

Chester Cycle 1572/2010**Play 12****The Temptation; the Woman Taken in Adultery; the Healing of the Blind Man**

CAST: DEVIL, GOD, EXPOSITOR, FIRST PHARISEE, SECOND PHARISEE, ADULTERESS, BOY, BLIND MAN, PETER, JOHN, FIRST NEIGHBOUR, SECOND NEIGHBOUR, FIRST PHARISEE, SECOND PHARISEE, MESSENGER, MOTHER, FATHER, FIRST JEW, SECOND JEW,

DEVIL	Now, by my sovereignty I swear and high office that I bear in Hell-pain when I am there, a trick I will assay.	
5	There is an idiot would dere that walks abroad wide-where. Who is his father I wot nere, the truth I should say	<i>attempt harm far and wide I've no idea</i>
10	What master may ever be this that now in world come is? His mother, I know, did never amiss, and that now marvels me. His father cannot I find, iwiss, for all my skill and my cleverness	<i>sort of teacher indeed</i>
15	It seems that Heaven all should be his, so strong a lord is he.	
20	He is man from foot to crown, and conceived without corruption. So clean of conversation knew I none before. All men at him marvel mon. for like a man he goes up and down but like a god with devotion he has been honoured yore.	<i>pure in speech must of old</i>
25	Since the world first began knew I never such a man born of a mortal woman, and he yet spotless!	
30	Among the sinful, sin does he none, and cleaner that ever was anyone; sinless also of blood and bone and wiser than ever man was.	<i>he (is) purer</i>
35	Avarice nor any envy in him could I never espy. He has no gold in treasury nor tempted is by any sight. Pride has he none, nor gluttony, nor any liking of lechery.	
40	His mouth heard I never lie neither by day nor night.	
45	My majesty he puts always behind, for in him fault none can I find. If he be God in Man's kind, my power then fully fails. And more than man I know he is, or he would have done something amiss	

	except that hunger he has, iwiss else I know not what else him ails.	<i>truly troubles</i>
50	and this thing dare I truly say: if that he be God verray hunger should grieve him by no way; that would be against reason Therefore now I would assay	<i>truly the true God attempt</i>
55	with talk of bread him to betray, for he has fasted now many a day; therefore bread would be in season!	
	<i>The Devil speaks (to Christ):</i>	
60	Thou man, abide, and speak with me! God's Son if that thou be, make of these stones – now let us see – bread through thy blessing.	
GOD	Satan, I tell thee certainly, bread Man lives not only by, but through God's word, truly from His mouth coming.	
65	Therefore thou tormen'st thyself, Satan, to supplant me from my place by food, as sometime Adam was out of bliss when he was brought.	
70	Deceived he was that time through thee, but now must fail thy posty; therefore, to raise that thought with me it shall serve thee of nought.	<i>power not avail you</i>
75	Satan, through thine enticement hunger shall not turn my intent, for God's will omnipotent is my food without fail, and His word perfect sustenance to me always, without distance;	<i>temptation</i>
80	for thou shalt find no variance in me that shall thee avail.	<i>inconstancy</i>
DEVIL	Out, alas! What is this? This matter is going all amiss; hungry I see well he is, as a Man should by nature be.	
85	But through no skill nor no cleverness I cannot deflect his will, iwiss; that need of any bodily bliss in him none at all has he.	<i>carnal pleasure</i>
90	For he may suffer all manner of noy as a man should, well and bravely; but always he wins the victory as if divinity in him were.	<i>trouble bravely</i>
95	Some other trick I must espy this disobedient for to destroy; for of me he has the mastery unhappily now here.	
	Adam, that god himself wrought through my deceit into torment I brought;	<i>formed</i>

100 but this lord that I have sought
born of a woman –
to grieve him I may have no grace
with any counsel in this case
for no need that he himself has,
or no power that I ken. *understand*

105 Yet I will seek some subtlety.
Come forth, thou Jesu, come with me
to this holy city!
I have a message to say.
110 Very God if that thou be
now I shall full well see,
for I shall contrive honour for thee
before that thou go away.

Then Jesus shall be set on top of a pinnacle of the temple, and the Devil shall say:

115 Say thou now that sits on height: *on high*
if thou be God's Son, by sleight *clever trick*
come down, and I will say in sight *in sight of all*
thou didst a fair mastery. *display of your supremacy*
Thine own angels must take care of thee
so that thou hurt neither foot nor knee.
120 Show thy power; now let us see,
that thou may have mastery thereby.

Jesus speaks to the devil.

