<County: Warwickshire>  
<Code: L4675>  
<MS reference: San Marino, Huntington Library, HM 502>  
<Text: Religious prose>  

-Tranche 1-

<fol. 21v><line 15> ri3t so in þe se  
ue ne þousand of 3eeris þe noumbre of  
hem þat schullen be saued schal be ful  
fillid & reste schal be to seyntis ful in bodi  
& soule . 3if þan it be so as is semeþ to fo  
lewe of þis maydenes wordis þat seuen  
þousand of 3eeris in passynge of þe world  
acordiþ to seuene dayes in his makynge .  
<fol. 22r>lat see what lackid þat þese seuene þousand  
3eeris ne ben fulfillid . for 3if we rkene<sic> þe  
noumbre of 3eeris fro þe natuyte of crist  
to þe 3eris fro þe bigynnynge of þe world  
to crist . 3if þou wult folewe austyn Bede  
& orosie & most prouable doctouris trentyng  
of þis materie it is passid now almost sixe  
þousand & sixe hundrid as it is open in a  
bok þat is clepid speculum judiciale / so it  
sueþ þat þis laste day is more þan half a  
goo . 3if we shulle 3eue credence to þis may  
denes resoun . bote 3if we schule leeue to þe  
gospel ; þanne we schal fynnde in þe gospel  
of matheu þat þe disciplis axeden of crist  
þe questiouns . furst what tyme þe citee  
of ierusalem schulde be distroyed . þe secun  
de what tokene of his comynge to þe dom .  
& þe þridde what sygne were of þe endynge  
of þe world . & crist 3af hem no certeyn ty  
me þese þingis whan þei schulde falle .
Bute he 3af hem tokens bi whiche þei my3 ten wyte whanne þei drownen ne3e / & so as <fol. 22v>þe firste questioun of distructionn of ierhusalem .
he seide whan þe romaynes comen to bise
ge þat citee þanne sone aftir hue schulde be distruyed . & as to þe secounde & þe þridde he 3af hem mony tokens . þat is to seie þat rewme schulde rise a3eynes rewme . & puple a3ens peple . & pestilencis & hungris & erþe schakynges þe which iche we han seyen in oure dayes . Bute þe laste tokene þat he 3af was þis . whanne 3ee seeþ þe ab homynacioun of discounfort seid of dany el þe prophete stondynge on þe seyntuwarie . þanne who rediþ . vnderstonde he . vpon whi che tixt þus arguþ a+doctour in a+book þþ he makeþ of þe endyne of þe world .
3if þe wordis of danyel han autorite as god seþ þat þei han it sufficeþ of þe no umbre of þe 3eeris of þe ende of þe world .
take þat danyel haþ write now . danyel in þe twelueþe chapitre spekynge of þis abhomynacioun putþe bitwene þþe sees synge of þe bisie sacrifice of jewes þe <fol. 23r>whiche fel whanne bi+titis & vaspasion irhum was distroyed . & þe puple of ieweþ disperpulid<??>
into al þe world . & þis abhomynacioun þat doc tour seþ schal be þe grete antecristis daies a+bousand two hundred & nynety . now þþe þis doctour þat a+day mot be take for a+3ere boþe bi autorite of holi writ in þe same pla ce & on þþer & þþi resoun also . so it semeþ to þþis clerk þe grete antecrist schulde come in þþe fourtene hundred 3eer fro þþe burge of crist . þþe whiche nowmbre of 3eeris is now fulfil led not fully twelue 3eer & an+half lackynke þþis resoun putþe y not as to schewe eny cer teyn tyme of his comynge . siþ J haue not þþi knowleche . bute to schewe þat he is ny3 . bute
