

The Noble Lesson: A sermon translation taken from original languages

by

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Abstract

The original text of this magnificent sermon, set to metrical verse in a once-influential language known as Occitan, can now be provided in slightly modified form from the 1888 Paris publication *La Noble Leçon, texte original d'après le manuscrit de Cambridge*. It has been translated based on consultation with the original Occitan as well as the parallel French column provided in that document. The verse divisions remain consistent between all versions, and the larger subdivisions are derived from another source than that provided. We present the English as well as the original language version side-by-side.

Internal evidence supports the claimed date of writing, late in the 12th century AD, as accurate. The doctrines of the medieval state church which existed at that time are criticized, while conspicuously omitting many innovations which were to come later. No serious objection has been made as to the historical placement of this document in its stated time. The translation here is presented along with a few other sources to provide additional context to the work.

1 Geographical extent



2 Introduction

The source for the sermon under review is a population group from the early and high middle ages, who referred to themselves as Vaudois, meaning those dwelling in the valleys.[1] They are better known to the English speaking world as Waldensians since the 17th century, having been first introduced by the writings of Samuel Morland,[2] who reproduced their many writings including this sermon in a slightly modified form.

The origin of this population has long been confused with that of a related figure, Peter Valdo. This man, who was also known by the name “Waldo” to the English speaking world, was responsible for commissioning a translation of the Holy Bible into the Provençal language of his day, however he can be shown to be just one regional figure, and not the

founder of a new kind of church as he is so often portrayed to be. The earliest Vaudois documents, dating back to A.D. 1120 attest to this fact.[3] These existed approximately sixty years before Valdo came on the scene. Even more persuasive are the contents of these documents, which show, from first principles of Scripture, a common source from which all of their doctrines were derived. That is to say, these churches did not appear in their writings to source their teachings from a prominent contemporary figure, but they always referred directly to Scripture. That becomes apparent in this sermon, as well. This is quite reasonably according to the well-known Biblical principle of the ‘sufficiency’ of Scripture for proving all doctrine. Based on this Vaudois document, they seemed to follow that principle. Regardless, some figures did

exist in the pre-inquisition period. They reappear at the beginning of the Reformation, and several of their writings about the lesser-known intervening time window have come to our attention today, having been limited in the past to French libraries only. We know that their manuscripts had an influence on the translation of the Bible into English in the 16th century at Geneva, which was later brought back to Britain by exiles of Mary I.

The early history of this population must be inferred from political history. Looking at the remote mountain region of Piedmont in question, Gilly writes: “Muratori confirms ... the principality was constantly passing under different sovereigns, and that the people took advantage of these changes to obtain grants favourable to their rights and privileges.”[4] This means essentially that the Kings, Popes and German Emperors in these years were mostly preoccupied with asserting their dominance over each other, and that people in border regions like the Vaudois were often overlooked or expected to look after themselves. It was not until around 1122, with the Concordat of Worms signed, that the faction in Rome began to grow more dominant over these regions. This is the time period when figures like Peter of Bruis and Henry of Toulouse began to oppose that turn of events, though only their enemies’ accounts of their actions survive to this day. Nevertheless, chroniclers of the time do note that these two leaders held the position of credobaptism, and opposed infant baptism.[5] This may be one true charge among many false charges.

Despite these leaders’ deaths before 1150, the political opposition to Rome’s policies in the area continued unabated later into the 12th century,[6] around the time when Peter Valdo commissioned a Bible translation into the common language. These handwritten bibles were later incessantly destroyed by the Roman state church, much as Wycliffe’s unap-

proved bible translations would be two centuries later in England.

In the year 1209, the final war to dominate this region began. This old war was known as the Albigensian Crusade. It was started not only because of Gnostic Manichaeism in the south of France,[7] which was the immediate reason for the attack, but another underlying reason for this war was for pro-Roman forces to fight against the primitive non-conforming churches in these Occitanian regions. These they often confused deliberately with the Gnostics, who called themselves Cathars. “Albigensians” consisted not just of Gnostics, but of anyone who did not conform to the Roman state church.[8][9][10] Our sermon dates to before this attack.

This war was particularly cruel and devastating. The ruling Count Raymond VI was dedicated to defending the religious liberty of his subjects in this region. For this, he has a painting dedicated to him today in the Minnesota Supreme Court, which was made in 1903. Because of Raymond’s dedication, total war was declared against him, where absolutely no prisoners were to be taken. The start of the war saw the Count successfully hold out against larger forces and a papal pretender who was sent against him during the first phase in 1209-1225. The pretender was killed in the siege of Toulouse by a trebuchet. The opening of this war still saw many cities depopulated. For instance, the very first town that was attacked by the crusader forces, named Béziers, by chance was taken almost immediately upon arrival of the hostile army— A historian, Caesarius of Heisterbach, thirteen years afterward recounts: “When they discovered, from the admissions of some of them, that there were Catholics mingled with the heretics they said to the abbot ‘Sir, what shall we do, for we cannot distinguish between the faithful and the heretics.’ The abbot, like the others, was afraid that many, in fear of death, would

pretend to be catholics, and after their departure, would return to their heresy, and is said to have replied ‘Kill them all, for the Lord knoweth them that are his (2 Tim. ii. 19)’ so countless number in that town were slain.”[11]

The second phase of the war lasted from 1225 to 1229, when the Count’s son and successor was defeated by the King of France and forced to sign a treaty which merged his domain to the crown of France. Over time, the Inquisition was successively implemented in what is now southern France, and the Occitanian language slowly disappeared. While the Inquisition appeared across Europe following its beginning at the Council of Toulouse in 1229, it was the most concentrated in those areas of Occitania where the fighting had taken place.

Fragmentary evidence suggests some Occitanians escaped the area, as two entries in English records, one from 1208 and another from 1210, indicate that some small groups known as “Albigensians” were burned at the stake in London in each of those years.[12][13] But another remnant from this war

remained elsewhere, living largely unnoticed along the nearby mountain slopes, not far to the East of the conflicted region. This mountain area would be the Vaudois valleys, which we have mentioned before. These mountains and valleys were considered part of the kingdom of Italy, rather than of France. The immediate sovereigns there were the Counts of Savoy, (and Dukes after 1416). The existence of churches in these valleys is first mentioned in 1332 in a papal document, where their primary settlement was located in the valley of Angrogna, with adjacent valleys occupied by many smaller villages.[14] For more on the subsequent history of these churches, please see parts 2 and 3 of the series titled “History Outline”[15][16].

In 1580, the Biblical manuscript expert Theodore Beza, who had compiled many accurate editions of the textus receptus and was a well-known Bible scholar at Geneva, mentioned these Vaudois in his book on history. Particularly, he credits them with having helped to bring about the first translation of the Bible text into the French language. Excerpts from his book are below:

Les Vaudois du Piémont. lecteurs au *livre des Martyrs*. Ainsi donc l’an 1536 les *Fideles des valées de Piemont*, qui de tout temps ont eu en horreur le siege Romain, et toutesfois par succession de temps avoient aucunement decliné de la pieté, & de la doctrine, envoient à Geneve

sous François I. Livre I. 39

vers *Guillaume Farel*, renommé pour sa doctrine & pieté, deux peronnages, l’un nommé *Jean Girard*, qui depuis a esté imprimeur en ladite ville¹, & l’autre, appelé *Martin Gonin*, lequel aiant esté à son retour emprisonné à Grenoble, y fut noyé le 26 d’Avril secretement & de nuit à la perfuasion de l’Inquisiteur, après avoir tellement resisté aux adversaires de verité, qu’ils ne l’oferent executer de jour².

