

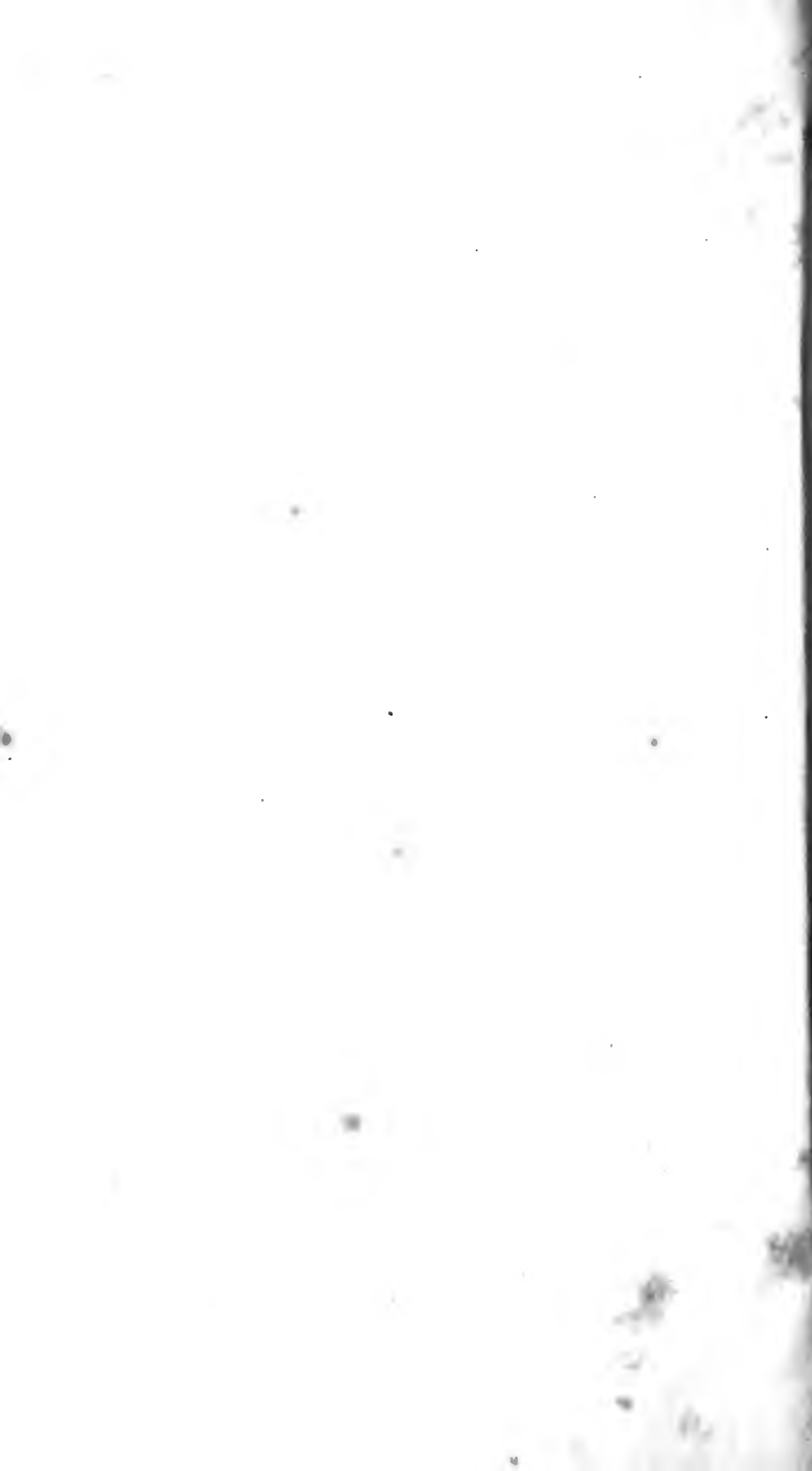


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THE
GOTHIC AND ANGLO-SAXON
GOSPELS
WITH
THE VERSIONS
OF
WYCLIFFE AND TYNDALE.



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.M̅. Π̅ N̅ T̅ E̅ S̅ M̅ B̅ A̅ I̅ A̅ F̅ A̅ E̅ T̅ I̅ Φ̅ M̅ A̅ N̅ N̅ A̅ M̅
 MISSAÐ EÐ IN SIZG. 𐌺𐌹𐌿𐌺𐌹𐌸𐌰
 IZ YISA TT̅ A̅ IZ YAKS A̅ H̅ F̅ A̅ R̅ H̅ I̅ M̅ I̅ N̅ A̅
 I̅ Φ̅ S̅ M̅ B̅ A̅ I̅ A̅ F̅ A̅ E̅ T̅ I̅ Φ̅ M̅ A̅ N̅ N̅ A̅ M̅ I̅ S̅
 S̅ A̅ Ð̅ O̅ Ð̅ I̅ N̅ S̅ I̅ Z̅ G̅. 𐌺𐌹𐌿𐌺𐌹𐌸𐌰
 YA̅ K̅ A̅ S̅ F̅ A̅ E̅ T̅ I̅ Φ̅ M̅ I̅ S̅ S̅ A̅ Ð̅ E̅ I̅ N̅ S̅ I̅ Z̅ Y̅ A̅
 .ME. 𐌺𐌹𐌿𐌺𐌹𐌸𐌰: 𐌺𐌹𐌿𐌺𐌹𐌸𐌰

ANGLO-SAXON. B.

murg ac alyr ur of yfele roþlice ; ꝥitodlice gýf
 ge ƿorþgýfud manni hýra synna þōa ƿorþ gýfþ
 eopere fe heofenlica fæder eop eoppe gýltaf ;
 Gýfge roð lice ne ƿorþgýfud manni . ne eopere fe
 der ne ƿorþgýfud eop eoppe synna ;

Mat. vi. 14-15.

ANGLO SAXON. C.

on costununge . ac alyr ur of yfele soðlice . ꝥitodlice
 gýfge ƿorþ gýfud manni heofra synna . þonne ƿorþ
 gýfud eopere fe heofenlica fæder eop eoppe gýl
 ta . gýfge soðlice ne ƿorþ gýfud manni . ne eopere
 fæder ne ƿorþ gýfud eop eoppe synna . Ðýr ge byrdad

WYCLIFFE. D

wuel amen . ƿat is so fe it / soðore
 gif ge þruken sozene to men her
 synns : & zoure heuenly fadir . þæt
 sozene to zou zoure trespassis / so
 vely gif ge þruken sozene . not to
 men : neþ zoure fadir þæt sozene
 to zou zoure synnes (But when ge

Mat. vi. 25.

TYNALL. E

cion . but beþweas stromweil . 2men . so ad
 yff ye shall sozene oþer men there trespasses /
 your fadir thes þæt also soðore you . but ad
 þe shall not sozene men there trespasses . nor oþ
 re shall your fadir sozore you there soles .
 Those were when ye faste / be not sad as the þ
 poepr are . so thet they disfigure there faces . that
 hit myght apere vnto men that they faste . Dere /
 I þe lay vnto you / they have there to wode . But
 thou . wher thou fastest . abyne thy me heed . ad

Mat. vi. 16.

THE
GOTHIC AND ANGLO-SAXON
GOSPELS

IN
PARALLEL COLUMNS
WITH
THE VERSIONS
OF
WYCLIFFE AND TYNDALE;

ARRANGED, WITH PREFACE AND NOTES,

BY

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P R E F A C E.

THE Scriptures contain the revelation of God's will to man,—God's word addressed to all mankind. As the Scriptures are Truth, the closer we adhere to them, the nearer we are to Truth. But the nearest approach we can make to the inspired originals, is in faithful translations, as they express the sense with the greatest brevity and precision. Hence good translations afford the best helps for obtaining a true knowledge of the Scriptures, and different versions, by learned and religious men, must be the best and shortest commentaries. The same truths are there expressed in different words. Where some are too brief and obscure, others may be more full and clear, while together, being the same in sense, they mutually illustrate and confirm each other.

The present volume contains four translations of the Gospels. These translations were made by the leading men,—the intellectual aristocracy of their day. The first version is the Gothic by Ulphilas, in the 4th century. What vigour and decision of mind,—what a clear view of the future extension and influence of the Germanic race, must Ulphilas have had to induce him to translate the Scriptures into the vulgar tongue of his people, in an age when Greek and Latin were the only languages employed for literary purposes! Ulphilas deeply felt, from his own experience, that the power of the word of God to convince the understanding and to influence the conduct would be limited, unless it was not only preached, but read in the mother tongue, through which the best affections of the heart are most easily touched.—These remarks are equally applicable to the translation of the Gospels in the 8th or 10th century from the *Vetus Italica* into Anglo-Saxon, and to the Wycliffe version of the whole Bible from the *Vulgate* into English in the 14th century, which was the dawn of that scriptural light that preceded the Reformation. In the 16th century, Tyndale presented the Gospel in a still clearer light by his translation of the New Testament from

the original Greek into English, so faithfully, that it is, in substance, our present authorized Version, which constantly uses the same phraseology and often employs the very same words.

These versions, extending from A.D. 360 to 1526, are not only of great value to Divines, but deeply interesting to the philologist, who is here supplied with ample specimens of the earliest German, and of the Anglo-Saxon, as well as early English. The first German comes down to us in the translation of Ulphilas, made about A.D. 360. Though the Anglo-Saxon Gospels were translated in 735 or before, and the version printed in this volume is from a MS. written about A.D. 995, yet we have an earlier record of Anglo-Saxon writing, in the Laws of Ethelbert, king of Kent. From the Title of these Laws, we learn that "they were established in the days of Augustine*," that is, between A.D. 597, when Ethelbert was baptised, and the death of Augustine in 604. The most probable date is 599. From this time to the present, we have our written Laws; and we are told that Bede, just before his death in 735, had finished the translation of St. John's Gospel into his native tongue, called English [Englisc] in the early Laws. The Germans have the first written specimen of a Germanic language in Ulphilas, and we the next specimen in our Anglo-Saxon Laws, and at a later date in the Gospels. The English philologist will now be able to trace many words and phrases from the present time, 1865, to the translation of Tyndale in 1526, of Wycliffe in 1389, of the Saxon about 995, and of the Gothic about 360, a space of more than 1500 years. The Gothic is a language of Low German origin†, as well as the Anglo-Saxon and English, we are, therefore, not surprised to find many phrases apparently identical in Gothic, in Anglo-Saxon, and in modern English.

GOTHIC.

In bokom Psalmo.
Ik im thata daur.
Langai wheilai.
Nauh leitila wheila.
Whis brothar.
Kaurno whaiteis.

In *the* book of Psalms.
I am the door.
For a long while.
Now a little while.
Whose brother.
A corn of wheat.

ANGLO-SAXON.

On *tham* Sealme. Lk. xx. 42.
Ic eom geat. Jn. x. 9.
Langre tide. Lk. xviii. 4.
Gyt sume hwile‡. Jn. vii. 33.
Hwæs bróthor. Lk. xx. 28.
Hwætene corn. Jn. xii. 24.

* Da dómás, ðe Æþelbirht cyning ásette, on Augustinus dæge.—*Thorpe's Ancient Laws and Institutes*, 8vo. 1840, vol. i. p. 2.

† Professor Max Müller's *Survey of Languages*, 2nd Edn. 8vo. 1855, p. 63; and his *Science of Language*, Lecture V. p. 175.

‡ Yet some while or time.

GOTHIC.		ANGLO-SAXON.
Hardu-hairtei.	Hardness of heart.	Heortan heardness. Mk. x. 5.
Hardu ist thata waurd.	Hard is that word.	Heard is theos spræc*. Jn. vi. 60.
Sibun brothryus.	Seven brothers.	Seofon <i>gebróthru</i> . Lk. xx. 29.
Wheitos swe snaiws.	White as snow.	Swá hwíte swá snáw. Mk. ix. 3.
Yuka aulsne.	Yokes of oxen.	An <i>getýme</i> oxena†. Lk. xiv. 19.
Wha ist namo thein?	What is thy name?	Hwæt is thín nama? Lk. viii. 30.
Galeiks ist mann.	He is like a man.	He ys <i>gelic</i> men. Lk. vi. 48.

THE GOTHIC translation of Ulphilas is the first, in date and importance, which claims attention in a brief notice of these four versions, and of their celebrated translators.

The heathen Goths settled in Dacia, on the north-west of the Black Sea, at an early period. While resident there they became Christians, and before the Council of Nice in A.D. 325, the Christian Goths were so numerous as to elect their own Bishop, Theophilus, whose signature appears in the records of that Council. The most celebrated of their Bishops was Ulphilas‡, born in A.D. 318 amongst the Goths in Dacia. His eminent talents, learning, and benevolence gave him unbounded influence over his countrymen. It, therefore, became a proverb among the Goths, "Whatever is done by Ulphilas, is well done." This favourable impression prepares us to hear of his consecration, at the age of 30, as Bishop§ of the Goths in A.D. 348 by Eusebius Bishop of Nicomedia. He continued to discharge his episcopal duties with great fidelity for forty years, and in A.D. 388 went to Constantinople to promote the interest of his Church, where he died at the age of 70. Ulphilas wrote in Latin, Greek, and Gothic, and was full of energy in the practical application of his learning. No difficulty or literary labour deterred him when he had in view the cherished desire of his heart, the translation of the New Testament from the original Greek, and part of the Old from the Septuagint into Gothic, that every one of his countrymen might read the word of God in his own tongue. It is most likely that this great literary work was completed before A.D. 360; because, as a faithful and zealous preacher of the Gospel, anxious for the instruction and edification of the people, he had been accustomed to translate into their own language

* Hard is this speech.

† Literally A team of oxen.

‡ Some eminent Germans write the name Ulfilas, Ulfila, Wulfila, &c. As I have not seen the name so written in any original document, the old orthography is retained. See other reasons in Origin of Eng. and Germanic Lang. vii. § 7, p. 115, note *.

§ Waitz, Ueber das Leben und die Lehre des Ulfila. 8vo. Hanover, 1840.

the passages of the Scriptures which he quoted. Ulphilas drew the water of life from the pure fountain, and delivered it to his people uncontaminated. He imbibed the doctrines of the Gospel at the fountain head, the original Greek, and preached those doctrines to the Goths in their own nervous and expressive Germanic tongue.

Ulphilas had always taken the greatest interest in the welfare of the Goths. When, in the year 376, he saw they were grievously oppressed by the Huns, he hesitated not to implore the protection of the Emperor Valens, and pleaded their cause with such success, that the province of Mœsia was assigned to them. Their innumerable tribes then passed over the Danube into Mœsia, now Servia and Bulgaria: it was from the residence of these Visigoths, or West Goths in Mœsia that they have been called Mœso-Goths, and their language Mœso-Gothic.

Zealous Arians have always been anxious to claim Ulphilas, as belonging to them. Valens and his Arian bishops would naturally use all their influence with Ulphilas, and he would be disposed to concede as much as possible for the sake of peace and the welfare of his people. Further, as a man of principle, he could not go. In the strife, contention, and bitter persecution of the times, it is difficult to arrive at the exact truth. We know that Ulphilas was not only a man of great learning, but of honest principles, and practical wisdom; he was, therefore, with his cautious and judicious antecedents—his early and extensive knowledge of the Scriptures—not very likely to fall into fatal errors. We are certain of this, that so far as the translation of Ulphilas has been recovered, there is not a trace of Arianism to be found. On the contrary, in passages clearly unfavourable to the doctrine of Arius, Ulphilas has honestly and plainly given the literal meaning of the Greek. The chief point in which we are now concerned, is this, that those who read the Gothic version of Ulphilas are not likely to be led into error, as it is a faithful representation of the Greek. This was the opinion of the learned Junius and Dr. Marshall, the first editors of the Gothic Gospels, and of Cardinal Mai, and the great body of learned men in the past age, as well as the present.

Codex Argenteus. — We gladly leave this subject to speak of the principal MS. and the chief editions of the Gothic Gospels. The most celebrated MS. is *The Codex Argenteus*, or Silver Book, so called from being transmitted to us in letters of a silvery hue, though the letters of a few words in the beginning of each paragraph are in gold. I once thought with

Ihre, Meerman*, and others, that the words of this splendid Codex were not written on the vellum, which is of a reddish purple colour, but that each word was formed letter after letter by metallic characters heated, and then impressed on silver or gold leaf which was made to adhere to the vellum by some glutinous substance, in the manner that bookbinders now letter and ornament the backs of books. On showing the facsimile to Henry Latham, Esq., M.A., of Brasenose College, and of the Oxford University Press, he observed the letters were not so uniform as they would be if made by the impression of metallic characters, and suggested that the form of each letter was more probably drawn with some glutinous preparation, and the silver or gold leaf pressed upon it. On looking minutely at our accurate facsimile, I saw variations which could not have occurred if metallic letters had been used. The word at the end of the third line of our facsimile is abbreviated, to make it accord with the preceding line. In the 10th line of Dr. Uppström's larger facsimile, to prevent a confused junction of the long stem of Ψ with the long stem of F in the preceding line, the top of Ψ is bent to the left in such a manner as could only be done by a pen or pencil.

Being anxious to obtain the most accurate information, even as to the colour of this invaluable MS., I wrote to Professor Uppström. Not receiving an answer with that promptitude, which his liberality and kindness of heart always induced him to give, I presumed he had not received my letter, and wrote again. The answer came, not from the learned editor of the Codex Argenteus, but from a mutual friend, A. Diedrich Wackerbarth, whom I had known long ago, as graduating in honours at Corpus Christi College, Cambridge. I may add that he has proved himself to be one of our best Teutonic scholars by his accurate and spirited translation of Beowulf, from the Anglo-Saxon into English verse, published in 1849. His letter gives the last sad tidings of one of Sweden's most learned men, and contains so minute a description of the MS. that I feel assured my readers will thank me for introducing the substance of it.

“Uppsala, May 6th, 1865.

“Your two letters were unfortunately too late to reach Professor Uppström. Our good friend died on the 21st of January last. His death was very unexpected, and was caused by inflammation of the lungs. Your letter of the 6th ult. was accordingly placed in the hands of the Professor of Ancient Northern Literature, Prof. Säve, who went, in company with me, to the library two or three days ago, where I endeavoured by mixing water-colours to get a few approximations to the colour of the vellum of the Codex Argenteus. Since

* Origin of Eng. and Germanic Lang. vii. § 10, p. 116.

then your second letter has arrived, that of the 28th ult. Professor Säve is at the present moment exceedingly busy; but, being desirous not to keep you waiting for an answer, he this morning requested me to go up to the library, re-examine the Codex with reference to your questions, and make my report accordingly. This I have done and herewith communicate the result."—After an unsuccessful attempt to give the colour with greater precision, he sent me five specimens of the purple shades of the vellum taken from five different parts of the Codex. Our facsimile is the medium colour. My friend then proceeds,—“The vellum is still somewhat glossy. The colour varies very greatly in different parts of the Codex, in some parts indeed it may be said to have disappeared altogether or very nearly so, whereas in others it is even slightly darker than the darkest of my imitations, and has much the appearance of ripe mulberries. The leaves seem to have been coloured on one side only, the colour of the back of the sheet being that of the front showing through. Calling the highly coloured side of a sheet the front, and the other side the back, the leaves seem to have been so arranged that fronts are turned to fronts and backs to backs, so as to present uniformity of colour on both pages of the same opening of the book.

“I now turn to your other question, namely the probability of Ihre’s conjecture that the letters are stamped; or, in other words, that the book is in fact printed, only letter by letter instead of sheet by sheet. To this conjecture I cannot assent, and I may add that Professor Uppström held the same opinion as myself, so does also Prof. Säve. The Codex is certainly very beautifully written and the letters are remarkably uniform, but strictly uniform they are not. . . . The breadth of the letter **N** is usually about $4\frac{1}{2}$ millimetres: similarly the letter **n**: when the writer has been a little pressed for room the **n** and **N** are reduced in breadth each to about $3\frac{1}{2}$ millimetres. Now had the writer formed his letters by means of a stamp, he could only have contracted the spaces between the letters, not the letters themselves, unless indeed we suppose he had several stamps of different breadths for each letter, which I do not think probable. It appears then, that the Codex has not been formed by stamping the letters but is throughout manuscript: a most beautiful and uniform manuscript it must have been, worthy of the pen of Brother Sintram of St. Gall himself, but written, not stamped.

“Another circumstance, which I think may be worth mentioning, is the following: On comparing Uppström’s facsimile page with the original, I observe that in the Codex the tail of the silver **G**, which forms the first letter of the 12th line, goes quite over the arc of the golden **n**, which begins the next following line. From this I presume we may infer, that the gilding was done before the silvering.

“I may mention that the upper part of the **ψ** is not unfrequently slightly bent to the left, as in the example cited by you, even when there is no letter

with which it would otherwise interfere. Indeed all the letters, though quite sufficiently uniform to present to the eye that regularity which constitutes so important a portion of what we call beauty in writing, present, when examined with a magnifying glass and a fine scale, differences of form and dimensions greater than I think would exist had they been formed with a stamp.

“Prof. Uppström, during his last journey in Italy, carefully collated the MSS. in the Ambrosian and Vatican Libraries as well as that of Wolfenbüttel. These he prepared for the press and had even just commenced printing when death put an end to his labours. The work will however not be lost to the world, as it has been placed in able hands. In fact, it will be edited by Prof. Säve.

“I may add that the Codex has evidently been ruled throughout with double lines for writing : single lines would have been sufficient for stamping.”

The Codex Argenteus, containing fragments of the four Gospels, is supposed to be the work of Italians in their own country at the close of the fifth century, or the beginning of the sixth. The only MS. in exactly the same style of writing, is the celebrated Gallican Psalter* now in the Abbey of St. Germain des Près. It is of the sixth century and is said to have belonged to St. Germain, Bishop of Paris, who died May 28, 576. The vellum is stained of a purple-violet colour, and the writing is in silver letters, and a few particular words in gold. This description would serve for the Codex Argenteus, the vellum of which, however, is purple, exactly as in our facsimile, of a reddish rather than a violet tint.

The Codex Argenteus was preserved for many centuries in the monastery of Werden on the river Rhur, in Westphalia. In the 17th century it was transmitted for safety to Prague; but, Count Königsmark taking that city in 1648, the Codex Argenteus came into the possession of the Swedes, who deposited it in the Library at Stockholm. Vossius in 1655, when visiting Sweden, became possessed of it, and brought it to Holland. Puffendorf, as he travelled through Holland in 1662, found it in the custody of Vossius, and purchased it for Count de la Gardie; who, after having it bound in silver, presented it to the Royal Library at Uppsala, where it is still preserved.

I. This imperfect copy of the Four Gospels, beginning Matt. v. 15, was first printed from a beautiful facsimile made by Derrer; and, with the Gothic Glossary of Junius, published by Junius and Marshall, in 2 vols. 4to., at

* A most beautiful facsimile of this MS. was published by Count Bastard, 1843, in his splendid and expensive work on this subject. Another is given, with a minute description of Plate CX. vol. i. p. 296 in *Universal Palæography*, by M. J. B. Silvestre, translated from the French and edited by Sir Frederic Madden: Folio Plates, and descriptions in 2 vols. 8vo. H. G. Bohn, London, 1850. I am indebted for the sight of these facsimiles to Professor J. O. Westwood, M.A., F.L.S., author of the very beautiful work, *Palæographia Sacra Pictoria*, &c.

Dordrecht, 1665. There are two columns in each page, the Gothic on the left column, and the Anglo-Saxon on the right ; both in their original characters, the types for which were cast in Holland, at the expense of Junius. The same book, apparently published with new titles, and a reprint of the first sheet in Vol. II, the Glossary by Junius, appeared again at Amsterdam in 1684.

II. Stiernhielm, a Swede, republished Ulphilas, with additions, entitled,—*Evangelia ab Ulphila Gothice translata, cum versionibus Sueo-Gothicâ Norrænâ seu Islandicâ, et Vulgatâ Latinâ, Stockholmiæ, 4to. 1671. Sometimes there is bound up with it—Glossarium Ulphila-Gothicum per F. Junium, nunc Sueo-Gothica auctum, etc. per Georg. Stiernhielm, ib. 1670.*

III. The Gothic Gospels were again prepared for the Press by Dr. Eric Benzelius, and published by Lye, 4to. Oxford, 1750, with a Latin translation, and notes below the Gothic : a short Gothic Grammar, written by Lye, is prefixed. This handsome 4to. of the Clarendon Press was printed with the type which Junius had presented to the University of Oxford after it had been used at Dordrecht in the Edition of 1665.

IV. A learned Swede, Ihre, a native of Uppsala, and afterwards professor, favoured the literati in 1753 with his remarks upon the editions of Junius, Stiernhielm, and Lye. He had constant access to the Codex, and his criticisms and remarks upon the editors' deviations from it are very valuable. All Professor Ihre's treatises on the Gothic version, and other tracts connected with the subject, were published under the following title : *J. ab Ihre scripta versionem Ulphilanam et linguam Mæso-Gothicam illustrantia, edita ab Anton. Frid. Büsching, Berolini, 4to. 1773.*

V. The Codex was again prepared and printed in Roman characters without accents, after the corrected text of Ihre, with a literal interlinear Latin translation, and a more free Latin version in the margin, with a Grammar and Glossary by F. K. Fulda. The Glossary revised and the text corrected by W. F. H. Reinwald, published by J. C. Zahn, Weissenfels and Leipsic, 4to. 1805.

VI. A commentary on parts of the Gospel of St. John, with the following title :—*Skeireins Aiwaggelyons thairh Iohannen.—Auslegung des Evangelii Johannis in gothischer Sprache von H. F. Massmann, Doctor der Philosophie, Professor der älteren deutschen Sprache etc. 4to. München, 1834.*—It contains an account of the manuscript, p. ix–xvii :—the Commentary in Gothic, printed in facsimile types, p. 3–34 :—the same Gothic text, in Roman and Italic type accented, in one column, and a literal Latin version in the other, with notes at the foot, p. 37–52 :—an account of the MS. and a short notice of Ulphilas and the Goths, p. 53–118 :—a complete Glossary of the Gothic words with explanations in Latin, and the Greek equivalents, p. 121–182 :—a facsimile of Skeireins, and other MSS. p. 183.

VII. *Ulfilas :—Veteris et Novi Testamenti versionis Gothicæ fragmenta, quæ supersunt, ad fidem codd. castigata, Latinitate donata, adnotatione critica*

instructa, cum Glossario et Grammatica linguæ Gothicæ, conjunctis curis ediderunt H. C. de Gabelentz et Dr. J. Lœbe. Lipsiæ, apud F. A. Brockhaus, 1836 et 1846.—This is a very valuable work in 2 vols. 4to. Vol. I. contains Prolegomena, p. ix—xxxvii: the Gothic text of the Gospels and Epistles, as far as they have been discovered, with fragments of the Old Testament, printed in Roman type, without accents; below is a Latin translation, and under this are very useful notes in Latin, in 2 cols. small type, p. 1—359.—Vol. II. contains Vorwort, p. vi—xi: Skeir. p. xii—xvi: Calend. Goth. p. xvii, xviii: Gloss. p. 1—214: Griechisch-gothisches Wörterbuch, p. 215—241: Gram. der Goth. p. 1—298.

VIII. Ulphilas von Gaugengigl: Vol. I. Sprachlehre und Wörterbuch: Vol. II. Gothic New Testament, 2 vols. in 1, royal 8vo., with a plate of Gothic Alphabets. *Passau*, 1849.

IX. Uppström's Codex Argenteus, 4to. 1854—1857: v. Notes, p. 570, Matt. i. 21; xi. 10.

X. Massmann's Ulfilas*, Stuttgart, 1857, 1 vol. 8vo. The Gothic text is printed entirely in Roman letters, of a good legible size, and fills the left hand pages. Parts of the Septuagint and of the original Greek text and the Vulgate Latin Version, both in smaller type than the Gothic, fill the right hand pages. They are in two columns, and the verses, both of the Greek and Latin, are parallel with the Gothic. The Gothic text is accented according to the system introduced by the celebrated Professor, Dr. James Grimm. Many very valuable notes, a Glossary, and a brief Gothic Grammar are appended to the Text. It is a most useful and comprehensive book, containing, in one moderate 8vo. volume, the whole of the Gothic translation of the Old and New Testaments hitherto discovered, and all that is known on the subject.

XI. Ulfila oder die uns erhaltenen Denkmäler der Gothischen Sprache. Text, Grammatik und Wörterbuch. Bearbeitet und herausgegeben von Friedrich Ludwig Stamm, Pastor zu St. Ludgeri, in Helmstedt. *Paderborn*, 1858.—A plain, good sized, readable text, in Roman type, without accents. The þ is used.

ANGLO-SAXON.—Before Gregory the Great planted Christianity in England by his missionaries, the energetic and warlike Anglo-Saxons had scarcely any facilities for intellectual improvement. A gradual preparation for the public reception of the Christian faith had been made by the marriage of Ethelbert, king of Kent, with Bertha, a Frankish princess. Bertha and her attendants continued their Christian worship in England, under the direction of the Bishop who accompanied her from France. The exemplary conduct of the Queen impressed the mind of Ethelbert and his court with a favourable opinion of Chris-

* The exact title of this scholarlike and most handy book is given in the Gothic notes on Matt. i. 21, p. 570.

tianity. The way being opened by Bertha, Ethelbert in A.D. 597 gave a friendly reception to Augustine, the leader of the Christian messengers of peace, and assigned them a residence in Canterbury. As Christian doctrines and discipline expand the mind, and produce a love of learning and intellectual pursuits, these results were seen by the establishment of the first school in Kent by Ethelbert, and by his written Laws, as well as by the thirst for knowledge raised among his subjects. Those, who applied themselves to literature, manifested the strength of their intellectual powers, by a success which could not have been expected, and can scarcely be surpassed. That within a hundred years after the dawn of Christianity and literature upon the Anglo-Saxons, two such men as Bede and Bonifacius should have arisen, the one from the most northerly and the other from the southerly part of England,—from Durham and Devonshire,—is an adequate proof that the previous absence of literary knowledge did not arise from the want of intellect, but of opportunity for its cultivation. Bede had a European reputation as a Scholar, and Bonifacius as a Christian Missionary. Bonifacius, a native Saxon, and like all the Angles and Saxons of Germanic origin, speaking a Germanic dialect, was a most successful herald of peace to his kindred race on the Continent. His talents, and his heart glowing with benevolence and Christian zeal, made him the missionary Bishop over the numerous tribes to whom he had preached with such success, that he is said to have been the means of converting to the Christian faith more than a hundred thousand Germans.—Bede was born in 672, and died in 735. His works were spread over Europe, and so highly esteemed, that his Ecclesiastical History, written in Latin, was printed about the year 1474, among the early works that issued from the German press. It was translated into Anglo-Saxon by King Alfred, and is still a well-known and popular book, though tinged with the credulity of the age in which it was written. Bede was a diligent student and translator of the Scriptures, as will soon appear; but, we must first observe, that among the many books sent by Gregory the Great to Augustine, two copies of the Gospels in Latin, of the same size, and written in the same Roman uncials, are now extant. After being safely kept in the Bibliotheca Gregoriana in St. Augustine's Abbey, Canterbury, Archbishop Parker, at the dissolution of religious houses, took charge of these precious MSS.; one of these he presented, with his other MSS. and books, to the Library of Corpus Christi College, Cambridge, where it still remains in perfect safety. The other copy

we know from the following entry in the margin fol. 2a, "Robertus Cotton Cuningtonensis 1602," was among the manuscript treasures of Sir Robert Cotton. It is now in the safe custody of the Bodleian, Oxford. This Oxford Codex appears, from its history, as well as from its internal evidence, to have been the original from which numerous copies were made and spread over England as far north as the residence of Bede in the Monastery of Wearmouth, Durham. The internal evidence is this, that all the Anglo-Saxon MSS. have the large interpolation given in the note upon Matt. xx. 28, with others which will shortly be mentioned. This MS. of the Gospels, sent by Gregory the Great, is not the Vulgate, but the old Latin Version, the *Vetus Italica*, in constant use till the time of Jerome, who guided by it, finished his Vulgate translation of the Gospels in A.D. 384. As the Anglo-Saxon Version was made from the *Vetus Italica*, it may be useful in ascertaining the readings of this oldest Latin Version. We may cite one or two examples more in proof that the Anglo-Saxon was from the *Vetus Italica*, and not from the Vulgate of Jerome.

In St. Matt. xxvii. 32, the Vulgate has *Invenerunt hominem Cyrenæum, and omits venientem obviam illis.* The Anglo-Saxon is word for word from the *Vetus Italica*, as will be seen below. In this instance the Anglo-Saxon was evidently translated from the *Vetus Italica*.

Invenerunt hominem Cyrenæum, venientem obviam illis. Vet. Ital.

Dá gemétton hig ænne Cyreniscne man, cumende heom togénes. Ang.-Sax.

A clause is also omitted in the Vulgate of St. Matt. xxiv. 41, when it is both in the *Vetus Italica* and Anglo-Saxon.

Duo in lecto, unus assumetur, et unus relinquetur. Vet. Ital.

Twegen beoþ on bedde, ân byþ genumen, and óder byþ læfed. Ang.-Sax.

Sometimes a word is different in the Vulgate and in the Italic Version, and the Anglo-Saxon then follows the Italic, as in St. Luke xv. 8.

Et evertit domum. Vet. Ital.

And áwent hyre hús. Ang.-Sax.

Et everrit domum. Vulg.

The *Vetus Italica* sometimes omits a whole verse, and the same omission is observed in the Codex Augustinus and in the Anglo-Saxon, when it is contained in the Vulgate, as in St. Matt. xxiii. 14. This affords further evidence, that the Anglo-Saxon was translated from the *Vetus Italica*, and also that the Bodleian Codex Augustinus is the Italic, and not the Vulgate Version. *See the note upon Matt. xxiii. 14, p. 577.*

It is then an interesting fact, that we still possess, in the Bodleian, one of the copies which Gregory the Great sent to England,—that it is not a copy of the Vulgate, but of the *Vetus Italica*, and that it may be the very copy from which the Anglo-Saxon Version was made.

We are not certain as to the names of those patriotic Anglo-Saxons, who devoted their time, talents, and learning to the translating of the Scriptures into Anglo-Saxon, that they might be read by the people, and in their churches; but we have an indisputable evidence in the Rubrics, printed in our notes from the MS. that they were constantly read in Anglo-Saxon churches, as the rubrical directions declare what part of the Scriptures was appointed for successive seasons. We have no more knowledge of the exact date when the Gospels were first translated into Anglo-Saxon, than we have of the translators. We are, however, assured by Cuthbert*, a pupil of the learned Venerable Bede, the glory of the Anglo-Saxon Church, that he was finishing his translation of St. John's Gospel immediately before his death on the 27th of May, 735. As St. John is the last of the Gospels, the three preceding had most likely been previously translated. Cuthbert describes the last day of Bede's life with Christian simplicity and feeling. 'When the morning dawned he told us to write diligently what we had begun. This being done, one of us said,—There is yet, beloved Master, one chapter wanting; will it be unpleasant to be asked any more questions? He answered, Not at all. Take your pen and write with speed.—He did so. At the ninth hour he said to me, I have some valuables in my little chest; fetch them that I may distribute my small presents. He addressed each and exhorted to prayer. We wept. In the evening when his pupil said, Dear Master, one sentence is still wanting. Write it quickly, exclaimed Bede. When it was finished, he said, Support me while I go to the holy place, where I can pray to my Father. When he was placed there he repeated the *Gloria Patri*, and expired in the effort.'

We have no satisfactory evidence to prove that this was the first translation of the Gospels, nor that Bede's version has come down to us. The Scriptures, in their own tongue, were revered by the Anglo-Saxons, for Alfred the Great placed the Commandments at the head of his Laws, and incorporated many passages from the Gospels. Subsequent translators would naturally avail themselves of the versions made by their predecessors, and write them in the orthography, the language, and the style of the time in which they lived. From these

* Smith's Bede, p. 793.

distinguishing features, the age of a MS. may be ascertained with tolerable accuracy. Sometimes persons and places are named, which aid in fixing the date.

Anglo-Saxon MSS. of the Gospels.—Our Anglo-Saxon text* is based upon the MS. No. CXL. in Corpus Christi College, Cambridge, denoted by B; and the MS. li. 2. 11. in the University Library, Cambridge, designated by C; collated with Cot. or the Cotton Otho C. I. the MS. in the British Museum, and with the Hatton MS. No. 38 in the Bodleian, Oxford, referred to in the notes, by the signature H, compared with Rl. or the MS. of nearly the same form and date I. A. XIV. in the Royal Library, British Museum:—collated also with the Oxford MS. in the Bodleian No. 441, to which a reference is made in the notes by O.—Also Rush. or the Rushworth Gloss, in the Bodleian, No. 3946; and the Lindisfarne in the British Museum, Nero D. IV.

The value of these MSS. and the text formed upon their authority will be best ascertained from a short account of each, chiefly in the alphabetical order of the letters by which they are designated.

I. B. is described in Wanley's Catal. p. 116, and by Nasmith, p. 213; it is said to be copied from an older MS. before the Conquest. I think between A.D. 990 and 1030. Many vowels are accented. At the end of St. Matthew's Gospel is the following note, written in the same form of letter as the MS. but of a somewhat later date:—Ego Ælfricus scripsi hunc librum in Monasterio Baðtonio, et dedi Brihtwoldo Preposito †.—Dr. Marshall, speaking of this MS. in 1664, says,—Hunc Codicem et Oxoniensem, rarius reperi ab invicem dissentientes; superioremque eos vetustatem spirare existimo. (p. 490.)

II. C. denotes the MS. of the Anglo-Saxon Gospels, in the University of Cambridge, marked li. 2. 11. This MS. in small folio, written in a good clear hand about the time of the ‡ Norman Conquest, if not earlier, is very valuable for its accuracy in grammatical forms, and orthography as adopted in the best West-Saxon; and because it is the only copy which has the Rubrics complete, and written in the same hand and just after the other parts of the MS. Many vowels are accented. In 1704, when Wanley wrote his *Catalogus Historico-Criticus Manuscriptorum Septentrionalium*, the leaf, containing the following note, stood among the waste leaves at the beginning of this MS.: it is now (1865) placed at the end§:—Hunc textum Euangeliorum dedit Leofricus

* See Anglo-Saxon Notes, p. 574, col. 1. The Anglo-Saxon text.

† See Anglo-Saxon Notes upon Matt. xxviii. 20w.

‡ Wanley's Catal. p. 152.

§ I might merely state the fact, but I may add, that Mr. Bradshaw of King's College, who has the care of the MSS. and examines them most minutely, is satisfied, from the size and the cutting of the parchment, with other concurring circumstances, that, when the MS. was originally written, this was the last leaf; he has, therefore, restored it to what, he is assured, was its first position.

episcopus ecclesiæ Sancti Petri Apostoli in Exonia ad utilitatem successorum suorum. Then immediately follows in the same Anglo-Saxon hand as the Codex, but of a little later date,—Das boc Leofric biscop gef Sancto Petro and callum his æftergengum into Exancestre Gode mid to ðenienne.

At the foot of a waste leaf, placed before the MS. is this note:—Hunc Codicem Evangeliorum Gregorius Dodde, Decanus Ecclesiæ Exoniensis, cum assensu fratrum suorum Canonicorum dono dedit Matthæo Cantuariensi Archiepiscopo, qui illum in hanc novam formam redigi et ornari curavit. 1566.

On the upper margin of page 1 of this MS. is written in the bold, clear hand of Archbishop Parker,—“Matthæus Cantuar: 1574.” At the foot of this page in the same clear hand, “Continet pag. 401,” i. e. The entire MS. contains 401 pp. The Gospels occupy p. 1–343.—*Pseudo-Evangelium Nichodemi*, p. 344–383, published by Thwaites at the end of his *Heptateuchus* in 8vo. 1698.—*Nathanis Judæi Legatio Fabulosa ad Tiberium Cæsarem*, p. 383–401. All the 401 pages of the MS. are written in the same bold and distinct Anglo-Saxon hand. The Rubrics are in faded, dark red letters of the same form as the MS., but written after the text was finished, as they often extend far into the margin, the latter words being placed at the end of one or more consecutive lines of the MS. : for example in Matt. xi., MS. p. 37, line 14–17. The letters of the Rubrics were most likely formed, when the Capital letters were coloured. The Gospels are divided into paragraphs, denoted by large plain Capital letters of different colours, some of which, especially the green and light blue, are as bright as if recently coloured. There is generally, but not always, a Rubric at the head of each paragraph. Three or four paragraphs are often included in a Chapter; and the chapters of our modern versions sometimes begin in the middle or other parts of the paragraphs of this MS., in which there was not originally the least indication of such a division.

III. This is what remains of the once fine MS. written on vellum before the Norman Conquest, and denoted by Cot. because it is in the Cotton Library, British Museum, Otho C. I. A minute description is given of it by Wanley in A. D. 1704*, when it was in a perfect state from Matt. xxvii. 6. It was so much injured by the fire, which destroyed many of Sir Robert Cotton's MSS. on the 23rd of Oct. 1731, that, what was defective only as far as Matt. xxvii. 6 before that calamity, afterwards looked like a charred mass. Planta, in his Catalogue of the Cotton MSS., describes it as “once consisting of 290 leaves, but now (1802) so much burnt and contracted as to render the binding of it impracticable.” It was fortunately kept in a case; and what was found impracticable by Mr. Planta, has been effected under the careful superintendence of Sir Frederic Madden, by whose judicious arrangements many MSS. have been restored, and made accessible to the public. The smallest part of this burnt mass has been carefully mounted on thick folio paper, which is cut away

* Catal. p. 211, 212.

in the middle to fit the injured vellum, and made fast by transparent paper, gummed to the edges of the paper and the vellum; the MS. can, therefore, be easily read on both sides. It is now bound in two large folio vols. Sir Frederic Madden tells us—that twenty-five folios are lost since Wanley described it. The first small fragment of this MS. now remaining is from folio 26, which Sir F. Madden has marked as part of St. Mark vii. 22. Such a note deserves the best thanks of all who consult the MS. as it saves much of their time. The fragments increase a little in size from folio 26 to 38. St. Luke is nearly complete, and occupies fol. 39–93. St. John fills fol. 95–135, and is nearly perfect, especially in the latter part. There are not any rubrical directions, and only a few badly formed capital letters of a dingy red colour in this MS. The accents are neither numerous nor carefully applied.

IV. H. The Hatton MS. No. 38 in the Bodleian*, Oxford, is the size of a large 8vo. and written on vellum, in a very uniform and beautiful, but late hand, about the time of Henry II. The letters are so uniform, upright, and near together, as to appear like printing in facsimile types. It formerly belonged to the Rev. John Parker, son of Matthew Parker, Archbishop of Canterbury, who wrote his name in red chalk, “Iohēs parker,” on the verso and top of the first fly-leaf. Wanley tells us that the missing leaf Lk. xvi. was neatly written and inserted by Mr. Parker. The four Gospels are arranged not in the usual order, but St. Matt. is placed after St. Luke; thus, Mark, Luke, Matthew, and John. The only Rubric in Anglo-Saxon is this at the beginning of St. John,—Her onginþ ðæt god spell ðe Johannes se godspellere gewrat on Pathmos ðam eiglande.—The accents are few, and capriciously applied.

V. This MS. denoted by Rl. is in the Royal Library, British Museum, I. A. XIV. It is very similar to the Hatton in the 8vo. size, but a little smaller. The writing is somewhat earlier in date, and less regular than the Hatton. The Rubrics are very few, and of a brighter red than the Hatton. There are scarcely any accents; yet Ysáac is found in fol. 33, 5. The four Gospels are placed in this order,—Mark, Matthew, Luke, and John.—St. Mark begins, *Initium Scī Euangelii secundum Marcum.* Her ys Godspelles angin, Halendes Cristes Godes sune, swa awriten is on þas witegan bec Isaiam.—Her onginð Matheus boc þas halga Godspelleres.—*Begins,* Soðlice wel is to understanden þæt æfter Matheus gerecednyse her his onencornysse bec Hælendes Cristes Dauides suna.—*St. Luke,* Nu we willað her eow areccen Lucas boc ðæs halgan Godspelleres.—*Begins,* Forðam ðe wytodlice manega þolite þare þinge wace ge endebyrden ðe on us gefylde sint, swa us betahten þa þe hit of frimðe gesawon, and ðare spræce þe nas wæron.—Then follows the Rubric to St. John precisely as in the Hatton MS.—This Royal MS. belonged to St. Augustine’s Abbey †, Canterbury. It was also in possession of Thomas Cranmer, Archbishop of Canterbury, whose name is written on the upper margin of the first leaf.

* Wanley’s Catal. p. 76.

† Ibid. p. 181.

VI. O. The Oxford MS. in the Bodleian, No. 441, is closely allied to the best MSS. B, C, and Cot. ; namely to I, II, and III.—This Oxford MS. of the four Anglo-Saxon Gospels is in small folio, written before the Norman Conquest*, in a fine bold Anglo-Saxon character, and has some vowels accented. The Rubrics are written in a small and recent hand, between the paragraphs ; or, for want of room, in the margin. The first six leaves of St. Mark, fol. 57–62, fol. 90, fol. 131, and fol. 150, also the last three leaves of St. John, fol. 192–194, are written in a small and recent hand upon new parchment, with few accents. — The first edition of the Anglo-Saxon Gospels by John Foxe, in 1571, was printed from this Oxford MS. No. 441. It was also the basis of the edition by Junius and Marshall in 1665.

VII. The Latin of the Lindisfarne Gospels, or the Durham Book, is said to have been written about A.D. 687 by Eadfrith, a monk, and the interlinear and verbal Anglo-Saxon Gloss, by Aldred a Priest, between 946 and 968. Both Eadfrith and Aldred became Bishops of Durham. It is one of our finest MSS.

VIII. The Latin of the Rushworth Gospels appears to be written about the end of the 7th century ; and the interlinear and verbal Anglo-Saxon Gloss of the 10th. The first three Gospels have been published by the Surtees Society. St. Matthew, edited by the Rev. Joseph Stevenson, M.A., 8vo. 1854. St. Mark in 1861, and St. Luke in 1863, both edited by Geo. Waring, Esq., M.A.

Printed editions.—I. The Anglo-Saxon Gospels were first printed, at the suggestion and expense of Matthew Parker, Archbishop of Canterbury, under the care of John Foxe, the Martyrologist, with this title :—“The Gospels of the fower Euangelistes translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, newly collected out of Auncient Monumentes of the sayd Saxons, and now published for testimonie of the same at London. Printed by John Daye dwelling ouer Aldersgate. 1571. *Cum Privilegio Regie Maiestatis per Decennium.*” The text is in the clear and readable Anglo-Saxon type, used by Daye in Ælfrie’s “Sermon on Easter day,” 1567†, the first book printed in Anglo-Saxon. The Anglo-Saxon occupies two-thirds the width of the page, and the remaining third is filled with the English Version of the Bishops’ Bible in small old English. Foxe wrote the long dedication to Queen Elizabeth. The chief object for the publication of these Gospels is thus stated in the Preface :—“We haue published especially to this end, that the said boke imprinted thus in the *Saxons* letters, may remaine in the Church as a profitable example, and president of olde antiquitie, to the more confirmation of your gracious proceedinges now in the Church agreable to the same. Wherin as we haue to see how much we are beholden to the reuerend and learned father in God, *Matthew* Archbishop of Cant. a cheefe and a famous trauailler in thys Church of *England*, by whose industrious diligence and learned labours, this booke,

* Wanley, p. 64.

† See Origin of Eng. and Ger. Languages, iii. 9, page 18, note *.

with others moe, hath bene collected and searched out of the *Saxons* Monu-
mētes : so likewise haue we to vnderstand and conceaue, by the edition hereof,
how the religion presently taught and professed in the Church at thys present,
is no new reformation of thinges lately begonne, which were not before, but
rather a reduction of the Church to the Pristine state of olde conformitie,
which once it had." (p. 9.)

II. A much improved edition of the Anglo-Saxon Gospels* was published,
with the Gothic by Junius and Marshall, in 1665, with the following ample
title,—Quatuor D. N. Jesu Christi Euangeliorum Versiones perantiquæ duæ,
Gothica scil. et Anglo-Saxonica : quarum illam ex celeberrimo Codice Argenteo
nunc primum depromsit Franciscus Junius, Francisci filius. Hanc autem ex Codi-
cibus MSS. collatis emendatiùs recudi curavit Thomas Mareschallus, Anglus :
cujus etiam Observationes in utramque Versionem subnectuntur.—Accessit et
Glossarium Gothicum : cui præmittitur Alphabetum Gothicum, Runicum, etc.
operâ ejusdem Francisci Junii.—Dordrecht. Typis et sumptibus Junianis.—
Excudebant Henricus et Joannes Essæi, Urbis Typographi Ordinarii. CIÖIDCLXV.

III. A very neat and handy edition of the Anglo-Saxon Gospels appeared
in 12mo, London 1842, with this title—*Da Halgan Godspel on Englisce*.—The
Anglo-Saxon Version of the holy Gospels, edited from the original manuscripts,
by Benjamin Thorpe, F.S.A. London, Rivington : Oxford, Parker : 1842.

One peculiar feature of the Anglo-Saxon version may be noticed,
before we speak of the next translation. Those terms, which are adopted
in other versions from the Hebrew, Greek, and Latin, are generally
translated by indigenious Anglo-Saxon compounds, so descriptive as to
be intelligible to every reader. A very few examples will be sufficient
to show this principle, and the compositive power of the Anglo-Saxon
language. For Centurion they used hundred-man, similar to the Lat.
Centurio :—Disciple, leorning-eniht, *a learning youth* :—Dropsy, a man
with the dropsy was called water-seoc-man :—Parable, bigspel, *a near
example* :—Repentance, dæd-bót, *an amends-deed* :—Resurrection, árist,
a rising again :—Sabbath, reste-dæg, *a day of rest* :—Scribe, bók-ere,
bók-wer, *a book man* :—Synagogue, gesamnung, *a congregation* :—
Treasury, gold-hórd, *gold-hoard*.

WYCLIFFE.—Till the discovery of printing in the 15th century,
the Holy Scriptures and other writings could only be published, or
made generally known, by Lectures and by the slow process of manu-
scripts. Between forty and fifty years, Wycliffe was more or less
closely connected with the University of Oxford. As Tutor, Head of

* See Description of this vol. in Gothic, p. vii. No. I.

a College, and Professor of Divinity, he had great facilities for making the Gospel generally known. In addition to the members of noble families, and men educated for lay professions, those especially preparing for the Church attended his Lectures, and were educated under his superintendence; taking with them into every parish throughout the whole country, the learning and impressions they had received in the University, giving lectures upon his principles, and often becoming his willing agents in transcribing his works. The important part, taken by Wycliffe in preparing for the Reformation by the translation of the Scriptures, will be best seen by a short notice of the chief incidents of his life.

John Wycliffe is said to have been born in 1324 at a small village of that name, near Richmond, in Yorkshire; and, at the age of sixteen, to have become one of the first members of Queen's College, founded in 1340. He was a fellow of Merton College in 1356. With much natural talent, unwearied assiduity, and a facility in acquiring knowledge, this diligent and unobtrusive student gained in the University great reputation for his learning, and faithful friends by his decision of character, combined with kindness of heart and unassuming manners. He was deservedly popular, and was much attached to Oxford for the literary facilities and the uninterrupted quietude which he could not find anywhere so perfect as in the University. During more than twenty years he gratified his insatiable desire for knowledge on all subjects, never neglecting to devote a specified time for reading the Bible, making all other knowledge subservient to the great object he ever kept in view, a thorough knowledge of the Scriptures. He read the Latin Fathers with great care, and studied Aristotle, the profound reasoner of the Greeks. As the Greek language and literature were little known and almost forgotten in England before the taking of Constantinople by the Turks in A. D. 1453, when the Greeks fled for refuge to other countries, where they introduced and interpreted the ancient Greek authors, Wycliffe had not the means of acquiring a knowledge of Greek. He could, therefore, study Aristotle only in the Latin translations and commentaries. Even with such inadequate assistance he became a most subtle reasoner, and an unrivalled disputant, able to encounter the intricacies of scholastic divinity. His great opponent, the Chronicler Knighton, admits that, while Wycliffe was generally esteemed a most eminent theologian, he had no equal in the employment of the scholastic art of disputation.

About the year 1360, circumstances occurred which called forth

Wycliffe's extraordinary talents. Oxford was so celebrated as a seat of learning in the reign of Henry III. that an immense number of students came to the University from all parts of England and from the Continent. Anthony Wood, in his *Annals**, tells us they amounted to thirty thousand. When all allowance is made for this almost incredible estimate of the students by one of Oxford's most partial friends, it at least indicates the popularity of the University. By the undue influence of the mendicant Friars, the younger students were tempted to leave the Colleges for the Convent, till they are said to have been reduced to six thousand. The Church of Rome, to revive the monastic institutions, established the four orders of Mendicants, the Augustines, Carmelites, Dominicans and Franciscans. The first establishment of the Dominicans was at Oxford in 1221. With other privileges, the Popes had allowed the Friars the liberty of superintending education. They had their own exempt jurisdiction; and, in their unremitted endeavours to gain converts by trespassing on the statutes of the University, they were involved in continual disputes with the Chancellor and Scholars. The University and the Church suffered so much by this interference, that a Convocation was assembled, and a decree passed, that no youth, under the age of eighteen, should be received by the Friars into their orders. The contest became so warm and exasperating, that Wycliffe entered into the defence of his beloved University with such zeal, energy and success, as to confound the Friars. They could not resist his plain and honest reasoning. He overwhelmed them by his arguments and learning, and brought them into popular disgrace by his pamphlets on the "able beggary" absurdly advocated by the Friars.

The whole University was gratified by this display of Wycliffe's energy, talents and learning; and, in testimony of respect and gratitude, elected him Warden or Master of Balliol College or Hall, as it was then called. In the early part of 1361, he was presented by his College to the valuable Rectory of Fillingham in Lincolnshire, which he afterwards exchanged for Ludgershall in Buckinghamshire, that he might be within a few miles of his numerous friends in the University. In the year 1365 Simon de Islip, Archbishop of Canterbury, appointed him Warden of Canterbury Hall, now occupied by the Canterbury Quadrangle of Christ Church. In 1367 he defended Edward III. in refusing to pay Pope Urban the tribute which had been claimed ever since it was exacted from the weak King John. Wycliffe wrote with such ability, and used

* Vol. i. p. 206; Baber, p. 11.

such convincing arguments, as to prove, beyond any future doubt, the illegality of the claim. The See of Rome was silent but indignant, looking upon Wycliffe with a jealous eye, as the cause of the defeat. In England this defence increased the fame of its author, and procured for him the favourable regard of the Duke of Lancaster and both Houses of Parliament. Edward III. had previously made him one of his Chaplains.

In 1372 Wycliffe was gratified by obtaining the chief desire of his heart, the election to the Professorship of Divinity. His whole life had been spent in preparing himself for the faithful discharge of the duties devolving on the Divinity Professor. Being elevated to a Professorship, which enabled him to diffuse with authority that light which had already beamed on his own mind, he used great judgment in his lectures and in the theological discussions over which he presided. His experience taught him that deep-rooted principles and old customs must be treated with a gentle hand. His heart was filled with piety towards God and love to man, which were always manifested by his unaffected simplicity of manner, in language as plain and expressive as it was elegant. His lectures always attracted a large audience, as he was ever more desirous of correcting error by the statement of truth, than by direct and personal attacks. When he had felt his way, and had obtained numerous supporters in the University, the majority of whom read and studied the Scriptures not only critically but practically; with such friends, he threw off all reserve and spoke of vital religion, the religion of the heart with its practical results, and the best means of promoting them amongst the people. His lectures and sermons were full of the Scriptures, forming short treatises on Divinity, worthy of the Oxford Professor. He entertained a deep conviction, that the only way of promoting vital and practical religion in the mass of the population, was by giving them the Word of God in their own tongue. He had, therefore, for some time been engaged in translating the Scriptures into English, from the Latin Vulgate, the authorised version of the Church of that day. Many of his most able and faithful friends assisted him in this holy work. While he was increasing in Christian knowledge, and imparting it to the common people, as well as to those numerous students of the University who attended his Lectures for the acquisition of that scriptural knowledge, which would enable them to discharge faithfully the duties of parish Priests throughout the whole land,—his reputation, his piety and worldly prosperity went hand in hand. His past services to the crown were rewarded in 1374, by his being presented

to the valuable Rectory of Lutterworth. As ecclesiastics were generally the best educated men of that time, and therefore well prepared to assist in state affairs, Wycliffe was employed by the Government as a Diplomatist in several embassies. The See of Rome could not forget the rebuke and victory of Wycliffe. Though silent, Rome was ever watchful for an opportunity of crushing the successful opponent. Wycliffe and his friends went on, with great zeal and energy, in their work of translating and disseminating the Scriptures. As his knowledge of revelation increased, and his view of divine truth was cleared, he manifested greater decision and fully declared his religious opinions. When his friends, who had supported him from motives of state policy, saw that his governing principle was scriptural truth, they forsook him. The See of Rome seized the opportunity, and annoyed and persecuted him; but opposition could not retard his work.

This brief notice must not be lengthened by entering into details: it is only necessary to state, that Courtney, Archbishop of Canterbury, under the influence of the Church of Rome, with the aid of the Aristocracy and the sanction of the timid Richard II., brought a bill into the House of Lords to arrest Wycliffe and his followers, "and hold them in strong prison till they justify themselves according to the law and reason of Holy Church*." As soon as the Bill had passed the Lords, Courtney endeavoured to carry it into effect. The House of Commons remonstrated upon its illegality, not having passed their house. The Chancellor of the University excused himself by declaring, that his own life and the peace of the University would be endangered, if Wycliffe were taken. To allay the fury of the storm, Wycliffe thought it prudent, in Nov. 1382, to retire to the country. But persecution was so severe and unrelenting, that he was compelled to descend from what had been his throne—his professorial chair, and to leave the University for ever. He sought retirement at Lutterworth, where, despite all opposition and persecution, he fearlessly wrote in defence of his doctrines, and proceeded in his work of completing and revising the translation of the Scriptures, till his death, on the last day of Dec. 1384.

The bitter feeling and hostility of the See of Rome did not end with Wycliffe's death, but by a decree of the Council of Constance his remains were disinterred in 1428, then burnt and the ashes cast into the Swift, a streamlet which runs by Lutterworth†. But Wycliffe lives, and ever

* Gibson's Codex Jur. Eccles. Anglican. p. 399.

† See Life of Wycliffe by Foxe, 1610: Lewis, 1720: Baber, 1810: Le Bas, 1823: Tytler, 1826: Vaughan, 1845.

will live in the hearts and affections of the Anglo-Saxon race, as the first translator of the whole of the Scriptures into English.

As Oxford was the chief scene of Wycliffe's literary enjoyment and fame, the home of his heart, a retreat which he always sought with pleasure and left with regret, it is gratifying to know that Oxford has raised an imperishable monument to Wycliffe's memory by publishing, at its own expense, the splendid edition in 4 vols. 4to. of

“The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books, in the earliest English Versions made from the Latin Vulgate by John Wycliffe and his Followers; edited by the Rev. Josiah Forshall, F.R.S. etc., late Fellow of Exeter College, and Sir Frederic Madden, K.H. F.R.S. etc., Keeper of the MSS. in the British Museum. Oxford, at the University Press 1850.”

This is one of the best, most laborious, and accurate editions of any early English author I have ever seen. The editors have examined and described 170 MSS., and selected and most carefully printed two of the best in parallel columns, the first written before 1390, and the second before 1420. The Prologues and every available and desirable information have been given. A very excellent and ample Glossary is appended to the 4th vol. Altogether, this edition is the work of sound and ripe scholars,—an honour to the University of Oxford and their press, as well as to the literary veterans, the editors. All must acknowledge with them, that “they have spared neither time nor pains to render their work complete;” especially when it is known, that “A considerable portion of their time, during nearly twenty-two years, has been spent in accomplishing their task.”—*Pref.* p. xxxviii.

Our text of Wycliffe's Gospels is founded upon the first version given in this Oxford edition of 1850, collated with the original MS. in the Bodleian, No. 369 of the Douce Collection. This MS. is written on vellum, in large fol. 2 cols. ff. 486 [429 bis], consisting of two distinct MSS., both imperfect. The first is written with marginal corrections throughout, in three different hands, all before 1390*. The second part of the volume, from fol. 251 to the end, containing the Text of our Gospels, is written about the same time as the former, that is before 1390, say the preceding year 1389, the date I have adopted. A facsimile of this MS., Matt. vi. 14, 15, is given in the plate facing the Title. Sir F. Madden says, in *Pref.* p. xxi., that “the version described . . . is to a greater or less degree the work of Wycliffe; that it is the earliest translation of the whole Bible in the English language, admits of no reasonable doubt.”

* Sir F. Madden's *Pref.* p. l. No. 87.

Editions of Wycliffe.—The numbers I. II. and III. were from the text before 1420, adopted as the later text in the Oxford edition of 1850.

I. The New Testament of Wycliffe was first printed in folio, London 1731, by the Rev. John Lewis, Minister of Margate, Kent, with a short Glossary or Explanation of the old and obsolete words in Dr. Wycliffe's Translation. The text was taken from two MSS., one of which was his own [now, 1850, Sir F. Madden states, in the Bodleian, Gough, Eccl. Top. 5] and the other the property of Sir Edward Deering, Bart., now, 1850, of the Very Rev. Wm. Conybeare, dean of Llandaff.

II. The Rev. Henry Baber, M. A., republished in 4to.; London 1810, a reprint of the preceding with the following additions, which are very valuable, and deserve the attention of every scholar. "A short memoir of the Life, Opinions and Writings of Dr. Wycliffe: an historical account of the Saxon and English versions of the Scriptures which have been made previous to the fifteenth Century. The Glossary of Lewis at the end of the vol. is corrected and considerably enlarged." (p. v.)

III. The New Testament in the same version as that published by the Rev. John Lewis was again published in 1841, from a MS. then belonging to H. R. H. the Duke of Sussex, [now, 1850, in the collection of the earl of Ashburnham,] by Messrs. Bagster, in the English Hexapla, 4to: Lond. 1841.

IV. When the 4to. edition of 1850 was commenced, Sir F. Madden says,—Pref. p. i. note ^a,—"No part of the earlier of the two versions before 1390 had ever been printed, with the exception of the Song of Solomon, given by Dr. Adam Clarke in his commentary on the Bible, [8 vols. 4to. Lond. 1810-25,] from a MS. in his own library," [now Brit. Mus. Eg. 618, 619].

V. In 1848, the New Testament in the earlier version, was printed by Mr. Lea Wilson, from a MS. in his own possession, [now, 1850, in the hands of the earl of Ashburnham,] under the title *The New Testament in English, translated by John Wycliffe, circa MCCCLXXX. etc.* 4to. Lond.

TYNDALE.—The mind cannot be fettered by man, however powerful. We yearn for freedom of heart and soul. All the gifts of God are as free as the light of the sun. So is the light of his divine revelation free to all. By the light of the divine word man sees and knows the truth, and the truth makes him free*. Free from the thralldom of evil—and to do good. His freedom is not for selfishness, dissension and strife, but for order, harmony and truth. At particular times, we see a man raised up, whose love for truth is so great, that it frees him from all fear of evil and even from the fear of *death*, when put in competition

* "Ye shall know the truth, and [ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς] the truth shall make you free." St. John viii. 32.

with truth. Such was William Tyndale, as will be seen by a few particulars of his life. William Tyndale, the second of three sons of John Tyndale of Hunt's Court, in the parish of North Nibley, in Gloucestershire, is said to have been born there about the year 1484. He descended from Hugh Baron de Tyndale. At an early age he was sent to Oxford. John Foxe tells us, Wm. Tyndale "was brought up from a child in the University of Oxford, where he by long continuance grew up and increased, as well in the knowledge of tongues and other liberal arts; as specially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he read privily to certain students and fellows of Magdalen College some parcel of divinity. His manners and conversation were such that all, who knew him, reputed and esteemed him to be a man of most virtuous disposition and of life unspotted. Thus he in the University of Oxford, increasing more and more in learning, and proceeding in degrees of the schools, spying his time, removed from thence to the University of Cambridge." He probably went to Cambridge with the view of profiting by the instruction of Erasmus, who lectured on the Greek language in that University, from 1509 till the beginning of 1514. At Cambridge he formed an acquaintance with a young and diligent student, John Frith, who afterwards assisted him in his translation of the New Testament. It must have been about 1518, in his thirty-fourth year, when, as Foxe tells us, Tyndale "had made his abode a certain space now further ripened in the knowledge of God's word, leaving that University also, he resorted to one Maister Welch, a knight of Gloucestershire, and was there schoolmaister to his children, and in good favour with his maister." This was Sir John Welch, of Little Sodbury, at whose house Tyndale held many disputes on religious subjects with the clerical dignitaries of the neighbourhood, who frequented Sir John's table. This brought him into so much danger, that he deemed it prudent to leave the country and go to London.

It is difficult to fix the time of his ordination; we only know that, after preaching at St. Dunstan's in the West the same earnest and practical sermons delivered in the country, he attempted to obtain the patronage of Tonstall, Bishop of London, by sending his translation of the Attic Greek Orator, Isocrates. He was unsuccessful, as the Bishop's palace was full; but an eminent merchant, Humfrey Monmouth, a favourer of Luther, admitted him into his house; and when Tyndale "understode at the laste, not only that there was no rowme in my lorde of london's palace to translate the new testament, but also that there

was no place to do it in all englonde," [Prol. to Pentateuch, 1530,] he determined to go to Germany. His friend Monmouth settled upon him an annuity of ten pounds, about £150 of our money, and paid his passage that he might live abroad and finish his translation of the New Testament from Greek into English. He is said to have gone to Wittenberg to confer with Luther, who published in 1522 his first edition of his New Testament in German. Tyndale and his friend John Frith were driven from place to place, till at last they settled in the free imperial city of Worms on the Rhine, where Tyndale's first edition of the New Testament was printed at the end of 1525 or in the early part of 1526, in very small octavo.

The beautiful facsimile edition of Mr. Francis Fry, F.S.A., has been noticed and the full title given in the notes on Tyndale's translation*. He has taken so much pains to acquire accurate information, as to the printer, the place and the date of this first edition of Tyndale's New Testament, that I gladly refer to his satisfactory introduction, illustrated by facsimiles. I have only room for a very brief summary. Peter Schöffer on becoming a Lutheran, found it necessary to leave Mayence, and to settle in the free city of Worms in 1512. Fourteen works printed by Schöffer from 1518 to 1529, seven of which have the imprint Worms, have been carefully compared with the capital letters, the three sizes of type, the woodcut of St. Paul, and the numerals used in the New Testament of Tyndale, and they perfectly accord. Not only the type, but the length of the lines and their number in each page, are exactly the same in the two German editions of the Prophets as in Tyndale's Testament. The water-marks in the paper are also the same. If then the same type, the length and the number of lines in a page, the same woodcut and water-mark are found in the other works of Schöffer, printed at Worms, as in Tyndale's New Testament of 1526, can there be any reasonable doubt that it was printed at Worms by Peter Schöffer, corroborated as this inference is by the Lutheran profession of Schöffer, and the residence of Tyndale at Worms? There is not any date in the Testament; but, as Cochlæus caused Tyndale to flee to Worms in the middle of 1525, and the Testament was printed there immediately after, we may conclude it was published by the end of that year, or the beginning of the next, as it was sold in Oxford "before the 7th of Feb. 1526†."

There is an imperfect copy of Tyndale's New Testament of 1526 in the Library of St. Paul's Cathedral. The only copy known to exist, perfect from the beginning of St. Matt. to the end of Revelation, is in the Baptist's College, Bristol. Of this Bristol copy, Mr. Fry has taken a very correct facsimile, which was made on tracing paper, transferred to stone, and printed. The

* Notes, p. 584.

† Anderson's Annals of the English Bible, vol. i. p. 93.

whole lithographic impression consists of one hundred and seventy-seven copies, of which twenty-six are in 4to.

Our gratitude is due to the free city of Worms, for the protection of Tyndale, while printing the first edition of his New Testament. In England's days of darkness and persecution, on the false plea of religion, which, when pure, and under the mild and sympathizing influence of the Gospel, abhors tyranny, we are deeply indebted to Hamburg and other free cities of Germany; and, in after times of still greater gloom, to Holland and Switzerland for their friendly reception and protection of our refugee countrymen, when their lives were imperilled at home, for conscientiously adhering to those truths which they had learned from the Scriptures. In these free cities and states, our countrymen were received as brethren, with honour,—their talents and learning acknowledged, and their works printed and published. Though Tyndale had the reputation of being well versed in modern as well as ancient languages, we should not have known the extent of his lingual acquirements, nor whether the first impression of his New Testament was large or small, if the following facts in the year 1526 had not been recorded, by the friendly hand of a foreigner, in the diary of Spalatinus, secretary of Frederic, the elector of Saxony, and supporter of Luther. Von Busche, Professor of Hebrew in the University of Marburg, a personal friend of Tyndale, "told us that six thousand copies of the New Testament in the English language had been printed at Worms; and that this translation had been made by an Englishman, sojourning there with two other natives of England, who was so skilled in seven languages, Hebrew, Greek, Latin, Italian; Spanish, English, and German, that whichever he might be speaking, you would think it to be his native tongue*."

The quarto translation with notes, partly printed at Cologne, was finished at Worms in 1526, as well as the very small octavo already described. The Dutch booksellers found such ready sale for Tyndale's translation, that they issued several editions, without any correction or supervision of the translator, who is supposed to have gone to Hamburg after 1526 to obtain the best Hebrew criticism, from the learned Jews in that city, and to correct what he had translated of the Old Testament by the original Hebrew. There he met with Miles Coverdale, who assisted him in translating the five books of Moses into English, printed

* Schelhornii Amœnitates Literariæ, tom. iv. p. 431. Excerpta quædam e diario Geo. Spalatini.

by the Hamburg press in 1530. Tyndale's English version of Jonah issued from the same press in 1531. We next hear of Tyndale at Antwerp, where he found a faithful friend in Thomas Poyntz, an English merchant, who cordially received him into his house. While residing in this respected family, besides preaching to the English residents, he most carefully revised his translation of the New Testament, and in 1534, after the lapse of eight years, published it with this title:—

The Newe Testament, dyligently corrected and compared with the Greke by Willyam Tindale : and fynessed in the yere of oure Lorde God anno M.D. and XXXIIII. in the moneth of Nouember.—Then follows. “W. T. vnto the Reader. Here thou hast (moost deare reader) the New Testament, or covaunant made wyth us of God in Christes bloude. Which I have looked over agayne (now at the last), with all dyligence, and compared it vnto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght dyd sowe therein.”

Tyndale's translation of the Scriptures had been denounced by public authority in England; and, by an imperial decree promulgated at the diet of Augsburg in 1530, persons accused of heresy could be seized and cast into prison. Those who opposed the reading of the Scriptures in the language of the people were enraged when they saw the increased supply of the English version; and, availing themselves of the imperial decree, they employed secret influence and agency for the capture of Tyndale. Henry Philips was sent to Antwerp, who, under the guise of friendship, inveigled him from the house of Poyntz in August 1535, and then delivered him into the hands of the officers, sent to apprehend him as a denounced heretic. Tyndale was at once conveyed to the Castle of Vilvoord, about eighteen miles from Antwerp. Though great efforts were made for his liberation, they were all ineffectual; for, after being confined in prison more than a year, he was brought to trial; and “at last,” says Foxe, “he was condemned by virtue of the Emperor's decree, made in the assembly at Augsburg; and upon the same brought forth to the place of execution; was there tied to a stake; and then first strangled by the hangman, and afterward with fire consumed, in the morning [*of October 6th], at the town of Vilvoord, in the year 1536, when he was about the age of fifty-two. Thus much of William Tyndale, who, for his notable pains and travail, may be worthily called an apostle of England.”

* The date in Foxe's Calendar. See Walter's Biographical Notice, p. lxxiv, prefixed to the Works of Tyndale, 8vo. 1848.

Though Henry VIII did not appear to have any connection with carrying into effect this arbitrary, unjust and cruel decree, Tyndale earnestly and with a loud voice prayed at the stake—"Lord! open the King of England's eyes!"—The prayer of the dying martyr was heard; for, before the close of 1536, the first volume of the Holy Scriptures in English ever printed in this country, the folio edition of the *New Testament, issued from the press of the king's own printer, with the name of William Tyndale on the title. Nay more, when what is generally called *Matthew's Bible* was published in 1537, the king gave his royal "Licence that the same may be sold, and read of every person, without danger of any act, proclamation, or ordinance heretofore granted to the contrary." This Bible received its designation from the name of Thomas Matthew being given on the title-page. It was chiefly a republication of Tyndale's version; but those parts of the Old Testament, which he did not live to translate, were taken from Coverdale's Bible of 1535. The New Testament of Tyndale had been in circulation for eleven years; and it was the best translation and popular, because the language was familiar to the people. Some of the Prologues and notes of Tyndale had been introduced into Matthew's Bible, and given offence and raised opposition. To remove these objections Archbishop Cranmer, with the king's sanction, proposed the publication of the whole Bible without note or comment. He had the translation of Tyndale copied, and sent in portions to the Bishops for their correction, and then to be returned to him for his final revision. This version was published in 1539, and is known as *Cranmer's, or the Great Bible*, the first that was authorized "to be sett up in summe conveyent place within the churche, wheremat the parishners may rede yt." The Great Bible was the authorized version in the reign of Henry and Edward; and, after the death of Mary, it was authorized by Elizabeth, and continued in general use till superseded by the revised edition of 1568 under the superintendence of Archbishop Parker, assisted by the most learned Bishops, hence called the *Bishops' Bible*. The first rule, recommended by King James I. in the preparation of our present authorized version of 1611, was this,— "The ordinary Bible read in the Church, commonly called the *Bishops' Bible*, to be followed, and as little altered as the original will permit." From this very brief detail, it appears that our present English Version was based upon the Bishops' Bible of 1568, and that upon Cranmer's of 1539, which was a new edition of Matthew's Bible of 1537, partly from Coverdale of 1535, but chiefly from Tyndale; in other words, that our

* A copy is in the Bodleian.

present authorized translation is mainly that of Tyndale, made from the original Hebrew and Greek. It has stood the test of the severest criticism, from his last revision to the present time, without material alteration; because Tyndale, having a critical knowledge of Hebrew and Greek and deep Christian experience, caught the very spirit of the original, and gave the impression of it in plain, idiomatic English. His style is easy, correct and vigorous. His translation of the New Testament is a fine specimen of our language, in what may be called the first stage of maturity. It is the foundation of our *standard translation*, which is also the *standard of our language*. He avoids Latin derivatives, and generally uses indigenous words, the strong and expressive Saxon terms, known by all the people. In this respect our version happily follows him. Tyndale translates τὴν ἀγάπην τοῦ Θεοῦ, Lk. xi. 42, *the love of God*, which our established version has adopted; but Wycliffe has *the charite of God*, from the Vulgate *charitatem Dei*. Our translators seldom depart from Tyndale, but when they do, in a particular word, the spirit of the passage is often lost; for instance, in 1 Cor. xiii. 13, Tyndale has,—*Nowe abideth fayth, hope and love, even these thre; but the chefe of these is love* [ἡ ἀγάπη]. *Love* is divine affection in the *soul*, for *God is love* [ὅτι ὁ Θεὸς ἀγάπη ἐστίν]. *Faith* in the Saviour is the *foundation* of good works, *hope* raises the *superstructure*, and *love* completes and crowns it in eternity. *Faith* works by *love*, and *love* is the *fulfilling of the law* [πλήρωμα νόμου ἡ ἀγάπη]. The perfection of a good work is, that it springs from love. Every Christian knows this to be his ruling principle. We have an illustration of it in filial love. How different is the feeling and conduct of an affectionate child from that of a servant! The child, influenced by love, is unwearied in attention, and the only *hope* is an increase of *mutual affection*; while the servant's constraining principle is naturally the *hope* of *material wages*. Thus, while Christian love is the constraining principle of action here, and the fulfilling of the law, when our present *faith* is lost in sight, and *hope* in enjoyment, this ἀγάπη will continue, and increase throughout eternity.—Now, if this be the literal and true meaning of St. Paul's Greek, let *love* be substituted for *charity*, wherever it occurs in 1 Cor. xiii., as it is in Tyndale 1526, followed by Coverdale 1535, Matthew 1537, Archbishop Cranmer 1539, and Parker 1568,—and there can be little doubt that *love* is more in accordance with the scope of the chapter than *charity*, and that Tyndale's last clause,—*the chefe of these is love*, is far better than the Vulgate *major horum est charitas*, or than Wycliffe's,—*the moost of thes is charite*, or even than our version,—*the greatest of these is charity*.

Before I close my Preface, I must have the pleasure of alluding to the friendly assistance I have received in the preparation and printing of these Gospels. First, and most of all, I am deeply indebted to George Waring, Esq., M.A., of Trinity College, Cambridge, and Magdalen Hall, Oxford, whose contributions to Anglo-Saxon philology as editor, for the Surtees Society, of the Lindisfarne and Rushworth Glosses, are already before the public. Many years ago the text of the Gothic and Anglo-Saxon Gospels had been very carefully transcribed, and the Anglo-Saxon collated with the oldest and best MSS. The final revision had been long deferred in consequence of other pressing engagements and failing sight, till all impediments were removed in the early part of 1864 by my friend, who made an arrangement with the Publisher to take the responsibility of preparing my transcript for the press, and seeing it accurately printed:—of harmonizing the division of verses, and the punctuation of the Gothic, Anglo-Saxon, and the translation of Tyndale with Wycliffe and our authorized version: and of regulating, as far as possible, the accents, which indicate the long sound of the Anglo-Saxon vowels over which they are placed. The accent on diphthongs is here omitted, except when found in the MSS., as it was not employed by Dr. Grimm and others to denote the length of the vowel, but merely to indicate the etymological origin of the accented vowel. Every accent in the Anglo-Saxon text, therefore, denotes the long sound of the vowel over which it is placed, and the diphthongs *eo*, *ea*, etc. are accented exactly *ás* in *B.* or in *C.*

As the simplicity of Anglo-Saxon accentuation has frequently been overlooked, or involved in a complicated system, it will tend to remove false impressions, and to make the matter clear, by recollecting that the Anglo-Saxons only used one accent, which always indicated the long sound of the vowel over which it was placed. Our complicated system of English vowels arose from the Norman scribes, who first confused the Anglo-Saxon accents, and then attempted to supply their place by a multiplicity of vowels, which we have adopted, as will be seen by the following examples:—*Cwén a cween, fēt feet, gés geese*, etc. :—*Dic a dike, líc like, lim lime, win wine*, etc. :—*Bóc a book, fór fore, before, gód good, gós a goose*, etc. :—*Ðú thou, hú how, hús a house, mús a mouse*, etc. :—*Brýd a bride, fýr fire, mýs mice*. In all these instances the Anglo-Saxon is quite plain and consistent, expressing the same sound by the same accented vowel, while the English employs different vowels for the same purpose, as in *cween, geese*;—*good, goose, fore*;—*thou, how, house, and mouse*. The greatest complication of vowels is seen in our expression of the long open sound of *o*, heard in *no* and *bone*. We use *oe*, *oa*, and *o* with a silent final *e*,

while the Anglo-Saxons, in all cases, merely accented the *á*, as,—*Dá a doe, fá a foe, tá a toe, etc.*—*Bát a boat, ác an oak, fám foam, etc.*—*Bán a bone, stán a stone, etc.* This superabundant employment of English vowels is troublesome to natives, and most perplexing to foreigners. On the contrary, the Anglo-Saxon system of accenting the long vowels is plain and definite. Mr. Waring has been guided by these general principles in accenting the Anglo-Saxon, but Gothic words have not been accented, because not a single accent has been found in Cod. Arg. Every possible care has, however, been taken to secure the greatest verbal accuracy in the Gothic and Anglo-Saxon texts, as well as in the other two.

I believe Mr. Waring has exerted himself to the uttermost to fulfil his engagement, and I have devoted a far longer time to the work than I anticipated would be at my disposal. Neither labour nor expense has been spared, when either could be profitably employed to benefit the work. I have, therefore, not only willingly assisted in preparing the MS. for the press, collated the B text with the C, but I have carefully read over every proof twice and the revise once, after being read in the same manner by Mr. Waring, and by a friend; every sheet has, therefore, been carefully read over at least nine times.

Mr. Waring suggested and superintended the placing of þ and ð, or the hard and soft sound of our modern *th*, as they are used in all parts of England at the present day. Though in our numerous provincial Dialects almost every letter has a diversity of sounds, I believe there is greater uniformity in the hard and soft sound of our *th*,—the Anglo-Saxon þ and ð,—than in any other letters. As the true archaism of our good old English and its nervous energy are retained in the provincial Dialects of our Island*, I have no doubt the original and genuine hard and soft sounds of the Anglo-Saxon þ and ð have been transmitted to us by the secluded peasantry of our rural districts, and confirmed by those educated in our Universities and towns. The only way then of recovering the right sound of þ and ð, and of correctly applying these characters in writing and printing Anglo-Saxon, is to adopt the true English sound of these letters. If the two distinct sounds of our modern *th* have been faithfully conveyed to us, we only ascend to Anglo-Saxon times and re-adopt their rational system by using their two distinct characters for these two distinct sounds. The Norman scribes could not distinguish between the hard and soft sound of þ and ð; they therefore, in writing Anglo-Saxon, confounded them, using the one or the other without any apparent distinction. Some scribes only employed ð or ð, which is the same letter

* See Origin of the English and Germanic Languages, part iii. § 19, p. 26.

in a modified form, as in the Rushworth Gloss, which discards the use of þ altogether in St. Mark, Luke, and John. Hence the *th* for both sounds in modern English, to the confusion of foreigners. Our present printed Anglo-Saxon text, indicating the true, the distinct hard and soft sound of *th* by þ and ð, will be a great assistance to foreigners, in showing the correct pronunciation of *th*, in English words cognate with the Anglo-Saxon.

The hard, sharp, or acute sound of the English *th* in *thin* and *sooth*, is represented by the Anglo-Saxon þ and þ; the soft, flat, or grave sound of TH in THine and sooTHE is represented by Ð, ð or ð.

For ascertaining the hard and soft sound of *th*, equally applicable to English and Anglo-Saxon, are given the following general

RULES.

I. The hard, sharp or acute þ or þ, is used in *the beginning* of all words, not pronominal, as þincan to *think*, þin *thin*.

a. And at *the end* of radical and inflectional terminations, as bæþ a *bath*, cláþ *cloth*, sóþ *sooth*, þincþ *thinketh*. Except wið WITH, etc.

b. And sometimes when *th* is preceded or followed by a consonant, as embþencan to *think about*; éþnes *easiness*; þritig *thirty*.

II. The soft, flat or grave Ð, ð or ð is used in *the beginning of all pronouns* and of all words derived from pronouns, as ðæt THAT; ðe THE; ðæslie *like THIS*, ðanonne *THENCE*, ðærðær *THERE*.

a. Also often between two vowels, as baðu BATHS, baðian to BATH, cláðum with CLOTHES.

These Rules are in perfect accordance with those given in our best works on orthoepy.

In the printing department, we have had the most willing assistance and co-operation from all engaged in the work at the University Press, to whom our thanks are due.

To the Master of Corpus Christi College, Cambridge, Dr. Pulling, to the Rev. Henry Octavius Coxe, M. A., Librarian, and to the Assistant-Librarians of the Bodleian, Oxford, I am greatly indebted, for the most ready and friendly assistance, in the consultation and use of MSS. under their care. Though I had carefully collated the whole of the Bene't, or Corpus MS. of the Anglo-Saxon Gospels, with my own copy, in 1832, and examined it again in 1841, I have frequently had to consult it since 1850. While the stringent regulations, made by Archbishop Parker, for the preservation of the MSS. and printed books left to Corpus Christi College, Cambridge, have been observed, the Master, Dr. Pulling, and the Fellows of the College, have had the happy art

of giving every facility, in so friendly a manner as to avoid the least appearance of conferring a favour. The same may be said of Dr. Guest, Master of Caius College, who has most kindly removed doubts by consulting the MS. My best and most willing acknowledgments are due to the Rev. J. E. B. Mayor, M.A., Librarian of the University of Cambridge, and to Henry Bradshaw, Esq., M.A., Fellow of King's College, for their ready assistance in procuring a Grace of the Senate to take out of the Library one of their treasures, the MS. of the Anglo-Saxon Gospels. I have, therefore, had the great advantage of the unrestrained possession and use of this MS. for reference, during the time the Anglo-Saxon text has been passing through the Oxford University Press.

J. B.

Oxford; June 27th, 1865.

THE CHIEF CONTRACTIONS.

a, after a number, denotes the right hand page, *recto*; and b, the left hand page, *verso*.

a indicates the first word in a verse, b=2, c=3, d=4 etc. to z=26; ab denote words 1 and 2, cd=3 and 4; a-d denote the words from 1 to 4, both inclusive; d*l* indicate a double alphabet, i. e. 26 letters of one alphabet, and d=4 of the next. or 26 + 4=30, the number of the word in the verse. Thus, in Notes, p. 571, col. 2, 15c=chap. v. verse 15; e=5, the fifth word in verse 15.

Arg. or Arg. v. Cod. Arg.

A. S. Anglo-Saxon.

B The Bene't or Corp. Christi MS. v. Pref. p. xiii. § 1.

b, v. a.

b, v. a.

C The Cambridge MS. v. Pref. p. xiii. § 11.

Cast. Mal. Count Castiglione and Angelo Mai, v. Notes, p. 571: v. 3 and vii. 28c.

Cod. Arg. Codex Argenteus, v. Pref. p. iv-ix.

Cod. Aug. Codex Augustinus Bodl. D. 2. 11.

Col. Column.

Corp. Corpus Christi Coll. Camb. v. B.

Cot. Cotton, v. Pref. p. xiv. § iii.

D. 2. 11, v. Cod. Aug.

etc. or etc. et cætera.

Fol. or fol. folio or leaf.

3=7, 9h and y.

Gab. Lüb. Gabelontz and Löbe, v. Pref. p. viii. § vii.

Grk. Greek.

H, or Hat. The Hatton MS. v. Pref. p. xv. i. e. *id est*.

Jn. St. John's Gospel.

Lk. St. Luke.

Mass. Massman, v. Pref. p. ix. § x.

Mk. St. Mark.

Mt. St. Matthew.

O. The Oxford MS. v. Pref. p. xvi. † vi.

Rl. Royal MS. v. Pref. p. xv. § v.

Rush. or Rushw. Rushworth, v. Pref. p. xvi.

Skeir. Skeireins, v. Pref. p. viii. § vi.

Upps. Uppström's Cod. Arg. 4to. Uppsala 1854-1857, v. Notes, p. 570.

Upps. Frag. Goth. v. Notes, p. 570.

v. vide, see.

Vet. Ital. The Old Italic Version, v. Pref. p. xi.

w. wanted or omitted in MSS.

·MÐ. NUNTE GABAI AFLETIP MANNAM
 MD. UNTE YABAI AFLETIP MANNAM
 xlv. Enim si remittitis hominibus

MISSAÐEÐINS ÆZE. AFLETIP GAH
 MISSAÐEDINS ÆZE, AFLETIP YAH
 transgressiones eorum, remittit et

İZVISATTA İZWAR SA UFAR HIMINAM.
 İZWIS ATTA İZWAR SA UFAR HIMINAM.
 vobis pater vester ó super coelis.

İP GABAINI AFLETIP MANNAM MIS
 İP YABAI NI AFLETIP MANNAM MIS.
 Autem si non remittitis hominibus trans-

SAÐEÐINS ÆZE. NI PAU ATTA İZ
 SAÐEDINS ÆZE, NI PAU ATTA İZ.
 gressiones eorum, neque pater ves-

WAR AFLETIP MISSAÐEÐINS İZWA
 WAR AFLETIP MISSAÐEDINS İZWA.
 ter remittit transgressiones vest-

·ME. ROS: AÞÞAN BIPE FASTAIP, NI WAIR
 ME. ROS. AÞÞAN BIPE FASTAIP, NI WAIR.
 xlv. tras. Autem quum jejunatis, non fia-

Matt. vi. 14-16, v. Alphabet, p. xxxvi.

ANGLO-SAXON, THE BENET OR CORP. MS. B.†

nunze ac alyr us of yfele soþlice; Witodlice gyf
 cost-nunge, ac alys us of yfele soþlice. Witodlice gyf
 temp-tation, but loose us from evil. Amen. Verily, if

ze forgyfað mannu hyra synna þon forgyfað
 ge forgyfað mannum hyra synna þonne forgyfað
 ye forgive men their sins, then forgiveth

eower se heofenlica faeder eow eowre syltas
 eower se heofenlica faeder eow eowre gyltas.
 your † heavenly father you, your guilt.

Gyf ze soðlice ne forgyfað mannu. ne eower fa
 Gyf ge soðlice ne forgyfað mannum, ne eower fa
 If ye soothly forgive not men, neither your fo

der ne forgyfað eow eowre synna;
 der ne forgyfað eow eowre synna.
 ther forgiveth you, your sins.

{ *Matt. vi. 13-15.*
 { *Pref. p. xiii.*

on costnunge. ac alyr us of yfele. soðlice. Witodlice
 on costnunge, ac alys us of yfele. soðlice. Witodlice
 gif ge forðgifað mannū heora synna. þonne for-
 gifed eower se heofenlica fæder eow eowre gil-
 tar. gif ge soðlice ne forðgifað mannū. ne eower
 fæder ne forðgifað eow eowre synna. Ðys gebyrað**

Matt. vi. 13-15, v. Pref. p. xiii. § ii.

WYCLIFFE. D.

uel amen. þat is so be it / forsoþe
 gif 3ee shulen for3eue to men her
 synnys : & 3oure heuenly fadir. shal
 for3eue to 3ou 3oure trespassis / so
 þely gif 3ee shulen for3eue not to
 men : neiþ 3oure fadir shal for3eue
 to 3ou 3oure synnes. But when 3ee

Matt. vi. 13-16. Pref. p. xxii.

TYNDALE. E.

tempta-cion. but delyvre vs ffrom yvell / Amen. For ad
 yff yeshall forgeve other men there treaspases /
 youre father i hevē shal also forgeve you. but ad
 ye wyll not forgeve men there trespasses / nomoz
 re shall youre father forgeve youre treaspases.

Moreovre when ye faste / be not sad as the yz
 pocryts are. For they disfigure there faces / that
 hit myght apere vnto men that they faste. Vere-
 ly y say vnto you / they have there rewarde. But
 thou / whē thou fastest / aņoynte thynheed / ad

Matt. vi. 13-17.

* v. Facsimile facing the Title; and Preface, p. vi. vii.

† v. Notes, p. 574, col. 1; and

reface, p. xiii. ‡ Verbally, *the heavenly Father of you.*

|| The Cambridge MS. : v. Preface,

. xiii. § ii. The verbal English of C is given in the preceding example, marked B.

** The Rubric :

. the entire Rubric, in Notes, p. 575, col. 1. *Matt. vi. 16a.* The literal English of this Rubric is, *This
 elongeth* to the head of the fast on Wednesday.

Notes on the Gothic Alphabet.

GOTHIC¹.

Form	Sound	Number
ⱱ	A a	1
Ɱ	B b	2
Ɱ ²	G g	3
Ɀ	D d	4
Ɀ	E e	5
Ɀ ³	Q q	6
Ɀ	Z z	7
h	H h	8
Ɀ ⁴	þ þ	9
Ɀ, i	I i	10 ⁹
Ɀ	K k	20
Ɀ	L l	30
Ɀ	M m	40
Ɀ	N n	50
Ɀ ⁵	Y y	60
h	U u	70
Ɀ	P p	80
[Ɀ]		90
Ɀ	R r	100
Ɀ	S s	200
Ɀ	T t	300
Ɀ ⁶	W w	400
Ɀ	F f	500
Ɀ ⁷	CH ch	600
Ɀ ⁸	WH wh	700
Ɀ	O o	800

¹ The Gothic alphabet is evidently formed from the Greek. It was first used by Ulphilas about A. D. 360. See *Facsimile, and Preface, p. iii.*

² Most of the Gothic letters have the same sound as their English representatives; but, as in Greek so in Gothic, *g* has always a hard sound, as in *give*; and *g* before another *g*, or before *k*, has the sound of *n*: thus, Lk. i. 11, *aggilus*, an angel, is pronounced *angilus*, as the Grk. ἄγγελος: Lk. v. 21, *þagkyan*, to think, is pronounced *þankyan*.

³ Is represented by our *q* sounded as *kw*, thus *qens a wife*, Lk. i. 18, is pronounced *kweens*.

⁴ Our indefinite *th* would have been used, but the A. S. *þ* was necessary to distinguish *ψ* from *th* as separate letters in such words as *athaitands*, Lk. vii. 19.

⁵ As *ya yea*, *yuk a yoke*.

⁶ As *oy* between two consonants.

⁷ The hard *ch* as the Grk. χ.

⁸ As in *wheila while*, *whan when*; *hw* could not be used, as *hw* occur as separate letters in *hwssopo*, pronounced *boyssoþo*, Skeir. p. 179.

⁹ $\text{I}\Lambda = 11$: $\text{K}\Lambda = 21$: $\text{N}\Gamma = 53$: $\text{K}\Pi\text{h} = 188$: $\text{F}\Lambda\text{Z} = 537$.

Notes on the Anglo-Saxon Alphabet.

Eng. Vowels.	Ang.-Sax. Vowels.	Eng. Vowels.	Ang.-Sax. Vowels.
a	a as a in man.	o	o as o in cock.
æ	æ as æ in main.	ū	ū as o in coke.
e	e as e in met.	ō	ō as oo in cook.
ē	ē as ea in meat.	u	u as u in full.
ē	ē as ee in meet.	ū	ū as ou in foul.
i	i as i in win.	y	y as y in lyf.
ī	ī as i in wine.	ȳ	ȳ as y in lȳf life.

¹ Ð, ð, ȝ have the sound of *th* in *thine* and *sooth*. See p. xxxii.

^k þ, þ have the sound of *th* in *thin* and *sooth*. See p. xxxii.

Note—The accent, in Anglo-Saxon, indicates the long vowels [see notes b-g and p. xxx] and must not be confounded with syllabic emphasis, or the stress of the voice, which falls upon the chief syllable in a word. This emphasis, in Gothic and Anglo-Saxon, is always upon the first radical syllable of a word, and never upon prefixes, such as *a*, *be*, *ge*, etc.

ANGLO-SAXON.

Form	Sound
Ɀ	A a ^b
Ɱ	B b
Ɀ	C c
Ɀ	D d
Ɀ	E e ^c
Ɀ	F f
Ɀ	G g
h	H h
Ɀ	I i ^d
Ɀ	K k
Ɀ	L l
Ɀ	M m
Ɀ	N n
Ɀ	O o ^e
Ɀ	P p
Ɀ	Q q
Ɀ	R r
Ɀ	S s
Ɀ	T t
Ɀ	U u ^f
Ɀ	W w
Ɀ	X x
Ɀ	Y y ^g
Ɀ	Z z
Ɀ	Ai ai ^h
Ɀ	þ þ ^k
Ɀ	þ that: ȝ and.

THE
FOUR GOSPELS.

GOTHIC: ANGLO-SAXON: WYCLIFFE: TYNDALE:

<p>AIWAGGELYO pairh MAPPAIU, MARKU, LUKAN, yah IÖHANNEN :</p> <p>Translated from THE GREEK, by ULPHILAS, Bishop of THE MOESO-GOTHS, between A. D. 348 and 388, about A. D. 360.</p>	<p>ÐA FEOWER CRISTES BÉC, on Engliscum gereorde :</p> <p>Translated from the VETUS ITALICA, and printed chiefly from a MS. written between A. D. 990 and A. D. 1050 ; probably about A. D. 995.</p>	<p>THE GOSPEL of MATHEU, MARK, LUKE, and JOON in Englische :</p> <p>Translated from the LATIN VULGATE, by JOHN WYCLIFFE, and printed from a manuscript, written about A. D. 1389.</p>	<p>THE GOSPELL of S. MATHEW, S. MARKE, S. LUKE, and S. IHON :</p> <p>Translated from THE GREEK, by WILLIAM TYNDALE, and printed from the first edition, published in A. D. 1526.</p>
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AIWAGGELYO†

þAIRH

MAPP AIU

Is wanting till Chapter V, 15: except a few verses and fragments of verses, the sources of which are indicated in the notes†.

† Refers to the Chapter and Verse of the Notes at the end of the Volume, belonging to that Version, and the Word of the Verse after which the † stands.

HÉR ONGINNEP

ÐÆT GÓDSPPELL†

ÆFTER

MATHEUS GERECEDNYSSE.

CHAP. I. 1 Hér is on eneorisse bók Hælandes Cristes, Dauides suna, Abrahames suna.

2 Sôþlice Abraham gestrýnde Isaac. Isaac gestrýnde Iacob. Iacob gestrýnde Iudam and his gebróðra.

3 Iudas gestrýnde Phares and Zaram, of ðam wífe ðe was genemned Thamar. Phares gestrýnde Esrom. Esrom gestrýnde Aram.

4 Aram gestrýnde Aminadab. Aminadab gestrýnde Naason. Naason gestrýnde Salmon.

5 Salmon gestrýnde Booz, of ðam wífe Raab. Booz gestrýnde Obeth, of ðam wífe Ruth. Obeth gestrýnde Iesse.

6 Iesse gestrýnde ðone cyning Dauid. Dauid cyning gestrýnde Salomon, of ðam wífe ðe was Urias wif.

7 Salomon gestrýnde Roboam. Roboam gestrýnde Abiam. Abia gestrýnde Asa.

8 Asa gestrýnde Iosaphath. Iosaphath gestrýnde Ioram. Ioras gestrýnde Oziam.

9 Ozias gestrýnde Ioatham. Ioatham gestrýnde Achaz. Achaz gestrýnde Ezechiam.

10 Ezechias gestrýnde Mannasen. Mannases gestrýnde Amon. Amon gestrýnde Iosiam.

11 Iosias gestrýnde Iechoniam and his gebróðru, on Babilonis geleorednysse.

12 And æfter Babilonys geleorednysse, Iechonias gestrýnde Salathiel. Salathiel gestrýnde Zorobabel.

HEERE BIGYNNETH

THE GOSPEL

OF

MATHEU.

CHAP. I. 1 The boke of generacioun of Jhesu Crist, the sone of Dauyd, the sone of Abraham.

2 Abraham gendride^t Ysaac. Ysaac forsothe bigate Jacob. Jacob forsothe bigate Judas and his bretheren.

3 Judas forsothe bigate Phares and Zaram, of Thamar. Phares forsothe bigate Esrom. Esrom forsothe bigate Aram.

4 Aram forsothe bigate Amynadab. Amynadab forsothe bigate Nason. Nason forsothe bigate Salmon.

5 Salmon forsothe bigate Booz, of Raab. Booz forsothe bigate Obeth, of Ruth. Obeth forsothe bigate Gesse.

6 Jesse forsothe bigate Dauith the kyng. Dauith forsothe kyng bigate Salomon, of that *womman* that was Uries *wyf*.

7 Salomon forsothe bigate Roboam. Roboam forsothe bigat Abias. Abias forsothe bigate Asa.

8 Asa forsothe bigate Josophat. Josophat forsothe bigate Joram. Joram forsothe bigate Osias.

9 Osias forsothe bigate Joathan. Joathan forsothe bigate Achaz. Achaz forsothe bigate Ezechie.

10 Ezechie forsothe bigate Manasses. Manasses forsothe bigate Amon. Amon forsothe bigate Josias.

11 Josias forsothe bigate Jechonyas and his bretheren, in to transmigracyoun of Babiloyne.

12 And after the transmygracyoun of Babiloyne, Jechonias bigate Salatiel. Salatiel forsothe bigate Zorobabel.

THE

GOSPELL

OF

S. MATHEW.

CHAP. I. 1 Tys is the boke off the generacion off Jhesus Christ, the sonne of David, the sonne also of Abraham.

2 Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and hys brethren.

3 Judas begat Phares and Zaram, off Thamar. Phares begat Esrom. Esrom begat Aram.

4 Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon.

5 Salmon begat Boos, of Rahab. Boos begat Obed, of Ruth. Obed begat Jesse.

6 Jesse begat David the kyng. David the kyng begat Solomon, of her that was the wyfe of Ury.

7 Solomon begat Roboam. Roboam begat Abia. Abia begat Asa.

8 Asa begat Josaphat. Josaphat begat Joram. Joram begat Osias.

9 Osias begat Joathan. Joathan begat Achas. Achas begat Ezechias.

10 Ezechias begat Manasses. Manasses begat Amon. Amon begat Josias.

11 Josias begat Jechonias and hys brethren, aboute the tyme of the captivete of Babilon.

12 After they wer ledd captive to Babilon, Jechonias begat Salathiel. Salathiel begat Zorobabel.

13 Zorobabel gestrýnde Abiud. Abiud gestrýnde Eliachim. Eliachim gestrýnde Azor.

14 Azor gestrýnde Sadoc. Sadoc gestrýnde Achim. Achim gestrýnde Eliud.

15 Eliud gestrýnde Eleazar. Eleazar gestrýnde Mathan. Mathan gestrýnde Iacob.

16 Iacob gestrýnde Ioseph, Marian wer, of ðære wæs ácenned se Hælend, ðe is genemned Crist.

17 Eornostlice ealle eneoressa fram Abrahame oð Dauid synd feowertyne eneoressa, and fram Dauide oð Babilonis geleorednysse feowertyne eneoressa, and fram Babilonis geleorednesse oð Crist feowertyne eneoressa[†].

18 Sóplice ðus wæs Cristes eneoress. Ðá ðæs Hælandes módor, Maria, wæs Iosepe beweddod, ær hí to somne becomun, heo wæs gemét on innode hæbbende of ðam Hálegan Gáste.

19 Sóplice Iosep, hyre wer, ðá he wæs rihtwis, and nolde hí gewidmærsian, he wolde hí dihlice forlætan.

20 Him ðá sóplice ðás þing þencendum, Drihtnes engel on swefnum ætywde, and him to cwæþ, Iosep, Dauides sunu, nelle ðú ondrædan Marian, ðine gemæccan, to onfónne; ðæt on hyre ácenned ys hyt ys of ðam Hálegan Gáste.

21 Witodlice heo cenþ sunu, and ðú nemst hys naman Hælend: He sóplice hys folc hál gedép fram hyra synnum.

22 Sóplice eal ðys wæs geworden, ðæt gefylled wære, ðæt fram Drihtne gecweden wæs þurh ðone witegan.

23 Sóplice! seo fæmne hæfþ on innode, and heo cenþ sunu, and hí nemnaþ his naman Emanuhel, ðæt ys gereht on úre geþeode, God mid us.

24 Ðá árás Iosep of swefene, and dyle swá Drihtnes engel him bebed, and he onféng hys gemæccan;

25 And he ne grétte hí, [oð ðæt][†] heo cende hyre frum-cennedan sunu, and nemde hys naman Hælend.[†]

21 . . . iþ gabairiþ sunu, yah haitais namo is Iesu :[†]

13 Zorobabel forsothe begate Abyut. Abyut forsothe bygate Eliachim. Eliachym forsothe bigate Asor.

14 Asor forsothe bigate Sadoc. Sadoc forsothe bygate Achym. Achym forsothe bygate Elyut.

15 Elyut forsothe bygate Eleasar. Eleasar forsothe bigate Mathan. Mathan forsothe bigate Jacob.

16 Jacob forsothe bigate Joseph, the husband of Marie, of whiche *Marie* Jesus is born, that is clepid Crist.

17 And so alle generaciouns from Abraham til to Dauith *ben* fourtene generaciouns, and fro Dauith vnto transmygracioun of Babiloyne *ben* fourtene generaciouns, and from the transmygracioun of Babiloyne vnto Crist *ben* fourtene generaciouns.

18 Forsoth the generacioun of Crist was thus. Whane Marie, his modir, was spousid to Joseph, bifore that thei shulden come to gidre, she is foundun hauynge in the wombe of the Holy Gost.

19 Joseph forsothe, hir husband, when he was iust man,[†] and wolde not pupliche[†] hir, wolde priuily forsake hire.

20 Sothely hym thenkyng these thingus, lo! the angel of the Lord aperide in sleepe[†] to hym, sayinge, Joseph, the sone of Dauyd, nyl thou drede to take Marie, thi wyf; forsothe that thing that is born in hire is of the Holy Goost.

21 Sothely she shal bere a sone, and thou shalt clepe his name Jesus; for he shal make his peple saif fro her synnes.

22 Forsothe al this thing was don, that it shulde be fulfillid, that thing that was seid by a prophete, seiynge,

23 Loo! a virgyne shal haue in-wombe, and she shal bere a sone, and his name shal be clepid Emanuel, that is interpretid,[†] God with us.

24 Sothely Joseph rysynge vp fro sleep, did as the angel of the Lord comaundide hym, and toke his wijf;

25 And he knewe hir nat, til she had boren hir first bygoten sone, and clepide his name Jhesus.

13 Zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor.

14 Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud.

15 Eliud begat Eleasar. Eleasar begat Matthan. Matthan begat Jacob.

16 Jacob begat Joseph, the husbände off Mary, of whome was boren that Jhesus, which is called Christ.

17 All the generacions from Abraham to David are fowretene generacions, and from David vnto the captivete of Babilon are fowrtene generacions, and from the captivete of Babilon vnto Christ are also fowrtene generacions.

18 The byrthe off Christe was on thys wyse. When hys mother, Mary, was maryed vnto Joseph, before they cam to dwell togedder, she was founde with chylde by the Holy Goost.

19 Then her husbände, Joseph, beynge a perfect man, and loth to defame her, was mynded to put her away secretly.

20 Whill he thus thought, behold! the angell of the Lord apered vnto him in slepe, sainge, Joseph, the sone of David, feare not to take vnto the Mary, thy wyfe; for that which is conceaved in her is of the Holy Goost.

21 She shall brynge forthe a sonne, and thou shalt call his name Jesus; for he shall save his peple from their synnes.

22 All thys was done to fulfill that which was spoken of the lorde be the prophet, saynge,

23 Beholde! a mayde shalbe with chylde, and shall brynge forthe a sonne, and they shall call his name Emanuel, which is as moche to saye be interpretation, as God with vs.

24 Joseph as sone as he awoke out of slepe, did as the angell off the Lorde bade him, and toke hys wyfe vnto hym;

25 And knewe her not, tyll she had brought forth her fyrst sonne, and called hys name Jesus.

CHAP. II. 1 Eornustlice ðá se Hælend ácenned wæs on Iudeiscre Bethleem, on ðæs cyninges dagum Herodes, ðá comon ða tungol-witegan fram east-dæle to Hierusalem,

2 And cwædon, Hwær ys se, Iudea cyning ðe ácenned ys? sóþlice we gesáwon hys steorran on east-dæle, and we comon us him to ge-eadmédenne.

3 Ðá Herodes ðæt gehýrde ðá wearþ he gedréfed, and eal Hierosolim-waru mid him.

4 And ðá gegaderode Herodes ealle caldras ðæra sacerda, and folces wíteras, and áxode, hwær Crist ácenned wære.

5 Ðá sædon hí him, On Iudeiscere Bethlem; wítodlice ðus ys áwriten þurh ðone witegan,

6 And ðú, Bethleem, Iudea land, wítodlice ne eart ðú læst on Iuda caldrum; of ðe forþ-gæþ se here-toga, se ðe recþ mīn folc Ísrahel.

7 Herodes ðá clypode on sunder-spræce ða tungel-witegan, and befran hí georne hwænne se steorra him atcowde.

8 And he ásende hí to Bethlem, and ðus cwæþ, Farað, and áxiap geornlice be ðam cilde, and ðonne ge hyt gemétap, cýðap eft me, ðæt ic cume and me to him gebidde.

9 Ðá hí ðæt gebod gehýrdon, ðá férdon hí. And sóþlice! se steorra, ðe hí on east-dæle gesáwon, him beforan férde, oð he stóð ofer, ðær ðæt cild wæs.

10 Sóþlice ðá, ða tungel-witegan ðone stecorran gesáwon, [hig][†] fægenodon swýðe myclum gefean.

11 And ganggende into ðam húse, hí gemétton ðæt cild mid Marian, hys méder; and hí ápénédon hí, and hí to him gebædon. And hí untýndon hyra goldhordas, and him lác brohton, ðæt wæs gold, and récels, and myrre.

12 And hí áféngon andsware on swefnum, ðæt hí eft to Herode ne hwyrfdon, ac hí on óðerne weg on hyra ríce férdon.[†]

13 Ðá hí ðá férdon, ðá ætýwde Drihtnes

CHAP. II. 1 Therefore when Jhesus was born in Bethlem of Juda, in the days of kyng Herode, loo ! kyngis† camen fro the eest to Jerusalem,

2 Sayinge, Wher is he, that is borun kyng of Jewis ? forsothe we han seyn his sterre in the este, and we comen for to wirshipe hym.

3 Sothely kyng Herode herynge is trublid, and al Jerusalem with him.

4 And he, gedrynge to gidre alle the princis of prestis, and scribis of the peple, enquiride of hem, wher Crist shulde be borun.

5 And thei seiden to hym, In Bethlem of Juda ; for so it is writen bi a prophete,

6 And thou, Bethlem, the lond of Juda, thou art nat the leste in the princis of Juda ; for of thee a duk shal gon out, that shal gouerne my peple of Yrael.

7 Than Herode, priuyli the kyngis clepid to hym, bisily lernyde of hem the tyme of the sterre that apperide to hem.

8 And he, sendyng hem in to Bethlem, saide, Go see, and axe see bisily of the chyld, and whan see han founden, telle azein to me, that and Y cummynge wirshipe hym.

9 The whiche, when thei hadden herde the kyng, wenten away. And loo ! the sterre, the whiche thei sayen in este, wente bifore hem, til that it cummynge stood aboue, wher the child was.

10 Forsothe thei, seeynge the sterre, ioiyeden with a ful grete ioye.

11 And thei, entrynge the hous, founden the child with Marie, his modir ; and thei fallynge doun worshipiden hym. And her tresours opnyd, thei offreden to hym 3iftis, gold, encense, and merre.

12 And answer taken in sleep, that thei shulden not turne azein to Herode, thei ben turned by an other wey in to her cuntree.

13 And when thei hadden gon away,

CHAP. II. 1 WHEN Jesus was borne in Bethleem a toune of Jury, in the tyme of king Herode, beholde ! there cam wyse men from the est to Jerusalem,

2 Saynge, Where is he, that is borne kyng of the Jues ? we have sene his starre in the est, and are come to worship hym.

3 Herode the kyng after he hadd herde thys was troubled, and all Jerusalem with hym.

4 And he sent for all the chefe prestes, and scribes off the peple, and demaunded off them, where Christ shulde be borne.

5 They sayde vnto hym, In Bethleem a toune of Jury ; for thus it is writen be the prophet,

6 And thou, Bethleem, in the londe of Jury, shalt not be the leest as per- teynynge to the princes of Juda ; for out of the shal come a captaine, whych shall govern my people Israhel.

7 Then Herod prevely called the wyse men, and dyligently enquiryed of them the tyme of the starre that appered.

8 And sent them to Bethleem, saynge, When ye be come thyder, searche dyligently for the childe, and when ye have founde hym, bringe me worde, that Y maye come and worshippe hym also.

9 When they had herde the kyng, they departed. And lo ! the starre, whych they sawe in the este, went before them, vntyll it cam and stod over the place, where the chylde was.

10 When they sawe the starre, they were marveyulously gladd.

11 And entred into the house, and founde the childe with Mary, hys mother ; and kneled doune and worshipped hym. And opened there treasures, and offred unto him gyftes, gold, franckyusence, and myr.

12 And after they were warned in ther slepe, that they shulde not go ageyne to Herod, they retourned into ther awne countree another way.

13 After that they were departed, lo !

engel Iosepe on swefnum, and ðus cwæþ, Aris, and nim ðæt cild and his mōdor, and fleoh on Egypta-land, and beo ðær, oð ðæt ic ðé secge; toward ys, ðæt Herodes sēcþ ðæt cild, to forspillenne.

14 He árás ðá, and nam ðæt cild and his mōdor on niht, and fērde on Egyptum,

15 And wæs ðær oð Herodes forþ-sip; ðæt wære gefylled, ðæt ðe fram Drihtne gecweden wæs þurh ðone witegan, Of Egyptum ic minne sunu geclypode.

16 Ðá wæs Herodes swýðe gebolgen, forðam ðe he bepæht wæs fram ðam tungel-witegum; and he ásende ðá and ofslóh ealle ða cild, ðe on Bethleem wæron, and on eallum hyre gemærum, fram twý-wintrum cilde and binnan ðam, æfter ðære tide ðe he ge-áxode fram ðam tungel-witegum.

17 Ðá wæs gefylled, ðæt gecweden wæs þurh Hieremiam, ðone witegan,

18 Stefn wæs on hélhnyse gehýred, wóp and mycel þotorung, Rachel weop hyre bearn, and heo nolde beon gefrēfred, forðam ðe hí næron.†

19 Sóplice ðá Herodes wæs forþfaren, wítodlice! on swefne Drihtnes engel ætýwde Iosepe on Egyptum,

20 And ðus cwæþ, Aris, and nim ðæt cild and his mōdor, and far on Israhela land; nú synd forþfarene ðe ðæs cildes sáwle sóhton.

21 He árás ðá, and onféng ðæt cild and his mōdor, and com on Israhela land.

22 Ðá he gehýrde ðæt Archelaus rixode on Iudea þeode, for ðæne Herodem, he ondréd ðyder to farende. And, on swefnum gemynegod, he fērde on Galileisce dælas;

23 And he com ðá and eardode on ðære ceastre, ðe is genemned Nazareth, ðæt wære gefylled, ðæt gecweden wæs þurh ðone witegan, Forðam ðe he Nazarenisc byþ genemned.†

loo! the aungel of the Lord apperide in sleep to Joseph, saynge, Ryse vp, and take the child and his modir, and flee in to Egipt, and be thou there, til that I seye to thee; sothely it is to cume, that Herode seeke the child, for to lese hym.

14 The whiche *Joseph*, rysynge vp, toke the chjld and his modir by ny3te, and wente into Egipt,

15 And was there til to the deth of Erode; that it shuld be fulfillid, that thing that was said of the Lord by the prophete, saynge, Fro Egypt Y haue clepide my sone.

16 Thanne Erode seeynge that he was scorned[†] of the kyngis, was gretely wroth; and he sendynge slew alle the children, that weren in Bethlem, and in alle the eendis of it, fro two 3eer age and with ynne, after the tyme that he hadde sou3t out of the kyngis.

17 Than it was fulfillide, that thing that was said by Jeremye, the prophete, saynge,

18 A voice is herd an hee3e, weepynge and myche weilynge, Rachel weepynge hir sonys, and she wolde not be comfortid, for thei ben not.

19 Sothely Erode dead, loo! the an-gel of the Lord apeeride in sleep to Joseph in Egipt,

20 Saynge, Ryse vp, and take the childe and his modir, and go in to the lond of Yrael; for thei that sou3ten the lijf of the chylde ben dead.

21 The whiche *Joseph*, rysynge vp, toke the child and his modir, and cam in to the lond of Yrael.

22 Forsothe he heerynge that Arche-laus regnede in Jude for Eroude, his fadir, dred for to go thidir. And he, monestid in sleep, wente in to the parties of Galilee;

23 And he cummynge dwelte in a citee, that is clepid Nazareth, that it shulde be fulfillid, that thing that is said by prophetis, For whi he shal be clepid of Nazareth.

the angell of the Lorde apered to Joseph in his slepe, saynge, Aryse, and take the childe and his mother, and flye in to Egipte, and abyde there, tyll Y bringe the worde; for Herod wyll seke the chylde, to destroye hym.

14 Then he arose, and toke the chylde and his mother by night, and departed in to Egipte,

15 And was there vnto the deeth of Herod; to fulfill that which was spoken of the Lorde by the prophet, which say-eth, Out of Egipte have Y called my sonne.

16 Then Herod perceavyng that he was moocked off the wyse men, was exceedynge wroth; and sent forth and slue all the chylde, that were in Bethlem, and in all the costes there of, as many as were two yere old and vnder, accordynge to the tyme which he had diligently searched oute of the wyse men.

17 Then was fulfilled that which was spoken be the prophet, Jeremi, saynge,

18 On the hilles was a voyce herde, mournynge wepyng and greate lamen-tacion, Rachel wepyng ffor her chylde, and wolde nott be comforted, because they were not.

19 When Herod was deed, lo! an angell off the Lorde apered vnto Joseph in Egipte,

20 Saynge, Arise, and take the chylde and his mother, and go in to the londe of Israhel; for they are deed which sought the chyldes deeth.

21 Then he arose vp, and toke the chylde and his mother, and cam into the londe of Israhel.

22 But when he herde that Archelaus did raygne in Jury in the roume off his father, Herode, he was afrayde to goo thether. Notwithstandynge, after he was warned in his slepe, he tourned a syde into the parties off Galile;

23 And went and dwelt in a cite called Nazareth, to fulfill that which was spoken be the prophetes, He shalbe called of Nazareth.

3 Stibna wopyandins in auþidai, Manweid wig Frauyins ; raihtos waurkeiþ staigos is. †

7 . . . Kuni nadre, whas gataiknida izwis pliuhan faura þamma anawairþin hatiza ? †

8 Waurkyaip nu akran wairþata idreigos. †

9 Yah ni [þuggkyaip] qiþan in izwis, Attan aigum Abraham ; qiþa auk izwis, þatei mag Guþ us stainam þaim urraisyan barna Abrahamas. †

10 Aþþan yu so aqizi at waurtim bagme ligiþ ; all nu bagme unbairandane akran god, usmaitada, yah in fon galagyada. †

11 Ik allis izwis dauþya in watin, [du idreigai] ; ip sa afar mis gagganda swinpoza mis ist, þizei ik ni im wairþs [skohans bairan] ; sah [þan] izwis dauþeiþ in Ahmin Weihamma [yah funin]. †

CHAP. III. 1 On ðam dagum com Iohannes se Fulluhtere, and bodude on ðam wéstene Iudeæ,

2 And cwæþ, Dóp dæd-bóte, sóþlice genealácep heofona rice.

3 Dis ys se, be ðam ðe geoweden ys þurh Esaïam, ðone witegan, Clypiendes stefn wæs on wéstene, Gegearwiap Drihtnes weg ; dóp his síðas rihte.

4 Se Iohannes witodlice hæfde reaf of olfenda hærum, and fellenne gyrdel embe hys lendenu ; and hys mete wæs gearstapan, and wudu hunig.

5 Ðá férde to him Hierosolim-waru, and eal Iudea þeod, and eal ðæt rice wið geondam Iordanen ;

6 And hí wæron gefullode on Iordane fram him, and hí andettan hyra synna.

7 Sóþlice ðá he geséh manega ðæra Sunder-hálgena, and ðæra Riht-wisendra to his fulluhte cumende, he cwæþ to him, Lâ næddrena eyn, hwá geswútelode eow to fleonne fram ðam towardan yrre ?

8 Eornostlice dóp médemne weastm ðæra dæd-bóte,

9 And ne eweðap betwux eow, We habbaþ Abraham us to fæder ; sóþlice ic seege eow, ðæt God ys swá mihtig ðæt he mæg of ðysum stánum áwececan Abrahames bearn.

10 Eallunga ys seo æx to ðæra treowa wurtrumum ásett ; eornustlice álc treow ðe góðne wæstm ne bringþ, byþ forcorfen, and on fýr áworpen.

11 Witodlice ic eow fullige on wætere, to dæd-bóte ; se ðe æfter me towerd ys he ys strengra ðonne ic, ðæs geseý neom ic wyrðe to berenne ; he eow fullaþ on Hálgum Gáste and on fýre.

12 Ðæs fann ys on his handa, and he áfeormaþ his þyrscel-flóre, and he gegaderap his hwaéte on his bern ; ða ceafu he forbærnþ on unáðwæscendlicum fýre. †

13 Ðá com se Hælend fram Galilea to Iordane to Iohanne, ðæt he hine fullode.

14 Iohannes ðá sóþlice forbead him,

CHAP. III. 1 In thilke days came Joon Baptist, prechynge in the desert of Jude,

2 Sayinge, Do 3e penaunce, for the kyngdom of heuens shal nei3.†

3 Forsothe this is he, of whom it is said by Ysaye, the prophete, A voice of a cryng in desert, Make 3e redy the wayes of the Lord; make 3e ri3tful the pathes of hym.

4 Forsothe that ilk Joon hadde cloth of the heeris of cameylis, and a girdil of skyn aboute his leendis; sothely his mete weren locustis, and hony of the wode.

5 Thanne Jerusalem wente out to hym, and al Jude, and al the cuntre aboute Jordan;

6 And thei weren cristenyd of hym in Jordan, knowlechyng there synnes.

7 Sothely he seeynge many of Phari-sees and of Saducese commynge to his bapteme, saide to hem, Generaciouns of eddris, who shewide to 3ou for to flee fro wrath to cumme?

8 Therefore do 3ee worthi fruytis of penaunce,

9 And nyl 3e say with ynne 3ou, We han the fadir Abraham; sothely Y saye to 3ou, for whi God is mizti to reyse vp of these stonys the sonys of Abraham.

10 For now the axe is putt to the rote of the tree; sothely euery tree that makith nat good fruyt, shal be kitt down, and shal be sent in to fjr.

11 Forsothe Y cristene 3ou in water, in to penaunce; forsothe he that is to cumme after me is strengre than Y, whos shon Y am not worthi to bere; he shal baptise† 3ow in the Holy Goost and fjr.

12 Whos wynwing cloth† in his hond, and he shal fully clense his corne floore, and shal gedre his corne in to his berne; but chaffis he shal brenne with fyr unquenchable.†

13 Thanne Jhesus came fro Galilee in to Jordan to Joon, for to be cristned of hym.

14 Soothly Joon forbced hym, sayinge,

CHAP. III. 1 In those dayes Jhon the Baptiser cam, and preached in the wildernes off Jury,

2 Saynge, Repent, the kyngdome of heven is at honde.

3 This is he, of whom it is spoken be the prophet, Esay, which sayeth, The voyce off a cryer in wyldernes, Prepare the Lordes way; and make hys pathes strayght.

4 This Jhon had hys garment off camels heer, and a gerdell off a skynne aboute his loynes; hys meate was locustes, and wyld hony.

5 Then went oute to hym Jerusalem, and all Jury, and all the region rounde aboute Jordan;

6 And were baptised of hym in Jordan, knowledging their synnes.

7 When he sawe many off the Phari-ses and off the Saduces come to hys baptism, he sayde vnto them, O generacion of vipers, who hath taught you to fle from the vengeance to come?

8 Brynge forth therefore the frutes belongynge to repentaunce.

9 And se that ye ons thinke not to saye in yourselves, We have Abraham to oure father; for I say vnto you, that God is able off these stones to rayse vp chylidren vnto Abraham.

10 Even nowe is the ax put vnto the rote of the trees; soo that every tree which bringeth not fforthe goode frute, shalbe hewne doune, and cast into the fyre.

11 I baptise you in water, in token of repentaunce; but he that cometh after me is myghtier then I, whose shues I am not worthy to beare; he shal baptise you with the Holy Gost and with fyre.

12 Which hath also his fan in his hond, and will poure his floore, and gadre the wheet into his garner; and will burne the chaffe with everlastynge fyre.

13 Then cam Jesus from Galilee into Jordan to Jhon, flor to be baptised off hym.

14 But Jhon florbad hym, saynge, I

and cwæþ, Ic sceal fram ðé beon gefullod,
and cymst ðú to me?

15 Ðá andswarode se Hælend him
and cwæþ, Læt nú, ðus unc gedafenap
calle rihtwisnesse gefyllan. Ðá forlét
he hine.

16 Sôþlice ðá se Hælend gefullod wæs,
hrædlice he ástáh of ðam wætere; and
him wurdon ðær rihte heofenas ontýn-
ede, and he geseah Godes Gást nider-
stigende swá swá culfran, and wunigende
ofer hyne;

17 And sôþlice! ðá com stefn of heof-
enum, and ðus cwæþ, Hér is mîn se
gecorena sunu, on ðam me gelicode.†

CHAP. IV. 1 Ðá wæs se Hælend gelæd
fram Gáste on wésten, ðæt he wære fram
deofle costud.

2 And ðá ðá he fæste feowurtig daga
and feowurtig nihta, ðá ongan hyne
syððan hingrian.

3 And ðá genealæhte se costnigend,†
and cwæþ, Gyf ðú Godes sunnu sý, cwep
ðæt ðás stánas to hláfe gewurdon.

4 Ðá andswarode se Hælend, Hit ys
áwriten, Ne leofap se man be hláfe ánum,
ac be ælcon worde ðe of Godes múþe gæþ.

5 Ðá gebrohte se deofol hine on ða
hálgan ceastre, and ásette hine ofer ðæs
temples healnesse, and cwæþ to him,

6 Gyf ðú Godes sunu eart, ásend ðé
ðonne nyðer; sôþlice hit ys áwriten, Ðæt
he his englum bebead be ðé, ðæt hig ðe
on hyra handum beron, ðe-læs ðe ðin fót
æt stáne ætsporne.

7 Ðá cwæþ se Hælend eft to him, Hit
ys áwriten, Ne costna ðú Drihten ðinne
God.

8 Eft se deofol hine genam and lædde
hine on swiðe heahne munt, and æteowde
him ealle middan-eardes ricu, and hyra
wuldor;

9 And cwæþ to him, Ealle ðás ic sylle
ðé, gyf ðú feallende to me ge-eadmétst.

10 Ðá cwæþ se Hælend to him, Gang

4 . . . Ni bi hlaib ainana libaid
manna, ak bi all waurde†

5 . . . yah gasatida ina ana gib-
lin allis, yah qap du imma,†

6 Yabai sunus siyais Guþs, wairp þuk
dalap; gamelid ist auk, Ðatei aggilum
seinaim anabiudip bi þuk, yah ana handum
þuk ufhaband, ei whan ni gastagqyais by
staina fotu þeinana.†

7 Ni fraisais Frauyan Guþ
þeinana.†

10 [Þanuh] imma Iesus qap . . . gamelid

I owe for to be cristned of thee, and thou comest to me?

15 Forsothe Jhesus answeringe saide to hym, Suffre now, for so it becummeth vs for to fulfille all riȝtwisnesse. Than *Joon* leete hym.†

16 Forsothe Jhesus cristened *steiz* vp anon fro the water; and loo! heuens ben opened to hym, and he say the Spirit of God cummynge doun as a culuer, and cummynge vpon hym;

17 And loo! a voice fro heuenes, sayinge, This is my byloued sone, in the whiche Y haue plesid to me.

CHAP. IV. 1 Thanne Jhesus was led in to desert of a spirit, that he shulde be temptid of the deuel.

2 And whanne he hadde fastid fourty days and fourety niȝtis, afterward he hungrede.

3 And the tempter cummynge niȝ, saide to hym, Ȝif thou be Goddis sone, say that these stoons be maad looues.

4 The whiche answerynge said to hym, It is wryten, A man lyueth not in breed aloon, bot in euery word that cometh forth fro the mouthe of God.

5 Thanne the deuyl toke hym in to an hooly citee, and sette hym on the pynacle of the temple, and saide to hym,

6 Ȝif thou be Goddis sone, sende thee doun; sothely it is wryten, For to his aungels he comaundide of thee, and thei shulden take thee in hoondis, lest peraventure thou hurte thi fote at a stoon.

7 Eftsone Jhesus saith to hym, It is wryten, Thou shalt not tempte the Lord thi God.

8 Eftsone the deuel toke hym in to a ful hecȝ hill, and shewide to hym alle the rewmys of the world, and the glorie of hem;

9 And saide to hym, Alle these thingis Y shal ȝeue to thee, ȝif thou fallynge doun shalt worshipe me.

10 Than Jhesus saide to hym, Go,

ought to be baptysed off the, and comest thou too me?

15 Jesus answered and sayde to hym, Lett hyt be so nowe, for thus hit becommeth us to fulfyll all rightewesnes. Then he suffred hym.

16 And Jesus as sone as he was baptised cam strayght out of the water; and lo! heven was open vnto hym, and he sawe the Spirit of God descende lyke a dove, and lyght vpon hym;

17 And lo! there cam a voice from heven, sayng, Thys ys my deare sonne, in whom is my delyte.

CHAP. IV. 1 Then was Jesus ledd awaye of the spirit in to a desert, to be tempted of the devyll.

2 And when he had fasted fourtye dayes and fourtye nyghtes, att the last he was an hungred.

3 Then came vntyll hym the tempter, and sayde, Yff thou be the sonne of God, commande that these stoons be made bred.

4 He answered and sayde, Yt is wryten, Man shall nott live only by breede, but by every worde that proccadeth out off the mouth off God.

5 Then the devyll toke him vpp in to the holy cite, and set hym on a pynacle of the temple, and sayd vnto hym,

6 Yf thou be the sonne of God, cast thysylfe doune; for hit ys wrytten, He shall geve his angels charge over the, and with there handes the shall stey the vpp, that thou dashe not thy fote agaynst a stone.

7 Jesus sayde to hym, Hit ys wrytten also, Thou shalt not tempte thy Lorde God.

8 The devyll toke hym up agayne and ledde hym in to an exceedynge hye moun-tayne, and shewed hym al the kyngdomes of the worlde, and the beauty of them;

9 And sayde vnto hym, All these will I geve the, iff thou wilt faull doune and worship me.

10 Then sayde Jesus vnto hym, Avoyd

ist, [Auk] Frauyan Gup þeinana inweitis, yah imma ainamma fullafahyais. †

17 . . . Īdreigoþ, atnewhida sik þiudangardi himine. †

18 . . . Wharbons þan faur marein Galileias, gasawh twans broþrun, Scimona, [saci heitada] Paitrus, yah Andraian, broþar is, wairpandans nati in marein; wesun auk fiskyans.

19 Yah qap im [Īesus], Hiryats afar mis, yah gatauya igqis nutans manne. †

20 [Īþ þai] sunsaiw afletandans þo natya, laistidedun afar imma.

21 Yah imgaggans framis yainþro, gasawh [anþarans twans broþrun,] Īakobu þana Zaibaidaiiaus, yah Īohannen, broþar is, in skipa [miþ Zaibaidaiiau, attin seinamma, manwyandans natya [seina], yah hailhait ins.

22 Īþ þai sunsaiw afletandans þata skip yah attan seinana, [laistidedun] afar imma. †

þú sceocca onbæc; sôþlice hit ys awriten, To Drihtne ðinum Gode þú ðe ge-caðmetsþ, and him anum þeowast.

11 Ðá forlét se deofol hine; and englas genealæhton, and him þenodon. †

12 Sôþlice ðá se Hælend gehyrde ðæt Iohannes belæwed wæs, ðá ferde he to Galileam.

13 And forlætenre ðære ceastre Nazareth, he com, and eardode on Capharnaum, on ðam sæ-gemærum, on endum Zabulon and Neptalim,

14 Ðæt wære gefylled, ðæt ðe geweden wæs þurh Esaiam, ðone witegan,

15 † [Zabulones eorþu and Neptalimes eorþe, sæs weg ofer Iordane, ðara þeoda Galilea,]

16 Þeoda-folc ðe on þýstrum sæt geseah mycel leoht, and sittendum on gearde deapes sceade, is leoht up-ásprungan.

17 Syððan ongan se Hælend bodian, and cweðan, Dôþ dæd-bôte, sôþlice heofona rice genealæcþ. †

18 Ðá se Hælend eode wið ða Galileiscan sæ, he geséh twegen gebróðru, Simonem, se wæs genemned Petrus, and Andream, his bróðor, sendende hyra nett on ða sæ; sôþlice hi wæron fisceras.

19 And he sæde him, Cumað æfter me, and ic dó ðæt gyt beoþ manna fisceras.

20 And hi ðær rihte forlétan hyra net, and him fyligdon.

21 And ðá he ðanon eode, he geséh twegen óðre gebróðru, Iacobum Zebedei, and Ioannem, his bróður, on seype mid hyra fæder, Zebedeo, remigende hyra net, and he clypode hi.

22 Hi ðá sóna forlétan hyra nett and hyra fæder, and him fyligdon. †

23 And ðá beférde sé Hælend ealle Galileam, lærende on hyra gesomnungum, and he wæs bodiende gódspel ðæs rices, and hællende ælce ádle, and ælce untrumnyse on ðam folce.

24 And ðá ferde his hlisa into ealle Syriam; and hi brohton him ealle yfel-

Sathanas ; forsothe it is wrytin, Thou shalt worshipe the Lord thi God, and to hym alone thou shalt serue.

11 Than the deucl lafte hym ; and loo ! aungelis camen nize, and serueden to hym.

12 Sothely whanne Jhesus hadde herde that Joon was taken, he wente into Galilee.

13 And the cite of Nazaret laft, he came, and dwelte in the citee of Capernaum, beside the see, in the eendis of Zabulon and Neptalym,

14 That it shulde be fulfillid, that thing that was said by Ysay, the prophete,

15 The lond of Zabulon and the lond of Neptalym, the weye of the see ouer Jordan, of Galilee of hethene men,

16 The peple that dwelte in derknessis say grete lizt, and men sittynge in the cuntree of shadew of deth, lizt is sprunge to hem.

17 Fro thennus Jhesus bygan for to preche, and say, Do 3e penaunce, forsothe the kyngdom of heuens shal come nize.

18 Sothely Jhesus, walkynge bisidis the see of Galilee, say two bretheren, Symon, that is clepid Petre, and Andrew, his brother, sendynge nett in to the see ; forsothe thei weren fisheris.

19 And he saide to hem, Come 3e after me, and I shal make 3ou to be maad fisheris of men.

20 And anon her nettis forsakyn, they sueden hym.

21 And he goynge forth fro that place, say tweyn other bretheren, Jamys of Zebedee, and Joon, his brother, in the ship with Zebedee, her fadir, makynge a3ein[†] her nettis, and he clepide hem.

22 Sothely anon the nettis forsaken and the fadir, thei sueden hym.

23 And Jhesus enuyraunyd al Galilee, techynge in the synagogis of hem, and prechynge the gospel of kyngdam, and helynge al sorow,[†] and al skenesse in the peple.

24 And his opynyoun[†] wente in to al Syrie ; and thei offriden to hym alle *men*

Satan ; for it is written, Thou shalt worshyp thy Lorde God, and hym only shalt thou serve.

11 Then the dyvell left hym ; and lo ! the angels cam, and ministred vnto hym.

12 When Jesus had herde that Jhon was taken, he departed in to Galile.

13 And left Nazareth, and went, and dwelte in Capernaum, which is a cite apon the see, in the coostes off Zabulon and Neptalim,

14 To fulfill that whiche was spoken be Esay, the prophet, saynge,

15 Beholde the londe of Zabulon and Neptalim, the waye of the see beyonde Jordan, Galile off the Gentylys,

16 The people whiche sat in derknes sawe greate lyght, and to them which sate in the region and shadowe of deeth, lyght is spronge.

17 From thatt tyme Jesus began to preache, and to say, Repent, for the kingdome of heven is at honde.

18 As Jesus walked by the see off Galile, he sawe two brethren, Simon, which was called Peter, and Andrew, his brother, castynge a neet into the see ; for they were fisshers.

19 And he sayde unto them, Folowe me, and I will make you fisshers of men.

20 And they strayght waye lefte there nettes, and folowed hym.

21 And he went forthe from thence, and sawe other twoo brethren, James the sonne of Zebede, and Jhon, his brother, in the shippe with Zebede, their father, mendynge their nettes, and called them.

22 And they with out taryinge lefte the shyp and their father, and folowed hym.

23 And Jesus went aboute all Galile, teachyng yn their synagoges, and preachynge the gospell of the kyngdome, and healinge all manner of sicknes, and all manner dysceases amonge the peple.

24 And hys flame spreed abroode through oute all Siria ; and they brought

hæbbende missenlicum ádlum, and on tintregum gegripene, and ða ðe deofel-seocnyssa hæfdon, and mónoð-seoce, and laman ; and he ða gehælde.

25 And him fyligdon mycele menigu fram Galilea, and fram Decapoli, and fram Hierusalem, and fram Iudea, and fram begeondan Iordanen.†

3 Audagai þai unledans ahmin, unte [ize] ist þiudangardi himine.†

8 Audagai þai hrainyahairtans, unte þai Guþ gasaiwband.†

CHAP. V. 1 Sóplice ðá se Hælend geséh ða menigu, he ástáh on ðone múnt ; and ða he sæt, ðá genealæhton his leorning-cnihtas to him.

2 And he ontýnde his múþ, and lærde hi, and cwæþ,

3 Eadige synd† ða gástlican þearfan, forðam hyra ys heofena rice.

5 Eadige synd ða liþan, forðam ðe hi eorþan águn.

4 Eadige synd ða ðe nú wépaþ, forðam ðe hi beoþ gefréfrede.†

6 Eadige synd ða ðe for rihtwisnesse hingriaþ and þyrstaþ, forðam ðe hi beoþ gefyllede.

7 Eadige synd ða mild-heortan, forðam ðe hi mild-heortnyse begytaþ.

8 Eadige synd ða clæn-heortan, forðam ðe hi God geseoþ.

9 Eadige synd ða gesybsuman, forðam ðe hi beoþ Godes bearn genemede.

10 Eadige synd ða ðe ehtnyse þoliaþ for rihtwisnyse, forðam ðe hyra ys heofonan rice.

11 Eadige synd ge, ðonne hi wyriaþ eow, and ehtaþ eow, and secgeaþ ælc yfel ougén eow leogende, for me,

12 Geblissiaþ and gefægnaþ, forðam ðe eower méd ys mycel on heofonum ; swá hi ehtun ða witegan ðe befóran eow wæron.

13 [Yus siyuþ] salt [airþos] ; iþ ya-bai salt baud wairþiþ, whe gasupoda ?† . .

13 Ge synd eorþan sealt ; gyf ðæt sealt áwyrþ, on ðam ðe hit gesylt biþ ? Hit ne mæg syððan to náhte, búton

hauynge yuele, takyn with dyuers sorowis and tourmentis, and hem that hadden deuellis, and lunatijk men, and men in palsie, and he helide hem.

25 And there sueden hym many cumpanyes of Galilee, and of Decapoly, and of Jerusalem, and of Judee, and of beyonde Jordan.

CHAP. V. 1 Jhesus forsothe, seyng cumpanyes, wente vp in to an hill ; and when he hadde sete, his disciplis camen nize to hym.

2 And he, openynge his mouthe, tauzte to hem, sayinge,

3 Blessid *be* the pore in spirit, for the kingdam in heuenes is heren.

5 Blessid *be* mylde *men*, for thei shuln welde the eerthe.

4 Blessid *be* thei that mournen, for thei shuln be comfortid.†

6 Blessid *be* thei that hungren and thristen riȝtwisnesse, for thei shuln ben fulfillid.

7 Blessid *be* merciful *men*, for thei shuln gete mercye.

8 Blessid *be* thei that ben of clene herte, for thei shuln see God.

9 Blessid *be* pesible *men*, for thei shuln be clepid the sonys of God.

10 Blessid *be* thei that suffren persecuciou for riȝtwisnesse, for the kyngdam of heuenes is herun.

11 Ȝee shulen be blessid, when men shulen curse ȝou, and shulen pursue ȝou, and shulen say al yuel aȝeins ȝou leezing, for me.

12 Ioye ȝee with yn forth, and glade ȝee with out forth, for ȝoure meede is plenteuouse in heuenes ; forsothe so thei han pursued and prophetis that weren before ȝou.

13 Ȝee ben salt of the erthe ; that ȝif the salt shal vanyshe away, wherynne shal it be saltid ? To no thing it is

vnto hym all sicke people, that were taken with divers diseases and gripinges, and them that were possessed with devils, and those which were lunatyke, and those that had the palsey, and he healed them.

25 And there folowed hym a greate nombre off people from Galile, and from the ten cites, and from Jerusalem, and from Jury, and from the regions that lye beyonde Jordan.

CHAP. V. 1 When he sawe the people, he went vp into a mountayne ; and when he was set, his disciples cam vnto hym.

2 And he opened his mought, and taught them, saynge,

3 Blessed are the poore in sprete, for theirs is the kyngdome off heven.

4 Blessed are they that morne, for they shalbe comforted.

5 Blessed are the meke, for they shall inheret the erth.

6 Blessed are they which longer and thurst for rightewesnes, for they shalbe filled.

7 Blessed are the mercifull, for they shall obteyne mercy.

8 Blessed are the pure in herte, for they shall se God.

9 Blessed are the maynteyners of peace, for they shalbe called the chyldren of God.

10 Blessed are they which suffre persecucio for rightewesnes sake, for theirs ys the kyngdome off heven.

11 Blessed are ye, when men shall revyle you, and persecute you, and shall falsly say all manner of yvell saynges agaynst you, ffor my sake.

12 Reioyce, and be glad, for greate is youre rewarde in heven ; for so persecuted they the prophets which were before youre dayes.

13 Ye are the salt of the erthe ; but and if the salt be once vnsavery, what can be salted ther with ? It is thence-

15
 ak ana lukarnastap-
 in, yah liuhteip† allaim þaim in þamma
 garda.

16 Swa liuhtyai liuhap izwar in and-
 wairþya manne, ei gasaiwhaina izwara
 goda waurstwa, yah hauhyaina attan
 izwarana þana in himinam.

17 Ni hugyaiþ ei qemyau gatairan
 witop, aiþþau praufetuns; ni qam ga-
 tairan, ak usfullyan.

18 Amen auk qiþa izwis, und þatei
 usleiþiþ himins yah airþa, yota ains, aiþ-
 þau ains striks, ni usleiþiþ af witoda,
 unte allata wairþiþ.

19 Iþ saci nu gatairiþ aina anabusne
 þizo minnistono, yah laisyai swa mans,
 minnista haitada in þiudangardyai him-
 ine; iþ saci tauyiþ, yah laisyai swa, sah
 mikils haitada in þiudangardyai himine.

20 Qiþa auk izwis, þatei nibai manag-
 izo wairþiþ izwaraizos garailhteins þau
 þize bokarye yah Fareisaie, ni þau qimip
 in þiudangardyai himine.

21 Hausideduþ þatei qiþan ist þaim
 airizam, Ni maurþryais; iþ saci maurþr-
 eiþ, skula wairþiþ stauai.

22 Appan ik qiþa izwis, þatei whazuh
 modags broþr seinamma sware, skula
 wairþiþ stauai; iþ saci qiþiþ broþr sein-
 amma, Raka, skula wairþiþ gaqumþai;
 appan saci qiþiþ, Dwala, skula wairþiþ
 in gaiainman funins.

23 Yabai nu bairais aibr þein du hunsl-
 astada, yah yainar gamuncis, þatei broþr-
 ar þeins habaiþ wha bi þuk,

24 Aflet yainar þo giba þeina in and-
 wairþya hunslastadis, yah gagg faurþis
 gasibyon broþr þeinamma, yah biþe at-
 gaggands atbair þo giba þeina.

ðæt hit sý út-áworpen, and sý fram mann-
 um fortreden.

14 Ge synd middan-eardes leoht; ne
 mæg seo ceaster beon behýd ðe byþ
 uppam munt áset;

15 Ne hi ne ælaþ hyra leoht-fæt, and
 hit under cyfe settaþ, ac ofer candel-stæf,
 ðæt hit onlihte eallum ðam ðe on ðam
 huse synd.

16 Swá onlihte eower leoht befóran
 mannum, ðæt hi geseon eowre góðan
 weorc, and wuldrian eowerne fæder ðe
 on heofonum ys.†

17 Nelle ge wénan ðæt ic come towurp-
 an ða æ, oððe ða witegan; ne com ic
 ná towurpan, ac gefyllan.

18 Sôþes on eornost ic secge eow,
 ærðam ðe gewite heofon and eorþe, an i,
 oððe an prica, ne gewit fram ðære æ,
 ærðam calle þing gewurðan.

19 Eornostlice se ðe towyrpþ an of
 ðysum læstum bebodum, and ða men
 swá lærþ, se byþ læst genemned on heof-
 onan rice; sôþlice se ðe hit dēþ, and
 lærþ, se biþ mycel genemned on heofonan
 rice.†

20 Sôþlice ic secge eow, búton eower
 rihtwisnys máre sý ðonne ðæra writera
 and Sundor-hálgena, ne gá ge on heof-
 onan rice.

21 Ge gehýrdon ðæt gecweden was
 on ealdum tidum, Ne ofsleh ðú; se ðe
 ofslilþ, se byþ dôme scyldig.

22 Ic secge eow, sôþlice ðæt ælc ðe
 yrsaþ hys bréðer, byþ dôme scyldig;
 sôþlice, se ðe segþ hys bréðer, Ðú áword-
 ena, he biþ geþeahte scyldig; se ðe segþ,
 Ðú stunta, se byþ scyldig helle fýres.

23 Eornostlice gyf ðú bringst ðine lác
 to weofode, and ðú ðær geþencgst, ðæt
 ðin bróðor hæfþ ænig þing ágén ðe,

24 Læt ðær ðine lác befóran ðam al-
 táre, and gang ær and gesybsuma wið
 ðinne bróðer, and ðonne cum ðú syððan
 and bring ðine lác.†

worth ouer, no bot that it be sent out, and defouled of men.

14 3e ben lizt of the world ; a citee putt on an hill may nat be hid ;

15 Nether *men* tendyn a lanterne, and putten it vnder a busshel, but on a candilstike, that it 3eue lizt to alle that ben in the hous.

16 So shyne 3oure lizt before men, that thei see 3oure good werkis, and glorifie 3oure fadir that is in heuens.

17 Nyle 3e gesse[†] that Y came to vndo[†] the lawe, or the prophetis ; I came not to vndo the lawe, but to fulfille.

18 Forsothe I say to 3ou trewth, til heuen and erthe passe, oon i[†], or titil, shal nat passe fro the lawe, til alle thingis be don.

19 Therefore he that vndoth[†] oon of these leste maundementis, and techith thus men, shal be clepid the leste in the rewme of heuenes ; forsothe this that doth, and techith, shal be clepid grete in the kyngdame of heuenes.

20 Forsothe Y say to 3ou, no but 3if 3oure riztwisnesse shal be more plenteuouse than of scribis and Pharisees, 3ee shulen not entreinto kyngdam of heuenes.

21 3ee han herde that it is said to olde men, Thou shal nat slea ; forsothe he that sleeth, shal be gylty of dome.

22 But I say to 3ou, that euerche that is wrothe to his brother, shal be gylty of dome ; forsothe, he that shal say to his brother, Racha[†], shal be gylty of counseile ; sothly he that shal say, Fool[†], shal be gylti of the fjr of helle.

23 Therefore 3if thou offrist thi 3ift at the auter, and there shalt bythenke, that thi brother hath sum what 3eins thee,

24 Leue there thi 3ift before the auter, and go first for to be recounseilid[†] to thi brother, and thanne thou cummynge shalt offre thi 3ifte.

forthe goode for nothyng, but to be cast oute at the dores, and that men treade it vnder fete.

14 Ye are the light of the worlde ; a cite that is set on an hill cannot be hid ;

15 Nether do men lyght a candell, and put it vnder a busshell, but on a candelstick, and it lighteth all them which are in the housse.

16 Se that youre light so shyne before men, that they maye se youre good workes, and glorify youre father which is in heven.

17 Ye shall not thynke that I am come to disanull the lawe, or the prophets ; no I am nott come to disanull them, but to fulfyll them.

18 For truely I saye vnto you, till heven and erth perisshe, one iott, or one tytle, of the lawe shall not scape, tyll all be fulfilled.

19 Whosoever breaketh one of these lest comaundmentes, and shall teache men so, he shalbe called the leest in the kyngdome off heven ; but whosoever shall observe, and teache them, that persone shalbe called grete in the kyngdome off heven.

20 For I saye vnto you, except youre rightewesnes excede the rightewesnes off the scribes and Pharises, ye cannot entre into the kyngdome off heven.

21 Ye have herde howe it was sayd vnto them off the olde tyme, Thou shalt not kyll ; whosoever shall kyll, shalbe in daunger of iudgement.

22 But I say vnto you, whosoever his angre with hys brother, shalbe in daunger off iudgement ; whosoever shall saye vnto his brother, Racha, shalbe in daunger off a counsell ; but whosoever shall saye vnto his brother, Thou fole, shalbe in daunger off hell fyre.

23 Therefore when thou offerest thy gyfte att the altre, and there remembreth, that thy brother hath eny thyng agaynst the,

24 Leue there thyne offrynge before the altre, and go thy waye first and reconcile thy silfe to thy brother, and then come and offre thy gyfite.

25 Siyais wailahugyands andastauin þeinamma sprauto, und þatei is in wiga miþ imma, ibai whan atgibai þuk sa andastaua stauin, yah sa staua þuk atgibai andbahta, yah in karkara galagyaza.

26 Amen qiþa þus, Ni usgaggis yainpro, unte usgibis þana minnistan kintu.

27 Hausideduþ þatei qiþan ist, Ni horinos.

28 Apþan ik qiþa izwis, þatei whazuh saei saiwhiþ qinon du luston izos, yu gahorinoda izai in hairtin seinamma.

29 Iþ yabai augo þein þata taihswo marzyai þuk, usstigg^r ita, yah wairp af þus ; batizo ist auk þus, ei fraqistnai ains lipiwe þeinaize, yah ni allata leik þein gadriusai in gaiainnan.

30 Yah yabai taihswo þeina handus marzyai þuk, afmait þo, yah wairp af þus ; batizo ist auk þus, ei fraqistnai ains lipiwe þeinaize, yah ni allata leik þein gadriusai in gaiainnan.

31 Qiþanuh þan ist, Þatei whazuh saei afletai qen, gibai izai afstassais bokos.

32 Iþ ik qiþa izwis, þatei whazuh saei afletip qen seina, inuh fairina kalkinassaus, tauyip þo horinon, yah sa izē afsatida liugaiþ, horinoþ.

33 Aftra hausideduþ, þatei qiþan ist þaim airizam, Ni ufarswarais, ip usgibais Frauyin aiþans þeinans.

34 Apþan ik qiþa izwis, ni swaran allis ; ni bi himina, unte stols ist Gups ;

35 Nih bi airþai, unte fotubaurd ist fotiwe is ; nih bi Iairusaulwmai, unte baurgs ist pis mikilins piudanis ;

36 Nih bi haubida þeinamma swarais, unte ni magt ain tagl wheit, aiþpau swart gatauyan ;

37 Siyaiþ-þan waurd izwar, Ya, ya ; Ne, ne ; ip þata managizo þaim, us þamma ubilin ist.

25 Beo dū onbúgende dīnum widerwinnan hraðe, ða hwile ðe dū. eart on wege mid him, ðe-læs ðe dīn widerwinna ðe sylle ðam dēman, and se dēma ðe sylle ðam þēne, and dū sý on cwertern send.

26 Sôþes ic secge ðe, Ne gæst dū ðanone, ær dū ágyld e ðone ýtemestan feorþlinge.

27 Ge gehýrdon ðæt on caldum cwydum geeweden wæs, Ne unriht-hæme dū.

28 Sôþlice ic secge eow, ðæt ælc ðæra ðe wif gesyhp and hyre gewilnaþ, callunga ðæt se gesyngap on hys heortan.

29 Gyf dīn swýðre eage ðe áswicic, áhola hit út, and áwurp hyt fram ðe ; sôþlice ðe ys betere, ðæt án dīura lima forwurðe, ðonne eal dīn lichama sí on helle ásend.

30 And gyf dīn swíðre hand ðe áswice, áceorf hī of, and áwurp hī fram ðe ; wítodlice ðe ys betere, ðæt án dīura lima forwurðe, ðonne eal dīn lichama fare to helle.†

31 Sôþlice hit ys geeweden, Swá hwyle swá his wif forlæt, he sylle hyre hyra hīw-gedáles bóc.

32 Ic secge eow to sôþum, ðæt ælc ðe his wif forlæt, búton forlegenysse þingum, he dēþ ðæt heo unriht-hæmþ, and se unriht-hæmþ, ðe forlætene æfter him genimþ.

33 Eft ge gehýrdon, ðæt geeweden wæs on caldum cwydum, Ne forswere dū, sôþlice Drihtne dū ágyltst ðine áþas.

34 Ic secge eow sôþlice, ðæt ge callunga ne swerion ; ne þurh heofon, forðam ðe heo ys Godes þrym-setl ;

35 Ne þurh eorþan, forðam ðe heo ys hys fót-seamul ; ne þurh Hierusalem, forðam ðe heo ys mæres cynneces cester ;

36 Ne dū ne swere þurh dīn heafod, forðam ðe dū ne miht ænne locc gedón hwitne, oððe blaene ;

37 Sôþlice sí eower spræc, Hyt ys, hyt ys ; Hyt nys, hyt nys ; sôþlice gyf ðær mære byþ, ðæt biþ of yfele.

25 Be thou consentynge to thin aduersarie soon, the whyle thou art in the way with hym, lest perauenture thin aduersarie take thee to the domesman, and the domesman take thee to the mynystre, and thou be sente in to prisoun.

26 Trewely I say to thee, Thou shalt not go thennes, til thou 3elde the last ferthing.

27 3e han herd for it was said to olde men, Thou shalt nat do lecherye.

28 Forsothe Y say to 3ou, for why euery man that seeth a womman for to coueite hire, now he hath do lecherie by hire in his herte.

29 That 3if thi ri3t eize sclaudre thee, pulle it out, and cast it fro thee; for it speedith to thee, that oon of thi membris perishe, than al thi body go in to helle.

30 And 3if thi ri3t hond sclaudre thee, kitt it away, and cast it fro thee; for it spedith to thee, that oon of thi membris perishe, than that al thi body go in to helle.

31 Forsothe it is said, Who euere shall leue his wyf, 3eue he to hir a libel.†

32 Sothely Y say to 3ou, that euery man that shall leue his wyf, outaken cause of fornicacioun, he makith hire do lecherie, and he that weddith the forsaken *wyf*, doth auoutrie.

33 Efte soonys 3e han herd, that it was said to olde men, Thou shalt not forswere, sothely to the Lord thou shalt 3eld thin oethis.

34 Forsothe Y say to 3ou, to nat swere on al manere; neither by heuene, for it is the trone of God;

35 Nether by the erthe, for it is the stole of his feet; neither by Jerusalem, for it is the citee of a greet kyng;

36 Neither thou shalt swere by thin heued, for thou maist not make oon heer whyt, or blak;

37 But be 3oure word 3ea, 3ea; Nay, nay; forsothe that that is more than this, is of yuel.

25 Agre with thine aduersary at once, whyles thou arte in the waye with hym, lest thine aduersary delyvre the to the iudge, and the iudge delivre the to the minister, and then thou be cast in to preson.

26 I say unto the verely, Thou shalt not come out thence, till thou have payed the vtmost farthinge.

27 Ye have herde howe yt was sayde to them off olde tyme, Thou shalt nott committ advoutrie.

28 But I say vnto you, that whosoever eyeth a wyfe lustynge after her, hathe committed advoutrie with her alredy in his hert.

29 Wherefore yf thy right eye offende the, plucke hym out, and caste him from the; better hit is for the, that one of thy membres perisshes, then that thy whole body shuld be caste in to hell.

30 Also yf thy right honde offend the, cut hym off, and caste hym from the; better hyt ys, that one off thy membres perisshes, then that all thy body shulde be caste in to hell.

31 Hit ys sayd, Whosoever put awaye his wyfe, let hym geve her a testimonyall of her devorcement.

32 But I say vnto you, whosoever put awaye hys wyfe, except hyt be for fornication, causeth her to breake matrimony, and whosoever maryeth her that is divorced, breketh wedlocke.

33 Agayne ye have herde, howe it was sayd to them off olde tyme, Thou shalt not forswere thy silfe, but shaltt performe thyne othe to God.

34 But I say vnto you, swere not at all; nether by heven, for hit ys Goddes seate;

35 Nor yet by the erth, for it ys hys fote stole; nether by Jerusalem, for hit ys the cite of the greet kyng;

36 Nether shalt thou swere by thy heed, because thou canst not make one heer whyte, or blacke;

37 But your communicacion shalbe Ye, ye; Nay, nay; for what soever is more than that, cometh off yvell.

38 Hausideduþ þatei qiþan iſt, Augo und augin, yah tunþu und tunþau.

39 Īþ ik qiþa izwis, ni andſtandan allis þamma unſelyin; ak yabai whas þuk ſtautai bi taihswon þeina kinnu, wandeī imma yah þo anþara;

40 Yah þamma wilyandin miþ þus ſtaua, yah paīda þeina niman, aſlet imma yah waſtya;

41 Yah yabai whas þuk ananauþyai raſta aina, gaggais miþ imma twos.

42 Þamma bidyandin þuk gibais, yah þamma wilyandin af þus leiwhan ſis ni uſwandyais.

43 Hausideduþ þatei qiþan iſt, Friyos newhundyan þeinana, yah fiais fiand þeinana.[†]

44 Aþþan ik qiþa izwis, friyoþ friyands izwarans, þiuþyaiþ þans wrikandans izwis, waila tauyaiþ þaim hatyandam izwis, yah bidyaiþ bi þans uſpriutandans izwis;

45 Ei wairþaiþ ſunyus attins izwaris þis in himinam, unte ſunnon ſeina urranneiþ ana ubilans yah godans, yah rigneiþ ana garaihtans yah ana inwindans.

46 Yabai auk friyoþ þans friyondans izwis ainans, who mizdono habaiþ? niu yah þai þiudo þata ſamo tauyand?

47 Yah yabai goleiþ þans friyonds izwarans þatainei, whe managizo tauyiþ? niu yah motaryos þata ſamo tauyand.

48 Siyaiþ nu yus fullatoyai, ſwaswe atta izwar ſa in himinam fullatoyis iſt.

CHAP. VI. 1 Atſaiwhiþ, armaion izwara ni tauyan in andwairþya manne, du ſaiwhan im, aiþþau laun ni habaiþ fram attin izwaramma þamma in himinam.

2 Þan nu tauyais armaion, ni haurnyais faura þus, ſwaswe þai liutans tauyand in gaqumþim yah in garunſim, ei hauhyaindau fram mannam; amen qiþa izwis, andnemun mizdon ſeina.

38 Ge gehýrdon[†] ðæt gecweden wæs, Eage for eage, and tōþ for tēþ.

39 Sōþlice ic ſecge eow, ne winne ge ongén ða ðe eow yfel dōþ; ac gyf hwá ðé ſlea on ðin ſwýdre wenge, gegearwa him ðæt óðer;

40 And ðam ðe wyllē on dōme wið ðé flitan, and niman ðine tunecan, læt him tō ðinne wæfels;

41 And ſwá hwá ſwá ðé genýt þúſend ſtapa, gá mid him óðre twá þúſend.

42 Syle ðam ðe ðé bidde, and ðam ðe [wyllē][†] æt ðé borgian ne wyrn dū him.[†]

43 Ge gehýrdon ðæt gecweden wæs, Luſa ðinne nextan, and hata ðinne feond.

44 Sōþlice ic ſecge eow, luſiaþ eowre fynd, and dōþ wel ðam ðe eow yfel dōþ, and gebiddaþ for eowre ehteras, and tælendum eow;

45 ðæt ge ſin eowres fæder bearn ðe on heofonum ys, ſe ðe dēþ ðæt hiſ ſunne up-áſpringþ ofer ða góðan and ofer ða yfelan, and he læt rinau ofer ða rihtwiſan and ofer ða unrihtwiſan.

46 Gyf ge sōþlice ða luſiaþ ðe eow luſiaþ, hwylce méde habbaþ ge? hū ne dōþ mánfulle ſwá?

47 And gyf ge ðæt án dōþ ðæt ge eowre gebróðra wyleumiaþ, hwæt dó ge máre? hū ne dōþ hæðene ſwá?

48 Eornuſtlice beoþ fulfremede, ſwá eower heofonlica fæder is fullfremed.

CHAP. VI. 1 Begýmaþ, ðæt ge ne dón eowre rihtwiſneſſe befóran mannum, ðæt ge ſin geherede fram him, elles næbbe ge méde mid eowrum fæder ðe on heofonum ys.

2 Eornuſtlice ðonne dū ðine ælmeſſan ſylle, ne bláwe man býman befóran ðé, ſwá liceteras dōþ on geſomnungum and on wicum, ðæt hi ſin ge-árwurpode fram mannum; sōþ ic ſecge eow, hi onfēngon hyra méde.

38 Ȝee han herde that it is said, Eize for eize, toth for toth.

39 But Y say to ȝou, to nat aȝein stonde yuel ; but ȝif any shal smyte thee in the rizt cheeke, ȝeue to hym and the tother ;

40 And to hym that wole stryue with thee in dome, and take away thi coote, leeuē thou to hym and thin ouer clothe ;

41 And who euere constrayneth thee a thousand pacis, go thou with hym other tweyne.

42 Forsothe ȝif to hym that axith of thee, and turne thou nat away fro hym that wol borwe of thee.

43 Ȝee han herd that it is said, Thou shalt loue thin neiȝbore, and hate thin enemy.

44 But Y say to ȝou, loue ȝee ȝoure enmyes, do ȝee wel to hem that haten ȝou, and preye ȝee for *men* pursuyngē, and falsly chalengynge ȝou ;

45 That ȝee be the sonys of ȝoure fadir that is in heuenes, that makith his sune to springe vp vpon good and yuel *men*, and rayneth vpon iuste men and vniuste men.

46 For ȝif ȝe louen hem that louen ȝou, what meed shul ȝee haue ? whether and puplicans don nat this thing ?

47 And ȝif ȝee greten^t ȝoure bretheren oonly, what more ouer shul ȝee don ? whether and paynymmys don nat this thing ?

48 Therefore be ȝee parfit, as and ȝoure heuenly fadir is parfit.

CHAP. VI. 1 Take ȝee hede, lest ȝe don ȝour riztwisnesse before men, that ȝee be seen of hem, ellis ȝe shule nat han meed at ȝoure fadir that is in heuenes.

2 Therefore when thou dost almesse, nyle thou synge byfore thee in a trumpe, as ypoeritis don in synagogis and streetis, that thei ben maad worshipful of men ; forsothe Y saye to ȝou, thei han resecyued her meede.

38 Ye have herde howe it ys sayd, An eye for an eye, a tothe for a tothe.

39 But I saye vnto you, that ye withstond not wronge ; but yf a man geve the a blowe on thy right cheke, tourne to him the othre ;

40 And yff eny man will sue the at the lawe, and take thy coote from the, lett hym have thy cloocke also ;

41 And whosoever wyll compell the to goo a myle, goo wyth him twayne.

42 Geve to him that axeth, and from him that wolde borowe tourne not awaye.

43 Ye have herde howe it is sayde, Thou shalt love thyne neghbour, and hate thine enemy.

44 But Y saye vnto you, love youre enemies, blesse them that coursse you, do good to them that hate you, praye ffor them which doo you wronge, and persecute you ;

45 That ye maye be the chyl dren of youre hevenly father, ffor he maketh his sunne to aryse on the yvell and on the good, and sendeth his reyne on the iuste and on the iniuste.

46 For yf ye shall love them which love you, what rewarde shall ye have ? doo not the publicans even so ?

47 And if ye be frendly to youre brethren onli, what singuler thyngē doo ye ? doo nott the publicans lykewyse ?

48 Ye shall therefore be perfecte, even as youre hevenly father is perfecte.

CHAP. VI. 1 Take hede to youre almes, that ye geve it not in the syght of men to the intent that ye wolde be sene off them, or els ye gett no rewarde off youre father in heven.

2 Whensoever therefore thou gevest thine almes, thou shalt not make a trompet to be blowne before the, as the ypoerites do in the synagoges and in the stretes, ffor to be preysed off men ; verily I say vnto you, they have there rewarde.

3 Īþ þuk tauyandan armaion, ni witi hleidumei þeina wha tauyþ taihswō þeina,

4 Ei siyai so armahairtīþa þeina in fullhsnya, yah atta þeins saei saiwhīþ in fullhsnya, usgibīþ þus in bairhtein.

5 Yah þan bidyaīþ, ni siyaiþ swaswe þai liutans, unte friyond in gaqumþim yah waihstam plapyo standandans bidyan, ei gaumyaindau mannam; amen qiþa izwis, þatei haband mizdon seina.

6 Īþ þu þan bidyais, gagg in heþyon þeina, yah galukands haurdai þeinai, bidei du attin þeinamma þamma in fullhsnya, yah atta þeins saei saiwhīþ in fullhsnya, usgibīþ þus in bairhtein.

7 Bidyandansuþ-þan ni filuwaurdyaīþ, swaswe þai þiudo, þugkeiþ im auk ei in filuwaurdein seinai andhausyaindau.

8 Ni galeikōþ nu þaim, wait auk atta izwar þizei yus þaurbuþ, faurþizei yus bidyaīþ ina.

9 Swa nu bidyaīþ yus, Atta unsar þu in himinam, weihnai namo þein;

10 Qimai þiudinassus þeins; wairþai wilya þeins swe in himina yah ana airþai;

11 Hlaif unsarana þana sinteinan gif uns himma daga;

12 Yah aflet uns þatei skulans siyaima, swaswe yah weis afletam þaim skulam unsaraim;

13 Yah ni briggais uns in fraistubnyai, ak lausei uns af þamma ubilin; unte þeina ist þiudangardi, yah mahts, yah wulþus in aiwins, Amen.

14 Unte yabai afletiþ mannam missadedins ize, afletiþ yah izwis atta izwar sa ufar himinam.

15 Īþyabai ni afletiþ mannam missadedins ize, ni þau atta izwar afletiþ missadedins izwaros.

16 Appan biþe fastaiþ, ni wairþaiþ swaswe þai liutans gaurai, frawardyand auk andwairþya seina, ei gasaiwhaindau mannam fastandans; amen qiþa izwis, þatei andnemun mizdon seina.

17 Īþ þu fastands, salbo haubiþ þein, yah ludya þeina þwah,

3 Sōþlice ðonne ðú ðine ælmessan dō, nyte ðin wynstre hwæt dō ðin swýðre,

4 Ðæt ðin ælmesse sý on ðiglum, and ðin fæder hit ágylt ðé, se ðe gesyhþ on ðiglum.

5 And ðonne ge eow gebiddon, ne beo ge swylce liceteras, ða lufiþ ðæt hig gebiddon hī standende on gesomnungum and stræta hyrnum, ðæt men hig geseon; sōþ ic secge eow, hī onfēngon hyra méde.

6 Ðú sōþlice ðonne ðú ðé gebidde, gang into ðinum bed-clyfan, and ðinre dura belocenre, bide ðinne fæder on ðihlum, and ðin fæder ðe gesyhþ on ðihlum, hyt ágylt ðé.

7 Sōþlice ðonne ge eow gebiddon nellon[†] ge sprecaþ fela, swá swá hæðene, hig wénaþ ðæt hī sin gehýrede on hyra menigfealdan spræce.

8 Nellen ge eornostlice him ge-efenlæcan, sōþlice eower fæder wát hwæt eow þearf ys, ærðam ðe ge hyne biddaþ.

9 Eornostlice gebiddaþ eow ðus, Fæder úre ðú ðe eart on heofonum, si ðin nama gehálgod;

10 To-þecume ðin rice; gewurðe ðin willa on eorþan swá swá on heofonum;

11 Úrne dæghwamlican hláf syle us to-dæg;

12 And forgyf us úre gyltas, swá swá we forgyfaþ úrum gyltendum;

13 And ne gelæd ðú us on costnunge ac álýs us of yfele.
. Sōþlice.

14 Witodlice gyf ge forgyfaþ mannum hyra synna, ðonne forgyfþ eower se heofenlica fæder eow eowre gyltas.

15 Gyf ge sōþlice ne forgyfaþ mannum, ne eower fæder ne forgyfþ eow eowre synna.[†]

16 Sōþlice ðonne ge fæston, nellon ge wesan swylce lease-liceteras, hig fornymaþ hyra ansýna, ðæt hig æteowun mannum fæstende; sōþlice ic secge eow, ðæt hig onfēngon hyra méde.

17 Ðú sōþlice ðonne ðú fæste, smýra ðin heafod, and þweah ðine ansýne,

3 But thee doynge almesse, knowe nat the left hond what thi riȝt hond doth,

4 That thi almes be in hidlis, and thi fadir that *seeth* in hidlis, shal ȝelde to thee.

5 And when ȝe shuln preye, ȝee shuln nat be as ypocritis, the whiche stondynge louen to preye in synagogis and corners of streetis, that thei be seen of men; trewly Y say to ȝou, thei han resseyued her meede.

6 But whan thou shalt preye, entre in to thi couche, and the dore schet, preye thi fadir in hidlis, and thi fadir that seeth in hidlis, shal ȝelde to thee.

7 Sothely preyinge nyle ȝee speke moche, as hethen men don, for thei gessen that thei ben herd in their moche speche.

8 Therefore nyl ȝe be maad liche to hem, for ȝoure fadir woot what is need to ȝou, before that ȝe axen hym.

9 Forsothe thus ȝe shulen preyen, Oure fadir that art in heuenes, halwid be thi name;

10 Thi kyngdom cumme to; be thi wille don as in heuen and in erthe;

11 ȝif to vs this day oure breed ouer other substaunce;

12 And forȝeue to vs oure dettis, as we forȝeue to oure dettours;

13 And leede vs nat in to temptacioun, but delyuere vs fro yuel. Amen.[†]

14 Forsothe ȝif ȝee shulen forȝeue to men her synnys, and ȝoure heuenly fadir shal forȝeue to ȝou ȝoure trespassis.

15 Sothely ȝif ȝee shulen forȝeue not to men, neither ȝoure fadir shal forȝeue to ȝou ȝoure synnes.

16 But when ȝee fasten, nyl ȝe be maad as ypocritis sorweful, for thei putten her facis out of *kyndly* termys, that thei seme fastynge to men; trewly Y say to ȝou, thei han resseyued her meede.

17 But whan thou fastist, anoynte thin hede, and washe thi face,

3 But when thou doest thine almes, let not thy lyfte hond knowe what thy righte hand doth,

4 That thyne almes may be secret, and thy father which seith in secret, shall rewarde the openly.

5 And when thou prayest, thou shalt nott be as the ypocrites are, for they love to stond and praye in the synagogges and in corners of the stretes, because they wolde be sene of men; vereley I saye vnto you, they haue there rewarde.

6 But when thou prayest, entre into thy chamber, and shutt thy dore to the, and praye to thy father which ys in secrete, and thy father which seith in secret, shal rewarde the openly.

7 But when ye praye bable not moche, as the gentyls do, for they thincke that they shalbe herde ffor there moche bablynges sake.

8 Be ye not lyke them there fore, for youre father knoweth wherof ye have neade, before ye axe off him.

9 After thys maner there fore praye ye, O oure father which arte in heuen, halowed be thy name;

10 Let thy kingdom come; thy wyll be fulfilled as well in erth as hit ys in heuen;

11 Geve vs this daye oure dayly breade;

12 And forgeve vs oure treaspases, even as we forgeve them which treaspas vs;

13 Leede vs not into temptacion, but delyvve vs ffrom yvell. Amen.

14 For and yff ye shall forgeve other men there treaspases, youre father in heuen shal also forgeve you.

15 But and ye wyll not forgeve men there trespasses, no more shall youre father forgeve youre treaspases.

16 Moreovre when ye faste, be not sad as the ypocrites are, for they disfigure there faces, that hit myght apere vnto men that they faste; vereley Y say vnto you, they haue there rewarde.

17 But thou when thou fastest, annoynte thyne heed, and washe thy face,

18 Ei ni gasaiwhaizau mannam fastands, ak attin þeinamma þamma in fulhsnya, yah atta þeins saci saiwhip in fulhsnya, usgibip þus.

19 Ni huzdyaip izwis huzda ana airpai, þarei malo yah nidwa frawardeip, yah þarei þiubos ufgraband yah hlifand ;

20 Ip huzdyaip izwis huzda in himina, þarei nih malo nih nidwa frawardeip, yah þarei þiubos ni ufgraband, nih stiland.

21 Þarei auk ist huzd izwar, þaruh ist yah hairto izwar.

22 Lukarn leikis ist augo ; yabai nu augo þein ainfaþ ist, allata leik þein liuhadein wairþip ;

23 Ip yabai augo þein unsel ist, allata leik þein riqizein wairþip. Yabai nu liuhaþ þata in þus riqiz ist, þata riqiz whan filu ?

24 Ni manna mag twaim frauyam skalkinon, unte yabai fyaip ainana, yah anþarana friyoþ ; aipþau ainamma ufhaus-eip, ip anþamma frakann. Ni maguþ Guþa skalkinon yah mammonin.†

25 Duppe qiþa izwis, ni maurnaip saiwalaizwarai, wha matyaip yah wha drigkaip ; nih leika izwamma, whe wasyaip. Niu saiwala mais ist fodeinai, yah leik wastyom ?

26 Insaiwhip du fuglam himinis, þei ni saiaand, nih sneipand, nih lisand in banstins ; yah atta izwar sa ufar himinam fodeip ins. Niu yus mais wulþrizans siyuþ þaim ?

27 Ip whas izwara maurnands mag anaaukan ana wahstu seinana aleina aina ?

28 Yah bi wastyos wha saurgaip ? Gakunnaip blomans haipyos, whaiwa wahsyand. Nih arbaidyand, nih spinnand ;

29 Qiþuh þan izwis, þatei nih Saulaumon in allamma wulþau seinamma gawasida sik swe ains þize.

30 Yah þande þata hawi haipyos, himma daga wisando, yah gistradagis in auhn

18 Ðæt ðú ne sý gesewen fram mannum festende, ac ðinum fæder ðe ys on dýglum, and ðin fæder ðe gesyhþ on dýglum, hyt ágylt ðe.

19 Nellen ge gold-hordian eow gold-hordas on eorþan, ðær om and moþþe hit fornimþ, and ðær þeofas hit delfaþ and forstelap ;

20 Gold-hordiaþ eow soþlice gold-hordas on heofenan, ðær naðor om ne moþþe hit ne fornimþ, and ðær þeofas hit ne delfaþ, ne ne forstelap.

21 Witodlice ðær ðin gold-hord is, ðær is ðin heorte.

22 Ðines lichaman leohtfæt is ðin eage ; gyf ðin eage biþ anfeald, call ðin lichama biþ beorht ;

23 Gif ðin eage soþlice biþ manfull, eall ðin lichama byþ þýsterfull. Eornustlice gyf ðæt leoht ðe on ðe is synt þýstru, hú mycle beoþ ða þýstru ?†

24 Ne mæg nán man twám hláfordum þeowian, oððe he soþlice ænne hataþ, and óðerne lufaþ ; oððe he biþ anum gehýrsum, and óðrum ungehýrsum. Ne mágon ge Gode þeowian and woruldwelan.

25 Forðam ic secge eow, ðæt ge ne sîn ymbhýdige eowre sáwle, hwæt ge eton ; ne eowrum lichaman, mid hwam ge sýn ymbserýdde. Hú nys seo sáwl sélre ðonne mete, and eower lichama betera ðonne ðæt reaf ?

26 Behealdaþ heofonan fuglas, forðam ðe hig ne sáwaþ, ne hig ne ripaþ, ne hig ne gadriaþ on berne ; and eower heofonlica fæder hig fét. Hú ne synt ge sélran ðonne hig ?

27 Hwylc eower mæg soþlice geþencan ðæt he ge-eacnige áne elne to hys anlicnesse ?

28 And to hwí synt ge ymbhýdige be reáfe ? Besceawiaþ æcyres lilian, hú hig weaxaþ. Ne swineaþ hig, ne hig ne spinnaþ ;

29 Ic secge eow soþlice, ðæt furðon Salomon on eallum hys wuldre næs oferwrigen swá swá án of ðyson.

30 Soþlice gyf æcyres weod, ðæt ðo to-dæg is, and biþ to-morgen on ofen

18 That thou be nat seen fastynge to men, but to thi fadir that is in hidlis, and thi fadir that seeth in hidlis, shal 3eelde to thee.

19 Nyle 3e tresoure to 3ou tresours in erthe, wher rust and mou3the distruyeth, and wher theeues deluen out and stelen ;

20 But tresoure 3ee to 3ou tresouris in heuene, wher neither rust ne mou3the distruyeth, and wher theeues deluen nat out,[†] ne stelen.

21 Forsothe wher thi tresour is, there and thin herte is.

22 The lanterne of thi body is thin e3e ; 3if thin eize be symple, al thi body shal be li3tful ;

23 Bot 3if thyn eize be weyward, al thi body shal be derkful. Therfore 3if the li3t that is in thee be derknessis, how grete shulen thilk derknessis be ?

24 No man may serue to two lordis, forsothe ethir he shal haat the toon, and loue the tother ; other he shal susteyn the toon, and dispise the tothir. 3e mown nat serue to God and richessis.

25 Therefore Y say to 3ou, that 3e ben nat besie to 3oure li3f, what 3e shulen ete ; othir to 3oure body, with what 3e shuln be clothid. Wher 3oure li3f is nat more than mete, and the body more than clothe ?

26 Beholde 3e the fleezinge foulis of the eir, for thei sowen nat, ne repyn, neither gadren in to bernys ; and 3oure fadir of heuen fedith hem. Wher 3e ben nat more worthi than thei ?

27 Sothely who of 3ou thenkinge may putte to to his stature oo cubite ?

28 And of clothing what ben 3e besye ? Beholde 3e the lilies of the feelde, how thei wexen. Thei traueilen nat, nether spynnen ;

29 Trewly I say to 3ou, for whi neither Salamon in al his glorie was keuerid as oon of thes.

30 For 3if God clothith thus the heye of the feeld, that to day is, and to morwe

18 That it appere nott vnto men howe that thou fastest, but vnto thy father which is in secrete, and thy father which seith in secret, shall rewarde the openly.

19 Gaddre not treasure together on erth, where rust and mothes corrupte, and where theues breake through and steale ;

20 But gaddre ye treasure togedder in heven, where nether rust nor mothes corrupte, and wher theues nether breake vp, nor yet steale.

21 For whearesoever youre treasure ys, there are youre hertes also.

22 The light off thy body is thyne eye ; wherfore if thyne eye be single, all thy body ys full of light ;

23 But and if thyne eye be wycked, then is all thy body full of dercknes. Wherfore yf the light that is in the be dercknes, howe greate ys that dercknes ?

24 No man can serve two masters, for other he shall hate the one, and love the other ; or els he shall lene the one, and despise the other. Ye can nott serve God and mammon.

25 Therefore I saye vnto you, be not carefull for youre lyfe, what ye shall eate, or what ye shall dryneke ; nor yet for youre boddy, what rayment ye shall weare. Ys not the lyfe more worth then meate, and the boddy more off value then rayment ?

26 Beholde the foules of the aier, for they sowe not, neder reepe, nor yet cary into the barnes ; and yett youre hevenly father fedeth them. Are ye not better then they ?

27 Whiche off you though he toke tought therefore coulde put one cubit vnto his stature ?

28 And why care ye then for rayment ? Beholde the lyles off the felde, howe thy growe. They labour not, nether spynn ;

29 And yet for all that I saie vnto you, that even Solomon in all his royaltie was nott arayed lyke vnto one of these.

30 Wherfore yf God so clothe the grasse, which ys to daye in the felde, and

galagiþ, Guþ swa wasyþ, whaiwa mais izwis leitil galaubyandans ?

31 Ni maurnaþ nu, qiþandans, Wha matyam ? aipþau, Wha drigkan ? aipþau, Whe wasyaima ?

32 All auk þata þiudos sokyand ; waituh þan atta izwar sa ufar hiuinam þatei þaurbuþ.

ásend, God scrýt, ealá ge gehwædes geleafan, ðam mycle má he scrýt.eow ?

31 Nellen ge eornustlice beon ymbhýdige, ðus cweðende, Hwæt ete we ? oððe, Hwæt drince we ? oððe, Mid hwam beo we oferwrogene ?

32 Sôþlice ealle ðás þing þeoda séceap ; witodlice eower fæder wát ðæt ge ealra ðyssa þinga beþurfon.

33 Eornustlice séceap ærest Godes rice and hys rihtwisnesse, and ealle ðás þing eow beoþ ðær-to ge-eacnode.

34 Ne beo ge ná hogiende ymb ða morgenlican neode, sôþlice se morgenlica dæg carap ymb hyne sylfne ; æghwyle dæg hæfþ genóh on hys ágenum ymbhogan.

† CHAP VII. 1 Nellen ge déman, ðæt ge ne sýn fordémede ;

2 Witodlice ðam ylcan dóme ðe ge démaþ, eow biþ gedémed, and on ðam ylcan gemete ðe ge metaþ, eow byþ gemeten.

3 To hwi gesihst ðú ðæt mot on ðines bróðor égan, and ðú ne gesyhst ðone beam on ðinum ágenum eagan ?

4 Oððe húmeta cwyst ðú to ðinum bréðer, Bróður, þafa ðæt ic út-ádó ðæt mot of ðinum eagan, ðonne se beam biþ on ðinum ágenum eagan ?

5 Lá ðú licetere, ádó ærest út ðone beam of ðinum ágenum eagan, and beháwa ðonne ðæt ðú út-ádó ðæt mot of ðines bróður eagan.

6 Nellen ge syllan ðæt hálige húndum, ne ge ne wurpen eowre mere-grotu tofóran eowrum swýnon, ðe-læs hig mid hyra fótum hig fortredon, and hig ðonne ougean gewende eow toslýton.†

7 Biddaþ, and eow biþ geseald ; séceap, and ge hit findaþ ; enuciaþ, and eow biþ ontýned.

8 Witodlice ælc ðæra ðe bit, he onfehþ ; and se ðe sécþ, he hyt fint ; and ðam enuciendum biþ ontýned.

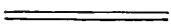
is sente in to the fourneyse, how moche more 3ou of litil feith ?

31 Therefore nyl 3e be bisie, sayinge, What shulen we ete ? or, What shulen we drynke ? or, With what thing shulen we be keuered ?

32 Forsothe heithen men sechen alle these thingis ; trewly 3oure fadir wote that 3e han need to alle these thingis.

33 Therefore seke 3ee first the kyngdam of God and his ri3twisnesse, and alle these thingis shulen be cast to 3ou.

34 Therefore nyle 3e be besie in to the morwe, for the morew day shal be besie to it self ; sothely it sufficith to the day his malice.



CHAP. VII. 1 Nyle 3e deme, that 3e be nat demyd ;

2 For in what dome 3e demen, 3e shulen ben demyd, and in what mesure 3e meten, it shal be meten to 3ou.

3 But what seest thou a festu^t in the eize of thi brother, and thou seest nat a beme in thin owne eize ?

4 Or what maner saist thou to thi brother, Brother, suffre that I caste out a festu fro thin eize, and loo ! a beme is in thin owne eize ?

5 Ypocrite, cast out first a beme of thin eize, and than thou shalt see for to cast out a festu of the eize of thi brother.

6 Nyl 3e 3eue holy thing to houndis, nether sende 3e 3our margaritis^t before swyne, lest perauenture thei defoulen hem with their feet, and lest *houndis* turned to gidre al to-breke 3ou.

7 Axe 3e, and it shal be 3ouen to 3ou ; seke 3e, and 3e shulen fynde ; knocke 3e, and it shal be opnyd to 3ou.

8 For eche that axith, takith ; and he that sechith, fyndith ; and it shal be opnyde to a man knokyng.

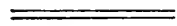
to morowe shalbe cast into the founnace, shall he not moche more do the same vnto you, o ye off lytle fayth ?

31 Therefore take no thought, saynge, What shall we eate ? or, What shall we dryncke ? or, Wherewith shall we be clothed ?

32 Aftre all these thynges seke the gentyls ; for youre hevenly father knoweth that ye have neade off all these thynges.

33 But rather seke ye fyrst the kyngdom off heven and the rightewesnes ther of, and all these thynges shalbe ministred vnto you.

34 Care not therefore for the daye foloyng, for the daye foloyng shall care ffor yt sylfe ; eche dayes trouble ys sufficient for the same silfe day.



CHAP. VII. 1 Iudge not, lest ye be iudged ;

2 For as ye iudge, so shall ye be iudged, and with what mesur ye mete, with the same shall it be mesurd to you agayne.

3 Why seist thou a moote in thybrothers eye, and percevest not the beame that ys in thyne awne eye ?

4 Or why sayest thou to thy brother, Suffre me to plucke oute a moote oute off thyne eye, and behold ! a beame is in thyne awne eye ?

5 Ypocryte, first cast oute the beame oute of thyne awne eye, and then shalte thou se clearly to plucke oute the moote oute off thy brothers eye.

6 Geve not that which is holy to dogges, nether cast ye youre pearles before swyne, lest they treade them vnder their fete, and the other tourne agayne and all to rent you.

7 Axe, and it shalbe geven you ; seke, and ye shall fynd ; knocke, and it shalbe opened vnto you.

8 For whosoever axeth, receaveth ; and he that seketh, fyndeth ; and to hym that knocketh it shalbe opened.

12

. yaina izwis mans, swa yah yus tauyaiþ im, þata auk ist witop yah praufeteis.

13 Inngaggaip þairh aggwu daur ; unte braid daur, yah rums wigs sa brigganda in fralustai, yah managai sind þai inn-galeipandans þairh þata.

14 Whan aggwu þata daur, yah þraih-ans wigs, sa brigganda in libainai, yah fawai sind þai bigitandans þana.

15 Atsaiwhip swepauh faura liugnapraufetum, þaim izei qimand at izwis in wastyom lambe, ip innapro sind wulfos wilwandans ;

16 Bi akranam ize ufkunnaip ins. Iþai lisanda of þaurnum weinabasya, aipþau af wigadeinom smakkans ?

17 Swa all bagme godaize akrana goda gatauyip ; ip sa ubila bagms akrana ubila gatauyip.

18 Ni mag bagms þiubeigs akrana ubila gatauyan, nih bagms ubils akrana þiubeiga gatauyan.

19 All bagme ni tauyandane akrau god, usmaitada, yah in fon atlagyada.

20 Þannu bi akranam ize ufkunnaip ins.

21 Ni whazuh saei qipip mis. Frauya, Frauya, inngaleipip in þiudangardya himine ; ak sa tauyands wilyan attins meinis þis in himinam.

22 Managai qipand mis in yainamma daga, Frauya, Frauya, niu þeinamma nam-in praufetidedum, yah þeinamma nam-in unbulþons uswaurpum, yah þeinamma namin mahtins mikilos gatawidedum ?

9 Hwyle man is of eow, gyf his sunu hyne bit hláfes, sylst dú him stán ?

10 Odde gyf he bytt fises, sylst dú him næddran ?

11 Eornustlice nú ge, de yfele synt, cunnun góde sylena eowrum bearnum syllan, mycle má eower fæder de on heofenum ys syleþ gód ðam de hyne biddaþ ?

12 Eornustlice ealle ða þing, de ge wyllen ðæt men eow dón, dóp ge him ðæt sylfe, ðæt ys sóþlice æ and witegena bebod.

13 Gangap inn þurh ðæt nearwe geat ; forðon de ðæt geat is swýde wid, and se weg is swíde rúm de to forspillednesse gelætt, and swýde manega synt de þurh ðone weg farap.

14 Ealá hú neara and hú angsum is ðæt geat, and se weg, de to life gelædt, and swýde feawa synt de ðone weg findon.[†]

15 Warniaþ eow fram leasum witegum, ða cumaþ to eow on sceapa gegyrelum, ac hig beoþ innane reafigende wulfas ;

16 Fram hyra wæstmun ge hi undergytaþ. Cwyst dú gaderap man winberian of þornum, odde fic-æppla of þyrncinum ?

17 Swá ælc gód treow byrþ góde wæstmas ; and ælc yfel treow byrþ yfele wæstmas.

18 Ne mæg ðæt góde treow beran yfle wæstmas, ne ðæt yfele treow góde wæstmas.

19 Ælc treow de ne byrþ gólne wæstm, sý hyt forcorfen, and on fýr áworpen.

20 Witodlice be hyra wæstmum ge hig oncnáwap.

21 Ne gæþ ælc ðæra on heofena rice, de cwyp to me, Drihten, Drihten ; ac se de wyreþ mines fæder willan de on heofenum is, se gæþ on heofena rice.

22 Manege cweðaþ on ðam dæge to me, Drihten, Drihten, hú ne witegode we on ðinum naman, and on ðinum naman we út-áwurpon deoflu, and on ðinum naman we worhton mycle mihta ?

9 Other who of 3ou is a man, whom 3if his sone axe breed, wher he shal dresse to hym a stoon ?

10 Other 3if he shal axe a fishe, wher he shal dresse to hym a serpent ?

11 Therefore 3if 3e, when 3e ben yuel men, han knowen for to 3eue good thingus 3ouen to 3oure sonys, hou myche more 3oure fadir that is in heuenes shal 3eue good thingis to men axinge hym ?

12 Therefore alle thingis, what euer thingis 3ee wolen that men don to 3ou, and 3e do to hem, forsothe these thingis *ben* the lawe and prophetis.

13 Entre 3e bi the streyt 3ate ; for the gate that ledith to perdicion⁺ is brode, and the weye large, and ther ben many that entren bi it.

14 How streit is the 3ate, and narewe the weye, that ledith to lijf, and there ben fewe that fynden it.

15 Perceyue 3e, and flee fro fals prophetis, the whiche cummen to 3ou in clothingis of sheepis, bot wythynne thei ben rauyshynge wolues ;

16 Of her fruytis 3e shulen knowe hem. Whether men gaderen grapis of thornys, or fijgis of breeris ?

17 So euery good tree makith good fruytis ; sothely an yuel tree makith yuel fruytis.

18 A good tree may nat make yuel fruytis, nether an yuel tree make good fruytis.

19 Euery tree that makith nat good fruyt, shal be kitte doun, and shal be sent in to the fire.

20 Therefore of her fruytis 3ee shulen knowe hem.

21 Nat eche man that saith to me, Lord, Lord, shal entre into the kyngdam of heuenes ; but he that doth the wille of my fadir that is in heuenes, he shal entre in to the kyngdam of heuenes.

22 Many shul say to me in that day, Lord, Lord, whether we han nat propped in thi name, and han cast out deuelis in thi name, and han don many vertues in thi name ?

9 Ys there eny man among you, which wolde proffer his sonne a stone, if he axed him breed ?

10 Or if he axed fysshe, wolde he proffer hyme a serpent ?

11 Yff ye then, whiche are evyll, cam geve to youre chyl dren good gyftes, howe moche moore shall youre father which ys in heven geve good thynges to them that axe off hym ?

12 Therefore, whatsoever ye wolde that men shulde do to you, even so do ye to them, this ys the lawe and the prophettes.

13 Enter in at the straye gate ; ffor wyde is the gate, and broade ys the waye thatt leadeth to destruccion, and many there be which goo yn there att.

14 For straye ys the gate, and narowe is the waye, that leadeth vnto lyfe, and feawe there be that fynde it.

15 Beware off falce prophettes, whiche come to you in shepes clothynge, but inwardly they are ravenynge wolves ;

16 Ye shall knowe them by their frutes. Do men gaddre grapes off thornes, or figges of bryres ?

17 Even soo evry good tree bryngethe forthe good frute ; butt a corrupte tree bryngethe forthe evyll frute.

18 A good tree cannott brynge forthe bad frute, nor yett a bad tree can brynge forthe good frute.

19 Every tree that bryngethe not forthe good frute, shalbe hewne doune, and cast into the fyre.

20 Wherfore by there frutes ye shall knowe them.

21 Not all they thatt say vnto me, Master, Master, shall enter into the kyngdome off heven ; but he that fulfilleth my fathers will which ys in heven.

22 Many will saye to me yn that daye, Master, Master, have we nott in thy name prophesied, and in thy name have we not cast oute devyls, and in thy name have we nott done many miracles ?

23 Yah þan andhaita im, Ðatei ni whan-
hun kunþa izwis ; alleiþiþ fairra mis, yus
waurkyandans unsibyana.

24 Whazuh nu saei hauseiþ waurda
meina, yah tauyiþ þo, galeiko ina waira
frodamma, saei gatimrida razn sein ana
staina.

25 Yah atiddya dalap rign, yah qemun
awhos, yah waiwoun windos, yah bistugq-
un bi þamma razna yainamma ; yah ni
gadraus, unte gasuliþ was ana staina.

26 Yah whazuh saei hauseiþ waurda
meina, yah ni tauyiþ þo, galeikoda mann
dwalamma, saei gatimrida razn sein ana
malmin.

27 Yah atiddya dalap rign, yah qemun
awhos, yah waiwoun windos, yah bistugq-
un bi yainamma razna ; yah gadraus,
yah was drus is mikils.

28 Yah warþ, þan ustauh Iesus[†] þo
waurda, biabriedun manageins ana lais-
cinai is ;

29 Was auk laisyands ins, swe waldufni
habands, yah ni swaswe bokaryos.

CHAP. VIII. 1 Dalap þan atgaggandin
imma af fairgunya, laistidedun afar im-
ma imyons managos.

2 Yah sai! mamma þrutsfill habands
durinnands inwait ina, qiþands, Frauya,
yabai wileis, magt mik gahrainyan.

3 Yah ufrakyands handu, attaitok im-
ma, qiþands, Wilyau, wairþ hrains. Yah
suns hrain warþ þata þrutsfill is.

4 Yah qap imma Iesus, Saiwh, ei mann
ni qiþais ; ak gagg, þuk silban ataugei
gudyin, yah atbair giba þoei amabaup
Moses, du weitwodipai im.

5 Afaruh þan þata innatgaggandin im-
ma in Kafarnaum, duatiddya imma hunda-
faps, bidyands ina.

6 Yah qiþands, Frauya, þinumagus meins
ligiþ in garda usliþa, harduba balwiþs.

23 Ðonne cweþe ic to him, Ðæt ic eow
næfre ne cude ; gewitaþ fram me, ge ðe
worhton unryhtwýsnesse.

24 Eornustlice ælc ðæra ðe ðás mine
word gehýrþ, and ða wyreþ, biþ gelic
ðam wisan were, se hys hús ofer stán
getimbrode.

25 Ðá com ðær rén, and mycele flód,
and ðær bleowun windas, and áhruron on
ðæt hús ; and hyt ná ne feoll, sóþlice hit
wæs ofer stán getimbrod.

26 And ælc ðæra ðe gehýrþ ðás mine
word, and ða ne wyreþ, se biþ gelic ðam
dysigan men, ðe getimbrode hys hús ofer
sand-ceosel.

27 Ðá rinde hit, and ðær comun flód,
and bleowun windas, and áhruron on
ðæt hús ; and ðæt hús feoll, and hys
hryre wæs mycel.[†]

28 Ðá wæs geworden, ðá se Hælend
ðás word ge-endode, ðá wundrode ðæt
fole his láre ;

29 Sóþlice he lærde, swylec he anweald
hæfde, and ná swá swá hyra bóceras, and
Sundur-hálgan.

CHAP. VIII. 1 Sóþlice ðá se Hælend[†]
of ðam munte nyðer-ástáh, ðá fyligdon
hym mycle mænio.

2 Ðá genealæhte án hreofla to him, and
hine to him ge-eaðmédde, and ðus cwæþ,
Drihten, gyf ðú wylt, ðú miht me ge-
clænsian.

3 Ðá ástrehte se Hælend hys hand, and
hrepod hyne, and ðus cwæþ, Ic wylle,
beo geclænsod. And hys hreofla wæs
hrædllice geclænsod.

4 Ðá cwæþ se Hælend to him, Warna
ðe, ðæt ðú hyt nænegum men ne secge ;
ac gang, æteowe ðe ðam sacerde, and
bring hym ða lác ðe Moyses bebead,
on hyra gecýdnesse.

5 Sóþlice ðá se Hælend incode on
Capharnaum, ðá genealæhte hym án
hundredes ealdor, hyne biddende,

6 And ðus cwæðende, Drihten, mán
enapa lip on mínum húse lama, and mid
yfle gepread.

23 And than Y shal knowliche to hem,
For I knewe 3ou neuer; departe away
fro me, 3e that worchen wickidnesse.

24 Therfore eche man that herith these
my wordis, and doth hem, shal be maad
liche to a wijse man, that hath bildid his
hous vpon a stoon.

25 And rayn came doun, and flodis
camen, and wyndis blewen, and rusheden
in to that hous; and it felle nat doun,
for it was foundid on a stoon.

26 And euery man that herith these my
wordis, and doth hem nat, is liche to a
man fool, that hath bildid his hous on
grauel.[†]

27 And rayn came doun, and floodis
camen, and wyndis blewen, and thei
hurliden in to that hous; and it felle
doun, and the fallyng doun therof was
grete.

28 And it is maad, when Jhesus hadde
eendid these wordis, the cumpanyes won-
dreden on his techyng;

29 Sothely he was techyng hem, as a
man hauynge power, and nat as the
scribis of hem, and Pharisees.

CHAP. VIII. I Forsothe when Jhesus
hadde comen doun fro the hil, many
cumpanyes folowiden hym.

2 And loo! a leprouse man cum-
myng worshipide hym, sayinge, Lord,
3if thou wolt, thou maist make me clene.

3 And Jhesus, holdyng forthe the
hond, touchide hym, sayinge, I wole,
be thou maad clene. And anon the
lepre of hym was clensid.

4 And Jhesus saith to hym, See, say
thou to no man; but go, shewe thee
to prestis, and offre that 3ifte that
Moyses comaundide, in to witnessing
to hem.

5 Sothely when he hadde entride in
to Capharnaum, centurio nei3ide to
hym, preyinge hym,

6 And saide, Lord, my child lyeth in
the hous sike on the palsie, and is yuel
tourmentid.

23 And then will I knowlege vnto them,
That I never knewe them; depart from
me, ye workers of iniquite.

24 Whosoever heareth off me these
saynges, and dothe the same, I wyll
lyken hym vnto a wyseman, which byllt
his housse on a rocke.

25 And aboundance off rayne descended,
and the fluddes cam, and the wynddes
blewe, and bett vppon that same housse;
and it was not over throwen, because it
was grounded on the rocke.

26 And whosoever heareth of me these
sainges, and doth not the same, shalbe
lykened vnto a folysh man, which bilt
his housse apon the sonde.

27 And abundaunce of rayne descended,
and the fluddes cam, and the wynddes
blewe, and beet vppon that housse; and
it was over throwen, and great was the
fall off it.

28 And it cam to passe, that when
Jesus had ended these saynges, the peple
were astonnied at his doctryne;

29 For he taught them, as one havynge
power, and not as the scribes.

CHAP. VIII. I When Jesus was come
downe from the mountayne, moch peple
folowed him.

2 And lo! there cam a lepre and
worsheped him, saynge, Master, if thou
wylt, thou canst make me clene.

3 He putt forthe his hond, and
touched him, saynge, I wyll, be clene.
And immediatly his leprosy was clensed.

4 And Jesus said vnto him, Se, thou
tell no man; but go, and shewe this
to the preste, and offer the gyfte that
Moses commaunded to be offred, in
wytnes to them.

5 When Jesus was entred in to Caper-
naum, there cam vnto him a certayne
Centurion, besechyng him,

6 And saynge, Master, my servaunt ly-
eth sicke att home off the palsye, and
is greuously payned.

7 Yah qap̃ du imma İesus, İk qimands gahailya ina.

8 Yah andhafyands sa hundafaps qap̃, Frauya, ni im wairps, ei uf lrot mein ingaggais ; ak þatanei qip̃ waurda, yah gahailniþ sa þiumagus meins.

9 Yah auk ik manna im habands uf waldufnya meinamma gadrauhþins ; yah qipa du þamma, Gagg, yah gaggip̃ ; yah anþamma, Qim, yah qimip̃ ; yah du skalka meinamma, Tawei þata, yah tauyip̃.

10 Gahausyands þan İesus sildaleikida, yah qap̃ du þaim afarlaistyandam, Amen qipa izwis, ni in İsræcla swalauða galaub-ein bigat.

11 Apþan qipa izwis, þatei managai fram urrunsa yah saggqa qimand, yah anakumbyand miþ Abrahamæ yah İsaða yah İakoba in þiudangardyai himine ;

12 İþ þai sunyus þiudangardyos uswairpanda in riqis þata hindumisto ; yainar wairþip̃ grets, yah krusts tunþiwe.

13 Yah qap̃ İesus þamma hundafada, Gagg, yah swaswe galaubides, wairþai þus. Yah gahailnoda sa þiumagus is in yainai wheilai.

14 Yah qimands İesus in garda Pai-traus, yah gasawh swaihron is ligandein in heitom.

15 Yah attaitok handau izos, yah aflai-lot iya so heito ; yah urrais, yah aud-bahtida imma.

16 At andanahtya þan waurþanamma, atberun du imma daimonaryans manag-ans, yah uswarp þans ahmans waurda, yah allans þans ubil habandans gahailida ;

17 Ei usfullnodedi, þata gamelido þairh Esaiæn, praufetu, qip̃andan, Sa unmaht-ins unsaros usnam, yah sauhtins usbar.

18 Gasaiwhands þan İesus managans hihmans bi sik, haihait galeiþan sipon-yans hindar marein.

19 Yah duatgaggands ains bokareis, qap̃ du imma, Laisari, laistya þuk, þis-whaduh þadei gaggis.

7 Ða cwæþ se Hælend to him, Ic eume, and hyne gehæle.

8 Ða andswarode se hundredes ealdor and ðus cwæþ, Drihten, ne eom ic wyrðe, ðæt ðú ingange under mine þecene ; ac cwep̃ ð'n an word, and min cnapa biþ gehæled.

9 Sôþlice ic eom man under anwealde geset, and ic hæbbe þegnas under me ; and ic cweðe to ðysum, Gang, and he gæþ ; and ic cweðe to ôðrum, Cum, and he cymþ ; to minum þeowe, Wyrðe ðis, and he wyreþ.

10 Witodlice ða se Hælend, ðis gehyrðe, ða wundrode he, and cwæþ to ðam ðe hym fyligdon, Sôþ ic secge eow, ne gemette ic swa mycelne geleafan on Israhel.

11 To sôþum ic secge eow, ðæt manige cumap̃ fram east-dæle and west-dæle, and wuniap̃ mid Abrahamæ and Isahace and Iacobe on heofena rice ;

12 Witodlice ðises rices bearn beoþ aworpene on ða ytemestan þýstro ; ðær biþ wóp, and tóþa gristbitung.

13 And se Hælend cwæþ to ðam hund-rydes caldre, Gá, and gewurðe ðé, swa swá ðú gelyfdest. And se cnapa wæs gehæled on ðære tíde.†

14 Ða se Hælend com on Petres huse, ða geseah he hys swegre licgende, and hriþigende.

15 And he æthrán hyre hand, and se sefor hig forlét ; ða árás heo, and þénode him.

16 Sôþlice ða hyt æfen wæs, hig broht-on him manege deofol-seoce, and he út-ádræfde ða unclænan gástas mid hys worde, and he ealle gehælde ða yfel-hæbbendan ;

17 Ðæt wære gefylled, ðæt ðe gecweden is þurh Esaiam, ðone witegan, ðus cweðende, He onféng úre untrumnessa, and he ábær úre ádla.

18 Ða geseah se Hælend mycle menigeo ymbútan hyne, ða hét he hig faran ofer ðone múþan.†

19 Ða gencalæhte him an bocere, and cwæþ, Láreow, ic fylige ðé, swá hwæder swá ðú færst.

7 And Jhesus saith to hym, I shal come, and shal hele hym.

8 And centurio answeyng saith to hym, Lord, I am not worthi, that thou entre vndir my roof; but oonly say bi word, and my child shal be helid.

9 For whi and I am a man ordeynd vnder power, hauynge vndir me knytis; and I say to this, Go, and he goth; and to an other, Come thou, and he cometh; and to my seruaunt, Do thou this thing, and he doth.

10 Sothely Jhesus, heerynge these thingis, wondride, and saide to men suyng hym, Trewly I saye to you, I fonde nat so grete feith in Yrael.

11 Sothely Y say to you, that manye shulen come fro the est and west, and shulen rest with Abraham and Ysaac and Jacob in the kyngdam of heuenes;

12 Forsothe the sonys of the rewme shulen be cast out in to vtremest derknessis; there shal be weepyng, and beetyng togidre of teeth.

13 And Jhesus saide to centurio, Go, and as thou hast bileued, be it don to thee. And the child was helid fro that houre.

14 And when Jhesus hadde comen in to the hous of Symond Petre, he say his wyues moder liggynge, and shakun with feueris.

15 And he touchide hir hond, and the feuer lefte hir; and she roose, and seruyde hem.

16 Sothely whan the euenyng was maad, thei brougte to hym many hauynge deuelys, and he castide out spiritis by word, and helide alle hauynge yuel;

17 That it shulde be fulfillid, that thing that was said by Ysaie, the prophete, sayinge, He toke oure infirmytees, and bere oure sykenessis.

18 Sothely Jhesus seeynge many eumpaynes about hym, bad *his discipulis* go ouer the water.

19 And oo scribe[†] comynge to, saide to hym, Maistre, I shal sue thee, whidir cuer thou shalt go.

7 And Jesus sayd vnto him, I wyll come, and cure him.

8 The Centurion answered and saide, Syr, I am not worthy, that thou shuldest com vnder the rofe of my housse; but speake the worde only, and my seruaunt shalbe healed.

9 For Y also my selfe am a man vndre power, and have sowdeeres vndre me; and Y saye to one, Go, and he goeth; and to anothre, Come, and he cometh; and to my seruaunt, Do this, and he doeth it.

10 When Jesus herde these saynges, he marveyled, and said to them that folowed him, Verely Y say vnto you, I have not founde so great fayth, no, not in Israell.

11 I say therfore vnto you, that many shall come from the ecst and weest, and shall rest with Abraham Ysaac and Jacob in the kyngdom of heven;

12 And the children of the kingdom shalbe cast out in to the vtmoost derknessis; there shalbe wepyng, and gnasshing of tethe.

13 Then Jesus said vnto the Centurion, Go thy waye, and as thou hast beleued, so be it vnto the. And his seruaunt was healed that same houre.

14 And Jesus went into Peters housse, and sawe his wyves mother lyyng sicke of a fevre.

15 And he thouched her hande, and the fevre lefte her; and she arose, and ministred vnto them.

16 When the even was come, they brought vnto him many that were possessed with devylles, and he cast out the spiritis with a worde, and healed all that were sicke;

17 To fulfill that whiche was spoken by Esay, the prophet, sainge, He toke on him oure infirmytes, and bare oure sicknesses.

18 When Jesus saw moche people about him, he commaunded to go ouer the water.

19 And there cam a scribe, and said vnto him, Master, I woll folowe the, whythersumever thou goest.

20 Yah qap du imma Iesus, Fauhons grobos aigun, yah fuglos himinis sitlans, ip sunus mans ni habaip whar haubip sein anahnaiwyai.

21 Anparuh þan siponye is qap du imma, Frauya, uslaubei mis frumist galeip-an, yah gafilhan attan meinana.

22 Ip Iesus qap du imma, Laistei afar mis, yah let þans dauþans filhan seinans dauþans.

23 Yah innatgaggandin imma in skip, afariddyedun imma siponyos is.

24 Yah sai! wegs mikils warþ in marein, swaswe þata skip gahulip wairþan fram wegim; ip is saislep.

25 Yah duatgaggandans siponyos is, urraisidedun ina, qipandans, Frauya, nasei unsis; fraqistnam.

26 Yah qap du im Iesus, Wha faurht-eip leitil galaubyandans? Ðanuh urreis-ands gasok windam yah marein, yah warþ wis mikil.

27 Ip þai mans sildaleikidedun, qipandans, Whileiks ist sa, ei yah windos yah marei ufhausyand imma?

28 Yah qimandin imma hindar marein in gauya Gairgaisaine, gamotidedun imma twai daimonaryos, us hlaiwasuom rinnandans, sleidyai filu, swaswe ni mahta manna usleipþan þairh þana wig yainana.

29 Yah sai! hropidedun, qipandans, Wha uns yah þus, Iesu, sunau Gups? qamt her faur mel balwyan unsis?

30 Wasuh þan fairra im hairda sweine managaize haldana.

31 Ip þo skohsla bedun ina, qipandans, Yabai uswairpis uns, uslaubei uns galeip-an in þo hairda sweine.

32 Yah qap du im, Gaggiþ. Ip eis usgaggandans galipun in hairda sweine; yah sai! run gawaurhtedun sis alla so hairda and driuson in marein, yah gaudaþnodedun in watnam.

33 Ip þai haldandans gaplauhun, yah galeipandans gataihun in baurg all bi þans daimonaryans.

34 Yah sai! alla so baurgs usiddya

20 Ða cwæþ se Hælend to him, Foxas habbaþ holu, and heofenan fuglas nest, sôþlice mannes sunu næfþ hwær he hys heafod áhyld.

21 Ða cwæþ to him oðter of hys leorning-cnihtum, Drihten, ályfe me árest to farenne, and bebyrigean minne fæder.

22 Ða cwæþ se Hælend to him, Fylig me, and læt deade bebyrigean hyra deadan.†

23 And he ástáh on scypp, and hys leorning-cnyhtas hym fyligdon.

24 Ða wearþ mycel styrung geworden on ðære sæ, swá ðæt ðæt scypp wearþ ofergoten mid yðum; wítodlice he slép.

25 And hig gencalæhton, and hý áwehton hyne, ðus cweðende, Drihten, hæle us; we móton forwurðan.

26 Ða cwæþ he to him, To hwí synt ge forhte ge lytles geleafan? Ða aras he and bebead ðam winde and ðære sæ, and ðær wearþ geworden mycel smyhtness.

27 Gewisslice ða men wundrodun, and ðus cwædon, Hwæt is ðes, ðæt windas and sæ him hýrsumiaþ?

28 Ða se Hælend com ofer ðone mûþan on Gerasenisera rice, ða urnon him togénes twegen ðe hæfdon deofol-seocnesse, of byrgenum útgangende, ða wæron swiðe réðe, swá ðæt nán man ne mihte faran þurh ðone weg.

29 And hig hrýmdon, and cwædon, Lá! Hælend, Godes sunu, hwæt ys ðe and us gemæne? come ðú hider ár tide us to þreagenne?

30 Ðær wæs sôþlice unfeorran swýna heord manegra manna læswiende.

31 Ða deofla sôþlice hyne bædon, ðus cweðende, Gyf ðú us út-ádrifst, ásende us on ðas swina heorde.

32 Ða cwæþ he to hym, Farap. And hig ða útgangende ferdon on ða swin; and ðær rihte ferde call seo heord mycelum onræse niwel on ða sæ, and hig wurdon deade on ðam wætere.

33 Ða hyrdas wítodlice flugon, and comun on ða ceastre, and eýddon ealle ðas þing, and be ðam ðe ða deoful-seocnyssa hæfdon.

34 Ða code eall seo ceaster-waru to-

20 And Jhesus said to hym, Foxis han dichis,[†] and briddis of the eir *han* nestis, but mannes sone hath nat wher he reste his heued.

21 Sotheli an other of his disciplis saide to hym, Lord, suffre me go first, and birye my fadir.

22 Forsothe Jhesus saide to hym, Sue thou me, and late dede men birye her dead men.

23 And Jhesu steyinge vp in to a litel ship, his disciplis sueden hym.

24 And loo! a grete steryng was maad in the see, so that the litil ship was hilid with wawis; but he slepte.

25 And his disciplis camen niȝ to hym, and raysiden hym, sayinge, Lord, saue vs; we perishen.

26 And Jhesus seith to hem, What ben ȝee of litil feith agast? Thanne he rysyng comaundide to the wyndis and the see, and a grete pesibleness is maad.

27 Forsothe men wondreden, sayinge, What manere *man* is *he* this, for the wyndis and the see obeishen to hym?

28 And whan Jhesus hadde comen ouer the water in to the cuntre of men of Genazereth, twey men hauynge deuellis runnen to hym, goynge out fro biriclis, ful feerse,[†] so that no man miȝte passe by that wey.

29 And loo! thei crieden, sayinge, What to vs and to thee, Jhesu, the sone of God? hast thou comen hidir before the tyme for to tourmente vs?

30 Sothely a floe[†] of many hoggis lesewyng was nat fer from hem.

31 But the deuellis preyeden him, seyng, ȝif thou castist out vs hennes, sende vs in to the droue of hoggis.

32 And he saith to hem, Go ȝee. And thei goynge out wente in to the hoggis; and loo! in a greet bire al the droue wente heedlyng in to the see, and thei ben dead in watris.

33 Forsothe the hirdes fledden away, and cummyng in to the citee, tolden alle these thingis, and of hem that hadden the fendis.

34 And loo! al the citee wente aȝeinis

20 And Jesus said vnto him, The foxes have holes, and the bryd of the aier have nestes, but the sonne of the man hath not where on to leye his heede.

21 Anothre that was one of hys disciples seyde vnto him, Master, suffre me fyrst to go, and burye my father.

22 But Jesus said vnto him, Folowe me, and let the deed burie their deed.

23 And he entred in to a shyppe, and his disciples folowed him.

24 And lo! there arose a greate storme in the see, in so moche that the shippe was hyd with waves; and he was aslepe.

25 And his disciples cam vnto him, and awocke hym, sayinge, Master, save vs; we perishe.

26 And he said vnto them, Why are ye fearfull o ye endewed with lytell faithe? Then he arose and rebuked the wyndes and the see, and there folowed a greate calme.

27 And men marveyled, and said, What man is this, that bothe wyndes and see obey hym?

28 And when he was come to the other syde in to the countre off the Gergesens, there met him two possessed of devylles, which cam out off the graves, and were out off measure feerce, so that no man myght go by that wey.

29 And lo! they cryed out, sayng, O Jesu, the sonne off God, what have we to do with thee? art thou come hyther to torment vs before the tyme be come?

30 There was a good wey off from them a greate heerd of swyne fedinge.

31 Then the devyles besought him, sayng, If thou cast vs out, suffre vs to go oure wey into the heerd of swyne.

32 And he said vnto them, Go youre wayes. Then went they out and departed into the heerd of swyne; and lo! all the heerd of swyne was caryed with violence hedlinge into the see, and perished in the water.

33 Then the heerdmen fled, and went there ways into the cite, and tolde every thinge, and what had fortunied vnto them that were possessed of the devyls.

34 And lo! all the cite cam out, and

wipra Īesu; yah gasaiwhandans īna, bedun ei usliþi hindar markos ize.

CHAP. IX. 1 Yah atsteigands in skip, ufarlaiþ, yah qam in seinai baurg.

2 Þanuh atberun du imma usliþan, ana ligra ligandan. Yah gasaiwhands Īesus galaubein ize, qap du þamma usliþin, Þrafstei þuk, barnilo; apletanda þus fra-waurhteis þeinosa.

3 Þaruh sumai þize bokarye qeþun in sis silbam, Sa wayamereip.

4 Yah witands Īesus þos mitonins ize, qap, Duwhe yus mitoþ ubila in hairtam izwaraim?

5 Whaþar ist raihtis azetizo qiþan, Apletanda þus fra-waurhteis, þau qiþan, Urreis, yah gagg?

6 Aþþan ei witeiþ, þatei waldufni habaiþ sa sunus mans ana airþai apletan fra-waurhtins, þanuh qap du þamma usliþin, Urreisands; nim þana ligr þeinana, yah gagg in gard þeinana.

7 Yah urreisands, galaip in gard seinana.

8. Gasaiwhandeins þan manageins, ohtedun sildaleikyandans, yah mikilidedun Guþ, þana gibandan waldufni swaleikata mammam.

9 Yah þairhleipands Īesus yainþro, gasawh mannan sitandan at motai, Mappaiu haitanana. Yah qap du imma, Laistei afar mis. Yah usstandands, iddya afar imma.

10 Yah warþ, biþe is anakumbida in garda, yah sai! managai motaryos yah fra-waurhtai qimandans miþanakumbidedun Īesua yah siponyam is.

11 Yah gaumyandans Fareisaicis qeþun du þaim siponyam is, Duwhe miþ motaryam yah fra-waurhtaim matyiþ sa laisareis izwar?

12 Iþ Īesus gahausyands, qap du im, Ni þaurbun hailai lekeis, ak þai unhaili habandans.

13 Aþþan gaggaiþ ganimiþ wha siyai,

geanes ðam Hælende; and ða ða hig hyne gesawun, ða bædon hig hyne, ðæt he ferde fram heora gemærum.

†CHAP. IX. 1 Ða astah he on scyp, and ofer-seglode, and com on his ceastre.

2 Ða brohton hig hym ænne laman, on bedde liegende. Ða geseah se Hælend hyra geleafan, and cwæþ to ðam laman, Lā bearn, gelýfe ðe; beoþ ðine synna forgifene.

3 Ða cwædon† sume ða bōceras him betwīnan, Ðes sprycþ bysmor-spræce.

4 Ða se Hælend geseah hyra geþanc, ða cwæþ he, To hwi þence ge yfel on eowrum heortum?

