The New Testament

John Wycliffe

Pickering

1848

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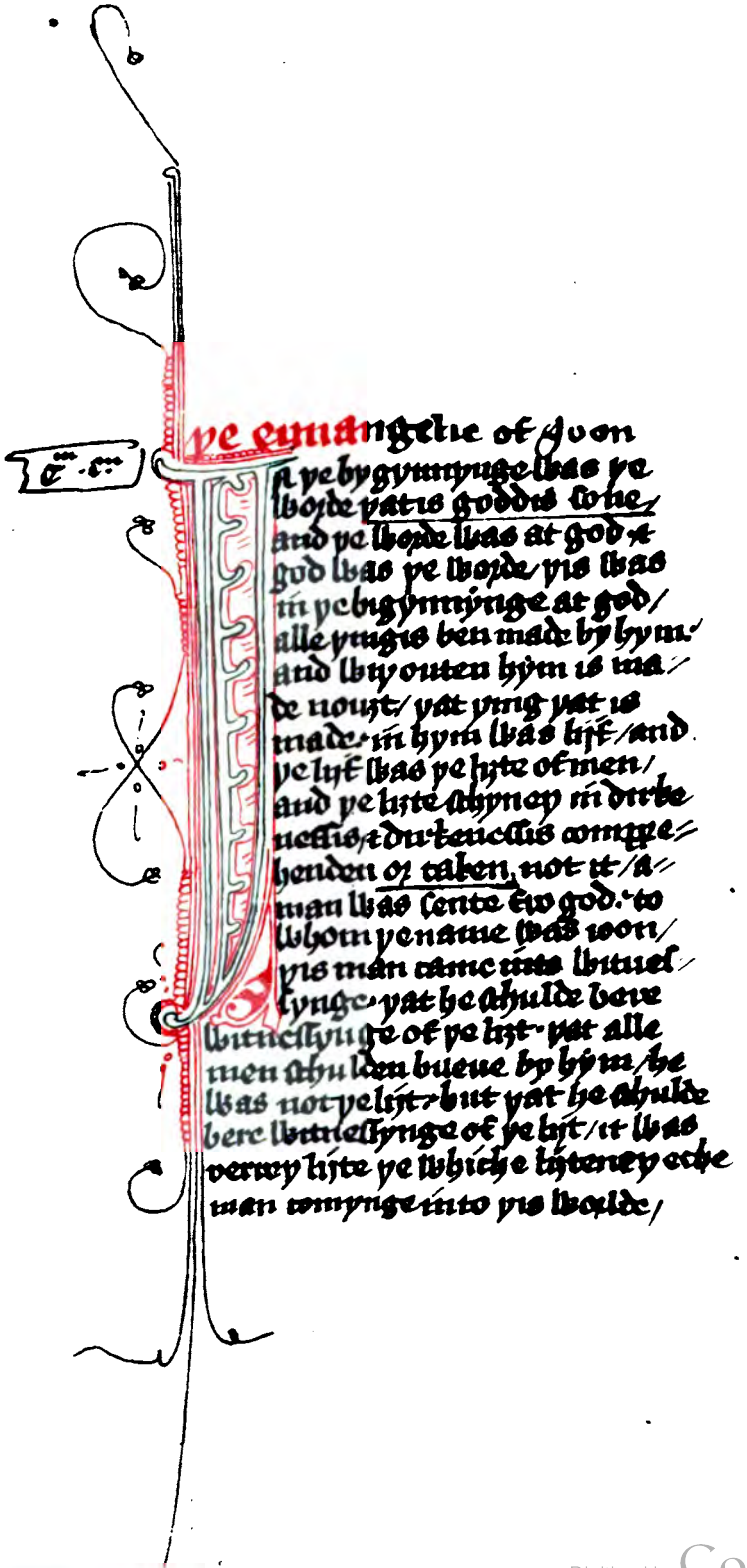

ye euangelie of Iuon
A ye bygynnynge was ye
word yat is goddis sone/
and ye word was at god &
god was ye word yis was
in ye bygynnynge at god/
alle yingis ben made by hym.
and wyouten hym is ma-
de nouht/ yat ying yat is
made in hym was lyf/ and
ye lyf was ye lyte of men/
and ye lyte shyneth in dirke
nessis & dirkenessis comyne-
henden or taken not it/ a
man was sente fro god. to
whom ye name was ioon/
yis man came into wituel-
lynge yat he shulde beere
witnesynge of ye lyt yat alle
men shulden bileue by hym/ he
was not ye lyt/ but yat he shulde
bere wittnesynge of ye lyt/ it was
verey lyte ye whiche lyteneth eche
man comynge into yis worlde/

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Bible - N. T. & Eng. (Wycliffe.) (1848.)

The New Testament in English translated by John Wycliffe

Circa MCCCLXXX

Now first printed from a contemporary Manuscript formerly in the Monastery of Sion Middlesex late in the Collection of Lea Wilson F S A

Printed at Chiswick by Charles Whittingham for William Pickering Piccadilly London MDCCCXLVIII

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Preface.

THE Manuſcript from which the following *Verſion in Engliſh of the New Teſtament* is now for the firſt time printed, was formerly in the collection of the late Lea Wilſon, Eſq. of Norwood, and is thus deſcribed by him in the Catalogue of his Bibles and Teſtaments.

MANUSCRIPTS. No. I.

" **The New Teſtament.** MS. Super membr. 4to. forma major. Circa 1380.

" The tranſlation of this beautiful volume is *not* that uſually known as Wickliffe's. In the Hiſtorical Account of the Saxon and Engliſh Verſions, prefixed to the Rev. H. H. Baber's edition, p. lxix, he ſays, 'Though all theſe MS. lay claim to the title 'of Wiclif's Engliſh Verſion of the Bible, yet there 'are a few amongſt them which differ ſo materially 'from the reſt, as to warrant the aſſertion, that we 'enjoy two ancient Engliſh tranſlations of the Scrip-

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'tures. In ſome places we trace no other ſimilarity 'betwixt theſe verſions, than that which ariſes from 'the circumſtance of their being made from one 'common original, the Latin vulgate; but in general 'we diſcover features of reſemblance between them 'ſo numerous and ſo ſtriking, that it is moſt clear, 'that the author of the later tranſlation not only 'ſaw, but copied very freely from that which had 'been previouſly completed.'

"Judging from the greater rudeneſs of the language, I conceive this to be the earlier: and I think it very probable that it was Wickliffe's firſt attempt, and ſubſequently reviſed and poliſhed by himſelf or his diſciples; which would account for the 'features 'of reſemblance' above remarked. If this opinion be correct, it leaves with him the whole merit of firſt tranſlating the Scriptures into Engliſh.

"The Volume is beautifully written, and the initial letters of each Book and Chapter are illuminated. There are no prologues. It ends, 'here 'endiþ þe apocalips Bleſſed be þe holy trinitie Amē.' It has been in the poſſeſſion of Reynolds, Biſhop of Norwich, 1670, as appears by his autograph on the firſt page, 'Ed. Reynolds. Ex dono D. Gulielmi Simonſon. Coll: Merton Socii.' On the reverſe of the laſt leaf is engroſſed as follows—

"Good M^r^. Confeſſo^r^ of Sion w^h^ his brethren.

"Dame Anne Danvers Widowe Sūtyme Wyffe to Sr Willm Danvers knyght (hooſe Soule god aſſoyle) hathe

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hathe gevyn this p̄ſent Booke vnto maſtre confeſſor and his Bretherne encloofed In Syon entendyng therby not oonly the hono^r laude and preyſe to almyghty god but alſo that ſhe the moore tenderly may be cōmytted vnto the mercy of o^r lord god by the hoōly demerytes of maſtre confeſſor and his Bretherne aforſeid. Which ſhe hertly deſyrethe. and ſpecyally to remembre the lyves and the ſoulys of ſuche p̄ſons hooſe names heeafter be wryten

" The good aſtate of Dame Anne Danvers.

Itm̄ p^r aīabꝫ

Thoms, Willm, Anne, Alys, Iſabell — hir childerne alyve

Iohīs pury

Iſabelle, Elizabeth — vxor' ei^s

Willi Danvers milit^s

Johīs, Johīs, margarete — filior^s ei^s defunctor^s

Johīs, Thome — frūor^s ei^s

margarete langford.

" The aforſeid Dame Anne Danvers hathe delyverd this booke by the hond^s of her ſon Thom̄s Danvers on myddellent ſunday. In the viij yeere of the reigne of kyng Henry the Eytethe. Jn the yeere of o^r lord god a m fyve hundred and ſeventeene. Deo ḡcias.

" Mr. Thomas Duffus Hardy, the keeper of the Records in the Tower, ſays the MS. is of the time

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of Richard II. or Henry IV. and therefore certainly coeval with Wickliffe. The volume measures 10¾ inches by 7¼. The Acts of the Apostles follows the four Gospels; then the Epistles of James, Peter, John and Jude; those by S. Paul, and the Apocalips concluding the book.

"*** This is supposed to be the earliest version of the New Testament in the English language."

Mr. Wilson under the head of the two next MSS. in his Collection, Nos. 2 and 3, says in reference to the foregoing No. 1, "The following specimens from chance openings of the volume, will shew the difference between the two versions."

No. 1. Luke Ch. 8.	Nos. 2 and 3.
Forsoþe þer was a floc of many boggis lesowynge in an hil/ and þei preyeden hym y^t he schulde suffre hem forto entre into hem/ and he suffride hem. Therefore þe deuelis wenten oute fro þe man: & entriden into boggis/ & wiþ birre þe floc wēte hedelynge into þe lake of water: and is stranglide.	And here was a flok of many swyne lesewynge in an hil/ and þei praieden hȳ þat hee schulde suffre hem to entre into hem/ and he suffrid hem. & so þe deuelis wenten out fro ye man & entridē in to ye swyne and wiþ a bire þe flok wente hedlynge into þe pool & was drenchid.

Ch. 20.

And it is done in one of þe dayes: hym techyng þe puple in þe temple and euangelizynge.	And it was doon in oo of þe dayes whanne hee tautzte þe peeple in þe temple & p̄chide þe gospe'

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No. 1.	Ch. 21.	Nos. 2 and 3.
Forſoꝑe ꝑe biholdynge ſiȝe ꝑem· ꝑat ſenten ꝑer ȝiftis into ꝑe treſorie riche men. forſoꝑe ꝑe ſiȝe & ſum litil pore widowe ſendynge two mynutis or ferꝑingis·	And ꝑee biheeld & ſaiȝ ꝑe riche men ꝑat caſtiden ꝑere ȝiftis in to ꝑe treſorie/ but ꝑee ſaꝑ alſo a litil poore widowe caſtinge tweye ferꝑingis	

Mr. Wilſon had with much care prepared a tranſcript, and paſſed it through the preſs to the end of the Goſpels.

Some reaſons ſhould perhaps be here offered why our Title page entitles this "Wicliffe's verſion, now firſt printed," there being already two imprints bearing the name, that of Lewis, 1731, reprinted by Mr. Baber in 1810, and "The Wicliffe verſion" of Bagſter's Hexapla.

Beſides the parallel paſſages given in the above extracts from Mr. Wilſon's Catalogue, a more extended compariſon of Mr. Baber's imprint, uſually termed Wicliffe's verſion, with the correſponding text of our copy,* will ſtill further ſhew that while there is ſufficient reſemblance to connect them together, they are ſo far from identical, that a very conſiderable difference exiſts, and being, as is evidently the caſe, equally tranſlations from one original, namely, the

* Take alſo, as immediately at hand to every reader, the ſpecimen in the preface to Dr. Johnſon's Dictionary.

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Vulgate, this difference is the more remarkable, and certainly justifies Mr. Wilson's decision, that "this translation is *not* that usually known as Wicliffe's." So also comparison with the version employed by Mr. Bagster in his Hexapla, there given as the Wicliffe text, and which is taken from a MS. formerly in the collection of the Duke of Sussex, but subsequently possessed by Mr. Wilson, shows at once the same difference and resemblance. The subjoined, being the commencement of S. Mark's Gospel, may serve as a specimen of that version,

"The bigynynge of þe gospel of ihu cū þe sone of god· as it is writun in Isaie þe profete/ lo I sende myn aungel bifor þi face· þat schal make redi þi weye bifore þee/ þe vois of a crier in desert· make ȝe redi þe weye of þe lord· make þe bise paþis riȝt/ Joon was in desert/ baptisynge and prechynge þe baptism of penaunce in to remyssiou of synnes/ and al þe cuntrē of judee wenten out to hym· and al men of Jerusalem/ and þei weren baptised of hym in þe riū Jordan· and knowlechiden her synnes/"

Of these several versions, for it is evident that ours is not the same with either of the above, it only remains to inquire which is the earliest, and then to determine to whom belongs the merit of such *earliest* translation of the New Testament into English.

An accurate and careful investigation of each, can alone *settle* the question of priority of the versions, and this is not the place to attempt it; but some few grounds for a conclusion may be indicated.

The

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The writing of the MS. itſelf, which at that period is ſo nearly uniform, *fixes* it to the time of either Rich. II. or Hen. IV., or about 1380, and contemporary with Wicliffe. (The language of this verſion is, as has been ſtated above, "ruder," that is, it is older.) The orthography varies; ſo much ſo, that the ſame word is ſpelt quite differently in even two following lines, marking the unformed and uncertain ſtate of the language.* (Moreover, a kind of interpretation, or running gloſs, not found in the other verſions, accompanies many words in this; the ſecond word, or rendering, being of a more ſimple character: ſome words are paraphraſed, others are explained.†) Many words indeed, beſides thoſe termed ſacred, are not tranſlated at all, but the Latin is retained; others again are literally tranſlated, that is, the idea is transferred, and rendered, not, as obtained afterwards, and as is found in the other verſions, by the formation of a word out of the Latin, but by giving the Engliſh equivalent, or com-

* We think that the various ſpelling of the ſame word in MSS. of this period may be accounted for by the tranſcribers living in different diſtricts, and conforming each to the prevailing rule of his own diviſion. There is ſtill extant a Northumbrian verſion of the Goſpels, which illuſtrates this adherence to a provincial orthography; beſides which there was no uniform ſtandard, and many words were evidently written according to their ſound.

† Take as an inſtance of this gloſs, not found in the other verſions, the words proſelite and filateries; after the firſt we find, in a parentheſis, "þat is a convertide to ȝour ordre," and after the ſecond, "þat ben ſmale ſcrowis."

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pound equivalent, of the original, and this oftentimes in a very ſtriking manner. On the other hand, a cloſer adherence to the words of the original, the Vulgate, is ſometimes maintained at the coſt even of idiom and correctneſs. Again, there are evident errors in this verſion, and corrections in the others which mark this as the earlieſt. The prologues of S. Jerome are added to all the other verſions, but are not found with this.

Now upon all the particulars indicated above, which manifeſtly beſpeak a firſt attempt, and on the internal evidence of the language, no heſitation can be felt in deciding that Mr. Baber's reprint from Lewis, and the text of the Hexapla, are each of them later than the following verſion; the language at their date had then become more fixed, and we muſt not fail to remember that in all tranſcripts at that period the tranſcriber did not ſcruple to change or modernize an obſolete word ſo as to ſuit it to his own day.

With reſpect to the other queſtion propoſed, to whom belongs the merit of this, the earlieſt tranſlation into Engliſh of the New Teſtament, Mr. Wilſon's remark that it remains with Wicliffe, appears correct. Mr. Baber in his "Hiſtorical Account," pp. 68-72, may be conſidered to have ſettled the point, and the ſum of the arguments is here given in his own words. "Some authors have "doubted whether Wiclif ever tranſlated the Scriptures.

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"tures. When Huſs, a martyr to Wiclif's prin-
"ciples, and one nearly his contemporary, ſpeaks
"of ſuch a production; when amongſt the accuſa-
"tions brought againſt the reformer by Knyghton,
"this pious labor ſeems in the opinion of this au-
"thor to be his higheſt offence; when Wiclif in one
"of his homilies mentions the ſevere uſage he met
"with becauſe he dared to enable the people at
"large to read in their own tongue the revealed
"word of God; and when in every liſt given of
"his works by his numerous biographers, mention
"is always made of his having tranſlated the Scrip-
"ture into Engliſh, every doubt upon this point muſt,
"one would think, for the future vaniſh."

Mr. Baber ſays, "John de Treviſa, who flouriſhed
"towards the end of the fourteenth century, enjoys
"the reputation in the eſtimation of ſome men of let-
"ters of having produced an Engliſh tranſlation of
"the Bible; but his title to this fame has hitherto
"eluded all attempts I have made to trace it." It
may however be conſidered to reſt ſolely on the
authority of Caxton, who, in the Preface to the
Polychronicon of Higden, tranſlated by this ſame
John de Treviſa, and the moſt popular book in
that age, ſays, that he alſo tranſlated the Holy Scrip-
tures; but no part of ſuch tranſlation is known to
exiſt, and it is thought that the tranſlation aſcribed
to him conſiſted only of texts painted on the walls
of the chapel at Berkeley Caſtle, and the church at

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Berkeley, where Trevisa was Chaplain and Vicar, and where he died about thirty years after Wicliffe.

It may be added that no copy of an English version of the entire New Testament of a date anterior to Wicliffe is known.

It is not however meant to be asserted either that Wicliffe was alone and unassisted in this great work, or that he did not make use of such materials for his version as he had at hand; it is certain that he received assistance from others, and it is probable that he gathered together the various portions of versions already made. It only needs this most natural explanation to reconcile with the fact that he first produced the entire version, many matters as to which there need at no time have been much controversy. When More, for example, says that Wicliffe's translation was needless, as there was one before his days, we may readily allow it, so far as portions of the Bible, and in particular as respects the Gospels. We quite allow the extent and importance of the labors of Nicholas de Hereford, and we think it even probable that he rendered direct assistance to Wicliffe in his version. We may even admit that there were translations in use and authorized by the Church. Fox himself, though for quite another purpose, in the dedication of Archbishop Parker's Gospels to Queen Elizabeth, freely allows this. And we are told that Archbishop Arundel, in his funeral sermon for Ann, Queen of Richard II. "did avouch that she had all

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"the four Gospels in the vulgare tongue with divers "expositions of the same."

There being then two (or more) distinct versions in English of the Bible and Testament, or portions of them, extant, it is easy to understand how the later and improved version came to be attributed to Wicliffe, rather than the earlier and more uncouth, though the latter agrees far better with the style and orthography of his acknowledged writings, as may be seen by even a cursory comparison with his Homilies and the Trialogus. And this later and clearer version having been thus given to Wicliffe, it may be well believed that the older and more homely renderings of the other occasioned the inference that it was much before his time, so that Archbishop Usher even places it in the year 1290,* although the very rapid mutation of the English language at the period in question would amply account for the difference between the two versions, even had they followed more nearly than they did the one to the other. As an illustration of the rapidity with which the English language was then developing itself, we might compare, see Baber, 67, the translations of Richard Rolle, the hermit of Hampole, who died

* Mr. Westwood, Palæog. Sacra, tells us that from a collation by the late Rev. T. Symonds, he found that the Bodleian MS. Fairfax, No. 2, considered by Archbishop Usher to have been written at the close of the thirteenth century is of the Wicliffite period, agreeing with the Arundel MS. 108, and the Lambeth MS.

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in 1349, with either of the verſions mentioned, the utmoſt interval between them being twenty-five or thirty years.

We think then that we have here the earlieſt verſion in Engliſh of the entire New Teſtament; that which followed, though at long interval, the Saxon, connecting itſelf, it may be, as by ſucceſſion, with the tranſlation of St. John's Goſpel which occupied the laſt hours of the Venerable Bede; and alſo that this is the true tranſlation of Wicliffe, that very tranſlation which gave occaſion to the Bill brought into the Parliament of 13 Rich. II. (1390) for the purpoſe of ſuppreſſing it, but which was rejected through the influence of the Duke of Lancaſter, John of Gaunt, Wicliffe's chief patron, who ſolemnly declared, "We will not be the dregs of all. Seeing "other nations have the Law of God, which is the "law of our faith, written in their own language, "I will maintain our having this law in our own "tongue, againſt thoſe, whoever they be, who firſt "brought in this Bill." That ſucceſs it was, which encouraged Wicliffe's followers, and another, and in ſome reſpects a more correct tranſlation followed, attributed to Wicliffe's curate, Purnay or Purvay, and it is this verſion which has hitherto been publiſhed as that of Wicliffe.* Tranſcripts or copies were how-

* "Of whoſe tranſlation (i. e. Wicliffe's) *no* part has hitherto been publiſhed." Palæographia Sacra. Title, Early Engl. Biblical MSS.

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ever ſo rare that according to the regiſtry of William de Alnewick, Biſhop of Norwich in 1420, the price of one of Wicliffe's Teſtaments, for ſo they were all called, was not leſs than 4 marks and 40 pence, or 2*l.* 16*s.* 8*d.* equal to about 40*l.* of our day.*

For the firſt time, then, is the reproach of Fabricius removed, (Mirum eſt apud Anglos eam, i. e. verſionem Wiclivitanam, tam diu neglexiſſe) ſo far at leaſt as reſpects the printing of the New Teſtament; and this verſion, ſo intereſting from the circumſtances under which it was made, and its connection with one of the great names of our country, ſo curious a monument of the language at that period,† of ſo much philological importance, illuſtrating, as it does, the formation of our own mother tongue, and exhibiting it in its tranſition ſtate, and alſo ſo valuable, as ſhowing incidentally, and therefore the more ſurely, how certain queſtions of theology were regarded by him whom we term our earlieſt reformer, and what was, in his day, and by him, con-

* It is not a little ſingular that though printing was introduced into England in 1474, no Engliſh Bible or Teſtament was printed till 1526, and then at a foreign preſs, viz. Tyndal's 4to New Teſtament at Cologne, and his 12mo at Antwerp. The conſtitutions of Archbiſhop Arundel in the Convocation at Oxford (1408) forbidding the tranſlation of Holy Scripture into Engliſh, and the reading of "any book of this kind compoſed lately in the time of John Wicliffe, or ſince his death," were not only enforced at the time but long perpetuated.

† Fabricius, ſpeaking of the Wicliffe verſion, continues, "linguæ cauſâ in pretio eſſe debeat." Bibl. Lat. med. et infr. ætatis, vol. 5, p. 321.

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ſidered the moſt authentic as a ſtandard, and, as it were, an original text—this,—the earlieſt tranſlation of the Teſtament into Engliſh, is now printed for the firſt time, and it is believed with that ſcrupulous accuracy which is the firſt and moſt needful, though very humble requiſite, for paſſing ſuch a volume through the preſs.

London,
March, 1848.

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The Order of the Books.

Atheu
Mark
Luke
Joon
þe dedis of þe apostlis
þe pistel of James
þe firste pistel of petre
þe secounde pistel of petre
þe firste pistel of Joon
þe secounde pistel of Joon
þe þridde pistel of Joon
þe pistil of Jude
þe pistil to romayns
þe firste pistel to corrinþeis
þe secoūde pistle to corrinþeis
þe pistel to galaþeis
þe pistel to ephesies
þe pistel to philipenses
þe pistel to colocenses
þe firste pistel to tessalonicenses
þe secounde pistel to tessalonicenses
þe firste pistel to tymothe
þe secounde pistel to tymothe
þe epistel to tyte
þe pistel to philomon
þe pistil to ebrues
þe apocalips

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Matheu

Ere bigynnes ye gospel of mathew · The C. 1.
booc of ye generacion of ihū crist ye sone of dauid ye sone of abraham/ Abraham gendride (or bigate) Isaac/ Isaac forsoye bigate Jacob · Jacob forsoye bigate Judas & his breyeren/ Judas forsoye bigate Phares and zaram of thamar/ Phares forsoye bigate Estrom/ Estrom forsoye bigate Aram/ Aram forsoye bigate Amynadab/ Amynadab forsoye bigate naason/ Naason forsoye bigate Salmon/ Salmon forsoye bigate booz of raab/ Booz forsoye bigate obeth of ruth/ Obeth forsoye bigate iesse/ Jesse forsoye bigate dauyd ye kyng/ Dauyd forsoye ye kyng: bigate salamon of yat (womman) ꝑ was uries wijf/ Salomon forsoye bigate roboam/ Roboam forsoye bigate abias/ Abias forsoye bigate asa/ Asa forsoye bigate iosaphath/ Iosaphath forsoye bigate Joram/ Joram forsoye bigate osias/ Osias forsoye bigate Joathan/ Joathan forsoye bigate achaz/ Achaz forsoye bigate ezechie/ ezechie forsoye bigate manasses/ Manasses forsoye bigate amon/ Amon forsoye bigate iosias/ Iosias forsoye bigate Jeconyas and his breyeren: into the transmygracon of babiloyne/ and aftir ye transmygracon of babiloyne: Jeconyas bigate salatiel/ Salatiel forsoye bigate zorobabel/ zorobabel forsoye bigate abiud/ Abyud forsoye bigate eliachym/ Eliachym forsoye bigate azor/ Azor forsoye bigate sadoch/ Sadoch forsoye bigate achym/ Achym forsoye bigate elyud/ elyud forsoye bigate eliazar/ eliazar forsoye bigate mathan/ mathan forsoye bigate iacob/ Jacob forsoye bigate Joseph ye houlbonde of

 marye/

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marye/ of whiche (marie) ihc̄ is borne: pat is clepide crist//
¶ And so alle generacoñs from abraham til to dauyd: ben
fourtene generacoñs/ and fro dauyd til to pe transmygracōn
of babyloyne: ben fourtene generacōns/ and fro pe transmy-
gracōn of babyloyne til to crist: ben fourtene generacoñs/ for-
sope pe generacoñ of c̄st was pus/ whanne marie his modir
was spouside to Joseph: bifore pat pei shulden come to gedir:
sche is founden hauynge in wombe of pe holy gost/ Joseph hir
housbond whan he was a iuste man (or riztful) · & wolde not
puplische hire (or leede hir forper·) wolde pryuely forsake hir/
sopely hym penkynge pes pingis · lo pe aungel of pe lorde ap-
peride in sleep (or swenene·) to hym seyinge/ Joseph pe sone of
dauyd nyl pou drede: to take marie pi wijf/ forsope pat ping
pat is borne in hire: is of pe holy gost/ and sche schal bere a
sone: and pou schalt clepe his name Jesus/ for he schal make
saak: fro here synnes/ forsope al pis ping was done pat it
schulde be fulfilide pat ping pat was seyde by pe prophete sey-
inge/ lo a virgyn schal haue in wombe· & sche schal bere a sone:
and his name schal be clepide emanuel pat is interpretide (or
expounyde) god wip us/ sopely Joseph rysynge up fro sleep·
dide as pe aungel of pe lord comaundide hym: & took his
wijf/ and he knewe hir not · til sche hadde borne hir firste bi-
goten sone: & clepide his name ihc̄/

C^m 2^m Therfore whanne ihc̄ was borne in bethlem of Juda
in pe dayes of kyng heroude: lo kyngis or (wisemen
camen fro pe este to irlm̄ seyinge/ where is he pat is
borne: kyng of iewes/ forsope we haue seen his
sterne in pe este · & we comen forto worschip hym/ sopely kyng
heroude herynge is turblide: and al irlm̄ wip hym/ and he
gederynge togedir alle pe prynces of pristis & scribis of pe
puple enqueride of hem: where crist schulde be borne/ and pei
seiden to hy/ In bethlem of Juda/ so forsope it is wryten by
pe prophete/ & pou bethlem pe lande of Juda · pou art not
leaste

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leaste in pe prynces of Juda/ for of pee a duke schal gone oute: pat schal gouerne my puple of israel/ panne heroude pryuely pe kyngis clepide to hym: bisily lernyde of hem · pe tyme of pe sterre pat apperide to hem/ and he sendynge hem into bethlem: seyde/ go zee & are zee bisily of pe childe: and whā zee hane founden · telle azen to me · pat I comynge worschip hym/ pe whiche whanne pei hadden herde pe kyng: wenten awey/ and lo pe sterre · pe which pei sizen in pe este: wente bifore hem: til pat it comynge · stode aboue where pe childe was/ forsope pei seinge pe sterre: ioyeden wip a ful greet ioye/ and pei entrynge pe hous: founden pe childe · wip marie his modir/ and pei fallynge doune: worschipedē hȳ/ and here tresours openyde: pei offerden to hym zifts · golde · encens · & myr/ and answere taken in sleep · pat pei schulden not turne azen to heroude: pei ben turnyde by anoper weye into here cuntre ¶ And whanne pei hadden gone awey: lo pe aungel of pe lorde · apperide in sleep to ioseph/ rise up · and take pe childe & his modir: and flee into egipte · & be pou pere · til pat I seye to pee/ sopely it is to come: pat heroude seek pe childe for to leese hym/ pe whiche Joseph risynge up · took pe childe & his modir by nyzt · & wente into egypte/ and was pere til pe dep of heroude/ pat it schulde be fulfilde · pat ping pat was seyde of pe lorde by pe prophete: seyinge/ fro egipte I haue clepide my sone/ panne heroude seinge pat he was scornyde (or deceyuede) of pe kyngis was greteiy wrope/ and he sendyng slowe alle pe children pat weren in bethlem & in alle pe ēdis of it · fro two zeer age and wipiñe: aftir pe tyme pat he had souzte oute of pe kyngis/ panne it was fulfilde pat ping pat was seyde by Jeremye pe prophete: seyinge/ a voyce is herde an hize · weepynge & myche weylynge · rachel weepynge hire sones · & sche wolde not be comfortide: for pei ben not/ sopely heroude deade: lo pe aungel of pe lorde apperide in sleep to Joseph in egipte seyinge/ rise up & take pe childe & his modir: and go into pe lande of israel/ for pei pat souzten pe lijf of pe childe: ben

deade

deade/ ye whiche Joseph rysynge vp: took ye childe & his modir · & came into ye lande of isrl'/ forsoye he herynge yat archelaus regnyde in Jude for heroude his fadir: dredde for to go yidir/ and he monestide in sleep: wente into ye parties of galilee/ and he comyng dweite in a cytee yat is clepide nazareth/ yat it schulde be fulfilde yat ying · yat is seyde by prophetes forwhy: he schal be clepide of nazareth//

C^m 3^m

IN the ilke dayes came ioon baptist · prechynge in deserte of Jude seyinge/ do zee penaunce: for ye kingdom of heuenes schal nyz (or comenyz)/ forsoye yis is he of whom it is seyde by ysaie ye prophete/ a voyce of a cryinge in desert/ make zee reedy ye weyes of ye lorde: make zee rizttful ye payes of him/ forsoye yat ilke ioon hadde clope of ye heres of cameis: and a girdel of skyn aboute his leendis/ sopely his mete weren locustis & hony of ye wood/ yanne irim wente oute to hym · & al Judee · & al ye cuntre aboute iordan: & yei weren cristenyde of hym in Jordan · knowelechynge here synnes/ sopely he seynge many of ye pharisees & of saduceis comyng to his baptym: seyde to hem/ generacons of neddris: who schewide to zou · for to flee ye wrayh to comynge/ perfore do zee worpi fruytis of penaunce: and nyl zee seye wipinne zou · we haue ye fadir abraham/ sopely I seye to zou · forwhy god is myzty to reyse vp of yes stones · ye sones of abraham/ for nowe ye axe is putte to ye roote of ye tree/ sopely euery tree yat makip not good fruyte: schal be kute doune · & schal be sente into ye fiir/ forsoye I cristen zou in water into penaunce: forsoye he yat is to come aftir me · is strenger yan I/ whos schoon I am not worpi to beere/ he schal baptise (or cristen) zou in ye holy goost & fiir/ whos wenewynge clooh: in his hande/ and he schal fully clense his floor · & schal gedir his corne into his berne: but ye chaffes he schal brenne · wip fiir vnquencheable (or yat neuer schal be quenchide) yanne ihc came fro galilee into iordan to Joon: forto be cristenyde

of

of hym/ sothely ioon forbed hym: seyinge/ I owe forto be cristenyde of thee: and thou comest to me: forsothe ihū answeryngē: seyde to hym · suffre now/ forso it bicometh vs to fulfille: al rizztwetnesse/ thanne (Joon) lette hym (or leste hym)/ forsothe ihū cristenyde: steyze up anone fro the water: and lo heuenes ben openyde to hym/ and he sizze the spirit of god comynge doune as a culuer: and comynge upon hym/ and lo a voyce fro heuenes: seyinge/ this is my louede sone: in whiche I hauede pleside to me//

Thanne ihū was ledde into desert · of a spirit: that he schulde be temptide of the deuyl/ and whanne he had fastide fourty dayes and fourty nizts: aftirwarde he hungride/ and the tempter comynge nyz: seyde to hym/ zif thou be goddis sone: seye that thes stones be made looues/ the whiche answeryng: seyd to hym/ it is writen/ a man lyueth not in breed al one: but in euery worde that cometh forth fro the mouth of god/ thanne the deuyl tooke hym into an holy cytee: and sette hym on the pynacle of the temple & seyde to hym/ zif thou be goddis sone: sende thee doune/ sothely it is writen/ for to his aungeis he comañdide of thee: and thei schulen take thee in handis leste parauenture thou hirte thi foote at a stoon/ eftesone ihū seiyd to hym/ it is writen thou schalt not tempte the lord thi god/ eftesone the deuyl toke hym into a ful hize hil · & schewide to hym alle the rewmes of the worlde · & the glorie of hem: and seyde to hym/ alle thes thingis I schal ziue to thee: zif thou fallynge doune schalt worschip me/ thanne ihū seyde to hym/ go sathanas/ forsothe it is writen/ thou schalt worschip the lorde thi god: and to hym al one thou schalt serue/ thanne the deuyl leste hym · and lo aungeis camen nyz: and serueden to hym ¶ Sothely whanne ihū had herde that ion was taken: he wente in galilee/ and he cyte of nazareth leste: he came and dwellide in the cytee of capharnaum · bisidis the see · in the endis of zabulon & neptalym: that it schulde be fulfilide that thing that was seyde by ylaye the prophete/

Cm 4

prophete/ ye lande of zabulon & ye lande of neptalym · ye weye of ye see · ouer iordan of galilee of heyen men · ye puple yat dweelte in dirkenesses: size a greet lizt/ and men sytting in ye cuntre of schadowe of deyh: lizt is sprungen to hem/ fro yeus ihc̄ bigan for to preche · and seye do zee penaunce: forsoye ye kyngdom of heuenes schal come nyz/ soyely ihc̄ walkynge bifidis ye see of galilee: size two breyeren · symount yat is clepide petre & andrew his broyer: sendynge a nette into ye see/ forsoye yei weren fischers · & he seyde to hem/ come zee aftir me: and I schal make zou to be made fischers of men/ and anone here nettis forsaken: yei sueden hym/ and he goinge forye fro ye place: size two oyer breyeren · James of zebedee & Joon his broyer · in ye schippe wiy zebede here fadir: makynge azen (or beetynge) here nettis/ and he clepide hem/ soyely anone ye nettis forsaken & ye fadir: yei sueden hym/ and ihc̄ enuyrounde al galilee techynge in ye synagogis of hem · & prechynge ye gospel of ye kyngdom · & heiynge al sorowe (or ache): and al seekenesse in ye puple/ and his oppynyon (or fame): wente into al syrie/ and yei offerden to hym alle (men) hauyge euyl: taken wiy dyuerse sorowis & turmentis/ and hem yat hadden deuylis & lunatik men · & men in palesse · and he helide hem/ and yere sueden hym many cumpanyes of galilee & of decapoly · & of irim̄ & of Judee & of bizonde iordan//

Cm 5 Ihc̄ forsoye seinge ye cumpanyes: wente vp into an hil and whanne he hadde sette: his disciplis camen nyz to hym/ and he openynge his mouh: tauzte hem seyinge/ blessiide be ye pore in spirit: for ye kyngdom of heuene is heren/ blessiide be mylde (men): for yei schulen welde ye erye/ blessiide be yei yat mournen: for yei schulen be comfortide/ blessiide be yei yat hungren & prissten riztwelnesse: for yei schulen be fulfilide/ blessiide be mercyful (men): for yei schulen gete mercy/ blessiide be yei yat ben of clene herte: for yei schulen se god/ blessiide be peesible (men) for yei schulen

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schulen be clepide þe sones of god/ blessiide be þei þat suffren
persecucion for riztwesnesse: for þe kyngdom of heuenes is
heren/ zee ben blessiide whanne men schulen curse zou & pur-
sue zow · & schulen seye al euyl azenes zou · lizinge · for me·/
ioyze zee (wiþine forþe)· & glade zee (wiþoute forþ): for zour
mede is plenteuous in heuenes/forsoþe so þei hane pursuede &
prophetis: þat weren before ¶ zee ben salte of þe erþe/ þat zif
þe salte schal vanysche aweye: wherin schal it be saltide/to no
þing is it worþi ouer: no but þat it be sente oute · & defoulide
of mē/ ¶ zee ben lizte of þe worlde/ a cyte putte on an hize
hil · may not be hid/neþer (men) tenden a lanterne & putten it
vndir a buschel · but on a candilstik: þat it zyue lizt · to alle
þat ben in þe hous/ so schyne zoure lizte bifore men: þ' þei se
zoure good werkis · & glorifie zoure fadir þat is in heuenes//
¶ Nyl zee gesse (or deme)· þat I came to vndo (or distruye) þe
lawe or þe prophetis/ I came not to vndo þe lawe: but to ful-
fille it/ forsoþe I seye to zou treuþe: til heuene & erþe passe:
one I (þat is þe leeste letter)· or a title · schal not passe fro þe
lawe: til alle þingis be done/perfore he þat vndoiþ (or brekeþ)
one of þes leste maundementis & techiþ þus men: schal be cle-
pide þe leste in þe kyngdom of heuenes/ sosoþe þis þat doiþ
& techiþ: schal be clepide grete in þe kingdom of heuenes//
¶ forsoþe I seye to zou · but zif zoure riztwesnesse be more
plenteuouse · þan of scribis & pharesees: zee schul not entre
into þe kyngdom of heuenes/ ¶ zee hane herde þat it is seyde
to olde men: þou schalt not slee/ forsoþe he þat sleeþ: schal be
gilty of doom/ but I seye to zou · that euerych þat is wroþe
to his broþer: schal be gilty of doom/forsoþe he that schal seye
to his broþer racha (þat is a worde of scorne): schal be gilty of
counseyl/ soþely he þat schal seye fool (þat is a worde of dis-
pysynge): schal be gilty of þe fiir of helle/ perfore zif þou
offerist þi zifte at þe auter · & þere schalt þyþenke þat þi broþer
haþ sumwhat azenes þee: leeue þere þi zifte bifore þe auter ·
& go firste & be recounseylide (or accorde) to þi broþer/ and
þanne

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panne pou comynge: schalt offre pi zift/ be pou consentynge to pin aduersarie soone· pe wpile pou art in pe weye wip pym: leste parauenture pin aduersarie take pee to pe domesman· & pe domesman take pee to pe mynystre· & pou be sente into prisoune/ treuly I seye to pee· pou schalt not go pens: til pou zilde pe laste serping ¶ zee pane perde for it was seyde to olde men· pou schalt [not] do leccherie/ forsope I seye to zou· forwpi euery man pat seep a womman for to coueyte pir: now he pap done leccherie wip pire in his perte/ pat zif pin rizt yze sclaundre pee: pulle it oute & caste it fro pee/ for it spedip to pee pat one of pi membres perische: pan all pi body go into pelle// and zif pi rizthande schlaundre pee· kutte it awey & caste it fro pee/ for it spedip to pee pat one of pi membres perische: pat pat al pi body go into pelle/ forsope it is seyde/ who euer schal leeue his wife: zyue he to pire a libel· (pat is a litil book of forsakyng)· sopely I seye to zou pat euery man that schal leeue his wife· outaken cause of fornicacōn: he makip pir to do leccherie/ and he that weddip pe forsaken wijf: doip auoutery// ¶ eftsone zee pane perde/ pat it was seyde to olde men: pou schalt not forswere/ sopely to pe lorde pou schalt zelde pin opes/ forsope I seye to zou· to not swere on al maner· neper by heuene: for it is the trone of god· neper by erpe: for it is pe stool of his feet· neper by irim̄: for it is a cytee of a greet kyng/ neper pou schalt swere be pin peed: for pou mayst not make one peer whijt or blacke/ but be zoure worde· zpe zpe· nay nay/ forsope pat is more pan pis: is of euyl/ ¶ zee pane perde pat it is seyde/ ize for ize: tope for tope/ but I seye to zou: to not azenstonde euyl/ but zif any schal smyte pee in pe rizt cheek: zyue to pym & pe toper/ and to pym pat wole stryue wip pee in doem· & take awey pi coote: leeue pou to pym & pin ouer cloop/ and who euer constreyneb pee a pousande paasis: go pou wip pym oper/ to pym forsope pat arip of pee zyue: and turne pou not awey fro pym· pat wole borowe of pee/ ¶ zee pane perde pat it is seyde/ pou schalt loue pi neizebore· and

pate

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hate þin enemye/ but I seye to zou· loue zee zoure enemyes· do zee wel to hem þat haten zou· & prey zee for (men) pursuynge zou falseiy chalengynge zou· þat zee be þe sones of zoure fadir þat is in heuenes/ þat makiþ his sunne to sprynge vpon good & euyl men· and reyneþ vpon iuste men [& uniuste]/ for zif zee louen hem þat louen zou· what mede schulen zee hane/ wheher & puplicans done not þis ping/ and zif zee greten (or saluten) zoure breheren oneiy· what more ouer schulen zee do/ wheher & paynyms done not þis ping/ herfore be zee parfite· as & zoure heueneiy fadir is parfite/ take zee heed· leste zee done zeur rizttwelnesse bifore men· þat zee be sene of hem/ ellis zee schulen not haue mede at zeure fadir þat is in heuenes/ herfor whan þou doiste almes· nyl þou synge bifore hee in a trumpe as ypocritis done in synagogis & stretis þat hei ben made worschipful of men/ forsoþe I seye to zou· hei hane receyuede here mede/ but hee doinge almes· knowe not þi lifte hande· what þi rizt hande doiþ· þat þin almes be in hideis/ and þi fadir þat seeþ in hideis· schal zilde to hee//

AND whanne zee schulen preye· zee schulen not be as ypocritis/ he whiche stondynge louen to preye in synagogis· & in corners of stretis· þat hei be seen of men/ treuiy I seye to zou· hei hane receyuede here mede/ but whanne þou schalt preye· entre into þi couche/ & he dore schitte· preye þi fadir in hideis/ & þi fadir þat seeþ in hideis· schal zilde to hee/ sofeiy preying· nyl zee speke myche· as heyen men done/ for hei gessen þat hei ben herde· in here myche speche/ herfore nyl zee be made liche to hem/ for zoure fadir woot what is nede to zou· bifore þat zee aren hym/ forsoþe þus zee schulen preye/ ¶ Oure fadir þat art in heuenes· halowide be þi name/ þi kyngdom come to/ be þi wille done· as in heuene & in erþe/ zif to vs þis day· oure brede ouer oher substaunce/ and forzyue to vs oure dettis· as we forzyuen to oure dettours/ and leede vs not into temptacōn· but deiyuer vs fro

C 6m

al euyl amen/ (pat is so be it) forsope zif zee schulen forzyue to men here synnes: And zoure heueneiy fadir schal forzyue to zou zoure trespassis/ sopely zif zee schulen not forzyue to men: neper zoure fadir schal forzyue to zou zoure synnes/ but whanne zee fasten: nyl zee be made as ypocritis sorowful/ for pei putten here faces (oute of kyndeiy termes): pat pei seeme fastyng to men/ treueiy I seye to zou: pei hane receyuede here mede/ but whanne pou fastist: anoynte pin hede & wasche pi face· pat pou be not seen fastynge to men: but to pi fadir pat is in hidels/ and pi fadir pat seep in hidels: schal zyue to pee/ ¶ Nyl zee tresoure to zou tresours in erpe· where rusie & mouzte distruyep: and where peues deluen oute & steien/ but tresoure zee to zou tresours in heuene: where neper rusie ne mouzte distruyep· & where peues deluen not oute· (or undirmynen not)· ne steien/ forsope where pi tresoure is: per & pin herte is/ pe lanterne of pi body: is pin eyze/ zif pin eyze be symple: al pi body schal be liztful/ but zif pin eyze be waywarde: al pi body schal be dirkeful/ perfore zif pe lizte pat is in pee· be dirkenessis: howe greet schulen pe ilke dirkenessis ben/ ¶ Noman may serue to two lordis/ forsope ouper he schal hate the toon & loue pe toper: ouper he schal sustenyne pe toon & dispise pe toper/ zee mowne not serue to god & richessis/ perfore I seye to zou· pat zee be not bisie to zour lijf what zee schulen ete: oper to zoure body wip what zee schulen be clopide/ wher zoure lijf is not more pan mete: & zeure body more pan clooj? biholde zee pe fleinge foulis of pe eire· for pei sowen not ne repen· neper gederen into bernes: and zoure fadir of heuene feedip hem/ wher zee ben not more worpe pan pei? sopely who of zou penkynge may putte to his stature one cubite? and of clopinge what ben zee besye? biholde zee pe lilies of pe feelde: how pei waren/ pei traueylen not: neper spynnen/ trewely I seye to zou· for whi neper salomon in al his glorie was coueride as one of pes/ for zif god clopide pus pe hey of pe feelde pat to day is· & to morowe is sente into pe fourneys: how myche more zou of litil feip? perfore nyl

zee

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zee be bisie seyinge/ what schule we ete · or what schulen we drynke.· or wip what schulen we be coueride.· forsope hepene men seeken alle pes pingis/ treuly zoure sadir woot pat zee hane nede to alle pes pingis/ perfore seeke zee firste pe kyngdom of god & his rizztwesnesse.· and alle pes pingis be caste to zou/ perfore nyl zee be bisie into pe morowe/ for pe morowe day.· schal be bisie to it self/ sopely it sufficip to pe day.· his malice//

Nyl zee deme.· pat zee be not demede/ for in what dome zee demen.· zee schulen be demede/ and in what mesure zee meten.· it schal be meten to zou/ but what seest pou a sestu (or a litil mote) in pe yze of pi broper.· and pou seest not a beem in pin owne yze/ or what maner seyste pou to pi broper · broper suffre pat I caste oute a sestu fro pin yze.· and lo a beem is in pin owne yze/ ypocrite · caste oute firste pe beem of pin yze.· and panne pou schalt se forto caste oute pe sestu of pe eyze of pi broper// ¶ Nil zee zyue holy ping to houndis · neper sende zee zoure margaritis (or precious stoones) bifore swyin · leste parauenture · pei defoule hem wip here feet/ and leste houndis turnyde togedir.· alto breke zou/ are zee & it schal be zouen to zou/ seeke zee & zee schulen synde/ knocke zee.· & it schal be openyde to zou/ for eche pat axip.· takip/ and he pat sekip.· findip/ and it schal be openyde.· to a man knockynge/ oper who of zou is a man · whom zif his sone are breed.· wher he schal dresse to hym a stoon · oper zif he schal are a fische.· wher he schal dresse to hym a serpent.· perfore zif zee whanne zee ben eupl men · hane knowen for to zive good pingis zouen to zoure sones.· how myche more zoure sadir pat is in heuenes · schal zyue good pingis to men aringe hym.· perfore alle pingis · whateuer pingis zee wolen pat men done to zou.· and do zee to hem/ forsope pes pingis (ben) pe lawe & prophetis/ entre zee by pe streyte zate/ for pat zate pat ledip to perdicōn (or dampnacion).· is brode & pe weye large.· and pere ben many pat entren bi it/ how streyte is pe zate & narow pe

C. 7.

wey

wey pat ledip to lijf: and per ben fewe pat fynden it/ ¶ Per-
feyue & flee fro falſe prophetis · pe whiche comen to zou in
clopinges of ſheep: but wipinne pei ben raupſchynge wolues/
of here fruytis zee ſchulen knowe hem/ wheper men gederen
grapis of pornes: or figis of breris? ſo euery good tree: makip
good fruytis/ ſopeip an eupl tree: makip eupl fruytis/ a good
tree may not make eupl fruytis: neper an eupl tree make good
fruytis/ euery tree pat makip not good fruyte: ſchal be kutte
doune & ſchal be ſente into pe fijr/ perfore of here fruytis zee
ſchulen knowe hem/ not eche man pat ſeip to me lorde lorde·
ſchal entre into pe kyngdome of heuenes: but he pat doip pe
wille of my fadir pat is in heuenes · ſchal entre into pe kyng-
dome of heuenes/ many ſchulen ſeye to me in pat day · lorde
wheper we hane not prophecieide in pi name · & hane caſte oute
deuylis in pi name: & hane done many vertues in pi name?
and panne I ſchal knoweleche to hem for I knewe zou neuer:
departe awey fro me · zee pat wirchen wickedneſſe/ perfore
eche man pat hereb pes my wordis & doip hem: ſchal be made
liche to a wiſe man · pat hap bildide his hous vpon a ſtoon/
and reyne came doune · & floodis camen · & windis blewen &
ruſcheden into pat hous: and it fel not doune · for it was
founded on a ſtoon/ and euery man pat heris pes my wordis
& doip hem not: is lyche to a man fool · pat hap bildide his
hous on grauel (or ſonde) and reyne came doune · & floodis
camen · & wyndis blewen · and pei burleden into pat hous · &
it fel doune · & pe fallynge doune perof was greet/ ¶ And it
is made whanne ihc̄ hadde endide pes wordis: pe cumpanyes
wondreden on his techynge/ ſopeip he was techynge hem as
(aman) hauyng power: and not as pe ſcribis of hem & pe pha-
riſeis//

Forſope

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Drſoꝑe whanne ihc̄ had comen doune fro ꝑe hil: C^m 8^m
many cumpanyes folowiden hym/ and lo a leprous
man comynge: worſhipide hym ſeyinge/ lorde zif
ꝑou woite: ꝑou mayſte make me clene/ and ihc̄
holdynge forꝑ ꝑe hande: touchide hym ſeyinge/ I wole · be
ꝑou made clene/and anone: ꝑe lepre of hym was clenſide/and
ihc̄ ſeiꝑ to hym: ſeye ꝑou to no man/ but go ſchewe ꝑee to
priſtis: and offre ꝑat zifte ꝑat moyſes comaundide · into wyt-
neſſynge tohem/ ſoꝑely whanne he had entride into caphar-
naum: centurion eyzede to hym preyinge hym & ſeyde/ lorde
my childe liꝑ in ꝑe hous ſijk on ꝑe paleſie: and is euyl tur-
mentide/ and ihc̄ ſeiꝑ to hym/I ſchal come & I ſchal heele hym/
and centurio anſwerynge: ſeiꝑ to hym/ lorde I am not worꝑi
ꝑ ꝑou entre vndir my roof: but onely ſeye by worde · & my
childe ſchal be heelide/ for whi & I am a man ordeynyde vndir
power: hauynge vndir me knyztis/ and I ſeye to ꝑis · goo: and he
goiꝑ/ and to anoꝑer · come ꝑou: & he comeꝑ/ and to my ſeruaunt ·
do ꝑou ꝑis ꝑing: and he doiꝑ/ ſoꝑely ihc̄ herynge ꝑes ꝑyngis:
wondride · & ſeyde to men ſuynge hym/ treuely I ſeye to zou · I
fonde not ſo greet ſeiꝑ in iſrl/ ſoꝑely I ſeye to zou · ꝑat manye
ſchulen come fro ꝑe eſte · & weſte · & ſchulen reſte wiꝑ abraham &
ꝑſaac & iacob: in ꝑe kyngdom of heuenes/ forſoꝑe ꝑe ſones of ꝑe
rewme ſchulen be caſte oute: into vtmore dirkeneſſis/ ꝑere ſchal
be weꝑynge · & beetynge togedir of teeꝑ/ and ihc̄ ſeyde to centu-
rio/ go: and as ꝑou haſte bileuede: be it done to ꝑee/ and ꝑe childe
was helide fro ꝑat houre/ ¶ And whanne ihc̄ hadde comen
into ꝑe hous of ſymount petre: he ſizeꝑ his wifes modir liggynge
& ſchake wiꝑ feueres/ and he touchide hir hande · & ꝑe feuer
leſte hir/ and ſche roos & ſeruyde hem/ ſoꝑely whanne ꝑe euen-
ynge was made: ꝑei brouzten to hym manye hauynge deuylis/
and he caſte oute ſpritis by worde · & helide alle hauynge yuel:
ꝑat it ſchulde be fulfilde · ꝑat ꝑing ꝑat was ſeyde by ꝑſaye ꝑe
prophete · ſeynge/ he took oure infirmytees: and bare ſeeke-
neſſis/

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nessis/ sopely ihc̄ seinge manye cumpanyes aboute hym: bad his
disciplis go ouer ye water/ and one scribe (or a man of lawe·)
compynge to: seyde to hym/ mayster I schal sue zee whidir euer
you schalt go/ and ihc̄ seyde to hym/ foxis hane dichis (or bo-
rowis) & briddis of ye eyre hane nestis: but mannes sone hap
not wher he reste his heed/ sopely anoper of his disciplis seyde
to hym/ lorde suffre me to go firste & birie my fadir/ forsope ihc̄
seyde to hym/ sue you me: & lete deade men birie here deade
men/ and ihū steyzinge into a litil schippe: his disciplis sueden
hym/ and lo a greet styrynge was made in ye see: so pat ye litil
schippe was hilide wip wawis· but he slepte/ and his disciplis
camen nyz to hym: and reyseden hym seyinge/ lorde saue vs:
we perischen/ and ihc̄ seyde to hem/ what ben zee of litil seip
agaste/ panne he risynge comaundide to ye wyndis & ye see:
and a greet peesibleneste is made/ forsope men wondreden:
seying/ what maner (man) is (he) pis: for ye wyndis & see
obeschen to hym? and whanne ihc̄ bad comyn ouer ye water:
into the cuntree of men of genazareth: two men haupnge
deuelis runnen to hym goinge oute fro biriels· ful feerse (or
wickide): so pat noman myzte passe by ye weye/ and lo pei
crieden seyinge/ what to vs & to yee ihū: ye sone of god? hast
you comen hidir bifore ye tyme· for to turmente vs? sopely a
flocke (or droue) of many swyin hoggis lesowynge: was not
fer fro hem/ but ye deuelys preyeden him: seyinge/ zif you
castist vs oute hens: sende vs into ye droue of hoggis/ and he
seip to hem/ go zee/ and pei goinge oute: wenten into swyin/
and lo in a greet birre· al ye droue wenten hedelynge into ye
see: & pei ben deade in watris/ forsope ye herdis fledden aweye:
and compynge into ye cytee· tolden alle yes pingis: and of hem
pat hadden ye fendis/ and lo al ye cytee wenten azens ihū:
metynge hym/ and hym sene pei preyeden pat he schulde passe
fro here coostis//

And

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AND ihū goinge up into aboot: passide ouer pe water · C. 9.
& came into his cytee/ and lo pei offredento pym a
man sijk in palesie: liggynge in a bedde/ forsope ihc̄
seinge pe seip of hem: seyde to pe man sijk in palesie/
sone haue pou trifte: pi synnes ben forzouen to pee/ and lo
summe of pe scribis seyden wipinne hem self/ pis blasfemep/
and whanne ihc̄ had seen here pouztis: he seyde/ wherto penke
zee euyl pingis in zoure hertis? what is lizter to seye · pi synnes
ben forzouen to pee: oper to seye · rise pou & walke? forsope
pat zee wite · pat mannes sone hap power to forzyue synnes
in erpe: panne he seyde to pe sijk man in palesie/ rise up ·
take pi bed · & go into pin hous/ and he roos & wente into his
hous/ sopely pe cumpanyes seeinge: dredden & glorifieden god:
pat zaue suche power to men/ and whanne ihc̄ passide pens:
he size a man sittynge in a tolbope: matheu by name/ and he
seyde to pym/ sue pou me/ and he risynge: solowide pym/
and it is done pym syttinge at pe mete in pe hous: lo many
puplicans & synful men comynge: saten at pe mete wip ihū &
his disciplis/ and pharisees seinge: seyden to his disciplis/ whi
etip zoure mayster wip puplicans & synful men? and ihc̄
herynge: seyde a leche is not nede to men pat saren wel: but
to men hauyng euyl/ sopely zee goinge: lerneb what it is · I
wole mercy & not sacrifice/ forsope I came not to clepe riztful
men: but synful men/ ¶ panne pe disciplis of Joon camen
nyz to pym seyinge/ whi we & pharisees fasten ofte: but pi dis-
ciplis fasten not? and ihc̄ seyde to hem/ wheper pe sones of pe
spouse (or housbonde) mowne weyle (or mourne·) how longe
pe spouse is wip hem? sopely dayes schulen come · whanne pe
spouse schal be taken awey fro hem: and panne pei schulen
faste/ sopely no man sendip in a medelynge of rude (or newe)
clop: into an olde clop: & a worse kuttynge is made/ neper
men senden newe wijn into olde botels (or wijn vessels)/ elles
pe wijn vessels ben broken · & pe wijn is sched oute: and pe
wijn

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wijn vesseis perischen/ but men senden newe wyne into newe wijn vesseis.· and boye ben kepte/ ¶ Jhū spekyng pes pingis to hem.· lo one prynce came to · & worschipide him · seyinge/ lorde my douzter is now deade · but come pou & putte pin hande vpon hir.· and sche schal lyue/ and ihc̄ risynge suede hym & his discipiis/ and lo a womman pat suffride ye flure (or rennyng of blood) twelue zeer.· came to bybynde · & touchide pe hemme of his clooy/ sopely sche seyde wiyinne hir self/ zif I touche oneiy pe clopes of hym.· I schal be saak/ and ihc̄ turnyde & seinge hire.· seyde douzter hane pou triste.· pi seiy hay made pee saak/ and pe womman was made saak fro pat houre/ and whanne ihc̄ came in to pe hous of pe prynce · & sizе mynstreis & pe cumpanye makyng noyse.· he seyde go zee aweye/ for pe wenche is not deade.· but sleiy/ and pei scorneden hym/ and whanne pe cumpanye was caste oute.· he entride in & helde hire hande/ and pe wenche roos vp/ and his fame wente oute into al pe lande/ ¶ And ihū passynge pens.· two biynde men sueden hym · cryinge & seyinge/ pou sone of dauyd.· hane mercy of vs/ sopely whanne pei camen hoom.· pe biynde men camen nyz to hym/ and ihc̄ seiy to hem/ what wolen zee pat I do to zow.· and pei seyden lorde.· pat oure eyzen ben openyde/ and ihc̄ seyde/ bileue zee.· pat I may do pis ping to zou.· pei seyn/ sopely (or zhe) lorde/ panne he touchide her eyzen.· seyinge vp zoure seiy.· be it done to zou/ and pe yzen of boye · ben openyde/ and ihc̄ pretenyde to hem.· seyinge/ se zee pat no man wite.· but pei goinge oute.· defameden hym pourz al pat lande/ ¶ Sopely pei gone oute.· lo pei offreden to hym a doumbe man haynge a deuyl/ and whanne pe deuyl was caste oute.· pe doumbe man spac/ and pe cumpanyes wondriden seyinge/ it apperide neuer so in isrl.· but pe pharisees seyden/ in pe prince of deuylis he castiy oute deuylis/ and ihc̄ cumpassiide aboute alle cytees & casteis techynge in synagogis of hem · & prechynge pe gospel of pe kyngdom helynge alle langwischynge (or ache).· and al seekenesse/ forsope ihc̄ seynge pe cumpanyes · hadden

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hadden reuye on hem: for pei weren traueylide & liggynge as
schepe not hauynge a scheperde/ panne he seyde to his disci-
plis/ soheip per is myche ripe corne: but fewe werkemen/ per-
fore preye ze pe lorde of pe ripe corne: pat he sende werkemen
into his ripe corne//

AND pe twelue disciplis geberide to gedir: he zyue to C^m 10^m
hem power of vnciene spiritis · pat pei schulden
caste hem oute: and pat pei schulden heele al ache
& al sekenesse/ pes ben pe names of twelue apostlis/
pe firste Symount pat is cleptide Petre & Andreiue his broper·
Philip & Bartholomeu · James of zebede & ioan his broper·
Thomas · & Matheu publican · & James alphei & Tadee·
Symount caname & Judas scarioth: pe whiche bitrayede crist/
Iesu sente pes twelue: comaundynge to hem & seyinge/ go ze
not into pe wey of hepen men · & entre ze not into pe cytees
of samaritans: but raper go ze to pe scheep of pe hous of isri·
pat perischiden/ Soheip ze goinge: preche seyinge/ for pe
kyngdom of heuenes schal neyze/ heele ze seeke men · vpreyse
ze deade men · cleense ze meseis: caste ze oute deuelis/ freip
ze haue taken: freip zyue ze/ nyl ze welden golde neper sil-
uer in zoure girdeis: not a scrippe in pe weye · neper two
coatis · neper schoon · neper zerde/ for a werkeman is worpi
his meete/ into what euer cytee or castel ze schulen entre:
arip who perinne is worpi · & pere dweelle ze til pat ze gone
oute/ forsope ze entrynge into an hous: grete ze (or salute
ze) it · seyinge pees to pis hous/ and soheip zif pat hous be
worpi: zoure pees schal come on it/ forsope zif pat hous be not
worpi: zoure pees schal turne azen to zou/ and who euer schal
not receyue zou · neper here zoure wordis · ze goinge forpe
fro pat hous or cytee · suytip aweye pe duste fro zoure feet/
treweip I seye to zou · it schal be more suffrable to pe lande of
men of sodom & gomor in pe day of iugement: pan to pat cy-
tee/ lo · I sende zou as scheep: in pe mydil of wolues/ perfore

 be

be zee war (or wise bifore ·) as fepentis· and fymple as
doues/ forfope be zee war of men/ for pei fchulen take zou in
counfeylis· and pei fchulen beete zou in here fynagogis/ and
to prefidentis (or mayres) & to kyngis · zee fchulen be ledde
for me· into witneffynge to hem & hepen men/ but whanne
pei fchulen take (or bitraye) zou· nyl zee penke how or what
ping zee fpeken/ forfope it fchal be zouen to zou in pat houre·
what zee fchulen fpeke/ for it ben not zee pat fpeken· but pe
fpirit of zoure fadir pat fpekep in zou/ fopely pe broper fchal
take pe broper into dep· & pe fadir pe fone/ and fones fchulen
rife azenes fadir & modir· and fchulen turment hem by dep/
and zee fchulen be in hate to alle men· for my name/ forfope
he pat fchal dwelle ftille vnto pe ende· pis fchal be faaf/ fopely
whanne pei fchulen purfue zou in pis cytee· flee zee into ano-
per/ treuly I feye to zou · zee fchulen not ende pe cytees of
ifrl· til pat mannes (fonne) come/ pe difciple is not aboue his
mayfter· ne pe feruaunt · aboue his lorde/ zif pei bane clepide
pe houfbonde man (or fadir of meyne) belzebub· how mycbe
more his houfholde meyne/ perfore drede zee not hem/ for
noping is coueride (or hid)· pat fchal not be fchewyde/ and
no ping is pryuey pat fchal not be wifte/ pat ping pat I feye
to zou in dirkeneffis· feye zee in pe lizte and preche zee vpon
roues · pat pyng pat zee heren in ere/ and nyl zee drede hem
pat fleen pe body· trewely pei moune not flee pe foule/ but
raper drede zee hym pat may leefe foule & body into helle/
wheper two fparowis ben not folde for one halpenye · & one
of hem fchal not falle on pe erpe · with outen zoure fadir/
forfope alle pe heres of zoure heede ben nowmbride/ perfore
nyl zee drede· zee ben better pan many fparowis/ perfore euery
man pat fchal knoweleche me bifore men · and I fchal knowe-
leche hym bifore my fadir pat is in heuenes/ fopely he pat fchal
denye me bifore men· & I fchal denye hym bifore my fadir pat
is in heuenes/ ¶ Nyl zee deme pat I came to fende pees into
pe erpe · I came not to fende pees into pe erpe· but fwerde/
fopely

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ſoyely I came not* to departe a man azenes his fadir · & pe douzter azenes hir modir · & pe ſones wiif azenes hire houſbondis modir/ and pe enemyes of a man: (ben) his homely meyne/ he pat loueb fadir or modir more pan me: is not worpi of me/ and he pat loueb ſone or douzter ouer me: is not worpi of me/ and he pat takeb not his croſſe & ſueb me: is not worpi of me/ he pat findib his ſoule (pat is temporal liif): ſchal leeſe it/ and he pat leeſeb his ſoule (pat is his liif) for me: ſchal fynde it/ he pat receyueb zou: receyueb me/ and he pat receyueb me: receyueb him pat ſente me/ he pat receyueb a prophete · in pe name of a prophete: ſchal take pe mede of a prophete/ and he pat receyueb a iuſte man: ſchal take pe mede of a iuſte man/ and whoeuer zyueb drynke to one of pes leeſte: a cuppe of colde water onely · in pe name of a diſciple: treuly I ſeye to zou: he ſchal not leeſe his meede// [* Sic in MS.]

AND it is done whanne ihc̄ hadde endide: he comaundynge to his twelue diſciplis · paſſide fro pens: for to teche & preche in pe cytees of hem/ ſforſope whanne Joon in bondis hadde herde pe werkis of criſt: he ſendynge two of his diſciplis · ſeyde to hym/ art pou he pat art to come: or we abiden anoper? and ihc̄ anſweryngе: ſeyde to hem/ zee goinge telliß azen to Joon: po pingis pat zee hane herde & ſeen/ blynde men ſeen · crokide men wandren · meſels bene made clene · deeſe men heren · deade men riſen azen · pore men ben taken to prechyng of pe goſpel · (or ben made kepers of pe goſpel/) and he is bleſſide: pat ſchal not be ſclaunderide in me/ ſoyely hem goyinge aweye: Ihc̄ bigan forto ſeye of Joon to pe cumpanyes/ what ping wenten zee oute forto ſee in deſerte? wheper a reed wawide wiß wynde? but what ping wenten zee oute for to ſe? wheper a man clopide wiß ſofte pingis? lo pei pat ben clopide wiß ſofte pingis: ben in houſis of kyngis/ but what ping wenten zee oute to ſee? wheper a prophete? zhe I ſeye to zou: & more pan C. 11.

pan a prophet/ for pis is he of whom it is written/ lo I sende
myn aungel bifore pi face: pat schal make redy pe weye bi-
fore pee/ trewely I seye to zou per roos none more pan Joon
baptist: amonge children of wymmen/ forpe & he pat is lasse
in pe kyngdom of heuenes: is more pan he/ sopely fro pe dayes
of Joon baptist til now: pe kyngdom of heuenes suffrip
strengthe (or violence) · & violent men rauysche it/ for alle
prophetis & pe lawe til Joon baptist prophecieden/ and zif zee
wolen receyue: he is helie pat is to come/ he pat hap eris of
heryng: here he/ but to whom schal I gesse pis generacōn
liche: it is liche to children sittynge in a cheppynge: pe whiche
crynge to here peeris · seyn/ we bane sungen to zou: and zee
bane not lippide (or daunside)/ we bane mournyde to zou:
and zee bane not weylide/ sopely Joon came · neper etynge
ne drynckynge: and pei seyn he hap a deuyl/ pe sone of man
came etynge & drynkynge: and pei seyn/ lo a man deuourer
(or glotoñ) · & drynker of wijn · & frende of puplicans & synful
men: and wisdom is iustifiede of here sones/ ¶ panne ihc by-
gan to seye reproue to cytees · in whiche ful manye vertues
of hym ben done: for pei diden not penaunce/ ¶ Woo to pee
corozaym · wo to pee bethsayda: for zif pe vertues pat ben
done in zou · hadden ben done in tyre & sydon: sumtyme pei
hadden done penaunce in heyre & asche/ nepeles I seye · it
schal be softer (or lesse peyne) to tyre & sydon pan to zou: in
pe day of doom/ and pou capharnaum: wheper til into heuenes
pou schalt be reride up: pou schalt go doune til into helle/ for
zif pe vertues pat ben done in pee: hadden ben done in sodom:
parauenture pei schulden bane diwellide til into pis day/ ne-
peles I seye to zou · for to pe lande of sodom it schal be softer
(or lesse peyne) in pe day of doom: pan to pee/ I knoweleche
to pee fadir lorde of heuene & erpe · for pou hast hidde pes
pingis fro wise men & war (or worldly sizze men): and hast
schewide hem to litil men/ so fadir: for wpi · so it was plesynge
bifore pee/ alle pingis ben taken to me: of my fadir/ and no

man

man knowip pe sone: no but pe fadir/ ne any man knewe pe fadir no but pe sone· and to whom pe sone wolde schewe/ ¶ Alle zee pat traueylen & ben chargide· comep to me: & I schal refresche (or fulfille) zou/ take zee my zok vpon zou· & lerne zee of me· for I am mylde & meke in herte· & zee schulen fynde reste to zoure soulis/ for my zok is swete (or softe): and my charge lizte (or esy)//

IN pat tyme ihc̄ wente by cornes on pe saboth day/ forsope his disciplis hungryng: bygunnen to plucke eris of corne & to ete/ sopely pharesees seynge: seyden to hym/ lo pi disciplis done pat ping pat is not leueful to hem: for to do in sabotis/ and he seyde to hem/ wheper zee hane red what dauyd dide whanne he hungride· & pei pat weren wip hym: how he entride into pe hous of god· & ete loues of proposicion (or puttynge forp)· pe whiche loues was not leueful to hym to ete· neper to hem pat weren wip hym: no but to prisis onely/ or wheper zee hane not red in pe lawe· for in sabotis· prisis in pe temple defoulen pe sabotis· & pei ben wipouten grete synnes: sopely I seye to zou· for pis is more pan pe temple/ forsope zif zee wisten what is pis· I wole mercy & not sacrifice: zee schul neuer hane condempnyde innocentis/ treuely mannes sone is zhe lorde: of pe saboth/ and whanne he passide pens: he came into pe sinagoge of hem and lo a man haupnge a drie hande· & pei areden hym seyinge/ zif it is leueful to heele in pe saboth: pat pei schulden accuse hym/ sopely he seyde to hem/ who schal be a man of zou pat hap one scheep· & zif it schal falle doune into a dyche in pe sabotis: wheper he schal not holde· and lifte it vp: how myche more is a man better pan a scheep: and so it is leueful to do good in pe saboth/ panne he seyde to pe man/ stretche forpe pin hande/ and he strauzte forp: and it is restoryde to helpe: as pe toper/ forsope pe pharisees goinge oute· maden a counseyl azenes hym: how pei schulden leese hym/ sopely ihū wit-

Cm 12m

ynge:

ynge: wente awey þens/ and many sueden hym: and he helide
hem alle/ and he comaundide to hem: þat þei schulden not
make hym opyn (or knowen) · þat þat þing schulde be fulfilde ·
þat was seyde by ysaie þe prophete: seyinge/ lo my chosen
childe whom I hane chosen: my derlynge · in whom it haþ
wel plesside to my soule/ I schal putte my spirit on hym: and
he schal telle doom to heþen men/ he schal not strye ne crie:
neþer any man schal heere his voyce in stretis/ he schal not
breke to gedir a schaken reed · & he schal not quenche smo-
kynge flaxe · til þat he caste oute doom to victorye & heþen men
schulen hope in his name/ þanne a blynde man & a doumbe
hauynge a deuyl · was offride vp til hym/ and he heelide hym:
so þat he spac & sizе/ and alle þe cumpanyes wondriden & sey-
den · wher þis be þe sone of dauyd? but þe pharisees herynge ·
seyden/ he þis castiþ not oute fendis: no but in belzebub prynce
of fendes/ soþely ihc witynge here þouztis: seyde to hem/ eche
kyngdom departide azenes hym self: schal be desolate (or dis-
confortide)/ and eche cytee or hous departide azenes itself:
schal not stonde/ and zif sathanas caste oute sathanas: he is
departide azenes hymself/ þerfore how schal hys kyngdom
stonde? and zif I in belzebub caste oute deuylis: in whom (or
whos myzte) zoure sones casten oute? þerfore þei schul be
zoure domesmen/ forsoþe zif I in þe spirit of god caste oute
fendis: þerfore þe kyngdom of god is comen into zou (or
amonge zou)/ oþer how may any man entre into þe hous of
a stronge man · & take awey his vesseis: no but firste he schal
bynde þe stronge man · & þanne he schal rauysche his hous/ he
þat is not wiþ me: is azenes me/ and he þat gederiþ not to
gedir wiþ me: scateriþ abrood/ þerfore I saye to zou al synne
& blasfemye · schal be forzouen to men · but þe spirit of blas-
femye: schal not be forzouen/ and who euer schal seye a worde
azenes mannes sone: it schal be forzouen to hym/ forsoþe he
þat seye a worde azenes þe holy gost: it schal not be forzouen
to hym · neþer in þis worlde ne in þe toþer/ oþer make zee þe
tree

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tree good & his fruyte good: oper make zee pe tree euyl· & his fruyte euyl/ forsope a tree is knowen of pe fruyte/ zee generacōn of neddris how mown zee speke goode pingis whanne zee ben euyl/ sopely pe moupe spekip: of pe greet plente of pe herte/ a good man bryngip forp good pingis: of good tresoure/ forsope I seye to zou/ for whi of euery ydil worde pat men speken: pei schulen zilde resoune per of in pe day of doom/ for of pi wordis pou schalt be iustifiede: and of pi wordis pou schalt be dampnyde/ ¶ panne summe of pes scribis & pharisees answereden to hym: seyinge/mayster we wolen se a token of pee/ pe whiche answerynge: seip to hem/an euyl generacōn and avoutrer: seekip a token/ and token schal not be zouen to it: no but pe token of ionas pe prophet/ for as Jonas was in the wombe of a whalle pre dayes & pre nyztis: so mannes sone schal be in pe herte of pe erpe· pre dayes & pre nyztis/ men of nynyue schulen rise in doom wip pis generacōn & pei schulen condempne it: for pei diden penaunce in pe prechynge of Jonas/ and lo heere more pan Jonas/ pe queen of pe south schal rise in doom wip pis generacōn & schal condempne it: for sche came fro pe endis of pe erpe: for to heere pe wisdom of salamon/ & lo heere (is) more pan salamon/ forsope whanne an vnciene spirite schal go oute fro a man: he goip bi drye places seekynge and he findip not/ panne he seip/ I schal turne azen into myn hous: fro whens I came oute/ & he comynge fyndip it voyde: clensde wip besemes· & mayde fayre/ panne he goip & takip seuene oper spiritis wip hym: worse panne hym-self· and pei entrynge in dwelle pere/ and pe laste pingis of pat man ben made worse pan pe former/ so it schal be into pis werste generacōn/ ¶ zit hym spekynge to pe cumpanyes of puple: lo hys modir & his breperen stoden wip oute forp: sekyng for to speke to hym/ sopely sum man seyde to hym/ lo pi modir and pi breperen stonde wip oute: sekynge pee/ and he answeryng to pe man seyinge to hym: seip/who is my modir: & who ben my breperen? and he holdynge forp hys hande into

his

his disciplis: seyde/ lo my modir · & my breperen/ treuely whoeuer doip pe wille of my fadir pat is in heuenes: he is my broper & fiser & modir//

Cm 13m

In pat day ihc goinge oute of pe hous: satte bisidis pe see/ and manye cumpanyes of puple ben gederide to hym: so pat he steyzinge up into a boot · satte/ & al pe cumpanye stood in pe brinke/ and he spac to hem many pingis in parablis: seyinge/ lo he pat sowip: goip oute to sowe his seed/ and pe while he sowip: summe seiden bisidis pe weye/ and briddis of pe erpe* camen: and eten hem/ sopely oper (seedis) seiden into stonye places: where pei hadden not myche erpe and anone pei ben sprungen up: for pei hadden not depnesse of pe erpe/ sopely pe sunne sprunge up: pei swaleden (or brennten for heete) · & for pei hadden not root pei drieden up/ sorsope oper (seedis) seiden amonge pornes · & pe pornes weren up/ and strangeliden hem/ but oper (seedis) seiden into good lande: and zauen fruyte · summe an hunderide soide · & anoper sixty soide · & anoper pritty soide/ he pat hap eris of herynge: here he/ and disciplis comynge to: seyden to hym/ whi spekist pou in parablis to hem? pe whiche answerynge: seith to hem/ for to zou it is zouen for to knowe pe mysterie (or pryuete) of pe kyngdom of heuenes: but it is not zouen to hem/ for it schal be zouen to hym pat hap: and he schal haue plente/ treuly who pat hap not: pat ping pat he is seen to haue · schal be taken awey fro hym/ perfore I speke to hem in parablis · for pei seinge seen not · & pei herynge heren not neper vndirstonden: pat pe prophecie of ysaye seyinge be fulfilde in hem/ wip herynge zee schulen here: & zee schulen not vndirstonde/ and zee seing schulen see: & zee schulen not se/ for pe herte of his puple is infattide · and pei herden greuously wip eris · & pei haue closide per yzen: pat sumtyme pei seen wip yzen · & wip eris heren · & vndirstonde in herte · & pei be to gedir turnyde: & I heele hem/ sorsope zoure yzen pat seen

[* Sic in MS.]

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ſcen ben bleſſide: and zoure eris þat heren/ forſoþe I ſeye treuþe to zou/ for many prophetis & iuſte men coueytiden to ſe þo þingis þat zee ſeen: & þei ſizen not/ and to here þe þingis þat zee heren: and þei herden not/ þerfore here zee þe parable of þe ſowynge (man) · eche þat heriþ þe worde of þe rewme & vndirſtondiþ not: þe yuyl ſpirit comeþ and rauyſchiþ þat · þat is ſowen in his herte: þis is þat is ſowen in his herte: þis is þat is ſowen biſidis þe wey/ ſoþely he þat is ſowen on þe ſtoon: þis it is þat hereþ þe worde of god · & anone wiþ ioy takiþ it/ forſoþe he haþ no root in hym ſelf: but it is temporal · (þat is it laſtiþ not but a litil tyme) · forſoþe tribulacōn and perſecucōn made for þe worde: anone he is ſclaunderide/ but he þat is ſowen in þornes: is þis þat heriþ þe worde · & þe biſynneſſe of þis worlde · & þe falſeneſſe of richeſſis · ſtrangeliþ þe worde: and it is made wiþouten fruyte/ but he þat is ſowen into good lande: is þis þat heriþ þe worde · & vndirſtondiþ & bringiþ forþ fruyte/ and ſoþely ſum makiþ an hundriþ folde · treuly anoþer ſixty folde · forſoþe anoþer pritty folde/ ¶ Anoþer parable ihc̄ put forþ to hem: ſeyinge/ þe kingdom of heuenes is made liche to a man · þat ſewe good ſede · in his ſeelde/ but whanne men ſlepten: his ennemye came · & ſewe aboue darnel (or cockel) · in þe mydel of wheet: and wente awey/ ſoþely whanne þe erbe hadde growen & made fruyte: þanne þe darnels (or cokkilis) appereden/ forſoþe þe ſeruauntis of þe houſbonde man · comynge nyz: ſeyden to hym/ lorde wher þou haſt not ſowen good ſeed in þi ſeelde: wher of þanne haþ it darnel (or cokkle)? and he ſeiþ to hem/ þe man enemye: haþ done þis þing/ treuely þe ſeruauntis ſeyden to hym/ woite þou we go: and gaderen hem? and he ſeyþ/ nay leſte parauentur zee gaderynge darnels (or cokkels): drawe vp by þe root to gedir wiþ hem & þe wheet/ ſuffre zee hem boþe · ware til to ripe corne · & in tyme of riþ corne: I ſchal ſeye to repers/ firſte gadir zee to gedir darnels (or cokkils) & bindiþ hem to gedir in knyttchis (or ſmale bundels) · for to be brente:

but gadir zee wheet into my berne/ Anoper parable ihc̄ putte
forp to hem: seyinge/ pe kyngdom of heuenes is lijk to a corne
of seneney · pe whiche a man takyng: sewe in his feelde/ pe
whiche treuely is lesse of alle seedis/ but whanne it hap waren:
it is most of alle wortis/ & is made a tree: so pat briddis of pe
eyre comen & dwellen in bowis (or braunchis) perof/ ¶ Ano-
per parable ihc̄ spac to hem/ pe kyngdom of heuenes is lijk to
sourdouz · pe which taken: a womman hid in pre mesures of
mele: til it were al sourdowide/ ihc̄ spac alle pes pingis in pa-
rablis to pe cumpanyes of puplis: and he spac not to hem
wipouten parablis · pat it schulde be fulfilide pat ping pat is
seyde by pe prophete: seyinge/ I schal open my moup in pa-
rablis: I schal bulke oute (or telle oute) · hid pingis fro ma-
kynge of pe worlde/ panne pe cumpanyes leste: he came into
an hous/ and hys disciplis camen nyz to hym · seyinge expoune
to vs pe parable of darnels (or cockels) of pe feelde/ pe whiche
answerynge: seip/ he pat sowip good seed: is mannes sone/
sopely pe feelde: is pe worlde/ but pe good seed: pes ben sones
of pe kyngdom/ darnels (or cockels): forsope pes ben euyl
sones/ but pe enemye pat sowip hem: is pe fende/ but pe rijpe
corne: is pe endynge of pe worlde/ sopely pe repers: ben aun-
gels/ perfore as darnels ben gederide to gedir & brennte in
fijr: so it schal be in pe endynge of pe worlde/ mannes sone
schal sende his aungels · & pei schulen gedir of his rewme alle
sclaunderers: and hem pat done wickidnesse/ and pei schulen
sende hem: into pe chymney of fijr/ per schal be weppynge and
betynge togedir of teep/ panne iuste men schulen shyne as pe
sunne: in pe rewme of here fadir/ he pat hap eris of herynge
here he/ ¶ pe kyngdom of heuenes is lijk to tresour hid in a
feelde/ pe whiche a man pat fyndip: hidip/ & for ioye of it he
goip & sellip alle pingis pat he hap: and biep pe ilke feelde/
¶ Eftesone pe kyngdome of heuenes is lijk to a man mar-
chaunt: seekyng good margaritis/ sopely one precious mar-
garite founden: he wente & selde alle pingis pat he hadde and
bouzte

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bouzte it/ ¶ Eſte þe kyngdome of heuenes is liſk to a nette ſente into þe ſee: and of al kynde of fyſches gederynge/ þe whiche whanne it was fulfilde · men leedyinge oute · & ſettyng biſidis þe brynke · cleniſiden þe good into here veſſels: but þei ſenten oute þe euyl/ ſo it ſchal be in þe endynge of þe worlde/ Aungelis ſchulen go oute · & ſchulen departe euyl men · fro þe mydel · of iuſte men: and þei ſchulen ſende hem into þe chymney of fijr/ þere ſchal be weppynge & betynge togedir of teeþ/ hane zee vndirſtonde alle þes þingis? þei ſeyn to hym/ zhe/ he ſeiþ to hem/ þerfore euery writer tauzte in þe kyngdome of heuenes: is liſk an houſbondeman · þat bryngiþ forþ of his treſour: newe þingis and olde/ ¶And it is done whanne ihc̄ hadde endide þes parablis: he paſſide fro þens/ and he comyng into his cuntre: tauzte hem in here ſynagogis: ſo þat þei wondriden & ſeyden/ wher of to hym þis wiſdom & vertues? wheþer is not þis þe ſone of a ſmyth (or carpenter)? wher his modir be not ſeyd marie · & his breþeren James & Joſeph & Symount & Judas? and his ſiſtris: wher þei alle ben not at vs? þerfore wherof to hym: alle þes þingis? and ſo þei weren ſclaunderide in hym/ forſoþe ihū ſeyde to hem a prophet is not wiþ oute worſchip: no but in his owne cuntre · & in his owne hous/ and he dide not þere many vertues: for þe vnbileue of hem//

N þat tyme heroude tetrarchs þat is prynce of þe ſurþe parte · herde þe fame of ihū: and ſeyde to his children/ þis is Jon baptiſt/ he haþ riſen fro deade: and þerfore vertues wirchen in hym/ forſoþe heroude heelde Joon · & bonde hym · & putte hym into priſoune: for herodias þe wife of his broþer/ for Jon ſeyde to hym/ it is not bileueful to þee: for to haue hir/ and he willynge to ſlee hym · dredde þe puple: for þei hadden hym as a prophet/ forſoþe in þe day of heroudis birþe · þe douzter of herodias lepte in þe mydil: and pleſide to heroude/ wherfore wiþ an oþe he bihizte

Cm 14m

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bihizte for to zyue to hyr: what euer hyng sche had aride of hym/ and sche bifore monestide (or warnyde) of hire modir: seip/ ziue pou to me hidir: pe heede of ion baptist in a dische/ and pe kyng was sorowful for pe ope · and for hem pat saten to gedir at pe mete: he comaundide to be zouen/ & he sente: & bihedide Joon in pe prisoune/ and his hede is brouzte to in a dische · & it is zouen to pe wenche · & sche bare it to hir modir/ and his disciplis comen to · token hys body & biryeden it/ and pei compynge: tolden to ihū/ ¶ pe whiche ping whanne ihc̄ had herde: he went fro pens in a boot into deserte place bisūdis/ and whanne pe cumpanyes of puple hadden herde: pei folowiden hym & on pere feete fro cytees/ and ihc̄ goinge oute size a greet multitude of puple · & hadde reupe on hem: & heelide pe sijk men of hem/ sopely pe euenyng maad: his disciplis camen nyz to hym· seyinge/pe place is deserte: and pe houre hap not* passide/ leese pe cumpanyes of puple · pat pei goinge into casteis · bigge metis to hem/ forsope ihc̄ seyde to hem: pei hane not neede/ zyue zee hem for to ete/ pei answeriden/ we hane not here: no but fyue looues & two fyschis/ pe whiche seyp to hem/ brynge zee hem hidir to me/ and whanne he hadde comaundide pe cumpanyes for to sitte on pe hey · fyue looues & two fyschis taken: he biholdynge into heuenes · blesside brake & zaue to his disciplis/ sopely pe disciplis zauen to pe cumpanyes/ and alle eten & weren fulfilde/ and pei token pe relifes of broken gobitis (or metis) · twelue cofyns ful/ forsope pe nowmbre of men etynge: was fyue pousande of men · out taken wymmen & litil children/ ¶ And anone ihū compellide (or comaundide) pe disciplis for to go into a boot · & go bifore hym ouer pe see: til pat he leste pe cumpanyes/ and pe cumpanyes leste: he steyzede up into an hil al one for to preye/ sopely pe euenynge made: he was pere al one/ sopely pe boot in pe mydel see: was prowen wip wawis/ forsope pe winde was contrarie/ but in pe furpe wakinge of pe nyzt: he came to hem walkynge vpon pe see/ and pei seinge hym walkynge vpon

[* Sic in MS.]

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vpon þe see: weren disiourblide seyinge/ for it is a fantum/ and for drede þei cryeden/ and anone ihc̄ spac to hem: seyinge/ haue zee triste/ I am: nyl zee drede/ sopely petre answeryng: seyde/ lorde zif þou art: comaunde me for to come to þee vpon þe watris/ and he seiþ come þou/ and petre goinge doune fro þe boot: walkide on þe watris for to come to ihū/ treuly he seynge a stronge wynde: was aferde/ and whanne he bigane for to be drenchide: he criede seyinge/ lorde make me saaf/ and anone ihc̄ holdynge forþ þe hande: cauzte hym: and seiþ to hym/ þou of litil feiþ: whi hast þou doutide? and whanne he hadde steyzede vp into þe boot: þe winde ceesiide/ sopely þei þat weren in þe boot: camen & worschipeden hym seyinge/ verreyly þou art goddis sone/ ¶ And whanne he had passide ouer þe see: þei camen into þe lande of genezar/ and whanne men of þat place had knowen hym · þei senten into al þat cuntre · & þei offreden to hym alle hauynge euyl/ and þei preyeden hym þat þei schulde touche ouþer þe hemme of his clopinge/ and whoeuer toucheden: ben made saaf//

Thanne scribis & pharisees camen nyz to hym fro irlm̄: seyinge/ whi þi disciplis ouerpassen (or breken) þe tradiciouns (or statutis) of eldre men? for þei waschen not handis: whanne þei eten breed/ sopely he answeryngc: seiþ to hem/ and whi breken zee þe maundement of god: for zoure tradicōn? for whi god seyde/ honoure þi fadir & þi modir/ & he þat curseþ fadir or modir: die he by deþ/ but zee seyn/ who euer schal seye to fadir or modir: what euer zifte is of mee: it schal profite to þee/ and he haþ not worschipide his fadir or his modir: & zee hane made þe maundement of god voyde (or ydil) for zoure tradicōn/ ypocritis ysaie þe prophete propheciede wel of zou · seyinge/ þis puple honoureþ me wiþ lippis: forsoþe here herte is far fro me/ treuely þei worschipen wiþ oute caule: techynge þe doctrynes and maundementis of men/ and þe cumpanyes of

C^m 15^m

of puple clepide togedir to hym: he seyde to hem/ here zee & vndirstonde/ not þat þing þat entriþ into þe mouþ defouliþ a man/ but þat þing þat comeþ forþ fro þe mouþ defouliþ a man/ ¶ þanne his disciplis comynge nyz: seyden to hym/ þou woste þat þis worde herde: pharisees ben sclaunderide/ and he answerynge seiþ/ euery plauntynge · whiche my fadir of heuene haþ not plauntide: schal be drawen vp bi þe root/ suffre zee hem/ þei ben blynde: & leders of blynde men/ soþely zif a blynde man zife leedynge to a blynde man: boþe fallen down into þe diche/ petre forsoþe answerynge · seyde to hym/ expoune to vs þis parable/ and he seyde/ zit & zee ben wiþouten vndirstondynge/ wher zee vndirstonden not · þat alle þing þat entriþ into þe mouþ: goiþ into þe wombe · & is sente oute into þe goinge/ but þo þingis þat comen forþ fro þe mouþ gone oute of þe herte/ and þo þingis: defoulen a man/ for of þe herte gone oute euyl þouztis · manslengis · auoutries · fornycacōns · pestis · false witnessis · blasfemyes/ þes þingis it ben þat defoulen a man soþely for to ete wiþ handis not wasschen: defouliþ not a man/ ¶ And ihc̄ gone fro þens: wente into þe parties of tyre & sydon/ and lo a womman of canane: gon oute of þe coostis: criede seyinge to hym/ lorde þe sone of dauyd haue mercy of me/ my douzter is euyl trauelide of a deuyl/ þe whiche answeride not to hire a worde/ and his disciplis camen to: preyeden hym seyinge/ leeue þou hire: for sche crieþ aftir vs/ forsoþe he answerynge seiþ/ I am not sente: no but to þe scheep of þe hous of isrl þat perischiden/ but sche came & worschipide hym seyinge/ lorde helpe me/ þe whiche answerynge: seiþ/ it is not for to take þe breed of sones: and sende to houndis/ and sche seyde/ zhe lorde for whi & litil whelpis eten of þe crummes: þat fallen doune fro þe borde of here lordis/ þanne ihc̄ answerynge: seiþ to hire/ a þou womman: þi feiþ is greet/ be it done to þee as þou wolte/ and hire douzter was heelide: fro þat houre/ ¶ And whanne ihc̄ had passide þens: he came bisidis þe see of galilee/ and he steyzinge into

an

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an hil ſatte here/ and manye cumpanyes camen nyz to hym:
hauynge wiſh hem manye doumbe men & crokide feble &
blynde: and many oher/ and hei caſtiden hem doune at his feet/
and he helide hem · ſo hat he cumpanyes wondriden · ſeinge
doumbe men ſpekynge · & crokide goinge · blynde men ſeinge ·
and hei magnyfieden god of iſrl/ ¶ Sohely ihc̄ his diſciplis
gaderide togedir: ſeyde I haue reuhe of he cumpanye of he
puple: for nowe he hridde daye hei dwellen ſtille wiſh me · &
hei hane nohing hat hei ſchulden ete/ and I wole not leeue hem
faſtynge: leſte hei faylen in he waye/ and he diſciplis ſeyn to
hym/ herfore wher of ſo manye looues to vs in deſert: hat we
fulfille ſo greet a cumpanye of puple/ and ihc̄ ſeiſh to hem/ how
many looues hane zee? and hei ſeyden ſeuene: and a ſewe
ſmale fiſchis/ and he comaundide to he cumpanye: hat hei
ſchulden ſitte to meete vpon he erhe/ and he takynge ſeuene
looues & he fiſchis · & doinge hankyngis · brake & zaue to his
diſciplis: and diſciplis zauen to he puple/ and alle eten &
weren fulfilde/ and hei token hat hat was ouer of reliſes:
ſeuene lepis ful/ forſohe hei hat eten · weren foure houſande
of men: wihouten litil children & wymmen/ & he cumpanye
of puple lefte: he ſteyzede vp into a boot · & came into he
cooſtis of magedon//

AND phariſees & ſaduceis temptynge camen nyz to C^m 16^m
hym/ and preyeden hym for to ſchewe to hem a to-
ken fro heuene/ and he anſwerynge: ſeiſh to hem/
he euenyng made: zee ſeyn · it ſchal be cleer · for he
heuene is lijk to reed/ and the morowe: to day tempeſt/ for
heuene ſchyneh heuy (or ſorowful)/ herfore zee hane knowe to
deme wiſely he face of heuene: but zee mowe not wite he to-
kenes of tymes/ he euyl generacōn & auoutrer: ſekiſh a token/
and a token ſchal not be zouen to it: no but he token of Ionas
he prophet/ and hem forſaken: he wente awey/ ¶ And whanne
hys diſciplis camen ouer he ſee: hei forzaten for to take looues/
he

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ye whiche seyde to hem/ biholde zee & bewar: of ye sourdowe of pharisees & saduceis/ and yei youzten amonge hem: & seyinge/ for we hane not taken looues/ forsoye ihc̄ witynge: seyde to hem/ what penken zee amonge zou of litil feip: for zee hane not looues ?/ zit zee vndirstanden not neyer hane mynde· of fyue looues into fyue pousande of men & how manye cofyns zee tooken/ treuly neyer of seuene looues to foure pousande of men: and how many of leepis zee tooken/ why vndirstonde zee not· for I seyde not to zou of breed ?/ be zee war of ye sourdowz of pharisees & of saducees/ panne yei vndirstoden· yat he seyde not to be war of sourdowz of looues: but of ye techynge of pharisees & saducees/ ¶ Soyeiy ihc̄ came into ye parties of cesarie of philip· and axide his disciplis· seyinge/ whom seyn men to be mannes sone ?/ and yei seyden/ summe Jon baptist· oyer seyden helie: but oyer Jeremye· or one of ye prophetis/ Ihc̄ seip to hem/ soyeiy whom seyn zee me to be ?/ Symount petre answerynge: seyde/ you art c̄st ye sone of god lyuynge/ forsoye ihc̄ answeryng: seyde to hym/ blessid art you Symount bariona (yat is sone of culuer·) for fleysche & blood schewide not to yee: but my fadir yat is in heuenes/ and I seye to yee for you art petre: and vpon yis stoon· I schal bilde my chirche/ and ye zates of helle schulen not haue myzte (or strenghe) azenes it/ and to yee I schal zyue ye keyes of ye kyngdom of heuenes/ and what euer you schalt bynde vpon erye· schall be bounden in heuenes/ and whateuer you schalt vnbynde vpon erye: schal be vnbounden & in heuenes/ panne he comaundide to hys disciplis yat yei schulden seye to no man: yat he was crist/ fro yat time ihc̄ bigane for to schewe to his disciplis: yat it bihouep hym go to irlm̄· & suffre many yingis of ye eldris & of scribis & prynces of pristis· and be slayne· & ye pridday rise azen/ and petre takynge hym to: bigan for to blame hym· seyinge/ fer be it fro yee lorde: his yyng schal not be to yee/ ye whiche turnyde: seyinge to petre/ go aftir me sathanas/ you art sclaunder to me/ for you sauerist not (or vndirstondest) yo

yingis

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pingis pat ben of god: but po pingis pat ben of men/ ¶ panne ihc̄ seyde to his disciplis/ zif any wole come aftir me: denye he hym self · & take his crosse & sue me/ for he pat wole make his soule saaf · (pat is his lijf:) schal leese it/ forsope he pat schal leese his soule (pat is his lijf) for me: schal synde it/ sopely what profitip it to a man · zif he wynne al pe worlde: treuly he suffre peyrynge of his soule? or what chaungynge schal a man zyue for his soule? for mannes sone is to come in glorie of his fadir wip his aungels: and panne he schal zilde to euery man aftir his werkis/ treuely I seye to zou · pere ben summe (of men) stondynge heere: pe whiche schulen not taste dep til pei seen mannes sone comynge in his kyngdom//

AND aftir fire dayes · Ihc̄ took & James & Jon his broper · and ledde hem afidis into an hize hil · & was transfiguride (or turnyde into anoper licknesse) before hem/ and his face schone as pe sunne: forsope his clopes weren made white as snowe/ and lo moyse & helie appereden to hem: spekyng wip hym/ sopely petre answerynge: seyde to ihū/ lorde it is good: vs to be heere/ zif pou wolte: make we heere pre tabernaclis/ to pee one · to moyses one · and one to helie/ zit hym spekynge: lo a lizty cloude: schadowide hem/ and lo a voyce of pe cloude seyinge/ pis is my derworpe sone · in whom I hane wel pleside to me: here zee hym/ and pe disciplis heryng: fellen downe into here facis · and dredden gretely/ and ihc̄ came nyz & touchide hem: & seyde to hem/ rise vp: nyl zee drede/ forsope pei rysinge vp · here yzen sizen no man: no but ihc̄ alone/ and hem comyn e doune fro pe mounteyne: Ihc̄ comaundide to hem seyinge/ sey ze to no man pe vsioune: til mannes sone rise azen fro deade// And his disciplis areden hym seyinge/ what perfore seyn scribis: pat it bihouep helye firste to come/ and he answerynge seip to hem/ forsope helie is to come: and he schal restore alle pingis/ treuely I seye to zou · pat helie is nowe comen · & pei knewen

Cm 17m

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hym not: but pei diden in hym what euer ping pei wolden/ and so mannes sone is to suffer of hem/ panne pe disciplis vndirstoden: pat of Jon baptist he had seyde to hem/ ¶ And whanne he came to pe cumpanye of puple: a man came to hym foldide on knees bifore hym · seyinge lorde haue mercy on my sone · for he is lunatik · & suffrip euyl/ for why ofte tymes he fallip into fijr: and ofte tymes into water/ and I offride hym to pi disciplis: and pei myzten not heele hym/ Jhc̄ answerynge seip/ a you generacōn vnbileueful (or oute of seip) & weywarde: how longe schal I be wip zou · how longe schal I suffre zou? brynge zee hym hider to me/ and ihc̄ blamyde hem: and pe deuyl wente oute fro hym/ and pe childe is heelide fro pat houre/ panne pe disciplis camen nyz to ihū pryuely: and seyden to hym/ whi myzten not we casten hym oute? Jhc̄ seip to hem/ for zoure vnbileue/ trewely I seye to zou · zif zee schulen haue seip as a corne of seneuey: zee schulen seye to pis hil · passe pou hens: and it schal passe/ and no ping schal be inpossible to zou/ forsope pis kinde is not caste oute: no but by preyinge & fastynge/ ¶ treuely hem lyuynge togedir in galilee: Jhc̄ seyde to hem/ mannes sone is to be bitrayede into pe handis of men · & pei schulen slee hym: and pe pridde day he schal rise azen/ and pei ben made ful sory// ¶ And whanne he came to capharnaum · pei pat token tribute camen to petre · & seyden to hym/ zoure maystir: payep he not tribute? and he seip/ zhe/ and whanne he had entride into an hous: ihc̄ came bifore hym · seyinge/ Symount: what semep to pee? of whiche takep pe kyngis of erpe tribute (or rente)? of here owne sones: or of aliens? and he seyde/ of aliens/ Jhc̄ seyde to hym/ persore sones ben free/ forsope pat we sclaunder not hem: go pou to pe see · and sende an hooc · & take pe ilke fische pat firste comep up/ and his mouh openyde: pou schalt fynde a statere (pat is a sertayne of money/) pou takynge it: zyue to hem for me & for pee//

In

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IN pat houre pe disciplis camen nyz to ihc̄: seyinge/ who gessist pou is more in pe kyngdom of heuenes:/ and ihc̄ clepyng to a litil childe: putte hym in pe mydil of hem · & seyde/ I seye treupe to zou · no but zif zee schulen be turnyde & made as litil children: zee schulen not entre into pe kyngdom of heuenes/ perfore who euer mekip hym as pis litil childe: he is more in the kyngdome of heuenes/ and he pat receyuep one suche litil in my name: receyuep me/ forsope who schal sclaundre one of pes leste smale pat bileuen in me: it spedip to hym pat a mylnestone of assis · be hangide in his necke: and he drenchide into pe depnesse of pe see/ wo to pe worlde for sclaunderis/ treuly it is nede: pat sclaunderis comen/ nepeles wo to pe ilke man: by whom sclaundre comep/ forsope zif pin hande or pi foot sclaunderip pee: kitte it of & caste awey fro pee/ it is good to pee to entre into lijf feble or crokide: panne haupnge two handes or two feet · to be sente into euerlastynge fijr/ and zif pin eyze sclaunderip pee: pulle it oute & caste awey fro pee/ it is good to pee wip one eyze to entre into lijf: pan haupnge two eyzen to be sente into pe fijr of helle/ se zee pat zee dispise not one of pes litil/ treuly I seye to zou pat pe aungels of hem in heuenes: seen euermore pe face of my fadir pat is in heuenes/ forsope mannes sone came for to saue pat ping pat perischide/ ¶ what seemep to zou · zif pere weren to summan an hundride scheep: and one of hem schal erre: wher he schal not leese nynty & nyne in deserte · & schal go for to seek pat pat erride:/ and zif it bifalle pat he fynde it: treuly I seye to zou · for he schal ioye peron: more pan on nynty & nyne pat erreden not/ so it is not wille bifore zoure fadir pat is in heuenes: pat one of pes litil perische/ ¶ forsope zif pi broper schal synne in pee: go pou & reproue hym (or snybbe) bitwixe pee & hym alone/ zif he schal her: pou hast wonne pi broper/ treuly zif he schal not heere pee: take to wip pee one or two pat euery

Cm 18m

worde

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worde stonde in ye mouh of two or ye witnessis/ yat zif he schal not heere hem: seye you to ye chirche/ forsope zif he schal not heere ye chirche: be he to yee as an heyen man and publican/ I seye to zou treuely· what euer yingis zee schulen bynde vpon erye: yo schulen be bounden & in heuenes/ and what euer yingis zee schulen vnbynde vpon erye: yo schulen be vnbounden & in heuenes/ eftesone I seye to zou· yat zif two of zou schulen consente on erye of euery ying whateuer yei schulen axe: it schal be done to hem· of my fadir yat is in heuenes/ for where two or ye schulen be gederide in my name: yer I am in ye mydel of hem/ ¶ panne petre comynge nyz to hym: seyde/ lorde how ofte schal my broher synne in me: and I schal forzyue hym? wheher to seuene tymes? ihc̃ seiy to hym/ I seye not to yee til seuene sipes: but til seuenty sipe seuene sipes/ yerfore ye kyngdom of heuenes is lickenyde to a man kyng: yat wolde putte resoune wiy his seruauntis/ and whan he bigan for to putte resoune: one was offride to hym ten pousande of besauntis (or talentis)/ treuely whanne he hadde not wherof to zilde: his lorde comaundide hym to be solde & his wife & sones· & alle yingis yat he had: and to be payede/ forsope ye ilke seruaunt fallynge doune preyede hym seyinge/ haue pacience in me: and alle yingis I schal zilde to yee/ sopely ye lorde hauynge mercy of yat seruaunt: leet hym (or suffride)· & forzaue to hym ye dette/ treuely ye ilke seruaunt gon oute: fonde one of his euen seruauntis· yat auzte hym an hundride pens/ and he holdynge hym: stranglide hym seyinge/ zilde yat yat you owist/ and his euen seruaunt: preyede hym seyinge/ haue pacience in me: and alle yingis I schal quyte to yee/ forsope he wolde not· but wente & sente hym into prisoune: til yat he payede al ye dette/ sopely his euen seruauntis seinge yo yingis yat weren done: gretely hadde sorowe/ & yei camen & tolden to here lorde: alle yingis yat weren done/ panne his lorde clepide hym: and seyde to hym/ weywarde seruaunt· I forzaue to yee al ye dette: for you preyedest me/

yerfore

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perfore wher it bihouede not & pee to hane mercy on thin euen seruaunt: as & I hadde mercy on pee? and hys lorde wrope: toke hym to turmentours: til he payede al pe dette/ so & my fadir of heuene schal do to zou: zif zee forzyuen not euery man to his broper · of zoure hertis//

AND it is done whanne ihc̄ had endide pes wordes · he passide fro galilee · & came into pe endis of Jude ouer Jordan/ and manye cumpanyes (of men) sueden hym: and he helide hem pere/ and pharisees camen nyz to hym temptynge hym & seyinge/ wher it be leueful to a man for to leeue (or forsake) his wife: of whateuer cause? pe which answerynge: seip to hem/ hane zee not redde · for he pat made men at the bygynnynge: male & female he made hem? and he seyde/ for pis ping a manschal leeue fadir & modir · & he schal cleeue (or drawe) to his wijf: & pei schulen be two in one fleysche/ and so pei ben not now two: but one fleysche/ perfore a man departe not pat ping pat god enioynede (or knytte togedir/) pei seyn to hym/ what panne comaundide moyses · to zyue a litil boot of forsakynge: and to leeue of? and he seip to hem/ for moyses · at pe hardenesse of zoure hertis: suffride zou forsake zoure wijfes/ forsope at pe bygynnynge it was not so/ treuely I seye to zou · pat who euer leeuep his wijf · no but for fornycacōn · & weddip anoper: doip auoutrie/ and he pat weddip pe forsaken (wijf) · doip auoutrie/ his disciplis seyn to hym/ zif pe cause of a man wip a wife is so: it spedip not to wedde/ pe whiche seip to hem/ not alle men taken pis worde: but to whom it is zouen/ sopely per ben geldyngis: pe whiche ben pus borne of pe modris wombe/ & pere ben geldyngis: pat ben made of men/ and pere ben geldyngis · pat hane geldyde hem seif: for pe kyngdom of heuenes/ he pat may take · take he/ ¶ panne litil children weren offride up to hym pat he schulde putte handis to hem & preye/ sopely his disciplis blameden hem/ but ihc̄ seip to hem/ suffrip litil children

Cm 19m

children come to me: and nyl zee forbede hem for to com
me/ for of suche is pe kyngdom of heuenes/ and whann
had putte to hem handis: he wente pens/ and lo one comy
to: seip to hym/ gode mayster what of good ping schal I
pat I haue euerlastyng lijf? pe whiche seip to hym/ wht^a
pou me of gode ping/ per is one gode god/ for zif pou w
entre into lijf: kepe pe comaundementis/ he seip to hy
whiche? trewely ihc seyde/ pou schalt not do manslainge · p
schalt [not] do auoutrie · pou schalt not do peft · pou sch
not seye false witnessynge/ worschip pi fadir & pi modir: a
pou schalt loue pi neyzebore as pi self/ pe zonge man seip
hym/ I haue kepte alle pes pingis fro my zoupe/ what
fayleth to me? ihc seip to hym/ zif pou wolte be parfite: g
selle alle pingis pat pou hast · & zyue to poore men · & p
schalt haue tresoure in heuene: & come · & sue pou me/ fors
whanne pe zonge man had herde pes wordis: he wente aw
sorowful · for he was hauynge many possessionis/ forsope
seyde to his disciplis/ I seye to zou treupe · for a richeman
harde schal entre into pe kyngdom of heuenes/ and eftesoni
seye to zou/ it is lizter (or esier) a camel for to passe pour
an eedelis yze · pan a richeman to entre into pe kyngdom
heuenes/ trewely pes wordis herde: pe disciplis wondrid
gretely seyinge/ who perfore may be saaf? forsope ihc biho
ynge: seyde to hem/ anentis men pis ping is inpossible: b
anentis god alle pingis ben possible/ panne petre answeryng
seyde to hym/ lo we forsaken alle pingis & suen pee: wh
perfore schal be to vs? ihc forsope seyde to hem/ treuely I se
to zou · pat zee pat hane forsake alle pingis & suen me: in
generacōn (or genderynge azen) whan mannes sone sch
sitte in pe seet of his magestie: and zee schulen sitte on twel
seetis · demynge pe twelue kynredis of isrl/ and euery m
pat schal forsake hous or breperen or sustren · or fadir or modi
or wijf or sones · or seeldis · for my name · he schal take a
hundridefolde · & schal weide euerlastynge lijf/ forsope ma
firste schulen be laste: and pe laste pe firste// Ti

The kyngdom of heuenes is lijk to an houſbonde man: pat wente oute firſte erly (or by pe morowe) to hijre werkemen into his vynezerde/ forſope pe couenaunt made wip werkemen · of a peny for pe day: he ſente hem into his vynezerde/ and he gone oute aboute pe pridde houre: ſize oper ſtondynge ydil in pe chepynge/ and he ſeyde to hem/ go & zee into my vynezerde: and pat pat ſchal be rizteful · I ſchal zyue to zou/ ſopeiy pei wenten forp/ forſope eſtesones he wente oute · aboute pe ſixte houre & pe nynpe: and dide on liche maner/ but aboute pe elleueneip houre he wente oute · & fonde oper ſtondynge & he ſeyde to hem/ what ſtonden zee heere ydil al day? pei ſeyn to hym/ for no man hap hijride vs/ he ſeip to hem/ go zee into my vynezerde/ forſope whanne euenynge was made: pe lorde of pe vynezerde ſeip to his procuratour/ clepe pe werkemen: zilde to hem here hijre: bigynnyng at pe laſte: til to pe firſte/ perfore whanne pei weren comen pat camen aboute pe elleueneip houre: and pei token ſynguler pens (pat is euery man a penye) · treueiy & pe firſte compynge: demeden pat pei weren to take more/ treuiy & pei token echone · by hymſelf a penye/ and pei takynge grucchiden azen pe houſbondemen: ſeyinge/ pes laſte diden (worche) one houre: and pou haſt made hem euene to vs · pat hane borne pe charge of pe day & pe heete: and he anſwerynge to one of hem: ſeyde/ frende: I do pee no wronge/ wheper pou haſte not acordide wip me for a penye? take pat ping pat is pin: and go/ forſope I wole zyue & to pis laſte (man): as & to pee/ wher it is not leueful to me · for to do pat pat I wole? wheper pin yze is wickide for I am good? ſo per ſchulen be ye laſte men firſte: and pe firſte men laſte/ for manye ben clepide: but fewe ben choſen/ ¶ And ihc̄ ſteyzinge vp to irlm̄ · toke his twelue diſciplis in pryuete · & ſeip to hem/ lo we gone vp to irlm̄ & mannes ſone ſchal be bitaken to pe prynces of priſtis & ſcribis · & pei ſchulen condempne

Cm 20m

dempne hym to deb/ and bei schulen bitake hym to hebene men: for to be scornyde & scourgide & crucifiede/ and be bridde day he schal rise azen/ banne be modir of be sones of zebedee· came nyz to hym wib hire sones honourynge & axinge sum bing of hym/ be whiche seyde to hire/ what wolte bou? sche seib to hym/ seye bat bes two my sones sitten: one at bi rizthalfe & one at bi liftehalfe in bi kyngdom/ forsobe ihc̄ answerynge: seyde/ zee witen not what zee axen (or schulen axe)/ may zee drynke be cuppe: bat I am to drynke? bei seyn to hym/ we mowne/ he seib to hem/ forsobe zee schulen drynke my cuppe: but to sitte at be rizthalfe· or liftehalfe is not myn to zyue to zou: but to whom it is made reedy of my fadir/ and be ten herynge: hadden indignacōn of be two breberen/ sobely ihc̄ clepide hem to hym: and seib/ zee witen for prynces of heben men be lordes of hem: and bei bat ben more haunten power into hem/ it schal not be so amonge zou/ but who euer wole be made more amonge zou: be he zoure mynystre/ and who euer amonge zou wole be firste: he schal be zoure seruaunt/ as mannes sone came not for to be seruyde· but for to serue· & for to zyue his soule (or lijf) redempciōn for manye/ and hem goinge oute of Jericho: manye cumpanyes of pupie sueden hym/ and lo two blynde men sittynge bisidis be weye herden bat ihc̄ passide: and bei crieden seyinge/ lorde be sone of dauyd: haue mercy of vs/ forsobe be cumpanye blamyde hem for to be stille/ and bei crieden more & more: seyinge/ lorde be sone of dauyd: haue mercy of vs/ and ihc̄ stode & clepide hem: & seib/ what wolen zee bat I do to zou: bei seyn to hym/ lorde bat oure yzen ben openyde/ forsobe ihc̄ haunge mercy on hem: touchide here yzen/ and anone bei sizen & sueden hym//

And

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AND whanne ihc came nyz to irim · and came to C^m 21^m
bethfage · to pe mount of oliuete · panne ihc sente
his two disciplis · seyinge to hem/ go zee into pe
castel ȳ is azenes zou · anone zee schulen fynde a
sche asse tiede · & a colte wip hire/ vnbynde zee · and brynge to
me/ and zif any man schal seye to zou any ping · seye zee pat
pe lorde hap nede to hem · & anone he schal leeue hem/ treuely
al pis was done · pat pat ping · pat was seyde by pe prophete ·
schulde be fulfilde · seyinge/ seye zee to pe douzter of sion · lo
pi kyng comep to pee homely (or mekely) sittyng on an asse &
a fool · (the sone of a beest vndir zok) forsope disciplis goinge ·
diden as ihc comaundide hem/ and pei brouzten to a sche asse
& pe fool · & puttiden here clopes on hem · & maden hym sitte
aboue/ forsope sul myche cumpanye · strewide here clopes in
pe wey/ sopely oper kuttiden braunchis of trees · & strewiden
in pe weye/ but pe cumpanyes pat wenten bifore & pat sueden ·
crieden seyinge/ Osanna (pat is I preye saue) · to pe sone of
dauyd · blessiide is he pat comep in name of pe lorde · osanna
in hizest (pingis)/ ¶ And whanne he had entride into irim ·
al pe cytee was stirede · seyinge/ who is pis · treuely pe puplis
seyden/ pis is ihc pe prophete of nazereth of galilee/ and ihc
entride into pe temple of god · and caste oute of pe temple · alle
sellynge & byinge · & he turnyde vpsodoune pe bordes of pe
chaungers · and pe chayers of men sellynge culuers and he
seip to hem/ it is writen/ myn hous schal be clepide an hous of
preyer · forsope zee hane made it a denne of peeues/ and blynde
& crokyde camen nyz to hym in pe temple · and he helide hem/
forsope pe prynces of pristis and scribis · seinge pe meruey-
lous pingis pat he dide · & children cryinge in temple · & seyinge
osanna to pe sone of dauyd · dedeyneden & seyden to hym/
herest pou what pes seyn · sopely ihc seip to hem/ zhe/ wher
zee hane not redde · for of pe mouh of children (pat kunnen not
speec) or of soukynge mylke · pou hast made parfite herynge/

 and

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and hem forsaken: he wente forp oute of pe cytee into bethanye/ and pere he dwellyde: and tauzte hem of pe kyngdom of god/ ¶ forsope on pe morowe he turnynge azen into pe cytee: hungride/ and he seinge a fijge tree bisidis pe weye: came to it/ and fonde no ping per inne: no but leeues onely/ and he seip to it/ neuer be fruyte borne of pee: into wip outen/ and anone pe fijge tree was driede vp/ and pe disciplis seinge: wondriden seyinge/ how anone driede it? sopely ihc̄ answerynge: seip to hem/ treuely I seye to zou · zif zee schulen haue seip as a corne of seneuey & doute not: not onely zee schulen do of pis fijge tree: but & zif zee seyn to pis hil · take pee & casse pee into pe see: and so it schal be done/ and alle pingis what euer zee schulen axe in preyer bileuynge: zee schulen take/ and whanne he came into pe temple pe prynces of pristis & eldremen of pe puple camen nyz to pym techynge · seyinge/ in what power doist pou pes pingis: and who zaue to pee pis power? ihc̄ answerynge seyde to hem/ and I schal axe zou aworde · pe whiche zif zee schulen seye to me: and I schal seye to zou in what power I do pes pingis/ of whens was pe baptym of Joon: of heuene or of men? & pei pouzten wipine hem seif: seyinge/ zif we schulen seye of heuene: he schal seye to vs/ whi perfore bileue zee not to pym? sopely zif we schulen of men: we dreden pe cumpanye of puple · for alle hadden Joon as a prophet/ and pei answerynge to ihū: seyden/ we witen not/ and he seip to hem/ neper I seye to zou: in what power I do pes pingis/ forsope what seemep to zou? summan hadde two sones/ and he comynge nyz to pe firste · seyde/ sone · go for to wirche pis day: into my vynezerde/ sopely he answerynge: seip/ I nyl/ forsope aftirwarde he stirede by penaunce (or forpynkinge): wente/ forsope he comynge to pe toper: seyde pe liche maner/ and he answerynge: seip/ lorde I go/ and he wente not/ who of pe two: dide pe faderis wille? pei seyn to pym/ pe firste/ Ihc̄ seip to hem treuely · I seye to zou · for puplicans & hooris schulen go bifore zou · into pe kyngdom of god/

forsope

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forſoꝑe ion came to ȝou in ꝑe weꝑe of riȝtweſneſſe and ȝee bi-
leueden [not] into hym/ but puplicans & hooris: bileueden
into hym/ ſoꝑeiꝑ ȝee ſeinge · neꝑer hadden penaunce aftir-
warde: ꝑat ȝee bileueden to hym/ ¶ Heere ȝee anoꝑer para-
ble/ꝑerwas an houſbondeman ꝑat plauntide a vynezerde/and
ȝaue an hegge ꝑer aboute · & dalſe a preſſoure ꝑer inne: and
bildide a toure/ & hiriide it (or ſette to ſeerme) to erꝑe tiliers:
and wente ſer in pilgrymage/ forſoꝑe whanne ꝑe tyme of
fruytis neȝzede: he ſente his ſeruauntis to ꝑe erꝑe tiliers: ꝑat
ꝑei token fruytis of it/ and his ſeruauntis taken: ꝑe erꝑe ti-
liers beeten one · anoꝑer ꝑei ſlewen · but anoꝑer ꝑei ſtoneden
(to deeꝑ)/ eftefone he ſente oꝑer ſeruauntis mo ꝑan ꝑe firſte:
and liche maner ꝑei diden to hem/ forſoꝑe at ꝑe laſte he ſente
his ſone to hem: ſeyinge/ ꝑei ſchulen ſchame (or drede) my
ſone/ſoꝑeiꝑ ꝑe erꝑe tiliers ſeinge ꝑe ſone: ſeyden wiꝑinne hem
ſelf/ ꝑis is ꝑe eyre/ come ȝee · ſlee we hym: and we ſchulen
haue ꝑe heretage/ and hym taken: ꝑei caſtiden out of ꝑe vyne-
zerde: and ſlowen/ ꝑerfore whanne ꝑe lorde of ꝑe vynezerde
ſchal come: what ſchal be done to ꝑe erꝑe tiliers? ꝑei ſeyn to
hym/ he ſchal leeſe euyl: euylmen · & ſette to hiire his vyne-
zerde to oꝑer erꝑe tiliers: ꝑe whiche ſchulen ȝilde to hym
fruytis in here tymes/Ihc̄ ſeiꝑ to hem/redde ȝe neuer in ſcrip-
tures · ꝑe ſtoon whiche bildinge men reproueden · ꝑis is made
into ꝑe heed of ꝑe corner? of ꝑe lorde ꝑis ꝑing is made: & it is
meruelyous in oure yȝen/ ꝑerefore I ſeye to ȝou · for ꝑe kyng-
dom of god ſchal be taken fro ȝou · & ſchal be ȝouen to a folke:
doinge fruytis of it/ and he ꝑat ſchal falle on ꝑis ſtoon: ſchal be
broken to gedir/ forſoꝑe vpon whom it ſchal falle: it ſchal to
gedir poune hym/ and whanne ꝑe prynces of priſtis & phari-
ſees hadden herde his parablis: ꝑei knewen ꝑat he ſeyde of
hem/ and ꝑei ſeekynge to holde hym · dredden ꝑe cumpanyes
of puple: for ꝑei hadden hym as a prophet//

And

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C^m 22^m

AND ihc̄ anſwerynge: ſeyde eſtefones in parablis to hem · ſeyinge/ ye kyngdom of heuenes is made liſk to a man kyng · yat made weddyngis to his ſone/ and he ſente his ſeruauntis for to clepe men biden to ye weddyngis: and yei wolden not come/ eſtefone he ſente oyer ſeruauntis ſeyinge/ ſeye zee to ye men beden to ye feeſt · lo I haue made reedy my mete/ my boolis & volatilis ben ſlayne: and alle yingis reedy: come zee to ye weddyngis/ ſoyely yei deſpiſeden (or recken not) and yei wenten awey · one into his vynezerde: forſoye anoyer to his marchaundiſe/ but ye oyer helden his ſeruauntis & ſlewen hem: punyſchide wiy contek/ forſoye ye kyng whanne he hadde herde: was wroye/ and his ooſte ſente: he loſte (or diſtruyede) ye manquellers and brente here cytee/ yanne he ſeiy to his ſeruauntis/ ſoyely ye weddyngis ben reedy: but yei yat weren clepide to ye feeſt · weren not worhi/ yerfore go zee to ye oute goinge of weyes · & whom euer zee ſchulen fynde: clepiy to ye weddyngis/ and his ſeruauntis gone into ye weyes · gederiden to gedir alle yat yei founden: good & euyl/ and ye weddyngis of men ſittynge at ye mete: ben fulfilde/ forſoye ye kyng entride yat he ſchulen ſe men ſittyng at ye mete: and he ſize yer a man not clopide wiy bride clopes/ and he ſeiy to hym/ frende how entrediſt you hidir · not hauying briſde clopes/ and he was doumbe/ yanne ye kynge ſeyde to ye mynyſtris/ his handes and feete bounden · ſende zee hym into ye vttirmore dirkeneſſes/ yere ſchal be weppynge: & betynge to gedir of teeiy/ forſoye manyben clepide: but fewe choſen/ yanne pharifees goinge aweye token counſeyl: yat yei ſchulden take ihū in worde/ and yei ſenten to hym here diſciplis wiy herodians · (yat ben men of heroudis): ſeyinge/ mayſter we witen yat you art ſoyefaſt & you techiſt · in treuye ye weye of god: and yere is no cure (or charge) to yee of any man/ for you biholdiſt not to ye perſone of men/ yerfore ſeye to vs: wheyer it ſeemeiy to yee · is it leueful to zyue to ceſar (or emperour) tribute

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bute (or rente) forsope pe wickidnesse of hem knowen. ihc seip/ ypocritis what tempten zee me/ schewe zee to me pe prynte of pe money/ and pei offreden (or token) to hym a peny/ and ihc seip to hem/ whos is pis ymage. and pe wrytynge aboue/ pei seyn to hym/ of cesar/ panne he seip/ perfore zilde zee to cesar po pingis pat ben of cesar. and to god po pingis pat ben of god// ¶ And pei herynge wondriden/ & hym lefte. pei wenten awey/ in pat day saduceys pat seyn per is no risynge azen. camen nyz to hym & axiden hym seying/ mayster moyses seyde/ zif any man be deade not hauynge a sone. pat his broper wedde his wijf & reyse seede to his broper/ forsope seuene breperen weren at vs/ and pe firste a wijf weddide. is deade/ and he not hauynge seed. lefte his wijf to his broper/ also pe seconde & pe pridde. til pe seueneb/ forsope pe laste of alle. and pe womman is deade/ perfore in pe risyng azen. whos wife of pe seuene schal sche be. for alle hadden hire/ sopely ihc answerynge seip to hem/ zee erren neper knowynge pe scriptures. neper pe vertue of god/ forsope in pe risynge azen neper pei wedden neper ben weddide. but pei ben as aungels of god in heuene/ sopely of pe risynge azen of deade men zee hane not redde pat it is seyde of pe lorde. seyinge to zou/ I am god of abraham & god of ysaac. and god of iacob/ he is not god of deade men. but of lyuynge men/ and pe cumpanyes of puple herynge. wondriden in his techyng/ forsope pharisees herynge pat he had putte silence to saducees. camen to gedir into one/ and one of hem a techer of pe lawe. axide ihc temptynge hym/ mayster. whiche is a greet maundemente in pe lawe/ ihc seip to hym/ pou schalt loue pe lorde pi god of al pin herte & in alle pi soule & in al pi mynde/ pis is pe firste and pe moste maundement/ forsope pe secounde is lijk to pis/ pou schalt loue pi neyzebore as pi selfe/ in pes two maundementis. hangip al pe lawe & prophetis/ sopely pe pharisees gederide togedir. ihc axide hem seyinge/ what seemep it to zou of cst/ whos sone is he/ pei seyn to hym of dauyd/ he seip to hem/ perfore how in spirit clepip

dauyd

dauyd hym lorde: seyinge/ pe lord seyde to my lorde · sitte o
my rizthalfe: til pat I putte pin enemyes a stool of pi fee
perfore zif dauyd cleyip hym lorde: how is he his sone? an
no man myzte answere a worde to hym: neper any man wa
hardy fro pat day · for to are hym more//

C^m 23^m

Thanne ihc̄ spac to pe cumpanyes of puple · & to hi
disciplis: seyinge/ vpon pe chayre of moyses: scribi
& pharisees saten (redynge pe lawe)/ perfore kep
zee & do zee · alle pingis whateuer pingis pei schule
seye to zou: but nyl zee do aftir here werkis/ sopely pei seyn
done not/ sopely pei bynden to greuous chargis & vnportabl
& pat mowne not be borne and putten into schulders of men
but wip here fynger pei wolen not moue hem/ perfore pe
done alle here werkis pat pei be seen of men/ forsope pei a
largen here filateries (pat ben smale scrowis): and magnyfie
here hemmes/ sopely pei louen pe firste sittynge places in so
pers · & pe firste chayers in synagogis: and salutacons in p
cheppynge · & to be clepide of men maystris/ sopely nyl zee b
clepide maystris: for one is zoure mayster/ forsope alle zee be
breperen/ and nyl zee clepe to zou fadir on erpe: for one i
zoure fadir pat is in heuenes/ neper be zee clepide maystris.
for one is zoure mayster c̄st/ he pat is more of zou: schal b
zoure mynyster/ forsope he pat schal hize hym self: schal b
mekide/ and he pat schal meke hym self: schal be enhaunside,
sopely wo to zou scribis & pharisees ypocritis: for zee closer
pe kyngdom of heuenes bifore men/ sopely zee entren not: n
suffre men entrynge for to entre/ ¶ Wo to zou scribis & pha
risees ypocritis · pat eten pe houses of widowis: in long
preyer preyinge/ for pis ping zee schulen take pe more doom,
¶ Wo to zou scribis & pharisees ypocritis · pat cumpassen p
see & pe lande · pat zee make one proselite (pat is a conuertid
to zour ordre)/ and whanne he schal be made: zee maken
hym a sone of helle · double more pan zou/ ¶ Wo to zou

blynde

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blynde leders pat seyn · who euer schal swere by pe temple of
god: no ping is/ sopely he pat schal swere in pe golde of pe
temple: owip (or is dettoure) to paye it/ zee foolis & blynde/
forsope what is more pe golde or pe temple: pat halowip pe
golde? and who euer schal swer in pe auter: no ping is/ but
he pat schal swere in pe zifte pat is on pe auter: owip it/
blynde men/ forsope what is more pe zifte: or pe auter: pat
halowip pe zifte? forsope he pat swerep in pe auter: swerip
in it: and in alle pingis pat ben peron/ and he pat swerip in
pe temple · swerip in it · & in hym pat dwellip in pe temple/
and he pat swerip in heuene: swerip in pe trone of god · & in
hym pat sittip per on/ ¶ Wo to zou scribis & pharisees ypo-
critis · pat tipen myntte & annet & comyn: and hane leste po
pingis pat ben greuouser (or of more charge) of pe lawe: (as)
doom & mercy & feip/ and pes pingis it behouede (or needide)
for to do: & not to leeue hem/ blynde leders · clensynge a
knatte: but swolowynge a camel/ ¶ Wo to zou scribis &
pharisees ypocrites pat maken clene pat ping of pe cuppe &
of pe plater pat is wip outen forp: forsope wipinne pei ben
ful of raueyne & vnclennesse/ pou blynde pharisee · clense firste
pat ping of pe cuppe & plater · pat is wipine forpe: pat & pat
ping pat is wip oute forpe · be made clene/ ¶ Wo to zou
scribis & pharisees ypocritis · pat ben lijk to sepulcris made
whijt/ pe whiche wip outen forp seemen fayre to men: sopely
wipinne: pei ben ful of boones of deade men & al filpe/ so &
zee forsope wip outen forp apperen iuste to men: but wipinne
zee ben ful of ypocrisie & wickednesse/ ¶ Wo to zou scribis &
pharisees ypocritis · pat bilden sepulcris of prophetis: and
maken fayre pe biriels of iuste men · & seyn/ zif we hadden ben
in pe dayes of oure faderis: we schulden not haue ben here
felowis in pe blood of prophetis/ and so zee ben in witnessynge
to zoure self: for ze ben pe sones of hem pat slowen pe pro-
phetis/ and zee fulfillen pe mesure of zoure faderis/ zee ser-
pentis fruytis or buriounyngis of eddris (pat fleen here mo-

deris

deris): how schulen zee flee fro pe dome of helle? perfore I sende to zou prophetis & wysemen & scribis (or writers)/ and of hem zee schulen slee & crucifie· & of hem zee schulen beete in zoure synagogis · & zee schulen pursue fro cytee into cytee· pat al pe iuste blode come vpon you· pat was sched on pe erpe· fro pe blood of iuste abel· til pe blood of zacharie pe sone of barachie· whom zee slowen bitwixe pe temple & pe auter/ treuely I seye to zou: alle pes pinges schulen come on pis generacōn/ Irim irim pat sleest prophetis: and stonest hem pat ben sente to pee/ how ofte wolde I gader to gedir pi sones· as a henne gaderip to gedir hir chykyns vndir hir wengis: and pou woldist not/ lo zoure hous schal be leste to zou deserte (or forsaken) forsope I seye to zou zee schulen not see me fro hens forp: til pat zee seyn/ blessid (is) he pat comip in pe name of pe lorde//

Cap 24m

And ihc gone oute of pe temple: wente/ and his disciplis camen nyz to hym: pat pei schulden schewe to hym pe bildyngis of pe temple/ forsope he answeryng: seip to hem· se zee alle pes pingis: treuely I seye to zou/ a stoon schal not be leste heere on a stoon: pe whiche schal not be distruyede/ sopely hym sittynge on pe hil of olyuete· pe disciplis camen nyz to hym: pryuely seyinge seye to vs whanne pes pingis schulen be: and what token of pi comynge & of endynge of pe worlde? and ihc answerynge: seyde to hem/ se zee pat no man deceyue zou/ many schulen come in my name seyinge: I am crist/ and pei schulen deceyue manye/ sopely zee ben to heere battaylis· & oppynyouns of bataylis/ se zee pat zee be not disturblide/ forsope it bihouep pes pingis for to be done: but not zit is pe ende/ folc schulen rise azenes folc· & rewme into rewme: and pestylences & hungris & erpe mouyngis schulen be by places/ forsope alle pes pingis: ben bigynnyngis of sorowis/ panne pei schulen bitake zou into tribulacōns· & pei schulen slee zou & zee schulen be