J. Girard, l’imprimeur. Martin Gonin.

“Thus in the year 1536 the Faithful of the valleys of Piedmont, who were always besieged and horrified by the Romans, and who had never in successive times declined in their piety, or in their doctrine, sent unto Guillaume Farel at Geneva, who was renowned for his doctrine and piety, two characters, one named **Jean Girard**, who has since been a printer in said city, and the other, called **Martin Gonin**, who having been imprisoned on his return to Grenoble, was secretly drowned there on 26 of April, to the chagrin of the Inquisitor, after having so resisted the adversaries of truth that they dared not execute it by day.”[17]

Provence : Les *Vaudois*², qu'on appelle, de temps immemorial s'estans oppozez aux abus de l'Eglise Romaine, ont esté tellement pourfuivis, non point par le glaive de la parole de Dieu, mais par toute espece de violence & cruauté, jointes à un million de calomnies & fausses accusations, que force leur a esté de s'espandre par tout où ils ont peu, errans par les deserts comme pauvres bestes sauvages; aiant toutesfois le Seigneur tellement conservé les demeurans, que nonobstant la rage de tout le monde, ils se sont maintenus, comme ils se maintiennent encores en trois contrées bien esloignées les unes des autres, estans les uns en Calabre, les autres en Boesme & pays circonvoisins, les autres ès vallées de Piemont, dont ils se sont espars ès quartiers de Provence, depuis environ deux cens septante ans, principalement à Merindol, Cabrieres, Lormarin & quartiers d'alentour. Et combien que les lieux où ils

"The Vaudois, who are so called, from time immemorial in opposition to the abuses of the Roman Church, have been so pursued, not by the sword of the word of God, but by every kind of violence and cruelty, joined with a million slanders and false accusations, forcing them to expand everywhere or to have little, wandering through the deserts like poor wild beasts; always having the Lord preserve and keep their abode, that notwithstanding the rage of the world, they are maintained, as they still are maintained in three countries well removed from each other: some in Calabria, others in Boismé and surrounding countries, and the others in valleys of Piedmont, which have been scattered through the districts of Provence for about two hundred and seventy years, mainly in Merindol, Cabrieres, Lormarin and surrounding neighborhoods." [18]

sous François I. Livre I.

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Leur vie par l'attestation & voix publique a tousiours esté paisible. Ce qui les a rendus agreables à leurs voisins, aians acquis la reputation d'estre gens loyaux, charitables à merveilles, paians leurs debtes sans plaidoier, & en general ennemis des vices. Quant à la Religion, ils n'ont jamais adheré aux superstitions Papales, mais

"Their lives by attestation and public voice has been peaceful to all. They were agreeable to their neighbors, gaining a reputation of being loyal, charitable and marvelous people, gaining fans in their debates, and generally being enemies of vices. As for Religion, they never adhered to papal superstitions..." [19]

Or, pour revenir maintenant à nostre histoire, aians les dessusdits entendu la grace que Dieu faisoit en quelques villes d'Allemagne & de Suisse, y envoient de leur part *Georges Morel* de Freissiniere en Dauphiné, ministre, que eux mesmes avoient entretenu aux escoles, & un nommé *Pierre Maffon* de Bourgongne, lesquels confererent diligemment de tous les poinçts de la doctrine,

*Députation
des Vaudois
aux réformateurs.*

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Histoire Ecclesiastique

tant à Basse avec *Jean Oecolampade*, qu'à Strafbourg avec *Capito* & *Martin Bucer*, & à Berne avec *Berthold Haller*, premier ministre de ladite Eglise¹. Par le rapport desquels, aians entendu comme peu à peu la pureté de la doctrine n'estoit demeurée entre eux, ils donnerent ordre, envoians jusques en Calabre vers leurs freres, que tout fust remis en meilleur estat, & depuis l'an 1535 feirent imprimer à leur despens, à Neufchafel en Suisse, la premiere *Bible Françoisé* imprimée de nostre temps, traduite de l'Hebreu par *Pierre Robert Olivetan*², avec l'aide de *Jean Calvin*, qui l'a depuis souventesfois amendée en quelques passages. Car, quant à la traduction des Bibles Françoises au paravant imprimées durant les tenebres de l'ignorance, ce n'estoit que fausseté et barbarie.

*Traduction
de la Bible
par
Olivetan.*

“Now, to return to our history, after the above-mentioned heard the grace that God did in some cities of Germany and Switzerland, they sent there for their part Georges Morel de Freissiniere of Dauphine, a minister whom they themselves had supported at the schools, and one Pierre Masson de Bourgongne, who conferred diligently of all the points of doctrine, both in Basel with John Oecolampade, in Strasbourg with Capito and Martin Bucer, and in Bern with Berthold Haller, prime minister of that Church. By their report, they understood little by little the purity of the doctrine that remained between them, and gave orders sending as far as Calabria to their brothers, to whom everything was restored to better condition; and since the year 1535 they have printed at their expense, at Neuchatel in Switzerland, the first printed French Bible of our time, translated from the Hebrew by Pierre Robert Olivétan, with the help of Jean Calvin, who has often since amended it in a few passages. As for the translation of French Bibles printed during the darkness of ignorance, this was only falsehood and barbarism.” [20]

*Parlement
de Turin.
Eglises
Vaudoises.* Les Eglises des vallées de *Piedmont*¹, à favoir d'*Angrongne*, *Lucerne*, *S. Martin*, & autres païs habités de temps immemorial par une partie de ceux qui estoient restés de la persecution jadis dressée contre ceux qu'on a appellés Albigeois & Vaudois, encores qu'ils n'eussent esté compris en la cruauté exercée contre Cabrieres & Merindol, leurs confreres, pour estre du ressort du Parlement de Turin, & que durant les guerres d'entre le Roy & l'Empereur Charles soutenant la querelle du Duc de Savoye, son beaufrere, ils eussent esté aucunement espargnés sous les gouverneurs de Piedmont, ne laisserent toutesfois d'estre rudement assaillis dès

“The churches of the valleys of Piedmont— namely of Angrongne, Lucerne, S. Martin, and other countries inhabited from time immemorial by a part of those who are remnants of the former persecutions prepared against those called Albigois & Vaudois— when, considering the cruelty exerted against their colleagues in Cabrieres and Merindol, would not have been considered to be under the jurisdiction of the Parliament of Turin; and during the wars between the King and the Emperor Charles (supporting the Duke of Savoy, his brother-in-law), they would have been in no way spared under the governors of Piedmont...” [21]

Remarking on this, in the year 1691, the French author Pierre Boyer wrote:

“O marvelous! God, by his wise providence has preserved the purity of the Gospel in the Valleys of Piedmont, from the times of the Apostles to our times.” [22]

3 Text of the Sermon

1 O brothers, hear a noble lesson:
2 Often we must watch and keep ourselves in prayer,
3 For we see this world near ruin;
4 We should be very eager to do good works,
5 For we see this world approaching the end.
6 There are already a thousand and one hundred years
fully accomplished,
7 Since the hour it was written we are at the last time;
8 We should not covet because we are at the latter end.
9 Every day we see the signs coming to their fulfillment,
10 The increase in evil and decrease in good.
11 These are the perils that Scripture says:
12 The Gospel tells it, and so does Saint Paul,
13 That no man living can know the end;
14 So we should fear more, for we are not sure
15 If death will take us today or tomorrow.
16 But when it comes to the day of judgment,
17 Everyone will receive a full payment,
18 Whoever has done wrong, and whoever has done well.
19 And the Scripture says, and we must believe it,
20 That all men go two ways away from the world:
21 The good will go to glory and the wicked to torment.
22 But let him who does not believe in this counsel,
23 Search the scriptures to the end from the beginning,
24 From the time Adam was formed, to the present day.
25 He can find there, if he has understanding,
26 How few are saved, from the rest.
27 But each person who wishes to do the good works
28 Must have the name of God the Father in the beginning,
29 And call upon his glorious and dear Son for help,
30 Son of Saint Mary,
31 And on the Holy Spirit, that he might set us right.
32 These three, the Holy Trinity,
33 Must be prayed as one God,
34 Full of omnipotence, wisdom, and goodness.
35 We often have to pray and require it,
36 Let him give us strength against enemies,
37 So that we may defeat them before we die,
38 Them, that is to say the world, the devil and the flesh;
39 May he give us wisdom with kindness,
40 So that we may know the way of truth,