5 Hwæt is eadeliere to cweðenne, Ðe beoþ forgyfene ðine synna, oððe to cweðanne, Aris, and gā?

6 Ðæt ge sōþlice witon, ðæt mannes sunu hæfþ anweald on eorþan synna to forgyfenne, ða cwæþ he to ðam laman, Aris; nym ðin bedd, and gang on ðin hūs.

7 And he arās, and ferde to hys hūse.

8 Sōþlice ða ða seo mænigeo ðis gesawon ða ondrédon hig hym, and wuldrodon God, ðe sealde swylene anweald mannum.†

9 Ða se Hælend ðanon ferde, he geseah ænne man sittende æt toll-secamule, ðæs nama wæs Matheus. And he cwæþ to him, Fylig me. And he arās, and fyligde him.

10 And hyt wæs geworden, ða he sæt innan hūse, ða comun manega mánfulle and synfulle and sæton mid ðam Hælende and mid hys leorning-cnyhtum.

11 Ða ða Sundor-hālgan ðæt gesawon ða cwædon hig to hys leorning-cnyhtum, Hwi yt eower lāreow mid mánfullum and synfullum?

12 And se Hælend cwæþ ðis gehýrende, Nys hālum lāeces nān þearf, ac seocum.

13 Gāþ sōþlice and leornigeaþ hwæt is,

Jhesu, metynge hym; and hym seen, thei preiden *hym*, that he shulde passe fro her coostis.

CHAP. IX. 1 And Jhesus, goyng vp in to a boot, passide ouer the water, and came in to his citee.

2 And loo! thei offreden to hym a man syke in palsie, liggyng in a bed. Forsothe Jhesus, seeynge the feith of hem, saide to the man sike in palsie, Sone, haue thou trust; thi synnes ben forzeuen to thee.

3 And lo! sum of the scribis said with ynne hem self, This blasfemeth.

4 And when Jhesus hadde seen her thouȝtis, he said, Wherto thenken ȝe yuel thingis in ȝour hertis?

5 What is lizter to saye, Thi synnes ben forzeuen to thee, other to saye, Ryse thou, and walke?

6 Forsothe that ȝe wite, that mannes sone hath power to forzeue synnes in erthe, thanne he saide to thilke man in palsie, Ryse vp; take thi bed, and go in to thin house.

7 And he roose, and wente in to his house.

8 Sothely the companyes seeynge dred-den, and glorifieden God, that ȝaue sicke power to men.

9 And when Jhesus passide thennis, he seiȝ a man sittynge in a tolbothe, Matheu by name. And he saide to hym, Sue thou me. And he, rysynge, folowide hym.

10 And it is don, hym sittynge at the mete in the house, loo! many pupli-canyis and synneful men cummyng saten at the mete with Jhesu and his disciplis.

11 And Pharisees seeynge saiden to his disciplis, Whi etith ȝoure maister with pupli-canyis and synful men?

12 And Jhesus herynge saide, A leche is nat nede to men that faren wel, but to men hauynge yuel.

13 Sothely ȝee goynge lerne what it is,

met Jesus; and when they sawe him, they besought him to departe out off there costtes.

CHAP. IX. 1 And he entred into the shippe, and passed over, and cam into his awne citee.

2 And lo! they brought vnto him a man sicke off the palsey, lyng in his bed. And when Jesus sawe there faith, he said to the secke off the palsey, Sonne, be off good chere; thy synnes are foryeven the.

3 And lo! certeyne of the scribes said in them selves, He blasphemeth.

4 And when Jesus sawe there thoughtes, he said, Wherfore thinke ye evyll in your herttes?

5 Whether ys esyer to saye, Thi synnes ar foryeven the, or to saye, Arise, and walke?

6 That ye may knowe, that the sonne of man hath power to foryeve synnes in erth, then sayd he vnto the sicke of the palsey, Aryse; take vppe thi beed, and go home to thyne housse.

7 And he arose, and departed to his housse.

8 The people that sawe it marveyll-ed, and glorified God, which had geuen suche power to men.

9 And as Jesus passed forth from thence, he sawe a man sytt at the receyte off eustume, named Matheu. And said to him, Folowe me. And he arose, and folowed him.

10 And hit cam to passe, thatt Jesus satt at meate in his housse, and lo! many publicans and synners cam and satt downe also with Jesus and his disciplis.

11 When the Pharyses had pereeved that they sayd vnto hys disciples, Why eateth youre maister with publicans and synners?

12 When Jesus herde that he sayde vnto them, The whole neade not the visicion, but they thatt are sicke.

13 Goo and learne what that meaneth,

Armahairtīpa wilyau, yah ni hunsl ; niþ-þan qam, laþon uswaurhtans, ak fra-waurhtans.

14 Ðanuh atiddyedun siponyos Iohannes, qipandans, Duwhe weis yah Farcisaieis fastam filu, ip þai siponyos þeinai ni fastand ?

15 Yah qap du im Iesus, Ibai magun sunyus brupfadis qainon, und þata wheilos þei miþ im ist brupfaps ? Ip atgaggand[†] dagos, þan afnimada af im sa brupfaps, yah þan fastand.

16 Appan ni whashun lagyip du plata fanan þarihis ana snagan fairnyana ; unte afnimip fullon af þamma suagin, yah wairsiza gataura wairþip.

17 Niþ-þan giutand wein niuyata in balgins fairnyans, aipþau distaurmand balgeis, biþeh þan yah wein usgutniþ, yah balgeis fraqistnand. Ak giutand wein yuggata in balgins niuyans, yah bayopum gabairgada.

18 Miþþanei is rodida þata du im, þaruh reiks ains qimands, inwait ina, qipands þatei, Dauhtar meina nu gaswalt ; akei qimands, atlagei handu þeina ana iya, yah libaiþ.

19 Yah urreisands Iesus iddya afar imma, yah siponyos is.

20 Yah sai ! qino bloþariinnandei .ib. wintruns, duatgaggandei aftaro, attaitok skauta wastyos is.

21 Qapuh auk in sis, Yabai þatainei atteka wastyai is, ganisa.

22 Ip Iesus gawandyands sik, yah gasaiwhands þo, qap, Þrafstei þuk, dauhtar ; galaubeins þeina ganasida þuk. Yah ganas so qino fram þizai wheilai yainai.

23 Yah qimands Iesus in garda þis reikis, yah gasaiwhands swiglyans, yah haurnyans haurnyandans, yah managein auhyondein,

24 Qap du im, Afleiþip, unte ni gaswalt so mawi, ak sleþip. Yah bihlolon ina.

Ic wylle mild-heortnesse, næs onsægdnesse ; sôþlice ne com ic, rihtwise to gecigeanne, ac ða synnfullan.[†]

14 Ðá genealæhton Iohannes leorning-cnihtas to hym, and ðus[†] cwædon, Hwi fæste we and ða Sundor-hálgan gelómlice, sôþlice ðine leorning-cnihtas ne fæstap ?

15 And se Hælend cwæþ to him, Cwede ge sceolon ðæs brýdguman cnihtas wéþan, ða hwile ðe se brýdguma mid hym byþ ? Sôþlice ða dagas cumap, ðæt se brýdguma byþ áfyrred fram hym, and ðonne on ðam dagum[†] hig fæstap.

16 Ne dēþ wítodlice nán man niwes cládes scyp on eald reaf ; he to-brycþ hys stede on ðam reafe, and se slite biþ ðe wyrsa.

17 Ne hig ne dōþ niwe win on ealde bytta, gyf hi dōþ, ða bytta beoþ to-brocene, and ðæt win ágoten, and ða bytta forwurðap. Ac hig dōþ niwe win on niwe bytta, and ægðer byþ gehealden.[†]

18 Ðá he[†] dás þing to him spræc, ðá genealæhte án ealdor, and ge-eaðmédde hyne to him, ðus cweðende, Drihten, min dóhtor is dead ; ac cum, and sete ðine hand uppan hig, and heo lyfap.

19 And se Hælend árás aud fyligde hym, and hys leorning-cnihtas.

20 And ðá án wif ðe þolode blód-ryne twelf gear, genealæhte wiðæftan, and æthrán hys reafes fnæd.

21 Heo cwæþ sôþlice on hyre móde, For án ic beo hál, gyf ic hys reafes æthrine.

22 And se Hælend bewende hyne, and hig geseah, and cwæþ, Gelyf, dóhtor ; ðin geleafa ðe gehælde. And ðæt wif wæs gehæled on ðære tide.

23 And ðá se Hælend com into ðæs ealdres healle, and geseah hwistleras, and hlýdende menigeo,

24 He cwæþ, Gáp heonun, nys ðys mæden dead, sôþlice ac heo slæpp. And hig tældon hyne.

Y wole mercye, and nat sacrifice ; forsothe Y came, nat to clepe riȝtful men, bot synful men.

14 Thanne the disciplis of Joon camen nize to hym, sayinge, Whi we and Phari-sees fasten ofte, but thi disciplis fasten nat ?

15 And Jhesus saide to hem, Whether the sonys of the spouse[†] mow weilen,[†] how longe the spouse is with hem ? Sothely days shulen come, when the spouse shal be taken away fro hem, and thanne thei shulen faste.

16 Sothely no man sendith ynne a medlynge of rudee[†] clothe in to an olde clothe ; sothely he takith away the plente of it fro the clothe, and a wors kitting is maad.

17 Nether men senden newe wijne in to olde botelis,[†] ellis the wijn vessels ben broken, and the wijn is shed out, and the wijn vessellis perishen. But men senden newe wijn in to newe wijn vessellis, and bothe ben kept.

18 Jhesu spekyng these thingis to hem, loo ! oo prince came to, and worshipid hym, sayinge, Lord, my douȝtir is now dead ; but cume thou, and put thin hond vpon hire, and she shal lyue.

19 And Jhesus rysynge suede hym, and his disciplis.

20 And loo ! a womman that suffride the flix[†] of blood twelue ȝeer, cam to byhynde, and touchide the hemme of his clothe.

21 Sothely she saide with ynne hir self, ȝif I touche only the clothis of hym, I shal be saaf.

22 And Jhesus turnyde, and seeynge hir, saide, Douȝter, haue thou trust ; thi faith hath made thee saaf. And the womman was maad saaf fro that houre.

23 And when Jhesus came in to the hous of the prince, and seeȝ mynstrelis, and the companye makynge noyse,

24 He saide, Go ȝe away, for the wenche is nat dead, but slepith. And thei scorniden hym.

I have pleasure in mercy, and not in offerynge ; for I am not come to call the rightewes, but the sinners to repent-auce.

14 Then cam the desciples of Jhon to hym, saynge, Why do we and the Farises fast ofte, but thy disciples fast not ?

15 And Jesus sayde vnto them, Can the weddyng chyl dren morne, as longe as the bridegrom is with them ? The tym will come, when the brydgrome shalbe tacken away from them, and then shall they faste.

16 Noo man peceth an olde garment with a pece off newe cloothe ; for then tacketh he away the pece agayne from the garment, and the rent ys made worsse.

17 Nether do men put newe wyne into olde vessels, for then the vessels breake, and the wyne runneth oute, and the uessels perysshe. But they powre newe wyne into newe vessels, and so are both saved togedder.

18 Whyls he thus spake vnto them, lo ! there cam a certayne ruler, and worshipped hyme, saynge, My doghter is deed all reddy ; but com, and lay thy honde on her, and she shall live.

19 And Jesus arose and folowed hym, with hys disciples.

20 And beholde ! a woman which was diseased with an issue of bloud xij yeres, cam behynde hym, and toched the hem off hys vesture.

21 For she sayd in her silfe, Yff I maye toche but even his vesture only, I shal be safe.

22 Jesus tourned hym about, and behelde her, saynge, Doughter, be off goode comforte ; thy fayth hath made the safe. And she was made whole even that same houre.

23 And when Jesus cam into the ruelers housse, and sawe the minstrels, and the people wondryng,

24 He sayde vnto them, Get you hence, for the mayde is not deed, but slepeth. And they leughe hym to scorne.

25 Þanuh þan usdribana warþ so man-agei, atgaggands inn, habaida handu izos; yah urrais so mawi.

26 Yah usiddyā meriþa so and alla yaina airþa.

27 Yah wharbondin Īesua yainþro, laistidedun afar imma twai blindans, hrop-yandans, yah qipandans, Armai uggkis, sunau Daweidis.

28 Qimandin þan in garda, duatiddye-dun imma þai blindans; yah qap im Īesus, Gaulaubysats, þatei magyau þata tauyan? Qeþun du imma, Yai, Frauya.

29 Þanuh attaitok augam ize, qipands, Bi galaubeinai iggqarai wairþai iggqis.

30 Yah usluknodedun im augona. Yah inagida ins Īesus, qipands, Saiwhats, ei manna ni witi.

31 Īþ eis usgaggandans, usmeridedun ina in allai airþai yainai.

32 Þanuh biþe ut usiddyedun eis, sai! atberun imma mannan baudana, daimon-ari.

33 Yah biþe usdribans warþ unhulþo, rodida sa dumba. Yah sildaleikidedun manageins, qipandans, Ni aiw swa uskunþ was in Israela.

34 Īþ Farcisaicis qeþun, In fauramaþlya unhulþono usdreibþ unhulþons.

35 Yah bitauh Īesus baurgs allos yah haimos, laisyands in gaqumþim ize, yah meryands aiwaggelyon þiudangardios, yah hailyands allos saughtins, yah alla unhailya.

36 Gasaiwhands þan þos manageins, infeinoda in ize; unte wesun afdauðdai, yah frawurpanai swe lamba ni habandona hairdeis.

37 Þanuh qap du siponyam seinaim, Asans raihtis managa, iþ waurstwyans fawai.

38 Bidyþ nu frauyan asanais, ei us-sandyai waurstwyans in asan seinai.

25 And ðā he ða menigeo út-ádráf, he eode[†] in, and nam hyre hand; and ðæt mæden árás.

26 And ðes hlisa sprang ofer eall ðæt land.[†]

27 Ðā se Hælend ðanun fór, ðā fylig-dun hym twegyn blinde, hrýmynde, and cweðende, Lā Dáuides sunu, gemiltsa unc.

28 Sôþlice ðā he hám com, ða blindan genealæhton to him; and se Hælend cwæþ to him, Gelýfe gyt, ðæt ic inc mæg gehælan? Hig cwædon to him, Witodlice, Drihten.

29 Ðā æthrán he hyra eagenā, cweð-ynde, Sý inc æftyr incrun geleafan.

30 And hyra eagan wærun ontýnede. And se Hælynd beþeod him, cweðende, Warniaþ, ðæt ge hyt nánum men ne secgeon.

31 Hig sôþlice útgangynde, gewiðmærsudun hyne ofer eall ðæt land.

32 Ðā hig wæron sôþlice út-ágáne, hig brohton him dumbne man, se was deofol-seoc.

33 And út-ádryfenum ðam deofle, se dumba spræc. And ða menigeo wundredon, cweðende, Næfre ætýwde swyle on Israhela folce.

34 Sôþlice ða Sundor-hálgan cwædon, On deofla ealdre he driþf út deoflu.

35 And se Hælend ymbfór calle burga and cæstra, lárende on hyra gesomnungum, and bodiende rices góðspell, and hælende ælce ádle, and ælce untrumnesse.

36 He gemiltsude sôþlice ðære menigeo, ðā he hī geseah; forðan hig wærun gedrehte, and licgende swá swá sceap ðe hyrde nabbþ.

37 Ðā he sæde hys leorning-enihtun, Witodlice micel rip ys, and feawa wyrht-yna.

38 Biddaþ ðæs ripes hláford, ðæt he sende wyrhtan to hys ripe.

25 And when the cumpanye was cast out, he entride in, and held hir honde ; and the wenche roose vp.

26 And this fame wente out in to al the londe.

27 And Jhesu passynge thennes, twey blynde men sueden hym, cryinge, and sayinge, Thou sone of Dauith, haue mercy of vs.

28 Sothely when thei came home, the blynde men camen ni; to hym ; and Jhesus saith to hem, What wole 3e, that I do to 3ou ? And thei seiden, Lord, that oure eezen ben opnyd. And Jhesus saide, Bileeue 3e, that I may do this thing to 3ou ? And thei sayn, Sothely,[†] Lord.

29 Than he touchide her eezen, sayinge, Vp 3our feith be it don to 3ou.

30 And the eezen of bothe ben opnyde. And Jhesus thretynyde to hem, sayinge, See 3ee, that no man wite.

31 But thei goynge out, defameden hym thorw; al that lond.

32 Sothely thei gon out, loo ! thei offriden to hym a man doumb, hauynge a deuel.

33 And whan the deuel was cast out, the doumbe man spac. And the cumpanyes wondreden, sayinge, It aperede neuere so in Yrael.

34 But the Pharisees saiden, In the prince of deuclis he castith out deuclis.

35 And Jhesus compaside aboute alle citees and castels, techynge in synagogis of hem, and prechynge the gospel of kyngdam, and helynge al languyshynge[†], and al siknesse.

36 Forsothe Jhesus, siynge cumpanyes, hadde rewthe of hem ; for thei weren traucilid, and liggyng as sheep nat hauynge a sheperde.

37 Thanne he saide to his disciplis, Sothely *there is* moche rype corne, but fewe werkmen.

38 Therefore preye 3e the lord of the rijpe corn, that he sende workmen into his rijp corn.

25 As sone as the people wer put forthe a dores, he went in, and toke her by the hond ; and the mayde arose.

26 And this was noysed through out all the londe.

27 And as Jesus departed thence, two blynde men folowed hym, crying, and sayng, O thou sonne of David, haue mercy on vs.

28 And when he was come into the housse, the blynd cam to hym ; and Jesus sayde vnto them, Beleve ye, that I am able to do thys ? They sayde vnto hym, Ye, Master.

29 Then touched he their eyes, sayng, Acordynge to youre faythe be it vnto you.

30 And their eyes wer opened. And he chaarged them, sayng, Se, that no man knowe of it.

31 But they as sone as they were departed, spread abroad hys name through oute all the londe.

32 As they went out, beholde ! they brought to hym a domne man, possessed of a devyll.

33 And as sone as the devyll was cast oute, the domne spake. And the people merueled, saynge, It never soo appered in Israhel.

34 Butt the Pharises sayde, He casteth oute devyls by the power of the chefe devyll.

35 And Jesus went about all the cites and tounes, teachynge in their synagoges, and prechynge the gospell off the kyngdome, and healinge all maner sicknes, and desease amonge the people.

36 But when he sawe the people, he hadd pite on them ; because they were pined awaye, and scattered abroad even as shepe havynge no shepheard.

37 Then sayde he to hys disciples, The hervest is greate, but the laborers ar feawe.

38 Wherfore praye the harvest lorde, to sende forthe labourers into hys harvest.

CHAP. X. 1 Yahi athaitands þans
twalif si

CHAP. X. 1 And to somne gecigyð-
um hys twelf leorning-cnihtun, he seal-
de him unclænra gásta anweald, ðæt hig
ádryfon hig út, and hældun ádle, and
ælice untrumnyse.

2 Ðis synt sóþlice ðæra twelf Apostola
naman; se forma ys, Simon, ðe ys ge-
nemned Petrus, and Andreas, hys bró-
ðor; Iacobus Zebedei, and Iohannes,
hys bróður;

3 Philippus, and Bartholomeus; Thom-
as, and Matheus Publicanus; and Iac-
obus Alphei, and Taddeus;

4 Simon Chananeus, and Indas Sea-
rioth, ðe hyne belæwde.

5 Ðás twelf se Hælynd sende, him
bebeodende, and cweðende, Ne fare ge
on þeoda weg, and ne gá ge innan Samar-
itana ceastre;

6 Ac gáp má to ðam sceapum ðe for-
wurdun Israela hiw-rædene.

7 Se Hælend cwæp to hys leorning-
cnihtun, Gáp and bodiaþ, cweðende, ðæt
heofona rice genealæp;

8 Hælaþ untrume, áweceap deade,
clænsiaþ hreofle, drifaþ út deoflu; ge
onfēngun to-gyfe, syllap to-gyfe.

9 Næbbe ge gold, ne seolfer, ne feoh
on eowrum bigyrdlum,

10 Ne codd on wege, ne twá tunecan,
ne geseý, ne gyrde; sóþlice se wyrhta
ys wyrðe hys metys.

11 On swá hwylec burh, odðe ceastre,
swá ge ingáp, áhsiap hwá sí wyrðe on
ðære, and wuniaþ ðær, oð ge út-gán.

12 Donne ge ingán sóþlice on ðæt hús,
grétaþ hit, cweðende, Sý syb ðisum huse.

13 And gyf ðæt hús witodlice wyrðe
biþ, eower syb cymeþ ofer hyt; gyf hyt
sóþlice wyrðe ne byþ, eowur syb byþ to
eow gecyrred.

14 And swá hwá swá eow ne under-
fehþ, ne eowre spræca ne gehýrþ, ðonne
ge út-gán of ðam huse, odðe of ðære
ceastere, ásceacap ðæt dust of eowrum
fótum.

15 Sóþlice ic eow seege, ácumendlicere

CHAP. X. 1 And the twelue disciplis clepid to gidre, he 3aue to hem power of vnclene spiritis, that thei shulde casten hem out, and that thei shulden heele al ache, and al siknesse.

2 These ben the names of twelue apostelis; the first, Symoun, that is clepid Petre, and Andrew, his brother;

3 Philip, and Bartilmew; Jamys of Zebedee, and Joon, his brother; Thomas, and Matheu puplican; and James Alpei, and Thadee;

4 Symount Canane, and Judas Scarioth, the whiche betraiede Crist.

5 Jhesus sente these twelue, comaundynge to hem, and sayinge, Goth 3e nat into the wey of heithen men, and entre 3e nat in to the citees of Samarietans;

6 But rather goth to the sheep of the hous of Yrael, that perishiden.

7 Sothely 3ee goynge preche, sayinge, for the kyngdam of heuenes shal neize;

8 Hele 3e seke men, vpreyse 3ee dead men, clense 3e meselis, cast 3e out deuelis; frely 3e han taken, frely 3eue 3e.

9 Nyl 3e welden gold, nether syluer, ne money in 3oure girdlis,

10 Not a scribe in the weye, nether two cootis, nether shoon, nether 3eerd; for a workman is worthi his mete.

11 In to whatever citee, or castel, 3e shulen entre, axeth who therinne is worthi, and there dwelle 3e, til that 3e gon out.

12 Forsothe 3e entrynge in to an house, grete 3e^t it, sayinge, Pees to this hous.

13 And sothely 3if that ilk hous be worthi, 3oure pees shal come on it; forsothe 3if that house be nat worthy, 3oure pees shall turne a3ein to 3ou.

14 And who euere shall nat reseeyue 3ou, nether heer 3oure wordis, 3ee goynge forth fro that hous,^t smytith away the dust fro 3oure feet.

15 Trewly I say to 3ou, it shall be

CHAP. X. 1 And he called his xij disciples vnto him, and gave them power over all vnclene sprites, to cast them oute, and to heale all maner of sicknesses, and all maner off deseases.

2 The names of the xij apostles are these; the fyrst, Simon, which ys called Peter, and Andrew, his brother;

3 James the sonne off Zebede, and Jhon, his brother; Philip, and Bartlemew; Thomas, and Mathew the publican; James the sonne off Alphe, and Lebbeus, otherwyse called Taddeus;

4 Simon off Cane, and Judas Iscarioth, which also betrayed hym.

5 These xij sent Jesus, and comaunded them, saynge, Goo nott into the wayes thatt leade to the gentylys, and into the cites off the Samaritans enter ye nott;

6 But go rather to the lost shepe off the housse of Israhel.

7 Go and preach, sayng, that the kyngdome off heven ys at hande;

8 Heale the sicke, clense the lepers, rayse the deed, caste oute the devils; frely ye have receved, frely geve agayne.

9 Posses nott golde, nor silver, nor brasse yn youre gerdels,

10 Nor yet scrip towardes your iorney, nether two cotes, nether shues, nor yet a rod; for the workman is worthy to have his meate.

11 Into whatsoever cite, or toune, ye shall com, enquiry who ys worthy yn it, and there abyde, till ye goo thence.

12 And when ye come into an housse, grete the same.

13 And yff the housse be worthy, youre peace shall come upon the same; but yf it be not worthy, youre peace shall retourne to you agayne.

14 And whosoever shall nott receave you, nor will heare youre preachynge, when ye departe oute off that housse, or that cite, shake of the duste of youre fete.

15 Truly I say vnto you, it shall be

byþ Sodoma lande and Gomorra on
dómcs dæg, ðonne ðære ceastre.†

16 Nū! ic eow sende swá sceap gemang
wulfas; beoþ eornustlice gleawe swá næd-
dran, and bilwyte swá culfran.

17 Warniaþ eow sóþlice fram mannum,
hig syllað eow sóþlice on gemótum, and
swingað eow on hyra gesomnungum;

18 And ge beoþ gelædde to dēmum,
and to cynyngum for me, to hyra dōme,
and þeodun.

19 Ðonne belæwaþ hig and† syllað eow,
ne þence ge, hū oððe hwæt ge sprecun,
eow byþ gescald sóþlice on ðære tide,
hwæt ge sprecun;

20 Ne synt ge ná ðe ðær sprecaþ, ac
eowres fæder gæst, ðe sprycþ on eow.

21 Sóþlice bróður sylþ hys bróður to
deape, and fæder hys sunu, and bearn
árisað ongén magas, and to deape hi
fordóp.

22 And ge beoþ on hatunge callum
mannum, for minum naman; sóþlice se
þurhwunaþ oð ende, se byþ hál.

23 Ðonne hi eow eltaþ on ðysse byrig,
fleoþ on oðre; and ðonne hi on ðære
eow eltaþ, fleoþ on ða þryddan. Sóþlice
ic eow secge, ne befarað ge Israhela-
burga, ærðan ðe mannes sunu cume.

24 Nys se leorning-cniht ofer hys lá-
reow, ne þeow ofer hys hláford;

25 Genóh byþ sóþlice ðam leorning-
cnihte, ðæt he sý swylce hys láreow, and
þeow swylce hys hláford. Gyf hi ðæs
hiredes fæder Belzebub clypedun, mycle
swýður hig eow clypiaþ?

26 Eornustlice ne ondræde ge hig;†
nys sóþlice nán þing dýhle, ðæt ne wurðe
geswútelod; ne nán dihle þing, ðæt ne
wurde geopenod.

27 Ðæt ic eow secge on þýstrum, sec-
gaþ hyt on leohte; and ðæt ge on eare
gehýraþ, bodiaþ uppan hrófum.

28 And ne ondræde ge ða ðe eowyrne

23

. þizai baurg, þliuhaþ in
anþara. Amen auk qipa izwis, ei ni us-
tiuhþ baurgs Israclis, unte qimþ sa
sunus mans.

24 Nist siponeis ufar laisarya, nih
skalks ufar frauyin seinamma;

25 Ganah siponi, ei wairþai swe laisar-
eis is, yah skalks swe frauya is. Yabai
gardawaldand Baiailzaibul haihaitun, und
whan filu mais þans innakundans is?

26 Ni nunu ogeiþ izwis ins; ni waiht
auk ist gahuliþ, þatei ni andhulyaidau;
yah fulgin, þatei ni ufkunnaidau.

27 Þatei qipa izwis in riqiza, qipaþ in
liuhada; yah þatei in auso gahauseiþ,
meryaiþ ana hrotam.

28 Yah ni ogeiþ izwis þans usqimand-

more suffreable to the lond of men of Sodom and Gomor in the day of iudgement, than to that citee.

16 Loo! I sende you as sheep in to the mydil of wolues; therefore be ye war^t as serpentis, and symple as dowues.

17 Forsothe be ye war of men, for thei shuln taken you in counsillis, and thei shuln bete you in there synagogis;

18 And to presidentis,^t and to kyngis ye shulen be led for me, in to witnessynge to hem, and hethen men.

19 But whenne thei shulen take^t you, nyl ye thenke, how or what thing ye speeken, forsothe it shal be youen to you in that hour, what ye shuln speke;

20 For it ben nat ye that speken, but the spirit of youre fadir, that spekith in you.

21 Sothely the brother shal take the brother in to deth, and the fadir the sone, and the sonys shulen ryse azeins fadir and modir, and shulen tourmente hem bi deth.

22 And ye shulen be in hate to alle men, for my name; forsothe he that shall dwelle stille in to the eende, this shal be saaf.

23 Sothely whenne thei shulen pursue you in this citee, flee ye in to an other. Trewly I saye to you, ye shulen nat eende the citees of Yrael, til that mannes sone cume.

24 The disciple is nat aboue the maistre, ne the seruaunt aboue his lord;

25 It is ynow to the disciple, that he be as his maistre, and to the seruaunt as his lord. 3if thei han clepid the husbonde man^t Belzebub, hou myche more his housholde meynee?

26 Therefore drede ye nat hem; for no thing is couerid,^t that shal nat be shewid; and no thing is preuy, that shal nat be wist.

27 That thing that Y saye to you in derenessis, saye ye in the list; and preche ye vpon housis, that thing that ye here in ere.

28 And nyl ye drede hem that sleen

easier for the londe off Zodoma and Gomora in the daye off iudgement, then for that citee.

16 Lo! I sende you forthe as shepe amonge wolues; be ye therefore wyse as serpentis, and innocent as doves.

17 Beware off men, ffor they shall deliver you vp to the counsils, and shall scourge you in there sinagogges;

18 And ye shall be brought to the heed ruelers, and kynges for my sake, in witness to them, and to the gentylys.

19 But when they put you vp, take no thought, howe or what ye shall speake, for yt shall be geuen you even in that same houre, what ye shall saye;

20 For it is not ye that speke, but the sprete of your father, which speaketh in you.

21 The brother shall betraye the brother to deeth, and the father the sonne, and the chylde shall aryse agynste their fathers and mothers, and shall put them to deethe.

22 And ye shall be hated off all men, ffor my name; but whosoever shall continew vnto the ende, shalbe saved.

23 When they persecute you in wone cite, flye in to another. I tell you for a treuth, ye shal nott fynysse all the cites of Israhel, tyll the sonne of man be come.

24 The disciple ys nott aboue hys master, nor yet the seruaunt aboue his lorde;

25 It is ynow for the disciple, to be as hys master ys, and that the seruaunt be as his lorde ys. Yf they have called the lorde off the housse Beelzebub, howe moche more shall they call them of his householde so?

26 Feare them nott therefore; there is no thinge so close, that shall not be opened; and no thinge so hyd, that shall not be knowen.

27 What I tell you in dereknes, that speake ye in lyght; and what ye here in the care, that preache ye on the housse toppes.

28 And feare ye nott them which kyll

ans leika þatainei ; iþ saiwalai ni magandans usqiman ; iþ ogeiþ mais þana magandan yah saiwalai yah leika fraqistyan in gatainnan.

29 Niu twai sparwans assaryau bugyanda? yah ains iþe ni gadriusip ana airþa inuh attins izwaris wilyan.

30 Appan izwara yah tagla haubidis alla garapana sind.

31 Ni nunu ogeiþ ; managaim sparwam batizans siyup yus.

32 Sawhazuh nu saei andhaitiþ mis in andwairþya manne, andhaita yah ik imma in andwairþya attins meinis saei in himinam ist.

33 Iþ þiswhanoh saei afaikiþ mik in andwairþya manne, afaika yah ik ina in andwairþya attins meinis þis saei in himinam ist.

34 Nih ahyaiþ, þatei qemyau lagyan gawairþi ana airþa ; ni qam lagyan gawairþi, ak hairu.

35 Qam auk skaidan mannan wiþra attan is, yah dauhtar wiþra aiþein izos, yah brup wiþra swaihron izos ;

36 Yah fiyands mans innakundai is.

37 Saei friyop attan aiþþau aiþein ufar mik, nist meina wairþs. Yah saei friyop sunu aiþþau dauhtar ufar mik, nist meina wairþs.

38 Yah saei ni nimiþ galgan seinana, yah laistyai afar mis, nist meina wairþs.

39 Saei bigitiþ saiwala seinana, fraqisteiþ izai ; yah saei fraqisteiþ saiwalai seinai in meina, bigitiþ þo.

40 Sa andnimands izwis, mik andnimip ; yah sa mik andnimands, andnimip þana sandyandan mik.

41 Sa andnimands praufetu in namin praufetaus, mizdon praufetis nimiþ. Yah sa andnimands garaihtana in namin garaihtis, mizdon garaihtis nimiþ.

42 Yah saei gadragkeiþ ainana þize minnistane stikla kaldis watins þatainei in namin siponeis, amen qiþa izwis, ei ni fraqisteiþ mizdon seinai.

lichaman ofsleaþ ; ne māgon hig sōþlice ða sāwle ofslean ; ac ondrædaþ mā ðone, ðe mæg sāwle and lichaman fordōn on helle.

29 Hú ne becýpaþ hig twegen spearwan to peninge? and án of ðam ne beflyþ on eorþan bútan eowrun fæder.

30 And sōþlice ealle eowres heafdes loccas syut getealde.

31 Ne ondræde ge ; ge synt sēlan ðonne manega spearwan.[†]

32 Ælcne eornustlice ðe me cýþ befóran mannum, ic cýðe hyne befóran minum fæder ðe on heofonum ys.

33 Se ðe me widsæcþ befóran mannum, and ic widsace hyne befóran minum fæder ðe on heofonum ys.

34 Ne wéne ge, ðæt ic come sybbe on eorþan to sendanne ; ne com ic sybbe to sendanne, ac swurd.

35 Ic com sōþlice mann ásyndrian ongén hys fæder, and dóhtur ongén hyre módur, and snóre ongén hyre swegre ;

36 And mannes fynd hys gehúsan.[†]

37 Se Hælend cwæþ to hys leorningcnihtum, Se ðe lufaþ fæder oððe módor mā ðonne me, nys he me wyrðe. And se ðe lufaþ sunu oððe dóhtor swýður ðonne me, nys he me wyrðe.

38 And se ðe ne nimiþ hys cwymlinge, and fyligþ me, nys he me wyrðe.

39 Se ðe gemét hys sāwle. se forspilþ hig ; and se ðe forspilþ hys sāwle for me, he gemét hí.

40 Se ðe eow underfehþ, he underfehþ me ; and se ðe me underfehþ, he underfehþ ðone ðe me sende.

41 Se ðe underfehþ witegan on witegan naman, he onfehþ witygan méde. And se ðe underfehþ rihtwisne on rihtwises naman, he onfehþ rihtwises méde.

42 And swá hwyrc swá sylþ áne drinc cealdes wæteres ánum ðyssa lytylra manna on leorningcnihtes naman, sōþ ic scege cow, ne ámyrþ he hys méde.

the body; trewly thei mowen nat slea the soule; bot rather dreede 3e hym, that may lese soule and body in to helle.

29 Whether twey sparwis ben not sold for an halpeny? and oon of hem shal nat falle on the erthe withouten 3oure fadir.

30 Forsothe alle the heeris of 3oure heued be noumbrid.

31 Therefore nyle 3e drede; 3e ben better than many sparwis.

32 Therefore euery man that shal knowleche me before men, and I shal knowleche hym byfore my fadir that is in heuenes.

33 Sothely he that shal denye me bifore men, and I shall denize hym before my fadir whiche is in heuenes.

34 Nyl 3ee deme, that I cam to sende pees in to erthe; I cam not to sende pees in to erthe, but swerd.

35 Sothely Y cam to departe a man a3eins his fadir, and the dou3ter a3eins hire modir, and the sonys wyf a3eins the wyues, or husbondis, modir;

36 And the enmyes of a man *ben* his homly meynee.

37 He that loueth fadir or modir more than me, is nat worthi *of* me. And he that loueth sone or dou3ter ouer me, is nat worthi *of* me.

38 And he that takith nat his crosse, and sueth me, is not worthi *of* me.

39 He that fyndith his soule[†], shal leese it; and he that lesith his soule[†] for me, shal fynde it.

40 He that resseyueth 3ou, resceyueth me; and he that resceyueth me, resceyueth hym that sente me.

41 And he that resceyueth a prophete in the name of a prophete, shal take the mede of a prophete. And he that resceyueth a iust man in the name of a iust man, shal take the mede of a iust man.

42 And who euer 3iueth drynke to oon of these leste a cuppe of cold water oonly in the name of a disciple, trewly I saye to 3ou, he shal nat leese his mede.

the body; and be nott able to kyl the soule; but rather feare him, which is able to destroye bothe soule and body in hell.

29 Are nott two sparowes solde for a farthinge? and none of them dothe lyght on the grounde with out youre fater.

30 And nowe are all the heeres of youre heedes numbred.

31 Feare ye not therfore; ye are off more value then many sparowes.

32 Who soever therfore knowlegeth me before men, him will I knowledge before my father in heven.

33 But whosoever shall denye me before men, him will I also denye before my father which ys in heven.

34 Thynke not, that Y am come to sende peace in to the erth; I cam nott to send peace, but a swearde.

35 For Y am come to sett a man att varyaunce ageynst hys father, and the daughter ageynst her mother, and the daughterelawe ageynst her motherelawe;

36 And a mannes foees shalbe they of his owne housholde.

37 He that lovith hys father or mother more then me, is not worthy of me. And he that loveth his sonne or daughter more then me, is not mete for me.

38 And he that taketh nott his crosse, and foloweth me, ys nott mete for me.

39 He that fyndeth his lyfe, shall lose it; and he that losith hys lyfe for my sake, shall fynde it.

40 He that receavith you, receavith me; and he that receavith me, receavith him that sent me.

41 He that receavith a prophet in the name of a prophet, shall receave a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man, shall receave the reward of a righteous man.

42 And whosoever shall geve vnto won of these lytle womes to drinke a cuppe of colde water only in the name of a disciple, I tel you of a trueth, he shall not lose his rewarde.

CHAP. XI. 1 Yah warþ, biþe usful-
lida İesus, anabiudands þaim twalif sip-
onyam seinaim, ushof sik yainþro du
laisyan yah meryan and baurgs ize.

2 İþ İohannes gahausyands in karkarai
waurstwa Christaus, insandyands bi sip-
onyam seinaim,

3 Qap du imma, þu is sa qimanda, þau
anþarizuh beidaima ?

4 Yah andhafyands İesus, qap du im,
Gaggandans gateihþ İohanne þatei ga-
hausciþ yah gasaiwhiþ.

5 Blindai ussaiwhand, yah haltai gagg-
and, þrutsfillai hrainyai wairþand, yah
beudai gahausyand, yah dauþai urreis-
and, yah unledai wailameryanda.

6 Yah audags ist whazuh, saei ni ga-
marzyada in mis.

7 At þaim þan afgaggandam, dugam
İesus qipan þaim manageim bi İohannen,
Wha usiddeþ ana aupida saiwhau ?
raus fram winda wagidata ?

8 Akei wha usiddeþ saiwhan ? man-
nan hnasqayim wastyom gawasidana ?
Sai ! þatei hnasqayim wasidai sind in
gardim þiudane sind.

9 Akei wha usiddeþ saiwhan ? prauf-
etu ? Yai, qiþa izwis, yah managizo
praufetau.

10 Sa ist auk, bi þanei gameliþ ist,
Sai ! ik insandya aggilu meinana[†] faura
þus, saei gamauweiþ wig þeinana faura
þus.

11 Amen qiþa izwis, ni urrais in baur-
im qinono maiza İohanne þamma Dau-
pyandin ; ip sa minniza in þiudangardyai
himine, maiza imma ist.

12 Framuh þan þaim dagam İohannis
þis Dauþyandins und hita þiudangardi
himine anamahtyada, yah anamahtyand-
ans frawilwand þo.

13 Allai auk praufeteis yah witoþ und
İohanne fauraqefun.

14 Yah yabai wildedeiþ miþniman, sa
ist Helias saei skulda qiman.

15 Saei habai au[sona[†] hausyandona,
ga]hausya[i].

CHAP. XI. 1 And hyt wæs geworden,
ðā se Hælyud ðys ge-endude, hys twelf
leorning-enihtum bebedende, he for
ðanun ðæt he lærde and bodude on hyra
burgum.[†]

2 Ðā Iohannes on bendum gehyrde
Cristes weoruc, ðā sende he to him
twegen hys leorning-enihta,

3 And cwæþ, Eart ðū ðe to cumenne
cart, oððe we oðres sceolon ábidan ?

4 Se Hælend antswarude, and cwæþ
to him, Gáp and cýðað Iohanne ða þing
ðe ge gehýrdon and gesáwon.

5 Blinde geseoþ, healte gáp, hreofe
synt áclænsude, deafe gehýraþ, deade
árisaþ, þearfan bodiaþ.

6 And cadig ys, se ðe ne swicaþ on me.

7 Ðā hi út-eodon, sôþlice ðā ongan se
Hælynd seegan be Iohanne, and cwæþ
to ðære menigeo, Hwi eode ge út on
wésten[†] geseon ? winde áwegyd hreod ?

8 Oððe hwi eode ge út geseon ? man-
nhescum gyrlum geserýdne ? Nú ! ða
ðe synt hnescum gyrlum geserýdde synt
on eyninga húsam.

9 Ac hwæt eode ge út witegan geseon ?
Ic eow seege, eac máran ðonne witegan.

10 Ðes ys sôþlice, be ðam áwryten ys,
Nú ! ic sende minne engyl beforan ðine
ansýne, se gegearwaþ ðinne weg beforan
ðe.

11 Sôþlice ic eow seege, ne áras be-
twyx wifa bearnum mára Iohanne Ful-
wihtere ; sôþlice se ðe lessa ys, ys on
heofena rice him mára.

12 Sôþlice fram Iohannes dagum Ful-
wihteres oð ðis heofena rice þolaþ nead,
and strece nimað ðæt.

13 Sôþlice ealle witegan and æ witeg-
udun oð Iohannes.

14 And gyf ge wyllaþ gelyfan, he ys
Helias ðe to cumenne ys.

15 Se ðe eáran hæbbe to gehýryne,
gehýre.

CHAP. XI. 1 And it is don, when Jhesus hadde eendid, he, comaundyng to his twelue disciplis, passide fro thennes for to preche and teche in the citees of hem.

2 Forsothe when Joon in boondis hadde herd the werkis of Crist, he, sendyng two or three of his disciplis,

3 Seide to hym, Art thou he that art to cummyng, or we abiden an other?

4 And Jhesus answeyng, seide to hem, 3ee goyng telle a3ein to Joon the thingis that 3e han herde and seen.

5 Blynde men seen, crokid men wandren, mesels ben maad elene, deaf men heeren, dead men risen a3ein, pore men ben taken to prechyng of the gospel.[†]

6 And he is blessid, that shal nat be sclaundrid in me:

7 Sothely hem goyng away, Jhesus biganne for to seye of Joon to the cumpanyes, What thing wenten 3e out for to see in desert? whether a reede wawid with wynd?

8 But what thing wente 3e out for to seen? whether a man clothid with soft thingis? Loo! thei that ben clothid with softe thingis ben in housis of kyngis.

9 But what thing wenten 3e out for to se? whether a prophete? 3e, I seie to 3ou, and more than a prophete.

10 For this is he, of whom it is writyn, Loo! I sende myne aungel before thi face, that shal make redy thi wey bifore thee.

11 Trewly I say to 3ou, ther roose noon more than Joon Baptist amonge children of wommen; forsothe he that is lesse in the kyngdam of heuenes, is more than he.

12 Sothely fro the days of Joon Baptist til now the kyngdam of heuenes suffreth strengthe,[†] and violent men rauyshen it.

13 For alle prophetis and the lawe til Joon Baptist prophecieden;

14 And 3if 3e wolen resseyuen, he is Ely that is to cume.

15 He that hath eeres of heeryng, here he.

CHAP. XI. 1 And it cam to passe, when Jesus had ended his preceptes vnto his disciples, he departed thence to preache and teache in there cites.

2 When Jhon beinge in preson herde the workes of Christ, he sent two of his disciples,

3 And sayde vnto him, Arte thou he that shall come, or shall we loke for another?

4 Jesus answered, and sayde vnto them, Go and shewe Jhon what ye have herde and sene.

5 The blind se, the halt goo, the lypers ar clensted, the deaf heare, the ded are reysed vp ageine, and the gospell is preached to the povre.

6 And happy is he, thatt is noott hurte by me.

7 Even as they departed, Jesus began to speake vnto the people of Jhon, What went ye for to se in the wyldernes? went ye out to se a rede waveringe with the wynde?

8 Oder what went ye out for to se? went ye to se a man clothed in soofte rayment? Beholde! they that weare soofte clothing are in kynges howses.

9 Butt what went ye oute for to se? went ye outt to se a prophet? Ye, I saye vnto you, and more then a prophet.

10 For this is he, off whom it is wrytten, Beholde! I sende my messenger before thy face, which shall prepare thy way before the.

11 Verely Y saye vnto you, amonge the chyldren off women arose there not a gretter then Jhon Baptist; not with stondinge he that ys lesse in the kyngdom off heven, ys gretter then he.

12 From the tyme off Jhon Baptist hytherto the kyngdom of heven suffreth violence, and they that make vyolence pull it vnto them.

13 For all the prophetes and the lawe prophesyed vnto to tyme of Jhon;

14 Also yf ye wyll receave it, thys ys Helyas which shuld come.

15 He that hath eares to heare, let him here.

16 [We nu galeiko] þata ku[ni? Galeik
ist barnam] sitandum [in garunsai, yah
wopyan]dam anþar anþa[r]is, yah qip-
an]dam.

17 Swiglodedum izw[is, yah] ni plinsid-
edup; huf[um, yah] ni qainodedup.

18 Qam raihtis Iohan[nes nih mat]-
yands nih drigkan[ds, yah qi]þand, Un-
hulþ[on habaiþ].

19 [Qam] sa sunus man[s matyands
yah] drigkands, y[ah qi]þand, Sai! man]-
na afetya, yah af[drug]kya, [mo]tarye
frijonds yah frawaurhtaize. Yah us-
waurhta gadomida warþ handugei fram
barnam seinaim.

20 Þanuh dugann idweitya[n] baurg-
im, in þaimci waurþun þos managistons
mahteis is, [þatei ni idreigodedun] sik.

21 [Wai þus! Kaurazcin, wai þ]us! Beþ-
[saiðan; unte ip wa]urþeina [in Tyre yah
Seidon]e landa mah[teis þos waur]þanons
in izwis, [airis þ]au in sakkau yah azgon
[idreig]odedeina.

22 Sweþauh qi[þa izwis], Tyrim yah
Seidonim [sutizo wa]irþiþ in daga stau-
[os, þau izwi]s.

23 Yah þu, Kafarna[um, þu und hi]min
ushauhida, [dalap und haly]a galeiþis.
[Unte yabai in S]audaumyam [wau]rþe-
[ina m]ahteis, þos waurþanons in izwis,
aiþþau eis weseina und hina dag.

24 Sweþauh qiþa izwis, þatei airþai
Saudaumye sutizo wairþiþ in daga stauos,
þau þus.

25 Inuh yainamma mela andhaf- . . .
.

16 Sôþlice hwam telle ic ðas cneorysse
gelice? Heo ys gelic sittendum cnapun
on fôretige, ða hrymþ to hyra efengelic-
on, and cweðað,

17 We sungun eow, and ge ne fricud-
un; we cwiddun, and ge ne weopun.

18 Sôþlice Iohannes com ne etende ne
drincende, and hi cwæðun, He hæfþ
deoful-scoenysse.

19 Mannes sunu com etende and drync-
ende, and hi cweðað, Hér ys ettul-man,
and win-drincende, mánfulra and syn-
fulra freond. And wisdóm ys geriht-
wisud fram heora bearnum.†

20 Ðá ongan he hyspan ða burga, on
ðam wærun gedóne manega hys mægena,
fordam ðe hi ne dydon dæd-bóte.

21 Wá dé! Corozaim, wá dé! Bethsaida;
fordam gyf on Tyro and Sydone wærun
gedóne ða mægnu ðe gedóne synt on
eow, gefyrn hi dydun dæd-bóte on hæran
and on axan.

22 Ðeah ic seege inc, Tyro and Sydone
byþ forgyfendlicur on dômes dæg, ðonne
eow.

23 And ðú, Capharnaum, cwyst ðú byst
ðú up-áhafen oð heofen? Ac ðú niðer-
færst oð helle. Fordam gyf on Sodomum
wæron gedóne ða mægnu, ðe gedóne
synt on dé, witodlice hi wunedun oð
dysne dæg.

24 Ðeah hwæðere ic seege eow, ðæt
Sodom-wara lande byþ forgyfenlicere on
dômes dæg, ðonne dé.†

25 Se Hælynd cwæþ andswariende, Ic
andytte dé, drihten heofenes and eorþan,
ðú ðe behýddyst ðas þing fram wisum
and gleawum, and onwruge ða lytling-
um;

26 Swá, fæder, fordam hyt wæs swá
gecwéme befóran dé.

27 Ealle þing me synt gescalde fram
minum fædyr, and nán man ne can ðone
sunu; bútan fædyr, ne nán mann. ne
can ðone fædyr, bútan sunu, and ðam
ðe se sunu wyle onwreon.

28 Cumað to me, ealle ðe swincað, and
gesýmede synt, and ic eow geblissige.

16 But to whom shal I gesse this generacioun lichy? It is lichy to children sittynge in cheepyng, the whiche, cryng to her peeris, seien,

17 We han sunge to 3ou, and 3e han nat lippid; we han mourned to 3ou, and 3e han nat weilid.

18 Sothely Joon cam neither etyng ne drynkyng, and thei seien, He hath a deuel.

19 The sone of man came etyng and drynkyng, and thei seyen, Loo! a man deuourer,[†] and drynker of wyn, and frend of puplicanys and synful men. And wijsdam is iustified of her sonys.

20 Thanne Jhesus began for to seie repreue to citees, in whiche ful manye vertues of hym ben don, for thei diden nat penaunce.

21 Woo to thee! Corozaym, woo to thee! Bethsaida; for 3if tho vertues that ben don in 3ou hadden ben don in Tyre and Sydon, sum tyme thei hadden don penaunce in haire and asch.

22 Nethes I say, it shal be softer[†] to Tyre and Sydon than to 3ou, in the day of dome.

23 And thou, Caphernaum, whether til in to heuen thou shalt be rerid vp? Thou shalt go doun til into helle. For 3if the vertues that ben don in thee, hadden be don in Sodom, perauenture thei shulden han dwellid til vn to this day.

24 Nethes Y saye to 3ou, for to the lond of Sodom it shal be softer[†] in the day of dome, than to thee.

25 In the ilk tyme Jhesus answerynge saide, I knowleche to thee, fadir, lord of heuen and erthe, for thou hast hid these thingis fro wijse men and ware,[†] and hast shewid hem to litil men;

26 So, fadir, for whi so it was plesynge tofore thee.

27 Alle thingis ben taken to me of my fadir; and no man knewe the sone, no but the fadir, neither eny man knewe the fadir, no but the sone, and to whom the sone wolde shewe.

28 Alle 3e that traucilen, and ben chargid, come to me, and I shal refreshe[†] 3ou.

16 But wheare vnto shall Y lyken this generacion? It ys lyke vnto chydren which syt in the markett, and call vnto there felowes, and saye,

17 We have pyped vnto you, and ye have not daused; we have morned vnto you, and ye have not sorowd.

18 For Jhon cam nether eatyng nor drinkyng, and they saye, He hath the deuyll.

19 The sonne of man cam eatyng and drynkyng, and they saye, Beholde! a glutton, and a drynker of wyne, and a frend vnto publicans and synners. And wysdome ys iustified off her chydren.

20 Then began he to vpbraid the cites, in which most of his miracles were don, because they did not repent.

21 Wo be to the! Chorasin, wo be to the! Betzaida; for if the miracles which wer shewd in you had bene done in Tyre and Sidon, they had repented longe agon in sack cloth and asshes.

22 Neverthelesse Y say to you, it shall be esier for Tyre and Sidon at the day of iudgment, then for you.

23 And thou, Capernaum, which art lift vp vnto heuen, shalt be thrust doune to hell. Ffor if the miracles which have bene done in the, had bene shewed in Zodom, they had remayned to this daye.

24 Neverthelesse I say vnto you, it shall be easiar for Zodom in the day of iudgement, then for the.

25 Then Jesus answered and sayd, I prayse the, o father, lorde of heuen and erth, because thou hast hid these thynges from the wyse and prudent, and hast opened them vnto babes;

26 Even so, father, for so it pleased the.

27 All thynges are geuen vnto me of my father; and no man knoweth the sonne, but the father, nether knoweth eny man the father, save the sonne, and he to whome the sonne will open hym.

28 Come vnto me, all ye that labour, and ar laden, and Y will ese you.

29 Nimað min geoc ofer eow, and leorn-iaþ æt me, forðam ic eom bilwite and eadmôd on heortan; and ge gemétaþ reste eowrum sáwlum.

30 Sôþlice min geoc ys wynsum, and min byrdyn ys leoht.

CHAP. XII.† I Se Hælynd fór on reste-dæge ofyr æcyras; sôþlice hys leorning-cnihtas hingryde, and hig ongunmun pluccian ða ear, and etan.

2 Sôþlice ðá ða Sundor-hálgan ðæt gesáwon, hi cwædon to him, Nú! ðine leorning-cnihtas dôþ ðæt him álýfyd nys reste-dagum to dônne.

3 And he cwæþ to him, Ne rædde ge hwæt Dauíd dyde, ðá hyne hingrede, and ða ðe mid hym wærun?

4 Hú he ineode on Godes hús, and æt ða offring-hláfas, ðe nærun him álýfede to etynne, ne ðam ðe mid him wærun, bútan ðam sacerðum ánum?

5 Oððe ne rædde ge on ðære æ, ðæt ða sacerðas on reste-dagum on ðam temple gewemmap ðone reste-dæg, and synt bútan leahre?

6 Ic secge sôþlice eow, ðæt ðes ys márra ðonne ðæt tempel.

7 Gyf ge sôþlice wistun, hwæt ys. Ic wylle mild-heortnesse, and ná onsægd-nysse, ne genyðrude ge æfre unscyldige.

8 Sôþlice mannes sunu ys eac reste-dæges hláford.

9 Ðá se Hælend ðanun fór, he com into hyra gesomnunge.

10 Ðá wæs ðær án man se hæfle forscruncene hand. And hi áhsudon hyne, ðus cwedende, Ys hyt álýfed to hælenne on reste-dagum? ðæt hi wréhton hyne.

11 He sæde him sôþlice, Hwyle man ys of eow ðe hæbbe án sceap, and gyf ðæt áfylþ reste-dagum on pytt, hú ne nimþ he ðæt, and heþ hyt upp?

12 Witodlice micle má mann ys sceápe

29 Take 3e my 3oc vpon 3ou, and lerne 3e of me, for I am mylde and meeke in herte; and 3e shulen fynde reste in 3oure soulis.

30 For my 3oc is swete,[†] and my charge list.[†]

CHAP. XII. 1 In that tyme Jhesus wente by cornys on the sabot day; forsothe his disciplis, hungrynge, bigunnen to pluc eris of corn, and to ete.

2 Sothely Pharisees seeynge, seiden to hym, Loo! thi disciplis don that thing that is nat leeful to hem to do in sabothis.

3 And he seide to hem, Whether 3e han nat rad, what Dauith didde, when he hungride, and thei that weren with hym?

4 Hou he entride in to the hous of God, and ete loouis of proposicioun,[†] the whiche loouis was nat leeful to hym to eet, nether to hem that weren with hym, no but to prestis only?

5 Or whether 3e han nat rad in the lawe, for in sabothis prestis in the temple defoulen the sabothis, and thei ben with outen grete synne?

6 Sothely Y saye to 3ou, for this is more than the temple.

7 Forsothe 3if 3e wisten, what it is, I wole mercy, and nat sacrifice, 3e shulden neuer han condempnyd innocentis.

8 Trewly mannys sone is, 3he, lord of the sabot.

9 And whenne he passide thennus, he came in to the synagoge of hem.

10 And loo! a man hauynge a drye hond. And thei axiden hym, sayynge, 3if it is leeful to heele in the sabot? that thei shulden acuse hym.

11 Sothely he seide to hem, Who shal be a man of 3ou, that hath oo sheep, and 3if it shal falle down in to a dike in the sabotis, whether he shal nat holde, and lift it vp?

12 Hou moche more is a man betre

29 Take my yoke on you, and lerne of me, for Y am meke and loly in herte; and ye shall fynde ese vnto youre soules.

30 For my yoke is easy, and my burden is light.

CHAP. XII. 1 In that tyme went Jesus on the sabot day thorow the corn; and his disciples wer anhongred, and began to plucke the eares off coorne, and to eate.

2 When the Pharises had sene that, they sayde vnto him, Behold! thy disciples do that which is not lawfull to do upon the saboth day.

3 He sayde vnto them, Have ye nott reed, whatt David did, when he was anhungered, and they alsoo which were with hym?

4 Howe he entred into the housse of God, and ate the halowed loves, whiche wernot lawfull ffor hym to eate, nether ffor them which were with hym, but only for the prestes?

5 Or have ye not reed in the lawe, howe that the prestes in the temple breake the saboth daye, and yet are blamlesse?

6 But I saye vnto you, that here is one greater then the temple.

7 Wherfore if ye had wist, what this saynge meneth, I requyre mercy, and not sacrifice, ye wold never have condemned inocentes.

8 For the sonne off man is lord even off the saboth daye.

9 And he departed thence, and went into their sinagogge.

10 And beholde! there was a man whiche had his hande dryed vp. And they axed hym, sayynge, Ys yt lawfull to heale upon the saboth daye? because they myght acuse him.

11 And he sayde vnto them, Whyche ys he a monge you, iff he had a shepe, fallen into a pitt on the saboth daye, that wolde not take hym, and lyft hym out?

12 And howe moche ys a man better

betera? Witodlice hyt ys *âlýfed* on *reste-dagum* wel to *dónne*.

13 *Đá* cwæp he to *đam* menn, *Áþene* *đine* hand. And he *hí* *áþenede*; and heo wæs *hál* geworden *swá* seo *óðer*.†

14 *Đa* *Sunder-hálgan* eodun *đá* út *sóþlice*, and worhton *geþealit* ongén *hyne*, *hú* *hí* *hyne* forspildon.

15 *Se* *Hælend* *sóþlice* *đæt* wiste, and *férde* *đanon*; and him fyligdon mycel *mænigeo*, and he *hælde* hig *ealle*.

16 And bebad him, *đæt* hig hyt *nánum* men ne *sædon*;

17 *Đæt* *wære* gefylled, *đæt* *ðe* *gecweden* wæs *þurh* *Isaiam*, *ðone* *witegan*, *ðus* *cwede*nde,

18 *Hér* is *mín* *cnapa*, *ðone* ic *geceas*, *mín* *gecorena*, on *đam* *wel-gelicode* *mínre* *sáwle*; ic *ásette* *mínne* *gást* ofer *hyne*, and *dóm* he *bodaþ* *þeodum*.

19 *Ne* *flit* he, *ne* he ne *hrýmþ*, *ne* *nán* man ne *gehýrþ* *hys* *stemne* on *strætum*.

20 *To-cwysed* *hreed* he ne *forbrytt*, and *smeocende* *flex* he ne *ádwæseþ*, *áerđam* *ðe* he *áworpe* *dóm* to *sige*;

21 And on *hys* *naman* *þeoda* *gehyhtaþ*.†

22 *Đá* wæs him broht *án* *deofol-seoc* man, se wæs blind and dumb; and he *hyne* *hælde*, *swá* *đæt* he *spræc*, and *ge-seah*.

23 And *ða* *menigeo* *ealle* *wundrudon*, and *cwædon*, *Cwede* we is *ðes* *Dauides* *sunu*?

24 *Sóþlice* *đá* *ða* *Sundur-hálgan* *ðis* *gehýrdon*, *đá* *cwædon* hig, *Ne* *ádrisþ* *ðes* *deoflu* út, *búton* *þurh* *Belzebub*, *deofla* *ealdre*.

25 *Se* *Hælend* *sóþlice* wiste *hyra* *geþancas*, and *cwæp* to him, *Æle* *rice* *ðe* *byþ* *twýræde* on him *sylfum*, *byþ* to-worpen, and *æle* *ceaster*, *oððe* *hús*, *ðe* *byþ* *widerweard* ongén *hyt* *sylf*, *hyt* ne *stent*.

26 And *gyf* se *deoful* *ádrisþ* út *ðone* *deoful*, *hig* *beoþ* to-*dælede*; *hú* *mæg* *ðone* *hys* *rice* *standan*?

27 And *gyf* ic *þurh* *Belzebub* *ádrife* út

than a sheep? And so it is leeful to do good in the sabot.

13 Thanne he seide to the man, Strecche forth thin hond. And he strei3te forth; and it is restorid to helthe as the tother.

14 Forsothe Pharisees goynge out, maden a counsel azeins hym, hou thei shulden leese hym.

15 Sothely Jhesus witynge, wente away thennes; and many sueden hym, and he helide hem alle.

16 And he comaundide to hem, that thei shulden nat make hym opyn;†

17 That that thing shulde be fulfilled, that was said by Ysay, the prophete, seyenge,

18 Loo! my chosen child, whom I haue chosen, my derlyng, in whom it hath wel plesid to my soule; I shal putte my spirit on hym, and he shal telle dome to heithen men.

19 He shal nat stryue, ne crye, nether eny man shal here his voice in stretis.

20 He shal nat breke to gidre a schaken reed, and he shal nat quenche smokynge flax, til that he cast out dome to victorie;

21 And hethen men shulen hope in his name.

22 Thanne a blynd man and doumb, hauynge a deuel, was offrid vp to hym; and he helide hym, so that he spac, and say.

23 And alle the cumpanyes wondreden, and saiden, Wher this be the sone of Dauith?

24 But the Pharisees, herynge, seiden, He this eastith not out feendis, no but in Belzabub, prince of fendis.

25 Sothely Jhesus, witynge her thou3tis, seide to hem, Eche kyngdam departid azeins hym self, shal be desolat,† and eche citee, or hous, departid azeins it self, shal nat stonde.

26 And 3if Sathanas castith out Sathanas, he is departid azeins hym self; therefore hou shal his kyngdam stonde?

27 And 3if I in Belzabub cast out

then a shepe? Wherefore it ys lefull to do a good dede on the saboth daye.

13 Then sayde he to the man, Stretch forth thy hand. And he stretched it forthe; and yt was agayne made even as whole as the other.

14 Then the Faryses went forthe, and toke counsell agaynst hym, howe they myght destroye hym.

15 When Jesus knewe that, he departed thence; and moche people folowed him, and he healed them all.

16 And charged them, that they shulde not make him knowne;

17 To fulfyll that which was spoken by Esay, the prophet, which sayeth,

18 Beholde! my sonne, whom I have chosen, my derlyng, in whom my soule hath had delite; I wyll put my sprete on him, and he shall shewe iudgement to te gentyls.

19 He shall not stryue, he shall not crye, nether shall eny man here hys voyce in te streetes.

20 A brosed rede shall he not breacke, and flaxe that begynneth to burne he shall not quenche, tyll he sende forth iudgement vnto victory;

21 And in hys name shall the gentyls truste.

22 Then was brought to hym, won possessed with a devyll, whych was both blynde and domne; and he healed him, insomuch that he which was blynd and domne both spake, and sawe.

23 And all the people were amased, and sayde, Ys not this the sonne of David?

24 When the Pharises herde that, they sayde, He dryveth the devyls no nother wise oute, but by the helpe off Belsebub, the chefe of the devylls.

25 But Jesus knewe their thoughtes, and sayde to them, Every kyngdom devided with in it sylfe, shalbe desolate, nether shall eny cite, or housholde, devyded ayenst it sylfe, contynue.

26 So if Satan cast out Satan, then ys he devyded ayenst him sylfe; howe shall then hys kyngdom endure?

27 Allso yf Y by the helpe of Belze-

deofla, þurh hwæne ádrifaþ eowre bearn ?
 Fordam hig sylfe beoþ eowre déman.

28 Gyf ic sóþlice on Godes Gáste á-
 wurpe deofla, witodlice on eow becymp
 Godes rice.

29 Oððe hú mæg man ingán on stranges
 hús, and hys fata hync bereafian, búton
 he gebinde ærest ðone strangan, and
 ðonne hys hús bereafige ?†

30 Se ðe nys mid me, he is ongén me ;
 and se ðe ne gaderað mid me, he
 to-wyrpþ.

31 Fordam ic seege eow, ælc synn
 and bysmur-spræc byþ forgyfen man-
 num, sóþlice ðæs Hálgan Gástes bysmur-
 spræc ne byþ forgyfen.

32 And swá hwyle swá cwyþ word on-
 gén mannes sunu, him byþ forgyfen ; se
 ðe sóþlice cwyþ ongén Háligne Gást, ne
 byþ hyt hym forgyfen, ne on ðisse wor-
 ulde, ne on ðære toweardan.

33 Oððe wyrceaþ gód treow, and hys
 weastm gódne ; oððe wyrceaþ yfel treow,
 and hys wæstm yfelne ; witodlice be ðam
 weastmme byþ ðæt treow oncnáwen.

34 Lá ge nædrena cynryn, hú mágon
 ge gód sprecan, ðonne ge synt yfele ?
 Sóþlice of ðære heortan willan se múþ
 spicþ.

35 Gód mann sóþlice of gódum gold-
 horde bringþ gód forþ, and yfel mann of
 yfelum gold-horde bringþ yfel forþ.

36 Sóþlice ic seege eow, ðæt ælc ídel
 word ðe menn sprecað, hi ágyldaþ ge-
 scead be ðam on dómes dæge ;

37 Soplice of ðinum wordum ðú byst
 geryhtwisod, and of ðinum wordum ðú
 byst genyðerod.†

38 Ðá andswarodun hym sume ða bôc-
 eras and ða Sundor-hálgan, ðus cweð-
 ende, Láreow, we wyllaþ sum tácn of ðé
 geseon.

39 He andswarode hym and cwæþ,
 Yfel eneorys and forliger sécþ tácn, and

deuelis, in whom[†] 3oure sonys casten out? Therefore thei shulen ben 3oure domys men.

28 Forsothe 3if I in the Spirit of God caste out fendis, therefore the kyngdam of God is cummen in to 3ou.[†]

29 Ether hou may eny man entre in to the hous of a stronge man, and take away his vesselis, no but first he shal bynde the stronge man, and than he shal rauyshe his hous?

30 He that is nat with me, is azeinus me; and he that gadrieth nat to gidre with me, scatrith abroad.

31 Therefore Y seye to 3ou, al synne and blasfemye shal be for3ouen to men, but the spirit of blasfemye shal nat be for3ouen.

32 And who euere shal seie a word azeins manns sone, it shal be for3ouen to hym; forsothe he that shall seye a word azeins the Holy Goost, it shal nat be for3ouen to hym, nether in this world, ne in the tother.

33 Ether make 3e the tree good, and his fruyt good; ether make 3e the tree yuel, and his fruyt eyul; forsothe a tree is knowen of the fruyt.

34 3e generacioun of eddris, howe mowe 3e speke good thingis, when 3e ben yuel? Sothely the mouth spekith of the grete plente of the herte.

35 A good man brenghith forth good thingis of good tresoure, and an yuel man bryngith forth yuel thingis of yuel tresour.

36 Forsothe Y seie to 3ou, for whi of euery ydel word that men speken, thei shul 3elde resoun therof in the day of dome;

37 For of thi wordis thou shalt be iustified, and of thi wordis thou shalt be dampnyd.

38 Thanne sume of the scribes and Pharisees answereden to hym, seyinge, Maistre, we wolden se a tokne of thee.

39 The whiche answeyng seith to hem, An iuel generacioun and auoutrere sekith a tokne, and tokne shal nat be

bub cast out devyls, by whose helppes do youre children cast them out? Therefore thei shalbe youre iudges.

28 But if I cast out the devyls by the Sprete of God, then ys the kyngdom of God come on you.

29 Other howe can a man enter into a mighty mannes housse, and violently take awaye his godes, excepte he fyrst bynde the stronge man, and then spoyle hys housse?

30 He thatt ys not with me, ys agaynst me; and he that gaddereth not with me, scattereth abrode.

31 Wherfore I say vnto you, all maner off synne and blasphemy shalbe forgiven vnto men, but the blasphemy against the Holy Goost shall not be forgiven vnto men.

32 And whosoever speaketh a worde agaynst the sonne off man, it shalbe forgiven him; but whosoever speaketh agaynst the Holy Goost, yt shall not be fforgeven hym, no, nether in this worlde, nether in the worlde to come.

33 Other make the tree good, and his frute good also; or els make the tree evyll, and his frute evyll also; for the tree ys knowen by hys frute.

34 O generacion of vipers, howe can ye saye well, when ye youre selves are evyll? For of the aboundance of the hert the mouthe speaketh.

35 A good man oute of the good tresoure of hys hert bryngeth forth good thynges, and an evyll man out off his evyll treasure bryngeth forthe evyll thinges.

36 But I say vnto you, that of every ydell worde that men shall have spoken, they shall geve a countes at the daye off iudgement;

37 For by thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned.

38 Then answered certayne off the scribes and off the Pharises, saynge, Master, we wolde fayne se a sygne of the.

39 He answered them saynge, The evyll and advoutrous generacion seketh a signe, but there shall no signe be

hyre ne biþ nán tǣcn geseald, búton Ionas tǣcn, ðæs witegan.

40 Witodlice swá swá Ionas wæs on ðæs hwæles innoþe þrý dagas and þreo niht, swá byþ mannes sunu on eorþan heortan þrý dagas and þreo niht.

41 Niniuetisce weras árisaþ on dóme mid ðysse eneorysse, and hig genyðeriaþ hig; forðam ðe hig dydon dæd-bóte on Ionas bodunge, and ðes is mára ðonne Ionas.

42 Súp-dæles cwén árist on dóme mid ðisse eneorysse, and heo genyðeraþ hig; forðam ðe heo com fram landes gemærum, to gehýranne Salomones wisdóm and ðes is mára ðonne Salomon.

43 Sóplice ðonne se unclæna gást út-færþ fram menn, he gæþ geond drige stówa, sécende reste, and he ne gemét.

44 Donne cwyp he, Ic gecyrre on min hús, ðanon ic út-eode. And eumende he gemét hyt æmtig, and geclænsod mid besmum, and gefrætwod.

45 Donne gæþ he, and him to-genimþ seofun óðre gastas, wýrsan ðonne he; and ingangende hig eardigeaþ ðær. And ðonne wurdap ðæs mannes ýtemestan wýrsan ðonne ða ærran. And swá byþ ðysse wyrrestan eneorysse.

46 Ðá he ðás þing ðá gyt spræc to ðam mænegum, ðá stód hys módor and his gebróðra ðær úte, sécende spræcon to him.

47 Sóplice ðá cwæþ sum to him, Witodlice! ðin módor and ðine gebróðra standap hér úte, ðó sécende.

48 And he andswarode hym seegendum, and cwæþ, Hwylc ys min módor? and hwylce synt mine gebróðra?

49 And he ápenude hys hand on his leorning-cnihtas, and cwæþ, [Hér is min módor and mine gebróðru;†]

50 Witodlice swá hwylc swá wýrcþ mines fæder willan ðe on heofenan is, he is min bróður, and min swustor, and módor.

3ouen to it, no but the tokne of Jonas, the prophete.

40 For as Jonas was in the womb of a whall three days and three nyghtis, so mannus sone shal be in the herte of the erthe three days and three nyghtis.

41 Men of Nynyue shal ryse in dome with this generacioun, and shulen condempne it; for thei diden penaunce in the prechyng of Jonas, and loo! here *is* more than Jonas.

42 The queen of the south shal ryse in dome with this generation, and shal condempne it; for she came fro the eendis of the erthe, for to here the wisdom of Salomon, and loo! heere *is* more than Salomon.

43 Forsothe whan an vnclene spirit shal go out fro a man, he goth by drye places, seekyng reste, and he fyndyth nat.

44 Thanne he saith, I shal turne azein in to my hous, fro whennys Y came out. And he cummyng fyndith it voide, clenid with bismes, and maad faire.

45 Thanne he goth, and takith seuen other spiritis with hym, worse than hym self; and thei entryng yn dwellen there. And the last thingis of that man ben maad worse than the former. So it shal be and to this worst generacioun.

46 3it hym spekyng to the cumpanyes of peple, loo! his modir and his bretheren stoden with outforth, seekyng for to speke to hym.

47 Sothely sum man saide to hym, Loo! thi modir and thi bretheren stonden with outforth, seekyng thee.

48 And he, answeyng to the man seiynge to hym, seith, Who is my modir? and who ben my bretheren?

49 And he holdyng forth his hond in to his disciples, seide, Loo! my modir and my bretheren;

50 Treuly whoeuer doth the wil of my fadir that is in heuenes, he is my brother, suster, and modir.

geven to them, but the signe of the prophete, Ionas.

40 For as Ionas was thre days and thre nyghtes in the whales belly, soo shall the sonne of man be thre days and thre nyghtes in the hert of the erth.

41 The men of Ninivite shall rise at the day of iudgement with this nacion, and condempne them; for they repented at the prechyng of Jonas, and beholde! a greater then Jonos ys here.

42 The quene of the south shall ryse at the day of iudgement with this generacion, and shall condempne them; for she cam from the vtmost parties of the worlde, to heare the wisdom of Solomon, and behold! heare is a greater then Solomon.

43 When the vnclene sprete is gone out of a man, he walketh throughout dry places, seking reest, and fyndeth none.

44 Then he sayeth, I will retourne ageyne into my housse, from whence I cam oute. And when he is come he fyndeth the housse empty, and swepte, and garnished.

45 Then he goth his waye, and taketh seven spretes, worsse then hym silfe; and so entre they in and dwell there. And the ende of that man is worsse then the beginnyng. Even so shall it be to this frowarde nacion.

46 Whill he yet talked to the peple, beholde! hys moder and his bretheren stode with out the dores, desyryng to speake with him.

47 Then won said vnto him, Behold! thy moder and thy bretheren stond without, desiringe to speke with the.

48 He answered, and sayd to him that tolde him, Who is my mother? or who are my bretheren?

49 And he stretched forth his hond over his disciples, and sayd, Behold! my mother and my bretheren;

50 For whosoeuer fulfilleth my fathers will whiche is in heven, he is my brother, my suster, and my mother.

CHAP. XIII. 1 On ðam ðæge ðam Hælende út-gangendum of huse, he sæt wið ða sæ.

2 And mycle mænigeo wæron gesamnode to hym, swâ ðæt he eode on seyp and ðær sæt; and eall seo mænigeo stóð on ðam waroþe.

3 And he spræc to him fela on bigspellum, cwæðende, Sôþlice! út-eode se sæðere[†] hys sæð to sáwenne.

4 And ðá ðá he seow, sume hig feollon wið weg, and fuglas comun, and æton ða.

5 Sôþlice sume feollon on stænihte, ðær hyt næfde mycle eorþan; and hraðlice up-sprungon, forðam ðe hig næfdon ðære eorþan dýpan.

6 Sôþlice up-sprungon sunnan, hig á-drúwudon, and forseruncon, forðam ðe hig næfdon wyrtrum.

7 Sôþlice sume feollon on þornas; and ða þornas weoxon, and forþrysmudon ða.

8 Sume sôþlice feollon on góde eorþan, and sealdon weastm; sum hund-fealdne, sum sixtig-fealdne, sum þrittig-fealdne.

9 Se ðe hæbbe earan to gehýrenne, gehýre.

10 And ðá genealæhton his leorningcnihtas and cwædon to hym, For hwig spýest ðú to hym mid bigspellum?

11 Ðá andswarode he hym, Forðam ðe eow is geseald to witanne heofena riceas gerýnu; and him nys ná geseald.

12 Sôþlice ðam ðe hæfþ him biþ geseald, and he hæfþ; sôþlice se ðe næfþ, and ðæt ðe he hæfþ him biþ ætbroden.

13 Forðam ic spæc to him mid bigspellum, forðam ðe lóciende hig ne geseoþ, and gehýrende hig ne gehýraþ, ne ne ongytaþ;

14 Ðæt on him sý gefylled Esaias wit-egung, Of gehýrnysse ge gehýraþ, and ge ne ongytaþ; and lóciende ge geseoþ, and ge ne geseoþ;

15 Sôþlice dises folces heorte is áhyrd, and hig hefelicce mid earum gehýrdon,

CHAP. XIII. 1 In that day Jhesus goynge out of the hous, sat besidis the see.

2 And manye cumpanyes of peple ben gedrid to hym, so that he steyinge vp in to a boot sat; and al the cumpanye stode in the brynke.

3 And he spak to hem many thingis in parablis, seiynge, Loo! he that sowith, goth out to sowe his seed.

4 And the while he soweth, sum felden byside the weye, and briddis of the eyre camen, and eeten hem.

5 Sothely other *seedis* felden into stony placis, wher thei hadden nat moche erthe; and anon thei ben sprungun vp, for thei hadde nat depnesse of erthe.

6 Sothely the sunne sprung vp, thei swaliden,[†] and for thei hadden nat roote, thei drieden vp.

7 Forsothe other *seedis* felden amonge thornis; and the thornis wexen vp, and strangliden hem.

8 But other *seedis* felden in to good lond, and 3auen fruyt; sume an hundred fold, another sexti fold, another thritti fold.

9 He that hath eris of heerynge, heere he.

10 And disciplis cummynge to seiden to hym, Whi spekest thou in parablis to hem?

11 The whiche answerynge seith to hem, For to 3ou it is 3ouen for to knowe the mysterie[†] of the kyngdam of heuenes; but it is nat 3ouen to hem.

12 For it shal be 3ouen to hym that hath, and he shal have plentee; trewly who that hath nat, that thing that he is seen to haue shal be taken away fro hym.

13 Therefore I speke to hem in parablis, for thei seeynge see nat, and thei heerynge heeren nat, nether vnderstonden;

14 That the prophecie of Ysay seiynge be fulfillid in hem, With heerynge 3e shulen heere, and 3ee shulen nat vnderstonde; and 3ee seeynge shulen see, and 3ee shulen nat see;

15 For the herte of this peple is en-fattid, and thei herden greuously with

CHAP. XIII. 1 The same daye went Jesus out off the housse, and sat by the see syde.

2 And moch people resorted vnto him, so gretly that he went and sat in a shypp; and all the people stode on the shoore.

3 And he spake many thynges to them in similitudes, sayinge, Beholde! the sower wentt forth to sowe.

4 And as he sowed, some fell by the wayes syde, and the fowles cam, and deuoured it vppe.

5 Some fell apon stony ground, where it had not moche erth; and anon it spronge vppe, because it had no deplit off erth.

6 And when the sun was vppe, hitt cauth heet, and for lake off rotynge, wyddred awaye.

7 Some fell amonge thornes; and the thornes arose, and chooked it.

8 Parte fell in goode grunde, and broght forth good frute; some an hundred fold, some fifty fold, some thyrty folde.

9 Whosoever hath cares to heare, let him heare.

10 And hys disciples cam and sayde to him, Why speakest thou to them in parables?

11 He answered and sayde vnto them, Hit is geuen vnto you to knowe the secrettes off the kyngdom of heuen; but to them it is not geuen.

12 For whosumever hath to him shall hit be geuen, and he shall have aboundance; but whosoever hath not, from him shalbe takyn awaye even that same that he hath.

13 Therefore speake Y to them in similitudes, for though they se, they se not, and hearinge they heare not, nether vnderstonde;

14 And in them ys fulfilled the prophecy of Esay which prophesi sayth, With youre cares ye shall heare, and shall not vnderstonde; and with youre eyes ye shall se, and shall not perceave;

15 For this peoples hert ys waxed grosse, and their cares were dull of

and hyra éagan beclýsdon, ðe-læs hig
 féfre mid eagum geseon, and mid earum
 gehýron, and mid heortan ongyton, and
 sin gecyrrede, and ic hig gehæle.

16 Sôþlice eadige synt eowre eagi
 forðam ðe hig geseoþ, and eowre ear
 forðam ðe hig gehýraþ.

17 Sôþlice on eornust ic eow seege,
 ðæt manega witegan and rihtwise gewil-
 nudon ða þing to geseonne ðe ge geseoþ,
 and hig ne gesáwon, and gehýran ða þing
 ðe ge gehýraþ, and hig ne gehýrdon.

18 Gehýre ge sôþlice ðæs sáwendan
 bigspell.

19 Ælc ðæra ðe Godes wurd gehýrþ,
 and ne ongyt, ðonne cymþ deoful, and
 bereafað ðæt on hys heortan ásáwen is ;
 ðæt is se ðe wið ðone weg ásáwen is.

20 Sôþlice se ðe ofer ðone stán ásáwen
 is, ðis is se ðe ðæt Godes wurd gehýrþ,
 and hrædlice ðæt mid blisse onfehþ.

21 Sôþlice hyt næsþ ðone wyrtrum on
 him, ac is hwilwendlic. Gewordenre ge-
 dréfednesse and ehtnesse for ðam wurde,
 hrædlice hig beoþ ge-untreowsode.

22 Sôþlice ðæt ðe ásáwen is on þornum,
 ðæt is se ðe ðæt wurd gehýrþ, and ðonne
 eornfullness ðisse worulde, and leasung
 ðissa woruld-welena forþrysmiaþ ðæt
 wurd, and hit is bútan weastme ge-
 worden.

23 Sôþlice ðæt ðe ásáwen wæs on ðæt
 góde land, ðæt is se ðe ðæt wurd ge-
 hýrþ, and ongyt, and ðone weastm
 bringþ. And ðonne déþ sum hund-
 fealdne, sum sixti-fealdne, sum þritti-
 fealdne.

24 He rehte him ðá óðer bigspel, and
 ðus cwæþ, Heofena rice is geworden ðam
 men gelic, ðe seow góð sæd on his
 æcyre.

25 Sôþlice, ðá ða men slépon, ðá com
 his feonda sum, and ofer-seow hit mid
 coccele on middan ðam hwaíte, and
 ferde ðanon.

26 Sôþlice ðá seo wyrt weox, and ðone

eris, and thei han closid her eezen, that sum tyme thei see with eezen, and with eris heeren, and vnderstonden in herte, and thei ben to gidre turned, and I heele hem.

16 Forsothe 3oure eezen that seen *ben* blessid, and 3oure eris that heeren.

17 Forsothe I saye trewthe to 3ou, for many prophetis and iuste men coueiden to see thoo thingus that 3ee seen, and thei saien nat, and to heeren thoo thingis that 3ee heeren, and thei herden nat.

18 Therefore heere 3e the parable of the sowyng *man*.

19 Eche that heerith the word of rewme, and vnderstondith nat, the yuel spirit cometh, and rauyschith that that is sowyn in his herte; this is that is sown besidis the weye.

20 Sothely he that is sown on the stoon, this it is, that heerith the word of God, and anon with ioye takith it.

21 Forsothe he hath nat roote in hym self, but it is temporal.[†] Forsothe tribulacioun and persecucioun maad for the word, anon he is sclaudrid.

22 Bot he that is sown in thornys, is this that herith the word, and the bysnesse of this world, and the falsnessis of ritchessis stranglith the word, and it is maad with outen fruyt.

23 Bot he that is sown in to good lond, is this that herith the word, and vnderstondith, and bryngthe forth fruyt. And sothely sume makith an hundre-fold, treuly another sixtyfold, forsothe another thriffold.

24 Another parable Jhesus putte forth to hem, seyinge, The kyngdam of heuenes is maad liche to a man, that sew good seed in his feeld.

25 But, when men slepten, his enmye came, and sew aboue dernel[†] in the midil of whete, and wente away.

26 Sothely when the herbe hadde

herynge, and their eyes have they closed, lest they shulde se with their eyes, and heare with their eares, and shuld vnderstonde with their hertes, and shulde tourne, that Y myght heale them.

16 But blessed are youre eyes for they se, and youre eares for they heare.

17 Verely Y say vnto you, that many prophetes and perfaicte men have desired to se the thoo things which ye se, and have not sene them, and to heare the thoo things which ye heare, and have not herde them.

18 Heare ye therefore the similitude off the sower.

19 When a man heareth the worde of the kingdom, and vnderstondeth it not, there cometh the evyll man, and catcheth away that which was sowne in hys hert; and thys is he which was sowne by the waye syde.

20 But he that was sowne in the stony grunde, ys he, which heareth the worde of God, and anon with ioye receaveth itt.

21 Yet hath he no rottes in him selfe, and therefore he dureth but a season. For as sone as tribulation or persecucion aryseth because of the worde, by and by he falleth.

22 He that was sowne amonge thornes, ys he that heareth the worde off God, but the care off this worlde, and the dissaytfulnes off ryches choke the worde, and so ys he made vnfrutfull.

23 He which is sowne in the good grunde, ys he that heareth the worde, and vnderstondeth it, which also bereth frute. And bringeth forth, some an hundred folde, some fyfty folde, and some thyrty folde.

24 Another similitude put he forth vnto them, saynge, The kyngdom off heven ys lyke vnto a man, which sowed good seede in his felde.

25 Butt, whyll men shlepte, ther cam his foo, and sowed tares amonge the wheate, and went his waye.

26 When the blade was spronge vp, and

weastm brohte, *ðá æteowde se coccel hinc.*

27 *Ðá eodon ðæs hláfordes þeowas, and cwædon, Hláford, hú ne seow ðú gól sæd on ðinum æcere ? hwanon hæfde he coccel ?*

28 *Ðá cwæp he, Ðæt dyde unholdmann. Ðá cwædon ða þeowas, Wylt ðú we gáþ, and gaderiaþ hig ?*

29 *Ðá cwæp he, Nese, ðe-læs ge ðone hwaete áwurtwalion ðonne ge ðone coccel gaderiaþ.*

30 *Látaþ ægðer weaxan oð rip-timan ; and on ðam rip-timan ic secge ðam rip-erum, Gadriaþ ærest ðone coccel, and bindaþ seeaf-mælum to forbærnenne, and gadriaþ ðone hwaete into minum berne.*

31 *He rehte him ðá gyt óðer bigspel, ðus cweðende, Heofena rice is geworden gelic senepes corne, ðæt seow se man on hys æcre.*

32 *Ðæt is ealra sæda læst, sóþlice ðonne hit wyxp, hit is ealra wyrta mæst, and hit wyrp treow ; swá ðæt heofnan fuhlas cumað, and eardiaþ on his bogum.*

33 *He spræc to him óðer bigspel, and ðus cwæp, Heofena rice is gelic ðam beorman, ðone ðæt wif onfeng, and behýdde on þrim gemetum melwes, oð he was eall áhafen.*

34 *Ealle ðás þing se Hælend spræc mid bigspellum to ðam weredum, and nán þing ne spræc he bútan bigspellum,*

35 *Ðæt wære gefylled ðæs witegan cwyde, Ic átýne minne múþ mid bigspellum ; ic bodige digelnesse fram mid-dan-eardes gesetednesse.*

36 *He forlét ðá ða mænegeo, and com to his inne ; and ðá genealæhton to him his leorning-cnihtas, and cwædon, Arcece us ðæt bigspell ðæs hwaetes and ðæs cocceles.*

growid, and maad fruyt, thanne the dernel[†] apperiden.

27 Forsothe the seruauntis of the husbondeman comynge niȝ, seiden to hym, Lord, wher thou hast nat sowed good seed in thi feeld? wher of than hath it dernel?[†]

28 And he seith to hem, The man enmye hath don this thing. Trewly the seruauntis seiden to him, Wolt thou we go, and gedren hem?

29 And he saith, Nay, lest peraventure ȝe gedrynge dernelis[†] draw vp by the roote togidre with hem and the whete.

30 Suffre ȝe hem bothe wexe til to rype corne; and in tyme of rype corn I shal scie to reperis, First gedre ȝee to gedre dernelis,[†] and byndeth hem to gidre in knytechis[†] for to be brent, but gedere ȝe whete in to my berne.

31 An other parable Jhesus putte forth to hem, seiynge, The kyngdam of heuenes is like to a corn of seneuey, the whiche a man takynge sewe in his feeld.

32 The whiche trewly is leest of alle seedis, but when it hath wexen, it is most of alle wortis, and is maad a tree; so that briddis of the eyre cummen, and dwellen in bowis[†] therof.

33 An other parable *Jhesus* spac to hem, The kyngdam of heuenes is lie to soure dowȝ, the whiche taken, a woman hidde in three mesuris of meece, til it were al sowrdowid.

34 Jhesus spac alle these thingis in parablis to the cumpanyes of peple, and he spac nat to hem with outen parablis,

35 That it shulde be fulfillid, that thing that is seid by the prophete, seiynge, I shal opyn my mouth in parablis; I shal bolke out[†] hid thingus fro makynge of the world.

36 Thanne the cumpanyes laft, he came into an hous; and his disciplis camen niȝ to hym, seiynge, Expoune to vs the parable of dernelis[†] of the feeld.

had brought forth frute, then appered the tares also.

27 The seruauntes cam to the householder, and sayde vnto him, Syr, sowedest not thou good seed in thy closse? from whence then hath it tares?

28 He sayde to them, The envious man hath done this. Then the seruauntes sayde vnto hym, Wylt thou then that we go, and gader it?

29 And he sayde, Nay, lest whyll ye go aboute to wede out the tares ye plucke vppe also with them the wheate by the rottes.

30 Let bothe growe to gether tyll harvest come; and in time of harvest I wyll saye vnto my repers, Gadther ye fyrst the tares, and bynd them in sheves to be brent, but gadther the whete in to my barne.

31 Another parable he putt forthe vnto them, saynge, The kyngedom of heven ys lyke vnto a grayne of mustard seede, whych a man taketh and soweth in his felde.

32 Whych ys the leest of all seedes, but when it is growne, it is the greatest amonge yerbes, and is a tree; so that the bryddes of the aier come, and bylde in te braunches of it.

33 Anothere similitude sayde he to them, The kyngdome of heven ys lyke vnto leuen, which a woman toke, and hyd in iij peckes off meece, tyll all was lewended.

34 All these thynges spake Jesus vnto the peple by similitudes, and withoute similitudes spake he nothinge to them,

35 To fulfyll, that which was spoken by the prophet, seiynge, I wyll open my mouth in similitudes; and wyll speake forth thinges whych have bene kepte secrete from the begynnynge off the worlde.

36 Then sent Jesus the peple awaye, and cam to housse; and hys disciples cam vnto him, seiynge, Declare vnto vs the similitude of the tares off the felde.

37 Ðá andswarude he him, Se ðe scow ðæt góde sæd se is mannes sunu ;

38 Sôþlice se æcyr is ðes middan-geard ; ðæt góde sæd, ðæt synt ðæs heofonlican rices bearn, se coccel synt sôþlice ða mánfullan bearn ;

39 Se unholda-man se ðe ðone coccel scow ðæt is deoful ; sôþlice ðæt rip is worulde endung, ða ríperas synt englas.

40 Eornustlice swá swá se coccel byþ gegaderud, and mid fýre forbærned, swá byþ on worulde endunge.

41 Mannes sunu sent his englas, and hi gadriaþ of his rice ealle gedréfednesse, and ða ðe unriltwisnesse wyrceap ;

42 And ásendaþ hig on fýres ofen, ðær byþ wóp and tóþa gristbitung.

43 Ðonne scínaþ ða riltwisan swá swá sunne, on hyra fæder rice. [Gehýre, se ðe earan to gehýranne hæfþ.†]

44 †Heofona rice is gelic gehýddum gold-horde on ðam æcere, ðone behýt se man ðe hine fint ; and for his blysse gæþ, and sylþ eall ðæt he áh, and gebighþ ðone æcer.

45 Eft is heofena rice gelic ðam mangere, ðe sóhte ðæt góde meregrot ;

46 Ðá he fúnde ðæt án deorwyrðe meregrot, ðá eode he, and scalde eall ðæt he áhte, and bohte ðæt meregrot.

47 Eft is heofena rice gelic ásendum nette on ða sæ, and of ælcum fiscceynne gadrigendum ;

48 Ðá hi ðá ðæt nett upp-átugon, and sæton be ðam strande, ðá gecuron hig ða góðan on hyra fatu, ða yflan hig áwurpon út.

49 Swá byþ on ðisse worulde endunge. Ða englas farap, and ásyndriaþ ða yfelan of ðæra góðra midlene.

50 And áworpaþ hig on ðæs fýres ofen ; ðær byþ wóp and tóþa gristbitung.

51 Ongyte ge ealle ðás þing ? Ðá cwædon hig, Witodlice we hit ongytaþ.

37 The whiche answeyng saith, He that sowith good seed is mannes sone ;

38 Sothely the feld is the world ; bot the good seed, these ben sonys of the kyngdam, dernels,[†] forsothe these ben yuel sonys ;

39 But the enmye that soweth hem is the feend ; but the ripe corn is the eendyng of the world, sothely the repers ben angelis.

40 Therefore as dernels ben gedrid to gidre, and brent in fjr, so it shal be in the eendyng of the world.

41 Mannes sone shal sende his angels, and thei shulden gedre of his rewme alle sclaudris, and hem that don wickidnesse ;

42 And thei shulen sende hem into the chymney of fjr, there shal be weepyng and betyng togidre of teeth.

43 Thanne iust men shulen shyne as the sunne, in the rewme of her fadir. He that hath eris of heeryng, heere he.

44 The kyngdame of heuenes is lik to tresour hid in a feeld, the whiche a man that fyndith, hidith ; and for ioye of it he goth, and sellith alle thingis that hath, and bieth the ilk feeld.

45 Eftsones the kyngdam of heuenes is lie to a man marchaunt, seekyng good margarytis ;

46 Sothely oo precieuse margarite founden, he wente, and solde alle thingis that he hadde, and bouzte it.

47 Eft the kingdam of heuenes is lie to a nette sent in to the see, and of alle kynd of fishis gedryng ;

48 The whiche whan it was fulfillid, men ledyng out, and sittyng bysides the brynke, cheesiden the good into her vessels, but thei senten out the yuel.

49 So it shal be in the eending of the world. Angelis shulen gon out, and shulen departe yuel men fro the mydil of iuste men.

50 And thei shulen sende hem into the chymney of fjr ; there shal be weepyng and betyng togidre of teeth.

51 Han 3ee vnderstonden alle these thingis ? Thei seien to hym, 3he.

37 Then answered he and sayde to them, He that soweth the good seed, ys the sonne of man ;

38 The felde ys the worlde ; the children off the kyngdom are the good seed, the evyll mans children are the tares ;

39 But the enemy which soweth them is the devill ; the harvest is the end of the world, and the repers be the angels.

40 For even as the tares are gaddred, and brent in the fyre, so shall it be in the ende off this worlde.

41 The sonne off man shall send forth his angels, and they shall gadther out off his kyngdom all thinges that do hurte, and all them which do iniquite ;

42 And shall cast them into a furnes of fyre, there shalbe waylyng and gnasshyng off teth.

43 Then shall the iuste men shyne as bryght as the sun, in the kyngdom of their father. Wosoever hath cares to heare, let him heare.

44 Agayne the kyngdom off heven is lyke vnto treasure hidde in the felde, the which a man founde, and hidde it ; and ffor ioy there of goeth, and selleth all that he hath, and byeth that felde.

45 Agayne the kyngdom off heven is lyke vnto a marchaunt, sekyng after good pearles ;

46 Which when he had founde one precious pearle, wentt, and solde all that he had, and bought it.

47 Agayne the kyngdome off heven is lyke vnto a neet cast in to the see, that gadereth off all kyndes of fysshes ;

48 Which when it is full, men drawe to londe, and sitt, and gadre the good in to their vessels, and caste the bad awaye.

49 So shall it be at the ende of the worlde. The angels shall come, and sever the bad from the good.

50 And shall cast them into a furnes of fyre ; there shalbe waylyng and gnasshyng of teth.

51 Jesus sayde vnto them, Have ye vnderstonde all these thynges ? They sayde, Ye, Syr.

52 Ðá sæde he him, Forðam is ælc gelæred bôcere on heofenan rice gelioðam hiredes caldre, ðe forþ-bringþ of his gold-horde niwe þing and ealde.

53 And hit wæs geworden, ðá se Hælend ge-endode ðás bigspel, ðá fêrde he ðanone.

54 And ðá he com to his earde, he lærde hig on hyra gesamnungum, swá ðæt hig wundredon, and cwædon, Hwanon ys dysum ðes wisdóm and ðis mægen ?

55 Witodlice ðes is smiþes sunu ; hú ne hátte hys módor Maria? and hys bróðru, Iacob, and Ioseph, and Simon, and Iudas ?

56 And hú ne synt calle hys swustra mid us ? Hwanon synt dysum calle ðás þing ?

57 And hig wæron ge-untrýwsode on him. Ðá sóþlice sæde se Hælend him, Nys nán witega bútan wurþscype, búton on hys earde, and on hys huse.

58 And he ne worhte ðær manega mægena, for hyra ungeleafulnysse.

CHAP. XIV. 1 On ðære tide gehýrde Herodes se feorþan dæles rica ðas Hælandes hlisan ;

2 And ðá sæde he his enihtum, Ðes is Iohannes se Fulluhtere ðe ic beheafdode, he árás of deape, and forðan synd ðás wundru gefremode on him.

3 Sóþlice Herodes nam Iohannem, and geband hyne, and sette on ewertern for ðam wífe Herodiaden Philippes hys bróðer.

4 Iohannes him sæde, Nys ðe álýfed hi to wífe to hæbbenne.

5 And ðá he hyne ofslean wolde, he ádréd him ðæt folc ; forðam ðe hig hæfdon hyne for ænne witegan.

6 Ðá on Herodes gebyrd-dæge, tumbude ðære Herodiadiscean dóhtur befór-an him, and hit licode Herode.

7 Ðá behét he mid áþe hyre to syl lenne, swá hwæt swá heo hyne báede.

52 He seith to hem, Therefore euery wryter tauȝt in the kyngdam of heuenes, is lic to an husbonde man, that bryngith forth of his tresour newe thingis and olde.

53 And it is don, whanne Jhesus hadde eendid these parables, he passidé fro thennis.

54 And he, cummynge in to his cuntree, tauȝt hem in her synagogis, so that thei wondriden, and seiden, Wherof to hym this wisdam and vertues?

55 Wher is nat this the sone of a smyth? Wher his modir be nat seid Marie? and his brethren, Jamys, and Joseph, and Symount, and Judas?

56 And his sistris, wher thei alle ben nat at vs? Therefore wherof to hym alle these thingis?

57 And so thei weren sclaudrid in hym. Forsothe Jhesus seide to hem, A prophete is nat with outen wirshipe, no but in his owne cuntree, and in his owne hous.

58 And he dide nat there manye vertues, for the vnbyleue of hem.

CHAP. XIV. 1 In that tyme Eroude tetrarcha[†] herde the fame of Jhesu;

2 And seide to his children, This is Jon Baptist, he hath risen fro dead, and therefore vertues worchen in hym.

3 Forsothe Eroude helde Joon, and bounde hym, and putte him in to prison for Erodias, the wif of his brother.

4 For Joon saide to hym, It is nat leful to thee for to haue hir.

5 And he willynge to slea hym, drede the peple; for thei hadden hym as a prophete.

6 Forsothe in the day of Eroudis birthe, the douȝter of Erodias lepte in the mydil, and pleside to Eroude.

7 Wherfore with an ooth he byhiȝte for to ȝeue to hir, what euer thinge she hadde axid of hym.

52 Then sayde he vnto them, Therefore euery scribe which is coninge vnto the kyngdom of heven, is lyke an housholder, which bryngeth forth out of hys treasure thynges bothe newe and olde.

53 And hyt cam to passe, when Jesus had fynnesshed these similitudes, that he departed thence.

54 And cam into his awne cuntree, and taught in there synagogges, in so moche that they were astunyed, and saide, Whence cam all thys wysdon and power vnto him?

55 Is not thys the carpenters sonne? Is not hys mother called Mary? and hys brethren be called, James, and Joses, and Symon, and Judas?

56 And are not hys systers all here with vs? Whence hath he all these thynges?

57 And they wer hurte by him. Then Jesus sayde vnto them, There is no prophet with out honoure, save in hys awne cuntree, and amonge his awne kynne.

58 And he dyd not many myracles there, for there vnbelefes sake.

CHAP. XIV. 1 In that tyme Herod the tetrarcha herde off the fame of Jesu;

2 And sayde vnto his servauntes, This is Jhon Baptist, he is risen agayne from deeth, and therefore hys power ys so greate.

3 For Herod toke Jhon, and bounde hym, and put hym in preson ffor Herodias sake, hys brother Phips wyfe.

4 For Jhon sayde vnto hym, Hit ys not lawfull for the to haue her.

5 And when he wold have put hym to deeth, he feared the peple; because they counted hym as a prophet.

6 When Herodes birth daye was come, the doughter off Herodias daunsed before them, and pleased Herod.

7 Wherfor he promysed with an oth that he wolde geve her, whatsoever she wolde axe.

8 Ðá cwæp heo, fram hyre méder ge-
myngod, Syle me on ánum disce Iohan-
nes heafod ðas Fulluhteres.

9 Ðá was se cyning ge-unrét, for ðam
ápe, and forðam ðe him sæton mid,† . . .

.

10 And he ásende ðá, and beheafdode
Iohannem on ðam cwerterne.

11 And man brohte ðá his heafod on
ánum disce, and sealde ðam mædene,
and ðæt mæden hyre méder.

12 And ðá genealæhton his leorning-
cnihtas and námon hys lichaman, and
bebyrgdon hyne; and comon and cýd-
don hyt ðam Hælende.

13 Ðá se Hælend ðæt gehýrde, ðá
férde he ðanon on-sundron on ánum
scype. And ðá ða gangendan mænigeo
ðæt gehýrdon, hig fyligdon him of ðam
burgum.

14 And ðá he ðanon férde, he geséh
mycele mænigu, and he him gemýltsode,
and gehæelde ða untruman.

15 Sôplíce ðá hyt was áfen geworden,
him to genealæhton hys leorning-cnihtas,
and him to cwædon, Ðeos stów ys wéste,
and tíma ys forþ-ágán; forlæt ðas mæn-
egeo, ðæt hi faron into ðas burga, and
him mete biegean.

16 Ðá cwæp se Hælend to him, Nabbap
hi neode to farenne; sylle ge him etan.

17 Ðá andswarodun hig. We nabbap
hér, búton fif hláfas and twegen fixas.

18 Ðá cwæp se Hælend, Bringap me
hider ða.

19 And ðá he hét ða menegu ofer ðæt
gærs hi sittan, and he nam ða fif hláfas
and twegen fixas, and beseah on ðone
heofon, and bletsende, bræc ða hláfas,
and sealde his leorning-cnihtum; and
hi ðam folce.

20 And hi æton ealle, and wæron ge-
fyllede. And hi námon ða láfa, twelf
wylían fulle ðara gebrytsena.

21 Sôplíce ðara etendra getæl was fif
púsenda wera, bútan wífum and cildum.†

22 And ðá sóna hét se Hælend his

8 And she bifore monestid[†] of hir modir, seith, 3eue thou to me hidir the hed of Joon Baptist in a dische.

9 And the kyng was sorowful, but for the ooth, and for hem that seeten to dre at the mete, he comaundide to be 3ouen.

10 And he sente, and bihedide Joon in the prisoun.

11 And his heed is brou3t to in a dische, and it is 3ouen to the whenche, and she bare it to hir modir.

12 And his disciplis cummynge to token his body, and biryeden it; and thei cummynge tolden to Jhesu.

13 The whiche thing when Jhesus hadde herd, he went fro thennus in to a boot, in to desert place besidis. And whenne the cumpanyes of peple hadden herd, thei folowiden hym and on the feet fro citees.

14 And Jhesus, goynge out, saw a greet multitude of peple, and hadde rewthe of hem, and heclide the sike men of hem.

15 Sothely the euenynge maad, his disciplis camen ni3 to him, seiynge, The place is desert, and the hour hath now passid; leue thou the cumpanyes of peple, that thei, goynge in to castels, bigge meetis to hem.

16 Forsothe Jhesus seide to hem, Thei han nat neede to go; 3eue 3e to hem for to etc.

17 Thei answeriden, We han nat here, no but fyue looues and two fishis.

18 The whiche seith to hem, Brynge 3ee hem hidir to me.

19 And when he hadde comaundid the cumpanye for to sitte to mete on hay, fyue looues and two fishis taken, he byholdynge in to heuen, blesside, and brak, and 3aue to his disciplis; sothely the disciplis 3auen to the cumpanyes.

20 And alle eeten, and weren fulfillid. And thei token the relifis of broken gobetis, twelue cofyns ful.

21 Forsothe the noubre of men etynge was fyue thousand of men, out taken wemmen and litel children.

22 And anon Jhesus compellide[†] the

8 And she beinge informed of her mother before, sayde, Geve me here Jhon Baptistes heed in a platter.

9 And the kyng sorowed, nevertheless for his othes sake, and for their sakes which sate also att the table, he comaunded yt to be geven her.

10 And sent, and behedded Jhon in the preson.

11 And his heed was brought in a platter, and geven to the damsell, and she brought it to her mother.

12 And his disciples cam and toke vp his body, and buried it; and went and tolde Jesus.

13 When Jesus had herde that, he departed thence by shippe, into a desert place out of the way. And when the people had herde therof, they folowed him afote out of there citees.

14 And Jesus went forth, and sawe moche people, and his herte dyde melte vpon them, and he healed off them those that were sicke.

15 When even was come, his disciples cam to him, saynge, This ys a deserte place, and the daye is spent; let the people departe, that they maye go in to the tounes, and bey them vytaylles.

16 But Jesus sayde vnto them, They have no neede to go awaye; geve ye them to eate.

17 Then sayde they vnto him, We have here but .v. loves and two fysshes.

18 He saide, Bringe them hydther to me.

19 And he comaunded the people to syt downe on the grasse, and toke the .v. loves and the .ij. fysshes, and loked vp to heven, and blessed, and brake, and gave the loves to his disciples; and the disciples gave them to the people.

20 And they all ate, and wer suffised. And they gadered vp of the gobbetes thatt remained, xij basketes full.

21 They that ate were in nombre about v. M. men, besyde wemen and children.

22 And strayght way Jesus made his

leorning-cnihtas on scyp ástigan, and tofóran him faran ofer ðone múpan, oð ðæt he ða menegu forléte.

23 And ðá he hig forlæten hæfde, he eode on ðone múnt, and hyne ðær ána gebæd. Sóplice ðá hyt æfen wæs, he wæs ána ðær.

24 Witodlice wæs ðæt scyp of ðam ýpum totorfod, forðam ðe hyt wæs strang wind.

25 Ðá com se Hælend embe ðone feorþan han-créd to him, ofer ða sæ gangende.

26 Ðá hi gesáwon ðæt, hi wurdon gedréfede; and for ðam ege clypodon, and cwædon ðus, Sóplice hyt ys scinlác.

27 Ðá spræc se Hælend, and cwæp, Habbap geleafan, ic hyt com; nellen ge eow ondrædan.

28 Ðá andswarode him Petrus and cwæp, Drihten, gyf ðú hyt cart, hát me cuman to ðe ofer ðas wæteru.

29 Ðá cwæp he, Cum to me. Ðá eode Petrus of ðam scype, ofer ðæt wæter ðæt he to ðam Hælende come.

30 Ðá he geseah ðone strangan wind, he him ondréd; ðá he wearþ gedofen, he cwæp, Drihten, gedó me hálne.

31 And ðá hrædlice†
. he geféngc hyne, and ðus cwæp, Lá lytles geleafan, hwi twýncdest ðú?

32 And ðá hi wæron on ðam scype, geswác se wind.

33 Sóplice ða, ðe on ðam scype wæron, comon, and to him gebædon, and ðus cwædon, Sóplice, ðú cart Godes sunu.

34 And ðá hig ofer-segelodon, hi comon on ðæt land Genesareth.

35 And ðá ðæt folc hyne gecneow, hi sendon geond eall ðæt land; and brohton to him ealle untrume.

36 And hyne bædon, ðæt hig húrpinga his reafes snæd sæt-brinon; and swá hwylce his sæthrinon wurdon hále.

disciplis for to go vp in to a boot, and go bifore hym ouer the see, til that he lefte the cumpanyes.

23 And the cumpanyes left, he steizide vp in to an hill aloone for to preye. Sothely the euenyng maad, he was there aloone.

24 Sothely the boot in the mydil see was throwen with wawis, forsothe the wynd was contrarie.

25 But in the fourthe wakyng of the nigt, he came to hem walkyng aboute the see.

26 And thei, seeyng hym walkyng aboute the see, weren distourblid, seyng, For it is a fantum; and for drede thei cryeden.

27 And anoon Jhesus spac to hem, sayng, Haue 3e trust, I am; nyl 3e dreede.

28 Sothely Petre answeyng seide, Lord, 3if thou art, comaunde me to cume to thee vpon the watris.

29 And he seith, Cume thou. And Petre goyng doun fro the bote, walkide on the wateris for to cume to Jhesu.

30 Trewly he, sceyng a strong wynde, was aferde; and whan he bygan for to be drenchid, he cryede, seyng, Lord, make me saaf.

31 And anoon Jhesus, holdyng forth the hond, cau3te hym, and seith to hym, Thou of lital feith, whi hast thou doutid?

32 And whenne he hadde stied vp in to the boot, the wynde cesside.

33 Sothely thei, that weren in the boot, camen, and worshipiden hym, seyng, Veryly, thou art Goddis sone.

34 And whenne he had passide ouer the see, thei camen in to the lond of Genesar.

35 And whenne men of that place hadden knowen hym, thei senten into al that cuntree; and thei offriden to hym al hanyng yuel.

36 And thei preyiden hym, that thei shulden touche ether the hem of the clothing of hym; and who euer touchiden ben maad saaf.

disciples enter into a shippe, and to goo over before him, whill he sent the peple a way.

23 And as sone as he had sent the peple a way, he went vp into a mountayne alone to praye. And when nyght was come, he was there hym silf alone.

24 And the shippe was in the middes of the see, and was toost with waves, for it was a contrary wynde.

25 In the fourthe watche of the night, Jesus cam vnto them walkyng on the see.

26 And when hys disciples sawe him walkyng on the see, they were amased, sayng, It is some spirite; and cryed out for feare.

27 And streyght waye Jesus spake vnto them, sayng, Be of good cheare, it is Y; be not a frayed.

28 Peter answered and sayde, Master, and thou be he, bidde me come vnto the on the water.

29 And he sayde, Come. And when Peter was come doune out of the shyppe, he walked on the water to go to Jesus.

30 But, when he sawe a myghty winde, he was afrayed; and as he began to synke, he cryed, sayng, Master, save me.

31 And immediatly Jesus stretched forth his honde, and caught him, and saide to hym, O thou of lytell fayth, wherfore diddest thou dout?

32 And as soone as they were come in to the shippe, the winde ceased.

33 Then they, that were in the shyppe, cam, and worshypped him, sayng, Of a truth, thou arte the sonne off God.

34 And when they were come over, they went in to the londe of Genazareth.

35 And when the men of that place had knowledge of him, they sent out in to all that countre rounde about; and brought vnto him all that were sicke.

36 And besought him, that they myght touche the border of hys vesture only; and as many as touched hytt were made safe.

CHAP. XV.† 1 Dá comon to him fram Hierusalem ða bóceras and Fariseisce, and cwædon,

2 Hwi forgyrnaþ ðine leorning-cnihtas úre yldrena lage? ne þweap hi hyra handa, ðonne hig mete þicgeap.

3 Dá andsworode he him and [cwæp,†] Hwi forgyrne ge Godes bebod for eowre lage?

4 Witodlice God cwæp, Wurþa ðinne fæder and mōdor, and se ðe wyrigþ hys fæder and mōdor, swelte se deaþe.

5 Sōþlice ge cweðaþ, Swā hwyle swā segyþ hys fæder and mēder, Swā hwyle lāc swā of me is, fremap ðē;

6 And ne weorþiaþ fæder and mōdor; and ge for nāht dydon Godes bebod for eowre lage.

7 Lā licceteras, wel be eow witegode Isaias, se witega, ðā he cwæp.

8 Dis fole me mid welerum weorþaþ,†. . . . and hyra heorte is feorr fram me;

9 Bútan intingan hig me wurþiaþ, and læraþ manna lāra.

10 And he ðā, ðam menegum togædere geclypedum, ðus cwæp, Gehýraþ, and ongytaþ.

11 Ne besmit ðone mann, ðæt on hys múþ gæþ; ac hyne besmit, ðæt of hys múþe gæþ.

12 Dá genealæhton hys leorning-cnihtas and cwædon, Wāst ðú, ðæt ða Fariseiscean syut gedrēfede, disum wurde gehýredum?

13 Dá andswarode he him, Ælc plantung, ðe min heofenlica fæder ne plantode, byþ áwurtwalod.

14 Lætaþ hi; hig synt blinde, and blindra lātteowas. Se blinda gyf he blindne læt, hig feallaþ begen on ænne pytt.

15 Dá andswarode him Petrus†. . . . , Arce us ðis bigspell.

CHAP. XV. 1 Thanne scribis and Pharisees camen niȝ to hym fro Jerusalem, seyinge,

2 Whi thi disciplis ouerpassen[†] the tradiciouns[†] of elder men? for thei washen nat hondis, whenne thei eten breed.

3 Sothely he answeyng seith to hem, And whi and ȝe breken the maundement of God for ȝoure tradicioun?

4 For whi God seide, Honoure thi fadir and thi modir, and he that cursith fadir or modir, dye he by deth.

5 But ȝe seyn, Who euere shal saye to fadir or modir, What euere ȝifte is of me, it shal profite to thee;

6 And he hath not worshipid his fadir or modir; and ȝe han made the maundement of God voide[†] for ȝoure tradicioun.

7 Ipocritis, Ysay, the prophete, propheciende wel of ȝou, seyinge,

8 This people honoureth me with lippis, forsothe her herte is fer fro me;

9 Trewly thei worshipen me with outen cause, techyng the doctrines and maundements of men.

10 And the cumpanyes of peple clepid to gidre to hym, he seide to hem, Heere ȝe, and vnderstonde.

11 Nat that thing that entrith in to the mouth, defoulith a man; but that thing that cummeth forth fro the mouth, defoulith a man.

12 Thanne his disciplis cummyng niȝ seiden to hym, Wost thou, that, this word herd, Pharisees ben sclaudrid?

13 And he answeyng seith, Euery plantyng, the whiche my fadir of heuen hath nat plantid, shal be drawn vp by the roote.

14 Suffre ȝe hem; thei ben blynde, and lederis of blynde men. Sothely ȝif a blynd man ȝeue ledyng to a blynd man, bothe fallen down in to the dyche.

15 Forsothe Petre answeyng saide to hym, Expoun to vs this parable.

CHAP. XV. 1 Then cam to Jesus scribes and Pharises from Jerusalem, sayinge,

2 Why do thy disciples transgresse the tradicions of the seniours? for they wesse not there hondes, when they eate breed.

3 He answered and sayde vnto them, Why do ye also transgresse the commaundment of God thorowe youre tradicions?

4 For God commaunded, sayinge, Honoure thy father and moder, and he that speaketh evyll ayeynst hys father or mother, shall suffer deeth.

5 But ye saie, Every man shall saie to his father or mother, Whatsoever thyng I offer, that same doeth profyt the;

6 And so shal he not honoure hys father and mother; and thus have ye made that the commaundment of God is with out effecte through youre tradicions.

7 Yypocrites, wel prophesied off you, Esay. sayinge,

8 This people draweth nie vnto me with there mouthes, and honoureth me with their lippes, yet their hert is farre from me;

9 But in vaine thei worshippe me, teachinge doctrine which is nothing but mens precepts,

10 And he called the people vnto him, and saide to them, Heere, and vnderstonde.

11 That which goeth in to the moughth, defyleth not a man; but that which commeth out of the moughth, defyleth the man.

12 Then cam his disciples and sayde vnto hym, Preecevest thou, howe that the Pharyses are offended, hearinge thys sayng?

13 He answered and sayde, All plantes, which my hevenly father hath nott planted, shalbe plucked vppe by the rotes.

14 Lett them alone; they be the blynde ledders of the blynde. If the blynde leede the blinde, boothe shall fall in to the dyche.

15 Then answered Peter and sayd to him, Declare vnto vs thys parable.

16 Ðá andswarode he him, And synt ge gyt bútan andgyte ?

17 Ne ongyte ge, ðæt eall ðæt on ðone múþ gæþ, gæþ on ða wambe, and byþ on forþgang ásend ?

18 Sôþlice ða þing ðe of ðam múþe gáþ, cumað of ðære heortan, and ða besmitað ðone mann.

19 Of ðære heortan cumað yfle gepancas, mann-slyhtas, unriht-hæmedu, forligru, stala,[†] lease gewitnyssa, tállice word.

20 Ðis synt ða þing ðe ðone mann besmitað ; ne besmit ðone mann, deah he unþwogenum haudum etc.[†]

21 And ðá fêrde se Hælend ðanon, on Tyrisce and Sidonisce endas.

22 And efue ! ðá of ðam Chananéiscum gemárum clypode sum wif, and cwæþ, Drihten, Dauides sunu, gemiltsa me ; miu dóhtor ys yfle mid deofle gedrêht.

23 Ðá ne ge-andswarode he hyre. Ðá genealæhton hys leorning-enihtas and him to cwædon, Forlæt hig, forðam heo clypað æfter us.

24 Ðá andswarode he, Ne eom ic ásend, búton to ðam seeapun ðe forwurdon of Israhela húse.

25 Ðá eom heo, and hig to him gebæd, and ðus cwæþ, Drihten, gefylst me.

26 Ðá cwæþ he, Nys hit ná gôd ðæt man nime bearna hláf, and hündum worpe.

27 Ðá cwæþ heo, Drihten, ðæt ys sôþ ; witodlice ða hwelpas etað of ðam crumum, ðe of hyra hláforda beodum feallað.

28 Ðá andswarode Drihten hyre, Ealá ! ðú wif, mycel ys ðin geleafa ; gewurde ðe, ealswá ðú wylle. And ðá of ðære tide was hyre dóhtor hál geworden.

29 Ðá se Hælend ðanon fêrde, eft he eom wið ða Galileiscean sê. And ástáh on ðone múnt, and ðær sæt.

30 Ðá genealæhton him to mycele menegu, mid him hæbbende manega

16 And he seide, 3it and 3e ben with-out vnderstondyng?

17 Wher 3e vnderstonde nat, that al thing that entrith in to the mouth, goth in to the wombe, and is sent out in to the goyng away?

18 But tho thingis that cummen forth fro the mouth, gon out of the herte, and tho thingus defoulen a man.

19 For of the herte gon out yuel thou3tis, mansleayngis, auoutries, fornicaciouns, theftis, fals witnessis, blasfemyes.

20 These thingis it ben that defoulen a man; sothely for to ete with hondis vnwashen, defouleth not a man.

21 And Jhesus gon out fro thennys, wente into parties of Tyre and Sidon.

22 And loo! a womman of Canane gon out of the costis, cryede, seyinge to hym, Lord, the son of Dauid, haue mercye on me; my dou3ter is yuel traucellid of a deuyll.

23 The whiche answerid nat to hir o word. And his disciplis cummyng to preyeden hym, seyinge, Leeue thou hire, for she crieth after vs.

24 Forsothe he answerynge seith, I am nat sent, no but to the sheep of the hous of Yrael that perishiden.

25 Bot she came, and wirshipide hym, seyinge, Lord, help me.

26 The whiche answerynge seith, It is nat good for to take the breed of sonys, and sende to houndis.

27 And she seide, 3he, Lord; forwhi and the litel whelpis eten of the crummys, that fallen down fro the bord of her lordis.

28 Thanne Jhesus answeringe seith to hir, O! thou womman, thi feith is grete; be it don to thee, as thou wolt. And hir dou3ter was heclid fro that hour.

29 And whenne Jhesus hadde passide thennes, he came bisidis the see of Galilee. And he steiynge in to an hyl, sat there.

30 And many cumpanyes camen niz to hym, hauynge with hem doumbe men

16 Then sayde Jesus, Are ye yett with outen vnderstondinge?

17 Perceave ye not, that whatsoever goeth in at the mouth, descendeth doune in to the bely, and ys cast out in to the draught?

18 Butt those thinges which procede out of the mought, come from the herte, and they dyffyle a man.

19 For out of the herte come evyll thoughtes, murder, breakyng of wedlocke, whordom, theefte, falce witnessberyng, blasphemy.

20 These are the thinges which defyle a man; but to eate with vnwesshen hondes, defyleth nott a man.

21 And Jesus went thence, and departed in to the costes of Tire and Sidon.

22 And beholde! a woman which was a Cananyte cam out of the same coostes, and cryed vnto him, saynge, Have mercy on me, Lorde, the sonne off Dauid; my doughter is pytiously vexed with a devyll.

23 And he gave her never a worde to answer. Then cam to him his disciples and besought him, saynge, Sende her away, for she foloeth vs cryinge.

24 He answered and sayde, I am not sent, but vnto the loost shepe of the housse of Israhel.

25 Then she cam, and worshypped him, saynge, Master, sucke me.

26 He answered and saide, It is not good to take the childrens breed, and to cast it to whelpes.

27 She answered and saide, It is truthe; neverthe lesse the whelppes eate of the crommes, which fall from there masters table.

28 Then Jesus answered and sayde vnto her, O! woman, greate ys thy fayth; be hit to the, even as thou desyrest. And her doughter was made whole even at that same tyme.

29 Then Jesus went awaye from thence, and cam nye vnto the see of Galyle. And went vppe in to a mountayne, and sat doune there.

30 And moche people cam vnto hym, havinge with them halt, blinde, doumbe,

healte and blinde, and wanhále, and manega óðre; and álédon to hys fótum, and he gehælde ða,

31 Swá ðæt ða mænegu wundredor geseonde dumbe sprecende, healte gan ende, blinde geseonde; and hig mā odon Israhela God.†

32 Dá cwæþ se Hælend, togædere geclypedum his leorning-cnihtum, Ðisse menegu ic gemiltsige, forðam hig þry dagas mid me wunodon, and hig nabbaþ hwæt hig eton; and ic hig nelle fastende forlætan, ðe læs hig on wege geteorian.

33 Dá cwædon hys leorning-cnihtas, Hwar nime we swá fela hláfa on ðis wéstene, ðæt we gefyllan swá mycele mænegu?

34 Dá cwæþ he, Hú fela hláfa hæbbe ge? Dá cwædon hig, Seofon, and feawa fixa.

35 And he bebead ða ðæt seo menegu sæte ofer ðære corþan.

36 And he nam ða ða seofon hláfas, and ða fixas, and bræc, and sealde hys leorning-cnihtum; and hig sealdon ðam folce.

37 And hig æton calle, and wæron gefyllede, and ðæt tolafe was of ðam gebrote, hig námon seofon wilian fulle.

38 Witodlice ða ðær æton wæron feower þúsend manna, bútan eildum and wifum.

39 And he forlet ða ða menegu, and eode on scyp, and com on ða endas Magedon.

CHAP. XVI.† 1 And ða genealæhton him to Farisei and Saducci and hýne costodon, and bædon ðæt he him sum tæcen of heofone ætywde.

2 Dá andswarode he him and cwæþ, On æfen ge cwedaþ, To morgen hyt byþ smylte weder, ðes heofon ys read;

3 And on morgen ge cwedaþ, To dæg

and crokid, feble and blynde, and many othir; and castiden hem down at his feet. And he helide hem,

31 So that the cumpanyes wondriden, seeynge doumbe men spekyng, and crokid goynge, blynd men seeynge; and thei magnyfieden God of Yrael.

32 Sothely Jhesus, his disciplis gedered to gider, seide, I haue rewthe of the cumpany of peple, for now the thridde day thei dwellen still with me, and thei han not thing whiche thei shulen ete; and Y wole nat leue hem fastynge, lest thei failen in the weye.

33 And the disciplis seyen to hym, Therefore wherof so many loouys to vs in desert, that we fulfille so grete a cumpanye of peple?

34 And Jhesus seith to hem, Hou many loouys han 3ee? And thei seiden, Seuene, and a few smalle fishis.

35 And he comaundide to the cumpany, that thei shulde sitt to the mete vpon the erthe.

36 And he takyng seuen looues, and fishis, and doynge thonkyngis, brak, and 3aue to his disciplis; and disciplis 3auen to the peple.

37 And alle eten, and weren fulfillid, and thei token that that was ouer of relyues, seuene lepis fulle.

38 Forsothe thei that eten weren foure thousand of men, with outen litil children and wemmen.

39 And, the cumpanye of peple laft, he styede vp in to a boot, and cam into the coostis of Magedan.

maymed, and other many; and cast them doune at Jesus fete. And he healed them,

31 In so moche that the people wondred, to se the domne speake, the maymed whole, the halt to go, and the blinde to se; and they glorified the God of Israhel.

32 Jhesus called his disciples to him, and saide, I have compassion on the people, because they have contynued with me now e iij dayes, and have nothing to eate; and I wyll not let them departe fastinge, leste they perisse in the waye.

33 And his disciples sayd vnto him, Whence shuld we get so moche breed in the wyldernes, as shulde suffyse so grete a multitude?

34 And Jesus sayde vnto them, Howe many loves have ye? And they seyde, Seven, and a feawe fysshes.

35 And he commaunded the people, to syt doune on the grounde.

36 And toke the seven loves, and the fysshes, and gave thankes, and brake them, and gave to hys disciples; and his disciples gave them to the people.

37 And they all ate, and were suffysed, and they toke vppe of the broken meate that was lefte, vij basketes full.

38 They that ate were iij M. men, besyde wemen and chylidren.

39 And he sent awaye the people, and toke shyppe, and cam in to the parties of Magdala.

CHAP. XVI. 1 And Pharisees and Saduceis temptynge him camen ni3 to hym, and preiden hym for to shewe to hem a tokene fro heuene.

2 And he answeyng seith to hem, The ceuenyng maad, 3e seien, It shal be cleer, for the heuene is lijk to reed;

3 And the morwe, To day tempest, for

CHAP. XVI. 1 Then cam to hym the Pharises with the Saduces also and dyd tempte hym, desyringe that he wold shewe them some signe from heven.

2 He answered and sayde vnto them, Att even, ye saye, We shall have fayre wedder, and that because the skye ys reed;

3 In the morninge ye saye, To daye

hyt byþ hreoh weder, ðeos lyft scīp unwederlice. Nū cunne ge tocnāwan heofones hīw, witodlice ge ne māgon witan ðæra tida tæcnu.

4 Seo yfele encoryss and unryht-hæm-ende tæcen sēcþ ; and hyre ne byþ gescald, búton Ionas tæcen, ðæs witegan. And, him forlætenum, he fērde.

5 And ðā his leorning-cnihtas comon ofer ðone mūþan, hig forgéton ðæt hig hláfas námon.

6 And ðā sæde he, Gýmaþ, and warniaþ fram ðam beorman Fariseorum and Saduceorum.

7 Ðā þohton hig betwux him, and cwædon, Námon we hláfas mid us ?

8 Ðā se Hælend wiste hyra gefancas, he cwæþ to him, Hwæt þence ge betwux eow lytles geleafan, ðæt ge hláfas nabbaþ ?

9 Ne understande ge gyt, ne ge ne gefenceaþ ðæra fif hláfa and fif þúsend manna, and hū fela wyligena ge námon ?

10 Ne ðæra seofon hláfa and feower þúsend manna, and hū fela wyligena ge námon ?

11 Hwi ne ongyte ge gyt, ðæt ic ne sæde be hláfe, Warniaþ fram ðam beorman Fariseorum and Saduceorum ?

12 Ðā ongéton hig, ðæt he ne sæde, warniaþ fram hláfa beorman, ac fram lare Fariseorum and Saduceorum.†

13 Witodlice ðā com se Hælend on ða dælas Cesareæ Philippi, and áhsode hys leorning-cnihtas, Hwæne secgeaþ menn ðæt sý mannes sunu ?

14 Ðā cwædon hig, Sume Iohannem ðone Fulluhtere ; sume Heliam ; sume Hieremiam, oððe án ðæra witegena.†

15 Ðā sæde he, Hwæt secge ge ðæt ic si ?

16 Ðā andswarode him Petrus, Ðú eart ðæs lyfigendes Godes sunu.

17 Ðā andswarode him se Hælend,

heuen shyneth heuy.† Therefore 3e han knowe to deme wisely the face of heuen, but 3e mowen not wite the tokenys of tymes.

4 The yuel generacioun and avowtrer sekith a tokne; and a tokene shal nat be 3ouen to it, no but the tokne of Jonas, the prophete. And, hem forsaken, he wente away.

5 And whenne his disciplis camen ouer the see, thei for3aten for to take loouys.

6 The whiche seide to hem, Beholde 3e, and beth war of the sourdow3 of Pharisees and Saducees.

7 And thei thou3ten amonge hem, seiynge, For we han nat taken loouys.

8 Forsothe Jhesus witynge seide to hem, What thenken 3e amonge 3ou of litil feith, for 3e han nat loouys?

9 3it 3e vndirstonden nat, nether han mynde of fyue loouys in to fyue thousand of men, and hou many cofyns 3e token?

10 Trewly nether of seuen loouys in to four thousand of men, and hou many lepis 3ee token?

11 Whi vndirstonden 3e nat, for I seide nat to 3ou of breed, Be 3e war of sourdow3 of Pharisees and of Saducees?

12 Thanne thei vnderstoden, that he seide nat to be war of sourdow3 of loouys, bote of the techyng of Pharisees and Saducees.

13 Sothely Jhesus came in to the parties of Cesarie of Philip, and axide his disciplis, seiynge, Whom seyn men to ben mannes sone?

14 And thei seiden, Summe Joon Baptist; other forsothe Hely; but other Jeremye, or oon of the prophetis.

15 Jhesus seith to hem, Sothely whom seien 3e me to be?

16 Symon Petre answeyng seide, Thou art Crist, the sone of God luyng.

17 Forsothe Jhesus answeyng seide

shalbe foule wedder, and that because the skye ys troubbelous and reed. O ye ypocrytes, ye can discerne the fassion of the skye, and can ye not discerne the sygnes of the tymes?

4 The frowarde nacion and advoutrous seketh a sygne; there shall nonother sygne be geven vnto them, but the sygne off the prophet Jonas. So lefte he them, and departed.

5 And when his disciples were come to the other side of the water, they had forgotten to take breed with them.

6 Then Jesus sayd vnto them, Take hede, and beware of the leuen of the Pharises and of the Saduces.

7 They thought a monge them selves, sayinge, We have brought no breed with vs.

8 When Jesus vnderstode that, he sayd vnto them, O ye of lytell fayth, why are youre mindes cumbred because ye have brought no breed?

9 Do ye not yet perceave, nether remember those v lovesse when there were v M. men, and howe many baskettes toke ye vp?

10 Nether the vij loves when there were iv M. and howe many baskettes toke ye vppe?

11 Why perceave ye not then, that Y spake not vnto you of breed when I sayde, Beware off the leuen of the Pharises and of the Saduces?

12 Then vnderstode they, howe that he bad not them beware of the leuen of breed, butt of the doctryne of the Pharises and of the Saduces.

13 When Jesus cam in to the coostes of the cite which is called Cesarea Philippi, he axed hys disciples, sayinge, Whom do men saye that I the somme of man am?

14 They saide, Some saye that thou arte Jhon Baptist; some Helyas; some Jeremias, or won of the prophetes.

15 He seyde vnto them, But whom saye ye that I am?

16 Symon Peter answered and sayde, Thou arte Crist, the sonne of the luyng God.

17 And Jesus answered and sayde to

Eadig eart dū, Simon culfran bearn ;
fordam hit dē ne onwreah flæsc ne blōd,
ac min fæder dē on heofenum ys.

18 And ic secge dē, dæt dū eart Petrus,
and ofer ðisne stān ic timbrige mine
cyricean, and helle gatu ne māgon ongēn
ða.

19 And dē ic sylle heofona rices cægia ;
and swā hwæt swā dū ofer eorþan ge-
bindst, dæt byþ on heofonum gebūnden ;
and swā hwæt swā dū unbindst ofer
eorþan, dæt byþ unbūnden on heofonum.

20 Ðá bebead se Hælend hys leorning-
cnihtum, dæt hig nānum menn ne sædon,
dæt he wære Hælend Crist.

21 Syddan he ongan swütelian hys
leorning-cnihtum, dæt he wolde faran to
Hierusalem, and fela þinga þolian fram
yl drum, and bōcerum, and ealdor-man-
num ðæra sacerda ; and beon ofslegen,
and dý þryddan dæge árisan.

22 And ðá genam Petrus hyne on-sun-
dron, and cwæþ to him, Ðrihten, ne
gewurða dæt.

23 Ðá beseah he hyne, and cwæþ to
Petre, Gang bæstan me, Satanas ; wider-
ræde dū eart me ; forðam dū nāst ða
þing dē synd Godes, ac ða dē synt
manna.†

24 Ðá sæde se Hælend hys leorning-
cnihtum, Gyf hwá wylle fyligean me,
widsace hyne sylfne, and nyme hys rōde,
and me fylige ;

25 Sōþlice se dē wyle hys sáwle hāle
gedón, he hig forspilþ ; and se dē wyle
hig for me forspyllan, se hig fint.

26 Hwæt fremað ænegum menn, ðeah
he ealne middan-eard gestryne, gyf he
hys sáwle forwyrd þolap ? oððe hwyle
gewrixl sylþ se mann for hys sáwle ?

27 Witodlice mannes sunu ys to cum-
enne on hys fæder wuldre, mid hys
englum, and ðonne ágylt æghwylcum be
hys ágenum weorce.†

28 Sōþlice ic secge eow, sume synt hér
standende, dē deap ne onbyrigeap, ær

to hym, Blessid art thou, Symon Bariona;† for flesh and blood shewide nat to thee, but my fadir that is in heuenes.

18 And Y seye to thee, for thou art Petre, and vpon this stoon I shal bilde my churche, and the 3atis of helle shulen nat han mist† azeins it.

19 And to thee I shal 3eue the keies of the kyngdam of heuenes; and what euer thou shalt bynde vpon erthe, shal be bounden and in heuenes; and what euer thou shalt vnbynde vpon erthe, shal be vnbounden and in heuenes.

20 Thanne he comaundide to his disciplis, that thei shulden seie to no man, that he was Crist.

21 Fro that tyme Jhesus bygan for to shewe to his disciplis, that it byhouith hym to go to Jerusalem, and suffre many thingus of the eldris, and scribis, and princis of prestis; and be sleyn, and the thridde day ryse vp azein.

22 And Petre, takynge hym to, began for to blame hym, seyinge, Fer be it fro thee, Lord; this thing shal not be to thee.

23 The whiche, turnyd, seide to Petre, Sathanas, go after me; thou art selaundre to me; for thou sauerist nat† tho thingis that ben of God, but tho thingis that ben of men.

24 Thanne Jhesus seide to his disciplis, 3if eny man wole cume after me, denye he hym self, and take his crosse, and sue me;

25 For he that wole make his soule saaf,† shal lese it; forsothe he that shal lese his soule† for me, shal fynde it.

26 Sothely what profitith it to a man, 3if he wyne al the world, trewly he suffre peyrynge of his soule? or what chaungynge shal a man 3eue for his soule?

27 For mannes sone is to come in glorie of his fadir, with his angelis, and thanne he shal 3elde to euery man aftir his workis.

28 Treuly I seie to 3ou, there ben summe of men stondynge heer, the

him, Happy arte thou, Simon the sonne of Jonas; for fleshe and bloud have nott opened vnto the that, butt my father which is in heven.

18 And I saye also vnto the, that thou arte Peter, and apon this roocke I wyll bylde my congregacion, and the gates off hell shall nott preuayle a geynst it.

19 And I wyll geve vnto the the keyes of the kyngdom of heven; and whatsoever thou byndest vpon erth, yt shall be bounde in heven; and whatsoever thou lowsest on erthe, yt shalbe lowsed in heven.

20 Then he charged his disciples, that they shulde tell no man, that he was Jesus Christ.

21 From that tyme forth Jesus began to shewe vnto hys disciples, howe that he must go vnto Jerusalem, and suffer many thinges of the seniores, and of the hie prestes, and of the scribes; and must be killed, and ryse agayne the thirde daye.

22 Peter toke him a side, and began to rebuke hym, sayinge, Master, faver thy sylfe; this shall not come vnto the.

23 Then tourned he aboute, and sayde vnto Peter, Go after me, Satan; thou offendest me; because thou perceavest nott godly thynges, but worldly thinges.

24 Jesus then sayde to hys disciples, Yf eny man wyll folowe me, leet hym forsayke hym sylfe, and take hys crosse, and folowe me;

25 For who soever wyll save hys lyfe, shall loose yt; and whosoever shall loose hys lyfe for my sake, shall fynde yt.

26 Whatt shall hit proffet a man, yf he shulde wyn all the whoole worlde. so he loose hys owne soule? or els what shall a man geve to redeme hys soule agayne with all?

27 For the sonne off man shall come in the glory of hys father, with hys angels, and then shall he rewarde every man accordinge to hys dedes.

28 Verely I saye vnto you, some there be a monge them that here stonde,

hig geseon mannes sunu cumendne on
hys fæder rice.

CHAP. XVII. 1 And æfter six dagum
nam se Hælend Petrum, and Iacobum,
and Iohannem, hys bróðor, and lædde
hig on-sundron on ænne heahne munt,

2 And he wæs gehiwod beforan him.
And his ansýn scean swá swá sunne ;
and hys reaf wæron swá hwite swá
snáw.

3 And efne ! dá ætýwde Moyses and
Helias, mid him sprecende.

4 Dá cwæp Petrus to him, Drihten, gól
ys us hér to beonne. Gyf ðú wylt, uton
wyrcean hér þreo eardung-stówa ; ðó
áne, Moyse áne, and Helie áne.

5 Him dá gyt sprecendum, and sóþlice !
ðá beorht wolen hig oferscean ; and dá
efne ! com stefn of ðam wolcne, and cwæp,
Hér ys mín leofa sunu, on ðam me wel-
gelicap ; gehýrap hyne.

6 And dá hig ðis gehýrdon hys leorn-
ing-enihtas, hig feollon on hyra ansýne,
and hym swýðe ondrédon.

7 He genealæhte dá, and hig æt-hrán,
and him to cwæp, Árisap, and ne on-
dræðap eow.

8 Dá hig hyra eagan upp-áhófon, ne
gesáwon hig nænne, búton ðone Hælend
sylfne.

9 And dá hig of ðam munte eodon, se
Hælend hym bebed, and ðus cwæp,
Nánum menn ne secgean ge ðis, ær
mannes sunu of deape árise.†

10 And dá áxodon hys leorning-enihtas
hyne, Hwæt secgeap ða bóceras, ðæt ge-
byrige ærest cuman Heliam ?

11 Dá andswarode he hym, Witodlice
Helias ys toward, and he ge-edniwap
ealle þing.

12 Sóþlice ic eow secge, ðæt Helias
com, and hig hyne ne gecneowon, ac hig
dydon ymbe hyne, swá hwæt swá hig
woldon ; and swá ys mannes sunu eac
fram him to þrówigenne.

whiche shul nat taaste deeth, til thei seen mannys sone cummynge in his kyngdom.

whych shall nott taste of deeth, tyll they shall have sene the sonne of man come in hys kyngdome.

CHAP. XVII. 1 And after sexe dayes Jhesus toke Petre, and Jamys, and Joon, his brother, and ledde hem asydis in to an hiz hill,

2 And was transfigured[†] bifore hem. And his face schoon as the sunne; forsothe his clothis were maad white as snow.

3 And lo! Moyses and Helye apperiden to hem, spekyng with hym.

4 Sothely Petre answeyng seid to Jhesu, Lord, it is good vs to be here. 3if thou wolt, make we here three tabernacles; to thee oon, to Moyses oon, and oon to Helie.

5 3it hym spekyng, loo! a lizty cloude shadewid hem; and loo! a vois of the cloude, seyinge, This is my derworth sone, in whom I haue wel pleside to me; heere 3e hym.

6 And the disciplis, heeryng, fellen down in to her facis, and dredden gretely.

7 And Jhesus came niz, and touchide hem, and seide to hem, Ris vp, nyl 3e dreede.

8 Forsothe thei, rysyng vp her eizen, sawen no man, no but Jhesus aloon.

9 And, hem cummyng down fro the mounteyn, Jhesus comaundide hem, seyinge, Saie 3e to no man the visioun, til mannes sone ryse a3ein fro dead.

10 And his disciplis axiden hym, seyinge, What therefore seyn scribis, that it behoueth Hely first come?

11 And he answeyng seith to hem, Forsothe Hely is to come, and he shal restore alle thingis.

12 Treuly Y seye to 3ou, that Hely is now comen, and thei knewen hym nat, but thei diden in hym, what euere thingis thei wolden; so and mannys sone is to suffre of hem.

CHAP. XVII. 1 And affer vj dayes Jhesus toke Peter, and James, and Jhon, hys brother, and brought them vppe into an hye mountayne out of the waye,

2 And was transfigured before them. And hys face dyd shyne as the sun; and hys clothes were as whyte as the light.

3 And beholde! there appered vnto them Moses and Helyas, talkinge with him.

4 Then answered Peter and sayde to Jesus, Master, here is good beinge for vs. Yff thou wylt, leet vs make here iij tabernacles; won for the, and won for Moses, and won for Helyas.

5 Whyll he yet spake, beholde! a bright cloude shadowed them; and lo! a voice out of the cloude sayde, This is my deare sonne, in whon I delite; heare hym.

6 And when the disciples herde that, they fell flatt on there faces, and were soore afrayed.

7 And Jesus cam, and touched them, and sayde, Aryse, and be not a fraycd.

8 Then lyfte they vppe their eyes, and sawe no man, but Jesus only.

9 And as they cam doune from the mountayne, he charged them, sayinge, Se that ye shewe thys vysion to no man, tyll the sonne of man be rysen ageyne from deeth.

10 And hys disciples axed off him, sayinge, Why then saye the scribes, that Helias muste fyrst come?

11 Jesus answered and sayd vnto them, Helias shall fyrst come, and restore all thynges.

12 And I saye vnto you, that Helias ys come alreedy, and they knewe hym nott, butt have done vnto him, whatsoever they lusted; in lyke wyse shall also the sonne of man suffre of them.

13 Ðá ongēton hys leorning-cnihtas, ðæt he hyt sǣde be Iohanne ðam Full-uhtere.†

14 And ðá he com to ðære menegu, him to genealǣhte sum mann, gebígedum cneowum tofóran him, and cwæp,

15 Drihten, gemiltsa minum suna, forðam ðe he ys fylle-seoc, and yfel þolaþ, oft he fylþ on fýr, and gelómlice on wæter.

16 And ic brohte hyne to ðinum leorning-cnihtum, and hig ne mihton hyne gehǣlan.

17 Ðá andswarode he him, Ealá ge ungeleaffulle and þwyre cneores; hú lange beo ic mid eow? hú lange forbere ic eow? Bringað hyne to me hider.

18 And ðá þreade se Hǣlend hyne, and se deofol hyne forlét; and se cnapa wæs of ðære tide gehǣled.

19 Ðá genealǣhton hys leorning-cnihtas him to, and him to cwædon diglice, Hwi ne myhte we hyne út-ádrifan?

20 Ðá cwæp he, For hyra ungeleaffulnesse. Sôþlice on eornost ic eow seege, gyf ge hæfdon geleafan, swá senepes corn, and ge cwædon to ðissum múnste. Far heonone, ðonne fērde he; and eow ne byþ ænig þing unmihtelic;

21 Sôþlice ðis cynn ne byþ út-ádryfen, búton þurh gebed and fæsten.

22 Ðá hig wunedon on Galilea, ðá cwæp se Hǣlend, Mannes sunu ys to sylenne ou manna handa;

23 And hig ofsleaþ hyne, and he árist on ðam þridan dæge. Ðá wurdon hig þearle ge-unrôtsode.

24 And ðá he com to Cafarnaum, ðá genealǣhton to Petre, ða ðæt gafol námon, and ðus cwædon, Eower lárceow ne gylt he gafol?

25 Ðá cwæp he, Gyse he déþ. And ðá he com into ðam húse, ðá cwæp se Hǣlend, Hwæt þineþ dé, Symon? Æt hwam nimað cyningas gafol oððe toll? of hyra bearnum, hwæðer ðe of fremedum?

26 Ðá cwæp he, Of fremedum. Ðá

13 Thanne disciplis vndirstoden, that of Joon Baptist he hadde seid to hem.

14 And whanne he cam to the cumpanye of peple, a man cam to hym, foldid on knees byfore hym, seyng,

15 Lord, haue mercy on my sone; for he is lunatyke, and suffriþ yuel, for why oft tymys he fallith in to the fjr, and oft tymys in to water.

16 And I offrīde hym to thi disciplis, and thei myzten nat hele hym.

17 Jhesus answeyng seith, A! thou generacioun vnbyleeful,[†] and weiward; hou longe shal I be with 3ou? hou longe shal I suffre 3ou? Brynge 3ee hym hidir to me.

18 And Jhesus blamyde hym, and the deuel wente out fro hym; and the child is helid fro that houre.

19 Thanne disciplis camen niȝ to Jhesu priuily, and seiden to hym, Whi miȝte nat we casten hym out?

20 Jhesus seith to hem, For 3oure vnbyleue. Treuly I seie to 3ou, 3if 3e shulen haue feith, as a corn of seneuey, 3e shulen seie to this hill, Passe thou hennus, and it shal passe; and no thing shal be impossible to 3ou;

21 Forsothe this kynde is nat cast out, no but by preyinge and fastyng.

22 Treuly, hem lyuyng togidre in Galilee, Jhesus seide to hem, Mannes sone is to be bitraied in to the hondis of men;

23 And thei shulen slea hym, and the thridde day he shal ryse aȝein. And thei ben maad ful sory.

24 And whanne he came to Capharnaum, thei that token tribut, camen to Petre, and seiden to hym, 3oure maister payeth nat tribute?

25 And he seith, 3he. And whenne he had entrid in to an house, Jhesus came bīfore hym, seyng, Symount, what semeth to thee? Of whiche taken the kyngis of erthe tribut?[†] of her *owne* sonys, ether of alyenys?[†]

26 And he seide, Of other mennus

13 Then hys disciples perceaved, that he spake vnto them of Jhon Baptist.

14 And when they were come to the people, ther cam to hym a certayne man, and kneled doune to hym, sayng,

15 Master, haue mercy on my sonne; ffor he is franticke, and ys sore vexed, and oft tymes falleth into the fyre, and oft into the water.

16 And I brought him to thy disciples, and they coulede not heale him.

17 Jesus answered and sayde, O! generacion faythles, and croked; howe longe shall I be with you? howe longe shall Y suffre you? Bryng him hidder to me.

18 And Jhesus rebuked the devyll, and he cam out; and the child was healed even that same houre.

19 Then came hys disciples secretly, and sayde, Why could not we cast him out?

20 Jesus sayd vnto them, Because off youre vnbelife. For I saye veryly vnto you, yff ye had faythe, as a grayne off musterd seed, ye shuld saye vnto this mountayne, Remeve hence to yonder place, and he shulde remeve; nether shuld eny thyng be vnpossyble for you to do;

21 But this kynde goeth not oute, butt by pryer and fastyng.

22 Whill they passed the tyme in Galile, Jesus sayde vnto them, The sonne off man shalbe betrayed into the hondes off men;

23 And they shall kill hym, and the thyrd daye he shall ryse agayne. And they sorowed greatly.

24 When they were come to Capernaum, they that were wont to gadre poll money, cam to Peter, and sayde, Doth youre master paye tribute?

25 He sayd, Ye. And when he was come into the housse, Jesus spake fyrst to hym, sayng, What thynkest thou Simon? Of whome do the kynges off the erth take tribute, or poll money? of their chyldren, or of straungers?

26 Peter sayde vnto hyme, Of straungers.

cwæp he, Eornostlice ða bearn synt frige.

27 Deah-hwædere ðæt we hi ne geunrôtsigeon, gang to ðære sæ, and wurp ðinne angel út, and nim ðone ærestan fisc; and, hys mûp ge-opena, ðú fintst ænne wecg on him; nim ðone, and syle for me and for ðé.

CHAP. XVIII.† 1 On ðære tide ge-nealæhton hys leorning-cnihtas to ðam Hælende, and cwædon, Hwá, wénst ðú, ys yldra on heofena rice?

2 And ðá clypode se Hælend ænne lytling, and gesette on hyra midlen;

3 And cwæp, Sôþlice ic secge eow, búton ge beon gecyrrede, and gewordene swá swá lytlingas, ne gá ge on heofena rice.

4 Swá hwyle swá hyne ge-eaðmêt swá ðes lytling, se ys mára on heofena rice.

5 And swá hwyle swá ánne ðilicne lytling on minum naman onfehþ, se onfehþ me.

6 Sôþlice se ðe beswicþ ænne of ðyssum lytlingum, ðe on me gelyfaþ, betere him ys ðæt án cwyrn-stáu si to hys swyran gecnytt, and si besenced on sæs grúnd.

7 Wá ðysum middan-gearde, þurh swicdómas; neod ys, ðæt swýcdómas cumon; ðeah-hwædere wá ðam menn ðe swýcdóm þurh hyne cymþ.

8 Gyf ðin hand odðe ðin fót ðé swicaþ, ácorf hyne of, and áwurp fram ðé. Betere ðé ys ðæt ðú gá wanhál, odðe healt, to life, ðonne ðú hæbbe twá handa and twegen fét and sý on éce fýr ásend.

9 And gyf ðin eage ðé swicaþ, áhola hyt út, and áwurp hyt fram ðé. Betere ðé ys mid ánum eage on life to gánne, ðonne ðú si mid twám ásend on helle fýr.

sonys. Jhesus seide to hym, Therefore sonys ben free.

27 Forsothe that we sclandre nat hem, go thou to the see, and sende an hoke, and take the ilke fishe that first cummeth vp; and, his mouth openyd, thou shalt fynde stater;† thou takyng it, 3eue to hem for me and for thee.

CHAP. XVIII. 1 In that hour the disciplis camen niȝ to Jhesus, seiynge, Who, gessist thou, is more in the kyngdam of heuenes?

2 And Jhesus, clepyng to a litil child, putte hym in the mydil of hem;

3 And seide, I seie trewthe to ȝou, no but ȝif ȝe shulen be turnyd, and maad as litil children, ȝe shulen nat entren in to the kyngdam of heuenes.

4 Therefore who euere shal meeke hym as this litil child, he is more in the kyngdam of heuenes.

5 And he that resecyueth oon siche litil in my name, resecyueth me.

6 Forsothe who shal sclandre oon of these smale leste, that byleueen in me, it spedith to hym that a myln stoon of assis be hanged in his necke, and be drenchid in to the depnesse of the see.

7 Woo to the world, for sclandris; treuly it is neede, that sclandris come; netheles woo to the ilk man by whom a sclandre cometh.

8 Forsothe ȝif thin hond or thi foot sclandre thee, kitt it of, and kast away fro thee. It is good to thee to entre in to lyf feble, other coked, than hauynge two hondis or two feet to be sent in to euerlastynge fiȝr.

9 And ȝif thin eize sclandre thee, pulle it out, and cast away fro thee. It is good to thee with oon eize to entre in to lyf, than hauynge two eizen to be sente in to fiȝr of helle.

Then sayd Jhesus vnto hym agane, Then are the chyldren fre.

27 Neverthelesse lest we shulde offende them, goo to the see, and cast in thyne angle, and take the fysshe that fyrst cometh vp; and, when thou hast opened his mouthe, thou shalt fynde a pece of twelve pens; that take and paye for me and the.

CHAP. XVIII. 1 The same tyme the disciples cam vnto Jhesus, sayng, Who is the greatest in the kyngdom off heven?

2 Jhesus called a chylde vnto hym, and set hym in the middes of them;

3 And sayd, Verely I say vnto you, except ye tourne, and become as children, ye cannot enter into the kyngdom off heven.

4 Whosoever therefore shall submit him silfe as this chylde, he is the greatest in the kyngdom of heven.

5 And whosoever receaveth suche a chylde in my name, receaveth me.

6 But whosoever offend won of these lytell wons, which beleve in me, yt were better for hym that a millstone were hanged aboute his necke, and that he were drowned in the depth of the see.

7 Wo be vnto the world, because of evyll occasions; hit is necessary, that evyll occasions be geven; neverthelesse woo be to that man by whom evyll occasion commeth.

8 Wherefore yf thy honde or thy fote geve the an occasion of evyll, cut hym of, and cast hym from the. Hit is better for the to enter into lyfe halt, or maymed, rather then thou shuldeste hauynge two hondes or two fete be cast into everlastyng fyre.

9 And yf also thyne eye offende the, plucke him oute, and caste hym from the. It is better for the to enter into lyfe with one eye, then hauyng two eyes to be cast into hell fyre.

10 Warniaþ, ðæt ge ne oferhogian ænne of ðysum lytlingum ðe gelyfaþ on me.† .

11 Sôþlice mannes sunu com to gehælanne ðæt forwearþ.

12 Hwæt ys eow gepuht? Gyf hwyle mann hæfþ hund sceapa, and him losaþ ân of ðam, hû ne forlæt he ða nigon and hund nigontig on ðam mûntum, and gæþ and sêcþ ðæt ân ðe forwearþ?

13 And gyf hyt gelimþþ ðæt he hyt fint, sôþlice ic eow secge, ðæt he swýdor geblissaþ for ðam ânnum ðonne ofer ða nigon and hund nigontig ðe nâ ne losedon.

14 Swá nys willa befóran eowrum fæder ðe on heofenum ys, ðæt ân forwurde of ðisum lytlingum.†

15 Sôþlice gyf ðin bróðor syngaþ wið ðé, gá, and stýr him, betwux ðé and him sylfum; gyf he ðé gehýrþ, dú gestapelast ðinne bróðor.

16 Gyf he ðe ne gehýrþ, nim ðonne gyt ænne odde twegen to ðé, ðæt ælc word stande on twegra odde þreora gewittnyse.

17 Gyf he hig ne gehýrþ, sæge hyt geferrædene. Gyf he hig ne gehýrþ, sí he ðé swá swá hæðen and mánfull.

18 Sôþlice ic secge eow, swá hwylce swá ge gebindaþ ofer eorþan, ða beoþ gebúndene on heofonum; and swá hwylce swá ge ofer eorþan unbindaþ, ða beoþ on heofonum unbúndene.

19 Est ic eow secge, gyf twegen of eow gepwæriaþ ofer eorþan, be ælcum þinge ðe hig biddaþ, hit gewurþ him of mínum fæder ðe on heofonum ys.

20 Dær twegen odde þrý synt on mínum naman gegaderode, ðær ic com on hyra midlene.

21 Dá genealæhte Petrus to him, and cwaþ, Drihten, gyf mín bróðor syngaþ wið me, mót ic him forgyfan? Oð seofon sidas?

10 Se 3e, that 3e dispise nat oon of these litile. Trewly I seie to 3ou, that the angelis of hem in heuenes seen euermore the face of my fadir that is in heuenes.

11 Forsothe mannys sone came for to saue that thing that perishide.

12 What semeth to 3ou? 3if ther weren to summan an hundrid sheep, and oon of hem shall erre, wher he shal nat leue nynty and nyne in desert, and shal go for to seeke that that erride?

13 And if it befalle that he fynde it, trewly I seie to 3ou, for he shal ioye theron more than of nynty and nyne that erriden nat.

14 So it is nat will before youre fadir that is in heuenes, that oon of these litil perishe.

15 Forsoth 3if thi brother shal synne in thee, go thou, and reprove hym,[†] bitwixe thee and hym aloone; 3if he shal heere thee, thou hast wonnen thi brother.

16 Trewly 3if he shal nat heere thee, take with thee oon or two, that euery word stonde in the mouthe of two or three witnessis.

17 That 3if he shal nat heere hem, seie thou to the chirche. Forsothe 3if he shal not heere the chirche, be hec to thee as an hethen and a puplicane.

18 I seie to 3ou trewli, what euere thingis 3ee shulen bynde vpon erthe, tho shulen be bounden and in heuenes; and what euere thingis 3ee shulen vnbynde vpon erthe, tho shulen be vnbounden and in heuenes.

19 Eftsoone I seie to 3ou, that 3if two of 3ou shulen consente on the erthe, of euery thinge whateuer thei shulen axe, it shal be don to hem of my fadir that is in heuenes.

20 For where two or three shulen be gedrid in my name, ther I am in the midil of hem.

21 Thanne Petre, cummynge ni3 to hym, seide, Lord, hou ofte shal my brother synne in me, and I shal for3eue hym? Whether to seuen tymes?

10 Se, that ye despise not won of these litell wons. For I saye vnto you, thatt in heven their angels behold the face of my fader which ys in heven.

11 Ye and the sonne of man is come to save that which is lost.

12 How thynke ye? Yf a man had an hondred shepe, and one of them shuld goo astray, will he not leve nynty and nyne in the mountains, and go and seke that won which is gone astray?

13 If it happen that he fynd him, veryly I say vnto you, he reioyseth more of that shepe then of the nynty and nyne which went not astray.

14 Even so hit is nott the wyll of youre father in heuen, that won off this lytell wons shulde perishe.

15 Moreover yf thy brother trespas ayenst the, go, and tell hym his faute, betwene hym and the alone; yf he heare the, thou hast wone thy brother.

16 But yf he heare the not, then take with the won or two, that in the mouth of two or thre witnesses all sainges maye stonde.

17 Yf he heare not them, tell hit vnto the congregacion. Yf he heare not the congregacion, take him as an hethen man and as a publican.

18 Verely I say vnto you, whatsoever ye bynde on erth, shalbe bounde in heven; and whatsoever ye lose on erth, shalbe losed in heven.

19 Agayn I say vnto you, that if two off you shall agre in erth, in eny maner thinge whatsoever they shall desyre, hit shalbe geven them of my fadir which is in heven.

20 For where two or thre are gadered togedder in my name, there am I in the myddes off them.

21 Then cam Petes to hym, and sayde, Master, howe ofte shall my brother trespas ageynst me, and I shall foryeve hym? Shall I foryeve hym seven tymes?

22 Ðá cwæp se Hælend, Ne seege ic ðé, oð seofon síðas ; ac oð seofon hund seofontigon sídon. †

23 Fordam ys heofena rice anlic ðam cyninge, ðe hys þeowas gerádegode.

24 And ðá he ðæt gerád sette, him wæs án broht, se him sceolde tyn þúsend púnda.

25 And ðá he næfde hwanon he hyt águlde, hyne hêt hys hláford gesyllan, and hys wif, and hys cild, and eall ðæt he áhte.

26 Ðá ástrehte se þeow hyne, and cwæp, Hláford, gehafa geþyld on me, and ic hyt ðé eall ágyld.

27 Ðá gemiltsode se hláford him, and forgeaf him ðone gylt.

28 Ðá se þeowa út-eode, he gemétte hys efen-þeowan, se him sceolde án hund penega ; and he nam hyne ðá, and forbrysmede hyne, and cwæp, Ágyf ðæt ðú me scealt.

29 And ðá ástrehte hys efen-þeowa hyne and bæd hyne, and ðus cwæp, Geþyldega, and ic hyt ðé eall ágyfe.

30 He ðá nolde ; ac fêrde, and wearp hyne on cweartern, oð ðæt he him eall ágefe.

31 Ðá gesáwon hys efen-þeowas ðæt, ðá wurdon hig swýðe ge-unrótsode. And comon, and sædon hyra hláforde ealle ða ðæde.

32 Ðá clypode hys hláford hyne, and cwæp to him, Ealá ðú lypra þeowa, eallne ðinne gylt ic ðé forgeaf, fordam ðe ðú me bæde.

33 Hú ne gebyrede ðé gemiltsian ðinum efen-þeowan, swá swa ic ðé gemiltsode ?

34 Ðá wæs se hláford yrre, and sealde hyne ðam witnerum, oð ðæt he eall águlde.

35 Swá ðép min se heofonica fæder, gyf ge of eowrum heortum eowrum bróðrum ne forgyfap.

22 Jhesus seith to hym, I seie nat to thee, til seuen sithis; but to seuenty sythis seuene sithis.

23 Therefore the kyngdom of heuenes is likened to a man kyng, that wolde putte resoun with his seruauntis.

24 And whanne he began for to putte resoun, oon was offrid to hym, that ow3te to hym ten thousand talentis.

25 Trewly whanne he hadde nat wherof to 3elde, his lord comaundide hym to be sold, and his wif, and sonys, and alle thingis that he hadde, and to be payed.

26 Forsothe the ilk seruaunt, fallynge doun, preide hym, seyng, Haue pacience in me, and alle thingis I shal 3elde to thee.

27 Sothely the lord of that seruaunt hauynge mercy, leete hym,[†] and for3aue to hym the dette.

28 Trewly thilk seruaunt gon out, fonde oon of his euen seruauntis, that ou3te hym an hundrid pens; and he, holdynge hym, stranglide hym, seyng, 3eld that thou owist.

29 And his euen seruaunt preiede hym, seyng, Haue pacience in me, and alle thingis I shal quyte to thee.

30 Forsothe he wolde nat; but wente, and sent hym in to pryson, til that he paide al the dette.

31 Sothely his euen seruauntis, seeynge the thingis that weren don, gretely hadden sorowe. And thei camen, and tolden to her lord alle the thingis that weren don.

32 Thanne his lord clepide hym, and seide to hym, Weyward seruaunt, I for3af to thee al the dette, for thou preidist me.

33 Therefore wher it behouede nat and thee to haue mercy on thi euen seruaunt, as I hadde mercy of thee?

34 And his lord wroth, tok hym to tormenturs, til that he paide al the dette.

35 So and my fadir of heuen shal do to 3ou, 3if 3e for3eue nat euery man to his brother, of 3oure hertis.

22 Jesus sayd vnto hym, I saye nott vnto the, seven tymes; but seventy tymes seven tymes.

23 Therefore is the kyngdom off heven lykened vnto a certayne kyng, which wolde take a countes of his seruautes.

24 And when he had begune to reken, won was browghte vnto hym, whiche ought hym ten thousande talenttes.

25 But when he had nought to paye, the lord commaunded him to be solde, and his wyfe, and his children, and all that he had, and payment to be made.

26 The seruaunt fell doune, and besought hym, sainge, Syr, yeve me respyte, and I vyll paye hit every whit.

27 Then had the lorde pitie on the seruaunt, and lowsed hym, and forgave hym the dett.

28 The same seruaunt went out, and founde wone off his felowes, which ought hym an hundred pence; and leyd hondes on hym, and toke hym by the throote, sainge, Paye that thou owest.

29 And his felowe fell doune and besought hym, saynge, Have pacience with me, and I wyll paye the all.

30 And he wolde not; but went, and cast hym into preson, tyll he shulde paye the dett.

31 When his other felowes sawe what was done, they were very sory. And cam, and tolde vnto there lorde all that had happened.

32 Then the lorde called him, and sayde vnto hym, O evyll seruaunt, Y forgave the all that dett, because thou praydest me.

33 Was it not mete also that thou shuldest have had compassion on thy folow, even as Y had pitie on the?

34 And his lorde was wrooth, and delyvered hym to the ioylers, tyll he shulde paye all that was due to hym.

35 So lyke wyse shall youre hevenly father do vnto you, yf ye wyll not forgeve with youre herttes, eache won to his brother there treaspases.

CHAP. XIX. 1 And *ðá se Hælend* ge-endode *ðás spræca*; he *férde fram Galilea*, and com on *Iudeisce endas* begeondan *Iordanen*.

2 And hym fyligdon mycele *mænegu*, and he hig gehælde *ðær*.

3 *Ðá genealæhton* him to *Farisæi*, hýne costnigende, and cwædon, *Is alyfed ænegum menn hys wif to forlætene*, for ænegum þinge?

4 *Ða andswarode* he him, *Ne rædde ge, se ðe on fruman worhte*, he worhte wæp-mann and wif-mann?

5 And cwæp, *Fordam se mann forlætt* fæder and módor, and hýne to hys wife geþeot; and beoþ twegen on ánum flæsce.

6 Witodlice ne synt hig twegen, ac án flæsc. Ne getwæme nán mann *ða ðe God gesomnode*.

7 *Ðá cwædon* hig, *Hwi hét Moyses*, syllan *hiw-gedáles bóc*, and hig forlæton?

8 *Ðá cwæp* he, *Moyses*, for cower heortan heardnesse, *lyfde* cow cower wif to forlætene; sóþlice næs hyt on frymþe swá.

9 Sóþlice ic secge cow, swá hwá swá forlætt hys wif, búton for forligere, and óðer fetap, se unryht-hæmþ; and se ðe forlætene æfter him nymþ, se unriht-hæmþ.

10 *Ðá cwædon* hys leorning-cnihtas, *Gyf hyt swá ys ðam menn mid hys wife*, ne fremap nánum menn to wifienne.

11 *Ðá cwæp* he, *Ne underfop* ealle menn *ðis word*; ac *ðam ðe hyt gescald ys*.

12 Sóþlice synd belistnode, ðe of hyra módor innoðum cumap; and est synd belistnode, [*ða men ðe man belistnap*, and est' synd belistnode,] ðe hig sylfe belistnodon, for heofena rice. Undernyme se, ðe undernyman mæge.

13 *Ðá wæron* him gebrohte lytlingas to, ðæt he hys hand on hig ásette, and

CHAP. XIX. 1 And it is don, whenne Jhesus hadde eendide these wordis, he passide fro Galilee, and came in to the eendis of Judee ouer Jordan.

2 And manye cumpanyes of men sueden hym, and he helide hem there.

3 And Pharisees camen niȝ to hym, temptynge hym, and seyinge, Wher it be leeful for a man for to leeuē[†] his wijf, of what euer cause?

4 The whiche answeyng seith to hem, Han nat ȝee rad, for he that made men at the bygynnyng, male and female he made hem?

5 And he seide, For this thing a man shal leeuē fadir and modir, and he shal cleuē[†] to his wif; and thei shulen be two in oo flesh.

6 And so thei ben nat now two, bot oo flesh. Therefore a man departe nat that thing that God enioynde.[†]

7 Thei seyen to hym, What thanne comaundide Moyses, to ȝeue a litil boke of forsakyng, and to leeuē off?

8 And he seith to hem, For Moyses, at the hardnesse of ȝoure herte, suffride ȝou forsake ȝoure wyues; forsothe at the begynnyng it was nat so.

9 Trewly I seie to ȝou, that who euer leeueth his wif, not but for fornicacioun, and weddith an other, doth a vowtric; and he that weddith the forsaken *wife*, doth avowtric.

10 His disciplis seien to hym, ȝif the cause of a man with a wijf is so, it speedith nat to wedde.

11 The whiche seith to hem, Nat alle men taken this word; but to which it is ȝouen.

12 Sothely there ben geldyngis, the whiche ben thus born of the modris wombe; and there ben geldyngis, that ben maad of men, and there ben geldyngis, that han geldid hem self, for the kyngdam of heuenes. He that may take, take he.

13 Thanne litil children weren offrid vp to hym, that he shulde putte hondis

CHAP. XIX. 1 And it folowed, when Jesus had fynysshed those sayinges, he gat hym from Galile, and cam in to the coostes off Iewry beyonde Jordan.

2 And moche people folowed hym, and he healed them theare.

3 Then cam vnto hym the Pharises, to tempte hym, and sayde to hym, Ys hit lawfull for a man to put a waye his wyfe, for all manner off causes?

4 He answered and sayde vnto them, Have ye not redde, howe that he which made man at the begynnyng, made them man and woman?

5 And saide, For thys thing shall a man leve father and mother, and cleve vnto his wyfe; and they twane shalbe won flesse.

6 Wherefore nowe are they not twayne, but won fleshe. Let not man therefore put asunder that which God hath cuppled to gedder.

7 Then sayde they to hym, Why did Moses commaunde, to geve vnto her a testimoniall of divorsement, and to put her a waye?

8 He saide vnto them, Moses, because of the hardnes of youre hertes, suffred you to put awaye youre wyfes; but from the begynnyng hit was nott so.

9 I saye therefore vnto you, whosoever putteth awaye his wyfe, except hit be for fornicacion, and maryeth another, breaked wedlocke; and whosoever marieth her which is divorced, doeth comyt advoutry.

10 Then spake his disciples to hym, Yff the matter be so betwene man and wyfe, then is it not good to mary.

11 He sayde vnto them, All men can not awaye with that saynge; but they to whom it is geven.

12 There are chaste, which were so borne out of the mothers belly; and there are chaste, which be made of men, and there be chaste, which have made them selves chaste, for the kyngdom off hevens sake. He that can take it, lett hym take it.

13 Then were brought to hym yonge chylidren, that he shulde put his hondes

hig geblætsode. Ðá þreadou hys leorning-cnihtas hig.

14 Ðá cwæp se Hælend, Lætaþ ða lytlingas, and nelle ge hig forbéodan cuman to me ; swylra ys heofena rice.

15 And ðá he him hys handa on-ásette, ðá fërde he ðanon.

16 And ðá genealæhte him án man to, and cwæp, Lá góða láreow, hwæt gódes dó ic, ðæt ic éce lif hæbbe ?

17 Ðá cwæp he, Hwæt áxast ðú me be góde ? An God ys gód. Sôþlice gyf ðú wylt on lif becuman, heald ða beboda.

18 Ðá cwæp he, Hwylce ? Ðá cwæp se Hælend, Ne dó ðú mann-slyht, ne dó ðú unryht-hæmed, ne stel ðú, ne sege ðú leáse gewittnyssse ;

19 Wurþa ðinne fæder and módor, and lufa ðinne nehstan swá ðe sylfne.

20 Ðá cwæp se geonga, Eall ðis ic geheold, hwæt ys me gyt wana ?

21 Ðá cwæp se Hælend, Gyf ðú wylt beon fullfremed, gá, and becyp eall ðæt ðú áhst, and syle hyt þearfum, and ðonne hæfst ðú gold-hord on heofone ; and eum, and folga me.

22 Ðá se geonga mann gehýrde ðis word, ðá eode he áweg unrót, sôþlice he hæfde mycele æhta.

23 Witodlice se Hælend cwæp to hys leorning-cnihtum, Sôþlice ic eow secge, ðæt earfoþlice se welega gæþ on Godes rice.

24 And est ic eow secge, ðæt eadeliere byþ ðam oífende to gánne þurh næðle eage, ðonne se welega on heofona rice gá.

25 Ðá hys leorning-cnihtas ðis gehýrdon, hig wundrodun, and cwædon, Hwá mæg ðis gehealdan ?

26 Ðá cwæp se Hælend, Uneadelic ðæt ys mid mannum ; ac ealle þing synt mid Gode eadeliere.†

to hem, and preie. Sothely his disciplis blameden hem.

14 But Jhesus seith to hem, Suffre 3e litil childre cume to me, and nyl 3e forbede hem for to come to me; for of siche is the kyngdam of heuenes.

15 And whenne he hadde putte to hem hondis, he wente thennus.

16 And loo! oon, cummyng to, seith to hym, Good maister, what of good thing shal I do, that I haue euerlastyng lyf?

17 The which seith to hym, What axist thou me of good thing? There is oo good God. For 3if thou wolt entre in to lif, kepe the comaundementis.

18 He seith to hym, Whiche? Trewly Jhesus seide, Thou shalt nat do man sleaynge, thou shalt nat do avowtrie, thou shalt nat do thefte, thou shalt nat seye fals witnessinge;

19 Worshipe thi fadir and thi modir, and thou shalt looue thi nei3bore as thi self.

20 The 3ung man seith to hym, I haue kepte alle these thingis fro my 3outhe, what 3it failith to me?

21 Jhesus seith to hym, 3if thou wolt be perfit, go, and selle alle thingus that thou hast, and 3eue to pore men, and thou shalt haue tresour in heuene; and cum, sue thou me.

22 Forsothe whenne the 3ung man hadde herde these wordis, he wente away sorwful, for he was hauyng many possessions.

23 Forsothe Jhesus seide to his disciplis, I seie to 3ou trewthe, for a riche man of hard shal entre in to the kyngdam of heuenes.

24 And eftsonc I seie to 3ou, it is lizter^t a camel for to passe thorw3 a nedelis eize, than a riche man to entre into the kyngdam of heuenes.

25 Treuly these wordis herd, the disciplis wondriden gretely, seyinge, Who therfore may be saaf?

26 Forsothe Jhesus beholdyng seide to hem, Anentis men this thing is impossible; but anentis God alle thingis ben possible.

on them, and praye. And his disciples rebuked them.

14 Jesus sayde vnto them, Suffre the chylidren, and forbid them not to come to me; ffor vnto suche belongeth the kingdome off heven.

15 And when he had put his hondes on them, he departed thence.

16 And beholde! won cam, and sayde vnto hym, Good master, what good thinge shall I do, that I maye have eternal lyfe?

17 He sayde vnto him, Why callest thou me good? There is none good but won, and that is God. But and thou wilt entre in to lyfe, kepe the commaundementes.

18 He sayde, Which? And Jesus sayde, Thou shalt not kyll, thou shalt not breake wedloocke, thou shalt not steale, thou shalt nott beare falce witnes;

19 Honoure thy father and mother, and thou shalt love thyne neghbour as thy sylfe.

20 The yonge man sayde vnto him, I haue observed all these thinges from my youth, what have Y more to do?

21 Jesus sayde vnto him, Yf thou wylt be perfecte, goo, and sell that thou hast, and geve it to the povre, and thou shalt haue treasure in heven; and come, and folowe me.

22 When the yonge man herde that sayinge, he went a waye morninge, for he had greate possessions.

23 Jesus sayde then vnto his disciples, Verely I saye vnto you, a ryche man shall with difficulte enter into the kyngdome of heven.

24 And moreover I saye vnto you, it is casier for a camell to go through the eye of a nedle, then for a ryche man to enter into the kingdome of heven.

25 When his disciples herde that, they were exceedingly amased, sayinge, Who then can be saved?

26 Jesus behelde them and saide vnto them, With men this is vnpossyble; but with God all thinges are possyble.

27 Ðá andswarode Petrus and cwæp, Nú! we forléton ealle þing, and folgodon ðe; hwæt byþ us to méde?

28 Ðá cwæp se Hælend, Sôþ ic eow seege, ðæt ge ðe me folgodon, on eðcenninge ðonne mannes sunu sitt on hys mægen-þrymme, ðæt ge sittap ofer twelf setl, ðémende twelf mægþa Israhel.

29 And æle ðe forlæt, for mínum naman, hys hús, oððe hys gebróðru, oððe swustra, oððe fæder, oððe módor, oððe wif, oððe bearn, oððe land, be hund-scaldon he onfehþ lean, and hæfþ éce lif.

30 Sôþlice manega fyrmeste beoþ ýtemeste, and ýtemeste fyrmeste.

CHAP. XX.† 1 Sôþlice heofona rice ys gelic ðam hiredes caldre, ðe on ærne mergen út-eode, áhýrian wyrhtan on hys win-geard.

2 Gewordenre geowydrædene ðam wyrhtum, he sealde ælcon ænne penig wið hys dægcs weorce, he ásende hig on hys win-geard.

3 And ðá he út-eode embe undern-tide, he geseah óðre on stræte idele standan.

4 Ðá cwæp he, Gá ge on minne win-geard, and ic sylle eow ðæt riht byþ. And hig ðá ferdon.

5 Est he út-eode embe ða sixtan, and nigopan tide, and dyde ðam swá gelice.

6 Ðá embe ða endlyftan tide he út-eode, and fúnde óðre standende; and ða sæde he, Hwi stande ge hér ealne dæg idele?

7 Ðá cwædon hig, Forðam ðe us nán man ne hýrode. Ðá cwæp he, And gá ge on miune win-geard.

8 Sôþlice ðá hyt wæs æfen geworden, ðá sæde se win-geardes hláford hys gerefan, Clypa ða wyrhtan, and ágyf hym

27 Thanne Petre answerynge seide to hym, Loo! we han forsaken alle thingis, and we han sued thee; what therefore shal be to us?

28 Jhesus forsothe seide to hem, Trewly Y seye to 3ou, that 3e that han forsaken alle thingis, and sued me, in regeneracioun[†] whenne mannes sone shall sitte in the sete of his mageste, and 3e shulen sitt on twelue setis,[†] demynge the twelue kynredis of Yrael.

29 And euery man that shal forsake hous, or bretheren, or sistren, or fadir, or modir, or wif, or sonys, or feeldis, for my name, he shal take an hundrid fold, and shal welde euere lastynge lyf.

30 Forsothe many shulen be, the firste the laste, and the laste the firste.

27 Then answered Peter and saide to him, Beholde! we have forsaken all, and have folowed the; what shall we have ther fore?

28 Jesus sayde vnto them, Verely I saye to you, thatt ye which have folowed me, in the seconde generacion when the sonne off man shal syt in the seate of his maieste, shall syt also vppon xij seates, and iudge the xij trybes off Israhel.

29 And whosoever forsaketh housse, or brethren, or systers, other father, or mother, or wyfe, or children, or lyvelod, for my names sake, the same shall receave an hundred folde, and shall inheret everlastynge lyfe.

30 Many that are fyrste shalbe laste, and the laste shalbe ffyrste.

CHAP. XX. 1 The kyngdam of heuenes is lic to an husbond man, that wente out first erly,[†] to hyre workemen in to his vyne 3erd.

2 Forsothe the couenaunt maad with workmen, of a peny for the day, he sente hem in to his vyne 3erd.

3 And he, gon out about the thridde hour, say other stondynge ydil in the chepyng.

4 And he seide to hem, Go and 3ee in to my vyne 3erd, and that that shal be ri3tful, I shal 3eue to 3ou. Sotheli thei wenten forth.

5 Forsothe eftsoone he wente out aboute the sixte hour, and the nynthe, and dide on liche manere.

6 But aboute the elleuenthe houre he wente out, and foond other stondynge; and he seide to hem, What stonden 3e her ydil al day?

7 Thei seien to hym, For no man hath hirid us. He seith to hem, Go and 3e in to my vyne 3erd.

8 Forsothe whenne euenynge was maad, the lord of the vyne 3erd seith to his procuratour, Clepe the workmen, and

CHAP. XX. 1 For the kyngdom off heven ys lyke vnto an houssholder, which went out erly in the morninge, to hyre labourers into hys vynyarde.

2 And he agreede with the labourers, for a peny a daye, and sent them into his vynyarde.

3 And he went out about the thyrcde houre, and sawe other stondynge ydell in the market place.

4 And sayd vnto them, Go ye also into my vynyarde, and whatsoever is right, I will geve you. And they went there way.

5 Agayne he went out about the syxte, and nynthe houre, and dyd lyke wyse.

6 And he went out aboute the eleventhe houre, and founde other stondynge ydell; and sayde vnto them, Why stonde ye here all the daye ydell?

7 They sayde vnto hym, Because no man hath hyred vs. He sayde to them, Goo ye also into my vynyarde, and whatsoever shalbe right, that shall ye receave.

8 When even was come, the lorde of the vynyarde sayde vnto hys steward, Call the labourers, and geve them their

heora méde, ágynn fram ðam ýtemestan, oð ðone fyrmestan.

9 Eornostlice ðá ðe^t gecomon, ðe embe ða endlyftan tide comon, ðá onfóngon hig ælc his pening.

10 And ðá ðe ðær ærest comon wéndon, ðæt hig sceoldon máre onfón, ðá onfóngon hig syndrige penegas.

11 ðá ongunnon hig murenian ongén ðone hiredes ealdor,

12 And ðus cwædon, ðás ýtemestan worhton áne tide, and ðú dydest hig gelice us, ðe bæron byrðena on ðises dæges hætan.

13 ðá cwæp he, andswarigende hyra ánum, Ealá ðú freond, ne dó ic ðe nánne teonan; hú ne come ðú to me to wyrceanne wið ánum peninge?

14 Nim ðæt ðin ys, and gá; ic wylle ðysum ýtemestum syllan, eal swá mycel swá ðe.

15 Odde ne mót ic dón ðæt ic wylle? Hwæder ðe ðin eage mánful ys, forðam ðe ic gód eom?

16 Swá beop ða fyrmestan ýtemeste, and ða ýtemestan fyrmeste; sóþlice manega synt geclypede, and feawa gecorene.^t

17 ðá fërde se Hælend to Hierusalem, and nam hys leorning-cnihtas onsundron, and ðus cwæp.

18 Nú! we farap to Hierusalem, and mánes sunu byþ geseald ðæra sacerda ealdrum, and bócerum; and hig genyðcriap hyne to deaþe,

19 þeodum to bysmrigenne, and to swingenne, and to áhónne; and ðam þryddan dæge he árist.

20 ðá com to him Zebedeis bearna módor mid hyre bearnum, hig ge-eaðmédende, and sum þing fram him bid-dende.

21 ðá cwæp he, Hwæt wylt ðú!^t ðá cwæp heo, Sege ðæt ðás mine twegen suna sittan, áu on ðine swiðran healfe, and áu on ðine wynstran, on ðinum rice.

22 ðá andswarode him se Hælend, Gyt nyton hwæt gyt biddap. Máge gyt

3elde to hem her hijre, bygynnyng to the laste til to the firste.

9 Therefore whenne thei weren comen, that camen about the elleuenth hour, and thei token synguler pens.[†]

10 Trewly and the firste cummyng demeden, that thei weren to take more, trewly and thei token echon by hym silf a peny.

11 And thei takyng grutcheden azeins the husbond man,

12 Seyinge, These laste diden *worche* oon our, and thou hast maad hem euen to vs, that han born the charge of the day and hete.

13 And he answeyng to oon of hem, seide, Frend, I do thee no wronge; whether thou hast nat accordid with me for a peny?

14 Take that that is thine, and go; forsothe Y wole zeue and to this the laste *man*, as and to thee.

15 Wher it is nat leful to me for to do that that I wole? Wher thin eize is wickid, for I am good?

16 So there shulen be the last *men* the firste, and the firste *men* the laste; for many ben clepid, bot few chosun.

17 And Jhesus, steyinge vp to Jerusalem, toke his twelue discipulis in priuytee, and seith to hem,

18 Loo! we gon vp to Jerusalem, and mannes sone shal be taken to princis of prestis, and scribis; and thei shulen condempne hym by deth.

19 And thei shulen bitake hym to hethen men, for to be scornyd, and scourgid, and crucified; and the thridde day he shal ryse azein.

20 Thanne the modir of the sonis of Zebede came niz to hym with hire sonys, honouryng, and axinge sume thing of hym.

21 The whiche seide to hir, What wolt thou? She seith to hym, Seie that these two my sonys sitten, oon at thi rizthalf, and oon at thi lefthalf, in thi kyngdam.

22 Forsothe Jhesus answeyng seide, 3e wyten nat what 3e axen.[†] Mowen 3e

hyre, begynnyng at the laste tyll thou come to the fyrste.

9 And they whiche were hyred aboute the eleventh houre cam, and receaved every man a peny.

10 Then cam the fyrst, supposyng that they shulde receave mooare, and they like wyse receaved every man a peny.

11 And when they had receaved it they grudged agaynst the good man of the housse,

12 Sayng, These laste have wrought but one houre, and thou hast made them equall vnto vs, which have born the burthen and heet of the daye.

13 He answered to one of them, sayng, Frende, I do the no wronge; dyddeste thou not agre withe me for a penny?

14 Take that which is thy duty, and goo thy waye; I will geve vnto this last, as moche as to the.

15 Ys yt not lawfull ffor me to do as me listeth with myne awne? Ys thyne eye evyll, because I am good?

16 Soo the laste shalbe fyrste, and the fyrste shalbe laste; for many are called, and feawe be chosun.

17 And Jesus ascended to Jerusalem, and toke the xij discipulis aparte in the way, and sayde to them,

18 Loo! we goo vp to Jerusalem, and the sonne off man shalbe betrayed vnto the chef prestes, and vnto the serybes; and they shall condempne hym to deeth.

19 And shall delivre hym to the gentils, to be mocked, to be scourged, and to be crucified; and the thridde day he shall ryse agayne.

20 Then cam to hym the mother off Zebedes children with her somes worshippinge him, and desyryng a certayne thyng off hym.

21 He sayde vnto her, What wylt thou have? She sayde vnto hym, Graunte that these my two somes maye sitt, one on thy right hond, and the other on thy lifte honde, in thy kyngdom.

22 Jesus answered and sayd, Ye wot not whatt ye axe. Are ye able to

drincan done calic ðe ic to drincenne hæbbe ?† Ðá cwædon hig, Wyt mágon.

23 Ðá cwæp he, Witodlice gyt minne calic drincap ; . . . to sittanne on mine swýðran healfe odde on wynstran, nys me inc to syllanne ; ac ðam ðe hyt fram minum fæder gegearwod ys.

24 And ðá ða tyn leorning-cnihtas gebulgon wið ða twegen gebróðru.

25 Ðá clypode se Hælend hi to him, and cwæp, Wite ge, ðæt ealdor-menn wealdap hyra þeoda, and ða ðe synt yldran, habbaþ anweald on him.

26 Ne byþ swá betweox eow ; ac swá hwyle swá wyle betweox eow beon yldra, sý he cower þén ;

27 And se ðe wyle betweox eow beon fyrrest, sý he cower þeow.

28 Swá mannes sunu ne com ðæt him man þénode, ac ðæt he þénode, and sealde his sáwle lif to álýsednesse for manegum.†

29† And ðá hig ferdon fram Hiericho, him fyligde mycel menegu.

30 And ðá sæton twegen blinde wið ðone weg, and gehýrdon ðæt se Hælend férde ; and ðá clypodon hig to him, and cwædon, Drihten, gemiltsa unc, Dauides sunu.

31 Ðá bead seo menegu him, ðæt hig súwodon ; ðá clypodon hig ðæs ðe má, Drihten, gemiltsa unc, Dauides sunu.

32 Ðá stód se Hælend, and clypode hig to him, and cwæp, Hwæt wylle gyt ðæt ic inc dó ?

33 Ðá cwædon hig, Drihten, ðæt uncre eagan sin ge-opede.

34 Ðá gemiltsode he him, and hyra eagan æt-hrán ; and hig sóna gesáwon, and fyligdon him.

CHAP. XXI.† 1 And ðá he genealáchte Hierusalem, and com to Bethfage, to

drynke the cuppe that I am to drynke ?

 Thei seien to hym, We mowen.

23 He seith to hem, Forsothe 3e shal drynke my cuppe ; but to sitte at the ryghthalf or at lefthalf, it is nat myn to 3eue to 3ou ; but to whiche it is made redy of my fadir.

24 And the ten herynge hadden indignacion of the two bretheren.

25 Sothely Jhesus clepide hem to hym, and seith, 3e witen, for princis of heithen men ben lordis of hem, and thei that ben more, hawnten power in to hem.

26 It shal nat be so among 3ou ; bot who euere wole be maad more among 3ou, be he 3oure mynystre ;

27 And who euere amonge 3ou wole be firste, he shal be 3oure seruaunt.

28 As mannes sone came nat for to be serued, but for to serue, and for to 3eue his soule[†] redempcioun for many.

29 And hem goynge out of Jerico, manye cumpanyes of peple sueden hym.

30 And loo ! two blynd men sittynge besidis the weye, herden that Jhesus passide ; and thei crieden, seyinge, Lord, the sone of Dauyth, haue mercy on vs.

31 Forsothe the cumpanye blamyde hem, for to be stille ; and thei crieden more and more, seiynge, Lord, the sone of Dauyth, haue mercy on vs.

32 And Jhesus stood, and clepide hem, and seith, What wole 3e, that I do to 3ou ?

33 Thei seien to hym, Lord, that oure eizen be openyd.

34 Forsothe Jhesus, hauynge mercy on hem, touchide her eizen ; and anon thei sayen, and sueden hym.

drynke off the cuppe that Y shall drynke of, [and to be baptised with the bap-
 tim that Y shalbe baptised with ?] They answered to him, That we are.

23 He sayd vnto them, Ye shall drynke of my cupe, and shalbe baptised with the baptim that Y shall be baptyesd with ; but to syt on my ryght hond and on my lyft hond, is not myne to yeve ; but to them for whom it is prepared of my father.

24 And when the ten herde this they desdayned att the two brethren.

25 But Jesus called them vnto hym, and saide, Ye knowe, that the lordes of the gentyls have dominacion over them, and they that are great, exercise power over them.

26 It shall not be so amonge you ; but whosoever wyll be greate among you, let hym be youre minister ;

27 And whosoever wilbe chefe, let him be youre seruaunt.

28 Even as the sonne off man cam not to be ministred vnto, butt to minister, and to geve his lyfe for the redempcion off many.

29 And as they departed from Hierico, moche people folowed hym.

30 And beholde ! two blynde men syttinge by the way syde, when they herde that Jesus passed by, cryed, sayynge, Master, the sonne off David, haue mercy on vs.

31 And the people rebuked them, be cause they shulde holde there peace ; but they cryed the moare, sayynge, Haue mercy on vs, Master, which arte the sonne off David.

32 Then Jesus stode styll, and called them, and sayde, What will ye, that Y shall do to you ?

33 They said vnto hym, Master, that oure eyes maye be opened.

34 Jesus pitied them, and touchid there eyes ; and immediatly there eyes receved syght, and they folowed hym.

Oliuētes dūne, dā sende he hys twegeu leorning-cnihtas,

2 And sǣde him, Farap on dæt castel dæt fōran ongean eow ys, and done sōna finde gyt āne assene getiggede, and hyre folan mid hyre ; untigeap hig, and lædap to me.

3 And gyf hwá eow ænig þing to cwyp, secgeap, dæt Drihten hæfþ dyses neode ; and done forlæt he eow hrædlice.

4 Eall dis wæs geworden, dæt wære gefylled dæt þurh Esaiaim done witegan geeweden wæs,

5 Secgeap heahnesse dēhter, Nú ! dīn cyning dē cymþ to, gedæfte, and rit uppan tamre assene, and hyre folan.

6 Dā fērdon hys leorning-cnihtas, and dydon swá he him bebead.

7 And læddon dā assene to him, and hyra folan, and lēdon hyra reaf uppan hig, and setton hyne an uppan.

8 Witodlice dæt fole strehton hyra reaf on done weg ; sume heowun dāra treowa bogas, and streowedon † on done weg.

9 Dæt fole dæt dā befōran fērde, and dæt dā æfter fērde, clypodon, and cwædon, Hál sý dū Dauides sunu ; sý gebletsod se dē com on Drihtenes naman ; sý him hæl on hehnessum.

10 Dā he fērde to Ierusalem, dā wearþ eall seo burh-waru onstýred, and cwædon, Hwæt is des ?

11 Dā cwæþ dæt fole, Dis ys se Hælend, witega, of Nazareth on Galilea.

12 Dā se Hælend into dām temple eode, he ádráf út ealle dā dē ceapodon innan dām temple ; and dāra mynetera sceamelas, and hyra setlu, dāra dē culfran sealdon, he tobræc.

13 And cwæþ to him, Hyt ys áwriten, Mīn hūs ys gebed-hūs ; witodlice go worhton dæt to þeosa cote.

14 Dā eodon to him dā blindan and dā healtan, and he hi gehælde.

15 Witodlice dā dāra sacerda caldras

page, in the mount of Olyfeet, thanne
Jhesus sente his two disciplis,

2 Seyinge to hem, Go 3e in to the
castel that is azeinus 3ou, and anon 3e
shal fynde a she asse tyed, and a colt
with hir; vnbynde 3e, and bryng to
me.

3 And 3if eny man shal seie to 3ou eny
thinge, seie 3e, that the Lord hath need
to hem; and anoon he shal leeuē hem.

4 Trewly al this was don, that that
thing that was seid by the prophete
shulde be fulfillid, seyinge,

5 Seie 3e to the dou3ter of Syon, Loo!
thi kyng cometh to thee, homly,[†] sitt-
yngē on an asse, and a fole, the sone of
a *beest* vndir 3ook.

6 Forsothe disciplis, goyngē, diden as
Jhesus comaundide hem.

7 And thei brou3ten to a she asse, and
the fole, and puttiden her clothis on
hem, and maden hym sitte aboue.

8 Forsothe ful muche cumpanye strew-
iden her clothis in the wey; sothely
other kittiden braunchis of trees, and
strowiden in the weye.

9 But the cumpanyes that wenten be-
fore, and that sueden, crieden, seyinge,
Osanna[†] to the sone of Dauith; blessid
is he that cummeth in the name of the
Lord; Osanna in the heezist thingis.

10 And when he had entrid in to Jeru-
salem, al the cite was stirid, seyinge,
Who is this?

11 Treuly the peplis seiden, This is
Jhesus, the prophete, of Nazareth of
Galilee.

12 And Jhesus entride in to the temple
of God, and kest out of the temple alle
sellyngē and byngē; and he turnyde
ypsadoun the bordis of chaungeris, and
the chaiers of men sellyngē culueris.

13 And he seith to hem, It is writen,
My hous shal be clepid an hous of
preiere; forsothe 3e han made it a
denne of thefes.

14 And blynde and crokid camen ni3
to hym in the temple, and he helide
hem.

15 Forsothe the princis of prestis and

phage, vnto mounte Olivete, then sent
Jesus two off his disciples,

2 Sayinge to them, Go in to the tounē
that lyeth over agaynste you, and anon
ye shall fynde an asse bounde, and her
colte with her; lose them, and bringe
them vnto me.

3 And if eny man saye ought vnto you,
saye ye, that youre Master hath neade
off them; and streyght waye he will let
them go.

4 All this was donne, to fulfyll that
which was spoken by the prophete, say-
yngē,

5 Tell ye the doughter of Sion, Beholde!
thy kinge commeth vnto the, meke, sitt-
yngē vppon an asse, and a colte, the foole
off an asse vsed to the yooke.

6 The disciples went, and did as Jesus
commaunded them.

7 And brought the asse, and the colte,
and put on then there clothes, and set
him there on.

8 Many of the people spreed thaire
garmentes in the waie; other cut doune
braunches from the trees, and strawed
them in the waye.

9 Moreover the people that went be-
fore, and they also that cam after,
cried, sayinge, Hosianna to the sonne of
David; blessed be he that commeth in
the name of the Lorde; Hosianna in
the hiest.

10 And when he was come in to Jeru-
salem, all the cite was moved, sayinge,
Who ys this?

11 And the people sayde, Thys ys
Jesus, the prophet, off Nazareth a cite
of Galilee.

12 And Jesus went in to the temple of
God, and caste out all them that bought
and solde in the temple; and overthrew
the tables of the mony chaungers, and
the seates of them that solde doves.

13 And saide to them, It is writen,
Mine housse shalbe called the housse off
prayer; butt ye have made it a dennē of
theves.

14 And the blinde and the halt cam
to hym in the temple, and he healed
them.

15 When the chefe prestes and scribes

and ða bóceras gesáwon ða wundru ðe se Hælend worhte, and gehýrdon hū ða cild clypodon on ðam temple, and cwædon, Sý Dauides sunu hál, ðá wæron hig yrre,

16 And cwædon, Gehýrst ðú hwæt ðás cwæðap? Ðá cwæp he, Witodlice; ne ræddon ge næfre, Ðú fulfremedest lof, of cilda, and of sucendra[†] múpe?

17 And he forlét hi ðá, and ferde of ðære byrig, to Bethania; and lārde hi ðar be Godes rice.

18 On morgen, ðá he eft to ðære byrig fór, ðá hingrede hyne.

19 And he geséh án fic-treow wið ðone weg, ðá eode he to him, and ne fúnde on him búton ða leaf áne; ðá cwæp he, Ne wurde næfre weastm of ðe ácenned. Ðá sóna forseranc ðæt fic-treow.

20 And his leorning-cnihtas wundrodon, and cwædon, Lóca nú hū hrædlice ðæt fic-treow forseranc.

21 Ðá andswarode he him, and cwæp, Sóp ic eow secge, gyf ge habbaþ geleafan, and ne twýniap, ne dó ge ná ðæt án be ðam fic-treowe, ac eac ðeh ge cwedon to ðisum múnte, Ahese ðe upp, and feall innan ða sæ.

22 And calles ðæs ðe ge biddap go beoþ tifa, gyf ge gelyfaþ.[†]

23 Ðá he com into ðam temple, ðá comon ðara sacerda caldras him to, and cwædon, On hwylcere mihte wyrest ðú ðás þing? and hwá sealde ðe ðisne anweald?

24 Ðá andswarode se Hælend him and cwæp, And ic áhsige eow áne spræce, gyf ge me ða spræce secgeap, ðonne secge ic eow, on hwylcum anwealde ic ðás þing wyree.

25 Hwæder wæs Iohannes fulluht; ðe of heofonum, ðe of mannum? Ðá cwædon hig betwux him, Gyf we secgaþ of heofone, ðonne cwyp he,

scribis, seeynge the marueilouse thingis that he dide, and children crynge in the temple, and seiynge, Osanna to the sone of Dauith, dedeyneden,

16 And seiden to hym, Heerist thou what these seyen? Sothely Jhesus seith to hem, 3he; wher 3e han nat rad, For of the mouth of children[†] and of soukynge mylk, thou hast made parfite herynge?

17 And, hem forsaken, he wente forth out of the citee, in to Betanye; and there he dwelte, and tau3te hem of the kyngdam of God.

18 Forsothe on the morw, he, turnynge a3ein in to the citee, hungride.

19 And he, seeynge a fige tree bysidis the weye, came to it, and fonde no thing ther on no but leeuyss oonly; and he seith to it, Neuer be fruyt born of thee, in to with outen eende. And anon the fige tree was dried vp.

20 And disciplis seeynge, wondreden, seyng, Hou anon it driede.

21 Sothely Jhesus answeyng, seith to hem, Trewly I seye to 3ou, 3if 3e shulen han feith, as a corn of seneucy, and douten nat, nat oonly 3e shulen do of this fige tree, bot and 3if 3e seien to this hill, Take thee, and caste thee in to the see, and so it shal be don.

22 And alle thingis what euer 3e shulen axe in preier byleuyng, 3ee shulen take.

23 And whenne he came in to the temple, the princis of prestis and eldre men of the peple camen ni3 to hym techynge, seyng, In what power dost thou these thingis? and who 3af to thee this power?

24 Jhesus answeyng seide to hem, And I shal axe 3ou o word, the whiche 3if 3e shulen seie to me, and I shal seie to 3ou, in what power I do these thingis.

25 Of whennes was the baptem of Joon; of heuene, or of men? And thei thou3ten with inne hem self, seyng, 3if we shulen seie of heuene, he shal

sawe the marveylls thatt he dyl, and the chyldeyn crynge in the temple, and sayng, Hosianna to the sonne of David, they desdayned,

16 And sayde vnto hym, Hearest thou what these saye? Jesus sayde vnto them, Have ye never redde, Off the mouth off babes and suckelinges, thou haste ordeyned prayse?

17 And he lefte them, and went out of the cite vnto Bethani; and passed the tyme there.

18 In the mornynge, as he returned in to the cite ageyne, he hungred.

19 And spyed a fygge tree in the waye, and cam to it, and fonde nothinge there on but leues only; and said to it, Never frute growe on the, hence forwardes. And anon the fygge tree wyddered awaye.

20 And when his disciples sawe that, they marvelled, sayng, How sone is the fygge tree wyddered awaye.

21 Jesus answered, and sayde vnto them, Verely I saye vnto you, yff ye shall have fayth, and shall not dout, ye shall nott only do that which Y have done to the fygge tree, but also yf ye shall saye vnto this mountayne, Take thy silfe a waye, and cast thy silfe in to the see, it shalbe done.

22 And whatsoever thinge ye shall axe in youre prayers if ye beleve, ye shall receive hit.

23 And when he was come into the temple, the chefe prestes and the seniores of the peple cam vnto him as he was teachng, and sayde, By what auctorite doest thou these thinges? and who gave the this power?

24 Jesus answered and sayde vnto them, I also wyll axe of you a certayne question, which if ye asoyle me, Y in lyke wyse wyll tell you, by what auctorite I do these thinges.

25 Whence was the baptem of Jhon; from heven, or of men? And they thought in themselves, sayng; Yf we shall saye from heven, he wyll saye

Forhwam ne gelyfde ge him ?

26 Gyf we secgap of mannum, we ondraðap ðis folc, ealle hig hæfdon Iohannem for áne witegan.

27 Ðá andswaredon hig and cwædon, We nyton. Ðá cwæp he, Ne ic eow ne seege, of hwylcum anwealde ic ðas þing wyree.

28 Hú þinep eow ? A'n mann hæfde twegen suna ; ðá cwæp he to ðam yldran, Suna, gá and wyrce to dæg on minum win-gerde.

29 Ðá cwæp he, Ic nelle ; eode ðeh syððan to ðam win-gerde.

30 Ðá cwæp he eal swá to ðam óðrum. Ðá andswarude se him, and cwæp, Hláford, ic gá ; and ne eode swá deah.

31 Hwæðer ðara twegra dyde ðæs fæder willan ? Ðá cwædon hig, Se [yldra.][†] Ðá cwæp se Hælend to him, Sôþ ic eow seege, ðæt mánfulle and myltystran gáp befóran eow on Godes rice.

32 Iohannes com on ryhtwisnesse wege, and ge ne gelyfdon him ; witodlice mánfulle and myltystran gelyfdon. And ge gesáwon, and ne dydon syððan náne dæd-bóte, ðæt ge gelyfdon on him.

33 Gehýrap nú óðer bigspel.[†] Sum hiredes ealdor wæs, se plantode win-gerd, and betýnde hyne, and sette ðær on win-wringan, and getimbrode áne stýpel, and gesette ðone myd eorþ-tylion, and férde on elpeodignysse.

34 Ðá ðara weastma tid genealáhte, ðá sende he hys þeowas to ðam eorþ-tylion, ðæt hig onféngon his wastmas.

35 Ðá námon hig hys þeowas, and swungon sumne, sumne hi ofslógon, sumne hig ostorfodon.

36 Ðá sende he eft óðre þeowas, sélran ðonne ðam ærran wæron, ðá dydon hig ðam gelice.

37 Æt nyhstan he sende hys sunu hym

seie to vs, Whi therfore beleuen 3e nat to hym?

26 Sothely 3if we shulen seie of men, we dreden the cumpanye of peple, for alle hadde Joon as a prophete.

27 And thei answeyng to Jhesu seiden, We witen nat. And he seith to hem, Nether I seie to 3ou, in what power I do these thingis.

28 Forsothe what semeth to 3ou? Sum man hadde two souys; and he cummyng to the firste seide, Sone, go for to worche this day in to myn vyneyard.

29 Sothely he answeyng seith, I nyle; forsothe afterward he stirid by penaunce,[†] wente.

30 Forsothe he, cummyng to the tother, seide lic maner. And he answeyng seith, Lord, I go; and he wente nat.

31 Who of the two dide the fadris will? Thei seien to hym, The firste. Jhesus seith to hem, Trewly I seie to 3ou, for puplicanys and hooris shulen go before 3ou in to the kyngdam of God.

32 Forsothe Joon cam to 3ou in the weye of ri3twisnesse, and 3e bileueden nat to hym; but puplicanys and hooris beleueden to hym. Sothely 3ee seeyng nether hadde don penaunce afterward, that 3e bileueden to hym.

33 Heere 3e an other parable. Ther was an husbondman, that plantide a vyne 3erd, and 3aue an hegge aboute, and dalue a pressour therynne, and bildide a toure, and hiride[†] it to erthe tiliers, and wente ferre in pilgrimage.

34 Forsothe whenne the tyme of fruytis neizide, he sente his seruauntis to the erthe tiliers, that thei token fruytis of it.

35 And his seruauntis taken, the erthe tiliers beeten the toon, an other thei slwen, but another thei stooniden to deth.

36 Eftsones he sente other seruauntis, mo than the firste, and liche maner thei diden to hem.

37 Forsothe at the laste he sent his

vnto vs, Why dyd ye not then beleve hym?

26 But and iff we shall saye of men, then feare we the people, for all men helde Jhon as a prophet.

27 And they answered Jesus and sayde, We cannot tell. He lyke wyse sayd vnto them, Nether tell I you, by what auctorite Y do these thinges.

28 What saye ye to thys? A certayne man had ij sonnes; and cam to the elder sayinge; Go and worke to daye in my vyneyarde.

29 He answered and sayd, I wyll not; but afterwarde repented, and went.

30 Then cam he to the seconde, and sayde lyke wyse. And he answered and sayde, I wyll, Syr; yet went he not.

31 Whedder of these ij fulfilled there fathers wyll? And they sayde vnto hym, The fyrst. Jesus sayde vnto them, Verely I saye vnto you, that the publicans and the harlotes shal come into the kyngdome off God before you.

32 For Jhon cam vnto you in the weye of righte wesnes, and ye beleved hym not; but the publicans and the whoores beleved hym. But ye though ye sawe it, yet were not moved with repentaunce, that ye myght afterwarde have beleved hym.

33 Herken another similitude. There was a certayne housholder, whych set a vyneyarde, and hedged it rounde about, and made a wynpresse in it, and bilt a tower, and lett it out to husbandmen, and went in to a straunge countre.

34 And when the tyme of the frute drewe neare, he sent his seruautes to the husbandmen, to receave the frutes of it.

35 And the husbandmen caught his seruautes, and bet won, kyllid another, and stoned another.

36 Againe he sent other seruautes, moo then the fyrst, and they served them lyke wyse.

37 But last of all he sent vnto them

to, and cwæp, Hig forwandiap ðæt hig ne ðon minum suna swá.

38 Witodlice ðá ða tylian ðone sunu gesáwon, ðá cwædon hig betwyx hym, Ðes ys yrfenuma, uton gan, and ofslean hyne, and habban us hys æhta.

39 Ðá námon hig, and ofslógon hyne, and áwurpon wiðutan ðone win-geard.

40 Hwæt dēp ðæs win-geardes hláford ðam eorþ-tylion, ðonne he cymþ?

41 Ðá cwædon hig, He fordēp ða yfel-an mid yfele, and gesett hys win-gerd mid óðrum tilion, ðe him hys wæstun hyra tidum ágyfon.

42 Ðá cwæp se Hælynd, Ne rædde ge næfre on gewritun, Se stán ðe ða timbri-endan áwurpon, ys geworden to ðære hyrnan heafde? Ðys ys fram Drihtne geworden, and hyt ys wundorlic on úrum eagum.

43 Fordam ic seege eow, ðæt eow byþ aþbroden Godes rice, and byþ gescald ðære þeode ðe hys earnap.

44 And se ðe fylþ uppan ðysne stán, he byþ tobrysed; and he tobrysp ðone, ðe he on uppan fylþ.

45 Ðá ðara sacerda caldras and ða Pharisei ðys bigspel gehýrdon, ðá on-gēton hig ðæt he hit sæde be him.

46 Hi sóhton hyne, and ondrédon ðæt fole, fordam ðe hi hæfdon hyne for ænne witegan.

CHAP. XXII. 1 Ðá sæde he hym eft óðer bigspell, and ðus cwæp.

2 Heofona rice ys gelic gewurden ðam cyninge ðe macode hys suna gyfta.

3 And sende his þeowas and clypode ða gelaðodan to ðam gyftum, ðá noldon hi cuman.

4 Ðá sende he eft óðere þeowas, and

sonne to hem, seyinge, Thei shulen shame^t my sone.

38 Sothely the erthe tiliers, seeynge the sone, seiden with ynne hem self, This is the eire; come 3e, slea we hym, and we shulen haue his eritage.

39 And, hym taken, thei kesten out of the vyn3erd, and slewen.

40 Therefore whenne the lord of the vyn3erd shal come, what shal he do to the ilk erthe tiliers?

41 Thei seien to hym, He shal lese yuele the yuel men, and sette to hire his vyn3erd to other erthe tiliers, the whiche shulen 3elde to hym fruytis in her tymes.

42 Jhesus seith to hem, Redden 3e neuer in scripturis, The stoon the whiche beldynge men reproueden, this is maad in to the heued of the corner? Of the Lord this thing is maad, and it is merueilous in oure eizen.

43 Therefore I seie to 3ou, for the kyngdam of God shal be taken fro 3ou, and shal be 3ouen to a folk doinge fruytis of it.

44 And he that shal falle on this stoon, shal be broken togidre; forsothe vpon whom it shal falle, it shal togidre poune hym.

45 And when the princis of prestis and Pharisees hadden herde his parablis, thei knewen that he seide of hem.

46 And thei, seekynge to holde hym, dreden the companyes of peple, for thei hadden hym as a prophete.

hys awne sonne, sayinge, They wyll feare my sone.

38 When the husbandmen sawe his sonne, they sayde amonge them selves, Thys ys the heyre; come on, lett vs kyl hym, and lett vs take hys inherytance to oure selves.

39 And they caught hym, and thrust him out of the vyneyarde, and shlewe him.

40 When the lorde of the vyneyarde commeth, what wyll he do with those husbandmen?

41 They sayde vnto hym, He will evyll destroye those evyll persons, and wyll lett out hys vyneyarde vnto other husbandmen, whych shall delyver hym his frute att tymes convenient.

42 Jesus saide vnto them, Dyd ye never redde in the scriptures, The same stone which the bylders refused, is set in the princypall parte of the corner? This was the Lordes doinge, and yt is marvelous in oure eyes.

43 Therefore saye I vnto you, the kyngdome of God shalbe taken from you, and shalbe geven to the gentyls which shall brynge forth the frutes off it.

44 And whosoever shall fall on thys stone, shalbe alto broken; and whomsoever thys stone shall fall oppon, he shall grynde him to powder.

45 And when the chefe prestes and Pharyses herde his similitudes, they perceaved that he spake of them.

46 And they went about to laye hondes on hym, but they feared the people, because they counted hym as a prophet.

CHAP. XXII. 1 And Jhesus answerynge seide eftsonne in parablis to hem, seiynge,

2 The kyngdam of hevenes is maad lie to a man kyng that made weddingus to his sone.

3 And he sente his seruauntis for to clepe men beden to the weddyngis, and thei wolden nat come.

4 Eftsoone he sente other seruauntis,

CHAP. XXII. 1 And Jesus answered and spake vnto them agayne in similitudes, sayinge,

2 The kyngdome of heven is lyke vnto a certayne kinge which maryed his sonne.

3 And sent forth his seruauntes to call them that were byd to the weddinge, and they wolde nott come.

4 Ageyne he sentt forth other ser-

siēde ðam gelædedon, Nú ! ic gegearwode mine feorme, mine fearras and mine fugclas synt ofslegene, and ealle mine þing synt gearwe ; cumað to ðam gyftum.

5 Ðá forgýmdon hig ðæt, and ferdon, sum to hys túne, sum to hys mangunge.

6 And ða óðre nâmon hys þeowas, and mid teonan geswencton, and ofslógon.

7 Ðá se cyning, ðæt gehýrde, ðá wæs he yrre ; and sende hys here to, and fordyde ða manslagan, and hyra burh forbærnde.

8 Ðá cwæþ he to hys þeowum, Witodlice ðás gyfta synt gearwe,† ac ða ðe geladode wæron, ne synt wyrde.

9 Gáþ nú witodlice to wega gelætum, and clypiað to ðisum gyftum, swá hwylce swá ge geméton.

10 Ðá eodon ða þeowas út on ða wegas, and gegaderedon ealle ða ðe hig gemétton, góde and yfele ; ða wærun ða gyft-hús mid syttyndum mannum gefyllede.

11 Ðá eode se cyning in, ðæt he wolde geseon ða ðe ðær sæton ; ðá geseah he ðær ænne manna ðe næs mid gyftlicum reafe gescryd.

12 Ðá cwæþ he, Lá freond, húmeta eodest ðú in, and næfdest gyftlic reaf ? Ðá gesúwode he.

13 And se cyning cwæþ to hys þénon, Gebindað hys handa and hys fét, and wurpaþ hyne on ða úttran þýstro ; ðær byþ wóp and tóþa gristbitung.

14 Witodlice manega synt geladode, and feawa gecorene.†

15 Ðá ongunnon ða Pharisei rædan, ðæt hig woldon ðone Hælend on hys spræce befón.

16 Ðá sendon hī him hyra leorningcnihtas to, mid ðam Herodianiscum, and ðus cwaðdon, Láreow, we witon ðæt ðú eart sóþfast, and ðú lærest Godes weg myd sóþfastnyse, and ðú ne wandast for nânum menn, ne ðú ne besceawast nânes mannes háð.

seyng, Seie 3ee to the men beden to the feeste, Loo! I haue made redy my mete, my boles and volatilis ben slayn, and alle thingis redy; cumme 3e to the weddyngus.

5 Sothely thei dispisiden,[†] and thei wenten away, oon in to his vynezerd, forsothe an other to his marchaundise.

6 But the other helden his seruauntis, and slown hem, ponished with kontek.

7 Forsothe the kyng, whenne he hadde herde, was wroth; and, his hoostis sente, he loste[†] the man quellers, and brente her citee.

8 Thanne he seith to his seruauntis, Sothely the weddyngis ben redy, but thei that weren clepid to the feeste, weren nat worthi.

9 Therefore go 3ee to the outgoyngis of weyes, and whom euere 3e shulen fynde, clepe to the weddyngis.

10 And his seruauntis, gon out in to the weyes, gedreden togidre alle that thei founden, good and yuel; and the weddyngis of men sittyng at mete ben fulfillid.

11 Forsothe the kyng entride, that he shulde see men sittyng at mete; and he see3 there a man nat clothid with brijd clothis.

12 And he seith to hym, Frend, hou entridist thou hidir, nat hauyng brijd clothe? And he was doumbe.

13 Thanne the kyng seide to the mynystris, His hondis and feet bounden, sende 3ee hym into vttermore derknessis; there shal be weepyng and betyng to gidre of teeth.

14 Forsothe many ben clepid, but fewe chosen.

15 Thanne Pharisees, goyng away, taken a counseile, that thei shulden take Jhesus in word.

16 And thei senden to hym her discipulis, with Erodyanys,[†] seiynge, Maister, we witen, that thou art sothfast, and thou techist in trewthe the weye of God, and there is no cure[†] to thee of eny man, for thou beholdist nat the persoonc of men.

vauntes, sayinge, Tell them which are bydden, Lo! I have prepared my dynner, myne oxen and my fatlinges are kyllid, and all thinges are redy; come vnto the mariage.

5 They made light of it, and went their wayes, won to his ferme place, another about his merchandyse.

6 The remnaunt toke his seruauntes, and intreated them vngoodly, and slewe them.

7 When the kinge herde that, he was wroth; and sent forth his warryers, and distroyed those murtheres, and brent vppe theire cite.

8 Then sayde he to hys seruauntes, The weddyng was prepared, butt they which were bydden there to, were not worthy.

9 Go ye therefore out in to the hie ways, and as many as ye fynde, byd them to the mariage.

10 The seruauntes went out in to the wayes, and gaddered togedder as many as they coule fynde, booth good and bad; and the weddyng was furnysshid with gestes.

11 The kinge cam in, to viset hys gestes; and spyed there a man which had not on a weddyng garment.

12 And sayde vnto hym, Frende, howe camyst thou in hydder, and hast not on a weddyng garment? And he was even spechlesse.

13 Then sayde the kyng to hys ministers, Take and bynde hym hande and fote, and caste hym into vtter dereknes; there shalbe wepinde and gnassing of teth.

14 For many are called, and feawe be chosen.

15 Then went the Farises, and toke counsell, howe they myght tangle him in his wordes.

16 And sent vnto him there discipules, with Herodes seruauntes, sayinge, Master, we knowe, that thou arte true, and that thou teachest the weye of God trucli, nether carest for eny man, for thou consydryst nott memmes estate.

17 Sæge us, hwæt þincþ ðé. Ys hyt
 alýfed ðæt man Casere gafol sylle, ðe
 nā?

18 Ðá se Hælend hyra fācn gehýrde,
 ðá cwæþ he, Lā licceteras, hwi fandige
 ge min?

19 Æt-ýwæþ me ðæs gafoles mynyt.
 Ðá brohton hi him ānne peninc.

20 Ðá cwæþ se Hælend to him, Hwæs
 anlicnys ys ðis, and ðis ofergewrit?

21 Hig cwædon, Ðæs Caseres. Ðá
 cwæþ he, Agyfap ðam Casere ða þing
 ðe ðæs Casyres synt, and Gode ða þing
 ðe Godes synt.

22 Ðá hig ðæt gehýrdon ðá wundrod-
 on hig; and forléton hyne, and ferdon
 onweg.

23 On ðam dæge comon to him Sad-
 ucci, ða secgeap ðæt nān āryst ne sý,
 and hig ācsedon hyne,

24 And cwædon, Lārcow, Moyses sæde,
 gyf hwā dead sýg, and bearn næbbe,
 ðæt his brōdor nyme hys wif, and strýne
 hym bearn.

25 Witodlice myd us wæron seofun
 gebrōdru; and se forma fette wif, and
 forþ-ferde. And lāfde hys brēder his
 wif bütan bearne;

26 And se óder ealswá, and se þrydda,
 oð ðone seofopan.

27 Ðá at sidemestan, forþ-ferde ðæt
 wif.

28 Hwylces ðæra sufona byþ ðæt wif,
 on ðam āriste? ealle hig hæfdon hig.

29 Ðá andswarode se Hælend hym and
 cwæþ, Ge dweliap, and ne cunnon hālige
 gewritu, ne Godes mægen.

