THE NEW TESTAMENT
IN SCOTS
THE NEW TESTAMENT
IN SCOTS

BEING
Purvey's Revision of Wycliffe's Version
Turned into Scots by
MURDOCH NISBET

c. 1520

EDITED FROM THE UNIQUE MS. IN THE POSSESSION
OF LORD AMHERST OF HACKNEY

BY
THOMAS GRAVES LAW, LL.D.

VOL. II.

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PREFATORY NOTE.

CIRCUMSTANCES, which would have caused considerable delay in the progress of this work had I kept it entirely in my own hands, have led me to avail myself gladly of the generous offer of Mr Joseph Hall to complete for me the Annotations, on the lines which had been already laid down.

It must be observed, therefore, that the Notes in the present volume, from the beginning of ii. Corinthians, are almost entirely from the hand of Mr Hall, who has added to the critical sources previously used by me many others of interest and value. As in the first volume, Mr Hall is responsible for the text.

The abbreviations, indicating the several codices of the Latin text, or the patristic and medieval writers, occasionally referred to, hardly need explanation; but as these authorities (though some of them may be quoted but once) comprise an almost complete *apparatus criticus* for the study of the Latin text of the Epistles, the list which follows may be found useful.

T. G. L.
WORKS QUOTED IN THE NOTES, IN ADDITION TO THOSE SPECIFIED IN THE FIRST VOLUME.

ENGLISH BIBLE.


LATIN BIBLES.


OTHER WORKS.


Parisin. Codices Parisini, derived from Corssen, Epistula ad Galatas. Bero,
lini, 1885.
Regin. Codex Reginensis, in Corssen., ut supra.
Tertullian. Das Neue Testament Tertullian's ... reconstruirt von Hermann Roensch. Leipzig, 1871.
Ziegler's Fragments. Italafragmente der Paulinischen Briefe ... veröffentlich von L. Ziegler. Marburg, 1876.
John.

THIS is John the evangelist, one of the disciples of the
Lorde, quhilk is a virgin chosen of God, quham God
callit fra the spousalis quhen he wald be weddit. And
doubile witness of virginitee is gevin to him in the euangell
in this, that he is said luvit of God before wherre discipilis.
And our Lord, hangand on the croce, betaucht his moder
to him in keping, that a virgine suld kepe a virgine. This
Johnne in the evangele beginnis allaan the work of vnco-
corruptabile worde, and witnessis that the kyndly sonn of God
is made man, and that licht was nocht takin of mirkness.
And he schewis the first miracile quhilk God did at the
weddingis, to schew quhare the Lord is prait to the feest
the wyne of the weddingis aucht to faillye; that quhen ald
thingis ar chanyet at new thingis that ar ordanyt of Crist
appere. Johnne wrate this euangele in Asie, eftir that he
had wrettin the Apocalips in the Ile of Pathmos. Neuir-
theles, he wrate the euangele eftire all euangelestis, that
alsa ane vncorruptiblie end be a virgine in the Apocalips
to him to quham ane vncorruptiblie beginnyng is gevin in
Genesis, in the beginnyng of halie scripture; for Crist in
the Apocalips sais, I am the beginnyng and the end. And
this Johnne is he that knew that the day of his depart-
ing was cummin. And he callit togiddir his discipilis in
Ephesus, and schewit Crist be mony previsgis of myracilis;
and yede doun into a doluen place of his berysing. And
quhen he had made prayer he was put to his fadris, and
was als mekle without sorow of deid as he is fundin cleen
fra corruptioune of flesch. (a)

(a) The Latin original of this prologue, which is substantially
that found in both Wy. and P., appears in many early printed
editions of the Vulgate, and is frequently but erroneously attributed
to St Jerome. It is assigned by WW. (p. 485) to an earlier age.

VOL. II.
Of Sancte Johnne the first chapture.

In the begynnynge was the word, and the word was at God, and God was the word. 2 This was in the begynnynge at God. 3 Al thingis wa made be him, and without him was made na thing. 4 That thing that was made (a) in him was lyff: and the lyff was the licht of men: 5 And the licht schyvnes in mirkness, and mirkness sy comprhendit nocht it. 6 A man was send fra God, to quham the name was Johnne. 7 This man com into witnessing, that he suld bere witnessing of the licht, that al men suld beleue be him. 8 ¶ He was nocht the licht, bot that he suld bere witnessing of the licht. 9 Thar was a verray licht, quhilk lychnys ilk man that cummis into this warld. 10 He was in the warld, and the warld was (a) made added in margin, MS.

1 He was nocht the licht.) Treuth it is that Johnne the Baptist was anne byrnyng and a schyvng lycht, Joh. v.; and Christ callyt the ministen of his word the licht of the warld, Math. v., because that had Godis word, and war send to beare wit- nes of the lycht, as was John, John i. Bornothin Johnn nor.

3, 4. na thing. That thing that was made in him was lyff: P. (as printed by F.M.), 'no thing, that thing that was maad. In hym was lyff,' in agreement with the modern division of AV.; and F.M., strange to say, make no reference to any variation in the punctuation of their MSS. here. But undoubtedly many copies, both of Wy, and P., divide the clauses as above in Nisbet. Almost all ancient MSS. of the Vg., and the majority of printed editions, including St. and Sixt., divide the clauses thus: sine ipso factum est nihil. Quod factum est in ipso vita erat, &c. So Rh., 'without him was made nothing. That which was made in him was life,' &c. Clem. left the sense ambigous, punctuating thus, nihil, quod factum est, in ipso vita erat (though ver. 4 is marked to begin with in ipso); but modern reprints generally point, 'est. In ipso,' &c. RV, places in the margin, as an alternative reading, 'was not anything made. That which hath been made was life in him,' in accordance with the critical editions of the Greek by Tregelles and Westcott and Hort.

5. mirkness : P., 'derkness'; teubris.

7. into witnessing : in testimonium.
made be him, and the word knew him not. 11 He
come into his awn thingis, and his resauet him nocht.
12 Bot how mony euire resauet him, he gafe to thame
powere to be made the sonnis of God, to thame that
beleuet in his name; 18 The quihilke nocht of bludes,
nouther of the will of flesch, nouther of the will of
man, bot ar born of God. 14 And the word was
made man, and has duelt amang vs, and we haue
seen the glorie of him, as the glorie of the aan be-
gottin sonn of the fader, full of grace and of treuth. 2

15 Johnne beris witnessing of him, and cries, and
sais, This is quham I said, He that sal cum eftrir
me, is made before me, for he was before me;
16 And of the plente of him we all haue takin,
† and grace for grace. 17 For the law was gevin be
Moyes; bot grace and treuth is made be Jesu Crist.
18 † Na man saw euir God: bot the aan begottin sonn
that is in the bosum of the fader he has tald out. 2

\[
i. 11. \text{his awn thingis : proprius. his : sui.}
\]
\[
i. 12. \text{belo} n \text{et : P., 'bleueden'; but Vg., credunt. Abp. Ham.}
\]
\[
p. (141), 'He has gevin powar to thame to be sonnis of God,
quihil beleveis in his name.' Gau (p. 38), 'God has giffine to sa
mony as tronis in his name to be the barnis of God.'
\[
i. 13. \text{of bludes : ex sanguinis.}
\]
\[
i. 14. \text{was made man : J. Ham. (Cath. Traict., f. 35b vs.), 'The word}
\]
\[
was maid flesch and it duelt in vs.' \text{aan begottin : P., 'oon}
\]
\[
bigetum; unigeniti.}
\[
i. 15. \text{This is quham I said : similarly P. Wy., 'This it was whom}
\]
\[
I seide'; hic erat quem dixi vobis. \text{before me : P., 'tofor me';}
\]
\[
ante me.}
\[
i. 16. \text{of the plente : Abp. Ham. (p. 178), 'of his fulnes all we}
\]
\[
have resavit.'}
\[
i. 17. \text{bot grace : Vg., gratia, some few MSS. adding autem.}
\]
\[
J. Ham. (Fac. Traict., p. 245), 'The law was gevin be Moyes,
grace and veritie was maid be Jesu Crist.'}
\[
i. 18. \text{bot the aan begottin sonn : Vg., unigenitus filius; but}
\]
\[
several ancient MSS. add nisi. \text{he has tald out: ipse enarravit;}
\]
\[
Abp. Ham. (p. 150), 'Na man hes sein God at ony tyme, the only}
\]
\[
begottin sonne, quihilk is in the bosum of the father, he hais declarit}
\]
\[
the same to us.'}
Joh. v. d. 
10 And this [is] the witnessing of Johnne, quhen Jews send fra Jerusalem preestis and deknyis to him, that thai sulde ask him, Quha art thou? 20 And he knew-lechit, and denyit nocht. And he knewlechit, For I am nocht Crist. 31 And thai askit him, Quhat than? Art thou Hely? And he said, † I am nocht. Art thou a prophet? And he ansuered, Nay. 22 Tharfoe thai said to him, Quha art thou? thai that we geue ane ansuere to thir that send vs. Quhat sais thou of thy self? 23 And he said, I am a voce of a crier in desert, Dresse ye the way of the Lord, as Esaie, the prophet, said. 24 And thai that war send war of the Pharisis. 25 And thai askit him, and said to him, Quhat than baptysy, thou, giv thou art nocht Crist, nowthir Hely, nowthir a prophet? 26 Johnne an-suere to tham, and said, I baptysse in watir, but in the middis of you has standin aan that ye knaw nocht; 27 He it is, thai saul cum eftir [me], that was made before me, of quhame I am nocht worthi to lous the thuang of his scho. 28 Thir thingis war done in Bethany beyond Jordan, quhare Johnne was baptys-and. 29 Ane vthir day Johnne saw Jesu cum to him, and he said, Lo! the lambe of God; lo! he that takis away the synnis of the warlde.

Math. iii. a.
Mar. i. a.
Luc. iii. c.
Esay. xi. a.

Math. iii. b.
Mar. i. a.
Luc. iii. c.
Actis xix. a.

Jhonn iii. d.
and x. d.

Esaie iii. b.
i. Cor. v. b.

i. 19. deknyis: so P., 'dekenese'; levitas.
20. And he knewlechit: similarly Wy.(at the beginning of the verse). Vg., et confessus est; but P., 'He knoulechide,' omitting 'and.'
23. And he said: Wy., P. omit 'and.' Vg., Ait. I am a voce of a crier: P., 'Y am a vois of a crier'; Ego vox clamantis. Wy., 'I a vois of the crying.'
25. Quhat than: Quid ergo.
26. in the middis: P., 'in the myddil'; medius. Wy., 'the myddil man.'
27. the thuang of his scho: Wy., P., 'the thwong of his schoo'; corrigiam calciamenti.
29. Anv thir day: P., 'Anothir day'; altera die. Rh., 'the next day'; so ver. 35. takis away: P., 'doith awei'; tollit.
This is he that I said of, Eftir me is cummin a man, quhilk was made before me; for he was rathare than I. And I knew him nocht, bot that he be schewit in Israel, tharfor I am baptizing in watre. And Johnne baire witnessing, and said, That I saw the spirit cummande doun as a dow fra heuen, and duellit on him. And I knew him nocht; bot he that send me to baptize in watre said to me, On quham thou seis the Spirit cummyng doun, and duelling on him, this is he that baptizis in the Haligaast. And I saw, and baire witnessing, that this is the sonn of God. Ane vthir day Johnne stude, and twa of his disciplis, And he beheld Jesu gangand, and said, Lo! the lambe of God. And twa disciplis herd him spekand, and followit Jesu. And Jesus turnit, and saw thame followand him, and said to thame, Quhat seke ye? And thai said to him, Rabbi (that is to say, Maistir), quhare duellis thou? He sais to thame, Cum ye and se. And thai com, and saw quhare he duellit; and duelt with him that day. And it was as the tent houre. And Andro, the brother of Symon Petir, was aan of the twa that herde of Johnne and had followit him. This fand first his brother Symon, and he said to him, We

i. 30. rathare than I: P., 'rather than Y'; prior me erat.
32. a dow: P., 'a culuer'; columbam. Compare c. ii., ver. 16.
33. thou seis: so P., 'thou seest'; but Wy., more correctly, 'thou shalt se.' Vg., videris.
35. Ane vthir day: see ver. 29. Johnne stude: with W. and P., and one or two ancient MSS., omitting iterum.
36. beheld . . . and said: P., 'biheeld . . . and seith'; respeciens . . . dicit. gangand: P., 'walkinge.'
38. followand: P., 'suyinge.'
39. He sais: so Wy., 'He seith.' Vg., Dict. But P., 'And he seith.' And that oom: P., 'And thei camen'; but Vg., Venerunt. Wy., 'Thei comen.'
40. followit: P., 'sued.'
haue fundin Messias, that is to say, Crist; 42 And he ledde him to Jesu. And Jesus beheld him, and saiide, Thou art Symon, the sonn of Johanna; thou salbe callit Cephas, that is to say, Petir. 43 And on the morn he wald gaan out into Galilee, and he fand Philip, and he sais to him, Follou thow me. 44 Philip was of Bethsaida, the citee of Andro and of Petir. 45 Philip fand Nathanael, and said to him, We haue fundin Jesu, the sonn of Joseph, of Nazareth, quham Moyses wrate in the law and the prophetis. 46 And Nathanael said to him, Of Nazareth may sum gude thing be? Phillip said to him, Cum and se. 47 Jesus saw Nathanael cumming to him, and said of(a) him, Lo! verralie a man of Israel, in quham is na gile. 48 Nathanael said to him, Quharof has thou knawne me? Jesus anserde, and said to him, Before that Phillip callit thee, quhen thou was vndir the fig tre, I saw thee. 49 Nathanael anserde to him, and said, Rabbi, thou art the sonn of God, thou art king of Israel. 50 Jesus anserde, and said to him, For I said to thee I saw thee vndir the fig tre, thou beleues; thou sal se maire than thir thingis.

(a) of written above to deleted.

i. 42. beheld him, and saiide: insertitus . . . dixit. sonn of Johanna: filius Iona. salbe callit: P, ‘schalt be clepid.’
45. quham Moyses wrate: quem scriptis Moyses. and the prophetis: Wy., P. omit article.
47. of him: so Wy. Vg., de eo; but P, ‘to him.’
And he said to thame, Trewlie, trewlie, I say to yow, ye sal se heuen opnyt, and the angels of God ascending and cummyng doun on mannis sonn.  

The secunde chapture.

Ande the thrid day weddingis war made in the Chane of Galilee; and the moder of Jesu was thare. And Jesus was callit, and his discipilis, to the weddingis. And quhen the wyne faileyt, the moder of Jesu said to him, Thai haue nocht wyne. And Jesus said to hir, Quhat to me and to thee, woman? my houre com nocht yit. His moder sais to the mynistoris, Quhat euir thing he say to you, do ye. And thar war set sex staan cannis, eftir the clengeing of the Jewis, haldand ilkaan ij or thre metretis. And Jesus sai to thame, Fill ye the pottis with watire. And thai fillit thame vp to the mouth. And Jesus sai to thame, Draw ye now, and bere ye to the architriclyn. And thai baire. And quhen...
the architriclyne had taastit the watir made wyne, and wist nocth qharof it was, bot the ministaris wist that drew the watile, the architriclyn callit the spouse, 10 And sais to him, Ilk man setcis first gude wyne, and quhen men ar fullilit, than that that is wers; bot thou has kepit the gude wyne into this tyme. 11 Jesus did this the beginnyng of signes in the Chane of Galilee, and schewit his glorie; and his discipilis beleuet into him. 12 Eftir thir thingis he com doun to Capharnaum, and his moder, and his brether, and his discipilis; and thai duelt nocth thare mony dais. 18 And the pasche of Jewis was neiire, and Jesus went vp to Jerusalem. 14 And he fand in the temple men selland oxen, and schepe, and dowis, and changeris sittand. 15 And quhen he had made as it war a scurge of smal cordis, he draue out all of the temple, and oxen and schepe; and he sched the money (a) of changeris, and turnit vpsadoun the burdis. 16 And he said to thame that said culueris (or dowis), Tak away fra hyne thir thingis, and will ye nocht mak the hous of my fader an hous of merchandice. 17 And his discipilis had mynd, for it was writtin,

(a) money written above mony deleted.

ii. 9. callit: Wy., P., 'clepith'; vocat.
10. ar fullilit: P., 'ben fullilit'; inebriati fuerint.
11. beginnyng of signes: initium signorum. In the Chane: see ver. 1.
12. thir thingis: reading hac with St., Sixt.; but Clem. and WW., hoc.
13. neiire: P., 'ny3.'
14. dowis: P., 'culueris'; columbas. But see ver. 16, 'culueris (or dowis).'
15. and oxen and schepe: similarly Wy., P. Vg., ovus quoque et boves. Turnit vpsadoun the burdis: mensas subvertit.
17. for: quia = that.
The fervent lufe of thin hous has eten me. 18 Thar-
for the Jewis ansuerd, and said to him, Quhat takin
schewis thou to vs that thou dois thir thingis? 19 Jesus ansuerd, and said to thame, Vndo ye this
temple, and in thre daies I sal raase it. 20 Tharfor
the Jewis said to him, In fowrty and sex yeris this
temple was biggit, and sal thou in thre daies raase it?
21 Bot he said of the temple of his body. 22 Tharfore
quhen he was risen fra deid, his discipilis hadde
mynd that he said thir (a) thingis of his body; and
thai beleueto the scripture, and to the word that
Jesus said. 23 And quhen that Jesus was at Jeru-
salem in the pasche, in the feest day, mony beleuet
in his name, seand the signes he did. 24 Bot Jesus
trowit nocht him self to thame, for he knew al men;
25 And for it was nocht nede to him that ony man
suld bere witness, for he wist quhat was in man.

The iiij chaptur.

And thar was a man of the Phariseis, Nichodemus
be name, a prince of the Jewis. 2 And he com to
Jesu be nycht, and said to him, Rabbi, we wate that
thou art cummyn fra God maister; for na man may

(a) thir corrected out of this: thingis added above the line.

ii. 17. the fervent lufe: Wy., 'the fervour of loue'; zelus.
19. Vndo ye: solvite. Gau (p. 46), 'braik dune this templ and
I sal big it wp agane in iii daies.'
20. biggit: P., 'bliidid.'
22. thir thingis: similarly P.; but Vg., hoc. Wy., 'this thing.'
of his body: so one MS. of Wy. (Q.); underlined in P. as a gloss.
Not in Vg.
23. Jesus: so Wy. and P., but not in Vg.
25. bere witnessing: similarly P.; but Vg. adds, de homine.
Wy., correctly, 'bere witnessing of man.'
do thir signes that thou dois, bot gif God be with him. 8 Jesus anserede, and said to him, Treulie, treulie, I say to thee, bot gif a man be born agane, he may nocht se the kinndome of God. 4 Nicodemae said to him, ¶ How may a man be born quhen he is ald? quethir may he entir agane into his moderis wambe, and be born agane? 5 Jesus ansered, Treulie, treulie, I say to thee, bot a man be born agane of watir and of the Haligast, he may nocht entir into the kinndome of God. 6 That that is born of flesch, is flesch; and that that is born of the spirit, is spirit. 7 Wonndir thou nocht for I said to thee, It behuves you to be born agane. 8 The spirit inspires quhare he will, and thou heris his voce, bot thou wate nocht quhar fra it cummis, na quhare he gais; sa is ilk man that is born of the spirit. 9 Nicodemae anserede, and said to him, How may thir thingis be done? 10 Jesus anserede, and said to him, Thou art a maistir in Israel, and knawis nocht thir thingis? 11 Treulie, treulie, I say to thee, for we speke that that we wate, and we witnes that that we haue seen, and ye tak nocht oure witnessing. 12 Gif I haue said to you erdlie thingis, and ye beleue nocht, how gif I say to you heuenlie thingis, sail ye beleue? 13 And na man ascends into heuen, bot he that com doun fra heuen, mannis sonn

iii. 4. said: so Wy., P., 'seide.' Vg., dicit.
5. Haligast: so Clem., Spiritu sancto; but Rh., following Hent. (with WW.), omits 'holy.' Abp. Ham. (p. 186), 'Except ilk man and woman be borne agane be watir and the haly spreit, he may nocht entir into the kinndome of God.' Burne (f. 10 r.), 'Except ane man be borne of valter and the spreit, he may not enter in the kinndome of God.'
6. of fleisch . . . of the spirit: P., 'of the fleisch . . . of spirit.'
7. for: quia=that; so in ver. 19.
8. inspires: P., 'breithith'; spirat. Some MSS. of Wy., 'breithith, or quykeneth.'
that is in heuen. 14 And as Moyses raasit a serpent in
desert, sa it behuves mannis sonn to be raasit. 15 That
ilk man that beleues in him perise nocht, bot haue
euir lasting lif. For God luvet sa sa world, that he gafe his aan begottin sonn, that ilk man that
beleues in him perise nocht, bot haue euirlastand lif.
17 For God send nocht his sonn into the world that
he iuge the world, bot that the world be sauet be
him. 18 He that beleues in him is nocht demyt; bot
he that beleues nocht is now demyt, for he beleues
nocht in the (a) name of the aan begottin sonn of God.
19 And this is the dome, for licht com into the world,
and men luvit maire mirknessis than licht; for thar
werkis war euile. 20 For ilk man that dois euile hatis
the licht; and he cummis nocht to the licht, that his
werkis be nocht repreuet. 21 Bot he that dois treuth,
cummis to the licht, that his werkis be schewit, that
thai ar done in God. 22 Eftir thir things Jesus
com, and his discipilis, into the land of Judee, and
there he duelt with thame, and baptizit. 23 And
Johnne was baptizand in Ennon, beside Salem, for
mony watris war thare; and thai com, and ware
baptizit. 24 And Johnne was nocht yit send into presoun.

(a) After the, aan begottin deleted.

15. ilk man that beleues: Gau (p. 74), 'he that trowis in the
sone of god he hess the euirlastand lif.'
16. God luvet sa: Abp. Ham. (p. 44), 'Sa God hais luffit the
world, that he hais gevin his awin sone, that quhasevir beleiffis in
him can noch perisch, bot mone haif the lyif eternal.'
18. is nocht demyt: non judicatur. is now demyt: Gau
(p. 27), 'he yat trowis noth he is now condemnit.'
19. the dome: judicium. for: quia = because. maire mirk
nessis than: P., 'more derknessis than'; magis tenebras quam.
23. And Johnne was: similarly P.; but Vg., erat autem et f. Rh., 'And John also was.'
24. And Johnne: similarly P.; but Vg., enim. Rh., 'For
John,' &c.
Therefore a question was made of John's disciples with the Jews, of the purification. And that com to John, and said to him, Master, he that was with the beyond Jordan, to whom thou hast borne witness, I have baptized, and all men come to him. 

John answered and said, A man may not take any thing, but it be given to him from heaven. You, self beberis witnessing to me that I said, I am not Christ, but that I am send before him. He that has a wife is the husband; but the friend of the spouse that standis, and his is him, joyis with joy for the voice of the spouse. Thafor in this thing my joy is fulfilled. It behoves him to wax, but me to be made lesser. He that com from alone, is above all; he that (a) is of the earth, speaks of the earth; he that cummists for heaven, is above all. And he witnessed that thing that he has seen, and erde, and man takis his witnessing. Bot he that takis his witnessing, has confirmeth that God is suthfast. But he quham God has send spekis the wordis of God; for nocht to mesure God gevis the spirit. The fader luvis the son, and he has gevin althingis in his hand. 

(a) After that, spek deleted.
that beleues in the sonn, has euirlastand lif; bot he that is vnbelefull to the sonn, sal nocht see euirlastand lif, bot the ire of God duellis on him.  

The iiiij chaptur.

Tharfor as Jesus knew, that the Phariseis herde, that Jesus makis and baptizis ma discipilis than Johnne,  
2 Thouch Jesus baptisit nocht, bot his discipilis,  
3 He left Judee, and went agane into Galilee.  
4 And it be-huvit him to passe bee Samarie.  
5 Tharfore Jesus com into a citee of Samarie, that is said Sychar, beside the place that Jacob gafe to Joseph, his sonn.  
6 And the well of Jacob was thare; and Jesus was wery of the journay, and sat thus vppon the well.  
7 And the houre was, as it war the sext.  
8 And a woman com fra Samarie to draw watir.  
9 And Jesus sais to hir, Gefe me drink.  
20 And his discipilis war gaan into the citee to by mete.  
9 Tharfor that ilk woman of Samarie sais to him, How thou, sen thou art a Jew, askis of me drink, that am a woman of

i. 36. vnbelefull: incredulus.  euirlastand lif: similarly Wy., P., with Cor. vat.; but Vg., vitam, without aeternam on the second occurrence of the word.  Abp. Ham. (p. 48), 'Quass belevis in the sonne, haist eternal lyfe, he that belevis nocht in the sonne, sal nocht see lyfe, bot the wrath of God abydis apon him.'

IV. 1. as: ut=when.

5. beside the place: juxta pradium; Wy., 'besydis the manere, or feeld.'

6. and Jesus: reading, apparently with some MSS. and St., autem. Vg., Jesus ergo fatigatus. And the houre: reading, with St. and Sixt., autem. Clem., Hora erat.

7. And a woman: again reading autem, with Sixt. Clem., Venit mulier. And Jesus: Clem., dicit ei Jesus, few MSS. reading et.

8. And his discipilis: with several MSS. reading autem for enim. Vg., discipuli enim.

9. that ilk: P., 'thilke'; illa. sen thou art: P., 'whanne thou art'; Iudaeus cum sis. drink: so P., 'drynk.' Vg., bibere. Wy., 'for to drylke.'
Samarie; for Jews visit nocht to mele with Samaritanis. 10 Jesus ansuerde, and said to hir, Gif thou wist the gift of God, and quha is he that sais to thee, Gee me drink, thou perauntuer wald haue askit of him, and he suld haue gevin to thee quick watir. 11 The woman sais to him, Sire, thou hast nocht quharin to draw, and the pitt is deep; quharof than has thou quick watter? 12 Qhethir gif thou art gretare than ounge fader Jacob, that gafe to vs the pitt? and he drank tharoif, and his sonnis, and his beestis. 13 Jesus ansuerde, and said to hir, Ilk man that drinkis of this watter sal (a) thirst eftsone; (b) bot he that drinkis of the watter that I sal gafe to him, sall nocht thirst withoutin end; 14 Bot the watir that I sal gafe to him salbe made in him a well of watir, springand vp into eurlasting lif. 15 The woman sais to him, Sir, geue me this watter, that I thirst nocht, nouther cum hiddir to draw. 16 Jesus sais to hir, Ga, call thin husband, and cum hiddir. 17 The woman ansuerde, and saide, I haue naan husband. Jesus (d) sais to hir, Thou said (c) wele, That I haue naan husband; 18 For thou has had five husbandis, and he that thou has now, is nocht thin husband. This thing thou has said trewlie. 19 The woman sais to him, Lord, I se that thou art a prophete. 20 Oure

(a) sal . . . watter added in margin.  
(b) After Jesus, ansuerd and said deleted.  
(c) said corrected out of sais.  
(d) After this, tho in MS.

iv. 9. visit nocht to mele with: P., ‘visiden not to dele with’; non contentur.
11. Sire: so Wy., P.; Domine; but see ver. 19.
13. sal thirst eftsone: P., ‘schal thirste eft soone’; sinit et  
terum.
14. salbe made in him: fist in eo; Rh., ‘shall become in him.’
18. he that thou has now: nunc, quem habes; but Wy., P.  
19. Lord: so Wy., P.; Domine; but see ver. 11.
iv. 31.] JOHN. 15

fadriss wirschippit in this hill, and ye say that at
Jerusalem is a place, quhare it behuvis to wirschip.
21 Jesus sais to hir, Woman, beleue thou to me, for
the houre sal cum, quhen nouthir in this hill, nouthir
in Jerusalem, ye sall wirschip the fader. 22 Ye wirschip
that ye know nocht; we wirschip that that we know;
for heil is of the Iewis. 23 Bot the tyme is cummin,
and now it is, quhen trew wirschippars (a) sal wirschip
the fader in spirit and treuth; for als the fader sekese
sic that wirschippis him. 24 God is a spirit, and it
behuvis thame that wirschippis him, to wirschip in
spirit and treuth. 25 The woman said to him, I wate
that Messias is cummin, that is said Crist; tharfor
quhen he cummis, he sall tell vs al thingis. 26 Jesus
sais to hir, I am he, that spekis with thee. 27 And
anon his disciplis com, and wonndrit that he spak
with the woman; neuirtheles na man said to him,
Quhat sekis thou, or, Quhat spekis thou with hir?
28 Tharfore the woman left hir watir pott, and went
into the citee, and said to tha men, 29 Cum ye, and
se ye a man that said to me al thingis that I haue
done; qhethir gif he be Crist? 30 And thai went
out of the citee, and com to him. 31 In the myn-
quhile his disciplis prait him, and said, Maister, etc.

(a) wirschippars in catchword.

iv. 20. is a place : so Wy., P.; est locus. Rh., 'is the place.'
21. for : quia = that. sal cum : reading veniet with Hent., St.,
Sixt., but Clem., veniet. J. Ham. (Cath. Tract., f. 109 v.), 'The tyme
sall cum yat nather in yis hill nor zit in Jerusalem se sall vorschipp ye
father bot ye tres vorschippers sall adorne him in spreit and veritie.'
22. hell : P., 'helthe'; satus.
24. a spirit : Abp. Ham. (p. 24), 'God is ane spret.'
27. said to him : reading est with some MSS., but Vg. omits.
29. qhethir gif he be Crist? P., 'whether he be Crist?'
nuncquid ipse est Christus?
30. And that went out : Vg., exierunt ergo, some MSS. reading
et exierunt.
31. his disciplis : Vg. omits ejus.
Bot he said to thame, I haue mete to ete, that ye know nocht. 

Therefore the discipulis said togiddir, Quhethir gif ony man has brought him mete to ete?

Jesus sais to thame, My mete is that I do the will of him that send me, that I performe the werk of him. Quhethir ye say nocht, that yit iii monethis are, and ripe corn cummis? Lo! I say to you, lift vp youre een, and se ye the feeldis, for now thai ar quhite to schere. And he that scheris takis hyre, and gadriss fruit into euirlasting lif; that bathe he that sawis, and he that scheris, haue ioy togiddir. In this thing is the word trew, for ane vther is that sawis, and ane vthir that scheris. I send you to schere, that ye haue nocht labourit; vther men haue laborit, and ye haue entrit into thare traules. And of that citee mony Samaritanis beleuet inti into him, for the word of the woman that baire witnessing, That he said to me althingis that I haue done. Tharfor quhen Samaritanis com to him, thai prait him to duelle thare; and he dwellit thare ij dais. And mony ma beleuet for his word, And said to the woman, That now nocht for thi speche we beleue; for we haue herde, and we wate, that this is verralie the saluatuour of the warld. And efir twa dais he went out fra thynne, and went into Galilee. And he baire witnessing, that a prophet in his awn cuntre has na honoure. Tharfor quhen he com into Galilee,
men of Galilee resaue him, quhen thai had seen althingis that he had done in Jerusalem in the feest day; for alsa thai had cummin to the feest day. 

46. Therefore he com eftson into the Chaen of Galilee, quhare he had made the watre wyne. 

And a little king was, quhais sonn was seke at Capharnaum. 

47. Quhen this had herde, that Jesus suld (a) cum fra Judee into Galilee, he went to him, and prait him, that he suld cum doun, and heil his sonn; for he began to dee. 

48. Tharfore Jesus said to him, Bot gif ye se taknis and gret wondris, ye beleue nocht. 

49. The litil king sais to him, Lord, cum doun, before (b) that my sonn dee. 

50. And Jesus sais to him, Ga, thi sonn levis. The man beleuet to the word that Jesus said to him, and he went. 

51. And now quhen he com doun, the seruardis com agane him, and tald to him, and said, That his sonn levit. 

52. And he askit of thame the houre in quhilk he was amedit. And thai said to him, For yistirday in the vij houre the feuer left him. 

53. Tharfore the fader knew that the ilk houre it was in quhilk Jesus said to him, Thi sonn levis; and he beleuet, and al his hous. 

54. Jesus did eftir this secund takin, quhen he com fra Judee into Galilee.

(a) After suld, com deleted.
(b) before added above the line.
The v chapture. 

Estir thir thingis thar was a feest day of the Iewis, and Jesus went vp to Jerusalem. 

And in Jerusalem is a (a) wescing place, that in Hebrew is namet Bethsaida, and has five porches. 

In thire lay a multitude of seekmen, blynd, cruket, and dry, abidand the moyng of the watire. 

For the angell of the Lord com doun certane tymes into the watire, and the watir was mouet; and he that first com doun into [the] cisterne, eftire the moyng of the watire, was made haal of quhat euir seeknes he was haldin. 

And a man was thare, having aucht and thretty yeris in his seeknes. 

And quhen Jesus had seen him liand, and had knawne that he had mekle tyne, he sais to him, Will thou be made haal? 

The sekeman ansered to him, Lord, I haue na man, that quhen the watir is mouet, to put me into cisterne; for the quhile I cum, ane vthur gais doun 

(a) After a, duelling deleted.

v. 2. a wescing place: P., 'a waisynge place.' Wy., 'a standing watir of beestis.' Clem. (with St., Sixt.), Probatisca piscina. Kenrick, 'a pool, Probatica.' But WW. read super probatica, piscina, with most MSS. and Hent.; so Rh., 'upon Probatica, a pond.' RV., 'by the sheep gate, a pool.'

3. a multitude: P., 'a greet multitude.' Vg., multitudem magna; but some MSS. omit magna. and dry: similarly P. Vg., aridorum, without conjunction. Rh., 'withered.'

4. certane tymes: Vg., secundum tempus. Rh., 'at a certain time.' into the watire: similarly P.; in piscinam. Wy., 'in to the standing watir.' into cisterne: Wy., P., 'in to the sisterne'; in piscinam. A marginal gloss in one MS. of P. explains sisterne—'that is, a watir gederid to gigidere, hauinge no fys.'

5. a man: quidam homo. yeris: P., 'yeer.'

6. liand: P., 'liggyne'; jacentem. that he had makle tyme: omitting 'now.' Vg., quia jam multum tempus habet. Wy., 'for now he hadde moche tyne.'

7. that quhen . . . to put: similarly P.; ut, cum turbata fuerit aqua, mittat. into cisterne: P., 'in to the cisterne'; in piscinam.
before me. 8 Jesus saith to him, Ryise vp, tak thi bedde, and ga. 9 And anon the man was made haal, and tike vp his bedde, and yede furth. And it was sabot in that day. 10 Tharfor the Iewis said to him that was made haal, It is sabot, it is nocht leefful to thee to tak away thi bedde. 11 He ansernde to thame, He that made me haal said to me, Tak thi bedde, and ga. 12 Tharfor thai askit him, Quhat man is that that said to thee, Tak vp thi bedde, and ga? 13 Bot he that was made haal, wist nocht quha it was. And Jesus bowit away fra the pepile, that was sett in the place. 14 Eftirwart Jesus fand him in the temple, and said to him, Lo! thou art made haal; now will thou nocht do synn, or peraurent ony worse thing befal to thee. 15 That ilk man went, and tald to the Iewis, that it was Jesus that made him haal. 16 Tharfor the Iewis persewit Jesu, for he did this thing in the sabot. 17 And Jesus ansernde to thame, My fader wirkis till now, and I wirk. 18 Tharfor the Iewis sought maire to sla him, for nocht anly he brak the saboth, bot he said that God was his fader, and made him euen to God. 19 Tharfor Jesus anserued, and said to thame, Treuly, treuly, I say to you, The sonn may nocht of him self do ony thing, bot that thing that he

v. 9. yede furth: P., 'wente forth'; ambulatbat. sabot in that day: similarly P.; sabbatum in die illo.
13. bowit away: P., 'bowide awei'; declinavit. Rh., 'shrank aside.' fra the pepile, that was sett in the place: similarly P.; a turba constituita in loco. Rh., 'from the multitude standing in the place.'
14. will thou nocht do synn: P., 'nyle thou,' &c.; non peccare. or peraurenture: P., 'lest'; ne. Gau (p. 65), 'now thou art hail tak tent that thou sine na mair sus yet it happine noth ye var.'
16. persewit: P., 'pursued'; persequebantur. this thing: so Wy., P. Vg., hac.
18. Tharfor: Properea ergo; Wy., 'Therfore thanne.' bot he said that: Vg., sed et . . . dicitbat. Nis., P. neglect et = also. Wy., 'but and he seide.' made him euen to: aequalm se faciens.
seis the fader doand; for quhat euir thingis he dois, the sonn dois in like maner tha thingis. 20 For the fader luvis the sonn, and schewis to him althingis that he dois; and he sal schew to him gretar werkis than thir, that ye wonndir. 21 For as the fader rases deidmen, and quiknis, sa (a) the sonn quiknis quham he will. 22 For noother the fader iuges ony man, bot he has gevin ilk dome to the sonn, 23 That almen honour the sonn as thai honour the fadere. He that honouris nocht the sonn, honouris nocht the fadire that send him. 24 Treulie, treulie, I say to you, he that heris my word, and beleues to him that send me, has euirlastig lif, and he cummis nocht into dome, but passis fra deid into lif. 25 Treulie, I say to you, for the houre cummis, and now it is, quhen deidmen sal here the voice of Goddis sonn, and (b) that that heres sal leef. 26 For as the fader has lif in him self, sa he gave to the sonn, for (c) to haue lif in him self; 27 And he gave to him powere to mak dome, for he is mannis sonn. 28 Will ye nocht wonndire this, for the houre cummis, in quhilk almen that ar in biriellis sal here the voice of Goddis sonn.

(a) sa corrected out of so. (b) After and, that deleted. (c) for added above the line.

v. 19. in like maner tha thingis: similarly P., disregarding et. Vg., hae et filius similiter facit. Wy., 'thes thingis and the sone also doith.'
20. that ye wonndir: ut vos miremini.
21. sa the sonn: again with P. overlooking et. Rh., 'so the son also.' Wy., 'so and the sone.'
22. ilk dome: omne judicium.
24. Treulie: Gau (p. 72), 'Veralie, veralie i say to zow quhay heris my word and trowis in hime yat send me he hes ye euerlestand lif and he sall noth cum to condemnatione bot he sal pas fra deid to ye euerlestand lif.'
26. sa he gave: with P. omitting et also. Wy., 'so he 3af and,' &c.
28. in biriellis: so P.; in monumentis.
And thai that haue done gude thingis sal ga into agane rising of lif; bot thai that haue done euile things, into agane rising of dome. 50† I may do nothing of myself, bot as I here, I deme, and my dome is iust, for I seek nocht my will, bot the will of the fader that sende me. 51† Gif I beire witnessing of myself, my witnessing is nocht trew; 82 Anewthir is that beris witnessing of me, and I wate that his witnessing is trew, that he beris of me. 83 Ye send to Johnne, and he baire witnessing to treuth. 84 Bot I tak na witnessing of man; bot I say thi thingis, that ye be saaf. 85 He was a lanternem birnand and schynand; bot ye wald glaid at ane hour in his licht. 86 Bot I haue maire witnessing than Johnne, for the werkis that my fader gave to me to parforme thame, tha ilk werkis that I do beres witnessing of me, that the fader sende me. 87 And the fader that sende me, he baire witnessing of me. Nouthir ye herde euir his voce, nouthir ye saw his liknes. 88 And ye haue nocht his word dwelling in you; for ye beleue nocht to him, quham he send. 89† Seek ye scripturis, in quhilk ye gesse to haue euirlasting lif; and tha it ar, that beres witnessing of me. 40 And ye will nocht cum to me, that ye haue lif. 41 I tak nocht clerines of men; 42 Bot I v. 30. bot as I here: similarly Wy., P., reading sed on insufficient authority. Vg., sicut audio.

32. his witnessing: reading ejus with Wy., P., St., Sixt. Clem., WW. omit.

34. that ye be saaf: ut vos salvi sitis.
35. birnand and schynand: P., 'brennynghe and shynynghe.'
37. his likenes: speciem ejus. Wy., 'his likeness, or forme.'
41. I tak nocht clerines [P., clerenesse] of men: Claritatem ab hominibus non accipio. RV., 'I receive not glory from men.'
haue knawne you, that ye haue nocht the lufe of God in you. 43 I com in the name of my fadere, and ye tuk nocht me. Gif ane vthir cum in his awne name, ye sal resaue him. 44 How may ye beleue, that resaues glorie ilk of vthir, and ye seek nocht the glorie that is of God allaan? 45 Will ye nocht gesse, that I com to accuse you anentis the fadere; it is Moyses that accusis you, in quham ye hope. 46 For gif ye beleuet to Moyses, peraueture ye suld beleue alsa to me; for he wrate of me. 47 Bot gif ye beleue nocht to his letris, how sal ye beleue to my wordis?

vi chap.

Eftir thir thingis Jesus went ouir the see of Galilee, that is Tyberiadis. 2 And a gret multitude followit him; for thai saw the taknis that he did on thame that war seek. 3 Thafore Jesus went into ane hill, and sat thare with his discipilis. 4 And the pasche was full nere, a feast day of the Iewis. 5 Thafore quhen Jesus had lfit vp his een, and had sene, that a gret multitude com to him, he sais to Philip, Quharof sal we by lauues, that thir men ete? 6 Bot he said this thing, tempting him; for he wist quhat he was to do. 7 Philip ansuerde to him, The lauues of twa hundreth pennyis sufícis nocht to thame, that

v. 43. ye tuk nocht: reading, with St., Sixt., non accipitis. Clem., with WW., non accipitis. Rh., 'you receive me not.'


47. his letris: illius litteris; Rh., AV., 'his writings.'

vi. 1. that is Tyberiadis: so Wy. P., 'that is Tiberias'; quod est Tiberiadis.

2. followit: P., 'suede.'

4. full nere: P., 'ful niʒ'; proximum.

5. gret: maxima; Rh., 'very great.' he sais: reading dicit with WW., Hent., and Rh.; but Clem., dixit.

7. lauues of twa hundreth pennyis: P., 'looues of twewy hundrid pans.' Rh., 'two hundred pennyworth of bread.'
ilk man tak a litil quhat. 8 Aan of his discipilis, Andro, the bruther of Symon Petir, sais to him, 9 A child is here, that has five bere laaues, and ij fisches; bot quhat ar thir amang sa mony? 10 Tharfor sais Jesus, Mak ye thame sitt to mete. And thare was mokile hay in the place. And sa men sat to the mete in novmer as five thousande. 11 And Jesus tuke five laaues, and quhen he had done thankings, he departit to men that sat to mete, and alsa of the fisches als mokile as thai walde. 12 And quhen thai war fillit, he said to his discipilis, Gader ye the relefs thatt ar left, that thai perische nocht. 13 And sa thai gaderit, and fillit xij coffynis of brokin mete of the five barlie laaues and ij fisches, that left to thame that had eten. 14 Tharfor tha men, quhen thai had seen the signe that he had done, said, For this is verralie the prophet that is to cum in this warlde. 15 And quhen Jesus had knawne that thai war to cum to tak him, and mak him king, he fledde allan agane into an hill. 16 And quhen euentide was cummin, his discipilis went doun into the see. 17 And

vi. 7. a litil quhat: medicum quid.
10. sais: reading dicit with St., Hent. So Rh., 'saith'; but Clem., WW., dixit. sitt to mete: discumbere. mokile hay: P., 'myche heye'; fenum multum. And sa: Vg., ergo.
11. And: so P.; but Vg., ergo. Wy., 'therefore.' five laaues: similarly Wy., P.; but Vg., panes, without quinque. had done thankings: gratias egisit. departit: distribuit.
12. the relefs: P., 'the relifs'; fragmenta.
13. And sa: Vg., ergo. coffyns of brokin mete: P., 'cofyns of reiif'; cophinos fragmentorum. and ij fisches: reading, with St., Sixt., et duobus piscibus; not in Clem. or WW. that left: qua superfuerunt.
14. he: Clem., Jesus. in this warlde: but Wy., P., 'in the world.' Vg., in mundum.
15. And quhen: similarly P. Vg., ergo cum. Wy., 'Therfor whanne.' he fledde: P., 'he flei.'
thai went vp into a boot, and thai com ouere the see into Capharnaum. And mirknessis war made than, and Jesus was nocht cummin to thame. 18 And for a gret wynd blew, the see raase up. 19 Tharfor quhen thai had rollit as xxv furlongs or thretty, thai saw Jesu gangand on the see, and to be nere the boot; and thai dredde. 20 And he said to thame, I am; will ye nocht drede. 21 Tharfore thai wald tak him into the boot, and anon the boot was at the land to quhilk thai went. 22 On that vthir day the peiple, that stude ouir the see, saw that thare was naan vthir boot thare bot aen, and that Jesus entrit nocht with his disciplis into the boot, bot his disciplis allaen went. 23 Bot vthir bootis com fra Tyberiadis beside the place, quhare thai had eten breid, and did thankings to God. 24 Tharfore quhen the peiple had seen that Jesus was nocht thare, nouthir his disciplis, thai went vp into bootis, and com to Capharnaum, sekand Jesu. 25 And quhen thai had fundin him ouir the see, thai said to him, Rabbi, how com thou hiddire? 26 Jesus ansuerd to

vi. 17. mirknessis war made than: P., 'dernknessis weren maad thanne' (Wy., now); tenebrae jam factae erant.

18. And for, &c.: 'For' = by reason of; mare autem vento magno flante. Wy., 'Forsothe a gret wynde blowynge, the see,' &c.


22. On that vthir day: so P., 'on the tother dai'; altera die. Rh., 'the next day.'

23. fra Tyberiadis: P., 'fro Tiberias' (Wy., Tiberiade); a Tiberiade. and did thankings to God: similarly P.; Wy., 'doynge thankings to God'—both reading, with the large majority of ancient MSS., and with St., Sixt., gratias agentes Domino. But Hent., Clem., with WW., gratias agentem Domino—i.e., the Lord giving thanks.

25. how: so Wy., P., 'hou,' reading quomodo; but Vg., quando. Rh., 'when comest thou,' &c.
thame, and said, Treulie, treulie, I say to yow, ye seek nocht me for ye saw the myracilis, bot for ye ete of lauues and war fillit. 27 Wirk ye nocht mete that perishes, bot that duellis into euirlasting lif, quhilik mete mannis sonn sal geue to you; for God the fader has merkit him. 28 Tharfore thai said to him, Quhat sal we do, that we wirk the werkis of God? 29 Jesus ansuerde, and said to thame, This is the werk of God, that ye beleue to him quham he send. 30 Tharfore thai said to him, Quhat takin than dois thou, that we se, and beleue to thee? qhat wiriks thou? 31 Oure fadris ete manna in desert, as it is writtin, He gave to thame breid fra heuen to ete. 32 Tharfor Jesus sais to thame, Treulie, treulie, I say to yow, Moyses gave you nocht breid fra heuen, bot my fader gevis you verray breid fra heuen; 33 For it is verray breid that com doun fra heuen, and gevis lif to the warld. 34 Tharfore thai said to him, Lord, euir geue vs this breid. 35 And Jesus said to thame, I am breid of lif; he that cummis to me, sal nocht hungire; he that beleues in me, sal neuir threst. 36 Bot I said to you, that

vi. 26. ye seek nocht me for ye saw: P., 'ye seken me, not for ye sayn'; similarly Wy.; quaeitis me, non quia vidistis.

27. Wirk ye: J. Ham. (Cath. Traict., f. 41), 'virk the breid that perishis not, bot remanis in lyf euirlesting quhilik the sone of man sall gif zou.' quhilik mete: P., 'which mete'; quem. for God the fader has merkit [Wy., betokenede, or markade] him: hunc enim Pater signavit Deus. Rh., 'For him the Father, God, hath signed.'

29. beleue to him: credatis in eum. Gau (p. 75), 'that is the warke of god that ze trow in hime quhome the fader send.'

32. sais: reading dicit with Wy., P.; but Vg., dixit.

33. For it is verray breid: reading, with St., Sext., Panis enim versus est; but Hent., Clem., panis enim Dei est. J. Ham. (Fac. Traict., p. 361), 'the breid of God is that whilk descendit from heauin and gevis lyf to the warld.'

35. he that beleues: Nis., with Wy., P., omits conjunction. Vg., et qui credit.
ye haue seen me, and ye beleue nocht. 37 Al thing,
that the fader gevis to me, sal cum to me; and I
sal nocht cast him out that cummis to me. 38 For
I com doun fra heuen, nocht that I do my will, bot
the will of him that sende me. 39 And this is the will
of the fader that sende me, that althing that the
fader gave to me, I tyne nocht of it, bot agane
raise it in the last day. 40 And this is the will of
my fader that sende me, that ilk man that seis the
sonn, and beleues in him, haue eur lasting lif; and I
sall agane raise him in the last day. 41 Tharfore the
Iewis gruchet of him, for he had said, I am breid
that com doun fra heuen. 42 And that said, Quhethir
this is nocht Jesus, the sonn of Joseph, quhais fadere
and modere we haue knawne. How than sais this,
That I com doun fra heuen? 43 Tharfore Jesus an-
suerde, and said to thame, Will ye nocht murmure
(or gruche) togiddire. 44 Na man may cum to
me, bot gif the fader that sende me draw him; and
I sall agane raise him in the last day. 45 It is writin
in prophetis, And al men salbe abile for to be taucht
of God. Ilk man that herd of the fadere, and has

vi. 36. that ye haue seen me: similarly P. Vg., quia et
vidistis me.

39. that the fader gave: similarly Wy., P.; but Vg., quod dedisti
mihi, omitting Patet. tyne: P., 'leese'; perdiam.

40. this is the will: Abp. Ham. (p. 259), 'This is the will of
my father quhilk sende me, that all man that seis the sonne ... and
trowis in him ... he may have the lyfe eternal.'

41. gruche[P., grutchiden] of him: murmurabant de illo. See
ver. 43. I am breid: omitting viver, with Wy., P. So Heng.,
WW., and Rh.; but St., Sixt., Clem., ego sum panis vivus.

43. Will ye nocht murmure (or gruche): P., 'Nyle ye grutche';
Nobile murmure.

44. Na man: Gau (p. 68), 'na man cane cum to me bot giff my
fader draw hime and I sal raise hime vp aponie the later day of
dume.'

45. abile for to be taucht of God: docibilis Dei. Rh., 'docible
of God.'
leirit, cummis to me. 46 Nocht for ony man has seen the fader, but this that is of God has seen the fadere. 47 Suthlie, suthlie, I say to you, he that beleues in me has euirlasting lif. 48 I am breid of lif. 49 Your fadris ete manna in desert, and ar deid. 50 This is breid cummand doun fra heuen, that gif ony man ete tharof, he de (a) nocth. 51 I am leevand breid, that com doun fra heuen. 52 Igif ony man ete of this breid, he sal leef withoutin end. And the breid that I sal geue, is my flesch for the lif of the world. 53 Tharfore the Iewis chidet togiddir, and said, How may this geue to vs his flesch to ete? 54 Tharfore Jesus sais to thamme, Treuly, treuly, I say to you, † bot ye ete the flesch of mannis sonn, and drink his blude, ye sal nocht haue lif in you. 55 He that etis my flesch, and drinkis my blude, has euirlasting lif, and I sal agane raise him in the last day. 56 For my flesch is verray mete, and my blude is verray drink. 57 He that etis my flesch, and drinkis

\[(a)\] dee in catchword.

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vi. 47. Suthlie, suthlie: Amen, amen. See ver. 54.

52. Gif ony man: Si quis, &c. Clem. and FM. divide the verse here, making these words the beginning of ver. 52; but Hent. and Rh., in agreement with AV., make no such division, and so count seventy-one verses altogether in the chapter, instead of seventy-two. Vv. 51, 52: Abp. Ham. (p. 208), 'I am the leving breid that is come doune fra hevin, gif ony man eit of this breid, he sal leif evirmair. ... And the breid that I sal geue is my flesche, for the lyfe of the world.'

53. chidet togiddir: P., 'chidden togidere'; latigabant . . . ad invicem.


55. sal agane raise: resuscitabo.

56. is verray mete . . . verray drink: similarly P., reading versus with some ancient MSS.; but Vg., vere est cibus, &c. Wy., correctly, 'is verily mete.' Rh., 'is meet indeed.' Burne (f. 151 v.), 'My flesche is verie meat.' Vv. 54-57: Abp. Ham. (p. 202), 'Veraily veraily I say unto yow, except that ye eit the bodye of the
my blude, duellis in me, and I in him. As my fadere leeuand send me, and I leeue for the fadere, and he that etis me, he sal leeue for me. This is breid, that com doun fra heuen. Nocht as youre fadris ete manna, and ar deid; he that etis this breid, sal leeue withoutin end. He said thir thingis in the synagog, techeand in Capharnaum. Tharfor mony of his discipilis herand, said, This word is hard, quha may here it? Bot Jesus wittand at himself, that his discipilis murnurit of this thing, said to thame, This thing sclandris you? Tharfor gif ye se mannis soonn ascending, quhare he was before? It is the spirit that quiknis, the flesch profritis na thing; the wordis that I haue spokin to you, ar spirit and lif. Bot thare ar sum of you that beleues nocht. For Jesus wist fra the beginnyng quhiklis ware trowand, and quha was sonne of man and drink his blud ye sall nocht have lyfe in yow. He that etis my body and drinkis my blud hes eternal lyfe. And I sall raise him up agane in the last day. My body is verrai meit and my blud is verrai drink. He that etis my body and drinkis my blude he dwellis in me, and I in him. J. Ham. (Fac. Traict., p. 297), 'my flesche is trevvlie fuid, and my bluid is treulie drink.'

vi. **my fadere leeuand**: P., 'my fadir lyuyng'; *vivens pater*. Rh., 'the living father.' Burne (f. 37), 'As the leuing father hes send me, and I leue be the father, euin su a he quha etis me, sal leeue be me also.'

**Nocht**: Burne (f. 37 v.), 'Not as zour fathers etit Manna and deit.'

**quha may**: similarly Wy., P., omitting conjunction with WW.; but Vg., *et quis potest*. J. Ham. (Cath. Traict., f. 44 v.), 'Thir wordis ar hard, and quha may heir and abyd the same.'

**wittand at himself**: scien... *apud semetipsum*. mur-murit: P., 'grutchiden'; *murmurarent*.

**ascending**: P., 'stiynge.'

**It is the spirit**: J. Ham. (Cath. Traict., f. 45 v.), 'it is the spriet that quikins and the flesch profettis na thing. The wordis quhilk I haue spokin to zou ar spriet and lyff.'

**ware trowand**: so Wy., P., 'weren blyuyng,' reading *essent credentes* with St., Sixt., and WW. But Hent., Clem., *essent non credentes*. 
to betray him. 66 And he said, Therefore I said to you, † that na man may cum to me, but it war geuen to him of my fader. 67 Fra this tyme mony of his discipilis went abak, and yede nocht now with him. 68 Tharfore Jesus said to the xij, Quhethir ye will als ga away? 69 And Symon Petir ansuerde to him, Lord, to quham sal we ga? Thou has wordis of euirlasting lif; 70 And we beleue, and haue knawne, that thou art Crist, the soonn of God. 71 Tharfore Jesus ansuerde to thame, Quhethir I chesit nocht you xij, and aan of you is a feend? 72 And he saide this of Judas of Symon Scarioth, for this was to betray him, quhen he was aan of the xij.

The vii chapteir.

†Eftir thir thingis Jesus yede into Galilee, for he wald nocht gang into Judee, for the Iewis soucht to sla him. 2 And thare was nere a feest day of the Iewis, Scenophegia. 8 And his brethren said to him, Leui. xxiii. f. Passe fra hyne, and ga into Judee, that als thi F. 92 r.

vi. 67. went abak: abierunt retro. yede: P., 'wenton.'
70. we beleue: reading credimus with St., Hent., Sixt., and Rh.; but Clem., credidimus. Wy., 'we han bilyeyd.'
71. Tharfore: reading ergo. Omitted by Vg. and WW. I chesit: Kenn. (p. 136), 'Zow twelf have I chosin and ane of zow is ane devyll.'
72. of Judas of Symon Scarioth: similarly P., reading, with Sixt., de Judá Simonis Iscariotis (St., Iscariote). Clem., Judam Simonis Iscariotem. Rh., 'he meane Judas Iscariot, Simon's son.' quhen he was: cum esset; Rh., 'whereas he was.'
disciplis se thi werkis that thou dois; 4 For na man
dois ony thing in hidlis, and him self seekis to be
opin. Gif thou dois thir thingis, schew thi self to
the warlde. 5 For nought his brethir beleuet in him.
6 Tharfore Jesus sais to thame, My tyme com nocht
yit, bot your tyme is euirmaire reddy. 7 The warlde
may nocht haat you, suthile it haatis me; for I beire
witnessing tharof, that the werkis of it ar euile.
8 Ga ye vp to this feest day, for my tyme is nocht
yit fulfillit. 9 Quhen he had said thir thingis, he
duelt in Galilee. 10 And eftir that his brether war
gaan up, than he yede up to the feest day, nocht
opinlie, bot as in preuatee. 11 Tharfore the Iewis
socht him in the feest day, and said, Qhure is he?
12 And mekle murmure was of him amang the
peple. For sum said, That he is gude; and vther
said, Nay, bot he dissaues the pepile; 13 Neuirtheles
na man spak opinlie of him, for drede of the Iewis.
14 Bot quhen the middil feest day com, Jesus went
up into the tempil and taucht. 15 And the Iewis
wonndrit, and said, How can this man lettris, sen
he has nocht leirit? 16 Jesus anserued to thame, and
said, My doctrine is nocht myn, bot his that send
me. 17 Gif ony man will do his will, he sal knaw

vii. 4. in hidlis: P., 'in hiddlis'; in occulto. Wy., 'in hid
place, or privy.' to be opin: in palam esse.
7. suthile: P., 'sothely'; autem.
8. for my tyme: Nis. here inadvertantly omits a clause: Ego
autem non ascendo [St., Sixt., ascendam] ad diem festum istum. P.,
'but Y schal not go vp to this feeste dai.'
10. And eftir: Ut autem. he yede up: with P. disregarding
et; Vg., tunc et ipse ascendit. Rh., 'then he also went up.' Wy.,
'thanne and he stijede vp.'
14. quhen the middil feest day com: similarly P.; Jam ...
die festo mediant. Wy., 'now the feeste day medlinge, or goynge
betwixe.' Rh., 'when the festivity was now half done.'
15. How can [Wy., kan] this man lettris: Quomodo hic litteras
scit.
of the teching quethir it be of God, or I spek of my self. 18 He that spekis of him self, seekis his awn glorie; bot he that seekis the glorie of him that send him, is suhtfast, and vnrichtwisnes is nocth in him. 19 Quethir Moyses gaue nocth to you a law, and naan of you dois the law? 20 Quhat seek ye to sla me? And the pepile ansuerde, and said, Thou has a deuile; quha seekis to sla thee? 21 Jesus ansuerd, and said to thame, I haue done aa werk, and all ye wonndire. 22 Tharfor Moyses gave to you circumciou; nocth for it is of Moyses, bot of the fadris; ande in the saboth ye circumcidit a man. 23 Gif a man tak circumciou in the saboth, that the law of Moyses be nocth brokin, haue ye indignatioun to me, for I made alle a man haal in the saboth? 24 Will ye nocth deme estir the face, bot deme ye a richtfull dome. 25 Tharfore sum of Jerusalem said, Quethir this is nocth he, quham the Iewis seekis to sla? 26 Lo! he spekis opinlie, and thai say na thing to him. Quethir the princes knew verralie, that this is Crist? 27 Bot we knaw this man, of quhyn he is; bott quhen Crist sal cum, na man wate of quhyn he is. 28 Tharfor Jesus criet in the temple, teching, and said, Ye know me, and ye knaw of quhyn I am;
and I com nocht of my self, bot he is trew that send me, quham ye knaw nocht. I knaw him, and gif I say that I knaw him nocht, I salbe like to you, a leare. 29 Bot I knaw him, for of him I am, and he send me. 30 Tharfore thai soucht to tak him, and na man set on him handis, for his houre com nocht yit. 31 And mony of the pepile beleuet in him, and said, Quhen Crist sal cum, quethir he sal do ma taknis than tha that this dois? 32 Pharisieis herd the pepile musand of him thringis; ande the princis and Pharisieis send mynisteris, to tak him. 33 Tharfore Jesus sais to thame, Yit a litil tyme I am with you, and I ga to the fader, that send me. 34 Ye sal seek me, and ye sal nocht find; and quhare I am, ye may nocht cum. 35 Tharfore the Iewis said to thame self, Quhare sall this ga, for we sal nocht find him? quethir he wil ga into the scattering of hethin men, and will teche the hethin men? 36 Quhat is this word, the quhilk he said, Ye sal seek me, and ye sal nocht fynd; and quhare I am, ye may nocht cum? 37 Bot in the last day of the gret feest, Jesus stude, and criet, and said, Gif ony man thristis, cum he to me, and drink. 38 He that beleues in me, as the scripture sais, fludes of quik watire sal flow fra his wambe. 39 Bot he said this thing of the spirit, quham men that beleuet in...

vii. 28. and gif I say . . . [29.] Bot I knaw him: similarly Wy., P., reading with St. and some ancient MSS., et si dixero quia nescio eum ero similis vobis mendax, sed scio eum. But the clause is rejected by Clem. and WW.

32. musand: P., ‘musinge’; murmureantem.
35. Quhare sall this ga: P., ‘Whidur schal this gon’; Quo hic iturus est. into the scattering of hethin men: in dispersionem genium.
37. Bot in the last day of the gret feest: similarly Wy., P., in nivissimo autem die magnol festivitatis. Rh., ‘And in the last, the great day of the festivity.’
38. his wambe: P., ‘his wombe’; ventre ejus.
him suld tak; for the spirit was nocht yit gevin, for
Jesus was nocht yit glorifit. 40 Tharfor of that cum-
pany, quhen thai had herde thir wordis of him, thai
said, This is verral a prophet. 41 Vtheris said, This
is Crist. Bot sum said, Quhethir Crist cummis fra
Galilee? 42 Quhethir the scripture sais nocht, that of
the seed of Davuid, and of the castell of Bethlehem,
quhere Davuid was, Crist cummis? 43 Tharfor dis-
sensioun was made among the pepile. 44 For sum of
thame wald haue takin him, bot na ma na sett handis
on him. 45 Tharfor the ministeris com to the
bishopis and the Phariseis, and thai said to thame,
Quhy broucht ye nocht him? 46 The ministeris an-
suerde, Neuir man spak sa, as this man spekis.
47 Tharfor the Phariseis answerd to thame, Quhethir
ye ar desauet alsa? 48 Quhethir ony of the princis
or of the Phariseis beleuet in him? 49 Bot this
peple, that knawis nocht the law, ar cursit.
50 Nicodeme sais to thame, he that com to him
be nycht, that was aan of thame, 51 Quhethir oure
law demys a man bot it haue first herde of him, and
knaa quhat he dois? 52 Thai answerd, and said to
him, Quhethir thou art a man of Galilee alsa? Seek
thou scripturis, and se thou that a prophet ryseth nocht
of Galilee. 53 Ande thai turnit agane, ilk into his hous.

42. the castell of Bethlehem: de Bethlehem castello; Rh., 'from
Bethlehem the town.'
43. amang the pepile: Nis. omits 'for hym,' which is in P.
Vg., in turba propter eum.
45. the bishopis: pontifices.
46. as this man spekis: reading, with St., sicut hic loquitur.
Hent., Sist., Clem., sicut hic homo.
50. sais: so WW., dicit. Clem., dixit.
51. bot it haue first herde of him: nist prius audierit ab ipso.
52. Seek thou scripturis: so St., Sist., Clem., scripturae scriptur-
as, but Hent., with WW., omits scripturas. Rh., 'Search and
see.'
viii chapturte.

Bot Jesus went into the mont of Olyuete.  
2 And airlie he com agane into the tempile; and al the peple com to him; and he sat, and taucht thame.
3 And scribes and Phariseis bringis a woman takin in adultrie, and thai sett hir in the myddis.  
4 And thai sayd to him, Maister, this woman is now takin in adultrie.  
5 And in the law Moyses comandit vs for to staan sic; thifore quhat sais thou?  
6 And thai said this thing tempting him, that thai mycht accuse him. And Jesus bowit him self doun, and wrate with his fingeire in the erde.  
7 And quhen thai abade askand him, he raasit him self, and said to thame, He of you that is without synn, first cast a staan into hir.  
8 And he bowit agane him self, and wrate in the erde.  
9 And thai herand thir thingis, went away aan estire aan vthir, and thai began fra the eldermen; and Jesus duelt allaan, and the woman standand in the myddis.  
10 And Jesus raasit him self, and said to hir, Woman, quhare are thai that accusit thee? Na man has condampnit thee.
11 Scho said, Na man, Lord. Jesus sais to hir, Nore yit I sal condampne thee; ga thou, and now efterwart wil thou nocth syn na mair.

12 Tharfore efterwart Jesus spak to thame, and said, I am the

viii. 2. agane: P., 'eft'; iterum.
3. adultrie: P., 'asoutrie,' and so in next verse.
7. And quhen: Clem., cum ergo.  thai abade: perseverarent.
8. he bowit agane him self: P., 'eft he bowide hym sifl'; iterum se inclinans.
9. thir thingis: so in St., Sixt., hac; but Clem. omits.
10. has condampnit: P., 'hath dampered.'
11. condampne: P., 'dampne.'  wil thou nocth syn na mair: P., 'nyle thou synne more.' Gau (p. 65), 'pasz thy vay and sine na mair.'
licht of the world; he that followis me gais nocht in mirknessis, bot sal haue the licht of lif. 18 Therefore the Phariseis said, Thou beris witnessing of thi self; thi witnessing is nocht trew. 14 Jesus anserde, and said to thame, And gif I bere witnessing of my self, my witnessing is trew; for I wate fra quhyn I com, and quhare I ga. Bot ye wate nocht qharfra I com, nore qhare I ga. 15 For ye deme eftir the flesch, bot I deme na man; 16 And gif I deme, my dome is trew, for I am nocht allaan, bot I and the fader that send me. 17 And in youre law it is writin, that the witnessing of (a) twa men is trew. 18 I am, that beris witnessing of my self, and the fader that send me, beris witnessing of me. 19 Therefor thai said to him, Qhare is thi fader? Jesus ansered, Nousthir ye knaw me, nouthir ye knaw my fader; gif ye knew me, peraunter ye suld knaw alsy my fader.

20 Jesus spak thir wordis in the tresorie, teching in the temple; and na man tuke him, for his hour com nocht yit. 21 Therefor eft Jesus said to thame, Lo! I ga, and ye sal seek me, and ye sal dee in youre synn; quhare I ga, ye may nocht cum. 22 Therefor the Iewis said, Quethir he sal sla him self, for he sais, Quhare I ga, ye may nocht cum? 23 And he said to thame, Ye ar of beneth, I am of abone; ye ar of this world, I am nocht of this world.

(a) After of, trew deleted: twa added above line.
36

JOHN.

[vl. 24.

94 Tharfore I said to you, ye sal dee in youre synnes; for ye beleue noch that I am, ye sall dee in youre synn. 95 Tharfor thai said to him, Quha art thou? Jesus said to thame, The begynnynge, quhilk alsa spekis to yow. 96 I haue mony thingis to spek, and to deme of you, but he that send me is suthfast; and I speke in the wold thir thingis, that I herd of him. 97 And thai know nocht that he callit his fadere God. 98 Tharfore Jesus sais to thame, Quhen ye haue araasit mannis sonn, than ye sall knaw that I am, and of my self I do nathing; bot as my fader taught me, I spek thir thingis. 99 And he that send me is with me; and left nocht me alaalin; for I do euirmair the thirlingis that ar pleasing to him. 100 Quhen he spak thir thingis, mony beleuet in him. 101 Tharfore Jesus said to the Iewis that beleuet in him, Gif ye duell in my word, verralie ye salbe my discipilis; 102 And ye sal knaw the truth, and the truth sal mak you fre. 103 Tharfore the Iewis ansuerde to him, We ar the seed of Abraham, and to neuir man we seruit; how sais thou, That ye salbe fre? 104 Jesus ansuerde to thame, Treuilie, treulie, I say to you, ilk man that dois synn, is seruand of synn. 105 And the seruand duellis nocht in the hous withoutin end, bot the sonn duellis withoutin end. 106 Tharfore giff the sonn mak you fre, verralie ye salbe fre. 107 I wate that ye ar Abrahames sonnis, bot ye

vi. 24. ye sal dee: P., 'that 3e schulen die'; quia moriemiini. Gau (p. 74), 'bot giff ze trow not that i am . . . ze sal de in zowr sinnis.' for ye beleue: P., 'for if 3e bileuen'; si enim, &c.

25. The begynnynge, &c.: Principium, qui et loquor vobis.

27. know: Vg., cognoverunt. callis: P., 'clepide.'

28. sais: Vg., dixit.

33. Tharfore the Iewis: similarly Wy., P.; but Vg., Respondemus ei, without addition. to neuir man we seruit: P., 'we serueden neuere to man'; nemini serviumus unquam.

36. Tharfore: Burne (f. 7), 'Gif the sone put zou to libertie ze ar frie in verie deid.'
seek to slay me, for my word takis nocht in you.  
38 I spake thae thingis that I saw at my fader; and ye do thae thingis that ye saw at youre fadere.  
39 That answered, and said to him, Abraham is oure fader. Jesus sais to thame, Gif ye ar the sonnis of Abraham, do ye the werkis of Abraham.  
40 But now ye seek to slay me, a man that has spokin to you treuth, that I herde of God; Abraham did nocht this thing.  
41 Ye do the werkis of your fader. Tharfor thae said to him, We ar nocht born of fornicatioun; we haue aa fadere God.  
42 But Jesus sais to thaim, Gif God ware youre fadere, suthlie ye suld luf me; for I passit furth of God and I com; for nouthir I com of myself, but he send me.  
43 Quhy knaw ye nocht my speche? for ye may nocht here my word.  
44 Ye ar of the fader the deuile, and ye will do the desires of youre fader. He was a manslaere fra the begynnyng, and he stude nocht in treuth; for treuth is nocht in him. Quhen he spekis lesing, he spekis of his awn; for he is a leare, and fader of it.  
45 But for I say treuth, ye beleue nocht to me.  
46 Quha of you sal reprev me of synn? gif I say treuth, quhy beleue ye nocht to me?  
47 He that is of God, heris the wordis of God; tharfor ye here nocht, for ye ar nocht of God.  
48 Tharfor the Iewis anserde, and said, Quhethir we say nocht wele, that  

In margin opposite vv. 39-45, in the first hand of John Neisbit, it teiles in the tunte and two chapter of the numbers How the angel of the Lord stod in the way of slaater.
thou art a Samaritan, and has a deuile? 49 Jesus ansuerde, and said, I haue nocht a deuile, bot I honour my fadere, and ye haue vnhonourit me. 50 For I seke nocht my glorie; thare is he that sekes, and demes. 51 Treulie, treulie, I say to you, gif ony man kepe my word, he sal nocht taast deid withoutin end. 52 Tharfor the Iewis said, Now we haue knawne that thou has a deuile. Abraham is deid, and the prophetis, and thou sais, Gif ony man kepe my word, he sal nocht taast deid withoutin end. 53 Quethir thou art gretare than oure fadere Abraham, that is deid, and the prophetis ar deid; quham makis thou thi self? 54 Jesus ansuerde, Gif I gloriﬁe my self, my glorie is nocht; my fader is that glorifies me, quham ye say, that he is youre God. 55 And ye haue nocht knawne him, bot I haue knawne him; and gif I say that I knaw him nocht, I salbee a leare like to you; bot I knaw him, and I kepe his word. 56 Abraham, your fader, glaidit to se my day; and he saw and ioyit. 57 Than the Iewis said to him, Thou has nocht yit ﬁftj yeres, and has thou seen Abraam? 58 Tharfor Jesus said to thame, Treulie, treulie, I say to you, before Abraham suld be, I am. 59 Tharfor thai tuke staanys, to cast into him; bot Jesus hidde him, and went out of the temple.

50. For I: Ego autem.
51. sall nocht taast: but Vg., non videbit.
54. is nocht: P., ‘is nou3t’: nihil est.
56. glaidit: P., ‘gladide’; exultavit. and: so Hent., Rh., WW.; but Clem. omits et.
58. Tharfor: reading ergv; omitted by Vg.
ix chapter.

\[\text{Ande Jesus passand, saw a man blind fra the birth.}\]
\[\text{And his discipilis askit him (and said), Maister, quhat synnit this man, or his elderis, that he sulde be born blind?}\]
\[\text{Jesus anserde, Nouthir this man synnit, nouthir his elderis, bot that the werkis of God be schewit in him.}\]
\[\text{It behuvis me to wrik the werkit of him that send me, als lang as the day is; the nietch sal cum, quhen na man may wrik.}\]
\[\text{Alsang as I am in the world, I am the lich of the world.}\]
\[\text{Quhen he had said thir thingis, he spittit into the erd, and made clay of the spettel, and anoynit the clay on his een,}\]
\[\text{And said to him, Ga, and be thou weschin in the watire of Siloe, that is to say, Send.}\]
\[\text{Than he went, and waischt, and com agane seand.}\]
\[\text{And sa nechbouris, and thay that had sene him before, for he was a beggare, said, Quethir this is nocht he, that sat and beggit? And vthir men said, That this it is; Vthir men said, Nay, bot he is like to him. Bot he said, That I am.}\]
\[\text{Tharfor thai said to him, How ar thin een opnyt?}\]
\[\text{He anserued, That ilk man, that is said Jesus, made clay, and anoynit myn een, and said to me, Ga thou to the watire of Sylo, and waischt; and I went, and waischt, and saw.}\]
\[\text{And thai said to him, Quhare is he? He said, I wate nocht.}\]
\[\text{Thai ledded him that was blind to the Pharisieis.}\]

ix. 2. (and said): no 'and said' in Wy., P., nor in Clem., WW.

7. Ga, and be thou weschin: Vg., 
8. for: quia=that. That this it is: quia hic est.
9. said: not in the text. P. italicises 'seyden.'
10. and saw: so Rh., reading vidi with Hent. and WW. St., Sixt., Clem., video.
Joh. v. a. and vii. b.
quhen Jesus made clay, and opnit his een. 16 Eftsone the Phariseis askit him, how he hadd sene. And he said to thame, He laid to me clay on the een; and I waschit, and I se. 16 Tharfore sum of the Phariseis said, This man is nocht of God, that kepis nocht the sabot. Vther men said, How may a synfull man do thir thingis. And strijf was amang thame. 17 Tharfor thai say eftsone to the blind man, Qhbat sais thou of him, that opnyt thin een? And he said, That he is a prophet. 16 Tharfore the Iewis beleuet nocht of him that he was blind, and had seen, till thai callit his fadere and moderere, that had seen. 19 And thai askit thame, and said, Is this your sonn, quhilk ye say was born blynd? how than seis he now? 20 His fader and moder ansuerde to thame, and said, We wate that this is our sonn, and that he was born blynd; 21 Bot how he seis now, we wate neuir, or quha opnit his een, we wate neuir; ask ye him, he has age, speke he of him self. 22 His fader and moder said thir thingis, for thai dредde the Iewis; for than the Iewis had conspirit that gif ony man knowlechet him Crist, he suld be done out of the synagog. 23 Tharfor his fadere and moder said, That he has age, ask ye him. 24 Tharfore eftsone thai callit the man that was blynd, and said to him, Geue thou glorie to God; we wate that this man is a synnare. 22 Than he said, Gif he is a synnare, I wate neuir; aa thing I wate, that quhen I was blynd, now I se. 26 Tharfore

Joh. vii. d.

Joh. xii. b.


ix. 15. Eftsone: P., 'Eft'; Iterum ergo. laid to me clay: Iutum mihi posuit.

16. thir thingis: a slip of Nis. P., 'these signes'; haec signa.

striff: schisma.

18. callit: P., 'clepiden.' fadere and moder: parentes; so in vv. 20, 22, 23.

21. we wate neuir: P., 'we witen neuer'; nescimus.

22. than: jam.

24. callit: P., 'clepiden.'

25. he said: Vg. adds eis. quhen: cum; Rh., 'whereas.'
thai said to him, Quhat did he to thee? how opnait he thin een? 27 He ansuerde to thame, I said to you now, and ye herde; quhat will ye agane here? quethir ye wilbe made his discipilis? 28 Tharfore thai cursit him, and said, Be thou his disciple; we ar discipilis of Moyses. 29 We wate that Godd spak to Moyses; bot we knew nocht this, quharof he is. 30 That ilk man ansuerd, and said to thame, For in this is a wonndirful thing, that ye wate nocht quharof he is, and he has opnait myn een. 31 And we wate that God heres nocht synful men, bot gif ony man is wirschipare of God, and dois his will, he heres him. 32 Fra the warld it is nocht herde that ony man opnait the een of a blind born man; 33 Bot this war of God, he mycht nocht do ony thing. 34 Thai ansuerd, and said to him, Thou art all born in synnis, and techis thou vs? And thi put him out. 35 Jesus herde that thai had put him out; and quhen he had fundin him, he said to him, Belueus thou in the sonn of God? 36 He ansuerd, and said, Lord, quha is he, that I belue in him? 37 And Jesus said to him, And thou has seen him, and he it is that spekis with thee. 38 And he said, Lord, I belue, and he fell doun, and wirschipit him. 39 Tharfor Jesus said to him, † I com into this warld, into dome, that thai that seis nocht, se, and thai that seis, be made bynd. 40 And sum of the

ix. 27. quhat: quid = why.
28. we ar: Vg., nos autem.
29. quharof: P., 'of whennus'; and so in next verse.
31. we wate: Abp. Ham. (p. 246), 'We knew that God heiris nocht synnaris.'
32. Fra the warld: A seculo. blind born man: P., 'bynd born man.'
33. Bot this war: Nisi esset hic.
34. Thou art all born: natus es totus.
37. And thou has seen him, and: Et vidisti eum, et. Rh., 'Both ... and.'
39. Tharfor: Vg., et.
Phariseis herd that ware with him, and thai said to
him, Quethir we ar blynd? 41 Jesus said to thame,
Gif ye war blynd, ye sulj noct haue synn; bot now
ye say, That we se, youre synn duellis still,

x chapturie.

Treuie, treuie, I say to you, he that cummis noch
in be the dure into the fauld of schepe, bot gais vp
be ane vtthir way, is a nycht theef and a day theef.
2 Bot he that entris be the dure is the scheepthir of
the schepe. 8 To this the portare opinis, and the schepe
heres his voce, and he callis his awn schepe be name,
and leidis thame out. 4 And quhen he has ledde out
his awn schepe, he gais before thame, and the schepe
followis him; fore thai knaw his voce. 5 Bot thai follow
nochth (a) ane alien, bot fleis fra him; for thai haue
nochth knawne the voce of alienis. 6 Jesus said to thame
this prowerbe; bot thai knew nacht quhat he spak to
thame. 7 Tharforre Jesus said to thame estsone, Treuie,
treuie, I say to you, that I am the dure of the schepe.
8 Als mony as haue cummin, war nycht theuus and
day theuus, bot the schepe herde nochth thame. 9 I
am the dure. Gif ony man sal entire be me, he salbe
sauet; and he sal ga in, and sal ga out, and he sal
finde lesues. 10 A nycht theef cummis nochth, bot that

(a) nocht added above the line.

x. 1. gais vp: P., 'stieth'; ascendit. nycht theef ... day
theef: similarly Wy., P.; fur ... latro. See ver. 8. J. Ham.
(Fac. Traict., p. 406), 'Quha entres not in the scheipfauld be the
dur, is ane theft and throtcutter.'
3. callis: P., 'clepith.'
4. ledde out: P., 'don out'; emiserit. Wy., 'sent out.'
followis: P., 'suen.'
5. follow: P., 'suen.'
8. war nycht theuus and day theuus: similarly Wy., P.; furus
sunt et latrones. bot: Vg., et.
he steil, sla, and tyne; and I com, that thai haue lif, and haue maire plenteouslie. [I] 11 I am a gude schepehird; [I] a gude schepehird gevis his (a) lif for his schepe. 12 Bot ane hyret hyne, and that is nocht the schepehird, quhais ar nocht the schepe his awn, seis a wolf cummand, and he levis the schepe, and fleis; and the wolf ravisis and disparpilis the schepe. 13 And the hyret hyne fleis, for he is ane hyret hyne, and it pertenis nocht to him of the schepe. 14 I am a gude schepehird, and I k瑞w my schepe, and my schepe knawis me. 15 As the fader has knawn me, I k瑞w the fadere; and I put my lif for my schepe. 16 I haue vther schepe, that ar nocht of this fald, and it behuvis me to bring thame togiddire, and thai sal here my voce; [I] and it salbe made aa fald and aa schepehird. [I] 17 Tharfor the fader (b) luvis me, for I put my lif, that eftsone I tak it. 18 Na man takis it fra me, bot I put it of my self. I haue powere to put it, and I haue powere to tak it agane. This comande I haue (c)

(a) his added in margin.
(b) fader added above the line.
(c) haue added above the line.

x. 10. steil, sla, and tyne: similarly P. Vg., furetur, et mactet, et perdat. I com: J. Ham. (Cath. Traict., sig. T v.), 'I come yat yaj micht haue lyff, and yat in gretar abondance.'
12. ane hyret hyne: P., 'an hirid hyne'; mercenarius; so in ver. 13. ar nocht the schepe his awn: non sunt oves propriæ.
ravisis and disparpilis: P., 'rauyschtith and disparpilith'; raït et dispargit.
13. it pertenis nocht to him of the schepe: non pertinet ad eum de ovibus.
15. I put my lif: animam meam pono.
16. I haue: Vg., Et ... habeo.
17. I put: Ego pono; similarly in next verse.
18. I haue powere: Clem. (but not WW.) prefixes et. Apb. Ham. (p. 160), 'I have powar to leve my lyfe and I have powar to tak it agane.' comande: P., 'maundement.'
takin of my fadere. 10 Eftir dissensionn was made amang the Iewis for thir wordis. 20 And mony of thame said, He has a deuile, and gais wod; qhath here ye him? 21 Vthir men said, Thir wordis are nocht of a man that has a feend. Quhethir the deuile may opin the een of blyndmen? 22 Bot the feestis of hallowing of the temple war made in Jerusalem, and it was wintere. 28 And Jesus yede in the temple, in the porche of Salomon. 24 Tharfore the Iewis com about him, and said to him, How lang takis thou away our saule? Gif thou art Crist, say thou to vs opinie. 25 Jesus anserued to thame, I speke to you, and ye beleue nocht; the weriks that I do in the name of my fadere, beris witnessing of me. 26 Bot ye beleue nocht, for ye ar nocht of my schepe. 27 My schepe heres my voce, and I know thame, and thai follow me. 28 And I geue to thame euirlasting lif, and thai sal nocht perise withoutin end, and naan sal ravise thame fra my hand. 29 That thing that my fadere gave to me, is maire than al thingis; and na man may ravise fra my fadris hande. 30 I and the fader ar aan. 31 The Iewis tuke vp staanis, to staan him. 

44 82 Jesus anserued to thame, I hauve schewin to you mony gud weriks of my fadere, for qhilk werk of thame staan ye me? 83 The Iewis anseruede to him, We staan the nochte of gude werk, bot of blasphemy, and for thou, sen thou art a man, makis thi self God.

84 Jesus anserued to thame, Quhethir it is nocht writin

in youre law, That I said, Ye are goddis?  

35 And 
gif he said that thai war goddis, to quhilks the word of 
God was made, and scripture may nocht be vndone, 

36 He quham the fadere has hallowit, and has send 
into the warld, ye say, That thou blasphemys, for I 
said that I am Goddis soonn?  

37 Gif I do nocht the 
werkis of my fader, will ye nocht beleue to me;  

38 Bot 
gif I do, thouce ye will nocht beleue to me, beleue 
ye to the werkis; that ye knaw and beleue, that the 
fadere is in me, and I in the fadere.  

39 Tharfore 
thai soucht to tak him, and he went out of thar 
handis.  

40 And he went agane ouir Jordan, into that 
place quhare Johnn was first baptizand, and he duelt 
there.  

41 And mony com to him, and said, For Johnne 
did na miracile;  

42 And all thingis quhat euere Johnne 
said of this, ware suthe.  And mony beleuet in him.

xi chap.

Ande thar was a seekman, Lazarus of Bethanie, of 
the castell of Marie and Marthe, his sistris.  

2 And it 
was Marie, quhilk anoyntit the Lord with onyement, 
and wipet his feet with hir hairis, quhais bruther 
Lazarus was seek.  

3 Tharfor his sistris send to him, 

and said, Lord, lo! he quham thou luvís is seek.  

4 And Jesus herde, and said to thame, This seeknes 

x. 35. And : P. and Vg. omit conjunction.

36. He quham : P., ‘thilke that’; quem.  that I am : ‘that’ 
not in P. nor in Vg.

38. ye will nocht : P., ‘nyle ȝe.’


