder-sockid, Gen. xxvii. 37. 11 Esdr. v. 5. Jam. iii. 7.
- vndisciplined, *p. p. unlearned*, Wisd. xvii. 1. Ecclus. v. 14.
- vndiscreet, *indiscreet*, Ecclus. xxiii. 6. xxxi. 24.
- vndistribable, *indestructible*, Wisd. ii. 23 *g.*
- vndon, vndo, *to solve, unbind, destroy*, Gen. xl. 8. Mt. v. 17. Mk. i. 7. xiv. 58. Joh. ii. 19; *pr. t. vndoth*, Mt. v. 19; *p. t. vndide*, Gen. xli. 8; *p. p. vndo*, Gen. xl. 16.
- vndoyng, *n. exposition, solution*, Gen. xl. 5.
- vndoeris, *interpreters*, Cath. Epp. prol. 1. p. 594.
- vndren, vndrun, vnduren, vndurn, vndur, vndirne, *the time from nine to twelve in the morning*, Mk. xv. 25, 33. Joh. iv. 6. Deeds ii. 15.
- vndwellable, *not habitable*, Jer. vi. 8.
- vneymable, *incapable of reckoning*, Job xxxvi. 27.
- vnenarrable, vnnarrable, *that may not be told*, 11 Cor. ix. 15. 1 Pet. i. 8.
- vnendid, vneendid, *p. p. unfinished, endless*, Wisd. iv. 5. 1 Tim. i. 4.
- vnequyte, *injustice*, Rom. iii. 5.
- vneuenli, *not equitably*, Gen. xvi. 5.
- vnextpugnabile, *impregnable*, Ez. xxxvi. 12. 11 Macc. xii. 21.
- vnfailende, *pr. p. never failing*, Ecclus. xxiv. 6.
- vnfastnen, *to make weak*, Is. xiv. 27; *p. p. vnfastned*, Ps. xxv. 1.
- vnfilable, vnfillable, *insatiable*, Ps. c. 5. Prov. xv. 16. xxvii. 20.
- vnfyled, *p. p. undefiled*, Heb. vii. 26.
- vnfoulid, *p. p. undefiled*, 1 Pet. i. 19. 11 Pet. iii. 14.
- vnfourmed, *p. p. not shapen or fashioned*, Deut. xxvii. 6.
- vnfuctuous, vnfruytouse, *unfruitful*, Ex. xxiii. 26. Job xxiv. 20. Eph. v. 11. Tit. iii. 14.
- vngilti, *guiltless*, Gen. xxxvii. 22. Num. xiv. 18.
- vnglorious, *inglorious*, Job xii. 19.
- vnhabitable, vnabitable, *not habitable*, Jer. ii. 6. vi. 8.
- vnheerid, *p. p. stripped of hair*, Ez. xxix. 18.
- vnheleable, *incurable*, Ecclus. xxviii. 30. Is. xiv. 6. Jer. xxx. 12.
- vnhewen, vnhewid, *p. p. not hewn*, Josh. viii. 31.
- vnhile, *to uncover*, Ruth iii. 4; *p. t. vnhide*, Ecclus. xlvii. 16; *pl. vnhilliden*, vnhilliden, Ez. xxii. 10. Mk. ii. 4; *pr. p. vnhilynge*, 11 Kings vi. 20.
- vnholpen, vnhelpid, *p. p. not helped*, 11 Esdr. ix. 11. Wisd. xii. 5.
- vnhonest, vnonest, *dishonest, dishonorable, base*, Prov. xxv. 8. Ecclus. xxxvii. 13. 1 Cor. xii. 23.
- vnhonestly, vnonestli, vnonestly, *dishonorably, disgracefully*, 11 Kings xiii. 2. Tob. iii. 17 *g.*
- vnhonourid, *p. p. dishonored*, Job. viii. 49.
- vnhopid, *p. p. not hoped for*, Wisd. v. 2. xvii. 14.
- vniownis. *v. oyniouns.*
- vniuersite, vnyuersitee, *multitude, universe, aggregate*, Tob. viii. 19. 11 Macc. xiv. 35. Jam. iii. 6.
- vnknytte, *p. t. loosed, unbound*, Ecclus. xxviii. 18; *p. p. vnknit, vnknit*, Job vi. 17. Ecclus. xxviii. 18; *pr. p. vnknyt-tyngge*, Nah. ii. 10.
- vnknowith, *pr. t. knows not, is ignorant*, Gen. xxxix. 8. Ecclus. viii. 7. 1 Cor. xiv. 38; 1 *p. vnknowe*, Gen. xxvii. 2; *pl. vnknoven*, Gen. xlv. 15; *imp. vnknowe*, Prov. xix. 27; *p. t. vnknewe*, vnkne3, Dent. viii. 3. Is. lxiii. 16; *pl. vnknewen*, Is. lvi. 10; *pr. p. vnknowyngge*, vnknowende, Gen. xx. 4. Prov. vii. 22.
- vnknowyngus, *ignorances*, Ecclus. xxiii. 2.
- vnkunnyngge, vnkunnyng, vnkunnende, *pr. p. not knowing, ignorant*, Gen. xx. 4. Ecclus. xxxii. 12. Rom. x. 3.
- vnkunnyng, *n. ignorance, folly*, Ps. lxviii. 6. Wisd. xiv. 22. Rom. prol. 2. p. 302; *pl. vnkunnyngis*, Ps. xxiv. 7. Ecclus. xxiii. 3.
