

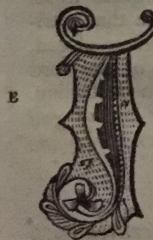


A PROLOG.



HE ordre of the seuen epistlis which ben clepid ^a canounsed is not so among the greekis that fulli saueren the feith and suen the rigt ordre of the epistlis as it is foundun in latin bookis: for forasmich as petir is the firste in the ordre of apostlis, hise epistlis ben the firste of hem in ordre. but as we not longe sithen correctiden the euangelistis ^b to the lyf of treuthe, so we han sett these thoroug the help of god in her owne ordre. for the firste of hem is an epistle of james, two of petris, three of ioonys, and oon of iude. the whiche epistlis, if thei hadden be treuli turned of the translaturis into latyn speche as thei weren maad of the apostlis, thei schulden haue maad no doute to rederis, ne the variaunce of wordis schulde not haue yn-pugned it silf. nameli in that place in the firste epistle of ioon, where we reden of the ^c oon-hede of the trynity, where we fynden, that ther hath be greet errour of untrewre translaturis fro the treuthe of the feith, while thei setten in her translaciouns oonli the names of three thingis, that is of watir, of blood, and of the spirit, and leueth the witnessyng of the fadir, and of the sone, and of the spirit, in which *witnessyng oure* ^d comyn bileve is moost strengthid, and it is preved, that ther is ^e oon substaunce of godheed of the fadir, and of the sone, and of the hooli spirit. but in othire epistlis hou mych oure translacioun diuersith fro othirs I leene to the prudence of the rederis. but thou ^f goddis maide Eustachium, while thou enquerist bisili of me the treuthe of scripture thou ^g puttist out myn elde to be gnawe of enuiose mennis teeth whiche seien, that I am a ^h peirer of hooli scripturis. but I in such a werk drede not the envie of myne enemyes, ne I schal not denyen to hem that axen the treuthe of hooli scripture. *Jerom in his prolog on this pistle seith this.*

Capitulum I.



Ames the seruant of god, and of oure lord iesu crist, to the twelue kinredis that ben in scattering abroad, heelthe. mi britheren, demeye al ioie whanne ye fallen into dyuerse temptaciouns. witinge that the preuyng of youre feith worchith pacience, and pacience hath a parfyt werk, that ye be parfyt and hool and faile in no thing. and if ony of you nedith wisdom axe he of god which giueth

to alle men largeli and upbreidith not, and it schal be goun to hym. but axe he in feith, and doute no thing, for he that doutith is lyk to a wawe of the see which is moued and borun aboute of wynd. therefore ⁱ gesse not thilke man that he schal take ony thing of the lord. a man double in soule in unstable in alle hise weies, and a meek brothir have glorie in his enhaunsyng, and a riche man in his lownesse. for as the flour of grass he schal passe, the sunne roos up with heete and driede the gras, and the flour of it felde down, and the fairnesse of his cheer perischide, and so a riche man ^k welewith in hise weies. blessid is the man that suffrith temptacioun, for whanne he schal

^a canonice.^b ad veritatis lineam.

Eustochium.

^c unitate.^e exponis.^d fides catholica.^h falsarium corruptoremque.^e una divinitatis substantia.ⁱ existimet.^f virgo Christi^k marcescet.

be preued he schal resseyue the crowne of lyf which god hath bihigt to men that louen him. no man whanne he is temptid seie, that he is temptid of god. for whi god is not a tempter of yuele thingis, for he temptith no man, but ech man is temptid, drawun and stirid of his owne coueityng. astirward coueityng whanne it hath conseyued bryngith forth synne, but synne whanne it is fillid gendrith deeth. therefore my moost dereworth britheren, nyle ye erre. ech good gifte and ech parfyt gifte is from above and cometh down fro the fadir of ligtis anentis whom is noon ^a ouer ^b chaungyng ne ouerschadewing of reward. for wilfulli he bigat us bi the word of treathe, that we be a bigynnyng of his creature. wite ye my britheren moost loued, be ech man swift to here but slow to speke, and slow to wrathe; for the wrathe of man worchith not the rigtwisnesse of god. for which thing caste ye awei al unclennesse and plentee of malice, and in mylde- nesse resseyue ye the word that is plauntid that mai saue youre soulis. but be ye doeris of the word, and not heerers oonli, disseyuynge ^f yoursilff. for if ony man is an heerer of the word, and not a doer, this schal be lickened to a man that biholdith the ^e cheer of his birthe in a myrroure. for he biheelde himsilff and wente awei and anoon he forgat which he was. but he that biholdith in the lawe of parfyt fredom and dwellith in it, and is not maad a forgetful heerer, but a doer of werk, this schal be blessid in his dede. and if ony man ges- sith himsilff to be religious, and refreyneth not his tunge, but disseyueth his herte, the religi- oun of him is veyn. a cleen religioun and an unwemmyd anentis god and the fadir is this, to visite fadirles and modirles children and widewis in her tribulacioun, and to kepe himsilff unde- fouldid fro this world.

c. II.

MI britheren, nyle ye have the feith of ^aoure lord Jesus crist of glorie in accep- cioun of persoones. for if a man that hath a goldun ryng, and in a fair clothing cometh in youre cumpany, and a pore man entrih in a foul clothing, and if ye biholden unto him that is clothid with ^d cleer clothing, and if ye seie to him sitte thou here wel, but to the pore man ye seien, stonde thou there, ether sitte undir the ^e stool of my feet, whether ye demen not anentis you silff, and ben maad domesmen of wickide thoughtis? heere ye my moost dere- worthe britheren, whether god chees not pore men in this world riche in feith, and eiris of the kyngdom that god bihigte to men that louen hym? but ye han dispised the pore man. whether riche men oppresen not you bi power, and thei drawn you to doomes? whether thei blasefemen not the good name that is clepid to help on you? netheles if ye performen the kyngis lawe bi scripturis thou schalt loue thi neigbore as thi silff, ye doen wel. but if ye taken persoones ye worchen synne, and ben repreued of the lawe as trespassouris, and who euer kepith al the lawe but offendith in oon, he is maad gilty of alle. for he that seide, thou schalt do no leccherie, seide also thou schalt not sle. that if thou doist not leccherie but thou sieest, thou art maad trespassour of the lawe. thus speke ye, and thus do ye, as bi- gynnynge to be demed bi the lawe of fredom. for whi doom withouten merci is to him that doith no merci, but merci aboue reisith doom. my britheren what schal it profite if ony man seie that he hath feith but he hath not the werkis? whether feith schal mowe save him? and if a brothir either sistir be nakid, and han nede of ech daies lyflode, and if any of you seie to hem, go ye in pees, and be ye maad hote and be ye fillid, but if ye gyuen not to hem tho thingis that ben necessarie to bodi, what schal it pro- fite? so also feith if it hath not werkis, is deed