JESUS Satan, certainly I to thee say
it is written that thou ne may *may not*
tempt God, thy Lord, by no way,
what matter so ever be moved. *broached*

As he descends from the pinnacle, the Devil shall speak.

DEVIL 126 Alas, what woe is mine today!
Thus have I missed my prey.
Was I never torn in such array *fashion*
nor half so foully reproved. *rebuked*

Then Satan shall lead Jesus up on to a mountain, and the Devil shall say:

DEVIL 130 Yet, fellow, if it be thy will,
go we to play more upon a hill;
another point I must fulfill *clear up*
whatever then may befall.
Look about thee now and see
of all this realm the royalty; *splendour*
135 for kneeling down and honouring me
thou shalt be lord of all.

JESUS Go forth, Satan, go forth, go!
It is written, and shall be so:
"Thy Lord God thou shalt honour oo *for ever*
and serve Him" -- though it grieve thee!

DEVIL Out. Alas! That me is woe!
For found I never so great a foe.
Though I to harm be never so throw, *what woe is mine*
I am overcome times three. *fierce*

145	Alas for my guile now am I quit. Adam I tempted with a fit, and him in sin soon I knit through cunning of my craft Now soon of sorrow he must be shut and I must be punished in Hell-pit.	<i>repaid experience bound power must be rid</i>
150	Knew I never man of such wit as him that I have left. Alas, for shame I am shent! With hell-hounds when I am hent I must be ripped and all to-rent and driven to the fire.	<i>intellect destroyed seized torn</i>
155	Therefore is now my intent before I go to make my testament to all that in this place be lent I bequeath thee shit !	<i>will standing (ie the audience)</i>
160	EXPOSITOR	
	Lo, lordings, God's righteousness, as Gregory makes mind express: Since our forefather overcome was by three things to do evil -- gluttony, vainglory (these be two) covetousness of high position also -- by these three points, but moe, Christ has overcome the Devil.	<i>sirs i.e. Adam more</i>
165	That Adam was tempted in gluttony I may well prove clearly when of that fruit falsely the devil made him to eat. And tempted he was in vainglory when he promised him great mastery, that he would have godhead unworthily	<i>domination that he would</i>
170	through eating of that meat.	<i>food</i>
175	Also he was tempted in avarice when he promised him he would be wise, know good and evil at his device more than he was worthy. For covetousness, Gregory says express, desires not only riches but also desires highness and power unadvisedly.	<i>food desire expressly lordship</i>
180	Also Christ in these sins three was tempted, as ye might well see; for in gluttony -- believe ye me -- he tempted him cunningly here when he enticed him through his read to turn the stones into bread, and so to move his godhead of which he was in a were.	<i>counsel provoke his divinity in doubt</i>
185	In vainglory he tempted him also, when he bade him down to go the pinnacle of the temple from -- a profitless gate! And in covetousness he tempted was when he showed him such riches	<i>course</i>
190		
195		

200 and promised him lands more and less,
and that through great estate. *high rank*

 Thus overcome thrice was
 the Devil, as played was in this place,
 in the three sins that were Adam's case
205 of joy into woe waived, *cast*
 But Adam fell through his trespass,
 and Jesu withstood him through his grace;
 for of his godhead truthfulness
 the Devil was clean deceived.

Then shall two Pharisees come, leading a woman taken in adultery.

1st PHARISEE Master, I suggest by God Almighty
 that we lead this wretched wight, *person*
 that was taken thus tonight
 in foul adultery,
210 before Jesu in his sight;
 for so to tempt him I have tight *planned*
 to know whether he will judge the right
 or else unlawfully.

2nd PHARISEE That is good counsel, fellow, by my fay.
215 So may we catch him by some way;
 if he should show grace today,
 he does against the Law,
 and if he bids us punish her sore,
 he acts against his own lore *teaching*
220 that he has preached here before:
 “To mercy men should draw.”

Then they lead the woman between them before Jesus.

1st PHARISEE Master, this woman that is here
 was wedded lawfully two year;
 but with another than her fere *husband*
225 we found her do amiss.
 And Moses' Law bids us stone
 all such as been unclean.
 Therefore to thee we have come
 for you to judge of this.

JESUS
231 Now which of you each one
 is without sin, hasten him anon,
 and cast at her the first stone --
 at once, before ye blin. *stop*

Then Jesus shall write upon the ground.

1st PHARISEE Speak on, master, and somewhat say.
235 Shall she be stoned, or else nay?
 Or show her mercy, as thou may,
 to forgive her this sin?