- vnkunnyngenesse, *ignorance*, Lev. iv. 2. 1 Pet. i. 14; *pl. vnkunnyngnessis*, Ps. xxiv. 7. Ecclus. xxiii. 3.
- vnleefulnesse, *an unlawful act*, Wisd. xiv. 8.
- vnleuable, *unbelieving*, Ecclus. xvi. 29.
- vnleueful, *unbelieving*, Ecclus. xxiii. 33.
- vnleueful, vnleeful, vnleful, *unlawful*, Gen. xxxiv. 7, 14. 1 Par. xv. 13.
- vnleueunde, *pr. p. unbelieving*, Is. xxi. 2.
- vnlerid, vnlerud, *p. p. unlearned*, 1 Cor. xiv. 16. 11 Cor. xi. 16.
- vnlettrid, *p. p. illiterate*, Prov. xxx. 2 *g.*
- vnlikned, *p. p. made unlike*, 111 Kings xiv. 5.
- vnmaad, *p. p. not created*, Prov. viii. 22 *g.*
- vnmerciabile, *unmerciful*, Jer. l. 42.
- vnmesurably, *immoderately*, Ecclus. xi. 10 *g.*
- vnmylde, *cruel*, Ecclus. xiii. 14. 11 Tim. iii. 3.
- vnmynding, *n. forgetfulness*, Wisd. xiv. 26.
- vnmyzti, *wanting in power*, Wisd. xi. 18.
- vnmouable, vnmeuable, *immoveable*, Ex. xv. 16. 1 Par. xvi. 30. Heb. vi. 18.
- vnmouableness, *immoveableness*, Heb. vi. 17.
- vnncis, *ounces*, 11 Kings xxi. 16.
- vnneth, vnnethis, *adv. scarcely*, Gen. xxvii. 30. xxxii. 11. Deeds xiv. 17.
- vnnoble, *ignoble*, Job xxx. 8. Prov. xxii. 29.
- vnnoblei, vnnobley, *ignobleness*, Bar. vi. 25. 1 Cor. xv. 43. 11 Cor. vi. 8. xi. 21.
- vnnoumbrable, vnnoumbreable, *innumerable*, Ex. x. 14. Par. prol. 1. p. 316. Ecclus. v. 6.
- vnobedience, *disobedience*, Judg. ii. 22 *g.* Esth. xvi. 24.
- vnobedient, *disobedient*, Deut. viii. 20. 11 Esdr. xv. 27.
- vnobeisaunce, *disobedience*, Pref. ep. c. iii. p. 63. Esth. xvi. 24.
- vnobeisaunt, *disobedient*, Prov. xxix. 24.
- vnobeshyngge, vnobeschaunt, *disobedient*, 111 Kings xiii. 26.
- vnordeyning, *n. irregularity, disorganisation*, Wisd. xiv. 26.
- vnordenat, *irregular, ill-governed*, Ecclus. xlv. 9 *g.*
- vnordynatly, *out of order*, 11 Thess. iii. 6.
- vnouercomen, vnouercomun, vnouercomen, *p. p. not conquered, surpassed*, Judith prol. p. 602. 11 Macc. xi. 13.
- vnouerpassable, *insurpassable, insuperable*, Judith prol. p. 602.
- vnouerthrowable, *not capable of being suspected*, Ecclus. xxv. 9.
- vnpacience, *impatience*, Judith viii. 24.
- vnpatient, *impatient*, Prov. vii. 11.
- vnparfit, vnperfit, *imperfect*, Ps. cxxxviii. 16.
- vnpartable. *v. vndepartable.*
- vnperfeccioun, *imperfection*, Ecclus. xxxviii. 31.
- vnpesible, *unquiet, restless*, 1 Thess. v. 14. Jam. iii. 8.
- vnpesiblely, vnpesibly, *unquietly*, 11 Thess. iii. 11.
- vnpite, vnpitee, *impiety, want of feeling*, Prov. iv. 17. Zech. v. 8. Rom. i. 18. Jude ii. 15.
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- vnpitouste, *impiety*, Ecclus. xlvi. 23.
- vnpliable, *unbending*, Heb. x. 23.
- vnportable, *insupportable*, Mt. xxiii. 4.
- vnpossible, *impossible*, Wisd. xvi. 15. Mk. x. 27. Lk. xvii. 1.
- vnpreiable, *incapable of being entreated*, Lam. iii. 42.
- vnprofit, *unprofitableness*, Eccles. i. 1 *g.* Heb. vii. 18.
- vnprudent, *unwise*, Mk. vii. 18.
- vnpurueid, vnpurueyed, *p. p. unforeseen*, Wisd. vii. 21.
- vnquyetid, *p. p. disturbed*, Deeds xv. 19.
- vnredi, vnredy, *not prepared*, 11 Cor. ix. 4.
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- vnrist, *unjust*, Ecclus. v. 18.
- vnristfulli, *unrighteously*, Wisd. xii. 23.
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- vnristwise, *unrighteous*, Ps. v. 6.

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- wemmed, *p.p. spotted*, Deut. xii. 15.
- wene, *to suppose, guess*, Gen. xxvii. 12; *pr.t.* weneth, Lk. viii. 18; *2 p.* wenest, wenyst, Pref. ep. c. v. p. 66. Gen. xvii. 17; *pl.* wenen, weenen, Pref. ep. c. v. p. 66. Lk. xiii. 2; *p. t.* wenyde, weenyde, wende, weendide, Gen. xli. 17. xlii. 30. 1v Kings v. 11. Job xxxi. 24; *pl.* weneden, weeneden, wenden, Wisd. xii. 27. xiii. 2. Is. lxvi. 17; *pr. p.* wenende, Job prol. p. 672.