41. For Johnne : with P. disregarding quidem.  Rh., ‘that John 
indeed did no sign.’

42. ware suthe : vera erant.

xi. 1. a seekman : quidam lenguens.  of the castell : de 
castello; Rh., ‘of the town.’  his sistris : reading, with St., 
Sixt., sororum ejus; but Clem., WW., sororis ejus.  Rh., ‘her 
sister.’
is nocht to the deid, bot for the glorie of God, that
mannis sonn be glorifijt be him. 5 And Jesus luvit
Martha, and hir sister Marie, and Lazarus. 6 Tharfor
quhen Jesus herd that he was seek, than he duelt in
the sammin place twa dais. 7 And eftir thir thingis
he said to his discipilis, Go we agane into Judee.
8 The discipilis said to him, Maistir, now the Iewis
soucht for to staan thee, and gais thou thiddire
agane? 9 Jesus ansuerde, Quethir thar be nocht
xij houris of the day? Gif ony man gangis in
the day, he hurtis nocht, for he seis the licht of this
ward. 10 Bot gif he wandire in the nycht, he stum-
meris, for licht is nocht in him. 11 He sais thir
thingis, and eftir thir thingis he sais to thame,
Lazarus, our freend, slepis, bot I ga to raase him
fra slepe. 12 Tharfore his discipilis said, Lord, gif
he slepis, he salbe saaf. 13 Bot Jesus had said of
his deid; bot thai gessit that he had said of slee-
ing of sleep. 14 Than tharfore Jesus said to thame
opinie, Lazarus is deid; 16 And I haue ioy for you,
that ye beleue, for I was nocht thare; bot go we
to him. 16 Tharfore Thomas, that is said Dydimus,
said to condiscipilis, Go we als, that we dee with
him. 17 And sa Jesus com, and fand him having
than iii dais in the graue. 18 And Bethany was

xi. 6. than : Vg., tunc quidem.
7. And : Vg., deinnde. agane : P., ‘eft.’
8. gais thou thiddire agane : P., ‘eft goist thou thidir.’
9. gangis : P., ‘wandre’; ambulaverit. See ver. 10. he
hurtis nocht : P., ‘he hirit not’; non offendit. Rh., ‘he
stumbleth not.’ See next verse.
10. wandire : P., ‘wandre’; ambulaverit. stummeris : P.,
‘stomblith’; offendit.
11. sais : Vg., dixit.
13. of sleeing of sleep : de dormitione somni; Abp. Kenrick, ‘of
the repose of sleep.’
15. for : guoniam; Rh., ‘because.’
16. to condiscipilis : P., ‘to euen disciplis’; ad condiscipulæs.
17. having than iii dais : quattuor dies jam . . . habentem.
beside Jerusalem, as it war xv furlongis. 19 And mony of Iewis com to Marie and Martha, to confort thame of thare bruther. 20 Tharfore as Martha herde that Jesus come, scho ran to him, bot Marie satt at haam. 21 Tharfor Martha said to Jesu, Lord, gif thou had been here, my bruther had nocht bene deid. 22 Bot now I wate that quhateur thingis thou sal ask of Gode, God sal geue to thee. 23 Jesus sais to hir, Thi bruther sal ryse agane. 24 Martha sais to him, I wate that he sal ryse agane in the agane ryising in the last day. 25 Jesus sais to hir, I am agane ryasing and liif; he that beleuves in me, ya, thouche he be deid, he sal leewe; 26 And ilk that beleuves, and trowis in me, sal nocht dee withoutin end. Beleuves thou this thing? 27 Scho sais to him, Ye, Lord, I haue beleuet that thou art Crist, the sonn of leeavand God, that has cummin into this warld. 28 And quhen scho had said thir thingis, scho yede, and callit Marie, hir sistire, in silence, and said, The maister cummis, and callis thee. 29 Scho, as scho herde, raas sone, and com to him. 30 And Jesus com not yit into the castell, bot he was yit in that place, quhare Martha had cummin aganes hir. 31 Tharfore the Iewis that war with hir

xi. 20. ran to him: occurrit illi; Rh., 'went to meet him.'
22. Bot now I wate: Vg., sed et nunc scio. Rh., 'But now also I know.'
24. in the agane ryasing: in resurrectione. Vv. 23, 24: Gau (p. 69), 'thy broder sal ris vp fra deid. Scho answert to hime, I vait well that he sal ris vp againe apone the later day.'
25. sais: Vg., dixit. I am agane ryasing: Gau (p. 68), 'I am ye resurrexivone and liff, quhay trowis in me he sal liff supposs he var deid.' ya: P., '3he'; etiam.
28. callit: P., 'clepide.' callis: P., 'clepith.'
30. And ... not yit: Vg., Nondum enim. the castell: castellum; Rh., 'the town.' had cummin aganes him: occurrerat ei; Rh., 'had met him.'
in the hous, and confortit hir, quhen thai saw Marie that scho raase swithe, and went out, thai followit hir, and said, For scho gais to the graue, to wepe thare. 82 Bot quhen Marie was cummin quhare Jesus was, scho seand him fel doun to his feet, and said to him, Lord, gif thou had bene here, my brither had nocht bene deid. 83 Tharfore quhen Jesus saw hir wepand, and the Iewis wepand that war with hir, he made noise in spirit, and trubilit him self, 84 And said, Quhare haue ye laid him? Thai say to him, Lord, cum and se. 85 And Jesus wepit. 86 Tharfor the Iewis said, Lo! how he luvit him. 87 And sum of thame said, Quhethir this man that opnyt the een of the born blindman, mycht nocht mak that this suld nocht dee? 88 Tharfore Jesus agane makand noise in him self, com to the graue. And thare was a denn, and a staan was laid tharon. 89 And Jesus sais, Tak ye away the staan. Martha, the sistire of him that was deid, sais to him, Lord, he stinkis now, for he has lyin now iii i dais. 40 Jesus sais to hir, Haue I nocht said to thee, that gif thou belue, thou sal se the glorie of God? 41 Tharfor thai tuke away the staan. And Jesus liftit vp his een, and said, Fader, I do thankingis to thee, for thou has herde me; 42 And I wist, that euirmaire thou heres me, bot for the pepile that standis about, I said, that thai beleue that thou has send me. 43 Quhen he had said thir thingis, he criet with a

xi. 31. swithe: so P.; cito. followit: P., 'sueden.'
32. said: with WW.; Clem., dicit.
33. made noise in spirit: infremuit spiritu; Rh., 'groaned in spirit.'
37. born blindman: P., 'borun blynde man'; caci nati.
38. makand noise in him self: fremens in semetipsa; Rh., 'groaned in himself.'
39. And: Clem., WW. omit conjunction. he has lyin now iii dais: quattriduanea est; Rh., 'he is now of four days.'
41. I do thankingis: gratias ago.
gret voce, Lazarus, cum thou furth. \textsuperscript{44} And anon he that was deid com out, bundin the hands and feet with bandis, and his face bundin with a sudarie. And Jesus sais to thame, Vnbind ye him, and suffire ye him to ga furth. \textsuperscript{45} Tharfor mony of lewis that com to Marie and Martha, and saw quhat thingis Jesus did, beleuet in him. \textsuperscript{46} Bot sum of thame went to the Phariseis, and said to thame, quhat thingis Jesus had done. \textsuperscript{47} Tharfor the bishopis and the Phariseis gaderit a console aganes Jesu, and said, Quhat do we? for this man dois mony miraculis. And gif we leif him thus, almen sal beleue in him; and Romanis sal cum, and sall tak oure place, and oure folk. \textsuperscript{49} Bot aan of thame, Caiphas be name, quhen he was bishop of that yere, said to thame, Ye wate na thing, \textsuperscript{50} Nore thinkis that it spedis to you, that aa man dee for the pepile, and that al folk peryse nocht. \textsuperscript{51} Bot he said nocht this of him self, bot (a) quhen he was bishop of that yere, he propheciet that Jesus was to dee for the folk, \textsuperscript{52} And nocht aanly for the folk, bot that he suld gadere into aan the sonnis of God that ware scatterit. \textsuperscript{53} Tharfor fra that day thai thought for to sla him. \textsuperscript{54} Tharfore Jesus yede nocht than opinlie amang the

(a) After bot, quhat deleted.

\textsuperscript{xii. 44.} with bandis : P., 'with boondis'; \textit{institis}. Rh., 'with winding bands.' \textbf{his face bundin} : similarly P.; but Vg., \textit{facies illius . . . erat ligata}. Wy., 'his face was boundun.' \textbf{with a sudarie} : sudario; Wy., 'sudarie, or sueting cloth.' \textbf{And Jesus} salis : but Vg., \textit{Dixit}, and without conjunction.

\textsuperscript{47.} bishopis : \textit{pontifex}; so ver. 56. \textit{aganes Jesu} : similarly Wy., P., but without authority.

\textsuperscript{48.} And : not in P. or Vg. \textit{we leif} : \textit{dimittimus}.

\textsuperscript{49.} bishop : \textit{pontifex}; so in ver. 51.

\textsuperscript{50.} it spedis to you : \textit{expedit nobis}; Rh., 'it is expedient for us,' reading \textit{nobis} with Hent. \textit{al folk} : P., 'al the folke'; \textit{tota gens}.

\textsuperscript{54.} yede nocht than : P., 'walkide not thanne'; \textit{jam non . . . ambulabat}.
Iewis; bot he went into a cuntre beside desert, into a citree, that is said Effrem, and thare he duelt with his discipilis.  

And the pasche of Iewis was nere, and mony of the cuntre went vp to Jerusalem before the pasche, to hallow thame self.  

Tharfore that socht Jesu, and spak togiddire, standing in the temple, Quhat gesse ye, for he cummis nocht to the feest day? For the bishopis and Phariseis had gevin a command, that gif ony man knew quhare he is, that he schew, that thare tak him.

xii chaptur.  

Tharfor Jesus before sex dais of pasche com to Bethany, quhar Lazarus had bene deid, quham Jesus rasit.  

And thare made to him a supere thare, and Martha mynisterit to him; and Lazarus was aan of men that sat at the mete with him.  

Tharfor Marie take a pand of onyment of trwe narde preciouse, and anoyntit the feet of Jesu, and wipet his feet with hir hairis; and the hous was full of the sauour of the onyment.  

Tharfor Judas Scarloth, aan of his discipilis, that was to betray him, said,  

Quhy is nocht this onyment said fore thre hundreth pennyis, and is gevin to (a) misterfull men?  

(a) to added above the line.

xi. 55. nere: P., 'nij'; proximum. of the cuntre: de regione.

56. a command: P., 'a maundement.'

xii. 1. before sex dais of pasche: ante sex dias pascha; Rh., 'six days before the Pasche.'

2. to him: similarly P., but without good authority.

3. of trwe narde preciouse: similarly P.; nardi pretiosi, pretiosi. Rh., 'of right spikenard, precious.' Wy., 'spikenard, or trwe narde, precious.'

5. to misterfull men: P., 'to nedi men';egenis. So in next verse.
said this thing, nocht for it pertainit to him of misterful men, bot for he was a theeff, and he had the pursis, and baire tha thingis that ware send. 7 Tharfor Jesus said, Suffir ye hir, that into the day of my berising sche kepe that; 8 For ye sal euirmaire haue pure men with you, bot ye sal nocht euirmaire haue me. 9 Tharfore mekle peple of the Iewis knew that Jesus was thare; and thai com, nocht anly for Jesus, bot to se Lazarus, quham he had raasit fra deid. 10 Bot the princis of preestis thocht to sla Lazarus, 11 For mony of Iewis went away for him, and beleuet in Jesu. 12 Bot on the morn a mekle peple, that com to giddire to the feest day, quhen thai had herd that Jesus com to Jerusalem, 13 Tuke branches of palmes, and com furth aganis him, and criet, Osanna, blessit is the king of Israel, that cummis in the name of the Lord. 14 And Jesus fand (a) a young ass, and sat on him, as it is writin, 15 Doughter of Syon, will thou nocht dread; lo! thi king cummis, sitting on ane ass and the fool of ane ass. 16 His discipulis knew nocht first thir thingis, bot quhen Jesus was glorifit, than thai had mynd

(a) fand added above the line.
for thir thingis ware writin of him, and thir thingis thai did to him. 17 Tharfore the pepile baire witnessing, that was with him, quhen he callit Lazarus fra the graue, and raasit him fra deid. 18 Tharfore the pepile com, and met with him, for thai herde that he had done this signe. 19 Tharfore the Phariseis said to thame self, Ye se that we profite na thing; lo! al the warld went eftir him. 20 And thare war sum hethinnen, of thame that had cummin up to wirschip in the feest day. 21 And thir com to Philip, that was of (a) Bethsaida of Galilee, and prayit him, and said, Sir, we will se Jesu. 22 Philip cummis, and sais to Andro; and eftire Andro and Philip said to Jesu. 23 And Jesus anserued to thame, and said, The houre cummis, that mannis som be clarifiet. 24 Trewlie, trewlie, I say to you, bot gif a corn of quhetie fall into the erd, and be deid, 25 It duellis allaan; bot gif it be deid, it bringis mekile fruit.

He that luves his lif sal tyne it; † and he that haatis his lif in this warld, kepis it into euirlasting lif. 26 Gif ony man serue me, follow he me; and quhare I am, thare my seruand salbe. Gif ony man serue me, my fader sal wirschip him. 27 Now my saule is trubilit, and quhat sal I say? Fader, saife me fra this houre; bot tharfor I com into this houre;

(a) of added above the line.

xii. 16. for: quia = that.
17. callit: P., 'clepide.'
18. Tharfore the pepple: overlooking et. Vg., Prorptera et,
&c. Rh., 'For therefore also the multitude.'
21. And thir: Vg., Hi ergo.
22. eftire: P., 'eft'; rursum.
23. be clarifiet: clarifietur.
24. bot gif: P., 'but'; nisi.
25. tyne: P., 'leece'; perdet.
Fader, clarifie thi name. And a voce com fra heuen, and said, And I haue clarifiit, and agane I sal clarifie. 

Tharfore the pepile that stude and herd, said that thundire was made; vther men said, ane angell spak to him. 

Jesus ansuerde, and said, This voce com nocht for me, bot for yow. 

Now is the dome of the warlde, now the prince of this warld salbe castin out. 

And gif I salbe vpheit fra the erde, I sal draw all thingis to my self. 

And he said this thing, signifand be quhat deid he was to dee. 

And the pepile ansuerde to him, We haue herde of the law, that Crist duellis withoutin end; and how sais thou, It behuvis mannis sonn to be raasit? Quha is this mannis sonn? 

Tharfore Jesus sais to thame, Yit a litil licht is in yow; gang ye, quhile ye haue licht, that mirknessis tak nocht yow; he that wandris in mirknessis, wate nocht quhare he gais. 

Quhile ye haue licht, beleue ye in licht, that ye be the sonnis of licht. 

Jesus spak thir thingis, and went, and hid him fra thame. 

And quhen he had done sa mony miraculis before
thame, thai beleuet nocht in him; 38 That the word of Esaie, the prophet, sulde be fulfillit, quhilk he said, Lord, quha beleuet to our hering, and to quham is the arme of the Lord schewit? 39 Tharfore thai mycht nocht beleue, for eftire Esaie said, 40 He has blindit thar een, and he has made herde the hart of thame, that thai se nocht with een, and vndirstand with hart; and that thai be conuerit, and I hele thame. 41 Esaie said thir thingsis, quhen he saw the glorie of him, and spak of him. 42 Neurtheles of the princis mony beleuet in him, bot for the Phariseis thai knawlecheth nocht, that thai suld nocht be put out of the synagog; 43 For thai luvit the glorie of men, maire than the glorie of God. 44 And Jesus cried, and said, He that beleues in me, beleues nocht in me, bot in him that send me. 45 He that seis me, seis him that send me. 46 I licht com into this world, that ilk that beleues in me duelle nocht in mirknessis. 47 And gif ony man heris my wordis, and kepis thame, I deme him nocht; for I com nocht that I deme the world, bot that I mak the world saif. 48 He that dispises me, and takis nocht my wordis, has him that sal juge him; the word quhilk that I haue spokin, sal deme him in the last day. 49 For I haue nocht spokin of my self, bot the fader that send me he gafe to me a commandment, quhat I sal say, and quhat I sall

40. and vndirstand: so l., reading with WW., et intelligat; but Clem., et non intelligat. Wy. also inserts 'not.'
45. He that seis: similarly Wy., P.; but Vg., WW. prefix Et.
46. I licht com: Ego lux . . . veni.
47. and kepis thame: so P., 'and kepith hem,' with some ancient MSS.; but Clem., WW., et non custodierit. Wy., 'and schal not kepe.' I mak the world saif: salvificem mundum.
48. the word quhilk that I: P., 'thilke word that Y.'
49. the fader: P., 'thilke fadir.' commandment: P., 'maundement,' and so in next verse.
spake. 50 And I wate, that his commandment is euirlasting life; tharfor thia thingis that I spake, as the fader said to me, sa I spake.

xiii. chapter.

Befor the fest day of pasche Jesus wittand that his houre is cummin, that he pas fra this world to the fader, quhen he had luvit his that war in the world, into the end he luvit thame. 2 And quhen the soupeure was made, quhen the deuel had put than into (a) the hart, that Judas of Symon Scariot suld betray him. 3 He wittand that the fader gafe al thingis to him into his handis, and that he yede out fra God, and gais to God. 4 He rises fra the soupeure, and puttis of his claathis; and quhen he had takin a lynnyng claihte, he beltit him. 5 And efterwart he put watre into a basynne, and begun to waisch the discipilis feet, and to wipe with the lynyn clathe with quhilke he was beltit. 6 And sa he com to Symon Petir, and Petir sais to him, Lord, waischis thou my feet? 7 Jesus anserued, and said to him, Quhat I do thou wate nocht now; bot thou sall wit efterwart. 8 Petir sais to him, Thou sal neuir waisch my feet. Jesus anserued to him, Gif I sal nocht waisch thee, thou sal nocht haue part with me. 9 Symon Petir sais to him, Lord, nocht a należy my feet, bot bathe the handis and the hede. 10 Jesus

(a) to added above the line.

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xiii. 1. quhen: cum; Rh., 'whereas.'
2. the soupeure was made: cuncta facta. had put than: iam misisset.
3. yede: P., 'went.'
6. And sa: ergo.
Joh. vi. g. said to him, He that is waschen, has na nede bot that he waisch the feet, bot he is al cleen; and ye ar cleen, bot nocht alle. 11 For he wist, quha was he that suld betray him; tharfor he said, Ye ar nocht al cleen. 12 And sa efir that he had waischen the feet of thame, he tuke his clothes; and quhen he was set to mete agane, efir he said to tham, Ye wate quhat I haue done to you. 13 Ye call me maistir and lord, and ye say wele; for I am. 14 Tharfore gif I, lord and maistere, haue waschen your feet, and ye sal waisch ilkane vtheris feet; 15 For I haue gevin exemplie to you, that as I haue done to you, sa do ye. 16 Trewly, trewly, I say to you, the seruand is nocht gretare than his lord, noothir ane apostile is gretare than he that send him. 17 Gif ye wate thir thingis, ye salbe blesset gif ye do thame. 18 I say nocht of al yow, I wate quhilk I haue chosen; bot that the scripture be fulfillit, he that etis my brede sal raase his heel aganes me. 19 Treuli, I say to you before it be done, that quhen it is done ye beleue that I am. 20 Treuli, treuli, I say to you, he that takis quham euir I sal send, resaues me; and he that resaues me, resaues him that send me. 21 Quhen Jesus had said thir thingis, he was trubilit in spirit, and

xiii. 10. said: Clem., WW., dicit.
12. And sa: ergo. he tuke his clothes; and: so reading with St., Sixt.; but Vg., postquam ergo lavit pedes eorum et acceptit vestimenta sua, cum, &c. efir [P., et] he said: punctuating with Hunt. and Rh., iterum dixit; but Clem., cum recubuisset iterum, dixit.
13. call: P., 'clepe.' Abp. Ham. (p. 142), 'Ye cal me maister and Lord, ye say weil, I am swa.'
14. and ye: et vos; Rh., 'you also.' ilkane vtheris: P., 'oon anothers'; altern alternius.
15. exemplie: P., 'ensample.' sa do ye: ita et vos; Rh., 'so you do also.'
18. my brede: reading meum; but Clem., WW., mecum.
20. takis: accipit.
witnessit, and said, Treuly, treuli, I say to you, that 
aan of you sal betray me. 22 Tharfor the discipilis 
lukit togiddire, dowtand of quham he said. 23 And sa 
aan of his discipilis was restand in the bosum of Jesu, 
quham Jesu luvit. 24 Tharfor Symon Petir bekenes to 
him, and sais to him, Quha is it of quham he sais? 
25 And sa quhen he had restit agane on the breest of 
Jesu, he sais to him, Lord, quha is it? 26 Jesus 
ansererde, He it is to quham I sal reke a sop of 
brede. And quhen he had wett in brede, he gafe to 
Judas of Symon Scarioth. 27 And efir the morsell, 
than Sathanas entrit into him. And Jesus sais to him, 
That thing that thow dois, do thou swithe. 28 And 
aan of thame that sat at the mete wist, quharto he 
said to him. 29 For sum gessit, for Ṣ Judas had pursis, 
that Jesus had said to him, By thow tha thingis that 
ar needfull to vs to the feest day, or that he suld gefe 
sum thing to misterful men. 30 Tharfor quhen he had 
takin the morsel, he went out anon; and it was nycht. 
31 An quhen he was gaan out, Jesus said, Now mannis 
sonn is clarifiȝt, and God is clarifiȝt in him. 32 Gif God 
is clarifiȝt in him, God sal clarifiȝe him in himself, and 
anon he sal clarifie him. 33 Litil sonnis, yit a litil I 
am with you; ye sal seek me, and, as I said to the 

Math. xxvi. 
b. 
Mar. xiii. c. 
Luc. xxii. a. 
I. Joh. ii. c. 
F. giii v. 
Actis xx. d. 
Joh. xx. a. 

xiii. 23. And sa: ergo.
24. sais: Vg., dixit.
25. And sa quhen he had restit agane: Itaque cum recubuisset 
ille.
26. sal reke: P., 'schal areche.' he had wett in brede: P., 
'he hadde wet brede'; intinxisset panem. Wy., 'had dippid 
yn breed.' to Judas of Symon Scarioth: 'Juda Simonis 
scribatur.'
27. than: reading tunc with Hent., WW., and Rh. St., Sixt., 
Clem. omit. sais: Clem., dixit. swithes: citius.
29. for Judas: quia = because. to misterful man: P., 'to 
nedi men'; egenis.
31. And quhen: Vg., cum ergo.
32. God sal clarifie: Vg., et Deus, &c. Rh., 'God also.'
33. Litil sonnis: Filiisi.
Jewis, quhare I ga, ye may nocht cum; and to you I say now. 84 I gese to you a new commandment, that ye lufe togiddir, as I luvet you, and that ye lufe togiddir. 85 In this thing almen sal knaw that ye ar my discipilis, gif ye haue luft togiddir. 86 Symon Petir sais to him, Lord, quhare gais thou? Jesus anserde, Quhare I ga, thou may nocht follow me now, but thou sal follow eftirwart. 87 Petir sais to him, Quhy may I nocht follow thee now? I sal put my lif for thee. 88 Jesus anserde, Thou sal put thi lif for me?

Trewie, trewlie, I say to thee, the cok sal nocht craw, till thou sal deny me thrijse. And he sais to his discipilis, 

xiii chaptur.

Be nocht your hart affrayit, nore drede it; ye beleue in God, and beleue ye in me. 2 In the hous of my fader ar mony duellings; gif ony thing lesse, I had said to you, † for I ga to mak reddie to you a place. 8 And gif I ga to mak reddie to you a place, eftsones I cum, and I sal tak you to my self, that quhare

† For I ga to mak.) The place in it self is pre part fr the

xiii. 34. commandment: P., 'maundement.' and that ye lufe: ut et vos diligatis.

35. In this thing: Abp. Ham. (p. 77), 'Be this may al men ken that ye ar my disciples, gif ye haue lufte ane till uthir.'

36. quhare: P., 'whidur,' and so in next verse. follow: P., 'sue' (bis), and in next verse.

38. And he sais to his discipilis: reading, with St., et ait discipulis suis, but with no good authority. Clem., WW. omit the clause.

xiv. 1. Be . . . affrayit: P., 'afraied'; turbetur. Wy., 'disturbled.' nore drede it: reading, with some few MSS., neque tropidet or neque formidet, but Kg., WW. omit. and beleue: Abp. Ham. (p. 130), 'Ye beleif in God, beleif also in me.'

2. In the hous: J. Ham. (Cath. Traict., sig. T 8), 'In my fatheris hous yair is mony mansions and abyding placis.' Abp. Ham. (p. 164), 'I gang to prepare a place for yow.'

I am, ye be. 4 And quhere I ga, ye witt, and ye wit the way. 5 Thomas sais to him, Lord, we wate nocht quhare thou gais, and how may we wit the way? 6 Jesus sais to him, I am way, treuth, and lif; na man cummis to the fader, bot be me. 7 Gif ye had knawne me, suthlie ye had knawne alsa my fader; and eftirwart ye sal knaw him, and ye haue sene him. 8 Philip sais to him, Lord, schaw to vs the fader, and it suffices to vs. 9 Jesus sais to him, Sa lang tyme I am with you, and haue ye nocht knawne me? Philip, he that seis me, seis alsa the fader. How sais thou, schaw to vs the fader? 10 Beleues thou nocht that I am in the fader, and the fader is (a) in me? I spek nocht of my self the wordis that I speke to you; bot 1 the fader him self duelland in me, dois the werkis. 11 Beleue ye nocht that I am in the fader, and the fader is in me? 12 Or ellis beleue ye for tha ilk werkis. Treuli, treuli, I say to you, gif a man beleues in me, alsa he sal do the werkis that I do; and he sal do gretere werkis than thir, for I ga to the fader. 13 And quhat euir thing ye ask the fader in my name, I sal do this thing, that the fader be glorifit in the sonn. 14 Gif ye ask ony thing in my name, I sal do it. 15 Gif ye luf me, kepe my comandmentis. 16 And I sal pray the fader, and he sal gue to you

(a) is added above the line.
an vthir confortour. 17 The spirit of treuth, to duelle with you withoutin end; quhilk spirit the warld may nocht tak, for it seis him nocht, nouthir knawis him. Bot ye sal knaw him, for he sal duelle with you, and he salbe in you. 18 I sal nocht leif yow faderles, I sal cum to yow. 19 Yit a litil, and the warld seis nocht now me; bot ye sal se me, for I leeue, and ye sal leeue. 20 In that day ye sal knaw that I am in my fader, and ye in me, and I in you. 21 He that has my comandmentis, and kepis thame, he it is that luvis me; and he that luvis me, salbe luvit of my fader, and I sal lufe him, and I sal schaw to him my self. 22 Judas sais to him, nocht he of Scaritho, Lord, quhat is done, that thou sal schaw thi self to vs, and nocht to the warld? 23 Jesus ansuerd, and said to him, 24 He that luvis me nocht, kepis nocht my wordis; and the word quhilk ye haue herde is nocht myn, bot the fadris that send me. 25 Thir thingis I haue spokin to you, dwelling

xiv. 16. confortour: P., 'counfortour'; Paracletum. 17. The spirit of treuth, to duelle: similarly P., Wy.; but Vg., [ver. 16] Paracletum dabit vobis, ut maneat vobiscum in aeternum. [ver. 17] Spiritum veritatis, quem mundus non potest accipere. quhilk spirit: spirit here underlined in P., Wy., as not expressed in the Latin. Kenn. (p. 116), 'I sal pray the Father and he sal geve zow ane uther Comfortar that may byde with zow for evir, the spirite of verite.' Gau (p. 54), 'I sal pra my father and he sal giff zow ane oder conforter quhilk is the spreit of verite and he sal ramane with zow for ewer.' 18. faderles: orphans. J. Ham. (Fac. Traict., p. 137), 'I sal not leaue zou orphelines (or fatherles).' 19. ye sal se: reading, with some MSS., videbitis; but Clem., WW., videtis. 22. nocht he of Scaritho: Vg., non ille Iscariotes. 23. Gif ony man: Abp. Ham. (p. 56), 'Quhasesvir luvis me, he sal keip my command, and my father sall lufe him, and to him sall we cum and mak our dwelling with him.'
amang you; 26 Bot that ilk Haligaast, the confortour, quham the fadere sal send in my name, he sal teche yow al thingis, and sal schaw yow al thingis, quhat euir thingis I sal say to you. 27 Pece I leif to yow, my pece I geue to yow; nocht as the warld gevis, I geue to yow; be nocht your hart affrait, nor drede it. 28 Ye haue herde that I said to you, I ga, and cum to you. Gif ye luvit me, forstuthe ye suld haue ioy, for I ga to the fader, for the fader is getarre than I. 29 And now I haue said to yow before that it be done, that quhen it is done, ye beleue. 30 Now I sal nocht speke mony thingis with yow; for the prince of this warld cummis, and has nocht in me ony thing. 31 Bot that the warld knaw, that I lufe the fader; and as the fadere gafe a comandment to me, sa I do. Ryise ye, go we hynne.

The xv chapture.

I am a verray wyne tre, and my fader is ane erd telare. 2 Ilk branche in me that beris nocht fruite, he sal tak away it; and ilk that beris fruite, he sal purge it, that it bere the maire fruit. 3 Now ye ar cleen, for the word that I haue spokin to yow. 4 Duelle ye in me, and I in you; as a branche may nocht mak fruit of it self, bot it duelle in the wyntre, sa noutheir ye,

xv. 26. that ilk Haligaast: some MSS. add ille after spiritus sanctus.
39. before that it be done: prius quam fiat.
31. as the fadere: Gau (p. 41), ‘I dw as my fader hes giffne to me command.’ hynne: P., ‘hennus’; hinc.
3. for the word: propter sermonem. Abp. Ham. (p. 194), ‘Ye ar clein in your saule, be vertew of the word, quhilk I have spokin to yow.’
4. in the wyntre: P., ‘in the wyne’; in vete. Similarly in next verse.
bot ye duell in me.  5 I am a wyntre, ye the branches. Quha that duellis in me, and I in him, this beris mekile fruit, for without me ye may nothing do.  6 Gif ony man duellis nocht in me, he salbe castin out as a branche, and sal wax drie; and thai sal gader him, and thai sal cast him into the fire, and he birnis.  7 Gif ye duell in me, and my wordis duell in yow, quhat euir thingis ye will, ye sal ask, and it salbe done to you.  8 In this thing my fader is clarifijt, that ye bring furth ful mekile fruit, and that ye be made my discipilis.

9 As my fader luvit me, I haue luvit you; duell ye in my lufe.  10 Gif ye kepe my comandmentis, ye sal duell in my lufe; as I haue kepit the comandmentis of my fader, and I duell in his lufe.  11 Thir thingis I spak to yow, that my ioy be in yow, and youre ioy be fulfillit.  12 This is my comandment, that ye lufe togiddir, as I luvit you.  18 Na man has maire lufe than this, that a man put his life for his frendis.  14 Ye are my frendis gif ye do tha thingis that I comand to yow.  15 Now I sal nocht cal yow seruandis, for the seruand wate nocht quhat his lord sal do; bot I haue callit yow frendis; for al thingis quhat euir I herde of my fader, I haue maide knawe to yow.  16 Ye haue nocht chosen me, bot I cheset yow; and I haue put you, that ye ga and bring furth fruite, and your

  9. I haue luvit: Vg., Et ego dilexi. Rh., 'I also,' &c.
 10. as I haue kepit: siav et ego . . . servavi; Rh., 'as I also,' &c.
 12. ye lufe togiddir: diligatis invicem; Abp. Ham. (p. 77), 'This is my command that ye lufe ane ane vhir as I halif lutch yow.' Gau (p. 21), 'i giff zow command yat euerie ane of zow lwiff oder as i haiff lwffit zow.'
 13. put his life: animam suam ponat; Rh., 'yield his life.' Abp. Ham. (p. 154), 'Na man hais mair cheritie, than a man to spend his lyfe for his freindis.'
 15. cal . . . callit: P., 'clepe . . . clepid.'
 16. I haue put you: posui vos; Rh., 'have appointed you.'
fruit duelle, that quhat euir thing ye ask the fader in my name, he gese to you.  

\[17\]
Thir thingis I comand to you, that ye lufe togiddir.  

\[18\] Gif the warldie hatis you, wit ye that it had me in hatrent rather than yow.  

\[19\] Gif ye had bene of the warld, the warld sulde lufe that thing that was his; for ye ar nocht of the warld; bot I chesit you fra the warld; tharfor the warld hatis you.  

\[20\] Haue ye mynd of my word, the quhilk I said to yow, The seruand is nocht gretar than his lord. Gif thai haue persewit me, thai sal persew you alsa; gif thai haue kepit my word, thai sal kepe youris alsa.  

\[21\] Bot thai sal do to yow al thir thingis for my name, for thai knaw nocht him that send me.  

\[22\] Gif I had nocht cummin, and had nocht spokin to thame, thay sulde nocht haue hadde synn; bot now thai haue na excusatioun of thar synn.  

\[23\] He that hatis me, hatis alsa my fader.  

\[24\] Gif I had nocht done werkis in thame, quhilk nane vther man did, thai sulde nocht haue synn; bot now baith thai haue sene, and haue haatit me and my fader.  

\[25\] Bot that the word be fulfillit that is writtin in the law, For thai had me in hatrent withoutin cause.  

\[26\] Bot quhen the confortour sal cum, the quhilk I sal send to

\[xv. 16.\] duello: maneat; Rh., ‘abide.’  

\[J. Ham. (Fac. Traict., p. 406), ‘Ze haue not chosin me bot I haue chosin zow and haue appointit zow that ze may gang and bring furth fructe and that zour fructe may remaine.’

\[17\] togiddir: invicem.  

\[18\] rather than yow: priorem vobis; Rh., ‘before you.’  

\[19\] for ye ar nocht: Vg., quia vero, &c.  

\[20\] nocht haue hadde synn: P., ‘not haue synne’; peccatum non haberent.  

\[J. Ham. (Fac. Traict., 43 v.), ‘Gif I had not cum, and spokin vnto thame, thay sould not haue bene gilte of syn, bot now thay haue not excuse for their trespasiss.’

\[21\] haatit me: oderunt et me; Rh., ‘hate both me.’  

\[22\] in the law: Nis. copies incorrectly.  

\[23\] in the lawe of hem. Vg., in lege corum.  

\[24\] Abp. Ham. (p. 194), ‘Quhen that confortir sal cum, quhom I sal send to yow fra the father, the spreit of verite, quhilk procedis fra the father, he sal beir witnes of me and ye sal beir witnes.’
you fra the fader, a spirit of treuth, quhilk cummis of (a) the fader, †he sal bere witnessing of me; 37 And ye sal bere witnessing, for ye ar with me fra the beginning.

xvi chapter.

Thir things I haue spokin to you, that ye be nocht sclarndrit. 2 Thai sal mak yow without the synagogis, bot the hour cummis, that ilk man that slais yow deme that he do service to God. 5 And thai sal do to you thir things, for thai haue nocht knawne the fader, nouther me. 4 Bot thir things I spak to you, that quhen the hour of thame sal cum, ye haue mynd that I said to you. 5 I said nocht thir things to you fra the beginning, for I was with yow. And now I ga to him that send me, and na man of you askis me, Quhare thou gais? 6 Bot for I haue spokin to you thir things, havyne has fulfillit your hart. 7 Bot I say to you treuth, it spedis to yow that I ga; for gif I ga nocht furth, the confortour sal nocht cum to you; bot gif I ga furth, I sal send him to you. 8 And quhen he cummis, †he sal repreue the warld of synn, and of richtuines, and of dome. 9 Of synn, for thai haue nocht beleu in me; 10 And of richtuines, for I ga to the fader, and now ye

(a) of written above fra deleted.

xvi. 2. Thai sal mak yow, &c.: Absque synagogis facient vos.
4. The hour of thame sal cum, ye haue mynd that: venerit hora eorum, reminiscamini quia.
5. I said nocht, &c.: Vg., Hac autem. Rh., ‘But these things,’ &c. And now I ga: Et nunc vado. St. and AV. begin ver. 5 here. Hent. and Clem. number the verses as in the text, with FM.
7. For gif I ga nocht: Gau. (p. 54), ‘paze I notht fra zow thane the conforter . . . sal notht cum to zow bot pasz i, i sal send him to zow.’
8. he sal repreue: arguet; Rh., ‘argue.’ Kenrick, ‘convict.’
10. And of richtuines: Vg., De justitia vero.
sal nocht se me; 11 Bot of dome, for the prince of this
turld is now demy. 12 Yit I haue mony things for to
say to yow, bot ye may nocht bere thame now. 18 Bot
quhen the ilk spirit of treuth cummis, he sal teche yow
al treuth; for he sal nocht spek of hym self, bot quhat
euir things he sal here, he sal spek; and he sal tell to
you th vietings that ar to cum. 14 He sal clarifie me,
for of myn he sal tak, and sal tell to yow. 15 All things
quhilk euir the fader has, ar myn; tharfor I said to yow,
for of myn he sal tak, and sal tell to yow. 

A litil, and than ye sal nocht se me; and eftsone a litil,
and ye sal se me, for I ga to the fader. 17 Tharfor sum
of his disciplis said togidder, Quhat is this thing that
he sais to vs, A litil, and ye sal nocht se me; and efts-
sone a litil, and ye sal se me, for I ga to the fader?
18 Tharfor thai said, Quhat is this that he sais (a) to vs, a
litil? we wate nocht quhat he spekis. 19 And Jesus knew
tha thai wald ask him, and he said to thame, Of this
thing ye seke amang yow, for I said, A litil, and ye sal
nocht se me; and eftsona a litil, and ye sal se me.
20 Treulie, treulie, I say to yow, that ye sal murne and
wepe, bot the warld sal haue ioy; and ye salbe sourou-
ful, bot your sorow sal turne into ioy. 21 A woman
quhen scho beris child, has havynes, for her tyms is
cummin; bot quhen scho has born a sonn, now scho
thinkis nocht on the pane for ioy, for a man is born
into the warld. 22 And tharfor ye haue now sorow, bot

(a) After sais, a litil deleted.
eftsone I sal se yow, and your hart sal haue ioy, and na
man sal tak fra yow your ioy. 28 And in that day ye
sal nocht ask me ony thing. 29 Treulie, treulie, I say to
yow, gif ye ask the fader ony thing in my name, he sal
gue to yow. 24 Till now ye askit na thing in my name;
ask ye, and ye sal tak, that your ioy be full. 25 I haue
spokin to you thir thingis in prouerbis; the hourge cum-
mis, quhen now I sal nocht speke to yow in prouerbis,
bot opinlie of my fader I sal tell to yow. 26 In that
day ye sal ask in my name; and I say nocht to yow, that I
sal pray the fader of yow; 27 For the fader himself luvis
yow, for ye luvit me, and haue beleue that I went out
to fra God. 28 I went out fra the fader, and I come into
the world; eftsone I leif the world, and I ga to the
fader. 29 His discipulis said to him, Lo! now thou
spekis opinlie, and thou sais na prouerbe. 30 Now we
wate that thow wist althingis; and it is nocht nede to thee
that ony man ask thee. In this thing we beleue, that
thou went out fra God. 81 Jesus ansuerde to thame,
Now ye beleue. 82 Lo! the hourcummis, and now it
cummis, that ye be disparplit, ilk into his awne thingis,
and that ye leif me alaan; and I am nocht alaan, for the
fader is with me. 83 Thir thingis I haue spokin to yow,
that ye haue pece in me; in the world ye sal haue dis-
ese, bot traist ye, I haue ouercummin the warlde.

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xvi. 23. Treulie: Gau (p. 65), 'veralie, veralie I sa to zow quhat
ze ask ye fader in my nayme ze sal get.'
25. in proverbis: in proverbiis; Wy., 'in proverbis, or derke
saumplis.'
26. I sal pray the fader of yow (Wy., for 3ou): rogabo Patrem
de vobis.
29. said: P., 'seiden.' Vg., dicunt. Wy., 'seyen.'
32. now it cummis: jam venit; Kenrick, 'is already come.'
ye be disparplit: dispergamiini. Wy., 'je be disparplid, or
scalerid.' into his awne thingis: in propria.
33. disease: pressuram; Wy., 'pressure, or oureleying.' Rh.,
distress.' See ver. 21 supra.
The xvii chaptur.

Thir thingis Jesus spak, and quhen he had castin vp his een into heuen, he said, Fader, the hour cумmis, clarifie thi sonn, that thi sonn clarifie thee. As thou has gevin to him power of ilk flesch, that al thing that thou has gevin to him geue to thame euirlasting lif.

And this is euirlasting life, that thi knaw thee verry God alaaan, and quham thou has send, Jesu Crist. I haue clarifie thee on the erde, I haue endit the werk that thou has gevin me to do. And now, fader, clarifie thou me at thi self, with the cleernes that I had at thee, before the world was made. I haue schawin thi name to tham, quhilk thou has gevin to me of the world; thai war thine, and thou has gevin thame to me, and thai haue kepit thi word. And now thai haue knaunae that al thingis that thou has gevin to me ar of thee.

For the wordis quhilk thou gafe to me, I gafe to thame; and thai haue takin, and haue knaunae verralie, thai that I went out fra thee; and thai beleueth that thou send me. I pray for thame, † I pray nocht for the world, but for thame that thou has gevin to me, for thai ar thine.

And al my thingis ar thine, and thi thingis ar myne; and I am clarifie in thame. And now I am nocht in the world, and thir ar in the warlde, and I cum to thee. Halie fader, kepe thame in thi name quhilk thou gafe to me, that thai be aan, as we ar aan. Quhile I was with thame, I kepit thame in thi name; thalik that thou gafit to me, I kepit, and naan of thame peryset, bot the sonn of perditionn, that the scripture be fullilit.

4. I haue endit: consummavi.
5. at thi self: apud temetipsrum. the cleernes: claritate.
6. of the warl: de mundo; Rh., 'out of the world.'
11. as we ar aan: P., 'as we ben'; sicut et nos.
18 Bot now I cum to thee, and I speke thi thingis in the
warld, that thai haue ioy fulfillit in thame self. 14 I gafe
to thame thi word, and the warld had thame in hatrent;
for thai ar nocht of the warlde, as I am nocht of the
warld. 15 I pray nocht that thou tak thame away fra
the warld, bot that thou kepe thame fra euile. 16 Thai ar
nocht of the warld, as I am nocht of the warld.
17 Hallow thou thame in treuth; thi word is treuth.
18 As thou send me into the warld, alsa I send thame
into the warld. 19 And I hallow my self for thame, that
alsa thai be hallowit in treuthete. 20 And I pray nocht
anlie for thame, bot alsa for thame that sall beleue into
me be the word of thame; 21 That al be aan, as thou,
fader, in me, and I in thee, that alsa thai in vs be aan;
that the warld beleue that thou has send me. 22 And I
haue gevin to thame the clerenez that thou has gevin to
me, that thai be aan, as we ar aan; 23 I in thame, and
thou in me, that thai be endit into aan; and that the
warld knaw that thou send me, and has luvit thame, as
thou has luvit alsa me. 24 Fader, thai the quthilk thou
gafe to me, I will that quhare I am, thai be with me, that
thai se my clerenes, that thou has gevin to me; for thou
luvit me before the making of the warlde. 25 Fader,
richfullie the warld knew me nocht, bot I knew thee,
and thir knew that thou send me. 26 And I haue made
thi name knawne to thame, and sal mak knawne; that
the lufe be quthilk thou has luvit me be in thame, and
I in thame. 

xvii. 13. ioy: omitting pronoun. P., 'my ioye'; gaudium
meum.
14. in hatrent: P., 'in hate'; odio. as I: similarly P. Vg.,
sicut et ego. Rh., 'as I also.'
22. as we ar aan: P., 'as we ben oon.' Vg., sicut et nos, &c.;
but many MSS. omit et.
23. thai be endit into aan: sint consummati in unum.
24. thai be: et illi sint; Rh., 'they also may be.'
25. Fader, richtfullie: so P., strangely, 'Fadir, richtfuli.' Vg.,
Pater puste. Wy, 'Ryztful fadir.'
The xviii chapter.

Qvhen Jesus had said thir thingis, he went out with his discipulis ouere the strand of Cedron, quhare was a yarde, into quhilk he entrit, and his discipulis. 2 And Judas, that betrayit him, knew the place; for oft Jesus com thiddir with his discipulis. 3 Tharfore quhen Judas had takin a cumpany of knychtis, and mynisteris of the bishopis and of the Phariseis, he com thiddir with lanternis, and firebrandis, and armouris. 4 And sa Jesus wittand al thingis that war to cum on him, went furth, and said to thame, Quham seek ye? 5 Thai ansuerde to him, Jesu of Nazareth. Jesus sais to thame, I am. And Judas that betrayit him, stude with thame. 6 And quhen he said to thame, I am, thai went abak, and fel doun on the erde. 7 And efir he askit thame, Quham seek ye? And thai said, Jesu of Nazareth. 8 He ansuerde to tham, I said to you, that I am; tharfor gif ye seek me, suffir ye thir to ga away. 9 That the word quhilk he said suld be fulfillit, For I lost nocht ony of thame, quhilk thou has gevin to me. 10 Tharfor Symon Petir had a suerd, and drew it out, and smaat the seruand of the bishop, and cuttit of his richt ere.

xviii. 1. the strand: Wy., P., ‘the strond’; torrentem. a yarde: Wy., ‘a yrde, or a gardyn’; hortus.
2. And Judas: autem et Judas; Rh., ‘And J. also.’ Wy., ‘Sothli and J.’
5. And Judas: so P.; Vg., autem et Judas. Wy., ‘Forsoth and J.’
6. And quhen: Ut ergo; Rh., ‘As soon therefore as.’
8. He ansuerde to tham: similarly Wy., P. Vg., WW., Respondit Jesus, without eis.
10. had a suerd: habens gladium. of the bishop: pontificis; so vv. 13, 15, 16, 19, 22, 24, 26.
And the name of the seruanet was Malcus. 11 Tharfor Jesus said to Petir, Putt thou thi suerde into thi scheethe; will thou nocht that I drink the cuppe that my fader gafe to me? 13 Tharfor the cumpany of knyghtis, and the tribune, and the mynters of the Jewis, tuke Jesu, and band him, 18 And led him first to Annas; for he was fader of Caiphas wijf, that was bischope of that yere. 14 And it was Caiphas that gafe consale to the Jewis, That it spedis that a man dee for the pepel.

15 Bot Symon Petir followit Jesu, and ane vthir discipile; and that ilk discipile was knawne to the bishop. And he entrit with Jesu into the hall of the bishop; 16 Bot Petir stude at the dure without furth. Tharfor that vther discipile, that was knawne to the bishop, went out, and said to the woman that kepit the dure, and broucht in Petir. 17 And the damycele, kepere of the dure, said to Petir, Quethir thou art alsa of this mannis discipilis? He said, I am nocht. 18 And the seruanidis and mynteris stude at the coolis, for it was cauld, and thai warmyt thame. And Petir was with thame, standand and warmand him. 19 And the bishop askit Jesu of his discipilis, and of his teching. 20 Jesus ansuerde to him, I haue spokin opinlie to the warld; I taucht euir in the synagogy, and in the tempile, quhare al the Jewis com togiddir, and in hidilis I spak na thing. 21 Quhat askis thou me? ask thame that herde, quhat I haue spokin to thame; lo! thai wate quhat thingis

xviii. 13. fader of Caiphas wijf: scer Caipha.
16. to the woman that kepit the dure: ostiaria.
17. damycele, &c.: ancilla ostiaria. said . . said: Vg., dicit . . . dicit.
18. at the coolis: ad prunas. And Petir was with thame:
Vg., erat autem cum eis et Petrus.
19. And the bishop: Vg., Pontifex ergo.
20. euir: P., 'ueermore'; semper. in hidilis: P., 'in hidilis'; in occulto. Wy., 'in priuy.'
I haue said. 22 Quhen he had said thir thingis, aan of the mynisteris standand nere gafe a buffet to Jesu, and said, Ansueris thou sa to the bishop? 23 Jesus answerd to him, Gif I haue spokin euile, bere thow witnessing of euile; bot gif I said wele, † quyhy strikis thou me?

24 And Anna send him bundin to Caiphas, the bishop. 25 And Symon Petir stude, and warmyt him; and thay said to him, Quhethir alsa thou art his discipile? He denyit, and said, I am nocht. 26 Aan of the bishopis seruandis, cusing of him quhais ere Petir cuttit of, said, Quhethir I saw thee nocht in the yarde with him?

27 And Petir eftsone denyit, and anon the ok crew. 28 Than thai ledde Jesu fra (a) Caiphas into the tolbuthe; and it was aircle, and thay entrit nocht into the tolbuthe, that thai suld nocht be defoult, bot that thai suld ete pasche. 29 Tharfore Pilate went out without furth to thame, and said, Qhate accusatioun bring ye aganes this man? 30 Thai answerd, and said to him, Gif this war nocht a mysdoare, we had nocht betakin him to thee.

31 Than Pilat said to thame, Tak ye him, and deme ye him eftire your law. And the Jews said to him, It is nocht leefull to vs to sla ony man; 32 That the word of Jesu sulde be fullfit, qubilk he said, signifand be qhate deid he suld dee. 33 Tharfor eftsone Pilate entrit into the tolbuthe, and callit Jesu, and said to him, Art thou

(a) fra written above to deleted.
Mar. xv. a. Luc. xxiii. a.

king of Jews? 84 Jesus answered, and said to him, Sais thou this thing of thi self, outhir vther haue said to thee of me? 85 Pilate answered, Quothir I am a Iew? Thi folk and thi bishopis betuke thee to me; quhat has thou done? 86 Jesus answered, My kingdome is nocht of this warld; gif my kingdome war of this warlde, my mynisters suld stryue that I suld nocht be betaikin to the Iewis; bot now my kingdome is nocht here. 87 And sa Pilat said to him, Than thou art a king. Jesus answered, Thoa sais that I am a king. To this thing I am bornn, and to this I com into the warld, to bere witnessing of treuth. Ilk that is of treuth, heres my voce. 88 Pilat sais to him, Quhat is treuth? Ande quhen he had said this thing, eftir he went out to the Iewis, and said to thame, I fin na cause in him. 89 Bot it is a consuetude to yow, that I deliuere aan to you in pasche; tharfore will ye that I deliuere to you the king of Iewis? 90 All criet efsone, and said, Nocht this, bot Barabas. And Barabas was a theeff.

xix chapter.

Tharfor Pilat tuk than Jesu, and scourget. 2 And knyghtis thrandaw a crowne of thornis, and put on his hede, and did about him a claith of purpur, 8 And com

xviii. 34. and said to him: not in Vg. Clem., Respondit Jesus:

A temetipso, &c.

36. suld stryue: similarly Wy., P., with WW.; but Clem., utique decertarent. Rh., 'verily would strive.' be betaikin:

Wy., P., 'be takun'; traderer. here: so P.; Vg., hinc. Rh., 'from hence.' Wy., 'of hennis, or of this place.'

37. To this thing: in hoc; Rh., 'For this.'

38. eftir: P., 'eft'; iterum. said: Vg., dicit.

39. consuetudo: Wy., P., 'custom'; consuetudo. All criet:

Clem., clamaverunt ergo . . . omnes.

xix. 2. knyghtis: milites; and so throughout. thrandaw:
P., 'written'; plantentes. Wy., 'foldinge.' and put: P., 'and settin'; imposuerunt. Wy., 'puttiden.' The construction of Nis. is faulty here. Compare Mt. xxvii. 29. did about him: circum-
dederunt eum.
to him, and said, Hail, king of Iewis. And thi gafe to him buffettis. 4 Eftsome Pilat went out, and said to thaim, Lo! I bring him out to yow, that ye know that I find na cause in him. 5 And sa Jesus went out, berand a crow of thornis, and a clath of purpure. And he sais to thame, Lo! the man. 6 Bot quhen the bischopis and mynsters had sene him, thai creit, and said, Crucifie, crucifie him. Pilat sais to thame, Tak ye him, and crucifie ye, for I find na cause in him. 7 The Iewis ansuerede to him, We haue a law, and be the law he aw to dee, for he made him Goddis sonn. 8 Tharfor quhen Pilat had herde this word, he dredde the maire. 9 And he went into the tolbuthe agane, and said to Jesu, Of quhens art thou? Bot Jesus gafe na ansuere to him. 10 Pilat sais to him, Spekis thou nocht to me? Wate thou nocht that I haue power to crucifie thee, and I haue powere to deliuere thee? 11 Jesus ansuere, Thou suld nocht haue ony powere aganes me, bot it war gevin to thee fra abone; tharfore he that betuke me to thee has the maire synn. 12 Fra that tyme Pilat soucht to deluyer him; bot the Iewis creit, and said, Gif thou (a) deluyeris this, thou art nocht the emperouris frende; for ilkman that makis himself king, aganesais the emperour.

(a) After thou, delueris d deleted.

xix. 4. Eftsome Pilat: Vg., *exivit ergo iterum.* said: Vg., *dicit.*

5. And sa: Vg., *ergo.*
6. Bot quhen: Vg., *Cum ergo.* the bischopis: * pontifex,* as elsewhere. Rh., 'the chief priests.'
7. he aw: P., 'he owhit'; *debit.*
10. sais: Vg., *dicit ergo.*
12. Fra that tyme: similarly Wy., P., and Rh., with Hent., 'from thenceforth'; but St., Sixt., Clem., WW., *Et exinde.* emperouris ... emperour: Caesaris ... Caesar; similarly in ver. 15. aganesais: *contradicit.*
And Pilat, quhen [he] had herd thir wordis, ledde furth Jesu, and sat for domysman in a place, that is said Licostratos, bot in Hebrew Gabbatha. And it was pasche euen, as it war the sexte hour. And he sais to the Iewis, Lo! your king. Bot thai criet, and said, Tak away, tak away, crucifie him. Pilat sais to thame, Sal I crucifie your king? The bishopis ansuerde, We haue na king bot the emperour. And than Pilat betuke him to thame, that he sulde be crucifiet. And thai tuke Jesu, and ledde him out. And he baire to himself a croce, and went out into that place, that is said of Caluarie, in Hebrew Golgotha; Qhare thai crucifiet him, and vther twa with him, aan on this side and aan on that side, and Jesus in the myddis. And Pilat wrate a titile, and put on the croce; and it was writtin, Jesus (a) of Nazareth, king of Iewis. Tharfor mony of the Iewis redde this titil, for the place quhare Jesus was crucifiet was nere the citee, and [it was] (b) writtin in Hebrew, Greke, and Latyne. Tharfor the bishopis of the Iewis said

(a) After Jesus, nasare deleted.

(b) MS. defective here.
to Pilat, Will thou nocht write king of Iewis, bot for he said, I am king of Iewis. 22 Pilat anserde, That that I haue writtin, I haue writtin. 23 Tharfor the knychtis, quhen thai had crucifet him, tuke his clothes, and made iii partis, to ilk knycht a part, and a coot. And the coot was without seem, and wouen al about. 24 Tharfore thai said togiddire, Cut we nocht it, bot cast we caulis, quhais it is; that the scripture be fullfillit, sayand, Thai departit my clothes to thame, and on my claath thai kest caule. And the knychtis did thir thingis. 25 Bot beside the croce of Jesu stude his modere, and the sistire of his modere, Marie Cleophe, and Marie Magdalene. 26 Tharfore quhen Jesus hadde seen his modere, and the discipile standand, quham he luvit, he sais to his modere, Woman, lo thi soonn. 27 Eftirwart he sais to the discipile, Lo! thi moder. And fra that houre the discipile tuke hir into his moder. 28 Eftirwart Jesus wittand, that now all thingis ar endit, that the scripture war fufillit, he sais, I threst. 29 And a veschell was sett full of vynagr. And thai laid in ysope about a sponge full of vynagre, and put to his mouth. 30 Tharfore quhen Jesus had takin the vynagr, he said, It is endit. And

xix. 30.]

JOHN.

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\[\text{Math. xxvii. d. Mar. xv. b. Luc. xxiii. c.} \]

\[\text{Psalm xxvi. b.} \]

\[\text{Mar. xv. c.} \]

\[\text{Psalm lviii. e.} \]

\[\text{Math. xxvii. c. Mar. xv. d.} \]

xix. 21. Will thou nocht: P., 'nyle thou'; noti. Bot for:

\[\text{sed quis.} \]

23. wouen al about: similarly P., disregarding desuper. Vg., desuper contexta per totum. Wy., 'aboue wouen bi al.' Rh., 'wrought from the top throughout.'


27. into his moder: P., 'in to his modir,' Wy., 'in to his things.' Vg., in sua. RV., 'unto his own home.' Some MSS., with St., read in suam.

28. now: reading jam with Hent. and Rh., but not in Vg. ar endit: consummata sunt. war fulfillit: similarly P. Vg., consummatur. Wy., 'shulde be fillid.'

29. laid in ysope about a [P., the] sponge: spongiam . . . hyssopo circumponentes. RV., 'put a sponge . . . upon hyssop.'
quhen his hede was bowit doun, he gafe vp the gaast.  

81 Tharfor, for it was the pasche euen, that the bodijs suld nocht abide on the croce in the saboth, for that was a gret saboth day, the Iewis prait Pilate that the thees of thame suld be brokin, and thai takin away.  

82 Tharfore the knyghtis com, and thai brak the thees of the first, and of that vthur that was crucifiijt with him.  

83 Bot quhen thai ware cummin to Jesu, as thai saw him deid than, thai brak nocht his thees;  

84 Bot aan of the knyghtis opnyt his side with a spere, and anon blude and watir went out.  

85 And he that saw, baire witnessing, and his witnessing is trew; and he wate that he sais trew thingis, that ye beleue.  

86 And thir thingis war done, that the scripture suld be fulfillit, Ye sal nocht brek a baan of him.  

87 And agane ane vthur scripture sais, Thai sal se in quham thai throwplicht.  

88 Bot eftir thir thingis Joseph of Arimathie prait Pilat that he suld tak away the body of Jesu, for that he was a discipile of Jesu, bot priualie for drede of the Iewis. And Pilat suffirit. And sa he com, and tuke away the body of Jesu.  

89 And Nicodeme com als, that had cummin to him first be nycht, and broucht ane mixture of myrre and


34. *aan of the knyghtis*: Abp. Ham. (p. 205), ‘Ane of the knyghtis or tormentouris with ane speir oppiinit his syde and incontinent thair came furth bayth blud and watir.’

35. *that ye beleue*: Vg., *ut et vos*, &c. Rh., ‘that you also may believe.’

36. *And*: Vg., *enim*.


38. *bot priualie*: P., ‘but priui’; one or two MSS. however, ‘priueli.’ Vg., *occultus*.

aloes, as it war ane hundreth pundis. 40 And thai tuke the body of Jesu, and band it in lynnyng clathis with suet smelling (a) vnymementis, as it is the vse to Iewis for to beryse. 41 And in the place quhare he was crucifit was a yarde, and in the yarde ane new graue, in quhilk yit na man was laid. 42 Tharfore thare thai put Jesu, for the vigile of the Iewis feest, for the sepulture was nere.

The xx chapter.

Ande in aan day of the wolk Marie Magdalene com airlie to the graue, quhen it was yit mirk. And scho saw the staan mouet away fra the graue. 2 Tharfor scho ran, and com to Symon Petir, and to ane vther discipile, quham Jesus luvit, and sais to thame, Thai haue takin the Lord fra the graue, and we wate nocht quhare thai haue laid him. 3 Tharfor Petir went out, and that ilk vthur discipile, and thai com to the graue. 4 And thai twa ran togiddir, and the ilk vthur discipile ran before Petir, and com first to the graue. 5 And quhen he lowtit, he saw the schetis liand, neurtheles he entrit nocht. 6 Tharfor Symon Petir com followand him, and he entrit into the graue, and he saw the schetis laid, 7 And the

(a) After smelling, cyne underpointed.

41. yarde : P., '3erd'; hortus.
42. for the vigile [P., vigilie] of the Iewis feest: propter Paraceven Judzorum; Wy., 'for the makynge redy of Iewis.'
xx. 1. in aan day of the wolk: una sabbati; Wy., 'in oon of the saboth, that is of the woke.' airlie: mane. it was yit mirk : P., 'it was git derk'; adhuc tenebra essent.
4. ran before : Vg., praecurrir citius. Wy., 'ran before sunner.'
5. he lowtit: P., 'he stoupyde'; se inclinasset.
6. followand : P., 'suynge.'
sudarie that was on his hede, nocht laid with the schetis, bot be itself wympilit into aan place. 8 Tharfore than the ilk discipile that com first to the graue, enrit, † and saw, and beleuet. 9 For thai knew nocht yit the scripture, that it behuivit him to ryse agane fra deid. 10 Tharfore the discipilis went agane to thame self. 11 Bot Marie stude at the graue without furth wepand. And the quhile scho wepit, scho bowit hir, and beheld furth into the graue; 12 And saw twa angelis sittand, in qhuite, aan at the hede and aan at the feet, quhare the body of Jesu was laid. 13 And thai say to hir, Woman, quhat wepis thou? Scho said to thaim, For thai haue takin away my lorde, and I wate nocht quhare thai haue laid him. 14 Quhen scho had said thir thingis, scho turnit bakwart, and saw Jesu standand, and wist nocht that it was Jesus. 15 Jesus sais to hir, Woman, quhat wepis thou? quham sekis thou? Scho gessand that he was a gardinare, sais to hir, Sir, gif thou has takin him vp, say to me quhare thou has laid him, and I sal tak him away: 16 Jesus sais to hir, Marie. Scho turnit, and sais to him, Rabboni, that is to say, Maistir. 17 Jesus sais to hir, Will thou nocht † tuiche me, for I haue nocht yit ascendit to my fader; bot ga to my brether, and say to thame, I ga vp to my fader and to youre fader, to my God and to youre God. 18 Marie Magdalene com, telland to the discipilis, That I saw the Lord, and thir thingis he said to me. 19 Tharfore quhen it was

8. the ilk discipilo: Vg., et ille discipulus.
10. agane: P., ‘eftsoone.’ to thame self: ad semetipros; Kenrick, ‘to their home.’
13. And thai say: Dicunt. No conjunction in Vg. Scho said: Vg., Dicit.
euen in that day, aen of the sabotis, and the yettis
war closit qhare the discipilis war gaderit for drede
of the Iewis, Jesus com and stude in the myddis of
the discipilis, and he sais to thame, Pece to yow.
20 And quhen he had said this, he schewit to thame
handis and side; thanfure the discipilis ioyit, for the
Lord was seen. 21 And he sais to thame agane, Pece
to you; as the fader send me, I send you. 22 Quhen
he had said this, he blew on thame, and said, Tak
ye the Haligast; 23 Quhais synnis ye forgefe, tha ar
forgeuen to thame; and quhais ye withthal, tha ar
withhaldin. 24 Bot Thomas, aen of the xij, that
is saide Didymus, was nocht with thame quhen Jesus
com, 25 Thafure the vther discipilis said to him, We
haue sene the Lord. And he said to thame, Bot I
se in his handis the fixing of the nailis, and put my
fingire into the place of the nailis, and put my hand
into his side, I sal nocht beleue. 26 And eftir viii dais

xx. 19. Aen of the sabotis: una sabbatorum. Kenrick, 'the first
of the week.' Cf. Mk. xvi. 2. closit: P., 'schit'; clause.
he sais: Vg., dixit. Vv. 19-23: Gau (p. 61), 'quhen ye disci-
plis wesz gadrit to gider in ane hws and haid closit the dourris
for dredour of the Iowis Jesus come and stud in ye middis
of thayme and said pece to zow, and quhen he said this he schew to
thayme his handis and his sid, the disciplis wesz blitht seand
hime, he said to thayme agane pece to zow, as the fader send me
sus send i zow quhen he haid said this he blew apone thayme
sayand to them al . . . resawe the halie sprite quhais sinnis ze
remit thay ar remittit (or forgiffine) quhais sinnis ze hald thay ar
haldine (or notht forgiffine).'

21. And he sais: Vg., Dixer ergo. I send you: et ego
mitto vos; Rh., 'I also,' &c.

22. blew on thame, and said: Vg., inssuffavit, et dixit eis. Abp.
Ham. (p. 173), 'Resaif the haly spreit, quhais synnis saevir ye for-
geve, thai ar forgivein to thame, and quhais synnis saevir ye hald
onforvein, thai ar onforvein.' J. Ham. (Fac. Traict., p. 264),
'As the Father sent ane, sa I send zow when he had sayd this
he braithit opon thame and sayd, ressaue the halie spirit; whais
sinner ze sal remit ar remittit to thame.'

25. said to him: Wy., P. omit 'to him.' Vg., WW., dixerunt
et. the fixing: P., 'fitchinge'; fixuram.
agane his discipilis war within, ande Thomas with thame. Jesus com, quhile the yettis war closit, and stude in the myddis, and said, Pece to you. 27 Eftirwart he sais to Thomas, Put in here thi fingire, and se myn handis, and put hiddire thi hand, and put into my side, and will thou nocht be vnbeleeffull, bot faithfull. 28 Thomas ansered, and said to him, My Lord and my God. 29 Jesus sais to him, Thomas, for thou has sene me, thou beleues; blessit be thai that saw nocht, and has beleuet. 30 And Jesus did mony vther signes in the sicht of his discipilis, quhilkis ar nocht writtin in this buke. 31 Bot thir ar writtin, that ye beleue that Jesus is Crist, the sonn of God, and that ye beleuyng haue lif in his name.

xxi chapture.

Eftirwart Jesus agane schewit him to his discipilis, at the see of Tyberias. And he schewit him thus. 2 Thar war togiddire Symon Petir, and Thomas, that is said Didymus, and Nathanael, that was of the Chane of Galilee, and the sonnis of Zebedee, and ii vtheris of his discipilis. 3 Symon Petir sais to thame, I ga to fisch. Thai say to him, And we cum with thee. And thai went out, and went into a boot. And in that nycht thai tuke nathing. 4 Bot quhen the morn

xx. 26. the yettis war closit: P., 'the yatis werent schit'; [sineis clausis.]

29. sais: Vg., dixit. for: quia.

30. mony vther signes: with P. disregarding et=also; multa guidem et alia.

31. Bot thir ar writtin: J. Ham. (Fac. Traft., p. 98), 'Bot thir things ar wrettin that ze may beliue that Jesus is the Christ the sone of God and that beliuand in him ze may haue lyf in his name.'

xxi. 1. agane: P., 'eftsone'; iterum.

2. of the Chane of Galilee: a Cana Galilae.

4. the morn: P., 'the morewe'; mense.
was cummin, Jesus stude in the (a) bra; neuirtheles the discipulis knew nocht that it was Jesus. 6 Tharfore Jesus sais to thame, Childir, quethir ye haue ony souping thing? Thai anseruede to him, Nay. 6 He said to thame, Put ye the nette into the richhalf of the rolling, and ye sal find. And thai put the nette; and than thai mycht nocht draw it for multitude of fischis. 7 Tharfore the ilk discipile, quham Jesus luvit, said to Petir, It is the Lorde. Symon Petir, quhen he had herde that it is the Lorde, girde him with a coot, for he was nakit, and went into the see. 8 Bot the vther discipulis com be boot, for thai war nocht fer fra the lande, bot as twa hundreth cubitis, drawand the nett of fischis. 9 And as thai com doun into the land, thai saw coles ieland, and a fisch laid on, and breide. 10 And Jesus sais to thame, Bring ye of the fischis, quhilkis ye haue takin now. 11 Symon Petire went vp, and drew the nett into the land, full of gret fischis, ane hundreth fiftj and three; and quhen thai war sa mony, the nett was nocht brokin. 12 Jesus sais to thame, Cum ye, ete ye. And na man of thame that

(a) the added above the line.
sat at the mete durst ask of him, Quha art thou, wittand that it is the Lord. 18 And Jesus com, and tuke brede, and gafe to thame, and fisch alsa. 14 Now this thrid tyme Jesus schewit him to his discipulis, quhen he had risen agane fra deid. 15 And quhen thai had eten, Jesus sais to Symon Petir, Symon of Johnne, luvis thou me maire than thir? He sais to him, Ye, Lorde, thou wost that I lufe thee. Jesus sais to him, Feed thou my lammis. 16 Eftsonhe sais to him, Symon of Johnne, luvis thou me? He sais to him, Ye, Lord, thou wate that I lufe thee. He sais to him, Fede thou my lammis. 17 He sais to him the thrid tyme, Symon of Johnne, luvis thou me? Petir was sorowfull, for he sais to him the thrid tyme, Luvis thou me, and he said to him, Lord, thou knawis al thingis; thou wate that I lufe thee. Jesus sais to him, Fede my schepe. 18 Treulie, treulie, I say to thee, quhen thou was yonngare, thou beltit thee, and yede quhare euir thou wald; bot quhen thou sal wax eldare, thou sal hald furthi thi handis, and ane vthir sal belt thee, and sal leid thee quhare thou will nocht. 19 He said this thing, signifiand be quhat deid he suld glorifie God. And quhen he had saide thir thingis, he sais to him, Follou thou me. 20 Petir turint, and saw the

xxi. 13. tuke . . . and gafe: reading acceptit . . . et dabat with St., Sixt.; but Hent., Clem., acceptit . . . et dat. also: similiter; Rh., 'in like manner.'


17. was sorowfull: P., 'was heuy'; contristatus est. Wy., 'is sori.' Jesus sais: Clem., dixit (Hent., dicit), without Jesus. schepe: P., 'scheep'; oves.


ilk discipile followande quham Jesus luвит, quhilke alsa restit in the souper on his breest, and he said to him, Lord, quha is it that sal betray thee? 21 Tharfor quhen Petir had sene this, he sais to Jesu, Lord, bot quhat this? 22 Jesus sais to him, Sa I will that he duell till that I cum, quhat to thee? follou thou me. 23 Tharfore this word went out amang the brethir, that the ilk discipile deis nocth. And Jesus said nocht to him that he deis nocht, bot, Sa I will that he duell til I cum, quhat to thee? 24 This is the ilk discipile that beris witnessing of thir thingis, and wrate thame; and we wate that his witnessing is trew. 25 And thar ar alsa mony vther thingis that Jesus did, quhilke gif thai war writtin ilk be thame self, I deme that the warld him self sal nocht tak tha bukis that ar to be writtin.

Heir endis the foure ewangellis.

21. had sene this: *hunc . . . vidisset*. Wy., 'hadde seyn this discipile.' bot quhat this: Wy., 'what forsothe this'; hic autem quid?

22. Sa I will that he duell: Wy., P., 'So I wole,' &c. Clem., and nearly all MSS. of Vg., *Sic eum volo*, instead of *Sæ*, which we should expect from the Greek. WW. read, *Si sic*. But Mr Rendel Harris, in his 'Study of Codex Bezae' ('Texts and Studies,' 1891, vol. ii. pp. 32-40), maintains that *sic* is here the genuine reading, which preserves an early pre-classical Latin form. He adduces several other instances from Codex Bezae and from the Old Latin version of Irenæus, in which ἔδω is translated by *sic*. Rh., 'So I will have him to remain,' where 'so' is given a hypothetical or conditional turn. The same in ver. 23.

24. thame: P., 'hem'; hac. Wy., 'thes thingis.'

25. ilk be thame self: P., 'bi ech bi hym silt'; *per singula*. Rh., 'in particular.'
And followis the Epistillis of Sancte Paule to the Romanis.

THE PROLOUGE.(a)

ROMANIS ar in the cuntrue of Italie: thai war dis-sauet first of fals prophetis, that is, fals techers. And vindir the name of our Lorde Jesu Crist thai ware brought into the law and prophetis, that is, into cery-monies outhir fleschlie keping of Moyses law and of prophetis according with the cerymonyis, quhilk vsing is contrarie now to the treuth and fredome of Cristis evangele. Paule agane callis thir Romanis to verry faith and treuth of the evangele, and writis to thame this epistile fra Corinthie.

The Romanis.

The first chapturer.†

PAULE, the (b) seruand of Jesu Crist, callit ane apostil, departit into the evangiel of God; 2 Quhilk he had behecht before (c) be his prophetis

(a) The Prologue is found in several MSS. of Purvey, and purports to be taken from St Jerome.
(b) After the, ap deleted. (c) After before, his deleted.

i. 1. callit: P., 'clepid'; so in vv. 6, 7. departit into: segregatus in. euangel: P., 'gospel.' Wy., 'evangelie.'
2. had behecht: P., 'hadde bihote'; promiserat. Gau (p. 106), 'Paul the seruand of Jesu christ callit to ye office of ane apostil sewert to prech the vangel of God . . . quhilk he promist befor be his prophetis in ye halie scriptureis of his sone quhilk vesz borne of the seid of Daviid as pertenan to the flesch.'
in halie scripturis. 8 Of his sonn, quilkis is made to him of the sede of Dauid be the flesch, 4 And he was before ordainit the sonn of God in virtue, 5 be the spirit of hallowing of the agane rising of deidmen of Jesu Crist our Lorde, 6 Be quhm we haue resauct grace and the office of apostile, to obey to the faith in al folks for his name, 7 Amang quhilkis alsa ye ar callit of Jesu Crist, 8 To all that ar(a) at Rome, derlingis of God, and callit halie, grace to yow, and pece of God oure faedere, and of the Lord Jesu Crist. 9 First I do thankingsis to my God, be Jesu Crist, for al yow, for your faith is schewit in al the world. 10 For God is a witnes to me, to quham I serue in my spirit, in the vangel of his sonn, that without ceessing I mak mynd of yow euir in my praieris. 10 And beseke, gif in ony maner sum tyme I haue a spedy way in the will of God to cum to yow. 11 For I desire to se yow, to part sumquhat of spirituale grace, that ye be confermyt, 12 That is, to be confortig togiddir in you, be faith that is bathe youris and myn togiddir. 18 And brether, I will nocht that ye vnknew, that

(a) ar added above the line.

i. 4. the spirit of hallowing: Abp. Ham. (p. 169), 'the spreit of sanctification.' of the agane rising of deidmen, &c.: ex resurrectione mortuorum Jesu Christi; Rh., 'by the resurrection of our Lord J. C. from the dead.'
7. derlingis of God, and callit halie: similarly P. Wy., 'the louede of God, clepid hooly,' omitting and. Vg., dilactis Dei, vocatis sanctis. Rh., 'the beloved of God, called to be saints.'
8. First: Vg., primum quidem.
9. vangel: Wy., P., 'gospel.'
10. in ony maner sum tyme: quo modo tandem aliquando. a spedy way: Wy., 'esy, or spedy, wele'; prosperum iter.
11. to part sumquhat: P., 'to parten sumwhat'; ut aliquid impertiar.
12. be faith, &c.: Wy., 'by that faith,' &c.; per eam, qua invocem est, faadem vestram, atque mean.
oft I purposit to cum to you, and I am lettir to this tym, that I haue sum fruit in you, as in vthur foliks. 14 To Grekis and to barbaris, to wise men and to vwisemen, I am dettour, 15 Sa that that is in me is reddi to preche the evangel alsa to you that ar at Rome. 16 Forsuth I schame nocht the euangel, for it is the virtue of God into heil to ilk man that beleues, to the Iew first, and to the Greke. 17 For the richtusines of God is schewit in it, of faith into faith, as it is writtin, For a iustman levis of faith. 18 For the ire of God is schewit fra heuen on al vnpitie and wickitnes of the men that withhaldis the treuth of God in vnrichtwisnes. 19 For that thing of God that is knawne, is schewit to thame, for God has schewit to thame. 20 For the inuisible thingis of him that ar vndiirstandin, ar behaldin of the creature of the world, be tha thingis that ar made, ye, and the euirlastin virtue (a) of him and the godhede, sa that thai may nocht be excusit. 21 For quhen thai had knawne God, thai glorifit him nocht as God, nouthir did thankins, bot thai vanysit in thare thoughtis, and the vwise hert of thame was mirkit.

(a) virtue over thingis deleted.

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For thai sayand that thame self ware wise, thai war made fulis. 22 And thai changet the glorie of God un-
corruptible into the liknes of ane ymage of a deidlie
man, and of birdis, and of fourfuit beetis, and of ser-
pentis. 24 For the qhilk thing God betuke thame into
the desires of thar hart, into vnkleennes, that thai punyse
with wrangis thar bodiis in thame self. 22 The qhilk
changet the treuth of God into lesing, and wirschipit
and seruit a creature rather than to the creatour that is
blessit into warldis of warldis. Amen. 23 Tharfor God
betuke thame into passiouuns of euile fame. For the
women of thame changet the kyndlie vse into that vse
that is aganis kynd. 24 Alsa the men forsuke the kyndly
vse of women, and brint in thare desires togiddire,
and men into men wrocht filthe, and resauet into
thame self the mede that behuvit of thare errour.
26 And as thai previt that thai had nocht God in
knowing, God betuke thame into a repreuable witt,

22. of a deidlie man: corruptibilis hominis; Abp. Ham.
(p. 49), 'Thai turnit and gaif the glory of the immortal God unto
ane ymage made nocht only after the similitude of ane mortall
man, bot alwa of Byrdis and four futtit beitists and of creping
beistis.'

24. betuke thame: tradidit illos; Abp. Ham. (p. 33), 'God
gaif thame up into thair hartis lust.' that thai punyse with
wrangis, &c.: ut contumelitis afficiant corpora sua; Rh., 'for to
abuse their own bodies . . . ignominiously.'

25. wirschipit: Wy., P., 'heriieden'; coluerunt. into
warldis of warldis: similarly P. Vg., in sacula. Wy., 'in to
worldis, or withouten ende.'

26. of euile fame: P., 'of schenshiphe'; ignominia. Wy., 'of
yuel fame, or schenship.' Abp. Ham. (p. 33), 'God gaif thame
up into schameful lustis.' kyndlie . . . aganis kynd: similarly
Wy., P.; naturalem . . . contra naturam.

27. Alsa: Similitur autem et; Rh., 'And in like manner . . .
also.' togiddire: in invicem; Rh., 'one toward another.'

28. into a reprehensible witt: in reprobum sensum; Abp. Ham.
(p. 33), 'and as thai regard it nocht to ken God, evin sa God gaif
thame up (that is to say) tholit thame to fall into a perversit mynde
to do thai thingis qhilk was nocht cumlie.'
that thai do tha thingis that ar nocht couenabile; 30 That thai be fulfullit with al wicketines, malice, fornicatioun, couatice, wawartnes, full of invy, manslaingis, strif, gile, euile will, priuee bacbitaris, 30 Detractouris, † hadfull to God, debataris, proude, and hie ouir mesure, findaris of euile thingis, nocht obeyand to fader and modere, 31 Vnwise, vnmanerlie, without lufe, without band of peace, without mercy. 32 Qualkis quhen thai had knawne the richtuisnes of God, vndirstude nocht, that thai that dois sic thingis ar worthi the deid, nocht aanal thai that dois thai thingis, bot alsai thai that consentis to the (a) doaris.

(a) After the, dar deleted.

i. 29. wawartnes: P., ‘weowardnesse’; nequitia. priuee bacbitaris: susurriones; Wy., ‘pruyey bacbyteris, or soreoris of discord.’ Rh., ‘whisperers.’


32. nocht aanal: omitting conjunction, with Wy., P. Vg., et non solum. Abp. Ham. (p. 96), ‘nocht only thai that dois evil or worthie of the deade, bot also thai that consentis to the doaris.’

ii. 1. ilk man that demes: Vg., O homo omnis qui judicas. Wy., ‘thou ech man that demest.’

2. And we wate: Vg., scimus enim.
sicc things. 8 Bot gessis thou, man, that demes thame that dos sic things, and thou dois thais things, that thou sal eschape the dome of God? 4 Quethir dispises thou the richessis of his gudnes, and the pacience, and the lang abiding? Knavis thou nocht, that the benignitee of God leidis thee to forththinking? 5 Bot effir thi hardnes and vnrepentand hart, thou tresouris to thee jre in the day of irre and of schawing of the richtful dome of God, ¶ 6 That sal yeeld to ilk man effir his werquis; 7 Suthlie to thame that be pacience of gude werk, glorie and honour and vnscorruptiouin, to thame that seikis euir-lastig lif; 8 Bot to thame that ar of strijif, and that assentis nocht to treuthe, bot trowis to wickitnes, jre and indignatioin, 9 Tribulatioin and angir, into ilk saule of man that wirkis euile, to the Iew first, and to the Greke; 10 Bot glorie and honour and pece, to ilk man that wirkis gude thing, to the Iew first, and to the Greke. For accptioun of personns is nocht anentis God. 12 For quha euir haue synnyt without the law, sal (a) perysse without the law; and quha euir haue synnyt in the law, thai salbe demyt

(a) sal written over suid deleted.


4. the lang abiding: longanimitatis. benignitee: Wy., 'benyngyte, or good wille'; benignitas. to forththinking: ad penitentiam. Abp. Ham. (p. 217), 'Kennis thow nocht that the gentilness of God leidis the to pennance.'

5. jre... of ire: P., 'wraththe... of wraththe'; and so ver. 8.

7. to thame that seikis euirlastig lif: reading quarentibus with some MSS.; but Vg., iis guidem qui... gloriam et honorem et incorruptionem quarunt, vitam aternam.

8. trowis to wickitnes: Wy., P., 'bileuen to wickidnesse'; credent iniquitati. A.V., 'obey unrighteousness.'


11. anentis: so Wy., P.; apud; and in ver. 13.
be the law. 18 For the heraris of the law ar nocht iust anentis God, bot the doaris of the law salbe made iust. 14 For quhen hethin men that has nocht the law, ‡ does kindli the thingis that ar of the law, thai nocht havand sic maner law, ar law to thame self, 15 That schewis the werk of law writtin in thar harts. For the conscience of thame yeeldis to thame a witnessing betuix thame self of thoughtis that ar accusand or defendand, 16 In the day quhen God sall deme the priuee things of men effire my vangel, be Jesu Crist. 17 Bot gif thou art namet a Iew, and restis in the law, and has glorie in God, 18 And has knawne his will, and thou leirit be the law preuis the maire profittabile thingis, 19 And traistis thi self to be a ledare of blindmen, the licht of thame that ar in mirknessis, 20 A techeare of vnwismen, a maistere of young childir, that has the form of cunning and of treuth in the law; 21 Quhat than techis thou ane vthir, and techis nocht thi self? Thou that prechis that men sal nocht stele, stelis? 22 Thou that techis that men sal do na licherie, dois licherie? Thou that abhorris ydolis, dois sacrilege? 23 Thou that has glorie in the law, vnwirschipis God
dedle, bot according to his dedle—namely, to that god enirlasting lyf. And to thanne the disobedeth the treuth the writris of God. (a) ... of God for the fleische nother is nor can be subdewit tharto, Ro. viii. Bot the apostolis, meaning (is that) the heymis, (bed) the same law writtin in thair harts, that the Jews had in thair bukis, that is to says, their consciens ar grist to (don) ewill, for thae knew that it is nocht lawfull for till stealle, to commit adulterie, to slay, nother to do vuto another that thae wald nocht halwel (one) to thanne selfis.

(a) A line of the gloss has been lost at the top of the page.

ii. 13. the heraris of the law: J. Ham. (Cath. Tract., sig. S §), ‘not the heraris but the doaris of the lau could be iustefelt before God.’

14. kindli: naturaliter.
17. has glorie: gloriaris; RV., ‘dost glory.’
23. vnwirschipis: inhonoras; Wv., ‘vnworschipist, or dispisist.’
be breking of law? 24 For the name of God is blasphemit be you amang hethinmen, as it is written.

25 † For circumsicioun proffitis, gif thou kepe the law; bot gif thou be a trespassour aganes the law, thi circumsicioun is made prepucie. 26 Tharfor gif prepucie kepe the richtuisnessis (a) of the law, quhethir his prepucie sal nocht be repute into circumsicioun?

27 And the prepucie of kynd that fullfyllis the law, sal deme thee, that be lettri and circumsicioun art a trespassour aganes the law. 28 For he that is in opin is nocht a Jew, noothir it is circumsicioun that is opinie in flesch; 29 Bot he that is a Jew in hid, and the circumsicioun of hart, † in spirit, nocht be lettir, quhais praising is nocht of men, bot of God.

iii chaptire.

What than is maire to a Jew, or proffite of circumcisioun? 2 Mekile be al wise; first, for the spekingis of God war betakin to thame. 3 And quhat gif

(a) richtuisnes corrected into richtuisnessis.
sum of thame beleueth noch? Quhethir vnbelueth of thame has avoide the faith of God? God for- 
bede. 4 For God is suthfast, bot ilk man is a 
leare; as it is wittin, That thou be iustifit in thi 
wordis, and ouircummin, quhen thou art demet. 5 Bot 
if oure wickitnes [†] commend the richtuisnes of God, 
quhat sal we say? Quhethir God is wickit, that 
Ellis how sal God deme this warld? 7 For giff the 
truthe of God has aboundit in my lesing, into the 
glorie of him, quhat yit am I demet as a synnare? 
8 And nocht as we al blasphemyt, and as sum sais 
that we say, Do we euile thingis, that gude thingis 
cum. Quhais dampanet is lust. 9 Quhat then? 
Passe we thame? Nay; for we haue schewit be 
skill that all bathe Iewis and Greiks ar vndir synn, 
10 As it is wittin, For thar is na man iust; 11 Thare 
is na man vndirstanding, nouther seekand God. 
12 All bowit away to giddire, thar ai made vnprofit-
abile; thar is naan that dois gude, thar is naan till 
to ayn. 18 The throte of thame is an opin sepulture 
with thar tonngis thaid gylefullie; the venomme of 
snakis is vndir thar lippis. 14 Of qham the mouth 
is full of cursing and bittirnes; 15 The feet of thame 

iii. 3. has avoidit: reading evacuavit with Hent., Sixt.; so Rh., 'made . . . frustrate.' Clemp., evacuabit. 
4. and ouircummin: P., 'and ouercome'; et vincas. 
5. bringis in ire: P., 'bryngith in wraththe'; infert iram. 
Rh., 'executeth wrath.' 
7. quhat yit am I demet: quid adhuc et ego . . . judicor; 
Rh., 'why am I also yet judged.' 
9. Passe we thame? Præcellimus eos? for we haue schewit 
be skill: causati enim sumus. Rh., 'for we have argued.' 
11. bowit away: declinaverunt; Rh., 'have declined.' 
gude: P., 'good thing.' thar is naan till to ayn: non est usque ad 
sumum. 
13. of snakis: so P.; aspidum. Wy., 'of eddis, that ben 
clepid aspis.'
ar swift to sched blude. 18 Sorow and cursitnes ar in the wayis of thame, 17 And thai knew noch the way of pece; 18 The dread of God is nocht before thare een. 19 And we wate, that quhat euire thingis the law spekis, it spekis to thame that ar in the law, that ilk mouth be stoppit, and ilk warld be made subiect to God. 20 For of the werkis of law ilk flesch sal nocht be iustifit before him; for be the law thar is knawing of synn. 21 Bot now without the law the richtuines of God is schewit, that is witnessit of the law and the prophetis. 22 And the richtuines of God is be the faith of Jesu Crist into al men and (a) on al men that beleues in him; for thar is na departing. 23 For al men synnyt, and has nede to the glorie of God; 24 And ar iustifit frelie be his grace, be the agane bying that is in Crist Jesu. 25 Quham God ordanit forgevare, be faith in his blude, to the schewing of his richtuines, for remissioun of before gaing synnis, 26 In the bering vp of God, to the schewing to his richtuines in this tyype, that he be iust, and iustifand him that is of the faith of Jesu Crist. 27 Qharen than is thi glorying? It is excludit be quhat law? Of deedis doyng? Nay, bot be the law of

(a) and . . . men added in the margin.

iii. 16. Sorow and cursitnes: similarly P.; contritio et infelicitas. Wy., 'contritioun, or defoulung togidere and infelicitie, or cursidenesse.' Hampole (Ps. xiii.), 'Brekynge and wrechidnes.'
20. knawing of synn: Abp. Ham. (p. 123), 'Be the law is the knowlege of syn.'
21. that is: so P.; but not in Wy. or Vg.
22. departing: distinctio; Wy., 'distyncciou, or departynge.'
24. agane bying: redemptionem; Wy., 'redemcioun, or the axemyng.'
25. forgevare: so P., 'fortyuer,' reading, with St., Sixt., propitiationem. Hent., Clem., propitiationem. Rh., 'a propitiation.'
26. the bering vp: sustentatione. Rh., 'toleration.'
faith. 28 For we deme a man to be iustifit be the faith, without werkis of the law. 29 Quhethir of Iewis is God aanlie? Quhethir he is nocht alsa of hethin men? Yis, and of hethin men. 30 For a God is, that iustisifis circuncisioune be faith, and pre-pucie be faith. 31 Destroy we tharfore the law be faithe? God forbede; but we stablishe the law.

The ferde chapturie.