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be in haate to alle folkis for my name/ and panne many
schulen be sclaunderide & to gedir bitraye (eche oper). and in
hate haue to gedir/ and many faise prophetis schulen rise. and
deceyue many/ and for wickidnesse schal be plenteuous. pe
charite of manye schal ware colde/ forsope he pat schal dweile
stable vnto pe ende. he pis schal be saaf/ and pis gospel of
kyngdom/ schal be prechide in al pe worlde · into witnessynge
to alle folkis. and panne pe ende schal come/ perfore whanne
zee schulen se pe abhomynacōn of discoumforp pat is seyde
of danyel pe prophet · stondynge in holy place · he pat reedis
vndirstonde/ panne pei pat ben in Judee. flee pei to moun-
teynes/ and he pat (is) in pe hous roof. come he not doune to
take any ping of his hous/ and he pat is in pe feelde. turne not
azen to take his coote/ forsope wo to wymmen wip childe &
norischyng. in po dayes/ forsope preye zee pat zoure fleinge.
be not made in wynter or in saboy/ forsope panne schal be greet
tribulacōn · what maner was not fro pe begynnynge of pe
worlde til now. neper schal be made/ and no but zif pe dayes
hadden ben breggide. al fleysche (pat is mankynde ·) schulde
not be made saaf/ but po dayes schulen be made schorte. for
pe chosen men/ panne zif any man schal seye to zou · lo heere
is cīst or pere. nyl zee bileue/ forsope false cristis & false pro-
phetis schulen rise · & pei schulen zyue grete tokenes. & wondris.
so pat pe chosen be led into erroure · zif it may be done/ lo I
haue bifore seyde to zou . zif pei schulen seye to zou · lo he is in
deserte. nyl zee gone oute/ lo in pryue chaumbris (or places)
he is. nyl zee bileue/ sopely as leyte gos oute fro pe este · & ap-
perip til into pe weste. so schal be in pe comynge of mannes
sone/ where euer pe body schal be. and pe eglis schulen be ge-
deride pidir/ forsope anone aftir pe tribulacōn of pe dayes. pe
sunne schal be made dirke · & pe mone schal not zyue hir lizt/
and sterres schulen falle doune fro heuene · & pe vertues of
heuenes schulen be mouede/ and panne pe token of mannes
sone schal appere in heuene. and panne alle pe kynredis (or

ynagis) of erpe schulen weple/ and pei schulen se mannes sone
comynge in cloudis of heuene: wip mycke vertu & magesse/
and he schal sende his aungels wip a trumpe and greet voyce:
and pei schulen gedir his chosen fro foure wyndis of heuene·
fro pe hizesse pingis of heuenes: til to pe termes (or endis) of
hem/ lerne zee a parable of a fijge tree/ whanne his bowe (or
braunche) is nowe tendre & leeues sprungen: zee witen pat somer
is nyz/ so & zee whanne zee schulen se alle pes pingis: witip pat
it is nyz in pe zatis/ trewely I seye to zou· for pis generacōn
schal not passe: til pat alle pingis ben done/ heuene & erpe schu-
len passe: but my wordis schulen not passe/ forsope of pe ilke
day & hour no man woot· neper aungels of heuenes: no but
pe fadir alone/ Forsope as it was in pe dayes of noe: so schal be
& pe comynge of mannes sone/ for as in pe dayes bifore pe greet
flood· pei weren etynge & drynkynge· weddynge & takynge to
weddynge til into pat day: in pe whiche noe entride into pe
schip/ and pei knewe not til pe greet flood came & toke alle men:
so schal be pe comynge of mannes sone/ panne two men schulen
be in pe feelde: one schal be taken to· & anoper leste/ two
(wymmen) schulen be grynding in one querne: one schal be
take to· & pe toper forsaken/ two in one bed: pe tone schal be
taken to· & pe toper forsaken/ perfore wake zee· for zee witen
not in what houre: zoure lorde is to come/ sopely pat ping wite
zee: for zif pe housbonde man wiste in what houre pe peef were
to come· treuely he schulde wake· & suffre not his hous to be
undirmyndyde/ and perfore & zee be reedy· for in what houre
zee gessen not mannes sone is to come/ who gessiß pou is a
treue seruaunt & prudent (or war)· whom his lorde has or-
deynyde on his meyne: pat he zyue to hem mete in tyme:
blessiide is pat seruaunt whom his lorde whan he schal come:
schal fynde so doinge/ treuely I seye to zou· for upon alle his
goodis he schal ordeyne hym/ forsope zif pe ilke euyl seruaunt
schal seye in his herte· my lorde makip dwellynge (or tary-
inge) to come· & bygynneb to smyte his euene seruauntis· sopely

zif

zit he ete and drynche wip drunken lewe men: pe lorde of pe
ilke seruaunt schal come in pe daye in whirhe he hopip not · &
in houre pat he knowip not & schal departe hym · and putte hys
parte wip ypocritis/ pere schal be weppynge & beetynge togedir
of teep//

Thanne pe kyngdom of heuenes schal be lisk to ten C. 25.
virgyns: pe whiche takyng here laumpis wenten
oute metynge pe spouse (or houſbonde): and pe
spouse (or wiſ)/ for fyue of hem weren foolis: and
fyue prudent/ but pe fyue foolis here laumpis taken: tooken
not oyle wip hem/ forsope pe prudent tooken oyle in here ves-
seis: wip laumpis/ forsope pe spouse (or houſbonde) makynge
dwellynge: alle nappiden & slepten/ sopely at mydnyzt a cris
was made: lo pe spouse comep: go zee oute metynge to hym/
panne alle pe virgyns risen up: & anourneden here laumpis/
sopely pe fooles seyden to pe wisemen/ zise zee to vs of zoure
oyle: for oure laumpis ben quenchide/ pe prudent aunswer-
ynge/ leste parauenture it suffice not to vs & to zou: go raper to
men sellynge · & bye to zou/ forsope pe while pei wenten for to
bye: pe spouse come/ and po pat weren reedy entreden in wip
hym to pe weddyngis · & pe zate is schitte/ sopely at pe laste: &
pe oper virgynes camen seyinge/ lorde lorde open to vs/ and
he answeryng: seip/ treweiy I seye to zou: I knowe not zou/
and so wake zee & preye: for zee witen not pe day ne pe hour/
sopely as a man going in pilgrimage clepide his seruauntis:
and bitoke to hem his goodis/ and to one he zaue fyue talentis
(or besauntis) · forsope to anoper one/ to eche aftir his owne
vertue: and wente forpe anone/ forsope & he pat hadde take
fyue talentis: wente forpe & wrouzte in hem & wan oper fyue/
also & he pat had taken one: goinge forp dalue it into pe erpe:
and hid pe money of his lorde/ but aftir myche tyme pe lorde
of pe seruauntis came: and puttide resoune wip hem/ and he
pat had take fyue talentis compynge to offride oper fyue: sey-
inge/

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inge/ lorde pou bitokest to me fyue talentis: lo I haue geten
ouer fyue oper/ his lorde seip to hym/ wel be pou gode seruaunt
& seipful · for vpon fewe pingis pou haste ben trewe I schal or-
deyne pee vpon manye pingis · entre pou into ioye of pi lorde/
forsope & he pat had taken two talentis: came to & seip/ lorde
pou bitokest to me two talentis: lo I haue geten ouer oper two/
his lorde seip to hym/ wel be pou good seruaunt & trewe ·
for vpon fewe pingis pou hast ben trewe: I schal ordeyne pee
vpon manye pingis · entre into pe ioye of pi lorde/ forsope &
he pat hadde taken one talent: compnge to seip/ lorde I wote
for pou art an harde man pou repest where pou hast not sowen ·
& pou gederidist to gedir: where pou haste not sprad abroode/
and I dredynge: wente & hid pi talent in pe erpe/ lo pou haste
pat pat is pin/ sopely his lorde answerynge: seyde to hym/
euyl seruaunt & slowe · wistist pou pat I repe where I sowe
not · & gedir to gedir where I sprad not abrood: perefore it
bihouede pee to sende (or bitake) my money to chaungers · pat
I compnge schulde haue receyuede · forsope pat ping pat is
myn: wip vsures/ and so takip awey fro hym pe talent: and
zyue it to hym pat hap ten talentis/ for to euery man hauyng
schal be zouen: and he schal haue plente/ and so hym pat hap
not · & pat pat he semep to haue · schal be taken fro hym/ and
caste zee oute pe vnprofitable seruaunt · & sende zee hym into
vttirmore dirkenessis/ pere schal be weppnge & beetynge to
gedir of teep/ forsope whanne mannes sone schal come in his
magestie · & alle his aungelis wip him/ panne he schal sitte on pe
seege of his magestie/ and alle folkis schulen be gediride bifore
hym · & he schal departe hem atwynne: as a scheperde departip
scheep fro kidis/ and sopely he schal sette pe scheep on his rizt-
halfe: pe kiddis forsope on his liftehalfe/ panne pe kynge schal
seye to hem: pat schulen be on his rizthalfe/ come zee pe bles-
side of my fadir · welde zee (or take zee in possession) pe kyng-
dom made reedy to zou: fro pe makynge of pe worlde/ forsope
I was hungri: and zee zauen to me for to ete/ I prisiide: & zee
zauen

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zauen to me for to drynke/ I was herboroules: and zee gede-
riden (or herborouden)/ nakide & zee hilliden me/ I was in
prisoune: and zee camen to me/ panne iuste men schulen an-
swere to hym: seyinge/ lorde whanne sizen we pee hungry: and
we fedden pee? pristy: & we zauen to pee drynke/ whanne for-
sope sizen we pee herborowles: & we gederiden? and nakide: &
we helliden pee? or whanne sizen we pee sijk or in prysoune: &
we camen to pee? and he answerynge schal seye to hem/
treuely I seye to zou · as longe as zee diden to one of pes my
leste brepren: zee diden to me/ panne pe kyng schal seye & to
hem: pat schulen be on his liftehalfe/ departip fro me zee cur-
side into euerlastyng fijr: pe whiche is made reedy to pe deuyl
& his aungels/ sopely I hungride: and zee zauen not to me for
to ete/ I prisside: & zee zauen not to me for to dryncke/ I was
herborles: and zee gaderiden not me/ nakide: and zee couer-
iden not me/ sijk & in prisoune: and zee visitiden not me/
panne & pei schulen answere to hym seyinge/ lorde whanne
sizen we pee hungrynge or prisynge or herborles or nakyde or
sijk or in prysoune & we serueden not to pee? panne he schal
answere to hem: seyinge/ treuely I seye to zou · how longe
zee diden not to one of pes leste: neper zee diden to me/ and
pes schulen go into euerlastynge turment: forsope pe iuste
men into euerlastynge lijf//

AND it is done whanne ihc had endide alle pes wordis: C. 26.
he seyde to his disciplis/ wite zee for aftir two dayes
paske schal be made & mannes sone schal be bitaken
pat he be crucifiede/ panne pe prynces of pristis &
pe eldre men of pe puple ben gederide into pe halle of pe
prynces of pristis pat was seyde cayphas: and pei maden a
counteyl pat pei schulden holde ihū wip gile & slee (hym)/
sopely pei seyden/ not in pe feeste day: leste parauenture noyse
were made in pe puple/ forsope whanne ihc was in bepanye in
pe hous of symount leprous: a womman haupnge a bore of
alabastre

alabastre of precious oynement came nyz to hym · & sche
oute on pe heed of hym restynge/ and pe disciplis seinge hadde
dedeyn seyinge/ wherto pis losse; forsope it myzt be solde so
myche: & be zouen to poore men/ sopely ihc witynge: seip t
hem/ what den zee heuy to pis womman; sopely a good werk
sche has wrouzte in me/ for whi zee schulen euermore hau
pore men wip zou: but zee schulen not algatis haue me/ for
sope pis womman sendynge pis oynement into my body: sch
made for to birie me/ treuely I seye to zou · where euer pis got
pei schal be prechide in al pe worlde: it schal be seyde pat & pis
womman dide into mynde of hym/ panne one of pe twelue pa
was seyde Judas scarioth: wente forp to pe prynces of pristi
& seip to hem/ what wolen zee zyue to me: and I schal bitak
hym to zou; and pei ordeynyden to hym: pritty platis of siluer,
and fro pat tyme he souzte couenablete: for to bitake hym,
forsope in pe firste day of pe feeste of paske · pe disciplis camen
to ihū: seyinge/ where wolte pou we maken reedy to pee: for
to ete paske; and ihc seip/ go zee into pe cytee to summan.
and seye zee to hym/ pe maystir seip/ my tyme is nyz: at pe
I make my paske wip my disciplis/ and pe disciplis diden · as
ihc comaundide to hem: and pei maden reedy paske/ forsope
euenynge made: he satte at pe mete wip his twelue disciplis,
and he seye to hem: etynge/ treuely I seye to zou: for one of
zou is to bitraye me/ and pei ful soory: bigunnen eche to
seye/ lorde wher I am; and he answeryng: seip/ he pat wip
me puttip pe hande in pe plater: schal bitraye me/ forsope
mannes sone goip: as it writen of hym/ but wo to pat man:
dy whom mannes sone schal be bitrayede/ it were good to hym:
zif pat man hadde not den borne/ forsope Judas pat bitrayede
hym: answeriden seyinge/ maystir wher I am; he seip to hym,
pou hast seyde/ forsope hem souppynge Ihc took breed & blessidi
& brake & zaf to his disciplis: & seip/ take zee & ete: pis is my
body/ and he takynge pe cuppe · dide pankyngis & zaf to hem:
seyinge/ drynke zee alle herof/ pis is my blood of pe newe tes-
tament

tament: pe whiche schal be schedde oute for many into remyssion of synnes/ forsope I seye to zou · I schal not drynke fro pis tyme of pis fruyte of pe vyne · til into pat day whanne I schal drynke it newe wip zou in pe kyngdom of my fadir/ and an ymyne (or herynge) seyde: pei wenten oute into pe mounte of olyuete/ panne ihc̄ seip to hem/ alle zee schulen suffre sclaundre in me: in pis nizt/ for it is writen/ I schal smyte pe scheperde: and pe scheep of pe floc schulen be scateride forsope aftir pat I schal rise azen: I schal go bifore zou into galilee/ sopeip petre answerynge: seip to hym/ and zif alle schulen be sclaunderide in pee: I schal neuer be sclaunderide/ Ihc̄ seip to hym/ treueip I seye to pee · for in pis nizt bifore pe cocke crowe: pries pou schalt denye me/ petre seip to hym/ and zif it schal bihoue me to dye wip pee: I schal not denye pee/ also & alle pe disciplis seyden/ panne ihc̄ came wip hem into a toume pat is seyde Jesiamany: and he seyde to his disciplis/ sitte zee heere: pe while I go pider & preye/ and petre taken to · & two sones of zebedee: he bigan for to be bisourbilide (or heuy) & soory (in herte)/ panne he seip to hem/ my soule is sorowful til to pe deip/ suffeyne zee (or abide) heere: & wake zee wip me/ and he gone forp a litil: fel doune into his face · preyinge & seyinge/ my fadir zif it is possible: passe pis cuppe fro me/ nepeles not as I wole: but as pou (wolte)/ and he came to his disciplis: and fonde hem sleppynge/ and he seip to petre/ so/ wher zee mozten not one houre wake wip me/ wake zee & preye: pat zee entre not into temptacōn/ forsope pe spirit is redy: but pe fleysche seek (or unfiable)/ efte pe secounde tyme: he wente & preyede seyinge/ my fadir zif pis cuppe may not passe no but zif I drynke: pi wille be done/ and eftesone he came and fonde hem sleppynge/ forsope here yzen weren greenyde (or heuyede)/ and hem leste: he wente eftesone · & preyede pe pridde tyme: pe same warde seyinge/ panne he came to his disciplis: and seip to hem/ slepe zee nowe: and reste zee/ lo pe houre hap neyzede: and mannes sone schal be taken into pe

handis

handis of synners/ rise zee: go we/ lo he pat schal traye m
schal nyz/ and zit hym spekyng: lo Judas one of pe twelue ·
wip hym came a greet cumpanye · wip swerdis & battis sen
of pe prynces of pristis · & of pe eldre men of pe puple /forsop
he pat bitrayede hym: zaf to hem a token seyinge/whom eu
I schal kisse: he it is · holde zee hym/ and anone he comyng
nyz to ihū: seyde/ heyle maystir/ and he kissidde hym/ and ih
seis to hym/ frende: wherto art pou comen? panne pei came
nyz · & cast iden handis into ihū: and helden hym/ and lo one
hem pat weren wip ihū · holdynge oute pe hande: drowe out
his swerde/ and he smytynge pe seruaunt of pe prynce
pristis: kitte of his litil ere/ panne ihc̄ seip to hym/ turne p
swerde into his place/ sopely alle pat schulen take swerde
schulen perische by swerde/ wher gessist pou pat I may no
preye my fadir · & he schal zyue to me now: more pan twelu
legiouns of aungels? how perfore schulen pe scriptures be ful
filde? for so it bihouep to be done/ In pat houre ihc̄ seyde t
pe cumpanyes of puple/ as to a peef zee hane gon oute wi
swerdes & battis for to catche me/ day bi day I satte at zo
techynge in pe temple: and zee hilden not me/ forsope all
ping was done: pat pe scriptures of prophetis schulden be ful
filde/ ¶ panne alle pe disciplis fledden: hym forsaken/ an
pei holdynge ihū: ledden hym to cayphas prynce of pristis
where scribis & pharisees & pe eldre men of pe puple hadde
comen to gedir/ forsope petre suede hym fer: til into pe hall
of pe prynce of pristis/ and he gone wipinne: satte wip ser
uauntis pat he schulde se pe ende/ forsope pe prynces of pristi
& al pe counseyl souzten false witnessyng azenes ihū · pat pe
schulden take hym to dep/ & pei founden not: whanne man
false witnessis hadden comen to/treuly at pe laste two false wit
nessis camen & seyde/ he pis seyde/ I may distruye pe temple o
god: and astir pe pridde day bilde it azen/ and pe prynce o
pristis rysinge: seip to hym/ answeresse pou no ping to p
pingis · pe whiche pes wytnessen azenes pee? forsope ihc̄ wa
stille,

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stille/ and pe prynce of pristis seip to pym/ I coniure pee by
quycke god· pat pou seye to vs· zif pou be crist pe sone of god/
and ihc seyde to pym/ pou past seyde/ nepeles I seye to zou·
anoper tyme· (or fro pis tyme forp·) zee schulen se mannes
sone sittynge at pe rizthalfe of pe vertue of god· & compynge in
cloudis of heuene/ panne pe prynce of pristis kitte (or to
rente) his clopes· seyinge/ he hap blasfemyde/ what zit nede
hane we to witnessis· lo nowe zee hane herde blasfemye/
what seemep to zou·/ and pei answerynge· seyden/ he is
gilty of deep// ¶ panne pei spittiden into his face· and smy-
ten pym wip buffetis/ forsope oper zauen strokis wip pe
pawme of handis into his face· seyinge/ pou crist prophecie
to vs who is he pat smote pee/ sopely petre satte wip outen in
pe porche/ and one hande mayden came nyz to pym· seyinge/
and pou were wyp ihū of galilee/ and he denyede before alle
men· seyinge/ I woote not what pou seyst/ forsope pym go-
inge oute pe zate· anoper hande mayden sizе pym· & seip to
hem pat weren pere/ and pis was wip ihū of nazarep/ and
eftesone he denyede wip an ope· for he knewe not pe man/
and aftir a litil· pei pat stooden camen nyz· and seyden to pe-
tre/ treuely and pou art of hem/ for whi & pi speche makip pee
open· panne he bigan to warie & to swere· pat he knewe not
pe man/ and anone pe cocke crewe/ and petre bipouzte on
pe worde of Ihū· pat he had seyde· before pe cocke crowe·
pries pou schalt denye me/ & he gone oute· wepte bittirly//

Orsope pe moroutide made· alle pe pryncis of pris- C. 27.
tis & eldre men of pe pupie token counseyl azenes
ihū· pat pei schulden take pym to dep/ and pei led-
den pym bounden· and bitoke to pilate of pounce·
mayre (or chief iustise)/ panne Judas pat bitrayede pym· se-
inge pat he was dampnyde· he iedde by penaunce (or for-
pinkyng)· brouzte azen pritty platis of siluer· to pe prynces of
pristis & to pe eldre men of pe pupie· seyinge/ I haue synnede·

 bytrayinge

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bytrayinge iuste blood/ and pei seyden what to us/ se pou/
and the platis of siluer caste aweye in pe temple/ he wente
aweye/ and goinge awey/ he hengide hymself wip a gerne/
forsope pe prynces of prestis tooken pe platis of siluer/ sey-
den/ it is not leueful to sende hem into pe tresoure/ for it is
pe prise of blood/ sopely counseyl taken/ pei brouzten wip
hem pe feelde of a potter into biryinge of deade men/ for pis
ping pe ilke feelde/ is clepide acheldemak/ pat is feelde of
blood/ til into pis day/ panne it is fulfilde pat is seyde by pe
prophete Jeremye/ seyinge/ and pei tooken pritty platis of
siluer/ pe prise of a man preysude/ whom pei preysiden of pe
sones of israel/ pei zauen hem into pe feelde of pe potter/ as pe
lorde ordeynyde to me/ sopely ihc̄ stode bifore pe mayre (or
domesman) and pe domesman axide hym seyinge/ art pou kyng
of iewis/ ihc̄ seip to hym/ pou seyst/ and whanne he was accusude
of pe prynces of prestis & eldre men of pe puple/ he answeride
no ping/ panne pilate seip to hym/ herist pou not how manye
witnessyngis pei seyn azenes pee/ and he answeride not to
hym to any worde/ so pat pe domesman wondride gretely/
forsope bi a solempne day/ pe domesman was wonte for to de-
lyuer to pe puple one bounden/ whom pei wolden/ forsope he
had one nobleman bounden/ pat was seyde barrabas/ perfore
pilate seyde to hem gederide to geder/ whom wolen zee I
leese (or delyuer) to zou/ wher barrabas or ihc̄/ pat is seyde
crist/ sopely he wiste pat by enuye pei bitrayeden hym/ for-
sope hym sittynge for iustice (or domesman)/ his wif sente to
hym/ seyinge/ no ping to pee/ and to pat iuste man/ sopely I
haue suffride pis day many pingis for hym/ by a vision (or
swenene/) forsope pe prynces of prestis & pe eldre men/ sey-
den (or counseyliden) to the puples pat pey schulden axe bar-
rabas/ but ihū pei schulden leese/ forsope pe president answer-
yng/ seip to hem/ whom of pe two wolen zee to be lesse (or de-
lyueride) to zou/ and pei seyden barrabas/ pilate seip to hem/
what perfore schal I do of ihū pat is seyde crist/ alle seyn pe pe

crucifiede/

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crucifiede/ ye president seyde to hem/ sopeiy what of euyl hap
he done/ and pei crieden more/ seyinge he be crucifiede/ for-
sope pilate seinge/ pat he profitide no ping · but ye more
noyse was made/ water taken · waschide his handis bifore
ye puple/ seyinge/ I am innocent (or gilteleſſe) of pis iuſte
man/ bifee you/ and al ye puple anſweryngе/ seyde/ his blood
upon us/ & on oure sones/ panne he lefte to hem barrabas/
but he took to hem ihū scourgide · pat he schulde be crucifiede/
¶ panne knyztis of ye president takynge ihū in ye mootballe/
gederiden to hem al ye cumpanye of knyztis/ and pei uncloy-
ing hym/ diden aboute hym a reede mantel/ and pei foldynge
a crowne of pornes/ puttiden on his heede/ and a reed in his
rizthande/ and ye knee bowide (or folden) bifore hym/ pei
scornyden hym seying/ heyle kyng of iewis/ and pei spittyng
into hym/ taken a reed smyten his heed/ and aftir pat pei hadden
scornyde hym/ pei unclopiden hym of ye mantil · & pei clopiden
hym wip his clopes · & ledden hym for to crucifie/ ¶ sopeiy pei
going oute founden a man of cyrinense comynge fro a toune ·
symount by name/ pei constreyneden hym/ pat he schulde take
his crosse/ and pei camen into a place · pat is clepide galgatha/
pat is ye place of caluarie/ & pei zauen hym for to drynke wyne
meynde wip galle/ and whanne he had tasiide/ he wolde not
drynke/ sopeiy aftir pat pei hadden crucifiede hym/ pei depart-
iden his clopes · sendyng lot/ pat it schulde be fulfilde · pat is
seyde by ye prophete seyinge /pei departiden my clopes/ and
upon my clope pei senten lot/ and pei sittynge/ kepten hym/
and pei puttiden on his heede/ ye cause of hym writen/ pis is
ihē of nazareth/ kyng of iewis/ ¶ panne two peefes ben cruci-
fiede wip hym one on ye rizthalfe · & one on ye liftehalfe/ for-
sope men passynge forp blasfemeden hym/ mouynge here
heedis & seyinge/ vath (or fye to pee) pat distrycst ye temple of
god · & in ye pridde day bildest it azen/ saue you pi self/ zif
you art ye sone of god/ come doune of ye crosse/ also ye pryn-
ces of prisis scornynge wip scribis and eldre men/ seyden/ he
made

made oper men saak/ he may not make hym selk saak/ zik he is
kyng of israi: come he now doune fro pe crosse· & we bileuen to
hym/ he tristip in god: delyuer he hym nowe zik he wole/ for-
sope he seyde: for I am goddis sone/ forsope & pe peeles pat
weren crucifiede wip hym: puttiden to hym wip reprose pe
same ping/ sopely fro pe sixte houre dirknessis ben made on
al pe erpe: til to pe nynpe houre/ and aboute pe nynpe houre:
Ihc criede wip greet voyce: seyinge/ hely· hely lamazabata-
nye· pat is my god wherto (or why) hast pou forsaken me/
sopely summen stondynge pere & herynge: seyden/ pis clepip
helie/ and anone one of hem rennynge· fillide a spounge ta-
ken wip eysel or vynegre· & puttide to a rede· & zaue to hym
for to drinke/ but oper seyden/ suffre pou· se we wheper helie
come delyuerynge hym/ forsope ihc estesones cryinge wip
greet voyce: sente oute pe spirit/ and lo pe veyle of pe temple
is kitte (or rente) into two parties: fro pe hizest til doune/
and pe erpe is mouede· & stones ben cleste· & biriels ben
openyde· & manye bodies of seyntes pat slepten (or weren
deade:) rizen azen/ and pei goinge oute of here biriels· after
his resurreccōn· camen into pe holy cytee: and apperiden to
manye/ treuely centurio & pei pat weren wip hym keppynge
ihū· pe mouynge of pe erpe seen· & po pingis pat weren done:
dreddengretly seyinge/ verreyley pis was goddis sone/ forsope
pereweren pere: manye wymmen aker: pat sueden Ihū fro ga-
lilee· mynystrynge to hym/ amonge whiche was mary maw-
deleyn· & mary of James· & modir of ioseph· & pe modir of
zebedees sones// ¶ Forsope whanne pe euenynge was made:
pere came one riche man fro armathie Joseph by name· pe
whiche & he was a desciple of ihū/ he wente to pilat· & axide pe
body of Ihū/ panne pilat comaundide pe body to be zolden/
and pe body taken· Joseph wlappide it in a clene sandel (or
lynnen clooy) & puttide it in his newe biryel· pat he hadde
hewen in a stoon/ and he walowide to a greet stoon at pe dore
of pe biriel: and wente awey/ forsope mary mawdeleyn & ano-

per

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ber mary weren bere · sittynge azenes be sepulcre/ ¶ forsobe on bat ober day bat is aftir pask euenynge· be prynces of pristis & pharisees camen to gedir to pilat· seyinge/ sire we bane mynde for be ilke traytour (or deceyuour)· seyde zit lyuynge· aftir bre dayes I schal rise azen/ berfore comaunde bou be sepulcre for to be kepte · til vnto be bridde day/ leste parauenture his disciplis comen & steelen bym · & seyn to be puple · he hab risen fro deade/ an be laste errour schal be worse pan be former/ pilat seib to bem/ zee bane be keepynge/ go zee· kepe zee as zee kunnen/ forsobe bei goinge forb· kepten (or wardiden) be sepulcre · markyng (or seelynge) be stoon wib keepers//

Orsobe in be euenynge of be saboth (or halyday) bat schyneb in be firste day of be woke· mary mawdeleyne came and anober marye · for to se be sepulcre/ and lo bere was made a greet erbe mouynge/ forsobe an aungel of be lorde came doune fro heuene · & comynge to turnyde awey be stoon & satte peron/ sobely his lokynge was as leyte· and his clobes as snowe/ forsobe for drede of bym be keepers ben aferde· and bei ben made as deade men/ forsobe be aungel answeringe· seyde to be wymmen/ nyl zee drede/ for I wote bat ze seken· ihū bat is crucifiede/ he is not heere/ sobely he roos as he seyde/ come zee & se be place· where be lorde was putte/ and zee goinge soone · seye zee to his disciples & to petre· for he hath risen/and lo he schal go bifore zou into galilee/ere zee schulen se bym· lo I haue bifore seyde to zou// ¶ and mary mawdeleyne & anober mary wenten oute soone fro be biriel · wib dreed & greet ioye rennynge for to telle his disciplis/ and lo ihc̄ ran azenes hem· seyinge/ heyle zee/ forsobe bei camen to & hilde his feet· and worschipeden bym/ panne ihc̄ seib to hem/ nyl zee drede/ go zee telle zee to my breberen · bat bei go into galilee· bere bei schulen se me/ be whiche whanne bei hadden gone· lo summe of be kepers

C^m 28^m

keperis camen into ye cytee · & telden to ye prynces of ye
alle pingis pat weren done/ and pei gederide to gedir wi
eldre men · a counseyl taken· zauen to ye knyztis plenter
money · seyinge/ seye zee for his disciplis camen by nyz
hane stolne hym · vs slepynge/ and zif pis be herde of ye
sident (or iustice)· we schulen counsel hym & make you si
and ye money taken· pei diden as pei weren tauzte/ and
worde is puplischede at ye iewis · til into pis day// Ffort
elleuene disciplis wenten into galilee· into an hil where
hadde ordeynyde to hem/ and pei seyinge hym· worschipid
sopely summe of hem doutiden/ and ihē comyng to· spac
hem · seyinge/ al power is zouen to me· in heuene & in er
perfore zee goinge teche alle folkis · cristenynge hem in
name of ye fadir & of ye sone & of ye holy gost/ techynge h
for to keye alle pingis· what euer pingis I haue comaundi
zou/ and lo I am wip zou in alle dayes· til to ye endynge
ye worlde//

Mark

C^m 1^m

Ere bigynnes ye gospel of mark · Th
bigynnynge of ye gospel of ihū crist y
sone of god· as it is writen in ysaie p
prophete/ lo I sende myn aungel bifor
pi face· pat schal make reedy ye weye
bifore pee/ ye voyce of one cryinge in de
serte · make zee reedy ye weye of ye lorde·
make zee his payes rizttul/ Joon was in
desert baptisynge & prechynge ye baptym of penaunce · in re
mysion of synnes/ and alle men of irlm̄ wenten oute to hym·
and al ye cuntre of Jude/ and weren baptisde of hym in ye
flood of iordan· knowelechynge here synnes/ and Joon was
clopide

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clopide wip beetis of cameis: and a girdel of skynne about his leendis/ and he ete locustis & hony of pe wode: and prechide seyinge/ a strenger pan I schal come aftir me · of whom I kneelynge am not worpi for to vndo (or vnbynde) pe pwonge of his schoon/ I haue baptisde zou in water: forsope he schal baptiste zou in pe holy goost// ¶ And it is done in po dayes · ihc came fro nazareb of galilee · & was baptisde of Joon in Jordan/ and anone he steyzinge vp of pe water: size heuenes openyde. & pe holy goost comynge doune · as a culuer · & dwellynge in hym/ & a voyce is made fro heuenes/ pou art my louede sone: in pee I haue plesde/ and anone pe spirit puttide hym into deserte and he was in deserte fourty dayes & fourty nyztis: and aungeis mynystriden to hym// forsope aftir pat Joon was taken: Ihc came into galilee · prechyng pe gospel of pe kyngdom of god: & seyinge/ for tyme is fulfilde: and pe kyngdom of god schal come niz/ forpinke zee (or do zee penaunce): and bileue zee to pe gospel/ and he passinge bisidis pe see of galilee: syze Symount & andrew his broper · sendynge nettis into pe see/ sopely pei weren fischers/ and ihc seyde to hem/ come zee aftir me: I schal make zou to be made fischers of men/ and anone pe nettis forsaken: pei sueden hym/ and he gone forp pens a litil · size iames of zebedee · & Joon his broper · & hem in pe boot makynge nettis · & anone he clepide hem/ and zebedee here fadir leftе in pe boot wip hirede seruauntis: pei sueden hym// ¶ And pei wenten forp into capharnaum/ and anone in pe sabotis he gon in · into pe synagoge: tauzte hem/ and pei wondriden on his techynge/ sopely he was techynge hem as haupnge power: and not as scribis/ and in pe synagoge of hem was a man in an vnclene spirit: and he criede seyinge/ what to vs & to pee: pou ihu of nazareb? hast pou comen bifore pe tyme for to distruye vs? I woot pat pou art pe holy of god/ and ihc pretenyde to hym: seyinge/ ware doumbe: and go oute of pe man/ and pe vnclene goost debreakynge hym & cryinge wip greet voyce:

wente

wente aweye fro hym/ and alle men wondriden: so pat
souzten to gedir amonge hem seyinge/ what is pis pi
what is pis newe techynge? for in power he comaundij
vnclene spiritis: and pei obeschen to hym/ & pe tale (or
ynge) of hym: wenten forp anone into pe cuntre of galilee/
anone pei goinge oute of pe sinagoge: camen into pe hou
symount & andrewe · wip James and ioon/ sopely pe mo
of symountis wife: restide (or laye sijk) in pe feueres/ &
anone pei seyn to hym of hir/ and he comynge to · reride h
vp: pe hande of hire taken/ & anone pe feuer lefte hire: and s
mynystride to hem/ forsope pe euenynge made · whanne
sunne wente doune: pei brouzten to hym alle hauynge eu
& hauynge deuelis/ and al pe cytee was gederide at pe za
and he helide many p̄ weren traueylide wip dyuerse soori
and he castide oute many deuelis/ and he suffride hem not t
to speke: for pei knewen hym/ and in pe mornynge ful erly
he risynge gone oute wente into deserte place: and preyei
pere/ and Symount suede hym & pei pat weren wip hym/ ar
whanne pei hadden founden hym: pei seyden to hym/ for al
men seeken pee/ and he seip to hem/ go we into pe nexte toun
& cytees: pat & pere I preche/ for to pis ping I came/ and h
was prechynge in pe synagoges of hem & in al galilee: an
castynge oute fendis// ¶ And a leprous man came to hym
bisechynge hym/ and pe kne folden: seyde/ zif pou wolte: po
mayste clense me/ and ihc̄ hauynge mercy on hym: streyzt
oute his hande/ and touchynge hym: seip to hym/ I wole/ b
pou made clene/ and whanne he had seyde: anone pe lepr
partide aweye fro hym/ and he is clenside/ and he pretenyd
to hym/ and anone he putte hym oute: and seip to hym/ se pou
seye to no man/ but go schewe pee to pe prynces of pristis · &
offer for pi clensynge po pingis pat moyses bad · into witness
ynge to hem/ and he gon oute: bigan to preche. & defame (or
puplische) pe worde: so pat now he myzte not go into pe cy-
tee: but be wip oute forp in deserte places/ and pei camen to
gedir to hym on alle sidis//

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AND eſte he entride into capharnaum: aftir eyzte C. 2.
dayes/ and it is herde pat he was in an hous · & manye camen togedir · ſo pat it toke hem not: neyer at pe zate/ and he ſpac to hem a worde/ and pere camen to hym men bryngynge a ſiſk man in paleſie: pe whiche was borne of foure men/ and whanne pei myzten not offer hym to hym for pe cumpanye of puple: pei maden pe roof nakide where he was/ and makynge open: pei ſetten doune pe bed · in whiche pe ſiſk man in paleſie lay/ ſopeiy whanne ihc̄ ſize pe feip of hem: he ſeip to pe ſiſk man in paleſie/ ſone: pi ſynnes ben forzouen to pee/ forſope pere weren ſumme of pe ſcribis ſittynge & penkynge in here hertis/ what ſpekip he pis pus? he blaſfemep/ who may forzyue ſynnes: but god alone? pe whiche ping anone knowen by pe holy goſt · for pei pouzten wipinne hem ſelf: ihc̄ ſeip to hem/ what penken zee pes thingis in zoure hertis? what is lizter for to ſeye to pe ſiſk man in paleſie · ſynnes be forzouen to pee: or for to ſeye take pi bed & walke/ ſopeiy pat zee witen · pat mannes ſone hap power in erpe to forzyue ſynnes: he ſeip to pe ſiſk man in paleſie/ I ſeye to pee riſe vp · take pi bed: and go into pin hous/ and anone he roos vp/ and pe bed taken vp he wente bifore alle men · ſo pat alle men wondriden & honoureden god: ſeyinge/ for we ſizen neuer ſo// ¶ And he went out eſtefones to pe ſee: & al pe cumpanye of puple came to hym: and he tauzte hem/ and whanne he paſſide: he ſize leuy alphei ſittynge at pe tolbope/ and he ſeip to hym/ ſue me/ and he riſynge: ſuede hym/ and it is done whanne he ſatte at pe mete in his hous: many puplicans & ſynful men: ſaten togedir at pe mete wip ihū & his disciplis/ ſopeiy pere weren manye pat folowiden hym/ and ſcribis & pharifees ſeinge for he ete wip puplicans & ſynful men: ſeyden to his diſciplis/ whi etip zoure mayſter & drynkip wip puplicans & ſynners/ pis ping herde: ihc̄ ſeip to hem/ hoole men hane no neede to a leche: but pei pat hane euyl/ forſope I came

not to clepe iuste men: but synners// ¶ And ye disciplis of ion (baptist) & ye pharisees weren fastynge: & yei camen & seyn to hym/ whi ye disciplis of Jon & of pharisees fasten: but yi disciplis fasten not? and ihc̄ seiy to hem/ wheyer ye sones of weddynges mowne faste · as longe as ye spouse is wiy hem? how longe tyme yei hane ye spouse wiy hem: yei mowne not faste/ forsoye dayes schulen come · whanne ye spouse schal be taken awey fro hem: and panne yei schulen faste in yo dayes/ no man sewiy a pacche of rude (or newe) clooy · to an olde clooy/ ellis he takiy supplyment (or pacche:) and a more brekynge is made/ and no man sendiy newe wijn into olde boteis (or wijn vesseis) ellis ye wijn schal berste ye wijn vesseis · & ye wijn schalbe heelde oute · & ye wijn vesseis schulen perische/ but newe wijn schal be sente into newe wijn vesseis/ and it is done eftesones whanne ye lorde walkide in ye sabotis by ye cornes · & his disciplis bigunnen to passe forye & plucke eris/ soyely ye pharises seyden/ lo what yi disciplis done in sabotis yat is not leueful? and he seiy to hem/ redden zee neuer what dauid dide · whan he had nede? and he hungride/ and yei yat weren wiy hym · howe he wente into ye hous of god · vndir abiathar prynce of priestis · & ete looues of proposicion · ye whiche it was not leueful to ete · no but to priestis alone/ & he zaue to hem yat weren wiy hym/ and he seyde to hem/ ye saboth is made for man: and not man for ye saboth/ and so mannes sone is lorde also of ye saboth/

C^m 3^m

AND he entride eftesone into ye synagoge: and yer was a man hauynge a drie hande/ and yei aspieden hym · zif he heelide in sabotis: for to accuse hym/ and he seiy to ye man hauynge a drye hande/ rise into ye mydel/ and he seiy to hem: is it leueful to do wel in ye sabothis or euyl? for to make a soule saak: wher to leese? and yei weren stille/ and he biholdynge hem aboute wiy wrayye · hauynge sorowe vpon ye blyndenesse of here hertes seiy to ye man/

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man/ holde forp pin hande/ and he helde forp. and pe hande is restoride to hym/ sopely pe pharisees goinge oute · anone made counseyl wip herodians azenes hym. how pei schulden leese hym// ¶ forsope ihc̄ wip his disciplis. wente to pe see/ and myche cumpanye fro galilee & Judee suede hym · and fro irim̄ · & fro ydume · & fro bizende iordan · & pei pat abouten tyre & sidon a greet multitude · herynge pe pingis pat he dide. camen to hym/ & ihc̄ seip to his disciplis. pat pe litil boot schulde serue hym for pe cumpanye of puple. leste pei oppressiden hym/ sopely he helide manye · so pat pei felden faste to hym. pat pei schulden touche hym/ forsope how many euer hadden fooris & vnclene spiritis · whan pei sizen hym. felden doune to hym. and crieden seyinge/ pou art pe sone of god/ and greteiy he manassiide hem. pat pei schulden not make hym knowen/ and he steyzinge into an hil. clepide to hym whom he woolde/ and pei camen to hym. and he made pat pere weren twelue wip hym · & pat he schulde sende hem for to preche/ and he zaue to hem power of helynge sekenessis. & of castynge oute fendes/ and to Symount he putte name petre/ and James of zebede · & Joon pe broper of James · & he putte to hem names boenarges (pat is pe sones of pundryng)/ and Andrewe & philip · & Bertholomew · & matheu · & Thomas & James alphei & thadee · & Symount canane · & Judas scarioth pat bitrayede hym/ and pei camen to an hous. and pe cumpanye of puple came togedir eftesone · so pat pei myzten not neper ete breede/ and whan his disciplis (or kynnesmen) hadden herde. pei wenten oute for to holde hym/ sopely pei seyden. for he is turnede into wodenesse/ and pe scribis pat camen doune fro irim̄. seyden for he hap belzebub. and for in pe prynce of deuelis · he castip oute fendes/ and hem gederide to gedir. he seyde to hem in parablis/ how may sathanas caste oute sathanas. and zif a rewme be departide in it self. pe ilke rewme may not stonde/ and zif an hous be departide in it self. pe ilke hous may not stonde/ and zif sathanas hap risen azenes hym self.

he

he is disperplide · & he schal not mowe stande · but hap an ende/ noman gon into a stronge mannes hous · may take awey his vesseis: no but he bynde firste · pe stronge man/ and panne he schal dyuerseiy: rauysche his hous// ¶ treueiy I seye to zou · for alle synnes & blasfemes · by whiche pei haue blasfempde: schulen be forzouen to pe sones of men/ sopeiy he pat schal blasfeme azenes pe holy goost: schal not haue rempssiõ into wip outen ende/ but he schal be gilti · of euerlastynge trespasse/ for pei seyden/ he hap an vnclene spirit/ and his modir & breperen camen/ and pei stondynge wip outen forpesenten to hym · clepynge to hym/ and a cumpanye satte aboute hym/ and pei seyn to hym/ lo pi modir & pi breperen wip outen forp seeken pee/ and he answerynge to hem: seip/ who is my modir & my breperen? and biholdynge hem aboute · pat saten in pe cumpas of hym: he seip/ lo my modir & my breperen/ forsope who pat doip pe wille of god: he is my broper & my sister & modir//

C^m 4^m

AND eftc ihc̃ bigan for to teche at pe see: and mycbe cumpanye of puple is gederide to hym · so pat he steyzinge into a boot · satte in pe see/ and al pe cumpanye of puple: was aboute pe see on pe lande/ and he tauzte hem in parablis: many pingis/ and he seyde to hem in his techynge/ here zee/ lo a man sowynge: goip oute for to sowe/ and pe while he sowip: anoper seede felde aboute pe weye · & briddis of heuene camen & eten it/ forsope anoper felde doune on stoony places: where it hadde not mycbe erpe/ anone it is sprungen vp: for it hadde not depnesse of erpe/ and whanne pe sunne roos vp: it welowide for heet/ and it drypde vp: for it had not root/ and anoper felde doune into pornes/ & pornes steyzeden vp & strangliden it: and it zaue not fruyte/ and anoper felde doune into good lande: and it zaue fruyte steyzinge vp & waxinge/ and one brouzte pritty folde fruyte · & one sixty folde: & one an hundridefolde/ and he seyde/ he pat hap

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hap eris of herynge: here/ ¶ And whanne he was synguler (or
by hym self:) pe twelue pat weren wip hym · areden hym for
to expoune pis parable/ and he seyde to hem/ to zou it is zouen
for to knowe pe mysterie (or pryuete:) of pe kyngdom of god/
sopely to pem pat ben with outen forp: alle pingis ben made
in parablis/ pat pei seinge se: and se not/ & pei herynge here:
& vndirstonde not/ pat sum tyme pei be conuertide: and synnes
be forzouen to hem/ and he seip to hem/ witen zee not pis pa-
rable · & how zee schulen knowe alle parablis? he pat sowip:
sowip a worde/ pes sopely ben pat ben aboute pe weye where pe
worde is sowen · & whanne pei hane herde: anone comep sa-
thanas · & takip awey pe worde · pat is sowen in here hertis/
and so pes ben pat ben sowen on a stoon: pe whiche whanne
pei herden pe worde: anone taken it wip ioye/ and pei hane not
root in hemself: but pei ben temperal: (pat is lasten but a litil
tyme)/ aftirwarde tribulacion sprungen vp & persecucion for
pe worde: anone pei ben sclaunderide/ and per ben oper pat
ben sowen in pornes/ pes ben pat heren pe worde & mysseyse
of pe worlde & deceyte of richessis · & oper charge of coueytise
entryng: in stranglen pe worde · & it is made wip outen fruyte/
and pes it ben pat ben sowen on good lande · pe whiche heren
pe worde & taken it & maken fruyte · one pritty folde · one
sixty folde · & one an hundride folde/ ¶ And he seip to hem/
wher a lanterne come · pat it be putte vndir a buschel? wher
not pat it be putte: vpon a candilsticke? forsope per is no ping
hidde: pat schal not be made open/ neper any ping is pry-
uey: pe whiche schal not come into apeert/ zif any man hap
eris of herynge: here he/ and he seyde to pem/ se zee what zee
heren/ in what mesure zee mesuren: it schal be meten · & be
casse to zou/ sopely it schal be zouen to hym pat hap/ and it
schal be taken awey · fro hym pat hap not · also & pat pat he
hap/ ¶ And he seyde/ so pe kyngdom of god is · as zif a man
casse seede into pe erpe · & it slepip & it risip vp in nyzt & day &
bryngip forp seed · & warip casse: pe while he woot not/ forsope

pe

ye erye by his owne wirchynge: makip fruyte/ firste an erbe (or grene corne)/ aftirwarde an ere: aftirwarde ful fruyte in ye ere/ and whanne of it self it hap brouzte forp fruyte: anone he sendip a sikel (or hook): for rijp corne comep/ and he seyde/ to what ping schul we licken ye kyngdom · or to what parable schulen we comparisoune it? as a corne of seneuey · ye which whanne it is sowen in ye erye: is lesse panne alle seed is pat ben in ye erye/ and whanne it is bredde (or quykenyde ·) it steyzep vp into a tree · & is made more pan alle wortis (or erbis)/ and it schal make greet braunchis · so pat briddis of heuene mowne dwelle vndir ye schadowe per of/ and in many suche parables he spac to hem a worde · as pei myzten here/ sopely he spac not to hem: wipouten parable/ forsope he expounyde to his disciplis alle pingis: on sidishonde (or by hemself)/ ¶ And he seip to hem in pat day whenne euenynge was made: passe we azenwarde/ and pei leeuynge ye cumpanye of puple: taken hym/ so pat he was in ye boot · & oper bootis weren wip hym/ and a greet stoorme of wynde is made: and sente wawis in ye boot · so pat ye boot was ful/ and he was in ye hyndir parte of ye boot: sleepynge on a pilowe/ and pei reysen hym: and seyn to hym/ mayster parteynep it not to yee: pat we perischen? and he rysynge vp · manassiide to ye wynde: and seyde to ye see/ be stille · ware doumbe/ and ye wynde ceesiide: and greet peesibleneesse is made/ and he seip to hem/ what dreden zee: not zit hane zee seip/ and pei dredden wip grete drede: and seyde to eche oper/ who gessiit pou is pis: for ye wynde & ye see obeschen to hym//

Cm 5m

And pei camen ouer ye wawe of ye see: into ye cuntre of genazareth/ and anone a man in vnclene spirit tan oute of a biriel: to hym goinge oute of ye boot/ ye whiche man had an hous in graues (or biriels)/ and neper wip cheynes nowe: myzte any man bynde hym/ for ofte tymes he bounden in stockis & cheynes: had broken ye cheynes

rheynes and had broken ye stockis to smale gobitis/ & no man
myzte daunte (or tame) hym/ and euermore nyzt & day in bi-
rieis or hillis he was cryinge & betynge hym self wip stones/
sopeip he seinge ihū aferr ran & worschipide hym/ and he cry-
inge wip greet voyce: seyde/ what to me & to pee · pou ihū ye
sone of hizest god? I coniure pee by god: pat pou turment me
not/ forsope ihc seyde to hym/ pou vnclene spirit: go oute fro
ye man/ and ihc aride hym/ what name is to pee? and he seip
to hym/ a legioune is name to me: for we ben manye/ and he
preyede hym mych: pat he schulde not putte hym oute of ye
cuntre/ forsope per was pere aboute ye hil · a floc of hoggis
lesowynge in feeldis/ and ye spiritis preyeden ihū seyinge/
sende vs into hoggis: pat we entre into hem/ and anone ihc
grauntide to hem/ and ye vnclene spiritis entreden into ye
hoggis/ and wip greet birre (or haste:) ye flocke was caste
doune into ye see · to two pousande · & pei ben stranglide in ye
see/ sopeip pei pat fedden hem: fledden & tolden into ye cytee
& into ye feeldis/ and pei wenten oute for to see what was
done/ & pei camen to ihū: and pei sizen hym pat was traueyl-
ide of ye fende · sittynge clopide · & of hool mynde: and pei
dredden/ and pei tolden to hem pat sizen · howe it was done
to hym pat had a fende · & of ye hoggis: & pei bigunnen for to
preye · pat he schulde go aweye fro here coostis/ and whanne
he steyzede into a boot: he pat was traueylide of ye deuyl: bi-
gan to preye hym pat he schulde be wip hym/ sopeip ihc recey-
uede hym not: but seip to hym/ go pou into pin hous (to pi
meyne ·) & telle hem how many pingis ye lorde hap done to
pee · & hadde mercy of pee/ and he wente forp · & bigan for to
preche in decapolie (pat is a cuntre of ten cytees ·) how manye
pingis ihc had done to hym · & alle men wondriden// ¶ And
whanne ihc had steyzede into ye boot eftesone ouer ye see:
mych cumpanye of puple came togedir to hym · & was aboute
ye see/ and one of ye prynces of synagogis: by name iayrus
came/ and seinge hym fei doune at his feet: and preyede mych

seyinge/

seyinge/ forwhi my douzter is in pe laste pingis: come pou putte pin hande on hire pat sche be saak & lyue/ and he wente forp wip hym: and mych cumpanye of puple suede hym: and oppressiide hym/ and a womman pat was in pe fluxe of blood twelue zeer · & had suffride manye pingis of sul manye leechis · & spendide alle hir pingis · & noping profitide: but hadde more worse whanne sche hadde herde of ihū · sche came in pe cumpanye bypynde/ and touchide his clooy/ sopely sche seyde/ for zif I schal or touche or his clooy: I schal be saak · & anone pe welle of hire blood is drye de up: & sche feelide in body · pat sche was heelide of pe wounde (or seekenesse)/ and anone ihc̄ knowynge in hym self pe vertue pat had gone oute of hym: he turnyde to pe cumpanye · seip/ who touchide my clopes? and his disciplis seyde to hym/ pou seest pe cumpanye oppressynge pee · & seyste pou who touchide me? and ihc̄ lokide aboute · for to se hir pat had done pis ping/ forsope pe womman dredynge & quakynge: witynge pat it was done in hir · came & feldde doune bifore hym & seyde to hym al treupe/ forsope ihc̄ seyde to hire/ douzter pi seip hap made pee saak/ go in pees: & be saak fro pi seekenes/ zit hym spekynge: messangeris camen to pe prynce of pe synagoge · seyinge/ for pi douzter is deade/ what traueylist pou pe maystir forper/ forsope pe worde herde pat was seyde: Ihc̄ seip to pe prynce of pe synagoge/ nyl pou drede: onely bileue pou/ and he receyuyde not any man to sue hym: no but peter & iames · & Joon pe broper of iames/ and pei comen into pe hous of pe prynce of pe synagoge/ and he sizе noyse · & men weepynge & weylynge mych/ and he gone in: seip to hym/ what ben zee trublide & wepen: pe wenche is not deade but slepip/ & pei scorneden hym/ forsope alle caste oute: he takip pe fadir & modir of pe wenche · & hem pat weren wip hym · & pei entren in · where pe wenche laye/ and he holdynge pe hande of pe wenche: seip to hire/ tabita cumy pat is interpretide (or expounyde) wenche to pee I seye rise/ and anone pe wenche roos & walkide/ sopely sche was of twelue

zeer:

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zeer: & pei weren abayschide wip greet stoneynge/ and he comaundide to hem gretely: pat no man schulde wite it/ and he comaundide to zyue to hir for to ete/ and ihc̄ gone oute pens: wente into his owne cuntre · & his disciplis folowiden hym//

AND pe saboth made: ihc̄ bigan for to teche in a synagoge/ and many herynge: wondriden in his techynge · seyinge/ of whens to hym pis · alle pes pingis/ & what is pe wisdom pat is zouen to hym: & suche vertues pe whiche ben made by his handis? wher pis is not pe smyth (or carpenter) pe sone of marye pe broper of James & Joseph & Judas & Symount? wheper & his sustres ben not here wip vs? and pei weren sclaunderide in hym/ and ihc̄ seyde to hem/ for a prophete is not wip outen honour · but in his owne cuntre: and in his hous & in his kyn/ and he myzt not make pere any vertue · no but heelide a few seek men · pe handis putte to/ and he wondride for pe vnbileue of hem/ and he wente aboute castels in enuyroune techynge/ & he clepide twelue · & bigan for to sende hem by two · & zaue to hem power of vnclene spiritis/ and comaundide hem pat pei schulde not take any ping in pe wey: no but a zerde onely/ not a scrippe ne brode neper money in pe girdel: but schodde wip sandalies (pat ben open abouen)/ and pat pei weren not clopide: wip two cootis/ and he seyde to hem/ whider euer zee schulen entre into an hous: dwelle zee pere til zee gone oute pens/ and who euer schal not receyue ne here zou: zee goinge oute fro pens: schakip aweye pe poudre/ fro zoure feet: into witnessynge to hem/ and pei goinge oute: prechiden pat men schulden dopenaunce/ & pei casliden oute many fendes · & anoyntiden wip oyle many sijk men & pei weren heelide/ and kyng heroude herde/ forsope his name was made open · & he seyde for ion baptist · hap risen azen fro deade men: and perfore vertues worchen in hym/ sopely oper seyden: for it is helye/ but oper seyden · for it is a prophete · as one of prophetis/ pe whiche ping herde:

C. 6.

heroude seip/ whom I haue bihedede ion. pis hap risen fro
deade men/ forsope pe ilke heroude sente & hilde Ion & bonde
pym into prisoune · for herodias pe wife of philip his broper.
for he hadde weddide hir/ sopely Ion seyde to heroude/ it is
not leueful to pee · for to haue pe wijf of pi broper/ herodias
forsope leyde a spies to pym. and woldeslee pym & myzte not/
sopely heroude dredde Ion · witynge pym a iuste man & hooly.
and kepte pym/ and pym herde. he dide many pingis & gladly
herde pym/ and whanne a couenable day had fallen · heroude
in his birpe day made a soper to pe prynces & tribunes. and to
pe firste (or grettist) of galilee/ and whanne pe douzter of pe
ilke herodias had entride in & lepte · & pleside to heroude · &
also to men restynge. pe kyng seyde to pe wenche/ are pou of
me what pou wolte. & I schal zyue to pee/ and he swore to
hire · for what euer pou schalt are. I schal zyue to pee. pouz
pe halfe of my kyngdom/ pe whiche whanne sche hadde gon
oute. seyde to hire modir/ what schal I are. and sche seyde/
pe heede of ion baptist/ and whanne sche had entride anone
wip hast to pe kyng. sche arede seyinge/ I wole pat anone pou
zyue to me in a dische pe heed of ion baptist/ and pe kyng was
soory for pe ope/ and for men sittynye to gedir at pe mete. he
wolde not hir be made soory · but a manqueller sente he com-
aundide pe heed of ioon baptist for to be brouzte/ and he bi-
hedide pym in pe prisoune. and brouzte his heede in a dische ·
& zaue it to pe wenche/ and pe wenche zaue to hire modir/ pe
whiche ping herde. his disciplis camen & tooken his body. &
puttide it in a biriel// ¶ And apostlis compynge to gedir to ihū.
tolden to pym alle pingis pat pei hadden done & tauzte/ & he
seip to hem/ come zee by zou self into deserte place. reste a
litil/ forsope pere weren many pat camen & wenten azen. and
pei hadden not space for to ete/ and pei steyinge into a boot.
wenten into deserte place · by hem self/ and pei sizen hem go-
inge aweye · & many knewen & goinge on feet fro alle cytees
pei runnen to gedir pidir & came bifore hem/ and ihc̄ goinge
oute.

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oute · fize myche cumpanye · & hadde mercy on hem . for þei
weren as scheep not hauynge a scheperde/ and he bigan for to
teche hem manye þingis/ and whanne myche houre (or fiuf
dayes) was made nowe: his disciplis comen nyz seyinge/ þis
place is deserte: and nowe þe houre haþ passide/ leeue hem .
þat þei goinge into þe nerte townes & villagis: bie to hem metis
whiche þei schulen ete/ and he answerynge seiþ to hem/ zyue
zee to hem for to ete/ and þei seyden to hym/ goinge bie we
looues wiþ two hundride pens: and we schulen zyue to hem for
to ete/ and he seiþ to hem/ how many loues haue zee: go zee
& se/ and whanne þei hadden knowen: þei seyn fyue & two
fischis/ and he comanndide to hem · þat þei schulden make alle
men sitte to mete: aftir cumpanyes vpon grene/ and þei seten
doune by parties: by hundridis & fifties/ and þe fyue loues
taken & two fischis: he biholdynge into heuene · bieffide & brake
þe looues & zaue to his disciplis: þat þei schulden putte bifore
hem/ and he departide two fischis to alle/ and alle eten & weren
fulfilde/ and þei token þe relifes of broken mete twelue cofyns
ful: and of fischis/ soþeiy þei þat eten: weren fyue þouſande
of men// ¶ And anone he constreynede his disciplis for to steyze
into a boot · þat þei schulden passe bifore hym ouer þe see to
bethsayda: þe while he leste þe puple/ and whanne he hadde
leste hem: þei* wenten into an hil for to preye/ and whanne * sic in MS.
euenynge was: þe boot was in myddis þe see: & he al one in
þe lande/ & he fize hem traueylynge in rowynge/ soþeiy þe
wynde was contrarie to hem/ and aboute þe fourþe wakynge
of þe nyzt · he wandrynge on þe see came to hem: and woldе
passe hem/ and as þei fizen hym wandrynge on þe see: gesiden
for to be a fantum · & crieden/ forsoþe alle fizen hym: & þei
weren disiourbiide/ and anone he spac wiþ hem: and seyde to
hem/ trifte zee/ I am: nyl zee drede/ and he came vp to hem
into þe boot: and þe winde ceesiide/ and þei more wondriden
wiþinne hem/ and þei vndrestoden not of þe looues/ soþeiy
here herte was blyndide/ and whanne þei hadde passide ouer

ye see: yei camen into ye lande of genazareth: and setten
lande/ and whanne yei hadden gone oute of ye boot: anoi
yei knewen hym/ & yei rennynge yourgh al ye cuntre: bigu
nen to bere hem aboute in beddis yat hadden hem euyl: whe
yei herden hym to ben/ and whidir euer he entride into vi
lagis & tounes or into cytees: yei puttiden sijk men in streeti
& preyeden hym yat yei schulden touche: oiper ye hemme
his clooy/ and how manye euer touchiden hym: weren mad
saaf//

C. 7. AND pharisees & summe of scribis comyng fro irim
camen to gedir to hym/ and whanne yei hadden see
summe of his disciplis ete breede wiy comoun
handes (yat is not waschen:) yei blameden hem
forsoye pharisees & alle iewis eten not · no but yei wasche
ofte here handis: holdynge ye tradiciouns (or statutis) of eldr
men/ and yei turnyng azen fro ye cheppynge: eten no but ye
waschen/ and many oyer yingis ben taken to hem for to kep
* sic as waschynge of *cumpes & cruetis: and of vesseis of brass
& of beddis/ and pharisees & scribis: areden hym seyinge/ wh
gone not yi disciplis aftir ye tradicioun of eldre men: but wiy
comoune handis yei eten breed? and he answerynge: seyde
to hem/ ysaie propheciede wel of zou ypocritis: as it is writ-
en/ yis puple worschipiy me wiy lippis: forsoye here herte
is fer fro me/ in veyne treuely yei worschipen me techynge
doctrynes & preceptis of men/ forsoye zee forsakyng ye maun-
dement of god: holden ye tradicoñs of men/ waschyng of cru-
etis & cuppis · & manye oyer yingis lijk to yes zee done/ and
he seyde to hem/ wel zee hane made ye maundement of god
voyde: yat zee keye zoure tradicioñ/ forsoye moyses seyde/
worschip yi fadir & yi modir/ and he yat schal curse fadir or
modir: by dey die he/ soyely zee seyn/ zif a man schal seye to
fadir or modir: corban yat is what euer zifte of me schal pro-
fite to yee/ and ouer zee suffren not hym do any ying to fadir

or

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or modir · brekyng ye worde of god · by zoure tradicion · pat
zee hane zouen: and zee done manye oper suche pingis/ and
he eftesones cleppynge to ye cumpanye of puple: seyde to hem/
zee alle here me & vndirstondip/ no ping wipouten man is en-
trynge into hym: pat may defoule hym/ but po pingis pat
comen forp of a man: po it ben pat defoulen a man/ forsope
zif any man hane eris of herynge here he// ¶ And whanne he
had entride into an hous fro ye cumpanye of puple: his dis-
ciplis areden hym ye parable/ and he seip to hem/ so & zee ben
vnprudent (or vnwise)/ vndirstonde zee not for alle ping wip
outen forpe entrynge into a man: may not defoule hym/ for
it hap not entride into his herte · but into ye wombe/ and by-
nepe it goip oute: purgyng alle meetis/ sopely he seyde/ for
ye pingis pat gone oute of a man: po defoulen a man/ for-
sope fro wipinne of ye herte of men comen forp euyl pouztis ·
auoutries · fornycacoñs · mansleingis · pestis · coueytise · (or
ouer harde keppynge of goodis) · wickidnessis · gile · vnchastite ·
euyl yze · blasfemyes · pride · & folie · / alle pes euelis: fro wip-
inne comen forp & defoulen a man/ and ihc̄ risyng pens: wente
in ye endis of tyre & sydon/ and he gone into an hous wolde
no man wite (or knowe) · & he myzte not daare (or be pryue)/
sopely a womman anone as sche herde of hym · whos douzter
had an vnclene spirit: entride & fel doune at his feet/ sopely ye
womman was hepen: of ye generacōn of syrofenisse/ and sche
preyde hym pat he wolde caste oute a deuyl fro hire douzter/
ye whiche seyde to hir/ suffre pou sones to be fulfilde firste/ it
is not good to take ye breed of sones · & sende to houndis/ and
sche answeride & seyde to hym/ forsope lorde/ for whi & litil
whelpis eten vndir ye borde of ye crummes of children/ and
ihc̄ seip to hir/ for pis worde go: ye sende is wente oute of pi
douzter/ and whanne sche hadde gone home: sche fonde ye
wenche sittynge on ye bed · & ye deuyl gone oute fro hire//
¶ And eftesones ihc̄ goinge oute fro ye endis (or coostis) · of
tyre · came pourgh sydon to ye see of galilee: pat is bitwixe ye
mydel

mydei endis of decapolios/ and pei ledden to hym a deef ma
& doumbe.· & preyeden hym pat he putte to hym pe hande/ an
he takynge hym aſidis fro pe cumpanye.· ſendis his ſyngeri
into his litil eris · & ſpittynge.· touchide his tonge/ & he bihold
ynge into heuene.· ſorowide wiþinne & ſeiþ/ effata/ pat is b
þou openyde/ anone his eris weren openyde · & pe bonde of hi
tunge is vnbounden.· & he ſpac riztly/ and he comaundide t
hem · pat pei ſchulden ſeye to no man/ forſope how myche h
comaundide to hem.· ſo myche more · pei prechiden more/ an
bi pat pe more pei wondriden.· ſeyinge/ he dide wel alle þingis.
and deef men he made to here · & doumbe for to ſpeke//

C. 8. IN þo dayes whanne myche cumpanye of puple was
wiþ ihū · & hadden not what pei ſchulden ete · his
diſciplis gederide to gedir.· he ſeiþ to hem/ I haue
reuþe on pe cumpanye of puple/ for lo now pe
þridde day · pei ſuſteynen (or abiden) me.· and hane not what
pei ſchulen ete/ and zif I leeue hem faſtynge in to here houſis.·
pei ſchulen fayle in pe weye/ forſope ſumme of hem camen fro
fer/ and pe diſciplis anſwereden to hym/ wher of ſchal a man
fille hem wiþ looues · here in wildirneſſe.· and he aride hem/
how many looues hane zee.· pe whiche ſeyden.· ſeuene/ and he
comaundide pe cumpanye to ſitte doune on pe erþe/ and he
takynge pe ſeuene looues & doinge þankyngis · brake & zaue
to his diſciplis.· pat pat pei ſchulden putte hem forþ to pe cum-
panye/ & pei hadden ſewe ſmale fiſchis · & he bleſſide hem · &
comaundide for to be putte forþ/ and pei eten & ben fulfilde/
and pei tooken vp pat leſte of reliſe.· ſeuene leepis ful/ forſope
pei pat eten.· weren as foure *hundride of men · & he leftehem/
and anone he wente vp into a boot wiþ his diſciplis.· and came
into pe parties of dalmainytha/ and phareſees wenten oute·
& bigunnen to ſeek (or to axe) wiþ him axinge a token of hym
fro heuene.· temptyng hym/ and he ſorowynge wiþinne in ſpi-
rit · ſeiþ/ what ſeekiþ þis generacoñ a token.· treuely I ſeye
to

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to zou · zif a token schal be zouen to þis generacōn// ¶ And
he leeuynge hem · wente vp eftesone into a boot: and wente
ouer þe see/ and þei forzeten to take breed · & þei hadden not
wiþ hem: no but one loof in þe boot/ & he comaundide to hem:
seyinge/ se zee & be war of þe sourdowz of pharisees: & of þe
sourdowz of heroude/ and þei pouzten one to anoþer seyinge·
for we hane not breed/ þe whiche þing knowen · ihc̄ seiþ to
hem/ what penken zee: for zee hane not breed? zit zee knowen
not · ne vndirstonden/ zit zee hane zoure herte blyndide/ zee
hauynge yzen · seen not/ and zee hauynge eris: heren not/ ne-
þer zee haue mynde whanne I brake fyue looues · into fyue
pousande · & howe manye cofyns ful of broken meete tooken
zee vp? þei seyn to hym · twelue/ whanne & seuene looues into
foure pousande of men: how many leepis of broken mete took-
en zee vp? and þei seyn seuene/ and he seyde to hem/ how vn-
dirstonde zee not zit/ and þei comen to bethsayda · and þei
bryngen to hym a blynde man · & preyde hym: þat he schulde
touche hym/ and þe hande of blynde man taken: he ledde hym
oute of þe streete/ and spittynge into his yzen · his handis
putte · he aride hym zif he size any þing/ and he biholdynge:
seiþ/ I size men as trees walkynge/ aftirwarde eftesones he
puttide handis on his yzen: & he bigan for to se/ & he is re-
storide: so þat he size clerely alle þingis/ and he sente hym into
his hous: seyinge/ go into þin hous/ and zif þou schalt go into
þe strete: seye to no man// ¶ And ihc̄ entride in & his disci-
plis · into þe castels of cesarie of philip: & in þe weye he aride
his disciplis seyinge to hem/ whom seyn men me for to be? þe
whiche answereden/ summe ion baptist: oþer seyn helie/ but
oþer seyn: as one of þe prophetis/ þanne he seiþ to hem/ but
whom seyn zee: me for to be? petre answerynge seiþ to hym/
þou art crist/ and he pretenyde hem: þat þei schulden not seye
to any man of hym/ and he bigan for to teche hem · for it bi-
houeth mannes sone to suffre manye þingis & to be reprouede
of þe bizest pristis · & of eldre men · & scribis to be slayne: and
aftir

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aftir pre dayes for to rise azen/ and he spac pleyneli pe worde/ and petre takynge hym· bigan for to blame hym/ pe whiche turnyde · seinge his disciplis· manaside to petre · seyinge/ go aftir me sathanas/ for pou saueristi not po pingis pat ben of god· but po pingis pat ben of men/ and pe cumpanye of puple gederide wip his disciplis· he seyde to hem/ zif any man wole sue me· denye he hym seif · & take he his crosse· and sue he me/ sopely whoso wole make his soule (pat is his lijf) saaf· he schal leese it/ forsope he pat schal leese his soule (pat is his lijf) for me & for pe gospel· schal make it saaf/ sopely what profitep it to a man· zif he wynne al pe worlde· and do peyrynge to his soule· or what chaungynge schal a man zyue for his soule· forsope who pat schal knoweleche me · & my wordis in pis generacoñ auoutresse· and mannes sone schal knoweleche hym· whanne he schal come in pe glorie of his fadir wip his aungels/ and he seyde to hem/ treueli I seye to zou for pere ben summe of men stondynge heere · pe whiche schulen not taste dep· til pei seen pe rewme of god comynge in vertue//

C. 9. And aftir fire · ihc̄ took petre & James & Joon & leedip hem bi hem seif. al one into an hize hil· and he is transfyguride bifore hem/ and his clopes ben made schynynge & white ful myche as snowe· and whiche maner a fuller may not make whijt on erpe/ and helie wip moyses apperide to hem· and pei weren spekynge with ihū/ and petre answerynge seip to ihū/ mayster it is good· vs to be heere/ make we heere pre tabernaclis/ one to pee · one to moyses· & one to helie/ sopely he wiste not what he schulde seye/ forsope pei weren agaste by dreede/ & pere is made a cloude schadowynge hem/ & a voyce came of pe cloude seyinge/ pis is my moste derworpe sone· heere zee hym/ and anone pei biholdynge aboute sizen no more any man · no but ihū oneli wip hem// ¶ And he comynge doune fro pe hil· he comaundide hem · pat pei schulden not telle to any man po pingis pat

pei

þei hadden seen: no but whanne mannes sone hap risen fro deade (spiritis)/ and þei helden þe worde at hem self seekyng what schulde be whanne he had risen fro deade/ & þei ariden hym seyinge/ what therfore seyn pharisees & scribis: for it bihouep helye for to come firste/ þe whiche answerynge: seip to hem/ whanne helie schal come firste: he schal restore alle þingis/ and how it is writen into mannes sone: þat he schal suffre manye þingis · & be dispiside/ but I seye to zou · for & helie is comen: and þei diden to hym what euer þingis þei wolden · as it is writen/ and he comynge to his disciplis: sizе a greet cumpanye aboute: and scribis togedir aringe wiþ hem/ and anone al þe cumpanye seinge Ihū: was astonyede & dredde/ & þei rennyng to: gretten hym/ and he aride hem/ what seeken zee amonge zow? and one of þe cumpanye answerynge: seyde/ mayster I haue brouzte to my sone: haynge an vnclene spirit/ þe whiche where euer he schal take hym: hurtiþ hym/ and he froþiþ (or vomeþ) & beetiþ to gedir wiþ teeþ: and wariþ drie/ and I seyde to þi disciplis þat þei schulden caste hym oute: and þei myzten not/ þe whiche answerynge to hem: seyde/ a you schrewide generacōn & oute of bileue · how longe schal I be at zou? how longe schal I suffre zou? bryngiþ hym to me/ and þei brouzten hym hym to/ and whanne he hadde seen hym: anone þe spirit trublide hym/ and he caste doune into þe erþe: walowide froþinge/ and he aride his fadir/ how myche of tyme it is: siþ þis þing fel to hym: and he seiþ fro childehede/ and ofte he haþ sente hym: and into fiir & into watir · þat he schulde leese hym/ but & zif þou mayste any þing helpe vs: þou haynge mercy on vs/ sopely ihē seiþ to hym/ zif þou mayste bileue: alle þingis ben possible to a man bylevynge/ and anone þe fadir of þe childe cryinge wiþ teeris seyde/ lorde I bileue/ helpe myn vnbilefulnesse/ and whanne ihē hadde seen þe cumpanye of puple rennynge to gedir: he manassiide to þe vnclene spirit: seyinge to hym/ þou deef & doumbe spirit: I comaunde þee · go oute fro hym: and entre not more into hym/

 and

and he cryinge and mych to braydynge hym: wente oute fro
hym/ and he is made as deade: so pat many seyden · pat he
was deade/ forsope ihc̄ holdynge his hande: lifte hym up · & he
roos// ¶ And whanne he hadde entride into an hous: his dis-
ciplis areden hym pryuely/ whi myzten not we caste oute hym/
and he seyde to hem/ pis kynd in no ping may gon oute: no
but in preyer & fastynge/ and pei gone fro pens: wente forp
into galilee · & he wolde no man wite/ he tauzte his disciplis:
and seyde to hem/ for mannes sone schal be bitrayede into pe
handis of men: and pei schulen slee hym/ and hym slayne: on
pe pridde day schal rise azen/ and pei knewen not pe worde:
and dredden for to are hym// ¶ And pei camen to caphar-
naum/ whiche whanne he was in pe hous: aride hem/ what
tretiden zee in pe weye: and pei weren stille/ sopely pei disput-
iden amonge hem in pe weye: who of hem schulde be more/
and he sittynge clepide pe twelue: and seip to hem/ zif any
wole be pe firste amonge zou: he schal be pe laste · & mynystre
(or seruaunt) of alle/ and he takynge a childe: ordeynyde hym
in pe mydei of hem/ whom whanne he had biclippide: he seip
to hem/ who euer schal receyue one of suche children in my
name: he receyuep me/ and who euer receyuep me · he receyu-
ep not me alone: but hym pat sente me/ Joon answeride to
hym: seyinge/ mayster we seen sum one for to caste oute fen-
dis in pi name · pe whiche suep not vs: and we hane forbeden
hym/ sopely ihc̄ seip to hym/ nyl zee forbede hym/ per is no
man pat doip vertue in my name: and may soone speek euyl
of me/ forsope he pat is not azenes vs: is for vs/ sopely who
euer schal zyue drynche to zou a cuppe of colde water in my
name · for zee ben of crist: trewely I seye to zou · he schal not
leese his meede/ and who euer schal sclaundre one of pes litil
bileuynge in me: it is good to me pat a mylnestone of an asse ·
were done aboute his necke · and were sente into pe see/ and
zif pin hande sclaundre pee: kitte awey/ it is good to pee · fe-
ble to entre into lijf: panne hauynge two handis go into helle ·
into

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into fijr þat neuer schal be quenchide/ wher þe worme of hem
dieþ not: and þe fijr is not quenchide/ and zif þi foot sclaundre
þee: kitte it of/ it is good to þee for to entre crokide into euer-
lastynge liif: þan haupnge two feet to be sente into helle fijr ·
þat neuer schal be quenchide/ where þe worme of hem dieþ
not: & þe fijr is not quenchide/ þat zif þin yze sclaundre þee:
caste it oute/ it is good to þee to entre gogil yzede into þe rewme
of god: þan haupnge two yzen for to be sente into helle fijr/
where þe worme of hem dieþ not · & þe fijr is not quenchide//
¶ forsoþe euery man schal be saltide (or made sauery) wiþ
fijr · & euery slayne sacrifice schal be saueride wiþ salte/ salte
is good þing/ þat zif salte be vnsauery: in what þing schulen
zee make it sauery? haue zee salte in zou: and haue zee pees
amonge zou//

AND ihc̄ risynge vp fro þens: came into þe endis of C. 10.
Iude ouer iordan/ and eftesone þe cumpanye of pu-
ple camen to gedir to hym/ and as he was wonte:
eftesone he tauzte hem/ and pharisees comynge nyz
ariden hym/ zif it be leueful to a man for to leeue (or forsake)
his wijf: temptynge hym/ and he answerynge: seiþ to hem/
what comaundide moyses to zou: þe whiche seyden/ moyses
suffride to write a libil of forsakynge: and to forsake/ to whom
ihc̄ answerynge: seiþ/ to þe hardenesse of zoure herte: moyses
wrote to zou þis precepte/ forsoþe fro þe bigynnynge of crea-
ture: male & female god made hem/ and he seyde/ for þis þing
a man schal leeue fadir & modir: and schal cleue to his wife ·
& þei schulen be two in one fleysche/ and so nowe þei ben not
two: but one fleysche/ perfore þat þing þat god ioynede to ge-
dir: no man departe// ¶ And eftesone in þe hous: his disci-
plis ariden hym of þe same þing/ and he seiþ to hem/ who euer
schal leeue his wijf & wedde anoþer: he doiþ auoutrie vpon hir/
and zif þe wijf schal leeue hir houſbonde · & be weddide to ano-
þer: sche doiþ auoutrie/ and þei offreden to hym litil children:
þat

pat he schulde touche hem/ sopely disciplis pretiden to men offrynge/ whom whan ihc̄ hadde seen: he bare heuyly (or vnworpily) · & seip to hem/ suffre zee litil children to come to me: and forbede zee hem not/ forsope of suche is pe kyngdom of god/ treuely I seye to zou · who euer schal not receyue pe kyngdom of god as pis litil childe: he schal not entre into it/ and he biclippynge hem & puttynge handis vpon hem blessiide hem/ ¶ And whanne ihc̄ was gone oute in pe weye: a man rennyng bifore: pe knee bowide: preyede pym seyinge/ good mayster what schal I do · pat I receyue euer lastynge lijf: forsope ihc̄ seyde to pym/ what seyst pou me good? no man good no but god al one/ pou hast knowen pe comaundementis/ do pou none auoutrie · slee not · steel not · seye not false witnessynge · do no fraude · worschip pi fadir & modir/ and he answerynge: seip to pym/ mayster I haue kepte alle pes pingis: fro my zoupe/ sothely ihc̄ bihelde pym/ and he seyde to pym/ one ping faylip to pee/ go · selle what euer pingis pou hast · & zyue to pore men: and pou schalt haue tresoure in heuene · & come pou sue me/ pe whiche made sorowful in pe worde: wente aweye mournynge/ forsope he was hauynge many possessiouns/ and ihc̄ biholdynge aboute: seip to his disciplis/ how harde pei pat hane money: schulen entre into pe kyngdom of god/ forsope pe disciplis weren astonyede in his wordis/ and ihc̄ eftesones answerynge: seip to hem/ zee litil sones · how harde ping is it men tristynge in richessis: for to entre into pe kyngdom of god/ it is lizter (or esier) a camel for to passe pourgh a nedlis yze: pan a riche man for to entre into pe kyngdom of god/ whiche wondriden more at hem self seyinge/ and who may be made saaf: and ihc̄ biholdynge hem: seip to hem/ anentis men it is impossible: but not anentis god/ for alle pingis ben possible anentis god// ¶ And aftirwarde petre bigan for to seye to pym/ lo we hane leefte alle pingis: and hane suede pee/ Ihc̄ answerynge: seip/ treuely I seye to zou · per is no man pat schal leeue hous or breperen · or sustris · or fadir or modir ·

or

or sones or feeldis for me & for ye gospel · ye whiche schal not take an hundridefolde so myche nowe in pis tyme · housis & breperen & sistris & modris & sones & feeldis wip persecucōns: and in ye worlde to comynge euerlastynge lijf/ forsope many schulen be ye firste: ye laste/ & ye laste ye firste// ¶ Forsope pei weren in ye weye steyzinge to irlm̄ & ihc̄ wente bifore hem: and pei wondriden/ and folowynge dredden/ and eftesone ihc̄ takynge to twelue: bigan for to seye to hem · what pingis weren to come to hym/ for lo we steyzen to irlm̄: and mannes sone schal be bitrayede to prynces of prestis & to scribis & to eldre men: and pei schulen dampne hym by dep/ and pei schulen bitake hym to hepene men · and pei schulen scorne hym · & dispite hym · & beet hym · & pei schulen slee hym: and in ye pridde day he schal rise azen/ and James & Joon zebedees sones: comen nyz to hym seyinge/ mayster we wolen pat what euer we schulen are: pou do to vs/ and he seyde to hem/ what wolen zee pat I do to zou/ and pei seyden zyue to vs pat we sitte one at pi rizt halse · & pat oper at pi lifte · in pi glorie/ forsope ihc̄ seip to hem/ zee witen not what zee schulen are/ mowne zee drynke ye cuppe whiche I am to drynke: or be waschen wip ye baptym in whiche I am baptisīde/ and pei seyden to hym we mowne/ sopely ihc̄ seip to hem: treuely zee schulen drynke ye cuppe pat I drynke & zee schulen be waschen wip ye baptym in whiche I am baptisīde/ sopely for to sitte at my rizt halse: is not myn for to zyue to zou · but to whom it is ordeynyde// ¶ And ye ten herynge hadden indignacōn of James & Joon/ sopely Ihc̄ clepynge hem: seip to hem/ zee witen pat pei pat seemen (or ben seyn) to haue pryncehode of folkis: lordeschipen of hem · & ye prynces of hem haue power of hem/ forsope it is not so in zou · but who euer schal wole be made more: schal be zoure mynystre/ and who euer schal wole be firste in zou: schal be seruaunt of alle/ for whi and mannes sone came not pat it schulde be mynystride to hym: but pat he schulde mynystre · & zyue his soule azen hynge for manye//

¶ And

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¶ And ȝei camen to Jericho/ and ȝym goinge forȝ fro Jericho & his disciplis & a ful mych cumpanye of puple: ȝe sone of thymey barthymeus blynde: satte bisidis ȝe weye beggynge/ ȝe whiche whan he had herde · for it is ihc̄ of nazareth: bygan for to crie & seye/ Jhū ȝe sone of dauyd: haue mercy on me/ and manye pretiden ȝym: ȝat he schulde be stille/ and he criede mych more/ Jhū ȝe sone of dauyd: haue mercy on me/ and ihc̄ stondynge comaundide ȝym for to be clepide/ and ȝei clepiden ȝe blynde man: seyinge to ȝym/ be ȝou of better herte/ rise vp: he clepiȝ ȝee/ ȝe whiche his clothe caste aweye: stirtynge came to ȝym/ and ihc̄ answeryng: seyde to ȝym/ what wolte ȝou I do to ȝee? ȝe blynde man seyde to ȝym mayster ȝat I se/ sothely ihc̄ seyde to ȝym · go: ȝi seiȝ haȝ made ȝee saaf/ and anone he size: and suede ȝym in ȝe weye//

C. 11.

And whanne ihc̄ came nyȝ to irlm̄ & to bethanye to ȝe mounte of olyuete · he sente two of his disciplis · & seiȝ to hem/ go zee to ȝe castel ȝat is azenes ȝou/ and anone zee entrynge in ȝidir: schulen fynde a colte tizede · on ȝe whiche none of men sate zit/ vnbynde zee & brynge ȝym/ and zif any schal seye any ȝing to ȝou: seye zee ȝat he is nedeful to ȝe lorde · & anone he schal leeue ȝym ȝidir/ and ȝei goinge forȝ: founden a colte bounden bifore ȝe zate wiȝ outen forȝ in ȝe metynge of two weyes: and ȝei vnbounden ȝym/ and summe of men stondyng ȝere: seyden to hem · what done zee · vnbyndynge ȝe colte? & ȝei seyden to ȝym: as ihc̄ comaundide hem/ and ȝei lesten hem/ and ȝei brouzten ȝe colte to Jhū · & ȝei puttiden to ȝym here clothes: and ihc̄ satte vpon ȝym/ forsoȝe manye strewiden here clothes in ȝe weye/ sothely oȝer men kuttiden bowis fro trees? and strewiden in ȝe weye/ and ȝei ȝat wenten biforne/ & ȝat sueden: crieden seyinge/ osanna · blesside is he ȝat comeȝ in name of ȝe lorde/ blesside ȝe kyngdom ȝat comeȝ of oure fadir dauyd: osanna in heyzȝes// ¶ And he entride into irlm̄ into ȝe temple · and alle

ȝingis

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pingis seen aboute whanne pe houre was nowe euenynge: he
wente into bethanye wip twelue/ and anoper day when he
wente oute of bethanye: he hungride/ and whanne he had seen
a fige tree afer hauynge leeues: he came zif happely he schulde
synde any ping perinne/ and whanne he came to it · he sonde
noping · outaken leeues/ for it was no tyme of fijgis/ and ihc̄
answerynge seyde to it/ now no more wipouten ende: any man
ete fruyte of pee/ & his discipliis herden: and pei camen to
irlm̄// ¶ And whanne he had entride into pe temple: he bigan
for to caste oute men sellyng & byinge in pe temple/ and he
turnyde vpsodoune pe bordis of chaungers: and pe chayers
of men sellynge culuers/ and he suffride not pat any schulde
bere a vessel pourgh pe temple/ and he tauzte hem seyinge/
wher it is not writen · for myn hous schal be clepide a hous of
preyinge to alle folkis/ forsope zee hane made it a denne of
peefes/ pe whiche ping herde · pe princis of pristis & scribis
souzten how pei schulden leese hym · forsope pei dredden hym ·
for al pe cumpanye of puple wondride on his techynge/ and
whanne euenynge was made: he wente oute of pe cytee/ and
whanne pei passiden erly: pei sizen pe fige tree made drie fro
the rootis/ and petre hauynge mynde: seyde to hym/ mayster
lo pe fijge tree whom pou cursidist: hap driede vp/ and ihc̄ an-
swerynge seip to hym/ hane zee pe seip of god/ trewely I seye
to zou · pat who euer seip to pis hil · take & sende pee into pe
see & doutip not in his herte but bileuep: for what euer seye he
it made: it schal be made to hym/ perfore I seye to zou · all
pingis whateuer pingis zee preyinge schulen are: bileue zee
pat zee schulen take · & pei schulen come to zou/ and whanne zee
schulen stonde for to preye: forzyue zee zif zee hane any ping
azenes any man · pat and zoure fadir pat is heuenes forzyue
to zou zoure synnes/ pat zif zee schulen not forzyue: neper
zoure fadir pat is in heuenes schal forzyue to zou zoure synnes//
¶ And eftesones pei comen to irlm̄ and whanne he walkide
into pei temple: pe hizest pristis & scribis & eldre men comen

nyz

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nyz to hym · & seyn to hym/ in what power doist pou pes pingis/ or who zaue to pee pis power: pat pou do pes pingis/ forsope Jhc̄ answerynge: seip to hem/ and I schal are zou one worde · & answere zee to me: and I schal seye to zou in what power I do pes pingis/ wheper was pe baptym of Joon: of heuene or of men/ answere zee to me/ and pei pouzten wipinne pemself: seyinge/ zif we schulen seye of heuene: he schal seye to vs/ whi perfore bileuen zee not to hym/ zif we schulen seye of men: we dredden pe puple/ for alle men hadden joon: for he was verreyip a prophete/ and pei answerynge: seyn to ihū/ we witen neuer/ and ihc̄ answerynge: seith to hem/ neper I seye to zou in what power I do pes pingis//

C^m 12^m And ihū bigan to speek to hem in parablis/ a man plauntide a vynezerde · & putte aboute it an hegge · & dalfe a lake & bildide a toure · & hijride it to erpe tiliers: and wente forpe in pilgrymage/ and he sente to pe erpe tiliers in tyme a seruaunt pat he schulde receyue of pe fruyte of pe vynezerde · at pe erpe tiliers/ pe whiche taken: beeten hym · & lesten hym voyde/ and eftesones he sente to hem anoper seruaunt: and pei woundiden hym in pe heede · & punyschiden wip chydyngis (or reprouyngis)/ and eftesones he sente anoper: and pei slowen hym/ and oper moo · beetynge summe: but sleinge oper/ perfore zit he hauynge a sone moste derworpe: and to hem he sente hym pe laste seyinge/ for by hap pei schulen schame my sone (or drede wip reuerence)/ forsope pe tenauntis seyden to hemself (or togedir)/ pis is pe eyre/ come zee slee we hym: & pe heritage schal be ouren/ and pei takynge hym · castiden oute wip outen pe vynezerde: and slowen/ perfore what schal pe lorde of pe vynezerde do/ he schal come & leese pe tenauntis: & zyue pe vynezerde to oper/ wher zee hane not red pis scripture/ pe stoon whiche men bildyng haue dispiside: pis is made into pe heed of pe corner/ pis ping is made of pe lorde: and is wondirful in oure yzen/ and

pei

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pei souzten for to holde hym: and pei dredden pe cumpanyes of
puple/ sopely pei knewen for to hem he seyde pis parable/ and
hym leste: pei wenten aweye// And pei senten to hym summe of
pe pharisees & herodians · for to take hym in worde/ pe whiche
comynge: seyn to hym/ mayster we witen for pou art sopefast:
and reckist not of any man/ sopely neper pou seest into pe face
of man: but techest pe weye of god in treupe/ is it leueful for to
zyue tribute to cesar: or we schulen not zyue? pe whiche wi-
tynge pere pryue falsenesse: seip to hem/ what tempten zee me?
brynge zee to me a penye pat I se/ and pei offreden (or token) to
hym · & he seip/ whos is pis ymage · & pe inwrytynge? pei seyn
to hym/ cesars/ forsope ihc̄ answerynge: seip to hem/ perfore
zilde zee to cesar · pat ben of cesar: and to god po pingis pat ben
of god/ and alle wondren on hym// And saduceis pat seyn no
resurreccōn to be: comen to hym & axiden hym seyinge/ mayst-
ter moyses wrote to vs pat zif pe broper of a man were deade
& leste a wijf & leste not sones: his broper schal take his wijf ·
& reyse vp seed to his broper/ perfore seuene breperen weren ·
& pe firste took a wijf & is deade: no seede leste/ and the se-
counde took hire & he is deade: and neper pis leste seede/ and
pe pridde also/ and seuene tooken hire · & lesten not seed/ and
pe womman laste of alle is deade/ panne in pe resurreccōn
whan pei schulen rise azen: whos wife of pes schal sche be?
sopely seuene hadden hir wife/ and ihc̄ answerynge: seip to
hem/ wher zee erren not perfore: not knowynge scriptures
neper pe vertue of god? forsope whanne pei schulen rise azen
fro deade men: neper pei wedden ne ben weddide: but pei
schulen be as aungels of god in heuenes/ sopely of deade men ·
pat pei risen azen zee haue not red in the booc of moyses on
pe busche: how god seyde to hym seyinge/ I am god of abra-
ham · & god of ysaac & god of iacob/ he is not god of deade men:
but god of lyuyng men/ perfore zee erren mycbe/ And one of
pe scribis pat had herde hem aringe to gedir: came nyz/ and
seinge pat he had wel answeride hem: aride hym whiche was

ye firste maundement of alle/ ihc̄ answeride to hym: yat yi firste of alle maundementis is/ here israel: ye lorde yi god is one, and you schalte loue ye lorde yi god of al yin herte · & of alle yi soule · & of al yi mynde · & of al yi vertue (or myzte)/ yis is ye firste maundement · forsoye ye secounde is lijk to yis/ you schalt loue yi neyzebore as yi self/ yer is none oyer maundement more yan yis/ and ye scribe seiy to hym/ mayster in treuye you hast wel seyde: for one god is/ and yere is none outaken hym/ and yat he be louyde of al herte & of al youzte (or mynde) · & of al vndirstondynge · & of al ye soule · & of al ye strenghe · & to loue ye neyzebore as hym self: is more yan al brent offeryngis & sacrificis/ ihc̄ forsoye seinge yat he had answeride wiselyy seyde to hym/ you art not fer fro ye kyngdom of god/ and nowe no man durste axe hym more/ and ihc̄ answerynge seyde: techynge in ye temple: yerfore how seyn scribis · criste for to be ye sone of dauyd: to whom dauyd hym self in ye holy goost seyde/ ye lorde seyde to my lorde: sitte on my rizt halfe: til I putte myn enemyes ye stool of yi feet/ yerfore dauyd hym-self seiy hym lorde: and wher of is he his sone? and myche cumpanye: gladly herde hym/ and he seyde to hem in his techynge/ be zee war of scribis yat wolen wandre in stoolis · & be salutide in ye cheppynge · & sitte in ye synagogis in ye firste chayers · & in ye firste sittynge places in soperis: ye which deuouren ye houſis of widowis vndir coloure of longe preyers/ yei schulen take lenger doom// ¶ And ihc̄ sittynge azen ye tresorie · bihelde how ye cumpanye of puple castide money into ye tresorie/ and many riche men castiden many yingis/ soyely whanne one pore widowe had comen: sche sente two mynutis · yat is a ferpinge/ and his disciplis clepide to gedir: he seiy to hem/ treuely I seye to zou for yis pore widowe sente more yan alle yat senten into ye tresorie/ soyely alle senten of yat ying: yat was plenteuouse to hem/ but yis of hire myseyse · sente alle yingis yat sche had: alle hire lyuelode//

And

AND whanne he wente oute of ye temple: one of his C^m 13^m
disciplis seyde to hym/ mayster: biholde what maner stones: and what maner bildyngis/ and he answerynge: seiy to hym/ seest you alle yes grete bildyngis: yer schal not be leefte a stoon vpon a stoon: ye whiche schal not be distruyede/ and whanne he satte in ye mounte of olyuete azenes ye temple: yei ariden hym by hem self · petir & James & andrewe/ seye you to vs: whanne yes yingis schulen be made: and what token whanne alle yes yingis schulen bygynne · for to be endide/ and ihc̄ answerynge: bigan for to seye to hem/ se zee yat no man deceyue zou/ for many schulen come in my name: seyinge/ for I am: and yei schulen deceyue manye/ sopely whanne zee schulen heere bataylis and oppynyouns of bataylis: drede zee not/ forsoye it bihouey yes yingis for to be done but not zit anone ye ende/ for folc schal rise vpon folc · & rewme vpon rewme · & erye mouynge schal be by places & hunger/ bigynnyngis of sorowis (ben) yes yingis/ sopely se zee zou self/ for yei schulen take zou in counseylis: & zee schulen be beten in synagogis/ and zee schulen stonde bifore kyngis & domesmen for me into witnessynge to hem/ and into alle folkis · & it bihouey firste ye gospel to be prechide/ and whanne yei schulen leede zou bitrayinge: nyl zee penke what zee schulen speke/ but speke zee yat ying yat schal be zouen to zou in yat houre/ sopely zee ben not spekynge: but ye hooly gost/ forsoye a broyer schal bitray a broyer into dey: and ye fadir ye sone/ and sones schulen rise to gedir azenes fadirs & moders: & punysche hem by dey/ and zee schulen be in haat to alle men: for my name/ but he yat schal sufteyne (or suffre) into ye ende: yis schal be saaf// ¶ forsoye whanne zee schulen se ye abhomynacōn of discoumfort stondynge wher it owiy not: vndirstonde he yat reediy/ panne yei yat ben in Jude: fle into hillis/ and he yat aboue ye rook: come not doune into ye hous/ neyer entre he: yat he take any

ying

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ping of his hous/ and he pat schal be in pe feelde: turne not
azen bihynde for to take his clooh/ sopely wo to hem pat ben
wip childe & norischynge in po dayes/ perfore preye zee pat
pei ben not done in wynter// ¶ forsope pe ilke dayes of tribu-
lacoñ schulen be suche · whiche maner weren not fro pe bigyn-
nynge of creature · pe whiche god made til nowe: neper pei
schulen be/ and no but pe lorde had breggide po dayes: al
fleysche (or mankynde) · had not been saaf/ but for pe chosen
whom he chees: pe lorde hap breggide pe dayes (or made
shorte)/ and panne zif any man schal seye to zou · lo heere is
crist · lo per: bileue zee not/ for false cristis & false prophetis
schulen rise up: and schulen gyue tokenes & grete wondris · to
deceyue zif it may be done: zhe pe chosen/ perfore se zee: lo I
haue bifore seyde to zou alle pingis/ but in po dayes aftir pat
tribulacōn: pe sunne schal be made dirke · & pe mone schal not
zyue hir schynynge & sterres of heuenes schulen be fallynge
doune · & vertues pat ben in heuenes schulen be mouede/ and
panne pei schulen se mannes sone comynge in cloudis of he-
uene: wip greet vertue & glorie/ and panne he schal sende his
aungels & gedir his chosen fro foure wyndis/ fro pe lowest
ping of erpe: vnto the hizest pingis of heuene// ¶ forsope of
pe figge tree lerne zee pe parable/ whanne nowe his braunche
schal be tendre · & leeues ben sprungen oute: zee witen for
somer is in the nerte/ so & whanne zee schulen se alle pes pin-
gis be made: wite zee pat it is in pe nerte in pe dore/ treuely
I seye to zou for pis generacoñ schal not passe aweye: tille alle
pes pingis ben done/ heuene & erpe schulen passe: forsope my
wordis schulen not passe/ treuely of pat daye or houre · no man
woot/ neper aungels in heuene · neper pe sone: no but pe fa-
dir/ so zee · wake zee · & preye zee · sopely zee witen not whan
tyme is/ for as a man pe whiche is gone fer in pilgrymage ·
feste his hous · & zaue to his seruauntis power of euery werke:
and comaundide to pe porter · pat he schulde wake/ perfore
wake zee/ forsope zee witen not whanne pe lorde of pe hous
comep

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comeh/ in he euen or in mydnyzt · or in cockis crowynge· or in he mornynge/ left hat whanne he schal come sodeynly· he fynde zou slepynge/ forsohe hat hat I seye to zou · I seye to alle· wake zee//

Orsohe palke & he feeste of herfe looues · was aftir he secounde daye · & he hizest pristis & scribis souzten how hei schulden holde (crist) wih gile & slee hym/ sohely hei seyden not in he feest day· lest parauenture noyse were made in he puple/ and whanne he was at bethanye in he hous of symount leprouse & restide· a womman comynge hauynge a bore of precious oynement spikanarde/ and he bore broken· (sche) hilde oute on his heede/ ffforsohe here weren summe berynge vnworhily (or heuely) wihinne hem self· and seyinge/ wherto is his losse of oynement made· for his oynement myzte haue ben solde· more han for hre hundride pens· and be zouen to pore men/ and hei groyneden into hire/ sohely ihc̄ seyde/ suffre zee hir/ what ben zee heuye to hir· sche hah wrouzt a good werke in me/ for euer zee schulen haue pore men wih zou · & whanne zee schulen wille · zee mowne do wel to hem/ forsohe zee schulen not euermore haue me/ sche dide hat sche had/ sche bifore come for to anoynte my body· into bryinge/ treuely I seye to zou · wher euer his gospel schal be prechide in al he worlde· and hat his womman hah done· schal be tolde into mynde of hire/ and Judas scarioth one of he twelue · went to he hizest pristis· hat he schulde bitraye hym to hem/ he whiche berynge ioyzeden· and bihizte hem to zyue hym money/ and he souzte how he schulde bitraye hym couenably/ and he firste day of herfe looues · whanne palke was offride· his disciplis seyn to hym/ whidir wolte hou we gone & make reedy to hee· hat hou ete palke· and he sendih two of his disciplis· and seih to hem/ go zee into he cytee · and a man berynge a galoune of water· schal renne to zou · (or come azenes zou) · sue zee hym whider euer

C^m 14^m

euer he schal entre: seye zee to ye lorde of ye hous · for ye
mayster seiy/ where is my fulfillyng or (etynge) place/ where
I schal ete paske wiy my disciplis/ & he schal schewe to zou a
greet souppynge place strewide: and yere make zee redy to vs/
and his disciplis wenten forp · & comen into ye cytee: and
founden as he had seyde to hem · & yei maden reedy pask/
sopely euene made: he came wiy twelue/ and hem sittynge at
ye mete and etynge: ihc̄ seiy treuely I seye to zou · for one of
zou yat etiy wiy me: schal bitraye me/ and yei bygunnen for
to be soory & to seye eche by hym self/ wher I/ ye whiche seiy
to hem/ one of ye twelue · yat puttiy in ye hande wiy me in
ye plater/ and sopely mannes sone goiy: as it is writen of hym/
forsope wo to yat man by whom mannes sone schal be bitray-
ede/ it were good to hym: zif ye ilke man had not ben borne/
and hem etynge: ihc̄ took breed/ and blessynge brake to hem
& seiy/ take zee/ yis is my body/ and ye cuppe taken: he doinge
graces · zaue to hem/ and alle drynken yerof/ and he seiy to
hem/ yis is my blood of ye newe testament: ye whiche schal
be sched oute for manye/ treuely I seye to zou · for nowe I
schal not drynke of yis fruyte of vyne: til into yat day · whan
I schal drynke it newe in ye rewme of god/ and ye ympne (or
herynge) seyde: yei wenten oute into ye hil of olyues/ and
ihc̄ seiy to hem/ alle zee schulen be sclaunderide in me: in yis
nyzt/ for it is writen/ I schal smyte ye scheperde: and ye
scheep of ye flocke schulen be disparplide/ but aftir yat I schal
risen azen: I schal go bifore zou into galilee/ forsoye petre
seiy to hym/ and zif alle schulen be sclaunderide: but not I/
and ihc̄ seiy to hym/ treuely I seye to yee · for you to day bi-
fore yat ye cocke in yis nyzt twyes zyue his voyce: yries you
art to denye me/ and he spac more/ and zif it bihoue me for to
dye togedir wiy yee: I schal not denye yee/ sopely lijk maner
and alle seyden/ and yei comen into ye place · to whom ye
name gethsamany · & he seiy to his disciplis sitte zee here: ye
while I preye/ and he takis petre & James & Joon wiy hym:

and

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and biganne for to drede & to heuye/ and he seip to hem/ my
soule is sorowful til to pe dep/ sustenne zee (or abide zee) heere.
and preye zee wip me/ and whanne he had gone forp a litil he
fel doune on pe erpe & preyede. pat zif it myzte be · pe houre
schulde passe fro hym/ and he seide fadir alle pingis ben possi-
ble to pee. turne fro me pis cuppe/ but not pat I wole. but pat
pou/ and he came & fonde hem slepynge/ and he seip to petre/
Symount slepist pou. myztist pou not wake wip me one houre.
wake zee & preye zee. pat zee entre not into temptacōn/ for-
sope pe spirit is reedy. but pe fleysche sijk/ and eftesone he go-
inge. preyede pe same wordis seyinge/ and he turnyde azen
eftesone. fonde hem slepynge/ sopely here yzen weren greuyde ·
& pei knewen not what pei schulden answere to hym/ and he
come pe pridde tyme. and seip to hem/ slepe zee nowe & reste
zee/ sopely it sufficip/ pe houre comep. lo mannes sone schal
be bitrayede into handis of synful men/ rise zee. go we/ lo he
pat schal bitraye me is nyz// ¶ And zit hym spekynge. Judas
scarioth one of pe twelue. came/ and wip hym myche cumpa-
nye wip swerdis & staues · sente fro pe hizest pristis & scribis &
fro pe eldre men/ forsope pe traytour had zouen to hem a to-
ken. seyinge/ whom euer I schal kisse. he it is · holde zee hym
& leede zee warly (or queyntly)/ and whanne he came. anone
he comynge to hym · seip/ mayster/ and he kissiide hym/ and
pei leyden hondis into hym. and helden hym/ sopely one of
pe men stondynge aboute · leedynge oute a swerde. smote
pe seruaunt of pe hizest prist · & kutte of to hym an eere/ and
ihc̄ answerynge. seip to hem/ as a peef zee hane gon oute
wip swerdis and staues for to take me/ forsope day bi day · I
was at zou techynge in pe temple. and zee helden not me/
but pat pe scriptures ben fulfilde/ panne hym forsaken. alle
his disciplis fledden/ sopely sum zonge man clopde wip san-
del (or lynnen cloop) on pe bare. suede hym · & pei helden
hym/ and pe lynnen cloop forsaken. he nakiden fledde aweye
fro hem/ and pei ledden ihū to pe hizest prist/ and alle camen
togedir

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togedir into one: ye prištis & scribis & eldre men/ forsoye petre suede hym aker til to wiyinne into ye halle of ye hizest prist/ and he sate wiy ye mynystris: and warmyde hym at ye fijr/ forsoye the hizest pristis & alle ye counseyl · souzten witnessynge azenes ihū: yat yei schulden zyue hym to deyneyer yei founden/ soyely manye seyden false witnessynge azenes hym: and ye witnessynges weren not couenable/ and summe risynge: souzte false witnessynge azenes hym seyinge/ for we hane herde hym seyinge/ I schal vndo yis temple made wiy handis · & aftir ye pridde day I schal bilde anoyer: not made wiy handis/ & ye witnessynge of hem was not couenable/ forsoye ye hizest prist rysynge vp into ye mydle: axide hym seyinge/ answerist you not any ying · to yo yingis yat ben putte to yee of yes? soyely he was stille: and no ying answeride/ eftesone ye hizest prist axide hym: and seyde to hym/ art you crist ye sone of blessiide god? soyely ihc̄ seyde to hym/ I am/ and zee schulen se mannes sone sittynge on ye rizthalfe of ye vertue of god: and comynge in cloudis of heuene/ forsoye ye hizest prist kuttynge his clopes: seiy/ what zit desiren zee witnessis? zee hane herde blasfemye/ what seemey to zou? ye whiche alle condempnyde hym: for to be gilty of dey/ and summe bigunnen for to bispitte hym & bid his yzen · and smyte hym wiy buffetis · & seye to hym/ prophecye you/ and ye mynystris beeten hym wiy buffetis/ and whanne petre was in ye halle bynehen: one of ye hande maydens of ye hizest prist came/ and whanne sche hadde seen petre warmynge hym: sche biholdynge seiy/ and you were wiy ihū of nazereth/ and he denyede seyinge/ neyer I woot · neyer I haue knowen: what you seist/ and he wente forp bifore ye halle: and anone ye cocke crewe/ eftesones forsoye whanne anoyer hande mayden hadde seen: sche bigan for to seye to men stondynge aboute · for yis is of hem/ and he eftesone denyede/ and aftir a litil · & eftesone yat stoden nyz: seyden to petre/ verreyley you art of hem/ for whi you art of galilee/ soyely he bigan for to curse &

to

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to swere: for I knowe not þis man whom zee seyn/ and anone
eftesones þe cocke crewe/ and petre biþouzte on þe worde þat
ihū badde seyde to hym · bifore þe cocke synge twyes: þries
þou schalt denye me/ and he bigan for to weep/ and anone þe
morne made: þe hizeste priſtis makynge counseyl wiþ þe eldre
men & scribis · & al þe counseyl bynding ihu: ledden & bito-
ken to pilate//

AND pilate axide hym/ art þou kyng of iewis? and C. 15.
he answerynge: seiþ to hym/ þou seyſte/ and þe hi-
zeſt priſtis accuſiden hym: in manye þingis/ pilate
forsoþe eftesone axide hym seyinge/ þou answeriſt
not any þing/ seeſt þou in how many þingis þei accusen þee/
forsoþe ihē more no þing answeride: so þat pilate schulde won-
dre// ¶ ffforsoþe by a solempne day he was wonte to leeue to
hem one bounden: whom euer þei axiden/ forsoþe þer was he
þat was seyde barrabas þat was bounden wiþ fleers of men ·
& þat had done manslauzter in sediciōn (þat is debate in þe cy-
tee)/ and whanne þe cumpanye had steyzede vp: he bigan for
to preye · as he euer more dide to hem/ soþely pilate answer-
ide to hem & seyde/ wolen zee I leeue to zou þe kyng of Jewis/
soþely he wiſte þat þe hizeſt priſtis badden take hym by enuye/
forsoþe þe biſchopis stireden þe cumpanye of puple: þat more
he schulde leeue to hem barrabas/ forsoþe pilate answerynge:
seiþ to hem/ what þerfore wolen zee: I schal do to þe kyng of
iewes? and þei eftesones crieden/ crucifie hym/ forsoþe pilate
seyde to hem/ soþely what of euyl haþ he done? and þei cri-
eden more: crucifie hym/ soþely pilate willynge to do inowz
to þe puple · (or to fulfille here wille): lefte to hem barrabas ·
& bitoke to hem ihū smyten (or beeten) wiþ scourgis · þat he
schulde be crucifiede/ ¶ ffforsoþe knyztis ledden hym wiþinne
into þe floor of þe moot halle: and clepiden to gedir alle þe
cumpanye of knyztis · clopiden hym wiþ purpur/ and þei fold-
ynge a crowne of þornis · puttiden to hym: and bigunnen for

to grete hym seyinge/ heyle kyng of iewes/ and hei smyten his
heuede wiḥ a reed · & bispittiden hym/ and puttynge (or bow-
ynge) here knees: hei worschipiden hym/ and aftir hat hei had-
den scornyde hym: hei vncloheden hym fro purpur · & clo-
hiden hym wiḥ his cloḥes · & ledden hym hat hei schulden cru-
cifie hym/ & hei constreyneden summan passynge forḥ · Sy-
mount of sirynence comynge fro he toune · he sadir of alisaun-
der & rufe: hat he schulde take his crosse/ and hei ledden hym
into a place · galgatha · hat is interpretide (or exponyde) he
place of caluarie/ and hei zauen hym for to drynke wyn med-
delide wiḥ myrre: and he took not/ and hei crucifyinge hym ·
departiden his cloḥes · & sendynge lotte · who what schulde
take/ forsoḥe it was he pridde houre (hat men cleḥen vndren):
and hei crucifieden hym/ and he title of his cause was wryten:
ihc̄ of nazereth kynge of Jewis/ and hei crucifieden wiḥ hym ·
two heefes/ one at he rizthalfe: and one at he liftehalfe/ and
he prophecye is fulfilde hat seiḥ/ and he is gesside (or ordeyn-
yde) wiḥ wickide men/ and passynge forḥ hei blasfemeden
hym mouynge here heedis · & seyinge vath (or sy) . hou hat
distruyest he temple of god · & in hre dayes azen bildest it/ hou
comynge doune fro he crosse: make hi self saaf/ also & he bi-
zest pristis scornynge hym: eche to oher wiḥ scribis seyden/
crist kyng of isral · made oher men saaf: he may not saaue hym
self/ come he doune nowe fro he crosse: hat we se & bileue/
and hei hat weren crucifiede wiḥ hym: puttiden wronge (or
false reproue) to hym/ and he sixte houre (or vndrun): dirke-
nesses ben made vpon alle erhe · til into he nynhe houre (hat
is noon)/ and in he nynhe houre ihc̄ criede wiḥ greet voyce:
seyinge/ heloy heloy lamazabathanye · he whiche is interpre-
tide · my god my god · whi (or wherto) hast hou forsaken me/
and summe of men stondynge aboute & herynge: seyden/ lo he
cleḥeḥ helie/ soḥely one rennynge & fillynge a spounge wiḥ vy-
negre · & puttynge aboute to a reede: zaue hym drynke sey-
inge/ suffre zee se we zif helie come: for to do hym doune/ for-
soḥe

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sope ihc̄ a greet voyce sente oute: diede (or sende oute pe breepe/ and pe veyle of pe temple is kitte into two· fro pe hizeste til to bynepe/ forsope centurio seinge· whiche stood euen azenes· for so cryinge he had diede: seip/ verreyley pis man was goddis sone/ sopely pere weren & oper wymmen· biholdynge fro afer/ amonge whiche was marye mawdeleyne & marie of James pe lesse: and pe modir of Joseph & Salome/ and whanne ihc̄ was in galilee: pei folowiden hym & mynystreden to hym· & manye oper wymmen· pat to gedir steyzeden vp wip hym to irlm̄// ¶ And whanne euene was nowe made· for it was pe euene bifore pe saboth: Joseph of armathie pe noble decurioune (pat hadde ten men vndir hym) came: pe whiche & he was abydynge pe rewme of god/ and hardily he entride into pilate: and axide pe body of Jhū/ forsope pilate wondride: zif he had nowe diede/ and centurio axide to (or brouzte to): he axide zif he were nowe deade/ and whanne he hadde knowen of centurio: he zaue pe body of Jhū to Joseph/ sopely ioseph byinge sandel (or lynnen clooy)· & doinge hym doune: wlappide hym in pe lynnen clooy· & putte hym in a newe sepulcre· pat was hewen in a stoon/ and walowide to a stoon: at pe mouye of pe sepulcre//

Mary mawdeleyne forsope & marie of Joseph: bihelden where he was putte/ and whanne the saboth had passide: mary mawdeleyne & marye of James & salome brouzten oynementis: pat pei compynge schulde anoynte Jhū/ and ful erly in one of pe woke dayes: pei camen to pe sepulcre· pe sunne nowe sprungen vp/ and pei seyden togedir/ who schal azen turne to vs pe stoon of pe dore of pe sepulcre? and pei byholdynge: sizen pe stoon walowide aweye/ forsope it was ful greet/ and pei ingoinge into pe sepulcre: sizen a zonge one hilide wip a whijt stool· sittynge at pe rizthalke· & pei weren abaysche (or gretely aferde)/ pe whiche seip to hem/ nyl zee drede/ zee seeken ihū of nazareth crucifiede/ C^m 16^m

fiede/ he hap risen: he is not heere/ lo pe place whet pei putti-
den hym/ but go zee · seye zee to his disciplis & to petre: for
he schal go bifore zou into galilee/ pere zee schulen se hym: as
he hap seyde to zou/ and pei goinge oute: fledden fro pe sepul-
cre/ forsope dreede and quakyng · had assaylide hem/ and to
no man pei seyden any ping · forsope pei dredden// ¶ And
ihū rysynge erly in pe firste day of pe wook · apperide firste to
mary mawdeleyne · of whom he had caste oute seuene deuylis/
sche goinge tolde to hem pat weren wip hym · hem weylyng
& weppynge/ and pei herynge pat he lyuede & was seen of hir:
bileueden not/ sopely aftir pes pingis two of hem wandrynge:
he is schewide in anoper lickenesse to hem goinge into a toune/
and pei goinge tolden to oper: neper pei bileueden to hem/
forsope at pe laste hem elleuene restynge: ihc̄ apperide to hem/
and reprouede pe vnbileue of hem · & pe hardenesse of herte:
for pei bileueden not to hem pat hadden seen hym to haue
risen fro deade/ and he seyde to hem/ zee goinge into al pe
worlde: prechip pe gospel to eche creature/ he pat schal bileue
& schal be baptisīde (or cristenyde:) schal be saak/ sopely he
pat schal not bileue: schal be dampnyde/ forsope pes tokenes
schulen sue hem pat schulen bileue in my name/ pei schulen
caste oute fendis · pei schulen speke wip newe tungis · pei
schulen do aweye serpentis/ and zif pei schulen dryncke any
venym (or deadely ping) pat bryngep deep: it schal not noye
hem/ pei schulen putte here handis vpon sisk men: and pei
schulen haue hem wel/ and sopely pe lorde Ihū aftir pat he
had spoken to hem: is taken vp into heuene · & sittip on pe
rizthalke of god/ sopely pei gon forp · prechiden euery where ·
pe lorde worchyng wip · & confermynge pe worde · wip signes
folowynge//

Here

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Luke

Ere bigynnes ye gospel of luke. Cher was sum prist zacharie by name · in ye dayes of heroude kyng of Jude · of ye sorte of Abia · & his wife of ye douztris of aaron & hire name elizabeth/ sopely yei bope weren iuste · bifore god goinge in alle ye maundementis & iustifyingis of ye lorde.· wip outen playnte/ and a sone was not to hem.· for pat elizabeth was bareyne/ and bope hadden gone forpe fer in here dayes// ¶ Sopely it is done pat zacharie was sette in pristhode in ye ordre of his sorte bifore god/ aftir ye custome of pristehode · bi sorte he wente forp pat he entride into ye temple of ye lorde.· schulen putte encense/ and al ye multitude of ye puple was wip outen forp preyinge.· in ye houre of encense/ sopely an aungel of ye lorde apperide to hym · stondynge on ye rizthalfe of ye auter of encense/ and zacharie seinge is distourblide.· and drede feide doune vpon hym/ forsope ye aungel seip to hym/ zacharie drede pou not.· for pi preyer is herde/ and elizabeth pi wife schal bere to yee a sone.· and his name schal be clepide Joon/ and he schal be iope to yee & gladynge.· and manye schulen iope in his natyuyte/ sopely he schal be greet bifore ye lorde/ and he schal not drynckе wyn & cyser · & he schal be fulfilde wip ye holy goost.· zit of his modir wombe/ & he schal conuerte manye of ye sones of isrl.· to ye lorde god of hem/ and he schal go bifore pym · in ye spirit & vertue of helie · & schal turne ye hertis of faderis into sones · & men oute of bileue · to ye prudence of iuste men · for to make reedy a parfite puple to ye lorde/ and zacharie seyde to ye aungel/ wher of schal I wite pis.· for I am olde.· and my wife has gone fer in hir dayes/ and

Cm 1m

and ye aungel answerynge: seyde to hym/ forsoye I am ga-
briel yat stonde nyz bifore: and I am sente to yee for to spec
& to euangelize (or schewe) to yee yes yingis/and lo you schalt
be stille (or doumbe) · & you schalt not mowe speek til into ye
day · in whiche yes yingis schulen be done: for yat yat you hast
not bileuede to my wordis ye whiche schulen be fulfilde in here
tyme/ and ye puple was abydynge zacharie: and yei won-
driden for he tariede in ye temple/ forsoye he gone oute ·
myzte not speek to hem: and yei knewen yat he had seen a
visioune in ye temple/ and he was bekenynge to hem: and
dwellide doumbe/ and it is made · as ye dayes of his office
were fulfilde: he wente into his hous/ forsoye aftir yes dayes ·
elizabeth his wijf conseyuede · & hid hir syue moneyes · sey-
inge/ for so ye lorde dide to me in ye dayes in whiche he bi-
hilde for to take awey my schenschip amonge men/ soyely in
ye sixte moneh · ye aungel gabriel is sente fro god into a cytee
of galilee · to whom ye name nazareh · to a virgyn weddide
to a man · to whom ye name was Joseph · of ye hous of da-
uyd: and ye name of ye mayden marye/ and ye aungel gone
in to hire: seyde/ heyle ful of grace · ye lorde wiy yee: blessidde
you amonge wymmen/ ye whiche whanne sche hadde herde:
is turblide in his worde · & youzte: what maner salutacōn yis
was/ and ye aungel seyde to hire/ ne drede you marie/ soyely
you hast founden grace anentis god/ lo you schalt conseyue in
wombe & here a sone: and you schalt cleye his name ihc̄/ yis
schal be greet: & he schal be clepide sone of ye hizest/ and ye
lorde god schal zyue to hym ye seet of dauyd his fadir: and he
schal regne in ye hous of Jacob wiy outen ende/ and of his
rewme schal be none ende/ forsoye marie seyde to ye aungel/
on what maner schal yis ying be done: for I knowe not man/
and ye aungel answerynge: seyde to hire/ ye holy goost schal
come fro aboue into yee: and ye vertue of ye hizest · schal scha-
dowe to yee/ yerfore & yat hooly ying yat schal be borne of
yee schal be clepide ye sone of god/ and lo elizabeth yi cosyn:
and

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and sche hap conseyuyde a sone in hir elde/ and pis moneb is
pe sixte to hire pat is clepide bareyne.· for euery worde schal
not be inpossible anentis god/ forsope marie seyde/ lo pe hande
mayden of pe lorde.· be it done to me aftir pi worde/ and pe
aungel departide fro hir// ¶ forsope marye risynge up in po
dayes wente wip haste into hilly places · into a cytee of Jude/
and sche entride into pe hous of zacharie/.· and grette eliza-
beth/ and it is done as elizabeth herde pe salutacōn of marie ·
pe zonge childe in hir wombe gladide/ and elizabeth is fulfilde
wip pe hooly goost & criede wip grete voyce · & seyde/ blessidde
pou amonge wymmen.· and blessidde pe fruyte of pi wombe/
and wher of pis ping to me.· pat pe modir of my lorde come
to me.· lo forsope as pe voyce of pi salutacōn is made in myn
eris.· pe zonge childe gladide in ioye in my wombe/ and blessidde
pou pat hast bileuede.· for pe ilke pingis pat ben seyde to pee
of pe lorde.· schulen be parfitely done/ and marie seyde// ¶ My
soule magnyfiep pe lorde/ and my spirit hap ful oute gladide
in god myn helpe zyuer/ for he hap biholden pe mekenesse of
his hande mayden.· lo forsope of pis · alle generacoñs schulen
seye me blessidde/ for he pat is myzty hap done to me greet
pingis.· & his name is holy/ and his mercy fro kynrede into
kynrede.· to men dredynge hym/ he made myzte in his arme.·
he scateride proude men wip mynde of his herte/ he puttide
doune myzty men fro pe seet.· and enhauncide meke/ he hap
fulfilde hungri men wip good pingis.· & he hap lefte riche men
voyde/ he hauyinge mynde of his mercy.· took up isrl his
childe/ as he hap spoken to oure faderis.· to abraham & to his
seed into worldis// forsope marie dwellyde wip hire as pre
monepes.· and turnyde azen into hire hous/ sopely pe tyme of
berynge childe is fulfilde to elizabeth.· and sche childide a
sone/ and pe neyzebors & cosyns of hire herden · for pe lorde
hap magnyfiede his mercy wip hir.· & pei togedir ioyeden to
hire/ and it is done in pe eyzthe day pai camen for to circumcide
pe childe.· and pei clepiden hym zacharie by name of his fadir/

and

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and his modir answerynge: seyde/ nay: but he schal be clepide ioon/ and pei seyden to hire/ for no man is in pi kyn: pat is clepide by pis name/ sopely pei made a signe to his fadir: whom he wolde hym for to be clepide/ and he axinge a poyntel: wrote seyinge/ Ioon is his name/ and alle men wondriden// ¶ Forsope his mouh is openyde anone & his tunge: and he spac blessynge god/ and drede is made on alle here neyzebors/ and pes wordis weren puplischide vpon alle pe hilly places of Iudee/ and alle men pat herden: puttiden in here herte seyinge/ who gessist pou pis childe schal be/ and sopely pe hande of pe lorde was wiph hym/ and zacharie his fadir is fulfilde wiph pe holy gost: and propheciede sayinge// ¶ Blessiide pe lorde god of israel: for he haph visitide · & made redempcōn of his puple/ & he haph reride to vs an horne of helpe: in pe hous of dauyd his childe/ as he spac by pe mouh of seyntis: pat ben fro pe worlde his prophetis/ helpe of oure enemyes: and of pe hande of alle men pat hatiden vs/ to be done mercy wiph oure faderis: and to haue mynde of his holy testament/ pe ope pat he swore to abraham oure fadir: to zyue hym to vs: pat we delyueride fro pe hande of oure enemyes: serue to hym wiph outen drede/ in holynes & rizttwesnesse bifore hym: alle oure dayes/ and pou childe schalt be clepide pe prophete of pe hizest · for pou schalt go bifore pe face of pe lorde: for to make reedy his weyes/ for to zyue science & helpe to his puple: into remyssioune of here synnes/ by pe entraylis of mercy of oure god · in pe whiche he sprynge vp fro an hize: haph visitide vs/ for to zyue lizt to hem pat saten in dirkenessis & in schadowe of deh: for to dresse oure feet into pe wey of pees/ sopely pe childe weride & was comfortide in spirit: and was in deserte til to pe day of his schewinge to israel//

Forsope

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Drſoꝑe it is done in ꝑo dayes a maundement wente oute fro ceſar auguſt (or noble): ꝑat al ꝑe worlde ſchulde be diſtrynede/ ꝑis firſte diſtrynynge was made of cyryne iuſtice (or keper of cirie) and alle men wenten ꝑat ꝑei ſchulden make profeſſiõn or knowelechynge: eche by hym ſelf into his cytee/ ſoꝑely & Joſeph ſteyzede vp fro galilee of ꝑe cytee of nazareth: into Jude into ꝑe cytee of dauyd · ꝑat is clepide bethlem · for ꝑat he was of ꝑe hous meyne of dauyd · ꝑat he ſchulde knoweleche wiꝑ marie ſpouſide to hym wiſ wiꝑ childe/ ſoꝑely it is done whanne ꝑei weren ꝑer: ꝑe dayes ben fulfilde ꝑat ſche ſchulde bere childe/ and ſche childide hire firſte bigoten ſone/ and inwlappide hym in clopes & puttide hym in a cracche: for ꝑer was not place to hym in ꝑe comyn ſtable// ¶ And ſcheperdis weren in ꝑe ſame cuntre · wakynge & keppynge ꝑe watchis of ꝑe nyzt: vpon here floc/ and lo ꝑe aungel of ꝑe lorde ſtood biſſides hem: & clerenes of god ſchynyde abouts hem: and ꝑei dredden wiꝑ greet drede/ and ꝑe aungel ſeyde to hem/ nyl zee drede/ lo ſoꝑely I euangelize (or preche) to zou greet ioye: ꝑat ſchal be to al puple/ for a ſaueour is borne to day to vs · ꝑat is criſt a lorde in ꝑe cytee of dauyd/ and ꝑis a token to zow/ zee ſchulen fynde ꝑe childe wlappide in clopes: and putte in a cracche/ and ſodeynly ꝑer is made wiꝑ ꝑe aungel a multitude of heueneiy knyzthode · heryinge god & ſeyinge/ glorie in ꝑe hizeſt ꝑingis of god: and in erꝑe pees to men of gode wille/ and it is done ꝑat whanne ꝑe aungels paſſiden aweye fro hem into heuene: ꝑe ſcheperdis ſpaken to gedir ſeyinge/ go we ouer til to bethlem: and ſe we ꝑis worde ꝑat is made · ꝑe whiche ꝑe lorde made & ſchewide to vs/ and ꝑei hizinge camen: and founden marie & Joſeph · & a zonge childe putte in a cracche/ ſoꝑely ꝑei ſeinge knewen of ꝑe worde ꝑat was ſeyde to hem of ꝑe childe/ and alle men ꝑat hadden herde wondriden: & of ꝑes ꝑingis ꝑat weren ſeyde to hem of ꝑe ſcheperdis/ forſoꝑe marie kepte alle ꝑes wordis:

C. 2.

 berynge

berynge to gedir in hir herte/ and pe scheperdis turneden
glorifyinge & heryinge god · in alle pingis pat pei hadden
& seen: as it is seyde to hem/ and aftir pe eyzte dayes t
endide · pat pe childe schulde be circumcidide: his name
pide ihc: pe whiche was clepide of pe aungel: bifore he
conceyuyde in wombe/ and aftir pat pe dayes of purgac
marie weren fulfillide aftir moyses lawe: pei tooken hym
irlm · pat pei schulden offer hym to pe lorde · as it is w
in pe lawe of pe lorde/ for euery male kynde openyng
wombe for to go oute: schal be clepide hooly to pe lorde/
pat he schulde zyue an offeryngе aftir pat it is seyde in pe l
of pe lorde · a payre of turturs: or two culuer briddis/ a
a man was in irlm: to whom pe name symeon/ and pis
was iuste & dredeful abidynge pe comfort of israel/ and pe
gost was in hym/ & he had taken answer of pe holy gost
not for to se deep: no but he sizе firste crist of pe lorde/ an
came into pe temple/ and whanne his eldris ledden pe ch
pat pei schulden do aftir pe custom of lawe for hym: and
toke hym into his armes: and he blessiде god & seyde/ lo
now pou leuest pi seruaunt: aftir pi worde in pees/ for m
yzen haue seen: pin helpe zyuer/ pe which pou hast made reed
bifore pe face of alle puplis/ lizt to pe schewynge of hepen me
& glorie of pi puple of israel// ¶ And his fadir & his modir wer
wondrynge vpon pes pingis pat weren seyde of hym/ and
meon blessiде hem: and seyde to marie his modir/ lo pis
putte into fallynge & into rysinge azen of manye men in isr
and into a token: to whom it schal be azen seyde/ and a swerd
schal passe porow pin owne soule: pat pouztis ben schewide
many hertis// ¶ And anna was a prophetesse · pe douzter
phanuel of pe lynage of aser/ and sche had gone forpe in ma
nye dayes · and had lyuede wip hir housbonde seuene zeeris fr
hir maydenhede/ and pis was a widowe: til to fourscore zee
& foure/ pe whiche departide not fro pe temple: seruynge nyz
& day to fastyngis & besechyngis/ and sche pis in pe ilke houre
aboue

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aboue compynge · knowelechide to pe lorde: and spac of hym to alle pat abiden pe redempcōn of isrl/ and as pei hadden parfitely done alle pingis aftir pe lawe of pe lorde: pei turneden azen into galilee: into here cytee nazereth/ sopely pe childe were & was comfortide: ful of wisdom · & pe grace of god was in hym// ¶ And his eldris pat is fadir & modir wenten by alle zeeris into irlm̄: in pe solempne day of pask/ and whanne ihc̄ was made of twelue zeeris · hem steyzinge up into irlm̄: aftir pe custom of pe feeste day/ and pe dayes endide: whanne pei turneden azen · pe childe dwelte in irlm̄: and his fadir & modir knewen not/ forsope pei gesynge hym for to be in pe cumpanye (or felowschip): camen pe wey (or iourney) of one day · & souzten hym amonge his cosyns & knewen/ and pei not fyndynge: wenten azen into irlm̄ · seekynge hym/ and it is done aftir pe pridde day · pei founden hym in pe temple · sittynge in pe mydel of doctours heryng hem & axinge/ sopely alle men pat herden hym: wondriden vpon pe prudence & answeris of hym/ and pei seinge wondriden/ and his modir seyde to hym/ sone: whi hast pou done to vs pis? lo pi fadir & I sorowynge: hane souzte pee/ and he seip to hem/ what is pat zee souzten me? wisten zee not for in po pingis pat ben of my fadir: it bihouep me for to be? and pei vndirstoden not pe worde: pe whiche he spac to hem/ and he came doune wip hem · & came to nazereth · & was sujet (or vndirloute) to hem/ and his modir kepte to gedir alle pes wordis: berynge to gedir in hir herte/ and ihc̄ profitide in wisdom age & grace: anentis god & men//

Orsope in pe fiftenpe zeer of pe empire of tyberye emperour · pilate of pounce procurynge (or keepynge) Iude · sopely heroude prynce of pe fourpe parte of galilee · philip forsope his broper prynce of the fourpe parte of yturie · & of pe cuntre of tracon · & lysany prynce of pe furpe part of abilyn · vndir pe prynces of pristis annas C^m 3^m

annas & cayphas: þe worde of þe lorde is made vpon ioon þe
sone of zacharie in deserte/ and he came into al þe cuntre of
iordan prechynge baptym of penaunce into remyssion of
synnes · as it is writen in þe booc of þe wordis of ysaie þe pro-
phete/ þé voyce of (one) cryinge in deserte/ make zee reedy þe
weye of þe lorde: make zee his payes rizt/ eche valey schal be
fulfillide · & euery hil & hilloc schal be made lowe: and schrew-
ide þingis schulen be into dressiide þingis: and scharpe þingis
into playne weyes/ and euery fleysche (or man): schal se þe
helpe of god/ perfore he seyde to þe cumpanyes · þe whiche
wenten oute · þat þei schulden be baptisiide of hym/ kyndelyn-
gis of neddris who schewide to zou for to fle fro þe wrappe to
comynge? perfore do zee worþi fruytis of penaunce: and bi-
gynne zee not for to seye · we hane a fadir abraham/ sopely I
seye to zow · god is myzty for to reyse of þes stones: þe sones
of abraham/ forsoþe nowe an axe is putte to þe root of þe tree/
sopely euery tree not makynge good fruyte · schal be kutte
doune · and be sente into þe fijr/ and þe cumpanyes ariden
hym: seyinge/ what perfore schulen we do? sopely he aun-
swerynge: seyde to hem/ he þat haþ two cootis: zyue to none
hauyng/ and he þat haþ metis: do on þe like maner/ sopely &
puplicans camen for to be baptisiide: and þei seyden to hym/
maystet what schulen we do? and he seyde to hem: do zee no
þing more: þan þat is ordeynyde to zow/ forsoþe & knyztis
ariden hym: seyinge/ what schulen & we do? and he seiþ to
hem/ smyte zee wrongefuly no man · neyer make zee false
chalenge: and be zee apayede wiþ zoure soudis/ forsoþe al þe
puple gessynge · & alle men þenkyng in here hertis of ioon ·
leste parauenture he were c̃st: ioon answeride · seyinge to alle
men/ sopely I baptise zou in water · forsoþe a strenger þan I
schal come aftir me · whos I am not worþi for to vnbynde þe
þwonge of his schone/ he schal baptise zou in þe hooly gost &
fijr/ whos wenowynge tool in his hande · & he schal purge his
corne floor · & schal gedir þe wheet into his berne: sopely þe
chaffes

chaffes he schal brenne wip fijr vnquencheable/ forsope & he monestynge manye oper pingis euangelizide to pe puple// ¶ sopely heroude prynce of pe fourpe parte of galilee. whanne he was blamyde of ioon · of herodias wife of his broper · & of alle pe euylis pat heroude dide: he cassiide to pis ouer alle · & shitte ioon in prisoune/ forsope it is doune · whan al pe puple was baptisiide · & ihū cristenyde & prechynge: heuene is openyde · & pe holy gost came doune in bodily lickenesse as a culuer into hym/ and a voyce is made fro heuene/ pou art my derworpe sone: in pee it hap plesiide to me/ and he ihc̄ was bygynnynge as of pritty zeer: pat he was gessiide pe sone of Joseph/ pe whiche was of hely · pe whiche was of mathath · pe whiche was of leui · pe whiche was of melchi/ pat was of Jamne/ pat was of Joseph/ pat was of mathatie/ pat was of amos/ pat was of naum/ pat was of hely/ pat was of nagge/ pat was of mathath/ pat was of mathatie/ pat was of semey/ pat was of Joseph/ pat was of Juda/ pat was of Johanna/ pat was of resa/ pat was of zorobabel/ pat was of salatiel/ pat was of nery/ pat was of melchi/ pat was of addy/ pat was of cosan/ pat was of elmadan/ pat was of her/ pat was of ihū/ pat was of eleazar/ pat was of Jorym/ pat was of mathath/ pat was of leuy/ pat was of symeon/ pat was of Juda/ pat was of Joseph/ pat was of Jona/ pat was of eliachym/ pat was of melcha/ pat was of menna/ pat was of mathatha/ pat was of nathan/ pat was of Dauyd/ pat was of Jesse/ pat was of obeth/ pat was of booz/ pat was of salmon/ pat was of naason/ pat was of amynadab/ pat was of aram/ pat was of esrom/ pat was of phares/ pat was of Judas/ pat was of Jacob/ pat was of ysaac/ pat was of abraham/ pat was of thare/ pat was of nachor/ pat was of seruth/ pat was of ragan/ pat was of phaleth/ pat was of heber/ pat was of sale/ pat was of caynan/ pat was of arfarat/ pat was of sem/ pat was of noe/ pat was of lameth/ pat was of matusale/ pat was of enok/ pat was of iareth/ pat was of malaliel/ pat was of caynan/ pat

was

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was of enos/ þat was of seth/ þat was of adam/ þat was of
god//