30 Witodlice ne wifap hig, ne hig ne
 ceorliap, on ðam āryste; ac hig synt
 swylce Godes englas on heofone.

31 Ne rædde ge, be deadra manna
 āryste, ðæt cow fram Gode gestēd wæs,

32 Ic com Abrahames God, and Isáaces
 God, and Iacobes God? nys God nā
 deadra, ac lybbendra.

17 Therefore seie to vs, what it semeth to thee. Is it leful to zeue to Cesar^t rente?[†]

18 Forsothe, the wickednesse of hem knowen, Jhesus seith, Ypocritis, what tempten 3ee me?

19 Shewe 3ee to me the prynte of the moneye. And thei offriden to hym a peny.

20 And Jhesus seith to hem, Whos is this ymage, and the wrytyng aboue?

21 Thei seyen to hym, Of Cesar. Thanne he seith to hem, Therefore 3elde 3ee to Cesar tho thingis that ben Cesaris, and to God tho thingis that ben of God.

22 And thei heerynge wondreden; and, hym laft, thei wenten away.

23 In that day Saducees, that seyen there is no rysyng a3ein, camen ni3 to hym, and axiden hym,

24 Seyinge, Maister, Moyses seide, 3if eny man be dead, nat hauynge a sone, that his brother wedde his wyf, and reyse seed to his brother.

25 Forsothe seuen bretheren weren at vs; and the first, a wijf weddid, is dead. And he nat hauynge seed, left his wijf to his brother;

26 Also the secounde, and the thridde, til to the seuenthe.

27 Forsothe the laste of alle, and the womman is dead.

28 Therefore in the rysyng a3ein, whos wijf of the seuene shal she be? for alle hadden hir.

29 Sothely Jhesus answerynge seith to hem, 3ee erren, nether knowynge the scripturis, nether the vertu of God.

30 Forsothe in the rysyng a3eyn, neither thei wedden, nether ben weddid; but thei ben as the aungelis of God in heuene.

31 Sothely of the rysyng a3ein of dead men, 3ee han nat rad, that it is seid of the Lord, seyinge to 3ou,

32 I am God of Abraham, and God of Ysaac, and God of Jacob? he is nat God of deed men, but of lyuynge men.

17 Tell vs there fore, howe thynkest thou. Is it lawfull to yeve tribute vnto Cesar, or not?

18 Jesus perceaved there wylynes, and sayde, Why tempte ye me, ye ypocrytes?

19 Lett me se the tribute money. And they toke hym a peny.

20 And he sayde vnto them, Whose ys thys ymage, and superscripcion?

21 They sayde vnto hym, Cesars. Then sayde he vnto them, Geve therefore to Cesar that which is Cesars, and geve vnto God that which is Goddes.

22 When they herde that they marvelled; and lefte hym, and went there waye.

23 The same daye the Saduces cam vnto hym, which saye that there is no resurreccion, and they axed hym,

24 Saynge, Master, Moses bade, if a man dye, havinge no chyliden, that the brother mary his wyfe, and reyse vppe seed vnto his brother.

25 There were with vs seven brethren; the fyrst married, and dyed with out ysshewe. And lefte hys wyfe vnto hys brother;

26 Lyke wise the secounde, and the thryd, vnto the seuenthe.

27 Laste of all, the woman dyed also.

28 Nowe in the resurreccion, whose wyfe shal she be of the vij? for all had her.

29 Jesus answered and sayde vnto them, Ye are deceaved, and knowe not what the scripture meaneth, nor yett the vertue of God.

30 For in the resurreccion, they nether mary, nor are maryed; but are as the angels of God in heven.

31 As touchynge the resurreccion off the deed, have ye nott redde, what ys sayde vnto you off God, which sayeth,

32 I am Abrahams God, and Ysaaks God, and the God of Jacob? God ys nott the God of the deed, but of the lyvinge.

33 Ðá ðæt folc ðæt gehýrde, ðá wundredon hig hys láre.[†]

34 Ðá ða Phariseiscan gehýrdon, ðæt he hét ða Saduceiscan stýlle beon, ðá eodon hig togædere.

35 And án, ðe was ðære æ láreow, ácsode hyne, and fandode hys, ðus cweðende,

36 Lá láreow, hwæt ys ðæt mæste bebod on ðære æ ?

37 Ðá cwæp se Hælend, Lufa Drihten ðinne God, on ealre ðinre heortan, and on ealre ðinre sáwle, and on eallum ðinum móde.

38 Ðis ys ðæt mæste and ðæt fýrmeste bebod.

39 Óder ys ðysum gelic ; Lufa ðinne nehstan swá swá ðé sylfne.

40 On ðysum twám bebodum byp gefýlled call seo æ.

41 Ðá ða Phariseiscan gegaderode wáron, ðá cwæp se Hælend,

42 Hwæt þinþ eow be Criste, hwæs sunu ys he ? Hig cwædon, Dauides.

43 Ðá cwæp se Hælend, Hwí clypaþ Dauíd hyne on gáste Drihten, and cwypþ,

44 Drihten cwæp to mínum Drihtne, Site on míne swýðran healfe, oð ðæt ic gesette ðine fýnd ðé to fót-sceamole ?

45 Gyf Dauíd hyne on gáste Dryhten clypaþ, hú ys he hys sunu ?

46 Ðá ne mihton hig him nán word andswarian, ne nán ne dorste of ðam dæge, hyne nán þing máre ácsian.

CHAP. XXIII. 1 Ðá spræc se Hælend to ðam folce, and to hys leorning-cnyhtum,

2 And cwæp, Bóceras and Pharisei sæton ofer Moyses láreow-setl.

3 Healdap, and wyrceap, swá hwæt swá hig secgeap. And ne dó ge ná æfter heora worcum ; hig secgeap, and ne dóp.

4 Hig bindap hefige byrdýna, ðe man áberan ne mæg, and lecgeap ða uppan

33 And the cumpanyes of peple heer-
yng, wondreden in his techyng.

34 Forsothe Pharisees, heeryng that
he hadde put silence to Saducees, camen
to gidre in to oon.

35 And oon of hem, a techer of the
lawe, axede Jhesus, temptynge hym,

36 Maistre, whiche is a greet maunde-
ment in the lawe?

37 Jhesus seide to hym, Thou shalt
loue the Lord thi God, of al thin
herte, and in al thi soule, and in al thi
mynde.

38 This is the firste and the most
maundement.

39 Forsothe the secunde is lic to
this; Thou shalt loue thi ney3bore as
thi self.

40 In these two maundementis hangith
al the lawe and prophetis.

41 Sothely the Pharisees gedrid to
gidre, Jhesus axide hem,

42 Seyng, What semeth to 3ou of
Crist, whos sone is he? Thei seyden to
hym, Of Dauith.

43 He seith to hem, Therefore hou
Dauith in spirit clepith hym Lord,
seyng,

44 The Lord seide to my Lord, Sitte
on my ry3thalf, til that I put thin
ennyes a stole of thi feet?

45 Therefore 3if Dauyd clepith him
Lord, hou is he his sone?

46 And no man mi3t answeere a word
to hym, nether eny man was hardy fro
that day, for to axe hym more.

33 And when the people herde that,
they were astonyed at hys doctrine.

34 When the Pharises had herde howe
that he had put the Saduces to silence,
they drewe togedder.

35 And won of them, whych was a
doctour off lawe, axed him a question,
temptyng him, and sayng,

36 Master, whych is the grett com-
maundment in the lawe?

37 Jesus sayde vnto him, Thou shalt
love thy Lorde God, with all thyne
herte, wyth all thy soule, and with all
thy mynde.

38 This is the fyrst and that grett
commaundment.

39 And there ys another lyke vnto
thys; Thou shalt love thyne neighbour
as thy selfe.

40 In thesetwo commaundmenteshange
all the lawe and the prophettes.

41 Whyll the Pharises were gaddered
togedder, Jesus axed them,

42 Sayng, What thinke ye of Christ,
whose sone is he? They sayde vnto
hym, The sonne of David.

43 He sayde vnto them, Howe then
doeth David in spirite call him Lorde,
sayng,

44 The Lorde sayde to my Lorde, Sytt
on my ryght honde, tyll I make thyne
ennemyes thy fote stole?

45 Yf David call hym Lorde, howe is
he then his sonne?

46 And none of them coulde answeere
him ageyne one worde, nether durste
eny man from that daye forth, axe hym
eny moo questions.

CHAP. XXIII. 1 Thanne Jhesus spac
to the cumpanyes of peple, and to his
disciplis,

2 Seyng, Vpon the chaier of Moyses,
scribis and Pharisees seeten.

3 Therefore kepe 3ee, and do 3ee alle
thingis, what euere thingis thei shulen
seie to 3ou. But nyl 3ee do after her
werkis; sothely thei seien, and don nat.

4 Sothely thei bynden to greuous
chargis, and vnportable,[†] and putten in

CHAP. XXIII. 1 Then spake Jesus
to the people, and to hys disciples,

2 Sayng, The serybs and the Pharises
sitt in Moses seate.

3 Whatsoever they byd you observe,
that observe, and do. But after their
workes do not; for they saye, and do
not.

4 Ye and they bynde hevy burthens,
and greuous to be borne, and ley them

manna ecla; and nellap hig ða mid heora fingre æt-hrīnan.

5 Ealle heora worc hig dōp, ðæt menn hī gescon; hig tobrædaþ hyra heals-bēc,[†] and mærsiaþ heora reafa fnaðu.

6 Hig lufigeaþ ða fyrmestan setl on gebeorseypum, and ða fyrmestan lāreow-setl on gesamnungum;

7 And ðæt hig man grēte on strætum, and ðæt menn hig lāreowas nemnon.

8 Ne gyrne ge ðæt eow man lāreowas nemne; ān ys eower lāreow, ge synt calle gebrōðru.

9 And ne nemne ge eow fæder ofer eorþan, ān ys eower fæder, se ðe on heofonum ys.

10 Ne eow man ne nemne lāreowas, forðam ān, Crist, is eower lāreow.

11 Se ðe eower yldest sý, beo se eower þēn.

12 Witodlice se ðe hync upp-āhesþ, se byþ genyðerod; and se ðe hync sylfne ge-eadmēt, se byþ up-āhafen.[†]

13 Wá eow, bōcyras and Pharisei, liceteras, forðam ge belúcaþ heofona rice befóran mannum; ne ge in ne gāþ, ne ge ne gepafiaþ ðæt óðre ingān.

14.[†]

15 Wá eow, bōcyras and Pharisei, liceteras, forðam ge befarap sǣ and eorþan, ðæt ge dón āne ælþeodine; and ðonne he geworden byþ, ge gedōþ hync helle bearn, twýfealdlicor ðonne eow.

16 Wá eow, blindan látteowas, ge seegeaþ, Swá hwylc swá swereþ on temple, ðæt ys náht; swá hwá swá swereþ on ðas temples golde, se ys scyldig.

17 Ealá ge dysegan and blindan, hwæðer ys mǣre, ðe ðæt gold, ðe ðæt templ ðe ðæt gold gehálgap?

18 And swá hwá swá swereþ on ðam weofode, ðæt ys náht; swá hwylc swá

to shuldres of men ; but with her fyngir
thei wolen nat moue hem.

5 Therefore thei don alle her werkis,
that thei be seen of men ; forsothe thei
alargen her filateries,[†] and magnyfie
hemmys.

6 Sothely thei louen the first sitting
placis in sopers, and the first chaiers in
synagogis ;

7 And salutaciouns in the chepyng,
and to ben clepid of men maistirs.

8 Sothely nyl 3ee ben clepid maistir ;
for oon is 3oure maistir, forsothe alle
3e ben brethren.

9 And nyl 3e clepe to 3ou a fadir on
erthe, for oon is 3oure fadir, that is in
heuenes.

10 Nether be 3e clepid maistirs, for
oon is 3our maistre, Crist.

11 He that is more of 3ou, shal be
3oure mynystre.

12 Forsothe he that shal hie hym self,
shal be mekid ; and he that shal meeke
hym self, shal ben enhaunsid.

13 Sothely woo to 3ou, scribis and
Pharisees, ypocritis, for 3e closen the
kyngdam of heuenes before men ; sothe-
ly 3e entren nat, ne suffre men entrynge
for to entre.

14 Woo to 3ou, scribis and Pharisees,
ypocritis, that eten the housis of widues,
in longe preier preyinge ; for this thing
3e shulen take the more dom.

15 Woo to 3ou, scribis and Pharisees,
ypocritis, that cumpasen the se and the
lond, that 3ee maken o proselite ;[†] and
whanne he shal be maad, 3e maken hym
a sone of helle, double more than 3ou.

16 Woo to 3ou, blynde lederis, that
seien, Who euer shal swere by the
temple of God, no thing is ; sothely he
that shal swere in the gold of the temple,
owith.[†]

17 3ee folis and blynde, forsothe what
is more, the gold, or the temple that
halowith the gold ?

18 And who euer shal swere in the
auter, no thing is ; but he that shal

on mennes shuldres ; but they them
sylfe wyl not move them with one
fynger.

5 All there workes they do, for to be
sene of men ; they sett abroade there
philateris, and make large borders on
there garmenttes.

6 And love to sytt vppermooste at
feastes, and to have the chefe seates in
the synagogges ;

7 And gretynge in the marketes, and
to be called of men rabi.

8 But ye shall nott suffre youre selves
to be called rabi ; for one ys youre
master, that is to wytt Christ, and all
ye are brethren.

9 And call ye no man youre father on
the erth, for one is youre father, and he
is in heven.

10 Be ye not called masters, for one
ys youre master, and he is Christ.

11 He that is greateste amonge you,
shalbe youre servaunte.

12 But whosoever exalteth hym silfe,
shalbe brought lowe ; and he that sub-
mitteth him silfe, shalbe exalted.

13 Wo be vnto you, scribs and Pharises,
dissemblers, for ye sheet vp the kyng-
dom of heven before men ; ye youre
selves goo nott in, nether suffre ye them
that come to enter in.

14 Wo be vnto you, scribes and Pha-
rises, for ye devoure widdowes houses,
and that vnder a coloure of praying
longe prayers ; wherfore ye shall receave
greater damnacion.

15 Wo be vnto you, scribes and Pha-
rises, ypocrites, for ye compasse see and
londe, to brynge one in to youre belefe ;
and when ye have brought him, ye
make hym two folde more the chylde
off hell, then ye youre selves are.

16 Wo be vnto you, blynd gides, for
ye saye, Whosoever swere by the tem-
ple, yt ys nothinge ; but whosoever
swere by the golde of the temple, he is
dettor.

17 Ye folis and blinde, whether is
greater, the golde, or the temple that
sanctifyeth the golde ?

18 And whosoever sweareth by the
auter, it is nothinge ; but whosoever

swereþ on ðære offerunge ðe ofer ðæt weofod ys, se ys gyltig.

19 Ealá ge blindan, hwæder ys máre, ðe offerung, ðe ðæt weofod ðe gehálgap ða offerunge?

20 Witodlice se ðe swereþ on weofode, he swereþ on him, and on callum ðam ðe him ofer synt.

21 And se ðe swereþ on temple, he swereþ on him, and on ðam ðe him on-eardiap.

22 And se ðe swerap on heofonan, he sweryþ on Godes þrym-setle, and on ðam ðe ofyr ðæt sitt.

23 Wá eow, bóceras and Pharisei, lic-ceteras, ge ðe teodiap mintan, and dile, and cumyn, and ge forléton ða þing ðe synt hefigeran ðære æ, dóm, and mild-heortnyse, and geleasan. Ðás þing hyt gebyrede ðæt ge dydon, and ða ódre ne forléton.

24 Lá blindan látteowas, ge drehnigeap ðone gnæt áweg, and drincap ðone olfend.

25 Wá eow, bóceras and Pharisei, lic-ceteras, forðam ge clænsiap ðæt wiðútan ys, caliceas and discas; and ge synt innan fulle reafláces and unclænnysse.

26 Ealá ðú blinda Phariseus, clænusa æryst ðæt wiðinnan ys calices and discas, ðæt hyt si clæne ðæt wiðútan ys.

27 Wá eow, bóceras and Pharisei, lic-ceteras, forðam ge synt gelice hwitum byrgenum, ða þinceap mannum útan wlitige; and hig synt innan fulle de-adra bána, and ealre fylpe.

28 And swá ge ætýwap mannum útan rihtwise; innan ge synt fulle liccetunge and unrihtwisnesse.

29 Wá eow, bóceras and Pharisei, lic-ceteras, ge ðe timbriap witegena byrgena, and glengap rihtwisra gemynd-stówa,

30 And ge cwedaþ, Gyf we wæron on úre fædera dagum, næron we heora geféran on ðæra witegena blódes gyte.

31 Witodlice ge synt eow sylfum to gewitnyse, ðæt ge synt ðæra bearn ðe ofslógon ða witegan.

swere in the ȝifte that is on the auter, owith.

19 Blynde men, forsothe what is more, the ȝift, or the auter that halowith the ȝifte?

20 Forsothe he that swerith in the auter, swerith in it, and alle thingis that ben theron.

21 And he that swerith in the temple, swerith in it, and in hym that dwellith in the temple.

22 And he that swerith in heuene, swerith in the trone of God, and in hym that sittith theron.

23 Woo to ȝou, scribis and Pharisees, ypocritis, that tithen mente, anete, and comyn, and han lefte tho thingis that ben greuouser^t of the lawe, dom, and mercy, and feith. And these thingis it behofte^t for to do, and not to leue hem.

24 Blynde leders, clensynge a gnatte, but swolowynge a camel.

25 Woo to ȝou, scribis and Pharisees, ypocritis, that maken clene that thing of the cuppe and plater, that is with outforth; forsothe with ynne ȝe ben ful of raueyne and vnclennesse.

26 Thou blynd Pharisee, clense first that thing of the cuppe and plater that is with ynneforth, that and that thing that is with outenforth be maad clene.

27 Woo to ȝou, scribis and Pharisees, ipocritis, that ben lic to sepulcris maad whijt, the whiche with outen forth semen faire to men; sothely with ynne thei ben ful of boonys of dead men, and al filthe.

28 So and ȝee forsothe with outen forth aperen iuste to men; but with ynne ȝee ben ful of ypocrisie and wickidnesse.

29 Woo to ȝou, scribis and Pharisees, ipocritis, that belden sepulcris of prophetis, and maken faire the biriclis of iuste men,

30 And seien, ȝif we hadden ben in the dayes of our fadris, we shulden nat han be here felowis in the blood of prophetis.

31 And so ȝe ben in witnessyng to ȝou self, for ȝe ben the sonys of hem that slowen the prophetis.

swearth by the offeringe that lyeth on the aultre, ys detter.

19 Ye foles and blinde, whether is greater, the offeringe, or the aultre whych sanctifyeth the offeringe?

20 Whosoever therfore swearth be the aultre, swearth bi it, and by all that there on is.

21 And whosoever swearth by the temple, swearth by it, and by hym that dwelleth there in.

22 And he that swearth by heven, swearth by the seate of God, and by hym that sytteth thereon.

23 Wo be to you, scribes and Pharises, desemblers, for ye tythe mynt, annys, and comen, and leave the waygthtyer mattres of the lawe ondone, iudgement, mercy, and fayth. These ought ye to have done, and not to have lefte the othre ondone.

24 Ye blinde gydes, which strayne out a gnat, and swalowe a cammyll.

25 Wo be to you, scribes and Pharises, ypocrites, for ye make clene the vtter side off the cuppe and off the platter; but with in they are full of brybery and excesse.

26 Thou blynde Pharise, clense fyrst that which is with in the cuppe and the platter, that the outsyde maye also be clene.

27 Wo be to you, scribes and Pharises, ypocrites, for ye are lyke vnto paynted tombes, which appere beautyfull outwards; but are with in full off deed mens bones, and of all fylthyne.

28 So are ye, for outwards ye appere righteous vnto men; when with in ye are full of dissimulacion and iniquite.

29 Wo be vnto you, scribes and Pharises, ypocrytes, ffor ye bilde the tombes off the prophetes, and garmisshen the sepulchres off iuste men,

30 And saye, Yf we had bene in oure fathers tyme, we wolde not have bene partners with them in the bloud of the prophetes.

31 So are ye witnesses vnto youre selves, that ye are the children of them which killed the prophetes.

32 And gefylle ge ðæt gemet cowra fædera.

33 Ealá ge næddran, and næddrena cynn, hú fleo ge fram helle dóme!†

34 Ic sende to eow witegan, and wise bóceras; and ge hig ofsleaþ, and hóþ and swingaþ on eowrum gesomnungum, and ge hig ehtaþ of byrig on byrig;

35 ðæt ofer eow cume æle rihtwis blód, ðe wæs ágoten ofer eorþan, fram Abeles blóde ðæs rihtwisan oð Zacharias blód, Barachias suna, ðone ge ofslógon betwyx ðam temple and ðam weofode.

36 Sôþ ic eow secge, calle ðás þing cumað ofer ðas cneorisse.

37 Ealá Ierusalem, ealá Ierusalem,† ðú ðe ða witegan ofslihst, and mid stánnum ostorfast ða ðe to ðé ásende synt, swide oft ic wolde ðine bearn gegaderigan, swá seo hennu hyre cicenu under hyre fyðeru gegaderaþ, and ðú noldest.

38 Witodlice nú! byþ eower hús eow wéste forlæten.

39 Sôþ ic secge eow, ne geseoþ ge me heonon-forþ, ærdam ðe ge secgeon, Sý geblotsod se, ðe com on Drihtnes naman.

CHAP. XXIV. 1 And ðá se Hælend út-eode of ðam temple; him to-genealæhton hys leorning-cnihtas, ðæt hi him ætýwdon ðæs temples getimbrunge.

2 Ðá andswarode he him and cwæþ, Geseoþ ge call ðis! Sôþ ic secge eow, ne byþ hér læfed stán uppan stáne, ðe ne beo toworpen.

3 Ðá he sæt uppan Oliuetes dúne, ðá comon hys leorning-cnihtas dihlíce, and cwædon, Sæge us, hwænne ðás þing gewurdon, and hwyle tæcn si ðines tocymes, and worulde ge-endunge.

4 Ðá andswarode he him and cwæþ, Warniaþ, ðæt eow nán ne beswice.

32 And 3e fulfillen the mesure of 3oure fadris.

33 3ee sarpentis, fruytis[†] of eddris,[†] hou shulen 3ee flee fro the dom of helle?

34 Therefore loo! I sende to 3ou prophetis, and wise men, and scribis;[†] and of heia 3ee shulen slee, and crucifie, and of hem 3e shulen bete in 3our synagogis, and shulen pursue fro citee in to citee;

35 That al the iuste blode come vpon 3ou, that was shed on the erthe, fro the blood of iust Abel til the blood of Zacharie, the sone of Barachie, whom 3ee slown bitwixe the temple and the auter.

36 Trewli I seie to 3ou, alle these thingis shulen come vpon this generacioun.

37 Jerusalem, Jerusalem, that sleest prophetis, and stonyst hem that ben sent to thee, hou oft wold I gedre to gidre thi sonys, as an henne gedreth togidre hir chikenys vnder hir wengis, and thou woldist nat.

38 Loo! 3oure hous shal be lefte to 3ou desert.[†]

39 Forsothe I seie to 3ou, 3ee shulen nat see me fro hennys forth, til that 3ee seien, Blessid is he, that cumeth in the name of the Lord.

CHAP. XXIV. 1 And Jhesus, gon out of the temple, wente; and his disciplis camen ni3 to hym, that thei shulden shewe to hym the bilyngis of the temple.

2 Forsothe he answerynge seith to hem, Seen 3ee alle these thingis? Trewly I seie to 3ou, a stoon shal nat be lefte here on a stoon, the whiche shal nat be destroyed.

3 Sothely hym sittynge on the hil of Olyuete, disciplis camen ni3 to him priuely, seiynge, Seie to vs, whanne thes thingis schulen be, and what tokene of thi comynge, and of ending of the world.

4 And Jhesus answerynge seide to hem, Se 3e, that no man disceyue 3ou.

32 Fulfill ye lyke wyse the measure of youre fathers.

33 Ye serpentes, and generacion of vipers, howe shall ye scape the dampnacion of hell?

34 Wherefore beholde! Y sende vnto you prophetes, wyse men, and scribes; and off them some shall ye kyll, and crucifie, and some shall ye scourge in youre synagogges, and persecute from cite to cite;

35 Thatt all righteous bloud may fall on you, which was sheed apou the erth, from the bloud of rightous Abell vnto the bloud of Zacharias, the sonne of Barachias, whom ye slewe betwene the temple and the altre.

36 Verely Y say vnto you, all these thinges shall light apou this generacion.

37 Hierusalem, Hierusalem, which kyllest prophetes, and stonest them which are sent to the, howe often wolde I have gaddered thy children to gedder, as the henne gaddreth her chickens vnder her wynges, but ye wolde not.

38 Beholde! youre habitacion shalbe lefte vnto you desolate.

39 For Y saye vnto you, ye shall not se me hence forth, tyll that ye saye, Blessed ys he, that commeth in the name off the Lorde.

CHAP. XXIV. 1 And Jesus went out, and departed from the temple; and his disciples cam to hym, for to shewe hym the byldinge of the temple.

2 Jesus sayde vnto them, Se ye not all these thinges? Verely Y saye vnto you, there shall not be here lefte one stone vpon another, that shall not be destroyed.

3 And as he sat vpon the mount Olivete, his disciples cam vnto hym secretly, sayynge, Tell vs, when this shalbe, and what signe shalbe of thy commynge, and of the ende of the worlde.

4 And Jesus answered and sayde vnto them, Take hede, that no man deceave you.

5 Manega cumap on minum naman, and cwedap, Ic eom Crist; and beswicap manega.

6 Witodlice ge gehyrap gefeoht, and gefeohta hlisan; warnigeap, ðæt ge ne beon gedréfede; ðás þing sceolon geweordan, ac nys ðonne gyt se ende.

7 Þeod winþ ongén þeode, and rice ongén rice, and mann-cwealmas beoþ, and hungras, wide geond land, and eorþan styrunga;

8 Ealle ðás þing synt ðæra sára anginnu.

9 Donne syllap hi eow on gedréfedenysse, and ofsleap eow, and ealle menn eow hatigeap for minum naman.

10 And ðonne beoþ manega ungetrywode, and belæwap betwyx him, and hatigap him betwýnan.

11 And manega lease witegan cumap, and beswicap manega.

12 And forðam ðe unrihtwisnys ricsap, manegra lufu ácólap;

13 Witodlice se ðe þurhwunap oð ende, se byþ hál.

14 And ðis gódspel byþ bodod ofer ealle eorþan, on gewitnesse callum þeodum; and ðonne cymþ seo ge-endung.

15 Donne ge geseoþ ða onsceonunga ðære toworpennysse, ðe se witega gewæp, Daniel, ðá he stóð on háligre stówe; ongyte, se ðe hyt ræt;

16 Fleon ðonne to múntum, ða ðe on Iudea-lande synt;

17 And se ðe ys uppan hys huse, ne gá he nyder ðæt he ænig þing on his huse fece;

18 And se ðe is on æcere, ne cyrre he ðæt he hys tunecan nyme.

19 Wá cacniendum and fêdendum on ðam dagum.

20 Biddap, ðæt eower fleam on wintra, oððe on reste-dæge, ne geweorde.

21 Witodlice ðonne byþ swá mycel ge-deorf, swá næs of middan-geardes fruman

5 Many schulen come in my name, seyng, I am Crist; and thei schulen disceyue manye.

6 Sothly 3e ben to heere bateyls, and opynyouns of bateyls; se 3e, that 3e ben not distroblid; forsoth it bihoueth thes thingis to be don, but not 3it is the ende.

7 Folk schal ryse to gidere a3en folk, and rewme in to rewme, and pestilencis, and hungris, and erthemouyngis schulen be by placis;

8 Forsothe alle thes thingis ben bigynnyngis of sorwis.

9 Thenne thei schulen bitake 3ou in to tribulacioun, and thei schulen slee 3ou, and 3e schulen be in hate to alle folkis for my name.

10 And thanne manye schulen be sclaudrid, and to gidere bitraye,[†] and in hate haue to gidere.

11 And many false prophetis schulen ryse, and disceyue many.

12 And for wickidnesse schal be plenteous, the charite of manye schal wexe coold;

13 Forsothe he that schal dwelle stable vnto the ende, he this schal be saaf.

14 And this gospel of kyngdom schal be prechid in al the world, in to witnessinge to alle folkis; and thanne the ende schal come.

15 Therefore whenne 3e schulen se the abhomynacioun of discomfourt, that is seid of Danyel, the prophete, stondyng in the hooly place; he that redith, vnderstonde;

16 Thanne thei that ben in Judee, fle to mounteyns;

17 And he that *is* in the hous roof, come not down to take ony thing of his hous;

18 And he that *is* in the feeld, turne not a3en to take his coote.

19 Forsoth wo to wymmen with childe and noryschinge in tho dayes.

20 Sothly preie 3e, that 3oure fleyng be not maad in wyntir, or saboth.

21 Forsothe thanne schal be greet tribulacioun, what maner was not fro the

5 For many shall come in my name, saunge, Y am Christ; and shall deceave many.

6 Ye shall heere of warres, and of the noyse of warres; but se, that ye be not troubled; for all these thinges muste come to passe, but the ende is not yet.

7 For nacion shall ryse ageynste nacion, and realme ageynste realme, and there shalbe pestilence, and honger, and erthquakes in all quarters;

8 All these are the beginnynges off sorowes.

9 Then shall they put you to trouble, and shall kyll you, and ye shalbe hated off all nacions ffor my names sake.

10 And then shall many fall, and shall betraye won another, and shall hate won the other.

11 And many false prophetes shall aryse, and shall deceave many.

12 And because iniquite shall have the vpper hande, the love of many shall abate;

13 But he that endureth to the ende, shalbe safe.

14 And this gospell off the kyngdom shalbe preached in all the worlde, for a witnes vnto all nacions; and then shall the ende come.

15 When ye then shall se the abominacion and desolacion, spoken of by Daniell, the prophet, stonde in the holy place; whosoever redeth it, let hym vnderstonde it;

16 Then let them which be in Iury, flye into the mountaynes;

17 And lett hym which is on the housse toppe, not come doune to take enytinge out of his housse;

18 Nether let hym which is in the felde, retorne backe to fetcche his clothes.

19 Wo be in those dayes to them that are with chylde and to them that geve sucke.

20 Butt praye, thatt youre flyght be not in the winther, nether on the saboth daye.

21 For then shalbe greete tribulacion, suche as was not from the begin-

oð ðis, ne nú ne geweorþ.

22 And búton ða dagas gescyrte wæron, nære nán mann hál geworden; ac for ðam gecorenum, ðe he geccas, ða dagas beoþ gescyrte.

23 Donne gyf eow hwá sægþ, Nú! Crist ys hér, oððe ðær, ne gelyfe ge him.

24 Donne cumað lease Cristas and lease witegan, and dóp mycle tácn and fóre-beacn; ðæt ða beoþ on gedwolan gelædde, gyf hyt beon mæg, ðe gecorene wæron.

25 Witodlice! ic hyt eow fóresæde.

26 Gyf hig eow secgeað, Hér he ys on wéstene, ne fare ge út; gyf hig secgeað, Hér he ys on þurh-farun, ne gelyfe ge.

27 Witodlice swá swá liget færþ fram ést-dæle, and ætýwþ oð west-dæl, swá byþ mannes suna toecme.

28 Swá hwær swá hold byþ, ðæder beoþ earnas gegaderode.

29 Sóna æfter ðæra daga gedréfydnesse, seo sunne byþ forsworcen, and se móna hys leoht ne sylþ, and steorran feallað of ðære heofenan, and ðære heofenan mæ genu beoþ ástyrcde.

30 And ðonne ætýwþ mannes suna tácn on heofonan, and ðonne wépaþ ealle eorþan mægþa; and geseoþ mannes sunu cumendne[†] on heofonan genipum,[†] mid myclum mægene and mægenþrymme.

31 And he ásent hys englas mid býman, and mycelre stefne; and hi gegaderigaþ hys gecorenan of feower middan-cardes endum, of heofona heahnyssum oð hyra gemæru.

32 Leornigeað bigspel be ðam ficitreowe. Donne hys twíg byþ hnescce, and leaf ácennede, ge witon, ðæt sumor ys gehende;

33 And wite ge swá, ðonne ge ðás þing geseoþ, ðæt he ys on durum gehende.

34 Sóp ic secge eow, ðæt ðeos encorys ne gewit, árdam ðe calle ðás þing geweorðon;

bigynnyng of the world to now, nethir schal be maad.

22 And no but tho dayes hadden be breggid, al fleisch[†] schulde not be maad saaf; but tho dayes schulen be maad schort, for the chosun men.

23 Thanne if ony man schal seie to 3ou, Lo! here is Crist, or there, nyle 3e bileue.

24 Forsothe false Cristis and false prophetis schulen ryse, and thei schulen 3yue grete tokenes and wondris; so that also the chosyne be ledd in to errour, if it may be don.

25 Lo! I haue bifore seid to 3ou.

26 Therefore if thei schulen seie to 3ou, Loo! he is in desert, nyle 3e go out; loo! in pryuey chambris,[†] nyle 3e bileue.

27 Sothli as leyt goth out fro the eest, and apperith til in to the west, so schal be and the comynge of mannus sone.

28 Where euere the body schal be, and the eglis schulen be gederid thidur.

29 Forsothe anoon aftir the tribulacioun of tho dayes, the sunne schal be maad derk, and the mone schal not 3yue hir lizt, and sterris schulen falle down fro heuene, and the vertues of heuenes schulen be mouyd.

30 And thanne the tokene of mannus sone schal appere in heuene, and thanne alle kynredis[†] of erthe schulen weyle; and thei schulen se mannus sone comynge in the clowdis of heuene, with moche vertu and mageste.

31 And he schal sende his angelis with a trumpe, and greet voice; and thei schulen gedere his chosyne fro foure wyndis of heuene, fro the hizeste thingis of heuenes til teermes[†] of hem.

32 Lerne 3e the parable of a fyge tree. Whenne his bouz[†] is now tendre, and leuys sprungen, 3ee witen, that somer is niz;

33 So and 3ee whenne 3ee shulen se alle these thingis, wewith that it is niz, and in the 3atis.

34 Trewly I seie to 3ow, for this generacioun shal nat passe, til that alle thingis be don;

nynge off the worlde to this tyme, ner shalbe.

22 Ye and except those dayes shulde be shortenod, shulde no fesse be saved; butt for the chosens sake, those dayes shalbe shortenod.

23 Then yff eny man shall saye vnto you, Lo! here is Christ, or there is Christ, beleve it not.

24 Ffor there shall arise falce Christes and falce prophetes, and shall geve greate signes and wonders; so greatly that yff it were possible, even the chosen shulde be brought in to erreoure.

25 Take hede! I have tolde you before.

26 Yff they shall saye vnto you, Lo! he is in the desert, go not forth; yff they saye, lo! he is in the secret places, beleve nott.

27 For as the lighnyng cometh out off the eest, and shyneth vnto the weest, so shall the comynge off the sonne of man be.

28 For wheresoever a deed body is, even thyther wyll the egles resorte.

29 Immediatly after the tribulacions off those dayes, shall the sun be derkeneth, and the mone shall not geve her light, and the starres shall fall from heven, and the powers of heven shall move.

30 And then shall appere the sygne of the sonne off man in heven, and then shall all the kynreddes of the erth morne; and they shall se the sonne of man come in the cloudes of heven, with power and greate maieste.

31 And he shall sende his angelles with the greate voyce of a tromp; and they shall gadder to gedther his chosen from the fower wyndes, and from the one ende off the worlde to the other.

32 Lerne a similitude of the fygge tree. When his braunches are yet tender, and his leues spronge, ye knowe, that sommer is nye;

33 So lyke wyse when ye se all these thynges, be ye sure that it is neare, even at the dores.

34 Verely I saye vnto you, thatt this generacion shall not passe, tyll all be fulfilled;

35 Heofone and corþe gewitaþ, witodlice mine word ne gewitaþ.

36 Nát nán mann be ðam dæge ne be ðære tide, ne furðan englas, búton fæder ána.

37 Witodlice swá swá on Nóes dagum was, swá byþ mannes suna tocyne.

38 Swá hi wæron, on ðam dagum ær ðam flóde, etende and drincende, and wifigende and gyfta syllende, oð ðone dæg, ðe Nôe on ða earce eode ;

39 And hi nyston,† ær ðæt flóð com, and nam hig ealle, swá byþ mannes suna tocyne.

40 Donne beoþ twegen on æcere, án byþ genumen, and óðer byþ læfed ;

41 Twá beoþ æt cwyrne grindende, án byþ genumen, and óðer byþ læfed ; twegen beoþ on bedde, án byþ genumen, and óðer byþ læfed.†

42 Wacigaþ witodlice, forðam ðe ge nyton on hwylcere tide cower Hláford cuman wyle.

43 Witap, ðæt gyf se hiredes ealdor wiste on hwylcere tide se þeof toward wære, witodlice he wolde wacigean, and nolde gepafigan† ðæt man hys hús underdulf.

44 And forðam beo ge gearwe, forðam ðe mannes sunu wyle cuman, on ðære tide ðe ge nyton.

45 Wénst ðú hwá sý getrywe and gleaw þeow, ðone geset hys hláford ofer his hired, ðæt he him on tide mete sylle ?

46 Eadig† ys se þeow, ðe hys hláford hyne gemét ðus dóndne, ðonne he cymþ.

47 Sóp ic eow secge, ðæt ofer eall ðæt he áh he hyne geset.

48 Gyf se yfela þeowa þenþ on hys heortan and cwyp, Min hláford uferap hys cyme,

49 And ágynþ beatan hys esen-þeowas, and yt and drincþ mid druncenum ;

50 Donne cymþ ðæs weales hláford on

35 Heuene and erthe shulen passe, but my wordis shulen nat passe.

36 Forsothe of thilk day and hour no man woot, nether angelis of heuenes, no but the fadir alone.

37 Forsothe as it was in the dayes of Noye, so shal be and the comyng of mannes sone.

38 For as in the days bifore the grete flood, thei weren etynge and drinkynge, weddyngge and takynge to weddyngge, til in to that day, in the whiche Noe entride in to the ship ;

39 And thei knewen nat, til that the grete flood came, and toke alle men, so shal be the cummyng of mannes sone.

40 Thanne two shulen be in a feeld, oon shal be taken to, and an other left ;[†]

41 Two *wymmen* shulen be gryndynge in oo querne, oon shal be taken to, and the other forsaken ; two in oo bed, the toon shal be taken to, and the tother forsaken.

42 Therefore wake 3ee, for 3ee witen nat in what houre 3oure Lord is to cumme.

43 Sothely that thing wite 3ee, for 3if the housbonde man wiste in what houre the theef were to cumme, trewly he shulde wake, and suffre nat his hous to be vndirmynyd.

44 And therfore and 3ee be redy, for in what hour 3ee gessen nat, mannes sone is to cumme.

45 Who gessist thou is a trew seruaunt and prudent,[†] whom his lord ordeynede on his meynee, that he 3eue to hem mete in tyme ?

46 Blissid is that seruaunt, whom his lord, whenne he shal cumme, shal fynde doynge so.

47 Trewly I seie to 3ou, for vpon alle his goodis he shal ordeyne hym.

48 Forsothe 3if thilk yuel seruaunt shal seie in his herte, My lord makith dwellynge[†] to cum,

49 And bigynne to smyte his euen seruauntis, sothely 3if he ete and drynke with drunkenlewe men ;

50 The lord of thilk seruaunt shal

35 Heven and erth shall perisshe, but my wordes shall abyde.

36 But of that daye and houre knowith no man, no not the angels of heven, but my father only.

37 As the tyme of Noe was, so lyke wyse shall the commynge of the sonne off man be.

38 For as in the dayes before the flood, they dyd eate and drynke, mary and were married, even vnto the daye, that Noe entred in to the shyppe ;

39 And knewe of nothyngge, tyll the floude cam, and toke them all awaye, so shall also the commynge off the sonne off man be.

40 Then two shalbe in the felde, the one shalbe receaved, and the other shalbe refused ;

41 Two shalbe gryndinge at the myll, the one shalbe receaved, and the other shalbe refused.

42 Wake therefore, because ye knowe nott what houre youre Master wyll come.

43 Off this be sure, that yff the good man off the housse knewe what houre the thefe wolde come, he wolde suerly wathe, and not suffre his housse to be broken vppe.

44 Therefore be ye also redy, for what houre ye tinke leest on, in the same shall the sonne of man come.

45 Who is a faythfull seruaunte and wyse, whom his master hath made ruler over his housholde, ffor to geve them meate in season convenient ?

46 Happy is that seruaunt, whom hys master, when he cometh, shall finde so doinge.

47 Verely Y saie vnto you, he shall make him ruler over all his goodes.

48 But and yf the evyll seruaunt shall saye in his herte, My master wyll differ his commynge,

49 And begynn to smyte his felowes, ye and to eate and to drynke with the dronken ;

50 That seruauntes master wyll come

ðam dæge ðe he nā ue wēuþ, and on ðære tide ðe he nāt;

51 And todælp hyne, and áset hys dæl myd licceterum; ðær byþ wóp, and tóþa gristbitung.

CHAP. XXV.† 1 ðonne byþ heofena rice gelic ðam tyn fæmnum, ðe ða leoht-fatu nāmon, and ferdon ongen ðone brýdguman and ða brýde;

2 Hyra fif wæron dysige, and fif gleawe.

3 Ac ða fif dysegan nāmon leoht-fatu, and ne nāmon nānne ele mid hym;

4 ða gleawan nāmon ele on hyra fatum mid ðam leoht-fatum.

5 Ðá se brýdguma ylde, ðá hnappedon hig ealle and slépon.

6 Witodlice to middere nihte man hrýmde and cwæþ, Nú! se brýdguma cymþ, farap him togénes.

7 Ðá áryson ealle ða fæmnan, and glengdon heora leoht-fatu.

8 Ðá cwædon ða dysegan to ðam wisum, Syllap us of eowrum ele, forðam úre leoht-fatu synt ácwencte.

9 Ðá andswaredon ða gleawan, and cwædon, Nese, ðelæs ðe we and ge nabbon genoh, gáp to ðam cýpendum, and bycgap eow ele.

10 Witodlice ðá hig ferdon and woldon bygean, ðá com se brýdguma; and ða ðe gearwe wæron, eodon in mid him to ðam gyftum; and seo duru wæs belocen.

11 Ðá æt-nehstan comon ða óðre fæmnan, and cwædon, Dryhtyn, dryhtyn, lét us in.

12 Ðá andswarode he heom and cwæþ, Sóp ic eow secge, ne can ic eow.

13 Witodlice waciap, forðam ðe ge nyton ne ðone dæg ne ða tide . . .

. †

14 Sum man ferde on elpeodinyse, and clypode hys þeowas, and betæhte hym hys æhta;

15 And ánum he scalde fif púnd,

cume in the day in whiche he hopith nat, and in hour that he knowith nat;

51 And shal departe hym, and put his part with ypocritis; there shal be weepyng, and betyngte togidre of teeth.

CHAP. XXV. 1 Thanne the kyngdam of heuenes shal be lic to ten virgynys, the whiche, takyng her laumpis, wente out meetyng the spouse,[†] and the spousesse;[†]

2 Forsothe fyue of hem weren foolis, and fyue prudent.

3 But the fyue foolis, her laumpis taken, token nat oyle with hem;

4 Forsothe the prudent token oyle in her vessels with laumpis.

5 Forsothe the spouse[†] makyng dwellyng, alle nappiden and slepten.

6 Sothely at myd nyzt a cry was maad, Loo! the spouse cummeth, go see out metyngte to hym.

7 Thanne alle the virgynys rysen vp, and anourneden her laumpis.

8 Sothely the foolis seiden to the wise, 3eue see to vs of 3oure oile, for oure laumpis ben qwenchid.

9 The prudent answereden, seyinge, Lest perauenture it suffise nat to us and to 3ou, go see rather to men sellyng, and bye to 3ou.

10 Forsothe the while thei wenten for to bye, the spouse came; and tho that weren redy, entriden in with hym to the weddyngis; and the 3ate is shitt.

11 Sothely at the last and the other virgynys camen, seyinge, Lord, lord, opene to vs.

12 And he answeyng seith, Treuly I seie to 3ou, I knowe nat 3ou.

13 And so wake see, and preye, for see witen nat the day ne the hour . . .

.

14 Sothely as a man goyng fer in pilgrimage, clepide his seruauntis, and bitoke to hem his goodis;

15 And to oon he 3aue fyue talentis,[†]

in a daye when he loketh not for hym, and in an houre that he is not ware of,

51 And wyll devyd hym, and geve hym his rewarde weth ypocrites; there shalbe wepyng, and gnasshinge of tethe.

CHAP. XXV. 1 Then the kyngdom of heven shalbe lykened vnto x virgins, which toke their lampes, and went to mete the brydgrom;

2 Fyve of them were folysshe, and fyve were wyse.

3 The foles toke their lampes, but toke none oyle with them;

4 But the wyse toke oyle with them in their vysselles with their lampes also.

5 Whyll the brydgrome taryed, all slombred and slepte.

6 And even at mydnyght there was a crye made, Beholde! the brydgrome commeth, goo and mete hym.

7 Then all those virgins arose, and prepared their lampes.

8 And the folysshe sayde to the wyse, Geve vs of youre oyle, for oure lampes goo out.

9 But the wyse answered, sayinge, Not so, lest there be not ynought for vs and you, but goo rather to them that sell, and by for youre selves.

10 In conclusion whyll they went to bye, the brydgrom cam; and they that were redy, went in with hym to the weddyng; and the gate was shett vppe.

11 Afterwardes cam also the other virgins, sayinge, Master, master, open to vs.

12 But he answered and sayde, Verely I saye vnto you, Y knowe you not.

13 Loke that ye wathe therefore, for ye knowe nether the daye nor yet the houre, when the sonne of man shall come.

14 Lykwyse as a certeyne man redy to take his iorney to a straunge countre, called his seruautes to hym, and dellyvered to them his gooddes;

15 And vnto won he gave v. talentes,

sumum twá, sumum án, æghwylcum be
lys ágenum mægene ; and fêrde sóna.

16 Ðá fêrde se ðe ða fif púnd under-
féng, . . . and gestrýnde óðere
fife.

17 And ealswá se ðe ða twá underféng,
gestrýnde óðre twá.

18 Witodlice se ðe ðæt án underféng,
fêrde, and bedealf hyt on eorþan, and
behýdde hys hláfordes feoh.

19 Witodlice æfter miclum fyrste, com
ðæra þeowa hláford, and dyhte hym
gerád.

20 Ðá com se ðe ða fif púnd under-
féng, and brohte óðre fife, and cwæþ,
Hláfurd, fif púnd ðú sealdest me, nú !
ic gestrýnde óðre fife.

21 Ðá cwæþ hys hláford to hym, Beo
bliþe, ðú góða þeow and getrýwa ; for-
ðam ðe ðú wære getrýwe ofer lytle þing,
ic gesette ðe ofer mycle ; gá into ðines
hláfordes blisse.

22 Ðá com se ðe ða twá púnd under-
féng, and cwæþ, Hláfurd, twá púnd ðú
me sealdest ; nú ! ic hæbbe gestrýned
óðre twá.

23 Ðá cwæþ hys hláford to hym, Ge-
blissa, ðú góða þeowa and getrýwa ;
forðam ðe ðú wære getrýwe ofer feawa,
ofer fela ic ðe gesette ; gá on ðines
hláfordes gefean.

24 Ðá com se ðe ðæt án púnd under-
féng, and cwæþ, Hláfurd, ic wát ðæt ðú
eart heard man ; ðú ripst ðær ðú ne
seowe, and gaderast ðær ðú ne spreng-
dest ;

25 And ic fêrde of-dræd, and behýdde
ðin púnd on eorþan ; hér ðú hæfst ðæt
ðin ys.

26 Ðá andswarode hys hláford him,
and cwæþ, Ðú yfela þeow and sláwa, ðú
wistest ðæt ic rýpe ðær ic ne sáwe, and
ic gaderige ðær ic ne stredde ;

27 Hyt gebyrede ðæt ðú befastest
mín feoh myneterum, and ic náme ðonne
ic come ðæt mín ys mid ðam gafole.

28 Ánymaþ ðæt púnd æt hym, and

forsothe to an other two, but to an other oon, to eche after his owne vertu; and wente forth anoon.

16 Forsothe and he that hadde take fyue talentis, wente forth, and wrou3te in hem, and wan other fyue.

17 Also and he that hadde taken two, wan other two.

18 Sothely he that hadde taken oon, goynge forth, dalf in to the erthe, and hidde the mone of his lord.

19 Bot after muche tyme, the lord of the seruauntis came, and puttide resoun with hem.

20 And he that hadde taken fyue talentis, cummynge to, offride other fyue, seyinge, Lord, thou bitokist me fyue talentis,[†] loo! I haue geten ouer other fyue.

21 His lord seith to hym, Wel be thou, good seruaunt and feithful;[†] for vpon fewe thingis thou hast ben trewe, I shal ordeyne thee vpon many thingis; entre thou in to the ioie of thi lord.

22 Forsothe and he that hadde taken two talentis, came to, and seith, Lord, thou bitokist to me two talentis; loo! I haue geten ouer other two.

23 His lord seith to him, Wel be thou, good seruaunt and trewe; for vpon fewe thingis thou hast ben trewe, I shal ordeyne thee vpon many thingis; entre thou in to the ioie of thi lord.

24 Forsothe and he that hadde taken oo talent, cummynge to, seith, Lord, I wote that thou art an hard man; thou repist wher thou hast nat sewen, and thou gederist to gidre wher thou hast nat spreedde abroad;

25 And I dredynge wente, and hidde thi talent in the erthe; loo! thou hast that that is thin.

26 Sothely his lord answeyng, seide to hym, Yuel seruaunt and slowe, wistist thou that I repe wher I sewe nat, and gedere to gidre wher I spradde nat abroad?

27 Therefore it bihouyde thee to sende[†] my monee to chaungers, that and I cummynge shulde haue resecyued forsothe that that is myn with vsuris.

28 And so take 3e away fro hym the

to another ij, and to another one, to every man after his abilite; and streyght waye departed.

16 Then he that hadde receaved the fyve talentes, went, and bestowed them, and wane other fyue.

17 Lykwyse he that receaved ij, gayned other ij.

18 But he that receaved one, went, and digged a pitt in the erth, and hyd his masters money.

19 After a longe season, the lorde of those seruautes cam, and reckened with them.

20 Then cam he that had receaved fyve talentes, and brought other fyve, sayinge, Master, thou deliveredes vnto me fyve talentes, lo! I have gayned with them fyve moo.

21 His master saide vnto him, Well, good seruaunt and faythful; thou hast bene faythfull in lytell, I wyll make the ruler over moche; entre in into thy masters ioie.

22 Also he that receaved ij talentes, cam, and sayde, Master, thou delyveredes vnto me ij talentes; lo! I have wone ij other with them.

23 His master saide vnto hym, Well, good seruaunt and faythfull; thou hast bene faythfull in litell, I woll make the ruler over moche; go in into thy masters ioie.

24 He which had receaved the one talent, cam also, and said, Master, I considered that thou wast an harde man; which repest where thou sowedst not, and gadderest where thou strawedst not;

25 And was affrayde and went, and hyd thy talent in the erth; lo! thou hast thyn awne.

26 His master answered, and sayde vnto hym, Evyll seruaunt and slewthfull, thou knewest that I repe where I sowed nott, and gaddre where I strawed nott;

27 Thou oughtest there fore to have had my money to the chaungers, and then at my cummynge shulde I have receaved my money with vauntage.

28 Take therefore the talent from hym,

syllap ðam ðe me ða tyn púnd brohte.

29 Witodlice ælcon. ðæra ðe hæfþ man sylþ, and he hæfþ genóh; ðam ðe næfþ, ðæt hym þincþ ðæt he hæbbe, ðæt hym byþ ætbroden.

30 And wurpap ðone unnyttan þeowan on ða úttran þýstru; ðær byþ wóp, and tóþa gristbitung.[†]

31 Witodlice ðonne mannes sunu cymþ on hys mægen-þrymme, and calle englas mid him, ðonne sit he ofer hys mægen-þrymmes setl;

32 And calle þeoda beop tofóran hym gegaderode, and he ásyndraþ hi him betwýnan, swá swá se hyrde ásyndraþ ða scép fram tyccenum;

33 And he geset ða scép on hys swidran healfe, and ða tyccenu on hys wynstran healfe.

34[†]

. . . Cumap ge, gebletsode mínes fæder, and onfóp ðæt rice ðæt eow gearwod ys of middan-geardes frympe.

35 Me hingrode, and ge me sealdon etan; me þyrste, and ge me sealdon drincan; ic wæs cuma, and ge me in-ladodon;

36 Ic wæs nacod, and ge me scrýddon; ic wæs untrum, and ge eodon to me; ic wæs on cwearterne, and ge comon to me.

37 Donne andswariaþ ða riht-wisan, and cwedaþ, Drihten, hwænne gesáwe we ðe hingrigendne, and we ðe féddon; þyrstendne, and we ðe drinc sealdon?

38 Hwænne gesáwe we ðæt dú cuma wære, and ðe in-ladodon; odde nacodne, and we ðe scrýddon?

39 [‘Odde hwænne gesáwon we ðe untrumne,] odde on cwearterne, and we comon to ðe?

40 Donne andswaraþ se cyning hym and cwyp to heom. Sóp ic eow secge, swá lange swá ge dydon ánum of ðysum minum læstum gebróðrum, swá lange ge hyt dydon me.

41 Donne sægþ he ðam, ðe beop on hys wynstran healfe, Gewitaþ, áwyrgede, fram me, on ðæt éce fýr, ðe ys deofle

[†]38 Whanuh þan þuk sewhum gast, yah galapodedum; niþþau naqadana, yah wasidedum?

39 Whanuh þan þuk sewhum siukana, niþþau in karkarni, yah atiddyedum du þus?

40 Yah andhafyands sa þiudans qiþiþ du im, Amen qiþa izwis, yah þanei tawideduþ ninamma þize minnistane bropre meinaize, mis tawideduþ.

41 Þanuh qiþiþ yah þaim, af hleidumein ferai, Gaggip fairra mis, yus fraqiþanans, in fon þata aiweino, þata manwido un-

talent, and 3eue 3e it to hym that hath ten talentis.

29 For to euery man hauynge it shal be 3ouen, and he shal haue plente; and to hym that hath nat, and that that he semeth to haue, shal be taken fro hym.

30 And caste 3ee out the vnprofitable seruaunt, and send 3ee hym in to vttermore derknessis; there shal be weeping, and betyng to gidre of teeth.

31 Forsothe whanne mannes sone shal cume in his mageste, and alle his angelis with hym, thanne he shal sitte on the sege of his magestee;

32 And alle folkis shulen be gederid before hym, and he schal departe hem atwynne, as a sheperde departith skeep fro kidis;

33 And sothli he schal seette the skeep on his ri3thalf, the kidis forsothe on the lefthalf.

34 Thanne the kyng schal seie to hem, that shulen be on his ri3thalf, Come 3ee, the blessid of my fadir, welde 3ee[†] the kyngdam maad redy to 3ou fro the bygynnyng[†] of the world.

35 Forsothe I was hungry, and 3e 3auen to me for to ete; I thristide, and 3ee 3euen to me for to drynke; I was herberlesse, and 3ee gederiden[†] me;

36 Nakid, and 3ee heliden me; seik, and 3ee visitiden me; I was in prisoun, and 3e camen to me.

37 Thanne iust men shulen answeere to hym, seyinge, Lord, whenne sy3en we thee hungry, and we fedd thee; thristy, and we 3euen to thee drynke?

38 Whenne forsothe seien we thee herberlesse, and we gedriden thee; or nakid, and we heliden thee?

39 Or whenne seien we thee seek, or in prisoun, and we camen to thee?

40 And he answeyng shal seie to hem, Treuly I seie to 3ou, as long as 3ee diden to oon of these my leste brethren, 3ee diden to me.

41 Thanne the kyng shal seie and to hem, that shulen be on his left half, Depart fro me, 3ee cursid, in to euer-

and geve hit vnto him which hath x talentes.

29 For vnto every man that hath shal be geuen, and he shall haue aboundance; and from hym that hath not, shalbe taken awaye, even that he hath.

30 And cast that vnprophetable seruaunt into vtter dercknes; there salbe wepyng, and gnashinge of theth.

31 When the sonne of man shall come in hys maieste, and all hys holy angelles with him, then shall he sytt vppon the seate of his maieste;

32 And before hym shalbe gaddred all nacions, and he shall sever them won from another, as a shepherde putteth asunder the shepe from the gootes;

33 And he shall sett the shepe on his right honde, and the gotes on his lyfte honde.

34 Then shall the kyng saye to them on his right honde, Come ye, blessed chyl dren of my father, inheret ye the kyngdome prepared for you from the beginninge of the worlde.

35 For I was anhongred, and ye gave me meate; I thursted, and ye gave me drinke; I was herbroulesse, and ye lodged me;

36 I was naked, and ye clothed me; I was sicke, and ye visited me; I was in preson, and ye cam vnto me.

37 Then shall the iuste answeere hym, sayinge, Master, when sawe we the anhongred, an feed the; or a thurst, and gave the drynke?

38 When sawe we the herbroulesse, and lodged the; or naked, and clothed the?

39 Or when sawe we the sicke, or in preson, and cam vnto the?

40 And the kyng shall answeere and saye vnto them, Verely I saye vnto you, in as moche as ye have done it vnto won of the leest of these my brethren, ye have done it to me.

41 Then shall the kyng saye vnto them, that shalbe on the lyfte hande, Departe from me, ye cursid, into ever-

hulþin yah aggilum is.

42 Unte gredags was, yan-ni gebuþ mis matyan; affaursiþs was, yan-ni dragkideduþ mik;

43 Gasts, yan-ni galapodeduþ mik; naqaps, yan-ni wasideduþ mik; siuks, yah in karkarai, yan-ni gaweisodeduþ meina.

44 Ðanuh andhafyand yah þai, qiþandans, Frauya, whan þuk sewhum gredagana, aiþþau affaursidana, aiþþau gast, aiþþau naqadana, aiþþau siukana, aiþþau in karkarai, yan-ni andbahtidedeima þus?

45 Ðanuh andhafyip im, qiþands, Amen qiþa izwis, yah þanei ni tawideduþ ainamma þize leitilane, mis ni tawideduþ.

46 Yah galeiþand þai in balwein aiweinon; ip þai garailtans in libain aiweinon.

CHAP. XXVI.† I Yah warþ, biþe ustauh Iesus alla þo waurda, qap siponyam seinaim,

2 Wituþ, þatei afar twans dagans paska wairþiþ, yas-sa sunus mans atgibada, du ushramyan.

3 Ðanuh

and hys englum gegearwod.

42 Witodlice me hingrede, and ge ne scaldon me etan; me þyrste, and ge me drincan ne sealdon;

43 Ic wæs cuma, and ge me in ne gelaðodon; ic wæs nacod, and ge ne scrýddon me; ic wæs untrum, and on cwearterne, and ge ne comon æt me.

44 Ðonne andswarigeaþ hym ða, and cweðaþ, Dryhten, hwænne gesáwe we ðe hingrigendne, oððe þyrstendne, oððe cuman, oððe untrumne, oððe on cwearterne, and we ne þenedon ðe?

45 Ðonne andswaraþ se cyning heom, and cwyþ, Sóp ic eow secge, swá lange swá ge ne dydon anum of ðysum læstum, ne dyde ge hyt me.

46 And ðonne faraþ hig on éce susle; and ða rihtwisan on ðæt éce lif.

CHAP. XXVI. I Witodlice, ða se Hælend hæfde ealle ðas spræca geendod, ða cwæþ he to hys leorningcnihtum,†

2 Wite ge, ðæt æfter twám dagum beoþ eastro, and mannes bearn byþ geseald, ðæt he si on róde áhangen.

3 Ðá wæron gesamnode ða caldras ðæra sacerda and hláfordas ðæs folces to ðæra sacerda caldres botle, ðe was genemned Caiphas,

4 And hig hæfdon mycel gemót, ðæt hig woldon ðone Hælend mid fáne besyrwan, and ofslean;

5 Hig cwædon witodlice sume, Ðæt hyt ne mihte beon on ðam freols-dæge, ðe-læs to mycel styrung wurde on ðam folce.

6 Ðá se Hælend wæs on Bethania, on Symones huse ðæs hrcoflan,

7 Ðá genealæhte him to sum wif, seo hæfde box mid deorwyrpre sealfe, and ágéat uppan hys heafod ðær he sæt.

8 Ðá gesáwon hys leorningcnihtas ðæt and wurdon gebolgene, and cwædon, To hwan ys ðis forspilled?

9 Ðis mihte beon geseald to myclum wurþe, and þearfum gedæled.

lastynge fjr, the whiche is maad redy to the deuyll and his angelis.

42 Sothely I hungeryde, and 3e 3auen nat to me for to ete; I thristide, and 3ee 3auen nat to me for to drynke;

43 I was herberlesse, and 3ee gedriden nat me; nakid, and 3ee couereden nat me; seik, and in prisoun, and 3ee visitiden nat me.

44 Thanne and thei shulen answeere to hym, seyinge, Lord, whanne seien we thee hungrynge, or thristynge, or herberlesse, or nakid, or seik, or in prisoun, and we seruyden nat to thee?

45 Thanne he shal answeere to hem, seiynge, Treuly I seie to 3ou, hou longe 3ee diden nat to oon of these leste, nethere 3ee diden to me.

46 And these shulen go in to euerlastynge tourment; forsothe the iust men in to euere lastynge lyf.



CHAP. XXVI. I And it is don, whenne Jhesus hadde eendid alle these wordis, he seide to his disciplis,

2 Wite 3ee, for after two dayes pask shal be maad, and mannes sone shal be bitaken, that he be crucified.

3 Thanne the princis of prestis and eldre men of the peple ben gedrid in to the halle of the prince of prestis, that was said Caiphas,

4 And maden a counseile, that thei shulden holde Jhesu with gile, and slea;

5 Sothly thei seiden, Nat in the feste day, lest per auenture noys were maad in the peple.

6 Forsothe whenne Jhesus was in Betanye, in the house of Symount leprous,

7 A womman hauynge a boxe of alabastre of precieuse oynement, came niz to hym, and shedde out on the heued of hym restinge.

8 Sothely disciplis seeynge hadden dedeyn, seyinge, Wherto this losse?

9 Forsothe it mizte be solde for myche, and be 3ouen to pore men.

lastynge fire, which is prepared for the deuyll and hys angels.

42 For I was an hungred, and ye gave me no meate; I thurstid, and ye gave me no drynke;

43 I was herbroulesse, and ye lodged me nott; I was naked, and ye clothed me nott; I was sycke, and in preson, and ye visited me not.

44 Then shall they also answeere hym, sayinge, Master, when sawe we the anhungred, or a thurst, or herbroulesse, or naked, or sicke, or in preson, and have not ministred vnto the?

45 Then shall he answeere them, and saye, Verily I saye vnto you, in as moche as ye dyd it nott to wou off the leest of these, ye dyd it nott to me.

46 And these shall go into everlastynge payne; and the righteous into lyfe eternal.



CHAP. XXVI. I And hit folowed, when Jesus had fynisshed all these sayinges, he sayd vnto his disciples,

2 Ye knowe, that after .ij. dayes shalbe ester, and the sonne of man shalbe delyvered, for to be crucified.

3 Then assembled togedder the chefe prestes and scribes and seniours of the people in to the palice off the hie preste, which was called Cayphas,

4 And heelde a counsell, howe they mygt take Jesus by suttelte, and kyll him;

5 Butt they sayd, Not on the holy daye, lest eny trouble aryse amonge the peple.

6 When Jesus was in Bethany, in the housse of Symon the lypper,

7 There cam vnto him a woman which had an alablaster boxe of precious oynment, and powred it on his heed as he sate att the bourde.

8 When his disciples sawe that they had indignacion, sayinge, What neded this wast?

9 This oynment myght have bene well solde, and yeven to the povre.

10 Ðá se Hælend hyt wiste, dá cwæp he to heom, Hwi synt ge grame dysum wife? witodlice gód weore heo worhte on me.

11 Symle ge habbaþ þearfan mid eow, ac ge nabbap me symle.

12 Heo dyde ðas sealfe on minne lichaman, ðæt ic wære gesmýred to bebyrganne.

13 Sôþ ic secge eow, swá hwær swá ðys gódsþel byþ gebodod on eallum middan-earde, byþ gesæd on hyre gemynd, ðæt heo ðis dyde.

14 Ðá fêrde án of ðam twelfum, de wæs genemned Iudas se widersaca, to ðæra sacerda ealdrum,

15 And cwæp to heom, Hwæt wylle ge me syllan, and ic hyne belæwe eow? Ðá behêton hig hym þritig scyllinga.

16 And syddan he smeade geornlice, ðæt he hyne wolde belæwan.

17 Ðá on ðam forman gearcung-dæge genealæhton ða leorning-cnihtas to ðam Hælende, and ðus cwædon, Hwær wylt ðú ðæt we gegearwion de ðine þenunga, to eastro?

18 Ðá cwæp se Hælend, Farap on ðas ceastre to sumum men, and secgeap him, Se lárceow seþ, Min tima ys gehende; ðæt ic mid de wyrce mine eastro mid minum leorning-cnihtum.

19 And ða leorning-cnihtas dydon swá se Hælend heom beþeod; and hig gearwodon him easter-þenunge.

20 On ðam æfene, sæt se Hælend mid hys twelf leorning-cnihtum æt gereorde.

21 And ðá hi æton he cwæp to him, Witodlice ic secge eow, ðæt án cower belæwp me.

22 Ðá wurdon hig swiðe ge-unrôtsode and ongan ánra gehwyle cwedan, Drihten, cwyst ðú eom ic hyt?

23 And he andswarode and ðus cwæp, Se de bedypp on disce mid me hys hand, se me belæwp.

24 Witodlice mannes sunu færþ, swá hit áwriten ys be him; wá ðam men, þurh ðone de byþ mannes sunu be-

10 Sothely Jhesus wytinge, seith to hem, What be 3e heuy^t to this womman? sothely a good work she hath wrouzt in me.

11 For whi 3ee shulen euermore haue pore men with 3ou, but 3ee shulen nat algatis haue me.

12 Forsothe this womman sendenge this oynement in to my body, made for to birye me.

13 Treuly I seie to 3ou, wher euer this gospel shal be prechid in al the world, it shal be seide and that this womman dide, in to mynde of hym.

14 Thanne oon of the twelue, that was seide Judas Scarioth, wente forth to the princis of prestis,

15 And seith to hem, What wolen 3ee 3eue to me, and I shal bitake hym to 3ou? And thei ordeyneden to hym thritti platis of seluer.

16 And fro that tyme he souzte couenablete, for to bitake hym.

17 Forsothe in the first day of the fest of pask disciplis camen to Jhesu, seyinge, Wher wolt thou we make redy to thee, for to ete paske?

18 And Jhesus seith, Go 3ee in to the citee to sum man, and seie to hym, The maister seith, My tyme is ni3; at thee I make paske with my disciplis.

19 And the disciplis diden, as Jhesus comaundide to hem; and thei maden redy pask.

20 Forsothe euenyng maad, he sat at the mete with his twelue disciplis.

21 And he seide to hem etyng, Treuly I seie to 3ou, for oon of 3ou is to betraye me.

22 And thei ful sory bygunnyn eche to seie, Lord, wher I am?

23 And he answeyng seith, He that with me in puttith the hond in the plater, this shal bitraye me.

24 Forsothe mannes sone goth, as it is writen of hym; but woo to that man, bi whom manns sone shal be bitrayed;

10 When Jesus vnderstod that, he sayde vnto them, Why trouble ye the womman? she hath wrought a good worke apon me.

11 For ye shall have povre folke alwayes with you, butt me shall ye not have all wayes.

12 And in that she casted this oyntment on my body, she dyd hit to bury me with all.

13 Verely I saye vnto you, where-soever this gospell shalbe preached throughoute all the worlde, there shall also thys thatt she hath done be tolde, for a memoriall of her.

14 Then won of the twelve, called Judas Iscarioth, went vnto the chefe prestes,

15 And sayd, Whatt wyll ye geve me, and I wyll delyver hym vnto you? And they apoynted vnto hym thirty peces of sylver.

16 And from that tyme he sought oportunitie, to betraye hym.

17 The fyrst daye of vnleveded breed the disciples cam to Jesus, sayinge vnto hym, Where wylt thou that we prepare for the, to eate the ester lambe?

18 And he said, Go into the cite vnto souche a man, and saye to hym, The master sayeth, My tyme ys almoste come; I wyll kepe myne ester att thy housse with my disciplis.

19 And the disciples dyd, as Jesus had apoynted them; and made redy the ester lambe.

20 When the even was come, he sate doune with the xij.

21 And as they dyd eate, he sayde, Verely I saie vnto you, that won of you shall betraye me.

22 And they were excedinge sorofull and began every man to saye vnto hym, Ys hit I, master?

23 He answerede and sayde, He that depeth his honde with me in the disshe, shall betraye me.

24 The sonne of man goeth, as yt is wrytten of hym; butt wo be to that man, by whom the sonne of man shalbe

læwed ; betere wære ðam men, ðæt he næfre nære ácenned.

25 Ðá cwæþ Iudas ðe hýne belæwde, Cwyst ðú, láreow, hwæder ic hyt sí? Ðá cwæþ se Hælend, Ðú hyt sædest.

26 Witodlice ðá hig æton, se Hælend nam hláf, and hýne gebletsode, and bræc, and sealde hys leorning-cnihtum, and cwæþ, Onfóp, and etap; ðis ys min lichama.

27 And he genam ðone calic, þanciende, and sealde hym, ðus cweðende, Drincap ealle of ðysum;

28 Dis is witodlice mines blódes calic niwre æ, ðæt byþ for manegum ágoten, on synna forgyfennesse.

29 Witodlice ic secge eow, ðæt ic ne drince heononforþ, of ðysum eorþlican wine, ær ðam dæge ðe ic drince ðæt niwe mid eow, on mines fæder rice.

30 Ðá hig hæfdon heora lofsang gesungene, ðá ferdon hig uppán Oliuetes dún.

31 Ðá sæde se Hælend heom, Falle ge wurdap ge-untreowsode on me, on ðysse nihte; hyt ys áwriten, þurh ðas hyrdes slege, byþ seo heard todræfed.

32 Witodlice æfter ðam ðe ic of deape árise, ic cume to eow on Galilea.

33 Ðá andswyrde Petrus him, and ðus cwæþ, Deah ðe hig ealle ge-untreowsion on ðe, ic næfre ne ge-untreowsige.

34 Ðá cwæþ se Hælend, Sóp ic secge ðe, ðæt on ðyssere nihte árcðam ðe cocc cráwe, þriwa ðú widsæcest min.

35 Ðá sæde Petrus him, Witodlice deah ðe ic scyle sweltan mid ðe, ne widsace ic ðin. Gelice ðam cwaðon ealle ða óðre leorning-cnihtas.

36 Ðá com se Hælend mid him on ðone tún, ðe is genemned Gethsemani. And sæde hys leorning-cnihtum, Sittap hér, oð ðæt ic gá hider-geond, and me gebidde.

37 And he genam Petrum, and Zebedeus twegen suna, and ongan unrótsian and beon unrót.

38 Ðá sæde se Hælend heom, Unrót ys min sawl oð deap; gebidap hér, and waciap mid me.

it were good to hym, 3if that man hadde nat ben boren.

25 Forsothe Judas that bitrayed hym, answeride, seyinge, Maister, wher I am? He seith to hym, Thou hast seid.

26 Forsothe hem soupyng, Jhesus toke breed, and blisside, and bracke, and 3aue to his disciplis, and seith, Take 3ee, and ete; this is my body.

27 And he takynge the cuppe, dede thankyngis, and 3aue to hem, seyinge, Drinke 3ee alle herof;

28 This is my blood of the newe testament, the whiche shal be shed out for many, in to remissioun of synnyes.

29 Forsothe I seie to 3ou, I shal nat drinke fro this tyme, of this fruyt of the vyne, til in to that day whenne I shal drinke it newe with 3ou, in the kyngdam of my fadir.

30 And an ympne^t seid, thei wenten out in to the mount of Olyuete.

31 Thanne Jhesus seith to hem, Alle 3e shulen suffre sclandre in me, in this nigt; for it is wrytyn, I shal smyte the sheperde, and the sheep of the floe shulen be scatered.

32 Forsothe after that I shal ryse a3ein, I shal go bfore 3ou in to Galilee.

33 Sothely Petre answeyng, seith to him, And 3if alle shulen be sclandrid in thee, I shal neuere be sclandrid.

34 Jhesus seith to hym, Trewly I seie to thee, for in this nigt bfore the cok crowe, thries thou shalt denye me.

35 Petre seith to hym, And 3if it shal behoue me to dye with thee, I shal nat denye thee. Also and alle disciplis seiden.

36 Thanne Jhesus came with hem in to a toun, that is seid Gessemanye. And he seide to his disciplis, Sitte 3ee heer, the while I shal go thidir, and preie.

37 And Petre taken to, and two sons of Zebedee, he began for to be distourblid^t and sory in herte.

38 Thanne he seith to hem, My soule is sorowful til to the deth; susteyne 3ee^t here, and wake 3ee with me.

betrayed; it had bene good for that man, yff he had never bene borne.

25 Then Judas which betrayed him, answerede, and sayde, Ys yt I, master? He sayde vnto hym, Thou haste saide.

26 As they ate, Jesus toke breed, and gave thankes, brake it, and gave it to his disciples, and sayde, Take, eate; thys ys my body.

27 And toke the cuppe, and gave thankes, and gave it them, sayinge, Drinke of it every won;

28 This ys my bloudd of the newe testament, which shalbe shedde for many, for the foryevenes of synnes.

29 I saye vnto you, I wyll not drynke hence foorth, of this frute of the vyne tree, vntyll that daye when I shall drynke it newe with you, in my faders kyngdom.

30 And when they had sayd grace, they went out into mounte Olyvete.

31 Then sayd Jesus vnto them, All ye shall fall this nyght, because of me; for yt ys wrytten, I wyll smyte the shepherde, and the shepe of the flocke shalbe scattered abroode.

32 But after I am rysen ageyne, I wyll goo before you into Galile.

33 Peter answered, and sayde vnto him, Though all men shulde be hurte by the, yett wyll not I be hurte.

34 Jesus sayde vnto hym, Verely I saye vnto the, that thys same night before the cocke crowe, thou shalt denye me thryse.

35 Peter sayde vnto hym, Yff I shulde dye with the, yett wyll I not denye the. Lyke wyse also sayde all the disciples.

36 Then went Jesus with them in to a place, which ys called Gethsemane. And sayde vnto hys disciples, Sitt ye here, whyll I go, and praye yonder.

37 And he toke with hym Peter, and the two sonnes of Zebede, and began to wexe sorowfull and to be in an agony.

38 Then sayd Jesus vnto them, My soule is hevy even vnto the deeth; tary ye here, and watehe with me.

39 And *dá* he *wæs* *lyt-hwon* *ðanon* *ágán*, he *áfeoll* on *hys* *ansýne*, and *hyno* *gebæd*, and *ðus* *cwæp*, *Fæder* *min*, *gyf* *hyt* *beon* *mæge*, *gewite* *ðes* *calic* *fram* *me*; *deah* *hwædere* *ná* *swá* *swá* *ic* *wylle*, *ac* *swá* *swá* *dú* *wylt*.

40 And he *com* to *hys* *leorning-cnihtum*, and he *gemétte* *hig* *slápende*. And he *sæde* *Petre*, *Swá*, *ne* *mihte* *ge* *nú* *wacian* *áne* *tíd* *mid* *me*?

41 *Waciaþ*, and *gebiddaþ* *eow*, *ðæt* *ge* *in* *ne* *gán* on *costnunge*; *witodlice* *se* *gást* *is* *hræd*, and *ðæt* *fláesc* *ys* *untrum*.

42 *Eft* *óðre* *síðe* he *férde*, and *hyno* *gebæd*, and *cwæp*, *Min* *fæder*, *gyf* *ðes* *calic* *ne* *mæge* *gewitan*, *búton* *ic* *hyno* *drince*, *gewurde* *ðin* *willa*.

43 And he *com* *eft*, and *gemétte* *hig* *slápende*; *sóþlice* *heora* *eagan* *wæron* *gehefegode*.

44 And he *forlét* *hig* *eft*, and *férde*, and *hyno* *gebæd* *þryddan* *síðe*, *cweðende* *ðæt* *ylce* *gebed*.

45 *Dá* *com* he to *hys* *leorning-cnihtum*, and *sæde* *heom*, *Slápaþ* *callunga*, and *restaþ* *eow*; *nú*! *genealáeþ* *seo* *tíd*, and *mannes* *sunu* *byþ* *gescald* on *synfulra* *hand*;

46 *Árisaþ*, *uton* *faran*; *nú*! *genealáeþ*, *se* *ðe* *me* *beláewþ*.

47 *Dá* he *ðás* *þing* *spræc*, *dá* *com* *Iudas*, *án* *of* *ðam* *twelfum*, and *micel* *fole* *mid* *hym*, *mid* *sweordum* and *sahlum*, *ásende* *fram* *ðæra* *sacerda* *caldrum*, and *ðæs* *folces* *caldrum*.

48 *Se* *ðe* *hyno* *beláewde*, *sealde* *heom* *tácn*, and *cwæp*, *Swá* *hwæne* *swá* *ic* *cysse*, *se* *hyt* *is*; *nimaþ* *hyno*.

49 And he *genealáhte* *hrædllice* to *ðam* *Hælande*, and *cwæp*, *Hál* *beo* *dú*, *láreow*; and he *cyste* *hyno*.

50 *Dá* *cwæp* *se* *Hælend* to *him*, *Ealá* *freond*, to *hwam* *becom* *dú*? *Dá* *genealáhton* *hig*, and *ðone* *Hælend* *geuámon*.

51 *Witodlice*! *án* *ðæra* *ðe* *mid* *ðam* *Hælande* *wæs*, *ábræd* *hys* *sweord*; and *áslóh* *of* *ánes* *ðæra* *sacerda* *caldres* *þeowan* *cære*.

52 *Dá* *cwæp* *se* *Hælend* to *hym*, *Dó* *ðin* *sweord* on *hys* *scæpe*; *witodlice*

39 And he gon forth a litil, felle down in to his face, preyinge, and seyinge, My fadir, 3if it is possible, passe this cuppe fro me ; netheles nat as I wole, but as thou wolt.

40 And he came to his disciplis, and foonde hem slepyng. And he seith to Petre, So, wher 3ee mi3te nat oon hour wake with me ?

41 Wake 3ee, and preie, that 3ee entren nat in to temptacioun ; forsothe the spirit is redy, bote the flesh seik.†

42 Eft the secounde tyme he wente, and preide, seyinge, My fadir, 3if this cuppe may nat passe, no bote I drynke it, thi wille be don.

43 And eftsone he came, and foonde hem slepyng ; forsothe her e3en weren greued.

44 And hem left, he wente eftsone, and preide the thridde tyme, the same word seyinge.

45 Thanne he came to his disciplis, and seith to hem, Slepe 3ee now, and reste 3e ; loo ! the hour hath nei3ed, and mannes sone shal be taken in to the hondis of synners ;

46 Ryse 3ee, go wee ; loo ! he that shal take me, shal nei3e.

47 And 3it hym spekyng, loo ! Judas, oon of the twelue, and with hym came a grete companye, with swerdis and battis, sent of the princes of prestis, and of eldre men of the peple.

48 Forsothe he that bitraiede hym, 3aue to hem a tokne, seiynge, Whom euer Y shal kisse, he it is ; holde 3ee hym.

49 And anon he cummyng ni3 to Jhesu, seide, Haile, maistre ; and he kyside hym.

50 And Jhesus seide to hym, Frend, wherto art thou comen ? Thanne thei camen ni3, and castiden hondis in to Jhesu, and helden hym.

51 And loo ! oon of hem that weren with Jhesu, holdyng out the hond, drow3 out his swerd ; and he, smytyng the seruaunt of the prince of prestis, kitte of his litil ere.

52 Thanne Jhesus seith to hym, Turne thi swerd in to his place ; sothely alle

39 And he went a way a lytell aparte, and fell flatt on hys face, and prayed, sayinge, O my father, yf it be possyble, lett this cuppe passe from me ; neverthelesse nott as I wyll, butt as thou wylt.

40 And he cam vnto hys disciples, and founde them a slepe. And sayde to Peter, What, coule ye not wathe with me one houre ?

41 Wathe, and praye, that ye fall not into temptacion ; the spirite ys willyng, but the flesshe is weeke.

42 He went agayne ons moare, and pryed, sayinge, O my father, yf this cuppe can nott passe away from me, but that I drynke of it, thy will be fulfilled.

43 And he cam, and founde them aslepe a gayne ; for their eyes were hevye.

44 And he lefte them, and went agayne, and prayed the thrid tyme, sayinge the same wordes.

45 Then cam he to hys disciples, and sayd vnto them, Slepe hence forth, and take youre reest ; take hede ! the houre is at honde, and the sonne of man shal be betrayed in to the hondes of synners ;

46 Ryse, lett vs be goinge ; he is at honde, that shall betraye me.

47 Whyll he yet spake, lo ! Judas, won of the twelve cam, and with him a grete multitude, with swerdes and staves, whych were sent from the chefe prestes, and seniours of the peple.

48 He that betrayed hym, gave them a token, sayinge, Whomsoever I kysse, that same is he ; ley hondes on him.

49 And forth withall he cam to Jesus, and sayde, Hayll, master ; and kyssed him.

50 And Jesus sayde vnto him, Frende, wherfore arte thou come ? Then cam they, and layed hondes on Jesus, and toke him.

51 And beholde ! won of them which were with Jesus, stretched oute his hond, and drue his swerde ; and stroke a seruaunt of the hie preste, and smote of his ere.

52 Then sayde Jesus vnto hym, Putt vppe thy swerde in to his sheathe ; for

ealle ða ðe sweord nymaþ, mid sweorde hig forwurdap.

53 Wénst tú, ðæt ic ne myhte biddan menne fæder, ðæt he sende me nú mǎ ðonne twelf eoredu engla ?

54 Hú mágon beon gefyllede ða hálgan gewritu, ðe be me áwritene synt ? forðam ðus hyt gebyraþ to beonne.

55 On ðære tide cwæþ se Hælend to ðam folce, Fallswá to þeofe ge synt cumene, mid sweordum and mid sahlum, me to nymanne ; daghwamlice ic sæt mid eow on ðam temple, and lærde eow, and ge me ne nāmon.

56 Ðis call ys geworden, ðæt ðæra witegena hálgan gewritu sýn gefyllede. Ðá slugon ealle ða leorning-cnihtas, and forléton hyne.

57 And hig genámon ðone Hælend, and læddon hyne to Caiphan, ðæra sacerda ealdre, ðær ða bóceras, and ða ealdras gesamnode wæron.

58 Petrus hym fyligde feorrane, oð he com to ðæra sacerda ealdres botle ; and he in-eode, and sæt mid ðam þenum, ðæt he gesáwe ðone ende.

59 Witodlice ðæra sacerda ealdras, and eall ðæt gemót sóhton lease saga ongen ðone Hælend, ðæt hig hyne to deaþe sealdon ;

60 And hig ne mihton nāne findan, ðá ðá manega mid leasum onsagum genealæhton. Ðá æt-nehstan comon twegen ðæra leogera,

61 And cwædon, Ðes sǣde, Ic mæg towurpan Godes templ, and æfter þrým dagum hyt est getimbrigean.

62 Ðá árnás se ealdor ðæra sacerda and cwæþ, Ne andwyrdst tú nán þing ongen ða, ðe ðis ðe onsecgeaþ ?

63 Se Hælend súwode. Ðá se ealdor ðæra sacerda cwæþ, Ic hálsige ðe þurh ðone lifigendan God, ðæt tú secge us, gyf tú sý Crist, Godes sunu.

64 Ðá cwæþ se Hælend him to, Ðæt tú sǣdest ; sóþ ic eow secge, æfter dylsum ge geseoþ mannes bearn sittende on ða swiðran healfes Godes mægenþrymmes, and cumendne on heofones wolcnum.

that shulen take swerd, shulen perishe by swerd.

53 Wher gessist thou, that I may nat preie my fadir, and he shal 3eue to me now more than twelue legions of angelis?

54 Hou therfore shulen the scripturis be fulfillid? for so it behoueth to be don.

55 In that hour Jhesus seide to the cumpanyes of peple, As to a theef 3ee han gon out, with swerdis and battis, for to cacche me; day by day I satte at 3ou, techynge in the temple, and 3ee helden not me.

56 Forsothe al this thing was don, that the scripturis of prophetis shulden be fulfillid. Thanne alle disciplis fledden, hym forsaken.

57 And thei holdynge Jhesu, ledden hym to Caiphias, prince of prestis, wher scribis and Pharisees, and the eldre men of the peple hadden cummen to gidre.

58 Forsothe Petre suede hym afer, til in to the halle of the prince of prestis; and he gon ynne with ynne, sate with seruauantis, that he shulde se the eend.

59 Forsothe the princis of prestis, and alle the counseile sou3ten fals witnessynge a3einus Jhesu, that thei shulden take hym to deth;

60 And thei founden nat, whenne many fals witnessis hadden cummen to. Treuly at the laste, two fals witnessis camen,

61 And seiden, This seide, I may distroye the temple of God, and after the thridde day bilde it a3ein.

62 And the prince of prestis rysynge seith to hym, Answerist thou no thing to tho thingis, the whiche these witnessen a3einus thee?

63 Forsothe Jhesus was stille. And the prince of prestis seith to hym, I couniour thee by quycke God, that thou seie to vs, 3if thou be Crist, the sone of God.

64 Jhesus seide to hym, Thou hast seid; netheles I seie to 3ou, an other tyme^t 3ee shulen se mannes sone sittynge at the ri3thalf of the vertue of God, and cummynge in cloudis of heuene

all they that ley hond on the swearde, shall perysshe with the swearde.

53 Other thynkest thou, that I can not praye my father, and he shall geve me moo then xij. legions of angelles?

54 Howe then shall the scriptures be fulfilled? for so muste it be.

55 The same tyme sayd Jesus to the multitude, Ye be come out as it were vnto a thefe, with swerdes and staves, for to take me; dayly I sate a monge you, teachinge in the temple, and ye toke me not.

56 All this was done, that the scriptures off the prophettes myght be fulfilled. Then all his disciples forsoke him, and fled.

57 And they toke Jesus, and leed hym to Cayphas, the hie preeste, where the scribes, and the senyours were assembled.

58 Peter folowed hym a farre of, vnto the hie prestes place; and went in, and sate with the seruautes, to se the ende.

59 The chefe prestes, and the seniours and all the counsell sought false witness againste Jesus, for to put him to deth;

60 And they founde none, in so moche that when many false witnesses cam, yet founde they none. At the last, cam two false wytnesses,

61 And sayd, This felowe saide, I can distroye the temple of God, and bylde the same in iij dayes.

62 And the chefe preste arose and sayde to hym, Answerest thou nothings, howe is it that these beare witness ageynst the?

63 Butt Jesus helde hys peace. And the chefe preste answered and said to hym, I charge the in the name off the lyvinge God, that thou tell vs, whether thou be Christ, the sonne of God.

64 Jesus sayd to hym, Thou haste sayd; neverthelesse I saye vnto you, here after shall ye se the sonne of man syttinge on the right honde of power, and come in the clowddes of the skye.

65 †

paurbum weitwode ?
sai ! nu gahausededup þo wayamerein is ;

66 Wha izwis þugkeip ? Æþ eis and-
hafyandans qeþun, Skula dauþaus ist.

67 Ðanuh spiwun ana andawleizn is,
yah kampastedun ina ; sumaiþ-þan lofan
slohun,

68 Qipandans, Praufetei unsis, Christu,
whas ist sa slahands þuk ?

69 Æþ Þaitrus uta sat ana rohsnai ; yah
duatiddya imma aina þiwi, qipandei, Yah
þu wast miþ Æsua þamma Galeilaiu.

70 † Æþ is laugnida faura þaim allaim,
qipands, Ni wait wha qipis.

71 Usgaggandan þan ina in daur, ga-
sawh ina anþara, yah qap du þaim yainar,
Yah sa was miþ Æsua þamma Nazoraiu.

72 Yah aftra afaiaik miþ, aiþa swar-
ands, þatei ni kann þana mannan.

73 Afar leitil, þan atgaggandans þai
standandans, qeþun Þaitrau, Bi sunyai
yah þu þize is ; yah auk razda þeina
bandweip þuk.

74 Ðanuh dugann afdomyan yah swar-
an, þatei ni kann þana mannan. Yah
suns hana brukida.

75 Yah gamunda Þaitrus waudis Æs-
uis, qipandis du sis, þatei faur hanins
bruk, þrim sinþam afaiakis mik. Yah
usgaggands ut, gaigrot baitraba.

65 Ða ðara sacerda ealdor slát hys
ágen reaf, and cwæþ, Ðis ys bysmor-
spræc ; to hwi wiluige we ænigre ódre
sage ! nú ! ge gehýrdon of hym gyltlice
spræc ;

66 Hwæt ys eow nú gepuht ? Hig and-
werdon ealle and cwædon, He is deapes
seyldig.

67 Ða spætton hig on hys ansýne, and
beoton hyne mid heora fystum ; sume
hyne slógon on his ansýne mid hyra
bráðum handum,

68 And cwædon, Sege us, Crist, hwæt
ys se ðe ðe slóh ?

69 Petrus sóþlice sæt úte on ðam cafer-
túne ; ðá com to hym án þeowen, and
cwæþ, And ðú wære mid ðam Galilei-
scean Hælende.

70 And he widsóc befóran eallum, and
cwæþ, Nát ic hwæt ðú segst.

71 Ða he út-eode of ðare dura, ðá
geseah hyne óðer wyln, and sæde ðam
ðe ðar wæron, And ðes was mid ðam
Nazareniscean Hælende.

72 And he widsóc eft mid aþe, ðæt he
hys nán þing ne cúde.

73 Ðá æfter lytlum fyrste, genealæhton
ða ðe ðar stódon, and cwædon to Petre,
Sóþlice ðú eart of hym ; and ðin spræc
ðe geswútelap.

74 Ða ætsóc he and swerede, ðæt he
næfre ðone man ne cúde. And hrædlice
ða ereow se cocc.

75 Ða gemunde Petrus ðæs Hælandes
word, ðe he cwæþ, Ærðam ðe se cocc
cráwe, þriwn ðú me widsæest. And he
eode út, and weop bityrlice.

CHAP. XXVII. 1 At maurgin þan
waurþanana, runa nemun allai gudyans,
yah þai sinistans manageins bi Æsu, ei
afdaupidedeina ina.

2 Yah gabindandans ina gatauhun, yah
anafulhun ina Pauntiau Peilatau, kind-
ina.

3 Ðanuh gasaiwhands Æudas sa galew-
yands ina, þatei du stauai gatauhans
warþ, ðdreigonds, gawandida þans þrins

CHAP. XXVII. 1 Witodlice ðá hyt
morgen was, ðá worhton ealle ðara
sacerda ealdras gemót, and ðæs folces
ealdras ongen ðone Hælend, ðæt hig
hyne to deape belæwdon.

2 And hig læddon hyne gebúdenne,
and sealdon hyne ðam Pontiscean Pilate,
ðam déman.

3 Ða geseah Iudas ðe hyne belæwde,
ðæt he forðemed was, ðá ongan ho
hreowsian, and brohte ða þrittig seyl-

65 Thanne the prince of prestis kitte[†] his clothis, seyinge, He hath blasfemed ; what 3it nede han we to witnessis ? loo ! now 3ee han herd blasfemye ;

66 What semeth to 3ou ? And thei answeyng seiden, He is gilty of deth.

67 Thanne thei spitten in to his face, and smyten hym with buffetis ; forsothe other 3ouen strokis with the pawm of hondis in to his face,

68 Seynge, Thou Crist, prophecie to vs, who is he that smote thee ?

69 Sothely Petre sat with outen in the porche ; and an hond mayden came ni3 to hym, seyinge, And thou were with Jhesu of Galilee.

70 And he denyede before alle men, seyinge, I woot nat what thou saist.

71 Forsothe hym goynge out the 3ate, an other hond mayden say hym, and seith to hem that weren there, And this was with Jhesu of Nazareth.

72 And eftsone he denyede with an ooth, for he knewe nat the man.

73 And after a litil, thei that stoden came ni3, and seiden to Petre, Treuly and thou art of hem ; for whi and thi speche makith thee opyn.

74 Thanne he began to warye and swere, that he knewe nat the man. And anon the cok crew.

75 And Petre bithou3te on the word of Jhesu, that he hadde seide, Bifore the cok crewe, thries thou shalt denye me. And he gon out, wepte bittirly.

65 Then the hye preste rent his clothes, sayinge, He hath blasphemed ; what nede we off eny moo witnesses ? lo ! nowe have ye herde his blasphemý ;

66 What thyncke ye ? They answered and sayd, He is worthy to dye.

67 Then spat they in hys face, and bett him with there fistes ; and other smote him with the palme of there hondes on the face,

68 Saynge, Arede to vs, Christ, who ys he that smote the ?

69 Peter sate with out in the palice ; and a damsell cam to hym, saynge, Thou also waste with Jesus of Galile.

70 He denyede before them all, sayinge, I woot not what thou sayst.

71 When he was goone out into the poorche, another wenche sawe hym, and sayde vnto them that were there, Thys felowe was also with Jesus of Nazareth.

72 And agayne he denyede with an oothe, and sayde, I knowe nott the man.

73 And after a whyle, cam vnto hym they that stode bye, and sayde vnto Peter, Suerly thou arte even won of them ; for they speache bewreyeth the.

74 Then began he to course and to swear, that he knewe not the man. And immedyatly the cocke krew.

75 And Peter remembred the wordes of Jesu, whych he sayde vnto hym, Before the cocke crowe, thou shalt deny me thryse. And went out at the dores, and wepte bitterly.

CHAP. XXVII. 1 Forsothe the morwe maad, alle the princis of prestis, and eldre men of the peple token counseil a3eins Jhesu, that thei shulden take hym to deth.

2 And thei ladden hym bounden, and bitoken hym to Pilat of Pounce, meire.[†]

3 Thanne Judas that bitrayede hym, seyng that he was dampnyd, he led by penaunce,[†] brou3te a3ein thritti platis of

CHAP. XXVII. 1 When the mornynge was come, all the chefe prestes, and senyours off the peple helde a counsayle agenst Jesu, to put hym to deth.

2 And brought hym bounde, and delyvered hym vnto Poncius Pylate, the debyte.

3 Then when Judas which betrayed hym, sawe that he was condempned, he repented him sylfe, and brought ageyne

tiguns silubrains gudyam, yah sinist-
am,

4 Qipands, Frawaurhta mis, galewyands
bloþ swikn. Ip eis qepun, Wha kara
unsis? þu witeis.

5 Yah atwairpands þaim silubram in
alli, allaiþ, yah galeipands ushaihah sik.

6 Ip þai gudyans nimandans þans
skattans, qepun, Ni skuld ist lagyan
þans in kaurbanaun, unte andwairþi
bloþis ist.

7 Garuni þan nimandans, usbauhtedun
us þaim þana akr kasyins, du usfilhan
ana gastim.

8 Duppe haitans warþ akrs yains akrs
bloþis, und hina dag.

9 Panuh usfullnoda, þata qipano þairh
Iairaimian praufetu, qipandan, Yah us-
nemun þrins tiguns silubreinaize, and-
wairþi þis wairþodins, þatei garahnidedun
fram sunum Israelis;

10 Yah atgebun ins und akra kasyins,
swaswe anabaup mis Frauya.

11 Ip Iesus stop faura kindina; yah
frah ina sa kindins, qipands, þu is þiud-
ans Iudaic? Ip Iesus qap du imma, þu
qipis.

12 Yah niþpanci wrohiþs was fram
þaim gudyam, yah sinistam, ni waiht
andhof.

13 Panuh qap du imma Peilatus, Niu
hauseis, whan filu ana þuk weitwod-
yand?

14 Yah ni andhof imma wiþra ni
ainhun waurde, swaswe sildaleikida sa
kindins filu.

15 And dulp þan wharyoh biuhts was
sa kindins fraletan ainana þizai managein
bandyan, þanci wildedun.

16 Habaitledunuh þan bandyan, ga
tarhidana Barabban.

17 Gaqumanaim þan im, qap im Pei-
latus, Whana wileip ei fraletan izwis?
Barabban, þau Iesu, saei haitada Christ-
us?

lingas to ðæra sacerda caldrum,

4 And cwæp, Ic syngode, ða ic scalde
ðæt rihtwise blóð. Ða cwædon hig,
Hwæt sprycst ðú ðæt to us?

5 And he áwearp ða scyllingas in on
ðæt templ, and férde, and mid gryne
hyne sylfne áhéng.

6 Ða sóþlice ðæra sacerda caldras on-
féngon ðæs seolfres, and cwædon, Nis
hyt ná álfed ðæt we ásendon hyt on
úre maðm-cyste, forðam ðe hyt is blódes
wurþ.

7 Hig worhton ða gemót, and smea-
don hú hig sceoldon ðæs Hælandes wurþ
áteon, ða gebohton hig ænne æcer mid
ðam feo tigel-wyrhtena, on to bebyrg-
enne elpeodisce men.

8 Forðam is se æcer geháten Achel-
demah, ðæt is on úre geþeode, blódes
æcer, and swá he is geháten oð ðisne dæg.

9 Ða wæs gefylled, ðæt gecweden is
þurh Hieremiam ðone witegan, ðus cweð-
ende, And hi onféngon þrittig scyllinga,
ðæs gebohtan wurþ, ðone ðe was ár
gewurþod fram Israhela bearnum;

10 And hig sealdon ðæt on tigel-wyrht-
ena æcer, swá swá Drihten me gesette.

11 Ða stóð se Hælend beforan ðam
déma; and se déma hyne áxode, ðus
cweðende, Eart ðú Iudea cyning? Ða
cwæp se Hælend, Ðæt ðú segst.

12 And mid ðý ðe hyne wréglon ðæra
sacerda caldras, and ða hláfordas, nan
þing he ne andswarode.

13 Ða cwæp Pilatus to him, Ne ge-
hýrest ðú, hú fela sagena hig ongean
ðe secgeap?

14 And he ne andwyrde mid nánun
worde, swá ðæt se déma wundrode swid-
lice.

15 Hig hæfdon heom to gewunan to
heora symbol-dæge ðæt se déma sceolde
foryfan ðam folce ænne forworhtne
man, swylcne hig habban woldon.

16 He hæfde ða sóþlice ænne strangne
þeofman gehæftne, se wæs genemned
Barrabbas.

17 Ða ðæt folc gesamnod wæs, ða
cwæp Pilatus, Hwæðer wylle ge ðæt ic
eow ágyfe? ðe Barrabban, ðe ðone Hæl-
end, ðe is Crist geháten?

seluer to the princis of prestis, and to the eldre men of the peple,

4 Seyinge, I haue synned, bitrayinge iust blood. And thei seiden, What to vs? se thou.

5 And the platis of seluer cast away in the temple, he wente away, and goyng away he hangide hym with a grane.†

6 Forsothe the princis of prestis, taken the platis of seluer, seiden, It is nat leueful to sende hem in to the tresorie, for it is the pris of blood.

7 Sothly counceil taken, thei bouzten with them the feeld of a potter, in to byryng of dead men.

8 For this thing the ilk feeld is clepid Acheldemak, that is, a feeld of blood, til in to this day.

9 Thanne it is fulfillid, that thing that is seid by the prophete Jeremye, seyng, And thei token thritty platis of syluer, the pris of a man preysid, whom thei preysiden of the sonys of Yrael;

10 And thei zauen hem in to the feeld of a potter, as the Lord ordeyned to me.

11 Sothely Jhesus stood byfore the meyre;† and the presedent axide hym, seyng, Art thou kyng of Jewis? Jhesus seith to hym, Thou seist.

12 And whenne he was acusid of the princis of prestis, and eldre men of the peple, he answeride no thing.

13 Than Pilat seith to hym, Herist thou nat, hou many witnessyngis thei seien azcinus thee?

14 And he answeride nat to hym to eny word, so that the presedent wondride gretely.

15 Forsothe by a solempne day the presedent was wont for to delyuere to the peple oon bounden, whom thei wolden.

16 Forsothe he hadde a noble man bounden, that was seid Barabas.

17 Therefore Pilat seid to hem gedrid to gidre, Whom wole see, I leue† to zou? wher Barabas, or Jhesu, that is seid Crist?

the xxx. plattes off sylver to the chefe prestes, and senyoures,

4 Saynge, I have synned, betraynge the innocent blood. And they sayde, What is that to vs? se thou to that.

5 And he cast doune the sylver plates in the temple, and departed, and went and hounge hym sylfe.

6 The chefe prestes toke the sylver plattes, and sayd, It is not lawfull for to put them in to the treasury, because it is the pryce of bloud.

7 And they toke counsell, and bought with them a potters felde, to bury strangers in.

8 Wherfore that felde is called the felde of bloud, vntyll this daye.

9 Then was fullfyllid, that which was spoken by Jeremi the prophet, sayinge, And they toke xxx. sylver plates, the value of him that was pryed, whom they bought of the chyldren of Israhel;

10 And they gave them for the potters felde, as the Lorde appoynted me.

11 Jesus stode before the debite; and the debite axed him, saynge, Arte thou the kyng of the Iewes? Jesus sayd vnto hym, Thou sayest.

12 When he was accused of the chefe preestes, and senioures, he answered nothings.

13 Then sayd Pilate vnto him, Hearest thou not, howe many thinges they laye ayenste the?

14 And he answered him to never a worde, in so moche that the debyte marveylled very sore.

15 Att that feest the debyte was wonte to deliver vnto the peple a presoner, whom they wolde chose.

16 He hadde then a notable presoner, called Barrabas.

17 And when they were gaddered together Pilate sayde vnto them, Whether wyll ye, that Y geve losse vnto you? Barrabas, or Jesus, which is called Crist?

18 Wissa auk, þatei in neipis atgebun ina.

19 Sitandin þan imma ana stauastola, insandida du imma qens is, qipandei, Ni waiht þus yah þamma garaihtin; . . .

18 He wiste sôþlice, ðæt hig hyne for andan him sealdon.

19 He sæt ðá Pilatus on his dóm-setle, ðá sende his wif to hym, and cwæþ, Ne beo ðe nán þing gemæne ongen ðisne rihtwisan; sôþlice fela ic hæbbe gepolod to ðæg, þurh gesyhþe, for hym.

20 Ðá lærdon ðæra sacerda ealdras and ða hláfordas ðæt folc, ðæt hig bædon Barrabban, and ðone Hælend fordydon.

21 Ðá andwyrde se dēma and sæde heom, Hwæðerne wylle ge ðæt ic forgyfe eow of ðisum twám? Ðá cwædon hig, Barrabban.

22 Ðá cwæþ Pilatus to heom, Witodlice hwæt dō ic be ðam Hælende, ðe is Crist genemned? Ðá cwædon hig ealle, Sý he on rōde áhangen.

23 Ðá cwæþ se dēma to heom, Witodlice hwæt yfeles dyde ðes? Hi ða swidor clypodon, ðus cweðende, Sý he áhangen.

24 Ðá geseah Pilatus ðæt hyt náht ne fremode, ac gewurde máre gehlýd, ðá genam he wæter, and þwóh hys handa befóran ðam folce, and cwæþ, Unscyldig ic eom fram ðyses rihtwisan blóde; ge geseoþ.

25 Ðá andswarode call ðæt folc and cwæþ, Sý hys blód ofer us, and ofer úre bearn.

26 Ðá forgeaf he hym Barrabban, and ðone Hælend he lét swingan, and sealde heom to áhónne.

27 Ðá underfēngon ðas dēman cempa ðone Hælend on ðam dóm-erne, and gegaderodon ealne ðone þreat to heom.

28 And unscrýddon hyne hys ágenum reafe, and scrýddon hyne mid weolcen-readum seyccealse;

29 And wúndon cyne-helm of þornum, and ásetton ofer hys heafod, and hreod on hys swiðran; and bigdon heora cneow befóran him, and bysmerodon hyne, ðus cweðende, Hál wæs ðú, Iudea cyning.

30 And spætton on hyne, and námon hreod, and beoton hys heafod.

31 And æfter ðam ðe hig hyne ðus bysmerodon, hig unscrýddon hyne ðam seyccealse, and scrýddon hyne mid hys ágenum reafe, and læddon hyne to áhónne.

18 Sothely he wiste, that by enuye thei betraiden hym.

19 Forsothe hym sittynge for iustise,† his wyf sente to hym, seyinge, No thing to thee and to that iust man; sothely I haue suffrid this day many thingis for hym, by a visioun.†

20 Forsothe the princis of prestis and the eldre men tisen[†] to the peplis, that thei shulden axe Barabas, but Jhesu thei shulden lese.

21 Forsothe the president answeyng seith to hem, Whom of the two wolen see to be left[†] to you? And thei seiden, Barabas.

22 Pilat seith to hem, What therefore shal I do of Jhesu, that is seid Crist? Alle seien, Be he crucified.

23 The presedent seith to hem, Sothely what of yuel hath he don? And thei crieden more, seyinge, Be he crucified.

24 Forsothe Pilat seyng that he profitide no thing, but the more noyse was maad, water taken, washide the hondis byfore the peple, seyinge, I am innocent[†] fro the blood of this iust man; se see.

25 And al the peple answeyng seide, His blood vpon vs, and on oure sonys.

26 Thanne he lefte to hem Barabas, but he toke to hem Jhesu scourgid, that he shulde be crucified.

27 Thanne kniztis of the president takynge Jhesu in the mote halle, gedriden to hym alle the cumpanye of kniztis.

28 And thei vnclouthinge hym, diden aboute hym a rede mantel;

29 And thei foldynge a crowne of thornis, puttiden on his heued, and a reed in his rizt hond; and the knee bowid[†] bifore hym, thei scorniden hym, seyinge, Hayle, kyng of Jewis.

30 And thei spittyng in to hym, token a reed, and smyten his heued.

31 And after that thei hadden scorned hym, thei vnclouthiden hym of the mantel, and thei clothiden hym with his clothis, and led den hym for to crucifie.

18 For he knewe well, that for envy they had delyvered hym.

19 When he was sett doune to geve iudgement, his wyfe sent to hym, sayinge, Have thou nothings to do with that iuste man; I have suffered many thinges this daye in my slepe, about hym.

20 The chefe preestes and the seniours had parswaded the people, that they shulde axe Barrabas, and shulde destroye Jesus.

21 The debite answered and sayde vnto them, Whether of the twayne will ye that I lett loose vnto you? And they sayde, Barrabas.

22 Pilate sayde vnto them, What shall I do then with Jesus, which is called Crist? They all sayde to hym, Lett hym be crucified.

23 Then sayde the debite, What evyll hath he done? And they cryed the more, sayng, Lett him be crucified.

24 When Pilate sawe that he prevayled nothings, butt that moare busenes was made, he toke water, and washed his hondes before the people, sayinge, I am innocent of the blood of this iuste person; and that ye shall se.

25 Then answered all the people and sayde, His blood fall on vs, and on oure children.

26 Then lett he Barrabas loose vnto them, and scourged Jesus, and delyvered him to be crucified.

27 Then the soudeours of the debite toke Jesus vnto the comen hall, and gaddered vnto him all the company.

28 And stripped hym, and put on hym a purpyll roobe;

29 And platted a crowne off thornes, and putt vpon hys heed, and a reed in his ryght honde; and bowed their knees before him, saying, Hayle, kinge of the Iewes.

30 And spitted vpon hym, and toke the reed, and smote hym on the heed.

31 And when they had mocked him, they toke the robe off hym ageyne, and put his awne reymment on him, and leed hym awaye to crucify hym.

32 Sôþlice ðá hig út-férdon, ðá gemétton hig ænne Cyrenisene man, cumende heom togénes, ðæs nama was Symon ; ðone hig nýddon, ðæt he bære hys rôde.

33 Ðá comon hig on ða stówe ðe is genemned Golgotha, ðæt is, Heafodpannan stów,

34 And hig sealdon hym win drincan wið geallan gemenged ; and ðá he hys onbyrigde, ðá nolde he hyt drincan.

35 Sôþlice æfter ðam ðe hig hyné on rôde áhængon, hig todældon hys reaf, and wurpon hlot ðær ofer, ðæt wære gefylled, ðæt ðe geeweden was þurh ðone witegan, and ðus cwæþ, Hig todældon heom mine reaf, and ofer mine reaf hig wurpon hlot.

36 And hig beheoldon hyne sittende ;

37 And hig ásetton ofer hys heafod hys gylt, ðus áwritenne, DIS IS SE HÆL-
END, IUDEA CYNING.

38 Ðá wæron áhangen mid hym twegen sceapan, án on ða swiðran healfe, and óðer on ða wynstran.

39 Witodlice ða weg-férendan hyne bysmeredon, and cwehton heora heafod,

40 And cwædon, Wá, ðæt ðes towyrpþ Godes templ, and on þrim dagum hyt eft getimbrap ; gehæl nú ðe sylfne ; gyf ðú sý Godes sunu, gá nyðer of ðære rôde.

41 Eac ðæra sacerda caldras hyne bysmeredon, mid ðam bócerum and mid ðam caldrum, and cwædon,

42 Óðere he gehælde, and hyne sylfne gehælan ne mæg ; gyf he Israhela cyn-
ing sý, gá nú nyðer of ðære rôde, and we gelyfaþ hym ;

43 He gelyfþ on God, álýse he hyne nú, gyf he wylle ; witodlice he sæde, Godes sunu ic com.

44 Gelice ða sceapan, ðe mid him áhangene wæron, hyne hyspdon.

45 Witodlice fram ðære sixtan tide wæron gewurden þýstru ofer ealle corþan, oð ða nigopan tid.

46 And ymbe ða nygopan tid clypode se Hælend micelre stefne, and ðus cwæþ, Heli, Heli, lema zabdani, ðæt is

42

. Israelis
ist, atsteigadau nu af þamma galgin, ei gasaiwhaima yah galaubyam imma ;

43 Trauida du Gupa, lausyadau nu ina, yabai wili ina ; qap auk, Ðatei Gups im sunus.

44 Ðatuh samo yah þai waidedyans, þai mipushramidans imma, idweitidedun imma.

45 Fram saihston þan wheilai warp riqis ufar allai airþai, und wheila niundon.

46 Ip þan bi wheila niundon ufhropida Iesus stibnai mikilai, qipands, Helei, Helei, lima sibakþani, þatei ist, Gup

32 Sothely thei goynge out, founden a man of Syrynen, cummynge fro a toun, Symont by name; thei constreyneden hym, that he shulde take his crosse.

33 And thei camen in to a place that is clepid Golgatha, that is, the place of Caluarie.

34 And thei ȝauen hym for to drinke wyne meynge with galle; and whenne he had tastid, he wolde nat drinke.

35 Sothely after that thei hadden crucified hym, thei departiden his clothis, sendynge lot, that it shulde be fulfillid, that is seid by the prophete, seyinge, Thei departiden to hem my clothis, and on my cloth thei senten lot.

36 And thei sittynge kepten hym;

37 And thei puttiden on his heued the cause of hym wryten, This is Jhesus of Nazareth, kyng of Jewis.

38 Thanne two theeues ben crucified with him, oon on the riȝt half, and oon on the left half.

39 Forsothe men passynge forth blasfemyden hym, moonyng her heuedis,

40 And seyinge, Vath,[†] that distroyist the temple of God, and in the thridde day bildist it aȝein; saue thou thi self; ȝif thou art the sone of God, come down of the crosse.

41 Also and princis of prestis scornynge, with scribis and eldre men, seiden,

42 He made other men saaf, he may nat make hym self saaf; ȝif he is kyng of Yrael, come he nowe down fro the crosse, and we bileuen to hym;

43 He trustith in God, delyuere he hym nowe, ȝif he wole; forsothe he seide, For I am Goddis sone.

44 Forsothe and the thecuis, that weren crucified with hym, puttiden to hym with repreue the same thing.

45 Sothely fro the sixte hour derenessis ben maad on al the erthe, til to the nynthe hour.

46 And about the nynthe houre Jhesus criede with grete voice, seyinge, Hely, Hely, lamazabatany, that is, My God,

32 And as they cam out, they founde a man of Cyren, named Simon; him they compelled, to beare his crosse.

33 And cam vnto the place which is called Golgotha, that is to saye, a place of deed mens sculles.

34 And they gave him veneger to drynke myxte with gall; and when he had tasted there of, he wolde not drinke.

35 When they had crucified hym, they parted his garmentes, and did cast lottes, to fulfyll that was spoken by the prophet, They have parted my garmentes amonge them, and apon my vesture have cast loottes.

36 And they sate and watched hym there;

37 And they set vppe over his heed the cause of his deeth wryten, This is Jesus, the kyng of the Iewes.

38 And there were two theves crucified with hym, won on the right honde, and another on the lyfte honde.

39 They that passed by revyled hym, waggyng ther heeddes,

40 And sayinge, Thou, that destroyest the temple of God, and byldest it in thre dayes; save thy sylfe; if thou be the sonne of God, come doune from the crosse.

41 Lykwyse also the prelates mockynge hym, with the scribes and seniours, sayde,

42 He saved other, hym sylfe he can not save; yff he be the kyng of Israhell, let hym nowe come doune from the crosse, and we woll beleve hym;

43 He trusted in God, lett God delyver hym nowe, yf he will have hym; for he sayde, I am the sonne of God.

44 That same also the theves, which were crucified with hym, cast in his tethe.

45 From the sixte houre was ther dereknes over all the londe, vnto the nynthe houre.

46 And about the nynthe houre Jesus cryed with a loude voyce, sayinge, Eli, Eli, lama sabathani, that is to saye, My

meins, Guþ meins, duwhe mis bilaist ?

47 Īþ sumai þize yainar standandane, galhausyandans, qeþun, þatei Helian woþeiþ sa.

48 Yah suns þragida ains us im, yah nam swamm fullyands aketis, yah lagyands ana raus, draggkida ina.

49 Īþ þai anþarai qeþun, Let ; ei saiwham qinaiu Helias, nasyan ina

50 Īþ Īesus aftra hropyands stibnai mikilai, afkalot ahman.

51 Yah þan faurhah alls diskritnoda † in twa, iupapro und dalap. Yah airpa iureiraida, yah stainos disskritnodedun ;

52 Yah hlaiwasnos usluknodedun, yah managa leika þize ligandane weilhaize, urrisun.

53 Yah usgaggandans us hlaiwasnom, afar urrist is imnatgaggandans in þo weilhon baurg, yah ataugidedun sik managaim.

54 Īþ hundafaps yah þai mip imma witandans Īesua, gasaiwhandans þo reiron, yah þo waurþanona, ohtedun abaraba, qiþandans, Bi sunyai Guþs sunus ist sa.

55 Wesunuh þan yainar qinons managos fairrapro saiwhandeins, þozei laistidedun afar Īesua fram Galeilaia, andbahtyandeins imma.

56 In þaimci was Marya so Magdalene, yah Marya so Īakobis, yah Īosez aiþei, yah aiþei suniwe Zaibaidaiiaus.

57 Īþ þan seiþu warþ, qam manna galigs af Arcimafaias, þizuh namo Īosef, saei yah silba siponida Īesua.

58 Sah atgaggands du Peilatau, baþ þis leikis Īesus. Ðanuh Peilatus uslaubida giban þata leik.

59 Yah nimands þata leik, Īosef biwand ita sabana hrainyamma,

60 Yah galagida ita in niuyamma seinamma hlaiwa, þatei ushuloda ana staina ; yah faurwalwyands staina mikilamma daurons þis hlaiwis, galaip.

on Englisc, Min God, min God, to hwi forlæte du me ?

47 Sôþlice sume ða ðe ðær stodon, and ðis gehyrdon, cwædon, Nû he clypaf Heliam.

48 Ðá hrædlice arn án heora, and genam áne spongean and fylde hig mid ecede, and ásette án hreod ðær on, and sealde hym drincan.

49 Witodlice ða óðre cwædon, Læt ; uton geseon hwæðer Helias cume, and wylle hyne álýsan.

50 Ðá clypode se Hælend eft micelre stefne, and ásende hys gást.

51 And ðær rihte ðæs temples wahryft wearþ tosliten on twegen dælas, fram ufewardon oð nyðeward. And seo corþe bifode, and stánas toburston ;

52 And byrgena wurdon ge-openode, and manige hálige lichaman ðe ár slépon, áryson.

53 And ðá hig út-eodon of ðam byrgenum, æfter hys ærýste hig comou on ða háligan ceastre, and æteowdon hig manegum.

54 Witodlice ðæs hundredes ealdor and ða ðe mid him wæron healdende ðone Hælend, ðá hig gesáwon ða corþ-bifunge, and ða þing ðe ðær gewurdon, hig ondrédon heom þearle, and cwædon, Sôþlice Godes sunu wæs ðes.

55 Witodlice ðær wæron manega wif feorran, ða ðe fyligdon ðam Hælende fram Galilea, him þénigende.

56 Betwuh ðam wæs seo Magdalenisce Maria, and Maria Iacobes móder, and Iosephes móder, and Zebedeis sunena móder.

57 Sôþlice ðá hyt æfen wæs, com sum welig man of Arimathia, ðæs nama wæs Iosep, se sylfa wæs ðæs Hælyndes leorning-cniht.

58 He genealæhte to Pilate, and bæd ðæs Hælendes lichaman. Ðá hét Pilatus ágyfan him ðone lichaman.

59 And Iosep genam ðone lichaman, and bewand hyne mid clænre scýtan,

60 And léde hyne on hys niwan byrgene, ða he áheow on stáne ; and he toáwylte mycelne stán to hlide ðære byrgene, and fêrde syððan.

my God, wherto[†] hast thou forsaken mee?

47 Sothly summon stondynge there, and heerynge, seiden, This clepith Hely.

48 And anon oon of hem rennyng, fillide a spounge taken with aycel,[†] and puttide to a reed, and 3aue to hym for to drinke.

49 But other seiden, Suffre thou; see we wher Hely cumme, delyuerynge hym.

50 Forsothe Jhesus eftsones cryynge with grete voice, sente out the spirit.

51 And loo! the veile of the temple is kitt[†] in to two parties, fro the heigest til down. And the erthe is moued, and stoonys ben cleft;

52 And biriels ben openyd, and many bodies of seintes that slepten,[†] rysen a3ein.

53 And thei goynge out of her biriels, after his resureccioun camen in to the holy citee, and apeeriden to manye.

54 Treuly centurio and thei that weren with hym kepinge Jhesu, the moouynge of the erthe seen, and thoo thingis that weren done, dredden greteli, seynge, Verrely this was Goddis sone.

55 Forsothe there weren there many wymmen afer, that sueden Jhesu fro Galilee, mynstryng to hym.

56 Amonge whiche was Marie Mawcleyne, and Marie of Jamys, and the modir of Joseph, and the modir of Zebedees sones.

57 Forsothe when the euenyng was maad, there came a riche man fro Armathia, Joseph by name, the whiche and he was disciple of Jhesu.

58 He wente to Pilate, and axide the body of Jhesu. Thannc Pilate commaundide the body to be 3olden.

59 And the body taken, Joseph wlapide it in a clene sendel,[†]

60 And puttide it in his newe briel, that he hadde hewen in a stoon; and he walowid to a grete stoon at the dore of the briel, and wente away.

God, my God, why hast thou forsaken me?

47 Some of them that stode there, when they herde that, sayde, This man calleth for Helias.

48 And streyght way won off them ranne, and toke a sponge and filled it full of veneger, and put it on a rede, and gave hym to drynke.

49 Other sayde, Let be; let vs se whyther Helias wyll come, and delyver hym.

50 Jesus cryed agayne with a lowde voyce, and yelded vppe the goost.

51 And beholde! the vayne of the temple was rent in two parties, from the toppe to the bottom. And the erth did quake, and the stoncs did rent;

52 And graves did open, and the bodies off many saynctes which slept, arose.

53 And cam out off their graves after his resurreccion, and cam in to the holy cite, and appered vnto many.

54 When the pety captayne and they that were with hym watchinge Jesus, sawe the erth quake, and those thynges which hapened, they feared greatly, sayinge, Off a surete this was the sonne off God.

55 And many wemen were there beholdinge hym a farre off, which folowed Jesus from Galile, ministringe vnto hym.

56 Amonge the which was Mary Magdalen, and Mary the mother off James, and the mother of Joses, and the mother off Zebedes chyldren.

57 When the even was come, there cam a ryche man off Aramathia, named Joseph, which same also was Jesus disciple.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commaunded the body to be delivered.

59 And Joseph toke the body, and wrapped it in a clene lymnyne clooth,

60 And put it in his newe tombe, which he had hewen out even in the roke; and rolled a greate stone to the dore of the sepulere, and departed.

61 Wasuh þan yainar Marya Magdalene yah so anþura Marya, sitandeins and-wairþis þamma hlaiwa.

62 İftumin þan daga, saei İst afar par-anskaiwein, gaqemun aubumistans gud-yans yah Fareisaieis du Peilatau,

63 Qıþandans, Frauya, gamundedum, þatei yains airzyands qaþ nauh libands, Afar þrins dagans urreisa.

64 Hait nu witan þamma hlaiwa und þana þrıdyan dag; İbai ufto qımandans þai siponyos İs, binimaina İmma, yah qıþaina du managein, Urrais us dauþaim; yah İst so speidizei airzıþa wairsizei þızei frumcin.

65 Qaþ İm Peilatus, Habaiþ wardyans; gaggıþ, wıtaiduþ swaswe kunnuþ.

66 İþ eis gaggandans, galukun þata hlaiw, faursıglyandans þana

61 Ðær wæs sôþlice seo Magdalenisce Maria and seo óder Maria, sittende æt ðære byrgene.

62 Wıtodlice óðrum dæge, ðe was gearcung-dæg, comon togædere ðæra sacerda caldras and ða Sundor-hálgan to Pilate,

63 And cwædon, Hláford, we gemunon, ðæt se swica sæde ðá he on life wæs, Æfter þrým dagon ic árise.

64 Hát nú healdan ða byrgene oð ðone þryddan dæg; ðe-læs hys leorning-cnihtas cumon, and forstelon hyne, and secgeon ðam folce, ðæt he áryse of deaþe; ðonne byþ ðæt æftere gedwyld wyrse ðonne ðæt ærre.

65 Ðá cwæþ Pilatus, Ge habbaþ heord-rædenne; farað, and healdað swá swá ge wıton.

66 Sôþlice hig ferdon, and ymbe-trym-cdon ða byrgene, and inseglodon ðone stán, mid ðam weardum.

CHAP. XXVIII.† 1 Sôþlice ðam reste-dæges æfene, se ðe onlihte on ðam forman reste-dæge, com seo Magdalenisce Maria, and seo óder Maria, ðæt hig woldon gescon ða byrgene.

2 And ðær wearþ geworden micel corþ-bıfung; wıtodlice Drihtenes engel ástah of heofonan, and genealæhte and áwylte ðone stán, and sæt ðær on uppan.

3 Hys ansýn wæs swylce lıgyt, and hys reaf swá hwıte swá snáw;

4 Wıtodlice ða weardas wæron áfyrhte, and wæron geworden swylce hig deade wæron.

5 Ðá andswarode se engel and sæde ðam wıfon, Ne ondræde ge eow, ic wát wıtodlice ðæt ge séceað ðone Hælend, ðone ðe on róde áhangen wæs;

6 Nys he hér, he áras, sôþlice swá swá he sæde; cumað, and geseoþ ða stówe, ðe se Hælend wæs on-áléd.

7 And farað hrædlice, and secgeað hys leorning-cnihtum, ðæt he áras. And sôþlice he cymþ befóran eow on Gali-

61 Forsothe Marye Mawdeleyne and an othere Marye weren there, sittynge azeins the sepulcre.

62 Sothely on the tother day, that is after pascke euenynge, the princis of prestis and Pharisees camen to gidere to Pilate,

63 Seiynge, Sire, we han mynde, for the ilke traitour[†] sayde 3it lyuynge, Aftir thre dayes I shal ryse a3en.

64 Therefore comaunde thou the sepulcre to be kept til in to the thridde day; lest peraventure his disciplis comen, and stelen him, and seyen to the peple, He is risun fro deeth; and the laste errour schal be worse than the formere.

65 Pilat seith to hem, 3e han the keepinge; go 3e, kepe 3e as 3e kunnen.

66 Forsoth thei goynge forth, kepten[†] the sepulcre, marking[†] the stoon, with keperis.

CHAP. XXVIII. 1 Forsothe in the euenyng of the saboth,[†] that schyneth in the firste day of the woke, Marie Mawdeleyn cam, and another Marie, for to se the sepulcre.

2 And lo! ther was maad a greet erthe mouyng; forsoth the aungel of the Lord cam down fro heuene, and comynge to turnide away the stoon, and sat thereon.

3 Sothli his loking was as leyt, and his clothis as snow;

4 Forsothe for drede of him the keperis ben afferid, and thei ben maad as deede men.

5 Forsothe the aungel answeringe seide to the wymmen, Nyle 3e drede, for I woot that 3e seken Jhesu, that is crucified;

6 He is not here, sothli he roos, as he seide; come 3e, and seeth the place, where the Lord was putt.

7 And 3e goynge sone, seie to his disciplis and to Petre, for he hath risun. And lo! he schal go bifore 3ou in to

61 There was Mary Magdalene and the other Mary, sittynge over ayenste the sepulcre.

62 The nexte daye, that foloweth good frydaye, the hye prestes and Pharises got them selves to Pilate,

63 And sayde, Syr, we remember, that this deceyver sayde whyll he was yet alyve, After thre dayes Y wyll aryse agayne.

64 Commaunde therefore that the sepulcre be made sure vntyll the thyrde daye; lest paraventure his disciples come, and steale hym awaye, and saye vnto the people, He ys rysen from deeth; and then the laste erreure shalbe worsse then the first was.

65 Pilate sayde vnto them, Take watche men; go, and make ytt as sure as ye can.

66 They went, and made the sepulcre sure with watche men, and sealed the stone.

CHAP. XXVIII. 1 The saboth daye att even, which dauneth the morowe after the saboth, Mary Magdalene, and the other Mary cam, to se the sepulcre.

2 And beholde! there was a greате erth quake; for the angell of the Lorde descended from heven, and cam and rowlled backe the stone ffrom the dore, and sate upon it.

3 His countenance was lyke lyghtnyng, and his rayment whyte as snowe;

4 For feare of hym the kepers were astunnedy, and were as deed men.

5 The angell answered and sayde to the women, Feare ye not, I knowe wele ye seke Jesus, which was crucified;

6 He is not here, he is rysen, as he sayde; come, and se the place, where the Lorde was putt.

7 And goo quickly, and tell his disciplis, that he is rysen from deeth. And beholde! he wyll go before you

leam ; ðær ge hyne geseoþ. Nú! ic secge eow.†

8 Ðá fêrdon hig brædlice fram ðære byrgene, mid ege and mid myclum gefean, and urnon and cýddon hyt hys leorning-cnihtum.

9 And efne! ðá com se Hælend ongean hig, and cwæþ, Hále wese ge. Hig genealæhton, and genámon hys fét, and to him ge-eaðméddon.

10 Ðá cwæþ se Hælend to heom, Ne ondræde ge eow ; farað, and cýðað minum gebróðrum, ðæt hig faron on Galileam ; ðær hig geseoþ me.

11 Ðá ða hig fêrdon, ðá comon sume ða weardas on ða ceastre, and cýddon ðæra sacerda ealdrum ealle ða þing ðe ðær gewordene wæron.

12 Ðá gesamnodon ða ealdras hig, and worhton gemót, and sealdon ðam þegnum micel feoh,

13 And cwædon, Secgeað, ðæt hys leorning-cnihtas comon nihtes, and forstælon hyne, ðá we slépon.

14 And gyf se déma ðis ge-ácsað, we læraþ hyne, and gedóp eow sorhlease.

15 Ðá onfêngon hig ðæs feos, and dydon, eallswá hig gelærede wæron. And ðis word wæs gewidmærsod mid Iudeum, oð ðisne andweardan dæg.†

16 Ðá fêrdon ða endlufen leorning-cnihtas on ðone munt, ðær se Hælend heom dihte.

17 And hyne ðær gesáwon, and hig to him ge-eaðméddon ; witodlice sume hig tweonedon.

18 Ðá genealæhte se Hælend, and spræc to hym ðas þing, and ðus cwæþ, Me is geseald ælc anweald, on heofonan and on eorþan.

19 Farað witodlice and læraþ ealle peoda, and fulligeað hig on naman Fæder, and Suna, and ðæs Hálgan Gastes ;

20 And læraþ ðæt hig healdon ealle ða þing, ðe ic eow bebead ; and ic beo mid eow ealle dagas, oð worulde ge- endunge. Amen.

Galilee; there 3e schulen se him. Lo! I haue bifore seid to 3ou.

8 And Marie Mawdeleyn, and another Marie wenten out soone fro the buryel, with drede and greet ioye, rennyng for to telle his disciplis.

9 And lo! Jhesus ran azens hem, seyng, Heil 3e. Forsothe thei camen to, and heelden his feet, and worschypiden him.

10 Thanne Jhesus seith to hem, Nyle 3e drede; go 3e, telle 3e to my britheren, that thei go in to Galilee; there thei schulen se me.

11 The whiche whanne thei hadden gon, loo! summe of the keperis camen in to the cytee, and tolden to the princes of prestis alle thingis that weren don.

12 And thei gedrid to gidre with the eldere men, a counceil takun, 3aue to the knyztis plenteuous money,

13 Seyng, Seie 3e, for his disciplis camen by nizte, and han stolen him, vs slepinge.

14 And if this be herd of the president,[†] we schulen conceile him, and make 3ou sikir.

15 And the money takun, thei diden, as thei weren tauzt. And this word is pupplissid at the Jewis, til in to this day.

16 Forsothe enleuene disciplis wenten in to Galilee, in to an hil, where Jhesus hadde ordeyned to hem.

17 And thei seyng him, worschypiden; sothli summe of hem doutiden.

18 And Jhesus comyng to, spak to hem, seyng, Al power is 3ouun to me, in heuene and in erthe.

19 Therefore 3e goyng teche alle folkis, cristenyng hem in the name of the Fadir, and of the Sone, and of the Hooly Gost;

20 Teching hem for to kepe alle thingis, what euere thingis I haue commaundid to 3ou; and lo! I am with 3ou in alle dayes, til the endyng of the world.

into Galile; there ye shall se hym. Lo! I have tolde you.

8 And they departed quickly from the sepulchre, with feare and great joye, and did runne to bringe his disciples werdo.

9 And as they went to tell his disciples, beholde! Jesus mett them, sayng, God spede you. They cam, and held hym by the fete, and worshipped hym.

10 Then sayde Jesus vnto them, Be not afrayde; go, and tell my brethren, that they goo into Galile; and there shall they se me.

11 When they were gone, beholde! some of the kepers cam in to the cite, and shewed vnto the prelattes all thinges whych had hapened.

12 And they gaddered them togedder with the senioures, and toke counsell, and gave large money vnto the souders,

13 Sayng, Saye, that his disciples cam be nyght, and stoole hym awaye, whyll ye slept.

14 And yf this come to the rulers eares, we wyll pease him, and make you safe.

15 And they toke the money, and did, as they were taught. And this sayng is noysed amonge the Jewes, vnto this daye.

16 Then the xi. disciples went there waye into Galile, in to a mountayne, where Jesus had appoynted them.

17 And when they sawe hym, they worshipped hym; but some of them doutid.

18 Jesus came, and spake vnto them, sayng, All power ys geuen vnto me, in heven and in erth.

19 Goo therefore and teche all nacions, baptisyng them in the name of the Father, and the Sonne, and the Holy Goost;

20 Teaching them to observe all thynges, whatsoever I commaunded you; and lo! I am with you all waye, even vntyll the ende off the worlde.

AIWAGGELYO

PAIRH

MARKU ANASTODEIP.

HÉR ONGINNEP

DÆT GÓDSPÉLL

ÆFTER

MARCUS GERECEDESSE.

CHAP. I. 1 Anastodeins aiwaggelyons Iesus Christaus, sunaus Gups.

2 Swe gameliþ ist in Esaïin, praufetau, Sai! ik insandya aggilu meinana faura þus, saci gamanweip wig þeinana faura þus.

3 Stibna wopyandins in aúpidai, Manweip wig Frauyins, railtos waurkeip staigos Gups unsaris.

4 Was Iohannes dáupyands in aúpidai, yah meryands daupein idreigos, du aflageinai frawaurhtē.

5 Yah usiddyedun du imma all Iudaialand, yah Iairusaulwmeis; yah daupidai wesun allai in Iaurdane awhai fram imma, andhaitandans frawaurhtim seinim.

6 Wasuþ-þan Iohannes gawasiþs taglam ulbandaus, yah gairda filleina bi hup seinana; yah matida þramsteins, yah milip huipiwisk.

7 Yah merida, qipands, Qimip swinþozamis sa afar mis, þizei ik ni in wairþs anahneiwands andbindan skáudaraip skohe is.

8 Appan ik daupya izwis in watin; ip is daupeip izwis in Ahmin Weihamma.

9 Yah warþ in yainaim dagam, qam Iesus fram Nazaraip Galeilias, yah daupiþs was fram Iohanne in Iaurdane.

10 Yah suns usgaggands us þamma watin, gasawh usluknandans himinans, yah Ahman swe ahak, atgaggandan ana ina.

CHAP. I. 1 Hér ys gódspeles angyn Hælendes Cristes, Godes suna.

2 Swá áwriten is on ðæs witegan béc Isaiam, Nú! ic ásende minne engel befóran ðinre ansýne, se gegearwaþ ðinne weg befóran ðé.

3 Clypigende stefen on ðam wéstene, Gegearwiþ Drihtnes weg, dóp rihte his sídas.

4 Iohannes wæs on wéstene fulligende, and bodiende dáed-bóte fulwiht, on synna forgyfenesse.

5 And to him férde eall Iudeise rice, and calle Hierosolima-ware; and wæron fram him gefullode on Iordanes flóde, hyra synna auddetende.

6 And Iohannes wæs geserýd mid oluendes hærum, and fellen gyrdel wæs ymbe his lendenu; and gærstapan, and wudu hunig he æt,

7 And he bodode, and cwæþ, Strengra cymþ æfter me, ðæs ne com ic wyrde ðæt ic his sceona þwanga búgende unenytte.

8 Ic fullige eow on wætere; he eow fullaþ on Hálgum Gáste.

9 And on ðam dagum, com se Hælend fram Nazareth Galilee, and was gefullod on Iordane fram Iohanne.

10 And sóna of ðam wætere, he geseah opene heofonas, and Háligne Gást swá culfran ástigende, and on him wunigende.

HERE BYGYNNETH

THE GOSPEL

OF

MARK.

CHAP. I. 1 The bigynnyng of the gospel of Jhesu Crist, the sone of God.

2 As it is writun in Ysaie, the prophete, Lo ! I sende myn angel bifore thi face, that schal make thi weye redy bifore thee.

3 The voice of *oon* cryinge in desert, Make 3e redy the weye of the Lord, make 3e his pathis rixtful.

4 Jhon was in desert baptisyng, and preching the baptym of penaunce, in to remiszioun of synnes.

5 And alle men of Jerusalem wenten out to him, and al the cuntre of Judee ; and weren baptisid of him in the flood of Jordan, knowleching her synnes.

6 And John was clothid with heeris of camelis, and a girdil of skyn abowte his leendis ; and he eet locustus, and hony of the wode,

7 And prechide, seyinge, A strengere than I schal come afir me, of whom I knelinge am not worthi for to vndo^t the thwong of his schoon.

8 I haue baptisid 3ou in water ; forsothe he shal baptise 3ou in the Holy Goost.

9 And it is don in thoo dayes, Jhesus came fro Nazareth of Galilee, and was baptisid of Joon in Jordan.

10 And anoon he stynges vp of the water, say3 hevenes openyd, and the Holy Goost cummyng down as a culuere, and dwellyng in hym.

THE GOSPELL

OFF

S. MARKE.

CHAP. I. 1 The begynnyng off the gossell of Jesu Christ, the sonne off God.

2 As yt ys written in the prophettes, Beholde ! I sende my messenger before thy face, whych shall prepare thy waye before the.

3 The voyce of won that cryeth in the wildernes, Prepare ye the waye off the Lorde, make his pathes streyght.

4 Jhon did baptise in the wyldernes, and preache the baptim of repentaunce, for the remission of synnes.

5 And all the londe off Iewry, and they of Jerusalem went out vnto hym ; and were all baptised of hym in the ryver Jordan, knowledgyng theire synnes.

6 Jhon was clothed with cammylles heer, and wyth a gerdyll off a beestes skyn about hys loynes ; and he ate locustes, and wylde hony,

7 And preached, saynge, A stronger then I commeth after me, whos shue latchett I am not worthy to stoupe doune and vnlose.

8 I have baptised you with water ; but he shall baptise you with the Holy Goost.

9 And yt cam to passe in those dayes, that Jesus cam from Nazareth a cite of Galile, and was baptised of Jhon in Jordan.

10 And immediatly he cam out of the water, and sawe the hevenes open, and the Holy Goost descendyng vppon hym lyke a dove.

11 Yah stibna qam us himinam, þu is sunus meins sa liuba, in þuzei waila galeikaida.

12 Yah suns sai Akma ina ustauh in aþþida.

13 Yah was in þizai auþidai dage fidwor tiguns, fraisans fram Satanin, yah was miþ diuzan, yah aggileis unbahtidedun imma.

14 Iþ afar þatei atgibans warþ Iohannes, qam Iesus in Galeilaia, meryands aiwaggelyon þiudangardyos Guþs,

15 Qipands. Þatei usfullnoda þata mel, yah atnewhida sik þiudangardi Guþs; idreigoþ, yah galaubeiþ in aiwaggelyon.

16 Yah wharbons faur marein Galeilias, gasawh Seimonu, yah Andraian broþar is, þis Seimonis, wairþandans nati in marein; wesun auk fiskyans.

17 Yah qap in Iesus. Hiryats afar mis; yah gatauya igqis wairþan nutans manne.

18 Yah suns aþletandans þo natya seinu, laistidedun afar imma.

19 Yah yainpro inngaggands framis leitilata, gasawh Iakobu þanu Zaibaidaius, yah Iohanne, broþar is, yah þaus in skipa manwyandans natya.

20 Yah suns haihait ins; yah aþletandans attan seinana, Zaibaidaiu, in þamma skipa miþ asnyam, galipun afar imma.

21 Yah galipun in Kafarnaum, yah suns sabbato daga galeiþands in swnagogen, laisida ins.

22 Yah usfilmans waurþun ana þizai laiseinai is; unte was laisyands ins, swe waldufni habands, yah ni swaswe þai bokaryos.

23 Yah was in þizai swnagogen ize manna in unhrainyamma ahmin, yah uflhropida,

24 Qipands. Fralet, wha uns yah þus. Iesu Nazoreni? qamt fraqistyan uns? kann þuk whas þu is, sa weiha Guþs.

25 Yah andbait ina Iesus, qipands, Ðahai, yah usgagg ut us þamma, ahma unhrainya.

11 And ða was stefn of heofenum geworden, Ðu eart min gelufoda sunu, on ðe ic gelicode.

12 And sóna Gást hine on wésten genýdde.

13 And he on wéstene was feowertig daga and feowertig nihta, and he was fram Satane gecostnod, and he mid wilddeorum was, and him englas þenodon.

14 Syððan Iohannes geseald was, com se Hælend on Galileam, Godes rices gódsPELL bodigende,

15 And ðus cwedende, Witodlice tid is gefylled, and heofena rice genealæcþ; dóp ðæd-bóte, and gelyfaþ ðam gódsPELLE.

16 And ða he ferde wið ða Galileiscan sæ, he geseah Simonem, and Andream, his bróðor, hyra nett on ða sæ lætende; sóþlice hi wæron fisceras.

17 And ða cwæþ se Hælend, Cumað æfter me; and ic dó inc ðæt gyt beoþ sawla onfónde.

18 And hi ða hrædlice him fyligdon, and forléton heora nett.

19 And ðanon hwon ágán, he geseah Iacobum Zebedei, and Iohannes his bróðor, and hi on heora scype heora nett logodon.

20 And he hi sóna clypode; and hi heora fæder, Zebedeo, on scipe forléton mid hýrlingum,

21 And ferdon to Cafarnaum, and sóna reste-dagum he lærde hi, on gesamnunge inngangende.

22 And hi wundredon be his lare; sóþlice he was hi lærende, swá se ðe anweald hæfþ, næs swá bóceras.

23 And on heora gesamnunge was sum man on unclænum gaste, and he hrymde,

24 And cwæþ, Ealá Nazarenisca Hælend, hwæt is us and ðe? com ðu us to forspillanne? ic wát ðu eart Godes hálga.

25 Ða cidde se Hælend him, and cwæþ, Adumba, and gá of ðisum men.

11 And a voys is maad fro heuenes,
Thou art my sone loued, in thee I haue
plesid.

12 And anon the Spirit puttide hym
in to desert.

13 And he was in desert fourty dayes
and fourty nyghtis, and was temptid of
Sathanas, and was with beestis, and
angelis mynystriden to hym.

14 Forsothe after that Joon was taken,
Jhesus came in to Galilee, prechinge
the gospel of the kyngdam of God,

15 And seiynge, For tyme is fulfillid,
and the kyngdam of God shal come
niz; forthinke 3ee,[†] and bileue 3ee to
the gospel.

16 And he passynge bisidis the see of
Galilee, say Symont, and Andrew, his
brother, sendynge nettis in to the see;
sothely thei weren fishers.

17 And Jhesus seide to hem, Come
3ee after me; I shal make 3ou to be
maad fishers of men.

18 And anoon the nettis forsaken, thei
sueden hym.

19 And he gon forth thennes a lital,
say James of Zebede, and Joon, his bro-
ther, and hem in the boot makynge
nettis.

20 And anoon he clepide hem; and
Zebede, her fadir, left in the boot with
hirid seruauntis, thei sueden hym.

21 And thei wenten forth in to Cafar-
naum, and anoon in the sabotis he gon
yn into the synagoge, tauzte hem.

22 And thei wondreden on his tech-
ynge; sothely he was techynge hem, as
hauynge power, and not as scribis.

23 And in the synagoge of hem was a
man in an vnclene spirit, and he criede,

24 Seyinge, What to vs and to thee,
thou Jhesu of Nazareth? haste thou
cunmen before the tyme for to destroie
vs? Y woot that thou art the holy of
God.

25 And Jhesus thretenyde to hym,
seyinge, Wexe downib, and go out of
the man.

11 And there cam a voyce from heven,
Thou arte my dere sonne, in whom I
delite.

12 And immediatly the Sprete drave
hym into a wildernes.

13 And he was there in the wildernes
xl. dayes, and was tempted off Satan,
and was with wylde beestes, and the
angels ministred vnto hym.

14 After that Jhon was taken, Jesus
cam in to Galile, preachynge the gospell
off the kyngdom of God,

15 And saynge, The tyme ys ful come,
and the kyngdom of God is even att
honde; repent, and beleve the gospell.

16 As he walked by the see of Galile,
he sawe Simon, and Andrewe, his bro-
ther, castinge nettis in to the see; for
they were fysshers.

17 And Jesus sayde vnto them, Folowe
me; and I wyll make you to be fysshers
of men.

18 And they strayght waye forsoke
their nettis, and folowed him.

19 And when he had gone a lytell
further thens, he sawe James the sonne
off Zebede, and Jhon, his brother, even
as they were in the shippe dressynge
their nettis.

20 And anon he called them; and
they leest their father, Zebede, in the
shippe with his heyred seruauntes, and
went their waye after hym.

21 And they entred in to Capernaum,
and streight waye on the sabot dayes he
entred in to the sinagogge, and taught.

22 And they mervelled att hys learn-
ynge; for he taught them, as won whych
had power with him, and not as the
serybes did.

23 And there was in the sinagogge a
man vexed with an vnclene spirite, and
he cryed,

24 Sayinge, Lett me a lone, what have
we to do with the, Jesus of Nazareth?
arte thou come to destroie vs? I knowe
what thou arte, thou arte that holy man
promysed of God.

25 And Jesus rebuked him, saynge,
Hoolde thy pace, and come out of the
man.

26 Yah tahida ina ahma sa unhrainya, yah hropyands stibnai mikilai, usiddya us imma.

27 Yah afsláupnodedun allai, silda-leikyandans, swaei sokidedun miþ sis misso, qipandans, Wha siyai þata ? who so laiseino so niuyo ? ei miþ waldufnra yah ahmam þaim unhrainyam anabiud-iþ, yah ufhausyand imma.

28 Usiddya þan meriþa is suns and allans bisitands Galeilais.

29 Yah suns us þizai swnagogen us-gaggandans qemun in garda Seimonis yah Andraimns, miþ Iakobau yah Io-hannen.

30 Iþ swaihro Seimonis lag in brinnon ; yah suns qeþun imma bi iya.

31 Yah duatgaggands, urraisida þo, undgreipands handu izos, yah aflailot þo so brinno suns, yah andbahtida im.

32 Andanalhtya þan waurþanamma, þan gasagga sauil, berun du imma allans þans ubil habandans, yah unhulþons habandans.

33 Yah so baurgs alla garunnana was at daura.

34 Yah gahailida managans ubil habandans missaleikaim saughtim, yah unhulþons managos uswarp, yah ni fralailot rodyan þos unhulþons, unte kunþedun ina.

35 Yah air uhtwon usstandands, usiddya, yah galaip ana auþyana stap, yah yainar baþ.

36 Yah galaistans waurþun imma Seimon, yah þai miþ imma.

37 Yah bigitandans ina, qeþun du imma, Ðatei allai þuk sokyand.

38 Yah qap du im, Gaggam du þaim bisunyane haimom yah baurgim, ei yah yainar meryau, unte duþe qam.

39 Yah was meryands in swnagogim iþe, and alla Galeilaian, yah unhulþons uswairpands.

40 Yah qam at imma þrutsfill habands, bidyands ina, yah kniwam knussyands,

26 And se unclæna gást hine slitende, and mycelre stefne clypigende, him of eode.

27 Ðá wundredon hi calle, swá ðæt hi betwux him cwædon, Hwæt ys ðis ? hwæt is ðeos niwe lár ? ðæt he on anwealde unclænum gástum bebyt, and hi hýrsumiaþ him.

28 And sóna ferde his hlisa to Galilea rice.

29 Hrædlice of hyra gesamnunge hi comon on Simonis and Andreas hús, mid Iacobe and Iohanne.

30 Sóplice ðá sæt Simonis sweger hripigende ; and hi him be hyre sædon.

31 And genealæcende, he hi up-áhóf, hyre handa gegripenre, and hrædlice se fefer hi forlét, and heo þenode him.

32 Sóplice ðá hit wæs æfen geworden, ðá sunne to setle eode, hi brohton to him calle ða unhálan, and ða ðe wóde wæron.

33 And eall seo burh-waru wæs gegaderod to ðære duran.

34 And he manega gehælde ðe mis-senlicum ádlum gedréhte wæron, and manega deofol-seocnyssa he út-ádráf, and hi sprecan ne lét, forðam hi wiston ðæt he Crist wæs.

35 And swiðe ær árisende, he ferde on wéste stówe, and hine ðar gebæd.

36 And him fyligde Simon, and ða ðe mid him wæron.

37 And ðá hi hine gemétton, hi sædon him, Eall ðis folc ðe sécp.

38 Ðá cwæþ he, Fare we on gehende tinas and ceastra, ðæt ic ðar bodige, witodlice to ðam ic com.

39 And he wæs bodigende on heora gesamnungum, and ealre Galilea, and deofol-seocnessa út-ádrifende.†

40 And to him com sum hreofla, hine biddende, and gebigedum cneowum, him

26 And the vnclene goost debrekyng
hym, and cryng with grete vois, wente
away fro hym.

27 And alle men wondriden, so that
thei souzten togidre amonge hem, sey-
inge, What is this thing? what is this
newe techyng? for in power he com-
aundith to vnclene spiritis, and thei
obeyen to hym.

28 And the tale[†] of hym wente forth
anoon in to al the cuntree of Galilee.

29 And anoon thei goynge out of the
synagoge camen in to the hous of Sy-
mont and Andrew, with James and
Joon.

30 Sothely and the modir of Symontis
wif sik in feueris restide;[†] and anoon
thei seien to hym of hir.

31 And he cummyng to, reide hir
vp, the hond of hir taken, and anoon
the feure left hire, and she mynstride
to hem.

32 Forsothe the euenyng maad,
whenne the sone wente doun, thei
brouzten to hym alle hauynge yuel,
and hauynge deuelis.

33 And al the cite was gaderid at the
zate.

34 And he helide many that weren
traucilide with dyuers soris, and he
castide out many deuelis, and he suffride
hem nat for to speke, for thei knewen
hym.

35 And in the morewyng ful erly he
rysyng, gon out, wente in to desert
place, and preiede there.

36 And Symont suede hym, and thei
that weren with hym.

37 And whanne thei hadden founden
hym, thei seiden to hym, For alle men
seeken thee.

38 And he seith to hem, Go we in to
the nexte townes and citees, that and
there I preche, for to this thing I
came.

39 And he was prechyng in the syna-
gogis of hem, and in alle Galilee, and
castyng out fendis.

40 And a leprous man cam to hym,
bisechyng hym, and, the knee folden,

26 And the vnclene spirite tare him,
cryed out with a lowde voyce, and cam
out of him.

27 And they were all amased, in so
moche that they demaunded won off
another a monge them selues, saying,
What thing ys thys? what newe doc-
trine is thys? for he commaundeth the
foule spiritis with power, and they
obeye him.

28 Anon his name spreed abroad
throughoute all the region borderyng
on Galile.

29 And immediatly as sonne as they
were come out of the sinagogge they
entred in to the housse of Symon and
Andrew, with James and Jhon.

30 Symones motherelawe lay sicke of
a fiver; and anon they told hym of
her.

31 And he cam, and toke her by the
honde, and lifte her vppe, and the fiver
forsoke her by and by, and she ministred
vnto them.

32 And at even, when the sun was
doun, they brought vnto him all that
were diseased, and them that were pos-
sessed with devyls.

33 And all the cite gaddred togedder
at the dore.

34 And he healed many that were
sycke of dyuers deseases, and he cast
out many devyls, and suffered not the
devyls to speake, because they knewe
him.

35 And in the moorning very erly
Jesus arose, and went out in to a solitary
place, and there prayed.

36 And Simon and they that were
with hym folowed after hym.

37 And when they had founde him,
they sayde vnto him, All men seke for
the.

38 And he sayd vnto them, Let vs go
in to the next townes, that Y maye
preache there also, for truly I cam out
for that purpose.

39 And he preached in their syna-
gogges, throughout all Galile, and cast
devyls out.

40 And there cam a leper to him, be-
seching him, and kneled doune vnto

yah qibands du ïmma þatei, Yabai wileis, magt mik gahrainyan.

41 Æp Æsus, ïnfeinands, ufrakyands handu seinu, attaitok ïmma, yah qap ïmma, Wilyau, wairþ hrains.

42 Yah biþe qap þata Æsus, suns þata þruttsfill aþlaif uf ïmma, yah hrains warþ.

43 Yah gawhotyands ïmma, suns ussandida ïna,

44 Yah qap du ïmma, Saiwh, ei mannhun ni qipais wailit ; ak gagg, þuk silban ataugyan gudyin, yah atbair fram gahrainceinai þeinai þatei anabaup Moses, du weitwodipai ïm.

45 Æp Æs, usgaggands, dugann meryan filu, yah usqippan þata waurd, swaswe Æs yupan ni mahta andaugyo ïn þaurg guleippan, ak uta ana auþyaim stadiin was ; yah ïddyedun du ïmma allapþro.

CHAP. II. 1 Yah galaiþ aftra ïn Kafarnaum, afar dagans. Yah gafrechun, þatei ïn garda ïst,

2 Yah suns gagemun managai, swaswe yupan ni gamostedun, nih at दौरa. Yah rodida ïm waurd.

3 Yah qemun at ïmma uslippan bairandans, hafanana fram fidworim,

4 Yah ni magandans newha qiman ïmma faura manageim, andhulidedun hrot, þarei was Æsus ; yah usgrabandans, ïnsailidedun þata badi, yah fra-lailotun, ana þammei lag sa uslipa.

5 Gasaiwhands þan Æsus galaubein Æze, qap du þamma uslipin, Barnilo, aþletanda þus frawaurhteis þeinoss.

6 Wesunuh þan sumai þize bokarye yainar sitandans, yah þagkyandans sis ïn hairtam seinaim,

7 Wha sa swa rodeiþ naiteinins ? Whas

to cwæþ, Drihten, gif þú wylt, þú miht geclænsian me.

41 Sôþlice se Hælend him miltsoðe, and his hand aþenode, and hine æt-hrinende, and ðus cwæþ, Ic wylle, beo þú geclænsod.

42 And ða he ðus cwæþ, sôna seo hreofnes him fram gewát, and he wæs geclænsod.

43 And sôna he beað him,

44 And cwæþ, Warna, ðæt þú hit nánun men ne secge ; ac gā, and ætyw ðe ðara sacerða ealdre, and bring for ðinre clænsunga ðæt Moyses bebeað, him on gewitnesse.

45 And he, ða út-gangende, ongan bodian, and widmærsian ða spræce, swa ðæt he ne mihte openlice on ða ceastro gān, ac beon úte on wéstum stowum ; and hi æghwanon to him comon.

CHAP. II. 1 And eft æfter dagum, he eode into Cafarnaum. And hit wæs gehýred, ðæt he wæs on huse,

2 And manega togædere comon, And he to heom spræc.

3 And hi comon anne laman to him berende, ðone feower men bæron.

4 And ða hi ne mihton hine in-bringan for ðære mænigeo, hi openodon ðone hróf, ðar se Hælend wæs ; and hi ða in-ásendon ðæt bed, ðe se lama on-læg.

5 Sôþlice ða se Hælend geseah heora geleasan, he cwæþ to ðam laman, Sunu, ðe synt ðine synna forgifene.

6 Ðar wæron sume of ðam hócerum sittende, and on heora heortan þencende,

7 Hwi spyep ðes ðus ? He dysegap ;

seide, 3if thou wolt, thou maist clense me.

41 Forsothe Jhesus, hauynge mercy on hym, strei3t out his hond, and, touchynge hym, seith to hym, I wole, be thou maad clene.

42 And whanne he hadde seide, anoon the lepre partide away fro hym, and he is clensid.

43 And he thretenyde to hym, and anoon he putte hym out,

44 And seith to hym, Se thou, seie to no man; but go, shewe thee to the princis of prestis, and offre for thi clensynge tho thingis that Moyses badde, in to witnessynge to hem.

45 And he, gon out, biganne to preche, and diffame[†] the word, so that nowe he mi3te nat opynly go in to the citee, but be with out forth in deserte placis; and thei camen to gidre to hym on alle sydis.



CHAP. II. 1 And eft he entride in to Capharnaum, after ei3te days. And it is herd, that he was in an hous,

2 And many camen togidre, so that it tok nat, nether at the 3ate. And he spac to hem a word.

3 And there camen to hym men bryngynge a man sike in palesie, the whiche was borun of foure.

4 And whanne thei mi3te nat offre hym to hym for the campanye of peple, thei maden the roof nakid, wher he was; and makynge opyn, thei senten down the bedd, in whiche the sike man in palasie lay.

5 Sothely whanne Jhesus say the feith of hem, he seith vnto the sike man in palasie, Sone, thi synnes ben for3ouen to thee.

6 Forsothe there weren summe of the scribis sittynge, and thenkyng in her hertis,

7 What spekith he thus? He blas-

him, and sayde vnto him, Yf thou wylt, thou arte able to make me clene.

41 Jesus had compassion on him, and put forth his honde, touched him, and sayde vnto him, I will, be clene.

42 And as sone as he had spoken, immediatly the leprosy departed from him, and he was clensed.

43 And he charged hym, and sent him away forthwith,

44 And sayd vnto him, Se that thou tell no man; but gett the hence, and shewe thy sylfe to the preste, and offer for thy clensynge those thinges which Moses commaunded, for a testimoniall vnto them.

45 But he, as sone as he was departed, began to tell many thinges, and to publyshe the dede, in so moche that Jesus coulde no more openly entré in to the cite, but was out in desert places; and they cam to him from every quarter.



CHAP. II. 1 After a feawe dayes, he entred into Capernaum againe. And it was noysed, that he was in a housse,

2 And anon many gaddered togedder, in so moche that nowe there was no roume to receave them, no nott in places about the dore. And he preached vnto them.

3 And there cam vnto hym, that brought wone sicke off the palsey, borne off fower men.

4 And be cause they coulde not com nye vnto hym for preace, they opened the rofe of the housse, where he was; and when they had broken yt open, they lett doune the beed, where in the sicke of the palsey ley.

5 When Jesus sawe their fayth, he sayde to the sicke of the palsey, Some, thy synnes are for3even the.

6 There were certeyne of the serybes sittinge, and reasoninge in their hertes,

7 Howe doeth thys felowe blasphem?

mag aſletan frawaurhtins, niba ains Guþ?

8 Yah suns ufkunnands Iesus ahmin ſeinamma, þatei ſwa þai mitodedun ſis, qap du im, Duwhe mitoþ þata in hairt- am izwaraim?

9 Whapar iſt azetizo du qipan þamma uſlipin. Aſletanda þus frawaurhteis þeinós, þau qipan, Urreis, yah nim þata badi þeinata, yah gagg?

10 Appan ei witeiþ þatei waldufni habaiþ ſunus maus ana airþai aſletan frawaurhtins, qap du þamma uſlipin,

11 Þus qipa, urreis, nimuh þata badi þein, yah gagg du garda þeinamma.

12 Yah urrais suns, yah, uſhafyands badi, uſiddya faura andwairþya allaize, ſwaswe uſgeisnodedun allai yah hauhidun, mikilyandans Guþ, qipandans, þatei aiw ſwa ni gasewhun.

13 Yah galaip aftra faur marein, yah all manageins iddyedun du imma; yah laisida ius.

14 Yah wharbons, gasawh Laiwi þana Alſaius ſitandan at motai, yah qap du imma, Gagg afar mis. Yah uſſtandands iddya afar imma.

15 Yah warþ, biþe iſ anakumbida in garda iſ, yah managai motaryos yah frawaurhtai miþanakumbidedun Iesua yah ſiponyam iſ; weſun auk managai yah iddyedun afar imma.

16 Yah þai bokaryos yah Färeisaiéis gasaiwhandans ina matyandan miþ þaim motaryam yah frawaurhtaim, qeþun du þaim ſiponyam iſ, Wha iſt þatei miþ motaryam yah frawaurhtaim matyiþ yah drigeþip?

17 Yah gahausyands Iesus, qap du im. Ni þaurbun ſwinþai lekeis, ak þai ubilaba habandans; ni qam laþon uſwaurhtans, ak frawaurhtans.

18 Yah weſun ſiponyos Iohannis yah Färeisaiéis faſtandans; yah atiddyedun, yah qeþun du imma, Duwhe ſiponyos Iohannes yah Färeisaiéis faſtand, ip þai þeinai ſiponyos ni faſtand?

hwá mæg synna forgyfan, búton God ána?

8 Ðá se Hælend ðæt on his gáste oneneow, ðæt hi swá betwux him þohton, he cwæp to him, Hwi þence ge dás þing on eowrum heortum?

9 Hwæder is édre to secgenne to ðam laman, Ðé synd ðine synna forgyfene, hwæder de cwædan, Áris, nim ðin bed, and gá?

10 Ðæt ge sóþlice witon ðæt mannes sunu hæsp anweald on eorþan synna to forgyfanne, he cwæp to ðam laman,

11 Ðé ic secge, áris, nim ðin bed, and gá to ðinum huse.

12 And he sóna árás, and, [underleat bere,] beforan him eallum eode, swá ðæt calle wundredon, and ðus cwædon, Næfre we ár dyllic ne gesáwon.

13 Eft he út-eode to ðære sá, and call seo mænigeo him to com; and he hi lárde.

14 And ðá he forþ-eode, he geseah Leuin Alþei sittende æt hys cêp-setle, and he cwæp to him, Folga me. Ðá árás he and folgode him.

15 And hit gewearþ, ðá he sæt on his huse, ðæt manega mánfulle . . . sæton mid ðam Hælende and his leorning-cnihtum; sóþlice manega, ða de him fyligdon, wæron

16 Bóceras and Farisei, and cwædon, Witodlice he ytt mid mánfullum and synfullum, and hi cwædon to his leorning-cnihtum, Hwi ytt eower lárceow and drineþ mid mánfullum and synfullum?

17 Ðá se Hælend ðis gehýrde, he sæde him. Ne beþurfon ná ða hálan læces, ac ða de untrume synt; ne com ic ná ðæt ic clypode rihtwise, ac synfulle.

18 And ðá wæron Iohannes leorning-cnihtas and Pharisei fæstende; and ðá comon hi, and sædon him, Hwi fæstaþ Iohannes leorning-cnihtas and Phariseorum, and ðine ne fæstaþ?

femeth ; who may forzeue synnes, no but God alone ?

8 The whiche thing anoon knowen by the Holy Goost, for thei thouzten so with inne hem self, Jhesus seith to hem, What thenken 3ee these thingis in 3oure hertis ?

9 What is liztere for to seie to the sike man in palasie, Synnes ben for3ouen to thee, or for to seie, Ryse, take thi bed, and walke ?

10 Sothely that 3ee wite that mannes sone hath powere in erthe to forzeue synnes, he seith to the sike man in palasie,

11 I seie to thee, ryse vp, take thi bed, and go in to thin hous.

12 And anoon he roos vp, and, the bed taken vp, he wente bifore alle men, so that alle men wondriden, and honouriden God, seyinge, For we sayen neuer so.

13 And he wente out eftsonne to the see, and al the cumpanye of peple cam to hym ; and he tauzte hem.

14 And whenne he passide, he say Leui Alfey sittynge at the tolbothe, and he seith to hym, Sue *thou* me. And he rysynge suede hym.

15 And it is don, whenne he sat at the mete in his hous, many puplicanys and synful men saten togidre at the mete with Jhesu and his disciplis ; sothely there weren manye that foleweden hym.

16 And scribis and Pharisees seyinge, for he eet with puplicanys and synful men, seiden to his disciplis, Whi 3oure maister etith and drinkith with puplicanys and synners ?

17 This thing herd, Jhesus seith to hem, Hoole men han no nede to a leeche, but thei that han yuele ; forsothe I cam not for to clepe iuste men, but synners.

18 And disciplis of Joon and the Pharisees weren fastynge ; and thei camen, and seien to hym, Whi disciplis of Joon and of Pharisees fasten, but thi disciplis fasten nat ?

Who can forgeve synnes, but God only ?

8 And immediatly when Jesus perceaved in his sprete, that they so reasoned in them selves, he sayde vnto them, Why thynke ye soche thinges in youre hertes ?

9 Whether ys it easier to saye to the sicke of the palsey, Thy synnes ar forgiven the, or to saye, Aryse, take vppe thy beed, and walke ?

10 That ye maye knowe that the sonne of man hath power in erth to forgeve sinnes, he spake vnto the sicke of the palsey,

11 I saye vnto the, aryse, and take vp thy beed, and get the hens in to thyne awne housse.

12 And by and by he arose, toke vp hys beed, and went forth before them all, in so moche that they were all amased, and glorified God, sayinge, We never sawe it on thys fassion.

13 And he went out agayne vnto the see, and all the people resorted vnto hym ; and he taught them.

14 And as Jesus passed by, he sawe Levy the sonne of Alphey sytt att the receyte of custome, and sayde vnto him, Followe me. And he arose and folowed hym.

15 And yt cam to passe, as Jesus sate att meate in his housse, many puplicans and synners sate att meate also with Jesus and his disciples ; for there were many that folowed him.

16 And when the scribis and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples, Howe is it that he eateth and drynketh with publicans and synners ?

17 When Jesus had herde that, he sayd vnto them, The whole have no nede of the visicion, but the sicke ; I cam to cal the sinners to repentaunce, and not the iuste.

18 And the disciples of Jhon and of the Pharises did faste ; and they cam, and sayde vnto him, Why do the disciples of Jhon and off the Pharises faste, and thy disciples fast nott ?

19 Yah qap im Iesus, Ibai magun sunyus brupfadis, und patei mip im ist brupfaps, fastan? Swa lagga wheila swe mip sis haband brupfad, ni magun fastan.

20 Apþan atgaggand dagos, þan afnimada af im sa brupfaps, yah þan fastand in yainamma daga.

21 Ni manna plat fanins niuyis siuyip ana suagan fairnyana, ibai afnimai fullon af þamma sa niuya þamma fairnyin, yah wairsiza gataura wairþip.

22 Ni manna giutip wein yuggata in balgins fairnyans, ibai aufto distairai wein þata niuyo þans balgins, yah wein usgutnip, yah þai balgeis fraqistnand. Ak wein yuggata in balgins niuyans giutand.

23 Yah warþ, þairhgaggan imma sabato daga þairh atisk, yah dugunuun siponyos is skewyandans, raupyan ahsa.

24 Yah Fareisaieis qeþun du imma, Sai! wha tauyand siponyos þeinai sabatim, patei ni skuld ist.

25 Yah is qap du im, Niu ussuggwup aiw wha gatawida Daweid, þan þaursta, yah gredags was is, yah þai mip imma?

26 Whaiwa galaip in gard Gups, uf Abiapara, gudyin, yah hlaibans faurlageiniais matida, þanzei ni skuld ist matyan, niba ainain gudyam, yah gaf yah þaim mip sis wisandam.

27 Yah qap im, Sabbato in mans warþ gaskapans, ni manna in sabbato dagis;

28 Swaei frauya ist sa sunus mans yah þamma sabbato.

CHAP. III. 1 Yah galaip aftra in swinagogen, yah was yainar manna gauraþsana habands handu.

2 Yah witaidedun imma, hailidediu sabato daga, ei wrohidedeina ina.

19 Ða cwæp se Hælend, Cwede ge secolon ðæs brýdguman enihtas fæstan, swá lange swá se brýdguma mid him is? Ne mágon hí fæstan, swá lange tide swá hí ðone brýdguman mid him habbaþ.

20 Sôþlice ða dagas cumað, ðonne se brýdguma him biþ fram ácyrred, and ðonne hí fæstaþ on ðam dagum.

21 Nán man ne siwaþ niwne scyp to ealdum reafe, elles he áfyrþ ðone niwan scyp of ðam ealdan reafe, and biþ máre slite.

22 And nán man ne dēþ niwe win on ealde bytta, elles ðæt win tobrycþ ða bytta, and ðæt win biþ ágoten, and ða bytta forwurdaþ. Ac niwe win sceal beon gedón on niwe bytta, ðonne beoþ butu gehealden.

23 Est wæs geworden, ðá he reste-dagum þurh æceras eode, his leorning-enihtas ongunnon ða éar pluccigean.

24 Ða cwædon Pharisei to him, Lóca nú! hwæt ðine leorning-enihtas dōþ, ðæt him ályfed næs on reste-dagum.

25 Ða sæde he hym, Ne rædde ge næfre hwæt dyde Dauid,
. ðá hine hingrode, and ða ðe mid him wæron?

26 Hú he in Godes huse eode, under Abiathar, ðara sacerda ealdre, and he æt ða offrung-hláfás, ðe him ne ályfede næron to etanne, búton sacerdam ánum, and he sealde ðam ðe mid him wæron.

27 And he sæde him, Reste-dæg wæs geworht for ðam men, næs se man for ðam reste-dæge;

28 Witodlice drihten is mannes sunu eac swylec reste-dæges.

CHAP. III. 1 And eft he eode on gesomnunge, and ðar wæs án man forseruncene hand hæbbende.

2 And hi gýmdon, hwæder he on reste dagum gehælde, ðæt hí hine gewrэгdon.

19 And Jhesus seith to hem, Whether the sonnys of weddyngis mown faste, as long as the spouse is with hem? Hou longe tyme thei han the spouse with hem, thei mowe nat faste.

20 Forsothe dayes shulen come, whenne the spouse shal be taken away from hem, and thanne thei shulen faste in thoo days.

21 No man seweth a pacche of rude^t clothe to an old clothe, ellis he takith away the newe supplement,^t and a more brekyng is maad.

22 And no man sendith newe wyn in to oold botelis,^t ellis the wyn shal berste the wyn vesselis, and the wyn shal be held out, and the wyne vesselis shulen perishe. But newe wyn shal be sent in to newe wyn vesselis.

23 And it is don eftsoone, whanne the Lord walkide in the sabothis by the cornes, and his disciplis bigunnyn to passe forth, and plucke eris.

24 Sothly the Pharysees seiden, Loo! what don thi disciplis in sabotis, that is nat leueful.

25 And he seith to hem, Radde 3ee neuere what Dauyth dide, whanne he hadde neede, and he hungride, and thei that weren with hym?

26 Hou he wente in into the hous of God, vndir Abiathar, prince of prestis, and cete loouys of proposicioun, the whiche it was nat leefful to ete, no but to prestis alone, and he 3aue to hem that weren with hym.

27 And he seide to hem, The sabote is maad for man, and nat a man for the sabote;

28 And so mannys sone is lord also of the saboth.

19 And Jesus sayde vnto them, Can the chyl dren of a weddyng faste, whils the brydgrome is with them? As longe as they have the brydgrome with them, they cannot faste.

20 Butt the dayes wyll come, when the bryde grome shalbe taken from them, and then shall they faste in those dayes.

21 Also no man soweth a pece of newe cloth vnto an olde garment, for then taketh he awaye the newe pece from the olde, and so is the rent worsse.

22 In lyke wyse no man poureth newe wyne in to olde vesselles, for yf he do the newe wyne breaketh the vesselles, and the wyne runneth out, and the vessels are marde. Butt newe wyne must be poured in to newe vesselles.

23 And it chaused, that he went thorowe the corne felde on the sabboth daye, and his disciples as they went on their waye, began to plucke the eares of corne.

24 And the Pharises sayde vnto him, Take hede! why do they on the sabboth daye, that which is vnlaufful.

25 And he sayde vnto them, Have ye never redde what David did, when he had nede, and was anhongred, bothe he and they that were with him?

26 Howe they went into the housse of God, in the dayes of Abiathar, the hye preste, and ate the halowed loves, which is not laufful, but for the prestes only, to eate, and gave also to them which were with him.

27 And he sayde to them, The saboth daye was made for man, and nott man for the saboth daye;

28 Wherfore is the sone of man lorde even of the saboth daye.

CHAP. III. I And he entride eftsoone in to the synagoge, and ther was a man hauynge a drye hond.

2 And thei aspieden hym, 3if he helide in sabotis, for to accuse hym.

CHAP. III. I And he entred agayne into the synagog, and there was a man which had a widdred hond.

2 And they watched him, to se yf he wolde heale him on the saboth daye, that they myght accuse hym.

3 Yah qap du þamma mann þamma gafaursana habandin handu, Urreis in midumai.

4 Yah qap du im, Skuldu ist in sabbatin þiup tauyan, aiþþau unþiup tauyan? saiwala nasyan, aiþþau usqistyan? Ip eis þahaiddun.

5 Yah ussaiwbands ins miþ moda, gauris in daubipos hairtins iþe, qap du þamma mann, Ufrakei þo handu þeina. Yah ufrakida, yah gastop aftra so handus is.

6 Yah gaggandans þan Farcisaicis sunsiw, miþ þaim Herodianum, garuni gatawidedun bi ina, ei imma usqemeina.

7 Yah Iesus aflaiþ miþ siponyam seinaim du marein; yah filu manageins us Galeilaia laistidedun afar imma yah us Iudaia,

8 Yah us Iairusaulwmim, yah us Idumaia, yah hindana Iaurdanas, yah þai bi Twra yah Seidona, manageins filu, gahausyandans whan filu is tawida, qemun at imma.

9 Yah qap þaim siponyam seinaim, ei skip habaiþ wesi at imma, in þizos manageins, ei ni þraiheina ina;

10 Managans nuk gahailida, swaswe drusun ana ina, ei imma attaitokeina. Yah swa matagai swe habaiddun wundufnyos.

11 Yah ahmans unhrainyans, þaih þan ina gasewhan, drusun du imma, yah hropidedun, qipandans, þatei þu is sunus Gups.

12 Yah filu andbait ins, ei ina ni gaswikunþidedeina.

13 Yah ustaig in fairguni, yah athaihait þanzei wilda is; yah galipun du imma.

14 Yah gawaurhta, twalif du wisan miþ sis, yah ei insandidedi ins meryan.

15 Yah haban waldufni du hailyan sauhþins, yah uswairpan unhulþons.

16 Yah gasatida Scimona namo Patrus,

3 Ða cwæp he to ðam men de forscruncene hand hæfde, A'ris gemang him.

4 Ða cwæp he, A'lyfþ reste-dagum wel to dōnne, hwæder ðe yfele? sawla gehælan, hwæder ðe forspillan? And hi sūwodon.

5 And hi besceawigende mid yrre, ofer hyra heortan blindnesse ge-unrēt, cwæp to ðam men, Aþene ðine hand. And he aþenede hi, ða wearþ his hand gehæled sōna.

6 Ða Pharisei mid Herodianiscum utgangende, þeahþedon ongen hine, hu hi hine fordōn mihton.

7 And ða ferde se Hælend to ðare sæ mid his leorning-cnihtum; and mycel menigeo him fyligde fram Galilea and Iudea,

8 And Hierusalem, and fram Idumea,† and begeondan Iordane, and to him com mycel menegeo ymbe Tirum and Sidone, gehyreude ða þing ðe he worhte.

9 And he cwæp to his cnihtum, ðæt hi him on seipe þenodon, for ðare menigum, ðæt hi hine ne ofþrungon;

10 Sōþlice manega he gehælde, . . . swā ðæt hi æt-hrinon his. And swā fela swā untrumnessa,

11 And unclæne gāstas hæfdon, ða hi hine gesawon, hi tofōran him āstrehton, and ðus cweclende, clypedon, Ðu eart Godes sunu.

12 And he him swýðe forbead, ðæt hi hine ne geswutelodon.

13 And on ānne munt he ferde, and to him geclypode ða ðe he wolde; and hi to him comon.

14 And he dyde, ðæt hi twelfe mid him wæron, and he hi asende gōdspell to bodigenne.

15 And he him anweald scalde untrumnessa to hælanne, and deofol-seocnessa ut to adrifanne.

16 And he nemde Simon Petrum,

3 And he seith to the man hauynge a drye hond, Ryse in to the mydil.

4 And he seith to hem, Is it leeuful to do wel in the sabothis, or yuele? for to make a soule saaf, whether to lese? And thei weren stille.

5 And he biholdynge hem aboute with wrathe, hauynge sorwe vpon the blyndnesse of her herte, seith to the man, Holde forth thin honde. And he helde forth, and the honde is restorid to hym.

6 Sothely Pharisees goynge out anoon, maden a counseil with Herodyans azeins hym, hou thei shulden lese hym.

7 Forsothe Jhesus with his disciplis wente to the see; and myche cumpanye from Galilee and Judee sude hym,

8 And fro Jerusalem, and fro Ydume, and bizendis Jordan, and thei that aboute Tyre and Sydon, a grete multitude, heerynge the thingis that he dide, camen to hym.

9 And Jhesus seith to his disciplis, that the litil boot shulde serue hym, for the cumpanye of peple, lest thei oppresiden hym;

10 Sothely he helide many, so that thei felden fast to hym, that thei shulden touche hym. Forsothe hou many euere hadden soris,†

11 And vnclene spiritis, whenne thei seien hym, felden down to hym, and crieden, seyinge, Thou art the sone of God.

12 And greteley he manasside hem, that thei shulden nat make hym opyn.†

13 And he stynginge in to an hil, clepide to hym whom he wolde; and thei camen to hym.

14 And he made, that there weren twelue with hym, and that he shulde sende hem for to preche.

15 And he 3auc to hem power of heelynge siknessis, and of castynge out fendis.

16 And to Symount he putte name Petre,

3 And he saide vnto the man which had the widdred honde, Aryse and stonde in the middes.

4 And he sayd to them, Whether ys it lafull to do a good dede on the saboth daye, or an evyll? to save a mannes life, or to kyll? Butt they helde their peace.

5 And he loked rounde aboute on them angrely, mornynge on the blindnes of their herttes, and sayd to the man, Stretch forth thyne honde. And he stretched it forth, and the honde was restored even as whole as the other.

6 The Pharises departed, and streyght waye gaddred a counsell with them that belonged to Herode agaynst hym, that they myght destroye him.

7 And Jesus avoyded with his disciplis to the see; and a grete multitude folowed him from Galile and from Jewry,

8 And from Hierusalem, and from Idumea, and from beonde Jordane, and they that dwelled about Tyre and Sidon, a grete multitude, which when they hade herde what thynges he did, cam vnto him.

9 And he comaunded his disciples, that a shippe shulde wayte on him, because off the people, leste they shulde throunge hym;

10 For he had healed many, in so moche that they preased upon him, for to touche him. As many as had plages,

11 And when the vnclene sprites sawe him, they fell doune before him, and cryed, sayinge, Thou arte the sonne of God.

12 And he streyghtly charged them, that they shulde not vtter him.

13 And he went vppe into a mounytayne, and called vnto him whom he wolde; and they cam vnto him.

14 And he ordeined the twelue, that they shulde be with him, and that he myght sende them to preache.

15 And that they might have power to heale syknesses, and to cast out devylles.

16 And he gave vnto Simon to name Peter,

17 Yah Iakobau þamma Zaibaidaius yah Iohanne, broþr Iakobaus, yah gasatida im namna Bauanairgnis, þatei ist, sunyus þeiwhons ;

18 Yah Andraian yah Filippu, yah Barþaulaumaiu yah Matþaiu, yah Þoman yah Iakobu þana Alfaius, yah Þaddaiu yah Seimona þana Kananeiten,

19 Yah Iudan Iskarioten, saei yah galewida ina. Yah atiddyedun in gard,

20 Yah gaiddya sik managei, swaswe ni mahtedun nih hlaif matyan.

21 Yah hausyandans fram imma bokaryos yah anþarai, usiddyedun gahaban ina ; qeþun auk, Þatei usgaisiþs ist.

22 Yah bokaryos þai af Iairusaulwmai qimandans, qeþun, Þatei Baiailzaibul habaiþ, yah þatei in þamma reikistin unhulþono uswairpiþ þaim unhulþom.

23 Yah athaitands ins in gayukom, qap du im, Whaiwa mag Satanas Satanan uswairpan ?

24 Yah yabai þiudangardi wiþra sik gadailyada, ni mag standan so þiudangardi yaina.

25 Yah yabai gards wiþra sik gadailyada, ni mag standan sa gards yains.

26 Yah yabai Satana usstotþ ana sik silban, yah gadailiþs warþ, ni mag gastandan, ak andi habaiþ.

27 Ni manna mag kasa swinþis, galeiþands in gard is, wilwan, niba faurþis þana swinþan gabindiþ, yah þan þana gard is diswilwai.

28 Amen qiþa izwis, þatei allata afletuda þata frawaurhte sunum manne, yah nuiteinos, swa managos swaswe wayameryand.

29 Apþan saei wayamereiþ Ahman Weihana, ni habaiþ fralet aiw, ak skula ist aiweinaizos frawaurhtais.

30 Unte qeþun, Ahman unhrainyana habaiþ.

31 Yah qemun þan aiþei is yah broþryus is, yah uta standandona, insandi-dedun du imma, baitandona ina.

32 Yah setun bi ina managei ; qeþun

17 And Iacobum Zebedei and Iohannem, his broðor, and him naman onsette Boanerges, ðæt is, þunres bearn ;

18 And Andream and Philippum, and Bartholomeum and Matheum, and Thomam and Iacobum Alphei, and Taddeum and Simonem Chananeum,

19 And Iudam Scarioth, se hinc sealde.
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20 And eft him to com swá micel menigu, ðæt hi næfdon hláf to etanne.

21 And ðá hi hine gehýrdon, hi férdon ðæt hi hyne námon ; and ðus cwædon, Sôþlice he is on hát-heortnesse gewend.

22 And ða bóceras ðe wendon fram Hierusalem, cwædon, Sôþlice he hæþf Beelzebub, and on deofla caldre he deofol-seocnessa út-ádrifþ.

23 And he hi togædere geclypode, and on bigspellum him to cwæþ, Hú mæg Satanas Satanan út ádrifan ?

24 And gif his rice on him sylfum byþ todæled, hú mæg hit standan ?

25 And gif ðæt hús ofer hit sylfe ys todæled, hú mæg hit standan ?

26 And gif Satanas winþ ongén hine sylfne, he biþ todæled, and he standan ne mæg, ac hæþf ende.

27 Ne mæg man ðone strangan his æhta and his fatu bereafian, and on his hús gán, búton man ðone strangan ærest gebinde, and ðonne hys hús reafige.

28 Sôþlice ic eow secge, ðæt ealle sinna synd manna bearnum forgyfené, and bysmerunga, ðam ðe hi bysmeriaþ.

29 Sôþlice ic eow secge, se ðone Hál-gan Gást bysmeraþ, se næþf on écnysse forgyfenesse, ac biþ éces gyltes scyldig.

30 Fordam ðe hi cwædon, He hæþf unclænne gást.

31 Ðá com to him his módor and his gebróðra, and ðar úte stódon, and to him sendon, and to him clypedon.

32 And mycel menigu ymb hine sæt ;

17 And James of Zebede and Joon, the brother of James, and he putte to hem names Boonerges, that is, the sones of thondrynge;

18 And Andrew and Philip, and Bartholomewe and Mathew, and Thomas and James Alfey, and Thadee and Symount Cananee,

19 And Judas Searioth, that bitraide hym. And thei comen to an hous,

20 And the cumpanye of peple came togidre eftsoone, so that thei miȝte not nether ete breed.

21 And whanne his *kynnesmen* hadden herdde, thei wenten out for to holde hym; sothely thei seiden, for he is turnyd in to wodenesse.

22 And the scribis that camen doun fro Jerusalem, seiden, For he hath Belsebub, and for in the prince of deuels he castith out fendis.

23 And, hem gadrid togidre, he seide to hem in parablis, Hou may Sathanas caste out Sathanas?

24 And if a rewme be departide in itself, the ilke rewme may not stonde.

25 And if an hous be disparpoilid on it self, thilke hous may not stonde.

26 And if Sathanas hath risen aȝeins hym self, he is disparpoilid, and he shal not mowe stonde, but hath an ende.

27 No man, gon in to a stronge mannes hous, may take away his vessels, no but he bynde firste the stronge man, and thanne he shal diuersly rauyshe his hous.

28 Trewly I seie to ȝou, for alle synnes and blasphemyes, by whiche thei han blasfemed, shulen be forȝouen to the sones of men.

29 Sothely he that shal blasfeme aȝeins the Holy Gost, shal not haue remissioun in to with outen eend, but he shal be guilty of euerlastynge trespas.

30 For thei seiden, He hath an unclene spirit.

31 And his modir and bretheren comen, and thei stondynge with oute forth, senten to hym, clepyng hym.

32 And a cumpany sat aboute hym;

17 And he called James the sonne of Zebede and Jhon, James brother, and gave them Bonarges to name, which is to saye, the sonnes of thounder;

18 And Andrewe and Philippe, and Bartlemewe and Mathewe, and Thomas and James the sonne of Alphey, and Taddeus and Symon of Cane,

19 And Judas Iscarioth, whiche same also betrayed hym. And they came vnto housse,

20 And the people assembled togedder agayne, so greatly that they had nott leesar somoche as to eate breed.

21 And when they that longed vnto hym herde off it, they went out to holde hym; for they sayde, he ys to fervent.

22 And the scribes which came from Jerusalem, sayde, He hath Beelzebub, and by the power off the chefe devyll casteth out devylls.

23 And he called them vnto hym, and in similitudes sayde vnto them, Howe can Satan drive out Satan?

24 And yf a realme be devided ageynste it silfe, that realme cannot endure.

25 And if a housse be devided agaynste it silfe, that housse cannot continue.

26 So yf Satan make insurreccion agaynste him silfe, and be devided, he can not continue, but hath an ende.

27 No man can entre into a stronge mans housse, and take awaye hys gooddes, excepte he fyrste bynde that stronge man, and then spoyle hys housse.

28 Verely I saye vnto you, that all synnes shalbe forgeven vnto mens chyl-dren, and blaspheme, where with they blaspheme.

29 But he that blasphemeth the Holy Goost, shall never have forgevenes, but is in daunger of eternall dampnacion.

30 For they sayde, He had an unclene sprete,

31 And there cam his mother and his brithren, and stode with oute, and sent vnto him, and called hym.

32 And the people site aboute hym;

þan du ïmma, Sai! aipei þeina, yah broþryus þeina; yah swistryus þeinos uta sokyand þuk.

33 Yah andhof ïm qipands, Who ïst so aipei meina aipþau þai broþryus meina?

34 Yah bisaiwhands bisunyane, þans bi sik sitandans, qap, Sai! aipei meina yah þai broþryus meina.

35 Saei allis waurkeip wilyan Guþs, sa yah broþar meins, yah swistar, yah aipei ist.

CHAP. IV. 1 Yah aftra Æsus dugann laisyan at marein; yah galesun sik du ïmna manageins filu, swaswe ïna galeiþandan ïn skip, gasitan ïn marein, yah alla so managei wiþra marein, ana stapa was.

2 Yah laisida ïns ïn gayukom manag. Yah qap ïm ïn laiscina; seinai,

3 Hauseip. Sai! urrann sa saiands du saian fraiwa seinamma.

4 Yah warþ miþþanei saiso, sum raihtis gadraus faur wig, yah qemun fuglos, yah fretun þata.

5 Anþarupþan gadraus ana stainahamma, þarei ni habaida airþa managa; yah suns urrann, ïn þizei ni habaida diupaizos airþos.

6 At sunnin þan urrinnandin, ufbrann, yah unte ni habaida waurtins, gapaursnoda.

7 Yah sum gadraus ïn þaurnuns, yah ufurstigun þai þaurnyus, yah afwhapidedun þata, yah akran ni gaf.

8 Yah sum gadraus ïn airþa goda, yah gaf akran, urrinnando, yah wahsyando; yah bar ain .L. yah ain .y. yah ain .r.

9 Yah qap, Saei habai ausona hausyandona, galausyai.

10 Æp biþe warþ sundro, frehun ïna þai bi ïna miþ þaim twalibim þizos gayukons.

and to him cwædon, Hér is ðin módor, and ðine gebróðra úte and sécap ðé.

33 He ðá him andswarode and cwæþ, Hwyle is min módor and mine gebróðru?

34 And he cwæþ, ða behealdende, ðe him ábúton sæton, Hér is min módor and mine gebróðru.

35 Sóplice se ðe ðép Godes willan, se is min módor, and min bróðor, and swustor.

CHAP. IV. 1 And est he ongan hi æt ðære sæ læran; and him wæs mycel menegu to gegaderod, swá ðæt he on seip eode, and on ðære sæ wæs, and eall seo menegu ymbe ða sæ wæs, on lande.

2 And he hi fela on bigspellum lærde. And him to cwæþ on hys lare,

3 Gehýraþ.† U't eode se sædere his sæd to sáweune.

4 And ðá he sēw, sum feoll wið ðone weg, and fugelas comon, and hit fræton.

5 Sum feoll ofer stán-scyligean, ðar hit næfde mycele corþan; and sōna up-eode, forðam ðe hit næfde corþan þicnesse.

6 Ðá hit up-eode, seo sunne hit forswælde, and hit forscranc, forðam hit wyrtruman næfde.

7 And sum feoll on þornas, ðá stigon ða þornas, and forþrysmodon ðæt, and hit wæstm ne bær.

8 And sum feoll on gód land, and hit scalde, uppstigende, and wexende, wæstm; and án brohte þritig-fealdne, sum syxtig-fealdne, sum hund-fealdne.

9 And he cwæþ, Gehýre, se ðe caran hæbbe to gehýranne.

10 And ðá he ána wæs, hine áxodon ðæt bigspell ða twelfe ðe mid him wæron.

and thei seien to hym, Lo! thi modir, and thei bretheren with outen forth seken thee.

33 And he answeyng to hem seith, Who is my modir and my bretheren?

34 And biholdyng hem aboute, that saten in the cumpas of hym, he seith, Lo! my modir and my bretheren.

35 Forsoth who that doth the will of God, he is my brother, and my sister, and modir.

CHAP. IV. 1 And eft Jhesus bigan for to teche at the see; and myche cumpany of peple is gedrid to hym, so that he styng in to a boot, sat in the see, and al the cumpany of peple was aboute the see, on the lond.

2 And he tauzte hem in parablis many thingis. And he seide to hem in his techynge,

3 Heere 3ee. Loo! a man sowynge goth out for to sowe.

4 And the while he sowith, an other seed felde aboute the wey, and briddis of heuene[†] camen, and ceten it.

5 Forsothe an other felde down on stony placis, wher it had nat myche erthe; and anoon it sprong vp, for it hadde nat depnesse of erthe.

6 And whenne the sunne rose vp, it welwide for heete, and it dried vp, for it hadde not roote.

7 And an other felde down into thornes, and thornes stieden vp, and strangliden it, and it 3aue not fruyt.

8 And an other felde down in to good lond, and 3aue fruyt, styng vp, and wexinge; and oon brouztc thritty fold, and oon sixtyfold, and oon an hundrid-fold.

9 And he seide, He that hath cris of heeryng, heere.

10 And whenne he was singuler,[†] the twelue that weren with hym axiden hym for to expowne the parable.

and sayde vnto hym, Beholde! thy mother, and thy brethren seke for the with out.

33 And he answered them saynge, Who ys my mother and my brethren?

34 And he loked rounde about on his disciples, which sate in compasse about hym, and sayde, Beholde! my mother and my brethren.

35 For who soever doeth the will off God, he is my brother, my syster, and mother.

CHAP. IV. 1 And he began agayne to teache then by the see syde; and there gadered to gedder vnto hym moche people, so greatly that he entred in to a shippe, and sate in the see, and all the people was by the see syde, on the shoore.

2 And he taught them many thynges in similitudes. And sayde vnto them in his doctrine,

3 Herken to. Beholde! the sower went forth to sowe.

4 And it fortunod as he sowed, that some fell by the waye syde, and the fowles off the ayre cam, and devoured it vppe.

5 Some fell on a stony grounde, where it had not moche erth; and by and by sprange vppe, because it had not deepth of erth.

6 And as sone as the sun was vppe, it caught heet, and because it had nott rotyng, it wyddred awaye.

7 And some fell amonge the thornes, and the thornes grewe vppe, and choked it, so that it gave no frute.

8 And some fell apon good grounde, and did yelde frute, that spronge, and grewe; and brought forthe some thirty folde, some fourty folde, and some an hundred folde.

9 And he sayde vnto them, He that hath cares to heere, lett hym heere.

10 When he was alone, they that were aboute hym with the twelve axed hym of the similitude.

11 Yah qap ïm, Ìzwis atgiban ïst kunnan runa piudangardyos Gups. Ìþ yainaim þaim uta, ïn gayukon allata wairþip,

12 Ei saiwhandans saiwhaina, yah ni gaumyaina, yah hausyandans hausyaina, yah ni frapayaina; nibai whan gawandayaina sik, yah afletaindau ïm frawaurht-eis.

13 Yah qap du ïm, Ni witup þo gayukon? yah whaiwa allos þos gayukons kunneip?

14 Sa saiyands, waurd saiyip.

15 Appan þai wipra wig sind, þarei saiada þata waurd; yah þan gahausyand unkaryans, suns qimip Satanas, yah usnimip waurd þata ïnsaiano ïn hairtam ïze.

16 Yah sind samaleiko þai ana stainahamma saianans, þarei þan hausyand þata waurd, suns mip fahedai nimand ïta;

17 Yah ni haband waurtins ïn sis, ak wheilawhairbai sind; þaproh biþe qimip aglo, aipþau wrakya ïn þis waurdis, suns gamarzyanda.

18 Yah þai sind þai ïn þaurnuns saianans; þai waurd hausyandans,

19 Yah saurgos þizos libainais, yah afmarzeins gabeins, yah þai bi þata anþar lustyus ïnnatgaggandans, afwhapyand þata waurd, yah akranalaus wairþip.

20 Yah þai sind þai ana airþai þizai godon saianans, þarei hausyand þata waurd, yah andnimand, yah akran bairand, ain .l. yah ain .y. yah ain .r.

21 Yah qap du ïm, Ìþai lukarn qimip, duþe ei uf melan satyaidau, aipþau undar ligr? niu ei ana lukarnastapan satyaidau?

22 Nih allis ïst wha fulginis, þatei ni gabairhtyaidau; nih warþ analaugn, ak ei swikunþ wairþai.

11 And he sæde him, Eow is gescald to witanne Godes rices gerinu. Ðam ðe ðite synd, ealle þing on bigspellum gewurðap.

12 Ðæt hi geseonde geseon, and nā ne geseon, and gehýrende gehýron, and ne ongyton; ðe-læs hi hwænne sýn gecyrede, and him sin hyra synna forgyfene.

13 Ðā sæde he him, Ge nyton ðis bigspell? and hū mäge ge ealle bigspell witan?

14 Se ðe sæwþ, word he sæwþ.

15 Sôþlice ða synd wid ðone weg, ðar ðæt word is gesāwen; and ðonne hi hit gehýraþ, sōna cymþ Satanas, and afýrþ ðæt word ðe on heora heortan ásāwen ys.

16 And ða synd gelice ðe synd ofer ða stān-scylian gesāwen, sōna ðænne hi ðæt word gehýraþ, and ðæt mid blisse onfôþ;

17 And hi nabbap wyrtruman on him, ac beoþ unstaðolfæste; and syððan upcymþ deofles costnung, and his elctrys for ðam worde,

18 Hī synd on þornum gesāwen ðæt synd; ða ðe ðæt word gehýraþ,

19 And of yrmþe, and swiðdōme worold-welena, and óðra gewilnunga, ðæt word of-þrysmiþ, and synd búton wæstine gewordene.

20 And ða ðe gesāwene synd ofer ðæt góde land, ða synd ðe ðæt word gehýraþ, and onfôþ, and wæstm bringaþ, sum þritig-fealdne, sum syxtig-fealdne, and sum hund-fealdne.

21 He sæde him, Cwyst dū cymþ ðæt leoht-fæt, ðæt hit beo under bydene áset, oððe under bedde? wite geare, ðæt hit sý ofer candel-stæf áset?

22 Sôþlice nis nān þing behýdd, ðe ne sý geswitelod; ne nis digle geworden, ac ðæt hit openlice cume.

11 And he seide to hem, To 3ou it is 3ouen for to knowe the mysterie[†] of the kyngdam of God. Sothely to hem that ben with oute forth, alle thingis ben maad in parablis,

12 That thei seyng se, and se nat, and thei heerynge heere, and vnderstonde not; that sum tyme thei be conuertid, and synnes be for3ouen to hem.

13 And he seith to hem, Witen not 3ee this parable? and howe 3ee shulden knowe alle parablis?

14 He that sowith, sowith a word.

15 These sothly ben that aboute the weye, where the word is sowun; and whenne thei han herd, anoon cometh Sathanas, and takith away the word that is sowun in her hertis.

16 And also these ben that ben sowun on a stoon, the whiche whanne thei han herd the word, anoon taken it with ioie;

17 And thei han nat roote in hem silf, but thei ben temporal;[†] afterward tribulacioun sprongen vp, and persecucioun for the word, anoon thei ben selaundrid.

18 And there ben other that ben sowun in thornis; these it ben, that heeren the word,

19 And myseiste of the world, and disseit of richessis, and other charge of coueitise entrynge ynne, strangulen the word, and it is maad with outen fruyt.

20 And these it ben that ben sowun on good lond, the whiche heren the word, and taken, and maken fruyt, oon thritti fold, oon sixti fold, and oon an hundrid.

21 And he seide to hem, Wher a lanterne come, that it be put vndir a bushel? wher not, that it be put vpon a candil stike?

22 Forsothe ther is no thing hid, that shal not be maad opyn; nether ony thing is preuy, the whiche shal not come in to apert.

11 And he saide vnto them, To you it is geuen to knowe the mistery of the kyngdom of God. But vnto them that are with out, shall all thinges be done in similitudes,

12 That when they se they shall se, and not discerne, and when they heere they shall heere, and not vnderstonde; leste at any tyme they shulde tourne, and their synnes shulde be foryeven them.

13 And he sayde vnto them, Perceave ye not this similitude? and howe ye shall knowe all similitudes?

14 The sower soweth the worde.

15 These be they whiche are by the wayes syde, where the worde is sowen; to whom as sone as they have herde itt, commeth the devyll, and takith awaye the worde that was sowen in their hertes.

16 And these also are they that are sowen on the stony ground, which when they have herde the worde, att once they receave it with ioie;

17 Yett have no rote in themselves, and so endure but for a season; afterwarde as sone as eny trouble or persecucion ariseth, for the wordes sake, anon they fall.

18 And these are they that are sowen amonge the thornes; which heere the worde of God,

19 And the care of this worlde, and the disseytfulnes of ryches, and the lustes of other thynges entre in, and choocke the worde, and it is made vnfrutfull.

20 And these are they that are sowen in good ground, which heere the worde, and receave it, and brynge forth frute, some thirty folde, some sixty folde, some an hundred folde.

21 And he sayde vnto them, Is the candle lighted, to be put vnder a busshell, or vnder the berde? ys it not therfore lighted, that it shulde be put on a candelsticke?

22 For there is no thinge so preuy, that shall nott be opened; nether so secreet, butt that it shall come abroade.

23 Yabai whas habai ausona hausyand-
ona, gahausyai.

24 Yah qap du im, Saiwhip wha haus-
cip. In pizaiei mitap mitip, mitada
izwis, yah biaukada izwis pain galaub-
yandam.

25 Unte piswhammeh saei habaip, gib-
ada imma, yah saei ni habaip, yah patei
habaip, afnimada imma.

26 Yah qap, Swa ist piudangardi Gups,
swaswe yabai manna wairpip fraiwa ana
airpa.

27 Yah slepip, yah urreisip naht yah
daga, yah pata fraiw keinip, yah liudip,
swe ni wait is.

28 Silbo auk airpa akran bairip, frum-
ist gras, paproh alis, paproh fulleip kaurn-
is in pamma ahsa.

29 Panuh bipe atgibada akran, suns
insandeip gilpa, unte atist asans.

30 Yah qap, Whe galeikom piudan-
gardya Gups? aippau in whileikai ga-
yukon gabairam po?

31 Swe kaurno sinapis, patei pan saiada
ana airpa, minnist allaize fraiwe ist pize
ana airpai;

32 Yah pan saiada, urrinnip, yah wair-
ip allaize grase maist; yah gatauyip
astans mikilans, swaswe magun uf skad-
au is fuglos himinis gabauan.

33 Yah swaleikaim managaim ga-
yukom rodida du im pata waurd, swa-
swe mahtedun hausyon;

34 Ip inuh gayukon ni rodida im. Ip
sundro siponyam seinaim andband al-
lata.

35 Yah qap du im, in yainamma daga,
at andanahtya pan waurpanamma, Us-
leipam yainis stadis.

36 Yah afletandans po managein, and-
nemun ina, swe was in skipa; yah pan
anpara skipa wesun mip imma.

37 Yah warp skura windis mikila, yah
wegos waltidedun in skip, swaswe ita
yupan gafullnoda.

23 Gehyre, gif hwa earan habbe to
gehýranne.

24 And he cwæp to him, Warniap
hwæt ge gehýron. And on ðam gemete
ðe ge metap, eow bip gemeten, and eow
bip ge-ict.

25 Ðam bip geseald ðe hæfþ, and ðam
ðe næfþ, eac ðæt he hæfþ, him bip
æt-broden.

26 And he cwæp, Godes rice ys, swylco
man wurpe gód sæd on his land, and
sáwe,

27 And arise dages and nihtes, and
ðæt sæd grówe, and wexe, ðonne he nát.

28 Sóplice sylf-willes seo eorpe wæstm
berap, ærest gars, syddan ear, syddan
fulne hwaete on ðam eare.

29 And ðonne se wæstm hine forþ-
bringþ, sóna he sent his sicol, forðam
ðæt rip æt is.

30 And est he cwæp, For hwam ge-
anlicie we heofena rice? oððe hwylcum
bigspelle wiðmete we hit?

31 Swá swá senepes sæd, ðonne hit
bip on eorþan gesáwen, hit is ealra sáda
læst ðe on eorþan synd;

32 And ðonne hyt ásáwen bip, hit
ástihþ, and bip ealra wyrta mæst; and
hæfþ swá mycele bogas, ðæt heofenes
fugelas eardian mágon under his sceade.

33 And manegum swylcum bigspellum
he spræc to him, ðæt hi mihton ge-
hýran;

34 Ne spæc he ná bútan bigspelle.
Eall he his leorning-cnihtum ásundron
rehte.

35 And sæde him, ðonne æfen bip,
Uton faran ágén.

36 And ða menigu forlætende, hi on-
fengon hine, swá he on scipe wæs; and
oðre scipu wæron mid him.

37 And ða wæs mycel ýst windes
geworden, and ýþa he áwearp on ðæt
scyp, ðæt hit gefylled wæs.

23 If ony man haue eeris of heryng, heere he.

24 And he seide to hem, Se 3ee what 3ee heeren. In what mesure 3ee meten, it shal be meten to 3ou, and be kast to 3ou.

25 Sothely it shal be 3ouen to hym that hath, and it shal be taken away from hym that hath not, also that that he hath.

26 And he seide, So the kyngdom of God is, as if a man caste seed in to the erthe,

27 And it slepe, and ryse vp in nyzt and day, and brynge forth seed, and wexe faste, the while he wote not.

28 Forsothe the erthe by his owne worchyng makith fruyt, first an erbe,[†] afterward an cere, afterward ful fruyt in the ere.

29 And whanne of it silf it hath brouzt forth fruyt, anon he sendith a sikil,[†] for rype corn cometh.

30 And he seide, To what thing shulden we likene the kyngdom of God? or to what parable shulen we comparisoune it?

31 As a corn of seneueye, the which whann it is sowun in the erthe, is lesse than alle seedis that ben in erthe;

32 And whanne it is bredd,[†] it styzeth vp in to a tree, and is maad more than alle wortis;[†] and it shal make grete braunchis, so that briddis of heuene mowe dwelle vnder the shadewe ther of.

33 And in many siche parablis he spac to hem a word, as thei mi3ten heer;

34 Sothely he spak not to hem with outen parable. Forsothe he expounyde to his disciplis alle thingis on sidis hond.[†]

35 And he seith to hem, in that day, whenne euenyng was maad, Passe we a3einward.

36 And thei lecuynge the cumpanye of peple, taken hym, so that he was in the boot; and other bootis weren with hym.

37 And a gret storme of wynd is maad, and sente wawis in to the boot, so that the boot was ful.

23 Yf eny man haue eares to heare, lett him heare.

24 And he sayd vnto them, Take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayne.

25 And vnto you that haue shall more be geuen, for vnto hym that hath shall it be geuen, and from hym that hath nott, shall be taken awaye, even that he hathe.

26 And he sayd, So is the kyngdom of God, even as yf a man shulde sowe seede in the grounde,

27 And shuld slepe, and rise vp night and daye, and the seede shulde springe, and growe vppe, whyll he is not ware.

28 For the erth bryngeth forthe frute off her silfe, first the blad, then the eares, after that full corne in the eares.

29 As sone as the frute is brought forth, anon he throusteth in the sykell, be cause that heruest is come.

30 And he sayde, Where vnto shall we lyken the kyngdom off God? or with what compareson shall we compare it?

31 It is lyke a grayne off mustardseed, which when it is sowen in the erth, is the leest of all seedes that be in the erth;

32 And after that it is sowen, it groweth vppe, and is greatest of all yerbes; and bereth grete braunches, so that the fowles off the ayre maye dwell vnder the shadowe of it.

33 And with many soche similitudes he preached the worde vnto them, after as they myght heare it;

34 And with out similitude spake he nothinge vnto them. But when they were a parte he expounded all thinges to his disciples.

35 And the same daye, when even was come, he sayde vnto them, Lett vs passe over into the other syde.

36 And they late the peple departe, and toke him, even as he was in the shippe; there were also with him other shippes.

37 And there arose a great storme of wynde, and dashed the waves into the shippe, so that it was full.

38 Yah was is ana notin, ana wagg-arya slepands. Yah urraisidedun ina, yah qepun du imma, Laisari, niu kara puk, þizei fraqistnam ?

39 Yah urreisands, gasok winda, yah qap du marein, Gaslawai, afdumbn. Yah anasilaida sa winds, yah warp wis mikil.

40 Yah qap du im, Duwhe faurhtai siyup swa ? Whaiwa ni nauh habaiþ galaubein ?

41 Yah ohtedun sis agis mikil, yah qepun du sis misso, Whas þannu sa siyai ? unte yah winds yah marci uf-hausyand imma.

CHAP. V. 1 Yah qemun hindar marcin in landa Gaddarene.

2 Yah usgaggandin imma us skipa, suns gamotida imma manna us aurahyom in ahmin unhrainyamma.

3 Saei bauain habaida in aurahyom, yah ni naudibandyom eisarneinain manna mahta ina gabindan.

4 Unte is ufta eisarnam bi fotuns gabuganaim yah naudibandyom eisarneinain gabundans was, yah galausida af sis þos naudibandyos, yah þo ana fotum eisarna gabrak, yah manna ni malita ina gatanyan.

5 Yah sinteino, nahitam yah dagam, in aurahyom yah in fairgunyam, was hropyands, yah bliggwands sik stainam.

6 Gasaiwhands þan Iesu fairraþro, rann, yah inwait ina.

7 Yah hropyands stibnai mikilai, qap, Wha mis yah þus, Iesu, sunau Guþs þis hauhistins ? Biswara þuk bi Guþa, ni balwyais mis.

8 Unte qap imma, Usgagg, ahma unhrainya, us þamma man.

9 Yah frah ina, Wha namo þein ? Yah qap du imma, Namu mein laigaion ; unte munagai siyum.

38 And he wæs on scipe, ofer bolster slāpende. And hī āwehton hine, and cwædon, Ne belimpp to ðē, ðæt we forweorðap ?

39 And he ārās, and ðam winde be-bead, and cwæp to ðære sǣ, Sūwa, and gestil. And se wind geswāc ðā, and wearp mycel smyltnes.

40 And he sǣde him, Hwi synd ge forhte ? Gyt ge nabbap geleasan ?

41 And hī micclum ege him ondrédon, and cwædon ælc to óðrum, Hwæt wénst ðú, hwæt is ðes ? ðæt him windas and sǣ hýrsumiap.

CHAP. V.† 1 Ðá comon hī ofer ðære sæs múpan on ðæt rice Hierasenorum.

2 And hym of scipe gangendum, him sóna ágén arn án man of ðam byrgenum on uncláenum gáste.

3 Se hæfde on byrgenum scræf, and hine nán man mid racenteagum ne mihte gebindan.

4 Fordam he oft mid fót-copsum and racenteagum gebúnden, toslát ða raceteaga, and ða fót-copsas tobræc, and hine nán man gewyldan ne mihte.

5 And symle, dægæs and nihtes, he was on byrgenum and on múntum, hrymende, and hine sylfne mid stanum ceorfende.

6 Sóplice ðá he ðone Hælend feorran geseah, he arn, and hine gebæd.

7 And mycelre stemne hrymende, and ðus cwæp, Ealá mæra Hælend, Godes sunu, hwæt is me and ðé ? Ic halsige ðé þurh God, ðæt ðú me ne þreage.

8 Ðá cwæp se Hælend, Ealá unclána gást, gá of dysum men.

9 Ðá áhsode he hyne, Hwæt is ðin nama ? Ðá cwæp he, Mīn nama is legio ; fordam we manega synd.

38 And he was in the hyndir part of the boot, slepyng on a pilewe. And thei reysen hym, and seien to hym, Maistre, perteneth it nat to thee, that we perishen?

39 And he rysyng vp, manasside to the wynd, and seide to the see, Be stille, wexe doumb. And the wynd ceeside, and greet pesibleness is maad.

40 And he seith to hem, What dreden 3ee? Nat 3it han 3ee feith?

41 And thei dredden with greete dreed, and seiden to eche other, Who, gessist thou, is this? for the wynd and the see obeyshen to hym.

38 And he was in the sterne, a slepe on a pelowe. And they awoke hym, and sayde vnto hym, Master, carest thou nott, that we perisshe?

39 And he rose vppe, and rebuked the wynde, and sayde vnto the see, Peace, and be still. And the wynde alayed, and there folowed a greate calme.

40 And he sayde vnto them, Why are ye fearfull? Howe is it that ye have no fayth?

41 And they feared excedingly, and sayde won to an other, What felowe is this? for booth wynde and see obey hym.

CHAP. V. 1 And thei camen ouer the wave of the see into the cuntree of Genazareth.

2 And anon a man in vnclene spirit ran out of a biryel, to hym goyng out of the boot.

3 The whiche man hadde an hous in graues,[†] and nether with chaynis now mi3te eny man bynde hym.

4 For oft tymes he bounden in stockis and chaynes, hadde broken the chaynes, and hadde brokun the stockis to smale gobetis, and no man mi3te daunte[†] hym.

5 And euer more, ni3t and day, in biriels and hillis, he was cryng, and betyng hym silf with stoones.

6 Sothely he seyng Jhesus afer, ran, and worshipide hym.

7 And he cryng with greet voice, seide, What to me and to thee, thou Jhesu, the sone of God hieste? I con-ioure thee bi God, that thou tourmente not me.

8 Forsothe Jhesus seide to hym, Thou vnclene spirit, go out fro the man.

9 And Jhesus axide hym, What name is to thee? And he seith to hym, A legioun is name to me; for we ben manye.

CHAP. V. 1 And they cam over to the other syde off the see in to the countree of the Gaderens.

2 And when he was come out of the shippe, anon mett hym out of the graves a man possessyd of an vnclene sprete.

3 Which had his abydinge amonge the graves, and no man coulede bynde hym with cheynes.

4 Be cause that when he was often bounde with fetters and cheynes, he plucked the chaynes asundre, and brake the fetters in peeces, nether coulede eny man tame him.

5 And alwayes, boothe nyght and daye, he cryed, in the mountaynes and in the graves, and bet hym silfe with stones.

6 When he had spied Jesus afarre of, he ranne, and worshipped him.

7 And cryed with a lowde voyce, and sayde, What have I to do with the, Jesus, the somme of the moost hiest God? I requyre the in the name of God, that thou torment me nott.

8 For he had sayd vnto hym, Come forthe of the man, thou fowle sprete.

9 And he axed hym, What is thy name? And he anshwered hym, My name is legion; for we are many.

10 Yah baþ ina filu, ei ni usdrebi im us landa.

11 Wasuh þan yainar hairda sweine haldana at þamma fairgunya.

12 Yah bedun ina allos þos unhulþons, qiþandeins, Īsandeis unsis in þo sweina, ei in þo galeiþaima.

13 Yah uslaubida im Īesus suns. Yah usgaggandans ahmans þai unhrainyans galipun in þo sweina, yah rann so hairda and driuson in marein, wesunþ-þan swe twos þusundyos, yah afwhapnodedun in marein.

14 Yah þai haldandans þo sweina, gaþlahun, yah gataihun in baurg, yah in haimom; yah qemun, saiwhan wha wesi þata waurþano.

15 Yah atiddyedun du Īesua, yah gasaiwhand þana wodan, sitandan yah gawasidana, yah fraþyandan, þana saei habaida laigaion; yah ohtedun.

16 Yah spillodedun im, þaici gasewhun, whaiwa warþ bi þana wodan, yah bi þo sweina.

17 Yah dugunnun bidyan ina, galeiþan hindar markos seinos.

18 Yah inngaggandan ina in skip, baþ ina saei was wods, ei miþ imma wesi.

19 Yah ni lailot ina, ak qaþ du imma, Gagg du garda þeinamma du þeinaim, yah gateih im, whan filu þus Frauya gatawida, yah gaurmaida þuk.

20 Yah galaip, yah dugann meryan in Daikapaulein, whan filu gatawida imma Īesus; yah allai sildaleikidedun.

21 Yah usleiþandin Īesua in skipa aftra hindar marein, gaqemun sik manageins filu du imma, yah was faura marein.

22 Yah sai, qimiþ ains þize swnagogafade, namin Yaeirus, yah saiwhands ina, gadraus du fotum Īeusis,

10 And he hine swýðe bæd, ðæt he hine of ðam rice ne nýdde.

11 Ðar wæs embe ðone munt mycel swýna heord læswigende.

12 And ða unclænan gástas hyne bædon, and cwædon, Send us on ðas swýn, ðæt we on hi gegān.

13 And ða lýfde se Hælend sóna. And ða eodon ða unclænan gástas on ða swýn, and on mycelum hryre seo heord wearþ on sæ bescofen, twá þusendo, and wurdon ádruncene on ðære sæ.

14 Sóplice ða ðe hi heoldon, flugon, and cýddon on ðære ceastre, and on lande; and hi út-eodon, ðæt hi gesáwon hwæt ðar gedón wære.

15 And hi comon to ðam Hælende, and hi gesáwon ðone ðe mid deofle gedréht wæs, gescrýdne sittan, and háles módes; and hi him ondrédon.

16 And hi rehton him, ða ðe hit gesáwon, hú hit gedón wæs be ðam ðe deofol-seocnesse hæfde, and be ðam swýnum.

17 And hi bædon, ðæt he of hyra gemærum fóre.

18 Ðá he on scip eode, hine ongan biddan, se ðe ær mid deofle gedréht wæs, ðæt he mid him wære.

19 Him ðá se Hælend ne getidode, ac he sæde him, Gá to ðinum huse to ðinum hiwum, and cýþ him, hú mycel Drihten gedyde, and he gemiltsoðe ðe.

20 And he ðá férde, and ongan bodigean on Decapolim, hú fela se Hælend him dyde; and big calle ðæs wundredon.

21 And ðá se Hælend eft on scype férde ofer ðone muþan, him com to mycel menigu, and wæs ymbe ða sæ.

22 And ðá com sum of heah-gesamnungum, Iáirus hátte, and ðá he hyne geseah, he ástrehte hine to his fótum,

10 And he preide hym myche, that he shulde nat put hym out of the cuntreie.

11 Forsothe there was there aboute the hill a flock of hoggis lesewynge in feeldis.

12 And the spiritis preieden Jhesu, seyinge, Sende vs into hoggis, that we entre into hem.

13 And anon Jhesus grauntide to hem. And the vnclene spiritis entriden in to the hoggis, and with greet bire^t the floe was cast down in to the see, to tweyne thousynde, and thei ben strangelid in the see.

14 Sothely thei that fedden hem, fledden, and tolden in to the citee, and in to the feeldis; and thei wenten out, for to see what was don.

15 And thei camen to Jhesu, and thei seen hym that was traueilid of the fend, sittynge clothid, and of hoole mynde; and thei dreden.

16 And thei tolden to hem, that sayen, hou it was don to hym that hadde a fend, and of the hoggis.

17 And thei bygunnen for to preie hym, that he shulde go away fro her coostis.

18 And when he stiede in to a boot, he that was traueilid of the deuyl, bygan to preye hym, that he shulde be with hym.

19 Sothly Jhesus resecyued hym nat, but seith to hym, Go thou in to thin hous to thine, and telle to hem, hou many thingis the Lord hath don to thee, and hadde merey of thee.

20 And he wente forth, and bigan for to preche in Decapoly,^t hou manye thingis Jhesus hadde don to hym; and alle men wondriden.

21 And whanne Jhesus hadde stiede in to the boot eftsoone ouer the see, myche cumpanye of peple cam togidre to hym, and was aboute the see.

22 And oon of the princis of synagogis, by name Jayrus, cam, and seyinge hym, fel down at his feet,

10 And he prayd hym instantly, that he wolde nott sende them awaye out of that region.

11 There was there nye vnto the mountayns a greate heerd of swyne fedinge.

12 And all the devyls besought hym, saynge, Sende vs in to the heerde off swyne, that we maye enter in to them.

13 And anon Jesus gave them leave. And the vnclene spretes went out and entred in to the swyne, and the heerd starteled and ran hedlyng into the see, they were a bout ij M. swyne, and they were drowned in the see.

14 And the swyne heerdes fled, and tolde it in the cite, and in the countre; and they cam out, for to see what had hapened.