^a other. ^b vicissitudinis, whilnesse, or tyme, MS. Syd. At God is not transmutacioun ne schadewyng of whilewis, *Wiclyf* Homil. in Epist. MS. Biblioth. publica Cant. ^c vultam nativitatiss sue. the face of his yongthe. *Wiclyf* Homil. ibid. ^d veste præclara. ^e scabello.

in it silff. but sum man schal seie, thou hast feith, and I haue werkis. schewe thou to me thi feith withoute werkis, and I schal schewe to thee my feith of werkis. thou bileeuest that oo god is. thou doist wel, and deuelis bileeuen and tremblen. but wilt thou wite thou veyn man that feith withoute werkis is ydil? whether abraham oure fadir was not iustified of werkis, offringe isaac his sone on the auter? therefore thou seest that feith wroughte with hise werkis, and hise feith was fillid of werkis. and the scripture was fillid seyng, abraham bileeuyd to god, and it was arettid to him to rightwisnesse, and he was clepid the frend of god. ye seen that a man is justified of werkis, and not of feith oonli. in lyk maner and whethir also raab the hoore was not iustified of werkis, and resseyuyde the messangeris, and sente hem out bi another weie. for as the bodi withoute spirit is deed, so also feith withoute werkis is deed.

III.

MI britheren nyle ye be maad manye maistris, witinge that ye taken the more doom. for alle we offendin in manye thingis, if any man offendith not in word, this is a parfyt man. for also he mai lede aboute al the bodi with a bridel. for if we putten bridelis into horsis mouthis for to consente to us, and we leden aboute al the bodi of hem. and lo schippis whanne thei ben greete, and ben dryuun of stronge windis, yit thei ben borun aboute of a litil gouernail, where the mouyng of the gouernour wole. so also the tunge is but a litil membre, and reisith greete thingis. lo hou litte fier brenneth a ful greet wood? and oure tunge is fier, the unyuersitce of wickidnesse. the tunge is ordeyned in oure membris which defoulith al the bodi, and it is enflawmed of helle, and enflawmeth the *wheel of oure birthe. and al the kynde of beestis, and of foulis and of serpentis and of othire is chastisid, and tho ben maad tame

of mannus kynde; but no man mai chastise the tunge, for it is an ^b unpesible yuel and ful of deedli venym. in it we blessen god the fadir, and in it we cursen men that ben maad to the licknesse of god. of the same mouth passith forth blessing and cursyng, my britheren it bihoueth not that these thingis ben don so. whether a welle of the same hole bringith forth sweete and salt watir? my britheren whether a fige tree mai make grapis, either a vyne figis? so neither salt watir may make sweet watir. who is wys and taugt among you, schewe he of good luyng his worchyng in myldenesse of hise wisdom. that if ye han bittir envie, and stryvyngis ben in youre hertis, nyle ye haue glorie and be hieris agens the treuthe. for this wisdom is not fro above comyng down, but ertheli and beestli and feendli. for where is envie and stryf, there is unsidefastnesse and al schrewid werk. but wisdom that is fro above, firste it is chaast, aftirward pesible, mylde, able to be counselid, consentinge to goode thingis, ful of merci and of goode fruytis demyng withoute feynyng. and the fruyt of rigtwisnesse is sowun in pees to men that maken pees.

III.

WHeroff ben bateils and ^ccheestis among you? whether not of youre coueitisis that figten in youre membris? ye coueiten and ye han not, ye sleen and ye han envie, and ye moun not gete. ye chiden and maken bateil, and ye han not for ye axen not. ye axen, and ye resseiuen not. for that ye axen yuele as ye schewen openli in youre coueitisis. auoutreris, witen not ye, that the frendship of this world is enemye to god? therefore who euer wole be frend of this world is maad the enemye of god. whethir ye gessen that the scripture seith veynli, the spirit that dwellith in you coueitith to envie? but he gyueth the more grace. for which thing he seith, god withstondith proude men, but to meke men he gyueth grace, ther-

* rotam nativitate nostra.

^b iniquitum.^c lites. in versione alt: Cheestis, or Chidyngs.

fore be ye sugett to god. but withstonde ye the deuel, and he schal fle fro you. neige ye to god, and he schal neighe to you. ye synneris cense the hondis, and ye double in soule purge ye the hertis. be ye wrecchis and weile ye. youre leighing be turned into weping, and ioie into sorewe of herte. be ye mekid in the sigt of the lord, and he schal enhaunse you. my britheren nyle ye bacbite ech othire. he that bacbitith his brothir, either that demeth his brothir bacbitith the lawe, and demeth the lawe. and if thou demest the lawe thou art not a doer of the lawe, but a doomsman, but oon is maker of the lawe and juge that mai leese and delyuere. and who art thou that demest thi neigbore? lo now ye that seien, to dai either to morewe we schulen go into thilk citee, and there we schulen dwelle a yeer, and we schulen make merchaundise, and we schulen make wynnyng. whiche witen not what is to you in the morewe. for what is youre lyf? as smoke apperynge at a litle, and aftirward it schal be waastid. therefore that ye seie, if the lord wole, and if we lyuen, we schulen do this thing either that thing. and now ye maken ful out ioie in youre pridis, euery such ioiying is wickid. therefore it is synne to him that can do good and doith not.

V.