Qvhat than sal we say, that Abraam our fader eftir the fleisch fundin? 2 For gif Abraam be iustifiit of the werkis of the law, he has glorie, bot nocht anentis God. 3 For quhat sais the scripture? Abraam beleuet to God, and it was reput to him to richtuisnes. 4 And to him that werkis mede is nocht reput be grace, bot be dette. 5 Suthlie to him that werkis nocht, bot beleues into him that iustifiis a wickit man, his faith is reput to richtuisnes, eftir the purpos of Goddis grace. 6 As Dauid sais, the blessitnes of a man, quham God acceptis, he gevis to him richtuisnes

iii. 28. be the faith: similarly P.; but Wy. omits article.
30. For a God is: similarly P. Wy., 'For sothely oon is God'; Quoniam quidem unus est Deus, qui, &c.
iv. 1. fundin: Gau (p. 108), 'Quhat sal we say yat Abraham our fader fand as pertenand to the fleisch.'
2. werkis of the law: reading legis with St., Sixt.; but Hent., Clem. omit.
3. it was reput: P., 'it was arettid'; reputatum est. J. Ham. (Cath. Tract., sig. S 8), 'Abraham beleuit God, and it was impunit to him for justice.'
4. reput: P., 'arettid'; imputatur. 
5. beleues into him, &c.: Gau (p. 107), 'to hime that trowis in hime quhilk makis ye ongodlie richtus, faith is recknit for richtusnes.'
6. As Dauid: disregarding et=also. Vg., Sicut et David. Wy., 'As and David.' sais: dicit. Rh., 'termeth.' RV., 'pronounceth.' quham God acceptis, &c.: cui Deus accepto fort justitiam sine operibus; Rh., 'to whom God reputeth justice without works.'
without werkis of the law, 7 Blessit ar thai, quhais wickitness ar forgevin, and quhais synyns ar hidde. 8 Blessit is that man to quham God reput nocht synn. 9 Than quhethir duellis this blessitnes aanlie in circumcisioun, or also in prepucie? For we say, that the faith was reput to Abraham to richtuisnes. 10 How than was it reput? in circumcisioun or in prepucie? Nocht in circumcisioun, bot in prepucie. 11 And he take a signe of circumcisioun, a taknyng of richtuisnes of the faith quhilk is in prepucie, that he be fadere of almen beleuyng be prepucie, that it be reput also to thame to richtuisnes; 12 And that he be fader of circumcisioun, nocht aanlie to thame that ar of circumcisioun, bot also to thame that followis the steppis of the faith, quhilk faith is in prepucie of oure fader Abraam. 13 For nocht be the law is the promitt to Abraam, or to his sede, that he suld be aire of the warlde, bot be the richtuisnes of the faith. 14 For gif thai that ar of the law, ar airis, faith is destroyit, promitt is done away. 15 For the law wirkis ire; for quhar is na law, thare is na trespass, noothir is trespassing. 16 Tharfor richtuisnes is of faith, that be grace promitt be stable ¶ to ilk seid, nocht to that seed aanlie that is of the law, bot that that is of the faith of Abraam, quhilk is fader of vs all. 17 As Esme li. a.

iv. 8. reput: P., ´arettide,´ reading imputavit with Bent. and Rh., ´fath not imputed´; but Clem., imputabit.
9. reput: P., ´arettid´; so also vv. 10, 11, 22, 23, 24.
11. a taknyng: signaculum; Wy., ´a markynge, or tokenynge.´
13. the promitt: P., ´biheest´; promissio; and so in next verse.
15. ire: P., ´wraththe.´ there is na trespass, noothir is trespassing: similarly P., by error. Vg., ubi enim non est lex: nec pravaratia. Wy., ´wher the law is not, nethir is prevarication, or trespassing.´
16. Tharfor richtuisnes is of faith: P. underscores ´riftfulness is´ as not in the text. Vg., Idea ex fide. promitt be stable: P., ´biheeste be stable´; firma sit promissio.
it is written, For I haue set thee fader of mony folkis, before God to quham thou has beleuet.

Qhillk God quyknis deidmen, and callis tha thingis that ar nocht, as tha that ar. 18 Qhillk Abraam aganes hope beleuet into hope, that he suld be made fader of mony folkis, as it was said to him, Thus sal thi seed be, as the sternis of heuene, and as the grawell (or sand) of the see. 19 And he was nocht made vnstedfast in the faith, nouthir he beheld his body than nere deid, quhen he was almaalst of ane hundreth yeris, nor the wambe of Sare nere deid. 20 Alsa in the behecht of God he douteit nocht with vntraist; bot he was confortit in the beleue, ¶ gevand glorie to God, 21 Wittand maast fullie that quhat euir thingis God has belecht, he is michtj alsa to do. 22 Tharfore it was reput to him to richtuines. 23 And it is nocht writtin aanlie to him, that it was reput to him to richtuines, 24 Bot alsa


18. as the sternis of heuene, and as the granell (or sand) of the see: reading, with St., Hent., Sixt., and Rh., sicut stella cali et arena maris; but Clem., Sic erit semen tuum, without addition. P., ‘as the sternis of heuene and as the grawell that is in the brenke of the see.’ Wy. adds to ‘grawell,’ ‘or sond, that is in the brynke of the see.’ Nis. here differs from both Wy. and P. by omitting ‘the brenke (or brynke) of.’


20. the behecht: P., ‘the bheeste’; repromissione. in the beleue: P., ‘in bileue,’ without article.


22. Tharfore it was reput: Vg., Ideo et reputatum est.

23. aanlie to him: ‘to’ a slip of Nis. P., ‘for’; propter.
for vs, to quhillis it salbe reput, that beleues in him Gall. i. a. that raasit our Lorde Jesu Crist fra deid. 25 Quhilk was betakin for our synnis, and raase agane for our iustifying.

v chapturer.

Tharfore we, iustifiit of faith, haue we pece at God be our Lord Jesu Crist. 2 Be quham we haue nere gaing to, be faith into his grace, in quhillk we stande, and haue glorie in the hope of the glorie of Goddis childe. 8 And nocht this aanlie, bot also we glorie in tribulatiounns, wittand that tribulatioun wyrkis pa-cience, 4 And pacience preving, and prevyng hope. 6 And hope confonndis nocht, for the charitie of God is spredde on breed in our harti be the Haligaast, that is gevin to vs. 6 And quhile that we war seek eftir the tyme, quhat deit Crist for wickitmen? 7 For seldin deis ony man for the iust man; and yit for a gude man peraunture sum man dar dee.

v. i. haue we pece: habeamus. Abp. Ham. (p. 128), 'we being justifiit be faith hais peace . . . with God.'

2. Be quham we haue: Clem., per quem et habemus; but Sixt. omits et. nere gaing to: accessum; Wy., 'accesse, or ny3 gynge to.' his grace: P., 'this grace'; gratiam istam. But one MS. (Q.) of Wy. has 'his grace.' Abp. Ham. (p. 150), 'Be quhomin also we have an entresse be faith into this grace, quhairin we stand, and rejoyce in the hoip of the glore, quhilk pertenis to the sonnis of God.'

4. and prevyng: probatio vero.

5. spredde on breed: Wy., P., 'spred abrood'; diffusa. Gau (p. 55), 'the lwiff of god is pwrit in our harti be the halie spreit quhillk is giffine to wss.' Burne (f. 151), 'the cheritie and loue of God is zet and pourit in our hairtis.' J. Ham. (Cath. Traict., sig. T 2), 'Cheritie is diffusit and zett in our harts.'

6. And quhile that, &c.: similarly P.; Ut quid enim Christus, cum adhuc infirmi essesmus, secundum tempus pro impius mortuus est? Wy., 'Wherto sothly deiede Christ for wickide men, whanne we weren jyt syke, or unstable, vp tyme?'

Bot God commendis his charitee in vs; for gif quhen we war yit synnaris, estire the tyme Crist was deid for vs, than mekle maire now we iustifit in his blude, salbe saaf fra wraath be him. For gif quhen we war ennimis, we war reconncelit to God be the deid of his soonn, mekle maire we reconncelit (a) saaf saaf in the lif of him. And nocht aanie this, bot alsa † we glorie in God, be oure Lord Jesu Crist, be quham we haue resauet now reconnceling. Tharfor as be aa man synn entrit into this world, and be synn deid, and sa deid passit furth into al men, in quhilk man almen synnit. For till to the law synn was in the world; bot synn was nocht reput, quhen law was nocht. Bot deid regnit fra Adam till to Moyses, alsa into thame that synit nocht in liknes of the trespassing of Adam, the quhilk is † liknes of Crist to cumming.

Bot nocht as gil, sa the gift; for gif throu the gilts of aan mony ar deid, mekle mare the grace of God and the gift in the grace of aa man Jesu Crist has aboundit into mony men. And nocht as be aa synn, sa be the gift; for the dome of aan into condamnatioun, bot grace of mony giltis into iustification. For gif in the gilts of aan deid regnit throw aan, mekle mare men takand plenete of grace, and of geving, and of richtuisnes, sal regne in lif

(a) After reconncelit, m deleted.

v. 10. quhen we war ennimis: Abp. Ham. (p. 153), 'Quhen we war ennemis to God, we ware reconsalit to him be the deed of his sonne,'

13. was nocht reput: P., 'was not rettid'; imputabatur.
14. liknes of Crist to cumming: Vg., forma futuri. 'Crist' in P. underscored. Wy., 'foorme, or licnesse of oon to comynge.'
15. sa the gift: Vg., ita et donum.
16. sa be the gift: Vg., ita et donum.
17. takand plentee of grace, &c.: abundantiam gratiae et donationis . . . accipientes.
be aan Jesu Crist. 18 Tharfor as be the gilt of aan into almen into condempnatioun, sa be the richtuisnes of aan into iustifying of lif. 19 For as be the inobedience of aa man mony ar made synnaris, sa be the obedience of aan mony salbe iust. 20 And the law entrit, that gilt suld be plenteous; bot quhare gilt was plenteous, grace was mare plenteous. 21 That as synn regnit into deid, sa grace regnit be richtuisnes into euirilasting lif, be Jesu Crist our Lord.

vi chapture.

Tharfor quhat sall we say? Sall we duell in synn, that grace be plenteous? 2 God forbede. For how sall we that ar deid to synn, leef yit tharin? 8 Quhethir, brether, ye knaw nocht, that quhilk euir we ar baptizit in Crist Jesu, we ar baptizit in his deid? 4 For we ar to giddire bersit with him be baptyme into deid; that as Crist raase fra deid be the glorie of the fader, sa walk we in a newnes of lif. 5 For gif we planntit to giddire ar made to the liknes of his deid, alsa we salbe of the liknes of his rysing agane; 6 Wittand this thing, that oure ald man is crucifiit togiddir, that the body of synn

v. 19. ar made . . . salbe: constitutis sunt . . . constituentur. Abp. Ham. (p. 156), 'Lyke as throch the inobedience of a man thair was maid mony synnaris, sa be the obedience of a man thair is made mony just men.' Burne (f. 4), 'as be the syn of ane man vickitnes come vnto al men to condemnation euin sual al men ressaus gudnes to iustification be the gudnes of ane man.'

21. sa grace: Vg., ita et gratia.

vi. 2. how sall we, &c.: Burne (f. 3 v.), 've quha ar deid to syn, hou may ve leue in the same heirefter?'


4. sa walk we: Wy., 'so and we walke'; ita et nos . . . aumbulemus. Abp. Ham. (p. 162), 'Evin as Christ raise fra the dede be the glorie of his father, sa lat us gang in ane new lyfe.'

6. togiddir: simul; Rh., 'with him.'
be destroyit, that we serue na mare to synn. 7 For
he that is deid to syn, is iustifit fra syn. 8 And gif
we ar deide with Crist, we beleue that alsa we sal
leef togiddire with him; 9 Wittand for Crist, rysand
agane fra deid, now deis nocht, deid sal na mare
haue lordschip on him. 10 For that he was deid to
synn, he was deid aenis; bot that he leueus, he
leueus to God. 11 Sa ye deme your selfe to be deid
to synn, bot levand to God in our Lord Jesu Crist.
12 Tharfore regne nocht synn in your deidlie body,
that ye obey to his couatingis. 13 Nouthir gefe ye
your membris armouris of wickitnes to synn, bot gif
ye yowr selfe to God, as thait that levis of deidmen,
and your membris armouris of richtwisnes to God.
14 For synn sal nocht haue lordschip on yow; † for
ye ar nocht vndir the law, bot vndir grace. 15 Quhat
tharfore? Sall we do synn, for we ar nocht vndir the
law, bot vndir grace? God forbede. 16 Wate ye
nocht, that to quham ye gefe yow seruandis to obey,
ye ar seruandis of that thing, to quhilk ye haue
obeyit, outhir of synn to deid, outhir of obedience
to richtwisnes? 17 Bot I thank God, that ye war
seruandis of synn; bot ye haue obeyit of hart into
that forme of teching, in quhilk ye ar betakin.

vi. 6. that we serue: so Wy., P., reading apparently st instead
of, with Clem., et ... serviamus.
7. to syn: not in P.; and in Wy. underscored.
8. with him: reading, with St., Sixt., cum illo. Hent., Clem.,
cum Christo.
9. Crist, &c.: Abp. Ham. (p. 161), 'Christ rysand fra the dede
deis na mair, dede sall have na mair powar ouir him.'
11. Sa ye deme: Vg., Ita et vos existimate.
12. his couatingis: concupiscendentis ejus. Abp. Ham. (p. 116),
'Lat nocht syn regne in your mortal bodenis, that ye said obey the
lust of it.'
13. armouris: P., 'armuris'; arma. Rh., 'instruments.'
that levis of deidmen: ex mortuis viventes. AV., 'alive from
the dead.'
16. to obey: P., 'to obie to.'
18 And ye deluyerit fra synn, ar made seruandsis of richtuisnes. I x I 10 I say that thing that is of man, for the vnstablenes of youre flesch. Bot as ye haue gevyn youre membris to serue to vnclennes, and to wickitnes into wickitnes, sa now geefe ye your membris to serue to richtuisnes into halynes. 20 For quhen ye ware seruandsis of synn, ye war fre of richtuisnes. 21 Tharfor quhat fruit had ye than in tha thingis, in quhilks ye schame now? for the end of thame is deid. 22 Bot now ye deluyerit fra synn, and made seruandis to God, haue your fruit into halynes, and the end euirlasting lif. 23 For the wages of synn is deid; and the grace of God is euirlasting lif in Crist Jesu our Lord. I

vii chap. I

Brethir, quhethir ye knaw nocht; for I speke to men that knawis the law; for the law has lordschip in a man, als lang tyme as jt leewis? 2 For that woman that is wndire ane husband, js bundin to the law, quhile the husband leewis; bot gif hir husband is deid, scho is deluyerit fra the law of the (a) husband.

(a) the written above hit deleted.

vi. 19. that thing that is of man: so P. Wy., 'mannis thing'; humanum. vnstableis: P., 'vnstidfastnesse'; infermitatem. Wy., 'infrmite, or vnstableinse.' Bot as: Vg., Sicut enim. Abp. Ham. (p. 224), 'As ye have abusit the membris of your body, procedand fra a syn to ane vtir, sa now... use weill and occupie your membris in rychteounses for your sanctificationoun.'

23. the wages, &c.: Gau (p. 72), 'The raward of sines is deid bot the euerelstand lif is (throw) ye grace of God quhilik we haiff of Jesus Christ.' Abp. Ham. (p. 266), 'The waigne of synne is deede eternal.'

vii. 1. jt leewis: so Wy., P., 'it lyueth; though some few MSS. read 'he lyueth,' as in Rh. and AV.

2. that woman, &c.: Burne (f 152 v.), 'the woman is subject to the lau of hir housband salang as he leuis.
Tharfore scho salbe callit ane adultrice, gif scho be with ane vthir man, quhile the husband leveis; bot gif hir husband is dede, scho is deluierit fra the law of the husband, that scho be nocht adultrice, gif scho be with ane vthir man. 4 And sa, my brethire, ye ar made deid to the law be the body of Crist, that ye be of ane vthir, that raase agane fra deid, that ye bere fruit to God. 5 For quhen we war in flesch, passiounys of synnis, that war be the law, wroucht in our membris, to bere fruit to deid. 6 Bot now we ar vnbindin fra the law of deid, in quhilk we war haldin, sa that we serue in newnes of spirit, and not in alndes of lettre. 7 Quhat tharfore sal we say? The law is synn? God forbode. Bot I knew nocht synn, bot be the law; for I wist nocht that couating was synn, bot (a) for the law said, Thou sal nocht couate. 8 And throw occasioun takin, synn be the comandment has wroucht in me al couatice; for without the law, synn was deid. 9 And I leeuit without the law sum tyme; bot quhen the comandment was cummin, synn leeuit agane. 10 Bot I was deid, and this comandment that was to lijf, was fundin to (b) me, to be to deid. 11 For synn, throw occasioun takin be the comandment, dissaue me, and be that it slew me. 12 Tharfor the law is haly, and the comandment is haly, and iust, and gude. 13 Is

(a) After bot, be the law deleted.
(b) to written above in deleted.

4. ye ar made deid: Vg., et vos mortificati estis. Rh., ‘you also are,’ &c. that ye bere fruit: similarly P., reading with St., Sixt., fructificatis; but Hent., Clem., fructificamus. Wy., ‘that we bere fruit.’
7. be the law: Wy., P. omit article. wist nocht that couating was synn: similarly Wy., P. Vg., concupiscemiam nesciebam. Rh., ‘concupiscence I knew not.’
12. the law is haly: Vg., lex quidem sancta.
than that thing that is gude, made deid to me?
Gode forbidde. Bot synn, that it seme synn, throw
gude thing wroucht deid to me, that synn be made
ouir maner synnand throu the comandment. 14 And
we wate, that the law is spirituale; bot I am fleschlie,
sald vndir synn. 15 For I vndirstand nocht that that
I wirk; for I do nocht the gude thing that I will,
but I do the euile thing that I haat. 16 And gif I
do that thing that I will, (a) I consent to the law, for
it is gude. (b) 17 Bot now I wirk nocht it now, bot
the synn that duellis in me. 18 Bot I wate, that in
me, that is, in my flesch, duellis na gude; for will
lyis to me, bot I find nocht to performe gude thing.
19 For I do nocht that ilk gude thing that I will,
but I do that ilk euil thing that I will nocht.
20 And gif I do that euile thing that I will nocht,
I wirk nocht it, bot the synn that duellis in me.
21 Tharfor I find the law to me willand to do gude
thing, for euile thing lyis to me. 22 For I delite to
giddire to the law of God, eftire the jnnerman.
28 Bot I se ane vthir law in my membris, fechtiong
agane the law of my saule, and makand me caitiue
in the law of synn, that is in my membris. 24 I am

(a) After will, not elided.
(b) guile inserted above the line.

vii. 13. that synn be made ouir maner synnand: P., 'that we
ynne ouer maner'; fiat supra modum peccans peccatum. Rh.,
'that sin might become sinning above measure.'
18. Bot I wase: P., 'But and I woot'; Scio enim. will
lyis to me: velle adjacet mihi. Rh., 'to will is present with me.'
21. euile thing lyis to me: mithi malum adjacet; Rh., 'evil is
present with me.'
22. I delite to giddeire: condilector.
23. fechtiong agane: P., 'aʃenfʒtynge'; repugnatiem. of
my saule: similarly Wy., P. Vg., mentis mea. Abp. Ham.
(p. 193), 'I se ane vthir law in my memberis, qhilik repugnis
agane the law of my mynd.'
ane vnseli man; [†]quha sal deluyer me fra the body of this synn? 25 The grace of God, be Jesu Crist our Lord. Tharfor I myselfe be the saule serue to the law of God; bot be the flesch to the law of synn.

The viii chapturer.

†Tharfore now na thing of damnatioun is to thame that ar in Crist Jesu, quhilk wandris nochte eftir the flesch. 2 For the law of the spirit of liif in Crist Jesu has deluyerit me fra the law of synn [and] of deid: 3 For that that was impossible to the law, in quhat thing it was seek be flesch, God send his sonn into the liknes of flesch of synn, and of synn dampnit synn in flesch; 4 That the justifying of the law war fulfills in vs, that gais nocht eftir the flesche, bot eftir the spirit. 5 For thai that ar eftir the flesch, saouuris tha thingis that ar of the flesch; bot thai that ar eftir the spirit, feelis tha thingis that ar of the spirit. 6 For the prudence of flesch is deid; bot the prudence of spirit is liif and pece. 7 For the wisdome of the flesch is ennimy to God; for it is nocht subiect to the law of Gode, for nounthir it may. 8 And thai that ar in flesch (a) may nocht pleise

(a) After flesch, pleise god deleted.

vii. 24. ane vnseli man: P., 'an vnceli man'; infelix. body of this synn: similarly Wy., P. Vg., corpore mortis hujus. Rh., 'body of this death.' Gau (p. 67), 'I onhappie man quhay sal deliuer me of this mortal body.'

viii. 1. eftir the flesch: some Vg. MSS. add, sed secundum spiritum. So Abp. Ham. (p. 116), 'Thair is now na dammation unto thame that ar in Christ Jesu, quhilke gangis nochte efter the flesch, bot efter the spirit,' but see p. 263.


3. and of synn dampnit synn: et de peccato damnavit peccatum.
to God. 

9 But ye ar nocht in flesch, bot in spirit;
gif neuirtheles the spirit of God duellis in you.
Bot gif ony has nocht the spirit of Crist, this is
nocht his. 

10 For gif Crist is in you, the body is
deid for synn, bot the spirit leeuis for justifying.

11 And gif the spirit of him that raasit Jesu Crist
fra deid duellis in you, he that raasis Jesu Crist fra
deid, sal quickin alsy your bodijs, for the spirit of
him that duellis in you. 

12 Tharfore, brether, we
ar dettouriis, nocht to flesch, that we leef etfir the
flesch. 

13 For gif ye leeue etfir the flesch, ye sal
dee; bot gif ye be the spirit slais the deedis of the
flesch, ye sal leeue. 

14 For quahe euir ar ledde be
the spirit of God, thir ar the sonnis of God. 

15 For
ye haue nocht takin eftsone the spirit of seruage in
drede, bot ye haue takin the spirit of adoptioune
of sonnis, in quhilk we cry, Abba, fader. 

16 And that
ilk spirit yeldis witnessing to oure spirit, that we ar
the sonnis of God; 

17 Gif sonnis, and airis, and airis
of God, and airis to giddir with Crist; gif neuir-
theles we suffire togiddire, that alsy we be glorifijt
togiddire. 

18 And I deme, that the passiounns

**viii. 10. the body**: Vg., *corpus quidem.*


12. Youre bodijs: Wy., P.,
'your deedli bodies.' Vg., *mortalia corpora vestra.*

13. For gif, &c.: Abp. Ham. (p. 117), 'And ye leif etter the
flesch ye sal dee, bot and ye mortifie the deidis of the flesch be the
spirit, ye sall leif.'

16. **And that ilk**: *ipse enim.* Abp. Ham. (p. 142), 'the haly
spriet beris witnes till our spriet, that we ar the sonnis of God.'

17. **Gif sonnis, and airis, and airis of God**: similarly P. Vg.,
*Si autem filii, et heredes: heredes quidem Dei.* 

18. Airis to giddir: Wy.,
'esene eyris'; *coheredes.* Abp. Ham. (p. 170), 'And gif we ar
sonnis we ar heritouris, heretouris trewly of God, and coheretouris
of Christ.'
of this tyme ar nocht worthi to the glorie to cum-
mand, that salbe schewit in vs. 19 For the abiding
of creature abides the schewing of the sonnis of God.
20 Bot the creature is subiect to vanytee, nocht will-
and, bot for him that made it subiect in hope;
21 For the ilk creature salbe deleyuerit fra seruage
of corruptioun into libertee of glorie of the sonnis of
God. 22 And we wate, that ilk creature sorowis, and
traualis with payn till yit. 23 And nocht aanly it,
bot alsa we our self, that haue the first fruitis of
the spirit, and we our selve sorowis within vs for the
adoptioun of Goddis sonnis, abiding the aganebying of
our body. 24 Bot be hope we ar made saaft. For
hope that is seen is nocht hope; for quhat hopes
that thing, that he seis? 25 And gif we hope that
thing that we se nocht, we abide be pacience.
26 And alsa the spirit helpis our infirmitie; for
quhat we sal pray, as it behuvis, we wate nocht,
bot the ilk spirit askis for vs with sorowingsis, that
may nocht be tald out. 27 For he that seekis the

viii. 18. ar nocht worthi: non sunt condigna; Abp. Ham. (p.
128), 'the trubellis of this tyme ar nocht worthi of the glorie that sall
be schawin apon us.' Burne (f. 18 v.), 'I esteme not the affliction
of this present tyme equal to the glorie quhilk salbe reuelit in vs.'
19. the abiding of creature: expectatio creatura.
22. sorowis: ingemiscit; Rh., 'groaneth.' traualis with
payn: parturit.
23. our self: Wy., P., 'vs silf.' sorowis: geminus. the
aganebying: redemptionem.
24. Bot be hope: Abp. Ham. (p. 55), 'We ar maid saif throw
hoip.' for quha hopes, &c.: reading as in RV., 'For who
hopeth for that which he seeth?' Vg., *Nam quod videt quis, quid
sperat?* Rh., 'For that which a man seeth wherefore doth he
hope it?'
26. And also: Similiter autem et: Rh., 'And in like manner
also.' with sorowingsis, that may nocht be tald out: gemiti-
bus inenarrabilibus. Rh., 'with groanings unspeakable.' Abp.
Ham. (p. 242), 'We wate nocht quhou we suld pray bot the spreit
helpis our waiknes, and prayis for us with untellaby sychis.'
harts, wate quhat the spirit desires, for be God he asiks for halymen. 48 And we wate, that to men that luvis God, al thingis wirks to giddire into god, to thame that eftir purpos ar callit sanctis. 49 For tham that he knew before, he before ordanit be grace to be made like to the ymage of his sonn, that he be the first begottin amang mony brether. 50 And tham that he before ordanit to blis, thame he callit; [†] and tham that he callit, thame he justifiit, ande quhilkis he justifiit, thame alsae he glorifiit. 51 Quhat than sal we say to thir thingis? Gif God is for vs, quha is aganes vs? 52 The quhilk als sparit nocht his awne sonn, bot for vs all betuke him, how alsae gave he nocht to vs all thingis with him? 53 Quha sal accuse aganes the chosen men of God? It is God that justifiis, 54 Quha is he that condemnis? It is Jesus Crist that was deid, ye, the quhilk raase agane, the quhilk is on the richthalf of God, and quhilk prais for vs. 55 Quha than sal depart vs fra the cheritee of Crist? tribulation, or anguisch, or hungir, or nakines, or persecutio, or perrel, or suerde? 56 As it is writtin, For we ar.

viii. 27. he asiks for halymen: postulat pro sanctis.
28. we wate, &c.: Abp. Ham. (p. 56), 'We know that all thingis cummis for the best till all thame that luvis God.' callit: P., 'clepid.'
29. he before ordanit: Vg., et pradestinavit. Rh., 'he hath also predestinated.' be grace: so P., 'bi grace,' but added as a gloss in Wy.; not in Vg.
30. thame he callit: P., 'hem he clepide'; hos et vocavit. Rh., 'them also he hath called.' thame he justifiit: Vg., hos et justificavit.
31. Gif God, &c.: Abp. Ham. (p. 128), 'Gif God be with us, quha can be aganis us.'
32. the chosen men: electos. It is God, &c.: similarly P. Wy., 'God that justifyeth,' omitting 'It is.' Vg., Deus qui justificat.
33. It is Jesus: Wy., as in preceding verse, omits 'It is.' Vg., Christus Jesus.
34. anguisch: angustia; Rh., 'distress.' or persecution, or perrel: Vg. transposes An pericum, an persecutio?
slayn al day for thee; we are gessit as schepe of slauchtre. Bot in al thir thingis we ouircom, fore him that luvit vs. Bot I am certane, that nouthir deid, nore lijf, nore angelis; nore principatis, nore virtues, nore present thingis, nore thingis to command, nore strength, Nore heicht, nore deepnes, nouthir naan vther creature may depart vs fra the cheriete of God, that is in Crist Jesuoure Lord. 

The ix chaputter.

I say treuth in Crist Jesu, I lee nocht, for my conscience beris witnessing to me in the haligaast, For gret havynes is to me, and continuale sorow to my hart. For I my self desiret to be departit fra Crist for my brethire, that ar my cusingis etitre the flesch, That are men of Israel; quhais is adoptioun of sonnis, and glorie, and testament, and geving of the law, and service, and behechtis; Quhais ar the fadris, and of quhilk is Crist etrire the flesch, that is God abone al thingis, bleissit into wardis. Amen. Bot nocht that the word of God has fallin doun. For nocht all that ar of Israel, thir ar Israeliteis. Nouthir thai that ar seed of Abraam, al thir ar sonnis; bot in Isaac the seed

Exod. xxxii. 6.
F. 111 v.
Exo. xix. a.
Deut. vii. a.
Roma. i. c.
Roma. ii. c.
Gall. iii. c.
Gene. xxii. 8.
viii. 36. we are gessit: estimati sumus.
38. nore . . . nore: Wy., P., 'nether . . . nether.' principatis: P., 'principatus.' Rh., 'principalities.'
ix. 1. in Crist Jesu: similarly Wy., P., with St., Sixt.; but Hent., Clem. omit Jesu.
2. havynes: tristitia.
3. to be departit: Wy., 'to be cursid, or departit'; anathema esse. cusingis: P., 'cosyns'; cognati.
4. behechtis: P., 'behestitis'; promissa.
5. into wardis: in sacra; Rh., 'for ever.'
6. has fallin doun: exciderit; Wy., 'hathe falle doun, or failide umfulfillid.' Rh., 'is frustrate.'
salbe callit to thee; ⁸ That is to say, nocht thai that are the sonnis of the flesch, ar sonnis of God, bot thai that ar sonnis of beheest ar demyt in the seed. ⁹ For quhy this is the worde of behecht, Effire this tyme I sal cum, and a sonn salbe to Sare. ¹⁰ And nocht aanly scho, bot alsa Rebecca had ii sonnis of aa lying by of Isaac, our fader. ¹¹ And quhen thai war nocht yit born, nouthir done ony thing of gude nouthir of euil, that the purpos of God suld duelle be electioun, ¹² Nocht of werkis, bot of God calland, it was said to him, that the maire suld serue the les, ¹³ As it is writtin, I luvit Jacob, bot I hatit Esaw. ¹⁴ Tharfor sal we say, Quhethir wickitnes be anentis God? God forbede. ¹⁵ For he sais to Moyses, I sal haue mercy on quham I haue mercy; and I sal gefe mercy on quham I sal haue mercy. ¹⁶ Tharfor it is nocht nouthir of man willand, nouthir rynmand, bot of God havand mercy. ¹⁷ And the scripture sais to Pharaoh, For to this thing I haue sterit thee, that I schaw in thee my virtue, and that my name be tauld in al erde. ¹⁸ Tharfor of quham God will, he has mercy; and quham he will, he induris. ¹⁹ Than sais thou to me, Quhat is soucht yit? for quha

ix. 7. callit: P., ‘clepid.’
11. suld duelle: maneret; Rh., ‘might stand.’
12. bot of God calland: P., ‘but of God clepynge.’ Vg., sed ex vocante, omitting Deo. the maire . . . the les: major . . . minori; Rh., ‘the elder . . . the younger.’
18. induris: indurat; Wy., ‘endurith, or hardeneth.’
19. Quhat is soucht: similarly Wy., P., erroneously reading queritur for queritur. Rh., ‘why doth he complain.’
withstandis his will? 20 O! man, quha art thou, that answeris to God? Quhethir a maad thing sais to him that made it, Quhat has thou made me sa? 21 Quhethir a pottare of clay has nocht powere to mak of the sammin gobet aa veschell into honoure, ane vther in despit? 22 That gif God willand to schaw his jre, and to mak his powere knawne, has suffrift in gret patience veschelis of jre abile into deid, 23 To schaw the richessis of his glorie into veschelis of mercy quhilk be made reddi into glorie. 24 Quhilk alsa he callit nocht anally of Jewis, bot alsa of hethin men, 25 As he sais in Osee, I sal call nocht my pepile my pepile, and nocht my luvit my luvit, and nocht getand mercy getand mercy; 26 And it salbe in the place, quhare it is said to thame, Nocht ye my pepile, thare thai salbe callit the sonnis of levand God. 27 Bot Esay crijs for Israele, Gif the novmer of the sonnis of (a) Israel suld be as the grauale of the see, the relenis salbe made saaf. 28 Forsuthe a word makand ane end, and a making schort in equitee, for the Lord sal mak a word made schort on al the erde. 29 And as Esai

(a) the sonnis of added in the margin.

ix. 21. of the sammin gobet: ex eadem massa; AV., 'of the same lump.' in despit: in contumeliam; Wy., 'into dispyt, or low3 office.' AV., 'unto dishonour.'

22. jre: P., 'wraththe' (bis). able into deid: apta in interitum; Rh., 'apt to destruction.'

24. Quhilk alsa he callit [P., clepide] nocht anally, &c.: Vg., Quos et vocavit nos, non solum, &c. Rh., 'Whom also he hath called, us, not only.'

25. call: P., 'clepe'; and in next verse, P., 'clepide.'

27. grauale: arena. relenis: reliquiæ.

28. a word makand ane end: verbum . . . consummans; Rh., 'consummating a word.' a making schort: P., 'abreggynge'; abbreviæns. Rh., 'abridging it.' sal mak a word made schort: P., 'schal make a word breggid'; verbum breviatum faciet.
before saide, Bot gif God of hoostis had left to vs seed, we had bene made as Sodome, and we had bene like as Gomore. \(30\) Tharfore quhat sall we say? That hethinmen that followit nocht richtuisnes, haue gottin richtuisnes, ye the richtuisnes that is of the faith. \(31\) Bot Israel followand the law of richtuisnes, com nocht perfitleie into the law of richtuisnes. \(32\) Quhy? For nocht of faith, bot as of weraris. \(33\) And thai offenedit aganes the staan of offensiou, \(33\) As it is writtin, Lo! I put a staan of offensionn in Syon, and a staan of scandire; and ilk that sal beleue in it, sall nocht be confoundit.

The x chaptur.\(\text{+}\)

Brethire, the will of my hart and my beseking is made to God for thame into heile. \(2\) Bot I bere witnessing to thame, that thai haue lufe of God, bot nocht etiere science. \(3\) For thai nocht knawand Goddis richtuisnes, and seekand to mak stedfast thare awne richtuisnes, ar nocht subject to the richtuisnes of God. \(4\) For the end of the law is Crist, to richtuisnes to ilkman that beleues. \(5\) For Moyses wrate, \(\downarrow\) For the man that sall do richtuisnes that is of the law, sall leef in jt. \(6\) Bot the

ix. 29. before saide: predixit.
30. followit: P., ‘sueden.’
31. followand: P., ‘suynge.’
32. offenedit aganes: P., ‘spurned a\(j\)ens’; offenderunt in.
Rh., ‘stumbled at.’
33. staan of scandire: petram scandali.
x. 1. the will: Vg., voluntas guidem.
2. lufe: similarly Wy., P. Vg., amulationem. Rh., ‘zeal.’
science: P., ‘kunnyng.’
3. nocht knawand: P., ‘vnknowynge’; ignorantes. Abp. Ham. (p. 48), ‘Miskenning the rycheousnes of God, and willing to maintene thair awin rycheousnes, thai ar nocht subdewit to the rycheousnes that is of valour afore God.’
richtuisnes that is of beleue, sais thus, Say thou nocht in thi hart, Quha sal ascend into heuen? that is to say, to leid doun Crist; 7 Or quha sal ga doun into helle? that is to agane call Crist fra deid. 8 Bot quhat sais the scripture? The word is nere in thi mouthe, and in thi hart; this is the word of beleue, quhilk we preche. 9 That gif thou knew-leche in thi mouthe the Lord Crist Jesu, and beleues in thi hart, that God raasit him fra deid, thou salbe saaf. 10 11 For be hart men beleues to richtuisnes, bot be mouth knaielechein is made to heile. For quy scripture sais, Ilk that beleues in him, sal nocht be confonndit. And thare is na distinguish of Iew and of Greke; for the sammin Lord of alle is riche in all, that inwartly callis him. For ilk-man quha euir sal inwartlie call the name of the Lord, salbe saaf. How than sall inwartlie call him, into quham thai haue nocht beleuet? or how sal thai beleue to him, quham thai haue nocht herde? Or how sal thai here, without a prechour? And how sal thai preche, bot gif thai be send? As it is writtin, How faire ar the feet of thame that prechis pece, of thame that prechis gude things. Bot nocht almen obeyis to the evangeli. For Esiae sais, Lord, quha beleuet to our hering? Tharfor faith is of hering, bot hering be the word of Crist.

x. 6. ascend: P., 'stie'; ascendet.
7. to agane call: P., 'to asen clepe'; revocare.
9. That gif: Quia si. Abp. Ham. (p. 138), 'Gif thow confessis Jesus with thi mouth, that he is the Lord, and twris with thine hart that God has raisit him fra the dede, thow sal be saist.'
10. knaielechein is made to helle: confessio fit ad salutem.
14. How than: Abp. Ham. (p. 241), 'Quhow can men mak invocation and prayer to God in whom thai have na beleif?'
16. evangeli: P., 'gospel.'
Bot I say, Quethir thai herde nocht? Yis, suthlie, the word of thame went out into all erde, and thar wordis into the endis of the world. Psal. xviii. a. Deut. xxxii. c.

Bot I say, Quethir Israel knew nocht? First Moyse sais, I sal leid you to jnvy, in al folk; into ane vnwise folk, I sal send yow into wraethe. 

And Esiae is bald, and sais, I am fundin of men that sekes me nocht; opinlie I apperit to thame, that askit nocht me. Bot to Israel he sais, All day I strecht out myn handis to a pepele that beleuet nocht, bot agane said me.

xi chaptur.

Tharfore I say, Quethir gif God has put away his peple? God forbede. For I am ane Israelite, of the sede of Abraham, of the lynage of Beniamyn.

Gode has nocht put away his peple, quhilk he before knew. Quethir ye wate nocht, quhat the scripture sais in Helie? How he prais God aganes Israel, Lord, thai haue slayn thi prophetis, thai haue vndire deluit thin altaris, and I am left allaan, and thai seek my lijf. Bot quhat sais Goddis an-suere to him? I haue left to me vij thousandis of men, that haue nocht bowit thare kneis before Baal.

Sa tharfore als in this tyme, the relefsis ar made

x. 18. Yis, suthlie: similarly P. Vg., Et quidem. Wy., 'And sothil.'

9. to jnvy: ad amulationem. in al folk: apparently reading omnem. Vg., in non gentem. P., 'that ye ben no folc.' Rh., 'in that which is not a nation.'

21. bot agane said me: Clem., et contradicentem. Sixt. adds mihii. Wy., 'but azen seyinge.'

xi. 1. For I am: Vg., Nam et ego. Rh., 'for I also am.' of the lynage: de tribu.

3. vndire deluit: P., 'vndurdoluun'; suffoderunt.

5. relefs: reliquiae.
saaft, be the chesing of the grace of God.  
6 And gif it be be the grace of God, it is nocht now of werkis; ellis grace is nocht now grace.  
7 Quhat than? Israel has nocht gottin this that he soucht, bot electioun has gottin; and the vthir ar blindit.  
8 As it is writtin, God gave to thame a spirit of compunctioun, een that thai se nocht, and eris, that thai here nocht, til (a) into this day.  
9 And Dauid sais, Be the burde of thame made into a gryn before thame, and into taking, and into sclandrire, and into yelding to thame.  
10 Be the een of thame made myrk, that thai se nocht; and bow (b) thou doun algatis the back of thame.  
11 Tharfor I say, Quhethir thai offendit sa, that thai suld fall doun? God forbede. Bot be the gilt of thame heil is made to hethin men, that thai follow thame.  
12 That gif the gilt of thame be richessis of the warld, and the making lesse of thame are richessis of hethin men, how mekle maire the plente of thame?  
13 Bot I say to yow, hethinmen, For als lang as I am apostile of hethinmen, I sal honour my mynisterie,  
14 Gif in ony maner I stiere my fleisch for to follow, and that I mak sum of thame saaf.  
15 For

(xi. 5. grace of God: so Wy., P. Vg., gratiae, without Deus; and so in next verse.  
6. And gif it be be the grace of God: Vg., Si autem gratia.  
9. a girn: P., 'a gryn'; laqueum. before thame: reading coram ipsis with St., Sixth. Clem. omits. into taking: P., 'in to catchyng'; in captionem. Rh., 'for a trap.'  
11. that thai follow thame: P., 'that thei sue hem'; ut illos amlucentur. Rh., 'that they may emulate them.'  
13. For als lang as: Vg., Quamdiu quidem. Rh., 'as long verily as.'  
gif the lose of thame is the reconceling of the
warld, quhat is the taking vp, bot lijf of deidmen?
16 For gif a litil part of that that is taastit be hal,
the haal gobet is hal; and gif the rute is hal, ala
the branches. 17 Quhat gif ony of the branches ar
brokin, quhen thou was ane wyld olive tre, art gravet
amang thame, and art made fallow of the rute, and
of the fatnes of the ollie tre; 18 Will thou nocht
haue glorie aganes the branches. For gif thou
glories, thow beris nocht the rute, bot the rute
thee. 19 Tharfore thou sais, The branchesc ar brokin,
that I be grauet in. 20 Wele, for vnbeleue the
branches ar brokin; bot thou standis be faith. Will
thou nocht sauour hie thing, bot drede thou, 21 For
God sparat nocht the kindlie brannches, or peraun-
ture nouthir he spaire thee. 22 Tharfore se the
gudnes, and fersnes of God; ye, the fersnes into
thame that feldoun, bot the gudnes of God into
thee, gif thou duellis in gudnes, ellis alsa thou salbe
cuttit doun. 23 Ye, and thai salbe set in, gif thai
duellt nocht in vnbeleue. For God is mychtj, to
set thame in agane. 24 For gif thou art cuttit doun
of the kindelie wyld ollie tre, and aganes kynde art
sett into a gude olyue tre, how mekle maire thai
that ar be kynde, salbe grauet in thar olyue tre?
Bot, brether, I will nocht that ye vnknew this mysterie, that ye be nocht wise to yowre self; for blindnes has (a) fallin a party in Israel, till that the plente of hetinmen entir, 26 And sa all Israel suld be made saaf. As it is wrettin, He sal cum of Syon, that sal deyuer, and turn away the wickitenes of Jacob. 27 And this testament to thame of me, quhen I sal do away thare synnis. 28 Estire the evangeli thai ar ennimies for you, but thai ar maast dere worthie be electioun for the fadris. 29 And the giftis and the calling of God ar without forthinking. 30 And as (b) sum tyme alsa ye beleuets nocht to God, bot now ye haue gettin mercy for the vnbeleue of thame; 31 Sa and thir now beleuets nocht into your mercy, that alsa thai get mercy. 32 † For God closit togiddir althingis in vnbeleue, that he haue mercy on alle. 33 O! the hienes of the richessis of the wisdome and of the cunnyng of God; † how incomprehensiblle ar his domes, and his wayis ar vncersable. 34 For quhy quha knew the wit of the Lord, or quha was his consaloure? 35 Or quha first gafe to him, and it salbe quit to him? 36 For of him, and be him, and in him ar althingis. To him be glorie into waridis of waridis. Amen.

(a) After has, a part deleted. (b) as added above the line.

xi. 25. A party: P., 'a parti'; ex parte.
28. Estire the evangel: Vg., Secundum evangeliun quidem.
29. the calling: P., 'the cleping'; vocatio. forthinking: paxilltenia.
31. Sa and thir now: Ita et isti nunc; Rh., 'So these also now,' cloist togiddir: conclusit.
33. cunnyng: scientia. his domes: judicia ejus. vncersable: investigabiles.
34. For quhy quha: Quis enim. the wit: sensum.
35. first: P., 'formere'; prior.
36. into waridis of waridis: reading, with St., Sixt., in sacula saculatorum. Hent., Clem. omit saculatorum.
The xii chapter.

Tharfor, brether, I beseke you be the mercy of God, that ye gefe your body a leevand sacrifice, halie, plesand to God, and your servise resonable. And will ye nocht be conformit to this warkilde, but be ye reformit in newnes of youre witt, that ye preef quhilk is the will of God, gude, and wele plesing, and perfite. For I saye the grace that is gevin to me, to all that ar amang you, that ye sauour nocht maire than it behuvis to sauour, but for to sauour to sobirnes; and to ilkman, as God has departit the mesure of faith. For as in aa body we haue mony membris, but all the membris has nocht the sammin deed; Sa we mony ar aa body in Crist, and ilk ar membris aan of ane vtuir. Tharfor we that haue giftis dyuersand, eftir the grace that is gevin to vs, outhir prophecie, eftir the resoun of faith; Outhir servise, in mynistring; outhir he that techis, in teching; He that exhortis, in exhorting; he that gevis, in symplenes;

xii. 1. and your servise resonable: Vg., rationabile obsequium, without conjunction. J. Ham. (Cath. Traict., f. 95 v.), 'I beselk zou brethrene for ye mercie of God yat ze offer zour bodis ane luyelie sacrifice, halie and aggreambill vnto God.'

2. in newnes of youre witt: in novitate sensus vestri; Abp. Ham. (p. 259), 'Be ye chaungit throw the renewing of your mynd, that ye may preife quhat is that gud, that plesand, and perfite will of God.'

3. that ye sauour nocht maire: non plus sapere. Abp. Ham. (p. 6), 'Be that grace of God that is gevin to me, I say till all that is amang yow, that na man seik mair than it behoiffis him to seik, bot to inquie thai thingis that ar sufficient for him to knaw, and everil man as God hes gevin ane mesour of faith.'

4. we mony ar aa body: Abp. Ham. (p. 171), 'We quhilk ar into nowmer mony, is bot ane body in Christ.'

5. dyuersand: P., 'dyuersyng'; differentes. Eftir the resoun of faith: secundum rationem fidei. Rb., 'according to the rule of faith.'

6. He that exhortis, in exhorting: P., 'he that stireth softli, in monestyn.' Similarly Wy.; qui exhortatur in exhortando.
Eccles. xxii. a.
Deut. xv. b.
Amos v. b.
i. Pet. ii. b.
Ecc. xxxi. c.
Heb. xiii. a.

[i. Pet. ii. b.
Ecc. xxxi. c.
Heb. xiii. a.]

Ich he that is souerane, in besynies; he that has mercy, in glaidnes. 9. Lufe without senyng, haatand euile, drawand to gude; 10. Ilk cum before to honour vthir; luvand togiddire the charitie of brethrenede; 11. Nocht slaw in besynes, feruent in spirit, † seruand to the Lord, 12. Joyand in hope, pacient in tribulatoun, besy in prayer, 13. Geyand gude to the needis of sanctis, kepand hospitalitie. 14. Blesse ye men that perseywis you; blesse ye, and will ye nocht curse; 15. For to ioy with men that ioyis, for to wepe with men that wepis. 16. Feel ye the sammin thingis (a) togiddir; nocht sauring hie thingis, bot consentiug to make thingis. Will ye nocht be prudent anentis your self; 17. To na man yeeld-and euile for euile, bot prouide ye gude thingis, nocht aanlie before God, bot als before almen. 18. Gif it may be done, that that is of yow, haue ye pece with almen. 19. Ye maast dere brether, nocht defendand your self, bot gefe ye place to jre; for it is writtin, The Lord sais, To me veniance, and I

(a) After thingis, Will ye nocht be prudent anentis yourself deleted.

xii. 8. he that is souerane, in besynes: qui praest in solicitudine; Rh., 'he that ruleth, in carefulness.'
9. without senyng: sine simulatione. Abp. Ham. (p. 73), 'Lat our lufe be without dissimulation or senynges.'
10. Ilk cum before to honour vthir: P., 'Eche come before to worschipen othere'; Honore invicem prouenientes. luvand togiddire the charitie: reading, with St., Sixt, Hent, charitatem. Clem., charitale. RV., 'in love of the brethren,' &c.
11. in besynes: solicitudine.
12. besy: instantes.
13. geyand gude: communicantes.
16. Will ye nocht be prudent, &c.: Nolite esse prudentes apud vosmetipso; Rh., 'Be not wise in your own conceit.'
17. prouide ye: P., 'purueye ye'; providentes.
18. that that is of yow: quod ex vobis est; RV., 'as much as in you lieth.'
19. jre: P., 'wraththe.'
sal quite. 20 Bot gif thin ennimy hungris, feed thou him; gif he threstis, geue thou drink to him; for thou doand this thing † sal gader togiddire coles on his hede. 21 Will thou nocht be ouircumin of euile, bot ouircum thou euile be gude. I

The xiii chapter.

Evere saule be subject to hieare poweris. For thar is na powere bot of God, and thae thingis that ar of God, ar ordanit. 2 Tharfore he that aganestandis powere, aganestandis the ordinance of God; and thai that aganestandis gettis to thame self dampanation. 3 For princis ar nocht to the dreed of gude werk, but of euile. Bot will thou (a) dreed nocht powere. Do thou gude thing, and thou sal haue loving of it; 4 For he is the minyster of God into gude. Bot gif thou dois euile, drede thou; for nocht without cause he beris the suerde, for he is the mnyster of God, vengeare into jre to him that

(a) After thou, that thou deleted.

xiii. i. Everie saule, &c.: Abp. Ham. (p. 80), 'Evereilk man submit him self to the auctoritie of hear powaris, for thair is na powar bot of God.' the thingis that ar of God, ar ordanit: similarly Wv., P., reading and punctuating with St., Sist., Hent., and Rh., quae autem sunt a Deo, ordinata sunt; but Clem., quae autem sunt, a Deo ordinata sunt. So RV., 'and the powers that be are ordained of God.'

2. he that aganestandis: qui resistit. Abp. Ham. (p. 80), 'quha resistas to the powar, resistis to Goddis ordinance'; and (p. 83), 'Quasaevir resistis the auctoritie of the king, he resistis the ordinatior of God. And thai that resistis saill resaisf to thame self damnation.'


4. of God: Vg. adds tibi. jre: P., 'wraththe'; and so in next verse.
dois euile. 6 And tharf for be ned be ye subject, nocht aanie for jre, bot alsa for conscience. 6 For tharf for ye geue tributis, thai ar the mynisteris of God, and seruis for this sammin thing. 7 Tharf for yeeld ye to almen dettis, to quham tribut, tribut, to quham toll, toll, to quham drede, drede, to quham honour, honour. 8 To na man aw ye ony thing, bot that ye lufe togidder. For he thar he luvis his nechbour, has fulfillit the law. 9 For, Thou sal nocht do licherie, Thou sal nocht sla, Thou sal nocht steill, Thou sall nocht say fals witnessing, Thou sal nocht couate the thing of thi nechbour, and gif thare be ony vthir comandment, it is instorit in this word, Thou sal lufe thi nechbour as thi self. 10 The lufe of nechbour wrikis nocht euile; tharf for lufe is the fulfilling of the law. X 11 And we know this tyme, that the hour is now, that we ryse fra slepe; for now oure heil is nerere, than quhen we beleuet. 12 The nycht went before, bot the day has nerit. Tharf ore cast we away the werkis

xiii. 6. tributis : omitting et=also. that ar : Vg. adds enim. 7. toll : vectigal; Wy., 'tol, or custom for thingis borun aboute.' Abp. Ham. (p. 81), 'Gyf to all men quhat ye ar awand to thame, tribute to quhame it belangis to, custome to the customaris, reverence, dредour, and honour to quhomer ye ar heldein. [Ver. 8] Be awand na thing, bot everilk man to lufe ane ane other amang your self.' 8. he that luvis : Abp. Ham. (p. 71), 'He that luffis his nechbour, fullyllis the hall law.' 9. the thing of thi nechbour : similarly Wy., P.; but Vg., non concupiscis, without addition. commandment : P., 'maundement.' is instorit : Wy., 'is instorid, or enclosid'; instauratur. Abp. Ham. (p. 72), 'Thow sal nocht commit adultry, thaw sall nocht steill, thaw sall nocht beir fals witnes, thaw sall nocht covit onything fra thi nychtbour, and gif thair be ony uther command it is comprehendid in this word: Thow sall lufe thi nychtbour as thi self.' 11. And we know this tyme : Vg., Et hoc scientes tempus. Rh., 'And that, knowing the season.' 12. went before: processi; Rh., 'is passed.'
The xiii. chaptur.

Bott tak ye a seekman in beleue, nocht in demyngis of thouchtis. 2 For ane vtherman beleues that he may ete all thingis; bot he that is seek, ete wortis (or caal). 3 He that etis, despise nocht him that etis nocht; and he that etis nocht, deme nocht him that etis. For God has takim to him. 4 Quha art thou, that demys ane vtheris seruan? To his Lord he standis, or fallis fra him. Bot he sal stand; for the Lord is mychtj to mak him perfite. 5 For quhy aan demys a day betuene a day, ane vther demys ilk day. † Ilk man encresse in his witt. 6 † He that vndirstandis (a) the day, vndirstandis to the Lorde. And he that etis, etis to the Lord, for he doiis thankings to God. And he that

(a) Before the, to deleted.
etis nocht, etis nocht to the Lord, and dois thank-
ingsis to God. 7 For na man of vs leeeus to him self, and na man deis to him self. 8 For quhether we leeff, we leeeu to the Lord; and quhether we de, we dee to the Lord. Tharfor quhether we leeeu or we de, we ar of the Lord. 9 For quhy for this thing Crist was deid, and raase agane, that he be Lord baith of quick men and of deid. 10 Bot quhat demys thou thi bruther? or quhy lichtlies thou thi bruther? for all we sal stand befor the tribunale (or sete of jugement) of Crist. 11 For it is written, I leeeu, sais the Lord, for to me ilk kne salbe bowit, and ilk tonng sal knawleche to God. 12 Tharfor ilk of vs sal yeeld reknynge to God for him self. 13 Tharfor na maire deme we ilk vthir; bot maire deme ye this thing, that ye put nocht hurting, or sclarndire, to a bruther. 14 I wate and traiit in the Lord Jesu, that na thing is vnelene be him, bot to him that demys ony thing to be vnelene, to him it is vnelene. 15 And gif thi bruther be made soroufyll in conscience for mete, now thou walkis nocht etifire charitee. Will thou nocht throw thi mete tyne him, for quham Crist deit. 16 ¶ Tharfor be nocht our gude thing blasphemyt. 17 For quhy the realmme of

xiv. 10. Bot quhat demys thou: Vg., Tu autem quid judicas.


13. hurting; offendicium: Rh., ‘a stumbling-block.’

14. I wate and traiit: Burne (f. 21 v.), ‘I knau and am pers-sudit be the lord Jesus that thair is nathing vnclene of itself.’


17. realmme: P., ‘rewne.’ Abp. Ham. (p. 256), ‘the kingdom of God is rycheousnes, paice and joye in the haly spreit.’
Christ is our god thing. Now the occasionn quyry it is evil spokin of, is because that thai quhilk was the liberte of it do oft tymes it to the offence of sick as yet ar walk, and he us know leges thair of.

God is nocht mete and (a) drink, bot richtuines and pece and ioie in the Hali Gaast. \textsuperscript{18} And he that in this thing seruis Crist, plesis God, and is preuet to men. \textsuperscript{19} Tharfore follow we tha thingis that ar of pece, and kepe we togiddire tha thingis that are of edification. \textsuperscript{20} Will thou nocht for mete destroy the werk of God. For al thingis ar clene, bot it is euile to the man that etis be offending. \textsuperscript{21} It is gude nocht to ete flesch, and to drink nocht wijn, nouthir in quhat thing thi brother offendis, or is sclangndrit, or is made seek. \textsuperscript{22} Thou that has faith anentis thi self, haue thou before God. Blessit is he that demys nocht him self in that thing that he preues. \textsuperscript{23} For he that demys, is damnait, gif he etis; for it is nocht of faith. And al thing that is nocht of faith, is synn.

The xv chaptuer.

Bot we saddit men aw to sustene the febilnes of seek men, and nocht pleise to our self. \textsuperscript{2} Ilk of vs pleise to his nechbour in gude to edification. \textsuperscript{3} For Crist plesit nocht to him self, as it is writtin, Gall. vi. a. 

(a) and written above nor deleted.
The reprove of men despisand thee, fell on me.

Ps. xlviii. b. Roma. iii. d. i. Mach. xii. b. 4 For quhat euir thingis ar writtin, tha ar writtin to oure teching, that be pacience and confort of scripturis we haue hope. 6 Bot God of pacience and of solace geue to you to vndirstand the sammin thing, ilk into vthir efthe Jesu Crist, 7 That ye of (a) aa will with aa mouth wirschip God and fadere of oure Lord Jesu Crist. 8 For quhilk thing tak ye to-giddire, as alsa Crist tuke yow into the honour of God. 9 For I say, that Jesu Crist was a mynister of circumsicioun for the treuth of God, to conferme the promissonnis of fadris. 10 And hethinnen aw to honour God fore mercy; as it is writtin, Thatfore, Lord, I sal knawleche to thee amang (b) hethinnen, and I sal sing to thi name. 11 And eftson he sais, Ye hethin men, be ye glaid with his pepile. 12 And eftire, All hethinnen, loue ye the Lord; and al pepilis, magnifie ye him. 13 And eftson Esaie sais,

(a) of written above, with deleted.
(b) Before amang, before hethinnen deleted.

xv. 3. the reprove of men despisand thee: improperia improerantium tibi; Rh., 'the reproaches of them that reproached thee.'
4. quhat euir thingis ar writtin: Gau (p. 28), 'al thyngis quhilk ar vrytne thay ar vritte for our instruccioni that we suld haff ane fast hop throw consolacione of the scripturs.'
5. to vndirstand the sammin thing, ilk into vthir: idipsum sapere in alterutrum. Rh., 'to be of one mind one toward another.'
6. ye of aa will: Abp. Ham. (p. 4), 'Al ye beand of ane mynd may with ane mouth honour God.'
7. tak ye togiddire: suscipite invicem; Rh., 'receive one another.'
8. the promissionnis: Wy., P., 'the biheestis'; promissiones.
9. aw to honour: so P., 'owen to onoure.' Vg., genies autem super misericordia honorare Deum.
Thar salbe a rute of Jesse, that sal ryse vp to
gouerne hethinmen, and hethinmen sal hope in him.
13 And God of hope fulfill you in all ioie and pece
in beleving, that ye encresse in hope and virtue of
the Haligaast. 14 And, brether, I myself am cer-
tane of yow, that alsa ye ar full of lufe, and ye ar
fillit with all cunnyng, sa that ye may monest ilk
vthir. 15 And, brether, maire baldlie I wrate to you
a party, as bringand you into mynd, for the grace
that is gevin to me of Gode. 16 That I be mynister
of Crist Jesu amang hethinmen, hallowand the gospel
of God, that the offring of hethinmen be acceptit,
and hallowit in the Haligaast. 17 Tharfore I haue
glorie in Crist Jesu to God. 18 For I dar nocth
speke ony thing of tha thingis, quhilk Crist dois
nocht be me, into obedience of hethinmen, in word
and deedis. 19 In virtue of taknis and gret wonndris,
in virtue of the Haligast, sa that fra Jerusalem be
cumpas till to the Jllirie see I haue fillit the gospel
of Crist. 20 And sa I haue prechit this gospell,
nocht quhare Crist was namet, or perauenture I big
vpon ane vtheris ground. 21 Bot as it is writtin, For
to quham it is nocht tald of him, thai sal se, and
thai that herd nocht, sal vndirstand. 22 For quhilk
thing I was full mekile lettit to cum to you, and I
am lettit till to this tyme. 23 And now I haue
nocht ferther place (a) in thir cuntreis, bot I haue
desire to cum to you, of mony yeris that ar passit.
24 Quhen I begynn to passe into Spanye, I hope that
in my ganing I sall se you, and of you I salbe led
thiddire, gif I vse you the first in party. 25 Tharfore
now I sal passe furth into Jerusalem, to mynister to
sanctis. 26 For Macedonie and Achaie haue assayt to
mak sum gift to puremen of sanctis, that ar in
Jerusalem. 27 For it pleisit to thame, and thai ar
dettouris of thame; for gif hethinmen be made part
takaris of thar spirituale thingis, thai aw als in
fleschlie thingis to mynister to thame. 28 Tharfore
quhen I haue endit this thing, and haue assignit to
thame this fruit, I sal pas be you into Spanye.
29 And I wate, that I cummand to you, sal cum
into the abondance of the blessing of Crist.
30 Tharfore, brether, I besekye you be oure Lord
Jesu Crist, and be charitee of the Haligaast, that
ye help me in your praieris to the Lord, 31 That
I be deluyerit fra the vnfaithfulmen, that ar in
Judee, and that the offering of my seruice be ac-
ceptit in Jerusalem to sanctis; 32 That I cum to
you in ioy, be the will of God, and that I be
refreschit with you. 33 And God of pece be with
yow all. Amen.

(a) After place, to cum t deleted.

xv. 24. Quhen I begynn: Vg., cum . . . cæpero. Wy., 'whanne
I schal begynne.'

25. I vse you the first in party: si vobis
primum ex parte fructus fuerit; RV., 'if first in some measure I
shall have been satisfied with your company.'


27. part takaris: P., 'parteneris'; participes.

30. in your praieris: with P. omitting 'for me.' Vg., in
orationibus vestris pro me.
The xvi chapture.

Ande I comend to you Pheben, our sistire, quhilk is in the seruice of the kirk, that is at Cenechris, 2 That ye resaue hir in the Lord worthilie to sanctis, and that ye help hir in quhat euir cause scho sal need of you. For scho helpit mony men, and myself. 3 Greet ye Prisca and Aquila, my helparis in Crist Jesu, 4 Quhilkis vndirputtit thare neckis for my lif; to quhilkis nocht I alaun do thankinges, bot alsa all the kirk of hethinmen. 5 And grete ye wele thar menyeale kirk. Greet ye wele Ephenete, luvit to me, that is the first of Asie in Crist Jesu. 6 Grete wele Marie, the quhilk has trualit mekil in vs. 7 Grete wele Andronic and Julian, my cusingis, and myn euen preson näraris, quhilkis ar nobile amang the apostlis, and quhilkis ware before me in Crist. 8 Grete wele Ampliat, my maast (a) beluvin in the Lord. 9 Grete wele Vrban, our helpare in Crist Jesu, and Stachen, my derling. 10 Grete wele Appellem, the nobile in Crist. 11 Grete wele thame that ar of

(a) Before beluvin, belouet deleted.

xvi. i. at Cenechris: Vg., in Cenchrinis. Wy., P., strangely, 'Teucris.' 2. For scho: etenim ipsa quoque; Rh., 'for she also.' 4. vndirputtit: supposuerunt. 5. And grete ye wele: salutate not repeated in the Latin text. menyeale: P., 'meyneal'; domesticam. the first: primitius; Rh., 'the firstfruit.' in Crist Jesu: reading, with Sixt., in Christo Iesu. Clem. omits Jesu. 6. in vs: so Wy., P., with Sixt., Hent., in nobis. Rh., 'about us'; but St. and Clem., in vobis. 7. Andronic: P., 'Andronyk.' Vg., Andronicum. Julian: so P., with St., Hent., Sixt.; Julian (Rh., Julia); but Clem., Juniam. eun preson näraris: captivos. 8. my maast beluvin: P., 'most derewrtho to me'; dilectissimum mihi. 10. the nobile: so P.; probum.
Aristoblis hous. Grete wele Herodion, my cusing. Grete wele thane that ar of Narciscis hous, that ar in the Lord. 12 Grete wele Triphenam and Triphosam, quhilk women trauales in the Lord. Grete Persida, maast dereworthy woman, that has traualit mekle in the Lord. 13 Grete wele Ruphus, chosin in the Lord, and his moder, and myn. Grete wele Asinerete, Phlegonta, Hermen, Patroban, Herman, and breather that ar with thane. 15 Grete wele Philologus, and Iulian, and Nereum, and his sistire, and Olimpiades, al sanctis that ar with thane. 16 Grete wele togidide in halie kisse. All the kirk of Crist gretis yow wele. 17 Bot, brether, I pray you, that ye aspie thane that makis dissensoynus and hurtinges, beside the doctrine that ye haua leirit, and bow ye away fra thane. 18 For sic men seruis nocht to the Lord Crist, bot to thaire wambe, and be suete wordis and bessings desaues the hartis of innocentmen. 19 Bot youre obedience is publisht into eury place, thairfor I haue ioie in you. Bot I will that ye be wise in gude thing, and simiple in euile. 20 And God of pece tred Sathanas vndire your feet swiftlie. The grace of oure Lord Jesu Crist be with you. 
21 Tymothe, my helpare, gretis you wele, alsa Lucius,

15. Grete wele togidide: Salutate invicem. All the kirk: P., ’all the churches’; omnes ecclesias.
17. that ye aspie: ut observetis. hurtinges: offendicula; Rh., ’scandals.’ bow ye away: declinate.
18. to the Lord Crist: Vg., Christo Domino nostro. to thaire wambe: suo ventri.
and Jason, and Sosipater, my cusingis. 22 I Tertius

gretes you wele, that wrate this epistle, in the Lord. i. Cor. i. b.

23 Caius, myn oost, gretes you wele, and all the kirk.

Erastus, thesaurare of the citee, gretes you wele,

and Quartus bruther. 24 The grace of oure Lord

Jesu Crist be with you all. Amen. 25 And glorie

and honour be to him, that is mychtj to conferme

you be my euangele, and preching of Jesu Crist,

be the reuelatioun of mysterie haldin still in tymes

euirlasting; 26 Quhilk mysterie is now made opin

be scripturis of prophetis, be the comandement of

God without begynnyng, and ending, to the obeidi-

cence of faith in al hethinmen, 27 The mysterie

knaune be Jesu Crist to God allaan wijse. To

quham be honoure and glorie into warldis of


Sent fra Corinthus be Phebe, quhilk was a minister

of the congregatiounn at Cenchrea.

xvi. 23. thesaurare: P., ‘tresorere’; arcarius. Rh., ‘the

cofferer.’

25. haldin still: tacito; Rh., ‘kept secret.’

26. without begynnyng, and ending: aeterni.

27. Finis: no ‘Finis’ in Wy., P., or Vg.

Sent fra Corinthus, &c.: there is no such rubric in Wy., P.,
or Vg. P. has Here endith the pistle to Romayns and begynmeth
the prolege on the firste pistle to Corinthiess.
THE PROLOUUG TO THE CORINTHIANS.\(a\)

CORINTHIIS ar men of Achaie. Ande thai in like maner herd of the apostile the word of treuth, and war peruerit in mony maneris of fals apostilis. Sum war peruerit of eloquence of philosophie full of wordis; vthirmen war led into the sect of the law of Jewis—that is, to hald it needfull with the gospel. The apostile calis agane thir Corinthiis to verray faith and wisdom of the gospel, and writis to thaim fra Epheson be Tymothe his discipile.

The first to the Corinthians.

The first chapture.

PAULE, callit apostile of Jesu Crist, be the will of God, and Sosthenes, bruther, ² To the kirk of God that is at Corinthie, to thame that ar hallowit in Crist Jesu, and callit sanctis, with all that inwartlie callis the name of our Lord Jesu Crist, in ilk place of thame and of vs, ⁸Grace and pece to you of God, oure fader, and of the Lord Jesu Crist. ⁴I do thankings to my God euirmaire for you, in the grace of God that is gevin to you in Crist

\(a\) The prologue is taken from that found in Purvey’s and, with verbal differences, in Wycliffe’s version.

Jesu. ⁵ For in althingis ye ar made riche in him, in ilk word, and in ilk cunnyng, ⁶ As the witnessing of Crist is confermit in you; ⁷ Sa that na thing failye to you in ony grace, that abides the schewing of oure Lord Jesu Crist; ⁸ Qhilk alsa sal conferme you into the end without crime, in the day of the cunmyng of our Lord Jesu Crist. ⁹ A trew God, be quham ye ar callit into the fellowschip of his sonn Jesu Crist our Lord. ¹⁰ Bot, brether, I beseke you, be the name of our Lord Jesu Crist, that ye all say the sammin thing, and that dissensioun be nocht amang you; bot ye be perfite in the sammin witt, and in the sammin cunnyn. ¹¹ For, my brether, it is tald to me of thame that ar at Cloes, that stryues ar amang you. ¹² And I say that, that ilk of you sais, For I am of Paule, and I am of Appollo, and I am of Cephas, bot I am of Crist. ¹³ Qhéthir Crist is departit? quhéthir Paule was crucifit for you, outhir ye ar baptizit in the name of Paule? ¹⁴ I do thankingis to my God, that I baptizit naan of you, bot Crispus and Caius; ¹⁵ That na man suld say, that ye ar baptizit in my...
i. Cor. xvi. c. name. 16 And I Baptiz alsa the hous of Stephane, bot I wate nocht, that I baptizit ony vthere. 17 For Crist send nochte me to baptize, bot to preche the gospell; nocht in wisdome of worde, that the croce of Crist be nocht avoide away. 18 For the word of the croce is foly to thame that perischis; bot to thame that ar made saaf, that is to say, to vs, it is the virtue of God. 19 For it is writin, I sal destroy the wisdome of wiisemen, and I sal repreue the prudence of prudent men. 20 Qhmare is the wise man? qhmare is the man of law? quhar is the purchasere of this world? Quether God has nochte made the wisdome of this world fonnyt? 21 For the world in wisdome of God knew nocht God be wisdome, it pleasit to God, be foly of prechinge, to mak thame saaf that beleues. 22 For Iewis seekis

i. 16. of Stephane: P., 'of Stephan'; Stephane. Wy., 'of Steuene, a woman.'

17. be nocht avoidit away: P., 'be not voided awel'; non evacuatur.

18. is foly: similarly P., without adverb. Vg. adds quidem. Wy., 'is folye sothli.' the virtue: virtus; Rh., 'the power'; and so in ver. 24. Abp. Ham. (p. 151), 'The word of the Crosse semis to be daftnes and folie to thame that perischis, and is condemnit, bot to thame that ar saifit it is the vertew and powar of God.' J. Ham. (Fac. Traict., last page), 'Bot to thame wha ar saued, that is to say to ws, it is the vertew of God.'

19. repreue: reprobabo; Rh., 'reject.' Abp. Ham. (p. 48), 'I will destroy the wisdome of the wise and will cast away the understanding of the prudent.'

20. the man of law: P., 'the wise lawiere'; scriba. Wy., 'the writer, or man of lawe.' the purchasere: similarly Wy., P.; conquisitor. Rh., 'the disputer.' fonnyt: P., 'fonned'; stultiam. Wy., 'foltisch, or fool.'

21. For: Nam quia; Rh., 'For because.' Wy., 'Forwi for.' Gau (p. 30), 'sane vardlie men kend noth the visdome of God be thair visdome thane God plesit to sayff ye faithful throw ye folie of God.'

22. For Iewis: Quoniam et Judaei; Rh., 'For both the Jews.'
signis, and Grekis seekis wisdom; 23 Bot we preche Crist crucifit, to Iewis sclanndire, and to hethinnen foly; 24 Bot to tha Iewis and Grekis that ar callit, we preche Crist the virtue of God and the wisdom of God. 25 For that that is foli thing of God, is wisare than men; and that that is febile thing of God, is mychtiare than men. 26 Bot, brether, se ye youre callinge; for nocht mony wisemen etiffe the flesch, nocht mony mychtj, nocht mony nobile. 27 Bot God chesis tha thingis that ar vnwise of the warld, to confound wisemen; and God chesis the febile thingis of the warld, to confound the stark thingis; 28 And God chesis the vnnoible thingis and despisable thingis of the warld, and tha thingis that ar nocht, to destroy tha thingis that are; 29 That ilk man haue nocht glorie in his sicht. 30 Bot of him ye ar in Crist Jesu, quhilk is made of God to vs wisdom, and richtuisnes, and halynes, and aganebying; 31 That, as it is writtin, He that glories, haue glorie in the Lord.

ii chaptur.

And, brether, quhen I com to you, I com nocht in the hienes of worde, outhir of wisdom, telland to

i. 23. we preche: Gau (p. 30), ‘Ve prech Iesu Christ crucifite slander to the Iowis and folie to the gentils, bot we prech to ye chosyne Iouis and gentills that Iesus Christ is the visdome and the power of God.’

25. that that is foli thing of God: quod stultum est Dei.
30. aganebying: redempcio; Gau (p. 35), ‘our visdome our halines our richtuisnes and redemptione.’

ii. 1. And, brether: P., ‘And Y, britheren.’ Vg., Et ego cum venissem, &c. in the hienes of worde: in sublimitate sermonis; Rh., ‘in loftiness of speech.’
yow the witnessing of Crist.  

For I demyt nocht me to ken ony thing amang you, bot Crist Jesu, and him crucifijt.  

And I in seeknes, and creed, and mekle trembling, was amang you;  

Ande my word and my prechung was nocht in subtile sterand wordis of mannis wisdom, bot in schewing of spirit and of virtue;  

That your faith be nocht in wisdome of men, bot in the virtue of God.  

For we spake wisdome amang perfite men, bot nocht wisdome of this world, nouthir of princis of this world, that ar destroyit;  

But we spake the wisdome of God in mysterie, quhilk wisdome is hid; quhilk wisdome God before ordanit before warldis into oure glorie,  

Quhilk naan of the princis of this world knew; [†]fore gif thai had knawne, thai suld neuir haue crucifit the Lord of glorie.  

Bot as it is writtin, That that ee saw nocht, nore ere herd nocht, nouthir it ascendit into the hart of man, quhat thingis God made reddi to thame that luves him;  

Bot God schewit to vs be his spirit. For quhy the spirit cersis althingis, ye, the deep thingis of God.  

And quha of men wate, quhat thingis ar of man, bot the spirit of man that is in him? Sa quhat thingis ar of God, na man knawis, bot the spirit of

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1 For gifti theit hed knawin, &c.) To haif anne snaiz and faishful knawleg of Crist is to leif eruirlest-ingly, Joh. xvi. For the knawleg that the Jews hed of Christ, Joh. vii., it was bot a fistely and a carnell knawleg, yee, that thing thai that did vnto Christ thai did it rather of ignorans, as says Sanct Peter, Actis iii.

ii. 2. to ken: P., 'to kunne'; sceire.

4. in subtile sterand wordis: similarly P., 'in suteli sturyng wordis'; in persuasibitibus. Wy., 'in persurable, or sutei glasyng, wordis.'

7. before ordanit: pradestinavit.

9. nouthir it ascendit: P., 'nether it stiede'; nec . . . ascendit.

made reddi: P., 'arayede'; preparavit. Gau (p. 73), 'The E of man hes noth seine, na the eir of man hes noth hard na the hart of man can noth onderstand thay guid thingis quhilk God hes ordand to thaim qulhik lwffis hime.' Abp. Ham. (p. 175), 'the ee seis nocht, the eir heiris nocht, it can nocht be compassit with the hart of man, quhat joy and blisse God hais preparit to all thame that luffis him.'

10. cersis: P., 'serchith'; scrutatur.

11. Sa quhat thingis: Vg., tia et qua. Rh., 'so the things also.'
God. 12 And we haue nocht resauet the spirit of this warlde, bot the spirit that is of God, that we witt quhat thingis ar gevin to vs of God. 18 Qhilk thingis we speke alsa, nocht in wijse wordis of mannis wisdome, bot in the doctrine of the spirit, and makis a liknes of spirtuale thingis to spirtuale men. 14 † For a beestlie man persaues nocht thae thingis that ar of the spirit of God; for it is foly to him, and he may nocht vndirstand, for it is exammynit spirtuallie. 15 Bot a spirtuale man demys al thingis, and he is demyt of na man. 16 As it is writtin, And quha knew the wit of the Lorde, or quha taucht him? And we haue witt of Crist.

iii chaptur.

And I, brether, mycht nocht speke to you as to spirtuale men, bot as to fleschlie men; as to litil childir in Crist, 2 I gafe to you mylk drink, nocht mete; for ye mycht nocht yit vndirstand, nouthir ye may now, for yit ye are fleschlie. 3 For quhile

ii. 13. makis a liknes of spirtuale thingis to spirtuale [P., goostlie] men: spiritualibus spiritualia comparantes; Wy., ‘comparisonynge spiritual thingis to goostly men.’ Rh., ‘comparing spiritual things to the spirtuall.’


16. As it is writtin: reading quem ad modum (or sicut) scriptum est with St., Sixt.; but Clem., Rh. omit. the wit: sensum. or quha taucht him: reading, with St., Sixt., aut quis instruxit eum. Clem., qui instruxit eum. Rh., ‘that may instruct him.’ witt: P., ‘the wit’; sensum.

iii. 1. to fleschlie men: carnalibus.

2. mylk drink: similarly Wy., P.; lac . . . potum. Rh., ‘milk to drink.’ ye mycht nocht yit vndirstand: P., ‘ye myghten not sit’; nondum . . . poteratis. Two MSS. of P. add ‘vndirstond,’ as in Wy. RV., ‘ye were not yet able to bear it.’
strij is among you, quethir ye ar nocht fleschlie, and ye ga efter man? 4 For quhen sum sais, I am of Paule ane vthir, Bot I am of Apollo, quethir ye ar nocht men? Quhat tharfor is Apollo, and quhat Paule? 5 Thai ar mynisteris of him, to quham ye haue beleuet; and to ilk man as God has gevin. 6 I planteit, Apollo moystit, bot God gafe the increasing.

7 Tharfor nouthis he that planteitis is ony thing, nouthis he that moystis, bot God that gevis increasing. 8 And he that planteitis, and he that moystis, ar aan; and ilk sal tak his awne mede, eftire his trauale. 9 For we ar helparis of God; ye ar the erdeteeling of God, ye ar the bigging of God. 10 Eftire the grace of God that is gevin to me, as a wijse maister carpentare I settit the foundment; and ane vthir biggis abone. Bot ilk man se, how he biggis abone. 11 For na man may set ane vthir foundment, outak it that is set, quhilk is Crist Jesus. 12 For gif ony man biggis attoure this foundment, gold, siluer, precious staaonis, stickis, hay, or stubile, 13 Euiry mannis werk salbe opin; for the day of the Lord sal declare, for it salbe schawit in fire;

iii. 3. strij: zelus. Vg. adds et contentio. Rh., ‘emulation and contention.’
7. moystis: rigat; and in ver. 8.
8. eftire his trauale: J. Ham. (Cath. Traict., sig. T, 5 v.), ‘Euerie ane sall ressaue ressaired according to his ain laubor.’
11. outak: P., ‘outtakun’; prater. Wy., ‘bi sydis.’ Gau (p. 73), ‘nay man can lay ane oder fundment bot ye same quhilk is laid the quhilk is Christ Jesus.’
12. biggis attoure: P., ‘bildith ouer’; superadificat super. or stubile: so P., ‘or stobil’; but Vg., Wy. omit conjunction.
13. salbe schawit: revelabitur.
the fire sal prewee the werk of ilkman, quhat maner werk it is. 14 Gif the werk of ony man duelle still, quhilk he biggit abone, he sal resaue meed. 16 Gif ony mannis werk birn, he sal suffir harm; bot he salbe saaf, sa neurtheles as be fire. 17 Wate ye nocht, that ye ar the tempile of God, and the spirit of God duellis in you? 18 And gif ony defoulis the tempile of God, God sal tyne (a) him; for the tempile of God is haly, the quhilk ye ar. 19 Na man desaue him self. Gif ony man amang you is seen to be wise in this world, [†] be he made a fule, that he be wise. 20 For the wisdom of this world is foly anentis God; for it is writtin, I sal tak wisse men in thare fell wisdom; 22 And etsone, The Lord knawis the thochtis of wisse men, for thai ar vane. 21 Tharfor na man haue glorie in men. For althingis ar youris, oathir Paule, oathir Apollo, oathir Cephas, oathir the world, oathir liif, oathir deid, oathir thingis present, or thingis to cummand; for al thingis ar youris, And ye ar of Crist, and Crist is of God.

(a) distroy is written above tyne, apparently in John Nisbet's hand.
The ferde chaptur.  

Sa a man gesse vs, as mynysteris of Crist, and dispensaris of the ministerijs of God. 2 Now it is soucht here amang the dispensaris, that a man be fundin trew. 3 And to me it is for the leest thing, that I be demyt of yow, or of mannis day; but nouthir I deme my self. 4 For I am nathing ouiritrowand to my self, but nocht in this thing I am iustifijt; for he that demys me, is the Lord. 5 Tharfore vil ye nocht deme before the tyme, till that the Lord cum, qhih ilch lichtin the hid thingis of myrkniness, and sal schaw the counsails of harytis; and than praising salbe to ilk man of God. 6 And, brether, I haue transfigurit thir thingis into me, and into Apollo, for you; that in vs ye leire, or atoure (a) it that is writtin, aan agane anew thar be blawne with pride for anew thar. 7 Quha demys thee? And quhat has thou, that thou has nocht resaue? And gif thou has resaue, qhat glorij thou, as thou had nocht resaue? 8 Now ye ar fullit, now ye ar made riche; ye regne without vs; and I wald that ye

(a) After atoure, that it is writtin deleted.

iv. 1. Sa a man gesse vs: Sic nos existimet.  ministrerij: P., 'mynystris' (similarly Wy.), three MSS. only of P. reading 'mysteries.' Vg., mysteriorum.
3. of mannis day: ab humano die.
4. For I am nathing ouiritrowand [P., ouer trowyng] to my self: Nihit enim mihi conscius sum; Wy., 'Sothli I am no thing gilty to my syl.' Burne (f. 151), 'I am gilte of na thing, and zit for that, I haue na assurance of my Iustificacione.'
5. qhihik sal lichtin: Vg., gut et illuminabit.  of myrkniness: P., 'of derkness'; tenebrarum.
6. or atoure it that is writtin: P., 'lest ouer that it is writun'; ne supra quam scriptum est.  be blawne with pride: infestur; Rh., 'be puffed up.'
8. fullit: saturati; P., 'yllid.'
regne, that als we regne with you. 9 And I gesse, that God schewit vs the last apostlis, as thai that ar send to the deid; for we ar made a spectacle to the warld, and to angelis, and to men. 10 We fules for Crist, bot ye prudent in Crist; we seek, bot ye stark; ye nobile, bot we vnmobile. 11 Till into this houre we hungir, and threst, and ar made nakit, and ar strikin with buffetis, and we ar vnstable, 12 And we trauale wirkand with oure handis; we ar cursit, and we blesse; we suffir persecutionn, and we abide lang; 13 We ar blasphemit, and we beske; as clengeingis of this warld we ar made the outcastings of all thingis till yit. 14 I write nocht thir thingis, that I confonnd yow, bot I warne as my maast dereworth the sonnis. 15 For quhy gif ye haue ten thousand of vndir maisteris in Crist, but nocht mony fadris; for in Crist Jesu I haue generit you be the gospell. 16 Tharfore, brether, I pray yow, be ye followeris of me, as I of Crist. 17 Tharfore I send to you Tymothe, quhilk is my maast deirworthe sonne, and faithfull in the Lord, quhilk sal teche you my wayis, that ar in Crist Jesu; as I teche oueralquhare in euiry kirk. 18 As thouche I suld nocht

iv. 10. stark : P., 'stronche'; fortis.
11. ar made nakit : Wy., P., 'ben nakit'; nudi sumus. ar
strikin : P., 'ben smytyn'; cadimur.
12. we abide lang : sustinemus; Wy., 'we susteynen, or abyden
longe.'
13. clengeingis : P., 'clensyngis'; purgamenta. outoast-
ingis : P., 'out castyng'; peripsema. Rh., 'refuse.'
15. vndir maisteris: similarly P.; pedagogorum. Wy., 'litle
maistris.' Vv. 14, 15: Abp. Ham. (p. 79), 'I writ nocht this to
schame yow bot as my deir children I warne yow, for suppose
ye haif ten thousand instructouris in Christ, yet haif ye nocht
mony fatheris, for I haif begottin yow in Christ Jesu thruch the
Evangil.'
16. as I of Crist : Clem., sicut et ego Christi. Wy., 'as and I
of Crist.' Clause omitted by Hent., Rh., and AV.
17. oueralquhare : P., 'every where'; ubique.
cum to you, sa sum ar blawin with pride; 19 Bot I sal sone cum to you, gif God will, and I sal knaw nocht the word of thame that ar blawin with pride, bot the virtue. 20 For the realmme of God is nocht in worde, bot in virtue. 21 Quhat wil ye? Sal I cum to you in a wand, or in charitee, and in spirit of myldnes?

The v chapture.

In al manere fornicatioun is herde amang yow, and sic fornicatioun, quhilk is nocht (a) amang hethinmen, sa that sum man haue the wif of his fader. 2 And ye ar bolnyt with pride, and nocht maire had ye murnynge, that he that did this werk, be takin away fra the myddis of you. 3 And I absent in body, bot present in spirit, now haue demyt as present him that has thus wroucht, 4 And quhen ye ar gaderit togiddir in the name of our Lord Jesu Crist, and my spirit, with the virtue of oure Lord Jesu, 5 To tak sic a man to Sathanas, into perysing of fesch, that the spirit be saaf in the day of oure Lord Jesu Crist. 6 Your glorying is nocht gude. Wate ye nocht, that a litil sourdauche corrumpis all the gobet (or peece)? 7 Clenge ye out the auld

(a) After nocht, herd deleted.

iv. 18. ar blawin with pride : similarly P.; inflati sunt. Wy., 'ben ynbloven with pride.' See next verse, and compare v. 2.
21. a wand : P., 'a ȝerde'; virga.
v. 1. In al manere: omnino. Rh., 'plainly.' RV., 'It is actually reported,' &c.
3. And I: Vg., Ego quidem.
6. sourdauche: P., 'sourdow'; fermentum. So in vv. 7, 8. corrumpis: P., 'apeyrith'; corrumpit. Wy., 'corrumpith or defoulith.' AV., 'leaveneth.' the gobet (or peece): Wy., P., 'the gobet'; massam. Rh., 'paste.'
That ye may be new springing togiddire, as ye ar therf. For Crist ofrit is oure pasche. Therefore ete we, nocht in ald sourdauche, nouthir in sourdauche of malice and of wawartnes, bot in therf thingis of cleirnes and of treuth. 

9 I wraete to you in ane epistile, that ye be nocht mexit with licheouris, Nocht with fornicatiouris of this warld, nore couatous men, nore reevaris, nore men seruant too ydolis, or elles ye aucht to haue gaan out of this warlde. Bot now I wraete to you, that ye be nocht mejt. Bot gif he that is namet a bruther amang you, and is a fornicatiour, or couatous, or seruant to ydolis, or a cursare, or full of drunkinnes, or reevar, to tak nocht mete with sic. For quhat is to me to deme of thame that ar without furth? Quethir ye deme nocht of thingis that ar within? For God sal deme thame that ar outwith. Do ye awey euile fra youre self.

v. 7. springing togiddire: similarly Wy., P.; conspersio. Rh., 'pate.' ye ar therf: similarly Wy., P.; estis azymis. Rh., 'you are azymes.' AV., 'unleavened.'

8. eto we: epulemur. wawartnes: P., 'weyardnessse.' nequitia. therf thingis: azymis; AV., 'ye are unleavened bread.' cleirnes: sinceritas.

9. ye be nocht mexit: P., 'ye be not medlid'; ne commisc-ceamini. Rh., 'not to keep company.' Compare ver. 11. licheouris: P., 'letchours'; fornicariis.


11. be nocht mexit: P., 'be not meynd'; non commisceri. Wy., 'to not be meynd or commune not.' amang you: reading, with St., Sixt., inter vos; omitted by Hent., Clem. a cursare: maladicus; Wy., 'cursere, or wareiere.' Rh., 'a railer.' full of drunkinnes: similarly Wy., P.; ebrisus. reevarre: P., 'raeynour'; rapax.

12. of thingis that ar within: so P., 'of thingis that ben with ynne forth'; de ipsis qui intus sunt. Rh., 'of them that are within.'
The vi chaptur.