C^m 4^m

Orsoþe ihc̄ ful of þe holy goost · turnyde azen fro iordan/ and was led by þe spirit into deserte fourty dayes/ and was temptyde by þe deuyl: and ete noþing in þo dayes/ and þo dayes endide: he hungride/ forsoþe þe deuyl seyde to hym/ zif þou art goddis sone: seye to þis stoon · þat it be made breed/ and ihc̄ answerynge to hym seiþ/ it is writen/ for a man lyueþ not in oneliche breed: but in euery worde of god/ and þe deuyl ledde hym into an hize hil · and schewide to hym al þe rewmes of þe roundnesse of erþe · in moment of a tyme: and seiþ to hym/ I schal zyue to þee al þis power · & þe glorie of hem: for to me þei ben zouen · & to whom I wole I zyue hem/ perfore zif þou schalt worschip bifore me: alle þingis schulen be þin/ and ihc̄ answerynge: seiþ to hym/ þou schalt worschip þe lorde þi god: and to hym al one þou schalt serue/ and he ledde hym into irlm̄ · & sette hym on þe pynacle of þe temple: and seyde to hym/ zif þou art goddis sone: sende þi selfe hens doune/ for it is writen/ for he haþ comaundide to his aungels of þee · þat þei kepe þee in alle þi weyes/ and for in handis þei schulen take þee leste parauenture þou hirte þi foot at a stoon/ and ihc̄ answerynge: seiþ to hym/ it is seyde/ þou schalt not tempte þe lorde þi god/ and euery temptacōn endide: þe fende wente aweye fro hym til to a tyme// ¶ And ihc̄ turnede azen in vertue of þe spirit · into galilee/ and þe fame wente forþe of hym: pourgh al þe cuntre/ and he tauzt in þe synagogis of hem: and was magnyfiede of alle men/ and he came into nazereth where he was norischide/ and he entride aftir his custom in þe saboth day into þe synagoge: and roos for to reed/ and þe booc of ysaye þe prophete is taken to hym/ and as he turnyde þe booc · he fonde a place where it was writen/ þe spirit of þe lorde on me: for whiche þing he enoyntide me/ he sente me for to euangelize to pore men:

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men: for to heele contrite men in herte · & for to preche remyssioune to captyues · & sizte to blynde men/ and for to leeue (or delyuer) broken men into remyssion/ for to preche he zeer of he lorde acceptide (or plesaunt) · & he day of retribucōn (or zildynge azen)/ & whanne he hadde foldide (or closide) he booc: he zaue it to he mynistre & satte/ and he yzen of alle men in he synagoge: weren biholdynge into hym/ sohely he bigan for to seye to hem/ for in his daye he scripture is fulfilde in zoure eris/ and alle men zauen witnessynge to hym · & wondriden in he wordis of grace: hat comen forh of his mouh/ and hei seyden/ wher his is not he sone of Joseph? and he seih to hem/ sohely zee schulen seye to me his lickenesse/ leeche heele hi self/ hei seyden/ how greet hingis hane we herde done in capharnaum: make hou & here in hi cuntre/ sohely he seih/ trewely I seye to zou for no man a prophete is acceptide (or receyuede): in his owne cuntre/ in treuhe I seye to zow · for manye widowis weren in he dayes of helye he prophet in isrl · whanne heuene was closide hre zeer · & sixe monehes · whanne greet hungre was made in al erhe/ and to none of hem was helye sente · no but into sarepta of sydon to a womman widowe/ and manye meseis weren in isrl vndir helise he prophete: and none of hem was clenside no but naaman of sirie/ and alle in he synagoge herynge hes hingis: ben fulfilde wih wrahhe/ and hei risen vp & castiden hym oute wihouten he cytee · & ledden hym to he toppe of he hil on he whiche here cytee is founden · hat hei schulen sende hym doune/ sohely ihc̄ passynge: wente hy he mydel of hem// ¶ And he came doune into capharnaum a cytee of galilee: and her he tauzte hem in sabothis/ and hei weren astonyede in his techynge: for his worde was in power/ and in he synagoge was a man hauynge an vnclene sende: and he criede wih greet voyce seyinge/ suffre · what to vs & to hee ihū of nazareth · hast hou comen for to leese vs? I woot hee hat hou art he hooly of god/ and ihc̄ blamyde hym seyinge/ ware doumbe: and go oute fro hym/

and

and whanne ye fende had caste hym forye into ye mydel: he wente aweye fro hym/ and no ying noyzede hym/ and drede is made in alle men: and yei spaken to gedir seyinge/ & in vertue he comaundiy to vnciene spiritis: and yei gone oute/ and ye fame was puplischide of hym · into eche place of ye cuntre// forsoye ihc̄ rysynge of ye synagoge: entride into ye hous of symount/ soyely ye modir of symountis wife: was holden wiy grete feueris/ and yei preyeden hym for hire/ and ihc̄ stondynge vpon hir · comaundide to ye feuer · & it lefte hir/ and anone sche risynge: mynystride to hem/ forsoye whanne ye sunne wente doune · alle yat hadde sijk men · wiy diuerse langewischynges (or achis): ledden hem to hym/ and he puttynge handis to eche by hym: helide hym/ soyely fendes wenten oute fro manye cryinge & seyinge: for you art ye sone of god/ and he blamynge suffride hem not for to speke: for yei wisten hym for to be crist/ soyely ye day made · he gone oute · wente into deserte place: and ye cumpanyes of puplis souzten hym/ & yei camen til to hym: and yei helden hym yat he schulden not go awey fro hem/ to whom he seyde/ for & to oyer cytees it bihouey me for to euangelize ye kyngdom of god · for yerfore I am sente/ and he was prechynge in ye synagogis of galilee//

C. 5. Oyely it is done whanne cumpanyes of puple camen faste (or felden in) · into Ihū · yat yei schulden here ye worde of god: and he stode bisidis ye stondynge water of genazareth · & size two bootis stondynge bisidis ye stondynge water/ soyely ye sischers hadden gone doune: and waschiden nettis soyely he steyzinge into a boot yat was symountis: preyede hym for to leede azen a litil fro ye lande/ and he sittyng · tauzte ye cumpanyes fro ye boot/ soyely as he ceesyde for to speek: he seyde to symount/ leede you into an hize/ aslake zee zoure nettis into takynge/ and Symount answerynge: seyde to hym/ comaundour we traueylynge

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ueylynge by al nyzt · token no pyng: but in pi worde · I schal leye oute pe nette/ and whanne pei hadden done pis ping: pei closiden to gedir a plenteuous multitude of fischis/ forsope here nette was broken/ and pei beckenyden to felowis pat weren in anoper boot: pat pei schulden come & helpe hem/ and pei camen & fulfilden bope pe litil bootis: so pat pei weren almost drenchide/ pe whiche ping whanne symount petre size: he felde doune · to pe knees of ihū · seyinge/ lorde go oute fro me: for I am a man synner/ sopely greet wonder had bigon hym aboute: and alle pat weren wip hym in pe takyng of fischis · whiche pei token/ sopely on pe like maner · James & Joon pe sones of zebedee · pat weren felowis of Symount petre/ and ihc̄ seip to Symount/ nyl pou drede · nowe fro pis tyme pou schalt be takynge men/ and pe bootis ledde vp to pe lande · alle pingis leste (or forsaken): pei sueden hym// ¶ And it is done whanne he was in one of pe cytees · & lo a man ful of lepre · & seinge ihū & fallynge doune in to his face: preyede hym seying/ lorde zif pou wolte: pou myzte make me clene/ and ihc̄ holdynge forp pe hande: touchide hym seyinge/ I wole · be pou made clene/ and anone pe lepre passide aweye fro hym/ and ihc̄ comaundide to hym pat he schulde seye to no man: but go · schewe pou pee to a prist · & offer for pi clentynge as moyses bad: into witnessynge to hem/ sopely pe worde walkide aboute pe more of hym: and many cumpanyes camen togedir pat pei schulden heere: and be bibilde of here sekenesses/ forsope he wente into deserte & preyede// ¶ And it is done in one of dayes: and he sittyng tauzte/ and pere weren pharisees sittynge & doctours of lawe · pat came of eche castel of galilee & Judee & irim̄: and pe vertue of pe lorde was · for to heel seeke men/ and lo men beryng in a bed a man pat was fisk in palesie: and pei souzte for to bere hym in · & putte bifore hym/ and pei myzte not synde in what partè pei schulden bere hym in · for pe cumpanye of pupie · steyzeden on pe roof · & by sclatis pei senten hym

doune wiſ ye bed into ye mydil biſore ihū/ ye ſeiſ of whom as Ihū ſize: he ſeyde/ man yi ſynnes ben forzouen to yee/ and ſcribis & phariſees bigunnen for to penke: ſeyinge/ who is yis yat ſpekiſ blaſfemyes? who may forzyue ſynnes: no but god al one/ forſoye as ihc̄ knewe ye pouztis of hem: he anſwerynge · ſeyde to hem/ what penken zee euyl yingis in zoure hertis? what is lizter for to ſeye ſynnes ben forzouen to yee: or for to ſeye riſe up & walke? ſoyely yat zee witen for mannes ſone haſ power in erye to forzyue ſynnes: he ſeiſ to ye ſiſk man in paleſie/ to yee I ſeye riſe up biſore hem: took ye bed in whiche he laye · & wente into his hous: magnyſyinge god/ and greet wondre took alle: and yei magnyſieden god/ and yei ben fulfilde wiſ greet drede: ſeyinge/ for we haue ſeen meruelous yingis to day// ¶ And aftir yes yingis ihc̄ wente oute & ſize a puplican · leuy by name · ſittynge at ye tolboye: and he ſeiſ to hym/ ſue ſou me/ and alle yingis forſaken: he riſyng ſuede hym/ and leuy made to hym a greet feeſt in his hous/ and yer was a greet cumpanye of puplicans · & of oyer yat weren with hem: ſittynge at ye mete/ and phariſees & ſcribis of hem grucchiden ſeyinge to his diſciplis/ whi eten zee & drynckeu wiſ puplicans & ſynful men? and ihc̄ anſwerynge: ſeiſ to hem/ yei yat ben hool haue no nede to a leche: but yei yat haue euyl/ ſoyely I came not for to clepe iuſte men: but ſynful men to penaunce/ and yei ſeyden to hym/ whi ye diſciplis of Joon faſten ofte & maken biſechyngis · alſo & ye phariſees: but yi (diſciplis) eten & drynken? to whom he ſeiſ/ wher zee moun make ſones of ye ſpouſe for to faſte · ye while ye ſpouſe is wiſ hem? ſoyely dayes ſchulen come · whanne ye ſpouſe ſchal be taken aweye fro hem: panne yei ſchulen faſte in yo dayes/ forſoye he ſeyde to hem & a lickeneſſe/ for no man ſendiſ a medeynge of newe clooſ: into an olde clooſ/ ellis & he brekis ye newe: and ye mendynge of ye newe acordiſ not to ye olde/ and no man ſendiſ newe wyn: into olde wyn veſſels/ ellis ye newe wyn ſchal breke ye wyn veſſels · & ye

wyn

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wyn schal be schedde oute · & the vessels schulen perische/ but newe wyn is to be sente into newe wijn vessels: and bothe ben kepte/ and no man drynkyng olde wijn: wole anone newe: sothely he seiß ße olde is ße better//

Orsothe it is done in ße secounde saboth · firste whanne he passide bi cornes: his disciplis pluckiden eris · & ßei krotynge wiß handis · eten/ sothely summe of ße pharisees: seyden to hem/ what done zee ßat · ßat is not leueful in sabothis? and ihc̄ answerynge seyde to hem/ hane zee not redde ßat · ßat dauyd dide whanne he hungride · & ßei ßat weren wiß hym? how he entride into ße hous of god & took looues of proposicion̄ & ete · & zaue to hem ßat weren wiß hym/ whiche looues it was not leueful for to eete: no but onely to prisis al one/ and he seyde to hem/ for mannes sone is lorde: zhe of ße saboth// ¶ Sothely it is done and in anoßer saboth · ßat he entride into ße synagoge: & tauzt/ and a man was ßere: & his rizt hande was drie/ forsothe scribis & pharisees aspieden hym zif he schulde heele hym in ße saboß: ßat ßei schulden̄ fynde cause wherof for to accuse hym/ sothely he wiste ße pouztes of hem/ and he seiß to ße man: ßat hadde a drie hande/ rise vp into ße mydel & stonde/ and he rysynge: stood/ sothely ihc̄ seiß to hem/ I axe of zou zif it is leueful for to do wel in ße saboth: or euyl? for to make a soule saak: or for to leese? and alle men lokeden aboute: he seyde to ße man/ holde forß ßin hande/ and he helde forß & his hande is restoryde to helße/ sothely ßei ben fulfilde wiß vnwisdom · & spac to gedir what ßei schulden do of Ihū// Forsothe it is done in ßo dayes: he wente oute into an hil for to preye: and he was al nyzt dwellynge: in ße prayer of god/ and whanne day was made: he clepide his disciplis & chees twelue of hem · whom & apostlis ben nempnyde/ Symount whom he clepide Petre: & Andrew his broßer/ James and Joon · Philip & Bartholomeu · Mathew & Thomas · James alphei: and Symount

C. 6.

mount pat is clepide zelotis/ Judas of James: and Judas
scarioth pat was traytour// ¶ And ihc̄ comynge doune fro pe
hil wip hem: stoode in a feeldy place & pe cumpanye of his dis-
ciplis · & a plenteuouse multitude of smale (or pore puple) of al
Judee & irlm̄ · & of pe see costis & of tyre & of Sydon pat camen
pat pei schulden heere hym: & pat pei schulden be heelide of
here langewischis (or achis)/ and pei pat weren traueylide of
vnclene spiritis: weren heelide/ and eche cumpanye of puple
souzte for to touche hym: for vertue wente oute of hym & helide
alle/ and his yzen caste vp into his disciplis: he seyde/ blessiide
(be zee) pore men: for pe kyngdom of god is zoure/ blessiide (be
zee) pat now hungren: for zee schulen be fulfillide/ blessiide (be
zee) pat nowe wepen: for zee schulen leize/ zee schulen be
blessiide whanne men schulen hate zou & departe zou & putte
schenschip on zou & caste oute zoure name as yuel for mannes
sone/ ioyze zee in herte in pat day · & glade zee wip oute forp:
lo sopely zoure mede is mych in heuene/ forsope aftir pes
pingis: pe faderis of hem diden to prophetis/ nepeles wo to
zou riche men pat haue zoure comfort/ wo to zou pat ben ful-
filde: for zee schulen hungre/ wo to zou pat nowe leizen: for
zee schulen mourne & wepe// ¶ Wo whanne men schulen blesse
zou/ aftir pes pingis · pe faderis of hem diden to false pro-
phetis/ but I seye to zou pat heren/ loue zee zoure enemyes:
do zee wel to hem pat haten zou/ blesse zee to men cursynge
zou: preye zee for men pat falsely chalengen zou/ and who
schal smyte pee to pe one cheek: zyue to hym & pe toper/ and
fro hym pat takep awey fro pee pi clooP: zhe nyl forbede pi
coot/ sopely zif pou to eche axinge pee/ and he pat takip awey
pe pingis pat ben pin: are pou not azen (wip strif)/ and as zee
wolen pat men done to zou: and do zee to hem on liche
maner/ and zif zee louen hem pat louen zou: what grace
(or panke) is to zou: for whi & synful men louen men lou-
ynge hem/ and zif zee done wel to hem pat done wel to zou:
what panke is to zou/ sopely & synful men done pis ping/ and

zif

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zif zee zyuen borowynge (or leenen) to hem · of whom zee
hopen for to take azen: what grace (or panke) is to zou for
whi & synful men leenen to synful men: pat pei take azen
euen pingis/ nepeles loue zee zoure enemyes · & doip wel ·
& zyue zee borowynge (or leenep): no ping hoppynge pere=
of · & zoure mede schal be mych/ & zee schulen be pe sones
of pe hizest: for he is benynge (or of good wille) · vpon vn=
kynde & euyl men/ perfore be zee mercyful: as & zoure fadir
is mercyful/ nyl zee deme folily · & zee schulen not be demyde/
nyl zee condempne: & zee schulen not be condempnyde/ for=
zyue zee: and it schal be forzouen to zou/ zyue zee: & it schal
be zouen to zou/ pei schulen zyue into zoure bosum a good
mesure & wel fillide · & schaken to gedir: & ouer flowynge/ for=
sope by pe same mesure by whiche zee schulen mete: it schal
be meten to zou/ and he seyde to hem/ & a lickenesse (or en=
saumple/ wheper a blynde man may leede a blynde: wheper
pei fallen bope into pe diche? a disciple is not aboue pe mayst=
er/ sopely eche disciple schal be parfite: zif he be as his mayst=
er// ¶ Sopely what seest pou in pi broperis yze a festu (or a
mote): but pou biholdest not a beem pat is in pin owne yze?
or how mayste pou seye to pi broper: broper suffre/ I schal caste
oute a mote of pin yze: pou biholdest not a beem in pin owne
yze? ypocrite firste take oute pe beem of pin yze: and panne
pou schalt biholde pat pou leede oute a mote of pi broperis
yze// forsope it is not a good tree pat makip euyl fruyte:
neper an euyl tree pat makip good fruytis/ sopely euery tree
is knowen of his fruyte/ sopely neper men gederen fygis of
pornes: neper men gederen a grape of a bussche of breris/ a
good man of pe good tresoure of his herte: bryngip forp good
ping/ and an yuel man of euyl tresoure: bryngip forp euyl
ping: sopely of pe plente of pe herte: pe mouh spekip/ forsope
what clepen zee me lorde lorde: and doon not po pingis pat
I seye/ eche pat comep to me & herep my wordis & doip hem:
I schal schewe to zou . to whome he is liche/ he is liche to a
man

man bildynge an hous: & diggip deep · & putte pe founder
on a stoon/ sopely greet flowynge made: flood is hurlide t
hous · & it myzte not moue it/ for it was foundide on
stoon/ sopely he pat herep & doip not: is liche to a man
ynge his hous vpon erpe wip outen foundement: into wh
pe flood is hurlide to: and anone it fel doune/ and pe fall
doune of pat hous: is made grete//

Cap 7 Drsope whanne he had fulfilde alle his wordis
pe eris of pe puple: he entride into capharna
sopely a seruaunt of summan centurio · pat ha
hundride men vndir hym · haupnge eupl: wa
die · pe whiche was precious to hym/ and whanne he h
herde of ihū: he sente to hym pe eldre men of iewis · prey
hym pat he come & heele his seruaunt/ and whanne pei ca
to ihū: preyeden bisily seyinge to hym/ for he is worpi pat
zyue to hym pis ping/ for he loueip oure folc: and he bild
vs a synagoge/ sopely ihc̄ wente wip hem/ and whanne
he was not fer fro pe hous: centurio sente to hym frend
seyinge/ lorde nyl pou be traueylide/ for I am not worpi
pou entre vndir my roof/ for whiche ping & I demyde not
self worpi: pat I schulde come to pee/ but seye pou by wo
and my childe schal be heelide/ for whi & I am a man orde
yde vndir power: haupnge vndir me knyztis/ and I sey
pis go · & he goip/ & to anoper come & he comep/ and to
seruaunt do pis ping · & he doip it/ pe whiche ping herde:
wondride/ and he turnyde: seyde to pe cumpanyes suynge h
treuely I seye to zou: ne in isrl I fonde so greet feip/ and
pat weren sente turneden azen hoom: founden pe serua
hool pat was sijk// ¶ And it is done aftirwarde ihc̄ we
into a cytee pat is clepide naym: and his disciplis wen
wip hym · & a ful greet cumpanye of puple/ sopely wha
he came nyz to pe zate of pe cytee: lo an onelepp sone of
modir was borne oute deade/ and pis was a widowe: a
my

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mycke cumpanye of ye cytee (came) wiſ hir/ whom whanne
ye lorde ihū had ſeen: he mouede by mercy vpon hir · ſeyde to
hir/ nyl you weep/ and he came to: and touchide ye beer/ for=
ſoſe yei yat baren: ſtoden/ and he ſeiſ zonge man: I ſeye
to yee riſe vp/ and he yat was deade: ſate azen: and bigan
for to ſpeek/ and he zaue hym to his modir/ ſoſely dreede
took alle men: and yei magnyſieden god ſeyinge/ for a greet
prophete haſ riſen amonge vs: for & god haſ viſitide his pore
puple/ and his worde wente oute of hym into al Judee: and
into al ye cuntre aboute// And ye diſciplis of Joon tolden to
hym: ſeyinge of alle yes yingis/ and Joon clepide togedir two
of his diſciplis: and ſente to Ihū ſeyinge/ art you yat art to
come: or abide we anoyer? ſoſely whanne men hadden comen
to hym: yei ſeyden Joon baptiſt ſente vs to zee: ſeyinge/ art
you yat art to come: or abide we anoyer? forſoſe in yat houre
he helide many men of here langwiſchis and woundis & yuel
ſpiritis: & he zaue ſizte to manye blynde men/ and Ihc̄ anſ=
weryngе ſeyde to hem/ zee goinge telle azen to Joon yo yingis
yat zee haue herde & ſeen/ for blynde men ſeen · crokide men
gone: meſels ben made cleen/ deef men heren · deade men
riſen azen: pore men ben take to preche ye goſpel · (or made
keyers of ye goſpel)/ and who euer ſchal not be ſclaunderide
in me: is bleſſide/ and whanne ye meſſangers of ioon hadden
gone aweye: he bigan for to ſeye of Joon to ye cumpanyes/
what wenten zee oute into deſerte for to ſe? a rede wawide
wiſ wynde? but what wenten zee oute for to ſe? a man clo=
yide wiſ ſofte clopes? lo yei yat ben in precious cloop & in
delices: ben in kyngis houſis/ but what ying wenten zee oute
for to ſe? a prophete? ſoſely I ſeye to zou · and more yan a
prophete/ yis is of whom it is writen/ lo I ſende myn aungel
biſore yi face: yat ſchal make yi weye redie biſore yee · ſoſely
I ſeye to zou amonge children of wymmen: no man is more
prophete yan Joon baptiſt/ ſoſely he yat is leſſe in ye kyng=
dom of heuenes: is more yan he/ and al ye puple heryngе &

puplicans

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puplicans · baptisiide wip pe baptym of Jon: iustifieden gc
forsope pharisees & wisemen of pe lawe: not baptisiide of hyr
dispiseden pe counseyl of god into hem self/ and pe lorde seyd
perfore to whom schal I seye men of pi generacoñ liche: a
to whom ben pei liche? pei ben liche to children sittynge in
cheppynge: and spekynge togedir & seyinge/ we haue songen
zou wip pipis: and zee haue not lippide (or daunsiide)/ w
haue made lamentacioñ (or mournynge): and zee haue n
wepte/ forsope ioon baptist came neper etynge breed ne drynl
ynge wyn: and zee seyn he hap a fende/ mannes sone cam
etynge & dryngynge: and zee seyn/ lo a man bourer (or gl
toune) · & drynkyng wyn · frende of puplicans & of synful mer
and wysdom is iustyfiede of alle sones/ forsope summe one c
pe pharisees preyeden ihū: pat he schulde ete wip hym/ an
he entrynge into pe hous of pe pharisee: sate at pe mete/ an
lo a womman synner pat was in pe cytee · as sche knewe pa
ihc̄ hadde seten at pe mete in pe hous of a pharisee: brouzt
an alabastre bore of oynement/ and sche stondynge bihynde
bisidis his feet: bigan to moyst his feet wip teeris · & wipid
hem wip heeris of hire heed · & kiste his feet: anoyntide wip
oynement/ sopely pe pharisee seinge pat clepide hym: seip
wipinne hym self seyinge/ zif pis were a prophet · sopely he
schulde wite · who & what maner womman it were pat touch-
ip hym: for sche is a synner/ and ihū answerynge: seyde to
hym/ Symount I haue sum ping for to seye to pee/ and he
seip/ mayster seye pou/ and he answeride/ two dettours weren
to sum one lener (or vsurer)/ one auzte fyue hundride pens:
and anoper fifty/ sopely hem not hauynge wher of pei schulden
zilde: he forzaue frely to bope/ who (of hem) perfore loueb hym
more? symount answerynge: seyde/ I gesse for he to whom he
forzaue more/ & he answeride to hym/ pou hast demede rizty/
and he turnyde to pe womman: seyde to symount/ seest pou
pis womman? I entride into pin hous: pou hast not zouen
water to my feet/ forsope pis hap moystide my feet wip teeris:

and

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and wipte wip hir heeres/ pou hast not zouen to me a cosse: forsope pis sip I entride ceesiide not for to kisse my feet/ pou anoyntidist not myn heede wip oyle: forsope pis anoyntide my feet wip oynement/ for whiche ping I seye to pee · many synnes ben forzouen to hir: for sche hap louede myche/ sopely to whom is lesse forzouen: loueb lesse/ Sopely ihc̄ seyde to hire/ synnes ben forzouen to pee/ and pei pat saten to gedir at pe mete: bygunnen for to seye wipinne hem self/ who is pis pat also forzyueb synnes? forsope he seyde to pe womman/ pi feip hap made pee saaf/ go pou in pees//

AND it is done aftirwarde & Ihc̄ made iourney by cytees & castels: prechynge & euangelizynge pe rewme of god · & twelue wip hym/ and summe wymmen pat weren heelide of wickide spiritis & sekenessis: mary pat is clepide maudeleyn · of whom seuene deuelis wenten oute/ and Joone pe wife of chuse procuratour of heroude: and susanne & many oper pat mynystreden to hym of here facultees (or richessis)/ forsope whanne ful myche cumpanye came to gedir · & fro cytees hastiden to hym: he seyde by a lickenesse (or ensaumple) he pat sowip: goip oute for to sowe his seed/ and pe while he sowip sum seide bisidis pe weye · & is desouliide · & briddis of pe eyre · eten it/ and anoper seide doune on a stoon · & it sprungen up driede · for it had not moysture/ and anoper seide doune amonge pornes · & pe pornes sprungen up to gedir: straungeliden it/ and anoper seide doune into good erpe · & is sprungen up: made an hundrede folde fruyte/ he seyinge pes pingis criede/ he pat hap eris of heryng here he/ sopely his disciplis asiden hym: what pis parable was/ to whom he seyde/ to zou it is zouen to knowe pe mysterie of pe kyngdom of god/ forsope to oper men in parablis · pat pei seinge: seen not · & pei herynge: vndirstonde not/ sopely pis is pe parable/ pe seed is goddis worde/ sopely po pat seilen bisidis pe weye: ben pes pat heren/ aftir-

C. 8.

 warde

warde pe fende comep & takip awey pe worde fro here herte:
leste pei bileupnge be made faaf/ for whi pei pat fellen vpon a
stoon: ben pes pat whanne pei haue herde: receyuen pe worde
wip iope/ & pes haue not rootis/ for at a tyme pei bileuen:
and in tyme of temptacōn · pei gone aweye/ forsope pat pat
felde doune in pornes: ben pes pat herden & of pe bisynes
& richeffis & voluptees of lisf pei goinge ben strangelide · &
bryngen not azen fruyte/forsope pat pat felde into good erpe ·
ben pes pat in good herte & beste · herynge pe worde holden:
and bryngen forp fruyte in pacience// ¶ ffforsope no man
lizynge a lanterne · hilip it wip a vessel · or puttip vndir a
bed: but vpon a candilsticke · pat men entrynge se lizte/ for
pere is not pryue ping · whiche schal not be openyde/ neper
hid ping whiche schal not be knowen · & come to aperte/ per-
fore se zee how zee heren/ forsope it schal be zouen to hym
pat hap/ & who euer hap not · also pat pat he weneb hym for
to haue: schal be taken aweye fro hym// ¶ ffforsope his modir
& breperen camen nyz to hym: and pei myzten not go fully
to hym for pe cumpanye of puple/ and it is tolde to hym/ pi
modir & pi breperen stonden wip oute forp: willynge for to see
pee/ pe whiche answerynge: seyde to hem/ my moder & my
breperen ben pes: pat heren pe worde of god & done(aftir it)//
¶ ffforsope it is done in one of pe dayes · & he steyzede into a
boot & his disciplis/ and he seip to hem/passe we ouer pe stond-
ynge water/ and pei steyzeden vp/ sopely hem rowynge: he
slepte/ and a tempest of wynde came doune into pe water: and
pei weren dryuen hidir & pidir wip wawis · & weren in perel/
forsope pei compynge nyz: reysiden hym seyinge/ comaundour·
we perischen/ and he risynge blamyde pe wynde & pe tempest
of water · & it ceeside/ and peesiblenes is made/ forsope he
seyde to hem/ where is zoure seip? pe whiche dredyng: won-
driden to gedir · seyinge/ who gessist pou is pis · for he com-
aundip to wyndis & to see: & pei obeyen to hym/ and pei row-
iden to pe cuntre of genazareth: pat is azenes galilee/ and
whanne

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whanne he wente oute to ye lande: summan ran to hym/ ye
whiche had a deuyl nowe myche tyme & was not clothide wip
clope · neyer dwellide in hous: but in sepulcris/ pis as he size
ihū: seide doune bifore hym and cryinge wip greet voyce:
seyde/ what to me & to yee ihū: ye sone of ye hizest god/ I be-
seche yee yat you turmente not me/ sopely he comaundide to
ye vnclene spirit: yat he schulde go oute fro ye man/ forsope
he took hym myche tymes · & he kepte in stockis · was bound-
en wip cheynes: and ye bondis broken he was ledde of deuelis
in deserte/ sopely ihc̄ axide hym: seyinge/ what name is to
yee/ and he seyde/ a legioune/for many deuelis hadden entride
into hym/and yei preyeden hym · yat he schulde not comaunde
to hem · yat yei wenten not into ye depnesse/ forsope yer was
a floc of many hoggis · lesowynge in an hil/ and yei preyeden
hym · yat he schulde suffre hem for to entre into hem/ and he
suffride hem/ yerfore ye deuelis wenten oute fro ye man: and
entriden into hoggis/ and wip birre ye floc wenten hedelynge
into ye lake of water: & is strangelide/ ye whiche ying as yei
yat lesowiden (or kepten in lesowis) sizen done: fledden &
tolden into ye cytee & in tounes/ sopely yei camen oute for
to se yat ying yat is done: and yei founden ye man sittynge
clothide · fro whom ye fendis wente oute · & in hool mynde at
his feet · & yei dredden/ sopely & yei yat sizen tolden to hem
how he was made hool of ye legioune/ and al ye multitude of
ye cuntre of genazareth · preyede hym yat he schulde go fro
hem · for yei weren holden wip greet drede/ sopely he steyzing
into a boot: turnyde azen/ and ye man of whom deuelis
wenten oute preyeden hym: yat he schulde be wip hym/sopely
ihc̄ lefte hym seyinge/ go azen into yin hous · & telle how
many yingis god hap done to yee/ and he wente yourgh al ye
cytee · prechynge how many yingis Ihū had done to hym//
¶ ffforsope it is done whanne ihū hadde gone azen: ye cum-
panye of puple receyuede hym/ forsope alle weren abidynge
hym/ and lo a man to whom ye name Jayrus: and he was
prynce

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prynce of pe synagoge/ and he fel doune at pe feet of ihū: preyinge hym · pat he schulde entre into his hous/ for an onelepy douzter was to hym almost of twelue zeer: and his diede/ & it bifel pat while he wente he was prongen (or pressid) of pe cumpanyes of puple/ and sum womman was in flux of blood fro twelue zeer · pe whiche had spendide al hire substaunce into leechis · neper sche myzte be curide of any/ sche came nyz bihynde: and touchide pe hemme of his clooh/ and anone pe flux of hir blood stoode/ and ihc̄ seih/ who is it pat touchide me? sopely alle men denyinge: petre seyde & pei pat weren wih hym/ comaundour · cumpanyes of puple · pryngen & turmenten pee · & pou seist · who touchide me? and Ihc̄ seyde/ summan touchide me/ for whi & I haue knowen vertue to haue gone oute of me/ sopely pe womman seinge for it was not prynep: sche came trembiyng & fel doune bifore his feet/ and for what caule sche had touchide hym: sche schewide bifore alle pe puple · & how anone sche is heelide/ and c̄st seyde to hire · douzter pi feih hap made pee saak: go pou in pees/ zit hym spekynge · summan came to pe prynce of pe synagoge: seyinge to hym/ for pi douzter is deade nyl pou traueyle pe maystir/ pis worde herde: Ihc̄ answeride to pe fadir of pe wenche/ nyl pou drede but bileue pou oneiy: and sche schal be saak/ and whanne he came to pe hous he suffride not any man for to entre wih hym · but petre & Joon & James: & pe fadir & modir of pe wenche/ sopely alle wepten & weyliden hire/ and he seyde nyl zee wepe/ sopely pe wenche is not deade: but slepih/ and pei scorniden hym: witynge pat sche was deade/ forsope he holdynge hire hande: criede seyinge/ wenche rise pou up/ and hire spirit turnede azen: and sche roos anone/ and he comaundide to zyue to hire for to ete/ and hire fadir & modir wondreden gretely/ to whiche he comaundide · pat pei schulden not seye to any: pat pat was done//

Forsope

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Forsoope twelue pe apostlis clepide togedir. Jhū zaue C. 9
to hem vertue & power vpon alle deuelis · & pat pei schulden heele langewischyngis/ and he sente hem to preche pe kyngdom of god. & for to heele seeke men/ and he seip to hem/ no ping take zee in pe weye. neper zerde ne scrippe · neper breed ne money · & ne haue zee two cootis/ & into whateuer hous zee schulen entre. dwelle zee pere · & go zee not oute pens/ & who euer schal not receyue zou · zee goinge oute of pat cytee. schake of also pe poudre of zoure feet into witnessynge vpon hem/ sopely pei gone oute enuyrounden by casteis euangelyzynge & helynge euery where// ¶ Forsoope heroude prynce of pe fourpe parte. herde alle pes pingis pat weren done of hym · & he doutide for pat it was seyde of summen. for Joon roos fro deade · forsoope of summen · for helie apperide sopely of oper. for one of pe olde prophetis roos/ and heroude seip/ I haue behedide Joon/ sopely who is pis of whom I here suche pingis. and he souzte for to se hym/ and pe apostlis turnyde azen. tolden to hym what euer pingis pei diden// ¶ And hem taken to. he wente on anoper halfe into deserte place · pe whiche bethsayda/ pe whiche ping whanne pe cumpanyes of puple hadden knowen. pei folowiden hym/ and he receyuyde hem · & spac to hem of pe kyngdom of god · & heelide hem pat hadden nede of cure/ sopely pe dayebigan for to bowe downe/ & pe twelue comynge nyz. seyden to hym/ leeue pe cumpanyes of puple · pat pei goinge turne into casteis & tounes pat ben aboute · pat pei finde metis · for we ben here in deserte place/ [ ]
zyue zee to hem for to ete/ and pei seyden/ per ben not to vs more pan fyue looues & two fischis. no but parauenture & we gone & bie metis into al pis cumpanye/ sopely pe men weren almost fyue pousande/ for he seip to his disciplis/ make zee hem for to sitte to mete. by seestis fifties/ and pei diden so/ and pei maden alle men sitte at pe mete/ forsoope pe fyue looues & two

fischis

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fiſchis taken: he bihelde into heuene · & bleſſide hem & b
& delide to his diſciplis · pat pei ſchulden putte it biſore pe
panyes/ and alle men eten: and ben fulfilde/ and pat pat
to hem of broken metis · is taken up: twelue cofyns// ¶
it is done whanne he was alone preyinge: & his diſciplis w
wip hym/ and he axide hem ſeyinge/ whom pe cumpanyes
me for to be? and pei anſwereden & ſeyden/ Ioon baptiſt/
ſope oper ſeyn helie/ but oper · for one prophete of pe for
hap riſen/ ſopely he ſeyde to hem/ but whom ſeye zee me
to be? Symount petre anſweride ſeyde/ pe ꝓſt of god/ an
blamynge hem pat pei ſchulden ſeye to no man ſeyinge
pingis/ for it bihouep mannes ſone for to ſuffre many ping
& for to be reprouede of pe eldre men & of prynces of priſt
of ſcribis · & for to be ſlayne: and pe pridde day for to
azen/ forſope he ſeyde to alle men · zif any wole come a
me denye he hym ſelf & take his croſſe euery daye: and fu
me/ and he pat ſchal wole make his ſoule (pat is lif) ſa
ſchal leeſe it/ for whi he pat ſchal leeſe his ſoule (pat is l
for me: ſchal make it ſaaf/ ſopely what profitep it to a m
zif he winne al pe worlde · leeſe forſope hymſelf · & do p
rynge of hym ſelf? for why who pat ſchal ſchame me &
werdis: and mannes ſone ſchal ſchame hym · whanne he ſc
come in his majeſte · & of pe faderis & of pe holy aunge
¶ forſope I ſeye to zou verreyly · per ben ſumme ſtondyn
heer pe which ſchulen not taſte dep till pei ſeen pe rewn
ſopely it is done aftir pes wordis · almoſt eyzte dayes: &
took petre & James & ioon · & he ſteyzede into an hil: pat
ſchulde preye/ and pe while he preyide: pe lickenneſſe of his ch
is made oper maner · & his clopinge white ſchynynge/ and
two men ſpaken wip hym/ forſope moyſes & helye weren ſe
in majeſte · & pei ſeyden his goinge oute · pe whiche he was
fulfille in irim/ forſope petre & pei pat weren wip hym: wer
greuede wip ſleep/ and pei wakynge ſizen his majeſte: a
two men pat ſtoden wip hym/ and it is done whanne pei d
partid

partiden fro hym: petre seip to ihū/ comaundour · it is gode
to vs for to ben here & make we here pre tabernaclis · one to
pee & one to moyses · & one to helie: not wytynge what he
schulde seye/ sopely hym spekyng pes pingis: a cloude is
made & schadowide hem/ and hem entrynge into pe cloude: pei
dredden/ and a voyce is made of pe cloude: seyinge/ pis is my
derworp sone: here zee hym/ and lo while pe voyce was
made: Ihū is founden al one/ and pei helden pees · & to no
man seyden in po dayes ouzte of po pingis pat pei hadden seen/
¶ forsope it is done in pe dayes suynge · hem comynge doune
of pe hil: myche cumpanyes of pe puple renneb to hem/ and
lo a man of pe cumpanye: criede seyinge/ mayster I biseche
pee biholde into my sone: for he is oneleyy to me/ and lo a
spirit takip hym · & sodeynly he crieb & hurtip hym doune · & dis-
parplip (or to drawip) hym wip frobbe · & vnnepe he goip awey
to drawynge hym/ and I preyede pi disciplis pat pei schulden
caste hym oute: and pei myzten not/ sopely ihc̄ answerynge:
seyde to hem/ an vnseipful generacōn & wayward: how longe
schal I be at zou · & suffre zou? leede hidir pi sone/ and whanne
he came nyz: pe deuel hurlide hym doune · & disparplide/ and
ihc̄ blamyde pe vnclene spirit · & helide pe childe: & zeide
hym to hys fadir/ sopely alle men wondriden gretely in pe
greteneſſe of god/ and alle men wondrynge in alle pingis pat
he dide: he seyde to his disciplis/ putte zee in zoure hertis pes
wordis/ sopely it is to come pat mannes sone be bitrayede ·
into pe handis of men/ and pei knewen not pis worde · & it
was hidde bifore hem: pat pei feliden it not/ and pei dredden
for to axe hym of pis worde// ¶ forsope pouzte entride into
hem: who of hem schulde be more/ and Ihū seinge pe pouztis
of pe herte of hem · takynge a childe sette hym bisides hym:
and seip to hem: who euer schal receyue pis childe in myname:
receyuep me/ and who euer schal receyue me: receyuep hym
pat sente hym/ for whi he pat lasse amonge zou alle: pis is
more/ forsope ion answeride seyinge/ comaundour we sizen
summan

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summan castynge oute fendis in þi name · & we haue forbeden
hym: for he sueþ not þee wiþ vs/ and Ihc̄ seiþ to hym/ nyl zee
forbede/ forsoþe he þat is not azenes vs: is for vs/ ¶ Soþely
it is done whanne þe dayes of his takynge vp weren fulfilde ·
& he sette faste his face · þat he schulde go into irim̄ · & sente mes-
sangers bifore his sizte/ and þei goinge bidir entreden into a
cytee of samaritans: þat þei schulden make reedy to hym/ and
þei receyueden not hym: for þe face of hym was goinge in-
to irim̄/ forsoþe whanne James & Jon his discipliis hadden
seen: þei seidden/ lorde wolte þou we seyn þat fijr come doune
fro heuene & waste hem: as helie dide/ and he turnyde: blam-
yde hem seyinge/ zee witen not whos spirit zee ben/ forsoþe
mannes sone come not to leese mennes soulis: but for to saue/
and þei wenten into anoþer castel// ¶ Forsoþe it is done hem
walkynge in þe weye: summan seyde to hym/ I schal sue þee:
whider euer þou schalt go/ and ihc̄ seiþ to hym/ foxis haue dichis
(or dennes): and bridbis of þe eyre nestis/ but mannes sone
haþ not wher he reste his hede/ forsoþe he seyde to anoþer/ sue
þou me/ soþely he seyde/ lorde suffre þou me firste for to go
& birie my fadir/ and ihc̄ seyde to hym/ suffre þat þe deade men
birie here deade: but go þou & telle þe kyngdome of god/ and
anoþer seyde/ lorde I schal sue þee: but firste suffre me to telle
azen to hem þat ben at home/ forsoþe ihc̄ seiþ to hym/ no man
sendynge his hande to þe plowe & biholdynge azen: is able to
þe rewme of god//

Cap. 10.

Forsoþe aftir þes þingis þe lorde ihū ordeynede &
oþer seuenty & two: and sente hem by two & two
bifore his face into euery cytee & place · whidir he
was to come/ and he seyde to hem/ soþely myche
ripe corne: but fewe werkemen/ þerfore preye zee þe lorde of
þe ripe corne: þat he sende werkemen into his ripe corne/ go
zee/ lo I sende zou as lambren amonge wolues/ nyl zee bere
a sachel · ne scrippe · neþer schoon: and grete zee no man by
þe

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ye weye/ into what euer hous zee schulen entre: firste seye zee/
pees to ys hous/ and zif a sone of pees schal be yere zoure pees
schal reste on hym/ zif noon: it schal turne azen to zou/ forsoye
in ye same hous dwelle zee etynge & drynkynge yo yingis yat
ben at hem/ forsoye a werkeman is worhi his hire/ nyl zee
passe fro hous into hous/ and into what euer cytee zee schulen
entree · & yei schulen receyue zou: ete zee yo yingis yat ben
putte to zou · & heel zee ye seek men yat ben in yat (cytee) ·
& seye zee to hem/ ye kyngdom of god schal neze into zou/ into
what euer cytee zee schulen entre · & yei schul not receyue
zou: zee goinge oute into ye streetis of it · seiy/ also we wipen
of into zou · ye poudre yat cleuede to vs of zoure cytee/ ne-
yeles wite zee ys ying: for ye rewme of god schal come nyz/
forsoye I seye to zou · for to sodom it schal be esier (or lesse
peyne): in yat cytee in yat daye// ¶ Wo to yee corozaym ·
wo to yee bethsayda/ for zif in tyre & sydon hadden ye vertues
ben done · ye whiche ben done in zou: sumtyme yei sittynge
in heyre & asche · schul haue do penaunce/ neyeles to tyre &
sydon it schal be esier in ye doom: yan to zou/ and you cha-
pharnaum art enhaunsid til to heuene: you schalt be dren-
chide til into helle/ he yat hereyy zou: hereyy me/ and he yat
dispisiy zou: dispisiy me/ forsoye he yat dispisiy me: dispisiy
hym yat sente me// ¶ Forsoye ye two & seuenty disciplis turn-
eden azen wiy ioye: seyinge/ lorde also deuelis ben sujet to vs
in yi name/ and he seiy to hem/ I size sathanas · fallynge
doune fro heuene as leyte/ and lo I haue zouen to zou power
of defoulyng vpon serpentis & scorpiouns · & vpon al ye vertue
of ye enemye: and no ying schal neuze zou/ neyeles nyl zee
enioye in ys ying: for spiritis ben sujet to zou/ but ioye zee
yat zoure names ben writen in heuenes/ ¶ In ye ilke houre
he gladide in ye holy gost: and seyde/ I knowleche to yee fadir ·
lorde of heuene & erye · ye whiche hast hid yes yingis fro wise-
men & prudent: and hast schewide hem to litil/ zhe fadir for so
it plesiy bifore yee/ alle yingis ben taken to me of my fadir/

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and no man woot who is ye sone: no but ye fadir: and who is ye fadir no but ye sone· & to whom ye sone wole schewe/ ¶ And he turnyde to his disciplis: seyde/ blessid ye yzen yat seen yo yingis yat zee seen/ sothely I seye to zou yat many prophetis & kyngis wolden se yo yingis yat zee seen: & yei seen not· & here yo yingis yat zee heren: & yei herden not/ and lo a wise man of ye lawe roose temptynge hym & seyinge/ mayster what ying doinge: schal I welde euerlastynge lijf/ and he seyde to hym/ what is writen in ye lawe? how redist pou? he answerynge seyde/ pou schalt loue ye lorde yi god of al yin herte· & of al yi soule or lijf· & of al yi strenghes· & of al yi mynde: and yi neyzebor as yi self/ and ihc seyde to hym/ pou hast answeride rizt-ly/ do yis ying & pou schalt lyue/ forsoye he willynge for to iustifie hymself: seyde to Ihū/ and who is my neyzebore? sothely ihc biholdynge vp seyde/ summan came doune fro irlm in Jericho: and felde into yeeves/ ye whiche also robbiden hym· & woundis putte in· wenten aweye: ye man leste halfe quicke/ forsoye it bifel yat sum prist came doune in ye same weye: and hym seen· passide forp/ also forsoye & a deken whanne he was bisidis ye place & sizе hym: passide forp/ forsoye sum samaritan makynge iourney: came bisidis ye weye/ and he seinge hym: is stiride by mercy/ and he comynge nyz: bonde togedir his woundis· heldynge in oyle & wijn/ and he puttynge into his iument (or hors): ledde into a stable· & dide ye cure of hym/ and anoyer day he brouzte forp two pens· & zaue to ye keper of ye stable/ and seip/ haue pou cure of hym/ and what euer pou schalt zyue ouer: I schal zilde to yee whanne I schal come azen/ who of yes yre semeyp to yee to haue be neyzbore to hym yat fel into yeeves/ and he seyde he yat dide mercy into hym/ and ihc seip to hym/ go pou & do pou on like maner/ ¶ forsoye it is done ye while yei wenten· & he entride into sum castel: and summe womman martha by name receyuede hym into hir hous/ and to yis was a sister: mary by name· ye whiche also sittynge bisidis ye feet of ye lorde: herde ye worde of hym/ sothely martha

bisiede

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bisiede aboute pe ofte seruyce/ pe whiche stoode & seip/ lorde it is not of charge to pee pat my sister leefte me al one for to mynystre/ perfore seye pou to hir: pat sche helpe me/ and pe lorde answerynge: seyde to hire/ martha martha pou art bisie: and art disturblide azenes ful manye pingis/ forsope one ping is necessarie/ mary hap chosen the beste parte: pe whiche schal not be taken aweye fro hir//

AND it is done whanne he was preyinge in sum place· as he ceesiide one of his disciplis seyde to hym/ lorde teche vs for to preye: as & Joon tauzte his disciplis/ and he seip to hem/ whanne zee preyen: seye zee/ fadir · halowide be pi name/ pi kyngdom come to/ [ ] zyue to vs to day: oure eche day breed/ and forzyue to vs oure synnes: as & we forzyuen to eche owynge to vs/ and leede vs not into temptacōn/ and he seip to hem/ who of zou schal haue a frende · & schal go to hym at mydnyzt: and schal seye to hym/ frende leene to me pre looues/ for my frende comep to me of pe weye/ & I haue not what I schal putte bifore hym/ and he wipin forp answeryng seip/ nyl pou be heuy to me · pe dore is now shitte · & my children ben wip me in my couche: I may not rise & zyue to pee/ and zif he schal dwelle stille knockynge · I seye to zou · & zif he schal not zyue to hym risynge for pat he is his frende: nepeles for his inprobite (or contynuel axinge) · he schal rise & zyue to hym· how many he hap nedeful/ and I seye to zou/ axe zee: and it schal be zouen to zou/ secke zee & zee schulen fynde/ knocke zee: & it schal be openyde to zou/ forsope eche pat axip: takip/ and he pat seekip: fyndip/ and to a man knockynge it schal be openyde/ perfore who of zou axip his fadir breed · wher he schal zyue to hym a stoon/ or zif he axe a fische: wher he schal zyue to hym a serpente for pe fische/ or zif he schal axe an eye: wher he schal dresse to hym a scorpioun/ perfore zif zee whan zee ben euyl · haue knowen for to zyue goode pingis zouen to zoure chil-

C. 11.

dren:

dren: how mycke more zoure fadir of heuene schal zyue a good
spirit to men aryngе hym/ and he was castynge oute a fende:
and he was doumbe/ and whanne he hadde caste oute pe fende:
pe doumbe man spac · & pe cumpanyes of puple wondriden/
forsope summe of hem seyde/ in belzebub prynce of deuelis: he
castip oute deuelis/ and oper temptynge ariden of hym a token
fro heuene/ forsope as he size pe pouztis of hem: seyde to hem/
euery rewme departide in it self: schal be desolate (or discoum-
fortede) · & an hous schal not falle vpon an hous/ forsope & zif
sathanas be departide azenes hym self: how schal his rewme
stande · for zee seyn me for to caste oute fendis in belzebub/
forsope zif I in belzebub caste oute fendis: in whom zoure sones
casten oute: perfore pei schulen be zoure domesmen/ forsope
zif I caste oute fendis in pe fynger (or sutel wirchyng) of god:
sopely pe rewme of god is comen into zou/ ¶ whanne a stronge
armyde man kepip his hous: alle pingis pat he weldip ben in
pees/ sopely zif a strenger pan he comynge aboue ouercome
hym: he schal take awey alle his armes in whiche he tristyde ·
& schal dele abrood his spouylis (or robberies)/ he pat is not
wip me: is azenes me/ and he pat gedirip not to gedir wip me:
scaterip abrood/ whanne an vnclene spirit schal gone oute of
a man: he wandrip by drie places seekynge reste · & he fyndip
not · seip/ I schal turne azen into myn hous: wher of I came
oute/ and whanne he schal come: he findip it clenside wip
besemes & ournyde/ panne he goip & takip wip hym seuene
oper spiritis worse pan hym self: and pei dwellen pere/ and
pe laste pingis of pat man: ben made worse pan pe former//
¶ fforsope it is done whanne he spac pes pingis: summe wom-
man of pe cumpanye reryng vp hir voyce: seyde to hym/ bles-
side be pe wombe pat bare pee: & blesside be pe tetis pat pou
hast soken/ & he seyde/ raper blesside ben pei pat heren pe
worde of god & kepen it/ forsope pe cumpanyes of puples
rennynge to gedir: he bigan for to seye/ pis generacōn is a wey-
warde generacōn/ it seekip a token: and a token schal not be
zouen

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zouen to it · no but ye token of Jonas ye prophete/ for whi as Jonas was a token to men of nynyue: so mannes sone schal be to yis generacōn:/ ¶ ye queen of ye south schal rise in dome wiy men of yis generacōn · & schal condempne hem: for sche come fro ye endis of ye erye · for to here ye wisdom of salamon/ and lo here more yan salamon/ men of nynyue schulen rise in doom. wiy yis generacōn: & schulen condempne it: for yei diden penaunce · at ye prechynge of Jonas/ and lo here more yan Jonas/ ¶ No man tendiy a lanterne & puttiy it in hideis · neyer vndir a buschel: but vpon a candilstike · yat yei yat gone in · se lizte/ ye lanterne of yi body is yin yze/ zif yin yze schal be symple: al yin body schal be lizty/ forsoye zif yin yze schal be weywarde: also ye body schal be dirkeful/ yerfore se pouleste ye lizte yat is in yee ben dirkenessis/ yerfore zif al yi body schal be lizt · (or schynynge) · not hauynge any parte of dirkenessis: it schal ben al lizty/ and as a lanterne of brizttnesse (or schynynge): it schal zyue schynynge to yee/ ¶ and whanne he spacrtum pharise preyede yat he schulde ete at hym/ sforsoye he gon in: restide/ soyely ye pharisee gessynge wiyinne hymself: seyde/ whi he was not wascheu bifore ye mete/ and ye lorde seiy to hym/ now zee pharisees clensen yat is wiy oute forp of ye cuppe & plater: but yat ying yat is wiyinne forp of zou: is ful of raueyne & wickidnesse/ foolis wheyer he yat made yat is wiyouten forp · made not & yat yat is wiyinne forp? neyeles yat yat is ouer (or superflu) · zyue zee almes: and lo alle yingis ben clene to zou// ¶ But [ ] to zou pharisees yat tyyen mynt & rue & al worte (or erbe): and passen dome & ye charite of god/ forsoye it bihoueiy for to do yes yingis: and not to leeue hem// ¶ Wo to zou pharisees yat louen ye firste chayers in synagogis: and salutacoñs in cheyynge// ¶ Wo to zou yat ben as sepulcris yat apperen not: and men walkyng aboue witen not/ forsoye one of ye wisemen of lawe answerynge: seiy to hym/ mayster you seyinge yes yingis: also to vs you doist dispite (or wronge)/ and he seiy/ and wo to zou wisemen of lawe for zee

chargen

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chargen men wip birpens: pe whiche pei mowne not bere/and zee zoure seif wip zoure one synger · touchen not pe heuynessis// ¶ Wo to zou pat bilden biriels (or toumbis) of prophetis: forsope zoure faderis slowen hem/ treuely zee witnessen · pat zee consenten to pe werkis of zoure faderis/for sopely pei slowen hem: but zee bilden her sepulcris/ perfore & pe wisdom of god seyde/ I schal sende to hem prophetis & apostlis & of hem pei schulen slee & pursue · pat pe blood of alle prophetis pat is heide oute fro pe makynge of pe worlde: be souzte of pis generacōn · fro pe blood of abel · unto pe blode of zacharie · pat perischide bitwene pe auter & pe hous/ so I seye to zou: so it schal be souzte · of pis generacoñ// ¶ Wo to zou wisemen of lawe: for zee hane taken awey pe keye of kunnynge/ zee zou seif entren not in: and zee hane forbeden hem pat entreden/ sopely whanne he spac pes pinges to hem · pharisees & wisemen of lawe · bigunnen greuously to azenstonde (hym) · & opresse his mouh: aspyinge hym of manye pingis · seekynge for to take sum ping of his mouh: pat pei schulden accuse hym//

C. 12. SOpely manye cumpanyes of puplis stondynge aboute · so pat pei defouliden (or troden) eche oper: he bigan for to seye to his disciplis/ be zee war & slee fro pe sourdowe of pharisees: pat is ypocrisie/ forsope no ping is hilide: pat schal not be schewide/ neper hid: pat schal not be wiste/ for whi po pingis pat zee haue seyde in dirkenessis: schulen be seyde in lizte/ pat pat zee hane spoken in ere in couchis: schal be prechide in rooffes/ forsope I seye to zou my frendis: ben not aferde of hem pat sleen pe body · & aftir pes pingis hane no more what pei schul do/ sopely I schal schewe to zou whom zee schulen dreede/ drede zee hym pat aftir he hap slayne: hap power for to sende into helle/ so I seye to zou · drede zee hym/ wher syue sparowis ben not solde for two halpens: and one of hem is not in forzetynge bifore god: but & pe heeris of zoure heed: ben nowmbride/ perfore nyl zee drede:

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drede: zee ben of more prise pan manye sparowis/ trewely I seye to zou · who euer schal knoweleche me bifore men: and mannes sone schal knoweleche pym bifore pe aungeis of god/ forsope he pat schal denye me bifore men: schal be denyede bifore pe aungeis of pe lorde/ and eche pat seip a worde azenes pe sone of man: it schal be forzouen to pym: sopely it schal not be forzouen to pym pat schal blasfeme into pe holy gost// ¶ forsope whanne pei schulen leede zou into synagogis · & magistratis & potestatis (or powers): nyl zee be bisie how or what zee schulen answere · or what zee schulen seye/ forsope pe holy gost schal teche zou in pat houre: what it bihoueb zou for to seye/ sopely summan of pe cumpanye seip to pym/ mayster seye pou to my broper: pat he departe wip me pe heretage/ and he seyde to pym/ man who ordeynyde me domesman or departer upon zou: and he seyde to pem/ se zee & be war fro al coueytise/ for not in pe aboundaunce of any man is his lijf · of po pingis pat he weldip/ sopely he seyde to pem a lickenesse seyinge/ pe feelde of sum riche man brouzte forp pienteuouse fruytis: and he pouzte wipinne pym seif seyinge/ what schal I do · pat I haue not wipdir I schal gedir my fruytis/ and he seip/ pis ping I schal do/ I schal distruye my bernes and I schal make more: & pidir I schal gedir alle pingis pat ben borne to me and my godis/ and I schal seye to my soule/ soule pou hast many goodis putte up or kepte into sul manye yeeris/ resse pou · ete · drynke · & pienteuously ete/ sopely god seyde to pym/ fool in pis nyzt: pei schulen axe of pee pi soule/ forsope whos schulen po pingis ben pat pou hast made reedy/ so is he pat tresourip to pym seif: and is not riche into god/ and he seyde to his disciplis/ perfore I seye to zou · nyl zee be bisie to zoure soule (or lijf) · what zee schulen ete: neper to zoure body · wip what zee schulen be clopide/ pe soule (or lijf) is more pan mete: and pe body more pan clopynge/ biholde pe crowis for pei sowen not neper repen · to whom is no seler neper berne: and god feedip pem/ how myche more ben zee of more prise pan pei:

forsope

forſoꝑe who of ȝou by penkynge may putte one cubite to his
ſtature/ perfore ȝif ȝee mowne not (do) pat pat is leſte: what
ben ȝee biſie of oper pingis/ biholde ȝee pe lilies of pe feilde:
how pei waren/ pei traueylen not neper ſpynnen/ I ſeye to ȝou
for neyper ſalamon in al his glorie · was clopide as one of pes/
forſoꝑe ȝif god clopis pus pe hay pat to day is in pe feelde & to
morne is ſente into a furneys: how mycke more ȝou of litil feip/
and nyl ȝee ſeek what ȝee ſchulen ete · or what ȝee ſchulen
drynke: & nyl ȝee be taken up into an hiȝe/ forſoꝑe folkis
of pe worlde ſeeken alle pes pingis/ ſopely ȝoure fadir wote
for ȝee neden pes pingis/ nepeles ſeeken ȝee firſte pe kyngdom
of god: and alle pes pingis ſchulen be caſte to ȝou// ¶ Nyl
ȝee litil floc drede: for it pleſide to ȝoure fadir for to ȝyue to
ȝou a kyngdom/ ſelle ȝee po pingis pat ȝee haue in poſſeſſiõ:
and ȝyue ȝee almes/ make ȝee to ȝou ſacheis pat waren not
olde/ treſour not fayling in heuenes · whidir a peef neyȝep
not: neper mouȝte diſtruyep/ forſoꝑe wher is pi treſour: pere
& pin herte ſchal be// ¶ Be ȝoure leendis girde bifore · & lan-
ternes brennynge in ȝoure handis/ and be ȝee lijk to men a-
bidynge here lorde: whanne he ſchal turne fro weddyngis/ pat
whanne he ſchal come & knoke: anone pei open to hym/ bleſſide
po ſeruauntis: whom whanne pe lorde ſchal come · he ſchal
fynde wakynge/ trewely I ſeye to ȝou · pat he ſchal bifore girde
hym · & make hem for to ſitte at pe mete/ and he paſſynge ſchal
mynyſtre to hem/ and ȝif he ſchal come in pe ſecounde wak-
ynge · & ȝif he ſchal come in pe pridde wakynge & ſchal fynde
ſo: po ſeruauntis ben bleſſide/ forſoꝑe wite ȝee pis ping · for
ȝif an houſbonde man wiſte in what houre pe peef ſchulde
come: ſopely he ſchulde wake · and not ſuffre his hous to be
mynyde/ and be ȝee reedy · for in what houre ȝee geſſen not:
mannes ſone ſchal come/ forſoꝑe petre ſeyde to hym/ lorde
ſeyſt pou pis parable to vs or to alle/ ſopely pe lorde ſeyde/
who geſſiſt pou is a feipful dispender and prudent: whom pe
lorde ordeynyde upon his meyne pat he ȝyue to hem in tyme ·

meſure

mesure of wheet/ blessiide pat seruaunt whom whanne pe
lorde schal come/ he schal synde so doinge/ verreyly I seye to
zou for vpon alle pingis pat he weldeh · he schal ordeyne hym/
pat zif pat seruaunt schal seye in his herte · my lorde makip
dwellyng for to come · & begynne for to smyte children & bande
maydens · & ete & drynke · & be fillide ouer mesure/ pe lorde
of pat seruaunt schal come in pe day pat he hopip not · & houre
pat he woot not · & schal departe hym & putte his parte wip
vnfeipful men// ¶ forsope pe ilke seruaunt pat knewe pe
wille of his lorde · & made not hym reedy · & dide not aftir
his wille/ schal be beten wip manye plagis (or woundis)/
sopely he pat knewe not · & dide worpi pingis of woundis/
schal be beten wip fewe / forsope to eche man to whom mych
is zouen/ mych schal be souzte of hym / & pei schulen are more
of hym/ to whom pei lenten mych/ I came for to sende fijr
into pe erpe · & what wole I · but pat it be kyndelide/ sopely
I haue for to be baptiside wip baptym/ and how am I con-
streynede til pat it be parfitely done/ zee gessen for I came
for to zyue pees into pe erpe/ nay I seye to zou · but depart-
ynge/ forsope fro pis tyme · per schulen fyue be departide in
one hous/ pre schulen be departide in two (or azenes two)/
and two into pre schulen be departide/ pe fadir into pe sone/
and pe sone into pe fadir/ pe modir azenes pe douzter/ and pe
douzter azenes pe modir/ pe housbonde modir azenes pe sones
wife/ and pe sones wife azenes pe housbondes modir// for-
sope he seyde & to pe cumpanyes/ whanne zee schulen se a
cloude risynge fro pe sunne goinge doune/ anone zee seyn
reyne comeh · & so it is done/ and whanne pe soupe blowynge/
zee seyn for heet schal be/ and it is made/ ypocritis zee bane
knowe for to prose pe face of heuene & erpe/ sopely how prouen
zee not pis tyme/ sopely what & of zou self · deme zee not pat
pat is iuste/ forsope whanne pou goist wip pin aduersarie to pe
prynce in pe weye/ zyue pou bisynesse to be delyueride from
hym · leste parauenture · he draue pee to pe domesman · & pe

 domesman

domesman bitake pee to pe wrongeful arer · & pe wrongeful arer sende pee into prisoune/ I seye to pee pou schal not go pens: til pou zilde also pe laste serpinge//

C^m 13^m

Forsope summen camen to in pat tyme · tellynge to pym of galilees: whos blood pilate mengide wip pe sacrifices of hem/ and he answerynge seyde to hem/ wenen zee pat pes men of galilee weren synners bifore alle galilees · for pei suffreden suche pingis? naye I seyeto zou/ but alle zee schulen perische in like maner: but zif zee schulen haue penaunce/ and as pe ten & eyzte · upon whom pe toure in siloa felde doune & slowe hem: gessen zee for & pei weren dettours · more pan alle men dwellynge in irim? nay I seye to zou/ but also zee alle schulen perische: zif zee schulen not do penaunce/ ¶ forsope he seyde pis likenesse/ summan had a sige tree plauntide into his vynezerde: and he came seekyng fruyte in it · & fonde not/ sopely he seyde to pe tilier of pe vynezerde/ lo pre zeeris ben sip I came seekynge fruyte in pis litil syge tree: and I fonde not/ perfore kitte it doune/ wherto ocupiep it zhe pe erpe? and he answerynge seyde to hym/ lorde suffre it & pis zeer · til pe while I delue aboute it: and sende tordis/ and zif it schal make fruyte: zif none: or ellis in tyme comynge pou schalt kutte it doune/ forsope he was techynge in pe synagoge of hem: in sabotis/ and lo a womman pat had a spirit of sikenesse ten & eyzte zeeris & was bowide doune · neper any ping myzte loke upwardis/ whom whanne ihū had seen: he clepide to hym & seip to hire/ womman pou art leste of sikenesse/ and he putte to hire pe handis: and anone sche is reride · and glorifiede god/ sopely pe prynce of pe synagoge answerynge · hauyng dedeyn (or wrappe) · for ihc̄ had helide in pe saboth: seyde to pe cumpanye of puple/ per ben sixe dayes · in whiche it bihouep for to worche/ perfore come zee in pes · & be zee heelide · & not in pe day of saboth/ forsope pe lorde answerynge to hym seyde/

ypocrite

ypocrite wher eche of zou in ye saboth untieh not his ore or asse fro ye cracche (or stalle) · & leediy for to water/ bihouede it not his douzter of abraham whom sathanas hay bounden lo ten & eyzte zeeris for to be unbounden of his bonde in ye day of saboth/ and whanne he seyde yes pingis · alle hys aduersaries weren ashamyde & al ye puple ioyede in alle pingis yat weren gloriously done of hym/ ¶ yerfore to what ping is ye kyngdom of god liche/ it is liche to a corne of seneney · ye whiche taken/ a man sente into his zerde · & it were & is made into a greet tree · & foules of ye eyre restiden in braunchis yer of/ & eftesone he seyde/ to what ping schal I gesse ye kyngdom of heuene liche/ it is liche to sourdowe · ye whiche taken/ a womman hidiy in yre mesures of mele · til al were sourdowide/ and he wente by cytees & castels techynge & makynge iourney into irim/ sopely summan seyde to hym/ lorde zif yer ben fewe · yat ben sauede/ sopely he seyde to hem/ strynge zee for to entre by ye streyte zate · for I seye to zou manye seeken for to entre · & yei myzten not/ forsoye whanne ye houshondeman hay entride & closide ye dore/ zee schulen bygynne for to stonde wiy oute forh · & rynge ye dore seyinge/ lorde open to vs/ & he answerynge schal seye to zou/ I knowe zou not of whens zee ben/ yanne zee schulen bigynne to seye/ we haue eten bifore zee & drunken/ & in oure stretis you hast tauzte/ and he schal seye to zou/ I knowe zou not of whens zee ben/ go aweye fro me alle wirkers of wickidnesse/ yere schal be weepynge & beetynge to gedir of teeh · whanne zee schulen se abraham & ysaac & Iacob & alle prophetis in ye kyngdom of god/ sopely zou for to be putte oute/ and yei schulen come fro ye este & weste & norye & souye/ & sitte at ye mete in ye rewme of god/ and lo yei yat weren ye firste/ ben ye laste · & yei yat weren ye laste ben ye firste// ¶ In yat day summe of pharisees camen nyz/ seyinge to hym/ go oute & go hens/ for heroude wole slee yee/ and he seiy to hem/ go zee & seye zee to yat fore/ lo I casse oute fendis · &

I make

I make parfiteiy heipes to day & to morowe: & pe pridde day I am endide/ nepeies it bihouep me to day & to morowe: & pe fuynge day for to walke · for it fallip not a prophete for to perifche oute of irim/ Irim irim pat fleeft prophetis & ftonefi hem pat ben fente to pee/ how ofte wolde I gadir to gedir pi fones · as a bridde his nefte vndir pennes (or wengis) & pou woldift not: lo zoure hous fchal be lefte to zou deferte/ fopeiy I feye to zou · for zee fchulen not fe me: til it come whanne zee fchulen feye/ bleffide is he pat comep in name of pe lorde//

C^m 14^m

AND it is done whanne he hadde entride into pe hous of fumme prynce of pharifees in pe faboth for to ete breed: and pei kepten (or afpieden) hym/ and lo fumman fifk in dropefie: was bifore hym/ and ihc̄ anfwerynge feyde to pe wifeman of lawe · & to pharifees: feyinge/ zif it is leueful for to heel in fabotis/ and pei hilden pees/ forfope ihc̄ heelide hym taken to: & lifte/ and he anfwerynge to hem: feyde/ whos of zou affe or ore fchal falle into a pitte: and not anone fchal he drawe oute hym · in pe day of faboth/ and pei myzten not anfwere to hym to pes pingis/ forfope he feyde & a parable to men beden to a feeft · biholdynge how pei cheferen pe firfte fittynge places: feyinge to hem/ whanne pou fchalt be beden to weddyngis: fitte not at pe mete in pe firfte place · lefte parauenture · a worpier pan pou be beden of hym · & he compnge pat clepide pee & hym: feye to pee/ zif place to pis/ and panne pou fchalt bygynne wip fchame for to holde pe lafte place/ but whanne pou fchalt be beden to a fefte: go & fitte doune in pe lafte place/ pat whanne he comep pat bad pee to feeft: feye to pee/ frende fteyze vp heyzer/ panne glorie fchal be to pee: bifore men fittyng to gedir at pe mete/ for eche pat enhauncip hym: fchal be lowide/ and he pat mekip hym fchal be hizede/ forfope he feyde & to hym pat had beden hym to feeft/ whanne pou makift

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makiſt a mete (or ſoper) nyl pou clepe pi frendis · neper pi
breperen · neper coſyns · neper neyzebors · neper riche men·
leſte parauenture & pei bidde pee azen to feeſt · & retribuciõñ
(or zildynge azen) be made to pee/ but whanne pou makiſt a
feeſt· clepe pore men · feble · crokide · blynde· and pou ſchalt
be bleſſide · for pei haue not wherof to zilde azen to pee/ for-
ſope it ſchal be quytte azen to pee· in pe riſynge azen of iuſte
men/ whanne ſumman of pe ſittynge at mete had herde pes
pingis· he ſeyde to pym/ bleſſide he pat ſchal ete breede in pe
rewme of god/ and he ſeyde pym/ ſumman made a greet ſoper·
and clepide manye/ & he ſente his ſeruauntis in pe houre of
ſoper for to ſeye to men beden to feeſt · pat pei ſchulden come/
for nowe alle pingis ben redy/ and alle bygynnen to gedir ·
for to excuſe/ pe firſte ſeyde/ I haue bouzte a toune· and I
haue neede for to go oute & ſe it/ I preye pee· haue me ex-
cuſide/ & pe oper ſeyde/ I haue bouzte fyue zokis of oxen·
& I go for to proue hem/ I preye pee· haue me excuſide/ and
anoper ſeyde I haue weddide a wife· and perfore I may
not come/ and pe ſeruaunt turnyde azen· tolde pes pingis to
his lorde/ panne pe houſbondeman wrope· ſeyde to his ſer-
uaunt/ go oute ſone into greet ſtretis & ſmale ſtretis of pe
cytee· and pore men & feble · blynde & crokide · brynge pou
hidir/ and his ſeruaunt ſeith/ lorde it is done as pou haſt
comaundide· and zit pere is place/ and pe lorde ſeip to pe
ſeruaunt/ go oute in weyes & heggis · & conſtreyne for to
entre · pat myn hous be fulfilde/ forſope I ſeye to zou · for
no man of pe men pat ben clepide· ſchal taſte my ſoper//
¶ ſopely many cumpanyes wenten wip pym/ & he turnyde·
ſeyde to hem/ zif any come to me · & hatip not his fadir &
modir & wif & ſones & breperen & douztris · zit forſope & his
ſoule (or lif·) may not be my diſciple/ & he bereh not his croſſe
& comeh not aftir me· may not be my diſciple/ forſope who
of zou willynge for to bilde a toure · where pe firſte ſittynge
acountis not pe ſpenſis pat ben nedeful zif he haue to par-
fourme?

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fourme/ leste aftir pat he hap putte pe foundement & myzte not parfourme/ alle pat seen hym bigynne to scorne hym seyinge/ for pis man bigan for to bilde & myzte not ende/ or what kyng to go for to sende (or make) bataple azenes anoper kyng/ wher he sittynge firste bypenke not zif he may wip ten pousande goo azenes hym pat comep to hym wip twenty pousande/ ellis zit doinge afer/ he sendynge a messanger · preyep po pingis pat ben of pees/ so perfore eche of zou pat renounsip not (or forsakip not) alle pingis pat he weldip/ may not be my disciple// Salte is good pinge/ forsope zif salte vanysche/ in what ping schal it be saueride/ neper in dungehil is it profitable/ but it schal be sente oute/ he pat hap eris of heryng/ here//

C. 15. Forsope puplicans & synful men weren neyzinge to hym/ pat pei schulden here hym/ and pharisees & scribis grucchiden seyinge/ for pis receyuep synful men/ and etip wip hem/ and he seip to hem pis parable · seyinge/ what man of zou pat hap an hundride scheep · & zif he schal leese one of hem · wher he leeuep not nynty & nyne in deserte & goip to it pat perischide · til he synde it/ he ioyinge puttip into his schuldres/ and comyng home/ clepip to gedir his frendis & neyzbors seyinge to hem/ panke zee to me · for I haue founden pe scheepe pat I had loste/ sopely I seye to zou · so iope schal be in heuene on one synful man doinge penaunce/ pan vpon nynty & nyne iuste pat bane no nede to penaunce/ or what womman haupnge ten dragmes (or besauntis) · & zif sche schal leese one dragme/ wher sche tendis not a lanterne · & turnep vpsodoune pe hous · & seekip diligently til sche synde/ and whanne sche hap founden/ sche clepip to gedir frendis & neyzebors seyinge/ to gedir panke zee me · for I haue founden pe dragme pat I had loste/ so I seye to zou · iope schal be to aungels of god · vpon one synful man doinge penaunce// ¶ forsope he seis/ summan had two sones/

sones: & pe zonger seyde to his fadir/ fadir zyue to me pe porcioune of substaunce (or catel) pat bifallip me/ and he departide to hem substaunce/ and not aftir manye dayes alle pingis gederide to gedir: pe zonger sone wente fer on pilgrymage into afer cuntre · & pere wastide his substaunce (or goodis) in lyuyng leccherously/ and aftir pat he had endide alle pingis: a stronge hunger is made in pat cuntre · & he bigan for to haue nede/ and he wente & cleuede to one of pe burgeyfis of pat cuntre: and he sente hym into his toune · pat he schulde feede hoggis/ and he coueytide for to fulfille his wombe of pe coddis pat pe hoggis eten: and no man zaue to hym/ sopely he turnede azen into hym self: seyde/ how manye hiride men in my fadir hous abounden in looues: I forsope perische heere in hunger/ I schal risen vp & go to my fadir: and I schal seye to hym/ fadir I haue synnede into heuene & bifore pee: nowe I am not worpi for to be clepide pi sone · make me as one of pin hiride men/ and he rispnge came to his fadir/ sopely whanne he was zit fer: his fadir size hym · & is styrede by mercy/ & he rennynge to · felde vpon his necke: and kissiide hym/ and pe sone seyde to hym/ fadir I haue synnede into heuene & bifore pee: and nowe I am not worpi for to be clepide pi sone/ forsope pe fadir seyde to his seruauntis/ soone brynge zee forpe pe firste stool & clopide hym · & zyue zee a rynge in his hande: & schoon into feet/ and brynge zee to · a calue made fatte: and slee zee & ete we & glade we in plenteuouse etynge · for pis my sone is deade & hap lyuede azen: he perischide & is founde/ and alle men bigunnen for to ete gladdely/ forsope his elder sone was in pe feelde/ and whanne he came & neyzede to pe hous: he herde a symphonye & carole (or croude)/ and he clepide one of pe seruauntis: and axide what pes pingis weren/ & he seyde to hym/ pi broper is comen · & pi fadir slewe a fattide calue · for he receyuede hym saaf/ forsope he was wrope: and wolde not entre/ perfore his fadir gon oute bigan to preye hym/ & he answerynge to his fadir: seyde/

lo

lo so many zeeris I serue to pee · and I neuer passide ou
(or brake) pi comaundement: & pou neuer haste zouen to 1
a kide pat I schulde wip my frendes be fulfillide/ but aftir p
pis pi sone pat hap deuouride his substaunce wip hooris cam
pou hast slayne to hym a fattide calue/ and he seyde to hyr
sone pou art euermore wip me: and alle my pingis ben pi
forsope it bihouede for to ete plenteuousely & to ioye for p
pi broper was deade: & lyuede azen/ he perischide & is fou
den//

Cm 16m

Forsope he seyde & to his disciplis/per was sum rych
man pat had a fermour (or bayly): and pis is d
famyde at hym · as he had wastide his goodis/
he clepide hym · & seip to hym/ what here I pi
ping of pee? zilde resoune of pi ferme/ for now pou schal
not mowe hold pe ferme/ forsope pe fermour seyde wipinn
hym self/ what schal I do · for my lorde takip aweye fro m
pe ferme/ delue may I not: I schame for to begge/ I woo
what I schal do: pat whanne I schal be mouede fro pe ferme.
pei receyue me into here housis/ and so alle pe dettours o
his lorde clepide to gedir: he seyde to pe firste: how mych
owist pou to my lorde/ & he seyde to hym/ an hundride bareis
of oyle/ and he seyde to hym/ take pe caucion (or obligacion)
& sitte soone · & write fifty/ aftirwarde he seyde to anoper/
sopely how myche owest pou? pe whiche seip/ an hundride
mesuris of wheet/and he seyde to hym/ take pi lettris & write
foure score/ & pe lorde preysde pe fermour of wickidnesse ·
for he had done prudently/ for pe sones of pis worlde ben
more prudent (or war) in here generacon: pan pe sones of
lizte/ & I seye to zou/ make to zou frendis of pe richesse of
wickidnesse · pat whanne zee schulen fayle: pei receyue zou
into euerlastynge tabernaclis/ he pat is trewe in pe lesse ping:
& in pe more is trewe/ & he pat in a litil ping is wickide: & in
pe more is wickide/ perfore zif in pe wickide richesis zee
weren

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weren not trewe: þat þat is ſoþe who ſchal bileue (or bitake) to zou/ and zif in oþer mennes þing zee weren not trewe: þat þat is zoure who ſchal zyue to zou? no man ſeruaunt may ſerue to two lordis/ forſoþe oiþer he ſchal hate þe toon & loue þe toþer: oiþer cleue to þe toon & diſpiſe þe toþer/ zee mowne not ſerue to god & to richeſſe/ forſoþe phariſees þat weren coueytous herden alle þes þingis: & þei ſcorneden hym/ & he ſeiþ to hem/ zee it ben þat iuſtifiden zou biſore men/ ſoþely god haþ knowen zoure hertis/ for þat is hize to men: is abhomynacoñ to god/ þe lawe & prophetis til to Joon fro þat tyme þe rewme of god is euangelizide · & eche man doiþ ſtrengþe (or violence) into it/ forſoþe it is lizter heuene & erþe for to paſſe ouer: þan one title falle of þe lawe// ¶ Euery man þat forſakiþ his wiſ · & weddiþ anoþer · doiþ auoutrie/ and he þat weddiþ þe forſaken of þe houſbonde: doiþ auoutrie// ¶ Summan was riche & was cloþide in purpur & biſs (or white ſilke) · & ete euery day ſchynyngly/ & þer was ſum begger lazar by name · þat laye at his zate · ful of biſilis · coueytynge to be fulfilide of þe crommes þat fellen doume fro þe riche mannes borde: & no man zaue to hym/ but & houndis camen: & lickiden his biſilis/ ſforſoþe it is done þat þe begger diede: and was borne of aungels into abrahams boſum/ forſoþe & þe riche man is deade: and is biriede in helle/ ſoþely he caſtynge vp his eyzen · whanne he was in turmentis: ſize abraham afer · & lazar in his boſum/ & he cryinge ſeyde/ ſadir abraham haue mercy on me: and ſende lazar þat he dippe þe laſte parte of his fynger in water þat he kele my tunge · for I am turmentide in þis flawme/ and abraham ſeyde to hym/ ſone haue mynde · for þou haſt receyuede good þingis in þi liſ: and lazar alſo euyl þingis/ ſoþely he is nowe comfortide: but þou art turmentide/ & in alle þes þingis bitwixe vs & zou · a greet dirke place is ſtablide · þat þei þat wolen fro hens paſſe to zou: mowne not neþer paſſe ouer hidir/ and he ſeiþ/ þerfore I preye þee ſadir abraham: þat þou ſende hym into þe hous of my ſadir/ ſoþely

 I haue

I haue fyue breperen · pat he witnesse to hem · lest & pei comen into pis place of turmentis/ and abraham seip to pym/ pei hane moysen & pe prophetis: here pei hem/ and he seyde/ nay fadir abraham · but zif any of deade men schal go to hem: pei schulen do penaunce/ forsope he seip to pym/ zif pei peren not moyses & prophetis: neper zif any of deade men schal rise azen: pei schulen bileue to pym/ and he seip to his disciplis/ it is impossible pat sclaunderis comen not/ forsope wo to pat man by whom pei comen/ it is more profitable to pym zif a myline stoon be putte aboute his necke & he caste into pe see: pan pat he sclaundre one of pes litil/perseyueb (or takip heede) to zou self/ zif pi broper schal synne in pee: blame pym/ & zif he schal do penaunce · forzyue to pym/ & zif seuene sipes in pe day · he schal synne in pee · & seuene sipes in pe day he schal beconuertide to pee: seyinge/it forpinkip me: forzyue to pym//

C^m 17^m

AND pe apostlis seyde to pe lorde/ encrese to vs seip/ forsope pe lorde seyde/ zif zee hadden seip/ as pe corne of seneuey: zee schulen seye to pis tree more · be pou drawen vp by pe root · & be ouer plauntide into pe see: and it schal obeye to zou/ forsope who of zou hauyinge a seruaunt · erynge or lesowyng pe oxis · pe whiche turnyde azen fro seelde · he seip anone to pym · go sitte at pe mete · & not seip to pym make reedy pat I soupe · & girde pee bifore · and mynystre to me til pat I ete or drynke · & aftir pes pingis pou schalt ete & drynke/ wher he hap grace to pat seruaunt · for he dide pat pat he comaundide to pym/ nay I gesse/so & zee whanne zee hane done alle pingis pat ben comaundide to zou: seye/ we ben vnprofitable seruauntis/pat pat we ouzten for to do: we haue done// ¶ And it is done pe while Ihc̄ wente into irim̄: he passide pourgh pe mydil of samarie & galilee /and whanne he entride into sum castel · ten leprous men camen azenes pym/ pe whiche stoden afer & liftiden vp a voyce: seyinge/ Ihū comaundour: haue mercy on vs/ whom

as

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as he sizе: he seyde/ go zee schewe zee zou to priſtis/ it is done
ye while yei wenten: yei ben clenſide/ forſoye one of hem as he
size for he is clenſide: wente azen wiſ greet voyce magnyſy-
inge god/ and he felle doune into ye face biſore his feet: doinge
graces (or yankyngis)/ and ſis was a ſamaritan/ forſoye ihc̄
anſwerynge seyde/ wher ten ben not clenſide: and where ben
ye nyne? yer ben none ſounden yat turnyde azen & zaue glorie
to god: no but ſis alien (or ſtraunger)/ and he ſeiſ to hym rise
up go you: for ſi ſeiſ haſ made yee ſaaf/ forſoye he axide of
pharisees whan ye rewme of god comeſ: anſweride to hem &
seyde/ ye rewme of god comeſ not wiſ aſpiynge: neyer yei
schulen seye/ lo here: or lo yere/ forſoye lo ye rewme of god is
wiſinne zou/ & he ſeiſ to his diſciplis/ dayes ſchulen come:
whanne zee ſchulen deſire for to ſe one day of mannes ſone:
and zee ſchulen not ſe/ & yei ſchulen seye to zou/ lo here & lo
yere/ nyl zee go: neyer sue yee/ forwhi as leyte ſchynynge from
vnder heuene · ſchyneſ into yo yinges yat ben vndre heuene:
ſo ſchal mannes ſone be in his day/ forſoye firſte it bihoueſ hym
for to ſuffre manye yingis: & for to be reprouede of ſis genera-
coñ/ & as it was done in ye dayes of noe: ſo it ſchal be in ye dayes
of mannes ſone/ yei eten & drunken · weddiden wiſes & weren
zouen to weddyngis til into ye day · in ye wiſche noe entride
into ye ſchippe: & ye greet flode came & loſte alle/ alſo it was
done in ye dayes of loth · yei eten & drunken · bouzten & ſolden ·
plauntiden & bildiden/ ſoyely in what day loth wente oute of
ſodom · ye lorde reynyde fiſ & brinnſton fro heuene · & loſte
alle/ aftir ſis ying it ſchal be in what day mannes ſone ſchal be
ſchewide/ in yat day he ſchal ben in ye roof · & his veſſels in ye
hous: come he not doune for to take hem aweye/ and he yat is
in ye feelde: alſo turne not azen bybynde/ be zee myndeful of ye
wiſe of loth/ who euer ſchal ſeek for to make his ſoule (yat is
his liſ) ſaaf: ſchal leeſe it/ & who euer ſchal leeſe it: ſchal quyken
it/ I ſeye to zou in yat nyzt two ſchulen be in one bed · one
ſchal be taken to · & ye toyer forſaken/ two wymmen ſchulen be
gryndynge

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grynbynge to gedir · pe one schal be taken to · & pe toper forsaken/ pei answeryngе seyn to pym/ where iorde/ pe whiche seyde to hem/ wher euer pe body schal be/ pidir schulen be gederide to gidir & pe egliis//

C^m 18^m

Forsope he seyde to hem & a parable/ for it bihouep for to preye euermore/ & not fayle seyinge/ per was sum juge in sum cytee/ pat dredde not god · neper schamyde men/ forsope sum widowe was in pat cytee/ and came to pym seyinge/ venge me of myn aduersarie/ and he woide not by myche tyme/ sopeip aftir pes pingis he seyde wipinne pym self/ and zif I drede not god · & schame not man/ nepeles for pis widowe is heuy to me/ I schal venge hire/ leste at pe laste sche comynge strangle me/ sopeip pe iorde seip/ here zee what pe domesman of wickidnesse seip/ forsope wher god schal not do vengeaunce of his chosen · crynge to pym nyzt & day · & schal haue pacience in hem/ sopeip I seye to zou for sone he schal do vengeaunce of hem/ nepeles gessist pou mannes sone comynge schal fynde seip in erpe/ forsope he seyde & to summen pat trisiden in pym self as rizteul · dispiseden oper · pis parable seyinge/ two men steyzeden up into pe temple for to preye · pe one a pharisee · & pe oper a puplican/ forsope pe pharisee stondynge/ preyede anentis pym self pes pingis seyinge/ god I do pankyngis to pee · for I am not as oper of men · rauenours · uniust · auoutrers · as also pis puplican/ I faste twyes in pe wike · I zyue tyes of alle pingis pat I haue in possessiõ/ and pe puplican stondynge aser · woide not neper lifte up pe yzen to heuene/ but smote his breste seyinge/ god be helpeful (or mercyful) to me synner/ treweip I seye to zou · pis discendide iustifiede into his hous from pym/ for eche pat enhauncip pym/ schal be made lowe/ and he pat mekip pym/ schal be enhauncide/ ¶ Forsope pei brouzten to pym zonge children pat he schulde touche hem/ pe whiche whanne disciplis sizen/ pei blameden hem/ sopeip ihc̃ cleppynge to gedir hem/

seyde/

seyde/ suffre zee children for to come to me: & nyl zee forbede
hem/ sopely of suche is pe kyngdom of heuenes/ trewely I seye
to zou · who euer schal not take pe kyngdom as a childe: schal
not entre into it/ and sum prynce aride hym seyinge/ gode mayst-
ter what ping doinge · schal I welde euerlastynge lift/ sopely
ihc̄ seyde to hym/ what seyst pou me gode/ no man gode: no
but god alone/ pou haste knowen pe comaundementis/ pou
schalt not slee · pou schalt not do leccherie · pou schalt not do
pefte · pou schalt not seye false witnessynge · worschip pi fadir
& modir/ pe whiche seip/ I haue kepte alle pes pingis fro my
zouthe/ pe whiche ping herde: ihc̄ seip to hym/ zit one ping
faylip to zee · selle pou alle what euer pingis pou hast: and zyue
to pore men · & pou schal haue tresoure in heuene · & come & sue
me/ pes pingis herde: he was sorowful: for he was ful riche/
sopely ihc̄ seyinge hym made soory: seyde how harde pei pat
hane money · schulen entre into pe kyngdom of god/ forsope
it is lizter a camel for to passe pourz an edlis yze: pan a riche
man to entre into pe kyngdom of god/ & pei pat herden pes
pingis: seyden/ and who may be saaf/ & he seip to hem/ po
pingis pat ben inpossible anentis men: ben possible anentis
god/ forsope petre seip/ lo we haue lefte alle pingis: and suen
pee/ pe whiche seyde to hym/ treuely I seye to zou · per is no-
man · pat schal forsake hous or fadir or modir or breperen or
wife or sones or feeldis for pe rewme of god: & schal not receyue
moo pingis in pis tyme · & in pe worlde to comynge euerlasti-
ynge lift// ¶ forsope ihc̄ took to his twelue discriplis: and seip to
hem/ lo we steyzen vp to irlm̄ · & alle pingis schulen be endide ·
pat ben writen by prophetis of mannes sone/ forsope he schal
be bitrayede to hepen men · & he schal bescornyde & scourgide &
bispitte/ and aftir pat pei haue scourgide (or beeten): pei
schulen slee hym/ and pe pridde day he schal rise azen/ and pei
vndirstoden no ping of pes/ and pis worde was hidde fro hem:
& pei vndirstoden not po pingis pat weren seyde/ forsope it is
done whanne ihc̄ came nyz to Jericho: sum blynde man satte
besides

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besides pe weye beggynge/ and whanne he herde pe cumpanye of puple passynge: axide what pis ping was/ sopely pei seyden to hym: pat ihc of nazareth passide/ and he criede seyinge/ Ihū pe sone of dauyd: haue mercy on me/ and pei pat wenten bifore: blameden hym pat he schulde be stille/ sopely he mychemore cryinge/ pou sone of dauyd: haue mercy on me/ forsope Ihc stondynge: comaundide hym for to be brouzte forp to hym/ and whanne he came nyz: he axide hym seyinge/ what wolte pou I schal do to pee? and he seyde/ lorde pat I se/ and ihc seyde to hym/ biholde/ pi seip hap made pee saaf/ and anone he size: and suede hym · magnyfynge god/ and al pe pupie as it size: zaue heryinge to god//

Cm 19m

AND Ihc goinge in: walkide to Jericho/ and lo a man zache by name · & pis was prynce of puplicans: & he riche/ and he souzte for to se Ihū who he was/ & he myzte not for pe cumpanye of puple · for he was litil in stature/ and he rennynge bifore: steyzede up into a sicomore tree · pat he schulde se hym: for he was to passe pens/ and ihc biholdynge up · whan he came to pe place: size hym & seyde to hym/ zache hizynge come doune: for to daye I must dwelle in pin hous/ & he hizinge came doune: and ioyinge receyuede hym/ & whanne alle men sizen: pei grucchiden seyinge · for he had turnyde to a synful man/ forsope zache stondynge: seyde to pe lorde/ lo lorde pe halfe of my godis: I zyue to pore men/ and zif I haue any ping defraudide any man: I zilde pe foure folde/ Ihc seip to hym/ for in pis day helpe is made to pis hous: for pat he is abrahams sone/ forsope mannes sone came for to seek & for to make saaf pat ping pat perischide// ¶ Hem heryinge pes pingis · he puttynge to · seyde a parable · for pat he was nyz irim · & for pei gessiide pat anone pe kyngdom of god schulde be shewide/ perfore he seyde/ Sum noble man wente into a fer cuntre · for to take to hym a kyngdom · & for to turne azen/ sopely his ten seruauntis clepide:

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clepide: he zaue to hem ten besauntis · & seip to hem/ Bar-
chaundise zee pe while I come/ forsope his cyteseyns hatiden
hym · & senten a messanger aftir hym: seyinge/ we wolen not
hym for to regne vpon vs/ and it is done pat he turnede azen
pe kyngdom taken: he comaundide his seruauntis to be cle-
pide to whom he zaue pe money · pat he schulde wite how
myche eche had wonnen by chaffarynge/ forsope pe firste came
seyinge/ lorde pi besaunt hap wonnen ten besauntis/ he seip
to hym/ wel be pou goode seruaunt in litil ping pou hast ben
trewe: pou schalt be hauying power vpon ten cytees/ and pe
toper came seyinge/ lorde pi besaunt hap made fyue besauntis/
and to pis he seip/ and be pou vpon fyue cytees/ and pe pridde
came seyinge/ lorde lo pi besaunt pat I had putte vp in a sudar-
rie (or swetynge clooß)/ forsope I dredde pee for pou art aus-
terne man · pat takist awey pat pat pou settist not · & pou re-
pist pat pat pou hast not sowen/ he seip to hym/ weywarde ser-
uaunt: of pi moupe I deme pee/ wistist pou pat I am an aus-
terne man takyng aweye pat ping pat I sette not · & reppynge
pat ping pat I sewe not: and whi hast pou not zouen my money
to pe boorde · & I comynge schulde haue receyuede it · sopely
wip vsures/ and he seyde to men stondynge nyz/ take zee aweye
fro hym pe besaunt: and zyue zee it to hym pat hap ten be-
sauntis/ and pei seyden to hym/ lorde he hap ten besauntis/
sopely I seye to zou · for to eche haupnge it schal be zouen: and
he schal abounde (or be plenteuouse)/ but fro hym pat hap
not & pat ping pat he hap: schal be taken of hym/ nepeles
brynge zee hidir po myn enemyes · pat wolen not me regne
vpon hem: and slee bifore me/ and pes pingis seyde: he wente
bifore steyzinge to irlm̃/ and it is done whanne he came nyz to
bethfage & bethanye at pe mounte pat is clepide of olyuete: he
sente his two disciplis seyinge/ go zee into pe castel pat is azenes
zou · into whiche zee entrynge schulen fynde a colte of a sche
asse tizede: to whom none of men euer satte/ vnbynde zee hym:
and brynge zee to me/ and zif any man axe whi zee vnbynden:

pus

pus zee schulen seye to hym/ for pe lorde desireth his werke/ for-
sope pei pat weren sente wenten forp · & founden as he seyde to
hem: a colte stondyng: sopely hem unbyndynge pe colte: pe
lordis of hem seyden to hem/ what untizen zee pe colte? and
pei seyden/ for pe lorde hap hym nedeful/ and pei ledden to ihū/
and pei castynge here clopes upon pe colte: puttiden ihū (on
hym)/ forsope hym goinge: pei undre strewiden here clopes in
pe weye/ and whanne nowe he came nyz to pe comynge doune
of pe mounte of olyuete: alle pe cumpanyes of men comynge
doune: bygunnen ioyzinge for to herie god wip greet voyce
on alle pe vertues pat pei sizen seyinge/ blessiide is pe kyng
pat comep in pe name of pe lorde: pees in heuene & glorie
pingis// ¶ And summe of pharisees of pe cumpanyes: seyden
to hym/ mayster blame pi disciplis/ to whom he seip/ I seye
to zou · for zif pes schulen be stille: stones schulen crie/ and
whanne he neyzede · he seinge pe cytee: wepte on it seyinge/
for zif pou haddest knowen: & pou/ & sopely in pis pi day: pe
whiche to pees to pee/ but now pei ben hid fro pin eyzen/ for
dayes schulen come in pee · & pin enemyes schulen enuyroune
pee wip a paale · & pei schulen enuyroune pee & make pee streyte
on alle sidis: & caste pee doune to pe erpe · & pi sones pat ben
in pee/ and pei schulen not leeue in pee a stone upon a stone ·
for pat pat pou hast not knowen pe tyme of pi visitacoñ//
¶ And he gone into pe temple: bigan for to caste oute men sell-
ynge per inne & byinge · seyinge to hem/ it is writen pat myn
hous: is an hous of preyer/ forsope zee hane made it a denne
of peefes/ and he was techynge euery day in pe temple/ forsope
pe prynces of prislis & pe scribis & pe prynces of pe puple:
souzten for to leese hym/ and pei founden not what pei schul-
den do to hym/ sopely alle pe puple was hangide up · or al oc-
cupiede herynge hym//

And

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And it is done in one of ye dayes · hym techyng ye Cm 20m
puple in ye temple & euangelizynge: ye prynces of
priſtis & ſcribis camen to gedir · wiſ ye eldre men ·
& ſeyn to hym ſeyinge/ ſeye to vs in what power
you doiſt ſis ying or who zaue to yee ſis power? forſoſe ihū
anſwerynge: ſeyde to hem/ and I ſchal axe zou a worde: an-
ſwere zee to me/ was ye baptym of Joon of heuene or of men?
and ſei ſouzten wiſinne yemſelf ſeyinge/ for zif we ſchulen
ſeye of heuene: he ſchal ſeye/ whi ſirfore bileue zee not to
hym? forſoſe zif we ſchulen ſeye of men: al ye comoune puple
ſchal ſtonen vs/ for ſei ben certeyn: Joon for to be a pro-
phete · & ſei anſweriden · hem to not knowe (or wite) of whens
it was/ and ihc̄ ſeiſ to hem/ neyer I ſeye to zou: in what
power I do ſes yingis// ¶ forſoſe he bigan for to ſeye to ye
comoune puple ſis parable/ ſumman plauntide a vynezerde ·
& hiſride it (or ſette) to ferme to tiliers/ and he was in pil-
grymage myche tymes/ and in tyme of gederynge of grapis:
he ſente a ſeruaunt to ye tiliers: ſat ſei ſchulden zyue to hym
of ye fruyte of ye vynezerde/ ye wiſche leſten hym beten:
voyde (or wiſouten fruyte)/ and he putte to for to ſende ano-
ſer ſeruaunt/ forſoſe & ſei beetynge ſis · and punyſchynge
wiſ conteckis (or wrongis): leſten voyde/ and he putte to for to
ſende ye fridde/ ye wiſche & woundynge hym: caſtiden oute/
ſoſely ye lorde of ye vynezerde ſeyde/ what ſchal I do? I
ſchal ſende my derworſe ſone/ parauenture whanne ſei ſchulen
ſe hym: ſei ſchulen ſchame/ whom whanne ye tiliers hadden
ſeen: ſei ſouzten wiſinne hem ſelf ſeyinge/ ſis is ye eire/ flee
we hym: ſat ye heretage be made oure/ and ſei ſlowen hym
caſte oute of ye vynezerde/ what ſerfore ſchal ye lorde of ye
vynezerde do to hem/ he ſchal come & leeſe ſes tiliers · & zyue
ye vynezerde to oſer/ wiſche ying herde: ſei ſeyden to hym/
be it ſer: (or god forbede)/ forſoſe he biholdynge hem · ſeyde/
what ſerfore is ſis ying ſat is writen/ ye ſtoon whom men

 bildynge

bildynge reproueden. pis is made into pe heede of pe corner/ eche pat schal falle vpon pat stoon. schal be schaken or broken/ forsope vpon whom it schal falle. it schal breke hym to smaale parties// ¶ And pe prynces of prisis & pe scribis. souzte for to leye on hym handis in pat houre. and pei dredde pe puple/ forsope pei knewen. pat to hem he had seyde pis lickenesse/ and pei keppynge. senten aspiers pat feyneden hem iūste. pat pei schulden take hym in worde · & bitake hym (or bitraye) to pe principate (or power of pe prynce) · & to pe power of pe mayre (or iustice)/ and pei ariden hym seyinge/ mayster we witen for rizthy pou seyst & techist · & pou takist not pe persone of man. but pou techist in treupe pe weye of god/ is it leueful to vs for to zyue tribute to cesar or nay? forsope he biholdynge pe deceyte of hem. seyde to hem/ what tempten zee me? schewe zee to me a penye/ whos ymage & superscripcoñ (or writynge aboute) hap it? pei answerynge seyden to hym/ cesars/ and he seip to hem/ zilde zee perfore to cesar · po pingis pat ben cesars. and po pingis pat ben of god · to god/ and pei myzten not reproue his worde. bifore pe pore puple/ and pei wondrynge in his answeris. helden pees// ¶ Summe of pe saduceis · pat denyen azen risynge for to be. camen to & ariden seyinge/ mayster · moyses wrote to vs · zif pe broper of any man hauynge a wife be deade · & he was wip outen fre children. pat his broper take his wife & reyse seede to his broper/ perfore seuene breperen weren. pe firste took a wife · & is deade wip outen fre children/ and pe suyinge took hir. and he is deade wip outen sone/ and pe pridde took hir/ also & alle seuene/ & leften not seede · but ben deade/ pe laste of alle. & pe womman is deade/ perfore in pe rysynge azen. whos wife of hem schal sche be. forsope seuene hadden hire wife/ and ihc̄ seip to hem/ sones of pis worlde wedden & ben zouen to weddyngis/ forsope pei pat schulen be hadde worpi of pat worlde & risynge azen fro deade men. neper ben weddide neper wedden wifes · neper euer schulen mowe die · forsope pei ben euen

wip

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wiſ aungels · & ben ye ſones of god: ſiſ yei ben ſones of riſ-
ynge azen/ forſoſe for deade men riſen azen: and moyſes
ſchewide beſides ye buſche as he ſeiſ/ ye lorde god of abra-
ham · & god of ysaac · & god of Jacob/ forſoſe god is not of
deade men: but of lyuynge men/ forſoſe alle men lyuen to
hym/ ſoſeiſ ſumme of ye ſcribis anſwerynge: ſeyden/ mayſ-
ter ſou haſt wel ſeyde/ and yei durſten no more axe hym any
ſing// ¶ forſoſe he ſeyde to hem/how ſeyn men criſt for to be
ye ſone of dauyd · & dauyd hym ſelf ſeiſ in ye booc of pſalmes·
ye lorde ſeyde to my lorde · ſitte ſou on my rizthalſe · til ſat
I putte yei enemyes a ſtool of ſi feet/ ſerfore dauyd cleyiſ
hym lorde: and how is he his ſone/ ſoſeiſ al ye puple her-
ynge: he ſeyde to his diſciplis/ be zee war of ſcribis ſat wolen
wandre in ſtoolis & louen ſalutacōns in ye cheppynge · & ye
firſte chayers in ſinagogis · & ye firſte ſittynge places in ſeeſtis/
ſat deuouren ye hous of widowis: ſeynynge longe preyinge/
yei ſchulen take more dampnacoñ//

Forſoſe he biholdynge ſize hem · ſat ſenten here C^m 21^m
ziftis in to ye treſorie riche men/ forſoſe he ſize &
ſum litil pore widowe ſendynge two mynutis (or
ferſingis): and he ſeyde/ treueiſ I ſeye to zou · for
ſis pore widowe: ſente more ſan alle men/ for whi alle ſes
of ſeaboundaunce or plenteouſe to hem: ſenten into ye ziftis
of god/ forſoſe ſis widowe · of ſat ſing ſat ſaiſ to hir:
ſente al hir lyueiode ſat ſche hadde// ¶ And ſumman ſeinge
of ye temple ſat it was ournyde wiſ good ſtoones & ziftis: he
ſeyde/ſo ſingis ſat zee ſeen · dayes ſchulen come in ye whiche
a ſtoon ſchal not be leſte on a ſtoon: ye whiche ſchal not be
diſtruyede/ ſoſeiſ yei axiden hym ſeyinge/ comaundour ·
whanne ſchulen ſes ſingis be: and what token whan yei
ſchulen bigynne for to be done/ ye whiche ſeyde/ ſe zee ſat zee
be not deceyuede/ ſoſeiſ many ſchulen come in my name ·
ſeyinge for I am · & ye tyme ſchal neze/ ſerfore nyl zee go
aftir

aftir hem/ forſoꝑe whanne zee ſchulen here bataylis & ſeducoñs (or ſtryues) wiꝑinne forꝑ: nyl zee be aferde/ it bihouep firſte ꝑes ꝑingis for to be done: but not zit anone an ende/ ꝑanne he ſeyde to hem/ folc ſchal riſe azenes folc · & rewme azenes rewme · & greet mouyngis of erꝑe ſchulen be bi places · & peſtilences · & hungris · & dredis from heuene & grete tokenes ſchulen be/ but biſore alle ꝑes ꝑingis ꝑei ſchulen putte here hondis to zou · & ſchulen purſue · bitakynge into ſynagogis & keꝑyngis · drawynge to kyngis & mayres (or iuſtices) for my name/ forſoꝑe it ſchal falle to zou into witneſſynge/ ꝑerfore putte zee in zoure hertes · not to ꝑenke biſore: how zee ſchulen anſwere/ forſoꝑe I ſchal zyue to zou mouꝑ & wyſdom: to whiche alle zoure aduerſaries ſchulen not mowe azenſtonde & azen ſeye/ ſoꝑely zee ſchulen be bitrayede (or taken) of fadir & modir & breꝑeren & coſyns & frendis: & by deꝑ ꝑei ſchulen turmente of zou/ and zee ſchulen be in hate to alle men for my name/ and an heer of zoure heed: ſchal not periſche/ in zoure pacience zee ſchulen welde (or haue in quyet) zoure ſoulis/ forſoꝑe whanne zee ſchulen ſe irlm̃ enuyrounyde of an oofte of bataylie: ꝑanne wite zee for ꝑe deſolacoñ (or diſcoumforꝑ) of it ſchal neyze/ ꝑanne ꝑei ꝑat ben in Iude flee to ꝑe mounteyns/ & ꝑei ꝑat in ꝑe mydil of it: go aweye/ & ꝑei ꝑat in ꝑe cuntrees: entre not into it/ for ꝑes ben dayes of vengeaunce · ꝑat alle ꝑingis ꝑat ben writen: be fulfilde/ forſoꝑe wo to (wymmen) wiꝑ childe & noriſchynge in ꝑo dayes/ forſoꝑe a greet preſſure (or ouerleyinge) ſchal be on ꝑe erꝑe · & wraꝑꝑe to ꝑis puple/ and ꝑei ſchulen falle in ꝑe mouꝑ of ſwerde: & ꝑei ſchulen be ledde captife (or priſoners) into alle folkis/ & irlm̃ ſchulen be defoulide (or to troden) of heꝑene men: til ꝑe tyme of naciouns be fulfilde// ¶ And tokenes ſchulen be in ſunne & mone & ſterres: & in erꝑe ouerleyinge of folkis for confuſioñ of ſoune of ꝑe ſee & wawis · men waringe drie for drede & abidynge ꝑat ſchulen come to al ꝑe worlde/ for whi vertues of heuene ſchulen be mouede/ and ꝑanne ꝑei ſchulen ſe mannes

ſone

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sone comynge in a cloude: wip greet power & maieste/ sopely
pes pingis bigynnynge for to be made: biholde zee & reyse zee
zoure hedis · for zoure redempcoñ (or bynge azen) neyzep/
& he seyde to hem a lickenesse/ se zee pe fige tree & alle trees ·
whanne pei bryngen forp nowe of hem fruyte: zee witen for
somer is nyz/ so & zee whanne zee schulen se pes pingis for to
be done: wite zee for ze kyngdom is nyz/ treuely I seye to zou ·
for pis generacoñ schal not passe: til alle pingis ben done/
heuene & erpe schulen passe: sopely my wordis schulen not
passe// ¶ Forsope perseyue zee (or take zee heede) to zou seis-
lesse parauenture zoure hertis ben greuede wip glotonie &
drunkenesse & by synnes of pis lifi: & pe ilke day come sodeyn-
ly vpon zou/ forsope as a gnare (or snare) it schal come vpon
pe face of al erpe/ and so walke zee in eche tyme · preyinge
pat zee be hadde worpi for to flee alle pes pingis pat ben to
come · & for to stonde bifore mannes sone/ forsope in dayes
he was techynge in pe temple · sopely in nyztis he goinge oute
dwelte in pe mounte pat is clepide of olyuete/ and al pe puple
hastide (or came erly) for to come to hym · in pe temple for
to here hym//

Forsope pe haly day of perse looues · pat is seyde C^m 22^m
pask came nyz: and pe prynces of pristis & pe scribis
souzten hou pei schulden slee ihū/ forsope pei dred-
den pe pore puple/ sopely sathanas entride into Iu-
das pat was clepide of scarioth · one of pe twelue: & he wente
& spac wip pe princes of pristis & maiestratis · how he schulde
bitraye hym to hem/ and pei ioyzeden & maden couenaunt:
for to zyue hym money: & bihizte/ & he souzte couenablete:
pat he schulde bitraye hym wip oute cumpanyes/ sopely pe
day of perse looues came: in pe whiche it was nede pask (pat
is sacrifice of pask) for to be slayne/ and he sente petre & Ion
seyinge/ zee goinge make reedy to vs pask: pat we ete/ and
pei seyden/ wher woite pou we make reedy? and he seyde to
hem/

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hem/ lo zou entrynge into pe cytee · summan berynge a vesſel of water ſchal come azenes zou/ ſue zee hym into pe hous · into whiche he entrip: and zee ſchulen ſeye to pe houſbonde man of pe hous/ pe mayſter ſeip to pee/ where is pe herbergerie: where I ſchal ete paſke wip my diſciplis? and he ſchal ſchewe to zou a greet ſouppynge place · ſtrewide: & pere make zee reedy/ ſopely pei goinge · ſounden as he ſeyde to hem: and pei maden reedy paſke/ and whanne pe houre was made: he ſate to pe mete · & twelue apoſtlis wip hym/ and he ſeip to hem/ wip deſire I haue deſiride · for to ete wip zou pis paſk: bifore I ſuffre/ forſope I ſeye to zou for fro pis tyme I ſchal not ete it: til it be fulfilde in pe rewme of god/ and pe cuppe taken: he dide graces & ſeyde/ take zee & departe zee amonge zou/ ſopely I ſeye to zou · I ſchal not drynke of pe generacoñ of pis vyne: til pe rewme of god come/ and pe breed taken he dide graces (or pankyngis) & brake & zaue to hem ſeyinge/ pis is my body pat for zou ſchal be zouen/ do zee pis ping into my comemoracoñ (or into mynde) of me/ alſo & pe chalice · aftir pat he had ſoupide: ſeyinge/ pis cuppe is pe newe teſtament in my blood · pat ſchal be ſchedde for zou/ nepeles lo pe hande of a man bitrayinge me: is wip me in pe boorde/ and ſopely mannes ſone goip: aftir pat is diffynede (or determynyde)/ nepeles wo to pat man: by whom he ſchal be bitrayede/ & pei bigunnen for to ſeke amonge hem · who it was of hem: pat was to do pis ping// ¶ And ſtrijf is made amonge hem · whiche of hem ſchulde be ſeen for to be more/ ſopely he ſeyde to hem/ kyngis of folkis ben lordis (or lordeſchipen) of hem/ & pei pat haue power vpon hem: ben clepide gode doers (or gode zyuers)/ forſope zee not ſo/ but he pat is more in zou: be made as zonger/ and he pat is bifore goer: as a ſeruaunt/ for whi who is more: he pat reſtip or he pat mynyſtrip? wher not he pat reſtip? forſope I am in pe mydle of zou: as he pat mynyſtrip/ ſopely zee ben pat haue dwellide wip me in my temptacoñs/ & I diſpoſe to zou · as & my fadir hap diſpoſide

to

to me a rewme: pat zee ete & drynke on my boorde in my rewme · & sitte on trones demynge pe twelue kynredis of israel/ forsope pe lorde seyde to Symount/ Symount lo sathanas hap aride zou pat he schulde redle as whete/ sopely I haue preyede for pee: pat pi seip fayle not/ and pou sumtyme conuertide: conferme pi breperen/ pe whiche seyde to hym/ lorde I am reedy wip pee for to go into prisoune & into dep/ and he seyde/ I seye to pee petre · pe cocke schal not crowe to day: til pou pries forsake · for to haue knowen me/ and he seyde to hem/ whanne I sente zou wip outen sachel & scrippe & schoon · wher any ping faylide to zou? and pei seyden/ no ping/ perfore he seyde to hem/ but now he pat hap a sachel: take also & a scrippe/ & he pat hap not: selle his coot & bie a swerde/ sopely I seye to zou/ for zit it bihoueh pat pat ping pat is writen · for to be fulfilde in me/ and wip wickide men he is putte (or demyde)/ forsope po pingis pat ben of me: haue ende/ & pei seyden/ lorde lo two swerdis heere/ & he seyde to hem/ it is ynowz/ and he gone oute: wente aftir custom into pe hil of olyues/ sopely & disciplis sueden hym/ and whanne he came to pe place: he seyde to hem/ preye zee · leste zee fallen into temptacioune/ and he is taken awey fro hem: how myche a stones caste/ & pe knees putte: he preyede seyinge/ fadir zif pou woltes turne ouer pis cuppe fro me/ nepeles not my wille be done: but pin/ forsope an aungel apperide to hym fro heuene: confortynge hym/ and he made in agonye (or strijf): preyede lenger/ and his swote is made as dropis of blode rennynge doune into pe erpe/ and whanne he hadde risen fro preyer · & had comen to his disciplis: he fonde hem sleppynge for heuynesse/ and he seip to hem/ what slepen? rise zee · & preye zee · pat zee falle not into temptacoñ// ¶ zit hym spekynge: lo a cumpanye · & he pat was clepide Judas one of pe twelue: wente bifore hem/ and he came nyz to ihū: pat he schulde kysse hym/ sopely ihc̄ seyde to hym/ Judas wip a cosse pou bitrayest mannes sone/ sopely pei pat weren aboute hym:

seinge

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seinge þat þat was to come/ seyden to hym/ lorde zif we smyten in swerde/ and one of hem smote þe seruaunt of þe prynce of prestis: and kitte of his litil rizt ere/ forsoþe ihc̄ answerynge seiþ/ suffre zee til hidir/ and whanne he hadde touchide his litil ere: he helide hym/ forsoþe ihc̄ seyde to hem þat camen to hym · þe prynces of prestis & magistratis (or mayres) of þe temple & eldre men/ as to a þeef zee hane gon oute wiþ swerdis & staues/ whanne I was eche day wiþ zou in þe temple: zee streizten not oute handis into me/ but þis is zoure houre · & þe power of birkenessis/ soþely þei takynge hym: ledden to þe hous of þe prynce of prestis/ petre forsoþe suede hym afer/ soþely a fijr kyndelide in þe mydle floor (or greet hous) and hem sittynge aboute: petre was in þe mydle of hem/ whom whanne sum hande mayden had seen sittynge at þe lizte & had biholden hym: sche seyde/ and þis was wiþ hym/ and he denyede hym seyinge/ womman I knewe not hym/ & aftir a litil anoþer man seinge hym seyde/ and þou art of hem/ petre forsoþe seiþ/ o man I am not/ and a space made as of one houre · soþely anoþer affermyde: seyinge/ treuely & þis was wiþ hym/ for whi & he was of galilee/ and petre seiþ/ man I noot what þou seist/ and anone zit hym spekynge: a cocke crewe/ and þe lorde turnede azen: bihelde petre/ and petre hadde mynde on þe worde of ihū as he had seyde · for bifore þe cocke crowe: þries þou schalt denye me/ & petre gon forþ: wepte bittirly/ and þe men þat helden hym · scorneden hym smytynge (or beetyng) hym/ and þei veyliden (or hidden) hym · & smyten his face · & ariden hym seyinge/ prophecie þou · who is it þat smote þee/ also many oþer þingis þei blasfemynge: seyden azenes hym/ and as þe day was made: þe eldre men of þe puple & prynces of prestis & þe scribis camen to gedir & ledden hym into þe counseyl seyinge/ zif þou art crist seye to vs/ & he seiþ to hem/ zif I schal seye to zou: zee schulen not bileue to me/ soþely & zif I schal are: zee schulen not answere to me · neþer zee schulen leeue/ forsoþe aftir þis

tyme:

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tyme: mannes sone schal be sittynge on þe rizt halfe of þe vertue of god/ þerfore alle seyden/ þerfore þou art þe sone of god/ þe whiche seiþ/ zee seyn: for I am/ and þei seyden what zit desire we witnessynge/ forsoþe we oure seif hane herde of his mouþ//

AND al þe multitude of hem risynge: ledden hym to pilate/ forsoþe þei bigunnen for to accuse hym· seyinge/ we haue founden his turnynge vpsodoune oure folc: and forbedynge tribute for to be zouen to cesar· & seyinge hym seif for to be cst kynge/ forsoþe pilate aride hym seyinge/ art þou kyng of iewis/ and he answerynge seiþ/ þou seist/ forsoþe pilate seiþ to þe prynces of prestis: & to þe cumpanyes of puple/ I fynde no þing of cause in his man/ and þei weren strenger seyinge/ he moueþ togedir þe puple techynge þoruz al Jude: bigynnyng fro galilee til hidir/ pilate forsoþe herynge galilee: aride zif he were a man of galilee/ & as he knewe þat he was of þe power of heroude: he sente hym azen to heroude· þe whiche & he was at irlm þes dayes/ forsoþe hym seen: heroude ioyede ful myche/ for he was of myche tyme coueytynge for to here hym· for þat he herde manye þingis of hym: and he hopide for to se sum tokēn for to be made of hym/ soþely he aride hym in many wordis/ and he no þing answeride to hym// ¶ forsoþe þe prynces of prestis & scribis stoden stidefastly accusyng hym/ soþely heroude forsoke (or despiside) hym wiþ his oste· & scornyde hym· cloþide wiþ a white clooþ· & sente azen to pilate/ and heroude & pilate ben made frendis in þe ilke day/ for whi bifore þei weren enemyes togedir/ pilate soþely þe prynces of prestis & magestratis of þe puple clepide to gedir seyde to hem/ zee hane offride to me his man· as turnynge aweye þe puple: & lo I aringe bifore zou· fynde no cause in his man of þes þingis in whiche zee accusen hym· but neyer heroude/ for whi I azen sente zou to hym: & lo no þing worþi þe deþ is done in hym/

C^m 23^m

 I schal

I schal leese hym amendide (or delyueride) hym chastisiide/ forsoope he hadde nede for to dismytte (or delyuer) to hem one by pe feest day/ sopely al pe cumpanye criede to gedir: seyinge/ do hym awey: and delyuer to hym barrabas/ pe whiche was sente into prysoune for sum seducõn (or disiourblynge) made in pe cytee · & for manslainge/ forsoope eftesone pilate spac to hem willynge for to delyuer ihũ/ & pei undir crieden seyinge/ crucifie crucifie hym/ sopely pe pridde tyme he seyde to hem/ sopely what of euyl ping hap pis done? I synde no cause of dep in hym/ perfore I schal chastise hym · & delyuer/ and pei conteyneden wip greet voyces aringe · pat he schulde be crucifiede/ and pe voyces of hem waren stronge/ and pilate demyde here aringe for to be done/ Sopely he delyueride to hem hym pat for manslainge & seducõn was sente into prisoune · whom pei ariden · sopely he bitoke ihũ to here wille/ and whanne pei ledden hym pei tooken summan Symount of cirenen comynge fro pe toune · & pei puttiden to hym a crosse for to bere after Ihũ/ sopely per suede hym myche cumpanye of puple · & of wymmen pat weyliden & mourneden hym/ sopely ihc̃ turnede to hem: seyde/ douztris of irlm̃ nyl zee wepe upon me: but wepe zee on zou self & on zoure sones/ for lo dayes schulen come · in whiche it schal be seyde/ blessiide be bareyne wymmen · & pe wombis pat haue not gendride · & pe tetis pat haue not zouen souke/ panne pei schulen bygynne for to seye to mounteyns falle zee doune on vs: and to smale hilles couer zee vs/ for zif in a greene tree pei done pis ping: what schal be done in a drie? Sopely and oper two wickide men weren ledde wip hym: pat pei schulden be slayne/ and aftir pat pei camen into a place · pat is clepide of caluarie: pere pei crucifieden hym/ and pe peefes: one on pe rizthalfe · & pe toper on pe liftehalfe/ forsoope Ihc̃ seyde/ fadir forzyue to hem: for pei witen not what pei done/ forsoope pei departynge his clopes: senten lottis/ & pe puple stood abidynge · & pe prynces scorneden hym wip hem seyinge/ oper men he made

saaf:

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saak: make he hym self saak/ zif his be crist he chosen of god/ forsohe & knyztis scorneden hym comynge nyz · & offreden vynegre to hym · seyinge/ zif hou art kyng of iewis: make hee saak/ forsohe & he superscripcōn was writen on hym wih greec lettris · of latyn & of ebreu/ his is ihc̄ kyng of iewis/ forsohe one of he heefes hat hangiden: blasfemyde hym seyinge/ zif hou art c̄st: make hi self saak & vs/ sohely he oher answerynge: blamyde hym seyinge/ neher hou drediſt god: hat hou art in he same dampnacōn/ and treuely we iuſtly/ for whi we haue receyuede worhi hingis to dedis: sohely he his no hing of euyl/ and he seyde to Ihū/ lorde haue mynde of me: whan hou schalt come into hi kyngdom/ and Ihc̄ seyde to hym/ trewely I seye to hee: his day hou schalt be wih me in paradise/ sohely it was almoſt he sixte houre (or vndrun)/ and dirkenesis ben made in al he worlde: til he nynhe houre (or none)/ and he sunne is made dirke: & he veyle of he temple is kitte in he mydle/ and ihc̄ crynge wih greet voyce: seih/ fadir into hin handis · I bitake my spirit/ and he seyinge hes hingis: sente oute he spirit (or diede)/ and centurio seyinge hat hing hat was done: glorifiede god seyinge/ verreyly his man was iuſte/ and al he cumpanye of hem hat weren here to gedir at his spectacle · & sizen ho hingis hat weren done: smytyng here breſtis turneden azen/ forsohe alle his knowe stoden aker: and wymmen hat sueden hym fro galilee · seinge hes hingis/ and lo a man Ioseph by name · hat was a decurioune (or hauynge ten vndre hym) · a good man & iuſte/ and his man consentide not to he counseyl & dedis of hem of armathie a cytee of Iudee: he whiche & he abode he kyngdom of god/ his came nyze to pilate: and axide he body of Ihū/ and wlappide it done doune in a lynnen cloop · & puttide hym in a graue hewen · he whiche not zit any man was putte/ and he day was paraceues · (hat is euen of he holy day) · and he saboth bigan to schyne/ sohely he wymmen suynge hat camen wih hym fro galilee: sizen he graue · & how his body was putte/ and hei

turnynge

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turnynge azen: maden redy swete spices & oynementis/ and sopely in pe saboth pei restiden astir pe maundement//

Cm 24m

Orsope in one of pe wisk ful erly pei camen to pe graue · bryngynge swete spices · pat pei hadden made reedy/ and pei founden pe stoon turnyde awey fro pe graue: and pei gon in founden not pe body of Ihū/ and it is done pe while pei in pouzte weren astonyede of pis ping: lo two men stoden bisides hem in schynynge clooh/ sopely whanne pei dredden · & bowiden here semblaunt into pe erpe: pei seyden to hem/ what seeken zee pe lyuynge wip deade? he is not here: but hap risen/ haue zee mynde how he spac to zou · whan he was zit in galilee · seyinge/ for it bihoueh mannes sone to be bitaken into pe handis of synful men & to be crucifiede · & pe pridde day for to rise azen/ and pei bipouzten on his wordis/ and pei gone azen fro pe graue: tolden alle pes pingis to pe elleuene & to alle oper/ forsope per was mary maudeleyn & Joon & mary of James & oper wymmen pat weren wip hem · pat seyde to apostlis pes pingis/ and pes wordis ben seen bifore hem as madnessis: and pei bileueden not to hem// ¶ Forsope petre rysynge ran to pe graue · & he bowynge doune size pe lynnen clopes (or schetis) putte al one: and he wente by hym self wondrynge pat pat was done// ¶ And lo two of hem wenten in pat day into a castel pat was fro irim̄ in pe space of sixty furlongis · by name emaus · & pei spaken to gedir of alle pes pingis pat hadden bifalle/ and it is done pe while pei talkeden (or fableden) & by hem self souzten/ & ihc̄ hym self neyzinge wente wip hem/ sopely here yzen weren holde · leste pei knewen/ and he seip to hem/ what ben pes wordis pat zee speken togedir wandrynge · & zee ben sorowful/ and one to whom pe name was cleophas answerynge: seyde/ pou al one art a pilgrym in irim̄ · & hast pou not knowen what pingis ben done in it in pes dayes? to whom he seyde what? and pei seyden to hym/

of

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of Jhū of nazareth þat was a man prophet myzty in worde & werke · bifore god & al þe puple/ & how þe hizeſt priſtis & oure prynces bitoken hym into dampnacioune of deþ · and crucifieden hym/ forſoþe we hopeden he was to bie azen iſrl/ and now vpon alle þes þingis þe pridde day is to day þat þes þingis ben done/ but & ſumme wymmen of oures maden vs aferde · þe whiche bifore þe lizte weren at þe graue/ and his body not founden· þei camen ſeyinge hem alſo for to haue ſeen a ſizte of aungels · þe whiche ſeyn hym for to lyue/ and ſummen of oures wenten to þe graue · & ſo þei founden as þe wymmen ſeyden· but hym þei founden not/ & he ſeyde to hem/ o foolis & ſlowe of herte for to bileue in alle þingis þat þe prophetis haue ſpoken/ wheþer it bihoſte not criſt for to ſuffre · & ſo to entre into his glorie· and he bygynnyng at moyſes & alle þe prophetis· interpretide (or declaride) to hem in alle ſcriptures þat weren of hym/ and þei camen nyz to þe caſtel whider þei wenten/ and he made countenaunce hym for to go forþir/ and þei conſtreyneden hym ſeyinge/ dwelle wiþ vs · for it drawiþ to nyzt· & þe day is nowe bowide doune/ & he entride in wiþ hem/ and it is done þe while he reſtide wiþ hem at mete· he took brede & bleſſide & brake & dreſſide to hem/ and þe yzen of hem ben openyde· and þei knewen hym & he vanyſchide fro here yzen/ and þei ſeyden to gedir/ wher oure herte was not brennynge in vs · þe while he ſpac in þe weye · & openyde to vs ſcriptures· and þei rylynge in þe ſame houre· wenten azen to irlm & founden elleuene gederide to gedir · & hem þat weren wiþ hem ſeyinge/ for þe lorde roſe verreyly & apperide to Symount/ and þei tolden what þingis weren done in þe weye · & how þei knewen hym in brekynge of breede/ forſoþe þe while þei ſpaken þes þingis · Jhc ſtood in þe mydle of hem· and ſeyde to hem/ pees to zou/ I am nyl zee drede/ ſoþely þei diſtourblide & agaſt· geſſide hem for to ſe a ſpirit/ and he ſeyde to hem/ what ben zee turblide · & þouztis ſteyzen vp into zoure hertis· ſe zee myn handis & my feet·

for

for I my self am/ feele zee & se zee · for a spirit hap not
fleysche & boones: as zee seen me for to haue/ and whanne he
had seyde pis ping: he schewide handis & feet/ forsope zit hem
not bileupnge · & wondrynge for ioye: he seyde/ haue zee here
any ping pat schal be eten? and pei offreden to hym a parte
of fische rostide: and a combe of honye/ and whanne he had
eten bifore hem: he takyng pe reliqes · zaue to hem/ and he
seyde to hem/ pes ben pe wordis pat I spac to zou whan I
was zit wip zou/ for it is nede alle pingis to be fulfilde · pat
ben writen in pe lawe of moyses · & in prophetis & in psalmes
of me/ panne he openyde to hem witte: pat pei schulden vn-
dirstonde scriptures/ & he seyde to hem/ for pus it is writen · &
pus it bihoofte c̃ſt for to suffre · & rise azen fro deade pe pridde
day · & penaunce & remyssiõ of synnes for to be prechide in
his name into alle folkis · men bigynnynge fro irlm̃/ forsope
zee ben witnessis of pes pingis/ and I schal sende pe bihizte
ping of my fadir into zou/ sopely sitte zee in pe cytee: til pat
zee be clopide wip vertue from an hize/ forsope he ledde hem
forpe into bethanye · & his hondis lifte vp: he blessidde hem/ and
it is done pe while he blessidde hem: he departide fro hem &
was borne into heuene/ and pei worschippynge · wenten azen
into irlm̃ wip greet ioye: and weren euermore in pe temple
heryinge & blessynge god//

In

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ye euuangelie of Joon

IN ye bygynnynge was ye worde (pat is goddis sone)/ and ye worde was at god · & god was ye worde/ pis was in ye bigynnynge at god/ alle pingis ben made by hym: and wip outen hym is made nouzt/ pat ping pat is made: in hym was lijf/ and ye lijf was ye lizte of men/ and ye lizte schyneb in dirkenessis & dirkenessis comprehenden (or taken) not it/ a man was sente fro god: to whom ye name was ioon/ pis man came into witnessynge · pat he schulde bere witnessynge of ye lizt · pat alle men schulde bileue by hym/ he was not ye lizt: but pat he schulde bere witnessynge of ye lizt · it was verrey lizte ye whiche lizteneb eche man comynge into pis worlde/ he was in ye worlde · & ye worlde was made by hym: and ye worlde knewe hym not/ he came into his owne pingis: and hes receyueden hym not/ forsope how manye euer receyueden hym: he zaue to hem power for to be made ye sones of god: to hem pat bileueden in his name/ ye whiche not of bloodis · neper of wille of fleysche · neper of wille of man: but ben borne of god/ and ye worde (pat is goddis sone): is made fleysche (or man) · & hap dwellide in vs/ and we hane seen ye glorie of hym: ye glorie as of ye one bigoten of ye fadir/ ye sone ful of grace & treupe// ¶ Jon berip witnessynge of hym: and crieb seyinge/ pis it was of whom I seyde/ he pat is to come aftir me · is made bifore me · for he was ye former pan I/ and of ye plenty of hym: we alle hane taken & grace for grace/ for ye lawe is zouen by moyses: forsope grace & treupe is made by ihū crist/ no man euer sizе god · no but ye one bigoten sone pat is in ye bosum of ye fadir: he hap tolde oute/ and pis is ye witnessynge of

C^m 1^m

of Joon · whanne Jewis senten fro irlm̃ prisis & dekenes to
hym: þat þei schulden axe hym/ who art þou/ and he knowe-
lechide & denyede not/ and he knowelechide: for I am not
crist/ and þei axiden hym/ what þerfore art þou helie? and he
seyde I am not/ art þou a prophete? and he answeride/ nay/
þerfore þei seyden to hym/ who art þou: þat we zyue answere
to þes þat senten vs/ what seist þou of þi seif? he seiþ/ I (am)
a voyce of (a man) cryinge in deserte: dresse zee þe weye of þe
lorde · as ysaie þe prophete seyde/ and þei þat weren sente:
weren of þe pharisees/ and þei axiden hym & seyden to hym/
what þerfore baptisist þou · zif þou art not crist · neþer helie ·
neþer a prophete? Joon answeride to hem seyinge/ I baptise
in water · soþely þe mydil (man) of zou stood whom zee
knewen not/ he it is þat aftir me is to come · þat is made
bifore me · of whom I am not worþi þat I vnbynde þe þwonge
of his schoo/ þes þingis ben done in bethanye ouer iordan:
where Joon was baptisynge/ anoþer day Joon sizе ihũ
comynge to hym: and he seiþ/ lo þe lombe of god: lo þat doiþ
aweyþe synnes of þe worlde/ þis is he of whom I seyde/ aftir
me comeþ a man þat is made bifore me · for he was þe former
þan I/ I knewe hym not/ but þat he be schewide in isrl per-
fore I came baptisynge in water/ and Joon bare witnessynge:
seyinge/ for I sizе þe spirit comynge as a culuer from heuene ·
& dwellynge vpon hym · & I knewe hym not/ but he þat sente
me for to baptise in water: seyde to me/ vpon whom þou
schalt se þe spirit comynge doune · & dwellynge vpon hym ·
þis is it þat baptisiþ in þe holy goost/ and I sizе & bare wit-
nessynge · for þis is þe sone of god// ¶ Anoþer day Joon
stode & two of his disciplis/ and he biholdynge ihũ walkynge:
seiþ/ lo þe lombe of god/ and two disciplis herden hym spek-
ynge: and folowiden ihũ/ soþely ihẽ conuertide (or turnyde
azen) · & seinge hem suyinge hym: seiþ to hem/ what seeken
zee? þe whiche seyden to hym/ raby þat is interpretide mayst-
ter · where dwellest þou? he seiþ to hem/ come zee & se zee/
þei

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pei camen & sizen where he dwellide: and dwelten at hym in
pat day/ sopely pe houre was at pe tenpe/ forsope andrew
broper of Symount petre was one of pe two pat herden of
Joon: and hadden suede hym/ pis fonde firste his broper sy-
mount: and he seip/ we haue founden messias · pat is inter-
pretide crist/ and he ledde hym to Jhū/ sopely biholdynge hym:
seyde/ pou art symount pe sone of Johanna · pou schalt be cle-
pide cephas · pat is interpretide petre/ forsope on pe morowe
he wolde gon oute into galilee: and he fonde philip/ and Jhc
seip to hym sue pou me/ philip was of bethsayda pe cytee of
andrewe & petre/ Philip fonde nathanael: and he seip to hym/
we haue founden Jhū pe sone of Joseph of nazareth · whom
moyses wrote in pe lawe & prophetis/ and nathanael seyde to
hym/ of nazareth may sum ping of good be/ Philip seip to
hym/ come & se/ and Jhc size nathanael comynge to hym: and
seip to hym/ lo verreyley a man of isri · in whom is no gile/
nathanael seip to hym/ wher of hast pou knowen me/ Jhc an-
sweride & seip to hym/ bifore pat philip clepide pee · whanne
pou were vndre pe syge tree: I size pee/ nathanael answeride
to hym: & seip raby · pou art pe sone of god: pou art kyng of
isri/ Jhc answeride & seyde to hym/ for I seyde to pee · I size
pee vndre pe syge tree: pou bileuest/ pou schalt se more pan
pes pingis/ and he seyde to hem/ treuely I seye to zou · zee
schulen se heuene openyde · & pe aungels of god steyzynge vp
& comynge doune vpon mannes sone//

AND pe pridde day weddyngis ben made in pe chane C. 2.
of cuntre of galilee: and pe modir of ihū was pere/
sopely Jhc is clepide & his disciplis to pe wed-
dyngis/ and wijn faylynge: pe modir of ihū seyde
to hym/ pei haue not wijn/ and Jhc seip to hire/ what to me &
to pee womman? myn houre came not zit/ pe modir of hym
seip to pe mynystres/ what euer ping I schal seye to zou: do zee/
forsope pere weren putte fire stonen pottis aftir pe clensing of

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iewis: takyng eche two or pre mesures/ Ihc̄ seip to hem/ f
zee pe pottis wip water/ and pei filliden hem vnto pe hi
parte/ & ihc̄ seyde to hem/ draw zee now & berip to archit
lyn (pat is prynce of pe hous of pre stagis)/ and pei took
and as architriclyn tastide pe water made wijn · & he wiste
wher of it was · sopely pe mynystres wisten pat drowen
water: architriclyn clepip pe spouse & seip to hym/ eche m
puttip firste good wijn · and whanne men schulen be fulfil
pan pat pat is worse/ sopely pou hast kepte good wyn u
nowe/ Ihc̄ dide pis bigynnynge of signes in pe chane of g
lee · & schewide his glorie: & his disciplis bileueden into hy
aftir pes pingis he came doune to capharnaum · & his modi
his breperen & his disciplis: & pei dwelten pere not mai
dayes/ and pe paske of iewis was nyz: and ihc̄ wente up
irlm̄/ & he fonde in pe temple men sellynge scheep & oxei
culueris & money chaungers sittynge/ and whanne he hat
made of smale coordis as a scourge: he caste oute alle of
temple · & scheep & oxen/ and he schedde oute money of chau
gers: and turnede vpsodoune pe boordis/ and he seyde to h
pat solden culuers/ takip awey hens pes pingis · & nyl z
make pe hous of my fadir: an hous of marchaundise/ forso
his disciplis hadden mynde: for it is writen/ pe zeele (or f
uoure of loue) of pin hous hap eten me/ perfore pe iewes a
sweriden & seyden to hym/ what signe (or token) schewist p
to vs · for pou doist pis pingis? Ihc̄ answeride & seyde to he
vndo zee pis temple · & in pre dayes I schal reyse it azen/ p
fore pe iewis seyden/ in fourty & fire zeer pis temple is b
dide: and pou in pre dayes schalt azen / forso
he seyde of pe temple of his body · (pat wip outen compa
foune was more)/ perfore whanne he had risen fro dea
(men): his disciplis hadden mynde · for he seyde pis ping/ a
pei bileueden to pe scripture: and to pe worde pat ihc̄ seyd
¶ forsope whanne ihc̄ was at irlm̄ in paske in pe feest da
many bileueden in his name · seinge pe signes of hym pat
dit

vide/ sopely ihc̄ hym self · bileefede not hym self to hem · for
pat he knewe alle men · & for it was not neede to hym· pat
any man schulde bere witnessynge of man/ sopely he wiste
what was in man//

Orsope per was a man of pe pharisees nychodeme C. 3.
by name· a prynce of iewis/ he came to Ihū in pe
nyzt· and seyde to hym/ raby we witen · for of god
pou hast comen mayster/ Sopely no man may do
pes signes pat pou doist· but zif god were wip hym/ Ihc̄ an-
sweride & seyde to hym/ treuly treuly I seye to pee · but zif a
man schal be borne azen· he may not se pe kyngdom of god/
nychodeme seyde to hym/ how may a man be borne whanne
he olde· wher he may entre azen into his modir wombe · & be
borne azen· Ihc̄ answeride/ treuly treuly I seye to pee · but
zif a man schal be borne azen of water · & pe holy gost· he may
not entre into pe kyngdom of god/ pat pat is borne of fleysche·
is fleysche/ and pat pat is borne of pe spirit· is spirit/ wondre
pou not for I seyde to pee it bihoueb zou for to be borne azen/
pe spirit brebeb (or quykeneb) where it wole· and pou herest
his voyce· but pou woste not fro whens he comeb · or whidir
it goib/ so is eche man pat is borne of pe spirit/ nychodeme
answeride· and seyde to hym/ how mowne pes pingis be
done· Ihc̄ answeride & seyde to hym/ art pou a mayster in
isrl · & knowest not pes pingis· treuely treuly I seye to pee ·
for pat pat we witen we speken · & pat pat we haue seen · we
witnessen· & zee taken not oure witnessyng/ zif I haue seyde
to zou erpely pingis · & zee bileuen not· how zif I schal seye
to zou heueneiy pingis schulen zee bileue· & no man steyzeb
vp into heuene· but he pat came doune fro heuene · mannes
sone pat is in heuene/ and as moyses reride vp a serpent in
deserte· so it bihoues mannes sone for to be reysiide vp/ pat
eche man pat bileueb into hym perische not· but haue euer-
lastynge lif// ¶ forsope god louede so pe worlde · pat he gaue
his

his one bigotten sone · pat eche man pat bileuep into hym · perische not: but haue euerlastynge lijf/ sopely god sente not his sone into pe worlde pat he iuge pe worlde: but pat pe worlde be sauede by hym/ he pat bileuep into hym: is not demyde (or dampnyde)/ forsope he pat bileuep not · is now demyde: for he bileuep not in pe name of pe one bigotten sone of god/ sopely pis is pe doom/ for lizte came into pe worlde: and men loueden more dirkenessis pan lizte/ forsope here werkis weren euyl/ sopely eche man pat doip euyl: hatip lizt/ and comep not to lizt: pat his werke be not reprouyde (or undirnomen)/ sopely he pat doip treupe · comep to lizt · pat his werkis be schewide: for pei ben in god/ aftir pes pingis Ihē came & his disciplis into pe lande of Jude: and pere he dwellide wip hem & baptizide/ sopeli Joon was baptisynge in ennon bisidis salym · for manye watris weren pere: and pei camen · & weren baptisiide/ sopely Jon was not zit sente into prisoune/ sopely a question (or axinge) is made of Jones disciplis wip pe iewis of pe purificacōn (or clensynge)/ and pei camen to Joon: and seyden to hym/ raby (or mayster)· he pat was wip pee ouer Jordan to whom pou hast borne witnessynge: lo he baptisip · and alle men comen to hym/ Jon answeride & seyde/ a man may not take any ping: but zif it be zouen to hym/ from heuene/ zee zoure selk beren witnessynge to me pat I seyde I am not ēst: but for I am sente bifore hym/ he pat hap a spouse (or wijf): is pe spouse (or housbonde)/ forsope a frende of pe spouse pat stondip & herip hym ioyep in ioye · for pe voyce of pe spouse/ perfore in pis ping: my ioye is fulfilde/ it bihouep hym for to waxe: forsope me for to be munyschide (or made lasse)/ he pat came from aboue: is vpon alle/ he pat is of pe erpe: spekip of pe erpe/ he pat comep fro heuene: is aboue alle/ and pis ping pat he size & herde · he witnessip: & no man takip his witnessynge/ forsope he pat hap taken his witnessynge: hap markide pat god is sopefast/ forsope he whom god sente: spekip pe wordis of god/

forsope

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forſope not to meſure · god zyueþ þe ſpirit/ þe fadir loueþ þe ſone · & he haþ zouen alle þingis in his hande/ he þat bileueþ into þe ſone· haþ euerlaſtynge lijf/ forſope he þat is vnbileueful to þe ſone· ſchal not ſe euerlaſtynge lijf · but þe wraþþe of god dwelliþ on hym/

Therfore as Jhū knewe þat pharifees herden þat Jhū makiþ mo diſciplis & baptiſiþ þan Jon· þouz ihc̄ baptiſiide not but his diſciplis· he leſte Jude & wente azen into galilee/ ſoþely it bihouede hym to paſſe by ſamarie/ þerfore Jhc̄ came by a cytee of ſamarie · þat is ſeyde ſicar · biſidis þe maner (or feelde) þat Jacob zaue to Joſeph his ſone/ forſope þe welle of Jacob was here/ ſoþely ihc̄ made wery (or faynte) of þe iourney· ſatte þus at þe welle/ ſoþely þe houre was as þe ſixte (or vndrun)/ a womman came of ſamarie for to drawe water/ Jhc̄ ſeiþ to hire/ zyue me for to drynke/ forſope his diſciplis hadden gon into þe cytee· þat þei ſchulden bye metis/ þerfore þe ilke womman of ſamarie · ſeiþ to hym/ how þou whanne þou art a iewe ariſt of me for to drynckе· þat am a womman of ſamarie/ forſope iewis vſen not to comoune wiþ ſamaritans/ Jhc̄ anſweride & ſeyde to hire/ zif þou wiſtiſt þe zifte of god · & who it is þat ſeiþ to þee · zyue to me for to drynke· parauenture þou ſchuldiſt haue ariſe of hym · & he ſchulde haue zyue to þee quycke water/ þe womman ſeiþ to hym/ Sire neþer þou haſt in what þing þou ſchalt drawe· & þe pitte is deep/ þerfore wher of haſt þou quycke water/ wher þou art more þan oure fadir Jacob þat zaue to vs þe pitte · & he dranke þerof · & his ſones & his beeſtis/ Jhc̄ anſweride & ſeyde to hir/ eche man þat drynckiþ of his water· ſchal þirſte eftſones/ forſope he þat ſchal drynckе of þe water þat I ſchal zyue to hym· ſchal not þriſte into wiþ outen ende/ but þe water þat I ſchal zyue to hym· ſchal be made to hym a welle of ſpryngyng vp water· into euerlaſtyng lijf/ þe womman ſeiþ to hym/ ſire zyue to me

C. 4.

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pis water pat I priste not · neper come hidir for to drawe/ Ihc̄ seip to hire/ go clepe pin houſbonde & come hidir/ pe womman anſweride & ſeyde/ I haue not an houſbonde/ Ihc̄ ſeip to hire/ pou ſeydiſt wel · for I haue not an houſbonde/ for pou haſt hadde ſyue houſbondis/ and he whom pou haſt· is not pin houſbonde/ pis ping pou ſeydiſt ſopely/ pe womman ſeip to pym/ lorde I ſe· for pou art a prophete/ oure faderis worſchipeden in pis hil · & zee ſeyn for at irlm̄ is place · where it bihoueb for to worſchip/ Ihc̄ ſeip to hire/ womman bileue pou to me for pe houre ſchal come · whanne neper in pis hil · neper in irlm̄· zee ſchulen preye (or worſchip) pe fadir/ zee worſchipen pat zee witen not· we worchipen pat we witen · for helpe is of Jewis/ but pe houre comep & now it is · whan trewe worſchipers ſchulen worſchip pe fadir in ſpirit & treupe/ for whi & pe fadir ſeekip ſuche· pat ſchulen worſchip pym/ god is a ſpirit · & it bihoueb hem pat worſchipen pym· for to worſchip in ſpirit & treupe/ pe womman ſeip to pym/ I wote for meſſyas is comen· pat is ſeyde criſt/ perfore whanne he ſchal come· he ſchal telle to vs alle pingis/ Ihc̄ ſeip to hire/ I am· pat ſpeke wip pee/ and anone his diſciplis camen & wondriden for he ſpac wip pe womman/ nepeles no man ſeyde what ſekiſt pou · or what ſpekiſt pou wip hire/ perfore pe womman leſte hire water potte · & wente into pe cytee & ſeip to pe men/ come zee & ſe zee a man pat ſeyde to me alle pingis · what euer pingis I haue done/ wher he is criſt? and pei wenten oute of pe cytee· and pei camen to pym/ in pe menewhile his diſciplis preyeden pym ſeyinge/ raby (or mayſter) ete/ ſopely he ſeyde to hem/ I haue mete for to ete pat zee witen not/ perfore diſciplis ſeyden to gedir/ wher any man brouzte to pym for to ete? Ihc̄ ſeip to hem/ my mete is pat I do pe wille of pym pat ſente me· and pat I parfourme pe werke of pym/ wher zee ſeyn not · for zit foure monepes · ben & ripe corne comep? lo I ſeye to zou · lifte up zoure yzen · & ſe zee pe regiouns (or cuntrees) for nowe pei ben whijt to

ripe

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ripe corne/ and he pat reepip takip hijre (or meede)· and he pat gedirip fruyte into euerlastynge lijf/ pat & he pat sowip haue ioye to gedir & he pat reepip/ in pis ping sopely is pe worde trewe· for anoper is pat sowip· & anoper pat reepip/ I sente zou for to reepe pat pat zee traueyliden not/ oper men traueyliden· and zee entriden into here traueylis/ forsope of pat cytee manye samaritans bileueden into hym· for pe worde of pe womman berynge witnessynge· for he seyde to me alle pingis what euer pingis I dide/ perfore whanne samaritans camen to hym· pei preyeden hym pat he schulde dwelle pere/ and he dwellide pere two dayes/ and many mo bileueden for his worde· & seyden to pe womman/ for now not for pi speche we bileuen/ forsope we hane herde & we witen· for pis is verreply pe saueour of pe worlde// ¶ Forsope aftir two dayes he wente pens· & wente into galilee/ Sopely he bare witnessynge· for a prophete in his owne cuntre· hap not honoure (or worschip)/ perfore whanne he came into galilee· men of galilee receyueden hym· whanne pei hadden seen alle pingis pat he hadde done in irlm̃ in pe feest day (or halyday)/ and sopely pei hadden comen to pe feest day/ perfore he came eftesone into pe chane of galilee· wher he made pe water wyn/ and sum litil kyng was· whos sone was sijk at capharnaum/ whanne he pis had herde· pat Jhū schulde come fro Jude into galilee· he wente to hym & preyede hym· pat he schulde come doune & heele his sone/ forsope he bigan for to dye/ perfore Jhc̄ seyde to hym/ no but zee schulen se tokenes & grete wondris· zee bileuen not/ pe litil kyng seip to hym/ lorde come doune bifore my sone dye/ Jhc̄ seip to hym/ go pi sone lyuep/ pe man bileuede to pe worde pat Jhū seyde to hym· and he wente/ sopely now hym compynge doune· pe seruauntis camen azenes hym· & tolden hym seyinge for his sone lyuede/ perfore he aride of hem pe houre in whiche he hadde hym better/ & pei seyden to hym/ for zisterday in pe seueneb houre· pe feuer lefte hym/ perfore pe fadir knewe pat pe ilke houre it

was

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was in whiche Jhc̄ seyde to hym þi sone lyueþ/ and he bi-
leuede & al his hous/ Jhc̄ dide efte þis secounde token.
whanne he came fro Jude into galilee//

Cm 5m

Aftir þis þing was a feest day of iewis. and ihc̄
wente into irlm̄/ forsoþe in irlm̄ is a stondynge
water of beestis · þat in ebrewe is namyde bethsay-
da · hauyng fyue litil zatis/ in þis lay a greet mul-
titude of langewischynge men · blynde & crokide · drie · aby-
dynge þe styrynge of þe water/ forsoþe þe aungel of þe lorde
aftir tyme came doune into þe stondynge water. and þe water
was mouede/ and he þat first came doune in þe cesterne · aftir
þe mouynge of þe water. was made hool · of what sekenesse
he was holden// ¶ forsoþe summan was þere hauyinge &
pritty zeeris in his sekenesse/whanne Jhc̄ hadde seen hym lig-
gynge · & had knowen · for nowe he hadde myche tyme. he
seiþ to hym/ woltе þou be made hool. þe sijk man answeride
to hym/ lorde I haue not a man þat whanne þe water is
turblide · he sende me into þe cesterne/ forsoþe þe while I
come. anoþer goiþ doune bifore me/ Jhc̄ seiþ to hym/ rise vp
take þi bed & wandre/ and anone þe man is made hool. &
took vp his bed & wandride/ and saboth was in þat day/ per-
fore þe iewis seyden to hym þat was made hool/ it is saboth
it is not leueful to þee. for to take þi bed/ he answeride to
hem/ he þat made me saak. seyde to me/ take þi bed & wan-
dre/ perfore þei axiden hym/ who is þat man þat seyde to þee·
take þi bed & wandre/ soþely he þat was made hool. wiste
not who it was/ forsoþe Jhc̄ bomide fro þe cumpanye ordey-
nyde (or sette) in þe place/ aftirwarde Jhc̄ fonde hym in þe
temple. and seyde to hym/ lo þou art made hool · now nyl
þou synne · leste any þing bifalle to þee/ þe ilke man wente
& tolde to þe iewis · for it was Jhū þat made hym hool/ per-
fore þe iewis pursueden Jhū. for he dide þis þing in þe saboth/
forsoþe Jhc̄ answeride to hem/ my fadir worchiþ til now.