- weod-hook, *a hook for cutting weeds or briars*, Is. vii. 25.
- wepful, wepeful, *mournful*, Wisd. xviii. 10.
- wereden, werden, *p. t. pl. wore*, 111 Esdr. iii. 2; *p.p.* wered, Josh. ix. 13.
- werelis, *fly-flappers (?)*, (Lat. *flabella*.) Job prol. 2. p. 672.
- wermod, wormod, *wormwood*, Prov. v. 4. Lam. iii. 19. Apoc. viii. 11.
- wern, *to forbid*, Gen. xxiii. 6.
- werpe, *n. warp*, Ex. xxxix. 3. Lev. xiii. 48.
- wesh. *v. waische*.
- wethir, *a ram, a sheep, a battering ram*, Gen. xv. 9; *pl. wetheres*, Gen. xxx. 35. 11 Macc. xii. 15.
- wete, *wheat*, Deut. xxviii. 51; *pl. wetis*, Gen. xlii. 26.
- weu, *fie!* Ps. xxxiv. 21, 25.
- wexe, *to grow, become*, Gen. xl. 10. Mt. xiii. 30; *pr.t.pl.* wexen, Mt. vi. 28; *p.t.* wexe, wex, wax, wexide, Gen. xii. 10. xxi. 20. xxvii. 1. Lk. ii. 40; *pl.* wexen, woxen, wexeden, wexiden, Ex. i. 7. Mt. xiii. 7. Lk. xxiii. 5, 23; *p.p.* wexen, wexun, wexe, waxen, woxun, wexid, Gen. iv. 23. xxv. 27. xxvii. 2. 111 Kings i. 2. Mt. xiii. 32. Rom. v. 15; *pr.p.* wexyng, waxyng, Gen. iv. 23. viii. 21.
- weuen, weeue, *to weave, make*, Pref. ep. c. vii. p. 71. Ex. xxxv. 33; *p.t.pl.* wouen, weueden, Is. lix. 5; *p.p.* wouen, weuyd, 1 Kings prol. p. 2; *pr. p.* weuende, Is. xix. 9.
- whal, *a whale*, Job vii. 12; *pl.* whallis, Gen. i. 21.
- whas, *gen. whose*, Mt. prol. i. p. 1.
- what, *wherefore*, Lk. xix. 33. xx. 23. Joh. xx. 15.
- what-er, *whatever*, Deut. xxi. 5.
- whelke, *a pustule, weal*, Lev. xiii. 2; *pl.* whelkis, Lev. xiv. 56.
- whennus, whens, *adv. whence*, Gen. xvi. 8.
- wher, *whether*, Gen. xviii. 21. Mt. v. 46.
- wherto, *wherefore*, Mt. ix. 4.
- whether, *either, or*, Mk. iii. 4.
- whyet, *white*, Gen. xxx. 35.
- whijt-perle, *albugo*, Lev. xxi. 20.
- while, *recompense, return, turn*, 1 Kings xxiv. 20. 11 Kings xix. 36. Prov. xix. 17. Is. lix. 18. Jer. li. 6. Joel iii. 4; *pl.* whilis, 111 Kings v. 14. 11 Esdr. iv. 22. vii. 3. 1 Par. xxiii. 24. Wisd. vii. 18.
- whilenesse, whilenesse, *recompense, re-turn, turn*, Joel iii. 4. Jam. i. 17.
- whilis, *adv. while*, Gen. xlvii. 19.
- whil-mele, while-melis, *adv. by turn*, 111 Kings v. 14. 11 Esdr. iv. 22. Wisd. vii. 18.
- whirlide, *p.t. hurled*, 1 Kings xvii. 49.
- whirle-puff, *a whirling blast*, Wisd. v. 24.
- whist, whisht, whischt, *hush!* Judg. xviii. 19.
- whistlen, *to whistle*, Jer. xix. 8.
- whistlyng, *n. a hissing, contempt*, 11 Par. xxix. 8.
- whistrende, whistringe, *pr. p. whispering*, Eccles. xii. 19. xxviii. 15.
- whoche, *which*, Mt. prol. i. p. 1.
- who-so-er, *whosoever*, Josh. xx. 3.
- wicchings, *witchcrafts*, Deeds viii. 11.
- wicke, wyke, *wicked*, 1 Kings xxv. 25. 11 Kings xxii. 49. 11 Par. vi. 23. Mt. viii. 28. Lk. viii. 2.
- wickenesse, *wickedness*, Prov. iv. 17; *pl.* wickenesses, Prov. v. 22.
- wickidlich, *wickedly*, Deut. xxxi. 29.
- widewhed, *widowhood*, Gen. xxxviii. 14. Judith x. 2.
- wielde, *wild*, Gen. xxxvii. 20.
- wike, wyke, *week*, Gen. xxix. 28. Mk. xvi. 2. *v. wouke*.
- wikett, *a little gate*, 111 Kings xxii. 10.
- wilful, *willing*, 11 Cor. viii. 3.
- wilfuli, wilfully, wyfulli, *of free will*, Lev. vii. 16. 1 Macc. x. 33. Deeds xii. 10.
- willefulli. *v. welefully*.
