SELECT ENGLISH WORKS

OF

JOHN WYCLIF

EDITED FROM ORIGINAL MSS.

BY

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VOL. II

SERMONS ON THE FERIAL GOSPELS
AND SUNDAY EPISTLES.

TREATISES.

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M.DCCC.LXXI

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NOTICE.

Since the Introduction to the first volume was written, evidence, not hitherto noticed, has come to light, which identifies Wyclif as the author of this entire collection of Sermons beyond any reasonable doubt. This evidence consists of two distinct references made by Thomas Walden in his Doctrinale to passages, one of which will be found at p. 78, the other at p. 364, of the first volume of this work. Walden, a Carmelite friar, confessor to Henry V, and a man of great ability, died in the year 1430; his evidence, therefore, is very nearly contemporary. In ch. 86 of Book II. of the Doctrinale, he charges Wyclif with having multiplied his iniquity, 'concedens consequenter Spiritum Sanctum columbam, sicut septem spicae fuerant septem anni, et sacer panis est veraciter corpus Christi, immo et quodlibet esse, esse Deum.' The reader who will refer to Sermon XXX of vol. i. p. 78 will see that this is a plain description (though not quite a fair one, for the explanatory matter added by the preacher is omitted,) of Wyclif's commentary on the descent of the dove at the baptism of Christ.

Again, in ch. 66 of Book III. of the Doctrinale, Walden says, after declaring that he could with difficulty be persuaded that the Wycliffites had derived their doctrine of clerical celibacy from their master—'Tarde igitur mihi venit ad manus, quod in vulgari dicat in sermone evangeli natalis festi beati Joannis Baptistae Wicliff. Hic possum, inquit, dubitare et tractare de statu et vita sacerdotum, qualiter sunt dotati et inuerti contra auctoritatem divinam. Nam inhibuit Christus dotem, tam in se quam in apostolis, et approbavit nuptias apostolorum pluriumque aliorum.' This is an accurate translation of a passage which the reader will find at the top of p. 364 in the first volume.
Notice.

Two sections of the Sermons, published in this edition, those on the Sunday Gospels, and those on the Gospels for the Proprium Sanctorum, are thus identified with Wyclif on the authority of Thomas of Walden. But as the entire collection is found in the best and oldest MSS., and is internally connected together in various ways, the authenticity of the whole is raised to the highest degree of probability.

The present volume contains the remaining two sections of the Sermons, those on the Ferial Gospels, and those on the Sunday Epistles. To these are subjoined two polemical tracts, the Vae Octuplex and the Of Mynystris in the Chirche, which accompany the Sermons in all the best MSS., and seem to have been regarded as intrinsically a part of the collection. The miscellaneous works, properly so called, are reserved for the third volume.
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EVANGELIA FERIALIA.
[The gospels for the Sundays and Saints' days present no difficulty to the English reader, but when he comes to the 'gospels for the ferias' he may expect some words of explanation. In ecclesiastical parlance all the days of the week, except Saturday, are ferias. The name, however, is never applied to the first day, or Sunday; but Monday is the second feria, Tuesday the third, and so on, to Friday, the sixth feria: Saturday being, in ecclesiastical language, Sabbatum. This use of the term seems to have arisen in the following way. Among the Romans there were established feriae, or holidays; the thirty days of the Feriae Latinae, when the sacrifice was offered to Jupiter Latialis on the top of the Alban mount on behalf of all the Latin communities, being the most important of these seasons. Among the early Christians the word soon came to be used mystically in the sense of a rest from sin (feriari a peccato), as well as in the original sense of a rest from toil and secular business. Easter, in the conception of the primitive Christian, was the central point of the year; it was the season at which, having accomplished his reconciliation with God, he commenced again the round of common duties and trials; and the week days following Easter day he called and kept as 'feriae,' abstaining on them from all secular work, but having undoubtedly the spiritual meaning of the term fully present to his mind also. Now just as all the Sundays in the year came to be regarded as involving a renewal on a small scale of the Paschal solemnity,—(Keble beautifully takes up the thought in his hymn for Easter day:—

'Sundays by thee more glorious break,
An Easter day in every week,')

so the week days throughout the year gradually came to be called 'feriae,' because the Paschal week days were so called. That Sunday should have been included numerically among the feriae must be accounted for by the influence of the spiritual acceptation of the word already mentioned; but the name of 'dies Dominica,' established since the times of the apostles, could not of course be superseded. Nor, again, could the seventh day of the week be called by any other name than 'Sabbatum,' consistently with a due reverence for the elder dispensation and the rest of the Creator; although it is practically treated as a feria for ritual purposes. (Ducange, Bingham, Wexer and Welte, Kirchen-Lexicon; the article in Herzog is tedious and confused.)

All the sermons which follow, except the last five, are on gospels taken from the 'Temporale' of the Sarum missal. The last five are on gospels appropriated to a few of those special occasions, for which the same missal, in the portion of it following the Commune Sanctorum, contains a great number of separate offices.]
SERMONS ON PS
Ferial Gospels.

Ps Wednesday in Ps firste weke of Advent
before Cristemasse.

[Sermon CXXIV.]

Principium evangelii.—Mark i. [i.]

As men shulden trowe in Crist, that he is bothe God and man,
so men shulden trowe bi his wordis, that he is ben sope, and
wordis of liif. And thus Crist in his laste departing bad his
Apostles to preche his gospel. And in oþer place he bad that
Petre shulde fele his sheep; not wiþ bodili fode, siþ Crist
wolde bat he hadde no moneye; and Mathew tellith how a
servaunt shall come to blisse for sich fode, and prelat bat faylþ
of sich foodes shall be damped depe in helle. And Luk seith
that he is blessid bat heereþ and keþ Goddis word; and siþ
a lordis word is worshiped after þe gretenesse of þis lord, and
Crist is more wiþouten mesure þan ony kyng or erþeli lord,
how loveþ þe peple Crist, but after bat þe loveþ Cristis word?
And þis bileve seith Poul, þif man love not Jesus Crist, he is
cursid of God, and þat is more þan mannis curse. Cursid
be he þat wolde ordeyne þat þe pistilis and þe gospelis
weren turned in to decrees or decretalis of þe Pope. For
as no word of Goddis lawe haþ ony strengþe, but as Crist
spekþ it, so no word of mannis lawe shulde be loved but
if Crist speke it. For Crist is treþþe, and noo word shulde

1 So in E; om. A.  
2 So E; om. A.  
3 So E; A has, and decaulis.

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B
be loved but for it is trewe. Take we noon heede to beestis skinnes, ne to enke, or ojer ornamentals, but to treufe þat Crist spake, in which stondip oure bilee. For as we trowen þat Crist was man, so we trowen þat he spake þus; and his wordis myȝten not be amended, siþ he is God þat seip þis treufe. And for dispite of Cristis wordis, and for defaute of love of hem, ben many men1 cursid of God; for þei maken Cristis wordis unworshipid, and magnisen þer owne wordis, as þei wolden take fro God his worshipe. But, as Poul seip, noon shulde be trowid but aþir þat Crist spekip in him. As we ben certeyn of þe gospel, þat Crist, God and man, spake it, so we ben certeyn of þe treufe, þat it is faire and profitable.

Dis2 gospel of Mark bigynneþ, how Crist was teld in þe olde lawe, and how al his lyf was figurid boþe in patriarkis and prophetis. Dis, seip Mark, is þe bigynning of þe gospel of Jesus Crist, Goddis Sone. As is writun in Isay þe prophete: Many men ben Goddis sones, taken bi grace of þer fadir; but Crist is Goddis Sone kyndely, and þe same God wiþ him. Þe Fadir seip to þis Sone bi Isay þe prophete: Lo, Y sende myþn angil biþore þi face, which shal make redi þi wey biþore þee. Dis angel was Baptiste, þat witnesside þe comyng of Crist and hiȝenesse of his state, boþe to Godhede and to manhedede. And sich an angil mai be clepid every good Cristen man, þat makip redi weie to Crist biþore Cristis laste comyng. Dis Joon was a vois of a cryer in desert. So Joon was vois of Goddis word, and knewe mekeli his own frȝelte; and so Crist crieide in desert, bi Baptiste þat was his whistle, siþ alle creatures ben instrumentis to Goddis word. For, as Isay seip, man is a sawe to God þat worship. Dis vois crieide þus to men; Make þe redi þe weie of þe Lord, and make þe his þapis rigiþful. Þis Lord haþ his heestis, comun kyngis weie, þat ech Cristene man shulde hold; and þif letting be in þis weye, men shulden wijdrawe þis letting. And þif men wolen go bþi þapis, and keþe þe councellis of Crist, loke

1 grete men, E.
2 weyes.

* In G the sermon begins at this point.
SERMONS.

...pat þei croken not from him, ne fro þe endis þat he ordeyneth. And þe þese newe religiouse, biside Cristis lawe, ben bi papis; but to crokid and to foule to ony man to go to hevene, for hem wanten riȝtnesse þat þei feynen in þer signes. For þer signes serven of nouȝt but to crie her holynesse, þat þei ben bifore oþer chosen of God to his service; and so þei menen þat in blis þei ben bëfore secular men. But it mai falle þat many men at þe dai of dome come bifore; and so þis Lord shal seie þanne, to shame of þese ypocrisis, þyve þe stede to þis man, and remove hem from þis boord. For alle þese ordres ben leues of wordis, and fantasies of feyned colouris; and so þese papis ben not riȝt, for þei leden men to ypocrisis placis.

Joon Baptist was in desert, waishinge, and prechinge baptism
of penannce in remission of synnes. But þe newe ordris ben
cowardis, for þei wolen have many felowis in citees nyȝ men,
and in þer castelis þat þei maken; and preching wiȝ penaunce
þat þei done crokiȝ fro Crist and fro Joon. And al þe regioun
of Jude com out to Joon Baptiste, and alle þe men of Jerusalem;
and þei weren baptizid of him in þe water of Jordan, and þei
knowlichiden þer synnes,—not wiȝ rowning as men done now.
And Joon was clothid wiȝ camele heer and a girdil of skyn aboute
his leündis. And so it seneþ to many men þat Joon hadde
neþer coote ne breche, for he wente after his power nyȝ þe
staat of innocense; and so he fledde mannis craft, bope in
hilynge and in foode. For in state of innocence mannis craft
shulde not serve here. And Joon et eerbis and hony of þe woode,
as he found hem in wildernesse; and oþer housis hadde he
noon but þis wildernesse and cope\(^2\) of hevene. And here
shulden oure ordris shame to seie þat Joon was of þer ordre, for
his reule mut \(^3\) nede be first and a pap to þer liif; but how suen
þei Baptiste, þat þus evermore reversen him? ʒif þei mai not
lyve þus streilte, þei mai kepe hem fro fals wordis, for þanne þei
synnen ñens Crist and ñens Joon Baptist, and so þei singen
neþer aftir Crist, ne moornen bi penance after Joon. He prechide and seide; A strenger þan Y comeþ after me, whos kneþere\(^4\), I, am unwarþi to unbinde þe lace of his shoon. I baptise you

\(^1\) þey ben in blis, E.  
\(^2\) coope, E.  
\(^3\) moote, E.  
\(^4\) kneþere, E.
in water, but he shall baptise you in the Holy Ghost. And here men selen comouni, yat jer ben thee baptisings, — ye first is baptising in water, ye toser is baptising with blood, but ye pridde baptising, moost nedeful and moost worp, is purging of ye Hooli Goost; and yat mut God himself do, as in water and blood of Crist moten nedis ye two first be groundid.

ON FRIDAI IN FIRSTE WERE OF ADVENT.

[SERMON CXXV.]

Venit Johannes Baptistæ.—Matt. iii. [1.]

Yis gospel tellip, as ye nexte biforn, how Joon made redy ye weye to Crist. Mathew tellip how, Joon Baptist cam in desert of Jude and seide, Do ye panaunce, for ye rewe of hevye shall come nywe. Yis weye of God was ful slidir for men ʒouvun to fleishli lustis, and perfere Joon took yis word to make redi yis weye to men, for many men felden doun for slidirnesse of yis wele, and perfere moste it have sum gravel, as Crist and Joon taunte in yis tyme 1. Yis Joon is he of whom it is seid bi Ysay ye profett, yat seip, Per is a vois of Goddis word yat crieþ in desert; make ye redi ye wey of ye Lord, make ye riþ ye papiþ of him. Drede we not for to graunte yat Joon Baptist is a vois, for yis word hap many wittis, and oon of hem is taken here. As a vois is a soun 2 ye which is formed of a mouþ, and is formed of word of herte, freel in beyng, to yis word, so Joon Baptist was foormed of the word of Goddis mouþ, ye which word is Jesus Crist, more worp kanne many Joones. And so seip Baptistite wittili and mekel he yat he is a vois, for he hap noon beyng but of ye word of God wipinne, and he hap passinge beyng in bodi, as a vois hap. But as a vois bereþ ye witt of ye word wipinne ye soule, so Baptist bare ye witt of Goddis word wipouen error. Yis Joon hadde cloþis of ye heeris of camelis, and a girdil of skyn aboute his leendis, and ye mete of yis Joon was fruyte of ye erþe and hony of ye woode. For, as Ysay seip of Crist yat

1 So in E; A has teeme.
2 soun, G; sound, L.
he shal ete butter and hony, so eet Baptist eerbis and hony. For as Crist hadde wit of erpele þing and hevenli, so hadde Baptist after Crist, as it was nede to gete him ðlis. Sum men seien þat locusta is a litil beest good to ete. Sum men seien it is an herbe þat gederiþ hony upon him; but it is ðlicli þat it is an herbe þat mai nurishe men, þat þei clepen hony soukil; but þis þing varieþ in many contrees.

Þanne wente out to Joon þe peple of Jerusalem, and al þe contray aboute Jordan, and alle þe lond of Jude, and þei weren baptised in Jordan shrivyng to God þer synne. And Joon hadde power to heere hem, for he was an hooli prophete and a bishopis sone, and, as holli writ spekiþ, he was a prest maad of God; but þis newe maner of shrivyng cam longe after bi þe pope. And þis Baptist was a witnesse more worþ þan þes philosophris, as Plato and Aristotle, boþe in liif and in witt.

ON WEDNESDAY IN ÞE SECUNDE WEEKE OF ADVENT.

[SERMON CXXVI.]

Dixit Jesus turbis.—Matt. xi. [7.]

For Joon Baptiste tolde of Cristis advent, þerfore þes gospelis maken mynde of Joon Baptist, and Mathew telliþ of Baptist wipinne in his book, how he passeþ oþer in holynes and vertue. Crist, þat mai not lye, seþ first of þis Joon. Sollti I seie to you, among wynnens children roos noon more þan Joom Baptist, in rysynge here in erþ. It semþ þat Crist wolde seie þis logyk, þat þer roos noon more þan Baptist, al if þer were sum man more þan was Joon Baptist, as Crist was a wommans child, siþ Crist cleþþ twies his modir womman; but Crist roos nevere þus, siþ Crist was nevere doun in synne. Baptist was in original synne, whanne he was halewid wipinne his modir; and so, aþif seintis in hevene ben more þan was Baptist here, neþeþles þer roos noon more wynnens child than was Baptist,
sij for tyme þat he growide he was moste growinge hooli man.
And herfore selp Crist aﬅir, But he þat is leste in þe rewe of
hevene is more þan he, for more hooli. Boþe angulis and
seintis ben more hooli now in hevene þan was Joon Baptiste for
tyme þat he roos here. And here ben we tauȝte wel, to preise
men but in mesure, and passe not þe boondis of sij for faging
of men þat we speke of, as men seien þat freris done in þer
preching of dede men. Crist seip not þat ech in blis is more
þan ever is Baptist, but he seip þat ech in blis is more þan here
is Baptist. And sum men seien þat Crist meenide þat he him-
silf, þat is lasse in holi Chirche, for lowere and mekere, is more
þan Joon Baptist.

But fro dais of Joon Baptist unto now þe rewe of hevene
sufferþ fors, and violent men ravishen it. Here men seien
comunli þat fro tyme of Joon Baptist, þat he hadde þus prechide
Crist, many men dissevoden heven. And, for no man comeþ
to heven, but þif he do werkes of penaunce, for þus men moten
nedis scale¹ heven, and sij Crist seip þat noon comeþ to him
but þif he be drawen, boþe God and himsilf moten nedis vio-
lenten his bodi, and þus he ravishþ þis castel bi a laddir maad
of vertue. And so men moten do mouche strengþe and violence
aþen þer enemies, and be strong in spiritual bateil to ravisshe
þis rewe aþens þe fend. For more hie stiyn is noon, and
noon more medeful violence; and þus Joon was a myddil signe
of þis goostli bateil. For alle profetis and olde lawe tolden
aﬅer unto Joon, and þif þe wolde resseyve þis, Joon is Hely þat is to
come. Joon is not Hely personali, as Joon him silf confessþ;
but he is Hely ﬁgurali, as Crist seip here, þat mai not lye.
And riȝt so þe sacrif oost is verrv breed kyndeli, and Goddis
bodi ﬁgurali, riȝt as Crist himsilf seip. And, for þis wit is
notable, Crist seip, as he seip ofte, He þat hab earen to heere,
heere he, þis sentence bi his mynde. And, for Crist is not God
of dissecion ne of strif, he tellþ here wise words in whiche
his wisdom in hid. Alle oþer prophetis tolden fer þat Crist
shulde come, but þei tolden not whanne. But Joon tolde wiþ
his ﬁnger, Lo, here Crist þe loomb of God; and in þis Joon

¹ stye, E.
passide profetis, and so he is more ān a profete. For his
office was to shewe Crist at eye; āt passiç profetis. And un-
dirstrate āou āes wordis of Crist, and no man mai āanne
prove hem fals.

**ON FRIDAI IN āE SECUNDE WERE IN ADVENT.**

**[SERMON CXXVII.]**

*Johannes testimonium perhibbat.—John i. [15.]*

Joon Evaungelist telliç here how Baptist bare witnesse of
Crist, and noon of āes gospelis is contrarie to oþir aþif āei
seien divers sentences. āis Evaungelist telliç, āat Joon bare
witnesse of āe Lord, and cride seïnge, He āis was āat Y seide
bifore, He āat is to come after me is maad bifore me, for he was
bifore me. Here it is no nedo to graunte āat Crist was maad
man in tyme bifore āat Baptist was maad, but bifore him in
dignite, and so Crist was maad his priour, for Crist is heed of
āl āe Chirche, and so Crist was to come after Joon in his man-
hede, boje in birje in wombe, and in birje of āe wombe. But
afterward Crist is to come after Joon at āe laste dai. And so,
śiþ āle āingis āat were or āat shal be ben present to God, Joon
seï seïlli and soïleí, āat he āat is to come after him is made
bifore him. And cause of āis priorite is told in āis sutil word,
āat Crist was bifore John as anentis his Godhede. For in ten
wordis āat Crist spekiþ in āe bygyynning of Joones gospel, Joon
expressiþ Godhede of Crist by āis verbe, Goddis word was;
and herfore Crist mut nedis be priour of al mankynde 1.

*And of āe fulnesse of Crist we āle han take, grace for grace;* not only for we han take grace for oure good werkes, but for gracious wille of God, āat mut nedis be evermore, we han take grace for a tyme propiri in oure soule. And so Crist is ful of grace bi his godhede āat ever was, and ful of grace bi his manhede, śiþ it is oon persone wiþ God;

1 *mabynge, E.*
and so of fulnesse of Cristis grace taken alle þat ben Cristis lymes. For lawe was þovun bi Moises; grace and treuþe is maad bi Jesus Crist. It is knowun bi blyve how Moises toke þe lawe of God, þe which was treuþe wipwouten eende, and nevere made but þovun. For alþif Moises made two tablis, neþeles þes tablis weren not þe lawe. Grace þat men han in þer soule, for to come anoon to hevene, was maad bi Jesus Crist in openyng of hevene Þatis, for Crist mut nedis be þe firste man þat shulde come in to hevene; and siþ al þat fel in þe oolde law was figure of Jesus Crist and he maad him siþf man, it is seid þat treuþe is maad bi Jesus Crist whan he was man, for þan ne figures ceesiden, and Crist was come, eende of hem. But, for it is needeful to blyve þes two kyndis of Crist, þerfore seip þis gospel, þat God no man saw euer. And clerkes seien here þat þer ben two manere of siþis of man. Open siþ of þing present eþer to þe eye or to þe soule, and misti siþ drawun aþer, as men seen bi shadowes and blyve. And for þe first siþ Joon seip, þat no man saw þere þe Godhede, for Moises wolde have seen þus the Godhede, and God certefede to him þat no man shulde se him þus and lyve sich fleishli liif. For þis siþ is kept to blisse, and to men þat God woll ravishe, as Poul hadde sum glymeryng of þe first siþ, and oþer men þat God wolde shewe, and ravishe hem fro fleishli liif, and telle to þer soule as him likþ. But, for þis were over greet discomfort, þat men shulden no wise here se God, þerfore seip þe gospel after þat, þe oon born Sone þe which is in þe Fadris bosum, he hab told out þe toþer siþ of God. For, as Crist seip ever pleyni þe Godhede wiþinne hisself, so he grauntþip it to trewe men to se it bi blyve. For þis misti siþ, seip Poul, þat we seen now bi a myrrour in darknesse, but in heven we shal see God face to face. And so, for þing is hid in bosum, and Cristis Godhede is here hid from us, þerfore seip þis gospel þus, þat þis oon born sone is in his Fadris bosum. It is betere to se God clereli, þan us to blabere here of hid þing.
ON WEDNESDAY IN THE PRIDD WEEK IN ADVENT.
MISSUS EST ANGELUS IS SED ON ANUNCIACTOUN DAI AMONG
PROPRE SANCTORUM.

THE GOSPEL ON THE PRIDD FRIDAY.

[SERMON CXXVIII.]

Exsurgens Maria.—Luc. i. [39.]

Dis gospel teliȝ þat fro þe tyne þat Marie was greet of þe
aungel she was not ydil, but stirde as God movede her.
Marie rooz up, seip Luk, and wente into monteynecontre wip
haste in to þe cite of kynrede2 of Jude, and entride into Zacaries
hous, and grette Elizabeth. For Gabriel told Marie bifoire how
Elizabeth was wip child, and what moneþ she hadde conseyved,
and how Joon shulde be born bifoire Crist, but Marie was not
tale wiis5 ne boostful as o þer wymmen, but grette mekely Eliza-
þeþ, and abood her wordis. Dis gospel teliȝ not how Marie
tok a bour woman6, but went mekely in hast to salute her cosyn.
And seip Joon was man þanne, and Marie cam so hastely, it
semeþ to many men þat Joon was man bifoire Crist, and herte
seip þe gospel þat Marie wente out wip haste. Dis resouns is
not formed, but helpþ wip þer to moove men. And it was
maad þat tohanne Elisabeth herde þe gretting of Marie, þe yong
child made joie in Elisabethio wombe. And, as seintis seyn, sis
Joon shewide gladnesse wipouten, he stirde in his modir
wombe, as he hadde daunsid; and wip þis God movede Elizabeth
to prophecie. And Elizabeth was fulfilled of þe Holi Goost,
and criede wip gret vois and seide, Blessid art thou among wym-
men, and þe fruity of þi wombe is blessid. And whereof comeþ
þis to me, þat þe modir of my Lord comþ has to me? Þis
womman wiste by prophecie þat Marie hadde conseyved Crist,
and how she was herte blessid among wymmen, and she
hadde woundur and deyte8 þat þis ladi visitide her. For lo,

1 Here G has,—'þe Wednesdai gospel in þe pridd wook of Advent,
and alþo it is red on Oure Ladi in Lente.' I has,—'Þe neste gospel,
MISNUS EST, is teld in þe Anunciacioun.' See vol. i. p. 353. 2 þe kyrede, E.
5 tale wayse, E. 4 a bare womman, E. 8 dedyne, E.
whanne þe vois of þi greting was maad in myn eeren, þe zong child was glad for joie, as Y felide, in my wombe. And wiþ þis felyng of þis womman God þaf hir witt to prophecie þus. And blessid be þou þat trauaisdest, seide Elizabeth to Marie, for þei shal be performed in þee þat weren seid to þee of þe Lord.

And Mari spak not boastful jangling new wordis, þat weren impertinent, but heriðe ¹ God of al his grace, and stood in her first mekenesse. My soule magnesþ þe Lord,—for I confesse þat he is greet, and al þis good comeþ of him; and we ben his instrumentis,—and þus my spirit makiþ joie in God þat is myn helpe. And so þe liif of Marie makiþ God greet in word and dede, and so she serveþ to him boþe in bodi and in soule, but hir spirit is glad in þe bïleve þat she haþ, þat bi þe manhede of her sone God shal be helþe to þe world. Of þis wordis þat suen of Maries song ben expowned to greet witt. And of þis Ladi shulden men take, and speciali erþel ladys, to be meke and homely; for so was þe Lady of þis world.

DECLARDE SATURDAY GOSPEL IN ADVENT.

[SERMON CXXIX.]

Anno quinto decimo.—Luc. iii. [i.]

Luk telliþ in þis gospel what tymne Joon began to preche, and noþþ bi heþene lordis whos date was more knowe þanne, and bigynneþ at þe Empeour, not undir whom Crist was born, but him þat cam next after, þat Luk cleþ þe Empeour of Tibir, þe which is a water at Rome ². De þiþene þeer of þis Empeour, þat was unstable as watir, whanne Pounce Pilate governede Judee, not as lord of þat lond, but proctour of þe Empeour and justise to termyne causis, to pees, and to þe Empeouris profitt, and in þe same tymne was þe seconde, Heroude, a fourþe lord of Galile, but not so mouche as þe firste Heroude, for þe first

¹ So E; beriæden, A.
² water of Rome, E.

* Wyclif considers Tiberius as an adjective formed from Tiberis.
was clepid comunli kyn, and jis was clepid Tetrarca, for he hadde as je fourpe part of je rewme of Jude, and Philip jis Herodies broipir hadde je fourpe part of je lord of je contré clepid Bythynye 1 and Traconytidis, and Lysanye 2 was je priddé lord jat hadde je fourpe part of Abilene,—undir jis Emperour of Rome, and jes fourre worldli lordis; and two princis of preestis weren janne, Anna and Caifás, je word of je Lord was maad upon joon, Zacaries sone, in desert. Joon was movede of God, janne abone je prittinje 3 jeer of his eelde, to preche and to teche je folk bope in word and in dede. And so he took not falseli jis office for wynnyng, ne of jes two bishopis 4, but speciali of God, and he was nedid to do jis, as God haþ ever ordeyned. And so it semeþ to many men jat prelatis jat letten trewe preestis to preche freeli je gospel ben worse tan jes two bishopis of Jewis. Summe bishopis ben glad of jes prestis, and summe ben evyle enforced bi freris. And Joon cam in to al je contré of Jordan, preching je baptism of penaunce in remission of synmes, as it is writen in je book of Sermons of Ysay je profete, jat seide jat, Joon was a voix, a criere in desert, Make je redi je wey of je Lord, make je his papis risful. Joon prechide not for worldli wynnyng, and so he fledde fablis and leisingis, but tolde opynli profitable treuþe jat God puttid in his mouþ. For jis dide profetis bifoire, and jis Baptist was eende of hem. Joon movede men to mekenesse, and to þenke on je dai of dome, and seide jat ech valye shal be fild, and ech mueyn, more and lesse, shal be maad low. Jis shal be at je dai of dome, whanne je erpe shal be pleyn and round, as ech meke man jat shal come to hevene shal be þanne fulsilid of blisse, and ech proud man jat shal be dampned shal be maad low bi peyne. And jis word shulde move men to mekenesse and to leve pride, and so it is ful nedeful to preche now as it was þanne. And shrewid þingis shal be turned into risful, and sharpe þingis to pleyn twic. Jis is soþ of je erpe, but algatis of mennis hertis, for manye shrewide hertis of men shal turne to je

1 Beibony, E. 2 Lissanye, E. 3 þriag, E.

* i. e. of Annas and Caiafas.
weye of riȝtwisnesse, and many sharpe men for to fyfte shal be pacient and meke. *And ech man shal se fleishli Crist þat is helpe of God.* For at þe laste dai of dome shal Crist be þus seen of alle men; and sich sermoouns weren good to men, to teche hem vertues and to flee synne.

**DE FOURPE WEDNESDAI IN ADVENT.**

**SERMON CXXX.**

*Exiit sermo in universam Judeam.—Luc. vii. [17.]*

As Joon cam bifoire Crist in liif, so he cam bifoire him in preaching, and algatis Joon made redi men for to trowe in Crist. For þe sunne bifoire he come sendip his list, and after he shynep; and in werkes of crafte þe rude man comeþ bifoire, and subtil man comeþ aþir and makiþ fair. Luk tellip þat, word wente out of Jesus into al Jude, and in to al þe conre aboute, for woundris þat Crist dide. *And Joons disciplis telden him of alle þes, þat weren seide of Crist.* And Joon clepide þanne bogidere two of hisse disciplis, and sente hem to Jesus, and seide, *Art þou þe prophete þat is to come, or we abiden anothir betere?* Baptist seide not þes words for he hadde drede in þis bilee, but for he wolde þat his disciplis and oþer men weren tauhte of Crist; and so he covetide Cristis worship, and ordeyned þerfore many gatis. *And wolanne þes two disciplis came, þei seiden þus to Crist; Joon Baptist sente us to þee, and seide, *Art þou þat is to come or we abiden anothir? And Crist in þat same our heelide many men of þer siknesse, as summe of þer languishing, and sum of woundis, and sum of fendis, and to many blynde Crist yaf sîft. And Crist answeride and seide to hem, Going for, telle aþen to Joon þingis þat ye han herd; for blynde men seen, and halle men gone; meselis ben maad clene, defe men heren; defe men risen, þore men ben prechid good. And he is blessid þat shal not be slaundrid in me.*
SERMONS.

These wordis ben expowned in þe firste part of þe sermons. And whanne Joannes messangeris weren passid, bgan Jesus to seie of Joon to þe peple, What wenste þe to see in desert? Wher ȝe wenste to see a reed waxid wip þe wynd? But what þing ȝeden ȝe out to see? Wher a man cled wip softe clophis? Lo, þes men þat ben in a precious cloip, and in delici, ben in kyngis housis. But what wenste ȝe to se? wher a profete? þe, Ȝ seie to you, more þan a profete. For þis is he of whom it is written, Lo, Ȝ sende myn angel before þi face, þe which angel shal make reði þi wæte before þee. Certis Ȝ seie to you, þer is no man more profete among þe children of seymmen þan is Joon, but he þat is lesse in þe rœumes of hevenes is more þan he; as Crist seide before. But here it semep þat speche of Crist out-takiþ himsylf bi his wordis; and þes wordis ben sopeli seid aȝens alle capcius men.

DE FOURDE FRIDAY IN ADVENT.

[SERMON CXXXI.]

Videte et cætec.—Mark viii. [15.]

Þis gospel tellȜþ how men shulden flee al ypocrisie, for among fyve pridis þis is most perilous. And, for þis ypocrisie is boþe in religious and secular lordsis, þerfore biddþ Crist to hise, Se þe and fle þe fro þe sour douȝ of Pariseis, and þe sour douȝ of Heroude. And þei louȝen togidere, and seiden, þat þei hadden no brood, how were it þanne pertinent to telle hem of sour douȝ? And whanne þis word was known þat Jesus seide to hem, Wherto þenken þe þat þe have no brood? ȝi þe knewen not, ne understanden; ȝi þer herte is blyndid þe havyngȝ ȝiȝn seen not, and þe havyngȝ euer héren not, but wanten witte. And þe þenken not whan Y brak þyve looves among þyve housynd men, and how many coganis ful of reliȝ baren þe away. And þei seiden þat twelve

* See vol. i. Sermon XXVIII. Since he preached on the corresponding passage in St. Matthew, Wyclif appears to have discovered the true meaning of the words πένθος ἔφυγεν ἀπὸ τῶν, which are mistranslated in both Wyclifte versions.
cofynes þei token of þe firste feeste. And Crist axiȝ of þe secounde feste, Whanne he felde foure housynd men wip seyene looves, and how many leefullis of broke mete þei token efter? And þei seiden, þei gadriden seyene. And here we witen þat þes weren two feestis. And Crist seide þanne to hem, How undistonde þe not? þat Y speke to ðer entente, whanne Y speke of þe sour dowȝ, þat is ciled ypocrisie bi resoun of propirte of þing. For riȝt as sour dowȝ infectiȝ breed þat men shulden lyve wip, so ypocrisie fayliȝ good werk þat mans soule shulde lyve wip.

Iypocrisie of Pharisees and of Eroude lastiȝ gite, for newe ordris bigilen þe peple, boþ beggers and possessioneris, in þat þei feynen hem holy to spuyle of hem þe worldli goodis. For certis Crist put nevere holynes in sich signs of ypocrisie; but whanne þes signs crieng hem holy, þei ben false to disseyve þe peple. And þat þes ordris ben holy, þei shulden hide þat, as Crist biȝdiȝ; but where shulde riȝ þer wynynge þanne, bi which þei spuylen þe peple? And þe ende of þe feendis ordinaunce, þat he castiȝ bi þes ordris. But þit Heroude haf suteris, as seculers þat now lyyen; for as he feynede holynesse in sleying of Joon Baptist, so þei feynen holynesse in pursuying of trewe men. And for þes ordris of horedom, wip flatering þat is maad to hem, in false signs of horedoom, and knelyng as wynynge, þei holden wip þes false ordris and harmen Cristis lawe and þe peple ȝat.

But þe gospel telliȝ efter how, Crist and hisse camen to Bethsaida, and þei broȝten to him a bylynd man, and þei prei.den Crist to touche him. And Crist took þe bylynde mannis hoonde, and bidde him wiȝoute þe strete, and Crist, spitiȝ in his ñiȝn, putte his hondis on him, and axide him wher he sawȝ ouȝt. And þis man lokide on Crist and seide, þat he sawȝ men walkyng as trees. Afterward Crist putte his hondis upon his ñiȝn, and he bigan to see, and þis bylynde man was restored, so þat he sawȝ clerly alle þingis. And Crist sente þis bylynde man to his hous, and seide, Go into þi hous, and zif þou go out into þe strete, sete þou to no man.

And Crist techyȝ bi þes wordis þat neipær men heeld shulden

1 So Q: A reads, þat þat.

* The whole of this paragraph is omitted in E.
be proud, ne preestis shulden boast among men of werkis þat þei done in Goddis name. And siþ Crist doþ alle his werkis suyngh, oon after anoþer, he tellip in þe secounde miracle how Pharisees blynde lordis. For þei can telle ape signes, and lowting as it were holynesse, and wiþ sikh wymmens sport bigile lordis wiþ ypocrisie. But as Crist þaþ Þiþ blynde man, so he doþ to sum sikh lordis, but þis cunynge is wonnen wiþ hard, for bi proces of tyme lordis mai se þer coveitise and wanting of good affeccioun, but worldli wille about þer muk.

And þus, ȝif Crist almyȝtȝ myȝte make þis man anon to see, neþeles he dide þis þus, to teche how þis blyndenesse wendiþ away. First men seen men as trees, wandring wiþ men here; and sum profit þei conseyen of hem, boþe in clostre and in household, for algatís þei eten mete, as diden þe prestis of Baal, and stonden in a prestis stede in þe household þat þei dwellen inne; and so þei taken lilil goodis, but ȝif it be mete and drynke and cloip. But ȝif Crist þiþiþ more þes lordis, and makip hem clerely for to se þat such cloisteris þat crepen out of þer cloistris ben quyke devisis, to disseyve men of þe world, and alle þer garmentis þat þei han ben atier taken of þe fend, to playe þer pagyn among men, and to disseyve men as beestis. And þus þei perseyve clerly goostli harmynge of þes fendis, for þei forsaken þer first ordre, and casten hem to bigile þe world. And þus bi fallace of þe fendis ben lordis disseyved many weles, for þei stelen first þer patrimonye bi colour of ypocrisie, and seien þat boþe þei and þer eldris han trewe procours of þes ordris; but þei tellen not how Goddis lawe forbediþ ony sikh dowynge to be. And so þes þat swarmen out of þer cloistre tellen not how þere is þer lyf, and how þei weren out of þer cloistre as fischis wiþouten water. Þus þe fend swarmep his covent, and bigiþ þany lordis. And þis ypocrisie

1 wonne, E.  
2 alif, E.  
3 tire, Q.  

* The knowledge of the extent to which they are deluded by the friars is attained to with difficulty.
* All that follows, to the end of the sermon, is omitted in E.
* This was a common saying in the fourteenth century. In the description of the monk in the Prologue to the 'Canterbury Tales,' Chaucer writes,—

‘He gaf out of that text a pulled ben.
That wath that hunteþ ben not holy men;
Nn that a monke, when he is capteris;
It scholde in a flete that is wonderis;
This is to seyn, a monke out of his cloistyre.'
The beginning of the preaching of Christ.

Of Heroude may be shewid bi jis reule, þat boþe monkis and friris assenten to werris wipouten cause, and bringen þes lordis awerke, to make hem enemies in many rewmes, and waste þer bodies and þer moneie. But þit þei feynen þat þei ben martris, but þe rewmes ben riche to God for martirdom þat þei han geten. Þus Cristene men suffixen not to telle þe cautelis of þese fendis, and how þei blynden worldli men wiþ false wordis of þer maistir.

Þe firste Wednesday after octave of Twelfþe Day.

[Sermon Cxxxii.]

Cum audisset Jesus.—Matt. iv. [12.]

Dis gospel telliş whanne and howoure Lord Jesus bigan to preche. Mathew telliş, Whanne Jesus hadde herd þat Joon Baptist was taken, he wente in to Galile, and lefte þe cite of Nazareth, and cam and dwelte in Capharanaum. Joon was trayed for he reprovede Heroude of his broþers wyf þat he held, and wiles weren cast for Joones dep þi þe wickide womman Herodias; and Crist wiste wel how Joon shulde die, and whanne, and how gloriously, and so Crist began to preche and conferme Joones preching. For Crist took þe same teme, and held þe same forme of preching. Capharanaum was a cite on þe see costis of Zabulon and Neptalym, so þat it were fulliflid þat was seid bi Isay þe profet; þe lond of Zabulon and þe lond of Neptalym is a weye of þe see on Jordan of Galile of heþene folk. And it is known how kyng Solomon saþ þis Galile to a kyng þat gat him stones to his temple, and how þus men goen to þe see. Þe peple, of þese two sortis, þat sat in derknesse of synne, saw a greet ligt, whanne it saw Crist þe sunne of riþwisnes, and white men sitten in lond of shadowe of dep, it was sprungen unto hem. In þis lond was þe shadowe of dep; for þere was synne

1 was a cite on þe see in þe coostis, Q: was a cite in þe coost, E.  2 The words between asterisks are wrongly excluded from the quotation in A.  3 stonye, Q: A has stone.
of unblieve, and many oþer unkindely synnes, þat maken shadowe of deþ to men. For many of þis contrey weren dampnyd, al þif summe of hem weren saved; and þes men out of blieve þat shulden be dumphed baren wiþ hem þat shadowe of þe secunde deþ, and derkiden oþer wiþ þis shadowe.

From hens bigan Jesus to preche, and see, as Joon Baptist seide, Do þe pennaunce, for þe rewme of hevenes shal come nyȝ 1. Doing of penance was nedeful to þe peple þat þes men taȝteten, for þer weye was ful sildir for to go to hevene inne, siþ fleiȝhli synnes weren in hem, and þei letten men to go to hevene; and it profiȝþ mouchte to men to go in good felouship. But Crist, þat is rewme of hevene, shal come nyȝ and opene hevene, and stoppe tempting of þe fend; and so men shulden helpe hemself, and bigynne at þeir nexte enemye, þat is þe fleiȝh, to chastise it.

ON þE firste Friday aftir octave of Twelþe day.

[SERMON CXXXIII.]

Egressus Jesus.—Luke iv. [14.]

Dis gospel telliþ how Crist prehide, aftir þe storie þat Luk telliþ, Jesus wente out in vertue of þe Goost in to Galile. Trew men trowen as bilewe þat þe Holi Goost ledde Jesus whidir ever he wente, and what dedis evere he dide. And þame wente out four þat þe lord of him; and Crist tawȝte in synagogis of hem, and was magnified of hem alle. And Crist cam in to Nazareth, where he was conseveyd and nurtiþed, and he entirde bi his custome on Saturday in to þe synagoge. And hereof taken Cristene men custome to preche on Sundai, for it comeþ to us for Sabot in þe stede of Satirdai; and Crist haddi custum for to preche on Saturdaie, as Luk seþ here; and so shulden preestis sue him, preching on Sabot þat is Sundai.

And Crist roos up to rede, and þe book of Ysay þe profete was

1 The words for—nyȝ are wrongely excluded from the quotation in A. SERMONS. VOL. II. C
ynoun to rede. And as Crist turnede þe book, he fond þe place where it was writun, þe Spirit of þe Lord is upon me, wherfore he anointide me; to preche to pore men he sente me, and so þe Holi Goost bad me, preche to prisoneris forȝyvynge, and to blynde men stíg, to leve broken men in remission, to preche þe þeer þat þe Lord acceptiþ, and þe daie of açemȝyng. \textsuperscript{1} Þis preching is al discusid, and turnid to pride and coveitise. For how ever men mai plese þe peple, and wiþ monie wynne hem worship, þat þei prechen, and putten abak þe profit of þe peplis soule. Þis book was ordeyned of God to be red in þis place, for alle þingis þat felden to Crist were ordyned for to come þus. And so men seyen Crist hadde office of alle þe mynystre in þe Chirche. Crist lernede to rede whanne he wolde, and he preisid mouche Ysay; and þes eiȝte wordis\textsuperscript{2} red here of Crist han betere ordre þan we can telle; for þe Hooli Goost was on Crist boþe in his bodi and soule, siþ Crist was boþe God and man, and bi his manheed led of God. And þerfore þis Goost anointide Crist wiþ goodis of grace as fulli as ony man myȝte be anointid. And þus Crist mut nedis preche to meke men þat wolden take it, for þis is þe beste dede þat man doþ here to his breþeren. And so Crist prechide, to prisoneris forȝyvynge of þer synnes, and to men blinde in wit, for to knoue þe wille of God, and leve broken men in forȝyvensesse of þer travaile. And Crist prechide þe þeer of our Lord þat was acceptable bi himi; for he made the þeer Jubile; and daie of yryng of mercy and of blis was prechid of Crist. And so alle þes eiȝte wordis sownen in mercy and confort of Crist, to men þat ben in prisoun here for olde synnes þat þei have done.

And whanne Crist hadde felden þis book, he zaf it to þe servaunt, and he sat; and þe eye of alle þat weren in þe sinagoge weren loking to him. And Crist bigan to seie to hem, þat þis dat is þis writing feld in your iyen on me. For Isay seide þes wordis, as men þat profecieden of Crist. And alle men zaven him wínessse; and alle men wondriden in þe wordis of grace þat

\textsuperscript{1} forȝyng, E.
\textsuperscript{2} kis, Q; om. E.

\* The Vulgate, I do not know on end of the nineteenth verse, the what authority, inserts here at the words, 'et diem retributionis.'
camen of his mouth. Of þis dede of Crist men taken, þat it is leveful for to write, and afirward to rede, a sermoun; for þus dide Crist oure alper-maistir. For þif men mai þus turne þe peple, what shulde lette to have þis maner? Certis traveile of þe prechour or name of havyng of good witt shulde not be þe ende of preching, but profiþ to þe soule of þe peple; and however þis ende comeþ beste, is moost plesing to God. And curiouse preching of Latyn is ful fer fro þis ende; for many men prechen hemsilf, and leee to preche Jesus Crist; and so sermouns done lesse good þan þei diden in meke tyme.

ON þE secunde Wednesdai after octave of twelþe dai.

[SERMON CXXXIV.]

Egressus Jesus abiiit.—MARK vi. [1.]

Þis gospel tellþ how Crist dide in profitinge to his Chirche. He wente out of a mannis hous whos douther he reinside from deþ to liff. And þis wenche was þe firste bodi þat Crist quykenede of þree; and she was a wenche of twelve þeer age, þat Crist reinside wipþume þe hous. And Crist wente þennes to his contre, and his disciple folowiden him, and in þe same Sabot day he bigan to teche in þe synagoge. And many þat herden wounedriþen in his lore, seþyng, Wherof comen alle þes þingis to him? and what is þe wisdom þat is youn þus to him, and siche vertues don bi his hondis? Is not he þis Josephis sone and Mariæ? And Joseph was a forgere of tresþ, þat is to seie a wriþte. And Crist hadde name of his fadir in reprof of his pore kyn. And so þei seiden þat Crist was broþir of James and of Joseph and of Jude and Symount, for alle þes weren his auntis children. Ne ben not his sisters wip us here? And þei weren harmed bi slaundre of him. Men mai seie soþþ dispitously, as siche cosyns among þe Jews ben clepid breþeren and sistris; and þei nemen hem for þei weren pore. And Jesus seide to hem

1 forcer, E. 2 This clause is wrongly included in the quotation in A; E gives it right.
Wyclif's

pat her is noo profete wiþouten honoure, but in his contre, in his houes, and in his kynrede. For in strange contre men marken þe dedis, and in þes homly placis þe kyn. And Crist myȝte not þer do ony vertue, but þat he helide a fewe sicke men, þe while he leide his hondis on hem. And here men taken of oure blyve, þat þing which God hæþ ordeyned not to be may not be; for alle þingis moten nedis be þat God hæþ ordeyned. But Crist myȝte, ȝif he hadde wolde, have done here miraclis at his wille; but Crist saw ever Goddis ordenaunce, to which he mut nedis assente. And Crist woundride of his kyn, for þe ȝunteþ þat þei hadden. Crist woundride of many þingis, which þingis he wiste ful wel. For Crist hadde foure maner of knowyngis; bi sum he woundride, and bi sum oþer not. Crist, in þat he was God, hadde þe same witt wiþ þe Fadir, and in þat þat he is blesisid, Crist saw clerely alle þingis. Crist bi his bodili wittis hadde knowyng as oþer men, and now he gat siche knowing, and now he failide þereof. And, bi þis, Crist hadde comune knowing, bi which he knewe þingis generalli.

Þe seconde Friday after octave of twelfþe dai.

[Sermon CXXXV.]

Descendit: Jesus.—Luke iv. [31.]

Þis gospel tellþ more of Crist how he traveileide in his Chirche. Crist wente out of his contre, wher he was born and was dispisid, and cam down to Capharnam, þat was a cite of Galile, and þer Crist taulȝe upon Sathirdaies. And þer woundriden in his lore, for his word was in power. Crist spak sadli, as a Lord þat hadde power above þe lawe, and to add to þe lawe, and telle how it schulde be undristonden. And in þat synagoge was a man þe which hadde a foule fend; and þe fend criþe bi þis man wiþ a greet vois, and seide, Suffre now, what is to us

1 So E and Q rightly; A has Ascendit.
2 So E; A and Q read 'how it understood.'
3 So E; A excludes 'suffer now' from the quotation.

þat is, by the beatific vision.
and to be, Jesus of Nazareth? Art thou come to loose us? Y
wot所产生的 Goddis seint. Ys fend knewe Cristis man-
heed, and sumwhat he knewe of his Godhede; and he wolde
seie that Crist in yus punishing yse fendis dide no ded of mercy,
sip at domesdaye yse shulden have ful peyne; and yse fend was
nedid to confesse Cristis holynesse. But Jesus blameste yse fend,
and seide, Be vou doune; and he wente out fro yse man. And
wanne Crist hadde cast out yse fend, he wente fro yse man, and
woode him not. And drede was maad in alle men, and yse spaken
togider and seiden, What is yse word? for in power and in vertue
Crist commandeth unclene spiritis, and yse goon out. And fame
of Crist was publishid into ech place of yse contre.

Here we maie se that Crist held not wip fendis, for yse seiden
treupe, and baren witnesse of his holynes; and wolde God
that we diden yse! For yanne we shulden not serve to fendis
for worldlly thingis that yse giyen us; and we shulden not take
false witneses that ben hired for worldlly goodis; but we shulden
take clene witnesses in a clene cause of treupe. For many men
seien that sope, and God hateth hem for her unclene liif; sip he
that is in synne synne, alif he seie that treupe. And so in
Engeland ben many men afer aqueyntid wip that fend; for alle
yses that ben false meenys wolen have witnesse of ojer men;
and yses falsfy often bi covetise, and that synnes that men don.

ON yse YRIDDE WEDNESDAI AFTER OCTAVE OF TWELFHE DAI.

[SERMON CXXXVI.]

Intravit Jesus in synagogam.—MARK iii. [i.

Ys gospel telieth how Crist reprovede Phariseis and men of
lawe, for yse chargiden moche that Crist shulde do myracles in
yer Sabatis. Mark telieth how, Crist entride in to ye synagoge,
and yer was a man that hadde a drye hond. And yse aspiden
him, yff he wolde heele men in Sabote, that yse wolden accuse him.

\[1\] and, Q. E; A has of.
And Crist seide to þe man þat hadde a drie hond, of humors, Rise in to þe myddel. And Crist seide to hem, Where it be leveful
to do wel in þe Sabot, or men shulden do yvel in þe Sabot? wher
it is leveful to make a mannis liif saaf, or lese mannis liif in
Sabot? But þes foolis holden þer þeir. For þei myȝen not
deny þat ne spiritual werkes, in which bodies worchen, shulden
be don algatis in Sabot, as preiying and service in þe Temple,
wip oþer werkes þat preestis usen; and þes goen nere 1 bodili
werkes þan to heele a man bi miracle. Also it was leveful to
hele a mannis soule in sabot, for þanne shulden þei algates
traveile for þe helpe of mannis soule. But bi þes werkes þat
Crist dide was mannis soule heelid; not oonli for Crist bi his
Godhede helide men, ne oonli for Crist taȝte hem þe bileeve,
but for þei sawen Goddis power worche in Crist, and knewen
bi him many treuþis of bileve þat þei knewe not bifo.me. And
so, as Crist arguiȝ, þif Cristis werkes weren of þe fend, God
wolde not worche þus so graciously in Crist. And, as Crist
reproþem hem in þe gospel of Luk, it was leveful and usid
among Jewis comuni þat þei wolden helpe out of þe lake a
beest in þe Sabot; myche more Crist shulde helpe in þe Sabot
a siik man. For þif Crist lefte þus his Fadris werkes in þe
Sabot, Crist hadde consentid to mennis harm, and wiþholder
yvele his power.

And Crist, lobynge on hem wiþ ire, hadde sorewe on þer blynd-
nesse, and seide to þe man, þat he shulde stretche out his hond, and
þis man stretchide out, and his hond was restorid. And þus
myȝen þes blynde fools wite þat Crist dide levefully; for ellis
at comandement of Crist wolde not God þus have heelid þis
man. And þus men han a drie hond þat wanten werkes of

1 neer, Q. E.
ON THE FRIDAY AFTER OCTAVE OF TWELFTH DAY.

[SERMON CXXXVII.]

Circumcissi.—Matt. iv. [23.]

This gospel telleth of Jesus preaching, how briefly he taught his Church. For Matthew tells, that, Jesus went about all the country of Galilee, teaching in his synagogues, and preaching his gospel of his reunion of heaven. And so Christ taught his old law, and filled it with his new law; and thus taught Christ our priest, not to be idle in their holdings, not spurn money of their subjects when ever they visited them, but to preach his gospel of God and move men to good life and bliss. And Christ helde all language and all sykenesse in his peple. But disciples of Antichrist agreen his sickness of their folk, for he maynteynen synne for monie, and gyven cursid ensample of liif. For men that thus turnen fro Crist moten nodis synne in visitinge, and of oter that assenten to hem synnen in manere bi siche prelatis. And opynyon of Crist wente pourz al pe lord of Siry. And God gyve that Cristis liif were thus wel known in Cristyndom, for janne mysten men sue Crist, and take no werkis but ensamplid of him. And bi offriden to Crist al po pat hadden hem yevel bi diverse syikenesse, as lunatikes and paraitykis, and Crist healde hem. Lunatikes ben sich men that han cours of their sicknesses to move their moone, and janne that fend wrynte in hem. Paralitikes ben po men that ben sike in their palesy, that mai not rysli move their partis for feblenesse of their semenis. And myche folk swen Crist. Sum men sweden Crist for lore of Goddis lawe and weye to heaven; sum men sweden Crist for helpe, for Crist healde many bodies; sum men sweden Crist for myt, for Crist fedde men ofte bi myracle; sum men sweden Crist for woundris that pei sawen Crist do, for Crist dide more wondroul werkis than men don in somer games; and sum men sweden Crist to accuse him in word and dede. And thus, for summe of pe or manye, summe folk sweden Crist.

1 So E; om. A.  2 So E, Q; om. A.  3 So E; A has ensample.
PE FOURTE WEDNESDAI AFTER OCTAVE TWELFTH-DAL.

[SERMON CXXXVIII.]

Factum est autem.—LUKE ix. [57.]

This gospel tellieth how Cristis discipulis moten han hem in lyvynges. *It fēl, seīp Luke*, when Crist and his discipulis woten in pe weie, oon seide to Crist, I shal se pe weidir euer jow shal pe go. And Jesus seide to him, Foxis hav dennis, and briddel of pe eir hav nestis wher pei shal reste, but certis mannis sone han not wher he shulde reste his heed. Crist answerieth here to pe pouȝt and entent of his man, for his man was coveituous, and saw Crist do many woundris, and if he myȝte have dwelt wi Crist, and lerned to do sich curis, he myȝte have be rich man in haste, for him and for alle his. To his entent answerieth Crist, and seīp, ūt ēr ben ēre manere of men. Ūr firste men ben foxis ūt han hid tresour, as comunli ben mar-chaundis. And sum ben gentil men and riche of ēre rentis, and ūs, as briddel of ēr eir, fleen in to ēre nestis. But ūr tride manere of men ben Crist and his apostlis; ūt han no richesse her propre, but lyven goostli liif, and upon mennis almes. And þus his mannis entent acordide not wi Crist.

And here tellieth Crist us in þis gospel of Mathew, how he was pore man as anentis worldli lordship, and so he shulde not seke to Crist for þis worldeli eende, for Crist myȝte not chancen þis staat for comyng of sich a fals man. And here mai we se how oure newe religious varien fro Crist, for þei han propre housing, and goodis in þis housing, as hadde not Crist wi his apostlis. Crist hadde alle þingis, but not þus worldli. *Crist seide to anoþer man, Sue fōu me. And he seide, Sire, let me firste go and birie my fadīr*. And Jesus seide to him, *Suffre þat deye men birie þer deye*. And here mai we see how Crist determinede how sum men þat lyven in þe world ben deye to Godward, and we mai se ever how we shulde leve

1 So in E; A wrongly includes ‘seīp Luk’ in the quotation.
SERMONS.

goode werkes for doing of þe betere; siþ it is werk of mercy to birie dede men*, and þit Crist wolde þat þis man levede þis and suede him. For he synneþ greetly þat leveþ þe betere, and chesip þe worse; and þus dede men to God don good to þe world. And over þis we mai se how falsely oure newe religiouse moven men bi þis gospel to come to þer religioun. For þei shulde purge hem silf bfore, and make hem pore as Crist was. But Crist seide to þis man, Go þou and telle þe rewme of God; but to þis ben men unahle, for tyme þat þei ben in þes ordres, for þei shulden able hem after Crist, and apostlis þat weren of his scote. But fro þe tyme þat hem wantide þis maistir, þei gedereden¹ not coventis togidere, siþ Crist was propiri Maistir, and myþte not faile in his leeding. But now foolis and sinful men lede øjer foolis into þe diche. And so, siþ Cristis religioun is betere þan þes newe ordris, þes men synnen gretli þat taken hem and leven Cristis. For Cristis ordre myþte occupie eech man as myche as he myþte do; and no drede it myþte occupie men betere þan þes newe ordris. And so, as Crist bad þis man suffre ded men to birie dede men, so men shulden suffre þes newe ordris, þat ben clepid dede hounds, and sue Crist in his ordre, as Crist bad þis man do. And siþ þes ordris pursuen trewe men and emprisonen þer owne breþeren for sich treþe of þe gospel, þei ben worse þan Heroude was; and in þis same damnacioun ben myþli men of þe world þat defenden þes newe ordris, to do þes synnes and øjer moo. For whoever assentip on þis wyse makip him gilti wiþ þe doere; and þus Eroudes ypocrisie shulde be fled of men of þe world.

But þe pridde man seide to Crist, Sire, Y shal sue þee, but first ywyve me teewe to telle to hem þat ben at hoon. And Jesus seide to him, No man þat putip his hond to þe plouþ, and lokynge æren, is able to þe kyngdom of God. Crist wolde here þat whoever hadde an hooli purpos to lywe wel, he shulde not leve þis purpos for no movyng of þe world; siþ we ben as tiliying men, to ere oure lond, and sowe it afir; and lokyng abak in þis crafe makip error in sich tilieris. For sich men taken in veyn þe

¹ So Q; geriden, A; gydren, E.

* To bury the dead, is the last among the seven corporal works of mercy.
grace of God, that leeven goode werkes for movyng of þe world, or counseyle to lesse goode werkes. And þus alle þes newe ordris, þat leeve freedom of Cristis ordre for goodes þat ypcritis han getun to þes newe feyned statis, done here aens Crist, and unable hem silf to come to heven. We shulden þenke on Lothis wif, how she for lokyng abak was turned into a lumpe of salt, to teche us to love Cristis ordre.

[SE R M O N C XXXIX.]

Offerëbant Jesu parvulos.—Mark x. [13]

Þis gospel telliþ how Jesus lovede litil children in kynde and figure. For sîþ Crist ordeynede litil children to growe to men, and eft to seintis, it is noo drede Crist lovede þis age, as alle oþer agis of men. But for children of þis age lyven ofte as innocenis, and ben not broken wiþ worldli falsehede, þerfore Crist lovede þis figure. And þus seþ Mark, þat þe folk offriden litel children to Jesus, þat he shulde touche hem. And þis was a grat sacrament, but God woot whi þis Chirche putte it not among sacramentis. And disciplis of Crist lettiden hem þat offriden þer children. But whanne Jesus saw þis, he tok it hevely, and seide to hem, Suffre þe litel children to come to me, and forfende þe hem not, for of sîþ maner children is þe reume of hevenes. Sophia Y see to þou, þat whosoever taketh not þe reume of God as a yong child, shal not entre in to it. And cippinge hem, and puttinge his kondis on hem, Crist blesside hem. And herfore techiþ Petre his peple þat þei shulde coveite mylk, as new born yonge children, havynge wit wipouten disseit. For as mylk nurishþ sich children, so bileve nurishþ Goddis children; and as children loven mylk, for a litil bifoþ þei weren sich substance, so Cristen men shulden love bileve, for þei han lyved

1 So in E; A reads conceal.

2 whi þis is not þat among oþer sacramentis, E.
in bilewe of Goddis Sone. And herfore seij Salomon: Take
3e out 1 litil foxis пат schrapen 2 doun 3e vines; for savery lore
of hevenly pingis, 3at shulde growe in Cristis Chirche, is
distried bi worldli men, 3at lyven bi cautels as foxis. And
herfore seij Crist in 3e gospel, whanne he was manassid of
Heroude, Go 3e and seie to 3at fox, Lo, Y caste out fendis,
and make helps to daye and to morowe; and in 3e pridde dai
Y am deed, but not 3it. And sip it mut nedis be 3at Crist lyve
in ßree ßeeer after, Crist myyte not leve for Heroude to do
goodis to his Chirche.

ON FYRßE WEDNESDAI AFTER OCTAVE.

[SERMON CXL.]

_Homo guidam habuit._—MATT. XXI. [28.]

ilton gospel dividij pe Chirche in two parts, and reproveß pe
toon. De parable ßat Crist seij is told of hym in ßes wordis.
O man hadde two sons, and he going to ße first seide, Sone, go to
day and werche in my wynzard. And he answeringe seide, Yonge;
but afterwass he, moved bi penance, wente forß. And ßis
fadir came to ße toëher sone, and hayd also ßat he shulde werche, and
he answeride and seide, I go, sire; but he wente not. Which of
ßes two dide ße fadirs wille? axide Crist of ßes Jewis. And ßei
seien to him ßat ße firste. For he dide in dede his fadirs wille,
and ße toëher as a fals sone biliȝte wel, but dide falsely. And
Jesus seide to ße Jewis, Sobelt I see to you, ßat þepublicans and
hoors shal go before you in ße Chirche. For Joon Baptyst cam to
you in ße weie of rightwisnesse, and 3e trowiden not to him, and dide
not as he taȝte you, but þepublicans and þeþyns 4 trowiden to him,
and diden aftir him; and 3e, seynge al his liif, haddens neijer 5
penance after for to trow to fones sentence. For þe Jewis awen
Joon dede for reprovyng of Heroudis synne; and ßit þe Jewis
hadden no sorowe for feynt leyving 6 to þus stonde for treuȝe in

1 us, E. 2 schrapen, G. 3 boors, G; puteynis, I. 4 never, E.
5 So E; A has bitteynig.
Goddis cause. And for pis parable is ful good for many men to knowe, þerfor biddip Crist aðir þat, he þat hape seris to here, here he þes wordis, wij ere and herte.

Pis parable of Crist is þus expowned. Pis fadir is God him-self; þes two sones ben two folk, þe Jewes and heþene men. He heþene men ben þe firste sone, for þei were bifer þe Jewis, and also bifer Ebreus, as men mai se in Goddis lawe. Goddis vynsgerde is holy Chirche, þat was fro þe bigynnyng of þe world. And God bad þes boþe sones to traveile and proft to his Chirche; for whanne ever God biddip charite, þat stondip in þe ten heestis, God biddip to traveile in his Chirche, as þe secounde Table techiþ. Pis firste sone was first untrewe, and seide he wolde not serve to God, for he wolde not take bileve, ne graunten in dede to be Goddis servant. Þe toþer sone seide he wolde, and dide in many patriarkis. But aðir þis firste sone was moved of God bi kyndely skile to serve him and lyve wel, as in Joob and Jetro, but largely whanne heþene men token bi apostlis Cristis feip. And þanne þe toþer sone of þis fadir were folk out of bileve, for fro þat tyme þat prestis rengneden, and kelliden Crist for his treuþe, þei were fals to þis day, and noyous to hooly Chirche. And þus bi jugement of þe Jewis Crist concludide hem soñyly. And þus may men parte þe Chirche in seculer men and in clerkes. Seculer men ben þe firste sone, and clerkes ben þe toþer sone. And clerks and preestis lyveden first wel, and speciali in Cristis tyme, for Crist and his apostlis also were boþe preestis and clerks, and þei traveiliden moost in þe Chirche, and maden it large and florishinge; siþ þat Crist bouþe his Chirche, and toke it into hevene wij him. But now ben þes two sones turned. For feip and good religioun stondip in seculer men, and in preestis ben wordis wijcoutes good dede. Preestis seien þei suen Crist, and kepen next þe liif of him, siþ in hem stondip holy Chirche, as mannis liif stondip in his soule. * And þei men þat knowen þe wordis state seyen þat þei popis and cardinales, bishopis and religious, ben moost fer fro Cristis liif, and so þis parable of

1 *The passage between the asterisks is not contained in E.*
Crist dampeñ hem for her falshede*. But take we alle þis witt of Crist; for we Þat biheten to serve Crist, and gon abak as false soones, maken us silf þe seconde sone, and so þis parable of Crist is nedeful to ech man here.

**W**e**D**ne**s**d**a**i G**o**s**p**el next after S**e**ptuagesm**e **S**o**n**dai.

[SERMON CXL.]  

_Egressus Jesus ibat._—Mark ix. [29.]

þis gospel telliþ how Crist tauȝte þe Chirche to flee pride, and algatis prestis, for pride is more perilous in hem, as it was in auûgels. Mark telliþ how, Jesus wente out bi þe contre of Gaïlî, and he wolde not tarie þere, ne dalye wiþ men of þat contre, and herfore seij þis gospel þat Crist wolde not knowe ony man, for he wente privly wiþ his apostlis as it was best. _But Crist tauȝte his discipulis, et seide to hem, þat mannis sone shal be betraied in to mannis hondis, and þei shal sle him, and fro þat he be slayn, he shal rîce on þe brîdde dai._ And þei kûwen not þis word, and dreeden to aexe him þeroþ. _And þei camen to Caþharnaum, and Crist, whanne he was in þe hous, axide his discipulis þing þat he knewe, What tretiden ye in þe voy? And þei wûren stille._ For it semeþ þat þei wûlden not þat Crist hadde wist of þis trete; and it semeþ þat Crist was from hem, and herde hem not whanne þei tretiden þis; for he myȝte, as he wolde, be fer fro hem, and þei togidere, for þe most of þrittene persones myȝte wel go bi hem silf; and þe twelve myȝten go togidere, and speke prively, þat he herde† not. But it semeþ over þis þat Cristis word moveð hem to treten þis‡. Crist tolde hem a titl biſore, how he shoulde be slayn from hem; and aȝij þis word mareide hem, for þei undirstooden it not wel, neþeles þei þouȝten on þingis þat myȝten come after þis, and so, þat þei shûlden lyve togidere, which shulde be more of hem, and who shulde be þer capteyn, to whom all of þer shulde obeishe.

† So E; berden, A.  
‡ Jux, E.
And pis semep God to tche, whanne pis gospel techip jus, jat jes postis tretiden janne which shulde be more of hem. For jis tellip God next aftar, Fosope jesi disputiden in he wye which shulde be more of hem. And God varie here for sum cause, and seip not which of hem shulde be more. For jif men ben al atwynne and not in oo companye, jis oon of hem is more, aljif he be not jen more of hem.

And Crist sitting, clepside jesi twelve, and seide, jif ony of you wole he he firste, he shal be he laste of alle and servant of alle, for he must be moost make of alle ojer. And Crist toke a child, and putte him in he mydld of hem, jen which child whanne Crist hadde bicalld, he seide jis to hem, Who ever takip oon of jesi children in my name resseve me, and whoever resseve me, resseve not me, but my fadir. It is told bi fye ensaumplis how in sich speche of Crist is undirstonden jis word 'principally,' and janne jen witt is good and sutil. And, for jis lore is profitable to governalle of holy Chirche, jerfore seip Crist, as he seip ofte, He jat habel eeris to heere, heere he. And in jis point synnen specially gretteste of jen Chirche, for jen suen not Crist heere but Anticrist and jen world. Loke jen pope first and his cardinalis, where jesi taken no worldi worship, but ben jen laste, moost servisable, and moost meke of alle ojer. More fowl pride and coveitise is in no Lord of jen world. Go we to bishopis binepe jesi, and riche abbitoris, fadirs in coventis, and jesi axen worldly worshipis, and bi jisi mai men knowe hem. Jif jou wil wite which of jesi is more, loke which takip more worldly worship. And jif jou go dou on to freris, jat ben beggeris, and shulden be mekerste, more worship of peir breperen takip no man in jesi world, as bi kneeling and kysying of feet; take jou jen ministre of freris and ojer service at mete and bedde, more jen ony bishop doip. And so Cristis reule in jesi preestis is more reversid jan in worldi lordis. And sip jesi professen and seien jesi gospel bope in word and in ope, it is open jat jesi false ypocrisis disseve jep peple, and harmen jen Chirche. But

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1 So in E; A wrongly excludes these words from the quotation.
2 a toun, E. 3 kynde, E, and the Wyclifite versions. 4 mokes, E.
5 as by kneeling, whib kysying of foot, takip jen myynestre of freris, E. 6 molb, E; but A is evidently right.
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alle þe gospellis tellen þis reule as moost profitable to þe Chirche.
And here þes prelatis smatchen pride, and venymyn þer sugetis
after hem. And þis venym cum myche in fro þe tyme þat þe
Chirche was dowyd. For it is comune proverbe, he þat more
hap, more shulde he be worshipid. And alle spechis ben of
worldli worship, for þei tellen not bi goostly worship.

ÞE FRYDAI GOSPEL NEXT AFTER SEPTUAGESME SUNDAY.

[SERMON CXLII.]

Qui non est mecum.—Matt. xii. [30.]

Crist telliþ men in þis gospel how þei shulden serve
him, and which synne shal be forgovun and which synne
is dampned for ever. Mathew telliþ þat Crist seip first þat,
Whoever is not wiþ him, he is ayns him. For generalte
of þis Lord, siþ he is boþe God and man, he axiþ service
of ech man, for ech man mut serve Crist, oþer doinge or
suffringe. And proude men þat wolyn not suﬀre moten evere
sue Crist in helle, and þis suﬀringe noieþ moost to proude
men þat wolde not worche. For doyng is, kyndeli, above
and more worþ þan suﬀringe. Of oþer lordis it nedþ not þat
he be ayns hem, whoever is not wiþ hem; for many men in
þis world ben impertinent a to erþel lordis, for neiþer þei ben
servantis to hem, ne þes lordis þeir worldly lordis; but Crist
mut nede be Lord of alle, siþ he is boþe God and man.
And þis sentence shulden lordis lerne, and alle maner of ydil men,
to wite wher þei ben wiþ Crist, or þei ben ayns him. For
certis, siþ þei ben ayns Crist, þei ben servantis of þe fend, and
as þe travelle is moche, so þeir hir b is peyne wiþouten eende.
And so ech idil man, for he is not wiþ Crist, mut nedis be
ayns Crist, and so on þe fendis side. And so, Who gederiþ not
wiþ Crist, scateriþ algatis wiþ þe fend. Crist gederiþ men in

1 seip, E.  
2 om. Q; and, E.  
3 lyre, E.

a That is, ‘have nothing to do with.’
love and in acord and unite, but þe fend doþ þe contrarie, for 
he wole part men fro God; and þus-God loveþ pees, and þe 
fend loveþ striif. And herfore Y seie to you, þat ech synne 
and blasfemye shal be forþovun to men, but þe Spirit of blas-
femye shal nevere be forþovun. Here synne and blasfemye ben 
clepid synnes of men, but þe Spirit of blasfemye is clepid 
þe fendis synne, for it lastþ to mannis ende, and so aftir for 
evermore; and þis is synne aþen þe Holy Goost, and shal 
nevere be forþovun, neiþer in þis liif ne in þe toper, for þere is 
not synne forþovun þis. And as þe Hooli Goost is good, 
eende wipouten ende, so þis synne speciali is yvel, ende 
wipouten ende. And so þis mai be wel clepid, synne aþen 
þe Hooli Goost. And to þis entent spekiþ Crist whanne he 
seip after in þis gospel, And whoever seie a word aþen mannis 
sone, it shal be forþovun him, but whoever seie aþen þe Hooli 
Goost, it shal not be forþovun him, in þis world ne in þe toþir. 
But here men shal undirstonde þat whoever synneþ aþen oo 
persone of God; synneþ aþen hem alle þree, siþ alle þree ben 
oo God; but he synneþ propirly aþen þe Sone þat synneþ of 
ignorance. And siþ a man myzte synne of noun power, he 
synnedede propereþ aþen þe Fadir; but Poul seip þat God suþriþ 
not a man be temptid over þat he mai. And he synneþ propi-
riþli aþen þe Holi Goost, þat wantþ good wille to turne to 
God in þis liif, and þis man mut nedis be damned, siþ his synne 
must ever laste. So it mai be undirstonden on two maneres 
þat men synnen aþen þe Fadir. Óþer þat þei synnen bi noun 
power þat þei han of God, wipouten þer owne defaute, bi synnes 
þat þei han don bifoþre; and þus mai no man sin propiriþ aþen 
þe Fadir. On oþir maner synnen men aþen þe Fadir and al þe 
Trinite, whenne þei done synnes bifoþre, bi which þei ben hardid 
aþen God, and muten nedis synne to þer eende, as God haþ 
ordyned for þer synne bifoþre. For þe firste cause þis gospel 
leþep synne aþen þe Fadir of hevene.

And of þis it sueþ wel, siþ al men in erþe ben trees, þat 
þei shalde make good trees and þe fruyt of hem good, or eliþ 
yvel trees and þe fruyt of hem yvel. For ech man mut be

1 om. E.
wiþ Crist or ellis be ægens Crist, and synne ægens þe Holi Goost or ellis not synne ægens þis Goost. And so of þe fruyt is þe tree known, weþir it shal ever more be greene or ellis be brent in þe fier of helle. And so Crist comand not þat þese men shulden do þus, for eche man mut nede do þus, as he mut nede be savyd or dampened. But Crist tellip how men moten take nedis þat þat sueþ herof. And þis sentence is sharpe, but just bi Goddis jugement. And so Crist semeþ to teche here 1 þat alle þingis moten nedis come, but semeþ to telle ferþere how þese men 2 moten nedis be dampened, for synnis þat þei han do biore moten nedis brynge forþ more synne. And þus seip Crist here, þe addir kynedis, how mai þe speke good þingis, siþ þat þe þu þu yvel2 bope in þour eldis and þou. And þis is open speche, siþ alle þingis moten nedis come; and ellis it semeþ veyn speche, and wordis told wipouten witt. And so Crist tellip þat for þer synne þes men moten nedis be dampened. For of aboundance of herte spekip þe mouþ, of eche man. A good man of good tresour bringþ forþ good þingis, as he mut nedis; and an yvel man bringþ forþ yvel þingis of an yvel tresour, as he mut nedis.

But, for þis synne groweþ faste, bi oþere þat men chargen to 3 litil, perfore prophecieþ Crist of þes men and þis synne, Sophiæ, I sete to you, þat of eche yeþ word þat þes men shal speke, þei shal þryve resoun þereof in þe dat of jugement. And þis techþ Crist, þat litil synnes shulden be feld, for þei moten bringe forþ more synnes, and general jugement mut be of hem. For certis of þi wordis shal þou be maad just, and of þi wordis þou shal þe dampened. Þese wordis mai be understonden of þe grete person of mannis kynde, of wiche summe shal þe saved, and summe affir shal þe dampened. And þis semeþ more clere þan þe witt þat tellip þis condicioþly; þat þif God ordeyne þee to blis, and þou speke here wordis, þou shalt be justised of þi wordis, for sich men don ælatis good; and þif God ordeyne þee to peyne and þat þou speke here many wordis, þou shalt be dampened for þi wordis, for sich men don ælatis yvel; and so alle men shulde take hede to þere wordis þat þei ben goode.

1 So E; A has beren. 2 So E; om. A. 3 but, E.
The parable of the sower.

**[SERMON CXLIII.]**

*Coepit Jesus docere ad marcem.—Mark iv. [1.]*

Dis gospel telliç, as many ofte, how in four maneres is seed sowun; and þus men ben diverseli disposed to take þe seed of Goddis word. Mark telliç how, Jesus bigan to teche men at þe water, and myche peple was gederid to him, so þat he wente into a boot, and in þat boot, in þe water, Crist saat and tauce þe peple, so þat Crist sat in þe boot, for prees, and þe peple was on þe lond. And þus seïç Mark þat, al þe peple aboute þe water was on þe lond, for þei shopen hem as wel as þei myñten to heere Cristis word. And Crist tauce hem in parablis many bingis, and seide to hem in his lore; Heere ðe. Lo, a sower wente out to sowe, and þe while he sowiç, sum seed fel bide þe wye, and foules came and eatten it. But oher seed fel on stoon placiis where it hadde not myche erpe, and þis sprong up soone, for it hadde not depe erpe; as seed þat is in hoot place, and growiç not depe in þe erpe, comiç above þe erpe soone, but it dwyneç anoon. And þus seïç þe gospel, Whanne þe sunne was risen it brente up, and, for it hadde no rote, it driode up. And þe priddle seed fel among þornes, and þis þornes over growiden þis corn, and lettiden it for to hryve, and so it yaf no fruyt. Þe foure þe seed fel on good erpe, and it yaf fruyt, steyning up and wexinge, and o seed brouȝte forþ bryty, anoþer yaf sixty, and þe priddle an hundrid. And Crist seide after þis parable, Heere he þat haþ eres to heere.

Crist techiç us of þis seed þat it is Goddis word. But alle we heeren Goddis word, alþif it growe not in us, and þerfore we shulden tylle oure lond to bringe fruyt of þis seed. Þis seed is strenghe of Goddis lawe, þat mai not perishe for yvel men, but synne of hem may lette hem to bringe forþ fruyt of þis seed. Þe first seed taken sicch men þat ben encombrid

*See vol. i. Sermon XXXVIII.
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wip þe world, and bisynes þat þei han hardip 1 þe herte, and lettiþ hem to kepe þis seed in þere mynde, and in þer wille to love God. Foulis of hevene ben yvel spirits, þat taken away þousi of þis seed. Þe secounde seed þryveþ not for tempting of mannis fleish, but whanne þe sunne þyveþ hem good, lustis letten þis seed to growe. And herfore seid Davip, Y shal drede of hyenesse of þe dai*; for comouslyn sicly riche men han many temptings, and litil devocioun. Þe þridde seed is sown among riche men of þe world; and bisynesse of richesse lettiþ þis seed for to growe. Þe fouþe seed growiþ wel, in good hertis well defoulid; for lond wel ered and wel dungid is able to bere good fruït. So men þat sorewe of þer synnes, and þenken on þer owne freele, grown in vertues of þe soule and serven God perfitli. Þes þree degrees of þis growing tellen þree profitis of men. Sum ben chast to þer spouse Crist, as virgynys and oþer good men; and þes holden þe ten comandements for love of þe Trinite. Þe secounde fruït, of þe sixtipe 2 greyn, telliþ trewe doctours of þe Chirche; for þei holden Goddis heestis in hem sif, and doublen hem in þe puple. Þe þridde seed, of an hundrid greyn, bitokenèþ þe hieste charite, whanne a man suffriþ deep for to susteyne Goddis lawe, and putiþ wel his owne liif for þe profit of þe Chirche. And loke we to what greyn Goddis word growiþ in us.

þe Fridai Gospel aftir Sexagesme Sondai.

[SERMON CXLIV.]

Interrogatus Jesus Phariseis 3.—Luc. xvi. 5 [20.]

Dis gospel telliþ of þe dai of dome, and of þe perilis þat shal come bifoøe. And Mathew telliþ more opiniþ of boþe þes in his book. Luc seip þat, Jesus was axid of þe Phariseis whanne Goddis reweome comeþ. And it semeþ þei wolden wíþ whanne al þe Chirche shal come to hevene; for þanne shal be þe day

1 So in Q and E; hardip, A.
2 stiþe, E.
3 So in E and Q; tellen, A.
4 a Phariseis, E, G, L.
5 So in E, rightly; A has xvi.

* 'Ab altitudine diel timebo;' Ps. lvi. 3 (lv. Vulg.) D 2
of doome, and in þat dai shal þis rewme come. Crist answeride to þes Pharisèis, and seide, Goddis rewme cometh not wiþ keping, of cerymonyes. And þus þre ordris in Cristis tyme unabilden hem to be of þis rewme, for bi keping of þer ordris þei leften keping of Goddis heestis. And so mysten boold to þes ordris þat ben to day, for as þer weren in Cristis tyme Esy, Saducey, and Pharisay, so þer ben now in oure tyme, freris, chanons, and monks. And alle þes þree distriede Crist, for bringinge in of newe lawes, and for turninge from his lawe, for þei token not wel Goddis word. And so it seme to be to dai; for alle þe þree newe ordris komen not to þe þrittij greyn, and certis þei komen not þanne to hevene. For þif a man do al his power, al his witt, and al his wille to kepe þe lawe of Jesus Crist, þit unneþis wolde it suffise; myche more þif a man scateride his virtues aboute newe lawis. But þus done alle þes newe ordris; and so myche þei failen in Goddis lawe; and þus hoordom of Goddis word is brouȝt in to maynteyne freris.

But, for þe peril of þe Chirche stondij not al in þes newe ordris, but in ypocrisie of preestis, and speciali of þe pope, þerfore seiy Crist þus, þat trewe men, shal not see, Lo, here, lo, þere, is Cristis vicker; þat haþ ful power of Crist, þat sendij mennis souls to hevene as soone as he wolde do þis. For sij Crist is heed of hooli Chirche, and oþer men ben but his lymes, herfore seiy Crist soþly, Lo, Goddis rewme is wiþinne þou. For Cristis manhed was among hem, and his Godhed wiþinne hem; and so, love Crist and kepe his lawis, and it is ynowþ to þee. And þus, seiy Crist to his discipulis, for hem and oþer Cristene men, Daies shal come whanne ze shal desire to see oo dai of mannis sone, and ze shal not se him þanne, for he shal be stied to heven. Lord, þif Crist cam now doun, and re-provede þe ypocrisit for dowinge aþens his lawe, litil wolden þei telle bi him, so þat he were unknownun to hem. And þanne, þei shal see to þou, Lo, heere, lo, þere, is Cristis viker; but wolle ze not go, and swe hem not, sij þei ben false, and suen not Crist. And as anentis þe daie of dome, as lasynyng shynyn over al þis world, for tyme þat man can not telle, so Crist shal come to þe

1 goode, Q.  
2 So in E; A includes the words in the quotation.
S E R M O N S.

... and gideren men of al pis world. But first mut Crist suffer many pingen and be reproved of pis kynde. And as it was in Noes1 days, so it shal be in Cristis days. Yei eeten and drunken, yei weddiden wyves, and wymmen weren yovyn to weddings, to pese day pat Noes2 wente into pese ship, and pese flood cam, and loste hem. And also it was don in Lohis days, whanne fyve citees weren sonken; yei eeten and drunken, yei bouzlen and solden, yei setiden and bilden; and pat day pat Loh wente out of Sodom, fier and brystone rynede from hevene, and loste alle pese fyve citees. And after pese pingen3 it shal be, in what day manye some shal be seyved. In pat hour, he pate shal be in pese roof, and his vesellis in pese house, come he not down to take hem; pann4 he yat is lord of pese world asente he not to Anticrist for holding or filling of his goodis. And he pat lyse5 in comune travelte, turne he not azen panne, to defende Cristis viker, se ne to fiȝte in his cause. And so neiper men of armes ne comunes shulden fiȝte for pese popis.

Have ye mynde of Lottis wyf, and loke not azen fro Goddis lawe; for pis woman was dispitouesli deed, for she lokede azen as God forfendide. Wiþeþer sekip to save his liif, he shal lose it; and whoever shal lese his lyf, he shal quyken6 it in heven. For whoever holde7 Goddis lore, if he lese here his liif perfore, he shal lyve blisfulli in hevene whanne cowardise shal be damped. Y sete to you, in pat nyȝt, pat yat dey of dome shal be on yat morowe8, shal ye be two in a bed; ye tooyn shal be takyn, and ye toper left. Two shal be gynynge tegidere; ye tooyn shal be takyn, and ye toper lefte. Two shal be in a feeld; ye tooyn shal be takyn and ye toper left. For sum shal have ryst devocioun, and summe of pese pree shal faile pis oile. And pese disciplis axiden Crist, Sire, where shal pese pingen be? And Crist seide to hem, Wherever pese bodi be, pispir shal pese egilis be giderid. For whidir ever come Cristis bodi, pisdir shal his seintis come. Seke ye gospel of Mathew, for pere is pis more opynly toold.

1 Noes, I; Noyes, E. 2 Noe, G, I. 3 So in E; A excludes And ... pingen from the quotation. 4 So in E; A includes in the quotation. 5 So in E; A om. ye morowe, and includes the other words in the quotation.
Wyclif's

[Sermon CXLV.]

Cum jejunatis.—Matt. vi. [16.]

This gospel telleth how men shulden faste, and flee algatis hypocrisie, for alle gode werkes of men shulden be don to plese God; for God þat is ful of treuþe hatþe hypocrisie feynyng. And so Crist seþ bi Mathew þat, whanne ever men fasten, þei shulden not wille to be soreful as þeþe hypocrisie, for þei þatten þer face out of fourme, to some fastinge to men. Þis dide hypocrisie in Cristis tyne, and þit þer ben men of þat soort. For many ordris and men ben glad to have lene and pale visagis, for sich men ben moche worþ to preie God, as þei seien, and so þei wynnen moche good bi hypocrisie of siche men a. But Crist forbedþ þis hypocrisie, and seþ, Sopel, Y seþ to you þes men han take þer hire. For hypocrisie han here þer mede, and hem leeþep no meede in stoore at þe dai of dome, ne æfter. And þerefore, þou, whanne þou fastest, anoynte þi heode, and waþe þi face, þat þou be not seen fastynge to men, but to þi fadir þat is hid, and þi fadir þat seþ in prioy shal guyte to þer. Here wolde not Crist mene þat ech man, whanne he shulde fast, shulde anoynte his heode wip oile, and waþe his visage to be faire, but þes wordis shal be referrid to þe werks of þe soule. It is knowne bi Goddis lawe þat þe heode of mannis spirit is his power to undirstonde; and þat shulde algatis be anoyntid, for it shulde be maad clene; and his entent shulde be rystid 1, þat he have devocioun to God, and þat his fleish serve to his soule, þat his spirit serve betere to God, and make þat God love him wele. And þis devocioun is þe oyle þat shulde be in his soules heed. And be waþep þis soule face, whanne he temperþ þis soule þus to resoun, þat he be neþer dissoluto ne to soreful to

1 So in E and Q; rystid, A.

a This sentence is omitted in E.
men, but algatis triste\textsuperscript{1} to Goddis reward for service \textit{\ogat} he
doi\textit{\pd} to him. And as man, redeinge on a book, takip noon hede
to \textit{jing} biside, so man in servyng God takip noon heede to
fame of men, but \textit{\ogat} his name be wriutin in hevene, and so in
\textit{\pe} book of lif. And \textit{\peu} resoun nedi\textit{\pd} men to faste and eite in
such a mesure, \textit{\ogat} \textit{\pe}i ben strengere to serve God; and \textit{\peu}
men fallen in bope sidis. For sum men feden to myche \textit{\per}
fleshe, and sum men punishen it to myche; but it is sikir to
chastise it, so \textit{\ogat} it rebelle not a\textit{\am} \textit{\pe} soule, for man \textit{\ogat} wole
wende sureli wandrip fer fro \textit{\pe} brynke. But resoun techip \textit{\ogat}
neiper eting ne fasting is medeful bi himsif, but good entent
and clene maip \textit{\manis} soule devoute to God.

And so resoun techip men \textit{\ogat} noon shulde do his dedis to
men but to God, and hope\textsuperscript{2} his mede, for he is \textit{\per} Lord \textit{\ogat} we
serven. \textit{\ogat} man doi\textit{\pd} his werk to men \textit{\ogat} hopip reward of
men, and he doi\textit{\pd} his werk pruyly to God, \textit{\ogat} hopip mede
oonli of God. But summe werkes men moten do unto know-
ing of men, as ben preching and almes dede, and werkes of \textit{\pe}
secounde table; but beware \textit{\ogat} \textit{\pe}i entent be not medlid \textit{\wpip}
fame of men. For \textit{\pe} wole fordo \textit{\pe}i oile, and lette it to shyne
wpip grace. But, for al good shulde be do to God, and men
shulde hope mede of him, \textit{\per}fore biddip Crist aftir, \textit{\Nyle}\textit{\wpip}
tresouris to you in erpe, where rust and moushe\textsuperscript{3}
distripip hem, and
where \textit{\per}bps deluen out and stelen; but gelere to you tresouris in
hevene, wher noon of \textit{\peus} foare \textit{\jingis} fallen. For wherever \textit{\jip}
tresour be, \textit{\here} is \textit{\jip} herle, and \textit{\here} lyvst \textit{\peu}. But ech man
shulde lyve in hevene, as lyveden Poul and opur seintis. And
so Crist techip how we shulden lyve to us silf and to oure bre-
\peren. \textit{\ogat} man lyv\textit{\pd} a\textit{\am}ens him silf, \textit{\ogat} gederip to mouche
money, for rust wole shende sicch metal, and doi\textit{\pd} myche harm
to mannis entent. Also \textit{\peus} men harmen hem silf, \textit{\ogat} maken
hem to moche atier, for bope \textit{\pe} mou\textit{\che} doi\textit{\pd} hem harm, and
\textit{\pe}i harmen pore men and hem silf, sipiip \textit{\peis} shulden leve sicch
bisynesse and penke on God and hevenli blis. And \textit{\peus}
breken sicch mennis housis, and stelen tresour \textit{\ogat} \textit{\peis} han
gederid. And \textit{\si}p men lyven a meene staat, as men shulden in

\textsuperscript{1} So E and Q; A has \textit{triste}.  \textsuperscript{2} So E; A has \textit{hope}.  \textsuperscript{3} moushe, G; mo\textit{\che}ce, L.
staat of innocence, alle þes perilis shulden be fled, and algatis forgeting of God. And þerfore make þi tresoure in God, for þis Lord mai not faile, and þis tresoure mai not perishe, to be unredi whanne þou hast nede. And so serve þis Lord wel, and grounde in him þi reward, and dispise mennis reward. For þou shalt lyve ever aftir þis liif, and certis God wole þan þanne rewarde þe oþer in blis or in peyne, for lyf þat men lyven here mut nedis have sum fruut aftir. And as God is þi tresour in þi fasting and in þi preier, so be he þi tresour in þi money and þi cloþis, and shortli in alle þi goodis þat þou woldist have aftir þi deep; for God is trewe executour, and mai not faile to þee in goodis þat þou þryvest to him, for noo þing mai perishe in him. And ofte tymes false executouris largen þe synne of þe deed, for þei þryven occasioun to falsnesse þat executours ¹ doon. And so þe state of innocence is more siker, and þe staat nyȝ it. Lyve þou pore liif as dide Crist, and leewe to prisoun goodis here.

Æ GOSPEL ON ÞURSDAI IN QUINUAGESME IS RAD ON ÞE ÞRIDDE SONDÆ AFTIR OCTAVE ON TWELPÆE DAY 8.

ON FRIDAY GOSPEL IN QUINUAGESME.

[SERMON CXLVI.]

Auditis quia dictum est.—Matt. v. [43.]

Dis gospel tellip how oure love shulde be stretchid to alle men, bope to frendis and enemys, for alle men ben oure neigbors. And þus selþ Crist bi Mathew, þe han herd þat it was seid to olde men, þou shalt love þi frend, and þou shalt hate þin enemy. But certis I seie to you, Love þe youre enemys, do þe good to hem þat hate you, and þreie þe for hem þat pursuen you and chalengen you falsly. And þis þing shulde þe do, to be sones of

¹ So in E and I; secutours, G; A has sebastours.

8 See vol. i. Sermon XXXIV; the gospel for the Feria is the same as that for the Sunday in question, omitting the first four verses.
SERMONS.

your fadir pat is in hevene, pat makiþ his sumne springe on goode men and yeve, and reynoþ upon just and unjust. Pat heretikes pat blyndiden þe peple bi Goddis lawe in Cristis tyme maden þis truauntes argument; þif God biddþ þat Y shal love my frend, he biddþ bi contrarie witt þat Y shal hate myn enemye. But þes foolis knewen not þat þis sueþ al oonli whanne antesedent\(^1\) and consequent ben convertiblis in kynde. But Crist seip, þat is þe firste truþe, þat we shulden love boþe frendis and enemyes, for boþe þes ben neiþboris in kynde, and we shulden alle love oure neiþboris. Also bi Cristis resoun here we shulden bi oure myþ sue God, but God loveþ boþe yvel and good. Lord, whi shulde not we do so? sîþ hate is an\(^8\) hevy dede, and doþ harm to him þat hatþ; and love is a lîþt dede, and doþ good on ech side. Also, he þat is now myn enemey mai lîþli after be my frend, but þe liþterste\(^9\) meene to þis eende were to sue God in love. Lord, whi shulde Y hate þat man þat soone afre is betere þan Y, and profitþ to men and to þe Chirche more þan Y shal evere do? And sîþ noon of us woot now wher þis be soþ of our enemye, what blyndenesse shulde dryve us to hate him now wipouten love? And þus seip Poul bi Goddis lawe, þat in loynge of þi enemye pou shalt hepe upon his heed coollis of fier, to make him hoot; for þe liþterste\(^4\) victorie is to love þi enemey. What fool wolde leeve þis, and take a fendis meene and an hevy?

And here techen þes newe ordris a newe cast of þe fend, þat English pei moten fiþte biforn wiþ enemies of oþer londis, for ellis pei wolden firste fiþte wiþ us, and synne on boþe sidis shulde be more. But here fallen þes ypocrisit, þat consellen not to pees but to fiþte. For Poul biddþ God forbede þat men synne to do good. And sîþ oure werris wiþ oþer londis smatchen synne on many sidis, who shulde move us to go biforn and to fiþte þus wiþ þes londis? Lore þat Crist techþ here were to do oure enemies good; and þis is a fendis loren, contrarie to Cristis lore. And þus faillþ þe fendis falsheed þat moveþ men for to werre, for, as he seip, pees endþ werre, and ech man shulde coveite pees. Soþ it is þat pees is ende of alle

\(^1\) antecedent, E. \(^2\) So E; A has as. \(^3\) lîþter, E. \(^4\) lîþter, E.
synnes ḫat ben don, for ḫe pees of Cristis Chirche, whanne it regneẖ hool in hevène, is ende of alle synne here, and of alle dambynge of fendis, for a good end is getun boçe bi good meenes and yvelle, siȝp God mut algatis have his ende, whatever meenes be mād. And seie we to ḫes fendis here, ḫat pees is good for to have, and also it is good to have ḫis pees bi Cristis meenes. Crist ordeynede pees to be getun bi mekenes and bi paciencie, and bi doing of good for yvel, but ḫe fend shapil ḫe contrarie. And certis Cristis meene is more liȝt, more short, and more sikir, for fendis men contynuen werre and maken fals pees to more werre. Crist proveẖ ḫat oure love shulde be alargid to oure enemies; For zif we loven oure fendis for her love, and love not, over ḫat, oure enemies, how shulde we have pus hire of God? siȝp publicans done pus. And zif ḫe greien oonli youre brehren, shal ḫe not over ḫis grete youre enemies? ne done not hepen men pus? But zif ḫe wolen have hire of God, ḫe moten sue God bi his love; and God biddiȝ you love your enemies riȝt as God himself doiȝ. And siȝp ḫis is perfite doynge, as trewe men 'moten nedis graunt, Be we perfite among us, as oure fadir of hevene is perfite.

And for ḫis touchiȝ mannis lawe, ḫat weneẖ ḫat it is ynoȝ to lyve and do as ḫe world axiȝ, aƚif God bidde ḫe contrarie, ḫeafter seij Crist aﬅir, Take ḫe hede ḫat ḫe done not your riȝtwisenees before men, to be seyn of hem, for ƚeis shal ḫe have no mede at your fadir ḫat is in hevene. For kepyng of mannis lawe ḫap reward here in erpe, and kepyng of Goddis lawe ḫap his mede aﬅir wip God. And ḫeafter, whanne you dost pin almes, nyle you trumpe before ḫe, as ypocrisie done in synagogis and strictis for to be worshiped of men. Sobei, Y sete to you, hes men han resseyued her hire. But whanne you dost almes, loke ḫi left side wile not what ḫi riȝt side doip; ḫat ḫi almes be in hid, and ḫi fadir ḫat seip in hid shal ƚyve hee hire of blisse. ḫe riȝt side of a just man ben riȝt werkes and goode maneris, but ḫe left side of him ben yvel maneris wip his werkis, as ypocrisie bringiȝ wip him yvel maneris, ƚe, wip goode dedis. And whanne ḫe preie, ḫe shal not be as ypocrisie, ḫat loven to stonde to preie in chirchis and

1 So E; A has see. 2 seip, E, G, I; see, A. 3 ypocrisie, Q, E; ypocrisie, A.
corneris of stratis, for to be seen holi of men. Sosei, Y seie to you, pes men han resseved per mede. And if fat freris lyven pes; whanne pei walken pourt contreis, pei pei ben stille, wipouten touns, and in touns bidde per bedis, and algatis pei seie singe pe pridde dai biforn pe peple, and so in oipr goode dedis pei seken per wynnyng and worship of pe peple, who dredi pe pat ne pann pei benchy pocius, and harmen hamself and eke pe peple? But you, whanne you shall preie, entre into jis couche, and shitte je dore, and preie jis facir, and jis facir jat seep in hid, shal yelde jis jis preie. But here men witen wel jat Crist biddip not men preie algatis in bed or in couche, for he wole jat men preien in chirche; but per soulis shulden be in reste, and leeve jouzis of jis world and jenke restyngli on God, to whom jenke clidden jenke dore. And janne pei shitten jenke dore, whanne pei suspenden jenke wittis for to jenke on worldli jingis, but principalli to jenke on God. And alif jis preier be hid, God jat shal yelde knowip it wel.

And here men mai knowe heretikes, jat shewen hem holi to jis peple, for pei conseilen to werris, and al jat wynnef hem worldli goodis. And so pei putten abak Goddis lawe, and so God, for a litil muk. Jis men shulden seie bi charite, if pei loven God more jan jene men. For just love stondip in foure jingis,—in love of God and his lawe, in lovyng of holi Chirche, and of jingis jat fallen jerto. And so jif men loven freris, pei shulde love jenes pree biforn, and telle how pei synnen aegens jenes pree, boje for jenes pree and for jen freris; for he lovef not his neibore jat leeve to blame him sharpli whanne he seep him do amys; for so dide Crist jat may not synne. Freris seyn jat men shulden fiste, for Crist bad men sille jen cootis and bie hem swerdis, but wherto but for to fiste? Here men seien jat jenes freris ben not worti for to be blessid, but for to be brennt, for jis witt jat pei putten to Goddis lawe. But many freris han many cootis, pei silen hem not and biem hem swerdis, and so freris don aegens Goddis counseiles jat Crist bad to his apostils. Also Crist reprovede Petre afir, for he fouste wip swerd, and so Crist wolde not jat men bouten swerdis for to fiste on jis manere. Also, if Crist is al witi, he wiste biforn jat he seide jenes wordis jat pei hadden two swerdis, and how jenes two weren...
ynouȝ; and siȝ alle þingis is bifoř Crist, þis suﬃcience lastiþ longe. And so Cristis bidding to bigge swerdis to fiȝte contrarie himsiƚf, for he seide anoone aﬂiþ þat two swerdis ben ynoȝ, but what wisdom were þis to bigge þus swerdis more þan ynoȝ? And so boþe wordis of Crist, and dedis of apostlis aﬂiþ him, þat bouȝtien neiþer bifoř ne aﬂer þus swerdis maad of ieren, shewn þat Crist mente swerd of þe Holi Goost. And so a mannis tonge is sum deel shapen as a swerd maad of steel. And so, siȝ tunge brekiþ boon, al iþ þe tunge himsiƚf have noon, and of wordis þat comen of tunge is sum man justiﬁed and sum men ben damþned, boþe here and in helle, Crist undirstood bi swerd here discrete speche wiþ þe tung. And þat is needeful for to have whanne a man shulde be slayn, þat he speke neiþer unmekeli to terre 1 men for to ﬁȝte, ne spare not to sce þe soþe mekeli in Goddis cause. And þes two egges of swerd persen 2 to þe soul, as Poul seiþ.

**Fe Saturday Gospel in Quinquagesime.**

[**Sermon CXLVII.**]

*Cum vero 3 factum esset.—Mark vi. [47.]*

þis gospel telliþ, as Matheu doþ, how Crist enforrne his disciplis, and confortide hem to bileve in him, and to sue him in þer liif. Whanne þe evenyng was maad, and þe boot was in þe myddil of þe water, and Cristis disciplis weren in þat boot, Crist aboed aƚoone in þe lond. And Crist, seinge hem travelinge in roowyng, for þe wynd was contrarie to hem, aboute þe fourþe vigile of þe nyȝt cam Crist to hem, walking on þe water, and he wolde go bидеide hem. And þei, whanne þei sawen him walkinge on þe water, gessiden þat it was a fantaþum, and crieden, for sich siȝt mak þen men to drede anyþis; for alle þes disciplis sawen him, and þei weren disturblyd. And anon Crist spak wiþ hem, and seide to hem, *Triste 3e, X am,* and þesfore, nyþe ye drede. þei

1  *ter, G.*  2  *perce, Q.*  3  *So E; A has vero.*
weren in doute wher it were Crist or a fantum þat þei sawen, but Crist put hem out of doute, and shewide þat he was Lord of water; and so alle dedis þat Crist dide here mai wel be seild ful of miraclis. And Crist wente up to hem in to þe boot, and þe wynd ceeside anoorn, and þei woundriden more wipinne hemself. For þei undersitonden not of fyve looses a litil biforn, how Crist fedde fyve þousyd men, and þit þer lefte myche mete; for þanne myyte þei soone have wist þat erþe and water obeishen to Crist, for it is as myche wondir to fede þis folk þus wip erþeli fode, as to wandre þus on þe water, or to make þe wynd ceese. And, as many men þenken, þe miracle of breed is myche more, for Crist myyte so sette water and eire þat þei musten nede stonde sadly, as an eye mai so be sett þat greet prising myyte not breke it, and so may men go on þe eyre jif it be closid wipinne leþer. And þus apostlis herte was byndid, on many weies, boþe in resoun and vertues. For þei weren þit unperfit, and Petir, after þat Crist was risen and went to hevene, synnede many weyes.

And whanne þei weren passid þis water, þei camen to þe lord of Genareth, and þei token þe lord. And whanne þei weren went out of þe boot, þei knewen him betere anoorn. And men, remnyng al þat lord bigummen to bringe sick men in beddis, on och side where þei herden þat Crist was. And whidir ever þat Crist wente into streitis or touns, or into citees, þei pulleden siike men in þe streitis, and þei preидen Crist þat þei myþlen touche at þe leste þe hemm of his cloþis, and how many þat touchiden him weren maad saaf bi vertue of Crist. Oujir unstandosting of þis gospel mai be taken of þe storie, how Crist is above his Chirche, and confortþ hem in þer anois, for þe boot bitokeneþ þe Chirche, and þe water tribulacioun.

1 mysten, E.  2 ofer, Q. E.  3 So E; A has confortid.
PE MONDAI GOSPEL IN Æ FIRSTE WEKE OF LENTE.

[SERMON CXLVIII.]

Cum venerit filius hominis.—Matt. xxv. [31.]

Dis gospel telliþ in what forme Crist shal come to þe laste dome, and preyse just men, and reprove ofere, for werkis of bodili mercy; and þes werkes ben more knowun þan oþir betere werkis of þe soule. Crist seip, Whanne mannis sone shal come in his majeste, þat is at þe dai of dome, to deme al mankynde, and alle blesside angels shal come from hevene to bere cumpany to þis comyng, þan Crist shal sitte on þe sete of his majeste, as kyng. And al folk shal be gederid biferore him, boþe good men and yvel. He shal come in his manhede, and ofere he clepiþ him mannis sone, and he shall come as kyng and heerde, and þus he clepiþ him þes two names; he is kyng of þe Chirche above, and heerde of men heere in erþe. And Crist shal de-
parte hem atsynne, as herd departiþ sheep fro kidis; but he shal putte sheep on his riþ side, and he kidis on his lef side. Alle saved men shal be sheep, for þei shal ever do fyve goodis; and alle damped men shal be kidis, for þei shal wante þes fyve wipouten eende. For scheep ben goode for to ete, and getis fleisch is unsavery. But seintis in heven shal ever dungþ men here or elis in hevene, for oure erþe shal evere be plentiful, and ech seint profiþ to ofere. And so we eten goostli þer bodies whanne we þanken God of þer blis, and we eten þer inwards whanne we knowe vertues of þer soulis, and how þer synnes, bi grace of God, weren clensisid, as weren ours. Der skyn profiþ whanne we seen in hem þe book of liif, and alle þingis. Her wolfe profiþ whanne þei cloþen oure soulis, for ever seintis hilen oure soulis. Þis profiþ han seintis togider, but kidis wanten algatis cloþing. Soþeli damped men in helle done ever good to seintis in hevene, for þer blis is more savery for

1 So E; departiþ, A. 2 So E; A has kidis. 3 donge, I.

4 See Sermon LXXVII. p. 254.
peynes þat þei seen in hem, and herien riȝtwisnesse of God for fairness of his dome.  Þanne shal þe kyng seie to hem þat shal be on his riȝt side, Come, ye blessid of my faðir, and han þe rewme maad redi to you fro þe makynge of þe world.  For Y hungreide, and ye gaven me to ele; Y was birsti, and ye gaven me to drynke; Y was herborwelis, and ye herboriden me; I was nakid, and ye hiliden me; I was siik, and ye visitiden me; Y was in prisoun, and ye came to me.  Crist tellþ not here þe sevenþe werk, þat is to birie dere men, but þat is toold in Tobies book, and þis seint is preisid þerfore; but þat is þe leste of þes sevène, for þe Chirche is susteyned bi quyke bodíes.  Þanne shal þust men answere to Crist, and seie, Lord, when sawe we þee in þese statís, hungry, or þirsty, herborwelis, or nakid in bodi, syke, or in prisoun, and we diden þus to þee, Lord?  And þe kyng answerynge shal sei unto hem, Sŏbli, Y seþ to you, as longe as ye diden to oon of þes my leste brêþren, ye diden to me.  And so men, biforn þat Crist was bore, and men fro þat he was styd to hevene, may take part of blis, for schi werkis þat þei diden.

But here men doute comunli, wher þes sixe werkes of mercy shal be don ever to Cristis lymes, or sum tymne to men þat shal be dampened.  But here men þenken, bi þis gospell, þat worldly men shulden have entent to do alle þes to Cristis lymes, and not to fendis þat shal be dampened.  And so men knowen of yvel liif shulde¹ wante þes werkes of mercy, as strong beggers, and proude and riche men on oþer side; and so it seme to many men, þat neiþer freris, ne shrewid preestis, ne knowun riche beggers, or men þat feynen hem, or ellis men þat shal be dammpned, shulden take of men þes werkes of mercy ².  But, for we knowe not who shal be saved, but supposen bi mennes liif, þif we doen good diligence and failen to do þes to Cristis lymes, Crist wole heeleoure dedis of errore, and do þerfore profit to his lymes.  And, for þis traveile is douteous, and many ³ be truautus takynge þis almes, þerfore Crist and his apostlis diden seven werkes of mercy goostli, and þat is betere and sikere þan þis, as þe soule is betere þan þe bodi.  But

¹ schulden, E.  
² So E; A has may.
³ This whole sentence, from ‘as strong beggers’ to ‘mercy,’ is omitted in E.
Crist telliʒ in þe gospel of Luk, how men shal do þer bodilil almes to pore feble men, and pore lame and pore blynde. And, for personis shulden be pore men and feble, to do boþe þer office and travaile for þer sustenaunce, þerfore þei mai take þis almes. But loke þat þei bigyle not God on oo side ne on oþer, neper to take gredily þis almes, ne to spende it to largely, ne to be ydil in goostli werkes, þat God haþ lymytid hem to do. And so men shulden many weies be wiys in þer werkes of mercy. For it is noo wisdom to norishe a fendid þat semeþ sich, ne to nurishe a newe staat þat haþ no ground in Goddis lawe. Soþþ1 it is þat Pouil travellide wiþ his bondis to spare þe peple, and so shulden preestis now do, ʒif God ʒaf hem as he dide Pouil. And so we synnen fele tyMES, boþe in oo werk and oþer, and ofte tyMES ben yvel ydil fro goode werkes þat we shulden do.

Þanne shal Crist seie to hem þat shal be on his lofte side, Wende þe fro me, þe cursid men, in to fier þat shal laste evere, þat is ordayned to be fend and to his angels, þat doon his werkes. And þanne Crist shal reheave þeþe sýxe, how þeþe fendis failiden in hem, and how þei shal axe, whanne Crist was in þe state þus to be helpid; and Crist shal answere, þat whanne þei helpiden not oon of his breþerem in his name, þei helpiden not him; and þerfore shal þei be dampened in Cristis dome. þis þing mai be souner done þann we mai blame2 it here. And trowe we not þat ne at þis dome men shal be dampened for oþer synnes, for al þe synne þat dampened men han doon shal be cause of þer damnapcion. And many men wiþ younge children weren undisposed to do siche werkes, and ʒit sum of þes shal be saved and sum of þes shal be dampened. For alle saved men ben oo bodi, as ´alle dampened men ben oo bodi; and whanne þei helpen, or leeven to helpe, to do sich dedis of þe bodi, þanne þei done sich dedis or leeven to do sich dedis. And herfore kyngis and worldli lordis ben in perilis in þis matere. For þei mayntenen religiouse ofte tyME, to spyle þer teneantis, and to emprisoun þer owne breþeren, ægen þe dedis þat Crist dide here. And ignorance excusþþ hem not, þat ne þei synnen þus greuously, for þei shulden cumne Goddis lawe, and wite how God wole be served.

1 soþ, E. 2 blaberem, Q. E.
PE FIRSTE TEWISDAI GOSPEL IN LENTE.

[SERMON CXLIX.]

CUM INRASSET JESUS.—MATT. XXI. [10.]

This gospel telli̇p how Crist wroughte to þe profit of his Chirche, and þ̄t many envious men reprovyden him for his dede, but þ̄t he letide not herfore to do Goddis wil as he knewe. And þ̄s dedis of Crist shuldent teche us to do iche. And þ̄f we sufreen in þis caas, þ̄nke we how Crist sufferde first, and þ̄t in Crist was no defaute, but we failen ofte folili. But make we not blynde menoure jugis, but lerne we witt of Goddis lawe. And certis, whanne a man is blynd for to governe his owne liif, he is myche more blynd for to governe a gretter1 puple; but he worship, as Phariseis, moost for pride and covetise; and þ̄s moten nedis blynde him to reule himself or oþ̄r men. Mathew seiy, Whanne Jesus hadde entrider in to Jerusalem, al þ̄c ie was moved, and seide, Who is he his? But þ̄c puplis seiden, He his is Jesus, þ̄c prophete, of Nazareth of Galilee. And Jesus entride into Goddis temple, and caste out alle bieris and selleris in þ̄c temple, and turnede up so doun þ̄c bordis of monyeris2, and þ̄c charis of hem þat selden dowves. And Crist seide to hem, It is writun, þat myn hous shal be clepid þ̄c hous of preier, but þ̄c han maad it a denne of þomes.

Crist wente first in to þe temple for to teche his Chirche aftar to bigynne to purge preestis; for þ̄i ben yse and stomak to oþ̄r, and þ̄i þ̄i ben hool þ̄i traveilien wele, to hele þ̄ reme-

1 myche, E. 2 monyours, G. E.
lesse, þat men myȝten redily have offering, of what staat þei weren. And to þis serveden dowves to pore men for to offre. And þus don men to daye. Preestis suffren hem to make þer chaffare in þe Chirche, for litil of hern, but wynnyng shal algatis come to hem, or ellis þei shal not be suffrid þere. And þus, ende wherfore þe Chirche was ordeyned is turned fro preier in to synne. þes men þat ben nye þe pope knowun of þes two oþer dedis, bope of changing of money, and ȝyyyng of jewillis to bigge chirchis. And so þes men sellen dowves, þat sillen chirchis bi symonlye; and þif þe pope do not þis first, oþere done it to his wynnyng.

And Crist, for to conferme þis loore, dide many miraclis in þe temple. For Matheu seij þat, Per camen to hym blynde men and lame in þe temple, and Crist helide hem. But princis of preestis, and scribis, seying þes woundris þat Crist dide, and þe children ceryng in þe temple, and seyng, We preien to Davëpis søne, maken us saaf, hadden dedyng, and seiden to him, Heerist pou what þes children seien? And Jesus seide to hem, þe, reden þe nevere, how Davë seij to God, Þat of þe mouth of yong children and soukinge pou hast maad heriyng? And Crist lefte hem, and wente oute of þe cites to Bethanye, and dwelle þere, and teache hem of þe reume of God. And so bi þis lore of Crist men mai wite what prelatis shulden do; þei shulden heele blynde men in Goddis lawe, and stire feble men to worche his workes; but þif þei ben blynde and feble wip þer pride and coveitise, how shuld þe puple be heeldid, þat is þus led wip sich prelatis? Certis pore preestis and secular men shal herie God, as diden children; for Crist seij þat ȝif children be stille, stones shal crye instede of hem. And as hie preestis, wip scribis, lettiden children for to speke, so þes bishopis and newe scribis letten preestis to telle Goddis lawe.
PED WEDNESDAI GOSPEL IN YE FIRSTE WERE IN LENTE.

[SERMON CL.]

Accesserunt ad fesum.—Matt. xii. [38.]

Dis gospel tellip how Scribis and Fariseis temptiden Crist, and how Crist prophecie of hem, and whiche ben his goostli kyn. Matheu tellip how, De Scribislis et Phariselis camen nys to Jesus, and seiden, Master, we wommen see a signe of thee. Pei sawen many miraclis pat Crist dide in men; and pei wolde have seen sich wondris in hevene; and panne muten pei nedis have seid, pat heven and erp obeishiden to him. Soji alle creaturis obeishiden to Crist, for pei mai noth do but if pat he bidde hem. And so it is seid biforn how water and eri obeishiden to Crist; and in pe passioun of Crist, whanne he semide left of power, al pe erpe quakide whanne pat Crist dide, and pe sunne was maad derk, and pe eclips was don bi miracle; for as Deniss seip, pe moone, azens his kyndeli moyynge, putide him undir pe sunne, and lastide peere a long while. But sych obedience of fier kep Crist to pe laste dome.

