

<County: Cambridgeshire>

<Code: L6180>

<MS reference: London, Lambeth Palace 392>

<Text: Lollard sermon cycle>

<fol. 148r>of þe tre of þe whiche god *commandide* hym þat he xul
 de not ete . & so 3ede saule þ^e kyng from þe cumpany & þ^e
 seruise of god Reg~ xv^o . for he w^hheld of þ^e beste schepe
 & þ^e bestys to amalech to offre hem to þ^e lord / but þ^t he
 dide a-3ens þ^e heste of god / wherfore samuel seide to hym
 <lat>Melior est obediencia *quam* victima</lat> . þ^t is bettyr is obe
 dience þan offring or sacrifice / & for þ^u castedest away
 þ^e word of þ^e lord . þ^e lord haþ castyn þee a-wai . þat
 þou be no kyng also bi þat synne . salamon loste þ^e loue
 of god & 3ede out of his *seruyse* . for he took many alien
 wymmen . as þe dowter of pharao . & moabites . & *ammonytes*
 & ydumees . a-3ens þe heste of our~ lord . as þe bok kynges
 tellyþ wherfore *seint Bernard* seiþ of alle þes <lat>mag
 nu~ viciu~ in obediencie . viciu~ quo angelus amisit celum
 adam paradisum . saul regnu~ . salamon *amorem* diuinu~</lat>
 þat is to seie / Gret is þe vice of vnbuxumnesse þorou3
 þe which þe angel loste heuene . Adam paradijs . saul
 his kyngdam . salamon goddys loue . þerfore it is good
 to be buxu~ to þ^e *commandis* of god / for as þ^e wijsman seiþ . *primus*
 xxi^o . a buxum ma~ schal speke victorijs . Also summe
 wendingys out of þ^e cumpany of god . is on þe <ill><1 word></ill>
 wise / & þat is be Enuye . as þei þat ioien of oþer men
 nys harmys & ben heuy of oþer mennys welfar~ & so
 3ede caym out of þ^e seruise of god be enuye / for <ill><1 word></ill>
 commonly haþ þe eyul man enuye to þe good man / & so
 hadde caym to hys broþer abel . for he offride to god
 of þe beste þat he hadde & god beheld not to caymys
 offryng . for he offride of þ^e werste to god & þerfore caym
 slow his broþer . loo how oo synne folwyþ of an-oþer //
 her~ my3te men telle moche mater of enuye / And

certis 3yf caym hadde besou3t god of merci & for3e
 ues . he xulde wel mowe haue founden mercy <ill><1 word></ill>
 god // Also on þe fourþe maner . men wendyn out of
 þe cumpany & of þe seruyse of god be leccherie . or for
 curious byholdyng of þing . þat is not <ill><1 word></ill>
 <fol. 148v>& so Dyna went out . & was corrupt . & so sche lost hir
 maydenhod . *Genesis xxxiiij*^o . <lat>Egressa dyna filia lye videret
 mulieres regionis ullius . &c~</lat> . þat is . Dyna gon out þe
 dou3ter of lya to see þe wymmen of þat lond þe which whan
 sythyn had sen hir . þe prynces sone of þat lond loue
 de hir & rauyschede hyr & lay by hyr / Dyna is moche
 to seie . as doom / & betokenyþ a feiþful soule . þat
 owiþ to deme hirself & hir owne dedis . & not opir
 mennys dedys / But whanne þe soule is curious . as
 þei þat holdyn hem-self *vertuous* þorou3 pride .
 better þan oper . & haue likyng to see þing þat is not
 lefful to be coueityd . ofte it falliþ þat bi her curi
 ouste sche wendiþ out of þe cumpany of god / for þan
 þe deuyl seþ hir þat is sichym . & rauyschiþ hir . &
 makyþ hyr þe fendys strompet . & so sche wendiþ
 in to þe seruyse of hym // Also on þe fifte maner su~
 me wendyn out by idolatrie / & so 3edyn out of þe chil
 dryn of israel whan þei madyn a goldyn chalf
 & worschipe it . as it is told in *Exodi xxxij* co . and
 Ieroboam & his sonys 3edyn out from þe cumpany of god
 also . & from þe worschypyng of hym bi ydolatrie & þ^us
 wenden out many now on daiys to sechyn & to wor
 schipe ymages of stokkys and stonys mad w^t mannys
 handys & þan þey wenden out of pilgrimage to
 worschipe suche mawmetes þat han no lijf in hem .
 but ben figuryd be mannys fantasye as hem likyþ
 A3ens hem spekiþ þe lawe of . on þis wyse . <lat>*Deuteronomi*^o
xxvij^o . c^o . *Maledictus homo qui facit sculptile & conflatile*
abhominacionem</lat> þat is . Cursid be he þat makyþ a graue
 ymage as a glownen ydol of metal abhominacion
 to þe lord // & þe sauter book seiþ / lyke ben þei to hem
 þat makyn hem . & alle þat trusten in hem <lat>*Simi*
les illis fiant qui faciunt ea & similes qui confidunt in
eis</lat> . Also god biddiþ in *genesis* . þus / <lat>*Non facies sculp*

