ſit bñplacitū deo. Et nolite cōicare opi
bus īfructuoſis tenebrarū: magis aūt re
darguite. Que. n. in occulto fiūt ab ipis
turpe eſt ⁊ dicere. Oia aūt q̄ arguunt. a
lumine maīfeſtantur. Oē eni qđ mani
feſtat lumē eſt. Propter qđ dicit. Sur
C ge q̄ dormis ⁊ exurge a mortuis ⁊ illūia
ol. 4. b bit te chriſt⁹. Uidete itaq; frēs quō cau
te ambuletis: nō quaſi inſipiētes ſed vt
ſapiētes redimētes tps. quoniam dies
mali ſūt. Propterea nolite fieri impru-
o. 12. a dentes/ ſed intelligētes q̄ ſit volūtas dei
heſſal. 4. a Et nolite inebriari vino in q̄ eſt luxuria
ſed implemini ſpūſancto. loquētes vob
metipſis in pſalmis. hymnis et canticis
ſpiritalib⁹ cātātes ⁊ pſallētes in cordib⁹
veſtris dño: grās agētes ſemp p oīb⁹ in
noīe dñi nr̄i ieſu chriſti deo ⁊ patri. Sub
ol. 3. c iecti inuicē in timore chriſti. Mulieres
Pe. 3. a viris ſuis ſubdite ſint ſicut dño: qm̄ vir
caput eſt mulieris ſicut chriſtus caput ē
D eccleſie: ipſe ſaluator corpis eius. Sed ſi
cut eccleſia ſubiecta eſt chriſto: ita ⁊ mu
ol. 3. c lieres viris ſuis ī oīb⁹. Uiri diligite vxo
res vr̄as ſicut ⁊ chriſt⁹ dilexit eccliam: et
ſeipm tradidit p ea vt illā ſanctificaret
mūdans eā lauacro aque in verbo vite
vt exhiberet ipſe ſibi glorioſā eccliā nō
hn̄tē maculā aut rugā aut aliqđ hmōi.
ſed vt ſit ſancta ⁊ īmaculata. Itaq; ⁊ viri
debēt diligere vxores ſuas: vt corpa ſua
Qui ſuā vxorē diligit. ſeipm diligit. Ne
mo eni vnq; carnē ſuā odio habuit: ſed
nutrit ⁊ fouet eā ſicut et chriſtus eccliā
q; mēbra ſumus corpis ei⁹ de carne eius
en. 2. Eſō. 4 et de oſſib⁹ ei⁹. Propter hoc relinquet hō
at. 19. b patrē ⁊ matrē ſuā: et adherebit vxori ſue
ar. 10. a et erūt duo in carne vna. Sacramētū
Cor. 6. d hoc magnū eſt. Ego aūt dico in chriſto
et in eccia. Uerūtñ et vos ſinguli vn⁹
quiſq; vxorē ſuā ſicut ſeipm diligat vxor
A aūt timeat virū ſuum. VI
ol. 3. d. Filij obedite parentib⁹ vr̄is ī do
o 20. Mat. 19 f mino: hoc eni iuſtū eſt. Hono
Luce. 13. d ra patrē tuū ⁊ mrēm tuā: qđ eſt
ar. 10. c mandatū primū in pmiſſione: vt bn̄ ſit
ccl. 3. tibi. ⁊ ſis longeu⁹ ſup terrā. Et vos prēs
nolite ad iracundiē puocare filios vr̄os