&

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& I wirche/ perfore panne pe iewis souzten more to slee pym/ for not onely he brake pe saboth · but & he seyde his sadir god · makyng pym euen to god/ and so Ihē answeride & seyde to hem/ treuely treuely I seye to zou · pe sone maye not of pym self do any ping: no but pat ping pat he schal se pe sadir doyinge/ what euer pingis sopely he doip: pes pingis also & pe sone doip/ forsope pe sadir loueh pe sone: & schewip to pym alle pingis pat he doip/ and he schal schewe to pym more werkis pan pes pat zee wondre/ forsope as pe sadir reysip deade men & quykenip so & pe sone quykenip whom he wole/ sopely neper pe sadir iugip any man: but hap zyue al pe dome to pe sone · pat alle men honoure pe sone · as pei honouren pe sadir/ he pat honoureh not pe sone: honoureh not pe sadir pat sente pym/ treuely treuely I seye to zou · for he pat herip my worde · & bileueh to pym pat sente me: hap euerlastynge lijf · & comeh not into doom: but passip fro deh into lijf/ treuely treuely I seye to zou · for pe houre comeh & now it is · whanne deade men schulen here pe voyce of goddis sone: & pei pat heren schulen lyue// ¶ Sopely as pe sadir hap lijf in pym self: so he zaue & to the sone · for to haue lijf in pym self/ and he zaue pym power for to make doom: for he is mannes sone/ nyl zee wondre pis ping · for pe houre comeh in whiche alle men pat ben in biriels schulen here pe voyce of goddis sone/ and pei pat haue done good pingis: schulen come forp into rysinge azen of lijf/ forsope pei pat haue done euyl pingis into risynge azen of doom/ I may not of my self do any ping: but as I here I iuge & my doom is iuste for I seek not my wille: but pe wille of pe sadir pat sente me/ zif I bere witnessynge of my self: my witnessynge is not trewe/ anoper is pat berip witnessynge of me: and I woot for his witnessynge is trewe pat he berip of me/ zee senten to Joon: and he bare witnessynge to pe treupe/ sopely I take not witnessynge of man: but I seye pes pingis pat zee be saaf/ he was a lanterne brennynge · & schynynge (or zyuynge) lizte/ forsope zee wol=

 den

den glade at an houre in his lizte/ sopely I haue more lizt
pan Joon/ forsope pe werkis pat my fadir zaue to me pat I
parfourme hem: pe ilke werkis pat I do beren witnessynge of
me: for pe fadir sente me/ and pe fadir pat sente me: he bare
witnessynge of me/ neper zee herden euer his voyce: neper
sizen his lickenesse (or fourme)/ and zee hane not his worde
dwellynge in zou: for zee bileuen not to hym whom he sente/
seeke zee scriptures in whiche zee wenen for to haue euerlast-
ynge lijf: & po it ben pat beren witnessynge of me/ and zee
wolen not come to me: pat zee haue lijf// ¶ I take not clere-
nesse of men: but I haue knowen zou · for zee haue not pe
loue of god in zou/ I came in pe name of my fadir: and zee
tooken not me/ zif anoper schal come in his owne name: zee
schulen receyue hym/ how mowne zee bileue pat receyuen
glorie eche of oper: & zee seeken not pe glorie pat is of god al
one? nyl zee gesse pat I came to accuse zou anentis pe fadir/
it is moyses pat accusip zou in whom zee hopen/ forsope zif
zee bileueden to moyses: parauenture zee schulden bileue & to
me/ sopely he wrote of me/ sopely zif zee bileuen not to his
lettris: how schulen zee bileue to my wordis?

Cm 6m

Aftir pes pingis Ihc̄ wente ouer pe see of galilee ·
pat is tiberiadis · & a greet multitude suede hym ·
for pei sizen pe tokenes pat he dide on hem pat
weren sijk/ perfore Ihc̄ wente into an hil · & satte
pere wip his disciplis/ forsope pask was ful nyz: a feest day of
pe iewis/ perfore whanne Ihc̄ hadde lifte up pe yzen & had
seen for a greet multitude came to hym: he seip to philip/
wherof schulen we bie loues · pat pes men ete? sopely he seyde
pis ping temptynge hym/ forsope he wiste what was to do/
philip answeride to hym/ pe looues of two hundride pens suf-
ficen not to hem · pat eche man take a litil what/ one of his
disciplis andrewe pe broper of symount petre seip to hym/
one childe is here pat hap fyue barly looues & two fischis · but
what

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what ben þes þingis amonge so many men/ þerfore Jhc̄ seiþ/ make zee men for to sitte at þe mete/ for þere was myche hay in þe place/ þerfore men saten at þe mete in nowmbre of fyue þousandis/ þerfore Jhc̄ took þe fyue looues/ & whanne he had done þankyngis: he departide to men sittynge at þe mete/ also & of þe fischis: as myche as þei wolden/ forsoþe as þei ben fulfilde: he seyde to his disciplis/ gadir zee þe relifes þat ben lefte · þat þei perische not/ þerfore þei gederiden & fillide twelue cofyns of relifes · of þe fyue barly loues & two fischis þat leften to hem þat hadden eten/ þerfore þo men whanne þei hadden seen þe token (or myracle) þat he had done: seyden/ for þis is verreyley a prophete þat is come into þe worlde/ forsoþe whanne Jhū had knowen þat þei weren to come þat þei schulden rauysche hym & make hym kyng: he al one fleyze eyzt into an hyl/ soþely as euen was made: his disciplis wenten doune to þe see/ and whanne þei hadden steyzede vp into þe boot: þei camen ouer þe see into capharnaum/ and dirkenessis weren now made: and ihc̄ had not now comen to hem/ forsoþe a greet wynde blowynge: þe see roos vp/ þerfore whanne þei hadden rowide as fyue & twenty furlongis or pritty: þei sizen Jhū walkynge on þe see & to be made nexte to þe boot & þei dredden/ soþely he seyde to hem/ I am: nyl zee drede/ þerfore þei wolden take hym into þe boot/ & anone þe boot was at þe lande to whiche þei wenten// ¶ on þe toþer day þe cumpanye þat stoode ouer þe see: size for þer was none oþer boot þere · no but one/ & for ihc̄ entride not wiþ disciplis into þe boot · but his disciplis weren al one · forsoþe oþer bootis camen fro tiberiadis · bisidis þe place where þei eten brede · doinge þankingis to god/ þerfore whanne þe cumpanye had seen for Jhū was not þere neþer his disciplis: þei steyzeden into bootis · & camen into capharnaum · seekyng Jhū/ and whanne þei hadden founden hym ouer þe see: þei seyden to hym/ raby how hast þou comen hidir? Jhc̄ answerde to hem & seyde/ treueiy treueiy I seye to zou · zee seeken me

not

not for zee sizen ye tokenes (or myraclis). but for zee eten of
looues & ben fulfilde/ wirche zee not mete yat perischip. but
yat dwellip into euerlastynge lijf. ye whiche mete mannes
sone zyuep to zou/ forsope god ye fadir bitokenyde (or mark-
ide) hym/ perfore yei seyden to hym/ what schulen we do. yat
we wirche ye werkis of god? Jhc̄ answeride & seyde to hem/
pis is ye werke of god. yat zee bileue into hym. whom he
sente/ perfore yei seyden to hym/ perfore what token dost pou.
yat we se. & bileue to yee? what wirchist pou? oure faderis eten
manna in deserte. as it is writen/ he zaue to hem brede fro
heuene for to ete/ perfore Jhc̄ seip to hem/ treuely treuely I
seye to zou. not moyses zaue to zou verrey breed fro heuene.
but my fadir zyuep to zou verrey breed fro heuene/ sopely it
is verrey breed yat comep doune fro heuene. & zyuep lijf to ye
worlde/ perfore yei seyden/ lorde euermore zyue to vs pis
breed/ sopely Jhc̄ seyde to hem/ I am breed of lijf/ he yat
comep to me. schal not hungre/ & he yat bileuep in me. schal
neuer pirste/ but I seye to zou. for & zee haue seen me. and
zee bileueden not/ al ping yat ye fadir zyuep to me. schal
come to me/ & I schal not caste oute hym yat comep to me/
for I came doune fro heuene. not yat I do my wille. but
ye wille of hym yat sente me/ forsope pis is wille of hym yat
sente me ye fadir. yat alle ping yat ye fadir zaue to me. I
leese nouzt of it but azen reyse it in ye laste daye/ sopely pis
ye wille of my fadir yat sente me. yat eche man yat seep ye
sone & bileuep into hym. haue euerlastynge lijf. & I schal azen
reyse hym. in ye laste day/ perfore iewis grucchiden of hym.
for he had seyde. I am breed yat camen doune from heuene.
& yei seyden/ wher pis is not. Jhc̄ ye sone of Joseph. whos
fadir & modir we haue knowen? perfore how seip he pis. for
I came doune from heuene/ perfore Jhc answeride & seyde to
hem/ nyl zee grucche togedir/ no man may come to me. no
but ye fadir yat sente me schal drawe hym/ and I schal
azen reyse hym in ye laste daye/ it is writen in prophetis.

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& alle men schulen be able for to be tauzte of god/ sche man
pat hap herde of pe fadir & lernyde: comep to me/ not for
any man size pe fadir · no but pis pat is of god: pis size
pe fadir/ sopely sopely I seye to zou · he pat bileuep in me:
hap euerlastynge lijf/ I am breed of lijf/ zoure faderis eten
manna in deserte: and ben deade/ pis is breed comyng doune
from heuene · pat zif any man schal ete perof: he diep not/ I
am quycke breed pat came doune fro heuene/ zif any man
schal ete of pis breed: he schal lyue wipouten ende/ & pe breed
pat I schal zyue: is my fleysche · for lijf of pe worlde/ perfore
pe iewis chidden togeder seyinge/ how may he pis zyue to vs
his fleysche for to ete/perfore Jhc̄ seip to hem/ treuely treuely
I seye to zou · no but zee schulen ete pe fleysche of mannes
sone · & drynke his blood: zee schulen not haue lijf in zou/ he
pat etip my fleysche & drynkip my blood: hap euerlastynge
lyfe/ & I schal azen reyse hym in pe laste day/ forsope my
fleysche is verreyly mete: & my blood is verreyly drynke/ he
pat etip my fleysche & drynkip my blood: dwellip in me & I in
hym/ as my fadir lyuynge hap sente me: & I lyue for pe fadir/
and he pat etip me: & he schal lyue for me/ pis is breede pat
came doune fro heuene/ not as zoure faderis eten manna &
ben deade/ he pat etip pis breed · schal lyue wipouten ende/
he seyde pes pingis in pe sinagoge: techynge in capharnaum/
perfore manye of his disciplis herynge: seyden/ pis worde is
harde & who may here hym/ sopely Jhc̄ witynge at hym self ·
for his disciplis grucchiden of pis ping: seyde to hem/ pis ping
sclaunderip zou/ perfore zif zee schulen se mannes sone stey-
zing up where he was bifore: it is pe spirit pat quykenep · pe
fleysche profitep no ping/pe wordis pat I haue spoken to zou:
ben spirit & lijf/ but pere ben summe of zou pat bileuen not/
sopely Jhc̄ wiste at pe bigynnynge · whiche weren bileuynge:
& who was to bitraye hym/ and he seyde/ perfore I seye to
zou · pat no man may come to me: no but it were zouen to
hym of my fadir/ fro pis tyme manye of his disciplis wenten
abak:

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abak: and nowe wenten not wip hym/ perfore Jhc̄ seyde to pe twelue/ wher & zee wolen go aweye? perfore Symon petre answeride to hym/ lorde to whom schulen we gon? pou hast wordis of euerlastynge lijf/ and we hane bileuede & knowen: for pou art crist pe sone of god/ perfore Jhc̄ answeride to hem/ wher I chees not zou twelue: and one of zou is a fende/ forsope he seyde of Judas of Symount scarioth/ forsope he pis was to bitraye hym: whanne he was one of pe twelue//

C. 7. FOrsope aftir pes pingis Jhc̄ walkide into galilee/ for he wolde not walke into Judee: for Jewis souzten for to slee hym/ sopely per was in pe nexte a feest day of Jewis senophogia · (pat is a feest of tabernaclis) forsope his breperen seyden to hym/ passe fro hens & go into Jude · pat & pi disciplis se pe werkis pat pou doist/ forsope no man dosp any ping in hide place (or prypep): & he seekip for to be into oppn/ zif pou doist pis ping: schewe pi seif to pe worlde/ forsope neper his breperen bileueden into hym/ perfore Jhc̄ seip to hem/ my tyme came not zit but zoure tyme is euermore reedy/ pe worlde may not haue hatide/ [ ] sopely it hatip me: for I bere witnesynge perof · for pe werkis of it ben euyl/ steyze zee up at pis feest day · but I schal not steyze up at pis feest day · for my tyme is not zit fulfilde/ whanne he had seyde pes pingis he dwellite in galilee/ sforsope as his breperen steyzeden up at pe feest day: panne & he steyzede up · not oppnly but as in prypep/ perfore pe iewis souzten hym in pe feest day & seyden/ where is he? and myche grucchynge was of hym: in pe cumpanye of puple/ forsope summe seyden for he is gode · forsope oper seyden naye: but he deceypep pe cumpanyes/ nepeles no man spac oppnly of hym: for dreede of Jewis/ forsope nowe pe feest day medelynge (or goinge bitwixe): Jhc̄ wente up into pe temple · & tauzte/ and pe iewis wondriden seyinge/ how can pis (man) lettris · sipen he hap not lernede? Jhc̄ answeride

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answeride hem and seyde my doctryne is not myn: but
his pat sente me/ zif any man wole do his wille: he schal
knowe of pe techyng · wher he be of god: or I speke of myself/
he pat spekip of hymself: seekip his owne glorie/ forsope pat
seekip pe glorie of hym pat sente hym: pis is sopefast & vn-
riztwesnesse is not in hym/ wher moyses zaue not a lawe:
and no man of zou doip pe lawe: what seeken zee for to slee
me? pe cumpanye answeride & seyde/ pou hast a deuyl/ who
seekip for to slee pee? Ihc answeride & seyde to hem/ I haue
done one werke: & alle zee wondren/ perfore moyses zaue to
zou circumcision · not for it is of moyses: but of faderis/ & in
pe saboth zee circumciden a man/ zif a man take circumcision
in pe saboth · pat pe lawe of moyses be not broken: haue zee
indignacon or wrappe to me · for I made al pe man hool in
pe saboth? nyl zee deme after pe face but deme zee a riztful
doom/ perfore summen of irim seyden/ wher pis is not whom
pe iewis seeken for to slee/ and lo he spekip openly: & pei seyn
no ping to hym/ wher pe prynces knewen verreyly · for pis is
crist? but we witen pis man of whens he is/ forsope whanne
crist schal come: no man woot of whens he is/ perfore Ihc
criede in pe temple techynge & seyinge/ and zee witen me of
whens I am/ and I came not of my self: but he is trewe pat
sente me: whom zee knowen not/ I woot hym · & zif I schal
seye for I woot hym not: I schal be lijk to zou a lier/ and I
woot hym · for of hym I am: & he sente me/ perfore pei
souzten for to take hym · and no man sente into hym handis ·
for his houre came not zit/ sopely many of pe cumpanye bi-
leueden into hym · & seyden/ whanne cst schal come · wher he
schal do mo tokenes pan pis doip? pharisees herden pe cum-
panye of puple grucchynge of hym pes pingis/ and pe prynces
of pharisees senten mynystris · pat pei schulden take hym/
perfore ihc seyde to hem/ zit a litil tyme I am wip zou: & I
go pe fadir pat sente me/ zee schulen seeke me & zee schulen
not synde · & where I am · zee may not come/ perfor iewis
seyden

seyden to hem self/ whidir is he þis to go: for we schulen not synde hym/ wher he is to go into scaterynge (or distruyinge) of heyen men? and is to techynge heyen men/ what is þis worde þe whiche he seyde · zee schulen seeke me · & zee schulen not synde/ & where I am zee may not come// forsoþe in þe laste day of þe greet feste: Ihc̄ stoode & criede seyinge/ zif any man þristiþ: come he to me & drynke he/ he þat bileueþ into me as þe scripture seiþ: flodis of quycke water schulen flowe of his wombe/ soþely he seyde þis þing of þe holy goſt · whom men bileuynge into hym · weren to take/ forsoþe þe spirit was not zit zouen: for ihc̄ was not zit glorifiede/ perfore of þat cumpanye whan þei hadden herde þes wordis of hym þei seyden/ þis is verreyly a prophete/ oþer seyden · þis is crist/ forsoþe summe seyden · wher crist comeþ fro galilee: wher þe scripture seiþ not þat of þe seed of dauyd · & of þe castel of bethlem where dauyd was crist comeþ? and to discencoñ is made in þe cumpanye for hym/ forsoþe summe of hem wolden haue taken hym: but no man sente to handis vpon hym/ perfore þe mynystris camen to þe bischopes & to þe pharisees: and þei seyden to hem/ whi brouzten zee not hym? þe mynystris answeriden/ neuer man spac so: as þis spekiþ/ perfore þe pharisees answeriden to hem/ wher & zee ben deceyuede? wher any of þe prynces bileueden into hym · or of þe pharisees? but þis cumpanye of puple þat knewe not þe lawe: ben cursiide/ nychodeme seiþ to hem · he þat came to hym by nyzt: þat was one of hem/ wher oure lawe demeþ a man · no but firste it haue herde of hym: and knowe what he doiþ/ þei answeriden & seyden to hym/ wher & þou art a man of galilee? seeke þou scriptures & se: for a prophete risiþ not of galilee/ and þei turneden azen eche into his owne hous//

Forsoþe

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Dsope Jhc̄ wente into pe mounte of olyuete: and C. 8.
eriy efte he came into pe temple/ & al pe puple came to hym: & he sittynge tauzte hem/ forsope scribis & pharisees ledden to a womman taken in auoutrie: & sette hire into pe mydel: and seyde to hym/ mayster pis womman is nowe taken in auoutrie/ forsope in pe lawe moyses comaundide vs for to stoon suche/ perfore what seyst pou? sopely pei seyden pis ping temptynge hym: pat pei myzte accuse hym/ forsope Jhc̄ bowyng doune hym seif: wrote wip pe fynger in pe erpe/ sopely whanne pei lastiden axinge hym: he reysde hym seif · & seyde to hem/ he whom of zou is wip outen synne: firste sende a stoon into hire/ and efte he bowyng hym seif: wrote in pe erpe/ sopely pei herynge pes pingis wenten aweye · one aftir anoper · pei bygynnynge at pe eldre men/ and Jhc̄ dweite al one: and pe womman stondynge in pe mydil/ sopely Jhc̄ reysynge hym seif: seyde to hire/ womman where ben pei pat accusen? no man dampnyde pee/ pe whiche seyde/ no man lorde/ Jhc̄ seyde to hire/ neper I schal dampne pee/ go pou: and nowe aftirwarde nyl pou do synne// ¶ perfore Jhc̄ efte spac to hem seyinge/ I am pe lizte of pe worlde/ he pat suep me · walkip not in dirkenessis: but he schal haue pe lizte of lijf/ perfore pe pharisees seyden/ pou bereft witnessynge of pi seif: pi witnessynge is not trewe/ Jhc̄ answeride & seyde to hem/ and zif I bere witnessynge of myseif: my witnessynge is trewe/ for I wote fro whens I came: & whidir I go/ forsope zee witen not fro whens I came or whidir I go/ forsope zee demen aftir pe fleysche: I deme not any man/ and zif I deme: my dome is trewe/ for I am not al one: but I & pe fadir pat sente me/ & in zoure lawe it is writen · for pe witnessynge of two men is trewe/ I am pat bere witnessynge of myseif: and pe fadir pat sente me · beriß witnessynge of me/ perfore pei seyden to hym: where is pi fadir? Jhc̄ answeride neper zee witen (or knowen) me: neper zee

 witen

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witen my fadir/ zif zee wiften me: parauenture & zee fchul-
den wite my fadir/ Ihc̄ fpac pes wordis in pe treforie: techy-
nge in pe temple/ and no man took pym: for his houre came
not zit// ¶ perfore efte Ihc̄ feyde to hem/ lo I go & zee fchul-
en feeke me: and zee fchulen die in zoure fynne/ whidir I go:
zee mowne not come/ perfore pe iewis feyden/ wher he fchal
flee pym felf? for he feip whidir I go zee mowne not come/ &
he feyde to hem/ zee ben of pynepe: I am of aboue/ zee ben
of pis worlde: I am not of pis worlde/ perfore I feyde to zou·
for zee fchulen die in zoure fynnes/ forfope zif zee fchulen not
bileue for I am: zee fchulen dye in zoure fynnes/ forfope pei
feyden to pym/ who art pou/ Ihc̄ feyde to hem/ pe bygynnynge
(or pe firfte of alle ping) · pe whiche I fpeke to zou/ I haue
many pingis for to fpeke of to deme of zou: but he pat fente
me is fopefafte/ & I fpeke in pe worlde pes pingis pat I herde
of pym/ and pei knewen not for he feyde his fadir god/ perfore
Ihc̄ feip to hem/ whanne zee haue reyfide mannes fone:
panne zee fchulen knowe for I am/ and of my felf I do no
ping: but as my fadir tauzte me · I fpeke pes pingis/ and he
pat fente me is wip me · & lefte me not al one: for I do euer-
more po pingis pat ben pleafaunt to pym// ¶ pym fpekynge
pis pingis: manye bileueden into pym/ perfore Ihc̄ feyde to
hem pe iewis pat bileueden into pym/ zif zee fchulen dwelle
in my worde: verreyly zee fchulen be my difciplis/ and zee
fchulen knowe pe trewpe: and treupe fchal delyuer zou/ per-
fore pe Jewis anfweriden to pym/ we ben pe feed of abra-
ham: and to no man we euer fervedeu/ how feyft pou · for
zee fchulen be fre? Ihc̄ anfweride to hem treuly treuly I feye
to zou: for eche man pat doip fynne: is feruaunt of fynne/
fopely pe feruaunt dwellip not in pe hous into wip outen ende/
perfore zif pe fone fchal delyuer zou: verreyly zee fchulen be
free/ I wote for zee ben abrahams fones · but zee feeken for
to flee me · for my worde takip not in zou/ and I fpeek po
pingis pat I fize at my fadir: & zee done po pingis pat zee
fizen

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sizen at zoure fadir/ pei answeriden & seyden to pym/ abraham is oure fadir/ Ihc̄ seip to hem/ zif zee ben pe sones of abraham: do zee pe werkis of abraham/ sopely nowe zee seeken for to slee me · a man pat haue spoken to zou pe treupe pat I herde of god/ abraham dide not pis ping/ zee done pe werkis of zoure fadir/ and so pei seyden to pym/ we ben not borne of fornicacōn: we haue one fadir god/ perfore Ihc̄ seyde to hem zif god were zoure fadir: sopely zee schulden loue mee/ forsope I procedide (or came forp of god: and came/ neper sopely I came of my self: but he sente me/ whi knowen zee not my speche · for zee mowne not here my word/ zee ben of pe fadir pe deuyl: and zee wolen do pe desires of zoure fadir/ he was a man sleer fro pe bigynnynge: and in treupe he stood not · for treupe is not in pym/ whanne he spekip lesynge: he spekip of his owne pingis · for he is a lier · & fadir of it/ sopely zif I seye treupe: zee bileuen not to me/ who of zou schal reproue me of synne? zif I seye treupe: whi bileuen zee not to me? he pat is of god herip pe wordis of god/ perfore zee heren not: for zee ben not of god/ perfore pe iewis answeriden & seyden/ wher we seyn not wel · for pou art a samaritan · & hast a deuyl: Ihc̄ answeride & seyde/ I haue not a deuyl · but I honoure my fadir · & zee haue vnhonouride me/ forsope I seek not my glorie: per is pat seekip & demep/ treuely treuly I seye to zou · zif any man schal kepe my worde: he schal not se dep into wip outen ende/ perfore pe iewis seyden/ now we haue knowen · for pou hast a deuyl/ abraham is deade & pe prophetis · & pou seist zif any schal kepe pi worde · he schal not taste dep into wip outen ende/ wher pou art more pan oure fadir abraham pat is deade · & pe prophetis ben deade/ whom makist pou pi self? Ihc̄ answeride/ zif I gloriffie my self: my glorie is nouzte/ my fadir is pat glorifiep me · whom zee seyn for he is zoure god · & zee haue not knowen pym/ forsope I haue knowen pym/ & zif I seye for I woot pym not: I schal be a lier lijk to zou/ but I woot pym: and I kepe his worde/

abraham

abraham zoure fadir gladide (or ful oute ioyzede) · pat he schulde se my day · & he sizе & ioyzede/ perfore pe iewis seyden to hym/ pou hap not zit fifty zeer · & hast pou seen abraham? perfore ihc̄ seyde to hem/ treuely treuely I seye to zou · bifore pat abraham was made: I am/ perfore pei token stones · pat pei schulden caste into hym/ sopely Ihc̄ hid him: and wente oute of pe temple//

C^m 9^m

And Ihc̄ passynge sizе a man blynde fro pe birpe/ and his disciplis axiden hym/ raby pat is maystir · who synnede · pis man or his fadir & modir · pat he schulde be borne blynde/ Ihc̄ answeride/ neper pis man synnede · neper his fadir & modir: but pat pe werkis of god be schewide in hym/ it bihouep me for to wirche pe werkis of hym pat sente me · pe while day is/ pe nyzt schal come: whanne no man may wirche/ how longe I am in pe worlde: I am pe lizte of pe worlde/ whanne he had seyde pes pingis: he spitte into pe erpe · & made cleye of pe spotil: and layde (or bawmede) pe cley on his yzen · & seyde to hym/ go & be pou waschen in pe water of siloy: pat is interpretide sente/ perfore he wente & waschide: and came seyinge: and so neyzebors & pei pat hadden seen hym bifore · for he was a begger: seyden/ wher pis is not he pat satte & beggide? oper men seyden: for pis it is/ oper men seyden nay: but it is a liche of hym/ forsope he seyde for I am he/ perfore pei seyden to hym/ how ben pin yzen openyde to pee? he answeride/ pe ilke man pat is seyde Ihc̄: made cleye & anoyntide myn yzen: and seyde to me/ go pou to pe water of siloye: and wasche/ & I wente & waschide & sizе/ and pei seyden to hym/ where is he/ he seip I woot not/ pei ledden hym pat was blynde to pe pharisees/ forsope it was saboth whanne Ihc̄ made cleye & openyde his yzen/ efte pe pharisees axiden hym: how he had seyn? and he seyde to hem/ he puttide to me cleye on pe eyzen: and I waschide & I sizе/ perfore summe of pharisees seyden/

pis

pis man is not of god: for he kepip not pe saboth/ oper men seyden/ how may a man synner do pes signes (or myracles)? and dyuysiõn was amonge hem/ perfore pei seyn eftesone to pe blynde man/ what seyst pou of hym pat openyde pin yzen? sopely he seyde: for he is a prophete/ perfore iewis bileueden not of him for he was blynde & had seen: til pei clepiden his fadir & modir pat had seen/ and pei axiden hem: seinge/ pis is zoure sone· whom zee seyn for he is borne blynde: how perfore seep he nowe? his fadir & modir answereden to hem we witen for pis is oure sone: & he is borne blynde/ sopely how he seep now we witen not: or who openyde his yzen we witen neuer/ are zee hym/ he hap age: speke he of hym seif/ his fadir & modir seyden pes pingis: for pei dredden pe iewes/ forsope nowe pe iewes hadden conspirit· pat zif any man knoweleche ide hym crist: he schulde be done oute of pe synagoge/ perfore his fadir & modir seyden/ for he hap age: are zee hym/ perfore eftesone pei clepiden pe man pat was blynde: and seyden to hym/ zyue pou glorie to god/ we witen for pis man is a synner/ perfore he seyde/ zif he is a synner I woot nere/ one ping I woot· for whanne I was blynde nowe I se/ perfore pei seyden to hym/ what dide he to pee: howe openyde he pin yzen? he answeride to hem/ I seyde to zou now· & zee herden· what wolen zee eftesone? wher & zee wolen be made his disciplis? perfore pei cursiden hym & seyden/ be pou his disciple· we ben pe disciplis of moyses/ we witen for god spac to moyses: forsope we witen not pis of whens he is/ pe ilke man answeride & seyde to hem/ forsope in pis ping is wondreful pat zee witen not of whens he is· & he hap openyde myn yzen/ sopely we witen: for god herep not synners/ but zif any man is worschiper of god & doip his willes hym he herip/ fro pe worlde it is not herde pat any man openip pe yzen of blynde borne men/ no but pis were of god: he myzt not do any ping/ pei answereden & seyden to hym/ pou art al borne in synnes· & pou techist vs? and pei castiden hym oute/ Ihc

herde

herde for pei hadden caste hym oute/ and whanne he hadde founden hym: he seyde to hym/ bileuest pou into pe sone of god? he answeride & seyde/ lorde who is he: pat I bileue in hym? and Ihc seyde to hym/ and pou hast seen hym: and he it is pat spekip wip zee/ and he seip lorde I bileue/ and he fallynge doune: worschipide hym/ perfore Ihc seyde to hym/ I came into pe worlde · into doom · pat pei pat seen not · se/ and pei pat seen · be made blynde/ and summe of pe pharisees herden pat weren with hym: and pei seyden to hym/ wher & we ben blynde? Ihc seyde to hem/ zif zee weren blynde: zee schulen not haue synne/ but now zee seyn for we seen: zoure synne dwellip//

C. 10. Treuly treuly I seye to zou · he pat comep not in by pe dore · into pe foolde of scheep · but steyzep vp by anoper weye he is nyzt peef & day peef/ forsope he pat entrip by pe dore: is pe scheperde of pe scheep/to pis pe porter openyp: and pe scheep heren his voyce/ and he clepip his owne scheep by name: and leedip hem oute/ whanne he hap sente oute his owne scheep: he goip bifore hem · and pe scheep suen hym · for pei knowen his voyce/ sopely pei suen not an alien: but fleen fro hym · for pei hane not knowen pe voyce of aliens/ Ihc seyde to hem pis prouerbe/ forsope pei knowen not what he spac to hem/ perfore Ihc seyde to hem eftesone/ treuely treuely I seye to zou · for I am pe dore of scheep/ alle how many euer camen: ben nyzt peefes & day peefes · but pe scheep herden not hem/ I am pe dore/ zif any man schal entre by me? he schal be sauede/ and he schal go in & schal go oute: & he schal synde lesowis? a nyzt peef comep not · but pat he stele & slee & leese/ I came pat pei haue lijf: and haue more plenteouslij/ I am a gode scheperde/ a good scheperde zyuep his soule (pat is lijf) for his scheep/ forsope a marchaunt (or hiride hyne) · & pat is not a scheperde: whos ben not pe scheep his owne: seep a wolfe comynge · & he leeuep

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leeueth the scheep & fleeth/ & the wolfe rauyschith (or scaterith) the scheep/ forsothe the marchaunt fleeth · for he is a marchaunt: and it partyneth not to hym of the scheep/ I am a gode herde · & I knowe my scheep: (& my scheep) knowen me/ as the fadir hath knowen me: & I knowe the fadir · & I putte my lift for my scheep/ & I haue other scheep that ben not of this folde: and bihoueth me for to leede hem to · & thei schulen here my voyce/ and it schal be made one folde & one scheperde/ therfore the fadir loueth me: for I putte my soule that eftesone I take it/ no man takith it fro me: but I putte it fro my self/ I haue power for to putte it: and I haue power for to take it aweye/ this mandement haue I taken of my fadir/ and so discencōn was made amonge the iewis: for thes wordis/ forsothe many of hem seyden/ he hath a deuyl & maddith (or waxith wood)/ what heren zee hym/ other men seyden/ thes wordis ben not of a man hauynge a fende/ wher a deuyl may open the yzen of blynde men? forsothe newe feestis of halowynge of the temple ben made in irim̄: and it was wynter/ and Jhc walkide in the temple: in the porche of salomon/ therfore iewis enuyrounden hym: and seyden to hym/ how longe doist thou aweye oure soule? zif thou art cst: seye to vs pleynly (or openly)/ Jhc answeride to hem/ I speke to zou: and zee bileuen not/ the werkis that I do in name of my fadir: thes heren witnesynge of me/ but & zee bileuen not: for zee ben not of my scheep/ my scheep heren my voyce: and I knowe hem · & thei suen me/ and I zyue to hem euerlastynge lift: & thei schulen not perische into wiyouten ende/ and any man schal not rauysche hem of myne hande/ that thing that my fadir zaue to me is more than alle/ therfore no man may rauysche fro my faderis hande/ I & the fadir ben one thing/ Iewes token vp stones: for to stoon hym to deth/ Jhc answeride to hem/ I haue schewide to zou manye werkis of my fadir: for whiche werkis of hem stonen zee me? the iewes answeriden to hym/ we stoonen thee not of good werke: but of blasfemye/ & for thou

sthen

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ſiyen you art a man: makiſt yiſelf god/ Ihc̄ anſweride to
hem/ wher it is not writen in zoure lawe · for I ſeye zee ben
goddis? zif he ſeyde hem goddis · to whom ye worde of god is
made · & ye ſcripture whiche ye fadir halowide & ſente into ye
worlde may not be vndone · & zee ſeyn for I blasfeme · for I
ſeyde I am goddis ſone? zif I do not ye werkis of my fadir:
nyl zee bileue to me/ ſoyely zif I do · youz zee wolen not bi-
leue to me: bileue zee to ye werkis/ yat zee knowe & bileue:
for ye fadir is in me · & I in ye fadir/ yerfore yei ſouzten for
take hym: & he wente oute of here handis/ and he wente efte-
ſone ouer iordan · into yat place where Joon was firſte bap-
tyſynge: and he dwelte yere/ and manye camen to hym &
ſeyden: for ſoyely Jon dide no ſigne (or myracle)/ forſoye alle
yingis what euer Joon ſeyde of yis: weren ſoye/ and many
bileueden into hym//

C. 11.

Orſoye yer was ſum ſiyk man lazarus of bethanye
of ye caſtel of mary & marthe his ſiſtris/ forſoye it
was mary ye whiche anoyntide ye lorde wiy
oynement · & weyte his feet wiy hire heres · whos
broyer lazarus was ſiyk/ yerfore his ſiſtris ſenten to hym ſey-
inge/ lorde lo he whom you loueſt is ſiyk/ forſoye Ihc̄ heryngе:
ſeyde to hem/ yes ſeekeneſſe is not vnto ye dey: but for ye
glorie of god · yat mannes ſone be gloriſiede by it/ ſoyely Ihc̄
louede martha & hire ſiſter marie & lazarus/ yerfore as ihc̄
herde for he was ſiyk: yanne ſoyely in ye ſame place two
dayes/ yer of aftir yes yingis · he ſeyde to his diſciplis/ go we
efte into Jude/ ye diſciplis ſeyn to hym/ raby (or mayſter)
nowe ye iewis ſouzten for to ſtoon yee · & efte you goſt
yidir? Ihc̄ anſweride/ wher yer ben not twelue houres of ye
day? zif any man ſchal wandre in ye day: he hurtiy not · for
he ſeey ye lizte of ye worlde/ ſoyely zif he ſchal wandre in ye
nyzt: he hurtiy for lizte is not in hym/ yes yingis he ſeiy/
and aftir yes yingis: he ſeiy to hem/ lazarus oure frende ſley-
iy:

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ip: but I go for to reyse hym fro sleep/ perfore his discipliis seyden/ lorde zif he slepip: he schal be saaf/ forsope Ihc had seyde of his dep/ but pei gesseden pat he seyde of sleppynge of sleep/ panne perfore Ihc seyde oppynly/ lazarus is deade: and I enioye for zou pat zee bileue for I was not pere/ but go we to hym/ perfore thomas pat is seyde didymus: seyde to euen disciplis/ and go we: pat we die wip hym/ and so Ihc came · & fonde hym haupnge nowe foure dayes in pe graue/ sopely bethanye was bisidis irim as fiftene furlonges/ forsope many of Jewis camen to mary & marthe · for to coumforte hem of here broper/ perfore as martha herde for Ihū came: sche rennep to hym/ mary forsope sette at home/ perfore martha seyde to Ihū/ lorde zif pou haddist ben here: my broper had not ben deade/ but & nowe I woot · pat whateuer pingis pou schalt axe of god: god schal zyue to pee/ Ihc seip to hire/ pi broper schal rise azen/ martha seip to hym/ I woot for he schal rise azen in pe azen rysyng in pe laste day/ Ihc seip to hire/ I am azen risynge & lijf/ he pat bileuep into me: zhe zif he schal be deade: schal lyue/ and eche pat lyuep & bileuep into me: schal not die into wip outen ende/ bileuest pou pis ping: sche seip to hym/ forsope (or zhe) lorde/ I haue bileuede for pou art crist · pe sone of quycke · [ ] pat haste comen into pis worlde/ and whanne sche had seyde pis ping: sche wente & clepide mary hire sister in silence or (stillenesse) seyinge/ pe maystet comep & clepip pee/ sche as sche herde roos anone: and came to hym/ sopely Ihc came not zit into pe castel: but he was zit in pat place · where martha had comen azenes hym/ perfore pe iewis pat weren wip hire in pe hous & comfortiden hire · whanne pei sizen mary · for soone sche roos & wente oute: sueden hire seyinge/ for sche goip to pe graue: for to wepe pere/ forsope mary whanne sche hadde seyn where Ihc was: seinge hym seide to his feet · & seyde to hym/ lorde zif pou haddist ben: my broper had not ben deade/ perfore as Ihc size hire weppnge & pe iewis pat weren wip hire weppnge: he

made noyse in spirit & trublide hym self & seyde/ where haue
zee putte hym/ pei seyden to hym/ lorde come and se/ and Ihc̄
wepte/ perfore pe Jewis seyden lo how he louede hym/ forsope
summe of hem seyden/ wher pis man pat openyde peyzen of pe
borne blynde · myzte not make · & pis diede not/ perfore este
Ihc̄ makynge noyse of hymself· come to pe graue/ forsope per
was a den· and a stoon putte per on/ Ihc̄ seip take zee awey
pe stoon/ martha pe sister of hym pat was deade· seip to hym/
lorde he stynkip nowe · sopely he is of foure dayes/ Ihc̄ seip to
hire/ haue I not seyde to pee/ for zif pou schalt bileue· pou
schalt see glorie of god/ perfore pei token awey pe stoon/ for-
sope pe yzen reysde vpwarde· Ihc̄ seyde/ fadir I do pankyn-
gis to pee· for pou euermore herdist me/ forsope I wiste pou
euermore herist me· but for pe puple pat stondip aboute I
seyde pat pei bileue · for pou haste sente me/ whanne he had
seyde pes pingis· he criede wip greet voyce/ lazar come pou
forp/ and anone he pat was deade· came forp · bounden pe
handis & pe feet wip bondis/ and his face was bounden wip a
sudarie (or swetynge clooh/) Ihc̄ seip to hem/ vnbynde zee
hym· and suffre zee go awey/ perfore many of pe iewis pat
camen to mary & martha · & sizen what pingis he dide· bile-
ueden in hym/ sopely summe of hem wenten to pe pharisees ·
& seyden to hem what pingis Ihc̄ dide// ¶ perfore pe bischopes
& pe pharisees gederiden a counseyl azenes Ihū· & seyden/
what done we · for pis man doh manye signes (or myraclis/)
zif we leeuen hym pus· alle men schulen bileue into hym/ and
romayns schulen come· and schulen take oure place & folc/
forsope one of hem cayphas by name · whanne he was bischop
of pat zeer seyde to hem/ zee witen no ping · for it spedip to
zou pat one man die for pe puple· and pat al pe folc perische
not/ forsope he seyde not pis ping of hym self · but whanne he
was bischop of pat zeer · he propheciede for ihc̄ was to dye for
pe folc/ and not onely for pe folc· but pat he schulde gedir into
one pe sones of god pat weren scateride/ perfore fro pat day·

pei

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pei pouzten for to slee hym// ¶ perfore Ihc walkide not nowe
oppnly at pe iewes: but he wente into a region (or cuntre)
bisidis deserte: into a cyte pat is seyde effraym · and pere he
dwellide wip his disciplis/ forsope pe paske of Jewes was
nerte: and many of pe cuntre sleyzeden vp to irlm: and pe
day bifore pask · for to halowe hem self/ perfore pei souzten
Ihu: and spaken to gedir · stondynge in pe temple/ what gef-
sen zee for he comep not to pe feest day/ forsope pe bischopis &
pharisees hadden zouen a maundement · pat zif any man
knewe where he is · he schewe · pat pei take hym//

Cm 12m

Perfore Ihc bifore sixe dayes of paske came to be-
thanye where lazarus was deade · whom Ihc rey-
side/ forsope pei maden to hym a soper pere: and
martha mynystride to hym/ lazarus forsope was
one of pe men sittynge at pe mete wip hym/ perfore mary toke
a pounde of oynement precious spykenarde · & anoyntide pe
feet of Ihu wip hire heris/ and pe hous is fulfilde of pe sauour
of pe oynement/ perfore Judas scarioth one of his disciplis pat
was to bitraye hym: seyde/ why is pis oynement not solde for
pre hundride pens & is zouen to nedy men? forsope he seyde
pis ping · not for it parteynede to hym of nedy men: but for
he was a peef · & he hauynge purses · bare po pingis pat weren
sente/ perfore Ihu seyde/ suffre zee hire · pat into pe day of
my birynge sche kepe pat/ forsope zee schulen euermore haue
pore men wip zou: sopely zee schulen not euermore haue me/
perfore mycche cumpanye of iewis knewen pat Ihc was pere/
and pei camen not oppnly for Ihu: but for to se lazarus whom
he reyside fro deade/ ¶ forsope pe prynces of prisis pouzten
for to slee lazarus · for manye of pe iewis for hym wenten
awey & bileueden into Ihu/ forsope pe morow a mycche cum-
panye pat came to gedir at pe feest day · whanne pei hadden
herde whanne Ihu comep to Irlm · tooken braunchis of
palmes · & camen forpe azens hym & crieden/ osanna blesside
is

is he pat comep in pe name of pe lorde kyng of israel/ and Ihc̄ fonde a litil asse · & satte vpon hym: as it is writen/ pe douzter of sion nyl zou drede/ lo pi kyng comep · sittynge on pe colte of a sche asse/ his disciplis knowen not firste pes pingis: but whanne ihc̄ is glorifiede: panne pei recordiden (or hadden mynde) for pes pingis weren writen of hym · & pes pingis pei diden to hym/ pe cumpanye bare witnessynge pat was wip hym · whanne he clepide lazarus fro pe graue · & reysde hym fro deade/ perfore and pe cumpanye came metynge to hym: for pei herden hym to haue pis signe/ perfore pe pharisees seyden to hem self/ zee seen for we profiten no ping/ lo al pe worlde wente aftir hym// ¶ Forsope pere weren summe hepen men of hem pat hadden steyzede vp for to worschip in pe feest day/ perfore pes came to philip · pat was of bethsayda of galilee: and preyede hym seyinge/ sire we wolen se Ihū/ philip comep & seip to andrewe/ efte andrew & philip seyden to ihū/ sopely ihc̄ answeride to hem seyinge pe houre comep pat mannes sone schal be clarifiede/ treuely treuely I seye to zou · no but pe corne of wheet fallynge into pe erpe schal be deade: it dwellip al one/ sopely zif it schal be deade: it bryngis myche fruyte/ he pat loues his soule (pat is lijf:) schal leese it/ and he pat hatip his soule (pat is lijf) in pis worlde: kepip it into euerlastynge lijf/ zif any man serue to me: sue he me/ and where I am pere & mynystre (or seruaunt) schal be/ zif any man schal mynystre to me: my fadir schal worschip hym// ¶ Now my soule is turblide/ and what schal I seye: fadir saue me fro pis houre/ but for pat ping I came into pis houre/ fadir clarifie pi name/ perfore a voyce came fro heuene: seyinge/ and I haue clarifiede: and zit I schal clarifie/ perfore pe cumpanye pat stood & herde: seyde pundre for to be made/ oper men seyden an aungel spac to hym/ Ihū answeride & seyde/ pis voyce came not for me: but for zou/ ¶ now is doom of pe worlde/ now pe prynce of pis worlde schal be caste oute/ and zif I schal be enhaunsde fro pe erpe: I schal drawe alle pingis to my self/ sopely pis ping he seyde: signyfyinge

signyfyinge by what deb he was to die/ pe cumpanye answer-
ide to hym/ we haue herde of pe lawe: for crist dwellip into
wip outen ende/ how seist pou it bihouep mannes sone for to
be areride/ who is pis mannes sone? perfore Jhc̄ seip to hem/
zit a litil lizt is in zou/ walke zee pe while zee haue lizt: pat
dirkenessis cacche zou not/ and he wandrip in dirkenessis:
woot nere whidir he goip/ pe while zee haue lizte: bileue zee
into lizt · pat zee be pe sones of lizte/ Jhc̄ spac pes pingis: and
wente & hidde hym fro hem/ ¶ Sopely whanne he hadde done
so manye signes bifore hem: pei bileueden not in hym/ pat
pe worde of ysaie pe prophete schulde be fulfilde · whiche he
seyde/ lorde who bileuede to oure herynge · & to whom is pe
arme of god schewide/ perfore pei myzten not bileue · for efte-
sone ysaye seyde/ he hap blyndide here yzen · & he hap endur-
ide (or made harde) pe herte of hem · pat pei se not wip yzen
& vndirstande wip herte · & pat pei be conuertide (or al turn-
yde) · & I hele hem/ ysaie seyde pes pingis · whanne he size pe
glorie of hym · & spac of hym/ nepeles & of pe prynces ma-
nye bileueden into hym/ but for pe pharisees pei knowele-
chiden not · pat pei schulden not be caste oute of pe synagoge/
forsope pei loueden pe glorie of men: more pan pe glorie of
god/ forsope Jhc̄ criede & seyde · he pat bileuep into me · bile-
ueth not into me: but into hym pat sente me/ he pat seep me:
seep hym pat sente me/ I lizte came into pe worlde · pat eche
man pat bileuep into me · dwelle not in dirkenesses/ and any
man schal here my wordis & schal not kepe · I deme hym not/
forsope I came not pat I deme pe worlde: but pat I make pe
worlde saaf/ he pat dispisip me & takip not my wordis: hap
hym pat schal iuge hym/ pe worde pat I haue spoken: pat
schal deme hym in pe laste daye/ for I haue not spoken of my
self · but pe fadir pat sente me · he zaue to me a maundement ·
what I schal seye & what I schal speek/ and I woot for his
maundement: is euerlastynge lijf/ perfore po pingis pat I
speek · as pe fadir seyde to me: so I speek//

Forsope

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Cm 13m

Orſoꝑ biſore ꝑe ſeeſt day of paſk · Ihc witynge ſor his houre comeꝑ · ꝑat he paſſe of ꝑis worlde to ꝑe fadir: whan he had louede his ꝑat weren in ꝑe worlde · into ꝑe ende he louede hem/ and ꝑe ſoper made whanne ꝑe deuyl had ſente nowe into ꝑe herte of Judas · ꝑat Judas of ſymount ſcarioth ſchulde bitraye hym: he witynge ſor ꝑe fadir zaue alle ꝑingis to hym into his handis · & ꝑat he wente oute ſro god · and goꝑ to god: riſiꝑ ſro ꝑe ſoper & puttiꝑ his cloꝑes/ & whanne he had taken a lynnen clooꝑ: he biſore girde hym/ aftirwarde he ſente water into a baſyn: and bigan ſor to waſche his diſciplis ſeet · & to wiꝑ wiꝑ lynnen cloꝑe · wiꝑ whiche he was biſore girde/ ꝑerſore he came to Symount petre · & petre ſeiꝑ to hym/ lorde what ꝑou waſchiſt to me ꝑe ſeet? Ihc anſweride & ſeyde to hym/ what ꝑingis I do ꝑou wooſt not nowe: ſorſoꝑe ꝑou ſchalt wite aftirwarde/ petre ſeiꝑ to hym/ ꝑou ſchalt not waſche to me ꝑe ſeet: into wiꝑ outen ende/ Ihc anſweride to hym/ zif I ſchal not waſche ꝑee: ꝑou ſchalt not haue parte wiꝑ me/ Symount petre ſeiꝑ to hym/ lorde not oneꝑ my ſeet: but & ꝑe handis & ꝑe heede/ Ihc ſeyde to hym/ he ꝑat is waſche haꝑ no nede: no but ꝑat he waſche ꝑe ſeet · but he is ciene al/ and zee ben ciene: but not alle/ ſor he wiſte wel · who ſchulde bitraye hym/ ꝑerſore he ſeyde: zee ben not ciene alle/ ꝑerſore aftir warde ꝑat he waſchide ꝑe ſeet of hem: he toke his cloꝑes/ and whanne he had reſtide azen: eſte he ſeyde to hem/ zee witen what I haue done to zou/ zee cleꝑen me mayſter & lorde: & zee ſeyn wel/ ſorſoꝑe I am/ ꝑerſore zif I lorde & mayſter haue waſchen zoure ſeet: & zee ſchulen waſche anoꝑer ꝑe toꝑers ſeet/ ſor I haue zouen enſaumple to zou · ꝑat as I haue done to zou: ſo & zee do/ ¶ Treweiꝑ treweiꝑ I ſeye to zou: ꝑe ſeruaunt is not more ꝑan his lorde/ neꝑer apoſtle is more: ꝑan he ꝑat ſente hym/ zif zee witen ꝑes ꝑingis: zee ſchulen be bleſſide · zif zee ſchulen do hem/ I ſeye not of zou alle/ I wote ꝑe whiche

I haue

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I haue chosen/ but þat þe scripture be fulfilde · he þat etiþ my
breede: schal reyse heel azens me/ treuly treuly I seye to zou ·
bifore it be done · þat whanne it schal be done: zee bileuen for
I am/ treuly treuly I seye to zou · he þat takiþ whom euer I
schal sende: receyueþ me/ for he þat receyueþ me: receyueþ
hym þat sente me/ whanne Ihc̄ had seyde þes þingis: he was
turblide & seyde/ treuly treuly I seye to zou · for one of zou
schal bitraye me/ þerfore þe disciplis lokeden to gedir: dout-
ynge of whom he seyde/ þerfore one of his disciplis was rest-
ynge in þe bosum of Ihū: whom Ihū louede/ þerfore symount
petre bileuyde to hym: and seiþ to hym/ who is it of þe whiche
he seiþ/ and so whanne he had restide azen vpon þe breste of
Ihū: he seiþ to hym/ lorde who is it? Ihc̄ answeride/ he it is
to whom I schal dresse breed indippide/ and whanne he had
dippide in breed: he zaue to Judas of Symount scarioth/ and
aftir þe mussel: þanne sathanas entrede into hym/ and Ihc̄ seiþ
to hym/ what þingis þou doest: do þou sunner/ forsoþe no man
of sittynge at þe mete wiste þis þing: to what þing he seyde to
hym/ forsoþe summe gessiden for Judas has pursis: þat Ihc̄
had seyde to hym/ bie þou þo þingis þat ben nedeful to vs: at
þe feest day: or þat he schulde zyue sum þing to nedy men/
þerfore whanne he had taken þe mussel: he wente oute anone/
forsoþe it was nyzt/ þerfore whanne he hadde gon oute: Ihc̄
seyde mannes sone is clarifiede & god is clarifiede in hym: &
god schal clarifie hym in hym seif · & anone he schal clarifie
hym/ litil sones · zit a litil I am wiþ zou/ zee schulen seek me ·
& as I seyde to þe iewis: whidir I go zee mowne not come/
and to zou I seye now/ I zyue zou a newe maundement · þat
zee louen to gedir as I louede zou: þat & zee louen to gedir/
in þis þing alle men schulen knowe · þat zee ben my disciplis:
zif zee schulen haue loue to gedir/ Symount petre seiþ to hym/
lorde whidir gostе þou? Ihc̄ answeride: whidir I go þou mayst
not sue me nowe · but þou schalt sue aftirwarde/ petre seiþ to
hym/ whi may I not sue þee nowe? I schal putte my soule
(þat

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(pat is my lijf:) for pee/ Jhc̄ anſweride/ pou ſchalt putte
ſoule (pat is pi lijf) for me/ treuly treuly J ſeye to pee ·
cocke ſchal not crowe til pou ſchalt denye me pries/ & he ſ
to his diſciplis//

Cm 14m

GE not zoure herte diſtourblide: ne drede it/ zee l
leuen into god: & bileue zee into me/ in pe hous
my fadir: ben many dwellyngis/ zif any leſſe:
ſchulde haue ſeyde to zou · for J go for to ma
redy to zou a place/ & zif J ſchal go aweye & ſchal make reel
to zou aplace: eftefone J come · & ſchal take zou to my fel
pat where J am: & zee be/ and whidir J go zee witen: & z
wite pe weye/ thomas ſeip to hym/ lorde we witen not whid
pou goeſt/ and how mowne we wite pe weye/ Jhc̄ ſeip to hyn
J am weye treupe & lijf/ no man comep to pe fadir: no bi
by me/ zif zee hadden knowe me: ſopely zee hadden knowe
& my fadir/ & aftirwarde zee ſchulen knowe hym: and z
haue ſeen hym/ philip ſeip to hym/ lorde ſchewe to vs pe f
dir: and it ſufficep to vs/ Jhc̄ ſeip to hym/ ſo mycche tyme
am wip zou · & haue zee not knowen me: philip he pat ſee
me · ſeep & pe fadir/ how ſeyſte pou ſchewe to vs pe fadir/ b
leueſt pou not · for J in pe fadir & pe fadir is in me/ J ſpel
not of myſelf: pe wordis pat J ſpeke to zou/ ſopely pe fad
dwellynge in me: he doip pe werkis/ bileue zee not for J in p
fadir: & pe fadir is in me/ ellis bileue zee for pe ilke werki
treuly treuly J ſeye to zou · he pat bileuep into me: and p
ſchal do pe werkis pat J do/ & he ſchal do more werkis pa
pes · for J go to pe fadir/ and what euer ping zee ſchulen a
pe fadir in my name: J ſchal do pis ping · pat pe fadir be gl
rifiede in pe ſone/ zif zee ſchulen axe any ping in my name:
ſchal do pis ping · pat pe fadir be glorifiede in pe ſone/ zif z
ſchulen axe any ping in my name: J ſchal do it/ zif zee loue
me: kepe zee my comaundementis/ & J ſchal preye pe fadi
and he ſchal gife to zou anoper confortoure · pat he dwel
wi

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wiꝑ zou into wiꝑ outen ende · ꝑe ſpirit of treuꝑe/ whiche (ſpirit) ꝑe worlde may not take: for it ſeeꝑ not hym neꝑer woot hym/ forſoꝑe zee ſchulen knowe hym: for he ſchal dwelle at zou · & he ſchal be in zou/ I ſchal not leeue zou fadirles: I ſchal come to zou/ zit a litil & ꝑe worlde ſeeꝑ not me now/ forſoꝑe zee ſchulen ſe me: for I lyue: and zee ſchulen lyue/ in ꝑat day zee ſchulen knowe · for I am in my fadir: & zee in me · & I in zow/ he ꝑat haꝑ my comaundementis & keꝑiꝑ hem: he it is ꝑat loueꝑ me/ forſoꝑe he ꝑat loueꝑ me ſchal be louede of my fadir/ & I ſchal loue hym: & I ſchal ſchewe to hym my ſelf/ Judas ſeiꝑ to hym · not he of ſcarioth/ lorde what is done: for ꝑou art to ſchewe to vs ꝑi ſelf · & not to ꝑe worlde/ Ihc̄ anſweride & ſeyde to hym/ zif any man loueꝑ me: he ſchal keꝑe my worde/ and my fadir ſchal loue hym · & we ſchulen come to hym · & we ſchulen make dwellynge at hym/ he ꝑat loueꝑ not me: keꝑiꝑ not my wordis/ and ꝑe worde whiche zee haue herde is not myn: but his ꝑat ſente me ꝑe faderis/ ꝑes ꝑingis I haue ſpoken to zou: dwellynge at zou/ forſoꝑe ꝑe holy goſt comfortoure whom ꝑe fadir ſchal ſende in my name: he ſchal teche zou al ꝑingis/ and ſchal ſchewe to zou all ꝑingis: what euer I ſchal ſeꝑe to zou/ pees I leeue to zou: my pees I zyue to zou/ not as ꝑe worlde zyueꝑ: I zyue to zou: be not zoure herte diſtourblide: ne drede it/ zee haue herde for I ſeyde to zou: I go & come to zou: zif zee loueden me: forſoꝑe zee ſchulen ioye · for I go to ꝑe fadir · for ꝑe fadir is more ꝑan I/ and nowe I haue ſeyde to zou biſore it be done: ꝑat whanne it ſchal be done: zee bileue/ now I ſchal not ſpeke many ꝑingis to zou/ forſoꝑe ꝑe prynce of ꝑis worlde comeꝑ: and he haꝑ not in me any ꝑing/ but ꝑat ꝑe worlde knowe: for I loue ꝑe fadir/ and as ꝑe fadir zaue to me comaundement: to I do/ riſe zee: go we hens//

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C^m 15^m

I Am a verrey vyne: and my fadir is an erbe tilier/ eche fyon (or braunche) not berynge fruyte in me: he schal do it aweye/ & eche pat berip fruyte: he schal purge it · pat it more bere fruyte/ nowe zee ben clene: for pe worde pat I haue spoken to zou/ dwelle zee in me: & I in zou/ as a sioune (or braunche) may not make fruyte of it self: no but it schal dwelle in pe vyne tree: so neper zee no but zif zee schulen dwelle in me/ I am a vyntree: zee pe siouns (or braunchis)/ who pat dwellip in me & I in hym: pis berip mych fruyte/ for wip outen me: zee moune no ping do/ zif any man schal not dwelle in me: lo he schal be sente oute as a scioune · & schal ware drie/ and pei schulen gedir hym · & pei schulen sende hym into pe fire · & he brenneb/ zif zee schulen dwelle in me · & my wordis dwelle in zou: what euer ping zee schulen wille · zee schulen axe · & it schal be done to zou/ in pis ping my fadir is clarifiede: pat zee brynge moste fruyte · & zee be made my disciplis/ as my fadir louede me: & I louede zou/ dwelle zee in my loue/ zif zee schulen kepe my maundementis: zee schulen dwelle in my loue · as I haue kepte pe maundementis of my fadir/ and I dwelle in his loue/ pes pingis I spac to zou pat my ioye be in zou: and zoure ioye be fulfilde// ¶ pis is pe comaundement · pat zee loue togedir as I louede zou/ no man hap more loue pan pis: pat any putte his soule for his frendis/ zee ben my frendis · zif zee schulen do pes pingis pat I comaunde zou/ nowe I schal not seye zou seruauntis: for pe seruaunt woot not what his lorde schal do/ forsope I haue seyde zou frendis: for alle pingis what euer I herde of my fadir: I haue made knowen to zou/ zee haue not chosen me/ but I chees zou · & putte zou pat zee go & brynge fruyte: and zoure fruyte dwelle/ pat what euer ping zee schulen axe pe fadir in my name: he zyue to zou/ pes pingis I comaunde to zou pat zee loue togedir/ zif pe worlde hate zou: wite zee for it hadde me in haate firste

pan

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pan zou/ zif zee hadden ben of pe worlde: pe worlde schulde loue pat ping pat was his/ but for zee ben not of pe worlde · but I chees zou fro pe worlde: perfore pe worlde hatip zou: haue zee mynde of my worde · pe whiche I seyde to zou: pe seruaunt is not more pan his lorde/ zif pei haue pursuede me: & pei schulen pursue zou/ zif pei haue kepte my worde: and pei schulen kepe zoure/ but pei schulen do to zou alle pes pingis for my name: for pei witen not hym pat sente me/ zif I had not comen & hadde not spoken to hem pei schulden not haue synne/ forsope now pei haue not excusacōn of here synne/ he pat hatip me: hatip & my fadir/ zif I hadde not done werkis in hem · pe whiche none oper man dide: pei schulden not haue synne/ forsope nowe & pei haue seen & hatide me: & my fadir/ but pat pe worde be fulfilde pat is writen in zoure lawe: for pei hadden me in hate wip outen cause/ forsope whanne pe confortoure schal come · pe whiche I schal sende to zou fro pe fadir · a spirit of treupe · pe whiche procedip (or comep forpe) of pe fadir: he schal bere witnessynge of me/ and zee schulen bere witnessynge: for zee ben wip me fro pe bygynnynge//

Thes pingis I haue spoken to zou: pat zee be not sclaunderide/ pei schulen make zou with outen synagogis/ but pe houre comep · pat eche man pat sleep zou: deme hym for to zyue seruyce to god/ and pei schulen do to zou pingis: for pei haue not knowen pe fadir neper me/ but pes pingis I spac to zou · pat whanne pe houre of hem schal come: zee haue mynde for I seyde to zou/ ¶ I seyde not to zou pes pingis fro pe bigynnynge: for I was wip zou/ & nowe I go to hym pat sente me: & no man of zou axip me whidir gost pou/ but for I haue spoken to zou pes pingis · sorowe or heuynesse hap fulfilde zoure herte/ but I seye to zou treupe: it spedip to zou pat I go/ sopely zif I schal not go aweye: pe confortoure schal not come to zou/ forsope zif I schal go aweye: I schal sende hym to zou/ and whanne he schal come:

C. 16.

come: he schal reproue pe worlde of synne & of riztwesnesse &
of doom/ forsope of synne for zee haue not bileuede into me/
sopely of riztwesnesse: for I go to pe fadir · & nowe zee schulen
not se me/ forsope of doom: for pe prynce of pis worlde is now
demyde// ¶ zit I haue many pingis for to seye to zou: but
zee mowne not here now/ sopely whanne pe ilke spirit of treupe
schal come: he schal teche zou al treupe/ sopely he schal not
speke of hym self: but what euer pingis he schal here: he schal
speke/ & he schal telle zou: pes pingis pat ben to come/ he
schal clariefie me: for of myn he schal take · & schal telle to zou/
alle pingis what kyn pingis pe fadir hap: ben myne/ perfore
I seyde to zou: for of myn he schal take & telle to zou/ ¶ A
litil & nowe zee schulen not se me: & eftesone a litil · & zee
schulen se me · for I go to pe fadir/ perfore somme of his dis-
ciplis seyden to gedir/ what is pis ping pat he seip to vs · a
litil & zee schulen not se me: for I go to pe fadir/ perfore pei
seyden what is pis pat he seip to vs a litil? we witen not what
he spekip/ forsope Ihc̄ knewe for pei wolden axe: and he seyde
to hem/ of pis ping zee seeken amonge zou: for I seyde/ a litil
& zee schulen not se me: & eftesone a litil & zee schulen se me/
treuely treuly I seye to zou · for zee schulen mourne & wepe:
forsope pe worlde schal enioye/ for zee schulen be sorowful:
but zoure sorowe (or heuynesse): schal turne into ioye/ sopely
a womman whanne sche bereh childe: hap sorowe for hir
houre comep/ forsope whanne sche hap borne a sone: nowe
sche penkip not of pe pressure (or peyne) for ioye · for a man
is borne into pe worlde/ & perfore zee haue nowe sorowe/
sopely eftesone I schal se zou: and zoure herte schal enioye/
and no man schal take fro zou zoure ioye/ & in pat day zee
schulen not axe me any ping/ treuly treuly I seye to zou · zif zee
schulen axe pe fadir any ping in my name: he schal zyue it to
zou/ til nowe zee axiden not any ping in my name/ axe zee:
and zee schulen take pat zoure ioye be ful/ I haue spoken to
zou pes pingis in prouerbis (or dirke saumples)/ pe houre
comep ·

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comeb · whanne nowe I schal not speke to zou in prouerbis·
but oppnly of my fadir I schal telle to zou/ in pat day zee
schul axe in my name/ & nowe I seye to zou · for I schal preye
pe fadir of zou/ forsope he pe fadir loueb zou· for zee haue
louede me · & haue bileuede for I wente oute fro god/ I wente
oute fro pe fadir· and I came into pe worlde/ eftesone I leeue
pe worlde· & I go to pe fadir/ his disciplis seyden/ lo nowe
pou spekest oppnly· and pou seist no prouerbe/ nowe we witen
for pou woste alle pingis· & it is no nede to pee · pat any man axe
pee/ in pis ping we bileuen· for pou wentist oute fro god/ Ihc̄
answeride to hem/ now zee bileuen/ lo pe houre comeb · & nowe
it comeb· pat zee be disparplide (or scateride) · eche into his
owne pingis· and leeue me al one/ and I am not al one· for
pe fadir is wib me/ pes pingis I haue spoken to zou· pat zee
haue pees in me/ in pe worlde zee schulen haue pressynge (or
ouerleyinge)/ but triste zee I haue ouercomen pe worlde//

Pes pingis Ihc̄ spac · & pe yzen lifte up into heuene· C^m 17^m
he seyde/ fadir pe houre comeb · clarifie pi sone ·
pat pi sone clarifie pee/ as pou hast zouen to hym
power of eche fleysche (or man) pat alle ping pat
pou hast zouen to hym· he zyue to hem euerlastynge lijf/ for-
sope pis is euerlastynge lijf· pat pei knowe pee al one verrey
god · & whom pou sentist Ihū crist/ I haue clarifiede pee on
erpe· I haue endide pe werke pat pou hast zouen to me pat I
do/ and nowe fadir clarifie pou me at pi seif · wib clerenesse
pat I had at pee· bifore pe worlde was made/ I haue schewide
pi name to pe men whom pou hast zouen to me of pe worlde/
pei weren pin · & pou hast zouen hem to me· & pei haue kepte
pi worde/ and nowe pei haue knowen · for alle pingis pat pou
hast zouen to me· ben of pee/ for pe wordis pat pou hast zouen
to me· I zaue to hem/ & pei haue taken & haue knowen ver-
reyly · for I wente oute fro pee · & pei bileueden · for pou sent-
ist me/ I preye for hem · not for pe worlde· but for hem pat
pou

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pou hast zouen to me/ · for pei ben pin · & pi pingis ben myne·
and I am clarifiede in hem/ and now I am not in pe worlde
& pes ben in pe worlde & I come to pee/ holy fadir kepe hem
in pi name · whom pou zauest to me · pat pei ben one as & we/
whanne I was wip hem· I kepte hem in pi name/ whom pou
zauest to me I kepte· & no man of hem perischide · no but pe
sone of perdicōn (or dampnacōn) · pat pe scripture be fulfilde/
forsope nowe I come to pee · & pes pingis I speek in pe worlde·
pat pei haue my ioye fulfilde in hem self/ I zaue to hem pi
worde · & pe worlde had hem in hate · for pei ben not of pe
worlde · as I am not of pe worlde/ I preye not pat pou take
hem aweye of pe worlde· but pat pou kepe hem fro eupl/ pei
ben not of pe worlde· as I am not of pe worlde/ halowe pou hem
in treupe/ pi worde is treupe/ as pou sentist me into pe worlde·
& I sente hem into pe worlde/ & I halowe myself for hem· pat
& pei ben halowide in treupe/ sopely I preye not onely for hem·
but & for hem pat ben to bileue into me · bi pe worde of hem/
pat alle ben one · as pou fadir in me · & I in pee · pat & pei in
vs ben one · pat pe worlde bileue for pou hast sente me/ and
I haue zouen to hem pe clerenesse pat pou hast zouen to me·
pat pei ben one · as we ben one/ I in hem & pou in me· pat
pei ben endide into one/ & pat pe worlde knowe pat pou sent-
ist me & hast louede hem· as & pou hast louede me/ fadir I wole
pat & pei whom pou zauest to me· be wip me where I am/ pat
pei se my clerenesse whiche pou hast zouen to me · for pou loued-
ist me bifore pe makynge of pe worlde/ fadir Just (or riztful) ·
pe worlde knewe pee not · forsope I knewe pee· & pes knewen
for pou sentist me/ and I haue made pi name knowen to hem ·
& schal make knowen· pat pe loue by whiche pou hast louede
me· be in hem · & I in hem//

Whanne

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Whanne Ihc̄ hadde seyde pes pingis: he wente oute wip his disciplis ouer pe stroundе of cedron where was a zerde · into whiche he entride & his disciplis/ sopely & Judas pat bitrayede hym · wiste pe place: for ofte ihc̄ came to gedir pidir wip his disciplis/ perfore whanne Judas hadde taken a cumpanye of knyztis & of bischopis & pharisees mynystris: he came pidir wip lanternes & brondis & armes/ and so ihc̄ witynge alle pingis pat weren to come vpon hym: wente forp & seip to hem/ whom seeke zee? pei answeriden to hym/ Ihū of nazareth/ Ihc̄ seip to hem/ I am/ forsope & Judas pat bitrayede hym: stode wip hem/ perfore as he seyde to hem I am: pei wenten abac & felden doune into pe erpe/ eftesone he axide hem/ whom seeke zee? forsope pei seyden Ihū nazarene/ he answeride to hem/ I seyde to zou · for I am/ perfore zif zee seeken me: suffre zee pes to go aweye/ pat pe worde whiche he seyde be fulfilde: for he lostе not any of hem · pe whiche pou hast zouen to me/ perfore symount petre hauynge a swerde drowe it oute & smote pe seruaunt of pe bischop · & kitte of his litil rizt ere/ forsope pe name to pe seruaunt was malcus/ perfore Ihc̄ seyde to petre/ sende pou pe swerde into pe schepe/ wolte pou not pat I drynke pe ilke cuppe · pat my fadir zaue to me? perfore pe cumpanye of knyztis & pe tribune & pe mynystris of iewis tooken Ihū & bounden hym · & ledden hym first to annas/ sopely he was pe fadir of cayphas wife: pat was bischop of pat zeer/ sopely it was cayphas pat zaue counseyl to pe Jewis · pat it spediß one man for to die for pe puple/ forsope Symount petre suede Ihū: and anoper disciple/ forsope pe ilke disciple was knowen to pe bischop: and he entride in wip Ihū · into pe halle of pe bischop/ forsope petre stoode at pe dore wip oute forp/ perfore pe toper disciple pat was knowen to pe bischop wente oute: & seyde to pe womman keepinge pe dore · & ledde in petre/ perfor pe handemayden keper of pe dore: seyde to petre/ wher & pou

C. 18.

pou art of pe disciplis of pis man? he seyde I am not/ forsope pe seruauntis & pe mynystris stoden at pe coolis · for it was colde: & pei warmeden hem/ sopely & petre was wip hem stondynge & warmynge hym/ perfore pe bischopis axide Jhū of his disciplis: and of his techynge/ Jhc̄ answeride to hym/ I haue spoken oppnly to pe worlde/ I tauzte euermore in synagoge & in temple · whider alle pe iewis camen to gedir · & in pryuete I spac no ping/ what axist pou me: axe hem pat herden · what I haue spoken to hem/ lo pei witen · what pingis I haue seyde/ whanne he had seyde · one of pe mynystris stondynge nyz: zaue a buffet to Jhū · seyinge/ answerest pou so to pe bischop? Jhc̄ answeride to hym/ zif I haue spoken euyl: bere pou witnessynge of euyl/ sopely zif wel: whi smytest pou me: and annas sente hym bounden to cayphas pe bischop/ forsope Symount petre was stondynge & warmyng hym/ perfore pei seyden to hym/ wher & pou art his disciple? he denyede & seyde/ I am not/ one of pe bischopis seruauntis cosyn of hym whos litil ere petre kitte of: seyde/ wher I size pee not in pe zerde wip hym? perfore petre eftesone denyede/ and anone pe cocke crewe/ ¶ perfore pei ledden hym into pe mote halle/ sopely it was morownynge/ and pei entride not into pe mote halle · pat pei schulden not be defoulide: but pat pei schulden ete paske/ perfore pilate wente oute wip outen forp to hem: and seyde/ what accusynge bryngen zee azenes pis man? pei answereden to hym & seyden/ zif pis man were not a myldoer: we hadden not bitaken hym to pee/ perfore pilate seip to hem/ take zee hym: & deme zee hym aftir zoure lawe/ perfore pei seyden to hym/ it is not leueful to vs: for to slee any man/ pat pe worde of Jhū schulde be fulfilde pe whiche he seyde/ signyfyinge by what dep he was to die/ perfore pilat eftesone entride into pe moot hall: and clepide Jhū & seyde to hym/ art pou kyng of Jewis/ Jhū answeride & seyde to hym/ seist pou pis ping of pi selk: or oper to pee seyden of me? pilate answeride/ wher I am a iewe? pi folc & pi bischopis bitoken pee to me/

me/ what hast pou done? Ihc̄ answeride/ my kyngdom is not of pis worlde/ zif my kyngdom were of pis worlde: sopely my mynystris schulden strye · pat I schulde not be bitaken to pe iewis/ nowe forsope my kyngdom is not of hens (or of pis place/) and so pilate seyde to hym/ perfore pou art kyng? Ihc̄ answeride/ pou seist for I am a kyng/ I in pis ping am borne · & to pis I came into pe worlde: pat I bere witnessynge to treupe/ eche man pat is of treupe: herip my voyce/ pilate seip to hym/ what is treupe/ and whanne he had seyde pis ping: eftesone he wente oute to pe iewis: & seyde to hem/ I synde no cause azenes hym/ forsope it is a custom to zou · pat I leeue (or delyuer) one to zou in pask/ perfore wole zee I schal dismytte to zou pe kyng of iewes? perfore pei crieden eftesone alle seyinge/ not pis: but barrabas/ forsope barrabas was a peef//

Cap. 19.

Therfore pilate took Ihū & scourgide/ & knyztis soldynge a crowne of pornes: puttiden to his heede/ & diden aboute hym a clope of purpur: and camen to hym & seyden to hym[ ] buffetis/ eftesone pilate wente oute: and seyde to hem/ lo I leede hym to zou wip oute forpe · pat zee knowe: for I synde no cause in hym/ perfore Ihc̄ wente oute berynge a crowne of pornes: and a clope of purpur/ & he seip to hem/ lo pe man/ perfore whanne pe bischopis & mynystris hadden seen hym pei crieden seyinge crucifie crucifie hym/ pilate seip to hem/ take zee hym: and crucifie zee/ sopely I synde no cause in hym/ pe iewis answeriden to hym/ we haue a lawe · & aftir pe lawe he schal die: for he made hym goddis sone/ perfore whanne pilate had herde pis worde: he dredde more/ & he wente into pe moot halle: eftesone he seyde to Ihū/ of whens art pou? and Ihc̄ zaue not answere to hym/ and pilate seip to hym/ spekist pou not to me? woste pou not for I haue power for to crucifie pee: and I haue power for to delyuer pee? Ihc̄ answeride/

 pou

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pou schuldist not haue any power azenes me: no but it were
zouen to pee from aboue/ perfore he pat bitrayede me to pee:
hap pe more synne/ perof (or fro pens): pilate souzte for to
delyuer hym/ forsope pe iewis crieden seyinge/ zif pou leeuest
hym pus pou art not frende of cesar/ for eche man pat makip
hymself kyng: azen seip cesar/ perfore pilate whan he had
herde pes wordis: ledde Jhū forp · & satte for domesman · in
a place pat is licostratos · in ebreu forsope galgatha · in eng-
lische place of caluarie/ forsope it was pe euentide of paske ·
as pe sixte houre (or haly day)/ and he seip to pe iewis/ lo
zoure kyng/ forsope pei crieden seyinge/ do awey do awey: cru-
cifye hym/ pilate seip to hem/ schal I crucifie zoure kyng? pe
bischopis answeriden/ we haue not a kyng: no but cesar/ per-
fore panne pilate bitoke hym to hem: pat he schulde be cru-
cifiede/ forsope pei token Jhū & ledden oute/ & he berynge
to hym self a crosse · wente oute into pat place pat is seyde of
caluarie · in ebreu galgatha · where pei crucifieden hym/ and
oper two wip hym · on pis side & on pat side: perfore Jhc̄ pe
mydle/ forsope & pilate wrote a title: & putte on pe crosse/
sopely it was writen/ Jhū nazareth kyng of Jewes/ perfore
many of pe Jewis redden pis title: for pe place where Jhū is
crucifiede was nyz pe cytee/ & it was writen in ebreu greek &
latyn/ perfore pe bischopis of Jewes seyden to pilate/ nyl pou
write kyng of Jewes: but for he seyde I am kyng of iewes/
pilate answeride/ pat pat I haue writen · I haue writen/ per-
fore pe knyztis whanne pei hadden crucifiede hym: token hys
clopes & maden four parties · to eche knyzt a parte/ and a
coot/ forsope pe coote was wipouten seem: and aboue wouen
by al/ perfore pei seyden to gedir/ kitte we not it: but laye we
lotte whos it is/ pat pe scripture be fulfilde: seyinge pei part-
iden my clopes to hem: & into my cloop pei senten lotte/ and
sopely knyztis diden pes pingis/ ¶ ffforsope bisidis pe crosse of
Jhū stoden his modir · & pe sister of his modir · mary cleophe &
mary maudeleyn/ perfore whanne Jhc̄ hadde seen pe modir ·

& pe

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& pe disciple stondynge whom he louede: he seip to his modir/ womman lo pi sone/ aftirwarde he seyde to pe disciple/ lo pi modir/ & fro pat houre: pe disciple took hire into his modir// ¶ Aftirwarde Ihc witynge for now alle pingis ben endide: pat pe scripture schulde be fulfilde: he seip/ I priste/ sopely a vessel was putte ful of vynegre/ pei forsope puttynge aboute wip ysope pe spounge ful vynegre: offerden to his mouh/ perfore whanne Ihū hadde taken pe vynegre: he seyde/ it is endide/ and pe heed bowide doune: he bitoke pe spirit/ forsope for it was pasche euen · pat pe bodies schulden not dwelle in pe crosse in pe saboth · for pe ilke day of saboth was greet: pe iewes preyeden pilate pat pe hippis of hem schulden be broken & taken awey/ perfore knyztis camen · & sopely pei braken pe pies of pe firste · & of pe toper pat was crucifiede wip hym/ sopely whanne pei hadden comen to Ihū: as pei sizen hym deade · pei braken not his pies: but one of pe knyztis openyde his side wip a spere/ & anone blood & water wente oute/ and he pat size bare witnessynge: & his witnessynge is trewe · for he woot pat he seip trewe pingis: pat zee bileue/ forsope pes pingis ben done: pat pe scripture schulde be fulfilde/ zee schulen not breke (or make lesse) a boon of hym/ & eftesone anoper scripture seip/ pei schulen se into whom pei putten pourz/ Sopely aftir pes pingis Ioseph of armathie preyede pilate pat pei schulden take awey pe body of Ihū/ sopely & nychodeme came pat had comen to Ihū firste in pe nyzt · berynge a medeynge of myrre & aloes: as an hundride pounde/ perfore pei token pe body of Ihū & boundeit in lynnen clopes wip swete oynementis (or spices): as it is custom to Iewes for to birie/ sopely in pe place where he was crucifiede: was a zerde/ & in pe zerde a newe graue: in pe whiche not zit any man was putte/ perfore pere for pe pasche euen of iewis · for pat pe graue was nyz: pei puttiden Ihū//

Forsope

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C. 20.

Orſoſe in one (day) of ſe ſaboth (ſat is ſe woke)/ mary maudeleyn came erly to ſe graue · whanne zit dirkeneſſis weren/ and ſche ſize ſe ſtoon turnyde azen fro ſe graue/ ſerfore ſche ran & came to Symount petre & to anoſer diſciple whom Jhc louede/ & ſeiſ to hem/ ſei haue taken ſe lorde fro ſe graue/ and we witen not where ſei haue putte hym/ ſerfore petre wente oute & ſe ilke oſer diſciple/ and ſei camen to ſe graue/ forſoſe ſe two runnen togedir/ & ſe ilke oſer diſciple ranne biſore ſunner ſan petre/ and came firſte to ſe graue/ and whanne he had inbowide hym/ he ſize ſe ſchetis putte · neſeles he entride not in/ ſerfore ſymount peter came ſuynge hym/ and he entride into ſe graue/ and he ſize ſe ſchetis putte · & ſe ſudarie ſat was on his heede · not putte wiſ ſe ſcheetis/ but bi it ſelf wlappide into one place/ ſerfore ſanne & ſe ilke diſciple ſat came firſte to ſe graue/ entride & ſize & bileuede/ forſoſe ſei wiſten not ſe ſcripture/ for it biſoſte hym for to riſe azen fro deade/ ſerfore ſe diſciplis wenten eſtefone to hem ſelf/ forſoſe mary ſtood at ſe graue wiſ outen forſe weeynge/ ſerfore ſe while ſche wepte/ ſche bowide hire & biſelde forſ into ſe graue · & ſche ſize two aungels ſittynge in white · one at ſe heede & one at ſe feet where ſe body of Jhū was putte/ ſei ſeyn to hire/ womman what wepiſt ſou/ ſche ſeyde to hem/ for ſei haue take awey my lorde · & I woot not wher ſei haue putte hym/ and whanne ſche hadde ſeyde ſes ſingis/ ſche is turnede abac · & ſize Jhū ſtondynge & wiſte not for it was Jhū/ Jhc ſeiſ to hire/ womman what wepiſt ſou/ whom ſeekiſt ſou/ ſche geſſynge for he was a gardener/ ſeiſ to hym/ ſire zif ſou haſt taken hym/ ſeye to me where ſou haſte putte hym · & I ſchal take hym aweye/ Jhc ſeyde to hire/ mary/ ſche conuertide (or al turnede)/ ſeiſ to hym/ rabony (ſat is ſeyde mayſter) Jhc ſeiſ to hire/ nyl ſou touche me/ for I haue not zit aſſendide to my fadir/ forſoſe go to my breſeren/ and ſeye to hem/ I ſteyze

up

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vp to my fadir & zoure fadir: to my god & zoure god/ mary maudeleyn came tellynge to pe disciplis · for I haue seen pe lorde/ and pes pingis he seyde to me/ whan euen was in pat day in one of pe sabotis · & pe zatis weren schitte where pe disciplis weren gederide for drede of pe iewis: Ihc came & stood in pe mydle of pe disciplis & seip to hem/ pees to zou/ and whanne he had seyde pis ping: he schewide to hem handis & syde/ perfore pe disciplis ioyzeden: pe lorde seen/ perfore he seip to hem efte/ pees to zou/ as pe fadir hap sente me: and I sende zou/ whan he had seyde pes pingis: he blewe & seyde to hem/ take zee pe holy gost/ whos synnes zee schulen forzyue: pei ben forzouen/ and whos zee schulen wip holde: pei ben wip holden/ forsope thomas one of pe twelue pat is clepide didymus: was not wip hem whanne Ihc came/ perfore disciplis seyden/ we haue seen pe lorde/ forsope he seyde to hem/ no but I schal se in his handis pe fitchynge of naylis · & schal sende my fyngeris into pe places of pe nayles · & schal sende myn hande into hys side: I schal not bileue/ and aftir eyzte dayes · eftesone his disciplis weren wipinne: and thomas wip hem/ Ihc came pe zatis schitte: and stode in pe mydle & seyde/ pees to zou/ aftirwarde he seip to thomas/ brynge in pi fynger hidir · & se myn handis & brynge to pin hande · & sende (or putte) it into my side · & nyl pou be vnbileueful: but seipful/ thomas answeride & seyde to hym/ my lorde & my god/ Ihc seip to hym/ thomas for pou hast seen me: pou bileuedest/ blesside pei pat seen not: and haue bileuede/ forsope & many oper signes Ihc dide in pe sizte of his disciplis: pe whiche ben not writen in pis booc/ forsope pes ben writen pat zee bileue for Ihc is pe sone of god/ and pat zee bileuynge: haue lijf in his name//

Aftirwarde

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C. 21. ftirwarde Jhc eftefone fchewide hym to his difci-
plis at he fee of tyberiadis. fohely he fchewide hus/
her weren togedir Symount petre & thomas hat
is feyde didymus · & nathanael hat was of chana
galilee · & he fones of zebedee · & oher of his difciplis two [
] hei feyn to hym/
and we comen wih hee/ and hei wenten oute & fteyzeden into
a boot · & in hat nyzt hei token no hing/ forfohe he morowe
made. Jhc flood in he brynke/ nehelles he difciplis knewen
not. for it is Jhc/ herfore Jhc feih to hem. children wher
zee haue any fouhyng hing? hei anfwereden nay/ he feyde
to hem/ fende zee he nette into he rizthalfe of he rowynge.
and zee fchulen fynde/ herfore hei fenten he nette & nowe hei
myzten not drawe it · for multitude of fifchis/ herfore he ilke
difciple he whiche Jhc louede. feyde to petre/ it is he lorde/
Symount petre whanne he had herde for it is he lorde.
girde hym wih a coot/ fohely he was nakide · & fents hym
into he fee/ fohly oher difciplis camen hi boot/ for hei weren
not fer fro he lande · but as two hundride cubitis. draw-
ynge he nette of fifchis/ herfore as hei camen doune into
he lande. hei fizen coolis putte · & a fifche putte heron · &
breed. Jhc feih to hem/ brynge zee of he fifchis. he whiche zee
haue taken nowe/ Symount petre fteyzede up · & drowe he
nette into he lande ful of greet fifchis · an hundride fifty & hre/
and whanne hei weren fo manye. he nette is not broken/ Jhc
feih to hem/ come zee. ete zee/ and no man of he fittynge
at mete durfte axe hym · who art hou · witynge for it is he
lorde/ and Jhc came & tooke breede & zaue to hem · & he fifche
alfo/ nowe his hridde tyme/ Jhc is fchewide to his difciplis.
whan he roos azen fro deade// ¶ herfore whanne hei hadden
eten. Jhc feih to Symount petre/ Symount of Joon loueft
hou me · more han hes? [ ] zhe lorde · hou wofte for
I loue hee/ Jhc feih to hym/ fede hou my lambren/ efte he feih
to

to hym/ Symount of Jon loueſt hou me? [ ] zhe lorde hou woſte for I loue hee/ [ ] he ſeih to hym he hridde tyme/ Symount of Jon loueſt hou me? petre is heuy (or ſoory) for he ſeih he hridde tyme loueſt hou me/and he ſeih to hym/ lorde hou woſte alle hingis · hou woſte for I loue hee/ Jhc ſeih to hym/ feet my ſcheep/ treueiy treueiy I ſeye to hee· whan hou were zonger hou girdiſt hee & wandriſt where hou woldiſt/ ſoheiy whanne hou ſchalt ware eldre· hou ſchalt holde forhe hin handis · & anoher ſchal girde hee · & leede hee whidir hou wolte not/ ſoheiy he ſeyde his hing · ſignyſyinge by what deh he was to gloriſie god/ ¶ And whanne he had ſeyde hes hingis· he ſeih to hym/ ſue hou me/ petre conuertyde (or turnyde) ſize he ilke diſciple ſuyingewhom ihc̄ louede· & he whiche reſtide in he ſoper on his breſte· and ſeyde to hym/ lorde who is it hat ſchal bitraye hee? herfore whanne petre had ſeen his· he ſeih to Jhū/ lorde what forſohe his? Jhc̄ ſeih to hym/ ſo I wole hym dwelle til hat I come· what to hee/ ſue hou me/ herfore his worde wente oute amonge breheren· for he ilke diſciple dieh not/ and Jhc̄ ſeyde not to hym for he dieh not· but ſo I wole hym dwelle til hat I come/ what to hee/ his is he ilke diſciple hat berih witneſſynge of hes hingis· and wrote hes hingis/ and we witen for his witneſſynge is trewe/ forſohe her ben & manye oher ſignes (or myraclis) hat Jhc̄ dide· he whiche zif hei ben writen by eche by hym ſelf· I geſſe neher he worlde hym ſelf mowne taken he bookis hat ben to be writen//

Forſohe

ye dedis of ye apostlis.

Orfoye you theophil firste I made a sermoune (or worde) of alle ye pingis pat Ihc̄ bigan for to do & teche: til into ye day in whiche he comaundynge to ye apostlis by ye holy gost · whom he chees was taken up/ to whom & he zaue hym selfalyue (or quycke) aftir his passioune in many argumentis (or prouyngis) by fourty dayes: apperynge to hem & spekynge of ye rewme of god/ and he etynge togedir comaundide to hem pat pei schulden not departe fro irlm̄ · but pei schulden abide ye bihesse of ye fadir · ye whiche zee herden he seip by my moupe/ for sopely Jon baptisde in water: but zee schulen be baptisde in ye holy gost: not aftir pes many dayes/ perfore pei pat camen to gedir: areden hym seyinge/ lorde zif in pis tyme schalt pou restore ye kyngdom of isrl? forsoye he seyde to hem/ it is not zoure to haue knowen ye tymes or momentis ye whiche ye fadir has putte in his power/ but zee schulen take ye vertue of ye holy goost comynge fro aboue into zou · & zee schulen be witnessis to me in irlm̄ · & in al Jude & in samarie: and vnto ye vttirmost of erpe/ and whanne he had seyde pes pingis · hem seinge: he was lifte up · & a cloude receyuyde hym fro ye eyzen of hem/ & whanne pei bihilden hym goinge into heuene: lo two men stoden nyz bisidis hem in white clopes · ye whiche & seyden/ men of galilee: what stondynge zee biholdyng into heuene? pis Ihc̄ pat is taken up fro zou into heuene: so schal come · as zee sizen hym goinge into heuene/ panne pei turneden azen to irlm̄ · fro ye hil pat is clepide of olyuete · ye whiche is bisidis irlm̄: haupnge ye iourney of a saboth/ and whanne pei hadden entride into ye soupynge place: pei wenten

up

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up into ye hizer yingis · where yei dwelten · petre & Jon James & andrewe · Philip & Thomas · Bartholomeu & matheu · James of Alphei · & Symount zelotes: and Judas of James/ alle yes weren dwellynge (or lastynge) to gedir in prayer wiß wymmen · & mary ye modir of Jhū: and wiß his breyeren// ¶ In yo dayes petre rylynge up in ye mydle of breyeren: seyde/ forsoye yer was a cumpanye of men to gedir: almost an hundride & twenty/ men breyeren it bihoueß ye scripture to be fulfilde · whiche ye holy gost bifore seyd by ye mouß of dauyd · of Judas yat was leder of hem yat token Jhū · ye whiche was nowmbride in vs & gate ye sorte of his mynysterie/ and forsoye yis weldide a feelde of ye hire of wickidnesse · & he hangide to barste ye mydle: and all his entraylis ben sched abroode/ and it is made knowen to alle men dwellynge in irlm̄ so yat ye ilke feelde was clepide achildemak in ye langage of hem: yat is ye feelde of blood/ forsoye it is writen in ye book of psalmes/ ye habitacōn of hym be made deserte: and be yer not yat dwelle in it: & anoyer take ye bischopricke of hym/ yerfore it bihoueß of yes men yat ben gederide to gedir wiß vs in al tyme in whiche ye lorde Jhū entride in and wente oute amonge vs · bygynnynge fro ye baptym of Joon vnto ye day in whiche he was taken up fro vs: one of yes for to be made a witnesse of his resurreccōn wiß vs/ and yei ordeynyden two/ Joseph yat is clepide barsabas · yat is namede iustus: and mathie/ and yei preyinge: seyden/ you lorde yat has knowen ye hertis of men: schewe whom you hast chosen of yes two · one for to take ye place of yis mynysterie & apostilhede · of ye whiche Judas trespassidde: yat he schulde go into his place/ and yei zauen lottis to hem/ and ye lotte feld on mathie · & he was nowmbrede to gedir: wiß ye elleuene apostlis//

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C. 2.

AND whanne þe pentecostis dayes (þat is fifty) weren fulfilde: alle disciplis weren togedir in þe same place and sodeynly þer was made a soune from heuene · as a great spirit comynge to: and it fulfilde al þe hous: where þei weren sittynge/ and tungis dyuerseyypartide as fire appereden to hem: and it sate vpon eche of hem/ & alle ben fulfilde wiþ þe holy goste/ & þei bigunnen for to speet wiþ dyuerse langagis · as þe holy goſt zaue to hem for to speke/ forsoþe þere weren in irlm̃ dwellynge iewes religious men: of eche nacõn þat is vndre heuene/ sopely þis voyce made: þe multitude came to gedir/ & in soule (or vndirstondynge) was confoundide (or astonyede): for eche man herde hem spekynge in his langage/ forsoþe alle men weren astonyede in witte: and wondriden seyinge togedir/ wher not alle þes þat speken ben galilees: & how haue we herde eche man his langage in whiche we ben borne? parthi · & medy · & elamyte · & þei þat dwellen at mesopotanye · Iude · & capadoste · ponte · & asie · frigie · & pamphilie · egipte & þe parties of libie · þat is aboute syrenen: and comelyngis romayns/ and iewis & proselitis · men of crete & of arabie/ we haue herde hem spekynge in oure langagis: þe grete þingis of god/ forsoþe alle weren stonyede in witte: and wondriden seyinge/ what wole þis þing be? forsoþe oþer scorneden seyinge: for þei ben ful of muste/ forsoþe petre stondynge wiþ þe elleuene: reysde his voyce & spac to hem/ men iewis & alle þat dwellen at irlm̃: be þis þing knowen to zou · & wiþ eres perseyue my wordis/ Sopely not as zee demen (or gessen) þes ben drunken: whan it is þe pridde houre of þe day (or undrun): but þis þing it is þat was seyde by þe prophete ioel/ and it schal be in þe laste dayes: þe lorde seiþ/ I schal leede oute of my spirit on al flesche: and zoure sones & zoure douztris schulen prophecie/ and zoure zonge schulen se visiouns: and zoure eldres schulen dreme swenenes/ and sopely on my men seruauntis · & myn

hande

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hande maydens · in yo dayes I schal helde oute of my spirit·
and yei schulen prophecie/ and I schal zyue grete wondris in
heuene aboue & signes in erye bynepe· blood & fijr & vapoure
(or smoke)/ ye sunne schal be turnyde into dirkenessis · & ye
mone into blood· bifore yat ye greet & open day of ye lorde
schal come/ and eche man who euer schal inclepe ye name of
ye lorde schal be saaf/ zee men of isri here yes wordis/ Ihū of
nazareth a man prouede of god in zou by vertues (or myraclis)·
& wondris · & tokenes · ye whiche god dide by hym in ye mydel
of zou as zee witen· hym ye counseyl endid · & by ye priscience
(or bifore knowynge) of god · bitaken (or bitrayede) · by ye
handis of wickide men· and turmentynge slowen/ whom god
reysde ye sorowis of helle vnbounden· vp yat it was inpos-
sible · hym for to be holden of it/ sopely dauyd seip into hym/
I purueyede ye lorde bifore me euermore· for he is on my rizt
halfe · yat it be not mouede/ for yis ying myn herte ioyede ·
& my tunge gladide· more ouer & my fleysche schal reste in hope/
for you schalt not forsake my soule in helle· neyer you schalt
zyue yin holy for to se corrupcōn/ you hast made knowen to
me ye weyes of lijf· you schalt fulfille me in myrye wiy yi
face// ¶ Men breyeren be it leueful boldely for to saye to zou
of ye patriarke dauyd · for he is deade & byriede · & his sepul-
cre is at vs til into yis day/ yerfore whanne he was a prophete
& wiste for wiy an oye he had sworne to hym · of ye fruyte of
his leende for to sitte on his seet· he purueyinge spac of ye re-
surrecōn of crist/ for neyer he is lefte in helle neyer his fleysche
size corrupcōn/ god reysde yis Ihū· to whom we alle ben
witnessis/ yerfore he enhaunçide by ye rizt hande of god & by
ye bihesse of ye holy gost taken of ye fadir· he sched oute yis yat
zee seen & heren/ forsoye dauyd assendide not into heuene/
forsoye he seip/ ye lorde seyde to my lorde · sitte on my rizt
halfe · til I schal putte yin enemyes· ye stool of yi feet/ yerfore
moste certeynly wite al ye hous of isri · for god reysde hym
lorde & crist· yis Ihū whom zee crucifieden/ yes yingis herde·

yei

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pei weren compunct in herte/ & pei seyden to petre & to oper apostlis/ men breperen: what schulen we do? petre forsope seip to hem/ penaunce he seip do zee: and eche of zou be cristenyde in pe name of Ihū crist into remyssion of zoure synnes: and zee schulen take pe zifte of pe holy gost/ forsope repromyssioñ (or eftebiheste) · is to zou & to zoure sones · & to alle pat ben fer: whom euer pe lorde oure god hap clepide to/ sopely wip oper wordis ful manye he witnessiide: & monestide hem seinge/ be zee sauede fro pis wickide (or schrewide) generacon/ perfore pei pat receyueden his wordis: weren baptisiide/ & in pat day ben putte to: aboute pre pousande soules/ forsope pei weren lastyng in techynge of pe apostlis: and in comunynge of brekynge of breede & in preyers/ forsope drede was made to eche soule/ and many wondris & signes weren done by pe apostlis in irlm̄/ & greet drede was in alle/ also alle men pat bileueden weren to gedir: and hadden alle pingis comoune/ pei selden possessioñs & substaunces (or goodis) · and departiden alle pingis to alle men: as it was nede to eche/ forsope day by day pei lastynge to gedir in pe temple · & brekynge breede aboute housis · token mete wip gladynge & sympleneſſe of herte · heryinge to gedir god: and al haupnge grace to al pe puple/ forsope pe lorde encresiide hem pat weren made saaf: eche day into pe same ping//

C^m 3^m

Forsope petre & Jon steyzeden into pe temple: at pe nynpe houre of preyinge/ and a man pat was lame fro pe wombe of his modir: was borne/ whom pei puttiden eche day at pe zate of pe temple · pat is seyde sayre: pat he schulde are almes of men entrynge into pe temple/ pis whanne he size petre & Jon bygynnynge for to entre into pe temple: preyeden pat he schulde take almes/ forsope petre wip Joon biholdynge hym: seyde biholde into vs/ and he bihelde into hem: hoppynge hym to takynge sum ping of hem/ forsope petre seyde/ siluer & golde is not to me/ pat pat

I haue

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I haue I zyue to yee/ in ye name of Ihū crist of nazereth: rise
you & go/ and his rizte hande taken: he lifte hym vp/ and anone
ye groundis & ye plauntis (or foolis) of hym ben faddide to
gedir/ and he leepyng stoode & wandride/ and entride wiy hem
into ye temple: wandrynge & leppynge & heryinge god/ and al
ye puple sīze hym walkynge & heryinge god/ forsoye yei
knewen hym for it was he yat satte at almes: at ye fayr zate
of ye temple/ and yei weren fulfilde wiy wondrynge & extasy·
(yat is leesynge of mynde & resoune & lettynge of tunge:) in
yat ying yat felle to hym/ ¶ Soyely whanne yei sīzen petre
& I oon: al ye puple ran to hem at ye porche· yat was clepide
of Salamon· wondrynge gretly/ forsoye petre seyinge: an-
sweride to ye puple/ men of isrl: what wondren zee in yis
ying· or what biholdynge zee vs: as by oure vertue or power·
we maden yis for to walke: god of abraham· & god of ysaac·
& god of iacob· god of oure faderis hay glorifiede his sone
Ihū: whom soyely zee bitrayeden· & denyeden bifore ye face
of pilate· hym demyng: for to be dismyttide (or lefte)/ zee
forsoye denieden ye holy & iuste: & zee axiden a mansleer for
to be zouen to zou/ forsoye zee slowen ye maker of lijf: whom
god reysīde fro deade men/ of whom zee ben witnessis: and in
ye feiy of his name he hay confermyde yis whom zee seen &
haue knowen/ ye name of hym & ye feiy yat is by hym: zaue
yis ful heiye· in ye sīzte of alle zou/ and nowe breyeren I woot·
yat by vnwiting zee diden: as & zoure prynces/ god forsoye
yat bifore tolde by ye mouye of alle prophetis· his crist for to
suffre: fulfilde so/ yerfore be zee repentaunt & be zee conuertide:
yat zoure synnes be done aweye· whanne ye tymes of keiynge
(or refreschynge) fro ye sīzt of ye lorde schulen come: and he
schal sende hym yat nowe is prechide to zou· Ihū crist/ whom
soyely it bihouey heuene for to receyue: til into ye tymes of
restitucōn of alle yingis: ye whiche ye lorde spac by ye mouy
of his holy prophetis fro ye worlde/ forsoye moyses seyde/ for
ye lorde zoure god schal reyse to zou a prophete of zoure bre-
yeren:

peren: as me zee schulen here hym vpon alle pingis · what euer he schal speke to zou/ forsope it schal be/ euery soule pat schal not here pe ilke prophete: schal be distruyede (or exilide) of pe puple/ and alle prophetis fro samuel & aftirwarde pat spaken: tolden pes dayes/ zee forsope ben pe sones of prophetis · & of pe testament pat god ordeynide to oure faderis: seyinge to abraham/ in pi seed: alle pe meynes of erpe schulen be blesside/ god reysynge his sone firste to zou · sente hym blessynge zou: pat eche man conuerte hym fro his wickidnesse//

C. 4.

Forsope hem spekynge to pe puple pristis and magistratis of pe temple camen vpon/ and saduceys sorowynge pat pei schulden teche pe puple · & tolden into Ihū azen risynge fro deade (men)/ and pei leyden handis into hem: and puttiden hem into keppynge · til into pe morowe/ Sopely it was now euen/ forsope many of hem pat hadden herde pe worde: bileueden/ and pe nowmbre of hem is made fyue pousande/ forsope in pe morowe it is done · pat pe prynces of hem & eldre men & scribis schulden be gederide in irlm: and annas prynce of pristis & cayphas & Joon & alexaunder · & how many euer weren of pe kynde of pristis/ and pei ordeynynge hem in pe mydel: axiden in what vertue or what name: haue zee done pis ping? panne petre fulfilde wip pe holy gost: seyde to hem/ zee prynces of pe puple & eldre men here zee/ zif we to day ben demyde in pe gode dede of a sijk man · in pe whiche pis is made saak: be it knowen to zou alle · & to al pe puple of israel · for in pe name of oure lorde ihū crist of nazareth whom zee crucifide · whom god reyside fro deade (men)/ in pis · pis man stondip hool bifore zee/ pis is pe stoon pe whiche was reprouede of zou bildynge: pe whiche is made into pe hede of pe corner: & helpe is not in any oper/ forsope neper oper name is vndir heuene zouen to men: in whiche it bihouep vs for to be made saak/ forsope pei seinge pe stidefastnesse of petre & Joon · founden pat pei weren men wip

outen

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outen lettris & ydiotis: wondriden · & knewen for ȝei weren
wiȝ Ihū/ and seinge ȝe man stondynge wiȝ hem ȝat was he-
lide: ȝei myȝten no ȝing azen seye/ forsoȝe ȝei comaundiden
hem for to go forȝ wiȝ outen ȝe counseyl: and ȝei spaken to
gedir seyinge/ what schulen we do to ȝes men? for soȝely ȝe
signe is made knowen by hem: to alle men dwellynge at irlm̄/
it is open: & we mowen not denye/ but ȝat it be no more pup-
lischide in to ȝe puple: manase we to hem · ȝat ȝei speken no
more in ȝis name to any men/ and ȝei cleppynge hem de-
nounsiden: ȝat on no maner ȝei schulden speke ne teche: in ȝe
name of Ihū/ forsoȝe petre & Ion answerynge: seyden to hem/
zif it be rizteful in ȝe sizte of god · for to here zou raȝer ȝan
god: deme zee/ forsoȝe we mowne not ȝe ȝingis ȝat we haue
seen & herde: but speke/ & ȝei manasynge: lesten hem · not
syndynge how ȝei schulden punysche hem: for ȝe puple/ for
alle men clarifieden ȝat ȝing ȝat was done: in ȝat ȝing ȝat
bifel/forsoȝe ȝe man was more ȝan of fourty zeeris: in whom
ȝe signe of helȝe was made/ forsoȝe ȝei lefte camen to heren
& tolden to hem: how manye ȝingis ȝe prynces & eldre men
seyden to hem/ ȝe whiche whanne ȝei herden: wiȝ one herte
reysiden voyce to ȝe lorde & seyden/ lorde ȝou ȝat madist he-
uene & erȝe · see & alle ȝingis ȝat ben in hem · ȝe whiche by ȝe
holy gost by ȝe mouȝe of oure fadir dauȝde ȝi childe: seydist/
whi heȝen men wrathiden (or beeten wiȝ teeȝ to gedir): and
puplis ȝouzten veyne ȝingis/ kyngis of ȝe erȝe stoden nyz: &
prynces camen togedir into one azenes ȝe lorde · & azenes his
crist/ for ȝei camen togedir verreyly in ȝis cytee azenes ȝin
holy childe/ Ihū whom ȝou anoyntidist: heroude & pounce
pilate wiȝ heȝen men & puplis of israel: for to do ȝe ȝingis ȝat
ȝin hande & ȝi counsayl demeden for to be done/ and now
lorde biholde into ȝe ȝretyngis of hem: & zif to ȝi seruauntis
wiȝ al triste for to speke ȝi worde · in ȝat ȝing ȝat ȝou holde
forȝe ȝin hande · helȝes & signes & wondris for to be made
by ȝe name of ȝin holy sone Ihū/ and whanne ȝei hadden
preȝede:

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preyede: þe place was mouede· in whiche þei weren gederide/ and alle ben fulfilde wiþ þe holy goſt: & ſpaken þe worde of god wiþ triſte/ forſoþe of þe multitude of men bileuynge· þer was one herte & one ſoule (or wille)/ neþer any man ſeyde any þing of þo þingis þat he weldide for to be his owne: but alle þingis weren in comyn to hem/ & wiþ greet vertue þe apoſtlis zolden witneſſynge of þe azen rylynge of Jhū criſt oure lorde: & greet grace was in hem alle/ forſoþe neþer any nedy man was amonge hem/ & how many euer weren poſſeſſours (or welders) of feeldis (or houſis): þei ſellynge brouzten to · þe pryſe of þo þingis þat þei ſolden · & puttiden bifore þe feet of þe apoſtlis/ forſoþe þei departiden to eche: as it was nede to eche/ forſoþe Joſeph þat is namyde barnabas of þe apoſtlis · þat is interpretide þe ſone of conforte & deken of þe kynde of cypre · whanne he had a feelde · ſelde it & brouzte to þe price · & puttide it bifore þe feet of apoſtlis//

C^m 5^m

Orſoþe a man ananye by name wiþ ſaphira his wife ſelde a feelde · & defraudide of þe priſe · his wife gilty (or wytynge): and he bryngynge ſum parte puttide it bifore þe feet of þe apoſtlis/ forſoþe petre ſeyde/ ananye whi haþ ſathanas temptide þin herte · þee for to lie to þe holy goſt: and for to defraude of þe pryce of þe feelde: wher it dwellynge · dwelte not to þee? and it ſolde was in þi power? why haſt þou putte þis þing in þin herte? þou haſt not liede to men: but to god/ forſoþe ananye herynge þes wordis fel doune & diede/ and greet drede was into alle þat herden/ forſoþe zonge men rylynge· moueden hym aweye: and berynge oute byrieden/ forſoþe þer was made as þe ſpace of þre houres · & þe wijf of hym not knowynge þat þing þat was done: entride in/ forſoþe petre anſweride to hire/ womman ſeye to me: zif zee ſelden þe feelde for ſo myche? and ſche ſeyde zhe: ſo myche/ forſoþe petre ſeyde to hire/ what ſoþely came to gedir to zou (or acordide) for to tempte þe ſpirit

rit of ye lorde. lo ye feet of hem pat haue biriede pin houſbonde at ye dore. and pei ſchulen bere pee oute/ anone ſche fel doune at his feet. & diede/ forſope ye zonge men entrynge founden hire deade. & pei baren hire oute & birieden to hire houſbonde/ and greet drede is made in al ye chirche. and into alle pat herden pes pingis/ forſope by ye handis of apoſtlis. ſignes & manye wondris weren made in ye puple. & alle weren to gedir in ye porche of ſalamon/ forſope no man of oper durſte ioyne hym ſelf wip hem. but ye puple magnyſiede hym/ forſope ye multitude of men & wymmen byleuynge in ye lorde was more encreſide. ſo pat into ſtretis pei brouzten ſijk men. & puttiden in litil beddis & couchis. pat petre comynge. namely ye ſchadowe of hym ſchulde ſchadowe eche of hem. & pei wer delyueride fro al ſekeneſſe/ forſope ye multitude of cytees nyz to irlm̃ ran bryngynge to ſijk men & traueylide of vnclene ſpiritis. ye whiche weren heelide alle/ forſope ye prynces of priſtis riſynge. & alle pat weren wip hym. pat is ye hereſie of ſaducees. ben fulfilde wip enuye. & leyden handis into apoſtlis. and puttiden hem in comoune keepynge/ forſope ye aungel of ye lorde by nyzt openynge ye zate of ye priſoune & ledynge hem oute. ſeyde/ go zee & zee ſtondynge ſpeke in ye temple to ye puple. and ye wordis of pis lijf/ ye whiche whan pei hadden herde. entreden erly into ye temple & tauzten/ forſope ye prynce of priſtis comynge & pei pat weren wip hym. clepide to gedir ye counſeyl. & al ye eldre men of ye ſones of iſrl. & ſenten to ye priſoune pat pei ſchulden be brouzte forp/ ſopely whanne ye mynyſtris came & ye priſoune openyde founden hem not. pei turneden azen tolden ſeyinge/ forſope we founden ye priſoune ſchitte wip al diligence. & ye keepers ſtondynge at ye zatis/ forſope we openynge. founden no man perinne/ Sopely as ye mageſtratis of ye temple & ye prynces of priſtis herden pes wordis. pei doutiden of hem what ſchulde be done/ forſope ſumman comynge. tolde to hem. for lo ye men whom zee haue putte into priſoune. ben in ye temple ſtondynge & tech-

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ynge ye puple/ panne ye magistrate wente wip ye mynystris: and brouzte to wip oute strenghe/ forsope pei dredden ye puple · leste pei schulden be stonyde to dep/ and whanne pei badden brouzte hem to: pei ordeynyden in ye counseyl/ & ye prynces of pristis: aride hem seyinge/ in comaundynge we comaundiden to zou: pat zee schulden not teche in pis name/ and lo zee haue fulfilde irlm̃ wip zoure techynge: and zee wolen brynge in on vs ye blood of pis man/ forsope petre answerynge & ye apostlis seyden/ it bihouep for to obeye to god more pan to men/ god of oure faderis reysde Jhū whom zee slowen: hangynge in a tree/ god enhaunsde wip his rizthande pis prynce & saueoure · for to zyue penaunce to isrl: and remyssion of synnes/ and we ben witnessis of pes wordis: and ye holy gost whom god zaue to alle obeschynge to hym/ whanne pei herden pes pingis: pei weren turmentide & pouzten for to slee hem/ forsope summan risynge in ye counseyl · a pharise gamaliel by name · a doctoure of ye lawe · a worschipful man to al ye puple: comaundide men to be made wip outen forp to a schorte tyme/ & he seyde to hem/ zee men of isrl take tente to zou selk on pes men: what zee ben to doinge/ forsope bifore pes dayes theodas was seyinge hymselk for to be summan/ to whom a nowmbre of men consentide: aboute foure hundride/ ye whiche is slayne: and alle who euer bileueden vnto hym · ben disparplide · & brouzte to nouzte/ after pis Judas galilee was in ye daye of professiōn · & turnede aweye ye puple aftir hym/ and alle how manye euer consentiden to hym: ben scateride · & he perisschide/ & nowe sopely I seye to zou · departe zee fro pes men & suffre zee hem/ for zif it be of men pis counseyl (or werke): it schal be vndone/ forsope zif it is of god: zee mowne not vndo hem/ but suffre zee hem: leste parauenture · & zee be founden for to repungne to god/ forsope pei consentiden to hym/ and pei cleppnge to gedir ye apostlis · denounsiden to hem beten: pat pei schulden no more speke in ye name of Jhū · & lesten hem/ & sopely pei wenten ioyinge fro

ye

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ye sixte of ye counseyl/ for yei ben had worpi for to suffre dispisynge (or wronge) for ye name of Ihū/ forsoye eche day yei ceesiden not in ye temple & aboute housis: techynge & euuangelizynge Ihū ĉst//

Orsoye in yo dayes ye nowmbre of disciplis waringe: C. 6.
grucchynge of grekis is made azenes ebrues · for yat ye widowis of hem weren dispisiide in euery dayes mynystrynge/ forsoye ye twelue cleypynge to gedir ye multitude of disciplis: seyden/ it is not euene ying vs for to forsake ye worde of god: and for to mynystre to bordis/ yerfore breperen biholde zee men of zou· of good witnessynge (or same) · seuene ful of ye holy gost & wisdom: whom we schulen ordeyne on yis werke/ forsoye we schulen be bisye · to preyer & mynysterie (or prechynge) of ye worde/ & ye worde pleesiide to al ye multitude/ and yei chesiden seuen a man ful of feiy & of ye holy gost · & philip & procore · & nychanore & thymon · & permanam · & nychol a geste (or comeynge) antiochene/ yei ordeynyden yes bifore ye sixte of apostlis: and yei preyinge puttiden ye handis to hem/ and ye worde of ye lorde weride: & ye noumbre of ye disciplis in irim̄ was multipliede myche/ also myche cumpanye of pristis obeyede to ye feiy// ¶ Steuene ful of grace & strengye: made wondris & greet signes in ye puple/ forsoye summe risen of ye synagoge yat was clepide of lybertynes & cirynense & of men of alexandre · & of hem yat weren of cilice & asie disputynge wiy steuene/ and yei myzten not wiystonde to ye wisdom & spirit yat spac/ yanne yei pryuely senten men yat schulden seye hem haue herde hym seyinge wordis of blasfemye: in to moyses & god/ and so yei moueden to gedir ye puple & eldre men & scribis: and yei rennynge to gedir rauyschiden hym: & brouzten into ye counseyl/ & yei ordeynyden false witnessis seyinge/ yis man ceesiy not for to speke wordis: azenes ye holy place & lawe/ forsoye we herden hym seyinge/ for yis Ihc̄ of nazareth schal distruye yis place · & schal

& schal chaunge tradicoñs: pe whiche moyses bitoke to vs/ and alle men pat saten in pe counseyl biholdynge hym: sizen pe face of hym as pe face of an aungel/ forsope pe prynce of pristis seyde to steuene/ zif pes pingis haue hem so: pe whiche seip//