DOith now ye riche men. wepith ye yel-lynge in youre wrecchidnessis that schulen come to you. youre richessis ben rotun, and youre clothis ben eten of mougdis. youre gold and *siluer hath rustid. and the rust of hem schal be to you into witnessyng, and schal ete youre fleischis as fier. ye han tresoured to you wraathe in the laste daies. lo the hire of youre werkmen that repiden youre feeldis which is fraudid of you crieth, and the cry of hem hath entrid into the eeris of the lord of oostis. ye han ete on the erthe, and in youre leccheris ye han norisched your hertis. in the

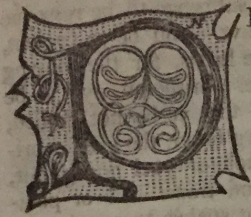
dai of sleynge ye brougten and slown the iust man, and he agenstood not you. therefore britheren be ye pacient til to the comyng of the lord. lo an erthetilier abidith precious fruyt of the erthe, pacientli suffrynge til he resseyue ^btideful and lateful fruyt. and be ye pacient, and conferme ye youre hertis, for the comyng of the lord schal neige. britheren nyle ye be sorewful ech to othire, that ye be not demed, lo the juge stondith nyg bifore the gate. britheren take ye ensaunple of yuel goyng out, and of long abiding, and trauel and of patience, the prophetis that spaken to you in the name of the lord. lo we blessen hem that suffriden. ye herden the suffring, *either patience*, of iobb, and ye sigen the ende of the lord. for the lord is merciful and doynge merci. bifore alle thingis, my britheren, nyle ye swere, neither bi heuene, neither bi eerthe, neither bi what euer othir ooth. but be youre word yhe, yhe, nai, nai, that ye falle not un-dir doom. and if ony of you is sorewful, preie ye with pacient soule, and seie he a salm. if ony of you is syk, lede he yn ^cprestis of the chirche, and preie thei for him & anoynte with oile in the name of the lord, and the preier of feith schal saue the syk man, and the lord schal make him ligt, and if he be in synnes thei schulen be forgoun to him. therefore knowleche ye ech to othire youre sinnes, and preie ye ech for othire that ye be saued, for the contynuel preier of a iust man is myche worth. clye was a deedly man lyk us, and in preier he preiede that it schulde not reyne on the erthe, & it reynye not three yeeris and sixe monethis. and eftsoone he preiede and heuene gaf reyn and the erthe gaf his fruyt. and britheren if any of you errith fro treuthe, and ony conuertith him, he owith to wite, that he that makith a synner to be turned fro the errour of his weie, schal saue the soule of him fro death, and keuerith the multitude of synnes.

Here endith the pistil of iames, and bigyneth the firste episile of petir.

* your siluer.

^b temporaneum.

^c presbyteros.



PETIR apostle of iesus crist to the chosun men, to the comelignis of scatereng abroad of ponte, of galathie, of capadocie, of asie, and of bythynie, bi the bifore knowing of god the fadir in halewing of spirit, bi obedience and sprenging of the blood of iesus crist, grace and pees be multiplied to you. blessid be god and the fadir of oure lord iesus crist, which bi his greet merci bigat us agen into ^a lyuynge hope bi the aghenrisung of iesus crist fro deeth into eritage uncorruptible and undefouled and that schal not fade that is kept in hevenes for you that in the vertue of god ben kept bi the feith into heelthe and is redi to be schewid in the laste tyme. in which ye schulen make ioie thoug it bihoueth now a litile to be sori in dyuerse temptacioun, that the preuyng of youre feith be mych more precious than gold that is preued bi fier, and be foundun into heriyng and glorie and onour in the revelacioun of iesus crist. whom whanne ye han not seyn ye louen, into whom also now ye not seynge bileeuen. but ye that bileeuen schulen haue ioie and gladnesse that mai not be teeld out. and ye schulen be glorified and haue the ende of youre feith the heelthe of youre soulis. of which heelthe profetis sougten and enserchiden that profecieden of the grace to comynge in you, and sougten which euer what maner tyme the spirit of crist signyfiede in hem. and bifore tho passious that ben in crist, and the lattere glories, to whiche it was schewid. for not to hemsilff but to you thei mynystriden tho thingis that now ben teeld to you bi hem that prechiden to you bi the hooli goost sent fro heuene, into whom aungelis desiren to biholde. for which thing be ye gird

the leendis of youre soule sobre pariyt. and hope ye into thilke grace that is profrid to you bi the schewyng of iesus crist. as sones of obedience not maad lyk to the former desiris of youre unkunynghesse, but lyk hym that hath clepid you hooli, that also yesilff be hooli in al lyuynge. for it is writen, ye schulen be hooli, for I am hooli. and if ye ywardli clepen him fadir which demeth withouten acceptioun of persoones bi the werk of ech man, lyue ye in drede in the tyme of youre pilgrymage. witynge that not bi corruptible gold eithir siluer ye ben bougt agen of youre veyne lyuynge of fadris tradicioun, but bi the precious blood as of the lombe undefouled and unspottid crist iesus that was knowun bifore the makyng of the world, but he is schewid in the laste tymes for you that bi him ben feithful in god that reiseid him fro deeth and gaf to him euerlastinge glorie that youre feith and hope were in god, and make ye chaast youre soulis in obedience of charite, in loue of britherhod. of symple herte loue ye togidre more bisili, and be ye borun agen, not of corruptible seed, but uncorruptible bi the word of lyvynge god and dwellynge into without ende. for ech fleische is hei, and al the glorie of it is as flour of hey. the hey driede up, and his flour felde down, but the word of the lord dwellith withouten ende. and this is the word that is prechid to you.

II.