1 O frayre, entendé una nobla leyçon:
2 Sovent deven velhar e istar en oracion,
3 Car nos veen aquest mont esser pres del chavon;
4 Mot curios deorian esser de bonas obras far,
5 Car nos veen aquest mont de la fin apropiar.
6 Ben ha mil e cent an compli entierament,
7 Que fo scripta l'ora, car sen al derier temp;
8 Poc deorian cubitar, car sen al remanent.
9 Tot jorn veen las enseñas venir à compliment,
10 En acreysament de mal e en amerment de ben.
11 Ayço son li perilh que l'escriptura di:
12 L'avangeli ho recoynta, e sant Paul atresi,
13 Que neun home que viva, non po saber la fin;
14 Enperço deven mays temer, car nos non sen certan
15 Si la mòrt nos penré enchoy o deman.
16 Ma cant venré al jorn del jujament,
17 Un çascun recebre per entier payment,
18 Aquilh que auren fayt mal e aquilh que auren fayt ben.
19 Ma l'escriptura di, e nos creyre ho deven,
20 Que tuit li ome del mont per dui chamin tenren:
21 Li bon yren en gloria, li fellon en torment.
22 Ma aquel que non creyré en aquel departiment,
23 Regarde l'escriptura del fin començament,
24 Dos que Adam fo formà, entro en aquest temp present.
25 Aqui poyré trobar, si el aure entendement,
26 Que poc son li salva, a ver lo remanent.
27 Ma çascuna persona, que vol ben obrar,
28 Lo nom de Dio le Payre deo esser al començar,
29 E apelar en aiua lo sio glorios filh car,
30 Filh de sancta Maria,
31 E lo Sant Sperit que nos don bona via.
32 Aquisti 3, la Sancta Trinità,
33 Enayma un Dio Devon esser aurà,
34 Plen de tota poysenza, e de tota sapiencia, e de tota bontà.
35 Aquest deven sovent aurar e requerir,
36 Que nos don fortaleça encontra li enemich,
37 Que nos li poysan vencer denant la nostra fin,
38 Ço es lo mont, e lo dyavol e la carn;
39 E nos done sapiencia acompagnà au bontà,
40 Que nos poysan conoyser la via de verità,

41 And keep pure the soul which God has given us,
42 Soul and body, in the way of charity;
43 So let us love the Holy Trinity,
44 And our neighbor, for God commanded it,
45 Not only those who do us good, but even those who do
us harm,
46 Let us ask for faith and hope in the heavenly king,
47 So that in the end he may lodge us in his glorious abode.
48 But whoever does not do what is in this lesson,
49 Will not enter the holy house.
50 But this is hard to observe for the bad people,
51 Who love gold and silver,
52 And despise the promises of God,
53 And do not keep the law and the commandments,
54 And do not suffer good people to keep them,
55 But prevent them to the utmost of their power.

II.

56 How came evil unto mankind?
57 Because Adam has sinned from the very beginning,
58 For he ate the apple despite this being forbidden,
59 And the grain of the bad seed has taken root in others;
60 He died for this and so did the others who followed.
61 We can say that this was a bad song.
62 But Christ redeemed the good by his passion.
63 Alas, we find in this lesson
64 That Adam was disbelieving towards God his Creator.
65 So we can see that they're getting worse now,
66 Those who abandon God, the Almighty Father,
67 And believe in idols, to their own destruction,
68 Which is forbidden by the law from the beginning.
69 It is called natural law, common to all people,
70 God put it in the heart of man's first form;
71 He gave him freedom to be able to do right or wrong;
72 He forbid him from evil and ordered him to do good.
73 You can clearly see by this that it was badly kept,
74 For we have all left the good and practiced evil,
75 As did Cain, Adam's first son,
76 Who killed his brother Abel for no reason,
77 But because he was good
78 And had faith in the Lord, not in any creature.
79 Here we can take an example of the law of nature,
80 Which we have corrupted, passing the measure.

41 E gardar pura l'arma que Dio nos a donà,
42 L'arma e lo cors en via de càrità;
43 Enaysy que nos aman la Santa Trinità,
44 E lo proyme, car Dio ho ha comenda,
45 Non solament aquilh que nos fan ben, ma veys aquilh que
nos fan mal,
46 E haver fe e speranza al rey celestial,
47 Que à la fin nos alberge al sio glorios ostal.
48 Ma aquel que non farè ço que se conten en aquesta leyçon,
49 Non intraré en la santa mayson.
50 Ma ayço es de greo tenir à la caytiva gent,
51 Que aman l'or e l'argent,
52 E las empromesion de Dio han en despreçiamet,
53 Ilh non gardan la ley ni li comendament,
54 Ni li laysan gardar ha alcuna bona gent,
55 Ma segont lor poysança hy fan enpachement.

56 Perque es aquest mal entre l'umana gent?
57 Per ço que Adam peque del fin començament,
58 Car el manjé del pom otra defendement,
59 E à li outra germené lo gran del mal semenç;
60 El aqüsté à si mort, e à li outra ensegador.
61 Ben poen dire que aqui hac mal bocon.
62 Ma Xrist ha rems li bon per la soa pasion.
63 Ma nos troben en aquesta leyçon
64 Que Adam fo mescresent de Dio lo sio Creator.
65 Donca ayçi poen ver que ara son fayt peyor,
66 Aquilh que habandonan Dio lo Payre omnipotent,
67 E creon à las ydolas al lor destruiment,
68 Ço que defent la ley que fo del començament.
69 Ley natural s'apella, comuna à tota gent,
70 Lacal Dio pausé al cor del sio prumier forma;
71 De poer far ben o mal li doné franquetà;
72 Lo mal li a defendu, lo ben li ha comandá.
73 Ayço poe vos ben veer qu'es eysu mal gardà,
74 Que aven laysa lo ben, e lo mal aven obrà,
75 Enayma fey Cayn lo prumier filh d'Adam,
76 Que aucis lo sio frayre Abel sença neuna cayson,
77 Mas car el era bon
78 E avia sa fè al segnor, e non en outra creatura.
79 Ayçi poen penre eysemple de la ley de natura,
80 Lacal haven corrota, passà haven la mesura.

81 We have sinned against the Creator, and offended
the creature.
82 It was a noble law that God had given us;
83 In the heart of every man he put it in writing,
84 So that he could read it, keep it and follow righteousness,
85 Love God in his heart more than any creature,
86 And fear and serve him, and this without measure,
87 For this law is not [only] revealed in Holy Scripture.
88 This law commanded him to keep marriage firmly, that
noble accord,
89 To live in peace with the brothers, to love all other people,
90 To hate pride, to love humility,
91 To do to others as he would have to be done by,
92 And if one has done the contrary, he should be punished.
93 There were few who kept the law;
94 There were many who transgressed,
95 Abandoned the Lord, denying him honor,
96 But they believed the devil, and his temptation,
97 Loved the world too much, and paradise too little,
98 And served the body more than the spirit.
99 So we find that many have died.

III.

100 Here can be reprov'd any man that says,
101 That God did not make people to let them perish.
102 But let everyone beware that what happened before
might happen to him,
103 For the flood came and destroyed the felons
104 But God made an ark, and he locked up the good.
105 The evil had increased so much and the good had
diminished so much,
106 That in the whole world there were only eight saved.

IV.

107 We can take example, in this sentence,
108 To keep us from evil and to repent entirely.
109 For Jesus Christ said it, and it is written in Saint Luke,
110 Let all who do not repent perish. [Luke 13:3,5]
111 But to those who escaped, God promised them
112 That the world would never perish by water.
113 These believed and multiplied.
114 Of the good that God did to them, few remembered,
115 But their faith was so weak and their fear so great,
116 That they did not really believe the word of the Lord;

81 Pecca haven al Creator, e ofendu à la creatura.
82 Nobla ley era aquela lacal Dio nos doné;
83 Al cor d'un çascun home scrita la pausé,
84 Qu'el legés, e gardés, e enseguessa dreytura,
85 Amés Dio al sio cor sobre tota creatura,
86 Tempsés, e servés, e non hy pausés mesura,
87 Car non es atroba en la santa Scriptura.
88 E gardés ferm lo matremoni aquel noble covenant,
89 E agues paz au li frayre, e amés tota outra gent,
90 Ayres argolh, e amés humilità,
91 E façes à li autres enayma el volria que fos fay à si,
92 E si el façes per lo contrari qu'el en fosa puni.
93 Poc foron aquilh que aquela ley ben garderon;
94 E moti foron aquilh que la trapasseron,
95 Lo segnor abandoneron, non donant à lui honor,
96 Ma creseron al demoni, e à la soa temptacion,
97 Trop ameron lo mont, e poc paradis,
98 E serviron al cors majorment que al esperit.
99 Enperço nos troben que moti en son peri.

100 Ayçi se po repenre tot home que di,
101 Que Dio non fe la gent per laysar li perir.
102 Ma garde se un çascun que non li endevegna enaysi
cant endevent à lor,
103 Car ley dulivi venc e destrus li fellon
104 Ma Dio fey far una archa en que el enclaus li bon.
105 Tant fo cregu lo mal, e lo ben amerma,
106 Que en tot lo mont non ac mas que oyt salva.