Cm 7m

MEn breperen & faderis here zee/ god of glorie apperide to oure fadir abraham whanne he was in mesopotanye bifore he dwellide in carram: and seyde to hym/ go oute of pi lande · & of pi cognacoñ (or kynrede): and come into pe lande whom I schal schewe to pee/ panne he wente oute of pe lande of caldeis: and dwellide in carram/ and pens aftir pat his fadir was deade: he translatide hym into pis lande · in whiche zee dwellen nowe/ & he zaue not to hym heretage in it · neper a paas of foot: but he azen bihizte for to zyue to hym it into possessioñ & to his seede aftir hym: whanne he had not a sone/ forsope god spac to hym/ for his seede schal be a comeynge (or geste) in an alien lande & pei schulen suiet hem to seruage · & schulen euyl treete hem foure hundride zeeris & pritty/ and I schal iuge pe folc: to whiche pei schulen serue · seip pe lorde/ & aftir pes pingis pei schulen go oute: and pei schulen serue to me in pis place/ and he zaue to hym a testament of circumcisioñ: & so he gendride ysaac & circumcidide hym · in pe eyzthe daye/ and (ysaac) gendride iacob: and Jacob pe twelue patriarkis/ and pe patriarkis hauynge enuye to Joseph: solde hym into egipte/ and god was wip hym & delyueride hym of alle his tribulacoñs: & zaue to hym grace & wisdom in pe sizte of pharao kyng of egipte/ and he ordeynyde hym prouost (or souereyn) on egipte: & on al his hous/ forsope hungre came into al egipte & canaan · & grete tribulacōn: & oure faderis founden not metis/ forsope whanne iacob herde · whete for to be in egipte: he sente oure faderis firste/ and in pe secounde tyme: Joseph was knowen of his breperen: & his kyn is made knowen to pharao/

forsope

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forſoꝑ Joſeph ſendynge clepide to Jacob his fadir: and al his cognacoñ in ſeuenty & fyue ſoulis/ and Jacob diſcendide into egipte · & is deade he & oure faderis · & ꝑei ben tranſlatide into ſichem · & ben putte in ꝑe ſepulcre ꝑat abraham bouzte by priſe of ſiluer · of ꝑe ſones of emor ꝑe ſone of ſichem/ forſoꝑe whan ꝑe tyme of biheſte came nyz · ꝑe whiche god had knowelechide to abraham: ꝑe puple were & was multipliede in egipte · til anoꝑe kynge roos in egipte: ꝑe whiche knewe not Joſeph/ ꝑis bigilynge oure puple · turmentide oure faderis · ꝑat ꝑei ſchulden putte oute here zonge children: leſte ꝑei were quykenyde/ in ꝑe ſame tyme moyſes was borne: and he was acceptide (or louede) of god/ and he was noriſchide ꝑre monepes: in ꝑe houſe of his fadir/ forſoꝑe hym putte oute ꝑe douzter of pharao took hym vp & noriſchide hym into a ſone to hire/ & moyſes was lernyde in al ꝑe wiſdom of egipciens: and he was myzty in his werkis/ forſoꝑe whanne ꝑe tyme of twenty zeer was fulfilde to hym: it ſteyze vp into his herte ꝑat he ſchulde viſite his breꝑeren ꝑe ſones of iſrl/ & whanne he ſize a man ſuffrynge wronge: he vengide hym · & dide vengeaunce to hym ꝑat ſuffride wronge · ꝑe egipcian ſlayne/ forſoꝑe he geſſide breꝑeren for to vndirſtonde · for god by ꝑe hande of hym ſchulde zyue to hem helꝑe/ but ꝑei vndirſtoden not/ forſoꝑe in ꝑe day ſuynge · he apperide to hem chydynge · & he recounſeylide hem in pees ſeyinge/ men zee ben breꝑeren/ wherto noyzen zee eche oꝑer/ forſoꝑe he ꝑat dide wronge to his neyzebore: puttide hym awey ſeyinge/ who ordeynyde ꝑee prynce & domeſman on vs: wher ꝑou wolte ſlee me as zeſtirday ꝑou kiſlideſt ꝑe egipcian/ forſoꝑe in ꝑis worde moyſes ſteyze: & was made a comeynge in ꝑe lande of madian: where he gendride two ſones/ and fourty zeer fulfilde: an aungel apperide to hym in fijr of flaume of a buſche · in deſerte · in ꝑe mounte of ſyna/ forſoꝑe moyſes ſeinge · wondride in ſizte/ & hym comynge to ꝑat he ſchulde biholde: ꝑe voyce of ꝑe lorde is made to hym ſeyinge/ I am god of zoure faderis/ god of

abraham ·

abraham · & god of ysaac · god of Jacob/ moyses made trem-
blynge: durste not biholde/ forsoope god seyde to hym/ vnbynde
pe scho of pi feet/ for pe place in whiche pou stondist is holy
erpe/ I seinge sizе pe afflicc̄on of my puple pat is in egipte · & I
herde pe mournynge of hem: and I came doune for to deiyuer
hem/ & nowe come pou: & I schal sende pee into egipte/ ¶ pis
moyses whom pei denyeden: seyinge/ who ordeynyde pee
prynce & domesman on vs? god sente pis prynce & azen bier ·
wip pe hande of pe aungel: pat apperide to hym in pe busche/
pis leddehem oute doinge wondris & signes in pe lande of egipte
& in pe reede see: & in deserte fourty zeeris/ pis is moyses pat
seyde to pe sones of isrl/ god schal reyse to zou a prophete of
zoure breperen: as me zee schulen here hym/ pis is pat was
in pe chirche in wildernesse wip pe aungel pat spac to hym
in pe mounte of syna · & wip oure faderis: pe whiche took
wordis of lyse for to zyue to vs/ to whom our faderis wolden
not obeye · but puttiden hym aweye · & ben turnyde awey in
here hertis into egipte: seyinge to aaron/ make pou to vs
goddis: pat schulen go bifore vs/ forsoope to pis moyses pat
ledde vs oute of pe lande of egipte: we witen not what is done
to hym/ & pei maden a calue in po dayes: & offerden an oostе
to pe symulacre · & pei gladiden in pe werkis of here handis/
forsoope god turnede & bitoke hem for to serue to pe knyzthode
of heuene: as it is writen in pe booc of prophetis/ where zee
offreden to me slayne sacrifices (or oostis) fourty zeeris in de-
serte: zee hous of isrl: and zee haue taken pe tabernacle of
moloc · & pe sterre of zoure god remfam: fygures pat zee haue
made for to worschip hem/ & I schal translate zou into babi-
loyne/ pe tabernacle of witnesynge was wip oure faderis in
deserte: as god disposide to hem · spekynge to moyses: pat he
schulde make it vp pe fourme pat he sizе/ pe whiche & oure fa-
deris takyng wip Jhū · brouzten into pe possession of hepene
men: pe whiche god puttide awey fro pe face of oure faderis:
til into pe dayes of dauyd pat fonde grace anentis god: & aride
pat

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pat he schulde fynde a tabernacle to god of Jacob/ salamon forsope bildide an hous to hym: but pehize dwellip not in made pingis by honde: as he seip by pe prophete/ heuene is a seet to me: pe erpe sopely pe stool of my feet/ what hous schulen zee bilde to me seip pe lorde: or whiche is pe place of my restynge/ wher myn hande made not alle pes pingis: wip harde nolle & vncircumcidide hertis & eris · zee wip stonden euermore pe holy gost: as & zoure faderis so & zee/ whom of pe prophetis haue not zoure faderis pursuede: & haue slayne hem pat bifore tolden of pe comynge of pe iuste: whos traytours & mansleers zee weren now · pe whiche token pe lawe in ordenaunce of aungels: & haue not kepte/ forsope pei herynge pes pingis · weren dyuersely turmentide in here hertis · & gnastiden (or grenneden) in hym/ forsope whanne steuene was ful of pe holy gost: he biholdynge into heuene size pe glorie of god: and Jhū stondynge on pe rizt halfe of pe vertue of god/ and he seip/ lo I see heuenes openyde: and pe sone of man stondynge on pe rizt-halfe of pe vertue of god/ forsope pei cryinge wip greet voyce: helden togedir here eris: & maden to gedir asaute (or seerseneste) into hym/ and pei castynge hym oute of pe cytee: stoneden/ & pe witnessis diden of here clopes · bisidis pe feet of a zonge man pat was clepide saul/ and pei stoneden steuene: inclepynge & seyinge/ lorde Jhū receyue my spirit/ forsope pe knees putte: he criede wip greet voyce seyinge/ lorde sette not to hem pis synne: for pei witen not what pei done/ and whanne he had seyde pis ping: he slepte in pe lorde/ forsope saul was consentynge to his dep//

Drsope greet persecucoñ was made in pat day in pe chirche: pat was in irlm̄/ and alle men weren scateride by pe cuntrees of Jude · & samarie: out taken pe apostlis/ forsope men bredeful birieden steuene: & maden greet mournynge on hym/ forsope saul gretely distrude pe chirche · entrynge by houses · drawynge men & wymmen C. 8.

wymmen bitoke into keppynge (or prisoune)/ perfore pei pat weren scateride · passiden forp: euangelyzinge pe worde of god/ forsope philip comynge doune into a cytee of samarie: prechide to hem crist/ forsope pe cumpanyes zauen tente to pes pingis pat weren seyde of philip: to gedir herynge & seinge pe signes pat he dide/ forsope many of hem pat hadden vnciene spiritis: cryinge wip greet voyce wenten oute/ forsope many sijk in palesie & crokide ben helide/ perfore greet ioye is maad in pat cytee/ forsope per was a man symon by name pe whiche bifore was in pe cytee a wicche deceyuynge pe folc of samarie: seyinge hym self to be sum greet man to whom alle herkenyden · fro pe leste vnto pe moste: seyinge/ pis is pe vertue of god: pe whiche is clepide greet/ forsope alle bihilden hym for pis ping · pat mych tyme he had made hem mad (or wood) wip his wicchyngis/ sopely whanne pei hadden bileuyde to philip euangilist of pe kyngdom of god: in pe name of Ihū crist · men & wymmen weren baptizide/ panne Symon: & he bileuyde/ and whanne he was baptizide: and cleuyde to philip/ he seinge also signes & moste vertues for to be made: dredynge wondride/ forsope whanne pe apostlis pat weren at irim̃ hadden herde · for samarie receyuede pe worde of god: pei senten to hem petre & Ion/ pe whiche whanne pei camen: preyeden for hem pat pei schulden receyue pe holy gost/ forsope not zit he came into any of hem: but pei weren baptisiide onely in pe name of pe lorde Ihū/ panne pei puttiden handis on hem: and pei receyueden pe holy gost/ forsope whanne Symon had seen for pe holy gost was zouen by puttynge on of pe hande of apostlis: he offerde to hem money · seyinge/ zyue zee to me & pis power · pat to whom euer I schal putte on handis: he receyue pe holy gost/ forsope petre seyde to hym/ pi money be wip pee into perdicoñ: for pou gessist pe zifte of god for to be had (or weldide) by money/ parte is not to pee neper sorte: in pis worde/ for pin herte is not rizttul: bifore god/ and so do pou penaunce fro pis pi wickidnesse & preye god: zif parauenture

pis

pis pouzte of pin herte be forzouen to pee/ forsope in galle of bittirnesse · & bonde of wickidnesse. I se pee for to be/ forsope Symon answerynge seyde/ preye zee for me to pe lorde. pat no ping of pes pat zee haue seyde · come on me/ and pei witnessynge spekynge pe worde of pe lorde · zeeden azen to irlm. & euuangelizeden to many cuntrees & Samaritans/ ¶ Forsope an aungel of pe lorde. spac to philip seyinge/ rise pou & go azenes pe souzt to pe weye pat goip doune fro irlm into gazam. pis is deserte weye/ and he risynge wente forp/ and lo a man of ethiop · a myzty geldynge of pe queen candace of ethiopies · pe whiche was vpon al hire richesis. came for to worschip in irlm/ and he turnyde azen sittyng on his chare. & reedynge ysaie pe prophete/ forsope pe spirit seyde to philip/ come to. and ioyne pee to pis chare/ Forsope philip rennyng. herde pym reedynge ysaie pe prophete/ and he seyde/ gessist pou wher vndirstandist · what pingis pou redist? pe whiche seip/ and how may I. zif summan schal not schewe to me? and he preyede philip · pat he schulde steyze vp & sitte wip pym/ forsope pe place of scripture pat he red. was pis/ as a scheep of sleinge he was led · & as a lombe bifore a man scherynge pym doumbe wip outen voyce. so he openyde not his moup/ in mekenesse his doom is taken vp/ who schal telle oute pe generacon of pym? for his lijf schal be taken aweye fro pe erpe/ forsope pe geldynge answerynge to philip. seyde/ I biseche pee of what prophet seip he pis ping. of pym self or of any oper? forsope philip openynge his moup · & bigynnyng at pis scripture euuanglizide to pym Ihu/ and pe while pei wenten by pe weye. pei camen to sum water/ and pe geldynge seip/ lo water/ who forbedip me for to be baptisde? forsope philip seyde/ zif pou bileuest of al pe herte. it is leueful/ and he answerynge seip/ I bileue pe sone of god for to be Ihū/ and he comaundide pe chaar for to stonde/ & pei wenten doune bope into pe water · philip & pe geldynge · & he baptisde pym/ forsope whanne he steyzede vp of pe water · pe spirit of pe lorde · rauyschide

philip: and pe geldynge size hym no more/ forsope he wente
ioyzinge by his weye/ philip is founden in azoto/ and passynge
forp euuangelizide to alle cytees: til he came to cesarie//

C. 9. Saul zit breper (or blower) of manaacis · & betynge
(or sleinge) into disciplis of pe lorde: came nyze to
pe prynce of pristis · & axide of hym epistlis into
damask to synagogis/ pat zif he fonde any men &
wymmen of pis lijs: he schulde leede bounden to Irlm̃/ and
whan he made iourney: it bifel pat he came nyz to damask/ &
sodeynly lizt fro heuene schoon aboot hym: and he fallynge
into pe erpe · herde a voyce seyinge to hym/ Saul Saul what
pursuest pou me: pe whiche seyde/ who art pou lorde? and he/
I am Ihū of nazereth: whom pou pursuest/ it is harde to pee
for to kike azenes pe pricke/ & he tremblynge & wondrynge:
seyde/ lorde what wolte pou me for to do? and pe lorde to
hym/ rise pou & entre into pe cytee: & it schal be seyde to pee ·
what it bihouep pee for to do/ forsope po men pat wenten
wip hym: stoden made ferde (or oute of mynde)/ sopely her-
ynge a voyce: forsope seinge no man/ forsope saul roos fro
pe erpe: & pe yzen openyde he size noping/ forsope pei draw-
ynge hym to hondis ledden into damask/ & he was pre dayes
not seinge: & he ete not breed neper dranke/ forsope a dis-
ciple was at damask: by name ananye/ and pe lorde seyde
to hym in a visioune ananye/ & he seip/ lo I lorde [and the
Lorde said] to hym/ rise pou & go into a street pat is clepide
rectus/ and seeke in pe hous of Judas · saul by name tarsense/
forsope lo he preyep/ & he size a man ananye by name en-
trynge & puttynge to hym handis: pat he receyue lizt/ forsope
ananye answeride: lorde I haue herde of many of pis man:
how many euyl pingis he dide to pe seyntis in irlm̃/ & pis hap
power of prynces of pristis: for to bynde alle men pat inclepen
pi name/ forsope pe lorde seip to hym/ go pou for pis is to me
a vessel of chesynge: pat he bere my name bifore hepen men &
kyngis:

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kingis: and ye sones of isrl/ forsoye I schal schewe to hym · how many yingis it bihoueh hym for to suffre for my name/ and ananye wente & entride into ye hous: & he puttynge to hym ye handis seyde/ saul broyer · ye lorde ihū sente me · yat apperide to yee in ye weye · in whiche you cameſt: yat you se & be fulfilde wiy ye holy goſt/ and anone yere fellen fro his yzen as scalis: & he receyuede sizt/ and he risynge: is baptiside/ & whanne he had taken mete: he was confortide/ forsoye he was wiy ye disciplis yat weren at damask: by summe dayes/ & anone he entrynge into ye synagogis · prechide ye lorde Ihū · for yis is ye sone of god/ forsoye alle men yat herden hym wondreden: and seyden/ wher yis is not yat inpungnede in irlm̄: hem yat inclepeden yis name/ and hidir to yis ying he came: yat he schulde leede hem bounden to ye prynces of prisis/ forsoye Saul mychе more were stronge & confoundide ye iewis yat dwelliden at damask · affermynge for yis is c̄ſt/forsoye whan manye dayes weren fulfilde: Iewes maden a counseyl . yat yei schulden slee hym/ forsoye ye aspies of hem: ben made knowen to Saul/ forsoye yei kepten & ye zatis day & nyzt yat yei schulden slee hym/ forsoye his disciplis takynge hym in nyzt: bi ye wal lesten hym · sendynge doune & a leep/ forsoye whanne he came into irlm̄: he temptide (or assayede) for to ioyne hym to ye disciplis: & alle dredden hym · not bileuynge yat he was a disciple/ forsoye barnabas led hym to ye apostlis · & tolde to hem how in ye weye he had seen ye lorde & for he spac to hym: and how in damask he dide trisiily in ye name of Ihū/ and he was wiy hem entrynge in & goinge oute irlm̄: doinge trisiily in ye name of ye lorde/ and he spac to heyen men: & disputide wiy greekis/ forsoye yei youzten for to slee hym/ ye whiche ying whanne breyeren hadden knowen: yei ledden hym in nyzt to cesarie · & lesten to tarsis/ soyely ye chirche by al Iude of galilee & samarie: had pees/ & was edifiede: walkyng in dreede of ye lorde: & was fulfilde wiy comfort of ye holy goſt/ forsoye it is

made

made pat petre while pat he passide alle: came to pe holy men pat dwelliden at lidde/ forsope he fonde pere summan eneas bi name · fro eyzte zeeris liggyng in bed: pe whiche was sijk in palestie/ and petre seip to pym/ eneas pe lorde Jhū crist heele pee/ rise pou & dresse to pee/ and anone he roos/ and alle men pat dwelliden at lidde & sarone · sizе hym: pe whiche ben conuertide to pe lorde/ forsope in ioppe was sum discipleſſe by name tabita: pe whiche interpretide is seyde dorcas/ pis was ful of good werkis & almes dedis pat sche dide/ forsope it is made in po dayes: pat sche made sijk diede/ pe whiche whanne pei hadden waschen: pei puttiden hire in a souppyng place/ forsope whanne lidda was nyz fro ioppe · disciplis herynge for petre was in it · senten two men to hym preyinge: pat pou tarie not to come vnto vs/ sopely petre risynge vp: came wip hem/ and whanne he came: pei ledden hym into pe souppynge place/ and alle pe widowis aboute hym weppynge & schewynge cootis & clopes: pe whiche dorcas made to hem/ forsope alle men caste oute wip outen forp · petre puttynge pe knees: preyede/ and he turnyde to pe body: seyde tabita: rise pou in name of oure lorde Jhū cst/ and sche opennyde pe yzen/ and petre seyn: sche satte vp azen/ forsope he zyuynge to hire pe hande: reysde hire/ & whanne he had cleepide holy men & widowis: he assignyde hire quycke/ forsope it is made knowen by al ioppe: and pei bileueden in pe lorde/ forsope it is made pat many dayes he dwellide in Joppe at Symon sum curriour or tawer//

C^m 10^m

Forsope summan was in cesarie by name cornelie centurio (pat is hauynge an hundride men vndir hym) · of pe cumpanye of knyztis · pat is seyde of ytalie · a religious man & dredynge pe lorde wip al his meyne · doinge manye almessis to pe puple: and preyinge pe lorde euermore/ pis sizе in a visioune oppnly · as in pe nynpe houre (or none) · an aungel of god entrynge into hym: and

and seyinge to hym/ corneiy/ and he biholdynge hym: taken
wip drede · seyde/ who art pou lorde? forsope he seyde to hym/
pi preyers & pin almes dedis: haue steyzede vp into mynde ·
in pe sizt of pe lorde/ and nowe sende men into ioppe · & clepe
a man Symount pat is namyde petre/ pis is herboride at a
man Symon curriour: whos hous is bisidis pe see/ pis schal
seye to pee: what it bihouep pee for to do/ and whanne pe
aungel pat spac to hym had gon aweye · he clepide to his
homely men · & a knyzt dredynge pe lorde: of hem pat obe-
schide to hym to whom whanne he had tolde alle pingis: he
sente hem into ioppe/ forsope on pe day supnge · hem ma-
kynge iourney & neyzinge to pe cytee · petre steyzede vp into pe
heyzer pingis of pe hous: pat he schulde preye aboute pe sixte
houre/ and whanne he hungride: he wolde taste (or ete)/ for-
sope hem makynge reedy: an excesse of soule (or rauyschynge
of spirit) fel on hym · & he size heuene openyde · & a vessel com-
ynge doune as a greet scheet wip foure cordis for to be sente
doune from heuene into erpe · in pe whiche weren alle foure
foot beestis & creppynge pingis of erpe: and volatilis of heuene
(or eire)/ & a voyce is made to hym/ rise petre: & slee & ete/
sopely petre seip/ lorde fer be it fro me: for I neuer ete · al
comoune ping & vnclene/ and efte pe secounde tyme pe voyce
to hym/ pat ping pat god hap clenside: pou schalt not seye
vnclene/ forsope pis ping is done by pries/ & anone pe vessel is
receyuede into heuene/ and pe while petre wipinne hymself
doutide · what pe visioune was pat he size: lo pe men pat
weren sente fro corneiye sekynge pe hous of Symon: stoden
nyz at pe zate/ & whanne pei hadden clepide: pei axide zif
Symount pat was namyde petre · had pere herbore/ forsope
petre penkynge of pe visioune: a spirit seyde to hym/ lo pre
men seeken pee/ and so rise pou & go doune · & go wip hem · no
ping doutynge for I sente hem/ forsope petre comynge doune
to pe men: seyde I am whom zee seeken/ what is pe cause for
whiche zee haue comen: pe whiche seyden/ cornelie centurio ·

a iuste

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a iuste man · & dredynge god · & hauynge gode witnessynge of alle ye folc of iewis · toke answere of an holy aungel for to clepe yee into his hous: & for to heere wordis of yee/ yerfore he leedynge hem wiyinne receyuede in herbore/ forsoye in ye daye suynge: he risynge wente forp wip hem/ and summe of breyeren fro ioppe folowide hym: yat yei be witnessis to petre/ forsoye anoyer day he entride into cesarie/ forsoye cornelie abode hem: his cosyns and necessarie frendis clepide to gedir/ and it is done whanne petre had entride: cornelie came metynge hym · & fallynge doune at his feet: he worschipide hym/ petre soyely reysude hym: seyinge/ rise: & I my self am a man as & you/ and he spekynge wip hym entride in: & fonde manye yat camen to gedre/ & he seyde to hem/ zee witen how abhomynable it is to a man iewe: for to be ioynede or to come to an alien/ but god schewide to me no man for to seye a man comyn (or vnclene): for whiche ying I clepide came/ yerfore I axe zou for what cause haue zee clepide me? and cornelie seip/ fro ye forp day passide til to yis houre: I fastynge was preyinge in ye nynye houre in myn hous/ & lo a man stode bifore me in whijt clooy: and seip/ cornelie yi preyer is herde: and yin almes dedis ben in mynde in ye sizte of god/ sende yerfore into Ioppe · & clepe Symount yat is namyde petre · yis is herboride in ye hous of Symon curriour: bisides ye see/ yis whanne he schal come schal speke to yee/ yerfore anone I sente to yee: & you didist wel in comynge to vs/ nowe yerfore we ben alle present in yi sizte: for to here ye wordis what euer ben comaundide to yee · of ye lorde/ forsoye petre openynge his mouy seyde/ in treuye I haue founden · for god is not acceptour of persones: but in eche folc he yat drediy god/ and wirchiy riztwesnesse: is accepte to hym/ god sente a worde to ye sones of isrl schewynge pees by Ihū crist: yis is god of alle men/ zee witen ye worde yat is made by alle Iudee/ forsoye bygynnynge fro galilee · aftir ye baptyme yat Ion prechide Ihū of nazareth · how god anoyntide hym wiy

ye

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ye holy gost · & vertue ye whiche yourgh passide in wel doinge & helynge alle men oppressiide of ye deuyl. for god was wiy hym/ and we ben witnessis of alle yingis ye whiche he dide in ye cuntre of iewis & Irlm̃. whom yei slowen hengynge in a tree/ god reysiide yis in ye priddeday · & zaue hym for to be made knowen · not to eche puple · but to witnessis bifore ordeynyde of god to vs yat eten & drunken wiy hym. aftir yat he roos azen fro deade men/ and he comaundide to vs for to preche to ye puple & for to witnesse. for he is ordeynyde of god domesman of quycke & deade/ to yis alle prophetis beren witnessynge · alle men yat bileuen into hym for to receyue remyssiõ of synnes by his name/ zit petre spekynge ye wordis. ye holy gost fel on alle yat herden ye worde/ and ye feiyful (or cristen men) of circumcisiõ yat camen wiy petre. [where astonnyed] for & into nacoñs ye grace of ye holy gost is schede oute/ forsoye yei herden hem spekynge wiy tungis (or langagis). and magnyfyinge god/ yanne petre answeride. wher any man may forbede water · yat yes ben not baptisiide yat haue receyuede ye holy gost. as & we. and he comaundide hem for to be baptisiide in name of ye lorde Ihũ c̃st/ yanne yei preyeden hym · yat he schulde dwelle wiy hem summe dayes//

C^m 11^m

FOrsoye ye apostlis herden yat weren in Judee. for & heyen men receyueden ye worde of god · & yei glorifiede god/ forsoye whanne petre came to irlm̃. yei yat weren of circumcisiõ disputiden azenes hym seyinge/ whi entredist you to men hauyng prepusie. and hast eten wiy hem. Petre sobely bygynnynge. expounyde to yem ye ordre seyinge/ I was in ye cytee of ioppe preyinge. & I fize in excesse of my soule a visioune · sum vessel comynge doune as a greet scheet (or lynnen clope) · wiy foure cordis for to be sente doune fro heuene. & it came vnto me/ in whiche I biholdynge bihilde & fize foure footide yingis of erye · & beestis & creyynge yingis. & volatilis of ye eire/ forsoye I herde & a

voyce

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voyce seyinge to me/ petre rise: slee & ete/ forsope I seyde/ nay lorde comoune ping (or vnclene): entride neuer into my mouh/ sopeip pe voyce answeride pe secounde tyme fro heuene/ po pingis pat god hap clensiide: pou schalt not seye vnclene/ forsope pis is done by pries: and alle pe pingis ben receyuede azen into heuene/ and lo pre men anone stoden nyze in pe hous in whiche I was: sente fro cesarie to me/ forsope a spirit seyde to me pat I schulde go wip hem no ping doutynge/ forsope & pes fire breperen camen wip me: and we entreden into pe hous of pe man sopeip he tolde how he size an aungel in his hous: stondynge & seyinge to hym/ sende into ioppe · & clepe Symount pat is namyde petre/ pe schal speke to pee wordis: in whiche pou schalt be saaf & al pin hous/ forsope whan I had bigunnen for to speke: pe holy goſt fel on hem · as into vs in pe bigynnynge/ forsope I bipouzte on pe worde of pe lorde: and he seyde/ sopeip Joon baptiſide in water: forsope zee schulen be baptiſide in pe holy goſt/ perfore zif god zaue pe same grace as & to vs pat bileueden in pe lorde Jhū cſt: who was I pat myzte forbede pe lorde · pat he schulde not zyue pe holy goſt to men bileuynge in pe name of Jhū criſt? pes pingis herde: pei helden pees & glorifieden god · seyinge/ perfore & to hepen men: god hap zouen penaunce to lijf/ and sopeip pei pat weren scateride of pe tribulacoñ · pat was made vndre steuene: walkiden forp til to fenyce & cypre & antioche · to no man spekynge pe worde: no but to iewes al one/ forsope sum of pe men weren of cypre & cyrynen/ pe whiche whanne pei entreden into antioche: spaken to greekis schewyng pe lorde Jhū/ & pe hande of pe lorde was wip hem/ & myche nowmbre of men bileuynge: is conuertide to pe lorde/ forsope pe worde came to pe eris of pe chirche pat was at irlm on pes pingis: & pei senten barnabas vnto antioche/ pe whiche whanne he had comen · & seen pe grace of pe lorde: ioyede/ and he monestide alle men in purpos of herte · for to dwelle in pe lorde: for he was a good man & full of pe holy goſt & feip/ &

myche

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myche cumpanye is putte to ye lorde/ forsoye he wente forp to tarsis: pat he schulde seek saul/ whom whan he had founden/ he ledde to antioche/ and al a zeer pei lyueden pere in ye chirche · & tauzten myche cumpanye: so pat firste cristen disciples weren nampde at antioche/ forsoye in pes dayes: prophetis camen ouer fro irlm̃ to antioche/ & one of hem risynge agabus by name: signyfiede by ye spirit a greet hungre to comynge in al ye roundenesse of erpis: ye whiche hungre is made vndre claudius/ forsoye ye disciplis purposiden alle as eche had · for to sende mynysterie to breperen dwellyng in Judee/ ye whiche ping & pei diden · sendynge to ye eldre men: by ye hande of barnabas & saule//

Forsoye in ye same tyme heroude ye kyng sente hondis · for to turment summen of ye chirche/ forsoye he slowe by swerde · James ye broper of Joon/ forsoye he seinge for it plesiide to ye iewis · puttide to for to cacche & petre/ forsoye ye dayes of perse loues weren/ whom whanne he had cauzte he sente into prisoune: and bitakynge to foure quaturnyouns of knyztis · (pat eche had foure vndir hym) for to kepe hym: willynge aftir pask for to bryng hym forp to ye puple/ & sopely petre was kepte in prisoune/ forsoye preyer was made of ye chirche: wip outen ceesynge to god for hym/ forsoye whan heroude was to brynge forp hym: in pat nyzt petre was slepynge bitwixe two knyztis bounden wip two cheynes: & keperes before ye dore kepten ye prisoune/ and lo an aungel of ye lorde stood nyz: & lizte schone azen in ye habitacle/ and ye side of petre smyten: he reysiide (or wakyde) hym seyinge/ rise swiftely/ and anone ye cheynes fellen doune of his handis/ forsoye ye aungel seyde to hym/ be pou girde bifore: & do on pi hoosis/ & he dide so/ & he seyde to hym/ be aboute to pee pi cloop: & sue me/ and he goinge oute suede hym: and he wiste not for it is sope pat was made by ye aungel/ forsoye he gessiide hym self for to se a visioune/ forsoye

C^m 12^m

ȝei passynge ȝe firſte & ȝe ſecounde keppynge: camen to ȝe Iren
ȝate ȝat leedip to ȝe cytee · ȝe whiche wilfully is openyde to
hem/ and ȝei goinge oute camen forȝ into one ſtrete: and
anone ȝe aungel passide aweye fro hym/ and petre turnynge
azen to hym ſelf: ſeyde/ nowe I woot verreyly for ȝe lorde
ſente his aungel · & deliueride me fro ȝe hande of heroude · &
of al abydynge of ȝe puple of Iewis/ and he biholdynge came
to ȝe hous of mary modir of Ion ȝat is namyde markus:
were many weren gederide to gedir & preyinge/ forſoȝe hym
knockynge at ȝe dore of ȝe ȝate: a wenche rode by name
came forȝ to ſe/ and as ſche knewe ȝe voyce of petre: for ioȝe
ſche openyde not ȝe ȝate/ but rennynge in: tolde petre for to
ſtonde bifore ȝe ȝate/ & ȝei ſeyden to hire/ ȝou maddiſt (or art
woot)/ ſche ſoȝely affermyde: for to haue hym ſo/ forſoȝe ȝei
ſeyden/ it is his aungel/ forſoȝe he laſtide knockynge/ ſoȝely
whanne ȝei hadden openyde: ȝei ſizen hym & wondriden/
ſoȝely he bekenynge to hem wiȝ hande for to be ſtille: tolde
how ȝe lorde had ledde hym oute of priſoune/ and he ſeyde/
telle ȝee to Iames & to breȝeren ȝes ȝingis/ and he gon oute:
wente into anoȝer place/ forſoȝe ȝe day made: ȝer was not
litil turbiynge amonge ȝe knyȝtis · what was done of petre/
ſoȝely whanne heroude had ſouȝte hym azen & not founden:
inqueſicioñ (or ſeekynge) make of ȝe keperis · he comaundide
hem for to be brouȝte/ and he comynge doune fro Iudee into
ceſarie: dwellide ȝere/ forſoȝe he was wroȝ to men of tyre &
of ſidon/ and ȝei of one acorde come to hym: & blaſtus ȝat was
on ȝe couche of ȝe kyng · ſoftely ſtiride · ȝei ariden pees: for
whi ȝat here cuntrees weren noriſchide (or ſuſteynyde) by
hym/ forſoȝe a day ordeynyde: heroude cloȝide wiȝ kyngis
cloȝinge ſatte for domeſman: and ſpac to hem/ forſoȝe ȝe
puple criede ȝe voyces of god: not of man/ ſoȝely anone an
aungel of ȝe lorde ſmote hym: for he had not done honoure
to god/ and he waſtide of wormes: diede/ ſoȝely ȝe worde of
ȝe lorde waride/ & was multipliede/ forſoȝe barnabas & ſaul

turnyde

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turnyde azen fro irim̃ · ye mynysterie fulfilde: Jon taken to
yat was namyde markus//

Orfoye yer weren in ye chirche yat was at antioche: Cm 13m
prophetis & dottours · in whiche barnabas & Symon yat is clepide blac · & lucius fyronense & manaen yat was ye foukynge feer of heroude tetrark (yat is prynce of ye furye parte) & faul/ forfoye hem mynystrynge in ye lorde & fastynge: ye holy gost seyde to hem/ departe zee to me faul & barnabas into ye werke: to whiche I haue taken hem/ yanne yei fastynge & preyinge & puttyng handis to hem: lesten hem/ and foyely yei sente of ye holy gost: wenten forp to seleucia/ and fro yens yei wenten by boot to cypre · & whanne yei camen to salampne: yei prechiden ye worde of god in synagogis of iewis/ forfoye yei hadden & Joon in mynysterie (or seruice)/ and whanne yei hadden walkide by al ye ile vnto paphum: yei founden a man wicche · a false prophete a iewe · to whom ye name was barieu · yat was wiy ye pro consul sergious poul prudent man/ yis barnabas poul clepide to: desiride for to here ye worde of god/ foyely helymas wicche wiystode hem · fo foyely is interpretide his name: sekynge for to turne awey ye proconsul fro bileue/ forfoye faul wicche & poul · fulfilde wiy ye holy gost: biholdynge into hym · seyde/ a you ful of al gile · & al falsenesse · you sone of ye deuyl · you enemye of al rizwisnesse: you leuest not for to subuerte (or distruye) ye rizful weyes of ye lorde/ and lo now ye hande of ye lorde on yee: and you schalt be blynde · & not seinge summe vnto a tyme/ & anone a myste fel doune on hym: and dirkenesse/ and he goinge aboute fouzte hym yat schulde zyue ye hande to hym/ yanne ye proconsul whanne he had seen ye dede: bileuede · wondryngeon ye techynge of ye lorde/ and whanne fro paphum poul had gon by boot · & yei yat weren wiy hym: yei camen to pergen of pamphile/ for ion departynge fro hem: turnyde azen to irim̃/ foyely yei goinge to pergen:

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gen: camen to antioche of perfidie/ and þei gone into þe syna-
goge: þe day of sobotis · saten/ forsoþe aftir reedynge of þe lawe
& prophetis: þe prynces of þe synagoge senten to hem seyinge/
men breþeren · zif any worde of exortacoñ (or techynge) to þe
puple is in zou: seye zee/ forsoþe poul rysynge & wiþ hande bid-
dyng silence: seiþ/ men of isrl & zee þat dreden god: heriþ/ god
of þe puple of isrl chees oure faderis & enhauncide þe puple ·
whanne þei weren comelyngis in þis lande of egipte: and in
an hize arme he ledde hem oute of it · & by tyme of fourty
zeeris: he sustenede here maners in deserte/ and he distruy-
inge seuene folkis in þe lande of chanaan: by sorte departide
to hem þe lande of hem · as aftir foure hundride & fifty zeeris/
and aftir þes þingis he zaue domesmen: vnto samuel þe pro-
phete/ and fro þens: þei axiden a kyng/ and he zaue to hem
saul þe sone of cis · a man of þe lynage of beniamyn: by fourty
zeeris/ and hym done awey: he reyside to hem dauyd kyng ·
to whom he berynge witnessynge · seyde/ I haue founden
dauyd · þe sone of iesse · a man aftir myn herte · þe whiche
schal do alle my willis/ of whos seed vp bihesse · god ledde
oute of isrl a saueour ihū: Ion prechynge bifore þe face of his
comyng þe baptym of penaunce to al þe puple of isrl/ forsoþe
whan Ion had fulfilde his cours: he seyde/ whom zee demen
me for to be I am not/ but lo here comeþ aftir me of whos I
am not worþi: for to vnbynde þe schoon of his feet/ men bre-
þeren sones of þe kynde of abraham · & þat in zou dreden god:
to zou þe worde of heiþe is sente/ soþely þei þat dweliliden at
irlm & prynces of it vnknowynge þis Ihū · & þe voyces of pro-
phetis þat by euery saboth ben red: demynge fulfilden/ and
þei fyndynge in hym no cause of deþ: axiden of pilate · þat þei
schulden slee hym/ and whanne þei hadden endide alle þingis
þat weren writen of hym: þei puttynge hym doune of þe tree ·
puttiden hym in a graue/ forsoþe god reyside hym fro deade
(men) in þe þridde day · þe whiche is seen by many dayes to
hem þat to gedir steyzeden vp fro galilee to irlm: þe whiche
ben

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ben to now his witnessis to ye puple/ & we schewen to zou ye
like yat is made bihette azen to our faderis · for god hap ful-
filde yis to zoure sones · azen reylynge Ihū · as in ye secounde
psalme it is writen/ you art my sone to day I gendride yee/
forsoye yat he azen reysde hym fro deade men · now no more
to turnynge into corrupcoñ · yus he seiy/ for I schal zyue to
zou ye holy trewe yingis of dauyd/ and herfore in anoyer
stede he seiy/ you schalt not zyue yin holy for to se corrupcoñ/
forsoye dauyd in his generacoñ whanne he had mynystride
to ye wille of god · slepte (or diede)/ and is putte to his fa-
deris · & sizе corrupcoñ/ soyely he whom god reysde fro deade
(men) · sizе not corrupcoñ/ yerfore men breyeren be it knowen
to zou · for by hym remyssioñ of synnes is tolde to zou · fro
alle synnes · of ye whiche zee myzten not be iustifiede in ye
lawe of moyses/ in yis eche man yat bileueh · is iustifiede/ yer-
fore se yee yat it come not to zou · yat is aboue seyde in pro-
phetis/ se zee dispisers & wondre zee · & be zee scateride abrood ·
for I worche a werke in zoure dayes · a werke yat zee schulen
not bileue · zif any man schal telle oute to zou/ forsoye hem
goinge oute · yei preyeden · yat anoyer suynge saboth · yei
schulen speke to hem yes wordis/ and whanne ye synagoge
was lefte · manye of Iewes & of comelyngis worschipynge sue-
den poul & barnabas/ ye whiche spekynge softely counseyliden
hem · yat yei schulden in ye grace of god/ soyely in ye saboth
suynge · almost al ye cytee came to gedir · for to heere ye worde
of god/ forsoye iewes seinge ye cumpanyes of puple ben ful
filde wiy eneuye · & azen seyden yes yingis yat weren seyde
of poul · blasfemyng/ yanne poul & barnabas stidefastly sey-
den/ to zou it bihoste firste for to speke ye worde of god · but for
zee putten it aweye & haue demyde zee vnworyi of euerlasti-
ynge lijf · lo we turnen to gedir to heyen men/ forsoye so ye
lorde comaundide vs/ I haue putte yee into lizte to heyen
men · yat you be into heiye · vnto ye vntirmost of erye/ soyely
heyen men herynge · ioyzeden & glorifieden ye worde of ye
lorde

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lorde & bileueden · how manye euer weren bifore ordeynyde t
euerlastynge lijf/ forsope pe worde of pe lorde was fer sowen
by al pe cuntre/ sopely iewes stireden religious wymmen (
oneste & pe firste men of pe cytee: & stireden persecucoñ int
poul & barnabas · and castiden oute hem of here cuntrees/ an
pei pe powdre of feet schaken awey into hem: camen t
yconye/ & pe disciplis weren fulfilde wip ioye of pe holy gost//

C. 14.

Forsope at ychonye it is done · pat to gedir pei entre-
den into a synagoge of Jewes & spaken: so pat a
plenteuouse multitude of iewis & grekis bileuede/
forsope pe iewis pat weren vnbileueful · reysiden
persecucioñ: and to wrap stireden pe soulis of hepen men
azenes breperen/ perfore pei dwelten mych tyme · doinge
trifliily in pe lorde · berynge witnessynge pe worde of his grace:
zyuyng signes & wondris for to be made by pe handis of hem/
forsope pe multitude of pe cytee is departide: & sopely summe
weren wip iewis · summe sopely wip pe apostlis/ forsope
whanne asaute of hepen men & iewes was made wip here
prynces for to punysche wip dispisyngis (or false blamynge) ·
& to stoon hem: pei vndirstondynge fledden to gedir to pe
cytees of lycaonye · listris & derben · & al pe cuntree in enuy-
roune: & pei weren prechynge pere pe gospel/ and al pe mul-
titude is mouede to gedir in pe techynge of hem/ poul sopely
& barnabas dwelten at listris/ and summan at listris seek in
pe feet · satte crokide fro his moderis wombe: pe whiche neuer
had gon/ pis herde poul spekynge pe whiche biholdynge hym ·
& seinge for he had seip pat he schulde be made saak: seyde wip
greet voyce/ rise pou rizt on pi feet/ and he lepte & walkide/
forsope pe cumpanyes whanne pei hadden seen pat pat poul
dide: reriden here voyce in lycaon tunge seyinge/ goddis made
like to men: camen doune to vs/ and pei clepiden barnabas
Jouem · poul sopely mercurie: for he was leder of pe worde/
and pe prist Jubiter pat was bifore pe cytee · bryngynge to
bolis

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bolis & crounes bifore ye zatis wip puplis: wolde make facrifice/ ye wiche ping whanne ye apoftlis barnabas & poul herden · here cootis cutte to gedir: pei skippiden oute into ye cumpanyes · crynge & feyinge/ men what done zee pis ping? and we be deadely men lijk to zou · fchewinge to zou to be conuertyde fro yes veyne pingis · to quycke god pat made heuene & erpe & ye fee: & alle pingis pat ben in hem/ ye wiche in generacons paffide: lefte alle folkis for to entre into here owne weyes/ and fopely not wip outen witneffynge · he wel doinge lefte hym felf · fro heuenes zyuynge reynes & tymes berynge fruyte: fulfillynge wip mete & gladenefte zoure hertis/ and hem feyinge yes pingis: vnneye fwagiden ye cumpanyes · pat pei offreden to hem/ forfope fumme iewis camen ouer fro antioche · & yconye · & ye cumpanyes fwetely ftyrede pei ftonyng poul drowen oute of ye cytee: geffynge hym for to be deade/ fopely ye difciplis enuyrounynge hym: he rifynge entride into ye cytee/ and ye fuynge day: he wente forp wip barnabas into derben/ and whanne pei hadde euangelizide to ye ilke cytee & tauzte manye: pei turnyde azen to liftris & yconye & antioche · confermynge ye foulis of difciplis: and moneffynge/ pat pei fchulden dwelle in feip & feyinge/ for by manye tribulacons it bihouep vs for to entre into ye kyngdome of heuenes/ and whanne pei hadden ordeynyde priftis to hem by alle cytees · & hadden preyede wip faftyngis: pei bitoken hem to ye lorde · into whom pei bileueden/ and pei paffynge perfidie: camen to pamphile/ and pei fpekynge ye worde of ye lorde in pergen: camen into ytalie/ and fro yens pei wenten bi boot to antioche fro when pei weren taken to ye grace of god: into ye werke pat pei fulfilden/ fopely whanne pei camen & gederiden ye chirche: pei tolden how many pingis god dide wip hem: for he had openyde to heyen men ye dore of feip/ forfope pei dwelliden a tyme not litil: wip ye difciplis//

And

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C^m 15^m

AND summe comynge doune fro Judee · tauzte bre-
peren · for but zee ben circumcidide aftir pe lawe
of moyses: zee mowne not be made saaf/ perfore
sedicioune (or discencioñ) made · not leste to poul
& barnabas azenes hem: pei ordeyneden pat poul & barnabas
& summe oper of hem schulden go up to pe apostlis & prestis in
irlm on pis questioñ/ perfore pei ledde forp of pe chirche: pass-
iden by fenyce & Samarie · tellynge pe lyuynge of hepen men:
and pei maden greet ioye to alle breperen/ sopely whanne pei
camen to irlm: pei weren receyuede of pe chirche & of pe apos-
tlis & eldre men: tellynge how many pingis god dide wip
hem/ forsope sum of pe heresie of pharisees pat bileueden: ri-
sen seyinge/ for it bihouep hem for to be circumcidide: and for
to comaunde · for to kepe pe lawe of moyses/ and pe apostlis
& eldre men camen to gedir: for to seen of pis worde/ forsope
whanne greet seekynge to gedir was made: petre risynge
seyde to hem/ men breperen zee witen for of olde dayes in
zou: god chees by my mouh hepen men for to here pe worde
of pe gospel & for to bileue/ and god pat knewe hertis bare
witnessynge: zyuynge to hem pe holy gost as & to vs/ and no
ping dyuerside bitwire vs & hem: by feip clensynge pe hertis
of hem/ now perfore what tempten zee god · for to putte a zok
on pe nolle (or necke) of disciplis · pe whiche neper we neper
oure faderis myzten here: but by pe grace of oure lorde Jhū
cst · we bileuen for to be sauede: as & pei/ forsope al pe mul-
titude hilde pees: and herde barnabas & poul tellynge how
many signes & wondris god dide by hem in hepen men/ and
aftir pat pei hilden pees: James answeride seyinge/ men bre-
peren here zee me/ Symount tolde how firste god visitide for
to take of hepen men a puple to his name: & to pym pe wordis
of prophetis acorden: as it is writen/ aftir pis I schal turne
azen · & bilde pe tabernacle of dayud pat fei doune: & I schal
bilde azen pe caste doune pingis of it · & I schal reyse it pat
oper

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oper of men azen seeke ye lorde/ & alle folkis on whiche my name is clepide · ye lorde doinge pis ping seip/ fro ye worlde· to ye lorde his werke is knowen/ for whiche I deme hem of hepen men ben conuertide to god for to be not vnquytide (or diseeside)· but for to write to hem · pat pei abstene hem fro defoulyngis of symulacris · fornycacoñ & straungelide pingis & blood/ moyses sopely of olde tymes hap in alle cytees hem pat prechen hym in synagogis· wheper by eche sabotb he is red/ panne it pleside to ye apostlis & eldre men & al ye chirche · for to chese men of hem & sende to antioche wip poul & barnabas/ Judas pat was namyde barnabas · & silam ye firste in breperen· writynge by hondis of hem/ Apostlis & eldre breperen to hem pat ben at antioche · & cirie · & cilicie · breperen of hepen men· gretynge (or helpe)/ for we herden pat summe of vs goinge oute turbliden zou wip wordis · turnynge vpsodoune zoure soulis · to whiche men we comaundiden not· it pleside to vs gederide into one · for to chese men & sende to zou · wip our most derworpe barnabas & poul · men pat bitoken (or gauen) here soulis (or lyues)· for ye name of oure lorde Jhū cst · perfore we senten Judas & Silas ye whiche & pei schulen telle ye same pingis to zou by wordis/ forsope it is seen to ye holy gost & vs · for to putte to zou no ping more of charge · pan pes nedeful pingis · pat zee abstene zou fro ye offride pingis of Symulacris · & blood strangide · & fornycacoñ · fro whiche zee keppynge zou· schulen do wel/ fare zee wel/ perfore pei dismyttide camen doune to antioche/ and ye multitude gederide· pei bitoken ye epistel/ ye whiche whanne pei hadden redde· pei ioyzeden on ye comforte/ forsope Judas & Silas · & pei whanne pei weren prophetis wip ful myche worde comfortiden breperen & confermeden (hem)/ Sopely summe litil tyme made pere· pei weren dismyttide (or leete wip pees) of breperen· to hem pat hadden sente hem/ forsope it is seen to Sylas· for to dwelle pere/ Judas sopely wente al one to Irim/ forsope poul & Barnabas dwelliden at antioche techynge & euangelizynge ye worde

of ye lorde · wip manye oper/ forsope aftir summe dayes.
poul seyde to barnabas/ we turnynge azen visite we oure dre-
yeren by alle cytees in whiche we haue prechede ye worde of
ye lorde. how yei haue hem/ barnabas forsope wolde take
wip hym & Joon. yat was nampde marchus/ poul sopely prey-
ede hym · yat he yat departide fro hem fro pamphilie · & wente
not wip hem into werke. schulde not be receyuede/ sopely dis-
cencoñis made. so yat yei departiden atwynne/ and barnabas
sopely marke taken to. by lotte came to cipre/ forsope poul si-
las chosen wente forp. taken to ye grace of god fro dreyeren/
forsope he wente by cirie & cilicie confermynge ye chirche · co-
maundynge for to kepe ye preceptis of apostlis & eldre men/
sopely he came into derben & listram//

C. 16. AND lo sum disciple was yere · by name tymothe · ye
sone of a womman widowe feipful (or c̄sten). ye fa-
dir heyen/ ye dreyeren yat weren in lystris & yco-
nye. zildiden gode witnesynge to hym/ poul wolde
hym for to go forp wip hym self. & he takynge to circumcidide
hym for iewes yat weren in ye ilke places/ sopely alle wisten
for his fadir was heyen/ forsope whanne yei passiden by cytees.
yei bitoken hem for to kepe ye techyngis yat weren demyde
of apostlis & eldre men yat weren at irlim/ and sopely ye chir-
ches weren confermyde in feip. & aboundiden in nowmbre eche
daye/ forsope yei passynge frigie · & ye cuntre of galathie. we-
ren forbeden of ye holy gost · for to speke ye worde of god in
asia/ Sopely whanne yei camen into mysie. yei temptiden for
to go into bethenya · & the spirit of Jhū suffride hem not/ sope-
ly whanne yei hadden passide by mysie. yei came doune to tro-
ade · & a visioune by nyzt was schewide to poul/ summan of
macedonye was stondynge & preyinge hym & seyinge/ pou go-
inge into macedonye. helpe vs/ sopely as he size ye visioune.
anone yei souzten for to go forp into macedonye · made cer-
teyn · yat god had clepide vs for to euangelize to hem/ sopely
we

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we goinge by boot (or sayinge) wip streyzte course camen to samatrachia · in pe day suynge to neapolis · & fro pens to philippis · pat is pe firste parte of macedonye: pe cytee colonye/ sopely we weren in pis cytee summe dayes: spekynge to gedir/ sopely in pe day of sabothis · we wenten oute wip outen pe zate bisidis pe flood · where preyer was seen for to be: and we sittynge spaken to wymmen pat camen to gedir/ and summe womman lidda by name purpurresse of pe cytee of tiatirence · worschippynge god herde: whos herte pe lorde ordeynyde for to zyue tente to pes pingis · pat weren seyde of poul/ forsope whanne sche was baptisiide & hire hous: sche preyede seyinge/ zif zee haue demyde me for to be feipful to pe lorde: entre zee into myn hous & dwelle/ and sche constreynede vs/ forsope it is done vs goinge to preyer: sum wenche hauynge a spirit of dyuynacoñ · for to mete vs/ pe whiche zaue greet wynnyge to hire lordis in dyuynynge · (pat is telleinge hid ping by pe deuylis crafte)/ pis suynge poul & vs: crieden seyinge/ pes men ben seruauntis of hize god: pat tellen to zou pe weye of heipe/ forsope pis ping sche dide: in many dayes/ sopely poul sorowynge & conuertide: seyde to pe spirit/ I comaunde to pee in pe name of Ihū crist for to go oute of hire/ and he wente oute in pe same houre/ sopely pe lordis of hire seyinge for pe hope of here wynnynge wente awey: cacchynge poul & Sylas · pei ledden hem into pe cheppyng (or doom place) to pe prynces/ & pei offrynge hem to pe magistratis: seyden/ pes men disturbien oure cytee · whanne pei ben iewis · & schewen a custom pe whiche it is not leueful to vs for to receyue neper do: sipen we ben romayns/ and pe puple ran azenes hem & magistratis · & pe cootis of hem kitte: pei comaundiden hem for to be beten wip zerdis/ and whanne pei hadden zouen to hem manye woundis · pei senten hem into prisoune · comaundynge to pe keper · pat he diligently schulde kepe hym/ pe whiche whanne he had taken suche precepte: sente hem into pe inner prisoune · & streynede pe feet of hem in a tree/ sopely at mydnyzt: poul

& sylas

& sylas worschippynge herieden god: and pei pat weren in kepyng herden hem/ sopely sodeynly a greet erpe mouynge is made: so pat pe foundementis of pe prisoune weren mouede/ and anone alle pe dores ben openyde: and pe bondis of alle ben unbounden/ sopely pe keper of pe prisoune made waken · & seinge pe zatis of pe prisoune openyde: pe swerde drawen oute · wolde slee hym seif· wenynge pe bounden men for to be sled/ forsope poul criede wip greet voyce: seyinge/ do pou no ping of euyl to pi seif: forsope alle we ben here/ and lizte aride he entride in: and trembiyng he sei doune to poul & sylas at pe feet/ and he bryngynge hem wip oute forp: seip/ lordis what bihouep me for to do: pat I be made saaf/ and pei seyden bileue pou into pe lorde ihū: and pou schalt be saaf & pin hous/ and pei spaken to hym pe worde of pe lorde: wip alle pat weren in his hous/ and hetakyng hem in pe ilke houre of pe nyzt waschide here woundis/ and he is baptyside & al his hous anone/ and whanne he had ledde hem into his hous: he sette to hem a borde/ and he gladide wip alle his hous: bileuynge to god/ and whanne day was made: pe magistratis senten lictours (pat ben mynystris of punyschynge) · seyinge dismyttte zee (or deliuer) po men/ forsope pe keper of prisoune tolde pes wordis to poul · for pe magistratis haue sente pat zee ben deliueryde/ nowe perfore zee goinge oute · go in pees/ forsope poul seyde to hym/ pei senten into prisoune vs beten oppnly vndampnyde men romayns: and now pryuely pei casten vs oute not so/ but come pei: and hem seif caste vs oute/ Sopely pe mynystres of peyne tolden pes wordis to pe magistrates/ and pei dredden: herde pat pei weren romayns/ and pei comen bisecheden hem & pei leedynge forp preyeden pat pei schulden go oute of pe cytee/ sopely pei goinge oute of pe prisoune: entreden in to lidie/ and pe breperen seen: pei confortiden hem · & wenten forp//

Sopely

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SOpely whanne pei hadden passide by amphibolym & appolonye: pei camen to tessalonyk · whare was a synagoge of iewes/ sopely aftir custom poul entride into hem: & pre sabotis he declaride to hem of scriptures openynge & schewynge · for it bihoste crist for to suffre: & rise azen fro deade (men): and for his is Ihc̄ c̄st whom I telle (or schewe) to zou/ & summe of hem bileueden & ben ioynede to poul & silas · & of hepen men a greet multitude & noble wymmen not fewe/ sopely Iewes hauynge enuye · & takynge of pe comounte summe euyl men · & a cumpanye made: pei moueden pe cytee/ & pei stondynge nyze to iasons hous: souzten hem for to brynge forp into pe puple/ and whanne pei foundden hem not: pei drowen Iason & summe breperen to pe prynces of pe cytee cryinge for pes it ben pat mouen pe worlde: and hidir pei camen · whom iason receyuyde/ and alle pes done azenes pe maundementis of cesar seyinge: anoper ihū for to be kyng/ forsope pei moueden pe puple & prynces of pe cytee: herynge pes pingis/ and satisfaccoñ taken of Iason & of oper: pei lesten hem/ forsope anone by nyzt · breperen disnyttiden poul & sylas into beroan/ pe whiche whanne pei camen: entriden into pe synagoge of iewes/ sopely pes weren pe nobler of hem pat ben of tessalonyk/ whiche receyueden pe worde wip al desire: eche day seekynge scriptures · zif pes pingis so hadden hem/ and sopely many of hem bileueden · & of honest hepen wymmen & men not fewe/ forsope whanne iewes in tessalonyk hadden knowen · for & at beroan · pe worde of god is prechide of poul: pei camen & pidir mouynge · & disturbynge pe multitude/ and anone breperen disnyttiden poul pan pat he schulde go unto pe see/ forsope silas & tymope dweiten pere/ forsope pei pat ledden forp poul: ledden hym into athenys/ and maundement taken of hym to Silas & tymothe pat sul hyzingly pei schulden come to hym: pei wenten forp/ forsope whan poul abode hem at athenys: his spirit mouede in hym seinge

C^m 17^m

pe

ye cytee zouen to ydolatrie/ yerfore he disputide in ye syna-
gogue wiy iewes & men worschipynge in ye cheypynge (or doom
place). by alle dayes to hem yat herden/ forsoye summe epi-
cureis & stoyiees & philosophers disputiden (or tretiden) wiy
hym. & summe seyden what wole yis sower of wordis seye.
soyely oyer seyden/ he is seen for to be a teller of newe deuylis.
for he tolde to hem Ihū & azen risynge/ and yei ledden hym
taken to aryopage (yat is comyn stole). seyinge mowe we wite
what is yis newe doctryne yat is seyde of yee. soyely you brin-
gist in summe newe yingis to oure eris/ yerfore we wolen wite.
what yes newe yingis wolen be. soyely alle men of athenys &
comeiyngis & herboride men. zauen tente to none oyer ying.
no but for to seye or for to here any ying of newe. soyely poul
stondynge in ye mydil of ariopage (or comyn stole). seiy/ men
of athenes/ by alle yingis I se zou as veyne worschipers/ soye-
ly I passynge & seinge zoure symulacris. fonde & an auter in
whiche it was writen to vnknowen god/ yerfore whiche ying
zee vnknowynge worschipen. yis ying I schewe to zou/ god
yat made ye worlde & alle yingis yat ben in it. yis whanne he
is lorde of heuene & erye dwellip not in templis made by han-
dis. neyer is worschipide by mannes handis hauynge nede of
any ying. whanne he zyueh lijf to alle men. & inbreyinge &
alle yingis/ and made of one alle ye kynde of men. for to en-
habite on al ye face of erye. determynynge tymes ordeyn-
yde. & termes of habitacoñ (or dwellynge) of hem. for to seek
god. zif parauenture yei feelen hym oyer synden. pouz he
be not fer fro erye of zou/ soyely in hym we lyuen & ben mou-
ede & ben. as & summe of zoure poetis seyden/ soyely we ben
& ye kynde of hym/ yerfore sip we ben ye kynde of god. we
schulen not deme (or gesse) godly ying for to be of golde & sil-
uer or stoon. to grauynge of craste & pouzte of man/ and soye-
ly god dispisynge ye times of yis vnkunnynge. nowe schewiy
to men. yat alle euery where do penaunce for yat he ordeynyde
a day. in whiche he is to demynge ye worlde in equyte. in a
man

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man in whiche he ordeynyde seip zyuynge to alle: reysynge hym fro deade men/ sopely whanne pei hadden herde pe azen rysynge of deade men: sopely summe scorneden · summe forsope seyden/ we schulen heere pee eefte of pis ping/ so poul wente oute of pe mydei of hem/ forsope summe cleuynge to hym bileueden/ in pe whiche & dionyse ariopagite (or greet man of comoune stole ·) & a womman by name damaris: and oper wip hem//

Ftir pes pingis he gone oute of athenys: came to corrynthe/ and syndynge a man iewe · by name aquyla · of ponte by kynde · pat iate came fro ytalie & priscille his wife · for pat claudius comaundide alle iewes for to be partide fro rome: came to hem/ and for he was of pe same crafte: he dwellide at hem & wrouzte/ sopely pei weren of senefestorie crafte (pat is to make hilyngis to traueylynge men) and he disputide in pe synagoge by eche saboth puttynge bitwixe pe name of pe lorde Jhū/ and he softeiy counseylide to iewes & grekis/ sopely whanne silas & timothe camen fro macedonye: poul zaue bisynesse to pe worde witnessynge to pe iewes Jhū for to be crist/ forsope hem azen seyinge & blasfemynge: he chakynge of his clopes seyde to hem/ zoure blood on zoure heed: I clene fro hens forp schal go to hepen men/ and he passynge pens: entride into pe hous of sum iuste man by name tyte · worschypynge god/ whos hous was ioynede to pe synagoge/ crispe sopely prynce of pe synagoge: bileuyde to pe lorde wip al his hous/ and manye of pe corrynthois herynge: bileueden & weren cristenyde/ forsope pe lorde seyde by nyzt to poul a visioune/ nyl pou drede · but speke & be not stille: for whiche ping I am wip pee/ and no man schal be putte to pee pat he noye pee: for myche puple is to me in pis cytee/ forsope he satte pere a zeer & sixe monepes techynge at hem pe worde of pe lorde/ forsope gallion proconsul of acaye: pe iewes risen up wip one inwit (or wille) into poul: & ledden hym to doom seyinge/ for azenes pe iawe he counseylip men: for to worschip

C^m 18^m

worschip god/ sopely poul bygynnynge for to open pe mouh/ gallion seyde to iewis/ zif pere were any wickide ping or werke trespas zee men iewes/ rizthy I schulde suffeyne zou/ forsope zit questiouns ben of pe worde & names of zoure lawe/ zee seiſ se/ I wole not be domesman of pes wordis/ and he droue pem fro pe domesplace/ forsope alle takynge sostenes prynce of pe synagoge/ smyten hym bifore pe doom place/ and no ping of pes was to charge to gallion/ poul forsope whan zit he had suf- teynede many dayes · seyinge farewel to breperen/ by boot came to cirie · & wip hym priſſille & aquyla/ pe whiche hadden clepide to hem pe heed in cencris toune/ sopely pei hadde a vowe/ and he came to ephecie/ & pere he leste hem/ sopely he goinge into pe synagoge/ disputide wip iewis/ sopely hem preyinge pat he schulde dwelle more tyme/ he consentyde not · but he makynge farewel & seyinge · it bihouep me for to make pe solempne day comynge to at irim/ and efte I schal turne azen to zou god willynge · he wente forp fro epheſie/ and he comynge doune to cesarie/ steyzede up & grette pe chirche · and came doune to antioche/ and pere sumwhat of tyme made/ he wente forp walkynge by ordre pourgh pe cuntree of galathie & frigie confermynge alle disciplis/ sopely summe iewe appollo by name · a man of alisaundre of kynde · a man eloquent came to epheſie · myzty in scriptures/ pis man was tauzte pe weye of pe lorde · & feruent in spirit spac/ and tauzte diligently po pin- gis pat weren of Jhū/ knowynge onely pe baptym of Joon/ sopely pis man bigan for to do triſſily in pe synagoge/ whom whan priſſille & aquyla herden/ pei token hym to · & more dili- gently expoumeden to hym pe weye of pe lorde/ forsope whanne he wolde go to acaye/ breperen monesyde (or counseylide) · writen to pe disciplis · pat pei schulden receyue hym/ whiche whanne he came/ zaue myche to hem pat bileueden/ forsope he gretely ouercame iewes · schewynge oppnly by scriptures · Jhū for to be criſt//

Forsope

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Orſoye it is done whanne appollo was at corrynye· C^m 19^m
yat poul ye heyzer parties gone· came to epheſie·
& fonde ſumme of diſciplis· and he ſeyde to hem/
zif zee haue receyuede ye holy goſt bileuynge· and
yei ſeyden to hym/ but neyer we haue herde· zif ye holy goſt
is/ ſoyely he ſeiy/ yerfore in what ying ben zee baptiſide·
whiche ſeyden/ in baptym of Jon/ forſoye poul ſeyde/ Jon
baptizide in baptym of penaunce· ye puple· ſeyinge yat yei
ſchulden bileue into hym yat was to comynge aftir hym· yat
is into Jhū/ yes yingis herde· yei ben baptiſide in ye name of
oure lorde Jhū/ and whanne poul had putte to hem ye handis·
ye holy goſt came on hem· & yei ſpaken wiy langagis & pro-
yecieden/ ſforſoye alle weren almoſt twelue men/ ſoyely he
gon into ye ſynagoge· wiy triſt ſpac· by yre moneyes diſpu-
tynge & ſofteiy mouynge of ye kyngdom of god/ Soyely whan-
ne ſumme weren enduride (or made harde) & bileueden not·
curſynge ye weye of ye lorde biſore ye multitude· he goinge a-
weyfro hem departide ye diſciplis· eche day diſputynge in ſcole
of ſum tyraunt (or ſtronge man)/ yis is done by two zeeris· ſo
yat alle yat dweliden in aſie herden ye worde of ye lorde·
Jewes & heyen men/ and vertues whiche euer god dide by ye
honde of poul· ſo yat on ſijk men ye ſudaries (or ſwetynge clo-
yes or nyzt clopes or girdeis) weren borne fro his bodie· and
ſeekeneſſis departiden fro hem· and whiche ſpiritis wente
oute/ forſoye & ſumme of Jewes exorciſtis (or coniurers) co-
mynge aboute· temptiden for to inclepe ye name of ye lorde
Jhū cſt· on hem yat hadden euyl ſpiritis· ſeyinge/ I coniure
zou by Jhū whom poul prechiy/ ſoyely yere weren ſumme
ſeuene ſones of a iewe ſceue prynce of priſtis· yat dide yis
ying/ ſoyely ye euyl ſpirit anſwerynge· ſeyde to hem/ I haue
knowen Jhū· & I woot poul· forſoye who ben zee· and ye
man in whom was ye wirſte deuyl ieyynge into hem & hau-
ynge lordeſchiy of hoye was ſtronge azenes hem· ſo yat nakide

 & woun-

& woundide pei fledden awey fro pat hous/ forſope pis ping was made knowen to alle pe iewis & hepen men pat dwelliden at epheſie/ and drede fel doune on hem alle and pei magnyſieden pe name of pe lorde Ihū and many men bileynge: camen knowelechynge & tellynge here dedis/ Sopely many of hem pat tueden curious pingis: brouzten to gedir bokis & brente bifore alle men/ & pe prices of hem acountide: pei founden money of fifty pouſande pens/ ſo ſtrongely pe worde of god weride: & was confermyde/ ſopely pes pingis fulfilde: poul purpoſide in ſpirit macedonye paſſide & acaye: for to go to irim · ſeyinge for aftir pat I ſchal be pere: it bihoueb me for to ſe rome/ forſope he ſendyng into macedonye two of men mynyſtrynge to hym tymothe & eraſte: he dwelte at a tyme in aſia/ perfore per was made in pat day a trublynge not leſte: of pe weye of pe lorde/ forſope demetrie by name argentarie · makyng ſilueren houſis to dyan pat is falſe goddeſſe: zaue to crafty men not litil wynnynge/ whom he cleppynge to gedir · & hem pat weren ſuche maner werkemen: ſeyde/ men zee witen for of pis craſte is to zou wynnynge & zee ſeen & herynge for not oneiy of epheſy: but almoſt of al aſie · pis poul counſeylynge turneb awey myche cumpanye · ſeyinge/ for pei ben not goddis · pat ben made by handis/ forſope not oniy pis parte ſchal be in perel to vs for to come into reproue: but pe temple of greet dian ſchal be acountide into nouzte · but & pe maſeſte of hire ſchal be diſtruyede · whom al aſie worſchipib & pe worlde/ pes pingis herde · pei ben fulfilde wib ire · & crieden ſeyinge/ greet dian of epheſians/ & pe cytee is fulfilde wib confuſiōn/ and pei made aſaute wib one inwit (or wille) into pe teatre (or comoune biholdynge place) · gayus rauyſchide & ariſtarke men of macedonye: felowis of poul/ Sopely poul willynge for to entre into pe puple: pe diſciplis ſuffreden not/ forſope ſumme & of pe prynces of aſye pat weren his frendis · ſenten to hym · preyinge pat he ſchulde not zyue hym ſelf in to pe teatre/ Sopely oper men crieden oper ping/ Sopely pe chirche

was

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was confuſide · & many wiſten not of what cauſe ȝei camen to gedre/ ſoȝely of ye cumpanye ȝei wiȝdrowen ſumman aliſaundre · iewes puttynge hym (or ſet ſchouynge)/ ffor ſoȝe alexandre ſcilence axide wiȝ hande: wolde ȝilde reſoune to ye puple/ whom as ȝei knewen for to be a iewe: one voyce of alle men was made cryinge as bi two houres/ greet dian of epheſians/ and whanne ye ſcribe had ceeſide ye cumpanyes: he ſeyde/ men of epheſy · who ſoȝely is of men ȝat knowe ȝ not ye cytee of epheſians: for to be worſchiper of greet dyan · & of ye ſone Jubiter: ȝerfore whanne it may not be azenſeyde to ȝes ȝingis: it bihoue ȝ ȝou for to be ceeſide (or ſwagide) · & for to do no ȝing ſoliiy/ ſoȝely ȝee haue brouȝte ȝes men · neȝer ſacrilegers neȝer blaſfemynge ȝoure goddeſſe/ ȝat ȝif demetrie & ye werkemen ȝat ben wiȝ him · haue cauſe azenes any man: comynge togedir of domes be done · & proconſules (or iuſtices) ben: accuſe ȝei hem togedir/ ȝif ȝee ſeeken ouȝte of any oȝer ȝing: it may be aſſoylide in ye laweful chirche/ for whi & we ben in perel for to be reprouede for ȝis dayes ſediconñ (or diſcencioñ) · ſiȝ no man is gilty of whom we may ȝilde reſoune of ȝis rennynge togedir/ and whanne he had ſeyde ȝis ȝing: he leſte (or deliyueride) ye chirche//

Forſoȝe aftir ȝat noyce ceeſide ye diſciplis clepide: poul moneſtynge hem · ſeyde farewel/ and he wente forȝ: for to go into macedonye/ Soȝely whanne he had walkide bi ye parties · & had moneſtide hem bi mȝche worde: he came to grece/ where whan he hadde ben ȝre moneȝes: aſȝies in ȝuȝl of ye iewes weren made to hym ſchipȝynge into ciric/ and he had counſeȝl of turnynge azen into macedonye/ ſoȝely ſoſipater pirry beroence ſolowide hym/ of teſſalonycenſis forſoȝe ariſtarke · & ſecounde . & gayus · derbens · tymothe/ ſoȝely aſiam · titicus · & trophimus · ȝes whanne ȝei wenten biſore: ſuſteyneden (or abiden) vs at troade/ forſoȝe we ſchippiden aftir dayes of ȝerſe looues fro philippis: & camen C= 20=

& camen to hem at troade in fyue dayes · where we dwelten
seuene dayes/ sothely one day of saboth whan we camen for to
breke brede: poul disputynge wiþ hem · he to goinge in þe mo-
rowe/ and he drowe alonge þe worde til into þe mydnyzt/
sothely plenteuous laumpis weren in þe souppynge place: where
we weren gederide togedir/ sothely sum zonge man eutichus
by name · sittyng on þe wyndowe · whan he was dreynte wiþ
a greuouse sleep · poul disputynge longe · he ledde by sleep · fel
doune fro þe þridde stage (or souppynge place): & he taken up ·
is offride deade/ to whom whanne poul came doune he laye on
hym · & biclippynge seyde/ nyl zee be turblide: forsoþe þe soule
of hym is in hym/ and he goinge up · & brekynge breed & tast-
ynge: spac I nowz til into þe lizte · & so he wente forþ/ sothely
þei brouzten to þe childe lyuynge: & þei ben comfortide not
leest/ sothely we steyzinge up into a schippe: schippide into
asson · fro þens we ben into receyuynge poul/ sothely so he had
disposide · to makynge iourneye by lande/ forsoþe whanne he
founde vs in asson: hym taken to · we camen to mytelene/
and fro þens schippynge in þe day suyinge · we camen azenes
chywm · & anoþer day we hauenyden at samun: and in þe
day suyinge we camen to mylite/ sothely poul purposide for
to schippe ouer to ephesy: leste any dwellynge were made to
hym in asie/ sothely he hizede zif it were possible to hym þat he
schulde make þe day of pentecost at irlim̃/ fro mylite sothely he
sendynge to ephesy: clepide þe more pourgh birþe of þe chirche/
whiche whanne þei camen to hym & weren togedir: he seyde to
hem/ zee witen fro þe firste day in whiche I came into asie ·
how wiþ zou by eche tyme I was seruynge to þe lorde wiþ al
mekenesse & myldenesse & temptacoñs þat fallen to me of as-
piingis of iewes how I wiþdrowe not þe profitable þingis to
zou · þat I tolde not to zou & tauzte zou oppniy · & by houses
witnesynge to iewes & heþen men into god/ penaunce & feiþ
into oure lorde Ihū c̃st/ And lo I þe bounden in spirit go into
Irlim̃ · what þingis in it ben to comynge to me vnknowynge ·

no

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no but yat ye holy goſt by alle cytees witneſſeh to me ſeyinge · for bondis & tribulacoñs: dweilen to me at irim/ but I ſchame (or drede) no ying of yes · neyer I make my ſoule (yat is lijf): preciouſer yanne myſelf · ye while I ende (or fulfille) my courſe · & ye mynyſterie of ye worde · whiche I receyuede of ye lorde Ihū for to witneſſe ye goſpei of ye grace of God/ and nowe lo I woot · for zee ſchulen no more ſe my face · alle zee by whom I paſſide · prechynge ye kyngdom of god/ wherfore I witneſſe to zou yis day · for I am clene of ye blood (or ſynne) of alle men/ forſoye I fleye not aweye · yat I tauze (or tolde) not to zou al ye counſeyl of god/ takiy tente to zou & to al ye floc in ye whiche ye holy goſt ſette biſchopis for to rewle ye chirche of god: whiche he purchaſſide wiy his blood/ I woot for aftir my departynge rauyſchynge wolfes ſchulen entre into zou: not ſparynge ye floc/ and of zou ſelf men ſpekynge weywarde yingis ſchulen riſe: yat yei leede diſciplis aftir hem/ for whiche ying make zee holdynge in mynde · yat by yre zeer nyzt & day I ceeſſide not wiy teeris moneſtynge eche of zou/ and nowe I bitake zou to god · & to ye worde of his grace · yat is myzty for to edifie & zyue heretage in alle made holy/ forſoye of no man I coueytide ſiluer or golde or cloye: as zee zou ſelf witen/ but to yo yingis yat weren nede to me & to yes yat ben wiy me: yes handis mynyſtreden/ alle yes yingis I ſchewide · to zou for ſo it biboueh me traueylynge for to receyue ye ſijk · & for to haue mynde of ye lorde Ihū/ for he ſeyde/ it is more bleſſide for to zyue more: yan for to receyue/ and whanne he had ſeyde yes yingis · his knees putte · he preyede wiy alle hem · Soyely greet weyynge of alle men was made/ and yei fallynge on ye necke of poul · kiſſiden hym ſorowynge moſte in ye worde yat he ſeyde · for yei weren no more to ſeinge his face/ and yei leden hym to ye ſchippe//

Soyely

C^m 21^m

Sopely whan it was done pat we schulden schipp
drawen awey fro hem streyzte course we camen
choum · & pe day suyinge to rodum & fro pens
patiram: fro pens into yram/ and whan we fou
den a schippe passynge ouer into fenyce · we steyzinge vp sch
piden (or sayliden)/ sopely whanne we apperiden to cypre: l
leeuynge it at pe lifte halfe schippiden into sirie · & camen
tyre/ sopely pere pe schippe was to puttynge oute pe charg
sopely disciplis founden: we dweiten pere seuene dayes/
whiche seyden by spirit to poul: pat he schulde not steyze
Irlm̃/ and pe dayes fulfilde · we goinge forp wenten · alle m
wip wifes & fre children leedynge forp vs til wipouten pe cyt
& pe knees putte to in pe see brynke: we preyeden/ and whan
we hadden made farewel togedir: we wenten vp in pe schipz
sopely pei turnyde azen into pere owne pingis/ sopely pe sch
pe sayinge fulfilde fro tyre: we discendiden to ptholomayt
and pe breperen grette well: we dweiten one day at hem/ f
sope anoper day we gon forp camen to cesarie/ and entryn
into pe hous of philip euuangelist pat was one of pe seuen
dweiten at him/ sopely to pis weren foure douztris virgyn
prophecyinge/ and whanne we dweiten pere by summe daye
summan prophete agabus by name came ouer fro Judee/ p
whanne he came to vs · took pe girdel of poul · & byndynge t
geder to hym pe feet & handis: seyde/ pe holy gost seyde p
pingis/ pus iewes schulen bynde in irlm̃ pe man whos is p
girdel: and pei schulen bitake hym into hepen mennes handi
whiche ping whanne we herden: we preyeden · & pei pat wer
of pat place · pat he schulde not steyze to irlm̃/ panne poul a
sweryde & seyde/ what donezee weppynge & turmentynge m
herte: sopely I am reedy not onely for to be bounden: but
to die in irlm̃ · for pe name of pe lorde Jhū/ and whanne t
myzten not counseyl hym: we weren stille (or restiden) seying
pe wille of pe lorde be done/ sopely aftir pes dayes we ma
reel

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reedy: fleyzeden to irlm̃/ sopely summe of disciplis camen wip
vs fro cesarie · leedynge wip hem summan · Jason of cypre · an
olde disciple: at whom we schulden be herboride/ and whanne
we camen to Irlm̃: breyeren receyueden vs wilfully/ sopely
in pe day suynge · poul entride wip vs to James: & alle pe eldre
men ben gederide/ whom whanne he had grette: he told bi alle
pingis · what pingis god had done in heyen men · by pe myn-
ysterie of hym/ & pei whanne pei herden: magnyfieden god · &
seyden to hym/ pou broper seest how many pousandis ben in
iewes pat haue bileuede to god: & alle ben suers (or louers) of
pe lawe/ sopely pei herden of pee · for pou techist departynge
fro moyses · of pe ilke iewes pat ben by heyen men: seyinge/
pat pei owen not for to circumcide here sones: neper owen for
to entre vp custum/ perfore what is: sopely it bihoueb a multi-
tude come to gedir/ sopely pei schulen here pee for to haue
come ouer/ perfore do pou pis ping · pat we seyn to pee/ per ben
to vs foure men hauynge a vowe on hem/ pes taken to: ha-
lowe pee wip hem · & caste in hem pat pei schaue here hedis · &
alle men wite pat pe pingis pat pei herden of pee ben false:
but pou walkist & pi seif keppynge pe lawe/ of pes sopely pat bi-
leueden of heyen men · we writen demynge pat pei abstene
hem fro ping offride to ydolis · & blood & stranglide ping &
fornycacoñ/ panne pe men taken to · poul in pe day suynge
purposide wip hem entride into pe temple · schewynge pe ful-
fillynge of dayes of purifyinge · til offrynge was offride for eche
of hem/ sopely whanne seuene dayes weren endide · pe iewes
pat weren of asie · whanne pei sizen hym in pe temple: stireden
al pe puple · & leyden handis on hym crynge/ men of isrl helpe
zee vs/ pis is pe man pat azene pe puple & lawe & pis place ·
techynge euery where alle men/ more ouer & hap ledde in he-
yen men into pe temple: & hap defoulide pis holy place/ forsope
pei sizen trophymus of ephesy in pe cytee wip hym · whom pei
gesside for poul had brouzt into pe temple/ and al pe cytee is
mouede: and arennynge to gedir of puple is made/ and pei

cacchynge

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cacchynge poul · drowen hym oute of ye temple: and ano
ye zatis ben closide/ sopely hem seekynge for to flee hym · it
tolde to ye tribune of ye cumpanye of knyztis: for al Jrlim
confoundide/ ye whiche anone knyztis taken to · & centu
ouns: ran to hem/ whiche whanne yei hadden seen ye tribu
& knyztis: ceesiden for to smyte poul/ panne ye tribune c
myng to cauzte hym · & comaundide for to be bounden w
two cheynes/ and aride who it was: & what he had don
sopely oper crieden oper ying in ye cumpanye/ And wham
he myzte not knowe ye certeyn ying for noyse: he comaundi
hym for to be led into ye casteis/ and whanne poul came
grees: it bifel yat he was borne of knyztis · for strengye of
puple/ sforsoye ye multitude of puple suede hym crynge · ta
hym aweye/ and whan poul bigan for to be led into ye castel
he seip to ye tribune/ zif it is leuefull to me · for to speek any yi
to yee? whiche seyde/ you greek hast you knowen? wher y
art not ye egipcian ye whiche bifore yes dayes mouedist
noyse · & leddis & oute into deserte foure youfande of me
mansleers? and poul seyde to hym/ sopely I am a man Jew
of tharse of cilicie · a cyteseyn (or burgeys) of a cytee not w
knowen/ forsoye I preye yee suffre me for to speek to ye pupl
and whanne he suffride · poul stondynge in ye grees: bekenyl
wip ye hande to ye puple/ and a greet scilence made: he sp
to hem in ebreu tunge seyinge//

C^m 22^m

En breyeren & faderis: here zee what resoune I zill
now to zou/ forsoye whanne summe herden for i
ebrue tunge he spac to hem: yei zauen more sc
lence/ and he seyde I am a iewe borne of tarse c
cilicie · norischide forsoye in yis cytee bisidis ye feet of gama
liel · lernyde after ye treuye of faderis lawe · folower (or louer
of ye lawe: as & zee alle ben to day/ ye whiche I pursuede yi
weye til to ye dep · byndynge to gedir & drawynge into holdi
men & wymmen · as ye prynce of prisis zildis witnessynge t
m

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me · & alle ye more in birye · of whiche I takynge pistils to
dreperen wente to damaske · yat I schulde brynge fro yens
bounden into Jrlm · yat yei schulden be peynede/ forsoye it
is done me goinge & neyzinge to damaske in ye midday so-
deynly fro heuene a copious lizte schone aboute me/ and I fall-
ynge into ye erye· herde a voyce fro heuene seyinge to me/
Saul Saul what pursuest you me? it is harde to yee for to
kike azenes ye pricke/ forsoye I answeride/ who art you lorde?
and he seyde to me/ I am Jhū of nazereth whom you pursuest/
and yei yat weren wiy me · sizen soyely ye lizte· forsoye yei
herden not ye voyce of hym yat spac wiy me/ and I seyde/
lord what schal I do? soyely ye lorde seyde to me/ you risynge
go to damask· & yere it schal be seyde to yee of alle yingis
which it bihouey yee for to do/ and whanne I size not for ye
cleerte of yat lizt· I ledde to handis of felowis · came to da-
mask/ forsoye summan ananye vp or aftir ye lawe hauynge
witnessynge of alle iewes dwellynge in damask comynge to
me & stondynge nyz· seyde/ Saul broyer biholde/ & I in ye
same houre bihilde into hym/ and he seyde/ god of oure faderis
ordeynyde yee · yat you schuldist knowe ye wille of hym &
schuldist se iuste ying · & here ye voyce of his mouye· for you
schalt be his witnesse to alle men · of yo yingis yat you hast
seen & herde/ and now what dwellest you? rise vp · & be bap-
tisde · & wasche aweye yi synnes· inclepe ye name of hym/ for-
soye it is done to me turnynge azen into Jrlm · & preyinge in
ye temple · me for to be made in rauyschynge of soule· and to
se hym seyinge/ hize you & go oute faste of irlm· for yei schulen
not receyue yi witnessynge of me/ and I seyde/ lorde yei wi-
ten for I was closynge to gedir into prisoune · & betynge by
synagogis · hem yat bileueden into yee/ and whanne ye blood
of steuene yi witnesse was sched· I stoode nyz & consentide &
kepte ye clopes of men sleinge hym/ and he seyde to me/ go
you for I schal sende yee fer to naciounes/ forsoye yei herden
hym til to yis worde· & yei reysiden here voyce seyinge/ take

 fro

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fro pe erpe fuche a maner man/ forfope it is not leueful pyn for to lyue/ fopely hem crynge in voyce & caftynge awey her clopes & prowynge duft into pe eire: pe tribune comaundide pym for to be led into pe caftels · & for to be beten wip fcourgis · & for to be turmentide: pat he fchulde wite for what caufe pei crieden fo to pym/ and whanne pei padden ftreynyde pym wip bondis (or roopis:) poul feyde to a centurion ftondyng nyz to pym · zif it were leueful to zou for to fcourge a man romayne & vndampnyde? whiche ping herde: pe centurion wente to pe tribune: and tolde to pym feyinge/ what art pou to doinge? forfope pis man is a cyteleyn romayne/ forfope pe tribune comynge to feyde to pym/ feye pou zif pou art a romayne? and he feyde · zhe/ and pe tribune anfweride/ how liztely (or boldely) feyft pou pee a romayne cyteleyn: I wip mych foume gate pis cyuylite/ and poul feip/ I fopely & am borne/ perfore anone & pei pat weren to turmentynge pym: departiden awey fro pym/ and pe tribune dredde aftir pat he wifte azen for he was a cyteleyn of rome: & for he pad bounden pym/ forfope in pe day fuynge · he willynge for to wite more diligentiy of what caufe he were accufide of Jewes · vnbounde pym · & comaundide priftis for to come to gedir · & al pe counfeyl/ and he bryngyng forp poul: ordeynyde pym amonge hem//

Cm 23m

Paul forfope biholdynge into pe counfeyl: feip/ men breperen · I wip al good confcience haue lyuede bifore god: til into pis day/ fopely ananye prynce of priftis · comaundide to men ftondynge nyz: for to fmyte pis moup/ panne poul feyde to pym/ walle made white: god fchal fmyte pee/ and pou fittynge demeft me vp (or aftir) pe lawe · & azenes pe lawe comaundift me for to be fmyten/ and pei pat ftoden nyz: feyden/ curfift pou pe hizeft prift of God/ fopely paul feyde/ breperen I wifte not for he is prynce of priftis/ fopely it is writen/ pou fchalt not curfe to pe

prynce

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prynce of pi puple/ forſope poul witynge for one partie was
of ſaduceis · & pe toper of pharifees: he criede in pe counſeyl/
men breperen I am a pharifee · pe ſone of pharifees: of pe
hope & azen riſyng of deade men I am demede/ and whanne
he hadde ſeyde pis ping: diſcencōn is made betwene pharifees
& ſaduceis & pe multitude is departide/ forſope ſaduceis ſeyn
for to be no ryſynge azen of deade men: neper aungel neper
ſpirit/ forſope pharifees knowelechen bope/ ſopely a greet crie
is made · & ſumme of pharifees riſynge up: ſouzten ſeyinge/
we fynde no ping of eupl in pis man/ what zif a ſpirit ſpac to
pym or an aungel? & whan greet diſcencoñ was made: pe tri-
bune dredynge leſte poul ſchulde be drawen of hem: comaun-
dide knyztis for to go doune & to rauyſche hym of pe mydel of
hem · & for to leede hym into caſtels/ ſopely in pe nyzt ſuynge·
pe lorde ſtondynge nyz to ſeip/ be pou ſtidefaſt/ ſopely as pou
haſt witneſſide of me in irlm: ſo it bihoueb pee for to witneſſe
& at rome/ forſope pe day made: ſumme of pe iewes gederiden
hem & made a vowe ſeyinge · hem neper to etynge neper
drynkynge: til pei ſlewen poul/ forſope pere weren more pan
fourty men: pat maden pis coniuracoñ (or ſwerynge to gedir)/
pe whiche wenten to pe prynces of priſtis & eldre men: and
ſeyden/ wip deuocioñ we haue vowide vs to no ping taſtynge:
til we ſleen poul/ nowe perfore make zee knowen to pe tribune
wip pe counſeyl · pat he leede forp hym to zou: as zee to know-
ynge more certeynly of hym/ ſopely we ben reedy for to ſlee
hym: biſore pat he come nyz/ whiche ping whanne pe ſone of
poulis ſiſter had herde pe aſpies (or treſoune): he came & en-
tride into pe caſtels & tolde poul/ ſopely he cleppynge to hym
one of pe centurioun: ſeip/ leede pis zong man to pe tribune:
for he hap ſum ping for to ſchewe to hym/ and he forſope tak-
yng hym to: & leede to pe tribune & ſeip/ bounden poul prey-
ede me leede to pee pis zonge man · hauynge ſome ping for to
ſpeke to pee/ ſopely pe tribune takynge his hande: wente wip
hym biſidis halſe · & aride hym what ping is it pat pou haſt

for

for to schewe to me/ forsoꝑ he seyde/ it bifalleꝑ to ꝑe iewes for to preye ꝑee ꝑat to morowe day ꝑou brynge forꝑ paul into ꝑe counseyl/ as ꝑei ben to seekynge sum ꝑing certeyner/ so=ꝑeꝑ bileue ꝑou not to hem/ forsoꝑe more ꝑan fourty men of hem · aspien hym · ꝑe whiche haue avowide hem not for to ete ne drynke · til ꝑei sleen hym/ and now ꝑei ben reedy · abid=ynge ꝑe biheſt · ꝑerfore ꝑe tribune leste ꝑe ȝonge man com=aundynge ꝑat he schulde speke to no man · for he had made ꝑes ꝑingis knowen to hym/ and two centuriouns clepide to=gedir/ he seyde to hem/ make ȝee reedy two hundride knyȝtis · ꝑat ꝑei go til cesarie · & horsemen seuenty · & speremen two hundride · fro ꝑe ꝑridde houre of nyȝt · & make ȝee reedy iu=mentis (or horsis) · ꝑat ꝑei puttynge poul vpon · schulden leede hym saaf to felix president/ soꝑeꝑ he dredde leſt parauenture Iewes schulden rauysche hym & slee · & he aftirwarde schulde suffre chalenge · as he were to takynge money · writynge to hym a pistel conteynynge ꝑes ꝑingis// ¶ Claudius lesias · to ꝑe beste felix president/ heiꝑe/ ꝑis man taken of Iewes · & by=gynnynge for to be slayne of hem/ I aboue comynge wiꝑ cum=panye deꝑueride · knowen for he is a romayne/ and I wil=lynge for to wite ꝑe cause · ꝑe whiche ꝑei puttiden azenes hym/ ledde hym into ꝑe counseyl of hem/ whom I fonde to be accu=side of questiouns of ꝑe lawe of hem/ forsoꝑe haynge no cryme worꝑi of bondis/ and whanne it was tolde to me of ꝑe aspies (or tresouns) ꝑat ꝑei maden reedy/ I sente hym to ꝑee · denounsynge & to ꝑe accusatours · ꝑat ꝑei seyn at ꝑee/ fare wel/ soꝑeꝑ knyȝtis vp ꝑing comaundide to hem · takynge to poul · ledden hym by nyȝt into antipatridem/ and in ꝑe day suynge · ꝑe horsemen leste ꝑat ꝑei schulden go wiꝑ hym/ ꝑei turneden azen to ꝑe castels/ ꝑe whiche whanne ꝑei camen to cesarie · & token ꝑe pistel to ꝑe president/ ꝑei setten bifore hym & poul/ forsoꝑe whanne he had redde & axide of what pro=uynce he was · & knowynge for he was of cilicie/ I schal here ꝑee he seiꝑ · whanne ꝑin accusatours schulen come/ and he

comaundide

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comaundide hym for to be kepte in ye pretorie (or moot halle) of heroude//

Orfoye aftir fyue dayes · ananye prynce of prifis came doune wip fumme eldre men · & tertulle fum oratour (or fayre fpeker or avoker): whiche wenten to ye precident azenes poul/ and poule fummyde: tertulle bigan for to accufe feyinge/ whanne in myche pees we done by yee · & manye pingis ben amendide by pi prouydence (or wifdom): euermore & euery where pou beffe felix · we haue receyuyde wip al doinge of pankyngis/ forfoye leffe I tarie yee lenger: I preye yee fhorteiy · here vs for pi mekeneffe/ we haue founden pis man berynge venym or peftilence · & ftirynge fedicoñ (or difcencoñ) · to alle iewis in alye worlde · & autour of fedicioune of ye fecte of nazarenes · ye whiche alfo enforfide for to defoule ye temple · whom & taken to: we wolden deme aftir oure lawe/ foyeiy lifias ye tribune aboue comynge: wip greet ftrengye delyueride hym fro oure handis/ comaundynge his accufers for to come to yee · of whom pou demynge mayffe knowe of alle yes pingis · of whiche we accufen hym/ forfoye & iewes caftiden to feyinge yes pingis for to haue hem fo/ forfoye poul anfweride grauntynge to hym ye precident for to feye/ of many zeeris I knowynge yee for to be domeftman to pis foic: fchal do ynowz for me wip good inwitte (or refoune)/ foyeiy pou mayffe knowe · for to me ben not more pan twelue dayes · fip I fteyzede vp for to worfhip in Irim/ and neyer in ye temple yei founden me difputynge wip any man or makynge concurs (or rennynge to gedir) of ye cumpanye of puple · neyer in fynagogis neyer in cytee · neyer yei mowne proue to yee: of ye whiche pingis yei nowe accufen me/ foyeiy I knoweleche to yee pis ping · yat vp ye fecte whiche yei feyn herefie · fo I ferue to god ye fadir · bileuyng to alle pingis yat ben writen in ye lawe & prophetis · bauynge hope into god · ye whiche & yei hem felf abiden ye azen rifynge to comynge of iuffe men & wickide/

C. 24.

wickide/ In pis ping & I studie wip outen hurtynge: for to haue conscience to god & to men euermore/ forsope astir me zeeris · I came to doinge almes dedis into my folc · & offryngis & vowis in whiche pei founden me purifiede in pe temple · not wip cumpanye neper wip noyse · & pei cauzten me crynge & seynge take aweye oure enemye · sopely summe Jewes of asie whom it bihoste for to be nowe present (or reedy) at pee · & accuse zif pei hadden any ping azenes me · or pes hem self seye · zif pei founden in me any ping of wicknesse · sip I stood in pe counseyl: no but onely of pis one voyce · by whiche I criede stondynge amonge hem · for of pe azen risynge of deade men: I am demede pis day of zou/ Sopely felix differride hem · moste certeynly he witynge of pe weye · seynge/ whanne lisias pe tribune schal come: I schal here zou/ and he comaundide to a centurioun for to kepe hym & for to haue reste: neper for to forbede any man for to mynystre of his owne pingis to hym// ¶ Sopely astir summe dayes felix comynge wip drusil his wife pat was a iewes: clepide poul & herde of hym pe feip pat is into ēst Jhū/ sopely hym disputynge of rizttwednesse & chastite & of doom to comynge: felix made trembiynge · answeride · pat parteyneb nowe go: sopely in tyme couenable I schal clepe pee to/ also & hoppynge: pat money schulde be zouen to hym of poul/ for whiche ping & ofte he clepynge hym to: spac wip hym/ sopely two zeeris fulfilde: felix tooc a successour: festus of ponte/ forsope felix willynge for to gyue grace to Jewes: leste poul bounden//

Cm 25m

Therfore whanne festus came into pe prouynce astir pe pridde day: he assendide to Jrism fro cesarie/ and pe prynces of prestis & pe ferste of Jewes wenten to hym azenes poul: and preyede hym axinge azenes hym pat he schulde comaunde hym for to be ledde to irism · settynge aspies for to slee hym in pe weye/ sopely festus answeride · poul for to be kepte in cesarie · hym sopely to goinge

forp

forp more ripely (or hastely)/ perfore he seip · pei pat in zou ben myzty comynge doune to gedir · zif any cryme is in pe man: accuse pym/ sopely he dwellynge amonge hem · no more pan ten or eyzte dayes: came doune to cesarie/ and pe toper day he satte for domesman · & comaundide poul for to be ledde to/ whiche whanne he was ledde: Jewes stoden aboute pym pe whiche camen doune fro Jrim · puttyng azenes manye & greuous causis · whiche pei myzten not proue/ Sopely poul zildynge resoune · for neper into pe lawe of Jewes · neper into pe temple · neper into cesar I synnede any ping/ forsope festus wilynge for to gyue grace to pe iewes: answerynge to poul seyde/ wolte assende to Jrim · & pere be demyde of pes pingis at me? Sopely poul seyde/ at pe doom place of cesar I stonde wher it bihouep me for to be demyde/ I haue not noyzede to pe Jewes: as pou hast better knowen/ sopely zif I haue noyzede or done any ping worpi deep: I forsake not for to die/ sopely zif no ping of pes is · pat pei accusen me: no man may zyue me to hem/ cesar I apeel/ panne festus spekynge wip pe counseyl: answeride/ cesar pou hast appeliide: to cesar pou schalt go/ and whanne summe dayes weren passide: agrippa kyng & bernyce camen doune to cesarie · for to greet wel festus/ and whanne pei dwelten pere many dayes: festus schewide to pe kyng of poul seyinge/ Summan is leste bounden of felix · of whiche whanne I was at irim · prynces of prisis & eldre men of Jewes camen to me · axinge dampnacōn azenes pym/ of whom I answeride/ it is not custom to romayns for to dampne any man · bifore pat he pat is accuside · haue his accusers present · & take place of defendynge · for to wasche aweye crymes (or grete trespassis) · pat ben putte azenes pym/ perfore whanne hei camen to gedir hidir: wip outen anye delaye in pe day suynge I sittynge for domesman: comaundide pe man for to be led to/ of whom whanne accusers stoden: pei seyden no cause of whiche pingis I hadde suspecion of euyl/ sopely pei hadden azenes pym summe questiouns of pere peyne

worschippynge

worschippynge (or religioune): and of Ihū deade whom poul affermyde for to lyue/ sopely I doutynge of suche maner questioun seyde · zif he wolde go to Irlm̄ · & pere for to be demyde of pes pingis/ poul forsope appelynge pat he schulde be kepte to pe knowynge of pe emperoure: I comaundide pym for to be kepte · til I schal sende pym to cesar/ Sopely agrippa seyde to festus/ and I myself wolde here pe man/ to morne he seip pou schalt here pym/ sopely on pe toper day whan agrippa & bernyce camen wip myche ambussioune (or pride of staat)/ and entride into pe auditorie wip tribunes & pryncipal men of pe cytee: festus biddynge poul is led to/ and festus seyde/ kyng agrippa & alle men pat ben wip vs: zee seen pis (man) of whiche al pe multitude of Iewes preyeden me at irlm̄ · axinge & cryinge · pym for to not bihoue lyue more/ forsope I sonde pym for to haue done no ping worpi of dep/ sopely pym appelynge pis ping: to pe emperoure I deme for to sende · of whiche man I haue not what ping certayne I schal write to pe lorde/ for whiche ping I brouzt pym to zou · & moste to pee o kyng agrippa: pat axinge made I haue what I schal write/ forsope it is seen to me wip outen resoune for to send a bounden man: & not to signysse pe cause of pym//

C^m 26^m

Grippa sopely seip to poul/ It is suffride to pee for to speke for pi self/ panne poul pe hande holden forp: bigan for to zilde resoune/ of alle pingis in whiche I am accusde pou kyng agrippa/ I gesse me blessde at pee · whanne I am to defendyng me pis day · moste pee wityng alle pingis pat be at iewes customs & questyouns/ for whiche ping I biseche: here me paciently/ and sopely alle iewes bifore wytynge me fro pe bygynnynge · haue knowen my lijf fro zoupe · pat fro pe bigynnyng was in my folc in irlm · zif pei wolen here witnesse · for vp pe moste certeyn secte of oure religioune · I lyuede a pharisee/ and nowe in pe hope of repromyssiōn pat is made to oure faderis of god:

I stonde

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I stonde sujet in doom · in whiche our twelue lynagis seruyng nyzt & day · hopen for to bycome/ of whiche hope · pou kyng I am accusde of Jewes/ what vnbileueful ping is demyde at zou · zif god reysij deade men/ and sopely I gessde me azenes pe name of Jhū nazarene · for to owe do many contrariepingis · whiche ping & I dide in Jrlm/ and I enclosde manye of seyntis in prisouns power taken of prynces of prisis/ and whanne pei weren slayne/ I gaue pe sentence/ and by alle pe synagogis ofte I punyschynge hem/ constreynede for to blasfeme/ and more I waxinge wood azenes hem/ pursuede to alien cytees wip power & suffrynge pe prynces of prisis · in pe mydday in pe weye I size pou kyng from heuene lizte haue schynyde aboute me ouer pe schynynge of sunne/ and hem pat weren to gedir wip me/ and whanne we alle hadden fallen doune in to pe erpe/ I herde a voyce seyinge to me in ebrue tunge/ Saul Saul what pursuest pou me/ it is harde to pee to kike azenes pe pricke/ forsope I seyde/ who art pou lorde/ sopely pe lorde seyde/ I am Jhē whom pou pursuest/ but rise vp & stonde on pi feet/ sopely to pis ping I apperide to pee · pat I ordeyne pee mynystre & witnesse of po pingis pat pou hast seen/ & of po in whiche I schal appere to pee · delyuerynge pee fro puplis & folkis into whiche nowe I sende pee for to open pe yzen of hem · pat pei be conuertide fro dirkenessis to lizte/ and fro power of sathanas to god/ pat pei take remyssioun of synnes · & soorte (or parte) amonge seyntis by feip pat is in me/ wherfore pou kyng agrippa/ I was not vnbileueful to heueneiy wisdom · but to hem pat ben at damask firste & Jrlm & bi al pe cuntre of Jude & to heyen men · I schewide (or tolde) pat pei schulden do penaunce & be conuertide to god · doinge worpi werkis of penaunce/ of pis cause iewes temptiden me taken to · whanne I was in pe temple/ willynge for to slee me/ sopely I holpen by pe helpe of god into pis day · stonde witnessynge to lesse & more · no ping wip outen seyinge · panne whiche pingis pe prophetis & moyses spaken for to be comyng/ zif crist passible

ſible (or able to ſuffre) · zif ye firſte of ye azen rylynge of deade men: is to ſchewynge lizte to ye puple & heyen men/ hym ſpekynge yes yingis · & zildynge reſoune: feſtus wip greet voyce ſeyde/ poul you maddiſt (or wariſt wood)/ many lettres turnen yee into wodeneſſe/ and poul ſeip/ I madde not you beſte feſtus: but I ſpeek oute ye wordis of treuye in ſobrenes/ ſoyely & ye kyng to whom I ſpeke ſtydefaſtly: woot of yes yingis/ ſoyely I deme no ying of yes: for to dare hym (or vnknowe)/ neyer in a corner is ouzte of yes yingis done/ bileueſt you kyng agrippa to prophetis? I woot for you bileueſt/ Soyely agrippa ſeyde to poul/ in litil ying you counſeylift me for to be made a criſten man/ and poul/ I deſire anentis god · & in litil & in greet · not onely yee · but & alle yes yat heren to day · for to be made ſuche what maner & I am: out taken yes bondis/ and ye kyng roos vp & ye precident & bernyce: and yei yat ſaten nyz to hem/ ye whiche whanne yei wenten awey: ſpaken to gedir ſeyinge/ for yis man hay not done any ying worpi deep or bondis/ forſoye agrippa ſeyde to feſtus/ yis man myzte be diſmyttide (or delyueride): zif he had not appelide to ceſar//

C^m 27^m

Soyely as it demyde hym for to ſchippe into ytalie: and yei bitoken poul wip oyer kepte to a centurioune by name Julius · of ye cumpanye of knyztis of ye emperoure/ Soyely we ſteyzinge into ye ſchippe of adrymetis & bygynnynge for to ſayle: baren vp aboute ye placis of aſie · laſtynge ſtille wip vs ariſtarke of macedonye teſſalonycenſe/ forſoye ye day ſuynge: we camen to ſydon/ ſoyely Julius tretynge manly (or curteyſely) poul: ſuffride for to go to frendis · & to do ye cure (or nede) of hym/ and whanne we hadden taken vp fro yens: we vndr eſayliden to cypre · for yat wyndis weren contrarie · & ye ſee of cilicie & pamphilie · we ſaylynge camen to liſtris yat is licye/ and yere centurioune fyndynge a ſchip of aliſaundre ſaylynge into ytalie:

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lie: puttide vs ouer into it/ and whanne manye dayes we sayliden slowely · & vnneye camen azene gnydun · ye wynde forbedynge vs: we sayliden to crete bisidis salomona/ and vnneye we bisidys saylynge camen into sum place yat is clepide of good hauen · to whom ye cytee tessala was nyz/ forsoye myche tyme passide · & whanne nowe was no siker saylynge · for yat fastynge passide: poul confortide hem · seyinge to hem/ men I se for wronge & harme · not onely of charge & schippe · but also of oure soulis (or lyues): bygynneb saylynge for to be/ soyely centurioune bileuede more to ye gouernoure & to ye lorde of ye schippe: yanne to yes yingis yat weren seyde of poul/ and whanne ye hauen was not able for to dwelle in wynter: ful manye ordeynyden counseyl · for to sayle yens: zif in any maner yei myzten come to fenyce · for to wynter in ye hauen of creete biholdynge to affrike & to chorum/ soyely ye south blowynge · yei gessynge hem for to holde purpose · whanne yei hadden taken vp fro asson · sayliden to creete/ soyely not aftir myche (tyme) · ye wynde tysonyk yat is clepide north or este (or wynde of tempest): sente hym azenes it/ and whan ye schip was rauyschide · & myzte not enforce into ye wynde · ye schippe zouen to blowynges: we weren borne/ soyely we rennynge into sum yle yat is clepide cauda: vnneye myzten gete a litil boot/ ye whiche taken vp wiy helpis · yei vsiden girdyng to gedir ye schippe · dredynge leste yei schulen falle into sondy places · ye vessel undirsente · so yei weren borne/ soyely vs prowen wiy greet tempest: in ye day suynge yei maden castynge oute · & ye yridde day wiy here hondis castiden awey ye instrumentis of ye schippe/ soyely neyer sunne neyer sterres apperynge by mo dayes · & tempest not litil schewynge nyz: nowe al ye hope of oure heye was done aweye/ and whanne myche fastyng had be: yanne poul stondynge in ye mydel of hem seyde/ o men it bihoste me herde · for to not take awey fro creete · & make to wynne yis wronge & castynge oute/ and nowe I counseyl you for to be of gode inwitte (or herte)/ soyely

yer

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þer schal be losse of no soule of zou: outaken of þe schippe/ forsoþe an aungel of god of whom I am & to whom I serue: stode nyze to me þis nyzt seyinge/ poul drede þou not: it bihoueþ þee for to stonde nyz to cesar/ and lo god haþ zouen to þee: alle þat ben in schippe wiþ þee/ for whiche þing zee men · be of good inwitte (or herte) forsoþe I bileue to my god: for so it schal be · as it is seyde to me/ Soþely it bihoueþ vs for to come into sum Ile/ but aftirwarde in þe fourtenþe day þe nyzt came aboue to vs sayiyng in þe stonye see: aboute mydnyzt þe schippemen suppoſiden sum region (or cuntre) for to appere to hem/ þe whiche sendynge doune a plomet founden twenty paaſis of depneſſe/ and aftir a litil þei partide þens: founden ſiftene paaſis/ soþely þei dredynge leſte we schulden falle into scharpe places · fro þe laſte parte of þe schippe sendynge foure ankeris · deſireden day for to be made/ soþely þe schipmen seekynge for to fle of þe schippe · whanne þei hadden sente a litil boot into þe see vndir colours as þei schulden bigynne fro þe former parte of þe schippe for to streche forþ þe ankers: poul seyde to þe centurioune & knyztis/ no but þes schulen dwelle in þe schippe: zee moune not be made saaf/ þanne knyztis kuttiden awey þe coordis of þe litil boot: and suffreden it for to falle fro/ and whanne lizte bigan for to be made: poul preyede alle men for to take mete · seyinge/ þe fourtenþ day þis day zee abidynge dwellen faſtynge: no þing taſtynge/ for whiche þing I preye zou for to take mete for zoure helpe: for of none of zou þe heer of þe heede schal perische/ and whanne he had seyde þes þingis: he takynge breede dide þankyngis to god in þe sizte of alle men/ and whanne he hadde broken: he bigan for to ete/ forsoþe alle men more pacient (or herty): and þei token to mete/ soþely we weren alle þe soulis in þe schippe: two hundride seuenty & sixe/ and þei fulfillide wiþ mete: dischargiden þe schippe · caſtynge wheet into þe see/ soþely whanne day was made: þei knewen not lande/ forsoþe þei bihilden sum hauen haunge a waterbanke into

whiche

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whiche ye pouzten zif ye myzten: for to caste ye schippe/ and whanne ye hadden taken up ye ankeris: ye bitoken hem to ye see · to gedir slakynge ye ioyntures & gouernaylis/ and a litil sayle · lifte up · up blowynge of ye wynde: ye wenten to ye banke/ and whanne we fellen into a place of grauel gon al aboute wip ye see: ye hurtlyden ye schippe/ and ye former parte stechide dweite vnmouable: sopely ye laste parte was broken of strenghe of ye see/ sopely counseyl of ye knyztis was for to flee men in ye keppynge: leste any schulde scape · whanne he had swymmyde oute/ forsope centurioune willynge for to kepe poul: forbed to be done/ and he comaundide hem pat myzten swymme: for to sende hem firste into ye see & scape · & go oute to ye lande/ and summe oper ye baren in bordis · summe on po pingis pat weren of ye schippe/ and it is made pat alle ye soulis (or lyuynge men) scapipen to ye lande//

AND whanne we hadden scapide: panne we knewen pat ye ijle was clepide mytilyne/sopely barbars (or heyen men) · zauen to vs not a litil humanyte (or curteysie)/ forsope a fijr kyndelide: ye refetiden (or refreschiden) vs alle · for ye rayne pat came nyz & colde/ sopely whan poul had gederide sum multitude of kittyng of vynes · & inputte on ye fijr: an eddre whanne sche came forp fro ye heet: assaylide his hande/ perfore as barbars sizen ye beest hangynge in his hande: ye seyden togedir/ sopely pis man is a manqueller/ whiche whanne he scapide fro ye see: goddis vengeaunce suffrip hym not for to lyue/ and he sopely schakynge of ye beest into ye fijr: suffride no ping of euyl/ and ye gessiden hym for to be turnyde into swellynge · & sodeynly to fallynge · & for to die/ forsope hem longe abydynge · & seinge no ping of euyl for to be done in hym: ye turnynge to gedir · seyden hym for to be god/ forsope in po places weren maners (or seeldis) of ye prynce of ye ijle · puplius by name: ye whiche receyuynge vs pre dayes benyngnely (or of good wille) · C. 28.

wille) · fonde vs/ fopely it bifel pe fadir of puplius for to ligge
traueylide wip feueris & difcenterie (or flure) to whom poul
entride/ and whanne he bad preyede · & puttide pe handis to
pym· he fauede pym/ whiche ping done alle pat in pe yle had-
den fekeneffis· camen to · & weren curide (or heelide)/ whiche
alfo honoureden vs in manye worfchipis · & to vs fchippynge·
in puttiden what pingis weren neceffarie/ forfope aftir pre
monepes we fchippiden in a fchippe of alifaundre · pat bad
wyntride in pe ifle · to pe whiche was a noble ping of caftels/
and whanne we camen to fyracufan· we dwelten pere pre
dayes/ fro pens we fchippynge aboute· bicamen to pe regioune/
and aftir one day pe fouth blowynge· in pe fecounde day we
camen to puteolos/ where breperen founden· we ben preyede
for to dwelle pere anentis hem · feuene dayes · & fo we camen
to rome/ and fro pens whan breperen hadden herde· pei run-
nen to vs til to pe cheppynge of appyus · & to a place pat is cle-
pide pre tauernes/ whom whan poul had*· doinge pankyngis
to god · toke trifte/ fopely whan we camen to rome· it is fuf-
fride to poul for to dwelle to pym felf wip one knyzt keppyng
pym/ forfope aftir pe pridde day· he clepide to gedir pe firfte
of Jewes/ and whanne pei camen· he feyde to hem/ men bre-
peren I doinge no ping azenes pe puple or cuftom of faderis ·
I bounden at Jrlm̃ · am bitaken into pe handis of romayns/
whiche pei hadden axinge of me· wolden difmytte me · for pat
no caufe of dep was in me/ but Jewes azen feyinge· I am
conftreynede for to appeel cefar · not as hauynge any ping for
to accufe my folc/ perfore for pis caufe I preyede for to fe zou·
and I fpac to/ forfope for pe hope of ifrl· I am girde aboute
wip pis cheyne/ and pei feyden to pym/ neper we haue recey-
uyde lettris of pee fro Jude · neper any of breperen comynge
to· fchewide or fpac any euyl ping of pee/ fopely we preyen
for to here of pee· what pingis pou feelift/ for whi of pis fefte
it is knowen to vs· for euery where it is azenfeyde/ fopely
whanne pei hadden ordeynyde a day to pym· mo camen to
pym

* Thus in the MS. but the word [feen] is evidently wanting.

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hym in ye ooste (or herbore) · to whom he expounyde witnessynge ye kyngdom of god · & counseyliden hem of Ihū & of ye lawe of moyses & prophetis: fro ye morn til to ye euentide/ and summe bileueden to yes pingis yat weren seyde of poul: and summe bileueden not/ whan yei weren not consentynge to gedir: yei departiden · poul seyinge one worde/ for ye holy gost spac wel by ysaye ye prophete to oure faderis: seyinge go you to yis puple · & seye to hem/ wip ere zee schulen here: and zee schulen not vndirstonde/ and zee seinge schulen se: and zee schulen not biholde/ ye herte of yis puple is infattide: and wip eris yei herden greuously/ and yei pressiden here yzen to gedir: leste parauenture yei seen wip yzen · & wip eris heren · & bi herte vndirstonde · & be conuertide · & I heele hem/ yerfore be it knowen to zou · for to heyen men yis helpe of god is sente: and yei schulen here/ and whanne he hadde seyde yes pingis · Iewes wenten oute fro hym: haupynge myche questioune (or seekynge) amonge hem self/ sopely he dwellide al two zeer in his hijride place · & he receyuyde alle yat entriden to hym prechynge ye kyngdom of god · & techynge what pingis ben of ye lorde Ihū cst wip al triste wip outen forbedynge//

ye pistel of James.

Ames ye seruaunt of god · & of oure lorde Ihū cst: to ye twelue kynredis yat ben in ye scaterynge abrode: helpe/ my brepereng esse (or deeme) zee al ioye: whan zee schulen falle in dyuerse temptacoñs or tribulacoñs wytynge yat ye prouyng of zoure seip: wirchip patience/ sopely patience hap parfite werke · yat zee be parfite & hool · in no ping faylynge/ yerfore zif any of zou nedip C. 1.

nedip wisdom: are he of god · pe whiche zyuep to alle men
largely · & vpbraydip not: and it schal be zouen to hym/ so-
pely are he in feip: no ping doutynge/ forsope he pat doutip:
is lijk to a wawe of pe see · pe whiche of wynde is mouede &
borne aboute/ perfore gesse not pe ilke man pat he schal take
any ping of pe lorde/ a man double of inwitte: is vnstable in
alle his weyes/ forsope a meke broper glorie in his enhaunc-
ynge/ sopely a riche man in his mekenesse/ for as pe floure of
hay (or grasse): he schal passe/ sopely pe sunne is sprungen up
wip brennynge (or heet): and driede pe hay/ and pe floure of
it fel doune · & pe fayrenesse of his chere perischide: so a riche
man welowip in his weyes/ blessiide is pe man pat suffrep
temptacoñ/ for whanne he schal be prouede: he schal receyue
pe crowne of lijf · pe whiche azen bihizte to men loupnge
hym/ no man whan he is temptide seye: for he is temptide of
god/ sopely god is vntempter of euyl pingis/ forsope he temp-
tip no man/ sopely eche man is temptide of his coueytynge:
drawen (fro resoun) & snaride (or deceyuyde)/ panne couey-
tynge whanne it hap conceyuede: bryngip forp synne/ sopely
synne whan it is fulfilde: gendrip dep/ and so my moste der-
worpe breperen: nyl zee erre/ eche best ping zouen · & al par-
fite zifte it is fro aboue compynge doune of pe fadir of lizts/
anentis whom is not ouerchaunge: neper schadowynge of
whilenes (or tyme)/ forsope wilfully he gendride wip vs pe
worde of treupe: pat we be sum bygynnynge of pe creature of
hym/ wite zee my breperen moste louede/ be eche man swifte
for to here · forsope slowe for to speke · & slowe to wrape/ so-
pely pe wrap of man worchip not pe riztwesnesse of god/ for
whiche ping zee castynge aweye al vncleneneste & plente of
malice in mildenesse (or homelynesse) · receyue zee pe worde
insente (or ioynyde): pat may saue zoure soulis/ forsope be
zee doers of pe worde · & not herers onely: deceyuyng zou seif/
for zif any man is herer of pe worde & not doer: pis schal be
comparisounde (or lickenyde) to a man biholdynge pe cheer

of

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of his birpe in a myrour/ sopely he bihilde hym self & wente.
and anone he forzate what maner he was/ forsope he pat schal
parfitely biholde in pe lawe of parfite fredom · & schal dwelle
in it not made a forzetel herer · but doer of werke. pis schal
be blessde in his dede/ forsope zif any man gesse hym self for
to be religious · not refreynynge his tunge · but deceyuyng
his herte. pe religioun of hym is veyne/ pis is a clene religi-
oune & vnwemmyde · anentis god & pe fadir · for to visite pu-
pilles (pat is fadirles or modirles or bope) & wydowis in here
tribulacoñ · & for to kepe hym self vndefoulide fro pis worlde//

Cm 2m

ye breperen nyl zee in accepcoñ (or takynge) of per-
sones. haue pe feip of oure lorde Jhū crist of glorie/
forsope zif pere schal entre into zoure couent (or
gedirynge to gedir) · a man bauynge a golden
rynge · in white (or fayre) clope · forsope & a pore man schal
entre in foule habite (or clope) · & zee biholde into hym pat is
clopide wip a ful cleer clope · & zit zee schulen seye to hym ·
pou sitte heere wel · sopely to pe pore man zee seye. stonde pou
here · or sitte vndir pe stool of my feet. wher zee demen not
anentis zou self · & ben made domesmen of wickide pouztis?
here zee my moste derworpe breperen/ wher chees not pore
men in pis worlde riche in feip · & eyres of pe kyngdom · pat
god behizte azen to men louynge hym? forsope zee hane dis-
piside pe pore man/ wher riche men oppressen zou not by
power · & drawen zou to domes? wher pei blasfeme not pe
good name · pat is inclepide on zou? nepeles zif zee parfour-
men pe kyngis lawe vp scriptures pou schalt loue pi neyzebore
as pi self. zee done wel/ sopely zif zee taken persones. zee wir-
chen synne · zee be reprouede of pe lawe as trespasours/ for-
sope whoeuer schal kepe al pe lawe · sopely offende in one · he
is made gilty of alle/ for he pat seyde pou schalt not do lecche-
rie. seyde & pou schalt not slee/ pat zif pou schalt not do lecche-
rie · but pou sleest pou art made trespasoure of pe lawe/ pus

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speke zee & pus do zee: as bygynnynge for to be demyde by lawe of parfite fredom/ sopely dome wip outen mercy to hym pat doip not mercy/ sopely mercy aboue reysip doom// ¶ My breperen what schal it profite zif any man seye hym for to haue feip · werkis forsope we haue not · wher feip schal mowe saue hym? forsope zif a broper or sister be nakide & haue nede of eche day lyuelode · forsope any of zou seye to hem go zee in pees · be zee made boote · & be zee fulfilide/ sopely zif zee schulen not zyue to hem what pingis ben necessarie of body: what schal it profite to zou? so & feip zif it haue not werkis: is deade in it self/ but summan schal seye/ pou hast feip: and I haue werkis/ schewe pou to me pe feip wip outen werkis: and I schal schewe to pee my feip of werkis/ pou bileuest for one god is: pou doist wel/ and deuelis bileuen & to gedir trembien/ forsope wolte pou wite pou veyne man: for feip wip outen werkis is ydil? abraham oure fadir · wher he was not iustifiede of werkes offerynge ysaac his sone on pe auter? persore pou seest: for feip wrouzte wip his werkis · & his feip fulfilde of werkis/ and pe scripture is fulfilde: seyinge/ abraham bileuede to god · & it is rettide to hym to rizttwesnesse: and he is clepide pe frende of god/ zee seen for a man is iustifiede of werkis: and not of feip onely/ also forsope & raab hoore · wher sche was not iustifiede of werkis · receyuyng pe messagers · & by anoper weye doinge oute (or sendynge) oute/ forsope as a body wip outen spirit is deade: so & feip wip outen werkis is deade//

C. 3.

My breperen nyl zee be made manye maystris · wityngе for zee taken pe more dome/ sopely alle we offenden in many pingis/ zif any man offendip not in worde: pis is a parfite man/ forsope he may wip a bridil: leede aboute al pe body/ forsope zif we putten horsis bridels into moupes for to consente to us & we beren per wip aboute al pe body of hem/ and lo schippis whanne pei ben grete ·

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grete · & ben dryuen of stronge wyndis: sopely pei ben borne
aboute of litil gouernayle · wher pe birre of a man dressynge
schal wole/ so & pe tunge sopely is a litil membre: and reylip
grete pingis/ lo how myche fijr kyndelip how greet a wode/
and oure tunge is fijr: pe vnpuersite of wickidnesse/ pe tunge
is ordeynyde in oure membris: pe whiche defoulip al pe body/
and it enflaumyde (or sette a fijr) of helle: enflaumep pe queel
of oure birpe/ sopely al pe kynde of beestis or foulis & serpentis
& of oper: be ouercomen (or vndrezokide) · & ben made tame
of mannes kynde · forsope none of men may daunte (or chas-
tise) pe tunge/ sopely it is vnquyete (or vnpeesible) euyl ping:
and ful of deadely venym/ in it we blessen god pe sadir: and
in it we cursen men · pat ben made of pe lickenesse of god/ of
pe same mouh comep forp blessynge & curfynge/ my breperen
it bihouep not pes pingis for to be made so/ wher a welle of
pe same hool brynge forp swete & salte water? my breperen ·
wher a fyge tree may make grapis? [eiper a vyne fygis?]
so neper salte water: may make swete water/ who is wise
& disciplynede (or chastisde) amonge zou: schewe be of good
lyuynge his werke in mildenesse of wisdom/ but zif zee haue
bittir zele (or enuye) & stryuynges ben in zoure hertis: nyl
zee glorie & be liers azenes pe treupe/ forsope his wisdom is
not fro aboue comynge doune: but erpely bestly fendely/ for
where is enuye & strife: pere vnstidefastnesse & al schrewide
werke/ forsope wisdom pat is fro aboue · firste sopely it is
chaste · aftirwarde peesible · mylde · swadible (pat is esy for
to trete & to be tretide) · consentynge to good pingis · ful of
mercy & gode fruytis · demynge wip outen feynynge/ sopely
pe fruytis of riztwednesse ben sowen in pees: to men making
pees//

Wher

C^m 4^m

Wher of bataylis & chestis (or chydyngis) amonge zou/ wher not of zoure coueytiss · pat sizten in zoure membres/ zee coueyten/ and zee hane not/ zee sleen & hane enuye/ and zee mowne not gete/ zee chiden & maken bataylе/ and zee hane not for whiche ping zee hane not aride/ zee aren & zee receyuen not · for pat zee aren euyl/ as in zoure coueytise zee schewen/ auoutrers witen not zee · for pe frenschip of pis worlde is enuye to god/ perfore who euer schal wole · for to be frende of pis worlde/ is ordeynede pe enemy of god/ wher wenen zee pat veynly pe scripture seip pe spirit pat dwellip in zou coueytis to enuye/ forsope he zyuep more grace/ for whiche ping he seip/ god wipstondip proude men/ forsope to meke men he zyuep grace/ perfore be zee suget to god/ forsope wipstonde zee pe deuyl/ & he schal flee fro zou/ neyze zee to god/ & he schal neyze to zou/ zee synners clense pe handis/ & zee double of inwit (or wille) · purge pe hertis/ be zee wrecches (in zoure owne yzen)/ & weyle zee & wepe zee/ zoure leyzinge be it turnyde into weypnge/ & zoure ioye into sorowe of herte/ be zee mekide in pe sizte of pe lorde/ & he schal enhaunce zou/ my breperen nyl zee bacbite eche oper/ he pat bacbitip his broper · or pat demep his broper/ bacbitip pe lawe & demep pe lawe/ forsope zif pou demest pe lawe/ pou art not doer of pe lawe · but domesman/ sopely one is speker (or maker) of pe lawe & Juge/ pat may leese & delyuer/ forsope who art pou pat demest pi neyzebore/ lo nowe zee pat seyn · to day or tomorowe we schulen go into pe ilke cytee · & pere sopely we schulen make a zeer · & we schulen make marchaundise & we schulen make wynnynge/ pe whiche witen not what is to zou in pe morowe/ forsope what is zoure lijf/ a vapour (or smoke) to a litil sempnge/ and aftirwarde it schal be wastide/ perfore pat zee seye/ zif pe lorde schal wole · & zif we schulen lyue/ we schulen do pis ping/ now forsope zee gladen in zoure pridis/ euery suche ioyinge

is

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is wickide/ perfore to a man kunnynge for to do good · & not doinge: synne it is to hym//

O nowe zee riche men wepe zee · zoulynge in zoure wrecchidnessis pat schulen come to zou/ zoure richeffis ben made roten: & zoure clopes ben eten of mouztis/ zoure golde & siluer hap rustide: & ruste of hem schal be to zou into witnessyng & schal ete zoure fleyschis as fijr/ zee haue tresouride to zou wrape in pe laste dayes/ lo pe hijre of zoure werkemen pat repeden zoure cuntrees · pat is fraudide of zou crieb · & pe crie of hem: entride into pe eris of pe lorde of oostis/ zee haue eten on pe erpe: & in zoure leccheries zee haue noristide zoure hertis/ in pe day of sleeinge zee ledden to & slowen pe iuste man: & he azenstode not zou// ¶ perfore breperen be zee pacient: til to pe comynge of pe lorde/ lo an erpe tiliet abidip precious fruyte of pe erpe: patientiy suffrynge til he receyue tymeful & lateful/ and be zee pacient & conferme zee zoure hertis: for pe comynge of pe lorde schal neyz/ breperen nyl zee be sorowful eche into oper · pat zee be not demyde/ lo pe iustise stondip nyz: bifore pe zate// Breperen take zee ensaumple of euyl goinge oute & of longe abidynge of traueyl · & pacience · pe prophetis pat spaken to zou in name of pe lorde/ lo we blessen hem pat suffreden/ zee herden pe suffrynge (or pacience) of Job · & zee sizen pe ende of pe lorde: for pe lorde is mercyful & doing mercy bifore alle pingis/ my breperen nyl zee swere · neper by heuene ne by erpe: neper by what euer oper ope/ forsope be zoure wordis nay nay: pat zee falle not vndre doom/ Sopely zif any of zou is sorowful (or heuye): preye he wip euen inwitte · & seye he psalme/ any of zou is sijk: leede he in prijstis of pe chirche · & preye pei on hym · anoyntynge wip oyle in name of pe lorde: & pe preyer of feip schal saue pe sijk/ and pe lorde schal discharge (or make hym lizt)/ and zif he be in synnes: pei schulen be forzouen to hym/ perfore knoweleche zee one to

C^m 5^m

anoper

anoher zoure synnes: and preye zee for erhe oher · hat zee be
sauede/ forsohe he continuel preyer of a iuste man: is myche
worhe/ helie was a man lisk to vs passible (or able for to suf-
fre · & in preyer he preyede hat it schuide not rayne on he
erhe: & it raynyde not hre zeeris & sixe monehes/ and ette-
sone he preyede: & heuene zaue rayne · & he erhe zaue his
fruyte/ breheren forsohe zif any of zou schal erre fro he treuhe·
& any schal conuerte hym: he owih for to wite · & he hat schal
make a synner for to turne fro he errour of his weye · schal
saue he soule of hym fro deh: and couerih he multitude of
synnes//

ye firste pistel of petre

Cm 1m

Etre apostle of Ihū crist to he chosen
gestis (or comelyngis) of disperssiōn (or
scaterynge abrode) · of ponte & gala-
thie of capadosie of asie & of bithynye
vp he prescience (or bifore knowynge)
of god he sadir into halowynge of he
spirit · into obedience & spryngynge of
he blood of Ihū crist: grace & pees to
zou be multipliede/ blesside (be) god & he sadir of oure lorde
Ihū crist · he whiche vp his grete mercy azen gendride vs into
quyk hope · by he azen rysynge of Ihū crist fro deade men ·
into heretage vncorruptible · & vndefoulide & vnwelowable
hat schal not fade · kepte in heuenes · in zou hat in he vertues
of god ben kepte by he feih into helhe made redy · for to be
schewide in he laste tyme in whiche zee schulen ioye: zif it
bihouih now a litil for to be soory in dyuerse temptacoñs hat
he prouynge of zoure feih be myche preciouser/ han golde hat
is prouede by fijr/ be it founden in to herynge & glorie & ho-
noure

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noure into ye reuelacōn of Ihū cīst: whom whanne zee haue not seen zee louen into whom also nowe zee not seinge: bi-leuen/ forsoye zee bileuynge schulen haue ioye wiy oute fory in gladenesse vnenerrable (yat may not be tolde oute) · & glo-rifiede bryngynge azen ye ende of zoure feiy · ye heiye of zoure foulis/ of whiche heiye prophetis souzten oute & enserchiden · yat prophecieden of ye grace to comyng in zou · sechynge whiche or what maner tyme ye spirit of cīst signyfiede in hem · bifore tellynge ye passiouns yat ben in crist · & iater glories/ to whom it is schewide for not to hem seif soyely to zou yei mynystreden yo yingis · yat nowe ben tolde to zou bi hem yat euangelizeden to zou ye holy gost sente fro heuene: into whom aungeis desiren for to biholde/ for whiche yingis zee girde ye lendis of zoure soule · sobre · parfite hope into ye ilke grace yat is offride to zou into reuelacōn or schewynge of Ihū cīst · as sones of obedience · not to gedir lickenyde to ye for-mer desires of zoure ignoraunce: but vp hym yat clepide zou holy · yat & zoure seif be holy in al lyuynge/ for it is writen/ zee schulen be holy: for I am holy/ and zif zee inclepen hym fadir · ye whiche wiy outen accepciōn of persones demeiy vp ye werke of eche man: lyue zee in drede in tyme of zoure pil-grymage (or litil dwellynge in erye)/ wityng yat not bi cor-ruptible golde or siluer zee ben bouzte azen of zoure veyne lyuynge of faderis tradicoñs: but by ye precious blood of ye lombe · vndefoulide & vnspottide cīst Ihū/ bifore knowen so-yely bifore ye makynge of ye worlde: forsoye schewide in ye iaste tymes · for zou yat by hym ben feiyful in god yat reyside hym fro deade men · & zaue to hym euerlastynge glorie · yat zoure feiy & hope were in god/ zee makynge chaste zoure foulis in obedience of charite · in loue of broyerhede of symple herte louezee to gedir bisiloker borne azen · not of corruptible seed: but of vncorruptible by ye worde of quycke god & dwellynge into wiy outen ende/ for eche fleysche hay: and al ye glorie of it as floure of hay/ ye hay driey vp: and his floure fel doune/

forsoye

forſoꝑ ꝑe worde dwellip into wip outen ende/ ſoꝑely ꝑis is ꝑe worde ꝑat is euangelizide to zou//

C. 2. Therfore puttynge awey al malice · & al gile & ſymulacris or feynyngis · & enuyes & al detraccoñ as newe gendride zonge children · wip oute gile · coueyte zee mylke ꝑat in it zee ware into helpe · zif nepeles zee taſtiden for ꝑe lorde is ſwete/ to whom zee goinge nyz a quycke ſtoon · reprouyde ſoꝑely of men · forſoꝑe choſen of god & honouride · & zoure ſelf as quycke ſtones be aboue bildide ſpiritual houſis · holy priſthode for to offre ſpiritual oſtis (or offryngis) · acceptable to god by Ihū criſt/ for whiche ꝑing ꝑe ſcripture holdip lo I ſchal putte in ſyon ꝑe heyzeſt ſtoon · corner ſtoon · choſen · precious/ and he ꝑat ſchal bileue into hym · ſchal not be confoundide/ ꝑerfore honoure to zou bileuyng/ forſoꝑe to men not bileuynge · ꝑe ſtoon whom ꝑei bildynge reproueden · ꝑis is made into ꝑe hede of ꝑe corner · & ꝑe ſtoon of offencioñ (or hurtyng) · & ſtoon of ſclaundre · to hem ꝑat offenden by worde · neꝑer bileuen in whiche & ꝑei ben putte/ forſoꝑe zee ben a kynde choſen · kyngely priſtehode · holy folc · puple of purchaſynge · ꝑat zee telle ꝑe vertues of hym ꝑat clepide zou fro dirkeneſſis · into his wondreful lizte/ ꝑe whiche ſum tyme not ꝑe puple of god · nowe ſoꝑely ꝑe puple of god/ ꝑe whiche not hauyng mercy · nowe forſoꝑe hauynge mercy// ¶ Moſte dere I biſeche zou as comelyngis (or geſtis) for to abſtene zou fro fleyſchely deſiris · ꝑat fizten azenes ꝑe ſoule/ hauyng zoure conuerſacoñ (or lijf) good amonge heꝑen men/ ꝑat in ꝑat ꝑing ꝑat ꝑei backbiten (or euyl treten) of zou as of myſdoers · ꝑei biholdynge zou of good werkis · gloriſie god in ꝑe day of viſitacoñ/ be zee ſuget to eche creature of man for god/ oꝑer to ꝑe kyng · as excellent (or worꝑi in ſtaat) · oꝑer to dukis · as ſente of hym/ to ꝑe vengeaunce of myſdedis (or myſdoers) · forſoꝑe to ꝑe preyſynge of good dedis (or good men) · for ſo is ꝑe wille of god · ꝑat zee doinge wel make ꝑe vnkunnyngneſſe