- willi. *v. euel-willi, greet-willi*.
- willidness, *wilfulness*, Wisd. v. 13.
- wiln, wilne, *to will, desire*, Gen. xxvii. 4, 12. Lk. ix. 24; *pr.t.* wile, wole, wol, Dent. xxv. 7, 8. 11 Kings xxiv. 3. Mt. xi. 27. vii. 10; *2 p.* wilt, wil, wolt, wole, Gen. xv. 1. xxii. 7; *woltow, wilt thou*, Esth. v. 3. Mt. xiii. 28; *pl.* wolen, wollith, wiln, wilne, wil, Gen. xxi. 29. 11 Kings xvi. 2. Mt. vii. 12. xx. 32. Mk. prol. i. p. 86. Mk. xiv. 7; *imp.* wilne, wele, wole, Gen. xix. 17. xxi. 17; *pl.* wileth, wolet, Judg. xix. 23. Lam. iv. 15; *p. t.* wolde, Gen. xxvii. 20. xxviii. 11; *pl.* wolden, Esth. ii. 21. Mt. xvii. 12; *p.p.* wilned, Eccles. x. 14; *pr. p.* wilnyng, wilnende, willyng, willende, wolnyng, Gen. xxxvii. 22. Num. xxxv. 15. Deut. xxv. 11. Judg. xix. 3. Eccles. xiv. 7. Lk. viii. 20.
- wilsumnesse, *wilfulness*, Eccles. xxxi. 40.
- wyndewe, wyndowe, wynwe, wynewe, winewe, *to winnow*, Deut. xxxiii. 17. 111 Kings xiv. 14. Jer. xlix. 36. li. 2; *pr. t. 2 p.* windewist, wyndowidist, Ez. xxxii. 2; *pl.* wynewiden, wynewden, wyndewiden,
- winweden, wynnewiden, wyndowen, Is. xxxiv. 21. Zech. i. 19. 1 Macc. vii. 46; *p. p.* wyndewid, wyndowid, wynewid, winwed, 1 Kings xxii. 12. Is. xxx. 24. Ez. xxxvi. 19; *pr.p.* wyndewyng, wyndowynge, wynewing, wynewyng, wynwing, wynewende, wynnowyng, 11 Kings xxii. 12. Is. xxxix. 5. Jer. xv. 7. Dan. viii. 4. Mt. iii. 12.
- wyndeweris, wyneweres, wyneweris, *winneres*, Jer. li. 2.
- wynnyng, *n. gain, lucre*, Phil. i. 21. 1 Tim. iii. 8.
- wyn-violis, *vessels for wine*, 111 Kings vii. 40, 45.
- wynside, *p. t. winced, kicked*, Deeds prol. p. 507; *pl.* wynseden, 11 Kings vi. 6. *v. aen-wynsed*.
- wynter, *years*, Gen. v. 3. xv. 13.
- wynterne, *to winter*, Deeds xxvii. 12.
- wirlyng-wynde, *whirlwind*, 1v Kings ii. 11; *pl.* whirlinge-wyndis, 11 Pet. ii. 17.
- wyse, *manner*, Gen. xxxii. 19.
- wiselyer, *comp. more wisely*, 1 Kings xviii. 30.
- wist, wisten. *v. wite*.
- wit, with, Mt. vi. 2.
- wit, witt, *knowledge, wisdom*, Eccles. iii. 25. Lk. xxiv. 45; *pl.* wittes, wittis, Jer. prol. p. 342. Eccles. i. 6.
- wite, *to know*, Gen. xxiv. 21. Mt. xvi. 4. Mk. v. 43. Lk. i. 18; *pr.t.* wyte, wite, wote, woot, wot, Gen. iii. 5. iv. 9. xviii. 21. Prov. vii. 22. Eccles. x. 14. Mt. vi. 8. Joh. iv. 25; *2 p.* wost, woost, wotist, Num. xvi. 15. 11 Kings i. 5. Tob. viii. 9. Mt. xv. 12. Joh. xiii. 7. Apoc. iii. 17. vii. 14; *pl.* witen, wyten, woten, 1v Kings vii. 12. Lk. xx. 21. Joh. viii. 19; *imp.* wite, Gen. xv. 13. Num. xxxii. 23; *pl.* witeth, witith, Job xix. 29. Mt. xxiv. 33; *p. t.* wiste, Gen. xxi. 26. Ex. xxi. 36; *2 p.* wistest, Mt. xxv. 26; *pl.* wisten, 1 Kings xxii. 17. Joh. viii. 19. Lk. ii. 49; *p.p.* wist, Lev. xiv. 57. Is. lxi. 9. Mt. x. 26. Lk. xii. 2; *pr. p.* witinge, wityng, wytyng, 1 Kings xxii. 17. Mt. xii. 25. Lk. viii. 53. Deeds v. 2.
- witendely, wityngli, *knowingly*, Rom. prol. i. p. 299. prol. 2. p. 302.
- with-hern, *pr. t. pl. carry with others*, Is. lxii. 9.
- with-chaunge, *to change, commute*, Eccles. xii. 19.
- with-departen, *to part asunder*, Eccles. i. 24.
- with-eire, *co-heir*, Pref. ep. c. vii. p. 70.
- with-ficchid, *p.p. faced in*, Ps. xxxi. 4.
- with-folweris, *companions*, Gen. xxiv. 59.
- with-heeing, *n. a hastening*, Ps. lxxvii. 33.
