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<Text: Prologue to Wycliffite translation of Matthew's Gospel; Commentary on Matthew>

<Tranche 1>

<fol. 6ra><lat></lat>

<lat></lat> Abraham gete

ysaac ysaac gete iacob . & jacob gete Judas and
 his breþir & Judas gete Phares & zaram of tha
 mar At Abraham Mathew begyns ; for to *him*
 was the behest made of cryst / And þof Abraham
 had dyuers childer *neuer-þe-lesse* he kountys
 only ysaac ; þe wilk is þe son of behest ¶ And
 þof ysaac had both iacob & esau . 3it he maks
 only mencyon of iacob ; & for þis cawse . For
 þem owes not to be sette in þe generacyon of
 crist þe wilk dwelt not in þe pepyl of god
 For ismael þe son of Abraham . & esau þe
 son of ysaac ; lastid not *in* þe worschyppynge
 of one god ¶ þe *oper* fadirs þe wilk ben
 sette *after* in þis generacoun bene akowntide
 in þe peple of god . For þof þei some tym
 went out of þe feith of þe elder fadirs
neuer-þe-lesse þei did not so alway ¶ Or el
 lys þei ar sette in þis generacoun ouþir for
 þei come of gode fadirs . or ellys for y^t
 gode childer wer broght of þem / And þerfor
 he settys in þis generacoun þe breþer of Judas ;
 for all y^t come of þe twelfe breþer þe sonnys
 of iacob lastynd in þe pepyll of god ¶ Bot
 only Judas is sette oute be name . for yat
 he þe wilk was behight to come of his

kyn ; suld be broght to mynd // For iacob
 Judas fader when he sulde blisse his
 childer he seide of Judas / þe sceptir sall
 not be takyn fro Judas nor duk or prynce
 fro þe tegh of hym ; to he com y^t is to be
 sent þ^t is cryst / For fro þe tym of dauyd
 to þe tym of herowde wantyd no kyng~
 or prince of þe kyn of Juda / Bot herowd
 was a komlyng~ And not of þe kyn of Juda
 & þan was *criste* borne ¶ Jn ilk one of þe
 <?>lde fadirs y^t ben sette in þis generacoun
 ar thre þings to Note . firste þe storye .
 þan þe moralyte ; y^t is þe gostly vnder
 standyng ; And yan þe Allegory . y^t is y^t
 we know . y^t ilkone of yis fadirs ouþer be
 story . or elles be vndirstandyng~ of þer
 name bifor-figurd þe persone of cryst
 ¶ þe Moralite or þe gostly vnderstan
 dyng is . to se how be interpretacyon
 or expownyng~ of þe names of þise fa
 dirs any vertu be edified in vs // Now
 <fol. 6rb>lat vs se what þise two fadirs ; biforfigurde in
 crist ¶ Abraham in many placys berys þe figur
 of *crist* both in story & in exposycyon of his nam
 Abraham is as mych to sey as fader of ma
 ny folkys ; and *crist* is fader of many trew cris
 ten men Jn þis y^t Abraham left his sibr~dyn
 & his owenn land & dwelt in a-noþer lond of cha
 naan . to þe wilk land he went of þe biddyng~
 of god he betokynd cryst . þe wilk lefte his
 owne pepil of þe Jews & went be his *prechours*
 to oþer nacyons ¶ Jn þis also y^t Abraham hade
 two childir . one of his wyfe þe wilk
 was fre þe whilk child was kald ysaac . &
 anopir of hys maydyn y^t was bond þe wilk
 his seruand hight agar . & þe childys nam
 was ysmael ; he bere þe fygure of cryst .
 þe wilk gete to *him* two peplys ; y^t is of
 þe Jews þe wilk pepull is betokynd be