THerfore putte ye awei al malice and alle gile and seynnyngis, and envies and alle backbitingis as now borun yonge children resonable, withoute gile coueite ye mylk, that in it ye wexe into heelthe, if netheles ye han taastid that the lord is swete. and neige ye to him that is a

^a the lyuynge.

lyvyng stoon and reprod of men but chosun of god and onoured. and yesilff as quicke stoonen be ye aboue bildid into spiritual housis and an hooli preesthod to offre spiritual sacrifices acceptable to god by iesus crist. for which thing the scripture seith, lo I schal sette in syon the higeste corner stoon chosun and precious, and he that schal bileeue in him schal not be confoundid. therefore onour to you that bileuen, but to men that bileuen not, the stoon whom the bilders repreuyden this is maad into the heed of the corner. and the stoon of hertinge, and stoon of sclandre to hem that offenden to the word, neither bileeuen it in which thei ben sett. but ye ben a chosin kyn, a kyngli presthood, hooly folk, a peple of purchasng that ye telle the vertues of him that clepide you fro derknessis into his woundirful ligt. whiche sum tyme weren not a peple of god, but now ye ben the peple of god. whiche hadden not merci, but now ye han merci. moost dere I biseche you as comelingis and pilgrymis to absteine you fro fleischli desires that figten agens the soule. and haue ye youre conuersacioun good among hethene men, that in that thing that thei bac-biten of you as of mysdoeris, thei biholden you of goode werkis and glorifien god in the dai of visitacioun. be ye sugett to ech creature of man for god, either to the king as to him that is higer in staat, either to duykis as to thilke that ben sent of hym, to the veniaunce of mysdoeris, and to the preisng of goode men. for so is the wille of god, that ye do wel and make the unkunnyngnesse of unprudent men to be doumbe. as fre men and not as hauynge fredam the keueryng of malice, but as the seruauntis of god. onoure ye alle men, loue the britherhod, drede ye god, onoure ye the kyng. seruauntis be ye sugettis in alle drede to lordis, not oonli to goode and to mylde but also to tirauntis. for this is grace if for conscience of god ony men suffrith heuynnessis and suffrith uniuistly. for what grace is it, if ye synnen and ben buffetid and suffren? but if ye doen wel and suffren paci-

entli, this is grace anentis god. for to this thing ye ben clepid. for also crist suffride for us & lefte ensauple to you, that ye folowe the steppis of hym which did not synne, nei-thir gile was foundun in his mouth. and whanne he was cursid, he curside not, whanne he suffride he manaside not, but he bitook hymself to him that denyde him uniuistly. and he himself baaroure synnes in his bodi on a tree. that we be deede to synnes and lyue to rigtwisnesse, bi whos wan wounde we ben heelid. for ye weren as scheep errynge, but ye ben now turned to the schepherd and bischop of youre soulis.

III.

ALSO wymmen be thei suget to her husbondis. if ony man bileeue not to the word, bi the conuersacioun of wymmen thei ben wunnen without word. and biholde ye in drede youre hooli conuersacioun. of which ther be not^a withoutforth curious ournyng of heer, either doynge aboute of gold, either ournyng of clothing, but thilke that is the hid man of herte in uncorruptioun and of mylde spirit which is riche in the sight of god. for so summe tyme hooli wymmen hopinge in god ournyden hemsilff, and weren suget to her owne husbondis, as sare obeiede to abraham and clepide him lord. of whom ye ben dougtris wel doynge and not dredinge ony perturbacioun. also men dwelle togidre and bi kunnyng gyue ye onoure to the wommans freelte as to the more feble, and as to euene eiris of grace and of lyf that youre preieris be not lettid, and in feith alle of oon wille. in preier be ye ech suffryng with other, loueris of britherheed, merciful, mylde, meke. not yeldinge yuel for yuel, neither cursyng for cursyng, but agenward blessyng. for in this thing ye ben clepid, that ye welde blessyng bi eritage. for he that wil loue lyf and se goode daies, constreyne his tunge fro yuel, and his lippis that thei speke not gile. and bowe he

^a extrinsecus.
G G 2

fro yuel, and do good, seke he pees, and parfythli sue it. for the igen of the lord ben on iuste men, and hise eeris on the preieris of hem. but the cheer of the lord is on men that doen yuelis, and who is it that schal anoye you if ye ben sueris and loueris of goodnesse? *that also if ye suffren ony thing for rigtwisnesse ye ben blessid. but drede ye not the drede of hem, that ye be not disturblid. but halewe ye the lord crist in youre hertis, and euermore be ye redi to satisfaccioun to ech man axinge you resoun of that feith and hope that is in you, but with myldenesse and drede. hauynge good conscience, that in that thing that thei bacbiten of you, thei ben confoundid which challenge falsli youre good conuersacioun in crist. for it is bettere that ye do wel and suffre if the wille of god wil, than

¶ doynge yuel. for also crist oonyis diede for oure synnes, the iust for uniuste, that he schulde offre to god us maad dede in fleische, but maad quicke in spirit. for which thing he cam in spirit, and also to hem that weren closid togidre in prisoun prechide. whiche weren sumtyme unbileueful whanne thei abiden the pacience of god in the dais of noe, whanne the schip was maad in whiche a fewe, that is to seie eighte soulis weren maad saaf bi watir. and so baptyng of lyk fourme makith us saaf, not the putting awei of the filthis of fleische, but the axynge of a good conscience in god bi the agenrisynge of oure lord iesus crist that is in the righthalf of god, and swolewith deeth that we schulen be maad eiris of euerlastinge lyf. he gede into heuene and aungelis and poweris and uertues ben maad sugettis to hym.

IIII.

Therfore for crist suffride in fleisch, be ye also aarmed bi the same thenking. for he that suffride in fleische ceesside fro synnes that that is left now in fleische, lyue not now to the desiris of men, but to the wille of god.

for the tyme that is passid is ynow to the wille of hethene men to be endid, whiche walkiden in leccheris and lustis, in mych drynkynge of wyn, in unmesurable etingis and drynkynge, and unleeiful worschipping of mawmetis. in which now thei ben astonyed, in which thing thei wondren. for ye rennen not togidre into the same confusioun of leccherie and blasfemen. and thei schulen gyue resoun to him that is redi to deme the quycke and the deede. for whi for this thing it is prechid also to deede men, that thei be demed bi men in fleische, and that thei lyue bi god in spirit. for theende of alle thingis schal neighe, therefore be ye prudent and wake ye in preieris. bifore alle thingis haue ye charite ech to othire in yousilff algatis lastinge, for charite keuerith the multitude of synnes. holde ye ospitalite togidre withouten grucching. ech man as he hath resseyued grace mynystringe it into ech othir as goode dispenderis of the manyfolde grace of god. if ony man spekith *speke he* as the wordis of god. if ony man mynystrith as of the vertu which god mynystrith, that god be onoured in alle thingis bi iesus crist oure lord, to whom is glorie and lordschipe into worldis of worldis amen. most dere britheren nyle ye go in pilgrymage in feruour that is maad to you to temptacioun, as if ony newe thing bifalle to you. but comyne ye wit the passiouns of crist and haue ye ioie, that also ye be glad and haue ye ioie in the reuelacioun of his glorie. if ye ben dispised for the name of crist ye schulen be blessid. for that that is of the onour and of the glorie and of the uertue of god, and the spirit that is his schal reste on you. but no man of you suffre as a mansleer, either a theef, either a curser, either a desirer of othere menns goodis, but if as a cristen man schame he not, but glorifie he god in this name. for tyme is that doom bigynne at goddis hous, and if it bigynne firste at us, what ende schal be of hem that bileeuen not to the gospel? and if a iust man unnethe schal be saued, where schulen the unfeithful man and the synner appere? therefore and

* but.

thei that suffren bi the wille of god bitaken her soulis in goode dedis to the feithful ^amaker of nought.

