

<County: Gloucestershire>

<Code: L7200>

<MS reference: London, British Library, Harley 2398>

<Text: Treatise on the ten commandments; Wycliffite exposition of Pater Noster>

<fol. 96r>schep & heyneſſe of þis worlde he deneyde hem þat & or
 deynede hem passioun . And byleue techen ous he dyde al
 for þe betere & so scholde we sue him yf we wille be
 his children & loue him more þan þe worlde or oure veyn
 name & so god forbeden nouȝt bodylyche worschep bot þen
 ke on manere of .^[it] & mesure it by resoun & so it is laweful men
 to procure for here children rycheſſe of þe worlde more þan
 þey to hem For as seynt poul seȝþ Fadres tresoureþ to
 children more þan children doþ to hem for þay louen hem
 more as god louen man more þan man may loue god and
 herefore man may neuer loue god to moche . Herefore þis
 fader god & holy church eoure moder we scholde worsche
 þe nyȝt & day praynge to god oure fader to encrease and
 to fulfille þe nombre of alle þat schal be saued . In þis
 manere þou schal worsche þy fader & moder & þyn el
 dres bodylyche & gostlyche & þis is þe fyrste commaunde
 ment of þis seuene . <gap>

þe secunde commaundement of seuene of þe
 secunde table byddeþ þe shortly nouȝt slee
 þy broþer . and it vnderstondeþ vnskyful sle
 þynge and herefore men seȝþ þat men þat~
 beþ y-kylled by mannes lawe beþ nouȝt slawe of men
 bot þe lawe sleȝþ hem & here yuele dedes . Bot what~
 seȝþ a+grete clerke Suppose we he seȝþ by oure feȝþ
 þat god byddeþ þus þat we scholde kille no man wiþ-oute
 auctorite of him . & so many men kille bestes & wykkede
 men boþe by auctorite of lawe & elles no wyse resoun dry
 uen men to holde þis commaundement . Syþ eche man of þis
 worlde is broþer to oþer & eke neȝebore to oþer by ordynaunce
 of god who scholde þanne oþer wyse vnkyndelyche kille

his broþer . for as we beþ alle þe children of adam oure fa
 <fol. 96v>der so we beþ alle þe children of god & alle þat schal be
 saued haþ holy churche here moder & so as me þenkeþ no
 +man scholde kylle oþer by auctorite of þe lawe bot yf he we
 re sykere þat godes lawe bad it & þanne myȝte he ywyte
 þat he brake nouȝt godes heste al yf he kyllede him ne fel
 nouȝt fro charite syþ boþe loue & sorwe scholde meue
 hem to do so & nouȝt his owene vengeaunce & þus as me
 þenkeþ a man may kylle an oþer as men clepeþ hange-men
 & hederys of mannes lawe & þus godes lawe spekeþ whan
 we scholde lyue For of þis lawe we beþ certeyne þat it
 byddeþ nouȝt kylle a man bot yf it be resoun & graciously
 & profetable yf takeþ .^[it] wel so þat it were betere him to be
 kylled so þan for to lyue forþe vnpunesched for his tres
 passe & so yf eny trespasser aȝene mannes lawe taketh
 his dey in charite it ys medful for him . Bot muche more
 peyne deserueþ man for synne bot . J . can nouȝt see þat
 eny man scholde putte þis peyne on a+man wiþ-oute auc
 torite of god . ¶ Bot wete we wel þis commaundement is
 syb to many synnes for seynt+Jon seyþ þat ech man
 þat hateþ his broþer is a+man-sleer ȝe ofte tymes more to
 blame þan he þat sleep his body for þe synne is more
 & by þis skyle a bachbyter is a mansleer . And he that
 scholde ȝeue gostlych fode & feyleþ þer-ynne & so eche
 man þat synneþ in eny dedly synne . synneþ aȝenst
 þis commaundement as it is of oþer For who so euere con
 senteþ to sleynge synneþ aȝenst þis commaundement and
 is a mansleer bot as clerkes seyþ . Vpon syxe maneres
 ys þis consentynge do & men scholde knowe i&t . He con
 senteþ to þe yuel þat worcheþ wiþ þer-to . he þat defendeþ
 & conseyleþ þer-to . he by whos auctorite ys þe yuel y-doo
 He þat wiþdraweþ his helpe or scharp repreuyng whan
 <fol. 97r>he myȝte do it & scholde by godes lawe & among alle syn
 nes by whiche þe fend begyleþ men non ys more sutyl
 þan suche consente . & herefore þe prophetes of þe olde la
 we tolde men pereles tyl þay suffrede deþ & in þis cause
 þe apostoles of crist were martyred . & we scholde yf we
 were trewe men bot cowardyse & defaute of loue of ou
 re god makeþ ous sterte a+bak as traytours doo & so yf þe