107 Eysemples poen penre en aquela sentença,
108 Gardar nos de mal e tuit façan penedença.
109 Car Jésus Xrist o a dit, e en sant Luc es script,
110 Que trastuit periren aquilh que non la faren.
111 Ma aquilh que scamperon, Dio lor fey empromession
112 Que jamays en ayga non perira lo mont.
113 Aquilh cregron e foron multiplica.
114 Del ben que Dio lor fey poc se foron recorda,
115 Ma agron tant poc de fe e tant grant la temor,
116 Qu'ilh non creseron ben al dit del segnor;

117 But fearing that the waters would still drown the world,
 118 They said to make a tower to take refuge there;
 119 They started it well, according to what is written;
 120 They said to make it wide, and so tall, and so great,
 121 That it reached heaven, but they couldn't do as much,
 122 For it displeased God, and God made them see it.
 123 Babylon was the name of this great city,
 124 And now it's called confusion because of its perversity.
 125 There was only one language among humanity;
 126 But so that they would not get along, God made a
 partition there,
 127 So they would not finish what they had started.
 128 Languages were spread by everyone;
 129 Then men sinned seriously, abandoning the law, that is
 to say the law of nature,
 130 Because Scripture says it and we can prove it
 131 That five cities perished, which did evil:
 132 God condemned them to fire and sulfur;
 133 He destroyed the felons and delivered the good ones:
 134 It was Lot and his house, the angel brought him out;
 135 There were four in all, but one condemned herself:
 136 It was the woman, only because she turned around
 despite the defense.
 137 Here is a great example for all people,
 138 They must guard themselves against what God forbids.
 V.

139 At that time Abraham was a man pleasing to God;
 140 He fathered a patriarch from whom the Jews descended.
 141 It was a noble nation in the fear of God;
 142 They lived in Egypt among a wicked people,
 143 There they were oppressed and constrained for a long time,
 144 And cried to the Lord, who sent Moses,
 145 Delivered his people and destroyed the other nation:
 146 Through the Red Sea they passed as if by a beautiful exit;
 147 But their enemies, who pursued them, all perished there.
 148 God did many other miracles for his people;
 149 Fed them forty years in the desert and gave them the law;
 150 On two stone tables, he transmitted it by Moses;
 151 They found it nobly written and orderly.
 152 It showed that there is a Lord for mankind,
 153 We have to believe in him and love him wholeheartedly,
 154 And fear him and serve him until the last day;

117 Ma temian que las ayga neesan encara lo mont,
 118 E diseron de far torre per reduyre se aqui;
 119 E ben la començeron segont ço qu'es script;
 120 E diçian de far la larga e tant auta et tant grant,
 121 Qu'ilh avengués entro al cel, ma ilh non pogron far tant,
 122 Car lo desplaç à Dio, e fey lor o semblant.
 123 Babelonia havia nom aquela grand ciptà,
 124 E ara es dita confusion per la soa mal vestà.
 125 Adonca era un lengaje entre tota la gent;
 126 Ma qu'ilh non s'entendesán hy fey Dio departiment,
 127 Qu'ilh non façesan la torre qu'ilh havian començà.
 128 Foron li lengaje per tot lo mont scanpà;
 129 Poy pecqueron greoment abandonant la ley, ço es ley
 de natura,
 130 Car l'escriptura di e ben se po provar
 131 Que cinc ciptas periron lascal façian lo mal:
 132 En fuoc e en solpre Dio li condampné;
 133 El destrus li fellon, e li bon deslioré:
 134 Ço fo Loth e aquilh de son ostal que l'angel en gité;
 135 Catre foron per nombre, ma l'un se condampné:
 136 Ço fo la molher, pur car se regarde otra defendement.
 137 Ayçi ha grant eysemple a tota hùmana gent,
 138 Qu'ilh se devan gardar de ço que Dio defent.
 V.
 139 En aquel temp fo Abram baron plaçant à Dio;
 140 E engenré un patriarcha dont foron li Jusio.
 141 Nobla gent foron aquilh en la temor de Dio;
 142 En Agit habiteron entre outra mala gent,
 143 Lay foron apremu e costreyt per lonc temp,
 144 E crideron al signor, e el lor trames Moysent,
 145 E desliore son poble, e destruyt l'autra gent:
 146 Per lo mar ros passeron coma per bel eysuyt;
 147 Ma li enemich de lor, lical li perseguian, y periron trastuit.
 148 Motas outras enseña Dio al sio poble fey;
 149 El li paç 40 an al desert e lor doné la ley;
 150 En duas taulas peyrienças la trames per Moysent;
 151 Troberon la scripta e ordena noblament.
 152 Un signor demostrava esser à tota gent,
 153 Aquel deguesan creyre e amar de tot lo cor,
 154 E temer e servir entro al dia de la fin;

155 Everyone must love his neighbor as himself,
 156 Advise the widows, support the orphans,
 157 Shelter the poor, clothe the naked,
 158 Feed the hungry, bring back the lost,
 159 Keep well your law.
 160 To those who would observe it, he promised the
 celestial kingdom;
 161 He forbid the worship of idols,
 162 Homicide, adultery, all fornication,
 163 Lying, perjury, false witness,
 164 Usury, rapine, evil coveting,
 165 Also greed and all wickedness;
 166 To the good, he promised life, and gave death to the
 bad people.
 167 Justice then reigned in his lordship,
 168 For those who sinned and misbehaved
 169 They were dead and destroyed without forgiveness.
 170 Scripture says, and it is very manifest,
 171 That thirty thousand remained in the desert,
 172 Thirty thousand or more, according to what the law says.
 173 They died by the sword, the fire and snakes,
 174 And many others perished by extermination:
 175 The earth opened and hell received them.
 176 Here we can blame ourselves for our great drowsiness.
 177 But those who pleased the will of the Lord,
 178 Inherited the promised land.
 179 There were many, and excellent ones of this sort,
 180 Like David, and the King Solomon,
 181 Isaiah, Jeremiah, and many other men,
 182 Who fought for and defended the law.
 183 God had one elected people out of all the world.
 184 Enemies were numerous around them to persecute them.
 VI.
 185 We can take a great example in this lesson:
 186 When they kept the law and the commandments,
 187 God fought for them against the other nations;
 188 But when they sinned and did wrong,
 189 They were dead and destroyed, and taken by the others.
 190 The people grew so much and were so full of great wealth
 191 That he began to pull his sandals against the Lord.
 192 So we find in this lesson,
 193 That the king of Babylon put them in his prison;

155 E un çascun amés lo sio proyme enayma si,
 156 Conselhesan las vevas e li orfe sostenir,
 157 Alberguesan li paure e li nu revestir,
 158 Paguesan li fameiant e li airant endreycesan,
 159 E la ley de lui mot deguesan gardar.
 160 A li gardant empromes lo regne celestial;
 161 Lo serviment de las ydolas mes en defension,
 162 Homecidi, avoteri, e tota fornigaçion,
 163 Mentir, e perjurar, e false garentia
 164 Usura, e rapina, e mala cubiticia,
 165 Enapres avaricia e tota felonia;
 166 A li bon enpromé vita, e li mal auçaia.
 167 Adonca era justicia en la soa segnorìa,
 168 Car aquilh que peccavan ni façian malament
 169 Ilh eran mort et destruit sença perdonament.
 170 Ma l'escrìtura di e mot es manifest,
 171 Que 30 milia foron li remas al desert,
 172 Trenta milia e prus segon que la ley di.
 173 Ilh foron mort de glay, de fuoc e de serpent,
 174 E moti autre periron del destermenament:
 175 La terra se partic, e receop li l'enfern.
 176 Ayçi nos nos poen repenre del nostra grant soperç.
 177 Ma aquilh que feron ben lo plecer del segnor,
 178 Ereteron la terra de l'enpromesion.
 179 Mot fo de nobla gent en aquela saçon,
 180 Enayma fo Davi, e lo rey Salamon,
 181 Ysaya, e Jeremia, e moti autre baron,
 182 Que per la ley combatian, e façian defension.
 183 Un poble era à Dio eyleyt de tot lo mont.
 184 Li enemic eran moti d'entorn lical li persegnian.
 VI.
 185 Grant eysemples poen penre en aquesta leyçon.
 186 Cant ilh gardavan la ley e li comendament,
 187 Dio combatia per lor encontra l'autra gent;
 188 Ma cant ilh peccavan, ni façian malament,
 189 Ilh eran mort e destruit, e pres de l'autra gent.
 190 Tant fo alargà lo poble e plen de grant ricor
 191 Qu'el vay trayre li cauç encontra son segnor.
 192 Enperço nos troben en aquesta leyçon,
 193 Que lo rey de Babelonia li més en sa preyson;