<fol. 149r>tile &c~ . non adorabis . neque toles</lat> / þat is þou schalt
 not make to þe a grauen ymage ne þou xalt not ho
 nour~ hem ne worschepe hem þis seiþ god hym-self //

Also leccherijs & vnclene men & auarouse men . don
 idolatrie . as seint poul seiþ . þat þei makyn a strompet
 or her~ wordly goodis her~ fals goddys . þe whiche
 þei louyn more þan god . as her~ dedis schewyn for
 3yf þei louedyn mor god . þan þes dede ymagys
 & wordly godys þei wolden leue such fals worschip
 pid / <lat>Quia omnis fornicator aut immundus aut aua
 rus quod est ydolorum<?> seruitus . non habebit hereditatem
 in regno christi & ihesu</lat> / þat is Eueri lecchour or vn
 clene man . or auarous man . þat is seruyse of
 idolis . schal not haue heritage in þe kyndom of ihesu
 crist . & þis is seid boþe to man & womma~ / & þerfor
 of suche þat wendyn þus out of goddis seruyse
 & of hys cumpany god seyþ bi Jeremy þe prophete . x . co
 <lat>Filij mei exierunt a me &c~ . Non est qui extendat ten
 toria mea . Qui exigat pellas meas</lat> / þat is . mi so
 nys 3eden out from me . & þer is noon to strecche out my
 tentys þer ne þat ne reryþ my skynnys //

And summe
 wende out of cristes seruise & hys cumpany bi wicche
 craft & be leue & bi coniurisouns & mysbeleuyngys
 & tillyngys of childryn & of bestys // & to hem þt wen
 dyn to ariols & to wicchys . for help or for knowyng
 of ony preuy þingys . wiþ dreme rederys & lokers
 in mennys handys . to deme what xal falle in þe
 newe mone or olde mone / Bi suche & by many
 oþer mysbeleuys me wendyn out fro goddys seruyse
 in to þe deuelis seruyse / & þer-fore seiþ god þus in
 leuitico . xxº . cº . <lat>anima que fuerint cum eis . pona~ facia~
 mea~ contra ea~ . & interficia~ ea~ de populo meo</lat> / þat is .
 þe soule þat w bowyþ a-wey to wicchys or ariols &
 don leccherie wiþ hem þat is mysbeleuen in hem /
 þe wiche is gostly lecherie . J schal put my face