Dare ony of you that has a cause aganes ane vthir, be demyt at wicktmen, and nocht at halymen? 2 Quethir ye wate nocht, that sanctis sal deme of this warld? And gif the warld salbe demyt be you, be ye vnworthie to deme of the leest thingis? 3 Wate ye nocht, that we sal deme angelis? how mekile maire warldlie thingis? 4 Tharfore gif ye haue warldly domes, ordane ye tha contemptible men, that ar in the kirk, to deme. 5 I say to mak you aschamet. Sa thare is nocht ony wise man, that may deme betuix a bruther and his bruther; 6 Bot a bruther with bruther stryues in dome, and that amang vnfaithful men. 7 And now trespas is algatis in you, fore ye haue domes amang you. Quhy rather tak ye nocht wrang? quhy rather suffir ye nocht dissaite? 8 Bot alsy ye do wrang, and dois fraude, and that to brether. 9 Quethir ye wate nocht, that wicktmen sal nocht weeld the kingdome of God? Wil ye nocht erre; nouthir fornicatouris, nouthir men that seruis to malmentis, nouthir adulteraris, 10 Nouthir licheouris aganes kynd, nouthir

vi. 4. warldly domes: securaria . . . juaicia. Rh., 'secular judgments.' contemptible men: contemptibles; Wy., 'contemptible men, or of litle reputacioun.'

5. to mak you aschamet: ad verecundiam; Wy., 'to 3oure schame.' betuix a bruther and his bruther: similarly Wy., P.; inter fratrem suum. Rh., 'between his brother.'

7. And now: so P. Vg., jam quidem. Rh., 'Now certes.' algatis: so Wy., P.; omnino. Rh., 'plainly.'


10. licheouris aganes kynd: similarly P.; molles. Wy., 'neische.'
thai that dois licherie with men, nouthir theues, nouthir couatous men, nouthir ful of drunkinnes, nouthir cursaris, nouthir reevaris sal weeld the kingdome of God.  11And ye war sum tyme thir thingis; bot ye ar weschin, bot ye ar hallowit, bot ye ar iustifiit in the name of oure Lord Jesu Crist, and in the spirit of oure God.  12Al thingis ar leefful to me, bot nocht althingis ar speedfull. All thingis ar leeffull to me, bot I sal nocht bee brought doun vndir ony mannis power.  13Mete to the wambe, and the wambe to metis; and God sal destroy bath this and that. And the body nocht to fornicationn, bot to the Lord, and the Lord to the body.  14For God raasit the Lord, and sal raase vs be his virtue.  

Wate ye nocht, that youre bodijs ar membris of Crist? Sal I than tak the membris of Crist, and sal I mak the membris of ane hure? God forbede.

6. 10. that dois licherie with men: masculorum concubitores.  

viatous men: P., 'auerouse men'; avari.  

ful of drunkinnes: ebriosi.  

reevaris: P., 'rauenours'; rapaces.  

Vv. 9, 10:  

Abp. Ham. (p. 93), 'Be nocht begylit, nother huirmasteris or fornicatouris, nor wyrshipparis of ydollis nor adultereris, nor soft or unclen men, nother abusaris of thame self with mankind, nor thevis, nor cowatous men, nor drounkin men, nor evil speikaris, nor reiffaris or oppressaris, sall haff possession of the kingdome of God.'

11. And ye war sum tyme thir thingis: similarly Wy., P., reading, with St., Et hae aliquando quidem fuisti. Hent., Sixt., 

Et hae quidem, omitting aliquando; so Rh., 'And these things certes you were.' 

Clem. reads quidem; so AV., 'And such were some of you.'  

bot ye ar weschin: J. Ham. (Fac. Tract., p. 158), 'Bot ze ar waschin, bot ze ar sanctiñet, bot ze ar maid iust.'

12. ar leefful: licent.  

ar speedfull: expedient.

13. to the wambe (Wy., P., wombe): ventri.  

bath this and that: similarly Wy., P.; but Vg., et hunc et hae.  

Rh., with AV., 'both it and them.'

14. For God raasit: similarly P., disregarding et; Deus vero et Dominum suscitavit.  

Wy., 'Forsathe and God reyside.' 

Gau (p. 69), 'God hes rasit wp our lord and he sal raisz wse wp with his power. 

ramember ze noth that zowr bodis ar the members of Christ?'
18 Quethir ye wate notcht, that he that adheris to ane hure, is made aa body? For he sais, Thar salbe twa in aa flesch. 17 And he that adheris to the Lord, is aa spirit. 18 Fle ye fornicatioun; all synn qihat euir synn a man dois, is without the body; bot he that dois fornicatioun, synnis aganes his body. 19 Quethir ye wate notcht, that your membirs ar the temple of the Haligaast, that is in you, quham ye haue of God, and ye ar notcht your awin? 20 For ye ar bocht with greit prijce. Glorifie ye, and bere ye God in your body.  

vii chapturc.

Bot of thailk thingis that ye haue writtin to me, it is gude to a man to tuiche notcht a woman. 2 Bot for fornicatioun ilk man haue his awn wif, and ilk woman haue hir awne husband. 3 The husband yeld dett to the wifj, and alsa the wifj to the husband. 4 The woman has nocht powere of hir body, bot the husband; and the husband has nocht power of his body, bot the woman. 5 Will ye nocht defraude

vi. 16. adheris: P., 'cleueth'; adharet; and so in next verse.  
19. Quethir ye wate notcht: An neciris: Abp. Ham. (p. 95), 'Knaue ye nocht that your bodeis is maid the templi of the halie spirit quhilk is in yow, quhrome ye haif giffin to you of God, and ar nocht your awin servandis. Ye ar bocht with ane greit price. . . Tharfor, magnifie and beir God in your body.'  
vi. 1. it is gude: Burne (f. 76 v.), 'It is gud to ane man nocht to tuiche ane woman.'  
2. Bot for fornicatioun: Abp. Ham. (p. 235), 'To eschaip fornicatioun. . . lat ilk man have his awin wif, and ilk a woman have hir awin husband.' Burne (f. 65), 'lat euerie man haue his awin vyf to auoed fornicatione.'  
4. and the husband: similarly P. Vg., similiter autem et. Rh., 'and in like manner the husband also.' Abp. Ham. (p. 238), 'the woman hes nocht powar of hir bodye, bot hir husband, and lykwise the man hes nocht powar of his body, bot the woman hes it.'
ilk vthir, bot peraunce of consent to a tyme, that ye
gefe tent to prayere; and agane return ye to the sammin
thing, that Sathanas temp you nocht for youre incon-
tinence. 6 Bot I say this thing as geving lecue, nocht
be comandement. 7 For I will, that almen be as my
self. Bot ilkman has his propire gift of God; aen thus,
and ane vthir thus. 8 Bot I say to thame, that ar nocht
weddit, and to wedois, it is gude to thame, gif(a) thai
duell sa as I. 9 And gif thai contene nocht thame self,
be thai weddit; for it is bettire to be weddit, than to be
brint. 10 Bot to thame that ar joynit in matrimonie, I
comand, nocht I, bot the Lord, that the wifj depart
nocht fra the husband; 11 And that gif scho departis,
that scho duell vnweddit, or be reconcilit to hir hus-
band; and the husband forsake nocht the wifj. 12 Bot
to the vthir I say, nocht the Lord. Gif ony brothor
haue ane vnfaithfull wifj, and scho consentis to duell
with him, leue he hir nocht. 13 And gif ony woman has
ane vnfaithfull husbandle, and this consentis to duelle
with hir, leue scho nocht the husband. 14 For the
vnfaithfull husband is hallowit be the faithfull woman,
and the vnfaithfull woman is hallowit be the faithfull
husband. Ellis your childeir war vnclene, ¶ bot now

(a) gif written above that deleted.
thai ar haly. 15 That gif the vnfaithful departis, depart
he. For quhy the bruther or sistir is nocht subject
 to seruage in sic; for God has callit vs in pece.
16 And quharof wate thou, woman, gif thou sal mak
the man saif; or quharof wate thou, man, gif thou
sal mak the woman saif? 17 Bot as the Lord has
departit to ilk, and as God has callit ilkman, sa g
he, and as I teche in al kirkis. 18 A man circumcided
is callit, bring he nocht to the prepucie. A man that
is callit in prepucie, be he nocht circumcident. 19 Circum-
cision is nocht, and prepucie is nocht, bot the keping
of the comandments of God. 20 Ik man in quhat
calling he is callit, duelle he in that. 21 Thou seruand
art callit, be it na charge to thee;‡ bot gif thou may
be fre, rather vse thou. 22 He that is a seruand, and
is callit in the Lord, is a fre man of the Lord. Als
he that is a fre man, and is callit, is the seruand of
Crist. 23 With priice ye ar boucht, will ye nocht ‡ be
made seruandis of men. 24 Tharfore ilkman in quhat
calling he is callit a bruther, duelle he in this anentis
God.‡ 25 Bot of virginis I haue na comandment of
God; bot I geue conssale, as he that has mercy of the
Lorde, that I be trew. 26 Tharfor I gesse, that this
thing is trew, guide for the present need; for it is

1 Bot gif thou may be fre.) The apostill wil
nocht that seruandis
ryn fra 
that seruage
because that
thai ar callit
thar unto be
the gospel,
for that we
dishonoryng
of Christis
doctryny,

i. Pet. iii. a.
Ephe. iii. a.
i. Thi. vi. c.
i. Cor. vi. e.
ii. Pet. i. c.
F. 120 r.

vii. 15. departis: *discedit.* in sic: *in knusmodi.* callit:
P., *‘clepid’;* and so elsewhere in the chapter.
18. bring he nocht to the prepucie: *non adducat praputium;*
Rh., *‘let him not procure prepucie.’
20. calling: P., *‘clepyng’;* vocations.
21. seruand: servus; Rh., *‘bondman,’* be it na charge
to thee: *non sit tibi curae;* Rh., *‘care not for it,’* rather vse
thou: *magis utere;* Rh., *‘use it rather.’
22. He that: so Wy., P. Vg., *Qui enim.* Rh., *‘For he that,’*
&c. Alos: similitur.
24. in quhat calling: P., *‘in what thing’;* in quo. Rh.,
*‘wherein.’* Wy., *‘in what clepinge.’
There is a faint line under ‘tREW,’ perhaps it was intended to
cancel it.
gude to a man to be sa. 27 Thou art bundin to a
wif, will thou nocht seek vnbinding; thou art vn-
bundin fra a wijf, will thou nocht seek a wijf. 28 Bot
gif thou has takin a wijf, thou has nocht synnyt; and
gif a maidin beis weddid, scho synnis nocht; neur-
theles, sic sal haue tribulationn of fesch. Bot I spare
yow. 29 Tharfore, brether, I say this thing, The tyme
is schort. Ane vthur is this, that thai that haue wyues,
be as thouche thai had naan; 30 And thai that wepe,
as thai wepit nocht; and thai that ioy, as thai ioyit
nocht; and thai that byis, as thai had nocht; 31 And
 thai that vsis this wworld, as thai that vses nocht. For-
quhy the figure of this wworld passis. 32 Bot I will
that ye ne be without besynes, for he that is without
wijf, is besy quhat thingis are of the Lord how he sal
pleise God. 33 Bot he that is with a wijf, is besy
quhat thingis ar of the wworld, how he sal pleise the
wijf, and he is departit. 34 And a woman vnweddit
and maidin thinkis quhat thingis ar of the Lorde,
that scho be haly in body and spirit. Scho that is
weddit, thinkis quhat thingis ar of the wworld, how
scho sal pleiss the husband. 35 Forsuth I say thir

vi. 28. scho synnis nocht: P., ‘sche synnedo not.’ Vg., non
pecovit. J. Ham. (Cath. Tract., sig. T, 3 v.), ‘gif you mare ane
vyff, yow synnis not, and gif ane virgin mare scho synnis not.’
29. Ane vthur is this: reliquum est; Rh., ‘it remaineth.’
30. as thai had nocht: tanquam non possidentes.
32. without besynes: sine sollicitudine; RV., ‘free from cares.’
he that is without wijf: J. Ham. (Fac. Tract., p. 427), ‘Wha
lwis a chast lyf wythout mariaige is caurfal of thais things that
appertenis to the lord, how he may pleise God.’
33. is departit: divinus est; J. Ham. (ibid.), ‘Bot wha is
mariet with a wyff, is caurfal of thingis pertenning to the wworld,
how he may plaie his wyff and he is deuydit.’
34. Scho that is weddit: P., ‘But sche,’ &c.; qua autem.
Abp. Ham. (p. 89), ‘The woman quhilk is ane virgin and
unmarrit, hes hir mynd and hir tocht apon thai thingis that
belangis til hir Lord God, that sche may be halie baith in hir
spirit and hir bodie.’
thingis †to youre proffite, †nocht that I cast to you a giriyn, bot to that that is honest, and that gevis esynes, without letting to mak prayeris to the Lord. 35 And gif any man gessis him self to be seen foule on his virgin, that sche is full waxin, and sa it behuues to be done, do scho that scho will; scho synnis nocht, gif scho be weddit. 37 For he that ordanit fermely in his harte, nocht havand need, bot havand powere of his will, and he is deemyt in his harte this thing, to kepe his virgin, dois wele. 38 Tharfore he that ioynis his virgin in matrimone, dois wele; and he that ioynis nocht, dois bettere. 39 The woman is bund to the law, als lang tymye as his husband leuis; and gif his husband is deid, scho is deluyuerit fra the law of the husband, be scho weddit to quham scho will, aulanly in the Lord. 40 Bot scho salbee maire blessit, gif scho duellis thus, eftire my conssale; and I wene that I haue the spirit of God.


36. to be seen foule: turpete se videri; Rh., ‘that he seemeth dishonoured.’ sche is full waxin: P., ‘sche is ful voxun’; sit superadulta. Rh., ‘sche is past age.’ do scho that scho will: similarly Wy. (excepting few MSS.) and P.; quod vult faciat. Rh., ‘let him do that he will.’ scho synnis nocht: Rh., ‘he sinneth not.’

38. Tharfore he: Vg., Igitur et. Rh., ‘Therefore both he,’ &c. Abp. Ham. (p. 89), ‘He that jonis his virgin to marriage dois well, and he that jonis nocht, dois better.’

39. is deid: dormierit; Wy., ‘schal slepe, that is die.’ de-luyuerit fra the law of the husband: similarly P.; but Vg., liberata est, without addition. Wy., ‘deluyuered fro the lawe.’ J. Ham. (Fac. Traict., p. 434), ‘The woman is knet or bund to the law at the tymene that hir man or husband liues: bot gif hir man sleip or pas out of this lyf, scho is frie: Lat hir marie whome scho wil.’

40. duellis thus: sic permanserit. that I haue: Vg., quod
viii chap.

Bot of thir thingis that ar sacrificij to ydolis, we wate, for al we haue cunnyng. Bot cunnyng blawis, charitee edifijis. 2 Bot gif ony man gessis him, that he can ony thing, he has noch yit knawe how it behuves him to knaw. 3 And gif ony man luves God, this is knawe of him. 4 Bot of metis that ar offrit to ydolis, we wate, that ane ydol is nothing in the world, and that thare is na Gode bot aan. 5 For thouche thare be sum that ar said goddis, outhir in heuen, outhir in erde, as thare are mony goddis, and mony lordis; 6 Neuirtheles to vs is aa God, the fader, of quham ar al thingis, and we in him; and aa Lord Jesu Crist, be quham ar al thingis, and we be him. 7 Bot nocht in almen is cunnyng. For sum men with conscience of ydol till now ete of thing offrit to ydols; and thare conscience is defoulit, for it is seek. 8 Mete comendis vsnocht to God; fore nowthir we sall faile, gif we ete nocht, noutheir gif we ete, we sal haue plente. 9 Bot se ye, or per-

et ego . . . habeam. Rh., 'that I also have.' Vv. 39, 40: Abp. Ham. (p. 89), 'The marriit woman is bond to the law of matrimone, als lang as hir husband leivis, bot gif hir husband dee, sche is deliverit fra that law, and with quhome sche pleis lat hir marrie, bot lauchfully efter the ordinatious of our Lord. Nochttheles sche sall be mair blissit or happy, gif that sche remaine evin still unmaryit efter my counsell.'

viii. 1. Bot cunnyng blawis: similarly P. Vg., Scientia inflat, without conjunction. Rh., 'Knowledge puffeth up.'

3. this: hic; Rh., 'the same.'

7. with conscience of ydol: cum conscientia . . . idoli.

ete of thing offrit to ydols: P., 'eten as thing offrid to idolis'; quasi idolothytum manduant.

8. Mete: Vg., Exce autem. Rh., 'But meat.' we sall faile: deficiemus; Rh., 'shall we lack.' The clauses here are transposed in the Vg., thus: Neque enim si manducaverimus, abundabimus: neque si non manducaverimus, deficiemus.
The First to the Corinthians. [viii. 10.

Auenture this youre licence be made hurtng to seekmen. 10 For gif ony man sal se him, that has cunnyng, etand in a place quhare ydols ar wirschippit, quethir his conscience, sen it is seek, sal nocht be edifjt to ete thingis offt to ydols? 11 And the seek bruther, for quham Crist deit, sal perysye in thi cunnyng. 12 For thus ye synnand aganes brether, and smytand thare seek conscience, synnis aganes Crist. 13 Quharfore gif mete sclandris my bruther, I sal neuir ete flesch, or peraunture I sclandire my bruther.

ix chapter.

Quethir I am nocht fre? Am I nocht apostile? Quethir I saw nocht Crist Jesu, our Lord? Quethir ye ar nocht my werk in the Lord? 2 And though to vthir I am nocht apostile, bot neuirtheles to yow I am; for ye ar the litil signe of my apostilhede in the Lord. 3 My defence to thame that askis me, That is, 4 Quethir we haue nocht powere to ete and drink? 5 Quethir we haue nocht powere to leid about a woman a sistire, as alsa vthir apostlis, and brether of the Lord, and Cephas. 6 Or I alaan and Barnabas haue nocht powere to wirk thir thingis? 7 Quaha trauales ony tyme with his awne wages? And quha plantis a wyneyard and etis nocht of his fruit?

viii. 9. be made hurtng to seekmen: offendiculum fiat in
ddormis.

10. in a place quhare ydols ar wirschippit: in idolio.
12. smytand thare seek conscience: percutiens conscientiam
corum in famam; RV., 'wounding their conscience when it is weak.'
13. or peraunture: P., 'lest'; ne.
ix. 2. the litil signe: Wy., 'sycnacle, or litil signe'; signaculum.
Rh., 'the seal.'
3. That is: hac est; Wy., 'is this.'
7. trauales: P., 'truelleith'; militat. Wy., 'fijteth, or holdith
knowthod.' Rh., 'playeth the soldier.'
Quha kepis a flok, and etis nocht of the mylk of the flock? 8 Quheithir etfire man I say thire thingis? quheithir alsa the law sais nocht thir thingis? 9 For it is writin in the law of Mouses, Thou sal nocht bind the mouth of the ox that threschis. Quheithir of oxen is charge to God? 10 Quheithir for vs he sais thir thingis? For quhy thai ar writtin for vs; for he that eris, aw to ere in hope, and he that threschis, threschis in hope to tak frutis. 11 Gif we saw spirituale thingis to you, is it gret, gif we schere your fleschlie thingis? 12 Gif vtheris ar partakaris of youre powere, quhy nocht rather we? Bot we vse nocht this powere, bot we suffire al thingis, that we geue na letting to the euangele of Crist. 18 Wate ye nocht, that thai that wirkis in the temple, etis tha thingis that ar of the temple, and thai that seruis the altare, ar partakaris of the altare? 14 Sa the Lord ordanit to thame that tellis the euangele, to leef of the euangele. 15 Bot I vset naan of thir thingis; suthlie I wrate nocht thir thingis, that thai be done sa in me; for it is gude to me rather to dee, than that ony man avoide my glorie. 16 For gif I preche
the euangele, glorie is nocht to me, for on need I mon do it; for wa to me, gif I preche nocht the gospele (or euangele). 17Bot gif I do this thing wilfull, I haue meed; bot gif aganis my will, dispensing is betakin to me. 18Qhat than is my mede? Gif I precheand the gospele, put the gospele without vtheris coost, that I vse nocht my powere in the gospele. 19For quhy quhen I was fre of almen, I made me seruant of almen, to wynn the ma men. 20And to Jews I am made as a Jew, to wynn the Iewis; 21To thame that ar vndir the law, as I war vndire the law, quhen I was nocht vndire the law, to wynn thame that ware vndire the law; to thame that war without the law, as I ware without the law, quhen I was nocht without the law of God, bot I was in the law of Crist, to wynn thame that war without the law. 22I am made seek to seeknen, to wynn seekmen; to almen I am made althingis, to mak almen saaf. 23Bot I do althingis for the euangele, that I be made part-takare of it. 24Wate ye nocht, that thai (a) that rynnis in a furlong, all rynnis, bot aan takis the price? Sa rynn ye, that ye tak. 25Ilk man that stryues in fecht, (a) thai written above quha deleted.

ix. 16. on need I mon do it: P., ‘nedelich Y mot don it’; necessitas . . . miki incumbit. Rh., ‘necessity lieth upon me.’
gospele (or euangele): P., ‘gospel’; Gau (p. 104), ‘wa is to me and i prech nocht the vangel.’
17. dispensing is betakin to me: dispensatio miki credita est ; Rh., ‘a charge is committed to me.’
Wy., ‘I myswse not.’
20. I am made: factus sum ; Rh., ‘I became.’
24. in a furlong: so Wy., P.; in stadio. Rh., ‘in the race.’
the price: P., ‘the prijs’; bravium.
25. in fecht: in agone; Rh., ‘for the mastery.’ RV., ‘in the games.’
abstenis him fra althingis; and thai, that thai tak (a) a
corruptibile crowne, bot we an vn corrupted. 26 Therfore
I ryn sa, nocht as into ane vn certain thing; thus I
fecht, nocht as beitand the aere; 27 Bot I chastice my
body, and bring it into seruage; ore perauenture quhen
I preche to vther, I my self be made reprouable. ⚫

The x chap.

⚫ Brethir, I wil nocht, that ye vnknow, that al
oure faðris ware vnnder cloud; and all passit the see;
2 And all war baptizit in Moyses, in a cloude and
in the see; 3 And al ete the sammin spirituale mete,
4 And al drank the sammin spirituale drink; thai
drank of the spirituale staan following thame; and
the staan was Crist. ⚫ 5 Bot nocht in full mony of
thame it was wele (b) pleisand to God; forquhy thai
war castin doun in desert. 6 Bot thre things are
done in figure of vs, that ⚫ we be nocht couataris
of euile thingis, as thai couatit. 7 Nouthir be ye
made ydolatraris, as sum of thame; as it is writtin,
The pepile sat to ete and drink, and thai raise vp
to play. 8 Nouthir do we fornicatioun, as sum of
thame did fornicatioun, and xxij thousand ware deid
in aa day. 9 Nouthir temp we Crist, as sum of

(a) tak corrected out of takis: thai inserted above the line.
(b) wele added above the line.

ix. 27. reprehensible: reprehus; Burne (l. 78), 'I chastise my
bodie, and bring it vnnder obedience, lest quhen I haue prach
the Evangel to vtheris, I my self be fund in the nomber of the
reprobat.'
x. 1. I wil nocht: P., 'Y nyle.' Vg., nolo enim. Rh., 'For
I will not.'
2. in a cloude: Wy., P., 'in the cloude.'
6. as thai: Vg., sicut et illi.
thame temptit, and perisit of serpentis. 10 Nouthir murmure ye, as sum of thame murmurit, and thai perisit of a destroyare. 11 And al thir thingis fell to thame in figure; bot thai ar writtin to oure amend- ing, into the quhilks the endis of the warldis ar cummin. 12 Tharfore he that gessis him, that he stands, se that he fall nocht. 13 Tampatioun tak nocht you, bot mannis temptatioun; for God is trew, quhilk sal nocht suffire you to be tempit abone that that ye may; bot he sal mak with temptatioun alsa puruiance, that ye may suffire. 14 Quharfore, ye maast deirewther to me, fle ye fra wirschiping of mawmentis. 15 As to prudent men I speke, deme ye you self that thing that I say. 16 Quethir the cup of blessing quhilk we bess, is nocht the com-onynge Cristis blude? And quethir the brede quhilk we brek, is nocht the taking of the body of the Lord? 17 For we mony ar aa breid and aa body, all we that takis part of aa brede and of aa cup. 18 Se ye Israel estire the flesch, quethir thai

x. 10. murmure ye . . . murmurit: P., ‘grutche ye . . . grutchiden’; murmura veritis, &c. of a destroyare: ab exterminatore.

13. tak nocht you: reading, with St., Hent., apprehendat. So Rh., ‘Let not temptation apprehend you’; but Sixt., Clem., apprehendit. AV., ‘There hath no temptation taken you.’


that ye may suffire: similarly P.; ut possitis sustinere. AV., ‘that ye may be able to bear it.’


16. comonlyng: P., ‘comonlyng’; communicatio. Abp. Ham. (p. 208), ‘The cup of thankis geving, quhairwith we gewe thankis, is it nocht the partaking of the blud of Christ? The breid that we brek on the altare, is it nocht the parttakinge of the body of Christ?’ J. Ham. (Cath. Tract., f. 30 v.), ‘Is not the coup, quhilk ve biis and consecratis, the communication of Christis blude? And is not the breid quhilk ve brek, the communion and participation of the lordis body?’

17. and of aa cup: similarly Wy., P., reading, with St., Sixt.,
that etes sacrificis, ar nocht partakaris of the altare? i. Cor. viii. a.  
that etes sacrificis, ar nocht partakaris of the altar? i. Cor. viii. a.

19 Quhat tharfoir say I, that a thing that is offrit to ydolis is ony thing, or that the ydol is ony thing?  
20 Bot tha thingis that hethinmen offris, thai offre to deuils, and nocht to God. Bot I will nocht that ye be made fallowis (a) of feendis;  
21 For ye may nocht drink the calich of the Lord, and the calich of feendis; ye may nocht be partakaris of the (b) burde of the Lord, and of the burde of feendis.

22 Quhethir we haue jnvj to the Lord? quhethir we ar strenthiare than he? All thingis ar leefful to me, bot nocht althingis ar spedefull.  
23 All thingis ar leeffull to me, bot nocht all thingis edifijs.  
24 No man seke that thing that is his awne, bot that thing that is of ane vthir.  
25 Al thing that is sald in the bucherie, ete ye, sperand nathing for conscience.

(a) After fallowis, to feendis deleted.  
(b) Before burde, bo deleted.

et de uno calice; omitted in Hent., Clem. Abp. Ham. (p. 211),  
We that ar mony in numbrie ar ane breid spirituallie, and ane body spirituallie, quhill ar participant in the sacrament of the Altar of a breid and of a coupe; following the same erroneous reading of P., Nis., &c.

x. 18. etes sacrificis: edunt hostias; Wy., ‘eten oostis, or sacrificis.’  
partakaris: P., ‘partyneris.’ J. Ham. (Fac. Traict., p. 353), ‘Consider Israel after the flesche, ar not thai participant of ye altare who eats of the sacrifice.’

20. I will nocht: P., ‘Y nyle.’  
fallowis: P., ‘felowis’; socios.

burde: mensa; J. Ham. (Fac. Traict., p. 354), ‘Ze may not drink of the Chalice of the lord, and of the Chalice of deuils. Ze can not be partakers of the table of the lord and of the table of deuils.’

22. Quhethir we haue jnvj: amulamur; Rh., ‘do we emulate.’  
strenthiare: P., ‘strengerre’; fortiores.  
spedefull: expediunt.

25. in the bucherie: in macello; Rh., ‘in the shambles.’  
25 The erde and plentee of jt is the Lordis. 27 Gif ony of hethinmen callis you to soupere, and ye will ga, al thing that is set to you, ete ye, asking no thing for conscience. 28 Bot gif ony man sais, This thing is offrit to ydolis, will ye nocht ete, for him that schewit, and for conscience; 29 And I say nocht, thi conscience, bot (the conscience) of ane vthir. Bot quharto is my fredome demyt of ane vther mannis conscience? 30 Tharfore gif I tak part with grace, quhat am I blasphemit, for that that I do thankingis? 31 Tharfore quethir ye ete, or drink, or dois ony vthir thing, do ye althingis into the glorie of God. 32 Be ye without sclander to Iewis, and to hethin men, and to the kirk of God; 33 As I be althingis pleise to almen, nocht sekand that that is profitabile to me, bot that that is profitabile to mony men, that thai be made saif.

The xi chapturer.

Be ye followeris of me, as I am of Crist. 2 And, brether, I praise you, that be althingis ye ar (a) myndful

(a) ye ar substituted for ye be deleted.

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27. to soupere: similarly Wy., P., reading ad canam with St., Sixt.; but Clem., vocat var, without addition. asking: Wy., P., 'axynge'; interrogantes.
28. for him that: propter illum qui; Rh., 'for his sake that.'
29. Bot quharto: Ut quid enim; Rh., 'For why,' &c.
30. Tharfore gif I: Vg., Si ego.
31. quethir ye ete: Abp. Ham. (p. 30), 'Quidder ye eit or drink or do ony uther thing, do al to the glorie of God.'
32. without sclander: sine offensione.
33. As I be: Vg., sicut et ego. Rh., 'As I also.'
xi. 1. as I am: Vg., sicut et ego. Rh., 'As I also.'
of me; and as I (a) betuke to you my comandementis, ye hald. 8 Bot I will that ye wit, that Crist is hede of ilkman; bot the hede of the woman is the man; and the hede of Crist is God. 4 Ilkman praying, or prophecjng, quhen his hede is heelit, defouls his hede. 6 Bot ilk woman prayand, or prophecianand, quhen hir hede is nocht heelit (or keuerit), defouls hir hede; for it is aan as gif scho ware bellit. 8 And gif a woman be nocht keuerit, be scho (b) schavit; and gif it is foule thing to a woman to be schaute, or to be made bellit, keuer scho hire hede.

7 Bot a man sal nocht keuer his hede, for he is the ymage and the glorie of God. 8 For a man is nocht of the woman, bot the woman of the man. 9 And the man is nocht made for the woman, bot the woman for the man. 10 Tharfore the woman sal haue ane heeling on hir hede, alsa for angelis. 11 Neuirtheles nouthir the man is without woman, nouthir the woman is without man, in the Lord. 12 For quhy as the woman is of man, sa the man is

(a) Before I, ye deleted. (b) Before schavit, bellit deleted.

xi. 2. as I betuke to you: sicut tradidi vobis; J. Ham. (Cath. Tract., f. 82), 'I praye zou brethrene that in all thingis ze ar myndfuullen of me, and keipis my preceptis quhilk I gaue zou be tradition.'

5. heelit (or keuerit): velato; cf. vv. 6, 7. bellit: P., 'pollid'; decalvatur. Wy., 'maad ballid, pollid, or clippid.'

6. be scho schavit: P., 'be sche pollid'; tondeatur. schaute, or to be made bellit: P., 'pollid, or to be maad ballid'; tonderi aut decalvati. keuer scho: 'hile sche'; velat.

7. sal nocht keuer [P., hile]: non debet velare.

10. aue heeling: P., 'an hilyng.' Wy., 'a veyle,' reading velamen with St., Sixt.; but Hent., Clem., potestatem. Rh., 'power'; and so AV., RV., 'a sign of authority.' alsa for angelis: similarly Wy., P., reading et with St., Sixt.; but Hent., Clem., propter angelos, without addition.

12. sa the man: Vg., ita et vir.
be woman; bot al thingis ar of Gode. 18 Deme ye your self; besemes it a woman nocht keuerit on the hede to pray to God? 14 Nouthir the kynd it self techis vs, for gif a man nurise lang haire, it is euil fame to him; 15 Bot gif a woman (a) nurise lang haire, it is glorie to hir; for hairis ar gevin to hir for keuering. 16 Bot gif ony man is sene to be full of strij, we haue na sic consuetude, nor the kirk of God. 17 Bot this thing I comand, nocht praysand, that ye cum togiddire, nocht into the bettire, bot into the werser. 18 First for quhen ye cum togiddire into the kirk, I here that decisionns ar amang you, and in party I beleue. 19 For it behuvis heresies to be, that thai that ar previt, be opinie knawne in you. 20 Tharfore quhen ye cum togiddire into aan, now it is nocht to ete the Lordis supere; 21 For quhy ilkman before takis his soupere to ete, and aan is hungrie, and ane vthir is drunkin. 22 Quhethir ye haue nocht housis to ete and drink, or ye contempe the kirk of God, and confonndis thame that has

(a) Before nurise, norise deleted.

xi. 13. Deme ye your self: vos ipsi judicate; Rh., 'yourselves judge.' keuerit on the hede: P., 'hild on the heed.' Vg., velatam; so Wy., 'veylid,' without addition.

14. the kynd: similarly Wy., P.; natura. techis vs: similarly Wy., P.; but Vg., docez vos. Rh., 'teach you.' for gif a man: Vg., quod vir quidem. Rh., 'that a man indeed if,' &c. lang haire: P., 'longe heer'; comam; and so in next verse. euil fame: P., 'schenschiep;' ignominia. Wy., 'yuel fame, or sclaundre.'

15. hairis: capilli.

18. First: Vg., Primum quidem. in party: ex parte; Rh., 'in part.'

19. it behuvis heresies: Vg., opertet et hereses. Rh., 'there must be heresies also.' that that ar previt [P., prouyd]: Vg., ut et qui probati sunt. Rh., 'that they also,' &c. J. Ham. (Cath. Traict., f. 112 v.), 'It is necessar that heresis be, that thechosin man be knauin amang zou.'

21. before takis: prasumit.
naan? Quhat sal I say to you? I praise you, bot here in I praise you nocth. For I haue takin of the Lord that thing, qhilk I haue betakin you. For the Lord Jesu, in quhat nycht he was betrayit, tuke brede, And did thankings, and brak, and said, Tak ye, and ete ye; this is my body, qhilk salbe betrait for you; do ye this thing into my mynde. Alsa the cup, eftire that he had soupit, and said, This cup is the new testament in my blude; do ye this thing, als oft as ye sal drink, into my mynde. For als oft as ye sal ete this brede, and sal drink the chalice, ye sal tell out the deid of the Lord, till that he cum. Tharfoye quha euir etis the brede, or drinkis of(a) the chalice of the Lord vnworthilie, he salbe gilty of the body and of the blude of the Lord. Bot preue a man him self, and sa ete he of that ilk brede, and drink of the chalice. For he that etis and drinkis vnworthilie, etis and drinkis dome to him, nocht wiselie demand the body of the Lord. Tharfor

(a) of added above the line.

xi. 22. I praise you: Vg., Laudo vos? Rh., 'Praise I you?'
23. qhilk I haue betakin you: Vg., quod et tradisti vobis. Rh., 'which also I have delivered to you.'
24. Tak ye: J. Ham. (Cath. Traict., f. 54), 'Tak ze, eit ze, This is my bodie.' into my mynde: in meam commemorationem.
25. Alsa the cup: Vg., Similiter et calicem. Rh., 'In like manner also the chalice.'
26. chalice: P., 'cuppe'; and so in ver. 28. sal tell out: P., 'schulen telle'; annunciatitis. Abp. Ham. (p. 210), 'Quhow oft saevir ye sal eat of this fude and drink of this cuppe, ye sal schaw the deede of our Lord quhil he cum.'
27. the brede: so Wy., P., 'the breed.' Vg., panem hunc. Rh., 'this bread.' of the chalice: P., 'the cuppe.' J. Ham. (Cath. Traict., f. 56), 'quha eatis vnworthelie salbe gilitie and culpabillie of ye bodie and blude of our lord.'
29. wisello demand: P., 'wiseli demyng'; judicium. Abp. Ham. paraphrases vv. 28, 29 (p. 211), 'Let a man... first... preif him self and sa lat him eit of that precious breid and drynk of that
amang you mony ar seek and febile, and mony slepis. 81 And gif we demyt wisely our self, we suld nocht be demyt; 82 Bot quhile we ar demyt of the Lord, we ar chastysit, that we be nocht damnyt with this warlde. 83 Tharfor, my brether, quhen ye cum togiddire to ete, abide ye togiddir. 84 Gif ony man hungris, ete he at hame, that ye cum nocht to-giddir into dome. And I sall dispone vthir thingis, quhen I cum.

The xii cheptune.

Bot of spirituale thingis, brether, I will nocht that ye vknaw. 2 For ye wate, that quhen ye war hethim-men, how ye war ledde gangand to dumbe mawmentis. 8 Tharfor I mak knawne to you, that na man spekand in the spirit of God, sais departing from Jesu; and no man may say the Lord Jesu, bot in the Haligaast. 4 And diuere grace that ar. Bot it is all aa spirit; 5 And dyuerse services that ar, bot it is all aa Lord; 6 And dyuerse wirkings that ar, bot it is all aa God,

coupe. For quhass eitis and drinkis unworthy etis and drinketh his jugement and eternal damnatioun, because he puttis na difference betwene the body of our Lord and uthir common meit.' J. Ham. (Cath. Traict., f. 65), 'Not discerning nor rychtli iuging the lordis bodie.'

xi. 31. we demyt wisely our self: P., 'demyden wiseli vs sifl'; nosmetipsos dijudicaremus. Abp. Ham. (p. 224), 'Gyf we wald punis our selfis, trewly we suld eschaip the punitioun of God.'

33. abide ye togiddir: similarly Wy., P.; invicem expectate. Rh., 'expect one another.' RV., 'wait one for another.'

34. vthir thingis: cetera; Burne (f. 47 v.), 'The rest I sall put to ordor at my cumming.'

xii. 1. I will nocht: P., 'Y nyle.'

2. how ye war ledde: prout ducebamini; Rh., 'according as you were led.' mawmentis: P., 'maumetis'; simulacra.

3. sais departing from Jesu: dicit anathema Jesu. Rh., 'saith anathema to Jesus.'
wricks all, that God doth syn, or is the auctor of syn, for all his works are just and good. Gene. i., Psal. xix., and with him their is na fiasquete, ii. Para. xix. Bot vnto us, quibikis ar fetsch and blade, he senypas to do ewill quhen he pwnysis the wicked or sendis plages aponn the earth; for quhiddir it be prosperite or adversite, it cumis all of him, ande nocht of chaunce or forton, as the wardis be lewis it doiss.

Joh. v. b. Ephe. iii. a.

That wricks al thingis in thingis. And to ilkman the schewing of spirit is gevin to profite. The word of wisdome is geven to ane be spirit; to ane vther the word of cunning, be the sammin spirit; Faith to ane vther, in the sammin spirit; to ane vther, grace of heillis, in aa spirit; To ane vther, the wirking of spiritis; to ane vther, kyndis of langages; to ane vther, exponyng of wordis. And ane and the sammin spirit wirks al thir thingis, departand to ilk be thame self as he will. F. 123 v. Roma. xii. a. Ephe. iii. b.

For as thar is aa body, and has mony membris, and al the membris of the body quhen tha ar mony, ar aa body, sa als Crist. For in aa spirit al we ar baptizit into aa body, outhir Iewis, outhir hethin men, outhir serviandis, outhir fre; and al we ar fillit with drink in aa spirit. For the body is nocht aa menbir, bot mony. Gif the fute says, For I am nocht the hand, I am nocht of the body; nocht tharfor it is nocht of the body. And gif the ere sais, For I am nocht the ee, I am nocht of the body; nocht xii. 9. of heillis: P., of helthis'; sanitatum.

10. knowing of spiritis: discretio spirituum; Wy., 'discrecioun, or verrey knowynge of spiritis.' kyndis of langages: genera linguarum; so in ver. 28. exponyng of wordis: Vg., interpretatio sermonum (but some MSS. linguarum); Rh., 'interpretation of languages.'

11. departand to ilk be thame self: dividens singulis; Rh., 'dividing to every one.' Vv. 8-11: J. Ham. (Fac. Traict. p. 68), 'To sum is gevin spaiche of wisdome; to vthirs the spaiche of science; to ane vther faith; to vthers the grace of healing; to vthers the working of miracles; to vthers kyndis of langages; and to vthers interpretation of tongues . . . ane and the same spirit workis al thir thingis, distribuand to euerie ane as he wil.'

12. ar aa body: Vg., unum tamem corpus sunt.

13. hethin men: Wy., P., 'hethene'; gentiles. we ar fillit with drink: potatis sumus; Wy., 'we han drunken.'

14. For the body: Vg., Nam et corpus.

15. nocht tharfor; similarly Wy., P.; num ideo. Rh., 'is it therefore'; and so in next verse.

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tharfor it is nocht of the body. 17 Gif al the body is ee, quhare is hering? And gif al the body is hering, quhare is smelling? 18 Bot now God has set membris, and ilk of thame in the body, as he wald. 19 That gif al war aa membre, quhare war the body? 20 Bot now thar ar mony membris, bot aa body. 21 And the ee may nocht say to the hand, I haue nocht nede to thi werkis; or eftir the hede to the feet, Ye ar nocht necessare to me. 22 Bot mekile maire tha that ar sene to be laware membris of the body, ar mare neidful; 23 And that ilk that we gesse to be vnworthiar membris of the body, we geye mare honour to thame; and the membris that ar vnhonest, haue mare honestee. 24 For our honest membris has nede of naan; bot God temprit the body, gevand mare wirschip to it, to quham it failyeit, 25 That debate be nocht in the body, bot that the membris be besie into the sammin thing ilk for vthir. 26 And gif aa membre suffris ony thing, al membris suffris tharwith; outhir gif aa membre ioyis, al membris ioyis togiddir. 27 And ye ar the membris of Crist, and membris of membre. 28 Bot God set sum in the kirk, first apostlis, the secunde tyme prophetis, the thrid techeris, eftirwart virtues, eftirwart gracis of helingis, helpingis,

xii. 17. Gif al, &c.: J. Ham. (Fac. Traict., p. 54), 'Gif the hail bodie be the eie, wair is the eare?'

19. That gif: Quod si; Rh., 'And if.'

20. mony membris: Vg., multa guident membra.


22. laware: P., 'the lowerer'; infirmiera. Wy., 'more syke, or lowerer.' Rh., 'the baser.'

23. vnworthiar: ignobiliora.

24. For our honest membris: Honesta autem nostra. gevand

. . . to it, to quham it failyeit: ei cui deorat . . . tribuendo; Rh., 'giving to it that wanted,' &c.

25. debate: so P.; schisma. Be besie into the sammin thing ilk for vthir: idipsum pro invioem solicita sint; Rh., 'together might be careful one for another.'

The xiiij chapter. * 

Gif I speke with tungs of men and of angelis, and I haue nocht cheritie, I am made as bras soundand, or as a cymbale tinkiland. 2 And gif I haue prophecie, and knaw al mysteries, and al sunnyng, and gif † I haue al faith, sa that I moue hillis fra thar place, and I haue nocht cheritie, I am nocht. 3 And gif I depart al my gudis into the metis of pure men, and gif I betak my body, sa that I brenne, gif I haue nocht cheritie, it profittis na thing to me. 4 Cheritie is pacient, it is benigne; cherite inuyes nocht, it dos nocht wickitlie, it is nocht blawnne, 5 It is nocht couitous, it sekins nocht thar thingis that ar his awne, Math. vii. a. Luc. xviii. a. Phil. ii. b. 

‡ I haue all faith. Thocht faith only do justify, as the apostile Paul teachis, yit quhair luf followis nocht thar is deutilis na rycht faith, al thocht he die miracless.
it is nocht sterit to wraithe, it thinkis nocht euile, ⁸ It ioyis nocht on wicketnes, bot it ioes togiddir to treuth; ⁷ It suffris althingis, it beleues althingis, it hopes althingis, it sustenis althingis. ⁸ Cherite fallis neuir downe, quethir prophecies salbe voidit, outhir langages sal ceese, outhir science salbe destroyit. ⁹ ¶ For a party (a) we knaw, and a party we prophecie; ¹⁰ Bot quhen it sal cum that is perfite, that thing that is of party salbe avoidit. ¹¹ Quhen I was a litil child, I vndirstude as a litil child, I thought as a litil childe; bot quhen I was made a man, I avoidit tha thingis that war of a litil child. ¹² And we se now be a myrrour in mirknes, bot than face to face, now I knaw of party, bot than I sal knaw as I am knawne. ¹³ And now duellis faith, hope, and cheritee, thir thre; bot the maast of thame is cheritee. ¹

The xiii chapturthe.

Follow ye cheritee, luf ye spirituale thingis, bot the mare that ye prophecie. ² And he that † spekis in tonng, spekis nocht to men, bot to God; for na man ⁰

(a) a party is glossed in the outer margin in a later hand thus: a party that is [to] say unperfity. So also in verse 10: aue party th[at] is unperfite [to] saye.
heris. Bot the spirit speikis mysteries. 8 For he that prophecies, speikis to men to edification, and to exhortation, and consolation. 4 He that speikis in tonng, edifijis him self; bot he that prophecies, edifijis the kirk of God. 5 And I will, that al ye speke in tonngs, bot mare that ye prophecie. For he that prophecies, is mare than he that speikis in langages; bot gif peraunture he expone, that the kirk tak edification. 6 Bot now, brether, gif I cum to yow, and speke in langages, quhat sal I profite to you, bot gif I speke to yow outhir in reueltion, outhir in science, outhir in prophecie, outhir in teching? 7 For tha thingis that ar without saule, and gevis voces, outhir pipe, outhir harpe, bot tha geve distinctiuon of soundingis, how sal it be knawne that is sungin, outhir it that is harpit? 8 For gif a trumpet gevis ane vncertane sonnde, quha sal mak him self reddie to battale? 9 Sa bot ye geue ane opin word be tonng, how sal that that is said be knawe? For ye salbe spekand in vane. 10 Thare ar mony kyndis of langages in this warld, and nathing is without voce. 11 Bot gif I knaw nocht the virtue of a voce, I salbe to him, to quham I sal speke, a barbarik;

xiv. 2. the spirit: so Wy., P., reading spiritus with St., Sixt. Hent., Clem. read spiritu. Rh., 'But in spirit he speaketh,' &c.
5. bot gif: P., 'but'; nisi. Wy., 'no but'; and so next verse. Burne (f. 51 v.), 'He quha prophecies is greter nor he quha spekis with tongis except that he interpret him self, that the kirk may be edifeit.'
7. without saule: sine anima; Rh., 'without life.' voces: vocem; Rh., 'sound.' of soundingis: P., 'of sownyngis'; sonitus.
8. trumpet: Wy., P., 'trumpe'; tuba.
9. Sa bot ye: Vg., tua et vos . . . nisi. Rh., 'So you also,' &c. opin: manifestum; AV., 'easy to be understood.' in vane: similarly P.; in aera. Wy., 'in the eiris.' Rh., 'into the air.'
10. Thare ar mony, &c.: similarly Wy., P., disregarding ut puta. Rh., 'There are, for example [AV., it may be], so many kinds,' &c.
and he that spekis to me, salbe a barbarik. 13 Sa ye, for ye ar luvaris of spiritis, seke ye that ye be plenteous to edificatoun of the kirk. 14 And tharfor he that spekis in langage, pray that he expone. 14 For gif I pray in tonng, my spirit prais; myn vn'drstanding is without fruit. 15 Qhuat than? I sal pray in spirit; † I sal pray in mynd; I sal say psalm in spirit, I sal say psalm also in mynd. 16 For gif thou bressis in spirit, quha fillis the place of ane ydiate, how sal he say Amen on thi blessing, for he wate nocth, qhuat thou sais? 17 For thow dois wele thankins, bot ane vthir man is nocht edifiit. 18 I thank my God, for I speke in the langages of yow all; 19 Bot in the kirk I wil speke v words in my wit, that als a I teche vthir men, than ten thousandis of words in tonnge. 20 Brether, wil ye nocht be made childer in wittis, bot in malice be ye childer; bot in wittis be ye perfite. 21 For in the law it is writtin, That in vthir tonngis and in vthir lippis I sal speke to this pepile, and nouthir sa thai sall here me, sais the Lorde. 22 † Tharfor langages ar into takin, nocht to faithful men, bot to men out of the

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13. in langage: lingua; Rh., 'with the tongue.'
14. myn vn'drstanding: Vg., mens autem mea.
15. sal pray in mynd: Vg., orabo et mente.
16. ane ydiate: idiote; Rh., 'the vulgar.' Wy., 'an ydiate, or vulerid man.' Vv. 14-16: Burne (f. 49 v.), 'Gif I pray with my tong, my spret prays, bot my mynd wantis the fruit: qhuat than? sal I pray in spret? but I sall pray in my mynd also: and hou sall he qua supra pleis the place of the Idiot, answer Amen to thy benedictione, gif he vn'drstand the not?'
17. For thow dois, &c.: Nami tu quidem; Wy., 'Forwhi thou sothil doist.'
19. in my wit: sensus meo; Rh., 'with my understanding.'
21. For in the law: reading, with Sixt., In laga enim. Clem. omits enim.
22. to men out of the faith: similarly Wy., P.; infidelibus.
faith; bot prophecies ar nocht to men out of the faith, bot to faithful men. 22 Tharfor gif al the kirk cum togidder into aan, and almen speke in tonngis, gif idiotis, outhir men out of the faith, enris, quheithir thai sal nocht say, Quhat ar ye wod? 24 Bot gif almen prophecie, gif ony vnfaithfull man or ydiot entire, he is conucit of al, he is wislie demyt of all. 25 For the hid thingis of his hart ar knawe, and sa he sal fall doun on the face, and sal wirschip God, and schwaw verralie that God is in you. 26 Quhat than, brether? Quhen ye cum to giddir, ilk of yow has a psalm, he has techeing, he has apocalips, he has tonng, he has exponyng; al thingis be thai done to edification. 27 Quheithir a man spekis in tonng, be i, or iij at the maast, and be partijs, that aan interpret. 28 Bot gif thar be nocht ane interpretour, be he still in the kirk, and speke he to him self and to God. 29 Bot prophetis iij or iij say thai, and vthir wislie deme. 30 Bot gif ony thing be schewin to a sittare, the formast be still. 31 For ye may prophecie all, ilk be him self, that almen leire, and all exhort.

xiv. 23. idiotis: idiotae; Rh., 'vulgar persons.' Quhat ar ye wod? P., 'what ben ye woode?' reading, with St., Sixt., Quid insanitis? Hent., Clem., quod insanitis. Rh., 'that you be mad.'

24. vnfaithfull man: infidelis. is wislie demyt: similarly P.; dijucidatur.

25. For the hid thingis: reading enim after occulta, with St., Sixt. Hent., Clem. omit. schwaw verralie that: pronuncians quod vero.

26. apocalips: apocalypsim: Wy., 'apocalips, or revelacion.'

27. be iij: P., 'bi twei men'; secundum duos. be partijs: per partes; Rh., 'in course.' that aan interpret: similarly Wy., P. Vg., et unus interpretetur. Rh., 'and let one interpret.'

29. and vthir wislie deme: et ceteri dijudicent. Rh., 'and let the rest judge.'

30. be schewin to a sittare: Vg., alii revelatum fuerit sedenti. Rh., 'be revealed to another sitting.' the formast be still: prior tacent; Rh., 'let the first hold his peace.'

32 And the spiritis of prophetis ar subjiciet to prophetis; 
33 For God is nocht of dissentioan, bot of pece; as in al kirkis of halimen I teche. 34 Women in kirkis be still; for it is nocht sufiit to thame to speke, bot to be subjiciet, as the law sais. 35 Bot gif thai will ony thing leire, at hame ask thai thare husbandis; for it is foul thing to a woman to speke in kirk. 36 Quethir of yow the word of God com furth, or to you allaan it com? 37 Gif ony man is seen to be a prophete, or spirituale, know he thae thyngeis that I write to you, for thar ar the comandementis of the Lord. 38 And gif ony man vnknowenis, he salbe vnknowane. 39 Tharfore, brether, lufe ye to prophetic, and will ye notch forbid to speke in tonnis. 40 Bot al thyngeis be done honestlie, and be dew ordour in yow.

The xv chaptur.

Brethir, I mak the gospel knawne to yow, quhilk I haue prechit to you, the quhilk alsa ye haue takin, in quhilk ye stand, 2 Alsa be quhilk ye salbe savit; be quhilk resonn I haue prechit to yow, gif ye hald,

xiv. 33. For: P., 'For whi.' Abp. Ham. (p. 231), 'thairfor our salvour . . . is nocht God of dissentiou, bot of pece.' as in: Vg., sicut et in.
34. as the law: Vg., sicut et lex. Rh., 'as also the Law.'
37. is seen: videtur; Rh., 'seem.'
38. vnknownis: ignorant; Abp. Ham. (p. 25), 'He that miskennis salbe miskennit.' J. Ham. (Fac. Traict., p. 41), 'gif ony be ignorant or miskauis, he salbe miskauuin.'
39. lufe ye: amenamini; Rh., 'be earnest to.'
40. in yow: reading, with St., Hent., Sext., in vobis, but Clem. omits. Burne (f. 152), 'lat al thingis be done amangis zou with ordore and honest discipline.'
xv. 1. Brethir: P., 'Sotheli, britheren.' Vg., Notum autem . . . fratries. Rh., 'And I do you to understand, brethren.' in quhilk ye stand: Vg., in quo et statis. Rh., 'in the which also you stand,'
2. be quhilk resonn: qua ratione. Rh., 'after what manner.'
gif ye hald: si tenetis. Rh., 'if you keep it.'
gif ye haue nocht beleuet idillie. 3 For I betuke to you at the begunyne that thing als a quhilk I haue resaueit; that Crist was deid for oure synynys, be the scripturis; 4 And that he was berisit, and that he raas e agane on the thrid day eftire scripturis; 5 And that he was seen to Cephas, and eftire thir thingis to the xj; 6 Eftirwart he was seen to ma than to v° brether to giddirr, of quhilkis mony levis yit, bot sum ar deid; 7 Eftirwart he was seen to James, and eftirwart to al the apostlis. 8 And last of all he was seen als to me, as to a deid born childe. 9 For I am the leest of the apostlis, that am nocht worthi to be callit apostile, for I persewit the kirk of God. 10 Bot be the grace of God I am that thing that I am; and his grace was nocht void in me. For I haue traualit maire plenteouslie than all thai; bot nocht I, bot the grace of God with me. 11 Bot quhethir I, or thai, sa we haue prechit, and sa ye haue beleuet. 12 And gif Crist is prechit, that he raase agane fra deid, how sais sum amang you, that the aganersing of deidmen is nocht? 13 And gif the aganersing of deidmen is nocht, nouthir Crist raase agane fra deid. 14 And

xv. 2. idillie: frustra.
4. was berisit: P., 'was biried'; sepultus est.
5. to the xj: P., 'to enleuene.'
8. as to a deid born childe: tanquam abortivo.
9. callit: P., 'clepid.' I persewit: P., 'Y pursuеde'; persecutus sum. Vv. 5-9: J. Ham. (Cath. Tract., f. 67 ν.), 'He appeirit first vnto Peter, and syne to the eluein disciple. Thairefter to ma nor fyue hundreth brether toghither quhom of mony ar zit alyff, vtheris deid. Thairefter he appeirit to Iames and efterward to all the Apostlis; last of all he appeirit to me as to ane abortiue, and inferior to all the rest.'
10. For I haue traualit: P., 'For Y traelide.' Vg., Sea . . . laboravi.
13. aganersing of deidmen: resurrectio mortuorum.
gif Crist raase nocht, oure præching is vane, our faith is vane.  

15. And we ar fundin fals witnessis of God, for we haue said witnessinge aganis God, that he raasit Crist, quham he raasit nocht, gif deidmen rysis nocht agane.  

16. For quy hy gif deidmen rysis nocht again, nouthir Crist raase agane;  

17. And gif Crist raase nocht agane, oure faith is vane; and yit ye ar in youre synnis.  

18. And than that hai haue deit in Crist, haue perischt.  

19. Gif in this life aynly we ar hopand in Crist, we ar mare wrecchis than almen.  

20. Bot now Crist raase agane fra deid, the first fruit of deidmen;  

21. For deid was be a man, and be a man is agane rising fra deid.  

22. And as in Adam almen deis, sa in Crist almen salbe quiknyt.  

23. Bot ilkman in his ordour;  

24. the first fruit, Crist, eftirwart thai that ar of Crist, that beluet in the cumming of Crist;  

25. Eftirwart ane end,  

† quhen he sal betak the kingdome to God and to the fader, quhen he sal avoid al princehede, and powere, and virtue.  

26. Bot jt behuvis him to

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**Notes:**

1. **XV. 14.** Oure præching is vane: with St., Sixt. omitting ergo. Rh., with Hent., Clem., 'then vain is our preaching.' Our faith is vane: Vg., inanis est et fides vestra. Rh., 'vain also,' &c.

15. **And we ar fundin:** invenimus autem. Rh., 'and we are found also.' Haue said witnessing: testimonium diximus; Rh., 'we have given testimony.'

17. **And yit ye ar:** Vg., adhuc enim estis. Rh., 'for yet you are.'

18. **And than that that:** Ergo et qui; Rh., 'Then they also.' Haue deit: dormierunt.

19. **mare wrecchis:** P., 'more wretchis'; miserabiliores.

21. **For deid was:** Clem., quoniam quidem ... mors; some MSS., quoniam enim, &c.

22. **as in Crist:** Vg., ita et in Christo. Rh., 'so also in Christ.'

23. **in the cumming of Crist:** Vg., in adventu ejus. Rh., 'in his coming.'

24. **princehede:** principatum. powere, and virtue: potestatem et virtutem; Rh., 'authority and power.'
regne till he put al his enimyis vndir his feet. 29 And at the last, deid the enimye salbe destroyit; for he has made al thingis subiect vndir his feet. And quhen he sais, 27 Althingis ar subiect to him, without dout outtak him that subiectit al thingis to him. 28 And quhen althingis ar subiect to him, than the sonn him self salbe subiect to him, that made subiect althingis to him, that God be al thingis in al thingis. 29 Ellis quhat sal thai do, that ar † baptizit for deidmen, gif in na wise deidmen rysis agane? quharto ar thai baptyzit for thame? 30 And quharto ar we in perrele euriy hour? 31 Ilk day I dee for your glorie, brether, quhilk glorie I haue in Crist Jesu our Lord. 32 Gif etir man I haue fouchtin to beestis at Ephesie, quhat proffittis it to me, gif deidmen ryses nocht agane? Ete we, and drinke we, for we sal dee to morn. 33 Will ye nocht be dissait; for euil spechis destroyis gude thewis. 34 Awake ye, iustmen, and will ye nocht do synn; for sum men haue ignorance of God, bot to reuerence I speke to you. 35 Bot sum men sais, How sal deidmen rysse

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1 Baptizit for deidmen.) Sum men says that, in takin of the generall resurreccion, certain Cristin men were baptizit oure deade menis graves, signifying that the same deade men sal rysse agane.

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xv. 35. THE FIRST TO THE CORINTHIANS. 171

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28. al thingis in al thingis: omnia in omnibus.
29. quharto ar thai, &c.: Vg., ut quid et. Rh., ‘why also are.’
32. I haue fouchtin to beestis: ad bestias pugnavi. to morn: P., ‘to morowe’; cras.
34. to reuerence I speke to you: similarly P., but in margin, ‘that is, to youre schame. Live here’; ad reverentiam vobis loguer. Rh., ‘I speak to your shame.’
35. sais: reading dicit with Hent.; so Rh., but Sixt., Clem., dicet. AV., ‘will say.’
agane, or in quhat maner body sal thai cum? 36 Vnwise man, that thing that thou sawis, is nocht quicknit, bot gif it dee first; 37 And quhat thing that thou sawis, the body that is to cum thou sawis nocht, bot a nakit corn, as of quhete, or of sum vthir sedis; 38 And God gevis to it a body, as he will, and to ilk of sedis a propire body. 39 Nocht ilk flesch is the sammin flesch, bot aan is of men, ane vthir is of beestis, ane vthir is of birdis, ane vthir is of fischis. 40 And heuenlie bodyis ar, and erdlie bodijs ar; bot aan glorie is of heuenlie bodijs, and ane vthir is of erdlie bodijs. 41 Ane vthir clernes is of the sonn, ane vthir clernes is of the mone, and ane vthir clernes is of the sternis; and a stern diuersis fra a stern in clernes. 42 And sa the agane-rising of deidmen. It is sawne in corruptiounn, it sal ryse in vnccorruptiunn; 43 It is sawne in vn-nobilines, it sal ryse in glorie; it is sawne in infinitie, it sal ryse in virtue; 44 It is sawne a beestlie body, it sal ryse a spirituale body. Gif thar is a beestlie body, thar is als a spirituale body; as it is writtin, 45 The first man Adam was made into a saule levand, the last Adam into a

xv. 36. 

37. a nakit corn: nudum granum; Rh., 'bare grain.' as of: ut puta; Rh., 'to wit.'
39. aan is of men: Clem., alia quidem hominum. Rh., with Hent., omits quidem.
40. bot aan glorie is of heuenlie bodijs: sed alia quidem caelestium gloria.
41. clernes: claritas; Rh., 'glory.' and a stern: Vg., stella enim. diuersis: differt; J. Ham. (Cath. Traict., sig. T, viii.), 'That as ane starne differis from another in clernes, sa in the resurrection of the deid,' &c.
42. And sa: sic et; Rh., 'so also.'
43. vn-nobilines: P., 'vn noblie;' ignobilitate. Rh., 'dishonour.' virtue: virtute; Rh., 'power.'
44. a beestlie body: corpus animale.
45. a saule levand: animam viventem.
spirit quicnand. 40 Bot the first is nocht that that is spirituale, but that that is beestlie, eftirwart that that is spirituale. 47 The first man of erde is erdle; the secund man of heuen is heuenlie. 48 Sic as the erdly man is, sic ar the erdly men; and sic as the heuenlie man is, sic alsa ar the heuenlie men. 49 Tharfore as we hame born the ymage of the erdli man, bere we also the ymage of the heuenlie. 50 Brether, I say this thing, that †flesch and blude may nocht weld the kingdom of God, nouthir corrupcion sal weeld vnco-rruptioung. 51 Lo! I say to you priuitee of halie thingis. And al we sal ryse agane, bot nocht al we salbe changet; 52 In a moment, in the twinkling of ane ee, in the last trumpet; for the trumpet sal sound, and deidmen sal ryse agane, without corrupcion, and we salbe changet. 53 For it behuvis this corruptibile thing to cleith vncoerruptioung, and this deidly thing to put away vndeidlynes. 54 Bot quhen this deidlie thing sal cleithe vndeidlynes, than sal the word be done, that is writin, Deid is suppit vp in victorie. 55 Deid, quhare is thi victorie? Deid, quhare is thi brodde? 56 Bot the brodde (or prick) of deid is

xxv. 45. a spirit quicnand: spiritum vivificantem.
46. beestlie: Wy., P., 'beestlich'; animale.
47. The first man of erde: Prunus homon de terra.
50. may nocht weld: possideve non possunt.
51. priuitee of halie thingis: mysterium; Wy., 'mysterie, or priyete.'
52. trumpet: Wy., P., 'trumpe.'
53. to cleith: induere. this deidly thing: mortale hoc. 
vndeidlynes: immortalitatem; Gau (p. 67), 'This corruptibille body sal be cled with incorruptibilite and this deidlie body sal be cled with immortalite.' Abp. Ham. (p. 174), 'This corruptibille body mone put on uncorruptioung, and this mortal body mone put on immortalitie.'
54. is suppit vp: Wy., P., 'is sopun vp'; absorpta est. Gau (p. 45), 'Deid is sowlit throw victore.'
55. thi brodde: Wy., P., 'thi pricke'; stimulus tuus.
56. the brodde (or prick): Wy., P., 'the pricke'; stimulus.
i. Joh. v. a. synn; and the virtue of synn is the law. 57 Bot do we thankingis to God, that gave to vs victorie be our Lorde Jesu Crist, quhilk was deid for vs. 58 Tharfor, my dereworthi brether, be ye stedfast, and vmmouabile, bead plenteous in the werk of the Lord, euirmare wittand that your trauale is nocht idil in the Lord.

The xvi chapter.

Bot of the gaderingis of money that ar made into sanctis, as I ordanit in the kirks of Galathie, sa alsa do ye. 2 Aa day of the wolk ilk of you kepe at him self, kepand that that pleisis to him, that quhen I cum, the gaderingis be nocht made. 3 And quhen I salbe present, quhilk men ye preve, I sal send thame be epistillis to bere youre grace into Jerusalem. 4 That gif it be worthie that alsa I ga, thai sal ga with me. 5 Bot I sal cum to you, quhen I sal pas be Macedonie; for quy I sal passe be Macedonie. 6 Bot perauentur I sal duelle at yow, or alsa duelle the winter, that ye leid me quhare euir I sal ga. 7 And I will nocht now se you in my passing, for I hope to duelle with you a

xv. 56. virtue: virtus; Rh., 'power.'
38. bead plenteous: abundantes. Rh., 'abounding.' idil: inanis.

xvi. 1. of the gaderingis of money: de collectis; Rh., 'concerning the collections.'
2. Aa day of the wolk: per unam Sabbati; Rh., 'In the first of the Sabbath.' AV., 'Upon the first day of the week.' This clause in Nis., as in Wy., P., forms part of the preceding sentence. In Vg. and AV. it begins a new sentence and another verse.

kepe at him self: apud se seponat. Rh., 'put apart with himself.'

3. to bere: Wy., 'to periftyly bere'; perferrre.
6. that ye leid me: Wy., P., 'that and 3e lede me'; ut vos me deluccatis. Rh., 'that you may bring me on my way.'
7. And: Vg., enim.
quhile, gif the Lord sal suffir. 8 Bot I sal duele at Ephesie, till to Witsonnday. 9 For a gret dure and ane opin is opnyt to me, and mony aduersaries. 10 And gif Tymothe cum, se ye that he be without drede with you, for he wirkis the werk of the Lord, as I. 11 Tharfor na man despise him; bot leid ye him furth in pece, that he cum to me; for I abide him with brether. 12 Bot, brether, I mak knawne to yow of Appollo, that I prait him mekle, that he suld cum to you, with brether. Bot it was nocht his will to cum now; bot he sal cum, quhen he sal haue laisere. 18 Wake ye, and stand ye in the faith; do ye manfullie, and be ye confortit in the Lord, 14 And be al your thingis done in cheritee. 15 And, brether, I besike you, that ye knaw the hous of Stephane (the woman), and of Fortunati, and Achaici, for thai ar the first frueits of Achaie, and into mynisterie of sanctis thai haue ordanit thame self; 16 That alsa ye be subiectis to sic, and to ilk wirkand togiddre and traualand. 17 For I haue ioe in the presens of Stephane, and of Fortunati, and Achaici; for thai fillit that thing that

9. a gret dure and ane opin: Wy., ‘a greet dore and evidente, or opyn’; ostium . . . magnum et evidens.
10. as I: Wy., ‘as and I’; sicut et ego. Rh., ‘as also I.’
12. Bot, brether: similarly Wy., P., reading fratern; but Vg., De Apollo autem fratre. Rh., ‘And of brother Apollo.’ AV., ‘As touching our brother Apollos. Bot it was nocht: Vg., et utique non fuit.
failyeit to yow; 18 For thai haue refreschit baith my spirit and youris. Tharfor knaw ye thame, that ar sic maner of men. 19 All the kirk of Asie gretis you wele. Aquila and Prisca, with thar hamelie kirk, gretis you mekile in the Lord, at the quhilk alsa I am herbriet. 20 All brether gretis you wele. Grete ye wele togiddir in haly kisse. 21 My greting be Paulis hand. 22 Gif ony man luvis nocht our Lord Jesu Crist, be he cursit, Maranatha (that is in the cumming of the Lord). 23 The grace of our Lord Jesu Crist be with yow. 24 My cheritee be with yow all in Crist Jesu our Lord. C: Amen.

Sent out of Asia by Stephana, and Fortunatus, and Achaicus, and Timotheus.

xvi. 18. sic maner of men: P., 'suche maner men'; hujusmodi.
19. All the kirk: reading omnes with Sixt. Clem., Ecclesia.
thar hamelie kirk: domestica sua ecclesia; AV., 'the church that is in their house.' at the quhilk alsa I am herbriet (Wy., P., herborid): Clem., apud quos et hospitor. This clause omitted by Hent. and Rh., also by AV.
20. togiddir: invicem; Rh., 'one another.'
22. be he cursit, Maranatha: situ anathema, Maran Atha. that is, &c.: the gloss is found in most MSS. of Wy., and in some of P.

The rubric, 'Sent out of Asia by Stephana,' &c., is not found in MSS. of Wy. or P.
THE PROLOUGE. (a)

EFTIR pennisce done, Paule writis to Corinthies aue F. 127 v. pistile of confort fra Troade be Titus. And he praisis thame, and excitis to better thingis; and schwais that thai war made sorowfull, bot amendit.

To the Secunde to the Corinthianis.

i chap.

PAULE, apostil of Jesu Crist, be the wil of God, and Tymothe, bruther, to the kirk of God that is at Corinthie, with all sanctis that ar in al Achai, 2 Grace to yow, and pece of God our fader and of the Lord Jesu Crist. 3 Blessit be God and the fader of our Lord Jesu Crist, fader of mercies, and God of al confort, 4 Qhilk confortis vs in al oure tribulatiounns, that also we may confort thame, that ar

(a) The Prolounge, which follows Purvey, is translated from the short Argumentum found in many MSS. of the Vulgate and early editions, as follows: 1 Post actam a Corinthiis penitentiam, consolatoriam scribit eis epistolam a Troade per Titum. Et collaudans eos hortatur ad meliora: contristatos quidem eos, sed emendatos ostendens. 2 Cod. Amiat. omits all after meliora.

i. 2. of God : a Deo; Rh., AV., 'from God.'
4. tribulatiounns: Wy., P., 'tribulacioun.' Vg., tribulatione.
also: et; so again in this verse and vv. 6, 7, 14 (twice).

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in al diseise, be the exhortatioun be quhilk alsa we ar exhortit of God. 5 For as the passiouns of Crist ar plenteous in vs, sa alsa be Crist our confort is plenteous. 6 And quhethir we ar in tribulatioun, for your exhortatioun and heil, outhir we ar confortit, for your conforting, or we ar exhortit, for your exhorting and heil, quhilk wirkis in yow the suffring of the sammin passiouns, quhilk alsa we suffir, 7 That our hope be sickir for yow; wittand for as ye ar fallowis of passiouns, sa ye salbe alsa of confort. 8 For, brether, we will that ye witt of our tribulatioun, that was done in Asie; for atoure maner we war grevit ouere power, sa that it anoyit vs ye to leeue. 9 Bot

i. 4. in al diseise: so P.; in omni pressura. Wy., 'in al pressure, or ouerlezynge.' Rh., 'in all distress.' exhortatioun: Wy., 'exortacioun, or monestyng.' P., 'monestyng.' exhortit: Wy., P., 'monestid.'

5. ar plenteous . . . is plenteous: abundant . . . abundat; so in ver. 12, abundantius, 'mare plenteouslie,' viii. 2, abundavist, 'was plenteous'; but the same verb is 'abond' in viii. 7, 'was encreis,' viii. 15, 'multiplies,' ix. 12. sa alsa: ita et.

6. for your exhortatioun and heil: reading with cod. Amiat., St., Hent., Clem., pro vestra exhortatione et salutе. Sixt. omits exhortatione et. P. has strangely, 'tribulacioun and heeltie,' without recorded variant; Wy., 'techinge,' with variant 'exciting.' But Rylands, 1815 (R), a MS. written in England about 1350 A.D., and representative of the current text, has tribulacione in the text, corr. in margin to exhortacione. exhortit . . . exhorting: Wy., P., 'monestid . . . monestynge.' and heil: et salutе, as in codex Toletanus, St., Hent., Clem. Sixt. omits. quhilk . . . suffring: quæ operatur tolerantiam; Rh., 'which worketh the toleration.' The addition of 'in yow' is due to Wy., P., following inferior MSS.

7. sickir: firma; Wy., P., 'sad.' wittand . . . passiounns: scientes quod sicut socii passionum estis; Rh., 'knowing that as you are partakers of the passions.'

8. that was done: quæ facta est. atoure maner we war grevit ouere power: supra modum gravati sumus supra virtutem; P., 'ouer myyt.' Abp. Ham. (p. 269), 'Abone mesure we ar troublit, abone our awin powar.' ye: etiam; Wy., P., 'jhe.'
we in our self had ansuer of deid, that we traist
nocht in vs, bot in God that raasis deidmen.

10 Qhilk deluerit vs, and delyueris fra sa gret
perilis, into quham we hope, alsy ye sal delyuer,
11 Qhile alsy ye help in prayer for vs; that of the
persounns of mony faces, of that geving that is in vs
thankings be done for vs be mony men to God.

12 For our glorie is this, the witnessing of our con-
science, that in simpilnes of hart and cleernes
of God, and nocht in fleschle wisdome, bot in the
grace of God, we leevit in this warlde, bot mare
plenteouslie to you. 13 And we write nocht vthir
thingis to you, than tha that ye haue red and
knowne: and I hope that into the end ye sal knaw,

14 As alsy ye haue knawne vs a party; for we ar
your glorie, as alsy ye ar ouris in the day of oure
Lord Jesu Crist. 15 And in this traisting I wal
first cum to yow, that ye suld haue the secund
grace, 16 And passe be yow into Macedonie, and

i. 16.] SECUNDE TO THE CORINTHIANIS. 179

1. Reg. ii. b.

Philip. ii. a.
ii. Cor. iii. c.

Phil. ii. b.
ii. Tessal.
i. c.

i. Cor. xvi.
ii. a.

F. 198 r.

i. 9. that we traist nocht: ut non simus fidentes; Rh., 'that
we be not trusting.' Gau (p. 70), 'That we suld notht traist in our
selff but we suld pwt our hop in God qhilk rasis wp the deid to
the euerlestand lif.'

10. deluerit . . . and delyueris: eripuit et eruit. alsy yt
he sal delyuer: quoniam et adhuc eripiet; Rh., 'that he will yet
also deliver us.'

11. Qhile, &c.: so P.; adjuvantibus et vobis. Wy., 'helpynge
and you.' persounns of mony faces: so Wy., P., reading, with
St., Heni., Sixt., the conflate multarum personis facierum; but
Clem., multorum personis. of that geving . . . thankings be
done: eius que in nobis est donationis . . . gratia agantur; Rh.,
'thanks for that gift . . . may be given.'

12. cleerines of God: sinceritate Dei; Wy., P., 'clennesse.'
we leevit: conversati sumus; Rh., 'we have conversed.'

13. and I hope: spero autem.

14. a party: P., 'a parti.' Wy., 'of party.' Vg., ex parte.
Rh., 'in part'; so again in ii. 5. for: quod; Rh., 'that.'

15. traisting: P., 'tristynge.' Wy., 'tristynge.' Vg., con-
agane fra Macedonie cum to you, and of you be led into Judee. 17 Bot quhen I wald this thing, quhethir gif I vist vnstedfastnes, outhir tha thingis that I think, I think efthir the fleisch that be is (a) at me, and it is not? 18 Bot God is trew, for our word that was at yow is and is nocht, is nocht thanir, bot is (that is treuth) is in it. 19 For quhy Jesus Crist, the sonn of God, quhilk is prechit amang you be vs, be me, and Siluan, and Tymothe, thar was nocht in him is and is nocht, bot is was in him. 20 For quhy how mony euir ar behechtis of God in him is fullfillit. And therfor be him we say

(a) beis written as one word.

i. 16. agane : Wy., P., 'eft'; tierum. of you be led : a vobis deduct; Rh., 'of you be brought on my way.'

17. Bot quhen I wald this thing: Cum ergo hoc voluissem; Rh., 'Whereas, then, I was thus minded.' vnstedfastnes : so P. Vg., levitate. Wy., 'lihtnesse.' that be is at me, and it is not: ut sit apud me EST et NON? Rh., 'that there be with me It is and It is not?' AV., 'that with me there should be yea, yea and nay, nay.'

18. for our word . . . thanir : quia serno noster, qui fuit apud vos, non est in illo EST et NON; Rh., 'because our preaching which was to you, there is not in it, It is, and It is not?' bot is (that is treuth) is in it : translating the additional clause found in cod. Tolet., St., Sixt., but not in cod. Amiat., Hent., Clem., sed est in illo EST, with the gloss on is exactly as in MS. V of Wyclif. P., 'but is is in it.'

19. For quhy : enim. thar was, &c. : non fuit in illo EST et NON, sed EST in illo fuit; so Wy., P, reading in illo before EST with St., Sixt., which Hent., Clem. omit. bot is was in him : sed EST in illo fuit; so P., but Wy., 'in hym is was, that is, stedefast treuth.'

20. For quhy . . . behechtis : Quotquot enim prissimiones . . . sunt. in him is fullfillit : in illo EST; so most MSS. of P., but FM. adopt the reading, 'in thilke is, that is, ben filild.' And therfor be him : ideo et per ipsum; Rh., 'therefore also by him.' Vv. 18-20 : Burne (f. 139), 'For Christ the sone of god quha vas preachit amangis zou be me and Syluanus, and Timotheus vas not (Zea and na) bot vas (Zea) onlie. For al the promises quhilk God hes maid be him ar (Zea) . . . and be him thay ar (Amen) . . . that be vs the gloir may redound vnto God.'
amen to God, to oure glorie. 21 Suthlie it is God that confermis vs with yow in Crist, and that anoyntit vs, 22 And that merkit vs, and gave erlis of the spirit in oure hartis. 23 For I call God to witnessse aganes my saule, that I spairand you com nocth owere too Corinthie; nocth that we ar lordis of youre faith, bot we ar helparis of your ioy; for throw faith ye stand.

ii chap. Ⅱ

Ande I ordainit this thing at me, that I suld nocth cum agane in hevynes to you. 2 For gif I mak you soroufull, quha is he that glaidis me, bot he that is soroufull of me? 3 And this sammin thing I wraite to you, that quhen I cum, I haue nocth sorow on sorow, of the quhilk it behuvit me to haue ioy. And I traiet in you all, that my ioy is of al yow. 4 For of mekle tribulation and anguish of hart, I wraite to you be mony teris, nocth that ye be sary, bot that ye wit quhat cheriteit I haue maire plen-

1. 21. Suthlie . . . vs: Qui autem confermat nos . . . Deus; Rh., 'And he that confirmeth us . . . God.'
22. And that: so codd. Amiat., Fuldensis, Tolet., Et qui; but Vg., Qui et erlis: pignus; P., 'ernes.' Wy., 'a wed, or eernes.' AV., 'the earnest.' Vv. 21, 22: Burne (f. 13), 'Mairouer it is God quha also hes markit vs, and geuin to vs the arlis pennie of the halie spreit in our hairstis.' J. Ham. (Fac. Traict., p. 254), 'It is God wha confirmes ws with zow in Christ, and wha hes anoyntit ws, and hes also markit ws, and gevvin ws the pledge of the halie Spirit in our hartis.'
23. aganes: in; Rh., 'upon.' owere too: ultra; so P., 'ouer to.' Rh., 'any more to.' we ar lordis: dominamur; Rh., 'we overrule.' throw faith: fide; Rh., 'in the faith.'
ii. 1. at me: apud me; Rh., 'with my self.'
2. quha is he: et quis est; Wy., 'and who is he.' RV., 'who then is he.'
3. And I traiet: confidens.
4. be mony teris: per multas lacrymas.
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For if any man has made me sorrowful, he has nocht made me sorrowfull bot a party, that I charghe nocht you all. 6 This blamyng that is made of mony, suffices to him, that is sic an; 7 Sa that aganewart ye rather forgefe and confort, or perauentre he that is sic a maner man, be suppitt vp be mare gret hevynes. 8 For quhilk thing I besekte you, that ye conferme cherite into him. 9 For quhy tharfor I wraite this to you, that I knaw your preef, quhethir in althingis ye ar obedient. 10 For to quham ye haue forgevin ony thing, alsa I haue forgevin. For I thant that I forgave, gif I forgae ony thing, haue gevin for yow in the person of Crist, 11 That we be nocht desauet of Sathanas; for we knaw his thoughtis. 12 Bot quhen I was cummin into Troade for the gospel of Crist, and a dure was opnit to me in the Lord, 13 I had nocht rest to my spirit, for I fand nocht my bruther Tite,

ii. 4. in you: in vobis; Rh., 'toward you.' 5. has made me sorrowful: supplying me, with St., Sist. charge: onerum; Wy., 'charge, or disease.' Rh., 'burden.' 6. of mony: a pluribus. 7. aganewart: e contrario. ye rather forgefe: magis donetis; Wy., 'it may be more.' be suppitt vp: absolveatur; Wy., P., 'be supon vp.' 8. into him: in illum; Rh., 'toward him.' 9. For quhy tharfor I wraite this: Ideo enim et scripsi. Nis. follows P. in neglecting et and adding 'this,' without authority. Wy., 'Forsoth tharfor and I wroot.' He diverges from both Wy. and P. by adding 'to you,' translating vobis, as in St., Sist., but not in Hent., Clem. Rh., 'For therefore also have I written.' proof: experimentum. MSS. of P. have 'preef' and 'preyng.' Wy., 'assaying.' 10. alsa I haue forgevin: so P. Vg., et ego. Wy., 'and I.' For I, &c.: nam et ego quod donavi, si quid donavi, propter vos. Nis., with Wy., P., supplies 'haue gevin,' where give=foraye answers to donare=condonare. 11. for we knaw his thoughtis: so P. Vg., non enim ignoramus cogitationes eius. 13. for: eo quod.
bot I said to thame faire wele, and I passit into Macedonie. 14 And I do thankingis to God, that euirmaire makis vs to haue victorie in Crist Jesu, and schawis be vs the odor of his knawing in ilk place; 16 For we are the gude odour of Crist to God, amang thir that beis made saaf, and amang thir that perisis. 16 To vthir suthlie odour of deid into deid, bot to vthir we ar odour of lijf into lijf. And to thir thingis quha is sa abile? 17 For we ar nocht as mony, that dois adultrie by the word of God, bot we spake of clennes, as of God befor God in Crist.

iii chapture.

Begyn we eftsone tharfore to praise oure self? or quhethir we nede, as sum men, epistilis of praising to you, or of yow? 2 Ye ar our epistle, writtin in oure hartz, qhilk is knawe and red of almen, 8 And made opin for ye ar the epistilis of Crist ministerit of vs, and writtin, nocht with ink, bot be the spirit of God levg; nocht in staan tabulis, bot in fleschlie tablis of hart. 4 For we haue sic traist be Crist to God; 5 Nocht that we ar suffici-ent to think ony thing of vs, as of vs, bot our

14. And I do thankingis to God: Deo autem gratias. makis vs to haue victorie: triumphat nos.
15. For, &c.: Abp. Ham. (p. 196), 'We ar the gud savoir of Christ.' amang thir that beis made saaf: in iis qui salvi sunt; Rh., 'in them that are saved.' RV., 'in them that are being saved.'
16. sa abile: tam idoneus.
17. mony: so P., but Vg. plurimi. Wy., 'ful manye.' RV., 'the many,' that dois adultrie by: adulterantes. bot we spake, &c.: sed ex sinceritate, sed sicut ex Deo... ieguimus.

iii. 1. eftsone: iterum.

3. And made opin for ye ar the epistilis: manifestati quod epistola estis. The plural is peculiar to Nisbet.

5. of vs, as of vs: a nobis, quasi ex nobis. Abp. Ham. (p. 214) paraphrases, 'Lord, I am nocht sufficient nor abil to think a gud
sufficiency is of God. Quilk also made vs abile
mynisteris of the new testament, Nocht be lettir,
bot be spirit; for the lettre slais, bot the spirit
quenisc. And gif the ministrioun of deid writtin
be lettres in staanis was in glorie, sa that the
childer of Israel mycht nocht behald into the face
of Moyxes, for the glorie of his chere, quilk is
avoidit, How sal nocht the ministrioun of the
spirit be mare in glorie? For gif the ministrioun
dampnatioun was in glorie, mekle mare the mynisi-
terie of richtuisnes is plenteous in glorie. For
nouthir that that was clere was glorifit in this part
for the excellent glorie; And gif that that is
done away was be glorie, mekle mare that that
duellis still is in glorie. Tharfore that we haue
sic hope, vse mekle trait; And nocht as Moyxes
laid a vaile on his face, that the childer of Israel
suld nocht behald into his face, quilk veile is done
away. Bot the wittis of thame ar astonayit; for
into this day the samvim vein in reding of the ald
thocht of my powar as of my awin powar, bot all my ablines mone
cum of the.' J. Ham. (Cath. Traict., sig. S, ii. v.), 've ar not abill
to think ane gude thocht of our self, as of our self, Bot all our
sufficiencie is of god.'

iii. 7. chere: valtus. is avoidit: evacuatnur.
9. was in glorie: so P., without authority for 'was.' Clem.,
gloria est. St., Sixt., Hent., in gloria est. is plenteous: P.,
is plenteouse.' Vg., abundat.
10. For nouthir, &c.: so P., but the collocation of Vg. is followed
by Wy., 'Forwih nether that that was cleer in this part was glorified.'
Nam nec glorificatum est, quod claruit in hac parte. for: propter.
11. done away: Wy., P., 'auoided.' Vg., evacuatnur; so too in
ver. 13, but in ver. 16 it represents afferetur. was be glorie: so
P., but Vg. per gloriarn est. Wy., 'is bi glorie.' duellis still:
manet.

12. Tharfore that we haue, &c.: Habentes igitur tales spem
... usimur. It is more probable that Nis. made a slip in copying
P., 'Therefor we that han,' than that he translated independently
the Old Latin reading utamur.
14. astonayit: obtust; Rh., 'dulled.'
testament duellis nocht schawin, for it is avoidit in Crist, 15 Bot into this day, quhen Moyses is red, the vail (a) is put on thare hartsis. 16 Bot quhen Israel salbe conuerit to God, the vaile salbe done away.
17 Ande the spirit is the Lorde; and quhare the spirit of the Lord is, thar is fredome. 18 And al we that with opin face seand the glorie of the Lord, ar transformit in to the sammin ymage, fra cleernes into cleernes, as of the spirit of the Lord.

iiii chaptur.