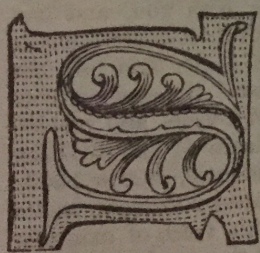
V.

Therfore I an ^beuene eldre man, and a witnesse of cristis passiouns, which also am a comyner of that glorie that schal be schewid in tyme to comynge, biseche ye the eldre men that ben among you. fede ye the flok of god that is among you, purueie ye not as constreyned, but wilfulli bi god. not for loue of foul wynnyng, but wilfulli. neithir as hauynge lordschip in the clergie, but that ye be maad ensauple of the flok of wille *of soule*. and whanne the prynce of schepardis schal appere ye schulen resseieue the crowne of glorie that mai neuer fade. also ye yonge men be ye sugett to eldre men, and alle schewe ye togidre mekenesse. for the lord withstondith proude men, but he gyueth grace to mek men. therefore be ye mekid undir the

mygti hond of god, that he reise you in the tyme of visitacioun. and caste ye al youre bisynesse into him, for to him is cure of you. be ye sobre and wake ye, for youre aduersarie the deucl as a rorynge lioun goith aboute sechinge whom he schal deuoure. whom agenstonde ye stronge in the feith, witinge that the same passioun is maad to thilke britherhod of you that is in the worlde. and god of al grace that clepide you into his euerlastinge glorie you suffrynge a litil he schal perfourme and schal conferme and schal make sad, to him be glorie and lordschip into worldis of worldis, amen. Bi siluan feithful brother to you as I deme, I wroot schortli, bisechinge and witnessynge, that this is the verrei grace of god in whiche ye stonden. the churche that is gaderid in babiloyne and marcus my sone gretith you wel. grete ye wel togidre in hooli coss. grace be to you alle that ben in crist. amen.

here endith the i epistle of petir, and bigynneth the secoude.

CAP. I.



Nimount petir seruaunt and apostle of iesus crist, to hem that han take with us the ^ceuene feith in the rigtwisnesse of oure god and sauour iesus crist: grace and pees be fillid to you bi the knowyng of oure lord jesu crist, hou alle thingis of his godlich vertue that ben to lyf and pitee ben gouun to us bi the knowyng of hym that clepide us for his owne glorie and vertue. bi whom he gaf to us moost preciouise biheestis, that bi these thingis ye schulen be maad fel-

owis of goddis kynde, and fle the corrupcioun of that coueitise that is in the world. and ^dbrynge ye in al bisynesse, and mynstre ye in youre feith vertue, and in vertue kunnyng, and in kunnyng abstynence, in abstynence pacience, in pacience pitee, in pitee loue of britherhood, and in loue of britherhood charite. for if these ben with you and ouercomen, thei schulen not make you voide, neither without fruyt in the knowyng of oure lord iesu crist. but to whom these ben not redi, he is blynd and gropith with his hond, and forgetith the purging of hise elde trespassis. wherfore britheren be ye more bisi, that bi goode werkis ye make youre cleping and chesing certain. for ye doynge these thingis schulen not do synne ony tyme. for thus ^eye entryng into euerlastinge kyngdom of our lord and sauour

^a creatori.

^b consenior.

^c cosequalent.

^d curam omnem subinferentes.

^e the.

iesu crist schal be mynystrid to you plenteousli. for which thing I schal bigynne to moneste you euermore of these thingis, and I wole that ye be kunnyng and confermed in this present truethe. Forsothe I deme iustli as long as I am in this tabernacle to reise you in monesting, and I am certeyn that the putting awei of my tabernacle is swift bi this that our lord iesu crist hath schewid to me. but I schal gyue businesse and ofte afir my deeth ye haue mynde of these thingis. for we not suyng unwise taalys han maad knowun to you the vertue and the bifore knowyng of oure lord iesu crist, but we weren maad biholderis of his gretnesse. for he took of god the fadir onour and glorie bi such maner voice slidenn down to hym fro the greet glorie, this is my loued sone in whom I haue plesid to me, beere ye hym. and we herden this voice. brought fro beuene whanne we weren with hym in the hooli hil. and we han a ^asadder word of prophecie, to which ye gyuyng tent doen wel, as to a lanterne that gyueth ligt in a derk place til the dai bigynne to gyue ligt, and the dai sterre springe in youre hertis. and firste undirstonde ye this thing, that ech prophecie, of scripture is not maad bi propre interpretacioun. for prophecie was not brought ony tyme bi manns wille, but the hooli men of god inspired what the hooli goost spaken.

II.