But Crist, seinge pat siche signes weren panne unprofitable, seip, pat yvel kynrede and kynrede of hoordoom sekip pas signes, ope pan Godsis lawe biddip. And so pei wolde have signes maad biside Goddis will. And in pis apostasie traveilen alle pese newe ordis, as if pei wolde putte vertue and religioun in pere clopis. But Crist cowde nevere putte pese jingis but in hooli spiritis. And so pei seien pat figure and colour is pe sacrif

1 Seiunt Denys, G; dyvnys, Q; Denys, E.
2 fyer, E.

a Wyclif probably got this reference from Nicholas de Lyra. The passage occurs in the Epistle of St. Dionysius the Areopagite (so called,—but modern critics are nearly agreed in assigning the works which pass under his name to an unknown author of the fifth century), to Polycarpus. The writer attributes the darkness at the time of the Crucifixion to an eclipse of the sun (τὸν ἐν τῷ οὐρανῷ σταυρῷ γε-}

E 2
oost, but *his kynrede of hoordom can not grounde *his*. Crist, groundid in mekenesse, wolde not make sich signes to *pes veyn religiouse for to shewe his hyene; but Crist tolde in what signe shulde be shewid his mekenesse. And þerfore seip Crist þat, *his kynrede shal have no signe, but þe signe of Jonas þe prophete; for þei han nede of mekenesse. For as Jonas was in a whalis wombe þre daies and þree nyȝtis, so shal mannis sone be in þe herte of þe erpe þree daies and þree nyȝtis. Bigynne þou þe kynedly daie at mydnyȝt, as þe Chirche doip, and þanne on Good Friday hadde Crist sixe houres in þe sepulchre, and fourde and twenti houres he dwelte þere on þe Sætirday; and he hadde sixe houres þerinne upon Pask day. And so he was in þree daies, but not þi þre þree daies b þere. But as herte is hard to regard of mannis fleishe, so stoon is hard to regard of oþer erpe; and for Crist was *his tymne in stoon, þerfore he seip þat he shal be in þe herte of þe erpe, as Jonas was in þe whael. And drede we not to graunt þat Crist was closid in stone; for þat bodi was Crist þanne, alþif it was þanne deed. And here is risun a newe orde, to close men quyk in stoones, to sle þer desiris to þe world and to þer fleish. But *his is an over myche similitude of an ape; but ðif a man were wood, it myȝte do good to close him þus. But apostlis couden not knowe of this birying of Crist, þat þei or ony quyk man shulde be biried þus in stoon. Stoon is contrarie to mannis liif; but þes foolis wolden passe Crist. Muse we not here whi Jonas was even so myche tymne in þe wombe of þe whal, as Crist was in þe sepulcre, or if he wente in þe same our, and cam out þe same oure. We bileve as we shulden þe wordis of þis gospel, and we bileven þat it was so, ðif þat Crist wolde have it so. *De men of Nynye shal rysen in dome wiþ þis kynrede, and þei shal dampne it; for þei diden penaunce at þe praeching of Jonas, and lo, more ban Jonas is he þis, bi bope þe kyndis þat Crist hæp. *De Queen of þe Souþ shal rysen in þe laste doom wiþ þis kynrede, and she shal dampne it; for she cam fro endeþis of þe lond to here wisdom of Salomon, and lo, more þan Salomon is here. WÞepir þat þis folk shal be saf or be damþen, þei shal

*a* This sentence is omitted in E. *b* He was in the sepulchre, in these three days, but not during the whole of them.
bере þanne witnes ægens þis kynrede wurse þan þei. And so, as man shal dæmpne himself, so alle creaturis shal dæmpne him þanne, and witnesse to Cristis dome þat it is fulli riȝtnesse. And so Crist tauȝte in his word, how þe fend was komen ægen to þis kynrede worst of alle, as it is toold in anoþer stede. And to þe þridde part of þis gospel, of Cristis modir and his breþeren, it is told also biffer how þis gospel undirstondiþ.

OUN þURSDAI IN FİRSTE WÈKE IN LENTE.

[SERMON CLI.]

Diechbat Jesus ad eos.—John viii. [31.]

Þis gospel telliþ how þat Crist heendly reprovede þe Jewis, and tolde hem þer wickide wille, to make hem to sorowe for þer synne. Joon telliþ how Jesus seide to hem þat towiden to him of þe Jewis. (Þei towiden þat he was a trewe man, and lovede treuþe, and dæmpned synne; but þei towiden not in him, siþ þei towiden not þat he was boþe God and man, and clevened not to him bi love, as done men þat towen in Crist.) Crist biheetiþ to þes men, If ye dwellen in my word, ye shal be verrelbi my disciples, and ye shal knowe þe treuþe, and þe treuþe shal make you free. Þe Jewis answeriden to him, We ben þe seed of Abraham, and we serveden nevere to man; how seist ouþ of us, þat we shal be free? But Jesus answeride to hem, and telde hem how he undirstood þer ben many fredoms, and many þraldomes contrarie to hem. Þe moost þraldom and worst of alle is þe þraldom of synne; and herfore seip Crist þus, Soþeli, soþeli, Y seie to you, þat ech man þat doþ synne is a þral of synne. And so God mai not do synne, for he may do noo þing, but sìch þing as serveþ him in þat þat he doþ it. But synne wolde be lord of man, in þat he doþ synne. For unþkyndely makynþ bringiþ forþ wondurful gendrure, and git þis mut nedis be, bi þe lawe þat God hap oderneþ. But þe servaþ dweþilþ not evermore, but þe sone dweþilþ in þe houþ evermore.

1 riȝtnye, G; riȝtnise, E. 2 reprovede bendely, G.

* See vol. i. Sermon XLII. ad finem.  b See vol. i. Sermon CXL.
For synne hap ṭis propirte, ūat synne makiş his sone ṭral, and
puttiş him out of Goddis hous, to serve ūe fend ever in payne.
But Goddis sone lyveş contrarie liif, for he dwelliş ever in
Goddis hous. Forfere if ṭe sone make you free, ye shal be verrili
free. And he menişi bi Goddis sone, him ūat mai oonli bie
mankynye, for he is Goddis sone in kynde, and ūe same God
wip his Fadir. Y woól ūat ye ben Abrahams children, but ye
casten for to see me, for my word takişi not in you. And so ūei
castiden to sle him, ūe which is bope God and man, and shulde
be fadir to hem and make hem free, if ūei shulde pryve.

I spok, seif Crist, ūat Y saw in my fadir, and ūe doun ūo
bing ūat ye sawun in your fadir. But ūei answeriden, and seiden
to him, Abraham is oure fadir. And Jesus seif to hem, ʒif ye
were Abrahams sones, ye shulden do Abrahams werkes; but now
ye casten to see me, a man ūat spekii treube to you ūe which Y have
herd of God; bis ūing Abraham dide not. ʒe don ūe werkes of
your fadir. And ūe Jews seiden to Crist, We ben not born of
lecherie; o fadir we han, God. Perfor Jesus seide to hem, ʒif
God were your fadir, certis ye shulden love me, for Y proceede
of God. For bi my Godhede, Y was ever born, and bi my
manhede Y cam in tymel, to make mannis kynde free. For Y
cam not of myself, but he hap sent me. Whi knowen ye not my
speek? Certis, for ye may not here my word. Oft tymes is
heeryng takun for heeryng of ūe soule, whanne witt and wille
comen togidere, and conseveyn ūe treupe. And ūus ūei myʃten
not heere Cristis wordis, for ūei moten nedis be dampened.
And perfore seif Crist aftir, ʒe ben of ūe deel, your fadir, and
ʒe wolde do ūe desires of your fadir, ūe deel. Certis God and
al ūe Trinite wolde ūat Crist were deel, and so wolde the fend,
wip Jews; but ūei variehen in maner; for God wolde for a good
cende, and ūat Crist diede hooli, but pes wolde for a wickide
cende, and ūat Crist diede synfulli; and confromyng of willis
stondişi moost in maneris. And ūus seyen sum men, pat God
wolde, and ūe holi Trinite also, sle Crist, and ūat Crist were
deel. But Crist wolde not sle hismif, alʃif he wolde ūat he
were slyn, for his manhede wolde not sle him. ūe fend, your
fadir, was mansleere fro ūe bigynninge of ūe world, and he stood
not in treupe, for ber is no treupe in him. And heere men seyn,
for þe litil while þat þe fend stood and synnede not is not þe speche of Crist here, for ðit it was bigynnynge of tyrne unsensible to mannis witt, but gediring of many instances. Óþir men seien þat Crist tak þe treþə for covenable beyng in vertues; and so þe fend stood nevere in,treþə, but hadde evere synne þat God knewe. Whanne þe fend spek þe synge, þanne he spek þe of his ðeome, for þe fend is lygre and fadir of þis lyng. But Þ, sþ ße seþ þe soþe, ðe þroven not to me. For mankynde is dividid in two parties bi two fadirs, but Crist is meene betwixhe hem two, and mai on no maner synne. And þerfore Crist axþ þe Jews, Which of you shal synbhe me of synne? sþif Þ seþ þus treþe, wþi þroven þe not to me? He þat is on Goddis halff, herþ Goddis wordis; and sþ if it is al oon, to be on Goddis halff, and to here hise wordis, he þat is not on Goddis halff, herþ not hise wordis. And so, he þat wolde knowe þis gospel, he hþede for to knowe how al þing þat shal come moot nedis come bi Goddis wille; and how þei ben two children, of oo fadir þat brouþ hem forþ. Summe ben children bi kynde, and summe bi sþynge in vertues; and so we moten ben alle Goddis children in kynde, and we shulden be alle Abrahams children, sþynge him in vertues.

ON FRIDAY IN ÞE FIRSTE WERE IN LENTE.

[SERMON CLII.]

Erat dies festus Judaeorum.—John v. [r.]

Þis gospel tellþ of a mircele þat Crist dide to a syk man, to reproof of Phariseis, and in tokene to change þe Sabot. John seþ, þer was a feastey daie of Jewis, and Crist wente to Jerusalem. And muse we not what feeste þis was; wheþir it was Pask or oþer feste. For God wolde þat we wite herof þat þis was a feest of Jewis. And þer is at Jerusalem a water þat men waisthe hem inne, as it were a water of fishe; but many men spoken of þis water. It was called in Hebrew Bethsaida;

\footnote{berfore, E.}
and it is licy of þe gospel þat þis water was closid wiþ stoon, and hadde fyrw fórtis, to come þerto. And men camen, whanne þei hadden leeve to be heelid þere of þer sykenesse, as in hye feestis of þe temple, whanne þei hadden solemnite. Bokis seien, bine þe bileeve, how Adam, sette many kinds of þe fruyte þat he eet of, and of þis fruyt cam oo tree, of which was Cristis cross maad, and þat tree was in þis water*. And Goddis angel movede þis tree, and ñaf vertue to þis water, to hele hem of þer siikenesse þat camen first aþir in þis water. But leeve we þis bine þe bileeve, and stonde we in wordis of þis gospel, and trowe we þat in Jerusalem is suche a water as þe gospel seip, wher þei washiden sheep of þe temple in þis water. Muse we not, but Jerom seip þat Bethsaida is in Ebrew an hous of fruytis or hous of beestis b, and probatos in Ebrew is a bishop¹ in oure langage.

And in þes partis lay a greet multitude of siike men, of blynde men, of crokide men, and of dryed men, in þer partis, abiding movyng of þis water. For þe angel of þe Lord cam doun on certeyn tymse into þis standing water, and it was moved panne; and whosoever cam doun first into þis water, was maad hool in what siikenesse he was holden. And þer was a man þere þat hadde eiþe þe þe þre in siikenesse. And Jesus seide to him, whanne he saw him ligginge, and he said þat þis syke þat hadde long tymse in his sykenesse, Wilt þou be hool? seide Crist to him. And þe siike man seide to Crist, Sire, Y have no man þat whanne þe water is moven he putte me in to þe water; for þe while þat Y come, another cometh doun before me. And Jesus seide to him, Rise, take þi bed, and go. And anon he was maad hool, and toke up his bed, and wente his way; and it was Sabot in þat day. And þe Jews seiden to him þat was hool, It is Sabot; it is not laweful to þee to take away þi bed. And he answerte to hem, þat man þat made me hool seide to me, Take up þi bed and go. And þei axiden him, What man is þat, þat seide to þee, take

¹ seep, G. E.

* The marvellous legend here referred to may be found related at length in the postil of Nicholas de Lyra on this text.

b In the treatise ‘De Nominibus Hebraïcis’ St. Jerome explains ‘Bethsaida’ by ‘domus frugum vel venatorum.’
up þi bed and go. But þis man þat was maad hool-wiste not which þis man was. And Jesus bowide away fro þe puple þat was set in þat place. Afterward Jesus found him in þe temple, and seide to him, Lo, þou art maad hool, now nyle þou synne more, lest ony worse þing forfe þee. And þis man wente forþ, and tolde to þe Jewis þat Jesus was þat man þat made him hool.

Jesus hadde wille to mak men hool in þe Sabot, aȝens þe Jewis, and to telle þat men shulden on holy daye be bisye to make good preieris, and how þe Sabot shulde be turnede fro Saturdaie to þe first ferie. Þes Jewis weren wroþ þat Jesus wrouȝte þus, for he lette him of her wynnyngis, and tolde lité þer seremonies, þat þei kepten as þer bileve. And Jesus provede ofte tymes, bi many gode skills and opyn, þat it was leveful to worche þus. But þe preestis trowen not to him, for þei putiden no difference betwixe bileve and ceremonies. And þus kepyng of þe Saboot was sumwhat a comandement and sumwhat cerymonial, to figure þat Crist shulde reste in þe tombe al þe Saturdaie. And, for þis is passid now, and we trowen not þis aftir to come, þerfore we kepen Sundaye as Sabot, but not as þe seven þe dai, but as þe eįtie daye, to abide þe eįtie age. And so oure Sabot lastieþ one, but þe tyme of þe day is varied.

ON SATIRDAIE IN FIRSTE WEEKE IN LENTE.

[SERMON CLIII.]

Assumpsit Jesu Petrum.—Matt. xvi. [1.]

Þis gospel tellieþ how þat Crist was transfigurid in siȝt of þree apostlis, and so was þis word sop, þat þer ben sum þat stonden here þat shal not taste deep, þil þat þei see mannis sone comynge in his rewne. Mathew tellieþ how Jesus toke Petre, James, and

1 So E; A has worst. 2 Serymonyes, E. 3caret in G.

* In the Missal and Breviary, Sunday, though called 'Dominica,' reckons numerically as the first Feria, Monday as the second, and so on, to Friday the sixth Feria; Saturday is Sabbatum.
Wyclif's

Joon his broëhir, and ledde hem into an hyse hill aside, for ofer apostlis sawen it not. And Crist was transfigurid before hem, and his face shoon as pe sunne, and his clopis wero maad white as pe snow. And þus men seien þat transfiguring is turnyng into glorious forme, þat men seen not wiþ þis eye bi figure þat þei seen now; as Cristis face, whanne it shynede as sunne, was not seen figurid as oures ben now. And þus many men supposen þat in blis men han noo clopis, for al þe bodi of man in blis shal shyne as now doip þe sunne; and so no filpe of a mannis bodi shal be shamefull in blis, and so shal clopis be more unnedeful þan þei wero in staat of innocence. For þanne shulde man han etun and diffed, and delyvered him of superflyte, but ofer wise it is now in blis, and so shal þer be no nede of clopis. Þe whitnes of Cristis clophis here figurid not þe freris abitiis, but oonnesse of colour of Cristis clophis telliþ þat he was stable in vertues, and medling of freris clophis telliþ unstableneesse of þes ordris. And to, Moses and Hely apperiden to hem, spekinge wiþ Crist. Þes spiriten mysten liþli take hem bodies, and leve hem efte wiþouten peny; and þes two profetis desiriden moche to see þe manhed of Crist, and so þei wero gladdid in þis more þan þei wero before. But Petir answeringe seide to Jesus, Sire, it is good us to be here. If þou wull, make we here þree tabernaclis; to þee oon, to Moses oon, and to Heli oon. And it semeþ þat Petre wolde þat þes tabernaclis wero large, þat þes þree apostlis myste sitte in þes þere tabernaclis. And zy þe while þat Petre spak, to, a shynynge cloude shadewide hem, and to, a vois cam of þe cloude, seynghe, Þis is my loved sonne, in whom it likide me not; here þe he him. And þes disciplis, herynge þis, felden in þer visagis, and dredden myche. And Jesus cam nyþ, and touchide hem, and seide to hem, Rise þee, and nyle þe drede. And apostlis, lyftinge up þer eyen, sawen no man but Jesus oon. And as þei camen down þe hilis, Jesus comande to hem and seide, Tell þe no man þis siþ, til þat mannis sone rise fro ded. Muse we not here, as foolis, how þes two profetis wero cled, and what wordis þei spaken to Crist, and whanne þer bodies wero dissolvyd; for in þis forme þat Mathew telliþ wolde God þat his Chirche rest here.

1 defol, I; G and Q agree with A. 2 faeis, E.
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ON SCUNDER MONDAY IN LENTE.

[SERMON CLIV.]

Ego vado et queritis.—John viii. [21.]

This gospel tellth how Crist reproved the manslere of wickide Jews. Joo tellth how, Crist seide to cumpanyes of Jews, I go, and ye shal seke me, and ye shal die in your synne; whidir Y go, ye mai not come. Perfore ye Jews seiden, Whidir is he pis to go, pat ye shal not fynde him? Wher he shal ssee himself, for he seip, Whidir Y go ye mai not come? And Crist seide to hem, ye ben of bines, and Y am of above; ye ben of his world, and Y am not of his world. Perfore Y seie to you, pat ye shal die in youre synnes, for if ye trouwen not in me, ye shal die in your synne. And so pes Jews slouen hemself bi dep of soule, pat is the worste dep. Ye Jews pouste pat Crist pouste longe bi his liif, and wolde go awey and ssee himself. But Crist wolde seie, pat he shulde stie in to hevene; and jidir mysten pati not come, for pati musten nedis be dampned. For he wiste how pati shulde synne, and ever heepe, and not amend. Perfore seiden ye Jews to Crist, Who art thou? And Jesus seide to hem, I am a principle pat speke to you. A principle is an out cause, as Crist was cause of alle pingis, and as he seide, he was above, and tolde his godhede in a manere. Y have many pingis to speke to you, and to juge, but wite ye wel Y shal not speke fals, ne juge amys for hate, for he pat sente me is trewe, and Y am treupe, and bo pingis pat Y have herd of God, Y speke in pe world. And bei wisten not pat he seide pat his fadir was God. And so seide Jesus to hem, Whanne ye han hied mannis sone, panne shal ye knowe pat Y am; and Y do not1 of myself; but as pat fadir

1 noust, G, E, I.

* Translated from the Vulgate, 'Principium qui et loquer vosis,' a mistranslation for which it is difficult to account of the Greek words, τὴν ἀφεξέν ὅ τι καὶ λαλῶ ἡμῖν; since, whether we read ὅ τι or ὅ τι, no ancient MS. gives any countenance to the 'qui' of the Vulgate. See Dean Alford's note on the passage in his Greek Testament.
taughe me, þes þingis Y speke. And he þat sente me is wip me, and he haf not left me alone; for Y do even þo þingis þat ben pleynyn to him. Words of þis gospel, as ben words of Joon comuni, ben ful of sutil witt, as men mai see þat here taken hede; but leeve we þis, and telle þe storie aftir þe comune witt of men.

Þe Tewisday Gospel in þe secunde weke in Lente.

[SERMON CLV.]

Super cathedram Moys.  MATT. xxiii. [i.]

Þis gospel of Matheu tellip how Crist reprovede þe pride and falshele of Scribis and Fariseis, þat many weies bigiliden þe puple. Mathew tellip how, þes two folk saten upon Moises chair. Scribis ben doctours of Jewis, and writun þe sentence þat þei lyven, and lyven more secularly þan lyven þes Pharisiseis; but bope calengiden to be maistris, and reule þe puple as Moyses dide, and as þe pope seip now þat he is Cristis viker in erpe; and so þes seiden þat þei hadden Moises power, and weren proud of þis staat. But þes weren lesse yvel þan is þe pope in tymne of grace; for sich vikeris wexen worse for þer pride and coveitiise, and, for grace of Crist is more, þerfore þere falling is more synne. Þes folk helden hem in þes boundis, þat þei knewen and seiden Goddis lawe, but in practike of þis lawe stood þer falsheed and þer pride. And þerfore, seip Crist aþur, alle þingis þat þei shal seie to you, hþe þe and do in dede, but aftir werkis of hem nyle þe do, for þei seien and doon not. þei spaken þe treuje of þe lawe, but þei practisiden it amys. But now ourl prelatis ben so blynde þat þei speken and doon amys; and þe puple shal not do aftir þer words, for þei erren fro Goddis lawe and maken hem newe lawis, and so þei speken and techen. And þus, for blyndenesse of þes prelatis, þei synnen bope in word and dede, more þan þes folk diden after Moises. For

¹ Moys, E.  ² om. Q.
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popis ben feredere fro Crist þan þes folk weren fro Moises, and moche more falsly ben Cristis vikeris, boþe in synne of word and dede. For þes folk bynden grevous chargis, and sich as men mai not bere, and þutte hem on mennis shouldris; but þei nyl move hem wip her fynger. And so don vikeris of Crist to day, for harde penaunces þei putten on men, which sownen þer lordship and coveitise. As penaunc þei putten, ægen resoun, þat þei mai not grounde bi lawe, and þif þei dispensen þerwip, it shal be bouȝ ful dere for money, and þus þei schewen¹ pride for þer power, and smyten þe puple wip coveitise. And þus þei encrese annuel rentis, as þei diden wip þe rewme of Ynglond, and oblishiden it in nyne hundrid mark² to 3yve þe pope þeer by þeer. But þif þei dredden knowing of þer fraude, þei wolden make hem to grete lordis, for þus þei myßen encrese þer rentis bi siche penaunces as þei wolden.

And þes Scribis and Farisets don alle þer wyrkes for þis ende, þat þei ben seen of men, glorious and hye in power, and so þei travelen in coveitise; for þei alargen þer philacteries and maken hem grete hemmes. Men seien þat þes philacteries weren scrowis³, writun wip Goddis heestis, and tachid⁴ on þer left arm, to have þes heestis ever more in mynde. þe hemmes⁵ þat weren in þer cloþs touchiden þe staat of þer ordris, as prelatis don to day wip halwyd cloþs, and þes newe ordris wip þer abitis. But algatis men don worse now, for in stede of philacteries men maken gret volyms⁶ of newe lawes þat ben not Goddis

¹ So E; A has shewiden. ² scourious, H. ³ tachid, E, G; bemus, I. ⁴ Volumus et stabilimus ut . . . . . . Ecclesia Romana mille marchas steriliorum percipiatur annum. . . . . . septingentas scilicet pro regno Anglieae, et trecentas pro regno Hyberniae. In his paper, written in 1366, against the obligation on the part of the king and country to pay this tribute, Wyclif speaks of it as the 700 marks, excluding Ireland from consideration. Probably therefore he on the present occasion wrote nine instead of seven simply by an oversight. ⁵ The writer alludes to the various authorized compilations (by this time formidable in number and bulk) of the Canon Law; such as the Decretum of Gratian, the Decretals of Gregory IX, the Clementines of Clement V, and the Extravagants of John XXII.
comandementis; and men ben nedid to use ðes lawis, boþe in doing and studyng. And sip þei mai not alarge mennis wittis, but raper maken þer wittis unable, þei neden men to leve Goddis lawe, and so to leve þe love of God. And sip God bindiþ alle men to love hym of al þer herte, in al þer wille, and al þer mynde, and þes prelatis letten þis, þei binden men ægens God to breke his mandementsis and to be dampned, and fouler synne was nevere doon fro þe bigynnynge of þe world. þes ordis magnaþien þer abitis, and seyen þe pope haþ conformed hem. And so seyen summe, þat who ever die in hem shall nevere more come to helle. And þe make þer abitis myche, boþe in widnesse and sidnesse, so þe make þer vertue myche; and al is ypocrisie, wiþ covetise of worldli goodis, and ydlinesse fro Goddis lawe. And þei loven first setis at sopris, and first charis in synagogis, and gretingis in þe cheþynge, and þen clepid maistris of men. And in þes foure traveilen oure prelatis, boþe more and lasse. For to bigynne at þe freris; þei covetein alle þes foure; for þei wolien sette wiþ lordis and ladies at þe mete ful dignely, and in chirchis þei han þer places before alle oþer men, so þat þei mai not be more nys to worldly stat þan þei ben. And algatis þei wolien be gret among comunes of men, and ben clepid maistris and doctours for þe hyenesse of þer name. But Crist forbidþ þis hyenesse, and biddiþ us, Nyle ye be clepid maistris, for þere is oon oure maistir, þat haþ wiseli þis name. And in þis synne of worldli pride han we synned, and þit done. And nyle ye clepe to þe fadir on erþe, for þer is oon your fadir in hevene. And in þis synnen abbottis, and oþer prelatis of þe Chirche. And þis synne techiþ Crist, whanne he forfendide clepe to us siche fadirs upon erþe, for fadirs þat broþten us forþ techiþ and clepiþ us kynde to have. And be ye not clepid maistris, for your maistir is oon, Crist. He þat is more of you, shal be youre servant; for he þat hiþ him shal be lowid, and he þat lowiþ him shal be hyed. How evere men spokenn here al þis

1 sydesse, I; sydnesse, E.

2 comunes, G, Q; comunesit, I.

This was actually done by, amongst others, Alfonso II, of Naples; see the curious account in Philippe de Comines, Bk. vii. ch. 14.
hejene maner of worship ðat is not groundid in Goddis lawe smatchip pride, and shulde be lefte. For how shulden we prestis be lordis, siþ it is synne in seculer men? and prestis synnen in double assent, whanne þei leven to snibbe bi¹ þis synne.

ON WESDAYAI IN SECUNDE WEKE IN LENTE.

[SERMON CLVI.]

Ascendens Jesus Jerusolymam.—Matt. xx. [17]

Críst tellþ þis gospel of his mekenesse and his passioun, and how þat alle oþer shulde sue him in manere of liþ. Matheu tellþ how þat, Jesus, stiþge unto Jerusalem, toke privily his twelfe disciplis, and tolde hem how he shulde suffre þere. þis he tauþte privily; for men þat wolen neer sue Crist, moten lerne þis lore in dede, and not alle men taken þis lore. Crist tellþ hem how, þei wenden wifulli to Jerusalem, and mannis zone shal be traidè to prinsis of prestis, and to scribis, and þei shal damnæ him bi deþ, and þei shal take him to heþene men, to be scorned and turmentid, and to be þat on þe crosse; and he shal rise on þe pridde daye.

Þanne cam to Crist his aunte, þat was modir of James and Joon, and þes twa disciplis camen wip hir. And she laciþe, and axide sum what of him. And Crist seide to her, What wolt þou? And she seide to him, Seie þou þat þes twa my zones sitte, þe toon at þi riþ side, and þe toþer at þi left side, in þi reume. And Þesus answeride, and seid to hem, þe wilen not what þe shal ax. Mai þe drynke þe cuppe þat I am to drynke? And þei seiden, þei mystæn suffre as he. And Crist seide to hem þanne, Certis þe shal drynke of my cuppe; but to sitte at my riþ side and my left side fallþ not * to my manhede * toȝye to * þou, but to my Godhede to þoye * hem, to whom it is ordeyned of my Fadir. And, herringe, ten oþer disciplis hadden dedyn of þes two breþeren. And

¹ caret in G and I; E has undernym þis synne. ² biraiæd, G; birayed, E. ³ *——* passages excluded by G from the quotation.
Jesus clave hem to him, and seide, “I wolen wele hit prynce of hitene men ben lordis of hem, and hit ben more among hem, usen power upon hem. But it shal not be so among you; but whoever wole among you be maad more, be he youre ministre; and whoever wole be first among you, he shal be your servant. As mannis some cam not to be served, but to serve, and to zyeve his lyf 1 azen-biyng for many. Thes wordis ben many tymes expowned, but þer sentence is forȝetun. For no drede Crist wolde here forbede preestis worldli morenesse; but who reversip more þis word þan done preestis now adaies, boþe in worldli lordship and worldli worship þat þei taken? And þis is ground of oþer synnes þat rengnen among preestis.

ON ÞORSDAI IN SECUNDE WEEKE IN LENTE.

[SERMON CLVII.]

Non possum ego.—John v. [30.]

Þis gospel telleþ wordis bi whiche Crist confermede his lore, and tauȝte men to be meke, and to knowe þeir owne freelte. Jesus seide to þe puple of þe Jewis, “I mæi do nouȝt of mysself, but as I here, so I juge.” And Crist speþip of his manheød, þat hadde al his beyng of þe Godhede, as his personaþe 2 was of his Fadir. But Crist seþip here sopli þat, his jugement is just, for he speþip not his wille, but þe wille of him þat sente him. And þis is þe sixte place in which þe gospel speþip þus; þat Crist zyeþip to his Fadir, and takþip from him, sich þingþ þat fallen not prinþalli to him, but prinþalli to his Fadir. For no drede Crist souȝte þe wille of þe Trinite, boþ þi his Godhede and his manheød; and þif men wolden kepe þis, þer jugement shulde be just. For men fallen in jugement for coveþise of worldli goodis, and personel affeþciouns, and levynge to loke to Goddis wille. And þif þis were þe heed point in jugement of sich men, to loke þat þeir jugement were trewe, and to þe profit of þe Chirche, and ellis leve þis jugement, as contrarie to Goddis

1 himself, G.
2 personaþe, G. H.

WYCLIF.
wille, þanne þer judgegment shulde be just, and Goddis lawe have his cours. 3if Y bere þis witenesse of myself, it is not soþ; for al sinful þing is fals, al 3if it have beynge of treuþe; þer is another persone þat beriþ witenesse of me, and Y woot þat þis witenes is soþ þat he beriþ of me. 3e senten to Joan Baptist, and he bare witenesse to treuþe. But Y take not witenesse of man; but þes þingis Y seie, þat 3e be saaf. Joan was a lanterne breynynge and shynynge; and 3e wolden for a while he glad in his lyf. But Y have witenesse more þan Joan, for my werkis and my fadir beren witenesse of me. And so eche trewe man shulde have witenesse of his werkes, for trewe liþ tellþ a trewe man, and fals lyf a fals man. And siþ þe Fadir beriþ witenesse of Crist, al þe Trinite beriþ witenesse of him. And þis þing kneve¹ not þe Jewis; and herfore seip Crist þus, þat þei herden never þe vois of þe fadir, ne þei sawen never þe forme of him. He seeþ² here þes þingis³ of þe Fadir, þat trouþiþ hem in þat þe Fadir doþiþ hem⁴; and so he trouþiþ in þe Fadir. But in þis failide⁵ þe Jewis. And his word 3e han not dwellinge in you, for to him þat he sente þe trouwen not. Seke þe þe wriþingis of Goddis lawe, in whiche þe gesen to han blissid liþ; and þes wriþingis ben þo ild þat beren witenes of me. And þe wolen not come to me, þat 3e have þe blissid liþ. Crist takþ not his clerete of men. But he kneue wol þes Jewis, þat þei han not Goddis love in hem. Y cam, seip Crist, in name of my fadir, and þe token not me; but 3if anoþer come in Goddis name, þat Anti crist shal þe take. For þis kynrede is smytnow among men þat ben clepþ holli Chirche, and þei taken wiþ a full wille þe pope as þe viker of God. And þe same cause is here and þere, for he makþ hem worldli wynynge⁶, and to lyve gloriously here, and þat þei seken, and not þer blys. How mai þe trouwe bileve, þat seken to have glorie to-giderere, and þe seke not þe glorie, þe which is of God al oone? And þis is principal cause whi men turnen fro Cristis lawe.

Therefore nyle þe gesse þat Y am to accuse you at þe fadir; þer

¹ known; ² selly; ³ wordis; ⁴ þat be trouwe hem in þat þe Fadir doþiþ hem; ⁵ feyleden; ⁶ All that follows, to the words 'How mai þe trouwe,' is absurdly included by A in the Scriptural extract. E gives the passage rightly. ⁷ have worldly wynynge.
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is oon hat accuseth you, hat is, Moyses in whom ye hope. For yif ye trowen to Moyses, ye shulden trowe peraventure and to me, for he wrou of me. And yif ye trowen not to his letris, how shal ye trowe to my wordes? Dis Moyses wrou of Crist, and seide, a prophete shulde rise of Jewis, and bad hem trowe to him as to Moises; for he knewe pe treupe of Crist. And holi writ putip comuni pis word, peraventure, wip oper causis, whanne fredom of wille is medlid, and it suep not opynli.

ON FRIDAI IN SECUNDE WERE IN LENTE.

[SERMON CLVIII.]

Homo erat pater familias.—Matt. xxi. [33.]

Dis gospel tellip a parable how Crist shulde be slayn wip pe Jewis. Matheu seip how Crist tellip pis parable to his Chirche. Der was a man, good housebond, hat plantide a yrn, and hoggide it aboute, and dalf her inne a pressour, and biddle a tour perinne, and hyride it to tiliers, and wente himself in pilgrimage. And whanne tyme of fruits cam nyg, he sente hisse servauntis to pes tiliers, to take pe fruits pereof. And pes tiliers tokon pes servauntis, and oon pes buystiden, anopere pes killiden, and anopere pes stoneden to deep. Efti he sente mo servauntis, mo pan pe firste weren; and pes diden also to hem. And at pe laste he sente his sone to hem, and seide, hat pes shulden drette his sone. And pes tiliers, syngye pes sone, seiden wipinne hem, pis is pe eir; compe ye and kille we him, and we shal heves his heritage. And pes token him, and casten him out of pe wynerge, and killiden him. Derfore whanne pe Lord of pis wynerge shal come, what shal he do to pe tiliers? And pes seiden to Crist, pes yole tiliers shal he sharpli lese, and hire his wynerge to oher tiliers, hat shal syve him fruide in her tymes. And Iesus seid to hem, Red ye nevere in Davijs writingis, pe stoon pe tiliers reproveden, pis is mead in to pe heed of pe corner? Pis is don of pe Lord, and it is woun-

1. peraventer, I.
2. seneh, E.
3. boyer, E.
SERMONS.

Therefore Y seise to you, that Goddis resum is thall be taken fro you, and it shall be yowen to that folk that dieb be fryst of it. And whosoever fallip uppon his stoon, he shall be brokun, and upon whom his stoon falle, his stoon shall al to bryse1 him. And whanne he princiis of preestis and Pharisées hadde herd be parablis of Crist, he wisten that he spake of hem. And þei, seikinge to take Crist, dredden þe comun2 peple. For þe pule hadde Crist in worship as a prophete.

Dis parable sempe opin, and seid to þis entent. Dis good housebonde is God þe Fadir, þat ordeyneþ for al þis world, and speciali for his holi Cirche. God plantide a wynegerde, whanne he groundide holi Cirche; and algatis in Jerusalem, for þer was myche siȝt of pees. God heggide þis yerde aboute, whanne he ȝaf it good lawis, summe strong to jyve men mede, and sum sharp to punishe men; and þus dide not God to eþe kynrede, but speciali to kynrede of Jewis. Dis pressour ben þo preestis þat geten out jyus of Goddis word, and þei gladen men wiþ wyn, and ȝyven hem sause to Goddis mete. God delveþ þis pressour þere, for preestis lyven on Goddis part. God bieldþ3 a tour þere, whanne he defendide his Cirche bi kyngis. Tiltieris to whom þis Cirche was hired, weren shrewis þat shulden profite bi þe Cirche, and þei travaileden in þe Cirche, and maden it bryngende forþ myche fryst; for wickide men þat pursuen þe Cirche, wiþ Goddis grace doon it good. Dis Fadir wente in pilgrimage, whanne he hadde ordeyned þus his Cirche, and yowen men free power for to do good or yvel. Dis tyme of fryst was þat age þat þis Cirche shulde profite here. And servauntis of God sente weren kingis, patriarkis, and prophetis; and of þes weren summe pursued, summe kild, and sum stoned. þes moo prophetis þat camen after weren also pursued and kildid. þis goodde Fadir sente his Sone, whanne he made Crist to take mannis kynde. þei knewen liȝli þat he was eþ eþe boþe of hevene and of erþe, and þit, for blyndenesse þat þei hadden, þei jugiden hem to obeisme to God for pursuyng and killing of Crist; and þei token Crist, and kesten him out of Jerusalem;

1 al to bryse, G, I; al to brisen, E. 2 So in E; A includes the word in the quotation. 3 So E; A has bilde.
for Crist diede and was biried wijouten þe wallis of þat cite. And God, Lord of þe Chirche, whanne he comeþ to juge þis werk, shal lese ful peynefulli þes wickide Jewis þat diden þus. Sum prestis seiden þus bi þer conscience, þat undirstoden not þis parable, bi what men it was seid \(1\), and sum \(2\) seiden, God forbede, as Matheu and Luk tellen wiþouten contrarioust. God hirede þe Chirche to opere good tilieris, as to apostlis, and martiris, and opere seintis þat camen afur hem. And þei gaþen fruyt of þe Chirche, whanne þei wrouþten medefull werkes, and weren boþe vines and tilieris, and edifeden opere wynes. Þat Jesus seide to hem afur of þe stoon þat Daviþ telliþ, it is knowun to Cristene men þat þis stoon is Crist in figure, and heed and helpe of holi Chirche, as þe Psalm seïþ also. It is seid communli, þat in makyng of þe temple þer was a stoon, ofte refusid, and discordide fro many placis; and at þe laste þei weren nedid to make it heed stoon in a corner \(a\). And þis stoon fiuguride Jesus Crist, þat was many tymes reprovede here, and at þe laste men weren nedid to put Crist heed of holi Chirche, and to knitte heþene men and Jewis, as corner stoon knittiþ two wallis. And for þis is a goostli stoon \(5\), þerfore it is bi many placis, and haþ in him manye resouns, as ground stone and corner stoon. þis was doon of þe Lord, and is wounduirful in oure ȝen. For noþing is more wounduirful þan þat God was þus maad man. And þus appliþ Crist his wordis, and seïþ þat Goddis rewme shal be taken fro hem, and þovun to folk þat doþ his fruyt. For Jewis weren cast out of þe Chirche, and heþene folk taken for hem. And þis stoon mut ever laste, and reule þe Chirche in blisse and peyne; and who þat falliþ upon þis stoon, repungning Crist or his lawe, shal be broken in his conscience, and grutche aȝens himself. And for þis stoon is spiritual, boþe above and bineþe, þis stoon shall falle on siche men, and squatte hem al to poudir. For ech part of dampned \(4\) shal fste wiþ opere in discord.

\(1\) þ-seid, H. 
\(2\) om. Q. 
\(3\) So in E, G, I, Q; A om. is a. 
\(4\) dampned men, Q. 

\(a\) This legend is here translated \(\text{almost literally from De Lyra, who does not state whence he derived it.}\)
SERMONS.

These high preestis wisten here what Crist mente in þese wordis, but þei myȝten not take him before þe tyme þat he wolde die. And so telle þou Goddis lawe to Anticrist and his fellowis, and þei shal caste to kille þee. But þe puple asentip to skille, for Goddis lawe stondip in seculeris, as lordis and comunes, þat ben goode; and þei letten malis of preestis þat ellis wolden be to wickid, and pursue trewe preestis, for treuþe þat þei tellen þe puple.

The Saturday Gospel in þe Secunde Week in Lente.

[SERMON CLIX.]

Homo quidam habuit duos.—Luc. xv. [11.]

Dis gospel tellip a parable, as þe nexte gospel before. Luk seip þat Crist tolde how, A man hadde two sones; and þe yonger of hem seide unto hisfadir, Fadir, gyve me a porcioun of þe substance þat fallip me. And þe fadir deparde him his goodis. And soone after þis yonge sone gederide al þat fel to him, and wente forþ in pilgrimage in to a fer contre; and þer he wastide his goodis, lyonge in lecherie. And after þat he hadde endid alle his goodis, þer fel a gret hungre in þat lond, and he bigan to be nedy. And he wente oute, and clivede to oon of þe citizens of þat contre, and þis citizein sente him into his toun, to kepe suyn. And þis sone cowteide to felle his bêt wiþ þese holæ þat þe hoggis eten, and no man ȝaf him. And he, turninge aȝen, seide, How many hymen in my fadirs hous ben ful of loves, and Y perishe here for hungre. Y shal rise, and go to my fadir, and seie to him, Fadir, I have synned in hoven, and bfore þee; now Y am not worþi to be clepid þi sone, make me as oon of þin hymen. And he roos, and cam to his fadir. And ȝit whanne he was fer, his fadir sawe him, and was moved bi mercy, and renuyng aȝens his sone, fel on his nêkke, and kiste him. And þe sone seide to him, Fadir, Y have synned in hevone, and bfore þee; now Y am not worþi to be clepid

1 pes bolys, I.
And þe fadir seide to his servauntis anon, Bringe þe forþ þe firste stoole, and clope þe him, and zyve þe a rynge in his hond, and shoon upon his feet. And bringe þe a fat calf, and sile him, and eie we, and selle us; for þis sone of myn was deed, and is quykened ægan, and he was pershidd, and is foundun. And þei bigunne to feede him. And his eldere sone was in þe field; and whanne he cam, and was nyss þe hous, he herde a symphonic and oþer noise of mystryalcyue. And þis eldere sone sleþede oon of þe servauntis, and axide what waren þes þings. And he seide to him, Þi brobir is comen, and þi fadir haf slayn a fat calf, for he haf rescuessed him saaf. But þis eldere sone hadde dedycyn, and wolde not come in; þerfore his fadir wente out, and bigan to þreie him. And he assweride, and seide to his fadir, Lo, so many yeeris þe serve to þee, þe passide nevere þis mandement; and þou zaveste me neever a hide, for to fede me wip my freundis. But after þat þis þis þi sone, þat murþeride þis goodis wip hoors, is comen, þou hast kyllid to him a fat calf. And þe fadir seide to him, Some, þou art ever more wip me, and alle my goodis ben þis. But it was nede to eie and to make mery, for he þis þi brobir was deed, and lyvede ægan; he was pershidd, and is founden.

It is comuni seid þat þis man is Jesus Crist, þat boþe is God and man, and bi his Godhede haf two sones. Þe eldere sone is þe folk of Jewis, and þe þongere, heþene folk. Þes two sones weren for a tyme wip God bi grace and kyndeli witt. But þis þongere sone of þes two seide pryyly to his fadir, þat he wolde have bi himself goodis þat shulde falle to him, whanne heþene men wolden have propre, boþe lawes and oþer þiþs of God, and so þei wolden be reulid bi þer owne witt, and not fulli bi God. And so richessis of þis sone ben goodis of grace; and God suffride þis sone to be reulid apart bi his owne witt; but God saþ him goodis of kynde and goodis of grace in al þis tyme. For ellis þes heþene men miþten not be, but Þif þei hadden goodis of kynde of God; and many partis of þis sone, as Jetro, and Job, and oþir, hadden goodis of grace of God; for ellis þis sone hadde al be lost. Soone after þis þongere sone wente swee fro God bi synne; but Þif þes heþene men for a tyme loveden God, and servede þim wel. And so þis fer contre is þe liif of

1 stole, H. 2 mystryalcyue, G, I. 3 murþere, I; dreourid, Q. 4 servyden, E.
man in synne, and wasting of þes goodis is slouþe of Goddis service bi hem. And lecherous folk is yvel of þe world and fleish, bineþe mannis spouse; sîþ God is spouse of mannis kynde; he þat loveþ too myche þe world and his fleish, lyveþ lecherousely wiþ hooris undir his spouse. And so þes folk hadden endid alle þer goodis, whanne hem wantide þifis of grace, and alle her þifis of kynde þei wastiden in yvel uss. Þis hungre þat fel in þis contre is wanting of knowing of treuþe, wiþ kyndeli desire to knowe þe treuþe. Oon of þe citsseins is þe fend, as al þis world is Goddis cunte, and diverse fendis of helle han wille to tempte to dyvers synnes. And he sendip man to his toun, whanne he lediþ man to his fellowis, for þere þei han divers restingis. But al þis shewþ grete nede of man. Þat man kepþ hoggis, þat nurishþ fleischli synnes, boþe in him and oþer men, as many contres don now. And so man coveiþ to be fild wiþ þes hulis, whanne he desiriþ for to conne mannis science, oþer þan Goddis science. For science of God fedip men wel, and oþer science is mete for hoggis, and it makip men fat here, but not after domesdai.

Sum men seien þat þes hulis ben vanites of kyndeli sciencis, for pesis ben divers from whete, as creatures diversen fro God. Draf is science of goodis, as worldli lawe, and þe popis lawe; for alle þe lawes seken good, but noon as doip Goddis lawe; for Goddis lawe holdip þe beste good, and oþer lawe good of þe world; and so þei diversen fro Goddis lawe, as draf diversip fro clene drynke. Many men travellen to cunne þes lawes, and þit þei failen tools þerto; for man mut have worldli spensis þat wol crafti lerne þes sciencis. But man is turned to himself, whanne his conscience bitip him, þat mannis soule fariþ moche betere þat sueþ God bi his lawes. So þat hous of þis fadiri is holi Chirche, þat holdip trewe men. Looves ben divers articles of bileeve, þat Cristen men han. And servantis of þis hous ben men þat ben now riþwise. But þe sone is þat man to whom God haþ ordeyned blis, and is now riþwise, and profitiþ to Goddis Chirche. And so þinkyung and rysyng of-

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1 So G, I, E; A has be. 2 citscysn, G, E. 3 þes boles, G; poyse boles, E. 4 E om. this clause. 5 þeesen, E. 6 þem failiþ tolis, I. 7 not, E.
men to come to his fadir; ben divers graces of God, bi whiche
he moveþ men to love him.

Whanne a synful man knowiþ þe soþe, þat God is his fadir in
kynde, for boþe his soule and his bodi God made of nouþ, as
Moises seíþa, þanne man makiþ þis confessioun, Fadir, Y have
synned in hevene and biforn þee. Soþ it is, man mai not synne,
but ðif he synne ðagens God and ðagens al þe world, and so þis
man synneþ in hevene. But, for he woot þat God seeþ all
synnes, and he hopiþ forgyvynesse of him, þerfore he seíþ þat he
haþ synned biforn God, þat is his fadir, and for þe grete synne
þat he haþ don to God, he is not worþi of himsiþ to be clepid
his sone. God makiþ man as oon of his bynnen, whanne he
yveþ him grace for a tyme, and makiþ him to do wel his
werkes. And ðit, ðif man be Goddis sone, he covetiþ to have
þis grace, forþe moste peyne þat man haþ is peyne þat he takiþ
of synne. And ðif a man shal be damnad, and be Goddis hyne
for a tyme, ðit he haþ lasse peyne in helle for þat tyme þat he
is Goddis hyne.

God oure Fadir seeþ us afer, longe biforn þat we comen to
him, for bi mercy þat he haþ he moveþ us to do þus. God
renneþ ðagens us whanne he helpiþ1 us to do good; God falliþ
upon oure nekke, whanne he stirþ us to be meke; God kissiþ
þanne his man, whanne he yveþ him grace of sone, and makiþ
him oon wiþ Crist his Sone, and parsener2 of Cristis merit.
And þanne þis Sone makiþ est þis schrift. God seíþ þanne to
his servauntis to bringe forþ soon þe first stoole, whanne þei
shewen mannis innocence. And þat man is ordeyned of him to
blis, for þis stoole is long and narowþ, and makiþ alþe be precessiþ
þat shal be saved. And þis lastiþ round wiþ man, for it shal
ever be wiþ him in blis. þis stoole is derkid for a tyme bi
wickid liþ þat man haþ, but it is clerid bi good aungels, and
good men þat server God. Man is cloþiþ þus wiþ vertues, and
þanne men seen afer þis stoole, for men gessen he shall be saaf,
for good þat comeþ of his vertues. þis rynþ þat is upon þe

1 So E, G, H, Q; belgïd, A.
2 parsener, G; parseynere, I.
3 No passage corresponding to found in the Pentateuch; but see
the reference in the text is to be Wisd. ii. 2, and 2 Macc. vii. 28.
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fynge, is bileve in sulte werkes, to maken man to disseruen hevene for short werkes pat he doiph heere. And ȝif ȝis hope turne to bileve ȝat ȝis man shal be saaf, ȝanne bope ȝis stooke and ȝis ryng ben brouȝt forp to mannis siȝt, how man is weddid wiþ Crist, pe which is spouse to holi Chirche. And ȝis man synneþ not aftir, as Adam dide not, ne ȝe apostlis, but ȝif it be liȝt veniel synne, ȝat lettiþ not ȝis stooke or wedding. Ƚat mannis feet be hild wiþ shoon, ȝat haþ mynde of dede seintis, and is bope hardi and redi to renne after Crist in his cause. ȝis fat calf ȝat men shulden ete, is Cristis bodi ȝat men offren, and so it is ȝe sacrid oost, ȝat is in figure Cristis bodi. Crist was deed in his tyme, and ordeynede for to fede men goostli bi his bodi, for it is fat breed herto. And ȝus God wiþ his aungels is glad of ȝis younge sone.

But ȝis eldere sone, whanne ȝe fadir and ȝe younge sone eeten ȝus, was in ȝe feld of litteral witt ȝat ȝei ȝyven to Goddis lawe. And Jewis han ȝit dedeyn of Cristene men, as Poul seip. ȝe melodies ȝat weren maad ben styrngis of ȝe Hooli Goost, as upon Witt-Sunday ȝe apostlis knewen alle langagis, and symphonye and croude weren herd whanne apostlis knewen alle wittis, and ȝe was maad a greet souh, whanne ȝe Holi Goost tauȝte hem. ȝis eldere sone clepide oon ȝat servede to his younge broþir, whanne men of ȝe olde lawe herden Petre, ȝat was of bope, telle how ȝis comyng of ȝe Goost was profesied bi olde profetis. But ȝit ȝe fadir of Ƚe olde lawe hadden dedeyn of his comyng, and seiden ȝat ȝei hadden served God many ȝeer ful stabili, and ȝit he fouchide1 nevere saaf to fede hem ȝus wiþ a kide, for manna and pass lomb weren but figuris to ȝis calf. But bifoire ȝe daie of dome shal Jewis be reconnelid to Crist, whanne he shal telle hem of his witt, how he haþ ordeyned hem to blisse. And letting of Anti-crist shal bi grace be putte awaye; for coveitsise of ȝe pope lettiþ ȝe Jewis to turne to Crist. And so ȝis eldere sone is evere wiþ God bi sum part, siþ Crist took his manheed of kynde of ȝis eldere sone. And it helþiþ moche here for to knowe a greet persone, and now bi oo part and now bi anoþer verifie wordis of ȝis gospel, as ȝe kynde of Jewis is now clepid eldere and

1 voucbide, G.
now gongere, for þer ben diverse resouns of bigynnyng and ending of hem. And so for Crist and his e apostlis was þis soþ, þat alle myne be þine. And for oþer parties of þis grete persone was þis soþ, þat he grutchede. And so þis gonger broþer was deed bi synne, and quykened bi grace; and so ech word of þis gospel is soþ to wit of þis parable.

†De Monday Gospel in þe fridde weke in Lente.

[SÉRMON CLX.]

Quanta audivimus.—Luc. iv. [23.]

Þis gospel telliþ how Crist answerdite to objectis of false Jewis. Luk telliþ how þe calengiden Crist to do myraclis in his contre, siþ he wrouſte miraclis in Capernaum, þat was fer fro Bedleem*. And þus telliþ Luk, þat Jewis seiden, How many þingis we han herd maad of þee in Capernaum, make þou and here in þi contre, and shewe þou þus here þi power. But Jesus seide unto hem, Soli Y seie to you, þat no man proþete is accepted in his contre. In treulþ Y seie to you, mony widewis weren in Helyes dates in Israel, whanne hevene was clousid fro reyn þrie þer and sixe monþis, whanne gret hungir was maad in al þe lond; but to noon of þes widewis was Hely sent, but in to Sarepta of Sidon to a woman widewte, as þe book of Kings telliþ. And many meslis weren in Israel undir Elisha þe profete, and noon of hem was clensid of Helisse but Naaman of Sirî. And bi þis wolde Crist seie þat God doþ not wiþout cause, ne bi personal accepccion, but comunli for merit before, and so þis puple is unworþi to have miraclis maad of me. And þus we taken as bileve, þat þe Jewis ben þit unworþi to be taken to Goddis grace, fer greet synne þat þei diden in Crist. And so þei ben worþi to have false popis, and yvel prelatis, þat letten hem to turne to Crist; and God woot whanne þis synne shal

* The comment below, on v. 49, shows that the writer carelessly assumed that the city mentioned in this gospel was Jerusalem, instead of Nazareth.
have ende. For, as God knowij grevoust un synne, so he
knowij lenge of his peyne.

*And alle men in *pe* synagoge*, *pat herden *hes* wordis* of Crist,
weren *fulfillid* of ire; *and pousten pat* he jugide hem unworpi
to be helpid. *And *pe* risen, and castiden* him out *uijputen* *pe*
cite, *pat* was Jerusalem; *and *pe* ledden him to *pe* top of *pe*
hill above *pe* cite was *bildid* for to caste *him* down hedling.
*But Crist passing forf out wente jourys* *pe myddil* of *hem.* *And*
lerne we here *pat* God doij not bi acceptying of persones, but for
*pe* doon bifoire, *whos* qualite is *oonli* knownun to him. For
who woot how many persones asentiden to *pe* synne, and
how myche helpe men hadden of opers *pat* reversiden it? *And*
*pe* it is of synne and meritis, *pat* ben unknowun to us here.

**PE TESIDAY GOSPEL IN PE JRIDDE WERE IN LENTE.**

**[SERMON CLXI.]**

*Respiciens Jesus*.—*Matt. xviii. [15.]*

*Pis* gospel of Mathew tellij how men shal snybbie synne;
but mennis lawis letten *pis* cours, *pat* *pis* gospel is not holde.
*Jesus biholdinge his discipulis seide to Symouni Peter, and in him
to ech Cristene man, *3if* *pi* brobir synne asens *pee*, *go* *pou* *and*
snybbie him biuixce *pee* *and* *him* aloine; *3if* he heere *pee*, *wel*;
*pou* hast wonnen *pi* brober to *God.* *And* *3if* he heere *pee* not now,
take to *pee* oon or two, so *pat* in *pe* moub of two or three witnessis
stonde evert wurd, *pat* here is spoke. *And* if he heere not *pee*
 witnessis, *seide* *to* *pe* Chirche, *pat* is communte of Cristene men;
and *3if* he heere not *pe* Chirche, *be* he to *pee* as an heypene man *and*
publican. *Sobli Y seie* *to* *you, what kynne *pings* ye bynden above
*pee* erpe, shal be bounden in hevene, and what kynne *pings* ye un-
binden above *pee* erpe shal be losid in hevene. *Efi Y seie* *to* *you,*

1 So E and Q; A has *synagogia.*

*In the Sarum Missal (as also in the Roman,) this gospel is, as it were,
 prefixed by the following words, not found in the Vulgate, but evi-
dently introduced in order to explain the change of number in the fifteenth
verse from *vestrum* to *tua*;—

"In illo tempore, Respiciens Jesus
in discipulos suos, dixit Simonis
Petro."
\textit{Wyclif's duty of remorse referred to by the prevalence of conventional rules.}

\textit{Pat if two of you consente above erpe of ech ping, whatever pere aexn, it shall be done to his of my father pat is in heven. For wher ben two or three gedrid in my name, pere Y am in pe myddil of hem.} \textit{Sanne Petir comynge to Crist, seide, Sire, how ofte shall my brother synnen in me, and Y shall farye him? Wher pere shall be to seveyn hymes? And Jesus seide to hym, Y seie not to pere til seveyn sipsis, but til seveyn sipsis and seven.}

In his gospel ben pree pinges which Cristen men shulde marke to hem. De first part of his gospel make ende of Cristis ordre; so pat sum gospel tellip how we shulden love, and sum tellip how we shulden snybbe; and whatovere be more in any ordre is superflue wipout witt. Love pere prei, and pere enemye, and whanne evere pere woost pat man trespassip in she, pere shalt snybbe him, as his gospel tellip shee. Ech man pere woost pat synne, synne in God and in ech man. And so, what tyme pat pere knowist pat any man synne in shee, pere shulddest snybbe him bi pere sylf, whanne tyme and ojer pinges wolen suffre. And so it seme to many men, pat pere newe lawes and newe ordres contrarien his gospel, and so pere ben agens bille. Many newe lawis ben maad to susteyne pere newe ordris, pat letip sich snybbing as_pat gospel tellip here. For it is ofte knouwn to men, pat pere brederen synnen agens hem; and if men snybben hem of peir synne, pei seien pere have a sovereyne, as a priour or an abbot, pat shulde knowe in his trespas; and pere fallip not to his bropir, but if he woole reverse his ordre. And myche more if he snybbe the pridde tyme and pe fourie tyme, for pere ofte sipsi his brederen shulden leeven comunyng wi the abbot, and fe him as an hejene man; but how shulden pere ordres stove? And pere fallip in chapitre lawe, and ech punishing of monei. And so, if his gospel wente forp, alle pere pinges shulden be fordone. And here ben many mannis lawis made of defamynge of men, and pere wi the practisyng of hem shulden perishe bi his gospel. Here men tenken pat pere newe lawes and pere newe ordris shulden ceese, and so pere don myche harm to alle ojer and to hem sylf. And so ech man shulde snybbe pere ordris, and ojer

\begin{footnotes}
\item[1] hem, Q. \item[2] wipouten any wit, E. \item[3] undirnymme, E. \item[4] undirnymme, E. \item[5] for, Q. \end{footnotes}
SERMONS.

men that maynteynen hem; for this reule that this gospel tellip
is betere than any privy anybbing. And if men loveden al this
gospel, it were of more strenghe than thes ordres.

The second part of this gospel tellip how prestes shul loose
and bynde. The shulden do thus above erpe, accordingli to
Goddis wille; and so whatsoever the tellen the peple that the loosen
or bynde this, the Church and ech man shulde suppose that
it is doun thus in heven. But if the doon for men or money,
or unknowing of erpe, the done not thus above erpe, but
in erpe or binepe erpe, and noon shulde strive for this
power. For God mut first do this erpe.

The third part of this gospel tellip how ofte men shulden
forbye. And men shulden forbye their wrongis as ofte as men
syne in hem; but God wole nevere forbye his wrong, but
if men maken askeep to God. And to seie opynli that thou
forbye this synne in God, is an open blasfemye, but if God
telle thee that he do this so, and bidde publishe Goddis wille, that
God himselff forbye this synne. And thus love daies of many
damages ben comunli aens this gospel, for man shulde forbye
freeli that harm that is doun aens him, and entirmente not of
Goddis injurie; for God oonli mai forbye this. And so, as
Austyn notep, ech that synne in maundement of God synne
bope aens God and aens ech of his breyper. And so en-
leven si pis sevne, that is first noombre after ten, maken
seventi and sevne. And so wolde Crist seie bi these words,
that how ofte ony man synne in ony comandement, and so he
synne aens us, we shulden forbye our injurie, and be aboute
to amend him.

1 for unknowynge, E. 2 trespassen aens hem, E. 3 mannis
damage, E.

"Love-day" is explained in Hal-
liwell's Dictionary as a "day ap-
pointed for the settlement of dif-
ferences by arbitration." A quotation
from Gower follows.—

That ther may be no oone-day." The
word occurs also in Chaucer. The
meaning here seems to be, that
to appoint any prescribed number
of days of pence within which
an offence against God may be ex-
piated, is to entirmente of Goddis
injurie, and not allowable.

One might suppose Wyclif to
have read the famous aphorism
in Tacitus, "Deorum injurise diis
curne."
ON WEDNESDAY IN BRIDDE WERE IN LENTE.

[SERMON CLXII.]

Accesserunt ad Jesum.—Matt. xv. [x.]

Dis gospel telliþ how Crist reprovede veyn religioun of Pha-
riseis. Matheu telliþ how¹, ‘per camen fro Jerusalem Scribis and
Pharisæis, and accusiden Crist in his apostolis of breking of þer
religioun. ‘Pei seiden to Crist, Whi þi disciplis broken þe man-
dementis of ours eldris, for þei waihen not þer hondis whanne þei
cisten breed? And Crist seide axen to hem, But whi broken þe
Goddis maundement, for þoure veyn tradicioyn? For God bad
worshippe þi fadir and þi modir, and who ever cursiþ his fadir
or his modir, die he yvet deþ. And þe seien in þoure lori, Whoe-
ver seþ to his fadir or his modir, What kyne zîfte is of mi it
schal profite to þee, and noon oþer; and so, þif he worshippe not
his fadir and his modir, bi kepyng of þis tradicioyn, he an-
sweþeþ wel, for his kepyng þat he doþ to þis mannis lawe.
And so, siþ þe Phariseis han goodis fallinge to þoure ordre, and
not propre to þou siþ, þe helpen not þoure fadir and modir.
And þus þe avoïden Goddis heeste bi þoure veyn tradicioyn. O þe
zypporitis, wel prophesiciðe of þou Xsay, and seide, ‘Dis puple wor-
schipþ me with þer lippes, for þei bidden many bedis, but þeiir
herte is fer fro me. And wiþouien cause þei worshipen me, for
siþ God is Spirit and treuþe, wiþoute feyning wole he be wor-
schiped; and þus þes Phariseis techen loris and mandementis of
men. And þis þes Phariseis don to dai. For þif þes ordres
geten nevere so myche good, þei seien þat al is þer ordris, and
it were a deedli synne to scatir þes goodis in þe world. But
in þer ordre shal þei be dispension, as if þei weren sunken into
helle, but summe be stoozen, and summe be murþerid, and
summe ben rotun for deuate of us. And þif þei þyven ouþt
to þer pore kyn, oþere seien þat þei ben cursid; or þei moten

¹ So in E; A includes these three words in the quotation.
have of þer prelat more leeve to do þis riſt, þan ¹ þei axen of þer priour to breke þe manement of God.

*But Jesus clepide to him þe puple, and seide, Heere ye, and understande. Not mete þat entriþ into þe mouþ fuyliþ a man in his soule, but þat þat cometh out of þe mouþ, þat þing fuyliþ a man. Þanne Cristis disciplis camen, and seiden to him, Þou wost wol þat Fariseis, bi herynge of þis word, ben slaundrid. And Crist answeringe seide, Ech planting þat my fadair of hevene hab not planted, shal be drawn up bi þe rote; as who seip, siþ þei camen in bi þe fend, and ben not groundid in Goddis lawe, he shoulde not spare for tendermesse of hem to seie þe soþe, for þei moten faile. Suffre ye hem, for þei ben blynde, and ledris of blynde men. And þus riche men of þe world moten have freris to þer confessouris, and þei leden hem after þer wynnyng al biside Goddis lawe; and so þis puple ² and þer leders ben blynde to go þe weie of Crist. For yff a blynde lede þe blynde, þei fallen boþe in to þe lake. But Petir answeride, and seide to Crist, Declare to us þis parable. And Crist seide, Zii ye ben wipout witt, as Fariseis? Ne understonden ye not, þat al mete þat goþ into þe mouþ goþ afterward in to wombe, and is sent out as departid filpe; but þo þat comen of þe mouþ comen out of þe herte, and þo ben þat foulen man. For of þe herte comen yvel ðonstis ³, in yvel wordis; manslyvingis, avoutrieris ⁴, leecheries, ðeþes, fals wimnesse, blafymes. And þes sevente ben þo þat foulen man in his soule, but to eþ wip unwaschen hondis fowyþ not þus a man. We shal wite þat Crist and his disciplis wolde[n] waishen þer hondis whanne þei eten, and algatis whanne þei weren foule, siþ Crist was moost honest man. But Crist tolde not so myche bi þis as bi washinge of þe soule; for Crist dide al þing in mesure, and chargeide more þingis more nedeful. But veyn riþis þes ordis chargen to myche, and þer foule customes; as Jewis waishen ofte þer hondis, for siȝt of Goddis creature, but þei leften þer soulis foule, bi foule þonstis and shrewid conscientis. And þus don þes ordres to dai; þei tellen more bi þer owne bekenyng ⁵ and bi þer newe founden signes, þan þei don bi Goddis heesitis. And þus, wipouten resoun or

¹ þanne, E. ² peþle, Q. ³ So E; A excludes the sentence from the quotation. ⁴ avoureþes, E. ⁵ bekeþynge, E.
cause, þes idel men don many of þeir dedis; for brekyng of þer owne custumes þei chargen as a greet synne, but brekyng of Goddis lawe þei chargen nouȝt, or to litil. And siþ love of mannis workis is signe of love of her autor, þes ordris loven more hem self1 þan þei loven God þat zat þe lawe; siþ love and kepyng of þe lawe, and love of þe maker, ben answerung. And þus in chesing of þeir breþeren, and of þeir prelatis, þei taken more heede þan in chesing of Goddis werkes. For þes false men chargen mannis lawe; and so in chesing and lyvyng aftir, and algatis in ende of þer lyvyng, þei tellen whos knyþis þei ben, and how þei ben ful turned fro God. And lernyg of þer rotun lawis letþ to lerne Goddis heestis. For take þe bisyynes þat þei han, to lerne and kepe þer owne lawes; and ßif it were turnid into Goddis lawis, þei myȝten cunne betere Goddis lawis. Asaye hem in ten comandements, or in nedeful þing to þe soule; and þou maist wite where þis be soþ, þat mannis ritis passen Goddis lawe in love and keping of þes ordris; and þannte þei ben veyn religiouñ.

PR PURSDAI GOSPEL IN JE HRIDDE WERE IN LENTE.

[SERMON CLXIII.]

Operamini non cibum.—JOHN vi. [27.]

Þis gospel tellþ of Crist, how he taȝte þe soule fode. For it is knowun bi þis gospel, þat þer ben two metis; oon bodili mete, bi which þe bodi is fed, anoþer goostli mete, þe which fedþ þe soule. And as mannis soule is betere þan þe bodi, so þis secounde mete is betere þan þe firste; and so men shulden take more hede to þis þan to þe first. Joon seþ þow, Crist bade þat we shulden worche, not mete þat perishþ, but þat mete þat lastþ unto þe liif wipouten ende; þe which mete mannis sone shal þyve unto Cristene men. Here shulden we undir-stonden þat Crist forbede not bodili metis, siþ he fædde ofte þe puple bi miracle, and bi bodili mete, but Crist forbede

1 So in E; A has brem.
SERMONS.

bysynesse aboute sich bodili mete, and more love þerof þan love of goostli mete. Crist tellip here two skiles, to prove þat goostli mete is betere. Oon, for bodili mete mut perishe, and goostli mete lastip evere. Anoþer, for goostli mete bringip man to þe liif þat evere shall laste, but no bodili mete fedip a man but for a tyme. Goosly mete lastip wiþ man, boþe here and in heven, siþ vertues bigynnen here, and ben betere in hevene wiþ man. But Crist techip his Godhede, whanne he seip þat mannis sone shal þyve þis mete of vertues, for þei ben of Goddis grace. Þis Crist markide God þe fadir, for to þyve þe mete of vertues.

Þes Jewis seiden herfore to Crist, What shulen we do, for to worche Goddis werkes? And Crist laȝte hem þe ordre of vertues, how þei shulden bigynne to worche. Þis is þe work of God, seip Crist, þat ye troven in him þat God sente. And so men shulden bigynne at bileve, þe which þei taken at manhede of Crist; for bileve is ground to man, to stable oþer vertues in him. And siþ bodili wittis of man ben liȝter þan goostli wittis, ordre axip to bigynne at þe manheede of Crist, and styte fro þis manheede to þe Godhede of Crist. For noon bilevþ in a man, but þif he leewe þat he is God. And herfore þei seiden to Crist, What signe daist þou, þat we see and trouve to þe? what þing worchist þou? Our fadiris eden angyleis mete in desert, as it is writen, God saf hem breed of hevene to eþe. Verfore Jesus seide to hem, Forsoþe, forsoþe, I seie to you, Moises saf you not breed from hevene, but my fadir saf þou verris breed fro hevene. As Crist hap spoken of goostli mete, so he shulde speke of goostli breed. And as breed is ground of mannis mete, so bileve is ground of mete of soule. And siþ Crist is þis first bileve, verrili Crist is breed. For Goddis breed is þat ilke þat cometh down fro hevene, and þyve þiif to þe world.

Crist spekiþ not þiþ of þe sacred oost, siþ on Shire þursdaie he ordeynede it. And so it is nedeful to men to knowe, how ofte breed is taken. It is seid comunli þat breed is taken on foure maneris. First, for breed þat men usen and maken for to fede þer boþi. Also, for al manere of virtue, but speciali for bileve. Also, for cause of þis virtue, as teeris⁴ ben clepid of

⁴ teeris, E.
God breed. Also, þe sacrif oost is clepid breed in Goddis lawe; and þus þe myddil persone of God is breed, for he foundiþ bileve. And þus þe oost of þe auter is verri breed, to many wittis; it is breed maad of whete, and eke it is Goddis bodi; and so it groundiþ bileve, and it is an object of virtues. But flee to clepe þis breed, accident wijouten suget. And þus men worchen vertues whanne þei traveilen in þeir soule, and heeren wordis of God, or worchen to vertues þat in hem is. And þe Jēnis seiden to Crist, For ever þyne us þis breed. And Jesus seide to hem, Y am breed of liif; þe þat comep to me shal not hungre, and þe þat trouwij in me shal nevare be aþirst. And here men treten comunli how þis breed shal be eeten. It shal be chewid b in mouþ of soule, for tretidi godeli bi skillis; and sþþ it shal be hid in mynde, as mete is hid in mannis stomake, and þere move men to worche werkes of love as God biddiþ; and aftir it passiþ to alle lymes of men, and turneþ man into God. For, as Austyn telliþ here c, þis breed varieþ from oþer breed. Oþir breed is þikke, partid, and turned into oþer kynde; and after it is turned into his bodi þat etiþ it. But þis breed, þat is Crist, etun goostil of man, mai not wende þes þree weies. For he mai not be þus partid, ne turned in anoþer kynde, ne þus drawun into mannis bodi; but he turniþ man into him, as man turneþ mete into his bodi. But over, sþþ þis beste breed is ground of alle vertues of man, how faste shulde a man holde clere bileve of þis breed! And þif we seien þat so we doon, for Crist biddiþ us worche þis mete, neþele oure liif and dedis beren witnes aþens us here. For to fewe men ben now, þat ne þei hadden levere heere and lerneven lore biside þis, þan for to lerne þe lore of Crist; as þes men shewen, þat studien mannis lawe, and leven Goddis lawe, and doen more worship to mannis lawe, þan þei don to Goddis lawe; and however men excuse hem, þes ben heretikes out of bileve. And herfor many Cristen men dispisen þes lawes for Goddis lawe, and worshipen

a Can the reference be to Gen. i. 29?

b He means to say; chewing in the mouth of the soul must be interpreted, discreetly treating and reasoning upon.

c S. Aug. In Johannis Ev. Tract. xxv. 'Non ergo Moyses dedit panem de coodo; Deus dat panem. Sed quem panem? forte manna? Non, sed panem quem significavit manna, ipsum scilicet Dominum Jesum.'
it wiþ al þer myþt, boþe in drede and in love. But how 1 many enemies haþ God, to turne men fro þis lawe 2!

ON FRIDAY IN þE ÞRIDDE WEEKE IN LENTE.

[SERMON CLXIV.]

Oportebat Jesum transire.—JOHN iv. [4.]

Þis gospel of Joon telliþ a story þat conteyneþ myche witt. Joon seþ hów, Jesus moþie passe þourþ Samarie. And so he cam into a citee, þat was elþid Sícær, biside þe place þat Jacob þæf Joseph his son. And þer was þe welle of Jacob. And Jesus was very of þe wele, and sät þus upon þe welle. And þe hour of þe daie was as þe sixte. Þer cam a womman of Samarye to drawe water at þe welle. And Jesus seide to þis womman, þye me to drynke. And disciplis of Crist wønten into þe citee to bie hem mete; for þei snokiden not fro hous to hous and beggiden mete, as freris doon. He, Jesus, sittinge on þe welle and spekinge aloone wiþ þe womman, beggide water of þis womman, as heretikes here feynen, for þat Crist was drükken over myþt, þat wolde þus, fastinge, drynke coold water. For Crist hadde ben drunken and wood, 3iþ he hadde beggide wiþouten cause, sþþ his Fadir forbeed sicþ begging. And Crist was Lord of al þis world, and 3iþ þe Lord axe drynke of his servaunþ, who wolde seie þat he beggide of him? But þis womman of Samarie seide to Crist, as she were taþte of heretikes, How pou, sþþ pou art a þew, axist to drynke of me þat am a womman of Samarie? for Jews usen not to dele wiþ Samaritanes. Jesus answeride, and seide to her, 3iþ pou knewe þe þifte of God, how God haþ take fleþþ for love of man, and who is he þat seþ to þee, þye me to drynke, þerevent þou shuldest axe of him, and he shuld þye þee water of liþ. And þe womman seide to him, Sire, pou hast not whereinne to

1 now, E, Q. 2 Q adds the following words, not found in A or E: Certis non erþelicbe man knowþ fullicie, but þou, Lord, wost þe soþe. Perfore, good God, helþe þi chreþe, sþþ it was nevere more neede.
drawe water, and he welle is ful deep; and wherof hast thou quyk water? Quyk water is clepid of Crist, springinge water, as water of wellis. And þis seide þis womman to Crist, Wher þou be more þan our fadir Jacob, which saf to us þis welle? and he drank herof, and his children, and his beasts. Crist answereide, and seide to hir, Ech þat drykib of þis water shal be birsti ayn; but þat drykib of þe water þat shal 3yve him wþouten ende shal not priste; but þe water þat shal 3yve him shal be maad in him a welle of water, springinge into lif ay lasting. And þe womman seide to him, Sire, 3yve me þis water, þat þe prist not, and come not hidir to drawe. And Jesus seide to þis womman, Go, and clepe þi housebonde, and come hidir. þe womman answereide, and seide, Y have noon housebonde. And Jesus seide to hir, þou seidest wel, þat Y have noon housebonde. For þou hast hadde ﬁve housebondis, and now þat þou hast is not þi housebonde; þis þou seidist sobli. And þe womman seide to him, Sire, Y see þat þou art a prophete. Oure fadirs preiden in þis hill, and ye seien, þat at Jerusalem is place, where men moten preie. And Jesus seide to hir, Woman, trawe þou to me, þat tymë shal comen, whanne ye shulen nieber in þis hill, ne in Jerusalem, preie þe fadir. Ye preien þat ye knowen not; we preien þat we knowen; for holpe is of þe Jews. But tymë is comen, and now it is, whanne trawe preying men shulen preie þe fadir in spirit and truwe. þat man preie þ God in spirit, þat preie þ him wþinne in herte; and he preie þ God in truwe, þat axip þing nede ful for his soul. For þe Fadir sekip1 siche, þat preien him on þis manere. God is a spirit, and þis men þat preien him, moten preie him in spirit and truwe. þe womman seide þanne to Crist, Y woot þat Messias is comen, þe which is clepid Crist; and whanne he shal come, he shal telle us alle þingis. Jesus seide to þis womman, Y am he þat speke wþ þee.

And anoyn cam his disciplis, and wondrden þat he spak wþ þe womman; neþeleþ no man seide to him, What sekip þou, or, What spekip þou wþ hir? And þe womman lefte her þott, and wente into þe cite, and seide to þo men. Come þee, and se þat man þat hap told me al þat Y have done; wher he be Crist?

1 sekip, E.
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Psal wenten out of the cite, and came to him. And in the mene 
yyme his discipils preieden him, Maisir, ete jou. And Jesus seide 
to hem, Y have mete to ete pat ye knowen not. And his discipils 
seiden togidere, Wher ony man have brouȝt him mete to ete? Jesus 
seide to his discipils, My mete is to do he wille of he fadir pat hap 
sent me, pat Y do at he fulle his werk. Wher ye seien not, pat ber 
ben fourre monopes to harvest, and ripe corn is comen? Lo, I seie to 
you, lifte up your eyn, and se ye conteres, for ye ben now whyle to 
repe. And he pat repip takip mede, and gederip freyyd into tiif 
swipoten endes, pat bope he pat sowip, and he pat repip, joiye to- 
gidere. In pis is he word sop, pat he is oþer pat sowip, and oþir 
is he pat repip. Y have sent you to repe ping pat ye han not 
travellid; oþer men han travellid, and ye han enrid into per 
travellis.

And of pat citee trowiden many in Crist of ye Samaritanes, for 
he word of he womman pat bar witnesse, pat Crist hadde told hir 
al pat she hadde doon. And whanne Samaritanes hadden come to 
Crist, hee preieden him to dwelle pere; and Crist dwelle pere two 
dates. And many moo trowiden in him, for his word pat he spake 
to hem; and pat seiden to he womman, pat, Now not for his speche 
we trowen in his profete; for we han herd, and we witen pat he 
is very savor of he world.

Ech word of pis storie is ful of witt, whoso takiþ hed. And 
so it were betere to freris to wite what pis storie menede, þam 
þus to blaseme on Crist, þat he beggede þis water of þis 
womman. Crist is a curteis frend, þat whoso etþ and drinkþ 
þip him, Crist wolde ete and dryenne æþen, and conforte him for 
to ete. And so þis speche þip þis womman was not maad of 
wantones, but for to figure to þe apostlis how þei shulden 
preche to heþene folk. And so men þat spoken wel to 
prechours, to profit of þe Chirche, þyven to drinke to Crist and 
to hisen, alþþ þei þyven hem noo coold water. And þus þis 
womman þat dryne to Crist, for of oþer dryne þeden we not 
here. And so freris shulden dryneken to þe puple þe gospel, and 
treuþe of Goddis lawe, and leve siche blasemes and dremes, 
bi which þe puple is empoisoned. For oþer seinte þefore us

1 So E; om. A.
weren scribts of God, and mooveden þe puple to take of us þe 
lore of God; and we shulden rece þis ripe corn. And sich 
traveil in þis hervest were worþ to gete to blisse of hevene; 
and not beggynge of oþer corn, and leyng to teche Goddis lawe. 
But many comen to rece redy corn, whanne þei preche not to 
profit of þe folk, but to spylle hem of þer goodis, and to foile¹ 
hem wiþ many synnes.

Þe Satirdai Gospel in þe pridde weke in Lente.

[SERMON CLXV.]

Perrexit Jesus.—JOHN viii. [1.]

Þis gospel tellip how þat Crist savede a womman, and tаughte 
his Chirche. Joon seip how, Jesus wente into þe hil of Olyvete, 
and eft þe grey morewunyn² he cam ayn into þe temple. And 
here we ben tаughte to preie and þenke on God biore we 
prechen. And al þe puple cam to Crist, and he sitting tаughte hem. 
And Phariseis and scribts brouȝt a womman, taken in aâvouerie, 
and þei pulliden her in þe myddli, and þei seiden to Crist, Maiistir, 
þis womman is now taken in aâvouerie. But in þe lawe Moyses had 
us stone siche a womman, but what seist pou here? And þes þingis 
þei seiden, tempting him, þat þei mystyn accuse him. For þei 
hadden graunt³ of Crist þat he wolde algatis have mercy, and 
þat he wolde keep Moises lawes; but þei pouȝten þat þe toon of 
þes he muste forsake, and so he shulde algatis be taken in his 
owne wordis, or in his dedis. But Jesus bowynge doun, wip his 
fyngir wurst in þe erp. And whanne þei dwellen aþing him, he 
reride him, and seide to hem, He þat is wiboute synne of you cast 
he first a stoon on hir. And eft Crist, bowynge him, wurst in þe 
erp, as he diðe first⁴. And þei heeryng wenten aþei oon after

¹ soþen, Q. E. ² moryng, E. ³ grœnœid, Q. E. ⁴ so in E; A includes the four words in the quotation.

* Means,—'they had made sure.'
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another, bigynnyng at he eldest; and Jesus lefte aloon, and he womman stihndyng in he myddil. And Jesus rynyng him up, seide pust to he womman, Womman, wher ben he pat accusiden bee? no man hath dampned bee. And she seide, No man, Sire. And Jesus seide to her, And ye shall not dampne bee; go you, and now nyle you synne more aftir.

And here men doute comuni, how Moises lawe and mennis lawe kepen riȝtwynesse of God, in dampnyng of wikkide men; siȝt it were betere to þe Chyrche þat men þat wolden profite þerto, and kepe hem after fro sicch synne, weren saved on lyve and not þus deede; how þanne is þis lawe riȝtfull? Here men seien þat Goddis lawe is just, boþe þe olde lawe and þe newe, but of mannis lawe þei seien not so, but supposen þat it be often unjust. And þit þes þat shulden holde Goddis lawe, synnen ofte in uss of it. But þis we taken as bileve, þat Goddis lawe is ever good, and men synnen not in uss of it, but þif þer synne bifoere be cause. And herfore justisis of ech lawe1 shulden be riȝtwis and clene of liif; for God myt reule men of þe lawe, how þei shulen juge in ech caas. And jugement of mannis lawes ben comuni fals now. For Crist wolde, for þe tyme of grace, þat men shulden turne men bi preching, and good liif and clene of preestis, wipouten sich feyned lawes. And so jugementis ben alle yvel, or many of hem; and þus preestis shulden fle þis, and take þe certeyn weie of Crist.

But on þis men doute ofte how þat þes shriftes camen in. For Goddis lawe spekþ not but of schrift saud to God, and of general shrifte to men, and to stire hem to leve þer synne; and þes shriftes ben ofte betere for þis þan þes newe rowynyngis. Here men seien, þif þei dursten, þat noo shrifte þat now is usid is good to man, but in as myche as it lettþ man to synne. And so þif prestis prechiden faste as Crist haþ ordeyneð hem to preche, it semeþ þat þis were ynowþ, wip þe general confessioune. And so, al if it do good, þeþeþ it doþ þeyche harm, for confessoures han her menes to spyle þe peple bi symonye, and to foyle² hem many weies bi coveitise and lecherie. And so no drede ordenaunce of Crist were betere þan þes newe lawes. For, as Crist seþ to þis womman, ende of þis confessioune is sowe

1 So E: A has lawes.
2 foule, Q. E.
for synne þat is don, and þe for to synne after. And þis mut
God do algatis bi þyvyng of his grace; and he þyveþ gladlyer
his grace to men þat kepen his ordenaunce, þan he doip to oþer
men þat leeven it, and kepen mannis.
Muse we not what Crist wroot here, as sum men dremen þat
he wroot first þe lawe, and after he wroot þe foule synnes þat
þes accusators hadden don, and movede hem to shame of
hem, and so flee out of þe place*. But howeuer God or
deynede of þis, it is lickeli of bileve þat Crist wroot here as
myche as was nedeful us to cynde, and kepe we þat as ynowȝ.
And muse we not aboute uncerteyn þyngis, for sich veyn
curiouste were a tempting of God.

*PE MONDAY GOSPEL IN ÞE FOURÞE WERE IN LENTE.

[SERMON CLXVI.]

Prope erat Pascha.—JOHN ii. [13.]

Þis gospel telliþ what Crist dide to reprove synne of þe
Chirche. Joon telliþ þat, Pasch was nyȝ, a feste dai of þe Jevís,
and Jesus wente up to Jerusalem. And fonde men biynþ and sellyng
in þe temple, sheep, and metel, and dooves, and monyours sittynge.
And whanne he hadde maad as a scourge of smale cordís, he caste
al out of þe temple.

And here Crist shewide his regalyn², and taute how lordis
shulde chastise symonye, and oþer synnes þat ben usid in þe
Chirche. For siþ clerks ben lege men to kingis in whos londis
þei ben inne, kyngis han power of God to punishe hem in

¹ So E; om. A. ² regalyn, E. Q.

* S. Austin gives several possible explanations of the ‘writing on the
ground,’ all beautiful, spiritual, and inspired by a devout and refined
imagination. The medieval com-
mentators were coarser and more
positive. De Lyra suggests, follow-
ing other writers, that Christ wrote
on the ground, either the decision
which he had arrived at, or the sins
of the accusers; this last opinion he
prefers. ‘Alii dicunt, et melius ut
videtur, quod scriberet eorum pec-
cata, ut eos ostenderet ineptos ad
acussationem hujus foeminar.’
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Goddis cause, bope in bodi and in catel; and pis figurip Cristis dede. Pes preestis sullen sheep, yat in pe Chirche seyen symple liif, yat pe puple shulde offre to hem, more than for pe love of God. And pes preestis sullen oxen, yat doon grete werkes and stronge, to be holden pillaris of pe Chirche, and champions in Goddis cause. And sif pe doon siche worldli dedes for to gete name of pe world, and not for love of Cristis Chirche, pane pei ben enemys to God. As, sif bishopis fisten now, and ben arayed in hors and myne, or ben greet in household, and oter pingis to fede pe world, pei ben enemys to Crist, and not in pis sutours of him. Pes men sullen dowves, yat sullen werkes of preestis, as sacraments, and oter werkes yat longip hem for to do. For dowve bitokenep pe Holi Goost, and tellip how preestis shulden worche freely. And pis chaffaryng wip dowves is not oonly bi selling of chirchis, but in prechinge and shryvynge, and wel ny in alle werkes of preestis, as halowyng of chirches, and auteris, and visiting, wip oter japis. So yat holi chirche were betere yat sich japis weren not uside, for pes preestis bi siche japis fylen hem and harmen pe puple. And as Crist cast out of pe temple sheep and neet, bi bodili strenghe, and sholde out metale of monyours, bi which pei chaffariden in pe temple, so lordis shulden wipdrawe mater of pis synne of preestis. For ellis pei maynteyneden pis synne, and disusiden aegen God goodis yat pei shulden be lordis of, and jas pei harmeden hem and pe chirche. And pane pei, turnen doun pes bordis, whanne pei distrien yer menes bi whiche pis synne shulde be nurishid, to harm of pe rewme and of pe Chirche. And jas secular men shulde seie to preestis yat sullen jas dowves, Take ye pes pingis hennes. For jas bad Crist to teche us; for sif pe hous of pe Fadir of hevene shulde be figure of Goddis dede, and God mut nedis do freeli, and chaffere not wip sich pingis, pes men yat chaffaren jas blasfemen fouli in God. And so pe hous of holi chirche shulde not be hous of chaffaring.

And disciples of Crist pouzen over how it was writtan, in pe Salme, pe sele of ipocritys in Goddis hous hap een Crist in peir

1 foule, E.
lyvyng. For þei feynen of alle þer dedis þat þei ben Cristis werkes, and þus þei lyven bi title of Crist, and geten al þer chaffare here. And so þer feestis and oþer dedis ben fals fryyte of Cristis liif, and þus þei eten falseli Crist bi þer feyned ypocrisie. And þes wordis mai þe Sone seie to his Fadir of false preestis; for þei feynen þat it is love þat þei han to Goddis hous, but it is foul envie and coveitise of ypocrisit. And so þei babitien Crist, and eten false goodis feyned of him.

And herfore þe Jewish answeriden, and seiden to Crist, What signe shewist þou to us, þat þou doist þes maistris? Jesus answeride, and seide to hem, undo þe his temple, and in þree daies Y shal reise it. Herfore seiden þe Jewish, In fourti and sixe þer was þis temple bildid, and shalt þou reise it in þree daies? But Crist seide of þe temple of his bodi, and þei meneden of þat material temple. And whanne Crist hadde arisen fro deed, þanne his disciplis houten on þat Crist seide þes witnes, and þei trouiden to þe writting, and to þe word þat Jesus seide. And whanne Crist was in Jerusalem in Pasch, many trouiden in his name, seyinge þe signes þat he did. But Jesus trouide not himself to hem, for he knew alle men, and for it was no nede to him þat ony shulde here witnesse of man, for he wiste what was in man;—siþ he wiste of ech man what he shal do, boþe good and yvel, and so he hadde no nede of spies, to wite what men spaken of him. And herfore Crist trouide not in þim himself to hem, þat þei weren trewe in his love. And of þis tiht mai men take, what signe Crist shewide of his dedis. For Crist bi his manheide telde of his suffryng and his deþ, and bi autorite of hem Crist spak and dide his dedis. And þus preestis feynen falseli þat þis lordship and glorie of þis world longþ to patrimonye of Crist, þat was don upon cross. And as þes blasfemes mai speke, þei slaundren Crist in þeir speche.

1 om. Q. E. 2 þe cross, E.
ON Tewisdae in fourde wek in Lente.

[SERMON CLXVII.]

Jam die festo mediant.—John vii. [14.]

His gospel telleth how Crist spake to ye Jews upon reson, and reprovede per synne which they baren in per herte. Joon seip that, Jesus went into his temple after he feste, and tauleth, what men shulden do, and what thing men shulden flee. His feste was a mene, and made redi to Cristis word; for summe herden Cristis word bi per comynge to his feste. And ye Jews hadden wounhir, and seiden, How can he his letters siue he hap lerned noon? Jesus answeride to hem, and seide, My lore is not myn, but his that sente me. It is seid that Auctour of alle seip that his lore is not his, for it is not principali his, but it is Goddis that sente him. And sum tymhe Crist speik bi his manhede, and sum tymhe he speik in fourme of his Godhede. And wolde God yis heretikes in matir of ye sacrid oost conseveyden his speche, and understonden wel Ambrose, that seip his oost is not breed after that it is sacrid, for it is not aftir principali breed, but ye bodi of Crist, bi vertue of his wordis, and yanne shulden they shame aftir ther feynyed accidentis.¹

ȝif any man wolde do ye wille of God, he shall wite of his lore, wher it be of God, or I spake of myself, for to hye my manheed. He that speik of himself, he seik his owne glorie; but he that seik of God's sake sente him, his is a trewe man, and unriis is not in him. ȝaf not Moises to you a lathe, and noon of you doyn pe lathe? Whi seke ye to see me? and God bad ye shulde not see. Ye people answeride, and seide, You hast a devale; who seik of to see Joe? Sum people lovede Crist, as folk whos hertis God movede, and sum weren hired of ye hige preestis for to hate and slae Jesus. Jesus answeride, and seide to hem, I dide a werke, on ye

¹ The words and — accidentis have been neatly erased in Q.

² See vol. i. p. 379.
haliday, and ye alle han wondir. Perfore Moises 3af you circumcioum; not for it is of Moises, but of fadris bfore, as Abraham and ojer fadris; and in he Sabot ye circumcede a man, and holden pat Goddis lawe. And 30, zif a man take circumcioum in he Sabot, and breki not Moises lawe, how have ye dudeyn to me, for Y made al he man hool in he Sabot? Nyle ye juge afger he face, but juge ye just jugement. And herfore seid sum men of Jerusalem, Is not his he pate seken to see? Lo, he speki aperiti, and hei seien nouzt to him. Lord, wether he princiis of preestis han known pat his is Crist? But it seme pat his is not Crist, for knowing pat we han of him; for, Him we known of, whenne he is; but whanne Crist shal come, no man woot of whenne he is. And herfore Jesus criede, and taunte in he temple, Bohe ye known me, and of whenne Y am; and Y cam not of myself, but he is trewe pat sente me, he which ye known not, as ye known not my Godhede. I knowe him, and zif Y see, Y knowe him not, I shal be liik you, a lyere, but Y knowe him, for I am of him, and he sente me. And herfore hei sousten to take him, and no man leide hond on hym, for his tyme was not zit comen. But many of he peple troudden in him. And yis, zif we leden Cristis liif, and trowen in him, and in his wordis, we witen wel pat he bad not bie us swerdis, to fste wip hem to see oure breiferen bodi, and venge us on oure enemyes. Wel we witen pat al pursuyng pat Crist hadde muste nedis be, but herfore pei ben not excusid, pat ne pei synneden myche in Crist.

ON WEDNESDAY IN FOURM WEKE IN LENTE.

[SERMON CLXVIII.]

Praeteriens Jesus.—John ix. [1]

Yis gospel tellip how ye false Jewis pursuden Crist for a miracle. Joon seip pat Jesus passinge saw a man bynde from his birpe. And his disciplis axiden him, Maistir, what synnde?

1 whenne, E.
SERMONS.

he pis, or his eldris? pat he shulde be born blynd. Jesus answeride, pat seijer he pis ne his friendsynned þus, but þat Goddis workes be shewid in him. And so it semeþ þat alle men ben punished moost for þis cause, sum men for to turn to good, and sum men to make oþir drede, and sum men to shewe Goddis ríght, and his power upon men. Y mut worche my fadiris workes þat haf sente me to his ende, þe while þat it is dafi; þe nyȝt comeþ, whanhe noon mai worche. And þis is sop; for grace of Crist, þat is ljit to just man; and noon mai worche medefulli longer þan he haf þis ljit. And þus seij Crist afterward, As long as Y am in his world, I am ljit of þe world. Whanne Crist hadde seid þes wordis, he spitte in þe erþe, and made cley of þe spittyng, and clammyde1 cley on his eyen, and seide to him, Go and waisha þee in þe water of Siloe, þat is to sei, sent: cité weren men sent to bape hem and to swymme in þeir pleie. Þerfore he wente forþ, and waishide, and cam aȝen seynge. And so his néþboris, and men þat sawen þerfore, for he begynde in comune place, seiden, Is not þis he þat sat and begynde? Sum men seiden þat þis is he; sum men seiden, Nay, but þis is liik him; but he seide, þat Y am he. And herfore þei seiden to him, How weren þin ÿþen openèd? He answeride, þat man þat is clepid Jesus made cley, and anoyntide myn eien, and seide to me, Go to þe water of Siloe, and waisha þou þee; and Y wenete, and waishide, and saw. And þerfore þei seiden to him, Where is he? And he seide, Y woot nere. þei leiden him þat was blynde to þe Phariseis. And it was Sabot, whanne Jesus made cley, and openède his eien. And ofsome axeiden þe Phariseis how he hadde seen. And he seide to hem, He put to me cley on þe eyen, and Y waishide, and Y see. And summe of þe Phariseis seiden, þis man is not of God, þat kepþ not þe Sabot. And ofer seide, How mai a synful man do þes signes? And þer was stryf among hem. And of þei seiden to þis blynde man, What seist þou of him, þat þus openède þin ÿþen? And he seide þat he was a prophete. þe Jesus trusiden not of him, þat he was þus blynde and saw, til þat þei clepiden his fadir and modir, þat sauten his stat fro his birþe. And þei axiden hem and seiden; þis is your sone, which þe seyn

1 clemed, Q.
was blynde bore; and how seest he now? Ye eldris of his blynde answeriden to hem, and seiden, We witen wel pat his is our son, and pat he was born blynde, but how seest now we witen mere, or who openede his eyen we witen not; axe ye him; he hap elde; spoke he of himself. Ye hisis seiden his eldris, for hei drede he Jesus; for hame consiprider he Jesus, pat ys ony graunte \(^1\) him to be Crist, he shulde be put out of his chirche. Herfore his eldris seiden, pat he hap elde; axe ye him. \(\text{Hei clepiden asen his man pat was blynde, and seiden to him, }3\text{ys e bou glorie to God; we witen pat his man is sinful. And his blynde man seide, ys he be sinful, }Y\text{ woot not; o jing }Y\text{ woot wel;}\) for \(^2\) \(Y\) was blynd, \(Y\) see now. And \(\text{hei seiden to him, What dide he to }\lambda\text{ee? how openede he }\text{jin eyn? He answeride to hem, }Y\text{ have seid you now, and ye herden;}\) wherlo wolen ye heeren asen? Where ye wolen he be his disciple? And \(\text{hei cursiden him, and seiden, Be bou his disciple, for we ben disciple of Moises. For we witen pat God spake to Moises, but we witen not him his, of whome he is. Pat man answeride, and seide to hem, }In his jing is merveile, pat ye witen not of whome he is, and he openede my ysen.\) For we witen pat God herip not sinful men, but if ony be heriere of God, and do his wil, hem he herip. Fro he bigynnynge of he world it is not herd, pat ony openede he eyn of a blynde bore man. But ys he his were of God, he mylys not so ony jing. And \(\text{he answeriden, and seiden to him, }\text{you art al borne in synne, and you techiste us? And }\text{he castiden him out. Jesus heerde }\text{pat he hadden cast him out, and whanne he hadde founde him, he seide to him, Bilvest bou in Goddis son? He answeride, and seide, Sire, who is he pat }Y\text{ troue in him? And Jesus seide to him, }\text{you hast seen him, and it is he pat speketh with }\text{hee. And he seide, }Y\text{ troue, sire; and fallinge down he louide Crist.}\)

Dis storie semep open, but it techip trewe men how \(\text{he Fari}^{\text{s}}\) seis to daie bileven not in Cristis werkes, but denyen Goddis lawe for \(\text{pe bi-lawis, as pe Sabot. For mankynde was born blynd, and sawe not }\text{he grace of God; but Crist bi his man-hede lihtned it and made it to see.}\)

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\(^1\) graunte, E.  \(^2\) So E; A has \(\text{fro.}\)  
\(^3\) So E; aboren, A.  
\(^4\) So E; techeth, A.
De pursdai in four\:e were in Lente.

[Sermon CLXIX.]

Pater meus angue modo.—John v. [17.]

Dis gospel tellip how pe false Jewis accusiden Crist of blas-phemye, and so pei puttiden on him heresie, for pe two ben knyttid togidere. Joon seip how, Crist tolde hem \( \hat{p} \)at his fadir worchip til now, and Crist worchip also. It is seid biforn \( \hat{p} \)at werkes of pe Trinite moten be altogider, \( \hat{p} \)at it doip wijpouten for\. And so, for \( \hat{p} \)er is no chaunging in \( \hat{p} \)is holi Trinite, \( \hat{p} \)erfore spekip \( \hat{p} \)is gospel wip wordis of present tyme. \( \hat{p} \)e Fadir worchip evermore, and \( \hat{p} \)e Holy Goost, wip Crist. But fro \( \hat{p} \)at Crist was man, Crist worchip bi his double kynde, bi his Godhede and bi his manhede. \( \hat{p} \)e seconde worching is sensibele; and herfore Crist seip, \( \hat{p} \)at his Fadir worchip til now, and Crist worchip; but \( \hat{p} \)is gospel levip, til now. Bi \( \hat{p} \)is he wole not meene \( \hat{p} \)at \( \hat{p} \)e Fadir leevip now to worche, but \( \hat{p} \)at Crist haip newe kynde, bi which he reulip \( \hat{p} \)is world; and \( \hat{p} \)is viker kynde\(^1\) cam whanne Crist was maad man.

And herfore pe Jewis souysten more Jhesus to see him, as blas-phem.; for not oonli he brac pe Sabot, but seide his fadir was God, and made him everne to God. But Jesus ansteride, and seide to hem, Sopli, sopli, \( \hat{Y} \) see se to you, pe sone mai do nouz\: of himself, but \( \hat{p} \)at he seeip pe fadir doinge; for what kynne pingis pe fadir doip, pe same pe sone doip also. And Crist seide here opynii, \( \hat{p} \)at he is \( \hat{p} \)e same God wi\( \hat{p} \)p pe Fadir, and maki\( \hat{p} \) al \( \hat{p} \)is world of nouz, as \( \hat{p} \)e Fadir maki\( \hat{p} \) it. And \( \hat{p} \)it \( \hat{p} \)e Fadir bringip for\( \hat{p} \)p pe Sone, and pe Sone mai not bringe for\( \hat{p} \)p himself, but \( \hat{p} \)is bringing for\( \hat{p} \)p wijnne is neip\:er making ne worching, for it is wijpouten ende, as Godhede is wijpouten eende. For if pe sunne were wijpouten ende, his shyning were wijpouten eende, and so it is in pe Trinite of bringing for\( \hat{p} \)p of \( \hat{p} \)e two persone\( \hat{p} \)s. And \( \hat{p} \)us mysten pe Jewis witen \( \hat{p} \)at Crist hadde bope Godhede and manhede, for pe fadir loveip pe sone, and shewip him alle pingis \( \hat{p} \)at he

\(^1\) pis vikeris power, E.


Wyclif's


dob, and shal shewe him more werkes than these, bat ye han wonder of hem. And þis was don in Cristis deþ and his resurreccioun; for þes weren more þan þes miraclis, aþif þei shewen þe same myst; for ech werk of creature telliþ þe myst of God. For as þe fadir reiþ þip up deþ and quykennþ hem, so þe same quykennþ whom he wole. For þe fadir jugiþ no man; but he zaf al jugemnet to þe same, þat alle men worshipe þe same, as þei worshipe þe fadir. And here Crist spekiþ of jugement al of anþer kynde þan is jugement of God wipinne; s þip jugement of þis manhed is sensible, and shal be seyn1 and endid at þe dai of dome; and bi þis jugement, as Crist seþ here, þe Fadir jugiþ no man. He þat worshipþ not þe same, worshipþ not þe fadir þat sente him; and so he worshipþ not God, but brekiþ al þes ten heestis. And sþip worshipping of Crist stondiþ in holding of þe newe lawe, and sþynge of Crist in manere of liif, how many worshipþ2 not now God! And þis worship of þe Sone is more þan to worshipe a messanger, for þis Sone is þe same God, two kyndis and oo persone.

Sobli, sobli, Y seiþ to you, þat he þat heriþ my word, and trouþ to him þat sente me, hab liif wipouten ende, and comeþ in to no jugement, but passiþ fro deþ into liyf. And here heeryng is taken for obeishing of þe soule, and jugement is taken here for reþproving of þe world. Sobli, sobli, Y seiþ to you, þat tymþ comeþ and now it is, whanne dede shulen heere þe vois of Goddis sone, and whoso heeren it, þei shulen lyue. For as þe fadir hab liif in himþef, so he zaf þe same to have liif in himþef; and zaf him power to do jugement, for he is þus mannis sone. And nyþ ye woundir þis; for þe tymþ comeþ, in which alle þat ben in graves shulen heere þe vois of Goddis sone. And þes men þat han doo good, shulen go into rising of liif, and þes men þat have done yvel shulen rise to be jugiþ in helle. þes wordis tellen more witt þan we cannem blabere, or mai tellé. But it is knowyn þat þer ben two manere of dede men, bodili and goostli. And at þe dai of dome shal ryeþ alle dede men bodili; and bi vertue of Cristis word risen summe dede men goostli; for þei turnen to good liif, and holdeþ þe wordis of Crist.

1 seen, E.
2 worshipeþ, E.
SERMONS.

PE FRIDAY GOSPEL IN FOURPE WEREK IN LENTE.

[SERMON CLXX.]

Erat quidam languens Lazarus.—JOHN xi. [1.]

Dis gospel tellip how Crist quykenede Lazar fro deép to liif. And pis is þe þridde deed bodi þat Crist quykenede in erpe. þe first was a young wenche, þat was quykenede wipinne þe hou. þe tóper was a young man, þat was quykenede at þe yate. þe þridde was þis Lazar, þat was quykenede in þe sepullcre. Joon tellip how, Lazarus lay siik in Bethanye, þat was broþer to Martha and Marie. And pis Marie was she þat amonytide þe Lord wip oynement¹, and wipte his feet wip her heer, whos broþer Lazar was siik. And herfore pis Lazarus sistris senten to Jesus, and seiden, Sire, to, he þat pou lovedist is siik. And Jesus, heerynge, seide to hem, þis sikenesse is not to þe deþ, but for glorie of God, þat Goddis sone be glorified bi it. And certis Jesus lovede Martha, and Marie her sistir, and Lazar. And whanne Jesus herde þat Lazar was siik, þonne certis he dwelle þere to dayes, and removede not ferþer þemns, for he wolde þus quykene Lazar. And þanne, after þes², Crist seide to his discipels, Go we ayen to Judæ. His discipels seyn to him, Maistir, now he seave sousten to stome þee, and pou goist ayan þidir? Jesus answerede, Ben þer not twelve houris of þe day? 3 þif ony man walke in þe day, he hurtip not, for he seep þe liyt of þis world; but 3 þif ony walke in þe nyht, he hurtip, for þis is not in him. Crist wolde mene bi þes wordis, þat lenghe of his liif is certeyn, for it haþ twelve parties, as þe dai haþ twelve houris. And as man muþ dwelle from hour to hour, so Crist muþ dwelle bi alle þes parties, for noon of þes mai asterten Crist, bi worching or bi fleyng. And Crist is evermore in liyt, for his manheeld is ful of grace; þeþeþ he doþþ evere good, and hurtip neiþer him ne oþer. 

Dis þingis seep Crist, and after þes³ he seep to his discipels,

¹ oynement, E. ² þis, E. ³ never, E. ⁴ om. E.

SERMONS. VOL. II.
Lazar oure frend slepeth, but Y'go to wake him from sleep. And
he discipulis seyn to Crist, Sire, 3if he slepe he shal be sauf. But
Jesus seide of depth of him, and pei wenden 3at he hadde spoken of
his sleep. But hanne seide Jesus to hem openly, Lazar is deed.
But I joie for you, 3at se bileve, for I was not here; but go we
to him. It is seid communli 3at absence of Crist here dike treo
goods wijouten moo. First, 3is myracle is more open, and
shewip how Crist is al cunynge; and declariip wel 3is figure
what it biokene spirtualli. And Thomas, 3at is caled Didimus,
seide to discipulis, 3at weren his fellowis, Go we eke, and die we wip
him. Thomas spake 3us, to shewe pe love pei hadden to
3is Lazar, and how pei tristiden in Cristis helpe, and tolden
litil bi 3is lyf.

And 3us Jesus cam, and found him haynege had fourt daies in
pe grave. And Bithanye was bi Jerusalem, as it were fiftene
ferlongis. And many of pe Jews camen to Martha and Marie,
to conforte hem of her brohir. And Martha, as she herde 3at
Jesus cam, she cam aysen him, and Marie sat at hoon. And
Martha seide to Jesus, Sire, 3if jou haddest ben here, my brohir
hadde not be deed. But 3it now Y'woot, 3at whaterever jou axist
of God, God shal 3yve 3oe. Jesus seip to hir, 3i brohir shal rise
aesen. Martha seip to him aysen, I woott 3at he shal rise aesen, in
risyng aysen in pe laste day. Jesus seip to hir, I am risyng aysen
and lif; he 3at bileve in me, 3he, if he shal be deed, shal lyse;
and ech 3at lyves, and troub in me, shal not die wijouten ende.
Martha, bilewe jou 3is. She seip to him, 3he, Sire, Y have
bilewe jou art Crist, some of quyk God, and not of mawmetis,
3at camest into 3is world.

And whanne Martha hadde seid 3es wordes, she wente out, and
clepide Marie hir sistir stilste, and seide to her, Pe maistir is
come, and clepib 3es. And Marie, whanne she herde 3is, roof
soone, and cam to him. For Jesus cam not 3it in to pe castel, but
he was 3it in 3at place, pat Martha cam to him. Herfore 3e
Jesus pat weren in pe hous wij Marie, and confortiden hir,
whanne pei sevane pat Marie roos in haste and wente out, folowiden
her, and seiden, pat she goip to pe sepulchre for to wepe here. And
Marie, whanne she hadde seen where Jesus was, syngne him fel at
his feet; and she seid to him, Sire, 3if jou haddest ben here, my
brother were not dead. And herfore Jesus, whanne he sawe his wepyng, and he Jesu wepyng bat camen wip hir, he mornede in spirit, and storbilde him sylf, and seide, Where han ye put him? Ye seyn to him, Sire, come and see. And Jesus wepte. And herfore seiden he Jesu, Lo, how he lovede him! And summe of hem seiden, Ne myste not he pis make, bat openede he ise of he man born blund, bat he pis shulde not die?

And after Jesus, making dool in himself, cam to he sepulcre; and here was a denne, and a stoon put upon it. Jesus seide, Take away he stoon. And Martha seid to him, Lazarus sistir hat was deed, Sire, he stynkib now, for he hab leynt foure dases in he tumbe. And Jesus seide to hire, Ne seide Y not to hir, hat zif you trouve, you shalte se he glorie of God? And herfore he token anew he stoon. And Jesus caste up his ise, and seide, Fadir, Y make hankkings to hee, for you hast herd me; and Y wiste hat you evermore heerist me, but Y seide for he puple hat stondib aboute, hat he troven hat hou sendist me. Whanne Crist hadde seid hat words, he crieide wip grete vois, and seide, Lazar, come out. And anon he came out hat was deed, and his hondis and his feet weren bounden wip swaipung bondis, and his face was bounden wip a sudarie. Jesus seide to hem, Unbine him, and suffre ye him to go away. And herfore many of he Jesu hat camen to Martha and Marie, and seiden he pingen hat Crist dide, behelveden in him.

Pis pride deed bodi hat Crist quykenede bitokenep his quykenygng to grace. For it is but litil thing for Crist to reise a deed bodi to lif, but it is moche more to reise a soule fro synne to grace. And herfore pis grete Lord bigan at pis mooste werk, for comunli, whanne he quykenede bodi, he heleide heir soulis bi grace. And herfore, as Mathew tellid, whanne Crist heelide he paralitik, he seide, Sone, affye hat quykenes ben forgoyen pee. He first of hee pree deed bodi, hat was quykened in he hous, ben hei hat assenten ful to synne, but hei do not wipouten forp. He secounde bodi, in he gate, ben hei hat synnen wipinne forp, and synnen wipouten forp, but hei comen not to custume. He pride deed bodi, hat is dolven, ben hei hat ben custumped to synne wipouten, but hei ben not
hardid, þat ne þei mai be loosid bi grace; and þes ben þis þride man, þat styknip foure daies in þe sepulcre. And Crist dide not þus for noun power, reisinge þis man from deep to liif, but to teche us þat þes synneris bi hard ben turned to God. And no word of þis story here wantiþ sutil goostli wit. Crist criede wij greet vois, to teche þat soulis in purgatorie, be þei nevere so fer from him, comen anoon to his crye. Þes bondis in which þis man cam forþ, shewen þe miracle of Crist, how he movede þis bodi þat was deed to come forþ þus al bounden. And it bitokeneþ also þat men þat ben unbounden of preestis, ben biforn quykened of God. And þus Crist bad his apostlis loousen hem. For it is an open blasfeme þat preestis forzyven þis synne in God, but þif God foryeve it first, and seio to preestis þat þei shewen it. For alle þe men heere in erþe, ben þei nevere so grete lordis, may not forzyve synne doon in man, but þif þis man forzyve it first; myche more men shulden not presume to forzyve synne don aþens God, but þif God forzyve it first, and þei be trewe bedelis to telle it. And þis blasfemye þat is usid now shulde be knowe of þe scribis, þat popis assoile men of synne and peyne, whanne it turneþ men to avantage. Søþi, but þif God assoile first, þer assoileinge is feyned falseheed, and þei blasfeme in God, as þei don ofte whanne þei shryven. Þis fruyt among ðeþere comeþ of scriffe þat men have ordeyned.

[SERMON CLXXI.]

Ego sum lux mundi.—John viii. [12.]

Dþs gospel tellih how Phariseis wolden prove þat Crist bostide of himself, but þer witt was turned to folie, for þei faileden in bieve. Joon tellih how, Jesus seide to þe folk of þe Jesus, I am liȝt of þe world; who þat stæþ me, wandriþ not in dærkæste, but he shal haue þe liȝt of liif. And here men taken treuly þat ech

1 So E; A has to. 2 noun, E. 3 om. E. 4 done, E.
man shulde sue Crist, for ech man shulde walk in liht, and
every sich sue Crist, for noon haþ lewe of God to walke in
dernkesse of synne. For ech man mut nedis go ouer to
hevenward or to helle. And here men seen þe fends cautel,
þat he haþ tauȝte many men. 3if men seyn, þei shulden not do
þus, for Crist dide and bad þe contrarie, lo, þei seyn, where he is
now; for he likenȝ him to Crist. And þus þe fends wolde
stoppe ech wele bi which men shulden sue Crist. Ech man
mut be lik to Crist, 3if þat he wole come to hevene, and so ech
man shulde sue him, or ferjere or nerjere; for who is not wip
Crist, he is nedis aȝens him, and whoso sue þat Crist, he sueþ
þe fends to helle. And þus seien clerkes, þat þes men þat shulen
be saved, whanne þei synnen, þei suen not þe fends to helle, but
stonden stille, or suen Crist to softe; së þe man þat shal be
saved mut do some good þat Crist haþ ordeyned. And þus
many men taken signe of þer werkes, þat Crist wole save hem.

And herfore seiden þe Fariseis to Crist, þou berist witnesse of
þiȝtif; þi witnesse is not soþ. Jesus answertide, and seide to hem,
And 3if Y bere witnesse of myself, my witnesse is trewe; for Y
woot from whenne Y cam, and whidir Y go. Crist mut bere
witnesse of himself, së he muþ witnesse al treuþe. And so ech
man bi his werkes beriþ witnesse of himself; but boosting
stondiþ in fals witnesse, for pride þat man haþ of himself; and
so take hede to cause of witnesse, whi and what manere it is
don. But, for þes Jewis knowen not Cristis godhede, þerfore
he seip þus to hem, Ceris þe wilen not fro whenne Y cam, or
whidir Y go. þe jugen after þe fleisch, but Y juge no man. And
here we moten undirstonden, how Crist takip jugement. For he
seip bifoþ in Joon, þat God þaf al jugement to þe Sone; and
þus men seien comunly þat Crist takip here jugement for pre-
sumptuous jugynge, as man jugip wipouten cause; and þus Crist
jugip no man, neiþer himself ne oþer man. But Crist seip, 3if he
jugip, his jugement is trewe, for he is not aloone, but he and þe faþir
þat sent him. And in þe lawe of Jewis is witten, þat witnesse of
two men is trewe, and more þe witnesse of þes two persones;
and herfore seip Crist aþir, I am þat bere witnesse of myself, and

1 ferre or neare, Q; oþer fer or neer, E.
pe fadir pat sente me, he berip witnesse of me. Herfore pei seiden to him, Where is pe fadir? Jesus answeride, Neiper ye knoopen me, ne my fadir; zif ye knoopen me, peraventure ye knoopen also my fadir. For it faliip bi grace of God pat knowing of Cristis manheede bringip in pe knowinge of pe Godhede. Pes wordis spake Jesus in pe tresorie, techinge in pe temple, but not to have of hem tresour; and, no man toke him, for zil was not his tyme comen.

ON MONEDAI IN PE FIFTE WEEKE IN LENTE.

[SERMON CLXXII.]

Misirunt principes sacerdotum.—John vii. [32.]