grounde were sowt in remes þer were fewe prestes oþer
 seculeres þat ne were mansleeres vpon som maneres
 & specially prelat³ þat sleep here broþer in many weyes
 For þey scholde preche hem & teche hem godes lawe : and
 by neglygence of hem þey beþ gostlyche sleye & þes schol
 de stonde as postes aʒenst tyrauntes & telle hem how by
 godes lawe þey scholde lede þe peple & þis is a pryuy
 synne þat prelates reccheþ nouʒt & her-by þay sleep of
 te boþe lordes & communes & brekeþ þis commaundement~ //
 Alle þes seuene commaundement³ of þe secunde table te
 cheþ a man how he schal haue him aneintys his euene
 cristene boþe to his frende & to his enemy bot þer is noþyng
 more contrarious to þis þan is wrongful manslawte
 þerfore euery man skillefullyche & kyndelyche scholde fle &
 enchewe suche manslawt for as seyþ þe wyse man in
 his boke Eueryche best loueþ þat best þat is lyche to him .
 muche more by weye of kynde scholde man þat is resona
 ble in alle þynges he scholde do none manslawt & þis
 we scholde knowe by pure resoun . For resoun wolde syþ
 alle onlyche god ʒeueþ putteþ in lyf into þe body whan
 him lykeþ . So to him alone it longeþ to take þe soule out
 of þat body whan him lykeþ for þou wost neuere whanne
 it is goed to þy soule to be take oute : whan to abyde . whan
 it is ordeyned to ioie whan to peyne for it is longynge
 <fol. 97v>to god to knowe þat knoweþ alle þyng & nouʒt to þe~ //
 Wherefore to him alone it longeþ to ʒyue lyf & to sle+wham
 it best lykeþ . And in tokene of þat þis synne ys so orry
 ble & vnkyndely þis on of þe synnes þat in holy wryt
 cryeþ to god vengeance as wytnesseþ god him-self in
 þe fyrste boke of holy wryt . Lo seyþ god to caym þe voys
 of þe blod of þy broþer cryeþ to me from þe erþe . For þis
 commaundement ʒe schulle vnderstonde þat þer is þre maner
 of manslawt þat is to seye boþe of honde & of tunge
 & of herte or of wyl . Þan man sleep a man with his
 his honde þat smyteþ his broþer in violence where þurgh
 his bodyly strengþes beþ enfybled & his lyf y-schorted oþer
 wrongfullyche wiþ-draweþ his bodylyche sustynauce . And
 he sleep a+man wiþ his tunge þat conseyleþ or procureþ his
 deþ or falslyche lyeþ on him wherfore his profyt is lette or