ysmael whom abraham gete of his bonde
 seruant agar ; & ye pepyl of nacyons þe
 wilk is betokynd be ysaac ¶ ysmael is as
 mych to sey as heeryng . & þerfor be hym is
 wele vnderstand þe Jews . for þei are
 herars of þe lagh bot not doars And agar
 þe name ysmael modirs . is as mych to sey
 as alienacyioun . For þe old lagh y^t þe Jews
 alगतys vndyrstod fleschly . & not gostly ; aly
 end þem fro god // Bot Ysaac þe whilk was
 bornn of sare . betekyns þe pepill of nacyons
 ¶ ysaac is as mych to sey as laghyng or
 smylyng // For þe turnyng~ of þe nacyons
 to crystyn feith was þe ioy of aungels &
 of all crystyn men . Sare also is as mych
 to sey as a prince ¶ For þe new lagh holdys
 þe principalte among all laghis // þe child
 ysmael was not gotynn bot be þe way of
 kynd . and þerfor þe pepyll of þe Jews is
 bot only þe fleschly childe of god . for þ^t pe
 pyl held þem not in worschippyng of one
 god bot for þe werldly welth // Bot þe pe
 pyll of nacyons þe wilk is betokynd be y
 saac ; þe wilk is þe childe of behest . serifs
 to god not for werldly þings ; bot for þe
 behest of heuenly þing<?> ¶ ysaac also in ma
 ny placys bere þe figure of crist & in his
 nam he betokynd hym // For ysaac is as
 mych to sey as laghyng or smylyng~ . &
 crist is our laghtir & our ioy of þe wilk
 <fol. 6va>ioy is wrytyn in þe gospel // ¶ 3our ioy sall no
 man tak fro 3ow // ysaac was ledde of abraham
 to be sacryfied & <c?> two childer went w^t þem .
 to þe wilk two childer abraham when in þe
 thirde day he come to þe hyll in þe wilk
 god bad ysaac to be sacrificed seid . Abydys
 her w^t þe also to we come ageyne to 3ow .
 // And yan bere ysaac þe wod & abraham bere
 þe fire & þe swerde . & 3it ysaac was not

offird bot a weþir þe whilk klefid be þe hor
 nys in þe brerys ¶ In þis dede abraham beto
 kyns god þe fadir . þe wilk betoke his sone
 to his passyoun ¶ þe two childer betokynn
 þe pepyl of Jews dyuydid or departyd in-to
 two rewmys þ^t is of ^{re}rewme of Juda ; and
 þe rewme of israel . þe wilk come not to
 the place of sacrificies . for þise two rewms
 vnderstod not þe mekenes of crist trowed
 his passyoun // And þe ass betokyns þe folt
 schip of þe Jews . þe wilk wrytynn all þe
 sacraments of þe lagh & knewe nonn of þem
 ¶ þe Jews abidyn w^t þ^e asse ; for 3it þei last in þer
 foltschyp . // þe weþir was offird not ysaac ; for
 þe flesch of crist klefyd to þe hornys of þe crosse
 among þe brerys of trybulacouns ; & not hys
 godhed . þe wilk is betokynd be ysaac ; suffird
 any þing . for it myght not . & þis in þe tyme
 of grace as in þe thirde day / For thre tymes
 þer bene bifor þe lagh . & tyme of þe lagh ; and
 þe thirde tyme of grace ¶ ysaac bere þe trese
 or þe stikkis & crist bere þe crosse // Abraham
 bere þe fire & þe swerde ; for in þe hand of
 god was þe swerde of deth of crist & þe
 fyre of his persecucyons ¶ Bot what is to
 to sey y^t þe childer abidyn~ w^t þe ass . bot
 y^t þe apostyll seis . y^t blyndnes fell in israel
 & what is yis y^t Abraham seid to his chil
 der . efter y^t we hafe loutyd god or sacry
 fyd to god ; y^t is efter y^t þe passyon of crist
 is prechid in nacyons ; bot y^t fologhis in þe
 same auctoryte of þe apostyll . bifor when
 he seys . blyndnes fell or is made in israel ;
 what how long ; to þe fulnes of nacyons
 come he seis And what is þis y^t Abraham
 seis ; þan sall we com ageyn to 3ow ; bot
 y^t þe apostyll schews when he seis . in þe
 same auctoryte . & yan sall all israel be
 safe ¶ ysaac also in þe takyng of his wyfe