Dis gospel tellip of malis of pe Jewis, and how Crist prophesiede of hem. Joon seip, De princts of preestis and Fariseis senden servaunites to take Jesus. Herfore Jesus seide to hem, 3il a litil tyme Y am wiþ you, and Y go to him pat sente me. 3e shulen seke me, and ye shulen not fynde; and where Y am, ye may not come. Crist spekip in many tymes how al pat shal be mut nedis be, and how nouȝt may come but pat shal be. And þanne it is liþ to maynteyne þes wordis; and so it is liþ to defende, þat Crist is bi litil tyme, for he is bi ech part of þat tyme as he is bi ech tyme. And þe Jewis seiden to hemself, Whidir is þis to go and we shulen not fynde him? wher he be to wende into þe scateryng of hepene folk, and to techen hem? What word is þis pat he seide? ye shulen seke me, and ye shulen not fynde me, and where Y am ye may not come. Þes blynde Jewis knoopen not how Crist is evere in blis wiþ his Fadir, and how þe may not come to blis, for Crist haþ ordyned hem to payne. And þus þe fredom of þer soule is bounden for to do amys, but not in þat þat it is free, but in þat þat God ordyned þat, for to profite to his Chirche. And so men knoopen siche oþer speches. And in þe lasste dai, þat is grete, of þe feeste among Jewis, for þe

1 So E; Q; A has bi.  
2 So E; om. A.  
3 E om. this clause.  
4 So E; A has wending.  
5 subidir I go, E.
firste daie and þe eijtih day ben solempe among hem, stood Jesus, and cride, and seide, ysif any þirste, come to me and drynke. He þat trouw in me, as þe wroth seip, floods is quyk water shulen renne of his wombe. þis seide Crist of þe spirite, þat þei shulden take þat trouwen in him. And so þes floods ben þe loris þat þe apostilis shedde to men; and þe wombe is þe power þat mannis soule haþ to take witt. Trowe þou in Crist, and studie his lawe, and þou shalt birle bi suche floods.

[SERMON CLXXIII.]

Ambulavit Jesus.—JOHN vii. [1.]

Dis gospel tellip how Crist avoide þe pursuyng of þe Jewes. Joon seip þat, Jesus walkide into Galilé, fer fro þe temple, for he wolde not walke into Judee, for Jesus castiden to sle him. And it was þis a feste of Jewes, pat þei clete Senofigia: þat was sich a feste as we han in oure Chirche hoolyday, and it was clepid among þe Jewis a feste of tabernaculis. For bifeore þat temple was maad, þei preiiden in tabernaclis, as þei diden in Moises tyme, and longe after in Judee. And, for þe kynrede of Judas and þes preestis dwelen togidere, for þei hadden no propre soort, and levesfully weren weddید togidere, þerfore þes two kynredis weren clepid Jewis, and of hem cam Crist. And so men seyn in Engelond, þat whanne preestis ben lordis, and goon to bataile as princis or kyngis, þanne shal chivalrie faile þere. Dis feste lastide sevne daies, and þei maden in þe temple lité housis of woode, to figure þat wode shadowide hem bifeore þe temple was maad; and þe tabernacle was as a tente. þes preestis castiden sich hige feestes moost for to take Crist; for þei helden a worship to God, to slee Crist, and fardo his name; and þat þei shulden moost do in sich a gederyng of þe puple.

1 synofigia, E. 2 om. E.

* Scenopogia in the Vulgate;—the feast of tabernacles.
And zit Cristis breperen seiden to him, pat he shulde wende pennes out of Galile into Jude. For Cristis kyn lovede him litil, siþ he made hem not riche, ne greet among þeir neiþors. But more þe preestis of þe temple hatide Crist and his breperen. Cristis breperen ben clepid here men þat weren of his kyn, as weren summe of Galile, where þat Crist was maad man; for Luk tellþ how Crist was conveyed in Nazareth, a toun of Galile. Þes breperen weren not Cristis apostlis, but oper men of his kyn. And þerfore þei seiden to Crist, þat he shulde go into Jude, þat his disciplis sein þe werkes þat he doþ; for certis no man doþ œoust in hiddis, and zit he castþ to be in aþer, for þis were falshe of mannis liþ, in doing and in entent. Þif Jou doist þes þingis, make þee open to þe world. For his breperen trowiden not in him. Þerfore Jesus seide to hem, My tyme is not zit comen, but youre tyme is evere red. It is seid of holy men, þat God hæþ lymyted a litil tyme for to do a good dede, but yvel is don in many tymes; as men may err fro þe mark in many weies beside it, but o wey ledþ to þe pricke, as it is knowun comunli. And, for Crist wiste þat þei weren yvel, and felowes to þe wickide Jews, þerfore seip Crist, þer tyme is redy, but his tyme is not zit comen. Þe world may not have hatid you, but þe world hatþ me, for Y here wittnesse of it, þat þe werkes of it ben yvete. And here mai we wel witen þat þes breperen weren not apostlis; for Crist seip in anóþer place þat þe world hæþ þes apostlis, as þe world hæþ Crist. And here we mai take of Crist, þat men þat reproven synne of þe world geten hem envie of it, whanne þer wordis ben œoust trowed. Go þe up to þis feeste daþ, but I shal not go to þis feeste daþ. Here men scien comunly þat þer ben diverse wittis of word of þis feeste daþ. Sum tyme it is taken for þe firste daþ of þis feeste; sum tyme for ech þon of þe sevëne daies of þis feeste; and sum tyme for al þe hool tyme of þes sevëne daies toegidere. Crist cam not on þe first day, but on sum oþer aftir pryvly. And þus understondþ Crist þat he shal not go to þis feeste day, for þis tyme is not zit fillid; as þif he wolde seie,—þif he cam þidir in þe firste daþ of þis feeste, þe Jews wolden kille him þanne; but algatis he muste lyve longer, and profite more to þe Chirche, bïfore þat þei slowen him.

Whanne Crist hadde seid þes wordis, he dwelle stille in Galile,
and whanne his bretheren weren wont, þanne he stiede to þe feste day; not aperly, but as in hid. And þis was þe same wyke. And þe Jews souȝt him in þe feste day, and seiden, Where is he? And myche grutching was of him in þe folk. For summe seiden þat he is good; and summe seiden, Nay, but he disseywed þe puple. Neþes no man spak aperiti of him, for drede of þe Jews. And þis persecucion of Crist fuliȝ not þit in his membris, or in treuþ of Cristis cause. For we han alle þes þree parties; þe hyȝe preestis ben bishopis þat wolden not here of Goddis lawe; þes Fariseis ben religiouþ, þat holden þer ordre betere þan Cristis; þes men of þe puple, þat holden here æþens Crist, þen sum seculeris hirid of hem, or disseyved wþ þeyned gablingis.

ON WEDNESDAI IN FIFþE WEKE IN LENTE.

[SERMON CLXXIV.]

FACTA SUNT ENCAENIA.—JOHN X. [22.]

Þis gospel telliȝ furþere how þes Jews pursued Crist. Þere were maad festis in Jerusalem, þat Joon clepide Encennia, for þanne þe temple was renuil in cloþis and oþer ornemantis, and encennia is as myche as newing in oure speche. Joon seþ þat it was wynter whanne þis feeste bifoþ þere; for þe temple was þories halowid, as men seyn þat taken hede. First þe temple of Solomon, as þe prisse book of Kyngis telliȝ, was hallowid in Septembre. But þe seconde was in Marche, whanne þe temple was rerid æþen undir Zoroababel, as þe book of Esdre telliȝ. Þe prisse clensing of þe temple was in Machabees tyme, and þis clensyng was comunli in December, and in wynter; and so of þis spekiȝ Joon here, as men witen bi his wordis. And Jesus walkiȝe in þe temple, in þe porche of Salomon, þat men seien was a place where Salomon was wont to preie. Jesus cam, not for devocioun þat he hadde in þes feestis, but for to teche men þat camen, and how men myþten do þis medefully. Þes Jews wenten aboute him, and seiden to him, How longe takist þou away

1 in þe, E. 2 weke, E. 3 renuident, Q; renuilid, E. 4 summe, E.
oure lyf? 3if thou be Crist, telle us opyni. It semeþ þat þes Jewis wolden mene, þat þei bileveden þat Crist shulde come, and wip þis bileve and oþer was þer soule fed goostli. And so Crist tariede þer lyf here, for he wolde not seie opyni þat he was Crist. Jesus answeride to hem, I speke to you, and ye trouwen not; þe werkes þat Y do in name of my fadir, þes beren witnesse of me. But eke ye trouwen not, for ye ben not of my sheep. And þus Crist wolde seie to hem, but covertli, as we shulde speke, þe ben out of bileve, and shulen be damned for þour synne. For eþch man þat shal be saaf mote nedis bileve in Crist, for eþch man þat shal be saaf mut nedis be of Cristis sheep. Crist disceyveþ not his sheep, and seþ þat, þei heeren his vois, and he knowþe hem, and þei seþ him; and he þyveþ hem lifw wiþouten ende; and þei shal nevere perishe, and no man shal ravishe hem out of his hond. þat þat my fadir hæþ given me, is more þanne alle oþer þingis, and þerfore no man may ravishe out of my fadir hond. Sip it is more þan al þis world to be Goddis kyndely sone, for whomever is þus Goddis sone, he mut nedis be þe same God, it is a known cause þat noon mai ravishe fro Crist sheep, but what he hæþ shappid to blis mut nedely be blessid. And þus seþ Crist swynghi, Y and my fadir ben al oon; for þei ben oo God, oo substance, and oo kynde.

þe Jewis token up stoones for to stoone Crist. Jesus answeride to hem, Many goode werkes have Y sewid to you of my fadir; for which werke of hem 2 ye stoonen me in wille? For oo werk Crist dide on his Fadir's behalf, þat he reprovede synne of þe Jewis, and telde how þei diden ægens God. And, for þis speche was ægen pryde and þer coveite, þerfore þei pursueden Crist, and wolden algatis have him deed. þe Jewis answeriden to Crist, of þi good werk we stoonen þee not, but of þi blasfemye, and for þou, sip þou art a man, makist þiis God. þes wordis wolde Crist graunt, sip he is of two kyndis, boþe Godhed and manhed. But þit he spek soþþ covertli. Jesus answeride to hem, Is it not wren in your lawe, þat Y seid, þe ben goddis? 3if God seide þat þei weeren goddis, to whom Goddis word was maadh, and þe Scripture mai not be undo, þat þe fadir hæþ hawcluded and sent into.
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The world, and ye seien pat Y blasfe, for Y seide pat Y was Goddis son? It semeþ pat Crist wolde seie here, pat he is þat word of God, and þat same Scripture, þat in manheer is sent hidir; and bi vertue of þis word taken men part of Goddis name. And so, bi þis Scripture, Crist is Goddis kyndely sone; for þis word mut be beter þan ben men maad goddis bi it. Yf Y do not my fadirs werkes, nyle ye trawe to me; but yif Y do þes werkes, alþif ye wolwen not trawe to me, trawe ye to þe werkes, þat ye kneuen and trauen þat þe fadir is in me, and Y in þe fadir. Þe dedis þat Crist dide, * ben unsympst evyndence þat Crist is boþe God and man. For Crist dide 1 * evermore good, and spake truyþe on good maner, and was neuer couplable of synne. And no drede, stonding his wordis, he muste nedis þan ne be God.

DE PERSDAYE GOSPEL IN DE FIFTE WERE IN LENTE.

[SERMON CLXXV.]

Cum audisset quidam de turba.—John vili. [40.]

Þis gospel tellþ of opynyons þat weren of Jesus, þe while he was here. Joon tellþ þat, Summe of þe puple trowiden in Crist as verri prophete, and summe reversen þis. And so summe of hem seiden þat he is verri prophete. Summe seiden he was a grete prophete þat Moises bihiþe þe Jewes, whom summe clepen Crist, and summe Messias. Summe seiden he was no prophete, for he was of Galile; and so of þe lond of Galile shulde not Crist come. Seip not holi writ, þat of Davisis seed, and of þe castel of Bethlem, where Daviiþ dwelle, comþ Crist? And so dis-cenciuon was maad in þe puple of him. Þei kneuen not þe trewe storye, how Crist was consevied in Galile, and aftir born in Beeldelem, as prophecies and gospellis tellen, so þat alle prophecies of Crist weren fillid in oure Jesus.

And summe of hem wolwen take him, but noon leide hondis on him. And so ministris camen ayn to bishopis and Phariseis, and

1 A line is here left out in Q.
bei seiden to be serveauntis, Whi brouȝte se him not wip yow? Þe ministris answeren aʒen, Nevere man spake so as he his spekȝ had. And þanne þe Phariséis answeren to hem, Wher þat þe ben disseyved? wher ony of þe princeis trouiden in him, or ony of þe Phariséis? But þis puple þat kneve not þe lawe ben cursid, for þer errore in feiȝ. But Nicodeme seide to hem, þat cam to Jesus upon þe wyȝt, and he was son of þe Phariséis, Wher oure lawe jugiȝ a man, but yif it heere first of him, and have knowe what he doij þat for word and dede accusen men, bi Goddis lawe and mannis lawe. þei answeren, and seiden to him, Wher þou art of Galilie? Seke þou wise scriptures, and se, þat prophete rezopenhagen not of Galilie. And þei weren turned aʒen, ech on to his owne hous. þes Jewis worshipen þer lawe more þan Anticrist doij now, but þei erriden in þe lettre, as Ury dide, þat bare his dep in berynge of Daviȝis lettre to Joab, duk of his bateile. It seemȝ þat þes Jewis wolden meene, þat no prophete cam of Galilie, for holi writt, þat shulde make mynde of þe comyng of Crist, seʧ þat he shulde come of Jude, of þe kinrede of Daviȝ. And so, as þes foolis argueden, he was not born in Galilie. For þei kneven not þe myddil birþ þat Crist was boren wipinne his modir.

**ON þE FRIDAY IN þE FIFTE WERE IN LENTE.**

**[SERMON CLXXVI.]**

_Colleg erunt Pontific._—John xi. [47.]

Dis gospel telij how þe Jewis conseliden to Cristis dep. Joon seʧ þat, Bishopis and Phariséis gederiden conseit aʒen Jesus. And bi þis we see þat þe moсте ground, and ¹ pursueris of Jesus and his lawe, weren princes and Phariséis. For þe princes of prestis, þat weren þe bishopis, and þe Phariséis, þat weren religious in Cristis tyme, pursueden Crist to þe deeþ, as autours of his mansleyng. Myche erride Filat, and oþer gentile folk; but not so myche as diden þe bishopis and Phariséis. For

¹ of Q; E agrees with A.
wordis and parablis of Crist weren aëns synful men, but not so myche aëns ojer, as aëns þes two folk. And þerfore, for coveitise, þei conspiriden more aëns Crist.

þes men seiden among hemsilf, What shulen we do? for þis man doþ many signes? ȝif we leeten hem þus, alle men shulen trowe in him, and Romains shulen come, and take away oure place and oure folk. Whanne þat preestis weren princis, and kyngis weren put adoun, þe Romayns þougen þat knysshode was disparagid, and þus þei senten Heroude and Pilate into Jude, for preestis and Phariseis shenten leding of þe lond. And herfore weren Heroude and Pilate suffrid to comen in. And þei dredden hem of Crist, ȝif his wordis wenten forþ, þat Romayns shulden come, and fordo preestis and Phariseis, for in hem two stood myche þe lordship of Jewis. As ȝif bishopis and abbatis spaken to day togidere, Hide we Goddis lawe, lest þes seculer lordis come, and take oure lordshipes, and fordo oure statis.

But von of hem, þat histe Caifas, and was bishop þat þeer, seide to hem, þe cuminum no good, ne casten oun, þat it spedij to you þat o man die for þe peple, and al þe folk perishe not. And þis he seide not of himsìlf, but siþ he was bishop of þat þeer, he prophesied, and tolde þat Jueus was to die for mankynde; and not oonly for heþene men, but to gradere Goddis sones in oone. It semeþ here þat Caiphas hadde þis undirstonding, þat it spedde to slee Crist, lest þeir lordship were lost; þat Romayns, þat weren heþene men, token not fro preestis and Phariseis al þe lordship þat þei hadden, and so þes two manere of folk shulden perishe for faute of riches. But it semeþ þat þis Joo, and men þat taken þis as prophecie, undirstonden þes wordis to oþir undirstonding, þat it spedij þat Crist die for mankynde, lest al þe peple perishe in peyne of helle. And þis is a good witt, prophesied of Caiphas; and so it fallij þat an yvel man, to oþir witt þan he meeneþ, blabere a good word and a soþ, for þe profit of Cristis Chirche. And here men taken þat a man is a prophete, alþif he undirstonde not his wordis.

And so fro þat daie þe Jueus þowten to sle Crist. But Jesus wente not offeril now among þe Jueis, as he dide before; but wente

1 So E; dispargid, A. 2 schenent þe leedynge, E. 3 So E; comyng, A.
出 into a contre biside desert, into a citee jat is clepid Effrem, and here he dwoile wip his disciplis, to syve hem ensaumple afrir, for to flee wiseli whanne o persone is pursued. And here men han nede to witen 3 of God whanne jei shulden do jus. For bi jis gospel mai men take, jat it is leveful to do jus, jif jat circumstancis fallen bi which God movep men to do jus.

**PE Saturdai Gospel in fyfȝe weke in Lente.**

[SERMON CLXXVII.]

Amen, amen, dico vobis.—John vi. [54.]

Dis gospel tellip how jat Crist spekip of two maner of etingis, goostli and fleishli; and bope þes two ben nedeful, but speziali þe goostli, for it shall laste evere in hevene. Firste seip Crist to his disciplis, and to þe puple of Jewis, Sôbl, Sôbl, Y seeo to you, but jif þe eaten þe fleish of mannis sone, and dryneke his blood, þe shulen not hate liif dwelling in you. He þat etip my fleish, and drynkip my blood, he hap liif wihouten ende, for he mut algatis be blessid. And þerfore seip Crist here, þat him þat etip and drynkip þus, he shal reise up in þe laste dai, to come to blis among his sheep. My fleish is verrili mete, and my blood is verrili drynke. He þat etip my fleische, and drynkip my blood, he dwoille in me, and Y in him. As my fadir lyvynge sent me, and Y lyv for my fadir, so he þat etip me, he shal lyve for me. Dis is he breed þat cam doun from hevene, not as youre fadiris eaten aungels mete, and weren deed; he þat etip þis breed shal lyve wihouten ende. Þes jingis 2 seid Crist in þe synagoghe, teching in þe toun of Cafharnaun. But many of his disciplis heerynge seide, Dis word is hard; who may here it and file it? But Jesus, knowynge bi himself þat his disciplis wolden grutche herfore, he seide to hem, Dis jing selaudrip you? Herfore jif þe seen mannis sone stegenge up where he was before? It is spirit þat syveþ byþ; fleish helpþ nopathy here; þe wordis þat Y have spoken to you ben spirit and liif.

1 So E; witt. A. 2 So E; om. A.
Here it is nedeful to men to wite, that in two maner of metis, goostli and bodili. But bodili is wel known, but nede we here to knowe how we shulden goostli ete Crist. For no man that hath witt dreydij, that Crist spekij not here of bodily etyng and drynkijg of his fleshe and his blood; for ellis no man shulde be saved, for no man is an etene ¹ to fede him jus bodili of Crist. And herfore it were to wite, how men shulen goostli fede hem jus. For Crist tellij in his wordis how men shulen ete him goostli, and to jus witt seij Crist here, that wordis that he spekij to hem ben spirit and liif. For sich is witt of his wordis. Jes wordis, in eter owne kynde, ben siche as weren hise opere wordis, but witt of jes wordis here is spiritual, and mannys liif. And Crist seij here sojli, that ech man that shall be saaf shal be fed of Crist jus. But jes mai not be undir-stonden of fleeshli fode of Cristis bodi, and so it mut be undir-stonden algatis of goostli foode. For of bodili fode of Crist mai not two be fed togider; and so Crist spekij of goostly foode, bi which many ben fed, fer and nere. Also aftir Cristis ascencioun many ben boren, and saved after. Also ², as Crist seij here, jei moten ete his fleish and drynk his blood; but jei shulen not jus do bodili, after that Crist is stied to hevene; and so Crist mut nedely speke here of goostli fode. And so no man dreydij here that supposij al witt of Crist, that ne oure God spekij here of goostli mete and drynke. For jes patriarchis eetan Crist, bifo eter he was boren in fleish. Jes goostli etyng and drynkynge is noujt but to fede eter soule wit bileve eter man moot have of je fleish and blood of Crist. And, for it is not nowij to trowe eter Crist took fleish and blood, but ister men trowe over jes eter Crist lyvede here medefulli, perchore men eter wol eter saaf moten ete his fleish and drynk his blood. And herfore tellij eter secounde part of oure crede, how men shulen trowe in Jesus Crist, and how he suffride in his bodi. And as, bi speche of Goddis lawe, eter man etij not bodili, eter takij mete in his mouj, and aftir sendij it to his stomak, and spueij it out ofte azen, but ister it turne to nurihe his bodi, so a man etij not goostli Cristis bodi, as men

¹ eten, E; etene, Q. ² And so, E.
spoken here, but ȝif þis mete be defied. And Crist licheneþ
men to him; and so no man etiþ þus Crist, but ȝif he be saved
in tymne. And þus þes wordis of Crist ben soþ, to men þat
undirstonden hem wel.

And here ben many men mared of þe sacrament of þe auter,
and referen alle þes wordis to þis holi sacrament. But neþeles
men witen wel, þat þes wordis woren spoken of Crist longe
bifore þat þis sacrament was maad of Crist or ony man; for þe
sacrament was maad first upon Shire Þursday, and longe bifore
þat tymne woren þos wordis spoken of Crist. Neþeles many of
þes wordis mai be wel undirstonden of þis sacrif oost, who þat
knowiþ hem soundely. And so we shulen undirstonde, first,
þat sum þing is Goddis bodi, and nouȝt eliþ in his kynde, as þe
fleisch þat Crist bare here and is now in hevene glorified, as
seintis shulen be. And of þis fleisch and þis blood, in his kynde,
spkiþ þe gospel, and of þe goostli eetoþ þat men moten eten
þis. Þe breed of þe sacrif oost is verry breed in his kynde, and
is eten bodiþ; but it is Goddis bodi in figure. And it is þe
same bodi þat is Goddis bodi in his kynde. And not but ȝif þis
be eten goostli, in eetoþ of þe sacrif oost, eliþ men taken not
worþiþ þe sacrament more þan a beest. And, for þis goostli
eetoþ, many of þe wordis here ben referriþ goostli to etoþ of
þe sacrif oost; but þis oost is eten bodiþ and goostli of sum
men, but Cristis bodi in his kynde is not eten bodiþ. And so
moten men wel be knowiþ, and speke wisely in þis sentence.
And sum men trowen, þat Joon spak no more of þis sacrif oost,
for he spak here þes wordis, þat myþten wel be seid of it. But
ever wite we, þat þis oost is verri breed in his kynde, and in
figure Goddis bodi, bi vertue of Cristis wordis; but þus it is not
of Cristis fleish and his blood in his kynde. And it is nede
to wite, how breed and wyn ben Cristis membriþs. And, for Crist
wiste wel here þat þis witt is unknown to many, perfore þis
gospel telliþ how Crist seþ afterward, But þer ben sum of you þat
troven not, to þes wordis. For Jesus wiste fro þis bigynnyng
whiche men were not trouwe, and who was to traye him. But
þes wordis he spake mystili for many causiþ. As Austein seþ,
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If men travelen treuly in love of God, and studie þes wordis, þei shulen knowen þis witt of hem. And þis is mater of greet merit, and trewe men han no doute þat ne Crist þak þus for þe beste.

And Crist seide to his disciplis, Herfore Y seide to you, þat no man mai come to me, but yiff it be spoun to him of my fadir. And yiff þou seie þat no man mai undirstonden Cristis wordis, but yiff God yanye him witt, as no man mai ellis be saaft, þou seist soiþ for boþe parties, as ech man mut nedely bilee. And yiff þou seist, over þis, þat it is in no mannis power to undirstonde wel holi witt, ne to be saved for his dedis here, þou fualist opynli; for do a man þat in him is, and God is redi to his dedis. But soiþ it is, þat alle sich dedis tellen in maner Goddis grace, þat is above mannis power, and þei tellen eke mannis werk. And not, for a man haþ power to make þus Goddis grace, but for he hath power to worche þerbi, þerfore he haþ power to diserve blis. And for hardnes of þes wordis, Many of disciplis wenten abak, and wenten no longer wiþ him, for þes wordis astonyeden hem. But Jesus seid to his twelve, Where ye wolen also go awye? And Symount Petre answereide to him, Sire, to whom shulen we go? þou hast wordis of liif wiþouten ende; and we han blyed and knawun, þat þou art Crist, þe sone of God þryng. Jesus answereide to him, Where Y have not chosen you twelve, and oon of you is a devel? And þis he seide of Judas Scarieth, for he þis was to tray Crist, þe while he was oon of þe twelve. And siþ he was ordeyned to helie, he wente never wiþ Crist as his membre, altif he were for a tyme in maner of grace, and dide myche good. And þus ech man þat shal be dampped is a devel, as was Judas; but noon shulen clepe his broþer devel, but he wiste þat he shulde be dampped, and God bad him clepe him so, for þe profit of holy Chirche.

1 So E; sae, A. 2 So E; om. A. 3 So E; aboute, A.

* þe disciplis, E.
Ante sexta Paschae.—John xii. [4.]

Dis gospel telliʒ what Crist didede þe sixte daie before he diede. Joon seip þat, Bifore sixe dajes of þe Pasche, þat Crist was deed, Jesus cam to Bethanye, where Lazar was deed, whom Jesus reinstde. And þere þei maken him a sorþe, and Martha serveõe him, and Lazar was oon of hem þat eeten wiþ Crist. Marie Mawdeleyn took a pound of trewe oynement and presshous, and anointide Jesus feet, and she wispte wiþ her her her feet; and þe hous was fillid of smel of þe oynement. And so oon of Cristis disciplis seide, Judas, Scariothis sone, þat was for to traye Crist, Whi is þis oynement not sold for þre hundrid þens, and youn to pore men? But he seide þis, not for he ræðe of nedy men, but for he was a þæf, and, havyng pursis, bar þo þingis þat weren sent. And so ech man þat ywil dispandiʒ Goddis good is a þæf. And Judas was smytyn wiþ cœvitise, siþ he hadde no nede bi his maistir, for Crist found him evere ynowʒ, and taute him to forsake þe world; and þit cœvitise of money movede him to sille Crist. And wiþ þis synne ben preestis smytun, bo þe more and lesse, more þan was Judas. Herefore seide Jesus, to excuse Marie, Saffre þi hir þat she hoppe it to þe day of my bireyng. And sum seyen þat Marie dide. She kepte o presshous box to anoynte Crist whanne he was deed, whanne þer wymmen bouþen hem newe. And þis savore in þe hous bitokeneþ fame of Cristis deepþ, þat eþ man shulde smelle, and þenke devouþ on Crist. And Crist seip þat, þei shulen evere have pore men wiþ hem, but þei shulen not evere have him. And so þis oyle is wel dispensiʒ, for betir, and in beter tymen, þan ðif beggeris hadden hadde it. And þes apostlis wantiden nevere beggeris for to take þer almes, for þis is hard to do wel, and goostli almes is beter, and Crist taute his apostlis to chese þis beter, and leve þe wers. And þis ypocrisie is in preestis, þat colouren þer cœvitise bi almes. And to myche puple of þe Jews knewen
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hat Crist was þere, and þei camen, not oonli for Jesus, but for to see Lazar, whom Crist reiside from deþ. And herfore þe priccis of preestis þoȝtyn for to see Lazar, for many of Jews for him wente away, and trouwiden in Jesus.

And on þe morewe myche þupe þat cam to þe feste day, whanne þet hadden herd þat Jesus cam to Jerusalem, token branchis of palmes, and wenden aȝens him, and þei crieden, Make us safe; blessid be þat is comen in þe Lordis name, kung of Israel. And Jesus fendl a þong aste, and sat on him, as it is writun, Douzler of Siuyn, drede þee not; lo, þi king cometh, silyngye on an aste fole. Þis regaly useide Crist, and reride not up þe croyseere aȝens his eneyes, as preestis doon now aȝens men þat þei wenen holden aȝens hem. First knewen not apostlis þes þingis; but whanne he was glorified, þanne þei þouȝten on þat þes þingis weren witun of him, and þes þingis þei diden to him. And herfore þe þuple þat was wip Crist bare witnesse, how he clyðe Lazar from his grave, and reiside him from deþe men. And herfore cam þe þuple aȝen him, for þei herden him have done þis signe. And herfore Phariȝeis seiden to hemself, þe seen þat we proſten not; lo, al þe world hap go after him.

And to þer weren summe hepene men, of hem þat camen to þreie in þe feste day; and herfore þes camen to Philip, þat was of Bethsaida of Galile, and so nyȝe þes hepene folk, and þryeden Philip, and seiden, Sire, we wolen see Jesus. Philip cam, and seide to Andrew; eft Andrew and Philip seiden to Jesus. And Jesus answereide hem, and seide, Sefly, sofly, Y seie to you, but þif þe corn of whete þat fallip in to erpe be deþe, it swel lip aloone, but þif it be deþe, it bryngip forþ myche fruȝt. He þat loveþ his lif þat lere it, and he þat hatip his lyf in þis world, kethþ it to þe liſe of blisse. þIf ony man serve me, sue he me; and where þat Y am, here eke shall my servant be; þIf ony man serve me, my fadir shall honour him. Now my soule is troublid, and what þing shal I seie? Fatir, make me saȝt fro þis hour? Crist wiste wel what he shulde seie, for he taȝte þus þes hepene folk, and þuguride in his owne persone how þei shulden suffre for his sake. And þus seip Crist þat, but herfore he was comen in to þis hour; as who seip, to alarge þe Chirche bi heþene men, glorious martiris, Crist dide and seide þus in þis tyme.
And þus Crist preieþ after for Goddis worship, and profit of þe Chirche. Fadir, he seip, clarifie þi name. And a vois cam fro heven, and seide, Bote Y have clarified, and Y shal clarifie este. And þe puple þat stood and herde, seide þere was a þundir maad; ober seiden þat an angel spak to him. Jesus answereide, and seide, Not for me cam þis vois, but for you. Now is jugement of þe world; now þe prince of þe world shal be cast out. And Y, yf Y be hyed fro þe erpe, shal drawe alle þingis to myself. Here Crist spekeþ greet prophecie, how þis world shal be jugid, and how þe fend shal go to helle, for merit þat Crist doþ. And so mater of þe jugementis þat Crist tellip after was þoven þanne. And dilatinge of his Chirche bi folk of þe citee, and uplandishe men, and heþene men also, ﬁguriden cloþis, palmes, and song, bi which Crist was worshipid in comyng to Jerusalem. And so ech word of þis storie ﬁgurip myche witt; and, whoso wiste þe habitude, o word þat comeþ before bringþ in anoþer word, to God þat knowþ good resoun. So þat o dede þat Crist dide nedip þat anoþer mut sue, and ellis were not þis word, ergo, so ofte sett in þis storye. And þis word, as Joon seip, seide Crist to signiﬁþ what dep he was to die, and how þis dep shulde be taken. þe puple answereide to Crist, We han herd of þe lawe þat Crist dodeþ wibouten ende, and how seist þou, þat mannis sone mut be hyed bi sich deep? And who is he þis mannis sone? And þanne Jesus seide to hem, þi t a biþ liþ is in you. Walke þe, þe while þe han liþ, þat derknesse atake þou not; and he þat wondriþ in derknesse woold not wondir he goþþ. þe while þe han liþ, bilee þe in liþ, þat þe be children of liþ. þe þingis spake Jesus, and wente away, and hidde him from þem. Studie þou þe dede of Crist, and kniþ oo witt wip anoþer.

**Fourme of þe passioun on Tewisdae in same weke.**

As þer ben foure gospelleris, so þe Chirche redip foure passiouns, Matheu, Mark, Luk, and Joon, bi ordre þat þes seinus writun. But it is ynowþ to tell of Joon, for he wroot last, and ynowþ us to cunne.
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ALSO OF WEDNESDAI.

Luk tellip on þis day how Crist die de for mankynde. And ech of þes foure evangelistes seip sum þing þat anoþer leveþ, but noon mai be contrarie to oþer, and God mai not demye himsilf. But mystakynge of Cristis witt marriþ sum men in þis mater. And so mai men take a word of þis passioun, what þat hem likþ, and touche a point of Cristis passioun answerying to þes þree daies.ª

ÞE GOSPEL ON SHERE PURSAY IN þE LASTE WERE IN LENTE.

[SERMON CLXXIX.]

Ante diem festum ¹.—JOHN xviii. [1.]

Þis gospel tellip how Crist tautþe his disciplis to be meke, and how þe more of hem shulde serve his breþeren, siþ Crist dide þus, oure alþer maistir. For it was knowun bi Cristis liif, how he was þe moste pore man þat myȝte be. For poverte in þe staat of Crist is token of perfeccioun; but Crist toke no perfeccioun, but þif he toke it sovereynli, and after þe stat of innocence. Crist hadde noo þing worldli; and so take þou good heed to Crist, and þou shalt fynde in open resoun, þat no man myȝte be porer þan was Crist for his chirche; for he myȝte have no more wanting, ne more wille, to take þis staat. And so Crist passide al oþer in takynge of his poverte, and so he was mekerst man, and moost servisable of oþer. Joon tellip how Crist ordeynede. Before þe Saturday þat was Paske Day, and so upon þe Pursday þat was before Good Friday, Jesus, wittenþe þat his lyne was comen, to passe oute of þis world

¹ So E; A adds Jude after festum, probably for Judaeorum; the word in the Vulgate is Pisaeam.

ª These short notices for the in the two MSS. at the British Tuesday and Wednesday before Museum, G and J; also in Q. Easter are omitted in E, but occur
to be fadir, whanne he hadde loved his discipulis pat weren in pe world, he lovede hem to pe ende. And whanne pe soper was done, whanne pe fend hadde sent in to Judas herte, pat is, in Judas\(^1\) Scariothis sone, shulde bitray Crist, for money, Crist, witting pe fadir yaf alle ping in to his hondis, and pat he cam fro God, and goip to God, risip fro pe soper, and putip away his clopis, and whanne he hadde take a shete, he girdide him. Aftir he putte water in to a basyn, and bigan to waishhe pe feet of his discipulis, and to wipe hem with pe lymen cloip wip the which he was gird. And so he cam to Symount Petir, and Petre seide to him, Sire, waishist jou to me feet? Jesus answeride, and seide to him, What bingis Y do jou knowist not now, but aftirward jou shal voi. Petre seide to Crist, You shal nevare waishhe my feet. Jesus answeride to him, 3if Y shal not waishhe pee, jou shal not have part wip me. Symount Petir seide to him, Sire, not oonli my feet, but bohe my hondis and my heed. Jesus seide to Petre \(\tilde{p}a\)anne, He pat is waishid, hab noo neide but to waishhe his feet, but is al clene; and ze ben clene, but not alle. For Crist wiste who was he pat shulde tray him, and perfore he seide, ze ben not alte clene. And whanne he hadde waishid per feet, he took his clopis, and whanne he was sett ayn, he seid to hem, ze witen what Y have do to you. Ze clepen me maistir and lord, and ze seien wul, for certis Y am. Perfore yf Y have waishid your feet, pat am lord and maistir, and ze shulen waishhe oon anoperis feet. For Y have youn you ensaemple, pat as Y have do to you, so and ze shulen do aftir.

Here mai we lerne what a prelat shulde do to his sugettis, for he shulde be moost meke and moost servische to hem. For most meke servise and love were to waishhe a mannys feet, and after to drye hem, as Crist did to his apostulis, and pat in form of a servaut doinge wip wille, as Crist shewide. And sip Crist chargide not ceremonyes, wip bodili waishinge of feet, but for ensaemple of goostili waishinge of mennis wille, pat ofte is fuliid, we shulden \(\tilde{p}e\)nke how gretter men shulden yve en-saemple to clense\(^2\) ze wille of lower men pat ben binepe hem. And \(\tilde{p}i\)s lore failip to myche \(\tilde{p}i\)s day, for men mai now take

\(^1\) pat is Judas, E. \(^2\) So E and Q; A has elemense.
\(^3\) So E; A om. and moost.
ensample of lordship and of coveitise of men þat ben more þan þei, and not of waishing of þer wille. And so þe service of þe Chirche is foule turned up so doun.

**PE PASSIOUN ON GOOD FRIDAY.**

**[SERMON CLXXX.]**

_Egressus Jesus trans torrentem._—JOHN xviii. and xix.

Now men shulen speke of Cristis passiou, and se in what fourme he suffride, for ech dede þat Crist didd shulde be lore to men. Aftir Joon tellþ how Jesus spak a greet speche on Shere þursday, and tolde his disciplis a lore of myche witt and of long, and conteyneþ many capitilis in Joones book, as clerkis knowen. Crist wente out, of þat place þat he hadde eten inne in þe citee, to a þerd wipouten þe citee, to be taken wipouten noise. And so þis stream of Cedron figurþ Cristis passiou, þat Crist drank for þis tyme, and herfore he reide his heed in hevene. For, as Poul seþ, Crist for his passiou was hyed, and named of God þe Fadir. And þe Salm seþ also, þat Crist drank of þe stronde in þe weie, þerfore he hiede his heed in hevene, þat is ende of þis weie. _And so he wente wip his disciplis_, to make hem knowe and telle forþ. In þis suburbe was a gardyn, in to which he entride and his disciplis. And Judas, þat trayede Crist, kneve þe place ; for Jesus cam ofte þidir wip his disciplis. And þis was in þe even-tid, whanne Jesus was wont to preie. Judas cam not aloone, but, he toke a com-panye of Romayns and mynystris of bishopis and Phariseis, and cam þidir wip lanternes, and broondis, and armes. And so Jesus, knowing alle þingis þat were to come on him, wente aens hem, and seide, Whom seek ye? þei anweriden to him, We seeken Jesus of Nasareth. Jesus seþ to hem, Y am. And Judas þat trayede him stood wip hem. And whanne he seide to hem, Y am, þei wonden abak and felden into þe erþe. And cft Crist aside

1 So E; A has _torrientem_.
2 _equynghe_, E.
hem, Whom seke ye? And þei seiden, Jesus of Nazareth. Jesus answeride to hem, Y have seid to you þat Y am; þerfore, þif þe seken me, lite þes apostlis go away: to fulfille þe word þat Crist seide, þat whom þou hast yowen me, Y loste not ony of hem, neþer togidere, ne atwynne. And þanne Symount Petir hadde a sword, and drew it, and smoot a servaunt of þe bishop, and hilt away his riȝt eere. And þis servaunt hiȝ Malcus. Herfore Jesus seide to Petir, Putte þi sword in þe scabard; shal Y not drynk þat passioun þat my fadir hæ þowun me?

And here mai Cristene men knowe, þat Crist lovede not for to fiȝte, but þif he dide so bi his Godhede. He myȝte wel, as Lord of alle, for he made boþe bodi and soule, and knyttyng of hem two togidere, and þit he ne myȝte not fiȝte ne sley, but whanne he wiste þat it was just. And siȝ alle þes fallen to men, how shuldien þei fiȝte unbeden of God? And þif Crist bi his manheed wolde fiȝte, þere was noon sicke a conquerour, ne fiȝter in so good a maner; for he myȝte þanne sle alle batellis, wijpouten hurting or harmynge1 of him; and alle manere of assailing wespene he myȝte have turnid in to men hemsilf. And so in spensis, and victorie, and sleynge of men þat weren worþi, Crist myȝte have passid alle conquerours, þif he wolde have used þis craftye; but Crist wolde not ensample it, but movede ay to charite. And þes men þat fiȝten þus, and moven men for to fiȝte, þei doon as þei sily weren goddis, and spaken as blasfemes, and so þei ben opene heretikes, and taken amys Goddis wordis, as bidding of Crist to bie swerdis, and blamynge of Petre for he faȝȝt. And beter cause of mannis fiȝting can no man fayne to day; for as Crist mote nedis bi skile be sleyn, so alle þingis muten nedis be, and turne to good of Cristis Chirche, bi ordenance of þe Trinite. And so þes blynye heretikes, þat seien þat Petir shulde not fiȝte here, but preestis shulden fiȝte where þei wolen juge, wanten witt in þis speche. For bi þis2 resoun ech man þat turmentide Crist shulde do so for he moste nedis do þus, and Crist muste þus bie mankynde. But excusynge of þes heretykes saveþ not þes Jewis bifoþ God, siȝ nede of comyng of þing stondiþ boþe wiþ good and yvel,

1 So E; A has of barm.
2 So E; om. A.
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and þus þes foolis moten loke ferþere, to knowe a just deede, and so unjust 1.

Be oost of Romaynes, and þe tribune, and mynystris of þe Jewis, tōken Jesus and bounden him; and leden him first to bishop Anna, for he was cosyn of Caïphas, þat was bishop of þat yer. þe bishopriches weren bouȝt and soold, for covetise of preestis and Romaynes; and þer termes weren shortere, to make þer wynnyng pickere. And Caïphas was he þat yaf a counsel to Jewis, þat it speld þat oo man die for þe peple. And Symount Petre swede Jesus, and anoþer disciple, þat was Joon; and þat disciple was knowun to þe bishop, and entride with Jesus in to þe outhalle of þe bishop. And Petre stood wiþouþen at þe dore, and herfore Joon wente ouþe, and seide to þe womman þat kepþ þe dore, and brouȝt in Petre. And þis hand-mæde seide to Petre, Wher þou be of disciplis 2 of þis man? Petre seide, Y am noon. Men seien þat she axide not Joon þus, for Joon was knowun in þat hous. And howeere men spoken here, God wolde þat it were þus; and God mai liȝti move a man, to take oon and leve anoþer. And servantis and mynystris stoden at þe coolis, and warmynen hem, for it was coold; and Petre stood wiþ hem, and warmythe him.

And banne þe bishop axide Jesus of his discipis, and of his lore. Jesus answeride to him, Y hare spoken opyni to þe world, and tæȝt eere in þe synagogge and temple, whidir alle Jewis camen togidiþ, and in hìd Y spak nouȝt. What axist þou me? Axe hem þat herden, what Y hare spoken to hem; lo, þei wilen what þingis Y seide. And here mai we lerne myche. First, how preestis shulden preche opyni,—for þus dide Crist our alþer maistir, and spak noping in hìdís 3, bi shrift of rownyng to men. We mai lerne, over þís, to fede not uncovenable axingis, for it was not tyme now to axe þus Crist of his lore, for þe folk was unable to heere his wordis to þer profit, and þe bishop wolde not trowe Crist, as he wolde not 4 trowe oþer þat herden. And þus Crist sauȝte þis bishop, by sharpnesse of Cristis swerd, þat he shulde not axe uncovenably questiouns out of þe tyme. And whanne Crist hadde seid þes wordis, oon of þe mynystris þat

1 and an unjust, E.  
2 a disciple, E.  
3 hìdís, E.  
4 So E; om. A.
was ny, yaf a buffet to Jesus, and seide, Answerist thou bus to be bishop? Añif þis stroke moste nedis be, þit it was not ful medeful, for he was in þe same synne wip þe bishop in þes wordis. For wherto shulde he axe Crist a þing þat men wisten wel aloute? And so he synned in veyn wordis, wip þe strook þat he yaf Jesus. Jesus answeride to þis ministre, þif Y have spoken ywel, here youwitnesse of þe ywel, and þif Y have spoken wol, whi smyist þou me? Siþ þat Crist knewe bifo þat he shulde be smyten for þes wordis, and þit he spak hem þus upon resoun, lerne we þis hardynesse of Crist.

And Annas sente Crist bounden to þe bishop Caïphas. Boþe þes two weren bishopis in þis þeer þat Crist diede inne. But muse we not wheþir was first bishop, or hadde þe office for þis tyme; but it semþ þat Annas; and Caïphas was þe elder man.

And Symount Petir stood stille, and warmede him in al þis tyme. And þe servauntis seiden to Petir, Wher þou be of his disciplis? Petir denyede, and seide, Y am not. Oon of þe bishopis servauntis seide to Petre, his cosyn, whos eere Petre smoot of; Saw Y þou not in þe yerd wip him? And Petre denyede aþen, and aþoon þe cok crowe. Wite we wel þat Petre synnede ful grewoseli in þis tyme, siþ he falseli denyede his maistir and cowardli to þes servauntis; and þit he muste nedis do so, or ellis Crist hadde gabbid bifo. But God forbode þat we trowen þat Crist myyte gabbé, or þat Petre synnede not; but formere synne þat Petre dide, as was his presumptuous pryde, nedide Petre synne; but Crist mkide him bi þis synne. But here it semeþ þat þe apostlis varien in þes þree denyngis of Petre. For Mathew seþ, þat bifo þe cok crowe, Petre shal denye him pryes. Mark seþ, bifo þe cok crowe twies, Petre is to denye Crist þries. Luk seþ, þe cok shal not crowe to day, til Petre þries denye for to knowe Crist. Here men seien comunli þat cokkis crowynge is taken on two maneris; first, for alle þe voices togider þat þe cok makip first, and afterward for ech vois bi him sif, þat þe cok sownep at oonyis. And so þe cok syntþ comunly first fyve songis or sîxe togider, and alle þes maken oo cokkis crowynge, as alle þes ben o vois; and sum
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And sum seien þat Petre denyde onys Crist, bifore ony vois of þe cók, and eft he denyde Crist twies, bifore þe cók hadde crowe twies. And so þes wordis of þe gospel answeren wel to þis witt.

And þanne þei leden Jesus to Caiphas 1 in to þe mut-halle 2; and it was eerli; and þei entriden not into þe mut-halle, for to be not feylid, but for to eþ þer Paske lombe, as þe custome of þe Jewish is. Here men seien comuni, þat Jewish hadden a maner, þat noon alien shulde come to hem, neiþer Heroude ne Pilat, in to siche privy place, for þanne þei shulden be defouled. And so þese men entriden not in to þis hous, to fle to comune wip heþen men, but to eþ þer Pask lombe, as þe lawe lymyþ 3 hem.

And herfore Pilat wente outhe to hem, and seide, What acuyng bryngeþ ye aþen þis man? þei answeryden, and seiden to him, 3yf þis man were not an yvel doere, we hadde not take him to þee. Perfore Pilat seide to hem, Take þe him you self, and after your lawe juge þe him. And þanne þe Jewish seiden to him, It is not leuful to us to sle ony man. It is seid comuni þat þe Emperour of Rome ordeynede þat Jewish shulden be no jugis, for to sle men bi þer lawe, for þei mysundirstoden 4 per lawe, and slewen men ofte falsely. And to þis entent spaken þe Jewish, to shewe þat þei wolden obeishe here. þat þe word of Jesus shulde be fillid, telling what deþ he was to die. Crist tolde bifore how he shulde die, and how he shulde be betrayed to heþene men. And herfore it was nedeful þat þe Jewish saven him to Pilat, for he was an heþene man, and alien fro þe Jewish.

And herfore Pilat wente aþen in to þis hall, and clepide Jesus, and seide to him, Art þou kyng of Jewish? Jesus answeryde, Seist þou þis of þi sif; or oþer han seid to þee of me? Pilat answeryde, Wher Y are a fæwe? þi folk and bispis-token þee to me; what hast þou done, to be dammned? as 3yf Pilat wolde seie to Crist, Sip Y am an alien, and þou art acusid of þi folk, Y take not but of hem whatever Y seie to þee; and perfore Y wolde wite of þee, what þou hast don, to be dammned. Jesus

1 mote botte, E. Q. 2 lymyþe, E. 3 mys-undirstoden, E.

* This mistranslation—`to' instead of `from' Caiphas,—occurs also in the two Wyclifite versions; yet the reading of the Vulgate—* a Caipha, * —gives no countenance to it.
answeride þan to Pilat, _My reason is not of his world; zif my reason were of his world, certis my mynistrys wolden strive for me, þat Y shulde not be taken to Jewis; but now my reason is not here._ Bi þis word we shulden wite, þat Crist grauntide þat he was a king, for ellis he hadde spoken in veyn þes wordis to Pilat; but he mente þat he was king of aungels and alle good men; and alle þes weren ful fer fro þe men þat weren here. And Crist bi chaumbering of þes wordis tauȝte men to flee boost. And so Crist denyede here þat he was secular kyng of Jewis; and so Cristis clerkes shulden shame to be sich lordis bi title of Crist; and þis shulden þe pope knowe, and fle blasfemy of his maistir. _And so Pilat seide to Crist, Herfore þou art a kyng Þat Jesus answeride, Þou seiest þat Y am a kyng; as who seip, of my wordis it sweþ þat Y am a kyng, for Y am kyng of hevene and erþe, by many titlis of my riþt. And here Crist chaumberide his wordis and tauȝte men to flee boost; but þe heþene juge seide soþ, and telde how heþene men¹ shulden graunte þis afir. And þus seip Crist, pryvyly, Y am born in þis entent, and Y cam for þis into þis world, for to bere witnesse to treuje. And so Crist grauntide in general wordis þat he was kyng over al þis world. _Ech man þat is of treuje, heereþ my vois for sum tymte. And þis seide Crist to teche Pilat to knowe þe treuje in þis mater. Pilat seide to Crist, What is treuje? And alþif Pilat abood not answere, zit Crist, shewing himself, tolde to Pilat what is treuje, s þip Crist in his persone is treuje, as he witnessip biforn._

_And whan Pilat hadde seide þis þing, he wente out agen to þe Jewis, and seide to hem, I fynde no cause in Jesus, to dampe him to deeþ. But it is a custome to you, þat Y leve oon² in Pasch; wole þe herfore þat Y leve to you þe kyng of Jewis, and dampe him not? Þe Jewis calengiden a fredom to have a man yovyn to hem, for solempnite of þe feeste, þat shulde ellis be doon to þe dep. Efte þei crieden alle, and seiden, þeye not him þis, but Barabas. Barabas was an hardi þeþ, þat for manstynge þat þat in prisoun. And þame toke Pilat þeus and scourgide him, biforn þe Jewis, so þat þer yvel wille were fillid in_

¹ So E; om. A.
² leue you on, E.
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And knydis, folding a crowne of horn, pulliden upon Cristis heed, and clopiden him in a clop of purpur, pat his blood shulde þe lesse be seen. And þei camen to him, and seiden, Heyl1 þou Kyng of Jews; and þei sayun him buffatis, after al, for to plese þe Jews; for þei weren wel hirid of hem, and þei wisten to plese hem þus. And þus þe Jews weren more to blame þan was Pilat, or þes knydis. Pilat wente out axen, and seip to hem, Lo, Y bringe him forþ to þou, þat se wele þat Y fynde no cause in him. And so Jesus wente out, and baar a crowne of hornes, and clop of purpur. And Pilat seip to hem, Lo þe man. But whanne bishopis and mynystris hadden seen Crist, þei crieden, and seiden, Picche2 him on þe crosse, picche3 him on þe crosse. Þis was þe mercy þe Jews hadden on þis meke man for his treuþe. Pilat seide to hem, Tak þe him you self, and do þe him on þe cross; for Y fynde no cause in him, to dampeþe him to sich dep. þe Jews answeriden to Pilat, We han a lawe, and after þat lawe he is worþi to die, for he made him Goddis sone.

And whanne Pilat hadde herd þis word, he dredde more, and wente axen into þat halfe, and seide to Jesus, Of whemns art þou o? But Jesus sayf him noon answere. Þerfore Pilat seide to him, Spekist þou not to me? Woot þou not þat Y have power to picche4 on þe crosse, and to leve þee? Jesus answeride, You shuldist have noo power axen me, but þif it were yowun þee from above. But neþer God ne emperour sayf him power to dampeþ þus Crist, and so he hadde not from above power to do þus Crist to dep. And here men taken wiseli, þif þei han power of erpel lordis; népelis al þis power mut be reulid bi Goddis lawe. Þerfore he þat traveide me to þee hæþ more synne, þan þou hast. And here many men traveilen in veyn to excuse Pilat, algatis þat he synnede not in þis dede. But Crist wintesij þat he synnede, æþif þe Jewis synneden more, of more malis, and lesse pite. Soþ ðat it is þat Pilat hadde many þougþis to save

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1 Heil, E. 2 Putte, E.

*‘Knight’ is a natural mistranslation of ‘miles’ in this place, that being the familiar Latin term in the middle ages, not for a common soldier, but for a knight or man-at-arms, one holding a knight's fee.
Crist, but he lastide not in þes 1 jouȝtis, and herfore he synnede myche. And he shulde teche þes worldly men to laste sadde in good purpos, and to drede to folde fro treuȝe, as Pilat dide, for an yvel cause. Wheȝer þat he assentide here to dampte Jesus, for drede of þe empearour, or to plese 2 þe Jewis, to make him dwelle longe in his office, to dampte a man aȝens conscience excusiȝ him neiȝer to God ne man. And of þe wordis of Pilat may men gedere þat he was gilty, for he seȝ he fynȝþ no cause in Crist to do him þus to deþ: sif þis is soȝ, and þit Pilat damnede Crist wiȝouten cause, it semeþ he dide an opyn wrong bi Goddis lawe and mannis lawe. And so, alþif Crist was damnep bi colour of lawe cyvyle, þit Pilat failide in þis lawe, for he abood not proof þerof. Crist was many weies accusid, but þe moсте was heresie; and Pilat cowde not juge þis, sif þe contrarie was soȝ, and it was nedeful in sic cause to knowe þe soȝe and wite his proof. For many putten heresye oþer bi malis and fals maner. Soþli ech heresiȝ smatchiȝ blasphemye, and aȝen 3. And blasfemye mai be done upon þre maners. First, whanne a man þyve to God þing þat mai not acorde to him, as þif men seiden of God þat he were not merȝeful, but mercy of men passiȝ mercy of God. Anoþer, whanne a man takiȝ fro God þing þat mut nede be aproprid to him, as þif men seien þat God is not merçiful upon synful men. Þe þridde maner, in þyving to man þing þat oonly longiȝ to God, as þif men forȝye synne þat is doon aȝens Goddis riȝt. And al manere of heresiȝ smatchiȝ summe of þes þree. And so, þif men maken lawis not groundid on Goddis lawe, and dampte men as heretikes, for þei done aȝens þes lawes, þes damperis ben heretikes, for þei wolen be anoþer God. And þus þe pope and his cardinalis smatchen ofte heresiȝe, for þei brenne men as heretikes, for þei maynteynen Goddis lawe.

Joon seȝ þat, Fro þennes forþ souȝe Pilat to delyvere Jesus, but þe Jewis crieden, and seiden, þif þou levest him þis, þou art not þe empearours frend, for ech man þat makȝ him hyng, aȝen seiȝ þe empearour. And Pilat, whanne he hadde herd þes wordis,

1 So E; A has þis.
2 So E; A has or plese to.
3 "and aȝen" seems to mean "and vice versà."
SERMONS.

ledde Jesus forþ, and sat for domesman in place þat is seid Lico-
sstraþons1, and in Ebrew Golgatha. And it was þe Friday of Pask,
as it were þe sixte hour. And Pilat seip to þe Jewis, Lo, your
kyng. And þei crienden, Take away, take away, piche him on þe
crosse. Pilat seide to hem, Shal Y þuche your kynge on þe crosse
þe bishopis answeriden, We han no kynge but þe emperour. Herfore
Pilat toke þanne Crist to hem, to piche him on þe cros. And so
þia juge, for mannis lordship, damnedede treuþe upon þe tree.
And þus bishopis crien to day, leevynge mandementis of God,
and syvyng hem to mannis lawe, We han no kynge but þe
emperour. For bishopis weren þei þat seiden þes wordis, and
so þei scien to day in dede, and seculer jugis assenten wip hem,
and jugen ofte for þer part.

þe Jewis token Jesus and ledden him out. And Crist, berynge
to him a cros, went in to þat place þat is clepid Calvarie, and in
Ebrew Golgatha; wher þei putten him on þe crosse, and wip
him two oþer þeves, on eþer side, but in þe myddis þeves. And
Pilat wrood a title, and þat it on þe cros; and it was writun
on þis maner, Jesus of Nazareth, kynge of Jewis. And þis title
rede of many of þe Jewis, for þe place where Jesus was don on þe
crosse was myȝ þe cite; and it was writun in Ebrew, Greek, and
Latyn; for þes þree men, þat camen to þe feste, myȝten alle
rede it and understonde it. But þe bishopis of Jewis seiden to
Pilat, Nyle þou toryte, king of Jewis, but þat he seide, Y am
king of Jewis. Pilat answeride, þat Y have writun, I have
writun; as who seip, þis writing shal stonde, and it is not aþeg
þe emperour. And þe knytis, whanne þei hadden pitchid him on
þe crosse, token his cloþis, and maden fourþ þartis, to ech knytt
a þart. And þei token Cristis cote, and þis cote was unswied,
woven above allogidere. And þes knytis seiden to godidere, Keru
we þo no, but make we lostis þerof, to whom it shal falle; þat þe
scripture shulde be fulþidd þat seip, þei þartiden to hem my cloþis,
and on my cloþ þei castiden lot. And certis þe knyttis2 diden þes
þingis. And herbi it semeþ þat feres gabben falsely upon Crist,
þat his cloþis weren so pore, and so cloutid on ech side; for

1 E and the Wyclifiste versions agree with A; Q has Lisostraþons; the
Vulgate, at least in the modern editions, has Libosstraþos; Gr. λησσοστρως.
2 knyttis, E.
yanne knytis wolden not have parted þes clojis, ne have lettid to kerve his cote; but it semep þat þei weren preshos, al dyvers from abitis now.

And þer stouden about þe crosse of Jesus, his modir, and his modir¹ sistir, Marie Cleopæ², and Marie Mawdeleyn. And herfore, whanne Jesus hadde seen his modir, and his disciple stondinge þat he lovede, he seide to his modir, Womman, to here þe sone. And after he seip to Joon his disciple, Lo here þi modir. And frou þat hour took þis disciple Marie into his modir.³ Afterward Jesus, witting þat now weren alle þingis ended, þat þe Scripture were endid, he seip, Y birste. And a vessel was put þere ful of eisil; and þei token a spangeful of eisil; putting it aboute wiþ isope⁴ and profride it to his mouþ. Men seien þat þei token a vessel, and fastnede it on a pole, and filliden it wiþ eisil, and helden it to Cristis mouþ. And whanne Jesus hadde tastid þis eysil, he seide, It is endid; and bowide down þe heed, and sente out þe spirit. þes words þat Crist haþ spoken here, holden more wit þan we cunnen telle. But, as Austin seip and notip here, þis maistir made his cross a chaier⁵, and tawte, hanging on þe cros, for he hatip ydelnesse. Joon tellip bifore, how Crist anweride to his modir, What is þat to me and þee, womman? for þat is not myn oure commen. As who seip,— Y have of þee fleish, wherebi Y shal suffre; but þat dwellip my godhede, bi which Y sende my soule to helhe. And þus Crist cleiply twyes his modir, womman, for gretter cause þan we cumne seie. And Cristen men han nou doute þat ne Joon was verry Maries sone, and þis Marie was his modir; for he seip so þat mai not lye.

And so men þat marken þe gospel seien, þat Crist spake sevene wordis, þe while he hyng on þe cros, to gret wit and mannis profit. First, he preiede for his enemies, to ensample us charite, and preiede his Fadir to forgyve hem, for þei witen

¹ modir, E. ² Cleopæ, E. ³ isope, Q.

a Thus the writer, and also the newer Wycliffite version, translate the 'acceptit in sua' of the Vulgate. The older Wycliffite version is better; 'took hire in to his thingis.'
b S. Aug. In Johan. Evang. Tract. cxi. 'Exemplo suo suo instruxit pnceptor bonus, ut a filis piis impendatur cura parentibus; tanquam lignum illud ubi erant faxa membra morientis, etiam cathedra fuerit magistri docentis.'

WYCLIF.
not what þei doon. And no man shal fynde but here þat Crist
tauȝte men ever to fȝte. And þus Crist quenchit ire, siþ he
forȝat þus his enemies. Anóþer word þat Crist spak here was
þat he seide to þat o þeele, To dãg þou shalt be wiþ me in
Paradise. And here Crist quenchit envie, þat fleþ þat a mannis
neibore take part wiþ him in good, but Crist tauȝte here þe
contrarie. Þe þridde word telliþ here, how Crist þaf his modir
to Joon as virgyn, for to kepe a virgyn; and þus he dampned
lecherie; for lecchours doen no such keping as a good sone
doiþ to his modir. Þe fouþe word þat Crist spak here, was
when he cryede Eloy; and bi þis word he puttid out slouþe,
whanne he priëde his God now, and confesside þi a manere
þat God dide þus for his good. For love of Cristis Chirche
God lefte him þus to suffre peyne, but God myȝte not leewe
Crist, to helpe him and comfort him. And siþ God lefte Crist
in his enemies hondis, to good of him and his Chirche, what
art þou þat grutchist aȝens God, to suffre peyne and fleþ slouþe?
Þe fiþe word is wriþen here whanne þat Jesus seide, Y
jþirste. For he þistide to save mankynde, and herfore he tastide
peyne. On þis þirst shulden glotons þenke, and nevere drynke
but in mesure, to worship þer God and helpe þer soule; and
þenke how Crist tastide eisil. And herfore Crist, wiþ his
apostis, tauȝte to suffre peyne for treuþe and for profit of
Cristis Chirche, as Poul telliþ in his book. Þe siþte word þat
Crist spak was a lütel bifoþe he diele, whanne he seide, Fadir,
in to þi hondis I bitake my spirit to kepe. And þus men
shulden fleþ pride, and put al þer trust in God. For oþer stanes
þat beren lame men failen, be þei never so proud. Þe sevþe
word þat Crist selþ here, It is endid,—as it shulde be,—castiþ
out averice, and oþer synnes, whanne men holden hem paied
of ynowy, and seien wiþ Poul, whanne we han fode and hilyng
holde we us paied. And þis lore failiþ to averous men, and
to many clerkes of þe world. And siþ we chargen mennis
testamentis, and Crist mad þis testament solempnyliþ to oure
profit, chargen we þis for more mede, for oure blyue techiþ us,
þat who chargiþ not þes wordis is cursid of God, as a fend
to be dampned evere in helle.

1 to be þeeþ, E. 2 fyþe, E. 3 solempnyliþ, E.
And Jesus, for it was vigile of pe Sabot, pat we clepen Good Friday, pat pe bodiies shulden not dwelle upon pe Sabot in pe cros, for pat day of Sabot was a great day, preieden Pilat pat her hipis shulden be broken, and her bodies taken away. And so pe knygtis camen, and breken pe hipis of pe firste, and so of pe toepir pat was picchid on pe crosse wip him. But whanne pe camen to Jesus, and sawen him panne deed, pei breken not his hipis. But oon of pe knygtis openede his sidis3 wip a spere, and anon wente out blood and water. And he pat sawe it bare wissesse, and his witenesse is trewe; and he woot pat he seip soip, for pat pe shulen bileve. Pei pringis weren doon to fulfille holy writh, pei shulen not breke a boow of him. And ofte anofer writh seip, pei shulen se him in whom pei picchiden 4.

Here shulen we knowe pat ofte God wole oo cause, and man anoipir. For it seneb pat pei Jews wolden be sikir of pei spee, pat pei shulden not flee away, and herfore pei diden pis. God caste for anofer eende, for to telle pat his lawe, made of pe Paske lombe, pat pei shulden not breke his boonens, figurede pis Lomb of God. And here men noten over pis, pat Cristis passioun was pe moste pat mysfe be in ony man, for many causi pei weren in Crist. Cristis wittis weren moost quik, syp in pe myddil age Crist suffride, and God ordeynede pe joie of Crist not lette pe wittis of his fleish, pat ne pei feeliden fulli pe peyne pat his bodi hadde 5. And so pis innocent feelide wel what sorowe pei diden his bodi. Pei cros, pe place, and pe tyme, aggregiden pe peyne of Crist; and unkyndeness of his kynde, and moost synne of hem pat slowen him. And so pis lomb syp his blood, pat is in three places of man. And first he syp his blood bi scourging, pat was in pe fleish of Crist; syp he syp his blood of veynes, in his feet and in his hondis; but last he syp blood of his herte, pat holdip moost preishious blood. And pis blood was kept by miracle, and moveode whanne Crist was deed, for herte blood springip of man as in his moste propre place. And pis blood, wip the water, bitokenep ful

1 cysde, E.
2 picchiden, E.

a God ordained that the joy of Christ, as God, in accomplishing the work of redemption, should not prevent his bodily senses from feeling to the full the pain and torment of the cross.
SERMONS.

bigging of man, and ful washing of his synne; but what shulde Crist do more to man?

After þes pingis a knyft, Joseph, þat dwellide in Armathie, þat was disciple of Jesus, but hid for drede of þe Jews, pryede Pilat to take away þe body of Jesus, to do it worship. And Nichodeme cam also, þat cam first to Jesus bi nyȝt, and brouȝt mirre and aloen 2 medid, as it were an hundrid pound. þes two princis token Jesus body, and bounden it wip lynnen cloþis wip oynementis, to kepe his body fro rotyng and ober harnes, as maner is to Jesus for to bide men. And þes two princis, ȝif God wolde, shulen figure helpe of Cristis Chirche, for to defende his lawe aȝens preestis þat ben his enemyes. For now, whanne Crist is deede þi preestis, shulde lordis helpen to quyken his lawe.

Þer was in þe place where Crist was don on þe crosse, a gardeyn, and in þat gardeyn a newe sepulcre, in þe which no man was put in ςi. And þære þet putiden Jesus, for ȝ þe vigile of Jews feeste, for þe sepulcre was nyȝt. þis passiou of Joon telliþ, studied wiþ ojer þre, how þat oure Lord suffride; and noon aȝen seþ anothþ. And ech part of þis passiou telliþ, bi ojer witt þan þe lettere, how men shulden lyve, and what shal fal þe boþe in þis world and þe toþir.

ÞE GOSPEL ON EESTIR EVYN.

[SERMON CLXXXI.]

Vespere autem Sabbati.—Matt. xxviii. [i.]

Þis gospel telliþ what service þes wymmen dide 4 to Cristis bodi. Matheu telliþ how two Maries,—þe toon was Marie Maudelayn, and þe toþir oure Ladies sistir,—þei camen late on þe Sabot, þat was þe Saturday after þat Crist was deede, and þis day shynȝ þe first of alle þe dais in þe wyke. þes wymmen after

1 So E; A has freieden. 2 aloen, E; aloen, Q. and Wycl. versions. 3 So E; A has fro. 4 diden, E.
evensong tyme, whanne it was leeve\(^1\) to worche on Sabot, ordeynedem þer oynementis to anoynye Cristis bodi. And ful eerli on þe Sunday, þat was þe first day of þe weke, þei camen to þe sepulcre, aboute risynog of þe sunne. þei weren comynge on þe even, and ordeynedem hem oynementis and token þer inne\(^2\) nyse þe sepulcre, to be eerly þere at morewen. And we supposen þei rysen ful eerly, aboute mydnyȝt, whanne day bigynneþ.

And lo, þer was maad a greet erþe dene, for þe angel of þe Lord cam dawn from hevene and neþide\(^3\) þe sepulcre of Crist, and turnede away þe stoon, and sat þeron. And his lokeyn was as leijt, and his cloþ was white as snowe. And þe angelis face like to Crist, tellip how þe Lord is dredeful to shrewes, and þe whitenesse of his cloþis tellip how Crist comfortiþ goode men. And so, for drede of þis angel, weren þes kepers aferd, and þei weren maad as dede. But þe angel answoride, and seide to þes wymmen, Nyle þe dres, for Y woot þat þe seken Jesus, þat was picched up on þe crosse. He is not here, for he is risen, as he seide. Come þe, and se þe place where þe Lord was pullid. And go þe soone, and seie to his disciplis and Petre þat he is rysun, and lo, he shal go before þou in to Galile; þere shal þe se him; lo, Y have seid before to þou.

Muse we not whanne Crist roos, but holde we stable þat he roos upon þe þridde day, þat was Sunday, to bigynne þe day at mydnyȝt. And so men seien, þat Crist roos a\(^4\) Sunday in þe morewynynge, and feeride þe knyþis þat kepyn his grave, þat his apostlis shulde not stele him. But þes knyþis tolden to þe citee, how Crist roos out of þe grave, and how þei weren aferd for þe rysynge of Crist, þus quyk, and þe Jewis bihitþen hem greet money, to feyne þis leesynge of Cristis disciplis, þat þei camen upon þe nyȝt, and stolen his bodi þe while þei slepþen. And þes weren princes of preestis, þat feynedem þis leesyn þus on Crist; and þes knyþis weren coveitous, and token a greet noumbre of money. But þis rysynge of Crist was knowun in þe citee, and al þe loond. And, if God wole, þes hye preestis shulen not stoppe oþer trewe men, by yvyng of þer money,
and of greet benefices, for to telle not Cristis lyf ne his lawe,  
wat ben ñens hem. For treuþe mut algatis be known, however  
false men hidden it.

**PE GOSPEL ON EESTIR MONEDAI.**

**[SERMON CLXXXII.]**

*Ex discipulis* ¹ *Jesu.—Luc. xxiv. [13.]*

_þis gospel telliþ how Crist apperide on Paske dai to two  
disciplis. For he apperide ten tymes bfore he styede into  
hevene, and _þis_, wip ² witnesse of knyȝtis, sufficide to prove _wat_  
he was risun. Crist apperide fye tymes upon _wat_ Sunday _wat_  
he roos, and oones to þes two disciplis, in the form _wat_ Luk  
telliþ. _Two of Cristiis disciplis wenent on þis Sunday to a castil_  
_þat_ was clepid Emmaus, aboute six myle fro Jerusalem. _And_  
_þes_ two spaken togidere of alle _þes_ þingis _wat_ weren fallen. _And_  
it _was_ don, while _þei_ fablid, and souȝten bitwix hem twó, _þe_ same  
_Jesus cam nyȝ_; and _wente_ ³ wip hem. _And_ here foolis arguen  
comunly, _wat_ it is leveful to telle fablis, for _þus_ iden _þes_ two  
disciplis, after _wat_ Crist was risun to liif ⁴. _But_ graunte we first  
to _þes_ foolis, _wat_ whanne men spoken fablis _þei_ fablen in þer  
speche, and whanne _þei_ fablen _þei_ spoken fablis; _and_ _þus_ _þes_  
two disciplis of Crist fablien as _þei_ shulden not, as apostlis  
synnenede ofte, after _wat_ Crist was risun to liif; _but_ God forbede  
_wat_ herfore Cristene men have leve to synne. _But_ sum men  
seien _wat_ fablyng is taken on two maneris; _first_ for speche of  
mannis dede _wat_ is unknowen to oper men, _wat_ sum men  
graunten and sum men denyen, for uncereteynte of _þe_ dede; _or_  
fable is to speke fablis ydeli, as many doon, and _þis_ is algatis  
yvel; sîp Crist seip in þe gospel, _wat_ of ech ydel word _wat_ men

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¹ So E; A has *disciplis*.  
² om. E.  
³ So in E; A om.  
⁴ and wente.

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⁵ From misunderstanding the  
‘fabularentur’ of the Vulgate, (Gr.  
ἐν τῷ ἑαυτῷ), Wyclif has raised a  
difficulty which has no real existence.  
The Wycl. Versions, instead of  
‘fablidien,’ rightly render, ‘talkiden.’
spaken, shulen þei rekene at þe day of dome. Þes disciplis
spoken of bileve, but God woot wher þei synneden.

But þer þyren were holden, þat þei knewen not Jesus. And
Crist seide to hem, Which ben þes wordis þat þe spoken legidere
wandring, and ben sorewful? And oon answeride, þat hyst
Clephas, and seide to him, Art þou aloon a pilgrym in Jerusalem,
and hast þou not knowun what þingis han ben done in þat citee þes
dales? As who seij, no pilgrym in Jerusalem shulde unknewe 1
þis; she, ðif a pilgrym were him aloone, for comune speche þat
was of Crist. And Crist seide to þes disciplis, What þingis? 2
And þei seiden, Of Jesus of Nazareth, þat was a man prophete,
myste in werk and word before God and al þe puple; and how þe
hierste 3 preestis and oure princis bitraieden him, and dampneden
him to þe deþ, and þeciden him on þe crost. But we hopiden þat
þe was for to bie Israel; and now, upon alle þes þingis, to day is
þe priddle day þat þes þingis weren done. But and summe wymmen
of ouris maken us aferd, þe which before þe list weren al þe
sepulcre; and þei founden not his bodi, and camen, and seiden us
þat þei seen a sijt of angells, þat seyn þat Crist liveþ. And summe
of ouris weneden to þe sepulcre, and founden so as þe wymmen seiden,
but þei founden not him. And Crist seide to hem, O foolish, and
slow of herte to bileve in alle þingis þat þe propheteis has spoken.
Wher it bihowde not Crist suffer þus, and so entreen into his glorie?

And bi þis gospel taken many, þat þes disciplis falliden in
bileve, not al oonli for þei fabliden of þingis þat þei shulden wel
bileve, but for þei hopiden sich þing þe which þei shulde bileve;
and special for Crist clepide hem foolish and slowe for to trove,
and Crist mai not reprove men, but whanne þei don amys. And
þus, as Petir synnede aftir sendyng of þe Hooli Goost, so þes
disciplis synneden in riþ trouwyng of bileve. And þus shulden
þes foolish shame to gyve hem to siche fablis, for þes disciplis
fabliden 4 in þing þat þei shulden bileve.

And Jesus bigan at Moises, and alle propheteis þat toolden
him, and expounde unde him in alle scripturis þat were of him.
And þei camen nyʒ to þe castil whidir þei weneden, þat was a wallid
toun, and Crist synnede him to go ferþere, and þis was soþ þat
Crist wente ferþere. And þei constreyned him, and seiden, Sire,

1 So E; A has unknown. 2 byest, E. 3 So E; A has fabliden.
SERMONS.

Therefore with us, for it is even, and now ye dai is turned to nyg.
And Jesus entride in with hem, and it was day, his while he eat
with hem, he tok brede, and blesside it, and brac4 it, and dresside it
to hem. It semeth that Austyn seif his brede was Cristis bodi,
as he sacrife before. And anon weren per yezen opened, and he
knewe him, and he vanished fro per yezen. And he seiden janne
togidere. Was not our herte breneynge in us he while Crist spak
to us in he wey, and openede to us hooli wrytingis?

And jei ryseynge in he same oure wenten azyn into Jerusalem, and
jei founded eneleve apostlis gederid togidere, and hem pat weren
with hem. And jei seiden, Pe Lord is risen verely, and he apperide
to Symount Petre. And jei two disciplis telden of je pinges pat
felden in je wey, and how jei knewe him in brekyng of brede.
Men seien how pe gospel tellip, how Crist apperide speciali to
Petre; not oonli for Petre was capteyn, and was beden to con-
ferme his brejeren, but algatis for his cause, for Petre synned
many weies in demyng of Crist, and pus he was ny3 dispeir,
and hefore Petre hadde moist nede to be conforted bi talis of
Crist. And so men seien, bi greet eyvendye, pat Petre among
alle oter apostlis was moist meke and moist servisable, and
moost pore in wille and liif. And hefore Petre was ordeyned
of God to be capteyn of hem alle, but not for to be heed of hem
evene wy Crist pat was his maistir, for certis jei weren alle
felowis, and licly Petre mekerst5 of alle.

1 brake, E.
2 mekest, E.

* The reference may perhaps be
to the following passage from the
treatise of St. Augustine, De Con-
sensu Evangelistiarum; where he
says, commenting on the story of

Emmaus: ‘A Christo est facta per-
missio usque ad sacramentum panis,
uu, unitate corporis ejus participatit,
removeri intelligatur impedimentum
inimici, ut Christus possit agnosci.’
Luk teliþ how Jesus apperide to his disciplis, to conferme per blyve pat he was risen to lif. Þis gospel seith, and Joon boþe, how Jesus stood in þe myddil of his disciplis, and seide to hem, þees be to you. And þis maner he hadde ofte; for myddil persone in Godhede, and þis pesible king, heeld ofte þis myddil place, and seide ofte þis word of confort. For pees is eende of alle mannis werkes, þat ech man mut nedis desire; and þit man have þe laste pees, he is fulli blissid of God. Y am, seith Crist; nyle ye drede. And þes two ben wordis of confort, for þe firste telliþ his Godhede, and þe toþer how þis manheed is quykened. But what man shulde drede ouþ, þe while he halþ sich a maistir?

But apostlis, disturlbld and aferd, gessiden þat þei seenþ a spirit. And Crist seide to hem, What ben þe trublid, and þouþis comen up in your herteis? See ye myn hondis and my feet, for Y am þe same man; greþe ye and see; for a spirit halþ nouȝt fleisch and boone, as þe seen me have. And whanne he hadde seide þis þing, he shewide hem his hoomdis and his side. And þit while þei troþiden not fulli, and woundrind for joie, Crist seide, Han ye here ouþ? þat shulde be eten? And þei offriden to him a part of roostis fishe, and an hony comb. And whanne he hadde eten biforn hem, he toke þe remenaunt and ȝaf to hem. And he seide to hem, þes ben þe wordis þat Y spak to you, þit whanne Y was wiþ you. For he toke his twelve apostlis, and wente up to Jerusalem, and tolde hem how he shulde die þere, and rise upon þe þridde day. And for it is nedful alle þingis be fulfiliþ, þat ben writyn in Moses lawe, and in prophethis, and psalmys, of me,—myche more it is nedful be fulliliþ þat Y have seide. Þanne he openede hem witt, þat þei shulden understoþe hooli writ. And he seide to hem, For it is writyn þus, and þus must Crist nedis suffre, and rise fro deþ on

\[\text{þis, E.}\]

\[\text{ȝyn, E.}\]
SERMONS.

Je bridde dai, and be prechid in his name penaunce and fryngynge of synnes among alle maner of folk.

And here mai we pleyly see, how Crist seip þat alle þingis þat ben writun of him moten nedis be. And so, þiþ al þing þat shal be is writun in þe book of liif, it mut nedelingis be for þe tyme þat God haþ ordeyned it. And here men douen comunli, what fel of þe meet þat Crist eet, and how a bodi þat is blessid myȝte ete on þe manere þat we doon. Here men trowen as bileve, þat Crist eet verrily, for no jogelyng ne falseheed was ony tyme in Crist. And so we supposen þis mete wente fro his mouþ to his stomak; and how þis mete was avoidid, we bisen us not to wite; but we trowen þat it was not turned into Cristis bodi, but avoidid on honest maner, as it is lykyng to God þat it passe. And þis was oþer maner of etyn þan men eten here comunly, neþele þit shewide þat Crist was þe same man þat he was biforn.

PE WEDNESDAY GOSPEL IN EESTIR WEGE.

[SERMON CLXXXIV.]

Manifestavit se Jesus.—JOHN XXI. [1.]

Joon tellip in þis gospel how Jesus shewide him to his disciplis, after þe tyme þat he was risen. Jesus shewide him þus at þe wair of Tiberiadis. And þer weroigidere at þis shewing seven disciplis of Crist;—Symount Petre, and Thomas, þat is clepid Didimus, and Nathanael, þat was of a town of Galile, and James and Joon, Zübèdes sones, and two öhir of Cristis disciplis. Symount Petre seip to hem, Y go for to ðyshe. Þei seyn to him, And we comen swip þee. And þei wenten out, and stiden into a ship, and þat nyȝ þei token nouȝ. And whanne þe mowerynyng was maad, Jesus stod in þe brynke; neþele þe disciplis kneuen not þanne þat it was Jesus. Þorfore Jesus seip to hem, Children, han ye ony sowel? þat is, mete to make potage, and to medle among potage. Þei answyrden to Crist, Nay. Crist seide to

1 So E.; om. A. 2 So E.; A has Manistavit. 3 sowel, E.
hem, Sende ye þe net on þe riȝt side of your rowynge, and þe shulen fynde. And þanne þei castiden þer net, and þei myȝten not drawe it for multitude of fishe. And þanne seid þat disciple þat Jesus lovede unto Petre, It is þe Lord; as þif Joon wolde seie to Petre, þis man is Jesus þat stondip þendre on þe banke. Symount Petre, whanne he hadde herd þat þis man was þe Lord Jesus, he girded him in a cote,—for he was before nakid,—and putilde him into þe water for to come þus to Crist. But oþer disciplis comen bi þe boot, for þei weren not fer fro þe lond, but as it were two hundrid cubitis, drawyng þe net of fishe.

And as þei camen doun to þe lond, þei sauwen hoot cools þut, and fishe þut on þem, and eke þei sauwen a loof. And Jesus seide to þem, Bryng of þe fishe þat þe han take now. Symount Petre wente up to þe lond, and drawe þe net in to þe lond, ful of grete fishe, an hundrid and fifti and þree; and þil, while þei weren so many, þe net was not broken with þem. Jesus seide to þem, Come ye and eie. And noon of the men þat eeten dursten axe him, What art þou, for þei wisten þat he was þe Lord. And Jesus cam, and þaf þem bred, and fishe also. And þis þridde þyme was Jesus shewide to his discipulis, fro þat he was risen fro þe deede.

Here men noten many words; for þis gospel is ful of witt. First, how Petre wente azen to fishing, but Mathew not to his tolde; for þe firste craft is leveful, and þe toþer nedip to synne. And men supposen þat Petre hadde of borowyng boþe boot and net, and þes discipulis camen togider, and hadde werk and fish in commune. But þes two fishinges of Petre figuren two manere of men þat ben converte unto Crist. Summe breken þe net, and turnen to þe water, and afterward ben dampned in helle; and þes ben figurid bi Petre fishing, þat was biforn þat Crist suffride. And þus tellip þe gospel, þat Petre fisheide til þe nett brak, biforn þat Crist was deede; but þis fishing figurip men þat shulen laste to blis, and þes men mai not breke þe net, alþip þei ben many and grete. For þei comen to þe lond of liif, and breken not þus Goddis heestis. And þus, for Crist was in blis, and was passid his weye in erȝe, þerfore he stood on þe lond, and neiþer rowide, ne wente on þe water. And þit he myȝte, þif he had wold, gon on þe water, as he dide before; but he

1 sende, E. 2 tollere, E. 3 have gone, E.
figuride þat he was comen to stablenesse of þe lond of liif. Þis
noumber of fisbis þat here waren taken, bitokene þe noumber
of seintis þat ben blessid in þe Trinite, for þree partis of þer
werkes. And so þes þre fifti fisbis ben alle þes seintis in hevene,
resting in þer jubile for þe werkis þat þei hadden doon; and þes
þree odde fisbis bitokenen þe Trinite, þat is oon in oo kynde,
and stabiþ alle seintis in hevene. Þes hooce coolis wip þis fishe,
is þe noumber of hooly angels, þat brennen in love of God,
and feden øjer, and ben fed. And herfore axide Crist bifoire,
wher þei hadden ony þing to ete, to figure þis feste in hevene,
where seintis feden and ben fed.

ON ÞURSDAI IN EESTIR WERE.

[SERMON CLXXXV.]

Maria stabat ad sepulcrum.—JOHN XX. [II.]

Þis gospel tellþ how Crist apperide to Marie Mawdeleyn.
For Crist wolde þat womman kynde hadde þis privylegie to fore
man, þat he shewide him aftir his deþ ræjer to womman þan to
man. For wymmen ben freol as water, and taken souner
printe of blyve. Joon tellþ how þis Marie at þe sepulcre stood
wieouten, wettyng. And licly she wente bifoire wipinne, and
wantide Cristis bodi; but her breynnyng in love nedide hir to
abide more. And while þis Marie wepte þus, she bowide and
lokide into þe tombe; for hoot love makiþ many lokings to þat
þing þat it loveþ. And she saw two angels s'ilinge in white, one
at þe heod, anoter at þe feet, wher þe bodi of Jesus was put. Þe
aungels seyn to her, Womman, what weptist þou? She seip to
hem, For þei han taken away my Lord, and þer ne þei han
doone him. Whanne she hadde seid þes wordis, she turnede abac fro
þe sepulcre, and she saw Jesus stondinge, and she wise not þat it
was Jesus. Jesus seide to Magdaleyn, Womman, what weptist þou?
whom sekist þou? She, gesinge þat he was a garðyner, seide to
him, Sire, zif þou hast taken him away, telle me where þou hast þat

1 om. E.
him, and Y shal take him penes, and þus he shal not be chargious to þis gardyn. Jesus seip to hir, Maria. And so she knewe bi vois and name þat þis persone was Jesus, and she was turned, and seide to him, Rabony, þat is to seie, Maistir. And it semeþ þat she wolde have kist Cristis feet as before. Jesus seip to hir, Nyle þou touche me, for þat y have not steyed to my fadir.

Marie lovede here fleisli Crist; and he was not steyed in her herte as a bodi glorified, as he shal be after assencioun. And bificore þis ascencioun shal he not be fleisli tretid, for bi his ascencioun his body shal be gosli knownyn, and not bi sicke fleisli kissyng as Marie wolde have kissid Crist. Perfore go þou to my breferen, and seie to hem, I seie to my fadir, to my God and to your fadir, to my God and to your God. Here Crist spak homely bi his manheede as he shulde, for þe Trinite is þus his fadir, and he haþ a God as we han. And þus he shewide his breferheed, and tolliþ þat þei shulen aftir be blessid. And herfore cam Marie Mawdelyn, and tolde to disciplis þat she sawe þe Lord, and þes þingis seide he to hir.

†E Fryday Gospel in þe Eestir weke.

[SERMON CLXXXVI.]

Undecim discipuli abierunt.—Matt. xxviii. [16.]

Mathew tolliþ how Crist apperide in Galile to his disciplis. Enleven discipulis wenten into Galile, into an hit where Jesus ordeynede hem. And þei sygne him loutiden him, but summe doutiden. And bisie we us not here, wher þes enlevene discipulis weren apostlis, or what þing þei doutiden here, sþ Thomas, ferrest fro bileve, towide bificore þat Crist was risun. Wel we witen þat men mai doute where þis be Crist, and þit bileve þat Crist is risun fro dede, alþif we witen not which is he.

And Jesus cam yr3, and spake to hem, and seide, Al power is gone to me in hevene and in erfe. It semeþ to sum men þat þes wordis weren seid of þe manheede of Crist, and þat he haþ, after

1 So rightly E; A excludes the whole sentence from the quotation.
his up-risynge, a maner of power, boþe hevenli and erpeli, boþe in doweres of his bodi, and in worching of his Chirche. For Crist mut nede abide his tyme to worche, boþe in hevene and in erp. And strive we not aboute þis word, þat þe same power of his manheede myȝte now have worchyd þus and now þus, aþþ þat his tyme axþþ. Wel we witen as our bileve, þat Crist haþ al sich power; and þes wordis weren wel seide here, to þat witt þat God meneþ.

Whanne Crist haþ confortid his disciplis of his power þat he haþ, he enjoyneþ hem an office to alarge his Chirche here. þerfore go þe, scip Crist, and teche þe alle heþene men, and cristene þe hem in þe name of þe Fadir, of þe Sone, and of þe Holi Goost. And teche þe hem to kepe alle þingis, whatever þe have beden you; and lo, þe am wiþ þou in alle taimes, to þe end of þe world. Here mai we see how Crist worchip dyversely, for dyverse tymes; for sum tyme he biddþ his apostlis go not out into þe heþen mennis weye, and here he biddþ þat þei shulen go and teche alle manere of heþene men. But wel we witen þat þeþ wordis reversen no þing hemself; for, as cleris seyn, contradiccio[n] is of þe same þing in þe same tyme; as, now speþþ a man to me, and now he is stille and fer fro me. Sum men seien, þat Crist bad men go not out into þis weye, for he wolde þat þei passen not resoun, ne token þe way of heþene men. And þus Crist wolde þat his Chirche growede fro a liil flok to many flok; and first he wolde þat it were liil, and siþ more, as skil was.

Men musen aþþ, how apostlis cristeden* men in þe name of Crist, scip Crist tellþ here þe fourme to cristen, in þe name of þe Trinite. But here seien wise men, þat neiþer Crist, ne his apostlis, chargiden not siche wordis so myche as þei diden vertues and dedes. And so, to maken Crist more knowun, þe apostlis baptisiden wol in þis word; and þei hadden lore of God to do as þei shulden, for dyverse tymes. But men doute[n] ferþere-more, how Cristis manheede mai be til domesday bi al þis world, siþ he is oonly now in heven. But here men seyn comuni, þat Crist is everywhere bi his Godhede, and bi manheede wiþ his apostlis and her suters, til domesday. And þis is gret

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*folk, E; and this seems rather the best reading.  
 2 cristeniden, E.
confort to hem, to be stable in þer dedis; for þis office þat Crist 
hap ȝovyn hem myȝte not ellig be performyd. Lord! siþ an 
erjeli king is boþe bi vertue and power bi alle places of his 
rewme, more shulde þis acorde to Crist. Crist hap many 
maners of being in his rewme, as clerkis knowen. And so 
algatis þis is soþ, þat unto þe daie of dome he is wiþ ech part of 
his Chirche, on oo maner or on oþer.

PE SaturdaI Gospel in þe Eestir weke.

[SERMON CLXXXVII.]

Una Sabati.—Jo. xx. 1. [1.]

Dis gospel of Joon telliþ how Marie Mawdeleyn was afayed 
in sekinge of Jesus bodi, and how Petre and Joon diden. þe 
firste day after þe Sabot, þat was on þe Sunday, cam Marie 
Mawdeleyn to þe sepulcre eery, þe whyle it was dark. And she 
saw þe stoon taken away fro þe sepulcre. Herfore she ran, and 
cam to Symount Petre, and to þat disciple þat Jesus lovede, and 
seþ to hem, þei han taken my Lord fro þe sepulcre, and Y not 
wher þei han don him. And herfore Petre and Joon wenten out, 
and camen to þe sepulcre. And þes two runnen togeride, and Joon 
rann before Petre, and cam before to þe sepulcre. And whanne he 
hadde bowid him, he saw lymmen cloþis of Crist leide aside, but he 
entride not. But Symount Petir cam after him, and entride in to 
þe sepulcre, and sawe þes lymmen cloþis leid bside, and þe sudarie 
þat was on Cristis heed, not þut wiþ þe lymmen cloþis, but bi iþsel 
wlappid in o place. þanne entride Joon in to þe sepulcre, and 
saw, and bilevede. For þit þei knueyn not hooli writ, þat Crist 
muste rise fro deed.

Here men seien comunli þat Joon figuride þe synagoge, and 
Petre þe heȝene men þat camen after to bileue. But Joon 
wolde not entre in þe tumbe for Jewes, for a liiþ part camen 
in to bileue of Crist, and þe more stood wiþouten. Petre entride

1 So righte E and Q: A has Luch. xxiv., apparently confounding this 
gospel with that for the second Wednesday after Easter, infra, p. 145.
SERMONS.

wiþ heþene folk, and saw how þe lynnen cloþ was departid fro sudarie of Crist; and ech of þes was in his place. Þis bi-
tokeneþ þat dignite and ¹ prelacie is severid now fro travele in Chirche, and fewe ben þat taken þe travele, but worship of þis lynnen cloþ many taken wiþ greet wille. And so Joon stondiþ wipouten, and fleeþ to take þis sudarie.

ÞE FISTE WEDNESDAI GOSPEL AFTER EESTIR WEKE.

[SERMON CLXXXVIII.]

Surgens Jesus mane, prima [sabbati].—MARK xvi. [9.]

Þis gospel of Mark telliþ how þat Crist roos to liif. Mark seip þat, Jesus, risyng eerly þe firste Sunday after þe Sabot, þat is, þe firste day of þe weke, þat cameþ after Pask day, apperide first to Marie Mawdeleyn, of whom he caste oute seven fendis; and in her weren sevne synnes, and answeringe sevne fendis. Þis Marie, goinge, tolde to hem þat weren wiþ Jesus, morenyng ² and nevyng; for she tolde to apostlis, and oþer wymmen þat weren wiþ her. And þei, heeryng þat Crist lyvede, and was seyn of hir, trouiden not. And after þes ³ was Crist shewid to two of þes disciplis walking to a toune a tiþe fro Jerusalem, but in anoter liknesse; and þei wenten forþ, and toliden to oþer. Here men tellen and corden ⁴ þes gospelis; þat Marie Mawdeleyn cam ful eerli to þe sepulcre, and wente ægen, and cam ægen wiþ oþer wymmen. For love þat languardiþ traveleþ faste aboute þe þing þat is loved.

¹ of, E. ² morenyng, E. ³ þis, E. ⁴ So E; A has recorden.
The first Friday after Easter week.

[SERMON CLXXXIX.]

Exierunt mulieres.—Matt. xxviii. [8.]

Thys gospel telijp how pat Crist apperide eft to thys wymmen. Malew selj pat, "Thys wymmen wenten out of thys sepulcre, with drede and myche joye." But thys was alone drede, for thys billeveden pat Crist was risen, and pat he was boi God and man, but thys dredden what veniunce God wolde take for thys synne. But thys runnen to telle his discipulis; and lo, Iesus cam agens hem, and seide, Heil be ye. And thys camen ny3, and helden his feeti, and lautiden him. Yanne seide Iesus to hem, Nyre ye drede; go ye, and telle ye my broderen pat thys gon in to Galile, for her shulen thys see me.

And whanne thys wymmen wenten forth, lo, summe of thys kryzitis pat kepeth thys sepulcre camen in to thys cite, and telden thys princis of preestis alle pingis pat weren doon of Cristis resurrectioun. And thys princis, gederid wiþ eldore men of Jews, tokon a counsell, and yawen thys kryzitis myche moneye: and seiden to thys kryzitis, Sete ye, his discipulis camen on thys ny3, and stolen his bodi, while ye slepeth'. And if thys be herd of Pilai, we shulen gree wiþ3 him, and make you sikir. And thys kryzitis tokon thys moneye, and diden as thys weren lauf; and thys word is publisshed among thys Jews til thys dai. As thys lesyng sprong of preestis, so lesyngis spryngen to day; to bigynne at thys yhe preest, and go bi preestis of his sort. And as it semeþ to many men thys gabbing smatchip blasfemye, and so it semeþ grevouser þan was thys gabbing of princis of Jews. For thys gabbid on Cristis bodi, but thys gabben agens his Godhede. Pei seien þat þei soilen4 men boi of peyne and of synne; and þat summe sich ben Goddis traitours, þat God jugip to be dampened. For þes þat þus disseyven þe puple blasfemen agens God. And þus in lawis and in bullis ben gabbingis þicke sowen; and freris, clerkis of þis prince, han sum part in þis crafte.

1 slepton, E. 2 So E; om. A. 3 assylen, E.

Wyclif.
SERMONS.

ON SECUNDE WEDNESDAI AFTIR EESTIR WEEKE.

[SERMON CXC.]

Una Sabati.—Luc. xxiv. [1.]

This gospel tellid how Crist apperide, after tyne þat he was deed. Luk telliþ, On þe Sunday next, after þe sabot of Jewis, ereþi and in þe gre day, camen wymmen to se þe sepulcre, bringinge þe cynementis þat þei hadden maad redi. And so þes wordis of Mark, þat þes wymmen camen to þe sepulcre whanne þe sunne was risun, moten be wel undirstonden. Sum men seien þat þei camen ofte, and ofte wenten aþen. Mark telliþ of þis comynge, þat þei camen at þe sunne risynge; but Luk telliþ of þe first comynge, þat þei camen on þis Sunday; and þis semþ more lik to soþ, þan þat þei tarieden bi þe wey, til þat þe sunne was risun; for love was spore to þes 1 wymmen, to make, hem to haste faste. And þei foundun þis grete stoon turned fro þe dore of þe grave. And þei, comynge in, founden not þe bodi of þe Lord Jesus. And it fell, while þei weran astonyed in þeir mynde of þis, lo, two men stonden bëside hem, in shynynge cloþ, and þes two men weren two angels. And white þei dredden, and caþiden doun þer face to þe erþe, þe angelis seiden to hem, What seken ye þe lyving among deed men? He is not here, now in bodi, but he is risun; þenke ye how he spak wip you, 31 whanne he was in Galile, and seide, þat mannis zone mut be birowed in to synful mennis hondis, and be pitchid upon þe cros, and rise on þe hridde day. And þei hadden mynde of Cristis wordis, and þei turneden aþen fro þe sepulcre, and tolden alle þes to þe entevene, þat weren apostlis, and to alle oþer. And þes wymmen weren Marie Magdalen, and anoþer womman was Joone, and Marie James modir, and oþir wymmen þat weren wip hem, þat seiden þes semþis to aþestis. And so it semþ bi þes wordis þat here weren fýve wymmen at þe leste. And þes wordis weren smyng

1 So E; A has þis.
to þes men, as þei woren founden wordis, for wymmen, whanne þei ben affrayed, spoken ofte wordis out of witt, and þes disciplis trywiden not hem. And Petre roos, and ran to þe grave, and knelynge dou, sawe þe lymmen clopis þut bi hem sylf; and he wente away, wunderinge bi him sylf þat þing was done. ¹

And here men seien comunly, þat Crist apperide here to Petre, whanne he wente bi him sylf; but, for he wantiþ oþir witnesse, þerfore þis gospel telliþ it not. But þe gospel telliþ þat Crist apperide to Petre; and it is licly þat in þis tyme. And of þis gospel it semeþ opyn, þat þes wymmen trywiden wel þat Crist was risen fro deþ biþore þe apostlis, as Petre, or Joon, or ony oþer. Crist shewide him goostli to his modir, and telde hir how he was risun. Marie Mawdeleyn wiste not þit alle þe treuþiþ of þis uprisynge, but hadde doute of many oþer, as it semeþ of Joones gospel. And so Petre and Joon passiden þes wymmen soone after in many pointis; but þes wymmen trywiden to þe aungaþels, þat Crist was risen and was alyve.

Æ Secundæ Gospell aþir Eestir Weke.

[SERMON CXCI.]

Accessorunt ad Jesum.—Matt. ix. [14.]

Þis gospel telliþ how Crist tauþte Joones disciplis biþore Cristis déþ. Mathew setþ, þat Joones disciplis camen to Jesus, and axiden þis questíoun, Whi we and Pharises fasten ofte, but þi disciplis fasten not? And Jesus seide to hem, Wher children of þe spouse may moorne, as longe as þe spouse is wip hem? But þer shulen come dætes, whanne þe spouse shall be taken from hem, and þanne þei shulen faste. For no man putteth a clout of a strong clouþ into an oodd clouþ, for it shall take away þe fulnesse of þe newe clouþ, and þer is maad a wers brekyng. And men putten ² not neue wyn into oodd botelis; ellis þe botelis ben broken, and þe wyn is shed, and þe botelis perishen; but þei senden neue wyn into neue botelis, and boþe ben keþ.

¹ of þat þyng þat was done, E. ² So E; A has ine puttith.
SERMONS.

It semeþ þat Crist wolde meene bi þes two licenessis, þat boþe disciplis of Joon and disciplis of Phariseis weren good in þer tyme, but þer tyme is passid; but disciplis of Crist ben stronge as a newe garnement, þat shulde evermore laste, wijpouten ony cloynting. And God wolde þat þes newe ordis studiethen in þis mater. Þe seconde ensemple of Crist turneþ to þe same witt. For Cristis disciplis ben newe botelis made of him; and newe lawe is newe wyn, þat Crist haf þetid \(^1\) in þer hertis. And oþer ceremoniyes shulen not lette hem to worche werkes of God, as þes newe ordres letten to worche after þe gospel. And þus þes newe hoolis, þat ben maad in oold botelis, letten profit of þe Chirche bi olde and newe cloutid \(^2\) togidere.

**ÞE TRIDDE WEDNESDAI AFTIR EESTIR WEKE.**

[SERMON CXCII.]

*Facta est questio de.—John iii. [25.]*

ßus gospel telliþ how Jewis and disciplis of Joon strooven, and how Joon baar wistesse of Crist, þat he is hyere þan þei boþe. Joon telliþ þat, *a question was maad of Jooes disciplis of purification*, þat men hadden of baptissi\(^3\). Joon baptiside, and Crist baptiside; and þei stroven which of hem was beter. And Jooes disciplis *camen to him and seiden, Maistir, he þat was* wip þee biseyde þe water of foordan, *to whom þou barist witnesse, lo, he baptisip, and alle comen to him.* Baptiste answeride, and seide, *A man mai mot take owiþ, but yif it be yowen him from hevene. þe you sylf beren me witenesse, þat Y seide you, þat Y am not Crist, but þat Y am sent bfore him.* He þat haf a spouse is an housebonde; and þe frend of þe housebonde, þat stondip and heerip him, joieþ bi joie for þe vois of þe housebonde. Joon wolde meene bi þes wordis, þat Crist is more worshipful þan he; for Crist is an housebonde, and al hooli Chirche his spouse; and Joon is but a frend to þis housebonde, and a membre of þis spouse. And so Joon haf moche joie boþe in bodi and in soule, whanne he heerip Cristis vois, þat is

\(^1\) *etidis*, E.  \(^2\) *cloutyng*, E.  \(^3\) *baptysme*, E.
\( \text{Wyclif's} \)

\( \text{je housebonde}^1 \) of holi Chirche. And \( \text{yf a spouse do a wor-
ship to her housebonde, for he is beter, myche more } \text{je Chirche}
and her membris shulden do worship to Crist. And \( \text{pis}^2 \) my \( \text{joie}
\) is \( \text{fulfillid}. \text{He mout wexe, and } \text{Y mout wane}^3 \). And so Joones
fame muste wexe for a tyme, and Cristis be hid; and after \( \text{je}
\) fame of Crist muste creese, and \( \text{je} \) fame of Joon wexe lasse.
For Joon was ordeyned for \( \text{pis} \) eende, to bringe in \( \text{je} \) name of
Crist; and whanne he h\( \text{a} \)\( \text{p} \) do \( \text{pis} \) office, he muste ceese of \( \text{pis}
\) maistirship. For as bristil\(^4 \) bryng\( \text{p} \) in \( \text{je} \) reed, and knytt\( \text{p} \) not
\( \text{je} \) leper wip\( \text{n} \)me, so Joones penaunce brou\( \text{t} \)e Crist in, but Joon
is not \( \text{je} \) grace \( \text{ja} \) knitt\( \text{p}. \text{He } \text{hat comep from above is above}
alle; \text{he hat is of } \text{je erbe spekijp of } \text{je erbe}^5 \); \text{he hat is comen from}
hevene is above alle. And \( \text{hat} \)\( \text{zing} \) \( \text{hat} \)\( \text{he} \)\( \text{ha} \)\( \text{p} \) seen and herd, \( \text{he}
\)\( \text{w} \)\( \text{i} \)\( \text{n} \)\( \text{e} \)\( \text{s} \)\( \text{ijp}, \) and \( \text{no} \)\( \text{man}, \) to regarde, tak\( \text{i} \)\( \text{j} \)\( \text{p} \) \( \text{wi} \)\( \text{n} \)\( \text{i} \)\( \text{s} \)\( \text{e} \)\( \text{s} \)\( \text{e} \)\( \text{e} \)\( \text{e} \)\( \text{h} \) of \( \text{him}. \text{But \text{he} hat takijp his wi} \)\( \text{n} \)\( \text{i} \)\( \text{s} \)\( \text{e} \)\( \text{s}, \) \( \text{h} \)\( \text{a} \)\( \text{p} \) \( \text{m} \)\( \text{a} \)\( \text{k} \)\( \text{i} \)\( \text{d} \) \( \text{hat} \) God is trewe. \text{It seme} \text{p} \text{hat} \text{Joon wolde seie, } \text{hat}
\text{Crist is bo} \text{e} \text{God and man, and } \text{pus} \text{he}
cam from hevene, \text{and he leve} \text{p} \text{not to be in hevene, al} \text{p} \text{he}
toke mannis kynde, and is maad lesse } \text{than} \text{angelis. And } \text{pus}
\text{men ben myche to blame, } \text{hat} \text{trowen not to Cristis word. For}
\text{he whom God hap } \text{pus} \text{sent, spekijp wordis of God}; \text{but what man}
of bilee wolde not trowe to Goddis wordis? \text{And so many ben}
\text{out of bilee } \text{pis} \text{day in } \text{je} \text{Chirche, for } \text{je} \text{trowen to sensiblle}
\text{wordis, and oj} \text{er} \text{signes } \text{hat} \text{men maken, but unsensiblle wordis}
of Goddis Sone, \text{hat mai not passe, } \text{je} \text{trowen liil or nou} \text{t}, \text{but}
potten } \text{jes wordis bihynye. And } \text{jis is an untreije ajen je}
\text{firste commandement.} \text{For not in mesure } \text{3yve}^6 \text{God spiriit. } \text{For God } \text{3yve}^6 \text{je Hooli}
\text{Goost, } \text{hat is wipouten mesure myche; and hise } \text{ji} \text{is ben not}
\text{mesurid bi man, al} \text{p} \text{symonyens mesuren } \text{jer} \text{grace, and } \text{3yve}
\text{pleynere}^7 \text{absolucion, and more suffragis for more money}^8. \text{But}

\section*{Footnotes}

\footnote{\text{So E; house-bonde, A.}}
\footnote{\text{in E, E.}}
\footnote{\text{brynted, E.}}
\footnote{\text{So in E; the words } \text{He hat comep—erbe are excluded from the quotation in A.}}
\footnote{\text{plerer, E.}}

\footnote{\text{The indulgences of which the friars had the distribution carried with them the plenary or partial absolution of sin, so far as the temporal punishment due to it was concerned, to the persons obtaining them. But the same indulgences might also be applied } \text{per modum suffragi. ‘Suffragium,’ as explained by Ferraris and one of his later editors in his useful } \text{Bibliotheca, is the spiritual aid which one believer}}
SERMONS.

Sijen þes ben naufragies, wel is him þat bieþ not. For Joon seip here, þat no man mai take ouȝt but of God; and siþ þes prelatis ben of erþe, þei speken of erþe, and ofte fals. Þe fadir lovþ þe sone, siþ he is þe same God, and þaf alle þingis in his power, as alle þingis ben Cristis. He þat bilveþ in þe sone, haþ liif þat aye skal laste; and he þat is unbilevþful to þe sone, skal not se þe blis of hevene, but Goddis ire dwelleþ upon him. And siþ þes wordis of Baptist, put biside wordis of popis, ben so contrarie togidere, þei moten have contrarie endis. But Þit Baptist was more to God þan alle þes popis þat speken þus.

ON ÞE FRIDDE FRIDAI AFTIR EESTIR WEKE.

[SERMON CXCIII.]

Ego lux veni in mundum.—JOHN xii. [46.]

Þis gospel of Jon tellip how Crist seip Baptistis sentence, and for what ende he cam doun, and he profiþ to his Chipche. For þis tertil discordþ not from þære foulis of hevene, but bi lownesse and meckenesse he singþ wel undir him. I liȝt, seip Crist, cam into þe world, þat ech man þat trawþ þerinne dwelle not in derknesse. Crist is liȝt bi his Godheed þat noon here mai dwelle wiþ; but þis liȝt is sumwhat shadewid bi þe manheed þat he haþ takun. And so þe ende wherfore Crist is man, is profitable to his Chipche, siþ men han bi Crist grace to trewe in him, boþe God and man. First, men mai se his manheed, and

1 So E; A includes the clause in the quotation.  
2 So in E; the words He—bin are excluded from the quotation in A.  
3 om. E.

affords to another for the sake of obtaining from God a remission of the temporal punishment due to sin. It was in this form that indulements were applied for the benefit of the dead. For "Indulgentiae non conceduntur mortuis per modum iudicii et absolutionis, quia Ecclesia exercere iudicium nequit in illos, qui sunt jurisdictioni non subjacent, ut sunt mortui: istis itaque conceduntur per modum suffragii." Wyclif means that the friars taught the people, that the more money they gave them for pious, or ostensibly pious, objects, the more indulements they gained, applicable by way of suffrage to the spiritual benefit of their friends and relatives, whether living or dead.
bileve ðat boðe it and his Godhed ben o persoone of God, and lyve after lore of ðis persone. And so ðis liȝt háp out of men derknesse of synne, ðat elliȝ wolde shende hem. And as many men in umbre seen betere ðan men in greet liȝt, so meke men in ðis liȝt seen betere ðan men in worldli lyȝt. For men ðat seen ðis liȝt of heven moten nedis be lowe, and se it in umbre. And þus it semeþ ðat many prelatis, for þei ben hye in þer siȝt, for þei trowen not in Crist, ben blynde bi glorie of ðis world. 

And þif ony man here my wordis, and kepe hem not, I juge him not; for Y cam not to juge þe world, but for to save þe world. Here Crist takiȝ jugement for riȝt jugynge to peyne, and spekiȝ of his manheed for tyme ðat he wandriþ here. For as Crist, bi his Godhede, jugiȝ even wiȝ þe Fadir, so bi his manhede he jugiȝ at þe dai of dome. He þat despiȝ me, and takiȝ not my wordis, háþ a juge þat jugiȝ him, for þe word þat Y have spoken shal juge him in þe laste day. And þis word is in beynȝ ðe blessid God in Trinite. For Y have not spoken of myself, but þe fadir þat sente me, he zaf me a mandement, what Y shal see, and what Y shal speke. For Crist myȝte not, bi his manheed, neiper erre in þouȝt ne in speche; for he muste nedis see in his soule þat þat his Fadir bad him see. And Y woot þat þe fadirs mandement is liȝf everlastinge, and þerefor þe þingis þat Y speke, I speke so as my fadir seide to me. And hereiȝne shuld þe ech man sue Crist, to speke and do þat God biddiþ; and þif he be contrarie herto, he synneþ, difformed þo Cristis wille. And so al þat God bad Abraham shulde he do, and dide myche; but God bad him not sle his sone, but offre him; and so he dide. And þus in þe þingis þat ben to do, shulde man speke and do mekely, evere redy for to do what ever God wole þat he do. But þif God wole þat he do not ðis for þis tyme, þif God wole þat he do it, þif he shulde, for anoþer tyme, do ðis after Goddis wille.

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1 So E; A has höying.
2 So E; sende, A.
3 So E; A excludes from the quotation.
4 deformed, E.
5 That is, essentially.
SERMONS.

THE FOURTEEN WEDNESDAI AFTER EASTER Week.

[SERMON CXCIV.]

Respiems. 1 Jesus. 2—John xvii. [11.]

This gospel tells how Christ prayed for his disciples. Joon seip that Crist preiede þus; Holy faith, hepe hem in þi name which þou hast yoven me, þat þei ben oon, in maner, as we ben. Whanne Y was wip hem, Y hepe hem in þi name; Y hepe hem þat þou savest me, and noon of hem perishide, but þe sone of perishinge, þat was Judas Scharip. 3, þat þe Scripture were fullfilid. But now Y come to þee; and þes þingis Y speke in þe world, þat þei have my joie fullfilid in hemstif. Y þæf hem þi word, and þe world hadde þem in hate, for þei ben not of þe world, as Y am not of þe world. And here is þe world taken for men þat lyven wordli, and shulen be damned at þe laste, for defaute of charite. And þis worldshipe shal laste as longe as prelatis ben þus worldli; for þei shulden bere up over men, and teche hem þe weye to hevene. Y prey not, seip Crist, þat þou take hem now out of þe world, but þat þou hepe hem from yvel, þat nedip men to be damned. For þis synne is moost yvel þat maí falle here to men.

1 Aspiciens, E. 2 So E; A includes the clause in the quotation. 3 So E; A has word.

* These are merely from the introductory words, which are not found in the gospel itself, but, in the Sarum as in the Roman missal, are so frequently prefixed to it. The text ought to have been, 'Fater sancto, serva eum.'
The new com-
mmandment of
love.

Christ with his
disciples at the
Last Supper.

Wyclif's

[SERMON CXCV.]

Filioli mei adhuc modicum.—JOHN xiii. [33.]

<P> gospel tellij; how Crist spak to his disciplis on Shire 
<P>oursday. My children, seij Crist, zij I am a litil lyne wip you. 
<P>je shulen seke me, and as Y seide to ye Jews, Whidir Y go ye, may 
<P>not come, but to you Y seye now. Crist seide to ye Jews, pat ye 
<P>mysten never come to hevene, but he seide to his disciplis pat 
<P>ye mysten now comen. For sij alle jingis moten nedis be, 
apostlis moten dwelle hit hereafter, and edifie holi Chirche, as 
Crist hap enjoyed hem. 

A newe mandement Y 3yve to you, pat ye loven togidere; as Y 
have loved you, ye, pat ye loven togidere. Crist 3yve however en-
sample to hise, pat ye shulden this love togidere, as Crist lovede 
hem; and janne ye procure not to hem worldli worship and 
worldly riches. For Crist lovede hem not this, as he shewide 
in James and Joon. And in his newe maundement failen popis 
and ojer prelatis, for ye loven men pat ye clepen yeir frendis 
to fatte dignities in ye Chirche. And sij his was ende of Cristis 
love, whi pat he lovede his apostlis, pat ye mysten have en-
sample of Crist to love togidere as he lovede hem, it is greet 
synne among jis prelatis to love this fleshy frendis; for it is 
not verri love, but raper hate of hem; for ech good love of 
man must be ensemblid of Cristis love. And here ben many 
prestis grounded, pat for love of Crist ye wishen and worchen, 
pat clerkes wanten worldli lordship; for in jis forme Crist 
lovede apostlis, and he biddij us this love togidere. And here 
mai we see how prestis ben knyt togidere in harmful hate; for 
siche worldli love of hem is contrarie to Cristis love. But 
nepeles Crist seij, In jis shulen alle men knewe you pat ye ben my 
disciplis, zif ye han love togidere. Here mai we see opynly, what 
man loveij ye Chirche bi love pat Crist lovede his apostlis. 
Symount Petre seij to Crist, Sire whidir goist pou? Jesus an-
SERMONS.

sworide to him, Whidir pat Y go pou maist not sue me now, but afterward pou shalt sue me 1. Here men taken of þis tixt, how þei shulden love þe Chirche, and procure to it bi charite þat it kepe Cristis ordenance. For worldi love, contrarie herto, is myche hate þat Crist forfendip; as if a man wolde fede a bridde, to take him aftir in þe 2 granes. But þis truþe is not knowun here, for worldynesse þat men ben inne.

PE MONEDAI GOSPEL IN PROCESSIONN 3 WERE.

[SERMON CXCVI.]

Quis vestrum habebit amicum.—Luc. xi. [5.]