BUT also false profetis weren in the peple, as in you schulen be maister lieris that schulen bryng in sectis of perdioun. and thei denyen thilke lord that bougte hem and bringen on hemsilff haasti perdioun. and manye schulen sue her lecherie bi whiche the weie of treuthe schal be blasfemed. and thei schulen make merchaundise of you in coueitise bi feined wordis, to whiche doom now a while ago ceesith not, and the perdioun of hem nappith not. for if god sparide not aungelis synnyng, but bitook hem to be

turmentid, and to be drawun down with boondis of helle into helle to be kept into doom, and sparide not the first world, but kepte noe the eigthe man the bifore-goer of rigtwisnesse, and brougte yn the greet flood to the world of unfeithful men. and he droof into poudir the citees of men of sodom and of men of gomor, and dampuyde bi turnyng upsodoun, and putte hem the ensaumple of hem that weren to doynge yuel, and delyuere the iust loth oppressid of the wrong and of the lecherous conversacioun of cursid men. for in sigt and heering he was iust, and dwellide among hem that fro dai into dai turmentide with wickide werkis a just soule. for the lord can delyuere pitious men fro temptacioun, and kepe wickide men into the dai of doom to be turmentid. but more hem that walken afir the fleische in coueitinge of unclennesse, and dispisen lordschipping, and ben boolde plesyng hemsilff, and dreden not to bringe in sectis blasfemyng. wher aungelis whanne thei ben more in strengthe and vertue beren not that was the execrable doom agens hem. but these ben as unresounable beestis ^bkyndeli into taking and into deeth, blasfemyng in these thingis that thei knowen not, and schulen perische in her corrupcioun and resseyue the hire of unrigtwisnesse, and ^cthei gessen delices of defoulyng and of wemme to be likyngis of dai. flowyng in her feestis with delices doynge lecherie with you, and han igen ful of auoutrie and unceessyng trespasse, disseyuyng unstedefaste soulis and han the herte exercisid to coueitise. the sones of cursyng that forsaken the rigt weie, and criden suyng the weie of balaam of bosor which louyde the hire of wickidnesse, but he hadde repreuyng of his woodnesse a dounbe beeste undir yok that spak with voice of man that forbeed the unwisdom of the prophete. these ben wellis withouten watir, and mystis dryuan with whyrlinge wyndis, to whiche the thicke myst of derknessis is reserued. and thei speken in pride of vanytee, and disseyuen in desires of fleisch of lecherie hem that scapen

^a firmitorem.^b naturaliter in captiorem.^c voluptatem existimantes diei delicias conuincationis et macule.

a litle. whiche lyuen in errour and biheeten freedom to hem whanne thei ben seruauntis of corrupcioun. for of whom ony man is ouercomun of him also he is a seruaunt for if men forsaken the unclennissis of the world bi the knowyng of oure lord and sauour iesu crist, and eftsoone be wlapid in these and ben ouercomun the latter thingis ben maad to hem worse than the former. for it was better to hem to not knowe the weie of rigtwisnesse, than to turne agen affir the knowyng fro that hooli maundement that was bitakun to hem. for thilke verrei prouerbe bifelde to hem, the hound turnyde agen to his castyng, and a sowe is waischen in walewing in fenne.

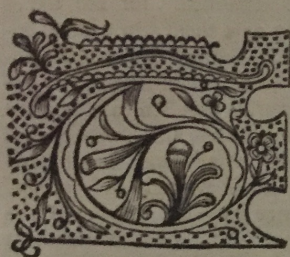
III.

LO ye moost dere worthe britheren I write to you this secounde epistle in which I stire your cleer soul by monestyng togidre that ye be myndeful of tho wordis that I bifore seide of the hooli profetis, and of the maundementis of the hooli apostlis of the lord and sauour. first wite ye this thing that in the laste daies disseyeris schulen come in disseit, goyng affir her owne coucityngis, seiyng where is the biheeste or the comyng of hym? for sithen the fadris dieden alle thingis lasten fro the bigynnyng of creature. but it is hid fro hem willyng this thing, that heuenes were bifore, and the erthe of watir was stondiuge bi watir bi goddis word, bi which thilke world clensid thanne bi watir perischide. but the heuenes that now ben, and the erthe ben kept bi the same word, and ben reserued to fier into the dai of doom, and perdicion of wickide mem. but ye, moost dere, this oo thing

be not hid to you, that oo dai anentis god is as a thousynde yeeris, and a thousynde yeeris ben as oo dai. the lord tarieth not his biheeste as summe gessen, but he doith pacientli for you, and wole not that ony men perische, but that alle turne agen to penaunce. for the dai of the lord schal come as a theef; in whiche heuenes with greet bire schulen passe and elementis schulen be dissolued bi heete, and the erthe and alle the werkis that ben in it schulen be brent. therefore whanne alle these thingis schulen be dissolued, what maner men bihoueth it you to be in hooli liuyngis and ^apitees, abidinge and higyng into the comyng of the dai of oure lord iesu crist. bi whom heuenes brennyng schulen be dissolued, and elementis schulen faile bi brennyng of fier. also we abiden bi hise biheestis newe heuenes and newe erthe, in which rigtwisnesse dwellith. for which thing ye moost dere abiding these thingis, be ye bisi to be foundun to hym in pees unspottid and undefouled, and deme ye long abiding of oure lord iesu crist youre heelthe. as also oure moost dere brothir poul wroot to you bi wisdom gouun to him, as in alle epistlis he spekith in hem of these thingis. in whiche ben summe harde thingis to undirstonde, which unwise and unstable men deprauen, as also thei doen othere scripturis to her owne perdicion. therefore ye britheren bifore witinge kepe you silff, lest ye be disseiued bi errour of unwise men, and falle awei fro ^byoure owne sadnesse. but waxe ye in the grace and the knowyng of oure lord iesu crist and oure sauour. to hym be glorie now and into the dai of euerlastingnesse. amen. *here endith the secounde pistle of petir: and biginneth the firste pistil of ioon.*

^a pietatibus.^b youre sadnesse.

CAP. I.



HAT thing that was fro the bigynnyng which weherden which we sigen with oureigen, which we biheelden and oure hondis touchiden of the word of liif.

and the liif is schewid, and we saigen, and we witnessen and tellen to you *euerlasting liif that was anentis the fadir and apperide to us. therefore we tellen to you that thing that we sigen and herden, that also ye haue felowschip with us and oure felowschip be with the fadir and with his sone iesu crist. and we wrien this thing to you, that ye haue ioie, and that youre ioie be ful. and this is the tellyng that we herden of him and tellen to you, that god is ligt and ther ben no derknessis in hym. if we seien that we han felowschip with him, and we wandren in derknessis, we lien and doen not treuthe. but if we walken in ligt as also he is in ligt we han felawschip togidre, and the blood of iesu crist his sone clensith us fro al synne, if we seien that we han no synne we disseyuen ussilff, and treuthe is not in us. if we knowlechen oure synnes, he is feithful and iust that he forgyve to us oure synnes, and clense us fro al wickidnesse. and if we seien that we han not synned, we maken him a lier, and his word is not in us.