15 And they cam out to Jesus, and they sawe hym that was vexed with the fende and had the legion, sytt both clothed, and in his right mynde; and were a frayed.

16 And they that sawe it, tolde them, howe it had hapened vnto hym that was possessed off the devyll, and also of the swyne.

17 And they began to praye hym, that he wolde departe from their coostes.

18 And when he was come in to the shippe, he that had the devyll, prayed hym, that he myght be with hym.

19 Jesus wolde not soffre him, but sayde vnto him, Goo home in to thynce awne housse and to thy frendes, and shewe them, what thinges the Lorde hath done vnto the, and howe he had compassion on the.

20 And he departed, and began to publisse in the ten cites, what thinges Jesus had done vnto hym; and all men did merveyle.

21 And when Jesus was come over agayne in the shippe vnto the other syde, moche people gaddered vnto hym, and he was nye vnto the see.

22 And beholde, there cam vnto hym won of the rulers of the sinagoge, whose name was Jayrus, and when he sawe hym, he fell doune att his fete,

23 Yah þap ïna filu. qipands, Þatei dauhtar meina aftumist habaiþ; ei qimands, lagyais ana þo handuns, ei ganisai, yah libai.

24 Yah galaip miþ ïmma, yah ïddyedun afar ïmma manageins filu, yah þraihun ïna.

25 Yah qinono suma wisandei ïn runa bloþis yera twalif,

26 Yah manag gapulandei fram managin lekjam, yah fraqimandei allamma seinamma, yah ni waihtai botida, ak mais wairs habaida,

27 Gahausyandei bi Æsu. atgaggandei ïn managein aftana, attaitok wastyai ïs.

28 Unte qap, Þatei yabai wastjom ïs atteka, ganisa.

29 Yah sunsaiw gapaursnoda sa brunna bloþis izos, yah ufkunþa ana leika þatei gahailnoda af þamma slaha.

30 Yah sunsaiw Æsus ufkunþa ïn sis silbin þo us sis maht usgaggandein, gawandyands sik ïn managein, qap, Whas mis taitok wastjom ?

31 Yah qepun du ïmma siponyos ïs, Saiwhis þo managein þreihandein þuk, yah qipis, Whas mis taitok ?

32 Yah wlaitoda, saiwhan þo þata tauyandein.

33 Æþ so qino ogandei yah reirandei, witandei þatei warþ bi ïya, qam, yah draus du ïmma, yah qap ïmma alla þo sunya.

34 Æþ ïs qap du izai, Dauhtar, galaubeins þeina ganasida þuk; gagg ïn gawairþi, yah siyais haila af þamma slaha þeinamma.

35 Nauhþanuh ïmma rodyandin, qemun fram þamma swagogafada, qipandans, Þatei dauhtar þeina gaswalt; wha þanunnais draibeis þana laisari ?

36 Æþ Æsus, sunsaiw gahausyands þata waurd roþiþ, qap du þamma swagogafada, Ni faurhtei, þatainci galaubei.

23 And hine swýde bæd, and he cwæþ, Min dóhtor is on ýtemestum sýde; cum, and sete ðine hand ofer hi, ðæt heo hál sý, and lybbe.

24 Ðá férde he mid him, and him fyligde mycel menigeo, and þrungon hine.

25 And ðá ðæt wif ðe on blódes ryne twelf winter wæs,

26 And fram manegum læcum fela þinga þolode, and ðæilde eall ðæt heo áhte, and hit náht ne fremode, ac wæs ðe wyrse,

27 Ðá heo be ðam Hælende gehýrde, heo com wið-æstan ða menigu, and his reaf æt-hrán.

28 Sóplice heo cwæþ, Gif ic furdon his reafes æt-hrine, ic heo hál.

29 And ðá sóna wearþ hyre blódes ryne ádrúwod, and heo on hire gefrédde ðæt heo of ðam wite gehæled wæs.

30 And ðá se Hælend oncneow on him silfum ðæt him mægen of eode, he cwæþ, bewend to ðære menigu, Hwá æt-hrán mines reafes ?

31 Ðá cwædon his leorning-cnihtas, Ðú gesyhst ðás menigu ðé þringende, and ðú cwyst, Hwá æt-hrán me ?

32 And ðá beseah hine, ðæt he gesáwe ðæne ðe ðæt dyde.

33 Ðæt wif ðá ondrædende and forhtigende, com, and ástrehte hi befóran him, and sæde him eall ðæt riht.

34 Ðá cwæþ se Hælend, Dóhtor, ðin gelcafa ðé hále gedyde; gá ðé on sibbe, and beo of ðisum hál.

35 Him ðá gyt sprecendum, hi comon fram ðam heah-gesamnungum, and cwædon, Ðin dóhtor is dead; hwi drécat ðú leng ðone láreow ?

36 Ðá he gehýrde ðæt word, ðá cwæþ se Hælend, Ne ondræd ðú ðé, gelyf for án.

23 And preiede hym myche, seyinge,
For whi my douzter is in the laste
thingis; come thou, putte thin hond on
hire, that she be saaf, and lyue.

24 And he wente forth with hym, and
myche cumpanye of peple suede hym,
and oppreside hym.

25 And a womman that was in the
flux of blood twelue zere,

26 And hadde suffride many thingis
of ful many lechis, and spendid alle hir
thingis, and no thing prophitide, but
more hadde worse,

27 Whanne she hadde herd of Jhesu,
she cam in the cumpanye byhynde, and
touchide his cloth.

28 Sothly she seide, For if I shal
touche or his cloth, I shal be saaf.

29 And anoon the welle of blood is
dried vp, and she felide in body that
she was helid of the wound.†

30 And anoon Jhesus knowynge in
hym silf the vertu that was gon out of
hym, he, turned to the cumpanye, seith,
Who touchede my clothis?

31 And his disciplis seiden to hym,
Thou seest the cumpanye pressinge thee,
and seist thou, Who touchide me?

32 And Jhesus lokide aboute, for to
see hir that hadde don this thinge.

33 Forsothe the womman dredinge
and quakyng, wityng that it was don
in hir, cam, and fel down bifore him,
and seide to hym al treuthe.

34 Forsothe Jhesus seide to hir, Douz-
tir, thi feith hath maad thee saf; go in
pees, and be saf fro thi sykenes.

35 Jit him spekyng, messengeris camen
to the prince of a synagoge, seyinge,
For thi douztir is deed; what traucelist
thou the maistir ferthere?

36 Forsothe the word herd that was
seide, Jhesus seith to the prince of the
synagoge, Nyle thou drede, oonly byleue
thou.

23 And besought hym greatly, saynge,
My doughter lyith att poynt of deeth;
I wolde thou woldest come, and ley thy
honde on her, that she myght be safe,
and live.

24 And he went with hym, and moche
people folowed hym, and thronge hym.

25 And there was a woman whiche was
diseased off an yssue off bloude twelve
yeres,

26 And had suffered many thinges of
many fisicions, and had spent all that
she had, and felte none amendment at
all, but wexed worsse and worsse,

27 When she had herde off Jesus, she
cam into the preace behynde hym, and
tewched hys garment.

28 For she sayde, Yf I maye butt
tewche his clothinge, I shall be whole.

29 And streyght waye her fountayne
of bloude was dreyed vppe, and she felt
in her body that she was healed off the
plage.

30 And Jesus immediatly felt in him
silfe the vertue that went out off hym,
and tourned hym rounde aboute in the
preace, and sayde, Who tewched my
clothes?

31 And his disciples sayde vnto hym,
Thou seist the people thrustinge the on
every syde, and yet sayest, Who did
tewche me?

32 And he loked round about, ffor to
se her thatt had done that thinge.

33 The woman feared and trembled, for
she knewe what was done with in her,
and she cam, and fell doune before hym,
and tolde hym the tructh of every thinge.

34 And he sayde vnto her, Doughter,
thy fayth hath saved the; goo in peace,
and be whole off thy plage.

35 Whyll he yet spake, there cam from
the ruler of the synagogis housse cer-
tayne, which sayde, Thy doughter is
deed; why desecest thou the master
eny further?

36 As sone as Jesus herde thatt worde
spoken, he sayde vnto the ruler of the
synagoge, Be not afrayed, only beleve.

37 Yah ni fralailot ainohun ize miþ sis afargaggan, nibai Paitru, yah Īakobu, yah Iohannen, broþar Īakobis.

38 Yah galaip in gard þis swnagoga-fadis. Yah gasawh auhyodu, yah gret-andans yah wairfairwhyandans filu.

39 Yah innatgaggands, qap du im, Wla auhyoþ, yah gretip? Þata barn ni gadaupnoda, ak slepiþ.

40 Yah billohun ina. Ip is, uswairpands allaim, gunimiþ attan þis barnis yah niþein, yah þaus miþ sis, yah galaip im, þarei was þata barn ligando.

41 Yah fairgraip bi handau þata barn, qapuh du izai, Taleiþa, kumei, þatei ist gaskeirip, Mawilo, du þus qiþa, urreis.

42 Yah suns urrais so mawi, yah id-dya; was auk yere twalibe. Yah usgeis-nodedun faurhtein mikilai.

43 Yah anabaup im filu, ei manna ni fuoþi þata. Yah hailhait izai giban mutyan.

CHAP. VI. 1 Yah usstoþ yainþro, yah qam in landa seinamma; yah laistidedun afar imma siponyos is.

2 Yah biþe warþ sabbato, dugann in swnagoge laisyan. Yah managni hausyandans sildaleikidedun, qiþandans, Whaþro þamma þata? yah who so handugeino so gibano imma, ei mahteis swaleikos þairh handuns is wairþand?

3 Niu þata ist sa timrya, sa sunus Maryins, ip broþar Īakoba yah Īuse yah Iudius yah Seimonis? yah niu sind swistryus is her at unsis. Yah gamarzdai wairþun in þamma.

4 Qap þan im Īesus, Þatei nist praufetus unswers, niba in gabaurþai seinai, yah in ganipyam, yah in garda seinamma.

5 Yah ni mahta yainar ainohun mahte

37 And he ne lét him ænig ne fyligean, búton Petrum, and Iacobum, and Iohannem, Iacobes bróðor.

38 And hí comon on ðæs heah-caldres hús. And he geseah mycel gehlýd, wépende and geomriende.

39 And ðá he in-eode, he cwæþ, Hwi synd ge gedréfede, and wépaþ? Nis ðis mæden ná dead, ac heo slæþþ.

40 Ðá táldon hí hine. He ðá, callum út-ádrifenum, nam ðæs mædenes [fæder and] móder, and ða ðe mid him wáron, and inn-eodon súwiende, ðar ðæt mæden was.

41 And hire hand nam, and cwæþ, Thalimtha, cumi, ðæt is on úre geþeode gereht, Mæden, ðé ic secge, áris.

42 And heo sóna árás, and eode; sóþlice heo was twelf wintre. And ealle hí wundredon mycelre wundrunge.

43 And he him þearle beþeod, ðæt hí hyt nánun men ne sædon. And he hét hire etan syllan.

CHAP. VI. 1 And ðá he ðanun eode, he férd e on his édel; and him folgodon his leorning-cnihtas.

2 And gewordenum reste-dæge, he ongan on gesamnunge læran. And manege gehýrdon and wundredon on his lare, and cwædon, Hwanon synd ðyssum ealle ðás þing? and hwæt is se wísdóm ðe him geseald is, and swylco mihta ðe þurh his handa geworden e synd?

3 Hú nys [ðys] se smiþ, Marian sunu, Iacobes bróðor and Iosepes and Iude and Simonis? hú ne synd his swustra hēr mid us? And ðá wurdon hí gedréfede.

4 Ðá cwæþ se Hælend, Sóþlice nis nán witega búton wurþscipe, búton on his édele, and on his mægþe, and on his huse.

5 And he ne mihte ðar ænig mægen

37 And he reseceyuede not ony man to sue him, no but Petre, and James, and John, the brother of James.

38 And thei camen in to the hous of the prince of the synagoge. And he siz noyse, and men wepinge and weilinge moche.

39 And he gon yn, seith to hem, What ben 3ee troublid, and wepyn? The wenche is not deed, but slepith.

40 And thei scorneden him. Forsothe alle kast out, he takith the fadir and modir of the wenche, and hem that weren with him, and thei entren yn, where the wenche lay.

41 And he holdinge the hond of the wenche, seith to hir, Tabita, cumy, that is interpretid,[†] Wenche, to thee I seie, rise thou.

42 And anon the wenche roos, and walkide; sothly she was of twelue 3eer. And thei weren abaischt with greet stoneyinge.

43 And he comaundide to hem greetly, that no man schulde wite it. And he comaundide to 3iue to hir for to etc.

CHAP. VI. 1 And Jhesus gon out thennis, wente in to his owne cuntree; and his disciplis folwiden him.

2 And the saboth maad, Jhesus bigan for to teche in a synagoge. And manye heeringe wondriden in his techinge, seyinge, Of whennis to this alle these thingis? and what is the wysdom that is 3ounn to him, and suche vertues the whiche ben maad by his hond?

3 Wher this is not a smyth,[†] the sone of Marie, the brother of James and Joseph and Judas and Symound? wher and his sistris ben nat here with vs? And thei weren selaundrid in him.

4 And Jhesus seide to hem, For a prophete is not with ouden honour, no but in his owne cuntree, and in his hows, and in his kyn.

5 And he myzte not make there ony

37 And he suffred no man to folowe hym, moo then Peter, and James, and Jhon, James brother.

38 And he cam vnto the housse of the ruler off the synagoge. And sawe the wondrynge, and them that wepte and wayled greatly.

39 And he went in, and sayde vnto them, Why make ye this adoo, and wepe? The mayden is not deed, but slepith.

40 And they lawght hym to scorne. Then he put them all out, and toke the father and the mother off the mayden, and them that were with hym, and entred in, where the mayden laye.

41 And toke the mayden by the honde, and sayde vnto her, Tabitha, cumi, which is by interpretacion, Mayden, I saye vnto the, aryse.

42 And streight the mayden arose, and went on her fete; for she was of the age of twelve yeres. And they were astonied at it out of measure.

43 And he charged them straytely, that no man schulde knowe off it. And commaunded to geve her meate.

CHAP. VI. 1 And he departed thens, and cam in to his awne cuntree; and his disciples folowed hym.

2 And when the saboth daye was come, he began to teche in the synagoge. And many thatt herde hym were astonyed, and sayde, From whens hath he these thinges? and what wysdom is this that is geven vnto him, and suche vertues that are wrought by his hondes?

3 Ys not this that carpenter, Marys sonne, the brother off James and Joses and Juda and Simon? and are not his sisters here with vs? And they were hurt by the reason of him.

4 And Jesus sayde vnto them, A prophet is not despysed but in his awne cuntree, and amonge his awne kynne, and amonge them that are of the same houssholde.

5 And he coulde there shewe no myra-

gatauyan, niba sawaim siukaim handuns galagyands, gahailida.

6 Yah sildaleikida in ungalaubeinaiis ize. Yah bitauh weihsa bisunyane, laisyands.

7 Yah athaihait þans twalif, yah dugann ins insandyan twans whanzuh; yah gaf in waldufni ahmane unbrainyaize,

8 Yah faurbaup im, ei wait ni nemaina in wig, niba hrugga aina, nih matibalg, nih hlaif, nih in guirdos aiz,

9 Ak gaskohai sulyom, yah ni wasyaiþ twaim paidom.

10 Yah qap du im, Þiswhaduh þei gaggaiþ in gard, þar salyaiþ, unte usgaggaiþ yainþro.

11 Yah swa managai swe ni andnimaina izwis, ni hausyaina izwis, usgaggandans yainþro ushrisyaiþ mulda þo undaro fotum izwaraim, du weitwodipai im. Amen qifa izwis, sutizo ist Saudaamyam aipþau Gaumauryam in daga stauos, þau þizai baurg yainai.

12 Yah usgaggandans, meridedun, ei idreigodedeina.

13 Yah unhulþons managos usdribun, yah gasalbodedun alewa managans siukans, yah gahailidedun.

14 Yah gahausida þiudans Herodes, swikunþ allis warþ namo is, yah qap, Þatei Iohannis sa Daupyands us daupaim urrais, duppe waurkyand þos mahteis in imma.

15 Anþarai þan qepun, Þatei Helias ist; anþarai þan qepun, Þatei praufetes ist, swe ains þize praufete.

16 Gahausyands þan, Herodes qap, Þatei þammei ik haubiþ afmaimait, Iohanne, sa ist sah urrais us daupaim.

17 Sa auk ruihtis Herodes insandyands, gahabaida Iohannen, yah gaband ina in karkarai, in Hairodiadins, qemais Filipaus, broþrs seinis; unte þo galiugaida.

18 Qap auk Iohannes du Heroda, Þatei ni skuld ist þus, haban qen broþrs þeinis.

19 Ip so Herodia naiw imma, yah wilda imma usqiman, yah ni mahta.

wyrcan, búton feawa untrume, on-ásetum his handum, he gehælde.

6 And he wundrode for heora ungelæfan. He ðá lærende ða castel beferde.

7 And him twelfe to geclypode, and ágan hi sendan twám and twám; and him anweald sealde unclænra gásta,

8 And him bebead, ðæt hi náht on wege ne námon, búton gyrde áne, ne codd, ne hláf, ne feoh on heora gyrdlum,

9 Ac gesceode mid calcum, and ðæt hi mid twám tunecum gescreýdde næron.

10 And he cwæþ to him, Swá hwyle hús swá ge in-gaþ, wunigaþ ðar, oð ðæt ge út-gán.

11 And swá hwylce swá eow ne gehýraþ, ðonne ge ðanon út-gaþ ásceacaþ ðæt dust of eowrum fótum, him on gewitnesse. . . .

12 And út-gangende, hi bodedon, ðæt hi ðiéd-bóte dydon.

13 And hi manega deofol-seocnessa út-ádrifon, and manega untrume mid ele smýredon, and gehældon.

14 And ðá gehýrde Herodes se cyng, ðæt sóþlice his nama was swútol geworden, and he cwæþ, Witodlice Iohannes se Fulluhtere of deaþe áras, and on him synd forðam mægnu geworht.

15 Sume cwædon, He is Elias; sume cwædon, He is witega, swylce án of ðam witegum.

16 Ðá Herodes ðæt gehýrde, he cwæþ, Se Iohannes, ðe ic beheafdode, se áras of deaþe.†

17 Sóþlice Herodes sende, and hét Iohannem, gebindan on cwerterne, for ðære Herodiadiscan, his bróðor láfe, Philippus; forðam ðe he nam hi.

18 Ðá sæde Iohannes Herode, Nys ðe ályfed, to hæbbenne ðines bróðer wif.

19 Ðá syrwe Herodias ymbe hine, and wolde hyne ofslean, and heo ne mihte.

vertu, no but heelde a fewe sike men,
the hondis put to.

6 And he wondride for the vnbeleue of
hem. And he wente aboute castelis in
enyrown, techinge.

7 And he clepide twelue, and bigan
for to sende hem bi tweyne; and gaf to
hem power of vnclene spiritis,

8 And comaundide hem, that thei
schulde not take ony thing in the weye,
no but a 3erd oonly, not a scrippe, not
bred, neither money in the girdil,

9 But schoon with sandalies,[†] and that
thei weren not clothid with tweie cootis.

10 And he seide to hem, Whidir euere
3ee schulen entre in to an hous, dwelle
3e there, till 3e gon out thennis.

11 And who euere schulen not resseyue,
ne heere 3ou, 3e goynge out fro thennes
shake away the powdre fro 3oure feet,
in to witnessinge to hem.

12 And thei goynge out, prechiden,
that men schulden do penaunce.

13 And thei castiden out many fendis,
and anoyntiden with oyle manye syke
men, and thei weren heclid.

14 And kyng Eroude herde, forsothe
his name was maad opyn, and he seide,
For Johne Baptist hath risun agen fro
deed men, and therefore vertues worchen
in hym.

15 Sothely othere seiden, For it is Ely;
but othere seiden, For it is a prophete,
as oon of prophetis.

16 The whiche thing herd, Eroude
seith, Whom I haue bihedid, John, this
hath risun fro deed men.

17 Forsothe the ilke Eroude sente,
and held Joon, and bond him in to pri-
soun, for Erodias, the wyf of Philip, his
brother; for he hadde weddid hir.

18 Sothly Johne seide to Eroude, It
is not leefful to thee, for to haue the
wyf of thi brother.

19 Erodias forsothe leide aspics to him,
and wolde sle him, and mijte not.

cles, butt leyd his hondes apou a feawe
sicke foolke, and healed them.

6 And he merveyled at their vnbelefe.
And he went aboute by the tounes that
lye in circuite, techynge.

7 And he called the twelve, and began
to sende them two and two; and gave
them power over vnclene spretes,

8 And commaunded them, that they
schulde take nothynge vnto their iorney,
save a rodde only, nether scrippe, nether
breed, nether mony in their purses,

9 Butt shoulde be shood with sandals,
and that they shulde not put on two
coottes.

10 And sayd vnto them, Whersoever
ye entre into an housse, there abyde,
tyll ye departe thens.

11 And whosoever shall nott receave
you, nor heare you, when ye departe
thens shake of the duste that is vnder
youre fete, for a remembraunce vnto
them. I saye verely vnto you, itt shalbe
easier for Zodom and Gomor att the
daye off iudgement, then for that cite.

12 And they went out, and preached,
that they shulde repent.

13 And they caste out many devylles,
and they annoynted many that were
sicke with oyle, and healed them.

14 And kyng Herode herde of him,
for his name was spread abroad, and he
said, Jhon Baptiste is risen agayne from
deeth, and ther fore myraclis worke in
hym.

15 Wother sayd, It is Helyas; and
some sayde, It is a prophet, or as won
of the prophettes.

16 But when Herode herde of him, he
sayd, It is Jhon, whom I beheded, he
ys risen from deeth agayne.

17 For Herode him silfe had sent forth,
and had taken Jhon, and bounde him
and cast him into preson, for Herodyas
sake, which was hys brother Philippes
wyfe; for he had married her.

18 Jhon said vnto Herode, It is not
laufful for the, to have thy brothers
wyfe.

19 Herodias layd waite for him, and
wolde have killed him, butt she coulde
not.

20 Unte Herodis ohta sis Iohannen, kunnands ïma wair garaihtana yah weihana, yah witaida ïmma. Yah hausyands ïmma, manag gatawida, yah gabauryaba ïmma andhausida.

21 Yah waurpans dags gatils, þan Herodis mela gabaurpans seinazos nahmat waurhta þaim maistam seinaze, yah þusundifadini, yah þaim frumistam Galilaias.

22 Yah atgaggandein ïnn dauhtar Herodiadins, yah þlusyandein, yah galeikandein Heroda, yah þaim miþanakumbyandam, qap þiudans du þizai manyai, Bidei mik þiswhizuh þei wileis, yah giba þus.

23 Yah swor izai, Þatei þiswhah þei bidyais mik, giba þus, und halba þiudangardya meina.

24 Ip si, usgaggandei, qap du aipein seinai, Whis bidyau? Ip si qap, Haubidis Iohannis þis Daupyandins.

25 Yah atgaggandei sunsaiw sniumundo du þamma þiudana, þap, qifandei, Wilyan ei mis gibais ana mesa haubip Iohannis þis Daupyandins.

26 Yah gauris waurpans sa þiudans in þize aipe, yah in þize miþanakumbyandane ni wilda izai ufbrikan;

27 Yah suns ïnsandyands sa þiudans spaikulatur, anabaup briggan haubip is. Ip is galeipands afmaimait ïmma haubip in karkarai.

28 Yah atbar þata haubip is ana mesa, yah atgaf ita þizai manyai, yah so mawi atgaf ita aipein seinai.

29 Yah gahausyandans siponyos is, qemum, yah usnemum leik is, yah galagedum ita in hlaiwa.

30 Yah gaiddyedum apaustauleis du Yesua, yah gataihun ïmma allata, yah swa filu swe gatawide[dun,] . . .

20 Sôþlice Herodes ondréd Iohannem, and wiste ðæt he wæs rihtwis and hâlig, and he heold hine on cwerterne. And he gehýrde ðæt he fela wundra worhte, and he lufelice him hýrde.

21 Ðá se dæg com Herodes gebyrdtíde, he gegearwode mycele feorme his ealdormannum, and ðam fyrrestum on Galilea.

22 And ðá ða ðære Herodiadiscan dóhtor inn-eode, and tumbode, hit licode Herode, and callum ðam ðe him mid sæton, se eing cwæþ ðá to ðam mædene, Bide me swá hwæt swá ðú wylle, and ic ðe sylle.

23 And he swór hire, Sôþes ic ðe sylle, swá hwæt swá ðú me bitst, ðeah ðú wylle healf min rice.

24 Ðá heo út-eode, heo cwæþ to hyre méder, Hwæs bidde ic? Ðá cwæþ heo, Iohannes heafod ðæs Fulluhteres.

25 Sóna ðá heo mid ófeste in to ðam eynge eode, heo bæd, and ðus cwæþ, Ic wylle ðæt ðú me hrædlice on ánum disce sylle Iohannes heafod.

26 Ðá wearþ se cyning ge-unrét forðam ápe, and forðam ðe him mid sæton nolde ðeah hi ge-unrétan;

27 Ac sende ænne cwellere, and behead ðæt man his heafod on ánum disce brohte. And he hine ðá on cwerterne beheafode,

28 And his heafod on disce brohte, and hit sealde ðam mædene, and ðæt mæden hit sealde hire méder.

29 Ðá his enihtas ðæt gehýrdon, hi comon, and his lic námon, and hine on byrgene lédon.

30 Sôþlice ðá ða apostolas togædere comon, hi cyðdon ðam Hælende eall, ðæt hi dydon, and hi lærdon.

31 And he sæde him, Cumap and uton gan on-sundron on wéste stówe; and us hwon restan. Sôþlice manega wáron ðe comon, and ágén-hwyrfdon, and fyrst næfdon ðæt hi sæton.

32 And on scyp stígende, hi fóron on-sundron on wéste stówe.

20 Sothly Eroude drede John, witinge him a iust man and hooly, and kepte him. And him herd, he dide many thingis, and gladly herde hym.

21 And whanne a couenable day hadde fallun, Eroude in his birthe day made a soupere to the princis, and tribunys, and to the firste[†] of Galilee.

22 And whanne the douzter of thilke Erodias hadde entrid yn, and lepte, and pleside to Eroude, and also to men restyng, the kyng seide to the wenche, Axe thou of me what thou wolt, and I schal 3yue to thee.

23 And he swoor to hir, For what euere thou schalt axe, I schal 3yue to thee, thou3 the half of my kyngdom.

24 The whiche, whanne sche hadde gon out, seide to hir modir, What schal I axe? And she seide, The heed of John Baptist.

25 And whanne she hadde entrid anon with haste to the kyng, she axide, seyng, I wole that anon thou 3yue to me in a dische the heed of John Baptist.

26 And the kyng was sory for the ooth, and for men sittinge to gidere at mete he wolde not hir be maad sory ;

27 But a manquellere sent, he commaundide the heed of John Baptist for to be brouzt. And he bihedide him in the prison,

28 And brouzte his heed in a dische, and 3af it to the wenche, and the wench 3af to hir modir.

29 The which thing herd, his disciplis camen, and token his body, and puttiden it in a buriel.

30 And apostlis comyngē to gidere to Jhesu, tolden to hym alle thingis, that thei hadden don, and tauzt.

31 And he seith to hem, Come 3e by 3ou selue in to a desert place ; reste 3e a litel. Forsoth there weren manye that camen, and wenten a3en, and thei hadden not space for to ete.

32 And thei stizyngē in to boot, wenten in to a desert place by hem selue.

20 For Herode feared Jhon, knowynge that he was iuste and holy, and gave him reverence. And when he herde him, he did many thinges, and herde him gladly.

21 And when a conveyent daye was come, Herode on hys birth daye made a supper to the lordes, captayns, and chefe estates of Galile.

22 And the doughter of the same Herodias cam in, and daunsed, and pleased Herode, and them that sate att bourde also, then the kinge sayd vnto the mayden, Axe of me what thou wilt, and I will geve it the.

23 And he sware vnto her, What soever thou shalt axe of me, I will geve it the, even vnto the one halfe of my kyngdom.

24 And she went forth, and sayde to her mother, What shall I axe? And she sayde, Jhon Baptistes heed.

25 And she cam in streigth waye with haste vnto the kinge, and axed, sayng, I wyll that thou geve me by and by in a charger the heed of Jhon Baptist.

26 And the kinge was sorye, yet for hys othes sake, and for their sakes which sate att supper also he wolde not put her besyde her purpost ;

27 And immediatly the kyngē sent the hangman, and commaunded his heed to be brought in. And he went and beheaded him in the preson,

28 And brought his heedde in a charger, and gave hit to the mayden, and the mayden gave it to her mother.

29 When his disciples herde of it, they cam, and toke vppe his body, and put it in a tounge.

30 And the apostles gaddered them selves to geddre to Jesus, and tolde him all thynges, booth what they had done, and what they had taught.

31 And he sayd vnto them, Come ye aparte in to the wyldernes ; and rest a while. For there were many commers, and goers, and they had no leasur wons for to ete.

32 And he went by shippe, asyde out off the waye into a desertt place.

33 And gesáwón hī farende, and hī geeneowon manega, and gangende of ðam burgum, ðyder urnon, and him befóran comon.

34 And ðá se Hælend ðanon eode he geseah mycele menegu, and he gemiltsode him, forðam ðe hī wæron swá swá scēp ðe nánne hyrde nabbap. And he ongan hī fela læran.

35 And ðá hit mycel ylding wæs, his leorning-cnihtas him to comon, and cwædon, ðeos stów is wēste, and tīma is forþ-ágán ;

36 Forlæt ðás manegu, ðæt hī faron on gehende tūnas, and him mete biegan ðæt hī eton.

37 Ðá cwæp he, Sylle ge him etan. Ðá cwædon hī, Uton gán and mid twám hundred penegum hláfas biegan, and we him etan syllap.

38 Ðá cwæp he, Hú fela hláfa hæbbe ge ? Gáp, and lóciap. And ðá hī wiston, hī cwædon, Fīf hláfas, and twegen fixas.

39 And ðá bebead se Hælend, ðæt ðæt folc sæte ofer ðæt gréne hig.

40 And hī ðá sæton, hundredum, and fiftigum.

41 And fīf hláfum, and twám fixum onfangenum, he on heofon lócode, and hī bletsode, and ða hláfas bræc, and sealde his leorning-cnihtum, ðæt hī tofóran him ásetton. And twegen fixas him eallon dælde ;

42 And hī áeton ða ealle, and gefyllede wurdon.

43 And hī námon ðara hláfa, and fixa láfa, twelf wilian fulle.

44 Sóplice fīf þúsend manna, ðara etendra wæron.†

45 Ðá sóna he nýdde his leorning-cnihtas on scyp stigan, ðæt hig him befóran fóron ofer ðæne múpan to Beth-saida, oð he ðæt folc forlète.

46 And ðá he hī forlét, he férde

33 And thei syzen hem goynge away, and manye knewen, and goynge on feet fro alle citees, thei runnen to gidere thidir, and came bifore hem.

34 And Jhesus goynge out sy3 moche companye, and hadde mercy on hem, for thei weren as scheepe not hauynge a shepherde. And he bigan for to teche hem manye thingis.

35 And whanne moche our was maad now, his disciplis camen ny3, seynge, This place is desert, and now the our hath passid ;

36 Leeue hem, that thei goynge in to the nexte townes or vilagis, bye to hem metis whiche thei schulen etc.

37 And he answeyng seith to hem, 3yue 3e to hem for to etc. And thei seiden to hym, Goyng bye we loues with two hundrid pens, and we schulen 3yue to hem for to etc.

38 And he seith to hem, Hou many loues han 3e? Go 3e, and se. And whanne thei hadden knowun, thei seien, Fyue, and two fyschis.

39 And he comaundide to hem, that thei schulden make alle men sitte to mete aftir cumpenyas, vpon greene hey.

40 And thei saten down by parties, by hundridis, and fyfties.

41 And the fyue looues taken, and two fyschis, he biholdynge in to heuene, blesside, and brak loouis, and 3af to his disciplis, that thei schulden putte bifore hem. And he departide two fyschis to alle ;

42 And alle eeten, and weren fillid.

43 And thei token the relyues of broken mete, twelue coffyns full, and of the fyschis.

44 Sothli thei that eeten, were fyue thousynd of men.

45 And anon he constreynede his disciplis for to stize vp in to a boot, that thei schulden passe bifore him ouer the see to Bethsayda, the while he lefte the peple.

46 And whanne he hadde left hem, he

33 And the people spyed them when they departed, and many knewe him, and they hasted afote thether out of every cite, and cam thyther before them, and cam togedder vnto hym.

34 And Jesus went out and sawe moche people, and had compassion on them, be cause they were lyke shepe which had no sheppherde. And he began to teache them many thinges.

35 And when the daye was nowe farre spent, his disciples cam vnto him, sayinge, Thys ys a desert place, and nowe the daye ys farre passed ;

36 Lett them departe, that they maye goo in to the countrey rounde about and in to the tounes, and bye them breed, for they have nothings to eate.

37 He answered and sayde vnto them, Geve ye them to eate. And they sayde vnto hym, Shall we goo and bye ij. C. penyworth of breed, and geve them to eate ?

38 He sayde vnto them, Howe many loves have ye? Goo, and loke. And when they had serched, they sayde, v. and .ij. fysshes.

39 And he commaunded them, to make them all sytt doune by companyes, apon the grene grasse.

40 And they sate doune here a rowe and there arowe, by houndredes, and by fyfties.

41 And he toke the v. loves, and the .ij. fysshes, and loked vppe to heven, and blest, and brake the loves, and gave them to hys disciples, to put before them. And the ij. fysshes he devyded a monge them all ;

42 And they all ate, and were satisfied.

43 And they toke vppe twelve basketes full, off the gobbettes, and of the fysshes.

44 And they that ate, were about fyve thousand men.

45 And streyght waye he caused hys disciples to goo into a shippe, and to goo over the water before vnto Bethsaida, whill he sent awaye the peple.

46 And as sone as he had sent them

on ðone munt, and hine ana ðar gebæd.

47 And ða æfen wæs, ðæt scyp wæs on middre sæ, and he ana was on lande ;

48 And he geseah hi on réwette swincende ; him wæs wider-weard wind. And on niht embe ða feorþan wæccan, he com to him ofer ða sæ gangende, and wolde hi forbúgan.

49 Ða hi hine gesáwon ofer ða sæ gangende, hi wéndon ðæt hit unfæle gást wære, and hi clypedon ;

50 Hi ealle hine gesáwon, and wurdon gedréfede. And sóna he spræc to him, and cwæþ, Gelyfap, ic hit eom ; ne þurfon ge eow ondrædan.

51 And he on scyp to him eode, and se wind geswac. And hi ðæs ðe má betwux him wundredon ;

52 Ne ongéton hi be ðam hláfum ; sóþlice heora heorte wæs áblend.

53 And ða hi ofer-segledon, hi comon to Genesaret, and ðar wicedon.

54 And ða hi of scipe eodon, sóna hi hine geencowon.

55 And eall ðæt rice befarende, hi on sæccingum bæron ða untruman, ðar hi hine gehýrdon.

56 And swá hwar swá he on wic odde on tinas eode, on stræton hi ða untruman lédon, and hine bædon, ðæt hi huru his réfes fnæd æt-hrinon ; and swá fela swá hine æt-hrinon, hi wurdon hále.

53

. . . . yah duatsniwun.

54 Yah usgaggandam im us skipa, sunsaiw ufkunmandans ina.

55 Birimmandans all pata gawi, dugunnum ana badyam þans ubil habandans bairan, þadei hausidedun ei is wesi.

56 Yah þiswhaduh þadei iddya in haimos nippan baurgs, nippan in weihsa, ana gagga lagidedun siukans, yah bedun ina, ei þau skauta wastyos is attaitok-eina ; yah swa managai swe attaitokun imma, ganesun.

CHAP. VII. 1 Yah gagemun sik du imma, Farcisaicis yah sumai pize bok-arye qimandans us Iairusaulwmim.

2 Yah gasaiwhandans sumans pize siponye is gamainyaim handum, þat-ist unþwahanaim, matyandans hlaibans.

3 Ip Farcisaicis yah allai Iudaicis,

CHAP. VII. 1' Ða comon to him, Pharisei and sume bóceras cumende fram Hierusalem.

2 And ða hi gesáwon sume of his leorning-cnihtum besmitenum handum, ðæt is, unþwogenum handum, etau, hi tældon hi and cwædon,

3 Pharisei and ealle Iudeas ne etaþ,

wente in to an hil, for to preie.

47 And whanne euenyng was, the boot was in the myddil see, and he aloone in the lond ;

48 And he syȝ hem trauelinge in rowyng ; sothli the wynd was contrarie to hem. And aboute the fourthe waking of the nyȝt, he wandrynge on the see cam to hem, and wolde passe hem.

49 And thei, as thei syȝen him wandrynge on the see, gessiden for to be a fantum, and crieden ;

50 Forsoth alle syȝen hym, and thei weren disturblið. And anon he spak with hem, and seide to hem, Triste ȝe, I am ; nyle ȝe drede.

51 And he cam vp to hem in to the boot, and the wynd ceesside. And thei more wondriden with ynne hem ;

52 For thei vndirstoden not of the looues ; sothli her herte was blyndid.

53 And whanne thei hadden passid ouer the see, thei camen in to the lond of Genazareth, and setten to londe.

54 And whanne thei hadden gon out of the boot, anon thei knewen him.

55 And thei rennyng thurȝ al that cuntree, bigunnen to bere aboute in beddis hem that hadden hem yuele, where thei herden him be.

56 And whidur euere he entride yn to vilagis and townes, or in to citees, thei puttiden syke men in stretis, and preiden him, that thei schulden touche either the hem of his cloth ; and how manye euere touchiden him, weren maad saf.

away, he departed into a mountaine to praye.

47 And when even was come, the shippe was in the myddes of the see, and he alone on the londe ;

48 And he sawe them troubled in rowyng ; for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght, he cam vnto them walkyng upon the see, and wolde have passed by them.

49 When they sawe him walkyng upon the see, they supposed yt had bene a sprete, and cryed oute ;

50 For they all sawe hym, and they were a frayed. And a non he talked with them, and sayde vnto them, Be of good chere, it is I ; be not afrayed.

51 And he went vnto them into the shippe, and the wynde ceased. And they were sore amased in them selves beyonde measure and marveyled ;

52 For they remembred nott off the loves ; be cause their hertes were blynded.

53 And they cam over, and went into the londe off Genazareth, and drue vp into the haven.

54 And as sone as they were come out off the shippe, streyght they knewe hym.

55 And ran forth through out all the region rounde about, and began to cary aboute in beeddes all that were sicke, when they herde tell that he was there.

56 And whither soever he entred into the tounes or cites, or vyllages, they leyde their sicke in the stretes, and prayed hyme, thatt they myght touche and hit wer but the edge off hys vesture ; and as many as touched hym were safe.

CHAP. VII. 1 And Pharisees and summe of scribis comynge fro Jerusalem, camen to gidere to him.

2 And whanne thei hadden seyn summe of his discipulis etc breed with comune hondis,† thei blamyden.

3 Forsoth Pharisees and alle Jewis

CHAP. VII. 1 And the Pharises cam togedder vnto hym, and dyvers off the scribes which cam from Jerusalem.

2 And when they sawe certayne of hys discipules eate breed with commen handes, that is to saye, with vnwesshen hondes, they complayned.

3 For the Pharises and all the Jewes,

niba ufta þwahand handuns, ni matyand, habandans anafilh þize sinistane.

4 Yah af maþla, niba dauþyand, ni matyand; yah anþar iſt manag, þatei andnemun du haban, dauþeinins stikle, yah aurkye, yah katile, yah ligre.

5 Ðaþroh þan frehum ina þai Fareisaieis yah þai bokaryos, Duwhe þai siponyos þeinai ni gaggand bi þammei anafullhun þai sinistans, ak unþwahanaim handum matyand hlaif?

6 Iþ iſ andhafyands qaþ du im, þatei waila praufetida Eſaias bi izwis, þans liutans, swe gameliþ iſt, So managei wairilom mik sweraip, iþ hairto iſe fairra habaip sik mis;

7 Iþ sware mik blotand, laisyandans lauseinins anabusnins manne.

8 Afletandans raihtis anabusn Guþs, habaip þatei anafullhun manmans, dauþeinins aurkye, yah stikle; yah anþar galeik swaleikata manag tauyip.

9 Yah qaþ du im, Waila inwidip anabusn Guþs, ei þata anafullhano izwar fastaip.

10 Moses auk raihtis qaþ, Swerai attan þeinana yah aiþein þeina; yah saei ubil qipai attin seinamma aiþþau aiþein seinai, dauþau afdauþyaidau.

11 Iþ yus qipip, Yabai qipai manna attin seinamma aiþþau aiþein, Kaurban, þatei iſt, Maiþms, piſwhah þatei us mis gabatnis;

12 Yah ni fraletip ina ni waiht tauyan attin seinamma aiþþau aiþein seinai,

13 Blauþyandans waurd Guþs þizai anabusnai izwarai, þoei anafullhup; yah galeik swaleikata manag tauyip.

14 Yah athaitands alla þo managein, qaþ im, Hauſeip mis allai, yah fraþyap.

15 Ni waihts iſt utapro mans inngaggando in ina, þatei nuigi ina gamainyan;

búton hí hyra handa gelómlice þwean, healdende hira yldrena gesetnessa.

4 And on stræte, hí ne etaþ, búton hí geþwegene beon; and manega óðre synd, ðe him gesette synd, ðæt is calicea fyrinþa, and ceaca, and ár-fata, and mæstlinga.

5 And ðá ácsodon hine Pharisei and ða bóceras, Hwi ne gáp ðine leorningcnihtas aſter úre yldrena gesetnyſſe, ac besmitenum handum hyra hláf piegaf?

6 Ðá andſwarode he him, Wel witegode Isaias be eow, licceterum, swá hit áwriten is, Ðis folc me mid welerum weorþaþ, sóþlice hyra heorte is feor fram me;

7 On ídel hí me weorþiaþ, and manna lára and bebodu láraþ.

8 Sóþlice ge forlæt aþ Godes bebod, and heald aþ manna laga, þweala ceaca, and calica; and manega óðre dyllice þing ge dóp.

9 Ðá sáde he him, Wel ge on ídel dydon Godes bebod, ðæt ge eower laga healdon.

10 Moyses cwæþ, Wurþa ðinne fæder and ðine módor; and se ðe wyrigþ his fæder and his módor, swelte se deaþe.

11 Sóþlice ge cwedaþ, Gif hwá se gþ his fæder and méder, Corban, ðæt is on úre geþeode, Gyfu gif hwylc is of me, ðe frem aþ;

12 And ofer ðæt ge ne lætaþ hine áenig þing dón his fæder óððe méder,

13 Toslitende Godes bebod for eower stuntan lage, ðe ge gesetton; and manega óðre þing dylsum gelice ge dóp.

14 And eſt ða manegu he him to clypode, and cwæþ, Gehýraþ me calle, and ongytaþ.

15 Nys nán þing of ðam men on hine gaggende, ðæt hine besmitan mæge; ac

eten not, no but thei waisschen ofte her hondis, holdinge the tradiciouns[†] of elders men.

4 And thei turnynge azen fro chepynge, eten not, no but thei ben waischun; and manye othere thingis ben, that ben takun to hem for to kepe, waischingis of cuppis, and cruetis, and of vessels of bras, and of beddis.

5 And Pharisees and scribis axiden him, seyinge, Whi gon not thi disciplis aftir the tradicioun of elders men, but with comyne hondis thei eten bred?

6 And he answeringe seide to hem, Ysaie propheciede wel of zou, ypcritis, as it is writun, This peple worschipith me with lippis, forsothe her herte is fer fro me;

7 In veyn trewli thei worschipe me, techinge doctryns and preceptis of men.

8 Forsoth ze forsakinge the maundement of God, holden the tradiciouns of men, waischingis of cruetis, and cuppis; and manye othere thingis lyke to thes ze don.

9 And he seide to hem, Wel ze han maad the maundement of God voyde, that ze kepe zoure tradicioun.

10 Forsoth Moyses seide, Worschipe thi fadir and thi modir; and he that schal curse fadir or modir, by deeth deie he.

11 Sothli ze seyen, If a man schal seye to fadir or to modir, Corban, that is, What euere gifte of me, schal profite to thee;

12 And ouer ze suffren not him do ony thing to fadir or modir,

13 Brekyng the word of God by zoure tradicioun, that ze han zouun; and ze don manye othere suche thingis.

14 And he eftsoone clepinge to the cumpanye of peple, seide to hem, ze alle heere me, and vnderstonden.

15 No thing with outen man is entring in to him, that may defoule him;

excepte they washe their handes ofte, eate not, observinge the tradicions of the seniours.

4 And when they come from the markt, except they washe them selves, they eate not; and many other things there be, which they have taken upon them to observe, as the wassing of cuppes, and cruses, and of brasen vessels, and of tables.

5 Then axed hym the Pharises and scribes, Why walke not thy disciples accordinge to the tradicions of the seniours, butt eate breede with vnwesshen hondes?

6 He answered and sayde vnto them, Well prophesied hath Esayas of you, ypcrytes, as it is written, This people honoreth me with their lypes, but their hert is farre from me;

7 In vayne they worshippe me, teachinge doctryns which are nothings but the commandementes off men.

8 For ye laye the commandement of God aparte, and ye observe the tradicions of men, as the wessing off cruses, and off cuppes; and many other suche lyke things ye do.

9 And he sayde vnto them, Well ye putt awaye the commandement of God, to mayntayne youre owne tradicions.

10 For Moses sayde, Honoure thy father and thy mother; and whosoever sayeth evyll to his father or mother, let hym dey for it.

11 But ye saye, A man shall saye to his father or mother, Corban, that is, Whatsoever thyng I offer, that same doeth profit the;

12 And ye soffre no more that a man do eny thyng for his father or mother,

13 And thus have ye made the commandement off God off none effecte through youre awne tradicions, which ye have ordeyned; and many soche thynges ye do.

14 And he called all the peple vnto hym, and sayde vnto them, Herken vnto me every one off you, and vnderstonde.

15 There is no thyng with outt a man, that can diffyle hym, when hitt

ak þata utgaggando us mann, þata iſt þata gamainyando mannan.

16 Yabai whas habai auſona hauſyandona, gahausyai.

17 Yah þan galaip in gard, us þizai managein, frelum ina siponyos is bi þo gayukon.

18 Yah qap du im, Swa yah yus un-witans siyup? Ni frapyip, þamnei all þata utapro inngaggando in mannan, ni mag ina gamainyan?

19 Unte ni galeipip imma in hairto, ak in wamba, yah in urrunsa usgaggip, guhraincip allaus matins.

20 Qapup-þan, Þatei þata us mann usgaggando, þata gamaincip mannan.

21 Innaþro auk, us hairtin manne mitoneis ubilos usgaggand, kalkinassyus, horinassyus, maurþra,

22 Þiubya, faiuhfrikeins, unſeleins, liutei, aglaitei, augo unſel, wayamereins, hauhhairtei, unwiti.

23 Þo alla ubilona innaþro usgaggand, yah gagamainyand mannan.

24 Yah yainþro uſſtandands, galaip in markos Twre yah Seidone. Yah galeipands in gard, ni wilda witan mannan; yah ni mahta galaugnyan.

25 Gahausyandei raihtis qinobi ina, þizozei habaida dauhtar ahman un-hrainyana, qimandei, draus du fotum is.

26 Wasup-þan so qino haiþno, Saurini fwnikiska gabaurþai. Yah baþ ina, ei þo unhuþon uswaurpi us dauhtr izos.

27 Ip Iesus qap du izai, Let faurþis sada wairþan barna; unte ni goþ iſt niman hlaib barne, yah wairþan hundam.

28 Ip si andhof imma, yah qap du imma, Yai, Frauya; yah auk hundos undaro biuda matyand, af drauhsnom barne.

29 Yah qap du izai, In þis waurdis gagg, usiddya unhuþo us dauhtr þeinai.

ða þing de of ðam men forþ-gaþ, ða hine besmitaþ.

16 Gif hwá earan hæbbe, gehlyste me.

17 And dá se Hælend fram ðære menegu eode, his leorning-cnihtas hine an bigspel áesodon.

18 Dá cwæp he, And synd ge ðus ungleawe? Ne ongyte ge, ðæt eall ðæt utan cymþ on ðone man gangende, ne mæg hine besmitan?

19 Forðam hit ne gæþ on his heortan, ac on his innoþ, and on forþ-gang gewiteþ, ealle mettas clænsigende.

20 Dá sæde he him, Ðæt ða þing de of ðam men gaþ, ða hine besmitaþ.

21 Innan, of manna heortan yfele geþancas cumað, unrilt-hæmedu, and forligeru, manslihtas,

22 [Stala,] gitsung, mán, fæcnu, secamleat, yfel gesihþ, dysinessa, ofer-módignessa, stuntscipe.

23 And ealle dás yfelu of ðam innode cumað, and ðone man besmitað.

24 Dá fërde he ðanon on ða endas Tyri and Sidonis. And he in-ágán on ðæt hús, he nolde ðæt hit ænig wiste; and he ne mihte hit bemipan.

25 Sóna dá án wif, be him gehýrde, ðære dóhtor hæfde unclænne gast, heo in-eode, and to his fótum hi ástrehte.

26 Sôþlice ðæt wif wæs hæden. Sirofenisceas cynnes. And bæd hine, ðæt he ðone deofol of hyre déhter ádrife.

27 Dá sæde he hire, Læt ácrest ða bearn beon gefylled; nis ná gód ðæt man nime ðara bearna hláf, and húndum werpe.

28 Dá andswarode heo, and cwæp, Drihten, ðæt is sôþ; witodlice ða hwelpas etaþ under ðære mýsan, of ðara cilda cruman.

29 Dá sæde he hyre, For ðære spræce gá, nú se deofol of ðinre déhter gewit.

but tho thingis that comen forth of man,
tho it ben that defoulen a man.

16 Forsoth if ony man haue eeris of
heeringe, heere he.

17 And whanne he hadde entrid in to
an hous, fro the cumpany of peple, his
disciplis axiden him the parable.

18 And he seith to hem, So and 3e ben
vnprudent.† Vndirstonden 3e not, for
al thing withoute forth entringe in to
a man, may not defoule him?

19 For it hath not entrid into his
herte, but in to the wombe, and bynethe
it goth out, purgyng alle metis.

20 Sothli he seide, For the thingis
that gon out of a man, tho defoulen a
man.

21 Forsoth fro withynne, of the herte
of men comen forth yuele thou3tis, auou-
tries, fornicaciouns, mansleyngis,

22 Theftis, couetises,† wickidnesses,
gyle, vnochastite, yuel y3e, blasphemyes,
pride, folye.

23 Alle thes yuelis fro withynne comen
forth, and defoulen a man.

24 And Jhesus risynge thennis, wente
in to the endes of Tyre and Sidon. And
he gon in to an hows, wolde no man
wite; and he mi3te not dare.†

25 Sothli a womman, anon as sche
herde of him, which wommanis dou3tir
hadde an vnelene spirit, entride, and fel
doun at his feet.

26 Sothli the womman was hethene,
of the generacioun of Sirefen. And she
preide him, that he wolde caste out a
deuel fro hir dou3tir.

27 The which seide to hir, Suffre thou
the sones be fulfild first; it is not good
to take the bred of sones, and sende to
houndis.

28 And she answeride, and seide to him,
Forsothe, Lord; for whi and litle welpis
eten vndir the bord, of the crummes of
children.

29 And Jhesus seith to hir, For this
word go, the fend is went out of thi
dou3tir.

entreth in to hym; but thoo thynges
which procede out of a man are those
which defyle a man.

16 Yf eny man haue eares to heare, let
hym heare.

17 And when he cam into a housse,
awaye from the people, his disciples axed
him of the similitude.

18 And he sayd vnto them, Do ye then
lacke vnderstandinge? Do ye not yet
perceave, that whatsoever thinge from
with out entreth into a man, hit can
not defyle hym?

19 Be cause hit entrieth not into his
hert, but into the belly, and goeth out
into the draught, that porgeth oute all
meates.

20 And he sayde, That defileth a man,
whiche cometh oute of a man.

21 For from within, even oute off the
herte off men proceade evyll thoughtes,
advoutry, fornicacion, murder,

22 Theeft, coveteousnes, wickednes,
diceyte, vnelennes, and a wicked eye,
blasphemy, pryde, folisshnes.

23 All these evyll thynges com from
with in, and defile a man.

24 And from thence he rose, and went
into the borders off Tire and Sidon.
And entred into an housse, and wolde
that no man shulde have knowen off
hym; butt he culde nott be hid.

25 For a certayne woman, whose
doughter had a foule sprete, when she
herde off hym, cam, and fell doune att
hys fete.

26 The woman was a greke, out off
Sirophenicia. And she besought hym,
that he wolde caste out the devyll out
off her doughter.

27 Jesus sayde vnto her, Lett the
chyl dren fyrst be feed; it ys nott mete
to take the chyl drens breed, and to
caste itt vnto whelppes.

28 She answered, and sayde vnto hym,
Even soo, Master; neverthesse the
whelppes also eate vnder the table, off
the chyl drens cromes.

29 And he sayde vnto her, For thys
sayinge goo thy waye, the devyll ys gon
out off thy doughter.

30 Yah galeiþandei du garda seinamma, bigat unhulþon usgaggana, yah þo dauhtar ligandein ana ligra.

31 Yah aftra galeiþands af markom Twre yah Seidone, qam at marein Galilaie, miþ tweihnaim markom Daikapaulaios.

32 Yah berun du imma baudana stammana, yah bedun ina, ei lagidedi imma handau.

33 Yah afnimands ina af managein sundro, lagida figgrans seinans in ausona imma; yah spewands attaitok tuggon is.

34 Yah ussaiwhands du himina, gawogida, yah qap du imma, Aiffapa, þatei ist, Uslukn,

35 Yah sunsaiw usluknodedun imma hlumans, yah andbundnoda bandi tuggons is, yah rodida raihtaba.

36 Yah anabaup im, ei mann ni qeþeina; whan filu is im anabaup, mais þamma eis meridedun,

37 Yah ufarassau sildaleikidedun, qipandans, Waila allata gatawida, yah baudans gatauyiþ gahausyan, yah unrodyandans rodyan.

CHAP. VIII. 1 In yainaim þan dagam, aftra at filu managai managein wisandein, yah ni habandam wha matidedeina, athaitands siponyans, qapuh du im,

2 Infeinoda du þizai managein, unte yu dagans þrins miþ mis wesun, yah ni haband wha matyaina;

3 Yah yabai fraleta ins lausqjprans du garda ize, ufligand ana wiga; sumai raihtis ize fairraþro qemun.

4 Yah andhofun imma siponyos is, Whaþro þans mag whas gasopyan hlaibam ana auþidai?

5 Yah frah ins, Whan managans habaiþ hlaibans? Iþ eis qeþun, Sibun.

30 And ðá heo on hyre hús eode, heo gemétte ðæt mæden on hire bedde ligende, and ðone deofol út-gán.[†]

31 And eft he eode of Tyra gemærum, and comi þurh Sidonem to ðære Galileiscan sære, betwux midde endas Decapoleos.

32 And hi læddon him ænne deafne and dumbne, and hine bædon, ðæt he his hand him on ásette.

33 Ðá nam he hine onsundran of ðære menigu, and his fingras on his earan dyde; and spætende his tungan onhrán.

34 And on ðone heofon behealdende, geómrode, and cwæþ, Effeta, ðæt is on ure geþeode, Sý ðú ontýned,

35 And sóna wurdon his earan geopenode, and his tungan bend wearþ unslýped, and he rihte spræc.

36 And he bead him, ðæt hi hit nánum men ne sædon; sóþlice swá he him swiðor bebead, swá hi swiðor bodedon,

37 And ðæs ðe má wundredon, and cwædon, Ealle þing he wel dyde, and he dyde ðæt deafe gehýrdon, and dumbe spræcon.

CHAP. VIII. 1[†] Eft on ðam dagum, him wæs mid micel menigu, and næfdon hwæt hi æton, ðá cwæþ he, to somne geclypedum his leorning-cnihtum,

2 Ic gemiltsige ðysse menegu, forðam hi þry dagas me ge-anbidiaþ, and nabbap hwæt hi eton;

3 Gif ic hi fæstende to hyra húsum læte, be wege hi geteorigeaþ; sume hi comon feorran.

4 And ðá andswarodon him his leorning-cnihtas, Hwanon mæg ænig man ðas mid hláfum on ðisum wéstene gefyllan?

5 Ðá áxode he hi, Hú fela hláfa hæbbe ge? Hi cwædon, Seofon.

30 And whanne she hadde gon hom, she fond the wenche sittinge on the bedd, and the deuel gon out fro hir.

31 And eftsoone Jhesus goynge out fro the endis^t of Tیره, cam thurȝ Sidon to the see of Galilee, that is bitwixe the myddil endis of Decapoleos.

32 And thei leeden to him a deaf man and domb, and preieden him, that he putte to him the hond.

33 And he takynge him asydis fro the cumpanye, sente his fyngrs in to his litle eeris; and spetinge towchide his tunge.

34 And he biholdynge in to heuene, sorwide withynne, and seith, Effeta, that is, Be thou openyd,

35 And anon his eeris weren openyd, and the bond of his tunge is unbounden, and he spak rȝtly.

36 And he comaundide to hem, that thei schulden seye to no man; forsoth how moche he comaundide to hem, so moche more thei prechiden more,

37 And by that the more thei wondriden, seyinge, He dide wel alle thingis, and deaf men he made to heere, and doumbe for to speke.



CHAP. VIII. I In tho dayes, whanne moche cumpenye of peple was with Jhesu, and hadde not what thei schulden ete, his disciplis gaderid to gidere, he seith to hem,

2 I haue rewthe on the cumpanye of peple, for loo! now the thridde day thei susteynen^t me, and han not what thei schulen ete;

3 And if I lecue hem fastinge in to her hous, thei schulen faile in the weye; forsothe summe of hem camen fro fer.

4 And disciplis answeriden to him, Wherof a man schal mowe fille hem with looues here in wildirnesse?

5 And he axide hem, How manye looues han ȝe? The whiche seiden, Seuene.

30 And when she was come home to her housse, she founde the devyll departed, and her doughter lyinge on the bedd.

31 And he departed agayne from the coostes off Tyre and Sydon, and cam vnto the see off Galile, throwe the myddes off the coostes off the .x. cites.

32 And they brought vnto him won that was deffe and stambred in hys speche, and prayde hym, to laye hys honde apon hym.

33 And he toke hym a syde from the people, and putt hys fyngrs in hys eares; and did spet and touched his tounge.

34 And loked vp to heven, and syghed, and sayde vnto hym, Ephatha, that ys to saye, Be openned,

35 And streyght waye hys eares were openned, and the stringe off hys tounge was loosed, and he spake playne.

36 And he commaunded them, that they shulde tell no man; butt the more he forbad them, soo moche the more a greate deale they pubblessed it,

37 And were beyonde measure astonyed, sayinge, He hath done all thinges well, and hath made booth the deffe to heere, and the dom to speake.



CHAP. VIII. I In those dayes, when there was a very greate companye, and had nothings to eate, Jesus called hys disciples to hym, and sayd vnto them,

2 My herte melteth on this people, be cause they have nowe bene wyth me iij. dayes, and have nothings to eate;

3 And yf I shulde sende them awaye fastinge to their awne houses, they shulde faynt by the weye; for dyvers of them cam from farre.

4 And hys disciples answered hym, From whence myght a man suffyse them with breed here in the wyldernes?

5 And he axed them, Howe many loves have ye? They sayde, Seven.

6 Yah anabaup þizai managein ana-kumbyan ana airþai. Yah nimands þans sibun hlaibans, yah awiliudonds, gabrak, yah atgaf siponyam seinaim, ei atlagidedeina faur. Yah atlagidedun faur þo managein.

7 Yah habaidedun fiskans fawans; yah þans gapiuþyands, qap ei atlagidedeina yah þans.

8 Gamatidedun þan, yah sadai waurþun; yah usnemun laibos gabruko, sibun spwreidans.

9 Wesunup-þan þai matyandans, swe fidwor þusundyos; yah fralailot ins.

10 Yah galaiþ sunsaiw in skip, miþ siponyam seinaim, yah qam ana fera Magdalan.

11 Yah urrunnun Fareisaicis, yah dugunnum miþsokyan imma, sokyandans du imma taikn us himina, fraisandans ina.

12 Yah ufswogyands almin seinamma, qap, Wha þata kuni taikn sokeiþ? Amen qiþa izwis, yabai gibaidau kunya þamma taikne.

13 Yah afletands ins, galeiþands aftra in skip, uslaiþ hindar marein.

14 Yah ufarmunnodedun niman hlaibans, yah niba ainana hlaif ni habaidedun miþ sis in skipa.

15 Yah anabaup im, qiþands, Saiwhiþ, ei atsaiwhiþ izwis þis beistis Fareisaie, yah beistis Herodis.

16 Yah þahtedun miþ sis misso, qiþandans, Unte hlaibans ni habam.

17 Yah fraþyands Iesus, qap du im, Wha þaggkeiþ, unto hlaibans ni habaiþ? Ni naulh fraþyif, nih witup; unte daubata habaiþ hairto izwar.

18 Augona habandans, ni gasaiwhiþ, yah ausona habandans, ni gahauseiþ; yah ni gamunup,

19 Þan þans fimf hlaibans gabrak fimf þusuudyom, whan managos tainyons fullos gabruko usnemup? Qeþun du imma, Twalif.

20 Apþan þan þans sibun hlaibans

6 Ðá hét he sittan ða menegu ofer ða eorþan. And nam ða seofon hláfas, and Gode þancode, and hí bræc, and sealde his leorning-cnihtum, ðæt hí tofóran him ásetton. And hí swá dydon.

7 And hí næfdon búton feawa fixa; and he ða bletsode, and hét beforan him settan.

8 And hí æton, and wurdon gefyllede; and hí námon ðæt of ðam brytse num beláf, seofon wilian fulle.

9 Sôþlice ða ðe ðar æton, wæron fif þúsend; and he hí ðá forlét.

10 And sóna he on scyp, mid his leorning-cnihtum, ástáh, and com on ða dælas Dalmanuþa.

11 And ðá férdon ða Pharisei, and ongunnon mid him smeagean, and táccu of heofone sóhton, and his fandedon.

12 Ðá cwæþ he, geomriende on his gáste, Hwi sêcþ ðeos encoris tácen? Sôþlice ic eow secge, ne biþ ðisse encorisse tácen geseald.

13 And hí ðá forlætende, eft on scyp ástáh, and férde ofer ðone múþan.

14 And hí ofergéton ðæt hí hláfas ne námon, and hí næfdon on scype mid him búton ænne hláf.

15 And he him bead, and cwæþ, Lóciap, and warniaþ fram Pharisea, and Herodes hæfe.

16 Ðá þohton hí betwux him, and cwædon, Næbbe we náne hláfas.

17 Ðá se Hælend ðæt wiste, he cwæþ, Hwæt þence ge, forðam ge hláfas nabbaþ? Gyt ge ne onenáwaþ, ne ne ongytaþ; gyt ge habbaþ eowre heortan geblende.

18 Eagan ge habbaþ, and ne geseoþ, and caran, and ne gehýraþ; ne ge ne þencaþ,

19 Hwænne ic bræc fif hláfas and twegen fixas, and hú fela wyligena ge námon fulle? Hí cwædon ðá, Twelfe.

20 And hwænne seofon hláfas feower

6 And he comaundide the cumpanye to sitt doun on the erthe. And he takynge seuene looues, and doynge thankynge, brak, and 3af to his disciplis, that thei schulden putte forth. And thei setten forth to the cumpany.

7 And thei hadden a fewe smale fischis; and he blesside hem, and comaundide for to be put forth.

8 And thei eeten, and ben fulfid; and thei token vp that lefte of relyf,[†] seuene leepis.

9 Forsoth thei that eeten, weren as foure thousand of men; and he lefte hem.

10 And anon he wente vp in to a boot, with his disciplis, and cam in to the partis of Dalmamytha.

11 And Pharisees wenten out, and bigunnen to seke[†] with him, axynge a tokene of hym fro heuene, temptinge hym.

12 And he sorwyng withynne in spirit, seith, What sekith this generacioun a tokene? Treuly I seie to 3ou, if a tokene schal be 3ouun to this generacioun.

13 And he leuynge hem, wente vp eftsoone in to a boot, and wente ouer the see.

14 And thei for3aten to take breed, and thei hadden not with hem no but o loof in the boot.

15 And he comaundide to hem, seyng, Se 3e, and be 3e war of the sourdow₃ of Pharisees, and sourdow₃ of Eroude.

16 And thei thou3ten oon to another, seiynge, For we han not breed.

17 The which thing knowun, Jhesus seith to hem, What thenke 3e, for 3e han not breed? 3it 3e knowen not, ne vnderstonden; 3it 3e han 3oure herte blyndid.

18 3e hauynge y3en, seen not, and 3e hauynge eeris, heeren not; nether 3e han mynde,

19 Whanne I brak fyue looues in to fyue thousande, and hou manye coffyns ful of brokene mete 3e token vp? Thei seyn to him, Twelue.

20 Whanne and seuene looues in to

6 And he commaunded the people to sitt doune on the grounde. And he toke the .vii. loves, gave thankes, brake, and gave to hys disciples, to set before them. And they sett them before the people.

7 And they had a feawe smale fysshes; and he blessed them, and commaunded them also to be sett before them.

8 They ate, and were suffysed; and they toke vp off the broken meate that was lefte, vij. basketes full.

9 They that ate, were in number aboute fowre thousandt; and he sent them awaye.

10 And anon he toke shippe, with his disciples, and cam in to the parties of Dalmanutha.

11 And the Pharises cam forth, and began to dispute with hym, and sought of hym a signe from heven, temptinge him.

12 And he syghed in his sprete, and sayde, Why doth thys generacion seke a signe? Verely I saye vnto you, there shall no signe be geuen vnto thys generacion.

13 And he lefte them, and went into the shippe agayne, and departed over the water.

14 And they had forgotten to take breed with them, nether had they in the shippe with them more then one loofe.

15 And he charged them, sayinge, Take hede, be ware of the leuen of the Pharises, and the leuen of Herode.

16 And they reasoned amonge themselves, saynge, We have no breed.

17 And when Jesus knewe that, he sayde vnto them, Why take ye thought, be cause ye have no bread? Percave ye not yet, nether vnderstonde; have ye youre hertes yett blynded?

18 Have ye eyes, and se nott, and have ye eares, and heare not; do ye nott remember?

19 When I brake v. loves a monge .v. M. men, howe many baskettes full of broken meate toke ye vpp? They sayde vnto him .xij.

20 When I brake vij a monge iiij M.

fidwor þusundyom, whan managans spwr-
eidans fullans gabruko usnemup? Ip
eis qeþun, Sibun.

21 Yah qap du im, Whaiwa ni nauh
frapyip?

22 Yah qemun in Beþaniin, yah berun
du imma blindan, yah bedun ina, ei
imma attaitoki.

23 Yah fairgreipands handu þis blind-
ins, ustauh ina utana weihsis, yah speiw-
ands in augona is, atlagyands ana hand-
uns seinos, frah ina, gau wha sewhi.

24 Yah ussaiwhands, qap, Gasaiwha
mans þatei swe bagmans gasaiwha gagg-
andans.

25 Þaproh aftra galagida handuns ana
þo augona is, yah gatawida ina ussaiwh-
an, yah aftragasatiþs warþ, yah gasawh
bairhtaba allans.

26 Yah insandida ina du garda is,
qipands, Ni in þata weihs gaggais; ni
mannhun qipais, in þamma wehsa.

27 Yah usiddya Iesus yah siponyos is
in wehsa Kaisarias þizos Filippaus. Yah
ana wiga frah siponyans seinans, qipands
du im, Whana mik qipand mans wisan?

28 Ip eis andhofun, Iohannen þana
Daupyand; yah anþarai, Helian; sum-
aih þan, ainana praufete.

29 Yah is qap du im, Aþþan yus whana
mik qipip wisan? Andhafyands þan
Paitrus, qap du imma, þu is Christus.

30 Yah faurbaup im, ei manlhun ni
qeþeina bi ina.

31 Yah dugann laisyan ins, þatei skal
sunus mans filu winnan, yah uskiusan
skulds ist fram þaim sinistam, yah þaim
auhunistam gudyam, yah bokaryam,
yah usqiman, yah afar þrins dagans
usstandan.

32 Yah swikunþaba þata waurd rodida.
Yah aftiuhands ina Paitrus, dugann
andbeitan ina.

33 Ip is gawandyands sik, yah gasaiwh-
ands þans siponyans seinans, andbait

þusendum, and hū fela wyligena brytsena
ge nāmon fulle? Hī sædon, Seofon.

21 Ðá sæde he him, Hwi ne ongyte
ge gyt?

22 And hī comon ðá to Bethzaida, and
hī brohton him ðá ænne blindne, and
hine bædon, ðæt he hine æt-hrine.

23 And ðá æt-hrán he ðæs blindan
hand, and lædde hine bútan ða wic, and
spætte on his eagan, and his hand on-
ásette, and hine áxode, hwæðer he áht
gesáwe.

24 Ðá cwæp he ðá, ðá he hync beseah,
Ic geseo men swylce treow gangende.

25 Eft he ásette his handa ofer his
eagan, and he geseah ðá, and wearþ
geedniwod, swá ðæt he beorhtlice call
geseah.

26 Ðá sende he hync to his hūse, and
cwæp, Gá to ðinum hūse; and ðeah
ðú on tún gá, nænegum ðú hit ne
sege.†

27 Ðá eode he and his leorning-cniht-
tas on ðæt castel Cesareæ Philippi. And
he on wege his leorning-cnihtas áhsode,
Hwæt secgaþ men ðæt ic sý?

28 Ðá andswarodon hī, Sume, Iohan-
nem ðone Fulluhtere; sume, Heliam;
sume, sumne of ðam witegum.

29 Ðá cwæp he, Hwæt secge ge ðæt ic
sý? Ðá andswarode Petrus him, and
cwæp, Ðú eart Crist.

30 And ðá bead he him, ðæt hī næn-
egum be him ne sædon.

31 Ðá ongan he hī læran, ðæt mannes
sunu gebyreþ fela þinga þolian, and beon
áworpen fram ealdormannum, and heah-
sacerdum, and bócerum, and beon of-
slegen, and æfter þrim dagum árisan.

32 And spræc ðá openlice. And ðá
nam Petrus hine, and ongan hine
þreagean.

33 Ðá bewende he hine, and cidde
Petre, and cwæp, Gá onbæc, Satanas;

four thousande of men, how many leepis of brokene mete 3e token vp? And thei seyene, Seuene.

21 And he seide to hem, How vnderstonde 3e not 3it?

22 And thei comen to Bethsayda, and thei bryngen to him a blynd man, and preieden hym, that he schulde touche him.

23 And the hond of the blynd man takun, he ledde him out of the streete, and spetynge in to his y3en, his hondis put to, he axide him, if he sy3 ony thing.

24 And he biholdinge, seith, I se men as trees walkyng.

25 Aftirward eftsoones he puttide hondis on his y3en, and he bigan for to se, and he is restorid, so that he sy3 clerely alle thingis.

26 And he sente him in to his hous, seyng, Go in to thi hous; and if thou schalt go in to the streete, seye to no man.

27 And Jhesus entride yn and his disciplis in to the castels of Sezarie of Philip. And in the weye he axide his disciplis, seiynge to hem, Whom seyn men me for to be?

28 The whiche answeriden to hym, seiynge, Summe, John Baptist; othere *seyn*, Helye; but othere *seyn*, as oon of the prophetis.

29 Than he seith to hem, But whom seye 3e me for to be? Petre answeringe, seith to him, Thou ert Crist.

30 And he thretenyde hem, that thei schulden nat seie to ony man of him.

31 And he bigan for to teche hem, for it bihoueth mannis sone suffre manye thingis, and to be reprovod of the hizeste prestis, and of eldere men, and scribis, and to be slayn, and aftir thre dayes, for to rise a3en.

32 And he spak playnli the word. And Petre takyng him, bygan for to blame him.

33 The which turnyd, seyng his disciplis, manaside Petre, seiynge, Go aftir

howe many baskettes of the levinges of broken meate toke ye vp? They sayde, vij.

21 And he sayde vnto them, Howe is it that ye vnderstonde not?

22 And he cam to Bethsayda, and they brought a blynde man vnto him, and desyred hym, to touche him.

23 And he caught the blinde by the honde, and ledd hym out off the toune, and spat in hys eyes, and put hys hondes apon hym, and axed him, yf he sawe eny thinge.

24 And he loked vp, and sayde, I se men, for I se them walke as they were trees.

25 After that he put his hondes agayne apon his eyes, and made hym see, and he was restored to his sight, and sawe every man clerly.

26 And he sent hym home to his awne housse, sayng, Nether go into the toune, nor tell it to eny in the toune.

27 And Jesus went out and his disciplis into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples, sayng, Whom do men saye that Y am?

28 They answered, Some saye, that thou arte Jhon Baptiste; some saye, Helyas; and some, one off the prophetes.

29 And he sayde unto them, But whom saye ye that I am? Peter answered, and sayd vnto hym, Thou arte very Christe.

30 And he charged them, that they schulde tell no man off it.

31 And he began to declare vnto them, howe that the sone of man muste suffre many thynges, and schulde be reprovod off the seniours, and off the hie prestes, and scribes, and schulde be kylled, and after thre dayes, aryse agayne.

32 And he spake that sayng openly. And Peter toke hym a syde, and began to chyd hym.

33 He tourned aboute, and loked on his disciples, and rebuked Peter, sayng,

Paitru, qiþands, Gagg hindar mik, Satana; unte ni fraþyis þaim Guþs, ak þaim manne.

34 Yah athaitands þo managein, miþ sipyonam seinaim, qaþ du im, Saei wili afar mis laistyan, inwidai sik silban, yah nimai galgan seinana, yah laistyai mik.

35 Saci allis wili saiwala seinana ganyan, fraqisteiþ izai; iþ saei fraqisteiþ saiwalai seinai in meina yah in þizos aiwaggelyons, ganasyiþ þo.

36 Wha auk boteiþ mannan, yabai gageigaþ þana fairwhu allana, yah galeiþeiþ sik saiwalai seinai?

37 Aiþþau wha gibip manna inmaidein saiwalos seinaiþ?

38 Unte saei skamaþ sik meina, yah waurde meinaize in gabaurþai þizai horinondein yah frawaurhton, yah sunus mans skamaþ sik is, þan qimip in wulþau attins seinis, miþ aggilum þaim weiham.

CHAP. IX. 1 Yah qaþ du im, Amen qiþa izwis, þatei sind sunai þize her standandane, þai ize ni kausyand daþaus, unte gasaiwhand þiudinassu Guþs qumanana in mahtai.

2 Yah afar dagans saihs ganam Iesus Paitru, yah Iakobu, yah Iohannen, yah ustauh ins ana fairguni hauli sundro ainans; yah inmaidida sik in andwairþya ize.

3 Yah wastyos is waurþun glitmunyandeins wheitos swe snaiws, swaleikos swe wullareis ana airþai ni mag gawheityan.

4 Yah ataugiþs warþ im Helias miþ Mose, yah wesun rodyandans miþ Iesua.

5 Yah andhafyands Paitrus qaþ du Iesua, Rabbei, goþ ist unsis her wisan; yah gawaurkyam hliyans þrins, þus ainana, yah Mose ainana, yah ainana Heliyin.

6 Ni auk wissa wha rodidedi; wesun auk usagidai.

7 Yah warþ milhma ufarskadwyands im; yah qam stibna us þamma milhmin,

forðam ðu nâst ða þing ðe synd Godes, ac ða þing ðe synd manna.

34 Ðá cwæþ he, togædere geclypedre menegu, mid his leorning-cnihtum, Gif hwá wyle me fyligean, widsace hine sylfne, and nime his cwymlinge, and folgige me.

35 Se ðe wyle his sáwle hále gedón, se hí forspilþ; se ðe forspilþ his sáwle for me and for ðam gódspelle se hig gehælp.

36 Hwæt fremað men, ðeah he callne middan-eard gestryne, and dó his sáwle forwyrd?

37 Oððe hwylc gewryxl sylþ se man for his sáwle?

38 Sôþlice se ðe me forsyhþ, and mine word on ðisre unriht-hæmedan and synfulran cneorisse, ðone mannes sunu forsyhþ, ðonne he cymþ on his fæder wuldre, mid hálgum englum.

CHAP. IX. 1 Ðá sæde he him, Sôþlice ic secge eow, ðæt sume synd hér wunniende, ðe deaþ ne onbyrigeaþ, ær hí geseon Godes rice on mægne cuman.†

2 Ðá æfter syx dagum nam se Hælend Petrum, and Iacobum, and Iohannem, and lædde hí sylfe on sundron on sumne heahne munt; and wearþ befóran him ofer-híwod.

3 And his reaf wurdon glitiniende swá hwíte swá snáw, swá nán fullere ofer eorþan ne mæg swá hwíte gedón.

4 Ðá ætywde him Helias mid Moýse, and to him spræcon.

5 Ðá andswarode Petrus him and cwæþ, Lárceow, gód is ðæt we hér beon; and uton wyrcan hér þreo eardung-stówa, ðe áne, and Moýse áne, and Helie áne.

6 Sôþlice he nyste hwæt he cwæþ; he wæs áfæred mid ege.

7 And seo lyft hí ofersceadewode; and stefn com of ðære lyfte, and cwæþ, Ðes

me, Sathanas ; for thou sauerist not tho thingis that ben of God, but tho thingis that ben of men.

34 And the cumpanye of peple gederid, with his disciplis, he seide to hem, If ony man wole sue me, denye he him self, and take he his cros, and sue he me.

35 Sothly who so wole make his soule^t saf, he schal leese it ; forsothe he that schal leese his soule^t for me and the gospel, schal make it saf.

36 Sothli what profiteth it a man, if he wynne al the world, and do peyringe to his soule ?

37 Or what chaungyng schal a man 3yue for his soule ?

38 Forsoth who that schal knoleche me, and my wordis in this generacioun auoutresse, and mannis sone schal knowleche him, whanne he schal come in the glory of his fadir, with his aungels.

CHAP. IX. 1 And he seide to hem, Treuly I scie to 3ou, for ther ben summe of men stondinge here, the whiche schulen not taste deeth, til thei sen the rewme of God comyng in vertu.

2 And aftir sixe dayes Jhesus took Petre, and James, and John, and ledith hem by hem selue aloone in to an hiz hil ; and he is transfigurid byfore hem.

3 And his clothis ben maad schynyng and white ful moche as snow, and which maner clothis a fullere^t may not make white on erthe.

4 And Helye with Moyses apperide to hem, and thei weren spekyng with Jhesu.

5 And Petre answeringe seith to Jhesu, Maistir, it is good vs for to be here ; make we here thre tabernaclis, oon to thee, oon to Moyses, and oon to Helye.

6 Sothli he wiste not what he schulde scie ; forsothe thei weren agast by drede.

7 And ther is maad a cloude schadewyng hem ; and a voyce cam of the cloude,

Goo after me, Satan ; for thou sauerest not the thynges off God, but the thynges off men.

34 And he called the people vnto hym, with his disciples also, and sayd vnto them, Whosoever wyll folowe me, lett hym forsake hym silfe, and take vp his crosse, and folowe me.

35 For whosoever wyll save his lyfe, shall lose it ; but whosoever shall lose his lyfe for my sake and the gospels, the same shall save it.

36 What shal it profet a man yf he shulde wyn all the worlde, and loose his awne soule ?

37 Or els what shall a man geve to redeme his soule agayne ?

38 Whosoever therefore shall be ashamed off me, and off my wordes amonge this advoutrous and sinfull generacion, of hym shall the sonne of man be ashamed, when he commeth in the glory of his father, with the holy angels.

CHAP. IX. 1 And he sayde vnto them, Verely I saye vnto you, there be some off them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdom off God come with power.

2 And after .viij. dayes Jesus toke Peter, James, and Jhon, and leede them vp in to an hie mountayne out of the waye alone ; and he was transfigured before them.

3 And his rayment did shyne and was made very whyte even as snowe, so whyte as noo fuller can make upon the erth.

4 And there apered vnto them Helyas with Moses, and they talked with Jesu.

5 And Peter answered and sayde to Jesu, Master, here is good beinge for vs ; let vs make .iiij. tabernacles, one for the, one for Moses, and one for Helyas.

6 And wist not what he sayde ; for they were afrayde.

7 And there was a cloude that shadowed them ; and a voyce cam out of

Sa ist sunus meins sa liuba, þamma hausyaip.

8 Yah anaks insaiwhandans, ni þanaseips ainohun gasewhun, alya Iesu ainana miþ sis.

9 Dalap þan atgaggandam im af þamma fairgunya, anabaup im, ei mannhun ni spillodedeina þatei gasewhun, niba biþe sunus mans us daupaim usstoji.

10 Yah þata waurd habaidedun du sis misso, sokyandans wha ist þata, us daupaim usstandan.

11 Yah frehun ina, qiþandans, Unte qiþand þai bokaryos, þatei Helias skuli qiþan faurþis ?

12 Ip is andhafyands qap du im, Helia sweþauh qimands faurþis, afragaboteip alla ; yah whaiwa gameliþ ist bi sunu mans, ei manag winnai, yah frakunþs wairþai.

13 Akei qiþa izwis, þatei yu Helias qam, yah gatawidedun imma swa filu swe wildedun, swaswe gameliþ ist bi ina.

14 Yah qimands at siponyam, gasawh filu manageins bi ins, yah bokaryans sokyandans miþ im.

15 Yah sunsaiw alla managei gasaiwhandans ina, usgeisnodedun ; yah durimandans, inwitun ina.

16 Yah frah þans bokaryans, Wha sokeip miþ þaim ?

17 Yah andhafyands ains us pizai managein qap, Laisari, brahta sunu meinana du þus habandan ahman unrodyandan ;

18 Yah þiswharuh þei ina gafahip, gawairpiþ ina, yah whaþyip, yah kriustip tunþuns seinans, yah gastaurkniþ. Yah qap siponyam þeinaim, ei usdreibeina ina, yah ni mahtedun.

19 Ip is andhafyands im qap, O! kuni ungalaubyando, und wha at izwis siyan, und wha þulau izwis ? Bairiþ ina du mis.

is min leofesta sunu, gehýraþ hine.

8 And sóna dā hi besáwon, hi nánne hi mid him ne gesáwon, búton ðone Hælend sylfne mid him.

9 And dā hi of ðam múnste ástigon, he bead him, ðæt hi nánum ne sædon ða þing ðe hi gesáwon, búton ðonne mannes sunu of deaþe árise.

10 Hi dā ðæt word geheoldon betwux him, and smeodon hwæt ðæt wære, ðonne he of deaþe árise.

11 And hi hine áhsodon dā, Hwæt secgaþ Pharisei and ða bóceras, ðæt gebyraþ ærest Helias cume ?

12 Dā sæde he him andswariende, Helias ealle þing ge-edniwaþ, ðonne he cymþ ; swá be mannes suna áwriten is, ðæt he fela þolige, and si oferhogod.

13 Ac ic secge eow, ðæt Helias com, and hi dydon him swá hwæt swá hi woldon, swá be him áwriten is.

14 And dā he com to his leorning-enihtum, he geseah mycele menegu ábúton hi, and bóceras mid him sprecende.

15 And sóna call folc ðæne Hælend gesconde, wearþ áfæred, and forht ; and hine grétende, him to urnon.

16 Dā áhsode he hi, Hwæt smeage ge betweox eow ?

17 Him andswarode án of ðære menigu, Láreow, ic brohte minne sunu dumbne gást hæbbende ;

18 Se swá hwær swá he hine gelæcþ, forgnit hine, and tóþum gristbitaþ, and forscrineþ. And ic sæde ðinum leorning-enihtum, ðæt hi hine út-ádrifon, and hi ne mihton.

19 Dā andswarode he him, Ealá ! ungeleaffulle eneorys, swá lange swá ic mid eow beo, swá lange ic eow þolige ? Bringaþ hine to me.

seyng, This is my mooste deereworthe sone, heere 3e him.

8 And anon thei biholdinge aboute, sy3e no more any man, no but Jhesus oonly with hem.

9 And hem comynge down fro the hil, he comaundide hem, that thei schulde not telle to any man tho thingis that thei hadde seyn, no but whanne mannis sone hath risun fro deede *spiritis*.

10 And thei heelden the word at hem silf, sekyng what schulde be, whanne he hath risun fro deede.

11 And thei axiden him, seyng, What therfore seyn Pharisees and scribis, for it bihoueth Helye for to come first?

12 The which answeringe seith to hem, Whanne Helye schal come first, he schal restore alle thingis; and hou it is writun in to mannis sone, that he suffre many thingis, and be despisid.

13 But I seie to 3ou, for and Helye is comun, and thei diden to him what euere thingis thei wolden, as it is writun of him.

14 And he comynge to his disciplis, sy3 a greet cumpany aboute hem, and scribis axynge with hem.

15 And anon al the cumpanye seyng Jhesu, was astoneyed, and thei dreden; and thei rennyng to, greeten him.

16 And he axide hem, What seken 3e among 3ou?

17 And oon of the cumpany answeringe seide, Maistir, I haue brou3t to thee my sone hauynge an vnclene spirit;

18 The which wher euere he schal take hym, hirtith him, and he frothith,[†] and betith to gidere with teeth, and wexith drye. And I seide to thi disciplis, that thei schulden caste hym out, and thei my3ten not.

19 The which answeringe to hem seide, A! thou schrewid generacioun and out of bileue, hou longe schal I be at 3ou, hou longe schal I suffre 3ou? Brynge 3e hym to me.

the cloude, sayng, This ys my dere sonne, here hym.

8 And sodenly they loked rounde aboute them, and sawe no man more, but Jesus only.

9 As they cam doune from the hill, he charged them, that they schulde tell no man what they had sene, tyll the sonne of man were risen from deeth agayne.

10 And they kepte that sayng with in them, and demaunded won of another, what that rysinge from deeth agayne schulde meane.

11 And they axed hym, saying, Why then saye the scribes, that Helyas muste fyrste come?

12 He answered and sayde vnto them, Helyas at his fyrste commynge, shall brynge all thynges agayne into good order; and even so ys it wrytten off the sonne off man, that he shall suffre many thinges, and shall be set att nought.

13 And I saye vnto you, thatt Helyas ys come, and they have done vnto hym whatsoever pleased them, as it is wrytten off hym.

14 And he cam to his disciples, and sawe moche people aboute them, and the scribes disputinge with them.

15 And streyght waye all the people belchelde hym, and were amased; and ran to hym, and saluted hym.

16 And he sayde vnto the scribes, What dispute ye with them?

17 And won of the companye answered and sayde, Master, I haue brought my sonne vnto the which hath a dom spirite;

18 And whensoever he taketh hym, he teareth hym, and he fometh, and gnasseth with his tethe, and pyneth awaye. And I spake to thy disciples, that they schulde caste hym out, and they coulede nott.

19 He answered him and sayd, O! generacion without faight, howe longe shall Y be with you, howe longe shall Y suffre you? Bringe him vnto me.

20 Yah brahtedun ina at imma. Yah gasaiwbands ina, sunsaiw sa ahma tahida ina; yah driusands ana airþa, walwisoda whabyands.

21 Yah frah þana attan is, Whan lagg mel ist, ei þata warþ imma? Iþ is qaþ, Us barniskya;

22 Yah ufta ina yah in fon atwarþ yah in wato, ei usqistidedi imma; akei yabai mageis, hilp unsara, gableiþyands unsis.

23 Iþ Iesus qaþ du imma, Þata yabai mageis galaubyau, allata malteig þamma galaubyandin.

24 Yah sunsaiw ufhropyands sa atta þis barnis miþ tagram qaþ, Galaubya; hilp meinaizos ungalaubeinais.

25 Gasaiwbands þan Iesus þatei samarþ raun managei, gawhotida ahmin þamma unhrainyin, qiþands du imma, Þu ahma þu unrodyands yah baups, ik þus ana-biuda, usgagg us þamma, yah þanaseiþs ni galeiþais in ina.

26 Yah hropyands, yah filu tahyands ina, usiddya; yah warþ swe dauþs, swa-swe managai qeþun, þatei gaswalt.

27 Iþ Iesus undgreiþands ina bi handau, urraisida ina; yah usstoþ.

28 Yah galeiþandan ina in gard, siponyos is frehun ina sundro, Duwhe weis ni mahtedum usdreiban þana?

29 Yah qaþ du im, Þata kuni in waihtai ni mag usgaggan, niba in bidai yah fastubnya.

30 Yah yainpro usgaggandans, iddyedun þairh Galeilaian; yah ni wilda ei whas wissedi.

31 Unte laisida siponyans seinans, yah qaþ du im, Þatei sunus mans atgibada in handuns manne, yah usqimand imma, yah usqistips, þridyin daga usstandiþ.

32 Iþ eis ni froþun þamma waurda, yah ohtedun ina fraihnan.

33 Yah qam in Kafarnaum. Yah in garda qumans, frah ins, Wha in wiga miþ izwis misso mitodeduþ?

20 Ða brohton hi hine. And ða he hine geseah, sōna se gāst hine gedréfde; and on eorþan forgnýden, fæmende he tearflode.

21 And ða áhsode he hys fæder, Hú lang tid is, syððan him ðis gebyrede? Ða cwæþ he, Of cildháde;

22 He hine gelómlice on fýr and on wæter sende, ðæt he hine forspilde; ac gif ðú hwæt miht, gefylst us, úre gemiltsod.

23 Ða cwæþ se Hælend, Gyf ðú gelyfan miht, ealle þing synd gelyfedum mihtlice.

24 Ða sōna hrymde ðæs cildes fæder and wépende cwæþ, Drihten, ic gelyfe; gefylst mínre ungeleaffulnysse.

25 And ða se Hælend geseah ða toyrnendan menegu, he behead ðam unclænan gāste, ðus cweðende, Ealá deafa and dumba gāst, ic beode ðé, gá of him, and ne gá ðú leng on hine.

26 He ða hrymende, and hine swýðe slitende, eode of him; and he wæs swylce he dead wære, swá ðæt manega cwædon, sóþlice he is dead.

27 Ða nam se Hælend his hand, and hine up-áhóf; and he árás ða.

28 And ða he into ðam húse eode, his leorning-cnihtas hine digollice áhsodon, Hwí ne mihton we hine út-ádrifan?

29 Ða sæde he, Ðis cyn ne mæg of nánum men út-gán, búton þurh gebedu and on fæstene.

30 Ða hi ðanon ferdon, hig forbugon Galileam; he nolde ðæt hit ænig man wiste.

31 Sóþlice he lærde his leorning-cnihtas, and sæde, Sóþlice mannes sunu biþ geseald on synfulra handa, ðæt hi hine ofslean, and ofslagen, ðam þriddan dæge he árist.

32 Ða nyston hi ðæt word, and hi ádrédon hine áhsiende.

33 Ða comon hi to Capharnaum. And ða hi æt hám wæron, he áhsode hi, Hwæt smeade ge be wege?

20 And thei brouzten hym to. And whanne he hadde seyn him, anon the spirit troublide him; and he cast down in to the erthe, was walewid frothinge.

21 And he axide his fadir, Hou moche of tyme it is, sithen this thing fel to him? And he seith, Fro childhod;

22 And ofte he hath sent him and in to fier and in to watir, that he schulde leese him; but and if thou maist ony thing, help vs, hauynge mercy on vs.

23 Sothli Jhesus seith to him, If thou maist bileue, alle thingis ben possible to a man bileuynge.

24 And anon the fadir of the child crynge with teeris seide, Lord, I bileue; help thou myn vnbileuefulnessse.

25 And whanne Jhesus hadde seyn the company of peple rennyng to gidere, he manaside to the vnclene spirit, seyinge to him, Thou deaf and doumb spirit, I comaund thee, go out fro him, and entre not more in to him.

26 And he crynge, and moche tobreidyng him, wente out fro him; and he is maad as deed, so that manye seiden, that he was deed.

27 Forsoth Jhesus holdynge his hond, lyfte vp him; and he roos.

28 And whanne he hadde entrid in to an hous, his disciplis axiden him priuely, Whi myzten not we caste hym out?

29 And he seyde to hem, This kynde in no thing may go out, no but in preier and fastinge.

30 And thei gon fro thennis, wenten forth in to Galile; and he wolde no man wite.

31 He tauzte his disciplis, and seide to hem, For mannus sone schal be betrayed in to the hondis of men, and thei schulen sle him, and he slayn, on the thridde day schal rise azen.

32 And thei knewen not the word, and dredden for to axe him.

33 And thei camen to Cafarnaum. Which whenne he was in the hous, axide hem, What tretiden ze in the weic?

20 And they brought him vnto him. And as sone as the sprete sawe him, he tare him; and he fell doune on the grounde, walowinge and fomyng.

21 And he axed his father, Howe longe is it a goo, sens this hath happened hym? And he sayde, Of a chylde;

22 And ofte tymes casteth hym in to the fyre and also in to the water, to destroye hym; butt yff thou canste do eny thyng, have mercy on vs, and helpe vs.

23 Jesus sayde vnto him, Ye yf thou couldest beleve, all thynges are possyble to hym that belevith.

24 And streyghwaye the father off the chylde cryed with teares sayinge, Lorde, I beleve; sucker myne vnbelefe.

25 When Jesus sawe that the people cam runnyng togedder vnto hym, he rebuked the foule sprete, sayinge vnto hym, Thou dom and deffe sprete, I charge the, come out of hym, and entre no more in to hym.

26 And the sprete cryed, and rent him sore, and cam out; and he was as won that had bene deed, in so moche that many sayde, he is deed.

27 Butt Jesus caught hys honde, and lyfte hym vpp; and he roose.

28 And when he was come in to the housse, his disciplis axed him secretly, Why coulde nott we caste hym out?

29 And he sayde vnto them, Thys kynde can by non other meanes come forth, but by prayer and fastynge.

30 And they departed thens, and toke there iorney thorowe Galile; and wolde not that eny man shulde have knowen itt.

31 For he taught hys disciplis, and sayde vnto them, The sone off man shalbe delyvered in to the hondes off men, and they shall kyll hym, and after that he ys kyllled, he shall aryse agayne the thryd daye.

32 Butt they wiste nott what that sayinge meant, and were affrayed to axe hym.

33 And he cam to Capernaum. And when he was come to housse, he sayde to them, What was that ye disputed bytwene you by the waye?

34 Īþ eis slawaidedun; du sis misso andrunnun, wharyis maists wesi.

35 Yah sitands atwopida þans twalif, yah qaþ du im. Yabai whas wili frumists wisan, siyai allaize aftumists, yah allaim andbahts.

36 Yah nimands barn, gasatida ita in midyaim im; yah ana arwims nimands ita, qaþ du im,

37 Saei ain þize swaleikaize barne andnimip ana namin meinamma, mik andnimip; yah sawhazuh saei mik andnimip, ni mik andnimip, ak þana sandyandan mik.

38 Andhof þan imma Iohannes, qipands, Laisari, sewhum sumana in þeinamma namin usdreibandun unhulþons, saei ni laisteip unsis, yah waridedum imma, unte ni laisteip unsis.

39 Īþ is qaþ, Ni waryip imma; ni mannahun auk ist saei tauyip maht in namin meinamma, yah magi sprauto ubil waurdyan mis.

40 Unte saei nist wipra izwis, faur izwis ist.

41 Saei auk allis gadragkyai izwis stikla watins in namin meinamma, unte Christaus siyup, amen qipa izwis, ei ni fraqisteip mizdon seinai.

42 Yah sawhazuh saei gamarzyai ainana þize leitilane þize galaubyandane du mis, goþ ist imma mais ei galagyaidau asiluqairnus ana balsaggan is, yah frawaurþans wesi in marcin.

43 Yah yabai marzyai þuk handus þeina, afmait þo; goþ þus ist hamfamma in libain galeiþan, þau twos handuns habandin galeiþan in gaiainnan, in fon þata unwhapnando,

44 Þarei maþa ize ni gaswiltip, yah fon ni afwhapnip.

45 Yah yabai fatus þeins marzyai þuk, afmait ina; goþ þus ist galeiþan in libain haltamma, þau twans fotuns habandin gawairpan in gaiainnan, in fon þata unwhapnando,

46 Þarei maþa ize ni gaswiltip, yah fon ni afwhapnip.

47 Yah yabai augo þein marzyai þuk,

34 And hi sūwodon; witodlice hi on wege smeaddon, hwyle hyra yldost wære.

35 Ðá he sæt he clypode hi twelfe, and sæde him, Gif eower hwyle wyle beon fyrrest, beo se eaðmódest, and eower ealra þén.

36 Ðá nam he áne cnapan, and getsette on hyra middele; dá he hine beclypte, he sæde him,

37 Swá hwyle swá áne of ðus geráðum cnapum on mínum naman onfehþ, se onfehþ me; and se ðe me onfehþ, he ne onfehþ me, ac ðone ðe me sende.[†]

38 Ðá andswarode Iohannes, and cwæþ, Lárceow, sumne we gesáwon on ðinum naman deofol-seocnessa út-ádrífende, se ne fylgþ us, and we him forbudon.

39 Ðá cwæþ he, Ne forbeode ge him; nis nán ðe on mínum naman mægen wyrcce, and mæge raðe be me yfele sprecan.

40 Se ðe nis ágén eow, se is for eow.

41 Sôþlice se ðe sylþ drinc eow calic fulne wæteres on mínum naman, forðam ge Cristes synd, ic eow sôþ secge, ne forlyst he his méde.

42 And swá hwá swá gedréþf áene of ðyssum lytlingum on me gelyfendum, betere him wære ðæt án cweorn-stán wære to his sweoran gecnyt, and wære on sæ beworpen.

43 And gif ðin hand ðé swícaþ, ceorf hi of; betere ðé is ðæt dú wanhál to life gá, ðonne dú twá handa hæbbe and fare ou helle, and on unáewencedlic fýr,

44 Ðar hyra wyrm ne swylt, and fýr ne biþ áewenced.

45 And gif ðin fót swícaþ ðé, ceorf hine of; betere ðé is ðæt dú healt gá on éce lif, ðonne dú hæbbe twegen fét and si áworpen on helle, unáewencedlices fýres,

46 Ðar hyra wyrm ne swylt, ne fýr ne biþ ádwæsced.

47 Gif ðin eage ðé swícaþ, weorp hit

34 And thei weren stille ; sothli thei disputiden among hem in the weie, who of hem schulde be more.

35 And he sittinge clepide the twelue, and seith to hem, If any man wole be the first among 3ou, he schal be the laste, and mynystre of alle.

36 And he takinge a childe, ordeynede him in the myddil of hem ; whom whanne he hadde byclippid, he seith to hem,

37 Who euere schal receyue oon of suche children in my name, he receyueth me ; and who euere receyueth me, he receyueth not me aloone, but him that sente me.

38 John answeride to him, seyinge, Maistir, we sy3en sum oon for to caste out fendis in thi name, the which sueth not vs, and we han forbedun him.

39 Sothli Jhesus seith to him, Nyle 3e forbede him ; ther is no man that doth vertu in my name, and may soone speke yuele of me.

40 Forsothe he that is not azens vs, is for vs.

41 Sothli who euere schal 3yue drynke to 3ou a cuppe of cold watir in my name, for 3e ben of Crist, treuly I seie to 3ou, he schal not leese his mede.

42 And who euere schal sclandre oon of thes litle bileuynges in me, it is good to him that a mylne stoon of assis were don aboute his necke, and were sent in to the see.

43 And if thin hond sclandre thee, kitt it away ; it is good to thee feble to entre in to lyf, than hauynge twey hondis go in to helle, in to fier that neuere schal be quenched,

44 Where the worm of hem deieth not, and the fier is not quenched.

45 And if thi foot sclandre thee, kitt it of ; it is good to thee for to entre erokid in to cuerlasting lyf, than hauynge twey feet to be sent in to helle of fier, that neuere schal be quenched,

46 Where the worm of hem deieth not, and the fier is not quenched.

47 That if thin y3e sclandre thee, cast

34 And they helde their peace ; for by the waye they reasoned amonge them selves, who schulde be the chefest.

35 And he sate doune and called the twelve vnto hym, and sayd to them, Yf eny man desyre to be fyrst, the same shalbe last off all, and seruaunt vnto all.

36 And he toke a chylde, and sett hym in the myddes of them ; and toke hym in hys armes, and sayde vnto them,

37 Whosoever receave eny soche a chylde in my name, he reccaveth me ; and whosoever receaveth me, receaveth not me, but him that sent me.

38 Jhon answered him, sayinge, Master, we sawe won castinge out devyls in thy name, which foloweth not vs, and we forbade hym, be cause he foloweth vs nott.

39 But Jesus sayde, Forbid hym nott ; for there ys no man that shall do a myracle in my name, and can speake lightly evyll of me.

40 Whosoever is not agaynste you, is on youre parte.

41 And whosoever shall geve you a cuppe off water to drinke for my namis sake, be cause ye are belongynge to Christe, verely I saye vnto you, he shall nott lose his rewarde.

42 And whosoever shall hurte won of this litell wons that beleve in me, it were better for him that a myll stone were hanged aboute his necke, and that he were cast in to the see.

43 And yf thy hande offende the, cut hym of ; itt ys better for the to entre into lyffe maymed, then to goo with two hondes in to hell, in to fire that never shalbe quenched,

44 Where there worme dyeth nott, and the fyre never goeth oute.

45 And yf thy fote offende the, cut hym of ; it is better for the to goo halt in to lyfe, then with ij. fete to be cast into hell, into fyre that never shalbe quenched,

46 Where there worme dyeth not, and the fyre never goeth oute.

47 And yf thyne eye offende the, plucke

uswairp imma ; gop þus ist haihamma galeiþan in þiudangardya Gups, þau twa augona habandin atwairpan in gaiainnan funins,

48 Þarei maþa izc ni gadauþniþ, yah fon ni afwhapniþ.

49 Whazuh auk funin saltada, yah wharyatoh hunsle salta saltada.

50 Gop salt ; ip yabai salt unsaltan wairþiþ, whe supuda ? Habaip in izwis salt, yah gawairþeigai siyaiþ miþ izwis misso.

CHAP. X. 1 Yah yainþro usstandands, qam in markom Iudaias hindar Iaurdanau ; yah gaqemun sik aftra manageins du imma, yah swe biuhts, aftra laisida ins.

2 Yah duatgaggandans Farcisaieis, frehun ina, Skuldu siyai mann qen afsatyan ? fraisandans ina.

3 Ip is andhafyands qap, Wha izwis anabaup Moses ?

4 Ip eis qeþun, Moses uslaubida unsis bokos afsateinaiis melyan, yah afletan.

5 Yah andhafyands Iesus qap du im, Wipra harduhairtein izwara gamelida izwis þo anabusn.

6 Ip af anastodeinai gaskaftais gumein yah qinein gatawida Gup ;

7 Inuh þis bileiþai manna attin seinamma yah alþein seinai,

8 Yah siyaina þo twa du leika samin. Swaswe þanaseiþs ni sind twa, ak leik ain.

9 Þatei nu Gup gawap, manna þamma ni skaidai.

10 Yah in garda aftra siponyos is bi þata samo frehun ina.

11 Yah qap du im, Sawhazuh saci afletip qen seinna, yah liugaiþ anþara, horinop du þizai.

12 Yah yabai qino afletip aban seinana, yah liugada anþamma, horinop.

ut ; betere de is mid anum eagan gan on Godes rice, donne twa eagan haebende sy aworpen on helle fyr,

48 Ðar hyra wurm ne swylt, ne fyr ne biþ acweneed.

49 Sopllice ælc man biþ mid fyre gesylt, and ælc offrung biþ mid sealte gesylt.

50 Gód is sealt ; gif ðæt sealt unsealt biþ, on ðam ðe ge hit syltaþ ? Habbap sealt on eow, and habbaþ sibbe betwux eow.

CHAP. X. 1 And ðanon, he com on Iudeisce endas of Iordane ; ða comon eft menigu to him, and swá swá he gewunode, he hí lærde eft-sóna.

2 Ða genealæhton him Pharisei, and hine áxodon, Hwæðer álýfþ ænegum men his wif forlætan ? his ðus fandigende.

3 Ða andswarode he him, Hwæt bead Moyses eow ?

4 Hí sædon, Moyses lýfde ðæt man wite hiw-gedáles boc, and hí forlæte.

5 Ða cwæp se Hælend, For eowre heortan heardnesse he eow wrát ðis bebod.

6 Fram fruman gesceafte God hí geworhte wæpnedman and winman ;

7 And cwæp, Forðam se man forlæt his fæder and móder, and hine his wife geþeot,

8 And beoþ twegen on anum flæsce. Witodlice ne synd ná twegen, ac án flæsc.

9 Ðæt God gesamnode, ne syndrige ðæt nán man.

10 And eft innan huse his leorningcnihtas hine be ðam ylcan áhsodon.

11 Ða cwæp he, Swá hwylc man swá his wif forlæt, and óðer nimþ, unriht-hæmed he wyrcþ þurh hí.

12 And gif ðæt wif hire were forlæt, and óðerne nimþ, heo unriht-hæmp.†

it out; it is good to thee for to entre
gogil yzed in to rewme of God, than
hauynge twey yzen for to be sent in to
helle of fier,

48 Where the worm of hem deieth not,
and the fier is not quenched.

49 Forsoth euery man schal be saltid[†]
with fier, and euery slayn sacrifice schal
be sauorid with salt.

50 Salt is good thing; that if salt be
vnsauori, in what thing schulen 3e make
it sauori? Haue 3e salt in 3ou, and
haue 3e pees among 3ou.



CHAP. X. 1 And Jhesus risynge vp
fro thennis, cam in to the endis of Jude
ouer Jordan; and eftsoones the cum-
panyes of peple camen to gidere to him,
and as he was wont, eftsoone he tau3te
hem.

2 And Pharisees comynge ny3, axiden
him, If it be leefful to a man for to
leue[†] his wyf? temptinge him.

3 And he answeringe seith to hem,
What comaundide Moyses to 3ou?

4 The whiche seiden, Moyses suffride
to write a libel of forsakinge, and to
forsake.

5 To whom Jhesus answeringe seith,
To the hardnesse of 3oure herte Moyses
wroot to 3ou this precept.

6 Forsothe fro the bigynnyng of crea-
ture God made hem male and female;

7 And he seide, For this thing a man
schal leue fadir and modir, and schal
clefe to his wif,

8 And thei schulen be tweyne in o
fleisch. And so now thei ben not
tweyne, but o fleisch.

9 Therefore that thing that God ioynede
to gidere, no man departe.

10 And eftsoone in the hows his dis-
cypylis axiden him of the same thing.

11 And he seith to hem, Who euere
schal leue his wyf, and wedde another,
he doth auoutrie vpon hir.

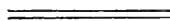
12 And if the wyf schal leue hir hose-
bonde, and be weddid to another, she
doth auoutrie.

hym oute; itt ys better for the to goo
in to the kyngdom of God with one eye,
then hauynge two eyes to be caste into
hell fyre,

48 Where their worme dyeth nott, and
the fyre never goeth oute.

49 Every man therfore shalbe salted
with fyre, and every sacryfyse shalbe
seasoned with saltt.

50 Salt ys good; but yf the salt be
vnsavery, what shall ye salte there with?
Se that ye have saltt in youre selves,
and have peace amonge youre selves one
with another.



CHAP. X. 1 And he rose from thens,
and went in to the coostes of Jewry
through the regyon that ys beyonde
Jordan; and the people resorted vnto
hym afresshe, and as he was wont, he
taught them agayne.

2 And the Pharyses cam, and axed hym
a question, Whether it were lafull for
a man to putt awaye hys wyfe? to
prove hym.

3 He answered and said vnto them,
What did Moses bid you do?

4 And they sayde, Moses suffred to
wryte a testimoniall of her divorsment,
and to putt her awaye.

5 And Jesus answered and sayd vnto
them, For because of youre harde herttes
he wrote thys precept vnto you.

6 But at the fyrst creacion God made
them man and woman;

7 Sayinge, For thys thinges sake shall
a man leve father and mother, and byde
by his wyfe,

8 And .ij. shalbe made won flesshe. So
then are they nowe nott twayne, but
won flesshe.

9 Therefore that whych God hath cup-
pled, let nott man separate.

10 And in the housse his discyples axed
him agayne of that mater.

11 And he sayde vnto them, Whoso-
ever putteth awaye his wyfe, and maryeth
another, breaketh wedlocke to her warde.

12 And yf a woman forsake her hus-
band, and be maryed to another, she
committeth advoutry.

13 Þanuh atberun du ïmma barna, ei attaitoki ïm ; ïþ þai siponyos ïs sokun þaim bairandam du.

14 Gasaiwhands þan Ìesus, unwerida, yah qaþ du ïm, Letiþ þo barna gaggan du mis, yah ni waryiþ þo, unte þize ïst þiudangardi Guþs.

15 Amen qiþa ïzwis, saei ni andnimiþ þiudangardya Guþs swe barn, ni þauh qimip in ïzai.

16 Yah gaþlaihands ïm, lagyands handuns ana þo, þiupida ïm.

17 Yah usgaggandin ïmma in wig, duatrinlands ains, yah knussyands, baþ ïna, qiþands, Laisari þiubeiga, wha tauyau, ei libainais aiweinons arþya wairþau ?

18 Ìþ ïs qaþ du ïmma, Wha mik qiþis þiubeigana ? Ni whashun þiubeigs, alya ains Guþ.

19 Þos anabusnins kant, ni horinos, ni maurþryais, ni hlifais, ni siyais galiugaweitwods, ni anamahtyais, swerai attan þeinana yah aiþein þeina.

20 Þaruh andhafyands qaþ du ïmma, Laisari, þo alla gafastaida us yundai meinai.

21 Ìþ Ìesus ïnsaiwhands du ïmma, friyoda ïna ; yah qaþ du ïmma, Ainis þus wan ïst ; gagg, swa filu swe habais frabugei, yah gif þarbam, yah habais huzd in himinam ; yah hiri, laistyan mik nimands galgan.

22 Ìþ ïs ganipnands in þis waurdis, galaiþ gaur, was auk habands faihu manag.

23 Yah bisaiwhands Ìesus, qaþ siponyam seinaim, Sai whaiwa agluba þai faiho gahabandans in þiudangardya Guþs galeiþand.

24 Ìþ þai siponyos afslauþnodedun in waurde ïs. Þaruh Ìesus aftra andhafyands qaþ ïm, Barnilona, whaiwa aglu ïst, þaim hugyandam afar faihu in þiudangardya Guþs galeiþan.

25 Azitizo ïst ulbandau þairh þairko

13 And hi brohton him hyra lytlingas, ðæt he hi æt-hrine ; ðá ciddon his leorning-cnihtas ðam ðe hi brohton.

14 Ðá se Hælend hi geseah, unwurðlice he hit forbead, and sæde him, Læt aþ ða lytlingas to me cuman, and ne forbeode ge him, sôþlice swylcera is heofona rice.

15 Sôþlice ic secge eow, swá hwylc swá Godes rice ne onfehþ swá lytling, ne gæþ he on ðæt.

16 Ðá beclypte he hi, and his handa ofer hi settende, bletsode hi.†

17 And ðá he on wege eode, sum him to arn, and gebígedum eneowe tofóran him, cwæþ, and bæd hine, Lá góða láreow, hwæt dó ic, ðæt ic éce lif áge ?

18 Ðá cwæþ se Hælend, Hwí segst dú me góðne ? Nis nán man gód, búton God ána.

19 Canst dú ða bebodu, ne unriht-hæm dú, ne slyh dú, ne stel dú, ne sege dú lease gewitnesse, fácen ne dó dú, weorþa ðinne fæder and ðine móder.

20 Ðá andswarode he, Góða láreow, eall ðis ic geheold of minre geoguðe.

21 Se Hælend hine ðá behealdende, lufode ; and sæde him, An þing ðe is wana ; gesyle eall ðæt dú áge, and syle hit þearfum, ðonne hæfst dú gold-hord on heofonum ; and cum, and folga me .

22 And for ðam worde he was genurét, and férde gnornigende, forðam he hæfde mycele æhta.

23 Ðá cwæþ se Hælend to his leorning-cnihtum, hine beseonde, Swýðe earfoþlice on Godes rice gáþ ða ðe feoh habbaþ.

24 Ðá forhtodon his leorning-cnihtas be his wordum. Eft se Hælend him andswariende cwæþ, Ealá cild, swýðe earfoþlice ða ðe on heora feo getrúwig-eaþ gáþ on Godes rice.

25 Eaðere ys offende to farene þurh

13 And thei offriden to him litle children, that he schulde touche hem; sotheli disciplis thretenyden to men of fringe.

14 Whom whanne Jhesus hadde seyn, he baar heuye,[†] and seith to hem, Suffre 3e litle children for to come to me, and forbede 3e hem not, forsoth of suche is the kyngdom of God.

15 Treuli I seie to 3ou, who euere schal not receyue the kyngdom of God as this litle child, he schal not entre in to it.

16 And he biclippinge hem, and putt-inge hondis vpon hem, blesside hem.

17 And whanne Jhesus was gon out in the weye, o man rennyng bifore, the kne bowid, preiede him, seiynge, Goode maistir, what schal I do, that I receyue euerlastinge lyf?

18 Forsothe Jhesus seide to him, What seist thou me good? No man good, no but God aloone.

19 Thou hast knowen the comaundementis, do thou non auoutrie, sle not, stele not, seie not fals witnessinge, do no fraude, worschipe thi fadir and modir.

20 And he answeringe seith to him, Maistir, I haue kept alle these thingis from my 3outh.

21 Sothli Jhesus biheld him, and louyde hym; and he seide to him, O thing failith to thee; go thou, selle thou what euere thingis thou hast, and 3yue to pore men, and thou schalt haue tresour in heuene; and come, sue thou me. . .

22 The which maad sorwful in the word, wente away mornynge, forsoth he was hauynge many possessiouns.

23 And Jhesus biholdinge aboute, seith to his disciplis, How hard thei that han money schulen entre in to the kyngdom of God.

24 Forsothe the disciplis weren ston-eyed in his wordis. And Jhesus eft-soone answeringe seith to hem, 3e litle sones, how hard thing it is, men tristynge in richessis for to entre in to the kyngdom of God.

25 It is lizter[†] a camel for to passe

13 And they brought chylidren to hym, that he shoulde touche them; and hys disciples chid those that brought them.

14 When Jesus sawe that, he was displeased, and sayd vnto them, Suffre the chylidren to come vnto me, and forbid them not, for vnto suche belongeth the kyngdom of God.

15 Verely I saye to you, whosoever shall not receave the kyngdom of God as a chylde, he shall not entre therin.

16 And he toke them vppe in his armes, and putt his hondes upon them, and blessed them.

17 And when he was come out into the waye, there cam won runninge, and kneled to him, and axed him, Goode master, what shall I do, that I maye enheret eternal lyfe?

18 Jesus said vnto him, Why callest thou me goode? There is no man goode but won, whych ys God.

19 Thou knowest the commaundmentes, breake not matrimony, kyll not, steale nott, bere no falce wytne, defraude no man, honore thy father and thy mother.

20 He answered and said to him, Master, all these I have observed from my youth.

21 Jesus behelde him, and had a favour to him; and said vnto him, Won thinge is lackinge vnto the; goo, and sell all that thou hast, and geve itt to the povre, and thou shalt have treasure in heven; and come, and folowe me and take thy crosse on the.

22 But he was discumforted with that sayinge, and went awaye mornynge, for he had grete possessions.

23 And Jesus loked rounde aboute, and sayd vnto hys disciplis, With what difficulte shall they that have ryches entre into the kyngdom of God.

24 Hys disciplis were astonnyed att hys wordes. Jesus answered agayne and sayde vnto them, Chylidren, howe harde is it, for them that truste in their ryches to entre in to the kyngdom off God.

25 Hit ys easyer for a camell to go

neplos galeiþan, þau gabigamma in þiud-
angardya Guþs galeiþan.

26 Æp eis mais usgeisnodedun, qiþ-
andans du sis misso, Yah whas mag
ganisan?

27 Ænsaiwbands du im Æsus, qaþ, Akei
fram mannam uumahteig ist, ni fram
Guþa; allata auk mahteig ist fram
Guþa.

28 Dugann þan Paitrus qiþan du im-
ma, Sai! weis aflailotum alla, yah laist-
idedum þuk.

29 Andhafyands im Æsus qaþ, Amen
qiþa izwis, ni whashun ist saei aflailoti
gard, aiþþau broþruns, aiþþau aiþein,
aiþþau attan, aiþþau qen, aiþþau barna,
aiþþau haimoþya in meina yah in þizos
aiwaggelyons,

30 Saei ni andnimai .r. falþ nu in
þamma mela, gardins, yah broþruns, yah
swistruns, yah attan, yah aiþein, yah
barna, yah haimoþya, miþ wrakom, yah
in aiwa þamma anawairþin libain aiw-
einon.

31 Apþan managai wairþand, frumans
aftumans, yah aftumans frumans.

32 Wesunuþ þan ana wiga gaggandans
du Æirusaulwmai; yah faurbigaggands
ins Æsus, yah sildaleikidedun, yah afar-
laistyandans faurhtai waurþun. Yah
andnimands aftra þans twalif, dugann
im qiþan, þoei habaidedun ina gadaban.

33 Þatei sai! usgaggam in Æirusaul-
wma, yah sunus maus atgibada þaim
ufargudyam, yah bokaryam; yah ga-
wargyand ina dauþau,
.

34 Yah bilaikand ina, yah bliggwand
ina, yah speiwand ana ina; yah usqimand
imma, yah þridyin daga ustandiþ.

35 Yah athabaidedun sik du imma
Æakobus yah Æohannes, sunyus Zaibai-
daiaus, qiþandans, Laisari, wileima, ei
þatei þuk bidyos, tauyais uggkis.

36 Æp Æsus qaþ im, Wha wileits
tauyan mik igqis?

37 Æp eis qeþun du imma, Fragif ugkis,
ei ains af taihswon þeinai, yah ains af

nædle þyrel, ðonne se rīca and se welega
on Godes rīce gá.

26 Hī ðæs ðe má betwux him wun-
dredon, and cwædon, And hwá mæg
beon hál?

27 Ðá beheold se Hælend hī, and
cwæþ, Mid mannum hit is uneaðelīc, ac
nā mid Gode; ealle þing mid Gode
synd eaðelīce.

28 Ðá ongan Petrus cwæðan, Witod-
lice! we ealle þing forlæton, and fol-
godon ðe.

29 Ðá andswārode him se Hælend,
Nis nān ðe his hūs forlæt, oððe ge-
bróðru, oððe geswustra, oððe fieder,
oððe móder, oððe bearn, oððe æceras,
for me and for ðam góðspelle,

30 Ðe hund-feald ne onfó nú on ðisse
tide, hūs, and bróðru, and swustra, and
fæder and móder, and bearn, and
æceras, mid ehtnessum, and on to-
weardre worulde éce lif.

31 Manega fyrmeste beoþ ýtemeste,
and ýtemeste fyrmeste.

32 Sóplice hī férdon on wege to Hieru-
salem; and se Hælend him befóran
eode, and hī ádrédon him hine, and him
fyligdon. And eft he nam hī twelfe,
and ongan him secgan, ða þing ðe him
towearde wæron.

33 Ðæt we nú ástigap to Hierusalem,
and mannes sunu biþ geseald sacerda
ealdrum, and bócerum, and caldrum;
and hī hine deaþe geuyðeriap, and hī
hine þeodum syllap.

34 And hī hine bysmriap, and hī him
on spætaþ, and hine swingap; and ofsleap
hine, and he árist on ðam briddan
dæge.

35 Him ðá genealæhton to Iacobus
and Iohannes, Zebedeis suna, and cwæd-
on, Læreow, we wyllaþ, ðæt ðú us dó,
swá hwæt swá we biddap.

36 Ðá cwæþ he, Hwæt wylle gyt ðæt
ic inc dó?

37 Ðá cwædon hī, Syle unc, ðæt wyt
sitton, on ðinum wuldre, án on ðine

thorw a nedlis y³e, than a riche man for to entre in to the kyngdom of God.

26 Whiche wondriden more, seyinge at hem selue, And who may be maad saf?

27 And Jhesus biholdinge hem, seith to hem, Anentis men it is impossible, but not anemptis God; for alle thingis ben possible anemptis God.

28 And aftirward Petre bigan for to seye to him, Loo! we han left alle thingis, and han sued thee.

29 Jhesus answeringe seith, Treuli I seie to you, ther is no man that schal leue hous, or bretheren, or sistris, or fadir, or modir, or sones, or feeldis for me and for the gospel,

30 The which schal not taken an hundridfold so moche now in this tyme, housis, and bretheren, and sistris, and modris, and sones, and feldis, with persecucions, and in the world to comynge euerlasting lyf.

31 Forsoth many schulen be, the firste the laste, and the laste the firste.

32 Forsothe thei weren in the weye stizynge to Jerusalem; and Jhesus wente bifore hem, and thei wondriden, and folowinge dreden. And eftsoone Jhesus takinge to twelue, bygan to seye to hem, what thingis weren to come to him.

33 For lo! we stizen to Jerusalem, and mannus sone schal be bitrayed to the princes of prestis, and to scribis, and to eldere men; and thei schulen dampne him by deeth, and thei schulen bytake him to hethene men.

34 And thei schulen scorne him, and byspeete him, and beete him; and thei schulen sle him, and in the thridde day he schal ryse agen.

35 And James and Jon, Zebedees sones, camen ny³ to him, seyinge, Maistir, we wolen, that what euere we schulen axe, thou do to vs.

36 And he seide to hem, What wolen ye that I do to you?

37 And thei seiden, 3yue to vs, that we sitten that oon at thi rizthalf, and

thorowe the eye of an nedle, then for a ryche man to entre into the kyngdom of God.

26 And they were astonnyed out of measure, sayinge betwene them selves, Who then can be saved?

27 Jesus loked apou them, and sayd, With men it is vnpossible, but not with God; for with God all thinges are possible.

28 And Petre began to saye vnto hym, Loo! we have forsaken all, and have folowed the.

29 Jesus answered and sayde, Verely I saye vnto you, there ys no man that hath forsaken housse, or brethren, or sisters, or father, or moder, or wyfe, other chylde, or londes, for my sake and the gosselles,

30 Whych shall nott receave an hundred foolde nowe in thys lyfe, houses, and brethren, and sisters, and mothers, and children, and londes, whith persecucions, and in the worlde to come eternall lyfe.

31 Many that are fyrst shalbe last, and the last fyrst.

32 They were in the waye goinge vppe to Jerusalem; and Jesus went before them, and they were amased, and as they folowed were affrayde. And Jesus toke the xij. agayne, and began to tell them, what thinges shulde happen vnto him.

33 Beholde! we goo vppe to Jerusalem, and the sonne off man shalbe delyvred vnto the hie preestes, and vnto the scribbes; and they shall condempne hym to deeth, and shall delyvre hym to the gentylys.

34 And they shall mocke hym, and scourge him, and spit apou hym; and kill him, and the thirde daye he shall ryse agane.

35 And James and Jhon, the sons off Zebede, cam vnto hym, sayinge, Master, we wolde, that thou shuldest do for vs, what soever we desyre.

36 He sayde vnto them, What wolde ye I shulde do vnto you?

37 They sayd vnto hym, Graunt vnto vs, that we maye sitt won on thy ryght

hleidumein þeinai sitaiwa, in wulþau þeinamma.

38 Īþ Īesus qapuh du im, Ni wituþs whis bidyats; magutsu driggkan stikl, þanei ik driggka, yah dauþeinai þizaiei ik daupyada, ei daupyaindau?

39 Īþ eis qeþun du imma, Magu. Īþ Īesus qapuh du im, Swepauh þana stikl þanei ik driggka driggkats, yah þizai dauþeinai, þizaiei ik daupyada, [daupyanda;][†]

40 Īþ þata du sitan af taihswon meinai aiþþau af hleidumein nist mein du giban, alya þaimei manwiþ was.

41 Yah gahausyandans þai taihun dugunnun unweryan bi Īakobu yah Īohanen.

42 Īþ is athaitands ins, qap du im, Wituþ, þatei [þaiei][†] þuggkyand reikinon þiudom, gafrauyinond im, ip þai mikilans ize gawaldand im.

43 Īþ ni swa siyai in izwis, ak sawhazuh saei wili wairþan mikils in izwis, siyai izwar andbahts,

44 Yah saei wili izwara wairþan frumists, siyai allaim skalks.

45 Yah auk sunus mans ni qam, at andbahtyam, ak andbahtyan, yah giban saiwala seina faur managans lun.

46 Yah qemun in Īairikon; yah usgaggandin imma yainþro, miþ siponyam seinaim, yah managein ganohai, sunus Teimaiaus, Barteimaiaus, blinda, sat faur wig du aihtron.

47 Yah gahausyands, þatei Īesus sa Nazoraius ist, dugann hropyran, yah qipan, Sunau Daweidis, Īesu, armai mik.

48 Yah whotidedun imma managai, ei gapahaidedi; ip is filu mais hropida, Sunau Daweidis, armai mik.

49 Yah gastandands Īesus haihait atwopyan ina; yah wopidedun þana blindan, qipandans du imma, Þrafstei þuk, urreis, woþeip þuk.

swýðran healfe, and óðer on ðine wynstran.

38 Ðá cwæþ se Hælend, Gyt nyton hwæt gyt biddaþ; máge gyt drincan ðone calic, ðe ic drince, and beon gefullod on ðam fulluhte, ðe ic beo gefullod?

39 Ðá cwædon hi, Wyt mágon. Ðá cwæþ se Hælend, Gyt drincap ðone calic ðe ic drince, gyt beoþ gefullode ðam fulluhte, ðe ic beo gefullod;

40 Sôþlice nis hit ná mín inc to sylenne ðæt gyt sitton on mine swýðran healfe oððe on ða wynstran, ac ðam ðe hit gegearwod ys.

41 Ðá gebulgon ða tyne hí be Iacobe and Iohanne.

42 Ðá clypode se Hælend hí, and cwæþ, Wite ge, ðæt ða ðe on þeodum ealdorseype habbaþ, ðæt hyra ealdras anweald ofer hí habbaþ.

43 Sôþlice on eow hit nis swá, ac swá hwyle swá wyle mid eow yldest beon, se byþ eower þen,

44 And se ðe wyle on eow fyrrest beon, se byþ ealra þeow.

45 Sôþlice ne com mannes sunu, ðæt him man þenode, ac ðæt he þenode, and his sáwle sealde for manegra álýsednysse.[†]

46 Ðá comon hí to Gericho; and he ferde fram Gericho, and his leorningcnihtas, and mycel menegu, Timeus sunu, Bartimeus, sæt blind, wið ðone weg wædla.

47 Ðá he gehýrde, ðæt hit wæs se Nazarenisca Hælend, he ongan ðá clypian, and cweðan, Hælend, Dauides sunu, gemiltsa me.

48 Ðá budon him manega, ðæt he súwode; he clypode ðá ðæs ðe má, Miltsa me, Dauides sunu.

49 Ðá ætstód se Hælend and hét hine clypian; ðá sædon hí ðam blindan, Beo geheortra, and áris, se Hælend ðe clypaþ.

the tothir at the left, in thi gloriè.

38 Forsothe Jhesus seith to hem, 3e witen not what 3e schulen axe; mown 3e drynke the cuppe, the which I am to drynke, or be waischun with the bap-ty-m, in which I am baptisid?

39 And thei seiden to him, We mown. Sothli Jhesus seith to hem, Treuli 3e schulen drynke the cuppe that I drynke, and 3e schulen be waischun with the bap-ty-m, in which I am baptisid;

40 Sothli for to sitte at my ri3thalf or lefthalf is not myn to 3yue to 3ou, but to which it is ordeyned.

41 And the ten heeringe hadden endig-nacioun of James and John.

42 Sothli Jhesus clepinge hem, seith to hem, 3e witen, that thei that semen[†] to haue princed on folkis, lordschipe[†] of hem, and the princes of hem han power of hem.

43 Forsoth it is not so in 3ou, but who euere schal wolle be maad more, schal be 3oure mynystre,

44 And who euere schal wolle be the firste in 3ou, schal be seruaunt of alle.

45 Forwhi and mannis sone cam not, that it schulde be mynystrid to him, but that he schulde mynystre, and 3yue his soule[†] redempcioun[†] for manye.

46 And thei camen to Jerico; and him goynge forth fro Jerico, and his disciplis, and a ful moche company of peple, the sone of Tymey, Barthymeus, blynd, saat bisydis the weye beggynge.

47 The which whanne he hadde herd, for it is Jhesus of Nazareth, bigan to crie, and seye, Jhesu, the sone of Dauith, haue mercy on me.

48 And manye thretnyden hym, that he schulde be stille; and he criede moche more, Jhesu, the sone of Dauith, haue mercy on me.

49 And Jhesu stondinge comaundide hym for to be clepid; and thei clepiden the blynde man, seiynge to him, Be thou of betere herte, ryse vp, he clepith thee.

honde, and the other on thy lyfte honde, in thy glory.

38 Butt Jesus sayd vnto them, Ye wot not what ye axe; can ye dryneke of the cuppe, that I shall drynke of, and be baptised in the bap-ty-m, that I shalbe baptised in?

39 And they sayd vnto him, That we can. Jesus sayde vnto them, Ye shall drynke off the cuppe that I shall drynke of, and be baptised with the bap-ty-m, that I shalbe baptised in;

40 But to sitt on my right honde and on my lifte honde ys not myne to geve, but to them for whom it ys prepared.

41 And when the .x. herde that they began to disdayne at James and Jhon.

42 Butt Jesus called them vnto him, and sayd to them, Ye knowe wele, that they whych seme to beare rule amonge the gentyls, raygne as lordes over them, and they that be greate men amonge them exerceyse auctorite over them.

43 So shall it not be a monge you, but wosoever of you wilbe greate amonge you, shalbe youre minster,

44 And wosoever wilbe chefe, shalbe servaunt vnto all.

45 For even the sonne of man came nott, that other shulde minister vnto hym, but to minister, and to geve his lyfe for the redempcion of many.

46 And they cam to Hierico; and as he went oute off Hierico, with his disciples, and a greate nombre of peple, Barthymeus, the sone of Thimeus, which was blynde, sate by the hyc wayes syde beggynge.

47 And when he herde, that it was Jesus off Nazareth, he began to crie, and to saye, Jesus, the sonne off David, haue mercy on me.

48 And many rebuked hym, be cause he schulde hoolde is peace; but he cryed the moore a greate deale, Thou sonne off David, haue mercy on me.

49 And Jesus stode still and comaundid hym to be called; and they called the blynde, saynge vnto hym, Be off good comfort, ryse, he calleth thee.

50 Ìþ is, afwairpands wastyai seinai, ushlaupands qam at Ìesu.

51 Yah andhafyands qap du ìmma Ìesus, Wha wileis ei tauyau þus? Ìþ sa blinda qap du ìmma, Rabbaunei, ei ussaiwhau.

52 Ìþ Ìesus qap du ìmma, Gagg, ga-laubeins þeina ganasida þuk. Yah sunsaiw ussawh, yah laistida ìn wiga Ìesu.

CHAP. XI. 1 Yah biþe newha wes-un Ìairusalem ìn Bepsfagein yah Biþaniin, at fairgunya Alewysin, ìnsandida twans siponye seinaiþe,

2 Yah qap du ìm, Gaggats ìn haim þo wiþrawairþon iggqis; yah sunsaiw ìnn-gaggandans ìn þo baurg bigitats fulan gabundanana, ana þammei nauh ainshun manne ni sat; andbindandans ìna, at-tiuhats.

3 Yah yabai whas iggqis qipai, Duwhe þata tauyats? qipaits, þatei Frauya þis gairneip, yah sunsaiw ìna ìnsandeiþ hidre.

4 Galipun þan, yah bigetun fulan gabundanana at ðaura uta, ana gagga; yah andbundun ìna.

5 Yah sumai þize yainar standandane qepun du ìm, Wha tauyats, andbindandans þana fulan?

6 Ìþ eis qepun du ìm, swaswe anabaup ìm Ìesus; yah lailotun ìns.

7 Yah brahtedun þana fulan at Ìesua, yah galagidedun ana wastyos seinos, yah gasat ana ìna.

8 Managai þan wastyom seinaim strawidedun ana wiga, sumai astaus maimaitun us bagman, yah strawidedun ana wiga.

9 Yah þai fauragaggandans, hropidedun, qipandans, Osanna, þiupida sa qimanda ìn namin Frauyins;

10 Þiupido so qimandei þiudangardi ìn namin attins unsaris Daweidis; Osanna ìn hauhistyam.

50 He ðá, áwearp his reaf, and forþ-ræscde and to him com.

51 Ðá cwæþ se Hælend, Hwæt wylt ðú ðæt ic ðe dó? Ðá cwæþ he, Lárceow, ðæt ic geseo.

52 Ðá cwæþ se Hælend to him, Gá, ðin gelcafa ðe hálne gedyde. And he sóna geseah, and him fyligde on wege.

CHAP. XI. 1 †Ðá he gencaþehte Hierusalem and Bethania, to Oliuetes ðúne, he sende his twegen leorning-cnihtas,

2 And cwæþ to him, Farap to ðam castele ðe [ongén] inc ys; and gyt ðar sóna gemetaþ assan folan getigedne, ofer ðæne nán man gyt ne sæt; untigeaþ hine, and to me gelædaþ.

3 And gyf hwá to inc hwæt cwyp, seegaþ, ðæt Drihten hæfþ his neode, and he hine sóna hider læt.

4 And ðá hi út-férdon, hi gemetton ðone folan úte, on twýcenan, befóran dura getigedne; ðá untigdon hi hine.

5 And sume ðe ðar stódon ðus sædon him, Hwæt dó gyt, ðone folan untigende?

6 Ðá cwædon hi, swá se Hælend unc beaþ; and hi léton hi ðá.

7 Ðá læddon hi ðone folan to ðam Hælende, and hi hyra reaf on-álédon, and he on-sæt.

8 Manega hyra reaf on ðone weg strehton, sume ða [bogas][†] of ðam treowum heowon, and streowodon on ðone weg.

9 And ða ðe befóran eodon, and ða ðe æfter-folgodon, cwædon ðus, Osanna, sý gebletsod se ðe com on Drihtnes naman;

10 Sí gebletsod ðæt rice ðe com úres fæder Dauides; Osanna on heahnesum.[†]

50 The which, his cloth cast away, sturtinge cam to him.

51 And Jhesus answeringe seide to him, What wolt thou I schal do to thee? The blynde man seide to him, Maistir, that I se.

52 Sothli Jhesus seide to him, Go thou, thi feith hath maad thee saaf. And anon he sy³, and suede him in the weye.

CHAP. XI. 1 And whanne Jhesus cam ny³ to Jerusalem and to Betanye, to the mount of Olyuete, he sendith two of his disciplis,

2 And seith to hem, Go 3e in to the castel that is azens 3ou; and anon 3e entrynge in thidur schulen fynde a colt tyed, on the which non of men sat 3it; vnbynde 3e, and bryng him.

3 And if ony man schal seie ony thing to 3ou, seie 3e, that he is nedeful to the Lord, and anon he schal leue him hidur.

4 And thei goynge forth, founden a colt bounden byfore the 3ate with outeforth, in the meeting of tweye weyes; and thei vnbounden him.

5 And summe of men stondinge there seiden to hem, What don 3e, vnbyndinge the colt?

6 And thei seiden to hem, as Jhesus comaundide to hem; and thei leften hem.

7 And thei brouzten the colt to Jhesu, and thei puttiden to him her clothis, and Jhesus sat vpon him.

8 Forsothe manye strewiden her clothis in the weye, sotheli othere men kittiden bowis^t fro trees, and strewiden in the weye.

9 And thei that wenten bifore, and that sueden, cryeden, seyinge, Osanna, blessid is he that cometh in the name of the Lord;

10 Blessid the kyngdom that cometh of oure fadir Dauith; Osanna in hiztees.

50 He threwe awaye his clooke, and roose and cam to Jesus.

51 And Jesus answered and sayd vnto hym, What wilt thou that I do vnto the? The blynde sayde vnto hym, Master, that Y myght see.

52 Jesus sayd vnto hym, Goo thy waye, thy fayght hath saved the. And by and by he receaved his sight, and folowed Jesus in the waye.

CHAP. XI. 1 And when they cam nye to Hierusalem vnto Bethphage and Bethani, be sydes mount Olivte, he sent forth .ij. of his disciplis,

2 And sayde vnto them, Goo youre wayes into the toune that is over agaynste you; and as sone as ye entre into it ye shall fynde a coolte bounde, where on never man sate; loose hym, and brynge hym hidder.

3 And if eny man saye vnto you, Why do ye soo? saye, that the Lorde hath neade of him, and streight waye he wyll sende hym hidder.

4 They went their waye, and found a coolte tyed by the dore with out, in a place where two wayes mett; and they losed hym.

5 And divers of them that stode there sayd vnto them; What do ye, loosynge the coolte?

6 And they sayd vnto them, even as Jesus had commaunded them; and they let them goo.

7 And they brought the coolte to Jesus, and caste their garmentes on hym, and he sate apon hym.

8 And many spreede there garmentes in the waye, other cutt doune branches of the trees, and strawed them in the waye.

9 And they that went before, and they that folowed, cryed, saynge, Hosanna, blessed be he that cometh in the name off the Lorde;

10 Blessed be the kyngdom that cometh in the name off hym that is Lorde off oure father David; Hosanna in the hycst.

11 Yah galaip in Īirusaulwma Īesus, yah in alh; yah bisaiwhands alla, at andanahtya yupan wisandin wheilai, usiddya in Bepanian, miþ þaim twalibim.

12 Yah ĩftumin daga, usstandandam ĩm us Bepaniin, gredags was.

13 Yah gasaiwhands smakkabagm fairraþro habandan lauf, atiddya, ei aufto bigeti wha ana ĩmma; yah qimands at ĩmma, ni waitht bigat ana ĩmma, niba lauf; ni auk was mel smakkane.

14 Yah usbairands qaþ du ĩmma, Ni þanasciþs us þus aiwmanna akran matyai. Yah gahausedun þai siponyos is;

15 Yah iddyedun du Īirusaulwmai. Yah atgaggands Īesus in alh, dugann uswairpan þans frabugyandans yah bugyandans in alh; yah mesa skattyane, yah sitlans þize frabugyandane ahakim uswaltida;

16 Yah ni lailot, ei whas þairliþeri kas þairh þo alh.

17 Yah laisida, qiþands du ĩm, Niu gameliþ ĩst, þatei razn mein razn bido haitada allaim þiudom? ĩþ yus gatawideduþ ĩta du filigr̃ya waidedyane.

18 Yah gahausedun þai bokaryos yah gudyane auhumistans, yah sokidedun whaiwa ĩmma usqistidedeina; ohtedun auk ĩna, unte alla managei sildaleikidedun in laisēinais ĩs.

19 Yah biþe andanahti warþ, usiddya ut us þizai þaurg.

20 Yah in maurgin faurgaggandans, gasewhun þana smakkabagm þaursyana us waurtim.

21 Yah gamunands Paitrus, qaþ du ĩmma, Rabbei, sai! smakkabagms þanci fraqast, gaþaursnoda.

22 Yah andhafyands Īesus qaþ du ĩm, Habaiþ galaubein Gups;

23 Amen auk qiþa ĩzwis, þiswhazuh ei qiþai du þamma fairgunya, Ushafei þuk, yah wairþ þus in marein; yah ni tuzweryai in hairtin seinamma, ak ga-

11 And he eode dā on Hierosolima templ; and calle þing he besceawode, dā æfen tīma wæs, he fērde to Bethaniam, mid his twelf leorning-enihtum.

12 And ōðrum dæge, dā hī fērdon fram Bethania, hine hingrode.

13 Ðā he feorran geseah ān fic-treow ðe leaf hæfde, he com, and sōhte hwæder he ðar on āht fūnde; dā he him to com, ne fūnde he ðar, būton leaf āne; sōþlice hit wæs ðæs fic-treowes tīma.

14 Ðā cwæþ he, Heononforþ on ēcnesse ne ete ænig man wæstm of dē. And his leorning-enihtas ðæt gehýrdon;

15 Ðā comon hī eft to Hierusalem. And dā he on ðæt templ eode, he ongan drifan of ðam temple syllende and biegende; and mynetera þrócu, and heah-setlu ðe ða culfran cýpton he tobræc;

16 And he ne gefafode, ðæt ænig man ænig fet þurh ðæt templ bære.

17 And he ða lærende, ðus cwæþ to him, Nis hit áwriten, Ðæt min hús fram callum þeodum biþ genemned gebed-hús? sōþlice ge dydon ðæt to sceapena scræfe.

18 Ðā ðæra sacerda caldras and ða bōceras ðis gehýrdon, hī þohton hū hī hine forspildon; ðēh hī him-ádrēdon hine, forðam eall seo menigu wundrode be his lāre.

19 And dā hit æfen wæs, he eode of ðære ceastre.

20 On merigen dā hī fērdon, hī gesāwon ðæt fic-treow forseruncen of ðam wyrtruman.

21 Ðā cwæþ Petrus, Lāreow, lōca! hū forseranc ðæt fic-treow, ðe dū wyrigdest.

22 Ðā cwæþ se Hælend him andswarigende, Habbap Godes trúwan;

23 Ic seege eow to sōpe, swá hwyle swá cwyp to ðisum munte, Sí dū áfyrred, and on sæ áworpen; and on his heortan ne twýnaþ, ac gelyfþ, swá hwæt

11 And he entride in to Jerusalem, in to the temple; and alle thingis seyn aboute, whanne the our was now euenyng, he wente in to Betanye, with twelue.

12 And another day, whanne he wente out of Betanye, he hungride.

13 And whanne he hadde seyn a fyge tree afer hauynge leeuys, he cam, if happily he schulde fynde ony thing therynne; and whanne he cam to it, he fond no thing, out taken leeuys; for it was no tyme of fygis.

14 And Jhesus answeringe seide to it, Now no more with outen ende ony man ete fruyt of thee. And his disciples herden;

15 And thei camen to Jerusalem. And whanne he hadde entrid in to the temple, he bigan for to caste out men sellinge and biggyng in the temple; and he turnyde vpsodoun the boordis of chaungeris, and the chaiseris of men sellinge culueris;

16 And he suffride not, that ony man schulde bere a vessel thur; the temple.

17 And he tauzte hem, seyinge, Wher it is not writun, For myn hous schal be clepid the hous of preiynge to alle folkis? forsoth 3e han maad it a den of theues.

18 The which thing herd, the princes of prestis and scribis souzten hou thei schulde leese him; forsoth thei dreden hym, for al the cumpanye of peple wondride on his teching.

19 And whanne euenyng was maad, he wente out of the citee.

20 And whanne thei passiden cerly, thei syzen the fige tree maad drye fro the rootis.

21 And Petre hauynge mynde, seide to him, Maistir, lo! the fyge tree, whom thou cursedist, hath dryed vp.

22 And Jhesus answeringe seith to him, Haue 3e the feith of God;

23 Treuli I seie to 3ou, that who euere seith to this hil, Take, and sende in to the see; and doutith not in his herte, but bileueth, for what euere he schal

11 And the Lorde entred into Hierusalem, and into the temple; and when he had loked roundabout apon all thinges, and nowe the even tyde was come, he went out vnto Bethany, with the twelve.

12 And on the morowe, when they were come out from Bethany, he hungred.

13 And he spyed a fygge tree a farre off havinge leues, and went to se whether he myght fynde eny thinge there on; but when he cam there to, he founde nothinge butt leues; for the tyme off fygges was nott yet.

14 And Jesus answered and sayd to it, Never man eate frute of the here after whill the worlde stondith. And his disciples herde it;

15 And they cam to Hierusalem. And Jesus went into the temple, and began to cast out them which soolde and bought in the temple; and overthrewe the tabels of the money chaungers, and the stoles of them that soolde doves;

16 And wolde not suffre, that eny man caried a vessell thorowe the temple.

17 And he taught, saynge vnto them, Ys it not written, Howe that myne housse shalbe called the housse of prayer vnto all nacions? butt ye have made it a deen of theves.

18 And the scribes and hye prestes herde yt, and sought howe to distroye him; for they feared hym, be cause all the peple marveld at his doctrine.

19 And when even was come, he went out of the cite.

20 And in the mornynge as they passed by, they sawe the fygge tree dryed vpp by the rotes.

21 And Peter remembred, and sayd vnto hym, Master, beholde! the fygge tree, which thou cursedes, ys widdred awaye.

22 And Jesus answered and sayde vnto them, Have confidens in God;

23 Verely I sye vnto you, that whosoever shall saye vnto this mountayne, Take awaye thy silfe, and cast thy silfe in to the see; and shall not waver in

laubyai, þata ei þatei qipip, gagaggiþ, wairþip imma, þiswhah þei qipip.

24 Duppe qipa izwis, allata þiswhah þei bidyandans sokeip, galaubeip þatei nimip, yah wairþip izwis.

25 Yah þan standaiþ bidyandans, afletaiþ, yabai wha habaiþ wipra whana, ei yah atta izwar sa in himinam, afletai izwis missadedins izwaros.

26 Ip yabai yus ni afletip, ni þau atta izwar sa in himinam, afletip izwis missadedins izwaros.

27 Yah iddyedun aftra du Iairusaulwmai. Yah in alh wharbondin imma, atiddyedun du imma þai auhumistans gudyans, yah bokaryos, yah sinistans,

28 Yah qeþun du imma, In whamma waldufnye þata tauyis? yah whas þus þata waldufni atgaf, ei þata tauyis?

29 Ip Iesus andhafyands qap du im, Fraihna yah ik izwis ainis waurdis, yah andhafyip mis, yah qipa izwis, in whamma waldufnye þata tauya.

30 Daupeins Iohannis uzuh himina was, þau uzuh mannam? andhafaip mis.

31 Yah þahtedun du sis misso, qipandans, Yabai qipam us himina, qipip aþþan, Duwhe ni galaubideduþ imma;

32 Ak qipam us mannam, uhtedun þo managein; allai auk alakyo habaidedun Iohannen, þatei bi sunyai praufetes was.

33 Yah andhafyandans qeþun du Iesua, Ni witum. Yah andhafyands Iesus qap du im, Nih ik izwis qipa, in whamma waldufnye þata tauya.

CHAP. XII. 1 Yah dugann im in gayukom qipan. Weinagard ussatida manna, yah bisatida ina faþom, yah usgrof dal uf mesa, yah gatimrida kelikn,

swá he cwypþ, gewurde ðis, ðæt ge-wyrþ.

24 Forðam ic eow secge, swá hwæt swá ge gyrnende biddaþ, gelyfaþ ðæt ge hit onfôþ, and hit eow becymþ.

25 And ðonne ge standaþ eow to gebiddenne, forgifaþ, gif ge hwæt ágén ænigne habbaþ, ðæt eow eower synna forgyfe, eower heofonlica fæder se ðe on heofonum ys.

26 Gyf ge ne forgyfaþ, ne eow eower synna ne forgyfþ, eower fæder . . .

27 Ðá com he eft to Hierusalem. And ðá he on ðam temple eode, him to genealæhton ða heah-sacerdas, and bôceras, and caldras,

28 And ðus cwædon, On hwylcum anwealde dæst ðú ðás þing? and hwá sealde ðe ðisne anweald, ðæt ðú ðis dō?

29 Ðá cwæþ se Hælend, And ic áhsige eow ánre spræce, andswariaþ me, and ic secge eow ðonne, on hwylcum anwealde ic ðis dō.

30 Hweder wæs Iohannes fulluht ðe of heofone, ðe of mannum? andswariaþ me.

31 Ðá þohton hi, and cwædon betweox him, Gif we secgaþ of heofone, he segyþ us, Hwi ne gelyfde ge him;

32 Gif we secgaþ of mannum, we ondrædaþ ðis folc; ealle hi hæfdon Iohannem, ðæt he wære sóþlice witega.

33 Ðá andswaredon hi ðam Hælende and cwædon, We nyton. Ðá cwæþ se Hælend, Ne ic eow ne secge, on hwylcum anwealde ic ðás þing dō.

CHAP. XII. 1 Ðá ongan he him bigspel reccan. Sum man him plantode win-geard, and betýnde hine, and dealf ánne seap, and getimbrode ænne stýpel,

seye, be it maad, it schal be maad to him.

24 Therefore I seie to 3ou, alle thingis what euere thingis 3e preiynge schulen axe, bileue 3e that 3e schulen take, and thei schulen come to 3ou.

25 And whanne 3e schulen stonde for to preie, for3yue 3e, if 3e han ony thing a3ens ony man, that and 3oure fadir that is in heuenes, for3yue to 3ou 3oure synnes.

26 That if 3e schulen not for3yue, neither 3oure fadir that is in heuenes, schal for3yue 3ou 3oure synnes.

27 And eftsoone thei camen to Jerusalem. And whanne he walkide in to the temple, the higeste prestis, and scribis, and eldere men camen ni3 to him,

28 And seien to him, In what power doist thou thes thingis? or who 3af to thee this power, that thou do thes thingis?

29 Forsothe Jhesus answeringe seith to hem, And I schal axe 3ou o word, and answe 3e to me, and I schal seie to 3ou, in what power I do thes thingis.

30 Whether was the bapty m of John of heuene, or of men? answe 3e to me.

31 And thei thou3ten with inne hem selue, seiynge, If we schulen seie of heuene, he schal seie to vs, Whi therfore bileuen 3e not to him;

32 If we schulen seie of men, we dreden the peple; for alle men hadden John, for he was verily a prophete.

33 And thei answeringe seyen to Jhesu, We witen neuere. And Jhesu answeringe seith to hem, Neither I seie to 3ou, in what power I do thes thingis.

his herte, butt shall beleve, that those thinges which he sayeth, shall come to passe, what soever he sayeth, shall be done vnto him.

24 Therefore I saye vnto you, what soever ye desyre when ye praye, beleve that ye shall have it, and it shall be done vnto you.

25 And when ye stond and praye, foryeve, yf ye have eny thinge agaynste eny man, that youre father also which is in heven, maye foryeve you youre trespasses.

26

27 And they cam againe to Hierusalem. And as he walked in the temple, there cam to hym the hie prestes, and the scribes, and the seniours,

28 And sayd vnto hym, By what auctorite doest thou these thinges? and who gave the this auctorite, to do these thinges?

29 Jesus answered and sayde vnto them, I wyll also axe of you a certeyne thyng, and answe 3e me, and I wyll tell you, by what auctorite I do these thinges.

30 Whether was the bapty m of Jhon from hevin, or of men? answer me.

31 And they thought in them selves, saynge, Yf we shall saye from heven, he will saye, Why then did ye not beleve hym;

32 But yf we shall saye of men, then feare we the peple; for all men counted Jhon, that he was a veri prophet.

33 And they answered and sayd vnto Jesu, We cannot tell. And Jesus answered and sayd vnto them, Nether wyll I tell you, by what auctorite I do these thynges.

CHAP. XII. 1 And Jhesus bigan to speke parably.[†] A man plauntide a vynezard, and puttide aboute an hegge, and dalf a lake, and bildide a tour, and

CHAP. XII. 1 And he began to speake vnto them in similitudes. A certayne man planted a vineyarde, and compased it with an hedge, and ordeyn-

yah anafalh ina waurstwyam, yah aflaiþ alyap ;

2 Yah insandida du þaim waurstwyam at mel skalk, ei at þaim waurstwyam nemi akranis þis weinagardis.

3 Iþ eis nimandans ina usbluggwun, yah insandidedun laushandyan.

4 Yah aftra insandida du im anþarana skalk, yah þana stainam wairþandans gaaiwiskodedun, yah haubiþ wundan brahtedun, yah insandidedun ganaitidana.

5 Yah aftra insandida anþarana, yah yainana afslohun, yah managans anþarans, sumans usbliggwandans, sumanzuh þan usqimandans.

6 Ðanuh nauþpanuh ainana sunu aigands liubana sis, insandida yah þana du im spedistana, qipands, Ðatei gaaistand sunu meinana.

7 Iþ yainai þai waurstwyans qeþun du sis misso, Ðatei sa ist sa arbinumya ; hiriyþ usqimam imma, yah unsar wairþiþ þata arbi.

8 Yah undgreipandans ina, usqemun, yah uswaurpun imma ut us þamma weinagarda.

9 Wba nuh tauyai frauya þis weinagardis? Qimip, yah usqisteiþ þans waurstwyans, yah gibip þana weinagard anþaraim.

10 Nih þata gamelido ussuggwup, Stains þammei uswaurpun þai timryans, sah warþ du haubida waihstins?

11 Fram Frauyin warþ sa, yah ist sildaleiks in augam unsaraim.

12 Yah sokidedun ina undgreipan, yah ohtedun þo managein ; froþun auk þatei du im þo gayukon qap ; yah afletandans ina, galipun.

13 Yah insandidedun du imma sumai þize Fareisaie yah Herodiane, ei ina ganuteina waturda.

14 Iþ eis qimandans qeþun du imma, Laisari, witum þatei sunyeins is, yah ni kara þuk manshun ; ni auk saiwhis in andwairþya manne, ak hi sunyai wig Guþs laiseis. Skuldu ist kaisaragild

and gesette hine mid eorþ-tilium, and ferde on elþeodignysse ;

2 Ða sende he to ðam tilium his þeow on tide, ðæt he ðæs win-geardes wæstm onfenge.

3 Ða swungon hi ðæne, and forlæton hine idel-hende.

4 And eft he him sende oðerne þeow, and hi ðone on heafde gewundodon, and mid teonum geswencton.

5 And eft he him sumne sende, and hi ðæne ofslōgon, and manega oðre, sume hi beoton, sume hi ofslōgon.

6 Ða hæfde he ða gyt ænne leofostne sunu, ða sende he æt nehstan him ðæne, and cwæþ, Witodlice minne sunu hig forwandiap.

7 Ða cwædon ða tilian him betweonan, Hér is se yrfenuma ; uton ofslean hine, ðonne biþ ure seo yrfweardnes.

8 Hi ða ofslōgon hine, and wurpon wiðutan ðone win-geard.

9 Hwæt ðeþ ðæs win-geardes hláford? He cymþ, and fordæþ ða tiligeam, and sylþ oðron ðone win-geard.

10 Ne rædde ge ðis gewrit, Se stin ðe ða wyrhtan áwurpon, ðes ys geworden on ðære hyrnan heafod?

11 Dis ys fram Drihtne geworden, and hit is wundorlic on úron eagam.

12 Ða smeodon hi ðæt hi gefēngon hine, and hi ondrēdon ða menigu ; hi oneneowon ða ðæt he ðis bigspel to him sæde ; hi fērdon ða, and hine forlæton.[†]

13 Ða sendon hi to him sume of Phariseum and Herodianum, ðæt hi befēngon hine on his worde.

14 Ða comon hi and ðus mid fācne cwædon, Lāreow, we witon ðæt ðú eart sōpfæst, and ðú ne rēcst be ænegum men ; ne besceawast ðú manna ansýne, ac ðú Godes weg lærst on sōpfæstnysse.

hirede it to erthe tilieris, and wente forth in pilgrymage ;

2 And sente to the erthe tilieris in tyme a seruaunt, that he schulde receyue of the fruyt of the vynezerd at the erthe tilieris.

3 The whiche beten him takun, and leften him voyde.

4 And eftsoone he sente to hem a nother seruaunt, and thei woundiden him in the heed, and ponyscheden with chidingis.†

5 And eftsoone he sente another, and thei slown him, and othere mo, betynge summe, but sleyng othere.

6 Therefore 3it he hauynge a sone most dereworth, and to hem he sente him the laste, seyng, For by hap thei schulen schame my sone.†

7 Forsothe the tenauntis seyden to hem self,† This is the eier ; come 3e, sle we him, and the eritage schal be oure.

8 And thei takynge him, castiden out withoute the vynezerd, and slown.

9 Therefore what schal the lord of the vynezerd do ? He schal come, and leese the tenauntis, and 3yue the vynezerd to othere.

10 Wher 3e han not rad this scripture, The stoon the which men bildinge han dispisid, this is maad in to the heed of the corner ?

11 This thing is maad of the Lord, and is wondirful in oure y3en.

12 And thei sou3ten for to holde him, and thei dreden the cumpanye of peple ; sothli thei knewen for to hem he seide this parable ; and him left, thei wenten away.

13 And thei senden to him summe of the Farisees and Erodians, for to take hym in word.

14 The whiche comynge scyn to hym, Maistir, we witen for thou ert sothfast, and reckist not of ony man ; sothly neither thou seest in to face of man, but thou techist the wey of God in

ed a wyne presse, and bilt a toure in hytt, and lett it out tohyre vnto husbandedmen, and went into a straunge countre ;

2 And when tyme was come he sentt to the tennautes a seruaunt, that he myght of the tenautes receave of the frute of the vyneyarde.

3 And they caught hym and bett hym, and sentt hym agayne empty.

4 And mooreover he sentt vnto them another seruaunt, and at hym they cast stones and brake hys heed, and sent him agayne all to revyled.

5 And agayne he sentt another, and hym they kylled, and many other, beetynge some, and kyllinge some.

6 Yet had he one sonne whom he loved tenderly, him also sent he att the last vnto them, sayinge, They wyll feare my sonne.

7 Butt the tenautes sayde with in themselves, Thys ys the heyre ; come, lett vs kill him, and the inheritaunce shalbe oures.

8 And they toke him, and killid him, and cast hym out of the vyneyarde.

9 What shall then the lorde of the vyneyarde do ? He will come, and distroye the tenautes, and let out the vyneyarde to other.

10 Have ye nott redde thys scripture, The stoon which the bylders did refuse, ys made the chefe stoon in the corner ?

11 Thys was done off the Lorde, and ys merveyllous in oure eyes.

12 And they went about to take hym, butt they feared the peple ; for they perceaved that he spake that similitude agaynst them ; and they left hym, and went their waye.

13 And they sent vnto hym certayne off the Pharises with Herodes seruautes, to take hym in hys wordes.

14 And as sone as they were come they sayd vnto hym, Master, we knowe that thou arte true, and careste for no man ; for thou consydereste nott the degre off men, butt teacheste the waye

giban Kaisara?

15 Þau niu gibaima? Æþ Æsus gasaiwhands ize liutein, qap du im, Wha mik fraisip? atbairip mis skatt, ei gasaiwhau.

16 Æþ eis atberun. Yah qap du im, Whis ist sa manleika, yah so unfarmeins? Æþ eis qeþun du imma, Kaisaris.

17 Yah andhafyands Æsus qap du im, Usgibip þo Kaisaris Kaisara, yah þo Gups Gupa. Yah sildalcikidedun ana þamma.

18 Yah atiddyedun Saddukaieis du imma, þaici qiþand usstass ni wisan, yah frehun ina, qiþandans,

19 Laisari, Moses gamelida unsis, þatei yabai whis broþar gadaupnai, yah bileipai qenai, yah barne ni bileipai, ei nimai broþar is þo qen is, yah ussatyai barna broþr seinamma.

20 Sibun broþrahans wesun; yah sa frumista nam qen, yah gaswiltands, ni bilaip fraiwa.

21 Yah anþar nam þo, yah gadaupnoda, yah ni sa bilaip fraiwa. Yah þridya samaleiko.

22 Yah nemun þo samaleiko þai sibun, yah ni bilipun fraiwa. Spedumista alaize gaswalt yah so qens.

23 In þizai usstassai, þan usstandand, wharyamma ize wairþip qens? þai auk sibun ailtedun þo du qenai.

24 Yah andhafyands Æsus qap du im, Niu duþe airzyai siyup, ni kunnandans mela, nih maht Gups?

25 Allis þan usstandand us dauþaim, ni liugand, ni liuganda, ak sind swe aggilyus þai in himinam.

26 Apþan bi dauþans, þatei urreisand, niu gakunnaidedup ana bokom Mosezis, ana aiwhatundyai, whaiwa imma qap Gup, qiþands, Æk im Gup Abrahamis, yah Gup Isakis, yah Æakobis?

27 Nist Gup dauþaize, ak qiwaize;

Alýfþ gaful to syllanne ðam Casere? .

15 Hwæder ðe we ne syllap? Ðá cwæþ he, and heora lot-wrenceas wiste, Hwi fandige ge min? bringap me ðone pening, ðæt ic hine geseo.

16 Ðá brohton hi him. Ðá sæde he him, Hwæs is ðeos anlicnys, and ðis gewrit? Hi cwædon, Ðæs Caseres.

17 Ðá cwæþ se Hælend to him, Ágyfaþ ðam Casere ða þing ðe ðæs Caseres synd, and Gode ða ðe Godes synd. Ðá wundrodon hi be ðam.

18 Ðá comon him to Saducei, ða secgaþ ðæt ærist ne sý, and hine ah-sodon, and ðus cwædon,

19 Láreow, Moyses us wrát, gif hwæs bróðor dead biþ, and læfþ his wif, and næfþ nán bearn, ðæt his bróðor nime his wif, and his bróðor sæd weccc.

20 Eornostlice seofon gebróðru wæron; and se æresta nam wif, and wearþ dead, ná læfedum sæde.

21 And ðá nam se óðer hi, and wearþ dead, ne se sæd ne læfde. Gelice se þridda.

22 And ealle seofon hi hæfdon, and sæd ne læfdon. Ealra æftemest ðá forþferde ðæt wif.

23 On ðam æriste,
. hwylces ðara seofona biþ ðæt wif? hi ealle hi hæfdon.

24 Ðá andswarode him se Hælend, Hú ne dweligap ge, forðam ðe ge nyton ða hálgan gewritu, ne Godes magen?

25 Sóplice ðonne hi of deaþe árisap, ne wifap hi, ne ne giftiap, ac hi synd swylce Godes englas on heofonum.

26 Be ðam deadum, ðæt hi árison, ne rædde ge on Moyses bec, hú God to him cwæþ, ofer ðone gorst-beam, Ic eom Abrahames God, and Isaaces God, and Iacobes God?

27 Nys God deadra, ac he ys lybbend-

treuthe. Is it leefful for to 3yue tribute to Cesar?

15 Or we schulen not 3yue? The which witinge her priuey falsnesse, seith to hem, What tempten 3e me? brynge 3e to me a peny, that I se.

16 And thei offriden to him. And he seith to hem, Whos is this ymage, and the in wrytinge? Thei seien to him, Cesaris.

17 Forsothe Jhesus answeringe seith to hem, Therefore 3elde 3e to Cesar that ben of Cesar, and to God tho thingis that ben of God. And alle wondriden on him.

18 And Saducees, that seyen no resurceioun to be, camen to him, and axiden him, seyinge,

19 Maistir, Moyses wroot to vs, that if the brother of a man were deed, and lefte a wyf, and lefte not sones, his brother take his wyf, and reyse vp seed to his brothir.

20 Therefore seune britheren weren; and the firste took a wyf, and is deed, no seed left.

21 And the secunde took hir, and he is deed, and neither this lefte seed. And the thridde also.

22 And seune taken hir, and lefte not seed. And the womman the laste of alle is deed.

23 Thanne in the resurreccioun, whanne thei schulen rise a3en, whos wyf of these schal sche be? sothly seune hadden hir wyf.

24 And Jhesus answeringe seith to hem, Wher 3e erren not therefore, not knowinge the scripturis, nother the vertu of God?

25 Forsothe whanne thei schulen rise a3en fro deed *men*, neither thei wedden, nother ben weddid, but thei schulen be as aungels of God in heuenes.

26 Sothli of deed men, that thei rysen a3ein, han 3e not rad in the booke of Moyses, on the bousche, hou God seide to him, seiynge, I am God of Abraham, and God of Ysaac, and God of Jacob?

27 He is not God of deede men, but

off God truly. Ys yt lauffull to paye tribute to Cesar, or nott?

15 Ought we to geve, or ought we nott to geve? He knewe their dissimulacion, and sayd vnto them, Why tempte ye me? brynge me a peny, that I maye se yt.

16 And they brought hym one. And he sayde vnto them, Whose ys thys ymage, and superscripcion? And they sayde vnto hym, Cesaris.

17 And Jesus answered and sayde vnto them, Then geve to Cesar that which belongeth to Cesar, and geve God that which perteyneth to God. And they mervelled att hym.

18 And the Saduces cam vnto hym, which saye there is no resurrection, and they axed hym, sayinge,

19 Master, Moses wroote vnto vs, yff eny mans brother dye, and leve hys wyf behynde him, and leve no chyldren, that then hys brother shulde take hys wyfe, and reyse vppe seed vnto his brother.

20 There were seven brethren; and the fyrst toke a wyfe, and when he dyed, lefft no seede behinde hym.

21 And the secunde toke her, and dyed, nether lefft he eny seede. And the thyrde lyke wyse.

22 And seven had her, and lefft no seed behynde them. Last of all the wyfe dyed also.

23 In the resurreccion then, when they shall ryse agayne, whose wyfe shall she be of them? for seven had her to wyfe.

24 Jesus answered and sayde vnto them, Are ye not ther fore deceaved, be cause ye knowe not the scryptures, nether the power of God?

25 For when they shall ryse agayne from deeth, they nether mary, nor are maryed, butt are as the angels which are in heven.

26 As touchynge the deed, that they shall ryse agayne, have ye nott redde in the boke off Moses, howe, in the busshe, God spake vnto him, sayinge, I am the God of Abraham, and the God of Ysaac, and the God of Jacob?

27 He is not the God of the deed, butt

aþþan yus filu airzyai siyuþ.

28 Yah duatgaggands ains þize bok-arye, gahausyands ins samana sokyand-ans, gasaiwhands þatei waila im andhof, frah ina, wharya ist allaizo anabusne frumista.

29 Ip İesus andhof imma, þatei frum-ista allaizo anabusns, Hausei, İsræel, Frauya Guþ unsar Frauya ains ist ;

30 Yah friyos Frauyan Guþ þeinana us allamma hairtiu þeinamma, yah us allai saiwalai þeinai, yah us allai gahugdai þeinai, yah us allai mahtai þeinai. So frumista anabusns.

31 Yah anþara galeika þizai, Friyos newhundyan þeinana swe þuk silban. Maizei þaim anþara anabusns nist.

32 Yah qaþ du imma sa bokareis, Waila, laisari, bi sunyai qast ; þatei ains ist, yah nist anþar, alya imma ;

33 Yah þata du friyon ina us allamma hairtin, yah us allamma fraþya, yah us allai saiwalai, yah us allai mahtai, yah þata du friyon newhundyan swe sik silban, managizo ist allaim þaim alabrunstim yah saudim.

34 Yah İesus gasaiwhands ina þatei frodaba andhof, qaþ du imma, Ni fairra is þiudangardyai Guþs. Yah ainshun þanaseiþs ni gadaursta ina fraihnan.

35 Yah andhafyands İesus qaþ, lais-yands in alh, Whaiwa qiþand þai bokaryos, þatei Christus sunus ist Daweidis ?

36 Silba auk Daweid qaþ in Ahmin Weihamma, Qiþiþ Frauya du frauyin meinamma, Sit af taihswon meinai, unte ik galagya fiyands þeinans fotubaurd fotiwe þeinaize.

37 Silba raihtis Daweid qiþiþ ina frauyan, yah whapro imma sunus ist ? Yah alla so managei hausidedun imma gabauryaba.

38 Yah qaþ du im in laiseinai seinai, Saiwhiþ faura

ra ; sóþlice swýðe ge dweligaþ.†

28 Ðá genealáhte him án of ðam bócerum, ðe gehýrde hí smeagende, and geseah ðæt he him wel andswarode, and áhsode hine, hwæt wære ealra beboda máest.

29 Ðá andswarode he him, Ðæt is ðæt máeste bebod ealra, Israhel, gehýr, úrne Drihten God he is án God ;

30 And lufa ðinne Drihten God of ealre ðinre heortan, and of ealre ðinre sáwle, eallum ðinum móde, and of eallum ðinum mægene. Ðæt is ðæt fyrmeste bebod.

31 Sóþlice is óðer ðissum gelic, Lufa ðinne nehstan swá ðe sylfne. Nys óðer máre bebod.

32 Ðá cwæþ se bócere, Lárcow, well ðú on sópe cwæde ; ðæt án God is, and nys óðer, bútan him ;

33 And ðæt he sí gelufod of ealre heortan, and of eallum andgyte, and of ealre sáwle, and of ealre strengþe, and lufigean his nehstan swá hine sylfne, ðæt is máre eallum onsægdnyssum and offrungum.

34 Ðá se Hælend geseah ðæt he him wislice andwyrde, he sæde him ; Ne eart ðú feor fram Godes rice. And hine ne dorste nán man ácsian.

35 Ðá cwæþ se Hælend, on ðam temple lærende, Hú secgaþ ða bóceras, ðæt Crist sý Dauides sunu ?

36 Daud sylf cwæþ to ðam Hálgan Gáste, Drihten cwæþ to mínum drihtne, Site on míne swýðran healfe, oð ic ðine fýnd ásette to fót-sceamole ðinra fóta.

37 Daud sylf nemde hine drihten, and hwanon is he his sunu ? And mycel menegu hine luffice gehýrde.

38 Ðá sæde he him on his láre, Warniaþ fram bócerum, ða wyllaþ on gegylum gán, and beon on strætum gréte,

God of lyuynge men; therefore 3e erren moche.

28 And oon of the scribis, that hadde herd hem sekyng to gidere, cam ni3, and seyinge that he hadde wel answerid hem, axide hym, which was the firste maundement of alle.

29 Jhesus answeride to him, that the firste of alle comaundementis is, Heere, Israel, the Lord thi God is oon;

30 And thou schal loue the Lord thi God of al thin herte, and of al thi soule, and of al thi mynde, and of al thi vertu.† This is the firste maundement.

31 Forsothe the secunde is lyk to this, Thou schalt loue thi neizebore as thi silf. Ther is non othir maundement more than these.

32 And the scribe seith to him, Maister, in treuthe thou hast wel seid; for o God is, and ther is non, out taken him;

33 And that he be loued of al herte, and of al thou3t,† and of al vndirstondinge, and of al the soule, and of al strengthe, and to loue the neizebore as him silf, is more than alle brend of-fringis and sacrificis.

34 Jhesus forsothe seyinge that he hadde answerid wysely, seide to him, Thou ert not fer from the kyngdom of God. And now no man durste axe him.

35 And Jhesus answeringe seide, techinge in the temple, Therefore how seyn scribis, Crist for to be the sone of Dauith?

36 To whom Dauith him silf seide in the Hooly Gost, The Lord seide to my lord, Sitte on my ri3thalf, til I putte thin enemyes the stool of thi feet.

37 Therefore Dauith him silf seith him a lord, and wherof is he his sone? And moche cumpany gladli herde him.

38 And he seide to hem in his teching, Be 3e war of scribis, that wolen wandre in stoolis, and be salutid in chepinge,

the God of the livynge; ye are therefore greatly deceived.

28 And there cam won off the scribes, and when he had herde them disputyng to gedder, and perceaved that he had answered them well, he axed hym, which is the fyrste of all the commaundementes.

29 Jesus answered hym, The fyrste of all the commaundementes is, Heare, Israhel, oure Lorde God is wone Lorde;

30 And thou shalt love thy Lorde God with all thy hert, and with all thy soule, and with all thy mynde, and with all thy strengthe. This is the fyrste commaundement.

31 And the secunde is lyke vnto this, Thou shalt love thy neighbour as thy silfe. There is none other commaundement greater then these.

32 And the scribe sayde vnto hym, Well, master, thou hast sayde the truthe; thatt there ys one God, and that there is none but he;

33 And to love hym with all the herte, and with all the mynde, and with all the soule, and with all the strengthe, and to love a mans nehbour as hym silfe, ys a greater thyng then all holocaustes and sacrificis.

34 And when Jesus sawe howe that he answered discretly, he sayd vnto hym, Thou arte nott farre from the kyngdome of God. And no man after that durst axe hym eny question.

35 And Jesus answered and sayd, techinge in the temple, Howe saye the scribes, that Christ is the sonne off David?

36 For David hym silfe inspyred with the Holy Goost sayd, The Lorde sayde to my lorde, Sytt on my right honde, tyll I make thyne enemyes thy fote stole.

37 Then David hym silfe calletb hym lorde, and by what meanes ys he then his sonne? And moche people herde hym gladly.

38 And he sayd vnto them in his doctrine, Be ware off the scribes, which love to goo in longe clothyng, and love salutacions in the market places,

39 And on fyrmestum lárceow-setlum sittan on gesamnungum, and ða fyrmest-an setl on gebeorscipum ;

40 Ða ðe wudewena hús forswelgaþ, mid heora langsuman gebede ; ða onfóp lengestne dóm.

41 Ðá sæt se Hælend ongén ðone toll-sceamol, and geseah hú ðæt folc hyra feoh torfode on ðone toll-sceamol ; and manega welige torfodon fela.

42 Ðá com án earm wuduwe, and wearp twegen feorðlingas.

43 Ðá clypode he his leorning-cnihtas, and sæde him, Sóplice ic eow secge, ðæt ðeos earme wuduwe eallinga mæst sealde, ðara ðe on toll-sceamol scaldon.

44 Ealle sendon of ðam ðe hí genóh hæfdon ; sóþlice ðeos of hyre yrmþe eall ðæt heo hæfde sealde, ealle hyre and-lyfene.

CHAP. XIII. 1 Ðá he of ðam temple eode, ðá cwæp án of his leorning-cnihtum to him, Lárceow, lóca, hwylce stánas hér synd, and hwylce getimbrunga ðisses temples.

2 Ðá cwæp se Hælend, Ne geseo ge ealle ðás mycelan getimbrunga ? ne biþ hér læfed stán ofer stán, ðe ne beo toworpen.

3 Ðá hi sæton on Oliuetes dúnce ongén ðæt tempel, synderlice hine Petrus, and Iacobus, and Iohannes, and Andreas ácsodon,

4 Sege us, hwænne ðás þing gewurdon, and hwyle tácen biþ, ðænne ealle ðás þing onginnap beon ge-endod.

5 Ðá ongan se Hælend him andswarigende to cwedaþ, Warniaþ, ðæt eow nán man ne beswice ;

6 Sóplice manega cumap on minum naman, and cwedaþ, Ic eom Crist ; and beswicaþ manega.

7 And ðonne ge gehýrap gefeohtu and gefeohta hlisan, ne ondræde ge eow ; hit gebyrap ðæt hit gebelimpe, ac ðonne gyt nis ende.

39 And sitte in synagogis in the firste chaires, and the firste sitting places in soperis ;

40 The whiche deuouren the housis of widewis, vndir colour of long preier ; thei taken lenger dom.

41 And Jhesus sittinge azeins the treserie, biheld hou the cumpany of peple caste money in to the tresorie ; and manye riche castiden many thingis.

42 Sothli whanne o pore widowe hadde comen, sche sente tweye mynutis, that is, a ferthing.

43 And his disciplis clepid to gidere, he seith to hem, Treuly I seie to 3ou, for this pore widowe sente more than alle, that sente in to the tresorie.

44 Sothli alle sente of that thing that was plenteuous to hem ; but this of hir myseste sente alle thingis that she hadde, al hir lyfode.

CHAP. XIII. 1 And whanne he wente out of the temple, oon of his disciples seith to him, Maistir, bihold, what maner stoones, and what manere bildingis.

2 And he answeringe seith to him, Seeste thou alle thes greete bildingis ? ther schal not be left a stoon vpon a stoon, the which schal not be destroyed.

3 And whanne he sat in the mount of Olyuete azeins the temple, thei axiden hym by hem silue, Petre, and James, and John, and Andrew,

4 Seie thou to vs, whanne thes thingis schulen be maad, and what tokene, whanne alle thes thingis schulen bigynne for to be endid.

5 And Jhesus answeringe bigan for to seie to hem, Se 3e, that no man disceyue 3ou ;

6 For many schulen come in my name, seiynge, For I am ; and thei schulen disceyue manye.

7 Sothli whanne 3e schulen heere batels and opynious of bateils, drede 3e not ; forsothe it bihoueth these thingis for to be don, but not 3it anon the end.

39 And the chefe seates in the synagoges, and to sit in the vppermost roumes att feastes ;

40 And deuoure widowes houses, and vnder a colour praye longe prayers ; these shall have greater damnacion.

41 And Jesus sat over agaynst the treasury, and behelde howe the people putt money into the treasury ; and many that were ryche cast in moch.

42 And there cam a certayne povre widowe, and she threwe in two mytes, whiche make a farthyng.

43 And he called vnto hym his disciples, and sayd vnto them, Verely I saye vnto you, that thys pover widowe hath cast moare in then all they which have caste into the treasury.

44 For they all putt in off their superfluite ; but she off her poverte cast in all that she had, even all her lvyng.

CHAP. XIII. 1 And as he went out of the temple, won of his disciples sayd vnto hym, Master, se, what stones, and what bildynges are here.

2 And Jesus answered and sayde vnto hym, Seist thou these greete byldynges ? there shall not be lefte one stone upon a nother, that shall not be throwen doune.

3 And as he sate on mounte Olivete over ayenst the temple, Peter, and James, and Jhon, and Andrew, axed hym secretly,

4 Tell vs, when these thinges shalbe, and what is the signe, when all these thinges shalbe fulfilled.

5 And Jesus answered them and began to saye, Take hede, lest eny man deceave you ;

6 For many shall come in my name, sayinge, I am Christ ; and shall deceave many.

7 When ye shall heare off warre and tydynges off warre, be ye not troubled ; for they muste nedes be, butt the ende is nott yett.

8 Sôþlice þeod árist ágén þeode, and rice ongén rice, and beoþ eorþan styrunga geond stówa and hungor ; ðis synd sára angin.

9 Warniaþ eow sylfe, hí syllað eow on geþeahhte, and swingað on gesamnungum ; and ge standað befóran dēmum and cýningum for mīnum naman, him on gewitnesse.

10 And on ealle þeoda árest gebyraþ beon ðæt gódspel gebodod.

11 And ðonne hí syllende eow lædaþ, ne fóre-smeage ge hwæt ge specon, ac specað ðæt eow on ðære tíde gescald biþ ; ne synd ge ná specende, ac se Hálga Gást.

12 Sôþlice se bróðor ðone bróðor to deaþe sylþ, and se fæder his sunu, and ða bearn árisað ágén hyra magas, and mid deaþe hí gewæceap.

13 And ge beoþ callum on hatunge for mīnum naman ; sôþlice se biþ hál, se ðe oð ende þurh-wunaþ.

14 Donne ge geseoþ ðære toworpen-nyse ásceonunge,
. standan ðar heo ne sceal ; ðonne ongyte se ðe ræt ; fleon ðonne on múnas, ða ðe synd on Iudea.

15 And se ðe is ofer þecene, ne stíge he on his hús, ne he in ne gá, ðæt he áht on his húse nime ;

16 And se ðe biþ on æcere, ne cyrre he ongean ðæt he his reaf nime.

17 Wá cennendum on ðam dagum,

18 Biddað, ðæt ðis on wintra ne ge-weorðe.

19 Sôþlice on ðam dagum beoþ swylce gedréfednessa, swylce ne gewurdon of frymþe ðære gesceafte, ðe God geseoþ, oð nú, ne ná ne geweorðeþ.

16

. wastya seinu.

17 Aþþan wai þaim qipuhaftom, yah daddyañdeim in yainaim dagam.

18 Aþþan bidyaip, ei ni wairpai sa þlauhs izwar wintrau.

19 Wairþand auk þai dagos yainai aglo swaleika, swe ni was swaleika fram anastodeinai gaskaftais, þoei gaskop Guþ, und hita, yah ni wairþiþ.

8 For folk schal rise vpon folk, and rewme vpon rewme, and erthe mouyng schal be by places and hungur; bigynnyngis of sorwis these thingis.

9 Sothli se 3e 3ou silf, for thei schulen take 3ou in counceils, and 3e schulen be beten in synagogis; and 3e schulen stonde bifore kyngis and domesmen for me, in to witnessing to hem.

10 And in to alle folkis it bihoueth first the gospel for to be prechid.

11 And whanne thei schulen lede 3ou bitrayinge, nyle 3e thenke what 3e schulen speke, but speke 3e that thing that schal be 3ouen to 3ou in that our; sothli 3e ben not spekinge, but the Hooly Gost.

12 Forsothe a brother schal bitraye the brother in to deeth, and the fadir the sone, and sones schulen ryse to gidre azens fadris and modris, and ponysche hem by deeth.

13 And 3e schulen be in hate to alle men for my name; but he that schal susteyne in to the ende, this schal be saf.

14 Forsothe whanne 3e schulen se the abhomynacioun of discomfort, standinge wher it owith not; vnderstonde he that redith; thanne thei that be in Judee, flee in to hillis.

15 And he that is aboue the roof, come he not down in to the hous, neithir entre he, that he take ony thing of his hows;

16 And he that schal be in the feeld, turne not azen byhynde for to take his cloth.

17 Sothli wo to hem that ben with childe, and norischinge in tho dayes.

18 Therefore preie 3e, that thei ben not don in wyntir.

19 Forsoth the ilke dayes of tribulacioun schulen be suche, whiche manere weren not fro the bygynnyng of creature, the which God made, til now, neither schulen be.

8 For there shall nacion aryse agaynste nacion, and realme agaynste realme, and there shalbe erthquakes in all quarters and famysshment and troubles; these are the begynnynges off sorowes.

9 Butt take ye hede to youre selves, for they shall bryngge you vppe to the counsels, and into the synagogges, and ye shalbe beeten; and ye shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them.

10 And the gospell muste fyrste be publysshed amonge all nacions.

11 Butt when they leade you and presentt you, take noo thought afore honde what ye shall saye, nether ymagin, butt whatsoever is geuen you att the same tyme, that speake; for it shall nott be ye that shall speake, butt the Holy Goost.

12 Ye and the brother shall delyvre the brother to deeth, and the father the sonne, and the chylidren shall ryse agaynste their fathers and mothers, and shall putt them to deeth.

13 And ye shalbe hated off all men for my names sake; butt whosoever shall endure vnto the ende, shalbe safe.

14 Moreover when ye se the abominable desolacion, where off is spoken by Daniel the prophete, stonde were itt ought nott; let hym that redeth it vnderstonde itt; then let them which be in Iewry, fle to the mountaynes.

15 And let hym that is on the housse toppe, nott descende doune into the housse, nether entre there in, to fetche eny thyng oute off his housse;

16 And lett hym thatt is in the felde, not tourne backe agayne vnto tho thynges which he leeste behynde hym, for to take his cloother with hym.

17 Butt woo is then to them that are with chylde, and to them that geve soueke in those dayes.

18 But praye, that youre flyght be not in the wynter.

19 For there shalbe in those dayes suche tribulacion, as was not from the begynnyng off creatures, which God created, vnto this tyme, nether shalbe.

20 Yah ni Frauya gamaurgidedi þans dagans, ni þauh ganesi ainhun leike; akei in þize gawalidane þanzei gawalida, gamaurgida þans dagans.

21 Yah þan yabai whas izwis qipai, Sai! her Christus, aipþau sai! yainar, ni galaubyaip.

22 Unte urreisand galiugachristyus yah galiugapraufeteis, yah giband taiknins yah fauratanya, du afairzyan, yabai mahteig siyai, yah, þans gawalidans.

23 Ip yus saiwhip; sai! fauragataih izwis allata.

24 Akei in yainans dagans, afar þo aglon yaina, sauil riqizeip, yah mena ni gibip liuhap sein,

25 Yah stairnons himinis wairþand driusandeins, yah mahteis þos in himinam, gawagyanda.

26 Yah þan gasaiwhand sunu mans qimandan in milhmam, mip mahtai managai yah wulþau.

27 Yah þan insandeip aggiluns seinans, yah galisip þans gawalidans seinans af fidwor windam, fram andyam airþos und andi himinis.

28 Apþan af smakkabagma ganimip þo gayukon. Þan þis yuþan asts þlaqus wairþip, yah uskeinand laubos, kunnup þatei newha ist asans.

29 Swah yah yus, þan gasaiwhip þata wairþan, kunnep þatei newha siyup at. .

20 And gif Drihten ðas dagas ne gesyrte, nán flæse ne wurde hál; ac for ðam gecorenun ðe he geceas, he gesyrte ða dagas.

21 And gif eow hwylc segþ, Wítodlice! hér is Crist, wítodlice! ðær he is, ne gelyfe ge.

22 Sóplice lease Cristas and lease witegan árisap, and wyrcap fóre-beacnu, to beswicanne, eac, gif hit beon mæg, ða gecorenan.

23 Warniap eow; nú! ealle þing ðe ic eow fóre-sæde.

24 Ac on ðam dagum, æfter ðære geswencednyse, byþ sunne áþeostrod, and se móna his beorhtnesse ne sylþ,

25 And heofones steorran beoþ fealende, and beoþ ástyrode, ða me genu ðe on heofonum synd.

26 Donne geseoþ hí mannes sunu cumendne on genipum, mid mycelum mægene and wuldre.

27 Donne sent he his englas, and hí gaderiap his gecorenan of feower windum, of eorþam heahnesse oð heofones heahnesse.

28 Leorniap án bigspel be ðam fítreowe. Donne his twi biþ mearu, and leaf beoþ ácennede, ge witon ðæt sumor is gehende.

29 And wite ge, ðonne ge ðas þing geseoþ, ðæt he is dura gehende.

30 Sóplice ic eow secge, ðæt ðeos ceores ne gewit, ærðam ealle ðas þing geweorðon.

31 Heofon and eorþe gewitap, wítodlice mine word ne gewitap.

32 Be ðam dæge and ðære tide nán man nát, ne englas on heofone, ne mannes sunu, búton fæder ána.

33 Warniap, and waciap, and gebiddap eow; ge nyton, hwænne seo tid ys.

34 Swá se man ðe ælpeodilice férde, forlét his hús, and sealde his þeowum ðæne anwald gehwylces weorces, and beode ðam dure-wearde, ðæt he wacige.

35 Eornostlice wacigeap, ge nyton,

20 And no but the Lord hadde breiggid tho dayes, al fleisch[†] hadde not be saf; but for the chosene whom he chees, the Lord hath breiggid dayes.[†]

21 And thanne if ony man schulde seie to 3ou, Lo! here is Crist, loo! there, beleue 3e not.

22 For fals Cristis and fals prophetis schulen ryse vp, and schulen 3yue tokenes and grete wondris, to disceyue, if it may be don, 3he, the chosene.

23 Therefore se 3e; loo! I haue bifore seid to 3ou alle thingis.

24 But in tho dayes, aftir that tribulacioun, the sunne schal be maad derk, and the mone schal not 3yue hir schynyng,

25 And sterris of heuenes schal be fallinge doun, and vertues that be in heuenes, schulen be mouyd.

26 And thanne thei schulen se mannis sone comynge in cloudis of heuene, with greet vertu and glorie.

27 And thanne he schal sende his aungels, and schal gedre his chosene fro foure wyndis, fro the loweste thing of erthe vnto the hizeste thing of heuene.

28 Forsothe of the fyge tree lerne 3e the parable. Whanne now his braunche schal be tendre, and leeuys ben sprongen out, 3e witen for somer is in the nexte.

29 So and whanne 3e schulen se alle these thingis ben maad, wite 3e, that it is in the nexte in the doris.

30 Treuly I seye to 3ou, for this generacioun schal not passe away, til alle these thingis be don.

31 Heuene and erthe schal passe, forsothe my wordis schulen not passe.

32 Treuly of that day or our no man woot, nethir aungelis in heuene, nether the sone, no but the fadir.

33 Se 3e, wake 3e, and preie 3e; sothli 3e witen not, whanne tyme is.

34 For as a man the which gon fer in pilgrimage, lefte his hous, and 3af to his seruauntis power of euery work, and comaundide to the porter, that he schulde wake.

35 Therefore wake 3e, forsothe 3e witen

20 And excepte that the Lord had shortened those dayes, no man shulde be saved; but for the electes sake which he hath chosen, he hath shortened those dayes.

21 And then yff eny man saye vnto you, Loo! here is Christ, loo! he is there, beleue nott.

22 For falce Christes shall aryse and falce propetes, and shall shewe myracles and wonders, to deceave, yf it were possible, evyn the electe.

23 But take ye hede; beholde! I have shewed you all thinges before.

24 Moreover in those dayes, after that tribulacion, the sunne shall wexe darke, and the mone shall not geve her light,

25 And the starres off heven shall fall, and the powers which are in heven, shall move.

26 And then shall they se the sonne of man commynge in the cloudes, with greate power and glory.

27 And then shall he sende his angels, and shall gaddre to gedder his electe from the fouare wyndes, and from the one ende off the worlde to the other.

28 Learne a similitude of the fygge tree. When his braunches are yett tender, and hath brought forthe leues, ye knowe that sommer ys neare.

29 So in lyke maner when ye se these thinges come to passe, vnderstond, that it ys nye even att the doris.

30 Verely I saye vnto you, that thys generacion shall nott passe, tyll all these thynge be done.

31 Heven and erth shall passe, butt my wordes shall nott passe.

32 Butt of the daye and the houre knoweth no man, no nott the angels which are in heven, nether the somme hym silfe, save the father only.

33 Take hede, watehe, and praye; for ye knowe nott, when the tyme ys.

34 As a man which ys gone in to a strange countrey, and hath lefte hys housse, and geven auctorite to hys seruautes and to every man hys worke, and commuanded the porter to watehe.

35 Watehe therefore, for ye knowe not,

hwænne ðæs huses hláford cymþ, ðe on æfen, ðe on midre nihte, ðe on han-créde, ðe on mergen ;

36 Ðe-læs he eow slápende geméte, ðonne he fáringa cymþ.

37 Sóplice ðæt ic eow secge, eallum ic hit secge, Waciaþ.

CHAP. XIV. †₁ Sóplice ðá æfter twám dagum wæron eastron. . . . And ðá sôhton ða heah-sacerdas and ða bóceras, hú hi hine mid fárne námon, and ofslógon.

2 Ðá cwædon hi, Næs ná on freols-dæge, ðe-læs ðæs folces gehlýd weorðe.

3 And ðá se Hælend wæs on Bethania, on Simonas huse ánes hreoflan, and ðar sæt, ðá com án wíf, and hæfde hyre sealf-box deorwyrþes nardes ; and to-brocenum sealf-boxe, ofer his heafod ágét.

4 Sume hit unweorðlice forbæron, and betwux him sylfum cwædon, Forhwí wæs ðisse sealfse forspillednes geworden ?

5 Ðeos sealf mihte beon geseald to þrim hund penegum, and beon þearfum geseald. And yrsodon ágén hi.

6 Ðá cwæþ se Hælend, Lætaþ hi ; hwí synd ge hyre grame ? gód weorc heo on me worhte.

7 Sóplice symble ge habbaþ þearfan mid eow, and ðonne ge wyllaþ, ge mágon him teala dón ; me ge symble nabbaþ.

8 Ðeos sealde ðæt heo hæfde ; heo com to smýrienne minne lichaman on byrgene.

9 Sóplice ic eow secge, swá hwar swá ðis gódsPELL gebodod biþ on eallum middan-earde, biþ gebodod, ðæt heo ðis on his gemynde dyde.

10 Ðá Iudas Scarioth, ðæt is wider-saca, án of ðam twelfum, ferde to ðam heah-sacerdum, ðæt he hine belæwde.

4

. . . teins þis balsanis warþ ?

5 Maht wesi auk þata balsan frabugyan in managizo þau þriyahunda skatte, yah giban unledaim. Yah andstaurraidedun þo.

6 Iþ Iesus qaþ, Letiþ þo ; duwhe izai usþriutiþ ? þannu goþ waurstw waurhta bi mis.

7 Sinteino auk þans unledans habaiþ niþ izwis, yah þau wileiþ, maguþ im waila tauyan ; iþ mik ni sinteino habaiþ.

8 Þatei habaida so gatawida ; faursnau salbon mein leik du usfilha.

9 Amen qiþa izwis, þiswaruh þei meryada so aiwaggelyo and alla manas-eþ, yah þatei gatawida so, rodyada du gamundai izos.

10 Yah Iudas Iškarioteis, ains þize twalibe, galaiþ du þaim gudyam, ei galawidedi ina im.

not, whanne the lord of the hous cometh, in the euentide, or in the mydnyzt, or kockis crowynge, or morwynge ;

36 Lest whanne he schal come sudenly, he fynde 3ou slepyng.

37 Forsothe that that I seie to 3ou, I seie to alle, Wake 3e.

CHAP. XIV. 1 Forsothe pask and the feeste of therf looues[†] was aftir the secunde day. And the hizeste prestis and scribis souzten, hou thei schulden holde him with gile, and sle.

2 Sothli thei seiden, Not in the feeste day, lest perauenture noyse were maad in the peple.

3 And whanne he was at Betanye, in the hous of Symount leprous, and restid, a womman comynge, hauynge a box of precious oynement spikanard ; and the box brokun, helde out on his heed.

4 Forsoth ther weren summe beringe vnworthily[†] with ynne hem silf, and seyng, Wherto is this loss of oynement maad ?

5 For this oynement myzte haue be sold more than for thre hundrid pens, and be 3ouun to pore men. And thei groyneden in to hir.

6 Sothli Jhesus seide, Suffre hir ; what be 3e heuy to hir ? she hath wrouzt good work in me.

7 For euer more 3e schulen haue pore men with 3ou, and whanne 3e schulen wolle, 3e mown do wel to hem ; forsoth 3e schulen not euermore haue me.

8 She dide that that she hadde ; sche bifore cam for to anoynte my body into buryng.

9 Treuli I seie to 3ou, where euer this gospel schal be prechid in al the world, and that this *womman* hath done, schal be told in to mynde of hir.

10 And Judas Scarioth, oon of the twelue, wente to the hizeste prestis, that he schulde bitray him to hem.

when the master of the housse wyll come, whether att even, or at mydnyght, whether att the cocke crowynge, or in the daunyng ;

36 Lest yff he come sodenly, he shulde fynde you slepyng.

37 And that I saye vnto you, I saye vnto all men, Watche.

CHAP. XIV. 1 After two dayes followed ester and the dayes of swete breed. And the hye prestes and scribes sought meanes, howe they myght take hym by crafte, and putt hym to deeth.

2 Butt they sayde, Nott on the feeste daye, leest eny busynes aryse amonge the peple.

3 When he was in Bethania, in the housse off Simon the leper, even as he sate att meate, there cam a woman, with an alabaster boxe of oyntment called narde that was pure and costly ; and she brake the boxe, and powred it on his heed.

4 There were some that disdayned in them selves, and sayde, What neded this waste of oyntment ?

5 For it myght haue bene soolde for more then two houndred pens, and bene geven vnto the povre. And they grudged agaynste her.

6 And Jesus sayd, Lett her be in reest ; why greve ye her ? she hath done a goode worke on me.

7 Ye and ye shall haue povre with you all wayes, and when soever ye will, ye maye do them goode ; butt me ye shal not haue alwayes.

8 She hath done that she coulede ; she cam a fore honde to anoynt my boddy to his buryng ward.

9 Verely I saye vnto you, wheresoever thys gossell shalbe preached thorow out the whole worlde, thys also that she hath done, shalbe rehearsed in remembrance of her.

10 And Judas Iscarioth, won off the twelue, went awaye vnto the hye prestes, to betraye him vnto them.

11 Īþ eis gahausyandans faginodedun, yah gahaihaitun imma faihu giban. Yah sokida whaiwa gatilaba ina galewidedi.

12 Yah þamma frumistin daga azwme, þan paska salidedun, qeþun du imma þai siponyos is, Whar wileis ei galeiþandans, manwyaima, ei matyais paska ?

13 Yah insandida twans siponye sein-aize, qaþuh du im, Gaggats in þo baurg, yah gamoteiþ igqis manna kas watins bairands ; gaggats afar þamma.

14 Yah þadei inngaleiþai, qiþaits þamma heiwafrauyin, Þatei laisareis qiþiþ, Whar sind salipwos, þarei paska miþ siponyam meinaim matyau ?

15 Yah sa izwis taikneiþ kelikn mikil-ata gastrawiþ manwyata, yah yainar manwyaiþ unsis.

16 Yah usiddyedun þai sipon

11 Ðá hi ðis gehýrdon hi fahnodon, and behéton him feoh to syllanne. And he smeade hú he hine digellice sealde.

12 And ðam forman dæge azimorum, ðá hi eastron offrodon, his leorning-cnihtas him sædon, Hwýder wylt ðú ðæt we faron, and gegearwian ðé, ðæt ðú eastron ete ?

13 Ðá sende he twegen of his leorning-cnihtum, and sæde him, Gáp on ða ceastre, and inc ágén-yrnþ sum man berende sume wæter-flaxan ; folgiap him.

14 And swá hwýder swá he in-gæþ, secgap ðæs huses hláforde, U're láreow segh, Hwar is mín gyst-hús and mín gereord, hwar ete ic eastron mid mīnum leorning-cnihtum ?

15 And he inc geswútelap mycele healle gedæfte, and gegearwiap us ðara.

16 Ðá ferdon his leorning-cnihtas, and comon on ða ceastre, and fúndon hit eall swá he sæde ; and gegearwodon ða eastron.

17 Sólþlice ðá æfen com, him twelfum mid him

18 Sittendum, and etendum, sæde se Hælend, Sólþlice ic eow seege, ðæt eower án ðe mid me yt, gesylþ me.

19 Ðá ongunnon hi beon dreorige, and betwux him cweðan, Cwyst ðú eom ic hit ?

20 Ðá sæde he him, Án of eow twelfum me sylþ, se ðe his hand on discum mid me dypþ.

21 And wítodlice mannes sunu gæþ, swá be him áwriten is ; wá ðam men, þurh ðone ðe mannes sunu geseald biþ. Betere him wære, ðæt se man ácenned nære.

22 Him ðá etendum, áféng se Hælend hláf, and hine bletsiede bræc, and sealde him, and ðus cwæþ, Nimaþ ; ðis ys mín lichama.

23 And onféng calice, and Gode þancas dyde and sealde him, and ealle him of druncon.

24 Ðá sæde he him, Ðis ys mín blóð

11 The whiche heerynge ioyeden, and bihi3ten hem to 3yue him money. And he sou3te how he schulde bitraye him couenably.

12 And the firste day of therue loues, whenne pask was offrid, disciplis seyn to him, Whidir wolt thou we go, and make redy to thee, that thou ete pask ?

13 And he sendith tweyne of his disciplis, and seith to hem, Go 3e in to the citee, and a man beringe a galoun of watir schal renne to 3ou ;[†] suwe 3e him.

14 And whidir euere he schal entre, seye 3e to the lord of the hous, For the maister seith, Wher is my fulfilling,[†] where I schal ete pask with my disciplis ?

15 And he schal shewe to 3ou a greet souping place strewid, and there make 3e redy to vs.

16 And his disciplis wenten forth, and camen in to the citee, and founde as he hadde seid to hem ; and thei maden redy pask.

17 Sothli euen maad, he cam with twelue.

18 And hem sittinge at the mete, and etinge, Jhesus seith, Treuli I seie to 3ou, for oon of 3ou that etith with me, schal bitraye me.

19 And thei bigunnen for to be sori, and to seie, ech by hym silf, Whether I ?

20 The which seith to hem, Oon of twelue that puttith yn the hond with me in the plater.

21 And sothli mannis sone goth, as it is writun of him ; forsoth wo to that man, bi whom mannis sone schal be bitrayd. It were good to him, if that ilke man hadde not be borun.

22 And hem etinge, Jhesus took bred, and blessinge brak, and 3af to hem, and seith, Take 3e ; this is my body.

23 And the cuppe takun, he doynge gracis 3af to hem, and alle drunkun therof.

24 And he seith to hem, This is my

11 When they herde that they were gladde, and promised that they wolde geve hym money. And he sought howe he myght conveyently betraye hym.

12 And the fyrst daye of swete breed, when they offered the pascal lambe, his disciples sayd vnto hym, Where wylt thou that we goo, and prepare, that thou mayste eate the ester lambe ?

13 And he sent fourth two of his disciples, and sayde vnto them, Goo ye into the cite, and there shall a man mete you beringe a pitcher of water ; folowe hym.

14 And whidthersoever he goeth in, saye ye to the good man off the housse, The master axeth, Where is the geest chambre, where I shall eate the ester lambe with my disciples ?

15 And he wyll shewe you a greete parlour paved and prepared, there make redy for vs.

16 And his disciples went forth, and cam in to the cite, and founde as he had sayd vnto them ; and made redy the ester lambe.

17 And att even, he cam with the twelue.

18 And as they sate att borde, and ate, Jesus sayde, Verly I saye vnto you, that won off you shall betraye me, which eateth with me.

19 And they began to morne, and to saye to hym, won by won, Ys it I ? and another sayde, Ys it I ?

20 He answered and sayd vnto them, It is won of the .xij. and the same depeth with me in the platter.

21 The sonne of man goth, as it is written of hym ; but woo be to that man, by whome the sonne of man is betrayed. Goode were hitt for hym, if that man had never bene borne.

22 And as they ate, Jesus toke breede, gave thankes, brake it and gave it to them, and sayd, Take, eate ; thys ys my body.

23 And he toke the coppe, gave thankes and gave it to them, and they dronke all off it.

24 And he sayde vnto them, Thys ys

ðære niwan cýðnesse, ðæt biþ for mau-
egum ágoten.

25 Sôþlice ic eow secge, ðæt ic heonon-
forþ ne drince of ðyses win-geardes
cynne, oð ðone dæg ðonne ic hine
niwne drince on Godes rice.

26 And geewedenum lofe, hi fêrdon on
Ele-bergena mûnt.

27 Ðá cwæþ se Hælend, Ealle ge beoþ
ge-untreowsode on ðisse nihte ; forðam
ðe hit áwriten is, Ic slea ðæne hyrde,
and beoþ ða scêp todræfede.

28 Ac æfter ðam ðe ic árise, ic cume
befóran eow on Galileam.

29 Ðá sáede Petrus him, Ðeah ðé
ealle swícion, ne swícige ic ðé ná.

30 Ðá cwæþ se Hælend, Sôþlice ic ðé
secge, ðæt ðú on ðisse nihte ær hana
tuwa cráwe, þríwa wið-sæcst mín.

31 And he ðæs ðe máre spræc, And
ðeah me gebyrige mid ðé to sweltanne,
ne ætsace ic ðin. And swá hi cwædon
ealle.

32 Ðá comon hí to ánum túne, ðæs
nama wæs Gezemani. And he cwæþ to
his leorning-cnihtum, Sittað hér, oð ðæt
ic me gebidde.

33 And he nam ðá mid him Petrum
and Iacobum and Iohannem, ðá ongan
he forhtian, and sárgian.

34 And sáede him, Unrôt is mín sáwl
oð deaþ ; gebidaþ hér, and waciaþ.

35 Ðá he lyt-hwon forþ-stóp, he á-
strehte hine ofer ða eorþan, and he bæd,
gif hit beon mihte, ðæt he on ðære tide
fram him gewíte.

36 And ðá cwæþ he, Abba, ðæt is,
Fæder, on úre geþeode, calle þing ðé
synd mihtiglice, áfyr ðysne calic fram
me ; ac ná ðæt ic wylle, ac ðæt ðú.

37 Ðá com he, and fúnde hi slæpende.
And cwæþ to Petre, Simon, slæpst ðú ?
ne mihtest ðú áne tide wacian ?

38 Waciaþ, and gebiddað, ðæt ge on
costnunge ne gán ; witodlice se gást is
gearu, ac ðæt flæsc is untrum.

blood of the newe testament, the which schal be shedd out for manye.

25 Treuly I seie to 3ou, for now I schal not drynke of this fruit of vyne, til in to that daye whanne I schal drynke it newe in the rewme of God.

26 And the ympne⁺ seid, thei wenten out in to the hil of Olyues.

27 And Jhesus seith to hem, Alle 3e schulen be sclaudrid in me in this ny3t; for it is writun, I schal smyte the shep-herde, and the scheep of the floc schulen be disparplid.

28 But affir that I schal ryse agen, I schal go bifore 3ou in to Galilee.

29 Forsoth Petre seith to him, And if alle schulen be sclaudrid, but not I.

30 And Jhesus seith to him, Treuly I seie to thee, for thou to day bifore the cok in this ny3t twyes 3yue vois, thrices thou ert to denye me.

31 And he spak more, And if it bihoue me to dye to gidere with thee, I schal not denye thee. Sothli and lyk manere alle seiden.

32 And thei camen in to a place, to whom the name Gethsamany. And he seith to his disciplis, Sitte 3e here, the while I preie.

33 And he takith Petre and James and John with him, and bigan for to drede, and to heuye.

34 And he seith to hem, My soule is sorwful til to the deeth; susteyne 3e⁺ here, and preie 3e with me.

35 And whanne he hadde gon forth a litel, he felde down on the erthe, and preiede, that, if it my3te be, the our schulde passe fro him.

36 And he seide, Fadir, alle thingis ben possible to thee, turne fro me this cuppe; but not that I wole, but that that thou.

37 And he cam, and fond hem slepyng. And he seith to Petre, Symount, slepist thou? my3tist thou not wake with me oon our?

38 Wake 3e, and preie 3e, that 3e entre not in to temptacioun; forsothe the spirit is redy, but the fleisch syk.

my bloude of the newe testament, which shalbe sheed for many.

25 Verely I saye vnto you, I wyll drynke no moore off this frute off the vyne, vntyll that daye that I shall drynke it newe in the kyngdom of God.

26 And when they had sayd grace, they went out in to the mount Olivete.

27 And Jesus sayde vnto them, All ye shalbe hurtt thorowe me thys nyght; for it is written, I wyll smyte the shep-herd, and the sheepe shalbe scattered.

28 Butt after that I am rysen agayne, I wyll goo into Galile before you.

29 Peter sayde vnto hym, And though all men shulde be hurte, yett wolde nott I.

30 And Jesus sayd vnto hym, Verely I saye vnto the, thys daye even in this nyght before the cocke crowe twyse, thou shalt deney me thryse.

31 And he spake boldlyer, No, if I shulde dey with the, I woll not deny the. Lyke wyse also sayd they all.

32 And they cam in to a place, named Gethsemani. And he sayde to his disciplis, Sitt ye here, whyll I goo aparte and praye.

33 And he toke with hym Peter James and Jhon, and he began to waxe abasshede, and to be in an agony.

34 And sayde vnto them, My soule is very hevy even vnto the deeth; tary here, and watehe.

35 And he went forth a lytle, and fell dounne on the grounde, and prayede, that, yf it were possible, the houre myght passe from hym.

36 And he sayde, Abba Father, all thinges are possible vnto the, take awaye this cuppe from me; neverthelesse nott that I wyll, butt that thowe wilt be done.

37 And he cam, and founde them slepyng. And sayd to Peter, Simon, slepest thou? coudest not thou watehe with me one houre?

38 Watehe ye, and praye, least ye entre into temptacion; the sprete is redy, but the flessch is wecke.

41

. . . sai! galewyada sunus mans in handuns frawaurhtaize.

42 Urreisip, gaggam; sai! sa lewyands mik atnewhida.

43 Yah, sunsaiw nauhpanuh at imma rodyandin, qam Iudas, sums pize twalibe, yah mip imma managei mip hairum yah triwam, fram þaim auhumistam gud-yam, yah bokaryam, yah sinistam.

44 Atuh þan gaf sa lewyands im bandwon, qipands, þammei kukyau, sa ist; grecipip þana, yah tiuhip arniba.

45 Yah qimands, sunsaiw atgaggands du imma, qap, Rabbei, rabbei; yah kukida imma.

46 Ip eis uslagidedun handuns ana ina, yah undgripun ina.

47 Ip ains sums pize atstandandane imma, uslukands hairu, sloh skalk auhumistins gudyins, yah afsloh imma auso þata taihswo.

48 Yah andhafyands Iesus qap du im, Swe du waidedyin urrunnuþ mip hairum yah triwam, greipan mik?

49 Daga whammeh was at izwis, in alh laisyands, yah ni gripuþ mik; ak ei usfullnodedeina bokos.

50 Yah afletandans ina, gaplauhun allai.

51 Yah ains sums yuggalaups laistida afar imma, biwaibips leina ana naqad-ana; yah gripun is þai yuggalaudeis.

52 Ip is bileipands þamma leina, naqaps gaplauh faura im.

53 Yah gatauhun Iesu du auhumistin gudyin. Yah garunnun mip imma,

39 And eft he gebæd ða ylcan spræce.

40 And ðá he hine eft ágén-bewende, he fúnde hí sláepende; hyra eagan wær-on gehefegode. And hí nyston, hwæt hí him andswaredon.

41 Ðá com he þridan síðe, and sæde him, Slápaþ nú, and restaþ; genóh hit ys. Tíma ys cumen; nú! is mannes sunu geseald on synfulra handa.

42 Árisaþ, uton gán; nú! is gehende se ðe me sylþ.

43 Him ðá ðá gyt sprecendum, com Iudas Scarioth, ðæt ys wíðersaca, án of ðam twelfum, and mid him mycel men-gegeo mid swurdum and mid sahlum, fram heah-sacerdum, bócerum, and eald-
rum.

44 Sóplice his læwa him tácen scalde, and ðus cwæþ, Swá hwylene swá ic cysse, he hit ys; nimaþ, and lædaþ hine wærlice.

45 And sóna swá he com, he genealæhte him to, and cwæþ, Lárcow; and cyste hine.

46 And hí hyra handa on hine wurpon, and námon hine.

47 Sóplice án of ðam ðe ðar embe úton stódon, his swurde ábræd, and slóh ðæs sacerdes þeow, and his eare of-áearf.

48 Ðá cwæþ se Hælend him andswariende, Swá swá to ánum sceapan ge férdon mid swurdum and treowum, me gefón?

49 Ðonne ic dæghwamlice mid eow wæs, on temple lærende, and ge me ne námon; ac ðæt ða gewritu sýn gefyllede.

50 Ðá forléton his leorning-cnihtas ealle hyne, and flugon.

51 Sum iungling him fyligde, mid ánre scýtan bewæfed nacod; and hí námon hine.

52 Ðá áworpenre ðære scýtan, nacod he him fram fleah.

53 And hí læddon ðæne Hælend to ðam heah-sacerde. And comon ealle

39 And eftsoone he goynge preiede, the same word seyinge.

40 And he turnyd aȝen eftsoone, fond hem slepynge; sothli her yȝen were greuyd. And thei knewen not, what thei schulden answeere to him.

41 And he cam the thridde tyme, and seith to hem, Slepe ȝe now, and reste ȝe; sothli it sufficith. The our cometh; loo! mannis sone schal be bitrayed in to hondis of synful men.

42 Ryse ȝe, go we; loo! he that schal bytraye me is nyȝ.

43 And, ȝit him spekinge, Judas Sca-rioth, oon of the twelue, cam, and with him moche cumpeny with swerdis and stauēs, sent fro the hiȝeste prestis, and scribis, and fro the eldere men.

44 Forsothe the traitour hadde ȝouun to hem a tokene, seyinge, Whom euere I schal kisse, he it is; holde ȝe him, and lede ȝe warly.†

45 And whanne he cam, anon he comynge to him, seith, Maistir; and he kyside him.

46 And thei layden hondis in to him, and heelden him.

47 Sothli oon of men stondynge aboute, ledynge out a swerd, smot the seruaunt of the hiȝeste prest, and kitte of to him an eere.

48 And Jhesus answerynge seith to hem, As to a thef ȝe han gon out with swerdis and stauēs, for to take me?

49 Forsoth day by day I was at ȝou, techynge in the temple, and ȝe heelden not me; but that the scripturis be fulfillid.

50 Thanne him forsakun, alle his disciplis fledden.

51 Sothli sum ȝong man, clothid with linnen cloth on the bare, suede him; and thei heelden him.

52 And the linnen cloth forsakun, he nakid fleiȝ away fro hem.

53 And thei ledden Jhesu to the hiȝeste prest. And all camen to gidere in to

39 And agayne he went awaye and prayde, and spake the same wordes.

40 And he returned, and founde them aslepe agayne; for their eyes were hevy. Nether coulde they tell, what they myght answeere to hym.

41 And he cam the thyrde tyme, and sayd vnto them, Slepe hens forth, and take youre ease; it is ynough. The houre is come; beholde! the sonne of man shalbe delyvred into the hondes of synners.

42 Ryse vppe, let vs goo; loo! he that betrayeth me is come nye.

43 And immediatly, whill he yett spake, cam Judas, won off the twelue, and with hym a greate number off people with swerdes and staves, from the hye prestes, and scribes, and seniours.

44 He that betrayed hym gave them a generall token, sayynge, Whosoever I do kisse, he it is; take hym, and lede hym awaye warely.

45 And as sone as he was come, he went streight waye to him, and sayd vnto hym, Master, master; and kissed him.

46 And they leyde their hondes on him, and toke him.

47 Won off them that stode by, drue out a swerde, and smote a seruaunt off the hye preste, and cutt off hys eare.

48 And Jesus answered and sayd vnto them, Ye cam out as vnto a thefe with swerdes and with staves, ffor to take me?

49 I was dayly with you in the temple, teachynge, and ye toke me not; but that the scriptures shulde be fulfilled.

50 And they all forsoke hym, and ranne awaye.

51 And there was a certeyne yonge man thatt folowed hym, clothed in linnen upon the bare; and the yonge men caught hym.

52 And he lefte his linnen, and fledd from them naked.

53 And they leedde Jesus awaye to the hiest preste off all. And to hym came

auhumistans gudyans allai yah þai sinistans yah bokaryos.

54 Yah Paitrus fairrapro laistida afar imma unte qam in garda þis auhumistins gudyins. Yah was sitands miþ andbahtam, yah warmyands sik at liuhada.

55 Iþ þai auhumistans gudyans, yah alla so gafaurds, sokidedun ana Iesu weitwodipa, du afdaupyan ina ; yah ni bigetun.

56 Managai auk galiug weitwodidedun ana ina, yah samaleikos þos weitwodipos ni wesun.

57 Yah sumai usstandandans galiug weitwodidedun ana ina, qiþandans,

58 Patei weis gahausidedum qiþandan ina, Patei ik gataira alh þo handuwaurhton, yah bi þrins dagans anþara unhanduwaurhta gatimrya.

59 Yah ni swa samaleika was weitwodipa ize.

60 Yah usstandands sa auhumista gudya in midyaim, frah Iesu, qiþands, Niu andhafyis waitht wha þai ana þuk weitwodyand ?

61 Iþ is þahaida, yah waitht ni andhof. Aftra sa auhumista gudya frah ina, yah qaþ du imma, þu is Christus, sa sunus þis þiubeigins ?

62 Iþ is qaþuh, Ik im ; yah gasaiwhiþ þana sunu mans af taihswon sitandan maltais, yah qimandan miþ millman himinis.

63 Iþ sa auhumista gudya, disskreitands wastyos seinos, qaþ, Wha þanamais þaurbum weis weitwode ?

64 Hausideduþ þo wayamerein is. Wha izwis þugkeiþ ? Þaruh eis allai gadomidedun ina skulan wisan dauþau.

65 Yah dugunnun sumai speiwan ana wlit is, yah hulyan andwairþi is, yah kaupatyan ina, yah qeþun du imma, Praufetei. Yah andbahtos gabauryaba lofam slohun ina.

66 Yah wisandin Paitrau in rohsnai dalapa, yah atiddya aina þiuyo þis auhumistins gudyins.

sacerdas and bocerans and caldras togædere.

54 Petrus him fyligde feorran oð ðæs heah-sacerdes cafer-tún. And he sæt mid ðam þenum, and wrymde hine æt ðam fyre.

55 Ða heah-sacerdas sóhton, and call geþcaht, tale ágén ðone Hælend, ðæt hi hine to deaþe sealdon ; and hi ne fúndon.

56 Manega sædon lease gecýðnyse ágén hine, and ða cýðnessa næron ðæslice.

57 Ðá árison sume and sædon lease cýðnesse ágén hine, and ðus cwædon,

58 Sôþes we gehýrdon hine seegan, Ic towurpe ðis hand-worhte tempel, and æfter þrim dagum ic óðer unhand-worht getimbric.

59 And hyra cýðnys næs ðæslic.

60 Ðá árás sum heah-sacerd on hyra midlenc, and áhsode ðæne Hælend, Ne andswarast ðú nán þing ágén ðæt ðas ðé onwurpaþ ?

61 He súwode, and náht ne andswarode. Eft hine ácsode se heah-sacerd, Eart ðú Crist, ðæs geblotsodan Godes sunu ?

62 Ðá sæde se Hælend, Ic com ; and ge geseoþ mannes sunu on swýðran healfes sittan his mægenes, and cumende mid heofones genipum.

63 Ðá cwæþ se heah-sacerd, his reaf slitende, Hwi gewilnige we gyt cýðera ?