<fol. 149v>a-3ens hir . & schal slee hir of my peple // Also on
 þe sixte maner summe wendyn out by symony / & so
 3ede out Gie3i elies seruaunt þat ran aftyr naa
 man sirus þe whiche Elise his lord . had helid hym

of hys lepre . & took of hym two talentys of siluyr~
 & dubbil cloþinge / & þerfore he 3ede out from helye ful
 of meselrie as whi3t as snow / for at þe preier~ of
 his lord . þe meselrie fel vp-on hym & to al his sed
 for euer . Bi Giesi ben coueitous popis & cardynalis
 bisschopis *prelatis* . *parsonus* . vikars . & prestys vndir
 stondyn . þ^t ben coueitous & symonyentes þat fel
 lyn beneficyes to bisschopis for þ^e firste frutys &
 to oþer lower men of holy cherche for mony for ser
 uyse . or for preier~ . & þei þat sellyn ordrys . weddynges
 scriftys . absolucouns . indulgences . pardon~ . or ony
 of þ^e vij sacramentys . for halwyng of chirchis of
 auters . or of ony oþer gostly þing . as for massis syn
 gynges . or for prechyng of goddes word . Alle þes
 wendyn out of þ^e seruyse & þ^e cumpany of god // in to
 þ^e seruyse of þ^e deuyl þorou3 symonye . & þei ben
 cursyd heretikes . & antecristys clerkys & stynkyng
 meselys befor god & his angels / & so 3ede Symon
 magus out . þat wolde haue bou3t þ^e holygost
 of þ^e apostel // Also on þ^e seuene maner . summe wen
 dyn out . bi auarice & coueitise / & so 3ede iudas out
 of þe cumpany of our~ lord / for þorou3 coueitise he sol
 de crist to þ^e Jewes for xxx^{ti} pans . Math xvij & þus
 wenden out many of cristys cumpany as prestys
 & freris þat sellyn a masse for a peny . & trentel
 for xxx pens . & boþ^e biggeris & selleres ben werse
 marchauntys þan Judas was / & also men of lawe
 þ^t sellyn þ^e troupe for mony / & troupe is crist as hym
 self seip . þ^t is not now a dedly ma~ . but glorified
 in heuene / <lat>Ego sum via & veritas & vita</lat> . þat is J am
 <fol. 150r>wei trowþe & lijf & þerfore Jeremye cryeþ & seip . <lat>No
 lite exire as agros auaricie . nec in via cupiditatis
 ambuletis</lat> / þat is . Ne wol 3e not wende out to þ^e
 feldys of auarice . ne in þ^e weie of coueityse . but
 holde 3e þ^e weye of þ^e lawe of god / for alle þei ben
 blessyd of god as þe prophete dauid seip / <lat>Beati imma
 culati in via qui ambulant in lege domini</lat> . þat is . Bles
 sid ben þei vn foulyd in ^[be] wai : þ^t gon in þ^e lawe of
 god // In þis wei crist kepe vs al þ^e while þ^t we lyue