Tharfor we that haue this administratioun, eftir this that we haue gettin mercy, failye we nocht, 2 Bot do we away the priuue thingis of schame, nocht walkand in substile gyle, nouthir doand adultrie by the word of God, bot in schawing of treuth comendand our self to ilk conscience of men before God. 3 For gif asa our gospel is keuerit (or hid), in thir that perises it is

(a) Before vail, veil deleted.

iii. 14. nocht schawin, for it is avoidit: non revelatum (quoniam in Christo evacuat).
15. on thare hartsis: the plural also in Wy., P., apparently without authority. Vg., super cor eorum.
16. Israel: so supplied by Wy., P. St. reads conversi fuerint.
17. Ande the spirit is the Lorde: so P.; but Wy., 'Forsoth the Lord is spirit.' Vg., Dominus autem Spiritus est. Burne (l. 7), 'Quhair the spriet of the lord is, thair is freome & libertie.'
18. seand: speculantes; but P. has, 'that with open face seen,' which perhaps accounts for the superfluous 'that' in Nisbet. as of: tanguam a.

iv. 1. Tharfor we that haue: Ideo habentes. this administratioun: so Wy., P., reading hanc administrationem with St., Hent., while Sixt., Clem. omit hanc. Codd. Fuld., Tolet., and many others, have hanc ministrationem. eftir this that: juxta quod; Rh., 'according as.' failye we nocht: with P. apparently translating deficiamus; but Vg., deficiens. Wy., 'we . . . saylen not.'
2. do we away: abdicamus; Rh., 'we renounce.' doand adultrie by: adulterantes.
3. (or hid): this gloss is in Wy., but not in P.
sufficiency is of God. 6 Quhilk also made vs abile
mynisteris of the new testament, 7noch lettir,
bot be spirit; for the lettre slais, bot the spirit
quenis. 7 And gif the ministration of deid writtin
be lettres in staanis was in glorie, sa that the
childer of Israel mycht nocht behald into the face
of Moyxes, for the glorie of his chere, quhilk is
avoidit, 8 How sal nocht the ministration of the
spirit be mare in glorie? 9 For gif the ministration
of dampnatioun was in glorie, mekle mare the mynis-
terie of richtuines is plenteous in glorie. 10 For
nouthir that that was clere was glorijic in this part
for the excellent glorie; 11 And gif that that is
done away was be glorie, mekle mare that that
duellis still is in glorie. 12 Tharfore that we haue
sic hope, vse mekle trait; 13 And nocht as Moyxes
laid a vaile on his face, that the childer of Israel
suld nocht behald into his face, quhilk veile is done
away. 14 Bot the wittis of thame ar astonayit; for
into this day the sammin veil in reding of the ald
thocht of my powar as of my awin powar, bot all my abilnes mone
cum of the.' J. Ham. (Cath. Traict., sig. S, ii. v.), 've ar not abill
to think ane gude thocht of our self, as of our self, Bot all our
sufficencie is of god.'

iii. 7. chere: velutus. is avoidit: evacuatur.
9. was in glorie: so P., without authority for 'was.' Clem.,
gloria est. St., Sixt., Hent., in gloria est. is plenteous: P.,
'is plenteouse.' Vg., abundat.
10. For nouthir, &c.: so P., but the collocation of Vg. is followed
by Wy., 'Forwhi nether that that was clere in this part was glorificat.'
Nam nec glorificatum est, quod clariuit in hac parte. for: propter.
11. done away: Wy., P., 'auoided.' Vg., evacuatur; so too in
ver. 13, but in ver. 16 it represents afferetur. was be glorie: so
P., but Vg. per gloriem est. Wy., 'is bi glorie.' duellis still:
manet.
12. Tharfore that we haue, &c.: Habentes igitur tales spem
... utimur. It is more probable that Nis. made a slip in copying
P., 'Therefor we that han,' than that he translated independently
the Old Latin reading utamur.
14. astonayit: obtusi; Rh., 'dulled.'
testament duellis nocht schawin, for it is avoidit in Crist, 15 Bot into this day, quhen Moyses is red, the vail (a) is put on thare harts. 16 Bot quhen Israel salbe convertit to God, the vaille salbe done away. 17 Ande the spirit is the Lorde; and quhare the spirit of the Lord is, thar is fredome. 18 And al we that with opin face seand the glorie of the Lord, ar transformit in to the sammin ymage, fra cleernes into cleernes, as of the spirit of the Lord.

iii chaptur.

Tharfor we that haue this administratioun, efir this that we haue gettin mercy, failye we nocht, 2 Bot do we away the priuee thingis of schame, nocht walkand in subtile gyle, nouthir doand adultrie by the word of God, bot in schawing of treuth comendand our self to ilk conscience of men before God. 3 For gif als a our gospel is keuerit (or hid), in thir that perises it is

(a) Before vail, veil deleted.

iii. 14. nocht schawin, for it is avoidit: non revelatum (quamiam in Christo evacuation).
15. on thare harts: the plural also in Wy., P., apparently without authority. Vg., super cor eorum.
16. Israel: so supplied by Wy., P. St. reads conversi fuerint.
17. Ande the spirit is the Lorde: so P.; but Wy., 'Forsoth the Lord is spirit.' Vg., Dominus autem Spiritus est. Burne (f. 7), 'Quhair the spright of the lorde is, thair is fredome & libertie.'
18. seand: speculantes; but P. has, 'that with open face seen,' which perhaps accounts for the superfluous 'that' in Nisbet. as of: tanguam a.

iv. 1. Tharfor we that haue: Ideo habentes. this administratioun: so Wy., P., reading hanc administrationem with St., Hent., while Sixt., Clem. omit hanc. Codd. Fuld., Tolet., and many others, have hanc ministrationem. efir this that: juxta quod; Rh., 'according as.' failye we nocht: with P. apparently translating deficanus; but Vg., deficimus. Wy., 'we ... faylen not.'
2. do we away: absicancus; Rh., 'we renounce.' doand adultrie by: adulterantes.
3. (or hid): this gloss is in Wy., but not in P.
sufficiency is of God. 6 Quikil alsa made vs abile
mynisteris of the new testament, † nocht be lettri,
bot be spirit; for the lettre slais, bot the spirit
quenis. 7 And gif the ministratioun of deid writtin
be lettres in staanis was in glorie, sa that the
childer of Israel mycht nocht behald into the face
of Moyse, for the glorie of his chere, quikil is
avoidit, 8 How sal nocht the ministratioun of
the spirit be mare in glorie? 9 For gif the ministratioun
dampnatioun was in glorie, mekle mare the mynis-
terie of richtuisnes is plenteous in glorie. 10 For
nouthir that that was clere was glorijit in this part
for the excellent glorie; 11 And gif that that is
done away was be glorie, mekle mare that that
duellis still is in glorie. 12 Tharfore that we haue
sic hope, vse mekle trait; 13 And nocht as Moyse
laid a vaile on his face, that the chider of Israel
suld nocht behald into his face, quikil veile is done
away. 14 Bot the wittis of thame ar astonayit; for
into this day the sammin veil in reeding of the ald
thocht of my powar as of my awin powar, bot all my abilnes mone
cum of the.' J. Ham. (Cath. Traict., sig. S, ii. v.), 've ar not abill
to think ane gude thocht of our self, as of our self, Bot all our
sufficience is of god.'

iii. 7. chere: vultus. is avoidit: evacuatatur.
9. was in glorie: so P., without authority for 'was.' Clem.,
gloria est. St., Sixt., Hent., in gloria est. is plenteous: P.,
'is plenteouse.' Vg., abundant.
10. For nouthir, &c.: so P., but the collocation of Vg. is followed
by Wy., 'Forwi nether that that was clere in this part was glorified.'
Nam nec glorificatum est, quod claruit in hac parte. for: propter.
11. done away: Wy., P., 'auoided.' Vg., evacuatetur; so too in
ver. 13, but in ver. 16 it represents auferetur. was be glorie: so
P., but Vg. per gloriam est. Wy., 'is bi glorie.' duellis still:
manet.

12. Tharfore that we haue, &c.: Habentes igitur tales spem
... utimur. It is more probable that Nis. made a slip in copying
P., 'Therefor we that han,' than that he translated independently
the Old Latin reading utamur.
14. astonayit: obtusus; Rh., 'dulled.'
iv. 3.] SECUNDE TO THE CORINTHIANIS. 185

testament duellis nocht schawin, for it is avoidit in Crist, 15 Bot into this day, quhen Moyse is red, the vail (a) is put on thare harteis. 16 Bot quhen Israel salbe conuerit to God, the vaile salbe done away. 17 Ande the spirit is the Lorde; and quhare the spirit of the Lord is, thar is fredome. 18 And al we that with opin face seand the glorie of the Lord, ar transformit in to the sammin ymage, fra cleernes into cleernes, as of the spirit of the Lord.

iii chaptur.

Tharfors we that haue this administratioun, eftir this that we haue gettin mercy, failye we nocht, 2 Bot do we away the priuee thingis of schame, nacht walkand in subtile gyle, nouthir doand adultrie by the word of God, bot in schawing of treuth comendand our self to ilk conscience of men before God. 8 For gif als our gospel is keuerit (or hid), in thir that periseth it is 

(a) Before vail, veil deleted.

iii. 14. nocht schawin, for it is avoidit: non revelatum (quoniam in Christo evacuatur).

15. on thare harteis: the plural also in Wy., P., apparently without authority. Vg., super cor eorum.

16. Israel: so supplied by Wy., P. St. reads conversi fuerint.

17. Ande the spirit is the Lorde: so P.; but Wy., ‘Forsoth the Lord is spirit.’ Vg., Dominus autem Spiritus est. Burne (f. 7), ‘Quhair the spriet of the lord is, thair is fredome & libertie.’

18. seand: speculantes; but P. has, ‘that with open face seen,’ which perhaps accounts for the superfluous ‘that’ in Nisbet. as of: tanguam a.

iv. 1. Tharfors we that haue: Ideo habentes. this administratioun: so Wy., P., reading hanc administrationem with St., Hent., while Sist., Clem. omit hanc. Codd. Fuld., Tolet., and many others, have hanc ministrationem. eftir this that: juxta quod; Rh., ‘according as.’ failye we nocht: with P. apparently translating deficiamus; but Vg., deficiens. Wy., ‘we ... faylen not.’

2. do we away: abdicamus; Rh., ‘we renounce.’ doand adultrie by: adulterantes.

3. (or hid): this gloss is in Wy., but not in P.
sufficiency is of God. 6 Quilk alsa made vs abile
mynisteris of the new testament, † nocht be lettir,
bot be spirit; for the lettre slais, bot the spirit
quicnis. 7 And gif the ministratioun of deid writin
be lettres in staanis was in glorie, sa that the
childer of Israel mycht nocht behald into the face
of Moyses, for the glorie of his chere, quilk is
avoidit, 8 How sal nocht the ministratioun of the
spirit be mare in glorie? 9 For gif the ministratioun
of dampanioun was in glorie, mekle mare the mynisti-
erie of richtuisnes is plenteous in glorie. For
nouthir that that was clere was glorifit in this part
for the excellent glorie; 10 And gif that is
done away was be glorie, mekle mare that that
duellis still is in glorie. 12 Tharfore that we haue
sic hope, vse mekle traist; 13 And nocht as Moyses
laid a vaile on his face, that the childer of Israel
suld nocht behald into his face, quilk veile is done
away. 14 Bot the wittis of thame ar astonayit; for
into this day the sammin veil in reding of the ald
thocht of my powar as of my awin powar, bot all my abilines mone
cum of the.' J. Ham. (Cath. Tract., sig. S, ii. v.), 've ar not abill
to think ane gude thocht of our self, as of our self, Bot all our
sufficiencie is of god.'

iii. 7. chere: vultus. is avoidit: evacuatur.
9. was in glorie: so P., without authority for 'was.' Clem.
gloria est. St., Sixt., Hent., in gloria est. is plenteous: P.,
'is plenteouse.' Vg., abundat.
10. For nothir, &c.: so P., but the collocation of Vg. is followed
by Wy., 'Forwhi nether that was cler in this part was glorified.'
Nam nec glorificatum est, quod claruit in hac parte. for: propter.
11. done away: Wy., P., 'avoided.' Vg., evacuatur; so too in
ver. 13, but in ver. 16 it represents auferetur. was be glorie: so
P., but Vg. per gloriam est. Wy., 'is bi glorie.' duellis still:
manet.
12. Tharfore that we haue, &c.: Habentes igitur talem spem
.. utinam. It is more probable that Nis. made a slip in copying
P., 'Therefor we that han,' than that he translated independently
the Old Latin reading utinam;
14. astonayit: obtusi; Rh., 'dulled.'
sufficiency is of God. Qihil alsa made vs abile
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bot be spirit; for the lettre slais, bot the spirit
quinis. And gif the ministratioun of deid writtin
be lettres in staaenis was in glorie, sa that the
childer of Israel mycht nocht behald into the face
of Moyses, for the glorie of his chere, quibil is
avoidit, How sal nocht the ministratioun of the
spirit be mare in glorie? For gif the ministratioun
dampanatioun was in glorie, mekle mare the mynisterie
of richtuisnes is plenteous in glorie. For
nouthir that that was cler was gloriifit in this part
for the excellent glorie; And gif that that is
done away was be glorie, mekle mare that that
duellis still is in glorie. Tharfore that we haue
sic hope, vse mekle traid; And nocht as Moyses
laid a vaile on his face, that the childer of Israel
suld nocht behald into his face, quibil veile is done
away. Bot the wittis of thame ar astonayit; for
into this day the sammin veile in redin of the ald
thocht of my powar as of my awin powar, bot all my abilnes mone
cum of the.' J. Ham. (Cath. Traict., sig. S, ii. v.), 've ar not abill
to think ane gude thocht of our self, as of our self, Bot all our
sufficiencie is of god.'

iii. 7. chere: vositus. is avoidit: evacuatuar.
9. was in glorie: so P., without authority for 'was.' Clem.,
gloria est. St., Sixt., Hent., in gloria est. is plenteous: P.,
is plenteouse.' Vg., abundat.
10. For nouthir, &c.: so P., but the collocation of Vg. is followed
by Wy., 'Forwhi nether that that was cler in this part was glorified.'
Nam nec glorification est, quod claruit in hac parte. for: propter.
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testament duellis nocht schawin, for it is avoidit in Crist. Bot into this day, quhen Moyses is red, the vail (a) is put on thare hartis. Bot quhen Israel salbe convertit to God, the vaile salbe done away. Ande the spirit is the Lorde; and quhare the spirit of the Lord is, thair is fredome. And al we that with opin face seand the glorie of the Lord, ar transformit in to the sammin ymage, fra cleernes into cleernes, as of the spirit of the Lord.

iii chapture.

Tharfor we that haue this administratioun, eftir this that we haue gettin mercy, failye we nocht, Bot do we away the priuee things of schame, nocht walkand in subtile gyle, nouthir doand adultrie by the word of God, bot in schawing of treuth comendand our self to ilk conscience of men before God. For gif als our gospel is keuerit (or hid), in thir that perises it is Esai vi. b.

(a) Before vail, veil deleted.

iii. 14. nocht schawin, for it is avoidit: non revelatum (quomiam in Christo evacuatur).
15. on thare hartis: the plural also in Wy., P., apparently without authority. Vg., super cor eorum.
16. Israel: so supplied by Wy., P. St. reads conversi fuerint.
17. Ande the spirit is the Lorde: so P.; but Wy., 'Forsoth the Lord is spirit.' Vg., Dominus autem Spiritus est. Burne (f. 7), 'Quhair the spreit of the lord is, thair is fredome & libertie.'
18. seand: speculantes; but P. has, 'that with open face seen,' which perhaps accounts for the superfluous 'that' in Nisbet. as of: tanguam a.

iv. 1. Tharfor we that haue: Ideo habentes. this administratioun: so Wy., P., reading hanc administrationem with St., Hent., while Sixt., Clem. omit hanc. Codd. Fuld., Tolet., and many others, have hanc ministrationem. eftir this that: juxta quod; Rh., 'according as.' failye we nocht: with P. apparently translating deUSICiMUS; but Vg., desicimus. Wy., 'we . . . saylen not.'
2. do we away: abdicamus; Rh., 'we renounce.' doand adultrie by: adulterantes.
3. (or hid): this gloss is in Wy., but not in P.
keuerit; 4 In quilhaikis † God has blindit the saulis of
vnafaithful men of this waride, that the lichtnyng of the
gospel of the glorie of Crist, quhilk is the ymage of
God, schyne nocht. 5 Bot we preche nocht our self,
but our Lord Jesu Crist; and vs your servandis be Jesu
Crist. 6 For God, that saide licht to schyne of mirk-
nessis, he has gevin licht in our hartis, to the lichtnyng
of the science of the cleernes of God, † in the face of
Jesu Crist. 7 And we haue this tresoure in litle veschels,
that the worthynes be of goddis virtue, and nocht of
vs. 8 In al thingis we suffer tribulation, but we ar
nocht anguischt, or anoyit; we ar made pure, bot we
want na thing; 9 We suffer persecution, but we ar
nocht forsakin; we ar made law, but we ar nocht con-
foundit; we are castin doun, but we perishe nocht.
10 And euirmare we here about the slaigne of Jesu
Crist in our bodiis, that alse the liff of Jesu be schawit

IV. 4. vnafaithful men of this waride: so Wy., P.; but Rh., AV.,
with right collocation, ‘the God of this world.’ schyne nocht:
so Wy., P., reading, with St., Hent., non fulgeat; but Sixt., Clem.
add illis, some MSS. eis. Vv. 3, 4: Gau (p. 109), ‘Giff our
vangel be hid, it is hid amangis thayme quhilk perissis, in quhome
ye God of this warid hez blindit ye myndis of thayme quhilk
beleis noth, that the licht of ye glorious vangel of Christ suld
noth schyne to thayme.’
5. and vs: nos autem. be Jesu Crist: the last
word is also found in two MSS. of Purvey, but is without
authority.
6. saide: dixit; Rh., ‘commanded.’
7. And we haue: habemus autem; so in ver. 13. litle
veschels: P., ‘britil vessels.’ Vg., vasis fictilibus. worthynes:
sublimitas; J. Ham. (Cath. Tract., sig. T, ii.), ‘ve haue yis treasur
in veschells of layment.’
8. we ar nocht anguischt, or anoyit: so P., but the last two
words as a gloss. Vg., non angustiamur. Rh., ‘are not in
distress.’ we ar made pure: aperiamur.
9. we ar made law . . . confoundit: so Wy., P., reading with
St., Sixt., humilliamur sed non confundimur, which Hent., Clem.
omit.
10. And euirmare, &c.: Semper mortificationem Jesu . . . cir-
cumferentes. Cod. Tolet. has Jesu Christi.
in oure bodijs. For euir we that levis, ar takin into deid for Jesu, that the lijf of Jesu be schawin in our deidlie flesch. 12 Thanfor deid wirkis in vs, bot lijf in you. 13 And we haue the sammin spirit of faith, as it is writtin, I haue beleue, for the quhilk thing I haue spokin; and we beleue, quharfor alsa we spek; 14 Wittand that he that raasit Jesu, sal raase alsa vs with Jesu, and sal ordane with you. 15 And al thingis for yow, that a plenteous grace be mony thankingis be plenteous into the glorie of God. 16 For the quhilk thing we failye nocht, bot thouche oure vtere man be corruptit; neuirtheles the jnnnerman is renewit fra day to day. 17 Bot that licht thing of oure tribulation that lastis now, bot as it war be a moment, wirkis in vs atoure mesour ane euirlasting birthing into the hienes of glorie; 18 Quhile that we

iv. 11. ar takin into deid: in mortem tradimur; Rh., 'delivered unto death.' that: ut et; Wy., 'that and.' Rh., 'that ... also.' deidlie: mortali.

13. for the quhilk thing: propter quod. Omitted in most MSS. of P.; the same Latin translated by 'quharfor' immediately after. Rh. has 'for the which cause' in both cases. Hampole (p. 404), 'I trowid wharfor i spake,' Surtees Psalter (ed. Horstman, p. 249), 'I leued, i spake forbi.'

14. Wittand: Gau (p. 70), 'Ye wait that he quhilk rasit vp our lord Jesu christ fra deid yat he sal raisz wzs vp with hime.' and sal ordane with you: et constituet vobiscum; Rh., 'and set us with you,' repeating 'us.'

15. And al thingis for yow: omnia enim propter vos. be mony thankings: so P., translating per multas gratiarum actiones, as read in the Sarum Missal and R.; a transference from ix. 12; but Vg., per multos in gratiarum actione. Wy., 'by manye in doyng of thankins.'

17. that lastis, &c.: quod in praeenti est momentaneum et leve. atoure mesour: supra nodum. ane euirlasting birthing into the hienes of glorie: so P.; but Vg., in sublimitate eternum glorie pondus. Wy., 'into hinesse the euirerlasting weijte of glorie.' Abp. Ham. (p. 269), 'The troubl that we thole in this present tymne, gif it be comparit to the warld to cum, it lestis bot a moment of ane hour ... Attour it workis ane exceeding and ane eternal wecht of glorie in us.'
behald nocht (a) tha thingis that ar seen, bot tha that ar nocht seen. For tha thingis that ar seen, ar bot durand for a schort tyme; bot tha thingis that ar nocht seen, ar euirlasting. 

v chaptr.

Ande we wate, that gif our erdlie hous of this duelling be dissolui, that we have a bigging of God, ane hous nocht made be handis, bot euirlasting in heuenis. For quhy in this thing we murnn, couantand to be clethit abone with our duelling, quhilk is of heuen; Gif neurthelles we ar fundin clethit, and nocht nakit. For quhy we that ar in this tabernacile, sorowis within, and ar hevyit, for that we will nocht be spoilyet, bot be clethit abone; that the sammin thing that is deidlie, be suppit vp of lijf. Bot quha is it that makis vs into this sammin thing? God, that gave to vs the eolis of the spirit. Tharfore we ar hardy algatis, and wate that the quhile we ar in this body, we gang in pilgrimage fra the Lord; For we gang be faith, and

(a) nocht added in another hand above the line.

2. For quhy: Nam et; so again in ver. 4. to be clethit abone: superindui.

3. and: so Wy., P., translating et, as in St., but not in Vg.

4. sorowis within, and ar hevyit: ingemiscimus gravati; Wy., 'sorwen with inneforth greuyd.' Rh., 'groan, being burdened.' be suppit vp of lijf: absorbeatur . . . a vita.

5. Bot quha, &c.: Nis., with P., makes the sentence interrogative; but Wy., correctly, 'Forsothe he that makith . . . is God.' eulis: pignus.

nacht be cleresicht. 8 Bot we ar hardy, and has gude will, mare to be in pilgrimage fra the body, and to be present to God. 9 And tharfor we stryue, quethir present, quethir absent, to pleise to him. 10 For it behuviis vs all to be schawit before the trone of Crist, that euir ilkman tell the propir thingis of the body, as he has done, outhir gude, outhir euiile. 11 Tharfor we, wittand the drede of the Lord, connsalis men, for to God we ar opin; and I hope, that we ar opin alsa in your consciencis. 12 We comend nacht our self eftsone to yow, bot we geue to you occasioun to haue glorie for vs, that ye haue to thame that glories in the face, and nacht in the hart. 13 For outhir we be mynd passis, to God, outhir we ar sobire, to you. 14 For the cherite of Crist dryues vs; gessand this thing, that gif aan deit for all, than all war deid. 15 And Crist deit for all, that thai that leeuis, leeu och nacht now to thame self, bot to him that deit for thame, and raase.

v. 7. be cleresicht: so Wy., P.; per speciem.
9. quethir present, &c.: Wy., P. have the Vg. order, sive absentes, sive presentes, Nis. that of the Greek and cod. Claromontanus; so too R.
10. to be schawit: manifestari. tell: referat; so P., but Wy., 'resceuie, or telle ayn.' R., recipiat. Cod. Boernerianus, recipiat, aut reportet. propri thingis, &c.: propri corporis. Abb. Ham. (p. 166), 'We mone all appeir before the judgement seyt of Christ, that euer ane may ressasse in his body, according to that he hes done, quhildier it be gud or evil.' Gau (p. 53), 'Ve sal al compeir be for our lord Jesus Christ seyt.' Burne (f. 151), 'Evere man sal he presented befoir the tribunal seat of Christ to ressasse according to that quhilke he has done in this warld, ather gud or euiil.'
11. opin: manifesti.
12. to haue glorie: glorianti. haue to thame: habeatis ad eos. RV., 'that ye may have wherewith to answer them.'
13. be mynd passis: mente exeditamus; Rh., 'exceed in mind.' AV., 'be beside ourselves.'
14. gessand: aestimantes; Wy., 'gessinge, or demynge.'
15. that thai that: so cod. Tolet., ut qui; but Vg., ut et qui, Wy., 'that and thei that.' Rh., 'that they also which.'
agane. 16 Tharfore we fra this tyme knawis na man eftir the flesch; though we know Crist eftire the flesch, but now we know nocht. 17 Tharfor gif ony new creature is in Crist, the alde thingis ar passit. 18 And lo! al thingis ar of God, qhilk reconccelit vs to him be Crist, and gave to vs the servise of reconcceling.

19 And God was in Crist, reconcceland to him the warlde, nocht reputand to thame thare gilts, and put in vs the word of reconcceling. 20 Tharfore we vse message fore Crist, as gif God exhortis vs; we beseke for Crist, be ye reconccelit to Gode. 21 God the fader [†] made him synn for vs (that is, sacrifice for synn—Augustinus (a)), qhilk knew nocht synn, that we suld be made richtuines of God in him.

(a) Augustinus in MS.

v. 16. though we knew: *Et si cognovimus.*  bot now: *sed nunc jam.*

18. And lo! Here Nisbet agrees with FM.'s principal MS. of P. in omitting, apparently without authority, the translation of *facta sunt omnia nova.* Wy., 'alle thingis ben maad newe.' servise of reconcceling: *ministerium reconciliatios.* Wy., 'ministerie, or servys.' J. Ham. (Fac. Traict., p. 274), 'God hes gevvin vs the Ministerie of reconciliation.'

19. And: *Quoniam quidem.* to him: *sibi.* reputand: *reputans.* Wy., P., 'rettyng'; O.F. *reter,* L. *reputare.* word: J. Ham. (Fac. Traict., p. 274), 'He hes put in vs the word of reconccelion.'

20. message: *legatione.* J. Ham. (Fac. Traict., p. 274), 'tharfore [we] exerce the office of Embassadeurs for Christ.' as gif God exhortis: *tangam Deo exhortante;* P., 'as if God monesith.'

21. God the fader: so Wy., P., without authority. that is, &c.: Nis. has incorporated the gloss found on the margins of many copies of P., derived from N. de Lyra, as follows: 'deus pater fecit pro nobis eum hostiam pro peccato que vocatur peccatum Osee x peccata populi mei comendet ·i· hostias pro peccato oblatas,' ascribing it wrongly to S. Augustine. Compare the marginal note.
vi chapter.

Bot we helpand exhortis, (a) that ye resaue nocht the grace of God in vane. 2 For he sais, In tyme wele plesing I haue herd thee, and in the day of heill I haue helpit thee. Lo! now a tyme acceptabile, lo! now a day of heill. 8 Geve we to na man ony offension, that oure seruice be nocht repreuht; 4 Bot in al thingis geue we vs self as the ministeris of God, in mekle pacience, in tribulatiouns, in nedis, in anguischis, 6 In strikingis, in presounns, in discensiounns within, in traualis, in wakings, in fastings, 6 In chastitee, in cunnyng, in lang abiding, in sweetnes, in the Haligaast, in cheritee nocht senyeit, 7 In the worde (b) of treuth, in the virtue of God; be armouris of richtuisnes on the richhalf and on the lefthalf; 8 Be glorie and vnnobilnes; be eul fame and guide fame; as desaueris, and trewmen; as thai that ar vnknawne, and knawne; 9 As men deand, and lo! we leef; as chastysit, and nocht made dede; 10 As soroufull, euirmaire ioey; as havand need, bot makand mony men riche; and as nathing

(a) After exhortis, you deleted.
(b) worde written above worth deleted.

vi. 1. exhortis: exhortamur; Wy., P., 'monesten.'
2. wele plesing: so P.; accepto. heill: salutis; Rh., 'salvation.'
3. Geve we: so P.; but Vg., dantes.
4. geue we: exhibeamus. Burne (l. 21), 'we suld behaue our selfis as serumdis of God in mekill patience, and afflictionis, in fast-
   ing.' anguischis: angustiis.
5. strikingis: Wy., P., 'betyngis.' Vg., plagis. discensi-
   onns within: seditionibus.
7. virtue: virtute; AV., 'power.' armouris: arma.
9. made dede: mortificati.
10. euirmaire: semper autem. and as: tanquam. Nis. in-
   sertis 'and' without authority.
havand, and weldand althingis. 11 O! ye Corinthijs, oure mouth is opin to yow, oure hart is alarget; 18 Ye ar nocht anoyit in vs, ye ar anoyit in your inwartnessis. 13 And I say as to sonnis, ye that haue the sammin reward, be ye alarget. 14 Wil ye nocht bere the yok with vnfaithfulmen. For quhat parthing of richtuisnes with wickitnes? or quhat fallowschip of licht to Mirknessis? 15 And quhat according of Crist to Belial? or quhat part of a faithful with the vnfaithfull? 16 And quhat consent to the temple of God with malmmentis? And ye ar the tempyle of leving God, as the Lord sais, For I sal duelle in thame, and I sal walk amang thame; and salbe God of thame, and thai salbe a pepile to me. 17 For quhilk thing ga ye out of the middis of thame, and be ye departit, sais the Lord, and tuich ye nocht vnclene thing; 18 And I sal resaue yow, and I salbe to you into a fader, and ye salbe to me into sonnis and douchtris, sais the Lord almychtj.

12. anoyit : angustiamini; Rh., ‘straitened.’ in your inwartnessis; so P.; in visceribus vestris. Wy., ‘in 3oure entrailis.’
13. ye that haue : habentes.
14. parting : so P.; participatio. Wy., ‘partyngye, or communyngye.’
15. according : conventio.
17. be ye departit : separamini.
18. into a fader : in patrem. into sonnis : in filios.
vii. chap. 4

Tharfore, maast dereworth the brether, we that haue thir behechtis, clenege we vs fra al filth of the flesch and of the spirit, doand halynes in the drede of God. 2 Tak ye ws; we haue hurt naman, we haue emparit naman, we haue begilet naman. 3 I say nocht to your condampnyng, for I said before, that ye ar in your harts, to dee to giddire and to leeue to giddire. 4 Mekile traist is to me anentis yow, mekile glorie is to me fore yow. I am fillit with confort, I am plentous in ioy in al ioure tribulationn. 5 For quhen we ware cummin to Macedonie, Actis xvi. b. oure flesche had na rest, bot we suffrit al tribilationn; without furth fechtinigis, and dredingis within. 6 Bot ii. Cor. i. c. God that confortis meke men, confortit vs in the cummyng of Tite. 7 And nocht aany in the cumming of him, bot als in the confort be quhilk he was confortit in you, telland to vs your desire, youre weeping, your ioy for me, sa that I ioyit mare. 8 For

vii. 1. we that haue: habentes. fra al filth of the flesch and of the spirit: ab omni inquinamento carnis et spiritus, dividing as in St., Hent., with the Benedictine editors, the majority of the older editions, the Gothic version, and generally such MSS. as punctuate. So too Rh., 'from all inquination of the flesh and spirit.' But Sixt., Clem., with cod. Fuld., carnis, et spiritus perficientes sanctificationem. S. Augustine (de Doctrina Christiana, iii. 2) comments on the ambiguity.

1. Tak ye ws: capite nos; Rh., 'receive us.' "we haue emparit: corruptimus.
2. your: but Vg., nostris; a mistake in which Nis. follows P., but one MS. and Wy. generally have correctly 'oure.'
3. I am plenteous: superabundo.
4. For quhen: Nam et cum. dredingis: timores; Wy., P., 'dredis.'
5. Bot, &c.: Abp. Ham. (p. 269), 'Bot God, quhilk confortis all meik and lawly men, hes gevin consolationu to us.'
6. in you: in tobis; Rh., 'among you.' ioy: amnulationem; a slip of Nisbet's, due to the verb following. Wy., P., 'loue.'

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though I made yow sarie in a pistile, it repentis me nocht; thought it repentit, (a) seand that though that ilk pistil made you sorowfull at ane hour, 9 Now I haue ioy; nocht for ye war made sorowfull, but for ye war made sorowful to penance. For quyhe ye ar made sorowfull eftire God, that in nathing ye suffer pairment of vs. 10 For the sorow that is eftire God, wirkis penance into stedfast heill; bot sorow of the warld wirkis deid. 11 For lo! this sammin thing, that ye be sorowful eftire God, how mekle besynes it wirkis in you; bot defending, bot indignation, bot drede, bot desire, bot lufe, bot vengeance. In al thingis ye haue gevin you self to be vndefoulit in the cause. 12 Tharfore thouch I wraite to you, I wraite nocht for him that did the (b) injurie, nouthish for him that suffrit, bot to schaw oure besynes, quhilk we haue for you before God. 13 Tharfore we ar confortit: bot in your confort mare plenteouslie we ioyit mare on the ioy of Tite, for his spirit is fulfillit of al you. 14 And gif I gloriet ony thing anentis him of you, I am nocht confonndit; bot as we haue spokin to you althingis, sa alsa our glorie.

(a) After repentit, sayand deleted.  
(b) After the, mur deleted.
that was at Tite is made true. 15 And the inwartnes of him be mare pleenteouslie in you, quhilk has in mynd the obedience of you all, how with dred and trembling ye resaught him. 16 I haue ioy, that in althingis I trast in you.

viii chaptur.  

Bot, brether, we mak knawne to you the grace of God, that is gevin in the kirkis of Macedonie, 2 That in mekle assayinge of tribulationoun, the plente of the ioy of thame was, and the hiest pouert of thame was plenteous into the richessis of symplines of thame. 3 For I bere witnessing to thame, eftire mycht and abone mycht thai ware wilfull, 4 With mekle exhortatioun besekeand vs the grace and the comonyng of ministring, that is made to hali men. 5 And nocht as we hopet, bot thai gafe thame self first to the Lord, eftirewart to vs be the will of God. 6 Sa that we prayit Tite, that as he begann, sa alska he performe in you this grace. 7 Bot as ye abonnd in althingis, in faith, and word, and cunning, and al besynes, mare ouir and in your cherite into vs, that alska in this grace ye abonnd. 8 I say nocht as commandand, bot be the besynes of vthir men apprevand alska the gude wit of your cheritee. 9 And ye wate the grace of oure Lord Jesu Crist,
for he was made misterful for yow, quhen he was riche, that ye suld be made riche be his misterfulnes. 10 And I geue connsale in this thing; for this is profitabile to you, that nocht aly and has begunn to do, bot alsa ye begannu to haue will fra the first yere. 11 Bot now performe ye in dede, that as the discretioun of will is reddy, sa be it alsa of perform- yng of that that ye haue. 19 For gif the will be reddy, it is accepti efire that that it has, nocht efire that that it has nocht. 13 And nocht that it be remissioun to vther men, and to you tribulatioun, bot of euennes. 14 In the present tyme your abondance fulfill the myseise of thame, that alsa the abondance of thame be a fulfilling of your myseise, that euennes be made; 15 As it is writtin, He that gaderit mekle, was nocht encreis, and he that gaderit litil, had nocht lesse. 16 And I do thankiings to God, that gave the sammin besynes for you

viii. 9. misterful: egenus; but 'misterfulnes' translates inopia. be made riche: divis esseis.

10. to haue will: velle; Rh., 'to be willing.' fra the first yere: Wy., P., 'fro the formere þere.' Vg., ab anno priore. Rh., 'from the year past.'

11. discretioun of will: so P. Vg., animus voluntatis. Wy., 'the ynwitt of wil.' Apparently P. uses 'discretioun' in the sense of decision, determination. Rh. turns the passage, 'that as your mind is prompt to be willing.' of that: ex eo.

13. of euennes: ex equalitate.

14. fulfill the myseise: inopiam suppleat. Burne (f. 19), 'zour abondance may supplie thair indigence, and thair abondance may supplie zour poueritie.'

15. He that gaderit: Qui multum, non abundavit: et qui modicum, non minoravit. Nis. follows P. in adding 'gaderit' twice, but P. underlines in the second instance. The insertion is due to collegerat and paraverat of Exod. xvi. 18. Wy., 'He that hath moche,' translating habet, as in cod. Fuldensis and R. Rh., 'He that had much,' adopting habuit, the reading of several MSS. and Ambrosiaster; which Bent. notes on the margin.

16. I do thankiings: so Wy., P., reading gratias . . . ago, as in St., but Vg. omits ago.
in the hart of Tite, 17 For he resauet exhortatioun (or monesting); bot quhen he was besiere, be his will he went furth to you. 18 And we send with him a bruther, quhais praising is in the gospell be al kirkis. 19 And nocht aanly, bot alsa he is ordanit of kirkis the fallow of oure pilgrimage in to this grace, that is mynsterit of vs to the glorie of the Lord, and to oure ordanit will; 20 Eschewand this thing, that na man blame vs in this plente, that is mynsterit of vs to the glorie of the Lord. 21 For we prouide gude thingis, nocht aanly before God, bot alsa before almen. 22 For we send with thame alsa our bruther, quham we haue preuit in mony thingis oft, that he was besy, bot now mekile besiere, fore mekile traist in you, 23 Outhir for Tite, that is my fallow and helpare in you, outhir oure brether, apostilis of the kirkis of the glorie of Crist. 24 Tharfore schaw ye in to thame in the face of kirkis, that schewing that is of your charitee and of oure glorie for you.

viii. 17. resauet: suscepit; Rh., strangely, ‘admitted.’ (or monesting): gloss in Wy. and some MSS. of P.

18. a bruther: so P.; but Wy., ‘oure brother,’ adding nostrum with St., Sixt.

19. ordanit: ordinatus, but it translates destinatum in the second instance.

20. to the glorie, &c.: so Wy., P., translating in Domini gloriam, as in St., Sixt. Hent., Clem. omit.

21. almen: so Wy., P., apparently reading omnibus for, or with, hominibus.


24. in the face: in facie, as read by St., Hent.; but Sixt., Clem., faciem.
ix chaptur.

For of the mynisterie that is made to haly men, it is to me of plente to write to you. ² For I know your will, for the quhilk I haue glorie of you anentis Macedonie: for alsa Achai is redy fra ane yere bipast, and your lufe has prouokit full (a) mony. ³ And we haue send brether, that this thing that we glorie of you, benoch avoidit in this party, that as I said, be ye redy, ⁴ Or perauentur quhen Macedonie cunnis with me, and findis you vnreddy, we be schamet, that we say you nocht, in this substance. ⁵ Tharfor I gessit necessarie to pray brether, that thai cum before to you, and mak redy this behecht blessing to be redy, sa as blessing and nocht as auarice. ⁶ For I say this thing, he that sawis scarslie, sal alsa schere scarslie; and he that sawis in blessingis, sal schere als in blessingis. ⁷ Ilkman as he castit in his hart, nocht of hevynes, or of nede; for God luvis a glaid gevare. ⁸ And God is mychtj to mak al grace abonnd

(a) full added above the line.

ix. 1. it is to me of plente : ex abundanti est mihi ; Rh., 'it is superfluous for me.'

2. will : so P., omitting promptum. Wy., '3oure ynwitt redy.'

3. we have send : so Wy., reading, with St., Sixt., misimus; but Clem., misi. be nocht avoidit : ne . . . evacuetur.

4. you nocht : same order in Wy., P. Rh. '(that we say not, ye).' ⁵ behecht : repromissam.

6. schere : metet. Abp. Ham. (p. 106), 'Qhasa sawis litill, sall scher litil als, and he that sawis plenteously sal lykwais scher largely.' J. Ham. (Cath. Traict., sig. T, vii.), 'he yat sauis in scarsenes, sall lykyuse scher in scarsenes, and quha sauis in blessings, sall scher in the same.' ⁷ castit : destinavit. Abp. Ham. (p. 199), 'Lat ilk man do his gud deidis as he hes determinet in his hart, nocht with sadnes or be compulsioun, for God luvis ane blyth gevir': id. (p. 106), 'Every ane according as he hais purposit in his hart, nocht displeisandly, or be compulsioun, for God luvis a blyth giffar.'
in you, that ye in althingis euirmare haue al sufficiency, and abonnd into al gude werk; 9 As it is writtin, He delt on breed, he gave to pure men, his richtuisnes duellis withoutin ende. 10 And he that ministeris seed to the sawere, sal geve als brede to ete, and he sal multiply your seed, and mak mekile the encreissing of fruitis of youre richtuisnes; 11 That in althingis ye made riche wax plenteouse [+] in to all symplines, quhilk wirkis be vs doing of thankingsis to God. 12 For the ministerie of this office nocht alanly fills the thingis that fainlys to haly men, but alsa multiplies mony thankingsis to God, 13 Be the preving of this ministerie, quhilk glorifieis God in the obedience of your knawlegeing in the gospell of Crist, and in symplines of communicacion in to thame and into alle, 14 And in the beseking of thame for you, that desires you for the excellent grace of God in you. 15 I do thankingsis to God of the gift of him, that may nocht be tauld.

ix. 8. haue: habentes.
'He tospred, gafe to poure jate had nede.
pe rightwisenesse ofe him, to mede,
Wones in werlde ofe werld perform.'

Vv. 8, 9: Abp. Ham. (p. 106), 'God is abil to mak yow riche in all grace, that ye in all thingis having sufficient to the uttermaist, may be riche in all maner of gud warkis: as it is writtin, he hais scatterit and gevin to the puir, his rychteousnes remanis for evir.'
12. multiplies mony thankingsis: so P.; but Vg., abundat per multas gratiarum actiones. Wy., 'aboundith by manye in doynge of thankingsis'; a transference from iv. 15.
13. quhilk glorifieis: glorificantes. in the gospell: so Wy., P., reading with St., in Evangelio.
14. thame . . . that desires: ipsorum . . . desiderantium.
The x chapter.

Ande I my self Paule beseke you, be the myldnes and softnes of Crist quhilk in the face am meke amang you, and I absent trais in you. For I pray yow, that or perauinture I present be nocht hardy be the trais, in quhilk I am gessit to be hardy in to sum, that demes vs, as gif we wandire eftir the flesch. For we gangand in flesch, fechtis nocht eftire the flesch. For ye armouris of oure knichthede ar nocht fleschlie, bot mychtj be God to the destructioun of strenthis. And we destroy consales, And al hiehnes that hieis itself aganes the science of God, and dryues in to captiuitiee all vnbridstanding into the service of Crist. And we haue reddy to venge al vnobedience, quhen your obedience salbe fillit. Se ye the thingis that ar eftir the face. Gif ony man trairis to him self, that he is of Crist, think he this thing aganewart anentis him self, for as he is Cristis, sa alsa we. For gif I sall glorie ony thing mare of our

1. *softnes*; so P.; *modestiam*. Wy., *softenesse, or pacience.* AV., *gentleness.* quhilk, &c.: *qui in facie guidem... absens autem.*

2. *I am gessit*; *existimor.* wandire: *ambulemus.* Nis. follows Wy., P. here, contrary to his usage (but comp. Luke xi. 24). In the next verse they translate *ambulantem* by *walkynge,* for which Nis. substitutes, as generally, *‘gandand.’*

3. *strenthis*; *munitum;* Wy., *‘wardingis, or strengthis.’* Rh., *‘munitions.’* AV., *‘strong holds.’* And we destroy: *detrueunt;* so *redigentes* translated in the next verse by *‘dryues.’* Abp. Ham. (p. 130), probably citing from imperfect memory, gives as *‘sanct Paulis counsel: Put your natural ressome in presone, that we may serve our salvour Christ with ane trew faith, gissand ferme credite to his haly word.’*

4. *we haue reddy*; *in promptu habentes.*

5. *eftir the face*; *secundum faciem;* Rh., *‘according to appearance.’* aganewart: *Wy., P., ‘eft.’* Vg., *sternum.*

6. For gif: *nam et si;* but cod. Tolet. omits *et.*
powere, quhilk the Lord gave to vs in to edifying, and nocht (a) in to your destroyoun, I sal nocht be schamet. 9 Bot that I be nocht gessit as to fere you be epistilis, 10 For thai say, That the epistilis ar greouse and strang, bot the presens of the body is febile, and the word worthi to be despiset. 11 He that is sic aan, think this, for sic as we absent ar in worde be epistilis, sic we ar present in deed. 12 For we dar nocht putt vs amang, or comparisoun vs to sum men, that commendis thame self; bot we mesure vs in vs self, and comparis vs self to vs. 13 For we sal nocht haue glorie ouere mesure, bot be the mesure of the reule the quhilk God mesurit to vs, the mesure that † streiks to you. 14 For we ouirstreke nocht furth vs, as nocht strekand to you. For to you we com in the gosspell of Crist, 15 Nocht gloriand our mesure in vthir mennis trauales. For we haue hope of your faith that waxis in you to be magnifiit be our reule in abonnance, 16 Alsa to preche in to thà thingis that ar beyond you, nocht to haue glorie in vthir mennis reule, in thir thingis that ar made reddy. 17 He that glories, haue glorie in the Lord. 18 For nocht he that commendis him self is previt, bot he quham God commendis.

(a) nocht added above the line.
xi chap.

I wald that ye wald suffir a litil thing of my vnwisdom, bot alsa support ye me. But I lufe you be the luf of Gode; for I haue spousit you to ane husband, to yeile a chast virgine to Crist. But I drede, or per- auenture as the serpent desauet Eue with his subtile fraude, sa your wittis be corrupt, and fal doun fra the simpilenes that is in Crist Jesu. For gif he that cummis, prechis ane vthir Crist, quهام we prechit nocht, or gif ye tak ane vthir spirit, quهام ye tuke nocht, or ane vthir gospel, quهام ye resauet nocht, richtie ye sufl suffire. For I ween that I haue done na thing les than the gret apostilis. For though I be vnlerit in word, bot nocht in cunnyng; for in al thingis I am opin to you. Or quethir I haue done synn, mekand myself, that ye be vphiet, for frelie I prechit to you the gospell of God? I made nakt vthir kirkis, and I tuke wage to your seruice. And quhen I was amang you, I had need, and I was char- geous to na man; for brether that com fra Macedone,

xi. 1. a litil thing: modicum quid; translated in ver. 16, ‘a litil quhat.’

2. lufe . . . luf: amolor . . . amulatione. ane husband: uni viri. Gau (p. 56), ‘I haif spousit zow to ane man to mak zow ane chaist wirgine to Christ.’ Abp. Ham. (p. 57), ‘I have mareit yow to ane man, to be ane chaist virgin to Christ.’

3. or perauneture: P., ‘lest’; so again in ver. 16, xii. 7, 21, translating ne, but in xii. 20 it represents ne forte twice. be corrupt: corrupuntur. fal doun: excidant. in Crist Jesu: the last word in St., but not in Vg., Wy., or P.


fulfillit that that faiyleit to me. And in al thingis I haue kepit, and sal kepe me without charge to you.

10 The treuth of Crist is in me; for this glorie sal nocht be brokin in me in the cuntreis of Achaia.
11 Quhy? for I luf nocht you? God wate. 12 For that that I do, and that I sal do, is that I cutt away the occasioun of thame that willis occasioun, that in the thing, in quhilk thai glorie, thai ar fundin as we.
13 For sic fals apostlis ar gylefull werkmen, transfigurand thame in apostlis of Crist. 14 And na wonndir, for Sathanas him self transfiguris (a) him to ane angel of licht.
15 Tharfor jt is nocht gret, if his ministeris ar transfigurit as the ministeris of richtuisnes, quhais end salbe eftir thare werkis. 16 Aganewart I say, or per-aumentre ony man gesse me to be vnwise; ellipsis tak ye me as vnwise, that als that I haue glorie a litil quhat.
17 That that I spek, I spek nocht eftire God, bot as in vnwisdom, in this substance of glorie. 18 For mony men glories eftire the flesch, and I sal glorie. 19 For ye suffir glaidlie vnwisemen, quhen ye you sel as ar wise. 20 For ye sustene, gif ony man dryues you into seruage, gif ony man deuouris, gif ony man takis, gif

(a) transfiguris corrected out of transfigurit.

xi. 10. glorie: so Wy., P. Vg., gloriatio. Rh., 'glorying.'
12. For that . . . is: Nis. follows P. in obscuring the sense by inserting 'is.' Vg., Quod autem facio, et faciam: ut, &c. Wy., 'For that that I do, and (=also) I schal do, that,' &c.
13. transfigurand: so Wy., 'transfiguringe,' following Vg., transfigurantes; but P., 'and transfiguren hem.'
14. transfiguris: transfigurat. Vv. 13-15: J. Ham. (Cath. Traict., sig. V, iii. v.), 'for sik fals apostlis ar deceitfull verkaris transfigurand yame selfis in Christis Apostlis, quhilk is na maruell, becaus sathan transfiguratis him self in the angel of lycht. Thairfore it is not to be thocht strange yat his ministers be transfigurat as yej var the ministers of iustice, quhais end salbe according to yair auin varkis.'
18. and 1: et ego; Rh., 'I also.'
ony man is vphiet be pride, gif ony man smytis you on the face. 21 Be vnnobilnes I say, as gif we ware seke in this part. In quhat thing ony man dar, in vnwisdom I say, and I dar. 22 Thai ar Hebrewis, and I; thai ar Israelites, and I; thai ar the sede of Abraham, and I; 23 Thai ar made the ministeris of Crist, and I. As lesse wise I say, I maire; in ful mony traulis, in presounns maire plenteouslie, in woundis abone maner, in deidis oft tymes. 24 I resauet of the Iewis five tymes fourjt strakes aan les; 25 Thrijs I was strikin with wandis, aanis I was staanyt, thrijs I was at schipbrek, be nycht and be day I was in the deepnes of the see; 26 In wayis oft, in perrelis of fluidis, in perrelis of theeeues, in perrelis of kin, in perrelis of hethinmen, in perrelis in citee, in perrelis in wildernes, in perrelis in the see, in perrelis amang fals brether, 27 In traulie and misterfulness, in mony wakingsis, in hungir, in threst, in mony fastingsis, in cauld and naktines. 28 Without tha thingis that ar vtwith, (a) myn ilk dais traulaling is the besynes of al kirkis. 29 + Quha is seke, and I am nocht seke? quha is sclandrit, and I am nocht brint? 30 Gif it behuvis to glorie, I sal glorie in tha thingis that ar of myn

(a) After vtwith, with deleted and myn written below.

xi. 20. vphiet be pride: extollitur. Wy., and two MSS. of P., "enhaunsid bi pride," but P. generally "enhaunsid."
23. ar made: sunt; Wy., P., 'ben.' Nis. seems to have translated sunt, and I: so Wy., P., adding et ego with cod. Fuld., St., Henst. (followed by Rh.), and Sixt.
24. aan les: una minus.
25. in the deepnes: in profundo. Codd. Amiat., Fuld., St., Henst. have in profundum.
26. wildernes: so Tyndal; but Wy., P., 'desert,' as Nis. elsewhere.
27. misterfulness: aerumna; P., 'nedynesee.' Wy., 'myseste.'
28. is: added by P. besynes: sollicitudo.
30. I sal glorie, &c.: qua infirmitatis mea sunt gloriabor. Wy., P. underline "in tha thingis."
secunde to the corinthianis.

infirmitie. God and the fader of our Lord Jesu Crist, that is blessit into warldis, wate that I lee nocth. The provest of Damask, of the king of the folk of Arethe, kep the citee of Damascenes for to tak me; And be a windo in a bascat I was lattin doun be the wall, and sa I eschapat his handis.

The xii chapter.

Gif jt behuvis to haue glorie, it spedis nocth; bot I sal cum to the visiounns and to the reuelatiouns of the Lord. I wate a man in Crist that befor xiiii yere; quethir in body, quethir out of body, I wate nocht, God wate; that sic a man was ravisit till to the thrid heuen. And I wate sic a man; quethir in body, or out of body, I wate nocht, God wate; That he was ravisit into paradise, and herde priue wordis, quhilk is nocht leefull to a man to speke. For sic maner thingis I sal glorie; bot for me na thing, nocht bot in my infirmitieis. For gif I sal will to glorie, I sall nocht be vnwise, for I sal say treuth; bot I spaire, or perauentur ony man gesse me ouir that thing that he seis in me, or heris ony thing of me. And or perauentur the gretnes of reuelatiouns vphie me in pride, the prick of my flesch, ane angel of Sathanas, is gevyn to me, that he buffet me. For quhilk thing thrijs I prayit the Lorde, that he suld ga away fra me.

xii. 8.]

xi. 32. of the king of the folk of Arethe: Gentis Aretas regis. The last 'of' not in Wy. and some MSS. of P. Rh., 'of the nation under Aretas the king.'


xii. 2. in body: so Wy., P., omitting nescio with St., Sixth.

out of body: so Wy., and nine MSS. of P.; others add 'the.'

4. priue: arcana.

5. na thing: nihil gloriaror, but St. omits the verb.

6. For gif: Nam et si; Rh., 'For and if.' gesse: existimet.

7. vphie me in pride: exstollat me; Wy., P., 'enhaunce me in pride.'

8. he: Wy., P., 'it.'
And he said to me, My grace suffices to thee; for virtue is perfect made in infirmitee. Tharfor gladidlie I sal glorie in myn infirmiteis, that the virtue of Crist duelle in me.  

For quhilk thing I am pleisit in myn infirmiteis, in dispisingis, in needis, in persecutiouns, in anoyis for Crist; for quhen I am seek, than am I mychtj.  

For I aucht to be commendit of you; for I did nathing les than thai that ar apostilis abone maner, thouch I am nocht.  

Neuirtheles the signis of my apostilhede ar made on you, in al pacience and signis, and gret wonndris, and virtues.  

And quhat is it, that ye had les than vthiris kirkis, bot that I my self greuit you nocht? Forgeye ye to me this wrang.  

Lo, this thrid tyme I am redy to cum to you, and I sal nocht be greuouse to you; for I seke nocht tha thingis that are youris, bot you.  

For nothir sonnis aw to tresour to fadere and modere, bot the fader and moder to sonnis.  

For I sal gefe maast wilfully, and I my self salbe gevin abone fore your saulis; thouch I mare lufe you, and be lesse luvit.  

Bot be it; I grevit nocht you, bot quhen I was subtle, I tuke you with gile.  

Quhethir I desauit you be ony of thame, quhilk I send to you?  

I prayit Tite, and I send with him a bruther. Quhethir Tite begilet you?

xii. 9. is perfitlie made: perfectur. Burne (f. 4), 'my grace is sufficient vnto the. Quhairfore I vil maist gladidlie glorie of my auin vaiknes that the pouar and streth of Christ may abyd in me.'

10. I am pleisit: so P. Vg., placeo mihi. Wy., 'I plese to me.'  

11. I did: so Wy., P., reading feci with cod. Tolet., St., Sixt.; but Hent., Clem. have fui.

12. and signis: so Wy., P.; but Vg., in signis.

13. greuit: gravavi; Rh., 'have burdened'; so again in ver. 16.

14. greuouse: gravis; Rh., 'burdenous.' to fadere and modere: parentibus.

15. wilfully: libentissime. salbe gevin abone: superimpendar; AV., 'be spent.' though I mare lufe: licet plus vos diligens.
quhethir we yede nocht in the sammin spirit? quhethir nocht in the sammin steppis? 10 Sum tyme ye ween, that we sal excuse vs anensis you. Before God in Crist we speke; and, maast dere brether, al thingis for your edificatioun. 20 Bot I drede, or peraenture quhen I cum, I sal find you nocht sic as I will, and I salbe fundin of you sic as ye will nocht; ore peraenture stryvingis, jnvyis, sturdynessis, dissensiounes, detractiounes, priuie spechis of discord, bolnyngis be pride, and debatis be amang you; 21 And or peraenture aganewart quhen I cum, God mak me law anensis you, and I bewaile mony of thame, that before synnit, and did nocht pennisance on the vnclennes, and fornicatioun, and vnchastitee, that thai haue done.

The xiii cheptur. 2

Lo! this thrid tyme I cum to yow, and in the mouth of twa or of thre witnessis eury word sal stand. 2 I said before, and I say before, as present twijse, and now absent, to thame that before haue synnit, and to al vthir; for gif I cum agane, I sal nocht spare. 3 Quhethir ye seke the preef of that Crist, that spekis in me, quhilk is nocht feble in yow? 4 For thouch he was crucijfjt of infirmitie, but he levis of the virtue of God. For alsa we are seke

xii. 20. *sturdynessis* : so Wy., P., for *animositates*. Rh., 'stomachings.' *prinus spechis of discord*: so Wy., P. Vg., *sussurationes*. Rh., 'whisperings.' *bolnyngis be pride*: Wy., P. underline the last two words. Vg., *inflationes*. Rh., 'swellings.'

21. *mak me law*: *humiliet me*.

xiii. i. and: so Wy., P., without authority. St. reads *ut*.


3. *preef*: *experimentum*. *is nocht feble in yow*: *in vobis non infirmitur*. Nis. follows P. in omitting the equivalent of Vg., *sed potens est in vobis*; Wy., 'but is my3ty in vs (a.l. 30u).'

4. *seke* : *infirmi*. 1
in him, bot we sal leef with him of the virtue of God
in vs. 8 Assay you self, gif ye ar in the faith; ye
yow self preve. Qhethir ye knaw nocht yow self,
for Crist Jesu is in you? bot gif in hap ye ar re-
preuablie. 6 Bot I hope, that ye knaw, that we ar
nocht repreuablie. 7 And we pray the Lord, that ye
do nathing of euile; nocht that we seem previt, bot
that ye do that that is gude, and that we ar as
repreuablie. 4 8 For we may nathing aganes treuth,
bot for the treuth. 9 For we joy, quhen we ar seke,
bot ye ar mychtj; and we pray this thing, your per-
fectioun. 10 Tharfore I absent write to you thir thingis,
that I present do not hardare, be the powere, qhilk
the Lord gave to me into edification, and nocht into
your destrucitoun. 11 Brether, hyne forwart ioy ye,
be ye perfite, exhort ye; vndirstand ye the sammin
thing; haue ye pece, and God of pece and of lufe
salbe with you. 12 Grete ye wele togiddir in halie
kis. All halie men gretis you wele. 18 The grace of
our Lord Jesu Crist, and the cheritee of God, and the
comonyng of the Haligast, be with al you. Amen.

Sent fra Philippes in Macedonia be Tyts and Lucas.

xiii. 4. we sal leef: Gau (p. 70), 'we sal liff with him be ye
power of god.'
5. bot gif in hap: nisi forte.
7. previt: probati; Rh., 'approved.' and that we ar: nos autem . . . simus; but codd. Amiat., Tolet., and others have
sumus.
9. and we pray this thing: Hoc et oramus.
10. to you: not in Wy., P., and without authority. your
destruction: destructionem. P. adds '3oure'; cod. Tolet. has
vestram.
13. The grace, &c.: Gau (p. 55), 'the grace of our lord Iesus
christ and the liff of god and the company of the halie spreit be
vitht zow all amen.'

The rubric, 'Sent fra Philippes,' &c., is not found in MSS. of
Wy. or P. Tyndal, 'Sent from Philippes a citie in Macedonia by
Titus and Lucas.'
THE PROLOUGUE. (a)

GALATHEIS ar Grekis. Thai tike frist of the ap
ostile the word of treuth; bot eftire his gaining away
thai war temptit of fals apostilis, that thai war turnit into
the law and circumsicioun. The apostile agane callis thame
to the faith of treuth, and writis to thame fra Effeson.

To the Gallathians.

The first chapter.

PAULE the apostil, nocht of men, nor be man, bot
be Jesu Crist, and God the fader, that raasit him
fra deid, 2 And al the brether that ar with me, to the
kirkis of Galathie, 8 Grace to yow and pece of God
the fader, and of the Lord Jesu Crist, 4 That gave
him self for oure synnis, to delyuir vs fra the present
wickit waride, be the will of God and our fader, 5 To
quham is honour and glorie into warldis of warldis.

(a) The Prologues is Nisbet's copy from Purvey's translation of
the Argumentum of the MSS., which in Codex Amianinus is as
follows: 'Galatze sunt Greci. Hi verbum veritatis prius [primum,
FULD.] ab apostolo acceperunt, sed post discessum eius temptati
sunt a falsis apostolis, ut in legem et circumcisionem verterentur.
Hos apostolus revocat ad fidem veritatis, scribens eis ab Epheso.'

i. 3. the Lord: so P. Wy., 'oure Lord,' with Vg., Domino
nostro; but cod. Fuld., some MSS. of Alcuin's recension, and R.
omit nostro.

5. honour and glorie: so Wy.; but P., 'worship and glorie.'
Vg., gloria. R., honor et gloria; probably derived from Romans
xvi. 27.

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Amen. 6 I wondirdir, that sa sone ye ar thus mouet fra him that callit you into the grace of Crist, into ane vthir euangele; 7 Quilk is nocht ane vthir, bot that thar ar sum that trubilis you, and wald mysturn the euangele of Crist. 8 Bot thouch we, or ane angel of heuen, prechit to you, beside that that we haue prechit to you, be he acursit. 9 As I haue saide before, and now aganewart I say, gif ony man preche to you besidis that that ye haue vndirfangit, be he acursit.

10 For now quethir connsale I men to God? or quethir I seke to plese men? Gif I plese yit to men, I war nocht Cristis seruand. 11 For, brether, I mak known to you the euangele, that was prechit of me, for it is nocht be man; 12 Nor I tuke it nocht of man, nore lerit, bot be reuelatius of Jesu Crist. 13 For ye haue herd my conuersatioun sum tyme in the Iewrie, and that I persewt passandlie the kirk of God, and faucht aganes it. 14 And I proffitit in

[i. 6. ar . . . mouet: transferimini; Rh., 'are transferred.'
7. mysturn: so Wy., P., with meaning 'distort,' 'pervert,' reading subvertere as in codd. Tolet., Cavensis, and the Sarum Breviary. Vg., convertere. Rh., 'invert.'
8. beside that that: prater quam quod. J. Ham. (Fac. Traict., p. 14), 'Gif ony man, ze an Angel from heauin, wald teache zou vther doctrine nor that whilk ze haue ressauit, he suld be anathema.'
10. connsale I men to God: P., 'counselle Y men, or God?' Wy., 'I counselle now to men, or to God?' Nisbet's slip looks like a confusion of the two versions. Vg., hominibus suadeo, au Deo? Gif I plese: Si . . . placereim; Wy., P., 'pleside.'
11. for it is, &c.: quia non est secundum hominem.
13. in the Iewrie: Judæismo; and so in the next verse. and that: quoniam. passandlie: so P. Vg., supra modum. Wy., 'ouer manere.' faucht aganes: so Wy., P., as if translating oppugnabam. Vg., expugnabam. Rh., 'expugned.' AV., 'wasted'; devastabam in S. Jerome's commentary.
the Jewrie abone mony of myn euen eldis in my kinrede, and was mare abonndandlie a followare of my fadris tradition了我的。

15 Bot quhen it plesit him, that departit me fra my modris wambe, and callit me be his grace, 16 To schaw his sohn in me, that I suld preche him amang the hethin; anon I drew me nocht to flesch and blude; 17 Nore yit I com to Jerusalem to the apostilis, that ware before me; bot I went into Arabie, and eftsome I turnit agane into Damask. 18 And syne thre yere eftire I com into Jerusalem, to se Petire, and duelt with him xv dais;

19 Bot nane vthir I saw of the apostilis, bot James, our Lordis bruther. 20 And thir thingis quhilk I write to yow, lo! before God that I lee nocht. 21 Eftirwart I com into the costis of Sirie and Cilicie. 22 Bot I was vnknawne be face to the kirkis of Judee, that war in Crist; 23 And thai had aanlie ane hering, that he that persewit vs sum tyme, prechit now the faith, aganes quhilk he faucht sum tyme; 24 And in me thai glorifijt God.

i. 14. euen eldis: so Wy., P. Vg., coetaneos.
15. callit me: vocavit; 'me' not in Wy., P., but added in cod. Reginensis.
16. I drew me: so P., suggesting a reading, contuli, as in S. Jerome's commentary, 'Sive ut in Graeco melius habetur: Non contuli cum carne et sanguine.' Wy., 'acordide,' with Vg., acquirvi. Rh., 'I condescended not.'
17. that ware before me: antecessores meos. eftsome: eterum.
18. And syne: Deinde. P., 'And sith.'
19. our: supplied by P. without authority, but underlined.
The secunnd chaptur.

\textit{Actis xv. a.}\ Ande syne xiiiij yere estire, I past vp agane to Jerusalem with Barnabas, and tuk with me Tite.  
\textit{Actis xvi. a.}\ 2 I went vp be reuelatioun, and spak with thame the euangele, quhilk I preche amang the hethin; and be thame self to thame that semet to be sumquhat, or perauenture I ran, or had runnin in vane.  
\textit{i. Cor. ix. c.}\ 3 And nouthir Tite, that had bene with me, quhile he was hethin, was compellit to be circumcissit;  
\textit{Ephe. vi. a.}\ 4 Bot for fals brether that war brought in, quhilkis had entrit to aspy oure fredome, quhilk we haue in Jesu Crist, to bring vs into seruage.  
\textit{Roma. ii. b.}\ 5 Bot we geve na place to subiectioun, that the treuth of the gospele suld duelle with you.  
\textit{Ephe. vi. a.}\ 6 Bot of thir that semet to be sumquhat; quhilk thai war sumtyme, it pertenis noct to me, for God takis nocth the persoun of man; for thai that semet to be sumquhat, gave to

\text{i. i. I past vp}: P., 'Y wente vp.' Vg., \textit{ascendi. and tuk}, &c.: \textit{assumptum et Tito.}

3. \textit{And}: Sud. \textit{had bene}: so P. Vg., \textit{erat.}

4. \textit{that war brought in, quhilkis had entrit}: \textit{subintroductos}. Nis., with P., neglects the prefix, but Wy., 'vndirbrougth yn, the whiche priuely entriden.' Rh., 'craftily brought in, which craftily came in.' But the MSS. of Alcuin's re
cension have mostly \textit{introductos.}

5. \textit{Bot we gave na place to subiectioun}: so P.; but Wy., 'To whiche nether at oon hour we zauen steide to subiecioun.' Clem., \textit{Quibus neque ad horam cessimus subjectione.} Both Wy. and P. read \textit{subieciouni}, with St., Hent., Sixt., and the Sarum Breviary; P. follows some MSS., including codd. Parisini 1, 3, in omitting \textit{quibus} while retaining \textit{neque} (usually both are retained or omitted), and leaves out \textit{ad horam} without authority. Rh., 'To whom we yielded not subjection, no not for an hour.'

6. \textit{quhilk}: so P., 'whiche.' Vg., \textit{quaes.} Wy., 'what manner men.' for: so P.; but Wy., 'forsothe,' 'for whi,' without any corresponding word in the Latin. \textit{takis}: \textit{acceptit. gave: cons-
tulenter.} Rh., 'added.' RV., ' imparted.'
me nathing. 7 Bot aganewart, quhen thai had sene that the euangelle of prepuce was gevin to me, as the euangelle of circumsicioun was gevin to Petir; 8 For he that wrought to Petir in apostilhede of circumsicioun, wonched alsa to me amang the hethin; 9 And quhen thai had knawne the grace (of God), that was gevin to me, James, and Petir, and Johnne, qhilkis war sene to be the pillaris, thai gave richt-hand of fallowschip to me and to Barnabas, that we amang the hethin, and thai into circumsicioun; 10 Aanly that we had mynd of puremen (of Crist), the qhilk thing I was full besy to do. 11 Bot quhen Petir was cummin to Antioche, I aganestude him in the face, for he was reprehensibile. 12 For befor thai thar com sum fra James, he ete with the hethinmen; bot quhen thai war cummin, he withdrew and deparit him, dredand thame that war of circumsicioun. 18 And the vthir Jewis assentit to his fenyeing, sa that Barnabas was drawne of thame into

ii. 7. aganewart: econtra.
8. in apostilhede: in apostolatum; Wy., 'into ap.'
9. (of God): added by Wy. and P., from Sarum Missal as a gloss, and exceptionally bracketed by Nisbet. Petir: so P.; but Wy., 'Cephas, or Petre.' Vg., Cephas. Cod. Fuld. reads Petrus et Iacobus, and so cod. Claromont. in both versions. war sene: videbantur; Rh., 'seemed.' that we, &c.: so in the Greek and Vg., with ellipsis of verb.
10. we had mynd: memorae essentus; Wy., 'schulde be myndeful.' (of Crist): added by P., and underlined. the qhilk thing: quod etiam . . . hoc ipsum. Wy., 'that also I was besy for to do the same thing,' wrongly taking quod as conjunction.
11. Petir: Cephas; but as before, cod. Claromont. and cod. Fuld. 2 have Petrus, and so St. reprehensibile: reprehensibilis; Wy., 'reprehensyble, or worthi for to be reprouyd.' P., 'worthi to be vndirnomen.' RV., 'he stood condemned.'
12. deparit him: segregat se. of: ex.
13. fenyeing: simulationi; Wy., P., 'feynyng.' Barnabas: et Barnabas; RV., 'even Barnabas.' But some MSS. and Victorinus omit et, and the error reappears in the reprint of Vercellone, Rome, 1886.
that fenyeing. 14 Bot quhen I saw, that thai yede
nocht richtlie to the treuth of the gospole, I said
to Petir before almen, Gif thou, that art a Iew,
leeuis hethinlie and nocht Iewlie, how constrenyeis
thou hethimmen to becum Iewis? 15 We Iewis of
kynde, and nocht synnfulmen of the hethin, 16 Knavis
that a man is nocht iustifiit of the werkis of
the law, bot be the faith of Jesu Crist; and we beleue
in Jesu Crist, that we be iustifiit of the faith of
Crist, and nocht of the werkis of law. Quharfore
of the werkis of law ilk flesch sal nocht be iustifiit.
17 And gif we seke to be iustifiit in Crist, we our
self ar fundin sinfulmen, quethier Crist be minister
of synn? God forbede. 18 And gif I big agane
thingis that I haue destroyit, I mak my self a tres-
passour. 19 For be the law I am deid to the law,
and I am fixit to the croce, that I leeue to God

(a) Thocht in MS.

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ii. 14. yede: ambularent; Wy., P., 'walkiden.' to Petir:
Cephe; but codd. Claromont., Fuld. 2, Petro. that art: so P.
Vg., cum...sis. hethinlie and nocht Iewlie: so Wy., P.
Vg., gentiliter...et non Judaice. to becum Iewis: Judaizare.
15. of kynde: natura.
16. Knavis: Scientes autem. Nis. follows P. in overlooking
autem and wrongly fusing this sentence with the previous one,
which is independent, with an ellipsis of the substantive verb.
Wy., 'We ben Jewis, &c.; forsor witynge.' Cod. Fuld. omits
autem. of the werkis...be the faith: ex operibus...per fidem; so 'of' translates ex three times again in this verse.
ilk flesch, &c.; non justificabitur omnis caro—an adaptation from
Psalm cxliii. 2, as at Romans iii. 20.
17. And gif we seke: so P. Vg., Quod si quaerentes. Purvey's
favourite rendering of participle by verb here makes the passage un-
intelligible.
18. And gif: Si enim.
19. I am deid, &c.: so P., with faulty division; but Wy., cor-
rectly, 'I am deed to the lawe, that I lyne to God; with Christ I
am sicchid to the cross.' Vg., legi mortuus sum, ut Deo vivam:
Christo confixus sum cruci.
with Crist. \(20\) And now leue nocht I, but Crist levis in me. Bot that I leue now in flesch, I leue in the faith of Goddis sonn, that luuit me, and gave him self for me. \(21\) I cast nocht away the grace of God; for gif richtuisnes be throw law, than Crist deit without cause.

iii chap.

O vnwitty Galatheis, before quhais een Jesu Crist is excilfit, and is crucifiit in you, quha has desaueit you, that ye obey nocht to treuth? \(2\) This aanly I will to lere of you, quhethir ye haue vndirfangiit the spirit of werkis of the law, or of hering of beleue? \(3\) Sa ye ar fules, that quhen ye haue begunnin in

\[\text{ii. } 20. \text{ that I leue: quod...vivo; Rh., 'that that I live.' AV., 'the life which I now live.' Abp. Ham. (p. 130), 'I leive in the faith of the sonne of God, quhilk hais luftit me, and gaif him self for me': id. (p. 153), 'I leif now in the faith of the sonne of God, quhilk hais luftit me and hes gevin him self to the dede for me.'}

\[\text{21. I cast nocht away: Non abjicio; RV., 'I make not void.' Vv. 20, 21: Gau (p. 107), 'I liff of ye faith of ye sone of god quhilk lwiffit me and gaiff hime self for me. I lichtlie notht ye grace of god for giff richtusnes come of ye law thane Christ deit inuane.'}

\[\text{iii. 1. vnwitty: insensati. is excilfit: P., 'is exilid.' Wy., 'is dampnyd, or excilid'; reading proscriptus est, as in St., Hent., Sixt., with codd. Fuld., Regin., Parisinus, and the Sarum Breviary, and giving it a sense assigned by several ancient commentators. Rh., 'was proscribed.' RV., 'was openly set forth.' Clem., proscriptus est, and is crucifijt in you: so P., reading et with St., after codd. Fuld. 2, Regin., and with Wy., mistranslating in vobis, which has slight authority, and at most reinforces ante quorum oculos. Vg., in vobis crucifixus. Rh., 'being crucified among you.' has desnaet, &c.: so P. Vg., vos fascinavit non obediere veritati (the last three words are an addition from v. 7); but Wyclif's 'for to not bileue' translates the variant credere of the MSS. of the Alcuin group and the Sarum Breviary.}

\[\text{2. ler: Wy., P., 'lerne,' of werkis: ex operibus.}

\[\text{3. Sa ye ar: Nis. follows Wy., P. in treating this and the next verse as affirmations, not questions.} \]
spirit, ye ar endit in flesch. 
4Sa gret thingis ye
haue suffrit without cause, gif it be without cause.
5He that gevis to you spirit, and wirkis virtues in
you, quhether of werkis of the law, or of hering
of beleue? 
6As it is writtin, Abraham beleuet to
God, and it was reput to him to richtfulnes. 
7And
tharfore knaw ye, that thir that ar of beleue, ar the
sonnis of Abraham. 
8And the scripture seand on
fer, that God iustifijis the hethin of beleue, talde
fore to Abraham, that in thee al hethin salbe blessit.
9And tharfore thir that ar of beleue, salbe blessit
with faithfull Abraham. 
10For al that ar of the
werkis of the law, ar vndir cursing; for it is writtin,
Ilk man is cursit, that abidis nocht in althingis that
ar writtin in the buke of the law, to do tha thingis.
11And that naman is iustifijt in the law before God,
it is opin; for a richfulman leeeus of beleue. 
12Bot
the law is nocht of beleue, bot he that dois tha
thingis of the law, sal leeue in thame. 
13Bot Crist
aganeboucht vs fra the cursing of the law, and was
cursit for vs; for it is writtin, Ilkman is cursit that
hangis in the tre; 
14That amang the hethin the
blessing of Abraham ware made in Crist Jesu, that

iii. 3. ye ar endit: Wy., P., ‘ße ben endid,’ translating consum-
mamini, as in Sixt., with codd. Fuld., Parisin., Tolet., Cavensis,
and the MSS. of the Alcuin recension generally. But Clem.,
consummamini.
5. He that gevis: Qui ergo tribuit; Rh., ‘He therefore that
giveth.’ 
6. to richtfulnes: ad justitiam.
Providens. iustifijis . . . of beleue: ex fide justificat.
10. al that: Quicunque.
11. it is opin: manifestum est. Sixt. connects with the next
clause, manifestum est quia.
12. of the law: supplied by P., and underlined.
13. Bot: so P., without authority. and was cursit: so P.
Vg., factus . . . maledictum.
we vndirfang the behechtsis of spirit throw beleuee. 15 Brether, I say eftir man, na man despisis the testament of a man that is confermit, or ordanis(a) abone. 16 The behechtsis war said to Abraham, and to his seed; he sais nocht, In seedis, as in mony, bot as in aan, And to thi seed, that is Crist. 17 Bot I say this; the testament confermit of God the law that was made eftir foure hundredre and thretty yeris, makis nocht the testament vane to avoid awa the beheest (or promitt). 18 For gif heretage war of the law, it ware nocht now of promitt. Bot God granntit to Abraham throu beheest. 19 Quhat tharfore the law? It was set for trespassing, till to the seed cum, to quham he had his behecht.

(a) ordanis corrected out of ordanit.

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iii. 15. eftir man: secundum hominem; Rh., 'according to man.' na man, &c.: tamen hominis confirmatum testamentum nemo spernit, aut superordinat. Nis., with P., neglects tamen (AV., 'Though it be but a man's covenant'), and at first followed the erroneous reading of some MSS. of P., 'ordeyned aboue.' Wy., P., 'ordeyneth aboue.' Rh., 'further disposeth.' AV., 'addeth thereto.'

16. In seedis, &c.: so Wy., P., reading in seminibus, as in R.; but Vg., Et seminibus, quasi in multis. Rh., 'And to seeds, as in many.'

17. Bot I say this, &c.: P., 'But Y seie, this testament is confermed of God.' Nis. correctly omits 'is,' but he does not reject Purvey's repetition of 'the testament' later in the verse, to avoid away, &c.: ad evacuandum promissionem. Nis. copies 'beheest' here and at ver. 18, instead of substituting his usual 'behecht,' adding the gloss '(or promitt)' not in his original.

18. For gif heretage war, &c.: Nam si ex lege hereditas, jam non ex promissione. Nisbet, as usual, incorporates the verbs supplied by P., but underlined. The Sarum Missal has, Nam si ex lege esset hereditas. promitt: Wy., P., 'biheeste.'

19. trespassing: so Wy., P., reading, with codd. Casinenses, St., Sixt., R., and Sarum Breviary, transgressionem. Clem., transgressiones. to quham he, &c.: cui promiserat; P., 'to whom he hadde maad.'
spirit, ye ar endit in flesch. 4 Sa gret thingis ye haue suffrit without cause, gif it be without cause. 5 He that gevis to you spirit, and wirkis virtues in you, quhethir of werkis of the law, or of hering of beleue? 6 As it is writtin, Abraham beleeuet to God, and it was reput to him to richtfulnes. 7 And tharfore knaw ye, that thir that ar of beleue, ar the sonnis of Abraham. 8 And the scripture seand on for, that God justisfis the hethin of beleue, tald to fore to Abraham, that in thee al hethin salbe bressit. 9 And tharfore thir that ar of beleue, salbe bressit with faithfull Abraham. 10 For al that ar of the werkis of the law, ar vndir cursing; for it is writtin, Ilk man is cursit, that abidis nocht in althingis that ar writtin in the buke of the law, to do tha thingis. 11 And that naman is justisfjt in the law before God, it is opin; for a richtfulman leeues of beleue. 12 Bot the law is nocht of beleue, bot he that dois tha thingis of the law, sal leeue in thame. 13 Bot Crist aganebought vs fra the cursing of the law, and was cursit for vs; for it is writtin, Ilkman is cursit that hangis in the tre; 14 That amang the hethin the blessing of Abraham ware made in Crist Jesu, that


5. He that gevis: Qui ergo tribuit; Rh., giveth.'

6. to richtfulnes: ad justitiam.

8. seand on for: P., 'seynge afer.' Wy., 'purueyinge.' Vg., factus... maledictum.

10. al that: Quicunque.

11. it is opin: manifestum est. Sixt. clause, manifestum est quia.

12. of the law: supplied by P., a

13. Bot: so P., without author

Vg., factus... maledictum.

14. ware made: so P.
for al ye ar aan in Crist Jesu. 29 And gif ye ar JoH xvii. c. aan in Crist Jesu, than ye ar the sede of Abraham, F. 136 v. and airis be promissioun.

JoH. xvii. c. Eph. i. b. Hebre. ii. c.

iii chap.  

Bot I say, als lang tyme as the aire is a litil child, he diuersis nathing fra a seruant, quhen he is lord of all thingis; 2 Bot he is vndir kepiris and tutouris, till into the tyme determinit of the fader. 3 Sa we, quhen we war litil childere, we seruit vndir elementis of the warlde. 4 Bot ef tire that the fulfill- 5 ing of tyme com, God send his sonn, made of a woman, made vndir the law, That he suld agane by thame that war vndir the law, that we suld vndir-fang the adoptioun of sonnis. 6 And for ye ar Goddis sonnis, God send his spirit into your harts, cryand, Abba, fader. 7 And sa thare is nocht now a seruant, but a sonn; and gif he is a sonn, he is ane aire be God. 8 Bot than ye, unknavand Gode, seruit to thame that in kynd ware nocht Goddis. 9 Bot now

iii. 29. And gif, &c.: so P., 'And if 3e ben oon in Jhesu Crist'; but Vg., Si autem vos Christi. Wy., 'Forsoth if 3e ben of Crist.' Cod. Fulda, si autem vos unum estis in christo ihesu. and: added by P.

iv. 1. diuerxis: differt.
2. kepiris and tutouris: so P. Wy., 'tutouris and actouris.'
Vg., tutoribus et actoribus. RV., 'guardians and stewards.'
3. Sa we: Ita et nos. we seruit: eramus servientes.
5. we suld vndirfang: recipemus.
7. and gif, &c.: Quod si filius: et heres per Deum. P. inserts 'he is' twice and neglects et.
8. in kynd: natura.
TO THE GALLATHIANS.         [iv. 10.

Coll. ii. c. quhen ye haue knawne God, and ar knawne of God, how ar ye turnit agane to the febile and nedy elementis, to the quhilkis ye will agane serue? 10 Ye tak kepe to dais, and monethis, and tymes, and yeris. 11 Bot I drede you, or perauntur without cause I haue travaulit amang you. 12 Be ye as I, for I am as ye; brether, I beseke you; ye haue hurt me nothing. 18 Bot ye know, that be ininfmite of flesch I haue prechit to you now before; 14 And ye despisit nocht, nouthir forsuke your temptatioun in my flesch, bot ye resauet me as ane angele of God, as Jesus Crist. 15 Qhare than is your blessing? for I bere yow witnes, that gif it mycht haue bene done, ye wald haue put out your een, and haue gevin tham to me. 16 Am I than made ane enimy to you, sayand to yow the suthe? 17 Thai lufe nocht you wele, bot thai wald exclude you, that ye follow thame. 18 Bot follow ye the gude euirmaire in gude, and nocht aany quhen I am present with yow: 19 My smal childir, quhilkis I bere eftsone, till that Crist be formyt in yow,

iv. 9. and ar knawne: so P.; but Vg., immo cogniti sitis. Wy., 'she, ratheire ye ben known.' febile and nedy: infima et egena; J. Ham. (Fac. Tract., p. 228), 'walk and indigent elements.'

10. Ye tak kepe: observatis. Vv. 10, 11: Burne (f. 163), 'I feir leist I haue bestouit my traul on zou in vain, for ze obserue dayis and zeiris.'

12. for I: quia et ego.

13. now before: so Wy., P. Vg., jampridem. Rh., 'hereto-fore.'

14. forsuke: respuitis.

15. blessing: beatitudo; Rh., 'blessedness.' RV., 'that gratulation of yourselves.' ye wald haue put out: eruitsetis. Rh., 'plucked out.'

17. follow: amulemini.

19. quhilkis I bere eftsone: quos iterum parturio. Abp. Ham. (p. 79), 'My litil children of quhom I travel in byrth agane, quhil Christ be formit and passionit in yow.'
iv. 30.] TO THE GALLATHIANS. 221

20 And I wald now be at you, and change my voce, for I am confonndit amang you. 21 Say to me, ye that wilbe vndir the law, haue ye nocht red the law? 22 For it is writtin, that Abraham had ii sonnis, aan of a seruand, and aan of a fre woman. 23 Bot he that was of the seruand, was born eftir the flesch; bot he that was of the fre woman, be repro-miission. 24 The quhilk thingis ar said be ane vthir vndirstanding. For thi ar twa testamentis; aane in the hill of Synay, generand into seruage, quhilk is Agar. 25 For Synay is ane hill that is in Arabie, quhilk hill is ioynit to it that is now Jerusalem, and seruis with hir childir. 26 Bot that Jerusalem that is abone, is fre, quhilk is oure moder. 27 For it is writtin, Be glaid, thou barane, that beris nocht, brek out and cry, that bringis furth na childir; for mony sonnis ar of hir that is left of hir husband, mare than of hir that has ane husband. 28 Bot, brether, we ar sonnis of promissioun eftire Isaac; 29 Bot now as this that was born eftire the flesch persewit him that was (a) eftire the spirit, sa now. 30 Bot quhat sais the scripture? Cast out the seruand and hir sonn, for

(a) After was, born deleted.

iv. 20. at you: apud vos; Rh., 'with you.' for I am con-
fonndit amang you: quoniam confundor in vobis; RV., 'for
I am perplexed about you.'

23. that was of the seruand: qui de ancilla, and so again in this verse.

24. be ane vthir vndirstanding: so P. Vg., per allegoriam.
Wy., 'by allegorie, or gostly vndirstandinge.'

25. is ioynit to it: so Wy., P., expressing the traditional
meaning of the Vg., conjunctus est ei (=borders on), as found in
the fathers generally. Rh., 'hath affinity to.' AV., 'answereth to.'

27. mony sonnis . . . mare than: multi filii . . . magis
quam; a faithful following of the Hebrew idiom through the
Greek; not kept in AV., 'many more children.'

29. Bot now as this: so P. Vg., Sed quomodo tunc is. Wy.,
'but how thanne he.' sa now: tia et nunc.
the sonn of the seruand sall nocht be aire with the sonn of the fre wif. 81 And sa, brether, we ar nocht sonnis of the seruand, bot of the fre wijf, be qhililk fredom Crist has made vs free. 82

The v chapturie.

Stand ye tharfore, and will ye nocht eftsone be haldin in the yok of seruage. 2 Lo! I Paule say to you, that gif ye be circumcidit, Crist sall na thing profite to you. 8 And I witen eftsone to ikman that circum-cidis him self, that he is dettour of all the law to be done. 4 And ye ar avoidit away fra Crist, and ye that ar justifijt in the law, ye haue fallin away fra grace. 5 For we throw the spirit of beleue abides the hope of richtuisness. 6 For in Crist Jesu nothir circumcision is ony thing worth, nothir prepucie, bot the beleue that wirkis be charitie. 7 Ye rann wele; quha lettit you that ye obeyit nocht to treuth?

Consent ye to naman, for this connsale is nocht of

iv. 31. be qhililk fredom: Nis., with Wy., P., follows the col-location of the Vulgate here, but cod. Amiat. and the old Latin MSS. mostly join the clause to the next verse, as in AV.

v. 1. tharfore: so Wy., P., but not in Vg. Ambrosiaster and Victorinus read ergo. be haldin: contineri; Wy., 'be to gidere holdun.'

3. of all the law to be done: universa legis facienda.

4. ye ar avoidit away: Evacuati estis. and ye: so P.; but Vg. qui connected with the previous clause, as in Rh., 'You are evacuated from Christ, that are justified in the Law.'

5. of beleue: ex fide.

6. For in Crist, &c. : Burne (f. 2), 'And in Iesus Christ nather circumcision, nather the fores kyn or gentelisme auailis onie thing, bot faith qhililk producis gude varkis be cheritie.' Gau (p. 107), 'Faith virkis throw lwiff.'

8. Consent ye to naman: so Wy., P., reading, with Victorinus, St., Sixt., nemini consentseritis, which is not in Clem. or the Greek, but is found in two MSS. of the Milan recension and often in later MSS. for: so P.; but Wy., 'forsoth'—both apparently without authority.
him that has callit you. * A litil sourdauch corruptis
all the gobet. 10 I taist on you in our Lord, that
ye sal vnadirstand nane vtthir thing. And quha that
trubilis you, sal bere dome, quha euir he be. 11 And,
brither, gif I preche yit circuncisioun, quhat suffer I
yit persecutioun? than the sclandir of the croce is
voidit. 12 I wald that thai war cuttit away, that
distrubilis you. 13 For, brither, ye ar callit in to
fredom; aany geve ye nocht fredom into occasioun
of flesch, bot be charitee of spirit serue ye togiddir.
14 For euriy law is fullfili in aa word, Thou sal
lufe thi nechbour as thi self. 15 And gif ye bite, and
ete ilk vtthir, se ye, that ye be nocht wastit ilk fra
vtthir. 16 And I say to you in Crist, walk ye in
spirit, and ye sal nocht performe the (a) desires of the
flesch. 17 For the flesch couatis agane the spirit, and
the spirit agane the flesch; for thir ar aduersaries
togiddir, that ye do nocht althinges that ye will.