abreched . Also he sleep a man wiþ his tunge þat for hate
 enuye or mede bryngeþ a good man or a womman out of he
 re goode name or fame wiþ fals sclandrynge of here
 tunge & alle suche in as muche as in him is byfore god
 þey sleep hem . He sleep a+man in herte & wyl þat wyl
 neþ or desyreþ mannes deþ for eny worldlyche goed or
 eny worldlyche cause or trespas y-do to his persone or ha
 teþ him in herte . for seynt Jon seyb . he þat hateþ his
 broþer is a+mansleer & þus whan a man oþer womman bereþ
 enuye or haterede in herte to here euene cristene willynge
 wrongfullyche or enuyouslyche þat myschyf or vengeaun
 ce falle vpon hem & þerto curseþ in herte & in mouþ he
 is a mansleer & alle suche in þat þat in hem ys þay doþ
 perylous manslawt . for þey sleep here owene soule and
 also here euene cristene & þerfore god byddeþ þat þ^u schalt
 noþer wiþ honde ne wiþ tunge ne wiþ herte do no manslawt
 <fol. 98r>þe þrydde commaundement of god in þis secunde
 table forfendeþ men & wommen to synne in eny
 manere of lecherye . And þis commaundement of god
 seweþ wel þat oþer goynge next by-fore þe why
 che forfendeþ to sle man in his persone . and þis forfendeþ
 to sle man in his felawe . For as þe gospel techeth Man
 & womman wedded beþ on persone by þe lawe of god & þer
 fore þes lechours þat fouleþ on of þes sleep in a maner
 þe felawe of it . and as we seyde of mansleyng so it
 ys of lecherye . som is bodylyche & oþer is gostlyche : Bo
 dyliche lecherye is in many maneres somtyme vnwed
 ded man fouleþ vnwedded womman & þis is cleped com
 munlyche symple fornyacioun . And yis word lecherye
 enemy contrarye to þe vertue of contynence & of chastyte
 is a+brennyng appetyte oþer a+coueytse of a lecherouse
 wyl hyynge fulfille þe lecherous delectacioun of consen
 tyng of resoun . For whenne þat resoun wiþ þe whiche eue
 ryche cristene man & womman scholde gouerne hemself
 wiþstondeþ nou3t þylke lecherous appetit bot 3eueþ ful
 consent to do þulke synneful dede anon he synweþ ded
 lyche þey he be let fro þe dede doynge . for in þre-fold
 manere a+man or womman may synwy dedlyche on leche
 rye ¶ Furst on herte wendynge & turnynge wytyng

lyche & wylfullyche vnclene & wykkede lecherous þou3
 tes by-cause of schrewed delectacioun in þou3te . for þe
 wyse man seyþ in his bode þat wykked þou3tes departeþ
 a man fro god . Also crist himself in þe gospel seyþ . He
 þat seeþ a womman in suche entente to coueyty to tres
 passe wiþ hure anon he seyþ þat man haþ y-do leche
 rye wiþ hure on herte & þis same resoun may be vn
 derstonde of wommen . ¶ Þe secunde manere ys whenne

<Tranche 2>

<fol. 168r> & oþer poyntes of holy wryt nedeful to here Soules and
 þey to do þer-after wheþer it be y-tolde to him or wryten in
 latyn or in englyssch or in frensche or in duchyssch oþer
 in eny oþer langage after þat þe peple haþ vnderston
 dyng & þus clerkes scholde ioie þat þe peple haþ knewe go
 des lawe & trauayle hem-self busylyche by alle þe goede
 menes þat þey my3te to make þe peple knowe þe treu
 þe for þis was þe cause þat ihesu crist bycam man & suf
 frede deþ on þe croys so þat by kepyng of his lore þe pe
 ple my3te ryse fro deþ & come to þe lyf þat haþ none
 ende & yf any clerke wolde contrarye þis who schal be
 dampned bot such a quyke fende &c .

Þerfore þe seuene askynges of þis prophetable pray
 er scholde men lerne & reule hem-self þer-after .

Þe firste askyng þat is answeyng to þe fader is seyde
 on þis maner Fader oure þat art in heuenes yhalwed
be þy name Of þis wytty lore of crist may be meued þre
 questiouns . þe firste why we seye oure fader & nou3t my
 fader . þe secunde why we seye þat art in heuenes . rap
 þan in heuene . þe þrydde why we seye halwed be þy
 name seþþe þe name of god in him-self may nou3t be
 appaired noþer amended . ¶ As to þe firste we schulle y-wy
 te þat crist whanne he tau3te ous to seye oure fader he be
 toke ous mekenesse & bad ous fle pryde & þat we so lowe
 & so synful wrecches whanne we hadde mynde of hey
 nesse & þe power of oure god & þerto of grete grace of þis
 ryche lord we scholde loue him þe more & myldelyche as
 ke of him as þe childe of þe fader þyng þat ous nedeþ .