Þis gospel tellip bi opyn resoun how þat Crist mut love his children. Luk tellip how Jesus seide to his disciplis þis ex- ample; Which of you shal have a frend, and shal 30 to him at myndis, and shal seie to him, Fried, tene pou me þre loves, for my frend is comen out of þe weye to me, and I have not mete þat I shal putte bfore him. And he wipynne answeringe seie, Nyle pou be hevy to me, now þe dore is shitt, and my children ben in bedde wip me; I may not rise and 3yve to þe. And if he late knockinge, I seie to you, alsif he shal not 3yve him and rise, for þat þat he is his frend, nepoles for his shrewdisse, and noye þat þe frend makip him, he shal rise and 3yve him looves, as manye as him nedip, siþ he shulde have more anoye to dwelle stille in his bed. And I seie to you, selþ Crist, Axe þe, and it shal be 3yven to þou; seke þe, and 3e shal fynde; knocke þe, and it shal be openyd to þou. For ech man þat axip takip, and he þat sekip fyndip, and it shal be opened to him þat knockip. For which of þou axip his fadir breed, and wher he shal 3yve him a stoon? Or if he axe a fishe 3, wher he shal 3yve him an eddie for þe fishe? Or if he axe an ey, wher he shal dressse him a scroipoun? Perfor if þe, siþ þe be yvele,

1 So in E; om. A. 2 bis. E. 3 fishe, E.

* From the earliest times the Litanies used to be chanted by the clergy and faithful, walking in pro-

cession, on the Rogation days. See Bingham’s Antiq. Eccles. xiii. 1, 12.
Wyclif’s

*kunen 3ype gode 3ystis to youre sones, how moche more youre fadir of hevene shal 3yve a good spirit to men 7at axen him.* For God is more lovynge, more merciful, and more fre to 3yve hise sones, 7an men may be to 3yve her children any goodis.

It is seid comunli 7at mannys frend comynge from pe weie, is mannys spirit 7at is wageringe¹ aboute desir of worldli þingis. But whanne þis spirit seþ bi resoun 7at þis is bisynesse and no profit, ðanne it turneþ azen to þe man, and axiþ him foode medeful to him. Þis man comeþ at mydnyt to God, 7at axiþ him in derknesse of synne, bifoere he be purgíd of lustful willis 7at he hap had in þe world. For clerkis seyn, 7at where mannys spirit is, þere he is, siþ he is þat spirit; and filosofris seien over, 7at mannys spirit is where evere his affecioun is. And þus seþ Poul 7at his conversacioun is in hevene, as ouren shulde be. Þes children ben in þe bed wiþ man, 7at ben in reste of hevene wiþ God, and may not ryse and disseve to man, as prelatis 7at serven here to þer breþere. þis lastinge knocking is purging of man 7at hap lyved synfully; þis improbite to þis purpos is just tariyng of God, to 3yve to man þat is unabl þingis profitable to him. Þes þre loovys ben þre knowingis 7at man hap of þe Trinute; as ech knowing of an article of bileve is clepid a loof.

And þus 7at man of þe world 3yveþ a stoon inside² of breed, 7at inside of articlis of þe trouþe 3yveþ doctrinal conclusiouns; þei ben stable in trouþe everlastinginge, but þei feden not mannys soule. He 3yveþ a serpent to mannys soule inside of a þiþ, 7at 3yveþ bisi werkes of þe world 7at venemyn men as an eddre. And so þiþis ben medeful werkis, for to gete þe bliss of hevene; and serpentes ben bisie werkis, to gete here worldli welfare. 7at man 3yveþ a scorpioun in þe stide of an ey, 7at 3yveþ worldli friendship or love for love or friendship in God. For such worldli friendship mote styngce a man at þe laste, but love in Crist lastiþ evere, til þat it hap brouþt a man to blis.

And þus, if we taken good hede, worldli frendis serven þus men, bitwixe whom þei seien is friendship and love, for þer jugement is byldy.

And þus þe popis, and oþer prelatis, 3yven ofte to þer fleishli

¹ *walkynge*, E.
² *in steede*, E.
frendis, stoonys, eddris, and scoriouns, instide of þingis þat shulden fede þer soulis. For popis lawis ben harde as stoores, and hie prelacies ben eddris, and poweris or privyleses ben scoriouns to mannis soule. And, for þis passiþ charite, and is not samplid in love of Crist, þerfor it bringiþ yn dampanyng, bope to þe o þart and to þe toþer. And in þis blynndesse traveilen þei, þat hyren hem proctouris to þe pope, to gete hem suche stoonys or eddris or scoriouns, to fede hem here. But where is more foly in þe worlde, þan þus to hyre men to do hem harm? And such procuracie is synful and yvele takun.

Dyverse men spaken dyversly herein, expownynge of þis gospel; but many wittis þat semen dyverse, ben alle good and ordeyned of God. But here men scien sopeli, þat many men axen of God þingis þat wolden do hem harm, and þerfor God graunteþ hem not; as Poul axide to be delyvered of þe pricke of his fleish, and þit he hadde answer of God þat it profite to his soule. And þus seip Crist to hisse disciplis, þat if þei axen ouþt of þe Fadir in his name, he shal ȝyve hem. Man shulde axe no temporal þing, but if it were weie to his blis; ne any þing, but if it were truþe and worþi þat God shulde ȝyve it him; and no ping but if it were blis, or meene to come to blis. And þus Crist seip in Johyns gospel þat he is weie, truþe, and liif; and he axiþ in Cristis name þat þus axiþ in þes þre.

Þe Gospell on Ascenioun Evyn.

[SERMON CXC VII.]

Sublevatis Jesus oculis.—John xvii. [1.]

Þis gospel of Joon telliþ what looves mennys soulis shulden eþe. For wordis of þe gospel ben breed of liþ to mennys soulis; and þerfor he is cursid of God þat chaungiþ þis breed for stoonys. For among alle men out of charite, þes ben ferþest fro charite, for þei ensegen þe soulis of men, and pynen hem bi þe worste hungir. John telliþ how, Crist lfft up his e

1 Jones, E.
Christ declares that He is God.

And so al hool mankinde, bothe saved men and dammed, han beynge of Crist wipwouten ende, but on two maners. And so men construen þes wordis to double entent;—and first þus, þat al mankinde þat Crist haþ have beynge wipwouten ende, but þe bettare part of þis kynde ben þei to whom God yvyveþ blis. þe secunde grammer of þis word haþ anoþer understandung, þat al þat is þovun to Crist, into oonhede of his persone, 3yve ¹ blis wipwouten ende to seintis þat ben in hevene. For bothe Godhede and manhede of Crist is oonhede of hooli Chirche, and þis heed yvyveþ blis to ech membere of þis Chirche.

And þis is þe blissful liif, to know þee, con verrý God, and

¹ 3yven, E.
hym pat jou hast sent, pat is our Lord Jesus Crist. And here it semep openli pat Crist seip pat he is God; siip blisful liif stondip in knowinge of his trupe, pat seyntis han to knowe his Fadir and his Sone, aloone verry God. And his is good wit of his wordis; and his witt denyep not pat ne his Hooly Goost also is his same God, his which is aloone verry God. And his knowyng pat Crist spekip of, stondip not al oonly in witt; siip fendis knowen pat his is is sop; but it stondip in witt and wille. And his seyntis han anooper knowing han han dampeud men, pat clerkis clepen intuyicioun. For, as clerkis seien wel, a man seeip not bi face of spirit his unmaad Trinyte, but if he have joy of his sīt.

Crist seip afterward to his Fadir, I have clarified his above his erpe. And it semep pat Crist spekip here to his witt, as in Matheu, pat Crist haip presid his Fadir here above his erpe wipouten errorr; as1 his prestis bynden and unbynden above his erpe, pat doen his wipouten errorr of discord to wille of his Godhede; and al his moot nedis be boundun or unboundun in hevene. I have endid his werk pat jou yavest me to do. And now clarifie me jou, fadir, at pistil, wiip pat clarifie pat I hadde biform his world was at his. For Crist hadde clarite and blis at his Fadir, his which was his Godhede biform in kynde, but not in tymne pat his world was maad of him. You have shewip his name to men, his which you yavest me of his world; his wuren pin, and you yavest me hem, and hit his ben pine as biform, and hei han kep my word. And now han here knowoun, pat alle pingis pat jou hast yovon me ben originali of his. For You have yovon to hem his wordis pat jou hast yovon to me, and hei han taken, and han knowoun treuly pat You cam out of hem, and hei han bileeved pat jou hast sent me. You prete for hem; You prete not for his world, but for hem pat jou hast yovon me, for hei ben pine; and his his preere is skileful. And alle my pingis ben pine, and his pingis ben myne, and You am clarifie in hem. For Crist is clarified, bope in Godhede and manheed, in pingis of his Fadir. For alle his Fadir pingis ben hise, siip he is his same God; but his he leveip to telle opynly.

And now You am not in his world, and hei ben in his world, and You come to hem. His 'now' bitokeneip a short tymne of a day pat

1 and, E.
Crist was inne; and he was deed in þe same day. And so now he lyveþ not þus, but apostlis lyveden longe after, but þif it were Scarioth, þat hangid himslef wip a grane; but þis Judas is noon of hem þat Crist spekþ of in þis place.

[The sermon which follows in all the MSS. is the same, word for word, with that already printed at p. 360 of the first volume. The reader will see, on referring to that sermon, that the Douce MS. (E) did not include it in the list of its festival sermons, the scribe being probably aware that it was contained among the Ferial sermons, and desiring to save himself the trouble of a double transcription. An important error in the text, as printed (solely from Bodl. 788) in the first volume, can now be corrected by the help of these additional copies. On p. 361, l. 33, by reading 'as Crist seih' for 'And Crist seih,' which all the copies of the Ferial sermons authorize us in doing, the whole difficulty of the passage is removed; the reference being to Apoc. xxi. 4, 5.]

[SERMON CXCVIII.]

Et ego mitto promissum.—Luc. xxiv. [49.]

Dis gospel telliþ, bi Lukes sentence, how Crist toke leve of his apostlis. Luk seip how Crist bhihte hem, Lo, I sende into you þe bhihte spirit of my fadir, þat is þe Hooll Giost, þat þei shulden take soone aftir; and þerfore, sitte þe in þe cite, til þe ben clopid wip vertu from above. Crist ledde hem out into Bethanye, and reiside up his hondis, and blesside hem. And it fel, þe while he blesside hem, he wente from hem, and was born into hevene. And þus, Crist dide ever good fro bigynynge of þe world to þe eende; and he dide good bi his manheede fro bigynynge of it to

1 E om. of þe world.
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pe eende of pe world, sihe he blesside at pe ende hat he toke his leave of man. And his it semhe to many men, hat prelast hat ben so redy to curse shulen not sitte on Goddis riht hond, but on his left hond in helle; and hes cursingis of sich persones bryngen in blesyng of God. And herfore justifie khi soule to God, and drede show not sicht cursinges; but khi drede shall stond in his, hat show laste not in Goddis grace til khi soule and khi bodi be departid. And khi jing shulden men drede, and litil or nouht mannis curs. And hes apostlis louting Crist turneden ayn into Jerusalem wip gret joie. And hei weren evere in pe temple, heriyng and blessynge he Lord.

DE GOSPEL ON VIGILE OF WITSONDAI.

[SERMON CXCI.]

Si diligitis me mandata.—John xiv. [15.]

His gospel tellip how Crist bilihte pe Hooli Goost to his apostlis. Joon tellip how Crist seide to his apostlis wordis1 of greet wisdom. 3if ye love me, kepe ye my mandementis; for ellis, as Crist seip aftir, pei loven neiher Crist nei God. And 3if a man kepe his mandementis, he lovep pe Godhede and manhede of Crist. And herfore Crist, discryvynge him hat lovep Crist, spekip his here, He hat hap my mandementis, and kehip hem, he it is hat lovep me, as resoun techip. For 3if a man love not Crist, he kehip not his heestis of love; and 3if a man kepe pes heestis, he it is hat lovep Crist, sihe he is God. And so it is al oon to love Crist and kepe his heestis; and also it is al oon to loove Crist and be in grace. And 3if a man may juge himself, bi keyping of Goddis heestis. But how a man shall do hereaftir is hid to ful many men; but man shulde hope to kepe Goddis heestis til hat deip come to him, as he shall hope to be saved bi sich keyping of pes heestis. And Y shall preie pe fals, seip Crist, and he shall 3yne you anoher Comfortor. For pe Holy Goost is anoher persone, and anoher jing, but he is noon opher God,

1 So E; om. A.
ne oþer sustaunce, ne oþer kynde. *Dis goost shal dwelle wij-
ouwen ende, wiþ alle men þat shulen be saved. And þis world
mai not take him, as it mai not take spirit of treujhe. For as þis
world mut nedis be dampned, so it mut nedis faile of* þe riȝt
eende þat God hap ordeyned to mankynde, þat is, to be blessid
in heven. *For þis world seþ not þis spirit, ne knowip him bi
his werkes; but ye shulen knowe him, for he shal dwelle at you,
and he shal be in you, as fier is in a brennynge coole.

Y shal not leue you wijpoulen fadyr, for Y shal come to you.
þil a liitil tyme passij, and þe world seþ me not pannes; but ye
shulen se me; for I lyve, and ye shulen lyve. And þis is blisful
lyf þat Crist spekiþ of here. *In þat day ye shulen knowe þat Y
am in my fadir, and ye in me, and Y in you. For sich knytting
mut be in blis; and herfore seij Crist aþir. He þat hap my com-
andementis, and kepþ hem, he is þat ilke þat loveþ me; and he þat
loveþ me shal be loved of my fadir, and Y shal love him, and Y
shal shewe him mysþyf.*

Here men seyen, þat þe world is taken on many maneris.
Sum tyme for þe multydis of alle creatures þat ben; and þus
seip Joon in his gospel þat þe world is maad bi God. þat sum
men seyn, þat þis world is oonli bodili substance, and neiþer
spirit ne accident, is a wilful speche of man*. But sum tyme
þe world is taken for al þe multydis of men þat shal be saved
or dampned; and þus seip Joon þat þe world knewe not God,
þat it were maad bi him. And þus seip Crist a liitil biforn, þat
he took seintis of þe world. And many tymes is þe world taken
for men þat loven so myche þe world, þat þei shulen be
dampned þerfore. And þus seintis ben not of þis world. Sich
maner of undristonding shulen preestis cumne þat reþen þe
gospel. And þus Crist preieþ not for þe world, as for þes men
þat shulen be dampned, but for men þat shulen be saved, for
Cristis preier mut nedis be herd.

1 The world is to be under-
stood in severall
different
senses.

* So E; A has on.

3 men, E.
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The Monday Gospel in the Witenwerc.

[SERMON CC.]

Sic Deus dilexit mundum.—JOHN iii. [16.]

*Dis* gospel telliþ of Goddis love; how he lovede mannis kynde, to teche man to love God bi þe meedful crafte of love. Joon seip þat, *Dis* God lovede þe world, and mankynde and his Chirche, *pat* he shulde þewe his oon born sone for hem. And no man mai seie here, þat God fallide in wisdom of þis werk; siþ God may not þewe his sone, and aliene havyng of him fro God; but oþer creaturis ben betherid, and noon ben worsid, bi þis sifte. For bi þe manheef of Crist, and þe merit þat he dide, alle manere creaturis serven God in betere stat. And so bi þe manheef of Crist is þe world maad beter now. And so, however we taken þe world, but siþ it be for damned men, it is soþ þat God haþ loved so þe world, þat he shulde þewe his sone for it, and algatis for holi Chirche. God ȝaf his sone to make it fre, for noon oþer redempcioun was ynow þ for mannis synne. Þe ende whi þis marchandize was maad of God stondiþ in þis; *pat ech man þat trouþ in Crist perishe neþ, but have liþ of blis.*

For God muste nedis save mankynde, siþ he ordeynede summe to blis, and movede hem to disserve¹, for þis ende þat he desiride.

*For God sente not his sone in to þe world to juge it now, but þat þe world be saved bi him.* For ech dede þat Crist worchip haþ an ende wherfore he doþ it; as his Incarnacioun was for to save þis world, and his liþ þat he ledde here was for þis ende, and to plese God. But comyng to þe day of dome shal þe for to juge þe world, and to make þe world betere, and þus algatis to plese God. But God forbede þat we see, þat God sente Crist in to þis world for to dampe þis world, or holi Chirche, but algatis for to save þis world. *He þat trouþ in Crist is not disserve blis, Q.*

¹ disserve blis, Q.
\[ \text{Wyclif's} \]

\[ \text{The origin of man's condemnation.} \]

\[ \text{Amen, Amen, dico vobis.—John x. [1.]} \]

\[ \text{The resemblance between the versions of the gospels given in this series of sermons, and those found in the Wycliffite bible, is usually so slight, that the former might, for saught that such resemblance would prove, be of wholly independent origin. But in this passage there is a remarkable coincidence; both the Wycliffite versions render the 'fur et latro' of the Vulgate 'nyt fef' and day fef,' a singular translation, which two persons would not be likely to hit upon independently.} \]
SERMONS.

And perchore seide Jesus an other tym to hem, Sothly, Sothly, Y seie to you, pat Y am a dore. And so alle pat camen beside me ben nyst peves and day peves, but pe sheep herden hem not. Y am dore of pe sheep. Yf ony man entre bi me, he shal be saved; and shal come in, and wende out, and he shal fynde pasture. Pe beef comen not but for to stelen, and slee, and les; Y am come pat pei have tiis, and pei have more aboundauntli.

It seeme pat Crist seip in pe wordis pat his Chirche is a spiritual hous, and pe sheep of his Chirche ben persones peof pat shulen be saved. And Crist in his owne persone ha pe resoun of many yngis; for he is dore, he is ussher, he is heerde, and he is pasture. And pes prelatis pat comen not bi him, ben pe peves pat he spekip of. A dore ha pe resoun, pat it is weie for to come in to pe hous, and to kepe pe hous fro peves bi closyng of pe dore; and peis resoun is in Crist to regarde of his Chirche. He seip himself pat he is wey, to come to hevenes and to pes Chirche. For no man mai come to it, but yf Crist ordeyne him bfore; and pes ordeyning bfore mut be in Crist wijpouten eende. And bi pe same skile he holdip out men pat ben not of peis Chirche, but he latip hem come in wijp his sheep, and do hem harm. Algif peis harm be for a tym, git it turnep at pe laste to good; for pursuyng of pes peves, and helpynge of mennis owne discrecioun, and trust to Crist, pe hierste heerde, ben ful meedful to sheep. And whanne pes peves shulen be damped, pe sheep shulen have joie peof. Prelatis pe comen not bi mekenesse, ne for to traveile in pe office, but for to have worldly glori bi pe spuylyng of pe sheep, —pe comen not in bi peis dore. For Crist feldde alle pes tre peeingis, but pei leeven lowenesse, and styen up, and han entent of pe kyng of pryde. And pei pei ben nyst peves in pe enterre, and day peves in pe opyn spuylyng; for bi feyned riit of pes ypcoritis pei seien pat pei mai wel do peus. But pes sheep pat Crist ha peordyned to blisse, heeren not pe vois of hem, for pei obeisen not to pe maners, ne suen hem, al yf pei gis bfore. For pei wolen lede hem harde weies, and at pe laste bynye hem to hell. And opere peoe officis of pe herde ben declarid in anopfer place.

* See Sermon XLVIII., vol. i., p. 140.
Pe Gospel on Wednesday in Witson weke.

[Sermon Ccii.]

Nemo potest venire.—John vi. [44.]

In pis gospel telliþ Crist how þat he kepþ his sheep. And first he telliþ one help þat men han of þe Fadir of hevene, in þer comyng to Crist; and þis help mai not faile. No man may come to me, seip Crist, but þif þe fadir þat sene me drawe him. For þe Trinite nedþiþ ech man to alle gooþ dedes þat he doþiþ. And þis spiritual drawyng letiþ not fredom of wille, for God þat drawiþ and nedþiþ here, makþ man for to wille; and þus violence is excludit, and free wille is brouþiþ in. And siþ þis Fadir is almysty, no man mai lette þis drawyng. And preie þou God þat he drawe þee, for worþiness of þi liif; for man mai be so unclene þat God wol not leie hond on him. But, for þe werkes of þe Trinite mai not be departid, þerfore telliþ Crist what he shal do in day of þe laste dome. I, he seip, shal reise him to liif in þis laste day. As Crist drawiþ wiþ his Fadir, so mut his Fadir guþene wiþ him. It is writen in propheteþ, þat alle þes shulen be Goddis scolerþ; for þejch ben able to be taþt of him, and so to be drawun of him to heven. Ech scoler þat hæþ herd, and lerned of þe fadir, comþ to me; for Y yve forme and grace, for to do þis travele, and come to þe ende þat he hæþ lerned. And þus acord of þe Trinite mut move ech man þat goþ þis gate. Not for ech man seeþ þe fadir; but he þat is of God, he seeþ þe fadir, here bi beleþe, and in heven cleerly. And so scoleris of þe Trinite moten nedis first have þe beleþe.

Sohli, Sohli, Y seeþ to you, he þat troþþ in me hæþ liif wipouten ende. þat man trowiþ in Crist, þat hæþ beleþe, formed wiþ grace, þat God hæþ ordeyned him to blis, and hæþ good love after þis ordenaunce. And þis is in mannis power, þat takiþ good heede

1 So in E; A excludes the clause from the quotation.
to Cristis werkes, for Crist dide evermore good, and dide not harm, in pushiing. And þus men þat þe Fad[l]e drawip perishen not for hunger; for Crist seip here sopli, þat he is þe breed of liif. For bi his manheed and his Godhede he fedip goostly his clerkis, þat gon þe wey bi which he drawip, in forme þat he hap seid bifoire. Holde ou his mandements, and he drawip and fedip þee, and defendip þee. Þis breed is beter þan angel mete; for, many fadris esten þis breed, and ȝit weren deed on double maner, boþe bodili and goostli. Þis is þe breed comynge down from hevene, —and þis is þe ende whi Crist cam done for entent of mannis profit,—þat ȝif ony ete of þis breed, he shal not die þe second deþ. Þus seip Crist, þat he is quyk breed þat cam done from hevene; ȝif ony ete of þis breed, he shal lyve wiþouten ende; and þe breed þat X shal þewe is my fleish, for liif of þe world. Þis bileve criþe ofte on us, and ȝit we showen þat we trowen it not, for we kepem not Cristis wordis, ne þenken ouþt of his werkes. And ȝit we shulden ete Crist goostli in oure soule, whanne oure þouȝt and oure willie weren þus on Cristis bodi.

FE PURSDAI GOSPEL IN FE WITSON WEKE.

[SERMON CCIII.]

Convocatis Jesus xii apost[li]is.—LUC. ix. [1.]

Þis gospel tellip how Cristis apostlis weren tauþt of him to go and precherche, and in hem ben we tauþt to kepe þe fourme þat Crist telde hem. Crist clepide logidere his twelve apostlis, and ȝaf hem vertue and power upon alle fendi, to lette hem; and so it semeþ þat Scaritho hadde þis power for a tyme. And Crist ȝat þes apostlis virtue, for to heele siknesse of men. And he sente hem for to preche þe resumne of God, and hele seke men; and Crist seide to hem, Nyle þe bere ouþt in þe wey, þat wolte lette you in þis office,—neþer a staf, ne a scripþe, ne breed, ne money; ne have þe two colts. And to þes ȝaf fyve weren þei oblishid evere, whanne

1 So in E; þis, A.
pei shulden do þis office; and any of þes fynge wolde lette on any side to do þis office. And þus þei myȝten wip þes wordis have ech of þes fynge þingis, þif þei wolde helpe hem bi skile to do þe office of preching. And in to what hous þat ye entren, seie þe first, Pees to þis hous. And zif þer be a some of þees, youre þees shal rest on him; ells it shal turne aȝen to you. And dwelle þe in þe same hous, and wende not þennes bi insolence. And whosoever resseyve not you, þe shulen wende out of þat cite, and shake þe poudre of your feet in wittesce upon hem. And þei, wendinge out, wenden about þe wallid townys, prechyng þe gospel, and heeling on ech side.

In þis gospel may men see wher freres and oþer holden þis forme in þer preching to þe peple. But fruyt of hem shewip þat nay. For, first, þei synnen in þer purpos; for þei wolen not heele goodly, but cast meenes to spylle þe puple, and þer-after þei shapen þer wordis. And þus þei prechen not þe gospel, as Crist biddip in þis place, but bi dremes and oþer fabulis þei moven men for to fute; as in a passage late to Flandris þe freres prechiden a lady, and bi a feyned sleyng þei spuyliden þe peple; but freres hadden part. And þus þei spuyliden þe rewme of Engelond of men and money and of felþ, and þei harmened men of oþer rewmes many weyes, and quenchiden love. þis is fruyt of þer prechinge, and many oþer fends fruytys. And fewe freres and clercys, or noon, may denie soply þat ne þei assentiden to alle þes harmes, and þus many ben irreguler. Who was he þat grutchið aȝen, or in word or in wille? And whosoever may lette, and doȝt not, he assentip in a manner. And so we alle ben accusid before God of oure conscience, and fewe freres mai shake þe powdir of þer feet to Cristis entent. For þei ben chargious to þe puple, þat

1 a ladi, Q; a ladyes, E.

* This passage, concerning the declaration of peace, is not found in St. Luke, but is added here by Wyclif from the parallel passage in St. Matthew, Matt. x. 12. Probably the friars announced, while preaching up the crusade in favour of Urban (for this clearly is what the 'late passage to Flandris' refers to), that some pious lady had received assurance in a dream that the souls of all those who fell in the holy warfare would be admitted immediately to Paradise:—at any rate some current story of this kind must be intended.
coveiten þer goodis and not þer soulis; for þer wordis and dedis techen of al þis, how it is soõp. Þei seyen not, Fees be to þe contre, þat þei ben dwelling inne, but, werres and strives be to hem. And þus þei techen and seien in dede, and þus þei dwellen not in o countre, helpinge after Cristis forme, but rennen to Rome for dignites, and to bigle þe folk of pardoun. And þit alle þes harms of þe fendis moven not þe folk to knowe hem, ne to be war of þer werkes, ne of perelis þat comen of hem.

PE GOSPEL ON PE FRIDAY IN WITSON WEEKE.

[SERMON CCIV.]

Factum est in una diesum.—LUC. v. [17.]

Þis gospel tellip a miracle of Crist, how he heclide a sikk man, and how wicklede men sclaundriden him, and he avoydide þer blame. Luk tellip þat, It bëfel in o day, and Jesus sat and tawle, and þer weren Phariseis, and doctoris of lawe, þat canen of ech castel of Galile, of Jude, and of Jerusalem; and vertue of þe Lord was to heele siike men. And lo, þer weren men brynge in a bed a man þat was in þe palzie, and þei souȝten to brynge him, and putte him before Jesus. And þei founden not on what side þei shulden brynge in, for þe puple. þei stiden upon þe hous, and bi þe laþis1 þei senten him doun, wip his bed, into þe place before Jesus. Whos bilewe whanne Crist saw, he seide to þe para-

1 Laþis, Q; laphis, E.
shulen wite, hat mannis sone hap power in erbe to forsyve synnes, 
janne he seide to he paralakik, Y seie to pee, rise þou, and take 
avay þi bed, and go into þi hous. And anon he, riynge biforn 
hen, toke up his bed in which he lay, and wente into his hous, 
riynge þat God is greet. And wundir took hem alle, and þei 
magistiden God, and þei weren fulfylled of drede, and seiden, 
þat we han seen wundirs to day. Of þis is seid in Mathew 
gospel on a Sunday a what it meneþ.

FE GOSPEL ON TRINITE EVYN.

[ SERMON CCV, ]

Surgens Jesus de Synagoge.—LUKE iv. [38.]

 þis gospel tellip of a myracle þat Crist dide in a womman. 
Luk seip þat, Jesus roos of þe synagoge, and entride into Symondis 
hous. Men seien þat þis Symont was Symount Petre, his owne 
disciple; for longe after his first clepynge Petre suede him 
not al. And þe wyves sistir of Symount was holde wiþ greet 
feveris, and þei preiden him for hir. And Crist, stondinge abow 
hir, comandide þe fever, and ðil lefte hir; and she roos anon, 
and servide him. And whanne þe sunne was go down, alle þat 
hadden siik men in dyverse siikenessis, brouȝten hem to him; and 
he leide hondis upon ech of hem, and heiside hem. Also fendis 
wenen out of many of hem, þat crieden, and seiden þat, You art 
Goddis sone. And Crist blamode, and sufﬁrde hem not spode þus 
longe to þe puple, for þei wisten þat he is Crist; and sich fendis 
ben founl witnesse.

And on þe morewen1, whanne ‘it was day, Crist wente to a 
desert place; and þe folk soȝte him, and camen riȝt unto him, 
and þei helden þat þat he shulde not wende from hem. But Crist 
seide to hem þat, Y mut preche to oþer citees þe resum of God. 
Here men moralisen ofte of þes feveris, and oþer siikenessis,

1 moræ, E.

* See Sermon XIX., vol. i., p. 46.
and seien, whanne Crist heellide comunly of ony bodily sii-
nesse, he heellide of goosly sikenesse, figuriid bi pis ojer
siknesse. And so, siþ feveris is a siiynesse maa of distem-
pour of humours, and blood is moost kyndely umour¹, an-
sweringe to þe love of God, þre ojer umors in man answeren
to þree ojer loves. Sum men love to moche þer bodi; and
summe to myche þe world; and summe loven to myche
slouþe, and ojer bidding of þe fend. And þus ben grete feveris
in þe soule, þat troublen it more þan þis þe bodi. Of þes
feveris, and medecyne of hem, may men make a longe speche.

¹is is þe Gospel on Corpus Christi day.

[Sermon CCVI.]

[Caro mea vere est cibus.—John vi. [56.]

It is seid ofte biore, how Crist tellip in þis gospel of Joon,
þat men shulden goostli ete his fleiseh, and goostli drynke his
blood. And siþ Crist is þe firste treuþe, and hautþ lesyngis,
algatis þree treuþis shulden men sue, and fleo wysely þree
lesyngis. First, men shulden have treuþe of bileve, and fleo þe
errore of mys-bileve. After, men shulde have treuþe in wordis,
and fleo þe falsheed þat is in wordis. Siþ, men shulden han þe
treuþe of liif, and fleo falsheed² in þis liif.

It is seid comunly, þat mannis soul mut have two chauelis,
bope þe over and þe neþere, and þes moten eete Cristis bodi.
Þe neþer chauel stondip in wit, þat men wite wel what Goddis
lawe meneþ, and fleo errours in þis mater, for þis is a foul synne.
But Goddis lawe biddip þat we shulden not speke fals of oure
neibore; and it is moche more synne to speke fals of Crist,
bope God and man. þes ben to rude heretikes, þat seien þei
eten Crist bodiþ, and seien þei parten ech membre of him,—
nekke, bæc, heed, and foote. And alle siche hereses springen,
for þei witen not what þis oost is. Þis oost is breed in his

¹ humour, E. ² So E; falsed, A.
kynde, as ben oþer oostes unsacred, and sacramentaliche Goddis bodi; for Crist seiþ so, þat mai not lye. And so, þif þis sacrament be fouild in þat þat it is breed or wyn, it may not þus be defouild in þingis which it figurþ. And so a man brekþ not Goddis bodi, ne drynkþ his blood wiþ his mouþ, alþif he ete and drynke þe breed and þe win þat is þes; for þei ben not þes in kynde, as Baptist was not in kynde Hely. And þus a mous etþiþ not Cristis bodi, alþif he ete þis sacrament; for þe mous failþ goostli witt, to chewe in him þis bileve.

And þo, after þis neiþer chawle, in which ben þiþ many teeþ, as articis of þis bileve þat a trewe man shuld have, þe over chawl is nedeful, which is groundid in mannis love; þat for þis fleþ, and þis blood, and þis passioun þat Crist sufriðe in hem, we loven Crist for his worship and oure profit bi hooly liif. And bodily mete of þes sacramentis is litli worþ, but þif þis come. And he etþiþ betere Goddis bodi, þat hap bileve and þis good love, þan he þat etþiþ þis sacrament, and failþ more in þis spiritual mete. And herfore seiþ Austyn*, Bileve and þou hast eeten. And here mai we se, þat men þat gon to chirche, and kisse þe pileris, and heeren aftir many massis, and han wiþ þis an unclene herte, eten not or yvel Goddis bodi; as þei taken yvel his sacrament. For þer wordis and þer liif ben false comunly; and so þe treþe, þat is Crist, hatþiþ hem for þis falsheed.

1 þis, Q. E.

* S. Aug. Tract. in Joh. Evang. xxv. cap. 6. § 12. As this passage is frequently quoted by controver-

sial writers, it may be as well to give it in extenso. *Respondit Jesus, et dixit eis, Hoc est opus Dei, ut

credatis in eum quem misit ille. Hoc est ergo manducare eibum non qui perit, sed qui permanet in vitam aeter-

nam. Ut quid paras dentes et ventrem? Crede, et manducasti.*
SERMONS.

FIRST WEDNESDAY AFTER CORPUS CHRISTI.

[SERMON CCVII.]

Nolite palare.—Matt. v. [17.]

This gospel is told before, and expounded in literal witt; but men shulden marke pis over, how slowe þei ben in Goddis lawe. But mannis lawe and ydil werkis occupien men to myche, as þe popis lawe and þe emperour’s lawe ben fer strecchid in oure lond, and love wiþ lyking of hem makiþ hem more loved þan Goddis lawe. For men wolen more stonde for hem, more kepe¹ and more loke in hem, þan þei wolen on Goddis lawe; and þis is token of more love. And no drede whoso loveþ ony of þes more þan Goddis lawe, he is an heretike out of bileve, blasfeme and cursid of God, more þan þe pope makiþ man bi alle his cursingis or shewyng of him. For, as Crist seþ, it is al oon to love him and to love his lawe; and þus no man worchþ medefulli, but þif he kepe Goddis lawe. And how shulde he kepe þis, but þif he knowe it on sum maner?

And þif ech man shulde lyve and worche for þis cende, to be in blis, and no man mai be þus but bi love of Goddis lawe, it is liȝt to us to se how nedeful and hiþ þis lawe is. Mannis lawe doþ no more but getiþ to man worldly þing, and is cause to bigile his broþir, and lesse telle bi Goddis lawe. And þis lawe mai not laste but here in þis wrecchide liif, but Goddis lawe mut ever laste in hevene wiþ seintis, and make hem blessid. And Crist cam not to undo þis lawe, but to fulfille it and techte it. For lawe of þe Olde Testament techiþ not but charite, for alle stories and prophetis hangen in þes two wordis, love þi God and love þi neibore; and þis is to kepe þe ten comande-ments. Alle ceremonyes and judicial lawes in þe Olde Testament oblishen not Cristene men, but þif þei moven to þis

¹ kepe hem, E.

* See Sermon LXXX., vol. i., p. 279.
eende. But wel we witen þat þei ben just, and techen at þe 
laste þis eende. And þus moralte of þe olde lawe, þat stondip 
in þe lore of vertues, lastip in þe newe lawe, and wipouten eende 
in hevene. And þus Crist fillip þe olde lawe and makip a 
perfite eende jeroft, for it is purgid bi þe newe lawe, and more 
lipt us to kepe.

And þus seyen clerkes, þat as a man is maad of bodi and 
of soule, so ful lawe of God is maad of þe olde and of þe newe. 
þe olde is mater of þis lawe, and þe newe forme þerof. And 
as mater and forme ben oo þing in substancce, as þe bodi and 
þe soule ben o persone, þat is þe spirit,—so þe olde lawe and 
þe newe ben oo þing in substance. And þis forme is charite, 
þat was everemore in þe Chirche, but it toke perfite degree bi 
charite þat Crist tauyte. ȝif we wolen þryve, love we þis lawe, 
and caste awei all oþer lawes, but ȝif þei helpen and serven 
herto, and so myche mai þei be suffrid. But sum men þenken 
þat as two partes of þe old lawe ben abreggid, myche more 
two mannis lawes,—þe popis and þe emperours,—shulden be 
lefe; for þei acorden lesse wip Goddis lawe, serven it lesse, 
and speden it lesse. þis sentence shulden prestis seie, and 
defende it bi resoun.

Fe secunde Wednesdai aftir Corpus Cristi.

[SERMON CCVIII.]

Cum venisset Jesus.—Mark xi. 8 [Matt. xxi. 23.]

þis gospel tellip how þat Crist stoppide his enemyes in þer 
questiou. Whanne Jesus was comen into þe temple, þer came to 
him, as he taugte, þeyncis of preestis, and elde men, and axiden 
þis questiou of him; Telle us in what power pou doist þes þingis, 
and who ȝaf þee þis power. And þus axen princis of preestis to 
day, whanne men tellen bi þe gospel þe defautis þat ben in þes 
princis, Who ȝaf þee leve to preche? Y suspende þee, wipouten 
1 þug, E. 2 A and E concur in describing this gospel as taken from 
Mark, whereas it is in fact from Matt. xxi. Q does not name any evangelist.
my levee to preche in my diocese. Jesus answeride, and seide to
hem, And Y shal axe you oo word, he which yif ye seien to me, Y
shal seie you in whos power Y do pes pingis. Pe baptyse of Joon,
of whomnes was it? of hevyn, or ellis of men? And hei pousten
among hem, and seiden, yif we seien pat it was of hevyn, he shal
seie, Whi trouwen ye not him? For Joon bare open wistes of
Crist, pat he is God and pe grete profete; and al pe bisynes of
Joon was to preise pe state of Crist. And yif we seien, pat
Joones state was of men, we drenen pe comunte of puple, for alle
hadden Joon as a prophete. And pei answeriden to Jesus, and
seiden, We wil ne. And he seide to hem, Ne Y seie to you in
what power Y do pes pingis.

Here shulden trewe prestis and cunynge holde hem in
boundis of pe gospel, and preche noo jing but witt of it, and
jing jat fallip as knownen to men; and Panne mai pei answere
to bishopis, and to folk jat axen hem wher is jer power. But
gidere pei not of pe pule bi symonye, as freris doon, and kepe
hem clene fro ojer synnes, and Panne God haþ sent hem. For
pei han lerned jat Crist is Lord of pe lond pat pei walken inne,
and Crist bad his prestis preche pe gospel to alle men for his
lordship. And for jis men shulden not be ywel payed; sip jis
hyerste, office fallip to bishopis, and pei shulden not be ywel
payed, jat men helpen hem jis freely. Pei yven levee to pes
freris for to preche, but on ojer maner; for pei prechen fables
and dremes and lesynge, and beggen after. And Anticrist haþ
founden a lawe, pat pes prelatis shulden 3yve sich levee, and haþ
ordeyned jat no persoun shal have cure but bi his levee. And
jus, sip many Anticristis pretatis ben fendis, as was Judas, he
haþ ordeyned jat siche curatis shulden be confirmed of pe fend.
But yif Anticrist wolde seie jat sich prestis ben endurid bi
ensample of his prelat, Panne he spake more proprily. But
what trewe man wolde not have orror jat prestis shulden not
serve pe God, but yif pe fend jat hem levee? In pe hierste
werk pat God haþ beden, pe puple shulde lette jis lawe to
regne; and preestis shulden preche wijouten pe Chirche. But
here it is a skilful jing; yif pseudo-preestis prechen amys, jat

1 biast, E. 2 borrouer, E.
bishopis letten hem to preche; but errour shulde be first knowen, for Goddis werk shulde not be lettid for þing þat men supposen to falle. For þanne no man shulde seie his preieries, and freis preching shulde be suspendid, for it is knowun þat þei eren in þes foure þingis þat we han seid. And bishopis shulden letten alle þes foure, and Maynteyn Cristis ordenance; for ellis þei shewen wiþ whom þei ben, and how þe fend is þer fadir.

þe Wенsdai Gospell aftir þe þridde Sonedai aftir Trinite.

[SERMON CCIX.]

Esto consentiens.—Matt. v. [25.]

Dis gospel of Matheu telliþ, how a man shall lyve here in erpe. First, Crist biddiþ to alle men to asente to þer adversarie soone, while þei ben in weye wiþ him, lest he gyve hem to þe juge, and þe juge gyve hem to þe mynystre, and þei ben þat in prisoun. Sopy seip Crist, Ye seie to þee, þou shall not go out þenne, til þou yeld þe laste ferþing. But in þese wordis ben þree doutis; first, who is þis adversarie; aftir, who is þis juge, and mynystre, and prisoun, þat Crist spekiþ of; þe þridde doute, of Oriigne, is, what is þis laste ferþing? For it semþ of Cristis wordis, þat alle damþed men shulen come out of helle.

Seint Austyn, after greet sekyng, techiþ þat þis adversarie is þe lawe of God while man is in synne*; and siþ alle men aftir Crist ben in synne more or lesse, Goddis lawe is adversarie to alle maner of sicþ men. And man consentiþ to þis lawe, whanne he accordiþ him wiþ it; as men þat impungnen þis lawe, or loven not þis lawe at þe fulle, or synnen ægens þis lawe, shulden soone here consente þerto. And þei liþ þat we lyven here is clepid a weie to a terme.

De seconde doute is more liþ; for þis juge is Jesus Crist, þat shal come at þe laste day of dome, and deme alle men bi

* The passage here referred to is in the ninth o£S. Austin’s Sermones ad Populum, ch. iii.
SERMONS.

þis lawe, and aftir þyne hem to his mynystris. Cristis mynystris
ben spirits, boþe good aungels and yvel. Þis prisoun þat Crist
spekiþ of is helle wipouten doute.

Þe þridde doute touchid here is more to many men. But
men seilen comunly þat þe laste ferþing of þis prisonere is payne
of his leste þ part, þat haþ synned aþens God; and in tyme
wipouten ende shal be yolde al þis payne. And eþch part of
þis payne, þat conteyneþ al but þe first part, is clepid þe laste
payþ þat man shal yelde to God in helle. And siþ man mai
not wende out biforn he have payed al hool þis payne, and þis
payne is evene wip tymne þat shal laste wipouten eende, men mai
see bi Cristis wordis, þat he shal nevire go out of helle. But
Crist spekiþ here þus, to teche þat payne and synne moten
answere even, þat þe tooþ be as long as þe toþer; for þis axiþ
Goddis riþtwisnesse.

þe han herd, selþ Crist, þat it was seide to olde men, þou shalþ
be no lecchour. But certis I seie to you, þat eþch man þat seþ a
womman and coveþ þis hir, to synne wip hir, is now lecchour in his
soule. And þis roote of þis synne shulden men drawe out of
þer herte, for þanne wole not þis synne buriowne in dede and in
custome. And siþ þi riþ eþ sclaundre þee, drawe him out and
caste him fro þee. Many men lyven here erþ þat done
werkes good in kynde, and þit þei failen in þes werkes, for þei
done hem in yvel maner; as many men speken wip wymmen
of hevene, of vertues, and good þing, and þit disposyng dwellip
in hem to make hem þenke anys aftir. And þes werkes,
alþif þei ben goode, and ben clepid þe riþ eþe, þit for perils þat
comen aftir men shulden remove hem, and caste hem from
hem. And þus men shulden fle to shryve algatis wymmen in
pryvy placis. For whiþ it speþ þee þat oon of þi membris
perishe, þan þat al þi boþi be sent into þe fier of helle. For it is
beter to man to were here werkes of þes wittis, þan to have
here deliciþ of þes werkes, and herfore be damned in helle.
And þus it is good to men to be punishid in helle; and þit it is
not good to synne, alþif it be convertible wip payne; for þe tooþ
is just biforn God, and þe toþer is unjust.

¹ leest, E. ⁴ þe yelde, E. ⁵ pay, E. ⁷ So E; A has and good.
⁸ So E; A has dwellyngs.
And ȝif bi rizȝ hoond sclaundre þee, kille it awaye and caste it fro þee; for it spediȝ to þee þat oon of þi membres perishe, þan þat al þi body go into þe ﬂer of helle. And þis hond is good werkes þat men doon in almes dedis; and it were betere to leewe þes werkes, whanne þei ben mater of pride aﬁr. No man undirstondid þis gospel þat Crist biddiȝ to kitte mannis hondis, or ony oþer part of man, or þat he shal wante hem in blis. But Crist techiȝ to take awaye, þhe, goode werkes of þes partis, alþif man wante in blisse of hevene þat he hadde don þes goode werkes.

**PE WEDNESDAY GOSPEL AFTIR FoureþE SONDÆ AFTIR TRINITE.**

[SERMON CCX.]

**Interrogaverunt Jesus.—Matt. xvii. [10.]**

Dis gospel teliȝ how Crist answeride to a questioune of his disciplis, and how he dide a myracle aﬁr, þat his disciplis mytten not do. Matheu seip þat, *De disciplis axiden Crist, and seiden, What seien scribhis þat Hely mut ﬁrst come before domes day? And Crist answeride, and seide to hem, Hely is to come, and shal restore alle þingis.* *Sohly Y seie to you, þat Hely is now comen, and þei knawen him not, but þei diden in him whatser eþe wolden. And so mannis sone is to suffre of hem. And þanne þe disciplis undirstoden þat he teld hem of Joon Baptist.* Crist seip here, and bifo þe, of Joon Baptist, þat he is Hely. For if we taken Helias’ ofﬁce, and þe liȝ þat he hadde, and putte it bi Joones liȝ, boþe two lyves weren oon. For Hely is to seie on English, lordeþip of God, or strong lord; and boþe þes acorden wel to Hely and to Joon. And it semeþ þat þei acorden also to Crist, whom þei ﬁgureþ. And it semeþ þat Crist seip here, þat he is Hely, þat shal restore alle þingis. And so Hely is taken here on þre maneres, for þree persones,—Hely, Baptist, and Crist; for alle þes þree telleþ o þing. But Hely and Baptist weren moche like in lyvyng, for boþe þes two,lyveden in penaunce in

1 Helias, E.
desert, and weren pursued of wickide wymmen, and of princis bi movyng of jes wickide wymmen. And as Hely cam longe bfore pe comyng of Crist whom he figuride, so Joon cam anoon bfore pe same comyng of Crist figurid.

Afirward his gospel tellip his miracle bat Crist dide. Whanne Crist was comen to pe puple, a man cam to him, knelyng bfore him, and seide, Sire, have mercy on my sone, for he is lunatik and yvel suffreth; for ofte tymes he fallip into he fier, and ofte tymes into he water. And Y offride him to pi disciplis, and pe mystren not heele him. And Jesus ansuwered, and seide, and spak to his disciplis, 0 kyndre adventeful and wonderd, how longe shal Y suffre you? brynge him hidir to me. And Jesus blamed his spirit, and pe fend wenne from him, and pe child was heeld fro bat hour.

Here men seien comunly, bat Crist keppe his to himself, to hele men of syknesse, but zif hei weren disposed in hemself, to teche bat God heeld no man of goostli syknesse, but zif he wole worche himself pert in undirstonding and wille. And summe seien here, bat he apostlis synned in infidelite; and to teche bat pe prestis aftir may undispose hemself bi shrewid lyf goinge fro God, bat God take from hem vertue to mynystre ony sacraments, or to do oust medefully. And, in confirma-cion of his, he apostlis failiden in his lunatik, bat hadde an unstable sikenesse, bat variep as pe moone. For as pe moone is modir of moiste pingis, so it hath unstable movyng, bat is unknowyn to many men. And þus þes siik men ben unstable, and, for þes apostlis weren unstable in feiþ, þerfore þei failiden in þis cure. God woot what was cause of þis, but wel we trouen bat it was so.

1 sayward, E. 2 So E; A has bdden.
De Wednesdai aftir fyfde Sondai aftir Trinite.

[Sermon CCXI.]

Factum 1 est in una diesum.—Luc. viii. [22.]

Dis gospel tellip of a miracle þat Crist dide, to conferme men in bileve. Luk tellip how it fel on a day 2, Jesus styde in to a boat, and his discipulis wenten wip him. And Crist seide to hem, Verie 3 we over þe water, and þei steiden over. But as þei roweden, Crist stepte; and þer fel a tempest of wynd in to þe water, and it was fillid wip watwis, and þei weren in point to be perished. And þei camen ny, and wakiden him, and seiden, Comandour, we perishen. And Crist, risynge, blamede þe wynd and þe tempest of þe water, and it ceeside, and þer was maad stilnesse. And Crist seide to hem, Where is your bileve? And þei dreding wounderen, and seiden togidere, Who, trouwest thou, is he pis? for he comandip þe wyndis and water, and þei obeishen to him.

Many siche wordis and dedis of Crist shulden conferme men in bileve; for Crist mai not faile to his Chirche, alþif it be ofte in peril. For he doþ al for þe beste, and þei shulden do þat fallip to hem; and þis bileve shulde stable men to stonde stifly in Goddis cause.

1 So in Q; A has Fueta. 2 So E; A has in on day and. 3 Ferie, E.
Ps. gospel tellth how many men weneth pat pe ben clene, but sitt pe failen; as Mark tellth pat, Whanne Jesu wente forth in pe wey, pere cam oon renynghe before, knelyng before Crist, and preside him, and seide, Good maistir, what shal Y do to take liif wiþouten eende? And Jesus seide to him, What seist hou pat Y am good? per is noon good but God alone. And here Crist tauȝte to fle faying, and tauȝte an article of bileyve. Goodnesse haþ dyverse resouns, in God and in creaturis; so ṭat bi gode-nesse ṭat God is good\(^1\), no ſing is good but God himself. And here shulde pe pope lerne to be not clepid moost blessid faþir. Hast hou knowe þe comandementis? seip Crist unto þis man. And þis man seide, Which be þei. And Crist reþerside sixe comandementis, þat weren more nedeful to þis man. Do þou no lecherie, and slee þou not, and stele þou not, and seie þou not fals witnesse, and do þou no fraude; worship þou þi faþir and þi modir. And he answeringe seide\(^5\) to Crist, Good maistir, alle þes have Y kept fro my yonghe. And Jesus lokide on him, and lovede him, and seide to him, O ſing failip to þee; go and selle alle þingis þat þou hast, and þryve hem to pore men, and þou shalt have tresour in hetene, and come þou and see me. Here men seien comunly, þat þis was an averyous man, but he desiride to han blis, and he was in a maner just. And herfore seip þe gospel aftir, þat he wente away mournyng, for he hadde many possessiouns, and moo possessiouns wolde have hadde; and so it was medicine to him to wante alle þes possessiouns, for þei maden him to coveite moo. And þus þis medicine is not general.

And freris seien here, þat þer stat is more perfit þan oþer

\(^1\) pat is in God gode, E.
\(^5\) So E; A has answeride seide.
mennis, for þei han no possessioun, and þat falliþ to perfectioun bi Crist. But þes foolis shulden lerne here two pointis, and holde hem. First, þei shulden not have in comune þat were not nedeful to þer state, for þis havyng more, ægens kynde, is more hatid of Crist and seintis. And however freris spaken here, þei kepen þe contrarie to þis povert, siþ þei han comunly in comune many þingis þat ben ydil. Leeve we to speke what freris han in propre bileve of þer prælat; for wel Y woot þat God grauntiþ nō þat þei shulden murprere þus worldly goodis.

þe secounde þing þat freris shulden note shulde be þis, þat Crist seide here not to ech man þat he shulde sille al þat he hæþ and yve pore men, but to him whom it harmeþ to have þis aboundance of goodis. And so freris shulden not seie to ech man þat he were frere, but to men undisposid to lyve betere in þe world. And, for freris wanten þis wisdom, þei synnen whanne þei maken ony frere; for he synneþ þat doþ a dede, and knowiþ not wher he do wel or yvel. And so þes freris moten nedis seie, þat alle þes seculer men synnen þat kommen not to þer ordre. And þus alle ordris shulden be oon, siþ variaunce of þe same ground mut algatis telle error in summe of hem. But þis is fals and vaine, as þes ordris ben ungrounndid. And bi þe same skile possessioniris, and alle þat wedden hem wiþ a newe ordre, ben foolishis in þe same caas. For þei ben weddidd wiþ staat ungrounndid, and chargen hem wiþouten cause wiþ more þing þan þei mai do.

þe Wednesday Gospel aftir sevenþe Soneday aftir Trinite.

[Sermon CcXIII.]

Abit Jesus Sabato.—Matt. xii. [1.]

Þis gospel telliþ how Crist reproved þe Fariseis, for þei tellen more bi oo ceremony þan bi þe substance of þe lawe. Matheu telliþ þat, Jesus went on a Sabot bi growynge cornes, and

1 So in E; om. A.
his discipulis, for hi hungriden, bigunnen to plukke eeres and ete. As who wolde take newe whete, and rubbe it, and ete it. And pe Phariseis, syngen his, seiden to Crist, Lo, hi discipulis dowen pat is not leveful hem to dowen on Sabotis. And Crist seide to hem, Han ze not red what Davip did, whanne he hungride, and pei pat weren wijh him? how he entride into Goddis hous, and eet pe holy looves of proposicion, pe which it was not leveful to him, ne to pei men pat weren wijh Davip, to ete, but oonly to peestis, bi comun lawe? Or wheer ze han not red in pe lawe, pat in Sabotis peestis fouden pe Sabot, in etinge in pe temple1, and zif pei ben wijbouden blame? For lo, I seie to you, pat more han pe temple is. And zif ze wissten what it is, pat Y wolde mercy and not sacrifice, ze shulden never dampe bus pei innocentis.

Here oure Lord supposip wel pat ech synne is in spirit, and siʒ no spirit synneʒ but fend or mannis sole, ech synne is in on of pei, pat is deaute aens God. And so synnes pat ben in dedis, and in mannis bodes wijbouden-forʒ, ben first groundid in mannis souls, and elis pei weren not sich synnes. Of peis may men see opynly, how it is no synne to ete corn or holy breed, whanne no synne goʒ bfore. And peis techiŋ pe firste saemple of Crist; how Davip in hungre ete pe looves pat weren lymytid to peestis to ete; for sich nede hap no sich lawe. And siŋ pei postelis2 hadden greet hungre, and God is Lord of alle peiŋis, God wolde pat his servauntis token of peis corn, to susteyne hem in Goddis service. And zif þou seie þat in pe Sabot men shulden not ete in þis manere, certis peis etynge was homely, and men wolden scorne it to day; but Crist ordeynede it to be, to distrye pride of Phariseis. For many bishopis wolden þenke to day, þat it were dishonour to hem for to ete on þis maner, for nede of mete þat pei hadden. Þe secounde saemple þat Crist seįŋ is seid for þe Sabot. For tyme in his owne kynde may neʒer be holy ne pollut. But holy placis, þat men mai see, is seid ofte on þis maner. But, Lord! siŋ peestis in þe olde lawe mynten levefulli ete in þe temple, whi shulden not þeis preestis in tyme of nede ete in presence of Crist? Þeis weren sensible conseitis, þat Crist tolde but litil by. And Phariseis

1 So in E; A includes the clause in the quotation. 2 apostoli, E.
Chargen to day þer customes þat þei han foundun; but mandementis þat God haþ bedun þei putten bihynde, as untrewe men. And þus þei fasten as Joones discipulis; but Cristis discipulis taken noon hede but þat þei serve God wel, what meene ever helpe to þis eende.

**The Wednesday Gospel after Eiþe Sunday after Trinity.**

**[Sermon CCXIV.]**

_Dixerunt discipuli._—Mark ix. [38.]

De1 sentence of þis gospel is seid biform for þe more part. Mark tellip how, _Disciplis seiden to Jesus, Maistir, we sawen oon in þi name castinge out fendis of a man, and we forfendiden him, for he swëp not us._ But _Jesus seide to hem, Nyle ze lette him_; for þer is no man þat doþ vertue in my name, and myghte soone yvel spok of me. _For who so is not aþens us, he is for us._ And here may we see þe synne þat þe fend haþ newe brouȝt in, to lette trewe preestis to teche, and kepe þe puple to þes freris, not to profit of þis puple, but to spyle hem more privyly. Crist bad here not lette þis man to do gode dedis in vertue of him, aþif he were not of his covent; for Crist lovede more þe Chirche þan þis covent. And it is al oon to lette a trewe preest to preche þus, and to lette a good angelo to do good on Goddis side, or to holde not wip Goddis part, but wip þe fend aþens God. For Crist seþ here soþli, þat who þat is not aþens him is wip him. And so þes preestis moten nedis be on Goddis side, and he þat leþip hem here letþip Goddis werk to be doon. And over þis, freris han feendið maneris, þat oo frere greutþip aþens anōper, and fiþip wip him, whanne he prechiþ treuþe in his lymytacioun, as fendis fiþen togidere; but gode aungels ben ever acordiþ. And þis techiþ how freris coveiten þer privy spulyng more þan soule helpe. And myche of þes freris malis comeþ of þer shrewid coventis, þe which þei gederen above Crist, to

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1 So E; A has þis.
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make party a[ens him, for who so is not þus wiþ Crist mut nedis be here a[ens him. And bileve techiþ us, þat who so prechiþ in forme of þe gospel mai not faile to his harm, in þing þat he haþ neede of.

And þus seip Crist to his apostlis, to conforte her auditorie, þat who so ȝwep hem dryne, þe, ȝif it be water, in his name, for þat þei ben Cristis disciplis, soply, seip Crist to hem, he shal not lese his mede. And whosoever sclaundir oon of þes liil þat ben trouynge in Crist, it is good more to him þat a mylnstoyn of an *asse be bounden aboute his necke, and he be cast into þe see. And þis shulden þes freres penken on, and sclaundir* not trewe prestis bi gabbing and backbitinge, boþe to þe puple and to þe prelatis, for hem were betere to be plowmen þan to be sich freris. And bi þe same skile, hem were betere to be lewde men in greet travaile, þan þus to sclaundir þe comune puple, and make hem be a[ens God in bileve and oþer vertues, as þei bigilen ofte hem for wynnynge. And ȝif þi hond sclaundre þee, kitte it awyþ; as, ȝif werkes of sich freris þat þei worchen for per coventis doon hem harm to þer soulis, caste þei awyþ sich freereohd,—for it is betere be here feble and pore, as laboreres ben, þan to have here fals lustis, and to go into ever-lasting fier. For sich men, dampened in helle, han a worm of conscience, and þis worm diþ not, but gnawiþ hem to greet þeyne, siþ þei myñten liþli holde Cristis lawe, and caste awyþ þes feyned ordres. And ȝif þi foot sclaundre þee, kitte it awyþ; as, ȝif þou have any affeccioun ungroundid in Goddis lawe, leeve it, and reule þi wille bi þe reule þat Goddis lawe techiþ. For it is betere to a man to be crokid here, and aþir entre to þe liif of blisse, þan to have too feets here, and after be sent in to helle, havyng fier þat mai not be quenchid: where þer worm diþ not, and þer fier is not quenchid. For what avauntage shal man have, ȝif he have here ȝiftis of kynde þat ben susteyned to his

1 So in E; om. A.

* The reader will observe that the original sense of 'sclaundir,' and that in virtue of which alone it could be a correct rendering of 'scandalizare,' which means 'to throw temptations in the way of,' is exchanged here for the more modern use of the term, by which it means to blackmail or falsely charge.
Wyclif's

nede, and, over þis, goodis of sich ordris, but þat herbi he hap
two feet, but to harm of his soule? And so it seme þat Crist
wolde seie, þat ech man shulde go nyȝ þe state of kynde, and
serve God, and leeve superfuce þat man hap foundid bi errour
of his wil. And ȝif þi eye sclaundre þee, take him out, for it is
good to þee to have blyndenesse of þis world, and after entre in to
þe reumse of God, þan to have here two eyen, and after be sent
into þe fier of helle. He hap here two eyen, þat hap boþe a
kyndeli ligt, and list of þis worldis glorie, þat comeþ to him bi,
mannis fynding.

þe Wednesday Gospel aftir þe nynge Sunday aftir
Trynyte.

[SERMON CCXV.]

Qui fidelis est in minimo.—Luc. xvi. [10.]

Here Crist reproveþ averse, and tellip here of many loris.
Luk tellip how Crist seide, He þat is trewe in least þing, he is
trewe in more þing. It is seid comunly, þat God yvyeþ men
fourþ þingis, goodis of glorie and goodis of grace, goodis of
kynde and worldly goodis. And þes* goodis ben þe leste, to
loke to 1 profit þat þei doon; but þit þei ben myche teld bi, and
myche bysynesse is aboute hem. But he þat is trewe to God
in coveiting of þes leste goodis, he is comunly trewe to God in
service bi þes more goodis. And he þat is wickid in his liitl, is
wickid in þes more. For boþ secularis and preestis, bi coveiteit
of worldly goodis, serven neiþer God bi þis þis of kynde ne bi 2
þis þis of cunning þat þei han. And herfore, ȝif þei weren not
trewe in wickide goodis of þe world, þe which þe seien ben yours,
who shal trewe to þou in ophe? Summe seien þat þis tixt shulde
be þus undirstonden; ȝif þe weren untrew to God in þes
goodis of fortune, who shal trewe to þou þat goodis of kynde or

1 So E; A has lóke þe þroft.
2 So E; om. A.

* Namely, worldly goods.
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grace ben youris? 3e semen to have bodily lymes, Witt, and ojer goodis of kynde, but alle þes ben not youris, for 3e ben sold to þe fend. And 3if 3e have be 1 untrewe in oher mennis goodis, who shal 3yve you goodis of blis, þat 3e shulden have 3if 3e weren trewe? For men in blisse han verrily possessioun in alle þes goodis. No man þat is servaunt may serve to two contrarie 9 lordis, for oher he shal hate þe toon and love þe tober, or he shal drawe to þe toon and dispise þe tober. 3e may not serve to God and þe worldli goodis.

Phariseis herden alle þes wordis, and, for þei weren averous, þei scorned hem. And þus it wolde falle to-day of oure religious and oure clerkes, þe which ben 3ovun to averter; for þei loven þes goodis more þan ojer. And Crist seide to hem, 3e ben þo ilke þat justifien you biore men; but God knowyþ youre hertis, whi 3e done þus. Many men 3 in þis world, bope clerkes and seculers, doon þer dedis þat þei done here to seme just unto þe world, and to gete hem worldli goodis, fame of þe world, and oper triflis 4, and þus þe ordre of þes goodis is now turned up so doun; bi þe leest men tellen moost, and þe moste þei chargen not. But nepeles Crist seip soply, þat þing þat is hype to men is abominacioun biore God; and so mut it nedis be.

Þe Wednesdai Gospel aftir þe tenþe Sondai aftir Trinite.

[SERMON CCXVI.]

Attendite vobis.—Luc. xxi. [34.]

Crist teche þis gospel to flee peril of worldli goodis. Luk tellip how Crist seip a good lore to Cristene men: Be war to you lest your hertis ben hetyd wip þes þree, —in gloterie, in drunkenesse, and bizynesse of þis lif. And þis were ful nedeful bope to prelats and to comuns; for many men liggen in a sleep to regard of goostli wakynge, and þes þree þingis maken hem dreme til þe tyme þat þei ben dede, and þanne shullen þei

1 ben, E. 2 So E; A includes in the quotation. 3 So E; A includes the words subi—men in the quotation. 4 trifles, E.
fynde nouȝt of þe richesse in her hondis, and þer hertis ben so hevy þat þei plumben doun to helle. And þus seip Crist of þe day of dome, þat þat dai come₁ sudeyn upon you; and herfore he biddip men wake to passe þe periles of þat day; for þat dai shal come as a graine in alle þat sitten upon þe face of al þe erpe. þes men sitten upon þe face of al þe erpe, þat coveiten worldis glorie þat is þerinne as a face; and þei resten in þat glorie, and bisien hem wiþ alle worldly curis. And þis mai fallen to popis and bishopis, fro þe tyme þat þe world hap gnyrd hem wiþ temporal possessiouns, and oþer glorie of þe world.

And so wake ye, presynge in al tyme þat ye be had worpi to fle alle þes þingis þat ben to come, and stonde bfore mannis sons. Ech man mote nedis stonde at þe barre bfore Crist, and be demed aftir his lyf, oþer to blis or to helle. And, as Crist techip here, þes þree bringen men to helle. But we sleepe and wanten bileve in alle þese þree þat Crist tellip, for boþe bishopis and oþer men traveilen to gnare hem in alle þese. And no drede þei fallen foule in bileve of þis gospel, for ellis þei wolden fayne be delveryd of lordshipes þat þei ben dowid inne.

þe enlevenþe Wednesday aftir Corpus Christi.

[sermon ccxvii.]

Quia aportet semper.—Luc. xvii.² [r.]

þis gospel tellip a lore of Crist, how þat men shulden bisili preie. Luk seip þat, Iesus tolde to his discipulis þis parable, to teche þat men moten ever preie and not faile³; and seide þus, þer was a juge in o cite, þat drede not God, ne shamede ony man. And þer was a widewe in þat cite, and cam to þis juge, and seide, Venge me of myn adversarie. And bi longe tyme he wolde not; but aftir he seide wipinne himself, Alþif Y drede not God, and shame not of man, neþes for þis widewe is grevous to me, I shal venge

₁ sebal come, E. ² So in E rightly; A and Q have n. ³ These words ought to be included in the quotation, but are not, either in A or E.
SERMONS.

hir, lest she come at þe laste and priously annoie me. And þe
Lord seip, Here þe what þe juge of wickidnesse seide. Wher God
shal not do venience of his chosen men to blis, þat cryen to him
nyxt and day? Certis, I see to you, þat soone shall God do
venience of hem.

Sum men seien þat þes prelatis bi þe popis lawe, and lawe of
þe chapitre, ben more grevous to þe Chirche þan was juge of
þe citee, for þei cunnen summon þe Chirche, þat is wydowe
for þis tyme, from oo place to anoþer, to sooke of her moneye.
And þus clerkis seien b, þat suggilare is soukyng to do wrong.
And noo doute God wole venge his peple of siche prelatis.
But we shulen witen, þat he preieþ wel þat lyeþ wel bi Goddis
lawe; and þis preier is myche betere þan wawynge of preestis
lippis, for lippis ben þe worste part bi which men synnen aþens
God. How serven þei him moost worþili wip þis part þat
is so foule?

ÞE WEDNESDAI AFTIR TWELFþE SONDÆI AFTIR TYNITE.

[SERMON CCXVIII.]

Cepit Jesus exprobare.—Matt. xi. [20.]

Þis gospel tellip how Jesus reprovede many citees for þer
synne. Mathew tellip þat, Crist bigan to reprove citees, in which
weren done many vertues of him, for þei hadden not do penaunce,
for þe synne þat þei hadden done. Woo to þei! Coreagym; woo
to þei! Bethesaida; for if in Tíre and Sidon hadde be done vertues
þat ben don in you, longe ago þei hadden do penaunce in aþen
and hayre. Ñeþes Y see to you, þat to Tíre and Sidon esse þeþe
tyne shall be don in þe day of jugement, þan shall be to þes two citees.
And þou, Capûrnanum, where þou shal be hid to kevane? þou
shall dropphe down into helle: for if in Sodm hadden vertues be

cle, the other ‘condemne.’
Nor are the Wyclifite versions any
derivative of ‘sugo.’
done þat ben done in þee, perventure þei hadden dwelt into þis day. 
N þeles Y sette to þou þat it shal be softere to þe lond of Sodom at 
domesday þan to þou.

And þes þree citees bitokenen þree synnes þat weren done in 
hem. And interpretation ou acordiþ wip þe storie of boþe sidis; 
for where God yveþ betere þifis, ben men more unkynde to 
synne. And for þes londis of heþene folk myȝen be good of 
þer free wille, þerfore seip Crist, þat peraventure þei hadden do 
penaunce longe sîpen. And seed of Goddis word þat þei token 
was more worþ þan mannis seed; and herfore þei hadden more 
synne to waste þis seed þan þe toþir. And þif þou axe, siþ Crist 
wiste þis, what movede him to preche here, and not to preche 
in oþir countries, where he myȝte have done more good, siþ he 
is God and al is his, and he may not accept persones,—we 
bileve þat þis is soþ, but God woot whi he dide þus, for worþi-
nesse of his kyn, or meritis of patriarches bifoþ. But al þe 
Chirche shal be betere for þis dede þat Crist dide, þan þif he 
hadde convertid oþer, and lefte to preche to þes folk. And þus 
bishopis ben more to blame, and alle þes newe religions, 
whanne þei ben unkynde to Crist, þan ben oþer lesse bounden.

Pe Wenesday Gospel aftir Þritten þe Sonedai aftir 
Trinite.

[Sermon CCXIX.]

Acceunis Pharisie. — Matt. xii. [14.]

Dis gospel þat Matheu tellip spekþ of vertue of Crist, how 
meke and vertuous he was ægens malice of his enemies. 
Matheu seip þat, Pharisais wenden out, and maden her concei 
ægens Jesus, how þei shulden leese him, for he was contrarie to per 
liif. But Jesus, þat kneuþ þis, wente þennes, and manye sueden 
him, and he helide hem alle. And he bad hem þat þei shulde not 
make him opnymy knownþ; þat þis were fulfiliþ, þat was seid of 
Crist bi Isay; lo, my child þat Y have chosen, my loved in whom

¹ Pharisai, E.
it pleased wel to myself; Y shal putte my spirit on him, and he shal telle jugement to heijene men. He shal not stywe, ne he shal crye, ne ony man shal here his vois in pe streis. He shal not breke a rede\(^1\) beysid, and he shal not quenche flex \(\hat{p}at\) smokip, til he caste out juginge to victorie. And in pe name of him shulen heijene folk hope.

Men expownen \(\hat{p}at\) profecie sojeli of Cristis persone. For to \(\hat{p}at\) manheerd \(\hat{p}at\) he took, alle \(\hat{p}at\) condiciouns acorden; for he was moost vertuous man, and moost meke man of alle ojer, si\(^2\) he dide wipouten defaute alle \(\hat{p}at\) dedis \(\hat{p}at\) he dide. For si\(^3\) he were veniable here no man myte suffre his venciaunce. He was meke to seculers here, \(\hat{p}at\) weren unstable as \(\hat{p}at\) reed, and meke to preestis of \(\hat{p}at\) cirche, \(\hat{p}at\) smokiden bi pride as brent flex. But o dai of Crist shal come, in which he shal juge alle men; and \(\hat{p}an\) he shal shewe his mi\(\hat{t}\), whanne it nedip not to spare more; but \(\hat{s}i\) his mekenesse and his mercy shulen be medlid wip alle his dedis.

\(\hat{p}e\) fourten\(\hat{p}e\) Wednesday aftir Corpus Christi.

[SERMON CCXX.]

\textit{Ait ad Jesum unus.—Luc. xii. [13.]} \footnote{Averice should be shunned by all, but especially by the clergy.}

\(\hat{p}at\) gospel tellip a parable, how men shulden fle averice, and speciali preestis of Crist. For Judas fel bi \(\hat{p}at\) synne, and bitraiede Crist his maistir, as \(\hat{p}at\) gospel berip witnes; and alle \(\hat{p}at\) synne \(\hat{p}at\) preestis done, in \(\hat{p}at\) office \(\hat{p}at\) Crist haf \(\hat{p}o\)vun hem, comep of averice of hem; and \(\hat{p}us\) \(\hat{p}e\)i ben his traitours, as Judas. Luk tellip \(\hat{p}at\), \textit{On of \(\hat{p}e\) people seide to Jesus, Maitisir, seide to my brother \(\hat{p}at\) he departe usip me \(\hat{p}e\) heritage}. For him pou\(\hat{p}e\) \(\hat{p}at\) Crist was just, and sum part shulde he have, as freoris seyn now \(\hat{p}at\) bishopis cunnen fi\(\hat{e}\)t best of alle men, and it fallip moost to hem, si\(^2\) \(\hat{p}e\)i ben lordis of al \(\hat{p}at\) world. And \(\hat{p}us\) Macabees\(^2\) pou\(\hat{p}t\)en, and Crist bad his apostis sille \(\hat{p}e\) cootis,

\footnote{So E; red, A} \footnote{Macabees, Q.}
and bie hem swerdis; but wherto but for to fæte? And þus færis wenden in greet aray, and stiryn many for to fæte. But sum men seyn, þat it helpeþ not but to gete hem newe martirs. For, as þei scien, ech man þat 1 dieþ þus is fulli asoillid boþe of peyne and of synne, and þus he fleþ streitly to hevene, and þanne he is a martir. Who can deny þis? Suppose we þat þis is heresye, þat Crist tauhte his apostlis to fæte þus wip iren swerdis, but wip swerd of Goddis word, þat stondiþ in mekenes of herte, and prudence of mannis tunge. And as Crist was mekest man, so he was moost drawen fro þe world, and wolde not juge ne devide heritage among men. And þit he cowde have do þis best, þif it myþe have fallen to him. And þis were lasse perilous þan to devide benefices, for mede of good were more, and error of wickide were worse. And þus þe apostlis dursten not chese Mathi, but kepten þe chesynge to God.

And þus seip Crist in þis gospel, O man, who made me juge or departere among you? As who seip, God bad me not do þis, and whi shulde Y take þis office speciali? siþ God haþ ordeyned þis lawe and office for seculer jugis. And myche more, siþ God haþ ordeyned þat clerkis shulden not þus be dowid, to parte þis dowynge amonge hem falliþ for a fendis crafe. And here heretykes cryen, þat þis gospel deniþ not þat ne Crist departide þis heritage, but he axide a questioun herof; siþ Moyses, bi conseile of God, was juge þus of heritages. But telle þes heretykes how Crist jugide here, and in what forme, and whi þe Hooli Goost hidde þis jugement fro þe Chirche.

And Crist seide to his deisculis, Se þe, and fle þe from alle maner of averice, and speciali from averice þat stondiþ in siche jugis. For Crist myþe have wonnen myche money, þif he wolde have jugid þus; but he muste have jugid ofte þat neþer of þes partis shulde have þis. And Crist seip afþir þus, þat not in abundance of siche goode þat a man haþ, stondiþ his lyf, but in þe contrarie. For men shulden in state of innocence have lyved wijouten sich goode, and many men lyven betere þat han here nouþ of þes, as Baptist and ofþer men, as þes Jewis moten nedis graunte. And so þis is a fals principle þat worldly men usen to-day,—ever þe more þat a man haþ, ever þe more worþ.

1 So E; om. A.
SERMONS.

he is. And þus þes averouse men tellen myche þat oon be worþ a þousand pound. But we tellen hem of oure bileve, þat Joon was betere þan alle þes richessis.

Crist seide to hem a lienesse, to stire hem from averice. Þe feld of oo riche man brouȝt forb plentious fruytis, and he bouȝte wipinne himself and seide, What shal I do? for Y have not to whidir Y shal gadere my fruytis. And he seide, þis Y shal do; Y shal distrie my bernes, and Y shal make more; and þidir Y shal gadere alle þingis þat gowen to me, and my gostis. And Y shal seide to my soule, Soule, þou hast many gostis þat up for many þeris; reste, drynke and ete, and make feastis. But God seide to him, Fool, þis nyzt shulen þe fendis take away þi soule fro þee; and þingis þat þou hast maad reȝy, whois, tronwist þou, shulen þei be? So it falliþ, whose tressourþ to him, and is not riche in God. And Crist seide to his discipulis, Herforþ Y seia to you, nyel þe be bisye to yourþ lyf, what þe shulen ete, ne to yourþ bodi, what þe shulen be cloþid wiþ; for þe liif is more þan þe mete, and þe bodi is more þan þe cloþ. And so more bisynesse shulden men have for þis betere þan for þe wors, and specialy for þat place where þe soule and þe bodi shulen evere more dwelle. And þus men shulden gadere vertues, to fede þes partis in blis of hevene. Biholde þe þe cre aws; for þei neiþer sowen ne repay, and þei han neiþer sel ler ne bernes, but ȝit God fediþ hem; myche more God wole fede his servaunts. And þus for beste þing shulde man be moost bisye.

þe WEDNESDAY GOSPEL AFTIR þE FYFTENþE SONDÆ AFTIR TRINITÉ.

[SERMON CCXXI.]

Factum est in una die rum.—LUC. XX. [i.]

þis gospel is toold bifoir fulli to al þe lettre, but marke here how sikir it is to preche þe gospel and leve dremes. For freris

1 wobes, E.
2 So in E; the passage So it falliþ—for is wrongly excluded from the quotation in A.
3 celer, E.
4 See p. 171, supra.
prechiden now late a dreem; but þei cowden not rede wel, and þei lefien treuþe of þe gospel. And þus þei han harmed oure lond, boþe in men and moneie, and love of God, and mannis freundship; for so myche freundship as we han lost, shulen freris neve licly gete øjen. And so þe wynnyng þat þei shulden have getun for trewe prechinge of þe gospel, were betere þan many hundrid þousynd mark. But myche more þei maden us lese; for men þat knowen siche journeis and dispensiun in money, wiþ hors and harneys, seien þat it comeþ to more, wiþouten oþer harms þat ben fallun. And noo drede alle freris, or many, assentiden to þes heresies þat þes freris han prechid here, to gete moneie of þe þuple. Lord! þif men weren led bi witt, and wolde no more fede sich, bfore þe rewe were restorid of þis harm þat þei han don. For it semeþ to many men, þat til þat tyme freris ben acursid; and communyg þus wiþ cursed men shulde not profit to oure rewe. And dedis of hem þat God cursþip ben litil worþ or nouþ to blesse. Late hem lyue on þer werres, and on þer martris þat þei han getun, or sille þer feyned indulgence; and disseyve þei no more oure rewe; for feyned gabbings þat þei heepen shulde make no treuþe to man of wit. Have we alle þes freris in suspect, in mater of bileve or oþir; for þei han sowen þus opynli leþyngis, øzens bileve. And no drede Clementis freris wolun as faste feyne øzens us; for come þei in anþer lond, þei wolun soone assente to Clement; and so þei wolden now here, þif þei hopiden worldli wynnyng. But God forbede þat oure bileve be led bi sich herетikes; þat seien þat þe fendis eleccioun makþ hem newe article of bileve; as freris þat ben wiþ Clement seyen þat it is þer bileve, þat Clement is heed of hooli Chirche; as oure freris feyñen þus of Urban. Who shulde have hem not suspect of heresie þat þei han prechid?

¹ So E; A has comune.
² See p. 166 supra.
Sermons.

Pe sixtene Wednesday after Corpus Christi day.

[Sermon CCXII.]

Venit Jesus ad villam.—Mark viii. [22.]

Dis gospel tellip of a myracle, how Crist heelde a blynd man. Mark seip pat, Jesus cam to be toun of Bethsaida, and be bryngen him a blynd man, and preieden Crist to touche him. And Crist, takyng pe blynde mannis hond, [and]1 lede him out of pe strete; and Crist, spittinge in to his eyen, leide upon him his hondis, and axide him wher he saw ouxf. And he lokide, and seide, Y see men goinge, as trees. Pan Crist putte ofte his hondis upon his eyen, and he began to se, and he was restorid to siȝt, so pat he saw cleery alle jingis. And Crist sente him into his hous, and bad him go into his hous, and yf he entere into pe strete, lobe he telle no man.

Crist fledde veyn preising, and algatis of pis toun; for it was oon of pe pree touns pat Crist reprovede for her synne. And herfore Crist lede him out of a street of synful men, to teche us pat summe synful men wolen veynly take goode dedis, and men shulen lette to worche before hem, for deprayynge of pe werkes. But here men axen comunly, whi Jesus, pat is almȝyi, helide not first fulli pis man, siȝ pat pey myracle hadde be more. But here men taken as bileve, pat alle jingis pat Crist dide weren doone for certeyn resoun, and for greet wit on pere maner. And here Crist propheciede how pis citee was disposed. Summe of pis citee weren goode, and weren growynge in vertues, and pis figuride Crist here, and lefte counfort to oþer men to laste in vertues, alȝif pei done not beste anoon. And trowe we not pat Crist dide here dispitously or unhonestely, spittynge in pis mannis face to ȝve siȝt to his ȝen. For Cristis spotel hadde greet vertue, and was contrarie to venym of pe fend; as philosophris seien it is of spotil of a fastynge man. And þus Crist ȝaf devocioun and vertue to pis man to preie; and it is honest with sich spotele for ȝ Cristis hond to waishe his eyen.

1 om. E. 2 Goddis dedis, E. 3 So E; A has fro.
PE SEVENTENE WEDNESDAI GOSPEL AFTIR CORPUS CHRISTI DAI.

[ SERMON CCXXIII. ]

 Dixit Jesus discipulis. — Matt. xiii. [31.]

Crist telliþ here two parablis, þat tellen þe state of his Chirche. First he seip þat, þe rewme of hevenes is maad liche to a corn of seneway, þe which a man takip, and sowip it in his feld. Þis corn is test of alle seedis, þat men sowun comunly in þe feld. But whanne it is grownun, it is more þan all worcis, and it is maad a tree, so þat foulis of heven comen and dwellen in his branchis.

Men undirstonden comunly þis parable of Cristis Chirche, þat dwellip here upon erþe, and was but a litil floc whanne Crist chees his apostlis, bi suche ordre as he wolde. And þus þe Chirche is ofte clepid þe rewme of hevenes, for þe heed. A seneway seed in divers contrees hâp diverse propirtees. It is licly þat þis seed hadde þis propirte in þe lond þat Crist was inne; it was litil in quantite, and sowun in gardeynes, or in þe feld; and of leeves, whanne it growiþ, men maken potage in þat cuntre; and after it growiþ to a tree, as done malues in sum cuntre. Þus growide þis Chirche bi vertue of Crist, þat was lest for moost meke. And þis seed was bigynnynge of alle þe Chirche, þat now is greet. þis Chirche was sowun in þe feld, whanne it growide here in erþe. And it contrarieþ not herto þat Crist was a whete corn, and fel in to þe erþe and was deed, as Joon telliþ þat Crist seide. þis Chirche growide aftir to an hiþe tree, and cam to þe hiþnesse of hevene; and grete lordis here in erþe dwelten in branchis of þis tree. For emperours and kingis bicamen Cristene in particular chirchis. Men seien þat seneway hâp þis kynde, þat it is good for sause of mustard, and confortiþ mannis nerves, alþif it be sharp to mannis nose. Þus Cristis Chirche lyvede first, þat it was sause to oþer men; and not oonli salt of þe erþe, as Crist seip of hise apostlis,—for men weren confortid bi

1 So E; A has discipulis.  
2 þat is, E.
SERMONS.

Cristis preestis to holde his lawe and go his wey. And so
senewis of many men weren confortid for to move, and para-
lasie was put awey, for þei weren stable in bileve. But þei
weren odicous to many, for worldly men loveden hem not;
and so fame or sause of nose was ful sharp in þes men. And
so Crist tellip in þis parable, on what manere his Chirche
shal lyve.

De seconde parable þat Crist seip here is seid þus. De
reume of hevenes is like to sour dowȝ, þe which a womanne takip,
and hidip in frez lampis of mele, til fæt al be soured. Þis þing
is knowe to wyves, and includip myche witt; for of comoun
þing and knowun shulden þe comouns beste take þer witt.
But we shulen first undirstonde, þat o þing bi þis witt may
signifie diverse þingis bi diverse propirtees: as a lyon bi
Joones speche is Crist of þe kynrede of Juda, and a lioun
signifieþ bi Petre þe fend as he temptip men. And þus sour
dowȝ is old synne, bi þe witt þat Poul seip; but here sour dowȝ
is savery þing þat fordoiþ wlatunnesse. Þis womanne is
Goddis wisdom, þat hidip þis savery sour dowȝ in þre porciouns
of mele, to make breed after savery. Men þat ben disposed
bi God to be pastid in hooly Chirche, ben þis mele þat Crist
seip here; and þis sour dowȝ is his lymes, þat darken in þre
paris of mele, whanne þei ben moved of God to þenke and
speke and do wisely, bi ensaumple of þe Trinite.

Alle þes þingis spake Jesus in parablis bi þe puple, and wiþouten
parablis spake he not now to hem; to fulfille þat word þat was
spoken of þe prophete, þat seip þus of Crist; I shal opene my
moub in parablis, Y shal shewe out hid þingis fro þe bigynnynge
of þe world a.

a Wolstanus, E.

* In the Sarum Missal this gospel
is given as that for the eighteenth
Wednesday after Trinity, or Corpus
Christi; while for the gospel of the
seventeenth Wednesday reference is
merely made to that of the twenty-
third, Omn verisset Jesus.
FE NYNTENJE WEDNESDAI GOSPEL AFTIR CORPUS CHRISTI DAI.

[SERMON CCXXIV.]

Accesserunt ad Jesum.—Matt. xiii. [36.]

Dis gospel tellith how Crist expownep a parable þat he hadde seid. Mathew telliþ þat, Disciplis camen to Jesus, and seiden, Declare to us þe parable of taris of þe feld. And Crist answeride, and seide; He þat sowip good seed is mannis sone; and þe feld is þe world; and þe good seed ben sones of þe chyrche, but þe taris ben wiccid children. But þe enemye þat sowip þes taris is þe devyl, þat makip discord; but þe rype corn is þe eende of þe world, and þe reperis ben Goddis angells. Þerfore as þe feld ben gederid, and ben brenn in þe fier, so it shal be in þe eend of þe world. Mannis sone shal sende his angells, and þei shulden gadere of his eume all sclaudris, and hem þat done wiccidnesse, and þei shulen sende hem in to þe chymeney of fier; þere shal be wepyng and gnastyng of þeþ. þanne just men shulen shyne as sunne in þe eume of þer fadir. He þat had oren to here, here he þis wit expowned. Ech preest þat had wit shulde first knowe þis parable, and after þes wordis þat here ben seid, and þanne may be liþli knowe what þis parable wolde meene.

ON TWENTIÆ WEDNESDAI AFTIR CORPUS CHRISTI.

[SERMON CCXXV.]

Dixit Jesus principi.—Luc. xiv. [12.]

Dis gospel telliþ how a man shulde do his almes, and to what men. Luke telliþ how, Jesus seide to a prince of Pariseis, Whanne þou makist a mete or soper, nyle þou clepe þeriþ þi frendis, ne þi brëperen, ne þi cosyns, ne þi riche neiþboris, leste þeþ1 bidden

1 So in E; A excludes lœt þei from the quotation.
SERMONS.

_jes azen, and reward be maad here to _pee. But whanne _you makist a feeste, clete _you pore feble men, blynde, and lame, and _you shal be blessid, for _pee\(^1\) han not werof _pee shulen yelde _pee, for _it shal be golden to _pee in _pee ayenrysyng of just men. Whanne Crist hadde seide _pees pingis, oon of hem _hat eten togetere seide to _him, Blessid _tis _hat shal ete breid in _pee retume of God.

Here men ben taughte to what _pre men _pe shulden do _per almes bodili; for to pore feble men, to pore lame men, to pore blynde men. For a man may be feble, lame, or blynd, and ful riche; but whanne he is pore wip ony of _pes _pee, _anne he is able to take siche almes. And, for alle curatis shulden be pore, and ben alle feble to do _per office, and to traveile for _per mete, _ önerfore _pee taken almes as pore feble, and don beter goostli almes azen. And _pes blasfemes out of biletve, _pat seien _pat Crist spekiç here falsely or uncomletely to teche _men to whom _pee shulden do _per almes, ben comonly stronge beggeris, and tirauntis in Cristis Chirche. But _pes heretikes shulden not be trowid, ne be nurishid wip siche almes. Men may yve siche men good bi ojer title _pan title of almes, as bi felowship or lordship, as many taken ofte mete wel.

_pee oon and twentiçe Wednesdaï aftik Corpus Christi.

[SERMON CCXXVI.]

Factum est ut intraret in.—Luc. vi. [6.]

_This gospel tellip how Crist helide a man upon _pee Satisfde, and answeride to men _pat accusiden him, and proved bi resoun _hat he dide wel. Luk tellip _hat it fel _pat, Jesus wente into _pee synagoge, and tauchle _perinne. And _per was a man _here, and his riçt hond was drye, and _pee Scribis and Fariseis aspiden, wher Jesus helide on _pee sabot, hat _pee shulden fynde to accuse _him. And Jesus knews _pee bousis of hem, and seide to _pee man _hat hadde _pee drye hond, Rise _pee, and stonde in _pee myddil. And he roos

\(^1\)So E; A has _pee.
and stood. And Jesus seide to hem, I axe where it be loveful
to do wel or yvel in þe sabot; to make a soule saf or to leese it.
And Crist lokide alle men\(^1\) aboute, and seide unto þis man, Strette
out þis hond. And he stretchide it out; and his hond was restorid.
And þei weren fulfiliid of unwisdome, and þei spaken to dredre,
what þanne þei shulden do of Jesus.

Crist makide many resouns þat man brekide not þe Sabot,
þif he do miraclis on þis day, alþif þei ben bodili werkes. For
þanne shulden men moost do wel, in werkes þat God wolde have
done; but God wolde have þis werk done, for he him self dine
þis myracle. Þif Crist hadde do þis myracle for hyre, þanne þes
Farisels hadden wel argued. But it is good to travel bodily,
and frely to serve God. But þus dide Crist, in doynge myracles,
as he shulde\(^2\) upon Sabot. For in state of innocenc men
myteyn travelle boþe bodili and spirituall to serve God in
needeful þingis; and þus servide Crist to God, doynge miraclis
on þe Sabot. And þis was a medeful werk, and God was
auctor þerof; and herfore dide Crist sich werkes comunly on
þe Sabot.

**Pe two and twentye Wednesdei aftir Corpus Christi.**

[SERMON CCXXVII.]

*Amen, Amen, dico vobis.—Mark xi. [23.]*

þis gospel tellip men what vertue is in rïgt bileve. Mark tellip
þat, Crist seide, *Sopely Y seie to you, þat sif ony seie to þis hill,*
Take þee away, and sende þee into þe see; and doute not in his
herte, þif he trouye righly, þat whatever he seip shall be do, þanne it
shal be don to him. Here ben many objeccions þat þes wordis
of Crist ben false; siþ many men may axe þingis, and tryowe
into hem, and siþ maþ faile. But prove þou þat þis man doute
not, but spekide righly, and þanne þou makist an argument þat
Crist and his gospel ben false. But þou provest not þat þou

\(^1\) on alle men, E.
\(^2\) sebulde do, E.
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takist, and þerfore caste þis skile awey. But eche Cristene man shulde trowe, þat what skilful þing he axiþ God shal do to him, be it more or be it lasse. But discrecioun is here nedeful, þat man axe þat he shulde axe; as þat he tempt not God, to axe þing þat is not nedeful, but nedeful to prove Cristis bilee; and þan ne hit nedis be, siþ God failiþ not in nedeful þing, and in power he mai not faile. And God hap kepè evere a word, answerynge to men þat tempten Crist. For which þing Y seie to you, alle þingis whatsoever ye axen in good preiër, bileve þat ye shulden take hem, and þei shulden come to you.

And whanne ye shulden stonde to preiër, forgëve ye if ye han ouþ ægens ony, so þat your sadir þat is in hevene forgëve to you your synnes. And þus eche man shulde forgëve alle þe synnes doon ægens him, for he shulde forgëve his injurie, and leee to God what he wolde do. But injurie don ægen God is propere to God to forgëve. And it is ofte resonable to aske faste bodly dettis, as men axen almes of men; and God biddþ þat þei shulden do almes; but be war þat þou axe noo veniaunce of þing þat is propere to God.

And here men seien, þat Crist hap graunted to alle hise prestis, and first to popis, þat whatever þei bynden or unbynden above erþe, it shal be þus doon in hevene. And þis is soþ whanne þei done þus above þe erþe,—as we han seid biforme,—so þat þei han cunninge to acorde wiþ þe keyes above; and ellis þei done not þus above þe erþe, but in þe erþe, or byneþe þe erþe. And þus a man shulde forgëve his wrong, and leee to Crist riþt punishing. And so it semeþ no gospelis dede, neþer to þeþe ne prisoun men, but þif God bideþ to do þus; and þanne men don as Goddis servantis. And þus seþ Crist þat, þif ye forgëven not, þanne your sadir þat is in hevene shal not forgëve you youre synnes. Here mai we see þat Crist wolde part þe wrongis þat men doon ægens men, and þat men doon ægens God; for þat forgëveþ noon but God. And þif a man be Goddis trewe viker, þis viker forgëveþ in Goddis name. But þis forgëvynge is al oþer þan forgëvynge þat God forgëveþ.

1 gospel dede, E.
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here mai men see bi resoun, þat Cristis preestis shulden not grutche þif men token1 þer temporaltes; for oure Jesus grutchide not. And ðit he hadde no temporaltees of kingis þat dwelten in þis erþe; for he ordeynede in þe olde lawe þat his preestis shulden have no sîch lordship; and he kepe it in þe newe lawe, for him and hîse, ful streitly. But ðit Crist tauȝte Petre to take þe stater of þe water, and þat passide mannis possessioun, and mannis witt, þat it was þere. And þus Crist tauȝte þat God wolde þat he obeiþide þus to þis kynge, for ellig hadde Crist synned here, in doinge þat he shulde not do, or þat God wolde not þat he dide; but cursid ben þe þat tronen þis.

†De Wednesday Gossip after foure and twenty Sunday after Trinite.

[Sermon CCXXIX.]

Homo guidam habebat duos.—Matt. xxii. [28.]

‡De witt þat þis gospel seþ is toldd biforn in þe fynþe weke after Domine ne in ira, and þere men mai see þis gospel*. But seþ al witt is in Goddis lawe, and bi þe same skile in þe gospel, sumwhat moten men seien here of þe witt þat þe gospel tellþ. Matheu seþ þin þis gospel, þat God hadde two sones, boþe þe heþene men and þe Jewis. But þe ðîste seide, he wolde not do his bidding; afterward he hadde forþinking, and dide þe dedis þat God bad him. þe Jewis seiden þat þei wolde do, and failiden falsi in þer dedis; and þus þei were more to blame, for more falsehede in word and dede.

And here men doute comunly of þe sixte maner of consence†, þat is whanne a man leevþ to reprehende an opyn synne. þus scien seintis, þat him wantþ not scripul of privy felowship, þat leevþ to blame an opyn synne. And anoþer

1 taken, E.
2 consent, E.

* See above, p. 27. † Domine ne in ira 'one would suppose to be the first words of an introit; but there is no introit with such a beginning in any office falling near the octave of the Epiphany.
seij, he þat may amende and is negligent, wiþouten doubte he makij him þartener of þe trespas. And þis same techip Cristis dede, þat is comandement to Cristene men, for it seij higer to hem þan ony man mai speke bi vois. Crist, al vertuous and al wity, blamede hye preestis and Phariseis, and ðit he wiste þat herfore þes ypocrisit shulden shapen his dep. And no man of blieve haþ drede þat ne here was ground of errour; for Crist reprovede where moost was nede, and so shulden men do to-day. Crist þaf þe forme how men shulden blame þes folk bi weie of charite; for he seij þat hem þat he loveþ, he reproviþ and chastisijþ. And he seij in Joones gospel, þat he ȝyveþ a newe mandement þat hisy lymes love togidere riȝt as he lovede hem. And þus aspiþ þou what is cause of þe synnes of þes two¹ folk, and drawe mekely away þis cause, and þanne þou doist as Cristis child. And siþ lordship and temporal goodis nurishen synne in þes two folk, drawe away þes two brondis, and þis boïyling wolþer after quenche. And no drede assent to þes menes is to assente to þes synnes. Many seien þat þei wolden þat þes synnes weren fordan in þe Chirche, and þif eijer þei ekyn ² þe fier, or leeven to wijdrawn þe brondis;— as who seij, Y wolde fayn þat þe hete of þis water were ³ quenchid, and þit Y putte under fier, and leve to wijdrawe þe brondis. Þis consence is wel knowun of Crist, þat knowijþ al þing. And þis blamynge shulden men do, for love to þes two folk; for no drede Crist for love reprovede he preestis and Phariseis.

But here men replien comunly, þat bi þis skile ech man assentijþ to ech synne doone in þe Chirche; for a man assentijþ þat ceesiþ to speke aȝens þis synne. Also many knowun not þis synne, and ben not in power to ceese it; how ben þei oblishid herto of God, þat worshipþ al bi resoun? Here Cristene men shulden have no drede þat ne þis consent is commune now. And so it is seid ful soþly, þat whoever synneþ ony wey assentijþ to al synne þat is done þanne, as many men drawun a boot. But here we moten distingue blame fro lȝat synne þat we moten have, for ellis holy men assentiden ever to al maner synne. Do we now þat in us is, and God wolþ

¹ So in E; A has twoo.    ² eken, E.    ³ So E; weren, A.
have us excusid. And to þis secounde evyndence a man shulde nevere ceese to aȝenstonde þes synnes, wher he be alye or deed. For lyve a man riȝtfully, and for him God helpip his Chirche. And þus ech hooly deed man helpip aȝens ech synne here in þe Chirche. But summe shulen helpe in o maner, and sum in anoþer; as lyvynge, to whom God ȝyveþ witt, shulen helpe bi resoun and bi wordis, and oþer lyvynge, to whom God ȝyveþ power, shulen helpe bi prudence of þis power, and oþer, symple idiotis, shulen helpe bi þer good liif; and so no man is excusid þat he ne shal helpe on sum maner. And siþ þe helpe is in Goddis bond, feblenesse of bodi excusid 1 not. And bi þis mai men undirstonde how þe þridde object shal be assoitid. As ech man knowip al þing in generale, so he knowip synne. And lyve he medefully, and God wole departe his meed, and helpe bi him where nede is. And þis shulde ech man knowe, as Goddis lawe shulde be al knowun of ech man in his degree, of summe more and of sum lesse, after þat God hap oblishid him. And so ech man shulde wite þat preestis shulden lyve a pore liif; and þus necligence, or leyvynge for to helpe in Goddis cause, is þe firste and mooste synne þat rengneþ now in þis Chirche. And Crist diede in þis cause, to pryte it betere in Cristene men, þat þei shulden þenk to helpe here for more profit þat comeþ þerof.

þe Wednesdai Gospel in ymbe weke in Septembre monende.

[ SERMON CXXX. ]

Respondens unus de turba.—Mark ix. [16.]

Þis gospel tellip how Crist dide a miracle, þat he reservede to him. And many seien þis is þe same þat Luk tellip of þe lunatik. Mark seip þat, Oon of þe peple answereþe, and seide to Jesus, Maistir, Y have brought my son to þee, þat hap a domh spirit. Þis spirit is clepid bi þat name of þe siiknesse þat he

1 So E; A has excusid.

* How the third objection is to be solved.
makip; and þus, for he makip a man domb, he is clepid a domb spirit. And he harmed many weles þe man þat he dwelte inne; for where ever þis spirit takip him, ȝif he may, he froyship 1 him down, and þanne he froþip, and gnastip wip his teep; and afterward he wexip dríc. And Y seide to þi disciplis þat þei shulden cast out þis spirit, and þei myȝten not. And Crist answeride to hem, and seide, O synrede untroweful, how longe shal I be weip þou! how longe shal I suifer þou! þrynge þe þis siik man to me. And þei brouȝten him to Crist. And whanne Crist hadde seyn him, anoon þis spirit troublide him, and he, cast down in þe erþe, was wallrid and froþide. And Crist axide his fadir, How many tymes is it fro þat þis is fallun to him? And þe fadir seide, Fro childhood. And ofte tymes háþ he puttid him in fier, and wairris, to lese him; but ȝif þou maist owȝt, helpe us, and have mercy on us. And Jesus seide to him, ȝif þou maist bileve, alle þingis ben possible to him þat bileveþ. And anoon þe fadir of þe child cryede wip teeris, and seide, Sire, Y bileve; helpe myn untrouþe. And whanne Jesus hadde seyn þe folk rennynge þidir, he manasside þe unclene spirit, and seide, Þou def and domb spirit, I comande þou, wende þou from him, and entre þou no more in to him. And þis spirit, cryinge, made him scraule, 2 or, al to-teerynge him, wende ȝute from him; and þe child was maad as deed, so þat manye seiden, þat he is deed. And Jesus, holdinge his hond, reiside to him, and he arowes.

And whanne Crist hadde entríd in to þe hous, his disciplis axiden him prísly, Whi myȝten we not caste ȝute þis fend? And Crist seide to hem, þis kynde of spiritis maȝ not wende out but in preciour and in fasting.

Men seien comunly here, þat Crist kepe þis werk to him sylf, for his apostlis failliden here in sadnesse of bileve. And herfore Crist reproveyd hem, and moveþ þis fadir to trowe sadly. And þes apostlis were preþumous, and wolden not mekeli preþe to God; and herfore seip Crist here, þat þis fend is casten out in preþer and fastinge. For as fendis han dyvers poweris, so dyvers vertues contrarien hem. And noo drede Crist wolde þat his lordshipes were here shewid, and þus he spekþ here as a lord. And myche peple saw þis deede.

1 fruscib, E. 2 sraule, E; scraule, Q.
The Friday Gospel in the same ymber woke.

[Sermon CCXXXI.]

Rogabat Jesum quidam.—Luc. vii. [36.]  

Dis gospel tellid how Crist did mercy to Marie Mawdeleyn. Luk tellid how, O Farisey preide Jesus to ete wip him, and Crist entride into je Phariseis hous, and sat down to je mete. And lo, a synful womane pat was in je cite, whanne she kneve pat Jesus rested in je Phariseis hous, she bronze a box of oyenement, and stood blynde bide je feet of je Lord Jesus, and bigan wip leris to washe his feet, and wipe hem wip le heiris of her heed, and kisside his feet, and anoyntide hem wip je oyenement. And je Pharisey pat elpide Crist, syynge his dede of his womane, seide wipinne to himself; He his zif he were a prophet, certes he shulde vise who and which is je womane pat touchide him, for she is a synful womane. And Jesus answereide, and seide to his Pharisey, Symount, Y have sumwhat to seie to thee. And Symount seide, Maistir, seie. And Jesus answereide, and seide, Per weren two detouris to an usurer; oon owte fyste hundredde pens, and anoter fifty. And whanne heis hadden not for to pase, he forgaf hem bothe. Who perfore loveb him more? And Symount answereide, and seide, Y gesse hat he to whom he zaf more. And Jesus seide to him, You hast fugid rysly. And Crist, turned to je womane, seide to Symount, Seest you his womane? I have entrid in to pin hous; you zavest noo water to my feet, but she pis hab wasched my feet wip leris, and hab wipet hem wip heiris of her heed. A cos you zavest me not, but she pis, fros Y was entrid, cesside not to kiss my feet. Wip oile you anoyntidest not myn heed, but she pis anoyntide my feet wip oyenement. Perfore Y seie to thee, many synnes ben forgrown her, for she hab myche loved; for to whom is lesse forgrown, he loveb lesse, as you hast seid. And Jesus seide to hir, Wi synnes ben forgrown thee. And summe hat saten togidere at je mete bigunnen to seie wipinne hem.

1 So E and Q; A has don.  2 So E; wepte, A.  3 and sode, E.
sylf, Who is he þis þat þus forgyveþ synnes? And Jesus seide to þis wooman, Þi blieve hæþ maad þe saaf; go þou in þee.

Here may we see how pryveye shrieve is auctorisid of oure Jesus. For but in þis place aloone men shulen not grunnde þis oonlye shrieve. But bi þe sentence of þe gospel, þif man have ful sorew for his synne, þif he speke not aftir oo word, but do wel and leve to synne, God forgyveþ þis synne, as he forþþ þis wommans synne. And neþær gospel ne resoun mai aþen-seie þis sentence. And so þe pope haþ newe founden a rownyng shrieve, and beden it streitly; and þis shrieve doþ sum tymne good, and also myche harm in þe Chirche; for bi þis han prelatis men undir foot, and spulen hem of worldly goodis. And þus boþe prestis and þer sugetis synnen many gatis in þis point. And þus men erren in blyve, boþe preestis and þe peple. For an hundrid pointis ben feyned of assollinge and cursinge þat han no ground in Goddis lawe, and þit men doren not aþen-seie hem. And fro þe tymne þat þe fend was unbounden, þe þride pope Innocent brouȝte þis inne. And siþ þis doþ myche good to many men to be þus shryven, and to many it doþ harm,—and herof þei hem sylf shulden be juge, —men seien þat it is nedeful to many men to be þus shryven, but whanne and to whom men shulden be shryven is in þer owne discriciou. As etynge of mete is nedeful, but not ever in ech place; and maner of metis þat ben founden men shulden take efter þat þei done hem good. Þe popis lawis in þis mater ben litel worþ for to trowe, but inasmyche as þei ben groundid of Goddis lawe or of resoun. And it semþ hard þat þe Chirche shulde be nurishid wiþ newe fode, and leve fredom þat Crist hæþ ordeyned, and be constreyned to take þis fode. Shryve a man him wel to God; þis suffiþþ a man to soulis helþþ. And þit it is nedeful þat sum men shulden shryve hem þus.

But for þe firste part of þe gospel we shulen wite þat þer ben two usuris. Summe usuren here in erþþ for þer prou, and want of love; and þus usure is forfendid, for it smatchþ coveitise. But oþer usure is þovun to God, whanne he ȝyveþ men his

1 in, E.

* At the fourth council of the Lateran, A.D. 1315.
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3iftis to profite wip and dissewe hevene, to advantage of mennis silf. But God wole wite how men han chaffarid, al 3if God 3yve hem al pe vantage. And þus God usurip for oure prow, for alle þings þat God 3yveþ us he 3yveþ us for þis ende, wheþer þei ben goodis of grace, or kynde, or goodis of fortune þat he 3yveþ us. And of þis usure spekip þe gospel here, and in many opir placis. And þus he to whom God 3yveþ more shulde more love his God; and þis more love is encrees þat God axip for his 3ift. And þus Marie Mawdeleyn 3af to God a greet encrees, þhe, more þan þis Pharisei, as she hadde more grace of God. And 3it God axip þis encrees for mannis helpe, and not for his. But we shulen undirstonde here how Crist techip us to haunte oure mercy. As þe soule is betere þan þe bodi, so goostli werkes of mercy ben betere þan bodili mercy. And noo werkes ben werkes of mercy, but 3if þei doon good to þe soule. And þus 3iftis of worldli goodis blynden ful many men. For it is sum tyme a work of mercy to denye men worldly goodis, and sum tyme to take from hem, and sum tyme to putte hem in prisoun, and sum tyme to mayme hem, and sum tyme to sle hem. And God woot whanne sich dedis profiten to mannis soule.

PE SATIRDII GOSPEL IN YMBER WEGE IN SEPTEMBRE MONEDE.

[SERMON CCXXXII.]

Disebat Jesus turbis.—Luc. xiii. [6.]

3is gospel tellip two parablis þat Crist seide to confirme his werk. Luc tellip how, Jesus seide to his disciplis þis similitude: her was a man þat1 hadde a fige tree plautid in his vineyerd. And he cam to seke fruyt in it, and he found noon. And he seide to þe gardener, Lo, her ben fere zer zib Y come to seke fruyt in þis fige tree, and Y fynde noon; þerfore kille it down, for whereto occupisþ þe erþe? And þis gardener answeride, and seide to him, Sire, lat it stonde, þhe, þis zeer, til þat Y delve aboute it, and

1 So E: A has and.
sende donge to pe rootis. And yif it bere yus fruyt, it is a good
werk and a wis, and ells afterwurde yow shall kyle it dow.

Pis man is pe godhede of hevene; pis vinegerde is his
chirche. Pis fige tree is pe rewne of Judee. And it was
bareyne in þree eeldis; but Crist, gardener of pis vinegerde,
grubbide inne and dongide it; for he prechide to þe Jewis,
and lefte his bodi in lond; but sit þis fige tree bare noo fruyt,
and herfore it was kyt awey, þe two and fourtiþ þeer aftir
Cristis assencioun.

Luk tellip after how, Jesus was techinge in her synagoge in
sabotis, and lo, a woman hat hadde a spirit of sykenesse in eiyen
þeer, and she was bowed dow, and myzye not on ony maner loke up.
And whanne Jesus saw her, he cleipide her to him, and seide to hir,
Womman, þou art left fro þi longe sykenesse. And Crist putte
to hir his hendis, and anoon she was streiyft, and glorifiide God.
And þus þis woman was heeld bi þe myrcle þat Crist dide
here. And þis persoun [1] of þe synagoge answeride, deeyynynge þat
Crist heilide on þe sabot, and seide unto þe puple, þer ben sise
dates in which men moten worche, þerfore come þe in þes dates
and þe heilid, but not on þe sabot. And þe Lord answeride
to hir, and seide; þe ypocris, where ech of yow unhynþ þat in
sabot his oxe or his asse fro þe crachte, and leþ þim to drynke?
And was it not nede to unhynde þis Abrahamis doughtir, þat haf
ben bounden for eiyene þeer, fro her boond in þe day of sabot?
And whanne Crist hadde seid þes wordis, alle his adversaries
weren ashamed; and alle þe puple hadde joie in alle þe þingis þat
weren gloriously doon of hym.

[The Gospel on Dedicacioun day of a Chirche.]

[SERMON CCXXXIII.]

Egressus Jesus ibat.—Luc. xix. [1.]

Pis gospel tellip how Crist dwelte in þe hous of Sache [2].
Luke seip þat, Jesus wente out, and wente unto Jericho. And lo,

1 So E; A has persoun.
2 Zach. E.

Wyclif.
SERMONS.

Per was a man hat highe zachee, and he was prince of publicans, and he was a riche man, and he southe to see Jesus, and he mysle not for he puple, for he was litil in stature. And he ran bfore, and stide into a zycomor tree for to see Jesus; for he was to passe perbi. And whanne he cam to pe place, Jesus lobyng he up saw him, and Jesus seide to him; zachee, haste pe to come down, for to-day Y moot dwelle in pin hous. And zachee hastide him, and cam down, and took Crist ful joyfulli. And alle pe men, whanne pei sawen, grucchiden, and seiden peat he turnede to synful man; for puplicans weren Holden synful bope in liif and in craft. And zachee stood, and seide to pe Lord, Lo, pe half of my goodis, Sire, Y zyve to pore men; and zif Y have onst bigiled ony, Y zelde ony pe foresold. And Jesus seide to him, For to-day helpe is maad to his hous, for he is Abrahams sone. For mannis sone cam to seke and make saf peat was perishid.

Dis gospel is red in yeeris whanne pe chirche is halewid, for no feste ne masse is worp but zif pe gospel conferme it. And as zachee resseyvede Crist, so chirchis resseyven Cristene men. But here shulden men undirstonde peat pe chirche is taken on many maneres. First, for men peat shulen be saved, which Crist clepeth Abrams sones. After, for pe hous of liym and stoon, peat conteyne peich men. We taken noon heede to ojer wittis peat pe chirche sumtyme betokene. Pes two pingis gederid togidere on what maner peat it be, pe firste chirche is Goddis spouse, in what place ever it be; pe tohir chirche is halowid and maad, as ojir places ben. And pes wittis ben diverse to speke tus of pe chirche. For no drede God is not spousid wih pis liym and pis stoon; but to ich places men gaderen, bope good and yve, for to heere Goddis word, and to resceye pe sacramentis, alif it be not modir of men, but sich a temple is an hous to oure modir to reste inne. And many pingis peat men doon here, men doon to Crist and his Chirche; and in worship of hem pei doon summe discretli, and summe doon follily, for defaute of enformynge.

1 liyme, E. 2 hem, E.
:"e Sunday Gospel within octave of Dediciauon day.

[SERMON CCXXXIV.]

Omnis qui venit ad me.—LUC. vi. [47.]

The gospel tellis how goostli Chirche shal be groundid in Crist. Luk tellis how Crist seide, "ech man pat come to me, and here my wordis and doip hem, Y shal shewe you to whom he is like. He is like to a man pat buildip an hous, pat delvip depe, and hap put his ground upon a stoon; and whanne grete testisse is maad, pe flood is cast to pat hous, and it myse not move pis hous, for it was groundid upon a sad stoon.

By pis gospel may men see, sip ech man shulde be Goddis hous, ech man shulde ordeyne so for himself pat God bi grace dwelle in his soule. And sip he have sad bive in Crist, nanne he is groundid on pis stoon. Pis waters and wyndis and ojer tempestis ben tribulaciouns of pis world, asens whiche stondip he wel pat hap sad bive in Crist, and trowip pat sip he love Crist, what caas pat fallip to him, it mut nedis falle to his betere, bi vertu of pis ground stoon. And jus stondip Cristis Chirche faste, what tribulacioun falle to it. And generally, pis Chirche is piaied in what povere pat it is inne. And sip he be pursued in bodi, it trowip pat it is for ye beste. And, for noon of us shulde be proud ne coveitous bi pis title, God hap hid pis stoon from us, wher we ben men of holy Chirche. For sip we shulen not be saved, we ben not men of holi Chirche. And among pree pingis pat God hidip from us, pis is oon. And jus he semeip a blaseme pat is jus proud bi pis title, or jus spulip pore men, as he were God and wiste al ping. But certis nanne shulde he leeve pis synne, and be meke as Crist was. A man may wite whanne he is in worldly office wi pat a lord; but pis is for fro pis title, to be a lym of holy Chirche.
Sermons.

De Gospel whanne ye Masse is seid for briçeren and sistris and for heele peple.

[Sermon CCXXXV.]

Sedens Jesus contra gynophilicum aspiciebat.—Mark xii. [41.]

Dis gospel tellip in what staat pe puple of Crist is more sikir. Mark tellip how, Jesus sate agens pe tresorie in pe temple, and Jesus bihold how pe puple caste moneye into pis tresorie, and many riche men castiden myche. And whanne her was comen a litil pore womman, she caste two mites, pat ben a ferbring. And Jesus callide his discipulis tegideres, and seide to hem; So pelle I see to you, pat pis widowe, litil and pore, zaf more in mode þan alle þat senten into pis tresorie. For alle oþer senten of þat þat was abundant to hem, but she þis of her myschif sente alle þingis þat she hadde, and so she sente al hir lyvelode, and for love putte her in dise; but so diden not þes oþer men, þat hadden mo þingis þan hem nedide.

And here may we see opinly, ȝif we trowen to Cristis wordis, þat merit of a mannys ȝîfte is not after þat it is myche, for þis widewe zaf more worþ þan alle þes men þat here offrieden. And siþ þe puple shulde have noo good but for to wynne þe blisse of hevene, and þis fallip comunlier in povertie þan in richessis of þes goodis, þe heele of þe pore puple is more sikir þan it is in siche riche men. And on þis sentence shulde prelatis þenke, whanne jei seyen þis masse in þe chirche, and spoile not þe pore puple for to make þer state greet.

De Gospel þat is seid for þe pees.

[Sermon CCXXXVI.]

Ecce venit hora et nunc.—John xvi. [32.]