- with-hilden, *p. t. pl. covered over*, Gen. vii. 24.
- withiene, *adj. of willow*, Job xl. 17.
- withies, withthis, *willows, willow-bands*, Lev. xxiii. 40. Ps. cxxvi. 2. Is. xv. 7. Judith vi. 9.
- withinnen-forth, withynne-forth, withyn-forth, *adv. within*, 1v Kings iv. 4. Dan. xiv. 18. Mt. vii. 15. 11 Cor. vii. 5.

- withinne-wrappen, *to wrap up*, Job xviii. 11; *p. p.* withinne-wrappid, Job iii. 5. vi. 18.  
 with-lawe, *to laugh with*, Gen. xxi. 6.  
 withouten, *prep. without*, Gen. xxx. 1. Heb. xi. 40.  
 without-forth, withoute-forth, *adv. outwardly, without*, Gen. xix. 11. Mt. xii. 47.  
 with-preisen, *to praise together*, Eccus. li. 15.  
 with-rysynge, *pr. p. rising up*, Gen. xxii. 3.  
 with-seyn, with-seie, *to contradict*, Esth. viii. 8. Job vi. 10; *pr. t.* with-seith, Num. xxx. 6, 8, 9, 12; *p. t. pl.* with-seiden, Judith i. 11. Jer. xxxvi. 25; *pr. p.* with-seiende, Job xvi. 9.  
 with-seieris, with-seggeris, *contradictors*, Pref. ep. c. iii. p. 63.  
 with-stonden, *to resist*, Judith v. 1; *pr. t.* with-stont, Deut. xxv. 16. Rom. ix. 19; *pr. p.* with-stondende, Judith ii. 16.  
 witid, wyited, *p. p. adjudged, reckoned, imputed*, Judg. iv. 9. Job xli. 8. Rom. v. 13.  
 witles, witlesse, witlees, *unwise, wanting sense*, Wisd. xv. 18. 11 Macc. xi. 13. Gal. iii. 1.  
 witti, *wise*, Deut. i. 13.  
 witnessse, *a witty or wise saying or doing*, Prov. viii. 5; *pl.* witnesses, wittynesses, Eccus. i. 5.  
 wist, *a whit*, 1 Kings i. 14.  
 wlappe, *to wrap*, Num. iv. 5, 7; *pr. t.* wlap-pith, 1 Tim. ii. 4; *p. t.* wlap-pide, Gen. xxvii. 16. Ex. xiv. 27. 14 Kings ii. 8. Mt. xxvii. 59. Lk. ii. 7; *p. p.* wlap-pid, Num. iv. 15. Lk. ii. 12. Joh. xx. 7. 11 Pet. ii. 20; *pr. p.* wlap-pynge, Job xxxviii. 2. v. biwlappe.  
 wlapping, *n. a wrapping*, 111 Kings xx. 38 g.  
 wlaten, wlate, wlaat, wlaten, *to loath*, Judg. ix. 23. Prov. xxiv. 24. Is. xxxiv. 3, 4; *pr. t.* wlatith, Num. xxi. 5; 2 p. wlatist, Rom. ii. 22; *pl.* wlaten, wlatith, Gen. xlvi. 34. Deeds prol. p. 508; *p. t.* wlatede, Jer. xiv. 19; 2 p. wlatidist, Wisd. xii. 3; *pl.* wlatiden, Rom. prol. 2. p. 302; *p. p.* wlatid, wlatid, Is. xlix. 7. Jer. xiv. 19.  
 wlatyng, *n. a loathing*, Num. xi. 20. Dan. ix. 11.  
 wlatyngnesse, *loathsomeness*, Dan. ix. 11.  
 wlatsum, *loathsome*, Lev. xi. 11.  
 woc. *v. waken*.  
 wode, *a wood*, Gen. xxi. 33; *pl.* wodis, woodis, Josh. xv. 9.  
 wode-bil, *a hook for cutting briars*, Is. vii. 25.  
 wode, wod, wood, woode, *mad, fierce*, Lev. xx. 27. Is. xxxvii. 29. Wisd. v. 4. Mt. viii. 28. Joh. x. 28. Deeds viii. 11. 1 Cor. xiv. 23.  
 wodenesse, woodnes, woodnesse, woode-nesse, *madness, rage, passion*, Gen. xxvii. 44. xlix. 6. Wisd. v. 4. Mk. iii. 21. Deeds xxvi. 24. Apoc. xix. 15; *pl.* woodnesse, Ps. xxxix. 5.  
 wodewose, *a wild man, savage*, Is. xxxiv. 14; *pl.* wodewoses, wodewosis, woodewosys, Is. xiii. 21. Jer. l. 39.  
 wodi, *full of trees*, Num. xiii. 21. xxiv. 6.  
 woke. *v. wouke*.  
 wole, woeth, wolde. *v. wilne*.  
 wolle. *v. wul*.  
 wommanysche, wommannysch, *effeminate*, 111 Kings xiv. 24. xv. 12.  
 wommanlich, *effeminate*, 111 Kings xiv. 24.  
 wonder-myche, *adv. very greatly*, Gen. xxx. 43.  
 wondirli, *wonderfully*, Job x. 16.  
 wonen, wone, *to dwell, abide*, Prov. ii. 21. xiv. 9. Is. liv. 3; *pr. t.* woneth, Ps. xc. 1. Eccus. xxxviii. 26; *p. t.* wonde, Jer. ii. 6; *pl.* woneden, Jer. xlvi. 21; *p. p.* woned, Num. xi. 12; *pr. p.* wonende, Prov. xxx. 1.  