how ny3 y wot neuere . Bute take we hede to þe furþe partie of þe secounde visioun of ion put on þe bok of priuetees on þe whiche vndir openynge of þe seuenþe sealis is de clarid þe stat of holie chirche fro þe tyme of <exp>ch</exp> crist in-to þe ende of þe world . þe o penynge of þe firste foure seelis schewiþ <fol. 23v>þe staat of þe chirche fro tyme of crist vnto þe tyme of antecrist & his fore-goeris þe whi che is schewid bu openynge of þe oþer þre see lis þe openynge of þe firste seal telliþ þe stat of þe chirche in tyme of prechynge of crist & of apostlis . for þanne þe firste beest þat is þe ly oun 3af his vois þat tokenþ þe prechouris of cristis resurreccioun & his asencioun . for þanne 3ede out a whit hors & he þat sat vpon hym hade abowe in his hond the 3ede out ouercomynge to ouercome ¶ bi þis white hors we vnderstondiþ þe clene lif & couersaciouþ þat þese prechoures hade & bi þe bowe . here trewe techynge . prickynge sorowe in menys hertis for here synnes wî-outen flaterynge & þei wentun out of merie þei comen ouercomynge summe of þe iwis & ma ke hem to leeue þe trist þei haden in þe olde lawe to bileue in ihesu crist & sue his tee chynge & þei wentun out to ouercome þe pay nynmes schewynge to hem þat here ymag were none goddis bute mannys werkis vnny3ty to saue hem self or any oþ- drawyng <fol. 24r>hem to þe bileue of ihesu crist god & man . in openynge of þe secounde seal þer criede þe secon de beest þat is a+calf þat was aberst was wonte to be slayen & offrid to god in þe olde lawe . þis schewiþ þe staat of þe chirche in tyme of mar tiris þat for stedefast prechynge of goddis lawe schedden here blood þat signefied bi þe reede hors þat wente out at þis seel openynge . & þis staat bi-gan in þe tyme of nero þe cursid emperour . & durid in-to þe tyme of costantyn
he grete Þat endowede Þe chirche . for in Þis
tyme many of cristis seruauntis & namely
Þe leederes of goddis flok were slayen . for of
two & twenty bisschopis or rome Þat werun by
twene peter & siluester Þe firste y rede bute of
four Þat Þei ne were martires for Þe lawe of
crist and also in tyme of two & twenty bisschopis or rome Þat werun by
twene peter & siluester Þe firste y rede bute of
four Þat Þei ne were martires for Þe lawe of
crist and also in tyme of two & twenty bisschopis or rome Þat werun by
twene peter & siluester Þe firste y rede bute of
four Þat Þei ne were martires for Þe lawe of
crist and also in tyme of Sibclisian Þe emperour .
Þe persecuciou n upon cristene men as so gret
Þat wiþ·inne pritty dayes Þer were two & twenti
tousand men & wymmen slayn bi dyu·erse contres
for goddis sake . Þe openynge of Þe þridde seal
tellip Þe stataf of Þe chirche in tyme of eritikus
<fol. 24v>Þat ben figurid bi Þe blake hors for false vn
dirstondynge of holi wriþ for Þanne criþde Þe
þridde beest Þat is a man for at Þat tyme was it
nede to preche Þe mysteries of cristis incarnaci
oun & his passioun to·3ens Þe eritekes Þat felden
mys of Þe poyntis hou crist toke erþely man
nes kynde of oure ladi hym beynge god as he
was bifoþ this moder beynge mayden bi·fore
& aftir . Þe openynge of Þe furye seal tellip Þe
staat of Þe chirche in tyme of ypocrites Þat
ben signefied bi Þe pale hors Þat ben signes
of penaunce wiþ·outeforþ to blynde Þe puple .
& he Þat sat vpon Þis hors his name ws deþ .
for Þei schulen slee goostly hem Þat Þei leden .
& techen hem to triste vpon ob· þing Þan god
& helle hole·eþ hem / for helle rescuyeþ þilke
Þat pese disceyuþ at Þat tyme schal it nede
Þe furþe beest Þat is Þe egle make his cry Þat
fleeþ hi3este of alle foulis to rere up goddis gos
pel & to preise Þat lawe abouen oþer lawes .