2nd PHARISEE Master, why art thou so still?
 What writest thou, if it be thy will?
240 Whether shall we spare or spill
 this woman found in blame?
 What writest thou, master? Now let me see.

Then he looks at the writing.

245	<p>Out, alas! That woe is me! For no longer dare I here be for dread of worldly shame.</p> <p><i>And he shall flee, and then the First Pharisee shall speak.</i></p>	
1 st PHARISEE	<p>Why fleesest thou, fellow, by thy fay? I will see soon and assay.</p> <p><i>Then the second (Pharisee) inspects the writing.</i></p>	<i>faith test it</i>
250	<p>Alas, that I were away Far beyond France! Stand you, witch, him beside! No longer here dare I abide against thee for to chide, as I have good chance.</p> <p><i>And he shall flee, and Jesus shall speak to the woman.</i></p>	<i>complain good fortune</i>
JESUS 255	<p>Woman, where are these men each one that lay this charge thee upon? To damn thee now there is none of those that were before.</p>	
ADULTERESS	<p>Lord, to damn me there is none for all they are away gone.</p>	
JESUS 261	<p>Now I damn thee not, woman. Go forth, and sin no more.</p>	
ADULTERESS 265	<p>Ah, Lord! Blessed must thou be, that from misfortune has helped me. Henceforth sin I will flee and serve thee in good fay. For godhead full in thee I see that knoweth all works that done be. I honour thee, kneeling on my knee, and so I will do ay.</p>	<i>true faith always</i>
EXPOSITOR 271	<p>Now, lords, I pray you take heed! The great goodness of God's deed I will declare, as it is need -- this thing that played was. As Augustine speaketh expressly of it in his Homily upon St John's Evangely, this he says in that case:</p>	<i>sirs enacted</i>
275	<p>Two ways they plotted him to annoy, since he had preached much of mercy and the Law commandeth specifically such women for to stone that trespass in adultery. Therefore they hoped witterly variance in him to espy or dishonour the Law clean.</p>	<i>Gospel matter trouble</i>
280	<p>Two ways they plotted him to annoy, since he had preached much of mercy and the Law commandeth specifically such women for to stone that trespass in adultery. Therefore they hoped witterly variance in him to espy or dishonour the Law clean.</p>	<i>indeed inconsistency entirely</i>
285	<p>But Jesu knew full well their thought, and all their wits he set at nought –</p>	

- but bade which sin had not wrought
cast first at her a stone;
290 and wrote in clay – believe ye me –
their own sins, that they might see,
so that each one eager was to flee
and they left her alone.
- For each one of them had grace
295 to see their sins in that place;
yet none of them wiser was,
but his sins each man knew.
And eager they were to take the way *eager*
lest they had damned been that day
300 Thus helped that woman truly
our sweet Lord Jesu.
- JESUS Brethren, I am Filius Dei, the light of the world. *Son of God*
He that follows me walks not in darkness
but hath the light of life; the Scriptures so record;
305 as patriarchs and prophets of me bear witness,
both Abraham, Isaac, and Jacob in their sundry testimonies,
unto whom I was promised before the world began
to pay their ransom and to become man.
- 310 “Ego et Pater unum sumus”: my Father and I are all one,
which hath me sent from the throne sempiternall *everlasting*
to preach and declare his will unto Man
because he loves him above his creatures all
as his treasure and darling most principal --
315 Man, I say again, which is his own elect
above all creatures peculiarly select.
- Wherefore, dear brethren, it is my mind and will
to go to Bethany that stands hereby,
my Father's promises and commandments to fulfill
320 For I am the Good Shepherd that puts his life in jeopardy
to save his flock, which I love so tenderly;
as it is written of me – the Scripture bears witness:
“Bonus pastor ponit animam suam pro ovibus suis.”
- 325 Go we therefore, brethren, while the day is light,
to do my Father's works, as I am fully minded;
to heal the sick and restore the blind to sight,
that the prophecy of me may be fulfilled.
For other sheep I have which are to me committed.
330 They be not of this flock, yet will I them regard,
that there may be one flock and one shepherd.
- But or we go hence, print these sayings in your mind and heart,
record them, and keep them in memory.
Continue in my word; from it do not depart.
335 Thereby shall all men know most perfectly
that you are my disciples and of my family.
Go not before me, but let my words be your guide;
then in your doings you shall always well speed. *prosper*
- BOY (*leading a blind man*)
340 If pity may move your gentle heart,
remember, good people, the poor and the blind,
with your charitable alms this poor man to comfort.
It is your own neighbour and of your own kind.