194 There they were oppressed and constrained for a long
 time;
 195 They cried out to the Lord with a repentant heart:
 196 Then he brought them back to Jerusalem.
 197 A few were obedient to keep the law,
 198 Who were afraid of offending their King.
 199 But there were some people full of great falsehood:
 200 These were the Pharisees and the other scribes;
 201 It was very obvious that they were observing the law,
 202 That they might be seen and honored;
 203 But it is not worth much, this honor which soon falls
 into ruin.
 204 The saints and the righteous and the good were
 persecuted,
 205 And with tears and groans prayed to the Lord
 206 That he came down to earth to save this world,
 207 Because all the human lineage was going to perdition.
 208 Then God sent the angel to a noble maiden of the
 royal line;
 209 He greeted her gently, for he came by command,
 210 Then he said to her, Fear not, Mary,
 211 For the Holy Spirit will overshadow you;
 212 From you will be born a son whom you shall call Jesus:
 213 He shall save his people from the sin they have committed.
 214 Nine months did the glorious virgin bear him in her womb,
 215 But so that she wouldn't be blamed, Joseph espoused her.
 216 Pure was our lady, and Joseph also;
 217 We have to believe it, because the Gospel says it,
 218 When the child was born, they put him in a manger;
 219 They wrapped him in swaddling clothes, and he was
 poorly housed:
 220 Here can be exposed the envious and the miserly,
 221 Who never want to stop increasing their assets.
 222 There were many miracles when the Lord was born:
 223 God sent the angel to announce him to the shepherds;
 224 In the East appeared a star to three wise men;
 225 Glory was given to God in heaven, and on earth peace
 to the good.
 226 But soon after they suffered persecution.
 227 The child grew in grace and in age,
 228 And in divine wisdom, in which he was instructed.
 229 And he called twelve apostles who were well named.

194 Lay foron apremu e costreyt per lonc temp;
 195 E crideron al segnor au lo cor repentent:
 196 Adonca li retorné en Jerusalem.
 197 Poc foron li obedient que gardesan la ley,
 198 Ni que aguesan temor d'ofendre lo lor rey.
 199 Ma i ac alcuna gent plen de tant grant falsetà:
 200 Ço eran li farisio e li autre scriptura;
 201 Que ilh gardesan la ley mot era demostrà,
 202 Que la gent o veguessan per esser prus honorà;
 203 Ma poc val aquel honor que tost ven a chavon.
 204 Persegu eran li sant e li just e li bon,
 205 Au plor e au gayment auravan lo segnor
 206 Qu'el deysendés en terra per salvar aquest mont,
 207 Car tot l'uman lignaje anava à perdicion.
 208 Adonca Dio trames l'angel à una nobla donçela de
 lignaje de rey;
 209 Doçament la salude, cum s'apartenia à ley,
 210 Enapres li vay dire: non temer Maria,
 211 Car lo Sant Sperit serè en ta compagnia;
 212 De tu nayseré filh que appellares Jésus:
 213 El salvaré son poble de ço qu'el ha ofendu.
 214 Noo mes lo porte al sio ventre la vergena gloriosa,
 215 Ma qu'ilh non fos represa, fo sposa de Joseph.
 216 Pura era nostra dona e Joseph atresi;
 217 Ma ayço deven creyre, car l'avangeli o di,
 218 Que en la crepia lo pauseron cant fo nà lo fantin;
 219 De panç l'envoloperon, paurament fo alberga:
 220 Ayçi se pon repenre li cubit e li avar,
 221 Que d'amasar aver non se volon cesar.
 222 Moti miracle foron cant fo nà lo segnor:
 223 Que Dio trames l'angel anunciar à li pastor;
 224 En orient aparec una stella à li trei baron;
 225 Gloria fo donà à Dio al cel e en terra paç a li bon.
 226 Ma enapres un petit suferc perseguecion.
 227 Ma lo fantin creysia per gracia e per età,
 228 E en sapiençia divina en l'alcal el era enseghna.
 229 E apelle xii apostol lical son ben nomnà.

230 He wanted to change the law he had previously given;
231 He did not change it, so that it was abandoned,
232 But he renewed it so that it was more strongly guarded.
233 He received baptism in order to give salvation,
234 And went and said to the apostles to baptize the people,
235 For then the renewal began:

VII.

236 The old law forbids fornicating and committing adultery,
237 But the new catches the eye and lusts.
238 The old law allows to break the marriage,
239 And you had to give a divorce letter,
240 But the new says not to take the abandoned,
241 And let no one separate what God has united.
242 The old law curses the breast that does not give birth,
243 But the new advises to guard the virginity.
244 The old law only forbids perjury,
245 But the new says don't swear at all,
246 And let your conversation be only yes or no.
247 The old law orders to fight against enemies and to render
evil for evil,
248 But the new says, Do not seek revenge,
249 Leave vengeance to the heavenly King;
250 Let those who hurt you live in peace,
251 And you will obtain forgiveness from the celestial King.
252 The old law says, Love your friends and hate your
enemies,
253 But the new says, You will not do so again,
254 But love your enemies and do good to those who hate you,
255 Pray for those who persecute and accuse you,
256 So that you may be sons of your Father who is in heaven.
257 The old law commands those who do evil to be punished,
258 But the new says: Forgive everyone,
259 And you will obtain forgiveness from the Almighty Father;
260 For if you do not forgive, you will not find salvation.
261 No one should kill, or hate any kind,
262 We must not even despise the simple or the poor,
263 Neither despise a vile stranger who comes from another
country,
264 For in this world we are all pilgrims.
265 All we that are brethren, must serve God.
266 This is the new law that Jesus Christ told us to keep.

230 E volc mudar la ley que enant avia donà;
231 El non la mude pas qu'ilh fos abandonà,
232 Ma la renouvelle qu'ilh fos prus fort gardà.
233 El receop lo baptisme per donar salvament,
234 E a li apostol vay dire, que bapteiesan la gent,
235 Car adonca començava la renovellament:

236 Ben defent la ley velha fornigar e avoutrar,
237 Ma la novella repren veser e cubitar.
238 La ley velha autreia partir lo matremoni,
239 E carta de refu se deguesan donar,
240 Ma la novella di non penré la laysà,
241 E negun non departa ço que Dio ha ajustà.
242 La ley velha maudi lo ventre que fruc non a porta,
243 Ma la novella coselha gardar vergenetà.
244 La ley velha defent solament perjurar,
245 Ma la novella di al postot non jurar,
246 E prus de si o de non, non sia lo tio parlar.
247 La ley velha comenda combatre contra li enemic e
rendre mal per mal,
248 Ma la novella di: non te volhas vengiar,
249 Ma laysa la vengiança al rey celestial;
250 E laysa viore en paç aquilh que te faren mal,
251 E trobares perdon del rey celestial.
252 La ley velha dy: amarés lo tio amic e aures en odi lo
tio enemic,
253 Ma la novella di: non farés prus enaysi,
254 Mas amà li vostre ennemic e façé ben aquilh que ayreron vos,
255 Aura per li perseguent e per li acaysonant à vos,
256 Que vos sia filh del vostre payre local es en li cel.
257 La ley velha comanda punir li mal façent,
258 Ma la novella di: perdona à tota gent,
259 E trobarés perdon del payre omnipotent;
260 Car si tu non perdonarés, tu non trobarés salvament.
261 Nengun non deo ancire ni ayrrar nenguna gent,
262 Manc ni simple ni paure non deven scarnir,
263 Ni tenir vil l'estrang que ven d'autrui pays,

264 Car en aquest mont nos sen tuit pellegrin.
265 Car nos tuit sen frayre, deven à Dio servir.
266 Ço es la novella ley que Jésus Xrist a dit que nos deven tenir.

VIII.