(a) After the, werhis deleted.

v. s. has callit: so P., 'hath clepid'; Wy., 'clepide,' reading vocavit, as in S. Jerome's commentary and Victorinus. Vg., vocat. R. has vocavit written above vocat.
9. corruptis: Wy., 'corumpith'; but P., 'apeirith,' as at i. Cor. v. 6.
10. on you: in vobis. Wy., 'of you,' reading, with R., de vobis. RV., 'to you-ward.' in our Lord: so P.; but Vg., in Domino. Wy., 'in the Lord.' vnadirstand: sapientis. Rh., 'will be of no other mind.'
11. quhat: quid. is voidit: evacuatam est.
12. I wald, &c.: Ulitam et abscondatur. Nis., with P., ne-
eglects et, which is omitted in codd. Fuld., Regin., and R.
makes 'serue ye togiddir' an independent sentence.
15. ilk fra vtthir: ab invicem.
16. to you in Crist: P., 'you in Crist.' Wy., 'in Crist.' St., Sixt. add in Christo. No authority for 'to you.'
17. couatis: concepiscit. ar aduersaries togiddir: sibi
in vicem adversantur. that ye do, &c.: ut non quacunque
vultis, illa facultis; Rh., 'that not what things soever you will,
18 That gif ye be led be spirit, ye ar nocht vndir the law. 19 And the werkis of the flesch ar opin, quhilkis ar fornicatioun, vnclennes, vnestitite, licherie, 20 Service of fals goddis, wichecraftis, enimiteis, stryvingis, indignatiounns, jres, chidingis, dissensiouns, sectis, 21 Invyis, manslauchtris, drunkinessis, vnmesurabile etingis, and thingis like to thir, quhilkis I say to you, as I haue tald you before, for thai that dois sic thingis sal nocht haue the kingdom of God. 22 Bot the fruit of the spirit is charitee, joy, pece, pacience, lang abiding, benigneite, gudnes, 23 Myldnes, faith, temperance, continence, chastitee; agane sic thingis is na law. 24 And thai that ar of Crist, haue crucifit thare flesch with vices and couatingis. 25 Gif we these you do.’ Abp. Ham. (p. 193), ‘The flesch covetiss agane the spreet and the spreit aganis the flesch, thir ar contrary ane to ane uthir, sa that ye can nocht do that quhilk ye wald do.’

v. 18. That gif: Quod si.
19. opin: Manifesta.
20. wichecraftis: veneficia; Wy., ‘doyngis of venym.’ chidingis: risce; Rh., ‘brawls.’
21. vnmesurabile etingis: comessationes. I say ... I have tald: so P. Vg., pradico ... pradixi. for thai: quomiam qui; Rh., ‘that they.’ Vv. 19-21: Abp. Ham. (p. 93), ‘The deidis of the flesche ar manifest quhilk ar thir, fornicatioun, unclenes, wantonnes, ydolatrie, wichecraft, hettred, contentiouen, emulation, wraith, strif, sedition, sects or hereseis, inveye, murther, drounkennes, gluttony and sicilik, of the quhilk I tell yow before as I haif tald yow in tyme bygane, that thai quhilk dois siclike deidis sail nocht obtene and get the kingdom of God.’

22. lang abiding: the order of Vg. is, benignitas, bonitas, longanimitas, which is followed by Wy. Nis., through P., agrees with codd. Amiat., Fuld., Paris.
23. temperance: modestia.
24. And thai, &c.: Abp. Ham. (p. 119), ‘Quha is the servandis of Christ, thai have crucifie thair flesche togidder with the vyce and concupiscence thairof.’ Burne (f. 4), ‘thay quha pertenis to Christ, hes crucefeit the flesch with the concupiscenci thairof.’ Sixt. ends ch. v. here.
leeue be spirit, walk we be spirit; 29 Be we nocht made couitous of vanglorie, sterand ilk vthir to greef, or havand jnvy ilk at vther.

The vi chaptur.

Brethir, gif ony be occupijt in ony gilt, ye that ar spirituale, informe ye sic aan in spirit of softnes, behaldand thi self, that thou be nocht temptit. 2 Ilk bere ye vtheris chargis, and sa ye sall fullfill the law of Crist. 3 For quha that trowis that he be oucht, quhen he is nocht, he begiles him self. 4 Bot ilkman preue his awn werk, and sa he sall haue glorie in him self, and nocht in ane vthir. 5 For ilkman sal bere his awn charge. 6 He that is taucht be word, comoun he with him that techis him in al gudis.

6 Will ye nocht err, God is nocht scornit; 8 For the thingis that a man sawis, tha thingis he sal schere. For he that sawis in flesch, of the flesch he sal schere corruptiou; bot he that sawis in spirit, of the spirit he sal schere euriasting lijf. 9 And doand gude failye we nocht; for in his tyme we sal schere, nocht failyeand. 10 Tharfore quhile we haue tyme, wirk we

v. 25. walk we, &c.: spiritu et ambulemus; Wy., ‘by spirit and walke we.’

26. sterand ilk vthir to greef: invicem provocantes; Wy., ‘to gidere stringe to wraththe.’ P., ‘stirynge ech othere to wraththe.’


2. chargis: onera. Gau (p. 58), ‘beir ane oders bwrdine and fulfil the law and command of Christ.’

3. For quha that: Nam si quis.

4. in him self: in semetipso tantum; Wy., ‘oonly in hym sif.’

6. commoun he: Communicet autem is. Abp. Ham. (p. 80), ‘Lat him that is tekich in the worde minister to him quhilk techis him in all gude thingis.’

8. the thingis he sal schere: hac et metet. Wy., P., ‘repe.’

in flesch: in carne sua. Nis, omits ‘his,’ with one MS. of Purvey.

he sal schere: et metet.

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gude to almen; bot maast to thame that ar haamly of the faith. 11 Se ye, quhat maner lettris I haue writtin to you with my awne hand. 12 For quha euir will pleise in the flesch, this constrenyeis you to be circumcidiit, anly that thai suffir nocht the persecutioun of Cristis croce. 18 For nowthir thai that ar circumcidiit kepis the law; bot thai will that ye be circumcidiit, that thai haue glorie in your flesch. 14 Bot fer be it fra me to haue glorie, bot in the croce of our Lord Jesu Crist, be quham the world is crucifiit to me, and I to the world. 15 For in Jesu Crist nouthir circumcisiooun is ony thing worth, nore prepucie, bot a new creature. 16 And quha euir followis this reule, pece on thame, and mercy, and on Israel of God. 17 And her eftir naman be havy to me; for I bere in my body the taknis of our Lord Jesu Crist. 18 The grace of our Lord Jesu Crist be with your spirit, brether. Amen.

Sent fra Rome.

vi. 10. to thame that ar haamly: so P. Vg., ad domesticos. Wy., 'to the houshold meyne.' Rh., 'to the domesticals.'

14. Bot fer, &c.: J. Ham. (Fac. Traict., last page), 'God forbid that I glorie in ony thing bot in the croce of our lord Jesus Christ.'

taknis: stigmata. our Lord Jesu Crist: domini Jesu; R., domini nostri Ihesu.

The colophon, 'Sent fra Rome,' is not in any MS. of Wy. or P. Tyndal, 'Vnto the Galathyans written from Rome.'
THE PROLOUGE. (a)

EPHESIANIS ar of Asie. Thir, quhen thai had resauet the word of treuth, abade stedfastlie in the faith. The apostile praisis thame, writand to thaim fra Rome, out of presonn, be Titicus the deken.

To the Ephesians.

The first chapture.

PAULE, the apostile of Jesu Crist, be the will of God, to all sanctis that ar at Ephesie, and to the faithful men in Jesu Crist, Grace be to you, and pece of God, our fader, and of our Lord Jesu Crist. Blessit be God and the fader of our Lord Jesu Crist, that has blessit vs in al spirituale blessing in heuenlie thingis in Crist, As he has chosen vs in him self befor the making of the warlde, that we be haly, and without wem in his sicht in charitee. Qhilck has before ordanit vs in to adoptiou of sonnis be Jesu Crist in to him, be the purpos of his will,

(a) The Prolouge from Purvey is in Codex Amiatinus as follows: ‘Ephesi sunt Asiani. Hi accepto verbo veriatis persistenterunt in fide. Hos conlaudat apostolus, scribens eis a Roma de carere per Tychicum diaconum.’

i. 2. our Lord : so P. Vg., Domino.
3. in heuenlie thingis : in caelestibus ; AV., ‘in heavenly places.’
4. without wem : immaculati. Abp. Ham. (p. 236), ‘God the eternal father hes chosin us in Christ Jesu before the beginning of the warld.’
5. be the purpos : secundum propositum.
6 In to louyng of the glorie of his grace; in quhilk he has glorifiit vs in his dereworthe sonn. 7 In quhain we haue redemptioun be his blude, forgeue-nes of synnis, efir the richessis of his grace, 8 That aboundit gretily in vs in al wisdom and prudence, Coll. i. c.

9 To mak known to vs the sacrait(a) of his will, be the gude plesance of him; the quhilk sacrait(a) he purposit in him 10 In the dispensatioun of the plentee of tymes to instore al thignis in Crist, quhilkis ar in heuenis, and quhilk ar in erd, in him. 11 In quhain we ar callit be sort (or hap), before ordanit be the purpos of him that wirkis all thignis be the consnale of his will; 12 That we be into the louyng of his glorie, we that haue before hopit in Crist. 18 In quhain alsa ye war callit, quhen ye herd the word

(a) sacrait corrected out of sacrament.

i. 6. louyng : laudem ; Wy., P., 'heriyng.'
8. aboundit gretily : superabundavit.
be the gude plesance, &c. : secundum beneficium eius, quod proposuit in eo; but P., 'bi the good plesance of hym: the which sacrament,' &c., spoiling the sense. Nis., or another, substitutes 'sacrait,' as before.
10. of the plentee : plenitudinis ; Wy., P., 'of plente.' instore : instaurare. Rh., 'perfect.'
11. In quhain we : In quo etiam et nos. St., Hunt. omit et; codd. Amiat., Fulda, Tolet., et nos; codd. Boern., Claromont. read, in quo et vocati sumus. be sort (or hap) : Wy., 'by sorte, or grace.' P., 'bi sort.' before ordanit : prædestinati. Abp. Ham. (p. 38), 'He wourkis al thignis according to the counsel of his awin will.'
12. into the louyng : in laudem.
13. war callit : P., 'veren clpid.' Wy., 'resceyueden the gospel of youre heelthe.' In Vg., as in the Greek, there is no verb, and the construction is suspended. Attempts at mending it are the omission of the second in quo et by Ambros. and of in quo et credentes by cod. Boern.
of treuth, the euangele of your heill, in quham ye beleuand ar merkit with the Haligaast of promissioun, 14 Quhilk is the erlis of our heretage, into the redemp TIon of purchasing, into louyng of his glorie. 15 Tharfor I herand your faith, that is in Crist Jesu, and the lufe into al sanctis, 16 Cesse nocht to do thankings for you, making mynd of you in my prayers; 17 That God of ooure Lord Jesu Crist, the fader of glorie, geue to you the spirit of wisdom and of reuelatioun, into the knewing of him; 18 And the eene of your hart lichtnit, that ye wit, quhilk is the hope of his calling, and quhilk ar the richessis of the glorie of his heretage in sanctis; 19 And quhilk is the excellent gretnes of his virtu in to vs that haue beleuet, be the wiking of the mycht of his virtue, 20 Quhilk he wroucht in Crist, raasing him fra deid, and setting him on his richthal in heuenlie thingis, 21 Abone ilk principate, and potestate, and virtue, and dominatioun, and abone ilk name that is namet,(a)

(a) Before namet, namy deleted.

i. 13. in quham ye beleuand: so P. Vg., in quo et credentes, but codd. Amiat., Claromont. omit et. ar merkit: signati estis.
17. into the knewing: so Wy., P., reading, with St., cod. Tolet., and R., in agnitionem. Vg., in a gnitione.
20. setting him: constituens. P. supplies 'him.' Abp. Ham. (p. 163), 'God the father almychtys hes set Jesus our salviour at his rycht land in hevinl thingis, abone all the principatis, potestatis, vertewis and dominationi, ... and also abone all uther creatouris that may be namit, nocht only in this world, but also in the world to cum.'
nacht aany in this warld, bot alsa in the warld to cummand; 22 And made althingis subiect vndir his feet, and gau to him to be hede our al the kirk, 23 That is the body of him, and the plente of him, quhilk is al thingis in al thingis fulfillit.

The ii chaptur.

And quhen ye war deid in your gilitis and synnis, 2 In quhilk ye wandrit sum tyme etire the cours of this warld, etire the prince of the powere of this aere, of the spirit that wirks now in to the sonnis of vnbeleue; 3 In quhilk alsa we al levit sum tyme in the desires of oure flesch, doand the willis of the flesch and of the thoughtis, and we war [4] be kynd the sonnis of jre, as vthr men; 4 Bot God, 5 Be kynd the sonnes.) Thocht Christ commendis to us the innocens and meik-

[1.22. gaue to him to be hede: ipsum dedit caput.

23. plente: plenitudo. quhilk is, &c.: qui omnium in omnibus adimpletur; Rh., 'the fulness of him which is filled all in all.' AV., 'the fulness of him that filleth all in all.' Vv. 20-23: Gau (p. 49), 'god hes rasit yp Iesum christum of deid and hes set hime at his richt hand in the heuine ower al kingdome and power and hes giffine hime pouer and lordschip ower al thing quhilk is or cane be namit noth slannerlie in this vardi, bot alsu in the vardi to cum. And hes subiect al thing onder his feit and hes maid hime heid ower al thing to the halie kirk [reading supra omnia Ecclesia, as in cod. Amiat.] quhilk is his body and he fulfillis al thing in al creaturs.' Abp. Ham. (p. 171), 'God the father eternal hais ordanit Christ to be heid our al the kirk, quhilk is his body.'

ii. 2. wandrit: so Wy., P. Vg., ambulastis. Vv. 1, 2: Abp. Ham. (p. 256), 'God hes quicknit yow [adding, with St., Sixt., conviviscavit from ver. 5] quhen ye wer dere throw trespass and synnis, quhairin in tyme bygan, ye yeid according to the course of this warld, etir the prince that rewilis in this aer quhilk is an spreit that now worcis in the childer of unbelief.'

3. willis: so P., reading voluntates with codd. Boer., Demidov., and S. Jerome's commentary. Cod. Fuld. and other MSS. have voluntates. Vg., voluntatem. Wy., 'wile.' be kynd: natura. jre: Wy., P., 'wrathme.' Abp. Ham. (p. 186), 'In our natural and first nativitie we war al borne the sonnis of wrath as utheris ar.' Burne (f. 10), 've ar al borne the sonnis of vrathe.'
that is riche in mercy, for his ful mekle charitee in
quhilk he luvit vs, 6 Ye, quhen we war deid in synnis,
quiknyt vs to giddire in Crist, be quhais grace ye ar
savit, 7 And agane raasit to giddir, and made to giddire
to sit in heuenlie thingis in Crist Jesu; 8 That he suld
schaw in the waridis abone cummyng the plentouse
richessis of his grace in gudenes on vs in Crist Jesu.
9 For be grace ye ar saluit be faith, and this nocht of
you; for it is the gift of God, 10 Nocht of werkis, that
naman haue glorie. 11 For we ar the making of him,
made of nocht in Crist Jesu, in gude werkis, quhilk
God has ordanit, that we ga in to thame. 12 For quhilk
thing be ye myndfull, that sumtyme ye war hethin in (a)
flesch, quhilk war said prepucie, fra that that is said
circumcisioun made be hand in flesch; 12 And ye war
in that tyme without Crist, alienit fra the leving of Israel,
and gestis of testamentis, nocht hauing hope of promis-

(a) in added above.

ii. 5. Ye: et; P., 'she.' quiknyt vs to giddire: convivi-
ificavit nos.
6. agane raasit to giddir: conuescitatavit. to giddire to
sit: consedere.
7. abone cummyng: supervenientibus.
10. the making of him: Ipsius . . . factura. has ordanit,
that we ga in to thame: preparavit ut in illis ambulenum; but
P., 'hath oderneyd that we go in tho werkis.'
11. ye war hethin: so P., reading, with Hent., Sixt., vos eratis
Gentes; but Wy., 'ye that weren hethene,' with St., cod. Fuldi,
R., vos qui eratis Gentes, which has the support of Victorinus,
Ambros., qui aliquando eratis gentes, and Pelagius, quod aliquando
war said: so Wy., P., translating dicebamus as in cod. Demidov.,
St., Hent., Sixt.; but Clem., dicebamus. Cod. Boern., dicimus aut
dicebamus.
12. And ye war: so P.; Wy., 'that weren'—both reading,
with St., Hent, Sixt., codd. Fuldi., Tolet., Qui eratis. Clem., Quis
gestis of testamentis: so P. Wy., 'herbord men, or gestis of
testamentis.' Vg., hospites testamentorum. Rh., 'strangers of the
testaments.' AV., 'strangers from the covenants of promise.'
sioun, and without God in this word. 18 Bot now in Crist Jesu ye that war sum tymfe ferr, ar made neire in the blude of Crist; 14 For he is oure pece, that made baith aan, and vnbindand the myddil wall of a wall without morter, enmytes in his flech; 16 †And avoidit the law of mandementis be domes, that he mak
ij in to him self in to a new man, makand pece, 16 To reconsele bathe in aa body to God be the croce, slaand the enmytes in him self. 17 And he cummand prechit pece to you that war ferr, and pece to thame that war neire; 18 For be him we baith the haue nere cummyng in aa spirit to the fader. 19 Tharfor now ye ar nocht gestis and strangeris, bot ye ar citizens of sanctis, and houshald menye of God; 20 Abone biggit on the fonndment of apostilis and prophetis, vpone that heicher conye staan, Crist Jesu; 21 In quham ilk bigging made waxis in to ane halie temple in the Lord. 22 In quham alsal be ye biggit to giddir in to the habitacle of God, in the Haligaast.

ii. 14. of a wall without morter: so P. Vg., maceria. Comp. Mammotrectus, 'Macerie-i-muri sine cemento.' Wy., 'of a long wal.' Comp. Johannes Januensis, Catholicon, 'Macerie dicuntur longi parietes quibus vinces vel aliud clauduntur.' Rh., 'of the partition.'
15. And avoidit: evacuans. be domes: decredis. in to him self: in semetipsa; P., 'in hym self.'
19. houshald menye: domestici.
20. Abone biggit: Superadificati. vpone, &c.: following Purvey's strange rendering of the ablative absolute. Wy., 'bi that hijeste corner soon.' Rh., 'Jesus Christ himself being the highest corner soon.'
The iiij chappure.

For the grace of this thing I Paule, the bundin in Crist Jesu, for you hethin men, 2 Gif neuirtheles ye haue herd the dispensatioun of Goddis grace, that is gevin to me in you. 3 For be reuelatioun the sacrait (a) is made knawne to me, as I abone wrate in schort thing, 4 As ye may rede and vndirstand my prudence in the mynisterie of Crist. 5 Quhilk was nocht knawne to vthir generatiouns to the sonnis of men, as it is now schewit to his hali apostilis, and prophetis in the spirit, 6 That hethin men ar togiddire airis, and of aa body, and parttakaris togiddir of his behecht in Crist Jesu be the euangele; 7 Quhais mynistere I am made, be the gift of Goddis grace,

(a) sacrait corrected out of sacrament.

iii. i. the bundin in Crist Jesu: vinctus Christi Jesu. P., 'the boundun of Crist Jhesu,' and similarly Wy.
2. in you: in vobis; but Rh., with the Greek, 'toward you.'
3. sacrait: sacramentum; Wy., P., 'sacrament,' and so in ver.
9. Tyndal, 'mistry.' is made knawne: notum . . . factum est.
4. As ye may rede and vndirstand: Prout potestis legentes intelligere. mynisterie: reading ministerio with St., and cod. Tolet., Pelagius; but Vg., mysterio. Cod. Boern., sacramentum. Most MSS. of P. have 'mynysterie,' but MS. A., 'mystery'; while Wy. generally has 'mysterie,' but one MS. 'mynysterie.' Vv. 2-5: Burne (f. 158), 'ze haue hard of the dispensatione of the grace of God, quhilk vas geuin to me for zour caus, becaus be ane reuelatioun he maid the mysterie knauin to me (as I vrait in feu vordis befoir, of the quhilk, quhen ze reid thame, ze may vndirstand my knaledge in the mysterie of Christ) quhilk in vther aiges vas nocht knauin to the sonis of men.'
6. togiddire airis: coheredes; Wy., P., 'euen eiris.' of aa body: corporales. parttakaris togiddir: participes; P., 'parteneris togidere.' Wy., 'to gidere parceneris.' Rh., 'coheirs and concorporate and comparticipant.' behecht: Wy., P., 'biheest.'
7. be: secundum; and so again in this verse.
quhilk is gevyn to me be the wirking of his vertue. 8 To me, leest of al sanctis, this grace is gevyn to preche among hethin men the vnsercheable richessis of Crist; 9 And to lichtin al men, quhilk is the dispensatioun of sacrait (a) hid fra warldis in God, that made al thingis of nocht; 10 That the mony-fald wisdom of God be knawne to princis and pot-estatis in heuenlie thingis be the kirk, 11 Be the before ordinance of warldis, quhilk he made in Crist Jesu our Lord. 12 In quham we haue traist and nere cumnyng, in confidence be faith of him. 13 For quhilk thing I ask, that ye sailye nocht in my tribulatiounns for you, quhilk is your glorie. 14 For grace of this thing I bow my kneis to the fader of our Lord Jesu Crist, 15 Of quham ilk faderhede in heuenis and in erd is namet, 16 That he geve to you, eftire the richessis of his glorie, virtue to be strenthit be his spirit in the innerman, 17 That Crist duelle be faith in your harts; that ye rutit and groundit in charitee, 18 May comprehende with al sanctis, quhilk is the breed, and the lenthe, and the heichnes, and the deepnes; 19 Als to wit the cher-itee of Crist, mare excellent than science, that ye

(a) sacrait, MS. blotted; possibly sacraitis.

iii. 10. mony-fald: P., 'myche fold.' Wy., 'mochefold.' princis: so Wy., P., reading, with St., Hent., codd. Amiat., Fuld., Boern., principibus. Clem., principatibus. in heuenlie thingis: in celestibus; Rh., 'in celestials.' AV., 'in heavenly places.'

11. before ordinance: praefinitionem.

12. confidence: confidentia. Wy., 'trustynge;' P., 'tristenyng.' Usually 'traistin' in Nis., as at 2 Cor. i. 15.


19. to wit: Scire.
be fullilist in al the plente of Gode. 20 And to
him that is mychte to do al thingis mare plenteouslie
than we ask or vndirstand, be the virtue that wirkis
in vs, 21 To him be glorie in the kirk, and in Crist
Jesu, in to all the generatiounns of the warlde of
warldis. Amen.  

iii chap.

Tharfor I bundin for the Lord beske you, that
ye gang worthilie in the calling, in qhilk ye are
callit, 2 With al meeknes and myldnes, with pacience
supporting ilk thir in charitee, 3 Besy to kepe
vnitie in spirit in the band of pece. 4 Aa body
and aa spirit, as ye ar callit into aan hope of your
calling; 5 Aa Lord, aa faith, aa baptyme, 6 Aa
God and fader of alle, qhilk is abone almen, and
be al thingis, and in vs all. 7 Bot to ilk of
vs grace is gevin be the mesure of the geving (a)
of Crist; 8 For qhilk thing he sais, He ascendand
on hie, ledde captituee captue, he gave giftis to

(a) geving written above giftis deleted.

iii. 19. In al the plente: in omnem plenitudinem; Rh., ‘unto.’
iv. 1. gang: Wy., P., ‘walke.’ Vg., ambuletis. In qhilk:
gua. AV., ‘wherewith.’ calling ... callit: Wy., P., ‘clep-ynyng ... clepid’; and so in ver. 4.
5. as faith: Abp. Ham. (p. 171), ‘Thair is bot ane faith.’
8. ascendand: P., ‘stynge’; so ‘ascendit,’ vv. 9, 10, for
Purveys’s stiede.’ captituee captue: Wy., P., ‘caitifie caitifie.’
Hampole (p. 234), ‘Thou steghe in till hegte, thou toke the
caytie: thou toke giftes in men.’ Surtees Psalter (p. 197)—

‘Pou steghe in heght, toke wrecchenedees,
Name giftis in men mare and lesse.’

J. Ham. (Cath. Traict., sig T, ij. v.), ‘ascending to the heich
place he hes led captitue captue, and geuin giftis to men.’ Gau
(p. 49), ‘he is passit vp to heicht and twik the presoners with hime
And hes gifine giftis to men.’
Psal. lxxxii. c. 9 But quhat is it, that he ascendit vp, bot alsa that he com doun first into the lawere partis of the erd? 10 He it is that com doun, and that ascendit on all heuenis, that he sulde fulfill althingis. 11 And he gave sum apostilis, sum prophetis, vthir evangelistis, vthier schephirdis and techeris, 12 To the full ending of sanctis, in to the werk of mynisterie, into edification of Cristis body, 13 Till we rynn all into vnitie of faith and of knawing of Goddis sonn, into a perfite man, ethir the mesure of age of the plente of Crist; 14 That we ar nocht now litil childir, moving as wawis, and be nocht born about of ilk wynde of teching in the waywartnes

iv. 9. bot alsa that: nisi quia et; P., 'no but that also.' Wy., 'no but for.' J. Ham. (Fac. Tract, p. 217), 'passit doun to the inuerte partes of the earthe.'

10. He it is, &c.: so P. Vg., Qui descendit, ipse est et qui ascendit. on: super. Abp. Ham. (p. 163), 'He ascendit abone al the hevins.' fulfill: so Wy. P., 'fille.' Vg., impleveret. Cod. Tolet., adimpleret.

12. full ending: consummationem; AV., 'perfecting.'

13. rynn: occurransus. plente: plenitudinis. Vv. 11-13: Abp. Ham. (p. 231), 'Our salviour hes gevin sum to be Apostilis, sum to be Prophetis, sum to be Evangelistis, sum to be pastouris and doctouris, to the consummation of the soul of sanctis in the werk of ministratiaun, for the edification of the mistik bodye of Christ, quhil we all mete togidder in ane faith and knawlege of the sonne of God.' J. Ham. (Cath. Tract., sig. Q, iiij.), 'Christ hes gevin to his kirk sum apostilis, sum prophetis, sum euangelistes, sum pastores and doctoris, vnto the tymes the sanctes be perfitt, to the vark of ministerie, and to the edification of Christis bodie, vnto the consummation of the varld: id. (Fac. Tract., p. 177), 'Christ hes gevin to his kirk, some Apostles, some Prophetes, vthers Evangelists, vthers pastores and doctors, to the consummation of the Sainctes for the werk of the ministerie, to the edification of the bodie of Christ . . . whil we mait al and be assemblit in the vnitie of faith.'

14. That we ar nocht now: P., 'that we be not now.' Vg., Ut jam non sinus. moving as wawis: so Wy., P. Vg., fluctuantes. J. Ham. (Fac. Tract., p. 121), 'And not be drawin away with euerie lycht wind of doctrine.' waywartnes: nequitia.
of men, in subtile wit to the desaving of errour.
16 Bot do we treuth in charitee, and wax in him be al thingis, that is Crist our hede;
16 Of quham al the body set togiddir, and bundin togiddire be ilk iuncture of vndirseruynge, be wirkynge into the mesure of ilk membre, makis increscing of the body, in to edification of itselv in charitee. ¶ 17 Tharfor I say and witnes this thing in the Lorde, that ye walk nocht now, as hethin men walkis, in the vanitie of thar wit;
18 That haue vndirstanding mirknyt with mirknessis, and ar alienit fra the lijf of God, be ignorance that is in thame, for the blindnes of thar hart.
19 Quhilk despairand betuke thame self to vnchastitie, into the wirkynge of al vnclennes in couatitie. 30 Bot ye haue nocht sa lerit Crist, 21 Gif neurtheles ye haue herd him, and ar techit in him, as is treuth in Jesu. 22 Do ye awaie be the ald leving the ald man, that is corrupt be the desires of errour; ¶ 22 And be ye renuwt in the spirit of your saule; 24 And cleith ye the new man, quhilk is made eftire God in richthuisnes and halynes

iv. 15. do we . . . and wax: facientes . . . crescamus. our hede: caput.
16. iuncture of vndirseruynge: P., 'ioynture of vnder seruyng.'
Vg., juncturam subministrationis. be wirkynge: secundum operationem.
17. hethin men: et Gentes.
18. mirknyt with mirknessis: P., 'derkned with derknessis.'
Vg., Tenebris obscuratum. and ar alienit: alienati.
21. ar techit: adacti estis; Rh., 'have been taught.'
23. saule: so P. Wy., 'mynde.' Vg., mentis.
24. cleith ye: induite.
thame. 8 For ye war sumtyme mirknessis, bot now licht in the Lorde. Walk ye as the sonnis of licht. 9 For the fruit of licht is in al gudnes, and richtuisnes, and treuth. 10 And preue ye quhat thing is wele pleasing to God. 11 And will ye nocht comoun to vnfructuous werkis of mirknessis; bot mare re-preue ye. 12 For quhat thingis ar done of thame in priuee, it is foule, ye, to speke. 13 And al thingis that ar repreuit of the licht, ar opinie schewit; for althing that is schewit, is licht. 14 For qhilk thing he sais, Ryse thou that slepis, and ryse vp fra dede, and Crist sal lichtin thee. 15 Tharfor, brether, se ye how warlie ye sal ga; nocht as vnwise men, 16 Bot as wised men, agane byand tyme, for the dais ar euile. 17 Tharfor wil ye nocht be made vnwise, bot vndirstandand quhilk is the will of Gode. 18 And will ye nocht be drunkin of wyne, in quhilk is licherie, bot be ye fillit with the Haligast; 19 And speke ye to yow self in psalmes, and ympnes, and spirituale sangis, syngand and sayand psalme in your hartis to the Lorde; 20 Euirmare doing thankingis for al thingis in the name of our Lord Jesu Crist to God and to the fader. 21 Be ye subiect togiddire

10. And preue ye : Probantes.
11. comoun : communicare.
12. ye, to speke : et dicere.
13. of the licht, are opinie schewit : so divided in the MS.; but Vg., a lumine manifestatur. Rh., 'are manifested by the light.'
14. fra dade : a mortuis. Abp. Ham. (p. 161), 'Ryse thou that sleipsis, ryse up fra the dede and Christ sal lychtin the.'
15. how warlie : quomodo caute.
16. agane byand : redimenteres.
18. licherie : so P. Wy., 'luxurie.' Vg., luxuria.
19. And speke ye : Loquentes. sayand psalme : so Wy., P. Vg., psallentes.
20. to the fader : so P.; but Wy. omits 'to.'
in the drede of Crist. 

22 Women, be thai subiect to thare husbandis, as to the Lord, 23 For the man is hede of the woman, as Crist is hede of the kirk; he is saluour of his body. 24 Bot as the kirk is subiect to Crist, sa women to thar husbandis in al thingis. 25 Men, lufe ye your wifis, as Crist luvit the kirk, and gave him self for it, 26 To mak it haly, and clenget it with the wesching of watre, in the word of liif, 27 To gefe the kirk gloriouse to him self, that it had na wem, nore runkile, or ony sic thing, but that yt be haly and vndefouli. 28 Sa alsa men aucht to lufe thar wyues, as thare awne bodijs. He that luvis his wif, luvis him self; 29 For na man hatit euir his awn flesch, bot nurysis and

v. 22. Women, be that subiect: so P. Wy., ‘Be wymmen suget.’

23. he is saluour of his body: so P., but with is underlined. Wy., ‘he sauyour of his body.’ Vg., Ipse, salvator corporis eius—the last word of slight authority.

24. sa: ita et.

26. and clenget it with the wesching: so P. Clem., mundans lavacros; St., Hent., Sixt. add eam, with Ambros., Pelagius. J. Ham. (Fac. Traict., p. 158), ‘cleingis his kirk be the lauer of water in the word of lyf’: id. (p. 227), ‘Christ clyningis his kirk be the lauer of water in the word of lyf.’

27. To gefe: Ut exhiberet. that it had: so P. Vg., habentem. wem: maculam. runkile: Wy., P., ‘ryueling’; but one MS. of Wy. has ‘wringle,’ and one of P. a marginal reading, ‘ether wyrkile.’ Vg., rugam. Vv. 25-27: J. Ham. (Cath. Traict., sig. Q. i.), ‘Christ hes luifit his kirk, and hes geuin him self for hir, to mak hir haly thairby, vesching hir vth ye lauer of valter in ye vord, yat he micht exhibit and fourthschau to him self ane glorious and excellent kirk, not haiying ony spot runkill or ony vther sic blot, bot yat scho mycht be halie and immaculat.’ Abp. Ham. (p. 44), ‘Christ hais luiffit the kirk, . . . and has gevin him self for it, to sanctifie it, and clenget it in the fountaine of watter be the word of lyfe, to mak it to himself ane glorious congrescioniou, haiffand na spot nor runkil, nor ony siclike thing, bot that it suld be haly and without repref’: id. (p. 171), ‘Christ hais luiffit his kirk swa, that he hes gevin him self for it for to hallow it, be the lawar of Baptyme and the word of God, that it suld be haly without smot or fyth.’

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fostris it, as Crist dois the kirk. 30 And we are membirs of his body, of his flesch, and of his baanis. 31 For this thing a man sal forsake his fader and his moder, and he sal draw to his wiff; and thai salbe ii in aa flesch. 32 This sacrait (a) is gret; ye, I say in Crist, and in the kirk. 33 Neuirtheles, ye alle ilkman lufe his wiff as him self; and the wiff dreed hir husbande.

vi chaptur.

Sonnis, obey ye to your fadris and modris, in the Lord; for this thing is richtfull. 2 Honour thou thi fader and thi moder, that is the first mandment in beheest; 3 That it be wele to thee, and that thou be lang leving on the erde. 4 And, fadris, will ye nocht prouok your sonnis to ire; bot nuryse ye thame in teching and chastising of the Lord. 5 Seruandis, obey ye to feschlie lordis with drede ande trembling, in sympilnes of your hart, as to Crist; 6 Nocht seruyng

(a) sacrait corrected out of sacrament.

v. 29. as Crist, &c.: sicut et Christus Ecclesiam. P. supplies 'doith.'
30. And: Quia. J. Ham. (Fac. Traict., p. 371), 'flesche of his flesche, and baine of his baine.'
31. he salt draw: adharebit; Rh., 'and shall cleave.'
32. sacrait: sacramentum; Wy., P., 'sacrament.' Tyndal, 'secrete.' ye, I say: ego autem dico. Abp. Ham. (p. 236), 'Matrimonye is ane gret sacrament, bot I say in Christ and in the kirk.' J. Ham. (Fac. Traict., p. 416), 'This is a great sacrament, bot I say in Christ and in his kirk.'
vi. i. fadris and modris: parentibus vestris. Wy., P., 'fadir and modir'; but one MS. of Wy. has plurals.
2. in beheest: so P., 'biheest.' Vg., in promissione.
4. prouok: Wy., P., 'terre.' Vg., provocare. ire: Wy., P., 'wratheth.' chastising: correctiones. AV., 'admonition.' Abp. Ham. (p. 79), 'Fatheris provoke nocht your barnis to crabtines, bot foster thame and teche thame in the dredour of God.'
5. feschlie: carnalibus; Rh., 'according to the flesh.'
at the e, as plesing to men, bot as seruandis of Crist; doing the will of God be discretionn, 7 With gude will seruand as to the Lord, and nocth as to men; wittand that ilkman, 8 Quhat euir gude thing he sal do, he sal resaue this of the Lorde, quhetir seruand, quhetir fre man. 9 And ye, lordis, do the sammin thing to thame, forvegand manassis; wittand that bathe thare Lord and youris is in heuenis, and the taking of personsuns is nocht anentis God. 10 Here eftirwart, brether, be ye confortit in the Lord, and in the mycht of his virtue. 11 Cleith you with the armour of God, that ye may stand aganes aspyngis of the deuile.

For quhy stryving is nocht to vs aganes fleisch and blude, bot aganes the princis and potestatis, aganes gouernouris of the world of thir mirknessis, aganes spirituale thingis of wickitnes, in heuenlie thingis.

Tharfore tak ye the armour of God, that ye may aganestand in the euile day; and in al thingis stand

vi. 6. at the e: ad oculum. be discretionn: so P. Wy., 'of ynwitt, or resoun.' Vg., ex animo. Rh., 'from the heart.' Vv. 5-7: Abp. Ham. (p. 80), 'Servandis obey carnal masteris with dredour and reverence, with a simple hart as to Christ, nocht allanerly to make service to the Ee sycht for mennis plesour, bot as the servandis of Christ, doand the will of God fra the hart with gud will evin thinkand as ye suld serve God.'


AV., 'respect.' anentis God: so Wy., P., reading apud Deum with codd. Demidov., Claromont., Aug., and R. Vg., apud eum. Comp. Col. iii. 25. Abp. Ham. (p. 80), 'And ye masteris do siclik to thame, be nocht rygourous and bitter to thame, knawand weil that your Lord is in hevin, to quhome all men is lyk in pyrece and all bocht with ane blud of Christ.'

11. aspyngis: so P. Vg., insidias. Wy., 'aspyngis, or asaylingis.' Rh., 'deceits.'

12. For quhy, &c.: Quoniam non est nobis colluctatio. in heuenlie thingis: in celestibus; Rh., 'in the celestialis.' RV., 'in the heavenly places.'

ye perfite. 14 Tharfore stand ye, and be ye beltit about your lendis in suthfastnes, and clehit with the habrioun of richtuisnes, 15 And your feet schode in making reddy of the euangele of pece. 16 In althingis, tak ye the scheeld of faith, in quhilk ye may slokin al the fyrie dartis of the warilde. 17 And tak ye the helm of hell, and the swerde of the spirit, that is the word of Gode. 18 Be al prayer and beseking pray ye al tyme in spirit: and in him waking in al besynes, and besekand for al halymen, 19 And for me, that word be gevin to me in opnyng of my mouth, with traist to mak knawne the misterie of the euangele, 20 For quhilk I am set in message in a chenye; sa that in it I be hardy to spek, as it behuvis me. 21 And that ye witt, quhat thingis ar about me, quhat I do, Tithicus, my maast dere brother, and faithful mynister in the Lord, sal mak all thingis knawne to you; 22 Quham I send to you for this sammin thing,

15. in making reddy: in preparatione.
16. tak ye: so P. Vg., sumentes. of the warlde: a slip of Nisbet’s; P., ‘of the worste.’ Wy., ‘of the worst enimy.’ Vg., nequeiissimi. Rh., ‘of the most wicked one.’ Abp. Ham. (p. 128), ‘In all thingis tak ye hald of the buklar of faith, quhairwith ye may slokkin the fyrie dartis of the wyckit spret.’
17. helli: P., ‘helthe.’ Vg., salutis. Vv. 14-17: Abp. Ham. (p. 267), ‘Belt our loynyes with verite. Put apon us the brest plait of rychteousnes. Let the fete—of our mind—be schod with the evangil of paice. Abone al thingis gey us grace to take hald of the buclkar of faith, quhairwith we may slokkin the fyrie dartis of the wyckit spreet. Put on our head the helmoute of salvatioun. Let us alwaies beare in our hand the sword of the spreet quhilk is thi haly word.’
that ye knaw quhat thingis ar about vs, and that your harts be confortit. 23 Peces to brether, and charitee, with faith of Godoure fader, and of the Lord Jesu Crist. 24 Grace with almen that luvis our Lord Jesu Crist inuncorruptioun. Amen.

Sent fra Rome vnto the Ephesians be Tichicus.

vi. 23. of God our fader: so Wy., P., reading a Deo patre nostro, as in St., Sixt., Ambrosiaster, and R. Clem. omits nostro.

No colophon in Wy., P., Vg. Tyndal, 'Sent from Rome vnto the Ephesians by Tichicus.'
PHILIPPENSES ar of Macedonie. Thir, quhen thai
had resauct the word of treuth, stude stedfastlie in
the faith, and thai resauct nocth fals apostilis. The apostile
loues or comendis (b) thir, writing to thame fra Rome, out
of prisoun, be Epaphrodite.

To the Philippians.

The first chapture.

PAULE and Timothe, seruandis of Jesu Crist, to
al the halymen in Crist Jesu, that ar at Philip-
pus, with bishopis and dekenis, 2Grace to you
and pece of God oure fader, and of the Lord Jesu
Crist. [8] I do thankingis to my God in al mynde
of yow 4Euirmare in al my prayeris for al yow
with ioy, makand a beseking 5On (c) your comonyng

(a) The Prolouuge is, as usual, from Purvey. The original in
Cod. Amiat. is: 'Philippenses sunt Macedones. Hi accepto verbo
veritatis persteterunt in fide nec receperunt falsos apostolos. Hos
conlaudat apostolus, scribens eis a Roma de carcere per Epha-
fridotum.'

(b) loues or comendis: Wy., P., 'preisith.'

(c) on written above of deleted.

1. 2. Grace to you and pece: so Wy. Vg., Gratia vobis, et
pax. P., 'grace and pees to yoo.' Comp. Colossians i. 3.
4. makand: so Wy., 'makyng.' Vg., faciens. P., 'and
make.'
5. On your comonyng: super communicatone vestra; Rh., 'for
your communicating.' RV., 'for your fellowship in furtherance of
the gospel.'
in the gospele of Crist, fra the first day til now;  
6 Traisting this ilk thing, that he that begann in you  
a gude werk, sal performe it till into the day of  
Jesu Crist. 7 As it is just to me to fele this thing  
for al you, for that I haue you in hart, and in  
my bandis, and in defending and confermyng of the  
gospele, that all ye be fallowis of my ioy.  
8 For God is a witenes to mee, how I couate al you in the  
bowelis of our Jesu Crist. 9 And this thing I pray, that  
your charitee be plenteous mare and mare in cunningg,  
and in al witt;  
10 That ye preue the bettur thingis,  
that ye be clene and without offence in the day of  
Crist;  
11 Fillit with the fruit of richtuisnes be Jesu  
Crist, into glorie and loving of God.  
12 For, brother, I will that ye witt, that the thingis that ar  
about me haue cummin mare to profitt of the  
gospele,  
13 Sa that my bandis war made knawne in  
Crist, in ilk tolbuthe, and in all vther places;  
14 That ma of brether traisting in the Lord mare  
plenteouslie for my bandis, durst without drede speke  
the word of God.  
15 Bot sum for invy and strijf,  
and sum for gude will, prechis Crist;  
16 And sum

8. of our Jesu Crist: Jesu Christi; 'our' not in Wy., P.
10. the bettur thingis: potiora. clane: sinceri.
11. loving: laudem; Wy., P., 'the heriyng.'
12. the thingis that ar about me: quae circa me sunt; AV.,
'the things which happened unto me.' profitt: prospectum;
Rh., 'furtherance,' and so in ver. 25.
13. in ilk tolbuthe: in omni pratorio; Wy., P., 'in ech moot halle.'
Rh., 'in all the court.' RV., 'throughout the whole praetorian guard.'
14. That: so Wy., P., reading Ut with St., Hent., Sixt., Pelag.,
Ambros., R., and the Sarum Breviary. Clem., with the best
authority, Et. traisting . . . mare plenteoualle for my
bandis: so P., collocating confidentes vinculis meis abundantius;
but Wy., 'tristenynge in my boondis, more plenteously dursten,'
reading confidentes in vinculis meis, abundantius auderent, with
St., Hent., Sixt., R. Clem. omits in.
15. and sum: quidam autem et.
of charitee, witting that I am put in the defence of the gospele. 17 Bot sum of strijf schawis (a) Crist nocht clenelie, gessing thame to raase tribulationouw to my bandis. 18 Bot the quhile on al maner, outhir be occasiou, outhir be treuth, Crist is schewit; and in this thing I haue ioy, bot alsa I sal haue ioy. 19 And I wate, that this thing sal cum to me into heill be your prayere, and the vndirmynistring of the spirit of Jesu Crist, 20 Be my abiding and hope. For in na thing I salbe schamyt, bot in al traist as euirmare and now, Crist salbe magnifijt in my body, outhir be lijf, outhir be deid. 21 For to me to leewe is Crist, and to dees is wynnyng. 22 That gif to leue in flesch, is fruit of werk to me, and quhat I sal chese, I know nocht. 23 Bot I am constreyneyt of ij thongis, I haue desire to be dissoluit, and to be with Crist, it is mekile mare bettire; 24 Bot to duell in

(a) schawis altered out of schawand.
flesch, is nedefull for you. And I traisting this thing, wate that I sal duelle, and perfitelie duell to al you, to your profytt and ioy of faith, That your thanking abondon in Crist Jesu in me, be my cummyng eftsonde to you. Aanly leue ye worthilie to the gospele of Crist, that quhethir quhen I cum and se you, outhir absent I here of you, that ye stand in aa spirit of aa will, traualand togiddire to the faith of the euangele. And in na thing be ye afferit of aduersarijs, quhilk is to thame cause of perditio, bot to you cause of heile. And this thing is of God. For it is gevin to you for Crist, that nocht aanly ye beleue in him, bot also that ye suffire for him; Having the sammin striif, quhilk ye saw in me, and now ye haue herde of me.

The Secunde cheptur.

Tharfor gif ony confort is in (a) Crist, gif ony solace of charitee, gif ony fallouschip of spirit, gif ony inwartnes of mercy doing, Fulfill ye my ioy, that ye vndirstande the sammin thing, and haue the sammin charitee, of aa will, and fele the sammin thing; Nothing be striif, nouthir be vane glorie, bot in meeknes, demand ilk vthir to be hieare than him self; Nocht behaldand ilk be him self quhat thingis ar his awne, bot tha thingis that ar of

(a) in written above of deleted.

24. for you: propter vos.
25. I sal duelle, and perfitelie duell: so Wy., P. Vg., manebo, Rh., *I shall abide and continue.*
26. Leue ye worthilie to the gospele: digne Evangelio . . . conversamini. of aa will: unanimes.
28. And this thing is of God: so in Wy., P., wrongly separated from the previous clause. P. underlines its. Vg., et hoc a Deo.
ii. i. inwartnes: so P. Wy., *entraylis,* Vg., viscera.
2. and haue: so P. Vg., habentes.
And fele ye this thing in you, quhilk alsa in Crist Jesu; That quhen he was in the forme of God, demyet ocht rubberie, that him self war euent to God; Bot he lawit him self, takand the forme of a seruard, and was into the liknes of men, and in habite was fundin as a man. He mekit him self, and was made obedient to the deide, ye, to the deide of the croce. For the quhilk thing God vphieit him, and gaue to him a name that is abone al name; That in the name of Jesu ilk kne be bowit, of heuenlie thingis, of erdlie thingis and of hellis; And ilk tonng knawleche, that the Lord Jesu Crist is in the glorie of Gode the fader.

Tharfore, my maast dereworth brether, as euir-mare ye haue obeyit, nocht in my presens aanly, bot mekle mare now in my absence, wrik ye with drede and tremblings your hele. For it is God that wirkis in you, bathe to will, and to performe, for gude will.

ii. 6. _rubberie_: _rapinam_; Wy., P., ‘rauen.’ Tyndal, ‘robbery.’
Vv. 5, 6: Gau (p. 37), ‘Feil the same mind in zow quhilk wsz in Christ Jesu quhilk beand in the schaip of God et ce.’
7. _was_: P., ‘was maad.’ Vg., _factus_. Wy., ‘into lyknese of men maad.’ _was fundin_: _inventus._
8. _and was made_: _factus_. _ye, to the deide_: _mortem autem._
Abp. Ham. (p. 156), ‘He mekit himself and became obedient evin to his deide, the verrai deide of the crosse.’ Gau (p. 43) paraphrases, ‘the sone of God humilit him of his hie maistie and come in the vardil and suffert deid apone ane cors for our sinnis.’
9. _vphieit:_ Wy., P., ‘enhaunsidr.’ Vg., _exaltavit._
10. _of hellis_: _infernorum._ Abp. Ham. (p. 139), ‘In the name of Jesus, all kneis suld bow, of hevily creatureis, of erdly, and of hell.’
13. _for gude will_: so Wy., P. Vg., _pro bona voluntate._ Rh., ‘according to his good will.’
ingis and doutingis, 15 That ye be without playnt, and symple as the sonnis of God, without repreef, in the myddis of a schrewit natioun, and a wawart; amang qhilk ye schyne as gevaris of lichet in the warld. 16 And hald ye togiddire the word of lijf to my glorie in the day of Crist, for I haue nocht runnin in vane, nouthis I haue traualit in vane. 17 Bot though I be offrit or slane on the sacrifice and (a) seruice of your faith, I haue ioy, and thank you all. 18 And the sammin thing haue ye ioy, and thank ye me. 19 And I hope in the Lord Jesu, that I sal send Tymothe sone to yow, that I be of gude confort, quhen tha thingis ar knawne that ar about you. 20 For I haue naman sa of aa will, that is besie for you with clene affectioun. 21 For al men sekis tha thingis that ar thare awne, nocht tha thingis that ar of Jesu Crist. 22 Bot knaw ye the assay of him, for as a sonn to the fader he has seruit with me in the euangele. 23 Therfore I hope that I sal send him to yow, sone as I se quhat thingis ar about me. 24 And I traist in the Lord, that alsa my self sal cum to you sone. 25 And I gessit it nedefull to send to you Epaphrodite, my bruther and euen wirkare, and myn euen knycyth, bot youre

(a) and substituted for or deleted.

ii. 15. symple as the sonnis of God: so P., adding sicut as in Ambros., simplices sicut filii Dei, and cod. Boern., sincerus aut simplices sicut filii Dei; but Vg., simplices filii Dei. Wy., ‘the symple sones of God.’

16. And hald ye: so P. Vg., continentes. for: quia.

17. offrit or slane: so P. Wy., ‘offrid, or slayn.’ Vg., immolor. thank: congratulor; Wy., ‘to gidere thank,’ and so in the next verse, et congrutulamini mihi, ‘and to gidere thanke me.’

20. of aa will: unanimem. besie: solicitus. clene: sincera.

22. assay: experimentum.

23. some as: max ut; Wy., P., ‘anoon as.’

25. euen wirkare . . . euen knycyth: cooperatorem . . . com-militonem.
TO THE PHILIPPIANS. [ii. 26.
apostile, and the mynister of my nede. 26 For he
desirit you all, and he was soroufull, for that ye
herde that he was seek. 27 For he was seke to the
dede, bot God had mercy on him; and nocht
aanly on him, bot alsa on me, that I had nocht
havynes on havynes. 28 Tharfore mare hastilie I send
him, that quhen ye haue sene him, ye haue ioy(a)
aganewart, and I be without havynes. 29 Tharfore
resau ye him with al ioy in the Lord, and haue ye
sic with all honour. 30 For the werk of Crist he yede
to the dede, gevand his lijf, that he suld fulfill that
that failyeit of you anentis my service.

The iii chaptur.

Hyne forwart, my brether, haue ye ioy in the Lord.
To write to you the sammin thingis, to me it is nocht
slaw, and to you it is necessarie. 2 Se ye hundis, se
ye eul wirkaris, se ye diuisioun. 3 For we ar circum-
cisio, the quhilk be spirit seruis to God, and glories
in Crist Jesu, and we haue nocht traist in the flesch,
4 Thocht I haue traist, ye, in the flesch. Gif ony

(a) After ioy, eftir deleted.

ii. 26. for that : propter quaod; P., 'therfor that.' Wy., 'for
that and,' reading, with R., propter quaod et.
27. For he was seke: so P.; but Vg., Nam et infirmatus est.
Wy., 'Forwhi and he was maad syk.' Cod. Fuld. omits et;
Ambros. reads, Etenim infirmatus est.
28. aganewart: iterum; Wy., P., 'eft.'
30. For, &c.: Quoniam propter opus. One MS. of P. has been
corrected to, 'For for the werk.'
iii. 1. to me: miki guidem; Wy., 'forsoth to me.' slaw:
pigrum; Rh., 'tedious.'
2. diuisioun: so Wy., P. Vg., concisionem. Rh., 'concisio.'
Abp. Ham. (p. 4), 'Behald the doggis, behald ewil workeris, behald
contentioun and divisioun.'
3. and we haue nocht: et non . . . habentes.
vthir man is seen to traist in fleisch, I mare, ⁵ That was circumcidit in the vii day, of the kyrr of Israel, of the lynage of Beniamyn, an Hebrew of Hebreus, be the law a Pharisee, ⁶ Be lufe persewand the kirk of God, be richtuisnes that is in the law levand without plaint. ⁷ Bot quhilk thingis war to me wynnyngis, I haue demyt thir emparings for Crist. ⁸ Neuirtheles, I gesse al thingis to be pairment for the clere science of Jesu Crist my Lord, for quhain I made al thingis pairment, and I deme as dirt, that I wyn Crist, ⁹ And that I be fundin in him, nocht havand my richtuisnes that is of the law, bot that that is of the faith of Crist Jesu, that is of God the richtuisnes in faith, ¹⁰ To know him, and the virtue of his aganerysing, and the fallouschip of his passioun, and to be made like to his dede, ¹¹ Gif ony maner I cum to the resurrectioun that is fra dede. ¹² Nocht that now I haue takin, or now I am perfite; bot I folow, gif in ony maner I comprehend, in quhilk thing alsai I am comprehendit of Crist Jesu. ¹³ Brether, I deme me nocht that I haue comprehendit; bot aa thing, I foryet thain thingis that ar behind, and streke furth my self to thain.

ii. Cor. xii. 
a. 
Actis xxiii. 
a., xxvi. 2., and xxviii. 
F. 144 r. 
Actis ix. c. 
Gal. i. b. 
Math. xiii. c. 
Joh. xvii. a. 
Coll. ii. a. 

Roma. vi. a.

iii. 4. is seen: videtur; Rh. ´see´.
5. That was circumcidit: Circumcisus.
7. emparings: detrimenta.
8. the clere science: eminentem scientiam. dirt: stercora; P., ´dirt.´
11. I cum: so P. Vg., occurram. Wy., ´I shal come, or renne aysens.´ Cod. Boern. has occurram aut obviavero; Victorinus, obviusiam. AV., ´I might attain.´
12. I haue takin: acceperim; and so at iv. 9, 18. Rh., ´I have received.´
13. I foryet. . . and streke furth: obliviscens . . . extendens.
thingis that ar before, 14 And persew to the ordanit mede of the hie calling of God in Crist Jesu. 15 Thar-
for qhuaeur we ar perfite, fele we this thing. And
gif ye vndirstand in vthir maner ony thing, this thing
God sal schaw to you. 16 Neuirtheles to quhat thing
we haue cummin, that we vndirstande the sammin
thing, and that we perfitelie duelle in the sammin
reule. 17 Brether, be ye my followaris, and wait ye
thame that walkis sa, as ye haue oure forme. 18 For
mony walkis, quhilk I haue said oft to you, but
now I wepan say, the ennimyis of Cristis croce,
Quhais end is dede, quhais god is the wambe,
and the glorie in confusioun of thame, that sauouris

iii. 14. the ordanit mede: so P.; but Vg., Ad destinatum per-
seuor, ad braviuim. Pelagius and R. (corrected) omit the second
ad. Wy., 'stregchinge my siff forsoth to tho thingis that ben the
forme, to the oredyne thing, pursue to the pris'; after some
reading like Ambros., extendens me, secundum destinaturn inseuor
ad palmam. Victorinus, extendens me secundum regulam, sector ad
braviuim, and cod. Claromont., me extendens secundum regulam,
consequor ad braviuim, point to an early difference of interpretation.

15. Tharfor qhuaeur we ar: so Wy., P. Vg., Quicumque ergo
perfecti sumus. this thing: so P. Vg., et hoc. Wy., 'and
that thing.'

16. that we vndirstande the sammin thing: ut idem sapiamus
—a gloss interpolated in the Greek from Gal. vi. 16, Phil. ii. 2.
and that we perfitelie duelle in the sammin reule: so Wy., P.,
adding ut as in cod. Demidov., et ut in eadem regula permaneatis,
and spoiling the sense. Vg., et in eadem permaneamus regula.
Rh. (omitting et with Hent.), 'let us continue in the same rule.'
In Vg. regula also derives from a gloss of the Greek text. Some
ancient authorities filled in the meaning differently: so cod. Boern.,
ut idem sapiamus aut idem sapere, huic ipsi convenire; cod. Claro-
mont., versuntamem in quo pervenimus, in ipsum sapiamus ad hoc
ipsam convenire; Ambros., et in eo ambulanmus. RV., 'only,
whereunto we have already attained, by that same rule let us
walk.' Burne (f. 163), 'lat vs nocht depairt from the Reul of
fayth, that ve may al say ane thing.'

17. wait ye: observe.
18. I wepan say: et flens dico.
19. dede: intenius. Wy., 'deeth, or perishing.' Rh., 'de-
struction.'
erdlie thingis. 20 Botoure leving is in heuenis; fra quyyne alsawe abide the saluatoreoure Lord Jesucrist, 21 Quhilk sal reforme the body of oure meeknes, that is made like to the body of his clerines, be the wirkynge be quhilk alsal or may mak al thingis subject to him.  

The ferde chapteur.

Tharfor, my brether maast dereworthye and maast desiriet, my joy and my croun, sa stand ye in the Lorde, maast dere (brether). 2 I pray Euchodiam, and I beske Synticem, to vndirstand the sammin thing in the Lorde. 3 Alsal I pray and thee, germane faltow, help thou the ilk (women) that trauailt with me in the vangele, with Clement and vthirispym helparis, quhais names ar in the buke of lijf. 4 Joy ye euir in the Lord; and agane Isay, joy ye. 5 Be your pacienye knawne to almen; the Lord is nere. 6 Be ye nathing besie, bot in al prayere and beseking, with doing of thankynge, be your askynge knawne at God. 7 And the pece of God, that passis al witt, kepe your harty and vndirstanding in Crist Jesu.  

Fra hine furth, brether, quhat euir thingis ar surthe, quhat euir thingis chast, quhat euir thingis iust, quhat euir thingis halie, quhat euir thingis able to be luvit, quhat euir thingis of gude fame,

iii. 21. sal reformes: reformabit. meeknes: humilitatis. that is made like: configuratum. clerines: claritatis.

iv. 1. (brether): P., 'britheren'; and so 'wymmen' in ver. 3.
4. and thee, germane faltow: et te, germane compar.
5. pacienye: modestia.
6. be your askynge knawne: petitiones vestra innotescant.
8. able to be luvit: so P. Vg., amabiliia. Wy., 'anyable, or able for to be loved.'
gif ony virtue, gif ony praising of discipline, think ye thir thingis, 9 That als ye haue leirit, and takin, and herd, and sene in me, do ye thir thingis: and God of pece salbe with you. 10 Bot I ioyit gretlie in the Lord, that sumtyme eftirwart ye flurysit agane to fele for me, as als ye felit. Bot ye war occupiit, 11 I say nocht as for nede, for I haue leirit to be sufficient in quhilk thingis I am. 12 And I can als be lawit, I can als haue plente; euiryquhare and in althingis I am taucht to be fillit, and to hungire, and to abound, and to suffire myseise. 13 I may al thingis in him that confortis me. 14 Neuirtheles ye haue done wele, commonlyng to my tribulation. 15 For ye Philippenses wate, that in the begynnyng of the vangele, quhen I yede furth fra Macedonie, na kirk commonit with me in resonn of thing gevin and takin, bot ye allan. 16 Qhilk send to Thessalonyca aany and twijse into vse to me. 17 Nocht for I seke gift, bot I re- quire fruit abounding in your resonn. 18 For I haue althingis, and abonnde; I am fillit with thae thingis takin of Epaphrodithe, quhilkis ye send into the odour of sweetnes, ane acceptabile sacrifice, plesand to God.

iv. a. That als, &c.: as in Wy., P., wrongly connected with what precedes. Vg., Quia et . . . habeas agere.
10. sumtyme eftirwart: tandem absiquando.
12. And I can als be lawit: Sive et humiliationi. myseise: sive quacecumque.
13. I may, &c.: J. Ham. Cath. Tract., sig. S, ii. 6.), 'I may do all things in him quia confortis me.'
15. For ye Philippenses wate: Sive: autem et vos Philippenses, resum . . . efturwart; and so in ver. 17. Rh., 'in the account.'
16. Quhilk send: so T., apparently reading Quis. Vg., Quia et . . . semper. Wy., 'For and to Thessalonyca ye semper.'
18. dito the odour: so Wy., T., reading in odorem, as at Eph. v. 6, with St., Sot., Gdf., Fulda, Ambros., and R. Hent., Clem., nequum.
And my God fulfill al your desire, be his richessis and glorie in Crist Jesu. Bot to God our fader be glorie into warldis of warldis. Amen. Grete ye wele euiry hali man in Crist Jesu. Tha brether that ar with me, grelis you wele. All haly men grelis you wele, maast suthlie tha that ar of the emperouris hous. The grace of our Lord Jesu Crist be with your spirit. Amen.

Sent fra Romme be Epaphrodite.


20. Bot to God our fader: Wy., P., 'But to God and oure fadir'; one MS. of P. omitting 'and.' Vg., Deus autem et Patri nostru.

22. maast suthlie: so Wy., P. Vg., maxime autem. P. usually changes Wyclif's 'sothely' into 'but.'

Tyndal's colophon is, 'Sent from Rome by Epaphroditus.'
PROLOUGE. (a)

COLOSSENSES ar als Laodicenses. (b) Thir ar of Asie, and thai had bene desauet be fals apostillis. The apostile him self com nocht to thame, but he bringis thame agane to correctioum be epistil, for thai had herd the word of Archippus, that had vndirfangit the ministerie into thame. Tharfore the apostile now bundin writte (c) to thame fra Ephesie be Tithicus, the deken, and Onesimus the acolyte.

Colossians.

The first chaptur.

PAULE, apostile of Jesu Crist, be the will of God, and Timothe, bruther, 2 To thame that ar at Colosse, hali and faithfull brether in Crist Jesu, 8 Grace and peace to you of God our fader

(a) The Prolouge follows Purvey word for word. The original Latin as in Codex Amiatinus is: "Colosenses et hi sicut Laudicenses sunt Asiani: et ipsi praeventi erant a pseudapostolis, nec ad hos accessit ipse apostolus, sed et hos per epistulam recorrigit. Audierant enim verbam ab Arcippo, qui et ministerium in eos accepit. Ergo apostolus iam ligatus scribit eis ab Epheso." Cod. Demidov, and R. add, "per tycichum diaconum et onesimum acolitum.'

(b) Wy., 'Colocensis also thes as Laodicensis ben men of Asye.' Purvey's text would seem to have omitted sicut.

(c) P., 'wroot.' Wy., 'writith.' Codex Cavensis reads scriptit.

i. 3. Grace and pce to you: so P., as at Eph. i. 2. Vg., Gratia vobis, et pac. Wy., 'grace to jou and pees.'
and of the Lord Jesu Crist. We do thankingis
to God, and to the fadere of our Lord Jesu Crist,
\textit{euirmare prayand} for you, \textit{\textsuperscript{4}}Herand your faith
in Crist Jesu, and the lufe that ye haue to all
\textit{\textsuperscript{5}}\textit{hali men}, For the hope that is kepit to you
in heuenis. Quhilk ye herde in the word of
treuth of the vangele, \textit{\textsuperscript{6}}That com to you, as
alsa it is in al the warlde, and makis fruit, and
waxis, as in you, fra that day in quhilk ye herde
and knew the grace of God in treuth. \textit{\textsuperscript{7}}As ye
lerit \textit{(a)} of Epaphras,oure fallow maist dereworthe,
quhilk is a trew minister of Jesu Crist for you;
\textit{\textsuperscript{8}}The quhilk alsa schewit to vs your luving in
spirit. \textit{\textsuperscript{9}}Tharfore we fra the day in quhilk we
herde, ceessit nocht to pray for you, and to ask,
that ye be fulfillit with the knawing of his will in
al wisdome and spiritualu vn董事ing; \textit{\textsuperscript{10}}That
ye walk worthilie to God pleisand be al thingis,
and mak fruit in al gude werk, and wax in the
science of God, \textit{\textsuperscript{11}}And be confortit in al virtue
be the mycht of his cleernes, in al pacience and

\begin{itemize}
  \item \textit{lerit} written above \textit{herd} deleted.
\end{itemize}

\begin{itemize}
\item \textit{i. 3. and of the Lord Jesu Crist}: so Wy., P., with Vg.; an
  addition of the copyist's, rejected by St.; not in codd. Amiat.,
  Fulid., Claromont. \textit{\textsuperscript{17}}\textit{et}, as inserted here in Vg., and at
  iii. 17. \textit{euirmare prayand}, &c.: \textit{semper pro vobis orantes}.
  Rh., following Hent., who omits \textit{pro}, renders, 'always for you,
  praying,' in accord with the Greek.
\item \textit{5. is kepit}: \textit{reposita est}.
\item \textit{7. fallow: conservo}; Wy., 'euene seruaunt.' \textit{Jesu Crist}: so
  Wy., P., as in R., \textit{Jesu Christi}. Vg., \textit{Christi Jesu}.
\item \textit{9. Tharfore: Ideo et. ceessit}: reading \textit{cessavimus}, as in cod.
  Demidov.; but Wy., P., 'ceessen.' Vg., \textit{cessamus}. \textit{to pray
  \ldots to ask: orantes \ldots postulantes}.
\item \textit{10. worthilie to God: digne Deo. and mak fruit \ldots and
  wax: fructificantes \ldots et crescentes}.
\item \textit{11. And be confortit: confortati. cleernes: claritatis}.
\end{itemize}
lang abiding with ioy, 12 That ye do thankingsis to God and to the fader, quhilk made yow worthi into the part of heretage of hali men in licht. 13 Quhilk deliuerit vs fra the power of mirknessis, and translait into the kingdom of the sonn of his luing, 14 In quham we haue aganebyng and remissioun of synnis. 15 Quhilk is the ymage of Gode vnuisible, the first begottin of ilk creature. 16 For in him althingis ar made, in heuenis and in erde, vnuisible and vnuisible, outhir thronis, outhir domina- tiounns, outhir princehedis, outhir poweris, althingis ar made of nocht be him, and in him, 17 And he is before all, and al thingis ar in him. 18 And he is hede of the body of the kirk; quhilk is the begynnyng and the first begottin of dede (men),

1. 11. lang abiding: longanimitate.

12. That ye do, &c.: so P., reading, with St., Hent., Sixt., and cod. Demidov., Gratias agentes Deo et Patri; but Wy., 'doynge thankingsis to God the fadir,' with Clem., Gratias agentes Deo Patri. Codd. Amidt., Claromont., Gratias agentes patri. yow: so P., reading vos with codd. Amidt., Tolet., and Ambrosiaster. Wy., 'vs,' with Vg., nos. heretage: sortis; Wy., 'of sort.'

13. mirknessis: Wy., P., 'derknessis.' Vg., tenebrarum. Abp. Ham. (p. 257), 'He hes deliverit us fra the powar of myrknis, and hes translait and brocht us into the kingdome of his lufit sonne.'

14. aganebyng and remissioun of synnis: so Wy., P., reading redemptionem et remissionem peccatorum with St., Sixt., Ambros., Pelag., cod. Augiens., and R. Clem., with cod. Demidov., has redemptionem per sanguinem eius, remissionem peccatorum—adopting an interpolation from Eph. i. 7, found in many Greek MSS. Hent., with codd. Amidt., Fulda., Boerm., has redemptionem, remissionem peccatorum; Rh., 'redemption, the remission of sins.' The Old Latin reads simply remissionem peccatorum; cod. Tolet., redemptionem in remissione peccatorum; S. Augustine quotes as, redemptionem in remissionem peccatorum.

16. made: condita, but later in the verse, creatum.

17. ar: constant; Rh., 'consist.' Abp. Ham. (p. 251), 'All creaturis in him hes thair being.'

that he hald the dignitee in al thingis. 19 For in him it pleisit al plente to inhabite, 20 And be him al thingis to be reconnecilit in to him, and made pece be the blude of his croce, thay thingis that ar in erdis, outhir that ar in heuenis. 21 And quhen ye war sumtyme alienit, and ennymis be witt in euile werkis, 22 Now he has reconnecilit yow in the body of his flesch be dede, to haue you halie, and fvnwemmyt, and without repreef before him. 23 Gif neuirtheles ye duelle in the faith, foundit, and stabile, and fvnmoabyle fra the hope of the vangele that ye haue herd, quhilk is prechit in al creature that is vndire heuen; of quhilk I Paule am made minister. 24 And now I haue ioy in passioun for you, and I fill the thingis that faiyecis of the passionis of Crist in my flesch, for his body, that is the kirk. 25 Of quhilk I am made minister be the dispensatioun of Gode, that is gevin to me in you, that I fulfill the

i. 18. dignitee: P., ‘firste dignyte.’ Wy., ‘primacie, or the firste dignyte.’ Vg., primatum.
19. it pleisit: complacuit. Wy., ‘it pleside to gidere.’ Rh., ‘it hath well pleased.’ plente: plenitudo; Rh., ‘fulness.’
20. to be reconnecilit: so Wy., P., translating reconciliari as read by St., R., with cod. Tolet., Boern., and Pelagius. Vg., reconciliare. and made pece: pacificans; Wy., ‘he pesynege.’ J. Ham. (Fac. Tract., p. 221), ‘pacifying be the bluid of his croce . . . and hes reconcilat al in the bodie of his flesche be daith.’
21. be witt: sensu.
24. passion: so P., apparently reading passion, without authority. Wy., ‘passiouns,’ with Vg., passionibus. fill: adimplero; Wy., ‘fulfille.’ Rh., ‘accomplish.’ AV., ‘fill up.’ Burne (f. 20), ‘Nou I reiose in my afflictions for zou and I suppilie in my flesch that quhilk inlaikis of the afflic{t}ions of Christ, for his body quhilk is the kirk.’
ii. Thy. ii. a. word of God, 26 The priuette, that was hid fra
worldis and generiouss. Bot now it is schewit to
his sanctis, 27 To quhilkis God wald mak knawne
the richessis of the glorie of this sacrait (a) in hethin
men, quhilk is Crist, in yow the hope of glorie.
28 Quham we schaw, repreving ilkman, and teching
ilkman in al wisdome, that we offire ilkman perfit
in Crist Jesu. 29 In quhilk thing als I trauale in
stryving be the wirking of him, that he wrikis in
me in virtue.

ii chap.

Bot I will that ye wit, quhat besynes I haue for
yow, and for thame that ar at Laodicie, and quhilk
euir saw nocht my face in flesch, 2 That thar hartis
be confortit, and thai be taucht in charitie, into all
the richessis of the plente of vndirstanding, into the
knowing of mysterie of God, the fader of Jesu
Crist, 3 In quham al the tresouris of wisdome and
of science ar hid. 4 For this thing I say, that na

(a) sacrait corrected out of sacrament.

i. 26. worldis: sæculis.
27. wald: voluit. sacrait: sacramenti; Wy., P., 'sacra-
ment.' Tyndal, 'mistry.' Crist, in yow: no stop in the MS.
Wy., P., 'Crist in sou,' with faulty division. Vg., Christus, in
vobis spea gloria.
29. in virtue: in virtute; Rh., 'in power.'
ii. i. besynes: sollicitudinem.
2. and thai be taucht: P., 'and thei ben tauȝt.' Wy., 'thei
tauȝt.' Vg., instructi. into: et in. God, the fader of Jesu
Crist: so Wy., P., reading Dei patris Christi Jesu as in St., Hent.,
with codd. Amiat., Fuld., Augiens., and R. Rh., 'God the Father
of Christ Jesus.' Sixt., Clem., with slight authority, have Dei
Patris et Christi Jesu; cod. Demidov., Dei patris et Domini nostri
Christi Jesu; cod. Tolet., Dei Christi Jesu patris et Domini;
Theodore of Mopsuestia, mysterii Dei Patris et Christi. But
cod. Claromont., with the best Greek text, Dei quod est Christus.
RV., 'that they may know the mystery of God, even Christ.'
man desaue you in heicht of wordis. 5 For though I be absent in body, be spirit I am with you, ioyand and seand your ordour and the sadnes of your beleue that is in Crist. 6 Tharfore as ye haue takin Jesu Crist our Lorde, walk ye in him, 7 And be ye rutit and biggit abone in him, and confermit in the beleue, as ye haue lerit, abonnding in him in doing of thankings. 8 Se ye that na man desaue you be philosophie and vane fallace, eftir the tradition of men, eftire the elementis of the warld, and nocht eftire Crist. 9 For in him duellis bodelie al the fulnes of the godhede. 10 And ye ar fillit in him, that is hede of al pricipate and powere.

11 In quham ye ar circumcidxit, in circumcisioun nocht made with hande, in disponyng of the body of flesch, bot in circumcisioun of Crist; 12 And ye ar berysit togiddire with him in baptym, in quham alsa ye haue risen agane be faith of the wirking of God, that raasit him fra dede. 13 And quhen ye war dede in giltis, and in the prepucie of your flesch, he quiknyt togiddir you with him, forgevand to you al giltis, 14 Collo. i. b.

ii. 4. heich: sublimitate.
5. sadnes: firmamentum; Rh., ‘constancy.’
7. And be ye rutit, &c.: Radicati, et superadificati in ipso et confirmati. in the beleue: so Wy., P., reading, with St., Sixt., codd. Tolet., Demidov., and R., in fide; Rh., ‘in the faith.’ Hent., Clem., fide.
8. fallace: fallacia.
10. fillit: repleti; Rh., ‘replenished.’
11. in disponyng of the body of flesch: in expoliacione corporis carnis; but P., ‘in dispoyling of the bodi of flesch. Wy., ‘in nakidnesse of.’ Nis. would seem to have been influenced by Tyndal’s ‘by puttynge of the sinfull boddy.’ AV., ‘in putting off the body.’ Comp. ver. 15.
12. forgevand: donans.
14 Doing away the writing of decre that was aganes vs, that was contrarie to vs; and he tuke away that fra the myddis, affixing it on the croce; 15 And he spoyleit principatis and poweris, and led out traistlie, ouircummand thame opinlie in him self. 16 Tharfore na man iuge you in mete, or in drink, or in part of fest day, or of neomenie, or of sabotis, 17 Qhilkis ar schadow of thingis to cummand; for the body is of Crist. 18 Na man desaue you, willand (to teche) in meeknes, and religioun of angelis, thais thingis qhilk he has nocht sene, walking vanelie, bolnyt with (a) witt of his flesch, 19 And nocht halding the hede, of qhilk al the body, be bandis and joynyngis togiddir vndirmynistrit and made, waxis into encressing of God. 20 For gif ye ar dede with Crist fra the elementis of this wyrld, quhat yit as men levand to the wyrld

(a) After with, the deleted.

ii. 14. writing of decre: chirographum decreti. he tuke away, &c.: ipsum tuli de medio. J. Ham. (Fac. Traict., p. 222), "the handwret that was agains ws."

15. And he spoyleit: Et expolians. traistlie: P., 'tristili.' Vg., confidenter. Rh., following the punctuation of St., Hent., translates, 'hath led them confidently in open show, triumphing them in himself.'

16. of neomenie: so Wy., P. Vg., neomenia. Rh., 'of the New-moon.'

17. is: supplied by Wy., P., and underlined. Vg., corpus autem Christi.

18. desaue you: vos seducat. willand (to teche): the last two words supplied by P., but underlined. Vg., volens in humilitate. walking vanelie: so Wy., P., with faulty division. Vg., qua non vidit ambulans, frustra inflatus. Rh., 'willing in the humility and religion of Angels, walking in the things which he hath not seen, in vain puffed up.' RV., 'by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up.'

iii. 5.]  

COLLOSSIANS.  

21 That ye tuiche nocht, nouthir taast, Gal. iii. b.
nouthir trete with handis that thingsis, 22 Qhilkis al
are into dede be that ilk vse, eftire the comand-
ments and techingis of men; 28 Qhilk haue a
resoun of wisdom in vane religioun and meeknes,
and nocht to spaire the body, nocht in ony honour
to the fulfilling of flesch.

iii chaptur.

Tharfor giff ye haue risen togiddire with Crist,
seek ye that things that ar abone, quhare Crist is
sitting in the richthalf of God. 2 Sauour ye that
things, that ar abone, nocht that ar on the
erde. 3 For ye ar dede, and your lijf is hid with
Crist in God. 4 For quhen Crist, your lijf, sal appere,
than alsye sal appere with him in glorie.
Tharfor sia ye your membris, the qhilk ar on
the erde, fornicatioun, vnelennes, licherie, euile coua-

ii. 21. That ye tuiche nocht: Ne tetigeritis.  nouthir trete
with handis: negue contractaveritis.
22. into dede: in interitum; Rh., 'unto destruction.'
23. resoun: rationem; Rh., 'show.' fulfilling: saturetatem.
RV., 'Which things have indeed a show of wisdom in will-worship,
and humility, and severity to the body; but are not of any value
against the indulgence of the flesh.'

iii. 1. richthalf: dextera. Gau (p. 70), 'giff ze be rissine wp
with Christ thane seik efter heuinlie thingsis.'
2. Sauour: sapite. ar on the erde: P., 'ben on the erthe.'
Vv. 1, 2: Abp. Ham. (p. 165), 'Gyf ye be ryssin with Christ seik
thai thingsis qhilk ar abone, quhair Christ is sittand at the rych
hand of God, set your mynd in thai thingsis, qhilk are abone, and
nocht apone thai thingsis qhilk ar apone the erde.'
4. For quhen: so P., reading Cum enim with cod. Demidov.,
Pelag., the Sarum Missal, and R. St., Sixt., with cod. Tolet.,
read, Cum autem. Wyclif's 'Forsothe whanne' may represent
either. Hent., Clem., Cum. Crist, your lijf, sal appere:
P., 'Crist schal appere, youre lijf,' and similarly Wy.; Christus
apparuerit, vila vestra.
5. sia: Mortificate.
Lord. 21 Fadres, will ye nocht prouok your sonnis to indignatioun, that thai be nocht made feible hartit.

22 Seruandis, obey ye be althingis to fleschlie lordis, nocht seruing at the e, as plesing to men, bot in simpilnes of hart, dredand the Lord. 23 Quhat euir ye do, wirk ye of will, as to the Lorde and nocht to men; 24 Wittand that of the Lord ye sal tak yeielding of heretage. Serue ye to the Lord Crist. 25 For he that dois inuire, sal resauqe that he did euiie; and acceptioun of personnis is nocht anenitis Gode.

The fourt chaptur.

Lordis, geue ye to seruandis that that is iust and euen, wittand that alsy ye haue a Lord in heuen. 2 Be ye besie in prayere, wakand in it, in doing of thankings; 3 And pray ye ilk for vthir, and for vs, that God opin to vs the dure of word, to speke the mysterie of Crist; for quhilk alsy I am bundin, 4 That I schew it, as it behuvis me to speke. 5 Walk ye in wisdome to thame that ar without furth, aganebians tyme. 6 Your word be sesonnit in salt euirmare in grace; that ye wit, how it behuvis you to anserue to ilkman. 7 Tithicus,(a) maast dere

(a) Before maast, the elided.

22. at the e : ad oculum; Wy., P., ‘at ije.’
23. of will : ex animo; Rh., ‘from the heart.’
24. yeielding of heretage : retributionem hereditatis.
3. And pray ye ilk for vthir, and for vs : so P.; but Wy., ‘preiynge to gidere and for vs.’ Vg., Orantes simul et pro nobis.
R. adds et pro nobis, but deletes it.
4. as : tia ut; Wy., P., ‘so as.’
5. without furth : foris.
6. be sesonnit : P., ‘be sauered’; sit conditus.
brither, and feithfull minister, and my fallow in the Lord, sal mak al thingis knawe to you, that ar about me. Quham I haue send to you to the sammin thing, that he knew quhat thingis ar about yow, and confort your hartis, With Onesime, maast dere and faithfull brither, qhillk is of yow; qhillk sal mak althingis that ar done here, knawe to yow. Aristarchus, presonmare with me, gretis you wele, and Marc, the cusing of Barnabas, of quham (a) ye haue tak comandementis; gif he cummis to you, resaue ye him; And Jesus, that is said iust, qhillkis ar of circumsicioun, thai allaan ar my helparis in the kingdome of God, that war to me in solace. Epaphras, that is of you, the seruaned of Jesu Crist, gretis you wele; euir besie for you in prayers, that ye stand perfite and full in all the will of God. And I bere testyewitnessing to him, that he has mekle trauale for you, and for thame that ar at Laodiche, and that ar at Ierapolym. Luc, the medycner maast dere, and Demas, gretis you wele. Grete ye wele the brether that ar at Laodicie, and the woman Nympham, and the kirk that is in hir hous. And

(a) quham added above the line.

iv. 7. fallow: conservus.
10. presonmare with me: so P. Vg., concepctivus mens.
WY., 'myne euene caytyf, or prisoner with me.'
11. iust: Justus.
12. besie: sollicitus; Rh., 'careful.'
13. And I bere, &c.: Testimonium enim; Wy., 'Sothli I bere.' Ierapolym: P., 'Ierapolim.' Rh., 'Hierapolis.'
14. medycner: Wy., P., 'leche.'
15. the woman Nympham . . . hir hous: P., 'the woman Nynfam . . . hir hous,' with Ambros. taking it for a woman's name; but Wy., 'Nympham . . . his hous.' Vg., Nympham et qua in domo eius est Ecclesiam. RV., 'and Nymphas, and the church that is in their house.'
quhen this epistle is red amang you, do ye, that it be red in the kirk of Laodicensis; and rede ye the epistle that is (a) of Laodicensis. 17 And say ye to Archippus, Se the mynisterie, that thou hast takin in the Lord, that thou fulfill it. 18 My salutation, be the hand of Paule. Be ye myndful of my bandis. The grace of the Lord Jesu be with you. Amen.

Sent fra Romme be Tethicus ande Onesimus.

(a) that is added above the line.

iv. 16. that it be red: so Wy., P. Vg., ut et ... legatur; but St. omits et. and rede ye, &c.: so P., but with ‘pistle’ underlined, translating the reading of Hent., Clem., et eam, qua Laodicensium est, vos legatis. Cod. Boern. reads, et eam quae in laodicia est et ut vos legatis; cod. Claromont., et eam qua Laodiciam est ut vos legatis. Wy., ‘and that that is of Laodicensis be red at [a.l. to] you,’ follows cod. Fuld., et ea [MS. eam] qua Laodicensium est ad vos legatur; or Sixt., with Pelagius, vobis legatur; while St. adds ut before vobis.


Tyndal’s colophon is, ‘Sent from Rome by Tichicus and Onesimus.’
PROLOUGE. (a)

THERESALONICENSES or Macedonies in Jesu Crist.
Quhen thai had resauet the word of treuth, thai stude stedfastlie (b) in the faith, and alsa in persecutioun of thar awne citizens. Ferthirmaiure, thai resauet nocht fals apostillis, nore tha thingis that war said of fals apostillis. Thir the apostile praysis, writand to thame fra Athenes be Tithicus and Onesimus the acolite. (c)

Thessalonians.

The first chapter.

PAULE, and Siluan, and Timothe, to the kirk of Thessalonicensis, in God the fader, and in the Lord Jesu Crist, 2Grace and pece to you. We do i. Cor. i. a.

(a) The Prologue is from Purvey. The original in R. is: 'Thessalonicenses sunt Macedones in Christo Jesu. Qui accepto verbo veritatis perstiterunt in fide etiam in persecutione civium suorum, preterea nec receperunt falsos apostolos nec ea quae a falsis apostolis dicebantur. Hos collaudat apostolus, scribens eis ab Athenis per Tylicum et Onesimum.' The words in italics are not in codd. Amiat., Fuld., Demidov., Cavensis; the Glossa Ordinaria has, per Tichicum diaconum et Onesimum acolythum; codd. Fuld., Demid., per Timotheum diaconum.

(b) stedfastlie: so P., but two MSS., 'stiff.' Wy., 'perftyly.'

(c) the acolite: not in Wy., P.

(a) the fader: so P., with Hent., Clem.; but Wy., 'oure fadir,' with St., Sixt., Harl. 1772, R., and the Sarum Breviary. Rh., 'in God the Father, and our Lord Jesus Christ.'

2. Grace and pece to you: so P., as at Phil. i. 2, Coll. i. 3, without authority. Wy., 'grace to you, and pees,' as in Vg., Gratia vobis, et pax.
thankingsis to God euimare for al you, and we
mak mynd of you in our prayeris without cessing;
Havand mynd of your faith, and traule, and
charitie, and abiding of the hope of our Lord Jesu
Crist, before God and our fader. 4 Ye luvit brether
of God, we wittand your chesing; 5 For our gospeler
was nocht at you in word alyn, bot als in virtue,
and in the Haligaast, and in mkile plente; as ye
wate, qwhilk we war amang you for you; 6 And ye
ar made followeris of vs, and of the Lord, resavand
the word in mkile tribuilation, with joy of the
Haligaast; 7 Sa that ye ar made exemple to almen
that belene, in Macedonie and in Achaia. 8 For of
yow the word of the Lord is publisit, nocht alyn
in Macedonie and Achaia, bot your faith that is to
God, in ilk place is gane furth; sa that it is nocht
nede to vs to speke ony thing. 9 For thai schaw of
you, quhat maner entre we had to you, how ye ar
conueriit to God fra mawmentis, to serue to levand
God and verray; 10 And to abide his son fra heunis,
qham he raasit fra dede, the Lord Jesu, that
deliuerit vs fra wrath to cummand.

1. 2. and we mak mynd: memoriam . . . faciantes.

3. Havand mynd of your faith: P., 'baynge mynde of the
werk of your feith.' Wy., 'se mynde of your werk of feith.'
Vg., Memores operis fidei vestra. R. omits operis. abiding:
sustinentia; A.V., 'patience.' before God: so P.; but Wy.,
'bfore the Lord,' reading anic Dominum, as in R.

4. of God: a Deo.

5. bot alsa: sed et; Wy., 'but,' omitting et with Hent., cood.

Amiat., Fulda, Augiens, and the Sarum Missal. quhilk: P.,
'whiche.' Vg., quales; Wy., 'what maner men,'

7. to almen that belene: omnium credentium.