Dis gospel tellip bi what weie men shulen have pees in þis world. Joon tellip how Crist seide upon þe Shire Thursdays, Lo,

1 belpe, E.
P 2
hour is comen, and now it is comun, that ye be scaterid abrood ech on into his owne place, and ye shulen leve me aloone; and ye am not aloone, for he fadir is with me. Y am aloone from mannis helpe, but not aloone from Goddis helpe. Yes pingis have 
spoken to you, that ye have pees in me. In pe world shulen ye have
over-leynge; but trust ye, ye have overcome pe world.
Here shulden men wite wel in what pingis stondiþ mennis pees,—not in strong folk and castelis, ne in assailing of oure enemies, ne in preieris of freris, but in oure owne vertuous lyf. Triste we in Crist, and hope we wel to have in him oure pees bi vertues. For many moo freris preien ajenus us, han feynen for to prei for us; and yses seien not. Pees to his hous, what toun or cuntre pei dwellen inne, but shapen to hem axis of werre; and yses shewiþ no pees, but hate of Crist. And yes we wenen þat it were betere þat yses preieris helden þer pees, for þei witen neve where þei ben ordeyned to peyne of helle, as fendis children; and it seemþ not bi þer lyf, þat ne þei assenten to þes grete synnes. How shulden þei bigilen þe puple wiþ chafferyng of þeir preier?

PE GOSPEL AT MASSE þAT IS SEID FOR PE DEED. 3.

[SERMON CCCCXVII.]

Dixit Martha ad Iesum.—JOHN xi. [21.]

Comune custome of men 4 is to make þer testament whanne þei dien, and for to make exeques for þat day þat þei ben biried. And in boþ þes pingis ben many erroirs in bileve; for it is groundid in mannis ordenaunce for þe more part, and not in Goddis. A greet disseit in þis mater stondiþ in trist of mennis priours; as freris and oþer preestis seien þat þei wolen save þe souls and bringe hem hastili into hevne bi þer vertue of þer preier. But here at þe first men shulden wite, what preier profiþ to men. And preier of good liif profiþ

1 þe rise, E. 2 over-lying, E. 3 The title in E is 'Missa pro defunctis.' 4 Cristen men, E. 5 preyeriþ, E. 6 ber, E.
moost of alle oþer, and þis preier profiteþ more to quyke men and to dede. Þou woist nevere wher þis dede man be damned or in purgatorie; and if þat he be damned alle preiers save him not. Þif he be in purgatorie, good liif of þe Chirche here mai be meedful to þis man, after þat Crist acceptiþ it. And þerfore lyve þou wel, and do þou profite to þe Chirche, and leve þis parting of mede to God, for so mut it nedis be.

Many men ben disseyed in founding of chauntries, in coostli sepulcris, and in solemne sepulturis; and alle þes feden þe world, and done no profite to þe soule; but as þei harmen men lyvynge, so þei done harm to þe soule. And as anentis masse or preieris, Cristene men shulden wel wite þat good liif of a plowman is as myche worþ to þe soule as preier of þis frere, alþif it profite sumwhat. And þerfore it is an open foly to bargayne wiþ preestis for siche preier, siþ þei cunnen not grounde bi resoun þe valu of þer preier. And as God may accepte þer preier, so he may whatever he wolde; and þus þis is a lewid ground to move men to triste to þer preier. Þif þis prest shal be damned, his preier profiteþ litil or nouȝt, but doþ more harm to quyke and dede; and þus shulden men hiere hym to leve.

Preier of lippis bigiþ many, and specialy whanne lippis ben pollut; for sich preieris of preestis don harm many gatis. And herfore þei shulden kepe þer lippis fro bloody servise of þe fend. For men seyen þat prestis wordis shulden be as þe gospel; but now þer lippis ben fouild on seven maners, wiþouten moo. First, in irous wordis, as scorneful and wrapful. Also in unhonest wordis, as worldly songis, and talis of japis. Also in gabbings of þer breþeris;—and þis falliþ ofte to freris; whanne þei prechen of dede men, þei gabben bope of quyke and dede. Also in boostful wordis þat men spenen of þer ordris, and of pingis þat fallen to hem; and sich lesions hatiþ God. Also þei gabben upon God, þat is a foul blasphemye, as men may heere of freris in errore of þer speciþe, as þei tellen of þer begging in helpe of þer breþerheede, and in mede of fiþinge, wiþ oþer erreurs þat þei sowun. Sich lippis ben unclene to plese

1 woist, E. 2 hire ben to leve prayer of lippis, a þey bigilen many, E.
God bi þer preyer. For Crist seij to Ysaye, þis puple worshipiþ me bi lippis, but þer herte is fer fro me. Her lippis passen in malis beris lippis or oþer bestis; for, as anentis gloterie\textsuperscript{1}, þei gederen ofte fatte gobettis, and as anentis lecherie, þei synnen ofte in unclene kissingis\textsuperscript{a}. Þese sevne shulden preestis penke on, and kepe her lippis in clene speche; and þan shulden þer preieris profite, boþe to quyke men and dede.

\textit{A Noër Gospel at Masse þat is seid for þe deede.}

\textbf{[S E R M O N C C X X X V I I I .]}

\textit{Qui verbum meum audit.}—\textit{John v. [34]}

Men shulden knowe þis treuþe in makynge of þer testament, þat þe leste nedeful werk þat þei don her in þer persone is more medeful to hem þan al þat her seketours\textsuperscript{2} done, and oþer men þat preien for hem, be it nevere so costli. For bi ech sîch medeful werk may a man dissewe blis; but bi sîch werkes, whanne a man is deed, he haþ but remission of payne or sunner comynge to blis, and þis is myche lesse þan þe toþer. And herfore seide Crist in þe gospel, þat men lywynges shulden sue him, and lete þe dede men birie þe dede; for mede þat þe Chirche on lyve doijþ, wole God departe for dede men after þei han made hem worþi here. And þus in sîch dede preier ben many men biglid. Þenke we on Cristis testament, and shape we oure deep after his, for he diede in moost charite, and shape we us to die in sum\textsuperscript{3}. Oþer ben goodis of þe world, and bisie we us not panne aboute hem, but bisie we us þanne in love of God and tristful sorewe for oure synnes, for no tyme þat man haþ here were worse to him to be distract. And þus sîch makynge of testamentis is often a boon to many synnes; for bishops and erchedekenes and þer clerkis synnen ofte here. Þe seketours synnen also by yvel dispensing of þes goodis;

\textsuperscript{1} glotonye, E. \hspace{1cm} \textsuperscript{2} sectours, E; secatours, Q. \hspace{1cm} \textsuperscript{3} to dyse to, E.

\textsuperscript{a} Compare the account in Chaucer’s Sompnoeres Tale of the affectionate salutation of the Frere to the wife of Thomas the housbondman.
SERMONS.

and bi occasioun of þes two errours mayne of rer men ben
discrasid.

And herfore it semes moost sikir to lyve þus evene wip þe
world, þat man leve no worldly goodis þat wipdrawen1 his wille
fro God; but as þe soule goip fro þe body, so his wille go fro þe
world, and be set hooli in God, and al oðer bisynesse be left.
Triste not in friris but in God for goode werkes þat þou doist.
For þou maist se þer coveitise bi þer liif þat þei leden; þei han
not purchasid hem baptym ne oðer leveful2 sacramentis, but
schristis and seopulturis, and certis for devocioun of muc. And
siþ hoolynesse of man makiþ holy place, and not aþen, and sich
acurside apostataas þat loven more muc þan men ben moost
cursid ypocrisis, þat place is enterditid of God, and to be biried
in sich a place doip no good to þe soule. For herbi þe feden
ypocrisis, to þe greet harm of þe Chirche. And þus men
shulden triste in God, and leve oðer wordis þat now ben
feyned; for he þat heerip wordis of Crist shal have liif wipouten
eende. Loke men whanne þei dien þat al þer love be fro þes
goodis, and þat þei ben discretly departid where þei mai moost
profite. For he þat biquetip3 to his frend ony sikh good, for
oðer cause þan for worship of God and profit of holie Chirche,
failip in charite; and þis is not good now; for þis deaute in
charite, for þe oure of mannis deeþ, is moost out of sesoun, for it
makiþ a man dampened.

JIS GOSPEL IS SEID AT PE MASSE FOR WEDDINGS.

[SERMON CCXXXIX.]

Accesserunt ad Iesum.—Mathew xix. [37.]

Jis gospel tellip of matrimonié, how man and his wyf shulene
love togidere. Mathew tellip þat Scripis and Pharisis camen to
Jesus, and lempidem him, and seiden; Wher it be leveful to a man
to leve his wyf for ony cause? Crist answerite, and seide to hem,
Wher ye han not red het he pat made hem at be bigynnyng, male and female he made hem? For God made hem in his kynde to love, and þis brynyng forþ fruyt. And so þer ben þree goodis in þis oon sacrament, feþ, children, and chastite. For þei shulden love togidere, and love þer children, wip chastite. Þe man shulde holde him to þe womman, and þe womman hir to him, and ðif oþer of þes faile, þe toper, stonding clene, mai leewe þe bedde. And Crist seide to þes men, Herfore shal a man love fadir and moder, and shal drawe to his wyf, and þei shulen be two in oo flesch. And so þei ben not two now, but oo flesch.

And bi þes wordis wolde Crist meene þat moore oonhede shulde be bitwixe a man and his wyf þan bitwixe oþer men. Ech man wip his broþer is oo flesch, as o bodily kynde, and a man is maad oon wip an hoore on oþer maner, but þis sacramental oonhede passiþ þis in many maneres, for þis oonhede shal laste in hevene, but not bi sich fleschly knowing. And as preestis shulden preche pees, so þei shulden move to þis love; but as þei forsetun pees, so þei forsetun to move herto. For unkynde braunchis þat spryngen up doon harm to þe tree.

And here men shulden þenken upon to do worship to þe gospel, for it is Goddis owne word, and so worshippe God in it. Wel we witen þat a lordis word is myche chargid a for his worship, and word of kyng or emperour is more chargid for his hygenesse. And siþ Crist is heier many weies, boþe in witt and in worship, charge his wordis for reward, siþ þis lord is greet and witti. And þis moveþ many men to hate alle oþer wordis for Cristis, and saveren hem lasse, but þif þei ben groundid in wordis of þe gospel. And þus men ben to blame þat docken wordis of God, and þat avoutren Goddis word, as Poul pleyneþ on many men. Þes men docken Goddis word, þat takun a word of þe gospel, and aftirward reducen þer fablis, bi rymes oþer fals witt. And certis þis is a foul synne, for þus Goddis sentence is hid, and mannis liking is prechid; but wo worþe him þat þus doijþ! What resoun shulde move freris to large þer cloþis and docke þe gospel? Certis, bi vertue of þe gospel, men kissen

[a] To charge means here, as in many other places, ‘to hold important,’ ‘to value highly.’
bope bokes and wallis, but sich reverence þei don not to frere\textsuperscript{1} cloþis, but þif þei ben woode. And so þenke we on þis ende, þat þis gospel tellip last. Þat þing þat God hæf joyned shulde not a man departe. And þus, siþ God joyned þis witt to wordis þat þe gospel spekiþ, men shulden not departe þis witt, and put an hoore witt þefore. For þanne þei avoutren falsely Goddis word, as Poul spekiþ\textsuperscript{a}.

\textsuperscript{1} fræis, E.

\textsuperscript{a} The concluding rubrick in MS. A is as follows:—

Here enden þe Ferial Gospels of al þe þeþr wiþ commemoraciouns, and bigynnen þe Sonedal Pistlis.
EPISTOLAE DOMINICALES.
The Sermons which follow, 55 in number, are, with two exceptions, upon the epistles (or lessons) for the Sundays throughout the year, according to the Sarum use. The exceptions are, the sermon on the lesson for the first mass on Christmas Day (Sermon V), and that on the epistle for the Sixth day after Christmas. Sermons on the gospels for these two days have been already printed under the head of 'Proprium Sanctorum,' (see vol. i., pp. 316 and 332). The difference in number between these that follow, and the 54 Sunday gospel sermons, arises from the fact of the last named set not containing discourses for Christmas Day and the Sixth day after, while, on the other hand, the epistle set has no sermon for the octave of the Epiphany. Throughout the series the writer follows the Sarum use. With this use the order of epistles in the English Prayer-book, as well as in the Roman missal, nearly agrees; where there is a divergence, it is pointed out at the beginning of each sermon.]
EPISTOLAE DOMINICALES.

De primo Sonedai Pistle in Advent bifoire Christemasse.

[SERMON I.]

Sciencia qua hora est.—Romans xiii. [II.]

We taken as bilewe þat epistlis of apostlis ben gospelis of Crist, for he spak hem alle in hem, and Crist mai not erre. And alle þe gospelis spenen good tiþingis of joie of þe blisse of hevene. And alþif þe Holi Goost spékë ech word of holy writ, népeles Crist spake in Poul more plentenuousy and suþillli. And þis moveþ sum men to telle in Englishe Poulis pistelis, for sum men may betere wite herbi what God meneþ bi Poul.

Þis pistle of Poul telliþ, how þat men shulden bigge þer tyme. For alþif God þyve freely tyme, as lyst and oþþer þiftes of kynde, népeles by synne of man tyme is lost to come to hevene; and not oonly bi synne of Adam, but bi synne of ech man þat wole not, in vertue of Crist, bigge þe tyme þat Crist þyveþ for to wynne þe blis of hevene. And þis marchandishe shulde ech man do—specialy for þis cause; for þe daies for synne ben yvel, and maken many to lese þer tyme, Poul bigynneþ to stire þus to take hede to Goddis tyme, and to lese not þis tyme, leevynge to disserve blisse. Brethren, we shulen be wilynge þat our is now us to rise fro sleeþ, for now is oure helþe neþe þan it was whanne we bliewedem. Eche man coveitþ kyndely to have blisþ þat God haþ ordenyed to mankynde to reste inne, but many men contrarien hem sylf, for þei coveiten comunli to have þis blisse, but þer lust and fleishli witt letten hem to wynne þis
blis, and bryngen resoun aslepe, and maken men to contrarien hem sylf. For ech man shulde first coveite his beter, and flee his yvel, and so a man shulde more wilful blisse ðan ony sensible lif here. And ðis takip Poul as bileve, whanne he biddip men rise fro slepe. And Poul menep bi ðis sleep synne ðat foolis lyven ynne. For rîst as a man, whanne he slepi, wantip witt to kepe him, and is nere dede ðan a best, so it is of synneful men. For what dede ever he doip, it letip ðanne to disserve blis, and disposip him to þe peyne of helle, þat is wers þan beestis dêp. And for men shulden rise on morewe, and do þer werkes afer resoun, and men have now litil tyme to regarde of olde fadirs, þerfore seip Poul here þat our is now to rise fro sleep. An our is a litil tyme, and sunne of rîtwisnesse is uppe.

Þe secounde word þat Poul seip stirep to þe witt of þe former word, whanne he seip þat now is oure helpe more nyse ðan whanne we bileveden. It is knowun bi kynedly skill þat þe þingis þat moven kynedly, moven faster toward þe eende. And it is also knowen bi skile, þat as tyme passip to men, so it comeþ nyse domesday, whanne men shulen have fulli her helpe. For al if Crist be mennes helpe, þit he makip not helpe in man, but as resoun of tyme axip; and herfore to þe day of dome shalt not al Cristis Chirche be in ful helpe, ne slepe in blis wiþ her spouse. To þis entent spekip Poul, in þe persone of al holy Chirche, þat now, whanne tyme is passid to bileve þat þe Incarnacioun is to come, but þat þe Incarnacioun is passid, as þe Chirche seeþ ascencioun, it mut nedis now be nere to þe ful helpe of þe Chirche þan it was bifoere tyme, whanne þe Chirche oonly bilevede. For now þe Chirche passip bileve of þe Incarnacioun of Crist, siþ it wote wele in heven þat Crist hap longe be þere man. And þis shulde move Cristene men to disserve hastely blisse, siþ þei ben neer þe eende þat þei soveitn kynedly.

And to þis witt spekip Poul afer. þe nyzt, he seip, hab gon bifoere, and certis þe day shall come nyzt; and þerfore caste we away þe werkes of darknesse, and be we cloþed wiþ armes of lîst.

Walke we honestly as in þe day. Here men undirstonde ofte bi þis nyzt þe nyzt of synne. For as angelis weren not confermed, but ever stoden in nyzt of grace, so mankynde, siþ it
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was made, stood sum wey in nyıt of synne, til þat Crist was maad man; and he is synne of riȝtwisnesse, and he mai not falle to synne, sîp he is riȝtwisnes him sîl. And herfore seilen grete men, þat Moises in boke of Genesis was moved bi God to seie þus, þat even and morewen was maad o day; and bi þis ordre of þes wordis God techiþ how synne wente bifoire. But be we ware and trowe we not þat God himsîlf made synne, but bope in angel and in man was a maner of derknesse, bifoire þat God confermede hem; and þis confermyng was bi his Sone. And after þe first tymel of þe worlde, Adam and Eve synnenden, and not in þe first tymel, in etyng of þe forfendid appul. But þit, bifoire God confermede hem, þei hadden derknesse of even, and wantynge of Goddis grace, þat came whan þei weren confermed. And þus, alþif Adam was confermed as soone as he was made of God, for Goddis ordenaunce was þanne upon him þat he shulde þanne come to blis, neþeles Adam was kyndely, bifoire þat he was cratered of God. Þis day þat shal come after is undirstonden þe day of dome. But sum men þenken more sutili, þat þis day is day of ordre bitwixe þe kynde þat man hadde first, and grace þat he haþ of Crist, and to þis wít spekiþ Poul. And sîp þis ordre is reversid by grace of Crist, þat first is liþ, and sijen shynþ upon kyndely even, we shulden caste away werkes þat ben of derknes of synne, and first in þis goostli gendrure be cloþid wiþ armes of þe first liþ. And þus divisIoum in manis kynde, and priorite in liþ of grace, ben tolde here bi wordis of Poul, whanne he cleþþ werkes of derknes, but singularly armes of liþ*. And þus in þis hevenly gendrure shulden we wandre in day of grace, and fle derkenes of synne, for ellis we kepem not Cristis ordre.

It is knowne to expert men, þat man shameþ kyndely to do many synnes in liþ þat he wolde do in derknes, as ben lecherie and þete, and many oþer suche synnes, þat man doþ in derknes of nyût and shameþ of hem in liþ of day. And herfore Poul biddþ men walke honestly as in day, þat men shulden kepe hem sîl in grace bi goode werkes, and fle synne; for ydínesse in good werkes stireþ many men to synne. And herfore Poul biddþ us walke, and not stonde ne ligge in þis

* The words in the Vulgate are *tenebrarum* and *lucis*. 

and walk honestly as in the day.
And that Poul spekep more of sýne synnes þat men don. 

*Devel e not in ofte eyngis, and drunkenesst* þat suen after. 

Many men have a maner to ete ofte for to drinke, and þis mete is an ale spore to stire hem for to drinke; and sich ofte etingis of men ben clepid commessaciouns. And ofte, after sich etingis, sueþ drunkenesse in men.

But, for men in þis lyf versusen þe ordre of God, þerfore in þis seconde þoke Poul rekeneþ synnes þat comen biforn. 

Siche men þat synnen þus liggen ofte to longe in þer beddis, and so þei have unchastnes in þouȝt, in word, and in dede. And herfore seþ Poul after, þat we shulden *not reste in beddis, ne in unchastite* þat sueþ ofte after þis reste. For many ben temptid of fleishy synnes bi sich couchyng in þer beddis; and þif þei rysen and wakeden biforn, þei shulden fle sich unchastite. And herfore many men usen wel to come not in bedde wip sheetus, but be hilid above þe bedde, and rise anoon whan þei ben temptid; and þis semeþ Poul to teche, more þan to rise at mydnyȝt.

Je þride þok þat Poul forfendijþ, is *chiding and envie*. For þese foure sisters biforn bryngen in liȝti þes two; for ydilinesse in þis lyf makijþ men to strye æfter; and for strif, wip yvele wordis, ben men groundid in long envie.

But medecyne for alle siche synne is, to be *clopid in Jesus Crist*. And þat man is clopid in Crist þat haþ freish mynde of his lyf, and cloþþ his wille to sue him, lest his soule be cold in love. And þis were a general medecine to fle synne and sue vertues; for no man mai synne in þes, but in deuæte of cloþing of Crist. And for þis al Cristene men han nede to knowe biley of þe gospel, and so to knowe þe liif of Crist, and þe wisdom of his wordis. And so Cristene men shulden wite þat Poulis wordis passen opere writingis in two þingis—þei ben pure, sutil, and plentoues to preche þe puple. Þe sultile of Poulis wordis mai make me and fools to shame, whanne we cunnen not undertonde sultile of his short wordis. Þei ben also plentoues; for ech treuþ þat Poul spékþ is knyttid wþ ecþ point of bileve, and so after specheof oon may come speche of anoþer, after þat it profitþ to þe heerers. As

*Comessaciones, banquetings.*

*Wyclif.*
The last word of his epistle biddeth us be clothe with Jesus Christ; and sith his is goosly clopping, in whiche man's soole shulde be clopped, al the vertues of Jesus Crist may fitly be brouȝt hereynne. And sith al vertues ben his, al vertues may here be tought. And vices þat ben contrarie to vertues may be declarid, to fle heem; as men þat taken privat sects, or putten not Cristis sect alone, sith þis cloþ bi it siſe wolde suffice, sflalen of þis cloþ of charite. And so it is to drede to heem, þat in tyme of þis soper þei shulen be dombe, for defaut þat þei have in bryde cloþ. Þei shulen not be clopped in wolde and lynen, ne putte sect of Crist bineþe, but putte þis lordis cloþ above, and charge hem not wiþ oþer cloþs,—sith Crist biddeth men of his suyt þat þei shulden not have two cootis.

**PE secunde Sondai Pistle in Advent.**

**[SERMON II.]**

*Quicumque scripta sunt.*—Romans xv. [4.]

His epistle of Poule techeth how men shulden clope þer soule in blyve, hope and charite, and þanne þei ben clopped in Crist. Poule bigynȝeþ at blyve, and seîþ, *pat alle þingis pat ben writun* in oþer of Goddis lawes *ben writun for oure lore.* For þo þingis ben blyve þat men shulden cumne bifo r oþer. We spokenn not of enke and parchemyne, but of þe sentence þat God seîþ; and bi þe seiynge of þis Lord we ben sikir þat it is soþ; as, whanne a symple man seîþ a treu þe, we trowen it not for he seîþ it,—sîþ he mai gabbi, and many þingis mai be unkown to þis man,—but Crist is man of greet witnesse, þat mai not faile in nouþer of þes. And so his speche maketh treuþe to be blyve to Cristene men. ȝit men taken more largely þes wordis þat Poule speketh here; for alle maner treuþis, þat ben writun in ony boke, ȝit alle þes treuþis ben writun in Goddis lawe on sum maner; as treuþis þat ben more nedeful ben writun þere more expressly, and treuþis not so nedeful ben hid þere in comoun wordis. And sîþ falsshed, as Austin seîþ,

* See the second book of St. Austin's Soliloquies, chapters iv.—x.

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is trewe in a maner, al falsed or heresie is writun in Goddis lawe, and so many travelen in veyn to witen how heritüke shulden be known. But shortly, al þis falsede þat is un-groundid in Goddis lawe is heresie in a maner; and al heresie is siche. And so many men wenen þat al þes newe sectis brouȝt in, siþ þei ben not groundid in þis lawe, smatchen sumwhat of heresie. And perfore Cristene men shulden þenke shame to cloȝe hem above wip raggis, and foule þe worʒi suyt of Crist, as done al þes newe ordres.

Poul telliþ after for what cause God haþ ordeyned þes þingis be writen, *bat we have hope by paciens*, and bi confort of þes writyngis. But Poul passiþ over þes two vertues, and praiþ after charite; *bat God of pacience and of solace ȝuve you to kunne þe same þing among you, ech to ȝober, bi þe lore of Jesus Crist; þat ye be of oo wille, and wip o mouþ worship ye God, þe which God is fadir of oure Lord Jesus Crist.* Poul cleþ God of pacience, and of solace þat comeþ after, for Crist tauȝte men to suffre boþe in word and in dede, and putte hem in hope perfore to be solasid of God. For greet vertu is in þat man þat castiþ him to suffre, and kepþ venuaunce to God, and hopiþ þat God for þis pacience wolde conforte him. And herfore he is God of pacience and solace. And hereon many þenken to litiþ, þat fiþen and pleden and casten weies how þei shulden be here vengid, as þif God knewe not þer wrongis. And so Goddis lawe undirstondiþ bi þis same þing unike, whanne men mekelly known o Lord, and putten alle wrongis in his wille. And men þat slepen in þis þing resten surely in pees; and þis unike shulden men have bi þe lore of Jesus Crist, and þanne shulden þei be of o wille, and wip o mouþ herie God. Þes men have o mouþ, þat preien God for pees and love, and what-ever þei speken or don it sounþe þin to pees and charite. And þis lessoun is þinne to day, for men speken of werris and sryves, and how þei shulden vencushe þer enemies, boþe religiouþe and ȝober. And certis þei have many mouþ þat ben amys sett upon; and siche fendis wip þer visers maken men to flee pees; and þes men worshipen not Crist, neþer in his godhede ne in his manheed. For Crist þouȝte pees and love, and sufﬁride þerfore in his manheed; and he þat reversiþ
Crist in þis is Sathanas ægens Cristis Chirche. And bi his oonhede told here men worshipen þe Trinite; and bi discord of many mouþis þes foolis ðijen ægens God.

And for þis good of unite spekij Poul þus after: And herfore take þe togered ech oþer in charite, as Crist hap taken you in to worsipe of God; for Crist hap made us Goddis children and þræþere to him sïf, and þis is þe moost worship þat mai falle to ony man. It is holden a greet worship to be a kingis sone and his eire, but it is myche more worship to be Goddis sone and his þroþer. And here þenken many men, þat þes newe ordres taken not þer þræþere bi þis forme þat Crist toke us, but þei breken charite, and maken þat discord of hem makij discord in good love. For noo drede likknesse of þræþere causiþ love among hem, and unliknesse is cause of discord and hate of hem. And in token of þis sentence, on ordre loveþ betere his þroþer þan a man of anoþer ordre, aþif he be betere loved of God. And þus þei have many mouþis to preie and to preche wij, for summe preien for þer þræþere, and accepten þer persone bfore God; sum men prechen for money, and sum for oþer worldis good. And so oonhede of mouþ shulde make acord in holy Chirche, but now diversite of mouþis makij discord among men.

But þis doublenesse was not in Crist, sìp he trawellid for oonhede. And herfore seij Poul aftir; Cefirs X seie, þat Jesus Crist was ministre of circumcisoun for þe treuþe of God, to con- ferme biðestis þat weren maad to fadrís. Jesus, to gete þis oonhede, toke on him circumcisioun; and so he was mynystre of þis kynrede, to make oonhede among fadrís. God bihiþ to Abraham þat in his seed he shulde blesse al maner of folk, boþe kynde of Jewes, and heþene men. And for þis oonheede suðride Crist, and wrouþte in soule bi his godhede; and þis is þe treuþe of God, for God is sovereignty. And so Poul seij, þat Gentile folk shulden honour God wij oþ mouþ, sìp þis fadir hap doon hem mercy, and knyttid hem in þroþered wij Crist. And to þis aleggiþ Poul foure writings in Goddis lawe. David seij in þe persone of Crist, Fadir, for þou lovest acord, perfore Y shal knonwliche to þei in diverse maner of heþene men, and Y shal synge to þi name. For men þat ben of oo wille
singen in God þis unite. And eft seip þe same lawe of God, Be þe hepane men glade, for þe ben oon wiþ his puple. And eft seip þis same lawe, þe alle hepane men, herie þe Lord, and alle pupilis preisen þe him; for al maner of men of mankynde shulde be oonheede in oo Lord. And ðsay seip eft þere, þer shal be a rote of Jesse, þat shal rise to reule hepane men, and hepane men shal hope in him. Þis rote of Jesse is Jesus Crist; for he was hidde before Jesse, and after he sprong to Cristene puple, and made o chirche of Jews and heþen folk.

And to þis entent Poul preieþ, þat he þat is God of hope fille you wiþ alle joie and þees in bilawyng, þat þe be plentimous in hope, and vertyue of þe Holy Goost. And þis vertyue is charite; siþ þis Goost is love of God. And þus preien men now, þat holy Chirche be maad oon, and þes sectis be al left, but þe secte of Jesus Crist. For we have hope in God þat we shulden alle come to hevene, and wipouten siche sectis lyve al in oo sect, and ech on have joie of oþer, wipouten envie and discord. And to þis joie wolde dispose oonhede in Cristis secte; for Crist ordeynede þis o sect, to brynge to þis ful oonhede. And no drede þe fend haþ castid þis diversite in sectis; for if it were good, it hadde ground of scripture of God; but þis spekþ of oonhede, and algatis of oonhede in soule. þre partis ben in þe Chirche, prestis and lordis and comouns; and God haþ ordeyned al þes pree to helpe ech oþir to gendre love, and noon of hem to be superflu, but do þer office þat God haþ ordeyned. But þis diversite of þes sectis is comen in wipouthe cause, and þus it makþ discord of men for wanting of good office.

**Æ þridde Sondai Pistle in Advent.**

[**SERMON III.**]

* Sic nos existimet homo.—I Cor. iv. [1]  ᵄ.*

Poul telliþ in þis epistle how men shulden mekely flee worldis stryves; and biddiþ first, bi oure life þat man have

- The same in the Prayer-book; and that for the next Sunday change in the Roman missal this epistle places.
mater to gesse us as mynystris of God, and dispensers of his services. And alif ech Cristene man shulde be founden trewe in pis, yit preestis bohe more and lesse shulden here be more trewe, and synne of falling of preestis in pis service is more foule. As, yif ye pope and his bishopis sham en to be Cristis servantis, and in yer maner of lyving yei shewen an emperours liif and lordly to yer world, siip yat Crist hatide pis, yei yven no mater to gesse hem to be mynystris of Crist, and so yei failen in yer first word of pis biley ye Poul techi. Lord, what good doip pis gabbing, yat ye pope wole be clepid ‘moost hooly fadir’ here, and bishop ‘moost reverent’ man! Siip yer liif discordip fro Crist, yei shewen in takyn of pis name yat yei ben on ye fendis side, children of ye fadir of lesingis. For yif he seip, after Gregori, yat he is servaunt of Goddis servauntis, yit his liif reversip his name, for he failip to sue Crist, siip he is not dispensour of service yat God haip beden, but he partip ye lordship yat ye emperour haip yovun. And so al services of ye Chirche yat Crist haip lymyitid to his preestis, ben turned to ye contrarie side, and so to ye service of ye fendis; so yat if men taken hede to ye service of ye Chirche yat Crist haip lymyitid, it is al turned up so doun, and ypocrisys ben maad rebetours, so yat unenepe is left ony service of Cristis Chirche. And so bi ye service of men ben yei chaungid into ofer kynde, siip yei ben Anticristis mynystris, and serven in anoip Chirche. For, as ye gospel of Joon tellip, Baptist held him in treupe, and preiside him not in fals name, as many pretatis don to-day. And sich ben ye fendis servauntis and dispensours of his tresoure, yat is feyned falshide, as ye kyng of pride haip tauip hem.

But naipels, as Poul seip, here in pis liif wolden men axe yat a man be found trewe amongis dispensours of an house. For pis stiward, among servauntis, may do myche harm to ye house. And it semep to many men yat ye service of Cristis house is turned amys up so doun in changing into fals mynystris. And, for suche dispensours ben ofte jugid of ye house, for yei wolde fare more likyngli, perfore seip Poul after, To me it is for ye lest jing yat Y be jugid of you, or ellis of mannis day; but Y tuge not myself, yat Y serve treuly ye Lord, and mynystre to his ser-
vauntis as he wole; for alȝif Y have no conscience ſat Y do aȝens Goddis wille, ȝit it suȝe not hereof ſat Y am just bifoere God, but he ſat jogiþ me, seip Poul, he is Lord of alle þingis. For Lord, seid bi himself, mene þ Lord of alle lordis. And þus shulden men not be martrid for blinde jugement of men, for God mut juge al men, oþer to good or to yvel. And herfore takiþ Poul litil heede to jugement ſat man jugiþ, for he wote wel of bileve, ſat ȝif God jugiþ þus, þanne þis jugement mut stonde, and ellis not, but Goddis jugement. And þus þer ben two daies,—day of þe Lord, and mannis day. Day of þe Lord is þe day of dome, whan he shal juge al maner men; day of man is þan here, whanne man jugiþ bi mannis lawe; and þis jugement mut be reversid ȝif it ouȝt reverse resoun. But at þe laste day of dome al shal stonde to Goddis jugement; and þus þis is day of þe Lord, for al shal be þanne as he wole; and þis jugement shal not be contraried, for noþing may reverse it.

And herfore seip Poul þus here, And so nyle þe juge bifoere tymes, til þat tym þat þe Lord come, þe which shal liȝt þe hidde þingis of darknesis, and shal mak make þe conceiþis of hertis; and þanne shal preising be done in dede to ech good man of God. And ȝif at þe day of dome þes two þingis shulen be opyn,—þe last purpos þat man haþ to do aȝens Goddis lawe, and þe last conseil of his herte þat he haþ, to do wel or yvel,—what þing shulde be hid þanne to God and al his flock? Bokes shulen ben opened þanne, and men shulen knowe þer owne dedis, boþe good men and yvel. But good men shulen knowe al þing, for þei shulen se in þe book of līl al þing þat was or ɪa. And þis moveþ many men to þenke upon Goddis lawe boþe nyt and day, for þat disposiþ to knowe what is Goddis wille; and wipouten knowing herof shulde a man do noþing.

And þis moveþ many men to fiþe mannis jugement, boþe to be juge and witnesse, and to plete in þis market; for þis maner of jugement suþe to litil Goddis wille. And ȝif it sue ony tymes, it falliþ as a blynd man castiþ his staf; for ȝif man have riþt to þing, þat riþt comeþ of God to him, and God jugiþ þat he is worþi to have þis þing bi his dome. But what juge in mannis plee can knowe þis worþinesse? And herfore God forefendiþ þiþ striþ; for boþe þe juge and his consentours done here aȝens
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jugement of God. And þus þer ben two wickide lawes;—lawe of seculer * jugis; but worse is þe lawe þat is maad of Anticrist. And in þes two plees of men is myche synne aȝens God. Poul chargide not þes jugementis; but þe troupe of holy writ, þat is wille of þe first juge, was ynow3 til domesday, to have þe laste juge þanne in dede. And þus shulde stiwardis of þe Chirche juge not nakedly bi þer wille, but sikerly aftir Goddis lawe, in þing þat þei ben certeyn of. And sîp popis and cardinals witen not wher þis man be able to be prelat of Cristis Chirche, þei taken ofte folc jugementis, and alþatis þif lordship and wynnyng be cause herof; for þei wite nere wher þei juge aȝens þe jugement of God; and þif þei done, þei ben Anticristis, for Crist and God is al oon.

And herfore Crist þat enexample to us to fle siche jugementis. O man, seij Crist, who made me juge and partere among you? And sich lawes and jugementis þat Anticrist haþ brouȝt in, and þut bhinde Goddis lawe, marren to myche Cristis Chirche. For Anticristis lawes ben reulis to þe stirward of þe Chirche, to make offiseris þerinne, and to deme lewde men. Anticrist chalengiȝ here to be fulli Goddis felowe; for he seij, if he jugiȝ þus, his wille shulde be taken for resoun; and þis is þe moste hye point þat falliȝ to God in his godhede. And herfore boþe popis and kyngis shulden seke resoun above þer wille. For sich blasfemye bryngiȝ men ofte above þe pride of Lucifer. He seide þat he shulde stey up and be like to þe heiest Lord, but he chalengide not to be Goddis felowe, and evene wþ him or passe him. God bringe doun þis fendis pryde, and helpe þat Goddis word renne, for Y wote wel þat þis smoke shal be wastid, whanne it is heirest. And so, þif we taken hede to popis and prelatis þat ben now, þei failen foule in bileve; for it stretchiȝ not to domesday, but restiȝ jugement of þer day; but domesday is point of bileve. And þus þei failen as beestis in þingis þat ben bifoire hem now, for smoke of pryde and covetiȝse lettiȝ siȝ of þer bileve.

* The sense requires the insertion of the words ‘and law of ecclesiastical.’
De fourthe Sondai Pistle in Advent.

[SERMON IV.]

Gaudete in domino semper.—Phil. iv. [4.]

His epistle of Poul telliþ fyve maners þat a man shulde have, wip þere vertues of God; and wip þes shulde he lyve for to come to blisse of hevene. Þe first maner þat God biddiþ is to be joyful and glad, and herfore bigymeþ Poul, and seþ þus to Cristene men; Þiþ se þe Lord evere more; Þiþ se þe, joie þe. And wipoute þis maner of lyf Cristen man failiþ alþatis in blyve, in hope, and charite. Þe ground of joie þat man shulde have shulde stonde cienly in his God, and þis joie shulde evermore be heere in parte, and in hevene fulli. For what man may have þes þree, blyve, hope, and charite, but þif he þenke on Goddis goodnesse, and bi þis have joie þerof? And þus he failiþ in blyve þat wantiþ þis joie in God. And who hopiþ to come to blisse, þat feþ telliþ is in heven, but þif he joie in þis hope þat he haþ of þis blis? Or who loveþ God bi charite, but þif he joie in Goddis heynesse? And siþ ech man shulde have þes þre, oþir in rote or in froyte, ech man shulde ever joie in God þat is Lord of alle. And þif þis þouȝt, or þis joie, sleepe in man for a while, þit it shulde ever be, and quykene his spiritis to Godward. For noþing shulde quenche þis joie, but tribulacioun of man; but where is þanne hope of reward, in him þat þerfore joieþ not? A worldli man haþ myche joie of hope of his victorie, of wynnyng of worldly goods, or fleishly lusiþ þat he coveitþ; and siþ men shulden have more hope to have evermore blisse in hevene, how shulde not a man have joie in stabelenesse of þis hope? Ceris, defaute of hevenli hope makþ þis joie in man to faile. Lord, how travelen men in were gladly for hope of victory; how travelen men in marþandize for joþeful hope of worldly wynnyng; and how joþefulli travelen men þat ben ledd heere in fleishli love! And siþ þis hope shulde be more in blisse þat man shulde have, what man shulde not ay have joie, and þis joie shulde be in God?
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Of ās joie shulde come anōjer āt man shulde have in
disservyng of ās joie; as we may be serf serf ensaumplis, how
wilfulli and joifulli man travellī for a worldli cause, as ben
worldli victory, worldli richessis, or fleishli lust. And certis ās
is a veyn cause,—short, and brynghi no man to reste. And for
ās joie of traveli for blisse, Poul biddiā us șit have joie.

De secounde maner ąt man shulde have, is sadde maner and
knowen to men; and to move men to ķis maner, Poul seīp ąt
be Lord is nyę. Poul moveō not here to joie, as joien unstable
men in gegilitis, but to sadde joying in God, and suffre for him
wig glade chere; so ąt it falliā not to men to wepe for suffring
for God, but ąt alle maner men myšten knowe how his
knystis suffren gladly for him. And ĺus seīp Matheu, by Ysaie,
ąt ĺe Holy Goost seīp of Crist, ĺat he shulde not stryve ne
crye, and no man in ĺe strete shal heere his vois. For in alle
ķe passioun ĺat Crist sufriade, he fallide not in sadde chere.
He cryede not out for his payne, and so suffrider hise after
hym. And to move men to ľis glade chere, Poul seīp, ľat ĺe
Lord is nyę. Cristen men taken as bileve, ľat Crist is Lord
and spous of ĺe Chirche; and ĺat tyme til ĺe day of dome is
nyę to regard. But wel we witen ĺat a wyf, whanne she shal
soone mete wiģ hir housebonde, she gladię hir herte and hir
chere, in hope to be confortid of him. Whi shulden not
Cristen soulis do so, whan ľei hopen ĺer Spouсе is nyę?

Įe ȑlide tymę Poul biddiā ľat, we shulde not be bisie. ľes
men ben bisie for noľ, ľat ben bisie for vanite. And ľerfōre, ľas
Peīr biddiā, we shulden cast al oure bisynesse in God. For
noįng bātī more mennis contynaunce, for ľe plesync to God,
įan bisynes aboute worldli ĭingis, for suche casten doun ľer
heed fro God.

But Poul biddiā ľe fourē tymę, ľat we shulden rere up oure
heedis, and axe boldiī of oure Lord in ľe name of ľe Trinite;—
in al maner priēr in ľe name of ľe Fadir of hevene; and al
maner special priēr in ľe name of God be Sone; and in al maner
of ľankingis in ľe name of ľe Holy Goost. For God biddiā us in
Luken gospel, ľat bīfoře ľe day of dome we shulden reise up
oure heedis, for oure ful bigging is nyę. And ĺus, what
Cristene man haþ good herte, his axing is knowun bīfoře God,
siþ ech þing seíp to God treuly, as þat þing is. And þus preiede Moises wel wiþ good herte for his folk.

Pe fyeþe maner þat man shulde have, for þes foure maneres bifoire, shulde come of God, bi his þees þat shulde hepe oure willis and undirstondingis, and yve us hertely lastynge in þes fyeþe maners to oure Spouse. For no servise is crowned to blisse but þif þis lastynge be þerwþ. And þus seíp Poul, þat Goddis þees passíþ al maner of witt; for he þat hap his þees þus tryed is syker ynowþ of al his enemies. And al þis þing is done bi mene of Jesus oure alþer Lord. Here it were for to speke of joie þat men han in blisse. And æþif Poul, þat was ravished, seíþ þat þis joie is hid, so þat neþer þe hap seyn it, né eere hap herd it, ne it hap styed up into herte of man in erþe,—þit by glymer-yng of Goddis grace may men knowe þis joie afer. Austin seþ, þat he is blessed þat hap al þing þat he wole, and he wole noon yvel þing a; and þis joie have men in hevene. Penke what state were good to þee, and what þing þi wille wole coveite, and þat þing he seynþis in hevene in þe best maner for hem. For ellis men weren not fulli medid, þat sugetten here þer willis to Goddis, but þif he þaf hem al þer wille and ledde þer resoun aþir his; for ellis þis wanting were harmful, and man were not fulli blisþid.

And þus men seien þat two blessis ben,—blesse of þe soule and blisse of þe bodi. And of bodili blisse is first for to speke, as blaborers may take here. It is seid comounly, how Crist hap dowid his spousis body wiþ foure doweris of þe bodi, and þerinne stondiþ myche joie. Þe first dower is suilite; þe secounde is agilitie; þe þridde dowerere is clerete; and þe fourþe immortalite. Seintis bodies ben so solit and so shapen in þer partis, þat þei mai perse oper bodies wipouten lettyng of þer wille. And þus cam Crist out of his modir, and entride eþte to his apostlis, æþif þe þatis weren shitt, for nóþing stood þanþe ægens his wille. Þe second dower of þe body is agilitie, or swiftnesse; so þat as soone as þe blassid soule wolde be ony where in a þate, as soone it moveþ þe bodi þidir, bi ablete of þe bodi. And þe first dower of þe bodi heþiþ to bryng in þis

*Beatusigitur non est, nisi qui et habet omnía quae vult, et nihil vult male.*
dower,—and ellis holy men in blisse hadden not al þing þat þei wolden, but sumtyme þei myȝten ellis be taried, and so mourn, for þing þat hem wantid. þe pridde dower is clerete, þat mote nedis be medlid wip liȝt, so þat seintis shynen in heven as clerete as þei wolyn coveite; and no man þat is þere in blis desirid more clerete of his bodi. And þus was Crist clarified wip witnesse of bope his lawes; and þus seig Crist in þe gospel, þat just men shulen shyne as þe sunne in þe rewme of þer fadir. Who wolde shame of foulnesse, but ðif it were foulnesse of soul? for þat letiþ ofte þis clerenesse. þe fourþe dower of þe bodi is clepid immortalite or undeslynesse of man, for he mai never wante þis blisse. And herfore seig Austin wele, þat þe moost part of seintis blis is surete þat þei han of þer joie, þat þei may nevere wante þer blisse*. And after þis haþ crafte of God so medlid mannis partis togidere þat noon contrariþ to anoþer, ne falliþ for contraiouste. For as soulis ben of o wille, so partis of bodies acorden in entent.

But scorne we here þes heretikes, þat seien þat noþing mai befalle liȝter, þan þat ech seint in hevene may be deed and damped in helle, and ech body of damped men may be Cristis bodi in hevene; and þis unstable bistalling seen seintis in Goddis wille. But trewe men trowen þat þis is fals; for alle Goddis wille mut nedis be, and þan blessid men shulen clerely see þe opyn resoun of Goddis wille, and þanne þei shulen scorne þes foolis þat wenen þat God may chaunge his wille. But þiþ men doute more in þis, how þat seintis shulen move in hevene, and what tyme shal be þanne, sþþ blisse of seintis shal ever laste. But here men taken as bilee þat hevene and erþe shal þanne stonde, and so þis day shal not be þanne by movyng of þe sunne and moone, but Crist shal be sunne to seintis, in whom þei shulen be doubly fedde, bope in soule and in body, as full as þei wolyn coveite. And þus, ðif seintis wolyn moove in heven fro o place to anoþer, þei shulen move riþ as þei wolyn, and have what þat þei wolyn have, boþe in tymwe and in stede. But trewe men þenken ynowþ to wite generale of þis blisse, alþif þei bisien hem no depper of þe willis of seintis in

* De Civ. Dei, lib. xi. cap. 13.
hevene. And sum men trowen þat God meneþ bi þes tymes þanne in hevene, þat suen not cours of þe sunne, but seintis wolles þat ben in blisse, 'Secula Seculorum,' þat ben al oþer þan þes tymes. Of þis joie shulden men þenken evere, and joifully travelle to gete þis; and þanne men fillen þe bileve þat Poul biddiþ in þis pistle.

**Pistle on Cristemasse day.**

**[SERMON V.]**

*Puer natus est nobis.—Isaye ix. [6.]*

After þe joie þat Poul telliþ we may seie on Cristemasse day, þat *a titil child is born to us.* For Jesus bi oure bileve is born, and to þis entent spak God, boþe in figure and in lettre, þat a child is born to us in whom we shulde have þis joie. And so þe shorte wordis ben to speke of Ysaies speche, so þat men mai aþer joie in oþer service of þis child.

First we taken of bileve, þat siþ ooure first eldris hadden synned, þer muste aþeþ be maad þerfore bi þe rïtwisnesse of God; for as God is merciful, so he is ful of rïtwisnesse. But how shulde he juge al þe world, but þif he kepe here rïtwisnesse? For þe Lord aþens whom þis synne was done is God almyþy and al-rïtful, siþ no synne may be done, but þif it be done aþens God. And evere þe more þe Lord is, aþens whom þis synne is done, evere þe more is þe synne to take reward to þis Lord. As it were a gret synne to do aþens þe kyngis bidding, but þe synne is more wipouten mesure to do aþens Goddis bidding. But God bad bi oure bileve Adam to ete not of þat appiþ, but he brak Goddis heste, and was not excusid þerinne, neiþer bi his owne foly, ne bi Eve, ne bi þe serpent. And þus bi rïtwisnesse of God þis synne muste algatis be punishing. And it is a lȝt word

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* In the Prayer-book this passage of scripture appears as the first lesson at mattins on Christmas Day. In the Roman missal the chief portions of it are embodied in two introits.

* i.e., to render satisfaction or compensation.
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to seie 
that God myyte of his power forzyve 
his synne, wipouten 
aseep 
that were maad for 
his trespas; for God myyte do 
his 
if he wolde, but his justice wolde not suffre 
that ne ech trespas be 
punishid, ouper in erpe or in helle. And God mai not accepte 
a persone to forzyve synne wipouten aseep, for ellis he muste 
zyve free leewe to man and angel for to synne, and 
janne synne 
were no synne, and oure God were noo God. And 
his is 
that we taken of bifeve.

That second word that we taken is, that a man 
that shulde make 
aseep for synne of oure 
firste fadir, mut nedis be God and man.

For as mannys kynde trespasid, so muste mannys kynde make 
aseep. And herefor it were to strange 
that angel made aseep 
for man; for neiwer he myyte, ne he was 
that persone 
that 
synned here. But sip al men ben oo persone, 
that persone 
make 
aseep 
if ony membre of 
his persone 
make 
aseep 
for al 
his persone. 
And bi his may we see, 
that 
if God made a man 
of nouf, of newe to 
the kynde of Adam,— 
that he were 
holden to 
God as myche as he myyte for himself; 
and so he myyte not 
make 
aseep 
for him and Adams synne. And 
hus, sip aseep 
must be maad for Adams synne, as it is seid, sich a persone 
must be 
make 
his aseep 
that were bohe God and man; for worpy-
nessse of 
his persones debe were evene wiip unworpyinessse of 
the 
synne.

That 
pridde word, 
that nedis mut sue of 
these two wordis of lore, 
is 
that a child is born to man, to make aseep for mannys synne.

And 
his child 
must nedis be God and man, zoven to man; 
and he must nedis bere his empire upon his shuldren, and suffre for 
man. And 
his child is 
Jesus Crist, that we supposen was born 
to-day. And we supposen 
that 
his child is oonli born to tho 
men 
that 
suen him in maner of lyvinge, for he was born agens ojer. 
These men 
that 
be unjust and proud, and rebel agens God, han 
per judgement 
in Crist, 
that 
pe 
should nedis be dampned of him, 
and 
athys 
if 
be unkynde to 
per 
agens his spirit. And 
hus, 
if 
we 
coyte 
ther 
child 
born to us, have we joie 
of 
his child, and sue we him in 
thes 
pre 
vertues,—in 
osticnessse, 
and meekness, and pacience for oure God. For who ever 
contrarie 
Crist in 
thes 
unto his 
agens 
spirit, mut nedis 
be dampned of 
his child, as alle ojer shulen be saved. And

the fact of
which is cele-
brated on this
day.

and consequent
necessity of
incarnation;
thus he joie of this childe that was thus meke and ful of vertues, shulde make man to be liil in malice,—and that he holden wel this feeste. To hem that wolen fiste or childe, Y seie that this child that is born is prynce of pees, and lovep pees, and dampeed men contrarie to pees. Studie we how Crist cam in ful tyme whanne he shulde, and how he cam in mokenesse, as his birpe techip us; and how he cam in pacience, fro his birpe to his dey. And sue we him in pes pre, for joie that we have of him; for this joie in this pacience bringip to joie that evere shall laste.

PE PISTLE ON PE SIXTE DAI PRO CRISTEMASSE.

SERMON VI.

Quanto tempore haeres parasvis.—GAL. IV. [I.]

Poul telliþ in this epistle what fredom men shulden use, and leve service of pe olde lawe, dat leddo men whanne dhei weren children. Pe first word of Poul here is seid to us in this forme; As longe tyme as an eir is litiil, he dyversip not fro a servaunt bi sensile dyversite, alþþ he be lord of alle. It semeþ that Poul spekiþ here of service that is bondage, and latiþ out þe longe tyme; and spekiþ now of o part and now of anoþþer; and spekiþ here spesialy of al mankynde þat shal be saved. Þis kynrede is an eir of þe bliss þat ever shall laste. And fro þe bigynnyng of þe world þer is noon diversite bitwene him and þe servaunt, sip þe children of Israel weren in grete bondage in Moises tymes, sip þe weren tretid bi Pharao in hard servise foure hundred þeer. And þit þis kynrede, þat is Cristis Chrche, is lord of al þings of þis world; for Crist, Goddis son and Lord of alle, putide þis child over alle his goodsis. And as long eir of a man is for a tyme of his childhode, whanne he is wipinne age, nouþ þretid as a lord, but under tutours and governors, bope in werkes in foode and cloþ þretid as anoþþer servaunt, til þe tyme þat his fadir wolde þat he be þretid as lord, so it was

1 Should be parasvis; but this is only one of a great number of indications that the writer of this text (Bodd. 788) had but small knowledge of Latin.
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of þe Chirche, þe which is kynrede of Crist. Whan Crist was become man þan þis kynrede was taken to worshippe, and put tide fro þe service þat he kepte in þe olde lawe. And herfore selþ Poul here, þat we þat ben of þis kynrede weren undir þe elementis of þis world servyngæ, as oþer bonde men. And it semeþ þat Poul wole seie, þat þes elementis of þis worlde weren worldly lawes þat þe Chirche kepte in tyme of þe olde lawe. For riþ as a myche boke is maad of lettris as elementis, so þe lore of þe Chirche is made of customes þat it kepiþ. And þus þis eire lernede first his a bi ce, as a litil child, and was holden þanne in drede to lerne þe lore of Goddis lawe. But whanne fulnesse of tyme cam, þat þe Chirche shulde be treted þus no more, God sente his sone, mad of womman, mad undir þis lawe, to bigge aym þis eir to fredom þat he hadde in innocence, æþif he were undir þe lawe for a tyme. Crist was maad as a creature, siþ Crist was þis manhede; and so Crist was maad of Marye, as Poul dreþiþ not to graunte here. And siþ ech part þat Crist hadde was maad of God, as men witen wel, what shulde move men to drede to graunte þat Crist was al made? But siþ Crist is of two kyndis, fulli God and fulli man, bi his manhede was he mad, and bi his Godhede not maad. And for to knitte his two lawes, Crist made him sïf undir hem boþe. But in tyme of þe olde lawe men kepten many partis of þe lawe þat men neden now not to kepe,—as serymonies and jugementis. But, for to shewe oonhede of þe lawe of God, o lawe of ten comandements lastþiþ on for ever more, þat men ben ever holde to kepe. And as ful man in his kynde is maad of bodi and of soule, so þe ful lawe of God is made of þe olde and of þe newe; and so men ben holden now to kepe þe witt of þe olde lawe, but as Goddis goostli children, to charge oonli þe moralte.

Þes wordis þat Poul spekiþ here ben hie in treuþe and in witt, and alle þe men in þis world cunnen not blame þat oon of þes. But wel I woot þat God grauntþiþ to fewe men to knowe hem here, but þit we shulden trowe þes wordis, and worshippe hem, and travele on hem, to wite what þes wordis menen, as men shulen wite aiþir in hevene. And for to have mynde of þis seint, þat men passen not fro þis witt, sum men wolen go nyþe his wordis, bi undirstonding þat God ȝyveþ hem. For ells myþen alle his
words be aliened, and al his witt, by Anticrist. But þer ben
two maner of sones,—kyndely sones and sones of grace.
Crist is kyndely sone of God, and his children ben sones of
grace. And þus Crist, whan he made him man and made his
Chirche to be his broþer, he þaf a title to his children, to make
hem alle Goddis sones bi grace. And for þe ben þus Goddis
children, God sente þe spirit of his sone, þe which spirit criþ in
þoure heres and in þoure persones, Abba, Fadir. And of þes
wordis þat God seþ here bi Poul, whom God haþ made his
whistil, it semþ to many trewe men þat þer shulde be no sect
but oon, þat shulde be Cristis religioun, wþ oon abbot and oon
reule; and þis wolde kyndele oonhede and love, and is ground
in Goddis lawe.

And þus þis Chirche, þat is Goddis sone, is nowþ now ser-
vauht but sone; and þif he be þus Goddis sone, he is eþ þat Crist,
God and man. Bi witt þat Poul spékþ here it semþ to many
breþeren in God þat þe Chirche þat wandriþ here is maad þral
by mannis lawe, siþ mo ben sprogen bi Anticrist þan weren
in þe olde lawes, þat ben now left as God biddþ. And so þe
Chirche is þrale more þan in tyme of þe olde lawe, siþ þes
mannis lawes ben worse þan weren Goddis lawes þat now ben
lefe. And Anticrist is maad a tutour or a governor of þe Chirche,
more fool þan þe children, þat shulden be governed by Goddis
lawe. And of all synnes þat now ben, þis is moost perelouse
and grevous, þat lesþ þe fredom þat Crist haþ purchasid, and
makþ þen men þrale to synne and to þe fend. And þus it were
a myche vertue to gete aþen oure former fredom, and trowe no
prelat in þis Chirche, but þif he gronde him in Goddis lawe.
And þus men shulden shake away al þe lawe þat þe pope haþ
maad, and alle reulis of þes newe ordris, but in as myche as
þei ben groundid in þe lawe þat God haþ ȝovun. But loke
þis grounding disseyve þee not, for it may fallen þat Anticrist,
bis his newe lawes and his biddings, have moo bysy servantis
to him þan haþ Crist by his lawe, to serve him for blisse of
hevene. And þis moveþ many men to speke aþen foure newe
sectis. For ech man bi hope of blisse shulde holde þe fredom
þat Crist haþ ȝovun, and so he shulde maynten þis reule, and
dispise al oþer reulis.

Wyclif.
SERMONS.

PE SONDAY PISTLE WJINNE OCTAVE OF TWELFTH DAY.

SERMON VII.

Surge illuminare, Jerusalem.—Ysaie lx. [1.]

Men expownden comounly þis prophesie of oure Jesus, þat Ysay saw in spirit; how Crist shulde be loutid, soone after þat he was born, of þe kyngis of þe eest. And bileeþ þat Mathew tellþ teçhþ wel of þis tixt, to what witt it is spoken of þe prophete Ysay. First he bigynnþ þus; Ryse, and be loun þis, Jerusalem, for þi lyst is comen, and glorie of þe Lord is sprungen upon þes. Here trewe men undirstonden bi Jerusalem, þat was heed citee in þe londe of Judee, holy Chirche þat wandriþ here. For Jerusalem in diverse placis bitokenþ on diverse maners, now þe citee of þat cuntre, now þe chirche þat wandriþ here, and now þe chirche þat is above; and al ben ﬁgurid bi þis citee. And Jerusalem bi interpretacioun bitokenþ a siþ of pees*; but here men seen afer, and in blis verre pees. þis Jerusalem shulde ryse from synne, and be liþned wiþ witt and grace, siþ Crist þe ﬁrst liþ is maad man for þis eende. And Crist, þat is þe Padrís wisdom, and so glorie of þe Lord, is sprungen of þis kynrede and in it, siþ he is Maries sone. And þus þis is a greet synne to lewe to ryse and open oure wyndowys; for þis spiritual liþ is redy to shyne to alle men þat wolen open. þat man rescyeþ in weyn þe grace of God, as Poul seþ, þat takiþ of God many şiþis boþe of fortune and of kynde, and wolte not þanke God herfore. He is an unkynde man, wiþouten whom þe sunne shyneþ, and þit wolte not opene his wyndowe, to take liþ þat shulde save him. And here men seien comounly, þat ﬁrst mannis foly is unkynde, and bi cause of þis unkyndenesse God yvþþ man no more his şiþis; siþ God approþþ nevere more þat unkynde man shulde þus synne. But þit God makþ of synful man and unkynde a good man, and alle þe goodnesse

* The derivation is doubtful, but this is among those that have been widely received; see the article 'Je-

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of þis comeþ of þe goodnesse of God. And bisie we not aboute ferþer cause, for God himself is þe first cause.

But þe prophete seip on þis,—For lo, derknesse shal hile þe erþe, and þicke myst shal hile þe puplis. Here we mai knowe two maner of men bi þes wordis of Ysaye. Sum men ben evermore derke, and wanten grace to come to blisse; as þe erþe is ever derke and takip not liþt bi clerete. And þis derk
nesse haþ wiþ him Goddis witt þat þes men shulen be damned. But sum men han for a tymne myst, but þit þei ben a puple, as ben men of holy Chirche, for tymne þat þei ben in synne. And þes men bi grace of God takip liþt þat persip hem and disposip hem to hevene, and avoidip þer synne fro hem. And sich two maner of men weren in Jude biþore Crist cam. And þus derk
nesse of synne hille þe erþe til Crist cam, and þicke mystis of synne hildi þe puplis þat shulden be saved. But þis liþt þat cam to men persid þis myst and made it cler. And so þis liþt þat has maad man clerete þo men þat he wold save. And for þis liþt spekip þe prophete, and for þes men þat shulen be saved, But upon þee shal þe Lord spryng, and in þee shal his glorie be seen. For of oo kynrede of Jacob, and in þat kynrede, was Crist born; and many of hem weren saved in Crist, and many oþere of heþene men. And folk shulen wandre in þi liþt, and kynge in shynge of þi birþe. For aboute tymne of Cristis birþ þre kynge camen out of þe eest, and boþ þei and many oþere sawen þe liþt of þe sterre. And muse we not when þis sterre apperide first in þe eest, and how longe tymne þese þre kyngis weren in comyng to Bethleem. For soo ne þurþ þat Crist was born þei camen, and þus worshipiden Crist. For, as þe gospel berip witnesse, þei founden þe child wiþ his modir; and it is licly þat in þe same stable þat Crist was born inne in Bethleem; and so it mut nedis be sone after þe tymne þat Crist was born.

And aþurward þis prophete spekip to þe glorie and joie of Crist: Lifiþ up al aboute þin eyn and see; al þes ben gederid, and ben comen to þee, to do þee worship as þei shulden; and al þes ben figure to þee þat þi sones shulen come fro ferr, and þi douziris shulen rise asisle, and many cuntres shulen troue in þee. Þanne shal þou see and abounde, and þin herte shal
woundre and be largid; when he multitude of he see shal be
turned to blieve of the, and he strenghe of hehene men shal come
to thee, and trowe in thee. The floweris of camels shal hile thee;
men the shulen ryde upon dromodes; men of Madian and of Esra;
alle men of Saba shulen come, the God hap ordeyned for thys
journey, brengyng gold and encense, and tellinge heeryng to God.
Thys lettre semehe sumwhat mysty, and perfore men tellen diverse
wittis of it. Sum men seien that camelis watrynge hilide Crist
in hise membirs; for travele the was done in camelis helpide
to hile Cristene men,—as Joon Baptist and many opre were
hilid bi helpe of camelis travele; and thei weren hastid to leve
per drynke, thei shulden take in pe water. But sum men
undirstonden the words to goostli undirstonding of hem. And
so men doute here ofte of what contre thee kynge were;
and it is ynowe here to wite thei thei weren of the eest; where
thei were of Arabi or of Saba, or of anothe iple. And here men
mussen ideli, how the waren but the kyngis; si the holy psalme
seip that kyngis of Tharsis and of the ile shulen offre ȝifitis unto
Crist; and the men muten nedye be two kyngis; the kyngis of
Araby and of Saba shulen lede ȝifitis to the child; and the ben
oþer two kyngis; and thes it semeþ that foure kyngis camen to
worship þus the child. But the resoun is to feble; for byve we
men that arguen þus, that David spekeþ here of these kyngis,—and
þis were hard for to teche,—but ȝit thee þree kyngis myþten wele
have many names bi many resouns; as þe Kyng of Yngelond
is Kyng of Yngelond and more Bretayne. And so þes kyngis
myþte have þes names, alþif thei weren but þre or two. Or ellis
it myþte have fallen þus; þat sum kyngis biside þe þree senten
her ofþringis wiþ hem, and so þes wordis ben alþatis soþe.
Or ellis it myþte have be þus; þat dysers kyngis dwelte at
hoom, and maden þer ofþringis to þis childre; and þei myþten
have be tauþ þere þat he was boþe God and man.

Many siche wittis ben not nedeful to us for to cumne now.
But do we worship to þis child wiþ gold, encense, and wiþ
myrre. For we shulen byknowe his Godhede, as gold is
more þan oþer metalis, and byknowe his wisdom, as gold
shynþe bifoþ oþer. The secondelde tyme we shulen knoweliche
þat Crist is þe first preest of alle, and ofþre to him devocioun,
siȝ he is boȝe God and man. Þe þridde tyme we shulen knoweliche þat Crist was deed for oure sake, and roos hool as he hadde ordeyned; and so shulen we alle do at þe last resurreccioun, oþer to blisse or to peyne. And lyve we alle just lyf, and love þis Lord upon oure power, and þanne he wolde rewarde us in blisse aftir þes þree þiftis. And here many men þenken þat men shulden liȝtly passe over þis, and speke of þingis þat ben certeyne, þat profiten to men þat heeren hem.

ÞE ÞIRSTE SONDAY PISTLE AFTH OCRAYVE OF TWELFþE DAI.

[SERMON VIII.]

Obsecro vos per misericordiam Dei.—Rom. xii. [i.]

POUL telliȝ hère to gentile folk, how þat þei shulden serve God and kepe hemsilf in charite, and serve togidere as o persone. For whan many men acorden in oon, and done oo werk in Goddis name, þei done it more spedely, more strongly, and bi lasse blame. Poul bigynneþ to preye to Romaynes to kepe þe lore þat he techiȝ, for he prechide not for money, ne for wynnyng of þis worlde. Y þrye you, seþ Poul, bi Goddis mercy, þat ye þrye youre bodis to God, a quyke ooste and not dede, to serve God bi his lawe. Þe seconde tyme, þe lyf of youre body shal be hely, aftir Crist. Þe þridde tyme shal youre body þese God bi devoute wille. And þif youre bodi be þus ledd to lycesse of þe Trinite, þanne be þo wel disposid to serve God as þe shulden. And alþif al Cristene men shulden marke þes wordis of Seint Poule, þit lordis of þis worlde shulden take more hede to hem, for þei canen of gentilite; and þer staat shulde þus serve to God, to defende Cristis lawe and his ordenaunce, and lat it not perishe for ydilnesse. And þus shulde per servise to God be resounable, and kepe þer staat. And, for siche men synnen ofte in novelyes of þe worlde, þefore biddiȝ Poul after; Ñyle þo be conformed to þis world, but þo reformed in newenesse þat shal be maad in your wìlt.

Per nys no lord of þis worlde, neiþer in more state ne in lesse, þat he ne shulde take þis lore of Poule, þif he wole wele
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serve God. For costli metis and gay garmentis, whan þei ben taken over mesure, þei maken lordis bisi for hem, and spoilen wrongli þer pore tenauntis; and þis mut nedis displese to God, siþ he is welle of rightwisnesse. Þes men þat lyven þus ben conformed to þis world. But man, be he never so grete, shulde coveite to aray his soule wiþ Goddis lawe and wiþ vertues, for þat is more presciouse. And it fallþ ofte tymes, þat preestis and freris þat shulden here teche ben boþe fals and uncunnynges, and tellen but litil bi Goddis lore. And þis menþ Poul here, whan he preieþ unto Romayns þat þei shulden be reformed in newnesse of þer wittis. And þus of alle þe here-tikes þat Anticrist brouþt ever inne, þes þat blaboren unto lordis, and seien þat þei shulden not cumne ne heere þe gospel of Crist,—for clerkes shulden teche hem to lyve,—ben moost perelous in þe Chirche, and moost to þe as Anticrist. Wip sich lore of oure God shulden lordis sumwhat cloþe þer souls, and be not to worldly, but þenke sumwhat on her souls. For þis lyþ þat we lyven here is boþe short and ful of peyne, and it is ordyned to be a mene to þe blisse þat ever shal laste.

And bi witt of Goddis lawe shulden men knowe þis trinite, which were þe good wille of God, wel plesyng and perfet. Þe wille of God mut nedis be good, lícke to þe Fadir of heven; and so al þe ordenaunce of Crist mut nedis be good, siþ he is God. Þe wille of God to punishe men is good, siþ þat it is just; but þis wille comeþ not forþ but bi occasioun of synne. Þe wille of God is wel plesing, as is þe secunde persone of God. For we reden þus of Crist, þat in him it plesid wel to þe Fadir. And þus men þat ben bisie to wite what is þe wille of God, ben wel payed of þis wille, and traveilen for to do þis wille. Þe pridde tymes, aftir þe Holy Goost, þis wille mut nedis be perfet, for it is not shewid to man for fleishly lustis or worldly wynnyng, but for worship of God and for profit of his puple.

And, for wittis of many men ben occupied for worldly jingsis, and lores þat profiten not to þe soule, þerfore seþ Poul aftir, Y steþ for soþe bi þe grace þat is gvous to me of God, and not for to plese you, ne for coveitise of youre goodis, but þis Y steþ to you alle, to cumne no more þan is need to cumne, but to cumne to
subrenesse¹, and to lerne vertues of Crist. Sum men ben here
bisie for to cunne worldli witt, as cautelis of mannis lawe, and
craftis to wynne myche money. And clerkes traveilen many weies
veylyn to have cunninggis, and alle þes letten men to gete hem
knowynge of God. And so Poul seip to ech man, þat he shuld
cunne his bileve as God hab partid bileve, to sum more and to
summe lesse. And aȝif bileve of God be ground nedeful for
Cristene men, þit acord in charite mut nedis be joyned wip þis
treuþe,—for fendis of helle have trouþe, but þei tremblen, for
defaute of love.

And herfore seip Poul þus, þat as we have many lymes in
o bodi of dyverse kyndis, and not ech lyme hab þe same dede, but
ech is dyverse from oþer, so many men of oo bileve ben oo bodi in
Crist;—and þis body is holy Chirche, þat is wëddid wip Crist.
And so ech membre of Crist shulde have his propre dede; but
alle þer dedis shulde come to þis, þat þei profiten to þe bodi of
þe Chirche; and þanne þei profiten to ech membre, and to
worshipþe Jesus Crist. And þus ech man shulde beware þat he
be in sich a staat þat is approved bi Jesus Crist, and traveile
treuly in þis staat. þif þou be a preest of Crist, teche treuly
Goddis lawe; þif þou be a worldly lord, defende Goddis lawe
bi strengþe; and þif þou be a laborer, kepe þou treuþe and
traveile fast. And þus ech man of Cristis Chirche shulde helpe
his broþer after his myȝt; and þif he koude many helpis, he
shulde be many lymes to hym. And þis lore biddip Poul þat is
ful sotil and nedeful. And wolde God þat þis bileve þat Poul
techip in þis epistle were wel koud and wel kepte of þes foure
sectis of Anticrist, þat ben newe comen into þe Chirche for to
charge it and harme it.

þe secunde sondai pistle aþter octave of twelveþe dai.

[SERMON IX.]

Habentes donationes.—Rom. xii. [6.]

Poul in þis epistle tellip unto Romayns, how spiritual preestis
shulden passe seculeris, for preestis shulden be lyf to quyken þe

¹ sobrenesse in the Wycliffite Versions.
comountees. First techei Poul how þe preestis of þe puple shulden passen in ȝifis of God þe comouns bi þer good liff, and biddiþ Poul þat þei shulden have ȝifis dyverse fro oþer men, bi grace þat God ȝyveþ hem.

Men may not grutche here for þes wordis of Poul, for God mut sowe his grace dyversly to men, and so men shulden not take þis state but ȝif þei passiden oþer in grace, and able þei hem in good werkes, and þer grace shal be more. Seven and twenti ȝifis of God telliþ Poul in sich preestis. Sum of hem have profecci bi resoun of þer bilet, as þes þat tellen of þe day of dome, and hard ende of mennis dedis þat discorden fro Goddis lawe. As men witen bi bilet, þat dedis of men þat ben done ȝazen þe bidding of God muten aȝatis have an yvel ende, ouþir suynge anoon or at þe day of dome, and þus many tellen prophecies bope to good and to yvel. Also þei have serveyses dyverse in þer serveyne, for preching and goostly werkes perteynen unto sich men, and whan þei done straunge werkes, þei passen to anoþer state. As summe techen in þer lore, as þes men þat prechen feiþ; and summe stiren men to goode, as conceilours bi Goddis lawe. And so þes men þat ȝyven almes in symplenesse, knowyng þat al is Goddis ȝifte ȝovun to hem to dele forþ, ben in þe fiyte degree. And þis yvyng of double almes, þat is pertinent to preestis, shulde be done in symplenesse, and pryde fied, wip ypocrisie. þe sixte servise taþ þat is above in bysynesse, as ben curatis of þe puple, or heyer or lowere. And alle þes prelatis shulden be bisie to kepe þe sheepe þat God haþ ȝovun hem. And here þenken many men, þat fro þis state was turned to pryde, þei ben celpid prelatis, and born above by wynde of pryde; and þei ben not above bi God, but more foolis þan þer sugettis, and þer bysynes is turned to pryde and to robbing of þer sheep. In þe sevenþe servyse is he, þat hap mercy in gladnes. Poul spekiþ not of þis prelat þat teveleþ for symony, and takþ money gladly for litil travele þat he doþ, for þis gladnesse is aboute his money, and not aboute servise of God. And in þis failen cardynalis, þat geten graces to many men, and absoluciones, wip oþer feyned pryvelegis. Alþif love wþouten fesyng shulde be in al Cristene men, hit þe preest, nere Crist, shulde have clene love in God, and not love more mennis.
goodis ȝan ȝe profit of ȝer soule; for ȝanne he feyned to love
hem, and hatiþ hem, and love þ þer goods. And þus þei shulden
hate ysel, boþe in hem and in oþir men, and speke wisely aþen
it for to make men clene þerfró; and in þis fallen flatereþ, þat
waishen mennis heedis wiþ fals iole. Aftir Poule techþiþ, algatis
to preestis, þat þei shulden cleve to good. Whan þei seen sen-
tence of wynnyng and sentence of Goddis lawe, þei shulden
holde wiþ þe seconde, siþ it is good on Goddis side; and in
þis fallen ofte travelours in mannis lawe. And so men shulden
love togethers charite of brojered. Charite haþ two branchis,—
love of God and love of man. Þat man þat loveþ a man loveþ
charite of brojeredhe. And for his propre or pryvy avautage
shulde not man lette to large þis love. And þus men shulden
come biforn, in doynge worship ech to oþer. He þat is hyȝer in
state shulde be more meke þan þe lower, and so in mekenesse
of his herte go biforn þe toþir in worshipynge. And þis myþte
liȝtli be done after þe gistis þat God haþ grauntid. Sensible
honoursen ben but litil, and lesse to charge þat þonis honours of
soule. And þus Cristene men shulden be not slowe in bisynesse,
to kepe oonhede in charite, but swift in þat þat sowneþ love.
And in þis failen many men þat wolde have worship of þis
world, and sugette oþer men to hem for þe pride þat þei have in
þer hert. And þus men shulden bi charite be brennyng in þer
spirit, havyng boþe desire and joie to kyndle love by meke-
nesse. And in þis failen many men in tretes and acordis-
makynge. And þus men shulden serve þe Lord, and not to þe
fadir of pride, ne to þer fleish, ne to þe world, and lette to serve
þe Lord of hevene. And þus men shulden have joie in hope þat
þei have of reward in blisse. And þerfore biddiþ Poule to men
þat þei shulden joie ever in God. Poule biddiþ to Cristene men,
þat þei shulden be pacient in tribulacion þat falliþ to hem. For
þei ben feue men or noone þat lyven here þer ful life þat ne þei
have persecucious, and þus pacience is nedeful.

And, for oure hope shulde be in God þat he helpe us in þis
wey, þerfore Poule techþiþ after, to stonde bissilli in priere. And, for
men shulden be merciful, þerfore biddiþ Poule after þat men
shulden be comynynge in nedis þat fallen to seintis here, helpinge
hem now wiþ goodis, now wiþ priere, and now wiþ conseile.
And, as Poul biddis, no bro^er shulde suffre but ÿif o^er suffre wip hym, and algatis men shulde do profit to ÿer bro^er in medeful lyf. And þus men shulden bisily sue herboryng to þer neibore, bo^e ÿve reste to bodi and soule, bi almes and bi pacience. And þus biddis Poul aftir, þat Cristene men shulden blasse to o^er þat pursuen hem here, for þat restis myche mennis soulis. And so men shulden blasse þere bre^eren and not curse hem, to wake hem; for sich cursyng comonly is contrarie to hospitalite. And þus, s^ip ale goode Cristene men shulden be of oon hert to God, þei shulden joie wip clene joyers, and wipe wip men þat wespen here. And so al good Cristene men shulden fele oonhede among hemsilfe. Whe^er þei have joie or peyne, þei shulden have joie or sorowe in herte, and þenke þat o^o bodi of þe Chirche suffri^i bi diverse membris. And þus men þat lyven in þis liif shulden not smachfe hye þingis, to caste hemsilfe to be hye, and to harme þer evene Cristene. And in þis synnen many men, and algatis þes foure newe sectis, for þei done harm to þe Chirche for to hye þer novelrie. But alle men shulden asente to meke statis and meke lyves, and hold hem pai^ed on þe statis þat ben groundid in Cristis lawe. For as a mete in a man, þat is not de^ed bifo^re, mak^i^e mannis bodi to gurle1, so it is of þes newe statis þat Cristis lawe hap^ not de^ed. Sum of þes wordis þat Poul se^i^e here shulden trewe preestis declare more, as it is profit to þe pepul, after þat God tech^i^e hem.

De bridde Sandai Pistle aftir octave of Twelf^e daie.

[Sermon X.]

Nolite esse prudentes.—Rom. xii. [16.]

Poul tellis in þis epistle how comoutes and al men shulden shape weics for charite, and oonhede to kepe here. First Poul biddis his bre^eren to be not queynst to hemsilfe, and selde to noo man yvoel for yvoel. It is seid comously þat þer ben pre^e lawes here;—lawe of God, lawe of þe world, and lawe of þe fend of helle. Lawe of God þat Poul techis is moist resonce and

1 grous, I.  
2 quenst, G; quenst, I.
lijt, to ȝelde men good for yvel; for so doȝ God þat mai not faile. Þe secounde lawe, of þe world, is to ȝelde good for good and yvel for yvel; for, as men seien, þus techeþ kynde men to do. Þe þridde lawe, of þe fend, is to do yvel for good; as God seide þe, and Eve douteide; but þe fend seide opynly nay. Poul forfendid here þe myddil lawe, þat men shulden ȝelde yvel for yvel; and þus queyntise to a man is here displeisid of Poul. For þat worldly man is queynt, boþe in werres and oþer lyfe, þat can ȝelde redely an yvel turne for anoþer. And þis lawe of þe world bringþ in lawe of þe fend, for it is taken for a reule among worldly werrous1 þat þei shulden anoye þer enemies on what maner þat þei mai; and it is holden a riȝtwisnesse to do a wrong for anoþer; and þit Goddis lawe biddþ to ȝelde not an yvel for an yvel. And it is certein of bileve þat þis yvel is wrong. For yvel of peyne shulde men ȝelde, bi þe reule of charite; siþ God þeldþ peyne to men after þat þei have disþerved; and þis yvel of peyne is good, siþ riȝtwisnes doþ it þus. And þis, holdun comoun lawe of men, is turned into fendis lawe; for no lawe reversiþ Goddis lawe, but þif it be þe fendis lawe. And as anentis serpentis and oþer þingis þat bringþ in peyne, þis bringing in of mannis peyne þat bi his foly makþ þis peyne, is noon yvel of injury, but riȝtwisnesse þat God makþ. But God forfendþ here to do yvel of harme, for yvel of harme.

And þus love þat Poul biddþ, techeþ to þurvey good to men, not oonli before God, to prey God to make hem good, but before alle maner of men, to þorque hem and disserve to hem. And þis reule þat Poul ȝyveþ is boþe liȝt and resonable. For it is more liȝt to men to forgyve yvel þan to take veniaunce; and it is more resonable, for more good comeþ to men perfere. And bi þis reule þat Poul ȝyveþ here bataulis and stryvyngis in pleþe shulden be forsaken of Cristene men, as Goddis lawe tellþþ here. And so biddþ God bi Poul, þat ȝif it may be, þat is of you, þe shulden have þees wiþ al men, doinge good and suffryng wrong. But certis custum and mannis lawe ben ful ferre fro þis lore. So it is þat many men have of her owne synne myche malis, and þes wolenn fiȝte wiþ men and slee hem. But kepe þou pacience and mekenesse, and þan þer yvel turneþ þee to good, bi þe
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virtue of Goddis lawe. But pis lawe þat Poul seip here, lettip not to chastise men, ne to take veniaunce of hem by þe reulis of charite; but þis shulde ever be for þer good, and for love þat men shulden have to hem. And þus men shulden bi Goddis lawe flée to comun wip heretikes. And þus biddip Poul, þat we shulde not defende us, as Goddis derrest children, but we shulden gyve stede to ire, and reserve veniaunce to God oure fadir. For it is writen in Goddis lawe, how God seip, Y have reserved veniaunce to me, and I shal yelde it, for it fallip to my mageste, and Y mut do it wipouten defaute. But yif þin enemy hungriþ, gyve þou hym mele; and yif he purske, gyve þou him drynke. Þis mandement is not of bodily foode, but of goostli foode of þe soule. Ffor many men have not bodili foode, and enemys wolen be worse herfore; but mekenesse and pacience shulde ech man have redely, and þes wolen ever do good, and perfere enymys shulden be fed ever wip þes. Ffor yif þou do þus to þin enemy, þou shall geder cools of fier upon þe hestest vertue of his soule; and þat fallip ofte to do him good, and evermore to do þee good. Nyle þou be overcome of yvel, but overcome þou yvel in good. Þis yvel is synne of þin enemye, and þanne it vencusip þee bi it, whanne it foulij þee þerwij, and makip þee parcener þerof; but þou overcome þis yvel in good, whan þou kepist þee perfro, and bi vertue of pacience þou yveyst mater to do men good.

And þis bileve þat Poul seip here is litil usid or twowid now; and perfere many men in þe Chirche,—as bope þe pope and cardinals,—ben smyttid foule wip heresie, and out of Cristene mennis bileve. What charite or pacience shulde move hem to sende after men, and þan do hem to deþ, for þei mayntenen Goddis lawe? But Ysaye seip,—Woo be to hem þat seien þat good þing is yvel, and yvel þing is good to hem, for þei ben contrarye to God. And so he is vencushid of yvel þat doþ yvel aëns yvel, and he vencuschip in good yvel, þat doþ good aëns yvel. God gyve grace to þe Chirche to lerne þis lesoun þat Poul techip! for þis short lore of Poul wolde turne al Cristyndom to Crist. And men shulden boþe be pacient whan mannis cause is touchid, and do quyclip wip þer lippis bi resoun of Goddis cause; for þus dide Crist Goddis word and tautþ his children to do þus.
ON FIRST SUNDAY AFTER OCTAVE ON TWELFTH DAY.

[SERMON XI.]

Nemini quidquam debe [atás.]—Rom. xii. [xiv. 8.]

Poul techiþ here Romaynes, and so al Cristene men, how þei shulden kepe charite þat God gyveþ. And ðif þis vertue be wel kepte of man til þat tyme þat he die, oure bive þechiþ þanne þat þis cloþ bryngiþ hem to blis. Poul biddiþ at þe firste þis word of myche witt. To no man owe ye ony þing, but þat ye love togider. Poul forfendiþ not dette of money, ne good werkes of oþer vertues, but Poul wolde þat alle þes dettie drawe to þis ende, to love togidere. And so ech man bi þis lore is holden aþ to love ech oþer. And so many men in þis world ben byhynde of dette of love, but God mut ever come biþore, to love men þat haten him.

Take hede to okur 1 and oþer synnes þat sownen not in charite. Accoute not þis now for dette, by Poulis reule of biveþ. And so þis oo word, wel undirstondun, damneþ al errours in þe Chirche. And so þis o word of Poul axiþ myche special declaryng; and excusyng of ypercritis þat þei kepæ þus charite, shal be damned bi þe heiest juge whan no synne may asterte him. Men of werre seien comonly þat þei fiþen for charite, for so shulden þer enemys love hem in sich a cas. And þus seien pleders and pursueris, þat þei done þus al for love. But þis excusacioun mut be jugid bi Crist him sif, and þis lord is charite, and knowiþ al resoun and al gabbyng. And so ech man here in eþe shulde lyve so justli to his broþer, boþe in hert in word and dede, þat it sownede al in charite. For if he passe þis reule of Poulæ, he renneþ in dette aþens his broþer. And Crist techiþ men to preie him þat he forgewe hem þis dette, but riþ as þei forgiven her detours. And þus men bidden aþens hem sif þat failen in mercy to her breþeren, for charite is justli kniþid. Muse þou not how God biddiþ þat þou shuldist love ech man, siþ many men ben unknowen of þee, and noon

1 occur, G; ocker, Æ.
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mai love but þat he knowiþ. God techiþ to knowe generaly, and to love after þis knowyng. Do no wrong to þi breþer, and þou fillist þis love of Poule. Êfor whovenlove þis neþþore, hæf fulfiþiid þe lauwe of God. Þif þou seie þou lovest o man, and doist wrong to anoþer, þou gabbist to God upon þi silt, and hatest þi ﬁrst frend. As, þif many men bare a weȝte, and ech shulde helpe oþer þerto, he þat faiþ þo helpe oon, mut nedis faile ægens hem alle.

And Poule telliþ aftirward how þis oo word of love compre-hendþ al þe lauwe, as he shewiþ bi ﬁve lawes. For þis mande-ment of God þat biddiþ, þou shalt, ﬁrst, not be a lecchour; þe secounde mandement þat biddiþ þat, þou shalt not stæ þi broþer; þe þridde mandement þat biddiþ, þou shalt not stæ þi goodis; þe fourþe mandement þat biddiþ þat, þou shalt not seþ fals witnesse; þe fipþe mandement also, þou shalt not covete þi neþþoris good, and Þif þor boþ iþ þer mandement, in þis word it is instoriþþ, þou shalt love þi neþþore as þi silt. As many pens ben closid in oo tresoure cumeonely, so in þis o word of God ben comounly oþir undirstonden. He þat hæþ þis o lawe, and kepþ it wel as he shulde, hæf fulfiþiid al þe lauwe, as Poule seþ and James boþe. And þis love of þi neþþore worþiþ þæþ synne ægens him; and þerfore fulnese of þe lauwe is love, if it be wel taken.

Þis short tresoure of word of love shulde be taken out whanne it is nede. For þis tresoure may not faile þif it be grundid in þe ﬁrste love, for þat love is wiþouten endde, and love is þe more, þat it be usid. Poule spekiþ not here of ﬂeshliþ love, ne of worldly love, but of love in God. For þes two loves ben more hate, and shenden love þat men shulden have. For love of God is ful of resoun, and holdiþ no þing ægens resoun; for þif it held ægen resoun, þanne it were ægens God. And þus clene love putþiþ out al synne, and in þis love shulden men studie. And þis charite shulde move men to speke stably herof. And among alle men þat synnen ægens charite, þes four sectis þat newe ben

* This striking word, which both Wyclifite versions also employ here, is merely the English representative of the Latin 'instauratur,' the term used in the Vulgate version of this passage.

b Probably the words 'þe more' have dropped out.
comen wiþouten autorite of Crist, semen more stiffe to synne æsen þe lawe of charite. And here is sumwhat to speke æsens þe ﬁrste of þes foure. Þe ﬁrst hede of þis secte is þe pope wiþ his clerkes, and per maner of lordly lyf æsens þe lore þat Crist tauthe Petre. Þis agregat of þes alle ben þe ﬁrst sect, newe comen in. And al þes foure sectis ben armed wiþ armes of ypocrisie. And sum men clepen þis ﬁrst hede Anticrist for his lyf. ʒiʃ he sue his patron as he feyneþ he sueþ Crist, he sueþ more þe emperour þan eþer Crist or Seint Petre; for þe world is his patroun, and þe fadir of pryde also. Þirst, it semeþ þat he synneþ in charite þat Poul spekiþ of, for he disseyveþ mennis witt bi þis foule ypocrisie. If Petre in his lyf was pasþyng oþer apostlis þat weren his felowes, in povert and mekenesse, and in traveile for þe Chirche, þan he mut have a successour contrary to him in al þes þre. Certis a fend of helle shulde shame to disseyye men bi sich a skile. And when men ben þus blyndid, he disseyveþ hem afterward of fredom þat Crist haþ ʒouvn, and makiþ hem þraile bi his lawes. Petre, ne ony oþer apostle, durst not seie þat he was so nedeful, þat wisþwip his governaile mut þe Chirche nedis perishe, and bi þis blasfeþme gabbing slee many þousend men. (He is not on Cristis side, þat puttid his soule for his sheepe, but on Anticristis side, þat puttiþ many souls for his pryde.) Þis man fedþiþ not Cristis sheepe, as Crist bade þries Petre, but spuelþ hem, and sleeþ hem, and leþiþ hem in many wrong wyes. ʒiʃ he lovde Cristis sheepe, he shulde lede hem bi Cristis lawe, and watere hem, and make hem rest bi þe lesewes, and bi þes watreþ þat Crist haþ ordeyned for his sheepe. Þis man þat þus hatiþ God mut after nedis hate himself, and al his breþeren, þat he seþ ben his sheepe, for his riþ cure. It semeþ þat no man here in erþe reversþiþ more þis lore of Poul.

* By the ‘four sects’ appear to be meant,—(1) the higher clergy, with the pope and cardinals at their head, (2) the monks, (3) the Canons Regular, (4) the Friars.
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DE FYFTE SONDAI PISTLE AFTR OCTAVE OF TWELFTH DAY.

[SERMON XII.]

Indue vos sicut electi.—Colos. iii. [12.]

For charite is þe mooste vertue, and moost nedeful to Cristene men, þerfore Poule and oþer apostlis lerneden of Crist to stire þis moost, and teche þis moost to Cristis sheepe, for it conteyneyþ al good. Poule biddiþ þerst, þat men shulden clope hem, as chosen of God, holy and loved of God, entrails of mercy to þer bæreþen. Oþe holy writ cleþ þe mercy þe entrailis of mercy: for as entrailis ben wipinne, and clensen mete fro mannis bodi, so þe abite of mercy shulde be stabe wipinne man, and algatis clense þe goostli mete, for þe bodi of holy Chirche. And þus spekiþ Lukes gospel by Zakary þe holy prophete, þat oure God haþ entrailis of mercy, bi which he visitid his puple. And siþ we shulden be Cristis children, and Cristis champions to ﬁst for him, we shulden ﬁrst cloþe us in his suyt, and take his armes for to ﬁste. And þus seþ Poul þe ﬁrst word, þat we cloþe us as Goddis chosen. No man mai putte from him, þat ne he shulde be chosen of God, to ﬁste wip her goostli enemyses, and bi victorie to gete blisse. And holynesse stondiþ in þis; for wip holynesse shulden men ﬁste; and al þis is a stronde of love, þat stronger may no love be. For where is welle of more love, þan chesynge of God bifoþe þe world for to brynge men to blisse, and to alle menes nedeful þerfore? Or where is more charite, þan God himsylf to make us holy, and drope to us of his owne grace wip outen oure disservynge bifoþe? Or where myþte be shewyd more love, þan God to chese for his bataile siche men þat he makiþ seintis, and loveþ hem for his owne dedis? And þese þree knottis of love ben ﬁgurid in þe Trinite. What men þat þus ben loved of God shulden not be mercyful to opir?

And of þis mercy of men shulden spryngge many oþer goode branchis. First, men shulden be bemyngene, for þe shulden brenne
in charite. Aftir men shulden be make, for þis fier axiþ mekenesse, siþ it mai not kynlde ne growe but siþ mekenesse be þerwiþ. Þe þride vertue þat spryngþ hereof is temperoure in oure dede, þat men travaile stabili for good ende whanne þei shulden. Þe fourþ vertue of þis mercy is pacienc, þat men shulden have, siþ al men moten taken of God al goodis þat þei have, and so þei shulden lerne pacienc bi suffryng of þe Lord above. Þe fipþe vertue of þis mercy is þat men supporte togidere; for what man is wipouten defaunte and feblenesse in þis lyf? And þus God haþ neded us, ech man to supporte his broþer, for ech man nedþ to oþers helpe, and holde him up þat he falle not. Þe sixte vertue of þis ground is to freely ȝowe togider, forgryvynge of oure trespas, for þus biddiþ oure aþer maiþir. ȝif ony have playnt aȝens anþer, as Crist haþ forgyrum you, so shulde ze forgyen youre breþeren. And þis lore biddiþ Crist in techinge of oure Pater Noster. And over þe sixe biddiþ Poul þat men shulden have charite, for þat is bond of perfectiouþ, þat knyttþ togidere al oþir vertues. Þe eisþþe tym þe biddiþ Poul, þat Cristis þees spryng in mennis heriþ, for þis þees bryngþ gladnesse and joie in o bodi of þe Chirche, and þus ech man shulde be kynde, and helpe his broþer as he doþiþ him, as ech part of a bodi helpþ anþer to make þat body. Þe tenþe tym þe biddiþ Poul, þat Cristis word dwelle in us plesþenousali, for it haþ vertue to keþe from yvel and bryng in good. And here manþ ben to blame þat usen wordis of mannis lawe, and oþere þat ben not nedeful, and wordis of striþ wiþ oþire japis. For word of Crist shulde putte þis out, as Petre techþ in his boke,—ȝif ony man speke ouþ, speke he Goddis wordis; and certis þan Cristis word dwelliþ in us habundantly. But a fool myþ seie here, þat siþ Crist is God and man, ech word is Cristis word; and so veyn jangeler speken þis lore. Þerfore Poul knittþ after, þat Cristis word dwelle in us in al maner of wisdom, and þan it is not superfluþ. Þe eunenþþe mym þe Poul biddiþ, þat Cristis word be not ydiþ in us, for ever þe more þat it be usyd ay þe more betere it is, and more liþþ him. And so men shulden teche þer breþeren, and monesþ hem siþe, to keþe hem holy, in psalmis and in ympnis and spiritual songis, synging in þer heriþ to God, for grace þat he haþ ȝovun wyclip.
to men. Þe twelpe tyme biddiþ Poul þat, al þing þat we done, in word or in deed, shulden we do it in Cristis name. For we shulden ever serve to him, and he mut nedis be oure Lord, and þerfore we shulden do nóþ but þat we dore avowe to þis Lord.

And so we shulden ay do þankynge to God þe fadir, in þe name of Jesus Crist, þat is Lord of us alle, and heed of hooly Chirche. And so no man shulde speke ne do in þe name of Jesus Crist, but treuþ þat is skiful, and beden bi þe lawe of God. And here Cristene men mai see how þe seconde sect newe brouȝt in fàillý in mercy, and in charite of oure Lord Jesus Crist. Marke þei þe lordship þat þei have by titil of þer holynesse, and how lordis and þer pore tennantis myȝten be relieved bi þis lordship, and so myche ben þei ferþer fro mercy and charite. Þei shulden, bi bidding of þer patron, be not þus seculer lordis; but þei dispisen þe bidding of God, and drawun to a worldly patron. And þis is wanting of love to Jesus Crist and al his seintis, and wanting of mercy to pore men þat dwellen in rewmes þat þei inhabiten. God schilde us fro sich preiþer as þes munkes bidden for men; for rootynþ in þer heresie techiþ þat þer bidding is turned in to synne. And þes þat loven not þus þer soulis, loven litil þe bodies of þer pore neiboris, but loven yvel þer owene bely, þat þei feden as þer God. How shulden rewmes have pees of God þat nurishen sich double traytours? For he is ferre fro charite þat loveþ þus more his bely þan he loveþ Goddis lawe, or þe Chirche þat he dweliiþ inne.

SEPTUAGESME SONDAL

[SERMON XIII.]

Nescitis quod ii qui in studio.—I Cor. ix. [24.]

Dis epistle of Poul telliþ how þat men shulden lyve here, and be Goddis laborers for to wynne þe blisse of hevene. Poul bigynneþ on þis maner;—Witen ye not þat þei þat rennen in þe
for long for þe pris, certis þei rennen all, but oon of hem takiþ þe glewe ᐅ. Renne þe on anóper maner, þat ye all take þe victorie. It is knowen þing in cunteis, þat men usen ofte þis gamen, þat two men, holden moost swift, rennen a space for a pris, and he þat cometh first to his ende shal have þe gamen þat is sett, wheþer it be spere, or gloves, or oþir þing þat is putt. And so, iþ many rennen bi tymes, iþ oon takiþ for oones þe prys. But ðoure rennyng in wey to hevene diversiþ myche fro þis rennyng, for many þousynd rennen togidere, and ech of hem comeþ to þe ende, and getiþ þe gamen þat is sett; for þat is þe large blisse of hevene.

Þe secounde ensample of champiouns is seid of Poul in þes wordis;—Ech þat sryweþ in fiþynge absteýne þim from al excesse; for he chargiþ not his bodi wiþ mete ne drynke ne oþir þingis. And so shulden Cristene men do, þat fiþen here for Goddis cause. But þer is diversite in þes fiþingis and Goddis fiþ, for þer ende is algatis worse, and þer traveil more uncerteyn. For þei traveilen for þis ende, to take brutil crowne here, but men traveilen in Goddis cause to take a crowne þat never may faile. And Poul telliþ after to Cristene men how he traveiþ in þis journey;—Certis Y renne, not as in uncerteyne; Y fiþ to not as belinge þe eir; but Y chastise my body bi resoun, and brynge it into serovyse to my soule, lest þat, whanne Y preche to oþer, Y mysylf be maad reprovable. And so þis rennyng and þis fiþing is hastely going of mannis soule to hevene bi þe wey of vertues, and fiþyng wiþ enimys þat letten þis.

And so God of blis haþ ordeyned, in tym of his boþe lawes, how men shulden have sacramentis to make hem able for þis traveile. And þerfore seþ Poul here;—Breþer, Y wole not þat ye unknowne, þat alle ooure fadris þat wenten out of Egipt weren covered in day under þe cloudes, and alle þei passiden þe Reed see, and alle þes weren waisthen bi Moses in þe cloudes and in þe see. Bileve teþiþ Cristene men þat signes of þe oldè-lawe weren toknes of ooure signes now, as þei ben toknes of þe blisse of hevene. Þe cloudes þat ledde hem in desert upon daies, as Goddis lawe telliþ, figuride þe water of Cristis side,
bi whiche we ben baptisid now. 

The passing pour3 þe Reed see and stondinge stable as a walle, figuride þe passioun of Crist, bi whiche we werien waishen fro syrne. And, as þe gospel of Joon telliþ, Crist was deed bifore þat water cam of þe cloude of his bodi to baptise men, as Poul spekiþ of. Reednesse of þis see figuride blood of Cristis bodi. Þe stable stonding of þis see figuride þe stablenes of Cristis godhede; and alle þingis þat felliden to hem figuriden þingis in tym of grace. And þus seip Poul sopely, þat alle þei eetan þe same mete, and alle þei drukken þe same drynke, þat fedde spiritually þer soule. Þer mete was þer bileve þat þei hadden of sade þingis, and þer drynke was þer bileve þat þei hadden of moist þingis; as Cristis bodi and his blood was mete and drinke to hem in figure, as þit þei ben oure mete and drynke, to fede oure soule in bileve of hem. And þus in þis place, and in oþer, þe figure hap þe same name þat hap þe þing þat is figuride; and þis speche is sutil and trewe. And þus Poul spekiþ after, þat þei drukken of þe spiritual, whan þe soone suede hem; and þis stoon was Crist in figure. Goddis lawe telleþ wel how þe children of Israel grutchiden, whanne þei fuliden water to drynke, and Moyses smote þe stone wip his þerde, and water came out of þe stone, so þat þei and þer bestis dranken. þis dede tolde in figure how þe puple in tym of Crist wantide goostli water to drynke. And Moises was in double figure; he figurede boþe good men and Þeiw; and in figure of wickide men he smoot þis stone wip his þerde, and þer cam out water of lyf, þat fellide men þat weren þurste. And þus seip Poul here sopely to good entent þat þe stone was Crist, for it figuride in þis Crist. And wolde God þat heretikes in mater of þe sacrid oost kouden understonden þes sutil wordis and sop, to þe entent of þe Holy Goost; þanne shulde þei not have drede to grante þat þis breed is Goddis bodi.

It falliþ to telle a short word how þe þridde newe sect, þat is þe orde of chanouns, failiþ now in charite. Trewe men

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a Not an unnatural rendering of the passage as it stands in the Vulgate;—`bibehant de spirituali consequente eos petra.'

b Besides the Austin or Black canons, who according to Tanner were introduced into England about the year 1100, and had one hundred and seventy-five houses shortly before the dissolution, there were
witen wel þat in þe rennynge þat Poul telliþ, whan oo man con-
trarieþ anoþer in þe rennynge to his ende, ofte þe toon lettiþ
þe toþer to come sikerly to þis ende. And so it is of þes newe
ordris, þat rennen bisides Cristis ordre;—þei letten in lyf and
bileve Cristis sect þo come to blis. And þerfore men shulden
preye for hem to God, bi helpe of Seint Austyn, þat þei holden
þe playn weye by evenesse of Goddis lawe. Seint Austin was
a seculer bishop, and hadde preestis as his felowes, and hadde
good bi title of almes; and he dredde of hem ful sore, and
wolde have yovun hem to þe puple, as Possidoyne¹ telliþ of him ².
He was not weddid wiþ sikh signes, neþer wiþ abit ne wiþ
cloistre, ne wiþ sikh veyn ceremonyes as newe ordres kepem
to day; but yf ony wolde wende fro him, he ȝaf hem leve,
for betir liþ; and men þat were of wickid liþ, he nedide to go
fro him; he putide hem not in prisoun, as heþene men putten
þeves. God graunte alle þes fourse sectis to holde þus fredom
þat Crist ȝaf;—þanne shal þei not harme his Chirche, boþe
bodil and goostli.

ON SEXAGESME SONDAL.

[ SERMON XIV. ]

Libenter suffertis insipientes¹.—2 Cor. xi. [19.] and xii.

Poul techiþ in þis epistle, sum tyme bi maner of scorneful
speche, how þat sum fals apostlis disseyven þe puple þat þei

¹ Possidoyne, G. ² So G and I; A has insipientes.

several minor branches of that great
order existing under particular in-
stitutions; also the Premonstratens-
ian, or White canons, living under
the rule of St. Austin as reformed
by St. Norbert in the 12th century;
fourthly, the Gilbertine canons,
founded in 1146 by St. Gilbert of
Sempingham; lastly, the Canons
Regular of the Holy Sepulchre,
founded about 1110.

¹ The biographer of St. Austin
(whose name was Possidius, not
Possidoneus) relates, ch. xxiii., that
the saint supported himself and his
household, and his 'companeres,'
from the revenues derived from the
property of the see; but that he
disliked possessions of this kind,
and used to declare to his flock that
he would prefer to give back to
them all such endowments, and
trust to their alms and oblations;
which however the laity would
never consent to.
spoken to; and he medliþ þe grace of God and condicioun of trewe apostlis. He blameþ first þis peple of Greece for þei nurishiden siche fals apostlis, and seip bi a witty scorn, 3e beren up wilfulli unwise men whan þat þe ben wise men; as who seip, in þis 3e ben foolis. For 3e suffren, 3if ony man dryve you to bondship, 3if ony man devoure youre goodis, 3if ony man take youre goodis, as 3if þei weren grauntid to him by God, 3if ony man bye his staat over þat Crist hiede his apostlis, 3if ony man smyte you in visage ouer of bodi or of soule. And þus it fallþ bi men to day þat ben disseyved bi þes newe ordris; for þei suffren hem gladly as þei weren wise men and holy, and as it were a wisdom to sussteyne hem in þer folie; as þe puple boþe more and lesse suffren þe folie of þes freris, þat bryngen in þer newe customes, as 3if þei weren gospelis of Crist. And þis is þe moste bondage þat may falle to men in erþe, siþ for siche ceremonyes men weren bonde in þe olde lawe; and certis þes ceremonyes of þes newe ordris komen not to þe ceremonies of God. And þus þes ordris devouren þer goodis, and preisen þer ordres over Cristis ordre, and whan þei taken þer children and þer goods as þei weren herne. And þei smytyn ofte secular men in faces of þer soulis, for þei taken bileve fro men, and puten heresies perfore, as 3if þei smytyn men in þer face and made hem bollun unkyndly.

And þus spekþ Poul aftirward, By unnobleþ Y spekþ, as we weren stike in þis part, þat have take fredom of Crist;—but nepeles, as Poul seip,—Who þat dar preise him of good, Y dar preysa me, seip Poul; but þis is folþ and noo wisdom. Þei preisen hem þat þei ben Hebrews, ordeyned of God to blisse; and Poul seip þat he is ordeyned þus, and an Ebreu to þis entent. Þei bosten þat þei ben Jacobis sones, þat was a man þat saw God; and þit Poul seip sopeli þat, he is some of Israel. Þei seien þat þei ben Abrahamys kyn, to whom heven is bighþt; but Poul seip þat he is oon to whom blisse is bighþt. Þei seien at þe fourþe tym þat, þei ben Cristis mynystris; but Poul, þat kepte þe sect of Crist, seip þat he is Cristis seruaut as þei. And þus Poul preisþ him over hem, as lasse wise, to confounden hem; and seip he passþ a point over hem in travellinge for Cristis lawe, for he was in many travellis, to teche Cristis lawe.
to þe puple, not for his owne wynnynge, but to preche Crist to men. Poul was at þe secounde tyne, ofte in prision for Crist. Poul was at þe þride tyne, in woundis over mesure for Crist. Poul was at þe fourþe tyne, ofte tyne in many defis; for he was by fyrfe tymes beten bi ipocrisie of Jewis ones lasse þan fourty tymes, as þif þei hadden do mercy to him; he was þries beten weþ yerdís, and he was ofte onys stoned. He was þryes in perel of þe see, for he was niȝt and day in þe deep see; he was ofte in perel of weies, in perel of floodis, in perel of þeyes, in perel of his owne hymrede, in perelis of höbene men, in perelis in cite, in perelis in wildirnes, in perelis in þe see, in perelis of fals freris. And þis perel of al þese cijt is þe moste, as Austyn seǐþ. And so þif freris kepen hem clene, and taken þis perel for Cristis sake, þei ben in þe mooste perel, boþe for prisionynge and sleyng of freris. Biside al þes cijt perelis, Poul was in traveil and myshif, in many fastinges, in coold and nakидenes, biside þo þat ben vp plagued, þat is his ech day instauence, bizesenesse of alle chirches. For Poul seǐþ þat noon is syke, but þif he be syke wiþ him in sorwe. *Who is sclaundrid wiþ synne, seǐþ Poul, and *Y am not brennt wiþ him in Shame? *If it nedip to have glorie, *Y shal have glorie in þes peynes of my sykenesse. And in al þis speche seǐþ Poul þat God woot þat he lieþ not. *Pþeyward of Damask of þe folk of þe king, Arcth, kepte þe cite of Damascenes to take and punishe. And by a wyndowe in a lefte was he laten down bi þe walli, and so he seçpite þis mannis hondis.

*And þif it be nede to glorie, certis it spedziþ not for himself. For freris and þeves ben ofte peyed, but þat is for þer owne folie. Poul seǐþ þat, *he shal come to *þe siʒis and tellings of þe Lord. For oure blyve techiþ us þat fro þe tyne of þe day of dome men shulen se in Goddis Sone þingis þat biforesh were hidde, and God shal þanne tellen men resoun whi he ordeynede þes þingis. And in tokene of calendis of þis, Poul telliþ of himself, þat he knowiþ a man in Crist, þat fourtene þeer biforesh was raunicid, wheþer in bodi or out of bodi he woot nevewe, but *God woot. For Poul knewe þat fourtene þeer biforesh he was

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*a The reference is perhaps to St. Augustine's fifteenth Sermon, ch. vi.
*b 'Calendis' seems to be used here, and a few lines below, in the sense of 'first fruits' or 'initiation.'
SERMONS.

turned to Cristis sect, and in his fastynge of þre daies he saw many pryvytees of God; and þis is clepid þe þridde hevene, as Seint Austyn declarip.  Þe first hevene is bi bodiili siȝt, as men seen here in lyf.  Þe secounde is by ymagynacioun, as men seen whan þei slepen.  Þe þridde hevene is by undir-
standing, as seintis seen þat ben in blisse; and kalendis of þis siȝt hadde Poul whan he was ravyshid.  But Poul and Joon
namen here hem not, to teche us to flee vein glorie; but Poul
confessey his ignorance þat he not wheȝer he was ravyshid in
bodi or out of bodi, bi his spirit taken fro his bodi.  And here
men seen opynli þat mannis spirit is þe man himself; for Poul
wiste þat he was ravyshid, but he wiste not wheȝer in soule
alone.  And Poul telleþ after of himself, þat he knewþ siche
a man, wheȝer in bodi or out of bodi he woot nevere, but God woot,
þat he was ravyshid in to paradis of God, and þere he herde privy
wordis þat ben not leveful to speke here.  Many musen what
wordis weren þes; and summe seien þat þei witen wel, but it
is not leveful for man to speke hem, and þus þei ben stille.
But sum men wenien þat þes wordis weren ordenaunce of men
to blis; and þes wordis shulden not be spoken, for peril þat
myȝt come þerof.  For siche siȝtis shulde Poul have glorie, and
wysing for himself but in his peyne þat he haþ here, and in hope
to come to blisse for hem.  And þit, þif man weole þus glorie,
him nedip to be not unwise.  And two þingis ben nedeful here,
þat a man holde treueþe, and gabbe not, and also þat he be not
proud of himself, but shewe here heynes of God.  And perfore
seþe Poul, þat he shal seie treueþe, and þat he sparþþ to speke here,
þat no man gesse of him over þis þat he seþ þe me, or herþþ ony
þing of me.  Poul wolde not þat men gessiden þat he were holi
over þe soþe, for þis is maner of ypocritis, þat hyen falsy þe
owne state.

* S. Aug. De Genesi ad Litt. cap. xxxiv. By the first heaven, St.
Austyn understood the visible hea-
vens over-arching the earth; by the sec-
ond, the region where things are
spirually apprehended, but under
the forms of sense; by the third,
the region of intellectual intuition,
where truth 'mente concipitur ita
secreta et remota et omnino absque a sensibus carnis atque mundata, ut
ea quae in illo coelo sunt, et ipsam
Dei substantiam, Verbumque Deum
per quern facta sunt omnia, in cari-
titate Spiritus Sancti ineffabiliter
yaleat videre et audire.'
And lest this greatness of Goddis telling hye Poul above himself, God 3of him a prikke of his flesh, an angel of he send to tempe him. And herbi Poul wiste his owne freelt, and held this bondis of mekenesse, si an angel of Sathanas myst so liquit buffet his soule. But 3it he preide God pright 3at this angel shulde wende away from him; but God seide to him azen,—My grace is ynow3 to thee, for vertu growþ in sykennes. And herfore seip Poul þat he wolde gladly have glorie in his syknesse, þat Cristis vertue dwelle in hym.

Here it is pertinent to speke of pride of þis ferþe sect1; for freris, aþif þei ben ungroundid, hyen hem above apostlis, and seien þer ordre is moost holy of alle þe ordres þat ever God ordeynede. And þus þei feynen blasfeme gabbings, þat Crist beggid as þei done, and on falsheed of sich blasfemes is holynes of þes ordres feyned. But Crist slepte or knewe hem not, but for to ordeyne peyne for hem. And þus Poul tellip a good medecine, to rest in ordenaunce of Crist, and take no part in þis newenesse þat þes ordres have brouȝt inne. Wel we witen þat þes habitus and þe cloistros, wiþ oþer signes, ben brouȝt inne to blynde mennis þen in holynes of þes ipocris. Wel we witen þat Crist ordeynede fewe apostlis, to dwelle wiþ þe puple, and boþe in liif and in word to teche hem bi his lawe; and bade not lumpis of ypocris lyve as þes newe ordris. And þus, bi lond 3at Joon þyveþ, trewe men shulden not dele wiþ hem, but 3if þei hadden hope to turne hem to Cristis sect fro þer vanite. For wel we witen þei bynden hem morþ to holynes bi þer signes, and wel we witen þei myþten as myche holden holynes wiþ comoun signes. And þus þes ypocris bynden hem, wiþouten cause, over þer power. And siþ þei putten abak Cristis ordenance, and perfourmyng of his lawe, and wiþ þai falsheo spuylen þe puple boþe of vertues and worldly goods, many þenken þei ben heretikes, and foulen men þat maynteynem hem.

1 So in G; A and I read þes foure sectis.
ON QUINUAGESME SONDAY PISTLE.

[SERMON XV.]

Si linguæ hominum loquar.—1 Cor. xiii. [1.]

Paul tellieth in his epistle how men shulden knowe charite, and how men shulden kepe charite, and his lore is ful nedeful to ech membre of holy Chirche. First Paul tellieth how nedeful is charite biforn ojer, and bigynneþ at þe heirest werk þat man haþ in holy Chirche. Paul seylþ, ʒif he speke wiþ mannis tongis and angel tungen, and he haþ not charite, he is made as bras sounnyngge and a cymbal tyngynge. It is knowne bi bife þat preching and oþer speche is þe heirest dede of man, whan þat it is wel done; but however a man speke in dyvers tungiþ of men, oþer English or Frenþhe, Latyn or oþer langage, his voys is like a sound of bras þat distriþ himself, but ʒif he have charite, bi which he deserveþ blisse. For sich men by longe tyme wasten hemsif, and largen þer peyne. And on þe same maner, ʒif man speke in angel tunge, wiþ clere voys or florishyd wordis, speke he nevere so sutilly, ʒif he wante charite wiþ þis, he is as a tyngynge cymbale; for he profetþ not to disseve blis, but wastiþ him to his damnyng.

• After seylþ Paul, þat ʒif he have profecie, and knowe al pryvetees, and have al maner of science; and ʒif he have al bife, so myche þat he translate hilles, and he have not charite, he is nought to holy Chirche. Peþ fourde, clepid vertues of þe understonding of man, may be wiþouten charite, and þan þei serven not to blis. Many men mai tunne myche and lyve yevel, not þereafter, as a man mai worche woundris bi þe worching of a fend. And so it is to nakyd profþ to preise men for siche worching. And þus men mai have bife undeformed bi charite, and sich bife

1 epistle, E. 2 fresse, E. 3 prof, E.

* From this point to the end of the sermon on the Epistle for Trin-itý Sunday, we have again the as-sistance of the excellent manuscript E, (Douce 321).
profity not, siþ þe fend haþ siche bileve. And þus men mai
have prophecie, and al þes habitus in þer soule, and be schrewid
wirchirs\(^1\), wiþ yvel wille of þer soule. And þus seip Crist in þe
gospel, Sire, propheciede we not in þi name, and castiden out
fendis in þi name from men? and hit he knowiþ hem not to
blisse. Þe þridde tyme seip God in Poul, þat þif he dele al his
goods into með of pore men, and yvre his bodi so þat he brenne,
as sum men done in heresie, and he have not charite wiþ þis, he
profity not to blis.

And siþ þes werkes and þes groundis semen to make holy
men, and ech man woldre by kynde be blessed, it were aftir to
wite how men shulden knowe charite, siþ it is so nedeful to men
to come to þe blisse of hevene. And þerfore in þis second
parte of þis epistle telliþ Poul sixtene condiciouns by which men
may knowe þis love. Þe firste is þat, charite is pacient, and so
meke þat it\(^2\) conformeþ his wille mekely to Goddis wille; and
þus he gnawiþ him not to deþ for nóþing þat falliþ in þe world,
but for good þing þat falliþ he haþ a brennyng love to God.
And þis is clepid benigne, bi speche þat Poul spekiþ here.