Rebecca to ber~ þe persone of crist ¶ For þe
 seruaunt þe wilk went to gette Rebecca
 to ysaac ; betokyns þe company of *prechours*
 <fol. 6vb>þe wilk was sent for to conuert þe pepyl of þe
 nacyons callyd gentils þe well þe wilk
 þe seruaunt stode at when Rebecca come
 betokyns þe fulnes of gostly techyng ¶ Of þe
 wilk well down puttand hir vesyll or hir
 boket sche draghis water for þe pepyll of
 nacyons takyn techyng~ of holy wryte w^t
 a meke & a lowe mesure eftir yer konnyng~ . &
 are conuert to god ¶ þis word Rebecca ; is as
 mich to sey as pacyence For holy kirke þe
 wilk is gadirde of nacyons y^t bene callyd
 gentils ; has sufferd many aduersytise for god
 ¶ First y^e woman Rebecca . tok hir vesyll
 on hir scholdirs & efter sche tok it in hire
 armes ; for þe pepyl gentils firste layde þe
 pr~chyng of þe holy gospels in yer hert . & þan
 eftir yei fulfild it in doying ¶ Þe ounaments
 w^t þe wilk þe seruaunt of ysaac dyght his
 wyfe Rebecca ; are þe *vertue*³ & þe biddyngs
 of holy doctours / / þe ounaments þe wilke
 were abowte hire Errys . betokyn þe wyll of he
 ryng of goddys worde . þe wilk owes to be takyn

<Tranche 2>

<fol. 47rb>Of þer froites 3e sall know þem . & crist kalles
 þer froites þer werkes / / Bot þe schepe of god
 sekis not to put a-way þer skyn þ^t is þer gode
 nes ; þof þe wolfys beseme like to þem
 outforth . <lat></lat>
 <lat></lat> / / Wheþer~ þei gader of thor
 nes grapes or of brerys figus / / þe thornes
 & þe breris ar heretikes of whom non wise
 man may fynde sothfastnes or holynes ; bot
 þei schende all þo þ^t ar negh þem / / Or ells
 þe thornes & þe breres may betokyn þe prik

kyngs of vicys & þe besenes of þis life // And
 þe grape betokyns þe feruour of charite þe
 wilk gladies mannes herte // þe fyge beto
 kyns swetnes of new lifyng~ ; þe wilk
 crist wold hafe *in* vs // who þan may gadir
grapes of thornes or figus of breris // þ^t
 is who may of þe lif & þe famylieryte
 of heretikes & of þe luf of werldly þings
 þe wilk ben aboute to vndo þe holynes
 of þe sowle ; gadir þe feruour of þe lufe
 of god & swetnes of klene lifyng~ // As so
 sey ; None . For þei y^t er roted *in* old filth
 of syn as þe heretikes ; þei may feyne
 þem . bot þei may ber no froite of new
 lifyng~ ¶ Some tyme þe grape hyngs
in þe thornes ; þ^t is godenes besemes *in*
 fals heretiks . bot no man holdes þe grape
 of þe thorne any froite ; & so whate þe
 heretiks techyn þof it hafe þe likenes
 of gode froite bryngs it none // For þof þe
 ill do some dedes y^t dos profet to oþir ;
 þis is not of þem bot it *commes* of þe
grace of god for þe helpe of þo þ^t ben
 gode // And þof some dedes of þise ben
 gode kyndly ; neu~~er~~þeless we sall not as
 crife þis godenes to þem . sethyn þ^s
 gode dedys com not forth of y^e ill will
 For gode werkes may not com out
 of ane will . not ill werkes of a gode
 will Crist is þe vynetr~ þe braun
 ches þ^t ber þe grapes ar þe werkes
 of þe holi goste þe wilk fulfill þe
 heretiks of þe gode ¶ <lat></lat>
 <lat></lat>
 <lat></lat> ¶ So ilk gode tre ma
 kes gode froites & ane ill tre makes
 ill froites ¶ Þe gode tr~ or þe ill is
 not þe kynd þe wilk is made of
 <fol. 47va>god *in* all . bot it is þe gode will or þe ill // þe