267 He called his apostles and ordered them
268 To go out into the world, to instruct men,
269 And preach to the Jews, to the Greeks and to all;
270 He empowered them over snakes,
271 And told them to cast out demons, to heal the infirm,
272 To raise the dead, to cleanse the lepers,
273 And do to others as he had done to them.
274 They were to have neither gold nor silver,
275 But be satisfied with food and clothing;
276 To love each other and live on good terms.
277 Then he promised to them the kingdom of heaven,
278 And to those who would be poor in spirit.
279 But we would quickly count, if we knew,
280 Those who want to be poor by their own free will.
281 He began to tell them about the future,
282 How he was to die, then rise again.
283 He told them the signs and the demonstrations
284 Which were to come before the end.
285 He said to them and to all many beautiful parables,
286 Which were written in the New Testament.
287 But if we want to love Christ and know his doctrine,
288 We need to watch and read the Scripture.
289 We can find there, after reading,
290 It was only for doing good that Christ was persecuted.
291 He raised the dead by divine virtue,
292 He made the blind to see who had never seen,
293 He purified the lepers, made the deaf hear,
294 And cast out demons, performing many more miracles,
295 And the more good he did, the more he was persecuted.
296 It was the Pharisees who persecuted him,
297 And those of King Herode and those of the clergy,
298 For they envied him because the crowd followed him,
299 Because they believed in him and in his commandments.
300 They resolved to kill him and place great torment on him,
301 Spoke to Judas and agreed with him,
302 That if he delivered this to them, he would have thirty
pieces of silver.
303 And Judas was greedy and committed treason,
304 And delivered his Lord to evil people.
305 It was the Jews which crucified him,
306 They nailed hard his feet and hands,

267 E apellé sio apostol e fey lor comandament
268 Que anesan per lo mont e ensegnesan la gent,
269 Jusios e Grecs prediquesan e tota humana gent;
270 E doné à lor poestà desobre li serpent,
271 Gitesan li demoni e sanesan li enferm,
272 Resucitesan li mort e mondesan li lebros,
273 E façesan à li autre enayma el havia fayt à lor.
274 D'or ni d'argent non fossan possesent,
275 Ma au vita e au vestimenta se tenguesan content;
276 E amesan se entre lor e agusan bona paç.
277 Adonca lor enpromés lo regne celestial,
278 E aquilh que tenren pauretà sperital.
279 Ma qui sabria cal son, ilh sarian tost nombra,
280 Que volhan esser paure per propria voluntà.
281 De ço que era avenir el lor vay anonciar,
282 Così el devia murir e poys resucitar.
283 E lor dis las ensegnas e li demostrament
284 Lical devian venir derant lo feniment.
285 Motas bellas semblanças dis à lor e à la gent,
286 Lascals foron scriptas al novel testament.
287 Me se Xrist volen amar ni saber sa doctrina,
288 Nos coventa velhar e legir l'escriptura.
289 Aqui poyren trobar cant nos auren legi,
290 Que solament per far ben Xrist fo persequ.
291 El resucitava li mort per divina vertu,
292 E façia veser li cec que unca non havian vist,
293 El mondava li lebros, e li sor façia auvir,
294 E gitava li demoni façent motas vertuç,
295 E cant mays façia de ben, mays era persequ.
296 Ço eran li farisio lical lo perseguian,
297 E aquilh del rey Herode e l'autra gent clerçia,
298 Car ilh havian envidia car la gent lo seguian,
299 E car ilh creyan en lui e en li sio comandament.
300 Penseron lui aucire e far moti torment,
301 E parleron à Juda e feron li covenant,
302 Que s'el lo lor liorés, el agra 30 argent.
303 E Juda fo cubit, e fey lo tradiment,
304 E lioré son segnor entre la mala gent.
305 Li Jusio foron aquilh que lo crucifiqueron,
306 Li pè e las mans forment li claveleron,

307 And placed on his head a crown of thorns;	307 E corona d'espinas en testa li pauseron;
308 Addressing him with many reproaches, they blasphemed him;	308 Diçent li moti repropì, ilh lo blastemeron;
309 He said he was thirsty: they quenched him with gall and vinegar.	309 El dis qu'el havia sé: fel e açi li abeoreron.
310 The torments were so bitter and painful,	310 Tant foron li torment amar e doloyros,
311 That the soul parted from the body, to save sinners.	311 Que l'arma partic del cors, per salvar li pecador.
312 The body remained hanged on the cross,	312 Lo cors remas aqui pendu sus en la croç,
313 In the middle of two thieves.	313 Al mey de dui laron.
314 They began with four wounds on him, not to mention the other blows,	314 4 plagas li van far sença li autre batement,
315 Then made the fifth, to complete the number,	315 Poys li feron la ciquena, per far lo compliment,
316 For one of the horsemen came and opened his side:	316 Car un de li cavalier venc e li uberc la costa:
317 So there came out blood and water together.	317 Adonca ysic sanc e ayga ensemp mescla.
318 All the apostles fled, but one returned,	318 Tuit li apostol fugiron, ma l'un i retorné,
319 And he was standing there with two Marys near the cross.	319 E era aqui au doas Marias istant josta la croç.
320 All were in great pain, but especially our lady,	320 Grant dolor havian tuit, ma nostra dona major,
321 When she saw her dead son, naked and fastened to the cross.	321 Cant ilh veyá son filh mort e nu, en afra sus en la croç.
322 He was buried by the good and guarded by the felons.	322 De li bon fo sebeli, e gardà de li fellon.
323 He rose again from hell [d'enfern] the third day,	323 El tray li sio d'enfern e resucité al terç jorn,
324 And appeared to his own, as he had told them.	324 E aparec à li sio enayma el havia dit à lor.
325 Then they were very glad when they saw the Lord,	325 Adonca agron grant goy, cant vigron lo segnor,
326 And were strengthened, for before they had great fear;	326 E foron confortá, que enant havian grand paor;
327 He spoke with them until the day of the ascension.	327 E conversé cum lor entro al dia de l'acension.
328 Then our Savior went up into glory,	328 Adonca monte en gloria lo nostre salvador,
329 And said to his apostles and to the other disciples,	329 E dis à li sio apostol e à li autre ensegador,
330 That until the end of the centuries he would always be with them.	330 Que entro a la fin del segle fora tota via cum lor.
IX.	
331 When at Pentecost he remembered them,	331 Mas cant à Pandecosta se recorde de lor,
332 He sent to them the Holy Spirit, who is the Comforter;	332 E lor tramés lo Sant Sperit local es consolador;
333 He instructed the apostles of divine doctrine,	333 E ensegné li apostol per divina dotrina,
334 And they knew tongues, and Holy Scripture.	334 E saupron li lengaje, e la sancta Scriptura.
335 Then they remembered what he had said;	335 Adonca lor sovenc de ço qu'el havia dit;
336 Without fear they announced the doctrine of Christ,	336 Sença temor parlavan la dotrina de Xrist,
337 Preached to Jews and Greeks, working miracles,	337 Jusios e Grec predicavan, façent motas vertuç,
338 And baptized the believers in the name of Jesus Christ.	338 E li crescent bapteïavan al nom de Jésus Xrist.
339 Then was made a people of new converts:	339 Adonca fo fayt un poble de novel converti:
340 Called Christians because they believed in Christ.	340 Crestian foron nomnà, car ilh creyan en Xrist.
341 But we find that Scripture says,	341 Ma ço troben que l'escriptura di,
342 That they were greatly persecuted by Jews and Saracens;	342 Mot fort li perseguian Jusios e Saraçins;

343 But the apostles were so strong in the fear of the Lord,
344 As well as the men and women who were with them,
345 That for them they ceased neither to act nor to speak,
346 To the point that many killed them, as they had killed
Jesus Christ.
347 Great were the torments, as it is written,
348 And only because they showed the way of Jesus Christ.
349 But those who persecuted didn't have to suffer so much,
350 For they had no faith in our Lord Jesus Christ,
351 As those who now seek accusation and persecute so much,
352 They must be Christians, but they are a poor semblance.
353 But in this is a reprisal to those who persecute, and a
comfort to the good:
354 Because you don't find in any lesson,
355 That the saints persecuted or put any in prison.
356 But after the apostles were qualified doctors,
357 Who showed the way of Jesus Christ, our Savior;
358 There are still some in the present time,
359 Which are known only to very few people;
360 They would be very eager to show the way of Jesus Christ,
361 But they're so persecuted that they can do it only a little;
362 So many false Christians are blinded by error,
363 And more than others those who are pastors,
364 For they persecute and kill those who are better,
365 And let those live quietly, who are false and deceivers.
366 But here is where we recognize they are not good pastors,
367 Because they love sheep only for fleece;
368 But Scripture says, and we can see,
369 That if there is some good man who wants to love God
and fear Jesus Christ,
370 Who doesn't want to curse, swear, or lie,
371 Neither commit adultery, nor kill, nor take that which
is another's,
372 Neither take revenge on his enemies,
373 They say he is Vaudois and worthy of being punished,
374 And they find an accusation, by falsehood and deception,
375 To be able to take away from him what he has by his
just labor;
376 But let him take courage, he who is persecuted for the
fear of the Lord,
377 For the kingdom of heaven will be prepared for him out
of this world;