64 Ge gehýrdon his bysmer. Hwæt pineþ eow ? Ðá hyrdon hi calle hine and cwædon ðæt he wære deaþes seyl-dig.

65 And sume águnnon him on spætan, and ofer-wreon his ansýne, and mid fystum hine beoton, and him to cwædon, Áráed. And ða þenas hine mid handum beoton.

66 And ðá Petrus wæs on cafer-túne, ðá com to him án þinen ðæs heah-sacerdes.

oon, the prestis and the scribis and eldere men.

54 Forsoth Petre suede him afer til with ynne in to the halle of the hizeste prest. And he sat with the mynystris, and warmyde him at the fier.

55 Forsothe the hizeste prestis, and al the counceil, souzten witnessinge azens Jhesu, that thei schulen 3yue him to deeth; nether thei founden.

56 Sothli manye seiden fals witnessinge azens him, and the witnessings weren not couenable.

57 And summe risynge souzten fals witnessing azens hym, seyinge,

58 For we han herd him seiynge, I schal vndo this temple maad with hondis, and aftir the thridde day I schal bilde a nother not maad with hondis.

59 And the witnessing of hem was not couenable.

60 Forsothe the hizeste prest rysinge vp in to the myddel, axide him, seyinge, Answerist thou not ony thing to tho thingis that ben put to thee of these?

61 Sothli he was stille, and no thing answeride. Eftsoone the hizest prest axide him, and seide to him, Ert thou Crist, the sone of blessid God?

62 Sothli Jhesus seide to him, I am; and 3e schulen se mannis sone sittinge on the ri3t half of the vertu of God, and comynge in cloudis of heuene.

63 Forsoth the hizest prest, kittinge his clothis, seith, What 3it desyren we witnessis?

64 3e han herde blasphemye. What semeth to 3ou? The whiche alle condempneden him for to be giltly of deeth.

65 And summe bigunnen for to bispitte him, and to hide his y3en, and smyte him with boffatis, and seie to him, Prophecie thou. And the mynystris beeten him with strokis.†

66 And whanne Petre was in the halle bynethen, oon of the hand maydens of the hizest prest cam.

all, the hye prestes and the seniours and the scribes.

54 And Peter folowed a greate way of even into the pallys of the hye preste. And he was there and sat with the seruautes, and warmed hymselfe att the fyre.

55 And the hye prestes, and all the counsell, sought for witnes agaynste Jesu, to putt hym to deeth; and they founde noone.

56 Yett many bare falce witnes agaynste hym, butt their witnes agreed not to gedder.

57 And there arose certayne and brought falce witnes agaynste hym, sayinge,

58 We herde hym saye, I wyll destroye this temple made with hondes, and with in thre dayes I wyll bilde another made with out hondes.

59 And there witnes agreed not to gedder.

60 And the hyste preste stode vppe before them all, and axed Jesus, sayinge, Answerest thou nothinge, howe is it that these beare witnes agaynst the?

61 And he helde his peace, and answered nothyng. Agayne the hyste preste axed hym, and sayde vnto hym, Arte thou Christ, the sonne off the Blessed?

62 And Jesus sayde, I am; and ye shall se the sonne off man sitt on the ryght honde of power, and come in the cloudes off heven.

63 Then the hyst preste rent his clothes, and sayd, What nede we eny further of witnes?

64 Ye have herde the blasphemye. What thinke ye? And they all gave sentence that he was worthy of deeth.

65 And some began to spit at hym, and to cover his face, and to bet hym with their fistes, and to saye vnto him, Arede vnto vs. And the seruautes boffeted him on the face.

66 And Peter was beneath in the pallys, and there cam won off the wenches off the hyst preste.

67 Yah gasaiwhandei Paitru warm-
yandan sik, insaiwhandei du imma qap,
Yah þu miþ Iesua þamma Nazoreinaw
wast.

68 Iþ is afaiaik, qiþands, Ni wait, ni
kann, wha þu qiþis. Yah galaip faur
gard; yah hana wopida.

69 Yah þiwi gasaiwhandei ina, aftra
dugann qiþan þaim faurastandandam,
Ðatei sa þizei ist.

70 Iþ is aftra laugnida. Yah afar
leitil, aftra þai atstandandans, qeþun du
Paitrau, Bi sunyai þizei is, . . .
yah auk razda þeina galeika ist.

71 Iþ is dugann afaikan yah swaran,
Ðatei ni kann þana mannan, þanei qiþip.

72 Yah anþamma sinþa hana wopida.
Yah gamunda Paitrus þata waurd swe
qap imma Iesus, Ðatei faurþize hana
hrukyai twaim sinþam, inwidis mik þrim
sinþam. Yah dugann greitan.

CHAP. XV. 1 Yah sunsaiw in maur-
gin, garumi tauyandans þai auhumistans
gudyans, miþ þaim sinistam, yah bok-
aryam, yah alla so gafaurds, gabindand-
ans Iesu, brahtedun ina at Peilatau.

2 Yah frah ina Peilatus, þu is þiudans
Iudaie? Iþ is andhafyands qap du imma,
þu qiþis.

3 Yah wrohidedun ina þai auhumistans
gudyans filu.

4 Iþ Peilatus aftra frah ina, qiþands,
Niu andhafyis ni wait? Sai, whan
filu ana þuk weitwoyand?

5 Iþ Iesus þanama is ni andhof, swaswe
sildaleikida Peilatus.

6 Iþ and dulþ wharyoh fralailot in
ainana bandyan, þanei bedun.

7 Wasuh þan sa haitana Barabbas, miþ
þaim miþ imma drobyandam gabundans,
þaiei in auhyodau maurþr gatawidedun.

67 And ðá heo geseah Petrum wýrm-
ende, ðá cwæp heo, Ðú wære mid ðam
Nazareniscan Hælende.

68 Ðá ætsóc he, and cwæp, Ic nát, ne
ne can; hwæt ðú segst. And he eode
ðá of ðam cafer-túne; and se hana
creow.

69 Eft ðá hine gecneow óðer þinen,
heo ongan ewedan to ðam ðe ðar ábútan
stódon, Sóplice ðes ys of ðam.

70 And he eft ætsóc. And eft ðá
ymbe lytel, ða ðe æt-stódon cwædon
to Petre, Sóplice ðú eart of ðam, Ga-
lileisc ðú eart. . . .

71 Ðá ongan he ætsacan and swerian,
Sóþes ne can ic ðæne man, ðe ge secgap.

72 And ðá eft-sóna creow se hana.
Ðá gemunde Petrus ðæs Hælandes
worde ðe he him sæde, Ær se hana
cráwe tuwa, þriwa ðú me ætsæcst. Ðá
ongan he wépan.

CHAP. XV. 1 Ðá sóna on mergen,
worhton ða heah-sacerdas hyra gemót
mid caldrum, and bócerum, and callum
werodum, and læddon ðæne Hælend,
gebúdenne, and sealdon hine Pilato.

2 Ðá ácsode Pilatus hine, Eart ðú
Iudea cyning? Ðá andswarode he him,
Ðú hit segst.

3 Ðá wrégdon hine ða heah-sacerdas
on manegum þingum.

4 Eft Pilatus hine ácsode, Ne and-
swarast ðú nán þing? Lóca, hú micel-
um hí dé wrégeap?

5 Ðá ne andswarode se Hælend him
ná máre, swá ðæt Pilatus wundrode.

6 On symbel-dæge wæs his gewuna
ðæt he him forgeafe ænne gebúdenne,
swá hwylcne swá hí bædon.

7 Ðá bædon hí Barraban, se wæs ge-
búnden mid ðam ræplingum, se þurh
swíc-cræft man-slyht geworhte.

67 And whanne sche hadde seyn Petre warmynge him, sche biholdinge him seith, And thou wast with Jhesu of Nazareth.

68 And he denyede, seyinge, Nethir I woot, nether I haue knowun, what thou seist. And he wente forth bifore the halle; and anon the cok song.

69 Eftsone forsothe whanne a nother hand mayde hadde seyn him, she bigan for to seie to men standinge aboute, For this is of hem.

70 And he eftsone denyede. And aftir a litil, eftsoone thei that stooden nyȝ, seiden to Petre, Verily thou ert of hem, forwhi and thou ert of Galilee. . . .

71 Sothli he bigan for to curse and swere, For I knowe not this man, whom ȝe seyn.

72 And anon eftsoones the cok song. And Petre bithouȝte on the werd that Jhesus hadde seid to him, Bifore the cok synge twyes, thries thou schalt denye me. And he bigan for to wepe.

CHAP. XV. 1 And anon the morwe maad, the hiȝeste prestis, makege counceil with the eldere men, and scribis, and al the counceil, byndinge Jhesu, ledde, and bitoken to Pilat.

2 And Pilat axide him, Art thou kyng of Jewis? And he answeringe seith to him, Thou seyst.

3 And the hiȝeste prestis accusiden him in manye thingis.

4 Pilat forsothe eftsoone axide him, seyinge, Thou answerist not ony thing? Seest thou, in how manye thingis thei accusen thee?

5 Forsothe Jhesus more no thing answeride, so that Pilat schulde wondre.

6 Forsoth by a solemne day he was wont to leue to hem oon bounden, whom euere thei axiden.

7 Forsoth there was he that was seid Barabas, that was boundun with sleeris of men, and that hadde don manslauȝtre in seducioun.†

67 And when she sawe Petre warmynge hym silfe, she loked on hym and sayd, Wast not thou also with Jesus of Nazareth?

68 And he denyed it, sayinge, I knowe hym not, nether wott I, what thou sayest. And he went out in to the poorche; and the cocke crewe.

69 And a damsell sawe hym, and agayne began to saye to them that stode by, Thys ys won of them.

70 And he denyed yt agayne. And anon after, agayne they that stode by, sayde to Peter, Suerly thou arte won off them, for thou arte of Galilee, and thy speache agreth therto.

71 And he began to coursse and to sweare, sayinge, I knowe nott thys man, off whom ye speake.

72 And agayne the cocke crewe. And Peter remembred the worde that Jesus sayd vnto him, Before the cocke crowe twyse, thou shalt deny me thryse. And began to wepe.

CHAP. XV. 1 And anon in the dawnynge, heelde the hye prestes a counsell with the seniours, and the scribes, and also the whoole congregacion, and bounde Jesus, and ledde hym awaye, and delyvered hym to Pilate.

2 And Pilate axed hym, Arte thou the kyngge off the Jewes? And he answered and sayde vnto hym, Thou sayest yt.

3 And the hye prestes accused hym off many thynges.

4 Pylate axed hym agayne, sayinge, Answerest thou nothyng? Behoolde, howe many thinges they lay vnto thy charge?

5 Jesus yett answered never a worde, so that Pilate merveled.

6 Att the feast Pilate was wont to delyvre att their pleasure a prisoner, whomsoever they wolde desyre.

7 And there was one named Barrabas, which laye bounde with them that caused in surretion, and in the in surrection committed murther.

8 Yah usgaggandei alla managei, dugunnun bidyan, swaswe siuteino tawida im.

9 Īþ Peilatus andhof im, qiþands, Wileidu fraleitan izwis þana þiudan Īudaie?

10 Wissa auk, þatei in neipis atgebun ina þai auhumistans gudyans.

11 Īþ þai auhumistans gudyans inwagidedun þo managein, ei mais Barabban fralailoti im.

12 Īþ Peilatus aftra andhafyands qaþ du im, Wha nu wilciþ ei tauyau þammei qiþiþ þiudan Īudaie?

13 Īþ eis aftra hropidedun, Ushramei ina.

14 Īþ Peilatus qaþ du im, Wha allis ubilis gatawida? Īþ eis mais hropidedun, Ushramei ina.

15 Īþ Peilatus wilyands þizai managein fullafahyan, fralailot im þana Barabban, iþ Īesu atgaþ, usbliggwands, ei ushramiþ wesi.

16 Īþ gadrauhteis gatauhun ina innana gardis, þatei ist praitoriaun, yah gahaihaitun alla hansa,

17 Yah gawasidedun ina þaurpurai. Yah atlagidedun ana ina þaurneina wipya, uswindandans;

18 Yah dugunnun golyan ina, Hails, þiudan Īudaie.

19 Yah slohun is haubiþ rausa, yah bispiwun ina; yah lagyandans kniwa inwitun ina.

20 Yah biþe bilailaikun ina, andwasidedun ina þizai þaurpurai, yah gawasidedun ina wastyom swesaim, yah ustauhun ina, ei ushramidedeina ina.

21 Yah undgripun sumana manne, Scimona Kwreinaiu, qimandan af akra, attan Alaiksandraus yah Rufaus, ei nemi galgan is.

22 Yah attauhun ina ana Gaulgauþa staþ, þatei ist gaskeiriþ, Whairneins staþs.

23 Yah gebun imma drigkan wein miþ smwrna, iþ is ni nam.

8 And ðá he fērde, ðá ongan seo menegeu hine biddan, swá heo symle dyde.

9 Ðá cwæþ Pilatus, Wylle ge ðæt ic eow forgyfe Iudea cyning?

10 He wiste, ðæt þurh andan hine sealdon ða heah-sacerdas.

11 Ðá ástyredon ða biseopas ða menegu, ðæt he him Barraban forgéfe.

12 Eft Pilatus him andswarode, Hwæt dó ic be Iudea cyninge?

13 Hí eft hrýmdon and cwædon, Hóh hine.

14 Ðá sáede Pilatus, Hwæt yfeles dyde he? Hí ðæs ðe má clypedon, A'hóh hine.

15 Pilatus wolde ðá ðam folce gecwéman, and forgef him Barraban, and sealde him ðone Hælend, beswungeune, ðæt he áhangen wære.

16 Ðá læddon ða ceman hine on ðæs dóm-ernes cafer-tún, and hí tosomne eall werod clypedon,

17 And serýddon hine mid purpuran. And him onsetton þyrnenne helm, áwundenne;

18 And ongunnon hine ðus grétan, Hál wes, ðú Iudea cyning.

19 And beoton hine on ðæt heafod mid hreode, and spætton him on; and heora encow bigdon and hine ge-caðmédðon.

20 And syððan hí hine bysmrydon, unserýddon hine ðam purpuran, and serýddon hine mid his reafum, and læddon hine, ðæt hí hine áhéngon.

21 And genýddon sumne wegférendne, Simonem Cyreneum, cumende of ðam túne, Alexandres fæder and Rufi, ðæt he his róde bære.

22 And hí læddon hine on ða stówe Golgotha, ðæt is on úre geþeode gereht, Heafodpanna stów.

23 And sealdon him gebiterod wín, and he hit ne onféng.

8 And whanne the cumpany hadde stize vp, he bigan for to preye, as he euermore dide to hem.

9 Sothely Pilat answeride to hem, and seide, Wolen 3e I leue to 3ou the kyng of Jewis?

10 Sothli he wiste, that the hizeste prestis hadden taken him by enuye.

11 Forsothe the bischopis stireden the cumpenye of peple, that more he schulde leue to hem Barabas.

12 Forsoth eftsoone Pilat answeringe seith to hem, What therfore wolen 3e I schal do to the kyng of Jewis?

13 And thei eftsoone crieden, Crucifie hym.[†]

14 Forsoth Pilat seide to hem, Sothli what of yuel hath he don? And thei crieden more, Crucifie him.

15 Sothli Pilat willinge for to do ynow to the peple, lefte to hem Barabas, and bitook to hem Jhesu, smyten[†] with scourgis, that he schulde be crucified.

16 Forsothe knyztis ledde him withynne, in to the floor of the moot halle, and clepiden to gidere al the cumpenye of knyztis,

17 And clothiden him with purpur. And thei foldinge a corowne of thornes, puttiden to him;

18 And bigunnen for to greet him, *sayinge*, Hail, thou kyng of Jewis.

19 And thei smyten his heed with a reede, and bispatten him; and puttinge her knees thei worshipiden him.

20 And aftir that thei hadden scornyd him, thei vnclothiden him fro purpur, and clothedyn him with his clothis, and ledde him, that thei schulde crucifie him.

21 And thei constreyneden sum man passynge forth, Symount of Syrenen, comynge fro the town, the fadir of Alysandre and Rufe, that he schulde take his cross.

22 And thei ledde him in to a place Golgotha, that is interpretid,[†] the place of Caluarie.

23 And thei 3auen him for to drynke wyn meddelid with myrre, and he took not.

8 And the people called vnto hym, and began to desyre off hym, accordinge as he had ever done vnto them.

9 Pylate answered them, and sayd, Wyll ye that I loose vnto you the kyngge off the Jewes?

10 For he knewe, that the hye prestes had delyvered hym off envy.

11 Butt the hye prestes had moved the people, that he schulde rather delyvre Barrabas vnto them.

12 Pylate answered agayne and sayd vnto them, What wyll ye then that I do with hym whom ye call the kyngge of the Jewes?

13 And they cryed agayne, Crucify hym.

14 Pylate sayde vnto them, What harme hath he done? And they cryed the moore fervently, Crucifi hym.

15 Pylate willinge to content the peple, loused Barrabas, and delyvered Jesus scourged, for to be crucified.

16 And the souddeers ledde hym awaye, in to the commen hall, and called togedder all the whoole multitude,

17 And they clothed hym wyth purple. And they plated a crowne off thornes, and crowned hym with all;

18 And began to salute hym, Hail, kyngge off the Jewes.

19 And they smoothe hym on the heed with a reede, and spatt apon hym; and kneled doune and worsheped hym.

20 And when they had mooocked him, they toke the purple off him, and put his awne clothes on him, and ledde him oute, to crucify him.

21 And they compelled won that passed by, called Simon of Cerene, which cam oute of the felde, and was father off Alexander and Rufus, to beare hys crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place off deed mens scoules.

23 And they gave him to drynke wyne myngled with mirre, butt he receaved it not.

24 Yah ushramyandans ina disdail-
yand wastyos is, wairpandans hlauta ana
pos, wharyizuh wha nemi.

25 Wasuh þan wheila þridyo, yah
ushramidedun ina.

26 Yah was ufarmeli fairinos is ufarm-
melip, Sa þiudans Iudaie.

27 Yah miþ imma ushramidedun twans
waidedyans, ainana af tailswon, yah
ainana af hleidumein is.

28 Yah usfullnoda þata gamelido þata
qipano, Yah miþ unsibyain rahnips was.

29 Yah þai faurgaggandans wayameri-
dedun ina, wiþondans haubida seina, yah
qipandans, O! sa gatairands þo alb, yah
bi þrins dagans gatimryands þo ;

30 Nasci þuk silban, yah atsteig af
þamma galgin.

31 Samaleiko yah þai aulumistans
gudyans bilaikandans ina, miþ sis misso,
miþ þaim bokaryan, qeþun, Anþarans
ganasida, ip sik silban ni mag ganasyan.

32 Sa Christus, sa þiudans Iſraelis,
atsteigadau nu af þamma galgin, ei ga-
saiwhaima, yah galaubyaima. Yah þai
miþushramidans imma, idweitidedun im-
ma.

33 Yah biþe warþ wheila saihesto, riqis
warþ ana allai airþai und wheila niun-
don.

34 Yah niundon wheilai wopida Iesus
stibnai mikilai, qipands, Ailoe, Ailoe,
lima sibakþanci, þatei ist gaskeirip, Guþ
meins, Guþ meus, duwhe mis bilaist ?

35 Yah sumai þize atstandandane ga-
hausyandans qeþun, Sai! Helian wopeip.

36 Þragyands þan ains, yah gafullyands
swam akeitis, galagyands ana raus, dragk-
ida ina, qipands, Let, ei saiwham, qimaiu
Helias athafyan ina.

37 Ip Iesus, aftra letands stibna mikila,
uzon.

38 Yah faurahah alhs disskritnoda in

24 And ða hi hine ahēngon hi dældon
his reaf, and hlotu wurpon, hwæt gehwá
námē.

25 Ðá wæs undern-tíd, and hi ahēngon
hine.

26 And ofer-gewrit his gyltes wæs
áwriten, IUDEA CYNING.

27 And hi ahēngon mid him twegen
sceapan, áne on his swýðran healfe,
and óðerne on his wynstran.

28 Ðá wæs ðæt gewrit gefylled ðæt
cwyþ, And he wæs mid unrihtwísun
geteald.

29 And ða ðe forþ-stópon hine greme-
don, and hyra heafod cwehton, and ðus
cwædon, Wálá! se towyrpþ ðæt tempel,
and on þrim dagum eft getimbrap ;

30 Gehæl ðe sylfne, of ðære róde
stigende.

31 Eall-swá ða heah-sacerdas bysm-
riende, betwux ðam bócerum, cwædon,
Oðre he hále gedyde, hine sylfne he ne
mæg hálne gedón.

32 Crist, Israhela cyning, ástige nú
of róde, ðæt we geseon, and gelyfon.
And ða ðe him mid hangodon, wæron
him mid gebúndene.

33 And ðære syxtan tide, wurdon
þýstru gewordene geond ealle eorþan
oð nón-tide.

34 And to nón-tide se Hælend clypode
mycelre stemne, Heloi, Heloi, lema sab-
battani, ðæt is on úre geþeode, Mín
God, mín God, hwi forlétē dú me ?

35 And sume ðe ðar ábúton stódon
and ðis gehýrdon, hi cwædon, Nú! ðes
clypap Heliam.

36 Ðá arn hyra án, and fylde áne
spingan mid ecede, and on hreod sette,
and him drincan sealde, and cwæþ,
Lætap, ðæt we geseon, hwæðer Helias
cume hine nyðer to settanne.

37 Se Hælend, ðá ásende his stefne,
and forþ-férde.

38 And ðæs temples wah-rift wæs

24 And thei crucifynge him departiden his clothis, sendinge lot, who what schulde take.

25 Forsoth it was the thridde our,[†] and thei crucifieden him.

26 And the title of his cause was writun, Jhesus of Nazareth, kyng of Jewis.

27 And thei crucifien with him twey theues, oon at the ri3thalf, and oon at his lefthalf.

28 And the prophecie is fulfild that seith, And he is gesside[†] with wickide men.

29 And passinge forth thei blasfemyden him, mouynge her heedis, and seyinge, Fy3! thou that distroyest the temple of God, and in thre dayes a3en bildest it;

30 Thou comynge down fro the cros, make thi self saf.

31 Also and the hizeste prestes scornynge him, ech to other, with scribis, seiden, Crist, kyng of Yrael, maade othere men saf, he maye not saue him silue.

32 Come he down now fro the cross, that we se, and bileue. And thei that weren crucified with him, puttedyn wrong[†] to him.

33 And the sixte our[†] maad, derknessis ben maad vpon al the erthe til in to the nynthe our.[†]

34 And in the nynthe our Jhesus criede with greet vois, seyinge, Heloy, Heloy, lamazabatany, the which interpretid is, My God, my God, whi[†] hast thou forsake me?

35 And summe of men stondinge aboute heeringe seiden, Lo! he clepith Hely.

36 Sothli oon rennynge, and fillinge a sponge with vynegre, and puttinge aboute to a reede, 3aue him drynke, seyinge, Suffre 3e, se we, if Hely come for to do hym down.

37 Forsoth Jhesus, a greet vois sent out, deiede.[†]

38 And the veil of the temple is kitt

24 And when they had crucified hym they parted hys garmentes, castinge loottes for them, what every man schulde have.

25 And it was aboute the thyrde houre, and they crucifyed hym.

26 And the title of the cause of hys death was wrytten, The kyng of the Iewis.

27 And they crucifyed with him two theues, the one on his ryght honde, and the other on hys lifte honde.

28 And the scripture was fulfilled which sayeth, And he was counted amonge the wicked.

29 And they that went by rayled on hym, waggyng their heedis, and sayinge, A! wretche that destroyest the temple, and byldest yt in thre dayes;

30 Save thy silfe, and come doune from the crosse.

31 Lyke wyse also mocked him the hye preestes, amonge themselves, whyth the scribes, and sayde, He saved other men, hym silfe he cannot save.

32 Lett Christ, the kyng of Israel, nowe descende from the crosse, that we maye se, and beleve. And they that were crucified with him, checked hym also.

33 And when the sixte houre was come, darknes aroose over all the erth vntill the nynthe houre.

34 And att the nynthe houre Jesus cryed with a loude voyce, sayinge, Eloi, Eloi, lama sabaththani, which is yf yt be interpreted, My God, my God, why hast thou forsaken me?

35 And some off them that stode by when they herde that sayde, Behoolde! he calleth for Helias.

36 And won ran, and filled a sponge full off veneger, and putt yt on a reede, and gave it hym to drynke, sayinge, Lett hym alone, let vs se, whither Helias wyll come and take hym doune.

37 Butt Jesus cryed with a loude voyce, and gave vppe the gooste.

38 And the vayle off the temple did

twá iupapro und dalap.

39 Gasaiwhands þan sa hundafaps, sa atstandands in andwairþya is, þatei swa hropyands uzon, qap, Bi sunyai, sa manna sa sunus was Gups.

40 Wesunup-þan qinons fairrapro saiwhandeins, in þaimeci was Marya so Magdalene, yah Marya Iakobis þis minnizins, yah Iosezis aiþei, yah Salome.

41 Yah þan was in Galcilaia, yah laistidedun ina, yah andbahtidedun imma, yah anþaros managos, þozei miþid- dyedun imma in Iairusalem.

42 Yah yuþan at andanahtya waurþ- anamma, unte was paraskaiwe saci ist fruma sabbato,

43 Qimands Iosef af Areimaphias, g- aguds ragineis, saci was silba beidands þudangardyos Gups; anananþyands galap inn du Peilatau, yah þap þis leikis Iesus.

44 Iþ Peilatus sildaleikida, ei is yuþan gaswalt. Yah athaitands þan hundafap, frah ina, yuþan gadaupnodedi ;

45 Yah finþands at þamma hundafada, fragaf þata leik Iosefa.

46 Yah usbugyands lein, yah usnim- ands ita, biwand þamma leina, yah galagida ita in hlaiwa þatei was gadraban us staina, yah atwalwida stain du daura þis hlaiwis.

47 Iþ Marya so Magdalene, yah Marya Iosezis sewhun, whar galagiþs wesi.

tosliten on twá of ufewardum oð neode- ward.

39 Ðá se hundred-man, ðe ðar stóð ágén, geseah ðæt se Hælend swá clyp- iende forþ-férde, he cwæþ, Sôþlice, ðes man wæs Godes sunu.

40 And ða wif wæron feorran beheald- ende, and betwux ðam wæs seo Mag- dalenisce Maria, and Maria Iacobes módor [ðæs gingran, and Iosepes mó- der,][†] and Salomeæ.

41 And ðá he wæs on Galilea, hþ fyligdon him, and him þenedon, and manega cðre, ðe him mid férdon on Ierusalem.

42 And ðá æfen wæs geworden, ðæt wæs parascue ðæt is ær sæter-dæge,

43 Ðá com Iosep, se ætela geréfa, of Arimathia, se sylfa Godes rices ge- anbidode; and he dystiglice in to Pilate code, and bæd ðæs Hælendes lichaman.

44 Ðá wundrode Pilatus, gif he ðá gyt forþ-férde. Ðá clypode he ðæne hundredman, and hine áhsode, hwæðer he dead wære ;

45 Ðá he wiste ðæt, ðá ágef he ðone lichaman Iosepe.

46 Ðá bohte Iosep áne scýtan, . . . and hine ðar-on befeold, and on byrgene léde seo wæs of stáne áheawen, and wylte áne stán to ðære byrgene dura.[†]

47 Ðá com Maria Magdalene, and Iosepes Maria and beheoldon, hwar he geléd wære.

CHAP. XVI. 1 Yah inwisandins sab- bate dagis, Marya so Magdalene, yah Marya so Iakobis, yah Salome usbauht- edun aromata, ei atgaggandeins gasalb- dedeina ina.

2 Yah filu air þis dagis afarsabbate, atiddyedun du þamma hlaiwa, at urrin- andin sunnin.

CHAP. XVI. 1 And ðá sæternes dæg wæs ágán, seo Magdalenisce Maria, and Iacobes Maria, and Salomeæ bohton wyrt gemang, ðæt hi comon and hine smýredon.

2 And swýðe ær ánum reste-dæge, comon to ðære byrgene, up-ásprungene sunnan.

in to tweyne fro the hizeste til to down.†

39 Forsoth centurio seyng, the which stood euene azenst, for so cryng he hadde deied, seith, Verrili, this man was Goddis sone.

40 Sothli there weren and othere wymmen biholdinge fro affer, among whiche was Mary Mawdeleyn, and Mari of James the lasse, and modir of Joseph, and Salome.

41 And whanne Jhesus was in Galilee, thei folowiden him, and mynstriden to him, and manye othere *wymmen*, that to gidere stizeden vp with him to Jerusalem.

42 And whanne euentyd was now maad, for it was the euentyd before the saboth,

43 Joseph of Armathie, the noble decurioun,† cam, the which and he was abidinge the rewme of God; and hardily he entride in to Pilat, and axide the body of Jhesu.

44 Forsothe Pilat wondride, if he hadde now deied. And centurio axid to,† he axide him, if he were now deed;

45 And whanne he hadde knowun of centurio, he gaf the body of Jhesu to Joseph.

46 Sothli Joseph byinge him linnen cloth, and doynge him doun, wlappe in the linnen cloth, and puttide in a newe sepulcre that was hewen in a stoon, and walewid to a stoon at the mouth of the sepulcre.

47 Marie Mawdeleyn forsothe, and Marie of Joseph biheelden, where he was putt.

CHAP. XVI. 1 And whanne the saboth hadde passid, Marie Mawdeleyn, and Marie of James, and Salome bouzten oynementis, that thei comynge schulden anoynte Jhesu.

2 And ful eerly in oon of woke dayes, thei camen to the sepulcre, the sunne now sprungun vp.

rent in two parties from the toppe to the boottome.

39 And the vnder captayne, which stode before hym, sawe that he so cryed and gave vppe the gooste, and he sayd, Truely, this man was the sonne of God.

40 There were also wemen a good waye of beholdinge him, amonge whom was Mary Magdalen, and Mary the mother of James the lytle, and of Joses, and Mary Salome.

41 Which alsoo when he was in Galilee, folowed hym, and minstred vnto him, and many other wemen, which cam vppe with hym to Hierusalem.

42 And nowe when nyght was come, because it was the even that goeth before the saboth,

43 Joseph of Arimathia, a noble senatour, which also loked for the kyngdom of God, cam; and went booldly vnto Pylate, and begged the boddly off Jesu.

44 Pylate merveled, that he was alrede deed. And called vnto hym the vnder captayne, and axed of him, whether he had bene eny whyle deed;

45 And when he knewe the trueth off the vnder captayne, he gave the boddly to Joseph.

46 And he bought a linnen cloothe, and toke hym doune, and wrapped hym in the linnen cloothe, and layde hym in a tombe that was hewen oute of the rocke, and roolled a stone vnto the dore off the sepulcre.

47 And Mary Magdalen, and Mary Jose beheld, where he was layde.

CHAP. XVI. 1 And when the sabboth daye was past, Mary Magdalen, and Mary Jacobi, and Salome bought oynmentes, that they myght come and anoynt him.

2 And yerly in the morninge the nexte daye after the sabboth day, they cam vnto the sepulcre, when the sun was risen.

3 Yah qeþun du sis misso, Whas afwalwyai unsis þana stain af daurom þis hlaiwis ?

4 Yah insaiwhandeins gaumidedun þamei afwalwiþs iſt sa stains, was auk mikils abraba.

5 Yah atgaggandeins in þata hlaiw gasewhun yuggalaup sitandan, in tailswai biwaibidana wastyai wheitai ; yah usgeisnodedun.

6 Þaruh qaþ du im, Ni faurhteip izwis ; Iesu sokeip Nazoraiu þana ushramidan ; mist her, urrais ; sai ! þana staþ þarei galagidedun ina.

7 Akei gaggip, qipiduh du siponyam is, yah du Paitrau, þatei faurbigaggip izwis in Galeilaian ; þaruh ina gasaiwhip, swaswe qaþ izwis.

8 Yah usgaggandeins af þamma hlaiwa gaplauhun ; dizuh þan sat iyos reiro yah usfilmei, yah ni qeþun mannhun wait, ohtedun sis auk.

9 Usstandands þan in maurgin frumin sabbato, ataugida frumist Maryin þizai Magdalene, af þizaiei uswarp sibun un-hulþons.

10 Soh gaggandei gataih þaim miþ imma wisandam, qainondam yah gretandam.

11 Yah eis hausyandans þatei libaiþ, yah gasaiwhaus warþ fram izai, ni galaubidedun.

12 Afaruh þan þata

3 And cwædon him betwýnan, Hwá áwylt us ðysne stán of ðære byrgene dura ?

4 Ðá hī hī besáwon hī gesáwon ðæne stán áweg áwyltne, sóþlice he wæs swýðe mycel.

5 And ðá hī eodon on ða byrgene hī gesáwon áne geongne, on ða swýðran healfes sittende, hwítum gegyrlan oferwrogenne ; and hī ðá forhtodon.

6 Ðá cwæþ he to him, Ne forhtige ge ná ; ge sécaþ ðæne Nazareniscan Hælend áhangenne ; he árás, nis he hér ; hér is seo stów ðær hī hine lédon.

7 Ac faraþ, and seegaþ his leorning-enihtum, and Petre, ðæt he gæþ toforan eow on Galileam ; ðar ge hine geseoþ, swá he eow sæde.

8 And hī út-eodon and flugon fram ðære byrgene ; and wæron áfærede for ðære gesyhþe ðe hī gesáwon, and hig nánum men náht ne sædon, sóþlice hī him ádrédon.†

9 Ðá he árás on ærne morgen on reste-dæge, æryst he ætýwde ðære Magdaleniscan Marian, of ðære he út-ádráf seofon deofol-seocnyssa.

10 And heo ðá út-eode and hit ðam eýdde ðe mid him wæron, heofendum and wépendum.

11 Ðá hī gehýrdon ðæt he leofode, and hī hine gesáwon, ðá ne gelyfdon hī him.

12 Æfter ðam him twám he wæs ætýwed on óðrum híwe, him on ðone tún farendum.

13 And hī ðá fóron and ðæt óðrum eýddon, and hī him ne gelyfdon.†

14 Ðá æt nehstan, he ætýwde him ændlefene, ðar hī ætgædere sæton, and tælde hyra ungeleaffulnesse, and hyra heortan heardnesse, forðam ðe hī ne gelyfdon ðam, ðe hine gesáwon of deaþe árisan.

15 And he sæde him, Faraþ into ealne middan-eard, and bodiaþ gódspeall ealre gesceaftes.

16 Se ðe gelyfþ, and gefullod biþ, se biþ hál ; sóþlice se ðe ne gelyfþ, se biþ genýðerod.

3 And thei seiden to gidere, Who schal turne aȝen to vs the stoon fro the dore of the sepulchre?

4 And thei biholdinge syȝen the stoon walewid away, forsoth it was ful greet.

5 And thei goynge yn into the sepulchre syȝen a ȝong *oon*, hilid with a whit stoole, sittinge at the riȝt half; and thei weren abaist.[†]

6 The which seith to hem, Nyle ȝe drede; ȝe seken Jhesu of Nazareth crucified; he hath risun, he is not heere; lo! the place where thei puttiden him.

7 But go ȝe, seye ȝe to his disciplis, and to Petre, for he schal go byfore ȝou in to Galilee; there ȝe schulen se him, as he seide to ȝou.

8 And thei goynge out fledden fro the sepulchre; forsothe drede and quakyng hadde assaylid hem,[†] and to no man thei seiden any thing, forsoth thei dredden.

9 Sothly Jhesus, rysinge erly in the first day of the wouke, apperide firste to Mary Mawdeleyn, of whom he hadde cast out seuene deuylis.

10 She goynge tolde to hem that weren with him, *hem* weylinge and wepyng.

11 And thei heeringe that he lyuede, and was seyn of hir, bileucden not.

12 Sothli after thes thingis tweyne of hem wandringe, he is schewid in an other lyknesse[†] to hem goynge in to a toun.

13 And thei goynge toolden to othere, nethir thei bileuyden to hem:

14 Forsoth at the laste, hem enleuene restinge, Jhesus apperide to hem, and reprouyde the vnbeleue of hem, and the hardnesse of herte, for thei bileuyden not to hem, that hadden seyn him to haue risun fro deede.

15 And he seide to hem, ȝe goynge in to al the world, preche the gospel to ech creature.

16 He that schal beleue, and schal be baptisid,[†] schal be sauȝd; sothli he that schal beleue not, schal be dampned.

3 And they said won to another, Who shall rolle away the stone from the dore off the sepulchre?

4 And when they behelde yt they sawe how the stone was rolled awaye, for it was a very greate won.

5 And they went in to the sepulchre and sawe a yonge man, sittinge on the ryght syde, cloothed in a longe white garment; and they were abashed.

6 He sayd vnto them, Be nott afraied; ye seke Jesus of Nazareth which was crucified; he ys rysen, he ys nott here; behoolde! the place where they putt hym.

7 Butt go youre waye, and tell his disciples, and namly Peter, that he is goone before you in to Galile; there shall ye se hym, as he sayde vnto you.

8 And they went oute quicly and fledd from the sepulchre; for they trembled and were amased, nether said they eny thinge to eny man, for they were afraied.

9 When Jesus was risen, the morowe after the sabboth daye, he appered fyrst to Mary Magdalen, oute off whom he cast seven devyls.

10 And she went and toolde them that were with hym, as they morned and weppte.

11 And when they herde that he was alive, and had appiered to her, they beleved it not.

12 After that he appered vnto two of them in a straunge figure, as they walked and went in to the country.

13 And they went and toolde it to the remnaunt, and they beleved them nether.

14 After that, he appered vnto the eleven, as they sate at meate, and cast in their tethe their vnbelefe, and hardnes off herte, be cause they beleved not them, which had sene hym after his resurreccion.

15 And he sayd vnto them, Goo ye in to all the woorld, and preache the gospel to all creaturs.

16 Whosoever beleveth, and ys baptised, shalbe safe; and whosoever beleveth nott, shalbe dampned.

17 Ðás tǣcnu fyliaþ ðam, ðe gelyfaþ. On mīnum naman hī deofol-seocnessa út-drifaþ; hī sprecaþ niwum tungum;

18 Næddran hī áfyrraþ; and him ne derað, ðeah hī hwæt deadbærlices drinc-on. Ofer seoce hī hyra handa settaþ, and hī beoþ hále.

19 And wītodlice Drihten Hǣlend, syððan he to him spræc, he wæs on heofonum áfangen, and he sit on Godes swīðran healfe.

20 Sóplice hī ðá farende æghwar bodedon, Drihtne mid-wyrcendum, and trymmendre spræce æfter-fyligendum tǣcn-um.

17 Forsoth these tokenes schulen sue hem, that schulen bileue. In my name thei schulen cast out fendis; thei schulen speke with newe tungis;

18 Thei schulen do away serpentis; and if thei schulen drynke ony venym,[†] it schal not noye hem. Thei schulen putte hir hondis vpon sike men, and thei schulen haue wel.

19 And sothli the Lord Jhesu, aftir that he hadde spoke to hem, is takun vp in to heuene, and sittith on the rízt-half of God.

20 Sothli thei gon forth prechiden euerywhere, the Lord worchinge with, and conferminge the word with signes folowinge.

17 And these signes shall folowe them, that beleve. In my name they shall cast oute devyls; and shall speake with newe tonges;

18 And shall kill serpentis; and yf they drynke eny dedly thyng, yt shall nott hurte them. They shall laye their hondes on the sike, and they shall recover.

19 So then when the Lorde had spoken vnto them, he was receaved in to heven, and sate on the right honde of God.

20 And they went forth and preached every where, and the Lorde wrought with them, and confirmed their preachynge with myracles that folowed.

HÉR ONGINNEP

AIWAGGELYO

þAIRH

LUKAN ANASTODEIÞ.

CHAP. I. 1 Unte raihtis managai dugunnun melyan insalt, bi þos gafullaweisidons in uns waithtins,

2 Swaswe anafullhun unsis, þaiei fram frumistin silbasiunyo, yah andbahtos wesun þis waurdis,

3 Galeikaida yah mis yah Ahmin Weihamma, fram anastodeinai allaim glaggwuba afarlaistyandin, gahahyo þus melyan, batista þaiaufeilu,

4 Ei gakunnais, þize bi þoei galaisiþ is waurde astap.

5 Was, in dagam Herodes, þiudanis Iudaias, gudya, namin Zakarias, us afar Abiyins, yah qeins is us dauhtrum Abarons, yah namo izos Aileisabaþ.

6 Wesunuh þan garaihta ba in andwairþya Guþs, gaggandona in allaim anabusnin yah garaihteim Frauyins, unwaha.

7 Yah ni was im barne, unte was Aileisabaþ stairo, yah ba framaldra dage seinaze wesun.

8 Warþ þan, miþpanei gudyinoda is, in wikon kunyis seinis in andwairþya Guþs,

9 Bi biuhtya gudyinassaus, hlauts imma urrann du salyan, atgaggands in alh Frauyins.

10 Yah alls hiuhma was manageins beidandans uta, wheilai þwmiamins.

ÐÆT GÓDSPÉLL

ÆFTER

LUCAS GERECEDNESSE.

CHAP. I.† 1 Fordam ðe wítodlice manega þohton ðæra þinga race geendebyrdan, ðe on us gefyllede synd,

2 Swá us betæhton, ða ðe hit of frymþe gesáwon, and ðære spræce þénas wæron,

3 Me gepuhte . . . geornlice eallum oð endebyrdnesse, wítan ðé, ðú se sél-esta Theophilus,

4 Ðæt ðú oncnáwe ðæra worda sóþfæstnesse, of ðam ðe ðú gelæred eart.

5 On Herodes dagum, Iudéa cyninges, wæs sum sacerð, on naman Zacharias, of Abian túne, and his wif wæs of Aárones dóhtrum, and hyre nama wæs Elizabeth.

6 Sôþlice hig wæron butu rihtwíse befóran Gode, gangende on eallum his bebodum and rihtwisnessum, bútan wróhte.

7 And hig næfdon nán bearn, forðam ðe Elizabeth wæs unberende, and hig on heora dagum butu forþ-eodon.

8 Sôþlice wæs geworden, ðá Zacharias his sacerðhádes bréac, on his gewrixles endebyrdnesse befóran Gode,

9 Æfter gewunan ðæs sacerðhádes hlotes, he eode ðæt he his offrunge sette, ðá he on Godes tempel eode.

10 Eall werod ðæs folces wæs úte, gebiddende on ðære offrunge tíman.

HERE BYGYNNETH

THE GOSPEL

OF

L U K E.

CHAP. I. 1 Forsothe for manye men enforceden to ordeyne the tellyng of thingis, whiche ben fillid in vs,

2 As thei that seyn atte the bigynnyng, and weren ministris of the word bitaken,

3 It is seen also to me, hauynge alle thingis diligentli bi ordre, to write to thee, thou best Theofile,

4 That thou knowe the treuthe of the wordis, of whiche thou art lerned.

5 Ther was sum prest, Zacharie by name, in the dayes of Eroude, kyng of Judee, of the sort of Abia, and his wyf of the dou3tris of Aaron, and hir name Elizabeth.

6 Sothli thei bothe weren iuste bifore God, goynge in alle the maundementis and iustifyingis of the Lord, with outen pleynte.

7 And a sone was not to hem, for that Elizabeth was bareyne, and bothe hadden gon forth fer in her dayes.

8 Sothli it was don, whanne Sacharie was set in presthod, in the ordre of his sort bifore God,

9 Vp the custom of presthod, by sort he wente forth, that he entrid in to the temple of the Lord, schulde putte encence.

10 And alle the multitude of the peple was withouteforth, preinyng in the our of encence.

THE GOSPELL

OFF

S. L U K E.

CHAP. I. 1 For as moche as many have taken in hond to comyle a treates off thoo thynges, which are surely knowen amonge vs,

2 Even as they declared them vnto vs, which from the begynnyng sawe them with their eyes, and were minsters at the doynge,

3 I determind also, as sone as I had searched out diligently all thinges from the begynnyng, that then I wolde wryte vnto the, goode Theophilus,

4 That thou myghtest knowe the certente off thoo thinges, whereof thou arte informed.

5 In the tyme of Herode, kyng of Iewry, there was a certayne prest, named Zacarias, off the course of Abie, and his wyfe was of the daughters of Aaron, and her name was Elizabeth.

6 Booth were perfect before God, and walked in all the lawes and ordinacions of the Lorde, that no man coulede fynde fawte with them.

7 And they had no childe, be cause that Elisabeth was barren, and booth were wele stricken in age.

8 Hit cam to passe, as he executed the prestes office, before God as his course cam,

9 Accordinge to the custome of the prestes office, his lott was to bren odoures, and went into the temple of the Lorde.

10 And all the multitude of people were with out, in their prayers whill the odoures were abrennyng.

11 Warþ þan ïmma in siunai aggilus Frauyins, standands af tailswon hunslastadis þwmiamins.

12 Yah gadrobnoda Zakarias gasaiwhands, yah agis disdraus ina.

13 Qaþ þan du ïmma sa aggilus, Ni ogs þus, Zakaria; duþe ei andhausida ist bida þeina, yah qens þeina, Aileisabaip, gabairid sunu þus, yah haitais namo is Iohannen.

14 Yah wairþip þus faheds yah swegnipa; yah managai in gabaurþai is faginond.

15 Wairþip auk mikils in andwairþya Frauyins, yah wein yah leiþu ni drigkid, yah Ahmins Weihis gafullyada nauþpan in wambai aipeins seinazos.

16 Yah managans suniwe Iſraelis gawandeip du Frauyin Guþa ize;

17 Yah silba fauraqimid in andwairþya is in ahmin yah mahtai Haileiins; gawandyan hairtona attane du barnam, yah untalaus in frodein garaihtaize, manwyan Frauyin managein gafahrida.

18 Yah qaþ Zakarias du þamma aggilau, Biwhe kunnun þata? ik raihtis in sincigs, yah qens meina framaldrozei in dagam seinaim.

19 Yah andhafyands sa aggilus qaþ du ïmma, Ik in Gabriel, sa standands in andwairþya Guþs; yah insandips in rodyan du þus, yah wailameryan þus þata.

20 Yah siyais þahands, yah ni magands rodyan und þana dag, ei wairþai þata; duþe ei ni galaubides waurdam meinaim, þoci usfullyanda in mela seinamma.

21 Yah was managei beidandans Zakariins, yah sildaleikidedun, wha latidedi ina in þizai alh.

22 Usgaggands þan ni mahta du in rodyan, yah froþun þammei siun gasawh in alh. Yah silba was bandwyands in, yah was dumbs.

23 Yah warþ, biþe usfullnodedun dagos

11 Ða ætýwde him Drihtnes engel, standende on ðæs weofodes swýðran healfe.

12 Ða wearþ Zacharias gedrêfed ðæt geseonde, and him ege on-hreas.

13 Ða cwæþ se engel him to, Ne ondræd ðú ðe, Zacharias; forðam ðe ðin bæn ys gehýred, and ðin wif, Elizabeth, ðe sunu cenþ, and ðú nemst his naman Iohannes.

14 And he byþ ðe to gefean and to blisse; and manega on his acennednyssse gefagniaþ.

15 Sôþlice he byþ mære befóran Drihtne, and he ne drineþ win ne béor, and he byþ gefylled on Háligum Gáste ðonne gyt of hys módor innode.

16 And manega Israhela bearna he gecyrþ to Drihtne hyra Gode;

17 And he gæþ tofóran him on gáste and Elias mihte; ðæt he fædera heortan to heora bearnum gecyrre, and ungeleaffulle to rihtwisra gleawscype, Drihtne full-fremed folc gegearwian.

18 Ða cwæþ Zacharias to ðam engele, Hwanon wát ic ðis? ic eom nú eald, and min wif on hyre dagum forþ-eóde.

19 Ða andswarode him se engel, Ic eom Gabriel, ic ðe stande befóran Gode; and ic eom ásend wið ðe spreca, and ðe ðis bodian.

20 And nú! ðú byst súwigende, and ðú spreca ne miht oð ðone dag, ðe ðás þing gewurðað; forðam ðú minum wordum ne gelyfdest, ða beoþ on hyra tíman gefyllede.

21 And ðæt folc wæs Zachariam geandbigende, and wundrigende, ðæt he on ðam temple læt wæs.

22 Ða he út-eóde ne mihte he him to spreca, and hig onceneowon ðæt he on ðam temple sume gesyþþe geseah. And he wæs bicniende him, and dum þurhwunede.

23 Ða wæs geworden, ðá his þenunga

11 Sothli an aungel of the Lord aperide to him, stondinge on the ri3thalf of the auter of ensence.

12 And Sacharie seyng was disturblid, and drede felde down on him.

13 Forsoth the aungel seith to hym, Zacharie, drede thou not; for thi preier is herd, and Elizabeth, thi wyf, schal bere to thee a sone, and his name schal be clepid John.

14 And ioie and gladinge schal be to thee; and manye schulen enioie in his natyuite.

15 Sothli he schal be greet bifore the Lord, and he schal not drynke wyn and sydir, and he schal be fulfillid of the Hooly Gost 3it of his modir wombe.

16 And he schal conuerte manye of the sones of Israel to the Lord God of hem;

17 And he schal go bifore him in the spirit and vertu of Helye; and he schal turne the hertis of fadris in to sones, and men out of bileue to the prudenece of iuste men, for to make redy a parfyt peple to the Lord.

18 And Zachari seide to the aungel, Wherof schal I wite this? for I am old, and my wyf hath gon fer in hir dayes.

19 And the aungel answeringe seide to him, Forsoth I am Gabriel, that stonde ny3 bifore God; and I am sent to thee for to speke, and to euangelise[†] to thee thes thingis.

20 And loo! thou shalt be stille,[†] and thou schalt not mowe speke til in to the day, in which thes thingis schulen be don; for that thou hast not bileuyd to my wordis, whiche schulen be fillid in her tyme.

21 And the peple was abidinge Zacharie, and thei wondriden, for he tariede in the temple.

22 Forsoth he gon out my3te not speke to hem, and thei knewen that he hadde seyn a vicioun in the temple. And he was bekenyng to hem, and dwellide dounb.

23 And it was maad, as the dayes of

11 There appered vnto him the Lordes angell, stondinge on the right syde off the aultre off odours.

12 And when Zacharias sawe hym he was abashed, and feare cam on hym.

13 The angell sayde vnto hym, Feare not, Zacary; ffor thy prayer is herde, and thy wyfe, Helyzabeth, shall beare the a sonne, and thou shalt call his name Jhon.

14 And thou shaltt have ioie and gladnes; and many shall reioyce att his birth.

15 For he shalbe greate in the sight off God, and shall nether drynke wyner stronge drynke, and he shalbe filled with the Holy Goost even in his mothers wombe.

16 And many off the chyldren off Israhel shall he tourne to their Lorde God;

17 And he shall goo before hym in the sprete and power off Helyas; to tourne the herttes off the fathers to their chyldren, and the vnbeleveres to the wisdom off the iuste men, to make the peple redy ffor the Lorde.

18 And Zacary sayde vnto the angell, Wherby shall I knowe this? seinge that I am olde, and my wyfe wele stricken in yeares.

19 And the angell answered and sayde vnto hym, I am Gabriell, that stonde in the presens off God; and am sentt to speake vnto the, and to shewe the this glad tydinges.

20 And take hede! thou shalt be domme, and not able to speake vntyll the tyme, that these thinges be performed; because thou belevedst not my wordes, which shalbe fulfilled in there season.

21 And the peple wayted for Zaccarias, and mervelled, that he taryed in the temple.

22 When he cam oute he coulde not speake vnto them, and they perceaved that he had sene some vision in the temple. And he beckened vnto them, and remainned speachlesse.

23 And it fortunod, as sone as the

andbahteis is, galaip du garda seinamma.

24 Afaruh þan þans dagans inkiþþo warþ Aileisabaip, qens is, yah galaungnida sik menops fimf, qiþandei,

25 Þatei swa mis gatawida Frauya in dagam, þaimei insawh, afniman idweit mein in mannam.

26 Þanuh þan in menop saihstin insandips was aggilus Gabriel fram Gupa in baurg Galeilaias, sei haitada Nazaraip,

27 Du magapai, in fragibtim abin, þizei namo Iosef, us garda Daweidis; yah namo þizos magapais Mariam.

28 Yah galeiþands inn sa aggilus du izai qap, Fagino, anstai audahafta; Frauya miþ þus; þiupido þu in qinom.

29 Ip si, gasaiwhandei, gaplahsnoda bi innatgaltai is, yah þalita sis wheleika wesi so goleins, þatei swa þiupida izai.

30 Yah qap aggilus du izai, Ni ogs þus, Mariam, bigast auk anst fram Gupa.

31 Yah sai! ganimis in kilþein, yah gabairis sunu, yah haitais namo is Iesu.

32 Sah wairþip mikils, yah sunus Hauhistins haitada; yah gibid imma Frauya Gup stol Daweidis, attins is,

33 Yah þiudanop ufar garda Iakobis in ayukdup, yah þiudinassaus is ni wairþip andeis.

34 Qap þan Mariam du þamma aggilau, Whaiwa siyai þata, þandei aban ni kann?

35 Yah andhafyands sa aggilus qap du izai, Ahma Weihs atgaggiþ ana þuk, yah mahts Hauhistins ufarskadweid þus; duþe ei saei gabairada weihs, haitada sunus Gups.

36 Yah sai! Aileisabaip, niþyo þeina, yah so inkiþþo sunau in aldoin seinamma, yah sa menops saihsta ist izai sei haitada stairo;

dagas gefyllede wæron, he fërde to his huse.

24 Sôþlice æfter dagum Elizabeth, his wif, ge-eacnode, and heo bediglode hig fif mônþas, and cwæp,

25 Sôþlice me Drihten gedyde ðus on ðam dagum, ðe he geseah, minne hosp betweox maunnum áfyrran.†

26 Sôþlice on ðam syxtan mônþe wæs ásend Gabriel se engel fram Drihtne on Galilea ceastre, ðære nama wæs Nazareth,

27 To beweddadre fæmnan ánum were, ðæs nama wæs Iosep, of Dauides huse; and ðære fæmnan nama wæs Maria.

28 Ðá cwæp se engel ingangende, Hál wæs ðú, mid gyfe gefylled; Drihten mid ðé; ðú eart gebletsod on wifum.

29 Ðá wearþ heo on his spræce gedrefed, and þolte hwæt seo gréting wære.

30 Ðá cwæp se engel, Ne ondráed ðú ðé, Maria, sôþlice ðú gyfe mid Gode geméttest.

31 Sôþlice nú! ðú on innode ge-eacnast, and sunu ceast, and his naman Háelend genemnest.

32 Se byþ mære, and ðæs Hehstan sunu genemned; and him sylþ Drihten God, his fæder Dauides setl,

33 And he ricsap on écnesse on Iacobes huse, and his rices ende ne byþ.

34 Ðá cwæp Maria to ðam engle, Hú gewyrþ ðis, forðam ic were ne oncnáwe?

35 Ðá andswarode hyre se engel, Se Hálga Gást on ðé becymþ, and ðæs Heahstan miht ðé ofer-secaðaþ; and forðam ðæt hálige ðe of ðé ácenned byþ, byþ Godes sunu genemned.

36 And nú! Elizabeth, ðin mæge, sunu on hyre ylde ge-eacnode, and ðes mônap ys hyre syxta seo is unberende genemned;

his office weren fulfillid, he wente in to his hous.

24 Forsoth after dayes Elizabeth, his wyf, conseyuede, and hidde hir fyue monethis, seyinge,

25 For so the Lord dide to me in the dayes, in the whiche he bihelde, for to take a wey my schenschip a mong men.

26 Sothely in the sixte monethe the aungel Gabriel was sent fro God in to a citee of Galilee, to which the name Nazareth,

27 To a mayden, weddid to a man, to whom the name was Joseph, of the house of Dauith; and the name of the mayden Marie.

28 And the aungel gon yn to hir seide, Heil, ful of grace; the Lord *be* with thee; blessid *be* thou among wymmen.

29 Which, whanne she had herd, was troublid in his word, and thouȝte what maner salutacioun this was.

30 And the aungel seide to hir, Ne drede thou, Marie, sothli thou hast founden grace anemptis God.

31 Loo! thou schalt conseyue in the wombe, and schalt bere a sone, and thou schalt clepe his name Jhesu.

32 This schal be greet, and he schal be clepid the sone of the Higeste; and the Lord God schal ȝyue to him the seete of Dauith, his fadir,

33 And he schal regne in the hous of Jacob with outen ende, and of his rewme schal be non ende.

34 Forsoth Marie seith to the aungel, On what manere schal this thing be don, for I knowe not man?

35 And the aungel answeringe seide to hir, The Hooly Gost schal come fro aboue in to thee, and the vertu of the Higeste schal schadewe vnto thee; therefore and that hooly thing that schal be born of thee, schal be clepid the sone of God.

36 And loo! Elizabeth, thi cosyng, and sche hath conceyued a sone in hir elde, and this monethe is the sixte to hir that is clepid bareyne;

tyme off his office was oute, he departed home in to his awne housse.

24 Affter those dayes his wife, Elizabeth, conceaved, and hid her silfe .v. monethes, saynge,

25 This wyse hath God dealte with me in the dayes, when he loked on me, to take from me the rebuke that I suffered a monge men.

26 And in the .vj. moneth the angell Gabryel was sent from God vnto a cite off Galile, named Nazareth,

27 To a virgin, spoused to a man, whose name was Joseph, of the housse of David; and the virgins name was Mary.

28 And the angell went in vnto her and sayde, Hayle, full of grace; the Lorde is with the; blessed arte thou amonge wemen.

29 When she sawe hym, she was abashed att his saynge, and cast in her mynde what maner of salutacion that shulde be.

30 And the angell sayde vnto her, Feare not, Mary, thou hast founde grace with God.

31 Loo! thou shalt conceave in thy wombe, and shalt beare a childe, and shalt call his name Jesus.

32 He shalbe greate, and shalbe called the sonne off the Hiest; and the Lorde God shall geve vnto hym the seate off his father, David,

33 And he shall raygne over the housse off Jacob for ever, and of his kyngdom shalbe none ende.

34 Then sayd Mary vnto the angell, Howe shall this be, seinge that I knowe no man?

35 And the angell answered and sayd vnto her, The Holy Goost shall come upon the, and the power off the Hiest shall over shaddowe the; therefore also that holy thyng which shalbe borne, shalbe called the sonne of God.

36 And marke! thy cosen, Elizabeth, hath also conceaved a sonne in her olde age, and this is the .vj. moneth to her which was called barren;

37 Unte nist unmahteig Guþa ainhun waurde.

38 Qaþ þan Mariam, Sai! þiwi Frau-yins; wairþai mis bi waurda þeinamma. Yah galaip fairra izai sa aggilus.

39 Usstandandei þan Mariam in þaim dagam, iddya in bairstaheim sniumundo, in baurg Iudins.

40 Yah galaip in gard Zakariins, yah golida Aileisabaip.

41 Yah warþ, swe hausida Aileisabaip golein Mariins, lailaik barn in qipau izos. Yah gafullnoda Ahmins Weihs Aileisabaip,

42 Yah ufropida stibnai mikilai, yah qaþ, þiupido þu in qinom, yah þiupido akran qipaus þeinis.

43 Yah whapro mis þata, ei qemi aipei Frau-yins meinis at mis?

44 Sai! allis sunsei warþ stibna golcainais þeinaizos in ausam meinaim, lailaik þata barn in swignipai in wambai meinai.

45 Yah audaga so galaubyandei, þatei wairþip ustauhts, þize rodidane izai fram Frau-yin.

46 Yah qaþ Mariam, Mikileid saiwala meina Frau-yan,

47 Yah swegneid ahma meins du Guþa, nasyand meinamma.

48 Unte insawh du hnaiweinai þiuyos seinaizos. Sai! allis fram himma nu audagyand mik alla kunya.

49 Unte gatawida mis mikilein sa mahteiga, yah weih namo is.

50 Yah armahairtei is in aldins alde, þaim ogandam ina.

51 Gatawida swinþein in arma seinamma, distahida mikilpuhtans gahugðai hairtins seinis.

52 Gadrausida mahteigans af stolam, yah ushauhida gahnaiwidans.

37 Fordam nis ælc word mid Gode unmihtelic.

38 Ða cwæþ Maria, Hér is Drihtnes þinen; geweorde me æfter ðinum worde. And se engel hyre fram-gewát.†

39 Sôþlice on ðam dagum árás Maria, and férde on muntland mid ófste, on Iudeisce ceastre.

40 And eode into Zacharias huse, and gréte Elizabeth.

41 Ða wæs geworden, ða Elizabeth gehyrde Marian grétinge, ða gefagnode ðæt cild on hyre innode. And ða wearþ Elizabeth Hálegum Gáste gefylled,

42 And heo clypode mycelre stefne, and cwæþ, Ðú eart betwux wifum gebletsod, and gebletsod is ðines innodes wæstm.

43 And hwanon is me ðis, ðæt mines Drihtnes módor to me cume?

44 Sóna swá ðinre grétinge stefn on minum earum geworden wæs, ða fægnode . . . min cild on minum innode.

45 And eadig ðú eart, ðú ðe gelyfdest, ðæt fulfremede synd ða þing ðe ðe fram Drihtne gesæde synd.

46 Ða cwæþ Maria, Min sawl mærsap Drihten,

47 And min gást geblissode on Gode, minum hælende.

48 Fordam ðe he geseah hys þinene ead-módnese. Sôþlice! he non-forþ me eadige secgaþ ealle cneoressa.

49 Fordam ðe me miccle þing dyde se ðe mihtig is, and hys nama ys hálig.

50 And hys mild-heortnes of cneoressa on cneoressa, hyne ondrédendum.

51 He worhte [mægne] on hys carme, he to-dælde ða ofer-móðan on móðe hyra heortan.

52 He áwearp ða rican of setle, and ða ead-móðan up-áhóf.

37 For euery word schal not be impossible anemptis God.

38 Forsoth Marie seide, Loo! the hand mayden of the Lord; be it don to me aftir thi word. And the aungel departide fro hir.

39 Sothli Marie risinge vp in tho dayes, wente with haste in to the hilly placis, in to a citee of Judee.

40 And sche entride yn to the hows of Zacharie, and grette Elizabeth.

41 And it was don, as Elizabeth herde the salutacioun of Marie, the 3onge child in hir wombe gladide. And Elizabeth was fillid with the Hooly Gost,

42 And criede with grete voys, and seide, Blessid *be* thou a mong wymmen, and blessid *be* the fruyt of thi wombe.

43 And wherof this thing to me, that the modir of my Lord come to me?

44 Loo! forsothe as the vois of thi salutacioun was maad in myn eeris, the 3onge child gladide with ioye in my wombe.

45 And blessid thou *ert*, that hast bileuyd, for tho thingis that ben seid to thee fro the Lord, schulen be parfytli don.

46 And Marie seide, My soule magnifieth the Lord,

47 And my spirit hath gladid in God, myn heelthe.

48 For he hath biholden the mekenesse of his hand mayde. Loo! forsoth of this alle generaciouns schulen seie me blessid.

49 For he that is my3ti hath don grete thingis to me, and his name is hooly.

50 And his mercy is fro kynredis in to kynredis, to men dredinge him.

51 He made my3te in his arme, he scateride proude men with mynde of his herte.

52 He puttide down my3ty men fro seete, and enhaunside meke.

37 For with God shall nothings be vnpossible.

38 Mary sayd, Beholde! the honde mayden off the Lorde; be it vnto me even as thou hast sayde. And the angell departed from her.

39 Mary arose in thoose dayes, and went into the mountayns with hast, into a cite off Iewry.

40 And entred in to the housse off Zacary, and saluted Elizabeth.

41 And it fortunod, as Elizabeth herde the salutacion of Mary, the babe spronge in her belly. And Elizabeth was filled with the Holy Goost,

42 And cryed with a loude voyce, and sayde, Blessed arte thou among wemen, and blessed is the frute off thy wombe.

43 And whens hapeneth this to me, that the mother off my Lorde shulde come to me?

44 Loo! as sone as the voyce of thy salutacion sownded in myne eares, the babe lepte in my belly for ioye.

45 And blessed arte thou, that belev- edst, for thoose thinges shalbe performed, which were tolde the from the Lorde.

46 And Mary sayde, My soule magnifieth the Lorde,

47 And my sprete reioyseth in God, my savioure.

48 For he hath loked on the povre degre off his honde mayden. Beholde! nowe from hens forth shall all generacions call me blessed.

49 For he that is myghty hath done to me greate thinges, and blessed ys his name.

50 And hys mercy is always on them that feare him, thorow oute all generacions.

51 He hath shewed strengthe with his arme, he hath scattered them that are proude in the ymaginacion of their hertes.

52 He hath putt doune the myghty from their seates, and hath exalted them of lowe degre.

53 Gredagans gasopida þiufe, yah gabignandans insandida lausans.

54 Hleibida Īsraēla, þiumagu seinamma, gamunands armahairteins ;

55 Swaswe rodida du attam unsaraim, Abrahamā yah fraiwa īs, und aiw.

56 Gastop þan Mariam miþ izai swe menops þrins, yah gawandida sik du garda seinamma.

57 Īþ Aileisabaþ usfullnoda mel du bairan, yah gabar sunu.

58 Yah hausidedun bisitands yah ganiþyos izos, unte gamikilida Frauya armahairtein seinā bi izai ; yah miþfaginodedun izai.

59 Yah warþ, in daga ahtudin, qemun bimaitan þata barn ; yah haihaitun ina, afar namin attins īs, Zakarian.

60 Yah andhafyandei so aipei īs qaþ, Ne, ak haitaidau Īohannes.

61 Yah qeþun du izai, þatei ni ainshun ist in kunya þeinamma, saci haitaidau þamma namin.

62 Gabandwideduþ þan attin īs, þata whaiwa wildedi haitan ina.

63 Īþ īs sokyands spilda, nam gahmelida, qiþands, Īohannes ist namo īs. Yah sildaleikidedun allai.

64 Usluknoda þan munþs īs suns, yah tuggo īs, yah rodida, þiupþyands Guþ.

65 Yah warþ ana allaim agis þaim bisitandam ina, yah in allai baingahein Īudaias merida wesun alla þo waurda.

66 Yah galagidedun allai þai hausyandans in hairtin seinamma, qiþandans, Wha skuli þata barn wairþan ? Yah þan handus Frauþins was miþ imma.

67 Yah Zakarias, atta īs, gafullnoda Almins Weihs, yah praufetida, yah qaþ,

68 Þiufeigs Frauya Guþ Īsraelis, unte gaweisoda, yah gawaurhta uslausein managein seinai.

69 Yah urraisida haurn naseināis unsis in garda Daweidis, þiumagaus seinis.

53 Hingriende he mid gōdum gefylde, and ofer-mōde idele forlēt.

54 He āfēng Israhel, hys cniht, and gemunde hys mīld-heortnesse ;

55 Swā he spræc to ūrum fæderum, Abrahamē and hys sǣde, on ā woruld.†

56 Sōþlice Maria wunede mid hyre swylce þrý mōnþas, and gewende ðā to hyre hūse.

57 Ðā wæs gefylled Elizabethe cening-tid, and heo sunu cende.

58 And hyre nehcheburas and hyre cūdan ðæt gehýrdon, ðæt Drihten hys mīld-heortnesse mid hyre mǣrsode ; and hig mid hyre blissodon.

59 Ðā, on ðam ehteoþan dæge, hig comon ðæt eild ymb-sniðan ; and nemdon hiue, hys fæder naman, Zachariam.

60 Ðā andswarode his mōdor, Nese sōþes, ac he byþ Iohannes genemned.

61 Ðā cwædon hig to hyre, Nis nān on ðinre mǣgþe, ðyson naman genemned.

62 Ðā bicnodon hi to hys fæder, hwæt he wolde hine genemnedne beōn.

63 Ðā wrát he, gebedenum wex-brede, Iohannes is hys nama. Ðā wundrodon hig ealle.

64 Ðā wearþ sōna hys múþ, and hys tunge ge-openod, and he spræc, Drihten bletsiede.

65 Ðā wearþ ege geworden ofer ealle hyra nehcheburas, and ofer ealle Iudéa múnt-land wæron ðás word gewid-mǣrsode.

66 And ealle ða ðe hit gehýrdon on heora heortan setton, and cwædon, Wénst ðú, hwæt byþ ðes enapa ? Witodlice Drihtenes hand wæs mid him.

67 And Zacharias, his fæder, wæs mid Hálegum Gáste gefylled, and he witegode, and cwæþ,

68 Geblotsod sí Drihten Israhela God, forðam ðe he geneosode, and his folces ālýsednesse dyde.

69 And he us hǣle horn árárde on Dauides hūse, hys cnihtes.

53 He hath fillid hungry men with goode thingis, and he hath left ryche men voyde.

54 He, hauynge mynde of his mercy, took vp Israel, his child ;

55 As he hath spoken to oure fadris, to Abraham and to his seed, in to worldis.

56 Forsoth Marye dwellide with hir as three monethis, and turnyde azen in to hir hous.

57 Sothly the tyme of beringe child was fillid to Elizabeth, and sche childide a sone.

58 And the neiȝeboris and cosyus of hir herden, for the Lord hadde magnified his mercy with hir ; and thei thankiden him.

59 And it was don, in the eiztethe day, thei camen for to circumside the child ; and thei clepiden him Sacharie, by name of his fadir.

60 And his modir answeringe seide, Nay, but he schal be clepid John.

61 And thei seiden to hir, For no man is in thi kyn, that is clepid bi this name.

62 Sothli thei maden a syngne to his fadir, whom he wolde him for to be clepid.

63 And he axinge a poyntel, wroot, seyinge, John is his name. And alle men wondriden.

64 Forsoth his mouth was openyd anon, and his tunge, and he spak, blessinge God.

65 And drede was maad on alle her neiȝeboris, and thes wordis weren pupplischid on alle the hilly placis of Judee.

66 And alle men that herden puttedyn in her herte, seyinge, Who, gessist thou, this child schal be? And sothli the hond of the Lord was with him.

67 And Zacharie, his fadir, was fillid with the Hooli Gost, and prophesiede, seyinge,

68 Blessid be the Lord God of Israel, for he hath visitid, and maad redempcioun of his peple.

69 And he hath rerid to vs an horn of helthe in the hous of Dauith, his child.

53 He hath filled the hongry with goode thinges, and hath sent awaye the ryche empty.

54 He hath remembred mercy, and hath holpen his seruaunt, Israel ;

55 Even as he promised to oure fathers, Abraham and to his seede, for ever.

56 And Mary aboode with her iij. monethes, and retourned home agayne.

57 Elizabethes tyme was come that she shulde be delyvered, and she brought forth a sonne.

58 And her neghboures and her cosins herde tell, howe the Lorde had magnified hys mercy vpon her ; and they reioysed with her.

59 And hit fortunod, the eyght daye, they cam to circumsise the childe ; and called his name Zacari, after the name of his father.

60 And his mother answered and sayd, Not soo, but he shalbe called Jhon.

61 And they sayd vnto her, There ys none of thy kynne, that is named with thys name.

62 And they made signes to hys father, howe he wolde have hym called.

63 And he axed for wrytynge tables, and wroote, saying, Hys name is Jhon. And they mervelled all.

64 And hys mought was opened immediatly, and hys tonge, and he spake, lawdyng God. .

65 And feare cam on all them that dwelt nye, and all these sayinges were noised abroade throughoutt all the hilly countre of Jewry.

66 And all they that herde them layde them vppe in their hertes, saying, What maner chyld shall thys be? And the honde of God was with hym.

67 And his father, Zacharias, was fylled with the Holy Goost, and prophisyed, sayinge,

68 Blessed be the Lorde God of Israel, for he hath visited, and redemed his peple.

69 And hath reysed vppe the horne off health vnto vs in the housse of his seruaunt, David.

70 Swaswe rodida þairh munþ weih-
aize, þize fram anastodeinai aiwis, prau-
fete seinaize.

71 Giban nascin us fiyandam unsaraim,
yah us handau allaize þize hatandane
unsis.

72 Tauyan armahairtþa bi attam un-
saraim, yah gamunan triggwos weihaizos
seinaizos.

73 Aipis þanei swor wiþra Abraham,
attan unsarana, ei gebi unsis.

74 Unagein us handau fiyande un-
saraize galausidaim, skalkinon imma,

75 In sunyai yah garaihtein in and-
wairþya is allans dagans unsarans.

76 Yah þu, barnilo, praufetus Hauh-
istins haitaza; fauragaggis auk faura
andwairþya Frauyins, manwyan wigans
imma.

77 Du giban kunþi naseinai managein
is, in afleta frawaurhte izē ;

78 Þairh infeinandein armahairtein
Guþs unsaris, in þammei gaweisoþ un-
sara urruns us hauhiþai.

79 Gabairhtyan þaim in riqiza, yah
skadau dauþus sitandam; du garaihtyan
fotuns unsarans in wig gawairþyis.

80 Iþ þata barn wohs, yah swinþnoda
almin, yah was ana auþidom und dag
ustaikneinai seinaizos du Israela.

CHAP. II. 1 Warþ þan in dagans
yainans, urrann gagrefts fram Kaisara
Agustau, gamelyan allana midyungard.

2 Soh þan gilstrameleins frumista warþ
at wisandin kindina Swriais, raginondin
Saurim Kwreinaiau.

3 Yah iddyedun allai, ei melidai
wescina, wharyizuh in seinai baurg.

4 Urrann þan yah Iosef us Galcilaia,
us baurg Nazaraip, in Iudaian, in baurg
Dawcidis, sei haitada Beþlahaim, dupe

70 Swá he spræc þurh hys hálegra
witegena múþ, ða ðe of worldes frymþe
spræcon.

71 And he álýsde us of úrum feondum,
and of ealra ðæra handa ðe us hatedon.

72 Mild-heortnesse to wyrcanne mid
úrum fæderum, and gemunan his háleg-
an cýðnesse.

73 Hyne us to syllanne ðone áþ ðe he
úrum fæder, Abraham, swór.

74 Ðæt we bútan ege of úre feonda
handa álýsede, him þeowian,

75 On hálignesse befóran him eallum
úrum dagum.

76 And ðú, enapa, byst ðæs Hehstan
witega genemned; ðú gæst befóran
Drihtnes ansýne, his wegás gearwian.

77 To syllanne his folce hys hæle ge-
wit, on hyra synna forgyfenesse;

78 Þurh innoðas úres Godes mild-
heortnesse, on ðam he us genesode of
east-dæle up-springende.

79 Onlihtan ðam ðe on þýstrum, and
on déapæs sceade sittap; úre fét to ge-
reccanne on sybbe weg.

80 Sóplice se enapa weóx, and wæs on
gæste gestrangod, and wæs on wéstenum
oð ðone dæg hys ætiwednessum on
Israhel.

CHAP. II. †1 Sóplice on ðam dagum,
wæs geworden gebod fram ðam Casere
Augusto, ðæt eall ymbe-hwyrft wære
tomearcod.

2 Deos tomearcodnes wæs ærest ge-
worden fram ðam déman Syrige, Ci-
rino.

3 And calle hig eodon, . . . and
syndrie férdon on hyra ceastre.

4 Ðá férd Iosep fram Galilea, of ðære
ceastre Nazareth, on Iudeisce, ceastre
Dauides, seo is genemned Bethleem,

70 As he spak by the mouthe of hooly prophetis, that ben fro the world.

71 Helthe fro oure enemyes, and fro the hond of alle men that hatiden vs.

72 To do mercy with oure fadris, and to haue mynde of his hooly testament.

73 The ooth that he swor to Abraham, oure fadir, to 3yue him silf to vs.

74 That we withoute drede deliuerid fro the hond of oure enemyes, serue to him,

75 In hoolynesse and ryztfulnesse bifore him in alle oure dayes.

76 And thou, child, schalt be clepid the prophete of the Hizeste; for thou schalt go bifore the face of the Lord, to make redy his weyes.

77 For to 3yue the science of helthe to his peple, in to remisicioun of her synnes;

78 Bi the entraylis of mercy of oure God, in whiche he spryngynge vp fro an hij hath visytid vs.

79 For to 3yue lizt to hem that sitten in derknessis, and in schadewe of deth; for to dresse oure feet in to the wey of pees.

80 Sothli the child waxide, and was comfortid in spirit, and was in desert til to the day of his schewinge to Israel.

70 Even as he promised by the moughth of his holy prophetes, which were sens the worlde began.

71 That we shulde be saved from oure enemyes, and from the hondis of all that hate vs.

72 To shewe mercy towardes oure fathers, and to remember hys holy promes.

73 That is to saye the oothe which he sware to oure father, Abraham, for to geve vs.

74 That we delivered oute of the hondes of oure enemyes, myght serve hym with oute feare,

75 All the dayes of oure lyfe in suche holynes and ryghtewesnes that are accept before him.

76 And thou, chylde, shalt be called the prophet off the Hiest; for thou shalt goo before the face off the Lorde, to prepare his wayes.

77 And to geve knowlege off health vnto hys peple, for the remission of synnes;

78 Through the tender mercy off oure Lorde, wher with hath visited vs the daye springe from an hye.

79 To geve light to them that sate in darcknes, and in shadowe of deth; and to gyde oure fete into the waye of peace.

80 And the chylde encreased, and waxed stronge in sprete, and was in wildernes tyll the daye cam when he shulde shewe hymselfe vnto the Israhelites.

CHAP. II. 1 Forsothe it was don in tho dayes, a maundement went out fro Cesar August,[†] that al the world schulde be discryued.

2 This firste discryuyng was maad of Cyryne, iustice of Ciryce.

3 And alle men wenten, that thei schulde make profescioun,[†] ech by him self in to his cite.

4 Sothly and Josep stizede vp fro Galilee, of the cite of Nazareth, in to Jude, in to a cite of Dauith, that is clepid

CHAP. II. 1 Hit folowed in those dayes, that there went oute a commaundment from Auguste the Emperour, that all the woorld schulde be valued.

2 This taxynge was fyrst excuted when Syrenus was leftenaunt in Siria.

3 And every man went in to his awne shyre toune, there to be taxed.

4 And Joseph also ascended from Galilee, oute of a cite called Nazareth, vnto Iewry, into a cite of David, which is

ei was us garda fadreinais Daweidis,

5 Anamelyan miþ Mariin, sei in fragift-im was imma qeins wisandein inkiþon.

6 Warþ þan, miþþanei þo wesun yainar, usfullnodedun dagos, du bairan izai.

7 Yah gabar sunu seinana þana frum-abaur, yah biwand ina, yah galagida ina in uzetin, unte ni was im rumis in stada þamma.

8 Yah hairdyos wesun in þamma sam-in landa, þairhwakandans yah witandans wahtwom nahts ufaro hairdai seinai.

9 Iþ aggilus Frauyins anaqam ins, yah wulþus Frauyins biskain ins; yah oht-edun agisa mikilamma.

10 Yah qap du im sa aggilus, Ni ogeiþ; unte sai! spillo izwis faheid mikila, sei wairþiþ allai managein.

11 Þatei gabaurans ist izwis himma daga nasyands, saei ist Christus Frauya, in baurg Daweidis.

12 Yah þata izwis taikns; bigitid barn biwundan, yah galagid in uzetin.

13 Yah anaks warþ miþ þamma agg-ilau managei haryis himinakundis, haz-yandane Gup, yah qiþandane,

14 Wulþus in hauhistyam Guþa, yah ana airþai gawairþi in mannam godis wilyins.

15 Yah warþ, biþe galipun fairra im in himin þai aggilyus, yah þai mans þai hairdyos qeþun du sis misso, þairhgagg-aima yu und Beþlahaim, yah saiwhaima waurd þata waurþano, þatei Frauya gakkannida unsis.

16 Yah qemun sniumyandans, yah bi-getun Marian yah Iosef, yah þata barn ligando in uzetin.

17 Gasaiwhandans þan, gakkannidedun bi þata waurd þatei rodip was du im bi þata barn.

18 Yah allai þai gahausyandans sil-daleikidedun, bi þo rodidona fram þaim hairdyam du im.

fordam ðe he wæs of Dauides huse and hirede,

5 Ðæt he ferde mid Marian, ðe him beweddod wæs and wæs ge-eacnod.

6 Sôþlice wæs geworden, ða hi ðar wæron, hire dagas wæron gefyllede, ðæt heo cende.

7 And heo cende hyre frum-cennedan sunu, and hine mid cild-clađum bewand, and hine on binne aléde, forðam ðe hig næfdon rúm on cumena huse.

8 And hyrdas wæron on ðam ylcan rice, waciende and niht-wæccan heald-ende ofer heora heorda.

9 Ða stod Drihtnes engel wið hig, and Godes beorhtnes him ymbe-scean; and hi him mycelum ege ádrédon.

10 And se engel him to cwæþ, Nelle ge eow ádrædan; sôþlice nú! ic eow bodie mycelne gefean, se biþ callum folce.

11 Forðam to-dæg eow ys hælend ácenned, se is Drihten Crist, on Dauides ceastre.

12 And ðis tácen eow byþ; ge gemetaþ an cild hræglum bewunden, and on binne aléd.

13 And ða wæs færinga geworden mid ðam engle mycelnes heofonlices werydes, God herigendra, and ðus cweðendra,

14 Gode sý wuldor on heahnesse, and on corþan sybb mannum godes willan.

15 And hit wæs geworden, ða ða englas to heofone ferdon, ða hyrdas him betwýnan spræcon, and cwædon, Uton faran to Bethleem, and geseon ðæt word ðe geworden is, ðæt Drihten us ætywde.

16 And hig éfstende comon, and gemetton Marián and Iosep, and ðæt cild on binne aléd.

17 Ða hi ðæt gesáwon, ða oncneowon hig be ðam worde ðe him gesæd wæs be ðam cilde.

18 And ealle ða ðe gehýrdon wund-redon, be ðam ðe him ða hyrdas sædon.

Bedleem, for that he was of the hous and meyne of Dauith,

5 That he schulde knowleche with Marie, with child spousid wyf to him.

6 Sothli it was don, whanne thei weren there, the dayes weren fulfillid, that she schulde here child.

7 And sche childide her firste born sone, and wlappe him in clothis, and puttide him in a cracche, for ther was not place to hym in the comyn stable.

8 And schepherdis weren in the same cuntre, wakinge and kepinge the watchis of the nyzt on her flok.

9 And loo! the aungel of the Lord stood by sydis hem, and the clerenesse of God schynede aboute hem; and thei dredden with greet drede.

10 And the aungel seide to hem, Nyle 3e drede; lo! sothli I euangelise to 3ou a grete ioye, that schal be to al peple.

11 For a sauour is borun to day to vs, that is Crist the Lord, in the cite of Dauith.

12 And this a tokene to 3ou; 3e schulen fynde a 3ong child wlappid in clothis, and put in a cracche.

13 And sudenly ther is maad with the aungel a multitude of heuenly knyzt-hod, heriynge God, and seyinge,

14 Glorie *be* in the hizeste thingis to God, and in erthe pees *be* to men of good wille.

15 And it was don, that whanne the aungelis passiden a wey fro hem in to heuene, the schepherdis spaken to gidere, seiynge, Passe we ouer til to Bedleem, and se we this word that is maad, the whiche the Lorde maad, and schewid to vs.

16 And thei hyzinge camen, and founden Marie and Joseph, and a 3ong child put in a cracche.

17 Sothli thei seinge, knewen of the word that was seid to hem of this child.

18 And alle men that hadden herd wondriden, and of thes thingis that weren seide to hem of the schepherdis.

called Bethleem, because he was of the housse and linage of David,

5 To be taxed with Mary, his wedded wife which was with childe.

6 And it fortunede, whill they there were, her tyme was come, that she shulde be delyvered.

7 And she brought forth her fyrst begotten sonne, and wrapped hym in swadlynge clothes, and layed hym in a manger, be cause there was no roume for them with in in the hostrey.

8 And there were in the same region shepherdes, abydinge in the felde and watching their flocke by nyght.

9 And loo! the angell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde aboute them; and they were soore afrayed.

10 And the angell sayd vnto them, Be not afrayed; beholde! I brynge you tydinges off greate ioye, that shall come to all the peple.

11 For vnto you is borne this daye in the cite of David, a saveoure, which is Christ the Lorde.

12 And take this for a signe; ye shall fynde the childe swaddled, and layed in a manger.

13 And streight weye there was with the angell a multitude of heuenly souldiers, laudyng God, and seyinge,

14 Glory to God an hyc, and peace on the erth, and vnto men reioysynge.

15 And itt fortunede, as sone as the angels were gone awaye in to heuen, the shepherdes sayd won to another, Let vs goo even vnto Bethleem, and se this thyng thatt is hapened, which the Lorde hath shewed vnto vs.

16 And they cam with haste, and founde Mary and Joseph, and the babe layde in a manger.

17 When they had sene it, they publisshed abroad the saynge which was tolde them off that chylde.

18 And all that herde itt wondred, att those thynges which were tolde them off the shepherdes.

19 Īþ Maria alla gafastaida þo waurda, þagkyandei in hairtin seinamma.

20 Yah gawandidedun sik þai hairdyos, mikilyandans yah hazyandans Gup in allaize þizeci gahausidedun yah gasewhun, swaswe rodip was du im.

21 Yah bipe usfulnodedun dagos ahtau, du bimaitau ina, yah haitan was namo is İesus, þata qipano fram aggilau, faurþizeci ganumans wesi in wamba.

22 Yah bipe usfulnodedun dagos hraincainais ize, bi witoda Mosezis, brahtedun ina in İairusalem, atsатыan faura Frauynin,

23 Swaswe gamelid ist in witoda Frauynins, þatei whazuh gumakundaize uslukands qipu, weihs Frauynins haitada ;

24 Yah ei gebeina fram imma hunsł, swaswe qipan ist in witoda Frauynins, Gayuk hraiwadubono, aipþau twos yuggons ahake.

25 Þaruh was manna in İairusalem, þizeci namo Swmaion ; yah sa manna was garaihts yah gudafaurhts, beidands laþonais İraelis ; yah Alma Weihs was ana imma.

26 Yah was imma gataihan fram Almin þamma Weihsin, ni saiwhan dauþu, faurþizeci sewhi Christu Frauynins.

27 Yah qam in almin in þizai alh. Yah miþþancei innattaun berusyos þata barn İesu, ei tawidedcina bi biuhtya witodis bi ina,

28 Yah is andnam ina ana armins seinans, yah þiupida Gupa, yah qap,

29 Nu fralcitais skalk þeinana frauynond, Frauya, bi waurda þeinamma in gawairþya ;

30 Þande sewhun augona meina nascin þeina,

31 Þoci manwides in andwairþya allaizo manageino ;

32 Liuhap du andhuleinai þiudom, yah wulþu managein þeinai İraela.

33 Yah was İosef yah aipei is silda-leikyandona ana þaim, þoci rodida wesun bi ina.

19 Maria geheold ealle ðas word, on hyre heortan smeagende.

20 Ða gewendon ham ða hyrdas, God wuldrigende and heriende on eallum ðam ðe hi gehyrdon and gesawon, swa to him gecweden was.†

21 Aester ðam ðe ehta dagas gefyllede waeron, ðæt ðæt cild emb-snyden waere, his nama was Haelend, se was fram engle genemned, aer he on innoðe ge-eacnod waere.

22 And aester ðam ðe hyre claensunge dagas gefyllede waeron, aester Moyses a, hi laeddun hine on Hierusalem, ðæt hi hine Gode gesetton,

23 Swa swa on Drihtnes a awriten is, Ðæt aelc waepned gecynd-lim ontynende, byþ Drihtne halig genemned ;

24 And ðæt hig offrunge scaldon, aester ðam ðe Drihtnes a gecweden is, Twá turtlan, odde twegen culfran briddas.

25 And ða was an man on Hierusalem, ðæs nama was Simeon ; and ðes man was rihtwis, . . . and od İrahela frofor ge-anbidiende ; and Halig Gast him on was.

26 And he andsware fram ðam Halegan Gaste onfeng, ðæt he deap ne gesawe, buton he aer Drihten Crist gesawe.

27 And on gaste he on ðæt tempel com. And ða his magas laeddun ðone Haelend, ðæt hig for him aester ðare a gewunan dydon,

28 He onfeng hine mid hys handum, and God bletsode, and cwæþ,

29 Drihten, nu ðu lætst ðinne þeow aester ðinum worde on sibbe ;

30 Forðam mine eagan gesawon ðine haele,

31 Ða ðu ge-earwodest befóran ansýne callra folca ;

32 Leoht to þeoda awrigenesse, and to ðines folces wuldre İrael.†

33 Ða was his faeder and his modor wundriende be ðam, ðe be him gesaede waeron.

19 Forsoth Marie kepte alle thes wordis, beringe to gidere in hir herte.

20 And the schepherdis turneden aȝen, glorifynge and heriyng God in alle thingis that thei hadden herd and seyn, as it is seyde to hem.

21 And aftir that eizte dayes weren endid, that the child schulde be circumcidid, his name was clepid Jhesus, which was clepid of the aungel, bifore he was conseued in wombe.

22 And aftir that the dayes of purgacioun of Marie weren fulfilled, vp Moyses lawe, thei token him in to Jerusalem, that thei schulden offre him to the Lord,

23 As it is writun in the lawe of the Lord, For ech male kynde openyng the wombe *to go out*, schal be clepid hooly to the Lord;

24 And that thei schulen ȝyue an offryng, vp that it is seid in the lawe of the Lord, A peyre of turtris, or twey culuere briddis.

25 And lo! a man was in Jerusalem, to whom the name Symeon; and this man *was* iust and dredful, abidinge the comfort of Israel; and the Hooly Gost was in him.

26 And he hadde taken answeere of the Hooly Gost, that he schal not se deeth, no but he saiz first the Crist of the Lord.

27 And he cam in spirit in to the temple. And whenne his fadir and modir ledden in the child Jhesu, that thei schulden do vp the custom of lawe for him,

28 And he took him in to his armes, and he blesside God, and seide,

29 Lord, now thou lceuyest thi seruauunt vp thi word in pees;

30 For myn yȝen han seyn thin helthe,

31 The which thou hast maad redy bifore the face of alle pepelis;

32 Ligt to the schewing of hethene, and glorie of thi people of Israel.

33 And his fadir and his modir weren wondringe on thes thingis, that weren seid of him.

19 But Mary kept all those sayings, and pondered them in hyr hert.

20 And the shepherdes retourned, praysyng and laudyng God for all that they had herde and sene, evyn as itt was told vnto them.

21 And when the eyght daye was come, thatt the chylde shuld be circumcised, his name was called Jesus, which was named off the angell, before he was conceived in his mothers wombe.

22 And when the tyme of their purificacion, after the lawe of Moyses, was come, they brought hym to Hierusalem, to present hym to the Lorde,

23 As yt is written in the lawe off the Lorde, Every man chylde that fyrst openeth the matrix, shalbe called holy to the Lorde;

24 And to offer, as yt ys sayde in the lawe of the Lorde, A payre off turtle doves, or ij. yonge pigeons.

25 And beholde! there was a man in Hierusalem, whose name was Simeon; and the same man was iuste and feared God, and longed for the consolacion off Israhel; and the Holy Goost was in hym.

26 And an answer was geven hym of the Holy Goost, that he schulde not se deethe, before he had sene the Lordes Christ.

27 And he cam by inspiracion in to the temple. And as the father and mother broght in the chylde Jesus, to do for hym after the custome of the lawe,

28 Then toke he hym vppe in his armes, . . . and sayde,

29 Lorde, nowe letttest thou thy seruauunt departe in peace accordinge to thy promes;

30 For myne eyes have sene the saveour sent from the,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the gentyls, and the glory off thy people Israhel.

33 And his father and mother marvelled att those thinges, which were spoken off hym.

34 Yah þiupida ina Swmaion, yah qap du Mariin, aiþein is, Sai! sa ligip du drusa yah usstassai managaize in Isracla, yah du taiknai andsakanai.

35 Yah þan þeina silbons saiwala þairhgaggip hairus, ei andhulyaindau us managaim hairtam mitoneis.

36 Yah was Anna praufeteis, dauhtar Fanuelis, us kunya Aseris. Soh fram-aldra dage managaize, libandei miþ abin yera sibun fram magapcin seinai.

37 Soh þan widuwo yere ahtautehund yah fidwor; soh ni afidþya fairra alh, fastubnyam yah bidom blotande Frau-yan nahtam yah dagam.

38 Soh þizai wheilai atstandandei, and-haihait Frauyn, yah rodida bi ina in allaim þaim usbeidandam laþon Iairu-saulwmos.

39 Yah biþe ustahun allata, bi witoda Frauyns, gawandidedun sik in Galileian, in baurg seinu Nazaraip.

40 Iþ þata barn wohs, yah swinþnoda, almins fullnands yah handugeins; yah ansts Guþs was ana imma.

41 Yah wratodedun þai birusyos is yera whammeh in Iairusalem, at dulþ paska.

42 Yah biþe warþ twalibwintrus, us-gaggandam þan im in Iairusaulwma, bi biuhtya dulþais,

43 Yah ustiuhandam þans dagans, miþ-pane gawandidedun sik aftra, gastop Iesus sa magus in Iairusalem, yah ni wisედun Iosef yah aiþei is.

44 Hugyandona in gasinþyam ina wis-an, qemun dagis wig, yah sokidedun ina in ganiþyam yah in kunþam.

45 Yah ni bigitandona ina, gawandidedun sik in Iairusalem, sokyandona ina.

46 Yah warþ, afar dagans þrins bige-tun ina in allh, sitandan in midyaim

34 And ða bletsode hig Simeon, and cwæþ to Marian, his méder, Lóca nú! ðes is on hryre and on ærýst ásett manegra on Israhel, and on tácen, ðam ðe wið-cweden byþ.

35 And his sweord ðine sáwle þurh-færþ, ðæt gepohtas sýn áwrigene of manegum heortum.

36 And Anna wæs witegestre, Fanueles dóhtor, of Asseres mægþe. ðeos wunode mænigne dæg, and heo lyfode mid hyre were seofen gear of hyre fæmnháde.

37 And heo wæs wuduwe oð feower and hund-eahtatig geara; seo of ðam temple ne gewát, dægcs and nihtes þeowigende on fæstenum and on hál-sungum.

38 And ðeos ðære tíde becumende, Drihtne andette, and be him spræc eallum ðam ðe ge-anbidedon Hierusalem álýsednesse.

39 And ða hi calle þing gefyldon, æfter Drihtnes æ, hi gehwurfon on Galileam, on heora ceastre Nazareth.

40 Sólþice ðæt cild weox, and wæs gestrangod, wisdómes full; and Godes gyfu wæs on him.

41 And his magas ferdon ælce geare to Hierusalem, on easter-dægcs freols-tíde.

42 And ða he wæs twelf wintre, hý fóron to Hierusalem, to ðam easterlican freolse, æfter hyra gewunan,

43 And gefylledum dagum, ða hig ágén-gehwurfon, beláf se Hælend on Hierusalem, and his magas ðæt nyston.

44 Wéndon ðæt he on heora gefére wære, ða comon hig ánes dægcs fær, and hine sóhton betweox his magas and his cúdan.

45 Ða hig hyne ne fúndon, hig gewendon to Hierusalem, hine sécende.

46 Ða, æfter þrim dagum hig fúndon hine on ðam temple, sittende on mid-

34 And Symeon blesside hem, and seide to Marie, his modir, Lo! this is put in to the fallinge and in to the rysinge azen of many men in Israel, and in to a tokene, to whom it schal be azeinseid.

35 And a swerd schal passe thorw thin owne soule, that thouztis be schewid of manye hertis.

36 And Anna was a prophetisse, the douztir of Fanuel, of the lynage of Aser. And sche hadde gon forth in many dayes, and hadde lyued with hir hosebonde seuen 3eer fro hir maydenhed.

37 And this was a widowe til to foure score 3eer and foure; which departide not fro the temple, seruyng nyzt and day to fastingis and bisechingis.

38 And this in thilke our aboue comynge, knowlechide to the Lord, and spak of him to alle that abiden the redempcioun of Israel.

39 And as thei hadden perfytti doon alle thingis, by the lawe of the Lord, thei turnyden azen in to Galilee, in to her citee Nazareth.

40 Sothli the child wax, and was counfortid, ful of wysdom; and the grace of God was in him.

41 And his fadir and modir wenten by alle 3eeris in to Jerusalem, in the solemne day of paske.

42 And whanne Jhesus was maad of twelue 3eeris, hem stizynge vp in to Jerusalem, by custom of the feeste day,

43 And the dayes endid, whanne thei turneden azen, the child dwelte in Jerusalem, and his fadir and modir knewen not.

44 Forsothe thei gessinge him to be in the felowschipe, camen the wey of a day, and souzten him a mong his cosyns and knowen.

45 And thei not fyndinge, wenten azen in to Jerusalem, sekyng him.

46 And it was don, aftir the thridde day thei founden him in the temple,

34 And Simeon blessed them, and sayd vnto Mary, his mother, Behold! this childe shalbe the fall and resurreccion off many in Israhel, and a signe, which shalbe spokyn agaynste.

35 And moreover the swearde shall pearce the very hert off the, that the thoughtes of many hertes maye be opened.

36 And there was Anna a prophetes, the doughter of Phanuel, of tribe of Aser. And she was off a greate age, and had lived with an husbände .vij. yere from her virginite.

37 And this wedowe was aboute .iiij. scoore and .iiij. yere off age; which went never oute of the temple, but served there with fastinge and prayer nyght and daye.

38 And she cam forth that same houre, and praysed God, and spake of hym to all that loked for redempcion in Hierusalem.

39 And as sone as they had performed all thinges, accordinge to the lawe off the Lorde, they returned into Galile, into their awne cite Nazareth.

40 And the childe grewe, and waxed stronge in sprete, and was full off wysdom; and the favour of God was with hym.

41 And his father and mother went to Hierusalem every yeare, att the feeste of ester.

42 And when he was xij. yere olde, they went vppe to Hierusalem, after the custome of the feeste,

43 And when they had fulfilled the dayes, as they returned home, the chylde Jesus boode styll in Hierusalem, vnknowynge to his father and mother.

44 For they supposed he had bene in the company, they cam a days iorney, and sought hym amonge their kynsfolke and acquayntaunce.

45 And founde hym not, they went backe agayne to Hierusalem, and sought hym.

46 And hit fortunod, that after .iiij. dayes they founde hym in the temple,

laisaryam, yah hausyandan im yah fraih-
nandan ins.

47 Usgeisnodedun þan allai þai haus-
yandans is, ana frodein yah andawaurd-
yam is.

48 Yah gasaiwhandans ina sildaleik-
idedun. Yah qap du imma so aipei is,
Magau, wha gatawides uns swa? Sai!
sa atta þeins yah ik winnandona soki-
dedum þuk.

49 Yah qap du im, Wha þatei soki-
deduþ mik? niu wisseduþ, þatei in þaim
attins meinis, skulda wisau?

50 Yah iya ni froþun þamma waurda,
þatei rodida du im.

51 Yah iddya mip im, yah qam in
Nazaraip, yah was ufhausyands im. Yah
aipei is gafastaida þo waurda alla in
hairtin seinamma.

52 Yah Iesus þaih frodein, yah wahs-
tau, yah anstai, at Guþa yah mannam.

CHAP. III. 1 In yera þan fimfta-
tailundin þiudinassaus Teibairiaus, Kai-
saris, raginondin Puntiau Peilatau Iudaia,
yah fidurragina þis Galeilaias, Herodeis,
Filippauzuh, þan broþrs is, fidurrag-
inya þis Ituriais, yah Trakauncitidaus
landis, yah Lwsaniaus, Abeileni fidur-
raginya,

2 At auhmistam gudyam Annin yah
Kayafin, warþ wurd Guþs at Iohannen,
Zachariins sunau, in aupidai.

3 Yah qam and allans gauyans Iaur-
danaus, meryands daupein idreigos du
fraleta frawaurhte.

4 Swaswe gamelid ist in bokom waurde
Esaciins, praufetaus, qibandins, Stibna
wopyandins in aupidai, Manweid wig
Frauyins, railtos waurkeiþ staigos is.

5 All dalei usfullyada, yah all fairgunye
yah hlaine galnaiwyada; yah wairþiþ
þata wraiqo du railtamma, yah usdrus-
teis du wigam slaihtaim;

dan ðam lareowum, hlystende and hi
ahsiende.

47 Ða wundrodon hig calle ðe ge-
hyrdon, be his gleawscipe and hys and-
swarum.

48 Ða cwæþ his módor
to him, Sunu, hwi dydest ðú unc ðus?
ðin fæder and ic sárigende ðe sóhton.

49 Ða cwæþ he to him, Hwæt is ðæt
gyt me sóhton? nyste gyt, ðæt me
gebyraþ to beonne, on ðam þingum ðe
mínes fæder synd?

50 Ða ne ongeaton hig ðæt word, ðe
he to him spræc.

51 Ða férde he mid him, and com to
Nazareth, and wæs him under-þeod.
And his módor geheold calle ðás word,
on hyre heortan smeagende.

52 And se Hælend þeah on wísdóme,
and on ylde, and mid gyfe, mid Gode
and mid mannum.

CHAP. III. 1 †Sóþlice ðam fífteoþan
geare ðæs Caseres anwealdes, Tiberii,
begýmendum ðam Pontiscan Pilate
Iudæa-þeode, feorþan dæles rica Galiléé,
Herode, Filippo, his bréder, feorþan
dæles rica Iturie, and ðæs rices Tra-
conitidis, and Lisania, Abiline feorþan
dæles rica,

2 Under ðæra sacerda caldrum Anna
and Caifa, Godes word wæs geworden
ofer Zacharias sunu, on wéstene.

3 And he com into eall Iordanes ríce,
bodigende dæd-bóte fulluht and synna
forgyfenesse.

4 Swá hit áwriten ys on Isaies béc,
ðæs witegan, Clypiendes stefn on wést-
ene, Gegearwiaþ Drihtnes weg, dóp his
sidas rihte.

5 Ælc denu biþ gefýlled, and ælc
múnt and beorh byþ genyðerod; and
þweoru beoþ on gerihte, and ungerýdu
on sméde wegás;

sittinge in the myddil of doctours, heeringe hem and axinge hem.

47 Sothli alle men that herden him, wondriden on the prudence and answeris of him.

48 And thei seyng wondriden. And his modir seide to him, Sone, what hast thou don to vs thus? Lo! thi fadir and I sorwyng han soujt thee.

49 And he seith to hem, What is it that 3e soujten me? wisten 3e not, for in tho thingis that ben of my fadir, it bihoueth me to be?

50 And thei vndirstoden not the word, which he spak to hem.

51 And he cam doun with hem, and cam to Nazareth, and was suget to hem. And his modir kepte to gidere alle thes wordis, beringe to gidere in hir herte.

52 And Jhesu profitide in wysdom, age, and grace, anemptis God and men.

sittinge in the middes of the doctours, both hearyng them and posing them.

47 And all that herde hym, mervelled at his witt and answers.

48 And when they sawe hym they were astonyed. And his mother sayde vnto hym, Sone, why haste thou thus dealte with vs? Beholde! thy father and I have sorowed and sought the.

49 And he sayd vnto them, Howe is it that ye sought me? wist ye not, that I muste goo aboute my fathers busines?

50 And they vnderstod nott the sayng, that he spake to them.

51 And he went with them, and cam to Nazareth, and was obedient to them. His mother kept all these thynges in her hert.

52 And Jesus increased in wisdom, and age, and in favoure, with God and man.

CHAP. III. 1 Forsothe in the fyf-
tenthe 3eer of the empyre of Tiberie,
emperour, Pilat of Pounce kepinge Judee,
sothli Eroude, prince of Galilee, Philip
forsoth, his brother, prince of Ituree,
and of the cuntre of Tracon, and Lisany,
prince of Abilyn,

2 Vndir the princis of prestis Annas
and Cayfas, the word of the Lord is
maad on John, the sone of Zacharie, in
desert.

3 And he cam in to al the cuntre of
Jordan, preching baptym of penaunce
in to remyscioun of synnes.

4 As it is writun in the booke of wordis
of Ysaye, the prophete, The voys of *oon*
cryng in desert, Make 3e redy the
weye of the Lord, make 3e his pathis
ryjt.

5 Ech valey schal be fulfillid, and ech
mountayn and litil hil schal be maad
lou3; and schrewide thingis schulen be
in to dressid thingis, and scharpe thingis
in to playne weyes;

CHAP. III. 1 In the fiftenthe yeare
of the raigne off Tiberius, the emperoure,
Pontius Pilate beinge leftenaunt of Jewry,
and Herode beinge tetrarch of Galile,
and his brother Philip, tetrarch in Iturea,
and in the region of Traconitis, and Ly-
sanias the tetrarch of Abyline,

2 When Anna and Cayphas were the
hye prestes, the commaundment of God
was publissed vnto Jhon, the sonne off
Zacarias, in the wildernes.

3 And he cam into all the coostes
aboute Jordan, preachyng the baptim of
repentaunce for the remission of synnes.

4 As it is written in the boke of the
saynges of Esayas, the prophet, which
saeth, The voyce off a cryar in wylder-
nes, Prepare the weye off the Lorde,
make hys pathes straight.

5 Every valley shalbe fylled, and every
mountayne and hyll shalbe brought lowe;
and crooked thynges shalbe made streight,
and the rought wayes shalbe made smoth;

6 Yah gasaiwhip all leike nascin Guþs.

7 Qaþ þan du þaim atgaggandeim manageim, daupyan fram sis, Kuni nadre, whas gataiknida izwis þliuhan faura þamma anawairþin hatiza ?

8 Waurkyaiþ nu akran wairþata idreigos, yah ni duginnaiþ qiþan in izwis, Attan aigum Abraham ; qiþa auk izwis, þatei mag Guþ us stainam þaim urraisyan barna Abrahamas.

9 Appan yu so aqizi at waurtim bagme ligiþ ; all nu bagme unbairandane akran god, usmaitada, yah in fon galagyada.

10 Yah frehun ina manageins, qiþandans, An wha tauyaima ?

11 Andhafyands þan qaþ, Sa habands twos paidos, gibai þamma unhabandin ; yah saci habai matins, samaleiko tauyai.

12 Qemun þan motaryos daupyan ; yah qeþun du imma, Laisari, wha tauyaima ?

13 Ðaruh qaþ du im, Ni waiht, ufar þatei garaid siyai izwis, lausyaiþ.

14 Frehun þan ina yah þai militondans, qiþandans, Yah weis wha tauyaima ? Yah qaþ du im, Ni mannanhun holop, ni mannanhun anamahtyaid, yah waldaip annom izwaraim.

15 At wenyandein þan allai managein, yah þagkyaudam allaim in hairtam seinaim bi Iohannein, niu aufto sa wesi Christus,

16 Andhof þan Iohannes, allaim qiþands, Ik allis izwis watin daupya ; ip gaggiþ swinþoza mis, þizei ik ni im wairþs andbindan skaudaraip skohis is ; sah izwis daupeip in Almin Weihamma yah funin.

17 Habands winþiskauron in handau seinai, yah gahraineiþ gaþrask sein, yah briggip kaurn in bansta seinamma ; ip ahana intandeip funin unwhapnandin.

18 Managuþ-þan yah anþar þrafstyands, þiuþspilloda managein.

6 And ælc flæsc gesihþ Godes hæle.

7 Sôþlice he cwæþ to ðam menegum, ðe ferdon, ðæt hi wæron gefullode fram him, Ealá ge næddrena cynn, hwá æt-ýwde eow ðæt ge fleon fram ðam toweardan yrre ?

8 Dôþ geornlice weordlice dæd-bóte wæstmas, and ne ongygne ge cwedaþ, We habbaþ us to fæder Abraham ; ic secge eow, ðæt God is swá mihtig ðæt he mæg of ðysum stánum Abrahames bearn áweccan.

9 Nú is seo æx áset to ðæs treowes wyrtruman ; witodlice ælc treow ðe ne bryngþ góðne wæstm, biþ forcorfen, and on fýr áworpen.

10 Ðá áhsodon hyne ða menegu, and cwædon, Hwæt dó we ?

11 Ðá cwæþ he to him, Se ðe hæfþ twá tunecan, sylle ðam ðe næfþ ; and ðam gelice dó, se ðe mettas hæfþ.

12 Ðá comon ða máfullan ðæt hig áþwegene wæron ; and cwædon to him, Láreow, hwæt dó we ?

13 Ðá cwæþ he, Ne dó ge náht máre, ðonne ðæt eow geset is.

14 Ðá áhsodon hine ða cempan, and cwædon, And hwæt dó we ? Ðá sæde he him, Ne slea ge nánne, ne tale ne dóþ, and beoþ éðhyld on eowrum andlyfenum.

15 Sôþlice ðam folee wénendum, and eallum on hyra heortan þencendum be Iohanne, hwæðer he Crist wære,

16 Ðá andswarode Iohannes, him eallum secgende, Witodlice ic eow on wætere fullige ; sôþlice cymþ strengra ðonne ic, ðæs ic ne eom wyrde ðæt ic hys seco-þwang unenytted ; he eow fullaþ on Hálgum Gáste and on fýre.

17 And his fann ys on his handa, and he feormaþ his bernas flóre, and gaderað hys hwaéte into his berne ; ðæt ceaf he forbærnp on unácwencedlicum fýre.

18 Manega óðre þing bodigende, he ðæt folc lærde.

6 And ech fleisch^t schal se the helthe of God.

7 Therefore he seide to the cumpanyes, the whiche wenten out, that thei schulden be baptysid of him, Kyndlis of eddris, who schewide to 3ou to flee fro wraththe to comynge?

8 Therefore do 3e worthi fruytis of pen-auce, and bigynne 3e not to seye, We han a fadir Abraham; sothli I seie to 3ou, God is my3ti to reise of thes stoones the sones of Abraham.

9 Forsothe now an ax is put to the roote of the tree; sothli ech tree not makynge good fruyt, schal be kitt down, and schal be sent in to the fier.

10 And the cumpanyes axden him, seiynge, What therefore schulen we do?

11 Sothli he answeringe seide to hem, He that hath twey cootis, 3yue to him that hath non; and he that hath metis, do on lyk manere.

12 Sothli and pupplicans camen for to be baptised; and thei seiden to him, Maistir, what schulen we don?

13 And he seide to hem, Do 3e no thing more, than that that is ordeyned to 3ou.

14 Forsothe and kny3tis axiden him, seiynge, What schulen also we do? And he seith to hem, Smyte 3e wrongfulli no man, nether make 3e fals chalenge, and be 3e apaid with 3oure soudis.

15 Forsoth al the peple gessinge, and alle men thenkinge in her hertis of John, lest perauenture he were Crist,

16 John answeride, seyinge to alle men, Sothli I baptise 3ou in watir; forsothe a strengere than I schal come aftir me, of which I am not worthi for to vnbynde the thwong of his schoon; he schal baptyse 3ou in the Hooly Gost and fyer.

17 Whos wynewyng tool in his hond, and he schal purge his corn floor, and schal gedere the whete in to his berne; sothli the chaffis he schal brenne in fier vnquencheable.

18 Forsoth and he monestinge manye othere thingis, euangeliside to the peple.

6 And all flesshe shall se the saveour sent off God.

7 Then sayde he to the people, that were come to be baptised of hym, O generacion of vipers, who hath shewed you the crafte to flye from wrath to come?

8 Brynge forth due frutes of repent-auce, and begyn nott to saye in youre selves, We have Abraham to oure father; for I say vnto you, God is able of these stonnes to reyse vppe children vnto Abraham.

9 Nowe also ys the axe leyd vnto the rote off the trees; every tree therfore which bringeth not forth good frute, shalbe hewen doune, and caste in to the fyre.

10 And the people axed him, sayinge, What shall we do then?

11 He answered and sayde vnto them, He that hathe ij. coottes, lett hym parte with him that hath none; and he that hath meate, let him do lyke wyse.

12 Then cam there puplicans to be baptised; and sayde vnto hym, Master, what shall we do?

13 He answered vnto them, Requyre no more, then that which ys appoynted vnto you.

14 The soudiers lykewyse demaunded off hym, sayinge, And what shall we do? And he sayde to them, Do violence to noo man, nether trouble eny man wrongfully, and be content wyth youre wages.

15 As the people were in a doute, and all men disputed in there hertes of Jhon, whether he were very Christ,

16 Jhon answered, and sayd to them all, I baptise you wyth water; butt a stronger then I commeth, whose shue latched I am nott worthy to vnloose; he will baptise you with the Holy Goost and with fyre.

17 Which hath his fan in his hond, and wil poure his floore, and will gader his corne in to hys barne; and the chaffe wyll he bourne with fyre that never shalbe quenched.

18 And many other thynges in hys exhortacion, preached he vnto the peple.

19 Ǫþ Herodes, sa taitrarkes, gasakans fram imma bi Herodiadein, qen broþrs is, yah bi alla þoei gawaurhta ubila Herodes,

20 Anaaiuk yah þata ana alla, yah galauk Ǫhannu in karkarai.

21 Warþ þan, biþe daupida alla managein, yah at Ǫesu uflaupidamma, yah bidyandin, uþluknoda himins.

22 Yah atiddya Ahma sa Weiha leikis siunai, swe ahaks ana ina; yah stibna us himina warþ, qipandei, Þu is sunus meins sa liuba, in þuzei waila galeikaida.

23 Yah silba was Ǫesus swe yere þriyetigiwe uf gakunþai, swaei sunus munds was Ǫosefis, sunaus Heleis,

24 Sunaus Matþatis, sunaus Laiwweis, sunaus Mailkeis, sunaus Yannins, sunaus Ǫosefis,

25 Sunaus Mattapiwis, sunaus Ammons, sunaus Naumis, sunaus Aizleimis, sunaus Naggais,

26 Sunaus Mahapis, sunaus Mattapians, sunaus Saimaieimis, sunaus Ǫosefis, sunaus Ǫodins,

27 Sunaus Ǫohannins, sunaus Resins, sunaus Zaurababilis, sunaus Salapielis, sunaus Nerins,

28 Sunaus Mailkeins, sunaus Addeins, sunaus Kosamis, sunaus Airmodamis, sunaus Heris,

29 Sunaus Ǫosezis, sunaus Ailciaizairis, sunaus Ǫoreimis, sunaus Mattapanis, sunaus Laiwweis,

30 Sunaus Swmaions, sunaus Ǫudins, sunaus Ǫosefis, sunaus Ǫohannins, sunaus Ailciakeimis,

19 Herodes, se feorþan dæles rica, ða he wæs fram him geþread be ðære Herodiadiscan, hys bróðer wife, and be eallum yfelum ðe Herodes dyde,

20 And ofer eall ðæt he ge-icte, ðæt he beelýsde Ǫohannem on cwearterne.

21 Sôþlice wæs geworden, ða eall ðæt folc wæs gefullod, and ðam Hælende gefulledum, and gebiddendum, heofon wæs ge-openod.

22 And se Hálega Gást ástáh lichamliecre ansýne, on hyne swá án culfre; and stefen wæs of heofone geworden, and ðus cwæþ, Ðú eart mīn gecorena sunu, on ðe me gelicode.

23 And se Hælend wæs on ylde swylce þritig wintre, ðæt men wéndon ðæt he wære Ǫosepes sunu, se wæs Helies sunu,† 24-38 se wæs Nazareth. Swá of encorýsse on cneorýsse, oð Adam, se wæs Godes sunu, oð fif and hund-seofentig cneorýssa.

19 Sothli Eroude, the forthe prince, whanne he was blamyd of John for Herodias, wyf of his brother, and of alle euels that Eroud dide,

20 Addide this ouer alle, and closide John in prisoun.

21 Forsoth it was don, whanne al the peple was baptisid, and Jhesu cristenyd, and preiynge, heuene was openyd.

22 And the Hooly Gost cam doun in bodily licknesse, as a culuere in to him ; and a voys was maad fro heuene, Thou ert my dereworthe sone, in thee it hath plesid to me.

23 And Jhesu him silf was bygynnyng as of thritti 3eer, that he was gessid the sone of Joseph, which was of Hely,

24 Which was of Mathath, which was of Leuy, wich was of Melchy, which was of Jamne, that was of Joseph,

25 That was of Mataty, that was of Amos, that was of Naum, that was of Hely, that was of Nagge,

26 That was of Mathath, that was of Mathatye, that was of Semy, that was of Joseph, that was of Juda,

27 That was of Johanna, that was of Resa, that was of Zorobabel, that was of Salatiel, that was of Nery,

28 That was of Melchy, that was of Addy, that was of Cosan, that was of Elmadan, that was of Her,

29 That was of Jesu, that was of Eleasar, that was of Jorym, that was of Mathath, that was of Leuy,

30 That was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Elyachim,

19 Then Herode, the tetrach, when he was rebuked of hym for Herodias, his brother Philippes wyfe, and for all the evyls which Herod had done,

20 Added this above all, and leyd Jhon in preson.

21 And yt fortunyd, as all the people receaved baptim, and when Jesus was baptisid, and did praye, that heven was opened.

22 And the Holy Goost cam doune in a bodely shape, lyke a dove apon him ; and a voyce cam from heven, sayinge, Thou arte my dere sonne, in the do I delyte.

23 And Jesus him silfe was about thirty yere of age when he began, beinge as men supposed the sonne of Joseph, which Joseph was the sonne of Heli,

24 Which was the sonne of Mathat, which was the sonne of Levi, which was the sonne of Melchi, which was the sonne of Janna, which was the sonne of Joseph,

25 Which was the sonne of Matatthias, which was the sonne of Amos, which was the sonne of Nahum, which was the sonne of Esl, which was the sonne of Nagge,

26 Which was the sonne of Maath, which was the sonne of Matathias, which was the sonne of Semei, which was the sonne of Joseph, which was the sonne of Juda,

27 Which was the sonne of Johanna, which was the sonne of Rhesya, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri,

28 Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Helmadam, which was the sonne of Her,

29 Which was the sonne of Jeso, which was the sonne of Helieser, which was the sonne of Joran, which was the sonne of Mattha, which was the sonne of Levi,

30 Which was the sonne of Simcon, which was the sonne of Juda, which was the sonne of Joseph, which was the sonne of Jonam, which was the sonne of Heliacim,

31 Sunaus Mailaianis, sunaus Macin-
anis, sunaus Mattapanis, sunaus Napanis,
sunaus Daweidis,

32 Sunaus Īaissaisis, sunaus Obeidis,
sunaus Bauauzis, sunaus Salmonis, sun-
aus Nahassonis,

33 Sunaus Ameinadabis, sunaus Ar-
amis, sunaus Aizoris, sunaus Faraizis,
sunaus Īudins,

34 Sunaus Īakobis, sunaus Īsakis, sun-
aus Abrahamis, sunaus Īarins, sunaus
Nakoris,

35 Sunaus Sairokis, sunaus Ragawis,
sunaus Falaigis, sunaus Aibairis, sunaus
Salamis,

36 Sunaus Kaeinanis, sunaus Arfak-
sadis, sunaus Semis, sunaus Nauelis,
sunaus Lamaikis,

37 Sunaus Maþusalis, sunaus Ainokis,
sunaus Īaredis, sunaus Maleilaelis, sun-
aus Kaeinanis,

38 Sunaus Ainosis, sunaus Sedis, sun-
aus Adamis, sunaus Guþs.

CHAP. IV. 1 Īþ Īesus Ahmins Weih-
is fulls gawandida sik fram Īaurdanau,
yah tauhaus was in ahmin in aupidai

2 Dage fidwortiguns, fraisans fram
diabulau, yah ni matida waiht in dagam
yainaim; yah at ustauhanaim þaim dag-
am, biþe gredags warþ.

3 Yah qap du imma diabolus, Yabai
sunaus siyais Guþs, qip þamma staina,
ei wairpai hlais.

4 Yah andhof Īesus wiþra ina qipands,

CHAP. IV. 1 Sôþlice se Hælend wæs
full Hāligum Gāste and fêrde fram Iord-
ane, and he wæs fram Hāligum Gāste
gelæd on sunum wéstene

2 Feowertig daga, and wæs fram deofle
costod, and he on ðam dagum nân þing
ne æt; and ðam gefylledum dagum,
hine hingrede.

3 Ðá cwæþ se deofol him to, Gif ðú
sý Godes sunu, sege ðisum stāne, ðæt
he to hlāfe geweorðe.

4 Ðá andswarode him se Hælend, Hit

31 That was of Melca, that was of Menna, that was of Mathatha, that was of Nathan, that was of Dauith,

32 That was of Jesse, that was of Obeth, that was of Booz, that was of Salmon, that was of Nason,

33 That was of Amynadab, that was of Aram, that was of Esrom, that was of Phares, that was of Judas,

34 That was of Jacob, that was of Ysaac, that was of Abraham, that was of Tare, that was of Nacor,

35 That was of Seruch, that was of Ragau, that was of Phaleth, that was of Heber, that was of Sale,

36 That was of Caynan, that was of Arfaxat, that was of Sem, that was of Noe, that was of Lameth,

37 That was of Matusale, that was of Enok, that was of Jareth, that was of Malaliel, that was of Caynan,

38 That was of Enos, that was of Seth, that was of Adam, that was of God.

CHAP. IV. 1 Forsothe Jhesu ful of the Hooly Gost turnede aȝen fro Jordan, and was led by the spirit in to desert

2 Fourty dayes, and was temptid of the deuyll, and eet no thing in tho dayes; and tho dayes endid, he hungride.

3 Forsothe the deuel seide to him, If thou ert Goddis sone, seye to this stoon, that it be maad bred.

4 And Jhesus answeride to him, It is

31 Which was the sonne of Melea, which was the sonne of Menam, which was the sonne of Mathathan, which was the sonne of Nathan, which was the sonne of David,

32 Which was the sonne of Jesse, which was the sonne of Obed, which was the sonne of Boos, which was the sonne of Salmon, which was the sonne of Naason,

33 Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Juda,

34 Which was the sonne of Jacob, which was the sonne of Ysaac, which was the sonne of Abraham, which was the sonne of Tharra, which was the sonne of Nachor,

35 Which was the sonne of Saruch, which was the sonne of Ragan, which was the sonne of Phalec, which was the sonne of Heber, which was the sonne of Sala,

36 Which was the sonne of Cainan, which was the sonne of Arphaxat, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lameth,

37 Which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jareth, which was the sonne of Malalehel, which was the sonne of Cainan,

38 Which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

CHAP. IV. 1 Jesus then full off the Holy Goost returnyd from Jordan, and was caryed off the sprete into a wildernes,

2 And was xl. dayes tempted of the devyll, and in thoos dayes ate he no thinge; and when they were ended, he after ward hongred.

3 And the devyll sayd vnto him, Yf thou be the sonne of God, commaunde this ston, that he be breed.

4 And Jesus answered hym, sayinge,

Gamelid ist, Þatei ni bi hlailb ainana libaid manna, ak bi all waurde Guþs.

5 Yah ustiuhands ina diabulaus ana fairguni haubata, ataugida imma allans þiudinassuns þis midyungardis in stika melis ;

6 Yah qaþ du imma sa diabolus, þus giba þata waldufni þize allata, yah wulþu ize, unte mis atgiban ist, yah þiswham-meh þei wilyau giba þata ;

7 Þu nu yabai inweitis mik in and-wairþya meinamma, wairþiþ þein all.

8 Yah andhafyands imma Iesus qaþ,
. . . . Gamelid ist, Frauyan Guþ þeinana inweitais, yah imma ainamma fullafahyais.

9 Þaproh gatauh ina in Iairusalem, yah gasatida ina ana giblin alhs, yah qaþ du imma, Yabai sunus siyais Guþs, wairþ þuk þapro dalap ;

10 Gamelid ist auk, Þatei aggilum seinaim anabiudip bi þuk, du gafastan þuk,

11 Yah þatei ana handum þuk ufhab-and, ei whan ni gastagqyais bi staina fotu þeinana.

12 Yah andhafyands qaþ imma Iesus, Þatei qiþan ist, Ni fraisais Frauyan Guþ þeinana.

13 Yah ustiuhands all fraistobnyo, diabolus afstop fairra imma und mel.

14 Yah gawandida sik Iesus in mahtai almins in Galeilaian, yah meriþa ur-rann and all gawi bisitande bi ina.

15 Yah is laisida in gaqumþim ize, mikilids fram allaim.

16 Yah qam in Nazaraip, þarei was fodips, yah galaiþ inn bi biuhtya sein-amma in daga sabbato in swnagocin, yah usstop siggwan bokos.

17 Yah atgibanos wesun imma bokos Eisaciins, praufetus ; yah uslukands þos bokos, bigat stad þarei was gamelid,

18 Ahma Frauyins ana mis, in þizei gasalboda mik ; du wailameryan unled-aim insandida mik, du ganasyan þans

is awriten, Ðæt se man ne lyfaþ be hláfe anum, ac of ælcum Godes worde.

5 And ðá lædde se deofol hyne, and ætýwde him calle rícu eorþan ymbe-hwyrftes on ánre byrhtm-hwíle ;

6 And to him cwæþ, Ealne ðisne an-weald ic ðe sylle, and hyra wuldor, forðam ðe hi me synd gescalde, and ic hi sylle ðam ðe ic wylle ;

7 Witodlice calle hig beoþ ðine, gif ðú ge-cadmétst befóran me.

8 Ðá andswarode him se Hælend,
. . . . Hit is awriten, Drihten ðinne God ðú ge-cadmétst, and him anum þeowast.

9 Ðá lædde he hyne on Hierusalem, and gesette hine ofer ðæs temples hrieg, and him to cwæþ, Gyf ðú sý Godes sunu, ásend ðe heonun nyðer ;

10 Sôþlice hyt is awriten, Ðæt he hys englum be ðe bebyt, ðæt hig ðe ge-healdon,

11 And ðæt hig ðe mid handum nim-on, ðe-læs ðú ðinne fót æt stáne æt-speorne.

12 Ðá cwæþ se Hælend him andswar-iende, Hyt is gecweden, Ne costna ðú Drihten ðinne God.

13 And calre ðære costnunge gefylledre, se deofol him sume hwíle fram-gewát.

14 Ðá férde se Hælend on gáistes mægene on Galileam, and his hlisa be him férde on eall ðæt ríce.

15 And he lærde be hyra gesammungum, and was fram eallum gemærsoð.

16 Ðá com he to Nazareth, ðar he áféd was, and he eode on reste-dæge on ða gesammunge æfter his gewunan, and he aras ðæt he rádde.

17 And him was geseald Isaias bóc, ðæs witegan ; and sóna swá he ða bóc unfeóld, ðá fúnde he ðar awriten,

18 Drihtnes Gást is ofer me, forðam ðe he smýrede me ; he sende me þearfum bodian, and gehæftum álýsednesse,

writun, For a man lyueth not in breed aloone, but in euery word of God.

5 And the deuyl ladde hym in to an h^{ij} hil, and schewide to him alle the rewmes of the roundnesse of erthe in a moment of a tyme ;

6 And seith to him, I schal 3yue to thee al this power, and the glorie of hem, for to me thei ben 3ouun, and to whom I wole I 3yue hem ;

7 Therefore if thou fallinge doun schalt worschipe bifore me, alle thingis schulen be thine.

8 And Jhesus answeringe seide to him, It is writen, Thou schalt worschipe the Lord thi God, and to hym aloone thou schalt serue.

9 And he ledde him in to Jerusalem, and settide on the pynacle of the temple, and seide to him, If thou art Goddis sone, sende thi self fro hennis down ;

10 For it is writen, For he hath commaundid to his aungels of thee, that thei kepe thee in alle thi weyes,

11 And for thei schulen in hondis take thee, lest perauenture thou hirte thi foot at a stoon.

12 And Jhesus answeringe seith to him, It is seid, Thou schalt not tempte the Lord thi God.

13 And euery temptacioun endid, the deuyl wente away fro him til to a tyme.

14 And Jhesu turnyde a3en in the vertu of the spirit in to Galilee, and the fame wente forth of him thur3 al the cuntre.

15 And he tauzte in the synagogis of hem, and was magnyfiyd of alle men.

16 And he cam to Nazareth, where he was norischid, and he entride by custom in the day of saboth in to the synagoge, and roos for to rede.

17 And the boke of Ysaie, the prophete, was takun to him ; and as he turnyde the boke, he foud a place where it is writun,

18 The Spirit of the Lord on me, for which thing he anoyntide me ; he sente me for to euangelise to pore men, for to

It ys written, Man shall nott live by breed only, butt by every worde of God.

5 And the devyll toke him vppe into an hye mountayne, and shewed hym all the kyngdoms of the erth even in the twyncklyng of an eye ;

6 And the devyll said vnto him, All this power will I geve the everywhit, and the glori of them, for that is delyvered to me, and to who soever I wyll I geve it ;

7 Yf thou therefore wilt worshippe me, they shalbe all thyne.

8 Jesus answered and sayd vnto hym, Hence from me, Satan, for hit is written, Thou shalt honour thy Lorde God, and hym only serve.

9 And he caryed hym to Hierusalem, and set him on a pynacle of the temple, and sayd vnto him, Yf thou be the sonne of God, cast thy silfe doune from hens ;

10 For it ys written, He shall geve hys angelles charge over the, to kepe the,

11 And with there hondis they shall stey the vppe, that thou hurt nott thy fote agaynst a stone.

12 Jesus answered and sayde vnto hym, It ys sayd, Thou shalt nott tempte thy Lorde God.

13 And as sone as the devyll had ended all his temptacions, he departed from hym for a season.

14 And Jesus retourned by the power of the sprete in to Galile, and the fame off hym went throwe oute all the region rounde aboute.

15 And he taught in there sinagogges, and was commended off all men.

16 And he cam to Nazareth, where he was nursed, and as hys custume was went in to the sinagog on the saboth daye, and stode vppe for to rede.

17 And there was delyvered vnto hym the boke off the prophet, Esaia ; and when he had opened the boke, he founde the place where hit was wrytten,

18 The Sprete off the Lorde apon me, be cause he hath annoynted me ; to preache the gospell to the povre he hath

gamalwidans hairtin, meryan frahunþ-
anaim fralet, yah blindaim siun ; fralet-
an gamaidans in gabrafastein ;

19 Meryan yer Frauyins andanem.

20 Yah faifalþ þos bokos, yah usgib-
auds andbahta, gasat ; yah allaim in
þizai swnagogein wesun augona fair-
weityandona du imma.

21 Dugann þan rodyan du im, þatei
himma daga usfullnodedun mela þo in
ausam izwaraim.

22 Yah allai alakyo weitwodidedun
imma, yah sildaleikidedun bi þo waurda
anstais, þo usgaggandona us munþa is.
Yah qeþun, Niu sa ist sunus Iosefis ?

23 Yah qap du im, Aufto qiþiþ mis þo
gayukon, þu leiki, hailei þuk silban.
Whan filu hausidedum waurþan in
Kafarnaum, tawei yah her in gabaurþai
þeinai.

24 Qap þan, Amen izwis qiþa, þatei ni
ainshun praufete andanems ist in ga-
baurþai seinai.

25 Aþþan bi sunyai qiþa izwis, þatei
managos widuwons wesun in dagam
Heleiins in Israela, þan galuknoda him-
ins du yeram þrim yah menoþs saihs, swe
warþ huhrus mikils and alla airþa ;

26 Yah ni du ainailhun þizo insandips
was Helias, alya in Saraipta Seidonais,
du qinon widuwon.

27 Yah managai þrutsfillai wesun, uf
Haileisaiu, praufetau, in Israela, yah
ni ainshun ize gahrainids was, alya
Naiman sa Saur.

28 Yah fullai waurþun allai modis in
þizai swnagogein, hausyandans þata.

29 Yah usstandandans, uskusun imma
ut us baurg, yah brahtedun ina und
auhpisto þis fairgunyis ana þammei so
baurgs ize gatimrida was, du afdrausyan
ina þapro.

30 Iþ is þairhleipands þairh midyans
ins iddya ;

31 Yah galaiþ in Kafarnaum, baurg

and blindum gesihþe, forbrocene ge-
hælan ;

19 And bodian Drihtnes andfenge gér,
and edleanes dæg.

20 And ðá he ða bóc befeold, he hig
ðam þéne ágef, and sæt ; and ealra
heora eagan on ðære gesamnunge wær-
on on hyne behealdende.

21 Ðá ongan he him to cwæðan, Sóp-
lice to-dæg ðis gewrit is on eowrum
earum gefylled.

22 And hig ealle wæron ðæs ge-
cnæwe, and wundredon be ðam wordum,
ðe of his múpe eodon. And ðus cwæð-
on, Nys ðes Ioseps sunu ?

23 Ðá cwæþ he, Witodlice ge secgaþ
me ðás gelicnesse, Ealá læce, gehæl ðe
sylfne. Dó hér on ðinum earde, swá
fela wundra swá we gehýrdon gedóne
on Cafarnaum.

24 Ðá cwæþ he, Sóplice ic eow secge,
ðæt nán witega nis andfenge on his
eðele.

25 Sóplice ic eow secge, manega wud-
ewan wæron on Helias dagum on Is-
rahel, ðá ðá seo heofon was belocen
þreo gér and syx mónþas, ðá was ge-
worden mycel hunger on ealre eorþan ;

26 And to ðara nánnum næs Helias
ásend, búton to ánre wudewan, on
Sarepta Sidonie.

27 And manega lic-þróweras wæron
on Israhel, under Heliseó, ðam witegan,
and hyra nán næs áclænsod, búton
Nááman se Sirisca.

28 Ðá wurdon hig ealle on ðære ge-
samnunge mid yrre gefylled, ðás þing
gehýrende.

29 And hig árison, and seufon hine
of ðære ceastre, and læddon hine ofer
ðæs múntes cnæpp ofer ðone hyra burh
getimbrod wæs, ðæt hí hine nyðer-
beseufon.

30 Ðá férde he þurh hyra midlen ;

31 And he férde to Cafarnaum, on

heele contrite men in herte, and for to preche remyscioun to caytifs, and sȳt to blynde men; and for to delyuere brokun men in to remiscioun;

19 For to preche the ȳeer of the Lord plesaunt, and the day of ȳeldyng.

20 And whanne he hadde closid the booke, he ȳaf aȳein to the mynystre, and sat; and the ȳen of alle men in the synagoge weren biholdinge in to him.

21 Sothli he bigan for to seie to hem, For in this day this scripture is fulfillid in ȳoure eeris.

22 And alle men ȳauen witnessinge to him, and wondriden in the wordis of grace, that camen forth of his mouth. And thei seiden, Wher this is not the sone of Joseph?

23 And he seide to hem, Sothli ȳe schulen seie to me this liknesse, Leeche, heele thi silf. Thei sayden, Hou grete thingis han we herd don in Capharnaum, make thou and here in thi cuntre.

24 Sothli he seith, Treuli I seie to ȳou, for no man prophete is receyued in his owne cuntre.

25 In treuthe I seie to ȳou, for manye widewis weren in the dayes of Elye, the prophete, in Israel, whanne heuene was closid thre ȳeer and sixe monethis, whanne greet hungir was maad in euery lond;

26 And to non of hem was Elye sent, no but to Sarepta of Sydon, to a woman widowe.

27 And manye meselis weren in Israel, vndir Elyse, the prophete, and non of hem was clensid, no but Naman of Sirie.

28 And alle in the synagoge heeringe thes thingis, weren fulfillid with wraththe.

29 And thei risen vp, and castiden out him with oute the citee, and ledde him to the cop of the hil on which the cite of hem is foundid, that thei schulden caste him down.

30 Sothly Jhesus passyng wente thorw the myddil of hem;

31 And he cam down in to Cafarnaum,

sent me, and to heale them which are troubled in there hertes, to preache deliveraunce to the captive, and sight to the blynde; and frely to sett att liberte them that are brused;

19 And to preache the acceptable yeare off the Lorde.

20 And he closid the booke, and gave it agayne to the minister, and sate doune; and the eyes off all thatt were in the synagog were fastened on hym.

21 And he began to saye vnto them, This daye ys thys scripture fulfilled in ȳoure eares.

22 And all they bare hym witnes, and wondred att the gracious wordes, which proceded oute off hys mouth. And sayde, Is not this Josephs sonne?

23 And he sayde vnto them, Ye maye very wele saye vnto me this proverbe, Visicion, heale thy silfe. Whatsoever we have herd done in Capernaum, do the same here lyk wyse in thyne awne cuntre.

24 And he sayde, Verely I saye vnto ȳou, no prophet is accepted in his awne cuntre.

25 But I tell ȳou off a tructh, many wyddowes were in Israhell in the dayes off Helyas, when hevyn was shet thre yeres and syxe monethes, when greate fammissment was trouhoutte all the londe;

26 And vnto none off them was Helyas sent, save in to Sarepta besydes Sydon, vnto a woman that was a widow.

27 And many leppers were in Israhel, in the tyme off Heliseus, the prophet, and yet none off them was healed, savyng Naaman off Siria.

28 And as many as were in the sinagog when they herde that, wer filled with wrath.

29 And roose vppe, and thrust hym oute of the cite, and ledde hym even vnto the edge of the hill wheron their cite was bilte, to cast hym doune hed-lyng.

30 But he went his waye even thorowe the myddes of them;

31 And cam in to Capernaum, a cite

Galeilias, yah was laisyands ins in sabbatin.

32 Yah sildaleikidedun bi þo laiscin is, unte in waldufnyā was waurd is.

33 Yah in þizai swnagogein was manna habands ahman un hulþons unhrainyana, yah ufhropida,

34 Qipands, Let, wha uns yah þus, Iesu Nazorenu? qamt fraqistyan unsis? Kann þuk whas is, sa weiha Guþs.

35 Yah gawhotida imma Iesus, qipands, Afdobn, yah usgagg us þamma. Yah gawairpands ina sa un hulþa in midyain, urran af imma, ni waihtai gaskapjands imma.

36 Yah warþ afslauþnan allans, yah rodidedun du sis misso, qipandans, Wha waurde þata, þatei miþ waldufnyā yah mahtai anabiudip þaim unhrainyam ahman, yah usgaggand?

37 Yah usiddya meriþa fram imma and allans stadins þis bisunyane landis.

38 Usstandands þan us þizai swnagogai, galaip in gard Seimonis; swaiþro þan þis Seimonis was anahabaida brinnon mikilai, yah bedun ina bi þo.

39 Yah atstandands ufar iya, gasok þizai brinnon, yah aflailot iya; sunsaiw þan usstandandei andbahtida im.

40 Miþþanci þan sagq sunno, allai swa managai swe habaidedun siukans sauh tim missaleikaim, brahtedun ins at imma; ip is, ainwharyammeh ize handuns analagyands, gahailida ins.

41 Usiddyedun þan yah un hulþons af managaim, hropyandeins, yah qipandeins, þatei þu is Christus sunus Guþs. Yah gasakands im ni lailot þos rodyan, unte wissedun silban Christu ina wisan.

42 Biþeh, þan warþ dags, usgaggands, galaip ana auþyana stad; yah manageins sokidedun ina, yah qemun und ina, yah gahabaidedun ina, ei ni aflipi fairra im.

43 Þaruh is qap du im, þatei yah þaim

Galileisee ceastre, and hi ðar on restedagum lærde.

32 And hig wundredon be his lāre, forðam his spræc on anwealde wæs.

33 And on hyra gesamnunge wæs sum man unclæne deofol hæbbende, and he hrymde micelre stefne,

34 And cwæþ, Læt, lá Nadzarenisca Hælend, hwæt is us and ðe? com ðu us to forspillanne? Ic wát, ðæt ðu cart Godes hālega.

35 And ðá eídde him se Hælend, and cwæþ, Adumba, and gá him of. And ðá he út-ádráf hine on heora midlene, he him fram-gewát, and him náht ne derede.

36 Ðá wurdon hig calle forhte, and spræcon him betwýnan, and cwædon, Hwæt ys ðæt word, ðæt he on milte and on mægene unclænum gástum bebyt, and hig út-gáp?

37 Ðá was his hlisa gewidmærsod on ælcere stówe ðæs rices.†

38 Sôþlice he árás of heora gesamnunge, and férde on Simones hús; ðá was Simones sweger geswenced on mycelum feferum, and hig hyne for hyre bædon.

39 And he standende ofer hig, ðam fefere bebeád, and he hig forlét; and heo sóna árás and him þénode.

40 Sôþlice ðá sunne ásáh, calle ðe untrume wæron on mislicum ádlum, hig læddon him to; and he, syndrygum hys hand on-settende, hig gehælde.

41 Ðá férdon ða deoflu of manegum, hrymende, and cweðende, Sôþes ðu cart Godes sunu. And he ne gefafode ðæt hig ænig þing spræcon, forðam ðe hig wiston ðæt he Crist wæs.

42 Ðá, gewordenum dæge, se Hælend út-gangende, férde on wéste stówe; and ða manegu hine sóhton, and hi comon to him, and behæfdon hine, ðæt he him fram ne gewite.

43 Ðá sæde he him, Sôþlice me ge-

a citee of Galilee, and there he tauȝte hem in the sabothis.

32 And thei weren astonyed in his teching, for his word was in power.

33 And in the synagoge was a man hauynge an vnclene fend, and he criede with greet vois,

34 Seyinge, Suffre, what to vs and to thee, Jhesus of Nazareth? hast thou comen for to leese vs? I knowe thee, that thou art the hooly of God.

35 And Jhesu blamyde him, seyinge, Waxe doumbe, and go out fro him. And whanne the fend hadde cast him forth in to the myddel, he wente a wey fro him, and ȝit noyede hym no thing.

36 And drede is maad in alle men, and thei spaken to gidere, seyinge, What is this word, for in power and vertu he comaundith to vnclene spiritis, and thei gon out?

37 And the fame was pupplischid of hym in to ech place of the cuntre.

38 Forsothe Jhesu risynge of the synagoge, entride in to the hous of Symount; sothli the modir of Symondis wyf was holden with grete feueris, and thei preieden him for hir.

39 And Jhesu stondinge on hir, comaundide to the feuir, and it lefte hir; and anon sche risynge mynystride to hem.

40 Forsoth whanne the sunne wente doun, alle that hadden sike men with dyerse langwischingis, ledden hem to hym; and he, puttinge hondis to ech by him silf, heelide hem.

41 Sothli fendis wenten out fro manye, cryynge, and seyinge, For thou ert the sone of God. And he blamyng suffride not hem for to speke, for thei wisten him to be Crist.

42 Sothli, the day maad, he gon out, wente in to desert place; and the cumpenyes of peple souȝten him, and thei camen til to him, and thei helden him, that he schulde not go away fro hem.

43 To whiche he seyde, For and to

of Galile, and there taught them on the sabboth dayes.

32 And they were a stonied at his doctrine, for hys preachinge was with power.

33 And in the sinagoge there was a man which had a foule sprete whith in him, and cryed with a loude voyce,

34 Sayinge, Let me alone, what haste thou to do wyth vs, thou Jesus off Nazareth? arte thou come to destroye vs? I knowe the what thou arte, thou arte the holy man of God.

35 And Jesus rebuked hym, seyinge, Hoolde thy peace, and come oute of hym. And the devyle threwe him in the myddes of them, and cam oute of hym, and hurt hym not.

36 And feare cam on them all, and they spake amonge them selues, seyinge, What manner a thinge is this, for with auctorite and power he commaundeth the foule spretes, and they come out?

37 And the fame of hym spreade abroode throwoute all places of the cowntre round aboute.

38 And he roose vppe and cam oute of the synagoge, and entred into Simons housse; and Simons motherelawe was taken wyth a greate fever, and they made intercession to him for her.

39 And he stode over her, and rebuked the fever, and hit lefte her; and immediatly she roose and ministred vnto them.

40 When the sun was doune, all they that had sicke taken with divers descases, brought them vnto him; and he layde his hondes on every won of them, and healed them.

41 And devils also cam out of many of them, cryynge, and saying, Thou arte Christ the sonne of God. And he rebuked them and suffered them nott to speake, for they knewe that he was Christ.

42 As sone as it was daye, he departed, and went away into a desert place; and the people sought hym, and cam to hym, and kept hym, that he shulde not departe from them.

43 And he sayde vnto them, I muste

anþaraim baurgim wailameryan ik skal bi þiudangardya Guþs, unte duþe mik insandida.

44 Yah was meryands in swnagogim Galeilaias.

CHAP. V. 1 Yah warþ, miþþanei managei anatramp ina, du hausyan waurd Guþs, yah is silba was standands newha saiwa Gainnesaraiþ,

2 Yah gasawh twa skipa standandona at þamma saiwa; iþ fiskyans afganggandans af im, usþwohun natya.

3 Galaþ þan in ain þize skipe, þatei was Seimonis, haihait ina aftiuhan fairra stapa, leitil; yah gasitands laisida us þamma skipa manageins.

4 Biþeh þan ganapida rodyands, qap du Seimonau, Brigg ana diupiþa, yah athahid þo natya izwara du fiskon.

5 Yah andhafyands Seimon qap du imma, Talzyand, alla naht þairharbaidyandans waiht ni nemum, iþ afar waurda þeinamma wairpam natya.

6 Yah þata tauyandans, galukun managein fiske filu; swe natya dishnupnodedun ize.

7 Yah bandwidedun gamanam, þoci wesun in anþaramma skipa, ei atidddyedaina, hilpan ize. Yah qemun, yah gaffullibedun ba þo skipa, swe sugqun.

8 Gaumyands þan Seimon Paitrus, draus du kniwam Iesus, qipands, Bidya þuk usgagg fairra mis, unte manna frawaurhts im, Frauya.

9 Sildaleik auk dishabaida ina, yah allans þans miþ imma, in gafahis þize fiske þanzei ganutun.

10 Samaleikoh þan yah Iakobau yah Iohannen, sununs Zaibaidaias, þaiei wesun gadailans Seimona. Yah qap du Seimona Iesus, Ni ogs þus; fram himma nu manne siud nutans.

dafenap oðrum ceastrum Godes rice bodian, forðam to ðam ic eom asend.

44 And he wæs bodigende on Galilea gesamnungum.

CHAP. V. 1 †Sôþlice wæs geworden, ða ða manegu him to comon, ðæt hig Godes word gehýrdon, he stóð wið ðone mere Genesareth,

2 And he geseah twá scipu standende wið ðone mere; ða fisceras eodon, and wóxon heora nett.

3 He ðá ástigende on án scypp, ðæt wæs Simones, bæd hyne ðæt he hit lyt-hwon fram lande tuge; and on ðam scipe sittende he lærde ða mænegu.

4 Ðá he sprecan geswác, he cwæþ to Simone, Teoh hit on dýpan, and lætaþ eowre nett on ðone fisc-wér.

5 Ðá cwæþ Simon him andswariende, Ealá bebedend, calle niht swincende we náht ne geféngon, sóþlice on ðinum worde ic mīn nett út-læte.

6 And ðá hi ðæt dydon, hig betugon mycele menigeo fixa; and hyra net wæs tobrocen.

7 And hig biēnodon hyra geféran, ðe on oðrum scipe wæron, ðæt hi comon, and him fylstou. Ðá comon hig, and gefylton butu ða scipu, swá ðæt hi neh wæron besencte.

8 Ðá Petrus ðæt geseah, he feoll to ðæs Hælandes eneowum, and cwæþ, Drihten, gewit fram me, forðam ic eom synfull mann.

9 And he wundrode, and calle ða ðe mid him wæron, on ðam wére ðara fixa ðe hi geféngon.

10 Gelice Iacobum and Iohannem, Zebedeis suna, ða wæron Simones geféran. Ðá cwæþ se Hælend to Simone, Ne ondræd ðú ðé; heononforþ ðú byst men gefónde.

othere citees it bihoueth me for to euangelise the kyngdom of God, for therfore I am sente.

44 And he was preching in the synagogis of Galilee.

CHAP. V. 1 Sotheli it was don, whanne cumpanyes of peple felden in^t to Jhesu, that thei schulden heere the word of God, and he stood bisydis the stondinge watir of Genasereth,

2 And sy³ twey bootis stondinge bisydis the standing watir ; sothli the fischeris hadden gon down, and waischide nettis.

3 Sothli he stizynge in to a boot, that was Symoundis, priede him to lede azen a litil fro the lond ; and he sittinge tauzte the cumpanyes fro the boot.

4 Sothli as he ceesside to speke, he seide to Symound, Lede thou in to hiz, and slake 3e 3oure nettis in to the takinge.

5 And Symount answeringe seide to him, Comaundour, we traueling by al the nyzt token no thing, but in thi word I schal leye out the nett.

6 And whanne thei hadden don this thing, thei closiden to gidere a plenteuous multitude of fysches ; forsoth her nett was broken.

7 And thei bekennyden to felowis, that weren in an othir boot, that thei schulden come, and helpe hem. And thei camen, and filliden bothe litle bootis, so that thei weren al moost drenchid.

8 Which thing whanne Symound Petre sy³, he felde down to the knees of Jhesu, seyinge, Lord, go fro me, for I am a man synnere.

9 Sothli greet wondir hadde bigon aboute him, and alle that weren with him, in the takinge of fisches whiche thei taken.

10 Sothli in lyk manere James and John, the sones of Zebede, whiche weren felowis of Symount Petre. And Jhesu seith to Symound, Nyle thou drede ; now fro this tyme thou schalt be takynge men.

to other cities also preace the worde of God, for therfore am I sent.

44 And he preached in the synagoges off Galile.

CHAP. V. 1 Hit cam to passe, as the people preased apon hym, to heere the worde off God, that he stode by the lake of Genazareth,

2 And sawe two shippes stonde by the lake syde ; for the fissermen were gone out of them, and were wasshyng their nettis.

3 Jesus entred in to one of the shippes, which perteyned to Simon, and prayed hym that he wolde cary hym a litell from the londe ; and he sate doune and taught the peple out of the shippe.

4 When he had lefft speakynge, he sayde vnto Simon, Cary vs in to the depe, and lett slippe thy nett to make a draught.

5 And Simon answerid and sayde to hym, Master, we have labored all nyght and have taken nothyng, yet nowe at thy worde I wil loose forthe the net.

6 And when they had so done, they inclosed a greate multitude of fisses ; and the net brake.

7 And they made signes to their felowes, which were in the other shippe, that they shulde come, and helpe them. And they cam, and they filled bothe the shippes, that they soncke agayne.

8 When Simon Peter sawe that, he fell doune at Jesus knees, sayinge, Lorde, goo from me, for I am a sinfull man.

9 For he was vtterly astonyed, and all that were with hym, att the draught off fische which they toke.

10 And so was also James and Jhon, the sonnes of Zebedei, which were partetakers with Simon. And Jesus sayd vnto Simon, Feare not ; from hence forthe thou shalt catche men.

11 Yah gatiuhandans þo skipa ana airþa, afleiþandans allata, laistidedun afar imma.

12 Yah warþ, miþþanci was is in ainai baurge, yah sai! mamma fulls þrutsfillis; yah gasaiwhands Iesu, driusands ana andwairþi, bad ina, qipands, Frauya, yabai wileis, magt mik gahrainyan.

13 Yah ufrakyands handu, attaitok imma, qipands, Wilyau, wairþ hrains. Yah suns þata þrutsfill afleiþ af imma.

14 Yah is faurbaud imma, ei mann ni qeþi; Ak gagg, yah ataugei þuk silban gudyin, yah atbair imma fram þizai gahraincinai þeinai, þatei anabaud Moses, du weitwodipai im.

15 Usmernoda þan þata waurd mais bi ina; yah garunnun hiuhmans managai, hausyon, yah leikinon fram imma sauhte seinai.

16 Iþ is was afleiþands ana auþidos, yah bidyands.

17 Yah warþ in ainamma dage, yah is was laisyands; yah wesun sitandans Farcisaicis, yah witodalaisaryos, þatei wesun gaqumanai us allamma haimo Galeilias, yah Iudaias, yah Iairusaulwmon; yah mahts Frauyins was du hailyan ins.

18 Yah sai! mans bairandans ana ligra mannan saei was usliþa, yah sokidedun whaiwa ina innatbereina, yah galagididcina in andwairþya is.

19 Yah ni bigitandans whaiwa innatbereina ina, in manageins, ussteigandans ana hrot, and skalyos gasatidedun ina miþ þamma badya in midyain, faura Iesua.

20 Yah gasaiwhands galaubein ize, qap du þamma usliþin, Manna, afleitanda þus frawaurhteis þeinós.

21 Yah dugunnun þagkyan þai bokaryos yah Farcisaicis, qipandans, Whas ist sa, saei rodeiþ naiteinins? whas mag afletan frawaurhtins, alya ains Guþ?

22 Ufkunnands þan Iesus mitonius ize,

11 And hig tugon hyra secpu to lande, and forléton hig, and folgodon ðam Hælande.

12 Ðá he wæs on ánre ceastre, ðá wæs ðar án hreoþla; and ðá he geseah ðone Hælend, ðá ástrehte he hine, and bæd, and ðus cwæþ, Drihten, gyf ðú wylt, ðú miht me geclánsian.

13 And he æt-hrán hine, his handa áþenede, and cwæþ, Ic wylle, si ðú geclánsod. And sóna se hreoþla him fram férde.

14 And he behead him, ðæt he hit nánum men ne sæde; Ac gá, and ætyw ðé ðam sacerde, and bring for ðinre clánsunge, swá Moyses behead, him on gewitnesse.

15 Witodlice ðæs ðe má seo sprác be him férde; and mycele menegeo comon, ðæt hi gehýrdon, and wurdon gehælede fram hyra untrumnessum.

16 He ðá férde on wésten, and hine gebæd.†

17 Ðá wæs ánum dæge geworden, ðæt he sæt and hig lárde; and ðá wæron ða Farisei sittende, and ðære æ lareowas, ða comon of ælcum castellum Galiléæ, and Iudeæ, and Hierusalem; and Drihtnes mægen wæs hig to gehælenne.

18 And ðá bæron men on ánum bedde ánne man se wæs lama,

19 And hig ne mihton hine in bringan and áleegan befóran him, for ðære menigeo ðe mid ðam Hælande wæs, ðá ástigon hig uppan ðæne hróf, and þurh ða watelas hine mid ðam bedde ásendon, befóran ðone Hælend.

20 Ðá he geseah hyra geleafan, he cwæþ, Lá mann, ðé synd ðine synna forgyfene.

21 Ðá águnnon þencan ða bóceras and Farisei, and cwædon, Hwæt is ðes, ðe hér sprycþ wóffunga? hwá mæg synna forgyfan, búton God ána?

22 Ðá se Hælend geencow hyra ge-

11 And the bootis led vp to the lond, alle thingis left, thei sueden him.

12 And it was don, whanne he was in oon of the citees, and lo! a man ful of leper; and seyng Jhesu, and fallinge down in to his face, preiede him, seyng, Lord, if thou wolt, thou maist make me clene.

13 And Jhesu holdinge forth the hond, touchide him, seyng, I wole, be thou maad clene. And anon the lepre passide a wey fro hym.

14 And Jhesu comaundide to him, that he schulde seie to no man; But go thou, schewe thou thee to a prest, and offre thou for thi clensing, as Moyses bad, in to witnessinge to hem.

15 Sothli the word walkide aboute the more of him; and manye eumpanyes camen to gidre, that thei schulden heere, and be heclid of her syknessis.

16 Forsothe he wente in to desert, and preiede.

17 And it was don in oon of dayes, and he sittinge tauzte; and there were Pharisees sittinge, and doctours of the lawe, that camen of ech castel of Galilee, and of Judee, and of Jerusalem; and the vertu of the Lord was for to heele syke men.

18 And loo! men beringe in a bed a man that was syk in palasye, and thei souzten for to bere in hym, and to putte bifore him.

19 And thei not fyndinge in what part thei schulde bere him yn, for the cumpenye of peple, stizeden vp on the rof, and by the sclattis thei senten him down with the bed in to the myddil, byfore Jhesu.

20 The feith of whiche as Jhesu syz, he seide, Man, thi synnes ben for3ouun to thee.

21 And scribis and Pharisees bigunnen for to thenke, seyng, Who is this, that spekith blasphemyes? who may for3yue synnes, no but God aloone?

22 Forsoth as Jhesu knew the thouztis

11 And they broughtt their shippes to londe, and forsoke all, and folowed hym.

12 And itt fortunod, that he was in a certayne cite, and beholde! there was a man full of leprosy; and when he had spied Jesus, he fell on his face, and besought hym, saying, Lorde, yff thou wilt, thou canst make me cleane.

13 And he stretched forth his hond, and touched hym, sayinge, I will, be thou cleane. And immediatly the leprosy departed from hym.

14 And he warnod hym, that he schulde tell no man; But that he schulde goo, and shewe hym silfe to the preste, and offer for his clensing, accordyng as Moses commaundement was, for a witness vnto them.

15 But his name spread the moare abroad; and the people cam togedder, to heere, and to be healed of hym of infirmities.

16 And he kepte hym silfe aparte in the wildernes, and gave hym silfe to prayer.

17 And itt happened on a certayne daye, that he taught; and there sate the Pharises, and doctours of lawe, which were come out off all the tounes of Galile, Jewry, and Jerusalem; and the power off the Lorde was to heale them.

18 And beholde! men brougt a man lyinge in hys beed which was taken with the palsey, and they sought meanes to bryng hym in, and to laye hym before hym.

19 And when they coude not fynde by what waye they myght bryng hym in, be cause off the preace, they went vp on the toppe of the housse, and lett hym doune thorowe the tylyng beed and all in the myddes, before Jesus.

20 When he sawe their fayth, he sayde vnto hym, Man, thy synnes are forgeven the.

21 And the scribes and the Pharises began to thynke, sayng, What felow is this, which speaketh blasphemy? who can forgeve synnes, butt God only?

22 When Jesus perceaved their

andhafyands qap du im, Wha biþagkeiþ in hairtam izwaraim ?

23 Whapar ist azetizo qiþan, Afletanda þus frawaurhteis, þau qiþan, Urreis, yah gagg ?

24 Appan ei witeid, þatei waldufni habaid sa sunus mans ana airþai afletan frawaurhtins, qap du þamma usliþin, Du þus qiþa, urreis, yah ushafyands þata badi þeinata, gagg in gard þeinana.

25 Yah sunsaiw usstandands in andwairþya ize, ushafyands ana þammei lag, galaiþ in gard seinana, mikilyands Guþ.

26 Yah usfilmei dissat allans, yah mikilidedun Guþ ; yah fullai waurþun agisis, qiþandans, þatei gasaiwþam wulþaga himma daga.

27 Yah afar þata usiddya, yah gasawh motari, namin Laiwwi, sitandan ana motastada. Yah qap du imma, Laistei afar mis ;

28 Yah bileiþands allaim, usstandands iddya afar imma.

29 Yah gawaurhta dauht mikila Laiwwis imma in garda seinamma ; yah was managei motarye mikila, yah anþaraize þaici wesun miþ in anakumbyandans.

30 Yah birodidedun bokaryos ize yah Fareisaieis, du siponyam is qiþandans, Duwhe miþ þaim motaryam yah frawaurhtaim matyid yah drigkid ?

31 Yah andhafyands Iesus qap du im, Ni þaurbun hailai leikeis, ak þai unhailans ;

32 Ni qam laþon garaihtans, ak frawaurhtans in idreiga.

33 Iþ eis qeþun du imma, Duwhe siponyos Iohannes fastand ufta, yah bidos tauyand, samaleiko yah Fareisaiei, iþ þai þeinai siponyos matyand yah drigkand ?

34 Daruh is qap du im, Ni magud sunus brufþadis, unte sa brufþads miþ im ist, gatauyan fastan ?

35 Appan qimand dagos, yah þan afnimada af im sa brufþads, yah þan fastand in yainaim dagam.

pancas, he andswarigende cwæþ to him, Hwæt þence ge on eowrum heortum ?

23 Hwæðer is éðre to eweðenne, Ðé synd ðine synna forgyfene, hwæðer ðe cweðan, A'ris, and gá ?

24 Ðæt ge witon, ðæt mannes sunu on eorþan anweald hæfþ synna to forgyfanne, and he sæde ðam laman, Ðé ic secge, áris, nim ðin bed, and gá on ðin hús.

25 And he sóna befóran him árás, and nam ðæt he on læg, and to his húse férde, and God wuldrode.

26 And hig ealle wundredon, and God mærsodon ; and wæron mid ege gefyllede, and cwædon, Sôþes we to-dæg wundru gesáwon.

27 Ðá æfter ðam he út-eode, and ge-seah publicanum, he wæs ôðrum naman Leui geháten, æt ceap-sceamule sittende. And he cwæþ to him, Filig me ;

28 And he him dá filigde, and ealle hys þing forlét.

29 And Leui dyde hym mycelne gebeorseype on his húse ; and ðar wæs mycel menegeo mánfulra, and óðerra ðe mid him sæton.

30 Ðá murenodon ða Farisei and ða bóceras, and cwædon to hys leorning-enihtum, Hwi ete ge and drincaþ mid mánfullum and synfullum ?

31 Ðá andswarode se Hælend and cwæþ to him, Ne beþurfon læcces ða ðe hále synd, ac ða ðe unhælfþe habbaþ ;

32 Ne com ic rihtwise clypian, ac synfulle on dæd-bóte.

33 Ðá cwædon hig to him, Hwi fæstaþ Iohannes leorning-enihtas gelómlice, and hálsunga dôþ, and eall-swá Farisea, and ðine etaþ and drincaþ ?

34 Ðá cwæþ he, Cwyst ðú mágon ðæs brýdguman bearn fæstan, swá lange swá se brýdguma myd him ys ?

35 Sôþlice ða dagas cumað, ðonne se brýdguma him byþ áfyrred, ðonne fæstaþ hig on ðam dagum.

of hem, he answeringe seide to hem, What thenken 3e yuele thingis in 3oure hertis ?

23 What is liztere to seye, Synnes ben for3ouun to thee, ethir to seie, Ryse vp, and walke ?

24 Sothli that 3e wite, for mannis sone hath power in erthe to for3yue synnes, he seith to the syke man in palasy, To thee I seie, ryse vp, take thi bed, and go in to thin hous.

25 And anon he risinge vp bifore hem, took the bed in which he lay, and wente in to his hous, magnyfyinge God.

26 And greet wondir took alle men, and thei magnyfieden God ; and thei weren fulfillid with greet drede, seyinge, For we han seyn merueilouse thingis to day.

27 And aftir thes thingis Jhesu wente out, and sy3 a puppican, Leeuy by name, sittinge at the tolbothe. And he seith to him, Sue thou me ;

28 And alle thingis forsaken, he risynge suede him.

29 And Leuy made to him a greet feeste in his hous ; and there was a greet cumpanye of puppicans, and of othere that weren with hem, sittinge at the mete.

30 And Farisees and the scribis of hem grucchiden, seyinge to his disciplis, Whi eten 3e and drynken with puppicans and synful men ?

31 And Jhesu answeringe seith to hem, Thei that ben hoole han no nede to a leche, but thei that han yuele ;

32 Sothli I cam not to clepe iust men, but synful men to penaunce.

33 And thei seiden to him, Whi disciplis of John fasten oft, and maken bisechingis, also and of Pharisees, but thi *disciplis* eten and drynken ?

34 To whiche he seith, Wher 3e mown make the sones of the spouse for to faste, the while the spouse is with hem ?

35 Sothli dayes schulen come, whanne the spouse schal be taken away fro hem, thanne thei schulen faste in tho dayes.

thoughtes, he answered and sayde vnto them, What thynke ye in youre hertes ?

23 Whether is easyar to saye, Thy synnes are forgeven the, or to saye, Rise, and walke ?

24 That ye maye knowe, that the sonne off man hath power to forgeve synnes on erth, he sayde vnto the sicke of the palyse, I saye to the, aryse, take vp thy beed, and goo home to thy housse.

25 And immediatly he rose vp before them all, and toke vp his beed where on he laye, and departed to his awne housse, praysynge God.

26 And they were all amased, and they lauded God ; and were filled with feare, sayinge, We have sene straunge thynges to daye.

27 And after that he went forth, and sawe a publican, named Levi, sittinge at the receyte off custome. And sayde vnto hym, Folow me ;

28 And he leeft all, roose vppe and folowed hym.

29 And that same Levi made him a greate feaste at home in his awne housse ; and there was a greate company of publicans, and off other, that sate at meate with hym.

30 And the scribes and Pharises grudged agaynst his disciplis, sainge, Why eate ye and drynke ye with publicans and synners ?

31 Jesus answered and sayde vnto them, They that are whole nede not of the phisicion, but they that are sicke ;

32 I cam not to call the rightewes to repentaunce, but the synners.

33 They sayde vnto hym, Why do the disciplis off Jhon fast often, and praye, and the disciplis of the Pharises also, and thynne eate and drynke ?

34 To whome he sayde, Can ye make the children of the weddyng fast, as longe as the brydegrome is present with them ?

35 The dayes will come, when the brydegrome shalbe taken away from them, then shall they fast in thoos dayes.

36 Qaþuh þan yah gayukon du im ; Þatei ainshun plat snagins niuyis ni lagyid ana suagan fairnyana ; aiþþau yah sa niuya aftaurnid, yah þamma fairnyin ni gatimid þata af þamma niuyin.

37 Yah ainshun ni giutid wein niuyata in balgins fairnyans ; aiþþau distairid þata niuyo wein þans balgins, yah silbo usgutniþ, yah þai balgeis fragistnand.

38 Ak wein yuggata in balgins niuyans giutand, yah bayoþs gafastanda.

39 Yah ainshun driggandane fairni, ni suns wili yugg ; qiþiþ auk, þata fairnyo batizo ist.

CHAP. VI. 1 Yah warþ in sabbato anþamma frumin, gaggan imma þairh atisk, yah raupidedun ahsa siponyos is ; yah matidedun, bnauandans handum.

2 Iþ sumai Fareisaie qeþun du im, Wha tauyid, þatei ni skuld ist tauyan in sabbato dagan ?

3 Yah andhafyands wipra ins Iesus qaþ, Ni þata ussuggwud, þatei gatawida Daweid, þan gredags was silba, yah þaiei miþ imma wesun ;

4 Whaiwa inngalaiþ in gard Guþs, yah hlaibans faurlageinaiþ usnam, yah matida, yah gaf þaim miþ sis wisandam ; þanzei ni skuld ist matyan, nibai ainaim gudyam.

5 Yah qaþ du im, Þatei frauja ist sa sunus mans, yah, þamma sabbato daga.

6 Yah warþ þan in anþamma daga sabbato, galeiþan imma in swnagogein, yah laisyan. Yah was yainar manna, yah handus is so taihswo was þaursus.

7 Witaidedunuh þan þai bokaryos yah Fareisaieis, yau in sabbato daga leikinodedi, ei bigeteina til du wrohyan ina.

8 Iþ is wissuh mitonins iþe, yah qaþ du þamma mann þamma þaursya habandin handu, Urreis, yah stand in midyaim. Þaruh is urreisands gastop.

36 Ða sæde he him an bigspell ; Ne asent nan man scyp of niwum reafe on eald reaf ; elles ðæt niwe slit, and se niwa scyp ne hylpþ ðam ealdan.

37 Ne nan man ne sent niwe win on calde bytta ; elles ðæt niwe win brycþ ða bytta, and ðæt win byþ agoten, and ða bytta forwurðap.

38 Ac niwe win is to sendenne on niwe bytta, ðonne beoþ ða bytta gehealdene.

39 And ne drincþ nan man eald win, and wylle sōna ðæt niwe ; he cwyp, Ðæt ealde is betere.

CHAP. VI. 1 Sōþlice wæs geworden on ðam æfteran reste-dæge ærest, ða he ferde þurh ða æceras, hys leorningcnihtas ða eār plucedon ; and mid hyra handum gnidon, and æton.

2 Ða cwædon sume of ðam Sundorhālgan, Hwi dō ge, ðæt eow alýfed nis on reste-dagum ?

3 Ða andswarode him se Hælend, Ne rædde ge ðæt, hwæt Daudid dyde, ða hine hingrede, and ða ðe mid him wæron ;

4 Hú he eode into Godes huse, and nam ða offrung-hlāfas, and hig æt, and ðam sealde ðe mid him wæron ; ða næron alýfede to etanne, búton sacerdum anum.

5 And he sæde him, Ðæt drihten is mannes sunu, eac swylce, reste-dæges.

6 Sōþlice on oðrum reste-dæge wæs geworden, ðæt he on gesamnunge eode, and lārde. And ðar wæs sum man, and his swýðre hand wæs forseruncen.

7 Ða gýmdon ða bōceras and Farisei, hwæðer he on reste-dæge hæalde, ðæt hi hyne gewrēgdon.

8 Sōþlice he wiste hyra geþancas, and he sæde ðam men ðe ða forseruncenan hand hæfde, Aris, and stand hér amidan. Ða arás he and stōd.

36 Forsoth he seide to hem also a liknesse ; For no man sendith a medling of newe cloth in to an old cloth ; ellis and he brekith the newe, and the medling of the newe acordith not to the oolde.

37 And no man sendith newe wyn in to olde wyn vesselis ; ellis the newe wyn schal breke the wyn vesselis, and the wyn schal be sched out, and the wyn vesselis schulen perische.

38 But newe wyn is to be sent in to newe wyn vesselis, and bothe ben kept.

39 And no man drynkinge old, wole anon newe ; sothli he seith, The olde is the betere.

CHAP. VI. 1 Forsothe it is don in the secunde firste saboth, whanne he passide by cornes, his disciplis plucked en eere ; and thei frotinge with her hondis, eeten.

2 Sothli summe of the Pharisees seiden to hem, What don 3e this, that is not leefful in sabotis ?

3 And Jhesu answeringe seide to hem, Neithir 3e han rad this, that Dauith dide, whanne he hungride, and thei that weren with him ;

4 Hou he entride in to the hous of God, and took looues of proposicioun, and eet, and 3af to hem that weren with him ; whiche looues it was not leefful to ete, no but to preestis aloone.

5 And he seide to hem, For mannissone is lord, 3e, of the saboth.

6 Sothli it was don and in an other saboth, that he entride in to a synagoge, and tau3te. And a man was there, and his ri3thond was drye.

7 Forsothe scribis and Pharisees aspiden him, if he schulde heele him in the saboth, that thei schulden fynde cause, wherof thei schulden accuse him.

8 Sothli he wiste the thou3tis of hem, and he seith to the man that hadde a drye hond, Rise vp, and stond in to the myddel. And he risinge stood.

36 He spake vnto them in a similitude ; No man puttheth a pece of an newe garment into an olde vesture ; for yf he do, then breaketh he the newe, and the pece that was taken out of the newe agreeth nott with the olde.

37 Also no man poureth newe wyne into olde vessels ; yf he do, the newe wyne breaketh the vessels, and runneth out it silfe, and the vessels perisse.

38 But newe wyne must be poured into newe vessels, and bothe are preserved.

39 Also no man that drynketh olde wyne, strayght waye can awaye with newe ; for he sayeth, The olde is pleasaunter.

CHAP. VI. 1 Hit happened on an aftersaboth, they went thorowe the corne felde, and his disciples plucked the eares of corne ; and ate them, and rubbed them in their hondes.

2 Certayne of the Pharises sayde vnto them, Why do ye that, which is not laufful to be done on the saboth dayes ?

3 Jesus answered them and sayde, Have ye nott redde what David did, when he hym silfe was anhungred, and they which were with hym ;

4 Howe he went into the housse off God, and toke, and ate the loves off halowed breed, and gave also to them which were with hym ; which was nott laufful to eate, but for the prestes only.

5 And he sayd vnto them, The sonne of man is lorde, even of the saboth daye.

6 And it fortunede in a nother saboth also, that he entred into the synagoge, and tau3te. And there was a man, whose right honde was dryed vp.

7 The scribis and the Pharises watched hym, to se whether he wolde heale on the saboth daye or not, that they myght fynde an accusacion agaynst hym.

8 Butt he knewe their thoughtes, and sayde to the man which had the wyddred honde, Ryse vp, and stonde forthe in the myddes. He arose and stepped forthe.

9 Qap þan Iesus du im, Frailna izwis, wha skuld ist sabbato dagam þiup tauyan, þau unþiup tauyan? saiwala ganasyan, þau usqistyan?

10 Yah, ussaiwhands allans ins, qap du imma, Ufrakei þo handu þeina. Þaruh is ufrakida, yah gastop so handus is swaswe so anþara.

11 Iþ eis fullai waurþun unfrodeins, yah rodidedun du sis misso, wha tawidideina þamma Iesua.

12 Yah warþ in dagam þaim, ei usiddya Iesus in fairguni bidyan; yah was naht þairhwakands in bidai Gups.

13 Yah biþe warþ dags, atwopida siponyans seinans, yah gawalyands us im twalib, þanzei yah apaustuluns namnida;

14 Seimon, þancei yah namnida Paitru, yah Andraian, broþar is, Iakobu yah Iohannen, Filippu yah Barþulomaiu,

15 Mappaiu yah Þoman, Iakobu þana Alfaius, yah Seimon, þana haitanan Zeloten,

16 Iudan Iakobaus, yah Iudan Iskarioten, saei yah warþ galewyands ina.

17 Yah atgaggands dalap miþ im, gastop ana stada ibnamma; yah hiuma siponye is, yah hansa mikila manageins, af allamma Iudaias, yah Iairusalem, yah þize faur marein, Twre, yah Seidone, yah anþaraizo baurge, þaiei qemun hausyan imma, yah hailyan sik sauhte seinazo.

18 Yah þai anahabaidans fram ahmam unhrainyain, yah gahailidai waurþun.

19 Yah alla managei sokidedun attakan imma, unte mahts af imma usiddya, yah ganasida allans.

20 Yah is, ushafyands augona seina du siponyam seinain, qap, Audagai, yus unledans ahmin, unte izwara ist þiudangardi himine.

21 Audagai yus, gredagans nu, unte sadai wairþiþ. Audagai yus, gretandans nu, unte uflilohyanda.

22 Audagai siyup, þan fiyand izwis

9 Ða cwæp se Hælend to him, Ic ahsige eow, ulfþ on reste-dagum wel dón, oððe yfele? sawle hále gedón, hwæðer ðe forspillan?

10 And, him-callum gesceawodum mid yrrre, he sæde ðam men, Aþene. ðine hand. And he aþenode, and his hand wæs ge-edniwod.

11 Ða wurdon hig mid unwisdóme gefyllede, and spræcon betwux him, hwæt hig ðam Hælende dydon.

12 Sôþlice on ðam dagum, he fêrde on anne munt hine gebiddan; and was ðar wacigende on Godes gebede.

13 And ða ða dæg wæs, he clypode hys leorning-cnihtas, and geceas twelf of him, and ða he nemde apostolas;

14 Simonem, ðæne he nemde Petrum, and his brôðor, Andream, Iacobum and Iohannem, Philippum and Bartholomeum,

15 Thomam and Matheum, Iacobum Alpei, and Simonem, se is genemned Zelotes,

16 Iudam Iacobi, and Iudam Scarioth, se wæs læwa.

17 And mid him farendum, he stód on feldliere stówe; and mycel wered his leorning-cnihta, and mycel menegeo, fram ealre Iudea, and fram Ierusalem, and ofer múþan, and sæ-gemære, Tiri, and Sydonis, ða comon, ðæt hi hyne gehýrdon, and wæron of hyra ádlum gehælede.

18 And ða ðe wæron of unclænum gástum gedrehte, wæron gehælede.

19 And eal seo menigeo sóhte hine to æt-hrinanne, forðam ðe mægen of him code, and he ealle gehælde.

20 Ða cwæp se Hælend, beseonde to his leorning-cnihtum, Eadige synd, ge þearfan on gáste, forðam ðe Godes rice is eower.

21 Eadige synd, ge ðe hingriap nú, forðam ðe ge beop gefyllede. Eadige synd, ge ðe nú wépaþ, forðam ge hlihaþ.

22 Eadige beo ge, ðonne eow men

9 Sothli Jhesu seith to hem, I axe 3ou, if it is leefful to do wel in the sabot, ether yuele? for to make a soule saf, ether for to leese?

10 And, alle men lookide aboute, he seide to the man, Hold forth thin hond. And he held forth, and his hond was restorid to helthe.

11 Sothli thei weren fulfilld with vn-wysdom, and spaken to gidere, what thei schulden do of Jhesu.

12 Forsothe it is don in tho dayes, he wente out in to an hil for to preye; and he was al ny3t dwellinge in the preier of God.

13 And whanne the day was maad, he clepide his disciplis, and chees twelue of hem, whiche he clepide also apostlis;

14 Symound, whom he clepide Petre, and Andrew, his brother, James and Jon, Philip and Bartolmew,

15 Matheu and Thomas, James Alpei, and Symound, that is clepid Zelotis,

16 Judas of James, and Judas Scariot, that was traitour.

17 And Jhesu comynge doun fro the hil with hem, stood in a feeld place; and the cumpenye of his disciplis, and a plenteuous multitude of pore peple, of al Judee, and of Jerusalem, and of the se coostis, and of Tیره, and of Sydon, whiche camen, that thei schulde heere hym, and that thei schulden be heclid of her langwischingis;

18 And thei that weren trauelid with vnelene spiritis, weren heclid.

19 And ech cumpenye of the peple sou3ten for to touche him, for vertu wente out of him, and heclide alle.

20 And, his y3en reysid vp in to his disciplis, he seide, Blessid be 3e, pore men, for the kyngdom of God is 3oure.

21 Blessid be 3e, that hungren now, for 3e schulen be fillid. Blessid be 3e, that wepen now, for 3e schulen ley3e.

22 3e schulen be blessid, whanne men

9 Then sayde Jesus vnto them, I will axe you a question, whether is it lauffull on the saboth dayes to do goode, or to do evill? to save life, oder for to destroye hyt?

10 And he behelde them all in com-passe, and sayd vnto the man, Stretche forth thy honde. He did soo, and his honde was restored and made as whoole as the other.

11 And they were filled full of madenes, and counselled won with another, what they myght do to Jesu.

12 Hit fortunyd in thoose dayes, he went out into a mountayne for to praye; and continued all nyght in prayer to God.

13 And as sone as it was daye, he called his disciples, and of them he chose twelve, which also he called his apo-steles;

14 Simon, whom also he named Peter, and Andrew, his brother, Jannes and Jhon, Philip and Bartlemeaw,

15 Mathew and Thomas, James the sonne of Alpheus, and Simon, called Zelotes,

16 And Judas James sonne, and Judas Iscariot, which same was the traytour.

17 And he cam doune with them, and stode in the playne felde; with the company of his disciples, and a greate multitude of people, out off all parties off Jewry, and Jerusalem, and from the see cooste off Tیره, and Sidon, which cam to heere hym, and to be healed of their diseases;

18 And they also that were vexed with foule spretes, and they were healed.

19 And all the people preased to touche hym, for there went vertue out off hym, and healed them all.

20 And he lefte vp his eyes upon his disciples, and sayde, Blessed are ye, povre, for youers is the kyngdom off God.

21 Blessed are ye, that hunger, for ye shalbe satisfied. Blessed are ye, that wepe, for ye shall laugh.

22 Blessed are ye, when men hate you,

mans, yah afskaidand izwis, yah id-weityand, yah uswairpand namin izwaramma swe ubilamma, in sunaus mans.

23 Faginod in yainamma daga, yah laikid; unte sai! mizdo izwara managa in himinam; bi þamma auk tawidedun praufetum attans ize.

24 Apþan wai izwis, þaim gabeigam, unte yu habaid gaplaiht izwara.

25 Wai izwis yus sadans nu, unte gredagai wairþiþ. Wai izwis yus hlah-yandans nu, unte gaunon, yah gretan duginnid.

26 Wai, þan waila izwis qiþand allai mans; samaleiko allis tawidedun galiugapraufetum attans ize.

27 Akci izwis qiþa þaim hausyandam, friyod þans hatandans izwis, waila tauyaid þaim fiyandam izwis;

28 Þiupyaip þans fraqiþandans izwis, bidyaid fram þaim anamahtyandam izwis.

29 Þamma stautandin þuk bi kinnu, galewei imma yah anþara; yah þamma nimandin af þus wastya, yah, paida ni waryais.

30 Whammeh þan bidyandane þuk gif, yah af þamma nimandin þein, ni lausei.

31 Yah swaswe wilcid ei tauyaina izwis mans, yah yus tauyaid im samaleiko.

32 Apþan yabai friyod þans friyondans izwis, wha izwis laune ist? yah auk þai frawaurhtans þans friyondans sik friyond.

33 Yah yabai þiup tauyaid þaim þiup tauyandam izwis, wha izwis laune ist? yah auk þai frawaurhtans þata samo tauyand.

34 Yah yabai leiwhid, fram þaimci wencid andniman, wha izwis laune ist? yah auk frawaurhtai frawaurhtaim leiwhand, ei andnimaina samalaud.

35 Sweþauh friyod þans fiyands izwarans, þiup tauyaid, yah leiwhaid, ni waihtais uswenans, yah wairþiþ mizdo izwara managa, yah wairþiþ sunyus Hauhistins, unte is gods ist þaim unfragam yah unselyam.

hatiaþ, and ehtaþ, and onhiscap, and awurpaþ cowerne naman swá swá yfel, for mannes suna.

23 Gebliessiap, and gefægnaþ on ðam dagum; nú! cower méd is mycel on heofenum; sóþlice æfter ðisum þingum hyra fæderas dydon ðam witegum.

24 Ðeah-hwæðere wá cow weligum, forðam ðe ge cowerne frófer habbaþ.

25 Wá cow ðe ge fyllede synd, forðam ðe ge hingriap. Wá cow ðe nú hlihaþ, forðam ðe ge heofiaþ, and wépaþ.

26 Wá eow, ðonne eow calle men bletsiaþ; æfter ðisum þingum hyra fæderas dydon ðam . . witegum.

27 Ac ic eow secge forðam ðe ge gehýraþ, lufiaþ eowre fynd, dóþ ðam tala ðe eow hatodon;

28 Bletsiaþ ða ðe eow wirgiaþ, gebiddaþ for ða ðe eow onhiscap.

29 And ðam ðe ðé slihþ on ðin gewenge, wend óðer ágén; and ðam ðe ðin reaf nimþ, ne forbeod him ná ðine tunecan.

30 Syle ælcum ðe ðé bidde, and se ðe nimþ ða þing ðe ðine synd, ne mynega ðú hyra.

31 And swá ge wyllaþ ðæt eow men ðón, dóþ him gelice.

32 And hwyle þane is eow, gif ge lufiaþ ða ðe eow lufiaþ? sóþlice synfulle lufiaþ ða ðe hi lufiaþ.

33 And gyf ge wel dóþ ðam ðe eow wel dóþ, hwyle þane is eow? witodlice ðæt dóþ synfulle.

34 And gif ge lænaþ, ðam ðe ge eft æt-onfóp, hwyle þane is eow? sóþlice synfulle synfullum lænaþ, ðæt hi gelice onfón.

35 Ðeah-hwæðere lufiaþ eowre fynd, and him wel dóþ, and læne syllap, nán þing ðanun eft gehihtende, and cower méd byþ mycel on heofone, and ge beoþ ðæs Hehstan bearn, forðam ðe he is góð ofer unþancfulle and ofer yfele.

schulen hate 3ou, and schulen departe 3ou away, and schulen putte schenschip on 3ou, and schulen caste out 3oure name as yuel, for mannis sone.

23 Joye 3e *in herte* in that day, and glade 3e *with oute forth*; loo! sothli 3oure mede is moche in heuene; forsothe vp thes thingis the fadris of hem diden to prophetis.

24 Netheles woo to 3ou, riche men, that han 3oure comfort.

25 Woo to 3ou that ben fulfillid, for 3e schulen hungre. Woo to 3ou that lauzhen now, for 3e schal morne, and wepe.

26 Woo, whanne alle men schulen blesse 3ou; aftir thes thingis the fadris of hem diden to . . prophetis.

27 But I seie to 3ou that heeren, loue 3e 3oure enemyes, do 3e wel to hem that haten 3ou;

28 Blesse 3e to men cursinge 3ou, preie 3e for men falsly chalengynge 3ou.

29 And to him that schal smyte thee on o cheke, 3yue also the tother; and fro him that takith away fro thee a cloth, 3he, nyle thou forbede the coote.

30 Sothly 3yue to ech axinge thee, and who takith away tho thingis that ben thyne, axe thou not a3eyn.

31 And as 3e wolen that men do to 3ou, and do 3e to hem in lyk manere.

32 And if 3e louen hem that louen 3ou, what grace^t is to 3ou? for whi and synful men louen men louynge hem.

33 And if 3e don wel to hem that don wel to 3ou, what grace is to 3ow? sothly and synful men don this thing.

34 And if 3e 3yuen borwyng to hem, of whiche 3e hopen to take a3en, what grace is to 3ou? for whi and synful men leenen to synful men, that thei taken a3eyn euene thingis.

35 Netheles loue 3e 3oure enemyes, and do 3e wel, and 3yue 3e borwyng, hopinge no thing therof, and 3oure mede schal be moche, and 3e schulen be the sones of the Hyeste, for he is benyngne on vnkynde men and yuele men.

and thrust you out off their companye, and rayle on you, and abhorre youre name as an evill thyng, for the sonne off mannes sake.

23 Reioyse ye then, and be gladde; for beholde! youre rewarde is greate in heven; after this manner their fathers entreated the prophetes.

24 But wo be to you, that are ryche, for ye have ther in youre consolacion.

25 Wo be to you that are full, for ye shall hongre. Wo be to you that nowe laugh, for ye shall wayle, and wepe.

26 Wo be to you, when all men prayse you; for so did their fathers to the falce prophetes.

27 But I saye vnto you which heare, love youre enemys, do goode to them whych hate you;

28 Blesse them that coursse you, and praye for them which wrongfully trouble you.

29 And vnto hym that smyteth the on the one cheke, offer also the other; and hym that taketh away thy goune, forbid nott to take thy coote also.

30 Geve to every man that axeth of the, and yf eny man take awaye thy goodes, axe them nott agayne.

31 And as ye wolde that men shulde doo to you, soo do ye to them lyke wyse.

32 Yf ye love them which love you, what thanke are ye worthy of? seinge that the very synners love their lovers.

33 And yf ye do for them which do for you, what thanke are ye worthy of? for the very sinners doo even the same.

34 Yff ye lende to them, off whome ye hopee to receave, what thanke shal ye have? for the very synners lende to sinners, to receave as moch agayne.

35 Love ye youre enemys, do goode, and lende, lokinge for nothyng agayne, and youre rewarde shalbe greate, and ye shalbe the chyldren off the Hyest, for he is kynde vnto the vnkynde and to the evyll.

36 Wairpaid bleiþyandans, swaswe yah
atta izwar bleiþs ist.

37 Yah ni stoyid, ei ni stoyaindau.
Ni afdomyaid, yah ni afdomyanda ;
fraletaid, yah fraletanda.

38 Gibaid, yah gibada izwis. Mitads
goda, yah ufarfulla, yah gawigana, yah
ufargutana gibada in barm izwarana ;
þizai auk samon mitadyon, þizaici mitid,
mitada izwis.

39 Qaþuh þan gayukon im, İbai mag
blinds blindana tiuhan ? niu bai in dal
gadriusand ?

40 Nist siponeis ufar laisari seinana ;
iþ gamanwids, wharyizuh wairpai swe
laisaris is.

41 Appan wha gaumeis gramsta in
augin broþrs þeinis, iþ anza in þeinamma
augin ni gaumeis ?

42 Aipþau whaiwa magt qiþan du broþr
þeinamma, Broþar, let, ik uswairpa gram-
sta þamma in augin þeinamma ? silba in
augin þeinamma anza ni gaumyands ?
Liuta, uswairp faurþis þamma anza us
augin þeinamma, yah þan gaumyais, us-
wairpan gramsta þamma in augin broþrs
þeinis.

43 Ni auk ist bagms gods, tauyands
akran ubil, nihþan bagms ubils, tauyands
akran god ;

44 Wharyizuh raihtis bagme us swe-
samma akrana uskunþs ist. Ni auk us
þaurnum lisanda smakkans, nihþan us
aiwhatundyai trudanda weinabasya.

45 Þiuþeigs manna us þiuþeigamma
huzda hairtins seinis usbairid þiuþ, yah
ubils manna us ubilamma huzda hairtins
seinis, usbairid ubil ; uzuh allis ufar-
fullein hairtins rodeid munþs is.

46 Appan wha mik haitid, Frauya,
Frauya, yah ni tauyid þatei qiþa.

47 Whazuh sa gaggands du mis, yah
hausyands waurda meina, yah tauyands
þo, ataugya izwis, whamma galeiks ist.

36 † Eornostlice beoþ mild-heorte, swá
eower fæder is mild-heort.

37 Nelle ge dēman, and ge ne beoþ
dēmede. Nelle ge genyðerian, and ge
ne beoþ genyðerode ; forgyfaþ, and eow
byþ forgyfen.

38 Syllaþ, and eow byþ geseald. Góð
gemet, and full, and geheapod, and ofer-
flōwende hig syllaþ on eowerne bearm ;
ðam sylfan gemete ðe ge metaþ, eow
byþ gemeten.

39 Ðá sǣde he him sum bigspell, Segst
ðú mæg se blinda ðæne blindan lædan ?
hú ne feallaþ hig begen on ðæne pytt ?

40 Nis se leorning-eniht ofer ðone
láreow ; ælc byþ fulfremed, gif he is
swylce hys láreow.

41 Hwí gesihst ðú ða egle on ðines
bróðor eagan, and ne gesihst ðæne beam,
on ðinum eagan ?

42 And hú miht ðú seegan ðinum
bréðer, Bróðor, læt, ðæt ic áteo ða egle
of ðinum eagan ? and ðú sylf ne ge-
syhst ðæne beam on ðinum ágenum
eagan ? Ealá licetere, teoh árest ðone
beam of ðinum eagan, and ðonne ðú
gesihst, ðæt ðú áteo ða egle of ðines
bróðor eagan.

43 Nys góð treow, ðe yfelne wæstm
dép, ne nis yfel treow, góðne wæstm
dónde ;

44 Æ'lc treow is be his wæstm on-
cnáwen. Ne hig of þornum fic-æppla
ne gaderiaþ, ne win-berian on gorstē ne
nimaþ.

45 Góð man of góðum gold-horde hys
heortan góð forþ-bringþ, and yfel man
of yfelum gold-horde, yfel forþ-bringþ ;
sôþlice se múþ spyceþ swá seo heorte
þeneþ.

46 Hwí clypige ge me, Drihten, Drihten,
and ne dóp ðæt ic eow secge.

47 Æ'lc ðara ðe to me cymþ, and mine
spræca gehýrþ, and ða dép, ic him
ætýwe, hwam he gelic is.

36 Therefore be 3e mercyful, as and 3oure fadir is mercyful.

37 Nyle 3e deme, and 3e schulen not be demyd. Nyle 3e condempne, and 3e schulen not be condempned; for3yue 3e, and it schal be for3ouun to 3ou.

38 3yue 3e, and it schal be 3ouun to 3ou. Thei schulen 3yue in to 3oure bosum a good mesure, and wel fillid, and shakun to gidere, and ouerflowynge; forsothe by the same mesure, by which 3e schulen mete, it schal be meten to 3ou.

39 Sothli he seide to hem and a liknesse, Whethir a blynd man may leede the blynde? whethir thei falle not bothe in to the dyche?

40 A disciple is not aboue the maistir; sothli ech schal be perfyte, if he is as his maistir.

41 Sothli what seest thou in thi brotheris y3e a festu,[†] but thou biholdist not a beem, which is in thi owne y3e?

42 Othir hou maist thou seye to thi brother, Brother, suffre, I schal caste out a festu of thin y3e? thou biholdist not a beem in thin owne y3e? Ypocrite, first tak out the beem of thyn y3e, and thanne thou schalt biholde, that thou lede out a festu of thi brotheris y3e.

43 Forsothe it is not a good tree, that makith yuele frutis, nother an yuele tree, that makith goode fruytis;

44 Sothli euery tree is knowun of his fruyt. Sothli neither men gederyn fygis of thornes, neither men gederyn a grape of a boysch of breris.

45 A good man of the goode tresour of his herte bryngeth forth good thing, and an yuel man of yuel tresour, bryngith forth yuel thing; sothli of the plente of the herte the mouth spekith.

46 Forsothe what clepen 3e me, Lord, Lord, and don not tho thingis that I seye.

47 Ech that cometh to me, and heerith my wordis, and doth hem, I schal schewe to 3ou, to whom he is lyk.

36 Be ye therfore mercifull, as youre father ys mercifull.

37 Judge nott, and ye shall nott be judged. Condemne nott, and ye shall not be condemned; forgeve, and ye shalbe forgeven.

38 Geve, and yt shalbe geven vnto you. Goode measure, pressed doune, shaken to gedder, and runnyng over shall men geve into youre besomes; for with what measure ye mete, with the same shall men mete to you agayne.

39 And he put forthe a similitude vnto them, Can the blynde ledde the blynde? do they nott both then fall into the dyche?

40 The disciple is not above his master; every man shalbe perfecte, even as hys master ys.

41 Why seist thou a moote in thy brothers eye, and considerest not the beame, that is in thyne awne eye?

42 Other howe cannest thou saye to thy brother, Brother, lett me pull out the moote that is in thyne eye? when thou perceavest nott the beame that is in thyne awne eye? Ypocrite, cast out the beame out off thyne awne eye first, and then shalt thou se perfectly, to pull out the moote out of thy brothers eye.

43 Hit is nott a goode tree, that bryngeth forthe evyll frute, nether is that an evyll tree, whych bryngeth forthe goode frute;

44 For every tree ys knowen by his frute. Nether off thornes gader men fygges, nor of busshes gadrer they grapes.

45 A goode man off the goode treasure off hys hert bryngeth forthe that which ys goode, and the evyll man of the evyll treasure off hys hert, bryngeth forthe that whych ys evyll; for off the aboundance off the hert the mought speaketh.

46 Why call ye me, Master, Master, and do not as I bid you.

47 Whosoever commeth to me, and heareth my sayinges, and doeth the same, I wyll shewe you, to whome he ys lyke.

48 Galeiks iſt mann timryandin razn, ſaci grob yah gadiupida, yah gasatida grunduwaddyau ana ſtaina. At garunyon þan waurþanai, biſtagq awha bi yainamma razna, yah ni malita gawagyan iſta, gaſulid auk was ana þamma ſtaina.

49 Iþ ſa hauſyands, yah ni tauyands, galeiks iſt mann timryandin razn ana airþai inuh grunduwaddyu; þatei biſtagq flodus, yah ſuns gadraus; yah warþ ſo uſwalteins þis raznis mikila.

CHAP. VII. 1 Bipe þan uſfullida alla þo waurda ſeina in hliumans manageins, galaip in Kafarnaum.

2 Hundafade þan ſumis ſkalks ſiukands, ſwultawairþya, ſaci was imma ſwers.

3 Gahaſyands þan bi Ieſu, inſandida du imma ſiniſtans Iudaie, bidyands ina, ei qimi, yah ganasidedi þana ſkalk iſ.

4 Iþ eis qimandans at Ieſua, bedun ina uſdaudo, qiþandans, þatei wairþs iſt, þammei fragibis þata;

5 Unte friyop þiuda unſara, yah ſwnagogein iſ gatimrida unſis.

6 Iþ Ieſus iddyuh miþ im. Yah yuþan ni fairra wiſandin imma þamma garda, inſandida du imma ſa hundafads friyonds, qiþands du imma, Frauya, ni draibei þuk, unte ni im wairþs, ei uf hrot mein innaggais;

7 Duþei ni mik ſilban wairþana rahnida, at þus qiman; ak qiþ waurda, yah gahailnid ſa þiumagus meins.

8 Yah þan auk ik manna im uf waldufnuya gasatids, habands uf miſ ſilbin gadrauhtins; yah qiþa du þamma, Gagg, yah gaggid, yah anþamma, Qim her, yah qimid, yah du ſkalka meinamma, Tawei þata, yah tauyid.

9 Gahaſyands þan þata Ieſus, ſildaleikida ina; yah wandyands ſik du þizai afarlaiſtyandein ſis managein, qalþ,

48 He ys gelic timbriendum men his hús, ſe dealf deope, and hys grúnd-weall ofer ðæne stán áſette. Sôþlice gewordenum flóde, hit fleow into ðam húse, and hit ne mihte ðæt hús áſtirian, hit was ofer ðæne stán getrymed.

49 Se ðe gehýrþ, and ne dēþ, he is gelic ðam timbriendan men his hús ofer ða eorþan bútan grúnd-wealle; and ðæt flód in-fleow, and hrædlice hyt áfeoll; and wearþ mycel hryre ðæs húses.

CHAP. VII. 1 Sôþlice ðá he calle his word gefylde on ðæs folces hlyste, he eode into Cafarnaum.

2 Ðá was ſumes hundred-mannes þeowa untrum, ſe was ſweltendlic, ſe was him dýre.

3 And ðá he gehýrde be ðam Hælende, he ſende to him Iudea ealdras, and bæd, ðæt he come, and hys þeow gehæalde.

4 Ðá hi to ðam Hælende comon, hi bædon hyne geornlice, and ðus cwædon, He is wyrde, ðæt dū him tilige;

5 Witodlice he luſaþ úre þeode, and he us úre ſamnunge getimbrode.

6 Ðá férde ſe Hælend mid him. And ðá he was unfeor ðam húse, ſe hundred-man ſende hys frýnd to him, and cwæþ, Drihten, nelle dū beon gedréht, ne eom ic wyrde, ðæt dū gá under mine þecene;

7 Forðam ic ne tealde me ſylfne, ðæt ic to ðe come; ac cwep ðin word, and min cniht byþ gehæled.

8 Ic eom án man under anwealde geſett, cempaun under me hæbbende; and ic ſecge ðiſſum, Gá, and he gæþ, and ic ſecge ðiſſum, Cum, ðonne cymþ he, and ic ſecge mínun þeowe, Dó ðis, and he dēþ.

9 Ðá wundrode ſe Hælend, ðam gehýredum; and cwæþ, to ðære menigeo bewend, Sôþlice ic ſecge eow, ne fúnde

48 He is lyk to a man bildinge an hous, that diggide deepe, and puttide the foundement on a stoon. Sothli greet flowing maad, flood was hurlid to that hous, and it myzte not moue it, for it was foundid on a sad stoon.

49 Sothli he that heerith, and doth not, is lyk to a man bildinge his hous on erthe with oute foundement; in to which the flood was hurlid, and a non it felde doun; and the fallinge doun of that hous is maad greet.

CHAP. VII. 1 Forsothe whanne he hadde fulfillid alle his wordis in to the eris of the peple, he entride in to Capernaum.

2 Sothli a seruaunt of sum man centurio^t hauynge yuel, was to deyinge, which was precious to him.

3 And whanne he hadde herd of Jhesu, he sente to him the eldere men of Jewis, preiynge him, that he come, and heele his seruaunt.

4 And, whanne thei camen to Jhesu, thei preieden bisyli, seyinge to him, For he is worthi, that thou 3yue to him this thing;

5 For he loueth oure folk, and he bildide to vs a synagoge.

6 Sothly Jhesu wente with hem. And whanne now he was not fer fro the hous, centurio sente to him frendis, seyinge, Lord, nyle thou be trauelid, for I am not worthi, that thou entre vndir my roof;

7 For which thing and I demyde not my silf worthi, that I schulde come to thee; but seye thou by word, and my child schal be heclid.

8 For whi and I am a man ordeyned vndir power, hauynge knyztis vndir me; and I seie to this, Go thou, and he goth, and to anothis, Come thou, and he cometh, and to my seruaunt, Do thou this thing, and he doth.

9 The which thing herd, Jhesu wondride; and he turnyd, seide to the companyes suynges him, Treuli I seye to 3ou,

48 He is lyke a man which bilt an housse, which digged depe, and layde the foundacion on a rocke. When the waters arose, the fludde bett apou that housse, and coulede nott move hyt, for it was grounded apou a rocke.

49 But he that heareth, and doth not, is lyke a man that with out foundacion bylt an housse apou the erth; agaynst which the fludde bet, and it fell by and by; and the fall of that housse was greate.

CHAP. VII. 1 When he had ended all his sayinges in the audience of the people, he entred into Capernaum.

2 And the seruaunt off a certayne centurion was sicke, and redy to dye, whom he made moche of.

3 And when he herde of Jesu, he sent vnto hym the seniours of the Iewes, besechynges him, that he wolde come, and save his seruaunt.

4 And they cam to Jesus, and besought him instantly, sayinge, He is worthy, that thou shuldest do this for hym;

5 For he loveth oure nacion, and hath bilt vs a sinagoge.

6 And Jesus went with them. And when he was nott farre from the housse, the centurion sent to hym hys frendes, sayinge vnto hym, Lorde, trouble not thy silfe, for I am nott worthy, that thou shuldest enter into my housse;

7 Wherefore I thought nott my silfe worthy, to come vnto the; but saye the worde, and my seruaunt shalbe whoole.

8 For I lyke wyse am a man vnder power, and have vnder me soudiers; and I saye vnto won, Goo, and he goeth, and to another, Come, and he cometh, and to my seruaunt, Do this, and he doeth it.

9 When Jesus herde this, he merveyled at him; and turned hym about, and sayd to the people that folowed hym, I

Amen qīpa izwis, ni in Īsracla swalauða galaubein bigat.

10 Yah gawandyandans sik, þai in-sandidans, du garda, bigetun þana siukan skalk hailana.

11 Yah warþ in þamma afar daga iddya in baurg, namnida Naen, yah mididdyedun imma siponyos is ganohai; yah manageins filu.

12 Bipeh þan newha was daura þizos baurgs, þaruh sai! utbaurans was naus sunus ainaha aiþein seinai; yah si silbo widowo; yah managei þizos baurgs ganoha miþ izai.

13 Yah gasaiwhands þo Frauya Īesus, inþeinoda du izai, yah qap du izai, Ni gret.

14 Yah duatgaggands, attaitok whilftryom; ip þai bairandans gastopun. Yah qap, Yuggalauð, du þus qīpa, urreis.

15 Yah ussat sa naus, yah dugann rodyan; yah atgaf ina aiþein is.

16 Dissat þan allans agis, yah mikilidedun Guþ, qībandans, þatei praufetus mikils urrais in unsis, yah, þatei gaweisoda Guþ manageins seinaiþos.

17 Yah usiddya þata waurd and alla Īudaia bi ina, yah and allans bisitands.

18 Yah gataihun Īohannes siponyos is bi alla þo.

19 Yah athaitands twans siponye seinaiþe Īohannes, in-sandida inis du Īesua, qībands, þu is sa qimanda, þau anþaranu wenyaima?

20 Qimandans þan at imma þai wairos, qepun, Īohannes sa Daupyands in-sandida ugkis du þus, qībands, þu is sa qimanda, þau anþaranu wenyaima?

21 Īnuh þan þizai wheilai gahailida managans af sauhtim, yah slahim, yah ahmane ubilaize; yah blindaim managaim fragaf siun.

22 Yah andhafyands Īesus qap du im, Gaggandans gateihats Īohannes þatei gasewhuts yah gahausideduts; þatei

ic on Israhel swá mycelne geleafan.

10 And ða ða hám comon, ðe ásende wæron, hig gemetton hálne ðone, ðe ær-untrum wæs.†

11 Ðá wæs syððan geworden he fêrde on ða ceastre, ðe is genemned Naim, and mid him fêrdon hys leorning-cnihtas; and mycel menego.

12 Ðá he genealæhte ðære ceastre gate, ðá wæs ðar án dead man geboren, ánre wudewan sunu, ðe nánne óderne næfde; and seo wudewe wæs ðar; and mycel menegu ðære burh-ware mid hyre.

13 Ðá se Hælend hig geseah, ðá wæs he mid mild-heortnesse ofer hig gefylled, and cwæþ to hyre, Ne wép þú ná.

14 Ðá genealæhte he, and ða cyste æt-hrán; ðá æt-stódon ða ðe hyne bæron. Ðá cwæþ se Hælend, Ealá geonga, ðe ic seege, áris.

15 Ðá árás se ðe dead wæs, and ongan spreca; ðá ágef he hine hys méder.

16 Ðá ofer-eode ege hig ealle, and hig God mærsodon, and cwædon, Ðæt mære witega on us árás, and, Ðæt God hys fole geneosode.

17 Ðá fêrde ðeos spæc be him on calle Iudea, and embe call ðæt rice.

18 Ðá cýðdon Iohannes leorning-cnihtas him be eallum ðysum þingum.

19 Ðá clypode Iohannes twegen of his leorning-cnihtum, and sende to ðam Hælende, and ðus cwæþ, Eart þú ðe to cumenne eart, hwæðer ðe we ódres sculon onbýdan?

20 Ðá hig to him comon, ðus hig cwædon, Iohannes se Fulluhtere us sende to ðe, and ðus cwæþ, Eart þú ðe to cumenne eart, ðe we sculon ódres onbidan?

21 Sóplice on ðære tide he gehælde manega of ádlum, ge of witum, and of yfelum gástum; and manegum blindum he gesihþe forgeaf.

22 Ða cwæþ se Hælend, Farap and cýðap Iohanne ða þing ðe ge gesáwon and gehýrdon; ðæt blinde geseop, and

nethir in Israel I fond so moche feith.

10 And thei that weren sent, turnyd aȝen hom, founden the seruaunt hool, which was syk.

11 And it was don aftirward Jhesu wente in to a cite, that is clepid Naym, and his disciplis; and ful greet cumpanye of peple wente with him.

12 Sothly whanne he cam nyȝ to the ȝate of the citee, loo! an oonlypi sone of his modir was born out deed; and this was a widowe; and moche cumpany of the citee *was* with hir.

13 Whom whanne the Lord Jhesu hadde seyn, he meuyd by mercy on hir, seide to hir, Nyle thou wepe.

14 And he neȝede, and touchide the bere; and thei that baren stoden. And he seith, ȝong man, I seie to thee, ryse vp.

15 And he that was deed sat vp, and bigan to speke; and he ȝaf him to his modir.

16 Sothli drede took alle men, and thei magnyfiden God, seyinge, For a greet prophete hath risun among vs, and, For God hath visitid his peple.

17 And this word wente out of him in to al Judee, and in to al the cuntre aboute.

18 And disciplis of John tolden him of alle thes thingis.

19 And John clepide to gidere tweyne of his disciplis, and sente to Jhesu, seyinge, Art thou that art to comynge, other we abiden another?

20 Sothli whanne the men hadden come to him, thei seiden, John Baptist sente vs to thee, seyinge, Art thou that art to comynge, other we abiden another?

21 Forsothe in that our he heclide many men of her sykenessis, and woundis, and yuele spiritis; and he ȝaf siȝt to manye blynde men.

22 And Jhesu answeringe seide to hem, ȝe goynge telle aȝen to John tho thingis that ȝe han herd and seyn; for

saye vnto you, I have not founde soo greate fayth, noo nott in Israel certaynly.

10 And they that wer sent, turned backe home agayne, and founde the seruaunt that was sicke, whoole.

11 And it fortunede after that he went into a cite, called Naym, and hys disciples went with him; and a greate number off peple.

12 When he cam nye to the gate off the cite, beholde! there was a deed man caried out which was the only sonne of his mother; and she was a widowe; and moche people off the cite was with her.

13 And the Lorde sawe her, and had compassion on her, and sayde vnto her, Wepe not.

14 And went, and touched the coffyn; and they that bare hym stode still. And he sayde, Yonge man, I saye vnto the, aryse.

15 And the deed sate vp, and began to speke; and he delivered hym to his mother.

16 And there cam a feare on them all, and they glorified God, sayinge, A greate prophet ys rysen amonge vs, and, God hath visited hys peple.

17 And thys rumor off hym went forthe throughout all Jewry, and thorowout all the regions whych lye rounde about.

18 And vnto Jhon shewed hys disciples off all these thynges.

19 And Jhon called vnto hym two off hys disciples, and sent them to Jesus, sayinge, Arte thou he that shall come, or shall we loke for another?

20 When the men wer come vnto hym, they sayde, Jhon Baptiste sent vs to the, sayinge, Arte thou he that shall come, or shall we wayte for another?

21 Att that same tyme he cūred many off their infirmittes, and plages, and off evyll spretes; and vnto many thatt were blynde he gave sightt.

22 And he answered and sayd vnto them, Goo youre wayes and shewe Jhon what thinges ye have herde and sene;

blindai ussaiwhand, haltai gaggand, prutsfillai gahrainyanda, baudai gahausyand, naweis urreisand, unledai willa-meryanda.

23 Yah audags ist, sawhazuh saei ni gamarzyada in mis.

24 At galeipandam þan þaim airum Iohannes, dugann rodyan du managein bi Iohannen, Wha usiddyedup in aupida saiwhan? raus fram winda wagid?

25 Akei wha usiddyedup saiwhan? mannan in hnasqayim wastyom gawasidana? Sai! þai in wastyom wulþ-agaim yah fodeinai wisandans, in þiudangardyom sind.

26 Akei wha usiddyedup saiwhan? praufetu? Yai qiþa izwis, yah mais praufetu.

27 Sa ist, bi þanci gamelid ist, Sai! ik insandya aggilu meinana faura and-wairpya þeinamma, saei gamanweid wig þeinana faura þus.

28 Qiþa allis izwis, maiza in baurim qinono praufetus, Iohanne þamma Daup-yandin, ainshun nist; ip sa minniza imma in þiudangardyai Guþs, maiza imma ist.

29 Yah alla managei gahausyandei, yah motaryos, garaihtana domidedun Guþ, ufdauþidai dauþeinai Iohannis;

30 Ip Fareisaieis yah witodafastyos, runa Guþs fraqepun and sik, ni dauþidai fram imma.

31 Whe nu galeiko þans mans þis kunyis, yah whe siyaina galeikai?

32 Galeikai sind barnam þaim in garunsai sitandam, yah wopyandam seina misso, yah qiþandam, Swiglodedum izwis, yah ni plinsidedup; gaunodedum izwis,† yah ni gaigrotup.

33 Urrann raihtis Iohannes sa Daup-yands, nih hlaif matyands, nih wein drigkands, yah qiþiþ, Unhulþon habaiþ.

34 Urrann sunus mans matyands yah drigkands, yah qiþiþ, Sai! mamma afetya, yah weindrugkya, friyonds motarye yah frawaurhtaize.

healte gáp, hreoflan synd gehælede, deafe gehýraþ, deade árisaþ, þearfan bodiaþ.

23 And eadig ys, swá hwyle swá ne byþ on me ge-untreowsod.

24 And ðá ða Iohannes ærend-racan fêrdon, ðá cwæþ se Hælend to ðam folce be Iohanne, Hwi† fêrde ge on wêstene gescon? ðæt hreod ðe byþ mid winde ástyred?

25 Ac hwi fêrde ge to sconne? ðone man mid hnescum reafum geserýdne? ða ðe synd on deorwurþum reafe and on éstum, [†synd ou eyninga húsam].

26 Ac hwi fêrde ge ðæne witegan gescon? Witodlice ic eow seege, he is mára ðonne witega.

27 Ðes is, be ðam ðe áwriten is, Nú! ic ásende minne engel befóran ðine ansýne, se gegearwaþ ðinne weg befóran ðé.

28 Sólþlice ic eow seege, Nis betwux wífa bearnum, nán máerra witega, ðonne Iohannes se Fulluhtere; se ðe is lessa on Godes rice, se is his mára.

29 And eall folc ðis gehýrende, Sundor-hálgan God heredon, and gefullede on Iohannes fulluhte;

30 Sólþlice ða Sundor-hálgan and ða æ-gleawan, forhogodon ðæs Hælandes geþealt on him sylfum, ná fram ðam Hælande gefullode.

31 Hwam telle ic gelice ðisse encorisse men, and hwam synd hi gelice?

32 Hi synd gelice cildum on stráete sittendum, and speecendum betwux him, and cweðendum, We sungon eow be hearpan, and ge ne saltedon; we heofdon, and ge ne weopon.

33 Sólþlice Iohannes com se Fulluhtere, hláf ne etende, ne win drincende, and ge cweðaþ, Deofol-seocnyse he hæfþ.

34 Mannes sunu com etende and drincende, and ge cweðaþ, Ðes man is swelgend, and win drincende, mánfulra and synfulra freond.

blynde men seen, crokide men gon,
meselis ben maad clene, deaf men heeren,
deede men rysen azen, pore men ben
takun to preching of the gospel.†

23 And he that schal not be sclaunderid
in me, is blessid.

24 And whanne the messangers of
John hadden gon away, he bigan to
seye of John to the cumpanyes, What
wenten ȝe out in to desert for to se? a
reed wawid with the wynd?

25 But what wente ȝe out for to se? a
man clothid with softe clothis? Lo!
thei that ben in a precious cloth and in
delices, ben in housis of kyngis.

26 But what thing wente ȝe out for to
se? a prophete? Sothli I seie to ȝou,
and more than a prophete.

27 This it is, of whom it is wryten,
Lo! I sende myn aungel byfore thi face,
the which schal make thi weye redy
bifore thee.

28 Sothly I seie to ȝou, among the
children of wymmen, no man is more
than John Baptist, prophete; sothli he
that is lesse in the kyngdom of heuenes,
is more than he.

29 And al the peple heeringe, and pup-
plicants, baptisid with baptyim of John,
iustifieden God;

30 Forsoth Pharisees and wyse men of
the lawe, not baptisid of him, dispiseden
the conseil of God in hem silf.

31 Sothli the Lord seyde, Therefore to
whom schal I seie men of this genera-
cioun lyk, and to whom ben thei lyk?

32 Thei ben lyk to children sittenge in
chepinge, and spekyng to gidere, and
seyng, We han songun to ȝou with
pipis, and ȝe han not daunsid; we han
maad lamentacioun, and ȝe han not
wept.

33 Forsoth John Baptist cam, nethir
etinge breed, nether drynkyng wyne,
and ȝe seyn, He hath a fend.

34 Mannis sone cam etinge and drynk-
inge, and ȝe seyn, Lo! a man deuourere,
and drynkyng wyne, frend of pupplicants
and of synful men.

howe that the blynde se, the halt goo,
the lepers are clesed, the deafe heare,
the deed aryse, to the pover is the
gospell preached.

23 And happi is he, that falleth not
by the reason of me.

24 When the messengers of Jhon wer
departed, he began to speake vnto the
people of Jhon, What went ye out for
to se in to the desert? went ye to se a
rede shaken with the wynde?

25 But what went ye out for to se? a
man clothed in sauftte rayment? Beholde!
they which are gorgeously appparelled
and lyve delicatly, are in kynges courtes.

26 Butt what went ye forth to se? a
prophet? Ye I saye to you, and moare
then a prophet.

27 This is he, of whom hit is wrytten,
Beholde! I sende my messenger before
thy face, to prepare thy waye before
the.

28 I saye vnto you, a greater prophett
then Jhon, amonge wemens children, is
there none; neverthelesse won that is
lesse in the kyngdom of God, is greater
then he.

29 And all the people that herde, and
the publicans iustified God, which wer
baptised in the baptyim of Jhon;

30 But the Pharyses and scribes de-
spised the counsell off God agaynst them
selves, and wer not baptised of hym.

31 And the Lorde sayd, Where vnto
shall I lyken the men of this generacion,
and whatt thyng are they lyke?

32 They are lyke vnto chyldren sitt-
yng in the market place, and cryng
one to another, and sayng, We have
pyped vnto you, and ye have nott
daunsed; we have mourned to you, and
ye have not wept.

33 For Jhon Baptist cam vnto you,
nether eatyng breed, ner drynkyng
wyne, and ye saye, He hath the devyll.

34 The sone off man is come and
eateth and drynketh, and ye saye, Be-
holde! a man which is a glotton, and a
drynker of wyne, the frende of publicans
and sinners.

35 Yah gasunyoda warþ handúgei fram barnam seinaim allaim.

36 Baþ þan ina sums Farcisaie, ei matidedi miþ imma. Yah atgaggands in gard þis Farcisaiaus, anakumbida.

37 Þaruh sai! qino in þizai baurg, sei was frawaurhta, yah ufkummandei, þatei anakumbida in razna þis Farcisaiaus, briggandei alabalstraun balsanis;

38 Yah standandei faura fotum is, aftaro greitandei dugann natyan fotuns is tagram, yah skufta haubidis seinis biswarb, yah kukida fotum is, yah gasalboda þamma balsana.

39 Gasaiwhands þan sa Farcisaius, saei haihait ina, rodida sis ains, qiþands, Sa ip wesi praufetus, ufkunþedi þau, who yah whileika so qino sei tekíp imma, þatei frawaurhta ist.

40 Yah andhafyands Iesus qap du Paitrau, Seimon, skal þus wha qiþan. Ip is qap, Laisari, qiþ.

41 Twai dulgis skulans wesun dulgahaityin sumamma; ains skukla skatte fimf hunda, ip anþar fimf tiguns.

42 Ni habandam þan whapro usgebeina, baim fragaf. Whapar nu þize, qiþ, mais ina friyod?

43 Andhafyands þan Seimon qap, Þana gawenya, þammei managizo fragaf. Þaruh is qap du imma, Raihtaba stauides.

44 Yah, gawandyands sik du þizai qinon, qap du Seimona, Gasaiwhis þo qinon? Atgaggandin in gard þeinana, wato mis ana fotuns meinans ni gapt; ip si tagram seinaim ganatida meinans fotuns, yah skufta seinamma biswarb.