froite of þe tre is þe werkes þe wilk as it
 is seid nouþer~ þe gode may com of ill will
 nor þe ill of þe gode will // þe gode tre
 is þe gode will . for be it is a gode man
 turned to þe suffrayne gode & be it man
 is fylide w^t gode for to make gode froite
 // And be þis is god makar of all godys
 þ^t is both of gode kynde & of gode will
 For bot if god werke *in* man ; man dos
 no gode // þerfor is gode will made of god
 to all . if þei will . þ^t þei may do be þe
 grace of god . & be þer owen fre chose . þat
 þei may not do of þem-selfe <lat></lat>
 <lat></lat> // A gode tre may not
 make ill froites nor ane ill tr~ make gode
 froites ¶ þis is þe profyng~ of þe sentence
 abouenn // be þe gode tre or þe ill tr~ may
 be vnderstand a gode man or ane ill man
 // þe rote of whome is a wⁱ ill will or a
 gode wyll // þe froite is a gode werke
 or an ill // þe lefys of þ^s tre ar gode words
 or ill // And behold wele þ^t he seis not A
 gode tr~ may not be made ill nor a ill
 gode ; bot he seis þ^t a tre whils it is
 gode may not make ill froite . & y^t a ill
 tre whils it is ill may not make gode
 froites // Dauyd whenn he did awoutre
 was a ill tr~ . bot when him forthoght his
 syn ; he was a gode tre // And if a reght
 wis man syn venyaly ; for þis makes
 he none ill froite <lat></lat>
 <lat></lat>
 <lat></lat> // Jlk tre þerfor þ^t makes no gode froite
 sall be kutt downe & sall be putt *in-to* þe
 fyre // her~ is to Note þ^t þer bene thre
 maners of ill trese þe wilk betokyne
 thre maners of ill men // For some tr~se
 ar drye & not worþi to þe fire ; & þise

hafe nouþer~ lefe nor froite // Oþir trese
 ar þ^t ben grene *in* lefis . bot ber no froite
 // And some ben grene & hafe both lefis
 & froites bot þe froite is bitter & venemus
 to ete of // Jn þe first is betokynd þe pa
 nymes . þe wilk ben ordeynd to þe
 ailastand fir . for þei want þe likenes
 of any holynes & þe lefes of gostly
 confessyon ; // Jn þe secund kynd ar betok
 ynd ypocrits . for þei as grene in
 likenes of religioste . & hafe as grene
 <fol. 47vb>lefes of confession or prechyng~ . bot w^t-in
 þei ar voyde w^toutyn froite of gode w
 erke // bot *in* þe thirde kynd ar heretiks be
 tokynd ; for grene þei ar *in* blenes of re
 ligioste . & lefes þei hafe *in* voice of confes
 syon ; & froite þei make . bot it is venemus
 & dedly *in* worde of þer prerchyng~ // þei beseme
 reliogios outforth for þei kloth þem in
 klopings of schepe // þof þei beseme
 swete ; þei ar bitter for venemus is þer pre
 chyng~ . for-whi þei ar called fals prophets
 // Dedly þei ar . for þei ar likynd to rafis
 hand wolfis // And Note her þ^t crist seis
 bese warr~ of fals prophetes þe wilk com
 to 3ow . & he seis not . þe wilk ben sent
 to 3ow // Sent ar þei not . for þo ar sent
 þe wilk ar chosen for worþines of lifyng~ . or
 elles þo þ^t w^t gode will profer þem-selfe
 þer-to for charyte or þer euen cristen not for
 couetise // Bot some-tyme ypocrites be
 seme to þe peple as sent . for syn of þe
 peple // For it is wretyn~ þ^t god makes
 ane ypocrite for to reng~ for þe syns of
 þe pepile // Jlk tre þerfor þ^t makes no
gode froite sall be kutt downe þ^t is de
partide fro þe nowmer of haloghis & be
 putt *in*-to þe fire þe wilk is ordeynd to
 þe fende & to his aungels // And þer is