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nyngnesse of unprudent men for to be doumbe/ as fre men: & not as hauyng fredom ye couerynge of malice: but as ye seruauntis of god/ honoure zee al men · loue zee breyerhede · drede zee god · make zee ye kyng honourable/ seruantis be zee suget in al drede to lordis/ not oneiy to good & mylde: but also to tyrauntis/ forsoye yis is ye grace · zif for conscience of god · any man suffrip sorowis (or heuynessis) suffrynge uniustiy/ soyely what grace is it · zif zee synnynge & buffatide suffren/ but zif zee wel doinge suffren: yis is grace anentis god/ forsoye in yis ying zee ben clepide/ for cst suffride for vs · leuynge to zou ensaumple: yat zee folowe ye steppis of hym · ye whiche dide not synne · neyer gile is founden in his mouy/ whiche whanne he was curside: curside not/ whanne he suffride he manasside not/ soyely he bitoke hym to a man demynge hym uniustiy · whiche he hym seif suffride (or bare) oure synnes in his bodye on ye tree · yat we be deade to synnes lyue to riztwesnesse · by whos wounde zee ben helide/ forsoye zee weren as scheep errynge: but zee ben conuertide nowe to ye scheperde & bischop of zoure soulis//

ALso & wymmen be suget to here housbondis/ yat zif any bileue not to ye worde: by ye conuersacoñ of wymmen · be yei wonnen wiy outen worde · biholdynge in drede zoure holy conuersacoñ/ of ye whiche be not wiy outen sorp curious ournynge of heer · or doinge aboute of golde or ournynge of clopinge of vestymentis: but ye ilke yat is ye hid man of herte & uncorruptible of quyete (or peesible) & mylde spirit · ye whiche is riche in ye sizte of god/ soyely so & holy wymmen hopynge in god · (not in ournement of clopinge:) ournyden (or maden clene) hem seif suget to here owne housbondis/ as saare obeyede to abraham: clepynge hym lorde/ of whom zee ben douztris wel doinge: & not dredynge any perturbacoñ/ also men togedir dwellynge up science (or kunnynge) zyuynge honoure to ye wommans

C. 3.

wommans vessel (or body) as to ye more sijk: as & to ye euen
eyris of grace of lijf · yat zoure preyers be not lettide/ forsoye
in feiy al of one vndirstondynge (or wille) · in preyer be zee
compacient (or eche suffryng wiy oyer) · louers of fraternyte ·
mercyful · mylde · meke · not zildynge euyl for euyl · neyer
cursynge for cursynge: but azen blessynge/ for in yis ying zee
ben clepide: yat zee weide blessynge by heretage/ forsoye he
yat wole loue lijf & se good dayes: constreyne his tunge fro
euyl · & his lippis yat yei speke not gile/ soyely bowe he fro
euyl & do good · seek he pees & parfitely sue it/ for ye yzen of
ye lorde on iuste men: & ye eris of hym into ye preyers of hem/
forsoye ye chere of ye lorde on men doinge euyl yingis/ and
who is it yat schal noye to zou: zif zee schulen be good suers:
but zif zee suffren any ying for rizttwesnesse: zee (ben) blesside/
soyely drede zee not ye drede of hem: yat zee be not disturbide/ forsoye halowe zee ye lorde crist in zoure hertis · euer-
more reedy to do satisfaccoñ to eche man axinge zou (resoune)
of yat feiy/ and hope yat is in zou: but wiy mydenesse & drede
haynge gode conscience/ yat in yat ying yat yei bacbiten of
zou: yei ben confoundide · ye whiche chalengen falsely zoure
gode conuersacioñ in c̄st/ soyely it is better zif ye wille of god
wole · zee wel doinge for to suffre: yan euyl doinge/ for & crist
ones diede for oure synnes · he iuste · for vniust: yat he schulde
offre vs to god made deade soyely in fleysche: forsoye made
quycke in spirit/ ye whiche ying & to hem yat weren closide to
gedir in prisoune: he comynge in spirit prechide/ In whiche
weren sumtyme vnbileueful whanne yei abiden ye pacience
of god in ye dayes of noe · whanne ye arke (or schippe) was
made in whiche a fewe yat is to seye eyzte soulis · ben made
saaf by water/ ye whiche ying & baptym of lijk fourme: ma-
kiy vs saaf/ not ye puttynge awey of fleysche of filyes · but
ye axinge of good conscience into god/ by ye azenrysynge of
oure lorde Jhū c̄st yat is in ye rizthalfe of god · he swolowynge
dey (or distruyinge): yat we schulen be made eyres of euer
lastynge

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lastynge lijf he gon into heuene: aungels & powers & vertues made sugettis to hym//

Therfore cū suffrynge in fleysche: & be zee armyde by he same henkynge/ for he hat suffride in fleysche ceesip fro synnes: hat he lyue not nowe to he desires of men: but to he wille of god · hat is more of tyme in fleysche/ sohely he tyme passide is ynowe to he wille of hehen men to ben endide: he whiche walkiden in lecheries · in desires · in myche drynkyng of wyn · ofte etynges · & vnleueful worschippyngis of ydolis · in whiche now hei ben aferde (on eche side) in which hing hei wondren · zou togedir not rennynge into he same confusiōn of lecherie blasfemynge · he whiche schulen not zyue resoune to hym hat is reedy to deme he quycke & deade/ sohely for his hing & to deade men it is euangelizide: hat hei be demyde/ sohely vp men in fleysche: sohely hat hei lyue vp god in spirit/ forsohe he ende of alle hingis schal neyze/ and so be zee prudent · & walke zee in preyers/ bifore alle hingis forsohe hauyng charite eche to oher in zou self algatis lastynge: for charite coueriß he multitude of synnes: holdynge hospitalite to gedir wiß outen grucchynge/ eche man as he receyuyde grace · mynystrynge it into eche oher: as good dispenders of he manyfolde grace of god/ zif any man spekiß: speke he as he wordis of god/ zif any man mynystriß: as of he vertue whiche god mynystriß · hat god be honouride in alle hingis: by Ihū crist oure lorde/ to whom is glorie & lordeschip: into worldis of worldis amen// ¶ Woste dere nyl zee go in pilgrymage in feruour hat is made to zou in temptacōn: as any of newe bifalle to zou/ but zee comunynge to he passiouns of cū haue ioye · hat & zee gladynge wiß oute forß: haue ioye in he reuelacōn of his glorie/ zif zee ben dispiside in he name of crist: zee schulen be blesside/ for hat hat is of he glorie & vertue of god: & he spirit hat is his · restiß on zou/ forsohe no man of zou suffre as a manslear

C^m 4^m

or

or peef or curfer: or deftret of oper mennes pingis/ forfope zif as a cften man: fchame pe not/ fopely glorifie pe god in pis name/ for tyme is pat doom bygynne of goddis hous/ fopely zif firfte of vs: what ende of hem pat bileuen not to pe gofpel/ and fopely zif a iufte man vnnepe fchal be fauede: where fchal pe vnpitous man & fynner appeer? & fo & pei pat fuffren vp pe wille of god · bitaken here foulis in good dedis: to pe feipful maker of nouzt//

C. 5. Therfore I euen elder bifeche pe elder men pat ben in zou · & I witnefle of cristis paffioune · whiche & compner of pat glorie pat is to be fchewide in tyme to comynge: feede zee pe floc of god pat is in zou/ purueyinge not conftreynyngly: but wilfully vp god/ not for grace (or loue) of foul wynnynge: but wilfully/ neper as hauynge lordefchip in pe clergie: but made fourme (or enfaumple) of pe floc · & of inwitte/ & whanne pe prynce of fcheperdes fchal appere: zee fchulen receyue pe vnwelowable crowne of glorie/ (or pat fchal neuer fade)/ alfo zee zonge men: be zee fuget to eldre men/ forfope fchewe zee al to gedir mekenefle/ for pe lorde wifftondep proude men: forfope he zyuep grace to meke men/ perfore be zee mekide vndir pe myzty honde of god: pat he reyfe zou in pe day of vifitacōn/ zee caftynge into hym al zoure bifynefle: for to hym is cure of zou/ be zee fobre & wake zee · for zoure aduerfarie pe deuyl · as a rorynge lioune goip aboute: fekyng whom he fchal deuoure/ to whom azenftonde zee ftrongely in feip: wytynge pe fame paffioun for to be to pe ilke zoure breperhede · pat is in pe worlde/ forfope god of al glorie pat clepide into his euerlaftynge glorie zou fuffrynge a litil: he fchal no more parfourme · conferme & make fadde/ to hym glorie & lordefchip into worldis of worldis amen/ by filuan a feipful broper to zou as I deme · I wrote fchortely: bifcechyng & witneftynge pis for to be verrey grace of god · in whiche zee ftonden/ pe chirche pat is gederide in babiloyne

biloyne gretiþ zou wel: and markus my sone/ grete zee wel in
holy cosse/ grace to zou alle þat ben in crist amen//

ye secounde pistel of petre

Symount petre seruaunt & apostle of Jhū C^m 1^m
crist: to hem þat haue taken wiþ vs
euen myche feiþ in rizttwesnesse of oure
god & saueour Jhū crist grace to zou &
pees be fulfilde in þe knowynge of oure
lorde Jhū crist/ howe alle þingis of his
godeliche vertue þat ben to lijf & pitee:
ben zouen to vs by þe knowynge of
hym þat clepide vs for his owne glorie & vertu · by whom he
zaue to vs moste & precious bihestis · þat by þes þingis zee
schulen be made felowis of goddis kynde: fleinge þe corrup-
cioñ of þat coueytise þat is in þe worlde/ forsoþe zee vndirber-
ynge (or zyuyng) al cure · mynysterie in zoure feiþ · vertue
soþely in vertue: science (or kunnynge) in science · soþely ab-
stynence in abstynence/ forsoþe pacience in pacience soþely ·
pitee in pitee soþely: loue of broþerhede · forsoþe in loue
of broþerhede: charite/ forsoþe zif þes ben wiþ zou & ouer-
comen (or ben plenteuouse): þei schulen not ordeyne zee
voyde · ne wiþ outen fruyte in þe knowyng of oure lorde Jhū
cst/ forsoþe to whom þes ben not reedy: he is blynde · & by
honde temptynge (or assaying) receyuynge forzetyngnesse · of
þe purgynge of his olde trespassis/ wherfore breþeren more
bisie zee · þat by good werkis zee make zoure cleypnge & ches-
ynge certayne/ soþely zee doinge þes þingis: schulen not synne
any tyme · forsoþe þus þe entrynge into euerlastynge kyng-
dome of oure lorde crist Jhū & saueour: schal be mynystride to
zou plenteuously for whiche þing I schal bigynne for to mo-
neste

neste zou euermore of pes pingis · & sopely I wole zou wytynge & conformyde in presente truepe/ forsope I deme iust how longe I am in pis tabernacle for to reyse zou in monestyng I certeyn for pe puttynge of · of my tabernacle is swyfte· vp pat oure lorde Ihū crist hap signyfiede to me/ forsope I schal zyue werke (or bisynesse) & ofte for to haue zou aftir my dep· pat zee do pe mynde of hem/ sopely we not suynge vnwise talis haue made knowen to zou pe vertue & prescience (or bifore knowynge) of oure lorde Ihū crist· but made biholders of his greteneste/ sopely he takyng of god pe fadir honoure & glorie suche maner voyce fliden doune to hym fro pe greet glorie · pis is my louede sone in whom I haue pleside to me· here zee hym/ and we herden pis voyce brouzte to fro heuene· whanne we weren wip hym in pe holy hil/ and we haue a fadder worde of pe prophete to whiche zee zyuynge tente done wel · as to a lanterne zyuyng lizte in a dirke (or mysty) place til pe day bygynne for to zyue lizt· & pe day sterre sprynge in zoure hertis/ firste vndirstondynge pis ping· pat eche prophecye of scripture is not made by propre (or owne) interpretacoñ/ forsope prophecie is not brouzte to by mannes wille· but pe holy men of god in spirit wip pe holy gost spaken//

C. 2.

Drsope per weren & false prophetis of pe puple · as & in zou schulen be maystris liers · pat schulen brynge in sectis of perdicoñ · & pei denyen pe ilke lorde pat bouzt hem· aboue ledynge to hem self hasty perdicōn (or dampnacōn) · & manye schulen sue here leccheries · by whiche pe wey of treupe schal be blasfemyde/ and pei schulen marchaundise of zou in coueytise by feynede wordis/ to whom doom nowe sumtyme ceesip not· & pe perdicōn of hem nappip not/ forsope zif god sparide not to aungeis · but bitoke hem to be turmentide · drawen wip hondis of helle into helle· for to be kepte into doom/ and sparide not to pe firste worlde · but kepte noe pe eyztpe · bifore goer of riztwesnesse ·

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nesse · bryngynge in ye delyue · (or greet flood) · to ye worlde of vnpitous men/ and he dryuynge into poudre ye cytees of men of sodom & of men of gomor dampnyde by turnynge vp-sodoune · puttynge ensaumple of hem yat weren todoinge euyl (or vnpitously)/ and delyueride iuste loth oppresside: fro ye wronge of curside men & leccheroule conuersacōn/ sopely in sizt & herynge he was iuste: dwellyng anentis hem/ yat fro day into day turmentiden wiy wickide werkis · a iuste soule/ ye lorde knewe for to delyuer pitouse men of temptacōn: so-yely for to keye wickide men into ye day of doom · for to be turmentide/ forsoye more hem yat walken aftir fleysche in coueytynge of vncienesse · & dispisen lordeschippynge bolde · dreden not to brynge in sectis plesynge to hem · blasfemynge/ wher aungels whanne yei ben more in strengye & vertue: be-ren not azenes hem ye execrable (or curside) doom/ yes sopely as vnresonable beestis kyndely into capcōn (or takynge) · & into dey blasfemynge in yes yingis yat yei knowen not: schu-len perische in here corrupcōn receyuynge ye hijre of vnrizt-wesnesse/ gessynge ye voluptees of ye day: delices of defou-lynge & of wemme/ wiy delices flowynge in here feestis do-inge lecherie wiy zou: hauynge eyzen ful of auoutrie & vncees-ynge trespas deceyuynge vnstidefast soulis · hauynge ye herte excercisside in coueytise · ye sones of cursynge · forsakynge ye rizt weye erreden suynge ye weye of baalam of bosor · ye whiche louede hijre of wickidnesse/ sopely he had correccoñ (or reprouynge) of his wodenesse a doumbe beest vndir zok spek-ynge wiy voyce of man: forbed ye vnwisdom of ye prophete/ yes ben wellis wiy outen water · & cloudis (or mystis) dryuen wiy whirlynge wyndis · to whom ye yicke myste of dirkenessis is reseruyde/ sopely yei spekynge in pryde of vanyte: deceyuen in desiris of fleysche of leccherie: hem yat a litil scapen/ ye whiche lyuynge in errour · byhotynge liberte (or fredom) to hem · whanne yei ben seruauntis of corrupcoñ sopely of whom any man is ouercomen: of hym & he is seruaunt/ forsoye zif

men

men forſakynge ye defoulyngis (or vnclenneſſis) of ye worſde in ye knowynge of oure lorde & ſaueour Ihū criſt · eftefone inwlappide in yes ben ouercomen: ye later yingis ben made to hem worſe yan ye former/ ſoyely it was better to hem for to not knowe ye wey of rizfwefneſſe: yan for to turne azen aftir ye knowynge · fro yat holy maundement yat was bitaken to hem/ ſoyely ye ilke ying of verrey prouerde bifel to hem · an hounde turnyde azen to his voom (or caſtyng vp) · & a ſowe waſchen in ye walowynge or ſtowe of cleye (or fen)//

C. 3. LD I write to zou yis ſecounde piſtle · in whiche I ſtire zoure cleer ſoul in moneſtynge to gedir · yat zee be myndeful of ye wordis yat I biſore ſeyde of holy prophetis · & of ye maundementis of holy apoſtlis of ye lorde ſaueour/ firſte witynge yis ying · yat in ye laſte dayes illuſours (or ſcorners or deceyuours) · ſchulen come in deceyt · goinge aftir here owne coueyntyngis ſeyinge: where is biheſte: or ye comynge of hym? forſoye ſiy ye faderis ſleyten · ſo alle yingis laſten fro ye bygynnynge of creature/ ſoyely it dareh hem willynge yis ying · yat heuenes weren biſore · & ye erye of water · & by water beinge (or ſtondynge to geder) by goddis worde: by whiche yingis yat ilke worlde clenſide · yanne periſchide/ forſoye ye heuenes yat nowe ben · & ye erye · by ye ſame worde putte azen · ben kepte to fiir · into ye day of doom & perdicoñ of vnpitous men/ forſoye zee moſte dere · one ying dare zou nouzt (or be not vnknowen) · for one day anentis god · as a pouſande zeeris: & a pouſande zeer as one day/ ye lorde tarieh not his biheſt as ſummen geſſen: but he doiy paciently for zou · not willynge any for to periſche: but alle for to turne azen to penaunce/ forſoye ye day of oure lorde ſchal come as a yeef: in whiche heuenes wiy greet birre (or feerſnes) ſchulen paſſe/ ſoyely elementis ſchulen be diſſoluyde by heete/ forſoye ye erye & alle werkis yat ben in it · ſchulen be brente/ yerfore whanne alle yingis ſchulen be

be to ben dissoluyde: what maner men bihoueb it zou for to ben in holy lyuynges pytees· abidynge & hizynge into be comynge of be day of oure lorde Jhū cst: by whom heuenes brennynge schulen be dissoluyde· & elementis by brennynge (or heet of fijr) schulen fayle/ sobely we abiden vp his bihestis newe heuenes & new erbe: in whiche riztwesnesse dwellib/ for whiche bing zee moste dere abidynge bes bingis: bisie for to be founden to bym in pees· vnspottide & vndefoulide/ and deme zee be longe abidynge of oure lorde· zoure helbe· as & oure moste dere brober poul wroot to zou: vp wisdom zouen to bym/ as & in alle epistels spekynge in hem of bes bingis· in whiche ben summe harde bingis in vndirstondynge: be whiche vnwise (or vntauzte)· & vnstable men· deprauen· as & ober scriptures to here owne perdicōn/ berfore zee breberen bifore witynge· kepe zou self: leste zee ouerled (or deceyuede) by errour of vnwise men· falle awey fro zoure owne sadnesse/ forsobe ware zee in be grace & knowynge of oure lorde Jhū cst· & oure saueour/ to bym glorie & nowe & into be day of euerlastyngnesse// Amen

ye firste pistel of Joon

Whiche bing was fro be bigynnynge· C. 1.
whiche we herden· whiche we sizen wib oure yzen· whiche we bihilden· & oure handis tretiden to gedir (or touchiden) of be worde of lijf: & be lijf is schewide/ and we sizen & we witnessen· & tellen to zou euerlastynge lijf bat was anentis be fadir: and apperide to vs/ berfore bat bing bat we sizen & herden we tellen to zou: bat & zee haue felowschip wib vs· & oure felowschip be wib be

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fadir & his sone Jhū crist/ and pis ping we writen to zou: pat zee haue ioye · & zoure ioye be ful/ and pis is pe tellynge pat we herden of hym & tellen to zou/ for god is lizt: & any dirkenessis ben not in hym/ zif we schulen seye · for we haue felowschip wip hym · & we wanderen in dirkenessis · we lizen & we done not treupe/ sopely zif we walken in lizt · as & he is in lizte: we haue felowschip to gedir/ and pe blood of Jhū his sone: clensip vs fro al synne/ zif we schulen seye for we hane not synne: we oure self deceyuen vs · & treupe is not in vs/ zif we knowelechen oure synnes: he is feipful & iust · pat he forzyue to vs oure synnes · & clense vs fro al wickidnesse/ zif we schulen seye for we haue not synnede: we maken hym a lier: & his worde is not in vs//

Cm 2m

Pe litil sones I write to zou pes pingis pat zee synne not/ but & zif any man schal synne: we haue avoket anentis pe fadir Jhu cst iust · & he is heipynge for oure synnes/ sopely not onely: but also for of al pe worlde/ and pis ping we witen for we haue knowen hym: zif we kepen his comaundementis/ he pat seip hym for to haue knowen god · & kepip not his comaundementis: is a lier & treupe is not in hym/ forsope who kepip his worde: verreyly in hym is parfite charite/ in pis ping we witen for we ben in hym: zif we schulen be parfite in hym/ he pat seip hym for to dwelle in hym: & he owip for to walke as he walkide/ mosse dere I write to zou not a newe maundement · but pe olde maundement · pat zee hadden fro pe bygynnynge/ pe olde maundement is pe worde pat zee herden/ eftesone I write to zou a newe maundement pat is trewe · & in hym & in zou: for dirkenessis passen · & verrey lizt nowe schinep/ he pat seip hym · for to ben in lizt & hatip his broper: is in dirkenessis til to zit/ he pat louep his broper dwellip in lizt: & sclaundre is not in hym/ sopely he pat hatip his broper: is in dirkenessis · & in dirkenessis wandrip: & woot not whidir he goip · for

dirkenessis

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dirkenessis hane blyndide his yzen/ litil sones I write to zou·
for youre synnes ben forzouen to zou· for his name/ faderis
I write to zou· for zee haue knowen hym pat is fro pe bigyn-
nynge/ zonge men I write to zou· for zee hane ouercomen pe
wickide/ I write to zou infauntis (or zonge children)· for zee
hane knowen pe fadir/ I write to zou zonge men (or of mydil
age)· for zee ben stronge· & pe worde of god dwellip in zou·
& ouercamen pe wickide/ ¶ Nyl zee loue pe worlde· neper po
pingis pat ben in pe worlde/ zif any man loueb pe worlde·
pe charite of pe fadir is not in hym/ for whi alle ping pat is
in pe worlde is coueytise of fleysche & coueytise of yzen· &
pride of lijf· whiche is not of pe fadir· but it is of pe worlde/
and pe worlde schal passe· & pe coueytise of it/ sopely he pat
doip pe wille of god· dwellip into wip outen ende/ my litil
sones pe laste is/ and as zee haue herde for antecrist comep·
now many antecristis ben made/ wher of we witen· for it is
pe laste houre/ pei wenten forp fro vs· but pei weren not of
vs/ for whi zif pei hadden ben of vs· sopely pei hadden dwelte
wip vs/ but pei pat ben knowen for pei ben not of vs/ but zee
haue vnccion of pe holy (goste)· & haue knowen alle pingis/
I wrote not to zou· as to men vnknowynge treupe· but as
to knowynge it· & for eche leesynge is of treupe/ who is a lier·
no but pis pat denyep for Jhc is not crist· pis is antecrist· pat
denyep pe fadir & pe sone/ sopely eche pat denyep pe sone ne-
per hap pe fadir/ forsope he pat knowelechip pe sone hap & pe
fadir/ pat ping pat zee herden fro pe bygynnynge· dwelle in
zou/ for zif it schal dwelle in zou pe whiche zee herden at pe bi-
gynnynge· & ze schulen dwelle in pe sone & pe fadir/ and pis
is pe azenbiheet pat he bihizte to vs euerlastyng lijf/ I wrote
pes pingis to zou· of hem pat deceyuen zou/ and pe anoynt-
ynge pe whiche zee receyueden of hym· dwelle in zou/ and
zee hane not nede pat any man teche zou· but as his anoynt-
ynge techip zou alle pingis/ and it is trewe· & it is not lei-
ynge/ and as he tauzte zou· dwelle zee in hym/ and nowe zee

litil

litil sones dwelle zee in hym: pat whan he schal appeer · we haue triste · & be not confoundide of hym in his comynge/ zif zee witen for he is iuste · wite zee for & eche pat doip riztwes-nes · is borne of hym//

C^m 3^m

SE zee what maner charite pe fadir zaue to vs pat we be nampde pe sones of god · & be/ for pis ping pe worlde knewe not vs: for it knewe not hym/ moste dere nowe we ben pe sones of god: & zit it apperide not what we schulen be/ we witen for whanne he schal appere: we schulen be liche to hym · for we schulen se hym as he is/ and eche man pat hap pis hope in hym: makip hym self holy · as & he is holy/ eche man pat doip synne: dop & wickidnesse · & synne is wickidnesse/ and zee witen/ for he apperide pat he schulde do awey synnes: & synne is not in hym/ eche man pat dwellip in hym: synnep not/ and eche pat synnep seep not hym: ne knewe hym/ litil sones no man deceyue zou/ he pat doip riztwelnesse: is iuste · as & he is iuste/ he pat doip synne: is of pe deuyl · for pe deuyl synnep at pe bigynnynge/ in pis ping pe sone of god apperide pat he vndo pe werkis of pe deuyl/ eche man pat is borne of god: doip not synne · for pe seed of god dwellip in hym · & he may not synne for he is borne of god/ in pis ping pe sones of god ben knowen/ and pe sones of pe fende/ eche man pat is not iuste: is not of god · & he pat loueb not his broper/ for pis is pe tellynge pat zee herden at pe bygynnynge: pat zee loue eche oper/ not as caym pat was of euyl: & slowz his broper/ and for what ping slowe he hym? for his werkis weren euyl? sopely his broperis iuste/ ¶ Breperen nyl zee wondren: zif pe worlde hatip zou/ we witen for we ben translatide fro dep to lijf: for we louen breperen/ he pat loueb not dwellip in dep/ eche man pat hatip his broper: is a manqueller & zee witen for eche manqueller hap not euerlastynge lijf dwellyng in hym/ in pis ping we haue knowen pe charite of god: for he puttide his soule (or lijf) for

vs:

vs: & we owen for to putte (our) soulis for breperen/ he pat schal haue pe substaunce of pis worlde · & schal se his broper for to haue nede · & schal close his entraylis fro hym: how dwellip pe charite of god in hym? my litil sones loue we not in worde neper in tunge: but in treupe & werke/ in pis ping we knowen for we ben of treupe: & in pis sizte we monesten oure hertis/ for zif oure hertis schal reproue vs (or vndirnymme: god is more pan oure herte · & knewe alle pingis/ moste dere zif oure herte schal not reproue vs: we haue trisse in god/ and what euer we schulen axe · we schulen receyue of hym: for we kepen his comaundementis · & we done po pingis pat ben plesaunt bifore hym/ and pis is pe comaundement of hym: pat we bileue in pe name of his sone Jhū cst · & loue eche oper · as he zaue beste to vs/ and he pat kepip his maundementis: dwellip in hym & he in hym/ and in pis ping we witen for he dwellip in vs of pe spirit of whom he zaue to vs//

Oste dere nyl zee bileue to eche spirit: but proue zee spiritis zif pei ben of god/ for many false prophetis wenten oute into pe worlde/ in pis ping pe spirit of god is knowen/ eche spirit pat knowelechip crist for to haue comen in fleysche: is of god/ & eche spirit pat dissoluyp (or fordoip) Jhū: is not of god/ and pis antecrist of whom zee herden: for he comep/ and rizt nowe he is in pe worlde/ zee litil sones ben of god/ and zee haue ouercomen hym · for he pat is in zou is more: pan he pat in pe worlde/ pei ben of pe worlde: perfore pei speken of pe worlde · & worlde herip hem/ we ben of god/ he pat knewe god herip vs/ he pat is not of god: herip not vs/ in pis ping we knowen pe spirit of treupe: & pe spirit of erroure/ moste dere loue we togedir: for charite is of god/ and eche man pat loueb his broper is borne of god & knowip god/ he pat loueb not hap not charite · neper knewe god · for god is charite/ In pis ping pe charite C. 4.

charite of god apperide in vs · for god sente his one bigoten sone into pe worlde: pat we lyue by hym/ in pis ping is charite · not as we hadden louede god: but for he firste louyde us· & sente his sone helpynge for oure synnes/ ¶ zee moste dere zif god louede vs: & we owen for to loue eche oper/ no man size euer god/ zif we louen to gedir: god dwellip in us · & pe charite of hym is parfite in vs/ in pis ping we knowen for we dwellen in hym & he in vs: for of his spirit he zaue to vs · & we sizen & witnessen: for pe fadir sente his sone saueour of pe worlde/ who euer schal knoweleche for ihc̄ is pe sone of god · & we hane knowen & bileuen to pe charite pat god hap in vs/ god is charite/ & he pat dwellip in charite: dwellip in god · & god in hym/ in pis ping is pe parfite charite of god wip vs · pat we haue trifte in pe day of doom/ for as he is: & we ben in pis worlde/ drede is not in charite · but parfite charite · sendip oute drede · for drede hap peyne/ forsope he pat drediß: is not parfite in charite/ perfore loue we god: for he former louede vs/ zif any man schal seye for I loue god · & schal hate his broper: he is a lier/ sopely he pat loueß not his broper whiche he seeß: howe may he loue god whom he seeß not? & we haue pis precepte of god · pat he pat loueß god: loue & his broper//

Cm 5m

Che man pat bileueß for Ihc̄ is c̄st: is borne of god/ and eche man pat loueß hym pat gendriß: loueß hym pat is borne of hym/ in pis ping we knowen for we louen pe children of god: whanne we louen god & done his maundementis/ sopely pis is charite of god: pat we kepe pe maundementis · & his maundementis ben not greuous/ for alle ping pat is borne of god: ouercomeß pe worlde/ and pis is pe victorie pat ouercomeß pe worlde: oure feiß/ forsope who is it pat ouercomeß pe worlde · no but he pat bileueß for Ihc̄ is pe sone of god/ pis is Ihc̄ crist pat came by water & bloode/ not in water onely: but in water & blood/ and pe spirit is he pat witnesseß? for crist is treuße/

for

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for ꝑre ben ꝑat ȝyuen witnessynge in heuene · ꝑe fadir ꝑe
worde (or sone) & ꝑe holy goste: & ꝑes ꝑre ben one/ and ꝑre
ben ꝑat ȝyuen witnessynge in erꝑe: ꝑe spirit water & blood · &
ꝑes ꝑre ben one/ ȝif we receyuen witnessynge of men: ꝑe wit-
nessynge of god is more/ for ꝑis is ꝑe witnessynge of god ꝑat
is more: for ꝑe witnesside of his sone/ ꝑe ꝑat bileueꝑ into ꝑe
sone of god: haꝑ witnessynge of god in hym/ ꝑe ꝑat bileueꝑ
not to ꝑe sone · makiꝑ hym a lier · for ꝑe bileueꝑ not in ꝑe wit-
nessynge ꝑat god witnesside of his sone · ꝑis is ꝑe witnessyng ·
for god ȝaue to vs euerlastyng lijf: & ꝑis lijf is in his sone/ ꝑe
ꝑat haꝑ ꝑe sone: haꝑ & lijf/ ꝑe ꝑat haꝑ not ꝑe sone of god: haꝑ
not lijf// ¶ I write to ȝou ꝑes ꝑingis: ꝑat ȝee wite for ȝee
haue euerlastynge lijf: ꝑe whiche bileuen in ꝑe name of god:
his sone/ and ꝑis is ꝑe trifte ꝑat we haue to god · for what euer
ꝑing we schulen are vp his wille: he schal here vs/ and we
witen for he heriꝑ vs: what euer ꝑing we schulen are/ we wi-
ten for we haue ꝑe axingis: whiche we aren of hym/ he ꝑat woot
his broꝑer for to synne a synne not to ꝑe deꝑ: are he · & lijf
schal be ȝouen to hym · synnyng not to ꝑe deꝑ/ ꝑer is a synne to
deꝑ/ not for it I seye ꝑat any preye/ eche wickidnesse is synne:
& ꝑer is synne to deꝑ/ we witen for eche man ꝑat is borne
of god: synneꝑ not/ but ꝑe generacoñ of god keꝑiꝑ hym: & ꝑe
wickide touchiꝑ hym not/ we witen for we ben of god: & al
ꝑe worlde is putte in wickide/ and we witen for ꝑe sone of god
came & clohide flesche for cauſe of vs · & suffride & roos azen
fro deade men · & took vs to: & ȝaue to vs witte ꝑat we knowe
verrey god · & be in ꝑe verrey sone of hym · ꝑis is verrey god:
& euerlastynge lijf/ litil sones keꝑe ȝou fro simulacris (or co-
uetitise)//

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ye secounde pistel of Joon

Cm 1m

he eldre (man) to ye chosen lady & t
hire children: ye whiche I loue i
treuye/ and not I al one: but & al
men yat knewen treuye/ for ye treuy
yat dwellip in zou: & wip zou schal b
into wip outen ende/ grace be wip zou
mercy & pees of god ye fadir · & of Ih
crist ye sone of ye fadir: in treuye
charite/ I ioyzede ful myche · for I fonde of yi sones going
in treuye: as we receyueden maundement of ye fadir/ an
nowe I preye yee lady · not as wrytynge a newe maundemen
to yee: but yat yat we hadden at ye bygynnynge · yat we lou
eche oyer/ and yis is charite · yat we walke vp his maundem
mentis/ sopely yis is ye comaundement yat as zee herden a
ye bygynnynge: in hym walke zee/ for many deceyuours wen
ten oute into ye worlde: whiche knowelechen not Ihū crist co
to haue come in fleysche/ yis is deceyuour & antecrist/ se ze
zoure self: leste zee leesen ye yingis yat zee haue wrouzte
but yat zee receyue ful mede/ witynge yat eche man yat goip
aweye & dwellip not in ye techynge of cst: hap not god/ he ya
dwellip in ye techynge: hap & ye sone & ye fadir/ zif any man
comep to zou · & bryngip not yis techynge: nyl zee receyu
hym into hous · neyer zee schulen seye to hym heyl/ sopely h
yat seip to hym hayle: comunep wip his euyl werkis/ lo I bi
fore seyde to zou: yat zee be not confoundide in ye day of our
lorde Ihū crist/ I hauyng mo yingis for to write to zou.
wolde not by parchemyn & yncke/ sopely I hope me to com
ynge to zou: & speke mouye to mouye · yat zoure ioye be ful/
ye sones (or douztris) of yi sister chosen greten yee wel/ ye
grace of god wip yee amen//

ye

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ye yridde pistel of Joon

The eldre man to gayus moste dere: whom I loue in treuye/ moste dere of alle yingis I make preyer · yee for to entre & fare welsumly: as yi soule doiy welsumly/ I ioyzede ful gretely · breyeren comynge & witnessynge berynge to yi treuye: as you walkist in treuye/ I haue not more grace of yes yingis: yan yat I here my sones for to walke in treuye/ moste dere you doist seiysully: what euer you wirchist into breyeren/ & yis ying into pilgrymes: whiche zilden witnessynge to yi charite in fizte of ye chirche: whom you wel doinge ledist forp worpily to god/ sopely for his name yei wenten forp: no ying takynge of heyen men/ yerfore we owen for to receyue suche maner (men): yat we be euen wirchers of treuye/ I schulde haue write parauenture to ye chirche: but yis diotrepes yat loueyp for to bere primacie in hem · receyueyp not vs/ for yis ying zif I schal come: I schal monest his werkis whiche he doiy garrynge (or chydynge) into vs/ wiy euyl wordis/ and as yes yingis sufficen not to hym · neyer he receyueyp breyeren · & forbediy hem yat receyuen: & castiy oute of ye chirche/ moste dere nyl you sue euyl ying: but yat yat is gode ying/ he yat doiy wel · is of god/ he yat doiy euyl seeyp hym not/ witnessynge is zolden to demetrie of alle men: & of treuye it self/ but & we beren witnessynge/ and you hast knowen: for our witnessyng is trewe/ I had many yingis for to write to yee: but I wolde not write to yee by incke & penne/ sforsoye I hope anone for to se yee: & we schulen speke mouye to mouye/ yees to yee/ frendes greten yee wel/ grete you frendis by name//

C. 1.

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ye pistil of Jude.

C^m 1^m

Udas ye seruaunt of Ihū cū broper forsope of James · to yes louede pat ben in god ye fadir & of Ihū crist kepte & clepide: mercy to zou & pees & charite be fulfilde/ moste dere I makynge al bysynes of writynge to zou of zoure comoune helpe · had nede for to write to zou · preyinge for to striue vpon ye feip ones bitaken of seyntis/ sopely summen pryuely entreden · pat sum tyme weren bifore writen into pis doom/ unpitous men ouerturnynge ye grace of oure god into lecherie · & denyinge ye al one lordeschip: & oure lorde Ihū crist/ sopely I wole to gedir monesse zou: witynge ones alle pingis/ for ihc̄ sauynge his puple of ye lande of egipte: ye secounde tyme losse hem pat bileueden not/ sopely aungels pat kepten not his pryncehode · but forsoken his hous: he reseruyde into doom of greet god · in euerlastynge bondis vndir dirkenesse/ as sodom & gomor · & nyz cossiide cytees on liche maner doinge fornycacoñ · & goinge aweye aftir oper fleysche: ben made ensaumple · susteynynge peyne of euerlastynge fijr/ also & yes pat defoulen sopely ye fleysche · forsope dispisen lordeschyppynge: forsope blasfemen magesse/ whanne mychael ye archaungel disputynge wip ye deuyl · strofe of moyses body: he was not hardy for to zyue doom of blasfemye: but seyde · ye lorde comaundide to yee/ sforsope yes blasfemen what euer pingis yei sopely unknowen/ sopely what euer pingis yei bane knowen · kyndely as doumbe beestis: in yes yei ben corrupte//

Wo

O to þem þat wenten þe weye of cayme · & by er- C^m 2^m
rour of balaam for mede ben schedoute: & peri-
schiden in þe azenseyinge of chore/ þes ben in here
metis: filþes (or defoulynges) feestynge to gedir/
wiþ outen drede feedynge hem self/ cloudis wiþ outen water
borne aboute of wyndes · heruest trees wiþ outen fruyte ·
twyes deade drawen vp by þe roote · wawes of þe wilde (or
wood) see · froþinge oute here confusiouns · errynge sterres (or
fallynge doune) to whom þe tempest of dirkenessis is kepte
into wiþ outen ende/ forsoþe enos þe seueneþ fro adam pro-
peciede of þes: seyinge/ lo þe lorde comeþ in his holy þou-
sande · for to deme azenes alle men · & for to reproue alle vn-
pitouse men · & alle þe werkis of þe vnpitee of hem · by whiche
þei diden vnpitously: & of alle harde þingis þat vnpitous syn-
ners hane spoken azenes god/ þes ben gruccbers pleynyng (or
ful of pleyntis) wandrynge vp here desires/ and þe mouþ of
hem spekiþ pride: wondrynge (or worschippynge) persones by
cause of wynnynge/ forsoþe zee moste dere · be zee myndeful
of þe wordis · whiche ben bifore seyde of apostlis of oure lorde
Jhū crist/ þe whiche seyde to zou · for in þe laste tymes here
schulen come scorners · wandrynge vp here desiris · not in
pitee/ þes ben þe whiche departen hem self beestiy · not hau-
ynge spirit/ forsoþe zee moste dere aboue bildynge zoure self
to zoure moste holy feiþ · in þe holy gost preyinge · kepe zoure
self in þe loue of god · abidynge þe mercy of oure lorde Jhū
crist · into lijf euerlastynge/ and soþely reproue zee þes men
demyde · forsoþe saue zee hem: rauyschynge of þe fijr/ soþely do
zee mercy to oþer in drede of god: hatynge & þe ilke defouilide
coot · þe whiche is fleyscheiy/ forsoþe to hym þat is myzty for
to kepe to gedir zou wiþ outen synne · & for to ordeyne bifore
þe sizt of his glorie zou vnwemmyde · in gladynge (or ioying)
wiþ outen forþ · in þe comynge of oure lorde Jhū crist · to god
al one oure sauyeour · by ihū oure lorde · glorie & magnyfy-
inge

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inge · empire (or grete lordeschip) · & power bifore alle worl=
dis · & now into worldis of worldis amen

ye pistil to romayns.

C= 1= PAul seruaunt of Jhū crist · clepide apos=
tle · departide into ye euuangelie of god ·
ye whiche he bihizte bifore by his pro=
phetis in ye holy scriptures of his sone ·
ye whiche is made to hym of ye seed of
dauyd aftir fleysche · ye whiche is pre=
destynate or before ordeynyde by grace ·
ye sone of god in vertue · aftir ye spirit
of halowynge of ye azen risynge of deade men · of Jhū crist
oure lorde: by whom we haue receyuyde grace & apostilhede
(or state of apostle) · to obesche to ye feip in alle folkis for his
name · in whiche & zee ben clepide of Jhū crist/ to alle yat ben
at rome · ye louede of god clepide holy: grace to zou & pees of
god oure fadir · & of ye lorde Jhū crist// ¶ firste sothely I do
yankyngis to my god by Jhū crist for zou alle/ for oure feip is
schewide in al ye worlde/ forsothe god is a witnesse to me · to
whom I serue in my spirit · in ye gospel of his sone: for wip
outen ceesynge I make mynde of zou euermore in my preyers ·
zif by any maner aftirwarde · sumtyme I haue esy (or spedy)
weye in ye wille of god: of comynge to zou/ forsothe I desire
for to se zou · yat I zyue to zou sum ying of spiritual grace to
zou to be confermyde · yat is to seye for to be confortide to ge=
dir in zou: be yat feip yat is to gedir zoure & myn (or of eche
to oper)/ sothely breyeren I nyl zou for to vnknowe · yat ofte I
purpose for to come to zow: & I am forbeden to zit yat I haue
sum fruyte in zou · as & in oper folkis/ to grekis & barbaryns
(or heyen men) to witemen & to vnwisemen I am dettour: so
yat

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þat is in me is reedy for to euangelize & to zou þat ben at rome/ ffor sope I schame not þe gospel/ for it is of þe vertue of god into helpe to eche man bileuynge: to þe iewe firste & to þe greek/ sopeiy þe rizttwesnesse of God is schewide in it of feip into feip: as it is writen/ forsope a iuste man liueþ of feip/ forsope þe wrappe of god is schewide fro heuene vpon al vnpitee & vnrizttwesnesse of þo men þat wipholden (or holden abak) þe treuþe of god in vnrizttwesnesse/ for þat þat is knowen of god: is schewide (or made open) to hem/ forsope god schewide to hem · for þe vnuysible þingis of hym · of þe creature of þe worlde · by þo þingis þat ben made · vndirstonden ben biholden · & þe euerlastynge vertue of hym & þe godhede: so þat þei ben vnexcusable/ for whanne þei hadden god: þei glorifieden not as god · or diden þankyngis/ but þei vanyschiden in here pouztis: & þe vnwise herte of hem is dirkide (or made dirke)/ sopeiy þei seyinge hem self for to be wisemen: ben made foolis/ and þei chaungiden þe glorie of god vncorruptible · (þat may not die ne be peyride): into þe lickenesse of an ymage or corruptible man · & of briddis & of foure footide beestis · & of serpentis/ for whiche þing god bitoke hem into þe desires of here herte into vnclennesse: þat þei punysche wiþ wrongis (or dispitis) · here bodies in hem self/ þe whiche men chaungiden þe treuþe of god into leesynge · & herieden & serueden to a creature: raþer þan to þe creatoure (þat is maker of nouzt) þat is bleesside into worldis (or wiþ outen ende) amen (or so be it)/ þerfore god bitoke hem into passiouns of euyl fame (or schenschip)/ for whi þe wymmen of hem chaungiden þe kyndeiy vse: into þat vse þat is azenes kynde/ also forsope & þe malis (or men) · þe kyndeiy vse of wymmen forsaken: brenneden in here desiris togedir · malis into malis wirchynge filþehede · & receyuyng in hem self þe mede (or hijre) þat bihouede of here errour/ and as þei proueden not for to haue god in knowynge: god bitoke hem into a reprouable wit · þat þei do þo þingis þat accorden not (or bisemen not) · hem fulfilde wiþ al wickidnesse · malice ·

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malice · fornycacōn · coueytise · wayward nesse · ful of enuye · man sleingis · stryfe · gyle · euyl wille · pryuey backbiters (or sowers of discorde) · detractours (or open backbiters) · hateful to god · wrongeful dispisers · proude hyze (ouermesure) fynders of euyl pingis · not obeschynge to fadir & modir · vnwise · vncouenable in berynge wip oute forp · wip outen affeccoñ (or loue) · wip outen bonde of pees · wip outen mercy/ pe whiche whanne pei hadden knowe pe riztwesnesse of god vndirstoden · for pei pat done suche pingis · ben worpi of dep/ not onely pei pat done po pingis · but also pei pat consenten to men doinge//

C. 2.

For whiche ping pou art vnexcusable · pou eche man pat demest/ sopely in what ping pou demest anoper man · pou condempnest pi self/ forsope pou dost pe same pingis · whiche pou demest/ sopely we witen for pe doom of god is vp treupe into hem pat done suche pingis/ gessist pou man forsope pat demest hem pat done suche pingis · & pou doste hem · for pou schal scape pe doom of god · wher pou dispisest pe richessis of his godenesse · & pacience & longe abidynge · vnknowest pou for pe benyngnyte (or good wille) of god leedip pee to penaunce · forsope aftir pin hardenesse & vnrepentaunte herte · pou tresourist to pee wrappe into pe day of wrappe & schewynge of pe rizteful doom of god · pat schal zilde to eche man aftir his werkis/ sopely to hem pat vp pacience of goode werke · glorie & honoure & vncorrupcoñ · to hem seekyng euerlastynge lijf/ forsope to hem pat ben of strife & pat assenten not treupe · but bileuen to wickidnesse · wrappe & indignacoñ · tribulacoñ & angwische into eche soule of man wirchynge euyl · of Jewe firste & of greke/ sopely glorie & honoure & pees to eche man wirchynge good ping · to Jewe firste & to greke/ for accepcoñ of persones (pat is to putte one bifore anoper wip outen deserte) · it is anentis god/ forsope who euer synnen wip outen lawe · schulen perische wip oute lawe/ and who euer in pe lawe synnen · schulen be demyde by pe lawe/ forsope

pe

ye herers of lawe ben not iuste anentis god: but ye doers of lawe schulen be made iuste/ forsoye whanne heyen men yat haue not lawe done kyndely (or by strengye of kynde) yo yingis yat ben of ye lawe · yei not hauynge suche maner lawe · ben lawe to hem seif: yat schewen ye werke of lawe writen in here hertis/ ye conscience of hem zildynge to hem a witnesynge · & bitwixe hem seif of youztis accusynge · or also defendynge · in ye day whan god schal deme ye pryuey yingis of men: vp my gospel by Ihū crist/ forsoye zif you art namyde a iewe & restidist in ye lawe · & hast glorie in god · & hast knowe his wille · & you lernyde by ye lawe · proueſt more profitable yingis · tristenyst yi seif for to be a leder of blynde men · ye lizte of hem yat ben in dirkenessis · a techer of vnwise men · a mayster of zonge children · hauynge ye fourme of science (or kunnynge) · & of treuye in ye lawe/ yerfore you yat techist anoyer · techist not yi seif: you yat prechist to not stele: steleſt/ you yat seyst to not do leccherie: doste leccherie/ you yat wlatist ydolis (or maumetis): doste sacrilegie (yat is yefte of holy yingis)/ you yat gloriest in ye lawe · by brekynge of ye lawe · unworschipist (or vilpisist) god/ forsoye ye name of god by zou is blasfemyde amonge heyen men: as it is writen/ soyely circumcision profitip: zif you kepe ye lawe/ soyely zif you be a trespasour of ye lawe: yi circumcision is made prepucie (or custom of heyen men)/ yerfore zif prepucie (or custom of heyen men) kepe rizt-wednesse of ye lawe: wher his prepucie schal not berettide into circumcision: and ye prepucie yat is of kynde fulfillynge ye lawe · schal deme yee yat by lettre & circumcision art trespasour of ye lawe/ forsoye not ye yat is a iewe in opyn · ne ye circumcision yat is in ye fleysche in opyn: but he yat is a iewe in hidde · & ye circumcision of herte in spirit · not in lettre: whos preysyng is not of men: but of god//

Therfore

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C^m 3^m

Therfore what is more to a iewe: or what profite of circumcisiõn? myche: by al maner/ firste forpeiy for pe spekyngis of god: ben bitaken to hem/ what forpeiy zif summe of hem bileueden not? wher pe vnbileue of hem hap avoydide pe feip of god? fer be it/ forfope god is trewe (or fopfast): fopeiy eche man a lier (or vnstable) as it is writen/ pat pou be iustifyed (or founden trewe) in pi wordis: & ouercome whanne pou art demyde/ forfope zif oure wickidnesse comende pe riztwesnes of god: what schulen we seye? wher god is wickide pat bryngip in wrap? vp man I seye/ fer be it/ ellis howe schal god deme pis worlde? forfope zif treupe of godhap aboundide (or ben plentyuous) in my leesynge into pe glorie of hym: what & zit am I demede as a synner? and not as we be blasfemyde · & as summe seyn vs for to seye/ do we euyl pingis pat gode pingis come: whos dampnacõn is iuste/ wheper perfore passen we hem? nay · fopeiy we hane schewide by skyle · Iewes & grekis alle for to be vndir synne: as it is writen/ for pere is not any man iuste: per is not a man vndirstondynge · neper seekynge god/ alle bowiden aweye · to gedir pei ben made vnprofitable · per is not pat doip good ping · per is not til to one/ a sepulcre openynge is pe prote of hem: wip here tungis pei diden gylyngely (or trecherously) · pe venym of eddris (pat is clepide) aspis: vndre here lippis/ pe mouh of whom is ful of cursynge (or warynge) & bittirnesse · pe feet of hem (ben) swifte to scheed oute blood/ contriconõ (or defoulynge to gedir) & infelicite (or cursidnesse) in pe weyes of hem: & pei knewen not pe weye of pees · pe drede of god is not bifore here yzen/ forfope we witen for what euer pingis pe lawe spekip it spekip to hem pat ben in pe lawe/ pat eche mouh be stoppide & eche worlde be made sujet to god: for of pe werkis of lawe: eche fleysche (pat is mankynde) schal not be iustifiede bifore hym/ forfope by pe lawe is knowynge of synne/ forfope nowe wipouten pe lawe · pe riztwesnesse of god

is

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is schewide witnessiide of ye lawe & prophetis/ sothely ye rizt-
wesnesse of god is by feiy of Jhū crist · on alle yat bileuen into
hym/ forsothe yer is not diffynycoñ (or departyng)/ for alle
men synneden · & bane nede to ye glorie of god · yei iustifiede
freiy by his grace: by ye redempcoñ (or azenbyinge) yat is
in Jhū crist · whom god purposide (or ordeynyde) an helper
by feiy in his blood to ye schewynge of his rizttwesnes · for re-
mysiioñ of bifore going synnes · in ye sustentacoñ (or berynge
up) of god · to ye schewynge of his rizttwesnesse in yis tyme ·
yat he be iuste & iustyfyinge hym · yat is of ye feiy of Jhū crist/
where is yerfore yi glorynge? it is excludide (or putte oute)
by what lawe · of dedis doinge? nay/ but by ye lawe of feiy/
forsothe we demen a man for to be iustifiede bi feiy · wiy outen
werkis of ye lawe/ wheyer of iewes is god onely? wheyer he is
not of heyen? zhis & of heyen/ for sothely one is god · yat iust-
ifiey circumcisioñ of feiy: and prepucie (or heyen men) by
feiy/ yerfore distruye we ye lawe by feiy? fer be it/ but we
stablen ye lawe by feiy//

What yerfore schulen we seye oure fadir abraham up C^m 4^n
ye fleysche for to haue founden? forsothe zif abra-
ham be iustifiede of ye werkis of lawe: he hay glo-
rie but not anentis god/ what sothely seiy ye scrip-
ture/ abraham bileuede and it is rettide to hym to rizttwes-
nesse/ forsothe to hym yat wirchiy · mede is not zouen to up
grace: but up dette/ but to hym yat worchiy not · forsothe
bileuynge into hym yat iustifiey ye wickide man (or unpi-
tous:) his feiy is rettide to rizttwesnesse · up ye purposynge
of goddis grace/ as & dauyd seiy · ye blessidenesse of a man to
whom god acceptiy rizttwesnesse: wiy outen werkis (of ye
lawe)/ blessiide yei whos wickidnesse ben forzouen: & whos
synnes ben coueride (or hid)/ blessiide yat man to whom god
rettide not synne/ yerfore yis blessidnesse · dwelliy it not onely
in circumcisioñ: or also in prepucie (or state of heyen men)?

 forsothe

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forſoꝑe we ſeyn · for ꝑe feiꝑ is rettide to abraham to riztwel-
neſſe/ how ꝑerfore is it rettide/ in circumciſiõ or in prepu-
cie/ not in circumciſiõ· but in prepucye/ and he took a ſigne
of circumciſion· · a markynge (or tokenynge) of riztwelneſſe
of feiꝑ ꝑat is in prepucye · ꝑat he be fadir of alle men bileu-
ynge by prepucye · ꝑat it be rettide & to hem to riztwelneſſe·
& ꝑat he be fadir of circumciſiõ/ not onely to hem ꝑat ben of
circumciſiõ· but & to hem ꝑat fuen his ſteppis · of ꝑe feiꝑ of
our fadir abraham ꝑat is in prepucie/ forſoꝑe not by ꝑe lawe
is biheſte to abraham or to his ſeede · ꝑat he be ꝑe eyre of ꝑe
worlde· but by ꝑe riztwelneſſe of feiꝑ/ ſoꝑely zif ꝑei ꝑat ben
of ꝑe lawe ben eyres· feiꝑ is anentiſide (or diſtruyede) · biheſt
is done awey/ forſoꝑe ꝑe lawe worchiꝑ wraꝑ/ ſoꝑely where ꝑe
lawe is not· neꝑer preuaricaciõ (or treſpaſſynge)/ ꝑerfore of
ꝑe feiꝑ· ꝑat vp grace biheſte be ſtable (or ſtidefaſt) to eche
ſeed · not to ꝑat ſeed onely ꝑat is of ꝑe lawe· but ꝑat is of ꝑe
feiꝑ of abraham · ꝑe whiche is fadir of vs alle· as it is writen/
for I haue ſette ꝑee fadir of many folkis · biſore god to whom
ꝑou haſt bileuede · ꝑe whiche god quykeneꝑ deade men · &
cleꝑiꝑ ꝑo ꝑingis ꝑat ben not· as ꝑo ꝑat ben/ ꝑe whiche (abra-
ham) azenes hope · bileuede into hope· ꝑat he ſchulde be made
fadir of many folkis · vp ꝑat it is ſeyde to hym/ ꝑus ſchal ꝑi
ſeede be as ſterres of heuene· & as grauel (or ſonde) · ꝑat is
in ꝑe bryncke of ꝑe ſee/ and he is not made vnſtidefaſt in ꝑe
bileue · neꝑer he bihilde his body how nyz deade · whanne he
was almoſt of an hundride zeer· & ꝑe wombe of ſare nyz
deade/ alſo in ꝑe biheſte of god · he doutide not wiꝑ vntriſt·
but he is confortide in bileue · zyuynge glorie to god · wit-
ynge moſte fully · for what euer ꝑingis god haꝑ bihizt· he is
al mizty & for to do/ ꝑerfore it is rettide to hym to riztwel-
neſſe/ forſoꝑe it is not writen onely for hym · for it is rettide
to hym to riztwelneſſe· but & for vs · to whiche it ſchal be ret-
tide · bileuynge into hym ꝑat reyſide oure lorde Ihũ criſt fro
deade (ſpiritis) ꝑe whiche is bitaken for oure ſynnes· & roos
azen for oure iuſtifyinge//

Therfore

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Therfore we iustifiede of feiꝥ: haue pees at god by oure lorde Jhū crist/ by whom we haue accesse (or nyz goinge to) · by feiꝥ into ꝥis grace · in whiche we stonden & haue glorie · in ꝥe hope of glorie of goddis sones/ forsoꝥe not onely: but & we glorien in tribulacoñs · wityngе ꝥat tribulacoñ worchiꝥ pacience: soꝥely pacience prouynge/ forsoꝥe prouynge hope/ forsoꝥe hope confoundiꝥ not · for ꝥe charite of god is spred abrood in oure hertis by ꝥe holy gost ꝥat is zouen to vs/ wherto soꝥely diede crist for wickide men · whanne we weren zit sijk (or vnstable vp tyme)/ soꝥely vnneꝥis dieꝥ any man for ꝥe iuste/ for whi for ꝥe good: summan parauenture dar die/ forsoꝥe god comendiꝥ his charite in vs/ for zif whanne we weren zit synners vp tyme · crist is deade for vs: myche more now we iustifiede in his blood · schulen be saak fro wraꝥ bi hym/ soꝥely zif whanne we weren enemyes · we ben recounseylide to god by deeꝥ of his sone: myche more we recounseylide schulen be saak in ꝥe lijf of hym/ forsoꝥe not onely but & we glorien in god by oure lorde Jhū crist: by whom we haue receyuyde nowe recounseylynge (or acordynge)/ ꝥerfore as by one man synne entride into ꝥis worlde · & by synne deeꝥ: so deꝥ passide forꝥ into alle men · in whiche man alle men synneden/ soꝥely til to ꝥe lawe: synne was in ꝥe worlde/ forsoꝥe synne was not wijtide (or rettide): whan lawe was not/ but deꝥ regnyde fro adam · til to moyses · also into hem ꝥat synneden not in licnesse of trespassynge of adam · ꝥe whiche is fourme (or licknesse) of one to comynge/ but not as gilte (or trespasse): so & ꝥe gifte/ soꝥely zif ꝥourgh ꝥe gilte of one manye ben deade: myche more ꝥe grace of god & zifte in ꝥe grace of one man Jhū crist · haꝥ aboundide into many men/ and not as by one synne: so & ꝥe zifte/ for whi soꝥely dome of one into condempnacoñ: grace forsoꝥe of manye giltis (or trespassyngis) into iustificacoñ/ forsoꝥe zif in ꝥe gilte of one deꝥ regnyde ꝥoruz one: myche more men takynge plente of grace

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grace & zyuynge & riztwelnesse in lijf: schulen regne by one Jhū crist/ perfore as by pe gilte of one into alle men into condempnacoñ: so & bi pe riztwelnesse of one into alle men into iustifyinge of lijf/ sopely as bi obedience of one man · many ben ordeynyde synners: so & by obedience of one · manye schulen be ordeynyde iuste/ forsope pe lawe entride pat gilte schulde be plentyuouse/ sopely where gilte was plentyuouse: & grace aboundide (or was plentyuouse)/ pat as synne regnyde into dep: so & grace regnyde by riztwelnesse into euer lastynge lijf · by Jhū cst oure lorde//

Cm 6m

Perfore what schulen we seye · schulen we dwelle in synne · pat grace be plenteuous? ser be it/ sopely we pat ben deade bi synne · how schulen we lyue zit perinne? wher breperen zee unknowen · for whiche euer we ben baptisde or cristenyde in ihū cst · in his deep we ben baptisde/ sopely we ben to gedir biriede wip hym by cristendome into dep · pat as cst roos fro deade (spiritis) by glorie of pe fadir: so & we walke in pe newenesse of lijf/ forsope zif we to gedir plauntide · ben made to pe licknesse of his dep: also & we schul be of risynge azen/ witynge pat oure olde man is to gedir crucifiede · pat pe body of synne be distruyede: pat we serue no more to synne/ sopely he pat is deade to synne: is iustifiede fro synne/ forsope zif we ben deade wip cst: we bileuen pat also we schulen lyue to gedir wip hym/ witynge for cst risynge azen fro deade (spiritis): now diep not · dep schal no more lordeschip to hym/ forsope pat he is deade to synne: he is deade ones/ sopely pat he lyuep: he lyuep to god/ so & zou deme zou for to be deade sopely to synne: forsope lyuynge to god in Jhū crist oure lorde/ perfore regne not synne in zou deadely bodye: pat zee obesche to his coueytyngis/ for neper zyue zee zoure membres armours of wickidnesse to synne: but zif zee zoure self to god · as of deade men lyuynge · & zoure membris armours of riztwelnesse to god/ forsope synne schal

not

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not lordeschip to zou/ sopely zee ben not vndre pe lawe:
but vndre grace/ what perfore/ schulen we synne for we ben
not vndre pe lawe: but vndre grace/ fer be it/ witen zee not
for to whom zee zyuen zou seruauntis fer to obesche: zee ben
seruauntis to pat ping to whom zee haue obeschide · oper of
synne to deb · oper of obedience to rizttwesnesse/ sopely I do
pankyngis to god · pat zee weren seruauntis of synne · forsope
zee hane obeschide of herte into pe fourme of techynge: in
whiche zee ben bitaken/ forsope zee delyueride fro synne · ben
made seruauntis of rizttwesnesse// ¶ I seye mannes ping · for pe
infirmytee (or vnstablenes) of oure fleysche/ sopely as zee hane
zouen zoure membris for to serue to vnclennesse & wickidnesse:
so nowe zyue zee zoure membris for to serue to rizttwesnes
into holynes/ forsope whanne zee were seruauntis of synne:
zee weren fre of rizttwesnesse/ perfore what fruyte hadden zee
panne in po pingis · in whiche zee schamen nowe/ nowe per-
fore pe ende of hem is deb/ forsope nowe zee delyueride fro
synne · made sopely seruauntis to god: haue zoure fruyte into
holynesse · pe ende forsope euerlastynge lisf/ treuely pe hires
of synne: deb/ pe grace of god: euerlastynge lisf · in crist Ihū
oure lorde//

Breperen wher zee vnknowen · forsope I speek to C^m 7^m
men wytynge pe lawe/ for pe lawe hap lordeschip
in a man: how longe tyme it lyueb/ for whi pat
womman pat is vndir an housbonde is bounden to
pe lawe · lyuynge pe housbonde/ sopely zif hire housbonde be
deade: sche is delyueride (or vnbounden) fro pe lawe of pe
man/ perfore lyuynge pe man · sche schal be clepide auoutresse:
zif sche schal be wip anoper man/ forsope zif hire housbonde
be deade: sche is delyueride fro lawe of pe man · pat sche
be not auoutresse: zif sche schal be wip anoper man/ treuely
breperen & zee made deade to pe lawe poruz pe bodye of crist:
pat zee be anoperis · pat roos azen fro deade (spiritis) · pat
we

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we bere fruyte to god/ forsope whanne we weren in fleysche·
passioun of synnes pat weren by pe lawe wrouzten in oure
membris: pat pei schulden bere fruyte to dep/ now forsope we
ben vnbounden fro pe lawe of dep in whiche we weren/ so pat
we serue in newenesse of spirit· & not in oldenesse of lettre/
what perfore schule we seye? pe lawe is synne? ser be it/ but
I knewe not synne: no but by pe lawe/ for whi I wiste not co-
ueytynge for to be synne: no but pe lawe seyde: pou schalt not
coueyte/ forsope occasiõ: synne by pe maundement hap
wrouzte in me al coueytynge (or coueytise)/ sopely wip outen
pe lawe: synne was deade/ forsope I lyuede wip outen pe
lawe sum tyme/ but whanne pe comaundement had comen:
synne lyuede azen/ sopely I am deade· & pe comaundement
is founden to me pat was to lifi: pis ping for to be to dep/ for
wpy synne· occasiõ taken by pe comaundement deceyuyde
me: & bi it slowe me/ and so pe lawe sopely is holy· & pe com-
aundement holy: & iuste & good/ perfore pat pat is good to me
is made dep? ser be it/ but pat synne apperide (or be knowen):
synne pourz gode ping wrouzte dep to me· pat pere be made
synne synnynge ouer maner (or mesure) by comaundement/
sopely we witen for pe lawe is spiritual (or gostly) forsope I
am fleyschely· sold vndir synne/ sopely I vndirstonde not pat:
pat I wirche/ sopely I do not pe good ping pat I wole: but I
do pe ilke euyl ping pat I hate/ forsope zif I do pat ping pat
I wole not: I consente to pe lawe· for it is good/ nowe sopely
I worche not pat ping nowe: but pat synne pat dwellip in me/
sopely I woot for in me· pat is in my fleysche dwellip no good/
for wille lisp to· to me: treuely for to parfourme good ping
I synde not/ forsope I do not pe ilke good ping pat I wole/
but I do pe ilke ping pat I wole not/ sopely zif I do pat ping
pat I wole not· I wirche not it: but pe synne pat dwellip in
me/ perfore pe lawe is good to me· willynge for to do good
ping: for euyl ping lisp to me/ perfore pe lawe is good to me
willynge/ forsope I delite togedir pe lawe of god: vp pe inner
man/

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man/ sopely I see anoper lawe in my membris· azenstynge to pe lawe of my soule· & makyng me caytise in pe lawe of synne· pat is in my membris/ I a woful man· who schal delyuer me· fro pe body of pis synne· forsope pe grace of god· by Jhū crist oure lorde/ perfore I myself by resoun of pe soule· serue to pe lawe of god· sopely by my fleysche· to pe lawe of synne//

Therfore nowe no ping of dampnacoñ· is to hem pat ben in Jhū crist· pe whiche wandren not aftir pe fleysche/ forsope spirit of lift in crist Jhū· hap delyueride me fro lawe of synne & deep/ for whi pat pat was vnpossible to pe lawe· in what ping it was seek (or freel by fleysche)· god sendynge his sone into pe lickenesse of fleysche of synne· of synne he dampnyde synne in fleysche/ pat pe iustyfynge of lawe were fulfilde in vs· pat not aftir pe fleysche wandren· but aftir pe spirit/ forsope pei pat ben aftir pe fleysche· saueren po pingis pat ben aftir pe fleysche/ but pei pat ben aftir pe spirit· feelen po pingis pat ben of pe spirit/ forwhi pe prudence of fleysche· is deep/ forsope pe prudence of spirit· lift & pees/ for pe wisdom of fleysche· is enemye to god/ forsope it is not sujet to pe lawe of god· sopely neper it may/ forsope pei pat ben in fleysche· mowne not plese to god/ sopely zee ben not in fleysche· but in spirit· nepeles zif pe spirit of god dwellip in zou/ forsope zif any hap not pe spirit of crist· pis is not his/ forsope zif crist is in zou· sopely pe body is deade for synne· but pe spirit lyueh for iustyfynge/ for zif pe spirit of hym pat reysde Jhū crist fro deade (spiritis) dwellip in zou· he pat reysde Jhū crist fro deade spiritis· schal quyken & zoure deadely bodies· for pe spirit of hym dwellynge in zou/ perfore dreperen we ben dettours· not to pe fleysche· pat we lyue aftir pe fleysche/ forsope zif zee schulen lyue aftir pe fleysche· zee schulen dye/ forsope zif zee by spirit schulen slee pe dedis of fleysche· zee schulen lyue/ sopely who euer ben

C. 8.

ledde

ledde by ye spirit of god. yes ben ye sones of god. forsoye
hane not taken eftesone ye spirit of seruage in drede. but
haue taken ye spirit of adopcioñ of sones · (yat is to be so
of god by grace) · in whiche spirit we crien abba fadir/ forsi
ye ilke spirit zildiy witnessynge to oure spirit. yat we ben
sones of god/ forsoye zif sones. & eyres/ soyely zif eyris of g
treuely euen eyris of cst/ zif neyeles we to gedir suffren. j
& we ben glorifiede to gedir/ treuely I deme yat passioun
yis tyme ben not euen worp. to ye glorie to comynge j
schal be schewide in vs/ for whi ye abydynge of creature · (j
is man) · abidiy ye schewynge of ye sones of god/ soyely
creature is sujet to vanyte · not willynge. but for hym yat
gettide it (or made it sujet) in hope/ for & ye ilke creat
schal be delyueride fro seruage of corrupcoñ. into liberte
glorie of ye sones of god/ soyely we witen · yat eche creat
inforowiy & chidiy. (or worchiy wiy angwische) til zit/ forso
not onely it. but & we oure self hauynge ye firste fruytis
ye spirit · & we oure self forowen wiyinne vs ye adopcioñ
goddis sones · (yat is wiy greet mournynge desiren ye staat
goddis sones by grace) · abydynge ye azen byinge of oure bod
soyely by hope. we ben made saaf/ forsoye ye hope yat is seyn
is not hope/ for whi · what hopiy a man yat ying yat he see
forsoye zif we hopen yat ying yat we seen not. we abiden i
pacience/ also & ye spirit helpiy oure infirmyte (or vnstidefa
nes)/ forwhi what we schulen preye as it bihoueh · we wit
not. but ye ilke spirit ariy for vs wiy forowyngis yat mow
not be tolde oute/ forsoye he yat seekiy ye hertis · woot wh
ye spirit desiriy · for aftir god · (yat is at goddis wille) he ar
for holy men/ forsoye we witen for to men louynge god · al
yingis worchen to gedir into good ying to hem · yat aftir pu
pos ben clepide seyntis/ for whi & whom he wiste bifore. & h
bifore ordeynyde by grace · for to be made liche of ye ymag
of his sone · yat he be ye firste bygoten in manye breyeren
soyely whom he bifore-ordeynyde to blis. & hem he clepide.

whom

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whom he clepide & hem he iustyfyede/ sopely whom he iustyfiede: & hem he glorifiede/ what perfore schulen we seye to pes pingis: zif god for vs who azenes vs/ pe whiche also sparide not to his owne sone/ but for vs alle bitoke hym/ how also zaue he not to vs alle ping wip hym/ who schal accuse azenes pe chosen sones of god/ god pat iustifiep: who is pat condempnyp/ Ihc̄ crist pat is deade/ zhe pe whiche & roos azen: pe whiche is on pe rizt halfe of god: & pe whiche preyep for vs/ who perfore schal departe vs fro pe charite of god: tribulacoñ or angwische or hungre: or nakidnesse: or persecucoñ: or perel: or swerde/ as it is writen/ for we ben slayne al day for pee: we ben gesside as scheep of slauzter/ but in alle pes pingis we ouercomen: for hym pat louede vs/ sopely I am certayne: for neper dep: neper lijf: neper aungels: neper pryncipatis: neper vertues: neper potestatis: neper present pingis: neper pingis to compynge: neper strengpe: neper heyzpe: neper depnesse: neper oper creature: schal mowe departe vs fro pe charite of god: pat is in c̄ist Ihū oure lorde//

Seye treupe in crist Ihū: I lize not: my conscience berynge witnessynge to me in pe holy gost: for grete heupnesse is to me: & contynuel sorowe to myn herte/ forsope I my self desiride for to be cursiide (or departide) fro crist for my breperen: pat ben cosyns aftir pe fleysche: pat ben israelitis (or of isri) whos adopcioñ is of sones & glorie & testament & zyuynge of lawe: & seruyse & bihestis: whos ben pe faderis: & of whom crist aftir pe fleysche: pat is god aboue alle pingis: blessiide into worldis/ amen/ sopely not pat pe worde of god hap fallen doune: (or faylide vnfulfilide)/ sopely not alle pat ben of isri: pes ben israelitis (or sones of iacob)/ neper pei pat ben pe seede of abraham alle ben sones: but in ysaac: seed schal be clepide to pee/ pat is to seye: not pei pat ben sones of pe fleysche: ben sones C^m 9^m

of god. but pei pat ben sones of bihest · ben demyde in t
of bihest/ sopely pis is pe worde of bihest/ up pis tyme I sc
come. & a sone schal be to sare/ forsope onely sche. but &
becca of one liggynge by hauyng two sones of ysaac oure
dir/ sopely whanne pei weren not zit borne · oper hadden d
any of good or euyl. pat pe purpos of god schulde dwelle
pe electioune/ not of werkis. but of god clepynge pat is se
to hym · for pe more schal serue to pe lesse. as it is writen
louede Jacob/ forsope esau I had in hate/ what perfore sc
len we seye. wher wickidnesse be anentis god. fer be it/ t
sope he seip to moyses/ I schal haue mercy to whom I sc
haue mercy. & I schal zyue mercy to whom I schal h
mercy/ perfor it is not neper of man willyng neper rennyn
but of god hauyng mercy/ forsope pe scripture seip to p
rao/ for into pis ping I haue stirede pee · pat I schewe in
my vertue · & pat my name be tolde in al erpe/ perfore
whom god wole he hap mercy. & of whom god wole he en
rip (or hardenyp)/ and so pou seist to me/ what ping is
souzt · sopely who wipstondip his wille. O man who art po
pe whiche answerist to god. wher a potte or made ping · s
to hym pat made it · what hast pou made me so. wher a pot
of cleye hap not power of pe same gobet · for to make sop
one vessel into honoure. anoper forsope into dispite (or lowe
fice). pat zif god willynge for to schewe wrappe & for to ma
power knowen. sustenyde in grete pacience pe vesseis of wr
ppe able into perdicoñ (or dãpnacoñ) · pat he schulde schet
pe richessis of his glorie · into vesseis of mercy · pe whiche
made redy into glorie/ and whiche he clepide not onely
iewes · but also of hepen men as he seip in osee/ I schal cle
not my puple. my puple · & not my louede · my louede · & n
hauynge mercy. hauynge mercy/ and it schal be in plac
where it is seyde not zee my puple · pere pei schulen be clepi
pe sones of lyuyng god/ forsope ysaie crieb for isri/ zif
nowmbre of isri schal be as pe grauel of pe see. pe reiyu
schule

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schulen be made saak/ forsope a worde endynge & abreggynge in equyte: for pe lorde schal make a worde breggide (or made schorte) vpon al erpe/ and as ysaie bifore seyde/ no but god had leste to vs seede: we hadden ben made as sodom · & we hadden ben lijk as gomor/ perfore what schulen we seye? pat bepen men pat sueden not rizttwesnesse: haue cauzte rizttwesnesse pat is of feip/ forsope israi supnge pe lawe of rizttwesnesse: came not parfitely into pe lawe of rizttwesnesse/ why? for not of feip: but as of werkis/ sopely pei offendiden into pe stoon of offencoñ (or spurnynge) · as it is writen/ lo I putte a stoon of offencoñ in syon: & a stoon of sclaundre/ pat eche pat schal bileue into it: schal not be confoundide (or schente)//

Reperen sopely pe wille of myn herte & my bisechynge is made to god for hem into helpe/ forsope I bere witnessynge to hem for pei haue loue of god: but not of kunnynge/ sopely pei vnknowyng goddis rizttwesnesse: & seekyng for to make stidefast here owne: ben not suget to pe rizttwesnesse of god/ forsope pe ende of pe lawe cst: to rizttwesnesse to eche man bileuynge/ sopely moyses · for pe man pat schal do rizttwesnesse pat is of pe lawe: schal lyue in it/ forsope pe rizttwesnesse pat is of pe bileue: seip pus/ seye pou not in pin herte · who schal steyze into heuene · pat is to seye for to leede doune crist? or who schal go doune into depnesse (of helle) · pat is for to azen clepe crist fro deade (spiritis)? but what seip pe scripture/ pe worde is nyz in pi mouh: & in pin herte/ pat is pe worde of bileue: pe whiche we prechen/ pat zif pou knoweleche in pi mouh pe lorde Ihū cst · & bileueft in pin herte pat god reysde hym fro deade (spiritis): pou schalt be saak/ forsope by herte we bileuen to rizttwesnesse: by mouh sopely knoweleche is made to helpe/ sopely pe scripture seip/ eche pat bileueh into hym: schal not be confoundide/ sopely per is no distynccoñ of Iewe & greek/ forwhi pe same lorde of alle: riche into alle pat inclepen hym/ forsope eche

C^m 10^m

eche man who euer schal inclepe pe name of pe lorde: schal
saal/ how perfore schulen pei inclepe pym: into whom p
haue not bileuyde: or how schulen pei bileue to pym: who
pei herden not? how forsope schulen pei here wip outen pr
chynge? or howe schulen pei preche: no but zif pei ben sent
(pei ben sente of god pat in werke & worde suen crist) as it
writen/ how fayre pe feet of men euangelizynge pees · of pr
chyng good pingis: but not alle men obeschen to pe gospe
forsope ysaie seip/ lorde who bileuede to oure herynge? pe
fore seip of herynge: herynge forsope by pe worde of crist/ b
I seye wher pei herden not? and sopely pe worde of hem wen
oute into al erpe: & into pe endis of pe roundenesse of pe er
here wordis/ but I seye/ wher Israel knewe not? firste moys
seip/ I schal leede zou to eneuye to not a folc · into an vnwi
folc · I schal sende zou into wrappe/ forsope ysaie dar & sei
I am founden of men not sekynge me/ oppenly I apperide
hem: pat ariden not me/ forsope to israel he seip/ al day I streyz
oute myn handis to a puple not bileuynge to me: but azensey
inge//

Cm 11m

Therfore I seye wher god hap putte awey his puple
ser be it/ for whi & I am of israelite of pe seede
abraham of pe lynage of beniamyn/ pe lorde putt
not awey his puple: pe whiche he bifore wisse/ whe
zee witen not in helie what pe scripture seip: how he preye
god azenes israel/ lorde pei haue slayne pi prophetis · pei hau
vndirdoluen pin auters: & I am leste al one · & pei seken m
lijf/ but what seip goddis answere to pym/ I haue leste to m
seuene pousande of men · pat haue not bowide here knees b
fore baal/ so perfore & in pis tyme · pe relifes ben made saal
vp pe chesynge of pe grace of god/ for zif by pe grace of god
nowe not of werkis/ ellis grace is not nowe grace/ what pe
fore? israel hap not geten pat pat he souzte/ forsope eliccon ha
geten/ sopely pe oper ben blyndide: as it is writen/ he zaue t
hen

hem a spirit of compunccōn · yzen pat pei seen not · & eris pat
pei here not · til into pis day/ and dauyd seip/ be pe borde of hem
made bifore hem into a gnare & into cacchynge & into sclaun-
dre · & into zildynge azen to hem/ be pe yzen of hem made dirke ·
pat pei se not · and incroke algatis pe bac of hem/ perfore I
seye wher pei offendiden so · pat pei schulen falie doune · fer be
it/ but by gilte of hem helpe is made to hepen men · pat pei sue
hem/ pat zif pe gilte of hem ben richeffis of pe worlde · & pe mun-
yschynge (or makynge lesse) of hem · ben richeffis of hepen men/
how mychе more pe plente of hem/ sopely I seye to zou hepen
men/ how longe sopely I am apostle of hepen men · I schal ho-
noure my mynysterie (or seruyce) zif on any maner I stire my
fleysche for to folowe · & I make summe of hem saaf/ forsope zif
pe loos of hem is recounseylynge of pe worlde · what pe takynge
up of hem · no but lijf of deade men · for zif pe sacrifice (or litil
parte of taslynge) be holy · & hool gobet/ and zif pe root be holy ·
& pe braunchis/ pat zif any of pe braunchis ben broken · pou
sopely whanne pou were a wilde olyue tree · art sette amonge
hem · & art made felowe of pe root & of fatnesse & of pe olyue tree ·
nyl pou glorie azenes pe braunchis/ for zif pou gloriest · pou
berest not pe root · but pe root pee/ perfore pou seist/ pe braun-
chis ben broken pat I be insette/ wel/ for vnbileue pe braun-
chis ben broken · forsope pou stondist by feip/ nyl pou sauer
hize ping but drede pou/ forsope zif god sparide not kyndely
braunchis · lesse parauenture he spare not pee/ perfore se pe
godenesse & pe feerfenesse of god/ sopely pe feerfenesse into hem
pat fellen doune · sopely pe godenes of god in pee · zif pou
schalt dwelle in godenesse/ ellis & pou schalt be kitte doune/
but & pei schulen be insette · schulen not dwelle in vnbileue/
forsope god is myzty · eftesone for to insette hem/ for whi zif
pou art kitte doune of pe kyndely wilde olyue tree/ forsope
breperen I nyl zou vnknowe pis mysterie · pat zee be not wise
to zoure self/ for blyndenesse hap fallen of party in israel · til pe
plente of hepen men entride · & so al israel schulde be made saaf

as

as it is writen/ he schal come of syon pat schal delyuer & tu
awey: vnpitee of iacob/ and pis testament to hem of n
whanne I schal do awey here synnes/ sopely vp pe gosp
enemyes for zou: forsope moste derworp vp pe electoñ · for
deris/ sopely pe zistis & cleppyng of god: ben wip outen fi
pinkynge (or reuokynge)/ sopely as sumtyme & zee bileued
not to god · nowe forsope zee haue gete mercy for pe vnbile
of hem: so & pes nowe bileueden not into zoure mercy · pa
pei gete mercy/ forsope god closide to gedir alle pingis in vni
leue: pat he haue mercy on alle/ ¶ O pe hizenesse (or depnes
of pe richesis of wisdom & kunnynge of god/ how incompr
hensible ben his domes: & his weyes vnsercheable/ forso
who knewe pe witte of god? or whoswas his counseyler or wi
former zaue to hym: & it schal be quytte azen to hym? for
hym & by hym & in hym ben alle pingis: to hym honoure
glorie into worldis amen//

C^m 12^m

AND so breperen I biseche zou by pe mercy of god
pat zee zyue zoure bodyes a lyuynge oost (or sacri
fice) holy plesynge to god · zoure seruyce reson
able/ and nyl zee be conformyde (or made lijk) t
pis worlde: but be zee reformyde in newenesse of zoure witte
pat zee proue whiche is pe wille of god · good & wel plesyng
& parfite/ forsope I seye by pe grace pat is zouen to me · to all
pat ben amonge zou · for to not sauer (or kunne) more panne
it bihouep for to kunne · but for to kunne to sobrenesse/ ant
to eche man as god hap departide pe mesure of feip/ forsope as
in one body we haue many membris · sopely alle pe membris
hane not pe same acte (or dede) so we ben manye: one body in
crist/ eche forsope membris: pe toper of anoper/ perfore hau-
ynge zistis dyuersynge vp pe grace pat is zouen to vs · oper
prophecye vp resoune of feip · oper mynysterie or seruyce in
mynystrynge/ oper he pat techip in techynge: he pat stirep
softely in exhortacoñ (or monestynge)/ he pat zyuep in sym-
plenes ·

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plenels · he pat is bifore (or fouereyn) in bifynes · he pat hap
mercy in gladenesse · loue wip outen feynynge · hatynge euyl ·
cleuynge (or fasse drawynge) to good ping · wayynge to gedir
pe charite of breperhede · comynge to gedir in honoure · not
slowe in bifynesse · feruent (or brennyng) in spirit · seruynge
to pe lorde · ioyinge in hope · pacient in tribulacōn · bifye in
preyer · comunyng to pe nedis of seyntis · fuynge (or keepynge)
hospitalite · (pat is herborynge of pore men) blesse zee menpur-
suynge zou · blesse zee & nyl zee curse (or warie)/ for to ioye wip
men ioyinge · for to wepe wip men weppynge/ felynge pe same
ping to gedir not sauerynge (or kunnynge) hizepingis · but con-
sentynge to meke pingis/ nyl zee be prudent anentis zoure self ·
to no man zildynge euyl for euyl / purueyinge good pingis ·
not onely bifore god · but also bifore alle men/ zif it may be
done · pat is of zou · haupnge pees wip alle men/ zee most dere
breperen not defendynge (or vengynge) zoure self · but zyue
zee place to ire (or wrappe)/ forsope it is writen/ pe lorde seip/
to me vengeaunce · & I schal zilde azen/ but zif pin enemye
schal hungre · fede pou hym/ zif he prisiip · zyue pou drynke to
hym/ forsope pou doinge pes pingis · schalt gedir to gedir colis
on his hede/ nyl pou be ouercomen of euyl ping · but ouercome
pou euyl in gode ping//

EVery soule (or lyuynge man) · be sujet to hizer pow- C^m 13^m
ers/ forsope per is not power · no but of god/ sopely
pe pingis pat ben of god · ben ordeynyde/ and so he
pat azensiondip pe ordynaunce of god/ forsope pei
pat azensionden · geten to hem self dampnacoñ/ for whi pryn-
ces ben not to pe drede of gode werke · but of euyl/ sopely
wolte pou not drede power · do pou gode ping · & pou schalt
haue preysyng of it/ forsope he is pe mynystre of god · to pee
into good/ sopely zif pou doste euyl ping · drede pou/ for not
wip outen cause he berip pe swerde/ for he is pe mynystre of
god · venger into wrappe · to pym pat doip euyl ping/ and
perfore

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perfore by nede be zee fujet: not onely for wrappe: but & for conscience/ fopely perfore & zee zyuen tributis/ pei ben pe mynystris of god: for pis same ping seruynge/ perfore zilde zee to alle men: dettis/ to whom tribute: tribute/ to whom tol (or custom for pingis borne aboute): tol (or suche custom)/ to whom drede: drede/ to whom honoure: honoure/ to no man owe zee any ping: no but pat zee loue to gedir/ fopely he pat loueb his neyzebore: hab fulfilde pe lawe/ for whi pou schalt do no leccherie · pou schalt not slee · pou schalt not stele · pou schalt not seye false witnessynge · pou schalt not coueyte pe ping of pi neyzebore/ and zif per be any oper maundement: it is instoride (or enclosude) in pis worde/ pou schalt loue pi neyzebore as pi self/ pe loue of neyzebore: worchip not euyl/ perfore loue is plente (or fulfillynge) of lawe// ¶ And we wityngе pis tyme · for houre is nowe: vs to rise of sleep/ fopely nowe oure helpe is neer · pan whanne we bileueden/ pe nyzte wente bifore: forfope pe day schal neyze/ perfore caste we aweye pe werkis of dirkenessis · & be we clopide pe armes of lizte: as in day wandre we honestly/ not in ofte etyngis & drunkennesse · not in couchis & vnchastitees not in instrpues & in enuye: but be zee clopide pe lorde Ihū cst/ and do zee not pe cure (or bisynesse) of fleysche in desiris//

C. 14. Dorfope take zee a sijk man in bileue · not in deceptacoñs (or disputefouns) of pouztis/ fopely anoper bileueb hym for to ete alle pingis/ forfope he pat is sijk (or vnstidefast): ete he wortis (or potage)/ he pat etib dispise not pe man not etynge/ and he pat etib not: deme not pe man etynge/ fopely god hab taken hym/ who art pou pat demest anoper seruaunt: to his lorde he stondib or fallib doune/ forfope he schal stonde/ forfope pe lorde is myzty for to ordeyne hym · (or make stidefast) for whi anoper demeb a day bitwixe pe day: anoper demeb eche day/ eche man abounde (or be plenteuous) · in his witte/ he pat sauerib (or vndirstondib

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dirstondip) pe day. vndirstondip to pe lorde/ and he pat etip · etip to pe lorde. for he doip pankyngis to pe lorde/ and he pat etip not. etip not to pe lorde · & doip pankyngis to god/ forsope no man of vs lyuep to pym self. & no man diep to pym self/ sopely wher we lyuen. we lyuen to pe lorde/ wher we dien. we dien to pe lorde/ perfore wher we lyuen or dien we ben of pe lorde/ in pis ping sopely cst is deade & roos azen. pat he be lorde of quycke & of deade/ forsope what demest pou pi broper? or whi dispisist pou pi broper? forsope alle we schulen stonde bifore pe trone of crist/ I lyue seip pe lorde · for to me eche knee schal be bowide. & eche tunge schal knoweleche to god/ and so eche of vs · schal zilde resoune to god for pym self/ perfore no more deme we to gedir (or eche oper) but more deme zee pis ping · pat zee putte not hurtynge (or sclaundre) to a broper/ I woot & trisse in pe lorde Ihū · for no ping is comoune (or vnclene) by pym. no but to pym pat demep any ping to be vnclene/ sopely zif pi broper be made sory in conscience for mete. nowe pou walkist not aftir charite/ nyl pou pourgh pi mete leese pym. for whom crist diede/ perfore be not oure gode ping blasfemyde (or dispisde)/ sopely pe rewme of god is not mete & drynke. but riztwesnesse & pees & ioye in pe holy gost/ forsope he pat in pis ping serueip crist. plesip to god · & is prouyde to men/ and so sue we po pingis pat ben of pees. & kepe we togedir po pingis pat ben of edificacōn · (pat is to bilde soulis to beuene) nyl pou for mete distruye pe werke of god/ sopely alle pingis ben clene. but it is euyl to pe man pat etip by offendynge (or sclaundre). or is made sijk (or vnstidefast)/ pou pat hast seip anentis pi self. haue pou bifore/ bleside is he pat demep not (or dampnyp not) pym self · in pat ping pat he proueip/ forsope he pat demep zif he ete. is dampnyde/ for it is not of seip/ forsope alle ping pat is not of seip. is synne//

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Cm 15m

Forſoꝥ we ſadder owen for to ſuſteyne (or bere vp) ꝥe ſebleneſſe of ſiꝥk men or vnſad in ſeiꝥ. & not pleſe to oure ſelf/ eche of vs pleſe to his neyzebore into good to edificacōn/and forſoꝥ criſt pleſide not to ꝥym ſelf. but as it is writen/ ꝥe reproues (or ſchenſchipis) of men diſpiſynge ꝥee. ſellen on me/ forſoꝥ what euer ꝥingis ben writen. ꝥe ben writen to oure techynge/ ꝥat ꝥi pacience & comforte of ſcripturis. we haue hope/ forſoꝥ god of pacience & ſolace (or comforte) zyue to zou for to vndirſtonde ꝥe ſame ꝥing eche into oꝥer after Ihū criſt. ꝥat zee of one wille (or wit) · wiꝥ one mouꝥ worſchiꝥ god & ꝥe fadir of oure lorde Ihū criſt/ for whiche ꝥing take zee to gedir. as & c̄ſt took zou into honoure of god/ ſoꝥely I ſeꝥe Ihū criſt for to haue be a mynyſtre of circumciſiōn for ꝥe treuꝥe of god. for to conferme ꝥe biheſtis of faderis/ ſoꝥely heꝥen men for to honoure god vꝥon mercy. as it is writen/ ꝥerfore lorde I ſchal knowelechе to ꝥee in heꝥen men. & I ſchal ſynge to ꝥi name/ and eſtetone he ſeiꝥ/ glade (or ioꝥe) zee heꝥen men wiꝥ his puple/ and eſtetone/ alle heꝥen men preyſe zee ꝥe lorde. & alle puples magnyſie zee hym/ and eſtetone ꝥlaie ſeiꝥ/ ꝥer ſchal be a root of Jeſſe. & heꝥen men ſchulen hope into ꝥym · ꝥat ſchal riſe for to gouerne heꝥen men/ forſoꝥ god of hope · fulfil zou in al ioꝥe & pees in bileuynge. ꝥat zee abounde in hope & vertue of ꝥe holy goſt// ¶ Soꝥely breꝥeren & I my ſelf am certeyn of zou. for & zee zoure ſelf ben ful of loue · zee fulfilde wiꝥ al ſcience (or kunnynge). ſo ꝥat zee mowne moneſte eche oꝥer/ ſoꝥely breꝥeren more hardily I write to zou of partye · as azen bryngyng zou into mynde · for ꝥe grace ꝥat is zouen to me of god. ꝥat I be ꝥe mynyſtre of criſt Ihū in heꝥen men/ I halowynge ꝥe goſpel of god ꝥat ꝥe offerynge of heꝥen men be made accepte & halowide in ꝥe holy goſt/ ꝥerfore I haue glorie in criſt Ihū to god/ forſoꝥe I dar not ſpeke anꝥing of ꝥo ꝥingis · ꝥe whiche c̄ſt make not ꝥy me. into obedience of heꝥen men in worde & dedis · in vertue of tokenes

kenes & grete wondris · in vertue of ye holy gost· so yat from irlm̃ by cumpas til to hillirik· I haue fulfilde ye gospel of crist/ forsoye so I haue prechide yis gospel · not where c̃st was namyde · leste I bilde vpon oyeris grounde· but as it is writen/ for to whom it is not tolde of hym· yei schulen se/ and yei yat herden not schulen vndirstonde/ for whiche ying I was lettide ful myche for to come to zou· & I am forbeden til into zit/ forsoye nowe I not hauynge forper place in yes cuntrees· soyely hauynge coueytise of comynge to zou · of many zeeris now goinge bifore · whan I schal bygynne for to passe into spayne· I hope yat I passynge forye schal se zou/ and of zou schal be ledde yidir· zif I schal vse zou firste in partye/ yerfore nowe I schal passe forp to irlm̃· for to mynystre to seyntis/ forsoye macedonye & acaye prouede for to make sum collacoñ (or gederynge) of money into pore men of seyntis · yat ben in irlm̃/ soyely it pleside to hem· & yei ben dettours of hem/ for whi zif heyen men ben made parteners of here gostly yingis· yei owen & in fleyschely yingis for to mynystre to hem/ yerfore whanne I schal ende yis ying & assigne hem yis fruyte· by zou I schal passe into spayne/ forsoye I woot yat I comynge to zou schal come· in ye aboundaunce (or plente) of ye blessynge of crist/ yerfore breyeren I biseche zou by oure lorde Ihū crist · & by charite of ye holy gost· yat zee helpe me in zoure preyers · for me to ye lorde · yat I be delyueride fro ye vntrewe men yat ben in Iudee· & yat ye offerynge of my seruyce be acceptide in Irlm̃ to seyntis/ yat I come to zou in ioyze by ye wille of god· & yat I be refreschide wiy zou/ soyely god of pees be wiy zou alle amen//

Forsoye breyeren I comende to zou seben oure sister yat is in ye seruyce of ye chirche · yat is cencris · yat zee receyue hire in ye lorde worpily to seyntis· & yat zee stonde nyz (or helpe) hire · in what euer nede (or ying) sche schal nede of zou/ forsoye & sche stode nyz (or helpide) C. 16.

to

to manye. & to myself/ salute (or grete) zee prisca & aquyla myn helpers in Jhū cst. ye whiche vndir puttiden here neckis for my soule (or lijf)/ to whom not I al one do yankyngis. but & alle chirchis of heyen men/ and grete zee wel yere homely chirche/ gretiy wel ephenete louede to me. yat is ye firste ofasie in crist Jhū/ greteh wel mary. ye whiche hay traueylide myche in vs/ gretiy wel adronyk & Julian my cosyns & myn euen captiues (or prisouners). ye whiche ben noble amonge ye apostlis. & ye whiche weren bifore me in cst/ gretiy wel ampliete. moste derworyh to me in ye lorde/ gretiy wel vrban oure helper in crist Jhū. & stacchen my louede/ gretiy wel appellem ye noble in crist/ gretiy wel hem yat ben aristoblis hous/ gretiy wel herodien my cosyn/ gretiy wel hem yat ben at narcisies hous. yat ben in ye lorde/ gretiy wel tryphenam & tryphonam. ye whiche wymmen traueylen in ye lorde/ gretiy wel persida moste derworye womman. yat hay myche traueylide in ye lorde/ gretiy wel ruphus chosen in ye lorde. & his modir & myn/ gretiy wel ansicrete. flegoncia. hermen. patroban. herman. and breyeren yat ben wiy hem/ gretiy wel sylologus & Julian & venerum & his sister. & lympiades. and alle ye seyntis yat ben wiy hem/ gretiy wel to gedir in holy cosse/ alle ye chirchis of cst grete zou wel// ¶ forsoye breyeren I preye zou yat zee aspie hem yat maken discencoñs & hurtyngis (or sclaunderis). bisidis ye doctryne. yat zee haue lernyde. & bowe ye awey fro hem/ soyely suche men seruen not to ye lorde crist. but to here wombe/ and by swete wordis & blessyngs deceyuen ye hertis of innocent men/ soyely zoure obedience is puplischide into euery place/ yerfore I ioye in zou. but I wole zou for to be wise in good ying. & symple in euyl ying/ forsoye god of pees desoule sathanas vndir zoure feet swiftely/ ye grace of oure lorde ihū crist wiy zou/ tymothe myn helper gretiy zou wel. & also lucyns & Jason & sosipater my cosyns/ I ye yridde grete zou wel. yat haue write his epistle in ye lorde/ gayus myn herberger gretiy zou wel. and quartus broyer/ ye grace of oure lorde

Jhū

Ihū crist: wiþ zou alle amen/ forsoþe to hym þat is myzty to conferme zou by my gospel & prechynge of Ihū crist vp þe reuelacoñ of mysterie holden stille þat is not schewide in tymes euerlastynge · þe whiche mysterie is nowe made oppn by scriptures of prophetis · vp þe comaundement of god wiþ outen bygynnyng & endynge · to þe obedience of feiþ in alle heþen men · þe mysterie knowen to god al one wise by Ihū cst · to whom honoure & glorie into worldis of worldes amen//

ye firste pistel to corrintheis

Dul clepide apostle of Ihū crist by þe wille of god · & sostynes broþer: to þe chirche of god þat is at corrynthe · to þe halowide in crist Ihū · clepide seyntis · wiþ alle þat inclepen þe name of oure lorde Ihū crist in eche place of hem & oure: grace to zou & pees of god oure fadir · & of þe lorde Ihū crist/ I do þankyngis to my god euermore for zou: in þe grace of god þat is zouen to zou in Ihū crist: for in alle þingis zee ben riche in hym · in eche worde & in eche kunnynge (or science) · as þe witnessynge of cst is confermyde in zou: so þat noþing fayle to zou in any grace · abydyng þe reuelacōn (or schewynge) of oure lorde Ihū crist/ þe whiche & schal conferme zou til into þe ende wiþ outen cryme (or greet synne): in þe day of þe comynge of oure lorde Ihū cst// ¶ Forsoþe god (is) trewe · by whom zee ben clepide into felowschip of his sone Ihū crist oure lorde/ soþely breþeren I biseche zou by þe name of oure lorde Ihū crist: þat zee alle seye þe same þing · & þat scismes (or dyuysiouns) dissenciouns (or discordis) be not amonge zou/ soþely be zee parfite in þe same witte: & in þe same

C^m I^m

same kunnynge/ forsope breperen it is signyfiede (or tolde) to me · of hem pat ben at cloes: for strynes ben amonge zou/ forsope I seye pis ping: pat eche of zou seip/ forsope I am of poul· forsope I of appollo · treuely I of cephas (pat is petre): forsope I of ēst/ wher crist is departide? wher poul is crucifiede for zou · oper ben zee baptisde in pe name of poul? I do pankyngis to god · pat I baptisde no man of zou · no but crispus & gayus · leste any man seye pat zee ben baptisde in my name/ sopely & I baptisde pe hous of steuene (a womman)/ but I woot not zif I baptisde any oper/ for crist sente me not for to baptise: but for to euuangelize (or preche pe gospel)/ not in wisdom of worde: pat pe crosse of ēst be not voydide awey/ for pe worde of pe crosse: is foly sopely to men perischynge/ forsope to hem pat ben made saaf · pat is to seye to vs · it is pe vertue of god/ sopely it is writen/ I schal leese pe wisdom of wisemen: & I schal reproue pe prudence of prudent men/ wher is pe wiseman: wher is pe writer (or man of lawe): where is pe purchasour of pis worlde? wher god hap not made pe wisdom of pis worlde: foltische (or fool)/ for why for in pe wisdom of god: pe worlde knewe not god by wisdom/ it plesde to god for to make men saaf bileuynge: by pe foly of prechynge/ for & iewes seeken signes: & grekis seeken wisdom/ forsope we prechen crist crucifiede/ to iewes sopely sclaundre: to hepen men sopely foly/ forsope to hem clepide iewes & grekis crist pe vertue of god & pe wisdom of god/ for pat pat is foly ping of god: is wiser pan men/ & pat is sijk ping (or freel) of god: is strenger pan men/ forsope se zee zoure clepynge breperen · for not manye wisemen aftir pe fleysche · not many myzty · not many noble: but god chees po pingis pat ben foltis of pe worlde: pat he confounde wise men/ and god chees pe sijke pingis (or freel) of pe worlde: pat he confounde pe stronge pingis/ and god chees pe vnnoble pingis · & dispisable pingis of pe worlde · & po pingis pat ben not: pat he schulde distruye po pingis pat ben/ pat eche fleysche (or man) glorie not in his sizte/ forsope

of

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of hym zee ben in crist Ihū · ye whiche is made to vs wisdom & rizztwednesse & holynesse & azen bynge/ yat as it is writen · he yat glorieth glorie in ye lorde//

AND I breyeren whan I came to zou came not in bizenesse of worde (or wisdom) tellynge (or schewynge) to zou ye witnessynge of cst/ soyely I schewede (or demyde) me not · me for to wite (or kunne) any ying amonge zou no but crist Ihū · & hym crucifiede/ and I in sekenesse & drede & myche tremblynge was anentis zou & my worde & my prechynge not in persuable (or sutel glosynge) wordes of mannes wisdom but in schewynge of spirit & vertue · yat zoure feip be not in wisdom of men but in vertue of god/ forsoye we speken wisdom amonge parfite men/ forsoye not wisdom of yis worlde · neyer of prynces of yis worlde yat be distruyede but we speken ye wisdom of god ye whiche is hid in mysterie (or pryuete) · ye whiche (wisdom) god bifore ordeynyde bifore worldis into oure glorie · ye whiche no man of ye prynces of yis worlde knewe/ for zif yei hadden knowe yei schulen neuer haue crucifiede ye lorde of glorie/ but as it is writen/ ye yze sizze not · ne ye ere herde · neyer it steyzede into ye herte of man · what yingis god made reedy bifore to hem yat louen hym/ forsoye god schewide to vs by his spirit/ forsoye ye spirit sekip alle yingis zhe ye depe yingis of god/ soyely who of men woot what yingis ben of man no but ye spirit of man yat is in hym/ so & what yingis ben of god · no man knowep no but ye spirit of god/ forsoye we haue not receyuyde ye spirit of yis worlde but ye spirit yat is of god · yat we wite what yingis ben zouen to vs of god/ ye whiche yingis we speken · not in tauzte wordis of mannes wisdom but in doctryne of ye spirit comparisonnynge spiritual yingis to gostly men/ forsoye a bestly man perceyuep not yo yingis yat ben of ye spirit of god/ soyely it is foly to hym · & he may not vndirstone · for he is examynyde (or assayde) gostly/ forsoye

C. 2.

sothe a spiritual man demeth alle thingis: & he is demyde (or dampnyde) of no man as it is writen/ who sothely knewe the witte or the lorde: or who tauzte hym? for why we haue the witte of crist//

C^m 3^m

AND breberen I myzt not speke to zou as to spiritual men: but as to fleyschely/ as to litil children in c̄st · I zaue to zou mylke drynke: not mete/ sothely zee myzte not zit vndirstonde: but neber nowe sothely zee mowne · for zit zee ben fleyschely/ whanne enuye & strife is amonge zou: wher zee ben not fleyschely · & aftir man zee gon? for whanne summe seib/ I sothely am of poul · anober forsothe I am of appollo: wher zee ben not men? what therfore is appollo: what forsothe poul? bei ben mynystris (or seruauntis) of hym to whom zee haue bileuede: & to eche man as god hath zouen/ I plauntide · appollo watride: but god gafe encreslynge/ and so neber he bat plauntib is any bing · neber he bat moystib · but god bat zyueb encreslynge/ forsothe he bat plauntib & he bat moystib: ben any bing/ eche schal take his propre hire: aftir his traueyl/ for we ben the helpers of god · zee ben the erbe tilyinge of god: zee ben the bildynge of god/ aftir the grace of god bat is zouen to me as a wise carpenter I sette the foundement/ forsothe anober bildib aboue/ sothely eche man se how · & what bingis he bildib vpon/ sothely no man may sette any ober foundement bisidis bat is sette: the whiche is c̄st Ihc̄/ forsothe zif any man bilde ouer vpon bis foundement · golde siluer · precious stone · stickis · hay · stoble: euery mannes werke schal be schewide in fijr/ what maner it is: the fijr schal proue/ zif the werke of any man schal dwelle · the whiche he bildib vpon: he schal receyue mede/ zif any mannes werke schal brenne: it schal suffre payrynge/ forsothe he schal be saak: to nebeles as by fijr// ¶ Wite not zee for zee ben the temple of god: & the spirit of god dwellib in zou? forsothe zif any schal defoule the temple of god: god schal disparple (or distruye) hym/ forsothe the tem-

ple

ple of god is holy. ye whiche zee ben/ no man deceyue hym-
self/ zif any man amonge zou is seen to be wise in his worlde.
be he made a fool · pat he be wise/ forsope ye wisdom of his
worlde. is foly anentis god/ forsope it is writen/ I schal cacche
wise men in here wisdom (or sutel gile)/ and ekte/ ye lorde hap
knowen ye pouztis of wisemen. for pei ben veyne/ and so no
man glorie in men/ forsope alle pingis ben zoure · oper poul ·
oper appollo · oper cephas (pat is petre) oper ye worlde · oper lijf
oper deep · oper pingis present · oper pingis to comynge/ forsope
alle pingis ben zoure. zee forsope of crist · crist sopely of god//

SO a man gesse (or deme) vs as mynystris of cst & dis- Cm 4m
penders of ye mynysteries of god/ nowe it is souzte
here amonge ye dispenders. pat a man be founden
trewe/ forsope to me it is for ye leste ping · pat I be
demyde of zou or of mannes day/ but neper I deme myself/
sopely I am noping gilty to my self. but not in pis ping I am
iustifiede/ forsope he pat demep me is ye lorde/ & nyl zee deme
bifore ye tyme · til pat ye lorde come. ye whiche & schal lizten
ye hidde pingis of dirkenessis. & schal schewe ye counseylis of
hertis · & panne preysynges schal be to eche man of god//
¶ Sopely breperen pis ping I haue transfiguride into me & in
appollo. pat in vs zee lerne · leste pat ouer pat it is writen · one
azenes anoper be inblowen (wip pride) for anoper man/ who
forsope demep pee? what sopely hast pou. pat pou hast not
receyuyde. what gloriest pou as pou haddist not receyuede.
nowe zee ben fulfilde. nowe zee ben made riche/ zee reg-
nen wipouten vs · & I wolde zou regne. pat & we regnyde
wip zou/ sopely I wene pat god schewide vs ye laste apostlis ·
& made redy to ye dep · for we ben made a spectacle to ye worlde
& to aungels & to men/ we foolis for crist. zee forsope prudent
in crist/ we sijk. zee forsope stronge/ zee noble. we forsope vn-
noble/ til into pis houre & we hungren & pristen · & ben nakide ·
& ben smyten wip bussetis. & we ben vnstable & we traueylen

 worchynge

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worchynge wip oure handis/ we ben curside & we blessen/ we suffren persecucoñ:& we sustenyen (or abiden) longe/ we ben blasfemyde:& we bisechen/ as clensyngis of pis worlde we ben made:pe paryngis (or oute castyngis) of alle pingis til zit/ I wryte not pes pingis pat I confounde zou:but I amoneste (or warne) as my moste derworp sones// ¶ for whi zif zee haue ten pousande of litil maystris in cst Jhū:but not many faderis/ for why in cst Jhū I haue gendride zou:by pe gospel/ perfore I preye zou be zee folowers of me:as & I of cst/ perfore I sente to zou tymothe · pat is my moste derworp sone & feipful in pe lorde · pe whiche schal moneste zou (or teche) my weyes pat ben in cst Jhū:as I teche euery where in eche chirche/ as I be not to come to zou:so summe ben inblowen (wip pride) I schal come to zou soone zif god schal wole/ and I schal knowe not pe worde of hem pat ben inblowen (wip pride):but pe vertue:sopely pe rewme of god is not in worde:but in vertue/ what wole zee:schal I come to zou in a zerde:or in charite & in spirit of debonernesse (or myldenesse)//

C. 5.

AL oute (or al maner) fornycacoñ is herde amonge zou:& suche fornycacoñ what maner neper amonge hepen men so pat summan haue pe wife of his fadir/ and zee ben boine wip pride · & not more hadden wepynge · pat he pat dide pis werke:be taken aweye fro pe mydle of zou/ sopely I absent in body but present in spirit:nowe hap demyde as present in pe name of oure lorde Jhū cst:hym pat pus hap wrouzte/ zou & my spirit gederide to gedir wip pe vertue of pe lorde Jhū · for to bitake suche a man to sathanas · into pe perischynge of fleysche · pat pe spirit be saaf in pe day of oure lorde Jhū crist/ zoure glorynge is not good/ witen zee not for a litil sourdowz corumpip al pe gobet:clense zee oute olde sourdowz:pat zee be newe spryngyng to gedir as zee ben perfe (or wip outen sour ping)/ forsope cst is offride oure paske/ and so ete we/ not in olde sourdowz:neper in

sourdowz

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sourdowz of malice & waywardenesse/ but in yerse pingis of clennesse & treuye// I wrote to zou in a pistel yat zee ben not mengide wiy lecchours/ soyely not wiy lecchours of yis worlde· or coueytouse men· or rauenours or wiy men seruynge to ydolis· eilis zee schulden haue gon oute of yis worlde/ nowe soyely I wrote to zou for to not be mengide (or comoune not)/ zif he yat is namyde a broyer amonge zou is a lecchoure· or coueytouse· or seruynge to ydolis· or curser· or ful of drunkennesse· or rauenour· wiy suche neyer take mete/ forsoye what to me· for to deme of yem yat ben wiy outen forp· wher zee deme not of yem yat ben wiyinne· for why god schal deme yem yat ben wiy outen forp/ do zee awey euyl ying of zoure self//

Ar any of zou haupnge a cause azenes anoyer· be demyde at wickide men· & not at seyntis (or holy men)· wher zee witen not for seyntis schulen deme of yis worlde· and zif ye worlde be demyde in zou· ben zee vnworyi yat demen of leste pingis· witen zee not for we schulen deme aungelis· how myche more worldely pingis· yerfore zif zee schulen haue worldely nedis· ordeyne zee ye contemptible men· (or of litil reputacoñ) yat ben in ye chirche for to deme/ I seye to zoure schame/ so yer is not any wise man yat maye deme bitwixe a broyer & his broyer· but a broyer wiy broyer stryueyp in doom· & yat anentis vnseiyful men/ nowe forsoye trespas is algatis in zou· for zee haue domes amonge zou/ wyi more taken zee not wronge· wyi not more suffre zee fraude· but & zee done wronge· & frauden (or bigilen)· & yat to breyeren/ wher zee witen not for wickide men schulen not welde ye kyngdom of god· nyi zee erre/ neyer lecchours· neyer men seruyng to ydolis· neyer auoutrers· neyer nesche· neyer lecchouris (or men yat done synne of sodom)· neyer yeeses· neyer coueytouse men (or nygardis)· neyer men ful of drunkennesse· neyer cursers· neyer rauenours· schulen

C= 6=

welde

welde ye kyngdom of god/ and sothely yes yingis zee weren sum tyme/but zee ben waschen · but zee ben halowide · but zee ben iustifiede in ye name of oure lorde Jhū crist· and in ye spirit of oure god// ¶ alle yingis ben leueful to me· but I wndre no mans power schal be brouzte doune/mete to ye wombe· & ye wombe to metis· forsothe god schal destruye & this & yat/ sothely ye body not to fornycacoñ· but to ye lorde · & ye lorde to ye body/ forsothe & god reysiide ye lorde· & schal reyse vs in his vertue// ¶ witen zee not for zoure bodyes ben membris of cīst· perfore takynge ye membris of cīst · schal I make hem ye membris of an hoore? fer be it/wher zee witen not · for he yat cleueth to an hoore · is made one body· sothely he seith/yer schulen be two in one fleysche/forsothe he yat cleueth to god· is one spirit/ flee zee fornycacoñ/ al synne what euer synne a man schal do· is wiyouten ye body/forsothe he yat doith fornycacoñ· synnes into his bodye/wher zee witen not · for zoure membris ben ye temple of ye holy gost · yat is in zou · whom zee haue of god· and zee ben not zoure owne/ forsothe zee ben bouzte wiy greet prise/ glorie zee & bere zee god in zoure body//

Cm 7m

Forsothe of whiche yingis zee haue writen to me· it is good to a man to touche not a womman/ sothely for fornycacoñ · eche man haue his owne wiif· and eche womman haue hire houshonde/ye houshonde zilde dette to ye wiif· also sothely & ye wife to ye houshonde/ye womman hay not power of hire body· but ye houshonde/ also forsothe & ye houshonde hay not power of his body· but ye womman/ nyl zee defraude to gedir · no but parauenture of consent to a tyme· yat zee zyue tente to preyer/ and este turne zee azen into ye same ying· leste sathanas tempte zou for zoure incontynence/ forsothe I seye his ying vp indulgence (or forzyuenesse)· not vp ye comaundement/ sothely I wole alle men to be as myself/ but eche man hay his propre zifte of god/ sothely anoyer yus· but anoyer yus/ forsothe to not weddide & widowis

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widowis it is good to hem: zif ȝei dwellen so · & as I/ for zif ȝei conteynen not hem self · (or ben not chaste): be ȝei weddide/ forsoȝe it is better for to be weddide: ȝan for to be brente/ forsoȝe to hem ȝat ben ioynede in matrymonye · I comaunde not I but ȝe lorde: ȝe wife for to not departe fro ȝe housbonde/ ȝat zif sche schal departe: for to dwelle vnweddide · or for to be recounseylide to hire housbonde/ and ȝe housbonde forsake not ȝe wiif/ for whi to oȝer I seye: not ȝe lorde/ zif any broȝer haue an vnseiȝful wiif · & sche consentiȝ for to dwelle wiȝ hym/ leeue he (or forsake he) hir not/ and zif ȝe womman haȝ an housbonde vnseiȝful · & ȝis consentiȝ for to dwelle wiȝ hir: leeue sche not ȝe housbonde/ forsoȝe ȝe vnseiȝful housbonde is halowide by ȝe seiȝful womman: & ȝe vnseiȝful womman is halowide by ȝe seiȝful housbonde/ elles zoure chyldren weren vncleene: nowe forsoȝe ȝei ben holy/ ȝat zif ȝe vnseiȝful departiȝ: departe he/ forsoȝe ȝe broȝer (or sister) is not suget to seruage/ in suche forsoȝe god clepide vs in pees/ soȝely wher of woste ȝou womman · zif ȝou schalt make ȝe man saaf? or wher of woste ȝou man · zif ȝou schalt make ȝe womman saaf? not but as ȝe lorde haȝ departide to eche/ as god haȝ clepide eche man: & so go he/ and as I teche in alle chirchis/ summan circumcidide is clepide: brynge he not to prepucie/ summan is clepide in prepucie: be he not circumcidide/ circumcisioun is nouȝt · & prepucie is nouȝt: but ȝe keȝynge of ȝe comaundementis of god/ eche man in what cleȝynge he is clepide: in ȝat dwelle he/ ȝou seruaunt art clepide: be it not to charge to ȝee/ but zif ȝou maȝste be free: more vse ȝou/ he ȝat in ȝe lorde is clepide seruaunt: is fre man of ȝe lorde/ also & he ȝat fre man is clepide · is ȝe seruaunt of crist/ wiȝ prise zee ben bouȝt: nyl zee be made seruauntis of men/ eche man ȝerfore in what cleȝynge he is clepide: in ȝat dwelle he anentis god// ¶ forsoȝe of virgyns I haue not precept of god/ soȝely I zyue counseyl as hauynge mercy of ȝe lorde ȝat I be trewe/ ȝerfore I gesse (or deme) ȝis ȝing for to be good for

present

present nede: for it is gode to a man for to be so/ pou art bounden to wijf: nyl pou seek vnbyndynge/ pou art vnbounden fro a wijf: nyl pou seek a wijf/ forsope zif pou hast taken a wife: pou hast not synnede/ and zif a mayden be weddide: sche synnyde not/ nepeles suche schulen haue tribulacoñ of fleysche/ forsope I spare zou/ and so breperen I seye pis ping · pe tyme is schorte/ pe toper is pat & pei pat haue wifes: be as not haupnge/ and pei pat wepen: as not weppynge/ and pei pat ioyen: as not ioyinge/ and pei pat bien: as not haupnge/ and pei pat vsen pis worlde: as pei pat vsen it not/ forsope pe figure of pis worlde passip/ forsope I wole zou for to be wip outen bisynesse/ sopely he pat is wip outen wijf: is bisie what pingis ben of pe lorde · how he schal plese to god/ forsope he pat is wip a wijf is bisie what pingis ben of pe worlde · how he schal plese pe wife: & he is departide/ and a womman vnweddide & a mayden · penkip what pingis ben of pe lorde: pat sche be holy in body & spirit/ forsope sche pat is weddide: penkip what pingis ben of pe worlde: how sche may plese hire housbonde// Sopely I seye pes pingis to zoure profite · not pat I caste to zou a snare: but to pat pat is honest & zyuep facultee (or besynesse) wip outen lettynge · for to biseche to pe lorde/ sopely zif any deme hym self for to be seyn foul on his virgyn · pat sche is wel olde · & so it bihouep pat it be done: do sche what sche wole · he synnep not · zif sche be weddide/ for whi he hap ordeynyde stable (or stidefast) in herte · not haupnge nede: but haupnge power of his wille · & hap demyde in his herte pis ping · for to kepe pe virgyne: doip wel/ perfore he pat ioynep his virgyne in matrymonye: doip wel/ and he pat ioynep not doip better/ pe womman is bounden to pe lawe: how mych tyme hire housbonde lyuep/ pat zif hire housbonde schal slepe (pat is die): sche is delyueride fro pe lawe · be sche weddide to whom sche wole onely in pe lorde/ forsope sche schal be more blesside: zif sche schal dwelle pus after my counseyl/ forsope I wene pat I haue pe spirit of god//

Forsope

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Orſoꝑe of ꝑes ꝑingis ꝑat ben offride to ydolis (ꝑat ben ſymulacris made to mannes lickeneſſe.) we witen for alle we haue kunnynge/ ſoꝑely ſcience (or kunnynge) inblowiꝑ (wiꝑ pride). charite ediſſieꝑ/ forſoꝑe zif any man geſſe (or deme) hym for to wite any ꝑing. he haꝑ not knowen how it bihoueꝑ hym for to kunne/ forſoꝑe zif any man loueꝑ god. ꝑis is knowen of hym/ forſoꝑe of metis ꝑat ben offride to ydolis. we witen for an ydol is no ꝑing in ꝑe worlde · & ꝑat ꝑere is no god no but one/ for whi & zif ꝑer ben ꝑat ben ſeyde goddis · oꝑer in heuene · oꝑer in erꝑe · forſoꝑe ꝑer ben many goddis & many lordis. neꝑeles to vs is one god ꝑe fadir · of whom alle ꝑingis · & we in hym · & one lorde ihū cſt · by whom alle ꝑingis · & we bi hym. but not in alle men is kunnynge/ ſoꝑely ſumme wiꝑ conſcience of ydol · til nowe eten as ꝑing offride to ydolis · & here conſcience is vnclene. whanne it is ſiſk/ mete comendiꝑ vs not to god/ neꝑer forſoꝑe we ſchulen not ete. neꝑer zif we eten · we ſchulen abounde/ ſe zee forſoꝑe leſte parauenture ꝑis zoure licence (or leeue) be made hurtynge (or ſclaundre) to ſiſk men (or freel)/ ſoꝑely zif any man ſchal ſe hym ꝑat haꝑ kunnynge · reſtyng in a place where ydolis ben worſchiꝑide. wher his conſcience ſiꝑ it is ſiſk ſchal not be ediſſiede for to ete ꝑingis offride to ydolis. & ꝑe ſiſk broꝑer for whom criſt diede. ſchal periſche in ꝑi kunnynge/ forſoꝑe ꝑus zee ſynnynge into breꝑeren · & ſmytynge here ſiſk conſcience. ſynnen in cſt/ wherfore zif mete ſclaundre my broꝑer. I ſchal not ete fleyſche · into wiꝑ outen ende · leſte I ſclaundre my broꝑer//

C^m 8^m

Ꝑer I am not free · am I not apoſtle. wher I ſize not criſt Ihū oure lorde. wher zee ben not my werke in ꝑe lorde. and ꝑouz to oꝑer I am not apoſtle. but neꝑeles to zou I am/ for whi zee ben ꝑe ſignacle (or litil ſigne) of myn apoſtlehede in ꝑe lorde/ my defenſe to hem ꝑat aren

C^m 9^m

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aren me: is pis/wher we hane not power for to leede aboute a
womman sister · as & oper apostlis & breperen of pe lorde · &
cephas (pat is petre)? or I alone & barnabas · hane not power
for to worche pes pingis? who fiztis (or holdip knyzthode) any
tyme wip his owne soudis? who plauntip a vynezerde · & etip
not of his fruyte? who feedip (or lesowip) a floc: & etip not
of pe mylke of pe floc? wher aftir man I seye pes pingis? for-
sope it is writen in pe lawe of moyses/pou schalt not bynde pe
moup of peore prescheynge (or traueylynge) wheper of oren is
charge to god? wheper for vs sopely he seip pes pingis? for
why for vs pei ben writen · for he pat erip: oweb to eren in
hope/ and he pat prescheip (or traueylip): in hope for to per-
seyue fruytis/ forsope zif we sowen spiritual pingis to zou: is
it grete zif we repen zoure fleyschely pingis? zif oper ben par-
teners of oure power: whi not raper we? but we vsen not pis
power · but we sustenyen (or suffren) alle pingis · pat we zyue
not lettyng (or sclaundre) to pe euuangelie of cst/ witen zee
not for pei pat worchen in pe sacrarie (pat is place where holy
pingis ben kepte)? eten po pingis pat ben of pe sacrarie: & po
pat seruen to pe auter: taken parte wip pe auter/so & pe lorde
ordeynyde to hem pat tellen pe gospel: for to lyue on pe gos-
pel/ forsope I vsiide noon of pes pingis/ sopely I wrote not
pes pingis: pat pei be done so in me/ forsope it is gode to me
more for to dye: pan any man auoyde my glorie/for whi zif I
schal preche pe gospel: glorie is not to me/ forsope nede lisp to
me/forsope woo to me: zif I schal not euuangelise/ forsope zif
I willynge do pis ping: I haue mede/ sopely zif azenes my
wille: dispensacoñ is bitaken to me/what perfore is myn hire
(or mede)? pat I prechynge pe gospel: putte pe gospel wip
outen spense takyng (or sustenaunce)/ perfore pat I mysvse
not my power in pe gospel/ for whi when I was fre of alle
men: I made me seruaunt of alle men · pat I schulde wynne
mo men/ and to iewes I am made as a iewe: pat I schulde
wynne iewes/ to hem pat ben vndre pe lawe: as I were vndre

pe

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ye lawe· whan I was not vndre ye lawe· pat I schulde wynne
hem pat weren vndir ye lawe· to hem pat weren wip outen
lawe· as I were wip outen lawe· whanne I was not wip ou-
ten lawe of god· but I was in ye lawe of cst· pat I schulde
wynne hem pat weren wip outen ye lawe/ I am made sijk to
sijk men· pat I schulde wynne sijk men/ to alle men I am
made alle pingis· pat I schulde make alle men saaf/ forsope I
do alle pingis for ye gospel· pat I be made partener of it//
¶ witen zee not pat pei pat rennen in a furlonge· alle forsope
rennen· but one takip ye prise/ so renne zee· pat zee take/ eche
man pat strifep in fizte· abstenep hym fro alle pingis/ and pei
forsope pat pei take a corruptible crowne· we forsope vncor-
rupte/ perfore I renne so· not as into vncerteyn ping· pus I
fizt not as betynge ye eyre· but I chastise my bodye & brynge
it into seruage· leste parauenture whanne I haue prechide to
oper· I my self be made reprouable//

SOpely breperen I nyl zou for to vnknowe· for alle C^m 10^m
oure faderis weren vndre a cloude/ and alle passiden
ye see· & alle ben baptisde in moyses· in ye cloude
& in ye see/ and alle eten ye same spiritual breed· &
alle drunken ye same spiritual drynke/ forsope pei drunken of
ye spiritual· a stoon folowynge pem/ forsope ye stoon was cst·
but not in ful manye of hem· it was wel plesaunt to god/ for
whi pei ben caste doune in ye deserte/ forsope pes pingis ben done
in sygure of vs· pat we be not couepters of euylis· as & pei
couepticen/ neper be zee made ydolatrers (pat is worschipers
of false mawmetis)· as summe of hem· as it is writen/ ye pu-
ple satte for to ete & drynke· & pei haue risen vp for to pleye/
neper do we fornycacoñ· as summe of hem diden fornycacoñ·
& pre & twenty pousandis fellen· (or dieden) in one day/ neper
tempte we crist as summe of hem temptiden· and perischiden
of serpentis/ neper grucche zee as summe of hem grucchiden·
and pei perischiden of ye wastir (or distruyer)/ forsope alle pes

 pingis

pingis fellen to hem in figure/ sopely pei ben writen to oure correccoñ (or amendynge): into whom pe endis of pe worlde bane come// ¶ And so he pat geffip hym for to stonde: se he pat he falle not/ temptacoñ take not zou: no but mannes/ forsope god is trewe pe whiche schal not suffre zou for to be temptide: ouer pat pat zee mowne/ but he schal make wip pe temptacoñ also purueaunte: pat zee mowne sufferne// ¶ Wherfore zee mosse derworpe to me: flee zee fro pe worschippynge of ydolis/ as to prudente men I speec: zee zou self deme pat ping pat I seye/pe cuppe of blessynge pe whiche we blessen: wher it is not pe comunynge of ẕtis blode? and pe breed pe whiche we breken: wher it is not pe delynge (or partetakynge) of pe body of pe lorde? for one breed & one body we manye ben/ alle we pat taken part of one breed & of one cuppe// ¶ Se zee isrl aftir pe fleysche/ wher pei pat eten ostis (or sacrifices): ben not parteners of pe auter? what perfore seye I? pat ping offride to ydolis is any ping: or pat pe ydol is any ping? but po pingis pat hepen men offren: pei offren to deuylis & not to god// ¶ forsope I nyl zou for to be made felowis of fendis/ for zee mowne not drynke pe cuppe of pe lorde: & pe cuppe of fendis/ zee mowne not be parteners of pe borde of pe lorde: & of pe borde of fendis/ wher we fuen by enuye pe lorde/ wher we ben strenger pan he/ alle pingis ben leueful to me: but not alle pingis speden/ alle pingis ben leueful to me: but not alle pingis edifien/ no man seek pat ping pat is his owne: but pat ping pat is of anoper/ alle ping pat comep in pe bocherie (or in pe plater) ete zee: no ping axinge for conscience/pe erpe & pe plente of it: is of pe lorde/ forsope zif any of vnfeipful (or hepen men) clepip zou to soper & zee wolen go: alle ping pat is sette to zou ete zee: no ping axinge for conscience/ zif any man sopely schal seye · pis ping is offride to ydolis: nyl zee ete for hym pat schewide & for conscience/ forsope I seye not pi conscience: but of anoper/ sopely wherto is my liberte (or fredom) demyde of anoper mannes conscience? perfore zif I take parte wip grace: what am I

blasfemyde ·

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blasfemyde· for pat I do graces (or pankyngis)/ perfore wher
zee eten or drynken or done any oper ping· do zee alle pingis
into ye glorie of god/ be zee wip outen offencoñ (or sclaundre)
to iewes & hepen men· & to ye chirche of god· as & I by alle pin-
gis plese to alle men/ not seekynge what is profitable to me· but
pat pat to many men· pat pei ben made saaf//

Be zee folowers of me· as & I of cst/ forsope breperen C^m 11^m
[I preise] zou· pat by alle pingis zee ben myndeful
of me· & as I bitoke to zou my comaundementis
zee kepen/ forsope I wole zou for to wite· pat cst is
ye heed of eche man/ forsope ye heede of ye womman· is ye
man/ forsope ye heed of cst· god/ eche man preyinge or prophe-
cyinge· ye heed hilide· defoulip his heed/ forsope eche womman
preyinge or prophecyinge· ye heede not hilide· defoulip hire
heed/ forsope it is one· as zif sche be made hallide/ for zif a wom-
man be not veylide (or coueride)· be sche pollide/ for zif it is
foule ping to a womman to be pollide or made hallide· veyle
(or hide) sche hire heede/ sopely a man schal not veyle (or hide)
his hede· for he is ye ymage & glorie of god/ sopely a womman
is ye glorie of man/ sopely a man is not of ye womman·
but ye womman of ye man/ and forsope ye man is not made
for ye womman· but ye womman for ye man/ perefore ye
womman schal haue a veyle on hire hede· & for aungeis/ nepe-
les neper ye man wip outen womman· neper ye womman wip
outen man in ye lorde/ for whi as ye womman of man· so & ye
man by womman/ forsope alle pingis of god/ zee zoure self
deme/ bicomep (or bifemep) a womman not veylide (or couer-
ide) prey god/ neper ye kynde it self· techip vs/ forsope pat zif
a man norische longe heer· it is euyl fame (or sclaundre) to
hym/ but zif a womman norische longe heer· it is glorie to
hire for heris ben zouen to hire for veyle (or couerynge)/ for-
sope zif any man is seen for to be ful of strife amonge zou·
we haue not suche custom· neper ye chirche of god/ sopely pis
ping

ying I comaunde · not preysynge pat zee come to gedir not into better ying: but into worse/ firste forsope zou comynge to gedir into chirche: I here departyngis (or dissencoñs) for to be · & of partie I bileue/ for whi it bihouep heresies for to be: pat pei whiche be prouede · be made knowen to zou/ perfore zou comynge to gedir into one: nowe it is not for to ete to lordis soper/ forsope eche man bifore takip his soper for to ete/ and sopely anoper is hungery: anoper forsope is drunken/ wher zee hane not housis for to ete & drynke · or zee dispisen pe chirche of god · & confounden hem pat hane not? what schal I seye to zou? I preyse zou: in pis ying I preyse zou not// ¶ forsope I haue taken of pe lorde pat ying pe whiche & I haue bitaken to zou/ for pe lorde Jhū · in what nyzt he was bitrayede: tooke breed & doinge graces (or pankis): he brake & seyde take zee & ete zee: pis is my body · pe whiche schal be bitrayede for zou/ do zee pis ying into my mynde/ also he took pe cuppe aftir he hadde soupide: seyinge/ pis cuppe is pe newe testament in my blood/ do zee pis ying · how ofte euer zee schulen drynke into my mynde/ sopely how ofte euer zee schulen ete pis breede & drynke pe cuppe: zee schulen schewe pe deep of pe lorde · til he come/ and so who euer schal ete pe breed or drynke pe cuppe of pe lorde vnworpily he schal be gilty of pe body & blood of pe lorde/ forsope proue a man hym seli: & so ete he of pe ilke breed & drynke of pe cuppe/ forsope he pat etip & drynkip vnworpily: etip & drynkip doom (or dampnacoñ) to hym: not wiseli demynge pe body of pe lorde/ perfore amonge zou many sisk & vnstronge or seble: and many slepen (or dien)/ for zif we demyden wiseli oure seli: forsope we schulen not be demyde/ sopely pe while we ben demyde of pe lorde: we ben chastisde · pat we be not dampnyde wip pis worlde/ and so my breperen whan zee comen to gedir for to ete: abide zee to gedir/ zif any man hungrip: ete he at home: pat he come not to gedir into doom/ sopely I schal dispose oper yingis: whanne I schal come//

Forsope

Orſoꝑ ye ſpiritual ꝑingis · breꝑeren I nyl zou for C^m 12^m
to vnknowe/ ſoꝑely zee witen for whanne zee weren
heꝑen men: as zee weren ledde goinge to doumbe
ſymulacris/ ꝑerfore I make knowen to zou ꝑat no
man ſpekynge in ye ſpirit of god: ſeiꝑ departynge fro Ihū/ and
no man maye ſeye ye lorde ihū is: no but in ye holy goſt/ ſoꝑe-
ly departynge of graces ben: forſoꝑe ye ſame ſpirit/ and de-
partynges of ſeruynge: forſoꝑe ye ſame lorde/ and depart-
ynges of worſchipynges ben: forſoꝑe ye ſame god ꝑat worchiꝑ
alle ꝑingis in alle ꝑingis/ forſoꝑe to eche man ye ſchewynge
of ſpirit is zouen to profite/ to anoꝑer forſoꝑe bi ſpirit: ye worde
of wisdom is zouen/ to anoꝑer ſoꝑely: ye worde of kunnynge
aftir ye ſame ſpirit/ ſeiꝑ to anoꝑer: grace & heꝑes in one ſpi-
rit to anoꝑer: ye worchynge of vertues/ to anoꝑer prophecie/
to anoꝑer diſcrecoñ (or verrey knowynge) of ſpiritis/ to ano-
ꝑer kyndis of tungis (or langagis)/ to anoꝑer interpretynge
(or expounyng) of wordis/ forſoꝑe alle ꝑes ꝑingis one in ye
ſame ſpirit worchiꝑ: departynge to eche by hem ſelf as he wole//
¶ Soꝑely as ꝑer is one body & haꝑ many membris · forſoꝑe
alle ye membris of ye body whanne ꝑei ben manye: ben one
body · ſo & c̄ſt/ and ſoꝑely in one ſpirit alle we ben baptiſide in-
to one body: ꝑoꝑ iewes · oꝑer heꝑen men · oꝑer ſeruauntis ·
oꝑir fre: and alle we hane drunken in one ſpirit/ for whi & ye
body is not one membre: but manye/ zif ye foot ſchal ſeye: for
I am not ye hande · I am not of ye body: not ꝑerfore is it not
of ye body/ and zif ye ere ſchal ſeye · for I am not ye yze · I am
not of ye body/ not ꝑerfore it is not of ye body/ zif al ye body be
ye yze: where is herynge/ and zif al ye body be herynge: where
is ſmellynge? now forſoꝑe god haſ putte membris: & eche of hem
in ye body as he wolde/ ꝑat zif alle weren one membre: where ye
body? but nowe ſoꝑely many membris: ſoꝑely one body/ forſoꝑe
ye yze ſchal not nowe ſeye to ye hande: I haue no nede of ꝑi
werke/ or eſte ye hede to ye feet: zee ben not neceſſarie to me/ but
myche

myche more po pat ben seen for to be more sijk (or lower) membris of pe body: ben more nedeful/ and to hem pat we gessen for to be vnnobler membris of pe body: we zyuen more honoure in cumpas/ and po membris pat ben vnhonest: haue more honeste/ forsope oure honest membris · of none haue nede: but god temp-ide pe body zyuyng more worschip to it to whom it sayide: pat debate be not in pe body: but pat pe membris be bisie into pe same ping for eche oper/ and zif one membre suffrip any ping: alle membris suffren per wip/ oper zif one membre glorieb: alle membris ioyen togedir/ forsope zee ben pe body of crist: and membris of membre/ and sopely god putte summe in pe chirche/ firste apostlis · pe secounde tyme prophetis/ pe pridde techers aftirwarde vertues · aftirwarde graces of helyngis · gouernaylis (or gouernynges) kyndis of langagis: interpretacoñs of wordis/ wher alle ben apostlis? wher alle prophetis? wher alle techers? wher alle vertues? wher alle men haue grace of helyngis? wher alle speken wip langagis? wher alle interprete (or expounen)? forsope sue zee pe better gostly zistis/ and zit I schewe to zow a more excellent (or worpi) weye//

C^m 13^m

If I speke wip tungis of men & aungelis · sopely I haue no charite: I am made as brasse sounyng · or a symbal tynkynge/ and zif I haue prophecye & haue knowen alle mysteries & al kunnynge or science · & zif I haue al feip · so pat I ouerbere hillis (fro o place into anoper) · forsope zif I schal not haue charite: I am nouzt/ and zif I schal departe alle my goodis into metis of pore men · & zif I schal bitake my body · so pat I brenne · forsope zif I schal not haue charite: it profiteb to me no ping/ charite is pacient/ it is benyngne (or of good wille)/ charite enuyeb not/ it doib not gile · it is not inblowen (wip pride) · it is not ambicius (or coueytouse) of worschipis · it sekib not po pingis pat ben here owne/ it is not stiride to wrappe · it penkib not euyl · it ioyeb not on wickidnesse · forsope it ioyeb to gedir to treupe/

it

it suffrip alle pingis · it bileuep alle pingis/ it hopip alle pingis · it sufteynep alle pingis/ charite fallip not doune/ wheper prophecies schulen be voydide · oper langagis schulen ceese · oper science schulen be distruyede/ forsope of partie wee hane knowen: and of partie we prophecien/ forsope whanne pat schal come pat is parfite: pat ping pat is of partie schal be avoydide/ whanne I was a litil childe: I spac as a litil childe · I vndirstode as a litil childe/ forsope whanne I was made a man: I avoydide po pingis pat weren of a litil childe/ forsope we seen now by a myrour in dirkenesse: panne forsope face to face/ now I knowe of partie: panne forsope I schal knowe · as & I am knowen/ nowe forsope dwellen feip · hope · charite/ pes pre: forsope pe more of hem is charite//

SIte zee charite · loue zee spiritual pingis: nowe forsope pat zee prophecie/ forsope he pat spekip in tunge: spekip not to men but to god/ forsope no man heripp/ sopeip pe spirit spekip mysteries/ forwhi he pat prophecieph: spekip to men to edificacoī · & to monestynge & confortynge/ he pat spekip in tunge: edifieph hym self/ forsope he pat prophecieph: edifieph pe chirche of god/ forsope I wole zou alle for to speke in tungis: but more for to prophecye/ for whi he pat prophecieph: is more pan he pat spekip in tungis (or langagis): no but parauenture he interprete (or declare) · pat pe chirche take edificacouñ/ nowe forsope breperen zif I schal come to zou spekynge in tungis: what schal I profite · no but zif I schal speke to zou · oper in reuelacoñs oper in science · oper in prophecie · oper in techynge: nepeles po pingis pat ben wip outen soule (or lift) zyuynge voyces · oper pipe · oper harpe · no but zif pei schulen zyue distynccoñ of sounyngis: how schal it be conde pat is songen · oper pat is harpide? and sopeip zif pe trumpe zife vncerteyn voyce: who schal make hym self redy to pe bataylie? so & no but zee schulen zyue an open worde by tunge: how schal pat pat is seyde be knowen? sopeip zee schulen be

C. 14.

be spekynge in ye eyre · so many as ben tungis (or langagis) in
ys worlde · & no ying is wiy outen voyce/ yerfore zif I schal not
knowe ye vertue of voyce · I schal be to hym to whom I schal
speke a barbar (or not vndirstonden) · & he yat spekiy to me a
barbar/ so & zee for zee ben louers of spiritis · to ye edificacoñ
of ye chirche: seeke yat zee be plenteouse/ & yerfore he yat spe-
kiy in tunge · preye he yat he interprete (or expoune)/ for whi
zif I preye in tunge my spirit preyey/ forsoye my mynde or re-
son: is wiy outen fruyte/ yerfore what ying is? I schal preye
in spirit: I schal preye in mynde (or resoune)/ I schal seye psalme
in spirit: I schal seye psalme in mynde (or resoune)/ for whi zif
you schalt blesse in spirit: who fulfillify ye place of an ydiot (or
vnleride) man: how schal he seye amen vpon ye blessynge · for
he woot not what you seyist/ for whi you soyely dost wel graces
(or yankyngis) but anoyer man is not edifiede// ¶ I do graces to
my god: for I speke in ye langagis of alle zou/ but in ye chirche
I wole speke fyue wordis in my witte yat I teche oyer men: yan
ten youfande of wordis in tunge// ¶ Breyeren nyl zee be
made chyldren in wittis: but in malice be zee litil/ forsoye in
wittis be zee parfite/ soyely in ye lawe it is writen/ for in oyer
tungis & in oyer lippis I schal speke to ys puple · & neyer so it
schal here me seiy ye lorde/ and so langagis ben into token ·
not to seiyful men: but to men oute of ye seiy/ forsoye prophe-
cies not to men oute of ye seiy: but to seiyful men/ yerfore zif
al ye chirche come to gedir into one · & alle men speken in tungis ·
soyely zif ydiotis entren (or men oute of ye seiy): wher yei seyn
not · what ben zee wode? forsoye zif alle men prophecien · for-
soye zif any vnseiyful man or ydiot entre: he is conuycte of
alle · he is wisely demyde of alle/ forsoye ye hidde yingis of his
herte ben knowen/ and so he fallynge doune into ye face: schal
worschip god · schewinge verreyly yat god is in zou/ yerfore
breyeren what is [ ] whanne zee comen to gedir · eche of zou
hay a psalme · he hay techynge · he hay apocalips (or reuela-
coñ) · he hay tunge · he hay interpretynge (or expounynge): be
alle

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alle pingis done to edificacoñ/ wheper a man spekip in tunge
aftir two or as myche pre & by parties. pat one interprete/ for-
sope zif per be not an interpretour. be he stille (or speke not)
in pe chirche/ sopely speke he to hym self & to god/ sopely pro-
phetis two or pre seye. & oper wisely deme/ pat zif any ping
schal be schewide to one sittynge. be pe former stille/ forsope
zee mowne prophecye alle by eche by hym self. pat alle men
lerne. & alle monest/ and pe spiritis of prophetis. ben sugettis
to prophetis/ sopely god is not of dissencioun. but of pees/ as &
in alle chirchis of holy men I preche/ wymmen in chirchis be
stille/ sopely it is not suffride to hem for to speke. but for to be
suget as pe lawe seip/ forsope zif pei wolen any ping lerne. at
home are pei here houshondis/ forsope it is foul ping to a wom-
man. for to speke in pe chirche/ wheper of zou pe worde of god
came forp? or to zou al one it came? zif any man is seen for
to be a prophete or spiritual. knowe he po pingis pat I write
to zou. for pei ben comaundementis of pe lorde/ forsope zif any
man vnknowip. he schal be vnknowen/ and so breperen loue
zee for to prophecye. & nyl zee forbede for to speke in tungis/
forsope be alle pingis done honestly & vp ordre in zou//

Opely breperen I make knowen pe gospel to zou. Cap 15m
pe whiche I haue prechide to zou. pe whiche & zee
haue taken in whiche & zee stonden. by whiche & zee
ben sauede/ by whiche resoune I haue prechide to
zou zif zee holden. zif zee hane not bileuede ydilly/ forsope I
bitoke to zou in pe firste. pat ping pat & I took. for crist was
deade for oure synnes aftir pe scriptures. & for he was biriede.
& for he roos azen in pe pridde day aftir scripturis. & for he was
seen to cephas (pat is petre). & aftir pis ping to elleuene. aftir-
warde he was seen to mo pan fyue hundride breperen to gedir.
of pe whiche many dwellen til to zit/ forsope summe haue slepte
(or diede)/ aftirwarde he was seen to James. aftirwarde to
alle pe apostlis/ forsope at pe laste of alle. he was seene to me.