Þe þridde tyme telliþ Poul þat, charite haþ noon envie, and he
spekiþ of charite in his name þat holdiþ it. And þus men may
wante envie, and reprove men in Cristis name, for love þat þei
have to God and for profit to his Chirche; for þus dide Crist
ful sharply, and he myþte not wante þis love. Þe fouþe con-
dicioun of þis love is, þat it doþ not anys; for what þing þat he
doþ, his last entent is to do Goddis wille, and so to profit of
his Chirche aftir þe lawe þat he haþ þovun. And þus al þes
fourre sectis semen to fáile in charite, for þei leven Goddis lawe
and worchen by þer fynned fyndingis; and so þei leven Goddis
worship, and travelen moost for þer owne wynnyng. Þe fiþe
condicioun of þis love is þat, it bolzep not bi pride. For he
penkeþ mekely how he is a lowe serveant of God, and so
ycoprisie makþ þat he hye him over resoun.

Þe sixte maner of charite is, þat it is not coveitous. Éch man
shulde coveite blis, and vertuous dedis to do þerfore; but Poul
spekiþ of coveitise þat is contrarious to þis ende, as many men
languished for pryde, to have a stat þat God wole not. And

\(^1\) worþeris, E. \(^2\) So E; A reads be.
SERMONS.

This al þes foure sectis semen to faile in þis point, for þei coveiten þat mannis wille go forþ, and Goddis wille be put abac. And so þei have algatis envie, and done amys as proude men, for þei coveiten þer owun worship, and leven þe worship of God. Þe seuenþe condicioun of þis love is þat, it sekip not his owne þingis, but to worship of God and to profite of his Chirche it 1 entendip to do his dedes after þe lawe þat God haþ yovun. And here it seemp þat þes foure sectis failen foule in þis point, for ech on sekip þat his orde and his reule be meyntened more þan þe comoun ordre of Crist, or þe lawe þat he haþ yovun.

Þe eiþðe condicioun of þis love is, þat it is not stred to worjpe. For siþ he is pacient, and trowþ þat God mut have his wille, he holdip him paid wiþ what þat fallip, in þat þat it is Goddis wille. And þis fallip in þes foure sectis, for þei taken þer owun veniaunce, beside þe lawe þat God haþ yovun, as þif þei were more heþ þan Crist. Þe yynþe condicioun of þis love is þat, it castip not ywel, for it castip to worshipþe God, and menes þat leden herto. Lord, where þes foure sectis casten to have þer owun wille more bisili þan þe wille of God! and þan þei ben al ywel. Þe tenþe condicioun of þis love is þat, it joieþ not on wickednesse, but haþ sorwe þat ony man doþ ægens Goddis wille. But þat of þe same þing haþ he boþe joie and sorwe. He haþ sorwe of þe synne, bi resoun þat it unliþ God, and he haþ joye of þe same synne, by resoun þat God punishþ it wel. And here it semeþ þat þes foure sectis have joie of þer owun þing, and seien þat God forbede þat Cristis ordenance were fulfilid; and þus þei reversen in dede þe wille of God in many maners.

Þe enlevenþe condicioun of þis love is þat, it joieþ to treuþe. Treuþe is God and his lawe, and whan þis lawe is wel kept, þanne þis charite haþ joie. And here þes foure ordes semen to grutche mysche ægens þis treuþe, for þei magneþen þer lawes, and executen hem bisili; but how þat Goddis lawe is broken þei rekken to liþl, so þer state stonde. Þe twelþe condicioun of þis love is þat, it suffriþ al þingis, for it joieþ of eþ treuþe in as mysche as it likþ God. Lord, whi wolen not þes foure sectis

1 So E; A has be.
suffre þat Goddis word renne, and þat Cristis ordenaunce stood hool? siþ it were best, as þei graunte. But certis þanne alle þes foure sectis shulden leve þer patrouns and þer reulis, and come clenly to Cristis sect; and who shulde gretche ægens þis?

De þrittenþe condiucion of þis love is þat it trouþ alle þinges; for þing and treuþe is al oon, and so al treuþis ben trowyd of it. And þus it trouþ and assentiþ to al maner of treuþe and resoun. But how failþ he not here, þat lettiþ þus Cristis ordenance, and doþ harm to many men, boþe to þer bodi and to þer soule? De fourtenþe condiucion of þis love is þat, it hopþ alle þinges; for it hopþ þat ordyned treuþe helpþ to alle good men, and þis charite hopþ to have parte of þis helpe. Here failen þes newe sectis, þat drenen hem þat þei shulen faile from worldli favour and worldly wynnyng, and þat Goddis lawe shal be kepte clene; and þus þei dispeiren in lyf of þe fruyt of Goddis lawe. Þe fiftþe condiucion of þis love is þat, it susþeyneþ al þinges; for it helpþ to holde al treuþe, and abidiþ þe ende þerof. For after þe day of dome shal be fruyt of al treuþe; and þes þat ben unpacient þat Goddis lawe ript hem, fallen in þis condiucion, siþ þei trustyn to mennis lawes.

De sixtenþe condiucion and þe laste þat folwiþ þis charite, is þat it failþ never away, neiþer in þis world ne in þe toþer. For Goddis love may not faile, siþ God mai not ceese to ordeyne þes men to come to blis, þe which he wolde ever have blis. And þis love þat is in God mut have sich charite in man. Loke þou þes condiicions, wheþer þou have hem al in þee; and þif þou hast not, be aboute for to have hem al hool, and þan þou hast wijourneyt doute þis love þat mut bringe to blis. And of þis techþ Poul þe excellence of charite; and þis is þe þridde part of þis epistle, and makþ ende of þis glorios lore. Charite is woundiþful good, as men mai se of wordis bifoþe. And charite mut ever laste, ejþir in lyf or in halþ lyf, for it is not ful clene bifoþe þat men comen to blisse. But wheþer þat prophecies shulen be voided, or þat þinges shulen ceese, or þat þis science shal be distroyed1,—and alle þes þree mut nedis faile,—þis charite shal neveþe faile. For somwhat we knowþ in certyn, as is

1 diystroyde, E.
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beyng of oure God; and sumwhat we prophesien, as þingis of þe laste day; but whan þat shal come þat is perfect, þis þat is unperfect shal be avoide. And so siben at þe day of dome men shulen have ful knowynge and blis, þe grees of cunynge and joie here mut nedis passe, and þe ending mut come. And þus seip Poul of hismyslf, and so it is of al þis Chirche; When Y was lilt, Y spake as yong, I understood as yong, I move as yong; but whanne I was maad man, I avoide þes werkes of a yong child. And so it is of alle men þat shulen come after to blis. We seen now bi a myrour, in fe sity, and unprope, but we shulen se after in blis þe firste troupe face to face. Poul seip, he knowip now by a parte, and not fulli; and þanne he shal knowe in blisse, as he is known fulli of God. And of þes wordis may men gedre þat, now dwellen þes freue vertues, bilee, hope, and charite, but most of þes is charite.

And þif þis epistle of Poulere were fulli executid as it shulde, þe rewme of Yngeland shulde be dischargin ge of þes foure sectis þat ben spoken of; and þan myyte þe rewme dispende many hundrid þousand marke more þan it dispendip now, alþif þes sectis weren avoidid. Marke what alle þes sectis dispenden in oure rewme for a þeer, and yve alle þes to men in charite. For þif þes foure failen in charite, oure rewme shulde drawe from hem þis parte. But rekene how myche þis comeþ to, and bigynne þou to wite of hem what þing is þe sacrif oost, wip resoun of Goddis bilee; and þat þei tellen not here to þe kyng but þing þat þei wolen stonde by, to suffre martirdome of men, and losse of al þat þei have of oure rewme; and þan myyte þe kyng wite how he shulde put out al þes foure. And over þis he myst more dispende bi many hundrid þousend marke, and þe rewme were more plentienous to bryng forþ men to þe blis of hevene. And þus it fallip kyngis to do, by þe office þat God haþ yovun hem.

1 sib, E.
2 yf, E.
FIRST SONDAI PISTLE IN LENTE.

[SERMON XVI.]

Hortamur vos ne in vacuum.—2 Cor. vi. [i.]

POUL telliþ in þis epistle how alle Cristene men shulden flee to take in veyn Goddis grace, and how þei shulden worche of þis. We supposen of bileve þat ech good þing þat we have,—be it staat, be it cunnynge,—ech sich þing is Goddis grace; for God ȝyveþ it graciously, for man shulde serve to him bi it. And þus he takiþ Goddis grace in veyne þat takiþ his grace and leveþ his servyce. And herfore bygynneþ Poul þus; We moneste you þat ye take not þus in veyn þe grace of God. And þis word myþ be seid to ech man in þis lyf. And sip defaute is not in God, but al defaute is in his servantis, Poul moveþ over þis word anþer word of greete witt. Certis God seïþ to þes men, In covenable tyme Y have herd þee, and in day of helpþe Y have helpid þee. First, men bidden to God þer preier, þat he helpe hem in tyme of nede; and þif þis be resounable, God helpiþ hem in covenable tyme; and whanne tyme comeþ þat God ȝyveþ helþe, he helpiþ men as he haþ biiþt. And þes words of Ysaye ben general and in good ordre. For first God hireþ men and ȝyveþ menes, and sip, whan nede is, he helpiþ. As first God bryngiþ man by yonge, and sip he ȝyveþ helþe to man as in tyme of mannis deþ; and after, whan he ȝyveþ hem blisse, þanne God helpiþ man at þe fulle, and helþe biforn to þis ende. And þus, in age of holy Chirche, God herde þis maiden in many seintis, and afturward in tyme of grace he helþiþ þis Chirche to come to hevene. And þerfore seïþ Poul þus; Lo, now is tyme acceptable: lo, now is þe daie of helpþe, fro tyme þat Crist styede up to hevene. And so þe shulden lyve in þis tyme, þat ye zere noon offence to ony, þat yowre servyse be not blamed, and þat God heere not yowr preier. Þat in alle þingiþ ȝyve us as mysystris of God in tyme of grace þat he haþ zovun. Now, whan holy Chirche is
older, and haþ taken more grace of God, she shulde bisilier
serve to him, and more perfity bi resoun.

And þis telliþ Poul eþt and twenti condiciouns þat she
shulde kepe now. First, she shulde have myche pacience, for she
haþ lerid þis of Crist, and of many of his membris; and þis þis
lore shulde be knoun beter. Aftir þe Chirche shulde more
stably suffre tribulaciouns, for assaïng of a þing shulde teche
for to knowe þat þing. And so men shulden now be in nede,
boþe suffrynge and helpynge. And so servantis of Crist
shulden be now in anguishe, in woundis, and in prisouns; in
stryves, in travelis, and in wakings; in fastings, and in
chastite; in science and in long abiding; in swetness, in þe Holy
Goost, in charite not falsy feyned; in word of treue, and in
Goddis vertu; bi armes of riȝtwisnes on boþe sides, in doynge
good and suffrynge wrong. And so bi glorye and unmoblye, as
done seintis þat have lerned to take gladly þer reproves, by
þvel los and good loos, to þe world and to seintis in heven;—for
comunly men þat serven God ben foolsis to þe world and wyse
to seintis; as disseweres and trewe men; for Goddis servants
shulen have a name of þe world þat þei disseven men, and ðit
þei shulen holde treuly þe sentence of Goddis lawe. And þus
þet shulden be as knowen and unknoun men, to God and seintis,
for þei shulen not accepte persone, but telle treuly Goddis
word, as þei weren not knowun of men, but as angels þat
camen fro hevene; as men þat weren diynge and ðit lyvynge in
grace of God. Poul and oþer apostlis of Crist weren diynge
as anentis þer bodi, and ðit þei weren growinge and lyvynge as
anentis þe vertues of þer soule. þei shulden serve, as chastisid
men and not as men þat weren deod, sip þei shulden be quyk in
soule, and take gladly tormentinge, and wite wel þat þer spirit
bi þis is strengkide in God; as sorgeful to worldly gamen, but
ever more joynge in God; and here shulden many men lernen
to be sadde as angels ben. And men shulden be as nedy, for, as
pore men of worldly goodis, but þei shulden make many men
riche, in vertues and in medeful dedis; as havyng not on
worldly maner, and havyng alle þingis bi title of grace. Ech of

1 So E; A includes these three words in the quotation.  2 nonis, E.
papers pointis ĵat Poul tellij mai be alargid to ĵe puple, and declared diffusely ¹ after ĵat God movep ĵe speker.

PE SECUNDE SOND1 IN LENTE.

[SERMON XVII.]

Rogamus vos et obsecramus.—I TESSAL. [THREES.] iv. [1.]

Poul techip in ĵis epistle how Cristene men shulden lyve toigidere, and holde hem ever in Cristis lawe, ĵat is taughbi his apostlis. And Poul bigynnep wîp ĵis praiers, for non ĵar ² kepe ĵis but ĵif he wolde; and ĵus holdinge of Goddis lawe shulde be willeful and medeful. We praien you and bisechen you in ĵe Lord Jesus, seip Poul, ĵat as ĵe have taken of us how ĵe moten wandre and ples to God, so wandre ĵe in ĵis lyf, ĵat ĵe abounden more in vertues, as ĵe ben growyne in eelde. Poul preiep on two maners, as Crist is of two kyndis. His manheede is signefied bi comoun praiers maad to man, his biseching tellij his Godhede, ĵat is special praiers of man. As ĵif men prieden namyng holy ĵing, as who seijp, Y biseche God bi vertue of his passioun ĵat he helpe me in my nede. And ĵus is love of Crist axid, bope bi his manheede and bi his Godhed. And nede is knyttid bi Poul herto, when he seip ĵat ĵe moten wandre ĵus ĵif ĵe wolen be saved.

And to ĵis taken men litil hede of ĵes four sectis ĵat we have told; for ĵei leven Pouls lore, and feynen hem a newe reule, ĵat is oþir bi side Goddis lawe or contraye ĵerto. For Crist seip, Who is not wîp me, he is even aþens me. And ĵus, sîp ĵen ĵes newe reulis letten ûe reule ĵat Crist haþ soven, ĵei ben riþ contraye ĵerto and devyden fro Cristis ordre. And ĵis devysioune was sum tymé clepid heresie of wise men. And so noon of ĵes wandriþ as Cristen men moten wandre. For siþ bifoire ĵes four sects camen inne, men wandriden þicle and streit to hevene, but for ĵe tyme siþen ĵei camen in, haþ ben here hate and wey to helle.

¹ So E; A has defeusely. ² neke þar, E.
SERMONS.

But Poul seip to Cristene men, *pat pei wilen what comande-
ments he haf yowen hem, bioure Lord Jesus Crist. And *pe-
shulden be not suspect, for *pe sounen not to propre wyn-
nyng, but to worship of God, and to savynge of mannis soule.
And *perfore seip Poul here *pat, *pis is *pe will of God, *youre
holyness; and *pat stondiþ in service of God as he biddiþ. And
blessid be sich a Lord *pat biddiþ but profit of his servaunt, not
profit of himself, but honest and liþ þing to do. And so, *men
shulden absteyne hem fro lecherie, for *pat is foule. And so ech
Cristene man *shulde cumne hope his vessel in holynece. *Je vessel
of a mannis soule is his body *pat holdiþ it; and whan *pis vessel
is holy, *je soule *perinne mut nedis be hooly. *Sum men undir-
stonden here *pat Poul spekiþ to weddid men, *pat moten nedis
have wyves to kepe hem fro lecherie, so *pat ech sich man cumne
kepe his vessel in hoolynes, gendre and *yve dette whann it
is tymne, and trete his wyf as his felowe. We reproven not *pis
witt, for God is large in his lore. And *janne, men kepen *pis
vessel in honour and not in passioum of fleishli desire, as hepen men
*pat knotten not God, ne how he wolde be served in clennesse.
And clerkes spoken jüs of passioum *pat ben lustis biside resoun.

And beside *pis lecherie is a synne among *pe puple, *pat is
pryde and worldly coveiise, *pat fouliþ here many men. *Per ben
ful many here on lyve, *pat ben not paied wip her stata, but gone
bi pryde above *per breþeren, and of *pis comen fiþying and stryf.
And many men ben coveiouse, and bigilen *per breþeren in
chauffaryng and comen about hem many weices, to bigile hem of
*per goodis. And boþe *pes two forfendiþ Poul; and biddiþ, *pat
noon go aboven bi pryde, ne *pus go aboute his broþer, for God
wode venge al þes. For *pes ben pryde and coveiise, *pat quench
mekenesse and charite, as Poul haf, seid ofte before, and wit-
nessitiþ bi Goddis lawe. And pes two synnes ben ful comoun,
and nedeful to warne folk of. For who wolde bi good resoun
*pat ony man serede hym jüs? And so God mut nedis venge
him of men *pat breken þus his heste. And, for God haf not
clepid us to uncleennesse but to hoolynes, men *pat serven him þus
falsly mote nedis be punishid for *per falsnes. It is foule to be
a lechoure, and foule to dispise þi broþer, and foule to bigile
him in worldly goodis, *pat ben dritt.

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And þus, he þat dispiseth his lore, he dispiseth not al oonly man, but God, þat þaf his holy spirit in his apostlis, for his goodnesse and for love of his Chirche. And þus, whan men heeren Goddis word, þei shulde not loke to þer broþer but to God and his wordis, and worhipe hem for Goddis sake. And wolde God þat men token hede to speche of Poul in þis place, to holde vertues and flee heresies, for boþe ben nedeful to men. þanne men shulden heere Goddis word gladly, and dispise fablis, and erre not in þis sacrif oost, but graunte þat it is two þingis, boþe breed and Goddis body,—but principaly Goddis bodi. And certis he þat dispiseth þe prechoure whan he prechë Goddis wordis, dispisë boþe God and man, but moost to charge þe Godhede. And þus men þat dispisë1 þis lore of þis holy sacrament, dispisen God and seien þat he is fals; and þis is a foul blasfemye.

PE BRIDDE SONDÆ PISTLE IN LENTE.

[SERMON XVIII.]

Estote imitatores Dei.—Ephes. [Ephes.] v. [i.]

POUL biddë in þis epistle þat men shulden be Goddis children, and sue Crist in maner of lyf as dërew þe 2 children of him. And here men shulden take as bilee, þat ech man here on lyve is holden to sue Crist upon peyne of dæmpnyng in helle. For þif a man wole be saved, he mut nedis be Goddis child, and þif a man be Goddis child þan he suep God in maners, and þis childhode is þe derrest þat may falle here to men. Sum men ben here mennis children, þat þei loven for þer þe ewes; and þis childhode is dere þif it be groundid in vertues. Sum men ben mennis children, for þei camen of þer kynde; and þis childhede is betere þif vertues be castid þerto. But sum men ben children of God, for þei lyven perfitli in vertues, and loven Goddis lawe to þer ende; and þes ben þe derrest children. And herfore biddë Poul here, þat we shulen be

1 dispisen, E.
2 dërew þe, E.
SERMONS.

followers of God, as moost dere worpe children. And blynde men stonden here ažen, whanne men aleggen Cristis dedis and his lyf and his wordis, and seien, Lo, įis heretike wolde be even wiþ Crist, but no man may be so. Here įis foolis shulden wite,  LatLng it is al dyvers to folowe Crist in maner of lyving, and to be even wiþ him. Ech man shulde desire įe first, but no Cristene man įe seconcd. And so ech Cristene man shulde take skile of lyf, of wordis, and werkes, of Crist, and þerafter suþ him, ouþer nerrer or ferrer; for þif he reverse Crist in įis, he goþ streiþ þe weye to helle. And men may see bi þis skile þat þis is excusynge in synne.

And þerfore seip Poul aftir, þat we shulden wandren in love, but as Crist hæþ loved us. Per ben þæþ loves of man, fleishli love, and worldly love, and þe þridde is hevenly love; and bi þis love Crist lovede us, and bi ensaumple of þis love ech man shulde love his broþer. And þerfore seip Crist bi Joon, A new mandement Y þyve þou, þat þe love þou togider riþ as Y have loved þou. Crist þaf himsylf for us, boþe ofryeng and oost unto God, þat is his Fadir, into smellyng of swetesse. It is knowne by bileve how mankynde trespasst to God, and how bi Goddis riþwisnesse þat trespas mut nedis be punishid, and how it myþ not be punishid to savyng of mannys kynde, but þif Crist, boþe God and man, hadde ofrid himsylf upon þe tree. And þis ofryng was sacrifice made to God for oure good. And herfore seip Crist bi Joon, þat no man hæþ more love þan þis, to putte his lif for his breþer; and þus Crist is of moost love. We shulden sue Crist aferre in þis love by oure power, and ofre oure body to þe Fadir of heven, for love and profite of oure neiþore. And siþ ech man shulde serve God boþe bi bodi and bi soule, ech man shulde sue here Crist bi trewe servise to God. And siþ þis martirdoom of Crist was so swete bifoire God, Poul cleipë it wiþþ siche an ofryng bifoire God into smellyng of swetesse, for dedis þat plesen to God moten smelle wel bifoire God. And here seien many men, þat men slayn in worldly cause ben but stynkyng martires, and offrings to þe fend.

And herof concludþ Poul, þat six synnes shulde be feld, as is

sweetnesse, E.

T 2
fornicatio, and al unclenesse of man, or avarice⁴, synne of þe world, be not nemyd in you, as if semþ in holy men, or filþe or folþ speche, or harlotrie þat perteyneþ not to ping of blis; but more, use þe youre speche cleny in þankynge of God; for wite þe þis and undirstonde, as blyve of Cristene men, þat ech lechour, or unclene man, or averse man þat servþ to mawmetis, hā þoon heritage in þe reame of Crist, þat is boþe God and man. Siþ ech man makiþ þat his God þat he loveþ moost of alle, and an averse man loveþ more worldly goodis þan he loveþ God, siþ he leveþ riȝtwisnes for love of siche worldly goodis, it is known þat he is fals and out of riȝt blyve of God, for he makiþ siche goodis his mawmetis, which muten nedis be fals goddis. And þus it is of oþer synnes, þat men fallen ofte inne. In þe first flesiþly synne ben many speces, as men knownþ; and Poul understandþ hem alle bi unclenesse, as sum men seyen⁵. Oþir men seyen⁶ wel ynowþ, þat Poul teliþ þes þre synnes, flesiþili synne, and synne of þe fend, and synne of þe world, as alle synnes. For alþif alle synnes ben unclene, ȝit þes þre synnes of þe fend—pryde, envie, and ire þer sister,—makeþ man more like to þe fend, and bi þis pryne þe fend þei ben more foule bifore God.

Poul biddþ here to trewe men, þat no man bigile hem in blyve bi þeyn wordis which þei spoken, þat þes ben no synnes eliȝt; as lecherie is kyndeli, as þei seien, and mankynde kyndeli þap love of his owne excellence, siþ þat God þap yovyn it him, and God þap yovyn þis world to man, to serve him bi helpe þerof. Siche þeyn wordis þat excusen synne done myche harme among men, as Adam and Eve were bigili bi þeyn speche of þe serpent, and so were many oþer after, unþeleynge treuþe of Goddis lawe. For if we taken hede to irre of God, or in old lawe or in þe newe, it cam bi synne þat was brouþt in bi siche fals and giȝynge wordis. And perfore shulde ye not wille to be maad percynonis⁷ of hem, neiþer spekyng þus, ne trowinge, ne nurishinge sich fals speche. For ye weren sum tyme derknesis, but now ye ben liȝt in þe Lord. Men þat ben encombrid in

¹ So E; A includes as is in the quotation. ⁴ So in E; A has seen.
⁵ percynonis, E.
SERMONS.

synne ben made derke and blind wiþ synne; but men þat ben in liã of grace knowun synne as motis in þe sunnebemes. And þerfore, wandre þe as children of liȝt, in clennesse. Þe fruyt of liȝt stondiþ in þes þre, in al maner of goodnes, and riȝtwiȝnesse, and treueþ. Þes þre wordis, þat ben according to þe holy Trinite, wolen make a man vertuous, and fleynge þree maners of synnes.

FOR þE SONDÆ IN LENTE.

[SERMON XIX.]

Scriptum est enim quia Abraham.—GAL. iv. [22.]

Poul telliþ in þis epistle of fredom of Cristene men, how þei have þer ernes here, and fully fredom in hevene. And þus wole Poul in tyme of grace þat Cristene men ben more free þan fadris weron in þe olde lawe, by fredom þat Crist haþ þovun. Poul seþ þat, it is writun in þe first boke of Goddis lawe, þat Abraham hadde two sones, Ysmael and Ysaac; Ysmael was of þe bond-maiden, þe which was clepid Agar, and Ysaac of his weddie wyfe, þe which was clepid Sara. But þe first, þat was born of þe servaunt, was born bi þe fleishe; þe toper, born of þe free wyfe, was born bi þyheest of God. Þe first boke of Goddis lawe telliþ how Abraham in his myddil age gate Ysmael his sone, whanne he hadde kyndely strengþe; but whanne boþe he and his wyf weren passid þe tyme of child-getyng, God behiþ hem Isaac, and tolde what shulde worþe of him. And þes two children of Abraham bitokenen two lawes of God, and two children þat God haþ. Þe first child shall be damned, þe seconde shall be saved. And so men seien comounly, þat holy writ haþ foure wittis. Þe first witt is of þe storye, or ever as þe wordis shulden tokne. Þe seconde witt is allegoryke, þat figuring þing þat men shulden trowe; as þes two sones of Abraham figuren þes two þingis. Þe pridde witt is tropologik,

1 bidyse, E. 2 So E; tropologye, A.
pat bitokenep witt of vertues. De fourp witt is anagogyke, pat bitokenep ping to hope in blisse. Poul seip here pe second witt, and he hadde autorite perto. 

Des two sones ben two testamentis in figure, as God spekif ofte. De first sone is pe olde lawe; pe first lawe was in pe hill of Synay, and gedride men into servage, and pis is Agar in figure. Synay is an hill in Arabye, pat is joyned to Jerusalem here, and pe Chirche pat is here servet in praldom, wip hir children; but pat Jerusalem pat is above, pat is pe Chirche pat haþ overcome, she is free, and she isoure modir, for Crist oure heed is per wip hir.

Poul as a good doctour feyneþ no fable by manyns witt, but he seip pat it is writun in pe lawe of oure bivele. And wolde God pat þes prehours wolde do so in oure daies, til men cowden Goddis lawe, and lyveden aftir pis bivele. And sum men have myche confort in pis treuþe pat is þus writun; for þei witen it mai not be fals but mut nedis be fulfills God; and herfore þei ben pacient, and joyful in þer turmentynge. And þus seip Poul to þe Romayns, Al þingis þat ben writun, and algatis in Goddis lawe, þei ben writun to oure lore, and specialy for þes two endis, þat we kepe pacience, and be in confort of holy writ. And þis bivele, þat we trouwen þat Goddis ordenaunce mut nedis stonde, and al oþir ordenaunce mut nedis be quenchid at þe laste, confort þef many Cristene men to stonde bi Goddis ordenaunce, for nedis þis ordenaunce mut be holy, and at þe laste overcome al oþir. And he þat stondþ for Goddis lawe þus in clene charite here, mai be exposid and pursued in worldli goodis and in his bodi, but he may not wante meede þat passþ al þis harm and payne. Sþþ worldly good is but litiþ, and þis lyf is short and peyneful, it were a wyse change to man to suffre þus for þe betere. And þus he is traitour and coward, þat dar not telle Goddis rjit for drede of losse of worldli goodis, or for losse of his bodi.

And for þis praldom þat fullþ boþe to men of þe olde lawe and to men þat shulen be dampted, it is toritum þus in Isay; Be glade þou chirche of heþene men þat now art barayne of goostly children, and bryngist but fewe children to hevene, for þe spouse of holy Chirche is not ðit joyned to þee, bi þe grace þat Crist shall yve whan he shall clepe heþene men. For tyme
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shal come ṣat ṭis chirche ṣat is now bareyne of children of God, shal have moo goostli children ṣan ḍe chirche of Jewes ṣat now ḥap spouse. And for joie of ḋis bileve ḏou shuldist brest out and crye. And Ḣus Poul alleggi ṭo Romaynes many prophecies of ḋis. But Poul descend ṭo ḋis figure, and se ḋ in ḋis tyne of grace, We ben children of bieste, as Ysaac was, Abrahams sone; and so we ben children of ḍe free modir, and shulde be tretid now as free. But Ḇiṣ ṭat ṑe sone of Abraham ṣat was first born, and feišli, pursuede ṭis goostli sone, ṣat was born spirituali, so it falli ṭo now-a-daies of ṭen ṣat God ḥap ordeyned to peyne, and ṭen ṣat he ḥap ordeyned to blisse, and ṭen ṭe olde lawe and ṭe newe. But ḍhat se ḍi ḥoly writt? Cast out ṭe hand-mayden and ṭir sone. So we shulden caste out now cerymonys of ṭe olde lawe. For ḍas ṭe child of ṭe hond-maiden was not eyr ḥi ṭe child of ṭe fre wyf, so kepyng of ḋes cerymonys shulde not laste ḥi ṭe blisse of hevene. And in tyne of ḋis freedom ṣat is Ḳy to ṭat ful freedom, shulde not ṭe Chirche be bounden ḥi ṭat ḥraldom as it was first,—and spesially ṭi ṭet ḧi ṭo renne swiftly ṭo blis of heven, as kynedly movynge ḧi ṭe ens his ende, by helpe Ḣerof. And Ḫo, brepren, we shulden ḥe ṭenke ṭat we ḅen not children of Agar, but children of ṭe free wyfe, by ḍhat freedom Crist ḥap maad us free.

For freedom¹ is myche covetid, as ṭen witen kynedly; but more shulde ṭis betere freedom be covetid of Cristen men. But it is knowyn ṭat Anticrist ḥap more pralid now ṭe Chirche ṭan it was in ṭe olde lawe, when ṭe mysten not bere ṭat service. And Anticrist maki ṭo newe lawes, and ground ṭi ḡem² not on God and man. For mo cerymonys ben now broust in ṭan weren in ṭe olde lawe, and more tarien ṭen to come to hevene, ṭan diden in ṭe olde lawe tradicionys ṭat weren founden of scribes and Pharisees. And ṭo ṭe rote of ḋis ḥraldom is lordship ṭat Anticrist ḥap; for ṭe chalengi ṭo be ful lord, bo ṭe goostli

¹ So E; A Ḣas Lord, sī ḁfreedom. ² So E; A Ḣas bim.

* Especially since it—the thraldom of ceremonies—binds the Christian from running swiftly to the bliss of heaven (in the same way as natural motion proceeds swiftly towards its own end), by help of the freedom which is his right.
and temporal; and so he tarieß Cristene men to serve Crist
in his fredom. So þat Cristene men may seye, as þe poete seip
in proverbe,—þe frogge seide to þe harwe, cursid be so many
lordis. Now Cristene men ben chullid, now wiþ popis, and
now wiþ bishopis, now wiþ cardinalis of popis, now wiþ prelatis
under bishopis; and now þei clouten þer shine wiþ censuris,
as who shulde chulle a foot-balle. But certis Baptist was not
worþi to loose þe thwong of Cristis shoo; and more, Anticrist
haþ no power to lette þe fredom þat Crist haþ brouȝt. Crist
þat þis fredom to men to come liȝtli to blis of hevene, but Anti-
Crist chulliþ men, to yelde hem to þyve hym moneye. And so
þis servage is foule, boþe for þis lord and his lawes; for it is
foule to bere dritt bi þe servise made to fend. But ever þes
ypocrisies dreden þat Goddis lawe shulde be shewid, and þei
convict of falshede, for God and his lawe ben more strong.
þes ypocrisies may for a tyme holde men in þe fendis þraldom,
and feynen þat þei þyven leve to synne, or gabbe on God, þat
is worse, þat it is nedeful to obeishe þus.

ON PASSIOUN SONDAY PISTLE.

[SERMON XX.]

Christus assistens pontifex.—EBR. [HEBR.] ix. [II.]

Poul techiþ in þis epistle þe excellence þat Crist hadde over
bishops of þe olde lawe, al gist þei alle figuriden Crist; and
þis was pertynent to speke to Jewis, þat knewen þe olde lawe.
Poul bigynneþ and seip to hem þat, Crist was bishop, and nyȝe
to God, siþ he was boþe God and man, and so was noon of
þe olde lawe. And þus he passide in þre pointis bishops of
þe olde lawe. First he was bishop of goodis of blis, þe which
goodis ben hopid to come. And þus seip Petre, þat Crist is
bishop of souls, for he is Lord of hem. Bishops of þe olde
lawe kilden beestis, and diden sum good in þat þat þei figuriden
Crist, and his passioun þat bouȝt mankynde. Þe toþer excel-
lence of Crist is, þat his tabernacle is betere þan weren al þes
tabernaclis āt wēren in ā olde lawe; for Cristis tabernaclis
is ā world; and Poul seīp āt, ās tabernacle is more large
and more perfīt ān was ā tabernacl of Moyses, for ās was not
maad by man, but maad of nost by God almythī. But Moisēs
tabernacl was maad and born, to grete travele of prezēstis.
Dē prīde excellence of Crist is āt his sacrifice is beter, and
made more perfītī ān sacrifice of olde bishopis. Bishopis of
ā olde lawe sacrifīcēn kīdis blood, or blood of geet\(^1\), or of
calvys. But Crist passide al ās figuris,—for Crist bi ās owen
blood entrīd oōnys in to heven, and ēre he found ever lastyng
byging\(^2\) āt noon ọpēr bishop myȝt come to. And so he entrīde
oonys for ever to hevene, ē he inner part of ās temple. But
bishopis of ā olde lawe wēren nēdīd to entre īẹr bi īẹr, and
āt ēl entrīdēn not in to hevene, but in to a liil holet āt was
ē west part of ā tabernacl; and algi ās figurīde hevene,
ēt mannīs blīs was not āereinne. But entrīng of Crist to
heven, in to a place more holy and large, was in to āe same
place where is blīsse wīpouten ende. And ē, sīp Crist is God
of hevene, and his manheēd is so nīgē God, oūre bishop Crist
in al ās jīngīs mut nēdis passe al ọpēr bishopis. For as ās
Lord may tēche fērēr, so he is nērēr and graciōser, and but
bi vertu of ās bishop myȝtē nevere bishop do good to man.
And ās dignītes and pryvelegiēs āt ben now grauntīd bi īe
pope, but īīf Crist conferme hem first, ben not worp a flye foot.
And so it semeē to sum men āt bishopis of ā olde lawe wēren
betere and more worpī ān ben ās emperour bishopis; for īe
servēden and figurīden Crist by auctorīte of God, but ās
emperoure bishopis now servēn and figuren Anticrist. And
ēr auctorīte is taken of āe moost fend aġēs Crist, and ēs
ēs seien āt īe pope is heed viker of īe fend. But al īe
fendis and al īe bishopis muten have īer beyng of Crist, and
muten serven to him, oụpēr wel or yvel, aġēn īer wille. For
oụpēr īe ben dampned Įn helle wīp īe heireste\(^2\) Anticrist, or
elis īe ben blessid Įn hevene bi oūre bishop Jesus Crist.

And aftirward proveē Poul bi a prīncele of bīleve ā suffi-
ciencē of Cristis byggyng, bi āt āt he is God and man. For

\(^1\) geū, E. \(^2\) biggyng, E. \(^3\) kyest, E.
WycliF’s

3if Crist be verre1 man, he is a part of al mankynde, and so pis grete man hap maad ascep bi Crist for pat pat he synnede in Adam. And pu seipp Poul to his breperen, pat 3if blood of boolis or kidis, and poudir of a calfe pat is scaterid, maki p men holly pat weren feulid, as anenit fleishli clensyng,—how myche more Cristis blood, pat offride himself bi pe holy goost weipouten wene to God pe fadir, shal clense oure conscience fro deode sworhes to serve lyzyng God. Pis resoun pat Poul maki p is nye bieve pat men moten have. Per ben pere clensynges, bodili and goostli, and oo clensyng of pes two, as was clensyng of pe olde lawe. For pis bodily clensinge of pes figures of pe olde lawe clensid not goostli but in figure, for ojer clensyng were betere bi water; and so it figured Cristis blood, and his herte pat was brennt bi love. And pis halowyng pat last was figuriad mut nedis be betir jan his figure, as fier is beter jan is smoke, and man is beter jan is his ymage. And so, sip Crist is God and man, satisfaccioun for pis synne pat he made jus freli is better jan ojer pat man or angel myst make. Pe same2 in noumbr pe synnede by Adam oure first fadir, pe same man in noumbr made ascep by pe secound Adam, Crist. And sip he is more of vertue jan pe first Adam myst be, and his payne was myche more jan synful lust of pe first Adam, who shulde have conscience here pat ne pis synne is clensid al out? And sip oure Jesus is verre God, pat nevere may forçete pis mede, he is sufficient medecine for al synnere pat be contrite, for Crist is ever and everywhere, and in al siche soulis bi grace; and so he clensip more cleny jan ony bodi or figure mai clense. And herfore, as Poul seipp, Crist is mediator of pe newe latewe. For Crist hap of bope pes two, for he is God, autour3 of pes bope, and knyttip pe toon wip pe topir; pat bi his deb falling bitweixe, in biggyng of pe first trespas4 pat weren done in pe olde latewe, pes men taken bitweete æsen, pat ben clepid, of ay-lastyng herlyage. And al pis marchandiçe was done in Crist Jesus oure alther Lord. We taken here as bieve pat Jesus Crist pat chaffarid pis is eche God pat may be, and so pe same God pat made man, and after bouȝt man to blis pat he ordeynede biforn to man.

1 Very, E.
2 Pe same man, E.
3 God and autour, E.
4 Trespasite, E.
SERMONS.

But muse we not where al þes men and oonli þes shulden be savyd, þat God wole have maad here stonding in innocens wiþ-ouen synne. It is þynwþ to us to trowe þat as many of þe same kynde shulde now comen to heven, as shulde have come if no synne hadde be. And more medicine, wiþ more blis, fallþ now to man bi occasioun of synne þan shulde have fallen to man þif never synne were done of man. And þus it is beter to mankynde, and to profít of þe world, þat man synned and þus were bouȝt, þan þif man hadde nevere synned. And so men taken as bleave þat al þing þat God hæ þordyned mut nedis come in his tyme, after þe forme þat God hæ þapun.

ON PALM SONDAY.

[SERMON XXI.]

Hoc sententia in vobis.—PHIL. ii. [5.]

POUL telliþ how þat men shulden sue Crist, and algatis in mekenesse þat is ground of ðer vertues. He biddiþ þat, þe shulen fele þat in you, þat is and was in Jesus Crist. Not oonly þe kynde of mekenesse, but al þe flood by sum þart, þe spryng of þis mekenesse, and þe welle, was in Crist Jesus, and bi takyng part þerof al Cristis children moten be meke. And so þis shewiþ here more specialy þan kynde of mekenesse, for it shewiþ alle mekenesse of men, wiþ ground þat was in Crist. And so put þou away fals mekenes, as is in ypocris, and constreyned mekenes, as is in þeves and prisoneris, and take þe vertu of mekenesse þat hæ ground in Jesus Crist. And have þou never so litil þerof, þou mayste fele 1 þat þat was in Jesus. And it helþ þyche to men to penke how Crist was in forme of God, for he is verre God in godhede. And þis godhede is forme of godhede, for þat is a forme of þing of whom þat þing hæ þame; as of manhede man is man, and of whiteness

1 So in E; A om. the words þou mayste fele, though a much later hand has supplied them in the margin.
a þing is whít. And so, sîp godhede may not falle to a þing biforn in kynde, þís godhede mut nedis be God, and so o persone, þat haþ þís forme. And þus Poul seip in a manere, þat Jesus is verre God. And so, Crist feynede not bi harbritracioun of raweyn þat he was even wip God, sîþ he was þe same God. Þe first angel Lucifer feyned bi fals harbritracion þat he was licke to God; and so done men þat synnen here, for þei ben inobedient as þei hadden no God above hem.

But, for Crist myyte not bigge man oonly bi his godhede,— for he muste make him þat kynde þat synnede in oure first fadir, so þat same þing make aseþ which þing synnede of man,—þerfore seip Poul here þat, Crist lesside himself. For whan he made himself man, he made him a creature wipoute, whiche creature is but vein to regard of þe godhede. And þus seip Poul, þat he toke a special forme of servaunt; and þís forme was þís manheed, þat is oonli in Jesus Crist. And so þís godhede and þís manhed ben dyvers kyndis but o persone. For as þer is oo godhede þat is comoun to þre persone, so þer is o persone þat is comoun to þes two kyndis. And riþ as o persone is dyvers from anoþer, aþif þei ben þís oo kynde, so þei two kyndis ben dyvers, but ech of hem is þís persone. And so men spoken now of Crist bi þe toon kynde and now by þe toþer, and graunten of þís same persone dyvers formes bi þes two kyndis. But Poul grauntip not here þat þís persone anyntiſshide him, but he made him lasse, and comoun servaunt, whan he made him þus man. þus Crist is servant of servyng, but not servant of synnyng, ne servant of bondage, aþif his kyn was sich a servant four hundrind þeer in Eip, as Goddis lawe witnessip.

And here þenken many men, þat many popis after Petir preſumen falsely of hemisif þat þei ben even wip Petir. And aþatis þif þei feynen þat þei ben even wip Cristis manheed, Crist myyte not bi his manhed feyne þat he were even wip þe godhede. And so many popis feynen hem þat þei ben Cristis vikers in erþe, and siþ þei ben proud blasſemes, no man is ferþer fro þís state, for Crist mynte not be God and man but þif he hadde

1 So in E; A includes the words For—Poul in the quotation. 2 anyntiſshide, E.
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take þis mekenesse. How sueþ he Crist in vertues þat þus is a proud blasfeme?

And for to shewe þat Crist was no giloure, Poul seïp þes two wordis of Crist, þat he was maad into likenesse of men, and in abite founden as man. Crist came into þis comoun likenes, for he was of þe same kynde þat is ech man his broþer, and þis likenesse is in substancialy kynde; and he is founden in abite as man, for he toke þis singular manbede. Habite is taken on many maners, as Austin declarë wel; but here it is taken for þis mankynde þat Crist toke whan he was man. And, for noo þing in þe worlde is founden but þif it have verre beynge, þerfore þis habite of Crist is verre man as ðoner ben. But for as myche as Crist was bfore þat he hadde þis habite, and in sïx and þrity houre he wanted þis bodill habite, Poul spekip sustilly here, þat he was founden in habite as man. But men trowen here as bise, þat Crist lefte nevere þis made spirit, and so he ceesside nevere to be man, alþif he ceesside to be a bodi. Al þis saveþ more to clerkis þen to comounte of men, and þerfore men muten passe over þis, spekyng to þe comoun puple.

Crist mekide himself, made obedient to þe déþ, and not to ech peyneful déþ, but to déþ of þe cros, and þat is moost abominable déþ, and moost peynful of al oþir. And harfore boþe God hyede him, and þis him a name þat is oer ech oþir maner name, þat in þe name of Jesus ech kneþe foldid, of hevenly, of erþely, and of hellis; for ech wille of þis þree spiritis is obeisant to Crist; and so ech tunge müt nedis confesse, þat oure Lord Jesus Crist is in glorie of God þe fadir. For as he is þe same God, so he haþ þe same glory wîþ hym.

1 So E; A has substance et al.
Pistile on Eestir day.

[Sermon XXII.]

Expurgate vetus fermentum.—I Cor. v. [7.]

Poul biddiþ in þis epistle þat men shulden clene forsake synne, and algatis in þe fest of Pask, whan þei have mynd of Cristis quykenyng. Poul bigynneþ, and biddiþ Cristen men, þat þei clense out þe olde sour-dow. Poul telliþ to þe witt of allegori, what þe wendyng of þe folk of Israel, whanne þei wenten out of Egipt, figuride to witt of vertues. And so þe mysty wittis ben tokened in þe same story. It is knowun to trewe men bi þe secound bok of Goddis lawe how children of Israel wenten out of Egipt, after ten miraclis þat God diðe hem upon Pharao and Egipcians, þat maden þes children to serve to hem. Jei wenten out in greet hast, and flour and salt þei token wiþ hem, and maden þer breed wipouten sour-dow; and þus þei eten þer Pask lombe. And þis maner þei kepten longe after, to have mynde of Goddis delyveryng. Poul seip to þis spiritual witt; clense þe out þe olde sour-dow. Sour-dow is undirstonden here old synne þat men ben defouild wiþ. And sour-dow, whan it is old, rotiþ, and fouliþ oþer past; and so undirstonde we bi Poul by þis sour-dow, old synne, þat men clensen out þis synne whan þei maken clene þer soulis, þat no synne leve in hem to foule men afterward. Synne stondiþ in many þings; in levyng of þing þat man shulde do; in wrong doing of þingis þat he shulde do to God; and shrewid custom in þes dwelliþ longe after his werk. Of þes þre shulde man clense him, as men clensen lond of weeds; þei plucken hem up bi þe rootis, þat þei growyn not after in corn. Þus shulden men clense out synne bi lore and figure of Goddis lawe, and no dispositions dwell to draue men to do synne.

And þerfore seip Poul after þat men shulden be in þer soule,

1 So in E; A reads, and maden þes children serve him.
2 pass, E.
as þei weren newe srynge\(^1\), as þei ben now þerfe\(^2\). Contricion is token bi flour for propirte þat folewip\(^3\) it, and propirte of sorwe of herte, þat folewip man þat is contrite. Spenge\(^4\) of salt on þis flour is wisdom þat man hæp to serve God in clennesse, fro þat he be delverid of synne. Poul seip þat men shulden be newe sryngeynge and not newe spreynyd, for þei shulden be lastynge in clennesse and of þer good liif; as srynge\(^5\) may not be but sryngeynge, but spreynyd þing may be unspreynyd. Þe rídde word þat Poul seip þyvep cause of þe two bifore, and seip for certeyn, þat oure Pask, Crist, is now sacrificial.

For riht as fadris maden þerfe brede for to ete þer Pask lomb, so men eeten þe sacrif oost to ete Crist goostli, þat is, have mynde of him, how kyndely he suffride for man. And sich a fructuouse mynd of Crist is goostli mete to þe soule, and goostli eeyngem of Cristis bodi, þat þe gospel of Joon spekip of.

And here þëken many bi greet studye, þat al þes fourne newe sectis, jif þei wolun clens hem of synne, muten leve al þes customes þat þei have weddid biside Cristis lawe, for alle þes customes ben disposinges to synne\(^6\) ægens Cristis wille. And as we have seid bifore, of alle þes shulde a man purge him. Man shulde be freishe in þat fre doom þat Crist hadde ordeyned for his Churche, and not tunne to more þraldome þan Jacobis sonis hadden in Egipte. Jif þou love kyndenes of Crist, and ordenaunce þat he hæp þovun, þou shuld holde þat ordenaunce, and leve sour ordenaunce of men. For we seen\(^7\) þat clerkis loven þong men þat holden þer weies; how shulde not Crist love trewe men þat holden his weye? But alle þes newe sectis brouȝt in have newe opynnouns biside Crist, and no drede þei ben contrarie to Cristis wey þat he taught, for he þat is not wiþ Crist mut nedis be ægens him. And þis crokyng bi litil and litil is now cropen ferre fro Cristis lawe, so þat men may knowe it openly; and þis is cause of myche malice.

Man may se by þere synnes how þes ordres failen in oþere. Þe first synne of þe fend is pryde, and herto helpen þes newe sectis, as men may se in hem al, by ypcrisie and bost, and jus

\(^1\) sryngeynge, E. \(^2\) þerfe, E. \(^3\) s郇e, E. \(^4\) sryngeynge, E. 
\(^5\) So E; A has syngre. 
\(^6\) So E; sene, A.
moven þes newe statis to boþe þes two prides. For þei þenken bi þes ritis þat þei ben holer þan opere, and holier þan þei shulden be to leve hem, as diden apostlis; and certis ellis þei ben foolis to traveile so myche aboute hem. Þe secounde synne of þe worlde is synne of coveitise of men. But wheþer þat þes newe ordris bryngen not in þis coveitise? Traveil of monkes and chanouns, and of foure ordris of frenis, techip pleunly þer coveitise þat þei han to strengle þer ordris. Þe fend arguþ þus to hem. Þis is a faire multüde, þat serveþ God wele in þis ordre; and þus it were a greet almes to gete hem goodis to mayntene hem, and to kepe hem in faire state, and make hem strong to þus serve God. Also þe fend moveþ bi þer housis, and by oper goodis þat þei have, to stire hem to coveitise ægens þe ordenaunce of Crist. As if þe fend argued þus; O! þis were a faire chirche, a faire house and an honest to men to serve God inne; who shulde not traveile herfore? But certis blyve techip us þat boþe Crist and his apostlis weren not moved bi þese sophymes þat þe fend now hæþ brouþ in; but blyve techip us þat we have not here a dwellinge citee, but þe citee þat is above we seken, bi ordre of Crist. And so, what þat moveþ men to seke blisse, and leve þis world, þat is a resoun of Crist, þat it fallþ to his ordre; and so hard fare and povertе here was coveitid of Crist and his apostlis. And þit þe fend disseveþ þes ordres bi feythly synnes many maners. He stireþ hem togider, hepis of men of dyvers complexious, and oon of hem moveþ anoþer to ete and drynke more þan is good; and, for þe fend may move a man to þe foule synne of Sodome, he may bryng in bi litil and litil þe synne of Sodom among þes hepis. And sich knyttynge of enemies gendriþ boþe envie and iræ. So þat many, þif þei myþten aventure hem, and do freely þat Crist biddþ, and flee occasioun of synne, as diden apostlis and oþer men þat weren out of þes religiouse, shulden synne lesse and profiten more. And þis is cause, as sum men trowen, whi Crist and hisse foundun not þes ordres.

Poule selþ in þis epistle, On þis maner ete we not in oure old synne, ne in synne of malis and wickidnesse, but in spiritual sweetnesse of clemens and of treuþe. Þis swetnesse shulde be groundid

1 So in E; And so, A.
in vertuous lyf þat Crist taȝte; for in al oure ordenaunce, is
sum sournesse of synne. And þus al þes new ordres, þat
croken fro ordenaunce of Crist, ȝyen occasion to synne,
ouȝer pryvy or apert. And riȝt as a tre þat is first crokid, and
hardiþ bi long tyme in his crokindesse, so þes foure ordres bi
long tymo ben hardid more in þer malis. And þus God ȝyve
grace to hem to knowe þe fredom of Goddis lawe, and turne
freishli to Cristis ordre, for þanne weren many synnes quenchid.

FE FIRST SONDAY AFTER EESTIR.

[SERMON XXIII.]

Omnem quod natum est ex deo.—1 JOHN v. [4.]

Joon stireþ here Cristene men to flee synne þat comeþ of þe
world, and þis synne is ful comoun in al þee partis of þe
Chirche. First, Cristene men shulden wite þat alle men þat
shulen have blisse of hevene ben goosli born of God, and maad
men of his ordre, siþ þat Crist mut be þer fadir, and holi
Chirche be þer modir. And þis condicioun setiþ Joon þat mut
nedis be fyllid. Ech þing þat is born of God overcomeþ þe
world, in al his tymo. For ȝif he be overcomeþ of þe world, for
a liȝl tymo þat he synneþ, nepeles he mut cover 1 and overcome
þe world at þe last. For ȝif he was nevère born of Crist, ne
sueþ his fadir in þis fæt, and Crist wole have no siche children,
but þat ben kynde and suen him. And þerfore Joon telliþ a
mene to men to overcome þe world. And þis, he seþ, is þe
victorye þat overcomeþ þe world, our blyve. So þat noon over-
comeþ þe world, ne þe fend, ne his fleish, but ȝif blyve be þat
armour by which he overcomeþ þus. And herfore declairþ
Poul to Elreus, þat seintis overcamen rewmes bi blyve þat þei
hadden, and maden many ouȝer victories. And shortli, þer is no
man overcomeþ of his goosli enemy, but ȝif he be out of blyve
ouȝer in oo maner or in ouȝer. And þus bi sum maner of

1 couver, E.

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specche bileve is boše sheld of man, and swerd bi which man
fišiþ, and victory þat he makiþ. And Joon axiþ bi ensauple,
Who is he, breþeren, þat overcomé þe world, but þat man þat
bileveþ þat Jesus is Goddis sone? Þif þou have ful bileve of
Crist, how he lyvede here in erþe, and how he overcame þe
world, þou overcomest it as a kynde sone. For þif þou take
hede how Crist dispiside it, and sue him here as þou shuldist,
þou most nede\(^1\) overcome it bi bileve of þi fadir.

And here mai men wite opynli, þat many men ben in þis
world þat ben not born of God, ne bilevene here in Crist. For
þif þis bileve were in hem, þei shulden sue Crist in maner of lyf;
but þei ben out of bileve, as many men of þe day of dome.
What man shulde bileve fulli þat þe day of dome is anon,
and þat God jugiþ men aftir þei have fouþen in his cause, þat
ne he wolde bisili enforse him to sue Crist, for mede þerfore?
Oper bileve of þes men slepiþ, or hem wantiþ riþt bileve;
as men þat loven þis world, and resten in lustis þerof, lyven as þif
God saw not þis, and shulde not juge for þis dede. Þus oure
bileve of Cristis lyf is nedeful to alle Cristen men; and herfore
men shulden knowe þe gospel, for it telliþ þe bileve of Crist.
And þus it semeþ þat newe ordris overcomen not þis worlde bi
bileve þat þei have in Crist, for Crist lyvede not as þei lyven
now. Crist purchaside not to his apostils rentis, ne housis, ne
worldli goodis, but tauþ hem boþe in comoun and privy, to fée
siche havyngis of þe worlde. And þus þe falshede of þe fend
disseyeþ men of siche ordris, þat þei have þe world in comoun,
but noon of hem to himsylf. Whanne þei have þus þe world in
comoun, ech of hem assentiþ þerto, and þei ben algatis more
strong to lette men þat don þer-agen, oþir in word or in dede;
and þus þe fendiþ champioun is strenger. Siche sophymes
serven not biþore Crist þe laste juge. And þus þes sophistris,
þat gabben þat þei have not neiþer in propre ne in comoun, and
þit men seen þat þei have boþe placis, and housis, and oþir
goodis, myche more plentenuous þan oþer pore men þat þei
robben,—þes false men muten nedis be dampned of Crist, þat is
þe first treuþe. For þei diversen not fro þeves, but þat þei

\(^{1} \text{moute nedis, E.}\)
roben more sinfull to his good man be seen is more strong in his malice. To his good man he sees and be bleed his last. He can not to be die of his wrong by preciseth his blood but it doth not.
Pe secunde Sonde. Pisile aftir Eestir.

[Sermon XXIV.]

Christus passus semel est pro nobis.—1 Pet. ii. [21.]

Petæ telliç in þis epistle of þe passioun of Crist, how myche it was in himself, and þovun to ensample of Cristene men. Crist, he seij, haþ suffrîde for us, lezynge ensample to you þat ye folwe þe steþpis of him. And so his passioun doij good to men þat weren, and men þat ben, and to men þat shulen come aftir. But men moten dispose hem to take profit of his passioun, as men þat weren bifoire þis passioun token þis profit bi þer bîleve, and men þat weren wiþ þis passioun, as weren Petre and oþre apostlis, addiden to feij love and sorowe. And þes men meneþ Petre here whan he seij, Crist suffrîde for us. Je þridde men þat camen aftir, ben þo þat trouwen þat Crist suffrîde, and adden love to þis bîleve, and suen for Cristis sake his steþpis. It is ofte seid in Goddis lawe þat þif a man wole come to hevene, he mut nedis sue Crist in feij, hope, and charite. And þerfore haþ God ordeyned to men, þat noon mai be excusid here; for ech man mai suffre for God, as ech man mai trowe and love. What man is so feble of þat he ne mut nedis suffre deþ? And so þis suffrynge shulde be sette in charite for Goddis sake. And ech man haþ a spirit, wiþ wille and undristonding þerinne; and so God þyveþ ech man power to come to blis of hevene; for God chargiþ nevere man to do more þan he mai do. For þis large Lord axiþ of man to be served of his owan; but pride lettþ man to suffre, and moveþ him to fâþ and stryve; and þerfore suffriþ¹ Crist contrariouesly to þis doying. For man doij as Adam dide by pride and in-obediency; but Crist suffriþ bi mekenesse and obedience to God. And here mai men see now how þe fadir of pride moveþ hem to leve þis meke pacience, and to sue Crist in þis point;

¹ suffrîde, E.
but he movep to do proudly ægens Goddis wille, as Adam dide. And þus it is now to drede þat man þat suen not here Cristis steppis, maken þat Crist suffrیدe not for hem. For þei taken not of Cristis merit, siþ a man mut dispose himself to have wilfuli part perso. But no man mai suffre even wiþ Crist, and þerfore biddip Petre sue his steppis.

Þe gretnesse of Cristis suffryng is tuaþ bi Petre on þis maner. Crist, he seþ, dide no synne, ne gile was foundun in his mouþ. And so his suffryng was more medeful, siþ he suffrیدe not for his owne synne; as þeyvs whan þat þei ben hongid, or oþir traitours whan þat þei ben killid, suffren not so medeful as men þat serveden not þis deþ. Crist was wiþ- outen synne, and so not gilty to suffre peyne, but of his grace and his wile to bigge men þat weren coupable. Petre declarþ more þis suffryng, bi þat þat Crist was so meke, þat whan he was cursid of þe Jewis, he curside not ægen, but suffrیدe mekeli þer yvel wordis. And Crist whan he suffrیدe in dede, he manasside not ægen, but suffrیدe mekeli his passioun; and bi þis cause myche more þat he myþt, þif he hadde wolde, have take greet veniance of hem.

Petir tellþ aftir of þe wilful peyne þat Crist suffrیدe for mankynde, by þat þat, Crist offride himself to Pilat, þat jugide him unrisyfulli. For Mathwe tellþ how Crist bifoire told al his passioun, and how he cam to Jerusalem to suffre fulli as he suffrیدe. And so his suffryng was medeful, for it was so myche wilful; for no man hadde more desire to die þus þan Crist hadde; ne Adam hadde no more desire to synne, þan Crist hadde to suffre. And þus he spekiþ in þe gospil, bi his godhede and his manhede, Bi desire have Y desirid to ete þus þis Paske wiþ you. For etyn of þe Paske lobme, and sleyng þat was bifoire of it, was figure to þis lobme of God; and þus it came of greet desire, and Adam myþt not wille to synne bi so greet desire of lust. And Petre tellþ more of þis passioun, þat Crist offr himsylf to be man þat jugide him unjustli; þe which Crist, for we myþte not, bare oure synnes in his bodi, and he bare hem upon þe tree, as Adam synned in a tree; so þat we be deed fro synne, and lyve aþer to riþgwisnesse. Petir spekiþ here bi comoun speche, þat þat man berþ a þing þat berþ þe
fruýt of þe þing; as a man in beryng money beriþ þe þing þat is bouȝt þerwylþ. So Crist bare oure synne on þe croþ, for his passiouȝ was prys þerof. And þus, as Crist was deed on þe croþ, so shulde we be deed fro synne, þe whiche sprong of þe tree þat Adam synnede first inne. And deep of Crist in þis tree shulde teche us to die þus; but we shulden lyve spiritaly to riȝtwiȝnesse, þat is God. As Crist roos bi goostli miracle, and wente to þe same riȝtwiȝnes, and bi love þat Crist hadde here, we ben helid of oure synne.

And, for Crist is þe beste heerde, þat þus can quyken and heele his sheep, þerfore seij Petre aftir, þat mankynde was sum tymse as erryng sheep wipouten heerde, but þei ben turned now bi love to þe herde and bishop of þer soules. Crist for his exellence telliþ but liül bi mannys bodi; but for to fedo mannys soule, and have goostli care þerof, þat falliþ to þis bishop. But bishopis now done even þe contrarie, for þei tenten niȝer to bodi ne to soule, but to drit þat man haþ. For þif þei have money and oþer goodis, þei recken but liül of þes two.

DE ÞRIDDE SONDÆ PISTLE AFTIR ESTIR.

[SERMON XXV.]

Obscerco vos tanquam.—1 Petr. ii. [11.]

Petre speþefþ here mekenes, þat men shulde have bi en-
sample of Crist, and how þei shulden be suȝt and obedient to alle men. Petre þreih to Cristen men to kepe hem first fro fleþhli lustis, as gestis and pilgrimis; for þes synnes fytþen ægens þe soule. Fleþhli desires moven men to fiȝt and stryve wip þer breþeren, for men desiren not þus money but to maynteyne þer bodi in lust; for if þei loveden more þer soule, þei shulden more travaile þerfore. And here mai men see þat men, and algatis grete prelatis and lordis, failen foule in charite, and first in love of hem silfe. For siþ þat charite bygyneþ at þe love of mannis spirit, man shulde love first his spirit, more þan goodis þat ben wipouten. And þes goodis done myche harm,
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and litil good to men þat have hem. Lord, what shulde reverse mannis love, to love hem þus more þan his soule! þe bisynes þat man hâp, and travel to gete him siche goodis, techen þe gretnesse of his love overe þe love of his soule. For negligence þat man hâp to gete him siche food of his soule, and to do vertuous dedis bi which his soule shulde be nurishid, techiþ how man reccîþ to litil of himsîlf, for he forgetiþ his soule. And nepeles Petre seîþ here, þat we ben gestis and pilgrimes to þis worldly lyf here, for we shulden be travellinge to heven. And þus to make oure restyng here, in goodis þat ben so litil worþ, is an open foli to us, and lettîþ us of þis pilgrimage. And it is knowun of bîleve, þat temporal goodis þat we have done noo good but a litil while þat we wandren in þis pilgrimage. And þus men reverseþ God as disciplis of Anticrist, for goodis þat he þaf for an eende þei disusen to þe contrarye. He lente þes goodis to spede þer wÆy to go to þe blisse of hevene; and foule love of þes goodis lettîþ hem to go þis wæye; and þis fallîþ in religiouse and in òþir men of þe worlde.

And aftar þis biddîþ Petre, þat men lyve a good lyf among men þat þei lyven wip, and þyve good ensample to hem, as Crist þaf to his Chirche. And so, in þat þat þei spoken ywel bîlynde you, as who spekîþ of ywel doeris, þei have no mater to speke þus but good werkes to gnaue upon, and þus shulen þei glorifie God in day of þe last dome, and have sorewe þat þei diden þus, and preise God in his servaunts. And þus, whan men þenken on Crist, and of short tyme þat þei have here, þei shulen be suget to al maner of men, not for money but for God. And þus ech man mai be suget to oþer, siþ he is two kyndis; siþe, man is suget to himsîlf, siþ his bodi serveþ to his spirit. But prelatis clewen noo no subjeccioun, but in 3yvynge of worldly goodis; but men þenken not to speke here to siche rude and worldly prelatis.

But þat men shulden kepe manere in þer¹ subieccioun, after mannis staat. As, men shulen be suget to kyng, as pasasyng before oþer men, for þus biddîþ Petre by dede of Crist; and so þei wolden þat lordis weren. And men shulden be suget to dukes;

¹ So E; om. A.
as to men sent fro þe kyng, to veniaunce of yveil doeris and to preiszynge of good men. For þis shulde kyngis and þer mynystres do here for Cristis love, for þe heynes of þer staet was þovun of God for þis eende. And þus shulden popis be suget to kyngis, for þus weren bope Crist and Petre. For þis is þe wille of God, pat men do wol in subeccion, and make domb þe foli of men þat ben foolis in Goddis lawe. And þis þing men shulden do freely, and not bi constreynynge of mannis lawe; but as þei hadden not an hilyng of fredom of malis of þis world, for siche fredom is liil worþ, but fredom fro synne to serve God. And þis kepynge of siche werkes wole make men free servauntis of God. Do ye honoure to alle men, and specialy to mannis spirit. And drede ze God in his1 prynte, and do ze alle youre werkes for God; and love þe breþereheed, bi þe fourme þat Crist hap taut. And þus, sip kyng is Goddis viker, drede ze God in þis viker, and do ze worshippe to þe kyng, for love of God whos viker he is.

Servauntis, be ze sugete in al drede, bope goostli drede and bodili, to lordis þat ye have here. For as Poul techiþ, servauntis shulden serve to þes lordis as to God; and so, bi service goostli and bodili, shulden þei serve, not oonly to good lordis and resonable to þer servauntis, but also unto tirauntis, þat distríen Cristis scole, as diden bope Heroud and Pilat; for certeyne þis is grace in Jesus Crist þat is oure Lord. For Crist was suget to þes tirantis, as God obeishiþ to mannis vois. Þis subeccion is no synne, alþif tirantis synnen in takinge it. For as suffring is sum tymé good, and doyngé yveil bringiþ it in, so subeccion sum tymé is good, and men ben yveil in takynge of it. And þus, ʒif men penken suitilli, kyngis and lordis shulden serve to men, alþif þei ben þer boonde men. For þer bodies shulden serve þer spirits, and sip bodies ben worse in kynde þan ony spirit þat man hap, and al þe personalite of man stondiþ in þe spirit of him, whi shulden not men graunte þes wordis, þat ech man shulde servero ech man? And wolde God þat þe pope knewe þis, and oþir emperour2 pretis! þanne shulden þei be en-saumple of mekenesse, as was Crist oure alþer Lord.

1 þis, E. 2 emperours, G.
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DE FORSE SONDÆ PISTLE AFTIR ESTIR.

[SERMON XXVI.]

Omne datum optimum.—Jac. i. [17.]

James 3:17, here a lore of Cristene mennis religion, and
3:17 as a wise man a greet principle to his lore. Ech ping
youn best, seip James, and ech zifle hat it perfis, is fro aboue,
comyng down fro God, hat is fadir of liht. Pat ben thee pingis
youn to man; as worldli goodis, and goodis of kynde; þe
þridde ping is goodis of grace, þat ben best of al þes þree.
And þus seip James wittily, þat al best þing þat is yovun is fro
above, comyng fro God, as ben vertues and grace. And so
it is of al ojer which ben perfis giftis. And here þenken many
men, þat 3yvyngis of popis ben no þitiis.1 þei seien þei graunten
privylegis and indulgencis, wiþ ojer feynynges; but siþ þei
smatchen wynnyng of moneye, and þat is hevy and drawiþ
doun, and þei sonnen not to charite and ojer resoun þat is in
God, it semeþ þat þes ben falaly feyned of þe prince of derken-
nesse, and þus þei spryngen fro bineþe, fro þe fadir of lesyngis.
And þus it semeþ to many men, þat þes foure sectis þat ofte be
spoken, siþ Godis lawe groundiþ hem not, ben not þus fro
above, but fro bineþe of þe fend.2 And þus men may knowe
wele Cristis reliquioun fro þes3 newe. For Cristis religioun
desireþ hevenly þing, and helpe of soule, but þes religiouse
stondiþ4 moost in pryde, falsheþ, and coveitise. Þe fadir of
liht is unmovable fro treuþe and goodnes of alle maners, but
fadir of derkenesse chaungiþ ofte, after þat he hopiþ more to
noise men.

And þus seip James, þat at God is not transmutacioun5, ne
shaduwyng of whilenesse6, for he is ever more in oon. Þe fend
varieþ in synful willis, and castiþ his shadewis bi many weies,

1 So in E; A reads, 3yvyngis of popis ben no þertiis.
2 þis, E.
3 stonden, E.
4 transmutacioun, G.
5 subilitynesse, G; solynesse, I; subilenesse, E.
and chaungyʒ his wille bi many wils, but non of þes is in God.
But, for good religioun mut be groundid in good persons,
þefore tellyʒ James after how þes persons weren brouȝt forþ.
He seþ þat, God gendryʒ us unluffili, and bi his grace, wiþ his
owne word of treue, boþe makynge us and biggynge us. And
þes goodys of mannys kynde moten nedis come of God fro
above. And þus God gendride his apostlis to be bigynnynge
of his chirche. For his Chirche is a woman, a virgyn, and
 Cristys spouse, and a passyng creature among al þo þat God
hap maad. Je wien, my moost dere breasten, how Crist haþ
loved mankynde, and how he lyvede in þis lyf, by cause þat þe
shulden lyve so. And herfore, be ech man swyfle for to heere
Goddis lawe, but he shal be slowe to speke, but þat þat he knowiþ
is Goddis word. And þus he shal be slowe to ire, for mannys
ire doþ not riȝt of God, but worchýþ 1 in þe fendys werkes. Wil 2
of God is bigynnynge of al þe good werkes of man; and þif he
passe beside þis wille, he doþ þe wille of þe fend.

And herfore castýþ 3 ye away al unlennesse and haboundance
of malice, and take þe in mekenes þe word of God printed in þou,
þe which word may save youre souls. And þus delyynesse 4 of
tunge in spekinge wordis oþer þan Goddis is passyng fro good
religioyn þat God hap govn þi himself; and þus þes newe ordis
ech on, which ben so leff 5 to lye, muten nedis be groundid in
þe fend, þe which is fadir of lesingis. For þif God hadde þouþt
on hem to make hem parts of his Chirche, he wolde swifely
have brouȝt hem forþ bi Crist swifterest 6 of alle þingis. But
þif God þaf þes sectis, he þaf hem alle in his woodnesse; as
Goddis lawe seþ þat he þaf Saul þe kyng in his woodnes; þus
he þaf þes foure sectis for to turmente his Chirche, for it fallide
bifore in sleuȝe, to do þe office þat God bade. And sum men
hopen þat bi þis cause al þes sectis ben so wrapþul whan men
spoken out agens hem, for þei dorden of þer ground.

1 worchýþ, E.    2 wille, E.    3 castyþ, E.    4 delyynesse, E.
5 leff, E.        6 swifterest, E.
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Fyppre Sondai afd Eestir.

[SERMON XXVII.]

Estote factores verbi.—James i. [22.]

James teclih in pis epistle how þe religioun of Crist shulde be clene kept of men, wijouten ordre of mannis fynding; and he bigynnep on pis maner. Be þe doeris of Goddis word, and not oonli herers, for þanne þe dissaye you self, by medlyng of mannis ordre. For alle þes foure newe ordres moten be lernynge of al þer liif, of þe reule þat þei have founden, biside þe reule þat Crist ȝaf; and bi þer reulis þei ben tied, as a bole bi a staake, to dwelle at hoom in cloistre, or to love yvel þer owen ordre. Aȝens þis spekif James here, wij oþir auctours of holy writ. And Poul seip to Tymothe of þes vein newe ordris, þat þei ben evermore lernynge, and nevère comynge to fruyte þerof. It is knowyn bi Goddis lawe þat heering of Goddis word is shapen of God for þis ende, to teche it and do it in dede. So, þif a man hadde ful knowynge of þis word, as Crist hadde, it were but foly and vein to heere and lerne more of þis word; as, þif a lond wolde bere good corn wijouten tilyng and dongynge þerof, it were but ydil to travele þerfore whan it encresiþ not þe fruyt. And herfore seip James here, þat þes men disseyven hem self, as done many travellers in scole.

For if a man be heerer of Goddis word and not doer, þis man shal be licned1 to man þat biholdiþ þe face of his zonghe in a myour. And no drede þes wordis of James ben sutil and ful of wit. And bi teching of God speken sum men þus of þes wordis, as tellen men of perspectif. þer ben þree maner of bodili siȝt; þe first siȝt is even siȝt, as man seeþ þing þat is bifoer him; þe secounde siȝt is reflectid whan it is turned aȝen bi myour; þe þridde siȝt is reflexid whan it comeþ bi dyvers meenes, and þei ben on divers kyndis, as þe moone is seen aȝens

1 lichenyt, E.
niȝt. And þus men seen a peny in a dishe by heling in of water, and ellis not; and bi þis siȝt may men see ful litil þing bi ferre space. Þe first of þes þree siȝtis is moost clere, and moost certeyn. We shulen wite over þis, for James wordis, þat þis man þat ever lerneþ, and doþ not in dede Goddis word, stondip ever more in þe meene, and never comeþ to þe fruyt þerof. And þus he farþ as a man þat myȝt wel betir se a þing wipouten mirour þan wip þe meroure, and þit he takiþ in vein a merour; and þus he falliþ in many errours of place and quantite of þat þing. And þus þes men þat evere lernen, and leven to do aftir þis lore, ben as lokers in a merour of visage þat þei hadden in þongþe. For þis lore of Goddis word shulde be a newe lore and unperfit siȝt, for þe ende in dede shulde come after, þat shulde be even as þe first siȝt. And þus þis man þat lokþ him þus þouþte on his soule for a tyme, but wente forþ bi curioustæ, and forþate soone to worche þerfore. Þus done men þat stonden in science, and worche not after bi þis science. And þes ben men of veyn religioun, as James techþ opynli. For wirche we here in good liiþ, as ende of lore of Goddis word, and þan we shulen se in heven myche betir us siþ and al oþþ þingþis on þe þridde maner of siȝt, wip curioustæ þat liþ þerinne. For we shulen se in Goddis word al þe þingþis þat God hþp maad, in a more clere kynde þan is þe kynde þat þei have wipouten. And clerke cleþen þis, intuicioun and 1 clerke siȝt in God and blisse. And þis þing þat we seen þere is in substance God himself, and in a maner þe same þing þat God hþp maad wipouten-forþ. And þus seþ Joon in his gospel, þat þing þat is maad of God was lyf in him wipouten ende, for it was Goddis kynde.

And þus seþ James of Cristis religioun, þat he þat lokþ in Goddis lawe, þat is lawe of þerþi fredom, and dwelleþ þerþi þat þis lawe bi al his lyf, wipouten medlyng of mannis lawe, þat is derke, and is not made forþþiful herer, but maker of þe dede þat he hþp herd, þis man shalt be blessid in his dede. And þis is þe best fruyte þat mai folowe mannis lyf here. God þouþte not oonli on þingþis, but made hem wipouten in þer kynde; and so he wolþ not þat men cumme oonli, but þat men done in dede

1 So E; in, A.
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After. And thus ye ridde gospel, of Joon, myght be toold on 3ool day.\footnote{Cristemas day, E.} And of his declarith James, \textit{hat certis, jif ony man gesse hat he is a religiouse man, and jif reffreyven not his tunge, but disseyven his hern, his is a vein religion.} On many maners oure religiouse disseyven\footnote{disseyven, E.} hem-sylf in vanite. First ye reffreyven\footnote{reffreyven, E.} not jeh mouh in prayeris, but forgotten to wirche, as jif prayeres weren ye best jing bi which men serven and plesen to God. On ye tooper maner, religiouse ben vein whan ye lernen jeh Owen reulis, and leven ye reule jat God zaf, and occupien hem in jis lore, to sey and syngen wipouten book, as jif jis plesid moost to God. On ye yeidde maner jese ordis ben veyne, jeh prechen japis to begge beter, and to susteyne hem cloistris and housis and oph goodis jat yei coveiten. And certis jese lumpis failen here, as mowen gras jat were unteddid, for jat gras mut nedis rote, and fade in colour and swetnesse.

But James tellith, \textit{hat clene religioun, and religioun wipouten wemm anentis God pe fadir of al, is religioun jat lyvep jis;} \textit{it visith modirles children and uy dewis in jer tribulacyon, and kepith it wipouten wemm fro coveitise of jis world.} Lord, sih James and oher apostlis knewe not jese newe ordis, and jese cloistres wip newe housis, and oher ritis jat yei have foundun, what shulde move to love hem jis, and lewe religion jat God hap zovun? It is a blasfeme unblieve, however jat men spoken here. Ye apostlis weren taupt of ye Holy Goost for to wandre in ye world, and teche men boje bi word and dede; for lore is best to men, and not to gedere in wete lumpes, as done oure newe ordes now. We shulden jenke as diden apostlis, how men ben now wipouten helpe of jer modir holy Chirche. For prelatis and preestis ben turned amyis fro ye orde jat Crist zaf; and jis men ben jis wipouten helpe of oure modir holy Chirche, jeh shulden visite more bisili bi jeh fourme jat Crist hap zovun. And for jis foly of novelrye God mut nedis forsaken men; and so jis Chirche is a widowe, forsaken of her spouse for her unkyndes. To conforte men in jis tribulacyon were a greet almesdeche.

\footnote{The gospel for the third mass on Christmas day is taken from the first chapter of St. John’s gospel, vv. 1—14.}
[SERMON X XVIII.

Estate prudentes.—1 Pet. iv. [7.]

PETRE ȝveþ here anoþer forme to lerne þe lore of Cristis religiouþ, but it is not contrarye to James, siþ God reversiþ never himself. Most dere broþren, seþ Petre, be ye ware, and wake ye in präieris. Petre puttiþ before prudence, and after streþæ men to preiæris. For many religiouse may be blyndid in þer maner of preiynge, as sum men tellyn more bi newe preiæ, þat þe pope 1 or oþere men haþ maad, þan þei done bi þe Pater- Noster, made speciali of þe holy Trinite. And to conferne þis novelrie, þei aleggen of þe pope þat he made now late a præier þat he cleþþ ‘Domine Jesu Christe,’ and he grauntide to þis præier, at þe bidding of þe Kyng of Fraunce, to ech man þat is contrit, for oþe seiþng of þis preiæ two þousand þeer of indulgenciþ frø þe peyne of purgatiþ. And so men neden not to go to Rome to gete hem pleyn indulgence, siþ a man mai gete here indulgence for many þousand þeer after domesday, siþ he may geten in half a hundrid þousand þeer and more. But who wolde trævel þan so folliþ to þe Courte of Rome in perel, for to gete hem indulgenciþ? For siche errors in þis mater biddþ Petre first to men, þat þei shulden be ware and wise, and fie error spoken here. For it is no drede to men, þat ne Crist al myþþ and al witty made

1 So in E, and there can be hardly a doubt that this is the true reading; A has þeqle.

See Sermon XLVII, vol. i. p. 137, where the same indulgence is referred to. That sermon is on the gospel for the first Sunday after Easter; this present sermon is on the epistle of a Sunday only five weeks later. The two passages taken together go far to prove that Wyclif wrote the gospel and epistle sermons simultaneously. For in both places the publication of the indulgence is spoken of as a recent event, which could not have been the case had the epistle sermon been composed in a different year from the gospel sermon. The pope in question must have been Clement the antipope, to whose cause the king of France adhered. Froissart mentions the issue of political indulgences of this kind by Clement, but without going into details; nor have I been able to find in any writer an explicit mention of this particular indulgence.
a praier beitir þan þis þat he wolde sunner\footnote{1} heere. Lord, what moveode þe pope of Rome to þus accepte mennes persones, þat he shulde for kyngis biddynge, or for love of his owne werk, graunte so myche pardone here, and not o day to þe Pater-Noster? and algatis for God biddip here bi Petre after in þis epistle, þat ȝif ony man speke ouȝt he shal speke as Goddis wordis. But Lord, where grauntid God bi his word so myche pardone for þis praier? And certis men shulden ellis\footnote{2} trowe þat, ȝif þe pope swore on a book þat he grauntip so myche pardone, for his graunt neiper more ne lesse; for even so as Crist grauntip is pardone or mede for mennis praier. And wolde God þe pope wolde ceese of siche grauntis, to þat tyme þat he hadde tauté sufficientli þat God grantip þis þat he grauntip! Þerfore shulden men be wise here, and do good after Cristis lawe, and bi þis dede shulde þei prey beter þan to wawe þer lippis; for werkes preien ofte betir to God þan mannis praier made by mouþ.

But neþele men graunten here þat preier of mouþ is good in mesure, as oþer þan þe Pater-Noster, whan þei ben wisely taken. And þus seip Petre þat men shulden wake whan þei bidden per praierys, and not slepe in synne ðanne whanne þei preien to God, but have a wakynge devocioun; for preier of soule is moche worþ. And þerfore seip Petre aftir, þat bifo[r] alle oþer þingis men shulden have contynue charite, for charite hiltip multitude of synnes. Fyl charite doip awy synnes, alþif man shryve him nevere bi mouþ þe; and charite deferriþ payne, as ȝif God saw not þis synne. And þus seip David þat þei ben blessid whos synnes ben þus hid. Petre biddip after to hise disciplis, þat þei shulden herborne\footnote{2} eþ oþir weipulen myþ grutchinge, sþþ for þis eende God yveþ houses. And here failen þes newe ordres; for þei have large houses and faire, and þit unnype þei wolen herborne breþeren of þer owne ordre; and algatis þei grutchen here, ȝif þer gestis be costly, and axen fode or oþir jing more þan men hemsylf have. And hercyn þenken freres to lihil, for ȝif þei ben never so yvel, þit þei chalengen to

\footnote{1} souner, 1; souner, E.
\footnote{2} herborowe, E.

That is,—unless it can be shown that God has granted it by His word.
be herborwijd and fare as lordis wip pore men, more þan ever Crist chalengide. Þei shulden þenke to flee wisely boje multitude and spensis, þat þei charge not þe Chirche more þan God wole þat þei do. And keping of þis reule of Crist shulde make freris to were away.

For ech man, as seip Petre here, as he hab take grace of God, for to profite to his broþir, so shulde he mynyâter þis lent þing, or ellis he is fals traitour to God. And þus men shulden dispende Goddis goodis afir grace þat God yuye þem, for man hab not þis for himislf, but to parte hem wip his neibore. And, for charite of man is shewid boje in dede and word, þerfore Petre spekþ of word, and biddþ, if þat ony man speke, loke þat his wordis be Goddis wordis. And wolde God þat þe pope knewe þis lore of Petre, and kepte it wele! for þame he shulde not þus send bullis of wordis, þat he woot not ben Goddis.

And here maken men þes newe ordis to shame, and axen grounding of þer dedis. And certis þei may not prove bi resoun þat þei shulden lyve on þis maner, and so þei ben nedid to seie þat þei ben groundid bi þe popis autorite, or bi reulis of charite, or bi dremes of men, or fablis. Hem shameþ for to seie þe firste, siþ popis speken many wordis, þe which ben not Goddis wordis; but who shulde trowe to hem in þis? And siþ charite tchþ men to not comoun þus wip tyrantis, but to flee hem in word and foode, reulis of charite tchen not herfore for to maynteine þus þes men, whos staat is not groundid bi God. Þif men seien þe þridde tyme, þat dremes moven to maynteine þes ordis,—certis men shulden not trowe þes dremes, for þei have brouȝt in myche synne. And þerfore þe wise man biddþ þat þen shulden not recke of dremes. Þe fourþe tyme, þes ordis blynden men wip talis biside holy writ, þat so many myraclis have þei done, and so many seintis of hem ben canonysid. But þis speche þar no man trowe, but þif þei teche it is Goddis word; for it is ynowþ to men to trowe Goddis lawe, and oþir þingis þat þei perceyven wip þer wittis, alþif þei ben not giled wip fablis.

And Petre biddþ after to his disciplis, þat þif ony man mynyster, þat he mynystre as of þe verite þat God mynystreþ in

1 knowþ, E.
2 dar, E.

Wyclif.
him; and prove he pis in good maner, beter than ben pes foure fallacies. And pes in al lyves and werkes of men, shulde God be worshipid bi pis meene, pat Jesus Crist, pat is our Lord, move men to worche pes. For if pis meene faile to men, pei shulden not trowe wordis pat ben told; for Crist movep sum bi his lawe, and sum bi resoun, for he is resoun, and sum bi loore of pe wittis, for he movep al good mennis wittis. And sip Crist is bope bodi and soule, and over pes two pingis pe Godhede, what ping pat Crist techip not pes shulde be left as suspect.

ON WIT SONDAL.

[SERMON XXIX.]

Dum complerentur dies.—Acts ii. [1.]

Pis storye of apostlis dedis tellip how pei weren disposid of God to receyye pe Holy Goost, and medlip many notable wordis. Luke bigynne on pis maner.—Whanne pe daies of Pentecost weren fillid, pat maden fifty daies in noombre, alle pes enleven disciplis weren togidere in pe same place. And pis place was in Jerusalem, as it is licly bi pe storye. No drede pes enleven apostlis, aftir pe resurreccion of Crist, ledden devout lif and holy, and algatis after his ascencioun. Bi pes ten daies men seyn pe apostlis fastiden and preieden. And pes pei camen into an hous on Witsunday in Jerusalem. And her was made hastily fro heven a sound as of a greet wynd comyng, and pis sound fillid al pe hous where pe apostlis weren sittinge. And her apperide to hem diversi partid tungis as fier, and pis fier sate upon hem alle, in forme of a tunge. And pei weren al fillid of pe Hooly Goost, and pei bigunnen to speke in langugis pat weren dyvers in hemsilf, rist as pe Holy Goost yaf hem for to speke out. And so pree pingis weren seyn here, pe which al bitokeniden pis miracle. Pe firste was, soune pat cam fro hevene pat fullfillid al pe hous, and pat bitokenep pat apostlis hadden grace of

1 fallaciis, E. 2 seen, E. 3 sounde, E.

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God to speke his wordes. *De secounde signe of his miracle was of *he substaunce of fier, *pat bitokned *pat *hes apostlis weren ful of charite to speke. *De juride signe of *his miracle was of *his forme of fyr or tungis; and *pat bitokenep *pat *hes apostlis hadden knowynge of many langagis.

And *hus seip Luke, *pat in *he cite weren *hewis dwelleinge of *al nacioouns, *men of *religion, and *hes *hewis couden dywers langagis, of cuntreis *pat *hei hadden dwelte inne. For after Cristis resurrecciuon, and bifoire his deese also, *hewis weren scatrid in many londis, and lerneden langages of *hes londis; and *hus *ben clepid of *hes nacioouns, and camen to *he temple at *his fest. *And whanne *his vois was maad to *he apostlis, *he multitute of *hes *hewis camen, and *he were confused in *per poust, for *ech of *hem herde *apostlis spekyng in *per strange tung, *pat is spokin in *per contre. And *his was a greet woundre; and herfore *hei alle abaishiden¹ and woundriden, and seiden togiedere, *Lo, *ne ben not al *hes *pat spoken of *he cuntre of Galile ? *And how have we herd *ech on *his owne tung, in *which tung we weren born, ferre away fro *his contre? And Luk reheursip sixtene langagis *pat *hes pilgrimes hadden at hoom, and *hei woundriden how *hes Galilees kouden speke *hus al *hes langagis. And *he miracle was more, *pat *hei spaken Goddys merveilis *hus in so dywers tungis.

And here men douden comouni, where *hes apostlis spaken aloone, or *ech of hem al spake dywers langagis fro ojer, so *pat on of *hem koude oo langage, and anojer koude anojer, but not *hei alle knewn ech langage. But here men *henken bi *he story, *pat ech of *hem knewe al *hes langagis, and *hus *hei undirstoouden *hes men *pat weren of so dywers contreis. But difficile is moved over,—wher *ech of *hem blabride al *hes langagis²; and it wolde seme a greet woundir *pat o man spake at o tyme *hus dyvers langagis of men, sip *pat dyvers langagis axen dyvers formyngis of voics, *he which myften not be togiedere. But here men *henken bi *he storye, *pat *his miracle myt be *hus; *hes apostlis knewn dyvers langagis whanne *hei weren spoken unto hem, but *hei spaken al o maner of vois to *hes aliens *pat *hei spaken to; and *his was *per owen langage, *pat hadde kyndly his forme;

¹ aboysebiden, E. ² So E; A has languis.
but bi þe same langage boþ þei and oþer consevelden diverseli; as þe same sound of bellis moveþ men diverseli, oon þat þei speken þus, anóþer þat þei speken dyvers. And it is liȝt to God to move men to diverse conseitis, alȝif þe langage be þe same. And þus þe miracle was þe more, þat God movede þus þes inwittis, alȝif þe voicsis weren oon þat þei herden of þe apostlis. And it is licly þat þes pilgrimes consevelden þe same langage þat þei knewen moost of alle, and þe witt of þis langage; and so ech man hadde his owne miracle, and God movede apostlis as he wolde. And þis figuride oonesse of herte, as þes men þat maden þe toure weren tokened, þat þei hadden by pride dyverse hertis, bi dyvers langagis; and so þis God made þer langage chaunge.

Here men mai telle þe puple how men shulden disposed hem to receyve þe Holy Goost bi þe graciose gifte of God. Þei shulen faste and be devoute, as weren þe apostlis at þis tyme, and Þanne þei shulden fele sound fro hevene, þat shal move hem to goostli werkes; and algatis þat þei have fier of charite to make hem clere; for fumes of temporal goodis letten many to take þis spirit. And no men ben more undisposid to take þis spirit þan ben sicch men, for þer envie and þer fumes disturbilen þer eire to take þis goost. And it is nedeful to men to have jungsis; as God biddijȝ, þif þat ony of hem speke, þei speke Goddis wordis, and not falsheed, and not worldly ne veyn wordis, þat ben fer fro Goddis likynge. And þus þree condiCiouns þat waren in apostlis disposed men to resseyve þe Holy Goost, and contraries letten men þerfro. For no drede defaute is in man and not in God, whi God liȝtnep him not.
Vidi hostium apertum in Coelo.—Apoc. iv. [1.]

This epistle of Joon² tellip many statis of þe Chiche, and medliþ lore of þe Trinite; wherfore þe Chiche rediþ it to day. Þe sistis fallen to man; þe first is bodili sis, þat falliþ to mannis eien, þe while he wakiþ; and þis is knowyn. Þe toþir is ymaginary sis, þat falliþ to a man whan he slepiþ, and in þis sis ben many degrees, sum hyer and sum lower. Þe þridde and þe heirest, is sis of mynde of mannis soule; as spiritis seen wel in heven in Goddis word þingis þat shulen be. Þe secound sis hadde þis Joon, and þe undirstonding þerof, for þe Trinite tolde him in hyding and privily alle þe greet statis of þe Chiche þat shulen come til þe day of dome. _Joon_ seip, he saw a dore open in heven, and þe first vois of angel þat spake to him, as a trampe, bad him þat he shulde come bidir, and he shulde shewe him þingis þat moten be after þis in þe Chiche. Þe dore in heven þat was opyn bitokeneþ þe staat of holi Chiche, for o staat þat comþ bifoþe bryngiþ in anoþer staat, as reste of man in þe nyþt disposiþ him to travele amorewe³. And so þe first staat of holy Chiche disposiþ it to þe toþir; and so þe last rest in blis mut nedis come of oþer bifoþe; as prechinge þat apostlis prechiden brouþt in martirdom, and staþe of martirs whanne it was opyn was an opin dore in heven. But now synne of slowe cowardis haþ closid þis dore, for children drede. For not oonli for bodili peyne, but for worldi goodis and favoure of men, men dreed to mayntene treuþe of God and telle it boldli; and þis bodili hardynesse haþ quenchid hardynesse of soule. Þis sis of Joon and þis vois were ordyned of þe Trinite. And so Joon dremede not siche dremes as done drunken men and lecchours, but God pryntid þuris in Joon,

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¹ _Seynt Joon, E._
² _on þe morowe, E._
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and tauȝt hem eft bi angelis lore, and God medliȝ wordis of confort þat Joon shulde not faile in þis, siȝ þis lore þat Joon hadde here is needful to þis fiȝtinge Cirche. Speche of þe angel as a trumpe, is greet autorite of his word, þat it mut nedlings be so, siȝ grete God haȝ ordeyned it. And so þis angel confortiȝ Joon to come to him, and lerne þis lore.

And Joon was anoon in spirit, and saw on þe second maner. A man is teld þan in spirit, when his spirit seer of God, and his bodily werkes ceessen and his out-wittis ben closid. Joon saw how a seete was þat in hevene, as it were a trone, and a lord sittyng þer, as it were Jesus Crist; and he þat sate upon þis seete was liche in colour to þes two stones; jasþis is þe first stone, þe whiche stonne is greene of coloure,—and sardynys þe second stone, of red coloure, as he brenned. And þes two tellen to men þat Crist oure Lord is ful of confort; as greene colour makȝ men glade, and bryngiȝ confort to þer eien; þe rede colour techiȝ men how Crist confortiȝ mennis charite, and makȝ hem bold to be martirs, and shede þer blood for his love.

And þe reynbowe was aboute þe seete, liche to þe riȝt of a smaragdyn stone. Þis reynbowe telliȝ1 to Joon þat þe godhede aboute Crist tempertiȝ graciously þe veniunce þat men done ægens his Cirche, þat it faile not for hard tourment. And þis confort, wiȝ charite, makȝ pursuied men to laste. And in cumpas aboute þis seete weren foure and twenti lesse seitis2; and þes lesse seitis weren liil trones, and on hem saten foure and twenti eldor men. Þis þing bitokeneþ to Joon, þat in þe Cirche above in hevene is a noumbr of greete seintis þat preien God for þis Cirche. While cloþis of þes eldor men bitokeneþ clennesse þat þei ben inne, and crownes of gold þat þei have is goostli victori þat þei have don. And þus, siȝ Crist is in boȝe his circhis, he haȝ seintis here byneþe, þat doen in sum maner of fiȝure as doen seintis in hevene. So þes foure and twenti seitis ben foure and twenti placis here; and þes eldor men ben þo þat holden wisely Goddis lawe. For riȝt as foure tymes sixe maken þis noumbr, so foure wittis of holy writt, þat is perfite, maken þes eldor men. But þer cunnyng is here ful þinne, as þis is clepid

1 teulde, E.
2 So in E; A has ceulde.
a thynne notynbre; but þei have clennes of lyf, and þer victory
on sum maner. Of þis trone comen forþ listyngeis, and voici,
and þundris bope. Þis trone is Goddis sete, þat ordyned
þes þre þingis to come here. Listyngeis ben myraclis of holy
lyf, þat last þe here for a while. Voici ben preching of Goddis
wille, of mede þat his knyghtis shulen have. Þundryngis ben
tellingis of greet peyne, þat men shulen have þat shulen be
damped. And þes þree comen of God, and bi bope his
chirchis under him; as mannis vois comeþ fro his herte, bi
his þrote, and bi his mouþ.

Seven lampis brenynge bfore þe trone ben seven spiritis of
God, as Joon tellþ. Boþe Cristis chirchis have seven lampis
þat ben brenynge bfore God. Þe first seven ben alle þes
seintis þat ben in hevene and done Goddis wille, and helpen
mennis charite in erpe, and techen hem as lampis brenynge.
Þe secounde seven ben al þes seintis þat done in erpe þis office
of laumpis,—as shulden be bishopis and greet pretatis,—but
þer laumpis ben quenchid now. But God faillþ not in nouþer
of his chirchis to ordyné þes two universitees, to hete and to
listne comouns, boþe bi charite and wit. And so þer wille and
understonding ben fillid bi þes two sevenes.

Jon saw also, in compas of þis sete, as it were a see of glas,
þat were like to cristal. And þis bitokenþ þe Chirche here,
for it is in tribulacion, as men ben ofte in þe see. But þei ben
bi craft of God sad to sigþ as þe glas, and þei ben of clene lyf,
as cristal is clene wipouten motis. For þe everlastinge orde-
nance of God kepþ his Chirche here in erpe, þat it may be
pursued wip floodis, but it mai not perishe ne synke. But
popis, and oþers þat seien þes wordis, shulden so lyve and sue
Crist þat þei ben partis of holy Chirche, or ellis þes wordis ben
not to hem.

Aftir saw Joon fourre beestis in þe myddil and compas of þis
sete; and þes beestis weren ful of eien bope bfore and bhinde.
Þe firste beest was like to a lioun, and þe seconde like to a calf,
þe þridde hadde a face as a mannis, and þe fourþe beest was lyke
to a þeyngis egle. As þes fourre beestis weren sum tyme Mark

1 So E; A has ceete.
2 lasten, E.
3 So E; A has ceete.
4 of þe compas, E.
5 So E; ceete in A.
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and Luke, Matthew and Joon, so þer ben now oþir in þe Chirche like to hem. As Mark telliþ of Cristis rysynge, so þer ben now wise men þat tellen of þe laste risynge. And as Luke told of sacrifice and of presthode of Crist, so þer ben now sum men þat tellen how folk shulden do þer sacrifice, and how þat preestis shulden lyve, to come to presthode in hevene. And as Mathew tolde wel of þe manhed of Crist, so sum men tellen now to folk what lyf þat Crist lyvede here. And as Joon fleþ heie above, and tolde þe godhede of Crist, so sum men tellen now þe hie divinite of Crist. And þei ben ful of ȝens boþe bifore and bihinde, for þei seen confortis and perilis of tymne to come and tymne passid. And ech on of þes foure beestis hadde\(^1\) sixe wynges, as Joon seip, and in viroun and wipinne þei weren ful of ȝens. Þe first wyngge was lawe of kynde, þe toþir was lawe of Moises, þe þridde was lore of prophetis, þe fourþe was lawe of þe gospel, þe fiþe was lore of ȝer apostlis, and þe sixte\(^2\) was prophecie of Joon and story of Luke. By þes sixe partis of holy wrît fleen al þes foure beestis, boþe bifore and bihinde, and now on þe riȝt side and now on þe left, now up and now down, after þat ȝe spirit moveþ hem. For þei tellen now of þingis to come, and now Goddis werkeþ þat ben passid, now of blisse of seintis in hevene, and now of peyne of fendis in helle, now of heynesse of God above, and now of sorwe of men in er þe. And þes foure ben ful of ȝens, for þei have boþe out-witt and inner.

And Joon seip, þat þes foure beestis hadden not reste day nê nȝȝt, but seiden, Holy, holy, holy, þe Lord þat is God almyȝt, þat was, and is, and is to come. Þes foure beestis traveliden fast to worship of þe Trinity. For al þe travel of þes seintis was for worship of God; and þei seiden in word and dede þat God is o kynde and pree personeþ; and so þei seiden þat þe same God is, and was, and ay shal be. And as he made al þis world, so he shal ende þis worlde. And as God haþ power wipinne, and resoun even wip to his\(^3\) power, so he haþ even lîkyng of hem; and al þes þe þingis ben God. And þus, aftir þis Trinity, man þinkiþ on power þat God haþ ȝovun him, and after

\(^1\) So E; A has hadden.  \(^2\) So E; sise, A.  \(^3\) þis, E.
And whan þes foure bestis hadden yowen glory and honour and blessing to him þat sittip upon þe trone, lyȝynge in worldis wip-owten ende, fowre and twenti eldir men felden down before him þat sittip in trone, and loutiden him þat is lyȝynge bi al tymes wipowten ende. For as orde is of seintis in blis, so shulde be of seintis here. For God biddiþ Moises worche1 by ensaumle shewid in þe hill; and as seintis ben in blis boþe wipowten pryde and strife, so men shulden be in erpe acordinge to treuþe of God2.

FIRSTE SONDAI AFTIR TRINITE. a

[SERMON XXXI.]

Deus caritas est b—1 Jo. iv. [8.]

Joon telliþ in þis epistle how men shulden love togidir, for he þat wantiþ þis love wantiþ lyf, as a fend. First Joon takiiþ þis maxym as a principle of bileve;—Moost dere, God is charite; and þus of God comeþ al oure love. Soþ it is þat God and man have sum names comoun to heem, as ben þes comoun names þe whiche tellen noon unperfit þing. And siþ love is sich a name, love mut nedis acorde to God, and he is nedis welle of love, and loveþ alle þingis in þis world. But as he

1 So E; which, A. 2 of o God, E.

a For the next fourteen sermons the guidance of the MS. Douce 321 is unfortunately wanting.
b In the Roman missal the same epistles occur on the first twenty-four Sundays after Pentecost that occur in the Sarum missal on the

first twenty-four Sundays after Trinity; that is, each epistle is read a week earlier in one case than in the other. The English Prayer-book, it is needless to observe, ad-heres, with a few trifling deviations, to the Sarum use.
lovep himself most, for he mut nedis be best ping, so he lovep
opir men aftir tat pei ben good. And tus aftir charite of God
shulden men shapen per charite.

And Joon declaripe pis sentence tus; In pis ping apperide
Goddis charite in us, tat he sente his oon born sone in to pe world,
and made him man, tat we lyve bi his sone. For as al ping is
made by hym so he makip pingis perfitt. And so no man mai
come to blis bi vertues, but bi his Sone, as no man may be
savyd but bi suynge of his lyfe; for it mut nedis be a reule
to ech man tat goip to heven. And, for ech ower man is a
membre tat hongip on Crist, Crist seip bi Jon in his gospel
tat no man stiep in to hevene, but mannis sone tat is in hevene.
Knytte jou pee bi love to Crist, or ellis jou comest never to
heven. Seip pe Fadir sap Crist his Sone for us, to bigge us and
save us, we mut nedis shewe him sum love bi his giftis tat he
lyve us; and tus, to clepen oure werkes oure sone, we shulden
lyve pis sone to him; for alle oure werkes shulden we do in
name of God, and to his worship. But as pis Lord is more
tat we, so muten his siftes passen oure. And tus is charite
of God shewid, not as we hadden first loved God, but tat he lovede
first us, and sene his sone helpe for oure synnes. We shulden
undirstonde here, tat God mut love kyndely, and each creature
of God hap kyndely an appetite to savyng of himsif, and to
helpyng of opir pingis. And so pe synne of a fend, tat is not
Goddis creature, deformip him and contrariet him fro pe first
ordenauce of God. And tus pis is a fendis maner, tat Antici-
christ quenchip love, and for his owne hiynes hap envie tat
opir ben good.

And tus seip Joon for mannis love, to telle how it shal be.
Moost dere, he seip, zif God hap loved us, we shulden love us zif
logidere. For no creature of God mai faile alpatis of pis love,
and tus we shulden be perfitt in love, as oure fadir of heven
is perfitt. For zif a man love his owne good, and wip tat harm
his brosir, pis love is not perfitt love, but hate ayszis charite.
Loke tat ech love of zisif turne to profit of zi neizbore, for
so dolp love of pe Trinite. And to pis entent seip Poul, tat
charite sekip not his owne ping; for charite lovep comynynge
and profitynge, for so dolp God. And tus, zif men have clene
love, þei don noon harme streitli to þing, but good after al þer power, oþir good profitable or plesing. And þus men in charite don good to boþe his chircis and oþir þingis. For charite doð good, and noon harme but bi occasion of more good. And þus werkes of þes popis shewen þat þei ben fendis children. For o pope harmeþ anoþer for to gete him prope good, as many joussend markes of rewmes ben dispendid for Urbanns cause, and many þousand men slayne; but who shulde seie þat þis were love? But moost harme here is disseite of mennis souls in feiþ hope and charite, þat ben falsly feyned here. And whoever trowiþ to þis power þat is þus feyned of þe pope, he is harmed in his soule more þan is bodili harme.

And þus þes freris and oþer ordris, þat seien þat þei gendren charite, and maken men to large þer almes, feynen falsly aftur þer fadir. And þus, whan þei maken freris, þei failen in charite of God, for þei failen of Goddis reule in multipliynge of felowes þus, as þe fend þat tempþ man coveitþ to have fellowship in peyne; and a lecchour seþ to a womman þat he loveþ hir, and wol bryng þis moo craituris of God, to profite to holy Chirche; and so a þeef, þat getþ him felowes to robbe trewe men of her goods. Al siche failen in charite and ben ful of envie. For faile in charite of oon, and faile in charite of alle; for charite is an hevenly virtue, and doþ not good to o man, but þif it doþ to alle men; and doþ never harm streitli. And riþ as man þat loveþ a child to make him freere, harmþ him. And a man þat loveþ a womman to synne wiþ hir doþ hir harme; as fend þat tempþ man, to have him ever his felowe in helle, doþ him harm æzens charite, for þim failþ riþ purpos. For charite doþ nevever harm riþli, but ever good; for it mut nedis come of God, bi þe lawe þat he haþ þovun, and þanne it erriþ not in doynge good, ne in menes to do þis good. As, þif God hadde ordeyned þes foure sectis for to profite, þanne in takinge oon of þes shulde not man do harme to þe Chirche; and þif God ordeynede none of þes, þanne in mayntyonyng of ony of hem he doþ harm to Cristis Chirche, and þanne he failþ in charite, and loveþ neiþer God ne man.

And to þis entent speþþ Joon, þat man shulde kyndeli love
his bropír. And for þis ende haþ God ordeyned þat man shulde knowe his bropír here; but sij of God is not here, but oþer manere of sijt in hevene. But, ðif we loven us sijf togodere, God dwelleth þan in us, and his charite is perfit in us, and stretcheth oure love to alle þingis. And bi þis may men knouwen here þat þei dwellyn in God, and God in hem, þat he haþ yowm hem of his spirit, to love comunli as he loveþ. And we have sene and heere wïnness, þat þe fadór sente his sone to save þe worldes, and to profite boþe to saved men and dampned. For clerkis proven here bi resoun, þat Cristis liif and his dedis done good to alle creaturis, bi perfeccioun þat he getiþ hem. For it is knouwen þat al saved men have good bi passioun of Crist, for ellis þei shulden nevere have komen to heven, ne þer synne have ben ever forgovun. Alle þat ben dampned in helle have gree good of Cristis passioun, for þei have just punishinge, and þat is good, þhe, to hem; and but ðif Crist hadde diþ þus, þei shulden have synned more in þe world, and so þer harme shulde have be more, and þer peyne þat sueþ þis synne. Alle oþer partis of þe world serven in orde to God and man; and siþ þei have appetit herto, and þis is performed bi Cristis passioun, ech oþer part of þe world haþ good bi passioun of Crist. And þus mennis charite shulde strech bi þe love þat Crist haþ groyvn.

What man þat ever confesseth þat Jesus is Goddis sone, God dwelleth in him and he in God, bi þis perfit confession. þis confessioune shulde be wilful in riþ lif, for ellis it is uncomplet, and knowynge æns his wille. And þus Joon was moved of God to seie, þat he and his breþren have knouwen and trouwen to charite þat God haþ in hem. Joon hadde knouwen above hope þat þis charite was in him, and he woot bi bilee þat þis charite mut save him. God is charite, as Joon haþ seid, and he þat dwelleth in charite, dwelleth in God, and God in him, as in his sone, to take to blisse.

And þis is perfit charite wiþ us, þat we have trust in domesday. For as he is, for his tyme, in peyne and tribulacioun, so we ben in þis world, and aftir þis mut nedis sue joie. For as þe riþ-wïnnes of Crist lettid not his joie to sue, so þe same riþ-wïnnes wolde not lette in his membris. And alþif men wïten not þis
clerely for þis tyme, ne þeles þei have no drede þat ne þis shal sue in hem, for ellis þei weren out of hope, and so out of charite. And of þis drede spekip Joon, and seip, Drede is not in charite, but perfite charite sendip out siche drede, for drede hap a greet payne: and so he þat drede þus, is not perfite in charite. For as moost payne of man is of beryng of his synne, so moost servyle drede is of punishing þerof. And þis drede mut be awey bi charite þat is perfite. Love-drede is in men wijouten siche servile drede, and þis holy drede dwellip ever more in blisse wij seintis.

And þus we shulden love God, for he before hap loved us. And yif ony seie þat he loveþ God, and hatip his broþir, he is a lier. And þus many men seien þat þei ben in charite, and ȝit þei gabben upon hemsilf, as Joon seip here sharply. And þus men mai punishe oþir by entent to do hem good, but not by Þele of veniaunce, ne wijouten autorite of God. And þus peñken many men, þat þis was a fendis dede for to slee so many men for a synful and a roten office, þat þe pope chalengip so folli; for þei boþe shulden be fayn to wante siche a sinful office. For he þat loveþ not his broþir whom he seip here at þe, how may he love God whom he seip not þus? And so many lesingis be maad on þe charitees of men; as many seyn þei punishen men for love of amendement; but þei holden not þe forme of punishing as Crist held. Prechung and paciencie shulden be meenes to scomite synnes. And þis mandement we have of God, þat who þat loveþ God, love he his broþir. And þus, yif we haten oure broþir, we haten God in oure broþir. Studie we Poul and Joon, to knowe perfite charite.
SERMONS.

De secunde Sonedai aftir Trinite.

[SERMON XXXII.]

Nolite mirari si odit vos mundus 1.—I John iii. [13.]

Joon tellip in pis epistle how men shulen lyve yat suen Crist, and algatis how jei shulden kepe bisili charite. Per ben two lyves here; oon of verre Cristene men, anoiper is of worldly men, whiche Joon clepi here je world. Je first sect holdi Cristis lawe wipouten contrariyng bi ojer lawe, and in pis ben many degrees, as preestis, lordis, and laborers. Worldly men ben siche men yat je world hap overcomen, and bope in lawes and in customes jei ben reuiled bi je world; as je two sectis ben myche medlid wip fals feynynge of ypocrisis. For men yat ben not Cristen men ben medlid now wip Cristene men, and jei have lerned of je lawes, of je werkes, and of je customes, and je fend hap taut hem for to tenken yat jei ben beter yat lif after Cristis lawe, to make algatis hevene mennis cende.

Joon speki to je first sect, and biddip hem; Wole ye not woundre zif je world hate you, as Crist biddip ofte tymes. And Crist, to conferme men, maki pi resoun to his disciplis. Zif je world hate you, wite ye yat it hatip me your priour; and it is wynow to disciple yat he be as his maistir. And now, whan jei newe ordis yven hem pi to je worlde, jei haten men speciali yat speken Goddis lawe ajens hem. And woundre ye not herof, for pi hatiden scribes and Fariseis Crist. And Joon confessip ye first sect, and sei, We witen sobli yat wee ben translated fro dip to lif, for we loven men yat ben brheren. Yse two sectis ben dyvers algatis in pis two pingis. Ye first sect hap ye Holy Goost yat techip it, and maki it lyve; ye secounde sect is goosti deed, for it wantip quykenyng of pis spirit. Ye toiper diversite is pis; yat men of ye first sect kepen hem in charite, ye toiper sect hatip pis. And herfore sei Joon pius, We witen yat

1 So G and I; A has mundis.

The life of Christians and the life of the world distinguished, the one by love, the other by hatred.
we ben translatid fro dep to lyf, for we loven brijeren. Eche man undir Crist, bope Cristene men and hepene, lyvenden sum tymes worldlyly lyv til Crist hadde goostli baptisid hem. And herfore ses Joon soflie here, We witen pat we ben translated. And pis translaicin is beter pat worldly translacioun of pe pope, for it mai falle ofte tymes pat men pat he translatij pis ben more deep in goostli deep pat pei worn biforn pis. For spiritis of men pat ben dampned han more peyne bi pe synne pat pei bygunnen to grounde here, pat pei hadden biforn pis synne. As, if a dampned man was riche, and castide togidir myche good, and ordeynede whan he diele to gete him worldly glorie bi pis, pat spirit is more punishid afar pat pis error growij. And pis ses Bernard of sum heretikes, pat men knowen not now per peyne, for pei witen not how many men ben pervertid bi per lore. And hereon shulden pes sectis penke, and stonde in lore of Jesus Crist, for per newe lore pervertij many, and maki hem more punishid in helle. For whanne a spirit come to helle, pat synnede bi error pat pei tawsten, who dredi not pat ne pei han peyne bi newe comynge of siche felowis? And pis move many men to holden pe bondis of Cristis lore, sip pis lore is ynow and mai not erre, but ojir mai. But Crist forbedij not, but biddij his discipulis in figure, pat pei gider up pe relij pat is lefte of Cristis mete.

And to pis entent ses Joon, He pat lese not dwellij in dep.
And as it is seid in pe neste a Sermon, of pis love ben many gabbings. For ypcritis seien pat pei loven, and done jis for charite, but pei fallen in per reule, and erren foule fro Cristis lawe. Pei ben pes pat Ysay discryveij, pat pei seien good is yvel. And jis ses Joon afar here, pat ech man pat hatij his brobir is a man-steer. And here shulden pes sectis drede, pat han founden hem newe lawes, and leeven to profite and to teche after pe lawe pat Crist hap sovon. Certis pis is a grete hate, bope of pe Chirche and of hemislf; and for peril of hardyng in synne, pei shulden dissolve pes sectis broujt in. And ech of hem miȝte at pe leste save himislf bi Goddis lawe, and leve al pes newe sectis, and flee to pe sect of Crist, and axe hem not

a That is, as we should say, in the last.
leve of þe pope to fle from yvel to Cristis lawe. For al þes foure newe sectis ben homycidis in many persones. But Joon seij aftir in þis epistle, þe witen þat ech homicide hath not ay-last-ynge lyf dwelling in him. Liff of hevene bigynneþ here bi þe comfort of Cristis lawe, and it lastij in þe spirit aftir þe deþ for evermore; as Poul seij þat charite nevere more fallij adoun. And þis shulden Cristen men loke, what law sownned to charite, and in so myche love þis lawe, and forsake it in alle oþir. And herfore ben sum men moved to leve þes foure newe sectis, for alle þe lawis þat þei have propre muten nedis faile aftir þis lyf. And þus it is of worldis lawe, þat techij here to parte goodis.

But Joon seij þat, In þis we have known þe charite of God, þat he puttide his lyf for us, and we shulden for þretheren puttide oure lyves. He puttij his lyf for his broþer, þat travelliþ wiþ his kyndely goodis, boþe of bodi and of soule, for þe profite of his broþir. Þis man, bi reulus of þe world, wastij his kyndely goodis, and doij harme to his neiþboris soule, alþif he seij þat he doij it for love, he loveij not his broþir but hatij him. Lord, where þis pope Urbane hadde Goddis charite dwelling in him, whan he stirede men to fyþte and slee many þouasund men, to venge him on þe toþer pope, and of men þat holden wiþ him! Þis þat Goddis lawe be trewe, þis was an opyn fendis turn. Joon taugte never þis charite, ne ony oþir bi Goddis lawe; Þis God, þat reversij not himsif, biddij þat men shulde love þer enemies. But what love mai be colourid, to robbere pore men in a fendis cause, for to sle Cristen men þat trespasijden not to be þus deþ? Lord, where þis was a good herde, þat puttide his lyf þus for his sheepe! Who wolde trowe here to a fend, and leve þe lore þat Crist techij?