ſed educate illos in diſciplina ⁊ correptō
ne dñi. Serui obedite dñis carnalibus Col. 3. d
cū timore ⁊ tremore. in ſimplicitate cor i. Pe. 2. c.
dis vr̄i ſicut chriſto. nō ad oculū ſeruien
tes q̄ſi hoīb⁹ placentes: ſed vt ſerui chri-
ſti faciētes voluntatē dei ex aīo cū bona vo
lūtate ſeruiētes ſicut dño ⁊ nō hoīb⁹: ſci
entes qm̄ vnuſq̄ſq; qđcūq; fecerit bonū
hoc recipiet a dño ſiue ſeru⁹ ſiue liber. Et B
vos dñi eadē facite illis remittētes mi- Leuit. 19: Ro. 2.
nas: ſciētes q; et illorū ⁊ vr̄ dñs ē ī celi/ et b. Col. 3. d.
pſonarū acceptio nō eſt apud deū. De ce- Act. 10. c. Ja. 2.
tero frēs ɔfortami in dño: ⁊ in potētia vir- b. i. Pe. 1. c.
tutis ei⁹. Induite vos armaturā dei vt Col. 3: b
poſſitis ſtare aduerſus inſidias diaboli:
qm̄ nō eſt nob collucta tio aduerſus car-
nē et ſanguinē. ſz aduerſus pncipes ⁊ po
teſtates aduerſus mūdi rectores tene-
brarū harū ɔtra ſpiritalia neq̄tia ī celeſti
bus. Propterea accipite armaturā dei vt C
poſſitis reſiſtere ī die malo: et in oīb⁹ pfe
cti ſtare. State ergo ſuccincti lūbos ve-
ſtros ī veritate ⁊ induti loricā iuſticie: et
calciati pedes in pparatōe euāgelij pacis
In oīb⁹ ſumētes ſcutū fidei in quo poſ- Eſaie. 59.
ſitis oīa tela nequiſſimi ignea extingue- i. Teſſal. 5. b
re et galeā ſalutis aſſumite. et gladiū ſpi
rit⁹ qđ eſt verbū dei. p oēm orōem ⁊ obſe
cratiōnē orātes oī tpe in ſpū et in ipo vi
gilātes in oī inſtātia ⁊ obſecratōe p oīb⁹ D
ſanctis ⁊ p me vt det mihi ſmo in aptō-
ne oris mei cū fiducia notū facere miſte
riū euāgelij: p q̄ legatōne fungor in cate
na iſta: ita vt ī ipo audeā put oportz me
loqui. Ut aūt ⁊ vos ſciatis q̄ circa me ſūt
quid agā oīa vobis nota faciet tychicus
chariſſimus frater ⁊ fidelis miniſter in do-
mino quē miſi ad vos in hoc ipm vt co-
gnoſcatis que circa nos ſunt: et ɔſoletur
corda vr̄a. Pax fratrib⁹: et charitas cū fi
de a deo prē noſtro et domino ieſu chri-
ſto. Gratia cū omnibus qui diligunt do
minum noſtrū ieſum chriſtum in incor-
ruptione. Amen.

Explicit epiſtola Pauli ad Ephesios
Incipit argumentū in epiſtolam ad
Philippenſes. A

Phylippenſes ſunt macedo/
nes. Hi accepto verbo verita/
tis ꝑſtiterūt in fide: nec rece/
perūt falſos apl'os. Hos col/
laudat apoſtolus. ſcribens eis a Rhoma
de carcere ꝑ epaphroditū.