 wonyng, *n. a habitation*, Ps. cvi. 7, 36; *pl.* wonyngus, Ps. cviii. 10. Jer. xlix. 18.  
 wonne, *custom*, Ex. xxxiii. 4.  
 woodedist, *p. t. 2 p. wert mad*, Is. xxxvii. 29; *p. p.* wodid, Deeds viii. 11.  
 woode-theues, *wild robbers*, Jer. l. 39.  
 woom, womyt, *a vomit*, 11 Pet. ii. 22. v. vome.  
 woong-tooth. *v. wang-tooth*.  
 worche, wyrk, *to work*, Gen. iii. 23; *p. t.* wrouste, Gen. ii. 5. 1 Kings xxvii. 12; *pl.* wrousten, ywrousten, Deut. xx. 18. Is. xvii. 8; *p. p.* wroust, Gen. xxxiv. 7. Deut. xx. 18.  
 word-bregger, *abridger of words*, Pref. ep. c. vii. p. 72.  
 wordy, woordi, *full of words*, Job xvi. 21. 1 Cor. prol. i. p. 339.  
 worldlis, *worlds*, 1 Pet. iv. 11. Apoc. xix. 3.  
 worschipful, *worthy to be revered*, Gen. xxviii. 17; *comp.* worschipfullere, Lk. xiv. 8.  
 worste, *the devil*, Eph. vi. 16.  
 wort, *a herb*, Lk. xi. 42; *pl.* wortis, Gen. ix. 3. Mt. xiii. 32. Rom. xiv. 2.  
 worte-werm, wort-worm, *caterpillar*, Pref. ep. c. vii. p. 69. Ps. civ. 34. Joel i. 4.  
 wort-zerd, *garden of herbs*, 111 Kings xxi. 2.  
 wost, wot, woot. *v. wite*.  
 woughe, *n. a wall*, Ps. lxi. 4; *pl.* wowis, 1 Esdr. iv. 12. v. 8.  
 wouke, wouk, woke, *a week*, Gen. xxix. 28. Ex. xxxiv. 22. Lev. xxiii. 16. Lk. xxiv. 1. Joh. xx. 1; *pl.* woukis, Ex. xxxiv. 22. Lev. xii. 5.  
 woule, *to yell, howl*, Hos. v. 8; *p. t. pl.* wouldiden, Hos. vii. 14. v. zolle.  
 wowende, wowynge, *pr. p. wooing*, Prov. vii. 13.  
 wowendeli, *devotedly*, Prov. xxi. 29.  
 wowers, *woosers*, Judg. xiv. 20.  
 wowis. *v. woughe*.  
 wrestled, wrastlede, *wristlide, p. t. wrestled*, Gen. xxxii. 24. Eccus. li. 25.  
 wrathefulnessse, *wrath*, Eccus. i. 28.  
 wrathen, *to be angry*, Prov. xviii. 14; *p. t.* wrathede, Ps. cv. 40; *pl.* wraththiden, 14 Kings xvii. 17; *p. p.* wrooth, wroth, wraththid, Gen. xviii. 32. Ex. xv. 14. Jer. xxxvii. 14. Heb. iii. 17.  
 wrathis, wraththis, *anger*, Prov. xxi. 14. xxvi. 10. Wisd. vii. 20.  
 wraththeres, wraththers, *provokers to anger*, Ez. ii. 7, 8.  
 wreche, wreek, *to wreak, avenge*, Deut. xxxii. 43. Judg. xvi. 28.  
 wreker, *an avenger*, Josh. xx. 4.  
 wretchidnessis, wrecchidnessis, *miseries*, Gen. iii. 16. Job xiv. 1.  
 wretcheful, wreccheful, *miserable*, 1 Kings i. 15. Eccus. v. 15.  
 wretchidful, *miserable*, Judg. v. 27. 11 Macc. ix. 28.  
 wreten. *v. wryte*.  
 wrethe, *wreath, neckchain*, Gen. xli. 42.  
 wrielys, wriels, *coverings, veils*, Job xxiv. 8.  
 wrynclis, *foldes*, Gen. xxxviii. 14.  
 wryngeris, *those who squeeze or press out*, Is. xvi. 10.  
 wristlide. *v. wrestled*.  
 wryte, *to write*, Num. v. 23; *p. t.* wroot, Ex. xxiv. 4; *pl.* wreten, wrieten, wryten, Deeds xv. 23; *p. p.* iwryten, Rom. prol. i. p. 299.  
 writhen. *v. wrooth*.  
 wrist, *a workman, artificer*, 11 Macc. ii. 30; *pl.* wristis, 14 Kings xxii. 5.  
 wrong, *p. t. wrested, twisted, squeezed*, 11 Kings xxiii. 21; *p. p.* wrong, wrongun, Gen. xl. 11. Lev. xxi. 19. Num. xxiv. 10.  
 wrongful, *injurious, tyrannical*, Lk. xii. 58.  
 wrooth, wroth. *v. wrathen*.  
 wrooth, *p. t. wrested, twisted, wrung*, 11 Kings xxiii. 21; *p. p.* writhen, wriuthun, Lev. i. 15. Judg. xvi. 9. Eccus. xlv. 13. Mk. xv. 17. Joh. xix. 2. 1 Tim. ii. 9.  
 wul, wolle, *wool*, Judg. vi. 37.  
 wulle-graithers, *preparers of wool*, Pref. ep. c. vi. p. 67.