lest mennyþ wittis & here tradiciouns ouergo
& trede doun Þe lawe of god bi enfermyng
of Þe pese ypocrites . & Þis is Þe laste stataf Þat
<fol. 25r>is ob· schal be in Þe chirche bifoþ Þa comynge
of Þe grete antecrist . Þe openynge of Þe fifþe
seal tellip Þe stataf of Þe chirche Þat Þanne shal
folewe . and Þe desir Þat loueres of godis lawe
schulen haue aftir þe ende of þe world to be
delyuered of þis woo. þe openyng of þe sixte
seal tellip þe staat of þe chirche in tyme of ante
cristis lymes. þe whiche staat 3e mowe knowe
to be in þe chirche when 3e seeþ fulfillid þi seynt
Jon prophecied to falle on þe openynge of þis
wher he seip þus. aftir þis ysei3 foure ange
lis stondynge on þe foure corneris of þe erþe
þat þei blowe not vpon þe erþe ne vpon þe
see ne vpon eny tree. þese foure angelis ben
þe noumbre of alle þe deuelis noumbre my
nystris. þat on þat tyme schulen in plesaunce
of here lord antecrist stoppe þe foure wyndes.
þat ben þe foure gospellis to be preched & so to
lette þe breaþ of grace of þe holi goost to fal
le vpon men mourynge for synne & castyng
hem to amendement & oþer vpon hem þat
wolde encrese in vertues oþer vpon perfit men.
what is þere aftir þis to falle bute þat ye
<fol. 25v>mysterie of þe seueþe seal be schewid þat he
come in his owne persone. þat ihesu crist schal slee
wip þe spirit of his mouþe when þe fend schal
schewe þe outemoste persecucioun þat he & hise
servautis may do to þe servautis of crist; and

<Tranche 2>

<fol. 68v><line 1> here þenne gladly þe good þi
men wol seie to þee. of al þat þou herest of
holi scripture in comun sermoun or in pruye
colacioun tak good hede anon as þou herist
ou3i þat may avayle to þin amendement.
as to haten synne & to loue vertues. for to do
ute peyne & desire ioye for+to dispysse þis
world & hy3e to þat oþer world and what
þou schalt don. & what þou schalt leue / and
al þat enlumyneþ þin nudirstondynge in
knowynge of soþeness; and al þat enflaw
mep þin afeccioun in strengþe of charite.
The third degree of contemplation is in God himself and that may be in two manners. Without in his manhood; and with-in in his Godhood; for so sayst Saint Austin. Therefore God in his kind became man; that when you went in or out every third time you should ponder three things; his manhood of incarnation, the sweetness of his conversation, and the charity of his passion. But that you do not do at one time; and therefore I have departed it by the seven hours of the day that I sing in church that you not have your heart sweetly occupied: so for to do you must have at every hour double meditation on his passion you shall; and on his ascension. ¶ Before matins you shall inwardly think on the time and place [and] the hour that God was born. The time was at midwinter when it was coldest. The hour was in the midst in the town without walls and was wounden in cloths and bound in arms and led before an ox and an ass. For he had no other place / Penne shalt you ponder on his beneficence of Marie about her child and of Joseph her husband. How he had great joy. You shall think on the business of Marie about her child and of Joseph her husband. How he defended Peter to smite no more with the sword and how he helde his friend and how he defended Peter to smite no more with the sword and how he helde his friend.
seynt peter smot of; & hou his discyples hym
forsoken & þe Jewes hym token & hulden hym & lad
den hym forþ furst byforen annas & þerfore þere
he was examyned & buffeted for he onswerid
not to here wille and seþ to-fore cayfas & peter
forsok him þries for þe wickide wordis of an
yuel seruaunt ¶ Byfore pryme þou shalt
þenke on þe passioun & on þe resurreccioun / on
þe passioun þou shalt þenke hou þe iewes
ladden him in a kurtel bi-fore cayphas here bis
schop & bere false witnesse aþeyns hym & seyde
þat he hade y-blaspemid & seide . þiþ he hade y
seid þiþ he myþte distruye goddis temple & in
þre dayes reren it vp aþeyn & þat he hade þ
turned al þe contre for galile to ierusalem .