II.

MI litle sones, I write to you these thingis, that ye synne not. but if ony man synneth we han an advocat anentis the

fadir iesu crist, and he is the forgifnesse for oure synnes, and not oonli for oure synnes but also for the synnes of al the world. and in this thing we witen that we knowen hym, if we kepen hise commaundementis. he that seith, that he knowith god, and kepith not hise commaundementis is a lier, and treuthe is not in hym, but the charite of god is parfyt verili in hym that kepith his word. in this thing we witen that we ben in hym, if we ben parfuite in hym. he that seith that he dwellith in hym, he owith for to walke as he walkide. moost dere brithiren, I write to you not a newe maundement, but the elde maundement that ye hadden fro the bigynnyng. the elde maundement is the word that ye herden. eftsoone I write to you a newe maundement that is trewe bothe in him and you, for derknessis ben passid, and verrei light schyneth now. he that seith, that he is in ligt and hatith his brothir is in derknesse yit. he that loueth his brother dwellith in ligt, and sclandre is not in hym. but he that hatith his brother is in derknessis, and wandrith in derknessis and woot not whidir he goith for derknessis han blyndid hise igen. litle sones I write to you, that youre synnes ben forgoun to you for his name. fadris, I write to you for ye han knowun him that is fro the bigynnyng. yonge men I write to you for ye han ouercomen the wickid. I write to you yonge children, for ye han knowe the fadir. I write to you britheren for ye han knowun him that is fro the bigynnyng. I write to you yonge men, for ye ben stronge, and the word of god dwellith in you, and ye han ouercomun the wickid. nyle ye loue the world, ne tho thingis that ben in the world. if ony man loueth the world, the charite of the fadir is not in hym. for al thing that is in the world is coueitise of fleische, and coueitise of igen, and pride of lyf, which is not of the fadir, but it is of the world. and

* the euerlasting.

the world schal passe, and the coueitse of it, but he that doith the wille of god dwellith withouten ende. my litle sones, the last our is, and as ye han herd, that anticrist cometh, now many anticristis ben maad, wherfore we witen, that it is the last our. thei wenten forth fro us, but thei weren not of us, for if thei hadden be of us, thei hadden dwelte with us, but that thei be knowun that thei ben not of us. but ye han anoynting of the hooli goost and knowen alle thingis. I wroot not to you as to men that knowen it, and for ech leesyng is not of treuthe. who is a lier, but this that denyeth, that iesu is not crist? this is anticrist that denyeth the fadir and the sone. so ech that denyeth the sone hath not the fadir, but he that knowlechith the sone hath also the fadir. that thing that ye herden at the bigynnyng dwelle it in you. for if that thing dwellith in you which ye herden at the bigynnyng, ye schulen dwelle in the sone and in the fadir; and this is the biheeste that he bihigte to us euerlastinge lyf. I wroot these thingis to you of hem that disseyuen you, and that the anoynting which ye resseyuyden of hym dwelle in you. and ye han not nede that ony man teche you, but as his anoynting techith you of alle thingis, and it is trewe, and it is not leesyng, and as he taughte you dwelle ye in him, and now ye litle sones dwelle ye in hym, that whanne he schal appere we haue a trist, and be not confoundid of him in his comyng. if ye witen that he is iust, wite ye also ech that doith rigtwisnesse is borun of hym.

III.

SE ye what maner charite the fadir gaf to us, that we be named the sones of god and be hise sones. for this thing the world knewe not us, for it knewe not hym. moost dere britheren, now we ben the sones of god, and yit it apperide not what we schulen be. we witen that whanne he schal appere we schulen be lyk hym, for we schulen se him as

he is. and ech man that hath this hope in him makith hymself hooli as he is hooli. ech man that doith synne doith also wickidnesse, and sin is wickidnesse, and ye witen that he apperide to do awei synnes, and synne is not in hym. ech man that dwellith in him synneth not, and ech that synneth seeth not hym neithir knew hym. lital sones, no man disseyue you. he that doith rigtwisnesse is iust, as also he is iust. he that doith synne is of the deucl, for the deucl synneth fro the bigynnyng. in this thing the sone of god apperide, that he undo the werkis of the deucl. ech man that is borun of god doith not synne, for the seed of god dwellith in him, and he mai not do synne, for he is borun of god. in this thing the sones of god ben knowun, and the sones of the fend. ech man that is not iust is not of god, and he that loueth not his brothir is not of god. for this is the tellyng that ye herden at the bigynnyng, that ye loue eche othere. not as cayn that was of the yuel, and sloug his brothir. and for what thing sloug he hym? for hise werkis weren yuele and his brotheris iust. britheren nyle ye wondre if the world hatith you. we witen that we ben translatid fro deeth to lyf, for we louen britheren, he that loueth not dwellith in deeth. ech man that hatith his brothir is a mansleer, and ye witen that ech mansleer hath not euerlastinge lyf dwellinge in him. in this thing we han knowun the charite of god, for he puttide his lyf for us, and we owen to putte oure lyues for oure britheren. he that hath the catel of this world, and seeth that his brother hath nede and closith hise entrails fro him, hou dwellith the charite of god in hym? my litle sones, loue we not in word, neither in tunge, but in werke and treuthe. In this thing we knowen, that we ben of treuthe, and in his sigt we monnesten oure hertis. for if oure herte repreueth us, god is more than oure herte and knowith alle thingis. moost dere britheren, if oure herte repreueth not us, we han trast to god, and what euer we schulen axe we schulen resseyue of hym, for we kepen hise commaundementis, and we doen tho thingis that ben

pleasunt bifore hym. and this is the commaundement of god, that we bileeue in the name of his sone iesu crist, & that we loue eche othire as he gaf heeste to us. and he that kepith hise commaundementis dwellith in him, and he in him. and in ^a thing we witen that he dwellith in us bi the spirit whom he gaf to us.

III.