8. publisit: diffamatus; Wy., 'desamyd, or mackle told.'

et quonodo. The omission seems without authority. verray

10. the Lord Jesu: so P., adding Dominum with the
Breviary; the Sarum Missal has Jesum Christum
nostrum. Vg., Jesum, and so Wy.
For, brether, ye wate our entre to you, for it was nocht vane; Bot first we suffrit, and war punyset with wrangis, as ye wate, in Philippis, and had traist in our Lord, to speke to you the gospel of God in mekile besynes. And oure exhortation is nocht of errour, nouthir of vnclennes, nouthir in gile, Bot as we previt of God, that the gospel of God suld be takin to vs, sa we speke; nocht as plesand to men, bot to God that preuis our hartis. For nouthir we war ony tyme in word of flecheing, as ye wate, nouthir in occasioon of auarice; God is witnes; Nouthir sekand glorie of men, nouthir of you, nouthir of vthir. Quhen we, as Cristis apostilis, mycht haue bene in charge to you; bot we war made litil in the myddis of you, as gif a nurise fostire her sonnis; Sa we desirand you with gret lufe, walde haue betakin to you, nocht aanly the gospel of Gode, bot alsa our lyves, for ye ar made maast dereworth to vs. For, brecher, ye ar...
myndeful of our trauale and werynes; that we wirk
nycht and day, that we suld noch greue ony of
you, and prechit to you the evangele of God. 10 God
and ye ar witnessis, how halilie, and iustly, and
without playnt, we war to yow that beleueth. 11 As
ye wate, how we prayit yow, and confortit ilk of you,
as the fader his sonnis, 12 And we haue witnesse,
that ye suld ga worthilie to God, that callit you in to
his kingdome and glorie. 13 Tharfor we do thankings
to God without cesing. For quhen ye hadde takin
of vs the word of the hering of God, ye tuke it
nocht as the word of men, bot, as it is verralie, the
word of God, that wirks in you that has beleueth. 14

For, brether, ye ar made folowaris of the kirkis of
God, that ar in Jude, in Crist Jesu, for ye haue
suffrit the sammin thingis of your euen lynagis, as
thai of the Jewis. 16 Quhilikis slew baith the Lord
Jesu and prophetis, and persewit vs, and thai pleisit
nocht to Gode, and thai ar aduersaries to almen;

Forbiddand vs to speke to hethin men, that thai
be made saaf, that thai fill thar synnis euirarme;

ii. 9. that we wirk . . . and prechit: operantes . . . praedicavit-
inus; Wy., 'we worchinge . . . prechiden.' P., 'we worchiden
. . . and prechiden'; but two MSS. have 'we worche.' The con-
junction seems due to Nisbet. that we suld noch greue: ne
. . . gravaretur. to you: so P., translating vobis as in cod.
Amiat. and Ambrosiaster; but Wy., 'in you,' with Vg., in vobis.
Rh., 'among you.' Cod. Boern. has inter vos; cod. Tolet. omits.

11. how we prayit, &c.: qualiter unumquemque vestrum . . .
Deprecantes vos, et consolantes, testificati sumus; Wy., 'how ech of
you, . . . preiynge and comfortynge you, we han witnessid.'

12. ye suld ga, &c.: ambularetis digne Deo.

13. Tharfor: Ideo et; Wy., 'Therefore and.' ye hadde
takin: accepissetis.

euen lynagis: contributibus. as thai: sicut et ipsi.

15. pleisit: P., Wy., 'plesen,' with Vg., placent. Harl. 1772
has placuerunt.

16. fill: impleant; Wy., 'fulfille.' AV., 'fill up.'
for the wrath of God com on thame till into the end. 17 And, brether, we desolate fra you for a tyme, be mouth and in behalding, bot nocht in hart, haue haastit maire plenteouslie to se your face with gret desire. 18 For we wald cum to you, ye, I Paule, aany and eftson, bot Sathanas lettit vs. 19 For quhy quhat is oure hope, oure ioy, our croun of glorie? Qhethir giff ye ar nocht before our Lord Jesu Crist in his cummyng? 20 Forsuthe ye ar oure glorie and ioy.

The thred chaptrue.

For quhilk thing we suffrit na langare, and it plesit to vs to duelle allaan at Athenes; 2 And we send Thimothe, our bruther, and minister of God in the euangele of Crist, to you to be confermit, and to be taucht for your faith, 3 That na man be mouet in thire tribulatiounns. For ye you self wate, that in this thing we ar sett. 4 For quhen we war at you,

ii. 16. com : pervenit; but Wy., 'bifore cam,' translating praevenit as in Hent., codd. Amiat., Fuld., Boern., Augiensis. Rh., 'is come.'

17. And: Nos autem, for a tyme, be mouth and in behalding: ad tempus hora, aspectu. Wy., 'at the tyme of an hour, in bihooldynge'; but three MSS. have 'by mouth,' as in P. and Nis.; evidently a mistranslation of ore, written for hora. hane haastit: festinaviimus; Wy., P., 'han hijed.'


19. oure ioy, our croun: P., 'or ioye, or coroun.' Vg., aut gaudium, aut corona.

20. Forsuthe ye ar: so Wy.; but P., 'For je ben.' Vg., Vos enim estis.

iii. 1. we suffrit . . . and it plesit to vs: sustinentes . . . placuit nobis.

2. we send: mistimus. to you to be confermit, &c.: ad conformandos vos, et exhortandos.

3. sett: positi; Wy., 'putt.' Rh., 'appointed.'

4. For quhen: Nam et sum; Wy., 'Forwhi and whanne.'
we before said to you, that we suld suffir tribulationns; as it is done, and (a) ye wate. 6 Tharfor I Paule, na langare abidand, send to knaw your faith, or perauentur he that temptis temp you, and your trauale be made vane. 6 Bot now, quhen Timothe sal cum to vs fra you, and tell to vs your faith and charitee, and that ye haue gude mynde of vs, euir desirand to se vs, as we alsy you; 7 Tharfor, brethur, we ar confortit in you, in al our eude and trubilitation, be your faith. 8 For nowe we leue, gif ye stand in the Lorde. 9 For quhat doing of thankingis may we yeld to God for yow, in al ioie, in quhilk we haue ioie for you before our Lord? 10 Nycht and day maire abonndandlie praying, that we se your face, and fullish tha thingis that faielyis to your faith. 11 Bot God him self and our fader, and the Lord Jesu Crist, dresse our way to you. 12 And the Lord multiplie you, and mak your charitee to be plenteouse of ilk to vthir, and into almen, as alsy we in you; 13 That your hartis be conforment without playnt in halynes, before God and our fader, in the cummyng of our Lord Jesu Crist with all his sanctis. Amen.

(a) After and, as deleted.
Tharfor, brother, hyne forwart we pray you, and besake in the Lord Jesu, (a) that as ye haue resauet of vs, how it behuvis you to ga and to plese God, sa walk ye, that ye abond the maire. 2 For ye wat quhat comandmentis I haue gevin to you be the Lord Jesu. 3 For this is the will of God, your halynes, that ye abstene you fra fornicatioun. 4 That ilk of you can weelde his vessele in halynes, and honour;

The Lord is vengear of al thir thingis, as we before said to you, and haue witnesse. 7 For God callit nocht vs in to vnclennes, bot in to halynes. 8 Tharfor he that dispisis thir thingis, dispisis nocht man, bot God, that alsa gau his halspirit in vs. 9 Bot of the charitie of brethered we had na nede to write to you; ye you self haue lerit of God, that ye lufe togiddre; 10 For ye do that into al brether in al Macedonie. And, brether, we pray you, that ye abounde maire; 11 And tak kepe, that ye be quiete; and that ye do your nede, and that ye wrik with your handis, as we

(a) After Jesu, Crist deleted.
haue comandit to you; 12 And that ye gang honestlie to thame that ar without furth, and that of na mannis ye desire any thing. 13 For, brether, we will nocht, that ye vnknaw of men that deis, that ye be nocht soroufull, as vthir that have nocht hope. 14 For gif we beleue, that Jesus was dede, and raase agane, sa God sal lede with him thame that ar deid be Jesu. 15 And we say this thing to’ you in the word of the Lord, that we that levis, that ar left in the cumming of the Lord, sal nocht cum before thame that ar deid. 16 For the Lord him self sal cum doun fra heuen, in the comandment, and in the voce of ane archangele, and in the trumpet of God; and the dedemen that ar in Crist, sal rije agane first. 17 Eftirwart we that leues, that ar left, salbe rausit togiddir with thame in cloudis, meeting Crist in to


13. vnknaw: ignorare. of men that deis: de dormientibus; Wy., ‘of men slepynge, or deyntyng.’ as vthir: sicut et ceteri; Wy., ‘as and othere.’

14. sa God: ita et Deus. Gau (p. 45), ‘Giff we trow that Jesus deit and is rissine agane sua God sal raiis thayme quhilk slepis throw Jesus christ.’


17. meeting Crist: obviam Christo. Vv. 13-18: Gau (p. 70), ‘berde we wil notht that ze be ignorant of thaim that slepis (that is of the deid) that ze be notht sorouful as oders quhilk hes na hop (of the resurrexione) for giff ve trow yat Jesus tholit deid and is rissine vp agane swa God sal leid thaim vp to the heunive with hime quhilk ar deid in christ, for we say to zow yat in our lordis aune vord that we quhilk liffis and ramenis to our lordis cuming apone dwmis day that ve sal notht cum (to the heunive) befor thaim quhilk slepit forquhy our lord sal thane, command ane archangel, to blaw the trumpait of God and he sal cum dwne of the heunive, and thay quhilk ar deid in Christ sal first stand vp sine sa sal we quhilk thane sal liff, be ref to gider with thaim, and meit our lord in ye air, and sine ramane for ever with hime quhairfor be glaid and blith, and confort euerie ane oder in thir vords.’
the aere; and sa euirmare we salbe with the Lord. 18 Tharfor be ye confort of togiddir in thir wordis. 

v chaptur.

Bot, brether, of tymes and momentis ye nede nocht that I write to you. 2 For ye youself wate diligently, that the day of the Lord sal cum, as a theef in the nycht. 3 For quhen thai sal say pece is, and sickirness, than suddane dede sal cum on thame, as dolour to a woman that is with child, and thai sal nocht escape. 4 Bot, brether, ye ar nocht in mirknessis, that the ilk day as a theef tak you. 5 For all ye ar the sonnis of licht, and sonnis of day; we ar nocht of nycht, nor yit of mirknessis. 6 Tharfore slepe we nocht as vthir; bot wake we, and be we sobire. 7 For thai that slepis, slepis in the nycht, and thai that ar drunkin, ar drunkin in the nycht. 8 Bot we that ar of the day, ar sobire, clethit in the habirionn of faith and of charitee, and in the helm of hope of hele. 9 For God puttit nocht vs into wrathe, bot into the purchasing of hele be our Lord Jesu Crist, 10 That was dede for vs; that quhethir we wake, quhethir we slepe, we leue togiddir with him. 11 For quhilk thing confort ye togiddir, and edifie ye ilk

v. i. I write: so Wy., P., translating scribani, as in codd. Fuld., Augiens., Harl. 1772, p. m.; but Vg., scribamus.

2. sal cum, as a theef: sicut fur . . . ita veniet. Abp. Ham. (p. 288), 'Ye ken that the day of our Lord sal cum apon yow quietly evin as the theif cummis on the nycht.'

3. pesc is: pax; P., 'peec is.' dede: interitus; Wy., 'perishinge, or deeth.'

5. nor yit: neque; P., 'nether.'

6. as vihir: sicut et ceteri; but cod. Augiens. omits et.

8. the helm of hope of hele: so P., translating galeam spei salutis, as in Ambros.; but Vg., spem. Wy., 'the helm, hope of heithe.'

vthir, as ye do. ¶ 12 And, brether, we pray you, that ye knawe thatth that labouris amang you, and ar soueranis to you in the Lord, and techis you, 18 That ye haue thame maire aboundantlie in charitee, and for the werk of thame: haue ye pece with thame. 14 And, brether, we pray you, repreeye ye vnpeceable men. Confort ye men of litil hart, resaue ye seke men, be ye patient to almen. 15 Se ye, that naman yeld euile for euile to ony man; bot euirmare follow ye that that is gude, to vthir and to almen. 16 Euirmare ioy ye; 17 ¶ Without cessing pray ye; 18 In althingis do ye thankingsis. For this is the will of God in Crist Jesu, in al you. 19 Will ye noch slokin the spirit; 20 Will ye noch despise prophecies. 21 Bot preue ye althingis, and hald ye that thing that is gude. 22 Abstene you fra al euile spice. 23 And God himself of pece mak you halie althingis, that your spirit be kepte haale, and saule, and body, without playnt, in the cumming of our Lord Jesu Crist. 24 God is trew, that callit you, quhilk alsal sal do.

v. 11. as ye do: sicut et facitis.
12. ar soueranis: so P.; but Vg., prasunt. Wy., 'ben before.'
13. in charitee, &c.: the faulty division is in Wy., P.; the latter adds 'and,' as in Nis. Sixt., with cod. Fuld. and Pelag., reads et pacem. Clem., in charitate propter opus illorum: pacem habete cum eis.
17. Without cessing: sine intermissione. Abp. Ham. (p. 244), 'Pray without cessing': id. (p. 247), 'Pray continually and cease noth.'
19. slokin : Wy., P., 'quenche.' Vg., extinguer.
21. and hald: so P., without authority for 'and.'
22. spice: specie; Wy., 'spice, or likenesse.'
23. And God himself of pece: Ipsa autem Deus pacis.
24. God is trew: so Wy., P., with cod. Boern., Fidelis est Deus. Cod. Augiens. has Fidelis Deus; R., Fidelis autem Deus; Ambros., Fidelis est enim Deus; Vg., Fidelis est, qui vocavit. Comp. 2 Thess. iii. 3.
Brether, pray ye for vs. Grete ye wele al brether in hali kisse. I conjure you be the Lord, that this epistle be redde to all halie brether. The grace of our Lord Jesu Crist be with yow. Amen.

Sent fra Athene.

v. 27. I conjure: *Adjuro.*


Tyndal's colophon is, 'The fyrst pistle vnto the Tessalonyans written from Athens.'
PROLOUGUE. (a)

The apostle writis the second epistle to Thessalonicenses, and makis knawne to thame of the last tymes, and of the cummyng of the aduersarie, and of the thraying doun of him. He writis this epistle fra Athenes be Tithicus the deken and Onesimus the acolite.

ii. Thessalonians.

The first chapt.

Paul, and Siluan, and Timothe, to the kirk of Thessalonicensis, in God our fader, and in the Lord Jesu Crist. 2 Grace to you and pece of God, our fader, and of the Lord Jesu Crist. 3 We aw to do thankingis euirmare to God for yow, brether, sa as it is worthie, for your (b) faith ouirwaxis, and the charitee of ilk of you to vthir abonndis. 4 Sa that

(a) The Proloog follows P. closely. The original in cod. Amiat. is: 'Ad Thessalonicenses secundam scribit epistulam et notum facit eis de temporis novissimis et de adversarii detectione. Scriptor hanc epistolam ab Athenis.' For the words in italics, R. reads aduentione adversarii et de deceptione eius; cod. Demid., adversarii ejectione; the Glossa Ordinaria, adversarii dejectione. R. and the Glossa add at the end, per tichum dico estonum et onesium acolitum.

(b) your corrected out of our.

In the margin opposite the first verse of the first chapter is written in John Neibutt's hand—And he spak unto the people saying thus saythe the lord, &

i. 3. ouirwaxis: Wy., P.
we vs self glories in you in the kirkis of God, for your pacience and faith in al your persecutiounn and tribulationouns. Quhilik ye sustene, Into the exemplie of the iust dome of God, that ye be had worthi in the kingdom of God, for the quhilik ye suffir. Gif neurthereles it is iust before God to quite tribulationoun to thame that trubilis you, And to you that ar trublit, rest with vs in the schawing of the Lord Jesu fra heuen, with angelis of his virtue. In the flawm of fire, that sal geve vengeance to thame that knawis nocht God, and that obeyis nocht to the euangele of our Lord Jesu Crist. Quhilikis sal suffir euirlasting panes, in persyng fra the face of the Lord, and fra the glorie of his virtue, Quhen he sal cum to be gloriffit in his sanctis, and to be made wonndirfull in almen that beleuet, for our witnessing is beleuet on you, in that day. In quhilk thing alsa we pray euirmare for you, that our Lord God mak you worthi to his calling, and fill al the will of his gudenes, and the werk of faith in virtue; That the name of our Lord Jesu Crist be clariffit in you, and ye in him, be the grace of our Lord Jesu Crist.


5. for the quhilik ye suffir: pro quo et patiunti.

7. schawing: revolucione. virtue: virtutis; Rh., 'power.'

8. that sal geve: so P.; but Vg., dantis. Wy., 'suyngge.'

11. make you worthi to his calling: so P., 'to his cleping,' apparently reading vocations. Vg., ut dignetur vos vocaciones sua Dei noster. Wy., 'that oure God fouchesaf for to clepe you in his clepes.' No authority for Nisbet's 'Lord.' his gudenes: so Wy., translating dominio suo, as in St., Sixt., cod. Demidov., and in the ancient versions. Hent., Clem., with the ancient versions, 'his grace.'

Jesu Crist: so P., apparently

Clem., add. ii., iii., with codd.

Dei nostri, et
ii chaptur.

Bot, brether, we pray you be the cummyng of our Lord Jesu Crist, and pray of our congregatioun into the sammin cummyng, 2That ye be nocht mouet sone fra your wit, nouthir be asserit, nouthir be spirit, nouthir be word, nouthir be epistle as send be vs, as gif the day of the Lord be nere. 8Naman desaue you on ony maner. For bot gif discessioun cum first, and the man of synn be schwait, the sonn of perdition, 4That is aduersarie, and is vphieit ouir althing that is said Gode, or that is wirschipit, sa that he sit in the tempile of God, and schaw him self as gif he war Gode. 5Quethir ye hald nocht, that yit quhen I was at you, I said thir thingis to you? 6And now quhat withhaldis, ye

ii. Peter iii. a.
Daniel is. e.  
i. Timo. iii. a.  
Luc. xi. c.  
i. Cor. iii. a.  
ande vi. c.
Daniel xi. c.

ii. 1. be the cummyng: per adventum; RV., 'touching the coming.' into the sammin cummyng: so P., apparently translating in id ipsum, as read by R. Wy., 'into the same thing.' Vg., in ipsum. Rh., 'into him.' Ambros. has in illum; Tertullian, ad illum.

2. as send be vs: tanguam per nos nissam.

3. For bot gif: quoniam nisi; Wy., 'For no but.' P., 'For but.' discessioun: so P., but one MS. has 'discussion, or departryng, or dissension.' Wy., 'departryng awey, or dissension'; but five MSS. only 'departryng awey,' and one, 'departryng awey, or discussion.' Thus beside the Vg. discessio there was a reading dissension, as evidenced further by Salmotrectus. The Old Latin has refugia; Ambros., defectio; Tertullian and Ireneus quote with abscessio. Rh., 'revolt.' AV., 'a falling away.'

4. That is aduersarie: Qui adversatur. is vphieit: ex-tollitur; Wy., P., 'is enhausid.' and schaw him self: ostendens se. Vv. 3, 4: Burne (f. 137), 'vnles first thair be ane defection . . . And that man of syn be reweilet quha is ane Aduersar exalted him self aganis al thame quha ar callit God, or vorshhipit as hauing Diuin powar, sua that he sal sit in the kirk of God vantand him self as gif he var God.'

5. Quethir ye hald: so Wy., P., reading, with St., Hent., Num retinetis. Ambros. has, An non meminisit. Vg., Non retinetis, with all ancient authorities.
wate, that he be schawit in his tyme. 7 For the pruuitee of wicketnes wirkis now; aanyly that he that haldis now, hald, till he be done away. 8 And than the ilk 'wickit man salbe schawit, quham the Lord Jesu sal sla with the spirit of his mouth, and sal destroy with lichtnyng of his cummyng; him 9 Quhais cummyng is be the wirking of Sathanas, in al virtue, and signis, and gret wonndris fals. 10 And in al desate of wicketnes, to thame that perysis. For that thai resaauet nocht the charitee of treuth, that thai suld be made saaf. 11 And tharfor God sal send to thame a wirking of errour, that thai beleue to lesing, 12 That all be demyt, qhilkis beleuet nocht to treuth, bot consentit to wicketnes. 13 Bot, brether, luvit of God, we aw to do thankings to God euirmare for you, that God chese vs the first fruits in to hele, in hallowing of spirit and in faith of treuth; 14 In qhilk alsa he callit you be our gospele, in to getting of the glorie of our Lord Jesu Crist. 15 Tharfor, brether, stand ye, and hald

ii. 7. pruuitee of wicritnes: so P. Vg., mysterium iniquitatis. Wy., 'the mysterie, or prisyte, of wickednesse.' Mammotrectus, i: occulam iniquitatem. till he be done away: donec de medio fiat.

8. with the spirit: spiritu. RV., 'with the breath.' lichtnyng: so P. Vg., illustratione. Wy., 'illumynynge, or schynynge.' 9. be the wirking: secundum operationem. gret wonndris fals: prodigii mendacibus.

10. desate: seductione.


14. gospele: here Nis. follows P., instead of substituting 'evangeler' as usual. getting: acquisitionem.

15. stand ye: Burne (f. 157), 'Stand and keip al thingis qhilk ze haue learned ather be vورد or vryt': id. (f. 161), 'Stand and keip the traditionis qhilk ze haue ressaue ather be vورد or vryt.' J. Ham. (Cath. Tract., f. 82 v.), 'Stand steidfast and retene the traditions qhilk ze haue learnt, ather be vורד or epistle': id. (Fac. Tract., p. 14), 'Stand and keip the traditions whilk ze haue leert ather be word or wret.' Kenn. (p. 145), 'Brether,
ye the traditiouns, that ye haue lerit, outhir be word, outhir be oure epistle. 16 And our Lord Jesu Crist him self, and God oure fader, quhilk luvit vs, and gaue eurlasting confort and gude hope in grace, 17 Exhort your hartis, and conferme in all gude werk and word.

iii chap.

Brether, fra hineforwart pray ye for ws, that the word of God rin, and be clarifijt, as it is anentis you; 2 And that we be deliuerit fra noyous and euile men; for faith is nocht of almen. 3 Bot the Lord is trew, that sal conferme you, and sal kepe fra euile. 4 And, brether, we traist of you in the Lord, for quhat euir thingis we comand (a) to you, bathe ye do and sal do. 5 And the Lord dresse your hartis, in the charitee of God, and in the pacience of Crist. 6 Bot, brether, we denonnce to

(a) Before to, of you deleted.

stand ze fast, and keip the traditionis quhilkis ze have learnt, older be our precheing or be our Epistle.' King (f. 43 v.), 'And sa brether stand suire and keip the traditions quhilk ze haiw learnt, aither by word or epistle.'


iii. 1. rin: currat; Rh., 'may have course.' as it is anentis you: sicut et apud vos. P. supplies 'it is'; Wy., 'as and anentis you.'

2. noyous: so P. Vg., importunis. Wy., 'vncouenable, or noyous.' AV., 'unreasonable.'


5. dresse: dirigat.

6. denonnce: denunciamus; AV., 'command.'
you in the name of our Lord Jesu Crist, that ye withdraw you fra ilk bruther that wandris out of ordour, and nocht ethire the teching, that thai resaue of vs.  

7 For ye you self wate, how it behuvis to follow vs. For we war nocht vnpeceable amang you.  

8 Nouthir without our awne trauale we ete brede of ony man, bot in trauale and werynes wirkand nycht and day, that we grevit naan of you.  

9 Nocht as we had nocht powere, bot that we suld geue vs self exemplie to follow vs.  

10 For alsa quhen we war amang you, we denouncit this thing to you, that gif ony man will nocht wirk, nouthir ete he.  

11 For we haue herd that sum amang you gais in rest, and na thing wirkis, bot doand curioslie.  

12 Bot we denoncne to thame that ar sic men, and besekne in the Lord Jesu Crist, that thai wirk with silence, and ete thare awne brede.  

13 Bot wil ye nocht, brether, faiyte wele doand.  

14 That gif ony man obey nocht to our word be epistle, mark ye him, and comoun ye nocht with him, that he be schamyt;  

15 And will ye nocht gesse him

iii. 6. that wandris out of ordour: ambulante inordinate; Wy., 'wandrynge vnordinately, or asens good orde.' etfire the teching: so P. Vg., secundum traditionem. Wy., 'vp the tradicicion.' J. Ham. (Fac. Traict., p. 15), 'we denounce to zou brethrine yat ze withdraw zour selfis from euerie brother walking inordinatlye and not according to ye tradition whilk thay haue ressaucet of vs.'  

7. follow: Wy., P., 'sue.' Vg., iimitari. vnpeceable: so P.; but Wy., 'inquit, or reste, or in pesible.' Vg., inquieti.  

8. without our awne trauale: gratis. that we grevit naan of you: ne quen vestrum gravaremus.  

9. suld geue: daremus vobis; 'to jou' in P., but omitted by Wy. and Nis., without authority.  

11. gais in rest: ambulare inquiete. P., 'goon in reste.' Wy., 'for to wandre inquyet, or reste, or in pesibili.' Rh., 'walk unquietly.' doand curiosal: curios agentes; Rh., 'curiously meddling.'  

12. wirk . . . and ete: operantes . . . manducent.  

15. gesse: exstimare.
as ane enmity, bot reprenye ye him as a bruther.

18 And God him self of pece gif to you euirlasting pece in al place. The Lord be with you all. 17 My salutatioun be the hand of Paule; quhilk signe in ilk epistle I write thus. 18 The grace of our Lord Jesu Crist be with all yow. Amen.

Sent fra Athens.


17. **My salutatioun**, &c.: so Wy., P.; but Vg., *Salutatio, mea manu Pauli*, as at Col. iv. 18. **quhilk signe**, &c.: so P.; but Vg., *quod est signum in omni epistola, ita scribo*. Wy., 'that is signe in ech epistle. I write thus.' Cod. Tolet. omits *est*.

18. **be**: supplied by P.

No colophon in Wy., P. Tyndal, 'Sent from Athens.'
PROLOOUUG.(a)

HE informis and techis Timothe of the ordinance of bishopis office, and of dekenes office, and euiry discipline of hali kirk, writand to him fra Macedonie be Tithicus the dekene.

i. Thimothe.

The first chapture.

PAULE, apostile of Jesu Crist, be comandement of God our saluatur, and of Jesu Crist our hope, 1 Timothe, beluit sonn in the faith: Grace and mercy and pece, of God the fader, and of Jesu Crist, our Lord. 2 As I prayit thee, that thou suld duell at Ephesie, quhen I went in to Macedonie, that thou suld denonnce to sum men, that thai suld nocht teche vthirwise, 4 Nowthir geue tent to fabilis and genealogis that ar vnctertane, quhilk gevis

(a) The Prolouug is from Purvey. The original in cod. Amiat. is: ‘Timotheum instruit et docet de ordinatione episcopatus et diaconii et omnis ecclesiasticæ discipline, scribens ei a Machedonia.’ The Glossa Ordinaria has, ‘scribens ei a Laodicea per Tychicum diaconum’; cod. Fuld. and R. give the same place of origin, but cod. Demid., ‘ab urbe Roma’; cod. Cavensis, ‘ab hurbe.’

1. of Jesu Crist: so Wy., P.; but Vg., et Christi Jesu. Similarly in ver. 2, Christo Jesu.
2. Grace and mercy: so Wy., P., reading Gratia et miserictordia with St., R., Pelagius, Sedulius. Vg., Gratia, misericordia et pax.
4. geue tent to fabilis: intenderent fabulis. gevis: præstant; Rh., ‘minister.’

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questionours, mare than edificatiouunn of God, that is in the faith. 5 For the end of comandment is charitee of clene hart, and gude conscience, and of faith nocht fenyeit. 6 Fra quhilk thingis sum men haue errit, and ar turnit in to vane speche; 7 And willis to be techeris of the law, and vndirstandis nocht quhat thingis thai speake, nouthir of quhat thingis thai affermee. And we wate that the law is gude, gif ony man vse it lauchfully; 9 And wittand this thing, that the law is nocht set to a iust man, bot to vniustmen and nocht subject, to wickit men and to synaris, to cursit men and defoulit, to slaeris of fadere, and slaeris of moder, to manslaeris 10 And licheouris, to thame that dois licherie with men, lesing mongaris and forsuoorn, and gif ony vthir thing is contrarie to the haalsum teching, 11 That is eftir the euangele of the glorie of bessit God, quhilk is betakin to me. 12 I do thankings to him, that confortit me in Crist Jesu our Lord, for he gessit me faithfull, and put me in mystinerie, 13 That first was a blaspheme, and a perseware, and full of wrangis. Bot I haue gettin mercy of God, for I

1. 6. haue errit, and ar turnit: aberrantes, conversi sunt.
7. And willis: Volentes.
8. And we wate: Scimus autem. Abp. Ham. (p. 120), 'We know that the law is gud, gif a man will use it well.'
10. lesing mongaris: mendacibus. Nis. follows P. in omitting the translation of the preceding plagiaris. Wy., 'silleris, or steleris, or draweriis away, of men.'
11. eftir: secundum; Rh., 'according to.' betakin: creditum.
vnknawand did in vnbeluue. 14 Bot the grace of our Lord superaboundit, with faith and lufe that is in Crist Jesu. 15 A trew word, and worthi al resauing, for Crist Jesus com into this warlde to mak sinfulmen saaf, (a) of quhilkis I am the first. 16 Bot tharfor I haue gettin mercy, that Crist Jesu suld schaw in me first al pacience, to the informyng of thame that sul beleu to him in to euirlasting lijf. 17 And to the king of warldis, vndedelie and vnuisibile God allaan, be honour and glorie in to wardis of warldis. Amen. 18 I betak this comandement to thee, thou sonn Timothe, efir prophecijis that haue bene heretofore in thee, that thou trauale in thame a gude trauale. 19 Having faith and gude conscience, quhilk sum men castis away, and perisit about the faith. 20 Of quhilk is Hymeneus and Alexander, quhilkis I betuoke to Sathanas, that thai lere to nocht blaspheme.

(a) saafi in MS.

14. superaboundit: P., 'ouer aboundide.'
Vg., Super-abundavit.

15. saaff: salvo. Gau (p. 64), 'it is a trew vord and alauy wordy to be rasait Christ Jesus com in this wardil to saiff sinners et ce.'

16. of thame that sal beleue: eorum, qui credituri sunt; Wy., 'of hem that ben to bileuyng.'

17. of warldis: saeculorum. vndedelie and: immortali et; so Wy., P., with Sixt.; but St., Hent., Clem., with the best authorities, omit et. be: added by P.

18. thou sonn Timothe: so Wy., P.; but Vg., fili Timothee. that hane bene heretofore in thee: precedentes in te. that thou trauale, &c.: ut milites in illis bonam militiam; Wy., 'that thou fiste, or holde, in hem a good knythyhood.'

19. castis away, and perisit: P., 'casten awei, and perischeden.' Wy., 'castyng a wey, perischeden.' Vg., repellentes . . . naufragaverunt.
The Secunnde chapteur.

Tharfor I beseko first of al thingis, that besekingeis, prayeris, askingis, doing of thankingeis, be made for almen. For kingis and all that ar sett in hienes, that we leid a quiet and a peciabile lijf, in al pitee and chastitee. For this thing is gude, and acceptit before God, our saluatour. That will that almen be made saaff, and that thai cum to the knawing of treuth. For aa Gode and mediatour is of God and of men, a man Crist Jesus, That gaue him self redeviengi for almen. Qhais witnessinge is confermyt in his tyme; In qhillik I am set a prechour and apostile.

For I say treuth, and I lee nocht, that am a tachel of hethinne in faith and in treuth. Tharfore I will, that men pray in al place, liftand vp clen

ii. beseko ... besekingeis: obscro ... obscrationes. Abp. Ham. (p. 271), 'I beselik yow thairfor, first of all that thair be maid in the kirk of God for all men, obsceptions, oresonis, petitious, and giffing of thankis.'


4. That will: Qui ... vult. With the marginal, 'That wil half al,' comp. Tyndal, 'which wolde have all men saved.'

5. For as Gode, &c.: Unus enim Deus, unus et mediator. P. supplies 'is.'

6. Qhais witnessing, &c.: so Wy., P., reading, with St., Hent., Sixt., Pelag., R., and the Sarum Missal, eius testimonium temporibus suis confirmatum est; so too codd. Boern., Claromont., Ambros., with datum, readings due to early explanatory additions to the Greek. Clem., testimonium temporibus suis. RV., 'the testimony to be borne in its own times.' Gau (p. 101), 'quhilik gaif hime self in redempione for al.'

7. For I say treuth: same division in Wy., P., 'Sothli I seie treuth in Crist Jhesu, and I lye not,' reading, as in R., veritatem enim dico in Christo Ihesu et non mentior. Vg., Apostolus (veritatem dico, non mentior) doctor, &c. P. supplies 'that am.'
I. THIMOTHE.

handis without wrath and strijff. 9 Alsa women in couenabile habite, with schamefastnes and sobernes arraying thame self, nocht in writhen hairis, outhir in gold, outhir perlis, outhir precious claiath; 10 Bot that thatbecummis wommen, behechting piteee (a) be gude werkis.

11 A woman lere in silence, with al subiectioun. 12 Bot I suffere nocht a woman to teche, nouthir to haue lordschip on the husband, bot to be in silence. 18 For Adam was first formit, eftirwart Eue; 14 And Adam was nocht desauet, bot the woman was desauet, in breking of the law. 15 Bot scho salbe sauet be generation of childer, gif scho duellis perfetlie in faith, and lufe, and halynes with sobernes.

The thred chapturre.

A faithfull word. Gif ony man desires a bischoprike, he desires a gude werk. 2 Tharfor it behuvis a bishop to be without repreef, the husband of aa wijf, sobir, Leui. xxxi. b.

(a) pitee added in margin.

10. behechting piteee: promissantes pietatem; Rh., ‘professing piety.’

14. was desauet, in breking of the law: seducta in pravari- catione fuit; Wy., ‘was dyscyued in feith, in prevarication, or brekyng of the lawe.’ Rh., ‘being seduced, was in prevarication.’
S. Jerome quotes in transgressione facta est.

15. Bot scho salbe sauet: Abp. Ham. (p. 239), ‘Sche sal be safit be generation of barnis, gif sche perseveris in faith and lufe, and sanctificatioun with sobernes.’ J. Ham. (Fac. Traict., p. 421), ‘the woman salbe sauit be the generation of sonnes. . . . Gif scho remaine in faith, in loue and in sanctification with sobrietie.’

ili. 2. aa wijf: Burne (f. 152), ‘ane bishop, or superintendent sould be bot the housband of ane vyf.’
prudent, chast, virtuouse, haldand hospitalitie, a
techere; 8 Nocht gevyn mekile to wyne, noch a
smytare, bot temperate, noch full of chiding, noch
couatous, 4 Wele reuland his hous, and hauand
sonnis subiect with al chastitee; 5 For gif ony man
can nocht gouerne his hous, how sal he haue diligence
of the kirk of God? 6 Nocht newe convertit to the
faith, or perauentur he be born vp in to pride, and
fall in to dome of the deuile. 7 For it behuvis him
to haue als a gude witnessing of thame that ar without
furth, that he fall nocht into reproef, and in to girm
of the deuile. 8 Als a it behuvis dekenes to be chast,
nocht doublle tonngit, nocht gevyn mekile to wyne,
nocht followand foule wynnyng; 9 That haue the
mysterie of faith in cleen conscience. 10 Bot be thai
preuit first, and mynister thai sa, having na crime.
11 Als a it behuvis women to be chast, nocht bachitand,
sobire, faithfull in al thingis. 12 Dekenes be husbandis
of aa wijf; quihilkis gouerne wele tha sonnis and thare
houisis. 13 For thai that ministeris wele, sal get a
gude degre to thame self, and mekile traist in the

III. 3. Nocht gevyn mekile to wyne: vinolentum; Rh., 'not given
to wine.' 'mekile' seems due to ver. 8. RV., 'no brawler.'

4. and hauand: P., 'and haue.' Wy., 'hauyne.' Vg.,
habentem.

5. deligence: diligentiam; Rh., 'care.'

6. Nocht newe convertit to the faith: Non neophytem. he
be born vp . . . and fall: elatum . . . incidat.

7. For it behuvis: Oportet autem. girn: laqueum. Wy.,
P., 'snare'; and so at vi. 9; but there some MSS. of Wy. have
'gnare.'

8. it behuvis: supplied by Wy., P., and underlined. nocht
gevin mekile to wyne: non multo vino deditos. Gildas, quoting
from the British Ordinal, Non vino multum deditos. foule
wynnyng: turpe lucrurn.


13. ministeris: ministraverint; Rh., 'have ministered.'
traist: Wy., P., 'trist.' Vg., fiduciam.
faith, that is in Crist Jesu. 14 Sonn Timothe, I write
to thee thir thingis, hopand that I sal sone cum to
thee; 15 Bot gif I tary, that thow witt, how it behuvis
thee to leue in the hous of God, that is the kirk of
levand God, a pillere and sadnes of treuth. 16 And
opinlie it is a great sacrait (a) of pitee, that thing that
was schewit in flesch, it is Æ justifijt in spirit, it apperit
to angelis, it is prechit, toe heðin men, it is beleuit in
the world, it is takin vp in glorie.

The fourt chapter.

Bot the spirit sais opinlie, that in the last tymes
summen sal depart fra the faith, gevand tent to spiritis
of errour, and to techingis of deuillis; 2 That spekis
lesing in hipocrisie, and haue thare conscience corrupt,

(a) sacrait corrected out of sacrament.

iii. 14. Sonn Timothe: so Wy., P., adding, with St., Sixt., fili
Clem., Hent. omit both.

15. sadnes: firmamentum; Rh., 'ground.' Burne (f. 79), 'the
halie kirk, quhilk is the piller and grounde of treuhte': id. (f. 149),
'the kirk is the piller, and groundstaone of the treuthe.' Abp. Ham.
(p. 279), 'the house of God, the fundament and piller of veritie.'
J. Ham. (Cath. Tract., sig. Q, i.), 'the kirk of the leueng god the
pillar and sure grund of the verite': id. (Fac. Tract., p. 67), 'the
pillar and vphauld of the verite': id. (p. 138), 'the piller and sure
fundament of al verite': id. (p. 203), 'Pillar and sure grund of al
verite.'

16. sacrait of pitee: pietatis sacramentum; Tyndal, 'misterie
of godlines.' that thing that was schewit . . . it is justifijt:
quod manifestatnum est . . . justicatum est. Nis. follows P. in
adding 'it' five times and spoiling the sense. With the heading of
the marginal note, comp. Tyndal, 'justified in the sprete.'

iv. 1. gevand tent: attendentes.

2. thare: suam; AV., 'their own.' corrupt: so P.; cauteri-
atan. Wy., 'brent.' Rh., 'scared.' P. has followed Mammot-
tectus, 'Cauteriatan - idest corruptam et cauterijs peccatorum
adustam.'
Forbidand to be weddit, to abstene fra metis, quhilkis God made to tak with doing of thankings to faithful men, and thame that haue knawne the treuth. 4 For ilk creature of God is gude, and nathing is to be castin away, quhilk is takin with doing of thankings; 5 For it is hallowit be the word of God, and be prayere. 6 Thow puttand furth thir thingis to brether, salbe a gude minister of Crist Jesu; nurisit with wordis of faith and of gude doctrine, the quhilk thou has gottin. 7 Bot eschew thou vncouenabile, and vane fabiles; and exercise thilke self to pitee. 8 For bodilie exercitiation is profitabile to litil thing; bot pitee is profitabile to althingis, that has behecht of lijf that now is, and that is to cum. 9 A trew word, and worthie al acceptioun. 10 And in this thing we traualie,

iv. 3. to be weddit: nunere; Wy., ‘for to wedde.’ Vv. 1, 3: J. Ham. (Fac. Traict., p. 424), ‘some in ye last dayes sal make defection from the faith, forbiddand mariage, and commandand to abstine from metes quhilkis God hes creatit, to be ressaunt to the faithful with thankis geving’: id. (p. 236), ‘suld come in the lattre dayes, forbiddand mariage and meats, whilkis God hes creatit to be ressaunt with thankisgeving.’ Kenn. (p. 147), ‘In the latter tymes sum sall sal fra the faith, forbidding to mary, commandand to abstene fra metis, quhilkis God hes creat’: id. (p. 163), ‘Thair sall cum in the latter dayis quhilkis sall forbiand mariage, and to abstayne fra metis quhilkis God hes creat.’

4. is to be castin away: rejiciendum. J. Ham. (Fac. Traict., p. 425), ‘Al creature of God is gud; and nathing suid be reiectit, that is takin with thankis geving.’

5. hallowit: Burne (l. 11), ‘be sanctefait be the word of God.’

6. puttand furth: proponens. thou hast gottin: assecutus es; Wy., ‘thou hast gete in suynge.’ Rh., ‘thou hast attained unto.’


8. to lilt thing: ad medicum. that has behoche: possessionem habens. Vv. 7, 8: Abp. Ham. (p. 200), ‘Exerce and occupie thi self in godlynes, pyetie and mercy, for bodyly exercitioin, quhilk a man takis in his body be fasting and abstynence is a litil profitabil to him without piete.’

10. And in this thing: In hoc enim; Rh., ‘For to this purpose.’
and ar cursit, for we hope in levand God, that is saluature of almen, maast of faithful men. 11 Comand thou this thing, and teche. 12 Na ma despise. thi youthe, bot be thou exemplie of faithfulmen in word, in leving, in charitee, in faith, in chastitee. 13 Till I cum, tak tent to reding, to exhortatioun and teching. 14 Will thou nocht lilit charge the grace quhilk is in thee, that is gevin to thee be prophecie, with putting on of the handis of presthed. 15 Think thou thir thingis, in thir be thou, that thou profiting be schewit to almen. 16 Tak tent to thi self and to doctrine; be besie in thame. For thou doand thir thingis, sall mak bathe thi self saaf, and thame that heris thee. [Ch. v.] 1 Blame thou nocht ane elderman, bot beske as a fader, yongmen as brether; 2 Ald women as modris, yong women as sistris in al chastitee.

v chapter.

5 Honour thou wedowis, that ar verray wedowis. 4 Bot gif ony wedow has childir of sonnis, lere scho first to

iv. 14. Will thou nocht lilit charge: Noli negligere; Wy., 'Nyle thou dispise, or lilit charge.' Burne (f. 78), 'Neglect nocht the gift of prophecie, quhilk is gevin to the be the onlaying of the handis of the prestheid': id. (f. 153), 'Neglect nocht the gift of prophecie, quhilk thou hes ressaue be the onlaying of the handis of the prestheid.' Abp. Ham. (p. 232), 'Neglecke nocht the grace or the gift of God, quhilk is in the, quhilk is gevin to the throw prophecie with the imposition of the handis of ane prest.' J. Ham. (Cath. Traict., sig. Q., viij.), 'neglectit not the grace quilk vas in him, geuin to him be prophesie be the imposition of handis of preistheid.'

15. Think thou: meditere.

16. be besie: insta; Rh., 'be earnest.'

v. i. Blame thou nocht: ne increpaveris; Rh., 'rebuke not.'

Nis. follows P. in the division of the chapters, while Wy. agrees with Vg.

3. verray wedowis: vere vidua; Rh., 'widows indeed.'

4. childir of sonnis: so P. Vg., filios aut nepotes; Wy., 'sone, or children of sones.' lere scho first: discat. Cod. Amiat. has the better reading, discant.
gouerne hir hous, and quite to fader and moder; for this thing is acceptit before God. 

5 And scho that is a wedou verralie, and desolate, hope in to God, and be besie in besekingis and prayeris nycht and day. 

6 For scho that is levand in delitis is dede. 

7 And comand thou this thing, that thai be without repreef. 

8 For gif ony man has nocht care of his awne, and maast of his houshald men, (a) he has denyit ye faith, and is worse than ane vnfaithfullman. 

9 A wedou be chosen nocht lesse than sextj yere, that was wijf of aan husband, 

10 And has witnessing in gude werks, gif scho nurisit childer, gif scho resauet pure men to herbie, gif scho has weschin the feet of hali men, gif scho ministerit to men that suffrit tribulatioun, gif scho followit all gude werk. 

11 Bot eschew thou yonngare wedowis; for quhen thai haue done licherie, thai will be weddit in Crist, 

12 Havend damnatioun, for thai haue made void the first faith.

(a) men corrected out of meny.

v. 4. hir hous: domum suam; Rh., 'her own house.' quite: mutuum vicem reddere; Wy., 'chaungable while, or ech to othir, yelde.'

6. is levand in delitis: so divided in Wy., P.; but Vg. 'in delictis est, vivens mortua est.' Rh., 'living is dead.' AV, 'is dead while she liveth.'

8. houshald men: domesticorum. vnfaithfullman: infideli; P. supplies 'man.'


11. weddit in Crist: so P., with faulty division. Vg., Cum enim luxuriae fuerint in Christo; and so Wy. Vv. 11, 12: Burne (f. 78), 'Refuse the yongar vidous for quhen thay begin to vax vantone aganis Christ, thay vil marie incurrand damnatione, becaus thay haue brokin thair first promeis'; id. (f. 65), 'the vidous quha eftir thay ar dedicat to the service of the kirk dois marie incurris damnatione, becaus thay haue brokin thair first promeis.'
v. 19. I. THIMOTHE.

18 Also thai idil leri to ga about houis, nocht aanyl idil, bot full of wordis and curiose, spekand thingis that behuvis ocht. 14 Tharfore I will, that yonngare wedowis be weddit, and bring furth childer, and be house wyues, to geue nocht occasiouen to the aduersarie, because of cursit thing. 15 For now sum ar turnit abak eftir Sathanas. 16 Gif ony faithfullman has wedowis, minister he to thame, that the kirk be nocht grevit, that it suffice to thame that ar verray wedowis. 17 The preestis that ar wele gouernouris, be thai had worthi to double honour; maast thai that traulis in word and teching. 18 For scripture sais, Thou sal nocht bridil the mouth of the ox thresching, and, A werkman is worthi his hyre. 19 Will thou nocht resaue accusing

v. 13. Also thai idil: Simul autem et otiosa; Wy., 'Also forsathe and thei ydel.'

14. yonngare wedowis: juniores; P. supplies 'widowis.' because of cursit thing: malediti gratia; Rh., 'for to speak evil.'


16. that the kirk be nocht grevit: so Wy., P., reading ut non gravetur Ecclesia with St., Ambros., Pelag., and the Old Latin. Vg., et; Rh., 'and let not the Church be burdened.'

17. that ar wele gouernouris: Quis bene presunt; Wy., 'that ben wel bifoere.' Burne (f. 63), 'Lat the Preistis quha reulis veill, be estemit vorthie of doubill honoure, cheifie thay quha trauellis in preching of the vord and teching.'

18. bridil: so Wy., P., reading infrenabis with Hent., codd. Amiat., Fulda, Tolet., Demidov., the Old Latin, Ambros., Pelag., and R. Vg., alligabas, as at 1 Cor. ix. 9; ligabas at Deut. xxv. 4. Vv. 17, 18: Abp. Ham. (p. 80), 'The preistis that reule weill ar worthi of doubill honour, maist of all thai that labours in the word of God, and teching: for the scripture sais thow sal nocht bind up the mouth of the Ox that trampis out the corne quhill was thair thresching. And it is all a thing to say the labourar is worthi of his wagis.'

19. Will thou nocht resaue: Burne (f. 107), 'Admit nocht ane accusation aganis ane preist, except vndir tua, or thre vitnes.' J. Ham. (Cath. Traict., sig. Q, iiiij.), 'Admitt na accusation aganis ane preist except thair be tua or thrie vitnes.'
aganes a preest, bot vndir twa or thre witnesse. 20 Bot repreue thou men † that synnis before almen, that alsa vthir haue drede. 21 I pray before God and Jesu Crist, and his chosen angelis, that thou keue thire thingis without prejudice, and do na thing in bowing in to that vthir side. 22 Put thou handis to namen, nouthir enone comoun thou with vthir mennis synnis. Kepe thie self chaast. 23 Will thou nocht yit drink watre, bot vse a litil wyne, for thie stomak, and for thie oft falling in infirmitieis. 24 Sum mennis synnis ar opin, before gaing to dome; bot of summen thai cum eftir. 25 And alsa gude dedis ar opin, and tha that ar in vthir maner, may nocht be hidde.

v. 20. that synnis: the reference in the marginal note is to the Decretum Gratiani, Pars Prima, c. 7, Distinctio XL. (Corpus Juris Canonici, ed. Friedberg, vol. i. p. 146).


23. yit: alicui. oft falling in infirmitieis: P., ‘ofte fallynge infirmytees.’ Vg., frequentes ... infirmitates.


vi. 7.]  I. THIMO THE.  301

vi chapter.

Qvhat euir seruandis ar vndir yok, deme thai thar lordis worthi al honour, or perauentur the name of the Lord and the doctrine be blasphemyt.  2And thai that haue faithful lordis, despise thame nocht, for thai ar brether; bot mare serue thai, for thai ar faithfull and luvit, quhilk ar part takaris of benefice. Teche thou thir thingis, and monest thou thir thingis.  3Gif ony man techis vthir wise, and accordis nocht to the halsum wordis of our Lord Jesu Crist, and to that teching that is be pitee,  4He is proude, and can nathing, bot languisis about questiouyns and stryving of wordis; of quhilkis ar brocht furth invyis, strijis, blasphemies, euile suspiciounns,  5Fechtingis of men, that ar corrupt in saule, and that ar priuet fra treuth, that demys wynnyng to be godlienes. (a)  6Bot godlienes is wynnyng, (b) with sufficienc.  7For we brought in nathing into this world, and na dout that

(a) godlienes written over pitee.
(b) godlienes is wynnyng corrected out of a great wynnyng is pitee.

vi. 2. despise thame nocht: non contemnant. P. supplies 'hem.' Teche thou, &c.: so P., reading as in R., Hae doet et hac exhortare. Vg. omits the second hae.

3. be pitee: secundum pietatem.

5. priuet fra treuth: veritate privati. wynnyng to be godlienes: the last word in a later hand over Nisbet's 'pitee,' as in Wy., P. Tyndal, 'which thynke that lucre is godlines.' Vg., quatum esse pietatem.

6. Bot godlienes, &c.: corrected as in the last verse from Tyndal, 'Godlines is great ryches.' Nis. follows P., 'But a greet wynnyng is pitee.' Vg., Est autem questus magnum pietas.
7. and na dout, &c.: hauel dubium quod nec.
we may nocht bere away ony thing. 8 Bot we hauing fudes, and with quhat thingis we sal be heelit (or keuerit), be we payit with thir thingis. 9 For thai that will be made riche, fallis in to temptatioun, and in to girk of the deuile, and into mony vnprofitable desires and noyous, quhilkis drovnes men into dede and perdisioun. 10 For the rute of al euillis is couatie, quhilk sum men couating errit fra the faith, and besettit thame with mony sorowis. 11 Bot, thou, man of God, fle thir thingis; bot follow thou richt-uisnes, pitee, faith, charitee, pacience, myldnes.

12 Strie thou a gude strijf of faith, apprehend euir-lastig lijf, into quhilk thou art callit, and has knaw-lecheit a gude knawlecheing before mony witnessis. 13 I comand thee before God, that quiknis al thingis, and before Crist Jesu, that yeldit a witnessing vndir

vi. 8. fudes: *alimenta.* *we sal be heelit (or keuerit)*: tegamur; Wy., ‘clothid.’ P., ‘hildid.’ The gloss is due to Nisbet.

be we payit: contentis simus. But Clem., ed. i., iii. have sumus.

Abp. Ham. (p. 261), ‘Halfand fude and cleithing let us theirwith be content.’


into dede: in interitum.

10. couating: so P. Wy., ‘coueitynge, or desyringe.’ Vg., appetentes. besettit thame with mony sorowis: inseruerunt se doloribus multi; Rh., ‘have entangled themselves in.’ Vv. 9, 10: Abp. Ham. (p. 101), ‘Thaie that will be riche, fallis into temptatioun, and in the gyrne of the devill, and to mony unprofitable and noysum desyris, quhilk drownis men into distruction and damna- tioun. For cowastosynes is the rute or all evill, quhilk quhil sum men desyrit, thaie errit fra the faith, and brocht thame self in mekil sorow.’


13. yeldit: reddidit.
Pilate of Ponnce, a gude confessioun, 14 That thou kepe the comandment without wem, without repreef, in to the cummyng of our Lord Jesu Crist; 15 Quham the blessit and allaan mychtj king of kingis and Lord of lورد sal schaw in his tymes. 16 Quhilk allaan has vnderedelynes, and duellis in licht, to quhilk naman may cum; quham naman saw, (a) nouthir may se; to quham glorie, and honour, and empire be without end. Amen. 17 Comand thou to the richemen of this world, that thai vndirstand nocht hielie, nouthir that thai hope in vncertanttee of richessis, bot in the leuyng God, that geviss to vs althingis plenteouslie to vse; 18 To do wele, to be made riche in gude werkis; lichtlie to geue, to comoun, 19 To tresour to thame self a gude foundement in to tyme to cummyng, that thai tak euirlasting lijf. 20 Thow Timothe, kepe the thing betaucht to thee, eschewand cursit nouneltis.

(a) Before saw, may se deleted.

vi. 13. Pilate of Ponnce: so Wy., P.
14. without wem: sine macula.
16. vnderedelynes: immortalitatem; Wy., 'immortalite.' licht, to quhilk naman may cum: so Wy., P. Vg., lucem . . . inaccessibilem. Mammotreces, ‘i. ad quam non potest accedi.’ glorie, and honour, and empire: so Wy., P.; but Vg., cui honor, et imperium, with cod. Amiatinus. Cod. Demidov. has cui est gloria, honor et imperium; Pelag., cui est honor et imperium; cod. Boern., cui honor, potestas in secula; the Old Latin, cui honor et potestas aeterna. P. supplies 'be.' without end: so P., with Vg., sempiternum; but Wy., 'into withouten ende,' reading in sempiternum with St. and R.
17. that that vndirstand nocht hielie: non sublime sapere; Rh., 'not to be high-minded.'
18. lichtlie to geue, to comoun: facile tribuere, communicare.
19. foundement: fundamentum. in to tyme to cummyng: in futurum. that thai tak: ut apprehendant. Wy., P., 'catche.'
20. cursit nouneltis of voces: profanas vocum novitates.
of voces, and opinionns of fals name of cunning;

21 Qhillk sum men behechting, about the faith fell doun. The grace of God be with thee. Amen.

Writtin fra Laodicia, quhilk is the cheif citie of Phrigia Paraciana.

vi. 20. opinionns, &c.: so Wy., P.; but Vg., oppositiones falsi nominis scientiae.


Tyndal's colophon is, 'Sent from Laodicia, which is the cheifest cite of Phrigia Pacaciana.'
HE writis also to Timothe of exhortatioun to (b) martirdome, and of euiry reule of treuth, and quhat sall cum in the last tymes, and of his awne passioun, writand to him fra the ciete of Rome.

ii. Timothe.

The first chapter.

PAULE, apostil of Jesu Crist, be the will of God, be the behecht of lijf that is in Crist Jesu, (a) To Timothe, his maast dereworthe sonn, grace, mercy, and pece of God the fader and of Jesu Crist, our


(b) Some MSS. of P. have ‘of martirdom.’

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1. be the will: per voluntatem. be the behecht: secundum promissionem; Wy., ’vp the biheeste.’

2. grace, mercy, and pece: so Wy., P., reading with Sixt., Ambros., gratia, misericordia et pax; but Hent., Clem., with the weight of authority, omit et. St., with Pelag. and the Gloss, has gratia et misericordia et pax. of Jesu Crist: so Wy., P., without authority. Vg., Christo Jesu.
Phil. iii. a.  
Roma. i. a.  

Lord. 8 I do thankings to my God, to quaham I serue fra my progenitouris in clene conscience, that without ceessing I haue (a) mynd of thee in my prayseres, nyght and day; 4 Desirand to se thee; having mynd of thi teris, that I be fillit with ioy. 5 And I bethink of that faith, that is in thee nocht fenyete, quhilk alsu duellit first in thin ann Loide, and in thi moder Eunice, and I am certane, that alsu in thee. 6 For quhilk cause I monest thee, that thou raase agane the grace of God, that is in thee be the setting on of myn handis. 7 For quhy God gaue nocht to vs the spirit of drede, bot of virtue, and of lufe, and of sobirnes.

Roma. viii. b.  

8 Tharfore will thou nocht schaam the witnessing of our Lord Jesu Crist, nouthir me, his presonnere (b); bot trauale thou togiddir in the vangele be the virtue of God; 9 That delyuirit vs, and callit vs with his haly call- ing, nocht eftir our werkis, bot be his purpos and grace, 

(a) After haue, made of thee deleted.
(b) Before presonnere, b deleted.

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1. 3. to my God ... fra my progenitouris: Deo meo ... a progenitoribus meis, as in St., Sixt., cod. Demidov., Pelag., and R. Cod. Fulda. has deo meo, as also Ambros. and the Old Latin; Sedulius reads, provis meis. Hent., Clem. omit meo ... meis.

5. And I bethink: so P. Vg., Recordationem accipiens; Wy., 'takinge recordinge, or myynge.' in thin ann Loide: in avia tua Loide; Rh., 'in thy grandmother Lois.'

6. that thou raase agane: ut resuscites. Abp. Ham. (p. 232), 'I warne the that thow steir up in thi self the grace of God quhilk is in the, be laying on of my handis.' J. Ham. (Cath. Traict., sig. Q, viii. v.), 'for this caus I admones the to resusstitat and valkyn the grace of God quhilk is in ye be imposition of my handis.'

7. For quhy: enim.


9. callit vs: the latter word added by Nis.
that is gevin in (a) Crist Jesu before warldy tymes;  
10 But now it is opin be the lichtnyng of our salvatour  
Jesus Crist, quhilk destroyit deede, and lichtnyt lyf,  
and vnkorruption be the gospele.  
11 In quhilk I am  
set ane precheour and apostile, and maistere of hethin  
men.  
12 For quhilk cause alsa I suffer thir thingis;  
but I am nocht confoundit. For I wate to quham  
I haue beleuet, and I am certane that he is mychtj  
to kepe that is takin to my keping in to that day.  
13 Haue thou the forme of halsum wordis, quhilk thou  
herd of me in faith and lufe in Crist Jesu.  
14 Kepe  
thou the gude takin to thi keping be the Haligaast,  
that duellis in vs.  
15 Thou wate this, that all that ar  
in Asie ar turnit away fra me, of quhilk is Philetus  

(a) Before in, to deleted.

i. 9. that is gevin: so P., but Vg., quae data est nobis; Wy.,  
‘that is jouyn to vs.’  wardly tymes: tempora secundaria.  
10. opin: Manifestata. quhilk destroyit, &c.: so P. Vg.,  
qui destruxit guidem mortem, illuminauit autem vitam; Wy.,  
‘the which sothli distruyede deeth, forsothe liynede lyf.’  
Vv. 8-10: Gau (p. 106), ‘thynk notht scheyme to beir vitnes of our  
Lord Jesus Christ; nay think notht scheyme of me quhilk am bwnd  
for his saik bot suffer aduersite with the vangel throw the  
power of god quhilk hes deluerit and callit vsz witht ane halie vocatione,  
noth etuer our varkis bot for his preposz and grace quhilk wesz  
giffine to vsz throw Christ Jesu or the beginning of the vardit bot  
is now declarat opinie be the apering of our saluiour Jesu quhilk  
hes distroyit deid and hes brocht lyf and immortalite to licht throw  
ye vangel.’  
11. of hethin men: Gentium; Rh., ‘of the Gentiles.’  
12. that is takin to my keping: depositum meum; Wy., ‘my  
depoost, or thing put in keping.’  
13. the gude takin to thi keping: so P. Vg., benum de-  
positum. Wy., ‘a good depoost, or a thing takyn to thi keping.’  
14. Thou wate this: so P., reading Scis hoc with Hent., Clem.,  
codd. Amiat., Fulld., Claromont., and others; but Wy., ‘Sothli  
thou woost,’ adding enim with St., Sixt., Ambros., Pelag., and R.  
Philetus: so St., Sixt.; a reading due to ii. 17; but P. and most  
MSS. of Wy., correctly, ‘Figelus’ (= Phigelus), with Hent., Clem.,  
and the best authority.
and Hermogenes. The Lord geue mercy to the hous of Onesoforus, for oft he refreschit me, and schamet nocht my chenye. Bot quhen he com to Rome, he soucht me besilie, and sand. The Lord geue to him to find mercy of God in that day. And how gret thingis he ministerit to me at Ephesie, thou wate bettir.

ii chapt.

Tharfor thou, my sonn, be confortit in grace that is in Crist Jesu. And quhat thingis thou has herd of me be mony witnessis, betak thou thir to faithfull men, quhilk salbe abile alsal to teche vthir men. Trauale thou as a gude knyght of Crist Jesu. Na man halding knichte to God, implys him self with worldly nedis, that he pleise to him to quham he has preuit him self. For he that fechtis in bataile, sal nocht be crovnit, bot gif he fecht lauchfullie. It behuvis

(a) After thingis, thou minister deleted. at ephesie added in the margin. After wate, best deleted.

i. 16. schamet nocht my chenye: catenam meam non erubuit. 18. of God: so Wy., P., reading a Deo with St., Sixt., cod. Claromont., and R., an interpretative variant found also in some Greek MSS. Hent., Clem., correctly, a Domino. how gret thingis: quanta.

ii. 2. betak: commenda. salbe abile alsal, &c.: idonei erunt et alios docere.

4. halding knichte to God: militans Deo. implys: implicat. P., 'wlappith'; Wy., 'inwlappith', 'inwrappith.' he has preuit: probavit. J. Ham. (Cath. Traict., f. 20), 'na man serving in the kirk of god inoluis and mellis himself with secular and vardlie affairs.'

5. For he that: so P., but Vg., Nam et qui; Wy., 'Forwhi and he that.' fechtis in bataile: certat in agone; Rh., 'striveth for the mastery.' sal nocht be crovnit: so Wy., P., reading coronabitur with St., Sixt., Pelag., R., and the Sarum Missal. But Hent., Clem., with the best authorities, coronatur. Abp. Ham. (p. 194), 'Na man sall be crovnit, except he fycht lauchfully.'
ane erdetelare to resaue first of the fruitis. 7 Vndir-
stand thou quhat thingis I say. For the Lord sal
geue to thee vndirstanding in al thingis. 8 Be thou
myndfull that the Lord Jesus Crist of the sede of
Daudif has risin agane fra dede, estir my evangele,
9 In quhilk I traualit till to bandis, as wirkand euile,
but the word of God is nocht bundin. 10 Therfor I
suffir all thingis for the chosin, that als that get the
hele that is in Crist Jesu, with heuenlie glorie. 11 A
trew word, that gif we be dede togiddir, alsa we sal
leue togiddir; 12 Gif we suffir, we sal regne togiddir;
gif we deny, he sal deny vs; 13 Gif we beleue nocht,
he duellis faithfull, he may nocht deny him self.
14 Tecbe thou thir thingis, witnessing before God. Will
thou nocht strenie in words; for to na thing it is profit-
abile, bot to the subueriting of men that heris. 15 Besilie
kepe to geue thi self a previt praisabile werkman to
God, without schame, richtlie treting the word of treuth.
16 Bot eschew thou vnhalie and vane spechis, for quhy
tha proffitis mekle to vnfaithfulness, 17 And the word

ii. 6. to resaue: percepere; Rh., 'take.' St., with codd. Tolet.,
Demidov., Harl. 1772, p. m., S. Augustine, Speculum, reads
accipere.
9. traualit: no authority for the past tense; Wy., P., 'trauele,'
Vg., labore. as: quasi.
11. that gif: Nani si.
12. we sal regne togiddir: et conregnabimus. he sal deny
vs: et ille negabit nos.
13. duellis: permanet.
14. before God: so Wy., P., reading Deo with St., Sixt., codd.
Amiat., Fuldi., Augiens., Claromont., and Ambros., have Domino.
15. Besilie kepe to geue: so P., with Vg., Solicite cura . . .
exhile; but Wy., 'Forsothe bisyli cure, or kepe,' adding autem
with St., cod. Demidov., Pelag., and R. previt praisable: so
P., apparently a double rendering of Vg. probabilem. Wy.,
'prouable, or able,' but one MS. 'a prouable, or preisable."
without schame: inconfusibilem.
16. vnhalie and vane spechis: Præfana . . . et vaniloquia.
vnfaithfulness: so P. Vg., impliataem; Wy., 'vnpite.'
of thame crepis as a cancre. Of qulilk Philete is, and
Hymeneus, 18 Qulikis feldoun fra the treuth, sayand
that the rysing agane is now done, and thi subuerit
the faith of summen. 19 Bot the sadde foundment
of God standis, having this mark, The Lord knawis
qulikis ar his, and, Ilkman that names the name of
the Lord, departis fra wickittenese. 20 Bot in a gret
houss ar nocht aanly vessels of gold, and of siluer,
bot als of tre and of erde; and sa summen ar in to
honour, and sum in to despite. 21 Thanfor gif ony
man cloenges him self fra thir, he salbe a vessele
hallowit in to honour, and profitabile to the Lord,
and reddy to all gude werk. 22 And fle thou the des-
siris of youth, bot folow thou richtuises, faith, hope, (a)
charitee, and pece, with thame that inwartly callis the
Lord of cleen hart. 23 And eschew thou fulche ques-
stonns, and without cunning, witting that tha generis
chingidis. 24 Bot it behuvis the servaund of the Lord

(a) hope added in margin.

ii. 17. Philete is, and Hymeneus: same order in Wy., P., and
R., but Vg., est Hymeneus et Philetus. Wy. has ‘Philete’; P.,
‘Filete.’

19. the sadde foundment: firmum fundamentum. knawis:
so P.; Rh., ‘knoweth.’ Vg., cognovit; Wy., ‘hath knowyn.’ Ter-
tullian reads cognoscit. departis: Wy., P., ‘departith,’ reading
discidit as in cod. Tolet.; but Vg., with all other authorities, dis-
cedat. Rh., ‘let every one depart.’

20. of tre: ignea. of erde: fictilia; Wy., ‘brutil, or ertheli.’
and sa summen: so P., and in two MSS., ‘summe men.’ Vg., et
quadam quidem. ar: P. supplies ‘ben.’

21. clenges: emundaverit; Wy., ‘schal clense.’ and reddy:
paratum; no authority for the conjunction.

22. hope: a marginal addition in Nisbet’s hand; not in Wy.,
P., R., or Tyndal, but apparently resting on Vg. spem, which
has very slight authority. Hent. omits it. inwartly callis:
invocant; P., ‘inwardly clepen’; Wy., ‘inelep.’

23. without cunning: so P. Vg., sine disciplina; Wy., ‘with-
oute discipline.’ Rh., ‘unlearned.’ S. Cyprian, Ambros. read
ineruditias. chidingis: lites; Rh., ‘brawls.’
to chide nocht; bot to be myld to almen, able to teche, pacient.  

25 With temperance repreving thame that aganestandis the treuth, that sum tyme God geve to thame forthinking, that thai knaw the treuth, 

26 And that thai rije agane fra the gynris of the deuile, of quham thai ar haldin presonnaris at his will.

iii chap.

Bot wit thou this thing, that in the last dais perrelus tymes sal nere,  

2 And men salbe luvand thame self, couatous, hie of bering, proude, blasphemaris, nocht obedient to fader and moder, vnkynde, cursit, 

3 Without affectioun, without pece, fals blameris, vncontinent, vnmylde, without benignitee,  

4 Traitouris, schrewit, bolnit with proude thochtis, blinde, luvaris of lustis mare

ii. 24. to chide: *litigare*; Rh., 'wrangle.' able to teche: *docibilum.*

25. temperance: *modestia.* that sum tyme God geve: *nequando Deus det;* Rh., 'lest sometime.' RV., 'if paradventure God may give.' forthinking: so P. Vg., *pamilitiam;* Wy., 'penaunce,' that thai knaw, &c.: *ad cognoscendam veritatem.* 

26. rije agane: so Wy., P. Vg., *Et resipiscant.* Cod. Demidov. has ut. gynris: *laqueis;* Wy., 'snares'; P., 'snares.' Vr. 25, 26: Abp. Ham. (p. 174), 'Lest paraventour God geve thame Penance to ken the veritie, and to amend thair lyfis, to be free fra the gynris or bands of the devill, to quhob thai ar haldin presonnaris evin as the devill will.'

iii. i. sal nere: *instabunt;* P., 'schulen neje'; Wy., 'schulen stonde ny3.'


3. fals blameris: *criminatores.* vnmylde: *inmites.*

4. schrewit: *protervi;* Wy., 'protere, or ouerthwert'; P., 'ouerthwert.' Rh., 'stubborn.' bolnit with proude thochtis: *tumidi;* Wy., P., 'bollun with proude thoughtis.' blinde: so P., translating *caci,* as added by St., without ancient authority, and really an alternative rendering of the preceding word. S. Augustine quotes with *cacti.* Not in Wy., R., or Vg.
than of God,

Having the liknes of pitee, bot denyand
the virtue of it. And eschew thou thir men.

Of thir thai ar that persis housis, and ledis women captius
chargit with synnis, quhilkis ar led with dyuere
desires, Euirmare leirand, bot neur perfittie (a) cum-
mand to the science of treuth.

And as Jambes and
Mambres aganestude Moyses, sa thir aganestandis
treuth, men corrupt in vnwordstanding, repriuht about
the faith. Bot fethir thai sal nocht profite, for the
vnwisdome of thame salbe knawne to almen, as tharis
was. Bot thow has gettin my teching, ordinance,
purposing, faith, lang abiding, lufe, pacience,
Per-
secutiounns, passiouhns, quhilkis war made to me at
Antioche, at Iconie, at Listris, quhat maner perse-
cutiounns I suffrit, and the Lord has delieriet me of
all. And almen that will lefe faithfullie in Crist
Jesu, sal suffir persecutioun. Bot euile men and
desaueris sal encresse into wers, errand, and sendand
in to errour.

(a) perfittie added in margin.

iii. 5. pitee: pietatis.

6. Of thir thai ar: Ex his enim sunt. Nis. follows P. in
disregarding enim. women: so P. Vg., mulierculas; Wy.,
little women; Rh., silly women.

7. bot: Wy., P., 'and.' Vg., et; no authority for Nisbet's
divergence. perfittie cummand: perpontientes.

8. Jambes: Wy., P., Vg., 'Jannes.' sa: ita et; Wy., 'so
and.' repriuht: reprobii.

9. as: sicut et; Wy., 'as and.'

10. has gettin: assecutus es.

11. quhilkis: qualia; P., 'whiche'; Wy., 'what maner.' at
Listris: so Wy., P., reading Lystris with St., Hent., and almost
all ancient authorities; so too R., the Sarum Missal, and Breviary.
Sixt., Clem., with Ambros., et Lystris.

12. will lefe faithfullie: pie volunt vivere; Wy., 'wolen lyne
piteously.' Abp. Ham. (p. 200), 'Al men and wemen, quhilk
wald leif ane gud lyfe conforme to the evangil of Christ, sall thoil
persecutioun be thame that ar evil gevin.'

13. sal encresse: proficient; the same word is translated
'profite' in ver. 9.
thou has lerit, and that ar betaucht to thee, wittand of quham thou has lerit; 10 For thou has knawne (a) haly lettris fra thi youth, quhilkis may lere thee to hele, be faith that is in Crist Jesu. 16 For all scripture inspriet of God is profitabile to teche, to repreue, to chastice, to lere in richtuisnes, 17 That the man of God be perfite, lerit to al gude werk.

iii chaptur.

I witnes before God and Crist Jesu, that sal deme the quick and the dede, and be the cummyng of him, and the kingdom of him, 2 Preche (b) the word, be thou besie couenabilie, without rest, repreue thou, besekte thou, blame thou in all pacience and doctrine. 8 For tyme salbe, quhen men sal nocht suffir haalsum teching, but at thare desires thai sall gadere togiddir to thame

(a) knawne added in margin. (b) Before preche, I deleted.

iii. 15. For thou has knawne: Et quia . . . uasti. may:

16. For all scripture: so P., and Wy., ‘Forsoth al scripture,’ translating, Omnis enim scriptura, as in St., Pelag., and R. Vg. omits enim. Vv. 16, 17: Gau (p. 29), ‘al the writ quhilk is in-spirit be the halie Gaist is profetabil to tech, to repwr, to corek, to informe in rychtuusnes yat ane chrissine man ma be without cryme, redy to al guid warkis.’ J. Ham. (Fac. Traict., p. 121), ‘Al scripture inspyrit be God is profitable to teache, to repreue, to correct, to instruct in richeousnes, that the man of God may be perfict, beand instructit to al guid work.’


2. couenabilie, without rest: opportune, importune. blame: increpa; Rh., ‘rebuke.’ Abp. Ham. (p. 60), ‘Preche thow the word, be fervent, quhidder it be takin in seasson or out of seassoun . . . ympreif, reprefi, exhort with all sufferings and doctrine.’

3. thai sall gadere togiddir: coacervahunt; Rh., ‘they will heap.’
self maisteris yaking (a) to the eris. 4 And trewly thai
sal turnn away the hering fra treuth, bot to fabilis thai
sal turn. 5 Bot wake thou in althingis, trauale thou, do
the werk of ane euangelist, fulfill thi service, be thou
sobir. 6 For I am sacrificit now, and the tyme of my
departing is nere. 7 I haue strevin a gude strijff, I haue
endit the courts, I haue kepit the faith. 8 In that vthir
tyme a crowne of richtuisnes is kepit to me, quhilk the
Lord, a iust domesman, sal yeilde to me in that day;
and nocht aanyly to me, bot als to thir that luvis his
cummyng. Hy thou to cum to me sone. 9 For Demas,
living this world, has forsakin me, and went into Thess-
salonye, 10 Cressens in Galathie, Tite in to Dalmatie;
11 Luke allaan is with me. Tak thou Marc, and bring
with thee; for he is profitabile to me in service.
12 Forsuth the I send Tithicus in to Ephesie. 13 The clathe
quhilk I left at Troade, at Carpe, quhen thou cummis,
bring with thee, and the buikis, bot maast the parche-

(a) Before yaking, aking deleted.

iv. 3. yaking : prurientes; Wy., 'itchinge, or plesyng'; P.,
'itchinge.' Vv. 3, 4: J. Ham. (Fac. Traict., p. 196), 'The tyme sal
be when men sal not abyde halsome doctrine, bot sal heap to thame
seilis maisters, zeuching be thair eares, and thay sal in deitl turn
away thair hearing from the veritie and sal be convertit to fabels.'
5. servito : ministerium.
6. I am sacrificit : delibor. Mammotrectus, 'idest immolor,'
which gloss is found in the Book of Armagh and other MSS. of
my departing : so P. Vg., resolutionis mea; Wy., 'of my re-
solucion, or deeth.' Tertullian quotes with deversionis.
8. In that vthir tyme : so Wy., P., 'in the tothir tyme,' Vg.,
In reliqio; Rh., 'Concerning the rest.' AV., 'Henceforth,' is
kepit to me : reposita est mihi. sal yeilde : reddet.
11. in service : translating in ministeria as read by St., Sixth.,
P. have 'into seruyce,' reading, with Hent., Clem., codd. Amiat.,
Demidov., Tol., Augiens., Claromont., and R., in ministerium.
13. The clathe : Penulam; Wy., 'Penulam, that is, cloth of
Romayns, or book.' at Troade : Troade. at Carpe : apud
Carpum. quhen thou cummis : veniens.
mentis. 14 † Alexander, the tresorare, schewit to me
mekile euile; the Lord sal yelde to him esfyr his werkys.
15 Quham alsa eschew thou; for he aganestude ful
grettie our wordis. 16 In my first defence naman helpt
me, bot all forsuke me; be it nocht imput to thame.
17 Bot the Lord helpt me, and confortit me, that the
preching be fillit be me, and that all folkis here, that
I am delierit fra the mouth of the lioun. 18 And the
Lord deluyerit me fra al euile wark, and sal mak me
saaf in to his heuenlie kingdom, to quham be glorie
in to warldis of warldis. Amen. 19 Grete wele Prisca,
and Aquila, and the hous of Onesiforus. 20 Erastus
left at Corinthie, and I left Trophimus seek at Mylete.
21 Hy thou to cum before winter. Eubulus, and
Pudens, and Lynus, and Claudia, and al brether, gretis
thee wee. 22 Our Lord Jesu Crist be with thi spirit.
The grace of God be with yow. Amen.

Writtin fra Romme, quhen Paul was presented
the second tymme before the Emperoure Neroo.

iv. 14. the tresorare: aerarius. The 'sum text' of the marginal
note refers to Tyndal.
17. helpt me: mihi asstitit. be fillit: inpleatur; Wy., 'be
fulfillid.' folkis: Gentes. that: so P., reading quia liberatus.
Cod. Demidov. has quia et. Vg. et, with codd. Amiat., Fuld.,
Tolet., Augiens., Boern., and R.; and so Wy., 'and I am deluyered.'
18. sal mak me saaf: saltem faciet; P. supplies 'me.' be:
supplied by P., and underlined.
20. Erastus left: Erastus remansit; Wy., 'Fosoth Erastus
dwelte, or lefte.'
Eubulus. Pudens: so Vg., but Wy., P., 'Prudent'; R. has
Prudens.
22. Our Lord: so Wy., P., but Vg., Dominus. R. has Dominus
noster. be: supplied here and in the next sentence by P., but
underlined. The grace, &c.: so Wy., P., but Vg., Gratia vobiscum.
Tyndal's colophon is: 'The seconde stistle written from Rome
to Timothe, when Paul was presented the seconde tymveppe,
before the Emperoure Nero.'
PROLOUUG. (a)

HE warnis Tite, and informis him of the ordinance of preesthede, and of spirituale conuersatioun, and of herretikis to be eschewit that beleues in the Iewis writingis, writand to him fra Nicopolis.

Titus.

The first chapter.

PAULE, the seruand of God, and apostile of Jesu Crist, be the faith of the chosen of God, and be the knoweing of the treuth, qhiilk is eftir pitee, ² Into the hope of euirlastiing liif, qhiilk (lijf) God that leis nocht, behecht before tymes of the warld; ³ Bot he has schewit in his tymes his worde in preching, that is betaucht to me be the comandment of God oure saluatour, ⁴ To Tite, maast dererworth the sorn be the comoun faith, grace and pece of God the fader, and of

(a) The Prolooug is, word for word, from P. In cod. Amiat. the original is: 'Titum commonefacit et instruit de constitutione præsbyterii, et de spiritali conversatione, et hereticis vitandis qui in scripturis iudaicis credunt.' Cod. Demidov., the Gloss, and R. add, 'scribens ei a nicopoli,' and similarly codd. Fuld. and Harl. 1772, s. m.

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1. **pitee**: pietatem.

3. **his worde**: so P., but Wy., 'his word, or sone'; taking it, with S. Jerome, as meaning the Logos. St. reads *Verbum*.

4. **maast derewrthe sorn**: so P., but Vg., *dilecto filio*; Wy., 'biloued sone.' Cod. Claromont. and S. Jerome read, *carissimo filio*; Ambros., *germano filio*.
Crist Jesu, our saluatour. 5 For cause of this thing I left the at Crete, that thou amend tha thingis that failyeis, and ordane preestis be citeis, as also I disposit to thee. 6 Gif ony man is without crime, ane husband of aa wijf, and has faithfull sonnis, nocht in accusatioun of licherie, or nocht subject. 7 For it behuvis a bispoch to be without crime, as a dispensator of God, nocht proude, nocht wrathfull, nocht drunkinsum, nocht a strikare, nocht couatoes of foule wynnyng; 8 Bot halding hospitalitee, benigne, prudent, sobir, just, hali, continent, 9 Takand that trew word, that is eftir doctrine; that he be mychtj to exhort in haalsum teching, and to repreue thame that aganesais. 10 For thar ar mony vnobedient, and vane spekaris, and desaueris, maast thai that ar of circumcioun, 11 Quhilk it be-

i. 5. For cause, &c.: Hujus rei gratia. Burne (f. 63), 'For this cas I left zou in Creta, that ze may amend tha thingis quhilk inlaikis, and apoynt in euerie toune, Presbyteros, that is, Bischopis, as I hawe ordinit zou to do': id. (f. 107), 'For this caus haue I left the in Creta, that thou may mende tha thingis quhilk hes mister of correctione, and apoynt preestis in euerie toun, as I hawe ordanid zou to do.' Abp. Ham. (p. 232), 'For this cause, I left the at Creta, that thow mycht correk thai thingis that misteris, and to ordane preestis in citeis as I have disposit to the.' J. Ham. (Cath. Traict., sig. Q, viii. v.), 'he left him in Candie, yat he micht amend yat quhilk inlaikit, and ordane preestis in every toune, as he instructit him.'

6. and has: habens. licherie: luxuria; Rh., 'riot.' nocht subject: non subditos; Rh., 'not obedient.' AV., 'unruly.'

7. as a dispensator: sicut . . . dispensatorem. Wy., 'as dispender'; P., 'a dispender.' drunkinsum: vinolentium. P., 'drunkelew'; Wy., 'vynolent, that is, moche pouyn to wyn.' a strikare: percussorem; Wy., P., 'smytere.'

8. prudent: so Wy., P., inserting prudentem as in Sixt. and R.; probably an alternative rendering for the following sobrium. S. Jerome, 'Latinus Interpres ambiguitate deceptus, pro pudico prudentem transtulit.' St., Hent., Clem. omit it.

9. Takand: Amplectentes; Wy., 'biclippyng.' Rh., 'embracing.'

10. mony vnobedient: so Wy., P., reading multi inobedientes with Hent., col. Demidov., and R., supported by Ambros., multi non obedientes, and S. Augustine, multi non subditi; but Vg., multi
huvis to be repreuit; qhilk subuertis all housis, teching qhilk thingis it behuvis nocth, for the lufe of foule wynnyng.  

12 And aane of thame, thare propire prophete, (a) said, Men of Crete ar euirmare lears, euile beestis, of slaw wambe.  

13 This witnessing is trew. For qhilk cause blame thame saire, that thai be haale in faith,  

14 Nocht geving tent to fabiles of Jewes, and to mandmentsis of men, that turnis away thame fra treuth.  

15 And all thingis ar clene to clene men; bot to vnclene men and vnfaithfull na thing is clene, for the saule and the conscience of thame ar made vnclene.  

16 Thai knawleche that thai knaw God, bot be dedis thai deny; quhen thai ar abhominabile, and vnbeleef-full, and to al gude werk repreubable.

ii chap.

Bot speke thou tha thingis that besemes haalsum teching;  

2 That auld men be sobir, chaast, prudent, haale in faith, in lufe, and pacience;  

3 Als auld (a) prophete deleted; prophete added in margin.
women in hali habite, nocht sclanderaris, nocht seruing mekle to wyne, wele techand, 4 That thai teche prudence. Moneste thou yong women, that thai lufe thar husbands, that thai lufe thar childre; 5 And that thai be prudent, chast, sobir, havand cure of the hous, benigne, subiect to thar husbandis, that the word of God be nocht blasphemit. 6 Alsa monest thou yongmen, that thai be sobir. 7 In althingis geue thy self exemple of gude werkis, in teching, in haalnes, in sadnes. 8 Ane haalsum word, and vnrepreuabill; that he that is of the contrarie side be aschamet, having naan euile thing to say of you. 9 Monest thou servandis to be subiect to thar lordis; in althingis plesand, nocht aganesayand, 10 Nocht defraudand, bot in althingis schwand gude faith, that thai honour in althingis the doctrine of God, our saluatour. 11 For the grace of God, our saluatour, has apperit to almen, 12 And taucht vs, that we forsake wickitnes and warldly desires, leue sobirtie, and iusttie, and piteouslie in this warilde, 13 Abiding the blessit hope and the cummyng of the glorie of the gret God, and of our saluatour Jesu Crist; 14 That gau him self for vs, to aganey vs fra al wickitnes, and mak clene to him self a pepile

ii. 4. That thai teche prudence, &c.: Ut prudentiam doceat adolescentulas; Rh., 'that they may teach the young women wisdom.' Wy., misunderstanding the construction, 'that thei teche prudence: sone wyemmen, that thei loue,' &c., and P. adds to it, 'Moneste thou' from ver. 6.

5. And that thai be: supplied by P.; not in Vg.

7. in haalnes, in sadnes: in integritate, in gravitate. Wy. interposes 'without sclaundre.'

8. and vnrepreuabill: so P.; irreprehensibile. be aschamet: vereatur; Wy., 'be ashamed, or aferd.'


10. honour: ornent; Rh., 'adorn.'

12. And taucht: Erudim. that we forsake . . . lene: ut abnegantes . . . vivamus. piteouslie: pie.

13. Abiding: Expectantes. Gau (p. 37), 'Ve lwik efter ane blissit hop and the glorious cuming of the gret God.'
acceptabile, and followar of gude werkis. 15 Speke thou thir thingis, and monest thou, and repreue thou with all comandment. Na man despise thee.

The iii chapturere.

Admonest thou thame to be subiectis to princis, and to poweris; to obey to that that is saide, and to be reddy to al gude werk; 2 To blaspheme na man, to be nocht full of chiding, bot temperate, schewand all myldnes to all men. 3 For we war sum tyme vnwise, vnbeleefull, errand, and seruand to desires, and to dyeware lustis, doand in malice and jnvy, worthie to be hatit, hatand ilk vthir. 4 Bot quhen the benigneite and the manhede of our saluatore God apperit, 5 Nocht ofwerkis of richtuines that we did, bot be his mercy he made vs saaf, be wesching of agane begetting, and agane newing of the Haligaast, 6 Quham he sched in to vs plenteouslie be Jesu Crist, our saluatore, 7 That we, justifit be his grace, be airis be hope of eurilasting lijf. 8 A trew word is, and of thir thingis I will that thou conferme vthirmen,

ii. 14. followar: Wy., P., 'suere.' Vg., sanctatorem; Rh., 'pursuer.' Abp. Ham. (p. 223), 'He hes gevin himself to the dede for us, to redeeme us fra all our iniquitie.' J. Ham. (Cath. Traict., sig. T, iiiij.), 'he come to mak ane peple acceptable to him self, and followar of gude varkis.'

iii. 1. to that that is saide: dicto.
2. full of chiding: litigiosos.
3. For we war: Eranus enim ... et nos. and seruand: servientes; no authority for 'and,' which is in Wy. and P.
doand: agentes.
4. manhede: humanitas.
5. be wesching of agane begetting: per lavacrum regenerationis; Rh., 'by the laver of regeneration.' J. Ham. (Cath. Traict., sig. S, viii.), 'he hes sauit vs be the lauer of regeneration and renouation of the halle spreit quhilk he hes zettit in vs aboundantlie be our saluoure Christ Jesus,'
8. I will that thou conferme vthirmen: volo te confirmare.
that thai that beleues in God be besie to be abone vthir in gude werkis. Thir thingis ar gude, and profitabile to men. 9 And eschew thou folteche questions, and genealoges, and stryues, and fechtingis of the law; for tha ar vnpprofitable and vane. 10 ¶ Eschew thou a man heretic, eftir aan and the secund correction; 11 Witting that he that is sic a maner man is subuerit, and tresspassis, and is damnpit be his awne dome. 12 Quhen I send to thee Arteman, or Tithicus, hy thou to cum to me to Nicopolis; for I haue purpoost to duell in wintere thare. 13 Besilie before send Zenam, a wise man of law, and Appollo, that na thing failye to thame. 14 Thai that ar of ouris, lere to be gouvernouris in gude werkis, to necessarie vsis, that thai be nocht without fruit. 15 Almen that ar with me gretis thee wele. Grete thou wele thame, that luvis vs in faith. The grace of God be with you all. Amen.