45 Ni kukides mis; ip si, fram þammei immatiddya, ni swaif bikukyan fotuns meinans.

46 Alewa haubid meinata ni salbodes; ip si balsana gasalboda fotuns meinans.

47 In þizei qiþa þus, apletanda fra-

35 And wísdóm is gerihwísd on callum his bearnum.†

36 Ðá bæd hine sum of ðam Sundorhálgum, ðæt he mid him æte. Ðá eode he into ðæs Farisciscan húse, and gesæt.

37 And ðá ðæt wíf, ðe wæs on ðære ceastre, synful, ðú heo oncneow, ðæt he sæt on ðæs Fariseus húse, heo brohte hyre sealf-box;

38 And stód wið-æftan his fét, and ongan mid hyre tearum hys fét þwean, and drigde mid hyre heafdes feaxe, and cyste hys fét, and mid sealf smýrede.

39 Ðá se Sundorhálga, ðe hyne ingelapode, ðæt geseah, he cwæþ on hys gepance, Gyf ðes man witega wære, wítllice he wiste, hwæt and hwylc ðis wíf wære ðe his æt-hrínþ, ðæt heo synful is.

40 Ðá cwæþ se Hælend him andswariende, Symon, ic hæbbe ðe to secgenne sum þing. Ðá cwæþ he, Lárceow, sege ðonne.

41 Twegen gafol-gyldan wæron sumum lænende; an sceolde fif hund penega, and óder fittig.

42 Ðá hig næfdon hwanon hí hyt águldon, he hit him bām forgeaf. Hwæðer . . . lufode hyne swýðor?

43 Ðá andswarode Simon, Ic wéne, se ðe he máre forgeaf. Ðá cwæþ he, Rihte ðú dēmdest.

44 Ðá bewende he hyne to ðam wífe, and sæde Simone, Gesyhst ðú ðis wíf? Ic eode into ðinum húse, ne sealdest ðú me wæter to minum fótum; ðeos mid hyre tearum míne fét þwóh, and mid hyre loccum drigde.

45 Coss ðú me ne sealdest; ðeos, syððan ic in-eode, ne geswác ðæt heo míne fét ne cyste.

46 Mín heafod ðú mid ele ne smýrede; ðeos smýrede mid sealf míne fét.

47 Fordam ic secge ðe, hyre synd

35 And wysdom is justified of alle her sones.

36 Forsoth sum Pharise preiede Jhesu, that he schulde ete with him. And he entringe in to the hous of the Pharise, sat at the mete.

37 And lo! a womman synneresse, that was in the citee, as sche knew, that Jhesu hadde sete at the mete in the hous of the Pharisee, brouzte an alabastre box of oynement;

38 And sche stondinge byhynde bisydis his feet, bigan to moiste his feet with teeris, and wypide with heeris of hir heed, and kiste his feet, and anoyntide with oynement.

39 Sothli the Pharise seyng, that clepide him, seith with ynne him silf, seiynge, If this were a prophete, sothli he schulde wite, who and what maner womman it were that touchith him, for she is a synneresse.

40 And Jhesu answeringe seide to him, Symound, I haue sum thing for to seye to thec. And he seith, Maistir, seie thou.

41 And he answeride, Tweye dettours were to sum lecnere;† oon ouzte fyue hundrid pens, and an other fyfty.

42 Sothli hem not hauynge wherof thei schulden zelde, he gaf frely to euer eythir. Who therefore . . . loueth him more?

43 Symound answeringe seide, I gesse, for he to whom he frely gaf more. And he answeride to him, Thou hast demyd ritzly.

44 And he, turnyd to the womman, seide to Symound, Seest thou this womman? I entride in to thi hous, thou hast not 3ouun watir to my feet; forsoth this *womman* hath moistid my feet with teeris, and hath wypt with hir heeris.

45 Thou hast not 3ouun to me a cosse; forsoth this *womman*, sithen sche entride, ceesside not to kisse my feet.

46 Thou hast not anoyntid myn heed with oyle; forsothe this oyntide my feet with oynement.

47 For which thing I seie to thee,

35 And wisdom is iustified of all her chyldren.

36 And one off the Pharyses desired hym, that he wolde eate with hym. And he cam in to the Pharyses housse, and sate doune to meate.

37 And beholde! a woman in that cite, which was a synner, as sone as she knewe, that Jesus sate at meate in the Pharyses housse, she brought an alabaster boxe of oymntment;

38 And she stode at his fete behynde hym wepyng, and began to wesse his fete with teares, and did wipe them with the heares off her heed, and kyssed his fete, and anoynted them with oymntment.

39 When the Pharise which bade hym to his housse, sawe that, he spake with in hym sylfe, sayinge, Yf this man wer a prophet, he wolde surely have knowen, who and what maner woman this is which toucheth hym, for she is a synner.

40 And Jesus answered and sayde vnto hym, Simon, I have somwhat to saye vnto the. And he sayd, Master, saye on.

41 There was a certayne lender which had two detters; the one ought five hundred pence, and the other fifty.

42 When they had nothinge to paye, he forgave them boothe. Which of them, tell me, will love hym moost?

43 Simon answered and sayde, I suppose, that he to whom he forgave moost. And he sayde vnto him, Thou hast truly iudged.

44 And he turned to the woman, and sayde vnto Simon, Seist thou thys woman? I entred into thy housse, and thou gavest me noo water to my fete; butt she hath wesshte my fete with teares, and wiped them with the heeres of her heed.

45 Thou gavest me no kysse; but she, sence the tyme I cam in, hath not ceased to kysse my fete.

46 Myne heed with oyle thou didest nott anoynte; and she hath annoynted my fete with oymntment.

47 Wherefore I saye vnto the, many

waurhteis izos þos managons, unte friyoda filu ; iþ þammei leitil fraletada, leitil friyod.

48 Qaþuh þan du izai, Afletanda þus frawaurhteis þeinos.

49 Yah dugunnun, þai miþanakumb-yandans, qiþan in sis silbam, Whas sa ist saei frawaurhtins afletai ?

50 Iþ is qaþ þan du þizai qinon, Galaubeins þeina ganasida þuk ; gagg in gawairþi.

CHAP. VIII. 1 Yah warþ biþe afar þata, ei yah is wratoda and baurgs yah haimos, meryands yah wailaspillonds þiudangardya Guþs, yah þai twalib miþ inma ;

2 Yah qinons þozei wesun galeikinodos ahmane ubilaize yah sauhþe, yah Marya, sei haitana was Magdalene, us þizaiei usiddeþun unhulþons sibun,

3 Yah Iohanna, qens Kusins, faur-agagyins Herodes, yah Susanna, yah anþaros managos, þozei andbahtededun in us aiginam seinaim.

4 Gaqumanaim þan hiumam managaim, yah þaim þaiei us baurgim gaiddyeþun du inma, qaþ þairh gayukon,

5 Urrann saians du saian fraiwa seinamma. Yah miþþanci saiso, sum gadraus faur wig, yah gatrudan warþ, yah fuglos himinis fretun þata.

6 Yah anþar gadraus ana staina, yah uskiyanata gabaursnoda, in þizei ni habaida qrammiþa.

7 Yah sum gadraus in midumai þaurniwe, yah miþuskeinandans þai þaurnyus afwhapidedun þata.

8 Yah anþar gadraus ana airþai godai, yah uskeinoda, yah tawida akran taih-untaihundfalþ. Þata þan qiþands uf-wopida, Saei habai ausona du hausyan, gahaussyai.

9 Frehun þan ina siponyos is qiþandans, wha siyai so gayuko.

10 Iþ is qaþ, Izwis atgiban ist kunnan runos þiudinassaus Guþs ; iþ þaim an-þaraim in gayukom, ei saiwhandans ni

manega sinna forgyfene, forðam heo me swýðe lufode ; læsse lufað, ðam ðe læsse forgyfen ys.

48 Ðá cwæþ he to hyre, Ðé synd ðine synna forgyfene.

49 Ðá begunnon, ða ðe ðar sæton, betwux him cweðan, Hwæt is ðes ðe manna synna forgyfþ ?

50 Ðá cwæþ he to ðam wífe, Ðin geleafa ðé dyde hále ; gá nú on sybbe.

CHAP. VIII. 1 Syððan wæs geworden, ðæt he férde þurh ða ceastre and ðæt castel, Godes rice prediciende and bodiende, and hig twelfe mid him ;

2 And sume wif ðe wæron gehælede of áwyrgdum gástum and untrumnes-sum, seo Magdalenisce María, of ðære scofen deoflu út-eodon,

3 And Iohanna, Chuzan wif, Herodes geréfan, and Susanna, and manega óðre, ðe him of hyra spédum þenedon.

4 Sóplice ðá mycel menegeo com, and of ðam ceastrum to him éfstun, he sáde him án bigspel,

5 Sum man his sáð seów. Ðá he ðæt seow, sum feoll wið ðone weg, and wearþ fortreden, and heofones fugulas hit fræton.

6 And sum feoll ofer ðæne stán, and hit forseranc, forðam ðe hit wætan næfde.

7 And sum feoll on ða þornas, and ða þornas . . . hyt forþrysmodon.

8 And sum feoll on góde eorþan, and worhte hundfealdne wæstm. Ðá clypode he and cwæþ, Gehýre, se ðe ecan hæbbe.

9 Ðá áhsodon hine hys leorning-cnihtas, hwæt ðæt bigspel wære.

10 Ðá cwæþ he, Eow is geseald ðæt ge witon Godes rices gerýne ; and óðrum on bigspellum, ðæt hi geseonde

manye synnes ben forȝouun to hire, for sche hath loued myche; sothli he to whom is lesse forȝouun, loueth lesse.

48 Sothli Jhesu seide to hir, Synnes ben forȝouun to thee.

49 And thei that saten to gidere at the mete, bigunne to seie with ynne hem silf, Who is this that also forȝyueth synnes?

50 Forsothe he seide to the womman, Thi feith hath maad thee saf; go thou in pees.

CHAP. VIII. 1 And it was don aftirward, and Jhesu made iorney by citees and castelis, preching and euangelysing the rewme of God, and twelue with him;

2 And summe wymmen that weren heeled of wickide spiritis and syknessis, Marie, that is clepid Mawdeleyn, of whom seuene deuels wenten out,

3 And Jone, the wyf of Chuse, procuratour of Eroude, and Susanne, and manye othere, whiche mynystriden to him of her riches.

4 Forsoth whanne ful moche cumpanye cam to gidere, and fro citees hastiden to him, he seide by a liknesse,

5 He that sowith, ȝede out for to sowe his seed. And the while he sowith, sum felde by sydis the weye, and was defoulid, and briddis of the eyr eeten it.

6 And another felde down on a stoon, and it sprungen vp dryede, for it hadde not moisture.

7 And anothir felde down among thornes, and the thornes sprungen vp to gidere strangliden it.

8 And another felde down in to good erthe, and it sprungen vp made an hundred foold fruit. He seyinge thes thingis criede, He that hath cares of heeringe, heere he.

9 Sothli his disciplis axiden him, what this parable was.

10 To whiche he seyde, To ȝou it is ȝouun to knowe the mysterie of the kyngdom of God; forsothe to othere

synnes are forȝeuen her, because she loved moche; to whom lesse is forȝeuen, the same doeth lesse love.

48 And he sayde vnto her, Thy synnes are forȝeuen the.

49 And they that sate at meate wyth hym, began to saye with in them selves, Who is this whych forȝeveth synnes also?

50 And he sayde to the woman, Thy fayth hath saved the; goo in peace.

CHAP. VIII. 1 And it fortunied after that, he hym silfe went trowthout cities and tounes, preching and shewing the kyngdom of God, and the twelve with hym;

2 And also certayne wemen whych wer healed of vclene spretes and infirmittes, Mary, called Magdalen, out of whom went seven devyls,

3 And Joanna, the wyfe of Chusa, Herodes stewarde, and Susanna, and many other, which ministred vnto hym of their substaunce.

4 When moch people wer gadred to gether, and were come to him out of the cities, he spake by a similitude,

5 A sower went out to sowe his seede. And as he sowed, some fell by the waye syde, and hit was troden vnder fete, and the foules of the ayre deuoured it vp.

6 And some fell on ston, and as sone as yt was spronge vp yt widdred awaye, because yt lacked moystnes.

7 And some fell amonge thornes, and the thornes spronge vp with it and choked it.

8 And some fell on goode grounde, and spronge vp and bare frute an hundred foold. And as he sayde these thynges he cryed, He that hath cares to heare, lett hym heare.

9 Hys disciples axed hym, sayinge, what maner similitude this shulde be.

10 And he sayde, Vnto you is it geuen to knowe the secretes of the kyngdom of God; butt to other in similitudes,

gasaiwhaina, yah gahausyandans ni fraþ-yaina.

11 Appan þata ist so gayuko. Þata fraiwi ist waurd Guþs ;

12 Ip þai wiþra wig, sind þai hausyandans ; þaþroh qiniþ diabulus, yah usniþiþ þata waurd af hairtin iþe, ei galaubyandans ni ganisaina.

13 Ip þai ana þamma staina, iþe þan hausyand, miþ faheidai andnimand þata waurd. Yah þai wurtins ni haband ; þaiei du mela galaubyand, yah in mela fraistubnyos afstandand.

14 Ip þata in þaurnuns gadriusando, þai sind þaiei gahausyandans, yah af saurgom, yah gabein, yah gabauryoþum þizos libainais gaggandans afwhapnand, yah ni gawrisqand.

15 Ip þata ana þizai godon airþai, þai sind, þai iþe in hairtin godamma yah selyamma, gahausyandans þata waurd gahaband, yah akran bairand in þulainai.

16 Appan ni manna lukarn tandyands dishulyiþ ita kasa, aiþþau uf ligr gasatyþ, ak ana lukarnastapiþ satyiþ, ei þai innaggandans saiwhaina liuhad.

17 Ni auk ist analaugn, þatei swikunþ ni wairþai, nih fulgin, þatei ni gakkunaidau, yah in swekunþamma qimai.

18 Saiwhiþ nu, whaiwa hauseiþ ; unte saei habaiþ gibada imma, yah saei ni habaiþ, yah þatei þugkeiþ haban, afnimada af imma.

19 Atiddyedun þan du imma aipei yah broþryus is ; yah ni mahtedun andqiþan imma faura managein.

20 Yah gataihan warþ imma, þatei aipei þeina yah broþryus þeinai standand uta, gasaiwhan þuk gairnyandona.

21 Ip is andhafyands qaþ du in, Aipei meina yah broþryus meinai þai sind, þai waurd Guþs gahausyandans, yah tauyandans.

22 Warþ þan in ainamma þize dage, yah is galaiþ in skip yah siponyos is.

ne geseon, and gehýrende ne ongyton.

11 Sóplice ðis is ðæt bigspell. Ðæt sæd ys Godes word ;

12 Ða ðe synd wið ðæne weg, ðæt synd ða ðe gehýraþ ; syððan se deofol cymþ, and æt-bryt ðæt word of hyra heortan, ðæt hig þurh ðone geleafan hále ne geweorðon.

13 Ða ðe synd ofer ðæne stán, . . . ða ðæt word mid gefean onfóp. And ða nabbap wyrtruman ; forðam ðe hi hwilum gelyfaþ, and áwaciaþ on ðære costnunge timan.

14 Ðæt sæd ðe feoll on ða þornas, ðæt synd ða ðe gehýraþ, and of carum, and of welun, and of lustum ðyses lifes synd forþrysmede, and nánne wæstm ne bringaþ.

15 Ðæt feoll on ða góðan corþan, ðæt synd, ða ðe on góðre and on sélestre heortan, gehýrende ðæt word healdap, and wæstm on geþylde bringaþ.

16 Ne ofer-wriþþ nán man mid fæte his on-ælede leoht-fiet, oððe under bed áset, ac ofer candel-stæf áset, ðæt ða in-gangendan leoht geseon.

17 Sóplice nis nán þing digle, ðæt ne sý geswútelod, ne behýdd, ðæt ne sý cúþ, and open.

18 Warniaþ, hú ge gehýran ; ðam byþ gescald ðe hæfþ, and swá hwyle swá næfþ, ðæt he wéne ðæt he hæbbe, him byþ áfyrred.

19 His módor and his gebróðru him to comon ; and hi ne mihton hine for ðære manegu geneosian.

20 Ðá wæs him gecýðed, Ðin módor and ðine gebróðru standap hér úte, wyllaþ ðe geseon.

21 Ðá ewæþ he to him, Min módor and mine gebróðru synd ða, ðe gehýraþ, and dóþ Godes word.

22 Sóplice ánum dæge wæs geworden, ðá he on secp eode and his leorning-

men in parablis, that thei seyng se not, and thei heeringe vnderstonde not.

11 Sothli this is the parable. The seed is Goddis word ;

12 Sothli thei that *ben* bisydis the weye, ben thes that heeren ; aftirward the fend cometh, and takith away the word fro her herte, lest thei bileuyng be maad saaf.

13 Forwhi thei that *felden down* on a stoon, ben these *men* whiche whenne thei han herd, receyuen the word with ioye. And thes han not roote; for at a tyme thei bileuen, and in tyme of temptacioun thei gon away.

14 Forsoth thes that *felden down* in thornes, ben thes that herden, and of bysinessis, and richessis, and lustis of lyf thei goyng ben stranglid, and bryngen not azein fruyt.

15 Forsoth this that *felde down* in to good erthe, ben thes *men* whiche, in good herte and best, heeringe the word holdun, and bryngen forth fruyt in pacience.

16 Forsoth no man liztinge a lanterne hilith it with a vessel, ethir puttith vnder a bed, but on a candilsticke, that men entringe se lizt.

17 Forsoth no thing is priuey, which schal not be openyd, neither hid, which schal not be knowun, and come into apert.

18 Therefore se 3e, hou 3e heeren ; forsothe it schal be 3ouun to him that hath, and who eucere hath not, also this he gessith him silf to haue, schal be takun away fro him.

19 Forsoth his modir and britheren camen to him ; and thei myzten not go fully to him for the cumpany of peple.

20 And it is told to him, Thi modir and thi britheren stonden with oute forth, willinge to se thee.

21 Which answeringe seide to hem, My moder and my britheren ben thes, whiche heeren the word of God, and don.

22 Forsoth it was don in oon of dayes, and he stizede in to a boot and his dis-

that when they se they shulde nott se, and when they heare they shulde not vnderstonde.

11 The similitude is this. The seede ys the worde of God ;

12 Those that are besyde the weye, are they that heare ; and afterwarde commeth the devyll, and taketh awaye the worde out of their hertes, lest they shulde beleve and be saved.

13 They on the stonnes, are they which when they heare the worde, receave yt with ioye. And these have noo rotes ; which for a whyle beleve, and in tyme of temptacion goo awaye.

14 That which fell amonge thornes, are they which heare, and goo forth and are choked with care, and riches, and voluptuous livyng, and brynge forth noo frute.

15 That in the good grounde, ar they which, with a goode and pure hert, heare the worde and kepe it, and brynge forth frute with pacience.

16 No man lyghteth a candell and coverit hyt vnder a vessell, nether putteth hit vnder the table, but setteth it on a candelsticke, that they that enter in maye se lyght.

17 Noo thinge is in secret, that shall nott come abroode, nether eny thinge hyd, that shall not be knowen, and come to light.

18 Take hede therefore, how ye heare ; for whosoever hath to him shalbe geven, and whosoever hath not, from hym shalbe taken, even that same whiche he supposeth that he hath.

19 Then cam to hym hys mother and his brethren ; and coulede nott come at hym for preace.

20 And they tolde hym, sayinge, Thy mother and thy brethren stonde wyth out, and wolde se the.

21 He answered and sayd vnto them, My mother and my brethren are these, which heare the worde of God, and do it.

22 Hit chaused on a certayne daye, that he went into a shippe and his dis-

Yah qap̃ du im, Galeiþam hindar þana marisaiw. Yah galipun.

23 Paruh, þan swe faridedun, anasaislep. Yah atiddya skura windis in þana marisaiw, yah gafullnodedun, yah birek-yai waurpun.

24 Duatgaggandans þan urraisidedun ina, qiþandans, Talzyand, fraqistnam. Ip̃ is urreisands gasok winda, yah þamma wega watins; yah anaslawaidedun, yah warþ wis.

25 Qap̃ þan du im, Whar ist galaubeins izwara? Ogandans þan sildaleikidedun, qiþandans du sis misso, Whas siai sa? ei yah windam faurbiudip̃ yah watnam, yah ufhausyand imma.

26 Yah atfaridedun in gawi Gad-darene, þatei ist wiþrawairþ Galeilaia.

27 Usgaggandin þan imma ana airþa, gamotida imma wair sums us baurg, saei habaida un hulþons mela lagga, yah wastyom ni gawasiþs was, yah in garda ni gawas, ak in hlaiwasnom.

28 Gasaiwhands þan Iesu, yah uf-hropyands draus du imma, yah stibnai mikilai qap̃, Wha mis yah þus, Iesu, sunau Guþs hauhistius? Bidya þuk, ni balwyais mis.

29 Unte anabaud ahmin þamma un-hrainyin, usgaggan af þamma mann. Manag auk mel frawalw ina, yah bundans was eisarnabandyom yah fotubandyom fastaiþs was, yah, dishniupands þos bandyos, draiþis was fram þamma un hulþin ana auþidos.

30 Frah þan ina Iesus, qiþands, Wha ist namo þein? Paruh qap̃, Haryis; unte un hulþons managos galipun in ina.

31 Yah bad ina, ei ni anabudi im, in afgrundipa galeiþan.

32 Wasuþ-þan yainar hairda sweine managaize baldanaize in þamma fairgunya, yah bedun ina, ei uslaubidedi im in þo galeiþan. Yah uslaubida im.

cnihtas. Ðá cwæp he to him, Uton seglian ofer ðisne mere. And hig segledon ðá.

23 Ðá hig reowon, ðá slép he. Ðá com windi ýst,

and hig forhtodon.

24 Ðá genealæhton hig him to, and cwædon, Hláford, we forweorðap. Ðá árás he and þreade ðæne wind, and ðæs wæteres hreohnesse; ðá geswác se wind, and wearþ mycel smyltnes.

25 Ðá cwæp se Hælend, Hwar is eower geleafa? Ðá ádrédon hig and wundredon, and betwux him cwædon, Wénst tú, hwæt is ðes? ðæt he bebyt ge windum ge sæ, and hig him hýrsumiaþ.

26 Ðá reowon hig to Gerasenorum rice, ðæt is fóran ongén Galileam.

27 Ðá he to lande com, him ágén-arn sum man . . . , se hæfde deofol-seocnesse lange tide, and næs mid nánum reafe gescryd, and ne mihte on húse gewunian, ac on byrgenum.

28 Ðá he geseah ðæne Hælend, he ástrehte hyne tofóran him, and cwæp mycelre stefne hrymende, Hwæt is me and ðe, lá Hælend, ðæs hehstan Godes sunu? Ic hálsige ðe, ðæt tú ne þreage me.

29 Ðá bead he ðam unclænan gáste, ðæt he of ðam men férde. Sôþlice lange tide he hine gegráp, and he wæs mid racenteagum gebúnden and mid fót-copsum gehealden, and, toborstenum bendum, he was fram deofle on wésten gelæd.

30 Ðá áhsode se Hælend hine, Hwæt is ðin nama? Ðá cwæp he, Legio, ðæt is on úre geþeode, Eored; forðam ðe manega deofflu on hyne codon.

31 Ðá bædon hig hine, ðæt he him ne bude, ðæt hi on grúnd ne beseuton.

32 And ðar wæs mycel heord swýna on ðam munte læsiendra, ðá bædon hý, ðæt he lýfde him on ða gán. Ðá lýfde he him.

ciplis. And he seith to hem, Passe we ouer the stondinge watir. And thei stizeden vp.

23 Sothli, hem rowynge, he slepte. And a tempest of wynd cam down in to the watir, and thei weren driuen hidur and thidur with wawis, and weren in perel.

24 Forsothe thei comynge ny3 reysiden him, seyinge, Comaundour, we perischen. And he risynge blamyde the wynd, and the tempest of watir; and it ceesside, and pesyblete was maad.

25 Forsoth he seyde to hem, Where is 3oure feith? Whiche dredinge wondriden, seyinge to gidere, Who, gessist thou, is this? for he comaundith to wyndis and to the see, and thei obeyen to him.

26 And thei rowiden to the cuntree of Gerasenus, which is azens Galilee.

27 And whanne he wente out to the lond, sum man ran to him . . . , which hadde a deuyll now longe tymes, and was not clothid with cloth, neither dwellide in hous, but in sepulcris.

28 This as he sy3 Jhesu, felde down bifore him, and crynge with greet voys seide, What to me and to thee, Jhesu, the sone of God the hizeste? I beseche thee, that thou turmente not me.

29 Sothli he comaundide to the vnelene spirit, that he schulde go out fro the man. Forsothe he took him longe tymes, and he kept in stockis was bounden with chaynes, and, the boondis broken, he was led of fendis in desert.

30 Sothli Jhesu axide him, seyinge, What name is to thee? And he seyde, A legioun; for manye fendis hadde entrid in to him.

31 And thei preiden him, that he schulde not comaunde hem, that thei schulden go in to the depnesse.

32 Forsothe a flok of manye hoggis was there lesewynge in an hil, and thei preiden him, that he schulde suffre hem to entre in to hem. And he suffride hem.

ciplis alsoo. And he sayde vnto them, Lett vs goo over vnto the other syde of the lake. And they lanched forth.

23 And, as they sayled, he fell a slepe. And there arose a storme of wynde in the lake, and they wer fylled with water, and wer in icopardy.

24 And they went to hym and awoke hym, sayinge, Master, master, we arc loost. He arose and rebuked the wynde, and the tempest off water; and they ceased, and it wexed calme.

25 And he sayd vnto them, Where is youre fayth? They feared and wondred, sayinge one to another, Who is this? for he commaundeth windes and water, and they obey him.

26 And they sayled vnto the region of the Gaderens, which is over agaynst Galile.

27 As he went out off the shippe to lone, there met hym a certayne man out off the cite, whych had a devyll longe tyme, and ware noo clothes, nether aboode in eny housse, but amonge graves.

28 When he sawe Jesus, he cryed, and fell doune before hym, and with a loude voyce sayde, What have I to do wyth the, Jesus, the sonne off the moost Hyest? I beseche the, torment me noot.

29 For he commaunded the foule sprete, to come out of the man. For ofte tymes he caught hym, and he was bounde with chaynes and kept with fetters, and he brake the bondes, and was caryed of the fende into wildernes.

30 Jesus axed hym, sayinge, What is thy name? And he sayde, Legion; be cause many devyls wer entred into hym.

31 And they besought hym, that he wolde nott comaunde them, to goo into the depe.

32 There was therby an heerde of many swyne feadynge on an hill, and they prayed hym, that he wolde soffre them to enter into them. And he soffered them.

33 Usgaggandans þan suns þai un hulþ-ans af þamma mann, galipun in þo sweina; yah rann so wriþus and driuson in þana marisaiw, yah afwhapnodedun.

34 Gasaiwhandans þan þai haldandans þata waurþano, gaplauhun, yah gataihun in baurg, yah in weihsa.

35 Usidddyedun þan saiwhan þata waurþano. Yah qemun at Iesua, yah bigetun sitandan þana mannan, af þammei un hulþons usidddyedun, gawasidana yah fraþyandan, faura fotum Iesuis; yah ohtedun.

36 Gataihun þan im yah þai gasaiwhandans, whaiwa ganas sa daimonareis.

37 Yah bedun ina allai gauyans þize Gaddarene, galeiþan fairra sis, unte agisa mikilamma dishabidai wesun. Iþ is galeiþands in skip gawandida sik.

38 Baþ þan ina sa wair, af þammei þos un hulþons usidddyedun, ei wesi miþ imma. Fralailot þan ina Iesus, qiþands,

39 Gawandei þuk du garda þeinamma, yah usspillo whan filu gatawida þus Guþ. Yah galaip and baurg alla, mer-yands, whan filu gatawida imma Iesus.

40 Warþ þan, miþþancei gawandida sik Iesus, andnam ina managei; wesun auk allai beidandans is.

41 Yah sai! qam wair, þizei namo Iacirus, sah fauramapleis swnagogais was; yah, driusands faura fotum Iesuis, bad ina gaggan in gard seinana,

42 Unte dauhtar ainoho was imma swe wintriwe twalibe, yah so swalt. Miþþancei þan iddya is, manageins þraihun ina.

43 Yah qino wisandei in runa bloþis yera twalif, soei in lekyans fraqam allamma agina seinamma, yah ni mahta was fram ainomehun galeikinon,

44 Atgaggandei du aftaro, attaitok skauta wastyos is, yah suns gastop sa runs bloþis izos.

33 Ða eodon hig of ðam men, on ða swyn; ða ferde seo heord mycelum raese on ðaene mere, and wearþ ðar aþrunce.

34 Ða ða hyrdas ðæt gesawon, ða flugon hig, and cyddon on ða ceastre, and on tunum.

35 Ða eodon hig ut ðæt hig gesawon ðæt ðar geworden wæs. Ða comon hig to ðam Hælende, ða fundon hig ðaene man, ðe deofol of eode, geserydne, and halum mode, æt his fotum; and hig aþredon him.

36 Ða cyddon him ða ðe gesawon, hu he wæs hal geworden of ðam corede.

37 Ða bæd hync eall menego ðæs rices Gerasenorum, ðæt he fram him gewite, forðam hig mycelum ege gehæfte waron. Ða wende he on seype agen.

38 Ða bæd hync se man, ðe se deofol of eode, ðæt he mid him wunede. Ða forlæt se Hælend hync, and cwæþ to him,

39 Wend to ðinum huse, and cyp hu mycel ðe God gedon hæst. Ða ferde he into eall ða ceastre, and cydde hu mycel se Hælend him gedon hæfde.†

40 Sopllice wæs geworden, ða se Hælend agen-com, seo manegeo hine onfeng; ealle hig gebidon his.

41 And ða com an man, ðæs nama wæs Iairus, se wæs ðære gesamnunge ealdor; ða feoll he to ðæs Hælendes fetum, and bæd hync, ðæt he ferde to hys huse,

42 Forðam he hæfde ane dohtor nean twelf wintre, and seo forþferde. Ða gebyrede hyt, ða he ferde, of ðam menegum he wæs ofþrunge.

43 Ða wæs sum wif on blod-ryne twelf ger, seo for-dælde on læcas eall ðæt heo ahte, and ne mihte ðeah of anegum beon gehæled,

44 Ða genealæhte heo wiðæstan, and æt-hran hys reafes fnæd, ða æt-stod sona ðæs blodes ryne.

33 Therefore fendis wenten out fro the man, and entride in to hoggis; and with bire the floc wente hedlinge in to the lake of watir, and was stranglid.

34 Which thing, as thei that lesewiden syzen don, thei fledden, and tolden in to the citee, and in townes.

35 Sothli thei zeden out to se that thing that was don. . . . And thei founden the man sittinge clothid, fro whom the fendis wenten out, and in hool mynde at his feet; and thei dreden.

36 Sothli and thei that syzen tolden to hem, how he was maad hool of the legioun.

37 And al the multitude of the cun-tree of Gerasenus preieden him, that he schulde go fro hem, for thei weren holde with greet drede. Sothli he stizynge in to a boot turned azein.

38 And the man of whom the fendis wente out, preied him, that he schulde be with him. Sothli Jhesu lefte him, seyinge,

39 Go azeyn in to thin hous, and telle hou grete thingis God hath don to thee. And he wente thorw al the citee, prechinge, hou grete thingis Jhesu hadde don to him.

40 Forsothe it was don, whanne Jhesu hadde gon azeyn, the cumpanye of peple receyuede him; forsothe alle weren abidinge him.

41 And loo! a man, to whom the name was Jayrus, and he was a prince of a synagoge; and he fel down to the feet of Jhesu, preiynge him, that he schulde entre in to his hous,

42 For olypi douztir was to him almoost of twelue zeer, and this deiede. And it bifel, the while he wente, he was throngun of the cumpany.

43 And sum womman was in flix of blood fro twelue zeer, which hadde spendid al hir catel in to lechis, nether myzte be curid of ony,

44 Cam nyz bihynde, and touchide the hem of his clooth, and anon the flix of hir blood stood.

33 Then went the devyls out off the man, and entred into the swyne; and the heerd toke their course and ran heedlynge into the lake, and wer choked.

34 When the herdmen sawe what had chaused, they fled, and tolde it in the cite, and in the villages.

35 And they cam out to se what was done. And cam to Jesus, and founde the man, out of whom the devyls wer departed, sittynge att the fete of Jesus clothed, and in hys right mynde; and they wer afrayde.

36 They also which sawe it tolde them, by what meanes he that was possessed of the devyll was healed.

37 And all the whole multitude of the Gadarens besought hym, that he wolde departe from them, for they wer taken with greate feare. And he gate hym into the shyppe and returned backe agayne.

38 The man out off whom the devyls were departed, besought hym, that he myght be with hym. But Jesus sent hym awaye, sayinge,

39 Goo home agayne into thyne awne housse, and shewe what thynges God hath done to the. And he went his waye, and preached thorowe out all the cite, what thynges Jesus had done vnto hym.

40 Hit fortunyd, that when Jesus was come agayne, the people receaved hym; for they all longed for hym.

41 And beholde! there cam a man, named Jairus, and he was a ruler off the synagoge; and he fell doune at Jesus fete, and besought hym, that he wolde come into his housse,

42 Ffor he had but a doughter only of twelve yere of age, and she laye a dyinge. As he went, the people thronge hym.

43 And a woman havynge an issue of bloud twelve yeres, whiche had spent all her substannce amonge phisicians, nether coude be holpen of eny,

44 Cam behinde hym, and touchide the hem of his garment, and immediatly her issue off bloud stauched.

45 Yah qap Æsus, Whas sa tekands mis? Laugnyandam þan allaim, qap Paitrus, yah þai miþ imma, Talzyand, manageins biwhairband þuk, yah þreihand, yah qipis, Whas sa tekands mis?

46 Þaruh is qap, Taitok mis sums, ik auk ufkuþa maht usgaggandein af mis.

47 Gasaiwhandei þan so qino, þatei ni galaugnida, reirandei, yah atdriusandei du imma, in þizei attaitok imma gataih imma in andwairþya allaizos manageins, yah whaiwa gahailnoda suns.

48 Ip Æsus qap du izai, Þrafstei þuk, dauhtar, galaubeins þeina ganasida þuk; gagg in gawairþya.

49 Nauhþan imma rodyandin, gaggip sums manne fram þis fauramaþleis swngogeis, qipands du imma, þatei gadauþnoda dauhtar þeina, ni draibeþi þana laisari.

50 Ip is gahausyands, andhof imma qipands, Ni faurhteþi, þatainci galaubei, yah ganasyada.

51 Qimands þan in garda, ni fralailot ainhun imngaggan, alya Paitru yah Iakobu yah Iohannen, yah þana attan þizos mauyos yah aiþein.

52 Gaigrotun þan allai, yah faiflokun þo. Þaruh qap, Ni gretip, unte ni gaswalt, ak slepþ.

53 Yah billohun ina, gasaiwhandans þatei gaswalt.

54 Þaruh is usdreibands allans ut, yah fairgreipands handu izos wopida, qipands, Mawi, urreis.

55 Yah gawandida ahman izos, yah ustop suns. Yah anabaud izai giban mat.

56 Yah usgeisnodedun fadrein izos; ip is faurband im, ei mann ni qipeina þata waurþano.

45 Ða cwæþ se Hælend, Hwæt is se ðe me æt-hrân? Ða hig calle æt-sôcon, ða cwæþ Petrus, and ða ðe mid him wæron, Ealá hláford, ðas menegeo ðe þringaþ, and geswencap, and ðu segst, Hwá æt-hrân me?

46 Ða cwæþ he, Sum me æt-hrân, ic wiste ðæt mægen of me eode.

47 Ða ðæt wif geseah, ðæt hit him næs dyrne, heo com forht, and ástrehte hig to his fótum, and geswútelode befóran callum folce for hwyleum þinge heo hine æt-hrân, and hú heo wearþ sóna hál.

48 Ða cwæþ he to hyre, Dóhtor, . . . ðin geleafa ðe hále gedyde; gá nú on sybbe.

49 Him ða gyt sprecendum, ða com sum man to ðære gesamnunge ealdre, and cwæþ to him, †[Ðýn dóhtor ys dead,] ne dréce ðú hyne.

50 Ða se Hælend ðæt word gehýrde, he andswarode ðæs mædenes fæder, Ne ondræd ðú ðe, gelyf witodlice, and heo biþ hál.

51 And ða ða he to ðam huse com, ne lét he nánne mid him in-gán, búton Petrum and Iohannem and Iacobum, and ðæs mædenes fæder and hyre módor.

52 Ða weopon hig calle, and heofodon hi. Ða cwæþ he, Ne wépe ge, sóþlice nis ðis mæden dead, ac heo slæpp.

53 Ða tældon hig hyne, and wiston ðæt heo dead wæs.

54 . . . Ða nam he hyre hand, and cwæþ, Mæden, ðe ic seege, áris.

55 Ða gehwearf hyre gást ágén, and heo sóna árás. And he hét hyre syllan etan.

56 Ða wundredon hyre magas; ða bead he ðam, ðæt hi hit nánnum men ne sædon ðæt ðar gedón wæs.

45 And Jhesu seith, Who is it that touchide me? Sothli alle men denyng, Petre seide, and thei that weren with him, Comaundour, cumpanyes thringen, and turmentyn thee, and thou seist, Who touchide me?

46 And Jhesus seide, Sum man touchide me, forwhi and I haue knowe vertu to haue gon out of me.

47 Sothly the womman seyng, for it was not priuey, sche tremblinge cam, and felde doun before his feet, and for what cause sche hadde touchid him sche schewide byfore al the peple, and hou a non sche was heelid.

48 And he seide to hir, Douȝtir, thi feith hath maad thee saaf; go thou in pees.

49 ȝit him spekinge, sum man cam to the prince of the synagoge, seyng to him, For thi douȝtir is deed, nyle thou trauaile the, maystir

50 Sothli this word herd, Jhesu answeride to the fadir of the damysele, Nyle thou drede, but oonly bileue thou, and sche shal be saaf.

51 And whanne he had come to the hous, he suffride not ony man for to entre with him, no but Petre and John and James, and the fadir and the modir of the damysele.

52 Sothli alle wepten, and biwayleden hir. And he seide, Nyle ȝe wepe, sothli the damysele is not deed, but slepith.

53 And thei scorniden him, witinge for sche was deed.

54 Forsothe he holdinge hir hond criede, seyng, Damysel, ryse vp.

55 And hir spirit turnyde aȝeyn, and sche roos anon. And he comaundide to ȝiue to hir for to ete.

56 And hir fadir and modir wondriden gretly; to whiche he comaundide, that thei schulden not seye to ony man the thing that was don.

45 And Jesus sayde, Who is it that touched me? When every man denyed, Peter and they that were with hym sayde, Master, the people thrust the, and vexed the, and thou sayest, Who touched me?

46 And Jesus sayd, Some boody touched me, for I perceave that vertue is gone out of me.

47 When the woman sawe, that she was not hid from hym, she cam tremblinge, and fell at his fete, and tolde hym before all the people for what cause she had touched hym, and howe she was healed immediatly.

48 And he sayde vnto her, Doughter, be of goode comforte, thy fayth hath made the safe; goo in peace.

49 Whyll he yett speake, there cam won from the rulers off the synagogis housse, which sayde to hym, Thy doughter is deed, disease not the master.

50 When Jesus herde that, he answered to the maydens father sayng, Feare nott, beleve only, and she shalbe made waale.

51 And when he cam to the housse, he suffred no man to goo in with hym, save Peter James and Jhon, and the father and the mother of the mayden.

52 Every body weept, and sorowed for her. And he sayde, Wepe nott, for she is nott deed, butt slepeth.

53 And they lewgh hym to scorne, for they knewe thatt she was deed.

54 And he thrust them all out att the dores, and caught her by the honde and cryed, sayng, Mayde, aryse.

55 And her sprete cam agayne, and she roose strayght waye. And he comaunded to geve her meate.

56 And the father and the mother of her were astonyed; but he warned, thatt they schulde tell noo man whatt was done.

waldufni ufar allaim unhulþom, yah saultins gahailyan.

2 Yah insandida ins meryan þiudangardya Gups, yah gahailyan allans þans unhailans.

3 Yah qap du im, Ni waitht nimaip in wig, nih waluns, nih matibalg, nih hlaib, nih skattans, nih þan tweiþnos paidos haban.

4 Yah in þanei gard gaggaiþ, þar salyip, yah þaþroh usgaggaiþ.

5 Yah swa managai swe ni andnimaina izwis, usgaggandans us þizai baurg yainai yah mulda af fotum izwaraim afhrisyaiþ du weitwodipai ana ins.

6 Usgaggandans þan, þairhüddyedun and haimos, wailameryandans yah leikinondans and all.

7 Gahausida þan Herodis, sa taitrarkes, þo waurþanona fram imma alla, yah þahta, unte qeþun sumai, þatei Iohannes urrais us dauþaim ;

8 Sumai þan qeþun Helias ataugida sik ; sumaiuþ-þan, þatei praufetus sums þize airizane usstop.

9 Yah qap Herodes, Iohannau ik haubip afinaimait ; ip whas ist sa, bi þanei ik hausya swaleik ? Yah sokida ina gasaiwhan.

10 Yah gawandyandans sik apaustauleis uspillodedun imma, swa filu swe gatawidedun. Yah andnimands ins, afidya sundro ana stap auþyana baurgs, nannidaizos Baidσαιidan.

11 Ip þos manageins finþandeins, laistidedun afar imma. Yah andnimands ins, rodida du im þo bi þiudangardya Gups ; yah þans þarbans leikinassaus gahailida.

12 Ðanuh dags yuþan dugann hneiwan, atgaggandans þan du imma þai twalif qeþun du imma, Frulet þo managein, ei galeiþandans in þos bisunyane haimos yah weihsa, salyaina, yah bugyaina sis matins, unte her in auþyamma stada sium.

13 Ðanuh qap du im, Gibip im yus matyan. Ip eis qeþun du imma, Nist hindar uns maizo fimf hlaibam yah fiskos twai, niba þau þatei weis gagg-

him mihte and anweald ofer ealle deofol-seocnessa, and ðæt adla hi gehældon.

2 And he sende hig to bodianne Godes rice, and untrume gehælan.

3 Ðá cwæþ he to him, Ne nime ge nán þing on wege, ne gyrde, ne codd, ne hláf, ne feoh, ne ge nabbon twá tunecan.

4 And on swá hwyle hús swá ge ingáþ, wuniaþ ðar, oð ge út-gán.

5 And swá hwylec swá eow ne onfóp, ðonne ge of ðære ceastre gáþ áscceap eower fóta dust ofer hig on witesse.

6 Ðá férdon hig þurh ða burhga, bodiende and æghwar hælende.

7 Ðá gehýrde Herodes, se feorþan dæles rica, ealle ða þing ðe be him wæron ge-wordene, ðá tweonode him, forðam ðe sume sædon, ðæt Iohannes of deaþe árás ;

8 Sume sædon, ðæt Helias æt-ýwde ; sume, ðæt án eald witega árás.

9 Ðá cwæþ Herodes, Iohannem ic beheafdode ; hwæt is ðes, be ðam ic ðile gehýre ? Ðá smeade he ðæt he hine gesáwe.

10 Ðá cýddon him ða apostolas, swá hwæt swá hig dydon. Ðá nam he hig, and férde on-sundron on wéste stówe, seo is Bethsaida.

11 Ðá ða menego ðæt wiston, ðá fli-don hig him. Ðá onféng he hig, and spræc to him be Godes rice ; and ða he gehælde ðe lácunga beþorfton.†

12 Ðá gewát se dæg forþ, and hig twelfe him genealæhton and sædon him ; Læt ðas menego, ðæt hig faron on ðas castelu and on ðas túnas, ðe hér ábútan synd, and him mete findon, forðam ðe we synd hér on wéstere stówe.

13 Ðá cwæþ he to him, Sylle ge him etan. Ðá cwædon hig, We nabbaþ búton fif hláfas and twegen fixas, búton we gán, and us mete bicgon and callum

vertu and power on alle deuelis, and that thei schulde heele sykenessis.

2 And he sente hem for to preche the kyngdom of God, and for to heele syke men.

3 And he seith to hem, Take 3e no thing in the weye, nethir 3erd, nethir scrippe, nethir breed, nethir money, and nethir haue 3e twey cootis.

4 And in to what euere hous 3e schulen entre, dwelle 3e there, and go 3e not out thennis.

5 And who euere schulen not receyue 3ow, 3e goynge out of that citee schake of also the poudir of 3oure feete in to witnessinge on hem.

6 Sothli thei gon out, cumpassiden bi castels, euangelisinge and heelinge euere-where.

7 Forsoth Eroude, the fourthe prince, herde alle the thingis that weren don of him, and he doutide, for that it was seid of sum men, for Joon roos a3en fro deede men ;

8 Forsoth of sum men, for Elye aperide ; sothli of othere men, for oon of the olde prophetis roos.

9 And Eroude seith, I haue bihedid Joon ; sothli who is this, of whom I heere thes thingis ? And he sou3te for to se him.

10 And apostlis turnynge a3eyn toolden to him, what euere thingis thei diden. And hem takun to, he wente on another half in to desert place, which is Bethsayda.

11 Which thing whanne the cumpanyes hadden knowen, thei folowiden him. And he receyuyde hem, and spak to hem of the kingdom of God ; and heelde hem that hadden nede of cure.

12 Sothli the day bigan for to bowe doun, and the twelue comynge ny3 seiden to him, Leeue the cumpanyes, that thei goynge turne in to castels and townes, that ben aboute, that thei fynde metis, for we ben here in a desert place.

13 Forsothe he seith to hem, 3yue 3e to hem to etc. And thei seiden, Ther ben not to vs more than fyue loonys and tweye fischis, no but perauenture

auctorite over all devyls, and that they myght heale diseases.

2 And he sent them to preache the kyngdom of God, and to cure the sick.

3 And he sayd to them, Take noo thinge to sucker you by the waye, nether staffe, nor scribe, nether breed, nether money, nether have two cootes.

4 And watsoever housse ye enter into, there abyde, and thence departe.

5 And whosoever will not receave you, when ye departe from that citee shake of the very dust from youre fete for a testimony agaynst them.

6 They went forthe, and went thorowe the tounes, preachynge the gospell and healyng every wheare.

7 Herod, the tetrarch, herde off all thatt by hym was done, and douted, because that it was sayd of some, that Jhon was rysen agayne from deeth ;

8 And off some, that Helias had apered ; and off other, that won off the olde prophettes was rysen agayne.

9 And Herod sayde, Jhon have Y behedded ; who is this, of whom I here suche thynges ? And he desired to se hym.

10 And the apostles retourned and tolde hym, all that they had done. And he toke them, and went a syde into a solitary place, neye to a citee called Bethsaida.

11 The people knewe off it, and folowed hym. And he receaved them, and spake vnto them of the kyngdom off God ; and healed them that had nede to be healed.

12 The daye began to weare awaye, then cam the twelve and sayde vnto hym, Sende the people awaye, that they maye goo in to the tounes and villages roundabout, and lodge and get meate, for we are here in a place of wildernes.

13 Then sayde he vnto them, Geve ye them meate. And they sayde, We have no moo but five loves and two fisses, except we shuld goo, and bye meate for

andans, bugyaima allai þizai manaseidai matins.

14 Wesun auk swe fimf þusundyos waire. Qaþ þan du siponyam seinaim, Gawaurkeiþ im anakumbyan kubituns, ana wharyanoh fimftiguns.

15 Yah gatawidedun swa, yah gatawidedun anakumbyan allans.

16 Nimands þan þans fimf hlaibans yah twans fiskans, insaiwhands du himina, gabiupida ins, yah gabrak, yah gaf siponyam, du faurlagyan þizai managein.

17 Yah matidedun, yah sadai waurþun allai; yah ushafan warþ þatei affinoda im gabruko, tainyons twalif.

18 Yah warþ, miþþanei was is bidyands sundro, gamotidedun imma siponyos is, yah frah ins, qipands, Whana mik qip-and wisan þos manageins?

19 Ip eis andhafyandans, qeþun, Iohannen þana Daupyand, anþarai þan Heleian, sumai þan, þatei praufetus sums þize airizane usstoþ.

20 Qaþ þan du im, Aþþan yus whana mik qipip wisan? Andhafyands þan Paitrus qaþ, Ðu is Christus sunus Guþs.

21 Ip is þan gawhotyands im faurbaup ei mann ni qiþeina þata,

22 Qipands, þatei skal sunus mans manag winnan, yah uskusans fram sinistam wairþan, yah gudyam, yah bokaryam, yah usqiman, yah þridyin daga urreisan.

23 Qaþ þan du allaim, Yabai whas wili afar mis gaggan, afaikai sik silban, yah nimai galgan seinana dag whanoh, yah laistyai mik.

24 Saei allis wili saiwala seinana nasyan, fraqisteiþ izai; aþþan saei fraqisteiþ saiwalai seinai in meina, ganasyiþ þo.

25 Who allis þaurfte gatauyiþ sis manna, gageigands þo manased alla, ip sis silbin fraqistyands, aiþþau gasleiþyands?

26 Saei allis skamaiþ sik meina aiþþau meinaize waurde, þizuh sunus mans skamaid sik, biþe qimip in wulþu sein-

ðissum werede.

14 Ðar wæron neah fif þūsenda wera. Ðá cwæþ he to his leorning-cnihtum, Dôþ ðæt hig sitton þurh gebeorsecpas, siftigum.

15 And hig swá dydon, and hī calle sæton.

16 Ðá nam he ða fif hláfas and ða twegen fixas, and on ðone heofon be-seah, and bletsode hig, and bræc, and ðælde his leorning-cnihtum, ðæt hig ásetton hig befóran ðam menegum.

17 Ðá æton hig ealle, and wurdon gefyllede; and man nam ða gebrotu ðe ðar belifon, twelf cypan fulle.

18 Ðá was geworden, ðá se Hælend wæs ana hine gebiddende, hys leorning-cnihtas wæron mid him, ðá áhsode he hig, Hwæt seegþ ðis folc ðæt ic sý?

19 Ðá andswarodon hig, and cwædon, Iohannem Baptistam, sume Heliam, sume, ðæt sum witega of ðam caldum árás.

20 Ðá sáede he him, Hwæt seege ge ðæt ic sý? Ðá andswarode Petrus, Ðu eart Crist Godes sunu.

21 Ðá þreade he hig and bead ðæt hig hit nānum men ne sædon,

22. . Fordam ðe hit gebyreþ ðæt mannes sunu fela þinga þolige, and beo áworpen fram caldrum, and ealdor-mannum, and fram bócerum, and beo ofslagen, and þriddan dæge árise.

23 Ðá cwæþ he to eallum, Gyf hwá wyle æfter me cuman, ætsace hine sylfne, and nime his cwymlinge, and me folgige.

24 Se ðe wyle hys sáwle hále gedón, se hig forspilþ; witodlice se ðe his sáwle for me forspilþ, he hī gehæleþ.

25 Hwæt fremap ænegum men, ðeah he ealne middan-eard on æht begite, and hyne sylfne forspille, and hys forwyrd wyrce?

26 Se ðe me and mine spæca forsyhþ, ðone mannes sunu forsyhþ, ðonne he cymþ on his mægen-þrymme, and hys

and we go, and byen metis in to al the cumpany.

14 Sothli the men weren almost fyue thousande. Forsothe he seith to his disciplis, Make hem to sitte to mete by feestis, fyftyes.

15 And thei diden so, and thei maden alle men sitte to the mete.

16 Forsothe fyue looues and tweye fysches takun, he byheld in to heuene, and blesside hem, and brak, and delide to his disciplis, that thei schulden putte bifore the cumpanyes.

17 And alle men eeten, and weren fillid; and this that lefte to hem of broken metis was taken, twelue coffyns.

18 And it was don, whanne he was aloone preiynge, and his disciplis weren with him, and he axide hem, seiynge, Whom seyn the cumpanyes me to be?

19 And thei answeriden, and seiden, John Baptist, forsothe othere *seyen* Elye, but othere *seyen*, for o prophete of the formere hath visun.

20 Sothli he seide to hem, But whom seye 3e me to be? Symound Petre answeringe seide, The Crist of God.

21 And he blamyng hem comaundide hem that thei schulden seie to no man,

22 And seith thes thingis, For it bihoueth mannis sone to suffre manye thingis, and to be repreued of the elders men, and of princes of prestis, and of scribis, and for to be slayn, and in the thridde day to ryse a3en.

23 Forsothe he seide to alle men, If ony man wole come aftir me, denye he him silf, and take he his cross euery day, and sue he me.

24 Sothli he that schal wilne to make his lyf saaf, schal leese it; forwhi he that schal leese his lyf for me, schal make it saaf.

25 Forsothe what profitith it to a man, if he wynne al the world, sothli leese him silf, and do peyringe of him silf?

26 Forwhi who that schal schame me and my wordis, and mannis sone schal schame him, whanne he schal come in

all this people.

14 And they wer about a five thousandde men. He sayde vnto his disciples, Cause them to sit doune by fyftie, in a company.

15 And they did soo, and made them all sit doune.

16 He toke the fyue loves and the two fisshes, and loked vp to heven, and blessed them, and brake, and gave to his disciples, to sett before the people.

17 And they all ate, and wer satisfied; and there was taken vp off thatt remayned to them, twelue baskettes full off broken meate.

18 Hit fortunede, as he was alone prayinge, hys disciples were with hym, and he axed them, sayinge, Who saye the people that I am?

19 They answered, and sayd, Jhon Baptist, some saye Helias, and some saye, won of the olde prophetes is risen agayne.

20 He sayde vnto them, Who saye ye that I am? Peter answered and sayde, Thou arte the Christ off God.

21 He warned and commaunded them that they schulde tell no man that thinge,

22 Sayinge, That the sonne off man must suffre many thynges, and be reproved of the seniours, and of the hy prestes, and scribes, and be slayne, and the thirde daye rise agayne.

23 And he sayde to them all, Yf eny man will come after me, let hym denye hym silfe, and take his crosse on hym dayly, and folowe me.

24 Whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, the same shall save it.

25 For what shall itt avauntage a man, to wyn the whole worlde, yll he loose hym silfe, or runne in damage off hym silfe?

26 For whosoever is ashamed of me and off my sayinges, off hym shall the sonne of man be ashamed, when he

amma, yah attins, yah þize weihane aggele.

27 Qifuh þan izwis, sunya sind sumai þize her standandane, þaici ni kausyand dauþau, unte gasaiwhand þiud-inassau Guþs.

28 Waurþun þan afar þo waurda swe dagos altau, ganimands Paitru yah Iakobu yah Iohannen, usiddya in fairguni bidyan.

29 Yah warþ miþþanei baþ is, siuns andwairþyis is auþara, yah gawaseins is wheita skeinande.

30 Yah sai! wairos twai miþrodidedun imma, þaici wesun Moses yah Helias,

31 Þai gasaiwhanans in wulþau; qeþun urruns is, þoei skulda usfullyan in Iairusalem.

32 Iþ Paitrus, yah þai miþ imma, wesun kauridai slepa, gawaknandans þan gasewhun wulþu is, yah þans twans wairans þans miþstandandans imma.

33 Yah warþ, miþþanei afskaiskaidun sik af imma, qap Paitrus du Iesua, Talzyand, god ist unsis her wisan, yah gawaurkyaima hleiþros þrins, aina þus, yah aina Mose, yah aina Heliyin; ni witands wha qifip.

34 Þata þan imma qiþandin, warþ millma, yah ufarskadwida ins; faurhtidedun þan, in þammei yainai qemun in þamma millmin.

35 Yah stibna warþ us þamma millmin, qiþande, Sa ist sunus meins sa liuba, þamma hausyap.

36 Yah warþ miþþanei so stibna, bigitans warþ Iesus ains. Yah eis þahaidedun, yah manni ni gataihun in yainaim dagam ni waiht, þizei gasewhun.

37 Warþ þan in þamma daga, dalap atgaggandam im af fairgunya, gamotida imma manageins filu.

38 Yah sai! manna us þizai managein ufwopida, qiþands, Laisuri, bidya þuk, insaiwhan du sunu meinamma, unte ainaha mis ist;

fæder, and hālegra engla.

27 Ic secge eow, sóþlice hér synd sume standende, ða deade ne wurðað, ær hig Godes rice geseon.

28 Ðá wæs geworden æfter ðam wordum nean eahta dagas, ðæt he nam Petrum and Iohannem and Iacobum, and eode on áne munt, ðæt he hyne gebæde.

29 Ðá he hyne gebæd, ðá wæs hys ansýn óðres líwes, and his reáf hwit seinende.

30 Ðá sprácon twegen weras wið hyne, Moyses and Helias

31 Gesewene on mægen-þrymme; and sædon his gewitendnesse, ðe he to gefyllenne wæs on Hierusalem.

32 Petrus, and ða ðe mid him wáron, wurdon mid slæpe gehefegode, and ðá hí onwæenedon hí gesáwon his mægenþrym, and twegen weras ðe mid him stódon.

33 . . . And hí him fram eodon, Petrus ewæþ to him, Ealá bebedend, góð is ðæt we hér beon, and uton wyrcan þreo eardung-stówa, áne ðé, and áne Moyse, and áne Helie; and he nyste hwæt he ewæþ.

34 Ðá he ðis spæc, ðá wearþ genip, and ofer-sceadede hig; and hí ondrédon, him gangende on ðæt genip.

35 Ðá com stefen of ðam genipe, and ewæþ, Ðes ys mín leofa sunu, gehýraþ hyne.

36 Ðá seo stefen wæs gehýred, ðá wæs se Hælend gemét ána. And hí súwodon, and ne sædon nánum men on ðam dagum nán þing, ðæs ðe hí gesáwon.

37 O'ðrum dæge, him of ðam munte farendum, him ágén arn mycel menego.

38 Ðá clypode án wer of ðære menego, and ewæþ, Læreow, ic hálsige ðé, geseoh minne sunu, forðam he is mín ánlíca sunu;

his mageste, and of the fadir, and of the hooly aungels.

27 Forsoth I seye to 3ou, verily ther ben summe stondinge here, whiche schulen not taste deeth, til thei seen the rewme of God.

28 Sothli it was don aftir thes wordis almoost eizte dayes, and he took Petre and James and John, and he stizede in to an hil, that he schulde preie.

29 And the while he preiede, the likeness of his cheere was maad othir maner, and his clothing whit schynynge.

30 And loo! tweye men spaken with him, forsothe Moyses and Elye

31 Weren seyn in mageste; and thei seyden his goynge out, which he was to fillinge in Jerusalem.

32 Forsothe Petre, and thei that weren with him, weren greuyd with sleep, and thei wakinge sy3en his mageste, and tweye men that stooden with him.

33 And it was don, whanne thei departiden fro him, Petre seith to Jhesu, Comandour, it is good to vs for to be here, and make we here thre tabernaclis, oon to thee, and oon to Moyses, and oon to Elye; not witinge what he schulde seye.

34 Sothli him spekinge thes thingis, a cloude was maad, and schadewide hem; and thei dredden, hem entringe in to the clowde.

35 And a voys was maad fro the clowde, seyinge, This is my dereworthe sone, heere 3e him.

36 And the while the voys was maad, Jhesu was founden aloone. And thei helden pees, and seide to no man in the dayes ou3t of the thingis, whiche thei hadden herd.

37 Forsothe it was don in the day suyng, hem comynge down of the hil, myche cumpanye of peple renneth to hem.

38 And loo! a man of the cumpanye criede, seyinge, Maistir, I biseche thee, byhold in to my sone, for he is oon aloone to me;

commeth in his awne maieste, and in the maieste of his father, and of the holy angels.

27 I tell you of a surety, some there are of them thatt here stonde, which shall not tast of deeth, till they se the kyngdom of God.

28 And it folowed about an viij. dayes after those sayinges, he toke Peter James and Jhon, and went vp into a mountayne to praye.

29 And as he prayed, the fassion of his countenance was changed, and his garment was whyte and shoone.

30 And beholde! two men talked with him, and they were Moses and Helias,

31 Which apered gloriously; and spake of his departinge, whych he schulde ende at Jerusalem.

32 Peter, and they that wer with hym, wer hevy a slepe, and when they woke they sawe his maieste, and two men stondinge with him.

33 And hit chaused, as they departed from hym, Peter sayde vnto Jesus, Master, it is goode beinge here for vs, let vs make thre tabernaclis, won for the, and won for Moses, and won for Helias; and wist nott what he sayde.

34 Whyll he thus spake, there cam a cloude, and shadowed them; and they feared, when they entred into the cloude.

35 And there cam a voyce out of the cloude, sayinge, This is my deare sonne, heare hym.

36 And as sone as the voice was past, Jesus was founde alone. And they kept it cloosse, and tolde noo man in those dayes eny of those thynges, which they had sene.

37 Hyt chaused on the nexte daye, as they cam doune from the hyll, moche people cam and met hym.

38 And beholde! a man off the cumpany cryed out, sayinge, Master, I beseche the, beholde my sonne, for he is all that I have;

39 Yah sai ! ahma nimip ina unhrains, yah anaks hropeip, yah tahyip ina mip whapon, yah halisaiw aflinnip af imma gabrikands ina.

40 Yah bap siponyans þeinans, ei usdribeina imma, yah ni mahtedun.

41 Andhafyands þan Iesus qap, O ! kuni ungalaubyando yah inwindo, und wha siau at izwis, yah þulau izwis ? attiuþ þana sunu þeinana hidrei.

42 Paruh nauþþan duatgaggandin imma, gabrak ina sa unhulþa, yah tahida. Gawhotida þan Iesus almin þamma unhrainyin, yah gabailida þana magu, yah atgaf ina attin is.

43 Usfilmans þan waurþun allai ana þizai mikilein Gups. At allaim þan sildaleikyandam bi alla þoei gatawida Iesus, qap Paitrus, Frauya, duwhe weis ni mahtedum usdreiban þamma ? Ip Iesus qap, Þata kuni ni usgaggiþ, nibai in bidom yah in fastubnya. Qap þan du siponyam seinaim,

44 Lagyip yus in ausona izwara þo waurda, unte sunus mans skulds ist atgiban in handuns manne.

45 Ip eis ni froþun þamma waurda, yah was galulip faura im, ei ni froþeina imma ; yah ohtedun frailnan ina bi þata waurd.

46 Galaiþ þan mitons in ins, þata wharyis þau ize maists wesi.

47 Ip Iesus gasaiwhands þo miton hairtins ize, fairgreipands barn, gasatida faura sis ;

48 Yah qap du im, Sawhazuh saei andnimip þata barn ana namin meinamma, mik andnimip ; yah sawhazuh saei mik andnimip, andnimip þana sandyandau mik ; unte sa minnista wisands in allaim izwis, sa wairpip mikils.

49 Andhafyands þan Iohannes qap, Talzyand, gasewhum sumana ana þeinamma namin usdreibandan unhulþons, yah waridedum imma, unte ni laisteip mip unsis.

50 Yah qap du im Iesus, Ni waryip,

39 And nu ! se unclæna gäst hine æt-hrinþ, and he færlice hrymþ, and fornimþ hyne, and fæmþ, and hyne tyrþ and slit.

40 And ic bæd ðine leorning-cnihtas, ðæt hig hine út-ádrifon, and hig ne milton.

41 Ðá cwæþ se Hælend him to andsware, Ealá ! ungeleafulle and þweore encresse, swá lange swá ic beo mid eow, and eow þolie ? læd hider ðinne sunu.

42 And ðá he hyne lædde him to, se deofol hine fornam, and fordyde. Ðá nýdde se Hælend ðone unclænan gäst út, and gehælde ðæne cnapan, and ágeaf hine his fæder.

43 Ðá wundredon hig ealle be Godes mārþe. And eallum wundriendum be ðam þingum ðe gewurdon,

he cwæþ to his leorning-cnihtum,

44 Asettaþ ðás spræca on eowrum heortum, hit ys toward, ðæt mannes sunu si geseald on manna handa.

45 Ðá þohton hig ðis word, and hit wæs bewrigen befóran him, ðæt hí hit ne ongéton ; and hí ne dorston hine be ðam worde áhsian.

46 Sôþlice ðæt geþanc eode on hig, hwylc hyra yldest wære.

47 Ðá se Hælend geséch hyra heortan geþancas, he gesette ðæne cnapan wið hine ;

48 And cwæþ to him, Se ðe ðysne cnapan on minum naman onfehþ, se me onfehþ ; and se ðe me onfehþ, he onfehþ ðæne ðe me sende ; witodlice se ðe is læst betweox eow ealle, se is mára.

49 Ðá andswarode Iohannes, Bebcodend, we gesáwon sumne on ðinum naman deofol-seocnessa út-ádrifende, and we hine forbudon, forðam he mid us ne fylygþ.

50 Ðá cwæþ he, Ne forbeode ge, se ðe

39 And lo! a spirit takith him, and sudenly he crieth, and hurtliþ down, and to-drawith him with froth, and vnnethe he goth away to-drawinge him.

40 And I preiede thi disciplis, that thei schulde caste him out, and thei myzten not.

41 Sothli Jhesu answeringe seide to hem, A! vnfeithful generacioun and weyward, hou longe schal I be anentis zou, and schal suffre zou? leed hidur thi sone.

42 And whanne he cam nyȝ, the fend hurlide him doun, and to-brayd. And Jhesu blamede the vnclene spirit, and heclide the child, and zeld him to his fadir.

43 Sothli alle men wondriden greetly in the greetnesse of God. And alle men wondringe in alle thingis whiche he dide,

he seide to his disciplis,

44 Putte ȝe thes wordis in ȝoure hertis, for it is to comynge, that mannis sone be bitrayed in to the hondis of men.

45 And thei knewen not this word, and it was hid bifore hem, that thei feeliden it not; and thei dreden to axe him of this word.

46 Forsothe a thouȝt entride in to hem, who of hem schulde be more.

47 And Jhesu seyng the thouȝtis of the herte of hem, takynge a child settide him bisydis him silf;

48 And seith to hem, Who euere schal receyue this child in my name, receyueth me; and who euere schal receyue me, receyueth hym that sente me; for whi he that is lesse among ȝou alle, is the more.

49 Forsoth John answeringe seide, Comaundour, we syȝen sum man castinge out fendis in thi name, and we hau forbodyn him, for he sueth not thee with vs.

50 And Jhesu seith to him, Nyle ȝe

39 And se! a sprete taketh hym, and sodenly he cryeth, and he teareth hym, that he fometh agayne, and vneth departeth he from him when he hath rent him.

40 And I have besought thy disciples to cast hym out, and they coulede nott.

41 Jesus answered and sayde, O! generacion with oute fayth and croked, howe longe shall I be with you, and shall suffre you? bryngte thy sonne hidder.

42 As he yett was a commynge, the fende rent hym, and tare hym. Jesus rebuked the vnclene sprete, and healed the chylde, and delivered hym to hys father.

43 And they wer all amased att the myghty power of God. Whyll they wondred every one att all thynges whych he did,

he sayde vnto hys disciples,

44 Lett these sayinges synke doune into youre eares, the tyme wyll come, when the sone off man shalbe delivered into the hondes off men.

45 Butt they wist nott what that worde meant, and yt was hyd from them, thatt they vnderstod hytt nott; and they feared to axe hym off that sayinge.

46 There arose a disputacion amonge them, who shulde be the greatest.

47 When Jesus perceaved the thoughtes off their hertes, he toke a chylde, and sett hym hard by hym;

48 And sayde vnto them, Whosoever receave thys chylde in my name, receaveth me; and whosoever receaveth me, receaveth hym that sent me; for he that amongst you ys the least, the same shalbe greate.

49 Jhon answered and sayde, Master, we sawe won castynge out devyls in thy name, and we forbade hym, be cause he foloweth not with vs.

50 And Jesus sayde vnto hym, Forbid

unte saei nist wiþra izwis, faur izwis ist. †Ni ainshun auk ist manne, saei ni gawaurkyai maht in namin meinamma.

51 Warþ þan, in þammei usfulnodedun dagos andanumtais is, yah is andwairþi seinata gatulgida, du gaggan in Iairusalem ;

52 Yah insandida airuns faura sis. Yah gaggandans galipun in haim Samareite, swe manwyan imma.

53 Yah ni andnemun ina, unte andwairþi is was gaggando du Iairusalem.

54 Gasaiwhandans þan siponyos is, Iakobus yah Iohannes, qeþun, Frauya, wileizu ei qiþaima, fon atgaggai us himina, yah fraqimai im, swe yah Heleias gatawida ?

55 Gawandyands þan gasok im, yah qaþ du im, Niu wituþ, whis ahmane siyuþ ;

56 Unte sunus mans ni qam saiwalom qistyan, ak nasyan. Yah iddyedun in anpara haim.

57 Warþ þan, gaggandam im in wiga, qaþ sums du imma, Laistya þuk, þiswhaduh þadeci gaggis, Frauya.

58 Yah qaþ du imma Iesus, Fauhons grobos aigun, yah fuglos himinis sitlans, ip sunus mans ni habaiþ whar haubiþ galagyai.

59 Qaþ þan du anparamma, Laistei mik. Ip is qaþ, Frauya, uslaubei mis galeiþan faurþis, yah usfilhan attan meinana.

60 Qaþ þan du imma Iesus, Let þans dauþans usfilhan seinans nawins ; ip þu gagg, yah gaspillo þiudangardya Gups.

61 Qaþ þan yah anpar, Laistya þuk, Frauya, ip faurþis uslaubei mis andqiþan þaim þaici sind in garda meinamma.

62 Qaþ þan du imma Iesus, Ni manna uslagyands handu seinana hohan, yah saiwhands aftra, gatils ist in þiudangardya Gups.

nis ongen eow, se is for cow. . . .

51 Sôþlice wæs geworden, ðā his andfenga dagas wæron gefyllede, he getrymede hys ansýne, ðæt he fêrde to Hierusalem ;

52 Ðā sende he bodan befóran his ansýne. Ðā eodon hig on ða ceastre Samaritanorum, ðæt hī him gegearwodon.

53 And hig ne onfêngon hine, forðam ðe he wolde faran to Hierusalem.

54 Ðā his leorning-cnihtas ðæt gesáwon, Iacobus and Iohannes, ða cwædon hig, Drihten, wylt ðú we seegaþ, ðæt fýr eume of heofone, and fornime hig ? . . .

55 And he hine bewende, and hig þreade.

56

And hig fêrdon on óðer eastel.

57 Ðā hī fêrdon on wege, sum him to cwæþ, Ic fylige ðe, swā hwyder swā ðú færst.

58 Ðā cwæþ se Hælend, Foxas habbaþ holu, and heofones fugelas nest, sóþlice mannes sunu næfþ hwar he hys heafod áhylde.

59 Ðā cwæþ he to óðrum, Filig me. Ðā cwæþ he, Drihten, álýf me árest byrigan mínne fæder.

60 Ðā cwæþ se Hælend, Læt ða deadan byrigan hyra deadan ; gá ðú, and boda Godes rice.

61 Ðā cwæþ óðer, Ic fylige ðe, Drihten, ac lét me árest hit cýðan ðam ðe æt hám synd.

62 Ðā cwæþ se Hælend him to, Nán man ðe hys hand áset on hys sullh, and on-bæc besylþ, nys andfenge Godes rice.

forbede, forsothe he that is not aȝens
ȝou, is for ȝou. . . .

51 Sothli it was don, whanne the dayes
of his takynge vp weren fillid, and he
settide faste his face, that he schulde go
in to Jerusalem ;

52 And he sente messengeris bifore his
syt. And thei goynge entriden in to a
citee of Samaritans, that thei schulden
make redy to him.

53 And thei receyueden not him, for
the face was of him goynge in to Jeru-
salem.

54 Forsothe whanne James and John,
his disciplis, hadden seyn, thei seiden,
Lord, wolt thou we seye, that fier come
doun fro heuene, and waaste hem, as
Helye did ?

55 And he turned blamyde hem, sey-
nge, ȝe witen not, whos spiritis ȝe ben ;

56 Forsothe mannis sone cam not for
to leese soulis, but for to saue. And
thei wenten in to another castel.

57 Forsoth it was don, hem walkynge
in the weye, sum man seide to him, I
schal sue thee, whidur euere thou schalt
go.

58 And Jhesu seide to him, Foxis han
dennys, and briddis of the cyr *han* nestis,
but mannis sone hath not where he schal
reste his heed.

59 Forsothe he seide to another, Sue
thou me. Sothli he seide, Lord, suffre
me first to go, and to burie my fadir.

60 And Jhesu seide to him, Suffre that
deede men burie her deede ; but go
thou, and telle the kyngdom of God.

61 And another seide, Lord, I schal
sue thee, but first suffre me to telle aȝen
to hem that ben at home.

62 Forsothe Jhesu seith to him, No
man sendynge his hond to the plouȝ,
and biholdinge aȝen, is able to the
rewme of God.

CHAP. X. 1 Forsothe aftir thes thingis
the Lord Jhesu ordeynede and othere

ye hym not, for he that is nott agaynst
you, is with you. . . .

51 And it folowed, when the time was
com that he schulde be receaved vp, that
he determined hym silfe, to goo to Jeru-
salem ;

52 And sent messengers before hym.
And they went and entred into a citee
of the Samaritans, to make redy for
hym.

53 And they wolde nott receave hym,
because his face was as though he wolde
goo to Jerusalem.

54 When hys disciples, James and Jhon,
sawe that, they sayde, Lorde, wilt thou
that we commaunde, that fyre come
doune from heven, and consume them,
even as Helias did ?

55 Jesus turned about and rebuked
them, sayinge, Ye wote nott, what maner
sprete ye are off ;

56 The sonne of man ys not come to
destroye mennes lives, but to save them.
And they went to an other toune.

57 Hit chaused, as they went on their
iorney, a certayne man sayd vnto hym,
I wyll folowe the, whither soever thou
goo.

58 Jesus sayd vnto him, Foxes have
holes, and bryddes of the ayer have
nestes, but the sonne of man hath nott
where on to laye hys heed.

59 And he sayde vnto a nother, Folowe
me. And the same sayde, Lorde, suffre
me fyrst to goo, and bury my father.

60 Jesus sayd vnto hym, Lett the deed
bury the deed ; but goo thou, and preache
the kyngdome off God.

61 And another sayde, I wyll folowe
the, Lorde ; but lett me fyrst goo bid
them fare wele which are at home at
my housse.

62 Jesus sayd vnto him, No man that
putteth hys honde to the plewe, and
lokethe backe, is apte to the kingdom
of God.

CHAP. X. 1 After that the Lorde
apoynted other seventie also, and sent

yah insandida ins twans whanzuh faura andwairþya seinamma in all baurge yah stade, þadei munaida is gaggan.

2 Qapuh þan du im, Asans managa, ip waurstwyans fawai; bidyip nu frauyan asanais, ei ussatyai waurstwyans in þo asan seina.

3 Gaggiþ, sai! ik insandya izwis swe lamba in midumai wulfe.

4 Ni bairaiþ pugg, nih matibalg, nih gaskohi, ni mannanhun bi wig golyaiþ.

5 In þane gardei inngaggiþ, frumist qipaiþ, Gawairþi þamma garda.

6 Yah yabai siyai yainar sunus gawairþyis, gawheilaiþ sik ana imma gawairþi izwar; ip yabai ni, du izwis gawandyai.

7 Inuh þan þamma garda wisaiþ, matyandans yah driggkandans þo at im; wairþs auk ist waurstwya mizdons seiuzos. Ni faraiþ us garda in gard.

8 Yah in þoci baurge gaggiþ, yah andnimaina izwis, matyaiþ þata faurlagido izwis;

9 Yah lekinop þans in izai siukans. Yah qipip du im, Atnewhida ana izwis þiudangardi Guþs.

10 Ip in þoci baurge inngaggiþ, yah ni andnimaina izwis, usgaggandans ana fauraclarya izos, qipaiþ,

11 Yah stubyu þana gahaftnandan unsis us þizai baurg izwarai ana fotuns unsarans aflrisyam izwis; swepauh þata witeip, þatei atnewhida sik ana izwis þiudangardi Guþs.

12 Qipa izwis, þatei Saudaumyam in yainamma daga sutizo wairþip þau þizai baurg yainai.

13 Wai þus, Kaurazein; wai þus, Baipsaidan; unte ip in Twrai yah Seidonai waurþeina mahteis, þozei waurþun in izwis, airis þau in sakkum yah azgon sitandeins, gaidreigodedeina.

14 Swepauh Twrai yah Seidonai sutizo wairþip in daga stauos þau izwis.

and sende hig twam beforan his ansyne on ælce ceastre and stowe, ðe he to cumenne was.

2 And cwæþ to him, Hér is mycel ríp, and feawa wyrhtena; biddaþ ðæs ripes hláford, ðæt he sende wyrhtan to his rípe.

3 Farap, nú! nú ic eow sende swá swá lamb betweox wulfas.

4 Ne bere ge sacc, ne codd, ne gescý, ne nánne man be wege ne grétaþ.

5 On swá hwylc hús swá ge in-gáp, cweðaþ ærest, Sib sí ðisse hiw-rædenne.

6 And gyf ðar beoþ sybbe bearn, reste ðar cower sib; gif hit elles sý, heo sý to eow gecyrred.

7 Wunigaþ on ðam ylcan húse, and etaþ and drinceaþ ða þing ðe hig habbaþ; sóþlice se wyrhta is his méde wyrðe. Ne fare ge fram húse to húse.

8 Ac on swá hwylce ceastre swá ge in-gáp, and hig eow onfóp, etaþ ðæt eow tofóran áset ys;

9 And gehælaþ ða untruman ðe on ðam húse synd. And seogaþ him, Godes rice to eow genealaþeþ.

10 On swá hwylce ceastre swá ge in-gáp, and hig ne onfóp eow, gáp on hyra stráta, and cweðaþ,

11 ðæt dust ðæt of eowre ceastre on úrum fótum clifode we drigeaþ on eow; witaþ ðeah, ðæt Godes rice genealaþeþ.

12 Ic eow secge, ðæt Sodom-warum on ðam dæge biþ forgifenclicre ðonne ðære ceastre.

13 Wá ðé, Corozaim; wá ðé, Bethsáida; forðam gif on Tyro and on Sydone gewordene wæron ða me genu, ðe on eow gedóne synd, gefyrn hig on háran and on axan, hreowsunge dydon.

14 Deah hwæðere Tiro and Sydone on ðam dæge byþ forgyfenclicre ðonne eow.

seuenty and tweyne, and sente hem by tweyne and tweyne bifore his face in to euery citee and place, whidir he was to comynge.

2 And he seide to hem, Sothli myche ripe corn is, but fewe workmen; therefore preie 3e the lord of the ripe corn, that he sende workmen in to his rype corn.

3 Go 3e, lo! I sende 3ou as lambren a mong wolues.

4 Nyle 3e bere a sachel, nether scrip, nether schoon, and greete 3e no man by the weye.

5 And in to what euere hous 3e schulen entre, first seye 3e, Pees to this hous.

6 And if a sone of pees schal be there, 3oure pees schal reste on him; if non, it schal turne azen to 3ou.

7 Forsothe dwelle 3e in the same hous, etynge and drynkinge tho thingis that ben at hem; forsothe a workman is worthi his hyre. Nyle 3e passe fro hous in to hous.

8 And in to what euere citee 3e schulen entre, and thei schulen receyue 3ou, ete 3e tho thingis that ben put to 3ou;

9 And heele 3e the syke men that ben ther ynne. And seye 3e to hem, The kyngdom of God schal nei3e in to 3ou.

10 In to what euer citee 3e schulen entre, and thei schulen not receyue 3ou, 3e goynge out in to the streetis thereof, seie,

11 Also we wypen of in to 3ou the poudere that cleuyde to vs of 3oure citee; nethelecs wite 3e this thing, for the rewme of God schal come ny3.

12 Forsoth I seie to 3ou, for to Sodom it schal be esyere^t than to that citee in thilke day.

13 Woo to thee, Corosaym; woo to thee, Bethsayda; for if in Tyre and Sydon the vertues hadden ben don, whiche ben don in thee, sum tyme thei sittinge in heer and aische, schulden haue don penaunce.

14 Netheles to Tyre and Sydon it schal be esyer in the dom than to 3ou.

them two and two before his face into every citee and place, whither he him silfe wolde come.

2 And sayde vnto them, The harvest is greate, but the laborers are feawe; praye therefore the lorde of the harvest, to send forth hys laborers into hys heruest.

3 Goo youre wayes, beholde! I sende you forthe as lambes amonge wolves.

4 Beare noo wallet, nether scripppe, nor shues, and salute noo man by the waye.

5 In whatsoever housse ye enter in, fyrst saye, Peace be to this housse.

6 And yf the sonne of peace be theare, youre peace shall rest apon hym; yf nott, yt shall returne to you agayne.

7 And in the same housse tary still, eatynge and drynkinge suche as they have; for the laborer is worthy off hys rewarde. Go not from housse to housse.

8 And in to whatsoever citee ye enter, yf they receave you, eate whatsoever is set before you;

9 And heale the sicke that are theare. And saye vnto them, The kyngdom of God is come neye apon you.

10 But into whatsoever citee ye shall enter, yf they receave you not, goo youre wayes out into the stretes of the same, and saye,

11 Even the very dust which cleaveth on vs of youre citee we wype of agaynst you; nott with stondynge marke this, that the kyngdom of God was come neye apon you.

12 Ye and I saye vnto you, that it shalbe easier in that daye for Sodom then for that citee.

13 Wo be to the, Choro3in; wo be to the, Bethsaida; for if the miracles had bene done in Tyre and Sidon, which have bene done in you, they had a greate whyle agone repented, sittinge in heere and asshes.

14 Neverthelesse it shalbe easier for Tyre and Sidon at the iudgment then for you.

15 Yah þu, Kafarnaum, þu und himin ushauhido, und halya gadrausyaza.

16 Saci hauseiþ izwis, mis hauseiþ ; yah saci ufbrikiþ izwis, mis ufbrikiþ ; iþ saci ufbrikiþ mis, ufbrikiþ þamma sandyandin mik.

17 Gawandidedun þan sik þai sibuntehund miþ fahedai, qiþandans, Frauya, yah unhlufons ufhausyand unsis in namin þeinamma.

18 Qaþ þan du im, Gasawh Satanan, swe lauhmunya, driusandan us himina.

19 Sai ! atgaf izwis waldufni trudan ufaro waurme, yah skaurpyono, yah ana allai mahtai fiyandis, yah waihte ainohun izwis ni gaskapyiþ.

20 Sweþauh þamma ni faginof, ei þai ahmans izwis ufhausyand ; iþ faginod, in þammei namna izwara gamelida sind in himinam.

21 Inuh þizai wheilai swegnida ahmin Iesus, yah qaþ, Andhaita þus, atta, Frauya himinis yah airþos, unte affalht þo faura snutraim yah froðaim, yah andhulides þo niuklahaim. Yai, atta, unte swa warþ galeikaþ in andwairþya þeinamma. Yah gawandiþs du siponyan seinaim qaþ,

22 All mis atgiban ist fram attin meinamma, yah ni whashun kann, whas ist sunus, alya atta ; yah whas ist atta, alya sunus, yah þammei wili sunus andhulyan.

23 Yah gawandiþs du siponyan seinaim, sundro qaþ, Audaga augona, þoci saiwhand þoci yus saiwhiþ.

24 Qiþa auk izwis, þatei managai praufeteis yah þiudanos wildedun saiwhan, þatei yus saiwhiþ, yah ni gasewhun ; yah hausyan, þatei yus gahauseiþ, yah ni hausidedun.

25 Yah sai ! witodafasteis sums ustof, fraisands im, yah qiþands, Laisari, wha tauyands libainais aiweinons arbya wairþa ?

26 Þaruh qaþ du imma, In witoda wha gameliþ ist ? whaiwa ussiggwis ?

27 Iþ is andhafyands qaþ, Friyos Frauyan Guþ þeinana us allamma hair-

15 And ðú, Cafarnaum, oð heofon up-ahafen, ðú byst oð helle besenced.

16 Me gehýrþ, se ðe eow gehýrþ ; and me oferhogað, se ðe eow oferhogað ; se ðe me oferhogað, he oferhogað ðone ðe me sende.

17 Ðá gecyrdon ða twá and hundseofentig mid gefcan, and cwædon, Drihten, deofol-seoenessa us synd on ðinum naman under-þeodde.

18 Ðá sæde he him, Ic geseah Satanan, swá swá lig-ræse, of heofone feallende.

19 And nú ! ic sealde eow anweald to tredenne ofer næddran, and snacan, and ofer ælc feondes mægen, and nán þing eow ne derap.

20 Ðeah hwæðere ne blissige ge, on ðam ðe eow synd gástas under-þeodde ; geblissiaþ, ðæt eower naman synd on heofonum áwritene.

21 On ðære tide he on HálguM Gáste geblissode, and cwæþ, Ic andette ðe, fæder, Drihten heofones and eorþan, forðam ðe ðú ðás þing wisum and gleawum behýddest, and lytlingum áwruge. . . . forðam hit befóran ðe swá gelicode. . . .

22 Ealle þing me synd fram mínum fæder gesealde, and nán man nát, hwyle is se sunu, búton se fæder ; ne hwyle is se fæder, búton se sunu, and se ðe se sunu hit áwreon wyle.†

23 Ðá cwæþ he, to his leorningcnihtum bewend, Eadige synd ða eagan, ðe geseoþ ða þing ðe ge geseoþ.

24 Sôþlice ic eow secge, ðæt manega witegan and cyningas woldon geseon ðæt ge geseoþ, and hig hit ne gesáwon ; and woldon gehýran ðæt ge gehýraþ, and hig hit ne gehýrdon.

25 Ðá árás sum æ-gleaw man, and fandode his, and cwæþ, Láreow, hwæt dó ic ðæt ic éce lif hæbbe ?

26 Ðá cwæþ he to him, Hwæt is gewriten on ðære æ ? hú rætst ðú ?

27 Ðá andswarode he, Lufa Drihten ðinne God of ealre ðinre heortan, and

15 And thou, Cafarnaum, ert enhaunsid til to heuene; thou schalt be drenchid til in to helle.

16 He that heerith 3ou, heerith me; and he that dispisith 3ou, dispisith me; forsothe he that dispisith me, dispisith him that sente me.

17 Forsoth two and seuenti *disciplis* turnedyn a3ein with ioye, seyinge, Lord, also fendis ben sujet to vs in thi name.

18 And he seith to hem, I sy3 Sathanas fallinge doun fro heuene, as leit.

19 And loo! I haue 3ouun to 3ou power of defoulinge[†] on serpents, and scorpions, and on al the vertu of the enemy, and no thing schal anoye 3ou.

20 Netheles nyle 3e haue ioye in this thing, for fendis ben sujet to 3ou; but ioye 3ee, that 3oure names ben writun in heuenes.

21 In thilke our he gladide in the Hooly Goost, and seide, I knowleche to thee, fadir, Lord of heuene and erthe, which hast hid thes thingis fro wyse men and prudent, and hast schewid hem to litle. 3he, fadir, for so it pleside bifore thee

22 Alle thingis ben 3ouun to me of my fadir, and no man woot, who is the sone, no but the fadir; and who is the fadir, no but the sone, and to whom the sone wolde schewe.

23 And he turned to his disciplis, seide, Blessid *ben* the y3en, whiche seen tho thingis that 3e seen.

24 Sothli I seie to 3ou, for many prophetis and kyngis wolden se tho thingis, whiche 3e seen, and thei sy3en not; and heere tho thingis, that 3e heere, and thei herden not.

25 And lo! a wyse man of the lawe roos, temptinge him, and seyinge, Maistir, what thing doynge schal I welde cuer-lastinge lyf?

26 And he seide to him, What is writun in the lawe? hou redist thou?

27 He answeringe seide, Thou schalt loue the Lord thi God of al thyn herte,

15 And thou, Capernaum, which art exalted to heven, shalt be thrust doune to hell.

16 Whosoever heareth you, heareth me; and whosoever despiseth you, despiseth me; and he that despeseth me, despiseth hym that sent me.

17 The seventie returned agayne with ioye, sayinge, Lorde, even the very devyls are subdued to vs thorowe thy name.

18 And he sayde vnto them, I sawe Sathan, as it had bene lightenyng, faule doune from heven.

19 Beholde! I geve vnto you power to treate on serpentes, and scorpions, and upon all maner power of the enemy, and nothyng shall hurte you.

20 Neverthelesse in thys reioyse nott, that the spretes are vnder youre power; butt reioyse, be cause youre names are written in heven.

21 That same time reioysed Jesus in the Sprete, and sayde, I prayse the, father, Lorde of heven and erth, be cause thou hast hyd these thynges from the wyse and prudent, and hast opened them to the folisshe. Even soo, father, for soo pleased it the

22 All thynges are geven me off my father, and noo man knoweth, who the sonne is, butt the father; nether who the father is, save the sonne, and he to whom the sonne wyll shewe hym.

23 And he turned to his disciples, and sayde secretly, Happy are the eyes, which se that ye se.

24 For I tell you, that many prophetes and kynges have desired to se thoo3e thynges, which ye se, and have nott sene them; and to heare those thynges, whych ye heare, and have nott hearde them.

25 And marke! a certayne lawere stode vp, and tempted hym, sayinge, Master, what shall I do to inheret eternal lyfe?

26 He sayd vnto him, What ys written in the lawe? howe redest thou?

27 And he answered and sayde, Thou shalt love thy Lorde God wyth all thy

tin þeinamma, yah us allai saiwalai þeinai, yah us allai mahtai þeinai, yah us allai gahugdai þeinai ; yah newhund-
yan þeinana swe þuk silban.

28 Þanuh qaþ du imma, Raihtaba and-
hoft ; þata tawci, yah libais.

29 Iþ is wilyands uswaurhtana sik
domyan, qaþ du Iesua, An whas ist
mis newhundy ?

30 Andhafyands þan Iesus, qaþ, Manna
galaiþ af Iairusalem in Iaireikon, yah
in waidedyans frarann, þaiei yah biraub-
odedun ina, yah banyos analag . . .

.

of ealre ðinre sáwle, and of eallum
ðinum mihtum, and of eallum ðinum
mægene ; and ðinne nehstan swá ðe
sylfne.

28 Ðá cwæþ he, Rihte ðú andswarod-
est ; dó ðæt, ðonne lyfast ðú.

29 Ðá cwæþ he to ðam Hælende, and
wolde hine sylfne gerihtwisan, And
hwylc is mín nehsta ?

30 Ðá cwæþ se Hælend hine, up-
besonde, Sum man férde fram Hieru-
salem to Hiericho, and becom on ða
sceapan, ða hine bereafodon, and tint-
regodon hine, and forléton hine sám-
cucene.

31 Ðá gebyrode hit, ðæt sum sacerd
férde on ðam ylcan wege, and, ða he
ðæt geseah, he hine forbeah.

32 And call-swá diácon, ðá he wæs
wið ða stówe, and ðæt geseah, he hyne
eac forbeah.

33 Ðá férde sum Samaritanise man
wið hine ; ðá he hine geseah, ða wearþ
he mid mild-heortnesse ofer hine á-
styred.

34 Ðá genealæhte he, and wráþ his
wunda, and on-ágeat ele and win. And
hine on hys nýten sette, and geládde
on hys læce-hús, and hine lácnode.

35 And brohte óðrum dæge twegen
penegas, and sealde ðam læce, and ðus
cwæþ, Begým hys ; and swá hwæt swá
ðú máre to-gedést, ðonne ic cume, ic
hit forgyldede.

36 Hwylc ðara þreora þyncþ ðe ðæt sý
ðæs mæg, ðe on ða sceapan befeoll ?

37 Ðá cwæþ he, Se ðe him mild-
heortnesse on dyde. Ðá cwæþ se Hæ-
lend, Gá, and dó eall-swá.†

38 Sóplice hit wæs geworden, ða hig
férdon, se Hælend eode on sum castel ;
and sum wif, on naman Martha, onféng
hyne on hyre hús.

39 And ðære swuster wæs, Maria, seo
eac sæt wið ðæs Hælendes fét, and his
word gehýrde.

40 Sóplice Martha geornlice him þen-

and of al thi soule,[†] and of alle thi myȝtis, and of al thi mynde; and thi neȝbore as thi silf.

28 And Jhesu seide to him, Thou hast answerid riȝtly; do thou this thing, and thou schalt lyue.

29 Forsothe he willinge to iustifye him silf, seide to Jhesu, And who is my neȝbore?

30 Sothli Jhesu biholdinge, seide, Sum man cam doun fro Jerusalem in to Jerico, and felde among theuues, whiche also robbiden him, and, woundis putt in, wenten away, the man lefte half quyk.

31 Forsothe it byfel, that sum prest cam doun in the same weye, and, him seyn, passide forth.

32 Also forsoth and a dekene, whanne he was bisydis the place, and syȝ him, passide forth.

33 Forsoth sum man Samaritan, makynge iourney, cam bisydis the weye; and he seyng him, was stirid by mercy.

34 And he comynge nyȝ, bond to gidere his woundis, heeldynge yn oyle and wyn. And he puttinge on his hors, ledde in to a stable, and dide the cure of him.

35 And another day he brouȝte forth twey pens, and ȝaf to the kepere of the stable, and seide, Hauē thou the cure of him; and what euere thing thou schalt ȝyue ouer, I schal ȝelde to thee, whanne I schal come aȝen.

36 Who of thes thre semeth to thee to haue be neȝbore to him, that felde a mong the theues?

37 And he seide, He that dide mercy on him. And Jhesu seith to him, Go thou, and do thou in lyk manere.

38 Forsoth it was don, while thei wenten, and he entride in to sum castel; and sum womman, Martha bi name, receyuede him in to hir hous.

39 And to this *Martha* was a sister, Marie bi name, which also sittinge by sydis the feet of the Lord, herde the word of him.

40 Forsothe Martha bisyede aboute

hert, and wyth all thy soule, and with all thy strengthe, and with all thy mynde; and thy neighbour as thy sylfe.

28 And he sayde vnto hym, Thou hast answered right; this do, and thou shalt live.

29 He willynge to iustifie hym silfe, sayde vnto Jesus, Who ys then my neighbour?

30 Jesus answered, and sayde, A certayne man descended from Jerusalem into Jericho, and fell into the hondes off theues, whych robbed hym off his rayment, and wonded hym, and departed, leuynge hym halfe deed.

31 And yt chaused, that there cam a certayne preste that same waye, and sawe hym, and passed by.

32 And lyke wyse a levite, when he was come neye to the place, went and loked on hym, and passed by.

33 Then a certayne Samaritane, as he iornyed, cam neye vnto hym; and behelde hym, and had compassion on hym.

34 And cam to hym, and bounde vppe hys wondes, and poured in wyne and oyle. And layed him on his beaste, and brought hym to a commen hostry, and drest hym.

35 And on the morowe when he departed he toke out two pence, and gave them to the host, and said vnto him, Take cure of him; and whatsoever thou spendest above this, when I come agayne, I will recompence the.

36 Which nowe off these thre thynkest thou was neighbour vnto him, that fell into the theues hondes?

37 And he answered, He that shewed mercy on hym. Then sayd Jesus vnto hym, Goo, and do thou lyke wyse.

38 Hyt fortunēd, as he went, that he entred into a certayne tounē; and a certayne woman, named Martha, receaved hym into her housse.

39 And this woman had a sister, called Mari, which sate at Jesus fete, and herde Jesus preachynge.

40 Martha was combred about moche

ode. Ðá stód heo, and cwæþ, Drihten, nis ðe nán caru, ðæt mín swuster lét me ænlypige þénian ? sege hyre, ðæt heo fylste me.

41 Ðá cwæþ se Hælend, Martha, Martha, geornfull ðú cart, and embe fela þinga gedréfed ;

42 Gewislice án þing is nead-behéfe. María geceas ðone scelestan dæl, se hyre ne byþ áfyrred.

CHAP. XI. 1 Sôþlice wæs geworden, ðá he wæs on sumere stówe hine gebiddende, ðá ðá he geswác, him to cwæþ án his leorning-cnihta, Drihten, lær us us gebiddan, swá Iohannes his leorning-cnihtas lærde.

2 Ðá cwæþ he to him, Cwedaþ ðus, ðonne ge eow gebiddaþ, U're fæder, ðú ðe on heofone cart, sí ðin nama gehálgod. To-cume ðin rice. Geweorðe ðin willa on heofone, and on eorþan.

3 Syle us to-dæg úrne dæghwamlícan hláf.

4 And forgyf us úre gyltas, swá we forgyfaþ ælcum ðara ðe wið us ágylt. And ne læd ðú us on costnunge, ac alýs us fram yfele.

5 Ðá cwæþ he to him, [†]Hwyle eower hæfþ sumne freond, and gæþ to midre nihte to him, and cwyþ to him, Lá freond, lán me þrý hláfas ;

6 Forðam mín freond com of wege to me, and ic næbbe hwæt ic him tofóran leege.

7 And he ðonne him ðus andswarige, Ne beo ðú me gram ; nú mín duru is belocen, and míne cnihtas synd on reste mid me ; ne mæg ic árisan nú, and syllan ðe.

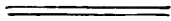
8 Gyf he ðonne þurhwunaþ enuciende, ic eow secge, gyf he [ne] árist and him sylþ ðonne, forðam ðe he his freond ys, ðeah hwæðere for hys onhrope he árist, and sylþ him his neode.

9 And ic eow secge, biddaþ, and eow byþ geseald ; sécaþ, and ge findaþ ; enuciaþ, and eow byþ untýned.

moche seruyce. Which stood, and seide, Lord, is it not of charge to thee, that my sistir lefte me aloone, for to mynystre? therefore seye to hir, that she helpe me.

41 And the Lord answeringe seide to hir, Martha, Martha, thou ert bysi, and art troublid anentis ful manye thingis;

42 Forsoth o thing is necessarie. Marie hath chose the beste part, which schal not be take a wey fro hir.



CHAP. XI. 1 And it was don, whanne he was preiynge in sum place, as he ceesside, oon of his disciplis seide to him, Lord, teche vs to preye, as and John tau3te his disciplis.

2 And he seide to hem, Whanne 3e preyen, seye 3e, Fadir, halewid be thi name. Thi kyngdom come to

3 3yue to vs to day oure eche dayes breed.

4 And for3yue to vs oure synnes, as and we for3yuen to ech owynge to vs. And leed not vs in to temptacioun.

5 And he seith to hem, Who of 3ou schal haue a frend, and schal go to him at mydny3t, and schal seie to him, Frend, leene to me thre loouys;

6 For my frend cometh to me of the weye, and I haue not what I schal sette bifore him.

7 And he withynne forth answeringe seye, Nyle thou be noyful to me; the dore is now schit, and my children beth with me in the cowche; I may no3t ryse, and 3yue to thee.

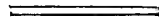
8 And if he schal contynue knockynge, I seye to 3ou, thou3 he schal not 3yue to hym, for he is a frend, netheles for his virestefulnesse he schal rise, and 3yue to hym, how manye he hath nedeful.

9 And I seie to 3ou, axe 3e, and it schal be 3ouun to 3ou; seke 3e, and 3e schulen fynde; knocke 3e, and it schal be openyd to 3ou.

servynge. And stode, and sayde, Master, doest thou not care, that my sister hath leeft me to minister alone? bid her therefore, that she helpe me.

41 And Jesus answered and sayde vnto her, Martha, Martha, thou arte busied, and troublest thy silfe about many thynges;

42 Verely one ys nedfull. Mary hath chosen her a good parte, which shall not be taken away from her.



CHAP. XI. 1 And it fortunod, as he was prayinge in a certayne place, when he ceased, won of his disciples sayd vnto him, Master, teache vs to praye, as Jhon taught his disciples.

2 And he sayd vnto them, When ye praye, saye, Oure father which arte in heven, halowed be thy name. Lett thy kyngdom come. Thy will be fulfillet, even in erth as it is in heven.

3 Oure dayly breed geve vs this daye.

4 And forgeve vs oure synnes, for even we forgeve every man that traspaseth vs. And ledde vs not into temptacion, butt deliver vs from evyll. Amen.

5 And he sayde vnto them, Which of you shall have a frende, and shall goo to hym att mydnyght, and saye vnto hym, Frende, lende me foure loves;

6 For a frende of myne is come out off the waye to me, and I have nothyng to sett before him.

7 And he with in shall andswer and saye, Trouble me nott; nowe is the dore shett, and my servaunttes are with me in the chamber; I cannot ryse, and geve them to the.

8 I saye vnto you, though he woll not aryse and geve hym, be cause he is his frende, yet because of hys importunite he woll ryse, and geve him, as many as he nedeth.

9 And I saye vnto you, axe, and yt shalbe geven you; seke, and ye shall fynde; knocke, and it shalbe opened vnto you.

10 Ælc ðara ðe bitt, onfehþ; and se ðe sécþ, he fint; and enuciendum byþ untýned.

11 Hwylc cower bitt his fæder hláfes, segst ðú sylþ he him stán? oððe gif he byt fisce, sylþ he him næddran for fisce?

12 Oððe gif he bit æg, segst ðú ráecþ he him scorpionem? ðæt is án wýrm-cynn.

13 Witodlice gif ge, ðonne ðe synd yfele, cunnon syllan góde sylene cowerum bearnum, swá mycele má cower fæder of heofone sylþ góðne gást ðam ðe hýne biddaþ.†

14 Ðá wæs se Hælend út-ádrifende sume deofol-seocnesse, and seo wæs dumb. And ðá he út-ádráf ða deofel-seocnesse, ðá spræc se dumba; and ða mænigeo wundredon.

15 Sume cwædon, On Belzebub, deofla caldre, he út-ádrifþ ða deofol-seocnessa.

16 And sume his fandodon and gyrndon of heofone táknes of him.

17 Ðá he geseah hyra geþancas, he cwæþ, Ælc rice on hyt sylf todaeled, byþ toworpen, and ðæt hús ofer ðæt hús fealþ.

18 Gyf Satanás is todaeled on hine sylfne, hú stent his rice? Forðam ðe ge secgaþ, ðæt ic on Belzebub deofol-seocnessa út-ádrife.

19 Gif ic on Belzebub deofla út-ádrife, on hwam út-ádrifaþ cower bearn? Forðam hig beoþ cowerre dēman.

20 Gewislice gif ic on Godes fingre deofla út-ádrife, callunga Godes rice on eow becymþ.

21 Ðonne se stranga gewæpnod his cafertún gehealt, ðonne beoþ on sibbe ða þing ðe he úh.

22 Gyf ðonne strengra ofer hine cymþ and hine ofer-winþ, ealle his wæpnu, ðe he on-trúwode, he him áfyrþ, and todaelþ his here-reaþ.

23 Se ðe nis mid me, se is ongean me; and se ðe ne gaderað mid me, se hit tostret.

24 Ðonne se unclæna gást gæþ of ðam men, he gæþ þurh unwæterige stówa,

10 Forsoth ech man that axith, takith ; and he that sekith, fyndith ; and to a man knockynge, it schal be openyd.

11 Therefore who of 3ou axith the fadir breed, wher he schal 3yue to him a stoon ? ether if he axith fysch, wher he schal 3yue to him a serpent for the fysch ?

12 Ethir if he schal axe an ey, whethir he schal dresse to him a scorpion ?

13 Therefore if 3e, whanne 3e ben yuele, kunne 3yue to 3oure children goode thingis 3ouun, hou moche more 3oure fadir of heuene schal 3yue a good spirit to men axynge him.

14 And Jhesu was castinge out a fend, and he was doumbe. And whanne he hadde cast out the fend, the doumb man spak ; and the cumpanyes wondriden.

15 Forsoth summe of hem seiden, In Belsebub, prince of deuelis, he castith out deuelis.

16 And othere temptinge axiden of him a tokene fro heuene.

17 Forsoth he, as he sy3 the thou3tis of hem, seide to hem, Eucry rewme departide azens it silf, schal be desolat, and an hous schal falle on an hous.

18 Forsoth and if Sathanas is departid azens him silf, how schal his rewme stonde ? For 3e seyn, that I caste out fendis in Belsebub.

19 Forsoth if I in Belsebub caste out fendis, in whom 3oure sones casten out ? Therefore thei schulen be 3oure domesmen.

20 Forsoth if I caste out fendis in the fyngir^t of God, sothli the rewme of God is comen in to 3ou.

21 Whanne a strong armed man kepith his hows, alle thingis that he weldith ben in pees.

22 Sothli if a strongere comynge aboue ouercome him, he schal take a wey alle his armeris, in whiche he tristide, and schal dele abroad his spuylis.

23 He that is not with me, is azens me ; and he that gedrieth not to gidere with me, scaterith a brood.

24 Whanne an vnclene spirit hath gon out of a man, he wandrieth by drye placis,

10 For every one that axeth, receaveth ; and he that seketh, fyndeth ; and to him that knocketh, shall it be openned.

11 Yf the sonne axe breed off eny off you which ys hys father, wyll he proffer hym a stone ? or yff he axe fische, wyll he geve hym a serpent ?

12 Or yf he axe an egge, wyll he proffer him a scorpion ?

13 Yf ye then, which are evyll, know howe to geve good giftes vnto youre chylidren, howe moche more shall youre father celestially geve a goode sprete to them that desire it of hym.

14 And he was a castynge out a devyll, whyche was dom. And it folowed when the devyll was gone out, the dom spake ; and the people wondred.

15 Some off them sayde, He casteth out devyls by the power of Belzebub, the chefe of the devyls.

16 And other tempted hym sekyng of hym a signe from heven.

17 He knewe their thoughtes, and sayde vnto them, Every kyngdom at debate with in it silfe, shalbe desolate, and won housse shall fall upon another.

18 Soo if Satan be at variaunce with in hym silve, howe shall his kyngdom endure ? Be cause ye saye, that I cast out devyls by the power off Belzebub.

19 Yf I by the power of Belzebub caste oute devyles, by whose power do youre chylidren cast them out ? Therefore shall they be youre iudges.

20 Butt if I with the finger off God cast out devyls, noo doute the kyngdom of God is come upon you.

21 When a stronge man armed watcheth his housse, that he possesseth is in peace.

22 But when a stronger then he cometh upon hym and overcommeth hym, he taketh from him his harnes, wherin he trusted, and devideth his gooddes.

23 He that is not with me, is agaynst me ; and he that gadereth nott with me, scatterch.

24 When the vnclene sprete is gone out of a man, he walketh through water-

reste sēcende; and nāne ne gemēt, ðonne cwyp he, Ic gewende eft to mīnum hūse, ðe ic of-eode.

25 And ðænne he cymþ, he hit gemēt æntig mid besmum áfeormod. . . .

26 Ðonne gáp he, and nimþ seofen óðre gāstas wyrsan ðonne he, and ingáp, and ðar eardiaþ. Ðonne synd ðæs mannes endas wyrsan ðam ærrum.

27 Sóplice wæs geworden, ðá he ð's sáede, sum wif him to cwæþ, Eadig is se innoþ ðe ðe bæc, and ða breost ðe ðú suce.

28 Ðá cwæþ he, Eadige synd ða, ðe Godes word gehýraþ, and ðæt gehealdaþ.

29 Ðá hyra manega togædere comon, he cwæþ to him, Ðeos eneorys is mánfull eneorys; heo sēcþ tácen, and hyre ne biþ nán geseald, buton Ionan tácen.

30 Swá swá Iona wæs tácen Niniuetum, swá biþ mannes sunu tácen ðisse eneorisse.

31 Súp-dæles cwén árist on dóme mid ðisse eneorysse mannum, and genyðeraþ hig; forðam ðe heo com of eorþan endum, to gehýranne Salomones wisdom, and efne! ðes is mára ðonne Salomon.

32 Niniuetisce men árisaþ on dóme mid ðisse eneorysse, and genyðeriaþ hig; forðam ðe hig dæd-bóte dydon æt Ionam bodunge, and ðes is mára ðonne Iona.

33 Ne on-ælp nán man his leoht-fæt, and sett on díglum, ne under bydene, ac ofer candel-stæf, ðæt ða ðe in-gáp, leoht geseon.

34 Ðin eage is ðines lichaman leoht-fæt; gif ðin eage biþ hluttur, ðonne biþ eall ðin lichama beorht; gif hit byþ deore, eall ðin lichama byþ þýstre.

35 Warna, ðæt ðæt leoht ðe ðe on is, ne sýn þýstru.

36 Gyf ðin lichama eall biþ beorht, and næsþ nánne dæl þýstra, ðonne byþ

sekinge reste ; and he fyndyng not, seith, I schal turne azen in to myn hous, wher of I cam out.

25 And whanne he schal come, he fyndith it clenlid with beesmes, and ourned.

26 Thanne he goth, and takith with him seune othere spiritis werse than him silf, and thei gon yn, dwellen there. And the laste thingis of that man ben maad worse than the formere.

27 Forsoth it was don, whanne he seide thes thingis, sum womman of the cumpany reysinge hir vois, seide, Blessid *be* the wombe that bar thee, and *blessid be* the teetis whiche thou hast sokun.

28 And he seide, Rathere *blessid ben* thei, that heeren Goddis word, and kepen it.

29 Forsothe the cumpanye comynge to gidere, he bigan to seye, This generacioun is a weyward generacioun ; it sekith a tokene, and a tokene schal not be 3ouun to it, no but the tokene of Joonas, the prophete.

30 For whi as Joonas was a tokene to men of Nynyue, so mannis sone schal be to this generacioun.

31 The quene of the south schal ryse in dom with men of this generacioun, and schal condempne hem ; for sche cam fro the endis of the erthe, to heere the wysdom of Salomon, and lo ! here is more than Salomon.

32 Men of Nynyue schulen ryse in dom with this generacioun, and schulen condempne it ; for thei diden penaunce at the preching of Joonas, and lo ! here is more than Joonas.

33 No man liztneth a lanterne, and puttith in hidlis, other vndir a boyschel, but on a candel sticke, that thei that gon, yn, se lizt.

34 The lanterne of thi body is thin y3e ; if thin y3e schal be symple, al thi body schal be liztful ; forsoth if it schal be weyward, also thi body schal be derkful.

35 Therefore se thou, lest the lizt which is in thee, be derknessis.

36 Therefore if al thi body schal be liztful, not hauynge ony part of derknessis,

lesse places, sekyng reest ; and when he fyndeth none, he sayeth, I will returne a-gayne vnto my housse, whence I cam out.

25 And when he commeth, he fyndeth it swept, and garnished.

26 Then goeth he, and taketh seven other spretes with hym worsse then hym silfe, and they enter in, and dwell there. And the ende off that man is worsse then the begynnyng.

27 Hit fortunod, as he thus spake, a certayne woman of the company lyfte vp her voyce, and sade vnto hym, Happy is the wombe that bare the, and the pappes which gave the sucke.

28 Butt he sayde, Happy are they, that heere the worde off God, and kepe it.

29 When the people wer gadered thicke to geder, he began to saye, This is an evyll nacion ; they seke a signe, and there shall noo signe be geven them, but the signe off Jonas, the prophet.

30 For as Jonas was a signe to the Ninivites, so shall the sonne off man be to this nacion.

31 The quene off the southe shall ryse at the iudgement with the men of this generacion, and condempne them ; for she cam from the ende of the worlde, to heere the wisdom of Solomon, and beholde ! a greater then Solomon is here.

32 The men off Ninivite shall ryse at the iudgement with this generacion, and shall condempne them ; for they repented at the preachynge of Jonas, and beholde ! a greater then Jonas is here.

33 Noo man lighteth a candell, and putteth it in a preve place, nether vnder a busshel, butt on a candelsticke, that they that come in, maye se light.

34 The light off thy body is thyne eye ; therfore when thyn eye is single, then is all thy body full off light ; butt if thyne eye be evyll, then shall all thy body be full off darknes.

35 Take hede therfore, thatt the light whiche is in the, be nott darknes.

36 For if all thy body shalbe light, havynge noo parte darke, then shall all

he call beorht, and ðe on lyht swá ðæt leoht-fæt ðæs lig-ræsces.†

37 . . . Ðá bæd hine sum Fariseise man, ðæt he áte mid him. And he in-code, and sæt.

38 Ðá ongan se Fariseisca on him smeagan, and cweðan, hwi he geþwogen náre ær his gereorde.

39 Ðá cwæþ Drihten to him, Nú ge Farisei ðæt úte is calices and discses geclænsiþ; ðæt eow innan is, ðæt is full reafáces and unrihtwisesse.

40 Lá dysegan, hú ne worhte ðæt ðæt inne is, se ðe worhte ðæt úte is?

41 Ðeah hwæðere ðæt to láfe is, syllap ælmessan, ðonne beoþ eow ealle þing clæne.

42 Ac wá eow, Fariseum, ge ðe teodiap mintan, and rúdan, and ælce wyrte, and ge forbúgaþ dóm and Godes lufe. Ðás þing eow gebyrede to dónne, and ða þing ne forlætan.

43 Wá eow, Fariseum, ge ðe lufiþ ða forman heah-setl on gesamnungum, and grétinga on strætum.

44 Wá eow, forðam ðe ge synd swylce ða byrgena, ðe man innan ne seeawaþ, and ða men nyton ðe him on-ufan gáp.

45 Ðá andswarode him sum æ-gleaw, Láreow, teonan dú wyrest us, mid ðisse sage.

46 Ðá cwæþ he, Wá eow æ-gleawum, forðam ðe ge sýmaþ men mid ðam byrðenum ðe hig áberan ne mágon, and ge ne áhrínaþ ða seamas mid eowrum ánum fingre.

47 Wá eow, ge ðe timbriap witegena byrgena; eower fæderas hig ofslógon.

48 Eallunga ge cýðaþ, and ge þasiap eower fædera weoreum; forðam hig ofslógou hig, and ge timbriap hira byrgena.

49 Fordam cwæþ Godes wísdóm, Ic sende to him witegan, and apostolas, and hig ofsleaþ hig and ehtaþ,

it schal be al liztful, and as a lanterne of bryttnesse it schal 3yue lizt to thee.

37 And whanne he spak, sum Pharisee praiede, that he schulde ete at hym. And he gon yn, saat to the mete.

38 Sothli the Pharisee bigan to seie, gessynge with ynne him silf, whi he was not waischun byfore the mete.

39 And the Lord seith to him, Now 3e Farisees clensen that thing that is with outenforth of the kuppe and plater; but that thing of 3ou that is with ynne, is ful of raueyn and wickidnesse.

40 Foolis, wher he that made that thing that is with oute forth, made not also that thing that is with ynne?

41 Netheles that thing that is ouer,[†] 3yue 3e almes, and lo! alle thingis ben clene to 3ou.

42 But woo to 3ou, Pharisees, that tythen mynte, and ruwe, and al wort,[†] and passen dom and the charite of God. Forsoth it bihofte to do thes thingis, and not for to leue hem.

43 Woo to 3ou, Pharises, that lounen the firste chaieris in synagogis, and salutaciouns in cheping.

44 Woo to 3ou, that ben as sepuleris, whiche apperyn not, and men walkynge aboue witen not.

45 Forsoth oon of the wyse men of lawe answeringe, seide to him, Maistir, thou seyng thes thingis, doist dispit also to vs.

46 He seide, And woo to 3ou, wyse men of lawe, for 3e chargen men with birthins whiche thei moun not bere, and 3e 3ou silf with 3oure o fynger touchen not the heuynnessis.

47 Woo to 3ou, that bidden birieliis of prophetis; forsoth 3oure fadris sloun hem.

48 Treuly 3e witnessen, that 3e consenten to the werkis of 3oure fadris; for sothli thei sloun hem, but 3e bidden her sepuleris.

49 Therefore and the wysdom of God seide, I schal sende to hem prophetis, and apostlis, and of hem thei schulen slec and pursue,

be full off light, even as when a candell doeth light the with his brightnes.

37 And as he spake, a certayne Pharisee besought hym to dyne with hym. And Jesus went in, and sate doune to meate.

38 When the Pharisee sawe that, he marveyllled, that he had nott wessched before dynner.

39 And the Lorde sayde to hym, Nowe do ye O Pharises make clene the outsyde of the cuppe and of the platter; but youre inwarde parties are full of raveninge and wickednes.

40 Ye foles, did not he that made that which is with out, make that which is within also?

41 Neverthesse ye geve of that that ye have, and beholde! all is clene to you.

42 But wo be to you, Pharises, for ye tythe the mynt, and rewe, and all manner erbes, and passe over iudgment and the love of God. These ought ye to have done, and nott to have left the other ondone.

43 Wo be to you, Pharises, for ye love the vppormost seates in the synagoges, and gretynge in the markettes.

44 Wo be to you, scribes and Pharises, ypocrites, for ye are as graves, which apere not, and men that walke over them are nott ware of them.

45 Then answered one of the lawears, and sayd vnto hym, Master, thus sayinge, thou putttest vs to rebuke also.

46 Then he sayde, Wo be to you also, ye laweras, for ye lade men with burthens greveous to be borne, and ye youre selves touche nott the packes with one of youre fingers.

47 Wo be to you, that bilde the sepulcres off the prophetes; for youre fathers kiled them.

48 Truely ye beare witnes, that ye alowe the dedes of youre fathers; for they kiled them, and ye bilde their sepulcres.

49 Therefore sayde the wisdom off God, I will send them prophetes, and apostles, and off them they shall slec and persecute,

50 Ðæt ealra witegena blóð sý gesóht, ðe wæs ágoten of middan-geardes fruman, fram ðisse eneorysse ;

51 Fram Abeles blóde oð Zacharian blóð, se forwearþ betweox ðam altære and ðam temple. Ic eow secge swá, biþ gesóht fram ðisse eneorysse.

52 Wá eow, æ-gleawum, forðam ðe ge ætbrudon ðæs in-gehýdes cæge ; ge in ne eodon, and ge forbudon ða ðe in-eodon.

53 Ðá he him ðis to cwæþ, ðá ongunnon ða Farisei and ða æ-gleawan hefilice him ágén standan, and his múþ dyttan,

54 And embe hine syrwan, sécende sum þing of his múþe, ðæt hig hine wrégdon.

CHAP. XII. 1 Mycelum weredum him embe standendum, ðæt hig hine trædon, ðá cwæþ he to his leorning-cnihtum, Warniaþ wið Farisea láre, ðæt is licetung.

2 Sóplice nis nán þing ofer-heled, ðe ne beo un-heled ; ne behýdd, ðæt ne sý witen.

3 Forðam ðe ðæt ge secgap on þýstrum, beoþ on leohte sæde ; and ðæt ge on earum spræcum on bedd-cofum, biþ on hrófum bodod.

4 Ic secge eow, minum freondum, ne beo ge brégede fram ðam ðe ðone lichaman ofsleap, and nabbap syððan hwæt hig má dón.

5 Ic eow ætýwe, hwæne ge ondrædon ; ádrædap ðone, ðe anweald hæfþ, syððan he ofslyhþ, on helle ásendan. Ðus ic eow secge, ádrædap ðone.

6 Ne becýpap hig fif spearwan to helfinge ; and án nis of ðam ofergyten befóran Gode ?

7 Ac calle eowres heafdes loccas synd getealde. Ne ádræde ge eow ; ge synd

50 That the blood of alle prophetis, that was sched out fro the makyng of the world, be souzt of this generacioun ;

51 Fro the blood of Abel til to the blood of Zacharie, which perischide by-twix the auter and the hous. So I seie to 3ou, it schal be souzt of this generacioun.

52 Woo to 3ou, wyse men of lawe, for 3e han take away the keye of kunnyng ; 3e 3ou silf entriden not, and 3e han forboden hem that entriden.

53 Sothli whanne he spak thes thingis to hem, Pharisees and wyse men of lawe bigunnen greuously to azenstonden, and oppresse his mouth of many thingis,

54 Aspiynge him, and sekinge to take sum thing of his mouth, that thei schulden accuse him.

CHAP. XII. 1 Sotheli manye cumpanyes stondinge aboute, so that thei troden ech othir, he bigan to seie to his disciplis, Be 3e war of the sourdow3 of Pharisees, which is ypocrisye.

2 Forsoth no thing is hilibid, which schal not be schewid ; nether hid, that schal not be wist.

3 Forwhi tho thingis that 3e han seyde in derknessis, schulen be seid in lizt ; and this that 3e han spoken in cere in the cowchis, schal be prechid in roues.

4 Forsothe I seie to 3ou, my frendis, be 3e not a feerd of hem that slen the body, and aftir thes thingis han no more what thei schulen don.

5 Sothli I schal schewe to 3ou, whom 3e schulen drede ; drede 3e him, which aftir that he hath slayn, hath power to sende in to helle. So I seie to 3ou, drede 3e hym.

6 Wher fivie sparrowis ben not seeld for tweyne halpens ; and oon of hem is not in for3etynge bifore God ?

7 But and alle the heeris of 3oure heed ben noumbrid. Therefore nyle 3e drede ;

50 That the bloud off all the prophettes, which was sheed from the begynnyng off the worlde, maye be requyred off this generacion ;

51 From the bloud of Abel vnto the bloud off Zacary, whiche perissched bitwene the aulter and the temple. Verely I saye vnto you, it shalbe requyred of this nacion.

52 Wo be to you, lawears, for ye have taken away the kaye of knowledge ; ye entred not in youreselves, and them that came in ye forbade.

53 When he thus spake vnto them, the lawears and the Pharises began to wexe busy about hym, and to stoop his moughth with many questions,

54 Layinge wayte for hym, and sechynge to catche some thyng of his moughth, wherby they myght accuse hym.

CHAP. XII. 1 As there gadered togedther an innumerable multitude off people, in so moche that they trood won another, he began to saye vnto his disciples, Fyrst of all beware of the leven off the Pharises, which is ypocrysy.

2 For there is nothyng covered, that shall not be vncovered ; nether hid, that shall not be knowen.

3 Wherfore whatsoever ye have spoken in darknes, that same shalbe hearde in lizht ; and that which ye have spoken in the care even in secret places, shalbe preached even on the toppe of the housses.

4 I saye vnto you, my frendes, feare ye not them that kyll the body, and after that have nothyng that he can moare do.

5 I will shewe you, whom ye shall feare ; feare hym, which after he hath kyllid, hath power to cast in to hell. Ye I saye vnto you, hym feare.

6 Are nott five sparowes bought for two farthynges ; and none off them is forgotten of God ?

7 Ye the very heers of youre heed are nombred. Feare nott therefore ; ye are

beteran manegum spearwum.

8 Sôþlice ic eow secge, swá hwyle swá me andet befóran mannum, ðone mannes sunu andet befóran Godes englum.

9 Se ðe me wið-sæcþ befóran mannum, se byþ wið-sacen befóran Godes englum.

10 And ælc ðe segþ ænig word ágén mannes sunu, ðam biþ forgyfen; ðam ðe wiðer-sacaþ ongean Háligne Gást, ne biþ ðam forgyfen.†

11 Donne hig lædaþ eow on gesamnunga, and to dugode-caldrum, and to anwealdum, ne beo ge embe-þencende, hú odde hwæt ge sprecon, odde andswarion.

12 Hálig Gást eow lærþ on ðære tide, ða þing ðe eow sprecan gebyraþ.

13 Ðá cwæþ sum of ðam menegum, Láreow, sege mínum bréðer, ðæt he ðæle uncer æhta wið me.

14 Ðá cwæþ he, Lá! man, hwá sette me ðéman, odde ðælend, ofer inc?

15 Ðá cwæþ he, Gýmaþ, and warniaþ wið ælce gýtsunge; forðam ðe nys nanes mannes líf on gýtsunge of ðam ðe he áh.

16 Ðá sæde he him sum bigspel, Sumes weliges mannes æcer brohte forþ góde wæstmas.

17 Ðá þohte he on him sylfum, and cwæþ, Hwæt dó ic, forðam ic næbbe hwyder ic míne wæstmas gadrige?

18 Ðá cwæþ he, Ðus ic dó; ic toweorpe míne bernu, and ic wyree máran, and ic gaderige ðyder call ðæt me gewexen ys, and míne gód.

19 And ic secge míne sáwle, Ealá sáwel, dú hæfst mycele gód ásette to manegum gearum; gerest ðé, et, and drinc, and gewista.

20 Ðá cwæþ God to him, Lá dysega, on ðisse nihte hig feccaþ ðíne sáwle

3e ben of more priys than many sparowis.

8 Treuli I seie to 3ou, ech man which euer schal knowleche me byfore men, and mannis sone schal knowleche him bifore the aungelis of God.

9 Forsoth he that schal denye me bifor men, schal be denyed bifore the aungelis of God.

10 And ech man that seith a word azens the sone of man, it schal be for3ouun to him; sothli it schal not be for3ouun to him, that blasfemeth azens the Hooly Gost.

11 Forsoth whanne thei schulen leede 3ou in to synagogis, and to magestatis, and to potestatis, nyle 3e be bisy, how ether what 3e schulen answeere, ether what 3e schulen seye.

12 Forsoth the Hooly Gost schal teche 3ou in that our, what it bihoueth 3ou to seye.

13 Forsoth sum man of the cumpany seith to him, Maistir, seie to my brother, that he departe with me the eritage.

14 And he seyde to him, A ! man, who ordeynede me domesman, ether departer, on 3ou ?

15 And he seyde to hem, Se 3e, and be 3e war of al auarice; for the lyf of a man is not in the haboundanse of tho thingis whiche he weldith.

16 Sothli he seide to hem a liknesse, sciynge, The feeld of sum riche man brou3te forth plenteuous fruytis.

17 And he thou3te with ynne him silf, seyinge, What schal I do, for I haue not whidir I schal gedere my fruytis ?

18 And he seith, I schal do this thing; I schal distrye my bernis, and I schal make grettere, and thidir I schal gedere alle thingis that growen to me, and alle my goodis.

19 And I schal seye to my soule, Soule, thou hast many goodis kept in to ful manye 3eeris; reste thou, ete, drynke, and ete thou plenteuously.

20 Sothli God seide to him, Fool, in this ny3t thei schulen axe of thee thi

moare off value then many sparowes.

8 I saye vnto you, whosoever confesseth me before men, even hym shall the sonne off man confesse also before the angels of God.

9 And he that denyeth me before men, shall be denyed before the angels off God.

10 And whosoever speaketh a worde agaynste the sonne of man, itt shall be forgeven hym; butt vnto hym thatt blasphemeth the Holy Goost, it shall not be forgeven.

11 When they brynge you into their sinagoges, and vnto their rulers, and officiers, take noo thought, how or what thyng ye shall answeere, or what ye shall speake.

12 For the Holy Goost shall teache you in the same houre, what ye ought to saye.

13 Won off the company sayde vnto hym, Master, bid my brother deuide the enherytaunce with me.

14 And he sayde vnto hym, Man ! who made me a iudge, or a devider, over you ?

15 And he sayde vnto them, Take hede, and beware off coveteousnes; for no mannes life stondesth in the haboundaunce of the thynges which he possesseth.

16 And he put forth a similitude vnto them, sayinge, The londes of a certayne man brought forth frutes plenteously.

17 And he thought in hym silfe, sayinge, Whatt shall I do, because I haue noo roume where to bestowe my frutes ?

18 And he sayde, This will I do; I will destroye my barnes, and bilde greater, and ther in will I gadder all my fructes, and all my goodes.

19 And I will saye to my soule, Soule, thou haste moch goodes layde vp in stoore for many yeares; take thynce ease, eate, drynke, and be mery.

20 But God sayde vnto hym, Thou fole, this nyght will they fetch awaye

fram ðé. Hwæs beoþ ða þing, ðe ðú gegearwodeþ ?

21 Swá is se ðe him sylfum strýnþ, and nis welig mid Gode.

22 Ðá cwæþ he to his leorning-cnihtum, Fordam ic eow secge, ne beo ge ymbe-hýdige eowre sáwle, hwæt ge eton, ne eowrum lichaman, hwæt ge scrýdon.

23 Seo sáwel ys má ðonne se lichama and se lichama má ðonne ðæt reaf.

24 Besceawiþ ða hrefnas, ðæt hig ne sáwþ, ne ne ripþ, nabbþ hig héddern, ne bern, ac God hig fét. Ðæs ðe má ge synd hyra sélran ?

25 Hwyle eower mæg þencende ícan áne elne to his anlicnesse ?

26 Gyf ge ðæt læsse ne mágon, hwi synd ge be óðrum þingum ymbe-hýdige ?

27 Sceawiþ ða lilian, hú hí wexþ ; hí ne swincaþ, ne ne spinnþ. Sôþlice ic eow secge, ðæt Salomon on eallum his wuldre næs gescrýdd swá ðissa án.

28 Gyf God scrýtt ðæt hig, ðe is to-dæg on æcere, and to-morgen forscrinþ ; swá mycele má God scrýt eow gehwædes geleafan ?

29 And nelle ge sécean, hwæt ge eton, oððe drincon ; and ne beo ge up-áhafene.

30 Ealle ðás þing þeoda séceþ ; cower fæder wát, ðæt ge ðises beþurfon.

31 Ðeah hwæðere séceþ Godes rice, and calle ðás þing eow beoþ ge-ihte.

32 Ne ondræd ðú ðé, lá lytle heard, forðam eowrum fæder gelicode eow rice syllan.

33 Syllaþ ðæt ge ágon, and syllaþ ælmessan. Wyrceþ seodas ða ðe ne forcaldigeþ, ungeteorodne gold-hord on heofenum, ðyder þeof ne genealæcþ, ne moppe ne gewemþ.

34 Ðar eower gold-hord is, ðar byþ eower heorte.[†]

soule. Forsothe whos schulen tho thingis be, whiche thou hast maad redy?

21 So is he that tresourith to him silf, and is not ryche in God.

22 And he seide to his disciplis, Therefore I seie to 3ou, nyle 3e be bisy to 3oure lyf, what 3e schulen ete, nethir to 3oure body, with what 3e schulen be clothid.

23 The lyf is more than mete, and the body more than clothing.

24 Biholde 3e crowis, for thei sowen not, nether repen, to whiche is no celer, nether beerne, and God fedith hem. How myche more 3e ben of more prys than thei.

25 Forsothe who of 3ou bythenkyngne may adde o cubite to his stature?

26 Therefore if 3e mown not this that is the leeste, what ben 3e bisy of othere thingis?

27 Biholde 3e lilies of the feeld, how thei wexen; thei trauelen not, neither spynnen. Sothly I seye to 3ou, for nether Salomon in al his glorie was clothid as oon of these.

28 Forsothe if God clothith thus the hey, which to day is in the feeld, and to morwe is sent in to a furneys; how moche more 3ou of litel feith?

29 And nyle 3e seke, what 3e schulen ete, ethir what 3e schulen drynke; and nyle 3e be reysid in to an hiz.

30 Forsoth folkis of the world seken alle thes thingis; sothli 3oure fadir woot, for 3e neden thes thingis.

31 Nethlees seke 3e first the kyngdom of God, and alle thes thingis schulen be cast to 3ou.

32 Nyle 3e, litil floe, drede, for it pleside to 3oure fadir to 3yue to 3ou a kyngdom.

33 Sille 3e tho thingis that 3e welden, and 3yue 3e almes. Make 3e to 3ou sachels that wexen not olde, tresour not failinge in heuenes, whidur a theef ney3-eth not, neyther mow3te distryeth.

34 Forsothe where thi tresour is, there also thin herte schal be.

thy soule agayne from the. Then whose shall those thynges be, which thou hast provided?

21 So is itt with hym thatt gaddreth ryches, and is not ryche in God.

22 And he spake vnto his disciplis, Therefore I saye vnto you, take no tought for youre lyfe, what ye shall eat, nether for youre body, what ye shall putt on.

23 The lyfe is moore then meate, and the body is moore then rayment.

24 Marcke wele the ravens, for they nether sowe, nor repe, which nether have stooore housse, ner barne, and yet God fedeth them. Howe moche are ye better then the foules?

25 Which of you with takynge tought can adde to his stature won cubytt?

26 Yf ye then be nott able to do that thyng which is least, why take ye thought for the remnaunt?

27 Consydere the lylies, howe they growe; they laboure nott, they spyn not. And I saye vnto you, Solomon in all his royalte was nott clothed lyke vnto one of these.

28 Yf God then soo cloth the grasse, which is to daye in the felde, and to morowe shalbe cast into the fornace; howe moche moore wyll he clothe you, o ye endued with litell faith?

29 And axe nott, what ye shall eat, or what ye shall drynke; nether clyme ye vp an hye.

30 For all suche thynges the hethen people of the worlde seke for; youre father knoweth, that ye have nede off suche thynges.

31 Wherfore seke ye after the kyngdome off heven, and all these thynges shalbe ministred vnto you.

32 Feare not, litell floocke, for it is youre fathers pleasure to geve you a kyngdom.

33 Sell that ye have, and geve almes. And make you bagges which wexe noot olde, and treasure that fayleth nott in heven, where noo these commeth, nether moth corrupteth.

34 For where youre treasure ys, there will youre hertes be also.

35 Sín eower lendenu begyrde, and leoht-fatu byrnende ;

36 And beo gelice ðam mannum ðe hyra hláfordes ábidap, hwænne he sý fram gyftum gecyrred, ðæt hig him sóna ontýnon, ðonne he cymþ, and enucaþ.

37 Eadige synd ða þeowas, ðe se hláford wæccende gemét, ðonne he cymþ. Sóplice ic eow secge, ðæt he begyrt hine, and déþ ðæt hig sittap, and gangende him þéuap.

38 And gif he cymþ on ðære æfteran wæccan, oððe on ðære þridan, and ðus gemét, eadige synd ða þeowas.

39 Witap, ðæt gif se hires ealdor wiste, hwænne se þeof cuman wolde, wítodlice he wacode, and ne gepafode ðæt man his hús under-dulfe.

40 And beo ge wære, forðam ðe mannes sunu cymþ, ðære tide ðe ge ne wénap.

41 Ðá cwæþ Petrus, Drihten, segst ðú ðis bigspell to us, hwæder ðe to calum ?

42 Ðá cwæþ Drihten, Hwá, wénst ðú, ðæt ys getrywe and gleaw dihtnere, ðæne se hláford geset ofer his hired, ðæt he him hwætetes gemet on timan sylle ?

43 Eadig is se þeow, ðe his hláford gemét ðus dóndne, ðonne he cymþ.

44 Sóplice ic secge eow, ðæt he gesett hine ofer eall ðæt he áh.

45 Gyf ðonne se þeow cwyp on hys heortan, Min hláford uferap hys cyme ; and ágynþ beatan ða enihtas, and ða þinena, and etan, and drincan, and beon ofer-druncen,

46 Ðonne cymþ ðæs þeowan hláford, on ðam dæge ðe he ne wénþ, and ðære tide ðe he nát ; and todælp hine, and sett his dæl mid ðam ungetreowum.

47 Sóplice ðone þeow ðe his hláfordes willan wiste, and ne dyde æfter his

35 Be þoure leendes gird by fore, and lanternes brennyng in þoure hondis ;

36 And *be* þe lyk to men abydinge her lord, whanne he schal turne aȝen fro weddingis, that whanne he schal come, and knocke, anon thei opene to him.

37 Blessid *ben* tho seruauntis, whiche whanne the Lord schal come, he schal fynde wakyng. Treuli I seie to þou, that he schal bifore girde him, and he schal make hem to sitte at the mete, and he passinge schal mynystre to hem.

38 And if he schal come in the secunde wakyng, and yf he schal come in the thridde wakyng, and schal fynde so, tho seruauntis ben blessid.

39 Forsoth wite þe this thing, for if an hosebonde man wiste, in what our the thief wolde come, sothli he schulde wake, and not suffre his hous to be mynyd.

40 And be þe redy, for in what our þe gessen not, mannis sone schal come.

41 Forsothe Petre seith to him, Lord, seist thou this parable to vs, ether to alle ?

42 Sothli the Lord seide, Who, gessist thou, is a feithful dispender, and prudent, whom the lord ordeynede on his meyne, that he ȝyue to hem in tyme a mesure of whete ?

43 Blessid *is* that seruaunt, whom whanne the lord schal come, he schal fynde doynge so.

44 Verili I seie to þou, for on alle thingis which he weldith, he schal ordeyne him.

45 That if thilke seruaunt schal seye in his herte, My lord makith tariyng to come ; and bigynne to smyte children, and handmaydens, and etc, and drynke, and be fillid ouer mesure,

46 The lord of that seruaunt schal come, in the day that he hopith not, and our that he wot not ; and schal departe him, and schal putte his part with vnfeithful men.

47 Forsothe thilke seruaunt that knew the wille of his lord, and made not him

35 Lett youre loynes be gerdde about, and youre lightes brennyng ;

36 And ye youre selues lyke vnto men that watche for their master, when he woll returne from a weddyng, that as sone as he commeth, and knocketh, they maye open vnto hym.

37 Happy are those seruautes, which their Lorde when he commeth, shall fynde wakyng. Verely I saye vnto you, he will gerdde hym silfe about, and make them sitt doune to meate, and walke by them and minister vnto them.

38 And yf he come in the secunde watche, ye yf he come in the thyrd watche, and shall fynde them soo, happy are those seruautes.

39 This shall ye vnderstonde, that yff the good man of the housse had knowen, what houre the thefe wolde have comen, he wolde suerly have watched, and not have suffered his housse to have bene broken vppe.

40 Be ye prepared therfore, for the sonne of man will come att an houre, when ye thynke not.

41 Then Peter sayd vnto him, Master, tellest thou this similitude vnto vs, or to all men ?

42 And the Lorde said, Who is a faithfull stewarde, and a discrete, whom his lorde shall make ruler over his housholde, to geve them their dueti of meate at due season ?

43 Happy is that seruaunt, whom his master, when he cometh, shall finde soo doinge.

44 Of a trueth I saye vnto you, that he will make him rucler over all that he hathe.

45 But and if the evyll seruaunt shall saye in his hert, My master wyll differre his comyng ; and shall begyn to smyte the seruautes, and maydens, and to eate, and drynke, and to be drunken,

46 The lorde off that seruaunt wyll come, in a daye when he thynketh nott, and att an houre when he is not ware ; and wyll devyde hym, and will geve him his rewarde with the onbelevers.

47 The seruaunt that knowe his masters wyll, and prepared nott him silfe, nether

hláfordes willan, he biþ wítnod man-
egum wítum.

48 Ðone þeow ðe his willan nyste, and
ðeah dyde, he biþ wítnod
feawum wítum. Ælcum ðe mycel ge-
seald is, him man mycel to sêcþ; and
æt ðam ðe hig micel befæston, hig
mycel biddaþ.

49 Fýr ic sende on eorþan, and hwæt
wylle ic, búton ðæt hit bærne?

50 Ic hæbbe on fulluhte beon gefullod,
and hú beo ic gepread, oð hyt sý ge-
fyllod?

51 Wéne ge, forðam ðe ic com sybbe
on eorþan sendan? Ne, secgø ic eow,
ac todál.

52 Heonon-forþ beoþ fife on ánum
húse todælede; þrý on twegen, and
twegen on þrý beoþ todælede;

53 Fæder on sunu, and sunu on his
fæder; móder on dóhter, and dóhter on
hyre móder; swegr on hyre snóre, and
snóru on hyre swegre.

54 And he cwæp to ðam folce, Ðonne
ge geseoþ ða lyfte cumende on west-
dæle, sóna ge eweðaþ, Storm cymþ;
and hit swá byþ.

55 And ðonne ge geseoþ súðan bláwan,
ge secgaþ, Ðæt . . . is toward; and
hit byþ.

56 Lá liceteras, cunne ge áfandian
heofones ansýne and eorþan, húmeta ná
áfandige ge ðas tide?

57 Hwí ne déme ge of cow-sylfum
ðæt riht is?

58 Ðonne ðú gæst on wege mid ðinum
wider-winnan to hwylcum ealdre, dó
ðæt ðú beo fram him álýsed; ðe-læs
he ðé sylle ðam déman, and se déma
ðam bydele, and se bydel ðé sende on
cwertern.

59 Ic secge ðé, Ne gæst ðú ðanone,

redy, and dide not vp his wille, schal be betun with many *woundis*.

48 Sothli he that knew not, and dide worthi thingis of woundis, schal be beten with fewe. Forsoth to ech man to whom moche is 3ouun, moche schal be axid of hym; and thei schulen axe more of him, to whom thei bitoken moche.

49 I cam to sende fier in to erthe, and what wole I, no but that it be kyndelid?

50 Sothli I haue to be baptisid with baptym, and hou am I constreyned, til it be perfytli don?

51 Gessen 3e, for I cam to 3yue pees in to erthe? Nay, I seye to 3ou, but departyng.

52 Forsoth fro this tyme ther schulen be fyue departid in oon hous; thre schulen be departid azens tweyne, and tweyne schulen be departid azens thre;

53 The fadir azens the sone, and the sone azens his fadir; the modir azens the dou3tir, and the dou3tir azens the modir; the hosebondis modir azens the sones wyf, and the sones wyf azens hir hosebondis modir.

54 Forsoth he seid and to the cumpanyes, Whanne 3e schulen se a cloude rysinge fro the sunne goyng doun, anon 3e seyn, Reyn cometh; and so it is don.

55 And whanne 3e *seen* the south blowyng, 3e seyen, For heete schal be; and so it is don.

56 Ypocritis, 3e han knowe to proue the face of heuene and of erthe, but hou prouen 3e not this tyme?

57 Forsothe whi and of 3ou silf deme 3e not this thing that is iust?

58 Forsothe whanne thou goist with thin aduersarie to the prince in the weye, 3yue thou bisynesse to be delyuered fro him; lest perauenture he drawe thee to the domesman, and the domesman bitake thee to the wrongful axere, and the wrongful axere sende thee in to prisoun.

59 I seie to thee, Thou schalt not go

did accordyng to his will, shalbe beten with many strypes.

48 Butt he that knewe nott, and hath committed thynges worthy of strypes, shalbe beaten with feawe strypes. For vnto whom moche ys geuen, off hym shalbe moche requyred; and to whom men moche commytt, the moare of hym will they axe.

49 I cam to sende fyre on erth, and what ys my desyre, but that yt were all redy kyndled?

50 Nott with standinge I muste be baptised with a baptim, and how am I payned, till it be ended?

51 Suppose ye, that I am come to seude peace on erth? I tell you, naye, but rather debate.

52 For hence forthe there shalbe five in won housse devided; thre agaynst two, and two agaynst thre;

53 The father shalbe devided agaynst the sonne, and the sonne agaynst the father; the mother agaynst the doughter, and the doughter agaynst the mother; the motherelawe agaynst the doughterelawe, and the doughterelawe against the motherelawe.

54 Then sayde he to the people, When ye se a cloude ryse out off the west, strayght waye ye saye; We shall have a shewer; and soo it is.

55 And when ye se the south wynde blow, ye saye, We shall have heet; and it commeth to passe.

56 Ypocrytes, ye can skyll of the fassion of the erth and of the skye, but what is the cause that ye cannot skyll of this tyme?

57 Ye and why iudge ye nott off youre selves that which is rightewes?

58 Whill thou goest with thyne aduersary to the rueler as thou arte in the waye, geve diligence that thou mayst be delivered from hym; lest he bryng the to the iudge, and the iudge deliver the to the ioylar, and the ioylar cast the in to preson.

59 I tell the, Thou departest not

ær ðú ágyldede ðone ýtemestan feorþ-
ling.

CHAP. XIII. 1 Ðar wæron sume on
ðære tide, of Galileum him cýðende,
ðæra blóð Pilatus mengde mid heora
offrungum.

2 Ðá cwæþ he him andswarigende,
Wéne ge, wæron ða Galileiscan synfulle
to-fóran eallum Galileiscum, forðam ðe
hig swyle þoledon ?

3 Ne, secge ic, ná; ac calle ge gelice
forweorðað, búton ge dæd-bóte dón.

4 Swá ða ehtatýne, ofer ða feoll se
stýpel on Syloá, and hig ofslóh, wéne
ge, ðæt hig wæron scyldige ofer calle
menn ðe on Hierusalem wunedon ?

5 Ne, secge ic; ac swá ge forweorðað,
búton ge dæd-bóte dón.†

6 Ðá sæde he him ðis bigspel. Sum
man hæfde án fic-treow geplanted on
his win-gearde, ðá com he and sóhte
his wæstmas on him, ðá ne fúnde he
nánne.

7 Ðá cwæþ he to ðam hyrde, Nú synd
þreo gear, syððan ic com wæstm sécende
on ðissum fic-treowe, and ic ne fúnde;
forceorf hine, hwi ofþricþ he ðæt land ?

8 Ðá cwæþ he, Hláford, læt hine gyt
ðis gear, oð ic hine bedelfe, and ic hine
beweorpe mid meoxe;

9 And wítodlice he wæstmas bringþ,
gif hit elles hwæt byþ ceorf hine syð-
ðan.

10 Ðá wæs he reste-dagum on heora
gesamnunge lærende.

11 Ðá wæs ðar sum wif seo hæfde
untrumnesse gást ehtatýne gear, and
heo wæs ábogen, ne heo eallunga ne
mihte up-beseon.

12 Ðá se Hælend hig geseah, he
clypode hig to him, and sæde hyre,
Wif, ðú eart forlæten of ðinre un-
trumnesse.

thennis, til thou 3elde also the last fer-thing.

CHAP. XIII. 1 Forsothe sum men neizeden in that tyme, tellinge to him of Galilees, whos blood Pilat myngede with the sacrificis of hem.

2 And he answeringe seide to hem, Wenen 3e, that thes men of Galilee weren synneris byfore alle Galileis, for thei suffriden suche thingis?

3 Nay, I seye to 3ou; but alle 3e schulen perische in lyk manere, no but 3e schulen haue penaunce.

4 And as tho ten and eizte, on which the tour of Siloa felde down, and slouz hem, gessen 3e, for and thei weren detours more than alle men dwellinge in Jerusalem?

5 Nay, I sei to 3ou; but also 3e alle schulen perische, if 3e schulen not do penaunce.

6 Forsothe he seide this lyknesse. Sum man hadde a fyge tree plauntid in his vyner, and he cam sekynge fruyt in it, and fond not.

7 Sothli he seide to the tilier of the vyner, Loo! thre 3eeris ben, sithen I come sekinge fruyt in this fyge tree, and I fond not; therefore kitt it down, wherto occupieth it, 3he, the erthe?

8 And he answeringe seide to him, Lord, suffre also this 3eer, til the while I delue aboute it, and sende toordis;

9 And if it schal make fruyt, ellis in tyme to comynge thou schalt kitte it down.

10 Forsothe he was techinge in the synagoge of hem in sabotis.

11 And loo! a womman that hadde a spirit of sykenesse ten and eizte 3eeris, and was bowid down, nether in ony manere myzte looke vpward.

12 Whom whanne Jhesu hadde seyn, he clepide to hym, and seide to hir, Womman, thou ert left of thi sykenesse.

thence, tyll thou have made goode the vtmoste farthyng.

CHAP. XIII. 1 There were present at the same season, that shewed hym of the Galileans, whose bloude Pilate mengled with their awne sacrifice.

2 And Jesus answered and sayde vnto them, Suppose ye, that these Galileans were greater synners then all other Galileans, be cause they suffred suche punysshment?

3 I tell you, naye; but except ye repent, ye shall all in lyke wyse perysshe.

4 Or thynke ye, that those xvij. apou whom the toure in Siloe fell, and slewe them, were synners above all men that dwell in Jherusalem?

5 I tell you, naye; butt excepte ye repent, ye all shall lyke wyse perisshe.

6 He put forthe this similitude. A certayne man had a fygge tree in his vyneyarde, and he cam and sought frute thereon, and founde none.

7 Then sayde he to the dresser of his vyneyarde, Beholde! this thre yeare, have I come and sought frute in this fygge tree, and fynde none; cut it doune, why combreth hit the grounde?

8 And he answered and sayde vnto him, Lorde, lett it alone this yeare also, till I digge rounde aboute it, and donge it;

9 To se whether it will beare frute, yf not then after that cut hym doune.

10 He taught in won of their synagogges on the saboth dayes.

11 And beholde! there was a woman which had a sprete off infirmitie .xviij. yeares, and was bowed to gether, and coulde nott well lifte vp her silfe.

12 When Jesus sawe her, he called her to hym, and sayde to her, Woman, thou arte delivered from thy disease.

13 And his hand hyre on sette, *đá* was heo *sóna* up-*áráred*, and heo God wuldrode.

14 *Đá* gebealh se *duguðe-caldor* hine, forðam ðe se *Hælend* on reste-dæge hælde, and *sáede* ðam menegum, *Syx* dagas synd, on ðam gebyraþ ðæt man wyrce; eumaþ on ðam, and beoþ gehælede, and *ná* on reste-dæge.

15 *Đá* andswarode se *Hælend* and cwæþ, *Lá* liceteras, ne untigþ eower *ælc* on reste-dæge his oxan, oððe assan, fram ðære binne, and læt to wætere?

16 *Đás* *Abrahames* dóhtor, ðe *Satanas* geband, *nú!* ehtatyne gear, ne gebyrede hyre beon unbúnden of ðissum bende on reste-dæge?

17 *Đá* he ðis *sáede*, *đá* sceamod ealle his wiðer-winnan. And eall fole geblissode on eallum, ðam ðe wuldorfullice fram him gewurdon.

18 *Sóþlice* he cwæþ, *Hwam* is Godes rice gelic? and *hwam* wéne ic ðæt hit beo gelic?

19 Hit ys gelic senepes corne, ðæt se man onféng, and seow on his wurt-tún; and hit weox, and wearþ mycel treow, and heofenes fugelas reston on his bogum.

20 And eft he cwæþ, *Hwam* wéne ic ðæt Godes rice sí gelic?

21 Hit is gelic ðam beorman, ðe ðæt wif onféng, and behýdde on ðam melewe þreo gemetu, oð hit wearþ call áhafen.

22 *Đá* férde he þurh ceastra and castelu, to Hierusalem and ðar lærde.

23 *Đá* cwæþ sum man to him, Drihten, feawa synd, ðe synd gehælede? *Đá* cwæþ he to him,

24 *Efstap* ðæt ge gangon þurh ðæt nearwe geat; forðam ic secge eow, manega *sécaþ* ðæt hig in-gán, and hi ne mágon.

25 *Ðonne* se *híredes* caldor in-gæþ, and his duru beclýst, ge standað ðær úte, and ða duru enuciaþ, and cwedaþ, Drihten, átýn us. *Ðonne* cwyp he to

13 And he puttide to hir the hoodis, and a non she was reysid, and glorifiede God.

14 Sothli the prince of synagoge answeringe, hauynge dedeyn for Jhesu hadde heelid in the saboth, seide to the cumpany, Sixe dayes ben, in whiche it bihoueth to wirche; therefore come in thes, and be 3e heelid, and not in the dayes of saboth.

15 Forsothe the Lord answeringe to him seide, Ypocrite, wher ech of 3ou vntyeth not in the saboth his oxe, ethir asse, fro the stable, and ledith for to watre?

16 Bihofte it not this douztre of Abraham, whom Sathanas hath bounden, loo! ten and eizte 3eeris, to be vnbounden of this bond in the day of saboth?

17 And whanne he seide thes thingis, alle his aduersaries weren aschamyd. And al the peple ioyede in al thingis, that weren don gloriously of him.

18 Therefore he seide, To what thing is the rewme of God lyk? and to what thing schal I gesse it to be lyk?

19 It is lyk to a corn of seneuey, which takun, a man sente in to his 3erd; and it wax, and was maad in to a greet tree, and fowelis of the eyr restiden in the braunchis therof.

20 And eftsone he sayd, To what thing schal I gesse the kyngdom of God lyk?

21 It is lyk to sourdow3, which takun, a womman hidith in thre mesuris of mele, til al were sourdowid.

22 And he wente by citees and castels, techinge and makinge iurney in to Jerusalem.

23 Sothli sum man seide to him, Lord, if there ben fewe, that ben sau3yd? Sothli he seide to hem,

24 Stryue 3e for to entre by the streit gate; for I seye to 3ou, many men seken for to entre, and thei schulen not mowe.

25 Forsothe whanne the hosebonde man hath entrid, and closid the dore, 3e schulen bigynne to stonde with oute forth, and knocke the dore, seyynge,

13 And he layde his hondes on her, and immediatly she was made strayght, and glorified God.

14 The ruler off the sinagoge answered, with indignacion be cause that Jesus had healed on the saboth daye, and sayde vnto the people, There are sixe dayes in the weke, in which men ought to worke; in them come, and be healed, and nott on the saboth daye.

15 Then answered hym the Lorde and sayd, Ypocryte, doth not eache one of you on the saboth daye loose his oxe, or his asse, from the stall, and leade hym to the water?

16 And shulde not this doughter of Abraham be loosed from this bonde on the saboth daye, whom Sathan hath bounde, loo! xvij. yeares?

17 And when he thus sayde, all his aduersaris were ashamed. And all the people reioysed on all the excellent dedes, that were done by hym.

18 Then sayde he, What is the kyngdom of God lyke? or where to shall I compare it?

19 It is lyke a grayne of mustard seede, which a man toke, and sowed in his garden; and it grewe, and wexed a greate tree, and the foules off the ayer bilt in the braunches of it.

20 And agayne he sayde, Where vnto shall I lyken the kyngdom of God?

21 It is lyke leven, which a woman toke, and hidde in thre busschels of floure, till all was thorow leveded.

22 And he went thorowe cities and tounes, teachynge and toke his iorney towards Jerusalem.

23 Then sayde won vnto hym, Lorde, are there feawe, that shalbe saved? And he sayde vnto them,

24 Stryve with youreselves to enter in at the strayte gate; for many, I saye vnto you, will seke to enter in, and shall nott be able.

25 When the good man of the housse is risen vp, and hathe shett fast the dore, and ye begyn to stonde with out, and to knocke at the dore, saynge, Lorde,

eow, Ne can ic eow, nāt ic hwanon ge synd.

26 Donne ongygne ge cweðan, We æton and druncon befóran dē, and on úrum strátum dú lárdest.

27 Donne segþ he eow, Ne caun ic hwanon ge synd; gewitaþ fram me, calle unriht-wyrhtan.

28 Ðar biþ wóp and tóþa grystlung, ðonne ge geseoþ Abraham, and Isaac, and Iacob, and ealle witegan on Godes rice; and ge beoþ út-ádrifene.

29 And hig cumað fram east-dæle and west-dæle, and norþ-dæle . . . and sittaþ on Godes rice.

30 And efne! synd ýtemeste, ða ðe beoþ fýrmeste; and synd fýrmeste, ða ðe beoþ ýtemeste.

31 On ðam dæge him genealáhton sume Farisei, and him sædon, Far, and gá heonon, forðam ðe Herodes dē wyle ofslean.

32 And ðá cwæþ he to him, Gáp, and secgað ðam foxe, Deofol-seocnessa ic út-ádrife, and ic hæla gefremme, to-dæg and to-morgen, and þridan dæge ic beo fornumen.

33 Ðeah hwæðere me gebyreþ to-dæg, and to-morgen, and dý æfteran dæge, gán; forðam ðe ne gebyreþ ðæt se witega forweorde bútan Hierusalem.

34 Ealá Hierusalem, Hierusalem, dú ðe ða witegan ofslyhst, and hænst ða ðe to dē ásende synd, hú oft ic wolde ðine bearn gegaderian, swá se fugel dēþ his nest under his fiderum, and dú noldest.

35 Nú! biþ eower hús eow forlāten. Sôþlice ic eow secge, ðæt ge me ne geseoþ, ærðam ðe cume se, ðonne ge cweðaþ, Gebletsod sý, se ðe com on Drihtnes naman.

CHAP. XIV. †1 Ðá wæs geworden, ðá he eode on sumes Farisea caldres hús, on reste-dæge, ðæt he hláf æte, and hig begýmdon hine.

Lord, opyne to vs. And he answeringe schal seye to 3ou, I knowe not 3ou, .of whennis 3e ben.

26 Thanne 3e schulen bigynne to seye, We han ete and drunke bifore thee, and in oure streetis thou hast tau3t.

27 And he schal seye to 3ou, I knowe not 3ou, of whennis 3e ben ; go 3e away fro me, alle worcheris of wickidnesse.

28 Ther schal be wepinge and betinge to gidere of teeth, whanne 3e schulen se Abraham, and Ysaac, and Jacob, and alle prophetis in the kyngdom of God ; sothli 3ou to be put out.

29 And thei schulen come fro the eest and west, and fro the north and south, and sitte at the mete in the rewme of God.

30 And loo ! thei that weren firste, ben the laste ; and thei that weren the last, ben the firste.

31 In that day summe of Pharisees camen ny3, seyinge to him, Go out, and go hennis, for Eroude wole slee thee.

32 And he seith to hem, Go 3e, and seye 3e to that fox, Loo ! I caste out fendis, and I make perfitylly heelthis, to day and to morwe, and the thridde day I am endid.

33 Netheles it bihoueth me to day, and to morwe, and the day suyng, to walke ; for it fallith not a prophete to perische out of Jerusalem.

34 Jerusalem, Jerusalem, that sleest prophetis, and stonest hem that ben sent to thee, hou ofte wolde I gedere to gidere thi sones, as a brid his nest vnder pennes, and thou noldist.

35 Loo ! 3oure hous schal be left to 3ou desert. Sothli I seie to 3ou, for 3e schulen not se me, til it come, whanne 3e schulen seye, Blessid is he, that cometh in the name of the Lord.

lorde, open vnto vs. And he shall answer and saye vnto you, I knowe nott whence ye are.

26 Then shall ye begyn to saye, We have eaten and drunken in thy presence, and thou hast naught in oure stretes.

27 And he shall saye, I tell you I wott nott whence ye are ; departe from me, all ye workers off iniquytie.

28 There shalbe wepyng and gnasshyng of teth, when ye shall se Abraham, and Ysaac, and Jacob, and all the prophetes in the kyngdom of God ; and youre selves thrust oute a dores.

29 And they shall come from the eest and from the weest, and from the northe and from the southe, and shall reest in the kingdom of God.

30 And beholde ! there are last, which shalbe fyrst ; and there are fyrst, which shalbe last.

31 The same daye there cam certaine of the Pharises, and sayd vnto him, Gett the out of the waye, and departe hence, for Herode will kyll the.

32 And he sayd vnto them, Goo ye, and tell that foxe, Beholde ! I cast oute devils, and heale the people, to daye and to morowe, and the thyrd daye I make an ende.

33 Neverthelesse I must walke, to daye, and to morowe, and the daye folowinge ; for it cannott be that a prophet perisshe eny other where save att Jerusalem.

34 O Jerusalem, Jerusalem, which kill-est prophetes, and stonest them that are sent to the, howe often wolde I have gadered thy children to gedder, as the hen her nest vnder her wynges, and thou woldest nott.

35 Beholde ! youre habitacion shalbe left vnto you desolate. For I tell you, ye shall not se me, vntill the time come, that ye shall saye, Blessed ys he, that commeth in the name off the Lorde.

CHAP. XIV. 1 And it was don, whanne he had entrid in to the hous of sum prince of Pharisees, in the saboth, to ete breed, and thei aspieden him.

CHAP. XIV. 1 And it chaunsed, that he went into the housse of won off the chefe Pharises to cate breed, on a saboth daye, and they watched hym.

2 Ðá wæs ðar sum wæter-seoc man befóran him.

3 Ðá cwæþ se Hælend to ðam æ-gleawum and Fariseum, Is hit álýfed ðæt man on reste-dagum hæle ?

4 Ðá súwodon hig. Ðá nam he hine and gehælde, and forlét hyne.

5 Ðá cwæþ he to him, andswariende, Hwylces eowres assa oððe oxa befealp on ænne pytt, and ne tihþ he hyne hrædlice up on reste-dæge ?

6 Ðá ne mihton hig ágén ðis him geandwyrdan.

7 Ðá sæde he sum bigspel be ðam ingelapeton, gýmende hú hig ða fyrmestan setl gecuron, and ðus cwæþ,

8 Ðonne ðú byst to gyftum gelapod, ne site ðú on ðam fyrmestan setle ; ðe-læs wénunga sum weorþfulra sig ingelapod fram him,

9 And ðonne cume se ðe ðe ingelapode, and secge ðe, Rým ðysum men setl, and ðú ðonne mid sceame nyme ðæt ýtemeste setl.

10 Ac ðonne ðú geclypod byst, gá, and site on ðam ýtemestan setle, ðæt se ðe ðe ingelapode, ðonne he cymþ, cwede to ðe, Lã freond, site ufer. Ðonne byþ ðe weorþmynt befóran mid-sittendum.

11 Forðam ælc ðe hine up-áheþþ, biþ genyðerod ; and se ðe hine nyðeraþ, se biþ up-áhafen.

12 Ðá cwæþ he to ðam, ðe hine ingelapode, Ðonne ðú dést wiste, oððe feorme, ne clypa ðú ðine frýnd, ne ðine gebróðru, ne ðine cúðan, ne ðine welegan nehheburas ; ðe-læs hí ðe ágén lapion, and ðú hæbbe edlean.

13 Ac ðonne ðú gebeorseype dó, clypa þearfan, and wanhále, and healte, and blinde,

14 Donne bist ðú eadig ; forðam ðe hi nabbap, hwanon hig hit ðe forgyldon, sóþlice hit byþ ðe forgolden on rihtwisra æriste.

9

. na aftumistan haban stap.

10 Ak þan haitaizau, atgaggands, anakumbci ana þamma aftumistin stada, ei biþe qimai, saei haihait þuk, qipai du þus, Friyond, usgagg hauhis. Þanuh ist þus hauhiþa faura þaim miþanakumb-yandam þus.

11 Unte whazuh saei hauheip sik silba, gahnaiwyada ; yah saei hnaiweip sik silban, ushauhyada.

12 Qapup-þan yah þamma haitandin sik, þan waurkyais undaurnimat, aipþau nahtamat, ni haitais friyonds þeinans, nih broþruns þeinans, nih niþyans þeinans, nih garaznans gabeigans ; ibai aufto yah eis aftra haitaina þuk, yah wairþip þus usguldan.

13 Ak þan waurkyais dauht, hait unledans, gamaidans, haltans, blindans,

14 Yah audags wairþis ; unte eis ni haband usgildan þus, usgildada auk þus in ustassai þize uswaurhtane.

2 And loo ! sum man syk in ydropesie was bifore him.

3 And Jhesu answeringe seide to the wyse men of lawe, and to Pharysees, seiyinge, Where it is leeful for to heele in the sabotis ?

4 And thei heelden pees. Forsothe Jhesu heelide him takun to, and lefte.

5 And he answeringe to hem, seyde, Whos asse ether oxe of 3oure schal falle in to a pitt, and not a non he schal drawe out him on the day of sabot ?

6 And thei myzten not answeere to him to thes thingis.

7 Forsothe he seyde also a parable to men bodun to a feeste, biholdinge how thei chesiden the firste seetis, seiyinge to hem,

8 Whanne thou schalt be bedun to weddingis, sitte thou not at the mete in the firste place ; lest perauenture a worschippfullere than thou be bedun of him,

9 And he comynge that clepide thee and him, seye to thee, 3yue place to this, and thanne thou schalt bigynne with schame to holde the laste place.

10 But whanne thou schalt be bedun to feeste, go, and sitte down in the laste place, that whanne he schal come, that bad thee to feeste, he seye to thee, Frend, stize hizere. Thanne glorie schal be to thee bifore men syttinge to gidere at the mete.

11 For ech that enhaunsith him silf, schal be maad low3 ; and he that mekith him silf, schal be hized.

12 Forsoth he seide also to him, that hadde bedun him to the feeste, Whanne thou makist a mete, ether souper, nyle thou clepe thi frendis, nether thi briteren, nethir eosyns, nethir neizeboris, nether riche men ; lest perauenture and thei bidde thee a3en to feeste, and zeldinge a3en be maad to thee.

13 But whanne thou makist a feeste, clepe pore men, feble men, crokid, and blynde,

14 And thou schalt be blessid ; for thei han not, wher of to zelde to thee, forsoth it schal be zoldun to thee in the risyng a3en of iuste men.

2 And beholde ! there was a man before hym which had the dropsy.

3 And Jesus answered and spake vnto the lawears, and Pharises, sayinge, Is hit lauffull to heale on the saboth daye ?

4 And they helde their peace. He toke the man and healed him, and lett hym goo.

5 And answered them sayinge, Whiche of you shall have an asse or an oxe fallen into a pitt, and will nott straight waye pull him out on the saboth daye ?

6 And they coulede not answer hym agayne to that.

7 He putt forthe a similitude to the gestes, when he marked howe they preased to the hyst roumes, and sayd vnto them,

8 When thou arte bidden to a weddinge of eny man, sitt nott doune in the hyst roume ; lest a more honorable man than thou be bidden of hym,

9 And he that badde bothe hym and the come, and saye to the, Geve this man roume, and thou then begyn with shame to take the lowest roume.

10 But rather when thou arte bidden, goo, and sit in the lowest roume, that when he that bade the commeth, he maye saye vnto the, Frende, sitt vp hyer. Then shalt thou have preyase in the presence of them that sitt at meate with the.

11 For whosoever exalteth hym silfe, shalbe brought lowe ; and he that humbleth him silfe, shalbe exalted.

12 Then sayde he also to him, that bade him to diner, When thou makest a diner, or a supper, call not thy frendes, nor thy brethren, nether thy kinsmen, nor yet riche neighbours ; lest they bidde the agayne, and make the recompence.

13 Butt when thou makest a feast, call the povre, the maymed, the lame, and the blinde,

14 And thou shalt be happy ; for they cannot recompence the, butt thou shalt be recompensed at the resurreccion of the iuste men.

15 Gahausyands þan sums þizei an-akumbyandane þata, qap du ïmma, Aud-ags, saei matyþ hlaif ïn þiudangardyai Gups.

16 Þaruh qap ïmma Frauya, Manna sums gawaurhta nahtamat mikilana, yah haihait managans.

17 Yah ïnsandida skalk seinana wheilai nahtamatis, qipan þaim haitanam, gagg-þ, unte yu manwu ïst allata.

18 Yah dugunnun suns faurqipan allai. Sa frumista qap, Land bauhta, yah þarf galeipan, yah saiwhan þata ; bidya þuk, habai mik faurqipanana.

19 Yah anþar qap, Yuka auhsne us-
bauhta fimf, yah gagga kausyan þans ;
bidya þuk, habai mik faurqipanana.

20 Yah sums qap, Qen liugaida ; yah
duþe ni mag qiman.

21 Yah qimands sa skalks, gataih frau-
yin seinamma þata. Ðanuh þwairhs sa
gardawaldands, qap du skalka seinamma,
Usgagg sprauto ïn gatwons yah staigos
baurgs, yah unledans, yah gamaidans,
yah blindans, yah haltans attiuh hidre.

22 Yah qap sa skalks, Frauya, warþ,
swe anabaust, yah nauh stads ïst.

23 Yah qap sa frauja du þamma skalka,
Usgagg and wigans yah faþos, yah nauþei
ïnatgaggan, ei usfulnai gards meins.

24 Qipa allis ïzwis, þatei ni ainshun
manne yainaize þize faura haitanane,
kauseþ þis nahtamatis meinis.

25 Miþiddyedun þan ïmma hiuhmans
managai ; yah gawandyands sik, qap
du ïm,

26 Yabai whas gaggþ du mis, yah ni
fyaþ attan seinana, yah aiþein, yah qen,
yah barna, yah broþruns, yah swistruns ;
nauhuþ-þan seinu silbins saiwala, ni mag
meins siponeis wisan.

27 Yah saei ni bairþ galgan seinana,
yah gaggai afar mis, ni mag wisan meins
siponeis.

28 ïzwara whas railhtis wilyands kelikn

15 Ðá ðis gehýrde sum of ðam sittend-
um, ðá cwæþ he, Eadig is se, ðe hláf
yt on Godes ríce.†

16 Ðá sæde he him, Sum man worhte
mycele feorme, and manega gelapode.

17 Ðá sende he his þeowan to ðære
feorme tïman, ðæt he sæde ðam gelap-
edum, ðæt hig comon, forðam ðe ealle
þing gearwe wæron.

18 Ðá ongunnon hig calle hig beláðian.
Se forma him sæde, Ic bohte ænne tún,
ic hæbbe neode ðæt ic fare, and hine
geseo ; ic bidde ðé, ðæt ðú me be-
láðige.

19 Ðá cwæþ se óðer, Ic bohte án ge-
týme oxena, nú wille ic faran and fand-
ian hyra ; nú bidde ic ðé, beláða me.

20 Ðá cwæþ sum, Ic lædde wíf hám ;
forðam ic ne mæg cuman.

21 Ðá cyrde se þeowa, and cýdde his
hláforde ðæt. Ðá cwæþ se hláford mid
yrre to ðam þeowan, Gá hraðe on ða
stréta and on wíc ðisse ceastre, and
þearfan, and wanhále, and blinde, and
healte læd hider ïn.

22 Ðá cwæþ se þeowa, Hláford, hit ys
gedón, swá ðú bude, and nú gyt hér is
æmtig stów.

23 Ðá cwæþ se hláford ðá gyt to ðam
þeowan, Gá geond ðás wegás and hegas,
and nýd hig ðæt hig gán ïn, ðæt mïn
hús sí gefylled.

24 Sôþlice ic eow secge, ðæt nán ðæra
manna ðe geclypode synd, ne onbyrigeaþ
mïnre feorme.†

25 Sôþlice mid him férde mycel mæn-
ego ; ðá cwæþ he, to him bewend,

26 Gyf hwá to me cymþ, and ne hataþ
his fæder, and móder, and wíf, and
bearn, and bróðru, and swustra, and
ðonne gyt his sáwle, ne mæg he beon
mïn leorning-cniht.

27 And se ðe ne byrþ hys ewylminge,
and cymþ æfter me, ne mæg he beon
mïn leorning-cniht.

28 Hwyle eower wyle timbrian áne

15 Whanne sum man of sittinge at the mete had herd thes things, he seide to hym, Blessid is he, that schal ete breed in the rewme of God.

16 And he seide to him, Sum man maade a greet souper, and clepide manye.

17 And he sente his seruaunt in the our of souper, to seye to men bedun to feeste, that thei schulden come, for now alle thingis ben redy.

18 And alle bigunnen to gidere to excuse. The firste seide, I haue bouzt a toun, and I haue nede to go out, and to se it; I preie thee, haue me excusid.

19 And the tothir seide, I haue bouzt fyue 3okis of oxen, and I go to proue hem; I preie thee, haue me excusid.

20 And an othir seide, I haue weddid a wyf; and therefore I may not come.

21 And the seruaunt turnyd azen, toolde thes thingis to the lord. Thanne the hosebonde man wroth, seide to his seruaunt, Go out soone in to grete stretis and smale streetis of the citee, and brynge in hidur pore men, and feble, and blynde, and crokid.

22 And the seruaunt seith, Lord, it is don, as thou hast comaundid, and 3it place is.

23 And the lord seith to the seruaunt, Go thou into weyes and heggis, and constreyne for to entre, that myn hous be fillid.

24 Forsothe I seie to 3ou, for noone of tho men that ben clepid, schal taaste my souper.

25 Sothli many cumpanyes wenten with him; and he turned, seide to hem,

26 If ony cometh to me, and hatith not his fadir, and modir, and wyf, sones, and britheren, and douztris, 3it forsoth and his lyf, he may not be my disciple.

27 And he that berith not his cross, and cometh aftir me, may not be my disciple.

28 Forsoth who of 3ou willinge to

15 When won of them that sate at meate also herde that, he sayde vnto hym, Happy is he, that eateth breed in the kyngdome of God.

16 Then sayd he to hym, A certayne man ordened a greate supper, and bade many.

17 And sent his seruaunt att supper time, to saye to them that wer bidden, come, for all thynges are redy.

18 And they all atonce began to make excuse. The fyrst sayd vnto him, I haue bought a ferme, and I must nedes goo, and se it; I praye the, haue me excused.

19 And another sayd, I haue bought fyve yooke of oxen, and I must goo to prove them; I praye the, haue me excused.

20 The thyrde sayd, I haue married a wyfe; and therefore I cannot come.

21 And the seruaunt went agayne, and brought his master worde there of. Then was the good man of the housse displeased, and sayd to his seruaunt, Goo out quickly into the stretes and quarters of the citee, and brynge in hidder the povre, and the maymed, and the halt, and the blinde.

22 And the seruaunt sayd, Lorde, it is done, as thou commaundest, and yet there is roume.

23 And the lorde sayd to the seruaunt, Go out into the hie wayes and hedges, and compell them to come in, that my housse maye be filled.

24 For I saye vnto you, that none of those men which were bidden, shall tast of my supper.

25 There went a greate company with him; and he turned, and saide vnto them,

26 Yf a man come to me, and hate not his father, and mother, and wyfe, and children, and brethren, and sisters, more over and his awne life, he cannot be my disciple.

27 And whosoever beare nott hys crosse, and come after me, cannot be my disciple.

28 Which of you is he that is desposed

timbryan, niu frumist gasitands rahneip manwiþo, habaiu du ustiuhan ?

29 Ībai aufto biþe gasatidedi grundu-waddyu, yah ni mahtedi ustiuhan, allai þai gasaiwhandans, duginnaina bilaikan ina,

30 Qipandans, þatei sa manna dustodida timbryan, yah ni mahta ustiuhan.

31 Aipþau whas þiudans gaggands stigqan wiþra anþarana þiudan du †wiganna, niu gasitands faurþis þankeip, siaiu maht-eigs miþ taihun þusundyom gamotyan þamma miþ twaim tigum þusundyo gaggandin ana sik ?

32 Eþþau yabai nist mahteigs, nauþpanuh fairra imma wisandin, insandyands airu, bidyip gawairþyis.

33 Swah nu wharyizuh izwara, saei ni afqipip allamma aigina seinamma, ni mag wisan meins siponeis.

34 God salt ; ip yabai salt baud wairþip, whe gasupoda ?

35 Nih du airþai, ni du maihstau fagr ist, ut uswairpand imma. Saei habai ausona gahausyandona, gahausyai.

CHAP. XV. † I Wesunup-þan imma newhyandans sik allai motaryos yah fra-waurhtai hausyan imma.

2 Yah birodidedun Fareisaieis yah bokaryos, qipandans, þatei sa frawaurhtans andnimip, yah miþmatyip im.

3 Qaþ þan du im þo gayukon, qipands,

4 Whas manna izwara aigands taihun-tehund lambe, yah fraliusands ainamma þize, niu bileipip þo niuntehund yah niun ana auþidai, yah gaggip afar þamma fralusarin, unte bigitip þata ?

5 Yah bigitands, uslagyip ana amsans seinans faginonds ;

6 Yah qimands in garda galaþoþ fri-yonds yah garaznans, qipands du im, Faginop miþ mis, þammei bigat lamb mein, þata fralusano.

7 Qifa izwis, þatei swa faheds wairþip

stýpel, hú ne sytt he ærest and teleþ ða andfengas ðe him behéfe synd, hwæder he hæbbe hine to full-fremmenne ?

29 Ðe-læs syððan he ðæne grúnd-weall legþ, and ne mæg hine full-fremman, ealle ðe hit geseoþ, ágynnnon hine tælan,

30 And cweðan, Hwæt ðes man ágan timbrian, and ne mihte hit ge-endian.

31 Oððe gyf hwyle cyning wyle faran and feohtan ágén óðerne cyning, hú ne sit he ær and þencþ, hwæder he mæge mid tyn þusendum euman ágén ðone ðe him ágén cymþ mid twentigum þusendum ?

32 And gif he ðonne wið hine gefeohtan ne mæg, . . . he sent æryndracan, and hitt sibbe.

33 Witodlice swá is æle of eow, ðe ne wið-sæcþ eallum þingum ðe he ál, ne mæg he beon mín leorning-cniht.

34 Gód ys sealt ; gif hit áwyrþ, on ðam ðe hit gesylt biþ ?

35 Nis hit nyt ne on eorþan, ne on myxene, ac hyt biþ út-áworpen. Gehýre, se ðe earan hæbbe to gehýrenne.

CHAP. XV. † I Sóplice him genea-læhton mánfulle and synfulle, ðæt hig his word gehýrdon.

2 Ðá muredon ða Farisei and ða bóceras, and cwædon, Ðes onfehþ synfulle, and mid him ytt.

3 Ðá cwæþ he ðis bigspel to ðam,

4 Hwyle man is of eow ðe hæfþ hund seaca, and gif he forlyst án of ðam, hú ne forlæt he ðonne nigon and hund nigontig on ðam wéstene, and gæþ to ðam ðe forwearþ, oð he hit fint ?

5 And ðonne he hit fíut, he hit set on his exla geblissiende ;

6 And ðonne he hám cymþ, he to-somme clypaþ hys frýnd and his nehhe-buras, and cwyrþ, Blissiaþ mid me, forðam ic fúnde mín seaca, ðe forwearþ.

7 Ic secge eow, ðæt swá byþ on heofone

bylde a tour, wher he sittinge countith not first the spensis that ben nedful, if he haue to performe?

29 Lest aftir he hath sett the foundement, and myzte not performe, alle that seen, bigynne to scorne him,

30 Seyinge, For this man bigan to bilde, and myzte not ende.

31 Ether what kyng to goynge to make batel azens another kyng, wher he sittinge bythenkith not first, if he may with ten thousynd go azens him that cometh to him with twenty thousynd?

32 Ellis him 3it doinge a fer, he sendinge a messenger, preieth tho thingis that ben of pees.

33 So therefore ech of 3ou, that renouncith not alle thingis whiche he weeldith, may not be my disciple.

34 Salt is good thing; forsoth if salt schal vanysche, in what thing schal it be sauerid?

35 Nether in erthe, nether in the dughil it is profitable, but it schal be sent out. He that hath eeris of heeringe, heere.

to bilde a toure, and sitteth not doune before and counteth the cost, whether he have sufficient to performe it?

29 Lest after he hathe layde the foundacion, and is nott able to performe it, all that beholde it, begyn to moocke hym,

30 Sayinge, This man began to bilde, and was not able to make an ende.

31 What kyng goeth to make batayle agaynst another kyng, and sitteth not doune fyrst and casteth in his mynde, wether he be able with ten thousande to mete him that cometh agaynst hym with twenty thousand?

32 Or els whill the other is yett a greate waye off, he will sende embassatours, and desyre peace.

33 Soo lyke wyse none of you, that forsaketh nott all that he hathe, can be my disciple.

34 Salt is good; but if salt be corupte, what shall be seasoned there with?

35 It is nether good for the londe, nor yet for the donge hill, men cast it out at the dores. He that hath cares to heare, let him heare.

CHAP. XV. 1 Forsothe puppicans and synful men weren nei3inge to him, that thei schulden heere him.

2 And Farisees and scribis grucchiden, seyinge, For this *man* receyueth synful men, and etith with hem.

3 And he seith to hem this parable, seyinge,

4 What man of 3ou that hath an hundred scheep, and if he hath lost oon of hem, wher he leeuith not nynty and nyne in desert, and goth to it that perischide, til he fynde it?

5 And whanne he hath founden it, he ioyinge puttith on his shuldris;

6 And he comynge hoom clepith to gidere his frendis and nei3ebors, seyinge to hem, Thanke 3e me, for I haue founden my scheep, which hadde perischid.

7 Sothly I seye to 3ou, so ioye schal

CHAP. XV. 1 Then resorted vnto him all the publicans and synners, for to heare him.

2 And the Pharises and scribes grudged, sainge, He receaveth to his company synners, and eateth with them.

3 Then put he forthe this similitude to them, sayinge,

4 What man of you havyng an hundred shepe, if he loose one of them, doth not leve nynty and nyne in the wildernies, and goo after hym which is loost, vntill he fynde hym?

5 And when he hath founde hym, he putteth hym on his shulders with ioye;

6 And as sone as he commeth home he calleth to gedder his lovers and neighbours, sayinge vnto them, Reioyse with me, for I haue founde my shepe, which was loost.

7 I say vnto you, that lyke wyse ioye

in himina in ainis frawaurhtis idreigondins, þau in niuntehundis yah niune garailtaize, þaiei ni þaurbun idreigos.

8 Aipþau suma qino drakmans habandei taihun, yabai fraliusip drakmin ainamma, niu tandeip lukarn, yah usbaug-eip razn, yah sokeip glaggwaba, unte bigitip?

9 Yah bigitandei, gahaitip friyondyos yah garazuons, qipandei, Faginop mip mis, unte bigat drakmein, þanmei fra-laus.

10 Swa qipa izwis, faheds wairþip in andwairþya aggele Gups in ainis idreigondins frawaurhtis.

11 Qapþ-þan, Manne sums aihta twans sununs;

12 Yah qap sa yuhiza ize du attin, Atta, gif mis, sei undrinnaik, dail aiginis. Yah disdailida im swes sein.

13 Yah afar ni managans dagans, brahta samana allata sa yuhiza sunus, yah aflaiþ in land fairra wisando; yah yainar distahida þata swes seinata libands ustiuriba.

14 Biþe þan frawas allamma, warþ huluhrus abrs and gawi yainata, yah is dugaun alaparba wairþan.

15 Yah gaggands, gahaftida sik sumamma bauogyane yainis gauyis. Yah insandida ina haiþyos seinaihos, haldan sweina.

16 Yah gairnida sad itan haurne þoci matidedun sweina, yah manna imma ni gaf.

17 Qimands þan in sis, qap, Whan filu asnye attins meinis, ufarassau haband hlaibe; ip ik hulhrau fraqistna.

18 Usstandands, gagga du attin meinamma, yah qipa du imma, Atta, frawaurhta mis in himin, yah in andwairþya þeinamma;

19 Yu þanaseips ni im wairþs ei haitaidau sunus þeins, gatawei mik swe ainana asnye þeinaize.

20 Yah usstandands qam at attin sein-

blis be anum synfullum ðe dæd-bôte dēþ, má ðonne ofer nigon aud nigontigum rihtwisra, ðe dæd-bôte ne beþurfon.

8 Oððe hwile wif hæfþ tyn scyllingas, gif heo forlyst ænne scylling, hú ne on-ælf heo hyre leoht-fæt, and áwent hyre hús, and sécþ geornlice, oð heo hine fint?

9 And ðonne heo hine fint, heo clypaf hyre frýnd and nehhebyryna, and cwyp, Blyssiap mid me, forðam ic fúnde minne scylling, ðe ic forleas.

10 Ic secge eow, swá biþ blis befóran Godes englum be anum synfullum ðe dæd-bôte dēþ.†

11 He cwæþ, Sôþlice sum man hæfde twegen suna;

12 Ðá cwæþ se gingra to his fæder, Fæder, syle me minne dæl minre æhte, ðe me to gebyrep. Ðá dælde he him his æhte.

13 Ðá æfter feawa dagum, ealle his þing gegaderode se gingra sunu, and ferde wræclice on feorlen rice; and forspilde ðar his æhta lybbende on his gælsan.

14 Ðá he hig hæfde ealle ámyrrede, ðá wearþ mycel hunger on ðam rice, and he wearþ wædla.

15 Ðá ferde he, and folgode anum burh-sittendum men ðæs rices. Ðá sende he hine to his túne, ðæt he heolde his swýn.

16 Ðá gewilnode he his wambe gefyllan of ðam bean-coddum ðe ða swýn æton, and him man ne sealde.

17 Ðá beþohte he hine, and cwæþ, Ealá hú fela hýrlinga on mínes fæder húse, hláf genóhne habbaþ; and ic hér on hungre forweorde.

18 Ic árise, and ic fare to mínum fæder, and ic secge him, Ealá fæder, ic syngode on heofenas, and befóran ðe;

19 Nú ic ne eom wyrðe ðæt ic beo ðin sunu genemned, dó me swá ánne of ðinum hýrlingum.

20 And he árás ðá and com to his

be in heuene on o synful man doynge penaunce, than of nynti and nyne iuste, that han no nede of penaunce.

8 Ether what womman hauynge ten dragmes,† and if sche hath lost o dragme, wher sche lizteth not a lanterne, and turneth vpsodoun the hous, and sekith diligently, til sche fynde?

9 And whanne sche hath founden, sche clepith to gidere frendis and neizeboris, seynge, Thanke 3e me, for I haue founden the dragme, which I hadde lost.

10 So I seie to 3ou, ioie schal be to the aungels of God on o synful man doynge penaunce.

11 Forsothe he seith, Sum man hadde tweye sones;

12 And the 3ongere scide to the fadir, Fadir, 3yue to me the porcioun of substaunce,† that byfallith to me. And the fadir departide to him the substaunce.

13 And not afir manye dayes, alle thingis gederid to gidre, the 3ongere sone wente in pilgrymage in to a fer cuntree; and there he wastide his substaunce in lyuynge lecherously.

14 And afir that he hadde endid alle thingis, a strong hungir was maad in that cuntree, and he bigan to haue nede.

15 And he wente, and cleuyde to oon of the citeseyns of that cuntree. And he sente him in to his toun, that he schulde feede hoggis.

16 And he coucitude to fille his wombe of the coddis whiche the hoggis eten, and no man 3af to him.

17 Sothli he turned a3en in to him silf, seyde, Hou many hirid men in my fadir hous, han plente of looues; forsothe I perische here thur3 hungir.

18 I schal ryse, and I schal go to my fadir, and I schal seie to him, Fadir, I haue synned a3ens heuene, and bifore thee;

19 Now I am not worthi to be clepid thi sone, make me as oon of thi hyrid men.

20 And he rysinge cam to his fadir.

shalbe in heven over one synner that repenteth, moore then over nynety and nyne iuste persons, whiche nede noo repentaunce.

8 Other what woman havynge .x. grotes, if she loose won, doth not light a candell, and swepe the housse, and seke diligently, till she finde it?

9 And when she hath founde it, she calleth her lovers and her neighbours, saynge, Reioyce with me, for I haue founde the groate, which I had loost.

10 Lykwyse I saye vnto you, ioie shalbe in the presence off the angels off God over one synner that repenteth.

11 And he sayde, A certayne man had two sonnes;

12 And the yonger of them sayde to his father, Father, geve me my parte off the goodes, that to me belongeth. And he devided vnto them his substaunce.

13 And not longe after, the yonger sone gaddered all that he had to gedder, and toke his iorney into a farre cuntree; and there he wasted his goodes with royetous livinge.

14 And when he had spent all that he had, there rose a greate derth thorow out all that same londe, and he began to lacke.

15 And he went, and clave to a citesyn of that same cuntree. Which sent hym to the felde, to kepe his swyne.

16 And he wold fayne have filled his bely with the coddes that the swyne ate, and noo man gave hym.

17 Then he remembered hym silfe, and sayde, Howe many hyred servauntes at my fathers, have breed ynough; and I dye for hongir.

18 I will a ryse, and goo to my father, and will saye vnto hym, Father, I have synned agaynst heven, and before the;

19 Nowe am I not worthy to be called thy sone, make me as one of thy heyred servauntes.

20 And he arose and cam to his father.

amma. Nauhþanuh þan fairra wisandān, gasawh ina atta is, yah infeinoda. Yah þragyands, draus ana hals is, yah kukida imma.

21 Yah qap imma sa sunus, Atta, fra-waurhta in himin, yah in andwairþya þeinamma; yu þanaseiþs ni im wairþs ei haitaidau sunus þeins.

22 Qap þan sa atta du skalkam sein-aim, Sprauto †bringiþ wastya þo frum-iston, yah gawasyiþ ina, yah gibiþ figg-ragulþ in handu is, yah gaskohi ana fotuns is;

23 Yah †bringandans stiur þana alidan, ufsneiþiþ, yah matyandans, wisam waila.

24 Unte sa sunus meins dauþs was, yah gaqiunoda; yah fralusans was, yah bigitans warþ. Yah dugunnun wisan.

25 Wasuþ-þan sunus is sa alpiza ana akra; yah qimands, atiddya newh razn, yah gahausida saggwins yah laikins.

26 Yah athaitands sumana magiwe, frahuh, wha wesi þata.

27 Þaruh is qap du imma, Þatei broþar þeins qam, yah afsnaiþ atta þeins stiur þana alidan, unte hailana ina andnam.

28 Þanuh modags warþ, yah ni wilda inngaggan. Iþ atta is usgaggands ut, bad ina.

29 Þaruh is andhafyands, qap du attin, Sai! swa filu yere skalkinoda þus, yah ni whanhun anabusn þeina ufariddya; yah mis ni aiw atgaft gaitein, ei miþ friyondam meinaim biwesyau.

30 Iþ þan sa sunus þeins, saei fret þein swes miþ kalkyom, qam, ufsnaist imma stiur þana alidan.

31 Þaruh qap du imma, Barnilo, þu sinteino miþ mis wast yah is, yah all þata mein þein ist.

32 Waila wisan, yah faginon skuld was; unte broþar þeins dauþs was, yah gaqiunoda; yah fralusans, yah bigitans warþ.

fæder. And dā gyt dā he wæs feor, his fæder he hyne geseah, and wearþ mid mild-heortnesse ástyrod. And ágén hine arn, and hine beclypte, and cyste hine.

21 Dā cwæþ his sunu, Fæder, ic syn-gode on heofon, and befóran dē; nú ic ne com wyrde dæt ic dīn sunu beo genemned.

22 Dā cwæþ se fæder to his þeowum, Bringaþ raðe dæne sélestan gegyrelan, and scrýdaþ hyne, and syllað him bring on his hand, and gescý to his fótum;

23 And bringaþ án fætt styric, and ofsleaþ, and uton etan, and gewistfullian.

24 Fordam des mín sunu wæs dead, and he ge-edecode; he forwearþ, and he is gemét. Dā ongunnon hig gewistlæcan.

25 Sôþlice hys yldra sunu was on æcere; and he com, and dū he ðam hūse genealáhte, he gehýrde dæne swég and dæt wered.

26 Dā clypode he áne þeow, and ácsode hine, hwæt dæt wære.

27 Dā cwæþ he, Dīn bróðor com, and dīn fæder ofslóh án fætt cealf, fordam ðe he hyne hálne onfēng.

28 Dā gebealh he hine, and nolde ingán. Dā eode his fæder út, and ongan hine biddan.

29 Dā cwæþ he his fæder andswarigende, Efnē! swá fela geara ic dē þeowode, and ic næfre dīn bebod ne forgýmde; and ne sealdest dū me næfre án ticeen, dæt ic mid mínum freondum gewistfullode.

30 Ac syddan des dīn sunu com, ðe hys spéde mid myltystrum ámyrde, dū ofslóge him fætt cealf.

31 Dā cwæþ he, Sunu, dū eart symle mid me, and calle míne þing synd dīne.

32 Dē gebyrede gewistfullian, and geblissian; fordam des dīn bróðor wæs dead, and he ge-edecode; he forwearþ and he is gemét.

Sothli whanne he was ȝit fer, his fadir syȝ him, and he was stirid by mercy. And he rennyng to, felde on his necke, and kiste him.

21 And the sone seyde to him, Fadir, I haue synned aȝens heuene, and bifore thee; and now I am not worthi to be clepid thi sone.

22 Forsoth the fadir seyde to his seruauntis, Soone bringe ȝe forth the firste stoole, and clothe ȝe him, and ȝyue ȝe a ring in his hond, and schoon in to the feet;

23 And brynge ȝe a calf maad fat, and sle ȝe, and ete we, and plenteuously ete we.

24 For this my sone was deed, and hath lyued aȝen; he perischide, and is founden. And alle bigunnen to eat plenteuously.

25 Forsoth his eldere sone was in the feeld; and whanne he cam, and neiȝede to the hous, he herde a symphonye and a crowde.

26 And he clepide oon of the seruauntis, and axide, what thingis thes weren.

27 And he seide to him, Thi brodir is comen, and thi fadir hath slayn a fat calf, for he receyuede him saf.

28 Forsoth he was wroth, and wolde not entre. Therefore his fadir gon out, bigan to preie him.

29 And he answeringe to his fadir, seide, Lo! so manye ȝeeris I serue to thee, and I brak neuere thi comaundement; thou hast neuere ȝouun a kyde to me, that I schulde ete largely with my frendis.

30 But aftir that this thi sone, which deuouride his substaunce with hooris, cam, thou hast slayn to him a fat calf.

31 And he seide to him, Sone, thou erst euere with me, and alle myne thingis ben thyne.

32 Forsothe it bihofte to ete plenteuously, and for to ioye; for this thi brother was deed, and lyuede aȝeyn; he peryschide, and he is founden.

When he was yett a greate waye of, his father sawe hym, and had compassion on hym. And ran vnto him, and fell on his necke, and kyssed hym.

21 And the sonne sayd vnto hym, Father, I have synned agaynst heven, and in thy sight; nether am I worthy hence forthe to be called thy sonne.

22 Then sayde the father to his seruautes, Bringe forth that best garment, and put it on hym, and put a ryng on his honde, and shewes on his fete;

23 And brynge hidder that fatted caulfe, and kyll hym, and lett vs eate, and be mery.

24 For this my sonne was deed, and is alive agayne; he was loste, and ys nowe founde. And they began to make goode cheare.

25 The elder brother was in the felde; and when he cam, and drewe nye to the housse, he herde minstreley and daunsynge.

26 And called one of his seruautes, and axed, what those thynges meante.

27 He said vnto him, Thy brother is come, and thy father hath killed the fatted caulfe, be cause he hath receaved him safe and sounde.

28 And he was angry, and wolde not goo in. Then cam his father out, and entreated him.

29 He answered, and sayde to hys father, Loo! these many yeares have I done the service, nether brake at eny time thy commaundment; and yet gavest thou me never soo moche as a kyd, to make mery with my lovers.

30 But as sone as this thy sonne was come, which hath deuoured thy goodes wyth harloottes, thou haste for his pleasure killed the fatted caulfe.

31 And he sayd vnto him, Sonne, thou wast ever with me, and all that I have is thine.

32 It was mete that we schulde make mery, and be glad; for this thy brother was deed, and is a live agayne; and was loste, and is founde.

CHAP. XVI. 1 Qapub-þan du siponyam seinaim, Manne suns was gabeigs, saei aihita fauragaggyan; yah sa fra-wrohþs warþ du imma, ei distahidedi aigin is.

2 Yah atwopyands ina, qap du imma, Duwhe þata hausya fram þus? usgif rapyon fauragaggyis þeinis, ni magt auk yu þanamais fauragaggya wisan.

3 Qap þan in sis sa fauragaggya, Wha tauyau, þandei frauya meins afnimip fauragaggi af mis? graban ni mag, bidyan skama mik.

4 Andþahta mik wha tauyau, ei þan biþe afsatyaidau us fauragaggya, andnimaina mik in gardins seinans.

5 Yah athaitands ainwharyanol faihuskulane frauyins seinis, qap þamma frumistin, Whan filu skalt frauyin meinamma?

6 Þaruh qap, Taihuntaihund kase alewis. Yah qap du imma, Nim þus bokos, yah gasitands sprauto, gamelei fimf tiguns.

7 Þaproh þan du anþaramma qap, Appan þu whan filu skalt? Ip is qap, Taihuntaihund mitade kaurnis. Yah qap du imma, Nim þus bokos, yah melei ahtautehund.

8 Yah hazida sa frauya þana fauragaggyan inwindipos, unte frodaba gatawida; unte þai sunyos þis aiwis frodozans sunum liuhadis in kunya seinamma sind.

9 Yah ik izwis qiþa, tauyaiþ izwis friyonds us faihuþraihna inwindipos, ei þan ufliþa, andnimaina izwis in aiw-cinos hleiþros.

10 Saei triggws ist in leitilamma, yah in managamma triggws ist; yah sa in leitilamma untriggwa, yah in managamma untriggws ist.

11 Yabai nu in inwindamma faihuþraihna triggwai ni waurþuþ, þata sunyeino whas izwis galaubeiþ?

12 Yah yabai in þamma framþyin triggwai ni waurþuþ, þata izwar whas izwis gibip?

13 Ni ainshun þiwe mag twaim frau-

CHAP. XVI. †1 Ðá cwæþ he to his leorning-enihtum, Sum welig man wæs, se hæfde sumne geréfan; se wearþ wið hine forwréged, swylce he his gód forspilde.

2 Ðá clypode he hine, and sáde him, Hwi gehýre ic ðis be dé? ágyf ðine scíre, ne miht dú leng tún-scíre bewitan.

3 Ðá cwæþ se geréfa on his gepance, Hwæt dó ic, forðam ðe mín hláford mine geréf-scíre fram me nimþ? ne mæg ic delfan, me sceamaþ ðæt ic wædlige.

4 Ic wát hwæt ic dó, ðæt hig me on hyra hús onfón, ðonne ic bescired beo fram tún-scíre.

5 Ðá ða gafol-gyldan gegaderode wæron, ðá sáde he ðam forman, Hú mycel scealt dú mínum hláforde?

6 Ðá sáde he, Hund sestra eles. Ðá sáde he him, Nim ðine feðere, and site hraðe, and writ fiftig.

7 Ðá sáde he óðrum, Hú mycel scealt dú? Ðá cwæþ he, Hund mittena hwæt-es. Ðá cwæþ he, Nim ðine stafas, and writ hund-cahtatig.

8 Ðá herede se hláford ðære unrihtwisnesse tún-geréfan, forðam ðe he gleawlice dyde; forðam ðe ðisse worulde bearn synd gleawran ðisses leohtes bearnum on ðisse eneoesse.

9 And ic secge eow, wyrcaþ eow frýnd of ðisse worulde-welan unrihtwisnesse, ðæt hig onfón eow on éce eardung-stówa, ðonne ge geteoriap.†

10 Se ðe ys on lytlum getrýwe, se ys on máran getrýwe; and se ðe ys on lytlum unrihtwis, se ys eac on máran unrihtwis.

11 Gif ge on unrihtwisum weoruld-welan næron getrýwe, hwá betáeþ eow ðæt eower ys?

12 And gyf ge on fremedum næron getrýwe, hwá sylþ eow ðæt eower ys?

13 Ne mæg nán þeow twám hláfordum

CHAP. XVI. 1 Forsothe he seide also to his disciplis, Ther was sum riche man, that hadde a fermour;† and this was defamyd anentis him, as he hadde wastid his goodis.

2 And he clepide him, and seide to him, What heere I this thing of thee? 3eld resoun of thi ferme, for now thou schalt not mowe holde thi ferme.

3 Forsoth the fermour seide with ynne him silf, What schal I do, for my lord takith away fro me the ferme? I may not delue, I am aschamyd to begge.

4 I woot what I schal do, that whanne I schal be remouyd fro the ferme, thei receyue me in to her housis.

5 And alle the dettours of the lord clepid to gidere, he seide to the firste, Hou moche owist thou to my lord?

6 And he seide to him, An hundrid barelis of oyle. And he seide to him, Taak thin obligacioun, and sitte soon, and wryt fyfti.

7 Aftirward he seyde to another, Sothli hou moche owist thou? Which seide, An hundrid mesuris of whete. And he seide to him, Tak thi lettris, and wryt foure score.

8 And the lord preiside the fermour of wickidnesse, for he hadde don prudently; for the sones of this world ben more prudent in her generacioun than the sones of list.

9 And I seie to 3ou, make to 3ou frendes of the richesse of wickidnesse, that whan 3e shulen fayle, thei receyue 3ou in to euerlastynge tabernaclis.

10 He that is feithful in the leeste thing, is feithful also in more; and he that is wickid in a litil thing, is wickid also in the more.

11 Therefore if 3e weren not trewe in wicked riches, who schal bitake to 3ou this that is verri?

12 And if 3e weren not trewe in alien thing, who schal 3yue to 3ou this that is 3oure?

13 No man seruaunt may serue twey

CHAP. XVI. 1 He sayd also vnto his disciples, There was a certayne rich man, which had a stewarde, that was acused vnto him, that he had wasted his goodes.

2 And he called him, and said vnto him, Howe is it that I heare this of the? geve a comptes off thy steward shippe, for thou mayste be no longer my stewarde.

3 The stewarde said with in him silfe, What shall I do, for my master will take a waye from me my stewarde shippe? I cannot digge, and to begge I am a shamed.

4 I woote what to do, that when I am put out of my stewardshippe, they maye receave me in to there houses.

5 Then called he all his masters detters, and sayd vnto the fyrst, Howe moche owest thou vnto my master?

6 And he sayd, An hondred tonnes of oyle. And he sayd to him, Take thy bill, and sitt doune quickly, and write fiftie.

7 Then said he to another, What owest thou? And he sayde, An hondred quarters of wheate. He sayd to him, Take thy bill, and writte foure score.

8 And the lorde commended the vniust stewarde, because he had done wysly; for the chyldren of this worlde are in their kynde wyser then the chyldren off light.

9 And I saye also vnto you, make you frendes of the wicked mammon, that when ye shall have nede, they may receave you into everlastinge habitacions.

10 He that is feithful in that wiche is leste, the same is feithful in moche . . .

11 So then if ye have not byn feithfull in the wicked mammon, who will beleve you in that which is true?

12 And if ye have not bene feithfull in another mannes busines, whoo shall geve you youre awne?

13 No seruaunt can serve two masters;

yam skalkinon; andizuh ainana fyaip, yah anþarana friyop; aipþau ainamma andtilop, ip anþamma frakann. Ni magup Guþa skalkinon yah faihuþraih-na.

14 Gahausedun þan þo alla yah þai Fareisaieis, faihufrikai wisandans, yah bimampidedun ina.

15 Yah qap du im, Yus siyup, yuzei garailtans domeip izwis silbans in and-wairþya manne; ip Guþ kann hairtona izwara, unte þata hauho in mannam, andaset in andwairþya Guþs.

16 Witop yah praufeteis und Iohannen; þaproh þiudangardi Guþs wailameryada, yah whazuh in izai nauþyada.

17 Ip azetizo ist himin yah airþa hindarleiþan, þau witodis ainana writ gadriusan.

18 Whazuh sa aletands qen seina, yah liugands anþara, horinop; yah whazuh saei aletana liugaiþ, horinop.

19 Aþþan manne sums was gabigs, yah gawasids was þaurþaurai, yah bwssaun, yah waila wisands daga whammeh bairhtaba.

20 Ip unleds sums was, namin haitans Lazarus, sah atwaurþans was du daura is banyo fulls,

21 Yah gairnida saþ itan drauhsno, þizo driusandeino af biuda þis gabeigins,; akei yah hundos atrinnandans, bilaigodedun banyos is.

22 Warþ þan, gaswiltan þamma unledin, yah briggan fram aggilum in barma Abrahamis. Gaswalt þan yah sa gabeiga, yah gafullhans warþ.

23 Yah in halyai ushafyands augona seina, wisands in balweinim, gasawh þan Abraham fairraþro, yah Lazzaru in barnim is.

24 Yah is uflhropyands,

þeowian; oððe he anne hataþ, and oðerne lufaþ; oððe he anum folgaþ, and oðerne forhogaþ. And ge ne magon Gode þeowian and weoruld-welan.

14 Ðás þing ealle ða Farisei gehýrdon, ða ðe gifre wæron, and hig hine tældon.

15 Ðá cwæþ he to him, Ge synd, ðe eow-sylfe befóran mannum gerihtwisiap; sóþlice God can eowre heortan, forðam ðe befóran Gode ys áscuniendlic, ðæt mannum heah ys.

16 Seo æ and witegan oð Iohannem; and of him is bodod Godes rice, and ealle on ðæt strangnesse wyrcap.

17 Eadre is ðæt heofen and eorþe gewiton, ðonne an stæf of ðære æ fealle.

18 Ælc man ðe his wif forlæt, and oðer nimþ, se unriht-hæmþ; and se ðe ðæt forlætene wif nimþ, se unriht-hæmþ.[†]

19 Sum welig man wæs, and he wæs geserýd mid purpuran, and mid twíne, and dæghwamlice rielice gewistfullode.

20 And sum wædla wæs, on naman Lazarus, se læg on his dura swýðe forwundod,

21 And wilnode ðæt he hine of his crumum gefylde, ðe of his beode feollon, and him nán man ne sealde; ac hund-as comon, and his wunda liccedon.

22 Ðá wæs geworden, ðæt se wædla forþ-férde, and hine englas bæron on Abrahames greadan. Ðá wearþ se wel-ega dead, and wæs on helle gebyrged.

23 Ðá áhóf he his eagan upp, ðá he on ðam tintregum wæs, and geseah feorran Abraham, and Lazarum on his greadan.

24 Ðá hrýmde he and cwæþ, Ealá fæder Abraham, gemiltsa me, and send Lazarum, ðæt he dyppe his fingeres lip on wætere, and mine tungan gecæle; forðam ðe ic com on ðis lige cwylned.

lordis ; forsothe ether he schal hate oon, and loue the tothir ; ether he schal cleue to oon, and dispise the othir. 3e mown not serue to God and to riches.

14 Forsoth Farisees, that weren coueytouse, herden alle thes thingis, and thei scornyn den him.

15 And he seide to hem, 3e it ben, that iustifyen 3ou bifore men ; sothli God knowith 3oure hertis, for that thing that is hi3 to men, is abominacioun anemptis God.

16 The lawe and prophetis til to John ; fro that tyme the rewme of God is prechid, and ech man makith violence in to it.

17 Forsothe it is lister heuene and erthe to passe ouer, than o titil falle fro the lawe.

18 Ech man that forsakith his wyf, and weddith another, doith auoutrie ; and he that weddith the *wyf* forsakun of the hosebonde, doith auoutrie.

19 Sum man was rich, and was clothid in purpur, and biys,[†] and he eet ech day schynyngli.

20 And ther was sum beggere, Lazarus by name, that lay ful of bylis at his 3ate,

21 Coueytinge to be fillid of the crummes, that felden down fro the riche mannis boord, and no man 3af to him ; but and houndis camen, and lickiden his bylis.

22 Forsothe it was don, that the beggere deiede, and was borun of aungels in to Abrahams bosum. Forsothe and the riche man is deed, and is biried in helle.

23 Forsothe he reysinge his y3en, whanne he was in turmentis, sy3 Abraham a fer, and Lazarus in his bosum.

24 And he crynge seyde, Fadir Abraham, haue mercy on me, and send Lazarus, that he dippe the laste part of his fyngur in watir, and kele my tunge ; for I am turmentid in this flawme.

for other he shall hate the one, and love the other ; or els he shall lene to the one, and despise the other. Ye cannot serve God and mammon.

14 All these thinges herde the Pharises also, which were coveteous, and they mocked him.

15 And he sayd vnto them, Ye are they, which iustifie youre selves before men ; but God knoweth youre hertes, for that which men magnifie, is abhominable in the sight of God.

16 The lawe and the prophettes raygned vntyll the tyme of Jhon ; sence that tyme the kyngdom of God is preached, and every man stryveth to goo in.

17 Soner shall heven and erth perisshe, then won title of the lawe shall perisshe.

18 Whosoever forsaketh his wyfe, and marieth another, breaketh matrimony ; and every man which marieth her that is divorced from her husbände, committeth advoutry also.

19 There was a certayne riche man, which was clothed in purple, and fyne raynes, and fared deliciously every daye.

20 And there was a certayne begger, name Lazarus, whiche laye at hys gate full off soores,

21 Desyringe to be refresshed with the cromes, whiche fell from the ryche mannes borde, ; neverthesse the dogges cam, and licked his soores.

22 And yt fortunèd, that the begger dyed, and was carryed by the angelles into Abrahams bosome. The riche man also died, and was buried in hell.

23 When he lifte vppe his eyes, as he was in tourmentes, he sawe Abraham a farre off, and Lazarus in his bosome.

24 And cryed and sayd, Father Abraham, have mercy on me, and sende Lazarus, that he maye depe the tippe off his fynger in water, and cole my tonge ; for I am tourmented in this flawme.

25 Ðá cwæþ Abraham, Ealá sunu, geþenc, ðæt ðú gód onfenge on ðinum life, and gelice Lazarus onfeng yfel ; nú ys ðes gefrêfrod, and ðú eart cwylmed.

26 And on eallum ðissum betweox us and eow is mycel dwolma getrymed ; ða ðe willaþ heonon to eow faran, ne mágon, ne ðanon faran hidere.

27 Ðá cwæþ he, Fæder, ic bidde ðe, ðæt ðú sende hine to mínes fæder huse.

28 Ic hæbbe fif gebróðru, ðæt he cýðe him, ðæt hig ne cumon on ðissa tintrega stówe.

29 Ðá sæde Abraham hym, Hig habbaþ Moysen and witegan ; hig hlyston him.

30 Ðá cwæþ he, Nese, fæder Abraham, ac hig dôþ dæd-bóte, gif hwyle of deaþe to him færþ.

31 Ðá cwæþ he, Gif hig ne gehýraþ Moysen and ða witegan, ne hig ne gelýfaþ, ðeah hwyle of deaþe árise.

CHAP. XVII. †1 Ðá cwæþ he to his leorning-cnihtum, Unnihtlic is ðæt gedréfednyssa ne cumon ; wá ðam, ðe hig þurh cumaþ.

2 Nyttre him wære, ðæt án cweornstán sý gecnyt ábútan his sworan, and sí on sæ beworpen, ðonne he gedréfde áne of ðyssonum lytlingum.

3 Warniaþ eow ; gyf ðin bróðor syngaþ, cid hym ;

4 And gif he on dæg seofen síðum syngaþ, and seofen síðum to ðe on dæg gecyrred byþ, and cwyp, Hit me ofþineþ, forgyf hit him.

5 Ðá cwædon his apostolas, Drihten, geýc úrne geleafan.

6 Ðá cwæþ Drihten, Gif ge hæfdon geleafan swá senepes corn, ge sædon ðissum treowe, Sý ðú áwyrwalod, and

3 yabai frawaurkyai broþar þeins, gasak imma ; yah þan yabai idreigo sik, fraletais imma.

4 Yah yabai sibun sinþam ana dag frawaurkyai du þus, yah sibun sinþam ana dag gawandyai sik, qiþands, Idreigo mik, fraletais imma.

5 Yah qeþun apaustauleis du Frauyin, Biauk uns galaubein.

6 Qaþ þan Frauya, Yabai habaidedeiþ galaubein swe kurno sinapis, aipþau yus yabai qiþeiþ du bairabagma þamma,

25 And Abraham seide to him, Sone, haue mynde, for thou hast receyued good thingis in thi lyf, and Lazarus also yuele thingis; sothli he is now com-fortid, but thou art turmentid.

26 And in alle thes thingis a greet derk place[†] is stablischid by twixe vs and 3ou; that thei that wolen fro hennis passe to 3ou, mown not, nether fro theennis passe ouer hidur.

27 And he seide, Therefore I preye thee, fadir Abraham, that thou sende him in to the hous of my fadir.

28 For I haue fyue bretheren, that he wisse to hem, lest also thei come in to this place of turmentis.

29 And Abraham seide to him, Thei han Moyses and the prophetis; heere thei hem.

30 And he seide, Nay, fadir Abraham, but if ony of deede men schal go to hem, thei schulen do penaunce.

31 Forsothe he seyde to him, If thei heere not Moyses and the prophetis, neither if ony of deede men schal ryse a3en, thei schulen bileue to him.

CHAP. XVII. 1 And he seide to his disciplis, It is impossible that selaundris come not; but woo to him, by whom thei comen.

2 It is more profitable to him, if a mylne stoon be put a boutte his necke, and he be cast in to the see, than that he selaundre oon of thes litle.

3 Take 3e heede to 3ou silf; if thi brother hath synned a3ens thee, blame him; and if he schal do penaunce, for3yue to him.

4 And if seucne sithis in the day he schal synne a3ens thee, and seucne sithis in the day he schal be conuertid to thee, seyinge, It forthenkith me, for3yue to him.

5 And the postlis seiden to the Lord, Encreesse feith to vs.

6 Forsoth the Lord seyde, If 3e schulen haue feith as the corn of syneuey, 3e schulen seye to this more tree, Be thou

25 Abraham sayd vnto hym, Sonne, remembre, that thou in thy lyfetye receavedst thy pleasure, and contrary wyse Lazarus payne; nowe therefore is he comforted, and thowe art punnysshed.

26 Beyonde all this bitwene you and vs there is a greate space sett; so that they which wolde goo from hence to you, canot, nether from thence come hidder.

27 And he sayd, I praye the therefore, father, send him to my fathers housse.

28 For I have fyve brethren, for to warne them, lest they also come into this place off tourment.

29 Abraham sayd vnto hym, They have Moses and the prophettes; lett them heere them.

30 And he sayd, Naye, father Abraham, but yf won from the ded cam vnto them, they wolde repent.

31 He sayd vnto hym, Yf they heere not Moses and the prophetes, nether woll they beleve, though won roose from death agayne.

CHAP. XVII. 1 Then sayde he to his disciples, It can not be avoyded but that occasions of evyll come; nevertheless wo be to hym, throw whom they come.

2 It were better for hym, if a mylstone wer hanged aboute his necke, and that he were cast into the see, rather then he shulde offende won off this litle won.

3 Take hede to youre selves; if thy brother trespas agaynst the, rebuke hym; and if he repent, forgeve hym.

4 And though he syn agenst the seven tymes in won daye, and seven tymes in a daye tourne agayne to the, sayinge, It repenteth me, forgeve hym.

5 And the apostles sayde vnto the Lorde, In crease oure fayth.

6 The Lorde sayde, Yf ye had fayth lyke a grayne off mustard sede, and shulde saye vnto thys sycamyne tree,

Uslausei þuk us waurtim, yah ussatei þuk in marcin, yah andhausidedi þau izwis.

7 Whas þan izwara skalk aigands ar-yandan, aipþau haldandan, saei atgagg-andin af haiþyai, qipai, Suns, hindarleip, anuhkumbei ;

8 Ak niu qipip du imma, Manwei, wha du naht matyau, yah bigaurdans, andbahtei mis, unte matya yah drigka, yah biþe gamatyis yah gadrigkais þu ;

9 İba þank þus fairhaitis skalka yain-amma, unte gatawida þatei anabudan was? Ni man.

10 Swa yah yus þan tauyaiþ alla þo anabudanona izwis, qipaiþ, þatei skalk-os unbrukyai siyum, unte þatei skul-dedum tauyan gatawidedum.

11 Yah warþ, miþþanei iddya is in İairusalem, yah is þairhiddya þairh midya Samaritanian, yah Galeilaian.

12 Yah inugaggandin imma in suma haimo, gamotidedun imma taihun þruts-fillai mans, þaih gastopun fairraþro,

13 Yah silbans ushofon stibna, qip-andans, İesu, talzyand, armai unsis.

14 Yah gaumyands, qaþ du im, Gagg-andans, ataugeip izwis gudyam. Yah warþ, miþþanei galipun, gahrainidai waurþun.

15 İþ ains þan ize, gaumyands þammei hrains warþ, gawandida sik, miþ stibnai mikilai hauhyands Gup.

16 Yah draus ana andawleizn faura fotum is, awiliudonds imma ; sah was Samaritanian.

17 Andhafyands þan İesus qaþ, Niu taihun þai gahrainidai waurþun, ip þai niun whar?

18 Ni bigitanai waurþun, gawandyand-ans, giban wulþu Gupa, niba sa alyakunya.

19 Yah qaþ du imma, Usstandands, gagg ; galaubeins þeina ganasida þuk.

20 Fraihans þan fram Fareisaium, whan qimip þiudangardi Gups, andhof

aplantod on sæ, and hit hýrsumode eow.

7 Hwylc cower hæfþ eregendne þeow, oððe scép læsgendne, ðam, of ðam æcere gehworfenum, he him sóna segþ, Gá, and site ;

8 And ne segþ him, Gearwa, ðæt ic ete, and gyrd ðé, and þéna me, ða hwýle ðe ic ete and drince, and syððan ðú ytst and drincst ;

9 Wénst ðú hæfþ se þeowa ænigne þanc, forðam ðe he dyde ðæt him beboden wæs? Ne, wéne ic.

10 Swá ys eow ðonne ge dóp eall ðæt eow beboden ys, cwedaþ, Unnytte þeowas we synd, we dydon ðæt we dón sceoldon.†

11 Ðá he férde to Hierusalem, he eode purh midde Samaritanian, and Galileam.

12 And ðá he eode on sum castel, him ágén urnon tyn hreofe weras, ðá stódon hig feorran,

13 And hyra stefna up-árhófon, and cwaédon, Hælend, bebeodend, gemiltsa us.

14 Ðá he hig geseah, ðá cwæþ he, Gáþ, and ætywæþ eow ðam sacerðum. Ðá hig férdon, hig wurdon geclænsode.

15 Ðá hyra án geseah, ðæt he ge-clænsod wæs, ðá cyrde he, mid mycelre stefne God mærsiende.

16 And feoll to hys fótum, and hym þancode ; and ðes wæs Samaritanian.

17 Ðá cwæþ se Hælend him andswariende, Hú ne synd tyn geclænsode, hwær synd ða nigone?

18 Næs gemét, se ðe ágén-hwurfe, and Gode wuldor sealde, búton ðes ælfremeda.

19 Ðá cwæþ he, Áris, and gá ; forðam ðe ðin gelcafa ðé hálne gedyde.