MOost dere britheren, nyle ye bileeue to ech spirit, but preue ye spiritis if thei ben of god. for manye false profetis wenten out into the world. in this thing the spirit of god is knowun: ech spirit that knowlechith that iesu crist hath come in fleische is of god, and ech spirit that fordoith iesu is not of god; and this is anticrist of whom ye herden, that he cometh, and rigt now he is in the world. ye litle sones ben of god, and ye han ouercomun hym, for he that is in you is more than he that is in the world. thei ben of the world, therefore thei speken of the world, and the world heerith hem. we ben of god, he that knowith god heerith us, he that is not of god heerith not us; in this thing we knowen the spirit of treuthe and the spirit of errour. moost dere britheren, loue ^b we togidre, for charite is of god, and ech that loueth his brothir is borun of god and knowith god. he that loueth not knowith not god, for god is charite. in this thing the charite of god apperide in us, for god sente his oon bigetun sone into the world that we lyue bi hym. in this thing is charite, not as we hadden loued god, but for he first louyde us, and sente his sone forgiveness for oure synnes. ye moost dere britheren, if god louyde us, we owen to loue ech othire. no man saig euer god, if we louen togidre, god dwellith in us, and the charite of him is parfyt in us. in this thing we knowen that we dwellen in him and he in us, for of his spirit he gaf to us; and we sigen and witnessen, that the fadir sente his sone sauour of

^a this thing.

the world. whoeuer knowlechith, that iesu is the sone of god, god dwellith in him, and he in god. and we han knowun and bileeuen to the charite that god hath in us. god is charite, and he that dwellith in charite dwellith in god, and god in him. in this thing is the parfyt charite of god with us, that we haue trist in the dai of doom, for as he is, also we ben in this world. drede is not in charite, but parfyt charite puttith out drede. for drede hath peyne, but he that dredith is not parfyt in charite. therefore loue we god, for he louyde us bifore. if ony man seith, that I loue god, and hatith his brothir, he is a lier. for he that loueth not his brothir which he seeth, hou mai he loue god whom he seeth not? and we han this commaundement of god, that he that loueth god loue also his brothir.

CHAP. V.

ECH man that bileeueth that iesu is crist is borun of god, and ech man that loueth him that gendride loueth him that is borun of him. in this thing we knowen, that we louen the children of god, whanne we louen god and doen hise maundementis. for this is the charite of god that we kepe hise maundementis, and hise maundementis ben not heuy. for al thing that is borun of god ouercometh the world, and this is the victorie that ouercometh the world, oure feith. and who is he that ouercometh the world but he that bileeueth that iesu is the sone of god? this is iesu crist that cam bi watir and blood, not in watir oonli, but in watir and blood. and the spirit is he that witnessith, that crist is treuthe. for three ben that gyuen witnessyng in heuene, the fadir, the sone, and the hooli goost, and these three ben oon. and three ben that gyuen witnessyng in erthe, the spirit, watir and blood, and these three ben oon. if we resseyuen the witnessyng of men, the witnessyng of god is more. for this is the witnessyng of god that is more, for he witnesside of his sone. he that bileeueth

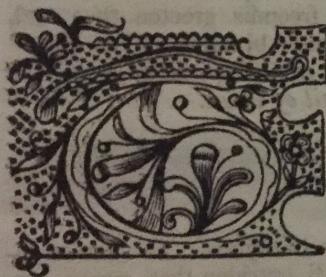
^b ye.

into the sone of god hath the witnessyng of god in hym. he that bileueth not to the sone makith hym a lier, for he bileueth not in the witnessyng that god witnesside of his sone. and this is the witnessyng for god gaf to you euerlasting lyf, and this lyf is in his sone. he that hath the sone of god hath also lyf, he that hath not the sone of god hath not lyf. I write to you these thingis, that ye wite that ye han euerlastinge lyf whiche bileuen in the name of goddis sone. and this is the trist which we han to god, that what euer thing we axen afir his wille, he schal heere us. and we witen that he heerith us, whateuer thing we axen, we witen that we han the thingis whiche we axen of hym. he that woot that his brothir

synneth a synne not to the deeth, axe he and lyf schal be gouun to him that synneth not to deeth. ther is a synne to deeth, not for it I seie that ^bony preie, ech wickidnesse is synne, and ^cther is synne to deeth. we witen that ech man that is borun of god synneth not, but the generacioun of god kepith hym, and the wickid touchith hym not. we witen that we ben of god, and al the world is sett in yuel. and we witen that the sone of god cam in fleische and gaf to us witt, that we knowe verrei god, and be in the verrei sone of hym. this is verrei god, and euerlastyng lyf. my litle sonnes kepe ye you fro mawmetis.

here endith the firste epistle of ioon, and bigynneth the secounde epistle.

the firste chap.



HE eldre man to the chosun ladi and to hir children whiche I loue in treuthe, and not I aloone, but also alle men that knowen treuthe. for the treuthe that

dwelith in you, and with you schal be withouten ende. grace be with you, merci and pees of god the fadir and of iesu crist the sone of the fadir in treuthe and charite. I ioiede ful mych for I foond of thi sonnes goyng in treuthe as we resseyuyden maundement of the fadir. and now I preie thee ladi, not as writyng a newe maundement to thee, but that that we hadden fro the bigynnyng that we loue ech othire. and this is charite, that we walke afir hise maundementis. for this is the com-

maundement, that as ye herden at the bigynnyng walke ye in him. for manye disseyuers wenten out into the world which knowlechen not that iesu crist han come in fleische. this is a disseyuer and anticrist. se ye yousilff lest ye leesen the thingis that ye han wrought, that ye resseyue ful mede. wityng that ech man that goith bifore and dwellith not in the teching of crist hath not god. he that dwellith in the teching hath bothe the sone and the fadir. if ony man cometh to you, and bringith not this teching, nyle ye resseyue him into hous, neither seie to him heil. for he that seith to him heil, comyneth with hise yuele werkis. lo I bifore seide to you that ye be not confoundid in the dai of oure lord iesu crist. I have mo thingis to write to you, and I wolde not bi parchemyn and enke, for I hope that I schal come to you and speke mouth to mouth that youre ioie be ful. the sonnes of thi chosun sistir greeten thee well. the grace of god be with thee. amen.

Here endith the secounde pistle of ioon, and bigynneth the thridde.

^a azingia.

^b ony man.

^c est peccatum ad mortem.