3.

- Lk. x. 35; *imp. pl.* 3eldeth, Tob. ii. 21; *p.t.* 3olde, 3eide, 3eld, 3eldide, 3ildide, Gen. xx. 14. xxxi. 39. Job xxix. 11. 11 Esdr. ii. 20. Lk. ix. 42; *pl.* 3oldun, 3elden, 3eldiden, Deeds iv. 33. xvi. 2; *p.p.* 3olden, 3oldun, 3olde, 3oulde, 3elde, Lev. xiii. 7. 1 Kings xxv. 39. Prov. vii. 14. Jer. prol. p. 342. Mt. xxvii. 58. Lk. xiv. 12, 14; *pr. p.* 3eeldyng, 3eldyng, Deut. v. 9. vii. 10.  
 3eldyng, 3eldyng, 3elding, *n. reward, profit, retribution*, Ps. xviii. 12. Lk. iv. 19.  
 3ellen. *v.* 3olle.  
 3en-biggyng, *n. redemption, again-buying*, Num. xviii. 16.  
 3endis, *prep. beyond*, 1 Esdr. iv. 16.  
 3eneden, *p.t. pl. gaped, yawned*, Ps. xxxiv. 21; *pr.p.* 3anyng, 11 Macc. vi. 18.  
 3erd, *field, garden*, Lk. xiii. 19. Joh. xviii. 1.  
 3erde, 3eerd, 3eerde, *staff, rod, privy member*, Gen. xvii. 11. Ex. xiv. 16. Deut. xxiii. 1. Mt. x. 10. Heb. i. 8. Apoc. xix. 15; *pl.* 3erdis, 11 Cor. xi. 25. Deeds xvi. 22.  
 3erd-felles, *foreskins*, Jer. iv. 4.  
 3ete, 3eete, *to weld, to melt together, to pour*, Ex. xxvi. 19. Jer. ix. 7; *p.t.* 3otte, 3etide, 3etede, 3ettide, Ex. xxxvii. 3. 1v Kings iv. 5. Is. xliv. 10; *p.p.* 3otun, 3otyn, 3ot, Ex. xxxii. 4. xxxviii. 27. 11 Par. xxxiv. 17; *pr.p.* 3etyng, Ex. xxxvii. 3.  
 3etyng, 3eting, *n. a welding, melting of metal*, Ex. xxxii. 4. Jer. li. 17.  
 3eue. *v.* 3yue.  
 3he, 3ea, *yea, yes*, Mt. v. 37. Joh. ii. 27.  
 3his, 3is, *yes*, 1 Kings xv. 20. Mt. xvii. 23. Jam. v. 12. *v.* is.  
 3icchyng, *n. an itching, itch*, Deut. xxviii. 27.  
 3if, *if*, Is. v. 9. Mt. iv. 3.  
 3ifte, *gift*, Num. iii. 9; *pl.* 3iftis, Gen. xxxii. 18.  
 3isterday, 3istirday, 3istai, *yesterday*, Gen. xix. 34. 1 Kings iv. 8.  
 3it, *yet*, Gen. iv. 25. Jer. xxviii. 3.  
 3itching, *pr.p. itching*, 11 Tim. iv. 3.  
 3yue, 3eue, *to give*, Gen. xiii. 17. Mt. xx. 14; *imp. pl.* 3ifeth, 3euyth, 111 Kings iii. 26. Deeds viii. 19; *p.t.* 3af, 3aue, Gen. iii. 6. Esth. viii. 2. Mk. xv. 37; *p.t.* 3auen, 3euen, 3ouen, Gen. xix. 33. Num. xvii. 6. 11 Esdr. ix. 17. Mt. xxvi. 67; *p.p.* 3ouen, 3ouun, 3euun, 3euen, 3yif, 3yue, Gen. iv. 24. xxx. 18. Mt. xi. 27. xiii. 11. Deeds prol. p. 507. Rom. prol. p. 298; *pr.p.* 3yuyng, Num. xi. 25.  
 3oc, 3ok, *a yoke*, Num. xxi. 30. 111 Kings xii. 4. Judith i. 1; *pl.* 3ockis, 11 Kings xxiv. 22. 111 Kingis xix. 19.  
 3olden, 3oldun. *v.* 3elde.  
 3olle, 3ellen, *to sound, to yell, cry aloud*, Num. x. 7. Is. xv. 2; *imp. pl.* 3elleth, Is. xiii. 6. xxiii. 1; *p.t.* 3ollide, 3ellide, Judg. v. 28. 1 Kings iv. 13; *pl.* 3elleden, 3elliden, Judg. v. 21. Judith xvi. 13; *pr.p.* 3ollyng, 3ellende, 3ellyng, Num. x. 9. Judg. v. 21. Is. xiii. 22. *v.* woule.  
 3ollyng, 3ellyng, 3ellyng, 3elling, *n. a sounding, shouting, crying*, Gen. xxvii. 38. Ex. xxxii. 17. Num. x. 6. Jer. xviii. 5.  
 3olow. *v.* 3alow.  
 3ong, *young*, Gen. viii. 21. xlvi. 15.  
 3onglyng, *a young man*, Gen. xxxiv. 19. Judg. xvii. 7; *pl.* 3onglyngis, Dan. xi. 6.  