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as to a mysborne childe/ forsoye I am ye leste of apostlis · pat
am not worpi for to be clepide apostle: for I pursuede pe chirche
of god: forsoye by pe grace of god · I am pat ping pat I am/
and his grace was not voyde (or hidil) in me: but I traueylide
more plenteuously pan alle pei/ forsoye not I: but pe grace of
god wip me/ soyely wheper I wheper pei: so we hane prechide:
& so pei hane bileuede/ forsoye zif ĉst is prechide · pat he roos
azen fro deade (spiritis)/ how seyn summe in zou for pe azen-
rysynge of deade men is not? forsoye zif pe azen rysynge of
deade men is not: neper ĉst roos/ soyely zif ĉst roos not: oure
prechynge is veyn oure seip is veyne/ forsoye & we ben founden
false witnessis of god · for we hane seyde witnessynge azenes
god · pat he reyside crist whom he reyside not: zif deade men
risen not azen/ for whi zif deade men risen not azen: neper ĉst
roos azen/ pat zif ĉst roos not azen: oure seip is veyne/ forsoye
zit zee ben in zoure synnes/ perfore pei pat slepten (or dieden)
in crist: haue peristchide/ zif in pis lijf onely we ben hoppynge in
crist: we ben more wrecchis pan alle men/ nowe forsoye ĉst roos
azen fro deade (men): pe firste fruytis of sleppynge (men or di-
ynge)/ for soyely by a man dep: and by a man azen risynge of
deade men/ and as in adam alle men dien: so in crist alle men
schulen be quykenyde/ eche man forsoye in his ordre/ firste fruy-
tis ĉst · aftirwarde pei pat ben of ĉst · pat byleuen in pe comyng
of crist/ aftirwarde an ende/ whanne he schal bitake pe kyngdom
of god & to pe fadir · whanne he schal avoyde al pryncehode · &
power & vertue/ soyely it bihoueb hym for to regne: til he putte
alle his enemyes vndir his feet/ forsoye at pe laste pe enemye
dep schal be distruyede/ forsoye he hap made sujet alle pingis
vndir his feet/ forsoye whanne he seip · alle pingis be sugettis to
hym: wip outen doute outaken hym pat sugettide alle pingis
to hym/ soyely whanne alle pingis schulen be suget to hym:
panne he pe sone schal be suget to hym pat sugettide alle pingis
to hym · pat god be alle pingis in alle pingis/ elles whatschulen
pei done pat ben baptiside for deade men · zif in alle maner ·

deade

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deade men risen not azen? wherto & we ben in perel euery houre?
eche day I dye· for zoure glorie breperen· pe whiche glorie I haue
in cſt Ihū oure lorde/ zif vp man I haue fouzten to beestis at eph-
esy · what profitip it to me· zif deade men risen not azen? ete
we & drynke we· to morn forsope we schulen dye/ nyl zee be
deceyuede/ forsope euyl spechis corruppen (or distruyen) gode
pewis (or vertues)/ awake zee iuste men· and nyl zee synne/
forsope summe haue ignoraunce of god· to reuerence I speke to
zou but summan seip/ how schulen deade men rise azen· or in
what manner body schulen pei come? vnwiseman· pat ping
pat pou sowest · is not quykenyde· no but it die firste/ and pat
ping pat pou sowest · not pe body pat is to come pou sowest·
but a nakide corne · as of whete or of summe of pe oper/ for-
sope god zyuep to it a body as he wole· and to eche of seedis
pe propre body// ¶ not eche fleysche pe same fleysche· but for-
sope anoper of men · anoper sopely of beestis · & oper forsope
of briddis · an oper forsope of fischis/ & heuenely bodies &
erpely bodies/ but forsope anoper glorie of heuenely bodies·
an oper forsope of erpely/ anoper clerenesse of pe sunne · ano-
per clerenesse of pe mone· anoper clerenesse of sternes/ forsope
a sterne dyuersip fro a sterne in clerenesse· so & pe azen risynge
of deade men/ it is sowen in corrupcoñ· it schal rise in vncor-
rupcoñ/ it is sowen in vnnobley· it schal rise in glorie/ it is
sowen in infirmyte· it schal rise in vertue/ it is sowen a beestly
body· it schal rise a spiritual body/ zif per is a beestly body· per
is & a spiritual body as it is writen/ pe firste man adam is made
into a soule lyuynge· and pe laste adam into a spirit quyken-
ynge/ but not firste pat pat is spiritual· but pat pat is bestly/
aftirwarde pat pat is spiritual/ pe firste man of erpe· erpely/ pe
secounde man of heuene· heuenely/ what maner pe erpely
man· suche pe erpely men/ and what maner pe heuenely man·
suche pe heuenely men/ perfore as we bane borne pe ymage of
pe erpely man· bere we & pe ymage of pe heuenely/ breperen
I seye pis ping · for fleysche & blood mowne not weide pe kyng-
dom

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dom of god · neyer corrupcoñ schal weide incorrupcoñ/ lo I seye to zou mysterie (or pryuete) of holy yingis/ forsoye alle we schulen rise azen: but not alle we schulen be inchaungide/ in a moment · in ye smytyng of an yze: in ye laste trumpe/ forsoye ye trumpe schal synge: & deade men yat ben in c̄st schulen rise azen/ ye sirste incorrupte: & we schulen be inchaungide/ forsoye it bihouey yis corruptible ying cloye incorrupcoñ/ and yis deadely ying: for to cloye vndeadelynesse/ forsoye whan yis deadely ying schal cloye vndeadelynesse: panne schal be made ye worde yat is writen/ dey is soupide vp in victorie/ dey: where is yi victorie? dey: where is yi pricke: forsoye ye pricke of dey: is synne/ forsoye ye vertue of synne is lawe/ forsoye yankyngis to god yat zaue to vs victorie: by oure lorde Ihū c̄st yat was deade for vs/ and so my derworye breyeren · be zee stidefaste & vnmouable: beinge plenteuouse in werke of ye lorde: euermore wytynge yat oure traueyl is not ydil in ye lorde//

C^m 16^m

Forsoye of ye colectis (or gederynge of money) · yat ben made into seyntis · as I ordeynyde in ye chirchis of galathie: so & do zee by one of ye wike/ eche of zou kepe (or laye vp) at hym seif · keppynge yat schal piece to hym · yat not whanne I schal come: panne be made colectis/ forsoye whanne I schal be present · whom zee schulen proue by epistlis · hem I schal sende for to parsitely bere zoure grace into irlm̄/ for zif it schal be worpi yat & I go: yei schulen go wiy me/ soyely I schal come to zou: whanne I schal passe by macedonye/ soyely parauenture I schal dwelle at zou · or also dwelle by wynter: yat & zee leede me whidir euer I schal go/ soyely I wille not nowe se zou in passynge/ forsoye I hope sumwhat of tyme for to dwelle at zou: zif god schal suffre/ forsoye I schal dwelle at eyhesy: til to witsuntyde/ soyely a greet dore & euydent (or open) is openyde to me: & many aduersaries/ soyely zif tymothe schal come: se zee yat he be wiy outen drede at zou/ for he worchiy ye werke of ye lorde:

as

as & I/ perfore no man dispise hym/ forsope leede zee hym in pees: pat he come to me/ forsope I abide him wip breperen//
¶ forsope I make knowen to zou of appollo· for I preyde hym myche· pat he schulde come to zou wip breperen/ and sopely it was not his wille pat he schulde come now/ forsope he schal come whan it schal be able to hym/ wake zee & stonde zee in feip: do zee manly· & be zee confortide in pe lorde: and be alle zoure pingis done in charite/ forsope breperen I biseche zou· zee haue knowen pe hous of steuene (pe womman)· & of fortunaty· & acaye· for pei ben pe firste fruytis of acaye· & into mynysterie of seyntis· pei hane ordeynyde hem seif: pat & zee ben sugettis to suche· and to eche wirchynge to gedir & trauey-lynge/ forsope I enioye in pe presence of steuene & of fortunate & acaye· for pei fulfilden pat ping pat faylide to zou/ forsope pei haue fulfilde & my spirit & zoure/ perfore knowe zee hem pat ben suche maner (men)/ alle pe chirches of asye: greten zou wel/ aquyla & prisca greten zou myche in pe lorde at whom I am herboride· with here homely chirche/ alle breperen greten zou wel/ grete zee wel to gedir in holy cosse: my gretynge/ by poulis hande: zif any man loue not oure lorde Jhū crist: be he curside maranatha/ pe grace of oure lorde Jhū crist: be wip zou/ my charite be wip zou alle in Jhū ĉst oure lorde amen//

pe

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ye secoūde pistle to corrintheis

Cm 1m

Oule apostle of Jhū cst · by ye wille of
god & tymoye broyer: to ye chirche of
god yat is at corrynthe · wiy alle seyntis
yat ben in alle achaye: grace to zou of
god oure sadir · & of ye lorde Jhū crist/
blesside (be) god & sadir of oure lorde
Jhū cst · sadir of mercyes & god of al
comfort (or solace): yat comfortiy vs in
al oure tribulacōn · yat & we mowne comforte hem · yat ben
in al pressure (or ouerleyinge) · by ye exortacoñ (or monest-
ynge) · by whiche & we ben monestide of god/ for as passiouns
of cst ben plenteous in vs: so & by crist oure comfort is plente-
uous/ forsoye wher we ben turblide (or pursuede) for zoure
techynge & helye · oyer ben comfortide for zoure comfort · oyer
we ben monestyde for zoure monestynge & helye · ye whiche
wirchis in zou ye suffrynge of ye same passiouns · ye whiche &
we suffren · yat oure hope be sadde for zou/ witynge for as zee
ben felowis of ye passiouns: so zee schulen be & of comforte//
¶ ffor soye breyeren we wole not zou for to vnwite: of oure
tribulacoñ yat is done in asie/ for ouer maner we ben greuyde
aboue vertue: so yat it anoyede vs · zhe for to lyue/ but we self
in oure self hadden of dey yat we be not trystynge in oure self ·
but in god yat reysiy deade men/ ye whiche delyueride vs · &
delyueriy fro so grete pereis into whom we hopen · for & zit he
schal delyuer helpyng & zou in preyer for vs: yat of ye persons
of many faces · of yat zyuynge yat is in zou · by many parte-
ners: graces (or yankis) ben done to god for vs/ for why oure
glorie is yis: ye witnessynge of oure conscience yat in symple-
nesse

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nesse & clennesse of god · & not in fleyschely wisdom· but in ye grace of god · we lyuen in ȝis worlde/ forsoȝe more plenteuously to ȝou/ soȝely we writen not oȝer ȝingis· ȝan ȝo ȝat ȝee hane redde & knowen/ forsoȝe I hope ȝat til to ye ende ȝee schulen knowe as & ȝee hane knowen vs of partie/ for we ben ȝoure glorie· and ȝee oure · in ye day of oure lorde Ihū ēst/ and in ȝis trustynge · I wolde firste come to ȝou · ȝat ȝee hadden ye secounde grace· and ȝat I schulde by ȝou passe into macedonye/ and este fro macedonye I schulde come to ȝou· & of ȝou be ledde into Iudee/ forsoȝe whanne I wolde ȝis ȝing· wher I vsde lizthnesse/ or ȝo ȝingis ȝat I penke· I penke aftir ye fleysche · ȝat at me be ȝhe & nay · forsoȝe god is trewe · for oure worde ye whiche was at ȝou · ȝer is not in it ȝhe & nay· but in it is is (ȝat is treuȝe)/ soȝely Ihū crist ye sone of god · ye whiche is prechide in ȝou by vs · by me & siluan & tymoȝe · ȝer was not in ȝym ȝhe & nay· but in ȝym is was · (ȝat is stidefast treuȝe)/ forsoȝe how many euer ben bihestis of god· in ȝym is · (ȝat is ben fulfilde)/ ȝerfore & by ȝym we seyn amen to god· to oure ioȝe/ ye whiche soȝely confermeȝ vs wiȝ ȝou in ēst · & ye whiche god anoyntide vs · & ȝat markide vs · & ȝaue a wedde (or ernes) of ye spirit of oure hertes/ forsoȝe I inclepe god witnesse into my soule· ȝat I sparynge ȝou came not ouer corrinthe/ not for we ben lordis of ȝoure feiȝ· but we ben heipers of ȝoure ioȝe/ for whi ȝourgh bileue ȝee stonden//

Orsoȝe I ordeynyde ȝis ilke ȝing at me· ȝat I schulde not come estesone into sorowe to ȝou/ soȝely ȝif I make ȝou sory (or heuȝ)· and who is he ȝat gladiȝ me · no but he ȝat is sorowful of me/ and ȝis same ȝing I wrote to ȝou · ȝat whanne I schal come I haue not sorowe vpon sorowe of hem of whom it bihouede me for to ioȝe/ trustynge in ȝou alle· for my ioȝe is of ȝou alle/ forwhy of myche tribulacoñ & angwische of herte I wrote to ȝou by many teeris · ȝat ȝee be not sory· but ȝat ȝee wite what charite I haue more C= 2=

plenteuously

plenteuously in zou/forsope zif any man hap made me sorowful: he hap not made me sorowful but of partie · pat I charge (or desese) not zou alle/ pis blampnge pat is made of manye sufficip to pym pat is suche maner man · so pat azenwatde zee zyue me more & comforte to pym/ lesse parauenture he pat is suche maner (man) be soupen vp (or dispeyre): by more greet heuynesse/ for whiche ping I biseche zou · pat zee conferme charite into pym/ forsope perfore I wrote pat I knowe zoure assaying · wher in alle pingis zee ben obedient/ forsope to whom zee haue any ping zouen: & I/ for whi & I pat I haue zif any ping zaue I haue zouen for zou in pe persone of crist · pat we be not deceyuyde of sathanas/ sopely we vnknowen not his pouztis// ¶ ffforsope whanne I hadde comen to troade for pe gospel of cst · & a dore was openyde to me · I hadde not reste to my spirit · for pat I fonde not my broper tyte: but I seyinge to hem farewel: passide into macedonye/ perfore pankyngis to god pat euermore makip vs to haue victorye in cst Jhū · & schewip by vs pe odoure of hys knowynge in eche place/ for we ben pe gode odoure (or sauour) of cst to god · in pes pat ben made saaf & in pes pat perischen/ to oper sopely odoure of dep into dep · to oper forsope odoure of lijf into lijf/ and to pes pingis: who so able? sopely we ben not as ful many · auoutrynge pe worde of god: but of clennesse/ but as of god · bifore god in cst we speken//

C^m 3^m

Pygynne we eftesone for to comende (or preyse) oure self · or wher we neden as summen preysynge lettris to zou or of zou? zee ben oure pistel · writen in zoure hertis · ye whiche is conde & redde of alle men/ zee made open for zee ben pe pistel of cst mynystride of vs & writen not of ynke: but by pe spirit of quycke god/ not in stony tablis: but in fleyschely tablis of herte// ¶ ffforsope we hane not suche trist by cst to god · not pat we ben sufficient · for to penke any ping of vs self as of vs: but oure sufficience is of god/ pe whiche & made

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& made vs able mynystris of ye testament: not by lettre · but by spirit/ for ye lettre sleep: forsope ye spirit quykeneb/ for zif ye mynystracoñ of deb defourmyde by lettris in stones in glorie · so yat ye children of israel myzten not biholde into ye face of moyses · for ye glorie of his chere · ye whiche (glorie) is avoydide: how not more ye mynystracoñ of spirit schal be in glorie? forwhi zif ye mynystracoñ of dampnacoñ is in glorie: myche more ye mynysterie (or seruice) of rizttwetnesse is plenteuous in glorie/ forwhi neber yat yat was cleer in ys partie was glorifiede · for excellent glorie/ sobely zif yat yat is avoydide is by glorie? myche more yat yat dwellib is in glorie/ berfore we hauynge suche hope: vsen myche triste/ and not as moyses puttide a veyle on his face · yat ye children of israel schulden not biholde into his face: ye whiche veyle is avoydide/ but ye wittis of hem ben astonyede/ sobely til into ys day ye same veyle in redynge of ye olde testament dwellib · not schewide: for in cist it is avoydide/ but til into ys day whan moyses is redde: ye veyle is putte vpon here hertis/ forsope whanne israel schal be conuertide to god: ye veyle schal be done awey/ forsope ye lorde is a spirit/ forsope where is ye spirit of god: here is liberte/ forsope alle we wib schewide face · biholdynge ye glorie of ye lorde ben transfourmyde into ye same ymage · fro clerenesse into clerenesse: as of ye spirit of ye lorde//

Therfore we hauynge ys admynystracon (or office) vp whiche we haue goten mercye: faylen not · but done aweye ye pryueb yingis of schame · not walkynge in sutel gile · neber auoutrynge ye worde of god · but in schewynge of ye treube comendynge oure self to eche conscience of men bifore god/ for zif also oure gospel be coueride (or hidde): in yes yat perischen it is coueride · in whiche ye god of ys worlde hab blyndide ye soulis of men oute of bileue: yat ye lizttnynge of ye gospel of ye glorie of crist · yat is ye ymage of god invisible schyne not ¶ forsope we C^m 4^m

 prechen

prechen [not] oure seif: but Jhū crist oure lorde/ forsoye vs
zoure seruauntis by Jhū/ for god pat seyde ye lizte for to
schyne of dirkenesis: he hap intiztide in oure hertis to ye il-
lumynynge of ye science of ye clerenesse of god: into ye face
of Jhū cst/ forsoye we haue pis tresoure in britel vesseis: pat
ye liztnesse be of goddis vertue · & not of vs/ in alle pingis we
suffren tribulacoñ: but we ben not made streyte/we ben made
pore: but we ben not distruyede/ we suffren persecucoñ: but
we ben not forsaken/ we ben made lowe: but we ben not con-
foundide/we ben caste doune: but we perischen not/euermore
berynge aboute ye mortifyinge of Jhū crist in our body: pat
& ye lijf of Jhū be schewide in oure bodyes/ sopely euermore
we pat lyuen · ben taken into dep for Jhū: pat & ye lijf of Jhū
be schewide in oure deadely fleysche/ perfore dep worchis in
vs: lijf sopely in zou/ forsoye hauynge spirit of feip · as it is
writen/ I haue bileuede for whiche ping I spake: and we bi-
leuen: for whiche ping & we speken/witynge for he pat reysside
Jhū · schal reyse & vs wip Jhū: and schal ordeyne vs wip zou/
sopely alle pingis for zou: pat grace beinge plenteuouse by
many in doinge of pankes: beinge plenteuous into glorie of
god/ for whiche ping: we faylen not/ but pouz ye ilke pat is
wip outen forp oure man be corrupteede: nepeles pat man pat
is wipiñe forp is renewide fro day into day/ forsoye pat pat
is inpresent (or nowe) · a litil moment lastynge · & lizte (or
esy) ping of oure tribulacoñ: worchip ouer maner (or mesure)
into bizenesse · ye euerlastynge weyzte of glorie in vs · vs not
biholdynge po pingis pat ben seen: but po pat ben not seen/
sopely po pingis pat ben sene: ben temperal (or duryng but
schorte tyme/ forsoye po pingis pat ben not seen: ben euer-
lastynge (or wipouten ende//

Sopely

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Sopely we witen for zif oure erpely hous of pis dwellyng be dissolvyde: pat we haue a bildynge of god · an hous not made by handis · everlastynge in hevenes/ for whi & in pis ping we mournen · coveytynge for to be clopide aboue oure dwellynge in heuene: zif nepeles we ben founden clopide & not nakide/ forwhi & we pat ben in pis tabernacle · sorowen wipiñe forp greuyde for pat we wolen be dispoylide · but be clopide aboue: pat pe ilke ping pat is deadely · be soupen up of lijf/ forsope he makip vs into pis ping is god · pat zaue to vs a wedde (or ernes) of spirit/ perfore we beinge hardy alwatis & witynge · for pe while we ben in pis body: we gon in pilgrymage fro pe lorde/ forsope we walken by feip: and not by cleer sizt/ forsope we ben hardy & hane gode wille · more for to bee in pilgrymage fro pe body: and for to be present to god/ and perfore we stryuen · wheper absent wheper present: for to plese hym/ forsope it bihoueb vs alle for to be schewide bifore pe trone of crist: pat euery man receyue (or telle azen) pe propre pingis of pe body as he hap done: oper good oper euyl/ perfore we witynge pe drede of pe lorde · softely mouē (or counseylen) to men/ sopely to god we ben open/ sopely I hope & in zoure consciences: vs for to be knowen/ we comenden not oure self eftesone to zou: but we zyuē to zou occacoñ for to glorie for vs · pat zee haue to hem pat glorien in pe face & not in pe herte/ sopely wheper we by mynde (or resoun) passen to god · wher we ben sobre to zou: sopely pe charite of cst dryueb vs gessynge pis ping · for zif one is deade for alle: perfore alle ben deade/ and crist diede for alle: pat & pei pat lyuen · lyue not nowe of hem self · but to hym p' diede for hem & roos azen/ and so we fro pis tyme hane knowen no man aftir pe fleysche/ and zif we knewen crist aftir pe fleysche: but rizt nowe we hane not knowen/ perfore zif any newe creature is in crist: olde pingis haue passide · and lo alle pingis ben newe made/ forsope alle pingis of god · pe whiche

C. 5.

recounseylide

recounseylide vs to hym by crist · & zaue to vs ye mynysterie (or seruyce) of recounseylynge to hem ye worlde not rettynge to hem here giltis: & puttide in vs ye worde of recounseylynge/ yerfore we ben sette in legatie (or message): as god monestynge by vs/ we bisechen zou for crist: be zee recounseylide to god/ god ye fadir made hym ye synne for us · yat is redempcoñ (or sacrifice for synne): ye whiche knewe not synne · yat we schulden be made rizttwesenesse of god in hym//

Cm 6m

Orsoye we helpynge monesten: yat zee receyue not ye grace of god in veyne/ soyely he seiy/ in tyme accepte (or wel plesynge) I haue herde yee: & in day of helye I haue helpide yee/ lo nowe a tyme acceptable: lo nowe a daye of helye/ to no man zyuynge any offencioñ (or hurtynge): yat our mynysterie (or seruyce) be not reprouyde/ but in alle yingis zyue we oure self as mynystris of god · in myche pacience · in tribulacoñs · & in nedis · in angwischis · in betyngis (or scourgyngis) · in prisouns · in discenciouns wiyiñe sorp · in traueylis · in wakyngis · in fastyngis · in chastite · in science (or kunnynge) · in longe abidynge · in swetnesse in ye holy gost · in charite not feynyde · in worde of treuye: in ye vertue of god/ by armours of rizttwesnesse on ye rizthalfe & liftehalf · by glorie & vnnobley · by euel fame & gode fame · as deceyuours: and trewe men/ as yei yt ben vnknowen: and knowen/ as men dyinge: and lo we lyuen/ as chastiside: and not made deade/ as sorowful: forsoye euermore ioyinge/ as hauynge nede (or as nedy men): forsoye makynge ryche/ as no ying hauynge: and weldyng alle yingis/: ¶ O zee corryntheis oure mouy is open to zou · oure herte is alargide/ be zee not made streyte in vs: but be zee made streyte in zoure entraylis/ forsoye we hauynge ye same rewarde · I seye as to sones · & be zee alargide// ¶ Nyl zee leede zok wiy vnfeiyful men/ soyely what partynge (or comunynge) of rizttwesnesse wiy wickidnesse/ or what felowschip of lizt to dirkenesis/

nessis/ sothely what acordynge of crist to belial/ or what part of a feithful (or cristen man)/ with an vnfeithful (or heyen)/ but what consent to ye puple of god with ydolis/ forsothe zee ben ye temple of quycke god/ as ye lorde seith/ for I schal dwelle in hem · & I schal walke & I schal be ye god of hem · & yei schulen be to me a puple/ for whiche thing go zee oute of ye mydle of hem · & be zee departide seith ye lorde · & touche zee not vnclene thing/ and I schal receyue zou & I schal be to zou into a fadir/ and zee schulen be to me into sones & douztris · seith ye lorde almyzty//

Therfore moste derworth (breyeren) we hauynge yes zifftis · clense we vs fro al filthe of fleysche & spirit/ parfitely makynge halowynge in ye drede of ye lorde/ take zee vs · we hane hirte no man · we hane corrupte no man · we hane bigilide no man/ I seye not to zoure condempnynge/ forsothe I seyde bifore · yat zee ben in oure hertis/ for to die to gedir & lyue to gedir/ mych triste is to me anentis zou/ mych gloryinge is to me for zou/ I am fulfilde with comfort I abounde (or am plenteuous) in ioye/ in al oure tribulacoñ/ for why & whanne we hadden come to macedonye/ oure fleysche had no reste · but we suffirden al tribulacoñ forsothe wibouten forth · fiztyngis/ wibiñe forth dredis/ but he yat comfortith meke men/ god comfortide & vs in ye comyng of tyte/ forsothe not onely in ye comynge of hym/ but also in ye comforte bi whiche he comfortide me in zou · tellynge to vs zoure desire · zoure weppynge · zoure loue for me/ so yat I ioyede more/ for zif I made zou soory in a pistle/ now it rewith not me/ and zif it rewide · I seinge yat pouz I made zou soory in yat pistle at an houre/ nowe I haue ioye/ not for zee weren made soroweful/ but for zee weren made soroweful to penaunce/ sothely zee ben made sory aftir god/ yat in no thing payrement zee suffre of vs/ forsothe yat sorowe yat is aftir god/ worchith penaunce into stidefast helthe/ forsothe sorowe

C. 7.

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rowe of ye worlde: worchip dep/ lo sopely pis same ping zou for to be sorowful aftir god: how myche bisynesse it worchip in zou/ but defendynge· but indignacoñ· but drede· but desire· but loue· but vengeaunce/ in alle pingis zee haue zouen zoure self for to be vndefoulide: in cause (or nede)/ persore & zif I wrote to zou· not for pym pat dide iniurie· nepet for pym pat suffride: but for to schewe oure bisynesse pe whiche we haue to zou bifore god/ persore we ben comfortide/ forsope in oure comforte more plenteuously· we ioyeden more on pe ioye of tyte· for his spirit is fulfilde of alle zou/ and zif I gloriede any ping anentis pym of zou I am not confoundide (or schamyde)/ but as we hane spoken to zou alle pingis in treupe: so & oure glorie pat was at tyte· is made treupe/ and pe entraylis of pym ben more plenteuously in zou· haupnge in mynde pe obedience of zou alle· how wip drede & tremblyngge zee receyueden pym/ I haue ioye: pat in alle pingis I trifte in zou//

C. 8. BReperen forsope we maken knowen to zou pe grace of god pat is zouen in pe chirche of macedonye· & pat in myche assayinge of tribulacoñ: pe aboundaunce (or plente) of pe ioye of hem was/ and pe bizest pouert of hem: was plenteuous into pe richesses of pe sympleneste of hem/ I bere witnessynge to hem vp vertue (or power) & aboue vertue pei weren wilful wip myche monestyng bisechynge vs pe grace & comunynge of mynysterie: pat is made into holy men/ and not as we hopiden: but pei zauen hem self firste to pe lorde· aftirwarde to vs by pe wille of god/ so pat we preyede tyte pat as he bigan: so & he parfourme in zou al pis grace/ but as zee abounden in alle pingis· in feip worde & science (or kunnynge)· & al bisynesse· more ouer & in zoure charite into vs: pat & to pis grace zee abounde/ I seye not as comaundynge: but by pe bisynesse of oper mē· also prouynge to gedir pe gode witte of zoure charite/ sopely zee witen pe grace of oure lorde Ihū crist· forwhi he was made nedy

nedy for vs · whanne he was riche· pat he schulde be made riche by his mysteyse (or nedynesse)/ and I zyue counseyl in pis ping/ sopely pis is profitable to zou · pat not onely bigunnen for to do· but & for to woine fro pe former zeer/ nowe forsope & in dede parfourme zee · pat as pe inwitte (or wille) is redy· so be it & of parfourmynge of pat ping pat zee haue/ sopely zif pe wille be reedy· it is acceptide aftir pat pat it hap· not aftir pat pat it hap not/ forsope I will not it by vempsioun (or slouhe) to oper · forsope to zou tribulacoñ/ but eueneste in present tyme · zoure aboundaunce fulfille pe mysteyse of hem · pat & pe aboundaunce of hem· be supplement (or fulfillynge) of mysteyse pat eueneste be made as it is writen/ he pat hap mychе aboundide not· and he pat litil had not lesse/ forsope I do pankyngis to god pat zaue pe same bisynesse for zou in pe herte of tyte · for sopely he receyuyde exortacoñ (or monestynge)/ but whanne he was bisier· wip his wille he wente forp to zou/ forsope we senten wip pym oure broper· whos preysynge is in pe gospel/ by alle chirchis · forsope not onely but & he is ordeynyde of chirches · pe felowe of oure pilgrymage · into pis grace pat is mynystride of vs to pe glorie of pe lorde· and to oure ordeynyde wille/ eschewynge pis ping pat no man blame (or dispise) vs in pis plente pat is mynystride of vs to pe glorie of pe lorde/ sopely we purueyn gode pingis · not onely bifore god· but also bifore alle men/ forsope we senten wip hem & ouer broper whom we hane prouede in manye pingis ofte for to be bisie/ nowe forsope mychе bisier in mychе trisie in zou · oper for tyte pat is my felowe & in zou helper · oper oure dreperen apostlis of chirchis · of pe glorie of cst/ perfore schewe into pe facis of chirchis pe schewynge pat is of zoure charite · & of oure glorie for zou into hem/ forwhy of pe mynysterie pat is made into holy men· it is to me of aboundaunce (or plente) · for to write to zou//

Forsope

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C. 9. FOrsoȝe I woot ȝoure in wit reedȝ for ye whiche I haue glorie of ȝou anentis macedonyes· for & acaȝe is reedȝ fro a ȝee passide· and ȝoure loue haȝ stirede ful many/ forsoȝe we haue sente breȝeren · ȝat ȝat ȝing ȝat we glorien in ȝou· be not avoydide in ȝis partie/ ȝat as I seyde ȝee ben redȝ· leste whanne macedonyes schulen come wiȝ me · & schulen fynde ȝou vnredȝ· we schamen ȝat I sȝe ȝou not in ȝis substaunce/ ȝerfore I gessiide necessarie for to preȝe breȝeren ȝat ȝei come bifore to ȝou· & make reedȝ ȝis bibiȝte blessynge · for to be reedȝ · so as blessynge & not as auarice/ ȝis ȝing forsoȝe I seȝe · for he ȝat sowiȝ scarseliȝ· schal [repe] & scarseliȝ/ and he ȝat in blessynges· schal repe & of blessȝgis/ eche man as he cassiide in his herte/ not in heuynesse or of nede/ forsoȝe god loueȝ a glad ȝyuer/ god forsoȝe is mȝtȝ for to make al grace abounde in ȝou · ȝat ȝee in al ȝingis euermore hauynge al sufficience · abounde into al good werke· as it is writen/ he delide abrode · he ȝaue to pore men· his rizȝtwesnes dwelliȝ into wiȝouten ende into worlde of worlde/ forsoȝe he ȝat mynystriȝ seede to ȝe (man) sowynge & schal ȝyue breede for to ete· and he schal multiplie ȝoure seed & make mȝche ȝe encresyngis of fruȝtis of ȝoure rizȝtwesnesse/ ȝat ȝee in alle ȝingis made riche abounde into al sympleneſſe· ȝe whiche worchiȝ by vs doing of ȝankis to god/ for ȝe mynysterie of ȝis office · not onely filiȝ ȝo ȝingis ȝat fayle to holy men· but also aboundiȝ by manȝe in doinge of ȝankyngis to ȝe lorde · by prouynge of ȝe mynysterie · glorifȝinge god in ȝe obedience of ȝoure knowelechȝnge in ȝe gospel of cst · & in sympleneſſe of comunycacon into hem & into alle· & in bisechȝnge of hem for ȝou· desirȝnge ȝou for ȝe cleer grace in ȝou · I do ȝankyngis to god vpon ȝe vnenarrable (or ȝat may not be tolde) ȝifte of hym/ forsoȝe I poule bisechȝ ȝou by ȝe homelynesse (or mȝldenesse) & softenesse (or pacience) of cst · ȝe whiche soȝely in ȝe face am meke amonge ȝou· forsoȝe I absent triste in ȝou//

Forsoȝe

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Orſoye breyeren I preye zou · yat I preſent be not hardy by ye ilke triſte in which I am geſſide for to be hardy into ſumme · ye which demen vs as we wandre aftir ye fleyſche/ forſoye we walkynge in fleyſche ſizten not (or holden not knyztchode) aftir ye fleyſche/ forwhy ye armours of our knyztchode ben not fleyſchely · but myzty by god · to ye diſtruccoñ of wardyngis (or ſtrengyes) we diſtruyinge counſeylis & al hizeneſſe reyſynge hym azenes ye ſcience of god · dryuynge into caytiſte al vndirſtondynge into ye ſeruyce of c̄ſt alſo hauynge in redyneſſe for to venge al vnobedience · whanne zoure obedience ſchal be fulfilde/ ſe zee yo yingis yat ben aftir ye face/ zif any man triſteth to hym ſelf · hym for to be of c̄ſt · penke he yis ying eſte anentis hym ſelf · for as he is of c̄ſt · ſo & we/ for why & zif I ſchal glorie any ying more of oure power · ye which ye lorde zaue to vs into edifyinge · & not into zoure diſtruccōn · I ſchal not ſchame/ forſoye yat I be not geſſide · as for to feere zou by epiſtels · forwhi yei ſeyn ye epiſtels ben heuy (or greuous) · & ſtronge · but ye preſence of body ſijk · & ye worde contemptible (or worpi for to be diſpiſide)/ he yat is ſuche maner man · penke yis · for what maner men we ben abſent by epiſtels · ſuche maner of men vs preſent in dede/ ſoyely we doren not putte vs amonge (or compariſoune) vs to ſumme yat comenden hem ſelf/ but we metynge (or meſurynge) vs in oure ſelf · & compariſounynge oure ſelf to vs/ ſoyely we ſchulen not glorie into ful myche · but aftir ye meſure of rewle · by which god meſuride to vs ye meſure of ſtrecchynge til to zou/ forſoye not as we not ſtrechynge to zou · ouer holden vs/ forſoye vnto zou we camen in ye goſpel of criſt · not glorynge into ful myche in oyer mennes traueylis/ ſoyely we hauynge hope of zoure ſeiy waxinge in zou · for to be magnyſiede vp oure reule in aboundaunce · alſo for to preche into yo yingis yat ben bizende zou · not for to glorie in oyer mennes reule in yes yingis yat

Cm 10m

ben

ben made redy/ forsope he pat glorieb: glorie in pe lorde/ forsope not he pat comendip hym self is prouede: but whom god comendip or preysip//

Cm 11m

Wolde zee schulden sufferne a litil ping of myn vnwisdom · but & supporte me (or bere me vp) sopely I loue zou by pe loue of god/ sopely I haue bihizte (or bicome boinz) for to take zou as a chaste virgyn to a man crist/ forsope I drede lesse as pe serpente deceyuyde eue wip his sutel fraude: so zoure wittis be corrupte & falle doune fro pe sympleneſſe pat is in crist/ forwhi zif he pat comep prechip anoper crist whom we prechen not · or zif zee taken anoper spirit · whom zee receyueden not · or anoper gospel whiche zee receyueden not: riztly zee schulden suffre/ sopely I wene forto haue done no ping lesse for pe grete apostlis/ forwhi pouz I be not lernyde in sermoune (or worde) · but not in science (or kunnynge) forsope in alle pingis I am schewide (or made knowen) to zou/ or wheper I haue done synne · mekynge (or makynge lowe) my self pat zee be enhauncyde · for freely I euangelizide to zou pe euangelie of god/ I spuylide (or made nakide or took ziftis) of oper chirchis · takynge soude for zoure seruyce/ and whanne I was anentis zou & nedide: I was chargous to no man/ forwhi breperen pat camen fro macedonye: fulfilden pat pat faylide to me/ and in alle pingis I haue kepte & schal kepe me wip outen charge to zou/ pe treupe of cst is in me · for pis glorie schal not be broken in me: in pe regiouns of acaye/ whi/ for I loue not zou/ god woot/ forsope pat pat I do: & I schal do pat I kitte awey pe occacōn · of hem pat wolen occacōn (or plente or power) · pat in pe ping pe whiche pei glorien: pei ben founden suche & as we/ forwhi suche false apostlis ben treccherous (or gilous werkemen: transfigurynge hem into apostlis of cst/ and not wondre/ sopely he sathanas transfigurip hym: into an aungel of lizt/ perfore it is not greet ·

zif

zif his mynystris ben transfiguride as ye mynystris of rizt-
wednesse: whos ende schal be aftir here werkis// ¶ efte I
seye leste any man deme me vnwise/ ellis take zee me as
vnwise: pat & I haue glorie a litil what/ pat pat I speke I
speke not aftir god · but as into vnwisdom in pis substaunce
of glorie/ forwhy many men glorien aftir ye fleysche: and I
schal glorie/ forsope zee suffren gladly vnwise men: whan zee
zoure self ben wise/ sopely zee sufferynen zif any man dryue zou
into seruage · zif any man deuoureb · zif any man takeb · zif
any man is enhauncide by pride · zif any man smytib zou into
ye face/ aftirs vnnobley I seye: as we weren fijk in pis partie/
in what bing any man dar · in vnwisdom I seye: & I dar/ pei
ben ebreues: & I/ pei ben israelitis: & I/ pei ben ye seed of
abraham: & I/ pei ben ye mynystris of cst: & I/ as lesse wise I
seye: more I/ in ful many trauelis · in prysouns more plen-
teuously · in woundis aboue maner (or ouer mesure) in deyes
ofte tymes/ I receyuede of ye iewes: fyue sibes fourty strokis
one lesse/ pries I was beten wib zerdis · ones I was stonede/
pries I made perischynge in schip: nyzt & day I was in dep-
nesse of ye see/ in weyes ofte · in perels of flodis · in perels of
peues · in perels of kyn · in perels of heyen men · in perels in
cyte · in perels in desert · in perels in see · in perels in false
breyeren/ in trauel in myseyste/ in many wakyngis · in hungre
in pirste: in many fastyngis/ in colde in nakidnesse/ wib outen
pingis pat ben wib outen forb/ myn eche day wakynge (or
studyinge: ye bisynes of alle chirchis/ who is fijk & I am not
fijk? who is sclaunderide: & I am not brent//

Zif it bihoueb for to glorie: I schal glorie in yo pingis C^m 12^m
pat ben of myn infirmyte (or freelte) god & ye fadir
of oure lorde Ihū crist · pat is blesside into ye
worldis: woot pat I lize not/ ye prouost (or keper)
of damask of ye kyng of ye folke arethe: kepte ye cyte of da-
mascenes · for to take me/ and by a windowe in a leep I was
leten

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leten doune by ye walle: & so I scapide his handis/ zif it bihoueb for to glorie: sobely it spedib not/ forsobe I schal come to ye visiouns & reuelacoñs of ye lorde/ I woot a man in cīst bifore fourtene zeer · wher in body wher oute of body · I woot not · god woot · suche a man rauyschide to ye bridde heuene/ and I woot suche a man · wher in body wher oute I noot · god woot · for he was rauyschide into paradise · & herde priuey wordis · ye whiche it is not leueful: to a man for to speek/ for suche maner ping I schal glorie: forsobe for me no ping · no but in myn infirmytees/ forwhi & zif I schal woine for to glorie: I schal not be vnwise/ sobely I schal seye treube/ forsobe I spare: leste any man gesse me ouer bat ping bat he seib in me: or herib any ping of me/ and leste ye greteneste of reuelacoñs enhaunce in pride: ye pricke of fleysche an aungel of sathanas is zouen to me · ye whiche buffatib me/ for whiche ping pries I preyede ye lorde: bat it schulde go awey fro me/ and he seyde to me/ my grace sufficib to yee/ forwhi vertue is parfiteib made in enfirmyte/ perfore gladeib I schal glorie in myn enfirmytees: bat ye vertue of cīst dwelle in me/ for whiche ping I plese to me infirmytees · in wronge dispisyngis in nedis · in persecucoñs · in angwischis for crist/ sobely whanne I am sijk: ban I am myzty/ I am made vnwitty: zee constreyneden me/ forsobe I schulde (or auzte) for to be comendide of zou/ sobely I dide noping leste fro hem bat ben apostlis: aboue maner/ forwhi bouz I be not: nebeles ye signes of my postilhede ben made on zou in al pacience: and signes (or myracles) & greet wondris & vertues/ sobely what is it bat zee hadde leste bifore oper chirchis/ no but bat I my self greuyde zou not · forzyue zee to me bis wronge// ¶ lo bis bridde tyme I am redy for to come to zou: and I schal not be greuous to zou/ forsobe I seek not bo pingis bat ben zoure: but zou/ forsobe neber sones owen for to tresoure to fadir & modir [but fadir & modir] to ye sones/ forsobe I moste wilfulib schal zyue: and my self schal be ouer zouen for zoure soulis · bouz I more louynge:

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be lesse louyde/ but be it/ I greuede not zou: but whanne I was sutel wise: I toke zou wip gile/ wher I deceyuede zou by any of hem · whom I sente to zou? I preyede tyte: & I sente wip hym a broper/ wheper tyte bigilide zou? wheper we gon not in pe same spirit? wher not & pe same steppis? sumtyme zee wenen pat we schulen excuse vs anentis zou/ bifore god in cst we speken/ forsope moste dere breperen: alle pingis for zoure edifyinge/ sopely I drede leste parauenture whanne I schal come: I schal not fynde zou whiche maner I wole: & I schal be founden of zou: whiche maner zee wolen not/ leste parauenture stryuynges · enuyes · sturdynesis · discencions · & detraccions · pryuey spechis of discorde · boluyngis (by pride): debatis ben amonge zou/ leste eftesone whanne I schal come · god make me lowe anentis zou · & I weyle manye of hem pat bifore synneden · & biden not penaunce of pe vnclennesse & fornycacōn & vnchastite: pat pei hane done//

Cm 13m

TO pis pridde tyme I come to zou: and in pe mouh of two or pre witnessis · euery worde schal stonde/ I seyde bifore & I seye bifore as presente twyes · & now absent to hem pat bifore haue synnede/ and to alle oper: for zif I schal I come eftesone I schal not spare/ wher zee seeken an experyment (or assayinge) of hym pat spekip in me crist: pe whiche is not sijk in zou · but myzty in vs/ forwhi pouz he was crucifiede of infirmyte: but he lyueh of pe vertue of god/ forwhi & we ben sijk in hym: but we schulen lyue by hym of pe vertue of god in vs/ assaye zoure self · zif zee ben in pe feip: zee zoure self proue/ wher zee knowen not zoure self · for crist Ihū is in zou: no but zee ben reprouable/ forsope I hope for zee knowen for zee ben not reprouable/ sopely we preyen pe lorde: pat zee do no ping of euyl/ not pat we seme prouede: but pat zee do pat pat is gode forsope pat we ben reprouable/ forsope we mowne no ping azenes treupe: but for

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ye treuye/ ffoorsoye we ioyen for we ben sijk · forsoye zee ben myzty/ and we preyen yis ying · zoure endynge/ soyely yerfore I absent write yis ying yat I present do not harder aftir ye power ye whiche ye lorde zake to me into edificacioune: & not into distruccoñ/ breyeren hens forpwarde ioyze zee · be zee parfite & teche zee vndirstonde zee ye same ying/ haue zee pees: and god of pees & loue · schal be wiy zou/ grete zee wel to gedir in holy cosse/ ye grace of oure lorde Ihū crist · & ye charite of god · & ye comunynge of ye holy gost be wiy zou alle amen//

ye pistel to galatheis

Cm 1m

Paule apostle not of men neyer by man: but bi ihū cst · & god ye fadir · yat reysde hym fro deade (men) & alle ye breyeren yat ben wiy me: to ye chirchis of galayie/ grace to zou & pees of god ye fadir & oure lorde Ihū crist · ye whiche zaue hym self for oure synnes · yat he schulde delyuer vs fro yis present weyward worlde · aftir ye wille of god & oure fadir: to whom is honoure & glorie: into worldis of worldis amen// ¶ I wondre yat yus so sone zee ben borne ouer fro hym yat clepide zou into ye grace of cst · into anoyer gospel · ye whiche is not oyer: no but yer ben summe yat disturblen zou & wolen mynystre ye euangelie of crist/ but youz or an aungel of heuene · euuangelize to zou bisidis yat yat we hane euuangelizide to zou: cursde be he/ as I bifore seyde · & nowe eftesone I seye: zif any schal euuangelize · out taken yat yat zee hane taken: cursde be he/ now counseyl I to men or to god: or seek

I to

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I to plese to men/ zif I zit pleside to men/ I were not ye seruaunt of cst// ¶ Soyely breyeren I make ye gospel knowen to zou · ye whiche is euuangelizide of me/ for it is not aftir man/ soyely neyer I took it of man · neyer lernyde/ but by reuelacioune of Ihū crist/ forsoye zee herden my lyuyng sumtyme in iewerie · for ouer maner I pursuede ye chirche of god/ and fauzte azenes it/ and I profitide in iewerie · aboue many myn eueneldis in my kyn beinge more aboundauntly louer (or folower) of my faderis tradicioun/ forsoye whanne I pleside to hym yat departide me fro ye wombe of my modir · & clepide by his grace yat he schulde schewe in me his sone · yat I schulde preche hym in heyen men/ anone I acordide not to fleysche & blood/ neyer I came to irlm̄ to my bifore goers apostlis · but I wente forp into arabie/ and eftesone I turnyde azen to damask/ aftirwarde aftir yre zeer I came to irlm̄ for to se petre/ and I dwelte anentis hym fyftene dayes/ forsoye I size none oyer man of ye apostlis/ no but iames ye broyer of ye lorde/ forsoye what yingis I write to zou/ lo bifore god for I lize not/ aftirwarde I came into ye parties of syrie & cilicie/ forsoye I was vnknowen by face to ye chirchis of Iudee yat weren in cst/ onely forsoye yei hadden herynge · for he yat pursuede vs sumtyme/ now euangelizip ye feip azenes whiche he fauzte sumtyme/ and in me yei clarifieden god//

Aftirwarde aftir fourtene zeer eftesone I steyzede to irlm̄ wip barnabas & tyte taken to/ forsoye I steyzede vp reuelacioun & to gedir seyde (or disputide) wip hem ye gospel/ ye whiche I preche amonge heyen men/ forsoye asidis honde (or by hem self) · to hem yat weren seen for to be sumwhat · leste parauenture I schulde renne in veyne (or had runnen)/ but neyer tyte yat was wip me whanne he was heyen was compellide for to be circumcidide · but for false breyeren vndre brouzten/ ye whiche pryuely entreden for to aspie oure liberte yat we hane in cst Ihū/ C^m 2^m

yat

pat pei schulen drye vs into seruage · to whom neper at an houre we zauen syde of subiecciouns pat pe treupe of pe gospel dwelle at zou/ forsope of hem pat weren seen for to be sumwhat · what maner (men) pei weren sumtyme: it parteyneb noping to me/ forsope god takib not pe persone of man/ forsope pei pat weren seen for to be sumwhat: no ping to me zauen to gedir/ but azenwarde whanne pei hadden seen pat pe gospel of prepucie (or hepen men) is bitaken to me · as of circumcisioun to petre/ for he pat wrouzte to petre apostilhede of circumcisioun: wrouzte ⁊ to me amonge hepen men/ and whanne pei hadden knowen pe grace of god pat is zouen to me · James ⁊ cephas ⁊ ioon pe whiche weren seen for to be pilers: zauen to me ⁊ barnabas pe rizthandis of felowschip · pat we amonge hepen men: pei sopely into circumcisioun · onely pat we schulden be myndeful of pore men pat also I was bisie for to do pe same ping/ forsope whan cephas (or petre) came to antioche: I stode azenes hym into his face · for he was reprouable/ forsope bifore pat summe camen fro iames: he ete wip hepen men/ forsope whanne pei came: he wipdrowe ⁊ departide hym · dredynge hem pat weren of circumcisioun/ and oper consentiden to his feynynge: so pat barnabas was ledde of hem into pat feynynge/ but whan I had seen pat pei walkiden not rizty to pe treupe of pe gospel: I seyde to petre bifore alle men/ zif pou sip pou art a iewe · lyuest hepenly ⁊ not iewely: how constreynest pou hepen men for to bicome iewes? we ben iewes of kynde: and not synners of hepen men/ sopely witynge · for a man is not made rizttwise of pe werkis of pe lawe: no but by pe feip of ihū crist · ⁊ we in ihū crist bileuen · pat we be iustifiede of pe feip of crist · and not of pe werkis of lawe/ wherfore of pe werkis of lawe eche fleysche (or man) schal not be made rizttwise/ pat zif we seekynge for to be iustifiede in c̄st · ⁊ we oure seif be founden synners: wher c̄st is not mynystre of synne? fer be it/ sopely zif I bilde azen po pingis pat I distruyede: I make me for to be a trespasour/ forsope by pe lawe · I am

I am deade to ye lawe: yat I lyue to god/ wiy cst I am fic-
chide to ye crosse/ forsoye I lyue nowe not I: but cst lyuey in
me/ forsoye yat I lyue now in fleysche: I lyue in ye feiy of
goddis sone ye whiche louede me · & bitoke hym selk for me/ I
caste not awey ye grace of god/ forsoye zif rizttwesnesse is by
ye lawe: crist diede wiy oute cause//

O zee witles men of galathie · who deceyuede zou for to not bileue to ye treuye/ bifore whos yzen ihū cst is dampnyde (or exilide): and in zou crucifiede/ yis ying onely wole I lerne of zou/ hane zee take ye spirit of ye werkis of lawe: wher of heryng of bileue/ so zee ben foolis · yat whanne zee bigunnen by spirit: nowe zee ben endide by fleysche/ zee hane suffride so many yingis wiy outen cause: neyeles zif wiy outen cause/ yerfore he yat zyuey to zou ye spirit & worchiy vertues in zou: wheyer of ye werkis of lawe · or of heryng of feiy/ as it is writen/ abraham bileuede to god: and it is rettide to hym to rizttwesnesse/ yerfore knowe zee · yat yei yat ben of ye feiy: yei ben sones of abraham/ forsoye ye scripture purueyinge · for god iustifiey of feiy heyen men tolde bifore to abraham: for in yee alle folkis schulen be blessiide/ yerfore yei yat ben of ye feiy: schulen be blessiide wiy feiyful abraham/ forsoye who euer ben of ye werkis of lawe: ben vndir curse/ for it is writen/ cursiide eche man yat schal not dwelle in alle yingis yat ben writen in ye book of lawe: yat he do hem/ forsoye for no man is made rizttwise in ye lawe anentis god: it is knowen · for a rizttful man · lyuey of feiy/ forsoye ye lawe is not of bileue · but he yat schal do yo yingis: schal lyue in hem/ crist delyueride vs fro ye curse of ye lawe · made for us curs (yat is sacrifice for curs)/ for it is writen/ cursiide is eche yat hangiy in yi tree/ yat ye blessyng of abraham in heyen men schulde be made in cst Ihū yat we take ye biheest of spirit: by feiy// ¶ breyeren I seye aftir man · neyeles no man disposiy ye confermyde testament of a man: or

C^m 3^m

aboue ordeyneb/ bihestis ben seyde to abraham & to his seede/ he seib not in seedis as in manye: but as in one · & in bi seed bat is cst/ forsobe I seye bis a testament confermyde of god/ be whiche aftir foure hundride zeeris & britty is made lawe: makib not voyde be bihestе/ for whi zif of lawe is be heretage: now not of bihest/ forsobe god zaue to abraham by azen bihest/ what berfore lawe? for trespassyng it is putte · til be seed came · to whom god bybizte bingis ordeynyde by aungels in be hande of a mediatour/ forsobe a mediatour is not of one bing/ forsobe god is one/ berfore be lawe azenes (or contrarie) to be hestis of god? fer be it/ forsobe zif bere were a lawe zouen be whiche myzte quyken verrey riztwesnesse of a lawe/ but be scripture enclosyde alle bingis vndir synne · bat bybestе schul be zouen of be seib of Ihū crist to men bileuynge/ forsobe bifore bat be seib came we weren kepte vndir be lawe · schitte to gedir into bat seib: bat was to be schewide/ and so be lawe was oure litil maystеr in crist: bat we be made riztwise of be seib/ but where be seib came: nowe we ben not vndir be litil maystеr/ forsobe alle we ben be litil sones of god by seib in cst ihū/ forsobe whoeuer zee ben baptisde in crist: zee bane clobide crist/ ber is not iewe neber greek · ber is not seruaunt neber fre man: ber is not male neber female/ sobely alle zee ben one in cst Ihū/ forsobe zif zee ben of crist: berfore zee ben seed of abraham · aftir be bihestе eyres//

C. 4.

Seye forsobe how mycbe tyme be eyre is litil: be dyuersib not fro a seruaunt/ whanne he is lorde of al · but he is vndir tutours & autours vnto be tyme determynyde of be fadir/ so & we whanne we weren litil: weren seruynge vndir be elementis of be worlde/ but where be plente of tyme came · god sente his sone made of a womman · made vndir be lawe · bat he schulde azen bie bem bat weren vndir be lawe · bat we schulde receyue be adopcioun of sones/ forsobe for zee ben be sones of god · god sente be

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ye spirit of his sone into youre hertis: cryinge abba (pat is fa-
dir)/ and so nowe yer is not seruaunt: but sone/ pat yif sone:
panne & eyre by god/ but panne sopely we vnknowyng god ·
serueden to hem pat weren not goddis (in kynde)/ nowe for-
sope whanne yee hane knowen god: yhe raper yee ben knowen
of god: howe ben yee turnyde to gedir eftesone · to seek (or
freel) & nedy elementis · to whiche yee wolen serue eftesone?
yee kepen dayes & monepes & tymes & yeeris/ forsope I drede
you: leste parauenture I haue traueylide in you wip outen
cause/ be yee as I: for & I as yee/ bresperen I biseche you: yee
haue noping hirte me/ sopely yee witen for by enfirmyte of
fleysche I haue euangelizide to you now bifore: and youre
temptacioun in my fleysche yee dispisiden not neper forsoken
but yee receyueden me as an aungel of god · as ĉst Jhū/ where
is perfore youre blessynge? sopely I bere witnessynge to you ·
for yif it myzte be done · yee schulden haue putte oute youre
yzen: and hane zouen to me/ perfore am I made enemyes to
you · seyinge trewe ping to you? sopely pei louen you not
wel · but pei wolen exclude you pat yee sue hem/ forsope sue
yee good euermore in goode: & not onely whanne I am pre-
sent anentis you/ my litil sones · whom I childe (or brynge
forp) by trauel eftesone · til crist be fourmyde in you/ forsope I
wolde now be at you · & chaunge my voyce · for I am con-
foundide (or schamyde) in you// ¶ Seye yee to me pat wolen
be vndir pe lawe: haue yee not red pe lawe? sopely it is writen/
for abraham had two sones · one of pe hande mayden · & one
of pe fre wife/ forsope he pat of pe hande mayden: was borne
aftir pe fleysche/ but he pat of pe fre wif · by azen bypest/ pe
whiche pingis ben seyde by allegorie/ forsope pes pingis ben
two testamentis/ sopely one in pe mounte syna: gendrynge in
seruage: pat is agar/ forsope syna is an hil in arabie · pe whiche
is ioynede to it pat now is in irlm̄ · & serueb wip hire sones/
forsope pat irlm̄ pat is aboue is fre: pe whiche is oure modir/
forsope it is writen/ be glad pou bareyn pat childist not (or pat
bryngist

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bryngist not forp children)/ breke out & crie: pou pat childist not: for many sones of pe leste womman: more pat of hire pat hap an houshonde/ forsope breperen we ben aftir ysaac: pe sones of bihest/ but how panne he pat was borne aftir pe fleysche· pursuede hym pat aftir pe spirit: so & now/ but what seip pe scripture/ caste oute pe hande mayden & hire sone/ forsope pe sone of pe hande mayden schal not be eyre: wip pe sone of pe fre (wife)/ and so breperen we ben not sones of pe hande mayden: but of pe fre wife/ by whiche liberte: crist hap made vs fre//

C^m 5^m

Therfore stonde zee: and eftesone nyl zee be to gedir holden in zok of seruage/ lo I poul seye to zou · for zif zee ben circumcidide: crist schal profite to zou noping/ sopely I bere witnessynge eftesone to euery man · circumcidynge hym self: for he is dettour of al pe lawe for to be done/ zee ben avoydide fro crist · zee pat ben iustifyede in pe lawe: hane fallen aweye fro grace/ forsope we bi spirit of feip: abiden pe hope of riztwesnesse/ forwhi in c̄st Jhū · neper circumcisioun is any ping worp · neper prepucie (pat is maner) of hepen men: but feip pat worchip by charite: who lettide zou for to not obesche pe treupe · to no man consente/ zee · forsope pis persuacoñ (or soste mouynge): is not of hym pat clepide zou// ¶ A litil sourdowz corrumpip al pe gobet/ I triste of zou in pe lorde: pat zee schulen vndirstonde noon oper ping/ forsope he pat distourblip zou · schal bere doom: who euer he is/ forsope breperen zif I preche zit circumcisioun: what zit suffer I persecucōn? perfore sclaundre of pe crosse is avoydide/ I wolde & pei pat distourblen zou be kitte of/ forsope breperen zee ben clepide into liberte · onely zyue zee not liberte into occasioun of fleysche: but by charite of spirit serue zee to gedir/ forsope al pe lawe is fulfilide in one worde/ pou schalt loue pi neyzebore as pi self/ for zif zee biten to gedir & eten: se zee leste zee be wastide fro atwynne (or eche from oper)/

oper)/ forsope I seye in crist/ wander zee in spirit: & zee schulen not parfourme pe desiris of fleysche/ for pe fleysche coueytip azenes pe spirit: sopely pe spirit azenes pe fleysche/ forsope pes ben aduersaries to pem self to gedir/ pat zee done not pes pingis what euer pingis zee wolen/ for zif zee ben ledde by pe spirit: zee ben not vndir pe lawe/ forsope pe werkis of pe fleysche ben open/ pe whiche ben fornycacōn · vnclennesse · vnchastite · leccherie · seruyng to ydolis · (or false goddis) · doingis of venym/enemytees · stryues · enuyes (or folowynges in euyl)/ wrappes · chydyngis · discenciouns · sectis (or heresies) · enuyes · mansleingis · drunkennessis · glotonyes: and liche pingis to pes/ pe whiche I preche to zou as I bifore seyde · for pei pat done suche pingis: schulen not haue pe kyngdom of god// ¶ ffforsope pe fruyte of pe spirit: is charite · ioye · pees · pacience · benyngnyte (or of gode wille) · godenesse · longe abidynge · myldenesse · feip · temperaunce · contynence · chastite · azenes suche pingis pe lawe is not/ forsope pei pat ben of crist: haue crucifiede here fleysche wip visis & concupiscencis (or coueytisis)/ zif we lyuen by spirit: by spirit walke we/ be we not made coueytouse of veyne glorie to gedir stirynge to wijn: [ ] bauyng enuye to gedir//

Reperen and zif a man be bifore ocupiede (or ouercomen) in any gilte or trespas: zee pat ben spiritual · techip suche a maner man in spirit of softenesse · biholdynge pi self: pat & pou be not temptide/ here zee chargis pe toper of pe toper: and so zee schulen fulfille pe lawe of crist/ forwhi zif any man gessip bym self for to be ouzte whanne he is nouzte: he deceyueb bym self/ forsope eche man proue his owne werke: and so he schal haue glorie onely in bym self · & not in anoper/ forsope eche man schal here his owne charge// ¶ ffforsope he pat is tauzte by worde: compyne to bym pat techip bym in alle gode pingis/ C. 6.

nyl

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nyl zee erre: god is not scornyde/ forsope what pingis a man schal sowe: and pes pingis he schal repe/ for he pat sowep in his fleysche: and of pe fleysche schal repe corrupcioun/ forsope he pat sowip in spirit: of pe spirit schal repe euerlastynge lijf/ forsope we doinge good: fayle not/ sopely in his tyme we schulen repe: not fayynge/ perfore pe while we haue tyme: wirche we good to alle men · forsope moste to pe housholde meyne of pe feip// ¶ See zee wip what maner lettris I haue written to zou by myn hande/ sopely who euer wole plese in fleysche: pes constreynen zou for to be circumcidide · oneiy pat pei suffre not persecucōn of cristis crosse/ forsope neper pei pat ben circumcidide kepen pe lawe: but pei wolen zou for to be circumcidide · pat pei glorie in zoure fleysche/ forsope be it fer to me for to glorie: no but in pe crosse of oure lorde Ihū cst · by whom pe worlde is crucifiede to me: and I to pe worlde/ forsope in cst Ihū neper circumcisiōn is ouzte worp · neper prepucie (pat is hepen mennes custom): but a newe creature/ and who euer schulen sue pis rewle: pees vpon hem & mercy vpon israel of god/ fro hens forp no man be heuy to me/ forsope I bere in my body: pe tokenes of oure lorde Ihū crist/ pe grace of oure lorde Ihū cst · wip zoure spirit breperen Amen.

Poule

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ye pistel to ephesies

Oule apostle of Jhū crist by ye wille of god/ to alle holy men at ephesy · & feiyful in Jhū cst · grace to zou & pees of god oure fadir/ and of ye lorde Jhū cst/ blesside be god & ye fadir of oure lorde Jhū cst · yat blessidde vs in al spiritual · in heuenely yingis in cst · as he chees vs in hym/ bifore ye makynge of ye worlde · yat we schulden be holy & wiy outen wemme in his sizt/ in charite/ ye whiche bifore ordeynyde vs into ye adopcioñ of sones by Jhū cst into hym/ aftir ye purpos of his wille · into preysyng of ye glorie of his grace · in ye whiche he made vs able to his grace in his derworyy sone · in whom we haue azen byinge of his blode · & remyssioune of synnes aftir richessis of his grace yat aboundide greteiy in vs in al wisdom & prudence/ yat he schulde make ye sacrament of his wille knowen to vs aftir ye gode plesaunce of hym yat he purposide in hym · in ye dispensacioune of plente of tymes · for to instore alle yingis in cst · ye whiche ben in heuenes & in erye in hym/ in whom also & we by sorte or grace ben clepide · bifore ordeynyde aftir ye purpos of hym yat worchiy alle yingis aftir ye counseyl of his wille/ yat we ben into ye preysyng of his glorie · we yat bifore hopiden in cst/ in whom & zee whanne zee hadden herde ye worde of treuye/ receyueden ye gospel of zoure heiye · in whiche & zee bileuynge · ben markide wiy ye holy gost of biheste · yat is wed (or ernes) of zoure heretage into ye redempcoñ of purchasynge/ into preysynge of yis glorie/ yerfore & I herynge zoure seiy yat is in cst Jhū · & louynge into alle seyntis/ ceese not doinge yankyngis for zou · makynge mynde of zou in my preyers · yat god oure lorde

C. I.

Jhū

Jhū crist fadir of glorie · zyue to zou ye spirit of wisdom & of reuelacōn: vnto ye knowyng of him/ ye yzen of zoure herte inliztenyde · yat zee witen whiche is ye hope of his cleyynge: & whiche ye richessis of ye glorie of heretage in seyntis/ and whiche is ye ouersemynge greteneſſe · of his vertue into vs · yat hane bileuede · aftir ye wirchynge of ye myzte of his vertue · ye whiche wrouzte in crist reysynge hym fro deade (men) & sittynge on his rizthalfe in heuenely yingis · aboue eche pryncipate (or power of pryncis): and poteſtate & vertue · & lordeschyppynge · & eche name yat is namyde · not onely in yis worlde but in ye worlde to come/ and made alle yingis suget vndir his feet · & zaue hym hede vpon al ye chirche yat is ye body of hym · & ye plente of hym: ye whiche alle yingis in alle yingis is fulfilde//

C^m 2^m

AND whanne zee weren deade in zoure giltis & synnes in whiche zee wandren sumtyme · aftir ye space (or lastynge) of yis worlde · aftir ye prynce of ye power of yis eyre · of ye spirit yat wirchiy nowe into ye sones of vntriste (or vnbileue) in ye whiche we alle lyueden sumtyme in desiris of oure fleysche doinge ye wille of fleysche & pouztis · & we weren by kynde ye sones of wrayh as & oyer/ forsoye god yat is riche in mercy for his ful myche charite in whiche he louede vs · & whanne we weren deade in synnes · he quykenyde vs to gedir in c̄st · by whos grace zee ben sauede · & to gedir azen reysīde · & to gedir made to sitte in heuenely yingis · in c̄st Jhū: yat he schulde schewe in ye worldis comynge ouer ye plenteuous richessis of his grace: in godeneſſe vpon vs in c̄st Jhū/ forsoye by grace zee ben sauyde by feiy: and not of zou/ soyely it is ye zifte of god · not of werkis: yat no man glorie/ forsoye we ben ye makynge of hym · made of nouzt in c̄st Jhū/ in gode werkis yat god made redy bifore: yat in hem we go/ for whiche ying be zee myndeful yat sumtyme zee yat weren heyen in fleysche · ye whiche

weren

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weren ſeyde prepucie · fro þat þat is ſeyde circumciſioun in
fleyſche made by hande · þat weren in þat tyme wiþ outen cſt·
alienyde (or made ſtraunge) fro þe lyuynge of iſrl · & herbo-
ride men (or geſtis) of teſtamentis . not hauynge hope of bi-
heſte: and wiþ outen god in þis worlde/ now forſoþe in criſt
Jhū zee þat weren ſumtyme fer: ben made nyz in þe blode of
cſt/ forſoþe he is oure pees · þat made boþe one & þe mydel
wal of a longe wal · vnbyndyng [ ] enemyes in his fleyſche avoy-
dyng þe lawe & maundementis: by doomes · þat he make two
(puples) in hym ſelf into a newe man · makynge pees · þat he
recounſeyl boþe in one body to god by þe croſſe: ſleinge þe ene-
mytees in hym ſelf/ and he comynge euangelizide pees to zow
þat weren fer: and pees to hem þat weren nyz/ for by hym we
boþe haue nyze comynge in one ſpirit to þe fadir// ¶ Perfore
nowe zee ben not herboride men & geſtis & comelyngis: but zee
ben cyteſeyns of ſeyntis & þe houſholde meyne of god · aboue
bildide on þe foundement of apoſtlis · & of prophetis: by þat
bizeſt corner ſtoon criſt ihū/ in whom eche bildynge made: war-
iþ an holy temple in þe lorde/ in whom & be zee bildide to ge-
dir into þe habitacle of god in þe holy goſt//

For grace of þis þing I poul þe bounden of cſt Jhū C^m 3^m
for zou heþen men: zif neþeles zee haue herde þe
diſpenſacoñ of goddis grace þat is zouen to me in
zou/ for aftir reuelacoñ þe ſacrament is made
knowen to me · as aboue wroot in ſchorte þing: as zee redynge
mowne vndirſtonde: my prudence in þe myſterie of cſt þe
whiche is not knowen to oþer generacoñs to þe ſones of men:
as it is now ſchewide to his holy apoſtlis & prophetis in þe ſpirit:
heþen men for to be euen eyres · & to gedir bodily · & to gedir
parteners of his biheſt in cſt Jhū by þe euuangelie · whos my-
nyſtre I am made aftir þe zifte of goddis grace: þe whiche is
zouen to me aftir þe worchynge of his vertue/ forſoþe to me
leſte of alle ſeyntis þis grace is zouen · for to euangelie in he-

 þen

ben men ye vnsercheable richeffis (yat moune not be souzte oute) of crist/ and for to inlizten alle men · whiche is ye dispensacoñ of sacrament hid fro worldis: in god yat made alle yingis of nouzt/ yat ye mychefolde wisdom of god be knowen to prynces & potestates in heuenely yingis by ye chirche aftir ye settynge of worldis · ye whiche he made in c̄st Jhū oure lorde · in whom we hane trist & nyz comynge in trystynge by ye feiy of hym// ¶ for whiche ying I axe yat zee fayle not in my tribulaciouns for zou: yat is zoure glorie/ for grace of his ying I bowe my knees to ye fadir of oure lorde Jhū crist · of whom eche fadirhede of heuenes & in erye is namyde · yat he zyue to zou aftir ye richneffis of his glorie · vertue for to be strengyide by his spirit in ye inner man · crist for to dwelle bi feiy in zoure hertis/ zee rotide & groundide in charite yat zee mowne comprehende · wiy alle seyntis · whiche is ye brede & lengye & hizenes & depnesse: also for to wite ye charite of c̄st aboue sempynge to science · yat zee be fulfilde into al ye plente of god/ forsoye to hym yat is myzty for to make alle yingis more plenteuously yan we axen or vndirstonden · aftir ye vertue · yat wirchiy in vs · to hym be glorie in ye chirche & in c̄st Jhū · into alle ye generacoñs of ye worlde of worldis amen//

C. 4.

AND so I bounden in ye lorde biseche yat zee walke worhily in ye cleypynge in whiche zee ben clepide · wiy al mekenesse · & myldenesse · wiy pacience supportyng to gedir in charite · bisie for to kepe vnyte of spirit in ye bonde of pees one body & one spirit as zee ben clepide in one hope of zoure cleypynge/ one lorde one feiy one baptym one god & fadir of alle · ye whiche is aboue alle men · & by alle yingis & in vs alle// ¶ to eche of vs grace is zouen aftir ye mesure of ye zyuynge of crist/ for which ying he seiy/ he steyzinge into hize ledde caytistee caytise · (or prisonnynge prisonnyde) · he zaue zistis to men/ forsoye yat he assendide what is it: no but for & he discendide firste into ye lower parties

ties of ye erye/ he it is yat come doune · & yat ſteyzede vpon alle heuenes · yat he ſchulde fulfille alle yingis/ & he zaue ſumme ſoyely apoſtlis · ſumme forſoye prophetis · oyer forſoye euangeliſtis · oyer forſoye ſcheyerdis & techers · to ye ful endyng of ſeyntis into ye werke of mynyſterie · into ye edifi-cacoñ of c̄ſtis body · til we rennen alle in vnyte of feiy & of knowynge of goddis ſone in a parfite man: into ye meſure of age of ye plente of c̄ſt// ¶ yat we be not nowe litil children mouyng as wawis · & be borne aboute wiy al wynde of tech-ynge in ye waywardeneſſe of men in ſutel witte: to ye decey-uynge of errour/ forſoye we doinge treuye in charite: waxe in hym by alle yingis · yat is criſt ye heed/ of whom al ye body ſette to gedir & bounden to gedir by eche ioynture of vndir-ſeruynge · vp worchynge into ye meſure of eche membre: makiy encreſynge of ye body · into ye edificacoñ of it in cha-rite// ¶ yerfore yis ying I ſeye & witneſſe it in ye lorde: yat zee walke not nowe as & heyen men walken in ye vanyte of here witte in dirkeneſſis · hauyng vndirſtondynge dirkenyde · alienyde (or made fer) fro ye lijf of god · by ignoraunce (or vnkunnynge) yat is in hem: for ye blyndeneſſe of here herte/ yei diſpeyrynge bitoken hem ſelf to vnchaſtite: into ye wir-chynge of al vnclenneſſe in coueytiſe/ forſoye zee hane not ſo lernyde criſt: zif neyeles zee herden hym: & ben tauzte in hym as is treuye in Jhū/ do zee aweye aftir ye firſte lyuynge ye olde man yat is corrupte aftir ye deſiris of errour/ forſoye be zee renewide by ſpirit of zoure mynde: & clothe zee ye newe man · yat aftir god is made of nowzte in riztweſneſſe & holy-neſſe of treuye/ for whiche ying zee puttynge aweye leeſyng: ſpeke treuye eche man wiy his neyzebore: for we ben mem-bres to gedir/ be zee wrothe: & nyl zee ſynne/ ye ſunne ſalle not doune: on zoure wraiy/ nyl zee zyue ſtede to ye deuel/ he yat ſtale: nowe ſtele he not/ more forſoye trauel he in wirch-ynge wiy his handis yat yat is gode ying: yat he haue wherof he ſchal zyue to a man ſuffrynge nede/ eche euyl worde go not

oute

oute of zoure mouh/ but zif any is good to he edificacōn of
feih: hat it zyue grace to men herynge/ and nyl zee to gedir
make he holy goft of God fory (or heuy): in whiche zee ben
markide in he day of redempcōn/ al bitternesse & wrahhe & in-
dignacioun · & crie & blasfemye · be taken aweye fro zou: wih
al malice/ forfohe be zee to gedir benynge (or of gode wille) ·
mercyful · zyuyng to gedir: as & god zaue to zou in crift//

C. 5. Therfore be zee folowers of god · as mofte derworhe
fones: & walke zee in loue as & cft louede vs & zaue
hym felf for vs an offrynge & facrifice to god: into
he odoure of fwetnesse/ fornycacioun forfohe & al
vnclennesse · or auarice be not namyde in zou: as it bicomeh
holy men · oher filhe oher folye speche or harlottrie hat parte-
neh not to hing: but more doinge of hankyngis/ forfohe
his hing wite zee vndirftondynge · hat eche lecchour or vn-
clene man · or coueytouse hat is feruage of ydolis (or mau-
metis): hah not heretage in he kyngdom of cft & god/ no man
deceyue zou by veyne wordis/ forfohe for hes hingis he wrah
of god came into he fones of myfbileue/ herfore nyl zee be
made parceners of hem/ forfohe zee weren fumtyme dirke-
nessis: nowe forfohe zee ben lizt in he lorde/ walke zee as he
fones of lizt/ forfohe he fruyte of lizt is in al godenesse & rizt-
wesnesse & treuhe: prouynge what is wel plesynge to god/ &
nyl zee compne to vnfruftuouse werkes of dirkenessis: forfohe
more reproue zee/ forfohe what hingis ben done of hem in
hem in pryue: it is foul & for to seye/ forfohe alle hingis hat
ben prouede of he lizt: ben made opyn/ forfohe alle hing hat
is fchewide is lizt/ for whiche hing he seih/ rise hou hat slepift ·
& rise vp fro deade hingis & crift fchal lizten hee// ¶ and fo
breheren fe zee how warly zee fchulen go/ not as vnwife men:
but as wifemen azen byinge tyme · for he dayes ben euyl/
herfore nyl zee be vnprudent: but vndirftondynge whiche is
he wille of he lorde/ and nyl zee be made drunken wih wijn ·

in

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in whom is leccherie · but be zee fulfilde wip pe holy gost
spekynge to zoure selk in psalmes & ympnes & spiritual songis·
singynge & seyinge psalme in zoure hertis to pe lorde/ euer-
more doinge pankyngis for alle pingis in pe name of oure
lorde Jhū cst· to god & pe fadir/ zee suget to gedir in pe drede
of crist// ¶ Be wymmen sugettis to here men (or housbondis)
as to pe lorde · for pe man is heed of pe womman · as cst is
heed of pe chirche/ he is saueour of his body but as pe chirche
is suget to crist· so & wymmen to here housbondis in alle
pingis/ men loue zee zoure wifes· as & crist louede pe chirche·
& zaue hym selk for it · pat he schulde make it holy · clensynge
it wip pe waschynge stoon of water· in worde of lijk/ pat he
zyue pe chirche glorious to hym selk · not hauynge wemme
(or reuelynge) or any suche pingis· but pat it be holy & vnde-
foulide/ so & men schulen loue here wifes· as here owne
bodyes/ he pat loueb his wijk· loueb hym selk/ forsope no man
hatide euer his fleysche· but norischip & fosterip it · as & cst
dop pe chirche/ for we ben membris of his body· of his fleysche
& of his bones/ for pis ping a man schal forsake his fadir &
modir· & he schal cleue to his wijk/ and pei schulen be two in
one fleysche/ forsope pis sacrament is greet/ forsope I seye in
cst & in pe chirche/ nepeles & zee alle · eche man loue his wijk
as hym selk/ forsope pe wijk drede hire housbonde//

Sones obesche zee to zoure fadir & modir in pe lorde/ C. 6.
forsope pis ping is iust (or riztful)/ honoure pou pi
fadir & modir · pat is pe firste maundement in bi-
hest · pat it wel be to pee · & pat pou be longe
lyuynge on pe erpe/ and zee faderis nyl zee terre zoure sones
to wrap· but norische zee hem in pe disciplyne & correccioun
(or chastylynge) of pe lorde/ seruauntis obesche zee to fleysche-
ly lordis wip drede & tremblynge in sympleneſſe of zoure
herte· as to crist/ not seruynge at yze as plesynge to men· but
as seruauntis of cst doinge pe wille of god of inwitte (or re-
soune)

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soune) wip good wille: seruynge as to pe lorde & not to men/ wityng pat eche man what euer gode ping he schal do: pis he schal receyue of pe lorde/ wheper seruaunt wheper fre man/ and zee lordis do pe same pingis to hem forzyuynge manaasis/ wityngе for here lorde & zoure is in heuenes: & takynge of persones is not anentis god// ¶ here aftirwarde breperen be zee comfortide in pe lorde · & in pe myzte of his vertue/ clope zou wip pe armour of god pat zee mowne stonde azenes aspiyngis (or assaylyngis) of pe deuyl/ for stryuynge is not to vs azenes fleyshe & blood · but azenes pe prynces & potestatis · azenes gouernours of pe worlde · of pes dirkenessis/ azenes spiritual pingis of wickidnesse: in heuenely pingis/ perfore take zee pe armour of god · pat zee mowne azenstonde in pe euyl day · & in alle pingis stonde zee parfite/ perfore stonde zee girde aboute zoure lendis in sopefastenesse · & clopide pe haubirioun of riztwesnesse · & pe feet schod in makyng reedy of pe gospel of pees/ in alle pingis takyng pe schelde of feip: in pe whiche zee mowne quenche al pe firy dartis of pe werste enemy/ and take zee pe helme of helpe & pe swerde of pe gost: pat is pe worde of god · by al preyer & bisechynge · preying al tyme in spirit & in hym wakynge in al bisynesse · & bisechynge for al holy & for me: pat worde be zouen to me in openynge of my mouh: wip trifle for to make knowen pe mysterie of pe gospel/ for whiche I am sette in legatie (or message) in pis cheyne: so pat in it I be hardie for to speke as it bihoueh me/ forsope pat & zee wite what pingis ben aboute me · what I schal do: tiycus my moste dere broper & trewe mynystre in pe lorde schal make alle pingis knowen to zou whom I sente to zou into pis same ping pat zee knowe what pingis ben aboute vs · pat he comforte zoure hertis/ pees to breperen & charite wip feip of god oure fadir: & of pe lorde Ihū cst/ grace wip alle men pat loue oure lorde Ihū cst: in vncorrupcioun amen//

pe

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ye pistel to philipenses

Paul & tymothe seruauntis of Jhū cst to alle ye holy men in cst Jhū yat ben at philippis wiy bischopis & dekenes· grace to zou & pees of god oure fadir· & of ye lorde Jhū crist/ I do yankyngis to my god· in al mynde of zou euermore in alle my preyers for alle zou wiy ioye· makyng a bisechynge on zoure compynynge in ye gospel of crist· fro ye firste day to nowe· tristyng yis ilke ying· for he yat bigan in zou a gode werke· schal parfourme til into ye day of Jhū cst/ as it is iuste to me for to feel yis ying for zou alle for yat I haue zou in herte & in my bondis· & in defendynge & confermynge of ye gospel· alle zou for to be felowis of my ioye/ for god is a witnesse to me how I coueyte zou alle· in ye bowels of Jhū crist/ and yis ying I preye yat zoure charite be plenteouste more & more in science (or kunnynge) & in al witte· yat zee proue better yingis· yat zee be clene & wiy outen offence in ye day of crist/ fulfilde wiy ye fruyte of riztwesnesse bi Jhū cst· into ye preysynge & glorie of god// forsoye breyeren I wole zou for to wite yat ye yingis yat ben aboute me· hane comen more to ye profite of ye gospel· so yat my bondis weren made knowen in cst· in eche moothalle & in alle oyer places/ yat mo of breyeren in ye lorde tristynge in my bondis more plenteouslly durften wiy outen drede speke ye worde of god/ summe forsoye & for enuye & stryfe summe forsoye & for good wille· prechen crist/ summe forsoye & of charite· witynge for I am putte in ye defense of ye gospel/ forsoye summe of contencioun or stryfe schewen crist· not cleneiy gessynge hem for to reyse pressure to my bondis/ what soyely ye while on al maner

C. 1.

maner oper by contencioun oper by treupe crist is schewide · & is pis ping I haue ioye/ but & in pis ping I schal haue ioye/ Sopely I woot pat pis ping schal come to me into helpe by zoure preyers & pe vndirmynystrynge of pe spirit of Jhū cst: aftir myn abydynge & hope/ for in no ping I schal be confoundide or schamyde: but in al triste as euermore & nowe cst schal be magnyfiede in my body: oper by lijf oper by deb/ forsope to me for to lyue cst is: & for to die wynnynge/ pat zif for to lyue in fleysche pis is fruyte of werke to me: & what I schal chese I knowe not/ forsope I am constreynyde of two pingis: hauynge desire for to be dissoluyde (or departide) pe soule fro pe body · & for to be wip crist/ it is mychе more better to me/ forsope for to dwelle in fleysche is nedeful for zou/ and I tristynge pis ping · woot pat I schal dwelle · & parfitely dwelle to alle zou · to zoure profite & ioye of feip: pat zoure pankynge abounde in cst Jhū in me · by my comynge eftesone to zou/ onely lyue zee worpily to pe gospel of crist/ pat where I schal come & se zou · oper absent I schal here of zou · for zee stonden in one spirit of one wille traueylynge to gedir to pe feip of pe gospel · & in no ping be aferde of aduersaries pe whiche is to hem cause of perdicioune: forsope to zou cause of helpe/ and pis ping of god/ for it is zouen to zou for cst · pat not onely zee bileuen into hym: but also pat zee suffren for hym/ hauynge pe same strife what maner & zee sizen in me: & nowe zee hane herde of me//

C. 2.

Therfore zif any coumfort in cst · zif any solace of charite · zif any felowschip of spirit · zif any entraylis of mercy doinge: fulfille zee my ioye · pat zee vndirstonde pe same ping · hauynge pe same charite of one wille: feelynge pe same ping/ no ping by strife neper by veyne glorie: but in mekenesse demynge hizer to hem self to gedir (or eche holdynge oper in vertue) · not eche by hem self biholdynge what pingis ben here owne: but po pingis pat ben of oper/ forsope

sope seele zee pis ping in zou: pe whiche & in cst Jhū/ pe whiche whan he was in sourme of god · demyde not raueyne hym self for to be euen to god: but he mekide hym self · takynge pe sourme of a seruaunt into lickenesse of men made: & in hibite founden as a man/ he mekide hym self made obedient vnto pe deb · forsope to pe deb of crosse/ for whiche ping & god enhaunside hym · & zaue to hym a name pat is aboue al name/ pat in pe name of Jhū eche knee be bowide of heuenely pingis & erpely & bellis/ and eche tunge knoweleche: for pe lorde Jhū cst · is in pe glorie of god pe fadir// ¶ And so my moste derworpe as euermore zee hane obeischide not onely in my presence: but mych more nowe in myn absence wirche zee wip drede & tremblynge zoure helpe/ forsope it is god pat worchip in zou · & for to wille · & for to parfourme for gode wille/ forsope do zee alle pingis wip outen grucchyngis & doutyngis: pat zee be wip outen pleynte · & pe symple sones of god wip outen reproue in pe mydel of a schrewide nacioun & waywarde/ amonge whom zee schynen as zyuers of lizt in pe worlde: holdyng to gedir pe worde of lijf to my glorie in pe day of cst/ for I haue not runnen in veyne: neper in veyne traueylide/ But & zif I be offride (or slayne) vpon pe sacrifice & seruyce of zoure feip: I haue ioye & to gedir panke zou alle/ pe same ping forsope & zee hane ioye: & to gedir panke me/ sforsope I hope in pe lorde Jhū me for to sende tymothe soone to zou: pat & I be in good inwit (or gladnesse): po pingis knowen pat be at zou/ forsope I haue no man so of one wille (or acorde): pat is bisse for zou wip clene effeccioun (or desire)/ forsope alle men seeken po pingis pat ben here owne: not po pat ben of cst Jhū/ sforsope knowe zee pe asaye of hym: for as a sone to pe fadir: he seruyde wip me in pe gospel/ forsope I hope me for to sende hym to zou: anone as I schal se what pingis ben aboute me/ sopely in pe lorde I trisse: for & I myself schal come to zou soone/ forsope I gesside it nedeful for to sende to zou epaphrodite my broper & euer

wirchir & myn euen knyzt · forsoye zoure apostle & ye seruaunt of my neye/ for soyely he desiride zou alle · & he was sorowful · for yat & zee herden hym made sijk/ forwhi & he was made sijk to ye deyz but god hadde mercy of hym/ forsoye not oneiy of hym · but also & of me · leste I hadde heuenesse vpon heuenesse/ yerfore more hastily I sente hym · yat hym seyn · este zee hane ioye · & I be wiy outen heuynesse/ and so receyue zee hym wiy al ioye in ye lorde · & haue zee suche maner men wiy honoure/ for whi of ye werke of cst · vnto ye deyz he wente · zyuynge his soule (yat is lijf) · yat he schulde fulfille yat yat sayiide to zou anentis my seruyce//

C^m 3^m

Ensforyewarde my breyeren haue zee ioye in ye lorde · for to write to zou ye same yingis · forsoye to me not slowe forsoye to zou necessarie/ se zee houndis · se zee euyl werkemen · se zee dyuysioun/ soyely we ben circumcisioun yat by spirit seruen to god · & glorien in cst Ihū · & not hauynge triste in ye fleysche/ youz I haue triste & in ye fleysche · zif any oyer man is seen for to triste in ye fleysche I more · circumcidide in ye eyzthe day · of ye kynrede of Israel · of ye lynage of beniamyn · an ebrue of ebrues · aftir ye lawe a pharise · aftir loue pursuynge ye chirche of god · aftir rizztwesnesse yat is in ye lawe lyuynge wiy outen playnte/ but whiche yingis weren to me wynnynges · I haue demyde yes peyryngis for cst/ neyeles I gesse alle yingis for to be peyrement · by ye cleer science of Ihū cst/ for whom I made alle yingis peyrement/ and I deme as tordis · yat I wynne cst · & yat I be founde in hym · not hauynge my rizztwesnesse yat is of ye lawe · but yat yat is of ye feiy of cst yat is of god rizztwesnesse in feiy for to knowe hym & ye vertue of his risynge azen · & ye felowschip of his passioun · consiguride (or made lijk) · to his deyz · zif on any maner I schal come (or renne) azen to ye resurrecoñ yat is of deade (men)/ not yat nowe I haue taken · or nowe am parfite/ forsoye I sue zif any

maner

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maner I schal comprehende · & in what ping I am comprehendide of Jhū cst/ breperen I deme me not to haue comprehendide/ one ping forsope I forzetynge sopely po pingis pat ben bybynde · strecchynge my self forsope to po pingis pat ben pe former to pe ordeynyde ping: pursue to pe prise of pe hize clepynge of god in cst Jhū/ perfore who euer we ben parfite: feele we pis ping/ & zif we vndirstonden oper maner any ping: & pat ping god schal schewe to zou/ nepeles to what ping we hane comen · pat we vndirstonde pe same ping: & pat we parfitely dwelle in pe same reule// ¶ Breperen be zee my folowers & wayte zee hem pat walken so: as zee hane oure fourme/ forsope many walken: whom I haue seyde to zou ofte/ forsope nowe & I weppynge seye pe enemyes of cristis crosse/whos ende dep (or perischynge) whos god is pe wombe/ & glorie in confusioun of hem: pat saueren erpely pingis/ forsope oure lyuynge is in heuenes/ wher of alle we abiden pe saueour oure lorde Jhū cst · whiche schal conferme pe body of oure mekenesse configuride (or made lijk) to pe body of clerenes · aftir pe wirchynge by whiche he may also make alle pingis suget to hym//

AND so my breperen moste derworp & moste desiride · my ioye & my crowne so stonde zee in pe lorde most dere breperen/ I preye eucodian · & I biseche synticen: for to vndirstonde pe same ping in pe lorde/ also I preye & pee german felowe · helpe pou pe ilke (wymmen) pat traueylen wip me in pe gospel wip clement & oper myn helpers: whos names ben in pe book of lijf/ ioye zee in pe lorde euermore: efte I seye ioye zee/be zoure temperaunce (or pacience) knowen to alle men: pe lorde is nyz/ be zee no ping bisie: but in al preyer & bisechynge wip doinge of pankyngis · be zoure axingis knowen at god/ and pe pees of god pat passip al witte: kepe zoure hertis & undirstondyngis · in cst Jhū oure lorde// ¶ ffro bensforp breperen · what euer pingis

C^m 4^m

gis ben sope · what euer pingis chaste · what euer iuste · what euer holy · what euer ameable (or able for to be louede) · what euer pingis of good fame · zif any vertue · zif any preysynge of disciplyne: penke zee pes pingis · pe whiche & zee hane lernyde & taken & herde & seyn in me/ do zee pes pingis: & god of pees schal be wip zou// ¶ fforsope breperen I ioyede gretly in pe lorde: for summe tyme aftirwarde zee azen floureden for to feel for me as & zee feeliden/ forsope zee weren ocupiede/ I seye not as for nede/ forsope I haue lernyde: in whiche pingis I am sufficient for to be/ I can be lowide (or mekide): I can & abounde (or haue plente)/ euery where & in alle pingis I am ordeynyde/ & I can be fulfilde: & to hungre & to abounde · & to suffre nyseyste/ I may alle pingis in pym pat comfortip me/ nepeles zee hane done wel · comunynge to my tribulacoñ/ fforsope & zee philipenses witen · pat in pe bygynnynge of pe gospel · whan I wente forp fro macedonye: no chirche comunyde wip me in resoune of ping zouen & taken: no but zee al one/ for & to tessalonyk zee senten ones & twies · into vse to me/ not for I seek zifte: but I azen seek fruyte aboundyng in zoure resoune/ forsope I haue alle pingis & abounde/ I am fulfilde wip pingis taken of epaphrodite · pe whiche zee senten into pe odoure of swetnesse · a couenable sacrifice plesynge to god/ forsope my god fulfilde al zoure desire aftir his richesis in glorie: in c̄ist Jhū/ forsope to god & oure fadir: be glorie into worlde of worldis amen/ grete zee wel euery holy man in c̄ist Jhū/ pe breperen pat ben wip me: greten zou wel/ alle holy men greten zou wel: moste sopely pei pat ben at cesaris hous/ pe grace of oure lorde Jhū c̄ist: be wip zoure spirit amen//

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ye pistel to colocenses//

Paul apostle of Ihū cst · by ye wille of god · & tymothe broper · to hem pat ben at colocence · holy & feithful breperen in crist Ihū: grace to zou & pees of god oure fadir · & of ye lorde Ihū cst/ we done pankyngis to god & ye fadir of oure lorde Ihū cst · euermore for zou preyinge · we herynge zoure feip in cst Ihū · & ye loue pat zee hane into alle holy men for ye hope pat is kepte to zou in heuenes · ye whiche zee herden in ye worde of treupe of ye gospel pat came to zou · as & it is in al ye worlde · & makip fruyte & waxip as in zou of pat day in whiche zee herden & knewen ye grace in treupe as zee lerneden at epaphras oure euer seruaunt moste derworp · ye whiche is a trewe mynystre of Ihū cst for zou/ ye whiche also schewide to vs zoure lyuynge in spirit// perfore & we fro ye day in whiche we herden: ceesen not for zou preying & axinge pat zee be fulfilde wip ye knowynge of his wille · in al wisdom & gostly vndirstondyng pat zee walke worpily to god by al ye plesynge pingis · makyng fruyte in al good werke: & waxinge in ye science of god/ in al vertue comfortyde aftir ye myzt of his clerenesse in al pacience: & longe abidyng wip ioye/ doinge pankyngis to god ye fadir · ye whiche made vs worpi into ye parte of forte of holy men in lizt · ye whiche delyueride vs fro ye power of dirkenessis: & translatide into ye kyngdom of ye sone of his louynge: in whom we haue azen byinge & rempssiōn of synnes/ ye whiche is ye ymage of god inuysible · ye firste bigoten of eche creature/ for in hym al pingis ben made · in heuenes · & in erpe · visible & inuysible · oper trones · oper domynacōnes · oper potestates/ alle pingis ben

C. 1.

ben made of nouzt by hym · & in hym · & he is bifore al· & al
pingis ben in hym/ & he is heed of ye body of ye chirche· ye
whiche is ye bygynnynge (or ye firste ping) of alle . & ye firste
bigoten of deade (men) · yat he beholdynge prymacie (or ye
firste dignyte) in alle pingis/ for in hym it pleside to gedir al
plente to inhabite · & by hym al pingis for to be recounseylide
to hym he plesyng by ye blode of his crosse· oyer yo pingis yat
ben in erpes· oyer yat ben in heuenes/ & whan zee weren sum-
tyme alienyde (or made straunge) & enemyes by wit in euyl
werkis· nowe forsoye he hay recounseylide zou in ye body of
his fleysche by dey · for to haue zou holy · & vnwemmyde · &
wiy outen reproue bifore hym · zif neyeles zee dwellen in ye
feiy · foundide & stable & vnmouable fro ye hope of ye gospel
yat zee hane herde ye whiche is prechide in al creature yat is
vndir heuene/ for whiche I poul am made mynystre · ye whiche
nowe I haue ioye in passyouns for zou· & fulfille yo pingis yat
faylen of ye passiouns of crist · in my fleysche for his body yat
is in ye chirche/ of ye whiche I poul am made mynystre (or
seruaunt) vp ye dispensacoñ of god yat is zouen to me in zou ·
yat I fulfille ye worde of god · ye mysterie (or pryuete) yat
was hid fro worldis & generacoñs/ nowe forsoye it is schewide
to his seyntis · to whom god wolde make ye richessis knowen
of ye glorie of yis sacrament in heyen men · yat is crist in zou ·
ye hope of glorie · whom we schewen reprouynge eche man &
techynge eche man in al wisdom· yat we zyue eche man par-
fite in c̄st Ihū/ in whiche ping & I traueyl · stryuynge vp ye
wirchynge of hym · yat he worchiy in me in vertue//

C. 2. Opeiy I wole zou for to wite · what biſynes I haue
for zou · & for hem yat ben at laodice · & whiche
euer sizen not my face in fleysche · yat ye hertis of
hem ben comfortide tauzte in charite · & into alle
richessis of plente of undirstondynge · into knowynge of myſ-
terie of god ye fadir of Ihū c̄st in whom ben alle tresours hid
of

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of wisdom & science/ forsoꝑ ꝑis ꝑing ꝑat no man deceꝑue ꝑou in heꝑꝑe of wordis/ for whi & I be absent in body: but in spirit I am wiꝑ ꝑou · ioꝑinge & seinge ꝑoure ordre · & ꝑe sadnes of ꝑoure bileue ꝑat is in crist/ ꝑerfore as ꝑee hane taken Ihū crist oure lorde · walke ꝑee in hym · rotide & bildide aboue in c̄st · & confermyde in ꝑe bileue · as & ꝑee hane lernyde: aboundynge in hym in doinge of ꝑankis// ¶ Se ꝑee ꝑat no man deceꝑue ꝑou by filosophie & veyne fallace (or gilous falsehede) · aftir ꝑe tradicoñ of men: vp elementis of ꝑis worlde & not aftir c̄st/ for in hym dwellip bodily al plente of ꝑe godhede: & ꝑee ben fulfilde in hym ꝑat is hede of al pryncipate & power/ in whom & ꝑee ben circumcidide in circumcisioun not made wiꝑ handes in nakidnesse of ꝑe body of fleysche: but in circumcisioñ of crist/ to gedir biriede to hym in baptym: in whom & ꝑee haue rizen azen by feip of ꝑe worchynge of god · ꝑat reyside hym fro deade (men)/ and whan ꝑee weren deade in giltis · & in prepucie of ꝑoure fleysche · he quykenyde to gedir ꝑou wiꝑ hym · forꝑyuynge to ꝑou al giltis · doinge aweye ꝑat wrytynge of decree (or doom) ꝑat was azens ꝑou · ꝑat was contrarie to ꝑou/ & he took ꝑat fro ꝑe mydle · picchynge it to ꝑe crosse · spouylyng pryncipates & powers led oute tristily: openly ouercomynge hem in hym self/ ꝑerfore no man iuge ꝑou in mete or drynke or in party of feest day or noemenye or of sabotis · ꝑe whiche ben schadowe of ꝑingis to come: forsoꝑe ꝑe bodye is of c̄st// ¶ No man deceꝑue ꝑou willynge in mekenes & religioñ of aungels: ꝑe whiche ꝑingis he hap not seyn · walkyng veyneꝑ · inblowen wiꝑ witte of his fleysche · & not holdynge ꝑe heed of whom al ꝑe body by bondis & ioynyngis to gedir vndre mynystride & made: wariꝑ into ꝑe encresynge of god/ for ꝑif ꝑee ben deade wiꝑ crist fro ꝑe elementis of ꝑis worlde: what ꝑit as men lyuynge to ꝑe worlde deme ꝑee: neꝑer ꝑee schulen touche neꝑer taste · neꝑer trete wiꝑ handis ꝑo ꝑingis ꝑe whiche al ben into deꝑ vp ꝑe ilke vse: aftir preceptis & techynge of men ꝑe whiche ben soꝑely hauynge

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ynge reloune of wisdom in superstucion (or veyne religion or honoure) & mekenesse: & not for to spare ye body in any honoure to ye fulnesse of fleysche//

C. 3. Therfore zif zee bane risen to gedir wip crist: seeke zee po pingis pat ben aboue · where crist is sittynge in ye rizthalfe of god/ sauer zee po pingis pat ben aboue: not po pat ben vpon ye erpe/ forsope zee ben deade: & zoure lifs is hidde wip cst in god/ forsope whanne cst schal appere zoure lifs: panne & zee schulen appere wip hym in glorie/ perfore slee zee zoure membris ye whiche ben on ye erpe · fornycacon · vnclennesse · leccherie · euyl coueytise · ye whiche is seruage of symulacris/ for whiche pingis ye wrappe of god come vpon ye sones of vnbileue/ in ye whiche & zee walkiden sumtyme · whan zee lyueden in hem/ nowe forsope & putte zee awey alle pingis · wrape · indignacioun · malice · blasfemye · foule wordis of zoure mouh/ nyl zee hize to gedir spouylynge ye olde man wip his dedis · & clopinge ye newe man pat is made newe azen into ye knowynge of god: vp ye ymage of hym pat made hym/ where is not male & female · heyen man & iewe · circumcisioun & prepucie · barbara & scita · seruaunt & freman: but alle pingis & in alle pingis cst/ perfore clope zou as ye chosen of god · & holy louede of god ye entraylis of mercy · benyngnyte & mekenesse · temperaunce · pacience · supportyng (or berynge) vp to gedir · & zyuyng to zoure self/ zif any man azenes any hap querel (or pleynte): as & ye lorde cst zaue to zou: so & zee/ forsope vpon alle pingis haue zee charite: ye whiche is bonde of parfeccon/ & ye pees of cst enioye in zoure hertis · in ye whiche & zei ben clepide in one body: & be zee kynde (or free) of good wille (or zifte)/ ye worde of cst dwelle in zou in plenteouslly in al wisdom · techynge & monestyng zou self in psalmes & ympnes & spiritual songis in grace syngynge in zoure hertis to ye lorde/ al pingis what euer zee done in worde or in

in dede: alle pingis in pe name of oure lorde Jhū cst · doinge
pankyngis to god pe fadir by hym/ wymmen by zee suget to
zoure houſbondis: as it bihoueb in pe lorde/ men loue zee
zoure wifes & nyl zee be bitter to hem/ ſones obeye zee to fa-
dir & modir: bi alle pingis/ forſope pis is wel pleſynge to pe
lorde/ faderis nyl zee terre zoure ſones to indignacoñ: pat
pei be not made of litil inwitte (or reſoun)/ ſeruauntis obeye
zee by alle pingis to fleyſchely lordis/ not ſeruynge at yze as
pleſynge to men: but in pe ſympleneſſe of herte dredynge pe
lorde/ what euer zee done · wirche zee of inwitte as to pe
lorde: & not to men/ witynge pat of pe lorde zee ſchulen take
retribucoñ (or azen zildynge) of heretage/ ſerue zee to pe
lorde criſt/ forſope he pat doip iniurie (or wronge): ſchal re-
ceyue pat pat he dide euyl/ & accepcoñ of perſones is not anen-
tis god//

LOrdis pat is iuſte & euen: zyue zee to ſeruauntis · C^m 4^m
witynge pat & zee hane a lorde in heuene/ be zee
biſie to preyer · wakynge in it: in doinge of pank-
yngis/ prepinge to gedir & for vs: pat god open to
vs pe dore of worde for to ſpeke pe myſterie of cst/ for whiche
alſo I am bounden pat I ſchewe it: ſo pat it bihoueb me for
to ſpeke/ in wiſdom walke zee to hem pat ben wip outen forp:
azen bynge tyme/ zoure worde be ſaueride in ſalte pat is
wiſdom: euermore in grace/ pat zee wite how it byhoueb zou
for to anſwere to eche man/ titicus my moſte dere broper &
ſeipful mynyſtre & euen ſeruaunt in pe lorde: ſchal make alle
pingis knowen to zou: pat ben aboute me/ whom I ſente to
zou to pis ſame ping: pat he knowe what pingis ben aboute
zou/ & comforte zoure hertis wip honeſtmo moſte dere & ſeip-
ful bropers: pe whiche is of zou/ pe whiche ſchal make alle
pingis pat ben done here: knowen to zou/ ariſtark myn euen
taytife (or pryſonner) wip me greteb zou wel/ and marke pe
coſyn of barnabas: of whom zee hane taken maundementis/

zif he schal come to zou: receyue zee hym/ & Jhū hat is seyde iuste: ye whiche ben of circumcissoun/ hei al one ben myn helpers in ye kyngdom of god: hat weren to me in solace/ epaphras hat is of zou · gretih zou wel · ye seruaunt of Jhū cst · euer bisie for zou in preyers: hat zee stonde parfite & ful in al ye wille of god/ sohely I bere witnessynge to hym · hat he hah myche traueyl for zou · & for hem hat ben at laodice · & hat ben at Jerapolym/ luke ye leche moste dere & demas: greten zou wel/ grete zee wel ye breyeren hat ben at laodice & nympham: & ye chirche hat is in his hous/ & whanne his pistle schal be redde at zou: do zee hat it be redde in ye chirche of laodicenses: & hat is of laodicensis · be red at zou/ & seye zee to archipp/ se ye mynystre hat hou hast take of ye lorde: hat hou fulfille it/ my salutacoñ · by ye hande of poul/ be zee myndeful of my bondis/ ye grace of oure lorde Jhū crist: be wih zou alle amen//

ye firste pistel to tessalonicenses

Cm 1m

Dul apostle & siluan & tymothe to ye chirche of tessalonicense · in god oure fadir & ye lorde Jhū crist: grace to zou & pees/ we done hankyngis to god euermore for alle zou: makynge mynde of zou in oure preyers wih oute ceesynge/ we myndeful of zoure werke of feih & traueyl & charite: & fusteynynge of ye hope of ye lorde Jhū cst: before ye lorde & oure fadir// ¶ we witynge zee moste louede breyeren of ye lorde & oure chesynge · for oure gospel wasnot at zou in worde onely: but in vertue & in ye holy goost & in myche plente as zee witen what

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what maner man we weren in zou · for zou/ and zee ben made oure folowers: & of ye lorde: receyuynge ye worde in myche tribulacoñ · wiꝑ ioye of ye holy goſt · ſo ꝑat zee be made fourme (or enſaumple) to al men bileuynge in macedonye & acaye/ forſoꝑe of zou ye worde of ye lorde is deſamyde (or greteiy tolde) · not oneiy in macedonye & acaye: but in eche place zoure feiꝑ ꝑat is to god is parfite/ ſo ꝑat it is not nede for to ſpeke to zou any ꝑing/ forſoꝑe ꝑei ſchewen of zou what maner entre we hadden to zou · & how we ben conuertide to god fro ſymulacris · for to ſerue to quycke god & verrey · & for to abide his ſone fro heuenes whom he reyſide fro deade (men) · Ihū ꝑat delyueride vs fro wrapꝑe to comynge//

Or whi zee witen breꝑeren oure entre to zou · for it was not veyne: but firſte we ſuffride & puniſchide wiꝑ wrongis as zee witen in philippis: hadde triſte in oure lorde for to ſpeke to zou ye goſpel of god · in myche biſyneſſe/ ſoꝑely oure exortacoñ (or techynge) was not of erroure neꝑer of vnclenneſſe · neꝑer of gile · but as we ben prouede of god · ꝑat ye goſpel ſchulde be taken to vs: ſo we ſpeken/ not as pleſynge to men: but to god ꝑat prouey oure hertis/ forſoꝑe neꝑer we weren any tyme in worde of gloſynge: as zee witen/ neꝑer in occaſioñ of auariſe: god is witneſſe/ neꝑer ſeekynge glorie of men neꝑer of zou neꝑer of oꝑer: whanne we myzten be charge to zou of cūis apoſtlis/ but we ben made litil in ye mydil of zou · as zif a nurſe foſtre hire ſones: ſo we deſyrynge zou · coueytyngeiy (or wiꝑ greet loue) wolden bitake to zou not oneiy ye goſpel of god: but alſo oure lyues · for zee ben made to vs moſt derworꝑ/ forſoꝑe breꝑeren zee ben myndeful of oure traueyl & weryneſſe nyzt & day wirchynge ꝑat we ſchulden not greue any of zou: prechiden in zou ye euangelie of god/ zee ben witneſſis & god how holiiy & iuſtiy · & wiꝑ outen pleynte to zou ꝑat bileueden we weren · as zee weren/ how eche of zou as ye fadir his ſones

C^m 2^m

preyinge

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preyinge & coumfortynge zou: we hane witnessiide · pat zee schulden go worpily to god · pat clepide zou into his kyngdom & glorie/ perfore & we done pankyngis to god: wip outen ceesynge/ for whanne zee hadden take of vs pe worde of pe herynge of god · zee token it not as pe worde of men: but as it is verreyly pe worde of god pat wirchip in zou pat hane bileuede/ sopely breperen zee ben made folowers of pe chirchis of god pat ben in Judee in cst Jhū/ for & zee haue suffride pe same pingis of zoure euen lynagis: as & pei of iewes · pe whiche slowen & pe lorde Jhū & pe prophetis & pursuen vs · & pei pleesen not to god · & to alle men pei ben aduersaries · forbedynge us for to speke to heyen men pat pei be made saaf: pat pei fulfille here synnes euermore/ forsope pe wrappe of god bifore came vpon hem til into pe ende/ forsope breperen we desolate fro zou at pe tyme of an houre in biholdynge · not in herte: more aboundauntly haue hizede for to se zoure face wip greet desire: for we wolden come to zou/ sopely I poul & ones & eftesone: but sathanas lettide vs/ sopely what is oure hope or ioye or crowne or glorie: wheper zee ben not bifore oure lorde Jhū cst in his comynge/ forsope zee ben oure glorie & ioye//

C. 3.

Or pe whiche ping we sustenynge no lenger · it plesiide to vs for to dwelle at athenys of one · & senten to tymothe oure broper & mynystre of god in pe euangelie of crist · to zou to be confermyde & tauzte for zoure seip: pat no man be mouede in pes tribulacioun/ sopely zee zoure seif · witen pat in pis ping we ben putte/ forwhy & whanne we weren at zou · we bifore seyden to zou vs to suffre tribulacoñs: as & it is done & zee witen/ perfor & I poul not sustenynge (or abidynge) more · sente for to knowe zoure seip · leste parauenture he pat temptip schal tempte zou: & zoure traueyl be made veyne/ nowe forsope tymothe comynge to vs fro zou · & tellynge to vs zoure seip & charite · & for

zee

zee hane euermore gode mynde of vs · desyrynge for to se vs as we also zou: perfore breperen we hen coumfortide in zou in al oure nede & tribulacoñ · by zoure feip/ for nowe welyuen: zif we stonden in pe lorde/ sopely we doinge of pankyngis mowne we zilde to god for zou in al iope · in whiche we iopen for zou bifore oure lorde nyzt & day · more plenteuously preyinge pat we se zoure face: & fulfille po pingis pat faylen of zoure feip/ forsope pe same god oure fadir & pe lorde Ihū crist: dresse oure weye to zou/ forsope pe lorde multiplie zou · & make zoure charite for to abounde into gedir into alle · as & we in zou · to zoure hertis · to be confermyde wip outen pleynte in holynesse bifore god & oure fadir in pe comynge of oure lorde Ihū crist wip alle his seyntis amen//

Therfore breperen hensforpwarde we preyen zou & bisechen in pe lorde Ihū · pat as zee haue receyuede of vs how it bihouep zou for to go & plese to god: so & walke zee pat zee abounde more/ sopely zee witen what comaundementis I haue zouen to zou by pe lorde Ihū/ forsope pis is pe wille of god · zoure makynge holy · pat zee abstene zou fro fornycacoñ/ pat eche of zou kunne weide his vessel in makynge holy (or holynesse) & honoure/ not in passioun of desire: as & folke of kynde pat knowen not god/ and pat no man ouergo neper deceyue his broper in cause (or nede)/ for pe lorde is venger of alle pes pingis · as we bifore seyden to zou: & haue witnessiide (or prouede by autorite)/ sopely god clepide not vs into vnclennesse: but into holynesse/ and so he pat dispisip pes pingis dispisip not man: but god pat zaue his holy spirit in vs// ¶ Forsope of pe charite of breperhede: we hadden not nede for to write to zou/ sopely zee zoure seif haue lernyde of god: pat zee loue to gedir: & forsope zee done pat into alle breperen in al macedonye/ forsope breperen we preyen zou pat zee abounde more & zyue werke (or bisynesse) pat zee be quyete & do zoure nede pat zee wirche

C^m 4^m

wirche wip zoure handis: as we have comaundide to zou/ and
pat zee wandre honestly to hem pat ben wip oute forp: pat of
no mannes zee desire any ping/ forsope breperen we wolen
not zou for to vnknowe of men slepyng (or dyinge) · pat zee
ben not sorowful · as ꝑ oper pat haue not hope/ sopely zif we
bileuen pat Ihū was deade ꝑ roos azen: so ꝑ god schal leede
wip hym hem pat slepten (or dieden) by Ihū/ sopely pis ping
we seyn to zou: in worde of pe lorde/ for we pat lyuen pat ben
residue (or leefte) in pe compynge of pe lorde schulen not come
bifore hem pat slepten (or dieden) for he pe lorde in com-
aundynge ꝑ in voyce of pe archaungel ꝑ in pe trumpe of god:
schal come doune fro heuene/ and pe deade men pat ben in cſt
schulen rise azen firste/ azenwarde we pat lyuen pat ben leefte:
schulen be rauyschide to gedir wip hem in cloudis · metynge
to crist in pe erpe: ꝑ so euermore we schulen be wip pe lorde:
ꝑ so be zee coumfortide to gedir in pes wordis//

C. 5. For sope breperen of tymes ꝑ momentis: zee neden
not pat I write to zou/ also zee zoure self diligently
witen · for pe day of pe lorde as a peef in nyzt/ so
schal come/ sopely whanne pei schulen seye pees ꝑ
sikernesse: panne sodeyn perischynge (or dep) schal come aboue
to hem · as sorowe to (a womman) berynge childe: ꝑ pei schu-
len not scape/ forsope breperen zee ben not in dirkenessis: pat
pe ilke day as a peef cacche zou/ sopely alle zee ben pe sones
of lizt: ꝑ sones of day/ we ben not of nyzt: neper of dirke-
nessis/ perfore slepe we not as ꝑ oper: but wake ꝑ be we sobre/
forsope pei pat slepen: slepen in pe nyzt/ and pei pat ben
drunken: ben drunken in pe nyzt/ forsope we pat ben of pe
day: ben sobre · clopide pe haubirioune of feip ꝑ charite pe
helme hope of helpe/ for god puttide not vs into wrappe/ but
into purchasynge of helpe by oure lorde Ihū cſt: pat was
deade for vs/ pat wheper we waken wheper we slepen: we
lyue to gedir wip hym/ for whiche ping be zee coumfortide to
gedir ·

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gedir · & edifie zee eche oper as & zee kunne// ¶forsope bre-
peren we preyen zou pat zee schulen knowe hem pat trauey-
len amonge zou · & ben bifore to zou in pe lorde · & monesten
(or techen) zou: pat zee haue hem more aboundauntly in
charite/ for pe werke of hem: haue pees wip hem/ forsope
breperen we preyen zou · reproue zee (or chastise) vnquyete
men/ comforte zee men of litil herte: receyue zee sisk men: be
zee pacient to alle men/ se zee pat no man zilde euyl for euyl:
but euermore sue zee pat pat is gode to gedir · & into alle
men euermore ioyze zee · wip outen ceesynge preye zee: in
alle pingis do zee pankyngis/ forsope pis is pe wille of god in
cst Ihū: & in alle zou/ nyl zee quenche pe spirit nyl zee dispise
prophetis/ forsope proue zee alle pingis · holde zee pat ping
pat is gode/ abstene zou fro euyl spice (or lickenesse) forsope
pe same god of pees make zou holy by alle pingis: pat zoure
spirit be kepte hool · & soule & body wip outen pleynte: in pe
comynge of oure lorde Ihū cst/ god is trewe pat clepide zou ·
pe whiche also schal do/ breperen preye zee for vs/ grete zee
wel alle breperen in hooly cosse/ I coniure zou bi pe lorde pat
pis pistle be redde to alle holy breperen/ pe grace of oure lorde
Ihū crist: be wip zou alle Amen//

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ye secounde pistel to tessalonicenses.

C. 1.

Dul & siluan & Tymothe to ye chirche of tessalonycense in god oure fadir · & in ye lorde Ihū cst: grace to zou & pees of god oure fadir · & of ye lorde Ihū cst/ we schulen do yankyngis euermore to god for zou breyeren: so as it is worpi/ for zoure feip euer wariy: & ye charite of eche of zou to gedir aboundiy/ so pat zou self glorien in zou in ye chirchis of god for zoure pacience & feip in alle zoure persecusiouns & tribulacoñs · ye whiche zee sustenen into ye ensaumple of ye iuste doom of god: pat zee be had worpi in ye kyngdom of god · for whiche & zee suffren/ zif nepeles it is iuste at god for to quyte zildynge to hem pat turbien zou: & to zou pat ben turblide · reste wip vs · in ye schewynge of oure lorde Ihū cst fro heuene wip aungels of his vertue in ye flaume of fijr · zyuynge vengeaunce to hem pat knowen not god: & pat obeyen not to ye euangelie of oure lorde Ihū crist/ ye whiche schulen zyue (or suffre) euerlastynge peynes · in perischynge fro ye face of ye lorde · & fro ye glorie of his vertue: whan he schal come for to be glorifiede in his seyntis · & for to be made wondirful in alle men pat bileueden · for oure witnessynge is bileuede on zou in pat day/ in whiche ying also we preyen euermore for zou · pat oure god vouche saaf for to clepe zou in his cleppynge: & fulfille al ye wille of his godenesse · & ye werke of feip in vertue/ pat ye name of oure lorde Ihū cst be clarifiede in zou · & zee in it: aftir ye grace of oure god & of ye lorde Ihū cst//

Forsope

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ye secounde pistel to tessalonicenses.

Orsoye breyeren we preyen zou by ye comynge of oure lorde Ihū cst · & oure congregacoñ into ye same ying: yat zee be not mouede sone fro zoure witte · neyer be zee agast: neyer bi spirit · neyer by worde · neyer by epistle · as sente by vs: as ye day of ye lorde be nyz · yat no man deceyue zou in any maner/ for no but departynge aweye (or discencoñ) schal come firste · & ye man of synne schal be schewide · ye sone of perdicioune yat is aduersarie & is enhauncide vpon alle ying yat is seyde god or yat is worschipide · so yat he sitte in ye temple (or into ye temple) of god: schewynge hymself as he be god/ wher zee holden not yat zit whanne I was at zou: I seyde yes yingis to zou) & nowe what wipholdip zee witen: yat he be schewide in his tyme/ forwhy ye mysterie (or pryuete) of wickidnesse worchip nowe/ oneiy yat he yat holdip nowe · holde: til it be made of ye myddle/ & yanne ye ilke wickide (man) schal be schewide: whom ye lorde ihū schal slee wip ye spirit of his mouh: & schal distruye wip ye illumynynge (or schynynge) of his comynge Ihū schal slee hym whos comynge is aftir ye wirchyng of sathanas · in al vertue · & signes & grete wondris lizyng (or false) · & in al deceyte of wickidnesse to hem yat perischen/ for yat yei receyueden not ye charite of treuye: yat yei schulden be made saaf/ yerfore god schal sende to hem a wirchynge of errour yat yei bileue to leesyng · yat alle be demyde (or dampnyde) ye whiche bileueden not to treuye: but consentiden to wickidnesse/ ¶ sforsoye we owen for to do yankyngis euermore to god for zou breyeren louede of god · yat god chees vs prymysses (or firste fruytis) into helye: in halowynge of spirit & feip of treuye/ in ye whiche & he clepide zou bi oure gospel: into getynge of ye glorie of oure lorde Ihū cst/ and so breyeren stonde zee & holde zee ye tradicoñs (or techyngis) yat zee hane lernede oiper by worde oiper by oure epistel/ forsoye oure lorde Ihū crist hym self & god & oure fadir ·

ye whiche louede zou & zaue euerlastynge coumforte & gode hope in grace: stire zoure herte & conferme in al gode werke & worde//

Cm 3m

BReperen hensforpewarde preye zee for vs · pat ye worde of god renne & be clarifiede: as & anentis zou/ and pat we be delyueride fro vncouenable (or noyous) & euyl men/ sopely feip is not of alle men/ forsope ye lorde is trewe pat schal conferme vs & kepe fro euyl/ sopely breperen we tristen of zou in ye lorde · for what euer pingis we bidden · & zee done & zee schulen do/ forsope ye lorde dresse zoure hertis: in charite of god & pacience of crist// ¶ Forsope breperen we donounsen to zou in ye name of oure lorde Jhū crist: pat zee wipdrawe zou fro eche broper· wandrynge vnordynately (or azenes good ordre) · & not aftir ye tradicioun pat pei haue receyuede of vs/ sopely zee zoure self witen: how it bihoueb for to sue vs/ for we weren not in quyete (or reste) amonge zou · neper frely (or wipouten oure owne traueyl) we eten breed of any man · but in trauel & werynesse nyzt & day wirchynge pat we greueden none of zou/ not as we hadden not power: but pat we schulden zyue oure self fourme (or ensaumple) for to sue vs/ forwhi & whanne we weren anentis zou · pis ping we denounsiden (or warnyden) to zou · for zif any man wole not worche: neper ete he/ sopely we hane herde · summe amonge zou for to wandre in quyete (or reste): no ping wirchynge · but doinge curiously/ forsope we denounsen to hem pat ben suche maner men · & bisechen in ye lorde Jhū cst · pat pei wip (scilence) or stillenesse wirchyng: ete here owne breed/ nyl zee forsope breperen fayle wel doinge: in crist Jhū oure lorde/ pat zif any man schal not obeye to oure worde bi epistle: marke zee hym · & comyne zee not wip hym · pat he be confoundide (or schamyde)/ and nyl zee gesse hym as an enemye: but reproue zee hym as a broper/ forsope ye ilke god of pees zyue to zou euerlastynge pees in al place

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place/ ye lorde be wiſ zou alle/ my ſalutacioune by ye hande of poul: yat is ſigne in eche epiſtle I write yus/ ye grace of oure lorde Ihū cſt: be wiſ zou alle amen//

ye firſte piſtel to tymothe.