343 Ma tant foron fort li apostol en la temor del segnor,
344 E li home e las fenas lical eran cum lor,
345 Que per lor non laysavan ni lor fayt, ni lor dit,
346 Tant que moti n'auciseron enayma ilh avian Jésus Xrist.
347 Grant foron li torment segont qu'es script,
348 Solament car mostravan la via de Jésus Xrist.
349 Ma aquilh que li perseguian non era tant a mal tenir,
350 Car ilh non havian la fé del nostre segnor Jésus Xrist,
351 Coma d'aquilh que queron ara cayson, et que persegon tant,
352 Que crestian devon esser, ma mal o fan semblant.
353 Ma en ço se pon repenre aquilh lical persegon, e confortar
li bon:
354 Car non se troba en neguna leyçon,
355 Que li sant perseguesan neun ni metesan en preson.
356 Mas enapres li apostol foron alcun doctor,
357 La via de Jésus Xrist mostravan, lo nostre salvador;
358 Ma encara se troba alcun en aquest temp present,
359 Lical son manifest à mot poc de gent;
360 La via de Jésus Xrist mot fort volrian mostrar,
361 Ma tant son persequ que poc o poyon far;
362 Tant son li fals crestian enceca per error,
363 E majorment que li autre aquilh que son pastor,
364 Que ilh persegon e aucion aquilh que son melhor,
365 E layson viore en paç aquilh que son fals enganador.
366 Ma en ço se pon conoyser qu'ilh non son bon pastor,
367 Car non aman las feas si non per la toyson;
368 Ma l'escriptura di, e nos o poen veyr,
369 Que se la n'i a alcun bon que volha amar Dio e temer
Jésus Xrist,
370 Que non volha maudire, ni jurar, ni mentir,
371 Ni avoutrar, ni aucire, ni penre de l'autruy,
372 Ni venjar se de li sio enemic,
373 Ilh diçon qu'el es vaudés e degne de punir,
374 E troban cayson, cum mençonias e cum engan,
375 Cusi ilh li poysan toler ço qu'el ha de son just afan;
376 Ma forment se conforte aquel qu'es persequ per la temor
del segnor,
377 Car lo regne de li cel li seré aparelha al isir d'aquest mont;

378 Then he will have great glory, after having had dishonor.	378 Alonca auré grant gloria s'el aure hagu desonor.
379 But here is how their wickedness is very obvious:	379 Ma en ço es mot manifesta la malvesta de lor:
380 It's because whoever wants to curse, lie, swear,	380 Que aquel que vol maudire, e mentir, e jurar,
381 Lend for usury, kill, commit adultery,	381 E forment prestar à usura, e aucire, e avoutrar,
382 And take revenge on those who harm him,	382 E venjar se d'aquilh que li fan mal,
383 They call him proud man [prud'homme] and account him as loyal;	383 Ilh diçon que es prodome, e leal home recoynta;
384 But at the end he should take care not to be deceived:	384 Ma à la fin garde se qu'el non sia engana:
X.	
385 When the deadly evil comes, death presses him and he can barely speak,	385 Cant ven lo mal mortal, la mort lo costreng e à pena po parlar,
386 He asks for the priest and wants to confess;	386 E demanda lo prever e se vol confessar;
387 But according to the Scriptures, it is too late, because it orders and says:	387 Ma, segont l'escriptura, el ha trop tarçà, lalcal comanda e di:
388 Confess yourself healthy and alive, and don't wait for the end. [Luke 12:16-21, Rom 13:11, Heb 3:13,11:25, Rev 2:16,3:3]	388 San e vio te confessa, non atendra à la fin.
389 The priest asks him if he has any sin,	389 Lo prever li demanda si el ha negun peccà,
390 He answers him two or three words, and soon ends speaking.	390 Dui mot o tre li respont, e ha tost enavança.
391 The priest tells him well that he could not be forgiven,	391 Ben li di lo prever que el non po esser asot,
392 If he does not return all that is to others, and if he does not correct his wrongs well.	392 S'el non rent tot l'autruy e esmende ben sio tort.
393 But when he hears that, he thinks for a long time,	393 Ma cant el au ayço, el ha grant pensament,
394 And thinks to himself that, if he renders everything,	394 E pensa entre si, si el rent entierament,
395 What will be left to his children, and what will people say?	395 Que remanre à sio eyfant, ni que diren la gent?
396 He commands his children to amend their wrongs,	396 A sio eyfant comenda qu'ilh eymendon sio tort,
397 And he concludes a contract with the priest to be able to be absolved:	397 E fay pat au lo prever qu'el poysa esser asot:
398 If he leaves a hundred Livres to others, or two hundred,	398 Si el ha cent lioras de l'autrui, o encara ben dui,
399 The priest acquits him for a hundred Sous,	399 Car lo prever lo quita per cent soz,
400 And sometimes for less, when he can get no more,	400 E talvota per menz cant el non po haver prus,
401 And tells him a long story and promises forgiveness;	401 E fay li amonestaça e li promet perdon;
402 That he will have masses said for him and for his parents,	402 Qu'el faça dire mesa per si e per sio payron,
403 And he promises him forgiveness, though he be just or guilty;	403 E lor enpromet perdon sia à just o sia à fellow;
404 So he puts his hand on his head;	404 Adonca li pansa la man sus la testa;
405 When he leaves, moreover, he makes great celebration,	405 Cant el li laysa prus, li mena prus grant festa,
406 And makes him understand that he is very much absolved;	406 E fay li entendement qu'el sia mot ben asot;
407 But he has badly made amends to those he has harmed;	407 Ma mal son eymenda aquilh de que el ha agu li tort;
408 He will be deceived by such absolution,	408 Ma el seré engana en aytal asolvement,
409 And whoever made him believe it, he sinned to death.	409 E aquilh que li o fay encreyre, y pecca mortalment.
410 For me, I dare say, that because this is true,	410 Ma yo aus o dire, car se troba en ver,

411 Of all the popes, from Silvestre until now,
412 And all the cardinals, and all the bishops and all the
abbots, and the like,
413 They don't have enough power to absolve, that they can
forgive
414 To any creature one mortal sin.
415 God alone forgives, which no one else can do.

XI.

416 But here is what those who are pastors should do:
417 They should preach to the people and stand in prayer,
418 Shepherd often with divine doctrine,
419 And punish sinners by giving discipline,
420 That is to say, true admonition, so that they repent;
421 That they first of all confess, without any reserve,
422 And to repent in this present life,
423 Fasting, giving alms and praying with a burning heart,
424 For by these things they shall find absolution.†
425 So we Christians, bad Christians, who have sinned,
426 Abandoned the law of Jesus Christ,
427 Having no fear, faith, or charity,
428 Must confess, and without delay;
429 With weeping and repentance we need to amend
430 The offense that we made by three mortal sins,
431 Lust of the eyes, enjoyment of the flesh,
432 And pride of life, because we have done evil.
433 This is the way we have to stand,
434 If we want to love and follow Jesus Christ:
435 We must observe spiritual poverty from the heart,
436 Love chastity, serve God in humility;
437 Then we would follow the way of Jesus Christ,
438 So we would defeat our enemies.

XII.

439 Here is the brief recount of this lesson.
440 Of the three laws that God gave to the world:
441 The first law shows, to him who has sense and reason,
442 The knowledge of God and the honor to their Creator;
443 For whoever is intelligent can think for himself,
444 That he did not form himself, nor any thing else;
445 So he can know here, who has sense and reason,
446 That there is one Lord God who shaped the whole world.
447 And, knowing him, we must honor him very much,
448 For those who did not want to do this were damned.

411 Que tuit li papa, que foron de Salvestre entro en aquest,
412 E tuit li cardenal, e tuit li evesque, e tuit li aba, tuit
aquisti ensemp,
413 Non han tant de poestà de dever asolver qu'ilh poysan
perdonar
414 A nenguna creatura pur un peca mortal.
415 Solament Dio perdona que autre non o po far.

416 Ma ayço devon far aquilh que son pastor:
417 Predicar devon lo poble e istar en oracion,
418 E payser lo sovent de divina dotrina,
419 E castigar li pecant donant à lor deciplina,
420 Ço es veraya amonestança qu'ilh hayan pentiment;
421 Prumierament se confesson sença neun mancamment,
422 E qu'ilh façan penedença en la vita present,
423 Junar, e far almosnas, e aurar au cor bullhent,
424 Car per aquestas cosas troba lo asolvament.
425 Donca nos crestian, caytios crestians, lical haven pecà,
426 La ley de Jésus Xrist haven abandona,
427 E non haven temor, ni fé, ni carità,
428 Confessar nos coventa, non y deven tarçar;
429 Au plor, e au pentiment, nos coven smendar
430 L'ofensa que haven fayta per 3 peca mortal,
431 Per cubiticia d'olh, e per deleyt de carn,
432 E per superbia de vita, per que haven fayt lo mal.
433 Aquesta via nos coventa tenir,
434 Si nos volen amar ni segre Jésus Xrist:
435 Paureta sperital de cor deven tenir,
436 E amar la castita, Dio humilment servir;
437 Adonca ensegrian la via de Jésus Xrist,
438 Enaysi vencerian li nostre enemic.