& crist þ^t is verrai wai . bringe vs to his blis Amen :
 <lat><a place for dropped initial, d as guide letter>dJrigite *viam domini* . Iohn *primus* // *declarauit*
 <ill><1 word></ill> *aduentus domini*</lat> :
 þis gospel telliþ þat Jewys sentyn from Ierusa
 lem *prestys* & *dekanys* vn-to John þat þei schulde
 axe hym wo art þou / & he knolichede . & denyede
 not . & knolechede þat was not *crist* / & þei axide hym /
 what þerfore art þou ; / art þou heli ; / & he seide nai
 he was not // . art þou a *prophete* ; & he seide nai . / þerfor
 þei to hym / what art þou . þat we 3eue ansuere to
 hem þat sente vs / what seiste þou of þi-self & he
 seide / J a vois of hym þat criet in desert // Dresse 3e
 or make 3e redy . þe wei of þ^e lord . as ysaie þ^e *prophete*
 seide // & þei þat weryn sent . wheryn of þ^e phariseis
 & þei axidyn hyn & seidyn þerfor . what baptises þou
 3if þou art not crist . ne hely ne a *prophete* / John an
 suerde to hem seiynge / I baptise in water þe myd
 dys for soþe of 3ow . whom 3e knowe not / he is þat
 after me is to come . þat is maad bifore me of . whom
 J am not worþi . þat j vn-do þe pownges of his
 schoon / þes þingys weryn don in bethanye ouer
 Jordan . where John was baptisyng // <lat>Dirigite
via~ domini vbi primus</lat> // þes ben þre wordys of þ^e gospel
 þat John spak to þe peple seiynge þus / Make Ge redi
 þe weie of þ^e lord // & 3e schul vndirstonde þat we
 owen to make redi þre maner weies to hym þ^t
 <fol. 150v>to our~ herte he mai entre in & fouche safe in our~ hertes
 to dwelle // þ^e ferste wai . is clenness of herte / & þis is
 þe wey of chastite or maidenhod & þis is an vnde
 foulyd wey . & þ^e wey of wijsdam . of þ^e which sala
 mon spekyþ *primus* . iiij^o . <lat>*viam sapiencie monstrabo tibi*</lat> /
 þat is / þe way of wijsdam J schal schewe to þ^e / soþly
 þis is þ^e wai of clenness . & þ^e wai of wijsdam / for
 gret wijsdam it is to kepe þ^e herte from vncleanness
 of leccherie / & gret wodnes is it . longe or lityl whi
 le . wilfulli a-vised to dwelle in þ^e filþ^e of leccherie
 wherfor seint *gregorius* seþ . <lat>*Que est maior infama quius*
delectacione momentanea obligar~ se ad eterna sup
plicia . & amitter~ . suple regna celestia Et idem

Breuis est delectatio fornicationis . f<?> perpetua est pena
 fornicationis</lat> / Schort is þ^e lust of fornicacoun . & euer
 lastynge is þe peyne of fornicacoun / & þerfore we owyn
 to fle þ^e wei of lecherie / for god knoweþ hem not þat
 wendyn þerbi . as salamon seiþ *primus* xxx þat god vnkno
 wyþ þre þingis & þ^e laste of hem . is þ^e wei of þ^e 3on
 ge man in his 3onge / & þ^t is seid / <lat>Talis est via
 mulieris adultere que comedit & tergens <?>
 dicit . *non sum operata malum*</lat> / þat is . Such is þ^e weie
 of a womma~ auontres<?> þ^e which etip . & wipip hir
 mouþ . & seiþ / J haue don noon harm / & dauid seiþ
 in þ^e sau3ter . <lat>via illorum sit lubricionis</lat> / þe wei of hem
 is mad derk & sledir / Certis he þat wendip bi þis
 weie . makip redy in is herte a dwellyng place
 of þe deuyll // Forsope it is not semely þat þ^e kyng
 þat is kyng of kyngis & lord of alle lordys to dwel
 le in a derk hostrie ful of styngkyng clay & oþer
 vnclennesse / & suche ben þ^e hertys of leccherous men
 & wommen / & þerfor . þat *crist* come in to oure hertys . we
 muste caste out al vnclennes of lecherie & þerfore
 seiþ Jamys <lat>Abicientes omnem mundicia~ & habun
 <fol. 151r>danciam malicie</lat> . þat is . castynge a-way alle vnclens
 nesse & habundance of malice / Bi vnclennes mai
 be vndirstondyn . þe synne of lecherie / & be plente
 mouste of malice . is vndirstonde schrewyd desy
 ris of herte & euele þou3tys & euyl biholdyngys . &
 schrewyd speche . þat corumpyn gode condiciouns //
 Alle suche cursidnes . we owyn to caste a wai from
 our~ hertys . 3if it be so þ^t we wole worþili resceyue
 crist in to our~ soulis . þat mai make vs saaf & þe
 apostil seiþ // <lat>Fornication & omnis mundicia non nominetur
 in vobis . sicut decet scons<?></lat> / þat is . Fornicacio forsop^e
 & vnclennes . be not nempnyd in 3ow . but puttip it
 clene a-wai . as it be semyþ holy men / Filþe or foule
 speche or harlotrie þat perteynip not to honeste . be it
 not nempnyd a-mongys 3ou / & so is þe firste way
 mad redi . & þat is be clennes of herte & so it is seid
 <lat>in ecclesiastico . j^o . Qui timet dominum . & primus . xxij^o . Cui diligit
 cordis mundiciam . habebit amicu~ regem</lat> / þat is . he þat