Writtin fra Nicopolis in Macedonia.

iii. 8. to be abone vthir: praesse; Wy., ‘to be bifoire.’
11. subuerit: subuersus; RV., ‘perverted.’ and is damnpit: condemnatus.
12. Quhen I send: Cum miseris; but Wy., ‘Sothli whanne I schal sende,’ reading apparently Cum autem. Arteman: the termination is doubtful, being an abbreviation, but so Wy., P., reading, with St., Hent., and the best authorities, Arteman. Sixt., Clem., Artemam. duell in wintere: hiemare.
13. before send: præmitte; Rh., ‘Set forward.’
14. to be gouvernouris: praesse; Rh., ‘to excel.’
15. be: supplied by P., and underlined.

Tyndal’s colophon is, ‘Written from Nichopolis, a cite of Macedonia.’
PROLOOUUG. (a)

HE makis familiare, or haamlie,(b) lettres to Philemon for Onesimus, his seruand, wiritand to him fra the ciete of Rome out of presonn be the forsaid Onesimus.

Philemonn.

PAULE, the bundin of Crist Jesu, and Timothe, bruther to Philemon, beluit, and our helpare, 2 And Appia, maast dere sistir, and to Archip, oure euyn knyght, and to the kirk that is in thi hous, 8 Grace be to you, and pece of God our fader, and of the Lord Jesu Crist. 4 I do thankwngis to God, euirmare making mynde of thee in my prayeris, 5 Hering thi charite and faith, that thou has in the Lord Jesu, and to al haly men, 6 That the comonyng of thi faith be made opin, in knowynge of al gude thing

(a) The Prolooug, from Purvey, is in R. as follows: 'Philemoni familiares litteras facit pro honesimo seruo eius scribens ei ab urbe roma de carcere per supra scriptum honesinum.' The Gloss agrees with R., and the variations in the codices are insignifiant.

(b) P., 'or homeli.'

2. Appia: Wy., P. have ' to Appia.' euyn knyght: commilitoni.

4. to God: Deo meo; Wy., P., 'to my God.' No authority for the omission.

in Crist Jesu. 7 And I hadde gret ioy and confort in thi charitee, for the entralis of haly men restit be thee, bruthir. 8 For quhilk I having mekile traist in Crist Jesu, to comand thee that that pertenis to profite; 9 Bot I besoke mare for charitee, sen thou art sic as the auld Paule, and now the bundin of Jesu Crist. 10 I besoke thee for my sonn Onesymus, quham I in bandis begat, 11 Quhilk sum tymne was vprofitabile to thee, but now profitabile bathe to thee and to me; 12 Quham I haue send agane to thee. And resauve thow him as my bowelis; 13 Quham I wald withhald with me, that he suld serue for thee to me in bandis of the vangele; 14 Bot without thi conssale I wald nocht do ony thing, that thi gude suld nocht be as of nede, bot wilfull. 15 For perauenture thanfore he deportit fra thee for a tymne, that thou suld resauve him without end; 16 Now nocht as a seruand, bot for a seruand a maast dere bruthir, maast to me; and how mekile maire to thee, bathe in flesch and in


7. And I hadde, &c.: Gaudium enim magnum habui.

8. that that pertenis to profite: so P., but Vg., quod ad rem pertinet; Wy., ‘that that perteyneth to thing, or proffite.’

9. mare: magis. and now: nunc autem et; Wy., ‘now forsoth and.’


13. wald withhald: volueram . . . detinere; Rh., ‘would have retained.’


the Lord? 17 Gif thou tharfor has me a fallow, resaue him as me; 18 For gif he has any thing anoyit thee, outhir auchtis, imput thou this thing to me. 19 I Paule wrate with myn awne hand, I sal yeeld; that I say nocht to thee, that alsu auchtis to me thi self. 20 Sa, bruthir, I sal vse thee in the Lord; fill thou myn entralis in Crist. 21 I traistand of thin obedience wrate to thee, wittand that thou sal do atoure that that I say. 22 Alsa mak thou redy ane hous to me to duell in; for I hope that be your prayeris I salbe gevin to you. 23 Epaphras, presoner with me in Crist Jesu, gretis thee wele, 24 And Marc, Aristarchus, Demas, and Lucas, myn helparis. 25 The grace of our Lord Jesu Crist be with your spirit. Amen.

Sent fra Rome be Onesimus, his seruannde.

19. yeeld: reddam.
22. Alsa mak thou redy: Simul autem et para; Wy., ‘Also forsoth and make redy.’ St. omits autem.
24. And Marc: Wy., P. have the conjunction, without authority.
25. be: supplied by P., and underlined.
Tyndal’s colophon is: ‘Sent from Rome by Onesimus a seruauant.’
FIRST (a) it is to say quhy Paule, the apostil, in this epistil in writing kepis nocht his vsage, descriuand his name (d) or the dignitee of his ordour. This is the cause, that he, writing to thame that war (c) of circumcisioun [and] beleuet, wrate (d) as the apostile of hethin men, and nocht of Jewis. And he, knawand thar pride, and schawand his (e) awne humilitie, wald nocht put befor the desert of his office. And in like manner alsa Johnne, the apostile, for humilnes in his epistile for the sammin skill set nocht his name before. As it is said, the apostile send this epistile to the Hebreus, written in Hebrew tonng. And eftir the dede of Paule, the apostile, Luke the evanglist made it in Greke speche, haldand the vndirstanding and the ordour of it.


(d) his name: Wy., 'othir the word of his name.'

(c) war of, &c.: Wy., correctly, 'that of circumcisioun hadde bileuyd,' and so some MSS. of P., 'that of circumcisioun bileueden,' but many insert 'weren,' as in Nis., and one adds 'and.'

(d) wrate: so P., but Wy., 'was.'

(e) his written above than deleted.
The Hebrues.

The first chap. 

GOD, that spak sum tyme be prophetis in mony maneris to oor fadris, at the last. In thir dayis he has spokyn to vs be the sonn; quham he has ordanit aire of all thingis, and be quham he made the worldis. Qhilqu quhen als he is the brigntnes of glorie, and figure of his substance, and beris althingis be word of his virtue, he makis purgatioun of synnis, and sittis on the richthalf of his maiestee in heuenis; And sa mekle is made bettr than angels, be how mekle he has inheritit a mare dyuerse name before 

i. i. that spak: loquens; Wy., 'speking.' But cod. Topet. and the Mozarabic Missal have locutus est; codd. Claromont., Sanger. Petr., locutus. sum tyme: olim. be prophetis: so P., but Vg., in Prophetis; Wy., 'in prophetis.' Similarly in ver. 2, P., 'bi the sone' for Vg., in Fílio; Wy., 'in the sone.' in mony maneris: Nis. follows P. compressing Multifariam multisque modis; Wy., 'Manyfold and many maners.' to our fadris: patribus; Wy., 'to fadris.' Sedulius, Atto, and the Mozarabic Missal add nostris.

2. and be quham, &c.: per quem fæcit et sæcula. P. is responsible for the transference. Vv. 1, 2: J. Ham. (Fac. Traict., p. 5), 'God spak in tymes bypass be his prophetis, but in the last dayes . . . he spakis be his Sone whom he hes maid heire of al, and be whome he hes maid the world.'

3. alsα: added by P., apparently without authority. and beris . . . he makis . . . and sittis: portansque . . . faciens . . . sedet. of his maiestee: majestatis; Wy., 'of mageste'; P., 'of the maiest.' Primasius quotes majestatis eius. in heuenis: in excelsis; Wy., 'in his thingis.'

4. And . . . is made: effectus. a mare dyuerse name before thame: differentius præ illis nomen; Wy., 'a more different, or excellent.' Cod. Claromont. reads procellentius his possidet nomen, and Hilarius quotes with excellentius.
thame. For to qhilk of the angelis said God ony tyme, 'Thou art my sonn, I haue generit thee this day?
And eftsones, I salbe to him in to a fader, and he salbe
to me in to a sonn? And quhen eftsones he bringis
in the first begettin sonn in to the warlde, he sais, And
al the angelis of God wirschippis him. Bot he sais
to angelis, He that makis his angelis spriritis, and
his ministeris flame of fire. Bot to the sonn he sais,
God, thi throne is in to warlde of warlde; a wand of
equitee is the wand of thi realmmee; Thou has luvit
richtuisnes, and haatit wickitnes; tharfor the (a) God,
thi God, anoyntit thee with oile of ioy, more than thi
fallowis. And, Thou, Lord, in the beginnyng foundit
the erde, and heuenis ar werkis of thin handis;

(a) the added above the line.

i. 5. said God: so Wy., P., but Vg., dixit; no authority for the
expressed subject here or at ver. 13. Thou art, &c.: Hampole
(p. 10), 'my son er thou: this day I gat the.' The marginal refer-
ence should read, Psal, ii. b.

6. he bringis in: introducit. wirschippis: Nis. wrongly
takes Purveys's 'worschippe hym' for indicative. Vg., adoren;
Wy., 'worschippe thei hym.' The quotation resembles Psalm xcvi.
7; in Hampole (p. 345), 'Loutys him all his angels': Surtees
Psalter (p. 239), 'Biddes him, his angeles ikon,' but it is really
from the LXX version of Deut. xxxvii. 43.

7. Bot: Et . . . quidem; Wy., 'And sothli.' He that
makis: Quis facti; Wy., 'The which makith,' Hampole (p. 361),
'Thou that makes gostis thin angels; and thine minystres fire
brennand.' Surtees Psalter (p. 235)—

'Fat makes pine angels gastes flighand,
And hin fire brennand.'

8. he sais: not in Vg. P., 'he seith.' is: supplied twice by
P., and underlined. wand: Wy., P., 'gerde'; virga. Similarly
at ix. 4. Gau (p. 37), 'God . . . said to his sone, God, thy crowne
sal be euer without ony end.'

9. the God: so P., but Vg. Deus; Wy., 'God;' but one MS.
'thou God.' Vv. 8, 9: Hampole (p. 165), 'The setil, god, in
ward of warlde: wande of rightynge wande of thi kyngdome. Thou
lufid rightwisnes and thou hatid wickidnes: therfor enoynyt the god,
sal peryse, bot thou sal perfitly duell; and al sal wax ald as a clathe, 12. And thou sal change thame as a clathe, and thai salbe changet, bot thou art the sammin thi self, and thi yeris sal nocht failye. 13 Bot to quhilk of the angelis said God at ony tyme, Sitt thou on my richthalf, till I putt thin ennimyis a stule of thi feyt? 14 Quyethir thai all ar nocht seruand spiritis, send to serue for thame that takis the heretage of hele? thi god, with the oile of ioy bifor thi felaghis.' Surtees Psalter (p. 177)—

'Pi sete, lauerd, werld of werld es inne;
Yherde of rightinge yherde of rike ðine.
Þou loued rightnes, and hated wicnes;
For-þi þe smered god, þat es
þi god, with oile of fainenes,
Forbi þine feres mare and les.'

i. 11. perfitly duell: permanebis. clathe: vestimentum; Rh., 'garment.'

12. clathe: so P., but Vg., amictum; Wy., 'an amyte, or girdyling aboute.' Vv. 10-12: Hampole (p. 356), 'In bigynynge thou lord grounded the erthe: and the werkes of thi hende heuens. Thai sall peryss bot thou dwellis: and all as clathyng elde sall thai. And as coueryng thou sall thaim chaungge and thai sall be chaungid: bot thou ert he the same and thi þeris sall noght fayle.' Surtees Psalter (p. 234)—

'In biginninge, lauerd, þou grounded land,
And heuens ere werkes of þi hand.
Þai sal forworth, and þou sal be ai;
And als kleipinge elde sall alle þai,
And als hilinge wende saitou þa,
And þai sal be turned swa:
And þou þi-selfe þat ilke ert al,
And þi yheres noght wane þai sal.'

13. I putt: ponam. Hampole (p. 393), 'sytt at my ryft syde. Til that i set thin enemys: shamel vnder thi feyt.' Surtees Psalter (p. 246)—

'Site opon mi halues righte
Wils i sal set þe faas ofe þe
Schamel ofe þi fete to be.'

14. seruand spiritis: administratoris spiritus. that takis:
The secunnd chaperture.

Tharfor mare plenteouslie it behuvis vs to kepe the thingsis, that we haue herde, or perauenture we flete away. 2 For gif the ilk word that was said be angelis, was made sadde, and ilk breking of the law and vn-obediens tuke iust retribuion of mede, 3 How sal we escaphe, gif we despise sa gret ane hele? Quhilk, quhen it had takin beginnyng to be tald out of the Lord, of thame that herde is confermit in to vs. 4 For God witnessit togiddir be myraculis, and wonndris, and gret merualis, and diuere virtues, and departingsis of the Haligaast, be his will. 5 Bot nocht to angelis God subiectit the warld that is to cummand, of quhilk we speke. 6 Bot summan witnessit in a place, and said, Quhate thing is man, that thou art myndfull of him, or

ii. 6.] THE HEBRUES. 329

ii. i. we flete away : pereffluamus ; RV., 'we drift away.'
2. sadde : firmus, but at iii. 14 Nis. substitutes 'ferme' for Wy., P., 'sad.' breaking of the law : praevericatio. tuke : acceptit ; Rh., 'hath received.' retribuion of mede : mercadis retributio.
3. hele : salutem ; Wy., P., 'healthe.' quhen it had, &c. : cum inicium acceptis enarrari per Dominiun.
4. For God witnessit togiddir : Contestans Deo. myraculis : so P., but Wy., 'syngnes.' gret merualis : so Wy., P., translating signis et prodigii et portentis as read by R., the interpolation, et prodigii, being due to such places as S. Matthew xxiv. 24, Acts vi. 8. Cod. Claromont. has signis quoque et prodigii et variis virtutibus ; Atto, signis et prodigii et variis virtutibus. diuere virtues : variis virtutibus ; RV., 'by manifold powers.' departingsis : so P., but Wy., 'distributionis.' Vg., distributionibus. Cod. Claromont. has divisionibus. Vv. 3, 4: J. Ham. (Fac. Traict., p. 101), 'Whilk when it had tane the beginning to be announcit be the Lord, was confermit vnto vs be thame wha hard the same, God bearing witness there to be signes and wunders and divers vertuus and distributions of the halie Spirit according to his aum wil.'
5. and said : dicens. Quhat thing, &c. : Hampole (p. 29), 'What is man that thou art myndfull of him : or son of man for thou
mannis sonn, for thou vesitis him? 7 Thou has made him litil les than angels; thow has crowned him with glorie and honour; and thou has ordanit him on the werkis of thin handis. 8 Thou has made althingis subject vnadir his feet. And in that that he subjectit althingis to him, he left nathing vnsubjectit to him. Bot now we se nocht yit althingis subject to him; 9 Bot we se him that was made a litil les than angels, Jesu, for the passioun of dede crownty with glorie and honour, that he throw the grace of God suld taast dede for almen. 10 For it besemit him, for quham althingis, and be quham althingis war made, quhilk had brought mony sonnis in to glorie, and was auctour of the hele of thame, that [he] had ane end be passioun. 11 For he that hallowis, and thai that ar hallowit, ar all of aan; for quhilk cause he is nocht schamet to call thame brether, visites him. Thou lessid hym a litel fra anges: with ioy and honour thou coround him, and thou sett him abouen the werkis of thi hend. All thyngis thou vndirkast vnadir his fete.' Surtees Psalter (p. 138)—

'What is man, jat jou mines ofe him?
Or sone ofe man, for jou sekes him?
Jou lited him a litel wight
Lesse fra jine aungeles bright
With blisse and menske jou crownd him yet,
And ouer werkes of j hend him set;
Jou vnderlaide alle jinges
Vnder his fete jat ought forthbringes,'

ii. 10. war made: P., 'weren maad.' and was auctour: auctorem; P., missing the sense, supplies 'and was.' that [he] had, &c.: so P. Nisbet's omission is, no doubt, inadvertent. Hent., Clem., auctorem salutis eorum per passionem consummare; Rh., 'to consummate the author of their salvation by his passion.' Wy., P., evidently translated consummari as read by St., Sixt., with cod. Demidov., Harl., s. m., Sedulius, S. Ambrose, Atto, Haymo; and Wy. had before him passiones as in codd. Amiat., Fuld., Tolet., Augiens. RV., 'to make the author of their salvation perfect through sufferings.'

11. he is nocht schamet: non confunditur; Wy., 'he is not confoundid, or schamed.'
sayand, 12 I sal tell thi name to my brether; in the
myddis of the kirke I sal loue thee. 13 Ande eftsone,
I sal be traisting in to him; and eftsone, Lo! I and
my childir, quhilk God gaue to me. 14 Tharfore for
childir comonyt to flesch and blude, and he alsa tuke
part of the sammin, that be dede he suld destroy him
that had lordship of dede, that is to say, the deule,
15 And that he suld deliuir thame that be drede of dede,
be al lijf war bundin to seruage. 16 And he tuke neuir
angels, bot he tuke the seed of Abraham. 17 Quhar-
fore he aucht to be liknitt to brether be althingis, that
he suld be made mercifull and a faithfull bishop to
God, that he suld be mercifull to the trespassis of the
pepil. 18 For in that thing in quhilk he suffrit, and
was temptit, he is mychtj to help alsa thame that ar
temptit.

The thred chapture.

Tharfor, haly brether, and parttakaris of heuenlie calling,
behalde ye the apostil and the bishop of our confessioun,
Jesu, 2 The quhilk is trewe to him that made him, as
alsa Moyse in al the hous of hym. 8 Bot this bishop
is had worthi of mare glorie than Moyse, be als melke
as he has mare honour of the hous, that made the hous.

ii. 12. I sal tell: Hampole (p. 81), ‘I sal tell thi name til my
brether: in myddis of the kirke i sal loue the.’ I sal lous:
laudo.

14. comonyt to flesch: communicaverunt carni; RV., ‘are
sharers in flesh.’

Mammotrectus, ‘videtur poni pro nunquam.’

17. bishop: pontifex; so generally in this epistle. Rh., ‘high
Priest.’ Cod. Claromont. has sumnum sacerdos. that he suld
be mercifull: ut repropitiat. Mammotrectus, ‘i. indulgeret.’

iii. 1. parttakaris: Wy., ‘parceners’; P., ‘parceneris.’ Vg.,
participes. Similarly iii. 14, v. 13, vi. 4.

3. this bishop: iste; Wy., P. supply ‘byschop.’ mare
honour of the hous: ampliorem honorem . . . domus.
4 For ilk hous is made off summan; he that made althings of noch is God. 5 And Moyes was treu in all his hous, as a seruand, into witnessing of that thingis that war to be said; 6 Bot Crist as a sonn in his hous. Qhilk hous we ar, gif we hald ferm traist and glorie of hope in to the end. 7 Quharfor as the Haligaast sais, This day, gif ye haue herde his voce, 8 Will ye noch hardin your hartis, as in wrathing, lijk the day of temptatioun in desert; 9 Quhare your fadris temptit me, and previt, and saw my weriks 10 XI yeris. Quharfor I was wrathie to this generatioun, and I said, Eur thai err in hart, for thai knew nocht my wayis; 11 To quhilkis I swore in my wrathie, thai sal nocht entire into my rest. 12 Brether, se ye, or per-

iii. 5. And Moyes: El Moyes guidem.
6. ferme traist: fiduciam . . . fream. P., 'sad trist.' Wy., strangely, 'if we holden trist and glorie of hope til to sad feith,' evidently reading fidem for finem, without authority.
7. gif ye haue herde: si . . . audieritis; Rh., 'if you shall hear'; so also at iv. 7. The marginal reference should read, Psal. xciii. b.
8. wrathing: Wy., P., 'wraththing.' Vg., exacerbations. lijk the day: so P., but Wy., 'vp the day.' Vg., secundum diem.
9. and previt: so P., but Wy., 'prouedyn.' Vg., probaverunt. No authority for 'and.'
10. XI yeris: so connected in P., correctly with what precedes, but Wy., 'Wherfore fortye zeeris I was offendid,' as in the original of the quotation, Psal. xciv. 10, and at ver. 17. Eur: Wy., P., 'Euere more.' for thai knew nocht: Ipsī autem non cognoverunt.
11. To quhilkis: so Wy., P., reading quibus with St., Hent., Sixt., cod. Demidov., R., Atto, Primasius, and Herveius. But Clem., with codd. Amiat., Fuld., Tolet., Augiens., and Lucifer of Cagliari, has Sicut juravi. thai sal nocht entire: Si introibunt; Wy., 'if thei schulen entre.' Mammatrectus, 'Si idest non introibunt.' Vv. 7-11: Hampole (p. 342), 'This day if ze hafe herd his voice: willis noght hardyn ʒoure hertis. As in stirynge: etfer the day of temptacioun in desert. Whare ʒoure fadris temptit me: thai proudyd and thai saghe my weriks. fhourty zeer i was wreothid til that generacioun: and i sayd ay thai erre in hert. And
aunture in ony of you be ane euile hart of vnbeleue, for to depart fra the leving God. 18 Bot monest your self be al dais, the quhile this day is namet, that naan of you be hardnit be fallace of synn. 16 For we ar made parttakaris of Crist, gif neuirtheles we hald the beginnyng of his substaunce ferme in to the end. 15 Quhile it is said, this day, gif ye haue herd the voce of him, will ye nocht hardin your hartis, as in that (greving or) wrathing. 16 For summan herand grevit, bot nocht all thai that went out of Egipt be Moyses. 17 Bot to quhilkis was he wrathit xl yeris? Quhethir nocht to thame that synnit, quhais carious war castin doun in desert? 18 And to quhilkis suore he, that thai suld nocht entir in to the rest of him, no bot to thame that war vnbeleefull? 19 And we se, that thai mycht nocht entir in to the rest of him for vnbeleue.

there knew noght my wayes: til whaim i aware in my wretch if thai sall entire in my rest.' Surtees Psalter (p. 228)—

1. Ife yhe haue herd his steuen to-dai
2. Ne willes harden your hertes ai,
3. Als aftre dai in taryingenesse
4. Ofe fandinge in wildernesse,
5. Par your fadres fanded me swa
6. Fraisted, and segh mi werkes ma
7. Fourti yhere to þat strende wrath was i
8. Þai dwele in hert and ai saide i
9. And þai knewe noghte mi waies; als i swore swa
10. In mi wretch: In mi reste if þai sal inga.'

ili. 13. be al dais: per singulos dies. the quhile, &c.: donec Hodie cognominatur.

14. the beginnyng of his substaunce: initium substantiae ejus.

15. (greving or) wrathing: the latter word only in Wy., P., as in ver. 8; the gloss is due to Nisbet; so in the next verse he sub-

stitutes 'grevit' for Wy., P., 'wraththiden.'

16. all that: universi; but Bentley's MS. S reads omnes, as also Lucifer of Cagliari.

17. carious: Wy., P., 'careyns.' Vg., cadavera.

18. no bot: nisi.

19. in to the rest of him: so Wy., P., adding in requiem ipsius with St., Sixt., codd. Fuld., Demidov., Harl. 1772, and R.
Tharfor drede we, or peraunture, qwhile the behecht of entring in to his rest is left, that gif ony of vs (a) be gessit to (b) [be] away. 2 For it is tald alsa to vs, as to thame. And the word that was herd profittit nocht to thame, nocht mixt to faith of thia thingis that thai herd. 3 For we that haue beleuet, sal entrin into rest, as he said, As I suore in my wraethe, thai sall nocht entire into my rest. And quhen the werkis war made perfite at the ordainance of the world, 4 He said thus in a place of the seuenthe day, And God restit in the vij day fra al his werkis. 5 And in (c) this place eftsone, Thai sal

(a) After vs, it deleted and be added above.
(b) After to, be la be left deleted.
(c) in added above.

iv. 1. qwhile the behecht . . . is left: so P., but Wy., 'the biheeste . . . left, or forsakyn'; relicta pollicitatione. vs: so Wy., P., reading, with St. and cod. Demidov., nobis. R. has de nobis desse. Vg., vobis. be gessit: existimetur. to [be] away: deesse; Rh., 'to be wanting.' RV., 'to have come short of it.' J. Ham. (Cath. Tract., sig. V, 1 v.), 'Let vs feir lest peraduenture ony of vs leuing the promeis of entring in rest appeir to neglect his deutie.'

2. as to thame: quemadmodum et illis; Wy., 'as and to hem.' And the word that was herd: so P.; Wy., 'And the word herd,' but Vg., sed . . . sermo auditus; Rh., 'but the word of hearing.' mixt: Wy., 'meynt'; P., 'meynd.' It may represent Vg. admissus, or the reading of cod. Amiat. admissit. Abp. Ham. (p. 143), 'The worde of precheing helipt thame nocht, quhen thai hard it, that beleivit it nocht.'

3. thai sall nocht entiere: so P. here and at ver. 5. Vg., Si introibunt; Wy., 'if thei schulen entre.' And quhen, &c.: so divided in MS., but the clause should go with the preceding sentence. Vg., et quidem aperibus ab institutione mundi perfectis; AV., 'although the works were finished from the foundation of the world.'

4. He said: Dixit enim; Wy., 'forsothe he seide.' MS. Harl. 1772 omits enim.

5. And in this place eftsones: Et in isto rursum. P. supplies 'place.'
nacht entire in to my rest. 6 Tharfor for it folowis, that summen sal entir into it, and thi to quhilikis it was tald to before, entir nocht for thar vnbeleue.
7 Eftsone he termynis sum day, and sais in Dauid, This day, eftir sa mekle tyme of tyme, as it is before said. This day gif ye haue herd his voce, will ye nocht hardin your hartyes. 8 For gif Jesu had gevin rest to thame, he sulde neuir speke of vther eftir this day.
9 Tharfor the sabot is left to the pepile of Gode. 10 For he that is entir into his rest, restit of his werkis, as alsa God of his. 11 Tharfore haast we to entire in to that rest, that naman fall in to the sammin exempile of vnbeleue. 12 For the word of God is quick, and spedy in (a) wirking, and mare able to perse than ony ii egget suerde, and streiks to the departing of the saule and of the spirit, and of the iunctouris and merchis, and demare of thouchtis, and intentis (b) of hartyes. 13 And

(a) After in, to deleted. (b) After intentis, and deleted.

iv. 6. it folowis: superest; Wy., 'it leeuth, or is ouer.' to quhilikis . . . before: quibus prioribus.
7. sum: quendam. and sais: dicendo. eftir sa mekle tyme of tyme: post tantum temporis; Wy., 'aftir so moche of tyme.'
8. Jesu: Wy., P., 'Jhesus.' Two MSS. of P. have the marginal gloss, 'that is, Josue.' he sulde neuir, &c.: so Wy., P., translating the reading of R., nunquam de alia loquereut post hanc diem, agreeing with Harl. 1772. Cod. Fuld. has, nunquam de alio loquereut posthac; cod. Gigas, de alio . . . die; but Vg., with cod. Amiat., nunquam de alia loquereut, posthac, die.
9. the sabot: so P. Vg. sabbatismus; Wy., 'saboth halowing.' RV., 'a sabbath rest.'
10. restit: etiam ipse requievit; cod. Claromont. has et ipse. as alsa: so P., reading sicut et with St. Vg. omits et.
12. spedy in wirking: efficax. and streiks: et pertingens; P., 'and stretchith forth.' departing: divisionem. iunctouris: P., 'ioyntiris.' merchis: Wy., P., 'merewis.' Vg., medullarum. and intentis of hartiis: et intentionum cordis. P., 'and of intentis and hertiis'; but two MSS. have 'of' and one 'in' in the place of 'and.' No authority for the plural 'hartis.'
na creature is vnuisible in the sicht of God. For all
thingis ar nakit and opin to his een, to quham a word
to vs. 14 Tharfor we that haue a gret bishopch, that
perisit heuenis, Jesu, the sonn of God, hald we the
confessioni of oure hope. 15 For we haue nocht a
bishopec, that may nocht haue compassioun on our
infirmitieis, bot was temptit be althingis be liknes,
without synn. 16 Tharfor we go we with traist to the
thron of his grace, that we get mercy, and find grace in
couenabile help.

v chap.

For ilk bishop takin of men, is ordanit for men
in thir thingis thar to God, that he offir giftis and
sacrificis for synnis. 2 The quhilk may togiddir sorow
with thame, that ar vncunnyng and erris; for alsa he
is cumpassit with infirmitie. 3 And tharfor he aucht,

iv. 13. to quham a word to vs: so Wy., P. Vg., ad quem
nobis sermon. Abp. Ham. (p. 167), 'All thingis ar nakit and oppin
to his eyne.'

14. Tharfor we that haue: Habentes ergo. confessionu:
P., 'knoulechyn'; Wy., 'confessioun, or knowleching.' Vg., con-
fectionem. of oure hope: so P., adding spes nostra, with St.,
Sext., cod. Demidov., and R. But Wy. has 'of oure feith,' as in
cod. Gigas, fidei nostra.

15. bot was temptit: tentatum autem. be althingis: per
omniam; AV., 'in all points.' be liknes: pro simulidentine; AV.,
'like as we are.'

16. of his grace: so Wy., P., reading gratiae ejus with St., Sext.,
cod. Demidov., and R. Hent., Clem. omit ejus. couenabile:
opportuno. Vv. 15, 16: Gau (p. 50), 'we haif ane biscoip the
quhilk cane haif pete af our infirmitieis, he wess prouine in al
thingis in similitud bot without sine thairfor lat vs vs with traist
pas to his gratious tronae and find marcie and find grace in neidful
tyme.'

v. 1. is ordanit: constituitur.

2. may togiddir sorow: condolere passit. cumpassit: Wy.,
'enuyrouned'; P., 'enuyrounnd.' Vg., circumdatus. Tyndal
has 'compassed.'

3. aucht: Wy., P., 'owith.' Vg., debet.
as for the pepile, sa alsa for him self, to offir for synnis.  
4 Nouthir ony man takis to him honour, bot he that  
is callit of God, as Aaron was.  
5 Sa Crist clarifijt  
nocht him self, that he war bishop, bot he that spak  
to him, Thou art my sonn, to day I generit thee.  
6 As  
in ane vthir place he sais, Thou art a preest withoutin  
end, ettir the ordour of Melchisidech.  
7 Quhl in  
the das of his flesch offrit, with grit cry and teres,  
prayers and besekingis to him that mycht mak him  
saaf fra dede, and was herde for his reuerence.  
8 And  
quhen he was Goddis sonn, he lerit obedience of thir  
thingis that he sufrift;  
9 And he brought to the end  
is made cause of euirlasting hele to al that obeyis to  
him,  
10 And is callit of God a bishop, be the ordour  
of Melchisidech.  
11 Of quham thar is to vs a gret  
worde, and able to be exponit, for to say, for ye ar  
made febile to here.  
12 For quhen ye aucht to be  
maistris for a tymef, eftson ye nede that ye be taucht,
quhilkis ar the lettreles of the beginnyng of Goddis wordis. And ye ar made thailk, to quhilkis is } nede of mylkh, and nocht sakke mete. For ilk that is parttakare of mylk, is without part of the word of richtuisnes, for he is a litil childe. Bot of perfeite men is sakke mete, of thame that for consuetute haue wittis exercit to discretioun of gude and of euile.

vi chapturer.

Qvharfow we bringand in a word of the beginnyng of Crist, be we born to the perfection of him, nocht eftsone layand the foundment of penance fra dede werkis, and of the faith to God, And of teching of baptyme, and of laying on of handis, and of rysing agane of dede men, and of the euirlasting dome. And this thing we sal do, gif God sal suffir. Bot it is impossible, that thai that ar aain lichnyt, and

v. 12. the lettreles: elementa; Wy., 'the elementis, or lettris.'
sadde: solido.

14. for consuetude: P., 'for custom'; Wy., 'for the ilke custom,' inserting ipsa with St., R. Vg., pro consuetudine; AV., 'by reason of use.'

vi. 1. bringand in: so P., but Wy., 'leeuynge a while.' Vg., intermittentes. RV., 'let us cease to speak.' be we born: feranur. to the perfection of him: so Wy., P., reading, with St., Hent., codd. Amiat., Fulda, Tolet, Demidov, Augiens, R., and most ancient commentators, ad perfectionem. Sixt., Clem., with small authority, ad perfectiora. The Old Latin has ad perfectum. P. supplies 'of hym.' Vv. 1, 2: Burme (f. 159), 'Qvhairefoir leuing the doctrine appertenand to thame quha ar zir rude in the knaulede of Crist, lat vs pas to perfectione, not laying agane the ground of repentance from dead werkis, and of fayth in god, of the doctrine of baptisme, and the impositione of handis and rysing of the dead and eternal Judgement.' Abp. Ham. (p. 26), 'Thairfor lat us laif the doctrine pertening to the beginning of ane christin lyf, and lat us ga unto perfection, and now na mair laying the fundament of penance fra dede werkis, and of fayth toward God and of doctrin of Baptime, of laying on of handis, of the resurrection of the dede, and of general jugement.'

THE HEBRUES.

haue taastit alsa ane heuenlie gift, and ar made part-
takaris of the Haligaast, 5 And neuirtheles has taastit
the gude word of God, and the virtues of the world
to cummand, 6 And ar sliddin fer away, that thai be
renewit eftsone to pennenace. Qhilkis eftsone crucifijs
to thame self the sonn of God, and has to scorn.
7 For the erde that drinkis rayn oft cummand on it,
and bringis furth covenable herbe to thame of qhilkis
it is telit, takis blessing of God. 8 Bot that that bringis
further thorns and breris, is repreuable and nixt to
curse, qhais ending salbe in to birnyng. 9 Bot, ye
maast derewerthe, we trait of yow bettrir thingis, and
nere to hele, though we speke sa. 10 For God is nocht
vniust, that he foryet your werk and lufe, qhilk ye
haue schewit in his name; for ye haue ministerit to
sanctis, and ministeris. 11 And we couate that ilk of
you schaw the sammin besynes to the filling of hope
in to the end; 12 That ye be nocht made slaw, bot
alsa foloweris of thame, qhilkis be faith and pacience
sall inherite the behechtis. 13 For God behechtande to

vi. 4. and haue taastit: gustaverunt. P. adds 'and'; Tertullian
quotes et domum celeste gustaverunt.

5. And neuirtheles: nihilo minus. P. is again responsible for
the addition of 'and.' Rh., 'have moreover tasted.' virtues:
virtutes; Rh., 'powers.'

6. ar sliddin fer away: prolapsi sunt. Qhilkis eftsone
crucifijs: rursum crucigentes. P. adds 'Whiche,' and has
to scorn: et ostentui habentes.

7. that drinkis ... and bringis furth: bibens ... et
generans. covenabile: opportunam.

8. Bot that that bringis furth: Preferens autem. breris:
tribulos. nixt to curse: maledicto proxima.

9. nere: viciniara.

10. is: St. inserts est, not expressed in Vg. Burne (f. 150 v.),
'God is nocht inuist that he vil forzet zour gud vorkis.'

11. filling: expletionem; Wy., 'fulfilling.'

12. slaw: seges. bot als: verum. Wy., P. have 'also,'
without authority. behechtis: P., 'biheestis.' Vg., promis-
siones. Similarly at ver. 15.

13. behechtande: P., 'bihetinge.' Vg., promittens.
Abraham, for he had naan gretare, be quham he suld swere, swore be him self, 14 And said, I blessand sal blesse thee, and I multipliand sal multiplie thee; 15 And sa he lang abidand had the behecht. 16 For men sueris be a gretare than thame self, and the end of al thare pley is ane athe to confirmatioun. 17 In quhilk thing God willing to schaw plenteousliere to the airis of his behecht the sadnes of his counsale, put ane athe betuix, 18 That be twa thingis vmmouable, be quhilk it is vn-possible that God lee, we haue strinhiest solace, that we fle togiddir to hald the hope that is put furth to vs. 19 Quhilk hope as ane ancre we haue sickire to the saule, and sad, and gaing to the inner thingis of hyding; 20 Quhare the before gangare, Jesus, that is made bischop withoutin ende be the ordour of Melchisidech, entrit for vs.

vii chaptur.

And this Melchisidech, king of Salem, and preest of the heiest God, quhilk met with Abraham, as he turnit agane fra the slaing of kingsis, and blessit him; 2 To quham alsa Abraham (a) departit teendis of althingis;

(a) Before departit, has deleted.

15. lang abidand: longanimiter ferens; Wy., ‘longe suffringe.’ had: adeptus est.
16. pley: P., ‘ple.’ VG., controversia; Wy., ‘controversye, or debate.’
17. sadnes: immobilitatem.
18. strinhiest solace: fortissimum solatium. that we fle togiddir: P., ‘we that feen togidere,’ but one MS. has Nisbet’s mistaken reading. VG., qui confugimus; Rh., ‘who have fled to hold fast the hope proposed.’
19. sad: firmam. the inner thingis of hyding: interiara velaminis; Rh., ‘the inner parts of the veil.’
20. the before gangare: praecursor; Wy., ‘the forgoere.’

vii. 1. And: enim.
2. teendis: P., ‘tithis.’ VG., decimas. Similarly at vv. 5, 6, 8.
first he is said king of richtuisnes, and eftirwart king
of Salem, that is to say, king of pece, 8 Without fader,
without moder, and without genealogie, nouthir having
beginnyng of dais, nore end of lijf; and he is liknit
to the sonn of God, and duellis preest withoutin end.
4 Bot behald ye how gret is this, to quham Abraham
the patriarche gaue teendis of the best thingis. 5 Fore
men of the sonnis of Leui taking preesthede haue com-
mandment for to tak teendis of the pepbe be the law,
that is to say, of thar brether,(thouche alsa thai went
out of the lendis of Abraham. 6 Bot he quhais genera-
tioun is nocht novmerit in thame, tuke teendis of
Abraham; and he blessit this (Abraham), quhilk had
repromissiouns. 7 Without ony anagesaying, that that
is, lesse, is blessit of the bettire. 8 And here dedelie
men takis teendis; bot thar he beris witnessing,
that he levis. 9 And, that it be said sa, be Abraham,
alsa Leui, that tuke teendis, was teendit; 10 And yit
he was in his fadris lendis, quhen Melchisidech met
with him. 11 Tharfore gif perfeccion was be the preest-
hede of Leui, for vndir him the pepbe tuke the law,

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vii. 2. first... and eftirwart: primum quidem... deinde
autem. he is said: qui interpretatur.
3. and without: Nis. inserts 'and,' not in Vg., Wy., P. and
he is liknit... and duellis: assimilatus autem... manet.
4. to quham: cui et; but codd. Fuld., Tolet., Claromont. omit
et.
5. Fore men of the sonnis of Leui: Et quidem de filiiis Levi.
The Old Latin has Et hi qui de filiiis Levi sunt; Ziegler's Frag-
ments, Et hi quidem qui de filiiis sunt Levi. comandment:
Wy., P., 'maundement.' Vg., mandatum. lendis: lumbis.
6. repromissiouns: repromissiones; usually translated as at viii. 6
by 'bechechtis.'
7. Without, &c.: Sine ulla autem contradictione. Nis. follows
P. in ignoring autem.
8. And here: Et hic quidem. dedelle: morientes; Rh.,
'that die.'
10. And yit: Adhuc enim.
11. perfeccion: consummatio; Wy., 'endyng.'
quhat yit was it needfull, ane vthir preest to rije,
be the ordour of Melchisidech, and nocht to be said
be the ordour of Aaron? 12 For quhy quhen the
preesthede is translatit, it is nede that alsal translation
of law be made. 13 Bot he in quham thir thingis ar
said, is of ane vthir lynage, of quhilik na man was
preest to the altare. 14 For it is opin, that our Lord
is born of Juda, in quhilik lynage Moyses spak nathing
of preestis. 15 And mare yit it is knawne, gif be the
ordour of Melchisedech ane vthir preest is risin vp,
16 Quhilik is nocht made be the law of fleschlie man-
dement, but be virtue of lijf that may nocht be vndone.
17 For he witnessis, that thou art a preest withoutin
end, be the ordour of Melchisedech; 18 That reprevyng
of the manedement before gangand is made, for the
vnsickirnes and vnprofitifte of it. 19 For quhy the law
brought nathing to perfection, bot thare is a bringing
in of a bettir hope, be quhilik we nere to to God.

vii. 12. quhat yit: quid adehuc. to be said: dici; Rh., 'to
be called.'

12. For quhy, &c.: Translato enim sacerdotio. J. Ham. (Cath.
Traict., f. 116), 'For the preistheid being translatit and chaungit.
It behuitt yet the translation and chage ment of the lau soulde be
also.'

13. lynage: tribu; and so in ver. 14. preest: presto; Wy.,
'prest, or redy.'

15. knawne: manifestum; translated by 'opin' in the preceding
verse. be the ordour: secundum similitudinem; but cod.
Tollet. and R. read ordinem. is risin vp: exurget.
16. that may nocht be vndone: insolubilis; Wy., 'insolible,
or that may not be vndone.'

18. That reprevyng: so P., but Vg., Reprobatio quidem, which
corresponds to introductio vero in the following verse. vnsickirnes:
Wy., P., 'vnsadnessse.' Vg., infirmitates. J. Ham. (Fac. Traict.,
p. 244), 'for the waiknes and vnprofitables thairof.'

19. For quhy the law, &c.: P., by giving undue prominence
to the parenthetical clause NIHil enim ad perfectum ad ductit lex
and adding 'but there is,' spoils the contrast between 'reprevyng'
and 'bringing in.' mere to: proximamus; Wy., P., 'nijen.'
Abp. Ham. (p. 123), 'The law gaif na grace quhairby men mycht
be brocht to perfection.'
And how gret it is nocht without suering; bot the vthir ar made preestis without ane athe, Bot this preest with ane athe, be him that said to him, The Lord suore, and it sal nocht repent him, Thou art a preest withoutin end, be the ordour of Melchisedech; In sa mekle Jesus is made behechtare of the bettr testament. And the vthir war made mony preestis, tharfore for thi war forbiddin be deede to duell still; Bot this, for he duellis withoutin end, has euir lasting preesthede. Quharfore als also he may saue withoutin end, cummand nere be him self to God, and euirmare leues to pray for vs. For it besemt that sic a man war a bishop to vs, hali, innocent, vndefoulit, clene, departit fra synnaris, and made hiechor than heuenis; Quhilk has nocht nede ilk day as preestis, first for

vii. 20. And how gret it is: Et quantum est; Rh., 'And inasmuch as it is not without an oath,' answering to In tantum, 'by so much,' of ver. 22.

21. be the ordour of Melchisedech: so Wy., P., adopting an interpolation from ver. 17 found in codd. Claromont., Sangerm., and R., but not in Vg.

22. behechtare: Wy., 'biheter'; P., 'biheetere.' Vg., sponsor.

23. war made mony preestis: plures facti sunt sacerdotes; Rh., 'were made priests, being many.' Wy. adds 'vp the lawe,' translating secundum legem as found in Sixt., R., the Sarum, Corpus, and Mozarabic Missals, and the Sarum Breviary. tharfore for: idcirco quod. to duell still: permanere.

25. cummand nere be him self: so Wy., P., translating accedens per semet ipsum, the reading of St., Hent., Sixt., cod. Demidov., and R., found also in Primasius, Sedulius, Herveius, the Sarum, Corpus, and Mozarabic Missals. Clem., with the Greek, accedentes per semet ipsum. and euirmare leues: semper vivens. to pray: ad interpellandum; the Old Latin has exorandum. Abp. Ham. (p. 164), 'He gangis be his awin self to God, evirmair leiffand to pray for us.' Vv. 24, 25: J. Ham. (Cath. Tract., f. 98), 'yat Christis preistheid is perpetuall, becaus he leuis for euer to mak interpellation and mediatiion for vs.'

26. vndefoulit, clene: so P., giving alternative translations of impollitius; Wy., 'impolute, or ful clene.' synnaris: Wy., P., 'synful men.'
his awne giltis to offir sacrificis, and eftirwart for the pepile; for he did this thing in offring him self aanis. 28 And the law ordanit men preestis having seeknes; bot the word of swering, qhilk is eftir the law, ordanit the sonn perfite withoutin end.

viii chapture.

Bot a chepter on tha thingis that ar said. We haue sic a bishop, that sat in the richhalf of the sete of gretnes in heuenis, 2 The minister of sanctis, and of the verray tabernacle that God made, and nocht man. 3 For ilk bishop is ordanit to offir giftis and sacrificis; quhafore it is nede, that also this (bishop) haue sum thing that he sal offire. 4 Thafore gif he war on erde, he war na preest, quehr than war that suld offir giftis.

vii. 27. for the pepile: so Wy., P., translating pro populo, as in the Corpus and Mozarabic Missals; but Vg., pro populi; Rh., 'for the people's.' aanis: so P., with faulty collocation. Vg., hoc enim fecit semel; Rh., 'for this he did once, in offering himself,' and so probably Wyclif.

28. seeknes: infirmitatem; Wy., 'sykenesse, or freete.'

viii. 1. Bot a chepter: Capitulum autem. Wy., P., 'capitle.' Rh., 'sum.' RV., 'chief point.' sat: so P. Vg., consedit; Wy., 'saat to gidere.' Cod. Claromont. has sedit; Ziegler's Fragments, sedet.

2. sanctis: Sanctorum; Rh., 'of the holies.' AV., 'of the sanctuary.' verray: veri. God: so Wy., P., reading with St., cold. Tolet., Demidov., Deus; but Vg., Dominus. made: fixit; Wy., 'sette.'

3. (bishop): supplied by P., and underlined. Wy. inserts 'man.' J. Ham. (Fac. Traict., p. 317), 'whairof it is necessair that this preist . . . mon haue also sum thing to offre.' Vv. 1-3: J. Ham. (Cath. Traict., f. 93 v.), 'Ve haue sik ane bishop and hech preist, quha sittis at ye richt syd of ye seat of excellencie in the heauin, minister and seruand of ye sanctis and treu tabernacle qhilk god hes placit and not man: because all bischoppis ar ordanit to offer giftis and sacrifice. Qhhairfore it is necessair that he haue also sum sacrifice to offer.'
be the law, 5 Quhilkis seruis to the exemplare and schadow of heuenlie thingis. As it was answert to Moyeses, quhen he suld end the tabernacle, Se, he said,(a) mak thou al thingis be the exemplare, that is schewit to thee in the monnt. 6 Bot now he has gettin a bettir ministerie, be sa mekle as he is a mediatour of a bettir testament, qhilkis is confermit with bettir behechtis. 7 For gif the ilk first had wantit blame, the place of the secund suld nocht haue bene soucht. 8 For he repreving thame sais, Lo! dais cunnis, sais the Lord, and I sal mak perfite ane new testament on the hous of Israel, and on the hous of Juda; 9 Nocht like the testament that I made to thar fadris, in the day in qhilk I tuke thare hand, that I suld lede thame out of the land of Egip; for that duellit nocht perfetlie in my testament, and I haue despiset thame, sais the Lord. 10 For this is the testament, qhilk I sal dispone to the hous of Israel eftir tha dais, sais the Lord, in geving my lawis in to the saulis of thame, and in to the hartis of thame. And

(a) Before said, seide deleted.

viii. 5. exemplare: Wy., P., 'saumplor.' Vg., exemplari; and so again in this verse. suld end: consummare. is schewit: ostensum est.
6. be sa mekle as: quanto et; AV., 'by how much also.'
7. had wantit: P., 'haddie lackid'; Wy., 'haddie be voydid.
Vg., vacasset. the place, &c.: non utique secundi locus inquireretur. Nis., with P., ignores utique; Rh., 'certes.' Cod. Claromont. has non secundas inquirere locus.
9. like the testament: secundum testamentum; Wy., 'vp the testament.' tuke: Wy., P., 'cauie'; Vg., apprehendi. duellit nocht perfittlie: non permanuerunt.
10. For: so Wy., but P., 'But.' Vg., Quia. dispone: Wy., P., 'dispose.' saulis: so Wy., P. Vg., mentem; but R. has mentes.
I sal abone write thame; and I salbe to thame in to a God, and that salbe to me in to a pepile. 11 And ilkman sal nocht teche his nechbour, and ilkman his brother, sayand, Knew thou the Lord; for almen sall knaw me, fra the lesse to the mare of thame. 12 For I salbe mercifull to the wickitnes of thame, and now I sal nocht bethink on the synnis of thame. 13 Bot in saying a new, the formare waxit ald; and that that is of mony dais, and waxis ald, is nere the dede.

ix chapturc.

And the formaire testament had iustifyingis of wirschip, and haly thing during for a tyme. 2 For the tabernacle was made first, in quhlke war chandlaris, and burde, and setting furth of lauues, quhlke is said haly. 3 And eftir the vaile, the secund tabernacle, that is said sancta sanctorum, that is, hali of hali thingis;

Havand a goldin censer, and the arch of the testament, keurit about on ilk side with gold, in quhlke was a pot of gold having manna, and the wand of Aaron that flurisit, and the tabilis of the testament; 5 On quhlke

viii. 10. And I sal abone write thame: Nis. diverses from Wy., P. by inserting ‘And’ and separating the clause from the preceding. Vg., et in corde [corda, R., cod. Tolet.] eorum super-scribam eas. Comp. x. 16.

13. the formare wexit ald: veteraviti prius; Rh., ‘the former he hath made old.’ waxis ald: senescit.

ix. 1. And the formaire testament had: Habiuit quidem et prius; RV., ‘Now even the first covenant had.’ iustifyingis of wirschip: justificationes cultura. AV., ‘ordinances of divine service.’ during for a tyme: saculare; Wy., ‘worldli, that is, duriing for a tyme.’

2. chandlaris: P., ‘candilstikis.’ Vg., candelabra.

3. that is, hali of hali thingis: a gloss in Wy., P., and underlined.

4. was: added by P., and underlined.

thingis war cherubynis of glorie, ouiurschadwing the propitiatorie; of quhiliks thingis it is nocht now to say be all. 6 Bot quhen thir thingis war made thus togiddir, preestis entrit euir in to the formaire tabernacle, doing the officis of sacrificis; 7 Bot in the second tabernacle, the bispoch entrit aanis in the yere, nocht without blude, quhilik he offrit for his ignorance and the pepilis. 8 For the Haligaast signifiijt this thing, that nocht yit the way of sanctis was opnijt, quhilie the formaire tabernacle had state. 9 Quhilik parabile is of this present tyme, be quhilik alsai giftis and sacrificis ar offrit, quhilik may nocht mak a man servuing perfite be conscience, aanly in metis, and drinkis, 10 And diuerse weschingis, and richtuisnes of flesch, that war set to the tyme of correctioun. 11 Bot Crist beand a bishop of gudis to cumming, entrit be a largere and a perfiter tabernacle, nocht made be hand, that is to say, nocht of this making, 12 Nouthir be blude of gait buckis, or of caluis, bot be his awne blude, entrit aanyis in to hali thingis, that war fundin be ane

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ix. 5. propitiatorie: propitiatorium; AV, 'mercy-seat.' be all: per singula.

6. Bot quhen, &c.: His vero ita compositis. in to the formaire: in priori quidem. doing: consummantes.


8. For the Haligaast, &c.: Hoc significante Spiritus sancti. had state: habente statum; Rh., 'as yet standing.'

9. be quhilik: juxta quam. alsai giftis: so P., but Vg., numer.


11. beand: assistens; RV, 'having come.' entrit: P., 'entride,' supplied from the verse following.

12. gait buckis: hircorum. that war fundin: so P., missing the construction. Vg., aeterna redemptione inventa; Rh., 'eternal redemption being found.'
euirlastyng redempioun. 18 For gif the blude of gait buckis, and of bullis, and the asse of a cow calf strenklit, hallows vnclene men to the clengeing of flesch, 14 How mekle mare the blude of Crist, quhilk be the Haligaast offrit himself vnwemmyt to God, sal clenge oure conscience fra dede werkis, to serue to God that levis? 15 And tharfor he is a mediatour of the new testament, that be dede falling betuix, into redempitoun of the trespassingsis that war vndir the formare testament, thai that ar callit takis the behecht of euirlastyng heretage. 16 For quhare a testament is, it is nede, that the dede of the testament makare cum betuix. 17 For a testament is confermit in dede (men); ellis it is nocth worth, quhilme he levis, that made the testament. 18 Quharfor noothir the first testament was halowit without (a) blude. 19 For quhen ilk mandment of the law was redde of Moyses to all the pepile, he tuke the blude of caules, and of buckis of gait, with warit, and rede well, and hysope, and bestrenkliet bathe thai ilk buke and all the pepile, 20 And said, This is the blude of the testament, that God comandit to yow. 21 Alsa he sprenkliet with the

(a) out added under.


14. to serue: ad servandum; Wy., 'for to serue.' that levis: viventi.

15. be dede falling betuix: morte intercedente. takis: accipiant.

16. cum betuix: intercedat.

17. in dede (men): in mortuis; 'men' supplied by Wy., P. it is nocth worth: nondum valet.

19. he tuke: accipiens. bestrenkliet: aspersit. Wy., 'spreyngde'; P., 'bispreynde.'

20. comandit to yow: mandavit ad vos.

21. he sprenkliet: aspersit. Wy., 'spreyngde'; P., 'spreynde.'
blude the tabernacle, and al the vesselis of the seruice in like maner. 22 And almaast all thingis ar clenget in blude be the law; and without sched-ding of blude remissioun (of synnis) is nocht made. 23 Tharfor it is nede, that the exemplaris of heuenele thingis be clenget with thir thingis; bot thailk heuenele thingis with (a) bettire sacrificis than thir. 24 For Jesus entrit nocht in to hali thingis made be handis, that ar exemplaris of verray thingis, bot into heuene it self, that he appere now to the chere of God for vs; 25 Nouthir that he offir him self oft, as the bishope entrit in to hali thinges be all yeris in alien blude, 26 Ellis it behuivit him to suffir oft fra the beginnyng of the warld; bot now aanis in the ending of warldis, to destruction of synn be his sacrifice he apparit. 27 And as it is ordanit to men, aanis to dee, bot eftir this is the dome, 28 Sa Crist was offrit aanis, to avoide the synnis of mony

(a) with written above ar deleted.
men; the secund (tyme) he sal appere without synn to almen that abidis him in to hele be faith.

x chapitre.

For the law having a schadow of gude thingis that ar to cum, nocht that ilk ymage of thingis, may neuir mak men nerand perfite be the ilk sammin sacrificis, the quhilk thai offir without cessing be al yeries; 2 Ellis thai suld haue cessit to be offrit, for als mekle as the wirschiparis clenget aansis, had nocht forthirmare conscience of synn. 3 Bot in thame mynde of synnis is made be al yeries. 4 For it is impossibile that synnis be done away be blude of bulis, and of buckis of gait. 5 Tharfor he entring in to the warld, sais, Thou wald nocht sacrifice and offring; bot thou has schapen a body to me; 6 Brint sacrificis als for

ix. 28. the secund (tyme): secundo; Wy., P. supply 'tyme.' to almen that abidis him: Wy., 'to men abydinge him'; P., 'to men that abiden him,' with Hent., Clem., R., and the weight of authority, expectantium se; but Nisbet's version represents the addition of omnibus as in St., Sixt. in to hele be faith: P., 'in to heelthe,' with Vg., in salutem. Wy., 'into the heelthe of hem by feith,' as in R., in salutem eorum per fidem. Cod. Floriac. 52 has in salutem per fidem. J. Ham. (Cath. Tract., sig. S, 7), 'Christ deit to consume, and alluterlie tak away the synnis of many.'

x. 1. that ar to cum: futurorum. that ilk: Wy., P., 'the ilke.' Vg., ipsam. nerand: accidentes. P., 'neisinge'; Wy., 'comynge ny3.' Burne (l. 164), 'The lau contenit the schaddouis of tha gude thingis that var to be reuelt, and not the propir image, and forme of the thingis thame selfis.'

2. for als mekle as: ideo quod. had: haberent.
3. mynde: commemoratio; AV., 'remembrance.'
4. be done away: ausferri.

synn plesit nocht to thee. 7 Than I said, Lord! I cum; in the beginnyng of the buke it is writtin of me, that I do thi will, God. 8 He sayand before, That thou wald nocht sacrificis, and offringis, and brint sacrificis for synn, nor tha thingis ar plesand to thee, qhilkis ar offrit be the law, 9 Than I said, Lo! I cum, that I do thi will, God. He does away the first, that he mak stedsfast the second. 10 In qhilk we ar hallowit be the offring of the body of Crist Jesu aanyys. 11 And ilk preest is redy ministrand ilk day, and oft tymes offrand the sammin sacrificis, qhilkis may neur do away synnis. 12 Bot this man offrand aa sacrifice for synnis, for euirmare ·sittis in the rychthalf of God the fader, 13 Fra thinfurth abidand, till his ennymis be put a stule of his feet.

Ps. 165:7. Lord! I cum; Lo! Y come; Ecce venia. beginnyng: capite. Vv. 5-7: Hampole (p. 147), 'Sacrifice and offrynge thou not wild; bot eres thou made perfitt til me. Offrand and for syn thou askid noght: than i sayd lo i cum. In the heued of the boke writen it is of me that i did thi will.' Surtees Psalter (p. 171)—

'Offrand and onebote wald þou noght se;
Eres sothlike made þou to me.
Offrand for sinne noght asked þou;
Panne saide I: loke, I come nou
In hened of boke writen es of me
Pat I suld do þe wille of þe.'

8. before: superius; Wy., 'aboue, or before.' for synn: so P., translating pro peccato as in Sixt., Clem.; but Wy., 'and for synne,' reading et pro peccato with St., Hent., and the ancient authorities generally; so too Atto and Herveius. Ziegler's Fragments have etiam pro peccato.

10. In qhilk: in qua voluntate; P., 'in which wille.' of Crist Jesu: so Wy., P., but Vg., Jesu Christi. J. Ham. (Cath. Traict., f. 96), 've ar sancteefit be ye obleation of Christis bodie anis offerit.'


13. Fra thinfurth: De cetero; P., 'fro thennus forth.'
14 For be aan offrand he made perfite for euir hallowit men. 15 And the Haligaast witnessis to vs; for eftir that he said, 16 This is the testament, quhilk I sal witnesse to thame eftir tha dais, sais the Lord, in geving my lawis in the hartis of thame, and in the saulis of thame I sal abone write thame, 17 And now I sal na mare think on the synnis and wickitness of thame. 18 And quhare remissioune of thir is, now is thare na offering for synn. 19 Tharfore, brether, havand trasist in to the entring of hali things in the blude of Crist, 20 Qulhil halowit to vs a new way, and a levand be the keuring, that is to say, his flesch, 21 We havand the gret preest on the hous of God, 22 Nere we with verry hart in the plente of faith; and be our hartis strenkilit fra ane euile conscience,

x. 14. hallowit men: sanctificatos. Burne (f. 44), 'Christ be ane oblation hes maid thame perfyt for euer quha ar sanctifeit.' 15. And the Haligaast, &c.: Contestatur autem nos et Spiritus sanctus. eftir that: Postquam. 16. This is the testament: Hoc autem testamentum. 17. And quhare remissioun, &c.: Ubi autem horum remissio: jam non est oblatio pro peccato. P. underlines the second 'is'; his text, as in R., had est in the first clause, not in the second. The ancient authorities, as codd. Amiat., Fuld., Tolet., Demidov., Augiens., and the Old Latin, have no verb in either clause; Ziegler's Fragments read, Ubi autem remissio, non adhuc oblatio; but Sedulius, Ubi ergo horum remissio, jam non est oblatio. 19. in to the entring: so Wy., P., reading in introitum with cod. Tolet., Harl. 1772, R., Ziegler's Fragments, and Sedulius. Vg., in introitum. 20. Qulhil halowit: so P., reading Qui initiavit as in R., without good authority. Vigilius quotes as Qui dedicavit nobis vitam recentem et viam, and cod. Claromont. has in qua initiavit. Vg., Quam initiavit nobis viam novam; Wy., 'the which he halowide to vs a new wy.' be the keuring: per velamen. P., 'bi the hiling'; Wy., 'bi a veyl, or keuring.' 21. We havand: P., 'and we hauynge.' Vg., et sacerdotam. on: super; Rh., 'over.' 22. Nere we: Accedamus. and be our harts strenkilit: aspersi corda. P., 'and be oure hertis spreined.'
and our bodijs wescin with clene watir, 23 And hald we the confessioun of our hope, bowing to na side; for he is trew that has made the behecht. 24 And behald we togiddir in the stering of charitee and of gude werkis; 25 Nocht forskand oure gadering to-giddir, as it is of consuetude to summen, bot confortand, and be sa mekil the mare, be how mekle ye se the day neerand. 26 For quhy now a sacrifice for synnis is nocht left to vs, that synnis wilfullie, eftir that we haue takin the knawing of treuth. 27 For quhy sum abiding of the dome is dreedfull, and the following of fire, quhilk sal waast all aduersaries. 28 Quha that brekis Moyses law, deis without ony mercy, be ij or iij witnesis; 29 How mekle mare gesse ye, that he desurers weyre turmentis quhilk defoulis the sohn of

x. 22. and our bodijs wescin: et abluti corpus.

23. And hald we: Teneamus. bowing to na side: in-declinabiliem; Wy., 'vbowynge, or that may not be foldyn.'

24. And behald we togiddir: Et consideremus invicem; Rh., 'and let us consider one another.' in the stering: so Wy., P., reading in provocacione with codd. Demid., Augiensis. Vg., in provocatoren; Rh., 'unto the provocation.'

25. of consuetude: Wy., P., 'of custom.' Vg., consuetudinis. confortand: consolantes. Vv. 24, 25: J. Ham. (Cath. Tract., f. 96), 'stand steidfast in Christis treu vorschippin, euerie ane prouoking another to cheritie, not leuing yair societe and calling in Christ (as sum did.).'

26. to vs, that synnis: peccantium nobis; Rh., 'if we sin.' J. Ham. (Cath. Tract., f. 96 v.), 'To yame quha synnis villinglie efter yaj ressaue ye knaulege of the verite, yair abydis not ane sacrifice or hostie for synnis.'

27. For quhy sum abiding, &c.: so Wy., P., translating Terribilis namque est, as in cod. Tolet. R. has Terribilis namque, without est. Vg., Terribilis autem quadem expectatio judicis. Atto reads Terribilis autem quadem est expectatio. following: Wy., P., 'suyng.' Vg., amulatio; Rh., 'rage.' RV., 'fierceness.' all: an addition of Nisbet's without authority.

28. brekis: so P., but Vg., Irritam . . . faciens legem; Wy., 'makyng yoyde, or brekings.'

29. defoulis: consuleaverit; Rh., 'hath trodden . . . under foot.'
God, and haldis the blude of the testament pollute, in quhilk he is halowit, and dois despite to the spirit of grace?  

30. For we knew him that said, To me vengeance, and I sall yeeld. And eftsone, For the Lord sal deme his pepile.  

31. It is ferdfull to fall in the handis of leving God.  

32. And haue ye mynde on the formare dais, in quhilkis ye war lichtnit, and suffrit gret strijft of passiounns.  

33. And in that vthir ye war made a spectacile be despitis and tribulatious; in ane vthir ye war made fallowis of men levand sa.  

34. For alsa to bundin men ye had compassioun, and ye resauet with ioy the reving of your gudis, knawand that ye haue a brettir and a duelling substance.  

35. Tharfore will ye nocht tyne youre trais, quhilk has gret rewarding.  

36. For pacience is nedefull to you, that ye do the will of God, bringand agane the behecht.  

37. For yit a litill, and he that is to cum sall cum, and he sal nocht

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30. haldis: duexerit.  
31. he is halowit: sanctificatus est.  
32. dois: fecerit.  
34. j. ham. (cath. tract., f. 56), 'he meretis grousus puneisment, quha conculcatis the sone of god, and tredis him under fute, Be the irreurent resauing of the sacrament, and prophaning the bluid of his testament,'  
35. I sall yeeld: retribuam.  
36. ye war lichtnit, and suffrit: illuminati ... sustinuistis.  
37. strijft of passiounns: certamen ... passionum; RV., 'conflict of sufferings.'  
38. And in that vthir ... in ane vthir: Et in alto ... in alto; AV., 'partly ... and partly.'  
39. despitis: P., 'schenschipis.'  
40. of men levand sa: taliter conversantium.  
41. reving: P., 'robbyng;' Wy., 'raueyne.'  
42. tyne: Wy., P., 'leese.'  
43. Vg., amittere. Abp. Ham. (p. 55), 'Tak gud tent, that ye tyne nocht your confidence . . . for it hais gret reward.'  
44. that ye do ... bringand: ut facientes ... reportatis;  
45. but P., 'that ye do the wil of God and bringe aegen,' and Wy., 'that ye doyne the wil of God, brynge aegen.'  
46. For yit a litill, and he that: so P. Clem., Adhuc enim modicum aliquantulum, qui, but St., Hent., Sext., aliquantulumque qui.  
47. Wy., '3it sotheli a litill, how euere litill, he,' reading with codd. Tolet., Augiens., quantulumcunque qui. Cod. Demidov. has quantulumcunque et qui; cod. Amiat., modicum quantum qui.
tary. 88 For my iustman levis of faith; that gif he withdrawis him self, he sal nocht plese to my saule. 89 Bot we ar nocht the sonnis of withdrawing away into perditioun, bot of faith into getting of saule.

The xi chaptur.

Bot faith is the substance of thingis that ar to be hopit, and ane argument of thingis nocht apperand. 2 And in this faith aldmen has gottin witnessing. 8 Be faith we vnidrstand that the warldis war made be Goddis word, that visibile thingis war made of vnvisibile thingis. 4 Be faith Abel offrit a mekile mare sacrifice than Caym to God, be quhilk he gat witnessing to be iust, for God baire witnessing to his giftis; and be that (faith) he dede spekis yit. 5 Be faith Enoch was translatit, that he suld nocht se dede; and he was nocht fundin, for the Lord translatit him. For before translatioun he had witnessing that he plesit God. 6 And it is impossible to plese God without faith. For it behuvis that a man cummand to God, beleue that he is, and that he is rewardare to men that sekes him. 7 Be faith Noe dreidde, throw ansuere takin of thir thingis that yit war nocht sene, and schupe ane schip into the hele of his houz; be quhilk he damnit the warld, and is ordanit arie of richtuis-

xi. 2. *And in this faith: In hac enim.* Wy., P. add ‘faith.’

4. a mekile mare sacrifice: plurimam hostiam. be that (faith): per illam.

5. the Lord: so Wy., P., reading Dominus, as in St., cod. Augiens., and R.; but Vg., Deus.

6. without faith: Abp. Ham. (p. 125), ‘Without faith it is impossible to pleis God, for he that cummis to God mone believ that God is, and that he is ane rewardar of thame that seikis him.’

7. Noe dreidde ... and schupe: nutures aptavit. throw ansuere takin: response accepto. schip: so P. Vg., arcam; Wy., ‘an ark, or schip.’ damnit: damnavit; Rh., ‘condemned.’ is ordanit: est institutus.
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nes, quhilk is be faith. 8 Be faith, he that is callit, Abraham, obeyit to ga out in to a place, quhilk he suld tak into heretage; and he went out, nochit witting quhethir he suld ga. 9 Be faith he duelt in the land of repromissioun, as in ane alien (land), duelland in litil houis with Isaac and Jacob, euin airis of the sammin repromissioun. 10 For he abade a citee having foundementis, quhais craftisman and makare is God.

11 Be faith alsa that ilk Sare barane, tuk virtue in consaving of seed, ye, abone the tyme of age; for scho beleueth him (a) trew, that had promittit. 12 For quhilk thing of aan, and yit nere dede, thar ar born as sternis of heuen in multitude, and as grauale that is at the see side out of novmer. 13 Be faith al thir † ar dede, quhen the promittis war nocht takin, but thae

(a) After him, that deleted.

xi. 8. he that is callit, Abraham: qui vocatur Abraham; AV., 'Abraham, when he was called.' Wy., 'he that is clepid Abraham.' quhilk he suld tak: quem accepturus erat; Wy., 'which he was to takinge.' quhethir: quo. Wy., 'whidur.'

9. repromissioun: P., 'biheest '; Wy., 'a̅æ̅nbiheeste.' Vg., repromissionis. in ane alien (land): in aliena. P. supplies 'loond.' litil houis: casulis; Rh., 'cottages.' AV., 'tavernacles.' RV., 'tents.' euin airis: coheredibus.


12. of aan: et ab uno. nere dede: emortuo; Rh., 'quite dead.' AV., 'as good as dead.' in multitude: so Wy., P., probably reading in multitudinem as in Harl. 1772 and R. Vg., in multitudinem. out of novmer: so P., but Wy., 'innumerabilis.'

13. Be faith: Juxta fideam; Rh., 'According to faith.' takin: acceptis.
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Exod. iii. c.  
Math. xxii. d. 
Gen. xxii. a.  
Ecclesi. xiii. c.  
Gen. xxvii. d.  
Gene. xlviii. c.  
Gene. 1. d.

xi. 13. thai beheld ... and salusand ... and kawlechst: so P., with superfluous ‘and’; Vg., aspicientes ... et salutantes ... et confientes. war: so P., but Vg., sunt; Wv., ‘ben.’ S. Jerome has, confientes quia peregrini et advena erant super terram. herbrijt men: hospites. P., ‘herboryd men.’

15. Gif: Et si quidem; Wv., ‘And forsothe if.’ that had tyne: habebant utique tempus. Comp. viii. 7.

16. is nocht confonndit: non confunditur; AV., ‘is not ashamed.’

17. had takin: susceperat. the repromissionu: P., ‘the biheestis’; Wv., ‘repmomissiou, or açonbiheestis.’ Vg., repromissiones, but cod. Claromont. and Primasius have repromissionem.

19. For he demyt: Arbitrans. to ræse him: suscitare, but R. has suscitare eum. tuke: accepit. into a parable: in parabolam; AV., ‘in a figure.’

deand had mynd of the passing furth of the childir of Israel, and comandit of his baanys. Be faith Moyses born, was hidde thre monethis of his fader and moder, for that thai saw the young child faire; and thai dreedde nocht the comandment of the king. Be faith Moyses was made gret, and denyt that he was the sonn of Pharaois dochтир, And chesit maire to be turmentit with the peiple of God, than to haue mirth of temporale synn; Demand the (a) repreef of Crist mare richessis than the tresouris of Egyptianis; for he beheld into the rewarding. Be faith he forsuke Egipt, and dreedd nocht the hardnes of the king; for he abade, as seand him that was (b) vnuisible. Be faith he hallowit pasche, and the schedding out of blude, that he that destroyit the first thingis (of Egyptianis), suld nocht tuich thame. Be faith thai passit the rede see, as be dry land, quhilk thingis Egyptianis assayand war deourit. Be faith the wallis of Jerico fell doun, be cumpassing of vii dais.

(a) After the, repro deleted. (b) Before was, is deleted.

xi. 22. passing furth: profectione. of his baanys: de ossibus suis.

23. of his fader and moder: a parentibus suis. faire: elegantem; Wy., ‘fair, or semely.’ Rh., ‘a proper infant.’

24. was made gret: so P., but Vg., grandis factus; RV., ‘when he was grown up.’


26. repreef: impropperium; Wy., ‘reprore.’

27. hardnes: Wy., ‘hardnesse’; P., ‘hardynesse.’ Vg., animositatem. he abade: sustinuit, used absolutely; AV., ‘he endured.’ But Wy., ‘forsoth he as seynge susteynde the iuisible.’ Rh., ‘for him that is invisible he sustained as if he had seen him.’

28. the first thingis (of Egyptianis): primitiva: the addition is in Wy., P. as a gloss, and cod. Gigas and R. have Egyptianorum. Rh., ‘the first-born.’
Raab the hure resaunt the espieris with pece, and
perysit nocht with vnbeleeful men. 32 And quhat yit
sal I say? For tyme sal faiyle me telling of Gedeon,
Baruch, Sampson, Jepte, Daud, and Samuel, and of
vthir prophetis; 33 Quhilkis be faith ouricom realmes,
wrocht richtuines, gat repromissionu; thait stoppit
the mouthis of liounns, 34 Thait sloknit the feersenes of
fire, thait drave away the ege of swerde, thait recouirit of
seeknes, thait war made strinthise in batale, thait turnit
the oostis of alienis. 35 Women resaunt thait dede
childer fra dede to lijf; bot vthir war haldin furth,
noch takand redemptioun, that thait suld fynd a
bettir aganerysing. 36 And vthir assayit scornynis
and strikingis, maire ouir and bandis and presonnis.
Thait war staanyt, thait war persewitt, thait war
Judicium vii.
F. 164 v.
Judicium iii.
xi. 32.
Judicium vii.
i. Reg. xiii.
Judicium iii.
f. ande xii.
Judicium iii.
xiii.
Judicium iii.
l. i. Reg. xvi.
Judicium iii.
Vg. non periti
Judicium viii.
Vg. et aliis Prophetis.
Judicium viii.
Vg. et aliis Prophetis.
Judicium viii.
Vg. castra; thait war to dede, or deede.'
Judicium viii.
Vg. suacipientes.
Judicium viii.
Vg. secti sunt; WY., 'thei wen kirit.'
Judicium viii.
Vg. secti sunt; WY., 'thei wen kirit.'
Judicium viii.
Vg. secti sunt; WY., 'thei wen kirit.'
Judicium viii.
Vg. secti sunt; WY., 'thei wen kirit.'
Judicium viii.
Vg. secti sunt; WY., 'thei wen kirit.'
temptit, thai war dede in slaing of swerde. Thai went about in brock skinnis, and in skinnis of gait, misterfull, anoyit, turbulentit; 38 To quhilkis the world was nocht worthie. Thai errit in wilderness, in montanis, in dennis, and caues of the erde. 39 And al thir, previt be witnessing of faith, I take nocht re-promission; 40 For God proudiet sum bettir thing for vs, that thai suld nocht be made perfite without vs.

The xii chaptoure.

Tharfor we that haue sa gret a cloude of witnessis put to, do we away al charge, and synn standing about vs, and be pacience rin we to the batale purpos to vs, 2 Behalding into the makare of faith, and the perfite endare, Jesu; quhilk quhen ioy was purposit to him, he

xi. 37. in brock skinnis: so Wy., P. Vg., in melotis; Rh., 'in sheep skins.' Mammotrectus: 'In melotis -t in uestibus ex pilis camelorum. Uel melius dicendum est quia melus est animal quod taxus dicitur: cuius pellis dicitur melota, et est ualde hispida. ita dicit glossa. Huguitio dicit quod hic melus ... animal est quod taxus dicitur qui favos appetit et mella assidue captat. ... Isidorus dicit quod melotes; que et pera dicitur; est uestis caprina.' The Greek word melîtê, sheepskin, has been confused with Lat., meles, a badger, hence the explanation. Cod. Claromont., in antelenis, in breast-bands of horses, due probably to confusion with lana. Harl. 1772 has replaced the difficult word by the gloss, in uestibus ovium, and in skinnis of gait: in pelibus caprinis, but et is added in the Mozarabic Missal and Sarum Breviary. Cod. Claromont. has et caprinis pelibus. misterfull: esentis. Wy., 'nedy'; P., 'nedi.' anoyit: angustiati. Wy., 'angwysschid'; P., 'angwischid.'


xii. 1. Tharfor we that haue: Ideoque et nos ... habentes. put to: imposilam; Rh., 'put upon us.' do we away al charge ... and ... rin: deponentes omne pondus ... curramus. batale: certamen; Wy., 'the stryf, or fást.'

2. the makare: Auctore. quhen ioy was purposit to him: proposito sibi gaudio; AV., 'for the joy that was set before him.'
suffrit the croce, and contemnus confusionem, and sittis on the rich half of the sete of God. And bethink ye on him that suffrit sic aganesaying of synfulmen aganes him self, that ye be noch made irkit, failyeing in your saulis. For ye aganestand noch yit til to blude, fechting aganes synn. And ye haue foryet the confort that spekis to you as to sonnis, sayand, My sonn, will thou noch despise the teching of the Lord, nowthir be thou made wery, the whilc thou art chastisit of him. For the Lord chastisise him that he luvis; he scurgis eurie sonn that he resaues. Abide ye still in chastising; God profiris him to you as to sonnis. For quhat sonn is it, quham the fader chastisis noch? That gif ye ar out of chastising, quhais part takaris ar ye al made, than ye ar adulteraris, and nocht sonnis. And eftirwart we had fadris of our fleisch, techaris, and we with reverence dredde thame. Qmethir nocht mekle mare we suld obey to the fader of spiritis, and we sal

xii. 2. and contemnus confusionem: confusione contempta; P., 'and dispiside confusionem.' RV., ' despising shame.' Vv. 1, 2: Abp. Ham. (p. 155), 'Lat us ryn be pacience unto the battall that is set afore us, lukand unto Jesus the author and finissar of our faith, quhilk quhen the joy was lade before him, tholit the crosse and dispyrit the schame.'  


5. the teching: so P. Vg., disciplinam; Wy., 'disciply.' The same word is rendered 'chastising' in vv. 7, 8, 11. thou art chastisit: argueris.  

6. he scurgis: flagellat autem.  

8. out of: extra. quhais part takaris ar ye al made: P., 'whos parteneris ben je alle maad'; but Vg., cujus participes facti sunt omnes; Wy., 'of which alle ben maad parceners.' Sedulius has Cujus participes facti estis. Siciliet diaboli. adulteraris: Wy., P., 'auowtreris.' Vg., adulteri; Rh., 'bastards.'  

9. eftirwart: Deinde; AV., 'Furthermore.' we with reverence dredde thame: reverebamus eos. Abp. Ham. (p. 250), 'Gyf we ar bound to be obedient to the commandis of our erldy and carnal father, mekel mair aucht we to be obedient to the commandis of our hevinly father.'
leue? 10 And thai in tyme of few dais taucht vs be thar will; bot this fader techis to that thing that is profit-able, in resaving the hallowing of him. 11 And ilk chastising in present tyme semes to be nocht of ioy, bot of sorow; bot efirwart it sael yelede fruit of richtuisnes maast peciabile to men exercit be it. 12 For quhilk thing raase ye slaw handis, and kneis vn bundin, 13 And mak ye richtfull stepps to your feet; that naman haltand erre, bot mare be helit. 14 Follow ye pece with almen, and halynes, without quhilk naman sal se God. 15 Behald ye, that naman failye to the grace of God, that na rute of bittirnesse buriouand vpwart lett, and mony be desfolit be it; 16 That na man be fornicateur, outhir vnhaly, as Esaw, quhilk for aa mete sald his first thingis. 17 For wit ye, that efirwart he couatand to inherit blessing, was repreuit. For he fand nocht place of pennance, thouc he soucht it with teris. 18 Bot ye haue nocht cummin to the fire able to be

xii. 10. And thai: *Et illi quidem.* be: *secundum.*

11. in present tyme: *in presenti.* P. supplies *tyme,* to men exercit: *exercitatis.*


13. richtfull steppis: *gressus rectos.* haltand: *claudicans.*


16. That na man, &c.: *Ne quis fornicator;* Rh., *Lest there be any fornicator.* vnhaly: *profanus.* for aa mete: *propter unam escam.* his first thingis: *primitiva sua.*

17. efirwart: *et postea.* was repreuit: *reprobatus est;* AV., *was rejected.* of pennance: *penitentia;* Rh., *re- pentance.*

tuichet, and able to cum to, and to the quhirle wind, and myst, and tempest, 19 And sound of trumpet, and voce of wordis; quhilk thai that herd, excusit thame, that the word suld nocht be made to thame. 20 For thai baire nocht that that was said, And gif a beest tuichit the hill, it was staanyt. 21 And sa dreedfull it was that was seen, that Moyses said, I am afferit, and full of trembling. 22 Bot ye haue cummin nere to the hill Sion, and to the citee of God levand, the heuenlie Jerusalem, and to the multitude of mony thousand angelis, 23 And to the kirk of the first men, the quhilliks ar writtin in heuenis, and to God, domesman of all, and to the spirit of iust perfite men, 24 And to Jesu, mediatour of the new testament, and to the springing of blude, bettir speking than Abell. 25 Se ye, that ye forsake nocht the spekar; for gif thai that forsuke him that spak on the erd, eschapel nocht, mekle mare we that turnis away fra him that spekis to vs fra heuenis. 26 Quhais voce than mouet the erde, bot now (a) he agane behechitis, and sais, Yit aayns and I sal moue nocht aanele erde, bot alsa heuen. 27 And that he sais, Yit aayns, he declaris

(a) now corrected out of know.

1772 is a corruption, ad ardentem intractabilem ignem. Clem. reads ad tractabilem montem, et accessibilem ignem; St., Hent., Sixt. substitute in this accessibilem for accessibilum. The insertion of montem rests on no ancient authority. myst: caliginem.

xii. 20. tuichit: tetigerit; Rh., 'shall touch.' it was staanyt:
so P., but Wy., 'it schal be stooned'; lapidabitur.

22. multitude: frequentiam; Rh., 'assembly.'
23. of the first men: primitiorum; Rh., 'first-born.' spirit: so Wy., P., reading spiritum as in St., codd. Demidov., Claromont., and the Old Latin, and R. But Vg., spiritus.
25. forsake: recusitis; Rh., 'refuse.' the spekar: loquentem; AV., 'him that speaketh.' that forsuke him: recusantes eum.
the translatioun of mouabile thingis, as of made thingis, 
that tha thingis duelle, that ar vnmoabable. 28 Tharfore 
we resaving the kingdom vnmoabule, haue we grace, 
be quhilk serue we plesing to God with drede and reu-
erence. 29 For our God is fire that wastis.

xiii chapter.

The (a) charitee of brethrhedu elle in you, 2 And will 
ye nocht foryet hospitaite; for be this sum men plesit 
to angelis, that war resauet to herbry. 3 Think ye on 
bundin men, as ye war togiddir bundin, and of laborand 
men, as you self duelland in the body. 4 Spousingis in 
aliingis honorabile, and bed vnwemmyt; for God sal 
deme fornicatouris and adulteraris. 5 Be your maneris

(a) The corrected out of Theoph, itself corrected out of Tharfor.

xii. 27. translatioun: translationem; AV., 'removing.' of 
mouabile thingis: mobilium; AV., 'of those things that are 
shaken.'

28. haue we grace: so P., reading habemus with cod. 
Demidov., Primasius, and Sedulius. Vg., habemus; Wy., 'we 
. . . han grace.' With this verse Wy. begins ch. xiii.

xiii. 2. plesit: so Wy., P., reading placuerunt as in St. Hent., 
laterunt, as in codd. Amiat., Tolet., and S. Augustine, Speculum 
Atto, 'placuerunt, seu ut in Graeco habetur, laterunt.' Rh., 
certain, being not aware, have received Angels.' to angelis: 
a singular mistranslation in Wy., P., Angelis hospitio receptis being 
an ablative absolute, the complement of placuerunt is Deo, not 
expressed.

3. as ye war togiddir bundin: tanquam simul vincit; AV., 
'as bound with them.' of laborand men: laborantium; Wy., 
P., 'of travelinge men.' RV., 'them that are evil entreated.' 
as you self: tanquam et ipsi, but cod. Gigas omits et.

4. Spousingis, &c.: Nis. diverges from P., 'Wedding is in alle 
thingis onourable.' Wy., 'Honorable wedding in alle thingis.' 
Abp. Ham. (p. 89), 'Lat marriage be haldin honorable, and the 
bed undefylit'; id. (p. 92), 'God sall juge and condempe all 
fornicatouris and adulteraris.'
without couatice, contentit with present thingis; for he said, I sal nocht leif thee, nouthir forsake, 6 Sa that we say traistlie, The Lord is helpere to me; I sal nocht drede quhat man sal do to me. 7 Haue ye mynd of your soueranis, that haue spokin to you the word of God; of quhilkis behald ye the gaing out of leving, and folow ye the faith of thame, 8 Jesu Crist, yistirday, and this day, he is also into warldis. 9 Will ye nocht be led away be diuere techingis, and strange. For it is best to stabile the hart with grace, nocht with metis, the quhilkis prooffitis nocht to men wandring in thame. 10 We haue ane altare, of quhilk thai that seruis to the tabernacle has nocht power to ete. 11 For of quhilk beestis the blude is born in for synn into hali thingis be the bishop, the bodijs of thame ar brint without the castelis. 12 For quhilk thing Jesu, that he suld hallow the pepel be his blude, suffrit without the yett. 13 Thar-for go we out to him without the castelis, bering his...


7. soueranis: praesidiorum. behald ye . . . and follow ye: instinentes . . . imitamini. the gaing out of leving: exitum conversationis; RV., 'the issue of their life.'

8. is: supplied by P., and underlined. Vg., ipse et in sancta. But R. has ipse est in sancta, and the Old Latin, ipse est et in sancta. Gau (p. 35), 'Jesu christ vsez in time past and is now and sal be in time to cum.'

9. to men wandring: ambulantibus.

10. We haue ane altare: Burne (f. 41 v.), 'we haue ane altar of the quhilk it is not leisum to thame to eit quha seruis in the tabernacle.' J. Ham. (f. 101), 'Ve haue ane altar or sacrifice, of the quhilk yaj may not be partakaris, quha seruis in the tabernacle.'

11. into hali thingis: in Sancta; RV., 'into the holy place.' be the bishop: per pontificem. castelis: castra; and so in ver. 13.

12. be his blude: per suum sanguinem. without the yett: extra portam. Wy., 'jate'; P., 'gate.'
reproef. 14 For we haue nocht (a) here a ciete duelland, 
but we seek a ciete to cummand. 15 Tharfor be him 
offir we a sacrifice of loving euimare to God, that is to 
say, the fruit of lippis knawlecheing to his name.

16 And will ye nocht foryet weledoing, and commonyng; 
for be sic sacrificis God is deseruit. 17 Obey ye to 
your soueranis, and be ye subiect to thame; for thi 
perfitelie wakis, as to yeelding resoun for your saulis, 
that thai do this thing with ioy, and nocht sorowing; 
for this thing spedis nocht to you. 18 Pray ye for vs, 
and we traiast that we haue gude conscience, in al 
thingis willing to leewe wele. 19 Mare atouir I beske 
you to do, that I be restorit the sonere to you. 20 And 
God of pece, that ledde out fra dede the gret scheppird

(a) After nocht, hering deleted.
of schepe, in the blude of euirlasting testament, our Lord Jesu Crist, 21 Schape you in al gude thing, that ye do the will of him; and he do in you that thing that sal plese before him, be Jesu Crist, to quham be glorie in to warldis of warldis. Amen. 22 And, brether, I pray yow, that ye suffir a word of solace; for be full few things I haue writtin to you. 23 Knaw ye our bruther Timothe, that is send furth, with quham gif he sal cum, mare hastilie I sal se you. 24 Grete ye wele al your soueranis, and al halimen. The brether of Italie gretis you wele. 25 The grace of God be with yow all. Amen.

Sent fra Ytaly be Tymothe.

xiii. 21. Schape: Apost; Rh., 'fit.' and he do: faciens. to quham be: cui est; Wy., 'to whom is.' Codd. Amiat., Fulda., Tolet., cui gloria.
22. solace: solutio; Wy., 'solace, or comfort.' AV., 'exhortation.' be full few things: perpaucis.
23. that is send furth: dinissum. Wy., 'left.' RV., 'hath been set at liberty.' mare hastilie: Nisbet's punctuation connects this with 'sal se,' but Vg., si celerius veniret.
25. The grace, &c.: Gratia cum omnibus vobis. Dei is added in R. P. inserts 'be.'

Tyndal's colophon is: 'Sent from Italy by Timotheus.'

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