439 Breoment es recoynta, en aquesta léyçon
440 De las 3 leys que Dio doné al mont:
441 La prumiera ley demostra, qui a sen ni raçon,
442 Ço es à conoyser Dio e onrar lo sio creator;
443 Car aquel que ha entendement po ben pensar entre si,
444 Que el non s'es pas formà ni li autre atresi;
445 Donca ayçi po conoyser, aquel que ha sen ni raçon,
446 Car lo es un signor Dio que ha formà tot lo mont.
447 E conoysent lui, mot lo deven honrar,
448 Car aquilh foron dampnà que non o volgron far.

449 The second law, the one that God gave Moses,	449 Ma la 2 ley que Dio doné à Moysent,
450 Teaches us to fear God and to serve Him strongly,	450 Nos enseгна à temer Dio e à servir lui forment,
451 For he condemns and punishes every man who offends him.	451 Car el condampnà e punis tot aquel home que ofent.
452 The third law, which is to the present day,	452 Ma la 3 ley lacal es ara al temp present,
453 Teaches us to love God with good heart and to serve him purely,	453 Nos enseгна amar Dio de bon cor e servir purament,
454 For he waits for the sinner and gives him time,	454 Car atent lo peccador e li dona alongament,
455 So that he can repent in the present life.	455 Qu'el poysa far penedença en la vita present.
456 We should no longer have any other law,	456 Autre ley d'aqui enant prus non deven haver,
457 Than to follow Jesus Christ, to do his will,	457 Ma enseгна Jésus Xrist e far li sio plaçer,
458 To keep firmly what he commanded,	458 E gardar fermament ço qu'el ha comendà,
459 And to be well advised when the antichrist comes,	459 E esser mot avisà cant venré l'antexrist,
460 So that we do not believe in his actions, or his words.	460 Que nos non crean à son fayt, ni à son dit.
461 According to Scripture, there are now many antichrists:	461 Ma segont l'escriptura ara son moti antexrist:
462 For he is an antichrist who is contrary to Christ.	462 Car antexrist son tuit aquilh que contrarian à Xrist.
463 Many signs, grand demonstrations	463 Motas ensegnas e grant demostrament
464 Will be from that moment until the day of judgment.	464 Saren dos aquest temp, entro al dia del jujament.
465 Heaven and earth will burn, all the living will die,	465 Lo cel e la terra ardren, e murren tuit li vivent,
466 Then all will revive as not to die anymore,	466 Poys resucitaren tuit en vita permanent,
467 And whatever has been built will be overturned.	467 E seren aplanata tuit li hedificament.
468 Then the last judgment will be made:	468 Adonca seré fayt lo derier jujament:
469 God will divide his people as it is written;	469 Dio partire lo sio poble segont ço qu'es script;
470 To the wicked, he will say: Separate yourself from me,	470 A li mal diré: departé vos de mi,
471 Go to the fire of hell which will never end;	471 Anna al fuoc enferral que mays non auré fin;
472 There you will be subject to three harsh conditions,	472 Per 3 greos condicions seré costreyt aqui,
473 Multitude of sorrows, and torments,	473 Per moteça de penas, e per aspre torment,
474 And damnation without return:	474 E car seré dampnà sença retorne:
475 God protect us, by his good will,	475 D'aqui nos garde Dio per lo sio plaçement,
476 And that we are given to hear, before it is long, what he will declare to his own,	476 E nos done auvir ço qu'el dire à la soa gent enant qu'el tarçe gayre,
477 When he says, Come with me, blessed of my Father,	477 Cant el diré: vene vos en au mi, beneyt del mio payre,
478 To have the kingdom prepared for you from the beginning of the world,	478 E possesire lo regne local es aparelha à vos del començament del mont,
479 Where you will have enjoyments, riches and honors.	479 Alcal vos auré deleit, e riqueças e honor.
480 May this Lord, who formed the world,	480 Plaça aquel segnor, que formé lo mont,
481 Let us be chosen to remain in his court.	481 Que nos sian de li eyleyt per istar en sa cort.

-Deo Gratias/Thanks be to God. -Amen.

-Deo gracias. -Amen.

References

- [1] Monastier, *A history of the Vaudois Church, translated from the French* (1848 ed.), pp. 53-62
- [2] Morland, *The History of the Evangelical Churches in the Valleys of Piemont* (1658)

- [3] Blair, *History of the Waldenses* (1832 ed.), pp. 219-220
- [4] Gilly, *Waldensian Researches during a Second Visit to the Vaudois of Piedmont* (1831), p. 74
- [5] “*They say, Christ sending his disciples to preach, says in the gospel, ‘Go ye out into all the world, and preach the gospel to every creature: He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.’ From these words of our Saviour it is plain that none can be saved, unless he believe, and be baptized; that is, have both christian faith and baptism; for not one of these, but both together, does save: so that infants, though they be by you baptized, yet since by reason of their age they cannot believe, are not saved. It is therefore an idle and vain thing, for you to wash persons with water, at such a time when you may indeed cleanse their skin from dirt in a human manner, but not purge their souls from sin: But we do stay till the proper time of faith; and when a person is capable to know his God, and believe in him, then we do, not as you charge us, re-baptize him, but baptize him; for he is so to be accounted, as not yet baptized, who is not washed with that baptism, by which sins are done away.*” Peter of Cluny, *Epistola Sive Tractatus adversus Petrobrusianos Haereticos in Patrologia Latina*, Vol. 189, col. 728-729
- [6] “*Anno 1163. He caused some Decrees likewise to be made against the Hereticks who had spread themselves over all the Province of Languedoc. There were especially of two sorts. The one Ignorant, and withall addicted to Lewdness and Villanies, their Errors gross and filthy, and these were a kind of Manicheans. The others more Learned, less irregular, and very far from such filthiness, held almost the same Doctrines as the Calvinists, and were properly Henricians and Vaudois. The People who could not distinguish them, gave them alike names, that is to say, called them Cathares, Patarins, Boulgres or Bulgares...*” Mézeray, *Abregé chronologique, ou Extraict de l’histoire de France*, Tome iii, p. 89
- [7] See: Council of Saint-Félix, year AD 1167.
- [8] “*All who differed from the church of Rome, however much they might differ from each other, were comprehended under this denomination. This may also account for the great variety of appellations by which the Albigenes were known; for they were called by different authors, Henricians, Abelardists, Catharests, Publicans, and Bulgarians; ... They are also frequently confounded with the Waldenses.*” *Edinburgh Encyclopædia*, Vol. 1, p. 368
- [9] Third Lateran Council (1179), article 27
- [10] “*Cathari and Patarines and those Humiliati or the Poor of Lyons, with the false name of Passagines, Josephines, Arnoldists, lie under a perpetual anathema.*” Ad Abolendam (1184)
- [11] Strange, J., *Dialogus miraculorum* V, ch. XXI, Vol. 1, p. 302
- [12] “*1208. Certain Albigenian heretics came to England, of whom some were burnt alive.*” Henry Knighton, *Chronicon de Eventibus Angliae* (c. 1396), edited by Lumby, J.R., printed in London (ed. 1889), vol. 1, p. 185
- [13] “*1210. Albigenians, which infected England, have reviled the clergy, on account of which one man was burnt alive at London in the year of our Lord 1210.*” John Bale, *Scriptorum illustrium maioris Brytanniae*, Vol. 3, p. 258
- [14] Monastier, *A history of the Vaudois Church, translated from the French* (1848 ed.), p. 121
- [15] <https://avblog.org/outline-of-historical-events-baptist-2/>
- [16] <https://avblog.org/outline-of-historical-events-baptist-3/>
- [17] Beza, *Histoire ecclesiastique des Eglises reformes au Royaume de France*, pp. 38-39
- [18] *ibid.* p. 52
- [19] *ibid.* p. 53
- [20] *ibid.* pp. 53-54
- [21] *ibid.* p. 162
- [22] Boyer, *Abrege de l’histoire des Vaudois*, p. 23

† — Absolution, peace, exoneration, or the relief from guilt; asolvament.