<fol. 70r>& scorneden hym in dyuerse wyse & spaten in his blessid
face vileynloker þen on a dogge . and þen þei
hulden his ey3en & buffeted hym & axed him who
it was þat was smot hym . and al þat swete
ihesu suffride ne seide he neþ whi do 3e so . bote
suffride as aþlomb þat is ilad to his sleynge
ward þat neuþ word ne seyde . and mony oyere
dispite þei duden to hym þat were muche
to telle & to longe tyme ¶ On þe resurreccioun
þou shalt þenke þat he aros on suche aþtyme
from deep to luye astir þat he hade distruyed
helle & deluyered þe holis soules oute of þe fe
louns power ¶ Þennde shaltou þenke hou
he schewed hym to marie maudeleyn when
she wende he hade ben aþgardener ¶ þe secoun
de tyme to hire & to opþ wymmen in þe wey when
he grette hem & seide . anete þiþ is to sei god
3ou saue ¶ þe þridde tyme to seynt peter
bute we ne haue noþ in what manere ne
hou ¶ Ye furþe tyme he shewed hym to two
opþ disciplis toward þe castel of emaus ;
whenne þei wenden he hadde ben aþgardenerere
<fol. 70v>& knownen hym Þenne in brekynge of bred ; þe fyfe
þe tyme to opþ ten when he stood in þe mydward
of hem & seide <lat>pax vobis</lat> & schewede hem his hon
dis & his feet & þei wende he had ben a+gost and
þenne he seide to hem þat he wolde be wip hem
into þe ende of þe world ¶ Þe sixte tyme when
seynt Tomas was þere & seide to hym putte þi
fynger here into my side ; þe seuenþe he apperide
to seynt peter . when þei fisheden in þe see þe þe
gospel cleþ þe tyberiadis & ete wip hem & axede
þries of seynt peter 3if he louede hym more þen
þenne þe eyþe tyme was when þat he shewede
hym in þo mounte of galile when he comau
dide hem to wende in-to al þe world & baptisen
alle men . in þe name of þe fader & of þe sone &
of þe holi gost a ¶ þe nynþe tyme he shewede
hym to hem þe day of his assencioun when þei
weren at þe mete . & vndernom here mysby
leue & þe hardnesse of here hertis ¶ þe ten
þe tyme he shewede hym to hem þe selue day
þat he hadde hem out of þe citee in-to þe m
ounte of olyuete & comaundide hem to dwel
<fol. 71r>le in þe cyte til þei weren cloþed of þe vertu
from an hyþe & 3af hem his swete blessyng and
departede from hem into heuene and sitte þer on his
fader riþþe+hond ¶ Byfore vnder þou shalt þenke
on þe passiou & on þe pentecoste ; on þe passion
hououre lord was dispoiled at þilke hour al
naked & ybounde to a+pyler in pilates hous & so
felounsliche beten ; þat fro þe heed to þe soles
of his feet ne lafte not a+stede hol ¶ þenke also
pilate sente hym to eroude ; & he cloþede hym
in a+whit cloþ in sygne þta he huld hym a+fool &
sende hym aþen to pilate . & pilate wolde haue
delyuered bote furst he wolde haue chastid hym
in þe manere as men don þeues þat shulen be let
go conuict & his knyþtes token hym & gredered
to-gedre al þe folke for+to biholde hym & cloþed
hym in a+reed mantel . & tok hym a+reed in his riþt
hond in-stede of a+ceptre ; & setten on his a+crou
ne of kene scharpe þornes . & kneleden to-fore
hym & saluden him . & so þe iewes wolden al ga
tes haue hym deed . & pylate wolde not disple
sen hem & delyuered hem a þeef . & 3af hem ihesu crist
<fol. 71v>for+to be crucified wip-outen encheson ; On
þe pentecoste þou shalt þenge þef in suche
a+tyme of þe day oure lord sende þe holi gost
to his discyplies in liknes of fuyr & made hem
kunynge of wordis & hardi for+to speken &
brenynge in loue ; & þis is þe þridde purue
aunce of oure lord ihesu criste ¶ Byfore myd
day þou shalt þenge on þe assenciou & on þe
passiou / on þe ascenciou of þe mercy of oure
lord þat he wolde bicome man & suffre deþ
for vs in his manheede when he my3te in ob-
maner haue bou3t vs ; & al þat he dude for
to drawe onely oure loue to hym ; and þer
fore he wolde be oure creatour & oure saue
our & suffren in his bodi al oure wo to biggen
al oure loue . and on þe passiou þou shalt
þenge þat in such a tyme he was don on þe
crosse bitwene two þeues as he hade ben
here maister þeef . & þerfore wot not what
to sey ;