louyþ clennes of herte . schal haue þe kyng hys frend
 þat is crist . þe secunde wai . is þe wai of meknesse
 & be þis wai wente crist whan he coom don from
 heuene in-to þe maidenys wombe / & þer he took þe schap
 of a *seruant* <lat>Exmanuiuit semet *prium* formam serui
 accipiens</lat> Forsopþe more meknes was neuyr schewid
 þan god of heuene & of erþe schewide whan he
 took þe forme of a *seruaunt* & þat he wolde be also
 a-mongis his *seruauntys* . as mynyster & a *seruaunt*
 of hem / & þis wei made redy . þe glorius maydyn
 to hir sone / & þerfore sche disseruede to conceyue &
 bere crist goddis sone of heuene / wherfor sche saiþ
 <lat>Refrexit humilitatem ancille sue</lat> þat is . he be-held
 þe meknesse of hys hand-maiden / & þis wai of
 meknesse . owyn we to make redi in our~ hertys
 to god as ysaie seiþ / <lat>Parate viam domino rectas facite
 <fol. 151v>semitas dei mi<?></lat> þat is . Make 3e redi þe wai of þe lord
 make 3e ri3te pathis of our~ god in desert or wildirnes
 <lat>Omnis vallis implebitur & omnis mons & collis humiliabitur</lat>
 þat is . Jche valei schal be fillid . & iche hil & topet of hil
 schal be bowid be þe valei . is þe make man vndirston
 de . þat schal ben maad hi3 in euer-lastyng ioie & bi
 montayns ben vndirstondyn proud men & hi3e men
 þat is þe ende schul be lowyd in euer-lastyng dampna
 cioun . / for as salamon seiþ / <lat>prouerba xxix . humilem suscipiet
 gloria . & superbum sequitur humilitas</lat> . þat is . glorie or ioie
 schal take þe meke & mekenes folwyþ þe proud ma~ /
 & þerfor we owyn in oure hertis to make redi bi remouyng
 or puttyng a-way al pride & elasion~ & coueitynge
 of hi3 a state from oure hertis / as is is seid <lat>k^m<?> . vij^o . pre
 parate corda *vostra domino* & illi soli *seruite* . & auferte de
 medio mei *balam* & *ascaroth*</lat> þat is . Make 3e redi 3our
 hertis to þe lord . & only *serue* 3e to hym / & bere 3e a-way
 baalam & ascarot from þe myddys of me / Baalam
 is to seie an ouerhi3er or an ouergoer / & þ^t be-tokenyþ
 proude men / for bi her~ pride . þei wole be a-boue alle
 opere & ascarot is to sai a cracche . in þe which ben two
 þingis . mete & dunge in mete is glotonie bi-tokned
 & in dunge is lecherie / & þerfore mote we bere a-way



from þe middis of oure lijf pride glotonye & lecherie
þat is to seie . from our~ hertys & þ^e þridde wai . is þ^e
wai of pees ther-of spekiþ 3acherie iohn baptistis
fadir <lat>Jlluminare<?> domine hijs qui in tenebris sedent ad diri
gendos pedes nostros in via~ pacis</lat> . þat is . lord li3te þou
to hem þat sittyn in derknessis to dresse oure feet
in-to þ^e war of pees . & salamon seiþ / þe waies of hym
faire weies . & alle þ^e papis of hym pesible soþ it is
þ^t þe waies of crist be pesible