For þe grettere þat a+lord is & þe more gracious þat he is
 to pore men þe more he is to be loued . And þerfore seyth
 crist . Lerneþ of me for . J . am meke & mylde of herte & 3e
 <fol. 168v>schulleþ fynde reste in 3oure soules . ¶ Wherefore we
 alle scholde be mek & specialych prestes & nou3t boste of
 here holynesse & goede dedys þat þey supposeþ þat þey
 haue y-do bot wylne for to haue of gode dedys of here
 broþeryne as here broþeryne desyreþ to haue part of
 herys & so fulle þey nou3t to oþere part of here meritys
 na+more þan þey wille bye part of oþer mennes for boþe
 it is symonye & also it longeþ to god to partye suche
 meritys & it is nou3t in erþelyche mannes powere . late god
 þerfore dele as him lykeþ . þus techeth god in <rbd><gap></rbd> the
 gospel & seyth þus whanne 3e haue do alle þyng wel
 seyeth we be vnprofetable seruant3 . & þus knowynge
 oure owen wyckednesses mekelyche in þis prayer we sch<?>l
 de clepe god oure fader & nou3t my fader by stynkyng
 pryde holdyng ous self worþyer to god þan oþer trewe
 men . ¶ As to þe secunde poynt . why we seye þat art
 in heuenys rapen þan in heuene . we schulle vnderstonde
 þat heuenes in þis place beþ vnderstonde cristen men
 nes soules þe whiche as holy wryt seyth beþ þe see
 tes of god & so alle þylke yat schulleþ be in blysse af
 ter þe dome . ry3twyslyche may be cleped holy churche
 bot now holy churche is seyð to be disposed on dyuers
 maners . First it fy3t here in erþe & resteth nou3t clerly
 che fro synne bot 3it by trauaile & sorwe of herte de
 syreþ to come to blysse . wherefore it is ry3tfullyche y
 clepyd þe fy3tyng churche to þis churche spekeþ crist &
 seyth . beþ stronge in bataille & fy3teþ wiþ þe olde ser
 pent þe deuel & 3e schulle take euerlastyng kyngdom .
 ¶ On þe secunde manere is þe churche y-seyd to be
 disposed for þulke þat beþ passed out of þis worlde &
 3it beþ nou3t come to reste of lyf in blysse bot resteth
 <fol. 169r>in purgatorie & suffreþ peyne for synne abydeþ þe mer
 cy of god to delyuere hem oute of peyne & whanne þe chur
 che is þus disposed it is ycleped þe restyng churche and
 her of spekeþ seynt poul whanne he seyth þat fuyr
 schal proue þe work of eueryche / / ¶ On þe pryde manere

is holy church y-seyd to be disposed for þulke þat beþ
 y-passed fro sorwe & payne to ioie euer lastyng haue
 ouercome þe synne & sorwe of þis worlde & beþ pas
 sed payne þat comeþ bot for synne & haue wonne þe
 reste of euerlastyng blysse & herefore it is y-cleped the
 church of ouercomyng . of þus church spekeþ þe prophete
 & seyþ . Seyntes schulle ioie in glorie & so al holy chur
 che schal be ouercomyng after þe day of dome & be oute
 of myschef of þe worlde & alle opere paynes & be in ioie
 wiþ here spouse crist ihesu þat techeth man to be meek
 & to suppose opere as goed or betere þan he by þe dedys þ^t
 he seep reuled by cristes lawe & so to seye mekelyche
 in prayer . oure fader þat art in heuenes & nou3t in he
 uene as yf he supposeþ nou3t his broþer as goed as
 him-self . ¶ As to þe þrydde questioun how þe name
 of god in him-self may nou3t be holyer þan it is & 3it
 it is seyð to be maad holy whenne cristen mennes
 soules lyche þe holy trinite is reuled by brennyng lo
 ue after cristes lawe for take a berille ston & holde it
 in a cleer sonne & so þat ston wol take hete of the
 sonne & þanne maist þou wiþ tendre gete fuyre of
 þat ston to do þer wiþ what þe nedeth . Ry3t so put al
 þy mynde al þy soule to þe verray sone of crist ihesu
 & þou schalt cacche hete & brennyng loue to þy god &
 þou schalt haue ly3t of vnderstandyng by þe techyng
 of his lawe as muche as is nedeful to þe & ensample
 <fol. 169v>of goede lyuyng to þy ney3ebore bysyde & ry3t as the
 berille ston take nou3t hete for to 3eue ly3t bot by the
 sonne & þe sonne schyne nou3t in þe berille ston for to
 make him-self bry3tere or hattere bot þat þe berille may
 take hete & 3eue ly3t by þe sonne . Ry3t so crist techeth
 ous nou3t to praye þat his name be halewed for þat we
 scholde make him more holy in him-self bot þat we
 þurgh presyng of him & trewe reulyng after his lawe mo
 we be maad holy & brennyng in charite to god & to oure
 euen cristen as þe vntendere wex makeþ no preynte in
 þe seel bot þe seel makeþ a preynt in tendere wex .
 ¶ Also þes proude clerkes symoniours silleres of þer
 down & indulgences of confessiouns & oper holy dedys . false la