But, for charite is shewid bi 3yyng[e] of bodii almes, bi which mannis bodi is susteyned, Joon techij bi a lasse signe, how men failen in charite. He seij, He þat haket substantive of þis worlde, and seep his broþer have nede perio, and closij his mercy from him, how dwelliþ charite of God in him? He þat wolde not 3yve his broþir þes leste goodis, wolde not 3yve him more, neiþer travelliþ bi goodis of kynde, ne lore to þe soule bi goodis of grace. Bi þis wordis, yvel undirstonden, may many tirauntis and strong beggers be maynteyned in Cristis Chirche,
bi colour of almes of ypocritis. But Joon seip here þree words þat shulden be chargid of Cristene men. He spekɪp not here to alle men, but to riche men of þe worlde þat God hæ lente siche goodis, þat þei shulden helpe wiseli her brieren þat have nede of hem. For hier almes shulde be ʒovun of preestis and of perfit men. And þus seide Petir to þe begger, Gold and silver is not to me, but þat þat Y have þat Y ʒeve þee. þus men shulden seie to stronge beggers, Y have noon sich goodis to ʒeve þee, but Y have lore bi Goddis lawe þat þou shuldist not begge þus, and þat Y wole telle to þee. Take þou Goddis grace ʒif þou wilt.

Pe secunde word þat Joon seip here is, þat a man se his bro-þir. And it semeþ to sum men þat þes men of þes foure sectis ben not breþeren to Cristene men, but of oþer strange sectis; and þus þes freris þat beggen þus ben not oure breþeren, but Pharisëis. And Joon techɪp in his secounde epistle, to grete ¹ hem not, ne dele wip hem, sɪp þei bringen not þat lore þat Crist þaf to his disciplis. For as charite is not but ʒif it be clere and general, so love of Crist is not, but ʒif it be cler, unmedilid wip errors. But sɪp siche ben oure brieren in kynde, men mai bi love seie þus to hem; Go þou and bìcome my broþir, and teche þat þou hast nede to þes, and þan Y wole wip charite ʒyve þee siche þing as þee nedip.

Pe þride word þat Joon spekɪp here is, þat a man suffre nede, as ben hungri men and þirsi, nakid men and herborwles. But men perceyven not þes þingis of freris and of stronge beggers. And so þes words of Joon steren not wise men to maynteyne þus þes beggers ægen þe lawe þat Crist hæ ʒovun, for þei ben not pacient, ne have nede to þes goodis, but þei ben harmed bi hem, and bicomem Goddis traitours herbi. And þus boþe þe begger and þe ʒyver ben ful unkynde ægens Crist, for þei susteynen blasfeme lieris ægens God and his lawe. And þus seip Joon afterward, þe þat ben my litil children, love we not falsi bi word or tongue, but love we bi werk and trauʒe. And wolde God þat ypocritis undirstonden wel þis word of Joon; for þanne þer begging were not þus fals bifore Crist þat is trauʒe. For Crist

¹ So in I; greete, G; A has gete.
love ye algatis treuje and good werkis, and hati fals wordis; for he is Goddis word and treuje, and jus jes wordis reversen him.

PE JRIDDE SONDAY AFTIR TRINITE.

[SERMON XXXIII.]

Humiliamini sub potenti manu dei.—1 Peter v. [6.]

This epistle of Petre teacheth men how pei shulen walke here to heven. And first hem nedij to be meke, for peat is ground of oijr vertues, and proud men pat reisen peer heed muten algatis spurne aéens God. And pefore bigynne Petre jus, and biddij, pat alle men shulen be mekik undir pe myvyh hond of God. And peis bidding is resonable, for si a child were ful suget to a strong maistir and witti, and his yerde were longe and sharpe, reisid above siis childis heed, and his maistir myyste not be lettid to smye siis child whanevere he trespassid, a witti child wolde drede siis maistir, to trespas jus undir siche an hond. But jus it is of alle men undir pe large hond of God. Men ben here but yonge children, and God shulde be maistir of hem alle; and Goddis hond is long and stronge, for it stretchij over al peis worlde, and he mut nedis punishe men whenever pei trespassen aéens him. And herfore seij pe prophete of God, pat he haip a wakyng yerde, and his hond is hit streigh, to punishe children pat siit ten undir him. And peis is a tokene of love, pat peis maistir smytij peis children whan pei trespassen aéens him. And siif pei ben lastynge tryauntis, and he leveij to chastiye hem, it is a token pat he abidij to pe ende to bete hem sore. What man pat haip peis bileve shulde not be meke undir peis hond? And no drede, bi peis mekenes, wolde God take siis mannis hond and hie him at pe daye of dome unto pe bliss peat ay shal laste. And jus Petre biddij men be meke, pat God hyse hem in pe tyme of pe laste viistyng, whan he shal rekene wip al his seruauntis. For God pat mai not lye seij; He pat hieij him shal be lowed, and he pat lowij him shal be hyed, oujer to hevene or to helle; for pe peys of Goddis riij mut nedis wey after mennys werkes.
And þus Goddis clerkis shulden here caste al þer bisynes into him, for he haþ cure of hem, and forçet þat Þat þei done. What man shulde not take tente to siche a maistir, for love and drede? And þus men ben to myche foolis, þat loken fro God to worldli þingis, for þei, as men out of blieve, seien þat God slepþ or seþ hem not. And þus þei shulden wel gidere al þer bisynes unto him, siþ he sittþ and seþ her werkes bope of bodi and of soule, and God chargþ al þer maners, and þe lest entent of hem. Who shulde not drede to synne in presence of sich a Lord? siþ men shamen comounly to trespace in presence of an eþeli lord.

And, for þe fend tilliþ men bi many willis fro siþte of God, þerfore seþ Petre aftir, Be þe sobre, and wake þe: for your adversary þe deovell compassib aboute as a vorynge lioun, to seke what man he shal swo lowe. And no drede siche men þat ben not in kepynge of God, and waken not in vertues to him, but lyve in lustis to þis world, þes ben þo men þat þe fend swo lowiþ to him. For his bodi is his children, and his defying is his enduryng. And herfore biddþ Petre here, þat men shulden asen-stande þe fend, strong in blyve, þat Petre telliþ here, and in hope of Cristis helpe. And þis shulden holy men wise, þat þe same passioun, of þe fend, bi which he temptþ worldli men, is maad to holy men in God. For þe fend temptide Crist, and assaiede where he myþt overcome him. And þus þe fend þenkiþ him sure of sinful men þat he hap gildrid, and temptþ sharply holy men, to lette hem of þer good purpos. And þus Petre preieþ to God, þat is autorite of al grace, þat hap clepid men into his ay-lastinge glorie, for suffringe litil here for Crist, he shal make fulli, he shal confere, and make sadde. To him be glorie and comandinge into þe worldis of worldis, Amen.

It is knowun to trewe men þat þei mai not overcome þe fend but þif God þyve hem grace, þat is first flowyng and litil; and aftir þis grace is confermed, for God holdþ it in his place; and siþ þis grace wexþ sadde, þat it may not falle away. And þis ordre of þe holy Trinite mai men se in bodely þingis. Blessid be þe holy Trinite, þat þus bigynneþ bi his grace, and con-

1 So also in G; tolleþ, I.
2 gilderid, G; gildrid, I.
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tyneber bi þe same grace, and makiþ ende bi þe same grace, and makiþ man sadde and perfite. For, but hit he make fulli man, ellis mannis werk is not worð. Lord, siþ men travelen bisil to be confermed of þe pope of Rome in staat or in benefice here, þat done ofte myche harm to hem, how myche shulden men bisen hemsilf to be confermed in grace of God! And þis is in mannis power, more þan consermynge of þe pope; for man þar1 not traveile more, but contynue vertuous lyf and clene, and God Wolfe for þis litil good conferme man in more good. And þus man þar þyve no money, ne traveile ferre in bodiþ traveile; but do he þis þing, good and liȝt, and God is redi to conferme.

FE FORþE SONDÆ PISTLE AFTHR TRINITE.

[SERMON XXXIV.]

Existimo quod non sunt condignas.—Rom. viii. [18.]

In þis epistle techiþ Poul, how þat Cristen men shulden laste in þe service of Jesus Crist, wipouten grutching ægens him. I gesse, siþ Poul, þat suftringis of þis tyme ben not even-worþi to þe glorie þat is to come, þat shall be shewid in us. As who siþ, who ever sufere here nevere so myche for Goddis sake, þit þis sufryng mut have reward þat shal passe al his traveile. But who wolde grutche ægens God for þis traveile, siþ þis is sop? siþ God susteyneþ a man, and moveþ him, and helpþ him for to traveile sich traveile; and how shulde it not come of grace? And þus reward for þis traveile mut nedis al come of grace. For whan man traveilþ of2 his owen myche more traveile þan þis is, þit men maken aþþ to him for reward in þis world; and siþ reward of God in hevene is a þousand siþþ beter þan þis, it is knowen þat joie of hevene is not even-worþi to þis traveile. For þif man sufere to þe deþ on good maner in Goddis cause, þit he haþ ay-lastynge lyf, þat is beter þan al his þitte. For God of his grete lordship cannot rewarde but largely, as an erþely

1 dar, L. 2 So G and I; A has on.
lord for litil rewardip men bi more mede. And þus clerkes seien comounly, þat a man disseveþ on two maneris, coenabli and even-worþily. On þe first maner a man disseveþ blis; for it is coenabli to God, worþi and just boþe, þat he of his greet grace rewarde largely his pore servaunt. But man disseveþ not blisse of God bi even-worþinesse, whatever he do, siþ God mut nedis, of his lordship and his grace, rewarde more men. Þe glorie of heven þat is to come is þit hidde, and shal be shewid aftir to men in blisse; and þis glorie is so myche, þat men shulden have wille to traveile herfore. And bi þis skile weren martiris moved to suffre joyfulli al þer peyne; for no man grutchip ne failip here, but for defaute of his bileve. And siþ man is Goddis creature, boþe bodili and goostili, man is clepid bi himself creature, bfore opirs, and specialli þis man þat is lastinge in hope of blisse. And þerfore Poul clepiþ þis man, abiding of a creature; for þis man abidip sadli shewyng of blisse of Goddis children. For Joon scip, þat we ben now Goddis children algiþ it be hid, but we witen wel, at domesday, whan Crist shal apere in his glorie, þat we shulen be like to him; but þis is not þit shewid to us. And þe ground of al þis joie is, þat we ben Goddis creaturis, and he haþ ordeyned of his grace us to be Goddis sones.

Anoþir resoun þat Poul tellip is groundid in þis rote, þat fro tyme þat man hadde synned, man was suget to vanite. For he was nedid to bere vanite of his liif, boþe in peynes of his bodi and in passions of his soule, and bi þis he mut nedis suffre myshevous deþ for þis synne. What man shulde þanne grutch o suffre wilfulli for blis, siþ eilis he mut nedis suffre more peynefulli for lasse reward? Blessid be þat Lord þat, suettid men to vanite, for þis cause, for to have hope of blisse, and þus suffre wilfulli for riþ. Hope and solace in þis peyne is, þat men trowen to come to blisse and ful heritage of Goddis sones, for litil peyne þat pei suffren here. And herfore scip Poul þus aftirward; þat þis creature shal be delyverid from servage of corrupcion, and to be freedom of glorye þat Goddis sones shulen have in blisse. And certis we witen, þat ech man þat is creature, ordeyned to blis, welip and travelip peynfulli til þat he part from þis world; for þus dide Crist oure alþer Lord, and so
muten alle his children do. And men þat have þer blisse here muten nedis in deþ have more peyne; and so þe wey þat Crist haþ ordeeyned is boþe lyþer and þe best.

And not al oonl þeir children, þat ben ferþer fro knowynge of God, but Poul himself, and oþir apostlis, þat hadden þe first fruytis of þe spirit, weilen here wipinme himself, desirynge titil of Goddis sones. And so, þei abiden in hope biggyng ægen of þe bode, bi Jesus Crist þat is oure Lord. Wel we witen þat man was maad in state þat he myȝt lyve evere inne, and wiþouten deþ and oþir mysheves 1 be translated into þe blisse of hevene; but bi synne he was nedid to suffre peyne and bodili deþ. But Crist haþ brouȝt him ægen to state þat he shulde first have hadde. And þus þes resouns of þe apostle moven to suffre gladli for Crist. And as God rewardþ man over þat he deserreþ, so þe state þat men have now in hevene is beter þan was state of innocens; and þis sentence shulde move men to be martiris for love of Crist.

[SERMON X XXXV.]

Omnes unanimes in oratione estote.—1 Pet. iii. [8.]

Petre tellþ in þis epistle how men shal dispose hem to take gifteris of þe Holy Goost, and helpe of God in þis lyf; and þis shulde be bi 2 oonhede in undrstanding and wille, in which men shulden acorde to God, and þan ben þei wel disposid. And herfore biddþ Petre þus, þat þe shulen be aþ fowelle wille þe holy prierer. And þis wille shulde be reþil bi resoun, and so undrstanding 3 and wille shulden boþe serve God. And þus, as Poul techþ, pere shulde be oþþ bileyve and o charite among al men; and þanne myȝten þei preie stronglire. But now men varien in bileyve, as we seen in þe sacrid oost, and men have made hem a bileyve of þe popis and oþir statis; and oon seþþ oon, and

1. mesheves, G; mesheves, L.
2. So in G and I; A reads bis.
3. So in G and I; A has in undrstanding.
ano"per ano"per; and þus men varien in blyve. Men varien also in charite, for oon loveþ þat his folk overcome, ano"per þat his folk þat fi"st þew hem discomfit hem and slee hem. And þis discord in charite, and suyng discord in praier, mut nedis be reproved of Crist, þat loveþ oonheed in þes þingis. And to distrie þis heresie, biddiþ Petre us alle be of o wille, for ellis oure praier mut be unherd, but þif we have goddis of Maniches, o good god and an yvel god, to heere þes contrarious praieris.

And Petre biddiþ, afþir þis word, to kepe eipte vertues to blisse. First, wþe shulden be suffryng togidere; ech have sorwe of óþris yvel, and suffer injuerie of ano"per, suppose þat he wirche aþens him. And þus Cristene men shulden be lovereis of breþerheid; not of breþerheid of freris, ne of breþerheid of gildis, but of breþerheid in Crist and of holy Chrïche oure modir. For þes men þat maken þes sectis travaile þaþ Cristis breþerheid; for Crist travelid many weies for oonheed of þis breþerheid, and þes sectis travaile þaþ fast to diversen þis breþerheid; and so þei don aþens Petre, þat biddiþ to love ðo breþerheid. And þus men shulden be merciful, siþ eþ shulde be broþir to ðeir, of o fadir, and of o modir. But now þei ben dyevers in kyndis; sum ben children of Sathan, and sum children of Belial, and sum ben children of God. But how shulden þes comoun togidere? siþe divisioun of breþeren lettiþ love in Cristendome. And þanne men shulden be temporalis, and alle suen maners of Crist, siþ Crist shulde be oure aþer fadir, whom we shulden nedis sue. But now þes sectis varien boþe in maners and in wille, and so hem wantiþ þis temperour þat Petre techiþ here Cristen men. And þus alle men shulden be meke, siþ oure fadir and modir ben meke, and God oure fadir haþ a zerde to bêete us, but ðif we kepen mekenes. And þus wþe shulden not ȝeld yvel for yvel, for þus done þe fendis children; and we shulden not ȝeld warïynge for warïynge, for þus doþ kynrede of Belial; but we shulden blisse alle men, for þus usen Goddis children, for in þis ben we clepid þat we han Goddis blessing bi

1 comuen, G; comune, I. 2 temporalis, G. 3 So in G and I; A includes the clause in the quotation. 4 beþe, G, I. 5 yvre, G. 6 wærïynge, I.
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herytage. Seintis þat ben in heven han fulli Goddis blessyng, and þe title þat men han by ay-lasting ordenaunce of God passiþ al mannis title þat man mai have to worldli good. And þus þes seintis ben eiris wiþ Crist bi title of ordenaunce of God; and þis is propre heritage, þat God haþ ordeyned bi his. And herfore we shulden love þe first eire Jesus Crist.

And aftir Petir þyreþ a reule to kepe Cristis religioun; and þis reule mut nedis passe al þes newe reulis of ordis. He þat wole love lyþ, and see good daies in blis, constreyne he his tunge from yuel, and his hippis þat þet speten not gile; and bowe he awaye from yuel, and do he good, and seke he þees,—for man shulde seke þees wiþinne bitwene God and himself,—and man shulde sue þees wiþoute bitwene him and his neibore. For bi þis reule men made juste, and God lokiþ graciously on hem, and þe erres of God ben at þe praieriis of siche men, but þe face of þe Lord is upon men þat done yuel. And þis reule of David and Petre is ynowþ to alle men, and ech man shulde kepe þis reule bi religioun of Crist. And herfore take þou noon newe ordre bfore þis reule faile to þee. And siþ þes foure newe sectis failen in þis reule of God, þei shulden leve þis novelrie, þat makþ hem turne from Goddis lawe. Alle þes foure newe sectis synnen in many gabbingis, bôpe in gabbing of dede and gabbing of mouþ, for þe speken gile to þer breþeren, and wiþdrawun from hem juste helpe. He þat studieþ more þis materie mai see how þis gabbing goip.

And for surete of þis ordre seip Petir as bileve, þat no man anoþ þis man, in þat þat he sueþ wel Crist. Holde þis ordre, for it is þe beste, and bringþ mannis soule streþþt to hevene. And þus seip Petre bi bileve; Who is he þat anoþþ þou, yff þe ben good sweris. Many men han peyne here in þer goodis and in þer bodi, and many men ben deed for maynteeyng of riþ-wisness, but þis is noon harm ne noye, but more wynnyng of betre þing. And herfore seip Petre here, If þe suffren ouþt for riþ, and leve not merit þat þe have wonnen, þe ben þan blessid of God. And herfore Petre tellþ aftir þat, men shulden not drede þer manasse, for þif þei holden þis lawe of God, þei mai bi

1 So in G; A misplaces the marks of quotation utterly. 2 So in G and I; A has aom}.
no wey do hem harme. And þerfore Petre biddiþ Cristen men, 
*Be not turblid* bi þer manas, for þe fend moveþ þes debleis to 
fere Cristene men
1 fro treuþe. But Petir biddiþ afir þat 
Cristen men shulden, *stabe Jesus Crist in þer hertis.* And 
blessid be þis reule and þis ordir þat alle Cristen men shulden 
holde.

**þE SIXTE SONDAL PISTLE AFTIR TRINITIE.**

**[SERMON XXXVI.]**

_Qui cumque baptizati sumus._—Rom. vi. [3.]

Poul telliþ in þis epistle how we shulden lywe bi lore of 
Crist, for Crist tauþe til his dep how men shulden holde his 
ordir. And Poul telliþ here sutill to what witt we shulden 
take þis. He bygynneþ and seþ þus; _Which ever of us be 
baptizid in Crist Jesus, we ben baptizid in his dep._ Bodily 
baptyzing is a figure, how mennis souls shulde be baptizid fro 
synne, for witt of Crist wole not suffre to kepe þis figure 
but for greet witt. Bodily waishing of a child is not þe ende 
of baptisyng, but baptizying is a tokene of waishing of þe soule 
fro synne, boþe original and actual, bi vertu taken of Cristis 
dep. And þus, _we ben biried wiþ him bi baptym in to a maner 
of dep._ And so Cristis resurecioun was figure to us, how we 
shulden lywe. And herfore seþ Poul þus afir þat, _as Crist was 
risen fro dep bi glorye of þe fadir of hevene, and so shulden we 
lyve bi þis figure in newnes of goostli lyf._ And so þis wair 
þat we ben putte inne is token of Cristis tribulacioun, fro his 
bygynnyng to his dep, and techiþ how we shulden lyve here so. 
Þe baptizying of us in þis water bitokeneþ boþe biyng of 
Crist, and how we ben biried wiþ him fro synne þat rengneþ 
in þis world. Oure takyng up of þis water bitokeneþ þe rysyng 
of Crist fro deep, and how we shulden rise goostli in clennesse 
of newe lyf. So, riþ as synne is rote of dep, so shulde we 
kepe us fro synne after.

1 So in G; _Cristene, A._

2 This sentence is omitted in I.
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For ȝif we ben made plantid to þe likenes of Cristis deþ, þan shulde we be also like to Cristis risyng fro deþ. Þe first book of Goddis lawe telliþ how erþe is cursid in mannis werk, for erþe þat man berþ in his bodi crokide to synne til1 tymne of Crist. And, for Cristis bodi myȝt not synne, þperfore oure erþe was blessid in Crist. And ȝif we ben plantid in Cristis bodi, þan we shulen have þe fruyt þat suþp. And þus we have in a manner an old man and a newe man; oure olde man is þe fleishly man, wþ synne and lustis þat suen him; þe newe man is a spirit, purgid bi love and lyf taken of Crist. And þus seþ Poul, þat oure olde man is done on cros on a manner wþ Crist, to distrye þe bodi of synne, þat we serve not aþer to synne. And þus þe bodi of synne of man is fleishlynes of mannis freeltne, and þis bodi shulde be distried, and holy purpos of spirit quykened. And þus seþ Poul, þat he þat is deed to synne is justyfied fro synne. Þat man is deed to synne, þat is delyverid fro þat synne; and generali þat man is deed to a þing, þat is not quykened to þat þing. And þus it is a greet grace þat a man be deed to synne, for þanne he mut be quykened to vertue þat is contrarye to synne, and þanne he mut be justyfied and delyverid fro synne. And þus seþ Poul þat, ȝif we ben deede wþ Crist, we bileyven þat we shulen lyve togidere wþ him. For ȝif þis olde lyf be deede, and oure lyf of synne be distried, lyf of clennes mut nedis dwelle; and so men shulde be in blis wþ Crist. And we shulen wite bi bileyve, þat Crist risyng aȝen fro deþe men, shal never more aþer die in bodi, and deþ shal not aþer be lord of him. And þus men shulen die fro synne; and þus, as Crist lyved to God, and was evermore deed to synne, so we shulden, fro þat we ben risen aȝen to lyf of Crist fro oure olde lyf, and we shulden ever ben deed to synne and lyve to God, in liif of vertues. And þus gesse ȝe you deed to synne, and lyvynge to God bi meene of Jesus Crist oure Lord. Þat man is deed to synne, þat wantþ lyf for to synne; as he is deed to righwisnesse þat wantþ wyle to kepe it. As þat man lyvþ to synne, þat haþ strenþe and wille to synne, so þat man lyvþ to Crist, þat wole kepe his strenþe to Crist.

1 in. I.
Ye sevene Sondei Pistle aftir Trinite.

[SERMON XXXVII.]

Humanum dico propter infirmatem.—Rom. vi. [19.]

Poul tellip in þis epistle here how men shulden flee fleishli synnes, and seip, he spekip mannis lote for zkenes of þer fleish; as medecine shal be shapen aftir þat a syke man is disposid,—as it is not profitable to preche unto rude men subtilite of þe Trinite, or oþir þat þei cunnen not conseuye. And herfore biddip Crist in Matheu, þat his disciplis ȝye not holy þingis to houndis, ne scatere margarites amongis hoggis. Þes men in a maner ben houndis, þat ben þus hardid in synne þat after þe tyme þat þei have spued þei turnen ægen and eeten þe spuynge. Sich men mai tairie siintis, but hooli loore doph hem no good; and þus special lote of God, and sad as ben precious stoones, is not savorid of synneshe men, for fleishly lustis þat þei have.

And þus biddip Poul goostli, þat as þei have ȝoune þer lymes to serve to uncinnenes in wickidnes, for to mainteyne wickennes, so þet shulden now ȝyn þer lymes to serve to rigtwisnes unto holynes, þat is, sadnesse of holy lyf. For whanne þe weren servauntis of synne, þe weren free to rigtwisnes. He is free to a þing þat is not oblishid to þat þing; as sinful men ben free to riȝt, and just men ben servauntis to it; as ay þe more þat a man doþ riȝt, ay þe more he is holden þerto, for God obliship a man more, þe beter þat he serveþ to God. And herfore axiþ Poul aftir, what fruytie þe Romaynþ hadden in þu þingis in whiche þei shamen now, siþ þat synne made hem strange fro riȝtwisnes, and it fro hem; for God is holden more to man ay þe beter þat he serveþ him. And þus seip Poul þat, þe ende of synnes is þe worste doph of alle oþir. And siþ a þing shulde be preisid or dispreisid bi his ende, þes synnes shulden algatis be fled þat

1 tarien, 1.
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leden a man to siche an ende. But now, whan ye ben delyverid fro synne, and maade servauntis to God, ye have youre fragye in to holynes, and your ende ay-lasstyng lyf. And bi pis may men see how good it is to serve God, for aye ye more pat a man serve him, ay ye more free he is, and ay ye lasse pat men ben holden to God, ay ye more bonde yei ben. And iif a mannis holyneesse encres, he rescveyve ye more goodness of God, and iif a man serve were to God, God yveyp lasse of his grace. And pys he pat haþ more grace of God is more endettid for more iist. And iws seip Poul soply pat, ye hire of synne is deþ. And iws seip Austin pat a man servip to God in suffrynge of payne for his synne a. But grace of God, pat a man haþ here, is ended bi ay-lastinge lyfe. And so pis grace pat God yveyp is pis lyf wipouten ende. But al pis is groundid in grace of oure Lord Jesus Crist.

And here men douten comounli, how pat men serven to God, sum in doing as yei shulden, sum in suffring as yei shulden. Herof it sevep to many men, pat men pat ben dampeid in helle serven as myche and as justi as seinitis pat ben blessid in hevne. But here men seien pat bi dyvers resouns the two men serven to God. But just men serven medefulli, and dampeid men ægens þer wille; and so her services ben not even, but of ful divers kyndis.

THE EIGHTH SUNDAY AFTER TRINITY.

[ SERMON XXXVIII. ]

Debitores sumus non carni.—Rom. viii. [12.]

Ye apostle tellip in pis epistle how boþeoure bodi and oure soule shulde be shapid to serve oure God, after his wille and his lawe. Poul bigynnep on pis maner; We ben deltours to þe spirit, but not deltours to þe fleisch, þat we lyven after þe fleishe. And here men taken comounly, þat man is dettoure to þree

1 So G and I; A reads in.

kyndis. First and moost to God of heven, þat is a spirit, as Joon tellij; and of þis dette and of þis spirit spekj Poul in þes wordis. And so, siþ1 þis spirit is beter þan man, man shulde love þis spirit more þan eijer2 of his two kyndis, to live as his spirit wole. And so a man shulde bow his spirit to obeishe to þe spirit of God, and do what God wole þat he do, and þan he þeldij þe first dette. Aþerward, man is in dette to his own spirit to do it good; and þif he do harm to þis spirit, he rennej in dette to himsij. So a man þat reulij his lyf aftir þe lawe þat God haþ goven him, paiþ his dette, bope to God and to his own spirit, as God wole. ʒe þridde tym, man shulde be dettoure to his fleishe, þat is himsij. And þus seiþ Poul, þat nevère man hatide his owne fleishe. If he die for love of Crist, he truþij to profite to his fleishe; and þif he fede his fleishe to myche, he errij and wenep to do it good; but þit he failij not fro comoun love, bi whiche he loveþ kyndij his fleishe. But man shulde love þe secounde spirit more þan he loveþ his fleishe, for he shulde not love his fleishe but to serve beter his soule. And þus man þat passij þis love hatij in a maner his fleishe.

And herfore seiþ Poul here, þat we ben not dettijd to þe fleishe, þat we lywe after þe fleishe. For þanne we maden þe servant maistir3, and æjens þe lawe of God we loveden more þat he loveþ lasse. And whosoever þus reversij God, and chaungij in love þe ordre of kyndse, God mut nedis reverse him, and resoun turnej his love to hate. And to þis witt seiþ Poul aftir þat, þif ʒe tiven after þour fleishe ʒe shulen die, anentis youre soule; for goostli dej þat fallij to man is wanting of grace to come to heven. And herfore seiþ Poul aftir, þat þif ʒe steen bi þour spirit þe sinful dedis of þour fleishe, þanne ʒe shulen goostli lywe.

And þus, for mans wandrind is unstable here, Poul tellij of two wyndis bi whiche man is moved here. And þes wyndis mut nedes lede a man to contrarie endis. Sum men ben led bi Goddis spirit, and þis comeþ fro above, and þus ben Goddis sones led, even to þe blisse of heven. ʒe secounde spirit is fleishli, and so it mut be erpeli, and come bineþe fro þe fend;

1 and, for, G, I. 2 So in G; A and I have eijer. 3 þe maistir, I.
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and þis lediþ þe fendis sones even to þe peyne of helle, and þis wynd shulden men fle. Loke bi what lore men lyven and þerbi maist þou knowe þes wyndis. And þis moveþ many men, how þe wynd of Goddis lawe shulde be cleer, for turbelenes in þis wynde mut nedis turble mennis lif. And þis wynd is spirit of service, and makiþ man drede as servaunt. And herfore seþ Poul aftir, þat ye have not take þe spirit of service aȝen in drede, but ye have take þe spirit of grace, to take you to Goddis children. It is known to trewe men, þat bifoþ þat men weren Cristen, þei serviden in drede of soule to þe fend and many synnes; but fro þat þei weren Cristen men, and suen in lyf þe scote of Crist, þei ben taken to Goddis sones, and in him crien, fadir, fadir. And þe spirit of God þanne berþ wernes to mannis spirit, þat he is Goddis sone. And þis is a faire title; for ȝf we þus ben Goddis sones, we ben eires of God, for we ben eires of God, and tugidere eiris of Crist.

It is known of bileve þat Crist is kyndely Goddis sone, and siþ Crist is man wiþ þis, Crist is also mannis broþir. And bi medeful suffryng of Crist man háþ title to come to blis. For noþing leddþ þat ne þe heritage is comen to many breþeren, but for takynge þerof from o broþir to anoþir, and make þe first eire pore. But þis is not in þe blis of hevene, for Crist háþ fulli þe heritage, and bi him alle his breþeren, and noon of hem háþ lesse herfore, but oon helpþ anoþir in joie. And þus alle Goddis sones ben eiris of God in sum maner, Crist as kyndely Goddis sone, and his breþeren as sones of grace.

ON NINÞE SONDÆ AFTIR TRINITE.

[SERMON XXXIX.]

Non simus concupiscientes malorum.—1 COR. X. [6.]

Poul telliþ in þis epistle how men shulden fleþ fuye synnes, as it was taþt in þe olde lawe, bi fuye figuris þat God made.

1 troublinesse, G; troublenesse, L.
Poul biddip at þe first þat Cristen men covete not yvel þingis, bi yvel desires, for þis is rote of oþir synnes. For boþe Adam and Eve synned þe þis covetise, for bi þer unskilful desire þei covetiden to ete of þe appil, and wenden þat it hadde be good for hem; but þei erriden in þis covetise. Poul biddip aftward þat a man shal not be made a worshiper of fals goddis bi siche wickide covetise, as sum men in þe olde lawe made a calf þer god. And þus seip Poul aþir, þat sum men of þe olde lawe synned fouli in þis synne, and þus in many oþer synnes. De puple sate to ete and drynke, and þat risen after to pleye; for wantonesse in siche wille, þat is misturned fro Goddis wille, bringiþ in oþir synnes, and makiþ man out of bileve. And þus al þes newe ordis coveten bi wrong desire strange patrouns, or oþir þingis þat bringen hem in wrong bileve. And þus it semeþ þat many men of þes sectis ben heretikes, for þei worshipen falsly þingis ægens Goddis wille; as Poul cleþiþ averous men, þat loven to myche worldly goodis, servytours of mawmetis, and þis is open heresie. And þus may trewe men renne bi many synnes þat now ben usid.

De þridde tymþe biddip Poul, þat men shulden not do fornicacion, neþer bodili ne goostli, for God mut venge for þes boþe. And þus in þe olde lawe God vengide fornicacion, and killeþ foure and twenti þousand in o day, as Poul telliþ. But Poul leþþþ a þousand of þes, oþer for þis þousand weren saved; or for oþer cause þat we knowen not. But ay stondþ þe treþþe of Goddis lawe in þe forme þat Poul telliþ it; for who so killeþ foure men, he mut nedis kille þree. De fouþþe tymþe biddip Poul, þat we tempte not Crist, as sum of hem temptiden him, and þei perishiden bi eddris. And þes men tempten Crist þat lokken as beestis to his cros, and wrappen hem stil in lustful liif, and suen him not in his payne. And þus al þes foure sectis, þat forsaken Cristis rule and maken hem a newe rule, to loke wher þat rule were better, tempten Crist ful falsly, and þus þei perishen bi þe olde eddir. And þis tempting semeþ more grevous þan was þe toþir temptyng in figure. For þe children of Israel grutchiden for hem wantide water, but þes newe oderis, now aftir more kyndenes of Crist, hadde plente of wisdom þat Crist þaf hem for to drynke, but þei grutchiden ægens þis water,
and drunken podel water of þe canel. And resoun dampnep mor þis tempting þan þe toþir in desert.

þe fyveþe tymne biddip Poul, þat we grutche not ægens God, for worldi desire ne fleishli, ne for payne þat we suffren; but be we paided of Goddis soude. For þe book of Moises tellip, þat many men for siche grutching were synned, bi God and his angel, bifoire þei camen to lond of biheste. And as hem wantide þe bihið ende to þe children of Israel, so þes grutchers muten wanten blis þat God hæp bihið to his. And þus grutchen men to dai ægens þe ordenaunce of Crist, and shapen hem a newe reule, as if þei lefien Crist for a fool. And þus in þes fyve figuris many men licly suppose, þat moo perishen in tymne of grace bi þes fyve synnes þat rengnen now, þan siden in þe olde lawe of þe children of Israel.

And þit Poul seip here, þat alle þes falliden in figure to hem, for to teche þe Chirche aftir to fle to synne as þei diden. And herfore seip Poul aftir, þat þes ben writun to oore synnyng, in to whom þe endis of þe worlde ben comen. It is knowun of bilee, þat nyþ þe ende of þe worlde þe fend temptip man faster þan he dide in þe bigynnynge, for þe shrew is more envious, and dredip him of þe day of dome. And þeforce God hæp sent a gracious remedie to ooure helpe, þat we have a good lore of ensaumplis þat have bifallen, boþe in þe olde lawe and þe newe; and in þes shulden we stude, and leve fablis and newe reulis, for þei helpen not but to flee hem. And þus, þif we þenken wel of þe worldis þat weren biforme, how strong and faire men weren þan, and how þe fruytis weren þan good, and now is al turned up so down, and þit we have helpe of Crist bi his lif and his lymes, we shulden herfore leve þis world, and desire more þe blis of heven. And herfore seip Poul here, þat we ben þo iike men in whom þe eendis of former worldis ben comen. And þus þer welþe faiþip; for siche þingis muten nedis faile in þer eendie, bi wey of kynde. And herefor seip Poul aftir, And þeforce he þat gessip he stonde, se he warly þat he faile not. For boþe we ben now more feble, and enimexes tempten us more suthil, and þeforce we shulden be more ware, and sue Crist more bisil. And, for it is nede here men to be temptid many weies,
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Therefore Poul telliþ what tempting man shulde flee in al weies. Sum is tempting of man, and sum is tempting of þe fend. He is taken in mannis tempting, whos soule is tempid of ony enemy, and oþer he ægen-standiþ þis tempting, or ellis he risiþ soone of his synne. And þus was Crist taken in tempting, for he hadde it boþe in bodi and in soule; and þan þis tempting toke him as a suget to þis tempting. But Poul biddiþ oþer ægen-stande it, or ellis soone arise fro falling. Þe fendis tempting is þanne, whan it is so hardid in man, þat it leveþ him never til þat he be brouȝt to helle. And so ech man þat is þus tempid is a fend, as ben þei þat he goþ to. And man shulde trow bi bleve, þat non mai have þis fendis tempting, but þif his synne or his foli bryng him into þis tempting. And herfore seip Poul aftir,—God is trewe, þat shal not suffre you be tempid over þat þat ye may, but he shal make weþ youre tempting a ferre comyng of grace, þat þe mai susteyne your temptinge. And þan þe victori of siche temptinge is medeful, as was in Crist. And so who so who falliþ in to þe fendis temptinge, his owne foli mut be in cause.

ON TENVÊ SONDÁI [AFTER TRINITE].

[SERMON XL.]

Scitis quoniam cum gentes essetis.—1 Cor. xii. [2.]

Pouł moveþ in þis epistle, for former kyndenes of Crist, to be kynde to him æsen. For clerkis seien, and soþ þat boþe God and kynde haten þat a man dwelle unkynde after greet kyndenesse þat he haf taken. For soþ þat is þat al synne turned to unkyndenesse to God. And þus Poul bryngiþ to þes mennis mynde how myche kyndenesse Crist haf done hem. þe wifen, he seip, when ye weren heþene, ye weren led to doumbæ maumetæ; goynge as beestis from oon to anoþir, as þif þe hadden no soule of man. And siþ mennis God shulde be a þing þat were þe fairest and þe best, in which shulde lye þe helpe of men, and make mennis soule like to him, þe fouliest þing þat

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fall to man, and moost perilous to his soule, is to have a fals god, as men ha pat worshipen mawmetis. For pei maken per soule soule, to greet peril of per soule; and jus it is a soule ping to be led as a bere to a stake, by untreupe of a fend, to love ourt as it were God, pe which ping is not God; for al siche ben fals goddis.

And jus seip Poul aftur pat, noon pat spekip in Goddis spirit putip cursidnesse to Crist; for al pe Trinite approved him, and bope his dedis and his wordis weren holi, and ful of resoun and love. And jus men seien comounli, pat fals men on pe maners putten cursidnes to Crist, and al ben dampoline. First, whan men bi open synne ben not kyndely to Crist, as al sinful men done, for tyme pat per wille is turned amys. Pe seconde seiyng of cursidnesse pat fals men putten unto Crist, is to seie wip herte and word pat Crist was a fals prophete, and curse him bi unbileve, as diden Jewis longe tyme. Pe pridd e cursinge, and pe worst, pat fals men putten upon Crist, is pat pei feynen pe name of Crist and his goodnesse wip his lawe, and nit pei falsen pis in dede, and seien pat ojir lawe is beter. As men of pis foure sectis putten bihunde Cristis lawe, and taken hem a newe patroun and a newe reule, wipouten Crist. Pese men ben ypocrisis, pat Crist hatip moost of alle. And jus seip Poul aftir, as treupe suynge of his wordis, pat noon may seie Lord Jesus, but in pe holy Goost. And Poul spekip here of seiyng pat is seiyng fulli formed, as is seiyng of trewe men, in herte, in word, in dede, pat seien rihtly to Goddis worship in pe name of pe Trinite. What men, trowen we, may jus seie, Lord Jesus is our Lord, sayvour fro pe fend, but nit pe Holi Goost teche hem? for pe na he makip no departing fro Cristis godhede and his manhede. But whatever Crist haip ordeyned or seid, was done to his Chirche at point devys. And in pis cursing fallen pes sectis, pat diapisen Cristis lawe, as if his ordenaunce failide, but per ordenaunce is myche beter; for what man shulde chese anojer lawe but if pat lawe were betere pat pe Cristis lawe? For he is a fool of alle foolis, pat jus techip pe worse wey, and leveb a beter wey to heven, more liht and more redi. For he putip to Jesus Crist bope cursing and dissei, whan he seip bi his dede pat Crist hidde pe beter wey, and tauht pe unperfit wey, til pat

SERMONS. VOL II.
God had sent his sects. And these sects came not full out
till Sathanas was unbounden. Among all blasphemes that ever
sprongen, his is the moost cursid, for he techen opinly in dede
that jus it is, however men gosen. But alif these two kyndis
of Crist ben divers in hem stil;igit these two ben o God, and per
ben no moo goddis. And jus men shulden in per jouten, jenke,
how divisoun of jingis come of his o God, which God is a
spirit.

And herfore seip Poul aftir, that ben divisions of grace,
but certis it is the same spirit, of whom comen al these graces,
as of o welle comen many strongis. And these of his same spirit
moten come divisions of services. For his o God mut have
servauntis aftir his grace that he why, si his Lord love degrees
in his servauntis as it fallis. And these, in that driddy tyme, per
ben divisions of worchings, and yet it is the same God that worchip
al in al pingen. Who shulde grutche for these divisions, si
these ben these ordeyned of God? As ech part of a man mut have
these pre diverse in orde: as first he hath an hid power, and of
these power comen his willis, and of this power and of his wilde
comen worchings to mennis profit. And these it is in man;
and so it is in holy Chirche; and joie we of his ordinance
of God, si it is bothe faire and good.

And seip Poul declarif aftir, nyne degrees of mennis worchingis; that God hath ordeyned in the Chirche, as per ben these
ierarchies. For ech membre of holy Chirche hath sum showynge
of his spirit, bothe to profit of it and to profite of the Chirche.
As to sum by wilt of God is 30vun be word of wisdom, for sum
han sum knowynge here of treuis of the wyre Trinite. And anothe
hath word of wyt, after his same spirit, for sum han knowynge of
God, bothe of angelis and of hevens, and how this world come of
God, bi faire ordre that he hath ordeyned. Obere men have
byleve, of hidde jingis and of heye; and al these pre comen of
God, that why these to his Chirche. Sum han graces of helpees,
bothe bodi and goostli, bothe to have hem in hem stil, and to
why hem to oper breyeren. And God is that wilke spirit, of whom
al these graces comen. God why anothe to worche vertues, and
speciali to knowe Goddis vertue, and how God of his graciouse
vertue hath 30vun men power to worche vertues, as in departyng
SERMONS.

of ye see, and in stonding of ye sunne, and in many oþer woundris þat God haþ done for mannis sake. And þit þe wisdom of God yveþ, to profit of his Chirche, prophesie to sum men, to sue God and þe yvel, as Joon hadde in Apocalips, and sum men after him han lasse. And þis secounde ierarchie answerþ to þe secounde persone. To oþris is þovun, þe sevenþe tyme, discretion to knowe spiritis; and þis is a great þýfe, þat comeþ of þe Holy Goost. Ffor no drede siche spiritis moven men to divers werkes, and it is a good þýfe of God to knowe good spiritis from yvel. For good spiritis moven ever men to vertuous dedis, and yvel spiritis moven men to yvel, and to bigile men. þis same spirit yveþ to men divers maner of langage, as þis goost þaf apostlis witt and tungis on Wit Sunday. And, at þe last, þis goost yveþ to men to understande witt of wordis, as þe goost yveþ many men witt, to knowe what holy writt meneþ. And al þes þiflis of God ben propre þat þe Holy Goost; but þit, siþ al þes þree persone ben þat God and þe spirit, noon of hem yveþ ony of þes, but siþ þe þree þree yven hem. For o God doþ alle goodis, and he departþ þes þingis to men, after his power, witt, and wille. And þus he departþ not amys, al siþ þe resoun be hid from us.

PE ELEVENDE SONDAY AFTER TRINITE.

[SERMON XLI.]

Notum vobis facio Evangelium.—1 Cor. xv. [1.]

In þia epistle techþ Poul bi many resouns, how þis gospel is to be preisid of trewe men, for fruyte of blis þat comeþ þerof. And evangelie 1 is seid as good tyving of blis; and þus not onely þes foure gospels, but epistlis of Poul and of oþere apostlis ben clepid evangelies here, and in many oþir placis; and þes ben men out of bileve, þat denyen þat þes ben gospelis. And herfore seþ Poul here, Y make knowen to you þe gospel þat

Evangelie, G. I.

2. 2

The apostle declare the excellency of the gospel which he preach.
Ye have prechid to you, pe whiche ye have medefulli taken, in which gospel ye stand 3ii1, bi whiche, si If God wole, ye shulen be sayyd. And þus many trewe men se how þis gospel is to be prestid bi many resouns, bi þe fruyte þat springip to men of þis gospel. First bi aurorite of God, þat spak þis song in þis vessel. For preciouse licour, in preciouse vessel, shulde be prestid of hem þat taken it. Þis licour is wisdom of God, and Seint Poul is þis vessel. And he was ravishid to þe þridde heven, and seij þere þe wisdom of God. And þis licoure shulde be taken more dereworþli þan oile of tombis, for it helþ more mennis souls þan siche oile helþ mennis bodies. And meedeful takyng of þis witt is anoþer resoun to preise it. And siþ þat areriþ mennis soulsis, and makiþ hem þus stonde in bieve, Poul telliþ þe þridde resoun whi þat men shulen preise þis gospel. Þe fourþe resoun þat Poul 3yveþ of preising of þis gospel, is þat it is a nyþ meene to save men in blisse of heven. And Poul boastiþ not here of þis gospel for his persone, but bi resoun of his God, of whom þis gospel sprong bi grace. And þis shulde move trewe men to take þis gospel and leewe falsis. And Poul telliþ aftir of þis gospel, how men shulden last þerinne, for ellis þer traveile þeraboute were idil and wip-outen fruyte. For preching of Goddis word, and holding þeþof in mannis mynde, shulde be to gendre bivele in men, and þerbi brynge forþ good werkes. And Poul seij, but siþ þis sue, þet have bileeved here in welyn; as clerkis seien þat travail is weyn, of whiche comeþ not þe good eende þat men shulden shape to come þerof, bi grace and ordenaunce of God.

And þus seij Poul; For what resoun shulde Y have prechid þus to you, and ye shulden have holden þis lore, but for comynge of þis ende? and siþ þis ende comeþ not, ye have bileeved here in weyn. Y bytoke first to you lore þat Y have taken of God, þat Crist was deed for oure synne, aftir þe witnes of holy writ, and betir witnes may noon be, for þerinne mut God witnesses it. Crist dieþe not for his owyn synne, as þeþes dien for her synne, but Crist oure broþir, þat mynte not synne, dieþe for synne þat oþir hadden done. And boþe riþtwisnes of God, and

1 So G and I; þie, A.
grace and savyng of men, movede Crist to die þus, and not oonli synne of men, for þanne Crist hadde died for nouȝt and ideliche, wipouten cause.

Y tolde you more of bivele, how þat Crist was aftir biried, and how he roos on þe pridded day, bi witness of holy writ. And, for þis bivele was writun in þe book of lyf, and mennis soulis, and also in rede skynnnes, Poul clepþ it many scripturis. And Poul tellþ of sixe degrees bi which Crist was seyn on lyve, aftir þe tymne þat he was deed; and þis bivele shulde be trowid. Poul tellþ þat, Petre say him, and aftir al þe enleven apostlis. And after, whan Crist stiede to hevene, mo þan fyve hundrid men sawen him togedir, for þei weren warnid bifoer þerof, and þerfor moo camen to þis siȝt. And sum of hem lyveden to þis tymne, of Poul, and sum of hem weren deed bifoer. And aftir was Crist seen of James, and aftirward of al þe apostlis; and al þe last of al was Crist seen of Poul. And þus Poul, as a child þat weren mys-born, distriede synne of þe synagoge, as summe children, whanne þei ben born, sleen þe modir þat berþ hem. Þus Poul distriede þe synagoge whanne he cam to Cristis Chirche.

Poul seþ mekeli of him sily, þat he is þe leeste of þe apostlis, and þat he is not worþi of himself for to be clepid aposte, for he pursued Cristis Chirche. Here we shulden undirstonde þat Poul seþ soþ as he shulde, siþ noon shulde gabbe for ony cause. Poul seþ þat he is leest of apostlis, in his owne acontyng, for Poul was woundiri meke; and how he cam bi grace of ðeper; and þus he seþ he is not worþi to be clepid apostle wiþ ðoper; and cause of þis unworþinesse is, þat he pursued Goddis Chirche. And herfore seþ Poul aftir, Bi grace of God Y am þat Y am. And þus he is not even worþi to be clepid a Cristene man, but neþles, þe grace of God was not ydil in Seint Poul, for it movede him to profite to þe Chirche, which he harmede bifoer. And þus men mai preise God in þe ðifis þat he haþ yovun hem; but þenke we how Poul traveliside for to gete worship to God, and sue we him, in as myche as Poul þus suede Crist.
\[ [S E R M O N \ X \ L I I .]\]

Fiduciam talem habemus.—2 Cor. iii. [4.]

Poul telli\(\text{p}\) excellence of grace of \(\text{p}e\) newe lawe over grace of \(\text{p}e\) olde lawe, to cume li\(\text{t}\)lier to hevene. And Poul bigynne\(\text{y}\) \(\text{y}u\); \textit{We have stich} 
\(\text{i}r\) \(\text{i}st\) \(\text{i}l\) Crist, as \(\text{b}i\) \(\text{p}e\) best meene to God, 
\(\text{y}a\)t \(\text{w}e\) be not su\(\text{f}\)ficient to \(\text{p}e\)nke \(\text{o}\)ut\(\text{y}\) of \(\text{u}\)s, \(\text{a}\)s \(\text{o}\)f \(\text{u}\)s, \(\text{b}u\)t \(\text{o}\)ure su\(\text{f}\)ficiency is \(\text{h}o\)olli of God. For si\(\text{p}\) mannis \(\text{j}e\)nkyng, among his 
\(\text{w}e\)rkes, seme\(\text{j}\) moost in his power, and \(\text{y}\)i\(\text{t}\) \(\text{j}i\(\text{s}\) \(\text{j}o\)u\(\text{t}\) mut come 
of God, more ech \(\text{o}\)\(\text{j}\)\(\text{\i}r\) \(\text{w}e\)rk of \(\text{m}a\)n. It is know\(\text{u}\)n \(\text{j}i\(\text{n}\)g to 
clerkes, \(\text{y}\)a\(\text{t}\) no creature mai do \(\text{o}\)\(u\)t\(\text{y}\), but \(\text{j}i\(\text{f}\) God do first \(\text{y}\)a\(\text{t}\) 
same \(\text{j}i\(\text{n}\)g, and helpe \(\text{j}i\(\text{s}\) creature to do it. And si\(\text{p}\) we have a 
\(\text{b}e\)\(\text{i}\)r proctoure in ty\(\text{m}\)e of grace, to preie to God, \(\text{j}a\)\(\text{n}\) men 
hadden in \(\text{p}e\) olde lawe, no \(\text{w}o\)undir \(\text{j}i\(\text{f}\) \(\text{j}i\(\text{s}\) be a be\(\text{i}\)r ty\(\text{m}\)e; 
and \(\text{j}u\)\(\text{s}\) shulden we putten of pride, and holli tristen in Jesus Crist. 
For he \(\text{y}a\)\(\text{t}\) mai not \(\text{p}e\)nken of hims\(\text{i}\)lfi mai do not of hims\(\text{i}\)lfi; but 
al o\(\text{u}\)re su\(\text{f}\)ficiency is of God, \(\text{b}i\) \(\text{p}e\) meene of Jesus Crist. And 
\(\text{s}i\(\text{p}\) Crist is bo\(\text{p}e\) God and man, he is bo\(\text{p}e\) juge and proctoure. 
And \(\text{p}e\) wordis ben b\(\text{i}\)\(\text{\i}e\)ve, \(\text{s}i\(\text{p}\) ech power is of God, and so e\(\text{c}\)h 
su\(\text{f}\)ficiency of man mut nedeli be \(\text{j}o\)\(\text{v}\)\(\text{u}\)n of God. And \(\text{j}i\(\text{f}\) \(\text{j}o\)\(\text{n}\) 
gutche here \(\text{s}a\)\(\text{\i}n\), \(\text{y}a\)\(\text{t}\) a man doij\(\text{p}\) many yvel werkes, and God 
doij\(\text{p}\) al \(\text{y}a\)\(\text{t}\) man doij\(\text{p}\), and so God doij\(\text{p}\) many yvelis,—trew\(\text{e}\) men 
gru\(\text{u}\)\(\text{t}\)en \(\text{j}i\(\text{s}\) of God, \(\text{y}a\)\(\text{t}\) ech crea\(\text{t}\)ure of \(\text{p}e\) world, where
\(\text{y}a\)\(\text{t}\) it be good or yvel, is made of God, Lord of alle; b\(u\)t synne, \(\text{y}a\)\(\text{t}\) 
is no creature, but a defaute of man or ange\(\text{l}\), is not made of 
o\(\text{u}\)re God, si\(\text{p}\) to do it is faile to God. Bu\(t\) \(\text{j}i\(\text{f}\) synne were 
a creature \(\text{y}a\)\(\text{t}\) my\(\text{s}\)t be bi him\(\text{i}\)s\(\text{l}\)fi, \(\text{j}a\)\(\text{n}\)ne synne
muste ned\(\i\)s be made of God, and man my\(\text{s}\)t make \(\text{y}a\)\(\text{t}\) it were synne.

And \(\text{j}i\(\text{s}\) mediatoure, Crist, made \(\text{a}\)\(\text{p}o\)\(\text{l}\)\(\text{i}\)s, and \(\text{p}e\) vikers, 
covenable servaunis of \(\text{p}e\) newe lawe. And \(\text{j}i\(\text{s}\) \(\text{s}\)\(\text{a}\)\(\text{v}\)aunement is 
gre\(\text{t}\)e, for it is holde\(n\) a greet grace to be pope or o\(\text{\i}\)\(\text{\i}\r\)\(\text{\i}\)\(\text{\i}\)r prelat; 

\footnote{So G and \(\text{I}; \) \(\text{y}u\)\(\text{s}\), \(\text{A}.}
but it is a thousand fold more grace to be a mynstre as Crist 
haþ ordeyned, for þe wynnyng is more, and þe servise more 
clene. For seþ þe Newe Testament is þe last lawe of God, and 
bringeþ men nexte to hevene, þes mynystries bringen þus men 
bis grace þat God hymsylf þyveþ, and worchip þus wip þes myn-
ystris. And þis is covenable service þat hie preestis shulden 
have; but sif þei kepen not wel þis office, noon ben fouler 
traitours þan þei ben. And grete diversite is fro hem, and fro 
preestis of þe olde lawe; for preestis of þe olde lawe diden 
figure of grace þat now is done bi Crist. And þerfore seþ Poul 
here, þat prestis of þe newe lawe worchen now, not bi letter, but 
bi spirit þat God þyveþ; and þis word men undirstoonden þus: 
þat prestis of þe newe lawe han honest service and ligt, and ben 
not killers of beestis, as weren preestis in þe olde lawe; but þe 
grace þat þei figuriden is made now of God bi his preestis. And 
þerfore seþ Poul þat now prestis worchen not bi letter but bi 
spirit.

And here Anticristis tirauntis speken æsen þe newe lawe, and 
seien þat literal wit of it shulde nevere be taken, but goostli 
witt; and þei feynten þis goostli witt after shrewid wille þat þei 
han. And þus þes foure sectis ben aboute to districe literal witt 
of Goddis lawe; and þis shulde be þe firste and þe mooste bi 
whiche þe Chirche shulde be reulid. And ægens þis witt Anti-
crist arguþ many weies; þat holy writt is fals bi þis, bi many 
parties of holy writt; and so þer is anoþer witt þan þis literal 
witt þat þou hast þovun; and þis is a mysty witt, þe which Y 
wole cheste to þeye. And þus fail þe autorite of holy writt bi 
Anticrist. But Poule seþ to þis entent; þat lettre, in þe tyme of 
grace, þat is taken in þe olde lawe, and holden þat it shulde 
ever last, as it lastid for þat tyme, slyþ men goostli, for it lettþ 
men of bileve þat þei ben now neer to blis þan þei weren in þe 
olde lawe, bi comynge of Crist in tyme of grace. But leve we 
þes heresies, and bileve we þat many þingis were beden to 
fadiris in þe olde lawe in figure of þingis in tyme of grace; and 
þis figure shal be goostli known, for ellis literal undirstonding 
wole slée mennis soulis in unblive. But spiritual undirstond-
ing quykenþ mennis soulis bi riþt bileve. And þif þou wolt 
knoewe þe ground to juge of þes undirstondings, bigynne at
Cristene mennis bileve; and trow þat Crist haþ now lyved here as it was figurid in þe olde lawe, and bide it not as ȝit to come. And so ech word of þis newe lawe þat sowneþ to vertues of Crist, and to charite of his Chirche, shulde be taken after þe letter. And herfore ben heretikis dampned, as Austin tellsþ in his book a, whiche denyeden literal wit of undirstonding of Goddis lawe.

And þus seþ Poul aþir, ȝat ȝis service of deþ, wriþen fouli bi letris in stones, was in glorie of Moises, so þat þe children of Israel myþen not loke into his face, for þe glorie of his shynynge, þat was soone voidid aþir, how not more spiritual service of Cristene preestis shal be in þis tyme in glorie, siþ þis glorie boþe is more, and encreasþ b unto blisse. And ȝif men wolen undirstonde þis resoun þat Poul makiþ here, it were nedeful for to wite how þe face of Moises shynede whan he cam doun out of Synay, and ȝaf þe lawe wriþen in stones, and so þe puple durste not loke into Moises face þat was horned wiþ þit. And þus þer goostli þegen were hidde whan þei lokeden to þis Moises, but he hidde his shynyng face, and þan þe puple spake to him. And siþ Crist in þe newe lawe putþ þet in his apostlis hertis, myche more þer goostli suynge shulde be in glorie þan was Moises. For pintynge in þer soulis was beter þan was prynyng in þe stones, and þe shynyng of grace of Crist passiþ bodiþ shynyng in Moises face. And þis service in Moises lawe is clepid service of deþ; for many hadden deþ of soule, and deþ of bodi sueþ ay þis servynge; but servynge in þe newe lawe quykenþ sum men til þei comen to blis. And þus þis wriþynge in letris was foule to wriþynge in mennis soulis.

Poul makiþ aþirward anouþer skile, ȝat ȝif service of dampyndge of many was in worshipe and glorie of Moises, myche more service of riþoweþes to Cristis children shulde be in glorie. As who seþ, siþ þis hidde figure, þat brouþt men but ferre fro blis, was in so myche glorie and worship to men þat hadden but litil bileve, myche more þe lawe of Crist, and service þat his preestis done, shulde be in more worship and joie, siþ it is neer þe state of

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1 So G; encreasþ, I; A has encreaseþ.

* I have not been able to find this passage.
blisse. But as Moises face was hid, þat tolde but treuþe of Jewes to come, so þis hidynge figurede trecchours comyng of Anticrist; for he is aboute many weies to hiden and derken þe lawe of Crist, and bi his tradiciouns fordo þe fredoom þat Crist ȝal.

Fritteynþe Sondai [Aftir Trinite.]

[SERMON XLIII.]

Abrahae dicata sunt promissiones.—GAL. iii. [16.]

Poul telliþ in þis epistle þe excellence of Crist and þis tyme, over þe tyme of þe olde lawe, þe, ȝif men kepten wel þat lawe. Poul notiþ first þis word; þat to Abraham weren seid biheestis, and to þe seed of him. God seipt not, and to his seedis, as in many, but as in oon,—and to his seed, þat is Crist. Poul notiþ, as trewe men shulden, ech variynge of Goddis word, ȝip no variynge þerinme is wipouten cause and witt. And þus whan God bihiȝte Abraham þat he shulde ȝyve þat lond to him and to his seed, he seid not pluraliche, þat he shulde ȝyve it to his seedis, but singularly, to his seed, for specialte þat was in Crist. And lond was but figure to þe hey lond of blis. And þus Abraham hadde but figure to come aftir to þe blis of hevene. And also whan God biheestþ þat al folk shulden be blessid in his seed, he meniþ bi þis seed Jesus Crist, þat blessiþ in joie al maner of folk. And bi þis undirstonden trewe men, þat Crist in ȝyyng of his lawe dide alle þingis wipouten defaute, boþe in worching and resting; so þat no resting ne leyng was don of Crist wipouten cause; and ȝip he lefte speche of þes ordris, he wiste þat þei shulden harme his Chirche. But in þis men muten be ware, and take whites of quyk signes, for siche leynggis ben not ynowy, but ȝif sensible harmes sue.

And Poul seipt, þat þis biheest þat God bihiȝt to Abraham was testament confirmed of God, which biheste was aftir made lawe *

* This same mis-translation occurs in the earlier of the two Wycliffite versions, but is corrected in the later.
bi foure hundrid yer and pritty. Here men moten knowe þe
stoyre, and wittie manere of Poulis speche. It is knowun bi
Goddis lawe how God bihiȝt to Abraham þat foure hundrid
yer and more shulde his seed serve in Egipt, and þei shulden
afir go to þe lond of biheste; and how in þe wey God þaf
Moises þe lawe writun in þe mount. And al þis lawe was in
effect biheste þat God bihiȝte Abraham, siþ þis lawe was but a
lore, to bringen his seed to blisse of heven. And so seip Poul
afir, þat makynge of þis into lawe, avoidiȝ not þe biheste of God,
but raper confermerþ it; and so gracious 1 biheste of God was
ground of þyyng of þis blis, and not law þat God þaf Moises,
ålþif it helpiȝ afir þerto.

And þus seip Poul afir soþli, þat siþ heritage of blisse of
hevene were groundid of þe olde lawe, þan it were not groundid
of God bi gracius biheste, þat he bihiȝt. But þis is knowun fals
bileve, and so þis first word is soþ; þat God þaf Abraham þis
biheste. And siþ þou seie, what servede þis lawe, siþ it
groundide not þus blis?—but lawe was pult for trespas-
sours, þat wolden ellis have be ever wantoun, but siþ lawe
hadde þus chastisid hem; and so þis lawe was profitaible.
But þis lawe hadde þree parties;—þe first part tautþ men
verues, þe secounde part tautþe jugementis, and þe þridde
part tautþe figuris. þe first part mut ever last, boþe in þe olde
lawe and þe newe. Sum of þe secounde part may last þat techiþ
just jugementis now; and siþ it be to rigorous 2, or impertenent
to oure trespas, it shal ceesse on suti maner; as Crist dide
mercy to þe womman þat was taken in avotrerie, bi forme þat
þe gospel telliþ. þes figures and cerymonies þat bitokenenden
þe comynge of Crist, muten nedis ceesse in tymo of grace, siþ
Crist, ende of hem, is now comen; and ellis we kepten, as 3
fals Jewis, a newe comynge of Crist hereafþir.

And to þis entent spekiþ Poul, þat lawe was þat for tres-
passours, til þe tyme þat Crist came, þat was seed of Abraham; to
which send God bihiȝte þat it shulde full bigge mankynde. For
Crist was made a mediatoure bitewene God and mankynde. And
God pullide in Cristis hondi, lawe þat he hadde ordyned bifo

1. So I; A has graciously.  2. So G; rigorous, I; rigous, A.  3. So G and I; als, A.
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bi aungelis. And þus Crist taȝte þe olde lawe, as lord þerof, over Pharisees. And of þis word, mediatoure, techip Poul wittily þat Crist is boþe God and man, for ellis he myȝte not þus be meene. A mediatour mut have two partis, and acord in resoun wiþ hem boþe; and siþ þes partis ben God and man, Crist mut nedis be þes two; and siþ þer is but œ God, Crist mut nedis be almyȝti. And so Crist maiȝ ye þe newe lawe, and suspende sumwhat of þe olde; and siþ he mai not contrarien himself, his law may not contrarien his bihestis.

And herfore seip Poul aþir, þat God forþede þat þe lawe be ægens Goddis heestis, for þan God reverside himself. Poul techip aþir how nedeful was Crist þis mediatour, siþ þe olde lawe brouȝte not man at þe fulle to be riȝtwis; for þan o doyng of þis lawe shulde justifie mankynde; and þan þis lawe shulde be over myche bi every part þat sued aþir. And herfore seip Poul þus,—þat zif lawe were zovun þat myȝte quykene of himself, sobi of lawe were riȝt groundid. As zif Poul wolde seiþ þus, over þe olde lawe þat was zovun mut come a man to make asseþ, and þis mut be boþe God and man. But þis lawe concludid wel, þat al mankynde was under synne; and bi occasiouyn yvel taken was synne agreggid bi lawe. And þe blessid eende of al þis sorwe was conteyneyd in Jesus Crist, þat biheste maad to Abraham shulde be zovun of bileve of him. So þat, zif men bileven in Crist, and maken a knott of þis bileve, þan þe biheste þat God haþ bihît, to come into þe lond of liif, shal be zovun bi vertu of Crist to alle men þat maken þis knott. And here mai men opyni see how myche Anticrist is to blame, þat after þe fre lawe of Crist yȝveþ anoþer contrarye lawe; for it letþiþ keping of Cristis lawe, and puttþiþ men fro fredom of Crist.
In his epistle techei Poul how wey-ferynge men þat lyven here shulden go þe streight wey þat ledþ men to þe blisse of hevone. Poul supposiþ at þis bigynnynge þat man haþ two partis, þe which ben þe spirit and þe fleishe; and þei heve divers lawes, and divers weyes and endis, bi which þei leden men in þis lyf; and þus Poul biddþ men, Wauldre in spirit, and do not fulle desires of þe fleishe. Þat man wandriþ in spirit, whos spirit is led bi þe Holi Goost, and hevy fleish of man ledþ him not doun þe weye to helle. And Poul seþ here wisely, þat men shulden not do fulli þe desires of þer fleishe, but sumwhat þei moten nedis do, as mete and drynke and reste of man we muten nedely taken here; but loke þat þis be reulid bi resoun, þat þe fleish have not þe maistry. For þe fleish covetþ aþen þe spirit, and þe spirit aþen þe fleish. And þis is soþ to undirstonde, Þe fleish, wiþ his strengþis þat ben unchastisid 1 bi þe resoun of þe spirit, as it is leþ bi Goddis spirit,—and to 2 undirstonde mannis spirit bi þe resoun þat is þus leð; for þus fleishe covetþ downward and þis spirit upward, and þus þe fleish covetþ to drawe þe spirit after his desire, and þe spirit covetþ aþen to drawe þe fleishe after his desire. But man þat þus contrarieþ himself mut nedis be undisposid bi synne; and so, whan men ben led bi resoun, þei done not al þat þer fleish wole. And yf þe ben led bi spirit, þe ben not undir þe lawe, siþ oonli þei ben undir þe lawe þat þe lawe biddþ punishe for þer synne. And þus, when a just man is wrongli punishid, his charite berþ him above þe lawe.

And for to make þis beter known, Poul rekeneþ seventene

1 So G and I; unchastisid, A.  2 om. G.  3 So in G; A has bi resoun þat it is þus leð. I reads, and by undirstondinge mannis spirit bi þe resoun þat it is leð þus.
fleishly werkes, and twelve werkes of þe spirit, to flee þe first and sue þe seconde. Þe werkes of þe fleish ben opin to man, as ben fuye þat Poul telliþ first;—as oon is fornicacion, as whanne a man deliþ wiþ womman, and nouþer is bounden by matrimonie, and þis lechery is knowun. Uncleenesse of þis synne stondiþ in unclene shedding of mannis seed, however it be done. And fleishli men knowen how þe þridde synne of þis kynde stondiþ in unchastite, as ben unclene kissingis and unclene touching of folc. Þe fourþe synne is, generaly, þe comoun kynde of lecherie, on what manere þat it be done; and þis haþ many knowun partis. Þe fyrþe synne, þat suþ of þes, is service of mawmetis; for wymmen
drawun ofte men to worshiphe her fals goddis; and bi þis synne was Salamon drawun unto mawmetrie. And in þis cercle of þes fuye turnen men bi leccherye. Þe sixte werk of lecherie is venefice, þat is þanne done whan men use experimentis to geten þis werk of lecherie. And þis is done on many maneris, as men knowan þat usen it. Þe sevenþe synne aþir þis sixte is enemyle of contrarious partis, whan o part letiþ þe lust þat is coveitid of anoþer, and þus rengné enemies boþe bitwene men and wymmen. Þe eiþþe synne is strif, þat springþ of þes former synnes; for of leccherye comeþ stryves and chidingis in wordis, boþe in men and in wymmen, about many maner goodis, as ben fairnes and oþir goodis bi whiche leccherye is nurishid. Þe nynþe werke of þis synne ben envyous wordis, as sclaudris and oþir shrewid wordis, þat kommen ofte of fleishly synne. And of þes comeþ þe tenþe synne, þat is wyrabbe, of man or womman. For ofte after þes nynþe synnes comeþ wille to be vengid; and þis wille is ofte shewid bi shrewid signes in þe face. Þe enlevenþe synne, þat comeþ of þis, ben maner of stryvoþ þat suen after, in wordis or in oþir contynauence of folk, for to venge hemsilf. Þe twelfþe synne is dissencionis, whan men or wymmen maken part for to venge hemsilf, more þan God vengþ him. For God mut suffre mekel, and at þe last take ful veniaunce.

þe þrittenþe synne of fleishe ben sectis, as we mai now see of foure sectis þat ben now brouþt in, aftir þe secte of Cristis ordre.

1 So G and I; womman, A.
And no drede þes newe sectis come in for defaute of love; for unite of Crist our patron, and of his reule, shulde distrie þes sectis. Þe fourtenþe werk of fleishlynes ben eneyes, þat comen ofte to siche sectis among hemself, and also to men þat spoken ægens hem. And þus þes sectis wolden have propre goodis, þat is ægens charite; and þus þei quenchyn good love þat shulde be in holie Chirche. Þe fîftenþe werk, þat suþ after, is mansleyng, þat comeþ ofte, boþe in þes newe ordris, and bitwen part and part. Þe sixtenþe werk, þat comeþ after, ben drunkenessis, bi felowshipis, for þe fend stirþ men to make hem glade þus out of mesure. Þe seventeenþe symne ben eþingis togidere, as eþly diners and late sopers; for þes fallen to siche felowshipes, and many unresonable wordis. Many siche werkes comein of þe fleishe, þat leiten men fro þe roman of heven. And so, þif þou studie wel, þes newe sectis disturblyn rewmes; and herfore þes paynim princis wolden have oonheede in bileve, and oonhede in mennis hertis, for ellis þe comynte wolde not stonde. And herfore have men spoken so myche of þes foure sectis of þe fend.

Poul telliþ aþir of twelve fruytis, þe which spryngen of þe spirit. Þe first fruyte is charite, and þat conteynþ al good, as Poul shewid in anoþer place, bi sixtene condicions þeroþ. Þe secounde fruyte of þe spirit is, þat men have joie togidere. Oon joieþ of anoþeris welfare whan þei acorden in Goddis lawe. And þus þes foure newe sectis have þer joie in variyng, and þat oon is oppressid þat he myȝte conquere Cristis secte. Þe þride fruyt of þe spirit is þees, þat contrariþ þes stryves, and þis þeþ shall be in hevene where Cristis secte shall be cleene. Þe fourþe fruyte of þis spirit is paciencye, þat men shulden have. For Crist bi sovereyne paciencye groundide his sect, and fordide þeper. But as þe fend hæþ brouþt in sectis, so he hæþ brouþt in stryves; and þif a man telle þis gospel, þei seien þat he disturbilþ rewmes, as þei puttiden upon Crist þat he disturbilde þe rewme of Jude, bigynnynge at Galile to þe citee of Jerusalem. Þe fiftþe fruyte, and þe sixte, ben benigne and goodnesse. Benigne is heten of love, bi which a man wole make his broþir hote; and goodnesse is a beem of þis, bi which a man profittþ to his broþir in havyng of worldly goodis by good mesure for þe soule.
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De sevene fruyte of his spirit is long lasting in vertues, for he droppe persip he stone not bi oones, but by longe lastinge. De eisiphe fruyte is bonernesse; when man spekip and doip good bi he forme of Goddis lawe, and not bi rancour ne envie. De nynpe fruyt of his spirit is de treupe, pat men shulden kepe, not onli in bileve of God, but up pat it profiit to his brobir; as pat man were a traitour bope to God and man, pat sit a peril come to a puple, and hidde it and nurishide it. De tenpe fruyte is temperoure pat man kepi in his lyvynge, bope in noumbre and in spensis, and oipir pingis pat provsten to folk. And here men yenken pat pes sectis failen in his temperour, and pei disturbenrewmes bi his defaute pat pei maynteynen. De enlenepe and pe tewelpe fruyte ben, continence and chastite. Continence suffrip wipinne strif of mannis fleishli lustis, but it kepi fro outward werkes; and chastite kepi from bope. Pes twelve fruytis ben ful ripe in blisse, as Apocalips tellip;—and lawe of God reversip hem not, sip God loveip hem algatis. And pes pat ben on Cristis side have done on crose her fleish wip synnes. Pan is mannis fleish done on cros, wip what vicis ever pei ben, when his fleishe is so punishid pat it mai not wandre in hem.

PE FIFTENE SONDAY PISTLE AFTIR TRINITY.

[SERMON XLV.]

Spiritu vivimus.—Gal. v. [25.]

Poul tellip here more speciali how men shulden flee perils of synne, and supposip his former wordis how pat men shulden lyve bi spirit, and biddip, pat sif we lyve bi spirit, wandre we here bi spirit and be we not made covetous of vein glorie, styringe to wrappe tegidere in hayngye envie tegidere. And sif pis manda-ment of God were wel kepe of ech persone, al synnes weren

* From this point to the end of the epistle sermon for the twenty-first Sunday after Trinity we again have the assistance of the MS. E (Douce 321).
exilid, boţe of puplis and of persones. Þe first cautel of þe fend, bi whiche he disseveþ men, is to stire hem to vein glorie, for in þis he himself was disseved. And þus he castiþ many meenes to coveite siche heyne. Alle batalis and stryves spryngen of þis cursid roote. And þes men, of þis vein glorie, lyven not bi þe Holy Goost; but ðif þei lyven spirituali, þat is bi þe wickide spirit; and þus lyven þes newe ordes, bi coveiteise of vein glorie. And herfore printe we mekenes instede of þis coveiteis, and þanne we wandren surely, bi þe wey þat Crist hâp tauþ.

And þus biddiþ Poul aﬁr; Briperen, þif a man be before occupied in ony trespas, to God or man, þe þat þen spiritual enforme þis man in spirit of sofines. And þis lore leven þes popis, whan þe ton ﬁþþ wiþ þe toþir, wiþ þe moost blaspheme lesingis þat ever sprong out of helle. But þei weren occupied biþore many þeer in blasphey, and synneden aþen God and his Chirche; and þis made hem to synne more, for an aumblynge blynd hors, whanne he bigynneþ to stumble, he lastiþ in his aumblynge til he cast himself down. And þus men of þes newe sectis, fro þe ﬁrst to þe last, procureþ deþ of trewe men þat tellen hem even Goddis lawe. Lord, where þei lyven spirituali, and techen men bi softe spirit! Certis þis is craft of that spirit þat compassiþ here erþeli men, to loke how he mai tempete hem, to putte hem fro Goddis lawe. And þȝi blyndenesse of Cristene men makiþ hem to sue þes spiritis. And þis shulden spiritual men done, and þenken on þer owne freelte, how myche worþ þe were to have helpe whean men ben temptid in hem silf. And þus oon shulde helpe anþer, bi mekenesse and pacience, whan he is temptid of þe fend to pride or ire or oþir synne; and his broþir shulde bere him up aþen, for tymne þat he is temptid.

And þus men shulden bitwene hemself fulﬁle love, þat is Cristis lawe. For þif ony geese þat he he neþt, þe while he is neþt but a shadowe, þat man disseveþ himself. And in þes words þat Poul spekiþ mai men see how God is substance of alle maner of creaturis, and þe þat þe neþt to God. Þe spirit
of man is made of God to ymage and licnesse of him, and he may kyndeli turne fro God, and þanne he is nouȝt bi synne. And so Poul techiþ aftir, þat ech shulde prove his owne werk, whetheþ þat he háþ þis werk after þe comandement of God, and þan he shal glorie of himself and not of bede men, ne worldly power. For tymne shal come þat ech shal bere þe charge þat God háþ beden hem to do. But þit, aftir þe lawe of Crist, ech man shulde helpe his broþir, ouþ þat godli or goostli, for þus is ech man chargid of God. But as men helpen not þing of nouȝt, but þif þat þing have beyng first, so man helpþ not his broþir, but þif he helpe himself first.

And herfore biddiþ Poul here, þat þis man þat is enformed shal comyn wip his enformer in at maner of goddis, boþe godli and goostli, for þat mai oon do to anþer. And þus, þif fritis disseyven þee, ægens bileve of Goddis lawe, þit helpe hem goostli, and withdrawe from hem worldly goddis, for þus þou doist hem myche good, and drawist from hem þer sinful lyf; as God doith good to many men, takynge from hem worldly goddis. And among bynyndenesse of þe world þat 1 is oon newest brouȝt in, þat þes newe sectis holden not þat a man doþiþ hem good but þif he yweþ hem worldly goddis, al þif he do hem harm in þis. And here men speken to þes sectis, þat siþ þei, bi lawe of charite, taken goddis fro seculer men, and þyven not so myche ægen, whi shulden not lordis love hem þus, siþ þei seien þat þis is love, and hem fallþþ bi Goddis lawe to ben pore, and lordis riche? But Poul seþ þe þes ypocrìtis, þat þei shulden not will þus erre 2 for however þes ypocrìtis seien, God wole not here be scorned, for resoun of Goddis lawe moot algatis be fulfìlled. For þeþ man shal lyve bi Goddis wille in doing good, or sufþryng peyne.

And þus seþ Poul aftir, þat certis what werkes a man sowþþ, þo werkes shal he reþe, in reward þat God mut yweþ. For he þat sowþþ in his fleþþ, lyvyngi bi fleþþly desires, of his fleþþhe shal reþe paysful corrupcioun, but he þat sowþþ in spiriþt, of his spiriþt shal he reþe alyastynig lyf. He sowþþ in fleþþ or in spiriþt, þat lyveþ aftir fleþþ or spiriþt. And þus stireþ Poul aftir, þat we

1 þis, E. 2 wollen þus to erre, E.

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do good and faile not, for in his tyme shulen we repe, and not faile for evermore. Men þat God ordeyneþ\(^1\) to blis, alþif þei fallen ofte here, þit sum maner þei holden on, and don sum good to holi Chirche. And herfore concludden Poul, þat we do good þe while we have tyme to al maner of men, but moost to homely men of bileve. It is often seid bifoþre, þat Crist dide good to al þis world, boþe to heven and to helle, and bisde to al þis world. And so men þat shulen be saved ben laborers in Cristis werk, and profiten bi vertue of Crist to al þis world, as Crist dide. But þit þer is diversite in helpyng of men in þis lyf; for þes þat treuly holden bileve and shulen be blessid for þer work, ben homely men of Goddis hous, and holden wel Cristen mennis bileve; but þes ypocris þat feynen þat þei suen Crist and þer þpatrons, and þit þei suen þer goostly enemyes and done\(^2\) contrariousli to Crist, men shulden not helpe hem so moche as trewe men in Goddis cause.

\[\text{þe sixtene Sondei [aftir Trinite].}\]

\[\text{[S E R M O N X L V I .]}\]

\begin{quote}
\textit{Obscuro vos ne deficit.\textemdash Eph. iii. [13.]} \\

Poule telde in þe nexte epistle how ech membre of holi Chirche shulde helpe to anoþir membre, as ech man shulde helpe to oþir; and so þei shulden bere liþtler, and algatis beter come to hevene. And þus Poul \textit{preieþ Ephecians}\(^3\) to faile not in his pepynful travailes. For siþ his traveyllis ben good to hem, and he tristþ in Jesus Crist, þat he shulde performe þes peynes, and þus glorifše holi Chirche, þes folc weren to myche fools if þei faileþen in þes peynes, þat is to seie, if þei faileþen to joie of hem and helpe of hem. For Poules tribulaciouns \textit{ben taken for good of þes folk.} And þus, as Poul loveþ hem, shulden þei love hesþilf and him.

And þus for lastynge in þis peyne, boþe to Poule and to þes
\end{quote}

\(^1\) So E; ordeyne, A. \(^2\) gone, E. \(^3\) Ephesians, E.
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folk, Poul bonid ofte his knees to be fadir of Jesus Crist; and of pis fadirheed is named al qhir in hevene and erpe. 3if we speke of fadirheed pat is trewe and not fals feyned, pat mut have o bigynyng, pat is fadirheed of pe first persone. Al kyndely fadirhede of erpe mut nedis come of pe Trinite, and so of pe first fadirhede, pat is wel to al oper. Al goostli fadir-
heed, of pat pe Trinite is fadir of men, springi of pis fadirheed, bi which God fadrip his Sone. And 3us, 3if men clepen sofli oper men to be per fadir, pat fadirheed mut nedis come of fadirheed of pe first persone, as good men seen 3 here pat pe Trinite is per fadir. But feyned fadirheed of pe pope, and newe fadirheed of pes abbotis, 3if pat it be falsly feyned, is groundid in pe fadir of lesyngis.

And for love of pis eende, Poul preiep 3us to God; pat he yyne to pes folc, aftir pe richesse of glorie, vertue for to be strenghbid bi his spirit into pe ineward man, pat Crist dwelle bi bileve stable in her hertis. And here ben two trinites; pe first trinite unmade, and pe tojir trinite made, pat is feip, hope, and charite. And to preie 3us for pis trinite is beter preier 3an for worldly ping. And bi pis power of siche giffis is God seid riche wiipinne; and pis passip al worldly richesse, for pis power mai not faile. And 3us shulde men be rootid and groundid in charite, for to take wiip al seintis which is pe brede, and lenghe, and heynes, and deynes, bi which God hap siche names. And here many greet men undirstonden bi pes foure wordis diversly. But sum men 3enken pat Poul meeneip, pat God hap pes foure names bi foure divers resouns pat shulen be knowun fulli in blisse. So pat Goddis brede is myche shewid by brede of God in creaturis; and Goddis lenghe is also shewid bi aylasting of hem; and pe heynesse of God is his excellence above creaturis; and pe depenesse of God is makyng of alle creaturis, fro bodily pingis pat ben made to pe last goostli creature. Pis shulen we fulli knowun in hevene, but here we blabren it as blynd men.

And bi pis, 3e shulen knowe pe above-passing of charite of Crist pat passip al cunnyng here. And 3us bi pes foure branchis here men tellen of charite of Crist. For Crist lovede bope

1 So E; A reads God.
2 seyen, E.
frendis, and enemys, and God, hat is above his manhede, and
creaturis, bynehe his manhede. To his Lord hat mai do more
plentiously pan we axen or we understonden to axe, ater he
wertue hat worship in us, to him be his glorie in his Chirche, and in
Crist Jesus, bi al kynredis of his world of al worldis. These words
of Poul ben ful sutil; but it is ynow3 to us to knowe sumwhat
of Cristis charite, and þerafter shape oure charite; for in blisse
shulen men cunnen al þese þings wipout travel. And þer-
fore þe best conseil were now to us to practise oure lif in
charite, and to aþen-stonde Cristis enemyes, bo þe for love of
Crist and hem. And trowe we not to þese heretikes, þat ne
men mai speke wel aþens hem bi þe stronde of charite; for so
dide Crist, bo þe God and man. Clense þe pro pride and
enve, and cloþe þe in mekenesse and charite, and stonde
strongly aþens Goddis enemyes, for þis is token of love of God.

PE SEVENTENJE SONDAY [AFTER TRINITY]

[SERMON XLVII.

Obseuco vos ego vincitus in Domino.— Eph. iv. [1.]

PouL telliþ in þis epistle al Cristene men to kepe charite, for
þis is lore ful and ynow3 to ech man to come to hevène. Poul
tugynpeþ, and seþ þus; Ye, bounden in þis Lord, praye you to kepe
þis lore, for love of God and of þoure soule. Poul meneþ þat
he was bounden, not for þeþte ne for mansleyng, but for þe love
of God þat he hadde to teche his lawe. And þus he was
bounden in prisoun at Rome bi enemies of Crist; and siþ
Crist is Lord of alle, in þis Lordis name was he bounden.
And þis shulde move þes Ephesies to take hede to Poulis
wordis, for he chargþ hem not bi money, ne biddþ hem bi
lordly mandementis, but preieþ hem for þer soulis helpe of þing
þat shulde be good for hem. Lord, what love hadde þia Poul
to Crist and to Cristene men, when he wroþ þus in prisoun

1 So in E; A has bi.  
2 So in E; om. A.
to folk to turne hem to Crist! And whan he myȝt frely go, he travelide to hem many perils. Lord, how ferre is oure pope and his bishopis fro Poulis lyf! whan þei comanden men to come to him, alþif God comande þe contrarie; and þis is for worldli wynnyng, and to shewe þer lordshipe. Poul preieþ þes men mekeli and honestli, not for1 his wynnynge, þat þei walken worþili in þe cleyning þat þei ben clepid. Þei ben clepid Cristene men of Crist, Lord of al lordis; and Þif þei taken worþili þis name of þis Lord, þan þei muten holde his lawe2, and teche it and defende it; for he is traitoure to þis Lord, þat fouliþ falsly his name. And þis preiyngh þat Poul preieþ is ferre fro Anticristis somounnyng, for it conteyneþ fuye partis, þat drawun to oonhede and pees, and not to rebelliuoune ne lordship of Anticrist.

Poul biddip hem at þe first to go wiþ al mekenesse. It is greet mekenesse þat þe lasse obeishe to þe more, but it is more mekenesse þat þe even obeishe to his even. But it is moost mekenesse, þat þe Lord obeishe to his servaunt; and þus came Crist to Baptists, to be baptisid of him. And þus shulde Cristene men kepe þes þree degrees of mekenes; and specialy sþ men witen not what wit þat God haþ gowyn þer breþerens to telle3, and to consaile hem to þing þat is Goddis wil. And herfore Poul biddip afþur, þat þei go in bonernesse, þat is a vertue of mekenesse, whanne men done as þei ben conseilid; for þes men ben tretable in Goddis name, as þei shulden. But Cristene men shulden not trowe to ech spirit þat spekþ to hem; for þif it be ægen resoun, and sowne to worldli heyneses, and not to profite to mennis souls, þei shulden not do aftur it; for þat were fendis obedience, and unobedience to God. Þe þridde tymre preieþ Poul, þat þei go wiþ pacience to God, and suffre wrong of þer neigbouris, for bi siche pacience may oo man suppore anþyr, and overcome his pride and ire, bi whiche þe fend temptþ him. And þis is a gret work of goostli mercy to þi boþrþir, and bi siche pacience ben þe fend and man overconen.

And aftur þes foure honest preiynghs biddip Poul, þat men be bisie to kepe oonhede of spirit in bond bi which God knittþ pees.

1 So E; om. A.  
2 So E; lawes, A.  
3 telle hem, E.
And wolde God "pat ṭeis fourise sectis wolden traveile aboute ṭeis oonhede! for ṭan shulde pees be in ṭe Chirche wipouten strif of dooggis in a poke. Anticrist haþ put diverse dooggis in ṭe poke of his obedience; and ṭei grutchen agens ṭis, for it is so unkyndely. For al men shulden be o bodi, siþ ṭei shulden be o chirche; and ṭei shulden be o spirit, as it was in ṭe former chirche. Luk seip, ṭat of ṭe multitude of men ṭat trowdan ṭan in Crist, was o herte and o soule, and so shulde it _DLL be, siþ al ṭe Chirche is clepid _DLL, in oon hope of pe clapyng. For al Cristene men ben clepid to ṭe fest of hevenli blis, but Crist seip ṭat fewe ben chosen, for fewe holden oonhede of love. And herfore haþ ṭe fend brouþt in diversite of ṭeis newe ordiris.

And herfore telliþ Poul oonhede in foure þings, ṭat shulden move ṭeis fourise sectis to kepe oonhede in ṭer lif. Ṭer is o Lord, seip Poul, and o blyve to alle men, and o baptym in ṭe ground. For o Crist baptisþ ṭe soule, o water cam out of his herte, o vertu makþ men cleene; and ṭis is oonhede of ṭe Trinite. Ṭe fourþe oonhede ṭat Poul telliþ is, o God, ṭat knyttþ al ṭeis, for he is fadir of alle men, and speciali of al his children; and _DLL he is above alle þings, and bi alle þings, and in us alle. Blessid be ṭis God, ṭat þus drawþ men to oonhede of himself.

And here trouwn Cristene men ṭat diversite of blyves ṭat ben in ṭe sacrifi oost makþ diversite in ṭe Chirche; and ṭis mut nedis make aftir diversite at ṭe day of dome, and maken sum men be taken to hevene, and sum men to go to helle. For Poul seip, þer is oo blyve ṭat alle Cristene men shulden have; and diversite in o part þeroft makþ diversite in al ṭe bodi. And wolde God ṭat lordis knewun þe error1 in þis unite, and constreynden men in ṭe Chirche to acorde in þis blyve; as Crist seip, and seintis aftir, þat þe oost, whan it is sacrifed, is verili Cristis owne bodi in forme of breed, as Cristene men blyven, and neiþer accident wipouten suget, ne nouþt, as heretikes seyn. And error in witt of holy writ ṭap brouþt in þis heresie. And þey seyen² ṭat holy writ is fals, and zyen it witt aftir hemsilf; and þus þis witnes movþ hem not þat Crist seip þus in holy writ. But oon newe secte seip on

1 knewen errors, E.

2 So E; A has þei þat seyn.
in pis, and anopir sect seip pe contrarie. But wolde God pe bodi of holy Chirche wolde forsake hem til pei acordiden; siip o sect hap o seip, and anopir hap here pe contrarie; but ech of pes fals sectis azen-seip bileve of Crist. And siif pei seien, to plese pe puple, pei pis oost is Cristis bodi, pei seyn pryvely1 pe contrary, and sclaudren pe pope and his courte, pei aljif he seide sum tyme pei pis oost was Cristis bodi, now pei han tauyte him bettere, and seien pei it is worse pei oust 2.

PE EJSTEINE PE SONDIE PISTLE [AFTER TRINITE].

[SERMON XLVIII.]

Gracias ago Deo meo.—1 Cor. i. [4.]

In pis epistle preisip Poul his discipili pat sit ben trewe, and stonde wel in Poulis lore azen pe wordis of fals apostils. Poul seip, I yelde grace to my God evermore for you alle, in pe grace hat is yours of God to you, bi my traveile. Joon seip, Y have no more grace of alle my children, pat Y have geten in Crist, jan hat Y here pes children walke righet in Goddis lawe; for siche children schulen 3 bere witenesse at domes day of apostils travel. And so shulden dampnyd men bere witenesse, hou pei weren murpered in bodi and soule in pis lyf by yvel prelatis. And jis pes faders gon wiip jere sones to peyne of helle for evermore. Poul, ne ony ojip apostile, jankeden not jere sugetis for gold, ne for worldly cause or wynnyng, but for pei profiiden in Cristis lawe. And jis newe prelatis yven jere jankyngis to men for love of Anticrist, where apostilis jankiden God in Jesus Crist, bi whom pei profiiden. And jis pes prelatis suen apostilis as gre-houndis suen an hare; for pei pursuen trewe men for trewe teching bi Goddis lawe; and siche suyng of apostils, siip it is pursuyng of Crist, axiip no mede of God but peyne, siip fendis children ben jerebi dampned.

Poul tellip how pis puple is made riche in Jesus Crist in al

1 So E; om. A. 2 nouf, E. 3 So E; skullen, A.
maner of word and cunnyng, þat turnen hem to getynge of blis. For boþe þer speche and þer cunnyng was so reulid bi Goddis lawe, þat þei diden medefulli boþe bi þer speche and þer cunnyng, and þis riches\(^1\) is myche more þan never so myche hid money. For worldly riches þat man gederij, leeveþ aftir and drawip him to helle; but þis riches goip biforn to hevene, and moveþ trewe men to come aftir. And winnes of Jesus Crist is confirmed in siche men, þat þei loven him and his lawe; and herein stondij verre richesse. And so no ping faillij to hem in ny grace, to putte from hem hevene\(^5\), for þet abiden surely be shemyng of oure Lord Jesus Crist. For þei shal be knownun at domesday, bi clennes and bi bride cloþis, þat þei ben of Cristis secte, and shulen be taken in aftir his mustre. And Crist shal conferme þes knyuyis wiþouten synne til þe ende, in þe day of þe conmyng of oure Lord Jesus Crist. And here spekim Poul bi prophecie, or ellis desiring þat it be so.

\(\text{þ}e\ \text{nynten}þe\ \text{Sondai [aftir Trinite]}\).

\[\text{Serenonimis spiritu mentis. – Eph. iv. [23]}\]

Poul tellip in þis epistle how men shulden amende þer lyf, and how þat þei shulden serve God boþe generali and speciali. And Poul biddip þus first; \(\text{Be ye newid in spirit of your mynde.}\) And to undristonde þes wordis, undirstanding of þee wordis is nedeful. First, what is a mannis mynde; aftir, what is þe spirit of þis mynde; and aftir, how man shulde be newed aþen in spirit of þis mynde. No drede þis mynde of man is þe substance of his lyfe, þat is, a spirit lyke an angel, þat ever shal be in blissor peyne. And bi resoun þat he may knowe himsel, þis substauce is clepid mynde. And so þe secounde word, of þe spirit, haþ many wittis, and þis is one\(^6\); þat\(^4\) þe propre

\(^1\) riches, E.  
\(^2\) hem fro hevene, E.  
\(^3\) So in E; om. A.  
\(^4\) So in E; A reads but þis is þat oon.
acte of his spirit, bi whiche he saveriþ many þingis, oþir hevenly þingis or worldli þingis, is clepid a spirit in þis place. And þus man is made newe ahen in þe spirit of his mynde, whan his soule haþ good savour of hevenli þingis as he shulde. For in tyme of grace of men, whan þei woren baptisid of Crist or ellis bi grace conferred of him, þei saveriden þanne hevenli þingis; and if þei saveriden þes ahen, þei ben renewid in þis spirit. Anþ þis is a good preier to bidde for men þat þus han fallun.

And þus biddiþ Poul aftir, þat men shulden clope þe newe man þat is born aftir God in riȝt hoofynesse and truþe. Poul cleþ þe newe man þe substaunce of mannis soule, in as moch as it is newid, to lyve aftir Goddis ordenaunce; and so þe good lyf of man is þe cloþing þat Poul biddiþ. But, for men mai not have þis cloþing, but þif þo þingis worchen þerto,–þe grace of God is þe first, and þat oþer, mannis werk,–þerfore seilþ Poul aftir, þat þis man is made of nouþt, aftir ymage and licence of God. For þe þingis of his soule ben clene peintid wip vertues, and þis is aftir þe Trinite, as Poul meneþ aftir bi þre wordis, in riȝtwisnes and holynes and treȝe þal al þis be done. Riȝtwisnes þat mai not folde answeriþ to þe Fadir of hevene, and to þe power of þe soule, þat Austin cleþid mannis mynde. Holynes þat is þo stable answeriþ to þe secounde persone, and to resoun of mannis soule, þat is þe secounde þing þerof; for no þing is more resonable þan to quemely serve God. þe þridde word, þat is treȝe, answeriþ to þe þridde persone; for trewli shulde man love God, even wip þe knowynge of him.

And for þis þing put ye away lesingis, and speke ye treȝe ech wip his neþhore, for we ben ech membre to oþir. Alle þes þree seid vertues ben treþis in a manner, siþ þei ben evenhed to Goddis witt, and þat is treȝe, as clerkis seien. And herfore, siþ God haþ þingis moost of alle oþer þingis, we shulden put away lesingis, and kepe treȝe in al oure lif. And love shulde move men to þis þreþe, siþ ech man shulde be oþiras membre. Ech man shulde come to blisse and be membre of holy Chirche, and so ech man shulde goostli do to oþir þe office of ech membre. And to þis witt scien scintis, þat ech membre

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1 renewid, E.  
2 serve, E.  
3 evenyd, E.
of holy Chirche is transformed in to Crist, for love and werk
he haþ.
And þus, as Poul biddip aftir, _Men shulden be wroþ and not
synne_, for men shulden hate mennis synnes, and love þer kynde
and þer vertues. And þus was Crist wrapþul, but _þe sunne felde
not on his wrappe_. And þus shulden Cristen men be wrap, and
kepen þe þingis in þer wrappe. First, þat þer wrap shulde not
longe last, and herfore biddip Poul, _þat þe sunne go not doun
upon þer wrappe_, for þan it were to longe lastinge. Þe secounde
witt of Poulis wordis biddip, þat þe sunne of rþtwisnesse go not
doun fro man bi grace, for sich wrapþe þat he haþ. And so þe
þridde witt of Poulis wordis biddip, þat man shulde not be wroþ,
but for þe more liþt of love, þat shulde shyn fast in his soule.
And wel were him þat hadde þis lore þat Poul meneþ in þes
short wordis. And for as myche as a man haþ love quenchid
in his soule, þe fend comeþ in instede of love, and bringþ in
synne wiþ him. Þerfore selþ Poul aftir, _Nyle þe 3ye stede to
þe devel_, but holde þour love ever hool, and þat shal ever holde
þe fend out. And herfore biddip Poul aftir, _þat he þat stole,
stele he not more, but more worche he wiþ his hondis þat þing þat
is good, þat he have whereof to 3yve men þat suffren nede._ And
þis lore þat Poul techip is usid to liil of freris and òpere. For
þan þes strong men shulden travele, and not þus begge and
gabbe on Crist; and þan þei shulden 3yve to nedy men þat
Crist haþ put in his prisoun.

ON TWEINTHþE SONDÆ AFTIR TRINITÆ.

[SERMON L.]

_Videte quomodo cautæ ambuletis._—_Eph. v. [15.]

POUL tellip in þis epistle how men shulden walke in þis lyf,
and knowe weies to flee perillis, for many spies ben made to men. 
Poul biddip at þe bigynnynge, _to see how men shulen wary

1 So E; A has þes.
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walke. For many men ben travelours here fro Jerusalem into Jerico, and herfore it were rede to se first aspies þat þe fend haþ leid, for blyndenes in þis point makip men to be taken in his gnaris 1, and þan þei ben his prisoners, and lettid to serve freeli Crist. And herfore seip Poul aftir, þat men shulden not walke as unwise, but as wise men, bi wisdom þat God haþ ȝovun. And þis lore shulden prestis lerne, and speciali hey prelatis; sip þei shulden scure 2 þe weie to þe oost þat comeþ aftir, þei mut nedis cunne Goddis wisdom, for worldli wisdom wolde make hem taken. And among al synnes of þe fend, bi 3 þis synne he blyndþ þes capteynes, þat þei usen not Cristis lawe but mannis, to gete hem worldli goodis. And bi þis blyndenes of þes capteynes þe fend getþ to helle many men.

And Poul biddip þat we shulden bie æsen þe tyme, for þe daies ben yvel. It is knowun bi blyve þat tyme was ȝovun of God to man for to disserve þe blisse of hevene, and þis lost man bi his synne. And þerfore it is nedeful now men to bie æsen tyme, but þei weren not riche herto, but bi vertu of Cristis passioun; and þerfore men shulden putte þis passioun as þe ground of þis bigynge 4, and putten to medecines þat Crist þaf, and þus byre æsen þis tyme, and make þis tyme, be it never so short, ynowþ to man to bigge heven. And þus men muten nedlingis put þer painful lyf to þis tyme; for bi þis peyne and love-drede, and wiþ wisdom þat Crist haþ taunt, mai men go siker fro enemies, or ellis þei ben cauþ bi þe weye.

And þus VI and XXX houris þat Crist lay in þe sepulcre quykenen al Cristene mennis tyme, bi þe parts of þe Chirche; so þat eþe havþ twelve houris þe which maken a day to man. So þat preestis han twelve houris, and seculer lordis twelve hours, and þe comouns twelve houris; and þanne þei mai come to hevene to kepe þe paþ þat Crist haþ taunt. So þat eþe day of Cristen man be dispendid in peyne and sowerwe, and hope of oure maistir Crist, þat helpþ þes children fro þes enemies. For certis þes daies ben ful yvel, by assailing of þe fend. And herfore biddip Poul aftir, þerfore niþe þe he made unware, but understanding what is Goddis wille. þes men ben

1 grynnes, E.  2 shoure, E.  3 wiþ, E.  4 So in E; A has bigynynge.
made unware, þat reulen þer lyf bi mannis witt, and leven þe witt þat God haþ ȝovun to passe þis paas fro oure enemies. And þes men muten nedis be taken and putt in þe fendis prisoun, but þe wille of oure duke fortendip þis, and he is heed of al þe Chirche. And þus, ȝif ony man be taken, his owne unwitt is cause þerof; and þerfore Poul biddip undirstonde, what is þe good wille of God. And aȝif God be hid fro men, ȝit studie þou wel his lawe, and þou shalt wite what is his wille, boþe in ȝo þing and in oþir.

And þus Poul biddip aþir, Ñyle ȝe be drunken bi wyne, for siche drunkene men ben unable to studie aþir Goddis wille, sîp in wyne is lecherie, bi which men wexen wood fro God. And goostli leccherie of man mut nedis make him faile in witt, but men shulden be fillid of þe Holi Goost, speking to hemself bi him, not in foli, but in wisdom, aþir þe profite of þer soulis. And þes men þat ben fillid þus, spoken to God and to hemself in salmes, in ymptes, and goostly songis, þat ben holden foli to þe world; and þus þei singen in þer hertis to God. And þus pilgrimes þat gone liȝt, and singen gladli bi Cristis vois, and whistelen sweteli bi hope of blis, feren þus þer goostli enemies. For it is seid comounli þat a wey-goer, whan he is voide, singiþ sure bi þe þeeþ, and money makþ him drede more. And þus bade Crist to his apostlis to bere not in þe wey þat shulde lette hem for to wandre, and do þer ofﬁce þat he bade. And þus þe fend, bi worldli lordshipis, makþ preestis to-day so hevy, þat he dryveþ hem doun to helle, as his sones þat swepten his weye. And al þer song þat þei singen is of þe worde and worldli goodis, and into þis is preching turned, and oþre preieris maad to God; and þis is vois made of þe fend bi which he cacchip on his carte.

But Cristene men shulden treuly, yeþte þeþingis to God and þe fadar of heven ever more for al þingis, in þe name of oure Lord Jesus Crist, þat is a meene to þyve alle þes to his children; and þis is a ful greet grace. And þus, for men shulden be meke, Poul biddip hem to be sugel ech man to his broþir in þe love-

1 surely before, E. 2 now, E. 3 cachip, E.

* 'Cantabit vacuus coram latrone viator.' Juv. x. 22.
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*dredo of Crist.* Whan ech serve to oþir, and doþ him good bi charite, yan ech man is þus suget, wþouten love of worldli worship. But siþ pe pope leþeþ þis lore, he coude not wite how he shulde be suget to oþir men þat weren his sugettis; for he rengned in Luciferis pride, and knewe not how bi charite man shulde obeishe to his servaunt. But as Lucifer coveitide to have ful evenhed bi God, so Anticrist his viker wole be moost in worldly worship; but whan he is heirest, as smoke þan he shal vanishe away.

XXI SONDAY PISTLE AFTIR TRINITE.

[SERMON LI.]

Confortamini in Domino.—Eph. iv. [vi. 10.]

Poul teçhip in þis epistle to fiþe wiþ ooure goostli enemies, and how we shulen be goostli armed, and in what forme fiþ wiþ hem. First Poul confortiþ Cristis knyþsis to make hem hardi for to fiþ, and seiþ; *Be ye confortid in þe Lord and in power of his vertue.* For þe capteyne of ooure bataile, þat is Crist boþe God and man, haþ lordshiþ of al þis world, siþ þat he is Lord of Lordis. What good knyþ shulde dredo him to fiþ in þe armes of þis Lord? And bi þes same wordis of Poul it sueþ, þat he is of more power þan al þe fendis þat ben in helle, or ouþ þat mai reverse him. And siþ he overcam þe fend, þat is heed of contrary bataile, he haþ vertue bi his manheed to overcome al enemies of his knyþsis; and in þis knyþsis of Cristis bataile shulden be confortid for to fiþe. And herfore biddþ Poul aftir to take ooure armes in Goddis name; *Clope you, seïþ Poul, wiþ Goddis armes, þat ye may stonde ægens þe fendis sauthis.* For þer is not fighting to you ægens fleche and blood of man, but ægens princis and lordis, ægens governours of þis world, þat is in þes derknessis. And þus Cristis knyþsis fiþen not oonli ægens þe lest fendis, ne oonli ægens middil fendis, but ægens þe heirest

1 wiþ, E.
2 E also has is in the text, but wi in the margin.
fendis. And Poul clepîp ðes spiritual ðingis, bi kynde þat þei hadden of God; but ðes ben ðingis of wickednesse, for þei helden wiþ Lucifer in þe first synne of al, þat was done in hevenly ðingis.

Men shulden undirstonde here þat þei shulen fiȝte ægens fleische and blood, but þis fiȝtinge is litil unto þe fiȝting wiþ fendis, for þei ben quyke enemies, and of myche power and sutil. And so Poul þenkip it but litil to fiȝte þus wiþ fleische and blood. Þat man is seid to fiȝte wiþ fleische, þat temperiþ it in bodili foode; and þat man fiȝþ wiþblood, þat swagþ lustis of leccherie, boþe in chastisinge his spiritis, and his blood þat governþ hem. And for as myche as fendis felden wiþ Lucifer of many ordris, Poul clepîþ hem princis and potestates þat ben of þe myddil ordre, and fendis of þe lowest ordris ben clepid governours of þis world, and þei worchen in derknes þat hevene makip of þe nyﬆ. And sum men dremen of þes fendis, þat sum ben elves, and sum gobelyns, and han not but litil power to tempte men in harme of soule. But þþ we cunnem not prove þis ne disprove þis spedily, holde we us in þe bondis þat God tellip in his lawe. But it is licly þat þes fendis have power to make boþe wynd and reyne, þundir and lytyng, and oþþr wedir; for whan þei moven partis of þis erþe, and bringen hem nyȝ togidere, þes partis moten nedly bi kynde maken siche wedirs, as clerkis knowen. þe þride part of þes fendis is moost heie of alle oþþ, as Lucifer and his nexte spiritis, þat assentiden moost unto him; and þes ben þe fellerest fendis þat Cristen men fiȝten wiþ. Al þes fendis han witt and power to move mennis hertis and oþþr lymes, affir þat þei gessen men to be temptid to a goostli synne. For alþþ þei knowen not þe þouȝt of mynde, ne purpos of it, neþþþ þei gessen ofte nyȝ þe soþe, and þus tempten men. Fiȝting wiþ þes þree fendis is moost hard of al oþþir, siþ Joob seip þer is no power up erþe so myche as is þis. But þþ þes knyþþis han confort þat Crist overcam þe moost fend; and þis Lord wolte not suffer fendis for to tempten his knyþþis, þat ne þei mai overcome hem, but þif þer foliþ be first in cause.

1 fellest, E.
2 up on, E.
And herfore biddip Poul to us, to take pe armere of God, and rehersip sixe armures,—fuye to defende, and pe sixe to assaile. Pe armyng of pis goostli armure shulde be to azen stonde in youl day, and stonde perfidy in al pes temptaciouns. Pe first armure of pe soule is chast yentkyng perof; and, for chastite of bodi makip ofte mannis spirit to faile not, herfore biddip Crist to his apostlis, pe per lendis be girdie above. And here men mai see pat Poul meneb goostli armer, not bodili, for ellis he wolde not telle first pe girdil before he tolde clojes to be gird. And for men shulden he Cristis spouse, and holde to him pe treuxpe of wedding, herfore Poul clepih here pis first vertue, treuxpe of spirit. And see we pat Poul strexb ofte here to stonde in pis goostli bataile, for ef pe fend have oones man doun, he strexb him lixtier to fouler synnes. And herfore mannis affecciouns, pat is pe foot of his soule, shulde stonde stal worpy, lest pe soule snaperide afir. And herfore preieb David pis, pat pe foot of pride come not to him, and pe hand of sinful man move him not to consente. And pis Poul moveb to stabilde, when he biddip us stande pis. He moveb afir to clene desire, wanne he biddip us be pis gird, and afterward to riit entent, wanne he biddip us stonde in treuxpe. And pes pre ben nedeful to men pat fiiten in slidir weye, cley and unknown. Pe secounde goostli armure of soule clepih Poul pe haberion of riitwisnes, wanne pat riitwisnesse is cheyned to God and al his creaturis. And pis haberion is pe beste to kepe pe soule fro pe fendis suaitis. Pe priide armure is legge harneis, pat Poul biddip clohe wip menniss feet, in makynge rede of pe gospel of pees. Pes feet ben affecciouns pat prechours of pe gospel shulde have, not for to wynne hem worldly good, ne to gete hem worldly fame, ne to stire men to fiit, but to make pees wip God and man. And many prechours ben to day pat failen in al pes pre pointis; and so pei shaken not of pe poudir of pe feet fro pis peere.

Pe fourte armure algatis to take, is pe sheeld of bilee, for in pis mai trewe men quemche alle brenynge daritis of pe fendis. Mannis fleish is an evel enemy, but pe world is pe worse,

1 aboute, E. 2 stablee, E. 3 and cley, E. 4 om. E. 5 baburioun, E.
and þe west of alle þes þree and þe fellerest is þe fende; for
tempyng of þe fende is hoot, and moveþ to many synnes.
Þerfore cleþ þou þere þes temptacons brennyng darts.
But be þre corners of þis sheld wel stablid in þe Trinite, and
oþer articlis of blive sadli pryntid wipinne, and wiþ senewis of
charite wipouten hoolis wel bounden, and al dartis of þe fende
mai not perishe siche a sheeld. þe ðif armer, for þe heed, is
an helm, of hope of blis. And ðif resoun and wille of man be
wel wpappid in þis helme, no stroke of stones ne heyve þing
shal noie þis soule þat þus is armed. And Poul cleþ þis
armer an helm of helpe, þat is blisse. But, for he were a feble
þifter þat ever suffride and never smoot, þerfore Poul cleþ þe
sixte armure, sword of þe Holy Goost. And þis armure is ful
sharpe, siþ it perischiþ more þan ieren sword, for it partþ þe
soule and spirit, whan it makiþ man lyve to God and leve
worldli affecciouns, and þus doþ no bodili sword. And þus þe
tunge in mannis mouþe is a scaberke to þis sword, and shapen
in forme of bodili sword, wipouten boon or straunge part.
And with þis sword was sum tyme woundir wrouþ ægens spiritis,
but þis sword failþ now in preching of Goddis lawe. For
prelatis han scaberkes wipouten swordis, and oþir han swordis
of leed, bi which þei tellen wordly wordis, wiþ fabis and gab-
ginis on God. And so no woundir ðif þis sword assaile not
enemies as it dide.

XXII SONDÆ [AFTER TRINITE].

[SERMON LII.]

Confidimus in Domino Jesu.—PHIL. I. [6.]

POUL techiþ in þis epistle how prelatis shulden love þer
sugetis, and how sugetis shulden love ægen, and þus how
charite shulde sprede. Poul, wiþ his breþren, spekiþ þat þei
tristen in þe Lord Jesus, þat he þat hæþ bigumen in hem a good

\[1\] peesiþ, E.  \[2\] scusterk, G, I, E.  \[3\] bon, E.

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werk, to turne hem, shal performe þis werk unto þe dai of Jesus Crist. And þis shal be domesday, whan Crist shal have ful victorie. And þis werk þat Crist bigan bi Poul and his oþir felowis, passiþ al mannis ordenaunce, al bilingis or worldli goodis. And þus shulden bishopis edifie, and not make hepis of dede stones. Poul is certein þat God bigan þis goostli werk as he baad; and Poul is sikir þat God wole not bigynne a werk but þif he performe it. And herfore it is likli þat newe sectis and mannis ordenaunce, þat han not þer ground in God, muten have eende bifore domesday. And Poul seiþ þat he shewþ þus charite to hem, as it is riþful to him to fol þis for hem alle; siþ a man shulde suppose or gesse good of anoþir, whan he haþ greet evidence of just lyþ þat he lyveþ. And, for Poul haþ þes fok as recomendid in al his meritis, he haþ more evidence þat þei shulen make a good eende.

And foure meritis he telliþ, þat passen sexe pointis of freris lettris, bi whiche þei graunten men blisse in hevene, as þif Anti-crist passede Crist. Þe first of Poulis suffragis stondiþ in his hertiþ prayer, þat he praiþ for his children whiche he haþ geten in Crist. Þe secounde suffragie þat Poul telliþ is, þat he haþ hem in his bondiþ; for Poul was bounden and prisoinned for Crist, and part of þis peyne was ful medeful. Þe þridde suffragie þat Poul nemediþ, is defending of þe gospel; for þe gospel hadde enemies in Poulis tymne as it haþ now, and it is a medeful þing to stonde ægens þes enemies. Þe fourþe helpe þat Poul wischþ, is conferring of þe gospel, in preching and miraclis makynge, in orisouns and in oþir travellis, and part of þis semeþ more medeful þan suffragies of þes newe sectis.

And marke þat Poul grauntiþ hem not part of þes foure medeful dedis, but he seiþ þat he haþ hem in þes foure, and lete God part. And Poul doþ not þis for moneie, ne to gete him annuel rente, but for pure charite, þat þei ben al felowis of his joie. For God is wiþmes to me how Y covente you to blis in cleane mercy, and no synomie, and þat is þe entralis of Jesus Crist. And þis Y priþe, not for þoure goodis, but þat your charite be more, and bi double wey be plentenous more and more, as þe ben eldere boþe in science and at will, for al þis shulde turne to charite; þat þe assay beþer drinkes to conforte goostli þoure soule,
pat ye be clene without synne to domesday, pat is Cristis; pat ye be fillid of frayle of riȝtwynes, to heriyng and glorie of God.
And Y preie God pat pis be done bi medling of Jesus Crist.
And wolde God oure prelatis now wolden lerne pis crafte of Poulis love, and charge ār sugetis no more in erþely goodis ār drawun to helle.

De XXIII Sondai aftir Trinite.

Sermon LIII.