20 Ðá ácsodon hine ða Farisei, hwæne Godes rice come, ðá andswarode he,

drawun vp by the roote, and be plauntid ouer in to the see, and it schal obeye to 3ou.

7 Forsothe who of 3ou hauynge a seruaunt eringe, other lesewynge oxun, which seith to him, turnyd a3en fro the feeld, Anoon go, and sitte to mete ;

8 And seith not to him, Make thou redy, that I soupe, and girde thee, and mynstre to me, til I ete and drynke, and aftir thes thingis thou schalt ete and drynke ;

9 Wher he hath grace to that seruaunt, for he dide this that he comaundide to him ? Nay, I gesse.

10 So also 3e whanne 3e han don alle thingis that ben comaundid to 3ou, seie 3e, We ben vnprofitable seruauntis, we han don this that we ouzte to do.

11 And it was done, the while Jhesu wente in to Jerusalem, he passide thorw the myddel of Samarie, and of Galilee.

12 And whanne he entride in to sum castel, ten leprouse men camen a3ens him, whiche stooode afer,

13 And reyside the vois, seiynge, Jhesu, comaundour, haue mercy on vs.

14 Whiche as he sy3, he seide, Go 3e, schewe 3e 3ou to prestis. And it was don, the while thei wenten, thei weren clensid.

15 Forsothe oon of hem, as he sy3 for he was clensid, wente a3en, magnyfyng God with greet vois.

16 And he felde down in to the face bifore his feet, doynge thankngis ; and this was a Samaritan.

17 Forsothe Jhesu answeringe seide, Wher ten ben not clensid, and where ben the nyne ?

18 Noon is foundun, that turnyde a3en, and 3af glorie to God, no but this alien.

19 And he seith to him, Ryse thou, go thou ; for thi feith hath maad thee saaf.

20 Forsothe he axid of Pharisecs, whanne the rewme of God cometh, an-

Plucke thy silfe vppe by the rotes, and plant thy silfe in the see, he shoulde obey you.

7 Which of you havynge a seruaunte a plowynge, or fedyng catell, wolde saye vnto hym, when he were come from the felde, Goo quickly, and sitt doune to meate ;

8 And rather sayeth not to hym, Dresse, wherwith I maye suppe, and apoynt thy silfe, and serve me, tyll I have eaten and dronken, and afterwarde eate thou and drynke thou ;

9 Doeth he thanke that seruaunt, because he did that which was comaunded vnto hym ? I trowe not.

10 Soo lykewyse ye when ye have done all those thynges which are comaunded vnto you, saye, We are vnprofitable seruautes, we have done that which was oure duety to do.

11 And it chaused, as he went to Jerusalem, that he passed thorowe Samaria, and Galile.

12 And as he entred into a certayne toun, there met hym ten men that were lepers, which stode a farre of,

13 And put forth their voices, and sayde, Jesu, master, haue mercy on vs.

14 When he sawe them, he sayde vnto them, Goo, and shewe youre selves to the prestes. And hit chaused, as they went, they were clensid.

15 And won of them, when he sawe that he was clensid, turned backe agayne, and with a loude voice prayded God.

16 And fell doune on his face at his fete, and gave hym thankes ; and the same was a Samaritan.

17 Jesus answered and sayde, Are there not ten clensid, but were are those nyne ?

18 There are not founde, that returned agane, to geve God prayse, save only this straunger.

19 And he sayde vnto hym, Aryse, and goo thy waye ; thy fayth hath saved the.

20 When he was demaunded off the Pharisecs, when the kyngdom off God

im, yah qap, Ni qimip þiudangardi
Guþs miþ atwитайnai,

21 Nih qiþand, Sai! her, aiþþau sai!
yainar; sai! auk þiudangardi Guþs in
izwis ist.

22 Qap þan du siponyam, Aþþan qim-
and dagos, þan gairneip ainana þize dage
sunaus mans gasaiwhan, yah ni ga-
saiwhip.

23 Yah qiþand izwis, Sai! her, aiþþau
sai! yainar. Ni galeiþaiþ, nih laist-
yaiþ;

24 Swaswe raihtis lauhmoni lauhat-
yandei us þamma uf himina in þata uf
himina skeinip, swa wairþip sunus mans
iu daga seinamma.

25 Aþþan faurþis skal manag gaþulan,
yah uskiusada fram þamma kunya.

26 Yah swaswe warþ in dagam Nauel-
is, swah wairþip yah in dagam sunaus
mans.

27 Etun yah drugkun, liugaidedun,
yah liugaidos wesun, und þanei dag
galaip Nauel in arka; yah qam mid-
yasweipains, yah fraqistida allans.

28 Samalciko yah swe warþ in dagam
Lodis, etun yah drugkun, bauhtedun
yah frabauhtedun, satidedun timridedun;

29 Ip þammei daga usiddya Lod us
Saudaumim, rignida swibla yah funin
us himina, yah fraqistida allaim.

30 Bi þamma wairþip, þamma daga ei
sunus mans andhulyada.

31 In yainamma daga saei siyai ana
hrota, yah kasa is in razna, ni atsteigai
dalap niman þo; yah saei ana haiþyai,
samalciko ni gawandyai sik ibukana. . .

32 Gamuneip qenais Lodis.

33 Saei sokeip saiwala seinu ganasyan,
fraqisteip izai; yah saei fraqisteip izai
in meina, ganasyip þo.

34 Qipa izwis, þatei þizai naht twai
wairþand ana ligra samim, ains usnim-

and cwæþ, Ne cymþ Godes rice mid
begýmene,

21 Ne hig ne cweþaþ, Efne! hér hyt
ys, oððe ðar; Godes rice is betwýnan
eow.

22 Ða cwæþ he to his leorning-cniht-
um, Ða dagas cumað, ðonne ge ge-
wilniað ðæt ge geseon ænne dæg man-
nes suna, and ge ne geseoþ.

23 And hig secgaþ eow, Hér he is,
and ðar he is. Ne fare ge, ne ne fyliaþ;

24 Witodlice swá se lig-ræsc lyhtende
scinþ under heofone on ða þing ðe
under heofone synd, swá biþ mannes
sunu on his dæge.

25 Æryst him gebyreþ ðæt he fela
þinga þolige, and beon fram ðisse cneor-
ysse áworpen.

26 And swá on Noes dagum wæs ge-
worden, swá beoþ mannes suna to-
cyme.

27 Hig æton and druncon, and wifodon,
and wæron to gyftum gesealde, oð ðone
dæg ðe Noe on earce eode; and flód
com, and ealle forspilde.

28 Eall-swá wæs geworden on Loþes
dagum, hig æton and druncon, and
bolton and sealdon, and plantedon and
timbredon;

29 Sôþlice on ðam dæge ðe Loþ eode
of Sodoma, hyt rinde fyr and swefl of
heofone, and ealle forspilde.

30 Æfter ðysum þingum biþ, on ðam
dæge ðe mannes sunu onwripen biþ.

31 On ðam dæge se ðe biþ on þecene,
and his fatu on húsc, ne stihþ he nyðer
ðæt he hig nime; and se ðe biþ on
æcere, ne went he on-bæc.

32 Beoþ ge myndige Loþes wifes.

33 Swá hwylc swá sécþ his sáwle ge-
don hále, se hig forspilþ; and swá hwylc
swá hig forspilþ, se hig geliffæstaþ.

34 Sôþlice ic eow secge, on ðære nihte
beoþ twegen on bedde, an byþ genumen,

sweride to hem, and seide, The rewme of God cometh not with aspying,

21 Nethir thei schulen seye, Lo ! here, ether lo ! there ; forsothe lo ! the rewme of God is with ynne 3ou.

22 And he seide to his disciplis, Dayes schulen come, whanne 3e schulen desyre to se o day of mannis sone, and 3e schulen not se.

23 And thei schulen seye to 3ou, Lo ! here, and lo ! there. Nyle 3e go, nether sue 3e ;

24 For as leit schynynge fro vndir heuene schyneth on thoo thingis that ben vndir heuene, so mannis sone schal be in his daye

25 Forsothe first it bihoueth him to suffre many thingis, and to be reprovod of this generacioun.

26 And as it was don in the dayes of Noe, so it schal be in the dayes of mannis sone.

27 Thei eeten and drunken, and weddiden wyues, and weren 3ouun to weddingis, til in to the day in which Noe entride in to his schip ; and the greet flood cam, and loste alle.

28 Also as it was don in the dayes of Loth, thei eeten and drunken, bouzten and seelden, plantiden and byldeden ;

29 Sothli in what day Loth wente out of Sodom, the Lord reynede fier and brymston fro heuene, and loste alle.

30 Vp this thing it schal be, in what day mannis sone schal be schewid.

31 In that our he that schal be in the roof, and his vesels in the hous, come he not down to take hem awei ; and he that *schal be* in the feeld, also turne not a3en bihynde. . . .

32 Be 3e myndeful of the wyf of Loth.

33 Who euere schal seke to make his lyf saf, schal leese it ; and who euere schal leese it, schal quykene it.

34 I seye to 3ou, in that ni3t tweyne schulen be in o bed, oon schal be re-

shulde come, he answered them, and sayde, The kyngdom of God commeth not with waytingefore,

21 Nether shall men saye, Loo ! here, loo ! there ; for beholde ! the kyngdom of God is within you.

22 And he sayde vnto hys disciples, The dayes will come, when ye shall desire to se won daye of the sonne of man, and ye shall not se it.

23 And they shall saye to you, Se ! here, se ! there. Goo nott after them, nor folowe them ;

24 For as the lightenyng that apereth out of the one parte of the heven and shyneth vnto the other parte of heven, soo shall the sonne of man be in his dayes.

25 But fyrst must he suffre many thinges, and be reprovod of this nacion.

26 As it happened in the tyme of Noe, soo shall it be in the tyme of the sonne of man.

27 They ate they dranke, they maryed wyves, and were maryed, even vnto that same daye that Noe went into the arke ; and the floud cam, and destroyed them all.

28 Likewise also as it chaunsed in the dayes of Lot, they ate, thei dranke, thei bought, thei solde, thei planted, they bilte ;

29 And even the same daye that Lot went out of Zodom, hit rayned fyre and brymstone from heven, and destroyed them all.

30 After these ensamples shall the daye be, when the sonne of man shall apere.

31 Att that daye he that is on the housse toppe, and his stuffe in the housse, lett hym nott come doune to take hit out ; and lyke wyse lett not him that is in the felde, turne backe agayne to that he lefte behynde hym.

32 Remember Lottes wyfe.

33 Whosoever will goo about to save his lyfe, shall loose it ; and whosoever shall loose his life, shall quyken it.

34 I tell you, in that nyght there shalbe two in one beed, the one shalbe receaved,

ada, yah anþar bileiþada ;

35 Twos wairþand malandeius samana, aina usnimada, yah anþara bileiþada ;

36

37 Yah andhafyandans qeþun du ïm-ma, Whar, Frauya ? Æþ is qaþ ïm, Þarei leuk, yaindre galisand sik arans.

CHAP. XVIII. 1 Qaþuþ-þan yah gayukon ïm, du þammei sinteino skulun bidyan, yah ni wairþan usgrudyans ;

2 Qiþands, Staua was sums ïn sumai þaurg, Guþ ni ogands, yah mannan ni aistands.

3 Wasuþ-þan yah widuwo ïn þizai þaurg yainai, yah atiddya du ïm-ma, qiþandei, Fraweit mik ana andastapya meinamma ;

4 Yah ni wilda laggai wheilai. Afaruþ-þan þata qaþ ïn sis silbin, Yabai yah Guþ ni og, yah mannan ni aista,

5 Æþ ïn þizei uspriutiþ mis so widuwo, fraweita þo ; ïbai und andi qimandei usaglyai mis.

6 Qaþ þan Frauya, Hauseiþ, wha staua ïnwindiþos qiþiþ ;

7 Æþ Guþ niu gawrikai þans gawalidans seinans, þans wopyandans du sis dagam yah nahtam, yah usbeidands ist ana ïm ?

8 Aþþan qiþa ïzwis, þatei gawrikip ïns sprauto. Æþ sweþauh, sunus mans qimands biugitai galaubein ana airþai ?

9 Qaþ þan du sumaim, þaiei silbans trauaidedun sis, ei weseina garaihtai, yah frakunnandans þaim anþaraim, þo gayukon,

10 Mans twai usiddyedun ïn alh bidyan ; ains Fareisaius, yah anþar motareis.

11 Sa Fareisaius standands, sis þo bad, Guþ, awiliudo þus, unte ni ïm swaswe þai anþarai mans, wilwans, ïnwindans,

and oðer biþ forlæten ;

35 Twá beoþ ætgædere grindende, án biþ genumen, and oðer biþ læfed ;

36 Twegen beoþ on æcere, án biþ genumen, and oðer biþ læfed.

37 Ðá cwædon hig to him, Hwar, Drihten ? Ðá cwæþ he, Swá hwar swá se lichama biþ, ðyder beoþ earnas gaderod.

CHAP. XVIII. 1 Ðá sæde he him sum bigspel, ðæt hit ys riht ðæt man symle gebidde, and ná geteorige ;

2 And ðus cwæþ, Sum déma wæs on sumere ceastre, se God ne ondréd, ne nánne man ne onþracode.

3 Ðá wæs sum wuduwe on ðære ceastre, ðá com heo to him, and cwæþ, Wrec me wið minne wider-winnan ;

4 Ðá nolde he langre tide. Æfter ðam ðá cwæþ he, . . . Ðeah ic God ne ondræde, ne ic man ne onþracige,

5 Ðeah forðam ðe ðeos wuduwe me is gram, ic wrece hig ; ðe-læs heo æt neahstan cume me behropende.

6 Ðá cwæþ Drihten, Gehýraþ, hwæt se unrihtwisa déma cwyp ;

7 Sôþlice ne dēþ God his gecorenra wrace, clypiendra to him dages and nihtes, and he geþyld on him hæfþ ?

8 Ic eow secge, ðæt he raðe hyra wrace dēþ. Ðeah-hwæðere wénst ðú, ðænne mannes sunu cymþ, gemét he geleafan on eorþan ?

9 Ðá cwæþ he to sumum ðis bigspel, ðe on hig sylfe trúwedon, and oðre forhogodon,†

10 Twegen men ferdon to sumum temple ðæt hig hig gebædon ; án Sundorhálga, and oðer manfull.

11 Ðá stód se Fariseus, and hine ðus gebæd, God, ðe ic þancas dó, forðam ðe ic ne com swylce oðre men, reaferas,

ceyued, and the tother schal be forsakun ;

35 Tweye *wymmen* schulen be gryndyng to gidere, oon schal be receyued, and the tother schal be forsakun ;

36 Tweyne in a feeld, oon schal be receyued, the tother schal be forsakun.

37 Thei answeringe seyden to him, Where, Lord? Which seide to hem, Where euere the body schal be, also the egles schulen be gederid to gidere thidur.

CHAP. XVIII. 1 Forsothe he seide also a parable to hem, for it bihoueth to preie euere, and to fayle not ;

2 Seyinge, Sum iuge was in sum citee, which dredde not God, nether schamede of men.

3 Forsothe sum widowe was in that citee, and sche cam to him, seyinge, Venge me of myn aduersarie ;

4 And he wolde not by myche tyme. Sothli aftir thes thingis he seide with ynne him silf, Thou3 I drede not God, and schame not of man,

5 Netheles for this widowe is heuy^t to me, I schal venge hir ; lest at the laste sche comyng strangle me.

6 Sothli the Lord seide, Heere 3e, what the domesman of wickidnesse seith ;

7 Forsoth wher God schal not do the veniaunce of his chosene, cryng to him ny3t and day, and schal haue pacience in hem ?

8 Sothli I seie to 3ou, for soone he schal do the veniaunce of hem. Netheles gessist thou, mannis sone comyng schal fynde feith in erthe ?

9 Forsoth he seide also to sum men, that tristiden in hem silf, as rizful, and dispiseden othere, this parable, seyinge,

10 Tweye men stizeden in to the temple for to preie ; oon a Pharise, and the tothir a puppican.

11 Forsothe the Farise stondinge, praiede anentis him silf thes thingis, seyinge, God, I do thankis to thee, for

and the other shalbe forsaken ;

35 Two shalbe also a gryndyng to gedder, the one shalbe receaved, and the other forsaken ;

36

37 And they answered and sayde to him, Wheare, Lorde? And he said vnto them, Whersoever the body shalbe, thidther will the egles resoorte.

CHAP. XVIII. 1 He put forth a similitude vnto them, signifyinge that men ought alwayes to praye, and not to be wery ;

2 Sayinge, There was a iudge in a certaine cite, which feared not God, nether regarded man.

3 And there was a certayne widdowe in the same cite, whych cam vnto hym, sayinge, Avenge me of myne adversary ;

4 And a greate whyle he wolde noott. Afterwarde he sayd vnto hymselfe, Though I feare nott God, nor care for man,

5 Yett because this widdowe troubleth me, I woll a venge her ; lest at the last she come and rayle on me.

6 And the Lorde sayd, Heare what the vnrightewes iudge sayeth ;

7 And shall not God avenge his electe, which crye nyght and daye vnto him? ye, though he differre them,

8 I tell you, he will avenge them, and that quicly. Neverthesse when the sonne of man commeth, suppose ye, that he shall fynde faithe on erthe ?

9 And he put forthe this similitude vnto certaine, which trusted in them selves, that they wer perfect, and despysed other.

10 Two men went vp into the temple to praye ; the one a Pharise, and the other a publican.

11 The Pharise stode, and prayed thus with hym selfe, God, I thanke the, that I am nott as other are, extorsioners, vniuste,

horos, aiþþau swaswe sa motareis ;

12 Fasta twaim sinþam sabbataus, yah aflailya taihondon dail allis þize gastaalka.

13 Yah sa motareis fairraþro standands ni wilda nih augona seina ushafyan du himina, ak sloh in brusts seinos, qipands, Guþ hulþs siyais mis, frawaurhtamma.

14 Qipa izwis, atiddya sa garaihtoza gataihans du garda seinamma þau railhtis yains. Unte sawhazuh saei hauheip sik silba gahnaiwyada, ip saei hnaiweip sik silba, ushauhyaada.

15 Berun þan du imma barna, ei im attaitoki ; gasaiwhandans þan siponyos, andbitun ins.

16 Ip İesus athaitands ins, qaþ, Letip þo barna gaggan du mis, yah ni waryip þo, unte þize swaleikaize ist þiudangardi Guþs.

17 Amen qipa izwis, saei ni andnimip þiudangardya Guþs swe barn, ni qimip in izai.

18 Yah frah ina sums reike, qipands, Laisari þiuþeiga, wha tauyands libainais aiweinons arbya wairþau ?

19 Qaþ þan du imma İesus, Wha mik qipis þiuþeigana ? Ni ainshun þiuþeigs, niba ains Guþ.

20 Þos anabusnins kant, Ni horinos, Ni maurþryais, Ni hlifais, Ni galiuga-weitwods siyais, Swerai attan þeinana yah aiþein.

21 Ip is qaþuh, Þata allata gafastaida us yundai meinai.

22 Gahausyands þan þata, İesus qaþ du imma, Nauh ainis þus wan ist ; all þatei habais, frabugei, yah gadailei unledaim, yah habais huzd in himina ; yah hiri, laistyan mik.

23 Ip is gahausyands þata, gaurs warþ, was auk gabeigs filu.

24 Gasaiwhands þan ina İesus gaurana waurþanana qaþ, Whaiwa agluba þai faihu habandans inngaleipand in þiudangardya Guþs ;

25 Rapizo allis ist ulbandau þairh

unrihtwise, unriht-hæmeras, odde eac swylce des mánfulla ;

12 Ic fæste tuwa on wucan, ic sylle teoþunga ealles dæs ðe ic hæbbe.

13 Ðá stód se mánfulla feorran, and nolde furðun his eagan áhebban up to ðam heofone, ac he beot his breost, and cwæþ, God beo ðú mīlde me, synfullum.

14 Sôþlice ic eow secge, ðæt ðes ferdre gerihtwisod to his huse, . . . forðam ðe æle ðe hine upp-áhefþ biþ genyðerod, and se ðe hine nyðerap, byþ upp-áhafen.

15 Ðá brohton hig eild to him, ðæt he hig æt-hrine ; ðá his leorning-eniht-as hig gesáwon, hig eiddon him.

16 Ðá clypode se Hælend hig to him, and cwæþ, Lætap ða lytlingas to me cuman, and ne forbeode ge hig, swylcra ys Godes rice.

17 Sôþlice ic eow secge, swá hwyle swá ne onfehþ Godes rice swá swá eild, ne gæp he on Godes rice.

18 Ðá ácsode hine sum ealdor, Góðne lárceow, hwæt dó ic ðæt ic éce lif hæbbe ?

19 Ðá cwæþ se Hælend, Hwi segst ðú me góðne ? Nis nán man gód, búton God ána.

20 Canst ðú ða bebodu, Ne ofsleh ðú, Ne fyrena ðú, Ne stel ðú, Ne leoh ðú, Wurþa ðinne fæder and ðine móder.

21 Ðá cwæþ he, Eall ðis ic heold of minre geoguþe.

22 . . . Ðá cwæþ se Hælend, An þing ðe is wana ; syle eall ðæt ðú hæfst, and syle eall ðæt þearfum, ðonne hæfst ðú gold-hord on heofone ; and eum, and folga me.

23 Ðá he ðas word gehýrde, he wearþ ge-unrét, forðam ðe he wæs swíde welig.

24 Ðá se Hælend hine unróðne geseah, he cwæþ, Ealá hū earfoþlice on Godes rice gáp ða ðe feoh habbaþ ;

25 Eaðelicor mæg se soolfend gán þurh

I am not as othere men, raueynouris, vniust, auouters, as also this puppican ;

12 I faste twyes in the woke, I 3yue tythis of alle thingis whiche I haue in possessioun.

13 And the puppican stondinge a fer nolde nethir reyse the y3en to heuene, but smoot his brest, seyinge, God be mercyful to me, synnere.

14 Treuli I seye to 3ou, this cam doun in to his hous iustified of him. For ech that enhaunsith him silf schal be maad lou3, and he that mekith him silf, schal be enhaunsid.

15 Forsothe thei brou3ten to him 3onge children, that he schulde touch hem ; which thing whanne disciplis sy3en, thei blamyden hem.

16 Sothli Jhesu clepinge to gidere hem, seide, Suffre 3e children to come to me, and nyle 3e forbede hem, for of siche is the rewme of heuenes.

17 Treuli I seie to 3ou, who euere schal not take the kyngdom of God as a child, he schal not entre in to it.

18 And sum prince axide him, seyinge, Good maistir, what thing doynge schal I welde cuerlastyng lyf ?

19 Sothli Jhesu seyde to him, What seist thou me good ? No man is good, no but God aloone.

20 Thou knowist the comaundementis, Thou schalt not sle, Thou schalt not do leccherie, Thou schalt not do thefte, Thou schal not seye fals witnessyng, Worschipe fadir and modir.

21 Which seide, I haue kept alle thes thingis fro my 3outh.

22 Which thing herd, Jhesu seide to him, 3it o thing faylith to thee ; sille thou alle, what euere thingis thou hast, and 3yue to pore men, and thou schalt haue tresour in heuene ; and come, and sue me.

23 Thes thingis herd, he was sorwful, for he was ful riche.

24 Sothli Jhesu seinge him maad sorwful seide, How hard thei that han riches schulen entre in to the rewme of God ;

25 Forsoth it is esyer a camel to passe

advoutres, and even as this publican is ;

12 I fast twyse in the weke, I geve tythe of all that I possesse.

13 And the publican stode afarre of and wolde not lifte vp his eyes to heven, but smote hys brest, sayinge, God be mercyfull to me, a sinner.

14 I tell you, this man departed home to his housse iustified moore then the other. For every man that exalteth him silfe shalbe brought lowe, and he that humbleth hym silfe, shalbe exalted.

15 They brought vnto him also babes, that he schulde touche them ; when his disciples sawe that, they rebuked them.

16 But Jesus called them vnto him, and sayde, Suffre children to come vnto me, and forbidde them not, for vnto souche belongeth the kingdom of God.

17 Verely I saye vnto you, whosoever receaveth not the kyngdom of God as a chylde, he shall not enter there in.

18 And a certayne ruler axed him, sayinge, Goode master, what ought I to do to obtaine eternall lyfe ?

19 Jesus sayd vnto hym, Why callest thou me goode ? No man is goode, save God only.

20 Thou knowest the commaundmentes, Thou shalt nott commit advoutry, Thou shalt nott kill, Thou shalt nott steale, Thou shalt not beare falec witnes, Honoure thy father and thy mother.

21 And he sayde, All these have I kept from my youthe.

22 When Jesus herde that, he sayde vnto hym, Yett lackest thou one thyng ; sell all that thou hast, and distribute it vnto the povre, and thou shalt have treasure in heven ; and come, and folowe me.

23 When he herd that, he was hevy, for he was ryche.

24 When Jesus sawe hym morne he sayde, With whath difficulte shall they that have ryches enter into the kyngdom off God ;

25 Esyer it is for a cammell to passe

þairko neplos þairhleipan, þau gabigamma in þiudangardya Guþs galeipan.

26 Qeþun þan þai gahausyandans, An whas mag ganisan ?

27 Íþ is qaþ, þata unmahteigo at mannam, mahteig ist at Guþa.

28 Qaþ þan Paitrus, Sai ! weis aflaiotum allata, yah laistidedum þuk.

29 Íþ is qaþuh du im, Amen qiþa izwis, þatei ni ainshun ist, þize afletandane gard, aipþau fadrein, aipþau broþrun, aipþau qen, aipþau barna, in þiudangardyos Guþs,

30 Saei ni andnimai managfalþ in þamma mela, yah in aiwa þamma qimandin libain aiweinon.

31 Ganimands þan þans .ib. qaþ du im, Sai ! usgaggam in Íairusalem, yah us-tiuhada all, þata gamelido þairh praufetuns bi sunu mans.

32 Atgibada auk þiudom, yah bilaikada, yah anamahtyada, yah bispeiwada ;

33 Yah usbliggwandans, usqimand imma, yah þridyin daga usstandip.

34 Yah eis ni waihtai þis froþun ; yah was þata waurd gafulgin af im, yah ni wissedun þo qiþanona.

35 Warþ þan, miþþanei newha was is Íaireikon, blinda sums sat faur wig du aihtron.

36 Gahausyands þan managein faur-gaggandain, frah, wha wesi þata.

37 Gataihun þan imma, þatei Íesus Nazoraius þairhgaggip.

38 Íþ is ubuhwopida, qiþands, Íesu, sunu Daweidis, armai mik.

39 Yah þai faurgaggandans andbitun ina, ei þahaidedi ; íþ is und filu mais hropida, Sunau Daweidis, armai mik.

40 Gastandands þan Íesus haihait ina tiuhan du sis. Biþe newha was þan imma, frah ina,

41 Qiþands, Wha þus wileis ei tauyau ? Íþ is qaþ, Frauya, ei ussaiwhau.

ánre nædle eage, ðonne se welega on Godes rice.

26 Ðá cwædon ða ðe ðis gehýrdon, And hwá mæg hál beon ?

27 Ðá sæde he him, Gode synd mihtlice ða þing, ðe mannum synd unmihtlice.

28 Ðá cwæþ Petrus, Ealle þing we forlétan, and folgodon ðe.

29 Ðá cwæþ he, Sôþlice ic eow seege, nis nán man, ðe his hús forlæt, oððe magas, oððe bróðru, oððe wif, oððe bearn, for Godes rice,

30 Ðe ne onfó mycele máre on ðysse tide, and éce lif on towerdre worulde.

31 Ðá nam se Hælend his leorning-cnihtas, and cwæþ to him, Farap to Hierusalem, and ealle þing beoþ gefyllede, ðe be mannes suna þurh witegan áwritene synd.

32 He byþ þeodum geseald, and biþ gebysmrod, and geswungen, and onspæt ;

33 And æfter ðam ðe hig hine swingaþ, hig hine ofsleaþ, and he þridðau dæge árist.

34 And hig náht ðæs ongéton ; and him ðis word wæs behýdd,

35 Ðá he genealæhte Hiericho, sum blind man sæt wið ðone weg wædligende.

36 And ðá he gehýrde ða mænigeo farende, he ácsode, hwæt ðæt wære.

37 Ðá sædon hig, ðæt ðær ferde se Nazarenisca Hælend.

38 Ðá hrýmde he, and cwæþ, Ealá Hælend, Dauides sunu, gemiltsa me.

39 And ða ðe fóre-stópon hine þreadon, ðæt he súwode ; he ðæs ðe má cleopode, Dauides sunu, gemiltsa me.

40 Ðá stód se Hælend and hét læðan hine to him. Ðá he genealæhte, he ácsode hine,

41 Hwæt wylt ðú ðæt ic ðe dó ? Ðá cwæþ he, Drihten, ðæt ic geseo.

thurȝ a nellis yȝe, than a riche man for to entre in to the kyngdom of God.

26 And thei that herden thes thingis seiden, And who may be maad saf?

27 And he seide to hem, Tho thingis that ben vnpossible anemptis men, ben possible anemptis God.

28 Forsoth Petre seide, Loo! we han forsake alle thingis, and han sued thee.

29 Which seyde to hem, Treuly I seye to ȝou, no man is, that schal forsake hous, ether fadir, ethir modir, ethir bri-theren, ether wyf, ether sones, ether feeldis, for the rewme of God,

30 And schal not receyue myche mo thingis in this tyme, and in the world to comynge euerelasting lyf.

31 Forsothe Jhesu took twelue disciplis, and seide to hem, Lo! we stȝen to Jerusalem, and alle thingis schulen be endid, that ben writun by the prophetis of mannis sone.

32 Forsoth he schal be bitrayed to hethen men, and he schal be scorned, and scourgid, and bispet;

33 And afir that thei han scourgid, thei schulen sle him, and the thridde day he schal ryse aȝein.

34 And thei vnderstoden no thing of these; and this word was hid fro hem, and thei vndirstoden not tho thingis that weren seid.

35 Forsothe it was don, whanne Jhesu cam nyȝ to Jerico, sum blynd man saat bisydis the weye beggyng.

36 And whanne he herde the cumpany passynge, he axide, what this thing was.

37 Sothli thei seiden to him, that Jhesu of Nazareth passide.

38 And he cryede, seyinge, Jhesu, the sone of Dauith, haue mercy on me.

39 And thei that wenten bifore blamyden him, that he schulde be stille; sothli he cryede myche more, Thou sone of Dauith, haue mercy on me.

40 Forsothe Jhesu stondinge comaundide him to be brouȝt forth to him. And whanne he cam nyȝ, he axide him,

41 Seyng, What wolt thou I schal do to thee? And he seide, Lord, that I se.

thorowe a nedles eye, then for a ryche man to enter into the kyngdom off God.

26 Then sayde they that herde that, And who shall then be saved?

27 He sayde, Thynges which are vnpossible with men, are possible with God.

28 Then Peter sayde, Loo! we have forsaken all, and have folowed the.

29 He sayde vnto them, Verily I saye vnto you, there is noo man, that forsaketh housse, other father, and mother, other brethren, or wyfe, or children, for the kyngdom off Goddes sake,

30 Which same shall nott receave moche moore in this worlde, and in the worlde to come lyfe everlastynge.

31 He toke vnto hym the twelve, and sayde vnto them, Loo! we go vp to Jerusalem, and all shalbe fulfilled, that are written be the prophettes off the sonne off man.

32 He shalbe delivered vnto the gentyls, and shalbe mocked, and shalbe despytfully entreated, and shalbe spetten on;

33 And when they have scourged hym, they will putt hym to deeth, and the thyrde daye shall he aryse agayne.

34 They vnderstode none of these thynges; and this sayinge was hid from them, and they perceaved nott the thynges which were spoken.

35 Hit cam to passe, as they were come neye vnto Jerico, a certayne blynde man sate by the weye syde beggyng.

36 And when he herde the people passe by, he axed, what it meant.

37 They sayd vnto hym, that Jesus off Nazareth went by.

38 And he cryed, sayng, Jesus, the sonne of David, haue mercy on me.

39 And they which went before rebucked hym, be cause he schulde holde his peace; and he moche the moare cryed, The sonne of David, haue merey on me.

40 Jesus stode styll and commaunded him to be brought vnto hym. And when he was come neare, he axed hym,

41 Sayinge, What wilt thou that I do vnto the? And he sayde, Lorde, that I maye raccave my sight.

42 Yah Īesus qaþ du ĩmma, Ussaiwh ; galaubeins þeina ganasida þuk.

43 Yah suns ussawh, yah laistida ĩna, awiliudonds Guþa. Yah alla managei gasaiwhandei, gaf hazein Guþa.

CHAP. XIX. 1 Yah ĩnngaleiþands, pairhlaip Īaireikon.

2 Yah sai ! guma, namin haitans Zakkaius, sah was fauramableis motarye, yah was gabigs,

3 Yah sokida gasaiwhan Īesu, whas wesi, yah ni mahta, faura managein, unte wahstau leitils was.

4 Yah biþragyands faur, usstaig ana smakkabagm, ei gasewhi ĩna ; unte ĩs and þata munaida pairhgaggan.

5 Yah biþe qam ana þamma stada, ĩnsaiwhands ĩup Īesus, gasawh ĩna, yah qaþ du ĩmma, Zakkaiu, sniumyands dalap atsteig, himma daga auk ĩn garda þeinamma skal ik wisan.

6 Yah sniumyands atstaig, yah andnam ĩna faginonds.

7 Yah gasaiwhandans allai, birodidedun, qiþandans, þatei du frawurhtis mans galaiþ ĩn gard ussalyan.

8 Standands þan Zakkaius qaþ du Frauwin, Sai ! halbata aiginis meinis, Frauwa, gadailya unledaim ; yah yabai whis wha afholoda, fidurfalþ fragilda.

9 Qaþ þan du ĩmma Īesus, þatei himma daga nascins þamma garda warþ, unte yah sa sunus Abrahamis ĩst ;

10 Qam auk sunus maus sokyan, yah nasyan þans fralusanans.

11 At gahausyandam þan ĩm þata, biaukands, qaþ gayukon, bi þatei newha Īairusalem was, yah þuhta ĩm, ei suns skulda wesi þiudangardi Guþs gaswinkunþyan.

12 Qaþ þan, Manna sums godakunds gaggida landis, franiman sis þiudangardya, yah gawandida sik.

13 Athaitands þan tailun skalkans

42 Ðá cwæþ se Hælend, Beseoh ; ðin geleafa ðe gehælde.

43 And he sōna geseah, and him folgode, God wuldrigende. And eall folc Gode lof scalde, ðá hig ðæt gesáwon.

CHAP. XIX. 1 Ðá eode he geond Hiericho.

2 Ðá wæs ðar sum man, on naman Zacheus, se wæs welig.

3 And he wolde geseon hwylc se Hælend wære, ðá ne mihte he, for ðære mænegu, forðam ðe he wæs lytel on wæstmum.

4 Ðá arn he befóran, and stáh up on án treow sicomorum, ðæt he hine gesáwe ; forðam ðe he wolde ðanon faran.

5 Ðá he com to ðære stówe, ðá geseah se Hælend hine, and cwæþ to hym, Zacheus, éfst to ðinum húse, forðam ðe ic wylle to-dæg on ðinum húse wunian.

6 Ðá éfste he, and hine bliðelice onféng.

7 Ðá hig ðæt gesáwon, ðá murenodon hig calle, and cwædon, Ðæt he to synfullum men gecyrde.

8 Ðá stód Zacheus and cwæþ to Drihtne, Nú ! ic sylle þearfum healfe miue æhta ; and gif ic ænigne bereafode, ic hit be feowerfealdum ágyfe.

9 Ðá cwæþ se Hælend to him, To-dæg ðisse hīw-rædene ys hæl geworden, forðam ðe he wæs Abrahames bearn ;

10 Mannes sunu com sécan, and hál dón ðæt forwearþ.

11 Ðá hig ðis gehýrdon, ðá ge-íchte he sum bigspell, forðam ðe he wæs neh Hierusalem, and forðam ðe hig wéndon, ðæt hræðlice Godes rice geswútelod wære.†

12 Witodlice he cwæþ, Sum ædel-boren man férde on fyrren land, ðæt he him rice onfénge, and eft ágén come.

13 Ðá clypode he his tyn þeowas, and

42 And Jhesu seide to him, Bihold thou ; thi feith hath maad thee saaf.

43 And a non he sy3, and suede him, magnyfyng God. And al the peple, as it sy3, 3af heriynge to God.

CHAP. XIX. 1 And Jhesu goynge yn, walkide thorw Jerico.

2 And lo ! a man, Zachee by name, and he was prince of puppicans, and he was riche.

3 And he souzte to see Jhesu, who he was, and he myzte not, for the cumpany, for he was litel in stature.

4 And he rennyng bifore, stizede in to a sycamoure tree, that he schulde see Jhesu ; for he was to passinge thennis.

5 And Jhesu biholdinge vpward, whanne he cam to the place, sy3 him, and seyde to him, Zachee, hastinge cum down, for to day I moot dwelle in thin hous.

6 And he hastinge cam down, and ioynginge reseyuede him.

7 And whanne alle men sayen, thei grucchiden, seyinge, For he hadde turned to a synful man.

8 Forsoth Zachee stondinge seide to the Lord, Lo ! Lord, I 3yue the half of my goodis to pore men ; and if I haue any thing defraudid any man, I 3elde the fourefold.

9 Jhesu seide to him, For in this day heelthe is maad to this hous, for and he is the sone of Abraham ;

10 Forsothe mannis sone cam to seke, and make saaf this thing that perishede.

11 Hem heringe thes thingis, he puttynge to, seide a parable, for he was ny3 Jerusalem, and for thei gessiden, that the kyngdom of God schulde be schewid a non.

12 Therefore he seide, Sum noble man wente in to a fer cuntree, to take to him a kyngdom, and to turne a3eyn.

13 Sothli his ten seruauntis clepid, he

42 Jesus sayde vnto hym, Receave thy sight ; thy faith hath saved the.

43 And immediatly he sawe, and folowed hym, praysinge God. And all the peple, when they sawe it, gave laude to God.

CHAP. XIX. 1 And he entred in, and went thorowe Jerico.

2 And beholde ! there was a man, named Zacheus, and he was a rueler amonge the publicans, and ryche alsoo.

3 And he made meanes to se Jesus, what he schulde be, and he coulde nott, for the preace, be cause he was off a lowe stature.

4 And he ran before, and ascended vppe into a sicomore tree, to se hym ; for he wolde come that same waye.

5 And when Jesus cam to the place, he loked vp, and sawe him, and sayd vnto hym, Zache, attonce come doune, for to daye I muste a byde at thy housse.

6 And hastely he cam doune, and receaved hym ioyfully.

7 And when they sawe that, they all grouddged, sayinge, He is gone into tary with a man that is a synner.

8 Zache stode forthe and sayde vnto the Lorde, Beholde ! Lorde, the haulfe of my gooddes I geve to the povre ; and if I have done eny man wronge, I wyll restoore hym fower folde.

9 Jesus sayd vnto hym, This daye is healte come vnto this housse, for asmoche as it also is become the childe off Abraham ;

10 For the sonne off man is come to seke, and to save that which was looste.

11 As they herde these thynges, he added therto a similitude, be cause he was neye to Jerusalem, and be cause also they thought, that the kyngdom of God schulde shortely apere.

12 He sayde therefore, A certayne noble man went into a farre countre, to receave a kyngdom, and then to come agayne.

13 He called his ten servautes, and

seinans, atgaf im taihun dailos. Yah qap du im, Kaupop, unte ik qimau.

14 Ip baurgyans is fyaidedun ina, yah insandedun airu afar imma, qipandans, Ni wileima pana piudanon ufar unsis.

15 Yah warp, bipe atwandida sik, aftra andnimands piudangardya; yah hailhait wopyan du sis pans skalkans, paimci atgaf pata silubr, ei gakunnaidedi, wha wharyizuh gawaurhtedi.

16 Qam pan sa frumista, qipands, Frauya, skatts peins gawaurhta taihun skattans.

17 Yah qap du imma, Waila, goda skalk; unte in leitilamma wast triggws, siyais waldufni habands ufar taihun baurgim.

18 Yah qam anpar, qipands, Frauya, skatts peins gawaurhta fimf skattans.

19 Qap pan yah du pamma, Yah pu siyais ufaro fimf baurgim.

20 Yah sums qam, qipands, Frauya, sai! sa skatts peins, panci habaida, galagida ina in fanin.

21 Ohta mis auk puk, unte manna hardus is; nimis patei ni lagides, yah sneipis patei ni saisost.

22 Yah qap du imma, Us munpa peinamma stoya puk, unselya skalk, yah lata. Wisseis, patei ik manna hardus im, nimands patei ni lagida, yah sneipands patei ni saiso?

23 Yah duwhe ni atlagides pata silubr mein du skattyam, yah qimands mip wokra galausidedyau pata?

24 Yah du paim faurastandandam qap, Nimip af imma pana skatt, yah gibip pamma pos taihun dailos habandin.

25 Yah qepun du imma, Frauya, habaip taihun dailos.

26 Qipa allis izwis, patei wharyammeh habandane gibada; ip af pamma unhabandin, yah patei habaip, afnimada af imma.

sealde tyn pund him. And cwæp to him, Ceapiap, oð ðæt ic cume.

14 Ðá hatedon hine his leode, and sendon ærend-racan æfter him, and cwædon, We nyllap, ðæt ðes ricsie ofer us.

15 Ðá he ágén com, and ðæt rice on-féng; he hét clypian his þeowas, ðe he ðæt feoh sealde, ðæt he wiste, hú mycel gehwile gemangode.

16 Ðá com se forma, and cwæp, Hláf-ord, ðin pund gestrynde tyn pund.

17 Ðá cwæp se hláford, Geblissa, ðú góða þeowa; forðam ðe ðú wære on lytlum getrywe, ðú byst anweald hæb-bende ofer tyn ceastra.

18 Ðá com óder, and cwæp, Hláford, ðin pund gestrynde fif pund.

19 Ðá cwæp he to ðam, And beo ðú ofer fif ceastra.

20 Ðá com óder, and cwæp, Hláford, hér ys ðin pund, ðe ic hæfde, on swát-lin áléd.

21 Ic ðe ádréd, forðam ðe ðú eart stip man; ðú nimst ðæt ðú ne settest, and ðú ripst ðæt ðú ne seowe.

22 Ðá cwæp he to him, Of ðinum múpe ic ðe ðéme, lá lypra þeowa. Ðú wistest, ðæt ic eom stip man, ðæt ic nime ðæt ic ne sette, and ripe ðæt ic ne seow?

23 And hwí ne sealdest ðú min feoh to hire, and ðonne ic come, ic hit witodlice mid gestreone onfénge?

24 Ðá cwæp he to ðam ðe him ábútan stódon, Nimap ðæt pund fram him, and syllap ðam ðe hæfþ tyn pund.

25 Ðá cwædon hig to him, Hláford, he hæfþ tyn pund.

26 Sóplice ic secge eow, ðæt ælcum hæbbendum bip geseald; fram ðam ðe næfþ, ge ðæt ðæt he hæfþ, him byþ áfyrred.

3af to hem ten besauntis. And he seide to hem, Marchaundise 3e, til I come.

14 Forsoth his citeseyns hatiden him, and sente a messenger affir him, seyinge, We nyle, that he regne on vs.

15 And it was don, that the rewme takun, he turnede a3en; and he commaundide *his* seruauntis to be clepid, to whiche he 3af money, that he schulde wite, hou moche ech hadde wunne by chaffaring.

16 Forsoth the firste cam, seyinge, Lord, thi besaunt hath wunne ten besauntis.

17 He seide to him, Wel be, thou goode seruaunt; for in litil thing thou hast be trewe, thou schalt haue power on ten citees.

18 And another cam, seyinge, Lord, thi besaunt hath maad fyue besauntis.

19 And he seide to this, And be thou on fyue citees.

20 And the thridde cam, seyinge, Lord, lo! thi besaunt, which I hadde, kept in a sudarie.[†]

21 Forsoth I dredde thee, for thou art an austerne man; thou takist away this thing which thou settist not, and thou repist this thing which thou hast not sowe.

22 He seith to him, Weyward seruaunt, of thi mouth I deme thee. Wistist thou, that I am an hausterne man, takinge a wey this thing which I settide not, and repinge this thing which I haue not sowe?

23 And whi hast thou not 3ouun my money to the boord, and I comynge schulde haue receyued it sothli with vsuris?

24 And he seide to hem that stoden ny3, Take 3e away fro him the besaunt, and 3yue 3e to him that hath ten besauntis.

25 And thei seiden to him, Lord, he hath ten besauntis.

26 Sothli I seie to 3ou, for to ech hauynge it schal be 3ouun, and he schal be plenteuous; but fro him that hath not, also this thing that he hath, schal be takun of him.

delivered them ten pounde. Sayinge vnto them, By and sell, till I come.

14 But his citesens hated hym, and sent messengers after hym, saynge, We will not have this man to raigne over vs.

15 And it cam to passe, when he was come agayne, and had receaved his kyngdom, he commaunded his seruautes to be called to hym, to whom he gave his money, to witt, what every man had done.

16 Then cam the fyrst, sayinge, Lorde, thy pounde hath encreased ten pounde.

17 And he sayde vnto hym, Well, goode servaunte; be cause thou wast faithfull in a very lytell thyng, take thou aucto-rite over ten cities.

18 And the other cam, sayinge, Lorde, thy pounde hath encreased fyve pounde.

19 And to the same he sayde, And be thou also rueler over fyve cities.

20 And the thirde cam, and sayde, Lorde, beholde! here thy pounde, which I have, kepte in a napkyn.

21 For I feared the, be cause thou arte a strayte man; thou takest vp that thou laydest nott doune, and repest that thou diddest nott sowe.

22 And he sayde vnto hym, Of thyne awne mougthe iudge I the, thou evyll servaunt. Knewest thou, that I am a strayte man, takyng vppe that I layde not doune, and repinge that I did not sowe?

23 Wherefore then gavest not thou my money into the banke, and then at my comynge shulde I have required myne awne with vauntage?

24 And he sayde to them that stode by, Take from hym that pounde, and geve it hym that hath ten pounde.

25 And they sayd to hym, Lorde, he hath ten pounde.

26 I saye vnto you, that vnto all them that have it shalbe geven; and from hyme that hath not, even that he hath, shalbe taken awaye.

27 Apþan sweþauh fiyands meinans yainans, þaici ni willedun mik þiudanon ufar sis, briggiþ her, yah usqiniþ faura mis.

28 Yah qiþands þata, iddya fram, usgaggands in Iairusaulwma.

29 Yah warþ, biþe newha was Beþsfagein yah Beþaniyin, af fairgunya, þatei haitada Alewyo, insandida twans siponye seinaiþe,

30 Qiþands, Gaggats in þo wiþrawairþon haim ; in þizaici inngaggandans bigitats fulan asilaus gabundanana, ana þammei ni ainshun aiw maune sat ; andbindandans ina, attiuhþ.

31 Yah yabai whas inqis fraihnai, duwhe andbindiþ, swa qiþaits du imma, Þatei Frauya þis gairneiþ.

32 Galeiþandans þan þai insandidans, bigetun swaswe qaþ du im, . . .

33 Andbindandam þan im, qeþun þai frauyans þis du im, Duwhe andbindats þana fulan ?

34 Iþ eis qeþun, Frauyin þaurfts þis ist.

35 Yah attauhun þana fulan Iesua ; yah uswairpandans wastyos seinos, ana þana fulan ussatidedun Iesu.

36 Gaggandin þan imma, ufstrawidedun wastyom seinaim ana wiga.

37 Biþe þan is newha was yuþan at ibdalyin þis fairgunyis Alewabagme, dugunnun alakyo managei siponye faginondans hazyan Guþ stibnai mikilai in allaizo, þoze sewhun, malte,

38 Qiþandans, Þiupida sa qimanda þiudans in namin Frauyins ; gawairþi in himina, yah wulþus in haubistyam.

39 Yah sumai Fareisaie us þizai managein qeþun du imma, Laisari, sak þaim siponyam þeinaim.

40 Yah andhafyands qaþ du im, Qiþa izwis, þatei yabai þai slawand, stainos hropyand.

41 Yah sunsei newha was, gasaiwhands þo baurg, gaigrot bi þo,

42 Qiþands, Þatei iþ wissedeis, yah þu, in þamma daga þeinamma, þo du ga-

27 Ðeah hwædere ða mine fynd, ðe noldon ðæt ic ofer hig ricsode, lædaþ hider, and ofsleaþ hig befóran me.

28 And ðysum gecwedenum, he férde to Hierusalem.†

29 Ðá he genealæhte Bethfage and Bethania, to ðam munte, ðe is genemned Oliueti, he sende his twegen cuihtas,

30 And cwæþ, Farap on ðæt castel, ðe ongen inc ys ; on ðam gyt gemetaþ assan folan getiged, on ðam nan man gyt ne sæt ; untigaþ hyne, and lædaþ to me.

31 And gif inc hwá æsaþ, hwí gyt hine untigaþ, seegaþ him, Drihten hæfþ his neode.

32 Ðá férdon ða ðe ásende wæron, and fúndon swá he him sæde, ðone folan standan.

33 Ðá hig hine untigdon, ðá cwædon ða hláfordas, Hwí untige ge ðone folan ?

34 Ðá cwædon hig, Fordam ðe Drihten hæfþ his neode.

35 Ðá læddon hig hyne to ðam Hæleende ; and hyra reaf wurpon ofer ðone folan, and ðone Hælend on-ufan setton.

36 And ðá he fór, hi strehton under hine hyra reaf on ðam wege.

37 And ðá he genealæhte to Oliuètes múntes nyðer-stige, ðá ongunnon ealle ða mænigeo geblissian, and mid mycelre stefne God heredon be callum ðam mihtum, ðe hig gesáwon,

38 And cwædon, Gebletsod sý se cyning, ðe com on Drihtnes naman ; syb sý on heofenum, and wuldor on heahnessum.

39 Ðá cwædon sume of ðam Fariseum to him, Láreow, cid ðinum leorning-cnihtum.

40 Ðá cwæþ he to him, Ic eow seege, ðeah ðás súwion, stánas clypiaþ.†

41 And ðá he genealæhte, and geseah ða ceastre, he weop ofer hig,

42 And cwæþ, Ealá gif ðú wistest, and witodlice on ðysum ðinum dæge, ðe ðe

27 Netheles brynge 3e hidir tho myne enemyes, that nolde me to regne on hem, and sle 3e bifore me.

28 And thes thingis seyde, he wente bifore, stizynge to Jerusalem.

29 And it was don, whanne he cam ny3 to Bethfage and Betanye, at the mount, which is clepid of Olyuete, he sente his tweye disciplis,

30 Seyinge, Go 3e in to the castel, which is azens 3ou; in to which 3e entrynge schulen fynde a colt of a she asse, on which non of men euere saat; vnbynde 3e him, and brynge 3e to me.

31 And if ony man schal axe, whi 3e vnbynden, thus 3e schulen seye to him, For the Lord desyrith his work.

32 Forsothe thei that weren sent, wenten forth, and founden as he seyde to hem, a colt stondinge.

33 Sothli hem vntyyng the colt, the lordis of him seyde to hem, What vntyen 3e the colt?

34 And thei seiden, For the Lord hath him nedful.

35 And thei ledden him to Jhesu; and thei, castinge her clothis on the colt, puttedyn Jhesu *on him*.

36 Forsothe him goynge, thei vndir strewiden her clothis in the weye.

37 And whanne now he cam ny3 to the comynge doun of the hil of Olyuete, alle the companyes of men comynge doun bigunnen ioyinge to herie God with greet vois on alle the vertues, whiche thei syzen,

38 Seyinge, Blessid is the kyng, that cometh in the name of the Lord; pees in heuene, and glorie in hiz thingis.

39 And summe of the Pharisees of the companyes seyden to him, Maister, blame thi disciplis.

40 To whiche he seide, I seye to 3ou, for if thes schulen be stille, stoones schulen crye.

41 And whanne he neizede, he seyng the citee, wepte on it,

42 Seyinge, For if thou haddist knowe, and thou, and sotheli in this thi day,

27 Morover those myne enemyes, which wolde not that I shulde raigne over them, brynge hidder, and slee them before me.

28 And when he hadd thous spoken, he proceded forthe before them, and went vppe to Jerusalem.

29 And it fortunede, when he was come noye to Bethfage and Bethany, besydes mounte Olivete, he sent two of his disciples,

30 Sayinge, Goo ye into the toune, which is over against you; in the which as sonne as ye are come ye shall fynde a coolte tyed, wher on yett never man sate; loose hym, and brynge hym hidder.

31 And if eny man axe you, why that ye loose hym, thus saye vnto hym, The Lorde hathe nede of hym.

32 They that wer sent, went their waye, and founde even as he had sayde vnto them,

33 And as they were aloosynge the coolte, the owners sayde vnto them, Why loose ye the coolte?

34 And they sayde, For the Lorde hath nede of hym.

35 And they brought hym to Jesus; and they cast their rayment on the coolte, and sett Jesus thereon.

36 As he went, they spredde their cloothes in the waye.

37 When he was come wheare he shulde goo doun from the mounte Olivete, the whole multitude of his disciples began to reioyce and to lawde God with a loude voyce for all the miracles, that they had sene,

38 Sayinge, Blessed be the kyng, that commeth in the name off the Lorde; peace in heven, and glory in the hyest.

39 And some off the Pharises off the company sayde vnto him, Master, rebuke thy disciplis.

40 He answered and sayde vnto them, I tell you, yff these holde their peace, the stonnes will crye.

41 And when he was come neare, he behelde the citee, and wept on hit,

42 Sayinge, Yff thou haddest knowen those thynges, whych belonge vnto thy

wairþya þeinamma; iþ nu gafulgin iſt faura augam þeinaim.

43 Þatei qimand dagos ana þus, yah bigraband fuyands þeinai grabai þuk, yah biſtandand þuk, yah biwaiþyand þuk allapro;

44 Yah airþai þuk gaïbnyand, yah barna þeina in þus; yah ni letand in þus ſtain ana ſtaina, in þizei ni ufkunþes þata mel niuhſeinaiſ þeinaizos.

45 Yah galeiþands in allh, dugann uſwairpan þans frabugyandans in izai yah bugyandans,

46 Qiþands du im, Gameliþ iſt, Þatei gards meins gards bido iſt, iþ yus ina gatawideduþ du filegrya þiube.

47 Yah was laisyands daga whammeh in þizai allh. Iþ þai auhmistans gud-yans, yah bokaryos sokidedun ina uſqistyann, yah þai frumistans manageius;

48 Yah ni bigetun wha gatawidedeina, managei auk alakyo hahaida, du hausyan imma.

CHAP. XX. I Yah warþ in ſumamma dage yainaize, at laisyandin imma þo managein in allh, yah wailameryandin, atſtoþun þai gud-yans yah bokaryos miþ þaim ſiniſtam;

2 Yah qeþun du imma, qiþandans, Qiþ unſis, in whamma waldufnye þata tauyis, aiþþau whas iſt ſaci gaf þus þata waldufni?

3 Andhafyands þan qaþ du im, Fraihna izwis yah ik ainis waurdis; yah qiþiþ miſ.

4 Daupeins Iohannis uzuh himina was, þau uzuh mannam?

5 Iþ eis þalitedun miþ ſis miſſo, qiþandans, Þatei yabai qiþam, Uſ himina, qiþiþ aþþan, Duwhe ni galaubideduþ imma?

6 Iþ yabai qiþam, Uſ mannam, alla ſo managei ſtainam afwairpiþ unſis; triggwaba galaubyand auk allai, Iohannen prauſefu wiſan.

7 Yah andhofun, ei ni wiſſedeina whapro.

to ſybbe ſynd; nú hig ſynd fram ðinum eagum behýdde.

43 Forðam ðe ða dagas to ðe cumað, and ðine fýnd ðe betrymiaþ, and behabbaþ ðe, and genyrwaþ ðe æghwanon;

44 And to eorþan áfyllaþ ðe, and ðine bearn ðe on ðe ſynd; and hig ne læfaþ on ðe ſtán ofer ſtáne, forðam ðe ðú ne oncneowe ða tide ðinre geneosunge.

45 Ðá ongan he of ðam temple útrifan ða ſyllendan and ða bieġendan,

46 And him to cwæþ, Hit ys áwriten, Ðæt mín hús ys gebed-hús, ge hit worhton to ſceapena ſcræfe.

47 And he wæs dæghwamlice on ðam temple lærende. Sôþlice ðara ſacerda caldras, and ða bóceras, and ðæs folces caldor-men smeaddon hú hig hine forðon mihton;

48 And hig ne fúndon hwæt hí him to gylte dydon, sôþlice eall folc wæs ábysgod, ðe be him gehýrde ſecgan.

CHAP. XX. I Ðá wæs ánum dæge geworden, ðá he ðæt folc on ðam temple lærde, and him bodude, ðá comon ðara ſacerda caldras and ða bóceras;

2 And to him cwædon, Sege us, on hwylecum anwalde wyrest ðú ðás þing, oððe hwæt ys ſe ðe ðisne anweald ſcalde?

3 Ðá cwæþ he him to andſware, And ic ácsige eow án word; andſwariaþ me.

4 Wæs Iohannes fulluht of heofone, hwaeder ðe of mannum?

5 Ðá þohton hig betweox him, and cwædon, Gyf we ſecgaþ, Ðæt he ſý of heofone, he cwyp to us, Hwi ne gelyfde ge him?

6 Gyf we ſecgaþ, Ðæt he ſý of mannum, eall folc uſ hænþ; hí wiſton geare, ðæt Iohannes wæs witega.

7 Ðá andſwaredon hig, ðæt hig nyſton, hwanon he wæs.

which is to pees to thee ; but now thei ben hid fro thin y3en.

43 For daies schulen come into thee, and thin enemyes schulen enuyroune thee with pale, and schulen enuyroune thee, and thei schulen make thee streyt on alle sydis ;

44 And thei schulen caste thee down to erthe, and thi sones that ben in thee ; and thei schulen not leue in thee a stoon on a stoon, for thou hast not knowe the tyme of thi visitacioun.

45 And he gon in to the temple, bigan to caste out men sellinge ther ynne and biggyngge,

46 Seyinge to hem, It is writun, For myn hous is an hous of preier, forsothe 3e han maad it a den of theuys.

47 And he was techinge euery day in the temple. Forsoth the princes of prestis, and scribis, and the princis of the peple souzten to leese him ;

48 And thei founden not what thei schulden do to him, for al the peple was al occupyed, heeringe him.

CHAP. XX. I And it was don in oon of dayes, him techinge the peple in the temple, and prechinge the gospel, the princis of prestis and the scribis camen to gidere with the eldre men ;

2 And seiden, seyinge to him, Seye to vs, in what power thou dost this thing, ether who 3af to thee this power ?

3 Forsothe Jhesu answeringe seide to hem, And I schal axe 3ou a word ; answer 3e to me.

4 Was the baptyem of Joon of heuene, ether of men ?

5 And thei thouzten with ynne hem selue, seyinge, For if we schulen seye, Of heuene, he schal seye, Whi therefore bileuen 3e not to him ?

6 Forsoth if we schulen seye, Of men, all the comyn peple schal stoon vs ; for thei ben certeyn, that John is a prophete.

7 And thei answeriden, that thei witen not, of whennis it was.

peace, even att thys daye ; but nowe are they hidde from thyne eyes.

43 For the dayes shall come upon the, and thyne enemys shall compas the about wyth a banke, and shall besege the rounde aboute, and kepe the in on euery syde ;

44 And make the even wyth the grounde, wyth thy chyl dren whych are in the ; and they shall nott leue in the one stone upon another, because thou knewest nott the tyme off thy visitacion.

45 And he went into the temple, and began to cast out them that solde therin and them that bought,

46 Sayinge vnto them, Hyt is written, My housse is the housse off prayer, butt ye have made it a den off theues.

47 And he taught dayly in the temple. The hye prestes, and the scribes ; and the chefe off the people went about to destroye hym ;

48 Butt coulde nott fynde what to do, for all the people stacke by hym, and gave him audience.

CHAP. XX. I And yt fortun-ed in one off those dayes, as he taught the people in the temple, and preached the gospell, the hye prestes and the scribes cam vnto hym wyth the seniours ;

2 And spake vnto hym, sayinge, Tell vs, by what auctorite thou doest these thynges, other who is he that gave the thys auctorite ?

3 He answered and sayde vnto them, I also will axe you a question ; and answer me.

4 Was the baptem of Jhon from heven, or of men ?

5 They thought wyth in them selves, sayinge, Yff we shall saye, From heven, he will saye, Why then beleved ye hym not ?

6 But and yff we shall saye, Of men, all the people will ston vs ; for they suerly beleved, that Jhon was a prophett.

7 And they answered, that they coulde nott tell, whence it was.

8 Yah Iesus qap im, Ni ik izwis qipa, in whamma waldufnye pata tauya.

9 Dugann þan du managein qipan þo gayukon. Manna ussatida weinagard, yah anafalh ina waurstwyam; yah aflaiþ yera ganoha.

10 Yah in mela, insandida du þaim aurtyam skalk, ei akranis þis weinagardis gebeina imma; iþ þai aurtyans usbliggwandans ina, insandidedun lausana.

11 Yah anaaiuk sandyan anþarana skalk; iþ eis yah yainana bliggwandans, yah unswerandans, insandidedun lausana.

12 Yah anaaiuk sandyan þridyan, iþ eis yah þana gawondondans, uswaurpun.

13 Qap þan sa frauja þis weinagardis, Wha tauyau? Sandya sunu meinana þana liuban; aufto þana gasaiwhandans, aistand.

14 Gasaiwhandans þan ina þai aurt-yans, þalhtedun miþ sis misso, qipandans, Sa ist sa arbinumya, afslaham ina, ei uns wairþai pata arbi.

15 Yah uswairpandans ina ut us þamma weinagarda, usqemun. Wha nu tauyai im frauja þis weinagardis?

16 Qimip, yah usqisteip aurtyam þaim, yah gibip þana weinagard anþaraim. Gahausyandans, qeþun þan, Nis-siyai.

17 Iþ is insaiwhands du im, qap, Aþþan wha ist pata gamelido, Stains þammei uskusun timryans, sah warþ du haubida waihtins?

18 Whazuh saei driusiþ ana þana stain, gakrotuda; iþ ana þanei driusiþ, diswinþ-eip ina.

19 Yah sokidedun þai bokaryos, yah auhumistans gudians, uslagyan ana ina handuns in þizai wheilai, yah ohtedun þo managein; froþun auk þatei du im þo gayukon qap.

20 Yah afleiþandans insandidedun fer-

8 Ða cwæþ se Hælend him to, Ne ic eow ne seege, on hwylcum anwalde ic ðas þing wyrce.

9 He ongan ða ðis bigspel to ðam folce cwæðan. Sum man plantode him win-geard, and hine gesette mid tilium; and he wæs him feor manegum tidum.

10 Ða on tide, he sende hys þeow to ðam tilium, ðæt hig him sealdon of ðæs win-geardes wæstmæ; ða swungon hig ðone, and idelne hine forlæton.

11 Ða sende he oðerne þeow; ða beoton hig ðone, and mid teonum gewæcende, hine forlæton idelne.

12 Ða sende he þriddan, ða wurpon hig út ðone gewundodne.

13 Ða cwæþ ðæs win-geardes hláford, Hwæt dó ic? Ic ásende minne leofan sunu; wénunga hine hig forwandiaþ, ðonne hig hine geseoþ.

14 Ða hine ða tilian gesáwon, hig þolhton betweox him, and cwædon, Hér ys se yrfe-weard, cumaþ, uton hine of-slean, ðæt seo æht ure sý.

15 And hig hine of ðam win-gearde áwurpon, ofslegene. Hwæt ðeþ ðæs wingeardes hláford?

16 He cymþ, and forspilþ ða tilian, and sylþ ðone win-geard oðrum. Hig cwædon, ða hig ðis gehýrdon, Ðæt ne geweorðe.

17 Ða beheold he hig, and cwæþ, Hwæt is ðæt áwriten is, Ðone stán ðe ða wyrhtan áwurpon, ðes is geworden on ðære hyrnan heafod?

18 Ælce ðe fylþ ofer ðone stán, byþ forbryt; ofer ðone ðe he fylþ, he to-cwyst.

19 Ða sóhton ðæra sacerda caldras, and ða bóceras, hyra handa on ðære tide on hine wurpan, and hig ádrédon him ðæt folc; sóþlice hi ongéton ðæt he ðis bigspell to him cwæþ.

20 Ða sendon hig mid searwum, ða ðe

8 And Jhesu seide to hem, Neither I seie to you, in what power I do thes thingis.

9 Forsothe he bigan to seye to the comyn peple this parable. Sum man plantide a vyner, and settide it to ferme to tilieris; and he was in pilgrymage many tymes.

10 And in the tyme of gedrynge of grapis, he sente a seruaunt to the tilieris, that thei schulden 3yue to him of the fruyt of the vyner; whiche leften him, betun, voyde.

11 And he addide to sende another seruaunt; forsothe also thei betinge this, and ponyschyng with dispisingis, leften voyde.

12 And he addide to sende the thridde, whiche also woundinge him, castiden out.

13 Sothli the lord of the vyner seide, What schal I do? I schal sende my dereworthe sone; peraventure whanne thei schulen se him, thei schulen be aschamyd.

14 Whom whanne the tilieris hadden seyn, thei thou3ten with ynne hem selue, sayinge, This is the eyr, sle we him, that the eritage be maad oure.

15 And thei killiden him, cast out of the vyner. What therefore schal the lord of the vyner do to hem?

16 He schal come, and lese these tilieris, and he schal 3yue the vyner to othere. Which thing herd, thei seiden to him, Fer be it.

17 Forsothe he biholdinge hem, seide, What therefore is this thing that is writun, The stoon whom men bildinge repropueden, this is maad in to the heed of the corner?

18 Ech that schal falle on that stoon, schal be brysid; forsothe on whom it schal falle, it schal breke him in to smale parties.

19 And the princes of prestis, and the scribis, sou3ten to sette hondis on him in that our, and thei dredden the peple; forsothe thei knewen that to hem he seide this lyknesse.

20 And thei aspynginge senten aspieris,

8 And Jesus sayde vnto them, Nether tell I you, by what auctorite I do these thynges.

9 Then began he to put forthe to the peple this similitude. A certayne man planted a vyneyarde, and lett it forthe to fermers; and went hym silfe into a straunge countre for a greate season.

10 And when the time cam, he sent a seruaunt to his tennautes, that they schulde geve hym of the frutes of the vyneyarde; the tennautes bett hym, and sent hym away empty.

11 And he ceased nott therby but sent yett another seruaunt; and they bett hym, and foule entreated hym also, and sent hym away empty.

12 Moreover he sent the thyrde also, and hym they wounded, and cast hym out.

13 Then sayde the lorde off the vyneyarde, What shall I do? I wyll sende my deare sonne; hym per adventure they wyll reverence, when they se hym.

14 When the fermers sawe hym, they thought in them selves, sayinge, This is the heyre, come, lett vs kyll hym, that the enherytaunce maye be oures,

15 And they cast hym out of the vyneyarde, and kylled hym. Nawe what shall the lorde off the vyneyarde do vnto them?

16 He wyll come, and destroye those fermers, and will lett out his vyneyarde to other. When they herde that, they sayde, God forbid.

17 He behelde them, and sayd, What meaneth thys then that is written, The stone that the bylders refused, is made the heed corner stone?

18 Whosoever stomble at that stone, shalbe brused; but on whomsoever it faul, it wyll alto breake hym.

19 And the hye prestes, and the serybes, the same howre went about to laye hondes on him, but they feared the peple; for they perceaved that he had spoken this similitude agaynst them.

20 And they watched him and sent

yans, þans us liutein taiknyandans sik garaihtans wisan, ei gafaifabeina is waurdei, yah atgebeina ina reikya, yah waldufrya kindinis.

21 Yah frehun ina, qipandans, Laisari, witum, þatei raihtaba rodeis, yah laiseis ; yah ni andsaiwhis andwairþi, ak bi sunyai wig Guþs laiseis.

22 Skuldu ist unsis Kaisara gild giban, þan niu ?

23 Bisaiwhands þan iþe unselein, Iesus qap du im, Wha mik fraisip ?

24 Ataugeiþ mis skatt ; whis habaiþ manleikan yah ufarmeli ? Andhafyandans þan qeþun, Kaisaris.

25 Iþ is qapuh du im, us nu gibip þo Kaisaris Kaisara, yah þo Guþs, Guþa.

26 Yah ni mahtedun gafahan is waurde in andwairþya manageins ; yah sildaleikyandans andawaurde is, gaphahadedun.

27 Duatgaggandans þan sumai Sad-dukaie, þatei qipand usstass ni wisan, frehun ina,

28 Qipandans, Laisari, Moses gamelida uns, yabai whis broþar gadauþnai aigands qen, yah sa unbarnahs gadauþnai, ei nimai broþar is þo qen, yah urraisyai fraiw broþr seinamma.

29 Sibun nu broþryus wesun. Yah sa frumista nimands qen, gadauþnoda, unbarnahs ;

30 Yah nam anþar þo qen, yah sa gaswalt unbarnahs ;

31 Yah þridya nam þo samaleiko ; samaleiko þan yah þai sibun, yah ni bilijun barne, yah gaswultun ;

32 Spedista allaize gadauþnoda yah so qens.

33 In þizai usstassai nu, wharyis þize wairþip qens ? þai auk sibun aihtedun þo du qenai.

34 Yah andhafyands qap du im Iesus, þai sunyus þis aiwis liugand, yah liuganda ;

35 Iþ þatei wairþai sind yainis aiwis

hi rihtwise leton, ðæt hig hine gescyldegodon, and ðæt hig hine gescaldon ðam caldron to dôme, and to ðæs dēman anwalde to fordēmanne.

21 Ðá ácsodon hig hine, and cwædon, Læreow, we witon, ðæt ðú rihte spryest and lærst ; and for nānum men ne wandast, ac Godes weg on sōpfæstnesse lærst.

22 Is hit riht ðæt man ðam Casere gafol sylle, ðe nā ?

23 Ðá cwæþ he to him, ðá he hyra fácen onget, Hwi fandige ge min ?

24 Y'waþ me áne penig ; hwæs anlicnesse hæfþ he and ofer-gewrit ? Ðá cwædon hig, Ðæs Caseres.

25 Ðá cwæþ he to him, Ágyfaþ ðam Casere ða þing ðe ðæs Caseres synd, and Gode, ða þing ðe Godes synd.

26 Ðá ne mihton hig his word befón befóran ðam folce ; ðá súwedon hig, wundrigende be his andsware.†

27 Ðá genealæhton sume of Saduceum, ða ætsacaþ ðæs ærýstes, and ácsodon hine,

28 And cwædon, Læreow, Moyses us wrát, gif hwæs bróðor byþ dead and wif hæbbe, and se byþ bútan bearnum, ðæt his bróðor nime his wif, and hys bróðor sæd áwece.

29 Seofon gebróðru wæron. And se forma nam wif, and wæs dead, bútan bearne ;

30 Ðá nam óðer hig, and wæs dead bútan bearne ;

31 Ðá nam se þridda hig ; and swá ealle seofone, and nán sæd ne læfdon, and wæron deade ;

32 Ðá ealra ýtemest wæs ðæt wif dead.

33 On ðam ærýste, hwylces hyra wif biþ ðæt ?

34 Ðá cwæþ se Hælend to him, Ðysse worulde bearn wifiaþ, and beoþ to giftum gescalde ;

35 Ða ðe synd ðære worulde wyrðe,

whiche feyneden hem selue iuste, that thei schulden take him in word, and bitake him to the prince, and to the power of the iustise.

21 And thei axiden him, seyinge, Maistir, we witen, that thou seist and techist riȝtly; and thou takist not per-soone of man, but thou techist in treuth the wey of God.

22 Is it leefful to vs to ȝyue tribute to Cesar, ether nay?

23 Forsothe he biholdinge the disseyt of hem, seide to hem, What tempte ȝe me?

24 Schewe ȝe to me a peny; whos ymage and writyng aboue hath it? Thei answeringe seiden to him, Cesaris.

25 And he seide to hem, Therefore ȝelde ȝe to Cesar tho thingis that ben of Cesar, and tho thingis that ben of God, to God.

26 And thei myȝten not reprove his word bifore the pore peple; and thei wondringe in his answer, helden pees.

27 Summe of the Sadducees, that denyen aȝen rysinge to be, neȝeden, and axiden him;

28 Seyinge, Maistir, Moyses wrot to vs, if the brother of ony man hauynge wyf deiede, and he was with oute fre children, that his brother take his wyf, and reyse seed to his brother.

29 Therefore seuene britheren weren. The firste took a wyf, and is deed, with outen sones;

30 And the *brother* suwinge took hir, and he is deed with oute sone;

31 And the thridde took hir; also and alle seuene, and leften no seed, but ben dede;

32 And the womman the laste of alle is deed.

33 Therefore in the risynge aȝein, whos wyf of hem schal sche be? forsothe seuene hadden hir wyf.

34 And Jhesu seide to hem, Sones of this world wedden, and ben ȝouun to weddingis;

35 Forsothe thei that be worthi to

forth spies, whych shulde fayne them selves perfecte, to take hym in hys wordes, and to delyvve hym vnto the power, and auctorite off the presydent.

21 And they axed hym, sayinge, Master, we knowe, that thou sayest and teachest ryȝt; nether considerest thou eny mannes degre, but teachest the weye of God truely.

22 Ys it lafull for vs to geve Cesar tribute, or noo?

23 He perceaved their craftynes, and sayde vnto them, Why tempt ye me?

24 Shewe me a peny; whose ymage and superscripcion hath it? They answered and sayd, Cesaris.

25 And he sayde vnto them, Geve then vnto Cesar that which belongeth vnto Cesar, and to God, that whych pertayneth to God.

26 And they coulde nott reprove his sayinge before the peple; and they marvayled at his answer, and helde their peace.

27 Then cam to hym certayne off the Saduces, which denye that there is eny resurreccion, and they axed hym,

28 Sayinge, Master, Moses wrote vnto vs, if eny mannes brother dye havinge a wyfe, and the same dye wyth out issue, that then hys brother shulde take his wyfe, and rayse vp seede vnto hys brother.

29 There were seven brethren. And the fyrst toke awyfe, and died, with out children;

30 And the seconde toke the wyfe, and he dyed chyldlesse;

31 And the thyrde toke her; and in lyke wyse the resydue off the seven, and leest noo chyldren be hynde them, and dyed;

32 Last of all the woman dyed also.

33 Nowe at the resurreccion, whose wyfe of them shall she be? for vij had her to wyfe.

34 Jesus answered and sayd vnto them, The chyldren off this worlde mary wyves, and are maryed;

35 But they which shalbe worthy of

niutan, yah usstassais us dauþaim, ni liugand, ni liuganda,

36 Nih allis gaswiltan þanaseiþs magun; iþnans aggilum auk sind, yah sunyus sind Guþs, usstassais sunyus wisandans.

37 Aþþan þatei urreisand dauþans, yah Moses banwida ana aiwhatundyai, swe qipip, Sawh Frauyan Guþ Abrahamis, yah Guþ İsakis, yah Guþ İakobis.

38 Aþþan Guþ nist dauþaize, ak qiwaize; allai auk imma liband.

39 Andhafyandans þan sumai þize bok-arye qeþun, Laisari, waila qast.

40 Nip-þan þanaseiþs gadaurstedun fraihnan ina ni waihtais.

41 Qaþ þan du im, Whaiwa qipand, Christu sunu Daweidis wisan,

42 Yah silba Daweid qipip in bokom Psalmo, Qaþ Frauya du frauyn meinamma, Sit af taihswon meinai,

43 Unte ik galagya fiyands þeinans fotubaurd fotiwe þeinaize.

44 Daweid ina frauyan haitip, yah whaiwa sunus imma ist?

45 At gahausyandein þan allai man-gecin, qaþ du siponyam seinaim,

46 Atsaiwhip faura bokaryam, þaim wilyandam gaggan in wheitain

and ærýstes of deaþum, ne giftiaþ hi, ne wif ne lædaþ,

36 Ne ofer ðæt sweltan ne mágon; hig synd sóþlice englum gelice, and hig synd Godes bearn, ðonne hig synd ærýstes bearn:

37 Forðam ðe sóþlice deáde árisaþ, and Moyses æt-ýwde wið ænne beig-beam, swá he cwæþ, Drihten Abrahames God, and Isaaces God, and Iacobes God.

38 Nys God deadra, ac lybbendra; ealle hig him lybbaþ.

39 Ðá andswaredon him sume ðæra bóccera and cwædon, Láreow, wel ðú cwæde.

40 And hig hine leng ne dorston ænig þing æcsian.

41 Ðá cwæþ he to him, Hwí secgaþ hig, ðæt Crist sý Dauides sunu,

42 And Daudid cwyp on ðam Scalme, Drihten sæde to mínum drihtne, Site on mine swiðran healfe,

43 Oð ðæt ic ásette ðine fýnd to fót-secamele ðinra fóta.

44 Daudid hine clypaþ drihten, and húmeta ys he hys sunu?

45 Ðá sæde he hys leorning-cnihtum, eallum folce gehýrendum,

46 Warniaþ wið ða bócceras, ða ðe wyllaþ on gegyrlum gán, and lufiaþ grétinga on stræte, and ða yldstan setl on gesamnungum, and ða forman hleonunga on gebeorsecpum;

47 Ða forswelgaþ wuduwena hús, hiwigende lang gebed; ða onföp máran genyðerunge.

CHAP. XXI. 1 Ðá he hine bescah, he geséh ða welegan heora lác sendan on ðone scoppaþ;

2 Ðá geseah he sume earne wudewan bringan twegen feorplingas.

3 Ðá cwæþ he, Sóþ ic eow secge, ðæt ðeos earne wudewe ealra mást brohte.

4 Sóþes ealle ðás brohton Gode lác, of hyra myccelan welan; ðeos wudewe

that world, and rysing a3en fro deede men, neither ben weddid, nether wedden wyues,

36 Nether schulen mowe deye more ; forsoth thei ben euene with aungels, and ben the sones of God, sithen thei ben the sones of rysinge a3en.

37 Forsothe for deede men rysen a3en, also Moyses schewide bysyde the boysche, as he seith, The Lord God of Abraham, and God of Isaac, and God of Jacob.

38 Forsoth God is not of deede men, but of lyuynge men ; forsoth alle men lyuen to hym.

39 Sothli summe of the scribis answeringe seide, Maistir, thou hast well seide.

40 And thei durste no more axe him ony thing.

41 Forsoth he seide to hem, How seyn men, that Crist is the sone of Dauith,

42 And Dauith him silf seith in the boke of Salmes, The Lord seide to my lord, Sitte thou on my ri3t half,

43 Til I putte thin enemyes a stool of thi feet.

44 Therefore Dauith clepith him lord, and how is he his sone ?

45 Sothli al the peple heeringe, he seyde to his disciplis,

46 Be 3e war of scribis, that wolen go in stoolis, and louen salutaciouns in the cheping, and the firste chayris in synagogis, and the firste sitting places in feestis ;

47 Whiche deuouren the housis of widowis, feynynge long preier ; thes schulen take more dampnacioun.

that worlde, and of the resurreccion from deeth, nether mary wyues, nether are maryed,

36 Nor yet can dye eny moare ; for they are equall vnto the angels, and are the sonnes of God, in as moche as they are the chylidren off the resurreccion.

37 And that the deed shall ryse agayne, even Moses signified besydes the busshe, when he sayde, The Lorde God of Abraham, and the God off Isaac, and the God of Jacob.

38 For he is not the God off the deed, but off them whych live ; for all live in hym.

39 Certayne off the Pharises answered and sayd, Master, thou hast wele sayde.

40 And after that durst they not axe hym eny question at all.

41 Then sayd he vnto them, Howe saye they, that Christ ys Davides sonne,

42 And David hym silfe sayth in the boke off the Psalmes, The Lorde sayde vnto my lorde, Sytt on my ryght honde,

43 Tyll I make thyne enemys thy fote stole.

44 David then called hym lorde, howe ys he also hys sonne ?

45 Then in the audience off all the people, he sayde vnto his disciplis,

46 Beware off the scribes, whych desyre to goo in longe clothyng, and love gretynge in the marketes, and the hiest seates in the synagoges, and chefe roumes at feastes ;

47 Which deuoure widdowes houses, and praye longe vnder a coloure ; the same shall receave greater damnacion.

CHAP. XXI. 1 Forsothe he biholdinge sy3 tho riche men, whiche senten her 3iftis in to the tresorie ;

2 Forsothe he sy3 also sum litel pore widowe sendynge tweie litle moneys.†

3 And he seyde, Treuli I seye to 3ou, for this pore widowe sente more than alle men.

4 Forwhi alle thes senten in to 3iftis of God, of the thing plenteuously to

CHAP. XXI. 1 As he behelde he sawe the ryche men, howe they cast in their offeringes into the tresury ;

2 He sawe also a certayne pore widowe which cast in thydre two mytes.

3 And he said, Of a trueth I saye vnto you, this pore widdowe hath putt in moare then they all.

4 For they all have of their superfluyte, added vnto the offerynge off God ;

brohte of ðam ðe heo hæfde, ealle hyre andlyfene.

5 And ðá cwæp he, to ðam ðe sædon be ðam temple, ðæt hit wære geglenged mid góðum stánnum and góðum gifum,

6 Ðás þing ðe ge geseoþ, ða dagas cumað, on ðam ne biþ stán læfed ofer stán, ðe ne beo toworpen.

7 Ðá ácsodon hig hine, Lá bebedend, hwænne beoþ ðás þing? and hwylee táčna beoþ, ðonne ðás þing ge-weorðað?

8 Ðá cwæp he, Warniaþ, ðæt ge ne sýn beswicene; manige cumað on mínum naman, and cweðaþ, Ic hit eom, and tid genealæep; ne fare ge æfter him.

9 Ne beo ge brégede, ðonne ge geseoþ gefeoht and twý-rædnessa; ðás þing ge-byrigeað áryst, ac nys ðonne gyt ende.

10 Ðá cwæp he to him, þeod árist ongean þeode, and rice ongean rice;

11 And beoþ mycele eorþan styrunga geond stówa, and ewealmas, and hunger, and egsan of heofene, and mycele táčnu beoþ.

12 Ac tofóran callum ðissum hig nimaþ eow, and ehtaþ, and [syllaþ][†] eow on gesamnunga and on hyrdnyssa, and læðaþ eow to cyningum and to démum, for mínum naman;

13 Ðys eow gebyraþ on gewitnesse.

14 Ne scyle ge on eowrum heortum fóre-smeagean, hú ge andswarion;

15 Ic sylle eow múþ and wisdóm, ðam ne mágon calle eower wíðerwinnan wíðstandan, and wíðeweðan.

16 Ge beoþ gesealde fram magum, and gebróðrum, and cúðum, and freondum, and hig eow to deaþe gesweneað;

17 And ge beoþ eallum on hatunga for mínum naman.

18 And ne forwyrþ án locc of eowrum heafde;

hem ; forsothe this widowe of this thing that fayleth to hir, sente al hir lyfloode, that she hadde.

5 And sum men seyinge of the temple, that it was ourned with goode stoones and 3yftis, he seyde,

6 Thes thingis that 3e seen, dayes schulen come, in which a stoon schal not be left on a stoon, which schal not be destroyed.

7 Sothli thei axiden him, seyinge, Comaundour, whanne schulen thes thingis be ? and what tokene, whanne thei schulen bigynne to be don ?

8 Which seide, Se 3e, that 3e be not disceyued ; forsothe manye schulen come in my name, seyinge, For I am, and the tyme schal neize ; therefore nyle 3e go aftir hem.

9 But whanne 3e schulen heere batels and dissenciouns with ynne, nyle 3e be aferd ; it bihoueth first thes thingis to be don, but not 3it a noon the ende.

10 Thanne he seide to hem, Folk schal ryse azens folk, and rewme azens rewme ;

11 And grete mouyngis of crthe schulen be by places, and pestilensis, and hungeris, and dredis fro heuene, and grete tokenes schulen be.

12 But bifore alle thes thingis thei schulen sette hir hondis on 3ou, and schulen pursuwe, bitakinge in to synagogis and kepingis,† drawynge to kingis and iustisis, for my name ;

13 Forsothe it schal bifalle to 3ou in to witnessing.

14 Therefore putte 3e in 3oure hertis, not to thenke bifore, how 3e schulen answeere ;

15 For I schal 3yue to 3ou mouth and wysdom, to whiche alle 3oure aduersaries schulen not mowe azenstonde, and azenseye.

16 Sothli 3e schulen be bytrayed of fadir, and modir, and britheren, and cosyngs, and frendis, and by deeth thei schulen turmente *summe* of 3ou ;

17 And 3e schulen be hatid of alle men for my name.

18 And an heer of 3oure heed schal not perische ;

but she of her penury, hath cast in all the substaunce, that she hadde.

5 As some spake of the temple, howe it was garneshed with goodly stones and iewels, he sayde,

6 The dayes wyll come, when off these thynges which ye se, shall nott be lefte stone apon stone, that shall nott be throwen doune.

7 And they axed hym, sayinge, Master, when shall these thynges be ? and what signes will there be, when suche thynges shall come to passe ?

8 And he sayd, Take hede, that ye be not deceaved ; for many will come in my name, saying of them selves, I am he, and the tyme draweth neare ; folowe ye nott them therefore.

9 Butt when ye heare of warre and dissencion, be not afrayd ; for these thynges must fyrst come, butt the ende foloweth not by and by.

10 Then sayd he vnto them, Nacion shall ryse agaynst nacion, and kyngdom agaynst kyngdom ;

11 And greate erthquakes shalbe in all quarters, and hunger, and pestilence, and fearfull thinges, and greate signes shall there be from heven.

12 But before all these they shall laye their hondes on you, and persecute you, delyverynge you vppe to the synagoges and into preson, and brynge you before kynges and rulers, for my names sake ;

13 And this shall chaunche you ffor a testimoniall.

14 Lett it sticke therefore faste in youre hertes, nott once to stody before, whatt ye shall answeere for youre selves ;

15 For I will geve you a mouth and wysdom, were agaynste all youre aduersarys shall not be able to speake, nor resist.

16 Ye and ye shalbe betrayed of youre fathers, and mothers, and of youre brethren, and kynsmen, and lovers, and some of you shall they put to deeth ;

17 And hated shall ye be off all men for my names sake.

18 Yet there shall not one heer of youre heeddes perisse ;

19 On eowrum geþylde ge gehealdap eowre sáwla.

20[†]Ðonne ge geseop Hierusalem mid here betrymede, witaþ, ðæt hyre toworpennes genealæcþ.

21 Ðonne fleop on múntas, ða ðe on Iudea synd ; and nyðer ne ástigaþ, ða ðe on hyre middele synd ; and into hyre ne mágon, ða ðe ðær-úte synd.

22 Forðam ðe ðis synd wrace dagas, ðæt ealle þing sýn gefyllede, ðe áwritene synd.

23 Sôþlice wá eacnigendum wífe, and fêdendum on ðam dagum ; ðonne biþ mycel ofþriccednes ofer eorþan, and yrre ðisum folce.

24 And hig feallaþ on sweordes ege, and beop hæftlingas on ealle þeoda ; Hierusalem biþ fram þeodum fortreden, oð mægþa tíða synd gefyllede.

25 And beop tácnu on sunnan, and on mónan, and on steorrum ; and on eorþan þeoda forþriccednes, for gedréfednesse sæs swéges and ýða ;

26 Biþigendum mannum for ege and anbíde ðe eallum ymbe-hwyrfte to-be-cumaþ ; ðonne beop heofones myhta ástyrede.

27 And ðonne hig geseop mannes sunu on lyfte cumende, mid mycelum anwalde and mægen-þrymme.

28 Ðonne ðás þing ágyннаþ, beseop, and eowre heafdu upáhebbap, forðam ðe eower álýsednes genealæcþ.

29 Ðá sáede he him sum bigspel, Behealdap ðone fic-beam, and ealle treowa,

30 Ðonne hig wæstm bringap, ge witon ðæt sumor ys gehende ;

31 And ðonne ge ðás þing geseop, witaþ, ðæt Godes rice is gehende.

32 Sôþlice ic eow secge, ðæt ðeos

19 In 3oure pacience 3e schulen welde 3oure soulis.

20 Forsoth whanne 3e schulen se Jerusalem enuyrowned of an oost of *batel*, thanne wite 3e, that the desolacioun therof schal neize.

21 Thanne thei that ben in Judee, flee in to hillis; and thei that *ben* in the myddel of it, go away; and thei that *ben* in the cuntreis, entre not in to it.

22 For thes ben the dayes of veniaunce, that alle thingis that ben writun, be fillid.

23 Forsothe wo to hem, that ben with childe, and norischen in tho dayes; for a greet tribulacioun schal be on erthe, and wraththe to this peple.

24 And thei schulen falle in the mouth of swerd, and thei schulen be ledd caytif in to alle folkis; and Jerusalem schal be defoulid of hethen men, til the tymes of nacions be fillid.

25 And tokenes schulen be in the sunne, and moone, and sterris; and in the erthe *schal be* ouerleying of folkis, for confusioun of sown of the see and wawis;

26 Men waxinge drye for drede and abidinge that schulen come on al the world; forwhi vertues of heuene schulen be mouyd.

27 And thanne thei schulen se mannissone comynge in a cloude, with greet power and maiceste.

28 Sothli thes thingis bigynnyng to be don, biholde 3e, and reyse 3e 3oure heedis, for 3oure a3en bying neizith.

29 And he seide to hem a licesse, Se 3e the fige tree, and alle trees,

30 Whanne thei bringen forth of hem fruyt now, 3e witen for somer is ni3;

31 So also, whanne 3e schulen se thes thingis to be don, wite 3e, for the kyngdom of God is ny3.

32 Treuli I seie to 3ou, for this genera-

19 With youre pacience possesse youre soules.

20 And when ye se Jerusalem beseged with an hoste, then vnderstonde, that the desolacion of the same is nye.

21 Then lett them which are in Iewry, flye to the mountaynes; and let them which are in the myddes off hit, departe oute; and lett not them that are in other countreis, enter there in.

22 For these be the dayes of vengeance, to fulfill all that are written.

23 Butt wo be to them, that be with chylde, and to them that geve sucke in those dayes; for there shalbe greate trouble in the londe, and wrathe over all this peple.

24 And they shall fal on the edge of the swerde, and they shalbe leed captiue in to all nacions; and Jerusalem shalbe trooden vnder fote off the gentylys, vntyll the tyme of the gentylys be fulfilled.

25 And there shalbe signes in the sunne, and in the mone, and in the starres; and in the erth the people shalbe in soche perplexite, that they shall not tell which waye to turne them selves, the see and the waves shall roore;

26 And mennes hertes shall fayle them for feare and for lokynge after those thinges which shall come on the erth; for the powers of heven shall move.

27 And then shall they se the sonne of man come in a clowde, with power and greate glory.

28 When these thynges begyn to come to passe, then loke vppe, and lifte vppe youre heddes, for youre redemcion drawith neye.

29 And he shewed them a similitude, Beholde the fygge tree, and all other trees,

30 When they shute forth their buddes, ye se and knowe of youre awne selves that sommer is then neye att hond;

31 Soo lyke wyse ye, when ye se these thynges come to passe, vnderstonde, that the kyngdom of God is neye.

32 Verely I saie vnto you, this genera-

cneores ne gewit, ærdam ðe calle ðæs þing geweorðon.

33 Heofen and eorþe gewitaþ, sóþlice mine word ne gewitaþ.†

34 Warniaþ eow, ðe-læs eower heortan gehefegode sýn on ofer-fylle, and on druncennesse, and ðises lifes carum, and on eow se færlíca dæg becume ;

35 Swá swá grin he becymþ on calle, ða ðe sittaþ ofer eorþan ansýne.

36 Waciaþ on ælcere tíde, and biddaþ, ðæt ge weorðe sýn ðæt ge ðás towerdan þing forfleon, and standan befóran mannes suna.

37 Sóþlice he wæs on dæg on ðam temple lárende, and on niht he eode and wunode on ðam múnste, ðe ys geweden Oliueti.

38 And eall folc on morgen com to him, to ðam temple, ðæt hí hine gehýrdon.

CHAP. XXII. †₁ Ðá sóþlice genea-læhte freols-dæg azimorum, se is geweden eastre.

2 And ðara sacerda caldras and ða bóceras smeadon, hú hig hine forspildon, sóþlice hig ondrédon him ðæt folc.

3 Ðá eode Satanas on Iudam, se wæs óðre naman Scarioth, án of ðam twelfum.

4 Ðá férde he, and spræc mid ðara sacerda caldor-mannum, and dugude ealdrum, hú he hine him gesealde.

5 And hig fagenodon, and him weddedon feoh to syllanne.

6 And he behét, and he sóhte hú he eadelicost hine, be-æftan ðære menego, gesealde.

7 Ðá com se dæg azimorum, on ðam hí woldon hyra eastron gewyrcean.

8 And he sende Petrum and Iohannem, and cwæþ to him, Faraþ and gearwiaþ us, ðæt we úre eastron gewyrcon.

9 Ðá cwædon hig, Hwar wylt ðú, ðæt we gearwion ?

cioun schal not passe, til alle thingis be don.

33 Heuene and erthe schulen passe, but my wordis schulen not passe.

34 Forsothe take 3e heede to 3ou silf, lest per auenture 3oure hertis be greuyd with glotenye, and drunkenesse, and bisynness of this lyf, and thilke day come sudeyn on 3ou ;

35 For as a snare it schal come on alle men, that sitten on the face of al 3erthe.

36 And so wake 3e, preiynge in ech tyme, that 3e be worthi to fle alle thes thingis that schulen come, and to stonde bifore mannis sone.

37 Forsoth in dayes he was techinge in the temple, but he goynge out dwellide in nyctis in the hil, which is clepid of Olyuete.

38 And al the peple roos erly, to come to him in the temple, for to heere him.

cion shall not passe, tyll all be fulfilled.

33 Heven and erth shall passe, but my wordes shall not passe.

34 Take hede to youre selves, lest youre hertes be overcome with surfettynge, and dronkennes, and cares of this worlde, and that that daye come on you vnwares ;

35 For as a snare shall hit come on all them, that sit on the face of the erthe.

36 Watche therfore continually, and praye, that ye maye scape all this that shal come, and that ye maye stonde before the sonne of man.

37 In the daye tyme taught he in the temple, and at nyght he went out, and had abydyng in the mount Olivete.

38 And all the people cam in the mornynge to hym, into the temple, for to heere hym.

CHAP. XXII. I Forsothe the hali-day of therf looues, which is seid paske, neizede.

2 And the princes of prestis and the scribis souzten, hou thei schulden slee Jhesu, but thei dredden the peple.

3 Sothli Sathanas entride in to Judas, that was clepid Scarioth, oon of the twelue.

4 And he wente, and spak with the princes of prestis, and with the magistratis, how he schulde bitraye him to hem.

5 And thei ioyeden, and maden couen-aunt to 3yue money to him.

6 And he bihi3te, and he souzte couen-ablete, that he schulde bitraye him, with oute the cumpanyes.

7 Sothly the day of therf looues cam, in which it was nede, that pask^t be slayn.

8 And he sente Petre and John, sey-ynge, 3e goynge make redy pask to vs, that we etc.

9 And thei seiden, Where wilt thou, that we make redy ?

CHAP. XXII. I The feaste off swete breed drue nye, whych is called ester.

2 And the hye prestes and scribes sought, howe to kyll Jesus, but they feared the people.

3 Then entred Satan into Judas, whose syr name was Iscariot, which was of the nombre off the twelve.

4 And he went his waye, and comened with the hye prestes, and officers, how he wolde betraye hym vnto them.

5 And they were glad, and promysed to geve hym money.

6 And he consented, and sought oportunitie, to betraye hym vnto them, when the people were awaye.

7 Then cam that daye of swete breed, when off necessite, the ester lambe muste be offered.

8 And he sent Peter and Jhon, sciynge, Goo and prepare vs the ester lambe, that we maye cate.

9 They sayde to hym, Where wilt thou, that we prepare ?

10 And he cwæp to him, Nú! ðonne ge on ða ceastre gāþ, eow ágén yrup án man mid wæter-buce; filigeaþ him on ðæt hús, ðe he in-gæþ.

11 And secgaþ ðam hús-hláforde, U're lāreow ðé secgþ, Hwar ys cumena hús, ðar ic mine eastron wyrce mid minum leorning-cnihtum?

12 And he eow betæcþ mycele healle gedæfte, gegearwiaþ ðara.

13 Ðá férdon hig, and gemétton swá he him sáde, and hig gegearwodon eastrun.

14 And ðá tíma wæs, he sæt, and his twelf apostolas mid him.

15 And he sáde him, Of gewilnunge ic gewilnode etan mid eow ðas eastron, ær ic forþ-fare;

16 Ic eow secge, ðæt ic heonon-forþ ne ete, ær hit sý on Godes rice gefylled.

17 And onféng calice, and þancas dyde, and cwæp, Onfóþ, and dælaþ betwux eow;

18 Sóplice ic eow secge, ðæt ic ne drince of ðises win-geardes cynne, ær Godes rice cume.

19 And he onféng hláfe, and þancode, and him sealde, and cwæp, Ðis is min lichama, se is for eow geseald; dóp ðis on min gemynd.

20 And swá eac ðone calic, syððan he ge-eten hæfde, and cwæp, Ðes calic is niwe gecýðnes on minum blóde, se biþ for eow ágoten.

21 Ðeah hwæðere, hér is ðæs læwan hand mid me on mýsan.

22 And witodlice mannes sunu gæþ, æfter ðam ðe him fóre-stihtod wæs; ðeah hwæðere wá ðam men, ðe he þurh geseald biþ.

23 And hí águnnon betwux him smeagan, hwylc of him ðæt to dónne wære.

24 And hí fliton betwux him, hwylc hyra wære yldest.

10 And he seide to hem, Lo ! 3ou en-
tringe in to the citee, sum man beringe
a vessel with watir schal come azens
3ou ; sue 3e him in to the hous, in to
which he entrith.

11 And 3e schulen seye to the hose-
bonde man of the hous, The maistir
seith to thee, Where is the herborgerie,
where I schal ete pask with my dis-
ciplis ?

12 And he schal schewe to 3ou a greet
souping place strewid, and there make
3e redy.

13 Sothli thei goynge founden as he
seide to hem, and there thei maden
redy the pask.

14 And whanne the our was maad, he
sat to the mete, and twelue apostlis
with him.

15 And he seide to hem, With desyr
I haue desyrid to ete with 3ou this pask,
bifore that I suffre ;

16 Forsothe I seie to 3ou, for fro this
tyme I shal not ete it, til it be fillid in
the rewme of God.

17 And the cuppe takun, he dide
thankingis, and seide, Take 3e, and de-
parte 3e among 3ou ;

18 Forsothe I seie to 3ou, I schal not
drynke of the generacioun of this vyne,
til the rewme of God come.

19 And the breed takun, he dide
thankingis, and brak, and 3af to hem,
seyinge, This is my body, which schal
be 3ouun for 3ou ; do 3e this thing in
to my commemoracioun.

20 Also and the chalys, aftir that he
hadde soupid, seyinge, This cuppe is the
newe testament in my blood, which
schal be sched for 3ou.

21 Nethelés lo ! the hond of *a man*
bitrayinge me is with me in the bord.

22 And sothli mannis sone goth, vp
that it is determynd ; netheles wo to
that man, bi whom he schal be bitrayed.

23 And thei bigynnen to seche among
hem silf, who it was of hem, that was
to doynge this thing.

24 And stryf was maad among hem,
which of hem schulde be seyn to be
more.

10 And he sayde vnto them, Beholde !
as ye enter into the cite, there shall
a man mete you bearynge a pitcher
off water ; hym folowe into the same
housse, that he entreth in.

11 And ye shall saye vnto the goode
man off the housse, The master sayeth,
Where is the gest chamber, where I
shall eat myne ester lambe wyth my
disseiples ?

12 And he shall shewe you a greate
parloure paved, there make redy.

13 They went and founde as he had
sayde vnto them, and made redy the
ester lambe.

14 And when the houre cam, he sate
doune, and the twelve apostles with
hym.

15 And he sayde vnto them, I have in-
wardly desyred to eate this ester lambe
with you, before that Y suffre ;

16 For I saye vnto you, hence forthe
I will nott eate of it eny moore, vntill
itt be fulfilled in the kyngdom of God.

17 And he toke the cuppe, and gave
thankes, and sayde, Receave this, and
devyde itt amonge you ;

18 For I saye vnto you, I will not
drynke of the frute of the vyne, vntill
the kyngdom of God be come.

19 And he toke breed, and gave thankes,
and brake itt, and gave it vnto them,
sayinge, Thys is my body, which is
geven for you ; thys do in the remem-
braunce of me.

20 Lykewyse alsoo when they had
supped, he toke the cuppe, sayinge, This
is the cuppe, the newe testamentt in my
bloud, which shall for you be shedde.

21 Yet beholde ! the honde off hym that
betrayeth me is with me on the table.

22 And the sonne of man goeth, as hit
is appoynted ; but wo be to that man,
by whom he is betrayed.

23 And they began to enquire amonge
them selves, which off them it shulde
be, that shulde do that.

24 And there was a stryfe amonge
them, which of them shulde seme great-
est.

25 Ðá sæde he him, Cyningas wealdap hyra þeoda, and ða ðe anweald ofer hig habbaþ synd fremfulle genemned,

26 Ac ne beo ge ná swá ; ac gewurðe he swá swá gingra, se ðe yldra ys be-twux eow, and se ðe fóre-stæppend ys, beo he swylce he þén sý.

27 Hwæðer ys yldra, ðe se ðe þénap, ðe se ðe sit? wítodlice se ðe sit. Ic com on eowrum midlene, swá swá se ðe þénap.

28 Ge synd, ðe mid me þurh-wunedon on mīnum geswincum ;

29 And ic eow dihte, swá mīn fæder me rīce dihte,

30 Ðæt ge eton and drincon ofer mīne mýsan on mīnum rīce, and ge sitton ofer þrym-setl, dēmende twelf mægþa Israhel.

31 Ðá cwæþ Drihten Simon, Simon, nú ! Satanás gyrnde, ðæt he eow hrid-rode swá swá hwæte ;

32 Ic gebæd for ðé, ðæt ðin geleafa ne geteorige ; and ðú æt sumum cyrre gewend, getryme ðine gebróðru.

33 Ðá cwæþ he, Drihten, ic eom gearu to farenne mid ðé, ge on cwertern ge on deap.

34 Ðá cwæþ he, Ic secge ðé, Petrus, ne cræwþ se hana to-dæg, ær ðú me æt-sæcst.

35 Ðá cwæþ he to him, Ðá ic eow sende bútan seode, and codde, and gescý, wæs eow ænig þing wana? Ðá cwædon hig, Nán þing.

36 Ðá cwæþ he, Ac nú se ðe hæfþ seod, gelice nime codd ; and se ðe næfþ, sylle his tunecan, and bycge him sword.

37 Sóplice ic eow secge, ðæt gyt sceal beon gefylled ðæt be me áwriten is, And ðæt he mid unrihtwisum geteald wæs ; wítodlice ða þing ðe be me synd habbaþ ende.

38 And hig cwædon, Drihten, hér synd twá sword. And he cwæþ, Ðæt is genóh.

39 And æfter gewunan, he út-code on ðene munt Oliuarum, ðæt is Ele-berg-

25 Forsoth he seide to hem, Kyngis of hethen men ben lordis^r of hem, and thei that han power on hem ben clepid goode 3yueris,

26 But 3e not so; but he that is the more in 3ou, be maad as the 3ongere, and he that is bifore goer, as a seruaunt.

27 Forwhi who is the more, he that restith, other he that mynistrith? wher not he that restith? Forsoth I am in the myddis of 3ou, as he that mynistrith.

28 Sothli 3e it ben, that han dwelt with me in my temptaciouns;

29 And I dispose to 3ou, as my fadir hath disposed to me, a rewme,

30 That 3e ete and drynke on my bord in my rewme, and sitte on trones, demynge twelue kynredis of Israel.

31 Forsothe the Lord seide to Symount, Symount, lo! Sathanas hath axid 3ou, that he schulde ridele as whete;

32 But I haue preied for thee, that thi feith fayle not; and thou conuertid sum tyme, conferme thi britheren.

33 Which seide to him, Lord, I am redi to go with thee, and in to prisoun and in to deeth.

34 And he seide, I seie to thee, Peter, the koc schal not crowe to day, til thou thries forsake to knowe me.

35 And he seide to hem, Whanne I sente 3ou with oute sachel, and scrip, and schoon, wher ony thing failide to 3ou? And thei seiden, No thing.

36 Therfore he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath not, selle his coote, and bye a swerd.

37 Sothli I seie to 3ou, for 3it it bihoueth this thing that is writun to be fulfillid in me, And he is demyd with wickide men; forsothe tho thingis that ben of me han an ende.

38 And thei seiden, Lord, lo! tweye swerdis here. And he seyde to hem, It is ynow3.

39 And he gon out, wente bi custom in to the hil of Olyues; sothli and the

25 And he sayde vnto them, The kynges of the gentyls raigne over them, and they that beare rule over them are called gracious lordes,

26 But ye shall nott be soo; but he that is greatest amonge you, shalbe as the yongest, and he that is chefe, shalbe as minister.

27 For whether is greater, he that sitteth at meate, or he that serveth? is not he that sitteth at meate? And I am amonge you, as he that ministreth.

28 Ye are, which have bidden with me in my temptaciouns;

29 And I apoynt vnto you a kyngdom, as my father hath apoynted to me,

30 That ye maye eate and drynke at my table in my kyngdome, and sit on seates, and iudge the twelve tribes of Israell.

31 And the Lorde sayde, Simon, Simon, beholde! Satan hath desired you, to sifte you as it were wheate;

32 Butt I have prayed for the, that thy fayth fayle nott; and when thou arte converted, strengthen thy brethren.

33 And he sayd vnto hym, Lorde, I am redy to goo with the, in to preson and to deth.

34 And he sayde, I tell the, Peter, the cocke shall nott crowe this daye, till thou have thryse denyed that thou knewest me.

35 And he sayde vnto them, When I sent you with out wallett, and scrippe, and shoues, lacked ye eny thyng? And they sayd, No thyng.

36 And he sayde to them, But nowe he that hath a wallet, let him take itt and lykewyse his scrippe; and he thatt hath noo swearde, let hym sell his coote, and bye won.

37 I saye vnto you, that yet that which is written must be performed in me, Even with the wicked was he nombred; for those thynges which are written of me have an ende.

38 And they sayd, Lorde, beholde! here are two swerdes. And he sayde vnto them, It is ynough.

39 And he cam out, and went as he was wonte to mounte Olivete; and his

ena ; and his leorning-cnihtas him fligdon.

40 And *ḗa* he com to *ḗare stōwe*, he s*æde* him, Gebiddaþ, *ḗæt ge on costnunge ne g*ān*.*

41 And he w*æs* fram him *álocen*, sw*á* mycel sw*á* is *ánes stánes wyrp* ; and gebigedum cneowum, he hine geb*æd*,

42 And cw*æþ*, F*æder*, gif *ḗú wylt*, *áfy*r *ḗysne calic fram me* ; *ḗeah hw*æðere* ne geweor*ðe* m*in* willa, ac *ḗin*.*

43 *ḗa* *æt-ýwde* him Godes engel of heofene, and hine gestrangode.

44 And he w*æs* on gewinne, and hine lange geb*æd* ; and his sw*át* w*æs* swylce blódes dropan on eorþan yrnende.

45 And *ḗa* he of gebede *árás*, and com to his leorning-cnihtum, he hig f*únde* sl*æpende* for unrótnesse.

46 And he s*æde* him, Hwi sl*ápe ge* ? *Árisaþ*, and biddaþ, *ḗæt ge on costnunge ne g*ān*.*

47 Him *ḗa* *ḗa* gyt sprecendum, *ḗa* com *ḗæt wered*, and him to-fóran eode *án* of *ḗam twelfum*, se w*æs* genemned Iudas ; and he geneal*æhte* *ḗam H*æ*lende*, *ḗæt he hine cyste*.

48 *ḗa* cw*æþ* se H*æ*lend, Iudas, mannes sunu *ḗú mid cosse sylst* ?

49 *ḗa* ges*áwon* *ḗa* *ḗe* him *ábútan w*æron**, *ḗæt* *ḗær towerd w*æs**, and cw*æd*-on, Drihten, slea we mid sweorde ?

50 *ḗa* slóh hyra *án* *ḗara sacerda caldres* peow, and his swý*ðre e*áre* of-ácerf*.

51 *ḗa* andswarode se H*æ*lend, L*æt*aþ *ḗus*. And *ḗa* he *æt-hr*án* his eare*, he hit geh*ælde*.

52 *ḗa* cw*æþ* se H*æ*lend to *ḗam caldor-mannum*, and to *ḗam wítum*, and *ḗæs temples caldrum*, Ge f*érdon* sw*á* sw*á* to *ánum sceaþan mid sweordum* and mid sahlum, *ḗæt ge me geféngon* ?

53 *ḗa* ic w*æs* d*æghwamlice* on temple mid eow, ne *ápenedon ge eower handa* on me ; ac *ḗis is eower t*id**, and *þýstra anweald*.

disciplis sueden him.

40 And whanne he cam to the place, he seyde to hem, Preie 3e, lest 3e entre in to temptacioun.

41 And he was takun away fro hem, as myche as is a stoones cast; and the knees put, he preide,

42 Seyinge, Fadir, if thou wolt, turn ouer this cuppe fro me; netheles not my wille be don, but thin.

43 Forsoth an aungel apperide to him fro heuene, cumfortinge him.

44 And he maad in agonye,[†] preiede lengere; and his swoot was maad as dropis of blood rennyng down in to the erthe.

45 And whanne he hadde rise fro preier, and hadde come to his disciplis, he fond hem slepyng for heuynesse.

46 And he seide to hem, What slepen 3e? Ryse 3e, and preie 3e, that 3e entre not in to temptacioun.

47 3it him spekinge, lo! a cumpany, and he that was clepid Judas, oon of the twelue, wente bifore hem; and he neizede to Jhesu, that he schulde kisse him.

48 Sothli Jhesu seide to him, Judas, bitrayest thou mannis sone with a coss?

49 Forsoth thei that weren aboute hym, seyng the thing that was to comynge, seiden to him, Lord, wher we smyten by swerd?

50 And oon of hem smoot the seruaunt of the prince of the prestis, and kittide of his litel ri3t cere.

51 Forsothe Jhesu answeringe seyde, Suffre 3e til hidur. And whanne he hadde touchid his litil eere, he heclide him.

52 Forsothe Jhesu seide to hem, that camen to him, the princes of prestis, and magistratis, and eldere men, As to a theef 3e han gon out with swerdis and staves?

53 Whanne I was eche day with 3ou in the temple, 3e streizten not out the hondis into me; but this is 3oure our, and the power of derknessis.

disciples folowed hym.

40 And when he cam to the place, he sayde to them, Praye, lest ye fall into temptacion.

41 And he gate hym silfe from them, about a stonys cast; and kneled doune, and prayed,

42 Sayinge, Father, if thou wilt, withdrawe this cuppe from me; neverthesse nott my wyll, butt thyne be fulfilled.

43 And there apered an angell vnto hym from heven, confortyng hym.

44 And he was in agony, and prayed somewhat longer; and hys sweate was lyke droppes of bloud tricklyng doune to the grounde.

45 And he rose vppe from prayer, and cam to his disciples, and founde them slepyng for sorowe.

46 And he sayde vnto them, Why slepe ye? Ryse, and praye, lest ye fall into temptacion.

47 Whyll he yet spake, beholde! there cam a company, and he that was called Judas, one off the twelve, went before them; and preased neye vnto Jesus, to kysse hym.

48 Jesus sayd vnto hym, Judas, betrayest thou the sonne off man with a kysse?

49 When they which were about hym sawe what wolde folow, they sayde vnto hym, Lorde, shall we smyte with a swearde?

50 And one off them smote a seruaunt off hym, which was the chefe preste of all, and smote off his righte care.

51 Jesus answered and sayde, Soffre ye thus farre forthe. And he touched his care, and healed hym.

52 Jesus sayde vnto the hie prestes, and rulers off the temple, and the senyours, which were come to hym, Be ye come outt as vnto a thefe with swerdes and staves?

53 When I was dayly with you in the temple, ye stretched not forth hondes agaynst me; butt this is even youre very houre, and the power off darknes.

54 Ðá námon hig hine, and læddon to ðæra sacerda caldres húse ; and Petrus fyligde feorran.

55 And Petrus wæs mid him on middan ðam cafer-túne, ðar hig æt ðam fyre sæton.

56 Ðá hine geseah sum þinen æt leohte sittendne, and hine beheold, ðá cwæþ heo, And ðes wæs mid him.

57 Ðá æt-sóc he, and cwæþ, Ealá wif, ne can ic hine.

58 And ðá ymbe lytel hine geseah óðer, and cwæþ, Ðú eart of him. Ðá cwæþ Petrus, Ealá ! mann, ic ne eom.

59 And ðá æfter lytlum fæce swylce ánre tíde, sum óðer seðde, and cwæþ, Sóplice ðes wæs mid him ; witodlice he is Galileisc.

60 Ðá cwæþ Petrus, Ealá man, nát ic hwæt ðú segst. And ðá hig ðæt spræcon, samnunga se hana creow.

61 Ðá Drihten bewende hine, and beseah to Petre ; ðá gemunde Petrus Drihtnes wordes, ðe he cwæþ, Ðæt ðú mín æt-sæcst þriwa to-dæg, ær se hana cráwe.

62 Ðá eode Petrus út, and biterlice weop.

63 And ða ðe ðone Hælend heoldon, hine bysmredon and beoton.

64 And ofer-wrugon his ansýne, and þurcson his nebb, and ácsodon hine, Áráed, hwyle is se ðe ðe slóh ?

65 And manega óðre þing hig him to cwædon dysigende.

66 And ða ðá dæg wæs, ðá togædere comon ðæs folces ylðran, and ðara sacerda caldor-menn, and bóceras, and læddon hine to hyra gemóte, and cwædon,

67 Sege us, gif ðú sý Crist. Ðá cwæþ he, Ðeah ic eow secge, ge me ne gelyfaþ ;

68 Ðeah ic eow ácsige, ge ne andswariaþ me, ne ne forlætap.

69 Heonon-forþ biþ mannes sunu sitende on Godes mægnas swýðran healfe.

54 Sothli thei takinge him, ledde to the hous of the prince of prestis ; Petre forsothe suede him a fer.

55 Sothli a fyre kyndlid in the myddel greet hous, and hem sittinge aboute, Peter was in the myddel of hem.

56 Whom whanne sum handmayde hadde seyn sittinge at the lizt, and hadde biholde him, she seide, And this was with him.

57 And he denyede him, seiynge, Womman, I knowe him not.

58 And aftir a litil a nothir man seyng him, seide, And thou ert of hem. Petre forsothe seide, A ! man, I am not.

59 And a space maad as of oon our, sothli anothir affermyde, seiynge, Treuli and this was with him ; forwhi and he is of Galilee.

60 And Petre seide, Man, I wot not what thou seist. And a non 3it him spekinge, a cok crew.

61 And the Lord turned a3en, biheeld Petre ; and Petre hadde mynde of the word of Jhesu, as he hadde seid, For bifore that the koc crew, thries thou schalt denye me.

62 And Petre gon forth, wepte biturly.

63 And the men that heelden him, scornyn den him betinge.

64 And thei veyliden ^him, and smyten his face, and axiden him, seiynge, Prophesie thou, who is he that smoot thee.

65 Also thei blasphemynge seiden manye othere thingis azens him.

66 And as the day was maad, the eldere men of the peple, and the princes of prestis, and the scribis camen to gidere, and ledde him in to her counceil, seiynge,

67 If thou art Crist, seie to vs. And he seide to hem, If I schal seye to 3ou, 3e schulen not bileue to me ;

68 Sothli and if I shal axe, 3e schulen not answeere to me, nether 3e schulen leue.

69 Forsoth aftir this tyme mannis sone schal be sittinge on the rizthalf of the vertu of God.

54 Then toke they hym, and ledde hym and brought hym to the hye prestes housse ; and Peter folowed a farre off.

55 When they had kyndled a fyre in the myddes of the palys, and were sett doune to gedder, Peter alsoo sate doune a monge them.

56 And won off the wenches as he sate beholde him by the light, and sett goode eyesight on hym, and sayde, This same was also with hym.

57 Then he denyed hym, sayinge, Woman, I knowe hym nott.

58 And after a lytell whyle another sawe hym, and sayde, Thou arte alsoo off them. And Peter sayd, Man, I am nott.

59 And aboute the space off an houre after, another affirmed, sayinge, Verely even this felowe was with hym ; for he is off Galile.

60 Peter sayde, Man, I woote nott what thou sayest. And immediatly whill he yett spake, the cocke crewe.

61 And the Lorde tourned backe, and loked apon Peter ; and Peter remembred the wordes off the Lorde, howe he sayde vnto hym, Before the cocke crowe, thou shalt denye me thryse.

62 And Peter went out, and wepte bitterly.

63 And the men that stode about Jesus, mocked hym and smoot hym.

64 And blyndfolded hym, and smoot his face, and axed hym, sayinge, Arede, who it is that smoot the ?

65 And many other thynges despytfully sayde they agaynst hym.

66 And as sone as it was daye, the seniours off the peple, and the hy prestes, and scribes cam togedder, and ledde hym into their counsell, sayinge,

67 Arte thou very Christ ? tell vs. And he sayde vnto them, If I shall tell you, ye woll not beleve ;

68 And if alsoo I axe you, ye will nott answeere me, nether lett me go.

69 Here after shall the somme of man sit on the right honde of the power of God.

70 Ðá cwædon hig calle, Eart ðú Godes sunu? Ðá cwæp he, Ge secgaþ ðæt ic eom.

71 And hig cwædon, Hwi gyrne we gyt gewitnesse? sylfe we gehýrdon of his múpe.

CHAP. XXIII. 1 Ðá árás eall hyra mænigeo, and læddon hine to Pilate.

2 And águnnon hyne wrégan, and cwædon, Ðisne we gemétton forhwyrfende úre þeode, and forbeodende ðæt man ðam Casere gafol ne sealde, and segþ ðæt he sig Crist cyning.

3 Ðá ácsode Pilatus hine, Eart ðú Iudea cining? Ðá andswarode he, Ðú hit segst.

4 Ðá cwæp Pilatus to ðam caldrum, and ðam werede, Ne finde ic nánne intingan on ðysum men.

5 Ðá hlýddon hig, and cwædon, He ástyraþ ðis folc, lárende þurh calle Iudeam, ágynnende of Galilea oð hyder.

6 Ðá Pilatus gehýrde Galileam, he ácsode, hwæðer he wære Galileisc man.

7 And ðá he gecneow ðæt he wæs of Herodes anwalde, he hine ágén-sende to Herode; he wæs on ðam dagum on Hierusalem.

8 Sóþlice Herodes fagnode, ðá he ðone Hælend geseah; mycelre tide he wilnode hine geseon, forðam ðe he gehýrde mycel be him, and he hopode ðæt he gesáwe sum tácen ðe fram him gewurde.

9 Ðá ácsode he hine manegum wordum, and he náht ne andswarode.

10 Ðá stódon ðara sacerda caldras, hine án-ræðlice wrégende.

11 Ðá oferhogode Herodes hine mid his hirede, and bysmrode hine geserýdne hwitum reafe, and hine ágén-sende to Pilate.

12 And on ðam dæge wurdon Herodes

70 Therefore alle seiden, Therefore ert thou the sone of God? Which seide, 3e seyn for I am.

71 And thei seiden, What 3it desyren we witnessing? forsoth we vs selue han herd of his mouth.

CHAP. XXIII. 1 And al the multitude risinge of hem, ledden him to Pilat.

2 Forsoth thei bigunnen to accuse him, seyinge, We han founden this *man* turnynge vpsodoun oure folk, and forbedinge tributis to be 3ouun to Cesar, and seyinge him silf to be Crist king.

3 Forsothe Pilat axide him, seyinge, Ert thou kyng of Jewis? And he answeringe seide, Thou seist.

4 Forsothe Pilat seide to the princes of prestis, and to the cumpanyes of peple, I fynde no thing of cause in this man.

5 And thei woxen strengere, seyinge, He moueth to gidere the peple, techinge thorw al Judee, bigynnyng fro Galilee til hidur.

6 Pilat forsoth heeringe Galilee axide, if he were a man of Galilee.

7 And as he knew that he was of the power of Eroude, he sente him a3en to Eroude; which and he was at Jerusalem in tho dayes.

8 Forsothe, him seyn, Eroude ioyede ful myche; for he was coucitinge of moche tyme to se him, for he herde many thingis of hym, and hopide to se sum myracle to be don of him.

9 Sothli he axide him in manye wordis; and he no thing answeride to him.

10 Forsothe the princes of prestis and the serybis stooden, stedfastli accusinge him.

11 Sothli Eroude with his oost dispiside him, and scornede him clothid with a whit cloth, and sente a3en to Pilate.

12 And Eroude and Pilate weren maad

70 Then sayde they all, Arte thou then the sonne of God? He sayd, Ye saye that I am.

71 Then sayde they, What nede we eny further witnes? we oure selves have herde off his awne mouthe.

CHAP. XXIII. 1 And the whole multitude of them arose, and ledde hym vnto Pilate.

2 And they began to accuse hym, sayinge, We have founde this felowe pervertynge the people, and forbiddynge to paye tribute to Cesar, and sayeth that he is Christ, a kyng.

3 And Pilate apposed him, sayng, Arte thou the kyng of the Iewes? He answered him and sayde, Thou sayest.

4 Then sayde Pilate to the hye prestes, and to the people, I fynde noo faute in this man.

5 And they were the moore fearce, sayinge, He mooveth the people, teachynge thorout all Iewry, and began at Galilee even to this place.

6 When Pilate herde mencion off Galilee, he axed whether the man were off Galilee.

7 And as sone as he knewe that he was of Herodes iurisdiccion, he sent hym to Herode; which was at that tyme in Jerusalem alsoo.

8 When Herode sawe Jesus, he was merveliously gladde; for he was desyrous to se hym off a longe season, be cause he had hearde many thynges of hym, and trousted to have sene some myracle done by hym.

9 Then questenned he with hym of many thynges; but he answered hym not won worde.

10 The hye prestes and serybes stode forthe, and accused hym straitly.

11 And Herod with his men off warre despysed hym, and mocked hym and arayed hym in whyte, and sent hym agayne to Pilate.

12 And the same daye Pilate and

and Pilatus gefrýnd ; sóþlice hig wæron ær gefýnd him betweenan.

13 Ðá cwæþ Pilatus to ðara sacerda caldrum and duguðe caldrum and to ðam folce,

14 Ge brohton me ðisne man, swylce he ðis folc for-hwyrfde, and nú ! beforan cow ácsiende ic nánne intingan findan ne mæg on ðisum men, of ðam ðe ge hine wrégaþ ;

15 Ne furðon Herodes, ic hine sende ágén to him, and him náht ðas-lices deaþe gedón wæs.

16 Ic hine gebetne forláte.

17 Niede he sceolde him forgyfan ænne to hyra freols-dæge.

18 Ðá hrymde eall ðæt folc ætgædere, and cwæþ, Nim ðisne, and forgif us Barrabban ;

19 Se wæs for sumere twý-rædnesse and man-slyhte on cwertern ásend.

20 Eft spæc Pilatus to him, and wolde forlætan ðone Hælend.

21 Ðá hrymdon hig, and cwædon, Áhóp hine, áhóp hine.

22 Ðá cwæþ he to him þridan siðe, Hwæt dyde ðes yfeles ? Ne gemette ic nán þing yfeles on ðissum men ðæt he síg deaþes scyldig ; ic hine þreage, and for-læte.

23 And hig ástódon and mycelre stefne bædon, ðæt he wære áhangen ; and hyra stefna swiðredon.

24

25 And he forgef him ðone, ðe wæs for man-slyhte and sumere sace on cwerterne, ðone hi bædon ; and ðone Hælend he sealde to hyra willan.

26 And ðá hig hine læddon, hi geféngon sumne Cyreniscne Simonem, se com of ðam túne, and ða róde him on setton ðæt he hi bære æfter ðam Hælende.

27 Him fylide mycel wered folces, and wífa ða hine heofon, and weopon.

frendis in thilke day ; forwhi biforeto thei weren enemyes to gidere.

13 Sothli the princes of prestis and the magestratis of the peple clepid to gidere,

14 Pilat seide to hem, 3e han offrid to me this man, as turnynge away the peple, and lo ! I axynge byfore 3ou fynde no cause in this man of thes thingis, in whiche 3e accusen him ;

15 But nethir Eroude, for I a3ein sente 3ou to him, and lo ! no thing worthi of deeth is don to him.

16 Therefore I schal delyuere him amended.

17 Forsothe he hadde nede to deliuere to hem oon by the feeste day.

18 Sothli al the cumpanye criede, seiynge, Do him a wey, and deliuere Barabas to vs ;

19 Which was sent in to prison for sum dissencioun maad in the citee, and for mansleyng.

20 Forsoth eft Pilat spak to hem, wilinge to delyuere Jhesu.

21 And thei vndircryeden, seyinge, Crucifice, crucifice him.

22 Sothli the thridde tyme he seide to hem, Sothli what of yuel hath he don ? I fynde no cause of deeth in him ; therefore I schal chastise hym, and I schal delyuere.

23 And thei contynueden axinge with greete voices, that he schulde be crucified ; and the voyces of hem woxen stronge.

24 And Pilat demyde her axinge to be don.

25 Sothli he deliuerede to hem him, that for mansleyng and dissencioun was sent in to prisoun, whom thei axiden ; sothli he bitook Jhesu to her wille.

26 And whanne thei ledden him, thei took sum man, Symount of Sirenen, comynge fro the toun, and thei puttiden to him a cross to bere aftir Jhesu.

27 Sothli ther suede him moche cumpanye of peple, and of wymmen that weileden, and bymoornyden him.

Herod wer made frendes togedder ; for before they were at variaunce.

13 Pilate called to gedder the hye prestes and rulers and the people,

14 And sayde vnto them, Ye have brought this man vnto me, as won that perverted the people, and loo ! I examined hym before you, and founde noo faute in this man off those thinges, where of ye accuse hym ;

15 No nor yett Herode, for I sent you to him, and lo ! noo thyng worthy of deeth is done to him.

16 I will therefore chasten hym, and lett hym loosse.

17 For off necessite he must have lett one loosse vnto them at that feast.

18 And all the people cryed at once, saynge, Awaye with him, and delivre to vs Barrabas ;

19 Which for insurreccion made in the cite, and morther, was cast into preson.

20 Pilate spake agayne to them, wilinge to lett Jesus losse.

21 And they cryed, sayinge, Crucify hym, crucify hym.

22 He sayde vnto them the thyrdde tyme, What harme hath he done ? I fynde noo cause off deeth in hym ; I will therefore chasten hym, and lett hym goo losse.

23 And they cryed with loude voyce, and requyred that he myght be crucified ; and the crynging off the hye prestes prevayled.

24 And Pilate gave sentence that it schulde be as they requyred.

25 And lett losse vnto them hym, that for insurreccion and morther was cast into preson, whom they desyred ; and delyvered Jesus to do with hym what they wolde.

26 And as they ledde hym awaye, they caught won, Simon of Sirene, commynge out of the felde, and on hym layde they the crosse to beare it after Jesus.

27 There folowed hym a greate company of peple, and of wemen, which wemen bewayled, and lamented hym.

28 Ðá cwæþ se Hælend bewend, Ealá dōhtra Hierusalem, nelle ge ofer me wēpan, ac wēpaþ ofer eow sylfe, and ofer eowre bearn.

29 Forðam ða dagas cumað, on ðam hig cweðaþ, Eadige synd ða untýmendan, and innoðas ðe ne cendon, and ða breost ðe ne sicton.

30 Ðonne ágynnað hig cweðan to ðam múnþum, Feallaþ ofer us, and to beorgum, Ofer-wreop us.

31 Forðam gif hig on grénum treowe ðas þing dōþ, hwæt dōþ hig on ðam drigum?

32 And mid him wæron gelædde twegen óðre mánfulle, ðæt hig wæron ofslegene.

33 And syððan hig comon on ða stówe, ðe is genemned Caluarie, ðæt is, Heafodpannan stów, ðar hig hine hénigon, and áne sceapan on his swīðran healfe, and óðerne on his wynstran.

34 Ðá cwæþ se Hælend, Fæder, forgif him, forðam hig nyton hwæt hig dōþ. Sôþlice hig dældon hys reaf, and wurpon hlotu.

35 And ðæt folc stód ge-anbidiende; and ða ealdras hine tældon mid him, and cwædon, Oðre he gehælde; gehæle he hine sylfne, gif he sig Godes gecorena.

36 And ða cempan hine bysmredon, and him eced brohton,

37 And ðus cwædon, Gif ðú sí Iudea cyning, gedó ðé hálne.

38 Ðá wæs his ofer-gewrit ofer hine áwriten Greciscum stafum, . . . and Ebreiscum, ÐIS IS IUDEA CINING.

39 An of ðam sceapum ðe mid him hangode, hine gremede, and cwæþ, Gif ðú Crist eart, gehæl ðé sylfne and unc.

40 Ðá andswarode se óðer, and hine þreade, and cwæþ, Ne ðú God ne ondrætst, ðæt ðú eart on ðære ylean genyðerunge?

41 And wyt wítodlice be uncer ærdædum onfóp; sôþlice ðes náht yfeles ne dyde.

28 Sothli Jhesu turnyd to hem seide, Dou3tris of Jerusalem, nyle 3e wepe on me, but wepe 3e on 3ou silf, and on 3oure sones.

29 For lo ! dayes schulen come, in whiche it schal be seid, Blessid be bareyn wymmen, and wombis that han not gendrid, and the teetis whiche han not 3ouun souke.

30 Thanne thei schulen bigynne to seye to monteyns, Falle 3e doun on vs, and to litle hillis, Hile 3e vs.

31 For if thei don thes thingis in a grene tree, what schal be don in a drye?

32 Sothli and othere tweye wickide men weren led with him, that thei schulde be slayn.

33 And aftir that thei camen in to a place, which is clepid of Caluarie, there thei crucifieden him, and the theues, oon on the ri3thalf, and the tother on the left half.

34 Forsothe Jhesu seide, Fadir, for3yue to hem, for thei witen not what thei don. Forsothe thei departinge his clothis, senten lottis.

35 And the peple stood abydinge ; and the princes scorniden him with hem, seyinge, Othere men he made saf ; make he him silf saf, if he is Crist, the chosun of God.

36 Forsoth and kny3tis nei3ynge scorniden him, and offriden vynegre to him,

37 Seyinge, If thou ert kyng of Jewis, make thee saf.

38 Sothli and the wrytinge aboue was writun on him with lettris of Greek, of Latyn, and of Ebrew, This is the kyng of Jewis.

39 Forsoth oon of tho theues that hangiden, blasphemede him, seyinge, If thou ert Crist, make thi silf saf and vs.

40 Sothli the tothir answeringe, blamyde him, seyinge, Nethir thou dredist God, that thou art in the same dampnacioun ?

41 And treuly we iustly, for we han receyued worthi thingis to dedis ; sothli this hath don no yuel.

28 Jesus turned backe vnto them and sayde, Doughters of Jerusalem, wepe not for me, but wepe for youre selves, and for youre children.

29 For marke ! the dayes will come, when men shall saye, Happy are the baren, and the wombes that never bare, and the pappes which never gave sucke.

30 Then shall they begyn to saye to the mountaynes, Fall on vs, and to the hilles, Cover vs.

31 For yf they do this to a grene tree, what shalbe done to the drye ?

32 There were two evyll doers ledde with hym to be slayne.

33 And when they wer come to the place, which is called Calvary, there they crucified hym, and the evyll doars, one on the right honde, and the other on the lefte honde.

34 Then sayde Jesus, Father, forgeve them, for they woot not what they do. And they parted his rayment, and cast loottes.

35 And the people stode and behelde ; and the rulers mocked hym with them, saying, He holpe other men ; lett hym helpe hym silfe, yf he be Christ, the chosen of God.

36 The soudiers alsoo mocked hym, and cam and gave hym veneger,

37 And sayde, Yf thou be that kyng off the Iewes, save thy silfe.

38 His superscripcion was written over him in Greke, Latin, and Ebrue letters, This is the kyng off the Iewes.

39 The one off the malefactours which hanged, rayled on hym, sayinge, Yf thou be Christ, save thy silfe and vs.

40 The other answered, and rebuked hym, sayinge, Nether fearest thou God, because thou arte in the same dampnacioun ?

41 We are righteously punnished, for we receave accordynge to oure dedes ; butt this man hath done noo thyng amysse.

42 And he cwæp to ðam Hælende, Drihten, gemun ðú me, ðonne ðú cymst on ðin rice.

43 Ðá cwæp se Hælend to him, . . . to-dæg ðú bist mid me on paradiso.

44 Ðá wæs nean seo syxte tíð, and þýstro wæron ofer ealle eorþan oð ða nigorþan tíde.

45 And sunne wæs áþýstrod, and ðæs temples wah-ryft wearþ tosliten on mid-dan.

46 Ðá cwæp se Hælend, clypiende mycelre stefne, Fæder, ic bebeode minne gást on ðine handa. And ðus cweðende, he forþ-férde.

47 Ðá se hundred-man geseah ðæt ðar geworden wæs, he God wuldrode, and cwæp, Sóplice ðes man wæs rihtwis.

48 And eall wered ðe æt ðisse wæfer-sýnne wæron, and gesáwon ða þing ðe gewurdon, wæron ágén gewende, and hyra breost beoton.

49 Ðá stódon ealle hys cúðan feorran, and ða wif ðe him fyligdon fram Galilea, ðás þing geseonde.

50 And ðá án man, on naman Iosep, se wæs geréfa, gód wer and rihtwis,

51 (Ðes ne geþwærode hyra geþeahthe and hyra dædum ;) fram Arimathia, Iudea ceastre ; se sylfa ge-anbidode Godes rice.

52 Ðes genealæhte to Pilate, and bæd ðæs Hælandes lichaman.

53 And nyðer-áléde hyne, and on scýtan befcold, and léde hine on áheawene byrgene, on ðære næs ðá gyt nænig áléd.

54 And ðá wæs se dæg parasceue, ðæt is gegearwunge, and sæter-dæg onlyhte.

55 Ða wif ðe him fyligdon, ðe comon mid him of Galilea, hig gesáwon ða byrgene, and hú his lichama áléd wæs.

56 And hig cyrdon, and gearwedon wyrt-gemang, and sealfa ; and on sæter-dæg hig gestildon, æfter bebode.

42 And he seide to Jhesu, Lord, haue mynde on me, whanne thou schalt come in to thi kingdom.

43 And Jhesu seyde to him, Treuli I seie to thee, this day thou schalt be with me in paradys.

44 Sothly it was almost the sixte our, and derknessis weren maad in al erthe til to the nynthe our.

45 And the sunne was maad derk, and the veyl of the temple was kitt the myddel.

46 And Jhesu cryinge with greet voys, seide, Fadir, in to thi hondis I bitake my spirit. And he seyinge thes thingis, sente out the spirit.†

47 Forsothe centurio seyng the thing that was don, glorifiede God, seyng, Verily this man was iust.

48 And al the cumpany of hem that weren there to gidere at this spectacle, and syzen tho thingis that weren don, smytinge her brestis turneden azeyn.

49 Forsoth al his knowen stooden a fer, and wymmen that sueden him fro Galilee, seyng thes thingis.

50 And lo! a man, Joseph bi name, that was a decurioun,† a good man and iust, of Aramathie, a citee of Judee,

51 He consentide not to the counceill and dedis of hem; which and he abood the kingdom of God.

52 He cam ny3 to Pilat, and axide the body of Jhesu,

53 And wlappe it don doune in a lynnyn cloth, and puttide him in a graue hewun, in which not 3it ony man was put.

54 And the day was the makinge redy of pask, and the saboth bygan to schyne.

55 Sothli the wymmen suyng, that camen with him fro Galilee, syzen the graue, and hou his body was put.

56 And thei turnyng azen, maden redy swete spices, and oynementis; and sothli in the saboth thei restiden, vp the comaundement.

42 And he sayde vnto Jesus, Lorde, remember me, when thou commest into thy kyngdom.

43 And Jesus sayde vnto hym, Verely I saye vnto the, to daye shalt thou be with me in paradise.

44 And it was about the sixt houre, and there cam a darcknes over all the londe vntyll the nynth houre.

45 And the sonne was darckened, and the vayle of the temple rent even thorow the myddes.

46 And Jesus cryed with a greate voyce, and sayd, Father, into thy hondes I commende my sprete. And when he thus had sayd, he gave vp the goost.

47 When the centurion sawe what had happened, he glorified God, sayinge, Of a surtie this man was perfecte.

48 And all the people that cam to gedder to that sight, beholdyng the thinges which were done, smoot their brestes, and returned home.

49 All hys acquayntaunce stode a farre of, and the wemen which folowed hym from Galilee, beholdyng these thynges.

50 And beholde! there was a man, named Joseph, a senatour, which was a goode man and a iuste,

51 (He did nott consent to their counsell and dede;) which was of Aramathia, a cite off the Iewes; which same alsoo wayted for the kyngdom off God.

52 He went vnto Pylate, and begged the boddy of Jesus,

53 And toke it doune and wrapped it in a lynnyn clooth, and layed it in an heauen tounge, wherin was never man before layed.

54 And that daye was the saboth even, and the saboth drue on.

55 The wemen that folowed after, whych cam with hym from Galilee, behelde the sepulchre, and howe hys body was layed.

56 And returned, and prepared swete odoures, and oyntmentes; and the saboth daye they rested, accordyng to the commaundement.

CHAP. XXIV. 1 On ánum reste-dæge swýðe ár on dæg-réd hig comon to ðære byrgene, and bæron mid him ða wyrtemang, ðe hí gegearwedon. . . .

2 And hig gemétton ðone stán áwyltne of ðære byrgene.

3 And ðá hí in to ðære byrgene eodon, hig ne gemétton ná ðæs Hælandes lichaman.

4 And ðá wæs geworden, ðá hig on móde áfærede wæron be ðissum, ðá stódon twegen weras wið hig on hwitum reafe.

5 And ðá hig ádrédon, and hyra andwlitan on eorþan hyldon, hig cwædon to him, Hwi séce ge lybbendne mid deadum ?

6 Nis he hér, ac he árás. Gepencap, hú he spæc wið eow, ðá gyt ðá he was on Galilea,

7 And cwæp, Ðæt mannes sunu biþ geseald on handa synfulra manna, and beon áhangen, and ðý þridan dæge árisan.

8 And hig gemundon his worda.

9 And hig gewendon fram ðære byrgene, and cýddon eall ðis ðam endlufenum, and eallum óðrum.

10 Sôþlice wæs Maria Magdalene, and Iohanna, and Maria Iacobi, and óðre ðe mid him wæron, ða sædon ðas þing ðam apostolum.

11 And ðas word wæron gepuhte befóran him swá wóffung, and hig ne gelyfdon him.

12 Ðá árás Petrus, and arn to ðære byrgene ; and álútende, he geseah ða lín-wæda sylfe áléde. And he férde, wundrigende ðæs ðar geworden wæs.†

13 And ðá férdon twegen of him on ðæt castel, ðæt wæs on fæce syxtig furlanga fram Hierusalem, on naman Emmaus.

14 And hig spæcon him betweonan be eallum ðam ðe ðar gewordene wæron.

15 And ðá hig spelledon, and mid him smeodon, se Hælend genealáhte and férde mid him.

16 Sôþlice hyra eagan wæron forhæfde, ðæt hig hine ne gecneowon.

CHAP. XXIV. I Forsothe in oon of the woke ful erly thei camen to the graue, bryngynge swete spicis, whiche thei hadden maad redy,

2 And thei founden the stoone turned a wey fro the graue.

3 And thei gon yn, founden not the body of Jhesu.

4 And it was don, while thei weren astoneyed in thou3t of this thing, loo! twey men stooden bisydis hem in cloth schynynge.

5 Sothli whenne thei dredden, and bowiden her semelant in to erthe, thei seiden to hem, What seke 3e the lyuyng with deede men?

6 He is not here, but he hath rise. Haue 3e mynde, how he spak to 3ou, whanne 3it he was in Galilee,

7 Seyinge, For it bihoueth mannis sone be bitakun in to hondis of synful men, and to be crucified, and the thridde day to ryse a3en.

8 And thei bithou3ten on his wordis.

9 And thei gon a3en fro the graue, telden alle thes thingis to the enleucene, and to alle othere.

10 Forsothe Mary Mawdeleyn was, and Joone, and Marye of James, and othere wymmen that weren with hem, that seiden thes thingis to apostlis.

11 And thes wordis weren seyn bifore hem as madnesse,[†] and thei bileueden not to hem.

12 Forsothe Petre rysinge, ran to the graue; and he bowynge down, sy3 the lynnen clothis put aloone. And he wente, wondrynge with him silf this thing that was don.

13 And lo! tweyne of hem wenten in that day to a castel, that was fro Jerusalem in space of sixty furlongis, by name Emaus.

14 And thei spaken to gidere of alle thes thingis that hadden falle.

15 And it was don, while thei talkiden, and sou3ten with hem silf, and Jhesu him silf neizynge, wente with hem.

16 Sothli her y3en weren holdun, lest thei knewen him.

CHAP. XXIV. I On the morowe after the saboth erly in the mornynge they cam vnto the toumbe, and brought the odoures whych they had prepared, and other wemen wyth them.

2 And they founde the stone rouled awaye from the sepulcre.

3 And went in, and founde nott the body off the Lorde Jesu.

4 And it happened, as they were amased ther at, loo! two men stode by them in shynynge vestures.

5 As they were a fraide, and bowed doune their faces to the erth, they sayd to them, Why seke ye the livynge amonge the deed?

6 He is nott here, but is rysen. Remember, howe he spake vnto you, when he was yett with you in Galile,

7 Sayinge, That the sonne off man must be delivered into the hondes off synfull men, and be crucified, and the thyrd daye ryse agayne.

8 And they remembred his wordes.

9 And returned from the sepulcre, and tolde all these thynges vnto the eleven, and to all other.

10 Hytt was Mary Magdalen, and Joanna, and Mary Jacoby, and other that were with them, whych tolde these thynges vnto the apostles.

11 And their wordes semed vnto them fayned thynges, nether beleved they them.

12 Then arose Peter, and ran vnto the sepulcre; and stouped in, and sawe the lynnen clothes layde by them sylfe. And departed, wondrynge in hym sylfe att thatt whych hadd happened.

13 And beholde! two of them went that same daye to a toune, whych was from Jerusalem about thre scoore forlonges, called Emaus.

14 And they talked togedder of all thynges which had happened.

15 And it chaused, as they commened togedder, and reasoned, that Jesus hym silfe drue neare, and went with them.

16 But their eyes were holden, that they coulede nott knowe hym.

17 And he cwæþ to him, Hwæt synd ða spæca, ðe gyt recceap inc betweonan gangende, and synd unrôte ?

18 Ðá andswarode him án, ðæs nama wæs Cleofas, and cwæþ, Eart ðú ána forwrecen on Hierusalem, and nystest ðú ða þing, ðe on hyre gewordene synd on ðysum dagum ?

19 He sæde ða, Hwæt synd ða þing ? And hig sædon, Be ðam Nazareniscan Hælende, se wæs wer and witega, mihtig on spæce and on weorce befóran Gode and eallum folce ;

20 And hú hine sealdon ða heah-sacerdas and úre ealdras on deapæs genyðerunge, and áhængon hine.

21 We hopedon, ðæt he to álýsenne wære Israhel. And nú is se þrida dæg to-dæg, ðæt ðys wæs geworden.

22 And eac sume wif of úrum us brэгdon, ða wæron ær leohte æt ðære byrgene ;

23 And ná his lichaman gemétton, hig comon, and sædon, ðæt hig gesáwon engla gesihþe, ða secgaþ, hine lybban.

24 And ðá férdon sume of úrum to ðære bergene, and swá gemétton swá ða wif sædon, hine hig ne gesáwon.

25 Ðá cwæþ se Hælend to him, Ealá ! dysegan, and on heortan læte to gelyfenne eallum ðam ðe witegan spæcon.

26 Hú ne gebyrede Criste ðás þing polian, and swá on his wuldor gán ?

27 And . . . he rehte him of Moyse and of eallum háligum gewritum, ðe be him áwritene wæron.

28 And hig genealæhton ðam castele, ðe hig to férdon. And he dyde swylce he fyr faran wolde.

29 And hig nýddon hine, and cwædon, Wuna mid unc, forðam ðe hit æfenlæcþ, and se dæg wæs áhyld. And he in-code ðæt he mid him wunode.

30 . . . And ðá he mid him sæt, he

17 And he seide to hem, Whiche ben thes wordis, that 3e speken to gidere goynge, and 3e ben sorwful?

18 And oon answeringe, to whom the name was Cleofas, seide to him, Thou aloone ert a pilgrym of Jerusalem, and hast thou not knowe, what thingis ben don in it in thes dayes?

19 To which he seide, Whiche? And thei seyden to him, Of Jhesu of Nazareth, that was a man prophete, myyti in work and word bifore God and al the peple;

20 And hou the hiȝeste prestis and oure princes bitoken him in to dampnacioun of deeth, and crucifieden him.

21 Forsoth we hopiden, for he schulde aȝen bye Israel. And now in alle thingis the thridde day is to day, that thes thingis ben don.

22 But and sum wymmen of oure maden vs a ferd, whiche bifore the list weren at the graue;

23 And his bodi not foundun, thei camen, seyinge, that thei syȝen a siȝt of aungels, whiche seyn, that he lyueth.

24 And sum men of oure wenten to the graue, and thei founden so as the wymmen seiden, but thei founden not him.

25 And he seyde to hem, A! foolis, and slowe of herte for to bileue in alle thingis whiche the prophetis han spoke.

26 Where it bihofte not Crist to suffre thes thingis, and so for to entre in to his glorie?

27 And he bigynnyng at Moyses and alle prophetis, expownede to hem in alle scripturis, whiche weren of him.

28 And thei camen nyȝt to the castel, whidur thei wenten. And he made cuntenaunce him to go ferthere.

29 And thei constreyneden him, seyinge, Dwel with vs, for it drawith to nyȝt, and the day is now bowid down. And he entride with hem. . . .

30 And it was don, while he restide

17 And he sayde vnto them, What maner of comunicacions are these, that ye have one to another as ye walke, and are sadde?

18 And the one off them, named Cleophas, answered and sayd vnto hym, Arte thou only a straunger in Jerusalem, and haste nott knowen the thinges, which have chaused therin in these dayes?

19 To whom he sayd, What thynges? And they sayd vnto hym, Of Jesus of Nazareth, which was a prophet, myghty in dede and worde before God and all the people;

20 And howe the hye prestes and oure ruelers delivered hym to be condempned to deeth, and have crucified hym.

21 We trusted, that it shulde have bene he that shulde have delivered Israhell. And as touchynge all these thynges to daye is even the thyrd daye, that they were done.

22 Ye and certayne wemen alsoo of oure company made vs astonyed, whych cam erly vnto the sepulcre;

23 And founde nott his boddy, and cam, sayinge, that they had sene visions off angels, which sayde, that he was alive.

24 And certayne of them which were with vs went their waye to the sepulcre, and founde ytt even soo as the wemen had sayde, but hym they sawe nott.

25 And he sayde vnto them, O! foles, and slowe of herte to beleve all that the prophetes have spoken.

26 Ought not Christ to have suffered these thinges, and to enter into his glory?

27 And he began at Moyses and at all the prophetes, and interpreted vnto them in all scriptures, which were written of him.

28 And they drue neye vnto the toune, which they went to. And he made as though he wolde have gone further.

29 And [they] constrayned hym, sayinge, Abyde with vs, for it draweth tawardes nyght, and the daye is farre passed. And he went in to tary with them.

30 And it cam to passe, as he sate att

onféng hláf, and hine bletsode, and bræc, and him ræhte.

31 Ðá wurdon hyra eagan ge-openode, and hig geneowon hine ; and he gewát fram him.

32 And hig cwædon him betwýnan, Næs uncer heorte byrnende, ðá he on wege wið unc spæc, and unc hálige gewritu ontýnde ?

33 And hig árison on ðære ylean tíde, and wendon to Hierusalem, and gemétton endlufan gegaderode, and ða ðe mid him wæron,

34 And cwædon, Ðæt Drihten sóþlice árás, and Simone æt-ýwde.

35 And hig rehton ða þing ða ðe on wege geworden e wæron, and hú hig hine oneneowon on hláfes brice.†

36 Sóþlice ðá hig ðis spræcon, se Hælend stód on hyra midlene, and sæde him, Sib sý eow ; ic hit eom, ne on-dræde ge eow.

37 Ðá wæron hig gedréfede and á-færede, and hig wéndon ðæt hig gást gesáwon.

38 And he sæde him, Hwi synd ge gedréfede, and gepancas on eowre heortan ástigaþ ?

39 Geseoþ míne handa and míne fét, ðæt ic sylf hit eom. Gráþiaþ, and geseoþ ; ðæt gást næfþ flæsc, and bán, swá ge geseoþ me habban.

40 And ðá he ðis sæde, he æt-eowde him fét and handa.

41 Ðá cwæþ he to him, ðá hig ðá gyt ne gelyfdon, and for gefeán wundredon, Hæbbe ge hér ænig þing to etanne ?

42 And hig brohton him dæl gebræddes fiscs, and beo-breád.

43 And ðá he æt befóran him, he nam ða láfa, and him scalde.

44 And cwæþ to him, Ðis synd ða word ðe ic spæc to eow, ðá ic wæs ðá gyt mid eow ; forðam ðe hit is neod ðæt beon ealle þing gefyllede, ðe áwritene synd on Moyses æ, and on witegum, and on seal mum, be me.

45 Ðá ontýnde he him andgyt, ðæt hig ongéton hálige gewritu.

46 And he cwæþ to him, Ðæt ðus is

with hem, he took bred, and blesside, and brac, and dresside to hem.

31 And the y3en of hem weren opened, and thei knewen him ; and he vanyschide fro her y3en.

32 And thei seiden to gidere, Wher oure herte was not brennyng in vs, while he spac in the weye, and openyde scripturis to vs ?

33 And thei risinge in the same our, wenten a3en in to Jerusalem, and thei founden enleue gederid to gidere, and hem that weren with hem,

34 Seyinge, For the Lord roos verily, and aperide to Symount.

35 And thei telden what thingis weren don in the weye, and hou thei knewen him in brekyng of breed.

36 Forsothe while thei spaken thes thingis, Jhesus stood in the myddel of hem, and seide to hem, Pees to 3ou ; I am, nyle 3e drede.

37 Sothli thei troublid and agast, gessiden hem to se a spirit.

38 And he seide to hem, What ben 3e troublid, and thou3tis sty3en vp in to 3oure hertis ?

39 Se 3e myn hondis and my feet, for I my silf am. Feele 3e, and se 3e ; for a spirit hath not fleisch, and boonys, as 3e seen me for to haue.

40 And whanne he hadde seyde this thing, he schewide hondis and feet to hem.

41 Forsoth 3it hem not bileuynge, and wondringe for ioye, he seyde, Han 3e ony thing here that schal be etun ?

42 And thei offriden to him a part of a fysch roostid, and a coomb of hony.

43 And whanne he hadde etun bifore hem, he takynge the relyfs, 3af to hem.

44 And he seyde to hem, Thes ben the wordis whiche I spak to 3ou, whanne I was 3it with 3ou ; for it is nede that alle thingis be fillid, whiche ben writun in the lawe of Moyses, and in prophetis, and in salmes, of me.

45 Thanne he openyd witt to hem, that thei schulde vnderstonde scripturis.

46 And he seyde to hem, For thus it

meate wyth them, he toke breed, and blessed yt, and brake ytt, and gave it vnto them.

31 And their eyes were openned, and they knewe hym ; and he vannished out of their syght.

32 And they sayde bitwene them selves, Did not oure hertes burne wyth in vs, whyll he talked with vs by the waye, and openned to vs the scriptures ?

33 And they roose vp the same houre, and returned agayne to Jerusalem, and they founde the eleven gaddered to gedder, and them that were wyth them,

34 Sayinge, The Lorde is risen in dede, and hath apered to Simon.

35 And they tolde what was done in the waye, and howe they knewe hym by the breakynge off breed.

36 As they thus spake, Jesus hym silfe stode in the myddes of them, and sayde vnto them, Peace be with you. . . .

37 And they were abashed and afrayde, supposinge that they had sene a sprete.

38 And he sayde vnto them, Why are ye troubled, and why do thoughtes aryse in youre hertes ?

39 Beholde my hondes and my fete, for it ys even I my sylfe. Handle me, and se ; for spretes have nott flesshe, and bones, as ye se me haue.

40 And when he had thus spoken, he shewed them his hondes and his fete.

41 And whyll they yett beleved nott for ioye, and wondred, he sayde vnto them, Have ye here eny meate ?

42 And they gave hym a pece of a brouled fisshe, and of an hony combe.

43 And he toke it, and ate it before them. . . .

44 And he sayde vnto them, These are the wordes which I spake vnto you, whill I was yett with you ; that all must be fulfilled, which were written of me in the lawe of Moses, and in the prophetes, and in the psalmes.

45 Then openned he their wyttes, that they myght vnderstond the scriptures.

46 And sayde vnto them, Thus ys yt

áwriten, and ðus gebyrede Criste þolian,
and ðý þriddan dæge of deaþe árisan ;

47 And beon bodod on his naman
dæd-bóte and synna forgyfenesse on
ealle þeóða, ágynnendum fram Hieru-
salem.

48 Sôþlice ge synd þinga gewitan.

49 And ic sende on eow mines fæder
behát ; sitte ge on ceastre, oð ge sýn
ufene gescrýdde.

50 Sôþlice he gelædde hig út on Beth-
aniam, and he bletsode hig, his handum
up-âhafenum.

51 And hit wæs geworden, ðá he blet-
sode hig, he fêrde fram him, and wæs
fêred on heofen.

52 And hig gebiddende hig gehwurfon
on Hierusalem mid mycelum gefean ;

53 And hig wæron symle on ðam
temple, God herigende, and hýne eac
bletsigende. Amen.

is writun, and thus it bihofte Crist to suffre, and to ryse aȝen fro deed men in the thridde day ;

47 And penaunce and remyssioun of synnes to be prechid in his name to alle folkis, men bigynnyng at Jerusalem.

48 Forsothe ȝe ben witnessis of thes thingis.

49 And I sende the biheeste of my fadir in to ȝou ; sothli sitte ȝe in the citee, til that ȝe be clothid with vertu fro an hiȝ.

50 Forsoth he ledde hem forth in to Bethanye, and, his hondis reysid, he blesside hem.

51 And it was don, while he blesside hem, he departide fro hem, and was borun in to heuene.

52 And thei worshippinge wente aȝen in to Jerusalem with greet ioie ;

53 And weren euere in the temple, heryng and blessinge God.

written, and thus it behoved Christ to suffre, and to ryse agayne from deeth the thyerde daye ;

47 And that repentaunce and remission of synnes shulde be preached in his name amonge all nacions, and the begynnyng must be at Jerusalem.

48 And ye are witnesses of these thynges.

49 And beholde, I wyll sende the promes of my father apon you ; butt tary ye in the cite of Jerusalem, vntill ye be endewed with power from an hye.

50 And he ledde them out into Bethany, and lifte vp hys hondes, and blest them.

51 And it cam to passe, as he blessed them, he departed from them, and was caryed vp in to heven.

52 And they worshipped hym and returned to Jerusalem with greate ioie ;

53 And were continually in the temple, praysynge and laudinge God.

AIWAGGELYO

þAIRH

ÏOHANNEN.

HÉR ONGINNEP

ÐÆT GÓDSPPELL

ÆFTER

IOHANNES GERECEDNESSE.

CHAP. I. 1 On fruman[†] wæs word, and ðæt word wæs mid Gode, and God wæs ðæt word.

2 Ðæt wæs on fruman mid Gode.

3 Ealle þing wæron geworhte þurh hyne, and nán þing næs geworht bútan him.

4 Ðæt wæs lif ðe on him geworht wæs, and ðæt lif wæs manna leoht ;

5 And ðæt leoht lyht on þýstrum, and þýstro ðæt ne genámon.

6 Man wæs fram Gode ásend, ðæs nama wæs Iohannes.

7 Ðes com to gewitnesse, ðæt he gewitnesse cýðde be ðam leohte, ðæt ealle men þurh hyne gelyfdon.

8 Næs he leoht, ac ðæt he gewitnesse forþ-bære be ðam leohte.

9 Sóp leoht wæs, ðæt onlyht ælene cumendne man on ðisne middan-card.

10 He wæs on middan-card, and middan-card wæs geworht þurh hine, and middan-card hine ne gecneow.

11 To his ágenum he com, and hig hyne ne underféngon.

12 Sóplice swá hwylce swá hyne underféngon, he sealde him anweald ðæt hig wæron Godes bearn, ðam ðe gelyfaþ on his naman ;

13 Ða ne synd ácennede of blóðum, ne of flæsces willan, ne of weres willan, ac hig synd of Gode ácennede.

14 And ðæt word wæs flæsc geworden, and eardode on us, and we gesáwon hys wuldor, swylce án-cennedes wuldor of

HEERE BIGYNNETH

THE GOSPEL

OF

J O O N.

CHAP. I. 1 In the bigynnyng was the word,[†] and the word was at God, and God was the word.

2 This was in the bigynnyng at God.

3 Alle thingis ben maad by hym, and with outen him is maad nozt, that thing that is maad.

4 Was lyf in him, and the lyf was the lizt of men ;

5 And the lizt schyneth in derknessis, and derknessis tooken not it.

6 A man was sent fro God, to whom the name was Joon.

7 This man cam in to witnessinge, that he schulde bere witnessinge of the lizt, that alle men schulden bileue bi him.

8 He was not the lizt, but that he schulde bere witnessing of the lizt.

9 It was verri lizt, which liztneth ech man comynge into this world.

10 He was in the world, and the world was maad bi him, and the world knew him not.

11 He cam in to his owne thingis, and hise receyueden not him.

12 Forsothe hou manye euece receyueden him, he gaf to hem power for to be maad the sones of God, to hem that bileuen in his name ;

13 Whiche not of blodis, nether of the will of fleisch, nether of the will of man, but ben born of God.

14 And the word[†] is maad fleisch,[†] and hath dwellid in vs, and we han seyn the glorie of him, the glorie as of the oon

THE GOSPELL

OFF

SANCTE JHON.

CHAP. I. 1 In the begynnyng was that worde, and that worde was with God, and God was thatt worde.

2 The same was in the begynnyng wyth God.

3 All thynges were made by it, and with out it was made noo thinge, that made was.

4 In it was lyfe, and lyfe was the light of men ;

5 And the light shyneth in dareknes, and dareknes comprehended it not.

6 There was a man sent from God, whose name was Jhon.

7 The same cam as a witnes, to beare witnes of the light, that all men through him myght beleve.

8 He was nott that light, but to beare witnes of the light.

9 That was a true light, which lighteneth all men that come into the worlde.

10 He was in the worlde, and the worlde by him was made, and the worlde knewe hym not.

11 He cam into his awne, and his receaved him not.

12 Vnto as meny as receaved him, gave he power to be the sonnes of God, in that they beleved on his name ;

13 Which were borne not of bloude, nor of the will of the flesshe, nor yet of the will of men, but of God.

14 And that worde was made flesshe, and dwelt amonge vs, and we sawe the glory off yt, as the glory off the only

fæder, ðæt wæs ful mid gife, and sôpfæstnesse.†

15 Iohannes cƿþ gewitnesse be him, and clypaþ, ðus cweðende, Ðes wæs, ðe ic sæde, Se ðe to cumenne is æfter me, wæs geworden befóran me, forðam he wæs ær ðonne ic;

16 And of his gefyllednesse we calle onféngeon, gife for gife.

17 Forðam ðe æ wæs gescald þurh Moysen; and gifu and sôpfæstnes is geworden þurh Hælend Crist.

18 Ne geseah næfre nān man God, bútan se ān-cenneda sunu hit cƿðde, se is on his fæder bearme.

19 And ðæt is Iohannes gewitnes,† ðā ðā Iudeas sendon hyra sacerdas and hyra diaconas fram Ierusalem to him, ðæt hī ācsodon hyne and ðus cwædon, Hwæt eart ðú?

20 And he cƿðde, and ne wið-sce, and ðus cwæþ, Ne eom ic nā Crist.

21 And hig ācsodon hine and ðus cwædon, Eart ðú Elias? And he cwæþ Ne eom ic hit. Ðā cwædon hī, Eart ðú witega? And he andwyrde and cwæþ, Nic.

22 Hig cwædon to him, Hwæt eart ðú? ðæt we andwyrde bringon ðam ðe us to ðe sendon, Hwæt segst ðú be ðe sylfum?

23 He cwæþ, Ic eom clypiendes stefn on wéstene, Gerihtaþ Drihtnes weg, swā se witega, Isaias, cwæþ.

24 And ða ðe ðær āsende wæron, ða wæron of Sundor-hálgon.

25 And hig ācsodon hine, and cwædon to him, Hwi fullast ðú, gif ðú ne eart Crist, ne Helias, ne witega?

26 Iohannes him andswarode, Ic fullige on wætere, to-middes cow stód, ðe ge ne cunnon;

27 He is, ðe æfter me toward is, se wæs geworden befóran me, ne eom ic wyrðe, ðæt ic unbinde his sceo-þwang.

28 Ðás þing wæron gewordene on Bethania begeondan Iordanen, ðær Iohannes fullode.†

bigetun of the fadir, *the sone* ful of grace, and of treuthe.

15 John berith witnessing of him, and cryeth, seyinge, This it was, whom I seide, He that cometh aftir me, is maad bifore me, for he was the formere than I;

16 And of the plente of him we alle han takun, and grace for grace.

17 For the lawe is ȝouun by Moyses; forsoth grace and treuthe is maad by Jhesu Crist.

18 No man euvre syȝ God, no but the oon bigetun sone, that is in the bosum of the fadir, he hath told out.

19 And this is the witnessing of John, whanne Jewis senten fro Jerusalem prestis and dekenys to hym, that thei schulden axe him, Who art thou?

20 And he knowelechide, and denyede not, and he knowlechide, For I am not Crist.

21 And thei axiden him, What therefore? art thou Elye? And he seide, I am not. Art thou a prophete? And he answeride, Nay.

22 Therefore thei seyden to him, Who art thou? that we ȝyue answer to thes that sente vs. What seist thou of thi silf?

23 He seith, I a vois of the crying in desert, Dresse ȝe the wey of the Lord, as Ysaye, the prophete, seyde.

24 And thei that weren sente, weren of the Pharisees.

25 And thei axiden him, and seiden to him, What therefore baptysist thou, if thou art not Crist, nethir Elye, nether prophete?

26 John answeride to hem, seyinge, I baptise in watir, sothli the myddil *man* of ȝou stood, whom ȝe knowen not;

27 He it is, that cometh aftir me, that is maad bifore me, of whom I am not worthi, that I vnbynde the thwong of his schoo.

28 Thes thingis ben don in Bethany ouer Jordan, wher John was baptisinge.

begotten sonne off the father, which worde was full of grace, and verite.

15 Jhon bare witnes off hym, sayinge, Thys is he, of whome I spake, He that commeth after me, was before me, be cause he was yer then I;

16 And of his fulnes have all we receaved, even favour for favour.

17 For the lawe was geven by Moses; but favour and verite cam by Jesus Christ.

18 No man sawe God at eny tyme, the only begotten sonne, which is in the fathers bosum, hath declared hym.

19 And this is the recorde off Jhon, when the Iewes sent prestes and levites from Jerusalem, to axe hym, What arte thou?

20 And he confessed, and denyed nott, and sayde playnly, I am nott Christ.

21 And they axed hym, What then? arte thou Helias? And he sayde, I am nott. Arte thou a prophet? And he answered, Noo.

22 Then sayd they vnto hym, What arte thou? that we maye geve an answer to them that sent vs. What sayest thou of thy silfe?

23 He sayde, I am the voyce of a cryar in the wildernes, Make strayght the waye of the Lorde, as sayde the prophet, Esayas.

24 And they which were sent, wer off the Pharises.

25 And they axed hym, and sayde vnto him, Why baptisest thou then, yf thou be nott Christ, nor Helias, nether a prophet?

26 Jhon answered them, sayinge, I baptise with water, butt one is come amonge you, whom ye knowe nott;

27 He it is, that commeth after me, whiche was before me, whose shoue latchet I am not worthy to vnlose.

28 These thynges were done in Bethabara beyonde Jordan, where Jhon did baptise.

. Sai ! sa iſt wiþrus Guþs ; saei
afnimij þrawaurht þizos manasedais.†

29 Oðre dæge Iohannes geseah ðone
Hælend to him cumende, and cwæþ,
Hér is Godes lamb ; hér is se ðe ðeþ
áweg middan-cardes synna.

30 Ðes is, be ðam ic sáde, Æfter me
cymþ wer, ðe befóran me geworden wæs ;
forðam ðe he wæs ær ðonne ic.

31 And ic hyne nyste, ac ic com and
fullode on wætere, to ðam ðæt he wære
geswútelod on Israhela folc.

32 And Iohannes cýðde gewitnesse,
cweðende, Ðæt ic geseah nyðer-cumend-
ne gást of heofenum, swá swá culfran,
and wunode ofer hine.

33 And ic hine ne cúðe ; ac se ðe me
sende to fullianne on wætere, he cwæþ
to me, Ofer ðone ðe ðú gesylst nyðer-
stígendne Gást, and ofer hine wuniendne,
ðæt is, se ðe fullaþ on Hálgum Gáste.

34 And ic geseah, and gewitnesse
cýðde, ðæt ðes is Godes sunu.†

35 Eft óðre dæge stód Iohannes, and
twegen of his leorning-cnihtum ;

36 And he cwæþ, ðá he geseah ðone
Hælend gangende, Hér is Godes lamb.

37 Ðá gehýrdon hyne twegen leorning-
cnihtas specende, and fyligdon ðam
Hælende.

38 Ðá beseah se Hælend, and geseah
hig him fyliende, and cwæþ to him,
Hwæt séce gyt ? Hí cwædon to him,
Rabbi, ðæt is gecweden and gereht,
Láreow, hwar eardast ðú ?

39 He cwæþ to him, Cumaþ, and ge-
seoþ. Hig comon, and gesáwon hwar
he wunode ; and mid him wunodon on
ðam dæge. Hit wæs ðá seo teoþe tid.

40 Andreas, Simones bróðer Petres,
wæs óðer of ðam twám, ða gehýrdon æt
Iohanne, and him fyligdon.

41 Ðes gemétte árest Simonem his
bróðer, and cwæþ to him, We gemétton
Messiam, ðæt is gereht Crist ;

42 And hig gelæddon hine to ðam
Hælende. Ðá beheold se Hælend hyne,
and cwæþ, Ðú eart Simon, Iónan sunu ;
ðú bist genemned Cephas, ðæt is gereht
Petrus.

29 Another day John sy3 Jhesu comynge to him, and he seith, Lo! the lomb of God; lo! that doith a wey the synnes of the world.

30 This is, of whom I seide, Aftir me cometh a man, that is maad bifore me; for he was the formere than I.

31 And I knewe not him, but that he be schewid in Israel, therefore I cam baptisinge in watir.

32 And John bar witnessing, seyinge, For I siz the spirit comynge down, as a culuere fro heuene, and dwellinge on him.

33 And I knew not him; but he that sente me for to baptise in watir, seyde to me, On whom thou schalt se the Spirit comynge down, and dwellinge on him, this it is, that baptisith in the Hooly Gost.

34 And I sy3, and bar witnessing, for this is the sone of God.

35 Another day John stood, and tweyne of his disciplis;

36 And he biholdinge Jhesu walkynge, seith, Lo! the lomb of God.

37 And tweye disciplis herden him spekyng, and folwiden Jhesu.

38 Sothli Jhesu conuertid, and seyng hem suwyng him, seith to hem, What seken 3e? Whiche seiden to him, Raby, that is interpretid, Maistir, where dwellist thou?

39 He seith to hem, Come 3e, and se 3e. Thei camen, and sy3en where he dwelte; and thei dwelten at him in that day. Sothli the our was as the tenthe.

40 Forsothe Andrew, brother of Symount Petre, was oon of the tweyne, that herden of John, and hadde sued him.

41 This fond first his brother Symount, and he seith to him, We han founde Messias, that is interpretid Crist;

42 And he ledde him to Jhesu. Sothli Jhesu biholdinge him, seide, Thou ert Symount, the sone of Johanna; thou schalt be clepid Cephas, that is interpretid Petre.

29 The nexte daye Jhon sawe Jesus commynge vnto hym, and sayde, Beholde! the lambe of God, whych taketh awaye the synne off the worlde.

30 This is he, of whom I sayde, After me commeth a man, which was before me; for he was yer then I.

31 And I knew hym nott, butt that he shuld be declared to Israhell, therefore cam I baptisinge with water.

32 And Jhon bare recorde, sayinge, I sawe the sprete descende from heven, lyke vnto a dove, and it aboode apon hym.

33 And I knewe hym not; but he that sent me to baptyse in water, sayde vnto me, Apon whom thou shalt se the Sprete descende, and tary styll on hym, the same is he, whych baptiseth wyth the Holy Goost.

34 And I sawe yt, and have borne recorde, that thys ys the sonne off God.

35 The next daye after Jhon stode agayne, and two off hys disciples;

36 And he behelde Jesus as he walked by, and sayde, Beholde! the lambe off God.

37 And the two disciples herde hym speake, and they folowed Jesus.

38 Jesus turned about, and sawe them folowe, and sayde vnto them, What seke ye? They sayde vnto hym, Rabi, which is to say be interpretacion, Master, where dwellest thou?

39 He sayde vnto them, Come, and se. They cam, and sawe where he dwelt; and abode with hym that daye. For it was about the tenthe houre.

40 Won off the two, whych herde Jhon speake, and folowed Jesus, was Andrew, Simon Peters brother.

41 The same founde hys brother Simon fyrst, and sayde vnto hym, We have founde Messias, whych ys be interpretacion Announted;

42 And brought hym to Jesus. And Jesus behelde hym, and sayde, Thou arte Simon, the sonne off Jonas; thou shalt be called Cephas, which is by interpretacion, A stone.

43 On mergen he wolde faran on Galilea, and he gemétte Philippus ; and se Hælend cwæþ to him, Fylig me.

44 Sôþlice Philippus wæs fram Bethsaida, Andreas ceastre and Petres.

45 Philippus gemétte Nathanahel, and cwæþ to him, We gemétton ðone Hælend, Iosepes sunu, of Nazareth, ðone wrát Moyses and ða witegan on ðære æ.

46 And Nathanahel cwæþ to him, Mæg ænig þing gódes beon of Nazareth ? Philippus cwæþ to him, Cum, and geseoh.

47 Ðá geseah se Hælend Nathanahel to him cumendne, and cwæþ be him, Hér is Israhelisc wer, on ðam nis nán fácn.

48 Ðá cwæþ Nathanahel to him, Hwanon cúdest ðú me ? Ðá andswarode se Hælend, and cwæþ to him, Ic geseah ðé, ðá ðú wære under ðam fic-treówe, ærðam ðe Philippus ðé clypode.

49 Him andswarode ðá Nathanahel, and ðus cwæþ, Rabbi, ðú cart Godes sunu, and ðú cart Israhela cing.

50 Ðá cwæþ se Hælend to him, Ðú gesyhst máre ðonne ðys sý ; forðam ðe ðú gelyfdest, ðá ic cwæþ, ðæt ic gesáwe ðé under ðam fic-treowe.

51 And he sáde him, Sôþ ic secge eow, ge geseoþ opene heofenas, and Godes englas up stigende and nyðer stigende ofer mannes sunu.

CHAP. II. †1 On ðam þridan dæge wæron gifta gewordene on Chanáá Galilææ ; and ðæs Hælandes módor wæs ðær.

2 Sôþlice se Hælend, and his leorningcnihtas wæron gelaðode to ðam giftum.

3 And ðá ðæt win geteorode, ðá cwæþ ðæs Hælandes módor to him, Hī nabbap win.

4 Ðá cwæþ se Hælend to hyre, Lá wif, hwæt is me and ðé ? gyt mín tima ne com.

5 Ðá cwæþ ðæs Hælandes módor to

43 Forsothe on the morwe he wolde go out in to Galilee, and he fond Philip; and Jhesu seith to him, Sue thou me.

44 Philip was of Bethsayda, the citee of Andreu and Petre.

45 Philip fond Nathanael, and he seith to him, We han founden Jhesu, the sone of Joseph, of Nazareth, whom Moyses wroot in the lawe and prophetis.

46 And Nathanael seide to him, Of Nazareth may sum good thing be? Philip seith to him, Come, and se.

47 Jhesu sy3 Nathanael comynge to him, and he seith of him, Lo! verily a man of Israel, in which is no gyle.

48 Nathanael seith to him, Wherof hast thou knowe me? Jhesu answeride, and seith to him, Bifore that Philip clepide thee, whanne thou were vndir the fyge tree, I sy3 thee.

49 Nathanael answeride to him, and seith, Rabi, thou ert the sone of God, thou ert kyng of Israel.

50 And Jhesu answeride, and seide to him, For I seyde to thee, I sy3 thee vndir the fige tree, thou bileuest; thou schalt se more than these thingis.

51 And he seide to hem, Treuli I seie to 3ou, 3e schulen se heuene openyd, and the aungels of God stizynge vp and comynge down on mannis sone.

CHAP. II. 1 And the thridde day weddingis ben maad in the Cane^t of Galilee; and the modir of Jhesu was there.

2 Sothli Jhesu is clepid, and his discipulis, to the weddingis.

3 And wyn faylinge, the modir of Jhesu seide to him, Thei han not wyn.

4 And Jhesu seith to hir, What to me and to thee, thou womman? myn our cam not 3it.

5 The modir of him seith to the

43 The daye folowynge Jesus wolde goo into Galile, and founde Philip; and sayde vnto hym, Folowe me.

44 Philip was of Betsaida, the cite of Andrew and Peter.

45 Philip founde Nathanael, and sayde vnto hym, We have founde hym, off whom Moses wrote in the lawe and the prophetes, Jesus, the sonne of Joseph, of Nazareth.

46 And Nathanaell sayde vnto hym, Can there eny goode thyng come out off Nazareth? Philip sayde to hym, Come, and se.

47 Jesus sawe Nathanael commynge to hym, and sayde of hym, Beholde! a right Hisrahelite, in whom is no gyle.

48 Nathanael sayd vnto hym, From whence knewest thou me? Jesus answered, and sayde vnto hym, Before that Philip called the, when thou wast vnder the fygge tree, I sawe the.

49 Nathanael answered, and sayde vnto hym, Rabi, thou arte the sonne off God, thou arte the kyng of Israhel.

50 Jesus answered, and sayd vnto hym, Be cause I sayde vnto the, I sawe the vnder the fygge tree, thou belevest; thou shalt se greater thynges then these.

51 And he sayde vnto hym, Verely, verely I saye vnto you, here after shall ye se heven open, and the angels off God ascendynge and descendynge over the sonne off man.

CHAP. II. 1 And the thryde daye was there a mariage in Cana, a citie of Galile; and Jesus mother was there.

2 Jesus was called also, and his discipulis, vnto the mariage.

3 And when the wyne fayled, Jesus mother sayde vnto hym, They have no wyne.

4 Jesus sayde vnto her, Woman, what have I to do with the? myne houre is not yett come.

5 His mother sayde vnto the ministers,

ðam þenum, Dôþ swá hwæt swá he eow secge.

6 Ðær wáron sóþlice áset six stáenene wáter-fatu, æfter Iudea gecláensunge, ælc wæs on twegra sestra gemete, oððe on þreora.

7 Ðá bead se Hælend ðæt hig ða fatu mid wátere gefyldon. And hig gefyldon ða, oð ðone brerd.

8 Ðá cwæþ se Hælend, Hladap nú, and berap ðære drihte caldre. And hí námon.

9 Ðá se drihte caldor ðæs wínes on-byrgde ðe of ðam wátere geworden wæs, he nyste hwanon hit com, ða þenas sóþlice wíston, ðe ðæt wáter hlódon, se drihte caldor clypode ðone brýdguman,

10 And cwæþ to him, Ælc man sylþ ærest góð wín, and ðonne hig druncene beoþ, ðæt ðe wyrse byþ; ðú geheolde ðæt góðe wín oð ðis.

11 Ðis wæs ðæt forme tæcn ðe se Hælend worhte on Chanáá Galiléá, and geswútelode his wuldor; and his leorning-cnihtas gelýfdon on hine.[†]

12 Æfter ðysum he, and hys módor, and his gebróðru, and his leorning-cnihtas fóron to Capharnaúm; and wunedon ðar feawa daga.

13 And hit wæs neah Iudea eastron, and se Hælend fór to Hierusalem.

14 And gemétte on ðam temple ða ðe sealdon oxan, and sceáp, and culfran, and sittende myneteras.

15 And he worhte swipan of strengum, and hig ealle of ðam temple ádráf, ge sceap, ge oxan; and he ágeát ðara mynetera feóh, and toweárp hyra mýsan.

16 And sæde ðam ðe ða culfran cýpton, Dôþ ðás þing heonon, ne wyrce ge mínes fæder hús to mangung-húse.

17 Ðá gemundon his leorning-cnihtas, ðæt ðe áwriten is, Ðínes húses anda me æt.

18 Ðá andswaredon him ða Iudeas, and cwædon, Hwyle tæcn æt-ýwst ðú us, forðam ðe ðú ðás þing dést?

mynystriſ, What euere thing he ſchal ſeie to ʒou, do ʒe.

6 Forſothe ther weren put ſixe ſtoonun pottis, aftir the clenſinge of Jewis, takinge ech tweyne or thre meſuriſ.

7 Jheſu ſeith to hem, Fille ʒe the pottis with water. And thei filliden hem, til to the hiʒeſte part.

8 And Jheſu ſeith to hem, Drawe ʒe now, and bere ʒe to architriclyn.[†] And thei token.

9 And as architriclyn taſtide the watir maad wyn, and he wiſte not wherof it was, ſothli the mynystriſ wiſten, that drowen watir, architriclyn clepith the ſpouſe,

10 And ſeith to him, Ech man puttith firſt good wyn, and whanne men ſchulen be fillid, thanne that that is worſe; ſothli thou haſt kept good wyn til to now.

11 Jheſu dide this the bigynnyng of ſignes in the Cane of Galilee, and ſchewide hiſ glorie; and hiſ diſcipliſ bileueden in to him.

12 Aftir theſe thingiſ he cam down to Capharnaum, and hiſ modir, and hiſ britheren, and hiſ diſcipliſ; and thei dwelten there not many dayeſ.

13 And the paſke of Jewis was nyʒ, and Jheſu wente vp to Jeruſalem.

14 And he fond in the temple men ſellinge ſcheep, and oxen, and culueriſ, and chaungeriſ ſittinge.

15 And whanne he hadde maad aſ a ſcourge of ſmale coordiſ, he caſtide out alle of the temple, and oxen, and ſcheep; and he ſchedde out the moneye of chaungeriſ, and turnede vpsodoun the bordiſ.

16 And he ſeide to hem that ſelden culueriſ, Take a wey fro henniſ theſe thingiſ, and nyle ʒe make the houſ of my fadir an houſ of marchaundiſe.

17 Forſothe hiſ diſcipliſ hadden mynde, for it is writun, The feruour of loue of thin houſ hath etun me.

18 Therefore the Jewiſ anſweriden, and ſeyden to him, What ſynge[†] ſchewiſt thou to uſ, for thou doiſt theſe thingiſ?

Whatſoever he ſayeth vnto you, do itt.

6 There were ſtondyng ſixe water pottes of ſtone, after the maner of the purifyinge of the Ieweſ, containyng two or thre fyrkynſ a pece.

7 Jeſuſ ſayde vnto them, Fyll the water pottes with water. And they fylled them, vp to the harde brym.

8 And he ſayde vnto them, Drawe outt nowe, and beare vnto the governer of the feaſte. And they bare itt.

9 When the ruler off the feaſt had taſted the water that was turned vnto wyne, nother knewe whence it was, butt the myniſters, which drue the water, knew, he called the brydegrome,

10 And ſayde vnto hym, All men att the be gynnynge ſett forth goode wyne, and when men be dronke, then thatt which iſ worſe; butt thou haſt kept backe the goode wyne hetherto.

11 Thyſ begynnyng off myracleſ did Jeſuſ in Cana of Galile, and ſhewed hiſ glory; and hiſ diſcipleſ beleved on hym.

12 After thatt deſcended he in to Capernaum, and hys mother, and hys brethren, and hiſ diſcipleſ; but continued not longe there.

13 And the Ieweſ eſter was even att honde, and Jeſuſ went vp to Jeruſalem.

14 And founde in the temple thoſe that ſolde oxen, and ſhepe, and doves, and chaungerſ of money ſyttynge.

15 And he made a ſcourge off ſmale cordes, and drave them all out off the temple, bothe ſhepe, and oxen; and powred doune the changerſ money, and overthru their tableſ.

16 And ſayde vnto them that ſolde doves, Have theſe thynges hence, and make nott my fatherſ houſe an houſe off marchandyſe.

17 Hys diſcipleſ remembred, howe that yt was written, The zele of thyn houſe hath even eaten me.

18 Then anſwered the Ieweſ, and ſayde vnto him, What token ſheweſt thou vnto uſ, ſeyng that thou doſt theſe thynges?

19 Se Hælend him andswarode, and cwæp, Toweorpaþ ðis tempel, and ic hit árære binnan þrim dagum.

20 Ðá Iudeas cwædon to him, Ðis tempel wæs getimbrod on six and feowertigum wintrum, and árærst dú hit on þrym dagum ?

21 Sôþlice he hyt cwæp be hys lichaman temple.

22 Ðá he of deape árás, ðá gemundon his leorning-cnihtas, ðæt he hit be him sylfum cwæp ; and hī gelyfdon hālgum gewrite, and ðære spræce ðe se Hælend spræc.

23 Ðá he wæs on Hierusalem on eastron, on freols-dæge, manega gelyfdon on his naman, ðá hī gesáwon ða táčna ða he worhte.

24 Se Hælend ne geswútelode hine sylfne him, forðam he cúðe hī ealle ;

25 And forðam him næs nán þearf, ðæt ænig man sáde gewitnesse be men, he wiste witodlice hwæt wæs on men.

CHAP. III. †1 Sôþlice sum Pharis-eisc man wæs, genemned Nichodemus, se wæs Iudea caldor.

2 Ðes com to him on niht, and cwæp to him, Rabbi, ðæt is láreow, we witon, ðæt dú come fram Gode ; ne mæg nán man ðás tácn wyrcean ðe dú wyrcest, búton God beo mid him.

3 Se Hælend him andswarode, and cwæp, Sôþ, ic ðé secge, búton hwá beo edniwan gecenned, ne mæg he geseon Godes rice.

4 Ðá cwæp Nichodemus to him, Hú mæg man beon eft ácenned, ðonne he biþ eald ? cwyst dú mæg he eft cuman on his móder innop, and beon eft ácenned ?

5 Se Hælend him andswarode and cwæp, Sôþ, ic ðé secge, búton hwá beo ge-edcenned of wætere, and of Hāligum Gāste, ne mæg he in-faran on Godes rice.

6 Ðæt ðe ácenned is of flæsce, ðæt ys

3
 Amen, amen, qiþa þus, niba saci gabairada iupaþro, ni mag gasaiwhan þiudangardya Guþs.†

4
 Whaiwa mahts iſt manna gabairan, alþeis wisands ? iþai mag in wamba aiþeins sein-aizos aftra galeiþan, yaggabairaidau ?

5
 Amen, amen, qiþa þus, niba saci gabairada us watin, yah Ahmin, ni mag inngaleiþan iu þiudangardya Guþs.

19 Jhesu answeride, and seyde to hem, Vndo 3e this temple, and in thre dayes I schal reyse it.

20 Therefore the Jewis seyden to him, In fourty and sixe 3eeris this temple is byldid, and thou in thre dayes schalt reyse it?

21 Forsothe he seide of the temple of his body.

22 Therefore whanne he hadde rysun fro deed *men*, his disciplis hadden mynde, for he seyde this thing; and thei bileueden to the scripture, and to the word that Jhesu seide.

23 Forsothe whanne Jhesu was at Jerusalem in pask, in the feeste day, manye bileuyden in his name, seyng the syngnes of him that he dide.

24 Sothli Jhesu him silf bileuede not hym silf to hem, for that he knew alle men;

25 And for it was not nede to hym, that eny man schulde bere witnessing of man, sothli he wiste what was in man.

CHAP. III. 1 Forsothe ther was a man of Pharisees, Nicodeme bi name, a prince of Jewis.

2 He cam to Jhesu in the nyȝt, and seyde to him, Raby, we witen, for of God thou hast come a maistir; sothli no man may do thes signes that thou dost, no but God were with him.

3 Jhesu answeride, and seyde to him, Treuli, treuli, I seye to thee, no but a man schal be born aȝen, he may not se the kyngdom of God.

4 Nycodeme seyde to him, How may a man be born, whanne he is olde? wher he may entre aȝen in to his modris wombe, and be born aȝein?

5 Jhesus answeride, Treuli, treuli, I seie to thee, no but a man schal be born aȝen of watir, and of the Hooly Gost, he may not entre in to the kyngdom of God.

6 That that is born of fleisch, is fleisch;

19 Jesus answered, and said vnto them, Destroye this temple, and in thre dayes I will rayse it vppe agayne.

20 Then sayde the Iewes, In xlvj. yeares this temple was bilt, and wylt thou rayse it vppe in thre dayes?

21 Butt he spake of the temple off hys boddy.

22 As sone therefore as he was rysen from deeth agayne, his disciples remembred, that he thus sayde vnto them; and they beleved the scripture, and the wordes whych Jesus had sayde.

23 When he was at Jerusalem at ester, in the feaste, many beleved on his name, when they sawe the signes which he did.

24 But Jesus put nott hym silfe in their hondes, be cause he knewe all men;

25 And neded nott, that eny man schulde testify off man, for he knewe what was in man.

CHAP. III. 1 There was a man off the Pharises, named Nicodemus, a ruler amonge the Iewes.

2 He cam to Jesus be nyght, and sayde vnto him, Master, we knowe, that thou arte a teacher whyche arte come from God; for no man coulde do suche miracles as thou doest, except God were wyth hym.

3 Jesus answered, and sayde vnto hym, Verely, verely, I saye vnto the, except that a man be boren a newe, he cannot se the kingdom of God.

4 Nicodemus sayde vnto hym, Howe can a man be boren, when he is olde? can he enter into hys moders body, and be boren agayne?

5 Jesus answered, Verely, verely, I saye vnto the, except that a man be boren of water, and of the Sprete, he cannot enter into the kyngdom of God.

6 That whych is boren of the flesshe,

flæsc; and ðæt ðe of gāste is ácenned, ðæt is gást.

7 Ne wundra ðú, forðam ðe ic sæde ðe, Eow gebyraþ ðæt ge beon ácennede edniwan.

8 Gást oréðað ðar he wile, and ðú gehýrst his stefne, and ðú nást, hwanon he cymþ, ne hwyder he gæþ; swá is ælc ðe ácenned is of gāste.

9 Ðá andswarode Nichodemus, and cwæþ, Hú mágon ðás þing ðus geweorðan?

10 Se Hælend andswarode, and cwæþ to him, Ðú eart láreow Israhela folce, and ðú nást ðás þing?

11 Sóp, ic ðe secge, ðæt we sprecaþ, ðæt we witon, and we cýðaþ, ðæt we gesáwon, and ge ne underfóþ úre cýðnesse.

12 Gif ic eow eorþlice þing sæde, and ge ne gelyfaþ, húmeta gelyfe ge, gif ic eow heofenlice þing secge?

13 And nán man ne ástihþ to heofenum, búton se ðe nyðer com of heofenum, mannes sunu se ðe com of heofenum.

14 And swá swá Moyses ða næddran up-árhóf on ðam wéstene, swá gebyraþ ðæt mannes sunu beo up-árhafen,

15 Ðæt nán ðara ne forweorðe, ðe on hýne gelyfþ, ac hæbbe ðæt éce lif.†

16 God lufode middan-eard swá, ðæt he sealde his án-cennedan sunu, ðæt nán ne forweorðe ðe on hine gelyfþ, ac hæbbe ðæt éce lif.

17 Ne sende God his sunu on middan-eard, ðæt he démde middan-earde, ac ðæt middan-eard sý gehæled þurh hine.

18 Ne biþ ðam gedémed, ðe on hine gelyfþ; se ðe ne gelyfþ him, biþ gedémed, forðam ðe he ne gelyfde on ðone naman ðæs án-cennedan Godes suna.

19 Ðæt is se dóm, ðæt leoht com on middan-eard, and menn lufedon þýstro swýðor ðonne ðæt leoht: hyra weorc wæron yfele.

20 Ælc ðara ðe yfele déþ, hatað ðæt

and that that is born of spirit, is spirit.

7 Wondre thou not, for I seye to thee, It behoueth 3ou for to be born a3ein.

8 The spirit brethith wher it wole, and thou heerist his vois, but thou wost not, fro whennis he cometh, or whidir he goth ; so is ech man that is borun of the spirit.

9 Nycodeme answeride, and seide to him, Hou mown thes thingis be don ?

10 Jhesu answeride, and seyde to him, Art thou a maistir in Israel, and knowist not thes thingis ?

11 Treuli, treuli, I seye to thee, for that that we witen, we speken, and that that we han seyn, we witnessen, and 3e taken not oure witnessing.

12 If I haue seid to 3ou ertheli thingis, and 3e bileuen not, how if I schal seie to 3ou heuenli thingis, schulen 3e bileue ?

13 And no man styeth in to heuene, no but he that cam doun fro heuene, mannis sone that is in heuene.

14 And as Moyses reride vp a serpent in desert, so it bihoueth mannis sone for to be areysid vp,

15 That ech man that bileueth in to him, perische not, but haue euerelastinge lyf.

16 Forsothe God so louede the world, that he 3af his oon bigetun sone, that ech man that bileueth in to him perische not, but haue euere lastinge lyf.

17 Sothli God sente not his sone in to the world, that he iuge the world, but that the world be sauyd by hym.

18 He that bileueth in to him, is not demyd ;[†] forsothe he that bileueth not, is now demed, for he bileueth not in the name of the oon bigetun sone of God.

19 Sothli this is the dom, for lizt cam in to the world, and men louede more derknessis than lizt ; forsoth her workis weren yuele.

20 Sothli ech man that doth yuele,

is flesshe ; and that which is boren of the sprete, is sprete.

7 Marvayle nott, that I sayd to the, Ye must be boren a newe.

8 The wynde bloweth where he listeth, and thou hearest his sounde, butt thou canst nott tell, whence he commeth, and whether he goeth ; so is every man that is boren of the sprete.

9 Nicodemus answered, and sayde vnto him, Howe can these thynges be ?

10 Jesus answered, and sayde vnto hym, Arte thou a master in Israhell, and knowest nott these thynges ?

11 Verely, verely, I saye vnto the, we speake that we knowe, and testify that we have sene, and ye receave not oure witnes.

12 Yff I have tolde you erthely thynges, and ye have not beleved, howe shulde ye beleve, if I shall tell you of hevenly thynges ?

13 And noo man hath ascended vppe to heven, butt he that cam doune from heven, that ys to saye the sonne of man which is in heven.

14 And as Moses lifte vppe the serpent in wyldernes, even soo must the sonne off man be lifte vppe,

15 That noo man which beleveth in hym perisshe, but have eternall lyfe.

16 God soo loved the worlde, that he gave his only sonne, for the entent that none that beleve in hym shulde perisshe, butt shulde have everlastyng lyfe.

17 For God sent not his sonne into the worlde, to condempne the worlde, but that the worlde through him myght be saved.

18 He that beleveth on hym, shall not be condempned ; but he that beleveth nott, is condempned all redy, be cause he beleveth nott in the name off the only sonne off God.

19 And this is the condempnacion, light is come into the worlde, and the men have loved dareknes more then light ; be cause their dedes were evyll.

20 For every man that evyll doeth,

23 naga wesun
yainar; yah qemun, yah daupidai wesun.†

24 Ni nauhþanuh galagiþs was in kark-
arai Iohannes.

25 Þaþroh þan warþ sokeins us sipon-
yam Iohannes miþ Iudaium, bi swikn-
ein

26 Rabbei, saei was miþ þus hindar
Yaurdanau, þammei þu weitwodides, sai!
sa daupeiþ, yah allai gaggand du imma.

29

. So nu faheþs meina usfullnoda.†

30 Yains skal wahsyan, iþ ik minznan.

31 Sa iupapro qimands, ufaro allaim
ist;

. sa us himina qumana, ufaro allaim
ist.

32 Yah þatei gasawh, yag-gahausida,
þata weitwodeiþ, yah þo weitwodida is
ni ainshun nimip.

leoht; and he ne cymþ to leohte, ðæt
his weorc ne sýn gerihtlæhte.

21 Witodlice se ðe wyreþ sóþfæstnesse,
cymþ to ðam leohte, ðæt his weorc sýn
geswútelode, forðam ðe hig synd on
Gode gedóne.

22 Æfter ðyssum com se Hælend, and
his leorning-cnihtas, to Iudea lande, and
wunode ðær mid him, and fullode.

23 And Iohannes fullode on Enon, wið
Salim, forðam ðe ðær wæron manega
wætro; and hí togædere comon, and
wæron gefullode.

24 Ðá gyt næs Iohannes gedón on
eweártern.†

25 Ðá smeadon Iohannes leorning-
cnihtas and ða Iudeas, be ðære clæns-
unge.

26 And comon to Iohanne, and cwædon
to him, Rabbi, se ðe mid ðé was be-
geondan Iordanen, be ðam ðú cýðdest
gewitnesse, nú! he fullaþ, and calle hig
cumað to him.

27 Iohannes andwyrde, and cwæþ, Ne
mæg man nán þing underfón, búton
hit beo hym of heofenum geseald.

28 Ge sylfe me synd to gewitnesse,
ðæt ic sæde, Ne eom ic Crist, ac ic
com ásend befóran hine.

29 Se ðe brýde hæfþ, se ys brýdguma;
se ðe is ðæs brýdguman freond, and
stent, and gehýrþ hyne, mid gefean he
geblissaþ, for ðæs brýdguman stefne.
Ðes mín gefea is gefylled.

30 Hit gebyraþ ðæt he weaxe, and
ðæt ic wanige.

31 Se ðe ufenan com, se is ofer calle;
se ðe of corþan is, . . . se sprycþ be
corþan; se ðe of heofone com, se is
ofer calle.

32 And he cýþ, ðæt he geseah, and
gehýrde, and nán man ne underfehþ his
cýðnesse.

33 Sóþlice se ðe his cýðnesse under-
fehþ, he getácnað ðæt God is sóþfæstnes.

34 Se ðe God sende, sprycþ Godes
word; ne sylþ God ðone gást be ge-
mete.

hatith list; and he cometh not to the list, that his workis be not reprovéd.†

21 Sothli he that doth treuthe, cometh to the list, that his workis be schewid, for thei ben don in God.

22 Aftir thes thingis Jhesu cam, and his disciplis, in to the lond of Judee, and there he dwellide with hem, and baptiside.†

23 Sothli John was baptisyng in Ennon, bisydis Salym, for many watris were there; and thei camen, and weren baptisid.

24 Sothli John was not 3it sent in to prisoun.

25 Sothli a questioun† is maad of Johnis disciplis with the Jewis, of the purificacioun†.

26 And thei camen to John, and seyde to him, Rabi,† he that was with thee ouer Jordan, to whom thou hast born witnessinge, lo! he baptyseth, and alle men comen to him.

27 John answeride, and seyde, A man may not take ony thing, no but it be 3ouun to him fro heuene.

28 3e 3ou silf beren witnessing to me, that I seyde, I am not Crist, but for I am sent bifore him.

29 He that hath a spousesse† is the spouse;† forsothe a frend of the spouse, that stonidith, and heerith him, ioyeth in ioye, for the vois of the spouse. Therefore in this thing my ioye is fillid.

30 It bihoueth him for to wexe, forsoth me to be menusid.†

31 He that cam fro aboue, is aboue alle; he that is of the erthe, . . . spekith of the erthe; he that comith fro heuene, is aboue alle.

32 And this thing that he sy3, and herde, he witnessith, and no man takith his witnessing.

33 Forsoth he that hath takun his witnessing, hath markid that God is sothfast.

34 Forsoth he whom God sente, spekith the wordis of God; forsothe not to mesure God 3yueth the spirit.

hateth the light; nether commeth to light, lest his dedes shulde be reprovéd.

21 Butt he that doth the trueth, commeth to the light, that his dedes myght be knowen, howe that they are wrought in God.

22 After that cam Jesus, and his disciples, into the Iewes londe, and there abode with them, and baptised.

23 And Jhon also baptised in Ennon, besydes Salim, because there was moche water there; and they cam, and were baptised.

24 For Jhon was not yet cast into preson.

25 There a rose a question bitwene Jhons disciples and the Iewes, a bout purifyng.

26 And they cam vnto Jhon, and sayde vnto hym, Master, beholde! he that was with the beyonde Iordan, to whom thou barest witnes, baptyseth, and all men come to hym.

27 Jhon answered, and sayde, A man can receave nothyng at all, except it be geven hym from heven.

28 Ye youre selves are witnesses, howe that I sayde, I am nott Christ, butt am sent before hym.

29 He that hath the bryde is the brydegrome; but the frende off the brydegrome, which stonideth by, and heareth hym, reioyseth greatly, of the brydgromes voyce. Therefore this my ioye is fulfilled.

30 He must increace, and I muste decreace.

31 He that commeth from an hyc, is above all; he that is off the erth, is of the erth, and speaketh off the erth; he that commeth from heven, is above all.

32 And testifyeth that he hath sene, and herde, and his testimony noo man receaveth.

33 Whosoever receavith his witnes, the same hath sealed that God is true.

34 For he whom God hath sent, speaketh the wordes off God; for God geveth nott the sprete by measure.

35 Fæder lufað ðone sunu, and sealde calle þing on his hand.

36 Se ðe gelyfþ on sunu, se hæfþ éce lif; se ðe ðam suna is ungeleaffull, ne gesyhþ he lif, ac Godes yrre wunaþ ofer hine.

CHAP. IV. 1 Ðá se Hælend wyste, ðæt ða Pharisei gehýrdon, ðæt he hæfde má leorning-cnihtas . . . ðonne Iohannes,

2 Deah se Hælend ne fullode, ac his leorning-cnihtas,

3 Ðá forlét he Iudea land, and fór eft on Galileá.

4 Him gebyrode ðæt he sceolde faran þurh Samaria land.

5 Witodlice he com on Samaritanian ceastre, ðe is genemned Sichar, neah ðam túne, ðe Iacob sealde Iosepe, his suna.

6 Ðær wæs Iacobes wyll; †se Hælend sæt æt ðam wyll, ðá he wæs wérig gegán. And hit wæs mid-dæg.

7 Ðá com ðær án wif of Samaria, wolde wæter feccan. Ðá cwæþ se Hælend to hyre, Syle me drincan.

8 His leorning-cnihtas férdon ðá to ðære ceastre, woldon him mete bicgan.

9 Ðá cwæþ ðæt Samaritanisce wif to him, Húmeta bitst ðú æt me drincan, ðonne ðú eart Iudeisc, and ic eom Samaritanisc wif? ne brúcaþ Iudeas and Samaritanisce metes ætgædere.

10 Ðá andswarode se Hælend, and cwæþ to hyre, Gif ðú wistest Godes gyfe, and hwæt se is, ðe cwyp to ðe, Syle me drincan, witodlice ðú bæde hine, ðæt he sealde ðe lifes wæter.

11 Ðá cwæþ ðæt wif to him, Leafne, ðú næfst nán þing mid to hladdenne, and ðes pytt is deóp; hwanon hæfst ðú lifes wæter?

12 Cwyst ðú ðæt ðú sí mærra ðonne

35 The fadir loueth the sone, and he hath 3ouun alle thingis in his hond.

36 He that bileueth in to the sone, hath euere lastinge lyf; forsothe he that is vnbeleueful to the sone, schal not se euere lasting lyf, but the wraththe of God dwellith on hym.

CHAP. IV. 1 Therefore as Jhesu knew, that Pharisees herden, that Jhesu makith mo disciplis and baptyisith, than John,

2 Thou3 Jhesu baptiside not, but his disciplis,

3 He lefte Judee, and wente a3en in to Galilee.

4 Sothli it bihofte him to passe bi Samarie.

5 Therefore Jhesu cam in to a citee of Samarie, that is seyde Sychar, bisydis the manere,[†] that Jacob 3af to Joseph, his sone.

6 Forsoth the welle of Jacob was there; sothli Jhesu maad wery[†] of the iurney, sat thus on the welle. Sothli the our was, as the sixte.[†]

7 A womman cam of Samarie, for to drawe watir. Jhesu seith to hir, 3yue to me for to drynke.

8 Forsoth his disciplis hadden gon in to the citee, that thei schulden bye metis.

9 Therefore the ilke womman of Samarie seith to him, How thou, whanne thou ert a Jew, axist of me for to drynke, which am a womman of Samarie? forsothe Jewis vsen not with Samaritans.

10 Jhesu answeride, and seide to hir, If thou wistist the 3ifte of God, and who it is, that seith to thee, 3yue to me for to drynke, thou peraventure schuldest haue axid of him, and he schulde haue 3ouun to thee quyk watir.

11 The womman seith to him, Sire, nether thou hast in what thing thou schalt drawe, and the pitt is deep; therefore wherof hast thou quyk watir?

12 Wher thou art more than oure

35 The father loveth the sonne, and hath geuen all thynges into his honde.

36 He that beleveth on the sonne, hath everlastyng lyfe; and he that beleveth nott the sonne, shall nott se lyfe, but the wrathe of God bydeth on hym.

CHAP. IV. 1 As sone as the Lorde had knoweledge, howe that it was come to the eares off the Pharises, that Jesus made and baptised moo disciples, then Jhon,

2 Though that Jesus hym silfe baptised not, butt his disciples,

3 He lefte Iewry, and departed agayne into Galile.

4 And it was soo that he must nedes goo thorowe Samaria.

5 Then cam he to a citee of Samaria, called Sichar, besydes the possession, that Jacob gave to his sonne, Joseph.

6 And there was Jacobs well; Jesus then weried in his iorney, sate thus on the well. Hit was about the sixte houre.

7 There cam a woman of Samaria, to drawe water. Jesus sayde vnto her, Geve me drynke.

8 For his disciples wer gone awaye vnto the toune, to beye meate.

9 The woman off Samaria sayde vnto hym, Howe is itt thatt thou, beinge a Iewe, axest drynke of me, which am a Samaritane? for the Iewes medle not with the Samaritans.

10 Jesus answered, and sayde vnto her, If thou knewest the gyfte of God, and who it is, that sayeth to the, Geve me drynke, thou woldest have axed of hym, and he wolde have geuen the water of lyfe.

11 The woman sayde vnto hym, Syr, thou hast noo thyng to drawe it with all, and the well is depe; from whence then hast thou that water off lyfe?

12 Arte thou gretter then oure father

úre fæder Iacob, se ðe us ðisne pytt sealde? and he, and his bearn, and his nýtenu of ðam druncon.

13 Ðá andswarode se Hælend, and cwæp to hyre, Ælene ðara þyrst eft, ðe of ðysum wætere drineþ;

14 Witodlice ælc ðara ðe drineþ of ðam wætere ðe ic him sylle,

bip on him will, forþ-ræsendes wæteres on éce lif.

15 Ðá cwæp ðæt wif to him, Hláford, syle me ðæt wæter, ðæt me ne þyrste, ne ic ne þurfe hér feccan.

16 Ðá cwæp se Hælend to hyre, Gá, clypa ðinne ceorl, and cum hider.

17 Ðá andwyrde ðæt wif, and cwæp, Næbbe ic nánne ceorl. Ðá cwæp se Hælend to hyre, Wel ðú cwæde, ðæt ðú næfst ceorl;

18 Witodlice ðú hæfdest fif ceorlas, and se ðe ðú nú hæfst, nis ðin ceorl. Æt ðam ðú sædest sóþ.

19 Ðá cwæp ðæt wif to him, Leof, ðæs ðe me þineþ, ðú eart witega.

20 U're fæderas hig gebædon on ðissere dúnce, and ge secgaþ, ðæt on Hierusalem sý seo stów, ðæt man on-gebidde.

21 Ðá cwæp se Hælend to hyre, Lá wif, gelyf me, ðæt seo tid cymþ, ðonne ge ne gebiddaþ fæder, ne on ðissere dúnce, ne on Hierusalem.

22 Ge gebiddaþ ðæt ge nyton; we gebiddaþ ðæt we witon; forðam ðe hæl is of Iudeum.

23 Ac seo tid cymþ, and nú is, ðonne sóþe gebed-men gebiddaþ fæder on gáste and on sóþfæstnesse; witodlice fæder sêcþ swylce, ðe hyne gebiddon.

24 Gást is God, and ðam ðe hyne gebiddaþ, gebyraþ ðæt hig gebiddon on gáste and on sóþfæstnesse.

25 Ðæt wif cwæp to him, Ic wát ðæt Messias cymþ, ðe is genemned Crist; ðonne he cymþ, he cýþ us ealle þing.

26 Se Hælend cwæp to hyre, Ic hit eom, ðe wið ðe sprece.

fadir Jacob, that 3aue to vs this pitt? and he drank therof, and his sones, and his beestis.

13 Jhesu answeride, and seide to hir, Ech man that drynkith of this watir, schal thirste eftsoone;

14 Forsothe he that schal drynke of the watir that I schal 3yue to him, schal not thirste in to with outen ende; but the watir that I schal 3yue to him, schal be maad in him a welle of watir, spryngyng vp in to euerelastinge lyf.

15 The womman seith to him, Sire, 3yue to me this watir, that I thirste not, nether come hidir for to drawe.

16 Jhesu seith to hir, Go, clepe thin hosebonde, and come hidur.

17 The womman answeride, and seide, I haue not an hosebonde. Jhesu seith to hir, Thou seidist wel, For I haue not an hosebonde;

18 Forsoth thou hast had fyue hosebondis, and he whom thou hast, is not thin hosebonde. This thing thou seidist sothli.

19 The womman seith to him, Lord, I se, for thou art a prophete.

20 Oure fadris worschipiden in this hil, and 3e seyn, for at Jerusalem is a place, wher it bihoueth for to worschipe.

21 Jhesu seith to hir, Womman, bileue to me, for the our schal come, whanne nether in this hil, nether in Jerusalem, 3e schulen preye^t the fadir.

22 3e worschipe that that 3e witen not; we worschipe that that we witen; for heelthe is of Jewis.

23 But the our cometh, and now it is, whanne trewe worschiperis schulen worschipe the fader in spirit and treuth; forwhi and the fadir sekith suche, that schulen worschipe him.

24 God is a spirit, and it bihoueth hem that worschipe him, for to worschipe in spirit and treuth.

25 The womman seith to him, I woot for Messias is comen, that is seid Crist; therefore whanne he schal come, he schal telle to vs alle thingis.

26 Jhesu seith to hir, I am, that speke with thee.

Jacob, which gave vs this well? and he hym silfe dranke there of, and his chyl-dren, and his cattell.

13 Jesus answered, and sayde vnto her, Whosoever drynketh of this water, shall thirst agayne;

14 But whosoever shall drynke of the water that I shall geve hym, shall never be moare a thyrst; but the water that I shall geve hym, shalbe in hym a well of water, spryngyng vp in to everlastyng lyfe.

15 The woman sayde vnto hym, Syr, geve me of that water, that I thyrst not, nether come hedder to drawe.

16 Jesus sayde vnto her, Go, and call thy husband, and come hydder.

17 The woman answered, and sayde vnto hym, I have no husband. Jesus sayde to her, Thou hast well sayd, I have no husbunde;

18 For thou haste had fyue husbandes, and he whom thou nowe hast, is not thy housband. That saydest thou truly.

19 The woman sayde vnto hym, Syr, I perceave, that thou arte a prophet.

20 Oure fathers worshipped in this mountayne, and ye saye, thatt in Jerusalem is the place, where men ought to praye.

21 Jesus sayde vnto her, Woman, trust me, the houre cometh, when ye shall nether in this mountayne, nor yett at Jerusalem, worshipe the fader.

22 Ye worshipe ye wot neare what; we knowe what we worshipe; for salvation commeth of the Iewes.

23 But the houre commeth, and nowe is, when the true worshippers shall worshippe the fader in sprete and in verite; for verily suche the fader requyreth, to worshippe hym.

24 God is a sprete, and they that worshippe hym, must honoure hym in sprete and verite.

25 The woman sayde vnto hym, I wot well Messias shall come, which is called Christ; when he is once come, he will tell vs all thynges.

26 Jesus sayde vnto her, I thatt speake vnto the, am he.

27 And ðær-rihte comon his leorning-cnihtas, and hig wundredon, ðæt he wið ðæt wif spræc ; ðeah hyra nân ne cwæp, Hwæt sécst ðú, oððe, Hwæt sprycst ðú wið hig ?

28 Witodlice ðæt wif forlét hyre water-fæt, and code to ðære byrig, and cwæp to ðam mannum,

29 Cumaþ, and geseoþ ðone man, ðe me sæde ealle ða þing ðe ic dyde ; cweðe ge is he Crist ?

30 Ðá eodon hí út of ðære byrig, and comon to him.

31 On gemang ðam his leorning-cnihtas hine bædon, and ðus cwædon, Láreow, et.

32 Ðá cwæp he to him, Ic hæbbe ðone mete to etanne, ðe ge nyton.

33 Ðá cwædon his leorning-cnihtas him betwýnan, Hwæðer ænig man him mete brohte ?

34 Ðá cwæp se Hælend to him, Min mete is, ðæt ic wyrce ðæs willan ðe me sende, ðæt ic fullfremme his weore.

35 Hú ne secge ge, ðæt nú gyt synd feower móuþas, ær man ripan mæge ? Nú ! ic eow secge, hebbað upp cowre eagan, and geseoþ ðás eardas, ðæt hig synd séire to ripanne.

36 And se ðe ripþ nimþ méde, and gaderað wæstm on ecum life ; ðæt æt-gædere geblission se ðe sæwþ, and se ðe ripþ.

37 On ðyson is witodlice sóþ word, forðam óðer is se ðe sæwþ, óðer is se ðe ripþ.

38 Ic sende eow to ripanne, ðæt ðæt ge ne beswuncon ; óðre swuncon, and ge eodon on hyra geswinc.

39 Witodlice manige Samaritanisce of ðære ceastre gelyfdon on hine, for ðæs wifes wordum ðe be him cýðde, Ðæt he sæde me calle ða þing, ðe ic dyde.

40 Ðá ða Samaritaniscan comon to him, hig gebædon hine, ðæt he wunode ðær ; and he wunode ðær twegen dagas.

41 And mycele má gelyfdon for his spræce,

42 And cwædon to ðam wife, Ne ge-

27 And anon his disciplis camen, and wondriden, for he spak with a womman ; netheles no man seide, What sekist thou, or, What spekist thou with hir ?

28 Therefore the womman lefte the watir pott, and wente in to the citee, and seith to tho men,

29 Come 3e, and se 3e the man, that seide to me alle thingis what euere thingis I haue don ; wher he is Crist ?

30 And thei wenten out of the citee, and thei camen to hym.

31 In the mene while his disciplis preieden him, seyinge, Raby,[†] etc.

32 Sothli he seide to hem, I haue mete for to ete, that 3e witen not.

33 Therefore the disciplis seiden to gidere, Wher ony man brou3te to him for to ete ?

34 Jhesu seith to hem, My mete is, that I do the will of him that sente me, and that I performe the work of him.

35 Wher 3e seyn not, for 3it foure monethis ben, and rype corn cometh ? Lo ! I seie to 3ou, lift vp 3oure y3en, and se 3e the regiouns,[†] for now thei ben white to ripe corn.

36 And he that repith takith hyre,[†] and he that gederith, fruit in to euere-lasting lyf ; that and he that sowith haue ioye to gidere, and he that repith.

37 In this thing sothli the word is trewe, for another is that sowith, and another that repith.

38 I sente 3ou for to repe, that that 3e traueliden not ; othere men traueliden, and 3e entriden in to her trauelis.

39 Forsoth of the citee many Samaritans bileueden in to him, for the word of the womman beringe witnessing, For he seide to me alle thingis, what euere thingis I dide.

40 Therefore whanne Samaritans camen to him, thei preieden him, that he schulde dwelle there ; and he dwelte there twey dayes.

41 And many mo bileueden for his word,

42 And seyden to the womman, For

27 And even at that poynte cam his disciples, and marvelled, that he talked with the woman ; yet no man sayde vnto hym, What meanest thou, or, Why talkest thou with her ?

28 The woman lefte her water pott behynde her, and went her waye into the cite, and sayde to the men there,

29 Come, se a man, whiche tolde me all thynges thatt ever I dyd ; is not he Christ ?

30 Then they went out off the cite, and cam vnto hym.

31 In the meane whyle his disciples prayed hym, saynge, Master, eate.

32 He sayde vnto them, I have meate to eate, that ye knowe nott off.

33 Then sayd the disciples bitwene them selves, Hath eny man brought hym meate ?

34 Jesus sayd vnto them, My meate ys, to fulfill the will off hym that sent me, and to fynnysshe hys worcke.

35 Saye not ye, there are yett foure monethes, and then commeth harvest ? Beholde ! I saye vnto you, lyfte vppe youre eyes, and loke on the regions, for they are whyte allredy vnto harvest.

36 And he that repeth receaveth rewarde, and gaddereth frute vnto lyfe eternal ; that bothe he that soweth myght reioyce also, and he thatt repeth.

37 And here in ys the sayinge true, that won soweth, and another repeth.

38 I sent you to repe, that wheron ye bestowed no labour ; other men laboured, and ye are entred into their labours.

39 Many off the Samaritans off the cite beleved on hym, for the womans sayinge whych testified, He tolde me all thynges, that ever I did.

40 Then when the Samaritans were come vnto hym, they besought hym, that he wolde tary wyth them ; and he aboode there two dayes.

41 And many moo beleved because off hys awne wordes,

42 And sayde vnto the woman, Nowe

lyfe we nā for ðinre sprāce ; we sylfe gehýrdon, and we witon, ðæt he is sōþ middan-eardes hælend.

43 Sōþlice æfter twám dagum he fērde ðanone, and fōr to Galilea.

44 Se Hælend sylf cýdde gewitnesse, ðæt nān witega næfþ nānne wurþscipe on hys ágenum earde.

45 Ðá he com to Galileam, ðá underfēngon hí hine, ðá hí gesáwon calle ða þing ðe he worhte on Hierusalem, on freols-dæge ; and hí comon to ðam freols-dæge.

46 And he com eft to Chanaa Galileá, ðær he worhte ðæt wín of wætere.[†] Sum under-cyning wæs, ðæs sunu wæs gesyclod on Capharnaum.

47 Ðá ðá se gehýrde, ðæt se Hælend fōr fram Iudea to Galileá, he com to him, and bæd hine, ðæt he fóre, and gehælde his sunu ; sōþlice he læg æt forþfóre.

48 Ðá cwæþ se Hælend to him, Búton ge tácna and fóre-beacna geseon, ne gelyfe ge.

49 Ðá cwæþ se under-cing to him, Drihten, far, ær mīn sunu swelte.

50 And se Hælend cwæþ, Gá, ðin sunu lyfap. Ðá eode he, and gelyfde ðære sprāce, ðe se Hælend him sæde.

51 Ðá he fōr, ðá urnon his þeowas ongean hýne, and sædon, Ðæt his sunu lyfode.

52 Ðá ácsode he, to hwylcum tīman him bet wære. And hí sædon him, Gyrstan-dæg to ðære seofþan tide se fefer hine forlét.

53 Ðá ongeat se fæder, ðæt hit wæs on ðære tide, ðe se Hælend cwæþ, Ðin sunu leofap ; and he gelyfde, and call his hīw-rædden.

54 Se Hælend worhte ðis tácen eft óðre síde, ðá he com fram Iudea lande to Galilea.

now not for thi speche we bileuen; forsoth we han herd, and we witen, for this is verily the sauour of the world.