wyours wyckede Juriours & cursede aduocat³ disseyua
 ble notaries & alle fals aquestes grete swerers vengea
 ble fendes proude men & coueytous glotouns & lecheours
 bacbiters & pursuers of godes trewe seruant³ & oþer su
 che lymes of þe fende may nou³t medefullyche seye
 Fader oure þat art in heuenes yhalwed be þy name
 tylle þey amende hem of here euel lyuyng & þerfor seyþ
 crist in his gospel . // ¶ Nou³t euery man þat seyþ to me
lord lord schal entre in-to þe kyngdom of heuenes bot
he þat doþ be wil of my fader schal entre in-to þe kyng

¶ dom of heuenes

ÞE secunde part of þis //

worþy . <mrg>prayer</mrg> þat in a+maner is apropried to þe sone is seid
 in þes wordes . Come to þe þy kyngdom þe kyngdom of
 god in holy wryt is vnderstonde on dyuers maners & so he
 re it may ry³tlyche be take for þe fy³tyng churche þe whi
 che wolde desyre to regne in blysse wiþ ihesu crist her spou
 se as sone as it is his wille for vpon þis condicioun we
 scholde desyre as seynt poul techeth ous to passe out
 <fol. 170r>of þis wrecchede lyf & come to þe blysse euere lastyng
 for þat is mucche betere & syþþe crist is þat noble man
 þat cam fro heuene into þe lowe erþe to take ous fro
 þis kyndom þat byfore were y-lost þurgh Adam-is syn
 nes & þat suffrede deþ on þe rode tree . & bou³te ous al
 le aʒen to ioie of þe fader for sauacioun of mankynde
 wel may þe trewe cristen peple be clepyd godys kyng
 dom and ry³t as we beþ tau³t in þe fyrst axynge to
 destroye pryde by verraye mekenesse whanne we seyþ
 Fader oure þat art in heuenys halewede be þy name .
 ry³t so we beþ ytau³t in þys secunde axynge to des
 troye enuye aʒens oure euene cristen wiþ parfite cha
 rite whanne we seyþ . ^[come] to þe þy kyngdom and as it is
 nedeful in þe firste axynge specialyche to haue profyt
 feyþ þat god oure fader is in heuenys so it nedeþ spe
 cialyche in þis secunde axynge þat we haue hope þat
 alle þylke þaty we supposeþ be his kyngdom schulde
 regne wiþ him in+blysse of heuene .
 ÞE prydde axynge of þys holy prayer þat is an
 sweryng to þe holy goost is y-seyde in þese wor



des . Be þy wylle y-do in erþe as it is in heuene By þe
se wytty wordes we beþ y-tau3t to haue goede wille to ou
re euen cristen & to reule oure soules after þe holy gost
& nou3t after þe luste of þe flesche . for þe spiryt co
ueyteþ contrarious to þe flesche . & þe flesch to þe spi
ryt as seynt poul telleþ & ry3t as in þe firste axyng
we beþ y-tau3t to haue *perfy3t* feyþ & in þe secunde go
ede hope . So in þe þrydde we beþ ytau3t to haue par
fy3t charite to god & oure euen cristen for þe most of
þese þre *vertues* as seynt poul techeth is charit For
feyþ & hope schulle cesse in man whanne he comeþ