a-noþer maner of tr~ þ^t beres both grene
 lefis & gode froite . be þe wilk þe ha
 loghis of god & all veray cristenn men
 ar betokynde wilk bring forth froite
 many-fold in pacience ; <lat></lat>
 <lat></lat> // þerfor of þe
 froites of þem 3e sall knowe þem
 // Be fastyng~ prayer & almos doying~
 ar not þe heretikes knowenn . bot be þer
 werkes . be þe wilk þei ar about to
 vndo holi kirke . & w^t þe wilk werks
 þei blasfeme god . þe wilk werkes if
 þei wer gode þei suld not hafe <lat></lat>
 <lat></lat>
 <lat></lat> . Not
 ilkone þ^t seis to me lord lord sall enter
 in-to þe kyngdome of heuens . bot he þ^t
 dos þe will of my fader . þe wilk is
 in heuenn he sall enter in-to þe kyng~
 dome of heuens // Right as crist
 <fol. 48ra>taght bifor þ^t men suld be warr of þem . þat
 hafe þe likenes of gode lifyng~ for teching
 of þer wickednes ; so now crist schews þ^t we
 sall not gif full feith to þem þe wilk
 þof þei beseme to hafe þe fulnes of þe fe
 ith & of techyng~ ; 3it þei destroy þe hole
 nes of þe feith w^t þer ill werkes // For to
 þe seruautes of god both þise ar nedfull
 þ^t þer dede be profed in þ^e spekyng~ . & þer spe
 kyng~ in þer wyrkyng~ // þe way of þe kyng~
 dome of god is obedience ; & not only kal
 lyng~ of goddys name // he veraly & properly
 kalles lord . lord ; whos discordes not fro
 his spekyng~ & þerfor seis þe apostill ; none
 may sey lord Jhesus ; bot in þe holi goste .
 Veraly for to sey lord Jhesus . is for to trow
 in herte . for to schrive w^t mouthe ; for to
 witnes in werke // Forwhi one w^toutyne

a-noþer is for to deny god // & in a-noþer place
 is wretyn . Ilkone y^t incalles þe name
 of god sal be safe / he veraly calles god
 y^t makes himselfe a konable seruant of god
 And veraly he calles lord ihesu ; þe wilk
 wirkes about sowle hele // And þis Speci
 aly pertenyys to our~ helpe . þ^t we be not
 deseifed in þe name of crist . not only be
 þem þ^t hafe þe name bot 3it þei haf not
 þe dedys ; bot also be we warr of some
 y^t done myrakels in semyng~ . for if any
 sich be done ; we sall ascrife it to god . be
 þe callyng~ of whos name sich myra
 kels be done & not for þe gostlyhed of som
 þ^t do sich ; nor þ^s is not for þer meritt bot
 for þe callyng~ of goddys name . & þerfor
 crist seis efter <lat></lat>
 <lat></lat>
 <lat></lat>
 <lat></lat> Many salle
 sey to me in þ^t day lord lord wher~ we
 hafe not in þi name prophecied & in þi nam
 we haf outcastynn fendes & in þi name
 we hafe done many vertues / Many sall
 sey in þ^t day when ilk mannes conscience
 sall defend þem or accuse þem lord lord
 wheþer we hafe not prophecyed in þi name
 Many wicked had þe spiritt of prophecy
 as balaam & Cayphas . & many ill caste
 out þe fendes . as it is redd in þe dedys
 of þe apostils . þ^t þe childir of a prest in
 þ^t tyme did it ¶ For to prophecy for to cast