 3ongthe, 3ongth, *youth*, Gen. xlvi. 15. Deut. xxxiii. 25. Mt. xix. 20. Mk. x. 20. Lk. xviii. 21.  
 3ore, *adv. long ago*, Deut. xxiv. 1. 1 Par. prol. p. 314. Job prol. p. 670. Jer. xx. 8.  
 3ot, 3otte, 3otun. *v.* 3ete.  
 3ou-silf, 3oure-silf, *yourselves*, Jam. ii. 4.  
 3oule, *to howl*, Joel i. 5, 13. ii. 1. Mic. i. 8. *p.t. pl.* 3ouliden, Joel i. 11. *v.* goul, woule.  
 3oulyng, 3owlyng, *n. a howling*, Gen. xxvii. 38. Zech. xi. 3. Jam. v. 1.  
 3ouren, *gen. yours*, Gen. xxxiv. 16. xlv. 20.  
 3ow, *you*, Gen. i. 29.  
 3oxide, *p.t. sobbed*, 1v Kings iv. 36.  
 3oxyng, *n. a sobbing*, 1 Kings xxv. 31. Lam. iii. 56.

## CORRECTIONS.

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### VOL. I.

- p. 21. l. 23. *for grek read grete.*  
 p. 40. l. 29. *for or duuyne read of dyuyne.*  
 p. 49. l. 30. *for religions read religious.*  
 p. 80. var. rr. l. 4. *for <sup>r</sup>EGLMPad read <sup>r</sup>EGLPad.*  
 p. 117. var. rr. l. 2. *for <sup>z</sup> the read <sup>z</sup> thi.*  
 p. 128. c. 2. l. 16. *for and axide<sup>d</sup> read <sup>h</sup>and axide<sup>d</sup>.*  
 p. 160. c. 2. l. 4. *for closis read clothis.*  
 p. 178. c. 2. l. 11. *for <sup>se</sup> seiden<sup>y</sup> read <sup>se</sup> seiden<sup>y</sup>.*  
 p. 314. e. i. l. 9. *for Eliazar read Eliazar.*  
 p. 331. var. rr. l. 1. *for <sup>s</sup> soote read <sup>s</sup> soote E.*  
 p. 396. var. rr. l. 3. *for freli or read freli or.*  
 p. 475. var. rr. l. 8. *for <sup>c</sup> either read <sup>c</sup> either I.*  
 p. 501. c. i. l. 38. *for merlizon read merli<sup>z</sup>on.*  
 p. 515. var. rr. l. 6. *for <sup>t</sup> bilonge read <sup>t</sup> bi longe.*  
 p. 611. c. i. l. 3. *for greue read grene.*  
 p. 627. c. i. l. 28. *for fullen read fellen.*

### VOL. II.

- p. 38. c. i. l. 39. *for hem read hern.*  
 p. 123. var. rr. l. 5. *for <sup>t</sup> gitlees read <sup>t</sup> gitlees.*  
 p. 193. c. i. l. 17. *dele letter of reference after tyyn.*  
 p. 231. l. 7. *in both margins supply 29.*  
 p. 278. *in upper margin supply XV.*  
 p. 314. c. i. l. 33. *for hau read han.*  
 pp. 326—328. *in upper margin supply I. before PARALIPOMENON.*  
 p. 539. *in upper margin dele XIV.*  
 p. 546. c. i. l. 22. *for te read the.*  
 p. 708. c. i. l. 16. *for corneris read corn eris.*

### VOL. III.

- p. 45. var. rr. l. 3. *for leendid read teendid.*  
 p. 53. var. rr. l. 4. *for <sup>w</sup> From I. read From K.*  
 p. 149. c. 2. l. 1. *for stood read slood.*  
 p. 224. var. rr. l. 2. *for <sup>c</sup> m. c. read <sup>c</sup> Om. c.*  
 p. 479. upper margin, *for 59 read 58.*  
 p. 480. *ibid. for 60 read 59.*  
*ibid. c. 2. l. 1. dele 59 and place on last line of preceding column.*  
 p. 491. c. 2. l. 20. *for han read kan.*  
 p. 572. c. i. l. 12. *for gedreden read gendreden.*

### VOL. IV.

- p. 14. var. rr. l. 7. *for ielon read idon.*  
 p. 16. c. 2. l. 32. *for whether he wole<sup>m</sup> read whether<sup>m</sup> he wole.*  
 p. 17. upper margin, *for VI. read VII.*  
 p. 29. c. 2. l. 22. *for Sone read sone.*  
 p. 56. var. rr. l. 6. *for dedegne read dedeyne.*  
 p. 90. *ibid. l. 2. for <sup>a</sup> read <sup>a</sup> Om. UV.*  
 p. 130. *ibid. l. 8. add aß after k.*  
 p. 171. c. 2. l. 3. *for litsneth read listneth.*  
 p. 189. c. i. l. 4. *for plentenous read plenteuous.*  
 p. 214. var. rr. last l. *for <sup>p</sup> breke gk pr. m. <sup>q</sup> Om. g. read <sup>p</sup> Om. g.  
<sup>q</sup> breke gk pr. m.*  
 p. 217. c. i. l. 7. *for plentenuously read plenteuously.*  
 p. 271. var. rr. l. 4. *for <sup>h</sup> fulfillid read fulfillid.*  
 p. 386. c. 2. l. 3. *dele 14 and place on line 4.*  
 p. 456. c. i. l. 7. *for menf or to read men for to.*