BLIND MAN Your alms, good people, for charity,
345 to me that am blind and never did see,
 your neighbour, born in this city!
 Help before I go hence.

PETER Master, instruct us in this case
 why this man born blind was.
350 Is it for his own trespass
 or else for his parents'?

i.e., his parents' sin

JOHN Was sin the cause original,
 wherein we be conceived all,
 that this blind man was brought in thrall,
 or his forefathers' offence?

JESUS It was neither for his offence,
356 neither the sin of his parents,
 or other fault or negligence
 that he was blind born;
 but for this cause specially;
360 to set forth God's great glory
 to show his power clearly,
 this man's sight to reform.

restore

 While the day is fair and bright,
 my Father's works I must work, right
365 until the coming of the night
 when light be gone away.
 In this world when I am here,
 I am the light that shineth clear.
 My light to them shall well appear
370 which hold fast to me alway.

perform

*Then Jesus shall spit upon the earth and make a paste, and rub the eyes of the blind man
with his hands. And then he shall speak.*

JESUS Do, man, as I say to thee.
 Go to the water of Silo-ee.
 There wash thine eyes, and thou shalt see.
 And give God the praise.

Then the blind man shall seek the water and Jesus shall depart.

BLIND MAN Lead me, good child, right hastily
376 unto the water of Silo-ee.

Then he shall wash, and then shall say:

 Praised be God Omnipotent
 which now to me my sight hath sent,
 I see all things now here present.
380 Blessed be God always.

 When I had done as God me bade,
 my perfect sight forthwith I had;
 wherefore my heart is now most glad
 that I know not where I am.

1st NEIGH- Neighbour, if I the truth should say,
BOUR this is the blind man which yesterday
382 asked our alms as we came this way,
 It is the very same!

2 nd NEIGH- BOUR 385	No, no, neighbour, it is not he – but it is the likest to him that ever I see! One man to another like may be, and so is he to him.	
BLIND MAN 390	Good men, truly I am he that was blind, and now I see. I am no other, truly; enquire of all my kin.	
1 st NEIGH- BOUR 395	Then tell the truth, we thee pray. How this is happened, to us say -- thou that even yesterday couldst see no earthly thing and now seest so perfectly! No want of sight in thee we see. Declare therefore to us truly, without more reasoning.	
BLIND MAN 400 405	The man which we call Jesus, that worketh miracles daily with us and whom we find so gracious, annointed my eyes with clay; and to the water of Silo-ee he bade me go immediately and wash my eyes, and I should see – and thither I took my way.	
410	When the water on my eyes light, immediately I had my sight. Was there never earthly wight so joyful in his thought.	<i>person</i>
2 nd NEIGH- BOUR	Where is he now we thee pray?	
BLIND MAN	I know not where he is, by this day.	
2 nd NEIGH- BOUR 415	Thou shalt with us come on this way and to the Pharisees these words say. Unless thou would these things deny, it shall help thee right nought.	
420	Look up, lordings and judges of right! We have brought you a man that had no sight and on the Sabbath day through one man's might was healed and restored forsooth.	<i>truly</i>
1 st NEIGH- BOUR	Declare to them, thou wicked wight, who did restore thee to thy sight. That we may know anon right of this matter the truth.	<i>immediately</i>
BLIND MAN 426	Jesus annointed my eyes with clay and bade me wash in Silo-ee, and before I came away my perfect sight I had.	
1 st PHARISEE 430	This man, the truth if I should say, is not of God – my head I lay – which doth violate the Sabbath Day,	<i>wager</i>