Explicit argumentū. Incipit epiſtola
Pauli ad phylippenſes. Capl'm I

A Aulus ⁊ thi
motheus ſerui ieſu chri
ſti: omnibus ſanctis in
chriſto ieſu q̄ ſunt phy/
lippis cū ep̄is ⁊ dyaconi
bus. Gr̄a vobis ⁊ pax a deo p̄re noſtro ⁊
dn̄o ieſu xp̄o. Gr̄as ago deo meo in om̄i
mēoria vr̄i ſemꝑ in cunctis oronibꝫ me
is ꝓ oībꝫ vobis cū gaudio dep̄cationē fa
ciens ſuꝑ cōicatione vr̄a in euāgelio xp̄i
a prima die vſq̃ nūc: ꝯfidens hoc ip̄m: q2
q̄ cepit in vobis opus bonū ꝑficiet vſq̃
in die̅ xp̄i ieſu. Sicut eſt mihi iuſtū hoc
ſentire ꝓ oībꝫ vobis: eo ꝙ habeā vos in
corde ⁊ in vinculis meis ⁊ in defenſione
⁊ ꝯfirmatiōe euāgelij: ſocios gaudij mei
B oēs vos eſſe. Teſtis em̄ mihi eſt d's quō
cupiā om̄s vos eſſe in viſceribꝫ ieſu xp̄i.
Et hoc oro vt charitas vr̄a magis ac ma
gis abūdet in om̄i ſcia ⁊ in om̄i ſenſu: vt
ꝓbetis potiora vt ſitis ſinceres ⁊ ſine of
fenſa in die̅ xp̄i: repleti fructu iuſticie ꝑ
ieſum xp̄m in gl'iam ⁊ laude̅ dei. Scire
aūt vos volo fratres: quia q̄ circa me ſūt
magis ad ꝓfectū venerūt euangelij: ita
vt vincula mea manifeſta fierent in xp̄o
oī p̄torio ⁊ in ceterꝫ oībꝫ. vt plures e fra
tribꝫ in dn̄o ꝯfidentes in vinculis meis
abūdantius audirēt ſine timore verbū
dei loqui. Quidā q̄dē ⁊ ꝓpt' inuidiā ⁊ cō
tentione̅. quidā aūt ⁊ ꝓpter bonā volūta
te̅ xp̄m p̄dicant. Quidā ex charitate: ſcie̅
tes q̄m in defenſiōe euāgelij poſitus ſū.
Quidā aūt ex ꝯtētione xp̄m annūciant
nō ſyncere. exiſtimātes p̄ſſurā ſe ſuſcita/
re vinculis meis. Quid em̄? Dū omni
mō ſiue ꝑ occaſione̅ ſiue ꝑ veritate̅ chri/
ſtus annunciet': ⁊ in hoc gaudeo. ſed ⁊ gau
debo. Scio em̄ q2 hoc mihi ꝓueniet ad
ſalute̅. ꝑ vr̄am orōnem ⁊ ſubminiſtrati
one̅ ſp̄us ieſu xp̄i: ſc'm expectatione̅ ⁊ ſpe̅
meā q2 in nullo cōfundar. ſ3 in oī fiducia
ſic ſemꝑ ⁊ nūc magnificabit' xp̄s i corpo/
re meo: ſiue per vitam ſiue per mortem
Mihi em̄ viuere xp̄s eſt ⁊ mori lucrum
Q2 ſi viuere in carne. hoc mihi fruct' ope
ris eſt, ⁊ q̄d eligā ignoro: coartor aute̅ e 2. Re. 14.
duobꝫ deſideriū h̄n̄s diſſolui: ⁊ eſſe cum Daniel. 13.
xp̄o multo magis melius ꝑmanere aute̅ C
in carne: neceſſariū ꝓpter vos. Et hoc cō
fidens ſcio: q2 manebo et ꝑmanebo oībꝫ
vobis ad ꝓfectu3 vr̄m ⁊ gaudiū fidei: vt
gratulatio vr̄a abūdet in xp̄o ieſu in me
per meū aduētū itex ad vos. Tm̄ digne
euangelio xp̄o ꝯuerſami vt ſiue cū vene
ro ⁊ videro vos. ſiue abſens audiā de vo
bis: q2 ſtatis in vno ſp̄ū vnanimes col/
laborātes fidei euāgelij: ⁊ in nullo terrea
mini ab aduerſarijs q̄ eſt illis cauſa ꝑdi
tionis: vob aūt ſalutis. ⁊ hoc a d̄o. Quia
vobis donatū eſt ꝓ xp̄o nō ſolū vt in eu3
credatis: ſed vt etiā ꝓ illo patiamini ide̅
certamen h̄n̄tes q̄le ⁊ vidiſtis in me: et
nunc audiſtis de me. II A

Si qua ḡ ꝯſolatio in xp̄o ſi q̄d ſo
latiū charitatꝫ ſi q̄ ſocietas ſp̄ūs
ſi qua viſcera miſerationis: im/
plete gaudiū meū. vt ide̅ ſapiatis eande̅
charitate̅ h̄n̄tes: vnanimes idip̄m ſcien
tes: Nihil per ꝯtentione̅ neq3 ꝑ inanem
gloriā: ſed in humilitate ſuperiores ſibi
inuicem arbitrantes: nō que ſua ſūt ſin
guli ꝯſiderantes ſed ea que aliorū. Hoc
em̄ ſentite in vobis: quod ⁊ in xp̄o ieſu.
Qui cū in forma dei eſſet: nō rapinā ar
bitratus eſt eſſe ſe equale̅ deo: ſed ſemet
ip̄m exinaniuit formā ſerui accipiens in
ſilitudine̅ hoīm factus ⁊ habitu inuen/
tus vt hō humiliauit ſemetip̄m factus
obediēs vſq̃ ad morte̅ morte̅ aūt crucis
Propter q̄d ⁊ de' exaltauit illū ⁊ dona/ Heb. 2. c
uit illi nomen q̄d eſt ſupra om̄e nomen B
vt in noīe ieſu oē genu flectat' celeſtiu3 Ro. 14. b.
terreſtriū ⁊ infernox. ⁊ oīs lingua ꝯfite
atur q2 dn̄s ieſus xp̄s in gl'ia eſt dei p̄ris