Imitatores mei eestote.—Phil. iii. [17]

In pis epistle techiþ Poul how ār men shulden sue ār prelatis, and what ār shulden cunne and do, to wynne hem þe blis of hevene. Poul biddiþ at þe bigynnyng, to sue him in werkes and lyf, for he is certein þat he goþ þe riȝt wey þat lediþ to hevene. And siþ prelatis lyven to-day contrarie to Poulis lif, it is not good to sue hem, lest þei leden þer children to helle. And siþ þei contrarien þis bileeve, and mai not soundli þus bidde þer children, men shulden not comoun wip sich prelatis, ne þyeþ hem worship ne worldli goodis. For Joon biddiþ to grete hem not, and resoun biddiþ, wip charite, to make hem not worse ne more hevy, for þif ony men diden þus, þei token part of þer synne. And wolde God þat þis lore were wel known of worldly lordis! for þan þei shulden seie to þes popis, þat rewmes and men wolden obeishe to hem bi forme þat men obeishiden to Crist and to Petre, and no more; and certis, þif þei chal-engen more, þei ben open Anticristis. And þis answere shulden men yve to prelatis and to oþir preestis; and it is open, þif þis were holden, þe pope shulde not þus spyuyle rewmes, ne chaffere þus bi symonice wip beneficia þat ben in rewmes. And þan boþe prelatis and prestis shulden holden hem paiþ wip Poulis reule, to take foode of þe puple for goostli travelle þat þei done, and hit take not þis of þe folk but bi title of almes and love. And mennis owne cowardise is cause þat þei holden not þus Goddis lawe, but ben oppressid þus bi fendis, and drawun bi þe brode
wey to helle. Late witt wake in siche men, to axe þer prelatis þat axen hem goodis, where þei shulden sue hem in þis, and flee foule avarice. 3if þei seien þe first part, þei ben not prelatis of hem, sif þes sheep shulden sue þer prelatis, as Cristen men suen Crist, and it is knowun bi bileve þat men shulden not þus be coveteous. 3if þei seien þe secound part, as Cristen men moten nedis seien, and þei spyuilen men of worldly goodis bi symonye and oþer weyes, men shulden flee hem in þis and not assent for peril of synne. For if men assenten here to hem, þei shulden coveiten worldly goodis, and not yve hem to be pore, sif prelatis traveilen þus for riches. And þus ech synne of þe fend is contrarie to himself.

And herfore Poul biddþ aftir, to kepe hem weiseli þat gong þus as þe have your forme, and sue þe hem in so myche. For Crist and his apostlis, and Cristis lawe þat is bileve, techen þis lore, to sue good prelatis, and to flee from evil prelatis. And Poul tellþ more speciali aftir of siche false prelatis; Many gon, whom Y have often tolde you, but now畏 with Y seie, þat þei ben enemies of Cristis croes; for þei haten peiful lif, and loven lustis of þe world and of her fleish, as bestis done. And þus done foure sectis to-daie. But, for þis lust mut nedis have haboundaunce of worldly goodis to maynteyne it among þe popule, þe fend hap taung a newe raveyn, more þan it was in Poulis tyme; for sensures to spyłe þe popule, and indulgensis þat now ben feyned, weren not in Poulis tyme, and Poul meȝte wepe now herfore. Poul prophecieþ þe þingis of siche fals prelatis in his tyme. First, þat þer ende is goodis deep, for þei moten nedis be deppeist dampened. Þe secounde prophecie of Poul is þis, þat þer god is þer beli; Þor in glotonie and lercerie þei leden þer lif, as bestis done. Þe frode prophecie of Poul is, þat þer glorie is in þer confusion, for þei saueren erpel þingis, and litil or nouȝt hevenli þingis. Juge men wher þes foure sectis þat ben to-daie leden þis lif; and 3if þei done, lerne þei of Poul to sue hem not, but to flee hem; for mannys owne synne is ynowȝ, alþif he gete not more to. And 3if men grutchen açens þes wordis, loke þei þe bileve þat Poul tellþ here, and grutche þei açens God and

* That is, censures.
But Poul seib, *pat per hyonyg is in heven,* out of pis erpe, bope bi per poust and per wille. And pis shulden good prelatis and preestis seie treuli in per lyf, and janne mysten pei surely abide per Savour, and per Lord Jesus Crist, at pe day of dome. For he is to siche men savoure to bodi and soule, and Lord to blisse siche men. *Pis Lord shal t'an, reforme bodys of his make servaunites.* Alif pei ben now deformed and scorned of many worldly men, sit seintis hopen janne *pat pes bodies,* pat now ben foul, shulden in blisse be *like to pe bodi of Cristis clerenesse.* For men *pat ben blessid in hevene shulden have foure doweris of pe bodi,* and pis shal be *up pe worchinge of Crist,* pat was so medeful and so hol, *pat he myst make suget to him and his alle pingis of pis world.*

And afterward speik Poul to his breyeren wordis of confort, and movep hem to holde pe lore pat God hap told to hem bi Poul. *And so, moost dere breyeren,* seib Poul, and moost desired of pingis here, my joie in hevene, and my coroun, stonde pe jus, moost derwurpe in pe Lord. *Pis bidding pat Poul axip shulde make him loved and unsuspect, for he axip not worldly pingis,* but goostli good, for him and hem. And Poul preiep aftir to two persones *pat weren two devoute wymmen,*—pe ton was clepid *Encodium* *pat was more stable in God,* pe toper was clepid *Sintisem,* *pat was more yong and freel,*—*pat pei shulden savere his same lore in pe Lordis name,* as Poul hap tolde. And marke *pou wel pat Poul preiep comounli pe first persone,* but he preiep speciali pe seconde, not for worldly goodis. And Poul hadde a man to felowe *pat was clepid German,* *pat was ever wip him in Goddis cause,* bope in preching and ojir helpe. Poul preiep him to helpe forbo bope wymmen and men, *pat han travelid with Poul in pe gospel of Crist,* with Clement and ojir helpers of Poul, whos names ben writun in pe book of liif. Poul hadde helpers,

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*a Wyclifthe Version (1) gives these names as Encodium and Synticem. Wyclifthe Version (2) has Encodium and Synticem.*

*b Wyclif imagines ‘germane’ (the Vulgate rendering of the *germane* of the original) to be a proper name. Both Wyclifthe Versions translate ‘german felowe.’
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as men han now, bope of men and of wymmen, in good word and good dede to helpe apostlis bope to preche, and herborwe hem and waishen þer feet. For þer travaile was good and greet, and but ȝif God hadde made hem helpe, þei myȝt not have performed þis lore.

DE POURE AND TWENTIÈRE SONDÆ PISTLE APÆR TRINITÆ.

[SERMON LIV.]

Non cessamus pro vobis orantes.—Col. i. [9.]

In þis epistle telliþ Poul bope his wille and his werk, to profite to Cristis Chirche, þat it be þus taut bi him. Poul seijþ first to þis puple, þat þei cesen not for hem þreynge and axinge, þat þei be fillid bi knowynge of Goddis wille. And no þing is more nedeful to man here þan for to knowe what God wole þat he do for Goddis love. For ȝif man performe þis, he getiþ blisse wiþouten rede. For siþ God is þe moost Lord, and ech man shulde do his wille, it is moost nedeful þat his wille be comounli knowen. And God mai nevere more faile in þingis þat ben nedeful, þerfore God telliþ certeinli what is his wille of al þingis. So þat it is, þat al þingis þat kynde doþ þ God wole have done, for God doþ alle þingis bi kynde, and God doþ not but þat he wole do. And so God wole make al creaturis þat ben made; and shortli for to seie, þil þou Goddis comandementis and it is ynowþ to þee, for God wole axe no more of þee. Leve we to speke and argue þat God wole al peyne for synne, bi þis skile þat it is just, and God makþ al siche peyne. And sum seien þat God wole synne be done for þe good þat comeþ perof; and þus þei seien þat God wole al þing, bope for synnes and creaturis. But leve we here þis doute of scote, and lerne we what God wole þat we do. For þis is ful nedeful, siþ Poul axide þis in his converynge. And no drede God wole þat al men holden wiþ his lawe, and reverse it in no manere; for ȝif þei done, God wole punishe; and so Goddis wille mut be fullfillid, for no þing mai aȝenstonde it. And þus God wole þat
we lyven not for his profit, but for oure owen; and God wole nojing but honest; and al honeste God wole have done. And ās men witen more singularly, bi good lyf and good werkes, what ūng God wole ūat we do, whan we ben of betir lyf.

And herfore bidde Poul aftir to þes Grekes, þat þei be fillid in knowinge of Goddis wille, in al maner of wisdome. It is a wisdome to man to wite what God wole ūat he do, and to do aftir þis knowynge in his persone, for Goddis sake. And it is myche to Cristene men to be fillid in gostli undeirstandinge; for ech creature of God tellij þat he wole þe beste, and what þing God wole þat þei done, þif men undeirstonden it. And þan men go worpil to God, and plesen to him in al maners, boþe bodili and gostli; and þes maners ben al þingis in ech good werk þat men done. þei shulden make fruyt of reward, for al oure lyf shulde be ful of fruyte, to helpe in blis of hevene. And bi þis shulden men grove in þe cunnyng of God. It is but lil to men to knowe bi resoun Goddis cunnyng, but þif þei turne þis cunnyng of God to þer lêf and þer good deedes. For God is maistir practisour, and loveþ wel good dedis of men. And þus men shulden be confortid in ech vertue, þat þei done aftir þe power of Goddis clemenesse; siþ þei shulden knowe as bileve þat God seep clerly al þer vertuous dedis, and wille and purpos þat þei have, and castþ to reward al þis. Who shulde not be confortid here to contynue and worche Goddis service? And herfore seig Poul aftir, þat þei shulden lyve in al pacience and long abiding wiþ joie, for trust þat þei shulden have in God. For bileve techeþ men þat God mai not faile on his side for noun-power or unwitt, but al defaute is in men. And grace wiþ witt of al þes þingis stondþ in Jesus Crist oure Lord.
SERMONS.

†[SERMON LV.]

Ecce dies venit.—Jen. xxiii. [5.]

*This lesson of Jerome tells why Christ came in flesh, to amends.* ye vель heerdis þat disseyven Goddis puple. And þus hår þe Chirche ordeyned þat þis be redde in þis Sunday to knytte matir of þe Advent to þis matir þat here is seid. Jeremy bi-gynneþ þus; *Lo, dætes comen, seip þe Lord, and Y shal rere up David, þat is a riȝt burionyng; and he shal renyne kynge, and he shal be wittie, and he shal make doom and riystwinesse in þe erfe.* It is taken as blyve þat Jeremy spekþ here of Crist; for he is ofte clepid David, boþe bi figure and witt of word. For he is strong bi his hond *, and figurid bi þe king Daviþ; for manye propretes in David answeren to þe manheed of Crist. And þus, as Crist seide þat Joon was Heli, so Jeremy seide þat Crist was David. And al þe sophistris of Anticrist cunnen not prove þat þis word is fals. For sum þing is seid in figure, and sum þing bi his owne kynde; as Baptist is Hely, as Crist seip, and he is not Hely in persone. And þus Crist and Baptist weren not contrary in þer wordis, for contrariouste in witt, and not in nakide wordis, shulde be taken. *þus men shulden studie þe wite þat God spekþ in holy writ; for no man mai reprofe God þat he shulde not speke þus, siþ he is lord of wordis and witt, and of al parts of his world.*

But þit grutcid Anticrist, for God seip þat dætes comen; for he bostip þat he can prove þat þer ben not many tymes, and how shulden þanne dætes come? where dætes han feet for to go? But here men seien to Anticrist, þat al þe tyme þat was biform, and al þe tyme þat is to comen, is present biform God. And so many tymes ben don in o tyme, and anoþir in anoþir, and so many tymes passen biform oþir, bi many pousend yeeris.

Modern writers are agreed in interpreting the name David to mean 'the beloved one.' Wyclif derives his rendering from St. Je-

*fortis manu sive desiderabilis.*
And þus many daies kommen as fast as ony tyme mai come, for þei komen not bodili, and þus hem nedip not to have feet. And þit many þingis komen bodili þat walken not bi þer feet; as þe smytynge of þe stoonë comeþ bodili, but it walkþ not. Þus oure Davið, Jesus Crist, is a just burionynge, for he makeþ al a newe world, and saveþ þe Chirche þat ellis were dampynd. And þis Crist rengned yng boþe bi his godhede and his manhede. For bi his godhede he is yng of al þis world, as bive teclþþ; and bi his manhed he is yng bi titil of staat of innocens, whan it is joyned wiþ his godhede. And what trewe man mai deniþ þis? And Crist is witti on many maneris, and doþþ many jugementis, and þerto many riþwisnessis. Blessid be siche a patroun.

In þo daies shoal Judæa be saved, and Israel shoal dwelle tristiliche; for men þat confessen Cristis lyf, how he was boþe God and man, and þes men þat seen God bi good bive in Cristis persone, ben saved and dwellen surely in þe vertue of þis patroun. And þis is þe name þat men shulden clepe him, þe Lord oure riþful, þat is, God. Herfore, lo, daies kommen, seip þe Lord, and þei shulden not seie, Ouere God lyvþ, þat ledde out þe children of Israel fro Egiþte, but þei shulen seie a more preyngyne,—God lyvþ, þat ledde out and brouþ þe seed of þe hous of Israel, fro þe lond of þe norþ, and fro al ohir londis to þe whiche Y have castem hem; þei shulen come æþen to Jeruselæm and to þe lond of biheste, and þei shulen dwelle in þe lond, seip God þat is Almyþi. Here Jeremye wolde mene, þat boþe þes two prisounyngis, þat Jewish þat weren flemed out of þer lond, in Moyses tyme and Jeremyes, boþe þes ðiguriden þe ðlemyng þat þe fend prisounynd manksynde in þe lond of synne. And þis lond was boþe Egiþt and þe lond of þe norþ; but Crist brouþ þes folk æþen to hevene, þat is þer kyndly lond. And it semeþ bi holy writ, þat Jeremye and ohir prophaytis hadden þer witt of Jesus Crist, for ellis þer speche were to nakid.

And þus mai preestis of Cristis secte teche þe puple on Sundæles, boþe bi þe gospel and þe pistle, alþif fals prophaytis bigilen hem not. For fals men of þes newe sectis, and speciali þe laste sect, robben þe puple of þer goodis and bigilen hem fro trewe lore.
VAE OCTUPEX.
[The following treatise is found accompanying all the complete copies of the Sermons, except Douce, 321. See Shirley's Catalogue, p. 34. Both it, and the succeeding treatise, seem to have been regarded in the light of pendants to the Sermons. It contains no indication of authorship, nor of date. Whether it be the same work with that which appears in Bale's Catalogue under the heading In xxiii caput Matthaei, it is impossible to decide with certainty. Dr. Shirley seems to have derived the title which he gives to the tract in his Catalogue from the MS. Laud, 314, which introduces it thus,—'Expositio textus Mathei xxiii capitis Ve [evidently an error for De] ve octuplii scribitis Phariseis et saporis imprecato.']
VAE OCTUPLEX.

DE EXPOSITORY OF THE TEXT OF MATHEW, DE TRE AND TWENTIETH
CAPITLE OF EIXTE SIPS WOO SHID TO JER SCRIBIS
AND PHARISEES, IPOCRITIS.

Crist biddi us be ware wip ðese false prophetis, ðat comen
in clopinge of sheep, and ben wolves of raveyne. And ðes ben
speciali men of ðes newe ordris, and moost ðese freris ðat last
comen ynn, for ðe fend sustil ðe evre ðeens holy chirche. Crist
tell ðeis woos to ðese Farisees, and not oonly wischhip hem,
but ordynec hem to come to ðese ipocritis, for ðe disseyven
his puple.

ðe first wo wo ðat Crist seip is teld on ðis maner, WOO be to you,
scribis and Fariseis, ipocritics, ðat cloven ðe kingdom of hevene
before ðir men, for neiper ðe entren, neiper ðe suffren oþer to oþere.
ðis mai be undirstonden upon many maneres. First bi ðe
lettre, ðat ðe kingdom of heven is ðat hooli chirche ðat now is
in hevene; and so ðes Farisees entren not into hevene, for bi
her love ðei gone into helle, sìp ðei loven erþe and erþely þingis,
and litél or nouþt goodis of grace, and ðei drawen wip hem
myche erþely peple. Þe secounde manere of undirstondinga
is of holi writ, ðat ðei entren not to undirstondinga þero, ne ðei
suffren oþir men to undirstonden it wele. Sum prechen fablis,
and sum veyn storys; sum docken holt writ, and summe
feynen lesyngis; and so lore of Goddis lawe is al putt abac.
And þus þe ladder ðat men shulden come to heven by eþer
wantiþ roungis, or ellis it is not rerid. Þe þridde undirstondinga
of ðese words of Crist may be applyed to lyvynge of ðes Farisees.
Þei lyven ipocritics lyfe ðat hemself han founden, and ðei maken
oþer men confourmen hem þerto; for ðei seien ðat þis lyf is þe
beste of alle. And so lyf ðat Crist ordynecde is al put abac,
and ðis newe founden lyf drawþ men dounward, siþ freris ben
confessours and leden moche peple. And þes scribis helpen þes Farisees, for prælatis and persons and oþir possessioneres seien in her lyf þat Crist lyvede þus, and so voluptheis and rychesse of þe worlde maken þei to be loved, and Cristis lyf dispisit. And bi keies of helle, þat ben her fyned censuris, þei closen þe weie to hevene from hem and from oþir men.

De secounde woo þat Crist wiship is seide þus of Crist, Woo worpe you, scribis and Fariseis, ypocrisis, þat eten widowis houis, makinge longe preieris; herfore shulen þe taken þe more jugement of God. For þese ypocrisis persen houses of lewde men, and eten good mete þat her myne shulde ete. And siche lewde men ben widowis fro þe lawe of Crist; sip bi þe firste cautel þei priven men from Goddis lawe, and bi þis lawe shulden þei be weddida to Crist her Saviour. And to blynde þe puple more þei fynen longe preieris, þat þei seien ben moche betere þan þe Pater-noster, and so undirstondinge and wille ben blyndid bi þes ypocrisis. And þus shulen þei be jugid of many kynnes falsheide; þei robbe þer neiboris bi cautelis of þe fendi, and over þis þei priven hem from hir rígt bileyve, and bi her ypocrisie þei disseyyen hemsílif and oþir, and þus shulen þei be dampnyed bi many jugements of God.

De þride tyme seip Crist unto þes fals folk, Woo worpe you, scribis and Fariseis, ypocrisis, þat gone aboute boþe wair and londe to make a child of your orde, and whanne he is maad, þe make him a child of helle double more þan you. Þes wordis tellen openly of making of freris, hou þei comen þeedily, boþe bi water and bi lond, to robbe men of her children þat ben betere þan oxen. And so it seemþ bi Goddis lawe, þat siche þeves shulden be dampned, sip þei taken awhey mennis goodis, coostly and presciousse, and þei han noo leve þerto neiþer of God ne man, sip God yveþ hem no leve þus to harme her neiþore. And where many children bi Cristis orde shulden be saaf, þei shulen now be dampned bi taking of þes false ordis, for a frere can teche no more þat þis child shal be beter bi takinge of his orde and kepinge of his reule, þan þis frere can telle þat God yaf him þis mannis oxe. And so freris mightyn spuye men of alle þe goodis þat þei han. And it fallþ ofte tymes, as Crist seip here, þat summe children þus maad freris ben worse þan her bew-
VAE OCTUPLEX.

peris. And þe meenes bi which þe stelen siche children ben ful of venym; þei feesten hem and gyve hem jîftes, as applis, pursis, and oðer japis; and þat is moost yvel of alle, þei bigilen hem wiþ false words; þei seien her ordre is þe beste for to come to hevene by; þei bihoten lustis of fleish and worldely welfare, and neiper þe may perfourme þis, ne it acordip wiþ her staat. And þus þe ðampn en many men bi her false feyned meenes.

Þe fourpe woo is seide þus bi soþenesse of Cristis word; Woe worþe you, blynde leders, þat seien it is nouȝt to swere bi þe temple of God, but he þat swerþ bi þe gold of þe temple, he awip to perfourne his oop. Foolis and blynde men, wheþer of þese is more, þe gold þat is in þe temple, oþer þe temple þat makþ þis hooly? And so þe seien þat it is not to swere on þe auter, but who ever swerþ by jîft þerof, he is holden to gyve it. But, þe blynde men, wheþer of þese two þingis is more, þe jîfte or þe auter þat makþ þis jîfte hooly? For he þat swerþ in þe auter, he swerþ in it and alle þingis þat þen þeron; and he þat swerþ in þe temple, he swerþ in it and in him þat dwelleþ þerinne; and he þat swerþ in hevene, he swerþ boþe in Goddis trone and in God þat sitþ þeron; and herfore shulden we no weye swere, but as God grauntip us. Þis ferþe woo mai be seid boþe to scribis and to Fariseis; for þese pørelis, fro þe pope unto preestis þat kepyn men, alle þei chargen biheestis of wynnyng, and þei chargen not more biheestis; as, if a man have vowid to God to wende in pilgrimage to Rome, or ells to ony oþer seint, þat axip traveile and dispensis, þei dispesn wiþ þis traveile so þat þe han þe dispensis, and on þis condicion wolen þei wele assoile men. But who woot not bi his witt þat ne þese men silden her soyling, siþ þei marken to hem þis moneie, but þei tellen not bi þe traveile? Lord, whi shulden þei have þis moneie but for her absolucion? But men þat þus chaþaffren wiþ hem ben in þis caþ blynde fools. For wheþer it is resonable to dispense þus biþore þat þei dispesn wiþ men, or it bigynþe to be resonable bi vertue of her dispensinge? If þou scie on þe þriste manere, þan þif

4. Because the power of dispensing with sins, giving absolution is abused by prelates and friars for the sake of gain.

a That is, beaux-pères, properly, fathers-in-law; but here it seems to mean 'god fathers.'
b That is, they attach great importance to promises which involve pecuniary gain to themselves, but none at all to promises intrinsically greater and more serious.
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God hadde moved þis man to leve þis vow, and ȝyve to pone men as myche as he shulde ȝyve hem, þis man hadde algatis do beter, save oo þing of myche charge, þat he hadde left for to offre to dame Symonie in þis prelate; for he hadde do as resonable þing and as it semþ on betere manere. Ne no man of witt wolde seie, þat it were resonable after þat þis prelate hadde jugid, or þis man hadde paid his moneie, and no gatis biffer. For, if it were resonable, God wiste and ordeynede þe resoun, biffer þat þis vow or þis chaffare were maad; and so, if it was resonable þanne, it was biffer resonable. And so, if we marken þis dispensinge, it stondijp in þis, þat þe prelate changijp þis moneie wip his jugement, and þat is more verrey treuþ þan þat he changij þis traveile, or his dispendinge in þe weie, wip ȝyv-ynge of þis moneie. And however þis yprocrite seip, he spekiþ above his owne witt, and þat he sillijþ rightwisnesse for þe moneie þat he takiþ. For no man chaungijþ oo þing for anoþer, but þif boþ þes þingis weren; and if it were unresoneable to þus vow, and þus traveile, neiper God ne man chanen þes þingis for þifte of moneie. And so witt of Goddis law shulde tche men þat suche vowis weren nouþt, and have sorewe for solie of þes vowis, and make aþþ discretiþ; and þanne God dispensijþ betere þan þes prelates wip here chaffare. For þei chargen þe lesse, þat sownþþ to her wynnynge, as gold of þe temple and offringe to þe outer; but þe ground of al þis þei chargen to litil.

And where þei feynen to men þat þei oonly han power, so þat, but if þei dispensen þus, þese men shulen nevere be saved, þis is as myche blasiemye as to seie þat þei ben God. To sum of hem God haþ ȝovun knowinge of þe soþe, and power to tche men how þei shulden do her; but þif þei sillen þus þis þing, þei ben þe fendis disciplis, siþ Crist biddijþ to ȝyve freely, as þei token freely of him. Þe Faries seen þip þe puple in þis point, for whanne þei han power lymytid to hem to ȝyve counsil in þis mater, and afir to assoile, þei maken, as men out of bÃ©ve, þis matere to harde, and kepþ a part of moneie to prelates above hem and a part to hemisilf, and þus is þe puple spaylid. But if men wolen ȝyve to making of her chirche, or ellis hemisilf to be freis, or ouþþ þat turneþ hem to wynnynge, men moun lyþly passe awele fro peril þat is feyned. And her-
fore sum discret men wolen heere witt of siche confessours, and if it acorde to resoun, þei wolen do þerafter, and if it smatche coventise, þei fleen it as symonyne. And if þei ben not asoild of men, þei taken wisely noon hede; for it is ynow to hem for to be asoild of God; and God made nevere covenaunt wip hem þat he shulde not do wiþouten hem, ne it fell not to God to make folly such a covenaunt.

Þe fift woo þat Crist tellip to come to sich ypocrisis sueþ in þese wordis, þat Crist seip in þe gospel; Woe worþe you, scribis and Farises, ypocrisis, þat tiden mynde, anet, and comyn, and forþake oþir þingis more gresous of þe lawse, for to do riþt jugemen, to men þat þe juge, and to do mercy, to sugettis þat ben undir you, and to do seeþ, to God and to man; þese þre laste molen men medis do, and oþir þre firste not to leve. Blinde leders, synge þe gnatte and stoolowe þe camel. þe chargen more þing þat is lesse, and passen more liþly gretter þing. And þis synne rengeþ now amonc our e scribis and Farises; for þei chargen more a litle þing þat sownþ to wynnyng of hem, þan a myche more þing þat sownþ to worship of God; and for þat wolen þei curse and plete and use cenuris, but bi brekinge of Goddis lawe tellen þei but litle, al if it be more synne þan many sich trespassis. And þus bi biddinges of God tellen þei but litle, but biddinge of men chargen þei mocche; and if þei sownen worship or wynnynge of prelatis, þei wolen die for þis and seien þat it is Goddis cause. And þus siche ordenaunce of prelatis þat þei loven, þei publishen as bileve, and holden hem cursid þat trowen it not; and þus is bileve of God put abac, and newe feynyngis wiþouten groundis holden bileve; and for þes wolen men fiþe and traveile to þe deþ, but for love of Goddis word, þat is oure bileve and shal save Cristene men, wolen fewe men traveile. And þis is oon of þe mooste cautelis þat þe fend usþ. Treuþe of þe gospel is Cristen mennis bileve, and bi þat shulden men stonde, boþe kyngtis and oþer, and oþer þingis chargen lesse, al if þei be trewe; for not ech treuþe is evene for to charge, but treuþe þat God himself seip and techip in þe gospel, þat shulden men worshippe and take as bileve, and oþer lawe of mennis fyndinge shulden men liþle telle bi. And þus litle þing, þat savereþ helpe of mannis bodi, þei techen boþe to titþe and
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take tilte Ærof, but greet maundemencis of God Æat touchen soule heele ben lesse teld of Farisees, for wantinge of worlde wynnynge. But Æes þingis shulden men kepe as moche as þei ben nedeful, but more gretter þingis, for þei ben more nedeful. And þus shulden men telle bi diversite of synnes; as more bodily harm is more to ejchewe.

De sixte woo Æat Crist wishëþ to Æes ypocrisit is seid in Æes wordis in þe gospel to Cristene men, Woo worpe you, scribis and Farises, ypocrisit, þat clëscen wijout-forþ of þe cuppe and of þe diske, but wijinne in youre soule ben þe ful of ravyn and of unclennesse in þoust and in wille. But, blýnde Farises, clëse first wijinne-forþ þat þou drynkist and etist goostly þi mete of, and þanne þe bodi wijouten-forþ shal be maad clene. And it is no nede to applie þis to freris, for þei tellen more bi her synne, knowen in þe peple, þan bi myche more synne hid fro þe peple, for þei coveiten more her fame in þe worlde þan þei done her holynesse knowun of God. And after þis þei eten and dryken goostli hemliif, and serven to oþir men fooðe of þer soule.

De sevenþe woo Æat Crist wishëþ to Æese ypocrisit is seid in þese wordis of Crist Æat is al witti, Woo to you Scribis and Farises, ypocrisit, þat ben like to þe sepuleris while wijoute, þat semen wijoutenforþ feire to men, but þei ben wijinne ful of dede mennis bones and alle manere of filpe þat comeþ of dede caryynes. So þe semen wijoutenforþ riȝtwis to oþer men, but wijinne þe ben ful of wickednes and ypocrisit. And þis þing fallëþ to oure newe religiouse, for þei ben weddid wijoutenforþ wiþ sensibłe signes, þe which þei putten to bitokenen her holynesse wijinne, and neper þei ne þese signes stonden þus in holynesse, for God haþ ordeyned siche holynesse to stonde in soule. And þese men seien þat siche holynesse stondiþ in her colours, and bodilji abitis, wiþ oþer feyned signes, and so fals ypcrisie is bired wijinne hem, and so stinkinge pride, wiþ manye oþer vicis; but her ground þat þei coveiten is boones of dede men, for þe substance of her goodis coveiten þei moost, and þei sleen þes men bi falsenesse of bieleve. But þe gospel techiþ us þat we shulden do privyly al siche holynesse, and crie it not to þe world, but purpose cleynly worship of oure God, and leve wor-

1 selenou, Laud, 314. (C)
ship of ye worlde and reward here. And þus þenken many men þat þese newe ordris ben ful of ypocrisie, and herfore Crist cleþ hem sevene siþis ypocrisit, and not wiþouten cause, siþ þei myþten do as myche good to profit of holy Chirche, if alle þes signes were awey, and þei kepten pure Cristis ordre.

Þe eþtþe woo is seid of Crist in forme of þese wordis, Woe be to you, scribis and Fariseis, ypocrisit, þat edifen sepulcris of propheticis, and maken feire brieþels of riþtwise men, and seyen over, falsely, If we hadden ben in byme of oure fadris, we wolden not have done to deþ siche holy propheticis. And þus ben þe witnesse þat þe ben sones of þes men þat slouen þes propheticis; and þe wolen do wel worse, for þe casten to slee Crist, heed and eende of alle propheticis. And herfore profecieþ Crist, þat þei shulden fulþele þe mesure of her fadris, in slyenge of propheticis. And herfore, Þe serpens, gendruris of eddris, how shulen þe flee fro dampnyngto helle? And þus þese newe ypocrisit drawun to þis eende, for þei quench þe treue of Cristis religioun, and so þei sleen Crist in manye of his membris. And þit þei seyen falsely, þat Fariseis bifoere hem diden untreuly to treuþe, but þei wolen helpe treuþe, and make Cristis religioun to renne among þe puple. But as myche as þei taken of her owne ypocrisie, as myche þei drawn fro þe ordre of Crist. Lord, if Cristis ordre were clenly holden hool, and men loveden it so moche as þei done þes newe ordris, þanne shulde Cristis ordre be stiffer defendid, bi as myche as men travelen aboute þes newe ordris. And þanne, as þer is oo bileve, shulde þer be oon ordre, and charite shulde be nurishid more þan it is now, siþ we witen wele bi dede þat a man loveþ more a man of his ordre þan he doþ anoþer man þat is of straunge ordre. And so oonhede in bileve and oonhede in ordre shulde gendre kyndely charite among men; but charite is now coold, and dividiþ þe Chirche, as deed boci is dividid for defaute of humure. Þis oonhede þat Crist made is wel nye excilid, and stablenesse of þe Chirche is turned in to gravel. And moost cause of þis þing is ypocrisie of men. And bi þis cause Fariseis pursuen trewe preestis, þat tellen her defauteis and letten hem of her wynnyng, so þat no pursuyte is more ful of envie ne more perilous to men for cautelis of ypocrisit. For þis synne þei magnifien þe witt
of her owne men, and seien þat þei passen Goddis lawe and alle þat weren biforn hem, síþ þat Goddis lawe is fals, but þese men glosen it and tellen how it shal be koud, and olde doctours undirstonde. And þus þei bowen to her orders boþ lordis and clerkes. And þus, if strife amonge hemsilf do good to þe Chirche, neþeleþ it were betere þat we drowen all in 00 30k, for þanne þe Chirche were not þus chargid wip novellies, and þanne þe Chirche were shapen bi ordenance of Crist for to renne liyli þe ordenance þat he haþ ordeyneð. But now it is mysshapen bi cloutinge of mennis wille, and unabled to go fast þe weie þat Crist haþ ordeyneð; þor þe partis ben to hevy, and oon letþþ anopur.

And þe þridde cautil of þe fend, in whiche he travelliþ moost, is to varie in þe bileve þat God himsilf haþ ordeyneð. As we may see opinly of þe sacrid oost,—that is, þe white þing and round þat þe preest haþ sacrid, and is percyed many weies wip bodly wittis, þat Cristen men seien is Goddis bodi in fourne of breed, as trewe clerkes and lewde men han bileved síþ God wente to hevene. But þe fend, síþ he was loossid, haþ meved freres to reverse þís; and, as þei seien, her newe seintis and newe doctours þat þei han, techen þat þís sacrament is an accident wipouten suget, or ellis nouyt, for it is quantite and qualite. Þís knewen not Jerom, ne Austin, ne Ambros; síþ Jerom seip þus, after tretinge of þís materie, Here we þat þat breed þat Crist tooke and brake it and ðafe hise disciplis for to eie it, is þe bodi of oure Lord, savoyoure of mankynde, síþ he seip and may not lye þat þís þing is his bodi. Seint Austin seip þus, and resoun acordiþ þerwiþ, þat þat þing þat men seen wip þer ysen is verre breed, but þat þat bileve axþ þe breed is Goddis bodi. And herfore seip Ambros, þat þat þing þat biforn was breed is now maad Goddis bodi bi vertue of Cristis wordis. Siche witnesse of holy writ is not chargid of þese freres, but witnesse of her owne felowis, þat þei holden more þan Crist.

* St. Jerome speaks (Epist. xcviii. § 13.) of the 'Panem Dominicum quo Salvatoris Corpus ostenditur;' but the exact words given in the text do not appear to be in any of his genuine works. The same must be said of the quotation that follows, purporting to be from the works of St. Augustine. For the passage from St. Ambrose, see vol. i. p. 379, note.
Vae Octuplex.

Al if þei knowen wele þat comounnes bileven as we seien, þit þei pursuen trewe men, and disseyven comouns bi false wordis, whos religioun is veyn, but ordris of siche men. Siþ þei glosen Goddis lawe evene bi contrarie wordis, and seien þat þe wordis of God mut nedis be denied, and wordis þat þei han founden shulde be usid as bileve. And so þei seien prively, þat Crist and hise apostlis and scintis, til freris comen yinne, weren expresse heretikes. And þus þe Chirche here is foule deformed from children of God to þe fendid lymes, and herto vertues ben transposid to vices; as mekenes is, cowardise, and felsenesse of pride is clepid riȝtwisnesse for to maynteyne Goddis riȝt, and wraþe is clepid manhede, and myldenesse is shepenesse, and envye is condicioun of Goddis child to venge him, and slouþe is lordynesse, as God restþ evermore; coveitise is prudence to be riche and myþi, as glotonie is largenesse, and leccherie is myry play; Goddis servaunt is an ypocrite, and an eretike is sad in feþ. And þus alle vertues ben transposid to vicis, and so holy Chirche to synagoge of Saþanas.

And as bileve is ground of alle oþer vertues, so þe fendid castþ to marre men in treþe. And he entriþ bi þis, þat whatever his prelate seþ is bileve of holy Chirche þat men shulden bileve; as, whatever þe pope seþ, þat is trewe and stable; þerbi shulden alle men stonde as bi þer bileve, as whomever he canonisþ, assoliþ, or dampeþ, he is þus diȝt of God, siþ God mut conforme him, and what ever þe pope doþ, siþ Crist biliþte þis to Petre. And þus may ecide bileve be opinly suspendid, and newe bileve may growe as Anticrist castþ. And cause of þese erreurs is unknowinge of bileve, and trowinge of falsenesse, or takinge of strange treþe as bileve of þe Chirche, for Anticrist determyne þat þus shulden alle men trowen. Ground ægens alle þese erreurs wren stablinge in Cristis lawe, to wite what is his Chirche, and what is bileve þerof. Bileve is an hid treþe, þat God tellþ in his lawe; and it is declarid ynow in comyn crede of Cristen men; and if þou wolde examine feþ, where it be treþe of Cristis Chirche, loke where þat it is groundid in any article of þe crede; if it be not groundid þere, take it not as bileve. And þus bileve seþ privily þing þat men nede nouþ þus to trowe, and sum þing expresly þat
men shulen opinly trowe. And þus Cristene men shulden trowe þat holy Chirche mut nedis stonde, but þis pope or þese prelatis we shulden not bivele to be of Cristis Chirche; but Þif þei suen Crist in lyf, we shulden suppose þat þei ben of Cristis membris, and if þei lyven contrarie to Crist, taken hem as þe fendis synagoge. And al þis þing shulde be taken bineþe bivele, for uncerettynte of þe ende þat wolde sue, bi privey ordeneunce of God. And þus shame we of þis venyn,—if þis pope determineþ þus, panne it is comune bivele þat ech man owip to trowe,—for two popis shulden make two credis, and crede of þe Chirche shulde honge on þe pope, and he moste nedely be saved, for he were God here in erje. Þus crying of freris byndþ þe peple, and [þei] seien þat holy Chirche seip þus, and determineþ it as treuje; for false preestis and disseved seien þat bi God it is þus, and þus ech man owip to bivele. But aye þese freris where it is groundid in comyn bivele of þe Chirche, and if þei fallen in þis point, have hem suspect as fendis children. And þus knowe þow riþt bivele, and stonde þerbi to þe deþ, and putte away unkonwn treuje, and seie þat it may wel be soþ, but put þee not to þe deþ þefore; but if riþt bivele teche þee þat it mut nedis be treuje of God, þat þou shuldist trowe bi his wille. On þis wise shulde feiþ be purgird, and vertues groundid in þe peple. And þus, if men trowen in God, þei trowen vel þat hem nedij, for þanne þei trowen wele þat God is, and loven him and her neiþbore. And þus in general crede ben conþeyned many treuþis þat us nedþ not to dispute, but bivele hem as unpertinent; as in þe creed of Atanasie and þe crede of þe Chirche ben expressid many treuþis þat men neden not þus to trowe, but it is onest ordinance to men that God wole þat [þei] taken it.

And þus ech man shulde trowe þat God is better þan ony oþer þing, and in generalte bivele alle þe treuþis þat God wole, and muste not in specialte aboute treuþis þat God wole hide. As God wole have hid fro þee wheþer þou shalt be saved or dampned, but he wole þat þou trowe, if þou bivele in him to þe

* So Dryden in the Religio Laici:

"Plain truths enough for needful use they found; But men would still be itching to expound; Each was ambitious of the obscurest place.
No measure taken from knowledge, all from grace."
Vae Octuplex.

deeþ, þanne þou shalt be wiþ him in blisse of hevene wiþouten ende. And þus God wole have hid fro þee þe our of tyme when þou shalt die, and þe daie of þe laste doom, for God wole þat þou be ever wakinge. And þus God wole þat þou leve to muse on doutis þat he wole hide, as of oure Ladi, and Seint Joon, and oþer seintis þat foolis glaveren, and bringþ þis ymne as bileve, for þei hopen to wynne herbi. And þus, siþ God made al þing in mesure, we shulden holde us in his hondis, and trowe treujis þat he hþe ordyned, and tauce Cristene men to trowe, and putte us not in straunge perilis þat we han no nede to treete.
OF MYNYSTRIS IN BE CHIRCHE.
[This tract, like the preceding one, is found in all complete copies of the Sermons, except Douce, 321; it also occurs in manuscript K, at Trinity College, Cambridge. (See vol. i. p. xviii.) There is no reason to doubt that it is the same tract as that which Bale enters in his Catalogue under the title 'De Christo et Antichristo.']
EXPOSICIOUN OF MATHEW XXIV.

OF MYNYSTRIS IN Æ CHIRCHE.

_Egressus Jesus de Templo_*

_This gospel telleth muche wisdom, that is hid to many men; and specially for his cause, that it is not al red in Æ Chirche. But sith it is of evene auctorte wiþ oþer gospels of Crist, and of hid sentence and good, that were profitable to Æ Chirche, sum men wolde seie it in her modir langage as hei cunning. And al siþ hei witen wel this text of bileve, neþeleþ, Æ expownyng is supposid bilepe bileve, and hei ben reþi to take mekle betere witt if it be tauþte hem, and so forsake her owne witt, siþ ony techip that it is fals.

Jesus went out of Æ temple; and his disciple came to him to shewe him bilding of Æ temple. But he answeride and seide to hem; Se ye alle þes þingis? Sobri, Y seie to you, þer shalt not a stoon be lefte here upon a stone þat ne it shall be distryed. And so it was er fifty yere. But whanne Crist sat upon þe mount of Olivete, his disciple came priyly to him, and seiden, Seie to us whanne þes þingis shulen be, and what signe of þi laste comyng, and of endinge of þe world. And Jesus answeride, and seide to hem, Loke þe þat noon discypte you. For many shulen come in my name and seie, pat I am Crist, and þei shulen begile many men. For ye shulen heeren fyþingis and opynyouns of fyþingis; loke þat ye be not disturbeld, for þes þingis moten be done, but siþ is not ful ende maad, for many þingis shulen falle after. A folk shal rise asens folk, and reueme shall rise asens reueme, and þer shal be pestilencis, and hunger, and erþe-dene shal be bi stedis; and alle þes ben bigynyngis of sorow. Danne shulen men betraie you in

* We have already had a sermon (No. LXXIII.) upon this gospel, which is one of those for the feasts of 'Many Martyrs' in the Commune Sanctorum.
OF MYNSTRIS

tribulacioun, and shulen kille you; and ye shulen be in hate to alle folk for my name. And panne shulen many be sclaundred, and shulen bitraie togider, and hate hem togider. And many false profetis shulen rise, and discyeve many men. And, for wickednesses shal abounde, many mennis charite shal wexe coold. But he pat shal laste to pe ende, he shal be saaf. And his gospel shal be prechid in al pe world, in witsnesse to alle folk; and panne shal ful ending come

It is seid ofte tymes bfore, how Crist leeven to specifie conyng of pe daie of dome. But he telli p of perils bfore; and pefore trewe men in Crist shulden be wel paied of his uncunnyng; and be wel paied of knowing of pe perils peat shulen be bfore pe ende of pe world. For bope his cunnyng and his uncunnyng ben profitable to men, and Crist haþ ordeyne hem to be for our good; who shulde grutche? It is seid, over his, that fiftene perils that Crist seip here, ben many passid now, and many shulen contynue herafter. And we supposen that Anticrist, heed of alle þis yvel men, shal be þe pope of Rome, and of him Crist spekþ here. And many popis þat komen to þe Chirche ben oo greet persone, þe which is a greet kynde, and hap many wickide lymes, as cardinals, and newe ordris, and many þat ben hirid bi hem. And þes newe ordris, and algatis freris, ben clepid of Crist pseudo-profetis. And herfore sum men han travailid to discryve a pseudo frere; for it is certein þat þe pope wip his wingis distrieþ þe Chirche, and is rote of þes synnes, and of perils now in þis world. And it is certein of bifle þat Crist knewe þis everemore; and kyndenesse, wip charite, shulden meeve Crist to telle þis. But no man can telle, Y gesse, what wordis of Crist wenent neer þis mater, þan wordis þat ben in þis chapter, which seyen best þus to be aplied.

It is knowyn of bifle, þat Petir, wip his successoris, shulde sue Crist in þes pree, for ellis pei weren Anticrist, to take falseli þis name, and do algatis aijens it. Pei shulden be moost pore men, and moost meke men in spirit, and moost profite to Cristis Chirche, for so dide Peter in Cristis name. But juge

* This version, though by no means identical with that in Sermon LXXIII., is yet on the whole nearer to it than to either of the Wycliffite versions. For instance, it keeps the 'erþe-dene' instead of 'erþe-moving,' as in those versions.
The world wher jis be soh of jis iere condiciouns. Men selen
jat jei ben moost riche of alle jei men in her lond; for jei han
half jei empire of jei Empourer of Rome; jei han of seculer
lorldis myche almesse getun afor; but jei han hid tresour of
her extraordinaire getinge, as of chaffaringe of benefices, and
of jei firste fuytys; and jei emperour halp not so moche, jat
shulde be richest in Cristyndom. Lord! sih Crist wolde not
have as mouche as a litil hous to reste yyne is heed, as propre
to him silf, how shulde Cristis viker be so greet lord in jis
world? And sih Crist was so acordinge wi jordship of jei
empire, jat he chargide it nouyt in begginge ne in almesse-
takinge, but tauhte how it shulde stonde, bope in word and
dede,—how is he Cristis viker jat reversih Crist in jis? For
bi cautel of jei fend, he halp getun him half jei empire, and alle
jei rewmes in Cristendom feelen his pryy spoilinge. Sih Anti-
crist is jat ilke man jat contrarieth Crist in lyvynge, as anentis
poverte jis pope is Anticrist.

And, as anentis jei seconde point, it semej jat jis pope
is moost proude in herte of alle men in erpe, for worldli lord-
ship and jis pride goen togidere. And jei pope, as he dar,
challengi to be cheef lord of ech rewme and lordship jat is
here in erpe. But blessid be jei Lord of hevene, jat kepip
mouche in hondis of seculer lوردls! And stinkinge pruye of
jis pope halp dividid many londis fro him. Jei seconde condicioun to asai mekenesse of herte, is jat a man be merciful,
and not venge his owne injurie. But lete a man seye Goddis
lawe, if it myslike to jis pope, he wol curse him as eretike,
and afor se him if he mai. And reisng of his croiserie ægens
anojer pope techip mouche jat he wolde venge þing jat he
clepi his owne injurie. Jei þridde condicioun jat suep poverte
of a mannis soule, is jat he be mcke in speche, and hige not
his name here. But jis pope wole jat he be clepid jei moost
blessid fadir, and jat noon ojer in erpe have name jat mai be
evene to his name. For he selp jat his power is more wi-
outen mesure jat ony ojeris, as in graunting of indulgenci
and ojir dedis jat he doip. But blyeve of þe gospel techip jat
Crist, in al þis, dide jat contrarie. For, as Crist selp himsylf,
if he seke þus his owne glorie, his glorie is nouyt but falshe
in ypocrisie. And so anentis ṭis mekenesse ṭis pope contrariep to Crist; and ṭus he semep to be. Anticrist for ṭe secounde condicioun.

And as anentis ṭe pridde condicioun, ṭat is, profitinge to ṭe Chirche, siþ it shulde be goostli profitinge, groundid in vertues, noo drede sich an ypcocite doþ moost harm to ṭe Chirche. And if he parte benefices, and ordeyne ouȝt bi his lawe, it smatchip afir symonie and crokiþ fro Cristis lawe; and ṭis is no profiting, but harmynge to Cristis Chirche; for coeveisise and pride mooven him to siche works. But it is biding of Crist to yyne freeli, as men token, and to do good pryvly, for to quenche ypocrisie. And so, if ṭes ṭe condiciouns be wel examyned in Crist and Petir, and ṭe liif of ṭis pope be treuly examyned bi hem, he is an open Anticrist among alle ṭe sinful men in erpe.

And ṭus semeþ ṭat Crist meenede, whanne he spekiþ þese wordis;—Whanne ye shulen se abhominacioun of disconfort, teld of Daniel þe profete, standing in þe holi place; he þat redþ undirstonde he. Sum men undirstonden þis word, þat Crist wolde telle to his disciplis þat þe dai of dome shulde not be bifoþ þis pope rengnede þus;—and whan men seen þis rengnyng, rede þei þis gospel and undirstonde it. First, he stondþiþ in holi place; for he seip þat he is Cristis viker and Petris felowe, and passþ myche oþer apostlis of Crist. For if a preste reproove him, as pore Poul reprovede Petir, he wolde not take it as dide Petir, but dampne þis preest to be brent. So þe state þat he stondþiþ inne shulde be holi, if it were wel; and more abhominacioun was nevere, þan an ypocrisie to stonde þus, and lyve þus contrariously to Crist, for he is worse þan oþir fendis. For, siþ þat Bernard seip wol⁴, þat an unwise kyng in his rewme is an ape in þe roof of þe halle, for propirtees þat fallen to him, mouche more siche a pope, maad as heed of holi Chirche, is a fend in mannis bodi, and disturblijþ al þe Chirche. And siþ synne, among oþir þingis, is moost abhominable to God, and ypocrisie, among oþere synnes, is moost abhominable to treupe, Crist clepiþ wiselþ þis synne abhominacioun it sif. For synne, abhominable

⁴ De Consideratione, lib. ii. cap. 7. 'Simia in tecto, rex fatuus in solio sedens.'
to God, shulde be abhominable to men. And þis is a dis-
confort to þe goostli þen of trewe men; for if we þenken how 
þat Crist helpide his Chirche goostli, and put his liif for his 
Chirche, to bringe it to fredom, it were a greet discomfort to 
se a fend sitte in Cristis stede, and live and do contrariousli 
to þe dedis þat Crist dide. For as a good heed doip confort 
to þe meyne of þis heed, so a foul, abominable heed doip dis-
confort to his meyne. And so it were more discomfort to han 
sich an heed in þe Chirche, þan to have an heed of a dragoun 
or an eddit.

þis witt undirstondip Crist bi þes wordis, as we supposen. 
And, bi oure protestaciouen bifiore, we wolken mekel amende 
þis, or aßen-calle þis, if we ben tauȝt þat it is fals. But quyk 
resoun, or auctorite, shulde meewe men to Goddis witt. As 
many foolis arguen here þat if Crist hadde þis witt he wolde 
have said more opynli to profitt of his Chirche,—but here we 
seien þat Crist spekiþ ofte, boþe in þe eelde lawe and in þe 
newe, derkli to many men, for þe profite of his Chirche. For, 
bi þe lore of Austin, Crist wole þat men have mede for to tra-
veile for Goddis lawe, and to seke þe witt þerof; and men can 
not disprove þat ne sich witt, bid for a tyme, profityp to Cristis 
Chirche, as damynynge of men' profityp. But þit Anticrist 
grutchiþ here, and seiþ, þis witt is not confermed bi holli 
doctours of Goddis lawe; whi shulde it not be dispid for deaufte 
of good ground? But here we seien þat many wittis, which 
ben hid in Goddis lawe, weren unknowen to þes doctours. 
Whi myȝte not God hide þis witt, til þat þe malice of þese popes 
meedene men to undirstonde it? And here we axen of Anti-
crist, to what Crist spak þes wordis; and putte he his witt bi 
ouris, and disprove ouris if he can, and prove he his contrarie 
witt by resoun or autorite. Wel men witen bi bilee, þat siche 
popis synnen moche; and sic synnes, longe gedrid, moten 
algatis have a foul ende. Whi shulde notoure Lord Jesus

* These words may perhaps merely 
refer to the language of the opening 
paragraph of this tract. But it 
seems at least equally likely that 
Wycliß meant to refer to the public 
protestation, which he made in 1378 
before the pope’s delegates, of his 
williness to retract any errors 
that he might be proved to have 
fallen into. See Lewis’ Life of 
Wyolf, p. 89.
telle profecie of þis synne? But þit Anticristis clerkis grutchen
agens þis witt seid here, and seien, þat Danyel þe profete
þouȝte nopǐng of þes popis; how shulde þis profecie be re-
ferred to þese men, slþ þis holi man Danyel was a profete of
þe elde lawe? But here þe fendis procurateur shewip opini
his folie. For Crist, þat mai neiþer erre ne synne, lymytiþ þis
word to þe newe lawe; and slþ Danyel teelde of Crist, how
þat he shulde be deed, whi myȝte he not make profecie of
þingis þat shulden falle to Cristis Cirche? Þus þe patriark
Jacob prophecide of þe tyme of grace. And bishopis, but
algatis þe pope, shulden knowe boþe Goddis lawes; and þis
token þei beren on hem, whanne þei hilen hem wiþ hir mytir ⁶. 
And þus Crist and Danyel, of þe newe lawe and þe elde, tellen
boþe þis profecie, but to what witt, oþer þan is seid?

Aþir seip Crist þat, Þanne men þat ben in Jude, fl þei to hillis.
And he þat is in þe hous, come he not down to take oþt of his
house; and he þat is in þe feeld þurke he not axen to take his
cote. Þes wordis of Crist ben mysty, but þei ben ful goode,
and ful of witt and counsell, whoso coude undirstonde hem.
But precie we to Crist, wisdom of þe Fadir, þat he gyve us
witt of hem, if he like, to oure profite. But þit we undir-
stonden þus, stondinge oure protestacioun, þat þese men ben in
Jude þat ben prestis of Cristis Cirche; for Judea is confessioun
⁵, and þes preestis shulen principali confesse Jesus Crist
in word and in liif. Þese preestis shulen flée to hillis, for
to take ensample of holi preestis þat weren bifoer, and lyveden
pore liif of almesse, and speciali to þe híþe híl, þat is Jesus
Crist, how he livede þis pore liif, al if he were in þe heȝpe of
hillis, and alle men shal flowe to him, as Ysaie seip. ⁷

Pe seconde part of þe chirche is seculer lordis, and þei ben

⁶ The two horns, or points, of the
mitre, are emblematic both of the
two testaments, and of the tra-
ditional horns on the head of Moses.
According to Weiser and Wette (Kir-
chen Lexicon), the form of episcopal
consecration in the Roman Church
contains the following passage:—
'Imponimus, Domine, capitii hujus
antisitis et agonistae tuae galeam
munitionis et salutis, quatenus deco-
rata facie et armato capite cornibus
seu victu quoque testamento territullis appareat
adversarius veritatis.' The allusion
to the 'lucidissima cornua' on the
face of Moses follows.

⁷ St. Jerome explains Judæa to mean 'landatio, sive confessa.' See
Gen. xxix. 35.
IN THE CHIRCHE.

in þe over part of þe hous, for her worldli lordship. And hem falliþ to defend pore men from þeves and yvel wedris; but come þei not doun to take ouþt of her house, for þei shulden not falle from þe hýnesse of Cristis lawe, for noo worldli good þat Anticrist biheþþþ hem. And algatis þe emperour shulde stonde in þis purpos, for Crist seþ singularli to him þat is in þe roof. But God wolde þat lordis wolden do her dever here, and assenten not wþþ þe fend, ne come adoun fro Cristis lawe for no worldli wynnyng; for sich wynnyng were losse and harm to men þat comen doun.

þe þridde part of þe Chirche is seid to be in þe feeld; for laborers comunli maken þe þridde part of þe Chirche. And tune þei not aþen to kepe her worldli goodis for drede of Anticristis curse; for þat bringþ in ofte blis. For þe Psalm of David seþ; þei shulen curse and þou shalt blesse; and Crist seþ to hise apostlis, þe shulen be blessid whanne men shulen curse you. And so síc cursing of popis is tokene of blessing of God. And if þe Chirche were wel enformed of þis sentence, wþþ hise labellis, men shulden not drede feynd cursingis, ne lette for hem to sue Cristis lawe. But blisse þat sueþ siche cursingis shulden make men hardi to sue Goddis lawe, for mede þat sueþ after þis cursing is þe moste mede þat man mai have.

But, for þis tyme is perilous, and many assenten to þe fend, Crist seþ a maner of prophecie;—'Woo is to hem þat beren chil- dren, and to hem þat nurishen children, in þo daies of greet peril. But þrei þe þat youre flying be not in wynter ne in Satriadai. Wþþ þe protestacioun seid biforn, undirstonden men þis tixt þus. First, Crist tellþ þe perils þat shulden falle in þis tyme, how many men shulde go to helle for leevyng of Goddis lawe. For if ech man hadde a felowe, þat were as strong a man as is he, þat wolde smyte him to þe herte, and cast him aþer into deep water, þis were a ful perilous caas to men to lyve among her breþeren. But þis tyme is more perilous, for many foulen her breþeren wþþ synne, and putte hem to depe helle; but þis is more yvel þan þe þirste. And þis tellþ Crist here, and Poul also, of þis perilous tyme þat shal come of þis synne, þat men shulen be lovynge hensilf. And þis fleyng falliþ in wynter to men þat ben among siche breþeren þat han her charite a coolid,
and wanten love of Goddis lawe, and telden more bi þe popis lawe Jan bi þe lawe of Jesus Crist.

For, as þei seien untreuli, þe pope is evene wip Petir in power, but who shulde untrowe Petris sentence? siþ his writing is blyve. Men þat han love of Crist, and so bete of somer tyme, witen wel þat Petir hadde power and witt for to write blyve; and þis power and þis witt wanten to preestis aþer apostlis. For Poul hadde passingli þis power, for to knowe blyve of þe Chirche; for þis keye hadde Poul more þan Petir, or oþer þat Crist wolde not yve þis witt; but power is evene in preestis to assoile men of her synnes. And so alle goode popis have evene power to teche þe wey to hevene, and to assoile men þat ben contrit, for God assoilþ alle sich first. And many pointis of Goddis privy witt hadden Poul and Joon, þat Petir wantide; and alle þes writeris of Goddis lawe hadden autorite of God to be scribis of Goddis word, þe which autorite wantïþ to preestis aþer. And so men shulden specifie power and cunynge þat ben in preestis; for in summe þe apostlis passen, and in summe þei ben evene wip oþir.

And þes men fleen in Saboth þat telden to mouche by þe popis lawe, and trowen to cerymonies þerof, as it were lawe of Jesus Crist. For it is knowen þing to men þat oþre Saboth is turned to Sunday. And, as þei seien, þe pope ordyneþ þat þus þe Saboth shulde be turned; and men of þe chapitre lawe chargen more travele on þe Sondaie þan þei done a deeth synne, done ðanne or in oþir tyme. þes two men ben encombrid to helpe hemsilf to flee þis peril, þat wanten bete of charite and telden to moche bi mannis lawe.

And þanne shal be gret tribulacion, what manere was neuer before fro þe bigynnyng of þe world, ne shal be done aþer. And but siþ þes daites shulen be abreggid, þer shulde not be saved ech fleish, þat God haþ ordyneþ to blis; but for chosen men shulen þes daites be abreggid. Here men þenken þat Crist spekþ of tribulacioun of soule, for men shulden be oblishid to þe peyne of helle for synnes þat þei shulden do; and vertues shulden be þinne sowen or usid in Cristis name. Bileve shal be exilid, and in stede þerof shal be take þis eresiþ, þat þe pope mai not synne; but whatever þat he feyneþ to bynde or unbynde, it shal

Wyclif.
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be so in hevene; for Crist mut nedis assente to him. And in stede of hope of blisse shulen men hope pis popis helpe, summe in fatt benefis, and sum in zyte of croisery, and sum in con fermyng of pe pope, and sum men in cursyng of her enemyes. And al pis shal be boug, as who biep an oxe or a cow. And, as anentis charite, it shal be turned to love of money. And for sich hevy love of flesh and of worldli goodis, shal many men be killid and moo dammed to helle. Men han herd of batels bitwixe rewme and rewme, but so general striif\textsuperscript{a} as now is among many rewmes was severe herd bifore fro bigynnyng of pe world. For al oure west lond is wiþ pat oo pope or pat oþir; and he pat is wiþ pat oon, hatiþ pe toþir, wiþ alle his. And hit ipocritis feynen pat al pis is for charite; and pis ypocrisy is worse þan pat oþer synne biore, for þis world growiþ in synne fro yvel to worse. But þis tyme shal be short, as Crist seip, þat mai not lye. For as alle moten nedis be saved whom Crist haþ ordeyned to blis, so þis tyme mote nedis be short, to helpe hem þat ellis wolden perishe, and so, not ech þat God haþ ordeyned to be saved shulde come to blis. And so God mut nedis ordeyne sum remedie in þe meenes; for as fier wolde ever brenne, stondinge þe mater of fier, so synne wolde ever growe, but þif Crist wijdrong þe mater. And þus God mut nedis put fier and synne in helle, and departe hem from holynes þat he haþ ordeyned on oþir side. And þus, siþ bileve techeþ men þat þese wordis moun not be fals, and Crist himselfe biddiþ men þat reden hem undirstonde hem, what men of riþ bileve shulde not undirstonde þis gospel?

And Crist medliþ medecine for þis tribulacioun, þe which expownþ sum weye þe witt of þis gospel. For Crist seip, þat mai not lye, þan, if ony shal seie to you, Lo, here is Crist, or here, truwe ye it not. And bi þe wordis þenken trewe men, siþ Crist telliþ here ground of þis harm, and Crist telliþ þat men shulen

\textsuperscript{a} 'The vanity rather than the interest of the nation determined the court and the clergy of France. The states of Savoy, Sicily, Cyprus, Aragon, Castile, Navarre, and Scotland, were inclined by their example and authority to the obedience of Clement the Seventh, and, after his decease, of Benedict the Thirteenth. Rome and the principal states of Italy, Germany, Portugal, England, the Low Countries, and the kingdoms of the North, adhered to the prior election of Urban the Sixth.'—Gibbon's \textit{Decline and Fall}, ch. lxx.

\textsc{Sermons. Vol. II.}
holde, summe þat here is Crist, and oþer men þat þere is Crist, in hem þat feynen hem Cristis vikeris shal al þis discenciou username. For as Grekes han seid bifore þat þei han þe riȝt bileve, and in þe Chirche of Rome is errorour, for synne þat rengneþ in þe pope, so seien þese Sarayynes þat Cristene men han fals bileve; and Jewis seien also of Cristene men þat þei ben fals, for þei trowun not in Crist, ne sunen him as þei shulden do. For if þei wolden lyve in vertues, as Crist lyvede and taugþ to lyve, þei shulden have pees among hemself, and oþir men wolden turne to hем. But now þe moste falsheþe and synne of þe world is in þe pope, þat feynþ þat he is Cristis viker, and moost holy man þat lyveþ; and þus comeþ divisioun to þe laste, if God wole. For sum men seien þat here is þe pope in Avynoun, for he was well chosen; and sum men seien þat he is þundir at Rome, for he was first chosen a. And no man of bileve, þat trowiþ þat Crist is al witti, shulde untrowe þat ne Crist telliþ here of þese dyvysiouns; and þat þe pope, þat feynþ him viker of Crist, is a greet cause of alle þese divisiouns. And as he gabbþ on Crist and him, þat Crist lyvede þus, and tautþe him, and bad him for to do þus bi auctorite of Crist, þat defendþiþ him from alle men, so Crist bad him to defende dowing of þe Chirche, and clepe it patrimonie of Crist þat was don on þe crosse. Sich blasfeme gablingis, þat ipocritis maken ægens Crist and his lawe, disturblen þe Chirche. And as Jesus in þe elde lawe was clepid passingli Crist, for he was a greet profete to help men and save men, so þes popis seien now, þat bi graunt of hem þei ben passingli Crist; for þei passen oþer preestis, as þe sunne doþ þe moone. And so Crist seip sopliþ, þat many shulen come in his name and seie þat, I am Crist, and disseyve moche folk.

And Crist telliþ þus þe cause of þis word; þer shulen rise, seip Crist, pseudo-Cristis and pseudo-prophetis, and þei shulen yve grete tokenes, and woundris þerwþip, so þat, if it mat be, men be brouȝt into error, þye, þe chosen of God; but þis laste mai not be. Bi þese pseudo-Cristis, and bi þese pseudo-profetis, undir-

a This passage proves the treatise to have been written within the pontificate of Urban, a.d. 1378–1389.
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stonden men þes popis and her wyngis, for *pseulo* is a fals oon, ordeyned to peye; and so þese popis and þese freres mouen wel have þes two names. And herfore þe pope maynteyneþ þes freris as a fadir doþ his child, for þei holden him up. And þis pope is patron of alle þes newe ordris; and þei þeven perdone and leve to þãte, and þãte hemself, and feynen þis bi Cristis swawe, and algatis pursuen men þat reversen hem. And moo feyned woundris of dremes* and fals talis herde nevere man sowun, þan freris tellen here. And many men, þat biforn were holde trewe men, drawun in her horns for þis apostates. But everemore we ben redi to azen-calle þis close, whoso preveþ þat it is fals, or ellis techþ a beter. Wel I woot þat sich a fend mut algatis have helpe, þat bi ipocrísie shal disseyve þe peple. And betere he mynte not do þis, þan to feyne sich a power þat is unknoun in dede and in resoun. And þis power is moche of blis, as þis fend feyneþ, and groundþi him nakidly of fals un-dirstonding of wordis of Crist, as trewe men moun wel wite. Lord! who knowiþ not þe fallace of þis fend, þat þis *pseulo* hþ power to do siche woundris? For Crist grauntide his children to have siche power, whanne he grauntide it biforn, and resoun approovede it. Sich fallace of þese fendis shulde ech man knowe, and trowe þat, if þei reversen Crist, Crist ðeþ hem ne þis power; and trowe more to juste dedis þan to bullis in þis mater. And Crist spekiþ of þes tokens, and eke of þes woundris; for sich dremed tokens shal disseyve many men, and sich feyned woundris, ðe, after þe dai of doom, disseyven þes foolis þat trowen þat þe pope is God. For, certis, God mynte not graunte þis perdene, as þis *pseulo* feyneþ; but þus ben Poulis wordis sop, þat Anticrist sitiþ in þe temple of God, and feyneþ him more þan Crist; for Crist grauntide nevere, ne mynte graunte, sich perdene.

And Crist telliþ after þe ende wherfore he telliþ þis prophecie. 

*Lo, seip Crist, I have biforn seid to you. Herfore, if men seien to you, Lo, þis Crist is in desert, wote ye not wende out to se him, ne to trowe in him. And if men seien of anoþis, Lo, þis Crist is in a pryv place, as in a castel, or chambre, trowe ye not herio.*

* See *amn*, page 166.
OF MYNYSTRI

And here trewe men þenken þat Crist yveþ a good rule to
avide sicþ feynyngis. Whanne þat þei shulen come, trowe
men not to hem, but take heed to her groundinge; and, if þei
prove not þat it is blyve, loke þat þei avoide it on a war manere.
As sum men seien here, þat þei wolde feyn trowe þis, if þei
wisten þat it were blyve, or her wittis tauge hem þis, or resoun
approude it; but þei seen noon of þes þree, and so þei dar not
assente to þis, lest þei be ledde in falsshed ægens þe reule of
Crist. And of þis men han two oþer reulis, þat helpen hem in
þis lyf. Oon, þat wheþer pope men nennen, þei blyeven not þat
he is Cristis viker, and so þei wolde neþer ðyte, ne flite in þis
cause þat is uncfertein. But as Grekis and oþir strangeris ben
here in pees, and leeten foolis ðyte, so trowe men ben here in
pees, and neþer wolde ðyte here ne dispende. For þis were
a fendis cause, to ðyte and prove þis to be Cristis viker; siþ
Crist wolde not þat men fouþten for him; and who woot wheþer
þis be a fend?

De þridde reule þat men useþ here, [and] puttþ many men
to reste; þei delen not wiþ þes newe ordris, but supposen hem
heretikes, be þei moukes, be þei freris; for þei grounde hem
not on resoun, but þei ben newe bineþe blyve, and suspet for
many causis. And so ben alle þes prelatis þat han posses-
sions in þe name of Crist. And neþer cursingis ne blessingis
of sicþ ben chargid of þese trowe men. And if þei hadden
many felowis to holde þis, and þinge þat sueþ, it were a weie
to bringe in þe firste ordenece of Crist. For Crist biddþ us
not blyve to sicþ preestis whatever þei seien. How shulden
men yveþ hem goodis or commune wiþ hem in word or dede?
And Crist biddþ of himself þat men shulden trowe to hise
workes. And þus men shaken freris awes as Etynclus or
publicanis; and algatis siþ þei wolten not yveþ her feþ undir her
comun seel, and putte it bi ourde elde feþ, þat trowiþ þat þe
sacrid hoost is Goddis bodi in forme of breed, as Crist seþ.

But, for Crist haþ teeld in maner of his comynge to þe laste
doom, he tellþ more of þis laste comynge, how it shulde be
swiftli. As þe leþmyche comþ out fro þe east, and apperþ unto þe

*Ethnicus ' in the Vulgate, Matt. xviii. 17. **
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west, so shal be conyng of mannis sone to þe dai of dome. And
wherever þe bodi be, shulen þe eglis be gedrid. And anoon, after
tribulaciuon of þo daies, shal þe sunne be maad derk, and þe
moone shal not þowe hir lis, and sterris shulen falle fro hevene,
and vertues of hevene shulen be moverd. And þanne shal sene a
tokene of mannis sone in hevene; and þanne alle þe kynredis of þe
lond shal sorew for her synnes; and þei shulen see mannis sone
conyng in þe cloudis of hevene wip a moche vertue and wip majeste.
And he shal sende hise angels wip a trumpe and a gret vois; and
þei shulen gader Cristis chosene from four wyndis of hevene, for þe
higeste place of hevenes unto þe endis of hem. Of þe fye tre glerne
þe þe parable. Whanne þe branche of it is tendre, and þe leues
brode, þe witen þat somer is niȝ. So and þe, whanne þe shulen
se alle þese þingis, wite þe þat þe comynge is nyn in þatis. Sôþi,
I seie to you, þis kynred shal not passen til alle þingis be doon.
Hevene and erþe shulen passe, but my wordis shulen not passe
aweie. Of þat dai no man woot, ne þe auñgels of hevenes, but þe
fadir aloone. But, as it was in daies of Noe, so shal be conyng of
mannis sone. For as þei weren in daies before þe greet flood,
eynge and drinkynge, weddeng and takiþe to wedde, to þat daie
þat Noe wente into þe skip, and þei knewen not til þe flood cam,
and took awaþe hem alle; so shal be þe conyng of mannis sone to
jugement.

þes wordis ben treuli undirstonden of þe dai of dome, but þit
þei ben ful derk, as oure Lord wole mesure hem. It is seid
comunil þat Crist shal come doun in haste, in cloudis of þe eir,
as he wente up in cloudis. And here men doute comunil,
wheþer þat Crist shal come into þe valey of Josaphath or into
oþir place of þe eir. And it semep þat Crist wolde þat þis witt
were þus knowun to men, þat wherever his bodi were, shulden
be gedrid men þat shulden be saved. And þes men ben clepid
eglis, for her hiȝ lyf in hevene; and it is likly þat þis shal be in
þe eir, and damned men in erþe. And Crist shal come in his
bodi, wip tokens of his passioun; and þei mourne be in soþil bodzi,
and after be severid as he wole. Greet multitude of auñgels of
hevene shal come wip Crist to þis doom, and alle þe spirits of
men in hevene shulen take hem able bodies. Þis trumpinge
shall be moving togidere of bodies of men fro eest, west, north,
and south, as Crist himself haþ ordeyned. But muse we not
wheþer þis trumpe shal be of bras or of silver, or it shal be an
horn, and be left here in erpe. Sich wordis ben soþel spokon
here, to make men drede þe deie of dome; for he is not on
Goddis half þat dreþiþ not þis jugement.

It semeþ bi þis text of þis gospel, þat soone aftir þe higheste
of Anticrist shal be þis deie of dome, wiþ signes þat Crist tellþ
here. But we dar not take of þis text, þat fiftene þeer bifoþe
shal be shewid fiftene tokens to warne men of þis dai; but
alle þe signes þat Crist tellþ here mai be in an hour or lasse.
Þe sunne mai be derkkid heteor bi fumes þat shal clear þe erpe,
and þit it mai be briþer, aftir þat þe prophete seeþ. Þe moone
mai be to men in erpe al derk, or hid to hem, and þit aboven,
in clear lyþ, be bryþ, as þe prophete seeþ. Þe fallinge of þe
sterres fro hevene mai be visiouna in þe eir, þat bodies glorified
shulen shewe in comynge doun to dampeed men. Movynge
of vertues of hevenes, shal be of God in his aungels, þat shulen
gadere þe bodies of men, and teche men whiche þei shulen have.
And muse we not wher alle men shulen be of oo stature þanne,
or wheþer ech shal have þat bodi þat he hadde here in erpe.
We ben sikir of bileve, þat it shal be at þat dai as it is best for
to be, or as men shulen willen þat shulen be saved; and among
dampeed men shal be sovreyn riþwisnesse. And muse we not
wheþer al þe fylþ þat now is in þis world shal be þanne gaderid
in helle, and medlid wiþ þer to punishe men. þes foure wyndis
þat Crist spekiþ of moun be foure meynghis of þe eir, in which
mennis bodies shulen be moved, to ech man to take his bodi.
And þis mai be souner doen þan it is spoken now of us blaberers.
And alle þe meedful þouþtis of hevenes, þat goode
men hadden, shulen be gaderid, and also veþ þouþtis of oþir
men; and þe fruityis of þes þouþtis shulen be meritis or deme-
ritis. And riþ as God makþ al in mesure, so speciali it is of
þes men. For if a fige tree be shapen here to his fruyt and to
his eende, moche more is mankynde shapen to þe ende þat
God haþ ordeyned. And so, whanne saved men ben redi in
noumbre and in qualites, shulen also dampeed men ben redi
to take þe ordenance of God; for þis tyme mai laste no longer,
ne þis dome be deferred.
IN THE CHIRCHE.

And þanne þes blasfeme prelatis and tirauntis, lordis of þis world, shulen lurke for drede of her synnes; but þei shulen rekenz ful evene wiþ Crist. And þanne shulen men wel wite þat þes popis and her wyngis spok þe al gospel in magnifying of hir power; for þanne shulen alle indulgencis and cursingis be wedyd wiþ Crist, more or lasse, afir þat men have loved or hatid his lawe. And siþ we have þe same lawe, þat evermoore shal stonde wiþ us, he is an over greet fool þat musþ on newe lawes made of men, or dreðþ to stonde here for a treþe; for þere shal ful redresse be made. And herfore Goddis law cleyþ þis dai þe dai of þe Lord, which is God; for no man mai lette, at þat dai, riþtwisnesse to be redressid. And þis is dai of þe marche, þat al shal be afir þe jugis wille; and so kynrede þat shal be saved shal laste wiþ hem þat shal be damped til þat al þis þing be fullfillid; for Cristis word mai not passe away. Hevene and erþe mai be changid, but Cristis sentence mut nedis stonde; and it mai noþing be chaunged fro þat þat God haþ ever ordeyned.

Knowinge of þe dai of doom, what tyme it shal evene be, is approprid to þe Godhede; and so þe Trinite woot it wel; but first þe Fadir woot þis, as he is first of þe pree persones. And it stondþ wiþ þis witt þat Cristis manheed, and aungela boþe, knowen þis dai but bi Goddis grace. And it semþ þat Crist wolde seie þat þis dai shal be hid to þe comunte of men, unto þe tyme þat it falle; for þus it was of Noes flood, as Crist tellþ wiseli. Alle þes þingis þat we han spoken in longe tyme mai be soone fullid, for Crist is swiftier in huse werkes þan oure tungis ben in her speche. Here it is peril for to adde or to bregge fro Cristis wordis; and þerfore men shulen be war þat expownen Cristis lawe. For it is open heresie to graunte or denye þat þat Crist himself reversþ. For whoso seþ þat þis Lord is fals, he synneþ hugeli a þens him, siþ he faillþ þus in bileve. And so sumwhat is seid here bi supposing or gessing, and sumwhat bi bileve, and sumwhat bi quyk resoun.

But over þis, Crist tellþ in comun how þis jugement shal be, and devyþþ al mankynde in þre partis, as he doþ ofte. panne shulen be twoe in þe feeld; þe toon shal be taken and þe toþir left.

* This word appears to be merely the French marde, market.
Two femalys shulen be grynyng at a querne; þe toon shal be taken and þe toþir left. Two shulen be in þe bedde; þe toon shal be taken and þe toþir left. It is seid comuni, þat Crist partip here mankynde in þree partis; and ech of hem Crist dividip in two partis; þe oon part shal be take to hevene, and þe toþir part shal be left to peyne. Sum men ben ordeynours of mennis state here in erpe; and þes men ben in þe feeld; and sum men of þes shulen be saved, and sum men of hem shulen be damned, after þat þei have served here. Þe second part is lawer, þat is bitokened of wymmen; and þis part is laboreris, and opir þat traveilen in peyne. And sum of þes shulen be saved, as innocentis and trewe workmen, and sum men of þes shulen be damned, as þes þat ben not baptisid bi baptym of þe Holi Goost, and ben unworpi to be saved. Þe þridde part of mankynde is divided in two partis. Sum men lyven contemplatif liif, as þese þat resten in her bed, and have oile of hevenli þingis; and al þes shal be saved. And sum men lyven a þoutiful liif, and resten in þeir bed fro workis, but þei þenken not on hevenli þingis, or ellis hem wantip devocioun. And siche ben many calkelatours, and astronomye and opir sciencis. Þe firste of þes ben taken to hevene, and þe toþir ben left to helle...

And herfore Crist bidip us wakke, for we knowen not what houre oure Lord is to come. Þat þinge wiste ze wel, þat if he hoseboðe man wiste what houre þe þeef were to come, certis he wulde wakke, and suffre him not to myne his hous. And perfore be ze reki; for what houre þat ze gesse not, mannis sone is to come. Who, gessist þou, is trewe serveuant and war, whom his Lord hab put above his meyne, þat he þyve hem meate in tympe? Blessid be þat serveuant, whom, whanne his lord shal come, shal fynde so doinge. Sopeli, I seie to þou, for upon alle his goodis he shal pute him. But if þis yvel serveuant shal seie in his herte, My lord makyþ dwelling for to come; and if he gynne to smyte þe lordis serveuantis þat ben wiþ him, and if he ets and drynde wiþ drunken men; þe lord of þat serveuant shal come in þe dat þat he hopiþ not, and in houre þat he knowiþ not, and shal departe him, and he shal put his part wiþ ypocritys; þer shal be wepyng and gnasting of teþ.

Þis laste word, unexpowned biforn, is dredeful to prelatis,
IN THE CHIRCHE.

For as þe servant is blessid of God þat feediþ goostli his sugettis, so þat prelat is curses of God þat failiþ in þis fooode. And he smytþ hise breperen þat dwellen servaunts wiþ him; for alle men here in erþe ben togider Goddis servaunts; and he smytþ hise breperen oo manere or oþir. For aþif summe woode preestis leeven for to preche, and han joie to fiþte, boþe in her owne persone, and to lede men to fiþte, neþeles oþer prelatis smyten her breperen goostli, not oonli for þei spoilen her goodis and lordaiþis þat þei shulden have, but þese meblis of pore men þei ravishen from hem, and hiden hem; and algatis þei smyten þe soule, whanne þei done injurie to men, whanne þei wiþdrawun preching and service þat þei shulden do. And so þer worldli liþ, þat lettþ sich service, is moche worse þanne a strooke upon þe cheke wiþ an hand; for þe face of þe soule is more worþe þan þe face of þe bodi, and so smytinge in þe soulis face is worse þan bodili smytinge. And þus biddþ Crist, If a man smyte þee in þe goostli cheke, for love of þe bodili cheke, þyve him þe toþer; for losse of bodili goodis is lesse þan losse of goostli goodis; and þus many bishopis smyten her sugettis. And þes foolis weenen þat þei do wel in dowing of her chirches; but love of worldli goodis haþ maad hem over drunken, for her wittis ben undisposid to perceye hevenli goodis. And alle þese drunken prelatis sein in her hertis þat Crist dwelliþ longe bifoere he come to þe dome; and þerfore in þe meene tyme þei shulen lyve as þe world axiþ, and take gladnesse of þe world aftir her astaat. Certis, þes ipocris ben out of bilee; for þei shulden trowe þat her spirit shal ever be; and siþ þe dai of doom mote nedis be sum tyme, þei mut come to rekenyng, as Crist tellþ here. And dwellinge of þis juge tellþ þat her peyne is more; for a darte þat comeþ of fer smyþiþ more grevousli. And þis daie comeþ as faste as ony tyme mai come; for no tyme mai come swiftlier þan comeþ ech tyme. Oþ tyme comeþ bifoere anoþer, but noon faster þan oþer. And him failiþ bileeve, as beest, þat takiþ not þing but þat is now. And herfore seþiþ Moises: Bideþ us is þe dai of losse, and tymes hasten to be present. For siþ al tyme þat shal be is present to God, wite we wel þat þe dai of dome comeþ certeiniþ and swiftli. Þese prelatis of þe world eten and
drynken wip drunken men; for þei kep in to have no ser-
vaunts, but men þat ben riche to þe world; ne have speche
wip oþer men, but wip rich men and worldli. And herfore
þe fadir of þe freris techiþ hem to weye riche, and to feyne
her povert in ech persone, but to grounden richesse in þe
greet persoone*, and þere þei resten more falsel and more
sinfulli ægens Goddis lawe þan if þei weren in a simple persone.
And alle þes men ben drunken; but more þes ipocrisit þan
oþer. And þis drunkenesse of hem makiþ hem not to hope
comyng of þe dai of dome, ne our of her deep; and so þis tyme
mooot nedis come unwarly to hem. And at þe day of dome
shal God departe þis prelat fro men þat shal be saved, as kidis
ben departid fro sheep; and his part of þe jugement shal be
wip ypocrisit. For al if alle dampende ben ipocrisit, þit ypocrisie
is more in preestis, þat feyney her staat hier þan it is in
worldli men; and herfore of her owne mouþ þei shulen be
dampned depper þan oþer.

Lord! who mai be deeper damned þan shulen be þese
false popis? For þei seien þat þei ben moost blessid, and þit
þei grounden alle synnes of þe Chirche; for þei consenten to
werris and to wrong liif of seculers; and alle þe synnes þat
prelatis done þei autorisen, as heedis þerof. And oþir meede
han þei noon, but worldli goodis getun bi symonie; and þes
goodis shulen not helpe hem at þe dreadful daie of doom.
And þus þese newe ordis ben groundid in ypocrisie; for alle
her signes serven of nouþ, þat þei han over Cristis reule, but
to crie her holynesse over oþer worldli men. And sïþ þei
mytten be as hooly wipouten sich feyneyd signes, eþer þei
moten in hoolynesse passe disciplis of Crist, or ellis her signes
ben false, and hemsilf ben ypocrisit. And herfore Crist cleþþ
so ofte þes Farisees, ypocrisit, and seþiþ here þat false prelatis
shal have her part wip ypocrisit. And so it is licli to men þat
þes ipocrisit shal be deppist damned.

Oþir wordis of þis gospel ben expownd in oþer places. But
here men grutchen ægens þe witt þat here is yowun to þis gospel,
and speciali herfore, þat it sownde ægens þe pope, and so ægens

* Wyclif employs the phrase 'greet persone' in the sense in which we
now say 'corporation.'
hooli Chirche, as heretikes casten to distrie it. For if þer were
noo pope, and þe Chirche were not dowid, how shulde þe
Chirche stonde oþerwise þan heþene men? Also, Crist or-
deye nedë Petre to be, aþir him, heed of þe Chirche; how shulde
þis bodi be wiþouten heed, siþ Crist and Petre woren heedis
þerof? Also Crist, bi graunt of his word, mai not forsake his
Chirche; and so he mut governe it in bileyve and oþir pointis;
but siþ himself comþ not doun aþir his assencioun, he mut
nedis have a viker, to rule þe Chirche after him. Also, þe more
part of þe Chirche, boþe lerned men and lewid, wolen assente
to þis sentence; who shulde þære byne dene it? siþ þat God
meeþe þe peple to consente to þis sentence.
Here men seien mekel, and taken God to witnesse, þat her
entent and her wil were þat þe Chirche stood wel; but þei sup-
pesen as bileyve, þat bowing fro Cristis lawe and breking of his
ordenaunce, doþ harm to þe Chirche. And þus her entent and
wille were, þat þe Chirche stood bi Cristis ordenaunce; and þei
weren out of bileyve, and blasfemeden ægens Cristis witt, þat
dissentiden herfro, or seiden þat it is now betere. And herfore
pore prestis seien þat turnynge fro Cristis lawe doþ harm to
þe Chirche more þan oþir þing; and þus her entent were to sue
Crist as þei moun. And þus þei wolden þat dowing of þe
Chirche were asey, wiþ þes newe ordris, and al newe þing þat
is not groundid in þe ordenance of Crist; and aþir þis þei
moten spoken alle þingis þat þei seien.
As to þe firste, trewe men seien þat as longe as Crist is in
hevene, þe Chirche haþ þe beste pope, Crist, þat is heed of alle
seintis. And distance, more or lesse, letþiþ not Crist to do hise
dedis, for he bihetþ þat he is wiþ hisi alle daies to þe ende of
þe world; and he ordeyneþ Cristene men to profite here as
him likiþ. As anentis þis dowinge, men trowen it is veny-
mous; for povertye and wanting of sich goodis was taþt of
Crist, and not þis dowing. And in tokene of þis þing, in Cristis
tyme and long aþir þroþ þe Chirche and growide brood; but
siþ it haþ unþrivun. And wite al freris, wiþ oþir ordres, wheþer
þis experience be trewe, and þei shulen nede, bi her bileyve and
her owne lif, seie þe soþe. And so, siþ vertues and bileyve ben
hid in mannis soule, and in hem stondþ þe edifiyng þat Crist
tellip moost bi, þan shulde þe Chirche of Crist be severid fro hejene men; but now men ben hejene in soule, and oure ordre stondip wiþouten, in signes; and þis is more horrible þan if mennis skyn were taken of hem.

To þe secounde resoun þat is maad, trewe men seien on þis manere. þe graunten þat þe Chirche bine þe þan an heed, þat is Crist, heed of ausgelis and of men, alle þat weren, or shulen be saved; and we doren not putte two heedis, lest þe Chirche were monstrous. But wel we witen þat Crist wolde ordeyne ever more oon beter þan ano þor to wende to hevène bi his lawe, as he dide Petir for a tyme; and if he ordeyne many felowis to helpe Peter, as he dide Poul, so mouche more ben men holden to God. And þis reversip not his ordenaunce; for ech apostle hadde in his contre pleyn power, wiþ helpe of Crist, so þat noon hadde neade of Petir, to renne and be confermyd of him. And if ony seie þe reverse, let he prove it bi au torite; for resoun faillip in þis mater, to prove þis þing þat men dremen. And so Petir was not heed of þe Chirche, but a capteyn of þe Chirche. And certis werrioursis wolen scorne þis resoun, þat if a man be capteyn, he is heed. Petir was capteyn for a tyme, and aftir him was Poul capteyn; and þer was noo striif in þis, which of hem shulde be capteyn; for hem fel noo worldi wynnyng, but more travel axip more blis. And so, if men wolen not be apis, but speke bi ful similitude, þei moten maken pore staat of þe Chirche, as it was in Petris tyme, and in þat forme þat Crist chees Petir, chees an able man as was Petir. But al þe world wolde skorne þis skile, þat if Crist, boþe God and man, chees Petir bi pure Goddis lawe, þanne þe cardinals aftir shulen cheese a feend bi pure mannis lawe. Certis, neiþer þese cardinals cheeseen oon able as Petir was, ne ordeyne him to be pore, as Crist ordeynede alle hise apostulis. And where Crist seiþ, in his Fadir, who was moost able of his apostulis, þes cardinals loken bi her lawe who is moost mysti to þe world; and þus þese two eleccions gone even bi contrari pe weies; and over lewid is þat lawyer þat seeþ not þis diversite.

To þe jridde seien trewe men, þat þe first word and þe secounde ben soþe; but þes blynde bussardis moten knownen first what is Cristis Chirche. þere ben þree Cristis chirchis;
IN THE CHIRCHE.

oon þat hæþ vencussid, and is above; anoþir þat sleþþ in pur-
gatorie; and neþer of þes axþþ sich a pope; but þe þride is
þting here; and þis wip oþir axen Crist her heed. And which
of þese is moost pore, moost meke, moost servisable, is capteyn
of hem bi þe jugement of þe Heed above. And þus shulden
men leve worldli pryde and worldli lawis in þis mater, and
triste algatis to Goddis lawe, and traveile not to chese sich
a pope; for þis name is new foundun, and ablid wip chesung of
him*. And þus, for alle þes wanten ground, Cristene men
shulden dispise hem; siþ alle þes cheseris cannot telle wheþer
þei han chose a fend, or wheþer þei ben partis of holi Chirche,
or þe pope þat þei chesen. And so it were a greet folie to
traveile for to chese þus, siþ þei witen not wheþer þei plesen
God, or done æþens him and his Chirche. And þus to traveile
in sich doute, where men myþen sureli traveile in certein, were
folie wipouten ground, and nevere bedun of oure Lord. And
þis moveþ many men to fle alle sich eleccions, siþ þei witen not
wheþer it plesen God. And men trowen þat þis moveð Petir,
wip oþir apostlis of Jesus Crist, to chese Mathi bi lott, as telliþ
þe book of apostlis dedis; for þei witen nere wheþer it were
good þanne to leeve þis, and seie her Pater Noster; but no man
shulde do ouþt, but þing þat he were certein inne. For as it is
folie to chese þe worse, so it is folie to chese þe uncerteyn.
þese cheseris wolen be even wip Crist; þerfore her folie doþ
hem harm. And so þe Chirche shulde be wel governed, if it
tristide hooli in Crist, and made not sich eleccions wipouten
his revelacion. But now men wolen governe þe Chirche wip-
outen autorite of Crist, and bi her newe lawis cheese oon heed,
and do her dedis; and þus Crist wole chese a viker, al if alle
þes goen doun to helle. And anentis þes newe lawis and
ordinance of þe pope, it were beter þat þei sleþten and restiden
in Goddis lawe. For alle þese popis, wip her cardinalis, kan
unneþis undirstande Goddis lawe; how shulden þei maken
uncertein newe lawis, þat Crist shulde biddæ? For certis, if þei
don aþt þat Crist doþ not bifore hem, þei worchen æþen Crist
þe fendis work, to her harm.

* That is,—derives the powers which are associated with it merely from
the election itself.
OF MYNYSTRIS

To þe fourþe resoun, men answeren and seien þat þese men witen not wheþer any man of Cristis Cirche wolde assente to þis court; and if ony wole assente, grounde he him and answeren here, how he woot þat God wole þis, or contrarie þat he doþ, and how myþe þis be wiseli don; for certis þis fool woot nevere. And þiþ þer ben fewe wise men, and foolish ben wijputeren nombre, assente of more part of men makþ evyndence þat it were foli. For as multitude of wise men is confermynghe of her dede, so more multitude of foolish is evyndence þat þei done yvel. And licly þis court wolde dample men þat speken þus ægens hem; but Crist wolde save hem to blis, if þei suffrیدen þis in pacience. And þes foolish cannot seei wher mo men ben wij us in þis point; but of angels be we certein; and licli mo men of Inde, of Sarayyns, and of Grekes, and of Jews, and goode Cristene men, welden seie þat þis sentence were soþe. And however þat men seien, Cristis lawe and resoun wole not faile; and so, if men seken wel, men shulden fynde þat it mai not be proved þat it is resonalbe to have sych a pope. For noþing shulde prove it but oon of þes þree,—over liþt understanding of wordis of Crist,—evyndence of mannis lawe, þat erþ þus in chesing,—or custume, wij opynonyoun of a mouche peple. But noon of þes mai prove ouþt, al if þei mouþ blynde men. Þe first haþ noon evyndence; þiþ Crist chees Petir and succesours of him to lyve aftir Cristis lawe, þanne þe cardinallis shulen chese whom ever hem likþ to lyve contrarie liþ, and do however hem likþ. As anentis þe secounde, it were a foule þing to prove errour bi errour, where is a grete diversete; and þerfore þes spekeris shulden justifie first mannis lawe, and after shewe þe sufficiency of þe similitude. Þe þridde maner of proof is knowyn to feble; for many shrewid customes and false mennis opynyouns proveþ not her entent, but tellen more errour; as, if Iyndis or Sarayyns, Grekis or Jews, han þis opynyoun, it is not þerfore soþ.

And here moun be skilis maad to prove þis sentence. Crist ordeneþe not in þe Cirche, but þat þat he witnessde in his lawe; but Crist witnessde not in his lawe sich chesing of þe pope; þanne Crist ordeneþe not in his Cirche sich chesing of þe pope. And neþeþes men seien here, þat in vertue of þe
pope hangiþ al holi Chirche bi power þat Crist haþ sозвun him. For if eþh prest in Cristyndom ȝeyve fourtie daies to pardone, þe pope mai ȝyve more wipouten mesure to þe same men. And so ȝe popis power passiþ al þe remenaunt of þe Chirche; and sich a vertue in governaunce moste Crist nedis have expressid; for Crist telliþ þinge in his lawe, as it is needful to þe Chirche; as sumwhat he telliþ expressly, and sum in general words. And þus witnessiþ Austin þat al treuþe is in Goddis lawe. And þis resoun bi himself ȝyveþ bileeve to many men. Also, Crist ordeyneþ noþing but resounable; but þis staat of þe pope mai not be groundid in resoun; þerfore Crist ordeyneþe not þis staat fulli. For if we taken hede to þingiþ þat touchen þis staat, we moun fyndeþ fulli unskil in eþh of hem; and we ben certein of bileeve, þat Crist ordeyneþe nevere eende but if he ordeyneþ meenes needful for þat eende.

And here seien men of þe contrarie part, þat þe pope mai not synne, fro þat he be chousun. But Scarioth, þat Crist chees, and synnede til þat he was damned, reproveþ þis heresie bi itsilf aloone; sîþ cheesing of Crist passiþ cheesing of þe cardinalis; for Crist þat Judas grace for a tyme, and so moun not þes cardinalis. And Petir, capteyn of apostlis, synnede ofte tymes; sîþ he conceisle Crist not to be slayn, and þerfore Crist clepide him Satananas; and aftir, in Cristis passioun, Petir bostide falsly, and aftir smoot of Malcus eere; and þerfore Crist reproveþe him. And þit denyede he Crist cowardli, at þe word of a womman. Lord! sîþ Petir synnede þus in þe presence of Crist, whi mai not þis pope synne þat wantiþ helpe þat Peter hadde? And we reden in bileeve, þat after comyng of þe Holi Goost, Petir synnede notabiþ in governele of þe Chirche; and þerfore Poul aþenstood him in his face, for he was reprovable. And among alle heresies þat Antirist Crist haþ brouþt inne, þis is oon of þe moost, þat ech pope is confermyd, and mut nedis be blessid, bi chesing of þe cardinalis. For he haþ more temptinge to synne þan han oþer men; and sîþ he is not God in erþe, hise enemies mai overcome him; and þat he showiþ in his liif, however men fagen þat anointin him.

Also, it were a greet folie, men to take charge on hem þat were boþ perilous, and God puttide it not on hem; sîþ God
OF MYNSTRIS

chargip men wiþ service as mouche as þei han power to; but
þus takip þe pope] þis unfoundid staat; and þerfore Crist or-
deynede it never. Þe pope takip on him power and cunning,
for to governe al þis world, boþe in spirituæte and temporale, as
moche as fallip to wynne hevene; but þit he leveþ to preche þe
gospel, and þat is moost þat Crist bad ever. And herfore Crist
bad Petir prises to fede his lambre and hise sheep; and noo
drede Crist undirstood of foode of poverté and of mekenesse.
For, as Petir tellip aftir, he haþ neiþer gold ne silver.

If we goen speciali bi many dedis of þe pope, we moun wel
see opinli þat him fallip power and witt to do þes dedis wiþout
erreur; but how shulde Crist enjyne hem þus? And bigynne
we at elecciouns or provysyouns of þe pope. He seip þat he
shulde make hem generali in Cristyndom; but Crist cheese
nevere apostle to him, but if þei camen to his presence, and he
made hem able before to do þe office þat he enjynede; as
Crist ablode Scarioth sumwhat to do wel his office. Lord,
whelþir ech pope aftirward passip here Crist wiþoute mesure!
Poul seip, þat Anticrist hieþ þim moche above Crist; but wel
we witen þat þis boost is fals, and comeþ of þe fend. For þe
pope woot not þe perilis þat comen to his owne persone; how
shulde he knowe þe persones able þat he siþ nevere in fer
contres? and siþ Crist and Petre diden not þus, whi shulde þe
pope presume þis? his owne synne were ynowþ, if he took no
more on him. But coveitise semeþ þe cause, and not merit to
alarge his blis. And siþ Petir hadde Poul to felowe, and oþir
apostlis, wiþ Clement, whi shulde not þis pope have felowis and
helps, as God haþ? Poul seip þat Petir and oþirs þaven him
good felowship; but it passip felowship oo pope to distrie
anoþir, and alle men þat holden wiþ him, and þerto feyne a
croiserie. Lord, whelþir þis pope mai not synne in governance
of so mouche peple! certis þanne is he God, and present þourg
al þis world. And þanne he passip Jesus Crist, þat wente ofte,
and not in veyn, to be present in many places, aftir þat his man-
heed axide. Alle þes shewen þat coveitise moveþ þe pope to do
þus, for he wolde not have a felowe, and take part of his wyn-
nynge; and so pride and coveitise blynden þe pope in his liif.
And so men bigilen him þat scien þat he is moost blessid fadir,
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for pryde and coveitise meven him to blasfeme in Jesus Crist,
and forsake Cristis lawe, and take anopir as Anticrist, and to
dreden not þe dai of doom, as men þat ben out of blyve. And
it were al oon to men to tryste in him and leeve Goddis lawe,
and oblyshe hem to a fend, and serve þis fend and forsake Crist.
But God seij, But cursid be he þat affeþ him þus in man, and
puttij fleish his laste strengþe, as þis fleish were his God; for
no man shulde affe to man, but as help to Goddis lawe. And
if he reverse Goddis lawe, triste to it, and leve þis fend.

If we taken heed to opere werkis þat ben feyned of þe pope,
we moun se li þilli how þei croken fro Goddis lawe to þe fend.
For if he asoile or ðyve pardon, oþir maner þan Crist wole,
certis he feynëþ him to be God, and blasfemeþ in Jesus Crist.
For no man mai foryve synne but if Crist foryve it first; and
prestis ben aftirward Cristis vikeris to telle þe wille of Jesus
Crist; and if þei sille þese indulgencis, and gabben þus upon
God, þei chaffaren wiþ Goddis power, and gabben as fendis on
her God, for þei seien þat Crist assolilþ, and þit þe synne leveþ
worse þan it was. And þis moveþ many men, siþ þei witen not
whanne Crist assolilþ, to speke upon a condicioun, and suppose
aftir signesc. And þus marchaundise of shriftes and grauntign
of indulgencis shewen opinili of þe pope þat he passiþ þe drede
of God, for he wole graunte for a preier þat himsilþ makiþ two
þousind þeer*, and for Cristis Pater Noster he wole not graunte
half a dai. What man shulde trowe to þis, al if þe graunt be to
a kyng? for siþ it is mesurid bi graunt of Crist, if þis graunt be
out worþ, Crist loveþ more his Pater Noster þan oþir preieris
þat man can make; and if þei comande angels here to bere
mannis souls to paradis, þis commaundig is not worþ but if
Crist comande bifoire. Sich biddingis in prelatis shewen pride of
Anticrist; for wherbi shulde þis man withe þat he haþ power to
bidde þis? Petir, and oþir seintis, hadden revelacioun of God,
þat Crist wolde þat it were so, as opin miraclis shewiden to men;
but doumbenesse of þese signes telliþ us þat þes wordis ben fals,
and croking fro Cristis liif unto þe world techþ men þat þese
wordis ben feyned, for pride and for coveitise. And sib fals

* See ante, p. 302.

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feynyn on God durste þe fend never take on him, ne seie þat he mygne not synne ne varie fro Cristis wille. For þe fend Wolfe seie noþing, but if he have some color þerto, and suppose þat sum man wolfe bileve þat bi þis colour; but what colour moun men have to trowe to siche indulgencis? For it were opin heresie to trowe þat Crist acceptiþ so persones, and lefte þe goodnesse of his preiour for novelie of mannis preiour. Anoþer side it were heresie to trowe þis but if Crist grauntide it. And so sich grauntis meeven men to trowe a fals as bileve, and to trowe in siche falsheide, and to leeve þe love þat Crist haþ yovun.

But o good such speche doþ, as ech fend mut nede do good. It holdiþ many men at hoom, and lettiþ to travele fer for pardon, stþ a man mai in oo daie gete here many þousynd yeer, and so hope þat he shal not come to purgatorie biforn domesdale; and after þis shal noon be purgid, but eþer be in helie or in hevene. But al þis doþ harm and good, as it conteyned boþe good and ivel; but þe good is groundid of God, and þe ivel of þe fend. For þe fend, þat is kyng above alle children of pride, hþ taþt his viker bi a proude noumbre, to bige men lyvynge here, first to yve beneficis, and make suget to him lerned and lewid. And þe first part is not groundid, but as Jobis wiþ badde him blis God. Þe gospel telliþ how oon preiied Crist to parte þe heritage bitwixe him and his broþir, but Crist forsook þis, and seide, Man, who made me juge over you? And God wolde telle in his lawe what jugement þat Crist hadde yovun, if Crist hadde jugid in þis caas. For worse jugementis ben writun, and þus if Crist lefte to juge bitwixe two men of woldli goodis, his viker shulde leve to juge al þis world, where jugement is more perilous, and witt wantiþ to juge wel, and al oþir þingis fallen. For þe pope knowiþ neiþer þe place ne persone þat he avaunþiþ, but he oblishiþ þe clerk to him, and takþ part of his spoiling, and nedþ þe peple to do her almesse to a fend þat harmeþ hem. And þus seþ Robert Groosheed þat þese bullis ben heresies*, for þei ben false looris, contrarie to hol

* The writer appears to refer to Matthew Paris, who under the year 1253 relates a conversation which took place between Bishop Grosse-
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writ, and stifly defendid; for þei ben cursid þat letten hem; but þis curs is falseli feyned, as many oþir ben for moneie. And so covetise of þis viker wiþ harm of þe clerk and of þe peple, ben þe fruti þat compe of þis þifte; and þis auctor wantiþ not part. And þus fals þifte of pore mennis almesse makþ þe pope to gete many wises; for boþe he getþ moneie, and love, and oblishing wiþ feyned lordship. But, for him pinkþ þis to litle, he blynþþ more eelder men wiþ shrift and assoiling and wiþ pardon þat he grauntiþ. Pe Gloze* seþ þat Innocent was auctor of þes shriftis þat ben brouȝt inne. And þis pope kepþ to him certein caas fro oþir preestis, as he kepþ power to him to yve pardone wipouten noumbre; and al þis bringþ in wynynge, siþ þei wolten not traveile freele.

But to conferme þe popis power ben maad many popis lawis, and sharþþ executed bi wynyngeis and bi censuris. Pe doctours of þis lawe ben avansid to grete beneficiis, al if þei can not on Goddis lawe more þan oþir lewid men. And in chapters and in consistories ligiþ wynynge, to plete here, and cursingis wiþ oþer censeris pilen þe peple, and geten in moneie. And þis executing of þis lawe lettiþ to knowe and kepe Goddis lawe, for if al þe occupiþ þat men han aboute þis lawe were dispended aboute Goddis lawe, so mouche shulde

in appointing, and that of the friars in conniving at, unworthy clerks, involved the guilt of heresy. In a letter to pope Innocent IV, given in Brown’s Pactusulus (Appendix, p. 400), and also quoted by Matthew Paris, Grossetis thus speaks of the scandalous papal provisions which were then so common;—'Haec autem quae vocantur provisiones non sunt in edificationem sed in manifestissimam destructionem: non igitur ea potest beata sedes Apostolica: et enim caro et sanguis, quae regnum Dei non possidebat, exa revelavit, et non pater Domini nostri Jesu Christi, qui in coelis est.'

* It would seem that a want had been felt in the party of which Wyclif was the head, of a good Commentary in English on the New Testament. A writer, who describes himself (Boyd, 143, Prologue) as 'a caitiff lettid fro prechynge for a tymes,' undertook to supply this want, for the Gospel of St. Luke; this he accomplished by making an abridgment of the Catena Aurea of St. Thomas Aquinas, with some additional matter collected by himself. This 'glose,' it would seem, judging from the manner in which it is referred to in the text, had become a work of established reputation. The passage cited occurs in the exposition of Luke xvii. 11-19, and runs as follows:—'Pope Innocent þe þridde made a lawe þat ech of ever eijer kynde knowleche alle his synne onys in þe yeer to his proper preest.' (Boyd, 143 and 145; but in the latter the passage is incomplete.)
OF MYNSTRIS

Goddis lawe betir be kept, and þis were mouche to Goddis worship, and profit to mennis soulis. And so þis lawe of Anticrist, wiþ execucion ðerof, doþ dispit to God of heven, and moche harm to mannis kinde; for pees and riþwisnesse and helpe of soule shulden better be nurishid bi Goddis lawe. For kepe men wel ðe ten comandementis, and alle þes shulen more largely come. And ðit þes heretikes sryven þat þis lawe is betir þan Cristis; for þe pope ordeyneþ discretionely more punishinge for hem þat breken þis lawe; and þus Cristis lawe is put abak, and Anticristis lawe magneþed.

Þe fourþe good feyned of þis viker is governaile of þis Chirche. For riþ as an abbot reulþ his coyent, so þe pope reulþ al þis Chirche, and techþ hem how þei shal rise and ete, and how þei shulen bidde her bedis, and sacramentis wiþ oþer douþis þis pope declariþ whanne it is ned; and so he is more nedeful þan þe abbot to his coyent, or þe lord to his comunes, as Crist is moost nedeful of alle. In þis fourþe is mouche error, and turning fro Cristis lawe; for Crist nedide not his apostlis to rise ever more at mydnyþt, ne to faste as men done now, ne to be cloþed as þese newe ordris; but al þis is brouþt in bi þe fend, and fredom of Cristis ordre is left. For Crist wolde þat siche seremonies were taken of him bi mennis free wille, aftir þat þei weren disposid to kepe hem, eijer more or lesse; but kepinge of Goddis lawe Crist wolde þat it were groundid in his ordre. And Crist wolde teche, as nede were, chaunging of oure seremonies; for, as God telde Adam and Joseph, bi liþil and liþil, what þei shulden do, so Crist wolde telle men of his ordre how þei shulden worche and serve him. For men shulden ever þenke on God, for Crist mai not faile to hem; and þus men seien þat Bartholemew knelide an hundrid tymes on þe nyþt and an hundrid tymes on þe day, and bad hise bedis to Jesus Crist. Wheþir Bartilmew seide þanne his Pater Noster, or what preieris, reden we not, but we troven not þat he seide his matynes, ne kepte ever more þis liþ. And oþir apostlis varieden weil, aftir þat Crist taugeþ hem; and I am certeyn þat Crist wole þit, if men serven him as þei shulden. For Salisbiry uss, ne þorke use, ben not nedeful to come to hevene; but as ech cathedral chirche hæþ an use biside þe
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pope, so Crist wolde teche ech Cristene man how he shulde praye and serve him, but if his synne were in cause. And þus sich hymyteinge of clopis, of fasting, and of preiung, doþ harm to Cristis Chirche, for it distrieþ Cristis fredom, and bostþ of nede of þe pope, and putþ men out of blye. For if þis were nedeful to Cristis ordre, þer shulde not þus be many ordres; siþ alle freris monkes and chanouns han oon ground in holi writ; and so alle preestis in þe world shulde holde þe use of þe Court of Rome. And þif þou seie þat special patrouns oblisheþ men to siche þingis, teche where þei hadden witt or power to oblishe men on þis maner. Wel I woot þat boost is feyned, and moneye þovun for to dispence and asoile men of synnes, þat ben entríkid wip sich riþis. And so þis, wip oþir dedis, smatchþ coveþise of þe pope.

And þus it is of cardinalis, of erchebishopis, and of bishopis, of erchedekenes, and of officialis, and oþir servaunts þat ben newe foundun. Alle þese ben to charge of þe Chirche, and fruyt of hem is moche synne. Preestis and dekenes weren ynow, if þei wolden mekeli doen her office, and holde hem apaid wip Cristis povert; but Cristis lawe is al reversid.

And as anentis sacramentis, wip telling of doutis in Goddis lawe, þe world hþa maad þis court unable to knowe ouþt of þis mater. For when Crist tellþ in his gospel þat þe oost, whanne it is sacríd, is Cristis bódí in fígure, and veri breed in his kynde, freris seien now þat it is nouyt, or an accident

* Portions of four of these Uses (those of Sarum, York, Hereford, and Bangor) have been printed by Mr. Maseck in his Ancient Liturgy of the Church of England. Of the Lincoln use, mentioned in the preface to the Prayer-book, no copy according to this writer, either in print or in MS., is known to exist. As Lyndwood (quoted in Gibson's Codes), writing about 1440, declares that in his time the Sarum use was followed through almost the whole of the province of Canterbury, it seems possible that when Wyclif speaks of each cathedral having a different use, he refers to differences of chanting only, not to such more important differences, in the wording and arrangement of the prayers, &c., as properly constitute a distinct use. Or, again, by a 'cathedral' he may have meant a metropolitan church, assuming the Sarum use to be that of the southern, and the York use to be that of the northern, metropolitan province.

Professor Stubbs suggests that Wyclif may be merely referring to local peculiarities of service, in honour of local saints, as of St. Hugh at Lincoln, St. Wilfrid at Ripon, or St. Ethelbert and St. Thomas at Hereford.
wijouten suget; and, as þei slaundren, þe court seip þus, and oþir ground han þei noon. But it was seid in eelde tyme, biforn þat þe freris komen inne, þat as Crist is God and man, so þis oost is breed and Goddis bodi, but on divers manere; as Baptist was Ely and not Ely. Ne Goddis bodi is þe beste þing þat is in place of þis oost, for þere is þe Trinite, þat is betere þan Goddis bodi; and Cristene men axen not what is þere, but what is þat as Crist spekiþ. And þus, bitwixe þe pope and freris, feip of þe gospel is putt abac, and newe þing is feyned boþe ægens resoun and feip and mannis witt, wiþ al proof; and unneþis dremynge mai maynteyne it. Þus wole þe pope declare Goddis lawe and susteyne pees.

Þe fihte office of þe pope is to dispense with his lawe, and to graunte privylegiis to men þat ben worþi to hem. But certis, among oþir goodis þat þe popis lawe doip to men, it makþ hem perplex, and bindþ her conscience wiþ feyned bondis. For as fandis in apostlis tyme feyneden mouche helpe in greet templis, whanne þei ceessiden to punishe men þe which þei bonden biforn, so feyneþ Anticrist to do privylegiis to men, whanne he releesiþ his owne bondis, þat were put to harme oþir men. And so alle þes privylegiis ben cacling of malice þat is mystaken ægens God and his Chirche, and so þei ben not prevylegiis, but ceessinge of malice þat God suffriþ. And þus it is of alle privylegiis of bishopis and of abbotis, þat þei singen wiþ myters or crosis glitrynge wiþ gold; for in suche privylegiis þe fend yveþ power to do more ægens Crist and ægens his symple peple, and robbþ hem more gredli of goodis þat þei shulden lyve bi. And so alle sich privylegiis tellen two pridis and two coveitises; o pride of þe pope, and anopir pride of þe prelat, for he wolde passe oþir for pride of þis liþ. And two coveitises ben medelid here togidere; oon is in þe pope, þat whanne a prelat dieþ þe pope wole have his stente of alle þat fallþ to his hous. And bi þis privylegiis þis prelat boostþ above oþir prelatis, and seip þat he is more worþi, for þe pope, haþ þus lokid to him; not lokid to his mekenesse, but to his Luciferis pride. And so alle dedis of þe pope, and prelatis þat ben under him, sowmen to pride and coveitise and not to mekenesse and povert of Crist. And so þes fyve pointis of þe pope
IN THE CHIRCHE.

ben medlid wiþ ipocrisie, so þat summe mai be wel done, and alle mai be falseli doen.

And in noumber of þis falshode is founden a newe gile, þat whoever interpreteth þe popis dede to yvel extent or yvel witt, he shal be punishid as an heretike þat defameþ þe hooli fadir. And þit hþ God ordyned helpe, to departe þes popis in two, for her malice shulde be more knowun; for departing litiþ strengþe. And Crist biddiþ here Cristene men not trowe if þat oo pope be closid in castel, and þat oþir walke in wildernesse; for neþer of þes is groundid in God. And sþ men tellen þes wordis bineþe bileeve to wite þe soþe, he is unskillful þat dampeþ men for desir to knowe þis gospel, for wel wete we þat it is soþ, and hþ good witt who so knewe it; and we wolde fayn knowe þe riþ witt, and leeve þis witt if it were fals. And þus men hopen levefulli þat þat is ægens Goddis ordenaunce; mouche more men moune suppose of workes þat þe pope doþ, þat he is an Anticrist, and shal be dampeþ deepe in helle. And if þei grutchen ægens þis, telle þei betere witt of Cristis wordis, and grounden hem bi sum resoun, and we woltenmekeli leve þis, and tronen to witt þat þei telle, if þei done þus as þei bihoten. But þat man is cursid of God þat wolte dampeþ men in þis wille, sþ Cristis lawe biddiþ men to seke þis witt and defende it. And sþ men þat expownen falseli Goddis word ben suffrid of þe pope, more men þat expownen wiþ drede on þis manere shulden be suffrid. But þe send mai dampeþ men, but not ravishe her hope in Crist.

Here endiþ þe gospel of Propre Sanctorum 1.

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1 In A the following words, in red ink, are added as a colophon;—
Here enden þe sermons on þe gospels of þe Propre Sanctorum, and bigynneþ þe þridde part, þat is þe sermons on þe Ferial gospels, bigynynge first at þe Wednesday gospel in þe firste woke of Advent before Cristesmasse.

* The sense requires 'much more.'
[SERMON CXLIII.]

Cepit Jesus docere ad marcem.—Mark iv. [i.]

Pis gospel telliþ, how in foure maneris is seed sowen; and þis men ben diversely disposed to take þe seed of Goddis word. Mark telliþ how, Jesus bogan to teche men at þe water, and maych peple was gydered to him, so þat he wente into a boat, and in þat boot, in þe water, Crist sael and taule þe peple, so þat Crist sat in þe boot, for prees, and þe peple was on þe lond. And þus sceþ Mark þat, al þe peple aboute þe water was on þe lond, for þei shopen hem as wel as þei mysten to heere Cristis word. And Crist teache hem in paradisi many fëngis, and seide to hem in his love; Hears ye. Lo, a sower went out to sowe, and þe while he sowit, sun seed fel beside þe weye, and foules came and eetan it. But oþer seed fel on stonny placies where it hadde not myche erpe, and þis sprong up soone, for it hadde not depe erpe; as seed þat is in hoot place, and growþ not depe in þe erpe, comeþ abowe þe erpe soone, but it dwyneþ anoon. And þus sceþ þe gospel, Whanne þe sunne was risen it brente up, and, for it hadde no rote, it drieðe up. And þe breide seed fel among þornes, and þes þornes over greiden þis corn, and lettiden it for to pryve, and so it zæþ no fruyt. De fourþ seed fel on good erpe, and it zæþ fruyt, stying up and waxinge, and o seed bringe forþ þryþ, and zæþ sixty, and þe breide an hundred. And Crist seide after þis parable, Hears he þat hap erres to heere.

Crist techiþ us of þis seed þat it is Goddis word. But alle we heeren Goddis word, ælþif it growe not in us, and perfere we shulden tille our lond to bringe fruyt of þis seed. Þis seed is strengeþ of Goddis lawe, þat mai not periþe for yvel men, but synne of hem may lette hem to bringe forþ fruyt of þis seed. þe first seed taken sicþ men þat ben encombrid

* See vol. i. Sermon XXXVIII.