	I judge him to be mad.	
2 nd PHARISEE	It cannot enter into my thought that he which hath this marvel wrought should be a sinner – I believe it nought; it is not in my creed. Say what is he that did thee heal.	<i>performed</i> <i>within my belief</i>
435		
BLIND MAN	A prophet he is, without fail.	<i>definitely</i>
1 st PHARISEE	Surely thou art a knave of kind that pretended thyself for to be blind; wherefore now this is in my mind, the truth to try in deed.	<i>nature</i> <i>test in practice</i>
440		
445	His father and mother both together shall come to declare the matter here, and then the truth shall soon appear and we shall be put out of doubt. go forth, messenger, anon quickly, and fetch his parents by and by.	<i>at once</i>
450	This knave can nought but prate and lie; I would his eyes were out.	
MESSENGER	Your bidding, master, I shall fulfill, and do my duty as is good skill, for this day hither I know they will, and I shall spy them out.	<i>it is right</i> <i>(they will) come</i>
	<i>Then he shall look around, and shall speak to them.</i>	
455	Sire and dame, both together, you must before the Pharisees appear. What their will is, there shall you hear. Have done, and come your way.	
MOTHER	Alas, man, what do we here? Must we before the Pharisees appear? A vengeance on them, far and near! They never did poor men good.	
460		
FATHER	Dame, there is no other way but their commandment we must obey, or else they would without delay curse us, and take our goods.	
465		
MESSENGER	Here have I brought, as you bade me, these two persons that aged be. They be the parents of him truly which said that he was blind.	
1 st PHARISEE	Come near to us, both two, and tell us truly before you go whether this be your son or no – take care no deceit we find!	
471		
FATHER	Masters, we know certainly our son he is – we cannot deny – and blind was born undoubtedly. And that we will depose.	<i>formally swear</i>
475		
	But who restored him to his sight	

480	we be uncertain, by God Almighty. Wherefore of him, as is right, the truth you must enquire.	<i>almighty</i>
MOTHER 485	For he is of age his tale to tell, and his mother-tongue to utter it well! Although he could never buy nor sell, let him speak, we desire.	
1 st PHARISEE	Give praise to God, thou crafty knave, and look hereafter thou do not rave nor say that Jesus did thee save and restored thee to thy sight.	<i>rogue</i>
2 nd PHARISEE 491	He is a sinner, and that we know, deceiving the people to and fro. This is most true that we thee show. Believe us, as is right.	
BLIND MAN 495	If he be sinful, I do not know, but this is truth that I do show: when I was blind and in great woe he cured me, as you see.	
1 st PHARISEE	What did he, thou lying swain?	<i>wretch</i>
BLIND MAN 500	I told you once – will you hear it again? Or his disciples will you become, of all your sins to have remission?	
2 nd PHARISEE 505	Oh cursed caitiff, ill fortune befall thou thee! Would you have us his disciples to be? No, no! Moses' disciples are we, for God with him did speak.	
	But whence this man is we never knew.	<i>i.e. Jesus</i>
BLIND MAN 510	I am amazed at that, as I am true – that you know not from whence he should be that me cured that never did see – knowing this most certainly: God will not sinners hear. But he that honours God truly, him will he hear by and by and grant his request graciously, for that man is to him dear.	
515		
520	Add to this, I dare be bold, there is no man that ever could restore a creature to his sight that was blind born and never saw light. If he of God were not, iwiss, he could never work such things as this.	<i>truly</i>
1 st PHARISEE 525	What, sinful knave! Wilt thou teach us which all the Scriptures can discuss and of our way of life be so virtuous? We curse thee. Out of this place!	
JESUS	Believest thou in God's son truly?	
BLIND MAN	Yes, gracious lord. Who is he?	

JESUS	Thou hast him seen with thine eye. He is the same that talketh with thee.	
BLIND MAN 531	Then here I honour him with heart free, and ever shall serve him until I die.	<i>open</i>
1 st JEW 535	Say man who makes such mastery, before thou to our souls do annoy, tell us here openly Christ if that thou be.	<i>cause harm</i>
JESUS 540	That I spoke to you openly and works that I do, verily, in my Father's name Almighty bear witness of me. But you believe not what you have seen, for of my sheep ye ne been; but my flock, without ween, hear my voice alway.	<i>are not doubt</i>
545	And I know them well each one, for with me alway they have gone; and for them I ordained in my wone everlasting life for ay.	<i>dwelling for ever</i>
550	No man shall steal my sheep from me, for my Father in majesty is greater than are all ye, or any that ever was.	
2 nd JEW 555	Then thou shalt stay, by my bones, before thou hence pass Help, fellow, and gather stones and beat him well, by Cock's bones. He scorns us slyly for the nonce and causes us great annoy.	<i>God's bones now grievance</i>
	<i>Then they shall gather stones.</i>	
560	Yea, stones now here I have for this rogue that thus can rave. One stroke, as God me save he shall have soon quickly.	
JESUS 565	Wretches, many a good deed I have done you in great need; now repay you wickedly my meed to stone me on this manner.	<i>in time of necessity reward</i>
1 st JEW 570	For thy good deed that thou hast wrought at this time stone we thee nought, but for thy lying, falsely wrought, which you show clearly here. Thou, that art man as well as I, make thyself to be God here openly. There thou lies foul and falsely, both in word and thought.	<i>in that matter</i>
JESUS	But I do well and truly	