Cm Im

Dul apoſtle of Ihū criſt aftir ye comaundement of god oure ſaueoure · & Ihū cſt oure hope · to tymothe ye louede ſone in ye feiſ: grace & mercy & pees of god ye fadir & cſt Ihū oure lorde/ as I preyede yee yat you ſchuldeſt dwelle at epheſy whan I wente to macedonye · yat you ſchuldiſt denounſe to ſumme yat yei ſchulden not teche oyer weye neyer zyue tente to fablis & genelogies wiſ outen endis ye whiche zyuen queſtiouns: more yan edificacioune of god yat is in ye feiſ/ forſoye ye ende of comaundement is charite of clene herte & good conſcience: & feiſ not feynede/ fro whiche yingis ſummen erryng ben turnyde to gedir into veyne ſpeche · willynge for to be techers of ye lawe · not vndirſtondynge neyer what yingis ben ſpoken: neyer of what yingis yei affermen// ¶ forſoye we witen for ye lawe is good: zif any men vſe it lawfully/ wityng yis ying · yat ye lawe is not putte to a iuſte man: but to an vniuſt & not ſuget · to vnpitouſe men & ſynners · to curſide men & defoulide · to fleers of faderis & fleers of moders & fornycatours · to hem yat treſpaſſen wiſ malis azenes kynde · hem yat putten woundis to men · ſellers (or ſtelers & drawers aweye of men): leſyng mongers & forſworne/ and zif any ying is contrarie to holſum techynge · yat is aftir ye euangelie of ye glorie of bleſſide god: ye whiche goſpel is bitaken

to

to me/ I do pankyngis to hym pat hap coumfortide me in cst Jhū oure lorde: for he gesside me feipful · puttynge me in mynysterie pe whiche firste was a blasfeme (or a dispiser of god) · & a pursuer & ful of wrongis · but I haue geten pe mercy of god · for I vnknowynge dide in vnbileue/ sopely pe grace of oure lorde ouer aboundide: wip feip & loue pat is in crist Jhū/ a trewe worde & worpi al receyuynge: for cst Jhū came into pis worlde for to make synful men saal: of whom I am pe firste/ but perfore I haue geten mercy · pat cst Jhū schulde schewe in me firste · al pacience to pe enfourmyng of hem pat ben to bileuynge to hym into euerlastynge lijf/ forsope to pe kyng of worldis vndeadely & inuysible god al one: honoure & glorie in worldis of worldis amen/ I comende (or bitake) pis precept (or biddynge) to pee: pou sone tymothe · vp prophetis bifore goinge in pee · pat pou fizte (or holde) in hem a gode knyzthode · haupnge feip & good conscience/ pe whiche summen castynge awey: perischiden aboute pe feip/ of whiche is hymeneus & alisaundre: whom I bitoke to sathanas · pat pei lerne not to blasfeme//

C^m 2^m

Therfore I biseche firste of alle pingis · for to be made bisechyngis · preyers · axingis · doinge of pankyngis for alle men/ for kyngis & al pat ben sette in hizenesse (or greet staat): pat we leede quyete & peesible lijf in al pitee & chastite/ forsope pis ping is gode & acceptide bifore god oure saueour · pat wole al men for to be made saal · & for to come to pe knowynge of treupe/ sopely one god & mediatour of god & men · a man crist Jhu: pat zaue hym self redempcioun for al men/ whos witnesynge is confermyde in his tymes: in pe whiche I am putte a prechur & apostle/ sopely I seye treupe in cst Jhu · I lize not · a techer of hepen men in feip & treupe/ perfore I wole men for to preye in al place: liftynge vp clene hondis wipouten wrap & disputynge (or strife) ¶ Also & wymmen in ournyde habite (or couenable) wip

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wiſ ſchamefaſtneſſe & ſobreneſſe: ournyng hem ſelf/ not in wriſen heris oſer in golde oſer in margaritis (or peerlis) oſer precyous cloſes: but ſat bicomes wymmen bihotyng pitee by gode werkis/ a womman lerne in ſcilence wiſ al ſubieccoñ/ forſoſe I ſuffre not a womman for to teche: neſer for to haue lordeſchiſ into ſe man (or houſbonde) · but for to be in ſcilence/ forſoſe Adam was firſte fourmyde · aftir warde eue/ and adam was not deceyuede in feiſ: but ſe womman was deceyuede in feiſ · in preuaricacioun (or brekyng) of ſe lawe/ Soſely ſche ſchal be ſauede by generacoñ of ſones: zif ſche ſchal dwelle parfiteiſ in feiſ & loue & holyneſſe wiſ ſobreneſſe//

Feithful worde zif any man deſiriſ a biſchopriche: he deſiriſ a gode werke/ ſerfore it bihoueſ a biſchop for to be wiſouten reproue · & ſe houſbonde of one wiſf: ſobre · prudent · ournyde · chaſte holdynge hoſpitalite · techer not zouen to myche wiſn · not ſmyter · but temperaunt (or pacient)/ not litigious (or ful of ſtrife or chydynge)/ not coueytouſe · wel rewlynge his hous · hauynge ſones ſoget wiſ al chaſtite/ forſoſe zif any man con not gouerne his hous: how ſchal he haue diligence of ſe chirche of god? not newe conuertide to ſe feiſ/ leſte he be borne up into pride: falle into ſe dome (or ſynne) of ſe deuyl/ forſoſe it bihoueſ hym for to haue gode witneſſynge of hem ſat ben wiſouteforſ: ſat he falle not into reproue (or ſchenſchiſ) & into ſe ſnare of ſe deuyl/ ¶ Alſo (it bihoueſ) dekenes for to be chaſte not double tungide · not zouen to myche wiſn · not folowyng foule wynnynge · hauynge ſe myſterie of feiſ in clene conſcience/ & forſoſe be ſei prouede firſte: ſat ſei mynyſtre ſo · hauynge no cryme (or greet ſynne) ¶ Alſo (it bihoueſ) wymmen for to be chaſte · not bacbitynge · ſobre · feiſful in alle ſingis/ dekenes be ſei houſbondis of one wiſf: ſe wiſche (dekenes) gouerne wel here ſones & here houſis/ ſoſely ſei ſat ſchulen

C. 3.

schulen mynystre wel: schulen gete a good degree to hem self· & myche triste in ye feip · pat is in cst Jhū/ sone tymothe I write to yee yes pingis: hoppynge me for to come sone to yee/ forsope zif I schal tarie · pat pou wite how it dihouep yee for to lyue in ye hous of god · pat is ye chirche of quycke god: a piler & fadnesse of treupe/ and apertely (or oppnly) it is a greet sacrament of pitee · sic pat pat is in fleysche: is iustifiede in spirit · it apperide to aungels · it is prechide to heyen men · it is bileuede in ye worlde · it is taken up in glorie//

C^m 4^m

Orsope ye spirit seip oppnly/ for in ye laste tymes summen schulen departe fro ye feip · zyuyng tente to spiritis of errour · & to techynge of deuelis · in ypocrisie spekynge lesynge · & hauynge here conscience brente · forbedynge for to wedde · for to abstene fro metis in whiche god made of nouzt · for to take wip doinge of pankyngis: to feipful men & hem pat haue knowen ye treupe/ for eche creature of god is gode · & no ping is to be caste aweye: ye whiche is taken wip doinge of pankyngis/ forsope it is halowide by ye worde of god & bi preyer/ pou puttynge forp yes pingis to breyeren: schalt be a gode mynystre of cst Jhu · norischide wip wordis of feip & of gode doctryne: pat pou hast geten in suynge/ forsope schone pou unconuenable fablis & veyne: pi silf sopely haunte to pitee · forwhi bodily traueylynge (or abstynence or exercitacioñ · to litil ping is profitable [ ] to alle pingis hauynge bihete of lijf pat now is & to comynge// ¶ A trewe worde & worpi al accepcioun · sopely in pis ping we traueylen & ben curside: for we hopen in quycke god pat is saueour of alle men: moste of feipful men/ comaunde pou pis ping & teche/ no man dispise pi zoupe · but be pou ensaumple of feipful men · in worde in lyuynge · in charite · in feip · in chastite/ ye while I come take tente to redynge · to exortacoñ (or monestyng) & techynge/ nyl pou dispise (or litil charge) ye grace of god pat

is

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is in þee · þat is zouen to þee by prophecye · wiþ puttynge to of þe handis of prist (or pristhode)/ þenke þou þes þingis · in þes be þou: þat þi profitynge be schewide to alle men/ take tente to þi self & doctryne: and be bisie in hem/ soþely þou doinge þes þingis · schalt make þi self saaf: and hem þat heren þee//

Lame þou not an eldre man · but biseche as fadir · zonge men as breþeren · olde wymmen as moderis · zonge wymmen as sistris: in al chastite/ honoure þou widowis: þat ben verrey widowis/ forsoþe zif any widowe haþ sones or children of sones (cosyns): lerne sche firste for to gouerne hire hous · & chaungeable while or eche to oþer zilde to fadir & modir/ soþely þis þing is acceptide bifore god/ forsoþe sche þat is a widowe verreyly · & desolate (or dis-coumfortide): hope into god · & wake in bisechyngis & preyers nyzt & day/ forwhi sche þat is lyuyng in delicis: is deade/ and þis þing comaunde þou þat þei be wiþ outen reproue/ forsoþe zif any man haue not cure of his owne & moste of his housholde men: he haþ denyede þe feiþ · & is worse þan an vnfeiþful (or heþen man)/ a widowe be not chosen of lesse þan sixty zeer · þat was wif of one housbonde · haupnge witnessynge in gode werkis · zif sche norischide sones · zif sche receyuede pore men to herborwe · zif sche haue waschen þe feet of holy men · zif sche vndremynystride to men suffryng tribulacioun · zif sche folowide al gode werke/ forsoþe eschewe zonger widowis · forsoþe whanne þei haue done leccherie in c̃st · þei wolen be weddide: haupnge dampnacoñ: for þei haue made þe firste feiþ voyde/ also forsoþe & þei ydil· lernen for to enuyroune houses/ not oneiy forsoþe ydil · but & ful of wordis & curious: speykyng what þingis it bihoueþ not/ þerfore I wole zonger for to be weddide: for to brynge forþ sones · for to be housfwifes · for to zyue none occasioun to þe aduersarie · bicause of curside þing/ nowe forsoþe summe ben turnide abac aftir sathanas/ ¶ zif any feiþful man haþ wi-

C^m 5^m

dowis

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dowis vndremynystre he to hem pat pe chirche be not greuyde· pat it suffice to hem pat ben verrey widowis/ pe prisis pat ben wel bifore (pat is treuly kepen pristhode)· be pei hadde worpi double honoure· moste pei pat traueylen in worde & techynge/ sopely pe scripture seip/ pou schalt not bridil pe mouh of pe ore preschynge· & a werke man is worpi his hire/ nyl pou receyue accusynge azenes a prist· no but vndre two or pre witnessis/ reproue pou men synnynge bifore alle men· pat & oper haue drede/ I preye (or coniure) bifore god & cist Ihū & his chosen aungelis· pat pou kepe pes pingis & wip outen bifore doom doinge no ping· bowynge into anoper parte/ to no man sone pou schalt putte hondis· neper pou schalt comyne wip oper mennes synnes/ kepe pi self chaste/ nyl pou zit drynke water· but vse a litil wijn for pi stomak & pin ofte fallyng infirmytees/ summennes synnes ben open bifore goinge to doom· forsope of summen & pei folowen/ also & gode dedis ben opyn· & pei pat haue hem oper wise mowne not be hidde//

C. 6. Whoeuer ben seruauntis vndre zok· deme pei here lordis worpi al honoure leste pe name of pe lorde be blasfemyde/ forsope pei pat haue feipful (or cīsten lordis· dispise not· for pei ben breperen· but serue pei more· for pei ben feipful & louede· pe whiche ben parteners of benefice (or gode doinge)/ pes pingis teche pou· & pes pingis monest pou/ zif any man techip oper wise & acordip not to pe hool (or holsom) wordis of oure lorde Ihū crist· & to pat techynge pat is after pitee· is proude· no ping kunnynge· but langwischynge aboute questiouns & fyztyngis of wordis· of pe whiche ben brouzte forp enemyes· strynes· blasfemes· yuel suspiciouns· fiztyngis of men corrupte in soule (or resoun)· & pat ben pryuede fro treupe· demyng wynnynge for to be pitee/ forsope a greet wynnynge is pitee wip sufficience// ¶ ffor sope we brouzten no ping into pis worlde·

no

no doute for we mowne not bere aweye any ꝑing/ forſoꝑe
hauynge foodis & wiꝑ what ꝑingis we ſchulen be cloꝑide: wiꝑ
ꝑes ꝑingis be we payede/ for wꝑy ꝑei ꝑat wolen be made
riche: fallen into temptacioun · & into gnare of ꝑe deuel · &
many vnprofitable deſiris & noyous: ꝑe wꝑiche drenchen men
into deꝑ & perdicioune/ ſoꝑely ꝑe roote of alle euelis: is
coueytiſe/ ꝑe wꝑiche ſummen coueytynge: erreden fro ꝑe feiꝑ/
& biſetten (or graſſiden) hem wiꝑ many ſorowis/ forſoꝑe ꝑou
man of god: flee ꝑes ꝑingis/ ſoꝑely ſue ꝑou riztweſneſſe ·
pitee· feiꝑ · charite · pacience · myldeneſſe/ ſtrife ꝑou a gode
ſtrife of feiꝑ· cacche euerlaſtynge liſe· into wꝑiche ꝑou art cle-
ꝑide · & haſte knowelechide a good knowelechynge: biforę
many witneſſis/ I comaunde to ꝑee bifore god ꝑat quykeneꝑ
alle ꝑingis c̃ſt Ihū · ꝑat zildide a witneſſynge vndir pilate of
pounce · a good confeſſiõ: ꝑat ꝑou kepe ꝑe comaundement
wiꝑ outen wemme irreprehenſible · til into ꝑe comynge of
oure lorde Ihū criſt/ whom ꝑe bleſſide & al one myzty kyng of
kyngis & lorde of lordis: ſchal ſchewe in his tymes/ ꝑe wꝑiche
al one haꝑ vndeadeynes: & dwelliꝑ in lizte to wꝑiche noman
may come/ whom none of men ſize: but neꝑer may ſe/ to
whom glorie & honoure & empire into wiꝑouten ende amen/
comaunde ꝑou to ꝑe riche men of ꝑis worlde for to not ſauer
(or vndirſtonde) hizely · neꝑer for to hope in vncerteynte of
richeſſis: but in quycke god ꝑat zyueꝑ to vs al ꝑingis plen-
teouſly for to vſe for to do wel · for to be made riche in gode
werkis · liztely for to zyue · for to comyne · for to treſoure to
hem ſelf a good foundement · into tyme to comynge: ꝑat ꝑei
cacche euerlaſtyng/ ꝑou tymoꝑe · kepe ꝑi depoſt (or ꝑing bita-
ken to ꝑee) · eſchewynge curſide noueltees or voyces · & opyn-
youns of falſe name of kunnynge/ ꝑe wꝑiche ſumme bihot-
ynge: fellen doune aboute ꝑe feiꝑ/ ꝑe grace of god wiꝑ ꝑee
amen//

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ye secounde pistel to tymothe

C^m I^m

Paul apostle of Ihū crist by ye wille of god · aftir ye biheste of lijf pat is in ēst Ihū: to tymothe his moste derworp sone · grace mercy & pees of god oure fadir & Ihū crist oure lorde/ I do pankyngis to my god to whom I serue fro my progenitours in clene conscience for wip outen ceesynge I haue mynde of pee in my preyers nyzt & day · desirynge for to se pee · myndeful of pi teeris: pat I be wip ioye fulfilde/ takynge recordynge (or mynde) of pat feip pat is in pee not feynyde · pe whiche & dwellide firste in pin aunte loyde & in pi modir eunyce/ sopely I am certayne · pat & in pee/ for whiche cause I moneste pat pou reyse azen pe grace of god pat is in pee: by pe on puttynge of myn hondis/ sopely god zaue no to vs pe spirit of drede: but of vertue & of loue & of sobrenesse/ and so nyl pou schame pe witnessynge of oure lorde Ihū crist · neper me pe bounden of hym · but traueyl wip me in pe gospel aftir pe vertue of god pat delyueride vs: & clepide us wip his holy cleppynge/ not aftir oure werkis: but aftir his purpose & grace pat is zouen to vs in ēst Ihū: bifore worldely tymes/ nowe forsope it is open by pe worldely liztenynge of oure saueour · Ihū crist: pe whiche sopely distruyede dep · forsope liztenyde lijf & vncorrupcioun by pe gospel · in pe whiche I am sette a prechour & apostle · & mayster of hepen men: for whiche cause also I suffre pes pingis: but I am not confoundide forsope I woot to whom I haue byleuede: & I am certeyn for he is myzty for to kepe my depost (or ping putte in keppynge) into pat day ¶ Haue pou pe fourme of hool wordis · pe whiche

pou

pou herdist of me: in feip in loue in cst Jhu/ kepe pou a gode
depost (or a ping taken to pi keppynge office): by pe holy gost
pat dwellip in vs/ sopely pou woste pat alle pat ben in asye
ben turnyde fro me · of whom is phigelius & ermogynes/ pe
lorde zyue mercy to pe hous of onesefore: for ofte he refresch-
ide me · & schamyde not my cheyne/ but whanne he came to
rome: he souzte me bisily & fonde/ pe lorde zyue to hym to
fynde mercy of god: in pat day/ and how greet pingis he my-
nystride to me at ephesy: pou hast better knowen//

Therfore pou my sone be comfortide in grace pat is C. 2.
in crist Jhu: & what pingis pou hast herde of me by
many witnessis · bitake pou pes to feipful men: pe
whiche schulen be able & for to teche oper men/
trauel pou as a good knyzt of Jhū crist ¶ No man holdyng
knyzthode to god: inwlappip hym self with worldely nedis ·
pat he plese to hym: to whom he hap mouede hym self/ forwhi
he pat striueh (or fiztip in batayl) · schal not be crownyde: no
but he pat schal fizt lawefully/ it bihoueh an erpe tilier for to
receyue firste of pe fruytis/ vndirstonde pou what pingis I
seye/ sopely pe lorde schal zyue to pee in alle pingis vndir-
stondynge/ ¶ Be pou myndeful pe lorde Jhū cst for to haue
risen azen fro deade men · of pe seed of dauyd: aftir my gos-
pel in whiche I trauepl vnto bondis as euyl wirchynge: but
pe worde of god is not bounden/ perfore I susteyne alle pingis
for pe chosen: pat & pei gete pe helpe pat is in crist Jhū · wip
heueneiy glorie/ ¶ A treiwe worde forwhy zif we ben togedir
deade: & we schulen lyue to gedir/ zif we schulen susteyne: &
we schulen regne togedir/ zif we schulen denye: & he schal
denye vs/ zif we bileuen not: he dwellip feipful · he may not
denye hym self/ forsope pes pingis I monest witnessynge bifore
god/ nyl pou strynge in wordis/ forsope to no ping is it pro-
fitable: no but to pe turnynge vpsodoune of men herynge/
forsope bisily cure pi self · for to zyue pee a prouable werke-
man

man to god vnschamyde. rizthy tretynge ye worde of treuye/ forsoye schone you vnholy & veyne spechis/ soyely yei profiten myche to vnpitee/ and ye worde of hem crepiy as a cankre/ of whiche phiiete is & hymeneus. ye whiche fellen doune fro ye treuye · seyinge risynge azen now done. and turnen vpsodoune ye feiy of summen/ but ye fad foundement of god stondiy. hauynge yis litil marke/ ye lorde hay knowen whiche ben hise/ and eche man yat nempney ye name of ye lorde. departiy fro wickidnesse/ forsoye in a greet hous ben not oneiy golden vesseis & siiueren. but & treenen & briteI (or erheiy)/ & soyely summe into honoure. summe forsoye into dispite/ persore zif any man schal clense hym seif fro yes. he schal be a vesseI halowide into honoure · & profitable to ye lorde. reedy to al gode werke/ forsoye flee you desiris of zouye/ soyely sue you rizthwesnesse · feiy · charite · pees. wiy hem yat inclepen ye lorde of a clene herte/ forsoye schone you foiitiche questyouns & wiy outen disciplyne · witynge for yei gendren chydyngis/ forsoye it bihoueh ye seruaunt of ye lorde for to not chide. but for to be mylde to alle men · able for to teche · pacient · wiy temperaunce reprouynge hem yat azensionden treuye · yat sumtyme god zyue hem penaunce for to knowe ye treuye. & yei rise azen fro snaris of ye deuyl. of whom yei ben holden caytifes at his wille//

C^m 3^m

Forsoye wite you yis ying · yat in ye laste dayes perelous tymes schulen stande nyz. & men schulen be louynge hem seif · coueytous · hize of herynge · proude blasfemes · not obedient to fadir & modir · vnkynde · curside · wiyouten affeccioun · wiy outen pees · false blamers · vncontynent · vnmylde · wiy outen benyngnyte · tratours · proterue (or ouerywert) · frowarde · boine (wiy proude youztis) · louers of lustis more yan of god · hauynge soyely ye lickenesse of pitee. forsoye denyeinge ye vertue of it/ and yes eschewe you/ of yes soyely it ben yat persen houses · & leden

& leden caytifes litil wymmen chargide wip synnes: pe whiche ben ledde wip diuerse desiris euermore lernynge: & neuer parfitely compynge to pe kunnynge of treupe/ forsope as Jamnes & Jambres azenstonden moyses: so & pes azenstonden treupe/ men corrupte in soule reprouede aboute pe feip: but forper pei schulen not profite/ sopely pe vnwisdom of hem schal be knowen to alle men: as & heren was/ pou forsope hast geten my doctryne & ordenaunce · purposynge feip · longe abydynge · loue · pacience · persecucioun · passioun · what maner ben made to me at antioche · at ychonye · at listris · what maner persecucioun I suffride: & pe lorde hap deliueride me of alle/ and alle men pat wolen lyue pitously in crist Jhū: schulen suffre persecucioun/ sopely euyl men & deceyuours: schulen profite into worse · errynge & sendynge into errour/ but dwelle pou in pes pingis pat pou hast lernyde: & ben bitaken to pee/ witynge of whom pou hast lernyde: & for pou hast knowen holy lettris fro pi zoupe · pe whiche mowne lerne pee to helpe · by feip pat is in crist Jhū/ forsope al scripture of god enspirit is profitable to teche · to argue (or proue) · to pe reprofe wip for to lerne in ritzwesnesse/ pat pe man of god be parfite: lernyde to al gode werke//

Witnesse bifore god & crist Jhū · pat is to demyng pe quycke & deade by pe compynge of hym & pe kyngdom of hym: preche pe worde · be pou bisie couenably wip outen reste · argue (or proue): bisteche · blame: in al pacience & doctryne/ forsope tyme schal be whanne men schulen not suffre holsum doctryne: but at desiris pei schulen gedir to gedir maystris · icchynge (or plesynge) to pe eris/ treuely pei schulen turne awey pe herynge fro treupe: but to fablis pei schulen be turnyde to gedir/ forsope wake pou: in alle pingis traueyl pou/ do pe werke of euangelist/ fulfille pi seruyse: be pou sobre/ forsope I am sacrifiede nowe: & pe tyme of my dep (or resolucoñ) is nyz/ I C= 4=

haue

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haue stryuen a good strife · I haue endide ye course: I haue
kepte ye feip in ye toper tyme · a crowne of ritzwednesse is
kepte to me: ye whiche ye lorde schal zilde to me in pat day
iuste domesman/ forsope not onely to me: but to hem pat louen
his comynge/ ¶ Hize for to come to me soone/ forsope demas
has forsaken me: louyng pis worlde · & wente to tessalonyk ·
crescens · into galathie/ tyte into dalmatichy · luke alone is
wip me/ take marke & leede to wip pee/ forsope he is profitable
to me into seruyce/ penulam: (pat is clope of romayns) ·
whiche I leste at troade aneutis carpe: pou comynge brynge
wip pee & ye bookis: moste forsope parchemyn/ alisaundre ye
tresourer: schewide to me many euyl pingis/ ye lorde schal
zilde to pym aftir his werkes: whom & pou eschewe/ ful
greteiy forsope he azenstode my wordis/ in my firste defence
noman was to me: but alle forsoken me/ be it not rettide to
hem// ¶ sforsope ye lorde stode nyz to me & comfortide me:
pat ye prechynge be fulfilide bi me · & pat alle folkis here: & I
am deiyueride for mouy of ye lioune/ forsope ye lorde deiy-
ueride me fro al euyl werke: & schal make saak into his
heueneiy kyngdom · to whom glorie into worldis of worldis
Amen/ ¶ Grete wel prischa & aquyla & ye hous of onesefore/
forsope erastus dwellide at corrynthe/ forsope I leste trophy-
mus sijk at mylite/ sopeiy hize for to come bifore wynter/
eubolus & prudente & lynus & claudia and alle breperen gre-
ten zou wel/ oure lorde Ihū crist wip pi spirit/ ye grace of
god wip zou amen//

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ye epistel to tyte

Dul ye seruaunt of god & apostle of Jhū crist aftir ye feip of god & knowynge of ye treuye ye whiche is after pitee · in hope of euerlastyng lijf · pat god bihizte pat lieb not bifore worldeiy tymes/ forsoye he schewide in his tymes his worde (or sone).· in prechynge pat is bitaken to me · aftir comaundement of oure saueour god.· to tyte bilouede sone aftir ye comoune feip · grace & pees of god ye fadir · & of Jhū crist oure saueour/ for grace (or cause) of pis ping I lefte yee at creete pat you amende po pingis pat faylen · & ordeyne by cytee prijstis.· as & I disposide to yee/ zif any man is wip outen cryme or greet gilte · houshonde of one wijf · haupnge feipful sones not in occasioun of leccherie or not suget/ forsoye it bihoueb a bischop for to be wip outen cryme · as dispendour of god · not proude · not wrapful · not wynolent (pat is mychе zouen to wijn) · not smytér · not coueytouse of foul wynnynge.· but holdynge hospitalite · benyngne · prudent · sobre · iuste · hooly · contynent · biclippynge pat trewe worde pat is vp doctryne/ pat he be myzty for to amonesse in holsum techynge.· & to reproue hem pat azen seyn/ forsoye per ben many vnobedient · & veyne spekers · & deceyuours.· mosse yei pat ben of circumcisioun · whom it bihoueb for to be reprouede/ ye whiche subuerten alle houses · techynge whiche pingis it bihoueb not.· for grace of foul wynnynge/ summe one of hem yere propre prophete of hem seyde/ men of crete euermore liers · euyl bestis · slowe of wombe · pis witnessynge is trewe/ for what cause blame hem soore · pat yei be hool in feip · not zyuyng tente to fables of

C. 1.

iewis

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iewis & to maundementis of men turnynge hem aweye fro treuye/ forpeiy alle pingis ben clene to clene men· forsope to vnclene men & vnfeipful· no ping is clene/ but & pe soule (or resoun) of hem & conscience be made vnclene/ pei knoweiechen hem for to haue knowen god · forsope by dedis pei denyen · whan pei ben abhomynable & vnbileueful & reprouable to al gode werke//

C. 2. Thou forsope speke po pingis pat bicomen · holsum techyng· pat olde men be sobre · chaste · prudent · hool in feip in loue & pacience ¶ Also olde wymmen in holy habite · not backbiters (or seyinge false blame on oper men) · not seruynge myche to wijn · wel techynge · pat pei teche prudence/ zonge wymmen pat pei loue here houlbondis · pat pei loue sones · pei prudent · chaste · sobre · bauynge cure of pe hous · benyngne · suget to here houlbondis· pat pe worde of god be not blasfemyde// ¶ Also monesse zonge men · pat pei be sobre/ in al pingis zyue pi self ensaumple of gode werkis · in techynge in holynesse wist outen sclaundre in sadnesse/ an hool worde medycynal · vnreprouable · pat he pat is on pe oper side be aschamyde· bauynge none euyl ping to seye of zou/ seruauntis for to be suget to here lordis in alle pingis plesynge not azenseyinge · not defraudynge · but in alle pingis schewynge good feip· pat pei ourne in alle pingis pe doctryne of god oure saueoure ¶ forsope pe grace of god oure saueoure · hap apperide to alle men· techynge vs · pat we forsakynge al vnpitee & worldely desiris· lyue sobrely & iustely & pyteuously in pis worlde/ abidynge pe blessidde hope · & pe comynge of pe glorie of greet god & oure saueoure Ihū crist · pat zaue hym self for vs· pat he schulde azen bie vs fro al wickidnesse · & make clene a puple acceptable to hym self · suer of gode werkis/ speke pou pes pingis & monesse & argue (or proue)· wip al comaundement/ no man dispise pee//

Amonesse

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Monesse pou hem for to be sugettis to prynces & powers · for to obesche to seyinge · for to be reedy to al gode werke · for to blasseme noman · for to be not litigious (or ful) of chydynge · but temperaunt (or pacient)/ schewynge al mildenesse to alle men/ forsope & we weren sumtyme unwise unbileueful · errynge: & seruynge to desiris & dyuerse voluptees in malice & enuye doinge · hateful (or worpi to be hatide) · to gedir hatynge ¶ forsope pe benyngnyte & humanyte (or manhede) of god oure saueoure apperide not of werkis of rizttwesnesse pat we diden: but aftir his mercy he made us saaf/ by pe waschynge (or baptym) of azen bigetynge azen newynge of pe holy gost · whom he sched oute into plenteuously: by oure saueoure Jhū crist/ pat we iustifiede by his grace be eyres aftir hope of euerlastynge lijf/ a trewe worde/ and of pes pingis I wole pee to conferme oper men · pat pei pat bileuen to god: curen (or do bisynesse) · for to be bifore in good werkis/ pes pingis ben gode & profitable to men/ forsope eschewe pou foltische questiouns & genelogies & strpues: & fizztyngis of pe lawe/ forsope pei ben unprofitable & veyne/ schone pou a man heretike aftir one & pe secounde correccioun (or reprouynge)/ wityng pat he pat is suche maner man · is subuertide & trespassip: dampnyde by his owne doom/ sopely whanne I schal sende to pee archeman or titicum · hize pou for to come to me to nycopolis/ forsope I haue purposide for to dwelle in wynter pere/ bisily sende bifore zenam a wiseman of lawe & apollo · pat no ping fayle to hem/ forsope & oure men lerne for to be bifore in good werkis & necessarie vsis · pat pei be not unfructuouse/ alle men pat ben wip me: greten pee wel/ grete pou wel hem · pat louen us in feip/ pe grace of god wip zou alle amen//

C= 3=

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ye pistel to philomon

C. 1.

Paul ye bounden of crist Jhū · & tymothe
broper: to philomon bilouede & oure
helper · & to apia moste dere sister · & to
archip oure euen knyzt · & to ye chirche
yat is in yin hous/ grace to zou & pees
of oure fadir: & of ye lorde Jhū crist/
I do yankyngis to my god euermore ·
makynge mynde of yee in my preyers ·
herynge ye charite & feip yat you hast in ye lorde Jhū · & into
alle holy men · yat ye comunynge of yi feip be made open in
knowynge of al good ying in crist Jhu/ forsope I had greet
ioye & comforte in yi charite: for ye entrayles of holy men rest-
tiden bi yee broper/ ye whiche ying I hauynge myche triste
in cst Jhū · for to comaunde to yee yat yat parteyneh to ying
(or profitip): for charite I biseche more · sip you art suche as
olde poul: nowe forsope & ye bounden of Jhū crist/ I biseche
yee for my sone onesyme · whom I in boundis bigate: ye
whiche sumtyme was to yee unprofitable/ forsope now pro-
fitable · & to yee & to me: whom I sente azen to yee/ forsope
receyue you hym as myn entraylis · whom I wolde wiphold
wip me · yat he schulde serue for yee to me: in boundis of ye
gospel/ forsope wip outen yi counseyl I wolde not do · yat yi
good schulde not be as of neede · but wilful/ forsope parauen-
ture yerfore he departide fro yee at an houre yat you schuld-
ist receyue hym into wip outen ende/ now not as a seruaunt ·
but for a seruaunt: a moste dere broper · moste to me/ for-
sope how myche more to yee & in fleysche & in ye lorde/ yer-
fore zif you haste me a felowe: receyue hym as me/ forsope zif
he

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be hap any ping anoyede yee or owip: rette you pis ping to me/ I poul wrote wip myn honde/ I schal zilde pat: I seye not to yee pat & you owest to me & pi self/ So broper I schal vse yee in ye lorde: fulfille myn entrayles in crist/ I tristynge of pin obedience wrote to yee: wytynge for you schalt do · & ouer pat pat I seye/ also forsope & make reedy to me an oste (or hous for to dwelle inne)/ forwhi I hope wip zoure preyers: me for to be zouen to zou/ epaphras myn euen caytife (or pryſoner) to gedir in cst Ihū: gretip yee wel/ and marke aristarke demas & lucas myn helper/ ye grace of oure lorde Ihū crist: wip zoure spirit Amen//

here bigynnes ye pistil to ebrues: ye firste chapitre

Anysolde & many maners · sumtyme god spekynge to fadris in prophetis · at ye laste in yes dayes spac to vs in ye sone · whom he ordeynyde eyre of alle pingis: by whom he made & ye worldis/ ye whiche whanne he is ye schynynge of glorie · & sygure of his substaunce · & berynge alle pingis by worde of his vertue · makyng purgacoñ of synnes: sittip on ye rizthalfe of magestie in hize pingis/ so mych made better pan aungels: bi how mych he hap enhauncide a more different (or excellent) name bifore hem/ forsope to whiche of ye aungels seyde god any tyme · you art my sone · I haue to day gendride yee/ and eftesone/ I schal be to hym into fadir: & he schal be to me into sone/ and whanne eftesone he bringip in ye firste bigoten · C. 1.

goten · into ye roundenesse of erye: he seip/ and alle aungels of god: worschip yei hym/ and sopely to aungels he seip/ ye whiche makip his aungelis spiritis: & his mynystris flaume of fijr/ forsope to ye sone/ god yi trone into worlde of worlde: a zerde of equyte ye zerde of yi rewme/ you hast louede rizt-wetnesse · & hatidist wickidnesse: yerfore god yi god anoyntide yee wip oyle of gladenesse bifore yi felowis/ and you lorde in ye bigynnynge foundidist ye erye · & heuenes ben werkis of yin hondis/ yei schulen perische · sopely you schalte parfitely dwelle: & alle schulen ware olde as a clope/ and you schalt chaunge hem as an amyce (or girdynge aboute): & yei schulen be chaungide/ forsope you art ye same yi seif: & yi zeeris schulen not faile/ forsope to whom of aungels seyde god any tyme: sitte you at my rizthalfe · til I schal putte yin enemyes a stool of yi feet? wher yei alle ben not seruynge spiritis · sente into mynysterie: for hem yat taken ye heretage of helye//

C^m 2^m

Therfore it bihouep vs for to kepe more plenteuously yo yingis yat we hane herde: lesse parauenture we fleeten aweye/ forsope zif ye like worde yat is seyde by aungels · is made fad · & eche trespassynge (or brekynge) of ye lawe & vnobedience toke iuste retribucoñ of mede: how schulen we ascape zif we schulen dispise so greet helye: ye whiche whanne it hadde take bygynnyng for to be tolde oute by ye lorde · of hem yat herden is confermyde into vs/ god to gedir witnessyng: by signes & wondres · & grete meruepis & dyuerse vertues & distribucoñs of ye holy goost astir his wille/ forsope not to aungelis god sugettide ye roundnesse of erye to comynge: of ye whiche we speken/ sopely summan witnessiide in sum place: seyinge/ what ying is a man · yat you art myndeful of hym: or mannes sone for you visitist hym? you madist hym litil · a litil lasse fro aungelis · you hast crownyde hym wip glorie & honoure: you hast ordeynede upon ye werkis of yin handis/ you hast made alle yingis suget vn-

dir

dir his feet/ forſope in pat ping pat he ſugettide alle pingis to
hym: he leſte no ping vnſugettide to hym/ forſope now we ſeen
not zit alle pingis ſuget to hym/ forſope we ſeen hym pat a
litil is made laſſe pan aungelis · Ihū for paſſioun of dep ·
crownyde wip glorie & honoure · pat he porwe grace of god:
ſchulde taſte dep for alle men/ forſope it bicame hym for whom
alle pingis · pe whiche hadde to gedir manye ſones into glo-
rie: pe maker of pe helpe of hem/ for to ende by paſſyoans/
ſopely he pat halowip & pei pat ben halowide: of one alle/ for
whiche cauſe he is not confoundide (or ſchamyde): for to clepe
hem breperen ſeyinge/ I ſchal telle pi name to my breperen:
in pe mydel of pe chirche I ſchal herie pee/ and eſtefone I
ſchal be triſtynge into hym/ and eſtefone lo I & my children:
pe whiche god zaue to me/ perfore for children comynyden to
fleyſche & blood: & he alſo toke perte of pi ſame · pat bi dep he
ſchulde diſtruye hym pat had lordeſchip of dep: pat is to ſeye
pe deuyl/ and ſchulde deliuer hem pat bi dreede of dep: by al
liif weren bounden to ſeruage/ forſope he neuer toke to aun-
geis: but he took to pe ſeed of abraham/ wherfore he auzte
for to be lickenyde to breperen by alle pingis: pat he ſchulde
be made mercyful & feipful biſchop to god/ pat he ſchulde be
mercyful to treſpaſſis of pe pupie/ forſope in pat ping in
whiche he ſuffride & was temptide: he is myzty for to helpe &
hem pat ben temptide/

Wherfore holy breperen · parteners of heuenely clep- C= 3=
yng: biholde zee pe holy poſtil & biſchop of oure
confeſſiōn Ihū: pe whiche is trewe to hym pat
made hym · as & moyſes in al pe hous of hym/ for-
ſope his biſchop is hadde worpi of more glorie biſore moyſes:
by how myche panne pe hous hap he more honoure pat made
it/ forwhi eche hous is made of ſumman/ forſope he pat made
alle pingis of nouzt: is god/ and ſopely moyſes was treme in
al his hous: as a ſeruaunt into witneſſynge of po pingis pat
weren

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weren to be seyde/ forsope crist as a sone in his hous/ ye whiche hous we ben · zif we holden triste & glorie & hope · vnto sadde seip/ wherfore as ye holy gost seip · today zif zee haue herde his voyce: nyl zee harden zoure hertis as in wrappinge · aftir ye day of temptacioune in desert · where zoure faderis temptiden me & sizen my werkes wherfore fourty zeer I was offendide (or wroop) to his generacoñ: & I seyde euermore yei erren in herte/ forsope yei knewen not my weyes · to whom I swore in my wrap · zif yei schulen entre into my reste/ breyeren se zee · leste parauenture in any of zou be an yupl herte of vnbileue for to departe fro quycke god: but monesse zoure seif by alle dayes · ye while to day is nempnyde · yat none of zou be hardenyde: by falsenesse of synne/ sopely we ben made parteners of crist · zif neyeles we holden ye bygynnynge of his substaunce: sad into ye ende/ while it is seyde to day · zif zee hane herde ye voyce of hym · nyl zee harde zoure hertis: as in yat wrappinge/ sopely summe herynge wrapiden: but not alle yei yat wenten oute of egipte by moyses/ to whiche forsope was ye wrappide fourty zeeris/ wher not to hem yat synneden · whos careyns ben caste doune in desert: to whom he swore sopely · for to not entre into ye reste of hym: no but to hem yat weren vnbileueful/ and we sizen for yei myzten not entre into ye reste of hym: for vnbileue//

C^m 4^m

Rede we yerfore breyeren leste parauenture ye bihesse of entrynge into his reste leste (or forsaken): or demyde for to be any of vs be gesside awey/ forsope it is tolde to vs: as & to hem/ and ye worde herde profitide not to hem not mengide to seip of yes yingis yat yei herden/ forsope we yat hane bileuyde schulen entre into reste: as he seyde as I swore in my wrap: zif yei schulen entre into my reste/ and sopely ye werkis made parfite fro ye ordenaunce of ye worlde: forsope he seyde yus in sum place of ye seueneb day/ and god resside in ye seueneb day fro alle his werkis/

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werkis/ and in þis eftefone/ zif þei schulen entre into my reste/ þerfore for it leeueþ (or is ouer:) summen for to entre into it· & þei to whiche þe firste it is tolde· entreden not for here vnbileue: eftefone he termyneþ sumday to day· seyinge in dauyd/ aftir so myche of tyme as it is bifore seyde/ to day zif zee hane herde his voyce: nyl zee harden zoure hertis· as in þe ilke wrappinge/ for whi zif Ihc̄ hadde zouen reste to hem: he schulde neuer speke of oþer aftir þat day/ þerfore saboth halowyng is leftē: to þe puple of god/ forsoþe he þat entride into his reste: & he restide of his werkis: as & god of his/ ¶ þerfore haste we for to entre into þat reste: þat no man falle into þe same ensaumple of vnbileue/ forsoþe þe worde of god is quycke & spedy in wirchynge· & more abie for to peerse þan al two eggide swerde· & strecchynge departide of soule & spirit· & of ioyntours & merzwis: & þe departer (or demer) of þouztis & intencioun of hertis/ & no creature is invisible: in þe sizte of god/ forsoþe alle þingis ben nakide & open to his eyzen: to whom a worde to vs/ þerfore we hauyng a greet bischop þat perfide heuenes Ihū þe sone of god: holde we þe confessioune of oure leiþ/ forsoþe we haue not a bischop þat may not suffre to gedir to oure infirmytees (or freeltees): but temptide (or prouede) by alle þingis for lickenesse wiþ outen synne/ þerfore go we wiþ crist to þe trone of his grace: þat we gete mercy & synde grace· in couenable helpe//

Drwhi eche bischop taken vp of men: is ordeynyde for men in þes þingis þat ben to god· þat he offre zifftis & sacrifices for synnes/ þe whiche may to gedir sorowe· wiþ hem þat vnknowen & erren/ for & he is enuyrounyde wiþ infirmytees/ and þerfore he owiþ· as & for puple: so also & for hym self to offre for synnes/ neþer any man takiþ to hym honoure: no but he þat is clepide of god as aaron/ so & crist clarifiede not hym self þat he were bischop: but he þat spac to hym/ þou art my sone: to day I gen- C= 5=

dride

bride yee/ as in anoyer place he seiy/ you art a prist into wiy outen ende vp ye ordre of melchisedech/ ye whiche in ye dayes of his fleysche : offerynge preyers & bisechyngis to god yat myzte make hym saak fro deyz wiy greet crie & teeris · is herde for his reuerence/ and soyely whanne he was goddis sonez he lernyde obedience of yes yingis yat he suffride/ and he endide is made cause of euerlastynge helye to alle obeysychynge to hym · clepide of god a bischop bisidis ye ordre of melchisedech/ of whom to vs a greet worde & able for to be expounyde interpretide for to seyez for zee ben made feble to here/ forsoye whanne zee schulden be maystris to tymez estesone zee neden yat zee be tauzte · whiche ben ye elementis (or lettris) of ye biggynnynge of goddis wordis/ and zee ben made yo to whom is nede of mylkez & not sad mete/ forsoye eche yat is partener of mylkez is wiy outen parte of ye worde of riztwednesse/ forsoye he is a litil childe/ forsoye of parfite men is sad metez of hem yat for ye ilke custom hane wittis hauntide (or trauey-lide) to discrecioune of good & yuyl//

C. 6. Therfore we leeuynge awhile ye worde of ye benyng-nyte of crist borne to ye parfeccioun of hym: not estesone liggynge ye foundement of penaunce fro deade werkis & of ye feiy to god : of baptyms · (or waschyngis) of techynge & leyinge on of handis · & of risynge azen of deade men: & of euerlastynge dome/ and yis ying we schulen do: zif god schal suffre/ soyely it is impossible · hem yat ones ben illumynyde · haue tastide also heueneiy zift · & ben made parteners · of ye holy gost · nevyeles tastide ye gode worde of god & ye vertues of ye worlde to comynge : & ben fliden fer aweyez estesone for to be traueylide to penaunce : estesone crucifyinge to hem selfe ye sone of god · & hauynge to scorne/ forsoye ye erye drynckynge reyne ofte comynge vpon it · & bryngyng forye couenable erbe to hem of whom it is tilide: takiy blessyng of god/ forsoye it bryngynge forp yornes & breris ·

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& breris · is reprouable & nerte to curse: whos endynge schal be into brennynge/ forsoꝑe zee moste derworꝑe · we tristen of zou better ꝑingis & nere to helꝑe: neꝑeles ꝑouz we speken so/ soꝑely god is not vniuste ꝑat he forzete zoure werke & loue· ꝑe whiche zee hane schewide in his name: for zee hane mynystride to seyntis & mynystren/ forsoꝑe we coueyten eche of zou for to schewe ꝑe same bisynesse to ꝑe sulfillynge of hope til into ꝑe ende: ꝑat zee ben not made slowe · but also suers of hem: ꝑe whiche by feiꝑ & pacience schulen enherite bihestis/ forwhi god bihetynge to abraham/ for he had no man more by whom he schulde swere: swore by hym self seyinge/ no but I blessynge schal blesse ꝑee: & I multiplyinge schal multiplie ꝑee/ and so by longe suffrynge: gate ꝑe azen bihestе/ forsoꝑe men sweren by ꝑe more of hem/ and ꝑe ende of al here controuersie (or debate) · is an oꝑe to confirmacioun/ in ꝑe whiche ꝑing god willynge for to schewe to ꝑe eyris of his bihestе · ꝑe vnmouablenesse (or sadnesse) of his counseyl: putte bitwixe an oꝑe/ ꝑatby two ꝑingis vnmouable by whiche it is vnpossible god for to lize: we hane strengest solace (or coumforte) · ꝑe whiche fleen to gedir: for to holde ꝑe hope putte forꝑe/ ꝑe whiche as an anker we haue sikker to ꝑe soule · & sad ingoinge: til ꝑe innermore ꝑingis of hydynge: where ꝑe forgoer for vs entride in: Ihc made bischop into wiꝑ outen ende: aftir ꝑe ordir of melchisedech//

Soꝑely ꝑis melchisedech kyng of salem: prist of ꝑe bizest god ꝑe whiche mette wiꝑ abraham · gon azen fro sleinge of kyngis & blesside hym · to whom & abraham departide tiꝑes of alle ꝑingis/ firste soꝑely ꝑe whiche is interpretide kyng of rizttwesnesse · aftirwarde forsoꝑe & kyng of salem · ꝑat is to seye kyng of pees · wiꝑ outen sadir · wiꝑ outen modir · wiꝑ outen genologie · neꝑer bauynge bygynnynge of dayes neꝑer ende of liꝑ · forsoꝑe he lickenyde to ꝑe sone of god: dwelliꝑ prist into wiꝑ outen ende/ C. 7.

 forsoꝑe

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forsope biholde zee how greet is pis (man): to whom & abraham patriark zaue tipes of beste pingis/ and sopely men taking pristhode of pe sones of leuy · haue maundement for to take types of pe puple aftir pe lawe pat is to seye of here breperen: pouz & pei wenten oute of pe lendis of abraham/ forsope by whos generacoñ is not nowmbride in hem · toke tipes of abraham: & he bleesside pis abraham pe whiche reprompsiouns/ forsope wip outen any azensepinge: pat pat is lesse · is bleesside of pe better/ and here sopely men dyinge taken tipes/ forsope pere is witnesside · pat he lyuep/ and pat it is to seyde by abraham: & leuy pat toke tipes · is typide/ forsope & zit he was in his fadir lendis: whan melchisedech mette wip hym/ perfore zif endynge was by pristhode of leuy · forsope vndir hym pe puple toke pe lawe: what zit was it nedeful an oper prist for to rise · aftir pe ordre of melchisedech: & not for to be seyde · aftir pe ordre of aaron: forsope pe pristhode translatide: it is nede pat pe translacioun of lawe be made/ forsope he in whom pes pingis ben seyde: he is of anoper lynage · of pe whiche no man was prist or redy to pe auter/ sopely it is oppenly knowen · pat oure lorde is borne of Juda: in whiche lynage moyses spac no ping of pristis/ and more zit it is knowen: zif aftir pe ordre of melchisedech anoper prist risip · pe whiche is made aftir pe lawe of fleyschely maundement: but aftir vertue of lijf insolible (or pat may not be vndone)/ sopely he witnessip · for pou art a prist into wip outen ende · aftir pe ordre of melchisedech/ forsope reprouynge of pe maundement bifore goinge is made: for pe vnfadnesse & vnprofite of it/ forsope pe lawe brouzt no ping to parfite ping/ forsope pe bryngynge in of better hope · by whiche we neyzen to god · & how greet it is · not wip outen swerynge/ forsope oper ben made pristis · wip outen ope/ forsope pis prist wip an ope: by hym pat seyde to hym/ pe lorde swore & it schal not rewe hym · pou art prist into wip outen ende aftir pe ordre of melchisedech/ in so myche Ihc̄ is made better: of pe better testament/

¶ And

¶ And sopely oper mo ben made pristis aftir pe lawe: for pat pei weren forbed by dep for to dwelle/ sopely pis man for pat he dwellip into wip outen ende: hap euerlastynge pristhode/ wherfore & he may saue into wip outen ende · comynge nyz by hym self to god euermore lyuynge for to preye for vs/ forsope it bicame pat suche a man were bischop to vs: holy innocent inpolute (or vndefoulide) · departide fro synners · & made hizer pan heuenes/ pe whiche hap not nede eche day as pristis · firste for to offre for his owne giltis oostis (or sacrifices): aftirwarde for pe puple/ sopely he dide pis ping: ones offrynge hym self/ forsope pe lawe ordeynyde men pristis · haupnge sikenesse (or freelte)/ forsope pe werde of swerynge · pe whiche aftir pe lawe: ordeynyde pe sone parfite into wip outen ende//

Forsope a capitle vpon po pingis pat ben seyde/ we C. 8.
haue suche a bischop · pat satte to gedir in pe rizthalfe of pe seet of gretenesse in heuenes: mynystre of seyntis & of pe verrey tabernacle pat god sette & not man/ forsope eche bischop is ordeynyde for to offre zistis & oostis/ wherfore it is nede & pis man: for to haue sum ping pat he schal offre/ perfore zif he were vpon erpe: he were no prist/ whanne pei weren pat schulden offre zistis aftir pe lawe · pe whiche seruen to pe saumplere & schadowe of heuenely pingis: as it is answeride to moyses whan he schulde ende pe tabernacle/ se he seip · make pou alle pingis: vp pe saumplere pat is schewide to pee in pe mounte/ nowe forsope he hap geten a better mynystre: by how myche & he is a mediatour of a better testament/ pe whiche is halowide (or confermyde): wip better bihestis/ for zif pe ilke firste had be voyde fro blame: sopely a place of pe secounde schulde not be souzte/ forsope reprouynge hem he seip/ lo dayes comen seip pe lorde · & I schal ende a newe testament vpon pe hous of isrl & vpon pe hous of Juda/ not aftir pe testament pat I made to here fa-

deris

deris in ye day I cauzte here bonde: pat I schulde leede hem oute of ye lande of egipte/ for pei dwelliden not parfiteiy in my testament: & I hane dispisde hem seip ye lorde/ for pis is ye testament: ye whiche I schal dispose to ye hous of isrl aftir ye dayes seip ye lorde: in zyuynge my lawes into ye soules of hem · & into ye hertis of hem: I schal aboue write hem/ & I schal be to hem into god: & pei schulen be to me into a puple/ and eche man schal not teche his neyzebore · & eche man his broper: seyinge/ knowe pou ye lorde/ for alle men schulen wite (or knowe) me: fro ye leste vnto ye more of hem/ for I schal be helpeful (or merciful) to ye wickidnesse of hem/ and nowe I schal not bipenke of ye synnes of hem/ forsope in seyinge newe: ye former weriden olde/ forsope pat pat is of many dayes & weride olde: is nyze ye dep//

Cm 9m

SOpely & ye former had iustifyingis of worschip & holy ping worldely: pat is durynge for a tyme/ forsope ye tabernacle was made firste · in whiche weren candilstikis & a borde · & puttynge forp of looues pat is seyde holy/ forsope aftir ye veyle (or bydynge): ye secounde tabernacle pat is sancta sanctorum · pat is holy of holy pingis · hauyng a golden censer · & ye arke of testament coueride aboute on eche side wip golde · in ye whiche a potte of golde hauynge manna · & ye zerde of aaron pat florischide: & tables of ye testament/ vpon whiche pingis cherubyns of glorie/ schadowynge ye propiciatorie · of whiche pingis it is nowe for to seye by alle/ forsope pes made pus to gedir · sopely in ye former tabernacle · pristis entreden in euermore: endynge ye officis of sacramentis/ forsope in ye secounde (tabernacle) · oones in ye zeer ye bischop al one not wip outen blood · ye whiche he offrip for his ignoraunce · & of ye puplis/ ye holy gost signyfyinge pis ping · not zit ye weye of seyntis for to be openyde: zit ye former tabernacle hauynge staate/ ye whiche parable of pis present tyme · bisidis whiche

zistis

ziftis & oostis (or sacrificis) ben offride: pe whiche mowne not make a man seruynge parfite by conscience/ onely in metis & dyuerse waschyngis & rizztwelnessis of fleysche putte vnto pe tyme of correccioune// ¶ forsope c̄st beinge a bischop of godis to compynge by a larger & parfiter tabernacle not made by bonde · pat is to seye not of pis makynge · neper bi blode of goot buckis or of calues: but bi his owne bloode entride ones into holy pingis: euerlastynge redempcoñ founden/ forsope zif pe blood of goot buckis & boolis & pe aske of a cowe calue spreynyde · halowip vnclene men to pe clensynge of fleysche: how mycke more pe blood of crist · pe whiche by pe holy gost offride hym self vnwemmyde to god: schal clense oure conscience fro deade werkis: for to serue to lyuynge god/ and perfore he is a mediatour of pe newe testament · pe dep fallynge bitwixe into redempcioñ of pe trespassyngis pat weren vndir pe former testament: pei pat ben clepide take pe repromyssioun of euerlastynge heretage ¶ Sopely where is a testament: it is nede · pat pe dep of pe testament maker: come bitwixe forsope pe testament is confermyde in deade men/ ellis it is not worp pe while he lyueth pat made pe testament/ wherfore sopely neper pe firste testament is halowide wip outen blode/ forsope eche maundemente of pe lawe red of moyses to al pe puple · he takynge pe blood of calues & of buckis of goot wip water & rede wolle & ysop: spreynyde & pe ilke booc & al pe puple · seyinge/ pis is pe blood of pe testament: pat god comaundide to zou/ also he spreynede wip blode pe tabernacle & alle pe vessellis of seruyces: in liche maner/ and almost alle pingis ben clenside in blood aftir pe lawe: & wip outen schedynge of blood · remyssioun of synne is not made/ perfore it is nede pe saumpleres forsope of heuenely pingis ben clenside wip pes pingis: forsope pe ilke heuenely pingis · wip better oostis pan pes/ forsope Ihc̄ entride not into pe holy pingis made by bondis · pe saumplers of verrey pingis: but into pe ilke heuene pat he appere nowe to pe cheer of god for

vs

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vs/ neyer pat he offre hym seif ofte · as ye bischop entride into ye holy pingis· by alle zeeris in alien blood/ ellis it bihouede hym ofte for to suffre· fro ye bigynnynge of ye worlde/ nowe forsope ones in ye endynge of worldis to distruccioun of synne· bi his ooste be apperide/ and as it is ordeynyde to men ones to die//

C^m 10^m

Orsope aftir pis doom· so ⁊ crist was offride ones · for to avoyde ye synnes of many men/ ye secounde (tyme he schal appere wip outen synne · to men abydynge hym· into ye helpe of hem by seip/ forsope ye lawe haupnge schadowe of goodis to comynge · not ye slike ymage of pingis by eche zeeris · by ye ilke same oostis · whiche pei offren wip outen ceesynge· neyer may make men comynge nyz parfite/ ellis pei schulden haue ceeside for to be offride · perfore pat ye worschipers cienside ones hadden no conscience of synne forpirmore/ but in hem mynde of synnes is made by alle zeeris/ forsope it is inpossible synnes for to be done awey· by blood of boolis ⁊ buckis of goot/ perfore he entrynge into ye worlde· seip/ pou woldist not an ofte ⁊ offrynge· forsope pou hast schapen a body to me/ and brent sacrifices for synne· plesiden not to pee/ panne I seyde lo I come/ in ye heed of ye booc it is writen of me· pat I do pi wille/ he aboue seyinge · for pou woldist not oostis ⁊ offryngis ⁊ brent sacrifices ⁊ for synne · ne po pingis ben plesaunt to pee· ye whiche ben offride aftir ye lawe· pan I seyde/ lo I come pat I do pi wille god· he doip awey ye firste pat he make ye secounde/ in whiche wille · we ben halowide · by ye offrynge of ye body of cst Jhū ones/ and sopely eche prist is redy eche day mynystrynge · ⁊ ofte tyme offrynge ye same oostis· ye whiche mowne neuer do awey synnes/ forsope pis man offrynge an ooste for synnes for euermore· sittip in ye rizthalfe of god ye fadir · fro pens forp abydynge· til his enemyes ben putte a stool of his feet/ sopely by one offrynge he endide·

for

for euermore halowide men/ forſoꝑe & ꝑe holy goſt witneſſiꝑ to vs/ forſoꝑe aftirwarde he ſeyde/ forſoꝑe ꝑis is ꝑe teſtament ꝑe whiche I ſchal witneſſe to hem aftir ꝑo dayes ſeiꝑ ꝑe lorde/ in ȝyuynge my lawes in ꝑe hertis of hem: & in ꝑe ſoulis of hem I ſchal aboue write hem/ and nowe I ſchal no more ꝑenke of ꝑe ſynnes & wickidneſſis of hem/ forſoꝑe wher is remyſſioun of ꝑes: nowe none offrynge for ſynne/ and ſo breꝑeren we haꝑynge triſte into ꝑe entrynge of ſeyntis in ꝑe blood of criſt ꝑe whiche he halowide to vs a newe weye & lyuynge by a veyle (or couerynge): ꝑat is to ſeye his fleyſche · & ꝑe greet priſt vpon ꝑe hous of god: go we to wiꝑ verrey herte: into ꝑe plente of feiꝑ/ we ſpreynte (or clenſide) ꝑe hertis fro euyl conſcience · & waſchen ꝑe body wiꝑ clene water: holde we ꝑe confeſſioun of our hope vnbowynge (or ꝑat may not be folden)/ forſoꝑe he is trewe ꝑat azenbihiȝt/ & biholde we into gedir in ꝑe ſtirynge of charite & of good werkis · not forſakyng oure gederynge to gedir · as it is of cuſtome to ſummen: but confortynge/ and ꝑy ſo myche ꝑe more: ꝑy howe myche ȝee ſchulen ſe ꝑe day neyȝinge/ forſoꝑe to vs ſynnynge wilfully aftir ꝑe knowynge of treuꝑe taken: nowe an oſte for ſynnes is not leſte/ forwhi ſumme abydynge of doom is dredeful · & ꝑe fuynge of fiir: ꝑe whiche to waſtynge aduerſaries/ any man makynge voyde (or breꝑynge) ꝑe lawe of moyſes: deꝑ wiꝑ outen any mercy ꝑy two or ꝑre witneſſis/ how myche more geſſe ȝee hym for to deſerue worſe turmentis: ꝑe whiche ſchal defoule ꝑe ſone of god · & ſchal leede (or holde) ꝑe blood of ꝑe teſtament polute · in whom he is halowide · & ſchal do wronge (or diſpite) to ꝑe ſpirit of grace? ſoꝑely we witen hym ꝑat ſeyde/ to me vengeaunce: & I ſchal ȝilde/ and eſte/ for ꝑe lorde ſchal deme his puple/ it is ferful for to falle into ꝑe handis of lyuynge god/ forſoꝑe hane ȝee mynde on ꝑe former dayes · in ꝑe whiche ȝee liȝtenyde: ſuffreden greet ſtrife (or fiȝte) of paſſiouns/ and ſoꝑely in ꝑe toꝑer ȝee made a ſpectacle (or wondrynge) · bi ſchenſchipis & tribulaciouns/ in ꝑe toꝑer

forſoꝑe

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forsope zee ben made felowis of men lyuynge so/ forwhi & to bounden men zee hadden compassioun · & zee receyueden wip iope · pe raueyne of zoure goodis: knowynge zou for to haue a better & a dwellyng substaunce/ and so nyl zee leese zoure triste: pe whiche hap greet rewardyng/ forsope sacience is nedeful to zou · pat zee doinge pe wille of god: brynge azen pe biheste/ zif sopely a litil how euer litil · he pat is to comynge schal come: & he schal not tarie/ forsope my iuste man lyuep of feip/ pat zif he schal wip drawe hym self: he schal not piese to my soule/ forsope we ben not pe sones of wipdrawynge awey into perdicioun: but of feip into pe getynge of soule//

Cm 11m

Forsope feip is pe substaunce of pingis to be hopide · an argument (or certeynte): of pingis not appeerynge/ Sopely in pis (feip): olde men haue gete witnessynge/ by feip we vndirstonden pe worldis for to be schapen (or made) by goddis worde: pat visible pingis weren made of vnuysible pingis/ by feip abel offride ful mych more ooste (or sacrifice) to god: pan caym/ by pe whiche he gate witnessynge for to be iuste: god berynge witnessynge to his ziftis/ and by pat feip: he deade spekip zit/ by feip enok is translatide · pat he schulde not se dep · & he was not founden: for pe lorde translatide hym/ forsope bifore pe translacioune he had witnessynge: for to haue pleside god/ forsope it is inpossible any man for to piese god: wip outen feip/ forsope it bihoueth a man comynge to god for to bileue for he is: & he is rewarder to men inseekynge hym/ by feip noe an answere taken · of pes pingis pat zit weren not seen: dredynge schapide a schip into pe helpe of his hous by whom he dampnyde pe worlde & is instuede & ordeynyde eyre of riztwetnesse: pe whiche is bi feip/ bi feip he pat is clepide abraham · obeyede for to go oute into a place where he was to takynge into heretage: and he wente oute not wit-

ynge

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ynge whidir he schulde go/ by seip he dwelte in pe lande of
azen bihesse: as in an alien in litil houses dwellynge wip ysaac
& Jacob euen eyres of pe same azen bihest/ sopely he abode
a cytee haupnge foundementis: whos crafty man & maker is
god/ bi seip & pe ilke bareyn sara: toke vertue into conceyuynge of seed: zhe bisidis (or wip outen) pe tyme of age: for
sche bileuede hym trewe pat had azen bihizte/ for whiche ping
& of one · & hym nyz deade (men) ben borne as sternes of
heuene in multitude: & as grauel pat is at pe see side vnnowmbreable/ by seip alle pes ben deade pe azenbihest not
taken · but pei biholdynge hem afer · & gretynge wel & knowelechynge for pei ben pilgrymes: & herboride men vpon pe
erpe/ sopely pei pat seyen pes pingis: signyfien hem for to
seek a cuntre/ and sopely zif pei had hade mynde of pe ilke
of pe whiche pei oute wenten: sopely pei hadden tyme of turnynge azen · nowe forsope pei desiren a better pat is to seye
heuenely/ perfore god is not confoundide (or schamyde) for
to be clepide pe god/ forsope he made redy to hem a cytee/ by
seip abraham offride ysaac when he was temptide/ and he
offride pe onebigoten · pe whiche had taken azen bihestis (or
repromyssiouns) · to whom it was seyde/ in ysaac: seed to pee
schal be clepide/ demynge: for & fro deade men god is myzty
for to reyse hym/ wher of he took hym & into a parable/ bi
seip & of pingis to comyng: Isaac blesside iacob & esau/ bi seip
iacob dyinge: by alle pe sones of Joseph blesside & honoride pe
bizenesse of his zerde/ by seip ioseph dyinge hadde mynde of
pe passynge forp of pe sones of isrl: & comaundide of his bones/
by seip moyses borne · was hid pre monepes of his fadir &
modir: for pat pei sizen pe zonge childe fayre (or semely): &
pei dredden not pe maundement of pe kyng/ By seip moyses
made greet: denyede hym for to be pe sone of pharaois douzter: chesynge more for to be turmentide wip pe puple of god:
pan for to haue myrpe of temporal synne/demynge pe reprose
of crist more richessis: pan pe tresours of egiptians/ forsope he

 biheide

bihelde into ye rewardynge/ bi feip he forfoke egipte: not dredynge (or fchampynge) ye hardenefle of ye kyng/ forfoye he as feinge: fufteynede ye invifible/ by feip he halowide pafk in fchedynge of blood: lefte he pat diftruyede ye firfte pingis of egipcians: fchulde touche hem/ by feip pei paffiden ye reede fee as by drie lande: ye whiche ping egipcians affayinge weren deuouride/ by feip ye walles of Jericho fellen doune by cumpaffynge of feuene dayes/ by feip raab hoore· perifchide not wip vnbileueful men: refeyuynge ye afpiers wip pees/ And what zit fchal I feye? Sopely tyme fchal fayle me tellyng of gedeon· Barac· Sampfon· Jeptee· Dauyd· & Samuel· & oper prophetis: ye whiche bi feip ouercamen rewmes· wrouzte rizttwefnefle: gaten repromyffyouns/ pei ftoppiden ye mouyes of lyouns· pei quenchiden ye feerfenefle of fijrs· pei dryuen awey ye egge of fwerde· pei keuereden of fekenefle pei weren made ftronge in bataylie/ pei turnyde ye caffels (or oofis) of aliens/ wymmen receyueden here deade of azenrifynge/ forfoye oper ben holden forp (or deade)· not takynge redempcioun: pat pei fchulden fynde better azenrifynge/ forfoye oper affayeden fcornyngis & betyngis: more ouer & bondis & prifouns/ pei weren ftonyde· pei weren kitte· pei weren temptide· pei weren deade in fleinge of fwerde/ pei wenten aboute in broken fkynnes: & in fkynnes of goot/ nedy· angwifchide· turmentide: to whiche ye worlde was not worpi/ pei errynge in wilderneffis & mounteyns & dennes· & caues of erpe/ and alle pes prouede by witneffynge of feip: token not repromyffioun/ god purueyinge fum better ping for vs: pat pei fchulden not be fulfilde wip outen vs//

C^m 12^m Therfore we hauynge fo greet a cloude of witneffis putte to: doinge aweye al charge & fynne ftondynge aboute vs: bi pacience renne to ye ftrife (or fizt) purpoffide to vs biholdynge into ye maker of feip & ender Jhū/ ye whiche ioye purpoffide to hym: fuffride ye

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þe crosse · confessioun dispisiide: & sittiþ on þe rizt halfe of þe
seet of god/ forsoþe þyþenke zee on hym þat suffride (or suffey-
nede) suche azenseyinge of synful men azenes hym self: þat
zee be not made wery · fayiynge in zoure inwittis/ forsoþe
ze azensteden not zit vnto blood sizstynge azenes synne: & zee
hane forzeten þe coumfort þat spekiþ to zou as to sones: seyinge:
my sone nyl þou dispise þe disciplyne of þe lorde · neyer
be þou made wery · þe while þou art chastiside of hym/ forsoþe
þe lorde chastiliþ hym þat he loueþ/ forsoþe he scourgiþ euery
sone þat he receyueþ/ laste zee stille in disciplyne god offriþ hym
to zou as to sones/ soþely what sone is it whom þe fadir schal
not reproue (or chastice)? þat zif zee ben oute of disciplyne of
whiche alle ben made parteners: perfore zee ben auoutrers
& not sones/ aftirwarde soþely we hadden faderis of oure
fleysche lerners: & we wiþ reuerence dreden hem/ wher not
myche more we schulen obesche to þe fader of spiritis: & we
schulen lyue: & þei soþely in tyme of fewe dayes · aftir here
wille lerneden vs/ forsoþe þis fadir to þat þing þat is profit-
able in receyuynge þe halowynge of hym/ forsoþe eche disci-
plyne in þis present tyme is seen treuly for to be not of ioye:
but of sorowe · aftirwarde forsoþe it schal zilde fruyte of rizt-
wednesse moste peesible: to men excersiide (or hauntide) bi it/
for whiche þing reyse zee vp slowe hondis & knees vnbounden·
& make zee rizttul goingis to zoure feet þat no man haltynge
erre: but more be helide/ sue zee pees wiþ alle men & holy-
nesse: wiþ outen whiche no man schal se god/ byholdynge þat
no man fayle to þe grace of god · þat no root of bitternesse
vpwarde buriounyng lette: & by it be defouliide by many men/
þat no man be lecchour · oiþer vnholy (or cursiide) as esau:
þe whiche for one mete solde his firste þingis/ soþely wite zee
for & aftirwarde he coueytynge for to enheryte blessynge: was
reprouede/ forsoþe he fonde not place of penaunce: þouz he
souzte it wiþ teeris/ forsoþe zee haue not comen to þe treta-
ble (or couenable & able to come to) · & greet wynde (or quirle-
wynde)

wynde) & myste & tempeste · & soune of ye trumpe: & voyce of
wordis/ ye whiche yei yat herden excusiden hem: yat ye worde
schulde not be made to hem/ forsoye yei baren not yat yat
was seyde: & zif a beest touchide ye hil it schulde be stonyde/
and so dredeful it was yat was seyn: moyses seyde I am aferde
& ful of tremblynge/ but & zee haue comen nyz to ye hil of
sion & ye cyte of lyuynge god heuenely Jrim̃ · & ye multitude
of many pousande aungels · & to ye chirche of ye firste men:
ye whiche ben writen in heuenes · & god domesman of alle ·
& ye spirit of iuste parfite men: & to Jhū mediatoure of ye
newe testament & of spryngynge of blood: better spekynge yan
abel/ se yat zee forsake not ye spekynge/ forsoye zif yei forsak-
ynge hym yat spac on erye ascapide not: mych more we yat
turnen aweye fro hym spekynge to vs fro heuenes/ whos
voyce panne mouede ye erye: nowe forsoye he azenbieyp sey-
inge/ zit ones & I schal moue not onely ye erye: but also heu-
ene/ forsoye yat he seip zit ones: he declarip ye transelacioun
of moueable pingis: as of made pingis dwelle yat ben vn-
mouable//

C^m 13^m

AND so we receyuynge ye vnmouable kyngdom · haue
grace by whiche serue we plesynge to god wip
drede & reuerence/ and forsoye oure god is fijr
wastynge/ ye charite of breyerhede dwelle in zou:
& nyl zee forzete hospitalite/ forsoye by pis · summe plesiden
to aungelis receyuede ye herborowe/ penke zee on ye bounden
men: as zee to gedir bounden/ and of traueylynge men: as &
zoure self dwellynge in body/ honourable weddynge in alle
pingis: & vnwemmyde bed/ forsoye god schal deme fornyca-
tours & auoutrers/ be maners wip outen coueytyse: payede
wip present pingis/ sopely he seyde/ I schal not leeue yee
neyer forsake: so yat we tristely seye/ ye lorde is an helper to
me · I schal not drede: what a man schal do to me/ haue zee
mynde of zoure souereyns: yat haue spoken to zou ye worde
of

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of god/ of whom zee biholdynge ye goinge oute of lyuynge:
tue ye feip/ Ihc̄ crist zistirday & to day he & into worldis
¶ Nyl zee be ledde awey wip dyuerse techyngis & pilgryms
(or straunge)/ forsope it is beste for to stable ye herte wip
grace · not wip metis: ye whiche profitiden not to men wan-
drynge in hem/ we haue an auter of ye whiche yei pat seruen
to ye tabernacle of ye body: haue not power for to ete/ for-
sope of whiche beestis ye blood is borne in for synne into holy
pingis bi ye bischop: ye bodies of hem ben brente wip oute ye
castels · for whiche ping & Ihū pat he schulde halowe ye puple
bi his blood: suffride wip outen ye zate/ perfore go we oute
to hym wip oute castels · berynge his reproue (or schenschip)/
sopely we haue not here a dwellynge cytee: but we seeken a
cytee to comynge/ perfore by hym offre we an oofte of her-
yinge euermore to god: pat is to seye ye fruyte of lippis
knowelechynge to his name/ forsope nyl zee forzete of wel
doinge (or zyuynge) & of comunynge/ forsope by suche oofiis
god is deseruyde// ¶ Obeye zee to zoure prouostis (or pre-
latis): & vndirleye zee to hem/ yei parfitely waken: as to
zildynge resoune for zoure soules: pat yei do pis ping wip
ioye · & not sorowynge/ forsope pis ping spedip not to zou/
preye zee for vs/ sopely we trisien for we haue gode conscience
in alle pingis willynge for to lyue wel/ moreouer forsope I
beseche zou for to do: pat I sunner be restoride to zou/ So-
pely god of pees pat ledde oute fro deade men ye grete schep-
erd of scheep · in ye blode of euerlastynge testament oure lorde
Ihū crist: schape (or make) zou able in al gode ping · pat zee
do ye wille of hym · doinge in zou pat ping pat schal plese
bifore hym by Ihū cst: to whom is glorie into worldis of
worldis amen ¶ Forsope breyeren I preye zou pat zee suffre
a worde of solace/ forsope by ful sewe pingis I haue writen
to zou/ knowe zee zoure broper tymothe leste: wip whom zif
he schal come more hastely: I schal se zou/ Grete wel al zoure
soureynes & alle holy men/ ye breyeren of ytalie · greten zou
wel/ ye grace of god wip zou alle Amen//

here

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here bigynnes ye apocalips

C. I.

Pocalips (or reuelacioune) of Jhū cſt · ye whiche god zaue to hym for to make opyn to his ſeruauntis: whiche ying it bihouep for to be made ſoone/ and he ſignyfiede ſendynge by his aungel to his ſeruaunt Joon: ye whiche bare witneſſynge to ye worde of god · & witneſſynge of Jhū criſt in yes yingis: what euer yingis he ſize/ Bleſſide he yat rediy & he yat heriy ye wordis of his prophecie: and keyiy yo yingis yat ben writen in it (forſoye ye tyme is nyz/ Joon to ſeuene chirchis yat ben in aſie: grace to zou & pees of hym yat is & yat was & yat is to comynge/ and of ye ſeuene ſpiritis yat ben in ye ſizt of his trone · & of Jhū cſt yat is a feiyful witneſſe · ye firſte bigoten of deade men · & prynce of kyngis of erye/ ye whiche louede vs & waſchide vs fro oure ſynnes in his blood/ and made vs a kyngdom & priſtis to god & to his fadir/ to hym glorie & empire into worldis of worldis Amen ¶ Lo he comey wiy cloudis · & eche yze ſchal ſe hym · & yei yat pungneden (or prickiden) hym/ and alle ye kynredis (or lynagis) of erye: ſchulen weyle hem ſelf on hym/ zhe amen/ I am alpha & o ye bygynnynge & ye ende: ſeiy ye lorde god yat was & yat is to comynge al myzty/ I Joon zoure broyer & partener in tribulacoñs & kyngdom & pacience in criſt Jhū: was in an yle yat is clepide pathmos · for ye worde of god & witneſſynge of Jhū: I was in ſpirit in ye ſunday/ and I herde aftir me a greet voyce: as of a trumpe ſeyinge/ yat ying yat you ſeeſt · write in a booc · & ſende to ye ſeuene chirchis yat ben in aſie/ to

epheſo

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epheso & smyrma · & pargamo · & tiatira · & sardo · & pholodelphia · & laodicia/ and I turnyde pat I schulde se pe voyce pat spac wip me/ and I turnyde size seuene candilstikis of golde/ and in pe mydil of seuene golden candilstikis a liche to pe sone of man · clopide wip a longe pristely clope · & bifore girde at pe tetis: wip a golden girdel/ sopely pe heed of hym & heris weren white · as whijt wolle: & as snowe/ and pe yzen of hym al flawme as flawme of fijr · & his feet liche to drosse of golde (or latoune): as in a brennynge chymney/ and pe voyce of hym: as pe voyce of many watris/ and he hadde in his rizthande seuene sterres/ and a scharpe swerde on bope sidis wente oute of his mouh: & his face schyneh as pe sunne in his vertue/ and whanne I had seen hym: I fel doune at his feet as deade: and he puttide his rizthande on me seyinge/ nyl pou drede: I am pe firste & pe laste · & I am alpue · & I was deade/ and lo I am lpuynge into worldis of worldis: & I haue pe keyes of deh & helle/ perfore write pou whiche pingis pou haste seen · & whiche ben: & whiche it bihoueh for to be done aftir pes pingis/pe mysterie (or pryuete) of seuene sterres whom pou size in my rizthalfe · & pe seuene golden candilstikis/ pe seuene sterres ben aungelis of seuene chirchis/ and pe seuene candilstikes: ben seuene chirchis//

AND to pe aungel of pe chirche of ephesis: write pou/ pes pingis seih he pat holdih seuene sterres in his rizthalfe: pe whiche walkih in pe mydel of seuene golden candilstikis/ I wote pi werkes & trauel & pi pacience: & for pou mayste not suffre euyl men/ and pou hast temptide (or assayde) hem pat seyn hem self for to be apostlis & ben not: & pou hast founden hem liers · & pou haste pacience/ and pou hast suffeynyde for my name: & fayliddist not/ but I haue azenes pee fewe pingis: pat pou hast leste pi firste charite/ and so be pou myndeful of whens pou hast fallen: & do penaunce & do pi firste werkis/ zif not I come C. 2.

I come sone to yee: & I schal moue yi candilstike of his place: no but you schalt do penaunce/ but you hast yis gode ynge · for you hatidist ye dedis of nycholaytis (or sologers of nychol) ye whiche & I hatide/ he yat hay eris here: what ye spirit schal seye to ye chirchis/ to ye ouercomynge I schal zyue for to ete of ye tree of lijf: yat is in paradise of my god ¶ And to ye aungel of chirche of smyrma: write you/ yes yingis seis ye firste & ye laste: yat was deade & lyuey/ I woot yi tribulacoñ & yi pouert: but you art riche/ and you art blasfemyde of hem yat seyn hem self for to be iewes & ben not: but yei ben ye synagoge of sathanas/ drede you no ying of yes whiche you art to suffrynge/ lo ye deuyl is to sendynge summe of zou into prisoune · yat zee be temptide · & zee schulen haue tribulacoñ in ten dayes/ be you feiyful vnto ye dey: & I schal zyue to yee a crowne of lijf/ he yat hay eris here: what ye spirit schal seye to ye chirches/ he yat schal ouercome: schal not be hurte of ye secounde dey/ ¶ And to ye aungel of ye chirche of pargame: write you/ yes yingis seiy he yat hay ye swerde scharpe on eiyer syde/ I woot where you dwellist: where ye seet of sathanas is · & you holdist my name & denyedist not my feiy/ and in yo dayes antiphas my feiyful witnesse yat was slayne at zou: where sathanas dwelliy/ But I haue azenes yee fewe yingis · for you hast yere men holdynge ye techynge of baalam: ye whiche tauzte balac for to sende sclaundre bifore ye sones of isrl · yat is to seye for to ete of sacrifices of ydolis: & for to do fornycacoñ: so & you hast men holdynge ye techynge of nycholaytis/ also do you penaunce/ zif not: I schal soone come to yee · & I schal fizte wiy hem in swerde of my mouy/ he yat hay eris here: what ye spirit schal seye to chirchis/ to ye ouercomynge I schal zyue manna hidde (or aungel mete) · & I schal zyue to hym a whijt stoon · & in ye stoon a newe name writen · ye whiche no man woot: no but he yat takiy ¶ And to ye aungel of ye chirche of tiatyra: write you/ yes yingis seiy ye sone of god: yat hay yzen as

flaume

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flaume of fijr: & his feet lijk to drosse of golde/ I haue knowe
pi werkis & feip & charite & mynysterie (or seruyce) & pi pa-
ciencè: & pi laste werkis mo pan pe former/ but I haue azenes
pee a fewe pingis/ for pou suffrist pe womman Iezebel · pe
whiche seip hir for to be a prophetesse · for to teche & de-
ceyue my seruauntis · for to do leccherie: & for to ete of pin-
gis offride to ydolis/ and I zaue to hire tyme pat sche schulde
do penaunce: & sche wole not do penaunce of hire fornyca-
cioune/ lo I sende hire to a bed · & pei pat done leccherie wip
hire schulen be in moste tribulacoñ no but pei do penaunce of
here werkis/ and I schal slee hire sones in dep and alle chirchis
schulen wite: for I am sekynge reynes & hertis/ and schal zyue
to eche man of zou: aftir his werkis/ forsope I seye to zou &
oper pat ben at tiatire who euer haue not pis techynge · & pat
knewen not pe bizenesse of sathanas: how pei seyn I schal not
sende on zou an oper charge: nepeles pat pat zee haue holdip
til I come/ and to hym pat schal ouercome & pat schal kepe til
into pe ende my werkes: I schal zyue to hym power on folkis·
& he schal gouerne hem in an yren zerde · & pei schulen be
broken to gedir as a vessel of a potter/ as & I receyuede of my
fadir · & I schal zyue to hym a morne sterne/ he pat hap eris
here: what pe spirit schal seye to pe chirchis//

AND to pe aungel of pe chirche of sardis: write pou C^m 3^m
pes pingis seip he pat hap pe seuene spiritis of
god: & seuene sterres/ I woot pi werkis · for pou
hap name pat pou lyuest: & pou art deade/ be pou
wakynge · & conferme oper pingis pat weren to dyinge/ for-
sope I fynde not pi werkis ful: bifore my god/ perfore haue
pou mynde how pou receyuedist & herdist: & kepe & do pen-
aunce/ perfore zif pou schalt not wake: I schal come to pee
as a nyzt peef · & pou schalt not wite in what houre I schal
come to pee/ but thou hast a fewe names in sardis: pe whiche
defouliden not here clopes · & pei schulen walke wip me in

 whijt

whijt yingis · for yei ben worpi/ he pat schal ouercome· schal
be clopide pus wip whijt clopes · & I schal not do aweye his
name of ye book of lijf · & I schal knoweleche his name
bifore my fadir · & bifore his aungels/ he pat hap eris here·
what ye spirit schal seye to chirchis ¶ And to ye aungel of ye
chirche of philadelphie· write pou/ yes yingis seip ye holy &
trewe pat hap ye keye of dauyd · ye whiche openyp & no man
closip· he closip & no man openyp/ I woot pi werkis/ & I zaue
bifore yee adore openyde · ye whiche no man may close· for
pou hast a litil vertue · & hast kepte my worde · & denyedist not
my name/ lo I schal zyue to yee of ye synagoge of sapanas·
ye whiche seyn hem for to be iewis & ben not · but lizen/ lo I
schal make hem pat yei come & worschip bifore pi feet · & yei
schulen wite for I louede yee· for pou keptist ye worde of my
pacience · & I schal keye yee fro ye houre of temptacoñ pat
is comynge into al ye worlde· for to tempte men dwellynge
in erpe/ lo I come soone· holde pat pat pou hast · pat no man
take pi croune/ and hym pat schal ouercome · I schal make
a piler in ye temple of my god · & he schal no more go oute/
and I schal write on hym ye name of my god & ye name of ye
cytee of my god of newe Jrlm̃ pat comep doune fro heuene of
my god· & my newe name/ he pat hap eris here· what ye
spirit schal seye to chirchis ¶ And to ye aungel of ye chirche
of laodice· write pou/ yes yingis seip amen (pat is verreyly)
ye feipful witnesse & trewe· ye whiche is ye bigynnynge of
goddis creature/ I woot pi werkes· for neper pou art colde
neper hoot/ I wolde pou wert colde or hoot/ but for pou art
lewe· & neper coolde neper hoot· I schal bigynne for to caste
yee oute of my mouh/ for pou seyst pat I am riche & ful of
goodis & I haue nede of no man/ & pou woste not for pou art
a wrecche & wreccheful · & pore & blynde & nakide/ I counseyl
yee for to bie of my golde firide & prouede pat pou be made
riche · & be clopide wip white clopes/ pat ye confusioun of pi
nakidnesse appere not/ and anoynte pin yzen wip colorie·

(pat

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(pat is medycynal for yzen made of dyuerse erbis) · pat pou se/ I whom I loue reproue & chastise/ perfore sue (or loue) & do penaunce/ lo I stonde at pe dore & knocke/ zif any man schal here my voyce & open pe zate: I schal entre to hym & soupe wip hym & he wip me/ I schal zyue to hym pat schal ouercome · for to sitte wip me in my trone: as & I ouercame · & satte wip my fadir in his trone/ he pat hap eris here: what pe spirit schal seye to chirchis//

Aftir pes pingis I size & lo a dore openyde in heuene/ C'' 4'' and pe firste voyce pat I herde: as a trumpe spek-ynge wip me seyinge/ steyze vp hidir & I schal schewe to pee whiche pingis bihoueh for to be done soone aftir pes pingis/ anone I was in spirit/ and lo a seet was putte in heuene: & on pe seet one sittynge/ and he pat sate was lijk to pe sizte of a stone iaspis & to sardyn/ And pe reynbowe was incumpas of pe seet: lijk to pe sizte of sma-ragdyn/ and incumpas of pe seet foure & twenty smale seetis/ and vpon pe trones foure & twenty eldre [ ] sittynge: girde aboute wip whijt clopes · & in pe hedis of hem golden crownes/ and leytyngis & voyces & pundryngis: camen oute of pe trone/ and seuene laumpis brennynge bifore pe trone: pe whiche ben seuene spiritis of god/ and in pe sizte of pe seete as a see of glasse: [ ] to crystal/ and in pe mydil of pe seet & in cumpas of pe seet: foure beestis ful of yzen bifore & by hynde/ and pe firste beest lijk to a lioun/ and pe secounde beest lijk to a calue/ and pe pridde beste haupnge a face as of a man/ and pe fourpe beest: lijk to an egle fleinge/ and pe foure beestis hadden euery of hem fire wengis: & in cumpas & wip-inne · pei ben ful of yzen/ and pei hadden not reste day & nyzt seyinge/ holy · holy · holy · pe lorde god al myzty · pat was & pat is [ ] to compnge/ and whanne pe foure beestis zauen glorie & honoure & blessynge to pe sittynge on pe trone to lyuynge into worldis of worldis: pe foure & twenty eldre men

men fellen doune bifore ye fittynge in trone: and worſchipi-
den ye lyuynge into worldis of worldis/ and yei ſenten here
crounes bifore ye trone: ſeyinge/ you lorde oure god art wor-
yi for to take glorie & honoure & vertue: for you madiſt of
nouzt alle yingis/ and for yi wille yei weren: & ben made of
nouzte//

C^m 5^m

AND I ſize in ye rizthalfe of ye ſittynge vpon ye
trone: & aboue writen wiyinne & wiyoute · & ſeel-
ide wiy ſeuene ſeelis/ and I ſize a ſtronge aungel
prechynge wiy greet voyce/ who is woryi for to
open ye booc: & for to vnbynde ye ſygnetis of it/ and no man
myzte in heuene neyer in erye · neyer vndir erye open ye booc-
ne biholde it/ and I weyte myche: for no man is founden
woryi for to open ye booc: neyer for to ſe it/ and one of ye
eldre ſeyde to me/ weye you not/ lo a lioun of ye lynage of
Iuda · ye root of dauyd hay ouercomen for to open ye booc:
and for to vnbynde ye ſeuene ſignetis of it ¶ And I ſize & lo
in ye myddil of ye trone · & in ye myddil of ye foure beeſtis · &
in ye myddle of ye eldre: a lombe ſtondynge as ſlayne hauynge
ſeuene hornes & ſeuene yzen: ye whiche ben ſeuene ſpiritis of
god · ſente into eche lande/ and he came & took of ye rizthande
of ye ſittynge in trone: ye booc/ and whanne he had openyde
ye booc: foure beeſtis & foure & twenty eldre fellen doune bi-
fore ye lombe: hauynge eche of hem harpis & golden ſiolis ful
of ſaueryngis: whiche ben ye preyers of ſeyntis/ and yei
ſongen a newe ſonge: ſeyinge lorde you art woryi for to take
ye booc: & for to open ye ſignetis of it/ for you were ſlayne &
azen bouztiſt vs to god in yi blood · of al lynage & tunge &
puple & nacioun: & madiſt vs to oure god kyngdom & priſtis:
& we ſchulen regne vpon erye/ and I ſize & herde ye voyce of
many aungels in cumpas of ye trone: & of beeſtis & of eldre/
and ye nowmbre of hem was a pouſande of pouſandis: ſey-
inge wiy greet voyce/ ye lombe yat is ſlayne is woryi for to
take

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take vertue & dyuynyte (or godhede) · & wisdom & strenghe & honoure · & glorie & blessynge · & eche creature pat is in heuene · & pat on erpe & vndir erpe & pe see · & whiche pingis ben in it: I herde alle seyinge to pe sittynge in trone & to pe lombe: blessynge & honoure & glorie & power into worldis of worldis/ and pe foure beestis seyden amen/ and pe foure & twenty eldre men fellen doune into here facis: and worschipeden pe lyuynge into worldis of worldis//

AND I size pat pe lombe had openyde one of pe seuene signetis: & I herde one of pe foure beestis seyinge · as a voyce of pundre: come & se/ and I size · & lo a whijt horse · & he pat satte on hym had a bowe/ and a croune is zouen to hym: and he wente oute ouercomyng · pat he schulde ouercome/ and whanne he had openyde pe secounde seale: I herde pe secounde beest seyinge/ come pou & se/ and anoper reed horse wente oute: & it is zouen to hym pat sate on hym · pat he schulde take pees fro erpe: and pat pei slee to gedir hem self/ and a greet swerde is zouen to hym/ And whanne he had openyde pe pridde seale: I herde & pe pridde beest seyinge · come pou & se/ and lo a blac horse: & he pat satte vpon hym · had a balaunce in his hande/ and I herde as a voyce in pe mydil of pe foure beestis seyinge/ a bilibre of wheet (pat is a weyzte of two pounde): for one peny/ and pre bilibris of barly: for one peny · & hurte pou not wyn & oyle ¶ And whanne he had openyde pe fourpe seale: I herde pe voyce of pe fourpe beest seyinge/ come pou & se/ and lo a paal horse · & pe name dep to hym pat sate on hym: and helle suede hym/ and power is zouen to hym on foure parties of pe erpe · for to slee wip swerde & hungre & dep · & wip beestis of erpe ¶ And whanne he had openyde pe sixpe seel: I size vndir an auter pe soules of men slayne for pe worde of god · & for witnessynge pat pei hadden/ and pei crieden wip greet voyce seyinge/ how longe lorde holy & trewe demest pou not & vengest

C^m 6^m

gest oure blood: of yes yat dwellen in erye/ and whijt stoolis for eche soule a stool ben zouen to hem/ and it is seyde to hem · yat yei schulden reste zit a litil tyme: til ye euen seruauntis he hem ben fulfilde · & ye breyeren of hem yat ben to be slayne: as & yei ¶ And I size whanne he hadde openyde ye sixte seale: & lo a greet erye mouynge is made/ and ye suune is made blake as a sacke of hayre · & al ye mone is made as blood · & ye sterres of heuene fellen doune upon ye erye · as a sige tree sendiy his unripe sijgis: whanne it is mouede of a greet wynde/ and heuene wente aweye as a book infooldide: & alle mounteyns & ilis ben mouede fro here places & kyngis of erye & prynces & tribunes · & riche · & stronge · & eche seruaunt & freman: hidde hem in dennes & stones of hillis/ and yei seyn to hillis & stones: falle zee on us & hijde zee us fro ye face of ye sittynge on trone · & fro ye wrap of ye lombe: for ye greet day of here wrape comey: & who schal mowe stonde//

Cm 7m

After yes yingis I size foure aungels stondynge upon ye foure corners of ye erye holdynge foure wyndis of ye erye · yat yei blewen not on erye neyer on see: neyer into any tree/ ¶ And I size anoye aungel steyzing fro ye risynge of ye sunne: haunynge a signe of quycke god/ and he criede wiy greet voyce to ye foure aungels ye whiche it is zouen for to noye to ye erye & see: seyinge nyl zee noye ye erye & see: neyer to trees: til we signen (or marken) ye seruauntis of oure god in ye forehedis of hem/ and I herde ye nowmbre of markide · an hundride & foure & fourty pousande markide: of euery lynage of ye sones of israel/ of ye lynage of Juda: twelue pousande signyde/ of ye lynage of ruben: twelue pousande markide/ of ye lynage of gad: twelfe pousande markide/ of ye lynage of aser: twelue pousande markide/ of ye lynage of neptalym: twelue pousande markide/ of ye lynage of manasse: twelue pousande markide/

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markide/ of ye lynage of symeon: twelue pousande markide/ of ye lynage of leuy: twelue pousande markide/ of ye lynage of ysachar: twelue thousande markide/ of ye lynage of zabulon: twelue pousande markide/ of ye lynage of Joseph: twelue pousande markide/ of ye lynage of beniamyn: twelue pousande markide ¶ Aftir yes yingis I size a greet cumpanye: whom no man myzte noumbre of alle folkis & lynage & puplis & tungis stondynge bifore ye trone in ye sizte of ye lombe: coueride (or clopide) with white stoolis: & palmes in ye handis of hem/ and yei crieden wip greet voyce seyinge/ helpe to oure god yat sittip on trone: & to ye lombe/ and alle aungels stoden in cumpas of ye trone · & seneours (or eldre) · & foure beestis/ and yei fellen in ye sizt of ye trone into here facis & worschipiden god · seyinge amen/ blessynge & clerenesse & wisdom & doinge of yankyngis & honoure & vertue & strengye to oure god into worldis of worldis ¶ And one of ye eldre men answeride & seyde to me/ who ben yes yat ben coueride (or clopide) wip white stoolis: & of whens camen: and I seyde to hym my lorde you woste/ and he seyde to me/ yes ben yei yat camen fro greet tribulacoñ: & waschiden here stolis & maden hem whijt · in blood of ye lombe/ yerfore yei ben bifore ye trone of god/ and seruen to hym day & nyzt in his temple/ & he yat sittip in trone: dwelleb on hem/ yei schulen no more hungre & prijste · neyer sunne schal falle on hem: neyer any heet/ for ye lombe yat is in ye mydil of ye trone schal gouerne hem: & schal leede hem forye to we wellis of watris of lijf/ and god schal wijpe aweye eche teere fro ye yzen of hem//

AND whanne he hadde openyde ye seueneb seale: scilence is made in heuene as halfe an houre/ and I size seuene aungels stondynge in ye sizte of god: & seuene trumpes ben zouen to hem/ & anoyer aungel came & stood bifore ye auter haupnge a golden censer/ and many encensis ben zouen to hym: yat he schulde zyue C. 8.

of

of ye preyers of alle seyntis · vpon ye golden auter: yat is bifore ye trone/ and ye smoke of encensis of ye preyers of halowis: steyzede vp of ye aungelis honde bifore god/ and ye aungel took ye censer & filde it of ye fijr of ye auter: & sente it into ye erye/ and yundris & voyces & leytyngis ben made: & greet erye mouynge/ and ye seuene aungeis yat hadden seuene trumpes: maden hem reedy yat yei schulden synge in trumpe/ and ye firste aungel songe in trumpe: and hayle is made & fijr mengide to gedir in blood: & it is sente into ye erye/ and ye yridde parte of erye is brente · & ye yridde parte of trees is brente: & al grene hay (or grasse) is brente/ and ye secounde aungel songe in trumpe: & as a greet hil brennynge wiy fijrs · is sente into ye see/ and yridde parte of ye see is made blode/ and yridde parte of creature is deade yat hadden soules (or lyues) in ye see: & ye yridde parte of schippis perischide ¶ And ye yridde aungel songe in trumpe · & a greet sterre brennynge as a litil bronde fel fro heuene: & it fel into ye yridde parte of flodis: & into welles of watris/ and ye name of ye sterre is seyde wermode/ and ye yridde part of watris is made into wermode · & many men ben deade of ye watris: for yei ben made bitter/ ¶ and ye fourye aungel songe in songe in trumpe · & ye yridde parte of sunne is smyten · & ye yridde parte of ye mone · & ye yridde parte of sterres: so yat ye yridde parte of hem was dirkide · & ye yridde parte of day schone not: & also of nyzt/ and I size & herde ye voyce of an egle fleinge by mydil heuene: seyinge wiy greet voyce/ wo · wo · wo · to ye dwellynge in erye: & oyer voyces & yre aungeis yat weren to syngynge in trumpe//

C. 9. ND ye fiyye aungel songe in trumpe/ and I size a sterre for to haue fallen doune fro heuene into erye · & ye keye of ye pitte of depnesse is zouen to hym/ and he openyde ye pitte of depnesse · & smoke of ye pitte steyzede vp: as ye smoke of a greet fourneys/ and ye sunne

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sunne is dirkide & ye eyre · of ye smoke of ye pitte · locustis
wenten oute into ye erye: & power is zouen to hem as scor-
piouns of erye haue power/ & it is comaundide to hem yat yei
schulden nor hurte hay of ye erye · neyer al green ying · ne-
yer eche tree: no but onely men yat haue not ye marke of god
in here forhedis/ and it is zouen to hem yat yei schulden not
slee hem: but yat yei schulden be turmentide fyue moneyes/
and ye turmentynge of hem: as ye turmentynge of a scor-
pioun whanne he smytiy a man/ and in yo dayes men schulen
seek deyh: & yei schulen not fynde it/ and yei schulen desire for
to dye: and deyh schal flee fro hem/ and ye lickenessis of lo-
custis: lijk to horsis made reedy into batayle/ and on ye hedis
of hem · as crownes lijk to golde: & ye facis of hem as faces of
men/ and yei had heris · as heris of wymmen: & ye teeyh of hem
weren as ye teeyh of lyouns/ and yei hadden haubiriouns/ as
yren haubiriouns: and ye voyce of yilke wengis: as ye voyce
of charis of many horsis rennynge into batayle/ and yei hadden
taylis lijk of scorpiounis: & prickis weren in ye taylis of hem/
and ye myzte of hem for to noye men by fyue moneyes/ and yei
hadden vpon hem a kyng · ye aungel of deynesse · to whom ye
name by ebrue: labaddon · forsoye bi greek: appollion · & by
latyne haynge ye name distruyer/ oo wo passide: & lo zit comeyh
two woos ¶ Aftir yes yingis & ye sixte aungel songe in trumpe:
& I herde one voyce of foure corners of ye golden auter yat
is bifore ye yzen of god: seyinge to ye sixte aungel yat had a
trumpe/ vnbynde foure aungels · yat ben bounden in ye greet
flood eufrates/ and ye foure aungels ben vnbounden · ye
whiche weren redy into houre & day & moneyh & zeer: yat yei
schulden slee ye yridde parte of men/ and ye nowmbre of ye
oost of horsemen twenty youlande sijes ten youlande/ I
herde ye nowmbre of hem/ and so I sizе horsis in visioun/
and yei yat saten on hem: hadden fijry haubiriouns · & ia-
cyntynes & brymstonye/ and ye hedis of ye horsis weren as
hedis of liouns: & of ye mouye of hem fijr comeyh forth · & smoke

 & brymstone

& brymstone/ and pes pre plagis (or woundis). pe pridde parte of men is slayne. of fijr & of smoke & of brymstone pat camen oute of pe mouß of hem/ sopely pe power of horsis is in pe mouß of hem. & in pe taylis of hem/ for whi pe tayles of hem lijk to serpentis hauynge hedis. & in hem pei noyen/ and pe toper men pat ben not slayne in pes plagis · neper biden penaunce of pe werkis of here handis. pat pei worschipiden not deuelis & symulacris · golden · silueren · & brasen & stonen & trenen · pe whiche neper mowne seen neper here neper wandren/ and biden not penaunce of here manslengis neper of venemyngis. neper of fornycacioun neper of here pifftis//

C. 10.

AND I sijz anoper stronge aungel comynge doune fro heuene coueride (or clopide) wip a cloude. & pe reyne bowe in his heede/ and pe face of hym was as sunne. & pe feet of hym as a piler of fijr/ and he hadde in his hande a litil boot openyde/ and he putte his rijztfote on pe see. forsope his lifte on pe erpe/ and he criede wip greet voyce. as a lioun whan he roriß/ and whanne he hadde criede · seuene pundris spaken here voyces/ and whanne pe seuene pundris hadden spoken here voyces. I was to writynge/ and I herde a voyce fro heuene seyinge/ signe pou (or marke) what pingis pe seuene pundris spaken. & nyl pou write hem/ and pe aungel whom I sijz stondynge aboute pe see & aboue pe erpe. liftide up his hande to heuene · & swore by pe lyuynge into worldis of worldis pat made of nouzte heuene & po pingis pat ben in it · & pe see & po pingis pat ben in it · for tyme schal nomore be. but in pe dayes of pe voyce of pe seueneß aungel · whanne he schal bygynne for to synge in trumpe. pe mysterie of god schal be endide · as he euuangelizide by his seruauntis prophetis/ and I herde a voyce fro heuene eftesone spekynge wip me & seyinge/ go pou & take pe boot openyde of pe honde of pe aungel stondynge aboue pe see & on pe lande/ and I wente to pe aungel seyinge to hym. pat

he

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he schulde zyue to me ye booc/ and he seyde to me take ye booc & deuoure it · & it schal make yi wombe for to be bitter/ but in yi mouye it schal be swete as honye/ and I took ye booc of ye aungels honde & deuouride it/ & it was in my mouy as swete honye/ and whanne I hadde deuouride it · my wombe was bitter/ and he seyde to me/ it bihoueh yee eftesone for to prophecye to heyen men & to puplis & to langagis & to many kyngis//

AND a mesure lijk to a zerde is zouen to me/ & it is seyde to me/ rise you & mete ye temple of god & ye auter/ & men worschippynge in it/ forsoye caste oute ye porche yat is wiy oute forp ye temple · & mete it not for it is zouen to heyen men · & yei schulen defoule ye holy cytee/ by fourty moneyes & two/ and I schal zyue to my two witnessis & yei schulen prophecie a pousande dayes two hundride & sixty yei clopide wiy sackis/ yes ben ye two olyues & two candilstikis zyuynge lizt · yei stondynge in ye sizte of ye lorde of ye erye/ and zif any man schal woine for to anoye hem/ fijr schal go oute of ye mouye of hem/ & schal deuoure here enemyes/ zif any man schal woine for to hurte hem/ yus it bihoueh hym for to be slayne/ yes haue ye power of schittynge heuene/ yat it rayne not in ye dayes of here prophecie/ and yei haue power on watris · of turnynge hem into blood · & for to smyte ye erye wiy al plage · & how ofte euer yei schulen woine/ and whanne yei schulen ende here witnessynge/ ye beest yat steyzeh vp of ye deynesse · schal make batayle azenes hem · & schal ouercome hem · & schal slee hem/ and ye bodyes of hem schulen ligge in ye stretis of ye greet cytee/ yat is clepide gostly sodom & egipte/ where ye lorde of hem was crucifiede/ and yei schulen slee of synagis & of puplis & of tungis & of heyen men · ye bodies of hem by yre dayes & an halfe/ & ye bodyes of hem schulen not be suffride/ for to be putte in biriels/ and men enhabitynge ye erye schulen haue

C. 11.

ioye

ioye vpon hem/ and yei schulen make merye & sende ziftis to gedir for yes two prophetis turmentiden hem yat dwelten in erye/ and aftir yre dayes & an halfe: ye spirit of lijf of god entriden into hem · & yei stoden on here feet: & greet drede fel on hem yat sizen hem/ and yei herden a greet voyce fro heuene: seyinge to hem/ steyze vp hidir/ and yei steyzeden into heuene inne a cloude: & ye enemyes of hem sizen hem/ and in yat houre a greet erye mouynge is made: & ye tenye part of ye cytee fel/ and yere ben slayne in ye erye mouynge ye names of men seuene yousande: & ye toyer ben sente in drede & zauen glorie to ye god of heuene ¶ ye secounde wo wente: & lo ye pridde wo schal come sone/ and ye seueney aungel songe in trumpe: & greet voyces ben made in heuene seyinge/ ye rewme of yis worlde is made oure lordis: & of cristis his sone/ and yei schulen regne into worldis yf worldis amen/ ¶ And ye foure & twenty seneours (or eldre men) yat sitten in here seetis in ye sizte of ye lorde: fellen into here faces & worschipede god seyinge/ we done yankyngis to yee lorde god almyzty · whiche art & whiche was & whiche art to comynge: whiche hast taken yi greet vertue & has regnyde/ and folkis ben wrope & yi wrayye came · & tyme of deade men for to be demyde · & for to zilde hijre to yi seruauntis & prophetis & halowis & dredynge yi name to smale & litil: & distruyinge hem yat corrumpiden ye erye//

C^m 12^m

AND ye templè of god in heuene is openyde: & ye arke of his testament is seyn in his temple/ and leytynge ben made · & voyces & erye mouynge & greet hayle: & a greet token apperide in heuene/ a womman coueride or clopide wip ye sunne · & ye mone vndir hire feet · & in ye heed of hire a crowne of twelue sterres: and sche hauynge in wombe · & sche criede berynge childe: & is turmentide yat sche bere childe/ and anoyer token is seen in heuene/ and lo a greet reed dragoune hauynge seuene heedis

& ten

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& ten hornes: & in ye hedis of hym seuene dyademes/ and ye
tayle of hym drowe ye pridde parte of sterres of heuene: &
sente hem into erye/ and ye dragoune stode bifore ye wom-
man yat was to berynge childe: yat whanne sche had borne
childe · he schulde deuoure hym/ and sche childide a sone male
yat was to rewlynge alle folkis in an yren zerde/ and hire
sone is rauyschide to god & to his trone/ and ye womman
fleye into wilderneſſe: where sche hay a place reedy of god:
yat sche fede hire yere a pousande dayes two hundride & sixty/
and a greet bataylе is made in heuene: & mychael & his aun-
geis fouzten wiy ye dragoune/ and ye dragoune fauzte & his
aungeis: & yei hadden not myzte neyer ye place of hem is
founden more in heuene/ and ye ilke dragoune is caste doune·
ye greet olde serpent yat is cleyide ye deuyl & sathanas · yat
deceyues al ye worlde · is caste oute into ye erye · & his aun-
geis ben sente wiy hym/ and I herde a greet voyce in heuene
seyinge/ nowe is made helye · & vertue · & kyngdom of oure
god: & ye power of his crist/ for ye accuser of oure breyeren is
caste doune: whiche accuside hem bifore ye sizte of oure god ·
day & nyzt/ and yei ouercamen hym for ye blood of ye lombe·
& for ye worde of his witnesynge: & yei loueden not here
soules (or lyues): til to dey/ yerfore glade zee heuenes: & zee
yat dwelle in hem ¶ Wo to ye erye & see · for ye fende came
doune to zou haynge greet wrayye: witynge for he hay litil
tyme/ and aftir yat ye dragoune size for he was caste doune
into erye: he pursuede ye womman yat childide a male sone/
and two wengis of a greet egle ben zouen to ye womman ·
yat sche schulde flee into deserte into hire place where sche is
fed by tyme & tymes & ye halfe of tymes: fro ye face of ye ser-
pent/ and ye serpent sente oute of his mouy aftir ye wom-
man water of flood: yat he schulde make hire to be drawen of
ye flode/ & ye erye helpide ye womman/ and ye erye openyde
his mouy: & soupide ye flood yat ye dragoune sente of his
mouye/ and ye dragoune is wroye to ye womman/ and he
wente

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wente for to make bataylle wip oper of hire leede pat kepten pe maundementis of god & haue pe witnesynge of Ihū crist: and he stood on pe grauel of pe see//

C^m 13^m

AND I sizze a beeste steyzinge up of pe see · haupnge seuene hedis & ten hornes: & on pe hornes ten dyademes · & on his heedes pe names of blasfemye/ and pe beeste whom I sizze was lisk to a parde (or a liparde) · & his feet as pe feet of a bere: & his mouh as pe mouh of a lioun/ and pe dragoune zaue to pe ilke his vertue & greet power/ and I sizze one of his hedis: as slayne into deh/ and pe wounde of his deh is curide: & at erhe wondride aftir pe beest/ and pei worschipeden pe dragoune · pat zaue power to pe beest: & pei worschipeden pe beeste seyinge/ who lisk to pe beest · & who schal mowe sizte wip it/ and a mouh spekynge greet pingis & blasfemyes is zouen to it/ and power is zouen to it: for to do in two & fourty monepes/ and it openyde his mouh into blasfemyes to god/ for to blasfeme his name & his tabernacle: & hem pat dwellen in heuene/ and it is zouen to hym for to make bataylle with seyntis: & for to ouercome hem/ and power is zouen to hem into al lynage & puple & tunge & folc & alle men worschipiden it pat dwellen in erhe: whos names ben not writen in pe booc of lifi of pe lombe pat is slayne: fro pe bigynnynge of pe worlde/ zif any man hah eris of herynge: here he/ he pat schal leede into caytifte: schal gon into caytifte/ he pat schal slee in swerde: it bihoueh hym for to be slayne in swerde/ his is pe pacience & feih of seyntis ¶ And I sizze anoper beeste steyzinge up fro pe erhe & hadde two hornes lisk pe lombe: & he spac as pe dragoune/ and dide al pe power of pe former beest in his sizt/ and it made pe erhe & men dwellynge in it for to worschip pe firste beest · whos plage of deh is curide/ and it dide greet signes · pat also it made fiir for to come doune fro heuene into erhe · in pe sizte of alle men: and deceyueh men dwel-

lynge

ynge in erpe · for signes pe whiche ben zouen to it for to do
n pe sizte of pe beest · seyinge to men dwellynge in erpe· pat
ei make an ymage of pe beest pat hap pe wounde of swerde
t lyuede/ and it is zouen to hym pat he schulde zyue a spirit
o pe ymage of pe beest· & pe ymage of pe beeste speke/ and
e schal make pat who euer schal not honoure pe ymage of pe
eest· be slayne/ and he schal make alle · smale & greet · &
iche & pore · & fremen & seruauntis · for to haue pe carester
or lettre) in pe right-hande or in here forhedis· pat no man
nay bie or selle no but pei pat haue pe carester or pe name or
e nowmbre of his name/ here is wisdom/ he pat hap vndir-
londynge· acounte pe nowmbre of pe beest/ sopely pe nowm-
re of man is· & his nowmbre is· sixe hundride & sixty &
ixe//

AND I sizе & lo pe lombe stood on pe mounte sion· C^m 14^m
& wip hym an hundride & four & fourty pousande ·
hauynge his name & pe name of his fadir· writen
in here forhedis/ and I herde a voyce fro heuene ·
is pe voyce of many watris· & as pe voyce of greet pundre/
nd pe voyce whiche I herde· as if harpers harpynge in here
arpis/ and pei songen a newe songe bifore pe seet of god · &
ifore pe foure beestis & pe eldre men/ and no man myzte
eye pe songe· no but pe an hundride & foure & fourty pou-
ande pat ben bouzt of pe erpe/ pes it ben pat ben not de-
oulide wip wymmen· sopely pei ben virgyns/ pes suen pe
ombe· whidir euer he schal gon/ pes ben bouzte of alle pe
irymacies (or firste fruytis) · to god & to pe lombe· & in pe
nouh of hem leynge is not founden/ sopely pei ben wip ou-
en wemme· bifore pe trone of god ¶ And I size anoper aun-
ei fleinge by mydde heuene · hauynge pe euerlastynge gos-
iel · pat he schulde euangelize to men sittynge on erpe · & on
lle folc & lynage & langage & puple· seyinge wip greet voyce/
rede zee pe lorde · & zyue zee to hym honoure· for pe houre
of

of his doom comeb/ and worschip zee bym bat made heuene &
erbe · be see & alle bingis bat ben in bem: & be wellis of wa-
tris// ¶ And anober aungel suede sayinge be ilke greet cytee
babiloyne selde/ be whiche zaue drynke to alle folkis · of be
wijn of wrabbe of hire fornycacioun/ and be bridde aungel
suede bem: seyinge wib grete voyce: zif any man schal wor-
schip be beest & be ymage of it · & take be token in his forhede ·
or in his hande: & bis schal drynke of be wijn of goddis wrabbe ·
bat is meynte wib cleer wijn in be cuppe of his wrabbe: &
schal be turmentide wib fijr & brymston in be sizte of holy aun-
gels: & bifore be sizte of be lombe/ and be smoke of hire tur-
mentis schal steyze vp into worldis of worldis/ neber bei haue
reste daye & nyzte · be whiche worschipiden be beeste & his
ymage: & zif any took be carester of his name/ bis is be pa-
cience of seyntis · and whiche kepen be maundementis of bym:
& be feib of Jhū ¶ And I herde a voyce fro heuene seyinge to
me/ write bou/ blessiide be deade men bat dien in be lorde: fro
hens forb nowe be spirit seib · bat bei reste of here traueylis:
forsobe be werkis of bem suen bem ¶ And I size & lo a white
cloude · & aboue be cloude sittynge · lijk to be sone of man ·
bauynge in his hede a golden croune: & in his hande a scharpe
sickel/ and anobe aungel wente oute of be temple crynge wib
greet voyce: to be sittynge vpon be cloude/ sende bi sicle &
repe · for houre comeb bat it be ropen: for be ripe corne of erbe
driede/ and be bat satte vpon be cloude · sente his sicle into
erbe · & rape into erbe/ And anober aungel wente oute of be
temple bat is in heuene: bauynge & be a scharpe sicle/ and
anober aungel wente oute of be auter · bat had power on fijr:
& be criede wib greet voyce to bym bat had a scharpe sicle ·
seyinge/ sende bi scharpe sicle · & kitte of be clustris of be vyne-
zerde of erbe: for be grapis of it ben ripe/ and be aungel sente
his sicle into erbe · & kitte of be vynezerde of erthe: & sente
into be greet lake of goddis wrabbe/ and be lake is defoulide
wib outen be cytee: & blood wente oute of be lake · vnto
be

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ye bridels of horſis: by furlongis a pouſande & two hun-
dride//

AND I ſize anoper token in heuene greet & won- Cm 15m
dreful · ſeuene aungels hauynge ſeuene ye laſte
plagis for ye wrappe of god is endide in hem/ and
I ſize as a glaſen ſee mengide wip fijr · & hem pat
uercamen ye beeſt in his ymage: & nowmbre of his name
ſtondyinge aboue ye glaſen ſee · hauynge ye harpis of god ·
& ſyngynge ye ſonge of moyſes ſeruaunt of god: & ye ſonge of
ye lombe ſeyinge/ greet & wondreful ben pi werkis lorde god
al myzty · pi weyes ben iuſte & trewe: lorde kyng of worldis/
orde who ſchal not drede yee · & magnyfie pi name? for pou
al one art piteuous (or merciful) · for alle folkis ſchulen come
& ſchulen worſchip in pi ſizte: for pi domes ben open// ¶ And
aftir yes pingis I ſize & lo ye temple of ye tabernacle of wit-
neſſynge in heuene is openyde/ and ſeuene aungels hauynge
ye ſeuene plagis wenten oute of ye temple · clopide wip a
ſool clene & white · & bifore girde wip golden girdels: aboute
ye breſtis/ and one of ye foure beeſtis zaue to ye ſeuene aun-
gels · ſeuene golden violis ful of ye wrappe of god: lyuynge
into worldis of worldis/ and ye temple is fulfilde wip ſmoke
of ye maieſte of god: & of ye vertue of hym/ and no man myzte
entre into ye temple: til ye ſeuene plagis of ye ſeuene aun-
gels weren endide//

AND I herde a greet voyce fro heuene: ſeyinge to ye Cm 16m
ſeuene aungels/ go zee & ſchede oute ye ſeuene
vyolis of goddis wrappe: in to erpe/ and ye firſte
aungel wente & ſchedde oute his viole into erpe: & a
pounde ſeerſe & werſte is made into alle pat hadden ye careſte
or marke) of ye beeſt: & into hem pat worſchipen ye beeſt &
his ymage/ and ye ſecounde aungel ſchedde oute his viole into
ye ſee: & blood is made as of a deade ping · & eche ſoule (or

 lijf)

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lijf) lyuynge is deade in ye see/ & ye pridde sched oute his viole on ye floodis & on ye welles of watris: & blood is made/ and I herde ye aungel of watris seyinge/ Iuste art you lorde · yat art & yat waste holy · yat demest yes yingis: for yei schedden oute ye blood of halowis & prophetis: & you hast zouen hem blood for to drynke/ forsoye yei ben worpi/ and I herde anoper aungel seyinge/ zhe lorde god al myzty: trewe & iuste yi domes/ and ye fourye aungel sched oute his viole into ye sunne: & it is zouen to hym for to turmente men wiy heet & fijr/ and men swaleden wiy greet heet · & blasfemyden ye name of god hauynge power on yes plagis · neyer yei diden penaunce: yat yei schulden zyue glorie to hym/ and ye fifye aungel sched oute his viole on ye seet of ye beest · & his kyngdom is made dirke/ and yei eten to gedir here tungis for sorowe · & yei blasfemeden god of heuene for sorowis & here woundis: & yei diden not penaunce of here werkis ¶ And ye sixte aungel sched oute his viole into ye ilke greet flood eufrates · & driede ye water of it: yat weye were rediede to kyngis fro ye sunne risynge/ and I sizze yre vnclene spiritis into maner of froggis · for to go oute of ye mouy of ye dragoune · & of ye mouy of ye beest: & of ye mouy of ye false prophete/ soyely yei ben ye spiritis of deuelis makynge signes: & yei gon forp to kyngis of al erye · for to gedir hem into batayle to ye greet day of al myzty god/ lo I come as a nyzt yeef/ blessiide he yat wakiy & keepiy his clopes · yat he wandre not nakide: & yei seen his filyehede/ and he gedir hem into a place: yat is clepide in ebrewe hermagedon ¶ And ye seueney aungel sched oute his viole into ye eyre · & a greet voyce wente oute of heuene fro ye trone: seyinge/ it is done/ and leytyngis ben made & voyces & yundris · & greet erye mouynge is made: whiche maner neuer was · siy men weren vpon erye: suche erye mouynge so greet/ and ye greet cytee is broken into yre parties: & ye cytees of heyen men fellen doune/ and greet babiloyne came into mynde · bifore god · for to zyue to it ye cuppe

of

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of wyn of indignacioune of his wrayhe/ and eche yle fleye aweye: also hillis ben not founden/ and greet heyle as a talent came doune fro heuene into men/ and men blasfemeden god for ye plage of hayl: for it is made wondirly greet//

AND one of ye seuene aungeis came yat had seuene violis: & spac wiy me seyinge/ come you I schal schewe to yee ye dampnacioune of ye greet hoore yat sittiy on manye watris: wiy whiche kyngis of erye diden fornycacioun: & yei yat dwellen in erye ben ful drunken of ye wijn of hire leccherie/ and he took me aweye into deserte: in spirit/ and I sizе a womman sittynge on a reed beest ful of names of blasfemye: haynge seuene hedis & ten hornes/ and ye womman was enuyrounyde wiy purpur & cockyn (yat is reed) & engoldide wiy golde & wiy precious stoon & perles: haynge a golden cuppe in hire hande ful of abhomynacioun: & vnclennesse of hire fornycacoñ/ and in ye forhede of hire a name writen: mysterie/ babiloyne ye greet modir of fornycacoñs: & of abhomynacoñs of erye/ and I sizе a womman drunken of ye blood of seyntis: & of ye blood of martiris of Ihū/ and whanne I sizе hire I wondride wiy greet wondrynge: & ye aungel seyde to me/ whi wondrist you? I schal seye to yee ye sacrament of ye womman & of ye beest yat beriy hire: yat hay seuene hedis & ten hornes/ ye beest whom you sizе: was & is not/ and sche is ye steyzinge vp fro depnesse: & sche schal go into perischynge/ and men dwellynge in erye schulen wondre · whos names ben not writen in ye booc of lijf fro makynge of ye worlde: seinge ye beest yat was & is not/ and yis is witte yat hay wisdome/ ye seuene hedis ben seuene hillis on whom ye womman sittiy: & ben seuene kyngis/ fyue haue fallen doune: one is · & anoyer comey not zit/ and whanne he schal come: it bihouey hym for to dwelle a schorte tyme/ and ye beest yat was & is not · & sche is ye eyztye · & is of ye seuene · & schal go into perischynge/ and ye ten

C^m 17^m

ten hornes whom pou haſt ſeen: ben ten kynges· pat zit hane not taken kyngdom· but pei ſchulen take power as kyngis: one houre aftir pe beeſt/ pes hane one counſeyl: & ſchulen bitake here vertue & power to pe beeſt/ pes ſchulen fizte wip pe lombe: & pe lombe ſchal ouercome hem· for he is lorde of lordis & kyng of kyngis: & pei pat ben wip hym· clepide & choſen & feipful/ and he ſeyde to me/ pe watris pat pou haſt ſeen where pe hoore ſittip: ben puple folkis & tungis/ and pe ten hornes pat pou haſt ſeen in pe beeſt: pes ſchulen hate pe fornycarie womman· & ſchulen make hire deſolate (or diſcoumfortide) & nakid: & ſchulen ete pe fleyſche of hire & ſchulen brenne hire to gedir wip fijr/ ſopely god zaue into pe hertis of hem pat pei do pat pat is pleſaunt to hym· pat pei zyue here kyngdom to pe beeſt: & pe wordis of god ben endide/ and pe womman whom pou haſt ſeyn: is pe grete cytee pat hap kyngdom vpon kyngis of erpe//

C^m 18^m

AND aftir pes pingis I ſize anoper aungel comynge doune fro heuene· haupnge greet power: & pe erpe is liztenyde of his glorie· & crynge wip ſtronge voyce ſeyinge/ greet babiloyne fel doune: & is made pe habitacioun of deuylis· & pe keppynge of eche vnclene ſpirit: & pe keppynge of eche vnclene foule & hateful: for alle folkis drunken of pe wrappe of pe fornycacioun of hire/ and kyngis of erpe & marchauntis of erpe diden fornycacioun wip hire/ and pei ben made ryche: of pe vertue of pe delices of hire/ and I herde anoper voyce of heuene ſeyinge/ my puple go zee oute of it: & be zee not parceners of pe treſpaſſis of it: & zee ſchul not receyue of pe plagis of it: for pe ſynnes of it camen into heuene· & pe lorde hadde mynde of pe wickidneſſes of it/ zilde zee to it/ as & ſche zildide to zou: & double zee double pingis aftir hire werkis/ in pe drynke pat ſche medelide to zou: menge zee double to hire/ how myche ſche glorifiede hire ſelf & was in delices: ſo myche turmente zyue zee to hire & weppynge·

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weppynge · for in hire herte sche seip/ I sitte a queen and I am not a widowe: & I schal not se weppynge/ and perfore in one day hire plagis schulen come: deb & mournynge & hungre/ and sche schal be brent in fijr: for god is stronge pat schal deme hire/ and pe kyngis of erpe schulen wepe & weyle hem on hire: pe whiche diden fornycacoñ wip hire & lyueden in delices · whanne pei schulen se pe smoke of brennynge of hire/ stondynge [ ] for drede of turmentis of hire · seyinge/ wo · wo · wo · pe ilke grete cytee babyloyne · & pe ilke stronge cytee: for in one houre pi doom comep/ and marchauntis of erpe schulen wepe vpon hire & mourne: for no man schal bye more pe marchaundise of hem/ pe marchaundiſis of golde & siluer & precious stoon & margarite (or peerle) & bijs & purpur & silke & cockyn · & eche tree thyme · & alle vessels of yuer · & alle vessels of precious stoon · & of brasse & yren & marble & canel & amome (pat is swete sauerynge tree) · & of odoramentis & oynementis & encense: & of wijn & oyle & floure & whete · & of iumentis (or werke beestis) & scheep & horsis & cartis · & of seruauntis & of soulis (or lyues) of men/ and pin applis pe desiris of pi lijf wenten aweye fro pee: & alle fatte pingis & sul cleer perischiden fro pee/ and marchaundis of pes men schulen no more synde po pingis/ pei pat ben made ryche of hire: schulen stonde fer for drede of turmentis of hire · weppynge & mournynge & seyinge/ wo · wo · pe ilke greet cytee pat was clopide wip bijs & purpur & cocke · & was goldide wip golde & precious stoon & margaritis: for in one houre so many richesis ben destitute/ and eche gouernoure · & alle pat schippen into place & maryners & pat wirchen in pe see: stoden fer & crieden seinge pe place of brennynge of hire: seyinge/ what like to pis grete cytee? and pei sente poudre vpon here hedis: & crieden weppynge & mournynge & seyinge/ wo · wo: pe ilke grete cytee in whom alle pat haue schippis in pe see · ben made riche of pryces of it: for in one houre it is desolate/ heuene & holy apostlis & prophetes glade zee on it: for god hap demyde zoure

doom

doom of it/ and one stronge aungel took up a stoon as a grete
mylnestone: & sente into ye see seyinge/ in yis birre ye ilke
grete cytee · babiloyne schal be sente: & now ouer schal not be
founden/ and ye voyce of herpers · & of men of musik · & syng=
ynge wiy pipe & trumpe: schal no more be herde in it/ and
eche crafty man & eche crafte: schal not be founden in it/ and
ye voyce of mylnestone schal no more be herde in yee: & ye
lizte of lanterne schal no more schyne in yee/ and ye voyce of
ye houshonde & of wijf schal not zit more be herde in yee: for
yi marchundis weren prynces of erye/ for in yi venemouse
dedis alle folkis erreden: & ye blood of prophetis & seyntis is
founden in it: & of alle men yat ben slayne in erye//

Cm 19m

Aftir yes yingis I herde a greet voyce of many
trumpis in heuene: seyinge alleluya · heryinge &
glorie & vertue is to oure god · for trewe & iuste ben
ye domes of hym · ye whiche demyden of a greet
hoore · yat corrumpide ye erye in hire leccherie · & demyde (or
vengide) ye blood of his seruauntis of ye handis of hire/ and
efte yei seyden alleluya (yat is herie zee ye lorde) · & ye smoke
of it steyzede vp: into worldis of worldis/ and ye foure &
twenty eldre men & ye foure beestis fellen doune & worschipe=
den god sittynge vpon trone · seyinge amen alleluya/ and a
voyce wente oute of ye trone seyinge/ to oure god seye zee alle
ye seruauntis of hym · heryinge: & zee yat dreden god · smale
& grete/ and I herde a voyce as of a grete trumpe · & as ye
voyce of grete yundris · seyinge alleluya · for oure god al
myzty hay regnyde/ enioye we & glade we wiy oute forhy: &
zyue we glorie to hym · for ye weddyngis of ye lombe camen:
& ye wijf of hym made redy hire self/ and it is zouen to hire
yat sche couer hire wiy white bijs schynynge/ forsoye bijsen
ben ye iustifyingis of seyntis ¶ And he seyde to me/ write
you/ blessiide yei yat ben clepide to ye soper of weddyngis of ye
lombe/ and he seyde to me/ ye wordis of god ben trewe/ and

I fel

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I fel doune bifore his feet · pat I fchulde worfchip hym/ and he feyde to me/ fe pat pou do not/ I am pin euen feruaunt & of pi breperen haupnge pe witneffynge of Ihū/ worfchip pou god/ forfope pe witneffynge of Ihū: is fpirit of prophecye/ ¶ And I fize heuene openyde: & lo a whijt horfe · & he pat fatte vpon hym was clepide feipful & fopfaft: & wip rizttwefnelle he demep & fiztip/ forfope pe yzen of hym as flaume of fijr · & in his hede diademes haupnge a name writen: whiche no man knewe no but he/ and he was clopide in clope fpreynte wip blood: & pe name of hym was clepide pe worde of god/ and pe oofis (or cumpanyes) pat ben in heuene · fueden hym in whijt horfis: clopide wip bijfen white & clene/ and a fwerde fcharpe on eche fyde camen forp of his moup · pat in it he fmyte folkis: & he fchal reule hem in an yren zerde/ and he tredip (or defoulip) pe preffure of wijn of wodenelle: of al myzty god/ and he hap writen in his cloop & hemme: kyng of kyngis & lorde of lordis/ ¶ And I fize an aungel flondynge in pe funne: & he criede wip greet voyce feyinge to alle briddis pat flowen by pe mydel of heuene/ come zee & be zee gaderide to gadir to pe grete foper of god: pat zee ete pe fleyfchis of kyngis · & pe fleyfchis of tribunes · & fleyfchis of ftronge men · & fleyfchis of horfis & of pe fittynge in hem · & pe fleyfchis of alle fremen & feruauntis: & of fmale & of grete/ and I fize pe beeft & kyngis of erpe · & pe oofis of hem gederide to make bataple wip hym pat fatte on pe horfe & wip his oofte/ and pe beeft is cauzte & wip hire pe falfe prophete pat made fignes bifore hire · in whiche he deceyuyde hem pat token pe carefte of pe beeft: & pat worfchipeden pe ymage of it/ pes two ben fente quycke into pe pool of fijr: brennynge in brymfton/ and pe oper ben flayne in fwerde of pe fittynge on pe horfe pat comep forp of pe moup of hym: & alle briddis ben fulfilde: wip pe fleyfche of hem//

And

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C^m 20^m

AND I sizе an aungel comynge doune fro heuene · haynge ye keye of depnesse: & a grete cheyne in his hande/ and he cauzte ye dragoune ye olde serpent yat is ye deuyl & sathanas & he bonde hym by a yousande zeeris/ and he sente hym into ye depnesse · & closide & signyde (or seelide) on hym · yat he deceyue no more folkis til a yousande zeeris ben fulfilde/ aftir yes yingis it bihouey hym for to be vnbounden a litil tyme/ and I sizе seetis & yei saten on hem: & doom is zouen to hem/ and ye soulis of bihedide men for ye witnessynge of Ihū & for ye worde of god/ and hem hat worschipeden not ye beest · neyer ye ymage of it · neyer token ye carecte of it in forhedis or in here hondis/ and yei lyueden & regnyden wiy crist a yousande zeeris/ ye oyer of deade men lyueden not: til a yousande zeeris ben endide/ yis is ye firste azen risynge/ blesside & holy he yat hay parte in ye firste azen rysynge/ in yes ye secounde dey hay not power: but yei schulen be priestis of god & of crist: & yei schulen regne wiy hym a yousande zeeris/ and whan a yousande zeeris schulen be endide · sathanas schulen be vnbounden of his prisoune/ and he schal go oute & he schal deceyue folkis yat ben on foure corners of ye erye: gog & magog/ and he schal gadir hem into batayle/ whos nowmbre is as ye grauel of ye see/ and yei steyzeden vp on ye brodenesse of erye · & enuyrounden ye castels of seyntis · & ye louede cytee · & fijr came doune of god fro heuene & deuouride hem/ and ye deuyl yat deceyuede hem · is sente into ye pool of fijr & brymston: where ye beest & false prophete schulen be turmentide day & nyzt into worldis of worldis amen/ and I sizе a greet white trone & ye sittynge on it · fro whos sizt erye fleye & heuene: & place is not founden of hem/ and I sizе deade men grete & smale stondynge in ye sizte of ye trone: & bookis ben openyde & anoyer booc is openyde: yat is ye booc of lijf/ and deade men ben demyde of yes yingis yat weren writen in ye bookis: aftir ye

werkis

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werkis of hem/ and ye see zaue his deade men pat weren in it/ and deb & helle zauen here deade men · pat weren in hem/ and it is demyde of alle: vp pe werkis of hem/ and helle & deb ben sente into pe pool of fijr/ pis is pe secounde deb/ and he pat is not founden writen in pe booc of lijf: is sente into pe pool of fijr//

AND I sizе newe heuene & newe erbe/ forsobe pe firste heuene & pe firste erbe wenten aweye: & nowe is not pe see/ and I Joon sizе pe holy cytee Jrlim newe comynge doune fro heuene of god · nade redy as a wijf ournyde to hire housbonde/ and I herde e greet voyce of pe trone: seyinge/ lo pe tabernacle of god vib men · & he schal dwelle wib hem/ and pei schulen be his nuple: & he god wib hem schal be here god/ and god schal wijp weye eche teer: fro yzen of seyntis/ and deb schal no more e · neber mournynge neber cryinge · neber sorowe schal be uer: pe whiche firste pingis wenten aweye/ and he seyde pat atte in pe trone/ lo I make alle pingis newe/ and he seyde to ne write pou · for pes wordis ben moste feibful & trewe/ and e seyde to me/ it is done/ I am alpha & o: pe bygynnynge & nde/ I schal zyue frely to pristynge: of pe welle of quycke pater/ he pat schal ouercome: schal welde pes pingis/ and I chal be god to hym · & he schal be sone to me/ forsobe to proude ren & vnbileueful & curside · & manquellers · & fornycatours · to men doinge venym · (or sleinge by venym) & worschipers f ydolis · & to alle liers: pe parte of hem schal be in pe pool rennynge wib fijr & brymston · pat is pe secounde deb ¶ And ne came of pe seuene aungels hauynge vyolis ful of seuene pe iste plagis: & he spac wib me seyinge/ come pou I schal schewe pee pe spouse: wijf of pe lombe/ and he took me vp in spirit ito a greet hil & hizе/ and he schewide to me pe holy cyt rlim · comynge doune fro heuene of god: hauynge pe cler f god/ and pe lizt of it lijk to a precious stoon: a

C^m 21^m

Jaspis · as cristal/ and it had a wal greet & hize: haupnge twelue zatis/ and in ye zatis of it · twelue aungels/ and names writen in · pat ben ye names of ye twelue lynagis: of ye sones of Jsrl/ fro ye este pre zatis · & fro ye norpe pre zatis · & fro ye soupe pre zatis · & fro ye weste pre zatis/ and ye wal of ye cytee haupnge twelue foundementis: & in hem ye names of ye twelue apostlis · & of ye lombe/ and he pat spac wip me had a golden mesure of a reed: pat he schulde mete ye cytee · & ye zatis of it & ye wal/ and ye cytee is putte in sware: and ye lenghe of it is so myche: how myche & ye breede/ and he mate ye cytee of ye reed: by furlongis twelue pousandis/ and ye heyzhe & lenghe & breed of it ben euen/ and he mate ye wallis of it an hundride & foure & fourty cubitis: by mesure of man pat is of aungel/ and ye bildyng of ye wal was of stoon iaspis/ sopely ye cytee itself was of clene golde: lisk to clene glasse/ and ye foundementis of ye wal of ye cytee: ournyde wip al precious stoon/ ye firste foundement · Jaspis · ye secounde saphyrus/ ye pridde: calcedonyus/ ye fourpe: smaragdus/ ye fifpe: sardonyx/ ye firte: sardyne/ ye seueneh: crisolitus/ ye eyzthe: berillis/ ye nynpe: topasyus/ ye tenpe: crisopassus/ ye elleueneh: Jacyntus/ ye twelupe: amatistus/ and twelue zatis twelue margaritis ben by eche/ and eche zatis weren of eche margaritis/ and ye stretis of ye cytee clene golde: as glasse ful schynynge/ and J size no temple in it/ forsope ye lorde god al myzty is temple of it & ye lombe/ and ye cytee hap no nede of sunne neper mone: pat pei schyne in it/ for whi ye clerete of god schal lyzten it: & ye lombe is ye lanterne of it: & folkis schulen walke in lizte of it/ and ye kyngis of erpe schulen brynge to: here glorie & honoure into it/ and ye zatis of it schulen not be clostde by day · sopely nyzt schal not be pere/ and pei schulen brynge to: ye glorie & honoure of folkis into it/ neper any ping defoulide · schal entre into it · & doinge abhomynacioun & leesyng: no but pei pat ben writen in ye booc of lijf of ye lombe//

And

AND he schewide to me a flode of quycke water · C. 22.
schynynge as crystal: comynge forpe of pe seet of
god/ and of pe lombe/ in pe mydel of pe strete of it ·
& on eche syde of pe flode: pe tree of lijf bryngynge
forp twelue fruytis: by eche monepes zildynge his fruyte · &
pe leeues of pe tree to helpe of folkis/ and eche cursiide ping
schal no more be: but pe seetis of god & of pe lombe schulen
be in it · & pe seruauntis of pym schulen serue to pym/ and pei
schulen se his face: & his name in pere forhedis/ and nyzt schal
no more be · & pei schulen not haue nede to pe lizte of lanterne
neper to lizte of sunne: for pe lorde god schal lizten hem · &
pei schulen regne into worldis of worldis/ and he seyde to me/
pes wordis ben moste feipful & trewe/ and pe lorde god of spi=
ritis of prophetis sente his aungels for to schewe to his ser=
uauntis: what pingis it bihoueb for to be done sone/ and lo I
come swiftely/ bleffide be he pat kepip pe wordis of prophecye
of pis booc/ and I Joon pat herde & sizze pes pingis · & aftir
pat I hadde herde & seyn · I fel doune pat I schuide worschip
bifore pe feet of pe aungel: pat schewide to me pes pingis/
and he seyde to me/ se pat pou do not/ forsope I am pin euen
seruaunt & of pi breperen prophetis: & of hem pat kepen pe
wordis of prophecie of pis booc/ worschip pou god/ and he
seyde to me/ signe (or seele) pou not: pe wordis of prophecye
of pis booc/ forsope pe tyme is nyz/ he pat noyzep: noyze zit/
and he pat is in filpes: ware foul zit/ and he pat is iuste: be
he zit iustifiede/ and pe holy be he halowide zit/ lo I come
sone · & my mede wip me for to zilde to eche man aftir his
werkis/ I am alpha & o · pe firste & pe laste · bygynnynge &
ende/ bleffide pei pat waschen here stolis in blood of pe lombe:
& pe power of hem be in pe booc of lijf: & by zatis entre into
pe cytee// ¶ ffor sope wip oute forp boundis & venym doers (or
pisoners) & vnchaste men · & manquellers · & seruynge to
ydolis · & eche pat loueb & doip leesynge/ I Ihc̄ sente myn
aungel

aungel for to witnesse to zow yes yingis/ in chirchis/ I am ye root & kynde of dauyd a schynynge morne sterre/ and ye housbonde & ye spouse (or wijf) seyn: come you/ and he yat heriy: seiy: come you/ and he yat yristiy: come/ and he yat wole: take freely ye water of lijf) forsoye I witnesse to eche man heryng ye wordis of prophecie of yis booc/ zif any man schal putte to to yes: god schal putte to vpon hym: ye plagis writen in ye booc/ and zif any man schal do aweye of ye wordis of ye booc of yis prophecie: and schal take aweye ye parte of hym fro ye booc of lijf · & fro ye holy cytee · & fro yes yingis yat ben writen in yis booc/ he seiy yat heriy witnessyng of yes yingis: zhe amen/ I come soone amen/ come you lorde Ihū/ ye grace of oure lorde Ihū cū: wiy zou alle amen////

here endiy ye apocalips
Blessiide be ye holy trinite Amē

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