43 Forsoth aftir twei dayes he wente thennis, and wente in to Galilee.

44 Sothli Jhesu bar witnessing, for a prophete in his owne cuntree hath not honour.†

45 Therefore whanne he cam in to Galilee, men of Galilee receyueden him, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem, in the feeste day;† and sothli thei hadden come to the feeste day.

46 Therefore he cam eftsoone in to Cana of Galilee, where he made the watir wyn. And sum litil king was, whos sone was syk at Capharnaum.

47 Whanne this hadde herd, for Jhesu schulde come fro Judee in to Galilee, he wente to him, and preiede him, that he schulde come down, and heele his sone; forsoth he bigan to deye.

48 Therefore Jhesu seide to him, No but 3e schulen se tokenes and grete wondris, 3e bileuen not.

49 The litil kyng seith to him, Lord, come down, bifore my sone deye.

50 Jhesu seith to him, Go, thi sone lyueth. The man bileuede to the word, that Jhesu seide to hym, and he wente.

51 Sothli now him comynge doun, the seruauntis camen azens him, and telden to him, seyinge, For his sone lyuede.

52 Therefore he axide of hem the our, in whiche he hadde betere. And thei seiden to him, For 3istirday in the seuenthe our the feure lefte him.

53 Therefore the fadir knew, that the ilke our it was, in which Jhesu seide to him, Thi sone lyueth; and he bileuede, and al his hous.

54 Jhesu dide eft this secunde tokene, whanne he cam fro Judee in to Galilee.

we beleve nott be cause off thy sayinge; for we have herde hym oure selves, and knowe, thatt thys ys even in dede Christ, the savioure off the worlde.

43 After two dayes he departed thence, and went awaye into Galile.

44 And Jesus hym silfe testified, that a prophet hath none honoure in hys awne countre.

45 Then as sone as he was come into Galile, the Galileans receaved hym, which had sene all thynges that he did at Jerusalem, on the feast; for they went also vnto the feast daye.

46 And Jesus cam agayne into Cana of Galile, where he tourned water into wyne. And there was a certayne rueler, whose sonne was sycke at Capernaum.

47 As sone as he herde, that Jesus was come out of Iewry into Galile, he went vnto hym, and besought him, that he wolde descende, and heele his sonne; for he was even redy to deye.

48 Then sayde Jesus vnto hym, Excepte ye se signes and wonders, ye beleve not.

49 The rueler sayde vnto hym, Syr, come awaye, or ever that my chyld deye.

50 Jesus sayde vnto him, Goo thy waye, thy sonne liveth. And the man beleved the wordes, that Jesus had spoken vnto hym, and went his waye.

51 And anon as he went on his waye, his seruauntes mett hym, and tolde hym, sayinge, Thy sonne liveth.

52 Then enquyred he of them the houre, when he began to amende. And they sayde vnto hym, Yester daye the seuenthe houre the fever lefte hym.

53 And the fader knew, that it was the same houre, when Jesus sayde vnto hym, Thy sonne liveth; and he beleved, and all his houshold.

54 Thys ys agayne the secunde myracle that Jesus did, after he cam out of Iewry into Galile.

Iudea freols-dæg, and se Hælend fór to Hierusalem.

2 On Hierusalem ys án mere, se is genemned on Ebreise Bethzaida, se mere hæfþ fif porticas.

3 On ðam porticon læg mycel menigeo ge-áðledra, blindra, and healtra, and forscruncenra, and ge-anbidedon ðæs wæteres styrunge.

4 Drihtenes engel com to his timan on ðone mere, and ðæt wæter wæs ástyred ; and se ðe raðost com on ðone mere, æfter ðæs wæteres styrunge, wearþ gehæled fram swá hwylcere untrumnesse swá he on wæs.

5 ðær wæs sum man, eahta and þrittig wintra on his untrumnesse.

6 Ðá se Hælend geseah ðysne licgan, and wiste, ðæt he lange hwýle ðar wæs, ðá cwæþ he to him, Wylt ðú hál beon ?

7 Ðá andswarode se seoca him, and cwæþ, Drihten, ic næbbe nánne man ðæt me dó on ðone mere, ðonne ðæt wæter ástyred biþ ; ðonne ic cume, ðonne biþ óðer befóran me.

8 Ðá cwæþ se Hælend to him, Arís, nim ðin bed, and gá.

9 And se man wæs sóna hál, and he nam his bed, and eode. Hit wæs restedæg on ðam dæge.

10 Ðá cwædon ða Iudeas to ðam ðe ðar gehæled wæs, Hit is reste-dæg, nis ðe álýfed, ðæt ðú ðin bed bere.

11 He andswarode him and cwæþ, Se ðe me gehælde, se cwæþ to me, Nim ðin bed, and gá.

12 Ðá ácsedon hí hine, Hwæt se man wære, ðe ðe sáde, Nim ðin bed, and gá ?

13 Se ðe ðær gehæled wæs, nyste hwá hit wæs. Se Hælend sóþlice beah fram ðære gegaderunge.

14 Æfter ðam se Hælend hine gemétte on ðam temple, and cwæþ to him, Nú ! ðú cart hál geworden ; ne synga ðú, ðe-læs ðe ðe on sumum þingum wyrsgetide.

a feeste day of Jewis, and Jhesu wente vp to Jerusalem.

2 Forsoth in Jerusalem is a standing watir of beestis, that in Ebrew is named Bethsayda, hauynge fiue litle ȝatis.

3 In thes lay a greet multitude of lanwischinge men, blynde, krokid, drye, abidinge the stiring of the watir.

4 Forsothe the aungel of the Lord aftir tyme cam down in to the standing watir, and the watir was moued; and he that first cam down in to the sisterne, aftir the mouyng of the watir, was maad hool of what euere siknesse he was holdun.

5 Forsothe sum man was there, hauynge eizte and thritti ȝeeris in his syknesse.

6 Whanne Jhesu hadde seyn him liggynge, and hadde knowe, for now he hadde moche tyme, he seith to him, Wolt thou be maad hool?

7 The syke man answeride to him, Lord, I haue not a man that whanne the water schal be troublid, he sende me in to the sisterne; forsoth the while I com, another goth down bifore me.

8 Jhesu seith to him, Ryse vp, taak thi bed, and wandre.

9 And a non the man is maad hool, and took vp his bed, and wandride. And saboth was in that day.

10 Therefore the Jewis seyden to him that was maad hool, It is saboth, it is not leefful to thee, for to take thi bed.

11 He answeride to hem, He that maade me hool, seide to me, Taak thi bed, and wandre.

12 Therefore thei axiden him, Who is that man, that seide to thee, Taak thi bed, and wandre?

13 Sothli he that was maad hool, wiste not who it was. Forsothe Jhesu bowide him fro the company ordeyned^t in the place.

14 Aftirward Jhesu fond him in the temple, and seide to him, Lo! thou ert maad hool; now nyle thou do synne, leste any thing worse bifalle to thee.

feast off the Iewes, and Jesus went vppe to Jerusalem.

2 There is at Jerusalem by the slaughter housse a pole, called in the Ebruce tonge Bethesda, hauynge five porches.

3 In them laye a greate multitude off sicke folke, off blynde, halt, and wyddered, waytyngge for the movynge off the wather.

4 For an angell went doune at a certayne ceason into the pole, and stered the water; whosoever then fyrst, after the steryngge off the water, stepped doune, was made whoale of what soever disease he had.

5 And a certayne man was there, which had bene diseased .xxxviij. yeares.

6 When Jesus sawe hym lye, and knewe, that he nowe longe tyme had bene diseased, he sayde vnto hym, Wilt thou be whoale?

7 The syke answered hym, Syr, I have no man when the water is moved, to put me into the pole; butt in the meane tyme whill I am about to come, another steppeth doune before me.

8 Jesus sayde vnto hym, Rysc, take vp thy beed, and walke.

9 And immediatly that man was whole, and toke vp his beed, and went. And the same daye was the saboth daye.

10 The Iewes therfore sayd vnto hym that was made whole, It is the saboth daye, it is nott laufful for the to eary thy beed.

11 He answered them, He that made me whole, sayde vnto me, Take vp thy beed, and gett the hence.

12 Then axed they hym, What man is that, which sayd vnto the, Take vp thy beed, and walke?

13 And he that was healed, wist not who yt was. For Jesus gatt hym silfe awaye, be cause that there was preace of people in the place.

14 After that Jesus founde hym in the temple, and sayd vnto hym, Beholde! thou arte made whole; se thou synne no moore, lest a worsse thinge happen vnto the.

15 Ðá fór se man, and cýlde hit ðam Iudeum, ðæt hit wære se Hælend ðe hýne hælde.

16 Fordam ða Iudeás ehton ðone Hælend, fordam ðe he dyde ðas þing on reste-dæge.†

17 Ðá andswarode se Hælend him and cwæþ, Min fæder wyreþ oð ðys nú gyt, and ic wyree.

18 Ðæs ðe má ða Iudeas sóhton hine to ofsleanne, næs ná fordam ánum ðe he ðone reste-dæg bræc, ac fordam ðe he cwæþ ðæt God wære his fæder, and hine sylfne dyde Gode gelicene.

19 Witodlice se Hælend andswarode, and cwæþ to him, Sôþ, ic eow secge, ne mæg se sunu nán þing dón, búton ðæt he gesyþþ his fæder dón ; ða þing ðe he wyreþ, se sunu wyreþ gelice.

20 Se fæder lufað ðone sunu, and geswútelað him ealle ða þing ðe he wyreþ ; and máran weore ðonne ðás sýn he geswútelað him, ðæt ge wundrion.

21 Swá se fæder áwecþ ða deadan, and geliffæst, swá eac se sunu geliffæst ða ðe he wyle.

22 Ne se fæder ne démþ nánum menn, ac he sealde ælcne dóm ðam suna,

23 Ðæt ealle árwurþion ðone sunu, swá swá hig árwurþað ðone fæder. Se ðe ne árwurþað ðone sunu, ne árwurþað he ðone fæder ðe hine sende.

24 Sôþ, ic secge eow, ðæt se ðe mín word gehýrþ, and ðam gelyþ ðe me sende, se hæþþ éce lif, and ne cymþ æt ðam dóme, ac færþ fram deaþe to life.

25 Sôþ, ic secge eow, ðæt seo tíð cymþ, and nú is, ðonne ða deadan gehýraþ Godes suna stefne, and ða lybbaþ, ðe hig gehýraþ.

26 Swá se fæder hæþþ lif on him sylfum, swá he sealde ðam suna ðæt he hæfde lif on him sylfum ;

21 Swaswe auk atta urraiseiþ dauþans, yah liban gatauyiþ, swa yah sunus þanzei wili liban gatauyiþ.†

22 Nih þan atta ni stoyiþ ainohun, ak staua alla atgaf sunau,

23 Ei allai sweraina sunu, swaswe swerand attan.

15 The ilke man wente, and telde to the Jewis, for it was Jhesu that maad him hool.

16 Therefore the Jewis pursueden Jhesu, for he dide this thing in the saboth.

17 Forsoth Jhesu answeride to hem, My fadir worchith til now, and I worche.

18 Therefore thanne the Jewis souzten more for to slee hym, for not oonly he brak the saboth, but and he seide his fadir God, makinge him euene to God.

19 And so Jhesu answeride, and seide to hem, Treuli, treuli, I seie to you, the sone may not of him silf do ony thing, no but that thing that he schal se the fadir doynge; what euere thingis sothli he doith, thes thingis and the sone also doith.

20 Forsothe the fadir loueth the sone, and schewith to him alle thingis that he doith; and he schal schewe to him more workis than thes, that 3e wondre.

21 Forsothe as the fadir reysith deede men, and quykeneth, so and the sone quykeneth whiche he wole.

22 Sothli neither the fader iudgeth ony man, but hath youun al the dom to the sone,

23 That alle men honoure the sone, as thei honouren the fadir. He that honoureth not the sone, honoureth not the fadir that sente him.

24 Treuli, treuli, I seye to you, for he that heerith my word, and bileueth to him that sente me, hath euere lasting lyf, and cometh not in to dom, but passith fro deeth in to lyf.

25 Treuli, treuli, I seye to you, for the our cometh, and now it is, whanne deede men schulen heere the vois of Goddis sone, and thei that schulen heere, schulen lyue.

26 Sothli as the fader hath lyf in him silf, so he gaf and to the sone for to haue lyf in him silf;

15 The man departed, and tolde the Iewes, that yt was Jesus the whyche had made hym whole.

16 And therefore the Iewes did persecute Jesus, and sought the meanes to slee hym, be cause he had done these thynges on the saboth daye.

17 Jesus answered them, My father worketh hidderto, and I worke.

18 Therefore the Iewes sought the moore to kill hym, not only be cause he had broken the saboth, but sayde alsoo that God was his father, and made hym silfe equall with God.

19 Then answered Jesus, and sayde vnto them, Verely, verely, I saye vnto you, the sonne can do noo thyng of hym silfe, but that he seyth the father do; for whatsoever he doeth, that doeth the sonne also.

20 For the father loveth the sonne, and sheweth hym all thynges whatsoever he him silfe doeth; and he will shewe hym gretter thynges then these, be cause ye shoulde marvayle.

21 For lykwyse as the father rayseth vppe the deed, and quykeneth them, even soo the sonne quykeneth whom he woll.

22 Nether iudgeth the father eny man, but hath committed all iudgment vnto the sonne,

23 Be cause that all men shulde honoure the sonne, even as they honoure the father. He that honoureth nott the sonne, the same honoureth not the father which hath sent hym.

24 Vyrely, verely, I saye vnto you, he that heareth my wordes, and beleveth on hym that sent me, hath everlastynge lyfe, and shall not come in to damnacion, but is seaped from deth vnto lyfe.

25 Verely, verely, I saye vnto you, the tyme shall come, and nowe ys, when the deed shall heere the voyce off the some of God, and they that heere, shall live.

26 For as the father hath life in hym silfe, soo lyke wyse hath he geven to the sonne to have lyfe in hym silfe;

27 And sealde him anweald ðæt he mōste dēman, forðam ðe he is mannes sunu.

28 Ne wundrion ge ðæs, ðæt seo tid cymþ, ðæt ealle gehýraþ his stefne, ðe on byrgenum synd.

29 And ða ðe gód worhton, faraþ on lifes ærēste; and ða ðe yfel dydon, on dōmes ærēste.†

30 Ne mæg ic nán þing dón fram me sylfum, ic dēme, swá swá ic gehýre, and mīn dóm is ryht, forðam ic ne séce mīnne willan, ac ðæs ðe me sende.

31 Gif ic gewitnesse be me cýðe, mīn gewitnes nis sōþ;

32 O'ðer is se ðe cýþ gewitnesse be me, and ic wát ðæt seo cýðnes is sōþ, ðe he cýþ be me.

33 Ge sendon to Iohanne, and he cýðde sōþfæstnesse gewitnesse.

34 Ic ne onfō gewitnesse fram menn; ac ðás þing ic secge, ðæt ge sýn hále.

35 Yains was lukarn brinnando yah liuhtyando; ip yus wildedup swignyan du wheilai in liuhada is.†

36 Appan ik haba weitwodipa maizein þamma Iohanne, þo auk waurstwa þoei atgaf mis atta ei ik tauyau þo, þo waurstwa þoei ik tauya weitwodyand bi mik, þatei atta mik sandida.

37 Yah saei sandida mik atta, sah weitwodeip bi mik. Nih stibna is whan-hun gahausedup, nih siun is gasewhup.

38 Yah waurd is ni habaip wisando in izwis; þande þanei insandida yains, þam-muh yus ni galaubeip.

35 He was byrnende leoht-fæt and lyhtende; ge woldon sume hwile geblistian on his lehte.

36 Ic hæbbe mاران gewitnesse ðonne Iohannes, witodlice ða weorc ðe fæder me sealde ðæt ic hig fullfremme, ða weorc ðe ic wyrce cýðaþ gewitnesse be me, ðæt fæder me ásende.

37 And se fæder ðe me sende, cýþ gewitnesse be me. Ne ge næfre his stefne ne gehýrdon, ne ge his hīw ne gesáwon.

38 And ge nabbap his word on eow wunigende; forðam ðe ge ne gelyfaþ, ðam ðe he sende.

39 Smeageaþ hálige gewritu, forðam ðe ge wénaþ ðæt ge habbon éce lif on ðam; and hig synd, ðe gewitnesse cýðaþ be me.

40 And ge nellaþ cuman to me, ðæt ge habbon lif.

41 Ne underfō ic nāne beorhtnesse æt mannum;

42 Ac ic gecneow eow, ðæt ge nabbap Godes lufe on eow.

27 And he gaf to him power for to make dom, for he is mannis sone.

28 Nyle 3e wondre this thing, for the our cometh, in which alle men that ben in buriels, schulen heere the vois of Goddis sone.

29 And thei that han do goode thingis, schulen come forth in to rysinge a3en of lyf; forsothe thei that han don yuele thingis, in to rysinge a3en of dom.

30 I may not of mysilf do ony thing, but as I heere, I iuge, and my dom is iust, for I seke not my wille, but the will of the fadir that sente me.

31 If I bere witnessing of my silf, my witnessing is not trewe;

32 Another is that berith witnessing of me, and I woot for his witnessing is trewe, that he berith of me.

33 3e senten to John, and he bar witnessing to the treuthe.

34 Sothly I take not witnessing of man; but I seie thes thingis, that 3e be saf.

35 Sothli he was a lanterne brennyng and schynyng;† forsothe 3e wolden glade at oon our in his list.

36 Sothli I haue more witnessing than John, forsoth the workis that my fadir gaf to me that I performe hem, the ilke workis that I do beren witnessyng of me, that the fadir sente me.

37 And the fadir that sente me, he bar witnessing of me. Nethir 3e herden euer his vois, nethir say3en his licnesse.†

38 And 3e han not his word dwellinge in 3ou; for 3e bileuen not to him, whom he sente.

39 Seke 3e scripturis, in whiche 3e gessen to haue euerlastinge lyf; and tho it ben, that beren witnessing of me.

40 And 3e wolen not come to me, that 3e haue lyf.

41 I take not clernesse of men;

42 But I haue knowen 3ou, for 3e han not the loue of God in 3ou.

27 And hath geven hym power alsoo to iudge, in that he is the sonne off man.

28 Marvayle nott at this, that the houre shall come, in the whych all that are in the graves, shall heere his voice,

29 And shall come forthe, they that have done goode, vnto the resurreccion off life; and they that have done evyll, vnto the resurreccion of dampnacion.

30 I can of myne awne silfe do noo thyng at all, as I heere, I iudge, and my iudgment ys iust, be cause I seke nott myne awne wyll, butt the will off the father which hath sent me.

31 Yf I beare witnes off my silfe, my witnes ys nott true;

32 There ys another thatt beareth witnes off me, and I am sure that the witnes whyche he beareth of me, is true.

33 Ye sent vnto Jhon, and he bare witnes vnto the trueth.

34 But I receave no recorde of man; neverthesse these thynges I saye, that ye myght be safe.

35 He was a burnyng and a shynyng light; and ye wolde for a season have reioysed in his light.

36 But I have gretter witnes then the witnes off Jhon, for the workes whych my father hath geven me to fynnysshe, the same workes whych I do beare witnes off me, thatt my father sent me.

37 And my father hym silfe which hath sent me, beareth witnes off me. Ye have nott herde hys voice att eny tyme, nor yett have sene hys shape.

38 And his wordes have ye nott abydyng in you; for ye beleve not hym, whom he hath sent.

39 Searche the scriptures, for in them ye thynke ye have eternal lyfe; and they are they, whych testify off me.

40 And yett will ye nott come to me, that ye myght have lyfe.

41 I receve nott prayse off men;

42 Butt I knowe you, that ye have nott the love off God in you.

45 þatei ik wrohidedyau izwis du attin ; ist saei wrohida izwis Moses, du þammei yus weneiþ.†

46 Yabai allis Mose galaubidedeiþ, gaþau-laubidedeiþ mis ; bi mik auk yains gamelida.

47 Þande nu yainis melam ni galaubeiþ, whaiwa meinain waurdam galaubyaip ?



CHAP. VI. I Afar þata galaip Īesus ufar marcin þo Galeilaie, yah Tibairiade.

2 Yah laistida ina manageins filu ; unte gasewhun taiknins, þozei gatawida bi siukaim.

3 Usiddya þan ana fairguni Īesus, yah yainar gasat miþ siponyam seinain.

4 Wasuh þan newha pascha, so dulþs Īudaie.

5 Þaruh ushof augona Īesus, yah gamida, þammei manageins filu iddya du imma, qaþuh du Filippau, Whaþro bugyam hlaibans, ei matyaina þai ?

6 Ðatuh þan qaþ, fraisands ina ; ip silba wissa þatei habaida tauyan.

7 Andhof imma Filippus, Twaim hundam skatte hlaibos ni ganohai sind þain, þei nimai wharyizuh leitil.

8 Qaþ ains þize siponye is, Andraias, broþar Þaitraus Seimonaus,

9 Īst magula ains her, saei habaiþ .e. hlaibans barizeinans yah .b. fiskans ; akei þata wha ist du swa managaim ?

10 Ip Īesus qaþ, Waurkeiþ þans mans anakumbyan. Wasuh þan hawi manag

43 Ic com on mines fæder naman, and ge me ne underfengon. Gyf oðer cymþ on his ágenum naman, hyne ge underfóp.

44 Hú máge ge gelyfan, ðe eow betweonan wuldor underfóp, and ne sécaþ ðæt wuldor ðe is fram Gode sylfum ?

45 Ne wéne ge, ðæt ic eow wrége to fæder ; se is ðe eow wrégþ Moyses, on ðone ge gehyhtaþ.

46 Witodlice gif ge gelyfdon Moyse, ge gelyfdon eac me ; sóþlice he wrát be me.

47 Gif ge his stafum ne gelyfaþ, hú gelyfe ge minum wordum ?



CHAP. VI. †I Æfter ðyssonum fór se Hælend ofer ða Galileiscan sæ, seo is Tiberiádis.

2 And him fylide mycel folc ; forðam ðe hig gesáwon ða tácna, ðe he worhte on ðam ðe wæron ge-untrumode.

3 Witodlice se Hælend ástáh on áne munt, and sæt ðar mid his leorningcnihtum.

4 Hit wæs gehende castron, Iudea freols-dæge.

5 Ðá se Hælend his eagan up-áhóf, and geseah, ðæt micel folc com to him, he cwæþ to Philippe, Hwær biege we hláfas, ðæt ðás eton ?

6 Ðæt he cwæþ, his fandigende ; he wiste hwæt he dcn wolde.

7 Ðá andwyrde him Philippus and cwæþ, Nabbap hí genoh on twegra hundred penega weorþe hláfes, ðæt ælc sumne dæl nyme.

8 Ðá andwyrde him án his leorningcnihta, Andreas, Simones bróðer Petres,

9 Hér is án cnapa, ðe hæþ fif berene hláfas and twegen fixas ; ac hwæt synd ða þing betweox swá manegum mannum ?

10 Ðá cwæþ se Hælend, Dóp ðæt ðás men sitton. On ðære stówe wæs mycel

43 I cam in the name of my fadir, and 3e token not me. If another schal come in his owne name, 3e schulen receyue him.

44 How mown 3e bileue, that receyuen glorie ech of other, and 3e seken not the glorie that is of God aloone?

45 Nyle 3e gesse, that I am to accuse 3ou anemptis the fadir; it is Moyses that accusith 3ou, in whom 3e hopen.

46 Forsoth if 3e bileueden to Moyses, peraventure 3e schulden bileue and to me; sothli he wroot of me.

47 Sothli if 3e beleuen not to his lettris, how schulen 3e bileue to my wordis?

CHAP. VI. 1 Aftir thes thingis Jhesu wente ouer the se of Galilee, that is Tiberiadis.

2 And a greet multitude suede him; for thei sy3en the tokenes, that he dide on hem that weren syke.

3 Therefore Jhesu wente in to an hil, and there he sat with his disciplis.

4 Forsoth pask was ful ny3, a feeste day of Jewis.

5 Therefore whanne Jhesu hadd lyft vp the y3en, and hadde seyn, for a greet multitude cam to him, he seith to Philip, Wherof schulen we bie loues, that thes men ete?

6 Sothli he seide this thing, temptinge him; forsoth he wiste what he was to doynge.

7 Philip answeride to him, The looues of two hundrid pens suffysen not to hem, that ech man take a litle what.

8 Oon of his disciplis, Andrew, the brother of Symount Petre, seith to him,

9 O child is here, that hath fyue barley looues and tweye fyses; but what ben thes thingis among so many men?

10 Therefore Jhesu seith, Make 3e men for to sitte at the mete. Forsoth there

43 I am come in my fathers name, and ye receave me not. Yff another shall come in hys awne name, hym wyll ye receave.

44 Howe can ye beleve, whych receave prayse won of another, and seke not the prayse which commeth of God only?

45 Suppose nott, that I wyll accuse you to my father; there is won that accuseth you, verely Moses in whom ye truste.

46 For had ye beleved Moses, ye wolde have beleved me; for he wrote of me.

47 But when ye beleve not hys writtynge, howe shall ye beleve my wordes?

CHAP. VI. 1 After that went Jesus his waye over the see of Galile, nye to a cite called Tiberias.

2 And a greete multitude folowed hym; because they hadde sene the myracles, that he did on them which were diseased.

3 Jesus went vp into a mountayne, and there he sate with his disciplis.

4 And ester, a feast of the Iewes, was nye.

5 Then Jesus lifte vppe hys eyes, and sawe a greete company come vnto hym, and sayde vnto Phillip, Whence shall we bye breed, that these might eate?

6 This he sayde, to prove hym; for he hym sylfe knewe what he wolde do.

7 Philip answered him, Two hondred peny worthe of breed are not sufficient for them, that every man have a litell.

8 Then sayde vnto hym won off hys disciplis, Andrew, Simon Peters brother,

9 There ys a ladde here, whych hath fyve barley loves and two fisses; butt what ys that amonge so many?

10 Jesus sayde, Make the people to sit doune. There was moche grasse in the

ana þamma stada. Þaruh anakumbidedun wairos, raþyon swaswe fimf þusundyos.

11 Namuh þan þans hlaibans Īesus, yah awiliudonds, . . . gadailida þaim anakumbyandam, samaleiko yah þize fiske, swa filu swe wildedun.

12 Þaruh biþe sadai waurþun, qaþ du siponyam seinaim, Galisiþ þos aflifnand-eins drauhsnos, þei waihtai ni fraqistnai.

13 Þaruh galesun, yah gafullidedun .iþ. tainyons gabruko us fimf hlaibam þaim barizeinam, þatei aflifnoda þaim matyandam.

14 Þaruh þai mans, gasaiwhandans þoei gatawida taikn Īesus, qeþun, þatei sa ĭst bi sunyai praufetus, sa qimanda ĩn þo manaseþ.

15 Īþ Īesus kunnands, þatei munaidedun usgaggan yah wilwan, ei tawide-deina ĩna du þiudana, afidþya aftra ĩn fairguni is ains.

16 Īþ swe seiþu warþ, atidþyedun siponyos is ana marein.

17 Yah usstigun ĩn skip, idþyedunuh ufar marein ĩn Kafarnaum. Yah riqis yuþan warþ, yah ni atidþya nauhþan du ĩm Īesus.

18 Īþ marci, winda mikilamma waindin, urraisida was.

19 Þaruh faryandans swe spaurde .k. yah .e. aipþau .l. gasaiwhand Īesu gaggandan ana marein, yah newha skipa qimandan ; yah ohtedun sis.

20 Þaruh is qaþ, Īk ĩm ; ni ogeiþ ĩzwis.

21 Þaruh wildedun ĩna niman ĩn skip, yah sunsaiw þata skip warþ ana airþai ana þoei eis idþyedun.

22 Īftumin daga managei, sei stop hindar marein, sewhun, þatei skip auþar ni was yainar alya ain, yah þatei miþ ni qam siponyam seinaim Īesus ĩn þata skip, ak ainai siponyos

gærs. Ðær sæton ða, swylce fif þusend manna.

11 Se Hælend nam ða hláfas, and þanc-wurþlice dyde, . . . and hig to dæalde ðam sittendum, and callswá of ðam fixum, swá mycel swá hig woldon.

12 Ðá hig fulle wæron, ðá cwæþ he to his leorning-cnihtum, Gaderiaþ ða brytsena ðe ðar toláfe wæron, ðæt hig ne losion.

13 Hig gegaderodon, and fyldon twelf wylían fulle ðæra brytsena of ðam ðe ða læfdon, ðe of ðam fif berenan hláfon æton.

14 Ða men cwædon, ðá hig gesáwon ðæt he ðæt tæcen worhte, Ðæt ðes is scþlice witega, ðe on middan-geard cymþ.

15 Ðá se Hælend wiste, ðæt hig woldon cuman and hine gelæccan, and to cynge dón, ðá fleah he ána uppon ðone múnt.

16

17 And ðá hig eodon on scyp, hi comon ofer ða sæ to Capharnaum. Hit wearþ ðá þýstre, and se Hælend ne com to him.

18 Mycel wind blew, and hit wæs hreoh sæ.

19 Witodlice ðá hig hæfdon gerówen swylce twentig furlanga oððe þrittig, ðá gesáwon hig ðone Hælend uppan ðære sæ gán, and ðæt he wæs gehende ðam scype ; and hi him ondrédon.

20 He cwæþ ðá to him, Ic hit eom ; ne ondrædaþ eow.

21 Hig woldon hýne niman on ðæt scyp, and sóna ðæt scyp wæs æt ðam lande ðe hig woldon to faran.

22 Sôþlice óðre dæge seo menigeo, ðe stóð begeondan ðam mere, geseah, ðæt ðær næs búton án scyp,

and ðæt se Hælend ne eode on scyp mid

was myche hey in the place. Therefore men saten at the mete, in noumbre as fyue thousandis.

11 Therefore Jhesu took fyue looues, and whanne he hadde do thankigis, . . . he departide to men sittinge at mete, also and of the fischis, as myche as thei wolden.

12 Forsothe as thei ben fillid, he seide to his disciplis, Gedere 3e the relyfs that ben left, that thei perischen not.

13 Therefore thei gedriden, and filleden twelue coffyns of relyfs of the fyue barly looues and tweye fischis, that leften to hem that haddun etun.

14 Therefore tho men, whanne thei hadden seyn the tokene^t that he hadde don, seyden, For this is verily the prophete, that is to comynge in to the world.

15 Therefore whanne Jhesu hadde knowun, for thei weren to comynge that thei schulden rauysche him, and make him kyng, he aloone fledde eft in to an hil.

16 Sothli as euentyd was maad, his disciplis wenten down to the see.

17 And whanne thei hadden stized vp in to the boot, thei camen ouer the see in to Capharnaum. And derknessis weren now maad, and Jhesu hadde not comen to hem.

18 Forsothe a greet wynde blowynge, the see roos vp.

19 Therefore whanne thei hadden rowid as fyue and twenty furlongis or thritty, thei seen Jhesu walkinge on the see, and to be maad next to the boot; and thei dreden.

20 Sothli he seyde to hem, I am; nyle 3e drede.

21 Therefore thei wolden take him in to the boot, and anon the boot was at the lond in to which thei wenten.

22 On the tothir day the cumpanye, that stood ouer the see, sy3, for there was non othir boot there no but oon, and for Jhesu entride not with his disciplis in to the boot, but his disciplis

place. And the men sate doune, in nombre about five thousande.

11 Jesus toke the breed, and gave thankes, and gave to his disciples, and his disciples to them that were sett doune, and likwyse of the fysshes, as moche as they wolde.

12 When they had eten ynough, he sayde vnto his disciples, Gadder vppe the broken meate that remayneth, that nothings be loost.

13 They gaddered it togedder, and filled twelve basketes wyth the broken meate of the five barly loves, which broken meate remayned vnto them that had eaten.

14 Then those men, when they had sene the myracle that Jesus did, sayde, This is off a trueth the same prophet, which shall come into the worlde.

15 Jesus knew wele ynough, that they wolde come and take hym vppe, to make hym kyng, and therfore departed he agayne into a mountayne hymselfe a lone.

16 When even was come, his disciples went vnto the see.

17 And entred into a shyppe, and went over the see vnto Capernaum. And anon it was dareke, and Jesus was not come to them.

18 And the see arose, with a greate wynde.

19 When they had rowed aboute a xxv. or a xxx. furlonges, they sawe Jesus walke on the see, and to drawe nye vnto the shyppe; and they were afrayed.

20 He sayd vnto them, Itt is I; be nott a frayde.

21 Then wolde they have receaved hym into the shippe, and the shippe was by and by at the londe whyther they went.

22 The daye folowynge the people, which stode on the other syde of the see, sawe, that there was none other shyppe there save that won wher in his disciples were entred, and that Jesus

is galipun.

23 Anþara þan skipa qemun us Tibairiadau newha þamma stada, þarei matidedun hlaif, ana þammei awiliudoda Frauya.

24 Þaruh þan gasawh managei, þatei Æsus nist yainar, nih siponyos is, gastingun in skipa, yah qemun in Kafarnaum, sokyandans Æsu.

25 Yah bigetun ina hindar marein, qeþunuh du imma, Rabbei, whan her qamt?

26 Andhof im Æsus, yah qap, Amen, amen, qipa izwis, sokeip mik, ni þatei sewhup taiknins yah fauratanya, ak þatei matidedup þize hlaibe, yah sadai waurþup.

27 Waurkyaiþ ni þana mat þana fralusuan, ak mat þana wisandan du libainai aiweion, þanei sunus mans gibip izwis; þanuh auk atta gasiglida Gup.

28 Þaruh qeþun du imma, Wha tauyaima, ei waurkyaima waurstwa Gups?

29 Andhof Æsus, yah qap du im, Ðat-ist waurstw Gups, ei galaubyaiþ, þammei insandida yains.

30 Qeþun du imma, Apþan wha tauyis þu taikne, ei saiwhaima, yah galaubyaima þus? wha waurkeis?

31 Attans unsarai manna matidedun ana aupidai, swaswe ist gameliþ, Hlaif us himina gaf im du matyan.

32 Þaruh qap im Æsus, Amen, amen, qipa izwis, ni Moses gaf izwis hlaif us himina, ak atta meins gaf izwis hlaif us himina þana sunycinan;

33 Sa auk hlaifs Gups ist saei atstaig us himina, yah gaf libain þizai mausedai.

34 Þanuh qeþun du imma, Frauya, framwigis gif unsis þana hlaif.

35 Yah qap du im Æsus, Ik im sa hlaifs libainais; þana gaggandan du mis, ni huggreip; yah þana galaubyandan du mis, ni þaurseip whanhun.

his leorning-cnihtum, ac his leorning-cnihtas sylfe ana fóron.

23 Oðre secpu comon fram Tiberiade wið ða stówe, ðar hig ðone hláf æton, Drihtne þanciende.

24 Ðá seo menigeo geseah, ðæt se Hælend ðar næs, ne his leorning-cnihtas, ðá eodon hig on scipu, and comon to Capharnaum, sóhton ðone Hælend.

25 And ðá hig gemetton hyne begeondan ðam mere, hig cwædon to him, Læreow, hwænne com ðú hider?

26 Se Hælend him andswarode, and cwæþ, Sóp, ic secge eow, ne séce ge me, forðam ðe ge tæcnu gesáwon, ac forðam ðe ge æton of ðam hláfon, and synd fulle.[†]

27 Ne wyrcaþ æfter ðam mete ðe forwyrþ, ac æfter ðam ðe þurh-wunaþ on éce lif, ðone mannes sunu eow sylþ; ðone God fæder getácnode.

28 Hig cwædon to him, Hwæt dó we, ðæt we wyrceon Godes weorc?

29 Ðá andswarode se Hælend, and cwæþ to him, Ðæt is Godes weorc, ðæt ge gelyfon on ðone, ðe he sende.

30 Ðá cwædon hig, Hwæt dést ðú to tæcne, ðæt we geseon, and gelyfon, ðæt ðú hit wyrce?

31 Ure fæderas æton heofonlicne mete on wéstene, swá hit áwriten is, He sealde him etan hláf of heofone.

32 Se Hælend cwæþ to him, Sóp, ic secge eow, ne sealde Moyses eow hláf of heofenum, ac mīn fæder eow sylþ sóþne hláf of heofenum;

33 Hit is Godes hláf ðe of heofene com, and sylþ middan-earde lif.

34 Hig cwædon to him, Drihten, syle us ðysne hláf.

35 Se Hælend cwæþ to him, Ic eom lifes hláf; ne hingraþ ðone, ðe to me cymþ; and ne þyrst ðone næfre, ðe on me gelyþ.

aloone wenten.

23 Forsothe othere bootis camen fro Tiberiade bisydis the place, where thei eeten breed, doynge thankings to God.

24 Therefore whanne the cumpany hadden seyn, for Jhesu was not there, nethere his disciplis, thei stizeden in to bootis, and camen to Capharnaum, sekinge him.

25 And whanne thei hadden founden him ouer the see, thei seyden to him, Raby, hou hast thou com hidur?

26 Jhesu answeride to hem, and seyde, Treuli, treuli, I seie to 3ou, 3e seken me, not for 3e sy3 the tokenis,[†] but for 3e eeten of looues, and ben fillid.

27 Worche 3e not mete that perischith, but that dwellith in to euerlastinge lyf, which *mete* mannis sone schal 3yue to 3ou; forsothe God the fadir bitokenede[†] him.

28 Therefore thei seiden to him, What schulen we do, that we worche the workis of God?

29 Jhesu answeride, and seide to hem, This is the work of God, that 3e bileue in to him, whom he sente.

30 Therefore thei seiden to him, Therefore what tokene doist thou, that we se, and bileue to thee? what worchist thou?

31 Oure fadris eeten manna in desert, as it is writun, He 3af to hem breed fro heuene for to ete.

32 Therefore Jhesu seith to hem, Treuli, treuli, I seie to 3ou, not Moyses 3af to 3ou very breed fro heuene, but my fadir 3yueth to 3ou verri breed fro heuene;

33 Sothli it is verri breed that cometh down fro heuene, and 3yueth lyf to the world.

34 Therefore thei seiden to him, Lord, euere 3yue to vs this breed.

35 Sothly Jhesu seide to hem, I am breed of lyf; he that cometh to me, schal not hungre; he that bilcueth in me, schal neuere thirste.

went nott in with them into the shippe, butt that hys disciples were gone awaye alone.

23 There cam other shippes from Tiberias nye vnto the place, where they ate breed, when the Lorde had blessed.

24 Then when the people sawe, that Jesus was not there, nether hys disciples, they also toke shippyng, and cam to Caparnaum, sekinge for Jesus.

25 And when they had founde hym on the other syde of the see, they sayd vnto hym, Master, when camest thou hidder?

26 Jesus answered them, and sayde, Verely, verely, I saye vnto you, ye seke me, nott be cause ye sawe the myrales, but be cause ye ate of the breed, and were filled.

27 Laboure not for the meate which perissmeth, but for the meate that endureth vnto everlastyng lyfe, whiche meate the sonne of man shall geve vnto you; for hym hath God the father sealed.

28 Then sayde they vnto hym, What shall we do, that we myght worke the workes of God?

29 Jesus answered, and sayd vnto them, This is the worke of God, that ye beleve on him, whom he hath sent.

30 They sayde vnto hym, What signe shewest thou then, that we maye se, and beleve the? what doest thou worke?

31 Oure fathers did eate manna in the desert, as yt ys written, He gave them breed from heven to eate.

32 Jesus sayde vnto them, Verely, verely, I saye vnto you, Moses gave you not breed from heven, but my father geveth you the true breed from heven;

33 For he is the breed of God which commeth doune from heven, and geveth lyfe vnto the worlde.

34 Then sayde they vnto hym, Master, ever moore geve vs this breed.

35 And Jesus sayde vnto them, I am that breed of lyfe; he that commeth to me, shall not honger; and he that beleveth on me, shall never thirst.

36 Akei qap izwis, þatei gasewhup mik, yah ni galaubeiþ.

37 All, þatei gaf mis atta, du mis qimip; yah þana gaggandan du mis, ni uswairpa ut.

38 Unte atstaig us himina, nih þeci tauyau wilyan meinana, ak wilyan þis sandyandins mik.

39

40 Þatuh þan ist wilya þis sandyandins mik, ei whazuh saei saiwhiþ þana sunu, yah galaubeiþ du imma, aigi libain aiweinon; yah urraisya ina ik in spedistin daga.

41 Birodidedun þan Īudaieis bi ina, unte qap, Īk im hlaifs sa atsteigands us himina.

42 Yah qeþun, Niu sa ist Īesus, sa sunus Īosefis, þizei weis kunpedum attan yah aipein? Whaiwa nu qipip sa, þatei us himina atstaig?

43 Andhof þan Īesus, yah qap du im, Ni birodeiþ mip izwis misso.

44 Ni manna mag qiman at mis, nibai atta saei sandida mik, atþinsip ina; yah ik urraisya ina in þamma spedistin daga.

45 Īst gameliþ ana praufetum, Yah wairþand allai laisidai Gups. Whazuh nu sa gahausyands at attin, yah ganam, gaggiþ du mis.

46 Ni þatei attan sewhi whas, nibai saei was fram attin, sa sawh attan.

47 Amen, amen, qipa izwis, saei galaubeiþ du mis, aih libain aiweinon.

48 Īk im sa hlaifs libainais.

49 Attans izwarai matidedun manna in aupidai, yah gaswultun.

50 Sa ist hlaifs saei us himina atstaig, ci saei þis matyai, ni gadaupnai.

51 Īk im hlaifs sa libanda, sa us himina qumana. Yabai whas matyip þis hlaibis, libaiþ in ayukdup. Yah þan sa hlaifs

36 Ac ic eow sǣde, ðæt ge gesáwon me, and ne gelyfdon.

37 Eall, ðæt fæder me sylþ, cymþ to me; and ic ne weorpe út ðone, ðe to me cymþ.

38 Fordam ðe ic ne com of heofenum, ðæt ic minne willan dó, ac ðæs willan ðe me sende.

39 Ðæt is ðæs fæder willa ðe me sende, ðæt ic nánþing ne forleose of ðam, ðe he me sealde, ac áwece ðæt on ðam ýtemestan dæge.

40 Ðis is mínes fæder willa ðe me sende, ðæt ælc ðe ðone sunu gesyþþ, and on hine gelyfþ, hæbbe éce lif; and ic hine áwece on ðam ýtemestan dæge.

41 Ðá murenodon ða Iudeas be him, forðam ðe he cwæþ, Ic eom hláf ðe of heofenum com.

42 And hig cwædon, Hú niþ ðis se Hǣlend, Iosepes sunu, we cunnon his fæder and his móder? Húmeta segþ ðes, Ic com of heofenum?

43 Se Hǣlend him andswarode, and cwæþ to him, Ne murniaþ eow betweonan.†

44 Ne mæg nán man cuman to me, búton se fæder ðe me sende, hyne teó; and ic hine árære on ðam ýtemestan dæge.

45 On ðara witegena bōcum is áwriten, Ealle eadlære beoþ Godes. Ælc ðe gehyrde æt fæder, and leornode, cymþ to me.

46 Ne geseah nán man fæder, búton se ðe is of Gode, se gesyþþ fæder.

47 Sōþ, ic secge eow, se hæfþ éce lif, ðe on me gelyfþ.

48 Ic eom lifes hláf.

49 U're fæderas æton heofenlicene mete on wéstene, and hig synd deade.

50 Ðis is se hláf ðe of heofenum com, ðæt ne swelte, se ðe of him ytt.

51 Ic eom lybbende hláf, ðe of heofenum com. Swá hwá swá ytt of ðyson hláfe, he leofaþ on écnysse. And se hláf ðe

36 But I seide to 3ou, for and 3e han seyn me, and 3e bileueden not.

37 Al thing, that the fadir 3yueth to me, schal come to me; and I schal not caste out him, that cometh to me.

38 For I cam down fro heuene, not that I do my wille, but the wille of him that sente me.

39 Forsothe this is the wille of him that sente me, the fadris, that al thing that the fadir 3af to me, I leese not of it, but a3en reise it in the laste day.

40 Sothly this is the wille of my fadir that sente me, that ech man that seeth the sone, and bileueth in to him, haue euerlasting lyf; and I schal a3en reyse him in the laste day.

41 Therefore Jewis grucchiden of him, for he hadde seyde, I am breed that cam down fro heuene.

42 And thei seiden, Wher this is not Jhesu, the sone of Joseph, whos fadir and modir we han knowun? Therefore hou seith this, I cam down fro heuene?

43 Therefore Jhesu answeride, and seide to hem, Nyle 3e grucche to gidere.

44 No man may come to me, no but the fadir that sente me, schal drawe him; and I schal a3en reyse him in the laste day.

45 It is writun in prophetis, And alle men schulen ben able to be tau3t of God. Ech man that herde of the fadir, and lernede, cometh to me.

46 Not for ony man sy3 the fadir, no but this that is of God, this sy3 the fadir.

47 Sothli, sothli, I seye to 3ou, he that bileueth in me, hath euerlasting lyf.

48 I am the breed of lyf.

49 3oure fadris eeten manna in desert, and ben deede.

50 This is breed comynge down fro heuene, that if ony man schal ete therof, he deyeth not.

51 I am quyk breed, that cam down fro heuene. If ony man schal ete of this bred, he schal lyue with outen ende.

36 Butt I saye vnto you, that ye have sene me, and yett beleve ye not.

37 All, that my father geveth me, cometh to me; and hym that commeth to me, cast I not out at the dores.

38 For I cam doune from heven, nott to do myne awne will, butt his will whiche hathe sent me.

39 And this is my fathers will which hath sent me, that of all which he hath geven me, I shulde loose noo thyng, but shulde rayse it vp agayne at the laste daye.

40 And this is the wyll off hym that sent me, that every man whych seith the sonne, and beleveth on hym, have everlastynge lyfe; and I wyll rayse hym vp att the laste daye.

41 The Iewes murmured att itt, because he sayde, I am thatt breed which is come doune from heven.

42 And they sayde, Is nott this Jesus, the sonne of Joseph, whose father and mother we knowe? Howe ys yt then thatt he sayeth, I cam doune from heven?

43 Jesus answered, and sayde vnto them, Murmur not betwene youre selves.

44 No man can come to me, except my father which hath sent me, drawe hym; and Y will rayse hym vp at the laste daye.

45 Hit is written in the prophetes, And they shall all be taught of God. Every man which hath herde, and learned of the father, commeth vnto me.

46 Not that eny man hath sene the father, save he which is off God, the same hath sene the father.

47 Verely, verely, I saye vnto you, he that beleveth on me, hath everlastynge lyfe.

48 I am that breed of lyfe.

49 Your fathers did eate manna in the wildernes, and are deed.

50 This is that breed which commeth from heven, that he wich off it eateth, shulde also not deye.

51 I am that livynge breed, which cam doune from heven. Yf eny man eate of this breed, he shall live for ever.

þanei ik giba, leuk mein ist, þatei ik giba
in þizos manasedais libainais.

52 Þanuh sokun miþ sis misso Īudaieis,
qīþandans, Whaiwa mag sa unsis leuk
giban du matyan?

53 Þaruh qaþ du im Īesus, Amen,
amen, qīþa izwis, nibai matyiþ leuk þis
sunaus mans, yah driggkaip is bloþ, ni
habaiþ libain in izwis silbam.

54 Saci matyiþ mein leuk, yah driggkip
mein bloþ, aih libain aiweicon, yah ik
urraisya ina in þamma spedistin daga.

55 Þata auk leuk meinata bi sunyai ist
mats, yah þata bloþ mein bi sunyai ist
draggk.

56 Saci matyiþ mein leuk, yah driggkip
mein bloþ, in mis wisip, yah ik in imma.

57 Swaswe insandida mik libands atta,
yah ik liba in attins, yah saci matyiþ
mik, yah sa libaiþ in meina.

58 Sa ist hlaifs, saci us himina atstaig.
Ni swaswe matidedun attans izwarai
manna, yah gadauþnodedun; ip saci
matyiþ þana hlaif, libaiþ in ayukdup.

59 Þata qaþ in swnagoge, laisyands in
Kafarnaum.

60 Þanuh managai gahausyandans þize
siponye is, qeþun, Hardu ist þata waurd,
whas mag þis hausyon?

61 Ip witands Īesus in sis silbin, þatei
birodidedun þata þai siponyos is, qaþ du
im, Þata izwis gamarzeip?

62 Yabai nu gasaiwhip sunu mans
ussteigan, þatei was faurþis?

63 Ahma ist saci liban tauyiþ, þata
leik ni boteip waiht; þo waurda þoei
ik rodida izwis, ahma ist yah libains
ist.

64 Akei sind izwara sumai paiei ni
galaubyand. Wissuh þan us frumista-
ya Īesus, wharyai sind þai ni galaub-
yandans, yah whas ist saci galeiweiþ
ina.

65 Yah qaþ, Duþe qaþ izwis, þatei ni
ainshun mag qiman at mis, nibai ist

ic sylle, is min flæsc for middan-cardes
life.

52 Ðá Iudeas fliton him betweonan,
and cwædon, Hú mæg ðes his flæsc
us syllan to etanne?

53 Ðá cwæþ se Hælend to him,[†] Sôþ,
ic seege eow, næbbe ge lif on eow, búton
ge eton mannes suna flæsc, and his blóð
drincon.

54 Se hæfþ éce lif, ðe ytt min flæsc,
and drineþ min blóð, and ic hine árære
on ðam ýtemestan dæge.

55 Sôþlice min flæsc is mete, and min
blóð ys drinc.

56 Se ðe ytt min flæsc, and drineþ min
blóð, he wunaþ on me, and ic on him.

57 Swá swá lybbende fæder me sende,
and ic lybbe þurh fæder, and se ðe me
ytt, he leofaþ þurh me.

58 Ðis is se hláf, ðe of heofenum com.
Ná swá swá úre fæderas áton heofen-
licne mete, and deade wæron; se ðe
ytt ðysne hláf, he leofaþ on écnysse.

59 Ðás þing he sæde on gesamnunge,
ða he lærde on Capharnaum.

60 Manega his leorning-cnihta cwædon,
ða hig ðis gehýrdon, Heard is ðeos
spræc, hwá mæg hig gehýran?

61 Ðá wiste se Hælend, ðæt his leorn-
ing-cnihtas muredon betweox him
sylfum be ðysum, and he cwæþ to him,
Ðæt eow beswicþ?

62 Gif ge geseoþ mannes sunu ástig-
endne, ðær he ær wæs?

63 Gást is se ðe geliffæst, flæsc ne
fremað nánþing; ða word ðe ic eow
sæde, synd gást and lif.

64 Ac sume ge ne gelyfaþ. Witodlice
se Hælend wiste fram fruman, hwæt ða
gelyfendan wæron, and hwá hine belæw-
an wolde.

65 And he cwæþ, Fordig ic eow sæde,
ðæt nán man ne mæg cuman to me,

And the breed that I schal 3yue, is my fleisch for lyf of the world.

52 Therefore the Jewis chidden to gidere, seyinge, Hou may this 3yue to vs his fleisch for to ete?

53 Therefore Jhesu seith to hem, Treuly, treuli, I seye to 3ou, no but 3e schulen ete the fleisch of mannis sone, and drynke his blood, 3e schulen not haue lyf in 3ou.

54 He that etith my fleisch, and drynketh my blood, hath euerlasting lyf, and I schal a3en reyse him in the laste day.

55 Forsoth my fleisch is verily mete, and my blood is verily drynke.

56 He that etith my fleisch, and drynkith my blood, dwellith in me, and I in him.

57 As my fadir lyuyng sente me, and I lyue for the fadir, and he that etith me, schal lyue for me.

58 This is breed, that cam doun fro heuene. Not as 3oure fadris eeten manna, and ben deed; he that etith this breed, schal lyue with outen ende.

59 He seide thes thingis in the synagoge, techinge in Capharnaum.

60 Therefore manye of his disciplis heeringe, seyden, This word is hard, who may heere him?

61 Forsoth Jhesu wityng anemptis him silf, for his disciplis grucchiden of this thing, seide to hem, This thing sclaundrith 3ou?

62 Therefore if 3e schulen se mannis sone stizyng vp, wher he was bifore?

63 It is the spirit that quykeneth, the fleysch profiteth nothing; the wordis that I haue spokun to 3ou, ben spirit and lyf.

64 But ther ben summe of 3ou that bileuen not. Sothli Jhesu wiste at the bigynnyng, whiche weren bileuyng, and who was to bitrayng him.

65 And he seide, Therefore I seide to 3ou, that no man may come to me, no

And the breed that I will geve, is my flesshe, which I will geve for the lyfe of the worlde.

52 The Iewes strove amonge them selves, sayng, Howe can this felowe geve vs his flesshe to eate?

53 Jesus sayde vnto them, Verely, verely, I saye vnto you, except ye eate the flesshe off the sonne of man, and drynke his bloude, ye shall not have lyfe in you.

54 Whosoever eateth my flesshe, and drynketh my bloude, the same hath eternall lyfe, and I will rayse hym vp at the laste daye.

55 For my flesshe is meate in dede, and my bloude is drynke in dede.

56 He thatt eateth my flesshe, and drynketh my bloude, dwelleth in me, and I in hym.

57 As my lyvyng father hath sent me, even soo lyve I by my father, and he that eateth me, shall live by me.

58 This is the breed, which cam from heven. Nott as youre fathers have eaten manna, and are deed; he that eateth of this breed, shall live ever.

59 These things sayd he in the synagoge, as he taught in Capernaum.

60 Many of his disciples when they had herde this, sayd, This is an herde sayng, who can abyde the hearyng of it?

61 Jesus knew in hym silfe, that his disciples murmured at hit, and sayde vnto them, Doth this offende you?

62 What and if ye shall se the sonne off man ascende vp, wher he was before?

63 It is the sprete that quykeneth, the flesshe proffeteth nothyng; the wordes that I speake vnto you, are sprete and lyfe.

64 But there are some off you that beleve not. For Jesus knewe from the begynnyng, which they were that beleved not, and who shulde betraye hym.

65 And he sayde, Therefore sayd I vnto you, that no man can come vnto me,

atgiban imma fram attin meinamma.

66 Uzuh þamma mela managai galipun siponye is ibukai, yah þanascips miþ imma ni iddyedun.

67 Þaruh qaþ İesus du þaim twalibim, İbai yah yus wileiþ galeiþan ?

68 Þaruh andhof imma Seimon Paitrus, Frauya, du whamma galeiþaima? Waurda libainais aiweinons habais ;

69 Yah weis galaubidedum, yah ukunþedum, þatei þu is Christus, sunus Guþs libandins.

70 Andhof im İesus, Niu ik izwis .ib. gawalida, yah izwara ains diabaulus ist ?

71 Qaþuh þan þana İudan Seimonis, İskariotu, sa auk habaida ina galewyan, ains wisands þize twalibe.

СНАР. VII. 1 Yah wharboda İesus afar þata in Galeilaia, ni auk wilda in İudaia gaggan, unte sokidedun ina þai İudaieis usqiman.

2 Wasuh þan newha dulþs İudaie, so Hleprastakeins.

3 Þaruh qeþun du imma broþryus is, Usleiþ þaþro, yah gagg in İudaian, ei yah þai siponyos saiwhaina waurstwa þeina þoei þu tauyis ;

4 Ni manna auk in analaugnein wha tauyis, yah sokeiþ sik uskunþana wisan. Yabai þata tauyis, bairhtei þuk silban þizai manasedai.

5 Ni auk þai broþryus is galaubidedun imma.

6 Þaruh qaþ im İesus, Mel mein ni nauh ist, ip mel izwar sinteino ist manwu.

7 Ni mag so manaseþs fiyan izwis, ip mik fiyaiþ ; unte ik weitwodya bi ins, þatei waurstwa ize ubila sind.

8 Yus galeiþiþ in dulþ þo, ip ik ni nauh galeiþa in þo dulþ, unte meinata mel ni nauh usfullip ist.

9 Ðatuh þan qaþ du im, wisands in Galeilaia.

10 İþ biþe galipun þai broþryus is,

búton min fæder hit him sylle.

66 Syððan manega his leorning-cnihta cyrdon onbæc, and ne eodon mid him.

67 Ðá cwæþ se Hælend to ðam twelfum, Cwede ge wylle ge fram me ?

68 Ðá andwyrde him Simon Petrus and cwæþ, Drihten, to hwám gá we ? Ðú hæfst éces lifes word ;

69 And we gelyfaþ, and witon, ðæt ðú eart Crist, Godes sunu.

70 Se Hælend him andswarode and cwæþ, Hú ne geceas ic eow twelfe, and eower án is deofol ?

71 And he hyt cwæþ be Iuda Scarioþe, ðes hine belæwde, ðá he wæs án ðara twelfa.

СНАР. VII. †1 Syððan fór se Hælend to Galilea, he nolde faran to Iudea, forðam ðe ða Iudeás hine sóhton and woldon hyne ofsleán.

2 Hit wæs gehende Iudea freols-dæge.

3 His bróðro cwædon to him, Far he non, and gá on Iudea land, ðæt ðine leorning-cnihtas geseon ða weorc ðe ðú wyrest ;

4 Ne ðeþ nán man nánþing on diglum, ac seþþ ðæt hit open sý. Gif ðú ðás þing ðést, geswútela ðe sylfne middan-earde.

5 Witodlice ne his magas ne gelyfdon on hine.

6 Ðá cwæþ se Hælend to him, Gyt ne com min tid, eower tid is symle gearu.

7 Ne mæg middan-earde eow hatian, ac he hataþ me ; forðam ic cyððe gewitnesse be him, ðæt his weorc synd yfele.

8 Fare ge to ðisum freols-dæge, ic ne fare to ðisum freols-dæge, forðam min tid nis gyt gefylled.

9 He wunode on Galilea, ðá he ðás þing sæde.

10 Eft ðá his bróðro fóron, ðá fór

but it were 3oun to him of my fadir.

66 Fro this tyme manye of his disciplis wenten a bak, and now wenten not with him.

67 Therefore Jhesu seide to the twelue, Where and 3e wolen go awaye?

68 Therefore Symount Petre answeride to him, Lerd, to whom schulen we go? Thou hast wordis of euerelasting lyf;

69 And we han bileuyd, and knowun, for thou art Crist, the sone of God.

70 Therefore Jhesu answeride to hem, Wher I chees not 3ou twelue, and oon of 3ou is a deuel?

71 Forsothe he seide of Judas of Symount, of Scarioth, forsoth this was to bitraynge him, whanne he was oon of twelue.

CHAP. VII. 1 Forsothe aftir thes thingis Jhesu walkide in to Galilee, for he wolde not walke in to Judee, for the Jewis sou3ten for to sle him.

2 Sothli ther was in the nexte a feeste day of Jewis, Scenofegia.†

3 Forsothe his bretheren seiden to him, Passe fro hennis, and go in to Judee, that and thi disciplis se thi werkis that thou doist;

4 Forsothe no man doth ony thing in hid place,† and he sekith to be in to opyn. If thou dost thes thingis, schewe thi silf to the world.

5 Forsothe nether his britheren bileueden in to him.

6 Therefore Jhesu seith to hem, My time cam not 3it, but 3oure tyme is euermore redy.

7 The world may not haue hatid 3ou, sothli it hatith me; for I bere witnessing therof, for the workis of it ben yuele.

8 Stize 3e vp at this feeste day, but I schal not stize vp at this feeste day, for my tyme is not 3it fillid.

9 Whanne he hadde seid thes thingis, he dwelte in Galilee.

10 Forsothe as his britheren stizeden

except it were geuen vnto hym of my father.

66 From that tyme many of his disciples went a waye from him, and accompanied no moore with hym.

67 Then sayde Jesus to the twelue, Will ye alsoo goo awaye?

68 Simon Peter answered hym, Master, to whom shall we goo? Thou haste the wordes off eternall lyfe;

69 And we have beleved, and knowen, that thou arte Christ, the sonne off the lyvyng God.

70 Jesus answered them, Have not I chosen you twelue, and yett one off you is the devyll?

71 He spake it off Judas Iscariot, the sonne of Simon, for he itt was that shulde betraye hym, and was one of the twelue.

CHAP. VII. 1 After that Jesus went about in Galile, and wolde not goo about in Iewry, for the Iewes sought to kyll hym.

2 The Iewes Tabernacle feast was at honde.

3 His brethren therefore sayde vnto hym, Gett thy silfe hence, and goo into Iewry, that thy disciples maye se thy workes that thou doest;

4 There is no man that doeth eny thyng secretly, and he hym silfe seketh to be knowen. Yf thou do soche thynges, shewe thy silfe to the worlde.

5 For as yet his brethren beleved not in hym.

6 Then Jesus sayd vnto them, My tyme is not yett come, youre tyme is all waye redy.

7 The worlde can not hate you, me it hateth; be cause I testyfy off litt, thatt the workes off itt are evyll.

8 Goo ye vppe vnto this feast, I will nott goo vppe yett vnto this feaste, for my tyme is nott yett full come.

9 These wordes he sayde vnto them, and aboode still in Galile.

10 As sone as his brethren were goone

þanuh yah is galaiþ in þo dulþ, ni andaugyo, ak swe analaugniba.

11 Þanuh Īudaicis sokidedun ina in þizai dulþai, yah qeþun, Whar ist yains?

12 Yah birodeins mikila was in managein. Sumaih qeþun, Þatei sunyeins ist; anþarai qeþun, Ne, ak airzeiþ þo managein;

13 Nih þan ainsnun sweþauh balþaba rodida bi ina, in agisis Īudaie.

14 Īþ yuþan ana midyai dulþ, usstaig Īesus in alh, yah laisida.

15 Yah sildaleikidedun manageins, qiþ-andans, Whaiwa sa bokos kann, unus-laisiþs?

16 Andhof þan Īesus, yah qaþ, So meina laiseins nist meina, ak þis sand-yandins mik.

17 Yabai whas wili wilyan is tauyan, ufkunnaþ bi þo laisein, framuh Guþa siyai, þau iku fram mis silbin rodya.

18 Saci fram sis silbin rodeiþ, hauhiþa seinu sokeiþ; ĩþ saci sokeiþ hauhiþa þis sandyandins sik, sah sunyeins ist, yah inwindiþa in imma nist.

19 Niu Moses gaf izwis witoþ, yah ni ainshun izwara tauyiþ þata witoþ? Wha mik sokeiþ usqiman?

20 Andhof so managei, yah qeþun, Unhulþon habais; whas þuk sokeiþ usqiman?

21 Andhof Īesus, yah qaþ du im, Ain waurstw gatawida, yah allai sildaleikeiþ.

22 Duppe Moses atgaf izwis bimait; ni þatei fram Mose siyai, ak us attam; yah in sabbato bimaitiþ mannan.

23 Yabai bimait nimiþ manna in sabbato, ei ni gatairaidau witoþ þata Mosezis, ĩþ mis hatizoþ, unte allana mannan hailana gatawida in sabbato?

24 Ni stoyaiþ bi siunai, ak þo garaihton staua stoyaiþ.

25 Qeþunuh þan sumai þize Īairu-saulwmeite, Niu sa ist, þammei sokyand usqiman?

he eac to ðam freols-dæge, næs nā openlice, ac dýggollice.

11 Ðá Iudeas hine sóhton on ðam freols-dæge, and cwædon, Hwar is he?

12 And mycel gehlýd wæs on ðære menigeo be him. Sume cwædon, He ys gód; óðre cwædon, Nese, ac he beswicþ ðis fole;

13 Ðeah hwæðere ne spæc nán man openlice be him, for ðæra Iudeá ege.[†]

14 Ðá hit wæs mid-dæg ðæs freols-dæges, ðá eode se Hælend into ðam temple, and lárde.

15 And ða Iudeas wundredon, and cwædon, Húmeta can ðes stafas, ðonne he ne leornode?

16 Se Hælend him andswarode, and cwæþ, Miu lár nis nā miu, ac ðæs ðe me sende.

17 Gyf hwá wyle his willan dón, he geenæwþ be ðære láre, hwæðer heo si of Gode, hwæðer ðe ic be me sylfum spece.

18 Se ðe be him sylfum sprycþ, sécþ his ágen wuldor; se ðe sécþ ðæs wuldor ðe hyne sende, se is sóþfæst, and nis nán unrihtwisnys on him.

19 Hú ne scalde Moyses eow æ, and eower nán ne healt ða æ? Hwi séce ge me to ofsleanne?

20 Ðá andswarode seo menigeo, and cwæþ, Deofol ðe sticaþ on; hwá sécþ ðe to ofsleanne?

21 Ðá andswarode se Hælend, and cwæþ to him, An weore ic worhte, and ealle ge wundriþ.

22 Fordý Moyses eow sealde ymb-snyðdenysse; næs nā forði ðe heo of Moyse sý, ac of fæderon; and on reste-dæge ge ymb-snyðað mann.

23

. . . . ðæt Moyses æ ne sý toworpen, and ge belgaþ wið me, forðam ðe ic gehælde áne man on reste-dæge?

24 Ne déme ge be ansýne, ac démaþ rihtne dóm.

25 Sume cwædon ða ðe wæron of Hierusalem, Hú nis ðis, se ðe hi sécaþ to ofsleanne?

vp, thanne and he stizede vp at the feeste day, not opynli, but as in pryuei.

11 Therfore the Jewis souzten him in the feeste day, and seiden, Wher is he?

12 And moche grucching was of him in the cumpany of peple. Forsothe summe seiden, For he is good; forsoth othere seiden, Nay, but he disceyueth the cumpanyes;

13 Netheles no man spak opyuly of him, for the drede of Jewis.

14 Forsothe now the feeste day medlinge,[†] Jhesu wente vp in to the temple, and tauzte.

15 And the Jewis wondriden, seyinge, Hou kan this *man* lettris, sithen he hath not lernyd?

16 Jhesu answeride to hem, and seide, My doctrine is not myn, but his that sente me.

17 If ony man schal wilne to do his wille, he schal knowe of the techinge, wher it be of God, wher I speke of my silf.

18 He that spekith of himself, sekith his owne glorie; forsoth he that sekith the glorie of him that sente him, this is sothfast, and vnrihtfulnesse is not in him.

19 Wher Moyses 3af not to 3ou a lawe, and no man of 3ou doth the lawe? What seken 3e to sle me?

20 The cumpany answeride, and seide, Thou hast a deuyll; who sekith for to sle thee?

21 Jhesu answeride, and seide to hem, I haue don o work, and alle 3e wondren.

22 Therfore Moyses 3af to 3ou circumcisioun; not for it is of Moyses, but of fadris; and in the saboth 3e circumcididen a man.

23 If a man takith circumcisioun in the saboth, that the lawe of Moyses be not brokun, han 3e indignacioun[†] to me, for I made al the man hool in the sabot?

24 Nyle 3e deme vp the face, but deme a rihtful dom.

25 Therfore summe of Jerusalem seiden, Wher this is not, whom the Jewis seken to sle?

vppe, then went he also vppe vnto the feast, nott openly, butt as it were prevely.

11 Then sought hym the Iewes at the feast, and sayde, Where is he?

12 And moche murmuryng was there of hym amonge the people. Some sayde, He is goode; wother sayde, Naye, but he deceaveth the people;

13 No man spake openly of hym, for feare of the Iewes.

14 In the myddes of the feast, Jesus went vppe into the temple, and taught.

15 And the Iewes marveyllid, saiynge, Howe knoweth he the scriptures, seyng that he never learned?

16 Jesus answered them, and sayde, My doctrine is nott myne, butt hys thatt sent me.

17 Yff eny man wyll do hys will, he shall knowe of the doctrine, whether it be of God, or whether I spake of my silfe.

18 He that speaketh of him silfe, seketh his awne prayse; butt whosoever seketh his prayse that sent him, he ys true, and no vnrihtewesnes is in hym.

19 Did not Moses geve you a lawe, and yet none off you kepeth the lawe? Why goo ye a bouthe to kill me?

20 The people answered, and sayde, Thou hast the devyll; who goeth aboute to kill the?

21 Jesus answered, and sayde vnto them, I have done won worke, and ye all marvayle.

22 Moses therfore gave vnto you circumcisioun; not because it is of Moses, but of the fathers; and yet ye on the saboth daye circumeise a man.

23 Yf a man on the saboth daye receave circumcisioun, with out breakynge of the lawe off Moses, disdayne ye at me, be cause I made a man every whit whoale on the saboth daye?

24 Judge not after the vtter aperaunce, but iudge rihtewes iudgement.

25 Then sayd sum of them of Jerusalem, Is nott this he, whom they went aboute to kill?

26 Yah sai ! andaugiba rodeiþ, yah waiht du imma ni qipand. İbai aufro bi sunyai ufkunþedun þai reiks, patei sa ist bi sunyai Christus ?

27 Akei þana kunnun, whaþro ist ; ip Christus biþe qimip, ni manna wait whaþro ist.

28 Hropida þan, in all laisyands İesus, yah qipands, Yah mik kunnun, yah witun whaþro im ; yah af mis silbin ni qam, ak ist sunyeins saei sandida mik, þanei yus ni kunnun.

29

. . . . ip ik kann ina, unte fram imma im, yah is mik insandida.

30 Sokidedun þan ina gafahan, yah ni ainshun uslagida ana ina handu, unte nauhanuh ni atiddya wheila is.

31 İp managai þizos manageins galaubidedun imma, yah qeþun, Christus þan qimip, ibai ei managizeins taiknins tauyai, þaimci sa tawida ?

32 Hausidedun þan Fareisaicis þo managein birodyandein bi ina þata ; inuh-sandidedun andbahtans þai Fareisaicis, yah þai auhumistans gudyans, ei gafaiþaheina ina.

33 Þanuh qap İesus, Nauh leitila wheila miþ izwis im, yah þan gagga du þamma sandyandin mik.

34 Sokeiþ mik, yah ni bigitiþ ; yah þarei im ik, yus ni magun qiman.

35 Þaruh qeþun þai İudaicis du sis misso, Whadre sa skuli gaggan, þei weis ni bigitaima ina ? uibai in distahein þiudo skuli gaggan, yah laisyan þiudos ?

36 Wha siyai þata waurd, patei qap, Sokeiþ mik, yah ni bigitiþ ; yah þarei im ik, yus ni magun qiman ?

37 İp in spedistin daga þamma mikilin dulþais, stop İesus, yah hropida, qipands, Yabai whana þaursyai, gaggai du mis, yah driggkai.

38 Saei galaubeiþ du mis, swaswe qap gameleius, Awhos us wambai is rinnand watins libandins.

39 Þatuh þan qap bi Alman, þanei skuldedun niman þai galaubyandans du

26 And nu ! he spycþ openlice, and hig ne cweþaþ nan þing to him. Cweþe we hwæder ða ealdras ongyton, ðæt ðis is Crist ?

27 Ac we witon, hwanon ðes is ; ðonne Crist cymþ, ðonne nat nan man hwanon he biþ.

28 Se Hælend clypode, and lærde on ðam temple, and cwæþ, Me ge cunnon, and ge witon hwanon ic eom ; and ic ne com fram me sylfum, ac se is soþ ðe me sende, ðone ge ne cunnon.

29 Ic hine can, and gif ic secge ðæt ic hine ne cunne, ic beo leas, and eow gelic ; ic hine can, and ic eom of him, and he me sende.

30 Hig hine sohton to nimanne, and hyra nan hys ne æt-hran, forðam ðe his tid ne com ða gyt.

31 Manega of ðære menigeo gelyfdon on hine, and cwædon, Cweþe ge wyreþ Crist ma tæcna, ðonne he cymþ, ðonne ðes ðep ?

32 Ða Pharisei gehyrdon ða menigeo ðus mureniende be him ; ða caldras and ða Pharisei sendon hyra þenas, ðæt hig woldon hine gefon.

33 Ða cwæþ se Hælend, Gyt ic beo sume hwile mid eow, and ic gange to ðam, ðe me sende.

34 Ge secap me, and ne findaþ ; and ge ne magon cuman, ðar ic eom.

35 Ða Iudeas cwædon betweenan him sylfum, Hwyder wyle ðes faran, ðæt we hine ne findon ? ewyst ðu wyle he faran on þeoda todræfednesse, and hig læran ?

36 Hwæt is ðeos spræc, ðe he sprycþ, Ge secap me, and ne findaþ ; and ge ne magon cuman, ðar ic eom ?

37 On ðam æstemestan mæran freolsdæge, stod se Hælend, and clypode, Cume to me, se ðe hine þyrste, and drince.

38 Se ðe gelyfþ on me, swa ðæt gewrit cwyþ, Lybbendes wætres flod flowaþ of his innode.

39 Ðæt he cwæþ be ðam Gaste, ðe ða sceoldon underfon ðe on hine gelyf-

26 And lo! he spekith opynly, and thei seyn no thing to him. Wher the princes knewen verili, for this is Crist?

27 But we witen this *man*, of whennis he is; forsoth whanne Crist schal come, no man wot of whennis he is.

28 Therefore Jhesu criede in the temple, techinge hem, and seyinge, And 3e witen me, and of whennis I am; and I cam not of my silf, but he is trewe that sente me, whom 3e knowen not.

29 I woot him, and if I schal seie for I woot not him, I schal be lyk to 3ou, a lyere; and I woot him, for of him I am, and he sente me.

30 Therefore thei sou3ten for to take him, and no man sente in to him hondis, for his our cam not 3it.

31 Sothli many of the cumpanye bileueden in to him, and seiden, Whanne Crist schal come, wher he schal do mo tokenes, than this doth?

32 Pharisees herden the cumpenye of peple grucchinge of him thes thingis; and the princes of Pharisees senten mynistris, that thei schulden take him.

33 Therefore Jhesu seide to hem, 3it a litel tyme I am with 3ou, and I go to the fadir, that sente me.

34 3e schulen seke me, and 3e schulen not fynde; and where I am, 3e mown not come.

35 Therefore the Jewis seiden to hem silf, Whidur is this to goynge, for we schulen not fynde him? wher he is to goynge in to scateringe^t of hethene men, and is to techinge hethene men?

36 What is this word, which he seide, 3e schulen seke me, and 3e schulen not fynde; and where I am, 3e mown not come?

37 Forsoth in the laste day of the grete feeste, Jhesu stood, and criede, seyinge, If ony man thirstith, come he to me, and drynke he.

38 He that bileueth in to me, as the scripture seith, Flodis of quyke watir schulen flowe of his wombe.

39 Sothli he seide this thing of the Hooly Goost, whom men bileuyng in

26 Beholde! he speaketh boldly, and they saye nothyng to him. Do not oure ruelars knowe in dede, that this is very Christ?

27 Butt we knowe this man, whence he is; but when Christ commeth, no man shall knowe whence he is.

28 Then cryed Jesus in the temple, as he taught, sayinge, And me ye knowe, and whence I am ye knowe; and I am nott come off my silfe, butt he thatt sent me is true, whom ye knowe nott.

29

. . . . I knowe hym, for I am off hym, and he hath sent me.

30 Then sought the Iewes to take hym, butt no man layde hondes on hym, be cause his tyme was nott yett come.

31 Many off the people beleved on hym, and sayde, When Christ commeth, will he do moo myrales, then this man hathe done?

32 The Pharises herde that the people murmured suche thynges about hym; and the Pharises and scribes sent ministers forthe, to take hym.

33 Then sayde Jesus vnto them, Yett am I a lytell whyle with you, and then goo I vnto hym, that sent me.

34 Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come.

35 Then sayde the Iewes bitwene them selves, Whither will he goo, that we shall nott fynde hym? will he goo amonge the gentylys which are scattered all a broade, and teache the gentylys?

36 What maner off sayinge ys thys, that he sayde, Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come?

37 In the last daye, that grett daye off the feaste, Jesus stode, and cryed, sayinge, Yf eny man thyrst, lett hym come vnto me, and drynke.

38 Whosoever beleveth on me, as sayeth the scripture, Out off his belly shall flowe ryvers off water off lyfe.

39 This spake he off the Sprete, which they that beleved on hym shulde re-

imma ; unte ni nauhpanuh was Ahma sa Weiha ana im, unte İesus nauhpanuh ni hauhips was.

40 Managai þan þizos manageins, hausyandans þize waurde, qeþun, Sa ist bi sunyai sa praufetes.

41 Sumaih qeþun, Sa ist Christus. Sumaih qeþun, İbai þau[†] us Galeilaia Christus qimip ?

42 Niu gameleins qap, þatei us fraiwa Daweidis, yah us Beþlaihaim weihsa, þarei was Daweid, Christus qimip ?

43 Þanuh missaqiss in þizai managein warþ bi ina.

44 Sumaih þan İze wildedun fahan ina, akei ni ainshun uslagida ana ina handuns.

45 Galipun þan þai andbahtos du þaim auhumistam gu lyam yah Farcisaium, þaruh qeþun du im yainai, Duwhe ni attauhþ ina ?

46 Andhofun þai andbahtos, Ni whanhun aiw rodida manna, swaswe sa manna.

47 Andhofun þan im þai Farcisaieis, İbai yah yus afairzidai siyup ?

48 Sai yau ainshun þize reike galaubidedi imma, aipþau Farcisaie ?

49 Alya so managei, þaiei ni kunnun witop, fraqipanai sind.

50 Qap Nikaudemus du im, saei atid-dya du imma in naht, sums wisands izci,

51 İbai witop unsar stoyip mannan, nibai faurþis hauscip fram imma, yah ufkunnaiþ wha tauyai ?

52 Andhofun, yah qeþun du imma, İbai yah þu us Galeilaia is ? Ussokei, yah saiwh, þatei praufetus us Galeilaia ni urreisip.

53

don ; dā gyt næs se Gást geseald, forðam ðe se Hælend næs dā gyt gewuldrod.[†]

40 Of ðære tīde seo menigeo cwæþ, dā heo gehyrde dās his spræce, Ðes is sōþ witega.

41 Sume cwædon, He is Crist. Sume cwædon, Cwede ge, cymþ Crist fram Galilea ?

42 Hū ne cwyþ ðæt gewrit, ðæt Crist cymþ of Dauides cynne, and of Bethleem ceastre, ðar ðar Dauid wæs ?

43 Witodlice ungeþwærnes wæs geworden on ðære menigeo for him.

44 Sume hig woldon hine niman, ac hyra nān his ne æt-lhrān.

45 Ðā þenas comon to ðam biseopum and to ðam Phariseum, and hig cwædon to him, For hwī ne brohton ge hine hider ?

46 Ðā andwyrdon ða þenas and cwædon, Ne spræc næfre nān man, swā ðes man srycþ.

47 Ðā cwædon ða Pharisei to him, Synd ge beswicene ?

48 Cwede ge gelyfde ænig ðæra ealdra, oððe ðæra Pharisea on hyne ?

49 Ac ðeos menigeo, ðe ne cūde ða æ, hig synd āwyrgeðe.

50 Ðā cwæþ Nichodemus to him, se ðe com to him on nyht, se wæs hyra ān,

51 Cwyst ðū dēmp ūre æ ænigne man, būton hyne mau ær gehyre, and wite hwæt he dō ?

52 Hig andswaredon, and cwædon to him, Cwyst ðū ðæt ðū sī Galileise ? Smea, and geseoh, ðæt nān witega ne cymþ fram Galilea.

53 And hig cyrdon ealle hām.

CHAP. VIII. †1 Se Hælend fūr on Oliuetes dūne.

2 And com eft on dæg-réd to ðam temple ; and eall ðæt folc com to him ; and he sæt and lærde hig.

to him weren to takinge; forsoth the Spirit was not ȝit ȝoun, for Jhesus was not ȝit glorified.

40 Therefore of that cumpanye, whanne thei hadden herde thes wordis of him, thei seiden, This is verili a prophete.

41 Othere seiden, This is Crist. Forsoth summe seiden, Wher Crist cometh fro Galilee?

42 Wher the scripture seith not, that of the seed of Dauith, and of the castel of Bethleem, where Dauith was, Crist cometh?

43 And so dissencioun is maad in the cumpany for him.

44 Forsothe summe of hem wolden take him, but no man sente hondis on him.

45 Therefore the mynistris camen to the bishopis and Pharisees, and thei seiden to hem, Whi brouȝte ȝe not him?

46 The mynistris answeriden, Neuere man spak so, as this spekith.

47 Therefore the Farisees answeriden to hem, Wher and ȝe be disceyued?

48 Wher ony of the princes bileueden in to him, or of the Pharisees?

49 But this cumpany of peple, that knew not the lawe, ben cursid.

50 Nycodeme seith to hem, he that cam to him in nyȝte, that was oon of hem,

51 Wher oure lawe demeth a man, no but first it haue herd of him, and knowe what he doth?

52 Thei answeriden, and seiden to him, Wher and thou ert a man of Galilee? Seke thou scripturis, and se thou, for a prophete rysith not of Galilee.

53 And thei turnedyn aȝen, ech in to his hows.

ceave; for the Holy Gost was not yet there, because that Jesus was nott yett glorified.

40 Many off the peple, when they herde this sayinge, sayd, This is no doute a prophet.

41 Wother sayde, This is Christ. Some sayde, Shall Christ come out off Galile?

42 Sayeth nott the scripture, that Christ shall come off the seed off David, and out of the toune off Bethleem, where David was?

43 So was there dissencion amonge the peple for hys sake.

44 And some off them wolde have taken hym, butt noo man layed hondes on hym.

45 Then cam the ministers to the hye prestes and Pharises, and they sayde vnto them, Why have ye not brought hym?

46 The servauntes answered, Never man spake, as thys man speaketh.

47 Then answered them the Pharises, Are ye also disceaved?

48 Doth eny of the ruelers, or off the Pharises beleve on hym?

49 Butt the commen peple, whyche knowe nott the lawe, are a cursed.

50 Nicodemus sayde vnto them, he that cam to Jesus by nyȝt, whych was one off them,

51 Doth oure lawe iudge eny man, before it be herde, and knowen what he hath done?

52 They answered, and sayde vnto hym, Arte thou alsoo off Galile? Searche, and loke, for out of Galile aryseth noo prophet.

53 And every man went vnto his awne housse.

CHAP. VIII. I Forsothe Jhesu wente in to the mount of Olyuete.

2 And erly eft he cam in to the temple; and al the peple cam to him; and he sittinge tauȝte hem.

CHAP. VIII. I Jesus went vnto the Mounte Olivete.

2 And erly in the mornynge cam agayne into the temple; and all the peple cam vnto hym; and he sate doune and taught them.

3 Ðá læddon ða Pharisei and ða bóceras to him án wíf seo wæs áparod on unriht-hámede, and setton hig to-middes hyra,

4 And cwædon to him, Láreow, ðis wíf wæs áfúnden on unrihton hámede, .

5 Moyses us behead on ðære æ ðæt we sceoldon ðus gerade mid stánum oftorfian ; hwæt cwyst ðú ?

6 Ðis hig cwædon his fandiende, ðæt hig hine wréhton. Se Hælend ábeah nyðer, and wrát mid his fingre on ðære eorþan.

7 Ðá hig þurh-wunedon hine ácsiende, ðá árás he upp, and cwæþ to him, Lóca, hwylc cower sí synleas, weorpe árest stán on hí.

8 And he ábeah eft, and wrát on ðære eorþan.

9 Ðá hig ðis gehýrdon, ðá eodon hig út án æfter ánum, ; and he gebád ðar sylf, and ðæt wíf stód ðær on middan.

10 Se Hælend árás up, and cwæþ to hyre, Wif, hwar synd ða ðe ðe wrégdon ? ne fordémde ðe nán man.

11 And heo cwæþ, Ná, Drihten. And se Hælend cwæþ, Ne ic ðe ne fordéme ; dó gá, and ne synga ðú næfre má.

12 †Eft se Hælend spræc ðás þing to him, and cwæþ, Ic eom middan-eardes leoht ; se ðe me fyligþ, ne gæþ he ná on þýstro, ac he hæfþ lifes leoht.

13 Ðá Pharisei cwædon to him, Ðú cýdst gewitnesse be ðe sylfum ; nis ðin gewitnes sóþ.

14 Se Hælend andswarode, and cwæþ to him, Gif ic cýðe gewitnesse be me sylfum, mín gewitnes is sóþ ; forðam ðe ic wát hwanon ic com, and hwyder ic gá. Ge nyton hwanon ic com, ne hwyder ic gá.

15 Ge démaþ æfter flæsce, ic ne déme nánum men ;

16 And gyf ic déme, mín dóm is sóþ,

12 Aftra du ïm Īesus rodida, qapuh, Īk ïm liuhap manasedais ; saei laisteip mik, ni gaggiþ in riqiza, ak habaiþ liuhap libainais.

13 Ðanuh qeþun du ïmma þai Farei-saicis, Ðu bi þuk silban weitwodeis ; so weitwodipa þeina mist sunyeiua.

14 Andhof Īesus, yah qap du ïm, Yah yabai ik weitwodya bi mik silban, sunya ist so weitwodipa meina ; unte wait whapro qam, yah whap galeipa. Īþ yus ni wituþ whapro qima, aiþþau whap galeipa.

15 Yus bi leika stoyiþ, ĩþ ik ni stoya ainmohun ;

16 Apþan yabai stoya ĩk, staua meina

3 Sothli scribis and Pharisees bryngen a womman takun in auowtrie, and settiden hir in the middil,

4 And seiden to him, Maistir, this womman is now takun in auoutrie, . . .

5 Forsoth in the lawe Moyses commaundide vs for to stoon siche; therefore what seist thou?

6 Sothli thei seiden this thing temptinge him, that thei myȝten accuse him. Forsothe Jhesu bowinge him silf doun, wrot with the fyngir in the erthe.

7 Sothly whanne thei lastiden^t axinge him, he reiseide him silf, and seide to hem, Which of ȝou that is with oute synne, first sende a stoon in to hir.

8 And eft he bowinge doun him silf, wroot in the erthe.

9 Sothli thei heeringe thes thingis, wenten away oon aftir an other, thei bigynnynge at the eldere men; and Jhesu dwelte aloone, and the womman standinge in the myddel.

10 Sothli Jhesu reisynghe him silf, . . . seide to hir, Womman, wher ben thei that accusiden thee? no man dampnede thee.

11 The which seyde, No man, Lord. Jhesu seith to hir, Nether I schal dampne thee; go thou, and now aftirward nyle thou do synne.

12 Therefore eft Jhesu spak to hem, seyinge, I am the lizt of the world; he that sueth me, walkith not in derknessis, but schal haue the lizt of lyf.

13 Therefore the Pharisees seiden, Thou berist witnessing of thi silf; thi witnessing is not trewe.

14 Jhesu answeride, and seide to hem, And if I bere witnessing of my silf, my witnessing is trewe; for I woot fro whennis I cam, and whidur I go. Forsothe ȝe witen not fro whennus I come, or whidur I go.

15 Forsoth ȝe demen vp the fleisch, I deme not ony man;

16 And if I deme, my dom is trewe,

3 The scribes and Pharises brought vnto hym a woman taken in advoutry, and sett her in the middes,

4 And sayde vnto hym, Master, thys woman was taken in advoutry, even as the dede was a doying.

5 Moses in the lawe commaunded vs that suche shulde be stoned; what sayst thou therfore?

6 And thys they sayde to tempt hym, that they myght have wher off to accuse hym. Jesus stouped doune, and wyth hys fyngir wrote on the grounde.

7 And whill they continued axynge hym, he lifte hym sylfe vppe, and sayde vnto them, Lett hym thatt ys a monge you wyth out synne, cast the fyrst stone at her.

8 And agayne he stouped doune, and wrote on the grounde.

9 As sone as they herde that, they went out won by won, the eldest fyrst; and Jesus was lefte a lone, and the woman stondynge in the myddes.

10 When Jesus had lifte vppe hym sylfe agayne, and sawe noo man butt the woman, he sayde vnto her, Woman, where are those thyne accusars? hath no man condempned the?

11 She sayde, Syr, no man. Jesus sayde, Nether do I condempne the; goo hence, and synne no moare.

12 Then spake Jesus agayne vnto them, sayinge, I am the light off the worlde; he that foloweth me, shall nott walke in dareknes, butt shall have the light of lyfe.

13 The Pharises sayde vnto hym, Thou bearest reccorde of thy sylfe; thy recorde ys not true.

14 Jesus answered, and sayde vnto them, And yf I beare recorde off my sylfe, my recorde is true; for I knowe whence I cam, and whither I goo. Ye cannot tell whence I come, and whither I goo.

15 Ye iudge after the flesshe, I iudge no man;

16 And yff I iudge, then ys my iudg-

sunyeina ist, unte ains ni im, ak ik yah saei sandida mik atta.

17 Yah þan in witoda izwamma gamelip ist, þatei twaddyce manne weitwodipa sunya ist.

18 Ik im, saei weitwodya bi mik silban, yah weitwodeip bi mik, saei sandida mik, atta.

19 Qeþun þan du imma, Whar ist sa atta þeins? Andhof Iesus, Ni mik kunuþ, nih attan meinana; ip mik kunþedeip, yah þau attan meinana kunþedeip.

20 Ðo waurda rodida in gazaufwlakio, laisyands in alh; yah ainshun ni faifah ina, unte nauhanuh ni qam wheila is.

21 Ðanuh qap aftra du im Iesus, Ik galeipa, yah sokeip mik, yah in frawaurhtai izwarai gadauþnip; þadei ik gagga, yus ni maguþ qiman.

22 Qeþun þan Iudaieis, Nibai usqimai sis silbin, ei qipip, þadei ik gagga, yus ni maguþ qiman?

23 Yah qap du im Iesus, Yus us þaim dalapro siyup, ip ik us þaim iupaþro im; yus us þamma fairwhau siyup, ip ik ni im us þamma fairwhau.

24 Qap nu izwis, þatei gadauþnip in frawaurhtim izwaraim; yabai auk ni galaubeip þatei ik im, gadauþnip in frawaurhtim izwaraim.

25 Ðaruh qeþun du imma, Ðu whas is? Yah qap du im Iesus, Anastodeins, þatei yah rodya du izwis.

26 Manag skal bi izwis rodyan, yah stoyan, akei saei sandida mik sunyeins ist; yah ik, þatei hausida at imma, þata rodya in þamma fairwhau.

27 Ni froþun, þatei attan im qap.

28 Qapuh þan du im Iesus, Ðan ushauh-eip þana sunu mans, þanuh ufkunnaip, þatei ik im, yah af mis silbin tauya ni waiht; ak swaswe laisida mik atta meins, þata rodya.

29 Yah saei sandida mik mip mis ist, ni bilaiþ mis ainamma atta; unte ik, þatei leikaiþ imma, tauya sinteino.

forðam ðe ic ne eom ana, ac ic and se fæder ðe me sende.

17 And on eowre æ is awriten, ðæt twegra manna gewitnes is sôþ.

18 Ic eom, ðe cyðe gewitnesse be me sylfum, and se fæder ðe me sende, cyþ gewitnesse be me.

19 Witodlice hig cwædon to him, Hwar is ðin fæder? Se Hælend him andswarode and cwæþ, Ne cunne ge me, ne minne fæder; gyf ge me cūdon, wén is ðæt ge cūdon minne fæder.

20 Ðás word he spæc æt ceap-sccamele,; and nán man hyne ne nam, forðam ðe hys tid ne com ðá gyt.

21 Witodlice eft se Hælend cwæþ to him,[†] Ic fare, and ge me sécaþ, and ge sweltaþ on eowre synne; ne máge ge cuman, ðyder ic fare.

22 Ðá cwædon ða Iudeas, Cweðe ge ofslyhþ he hine sylfne, forðam he se gþ, Ge ne mágon cuman, ðyder ic fare?

23 Ðá cwæþ he to him, Ge synd nyðane, and ic eom ufane; ge synd of ðisum middan-earde, ic ne eom of ðisum middan-earde.

24 Ic eow sáde, Ðæt ge sweltaþ on eowrum synnum; gif ge ne gelyfaþ ðæt ic hit sý, ge sweltaþ on eowre synne.

25 Ðá cwædon hi to him, Hwæt eart ðú? Se Hælend cwæþ to him, Ic eom fruma, ðe to eow sprece.

26 Ic hæbbe fela be eow to sprecanne, and to démanne, ac se ðe me sende is sôþfæst; and ic sprece on middan-earde ða ping, ðe ic æt him gehýrde.

27 And hig ne undergétan, ðæt he tealde him God to fæder.

28 Se Hælend cwæþ to him, Ðonne ge mannes sunu up-áhebbap, ðonne genáwe ge, ðæt ic hit eom, and ic ne dó nán þing of me sylfum; ac ic sprece ðás þing, swá fæder me lærde.

29 And se ðe me sende is mid me, and he ne forlæt me áne; forðam ðe ic wyrce symle ða þing, ðe him synd ge wéme.

for I am not aloone, but I and the fadir that sente me.

17 And in 3oure lawe it is writun, for the witnessing of twei men is trewe.

18 I am, that bere witnessing of my silf, and the fadir that sente me, berith witnessing of me.

19 Therefore thei seiden to him, Wher is thi fadir? Jhesu answeride, Nether 3e witen^t me, nether 3e witen my fadir; if 3e wisten me, peraventure and 3e schulden wite my fader.

20 Jhesu spak thes wordis in the treserie, techinge in the temple; and no man took him, for his our cam not 3it.

21 Therefore eft Jhesu seide to hem, Lo! I go, and 3e schulen seche me, and 3e schulen deye in 3oure synne; whidur I go, 3e mown not come.

22 Therefore the Jewis seiden, Wher he schal sle him silf, for he seith, Whidur I go, 3e mown not come?

23 And he seide to hem, 3e ben of bynethe, I am of aboue; 3e ben of this world, I am not of this world.

24 Therefore I seide to 3ou, For 3e schulen dye in 3oure synnes; forsothe if 3e schulen not bileue for I am, 3e schulen deye in 3oure synne.

25 Therefore thei seiden to him, Who art thou? Jhesu seide to hem, The bigynnyng,^t which and speke to 3ou.

26 I haue many thingis for to speke, and deme of 3ou, but he that sente me is sothfast; and I speke in the world thes thingis, that I herde of him.

27 And thei knewen not, for he seide his fadir God.

28 Therefore Jhesu seith to hem, Whanne 3e han reysid mannis sone, thanne 3e schulen knowe, for I am, and of my silf I do no thing; but as my fadir tauzte me, I speke thes thingis.

29 And he that sente me is with me, and lefte not me aloone; for I do euere tho thingis, that ben plesaunt to him.

ment true, for I am not a lone, butt I and my father that sent me.

17 Itt ys also written in youre lawe, that the testimony of two men ys true.

18 I am won, that beare wites off my sylfe, and my father that sent me, beareth wites off me.

19 Then sayde they vnto hym, Where is thy father? Jesus answered, Ye nether knowe me, nor yet my father; yff ye had knowen me, ye shulde have knowen my father alsoo.

20 These wordes spake Jesus in the treasury, as he taught in the temple; and no man layde hondes on hym, for hys tyme was nott yett come.

21 Then sayde Jesus agayne vnto them, I goo my waye, and ye shall seke me, and shall deye in youre synnes; whither I goo, thither can ye not come.

22 Then spake the Iewes, Wyll he kyll him sylfe, be cause he sayth, Whither I goo, thither can ye not come?

23 And he sayde vnto them, Ye are from beneth, I am from aboue; ye are of this worlde, I am nott off thys worlde.

24 I sayde therefore vnto you, That ye shall deye in youre synnes; for except ye beleve that I am he, ye shall deye in youre synnes.

25 Then sayde they vnto hym, Who arte thou? And Jesus sayde vnto them, Even the very same thyng, that I saye vnto you.

26 I haue many thynges to saye, and to iudge of you, but he that sent me is true; and I speake in the worlde those thynges, whych I haue herde of hym.

27 They vnderstode not, that he spake of his father.

28 Then sayde Jesus vnto them, When ye have lift vppe an hye the sonne off man, then shall ye knowe, that I am he, and thatt I do nothyng off my silfe; butt as my father hath taught me, even soo I speake.

29 And he that sent me ys with me, my father hath nott lefte me alone; for I do alwayes those thynges, that please him.

30 Þata ïmma rodyandin, managai galaubidedun ïmma.

31 Þanuh qap Æsus du þaim galaub-
yandam sis Ædaium, Yabai yus gastandiþ
in waurda meinamma, bi sunyai siponyos
meinai siyup ;

32 Yah ufkunnaþ sunya, yah so sunya
friyans izwis briggip.

33 Andhofun ïmma, Fraiw Abrahamis
siyum, yah ni mannhun skalkinodedum
aiw whanhun ; whaiwa þu qipis, Þatei
friyai wairþip ?

34 Andhof im Æsus, Amen, amen,
qipa izwis, þatei whazuh saei tauyip fra-
waurht, skalks ist frawaurhtai.

35 Sah þan skalks ni wisip in garda,
du aiwa, sunus wisip du aiwa.

36 Yabai nu sunus izwis friyans briggip,
bi sunyai friyai siyup.

37 Wait þatei fraiw Abrahamis siyup,
akei sokeip mis usqiman, unte waurd
mein ni gamot in izwis.

38 Æk þatei gasawh at attin meinamma
rodya ; yah yus, þatei hausideduþ fram
attin izwaramma, tauyip.

39 Andhofun, yah qeþun du ïmma,
Atta unsar Abraham ist. Qap im Æsus,
Æþ barna Abrahamis weseip, waurstwa
Abrahamis tawidedeip.

40 Æþ nu sokeip mik usqiman, mannan
izei sunya izwis rodida, þoei hausida
fram Guþa ; þatuh Abraham ni tawida.

41 Yus tauyip toya attins izwaris.
Þanuh qeþun ïmma, Weis us horinassau
ni siyum gabauranai ; ainana attan aig-
um, Guþ.

42 Qap du im Æsus, Yabai Guþ atta
izwar wesi, friodedeip þau mik ; unte Æk
fram Guþa urrann, yah qam ; nih þan
auk fram mis silbin ni qam, ak Æs mik
ïсандida.

43 Duwhe maplein meina ni kunnup ?
unte ni maguþ hausyan waurd mein.

44 Yus us attin, diabaulau, siyup, yah
lustuns þis attins izwaris wileip tauyan.
Yains manamaurþrya was fram frum-
istya, yah in sunyai ni gastop ; unte
nist sunya iu ïmma. Ðan rodeip liugu,

30 Ðá he ðás þing spræc, manega ge-
lyfdon on hine.†

31 Witodlice se Hælend cwæþ to ðam
Iudeum, ðe him gelyfdon, Gif ge wuniaþ
on minre spræce, sóþlice ge beoþ mine
learning-cnihtas ;

32 And ge oncnáwaþ sóþfæstnyse, and
sóþfæstnes eow álýst.

33 Ðá andswarodon hi him and cwæd-
on, We synd Abrahames cynnes, and ne
þeowedon we nánum men næfre ; húmeta
cwyst ðú, Ge beoþ frige ?

34 Se Hælend him andswarode and
cwæþ, Sóþ, ic eow seege, ðæt ælc ðe
synne wyrcþ, is ðære synne þeow.

35 Witodlice se þeow ne wunaþ on
húse, on écnese, se sunu wunaþ on
écnese.

36 Gif se sunu eow álýst, ge beoþ sóþ-
lice frige.

37 Ic wát ðæt ge synd Abrahames
bearn, ac ge sécaþ me to ofsleanne, for-
ðam mín spræc ne wunaþ on eow.

38 Ic sprece ðæt, ðe ic mid fæder ge-
seah ; and ge dóþ ða þing, ðe ge mid
eowrum fæder gesáwon.

39 Ðá andswarodon hig, and cwædon
to him, Abraham is úre fæder. Ðá cwæþ
se Hælend to him, Gif ge Abrahames
bearn synd, wyrcaþ Abrahames weorc.

40 Nú ge sécaþ me to ofsleanne, ðone
man ðe eow sæde sóþfæstnesse, ða ðe ic
gehýrde of Gode ; ne dyde Abraham
swá.

41 Ge wyrcaþ eowres fæder weorc.
Hig cwædon witodlice to him, Ne synd
we of forligere ácennede ; we habbaþ
ánne, God, to fæder.

42 Witodlice se Hælend cwæþ to him
Gif God wære eower fæder, witodlice ge
lufedon me ; ic com of Gode ; ne com
ic ná fram me sylfum, ac he me sende.

43 Hwí ne gecnáwe ge mine spræce ?
[forðam ðe ge ne mágon gehýrau mine
spræce.]†

44 Ge synd deofles bearn, and ge willaþ
wyrcan eowres fæder willan. He wæs
fram frympe man-slaga, and he ne wun-
ode on sóþfæstnesse ; forðam ðe sóþfæst-
nes nis on him. Ðonne he sprycþ leas-

30 Him spekinge thes thingis, many men bileueden in to him.

31 Therefore Jhesu seide to the Jewis, that bileueden in to him, If 3e schulen dwelle in my word, verili 3e schulen be my disciplis ;

32 And 3e schulen knowe the treuthe, and the treuthe schal delyuere 3ou.

33 Therefore the Jewis answeriden to him, We ben the seed of Abraham, and to no man we seruyden euere ; hou seist thou, 3e schulen be free ?

34 Jhesu answeride to hem, Treuli, treuli, I seie to 3ou, for ech man that doth synne, is the seruaunt of synne.

35 Sothli the seruaunt dwellith not in the hous, into withouten ende, the sone dwellith into withouten ende.

36 Therfor if the sone schal delyuere 3ou, verili 3e schulen be free.

37 I woot for 3e ben Abrahams sones, but 3e seken for to sle me, for my word takith not in 3ou.

38 And I speke tho thingis, that I sy3 at my fadir ; and 3e don tho thingis, that 3e sy3en at 3oure fadir.

39 Thei answeriden, and seiden to him, Abraham is oure fadir. Jhesu seith to hem, If 3e ben the sones of Abraham, do 3e the werkis of Abraham.

40 Sothli now 3e seken to sle me, a man that haue spoken to 3ou treuthe, that I herde of God ; Abraham dide not this thing.

41 3e don the workis of 3oure fadir. And so thei seiden to him, We ben not born of fornyacioun ; we han o fadir, God.

42 Therefore Jhesu seide to hem, If God were 3oure fadir, sothli 3e schulden loue me ; forsothe I procedide^t of God, and cam ; nether sothli I cam of my silf, but he sente me.

43 Whi knowen 3e not my speche ? for 3e mown not heere my word.

44 3e ben of the fadir, the deuyl, and 3e wolen do the desyris of 3oure fadir. He was a mansleere fro the bigynnyng, and in treuthe he stood not ; for treuthe is not in him. Whanne he spekith a

30 As he spake these wordes, many beleved on hym.

31 Then sayde Jesus to those Iewes, which beleved on hym, Yf ye continue in my sayinge, then are ye my very disciples ;

32 And ye shall knowe the trueth, and the trueth shall make you free.

33 They answered hym, We are Abrahams seede, and were never bonde to eny man ; why sayest thou then, Ye shalbe made fre ?

34 Jesus answered them, Verely, verely, I saye vnto you, that whosoever committeth synne, is the seruaunt of synne.

35 And the seruaunt abydeth nott in the housse, for ever, butt the sonne abydeth ever.

36 Yf the sonne therefore shall make you fre, then are ye fre in dede.

37 I knowe that ye are Abrahams seed, butt ye seke meanes to kyll me, be cause my sayinges have noo place in you.

38 I speake, that I have sene wyth my father ; and ye do that, whych ye have sene wyth youre father.

39 They answered, and sayde vnto hym, Abraham is oure father. Jesus sayde vnto them, Yf ye were Abrahams children, ye wolde do the dedes of Abraham.

40 But nowe ye goo about to kill me, a man that have tolde you the truthe, which I have herde off my father ; this did not Abraham.

41 Ye do the dedes of youre father. Then sayde they vnto hym, We were nott borne of fornicacion ; we have won father, that is God.

42 Jesus sayde vnto them, Yf God were youre father, then wolde ye have loved me ; for I procede forthe, and come from God ; nether cam I of my sylfe, butt he sent me.

43 Why do ye nott knowe my speache ? be cause ye cannot abyde the hearynge off my wordes.

44 Ye are of youre father, the devyll, and the lustes off youre father ye will folowe. He was a murtherer from the begynnyng, and aboode nott in the trueth ; be cause there ys noo trueth in hym.

us seinaim rodeiþ; unte liugnya ist, yah atta is.

45 Īþ ik þatei sunya rodida, ni galaubeiþ mis.

46 Whas izwara gasakip mik bi fra-waurht? þande sunya qiþa, duwhe ni galaubeiþ mis?

47 Sa wisands us Guþa, waurda Guþs hauseiþ; duþe yus ni hauseiþ, unte us Guþa ni siyup.

48 Andhofun þan þai Īudaieis, yah qeþun du imma, Niu waila qiþam weis, þatei Samareites is þu, yah unhulþon habais?

49 Andhof Īesus, Īk unhulþon ni haba, ak swera attan meinana, yah yus unsweraip mik.

50 Īk ni sokya hauhein meina; ist, saei sokeiþ, yah stoyiþ.

51 Amen, amen, qiþa izwis, yabai whas waurd mein fastaiþ, dauþu ni gasaiwhiþ aiwa dage.

52 Ðanuh qeþun du imma þai Īudaieis, Nu ufkunþedum, þatei unhulþon habais. Abraham gadauþnoda, yah praufeteis, yah þu qiþis, Yabai whas mein waurd fastai, ni kausyai dauþau aiwa dage.

53 Ībai þu maiza is attin unsaramma Abraham, saei gadauþnoda, yah praufeteis gadauþnodedun; whana þuk silban tauyis þu?

54 Andhof Īesus, Yabai ik hauhya mik silban, so hauheins meina ni waihts ist; ist atta meins, saei hauheiþ mik, þanci yus qiþiþ, þatei Guþ unsar ist.

55 Yah ni kunnup ina, iþ ik kann ina; yah yabai qeþyau þatei ni kunnyau ina, siyau galeiks izwis liugnya; ak kann ina, yah waurd is fasta.

56 Abraham, atta izwar, sifaida, ei gasewhi dag meinana; yah gasawh, yah faginoda.

57 Ðanuh qeþun þai Īudaieis du imma, Fimftiguns yere nauh ni habais, yah Abraham sawht?

58 Qaþ im Īesus, Amen, amen, qiþa izwis, faurþizei Abraham waurþi, im ik.

59 Ðanuh nemun stainans, ei waurpeina

unga, he sprycþ of him sylfum; forðam ðe he is leas, and his fæder eac.

45 Witodlice ge ne gelyfaþ me, forðam ðe ic secge eow sôpfæstnesse.†

46 Hwyle cower ascunaþ me for synne? gif ic sôþ secge, hwí ne gelyfe ge me?

47 Se ðe is of Gode, gehýrþ Godes word; forðig ge ne gehýraþ, forðam ðe ge ne synd of Gode.

48 Witodlice ða Iudeas andswaredon, and cwædon to him, Hwí ne eweðe we wel, ðæt dú eart Samaritanisc, and eart wód?

49 Se Hælend andswarode, and cwæþ, Ne eom ic wód, ac ic árwurþige mínne fæder, and ge unárwurþedon me.

50 Witodlice ne séce ic mín wuldor; se is, ðe sécþ, and démp.

51 Sôþ, ic secge eow, gif hwá míne spræce gehealt, ne gesyhþ he deaþ næfre.

52 Ðá cwædon ða Iudeas, Nú we witon, ðæt dú eart wód. Abraham was dead, and ða witegan, and dú cwyst, Gif hwá míne spræce gehealt, ne biþ he næfre dead.

53 Cwyst dú ðæt dú sý mærra ðonne úre fæder Abraham, se was dead, and ða witegan wæron deade; hwæt þincþ ðe ðæt dú sý?

54 Se Hælend him andswarode, Gif ic wuldrige me sylfne, nis mín wuldor náht; mín fæder is, ðe me wuldraþ, be ðam ge eweðað, ðæt he sý úre God.

55 And ge ne cúdon hine, ic hine cann; and gif ic secge ðæt ic hine ne cunne, ic beo leas and eow gelic; ac ic hyne cann, and ic healde his spræce.

56 Abraham, cower fæder, geblissode, ðæt he gesáwe mínne dæg; and he ge-seah, and geblissode.

57 Ðá Iudeas cwædon to him, Gyt dú ne eart fiftig wintre, and gesáwe dú Abraham?

58 Se Hælend cwæþ to him, Ic was, ærðam ðe Abraham was.

59 Hig námon stánas, to ðam ðæt hig

lesinge, he spekith of his owne thingis ; for he is a lyere, and fadir of it.

45 Sotheli for I seye treuthe, 3e bileuen not to me.

46 Who of 3ou schal reproue me of synne ? if I seie treuthe, whi bileuen 3e not to me ?

47 He that is of God, heerith the wordis of God ; therefore 3e heeren not, for 3e ben not of God.

48 Therfore the Jewis answeriden, and seiden, Wher we seyn not wel, for thou art a Samaritan, and hast a deuel ?

49 Jhesu answeride, and seide, I haue not a deuel, but I honoure my fadir, and 3e han vnhonourid me.

50 Forsothe I seke not my glorie ; ther is, that sekith, and demeth.

51 Treuli, treuli, I seie to 3ou, if ony man schal kepe my word, he schal not se^t deeth in to with outen ende.

52 Therfor the Jewis seiden, Now we han knowen, for thou hast^a a deuel. Abraham is deed, and the prophetis, and thou seist, If ony man schal kepe my word, he schal not taaste deeth in to with outen ende.

53 Wher thou ert more than oure fadir Abraham, that is deed, and the prophetis ben deede ; whom makist thou thi silf ?

54 Jhesu answeride, If I glorifie my silf, my glorie is no3t ; my fadir is, that glorifieth me, whom 3e seyn, for he is 3oure God.

55 And 3e han not knowen him, forsoth I haue knowe him ; and if I schal seye for I woot not him, I shal be a lyere lyk to 3ou ; but I woot him, and I kepe his word.

56 Abraham, 3oure fader, ful out ioyede, that he schulde se my day ; and he sy3, and he ioyede.

57 Therfore the Jewis seyden to him, Thou hast not 3it fifty 3eer, and hast thou seyn Abraham ?

58 Therfore Jhesu seide to hem, Treuli, treuli, I seye to 3ou, bifore that Abraham was maad, I am.

59 Therfore thei token stoones, that

When he speaketh a lye, then speaketh he off hys awne ; for he ys a lyar, and the father therof.

45 And be cause I tell you the trueth, therefore beleve ye nott me.

46 Which of you can rebuke me off synne ? yf I say the trueth, why do not ye beleve me ?

47 He that is of God, heareth Goddes wordes ; ye therefore heare them not, be cause ye are nott of God.

48 Then answered the Iewes, and sayde vnto hym, Saye we nott well, that thou arte a Samaritan, and hast the devyll ?

49 Jesus answered, I have not the devyll, butt I honour my father, and ye have dishonoured me.

50 I seke nott myne awne prayse ; there is won, that seketh it, and iudgeth.

51 Verely, verely, I saye vnto you, yf a man kepe my sayinges, he shall never se deeth.

52 Then sade the Iewes to hym, Nowe knowe we, that thou hast the devyll. Abraham is deed, and also the prophettes, and yett thou sayest, Yf a man kepe my sayinge, he shall never tast deeth.

53 Arte thou greater then oure father Abraham, which is deed, and the prophettes are deed ; whome makest thou thy silfe ?

54 Jesus answered, Yf I prayse my silfe, my prayse is nothyng worth ; hit is my father, that prayseth me, which ye saye, is youre God.

55 And yet have ye not knowen hym, but I knowe hym ; and yf I shulde saye I knowe hym nott, I shulde be a lyare lyke vnto you ; but I knowe hym, and kepe his sayinge.

56 Youre father, Abraham, was glad to se my daye ; and he sawe it, and reioysed.

57 Then sayde the Iewes vnto hym, Thou arte not yet .l. yere olde, and hast thou sene Abraham ?

58 Jesus sayd vnto them, Verely, verely, I say vnto you, yer Abraham was, I am.

59 Then toke they vppe stonnes, to caste

ana ina ; ip Æsus þan gafalh sik, yah usiddya us alh, usleipands þairh midyans ins, yah wharboda swa.

CHAP. IX. 1 Yah þairhgaggands, gaumida mann blindamma us gabaurþai.

2 Þaruh frehun ina siponyos is qipandans, Rabbei, whas frawaurhta, sau, þau fadrein is, ei blinds gabaurans warþ ?

3 Andhof Æsus, Nih sa frawaurhta, nih fadrein is ; ak ei bairhta waurþeina waurstwa Guþs ana imma.

4 Ik skal waurkyan waurstwa þis sandyandins mik, unte dags ist ; qimip nahts, þanei ni manna mag waurkyan.

5 Ðan in þamma fairwhau in, liuhap in þis fairwhaus.

6 Þata qipands, gaspaiw dalap, yah gawaurhta fani us þamma spaiskuldra, yah gasmait imma ana augona þata fani þamma blindin,

7 Yah qap du imma, Gagg, þwahan in swumfsl Siloamis, þatei gaskeiryada, In-sandiþs. Galaiþ, yah afþwoh, yah qam saiwhands.

8 Ðaruh garaznans, yah þai saiwhandans ina faurþis, þatei is bidagwa was, qeþun, Niu sa ist, saei sat, aihtronds ?

9 Sumaih qeþun, þatei sa ist ; sumaih, þatei galeiks þamma ist. Ip is qap, þatei ik in.

10 Ðaruh qeþun du imma, Whaiwa usluknodedun þus þo augona ?

11 Andhof yains yah qap, Manna haitans Æsus, fani gawaurhta, yah bismait mis augona, yah qap mis, Gagg, afþwahan in þata swumfsl Siloamis ; ip ik galaiþ, yah biþwahands, ussawh.

12 Qeþun þan du imma, Whar ist sa ? Ip is qap, Ni wait.

13 Gatiuhand ina du Fareisaium þana saei was blinds.

woldon hine torfian ; se Hælend hine bediglude, and eode of ðam temple,

CHAP. IX. †1 Ða se Hælend fór, ða geseah he ánne man ðe wæs blind geboren.

2 And his leorning-cnihtas hine ácsodon and cwædon, Læreow, hwæt syngode, ðes, odðe his magas, ðæt he wære blind geboren ?

3 Se Hælend andswarode and cwæþ, Ne syngode he, ne his magas ; ac ðæt Godes weorc wære geswutelod on him.

4 Me gebyraþ to wyrcanne ðæs weorc ðe me sende, ða hwile ðe hit dæg is ; niht cymþ, ðonne nán man wyrcan ne mag.

5 Ic eom middan-eardes leoht, ða hwile ðe ic on middan-earde eom.

6 Ða he ðas þing sæde, ða spætte he on ða eorþan, and worhte fenn of his spætle, and smýrede mid ðam fenne ofer his eagan,

7 And cwæþ to him, Gá, and þweah ðe on Syloes mere, He fór, and þwóh hine, and com geseonde

8 Witodlice his neah-geburas, and ða ðe hine gesáwon, ða he wædla wæs, cwædon, Hú nis ðis se, ðe sæt, and wædlode ?

9 Sume cwædon, He hyt is ; sume cwædon, Nese, ac is him gelic. He cwæþ sóþlice, Ic hit eom.

10 Ða cwædon hig to him, Hú wæron ðine eagan ge-openede ?

11 He andswarode and cwæþ, Se man, ðe is genemned Hælend, worhte fenn, and smýrede mine eagan, and cwæþ to me, Gá to Syloes mere, and þweah ðe ; and ic eode, and þwóh me, and geseah.

12 Ða cwædon hig to him, Hwar is he ? Ða cwæþ he, Ic nát.

13 Hig læddon to ðam Phariseon ðone ðe ðar blind wæs.

thei schulden caste in to him; sothli
Jhesu hidde him, and wente out of the
temple.

CHAP. IX. 1 And Jhesu passage,
sy3 a man blynd fro the birthe.

2 And his disciplis axiden him, Raby,[†]
who synnede, this man, or his fadir and
modir, that he schulde be born blynd?

3 Jhesu answeride, Nether this man
synnede, neither his fadir and moder;
but that the werkis of God be schewid
in hym.

4 It bihoueth me for to worche the
werkis of him that sente me, the while
the day is; the nyzt schal come, whanne
no man may worche.

5 Hou longe I am in the world, I am
the lizt of the world.

6 Whanne he hadde seid thes thingis,
he spette in to erthe, and made cley of
the spotle, and leyde[†] the cley on his
y3en,

7 And seide to him, Go, and be thou
wayschen in the watir[†] of Siloe, that is
interpretid, Sent. Therefore he wente,
and waischide, and cam seyng.

8 And so neizeboris, and thei that
hadden seyn hym byfore, for he was a
beggere, seiden, Wher this is not he,
that sat, and beggide?

9 Othere men seiden, For this it is;
othere men forsothe, Nay, but it is a
lyk of him. Forsoth he seide, For I
am.

10 Therefore thei seiden to him, How
ben thin y3en openyd to thee?

11 He answeride, The ilke man, that
is seid Jhesu, made cley, and anoyntide
myn y3en, and seide to me, Go thou to
the watir[†] of Siloe, and waische; and I
wente, and waischide, and sy3.

12 And thei seiden to him, Wher is
he? He seith, I woot not.

13 Thei leden him that was blynd to
the Pharisees.

at hym; but Jesus hid hym silfe, and
went out of the temple.

CHAP. IX. 1 And as Jesus passed
by, he sawe a man which was blynde
from his birth.

2 And his disciples axed hym, sayinge,
Master, who did synne, this man, or his
father and mother, that he was borne
blynde?

3 Jesus answered, Nether this man
hathe synned, nor yet his father and
mother; but that the workes of God
schulde be shewed on hym.

4 I must worke the workes off hym
that sent me, whill it is daye; the nyght
commeth, when no man can worke.

5 As longe as I am in the worlde, I am
the light of the worlde.

6 As sone as he had thus spoken, he
spate on the grounde, and made claye
of the spetle, and rubbed the claye on
the eyes off the blynde,

7 And sayde vnto hym, Goo, wesshe
the in the pole of Siloe, which by in
terpretacion signifieth, Sent. He went
his waye, and wesshed, and cam agayne
seyng.

8 The neighboures, and they that had
sene hym before, howe that he was a
begger, sayde, Is not this he, that sate,
and begged?

9 Some sayde, This is he; other sayd,
He is lyke hym. He hym silfe sayde,
I am even he.

10 They sayde vnto hym, Howe are
thyne eyes opened then?

11 He answered and sayde, The man,
that is called Jesus, made claye, and
anoynted myne eyes, and sayd vnto
me, Goo to the pole Siloe, and wesshe;
I went, and wesshed, and receaved my
sight.

12 They sayde vnto hym, Where is he?
He sayde, I cannot tell.

13 Then brought they to the Pharises
him that a litell before was blynde.

14 Wasuh þan sabbato, þan þata faui gawaurhta Iesus, yah uslauk imma augona.

15 Aftra þan frehun ina yah þai Fareisaicis, whaiwa ussawh. Iþ is qap yah Iaim, Fani galagida mis ana augona; yah afþwoh, yah saiwha.

16 Qeþun þan sumai þize Fareisaie, Sa manna nist fram Guþa, þande sabbate daga ni witaþ. Sumaih qeþun, Whaiwa mag manna frawaurhts swaleikos taiknins tauyan? Yah missaqiss warþ miþ im.

17 Qeþunuh du þamma faurþis blindin aftra, þu wha qiþis bi þana, ei uslauk þus augona? Iþ is qapuh, Þatei prau-fetus ist.

18 Ni galaubidedun þan Iudaicis bi ina, þatei is blinds wesi, yah ussewhi, unte atwopidedun þans fadrein is, þis ussaiwhandius.

19 Yah frehun ins, qiþandans, Sau ist sa sunus izwar, þanei yus qiþiþ, þatei blinds gabaurans waurþi? whaiwa nu saiwhiþ?

20 Andhofun þan im þai fadrein is, yah qeþun, Witum, þatei sa ist sunus unsar, yah þatei blinds gabaurans warþ;

21 Iþ whaiwa nu saiwhiþ, ni witum, aiþþau whas uslauk imma þo augona, weis ni witum; silba uswahsans ist, ina fraihniþ, silba bi sik rodyai.

22 Þata qeþun þai fadrein is, unte ohtedun sis Iudaiuns; yuþan auk ga-qeþun sis Iudaicis, ei yabai whas ina andhaihaiti Christu, utana swnagogais wairþai.

23 Duhþe þai berusyos is qeþun, Þatei uswahsans ist, silban fraihniþ.

24 Atwopidedun þan anþamma sinþa þana mannan, saci was blinds, yah qeþun du imma, Gif hauhein Guþa; weis witum, þatei sa manna frawaurhts ist.

25 Þanuh andhof yains, Yabai fra-waurhts ist, ik ni wait; þat-ain wait, ei blinds was, iþ nu saiwha.

14 Hit wæs reste-dæg, ðá se Hælend worhte ðæt fenn, and his eagan untýnde.

15 Eft ða Pharisei hyne ácsedon, hú he gesáwe. He cwæþ to him, He dyde fenn ofer míne eagan; and ic þwóh, and ic geseo.

16 Sume ðá Pharisei cwædon, Nis ðes man of Gode, ðe reste-dæg ne hylt. Sume cwædon, Hú mæg synful man ðás tácn wyrcan? And hig fliton him betweonan.

17 Hig cwædon eft to ðam blindan, Hwæt segst ðú be ðam, ðe ðine eagan untýnde? He cwæþ, He is witega.

18 Ne gelýfdon ðá Iudeas be him, ðæt he blind wære, and gesáwe, áerðam ðe hig clypodon his magas, ðe gesáwon.

19 And ácsodon hig, and cwædon, Is ðis cower sunu, ðe ge secgaþ, ðæt blind wære ácenned? húmeta gesyhþ he nú?

20 Hys magas him andswaredon, and cwædon, We witon, ðæt ðes ys úre sunu, and ðæt he wæs blind ácenned;

21 We nyton, húmeta he nú gesyhþ, ne hwá his eagan untýnde; ácsiap hine sylfne, ylde he hæfþ, sprece for hine sylfne.

22 His magas spræcon ðás þing, for-ðam ðe hig ondrédon ða Iudeas; ðá gedihton ða Iudeas, gif hwá Crist andette ðæt he wære, bútan hyra gefér-rædene.

23 Forðam cwædon his magas, He hæfþ ylde, ácsiap hine sylfne.

24 Ðá clypedon hig eft ðone man, ðe ár blind wæs, and cwædon to him, Sege Gode wuldor; we witon, ðæt he is synful.

25 And he cwæþ, Gif he synful is, ðæt ic nát; án þing ic wát, ðæt ic wæs blind, and ðæt ic nú geseo.

14 Forsoth it was saboth, whanne Jhesu made cley, and openyde his y3en.

15 Eft Pharisees axiden him, how he hadde seyn. Sothly he seide to hem, He puttide to me cley on the y3en; and I waischide, and I se.

16 Therfore summe of Pharisees seiden, This man is not of God, for he kepith not the saboth. Othere men seyden, How may a man synnere do thes synngnys?† And dyuysiou was a mong hem.

17 Therfore thei seyn eftsoone to the blynd man, What seist thou of him, that openyde thin y3en? Sothli he seide, For he is a prophete.

18 Therfore Jewis bileueden not of him, for he was blynd, and hadde seyn, til thei clepiden his fadir and modir, that hadde seyn.

19 And thei axiden hem, seyng, Is this 3oure sone, whom 3e seyn, for he is born blynd? hou therfore seeth he now?

20 His fadir and modir answeriden to hem, and seyden, We witen, for this is oure sone, and for he is born blynd;

21 Sothli how he seeth now, we witen not, or who openyde his y3en, we witen not; axe 3e him, he hath age, speke he of him silf.

22 His fadir and modir seiden thes thingis, for thei dredden Jewis; forsoth now the Jewis hadden conspirid, that if ony man knowlechide him Crist, he schulde be don out of the synagoge.

23 Therfore his fadir and modir seiden, For he hath age, axe 3e him.

24 Therfore eftsoone thei clepiden the man, that was blynd, and seyden to him, 3yue thou glorie to God; we witen, for this man is a synner.

25 Therfore he seide, If he is a synner, I woot not; o thing I woot, for whanne I was blynd, now I se.

14 Hit was the saboth daye, when Jesus made the claye, and opened his eyes.

15 Then agayne the Pharises also axed hym, howe he had receaved his sight. He sayde vnto them, He putt claye apon myne eyes; and I wasshed, and I se.

16 Then sayde some of the Pharises, This man is not of God, be cause he kepeth not the saboth daye. Other sayde, Howe can a man that is a synner do suche myrales? And there was stryfe a monge them.

17 Then spake they vnto the blynde agayne, What sayst thou of hym, be cause he hath openned thyne eyes? And he sayd, He ys a prophet.

18 The Iewes did nott beleve off the felowe, howe that he was blynde, and had receaved hys sight, vntill they had called the father and mother off him, that had receaved his sight.

19 And they axed them, saying, Ys this youre sonne, whome ye saye was borne blynde? howe doth he nowe se then?

20 His father and mother answered them, and sayde, We wote welc, that this is oure sonne, and that he was borne blynde;

21 Butt by what meanes he nowe seyth, that can we nott tell, or who hath openned his eyes, can we nott tell; he is olde ynough, axe hym, lett hym answer for hym sylfe off thynges that pertayne to hym sylfe.

22 Suche wordes spake his father and mother, be cause they feared the Iewes; for the Iewes had conspyred all redy, that yff eny man did confesse that he was Christ, he schulde be excommunicat out of the sinagoge.

23 Therfore sayde his father and mother, He is olde ynough, axe hym.

24 Then agayne called they the man, that was blynde, and sayd vnto hym, Geve God the prayse; we knowe, thatt thys man ys a synner.

25 He answered and sayde, Whither he be a synner or noo, I cannot tell; won thyng I am sure off, that I was blynde, and nowe I se.

26 Þanuh qeþun aftra, Wha gatawida þus? whaiwa uslauk þus augona?

27 Andhof im, Qaþ izwis yu, yah ni hausideduþ; wha aftra wileiþ hausyan? ibai yah yus wileiþ þamma siponyos wairþan?

28 Þanuh lailouu imma, yah qeþun, þu is siponeis þamma; ip weis Mose siponyos siyum.

29 Weis witum, þatei du Mose rodida Guþ; ip þana ni kunnum, whapro ist.

30 Andhof sa manna, yah qaþ du im, Auk in þamma sildaleik ist, þatei yus ni wituþ whapro ist, yah uslauk mis augona.

31 Witumuh þan, þatei Guþ frawaurhtaim ni andhauseiþ, ak yabai whas guþblostreis ist, yah wilyan is tauyiþ, þamma hauseiþ.

32 Fram aiwa ni gahausiþ was, þatei usluþ whas augona blindamma gabauranamma;

33 Nih wesi sa fram Guþa, ni mahtedi tauyan ni wait.

34 Andhofun, yah qeþun du imma, In frawaurhtim þu gabaurans warst alls, yah þu laiseis unsis? Yah uswaurpun imma ut.

35 Hausida Iesus, þatei uswaurpun imma ut; yah bigat ina, qaþuh du imma, þu gaulaubeis du sunau Guþs?

36 Andhof yains, yah qaþ, An whas ist, Frauya, ei galaubyau du imma?

37 Qaþ þan imma Iesus, Yah gasawht ina, yah saei rodeiþ miþ þus, sa ist.

38 Ip is qaþuh, Galaubya, Frauya. Yah inwait ina.

39 Yah qaþ Iesus, Du stauai, ik in þamma fairwhau qam, ei þai unsaiwhandans, saiwhaina, yah þai saiwhandans, blindai wairþaina.

40 Yah hausidedun þize Fareisaie sumai þata, þai wisandans miþ imma, yah qeþun du imma, Ibai yah weis blindai siyum?

41 Qaþ im Iesus, Ip blindai wesciþ, ni

26 Ða cwædon hig to him, Hwæt dyde he ðe? hú ontýnde he ðine eagan?

27 He andswarode him and cwæþ, Ic eow sæde ær, and ge gehýrdon; hwi wylle ge hyt eft gehýran? eweðe ge wylle ge beon his leorning-cnihtas?

28 Ða wrygdon hig hine, and cwædon, Si ðú his leorning-cniht; we synd Moyses leorning-cnihtas.

29 We witon, ðæt God spæc wið Moysen; nyte we, hwanon ðes is.

30 Se man andswarode, and cwæþ to him, Ðæt is wundorlic, ðæt ge nyton hwanon he is; and he untýnde mine eagan.

31 We witon sóþlice, ðæt God ne gehýrþ synfulle, ac gif hwá is Gode gecoren, and his willan wyreþ, ðone he gehýrþ.

32 Ne gehýrde we næfre on worulde, ðæt ænig ontýnde ðæs eagan ðe wære blind geboren;

33 Ne mihte ðes nán þing dón, gif he nære of Gode.

34 Hig andswaredon, and cwædon to him, Eall ðú eart on synnum geboren, and ðú lærst us? And hig drifon hine út.

35 Ða se Hælend gehýrde, ðæt hig hyne drifon út; ðá cwæþ he to him, ða he hine gemitte, Gelyfst ðú on Godes sunu?

36 He andswarode, and cwæþ, Hwyle is, Drihten, ðæt ic on hine gelyfe?

37 And se Hælend cwæþ to him, Ðú hine gesáwe, and se ðe wið ðe sprycþ, se hit is.

38 Ða cwæþ he, Drihten, ic gelyfe. And he feoll nyðer, and ge-eaðmédde hyne.

39 And se Hælend cwæþ to him, Ic com on ðysne middan-eard, to démenne, ðæt ða sceolon geseon, ðe ne geseoþ, and beon blinde, ða ðe geseoþ.

40 Ða ðæt gehýrdon ða Pharisei, ðe mid him wæron, ðá cwædon hig to hym, Cwyst ðú synd we blinde?

41 And se Hælend cwæþ to him, Gif

26 Therefore thei seiden to him, What dide he to thee? how openyde he thin y3en?

27 He answeride to hem, I seide to 3ou now, and 3e herden; what wolen 3e eftsoone heere? wher and 3e wolen be maad his disciplis?

28 Therefore thei wariden^t him, and seiden, Be thou his disciple; we ben disciplis of Moyses.

29 We witen, for God spak to Moyses; forsoth we witen no3t this, of whennis he is.

30 The ilke man answeride, and seide to hem, Forsoth in this thing is wonderful, that 3e witen not of whennis he is, and he hath opened myn y3en.

31 Sothli we witen, for God heerith not synneris, but if ony man is worshiper of God, and doth his wille, hym he heerith.

32 Fro the world it is not herd, that ony man openyde the y3en of a blynd born man;

33 No but this were of God, he my3te not do ony thing.

34 Thei answeriden, and seiden to him, Thou art al boren in synnes, and techist thou vs? And thei castiden out him.

35 Jhesu herde, for thei han cast out him; and whanne he hadde founden him, he seide to him, Bileuest thou in to the sone of God?

36 He answeride, and seide, Lord, who is he, that I bileue in to him?

37 And Jhesu seide to him, And thou hast seyn him, and he it is, that spekith with thee.

38 And he seide, Lord, I bileue. And he fallinge down, worshipide him.

39 Therefore Jhesu seide to him, I cam in to this world, in to dom, that thei that seen not, se, and thei that seen, be maad blynde.

40 And summe of the Pharisees herden, that weren with him, and thei seiden to him, Wher and we ben blynde?

41 Jhesu seide to hem, If 3e weren

26 Then sayde they to him agayne, What did he to the? howe opened he thyne eyes?

27 He answered them, I tolde you yer-whyle, and ye did nott heare; wherfore wolde ye heare ytt agayne? wyll ye alsoo be hys disciples?

28 Then rated they hym, and sayde, Thou arte hys disciple; we are Moses disciples.

29 We are sure, that God spake wyth Moses; thys felowe we knowe not, from whence he ys.

30 The man answered, and sayde vnto them, This is a merveleous thyng, that ye wote nere whence he is, and yet hath he opened myne eyes.

31 We knowe wele ynought, that God heareth noo synners, but yf eny man be a worshipper of God, and do what his will is, him heareth he.

32 Sence the worlde began was it nott herde, that eny man opened the eyes off won that was borne blind;

33 If this man were not of God, he coulde have done noo thyng.

34 They answered, and sayd vnto him, Thou arte altogedder borne in synne, and dost thou teache vs? And they cast hym out.

35 Jesus herde, that they had excommunicate him; and as sone as he had founde hym, he sayd vnto hym, Doest thou beleve on the sonne of God?

36 He answered, and sayde, And who ys yt, Lorde, that I myght beleve on hym?

37 And Jesus sayde vnto hym, Thou hast both sene hym, and he it is, that talketh with the.

38 And he sayde, Lorde, I beleve. And worshipped hym.

39 Jesus sayde, I am come vnto iudgement, into this worlde, that they which se nott, myght se, and they which se, myght be made blynde.

40 And some off the Pharises, whych were wyth hym, herde these wordes, and sayde vnto hym, Are we then blynde?

41 Jesus sayde vnto them, Yf ye were

þau habaidedeiþ frawaurhtais ; iþ nu qipþ, þatei gasaiwham, eiþan frawaurhts izwara þairhwiþ.

CHAP. X. 1 Amen, amen, qiþa izwis, saei inn ni atgaggiþ þairh daur in gardan lambe, ak steigiþ alyapro, sah hlifstus ist yah waidedya.

2 Iþ sa inngaggands þairh daur, hairdeis ist lambe.

3 Þammuh daurawards uslukip, yah þo lamba stibnai is hausyand, yah þo swesona lamba haitip bi namin, yah ustiuhip þo.

4 Yah þan þo swesona ustiuhip, faura im gaggiþ, yah þo lamba ina laistyand ; unte kunnun stibna is.

5 Iþ framapyana ni laistyand, ak þliuhand faura imma ; unte ni kunnun þize framapyane stibna.

6 Þo gayukon qaþ im Iesus ; iþ yainai ni froþun wha was þatei rodida du im.

7 Þanuh qaþ aftra du im Iesus, Amen, amen, qiþa izwis, þatei ik im daur þize lambe.

8 Allai swa managai swe qemun, þiubos sind yah waidedyans, akei ni hausidedun im þo lamba.

9 Ik im þata daur. Þairh mik yabai whas inngaggiþ, ganisiþ ; yah inngaggiþ, yah utgaggiþ, yah winya bigitiþ.

10 Þiubs ni qimiþ, nibai ei stilai, yah ufsneiþai, yah fraqistyai ; iþ ik qam, ei libain aigeina, yah managizo aigeina.

11 Ik im hairdeis gods ; hairdeis ya goda saiwala seina lagyiþ faur lamba.

12 Iþ asneis, yah saei nist hairdeis, þizei ni sind lamba, swesa gasaiwhip wulf qimandan, yah bileiþip þaim lambam, yah þliuhip ; yah sa wulfs frawilwiþ þo, yah distahyiþ þo lamba.

13 Iþ sa asneis afþliuhip, unte asneis

ge blinde wæron, næfde ge uáne synne ; nú ge scegaþ, ðæt ge gescon, ðæt is eowre syn.

CHAP. X. 1 Sóp, ic secge eow, se ðe ne gæþ æt ðam geate into sceapa falde, ac stýhþ elles ofer, he is þeof and sceapa.

2 Se ðe in-gæþ æt ðam geate, he is sceapa hyrde.

3 Ðæne se geat-weard læt in, and ða sceap gehýraþ his stefne, and he nempþ his ágene sceap be naman, and læt hig út.

4 And ðonne he his ágene sceap læt út, he gæþ befóran him, and ða sceap him fyliaþ ; forðam ðe hig gecnáwaþ his stefne.

5 Ne fyliaþ hig uncúðum, ac fleoþ fram him ; forðam ðe hig ne geneowon uncúðra stefne.

6 Ðis bigspell se Hælend him sáede, hig nyston hwæt he spræc to him.

7 Eft se Hælend cwæþ to him, Sóp, ic eow secge, ic eom sceapa geat.

8 Ealle ða ðe comon, wæron þeofas and sceapan, ac ða sceap hig ne gehýrdon.

9 Ic eom geat. Swá hwyle swá þurh me gæþ, byþ hál ; and gæþ in, and út, and fint læsc.

10 Þeof ne cymþ, búton ðæt he stele, and sleá, and fordó ; ic eom, to ðam ðæt hig habbon lif, and habbon genóh.†

11 Ic eom gód hyrde ; gód hyrde sylþ his lif for his sceapum.

12 Se hýra, se ðe nis hyrde, and se ðe náh ða sceap, ðonne he ðone wulf gesyhþ, ðonne flyhþ he, and forlæt ða sceap ; and se wulf nimþ, and todrifþ ða sceap.

13 Se hýra flyhþ, forðam ðe he bip

blynde, 3e schulden not haue synne ;
but now 3e seyn, For we seen, 3oure
synne dwellith.

CHAP. X. 1 Treuli, treuli, I seie to
3ou, he that cometh not in by the dore
in to the fold of the scheep, but stizeth
vp by another weye, is nyzt thef and
day thef.

2 Forsothe he that entrith by the dore,
is the schepherde of the scheep.

3 To this the porter openeth, and the
scheep heeren his vois, and he clepith
his owne scheep by name, and ledith
out hem.

4 And whanne he hath sent out his
owne scheep, he goth bifore hem, and
the scheep suwen him ; for thei knowen
his vois.

5 Sothli thei suwen not an alien, but
fleen fro him ; for thei han not knowen
the voys of alyens.

6 Jhesu seide to hem this prouerbe ;
forsoth thei knewen not what he spak
to hem.

7 Therefore Jhesu seide to hem eftsoone,
Treuli, treuli, I seie to 3ou, for I am the
dore of the scheep.

8 Alle how manye euere camen, ben
nyzt theues and day theues, but the
scheep herden not hem.

9 I am the dore. If ony man schal
entre by me, he schal be saued ; and
he schal go yn, and schal go out, and
he schal fynde lesewis.

10 A nizt theef cometh not, no but
that he stele, and sle, and leese ; I cam,
that thei haue lyf, and haue more plen-
teuously.

11 I am a good schepherde ; a good
schepherde 3yueth his soule[†] for his
scheep.

12 Forsoth a marchaunt,[†] and that is
not schepherde, whos ben not the scheep
his owne, seeth a wolf comynge, and he
leueth[†] the scheep, and fleeth ; and the
wolf rauyschith, and disparplith[†] the
scheep.

13 Forsoth the marchaunt fleeth, for

blynde, ye shulde have noo synne ; but
nowe ye saye, We se, therefore youre
synne remayneth.

CHAP. X. 1 Uerely, verely, I saye
vnto you, whosoever entreth not in by
the dore into the shepe folde, but clym-
eth vppe some other waye, he is a thefe
and a robber.

2 He thatt goeth in by the dore, is the
shepheard of the shepe.

3 To this man the porter openeth the
dore, and the shepe heare hys voyce,
and he calleth hys awne shepe by name,
and leadeth them out.

4 And when he hath sent forthe hys
awne shepe, he goeth before them, and
the shepe folowe hym ; for they knowe
hys voyce.

5 A straunger they will nott folowe,
butt wyll flye from hym ; for they knowe
nott the voyce of straungers.

6 This manner of sayinge spake Jesus
vnto them ; and they vnderstode nott
what thynges they were whych he spake
vnto them.

7 Then sayde Jesus vnto them agayne,
Verely, verely, I saye vnto you, thatt I
am the dore of the shepe.

8 All even as many as cam before me,
are theves and robbers, but the shepe
did not heare them.

9 I am the dore. By me yf eny man
enter in, he shalbe safe ; and shall goo
in, and out, and fynde pasture.

10 The thefe commeth not, but for to
steale, and kyll, and destroye ; I cam,
that they myght have lyfe, and have yt
more abundantly.

11 I am a goode shepheard ; a goode
shepheard geveth his lyfe for his shepe.

12 An heyred servaunt, which is not
the shepheard, nether the shepe are his
awne, seith the wolfe commynge, and
leveth the shepe, and flyeth ; and the
wolfe catcheth, and scattereth the shepe.

13 The heyred servaunt flyeth, be cause

ist, yah ni kar-ist ina þize lambe.

14 Æk im hairdeis sa goda, yah kann meina, yah kunnun mik þo meina.

15 Swaswe kann mik atta, yah ik kann attan; yah saiwala meina lagya faur þo lamba.

16 Yah anþara lamba aih, þoei ni sind þis awistris, yah þo skal briggan, yah stibnos meinaizos hausyand; yah wairþ-and ain aweþi ains hairdeis.

17 Duhþe atta mik friyop, unte ik lagya saiwala meina, ei aftra nimau þo.

18 Ni whashun nimip þo af [mis, akei ik lagya þo af][†] mis silbin. Waldufni haba aflagyan þo, yah waldufni haba aftra niman þo. Þo anabusn nam at attin meinamma.

19 Þanuh missaqiss aftra warþ mip Æudaium in þize waurde.

20 Qeþunuh managai ize, Unhulþon habaiþ, yah dwalmop; wha þamma haus-eip?

21 Sumaih qeþun, Þo waurda ni sind unhulþon habandins. Æbai mag unhulþo blindaim augona uslukan?

22 Warþ þan inniuyiþa in Æairusaul-wmai, yah wintrus was.

23 Yah wharboda Æesus in alh, in ubizwai Saulaumonis.

24 Þanuh birunnun ina Æudaieis, yah qeþun du imma, Und wha saiwala un-sara hahis? yabai þu siyais Christus, qiþ unsis andaugiba.

25 Andhof Æesus, Qaþ izwis, yah ni galaubeiþ; waurstwa þoei ik tauya in namin attins meinis, þo weitwodyand bi mik.

26 Akei yus ni galaubeiþ, unte ni siyup lambe meinaize, swaswe qaþ izwis.

27 Lamba meina stibnai meinai haus-yand, yah ik kann þo, yah laistyand mik.

28 Yah ik libain aiweinon giba im, yah ni fraqistuand aiw, yah ni frawilwiþ

ahýrod, and him ne gebyraþ to ðam sceapum.

14 Ic eom góð hyrde, and ic geenáwe mine sceap, and hig geenáwaþ me.

15 Swá mín fæder can me, ic can minne fæder; [and ic sylle mín ágen lif for mínum sceapum].[†]

16 And ic hæbbe óðre sceap, ða ne synd of ðisse heorde, and hit gebyraþ ðæt ic læde ða, and hig gehýraþ mine stefne; and hyt byþ án heord and án hyrde.

17 Fordam fæder me lufaþ, forðam ðe ic sylle mine sáwle, and hig eft nime.

18 Ne nimþ hig nán man æt me, ac læte hig fram me sylfum. Ic hæbbe anweald mine sáwle to álætanne, and ic hæbbe anweald hig eft to nimanne. Ðis bebod ic nam æt mínum fæder.

19 Eft wæs ungeþwærnes geworden betwyx ðam Iudeum for ðysum spræc-um.

20 Manega hira ewædon, Deofol is on him, and he wét; hwí hlyste ge him?

21 Sume ewædon, Ne synd ná ðis wódes mannes word. Cwyst ðú mag wód man blindra manna eagan ontýn-an?[†]

22 Ðá wæron templ-hálgunga on Hierusalem, and hit wæs winter.

23 And se Hælend eode on ðam temple, on Salomones portice.

24 Ðá bestódon ða Iudeas hyne útan, and ewædon to him, Hú lange gælst ðú úre lif? sege us openlice, hwæðer ðú Crist sý.

25 Se Hælend him andswarode and ewaþ, Ic spece to eow, and ge ne gelyfaþ; ða weore ðe ic wyree on mínes fæder naman, ða cýðaþ gewitnesse be me.

26 Ac ge ne gelyfaþ, forðam ðe ge ne synd of mínum sceapum

27 Mine sceap gehýraþ mine stefne, and ic geenáwe hig, and hig folgiaþ me.

28 And ic him sylle éce lif, and hig ne forwurðaþ næfre, and ne nimþ hig

he is a marchaunt, and it perteyneth not to him of the scheep.

14 I am a good schepherde, and I knowe my scheep, and my scheep knowen me.

15 As my fadir hath knowun me, and I knowe the fadir; and I putte my lyf for my scheep.

16 And I haue othere scheep, that ben not of this folde, and it bihoueth me for to leede hem to, and thei schulen heere my vois; and it schal be maad o fold and o schepherde.

17 Therefore the fadir loueth me, for I putte my soule, that eftsoone I take it.

18 No man takith it fro me, but I putte it fro my silf. I haue power for to putte it, and I haue power for to take it eftsoone. This maundement I haue take of my fadir.

19 And so dissencioun was maad among the Jewis for thes wordis.

20 Forsoth manye of hem seiden, He hath a deuel, and maddith;† what heeren 3e him?

21 Othere men seiden, Thes wordis beth not of a man hauynge a fend. Wher a deuel may opene the y3en of blynde men?

22 Forsothe newe feestis of halwing of the temple ben maad in Jerusalem, and it was wyntir.

23 And Jhesu walkide in the temple, in the porche of Salomon.

24 Therefore Jewis enyrowneden him, and seiden to him, Hou longe dost thou a wey oure soule? if thou ert Crist, seic to vs opynly.

25 Jhesu answeride to hem, I speke to 3ou, and 3e bileuen not; the workis that I do in the name of my fadir, thes beren witnessing of me.

26 But and 3e bileuen not, for 3e ben not of my scheep. . . .

27 My scheepe heeren my vois, and I knowe hem, and thei suen me.

28 And I 3yue to hem eucrelasting lyf, and thei schulen not perisehe in to with

he is an heyred servaunt, and careth not for the shepe.

14 I am that goode shepheard, and knowe my shepe, and am knowen of myne.

15 As my father knoweth me, even soo knowe I my father; and I geve my sylfe for my shepe.

16 And other shepe I have, which are not off this folde, them also must I bringe, and they shall heere my voyce; and there shalbe won flocke and won shepheard.

17 Therefore doth my father love me, be cause I put my lyfe from me, that I myght take it agayne.

18 No man taketh it from me, butt I put ytt away off my sylfe. I have power to put it from me, and power I have to take it agayne. Thys commaundment have I receaved of my father.

19 Agayne there was dissencion amonge the Iewes for these sayings.

20 And many of them sayd, He hath the devyll, and is madde; why heere ye hym?

21 Other sayde, These are nott the wordes off hym that hath the devyll. Can the devyll open the eyes off the blynde?

22 Hit was at Jerusalem the feaste of the dedicacion, and itt was wynter.

23 And Jesus walked . . . in Solomons hall.

24 Then cam the Iewes rounde aboute hym, and sayde vnto hym, Howe longe dost thou make vs doute? yff thou be Chryst, tell vs playnly.

25 Jesus answered them, I tolde you, and ye beleve nott; the workes that I do in my fathers name, beare witnes off me.

26 Butt ye beleve not, because ye are not of my shepe, as I sayde vnto you.

27 My shepe heere my voyce, and I knowe them, and they folowe me.

28 And I geve vnto them eternall lyfe, and they shall never perisshe, nether

whashun þo us handau meinai.

29 Atta meins þatei fragaf mis, maizo allaim ist; yah ni aiw ainshun mag frawilwan þo us handau attins meinis.

30 Æk yah atta meins ain siyu.

31 Nemun aftra stainans þai Æudaicis, ei waurpeina ana ina.

32 Andhof im Æesus, Managa goda waurstwa ataugida izwis us attin meinamma, in wharyis þize waurstwe staineiþ mik?

33 Andhofun imma þai Æudaicis, In godis waurstwis ni stainyam þuk, ak in wayamereins, yah þatei þu, manna wisands, tauyis þuk silban du Guþa.

34 Andhof im Æesus, Niu ist gameliþ in witoda izwamma, Æk qaþ, Guda siyuþ?

35 Yabai yainans qaþ guda, du þaimci waurd Guþs warþ, yah ni maht ist gaitairan þata gamelido,

36 Þanei atta gaweihaida, yah insandida in þana fairwhu, yus qibiþ, þatei wayameryau, unte qaþ, Sunus Guþs im?

37 Niba tauyau waurstwa attins meinis, ni galaubeiþ mis;

38 Iþ yabai tauyau, niba mis galaubyaip, þaim waurstwam galaubyaip; ei ufkunnaip yah galaubyaip, þatei in mis atta, yah ik in imma.

39 Sokidedun ina aftra gafahan, yah usiddya us handum ize.

40 Yah galaip aftra ufar Æaurdanu, in þana stad þarei was Æohannes frumist daupyands, yah salida yainar.

41 Yah managai qemun at imma, yah qeþun, þatei Æohannes gatawida taikne ni ainohun; iþ allata þatei qaþ Æohannes bi þana, sunya was.

42 Yah galaubidedun managai du imma yainar.

nán man of mínre handa.

29 Ðæt ðe mín fæder me sealde, is mærrre ðonne ænig oðer þing; and ne mæg hit nán man niman of mínes fæder handa.

30 Ic and fæder synd án.

31 Ða Iudeas námón stánas, ðæt hig woldon hyne torfian.

32 Se Hælend him andswarode and cwæþ, Manega góde weorc ic eow æt-cowde be mínum fæder, for hwylcum ðæra weorca wylle ge me hænan?

33 Ða Iudeas him andswaredon and cwædon, Ne hæne we ðe for góðum weorce, ac for ðínre bysmer-spæce, and forðam ðe ðú eart man, and wyrest ðe to Gode.

34 Se Hælend him andswarode and cwæþ, Hú nys hit áwriten on eowre æ, Ðæt ic sæde, Ge synd godas?

35 Gif he ða tealde godas, ðe Godes spæc to wæs geworden, and ðæt hálige gewrit ne mæg beon áwend,

36 Ðe fæder gehálgode, and sende on middan-eard, ge secgaþ, Ðæt ðú bysmer spycst, forðam ic sæde, Ic eom Godes sunu?

37 Gif ic ne wyrce mínes fæder weorc, ne gelyfaþ me;

38 Gif ic wyrce mínes fæder weorc, and gif ge me nellap gelyfan, gelyfaþ ðam weorcum; ðæt ge onenáwon and gelyfon, ðæt fæder ys on me, and ic on fæder.

39 Hig smeaddon wítodlice ymbe ðæt hig woldon hine gefón, and he eode út fram him.

40 And he fór eft ofer Iordanen, to ðære stówe ðe Iohannes was and ácrest on fullode, and he wunode ðær.

41 And manega comon to him, and cwædon, Wítodlice ne worhte Iohannes nán tácn; ealle ða þing ðe Iohannes sæde be ðyssum, wæron sóþe.

42 And manega gelyfdon on hyne.

outen ende, and ony man schal not rauysche hem of myn hond.

29 That thing that my fadir 3af to me, is more than alle; therefore no man may rauysche fro my fadris hond.

30 I and the fadir ben o thing.

31 Jewis token vp stoones, for to stoon hym *to the deeth*.

32 Jhesu answeride to hem, I haue schewid to 3ou manye goode werkis of my fadir, for which werk of hem stoonen 3e me?

33 The Jewis answeriden to him, We stoonen not thee of good work, but of blasphemye, and for thou, sithen thou art a man, makist thi silf God.

34 Jhesu answeride to hem, Wher it is not writun in 3oure lawe, For I seide, 3e ben goddis?

35 If he seide hem goddis, to whiche the word of God is maad, and the scripture, which the fadir halwide, and sente in to the world, may not be vndon,

36 And 3e seyn, for I blaspheme, for I seide, I am Goddis sone?

37 If I do not the workis of my fadir, nyle 3e bileue to me;

38 Sothli if I do, thou3 3e wolen not bileue to me, bileue 3e to the workis; that 3e knowe and bileue, for the fadir is in me, and I in the fadir.

39 Therefore thei sou3ten for to take him, and he wente out of her hondis.

40 And he wente eftsoone ouer Jordan, in to that place where John was first baptisinge, and he dwelte there.

41 And manye camen to him, and seiden, Forsoth John dide no signe;† forsothe alle thingis what euere John seide of this, weren sothe.

42 And many bileueden in to him.

shall eny man plucke them out off my honde.

29 My father wich gave them me, is greater then all men; and no man is able to take them out off my fathers honde.

30 And I and my father are one.

31 Then the Iewes agayne toke vppe stones, to stone hym with all.

32 Jesus answered them, Many goode workes have I shewed you from my father, for which off them wyll ye stone me?

33 The Iewes answered hym, sayinge, For thy goode workes sake we stone the not, but for thy blasphemye, and be cause that thou, beinge a man, makest thy silfe God.

34 Jesus answered them, Is it not written in youre lawe, I have sayde, Ye are goddes?

35 Yf he called them goddes, vnto whom the worde of God was spoken, and the scripture can nott be broken,

36 Saye ye then to hym, whom the father hath sanetified, and sent into the worlde, Thou blasphemest, because I sayd, I am the sonne of God?

37 Yf I do not the workes off my father, beleve me not;

38 Butt . . . though ye beleue not me, yett beleve the workes; that ye maye knowe and beleve, that the father is in me, and I in hym.

39 Agayne they went aboute to take hym, but he escaped out of their hondes.

40 And went awaye agayne beyonde Jordan, into the place where Jhon before had baptised, and there aboode.

41 And many resorted vnto hym, and sayd, Jhon did no miracle; butt all thynges that Jhon spake of this man, are true.

42 And there many beleved on hym.

Lazarus af Beþanias, us haimai Maryins yah Marþins, swistrs izos.

2 Wasuh þan Marya, soei salboda Frauyan balsana, yah biswarb fotuns is skufta seinamma, þizozei broþar Lazarus siuks was.

3 Īсандidedun þan þos swistryus is du ĩmma, qıþandens, Frauya, sai! þanei friyos, siuks ist.

4 Īþ is gahausyands qap, So siukei nist du dauþau, ak in hauheinais Guþs, ei hauhyaidau sunus Guþs þairh þata.

5 Friyoduh þan Īesus Marþan, yah swistar izos, yah Lazaru.

6 Swe hausida, þatei siuks was, þanuh þan salida in þammei was stada twans dagans.

7 Ðaproh þan afar þata qap du siponyam, Gaggam in Īudaian aftra.

8 Qeþun du ĩmma þai siponyos, Rabbei, nu sokidedun þuk afwairpan stainam Īudaieis, yah aftra gaggis yaind?

9 Andhof Īesus, Niu twalif sind wheilos dagis? Yabai whas gaggıþ in dag, ni gastiggqıþ, unte liuhap þis fairwhaus gasaiwhıþ.

10 Apþan yabai whas gaggıþ in naht, gastiggqıþ, unte liuhad nist in ĩmma.

11 Ðo qap, yah afar þata qıþıþ du ĩm, Lazarus, friyonds unsar, gasaizlep, akei gaggam ei uswakyau ina.

12 Ðanuh qeþun þai siponyos is, Frauya, yabai slepiþ, hails wairþıþ.

13 Qapuh þan Īesus bi dauþu is; ĩþ yainai hugidedun, þatei is bi slep qeþi.

14 Ðanuh þan qap du ĩm Īesus swikunþaba, Lazarus gaswalt;

15 Yah fagino in izwara, ei galaub-yaiþ, unte ni was yainar; akei gaggam du ĩmma.

16 Ðanuh qap Þomas, saei haitada Didimus, þaim gahlaiþam seinaim, Gaggam yah weis, ei gaswiltaima miþ ĩmma.

man wæs, genemned Lazarus of Bethania, of Marian ceastre and of Marthan, his swustra.

2 Hit wæs seó Maria, ðe smýrede Drihten mid ðære sealfe, and drigde his fét mid hyre loccum, Lazarus hyre bróðer wæs ge-yfelod.

3 His swustra sendon to him, and cwædon, Drihten, nú! is seoc, se ðe dū lufast.

4 Ðá se Hælend ðæt gehýrde, ðá cwæþ he to him, Nys ðeos untrummys ná for deape, ac for Godes wuldre, ðæt Godes sunu sig gewuldrod þurh hyne.

5 Sóplice se Hælend lufode Marthan, and hyre swustor Marian, and Lazarum hyra bróðer.

6 Witodlice he wæs twegen dagas on ðære sylfan stówe, ðá he gehýrde, ðæt he seoc wæs.

7 Æfter ðyssonum he cwæþ to his leorning-cnihtum, Uton faran eft to Iudea lande.

8 His leorning-cnihtas cwædon to him, Láreow, nú ða Iudeas sóhton ðe ðæt hig woldon ðe hænan, and wylt dū eft faran ðyder?

9 Se Hælend him andswarode and cwæþ, Hú ne synd twelf tida ðæs dæges? Gif hwá gæþ on dæg, ne æt-spyrnþ he, forðam he gesyhþ ðyses middan-eardes leoht.

10 Gif he gæþ on niht, he æt-spyrnþ, forðam ðe ðæt leoht nis on hyre.

11 Ðás þing he cwæþ, and syððan he cwæþ to him, Lazarus, úre freond, slæpþ, ac ic wylle gán and áwreccan hyne of slæpe.

12 His leorning-cnihtas cwædon, Drihten, gif he slæpþ, he byþ hál.

13 Se Hælend hit cwæþ be his deape; hi wéndon sóþlice, ðæt he hyt saéde be swefnes slæpe.

14 Ðá cwæþ se Hælend openlice to him, Lazarus ys dead;

15 And ic eom bliþe for eowrum þingum, ðæt ge gelyfon, forðam ic næs ðara; ac uton gán to him.

16 Ðá cwæþ Thomas to hys geférum, Uton gán, and sweltan mid him.

syk man, Lazarus of Bethanye, of the castel of Mary and Martha, his sistris.

2 Forsoth Mary it was, which anyntide the Lord with oynement, and wipte his feet with hir heeris, whos brother Lazarus was syk.

3 Therefore his sistris senten to him, seyinge, Lord, lo! he whom thou louest, is syk.

4 Forsoth Jhesu heeringe seide to hem, This sicknesse is not to the deeth, but for the glorie of God, that Goddis sone be glorified bi it.

5 Sothli Jhesu louede Martha, and hir sistr Marye, and Lazarus.

6 Therefore as Jhesu herde, for he was syk, thanne sothli he dwellide in the same place tweye dayes.

7 Therof aftir thes thingis he seide to his disciplis, Go we eft in to Judee.

8 Disciplis seyen to him, Raby,[†] now the Jewis sou3ten for to stoon thee, and eft thou gost thidur?

9 Jhesu answeride, Wher ther ben not twelue ouris of the day? If ony man schal wandre in the day, he hirtith not, for he seeth the lizt of this world.

10 Sothli if he schal wandre in the ny3t, he hirtith, for lizt is not in him.

11 He seith thes thingis, and aftir thes thingis he seith to hem, Lazarus, oure frend, slepith, but I go for to reyse him fro slepe.

12 Therefore his disciplis sciden, Lord, if he slepith, he schal be saf.

13 Forsothe Jhesu hadde seid of his deeth; but thei gessiden, that he seide of the slepinge of sleep.

14 Thanne therfore Jhesu seide to hem opynli, Lazarus is deed;

15 And I enioye for 3ou, that 3e beleue, for I was not there; but go we to him.

16 Therefore Thomas, that is seid Didymus, seide to euen disciplis, And go we, that we deye with him.

sicke, named Lazarus of Bethania, the toune off Mary, and her sister Martha.

2 It was that Mary, which annoynted Jesus with oynment, and wept his fete with her heere, whose brother Lazarus was sicke.

3 And his sister sent vnto hym, sayinge, Lorde, behold! he whom thou lovest, is sicke.

4 When Jesus that herde he sayd, This infirmite is not vnto deth, but for the laude of God, that the sonne off God myght be prayسد by the reason of it.

5 Jesus loved Martha, and her sister, and Lazarus.

6 After he herde, thatt he was sicke, then aboode he two dayes still in the same place where he was.

7 Then after that sayd he to his disciples, Let vs goo into Iewry agayne.

8 His disciples sayde vnto hym, Master, the Iewes lately sought meanes to stone the, and wilt thou goo thither agayne?

9 Jesus answered, Are there not twelue houres in the daye? Yf a man walke in the daye, he stombleth not, because he seith the light of this worlde.

10 Yf a man walke in the nyght, he stombleth, be cause there is no light in hym.

11 This sayd he, and after that he sayde vnto them, Oure frende Lazarus slepeth, but I goo to wake hym outt of slepe.

12 Then sayde his disciples, Lorde, iff he slepe, then shall he do wele ynough.

13 Jesus spake of his deeth; but they thought, that he had spoken of the naturall slepe.

14 Then sayde Jesus vnto them playnly, Lazarus is deed;

15 And I am gladde for youre sakes, that I was not there, be cause ye maye beleue; neverthelesse let vs goo vnto hym.

16 Then sayde Thomas, which is called Didimus, vnto the disciples, Let vs also goo, that we maye deye with him.

17 Qimands þan Īesus, bigat ina yu-pan fidwor dagans habandan in hlaiwa.

18 Wasuh þan Bepania newha Īairu-saulwmiam, swaswe ana spaurdim fimf-taihunim.

19 Yah managai Īudaie gaqemun bi Marþan yah Maryan, ei gaþrafstidedeina iyos bi þana broþar izo.

20 Īþ Marþa sunsei hausida, þatei Īesus qimiþ, wipraiddya ina ; ip Marya in garda sat.

21 Ðanuh qaþ Marþa du Īesua, Frauya, ip wescis her, ni þau gadauþnodedi broþar meins.

22 Akei yah nu wait, ei þiswhah þei bidyis Guþ, gibip þus Guþ.

23 Qaþ izai Īesus, Usstandiþ broþar þeins.

24 Qaþ du imma Marþa, Wait, þatei usstandiþ in usstassai in þamma spedistin daga.

25 Qaþ þan Īesus, Īk im so usstass yah libains ; saei galaubeiþ du mis, þauh gaba-daupniþ,[†] libaid ;

26 Yah whazuh saei libaiþ, yah galaubeiþ du mis, ni gadaupniþ aiw. Galaubeis þata ?

27 Qaþ imma, Yai, Frauya, ik galaubida, þatei þu is Christus, sunus Guþs, sa in þana fairwhu qimanda.

28 Yah þata qiþandei, galaiþ, yah wopida Maryan, swistar seina, þiubyo, qiþandei, Laisareis qam, yah haitiþ þuk.

29 Īþ yaina, sunsei hausida, urrais sprauto, yah iddya du imma.

30 Niþ-þan nauhþanuh qam Īesus in weihsa, ak was nauhþanuh in þamma stada, þarei gamotida imma Marþa.

31 Īudaieis þan þai wisandans miþ izai in garda, þrafstyandans iya, gasaiwhandans Maryan, þatei sprauto usstop, yah usiddya, iddyedunuh afar izai, qiþandans, þatei gaggiþ du hlaiwa, ei greitai yainar.

32 Īþ Marya, sunsei qam þarei was Īesus, gasaiwhandei ina draus imma du fotum, qiþandei du imma, Frauya, ip

17 Ða for se Hælend, and gemette ðæt he wæs forþ-faren, and for feower dagum bebyrged.

18 Bethania ys gehende Hierusalem, ofer fyftyne furlang.

19 Manega ðara Iudea comon to Marthan and to Marian, ðæt hig woldon hi frēfrian for hyra bróðor þingum.

20 Ða Martha gehyrde, ðæt se Hælend com, ða arn heo ongean hyne ; and Maria sæt æt hám.

21 Ða cwæþ Martha to ðam Hælende, Drihten, gif ðú wære hér, nære min bróðor dead.

22 And eac ic wát nú ða, ðæt God ðe sylþ, swá hwæt swá ðú hync bitst.

23 Ða cwæþ se Hælend to hyre, Ðin bróðor árist.

24 And Martha cwæþ to him, Ic wát, ðæt he árist on ðam ytemestan dæge.

25 And se Hælend cwæþ to hyre, Ic eom ærýst and lif ; se ðe gelyfþ on me, ðeah he dead sý, he leofaþ ;

26 And ne swylt nán ðara, ðe leofaþ, and gelyfþ on me. Gelyfst ðú ðyses ?

27 Heo cwæþ to him, Witodlice, Drihten, ic gelyfe, ðæt ðú eart Crist, Godes sunu, ðe on middan-eard come.

28 And ða heo ðás þing sæde, heo eode, and clypode, d'gollíce, Marian, hyre swustor, ðus cweðende, Hér is úre láreow, and clypaþ ðe.

29 Ða heo ðæt gehyrde, heo árás raðe, and com to him.

30 Ða gyt ne com se Hælend binnan ða ceastre, ac wæs ða gyt on ðære stówe, ðær Martha him ongean com.

31 Ða Iudeas ðe wæron mid hyre on húse, and hi frēfrodon, ða hig gesáwon, ðæt Maria árás, and mid ófeste út-eode hig, fyligdon hyre, ðus cweðende, Heo gaep to his byrgene, ðæt heo wépe ðara.

32 Ða Maria com ðar se Hælend wæs, and heo hine geseah, heo feoll to his fótum, and cwæþ to him Drihten, gif

17 And so Jhesu cam, and fond him hauynge now foure dayes in the graue.

18 Sothli Bethanye was bisydis Jerusalem, as fiftene furlongis.

19 Forsothe manye of Jewis camen to Marie and Martha, for to comforte hem of her brother.

20 Therefore as Martha herde, for Jhesu cam, she renneth to him; Marie forsothe sat at hom.

21 Therefore Martha seide to Jhesu, Lord, if thou haddist be here, my brother hadde not be deed.

22 But and now I woot, that what euere thingis thou schalt axe of God, God schal 3yue to thee.

23 Jhesus seith to hir, Thi brother schal ryse a3en.

24 Martha seith to him, I woot, for he schal ryse a3en in the a3enrysing in the laste day.

25 Jhesu seith to hir, I am a3enrisyng and lyf; he that bileueth in me, 3he, if he schal be deed, schal lyue;

26 And ech that lyueth, and bileueth in me, schal not deie with outen ende. Bileuyst thou this thing?

27 She seith to him, Forsothe,[†] Lord, I haue bileuyd, for thou art Crist, the sone of quyk God, that hast come in to this world.

28 And whanne she hadde seide this thing, she wente, and clepide Marie, hir sistir, in silence,[†] seyinge, The maistir cometh, and clepith thee.

29 She, as she herde, roos anon, and cam to him.

30 Sothli Jhesu cam not 3it in to the castel, but he was 3it in that place, wher Martha hadde comen a3ens him.

31 Therefore the Jewis that weren with hir in the hous, and comfortiden hir, whanne thei sizen Marie, for soone she roos, and wente out, sueden hir, seyinge, For she goth to the graue, for to wepe there.

32 Forsothe Marie, whanne she hadde seyn wher Jhesu was, seyng him felde to his feet, and seide to him, Lord, if

17 Then went Jesus, and founde that he had lyne in his grave foure dayes alre dy.

18 Bethani was neye vnto Jerusalem, aboute .xv. furlonges of.

19 And many of the Iewes cam to Martha and Mary, to conforte them over their brother.

20 Martha as sone as she herde, that Jesus was commynge, went and met hym; Mary sate stille at home.

21 Then sayde Martha vnto Jesus, Lorde, yff thou haddest bene her, my brother had not bene deed.

22 But neverthesse I knowe, that whatsoever thou axest of God, God will geve it the.

23 Jesus sayde vnto her, Thy brother shall ryse agayne.

24 Martha sayde vnto hym, I knowe wele, he shall ryse agayne in the resurreccion att the laste daye.

25 Jesus sayde vnto her, I am the resurreccion and lyfe; whosoever beleveth on me, ye, though he were deed, yet shall he lyve;

26 And whosoever liveth, and beleveth on me, shall never deye. Belevest thou this?

27 She sayde vnto hym, Ye, Lorde, I beleve, thatt thou arte Christ, the sonne off God, which shall come in to the worlde.

28 And as sone as she soo had sayde, she went her waye, and called her sister, secretly, sayinge, The master is come, and calleth for the.

29 She, as sone as she herde thatt, arose quickly, and cam vnto hym.

30 Jesus was not yet come into the toune, but was in the place, wher Martha mett hym.

31 The Iewes then which were with her in the housse, and comforted her, when they sawe Mary, that she rose vppe hastely, and went out, folowed her, sayng, She goth vnto the grave, to wepe there.

32 Then when Mary was come wher Jesus was, and sawe hym, she fell doune at his fete, sayinge vnto hym, Lorde, if

weiseis her, ni þauh gaswulti meins broþar.

33 Þanuh Īesus sunsei gasawh ĳya greitandein, yah Īudaiuns þaiei qemun miþ ĳzai gretandans, ĳnrauhtida ahmin, yah ĳnwagida sik silban,

34 Yah qaþ, Whar lagidedun ĳna? Qeþun du ĳmma, Frauya, hiri yah saiwh.

35 Yah tagrida Īesus.

36 Þaruh qeþun þai Īudaieis, Sai! whaiwa frioda ĳna.

37 Sumai þan ĳze qeþun, Niu mahta sa, ĳzei uslauk augona þamma blindin, gatauyan ei yah sa ni gadauþnodedi?

38 Þanuh Īesus aftra ĳnrauhtips ĳn sis silbin, gaggip du þamma hlaiwa. Wasuh þan hulundi, yah staina ufarlagida was ufaro.

39 Qaþ Īesus, Afnimip þana stain. Qaþ du ĳmma swistar þis dauþins, Marþa, Frauya, yu fuls ĳst, fidurdogs auk ĳst.

40 Qaþ ĳzai Īesus, Niu qaþ þus, þatei yabai galaubeis, gasaiwhis wulþu Guþs?

41 Ushofun þan þana stain þarei was. ĳþ Īesus uzuhhof augona ĳup, yah qaþ, Atta, awiliudo þus, unte andhausides mis;

42 Yah þan ĳk wissa, þatei sinteino mis andhauseis, akei ĳn manageins þizos bistanceins, qaþ, ei galaubyaina, þatei þu mik ĳnsandides.

43 Yah þata qipands, stibnai mikilai hropida, Lazaru, hiri ut.

44 Yah urrann sa dauþa, gabundans handuns yah fotuns faskyam,
. yah wlits ĳs auralya bibundans. Qaþ du ĳm Īesus, Andbindip ĳna, yah letip gaggan.

45 Þanuh managai þize Yudaiei þai qimandans at Maryin, yah saiwhandans þatei gatawida, galaubidedun ĳmma.

46 Sumaiþ-þan ĳze galiþun du Farei-

ĳ. ĳ wære hær, nære miu broþor dead.

33 Ða se Hælend geseah ðæt heo weop, and ðæt ða Iudeas weopon ðe mid hyre comon, he geon rode on hys gæste, and gedræfde hyne sylfne,

34 And cwæþ, Hwar lède ge hine? Hig cwædon to him, Drihten, gá and geseoh.

35 And se Hælend weop.

36 And ða Iudeas cwædon, Lóca nú! hú he hyne lufode.

37 Sume hí cwædon, Ne mihte ðes, ðe ontýnde blindes eagan, dóu eac ðæt ðes nære dead?

38 Eft se Hælend geomrode on him sylfum, and com to ðære byrgene. Hit wæs án scræf, and ðar wæs án stán on-uppan geléd.

39 And se Hælend cwæþ, Dóp áweg ðone stán. Ðá cwæþ Martha to him, ðæs swustor ðe ðar dead wæs, Drihten, nú he stineþ, he wæs for feower dagum ðead.

40 Se Hælend cwæþ to hyre, Hú ne sæde ic ðe, ðæt ðú gesyhst Godes wuldor, gif ðú gelyfst?

41 Ðá dydon hig áweg ðone stán. . . .
. . . . Se Hælend áhóf his eagan up, and cwæþ, Fæder, ic dó þancas ðe, forðam ðú gehýrdest me;

42 Ic wát, ðæt ðú me symle gehýrst, ac ic cwæþ, for ðam folce ðe hær ymbútan stent, ðæt hí gelyfon, ðæt ðú me ásendest.

43 Ðá he ðás þing sæde, he clypode mycelre stefne, Lazarus, gá út.

44 And sóna stóp forþ, se ðe dead wæs, gebúnden handum and fótum,
. . . . and hys neb wæs mid swát-line gebúnden. Ðá cwæþ se Hælend to him, Unbindaþ hine, and lætaþ gán.

45 Manega ðara Iudea ðe comon to Marián, and gesáwon ða þing ðe he dyde, gelyfdon on hine.

46 Hí sume fóron to ðam Phariseon,

thou haddest be here, my brother hadde not be deed.

33 Therefore as Jhesu siȝ hir wepyng, and the Jewis that weren with hir wepyng, he made noyse in spirit, and roublide him silf,

34 And seide, Wher han ȝe putt him? Thei seyen to him, Lord, come and se.

35 And Jhesu wepte.

36 Therefore the Jewis seiden, Lo! hou he louede him.

37 Forsothe summe of hem seiden, Wher this *man* that openyd the yȝen of the born blynde, miȝte not make that and this deiede not?

38 Therefore Jhesu eft makynge noyse in him silf, cam to the graue. Forsothe ther was a denne, and a stoon was put theron.

39 Jhesu seith, Take ȝe a wey the stoon. Martha, the sistir of him that was deed, seith to him, Lord, he stynkith now, sothli he is of foure dayes.

40 Jhesus seith to hir, Wher I haue not seid to thee, for if thou schalt bileue, thou schalt se the glorie of God?

41 Therefore thei taken a wey the stoon. . . . Forsothe the yȝen reysid vpward, Jhesu seide, Fadir, I do thankyngis to thee, for thou herdist me;

42 Forsoth I wiste, for thou euere heereest me, but for the peple that stonddith aboute, I seide, that thei bileue, for thou hast sent me.

43 Whanne he hadde seid thes thingis, he criede with greet vois, Lazarus, come thou out.

44 And anon he that was deed, cam forth, bounde the hondis and feet with bondis, . . . and his face was boundun with a sudarie.[†] Jhesu seith to hem, Vnbynde ȝe him, and suffre ȝe go away.

45 Therefore manye of the Jewis that camen to Marie and Martha, and syȝen what thingis he dide, bileueden in to him.

46 Sothli summe of hem wenten to

thou haddest bene here, my brother had not bene deed.

33 When Jesus sawe her wepe, and the Iewes also wepe whych cam with her, he groned in his spret, and vexed hym silfe,

34 And sayde, Where have ye layed hym? They sayde vnto hym, Lorde, come and se.

35 And Jesus wept.

36 Then sayde the Iewes, Beholde! howe he loved hym.

37 Some off them sayde, Coulede not he which openned the eyes of the blynde, have made also that this man shulde not have deyd?

38 Jesus agayne gronyng in hym silfe, cam to the grave. It was a cave, and a stone layde on it.

39 Jesus sayd, Take ye away the stone. Martha, the sister of hym that was deed, sayde vnto him, Lorde, by this tyme he stenketh, for he had bene deed foure dayes.

40 Jesus sayde vnto her, Sayde I not vnto the, that if thou diddest beleve, thou shuldest se the glory of God?

41 Then they toke away the stone from the place where the deed was layde. Jesus lifte vppe his eyes, and sayd, Father, I geve the thankes, be cause that thou hast herde me;

42 I knewe wele, that thou hearest me all wayes, but because of the people that stonde by, I sayde it, that they myght beleve, that thou hast sent me.

43 And when he thus had spoken, he cryed with a loud voyce, Lazarus, come forthe.

44 And he that was deed, cam forth, bounde hand and fote with bondes, after the manner as they were wonte to bynde their deed with all, and his face was bounde with a napkyn. Jesus sayde vnto them, Loose hym, and lett hym goo.

45 Then many of the Jewes which cam to Mary, and had sene the thynges which Jesus did, beleved on hym.

46 But some off them went their wayes

saium, yah qeþun du ïm, þatei gatawida
Īesus.

47 Galesun þan þai auhumistans gud-
yans yah þai Farci

and sædon him, ða þing ðe se Hælend
dyde.†

47 Wítodlice ða bisceopas and ða
Pharisei gaderodon gemót, and cwædon,
Hwæt dó we? forðam ðes man wyrcþ
mycele tákna.

48 Gif we hine forlætap, ealle gelyfap
on hine; and Romane cumap, and nimap
úre land and úrne þeodscipe.

49 Hyra án wæs genemned Caiphas,
se wæs ðá on geare bisceop, and cwæp
to him, Ge nyton nánþing,

50 Ne ne geþenceap, ðæt us ys betere,
ðæt án man swelte for folce, and eall
þeod ne forwurde.

51 Ne cwæp he ðæt of him sylfum, ac
ðá he wæs ðæt gear bisceop, he witegode,
ðæt se Hælend sceolde sweltan for ðære
þeode,

52 And ná synderlice for ðære þeode,
ac ðæt he wolde gesomnian togædere
Godes bearn ðe todrifene wáron.

53 Of ðam dæge hig þohton ðæt hí
woldon hyne ofslean.

54 Ðá ne fór se Hælend ná openlice
gemang ðam Iudeum; ac fór on ðæt
land wið ðæt wésten, on ða burh, ðe
ys genemned Effrem, and wunode ðær
mid his leorning-cnihtum.

55 Iudea eastron wáron gehende, and
manega fóron of ðam lande to Hieru-
salem ær ðam eastron, ðæt hig woldon
hig sylfe gehálgian.

56 Hig sóhton ðone Hælend, and
spræcon him betwýnan, ðær hig stódon
on ðam temple, and ðus cwædon, Hwæt
wéne ge, ðæt he ne cume to freols-
dæge?

57 Ða bisceopas and ða Pharisei
hæfdon beboden, gif hwá wiste hwar
he wære, ðæt he hyt cýdde, ðæt hig
mihton hine niman.

Pharisees, and seiden to hem, what thingis he dide.

47 Therefore the bischops and Pharisees gedriden a counceil azens Jhesu, and seiden, What don we? for this man doth many signes.†

48 If we leue him thus, alle men schulen bileue in to him; and Romayns schulen come, and schulen take oure place and flok.

49 Forsoth oon of hem, Cayfas by name, whanne he was bischop of that 3eer, seide to hem, 3e witen no thing,

50 Nethir thenken, for it spedith to 3ou, that o man deie for the peple, and that alle folk perische not.

51 Forsoth he seide not this thing of him silf, but whanne he was bischop of that 3eer, he prophesiede, for Jhesu was to deyinge for the folk,

52 And not oonly for the folk, but that he schulde gedere in to oon the sones of God that weren scaterid.

53 Therefore fro that day thei thou3ten for to sle him.

54 Therefore Jhesu walkide not now opynli at the Jewis; but he wente in to a cuntree bisydis the desert, in to a citee, that is seid Effrem, and there he dwelte with his disciplis.

55 Forsothe the pask of Jewis was next, and many of the cuntree stizeden vp to Jerusalem the day bifore pask, for to halowe hem selue.

56 Therefore thei sou3ten Jhesu, and spaken to gidere, stondinge in the temple, What gessen 3e, for he cometh not to the feeste day?

57 Forsothe the bischopis and Pharisees hadden 3ouun a maundement, that if ony man knew wher he is, he schewe, that thei taken hym.

to the Pharises, and tolde them, what Jesus had done.

47 Then gadered the hye prestes and Pharises a counsell, and sayde, What do we? this man doeth many miracles.

48 Yf we lett hym scape thus, all men will beleve on hym; and the Romaynes shall come, and take awaye oure countre and people.

49 And won of them, named Cayphas, which was the hye prest that same yeare, sayde vnto them, Ye perceave nothyngge att all,

50 Nor yett consider, that it is expedient for vs, that won man deye for the people, and nott that all the people perisshe.

51 This spake he nott of hym silfe, butt beyngge hye preste that same yeare, prophesied he, that Jesus shulde deye for the people,

52 And not for the people only, but that he shulde gadder to gedder in won the children of God which were scattered abroode.

53 From that day kept they a counsell togedder for to put hym to deeth.

54 Jesus therefore walked no more openly amonge the Iewes; butt went his waye thence vnto a countre ny to a wildernes, into a cite, called Effraym, and there haunted with his disciples.

55 The Iewes ester was neye att hond, and many went out of the countre vppe to Jerusalem before the ester, to purify them selves.

56 Then sought they for Jesus, and spake bitwene them selves, as they stode in the temple, What thynke ye, seyngge he commeth not to the feast?

57 The hye prestes and Pharises had geuen a commaundment, that yf ony man knew where he were, he shulde shewe it, that they myght take hym.

þarei was Lazarus sa dauþa, þanei urraisida us dauþaim Īesus.

2 Þaruh gawaurhtedun imma nahatamat, yainar yah Marþa andbahtida ; iþ Lazarus was suns þize anakumbyandane miþ imma.

3 Iþ Marya nam pund balsanis nardaus pistikeinis filugalaubis, yah gasalboda fotuns Īesua, yah biswarb fotuns is skufta seinamma ; iþ sa gards fulls warþ daunais þizos salbonais.

4 Qaþ þan ains þize siponye is, Yudas Seimonis, sa Īskariotes, izei skaftida sik du galewyan ina,

5 Duwhe þata balsan ni frabauht was in .t. skatte, yah fradailiþ wesi þarbam ?

6 Þatup-þan qaþ, ni þeei ina þize þarb-ane kara wesi, ak unte þiubs was, yah arka habaida yah þata innwaurpano bar.

7 Qaþ þan Īesus, Let iya, in dag gafilhis meinis fastaida þata ;

8 Iþ þans unledans sinteino habaiþ miþ izwis, iþ mik ni sinteino habaiþ.

9 Fanþ þan manageins filu Īudaie, þatei Īesus yainar ist ; yah qemun, ni in Īesus ainis, ak ei yah Lazaru sewheina, þanei urraisida us dauþaim.

10 Munaidedunup-þan auk þai auhum-istans gudyans ei yah Lazarau usqem-eina,

11 Unte managai in þis garunnun Īudaici, yah galaubidedun Īesua.

12 Īftumin daga manageins filu, sei qam at dulþai, gahausyandans þatei qimip Īesus in Īairausaulwmai,

13 Nemun astans peikabagme, yah urrunnun wiþragamotyān imma, yah hropidedun, Osanna, þiupida sa qimanda in namin Frauyins, þiudans Īsraelis.

14 Bigat þan Īesus asilu, gasat ana ina, swaswe ist gameliþ,

15 Ni ogs þus, dauhtar Sion ; sai !

ðar Lazarus wæs dead, ðe se Hælend áwrehte.

2 Hig worhton him ðær gebeorscipe, and Martha þénode ; Lazarus wæs án ðæra ðe mid him sæt.

3 María nam án púnd deorwyrþre scalfe mid ðam wyrt-gemange ðe hig nardus hátaþ, and smýrede ðæs Hælendes fét, and drigde mid hyre loccum ; and ðæt hús wæs gefylled of ðære sealfe swæcce.

4 Ðá cwæþ án his leorning-cnihta, Iudas Scarioð, ðe hine belæwde,

5 Hwí ne sealde heo ðas sealfe wið þrym hundred penegum, ðæt man mihte syllan þearfum ?

6 Ne cwæþ he ná ðæt, forðig ðe him gebyrode to ðam þearfum, ac forðam ðe he wæs þeóf, and hæfde scrin and bær ða þing ðe man sende.

7 Ðá cwæþ se Hælend, Læt hig, ðæt heo healde ða of ðone dæg ðe man me bebyrige ;

8 Ge habbaþ symle þearfan mid eow, ac ge nabbþ me symle.

9 Micel mænigeo ðara Iudea gecneow, ðæt he wæs ðær ; and hig comon, næs ná for ðæs Hælendes þingon synderlice, ac ðæt hig woldon geseon Lazarum, ðe he áwehte of deape.

10 Ðara sacerda ealdras þohton ðæt hig woldon Lazarum ofslean,

11 Forðam ðe manega fóron fram ðam Iudeum for his þingon, and gelyfdon on ðone Hælend.

12 On morgen mycel mænigeo, ðe com to ðam freols-dæge, ðá hig gehýrdon ðæt se Hælend com to Hierusalem,

13 Hí námon palm-treowa twígu, and eodon út ongean hine, and clypodon, Sí Israhela cing hál and gebletsod, ðe com on Drihtnes naman.

14 And se Hælend gemétte áne assan, and rád on-uppan ðam, swá hit áwriten ys,

15 Ne ondræd ðú, Siones dóhter ; nú !

wher Lazarus was deed, whom Jhesu reyside.

2 Forsoth thei maden to him a sopere there, and Martha mynistride to hym; Lazarus forsothe was oon of men sittinge at the mete with him.

3 Therefore Marie took a pound of oynement spikenard,[†] precious, and anoyntide the feet of Jhesu, and wipte his feete with her heeris; and the hous is fillid of the sauour of oynement.

4 Therefore Judas Scarioth, oon of his disciplis, that was to bitraynge hym, seide,

5 Whi this oynement is not seeld for thre hundrid pens, and is 3ouun to nedye men?

6 Forsoth he seide this thing, not for it perteynede to him of nedye men, but for he was a theef, and he hauynge pursis baar tho thingis that weren sent.

7 Therefore Jhesu seide, Suffre 3e hir, that in to the day of my biringe sche kepe that;

8 Forsothe 3e schulen euer haue pore men with 3ou, sothli 3e schulen not euere haue me.

9 Therefore myche cumpany of the Jewis knewe, that Jhesu was there; and thei camen, not oonly for Jhesu, but for to se Lazarus, whom he reysede fro deede men.

10 Forsothe the princes of prestis thou3ten for to sle Lazarus,

11 For manye of the Jewis for hym wente awei, and beleueden in to Jhesu.

12 Forsothe on the morwe a myche cumpany, that cam to gidere at the feeste day, whanne thei hadden herd, for Jhesu cometh to Jerusalem,

13 Tooken braunchis of palmes, and camen forth azens him, and erieden, Osanna, blessid is he, that cometh in the name of the Lord, king of Israel.

14 And Jhesu fond a litil asse, and sat on him, as it is writun,

15 The dou3tir of Syon, nyle thou

Lazarus which was deed was, whom Jesus raysed from deeth.

2 There they made him a supper, and Martha served; butt Lazarus was won of them that sate at the table with hym.

3 Then toke Mary a pounce off oyntment called nardus, perfecte and precious, and anoynted Jesus fete, and wept his fete with her heer; and all the housse smelled off the savre off the oyntment.

4 Then sayde won of his disciples, named Judas Iscariot, Simons soune, which after warde betrayed hym,

5 Why was not this oyntment solde for thre hondrede pence, and geuen to the povre?

6 This sayde he, not that he cared for the pover, butt be cause he was a thefe, and kept the bagge and bare that which was geuen.

7 Then sayde Jesus, Lett her alone, agaynst the daye off my buryinge she kept it;

8 The povre all wayes shall ye have with you, butt me shall ye nott all wayes have.

9 Moche people off the Iewes had knowledge, that he was there; and they cam, nott for Jesus sake only, butt that they myght se Lazarus also, whom he raysed from deeth.

10 The hye prestes held a counsell that they myght put Lazarus to deeth also,

11 Be cause that for his sake manye of the Iewes went awaye, and beleved on Jesus.

12 On the morowe moche people, which cam to the feast, when they herde that Jesus shulde come to Jerusalem,

13 Toke braunches off palme trees, and went and mett hym, and cryed, Hosanna, blessed is he, that in the name of the Lorde commeth, kynge of Israhell.

14 Jesus gott a yonge asse, and sate thereon, acordynge to that wich was written,

15 Feare nott, daughter of Sion; be-

þiudans þeins qimip, sitands ana fulin asilaus.

16 Þatup-þan ni kunþedun siponyos is frumist, ak biþe gasweraipþ was Iesus, þanuh gamundedun, þatei þata was du þamma gameliþ, yah þata gatawidedun imma.

17 Weitwodida þan so managei, sei was miþ imma, þan Lazaru wopida us hlaiwa, yah urraisida ina us dauþaim.

18 Duppe iddyedun gamotyān imma managei, unte hausidedun ei gatawidedi þo taikn.

19 Þanuh þai Faraisaieis ƿeþun du sis misso, Saiwhiþ, þatei ni boteiþ waitt; sai! so manaseds afar imma galaiþ.

20 Wesunup-þan sumai þiudo, þize ur-rinnandane ei inwiteina in þizai dulþai.

21 Þai atiddyedun du Filippau, þamma fram Bepsaeida Galeilaie, yah bedun ina, qiþandans, Frauya, wileima Iesu gasai-whan.

22 Gaggiþ Filippus, yah qiþiþ du Andraim; yah aftra Andraias yah Filippus ƿeþun du Iesua.

23 Iþ Iesus andhof im, qiþands, Qam wheila, ei sweraidau sunus mans.

24 Amen, amen, qiþa izwis, nibai kurno whaiteis gadriusando in airþa gaswiltiþ, silbo ainata aflifniþ; iþ yabai gaswiltiþ, manag akran bairiþ.

25 Saei friyop saiwala seina, fraqisteiþ izai; yah saei fiaip saiwala seina in þamma fairwhau, in libainai aiweinon baigiþ izai.

26 Yabai mis whas andbahtyai, mik laistyai; yah þarei im ik, þaruh sa andbahts meins wisan habaiþ. Yah yabai whas mis andbahteip, sweraip ina atta.

27 Nu saiwala meina gadrobnoda, yah wha qiþau? Atta, nasei mik us þizai wheilai; akei duppe qam in þizai wheilai;

28 Atta, hauhei namo þeinata. Qam þan stibna us himina, Yah hauhida, yah

ðin cing cymþ, uppan assan folan sittende.

16 Ne undergēton hys leorning-enihtas ðās þing ærest, ac ðā se Hælend wæs gewuldrod, ðā gemundon hig, ðæt ðās þing wæron áwritene be him, and ðās þing hig dydon him.

17 Seo mænigeo ðe wæs mid him, ðā he Lazarum clypode of ðære byrgene, and hine áwehte of deaþe, eƿðde ge-witnesse.

18 And forði him com seo mænigeo ongean, forðam ðe hí gehýrdon ðæt he worhte ðæt tácn.

19 Ðā Pharisei cwædon betwux him sylfum, We geseoþ, ðæt we nánþing ne fremiaþ; nú! wyle eall middan-eard æfter him.

20 Sume ðe wæron hæðene, ðe fóron ðæt hig woldon hí gebiddan on ðam freols-dæge.

21 Ðā genealæhton to Philippe, se wæs of ðære Galileiscan Bethsaida, and hí bædon hine, and cwædon, Leof, we wyllaþ geseon ðone Hælend.

22 Ðā eode Philippus, and sæde hit Andreae; and eft Andreas and Philippus hit sædon ðam Hælende.

23 Se Hælend him andswarode, and cwæþ, Seo tid cymþ, ðæt mannes sunu byþ geswútelod.†

24 Sôþlice, ic secge eow, ðæt hwætene corn wunaþ ána, búton hyt fealle on eorþan and sý dead; gif hit byþ dead, hit bringþ mycelne wæstm.

25 Se ðe lufaþ his sáwle, forspilþ hig; and se ðe hataþ his sáwle on ðisum middan-earde, gehylt hí on écum life.

26 Gif hwá þénige me, fylige me; and mín þén biþ ðær, ðær ic eom. Gif me hwá þénaþ, mín fæder hine wurþaþ.

27 Nú mín sáwl ys gedréfed, and hwæt secge ic? Fæder, gehæl me of ðisse tide; ac for ðam ic com on ðās tid;

28 Fæder, gewuldra ðinne naman. Ðā com stefn of heofone, ðus cweðende,

drede ; lo ! thi king cometh, sittynge on the colt of a sche asse.

16 His disciplis knewen not first thes thingis, but whanne Jhesu is glorified, thanne thei recordiden,[†] for thes thingis weren writen of him, and thes thingis thei diden to him.

17 Therefore the cumpany baar witnessing, that was with him, whanne he clepide Lazarus fro the graue, and reyside him fro deede men.

18 Therefore and the cumpany cam metynge to him, for thei herden him to haue don this signe.

19 Therefore the Pharisees seiden to hem selue, 3e seen, for we profiten no thing ; lo ! al the world wente aftir him.

20 Forsothe ther weren summe hethen men, of hem that hadden styzed vp for to worschipe in the feeste day.

21 Therefore thes camen to Philip, that was of Bethsaida of Galilee, and preieden him, seynge, Sire, we wolen se Jhesu.

22 Philip cometh, and seith to Andrew ; eft Andrew and Philip seiden to Jhesu.

23 Sothli Jhesu answeride to hem, seynge, The our cometh, that mannis sone be clarified.

24 Treuli, treuli, I seie to 3ou, no but a corn of whete fallynge in to the erthe schal be deed, it dwellith aloone ; sothli if it schal be deed, it bringith moche fruyt.

25 He that loueth his soule,[†] schal leese it ; and he that hatith his soule[†] in this world, kepith it in to euerlasting lyf.

26 If ony man seruith to me, sue he me ; and where I am, there and my mynystre[†] schal be. If ony man schal mynystre to me, my fadir schal worschipe him.

27 Now my soule is troublid, and what schal I seye ? Fadir, saue me fro this our ; but for that thing I cam in to this our ;

28 Fadir, clarifie thi name. Therefore a vois cam fro heuene, seynge, And I

holde ! thy kynge commeth, sittynge on an asses coolte.

16 These thynges vnderstode not his disciples at the fyrst, but when Jesus was gloryfied, then remembryd they, that soche thynges were writen of hym, and that soche thynges they had done vnto hym.

17 The people that was with hym, when he called Lazarus out off his grave, and raysed hym from deeth, bare recorde.

18 Therefore met hym the peple, be cause they herde that he had done soche a myracle.

19 The Pharises therefore sayde amonge them selves, Ye se, that we preuayle no thyng ; loo ! all the worlde goth after hym.

20 There were certayne grekes, amonge them which cam to praye at the feast.

21 The same cam to Philip, which was of Bethsayda a cite in Galile, and desired hym, saynge, Syr, we wolde fayne se Jesus.

22 Philip cam, and tolde Andrew ; and agayne Andrew and Philip tolde Jesus.

23 And Jesus answered them, saynge, The houre is come, that the sonne of man must be glorified.

24 Verely, verely, I saye vnto you, except the wheate corne fall into the grounde and deye, it bydeth alone ; yf it deye, it brengeth forth moche frute.

25 He that loveth his life, shall destroye it ; and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall.

26 Yf eny man mynister vnto me, lett hym folowe me ; and where I am, there shall also my minister be. And if eny man minister vnto me, hym will my father honoure.

27 Nowe is my soule troubled, and what shall I saye ? Father, delyvre me from this houre ; but therefore cam I vnto this houre ;

28 Father, glorify thy name. Then cam there a voyce from heuen, I have

aftra hauhya.

29 Managei þan sei stoþ, gahausyandei, qeþun, þeiwhon wairþan ; sumaili qeþun, aggilus du imma rodida.

30 Andhof İesus, yah qap, Ni in meina so stibna warþ, ak in izwara.

31 Nu staua ist þizai manasedai, nu sa reiks þis fairwhaus uswairpada ut.

32 Yah ik yabai ushauhyada af airþai, alla atþinsa du mis.

33 Patuþ-þan qap, bandwyands whileik-amma dauþau skulda gadauþnan.

34 Andhof imma so managei, Weis hausidedum ana witoda, þatei Christus siyai du aiwa ; yah whaiwa þu qipis, þatei skulds ist ushauhyan sa sunus mans ? Whas ist sa sunus mans ?

35 Qap þan du im İesus, Nauh letil mel liuhaþ in izwis ist ; gaggip, þande liuhaþ habaiþ, ei riqiz izwis ni gafahai ; yah saei gaggip in riqiza, ni wait whaþ gaggip.

36 Þande liuhaþ habaiþ, galaubeiþ du liuhada, ei sunyus liuhadis wairþaiþ. Þata rodida İesus, yah galaip, yah gafalh sik faura im.

37 Swa filu imma taikne gatauyandin in andwairþya ize, ni galaubidedun imma ;

38 Ei þata waurd Esaciins, praufetaus, usfullnodedi, þatei qap, Frauya, whas galaubida hauseinai unsarai, yah arms Frauyins whamma andhulips warþ ?

39 Duppe ni mahtedun galaubyan, unte aftra qap Esacias,

40 Gablindida ize augona, yah gadaubida ize hairtona, ei ni gaumidedeina augam, yah froþeina hairtin ; yah gawandidedeina, yah ganasidedyau ins.

41 Þata qap Esacias, þan sawh wulþu is, yah rodida bi ina.

42 Þanuh þan sweþauh yah us þaim reikam managai galaubidedun du imma, akei faura Fareisaium ni andhahaitun,

And ic gewuldrode, and eft ic gewuldrige.

29 Seo mænigeo ðe ðær stóð, and ðæt gehýrde, sædon, ðæt hyt þunrode ; sume sædon, ðæt engel spæce wið hyne.

30 Se Hælend, him andswarode, and cwæþ, Ne com ðeos stefen for minum þingum, ac for eowrum þingum.

31 Nú ys middan-eardes dóm, nú byþ ðyses middan-eardes ealdor út-áworpen.

32 And gif ic beo up-áhafen fram eorþan, ic teo ealle þing to me sylfum.

33 Ðæt he sæde, and tácnode hwylcum deaþe he wolde sweltan.

34 Seo mænigeo him andswarode and cwæþ, We gehýrdon on ðære æ, ðæt Crist biþ on écnysse ; and húmeta segest ðú, Hit gebyraþ ðæt mannes sunu beo up-áhafen ? Hwæt ys ðes mannes sunu ?

35 Ðá cwæþ se Hælend, Nú gyt ys lytel leht on eow ; gáp, ðá hwile ðe ge leht habbon, ðæt þýstro eow ne befón ; se ðe gæþ on þýstrum, he nát hwyder he gæþ.

36 Ðá hwile ðe ge leht habbon, ge lýfaþ on leht, ðæt ge sýn lehtes bearn. Ðás þing se Hælend him sæde, and eode, and bediglode hine fram him.

37 Ðá he swá mycele tácn dyde beforan him, hí ne gelyfdon on hyne ;

38 Ðæt ðæs witegan word, Isaias, wære gefylled, ðe he cwæþ, Drihten, hwá gelyfde ðæs ðe we gehýrdon, and hwam wæs Drihtnes strenþ geswútelod ?

39 Forði hí ne mihton gelyfan, forðam Isaias cwæþ eft,

40 He áblende hyra eagan, and áhyrde hyra heortan, ðæt hí ne geseon mid hyra eagon, and mid hyra heortan ne ongyton ; and sýn gecyrrede, and ic hig gehæle.

41 Isaias sæde ðás þing, ðá he geseah hys wuldor, and spræc be him.

42 And ðeah manega of ðam ealdron gelyfdon on hyne, ac hí hit ne cýddon for ðara Pharisea þingum, ðe-læs hig

saue clarified, and eft I schal clarifie.

29 Therefore the cumpany that stood, and herde, seide, thundir to be maad; othere men seiden, an aungel spak to him.

30 Jhesu answeride, and seide, This vois cam not for me, but for zou.

31 Now is dom of the world, now the prince of this world schal be cast out.

32 And if I schal be enhaunsid fro the erthe, I schal drawe alle thingis to my silf.

33 Sothli he seide this thing, signifyinge bi what deeth he was to deiyng.

34 The cumpany answeride to him, We han herd of the lawe, for Crist dwelith in to with outen ende; and hou seist thou, It bihoueth mannis sone for to be arerid? Who is this mannis sone?

35 Therefore Jhesu seith to hem, 3it a litil lizt is in zou; walke 3e, the while 3e han lizt, that derknessis catche not zou; and he that wandrith in derknessis, woot nere whidur he goth.

36 The while 3e han lizt, byleue 3e in to lizt, that 3e be the sones of lizt. Jhesu spak thes thingis, and wente, and hidde him fro hem.

37 Sothli whanne he hadde don so manye signes[†] byfore hem, thei bileueden not in to him;

38 That the word of Ysaie, the prophete, schulde be fillid, which he seide, Lord, who bileuede to oure heering, and to whom is the arm of the Lord schewid?

39 Therefore thei myzten not bileue, for eft Ysaie seide,

40 He hath blyndid her yzen, and he hath endurid[†] the herte of hem, that thei se not with yzen, and vnderstonde not with herte; and that thei be conuertid,[†] and I heele hem.

41 Ysaie seid thes thingis, whanne he syz the glorie of hym, and spak of him.

42 Netheles and of the princes manye bileueden in to him, but for the Farisees thei knowlechiden not, that thei schuld-

glorified it, and will glorify it agayne.

29 Then sayde the people that stode by, and herde, it thoundreth; other sayde, an angell spake to hym.

30 Jesus answered, and sayde, This voyce cam nott be cause of me, but for youre sakes.

31 Nowe is the iudgement of this worlde, now shall the prynce off this worlde be cast out a dores.

32 And I yf I were lifte vppe from the erthe, will drawe all men vnto me.

33 This sayde Jesus, signifyinge what deeth he shulde deye.

34 The people answered hym, We have herde of the lawe, that Christ bydeeth ever; and howe sayest thou then, That the sonne of man must be lifte vppe? Who is that sonne of man?

35 Jesus sayde vnto them, Yet a lytell whyle is the light with you; walke, whill ye have lightt, lest the darcknes come on you; he that walketh in the darke, wotteth not whither he goth.

36 Whyll ye have light, beleve on the light, that ye maye be the children of light. These thynges spake Jesus, and departed, and hid hym silfe from them.

37 And though he had done soo manye myraclis before them, yet beleved not they on hym;

38 That the sayinge of Esayas, the prophet, myght be fulfilled, that he spake, Lorde, who shall beleve oure sayinge, and to whom ys the arme off the Lorde declared?

39 Therefore coulde they not beleve, be cause that Esaias sayth agayne,

40 He hath blinded their eyes, and hardened their hertes, that they shuld not se with their eyes, and vnderstonde with their hertes; and shulde be conuerted, and I shulde heale them.

41 Soche thynges sayde Esaias, when he sawe hys glory, and spake of him.

42 Neverthelesse amonge the chefe rulers many beleved on hym, but because of the Pharises they wolde not be

ei us swnagogein ni uswaurpanai waurþeina ;

43 Friyodedun auk mais hauhein maniska, þau hauhein Guþs.

44 Iþ Iesus hropida, yah qap, Saei galaubeiþ du mis, ni galaubeiþ du mis, ak du þanma sandyandin mik.

45 Yah saei saiwhiþ mik, saiwhiþ þana sandyandan mik.

46 Ik liuhad in þamma fairwhau qam, ei whazuh saei galaubyai du mis, in riqiza ni wisai.

47 Yah yabai whas meinaim hausyai waurdam, yah galaubyai, ik ni stoya ina ; nih þan qam, ei stoyau manased, ak ei ganasyau manased.

48 Saei frakann mis, yah ni andnimiþ waurda meina, habaid þana stoyandan sik ; wurd þatei rodida, þata stoyiþ ina in spedistin daga.

49 Unte ik us mis silbin ni rodida, ak saei sandida mik, atta, sah mis anabusn at

man út-ádrife of hyra gesomnunge ;

43 Hi lufodon manna wuldor, swiðor ðonne Godes wuldor.

44 Se Hælend clypode, and cwæp to him, Se ðe gelyfþ on me, ne gelyfþ he ná on me, ac on ðone ðe me sende.

45 And se ðe me gesyhþ, gesyhþ ðone ðe me sende.

46 Ic com to leohte on middan-eard, and nán ðara ðe gelyfþ on me, ne wunaþ on þýstrum.

47 And gif hwá gehýrþ míne word, and ne gehylt, ne déme ic hine ; ne com ic middan-eard to démanne, ac ðæt ic gehæle middan-eard.

48 Se ðe me forhigþ, and míne word ne under-fehþ, he hæfþ hwá him déme ; seo spæc ðe ic spæc, seo him démp on ðam ýtemestan dæge.

49 Fordam ðe ic ne spece of me sylfum, ac se fæder, ðe me sende, he me bebed, hwæt ic cweðe, and hwæt ic spece.

50 And ic wát, ðæt his bebod ys éce lif ; ða þing ðe ic sprece, ic sprece, swá fæder me sáde.

CHAP. XIII.† 1 Ær ðam easter-freolsdæge se Hælend wiste, ðæt his tid com, ðæt he wolde gewitan of ðysum middanearde to his fæder, ðá he lufode his leorning-cnihtas ðe wæron on middanearde, oð ende he hig lufode.

2 And ðá Drihtnes þénung wæs gemacod, ðá fór se deofol on Iudas heortan Scariothes, . . . ðæt he hine belæwde,

3 He wiste ðæt fæder scalde ealle þing on his handa, and ðæt he com of Gode, and cymþ to Gode,

4 He árás fram his þénunge, and léde his reaf ; and nam linen hrægel, and begyrde hyne.

5 Æfter ðam he dyde wæter on fæt,

en not be cast out of the synagoge ;

43 Forsothe thei loueden the glorie of men, more than the glorie of God.

44 Forsothe Jhesu cryede, and seide, He that bileueth in to me, bileueth not n to me, but in to him that sente me.

45 He that seeth me, seeth him that sente me.

46 I lizt cam in to the world, that ech man that bileueth in to me, dwelle not n derknessis.

47 And if ony man schal heere my wordis, and schal not kepe, I deme not him ; forsoth I cam not, that I deem the world, but that I make the world saf.

48 He that dispisith me, and takith not my wordis, hath him that schal iudge him ; the word that I haue spoken, that schal deme him in the laste day.

49 For I haue nozt spokun of my silf, but the fadir, that sente me, gaf to me maundement, what I schal seie, and what I schal speke.

50 And I woot, for his maundement is everelasting lyf ; therefore tho thingis that I speke, as the fadir seide to me, so I speke.

CHAP. XIII. I Forsothe bifore the beste day of pask Jhesu witinge, for his our cometh, that he passe of this world to the fadir, whanne he hadde loued wise that weren in the world, in to the ende he louede hem.

2 And the souper maad, whanne the leuel hadde sent now in to the herte of Judas, that Judas of Symount Scariot schulde bitraye him,

3 He witinge for the fadur gaf alle thingis to him in to hondis, and that he wente out fro God, and goth to God,

4 Risith fro the souper, and puttith his clothis ; and whanne he hadde takun a ynnen cloth, he bifore girde him.

5 Aftirward he sente water in to a

a knowen off it, lest they shulde be excommunicate ;

43 For they loved the prayse that is geven off men, more then the prayse that commeth of God.

44 Jesus cryed, and sayd, He that beleveth on me, beleveth nott on me, butt on hym that sent me.

45 And he that seeth me, seeth hym that sent me.

46 I am come a light into the worlde, that whosoever beleveth on me, shulde nott byde in darcknes.

47 And yf eny man heere my wordes, and beleve nott, I iudge hym not ; for I cam not to iudge the worlde, butt to save the worlde.

48 He that putteth me a waye, and receaveth nott my wordes, hathe won that iudgeth hym ; the wordes that I have spoken shall iudge hym in the laste daye.

49 For I have not spoken off my silfe, but my father, which sent me, gave me a commaundment, what I shulde saye, and what I shulde speake.

50 And I knowe wele, that his commaundment ys lyfe everlastynge ; whatsoever I speake therefore, even as my father bade me, so I speake.

CHAP. XIII. I Before the feast off ester when Jesus knewe, that hys houre was come, thatt he shulde departe out of this worlde vnto the father, when he loved his which were in the worlde, vnto the ende he loved them.

2 And when supper was ended, after that the devyll had put in the hert off Judas Iscariot, Simons sonne, to be traye him,

3 Jesus knowynge that the father had geven him all thinges into his hondes, and that he was come from God, and went to God,

4 He rose from supper, and layde a syde hys vpper garmentes ; and toke a towell, and gyrd hym sylfe.

5 After that poured he water into a

11

. qap, Ni allai
hrainyai siyup.

12 Biþeh þan usþwoh fotuns ize, yah
nam wastyos seinos; anakumbyands
aftra, qap du im, Witudu wha gatawida
izwis?

13 Yus wopeid mik laisareis yah frauya,
waila qiþiþ; im auk.

14 Yabai nu usþwoh izwis fotuns, frau-
ya yah laisareis, yah yus skuluþ izwis
misso þwahan fotuns;

15 Du frisahtai auk atgaf izwis, ei swa-
swe ik gatawida izwis, swa yus tauyaiþ.

16 Amen, amen, qiþa izwis, nist skalks
maiza frauyin seinamma, nih apaustaulus
maiza þamma sandyandin sik.

17 Þande þata wituþ, audagai siyup,
yabai tauyiþ þata.

18 Ni bi allans izwis qiþa, ik wait
wharyans gawalida; ak ei usfulliþ waurþi
þata gamelido, Saei matida miþ mis
hlaib, ushof ana mik fairzua seina.

19 Fram himma qiþa izwis, faurþizei
waurþi, ei biþe wairþai, galaubyaiþ þatei
ik im.

20 Amen, amen, qiþa izwis, saei and-
nimip þana þanei ik insandya, mik and-

and þwóh his leorning-enihta fét, and
drigde hig mid ðære lin-wæde, ðe he
wæs mid begyrd.

6 Ðá com he to Simone Petre, and
Petrus cwæþ to him, Drihten, scealt ðú
þwean mine fét?

7 Se Hælend andswarode, and cwæþ
to him, Ðú nást nú, ðæt ic dó; ac ðú
wást syððan.

8 Petrus cwæþ to him, Ne þwyhst ðú
næfre mine fét. Se Hælend him and-
swarode and cwæþ, Gif ic ðé ne þwea,
næfst ðú nánne ðæl myd me.

9 Ðá cwæþ Simon Petrus to him,
Drihten, ne þweh ðú ná mine fét áne,
ac eac mín heafod and mine handa.

10 Ðá cwæþ se Hælend to him, Se ðe
clæne byþ, ne beþearf búton ðæt man
his fét þwea, ac ys eall clæne; and ge
synd sume clæne, næs ná calle.

11 He wiste witodlice, hwá hyne sceolde
belæwan; forðam he cwæþ, Ne synd ge
ealle clæne.

12 Syððan he hæfde hyra fét áþwogene,
he nam his reaf; and ðá he sæt, he
cwæþ eft to him, Wite ge hwæt ic eow
dyde?

13 Ge clypiaþ me láreow and drihten,
and wel ge eweðap; swá ic eom sóþlice.

14 Gif ic þwóh eowre fét, [ic ðe eom
eower láreow and eower hláford, and ge
sceolon eac þwean eower álc óðres fét;†]

15 Ic eow sealde bysne, ðæt ge ðon,
swá ic eow dyde.

16 Sóþlice, ic eow secge, nys se þeowa
furðra ðonne se hláford, ne se ærend-
raca nys mærra ðonne se ðe hyne sende.

17 Gif ge ðás þing witon, ge beoþ ead-
ige, gif ge hig dóþ.

18 Ne secge ic be eow eallon, ic wát
hwylce ic geceas; ac ðæt ðæt hálige
gewrit sý gefylled, ðe cwylþ, Se ðe ytt
hláf myd me, áheþþ hys hó ongean me.

19 Nú ic eow secge, árdam ðe hyt
gewurðe, ðæt ge gelyfon ðonne hyt ge-
worden biþ, ðæt ic hit eom.

20 Sóþ, ic eow secge, se ðe underfehþ
ðæne ðe ic sende, underfehþ me; and se

basyn, and bigan for to waische disciplis feet, and to wype with the lynnyn cloth, with which he was bifore gird.

6 Therefore he cam to Symount Petre, and Petre seith to him, Lord, waischist thou to me the feet ?

7 Jhesu answeride, and seide to him, What thingis I do, thou woost not now ; forsothe thou schalt wite aftirward.

8 Petre seith to him, Thou schalt not waische to me the feet, in to with outen ende. Jhesu answeride to him, If I schal not waische thee, thou schalt not haue part with me.

9 Symount Petre seith to him, Lord, not ononly my feet, but and the hondis and the heed.

10 Jhesu seide to him, He that is waischun, hath no nede no but that he waische the feet, but he is clene al ; and 3e ben clene, but not alle.

11 Forsothe he wiste, who schulde bitraye him ; therefore he seide, 3e ben not clene alle.

12 Therefore aftir that he waischide the feet of hem, he took his clothis ; and whanne he hadde restid azen, eft he seide to hem, 3e witen what I haue done to 3ou.

13 3e clepen me maistir and lord, and 3e seyn wel ; forsoth I am.

14 Therefore if I, lord and maistir, haue waische 3oure feet, and 3e owen to waische another the totheris feet ;

15 For I haue 3oun ensauple to 3ou, that as I haue don to 3ou, so and 3e do.

16 Treuli, treuli, I seie to 3ou, the seruaunt is not more than his lord, neither apostle is more than he that sente him.

17 If 3e witen thes thingis, 3e schulen be blessid, if 3e schulen do hem.

18 I seie not of alle 3ou, I woot whiche I haue chosun ; but that the scripture be fillid, He that etith my breed, schal reyse his heele a3ens me.

19 Treuli, treuli, I seie to 3ou, bifore it be don, that whanne it schal be don, 3e bileue for I am.

20 Treuli, treuli, I seye to 3ou, he that taketh whom euere I schal sende, re-

basyn, and began to washe hys disciples fete, and to wyppe them with the towell, where with he was gyrde.

6 Then cam he to Simon Peter, and Peter sayde to him, Lorde, shalt thou wesshe my fete ?

7 Jesus answered, and sayde vnto hym, What I do, thou wottest nott nowe ; thou shalt knowe here after.

8 Peter sayd vnto hym, Thou shalt not wesshe my fete, whill the worlde stond-eth. Jesus answered him, Yff I wasshe not thy fete, thou shalt have no part with me.

9 Simon Peter sayde vnto hym, Lorde, nott my fete only, butt also my hondes and my heed.

10 Jesus sayde to hym, He that is wesshed, nedeth not but to wesshe his fete, but is clene every whit ; and ye are clene, butt nott all.

11 For he knewe his betrayer ; therefore sayde he, Ye are not all clene.

12 After he had wesshed their fete, and receaved his clothes, and was sett doune agayne, he sayde vnto them, Wot ye what I haue done to you ?

13 Ye call me master and lorde, and ye saye wele ; for soo am I.

14 Yf I then, youre lorde and master, haue wesshen youre fete, ye alsoo ought to wesshe one anothers fete ;

15 For I haue geven you an ensauple, that ye schulde do, as I haue done to you.

16 Verely, verely, I saye vnto you, the servaunt is not gretter then hys master, nether the messenger gretter then he that sent hym.

17 Yf ye vnderstonde these thynges, happy are ye, yf ye do them.

18 I speake not off you all, I knowe whom I haue chosen ; but that the scripture be fulfilled, He that eateth breed with me, hath lifte vppe his hele againste me.

19 Nowe tell I you, before it come, that when yt is come to passe, ye myght beleve that I am he.

20 Verely, verely, I saye vnto you, he that receaveth whomsoever I sende, re-

nimiþ; iþ saei mik andnimiþ, andnimiþ þana sandyandan mik.

21 Þata qiþands Æsus, ïndrobnoda ahmin, yah weitwodida, yah qaþ, Amen, amen, qiþa izwis, þatei ains izwara galeweip mik.

22 Ðanuh sewhun du sis misso þai siponyos, þagkyandans bi wharyana qeþi.

23 Wasuh þan anakumbyands ains þize siponye is in barma Æsuis, þanei friyoda Æsus.

24 Bandwiduh þan þamma Seimon Paitrus, du fraihnan, Whas wesi, bi þanei qaþ?

25 Anakumbida þan yains swa ana barma Æsuis, qaþuh imma, Frauya, whas ist?

26 Andhof Æsus, Sa ist, þammei ik ufdaupyands þana hlaif giba. Yah ufdaupyands þana hlaif, gaf Æudin Seimonis Skariotau.

27 Yah afar þamma hlaiba, þan galaip in yainana Satana. Qaþ þan du imma Æsus, þatei tauyis, tawei sprauto.

28 Þatuh þan ainshun ni wissa þize anakumbyandane, duwhe qaþ imma.

29 Sumai mundedun, ei unte arka habaida Æudas, þatei qeþi imma Æsus, Bugei þize þaurbeima du dulþai, aiþþau þaim unledam ei wha gibau.

30 Biþe andnam þana hlaib yains, suns galaip ut; wasuh þan nahts.

31 Ðan galaip ut, qaþ þan Æsus, Nu gaswerails warþ sunus mans, yah Guþ hauhiþs ist in imma.

32 Yabai nu Guþ hauhiþs ist in imma, yah Guþ hauheip ina in sis, yah suns hauhida ina.

33 Barnilona, nauh letil mel miþ izwis im; sokeip mik, yah, swaswe qaþ du Æudaium, Ei þatei ik gagga, yus ni maguþ qiman; yah izwis qiþa nu.

34 Anabusn niuya giba izwis, ei friyop izwis misso, swe ik friyoda izwis, þei yah yus friyop misso izwis.

ðe underfehþ me, underfehþ ðæne ðe me sende.

21 Ða se Hælend ðas þing sæde, he wæs gedréfed on gáste, and cýdde, and cwæþ, Sóp, ic eow secge, ðæt cower án me belæwþ.

22 Ða leorning-cnihtas beheold hyra ælc óderne, and him twýnode be hwam he hit sæde.

23 An ðæra leorning-cnihta hlinode on ðæs Hælandes bearme, ðæne se Hælend lufode.

24 Simon Petrus bicnode to ðisum, and cwæþ to him, Hwæt ys, se ðe he hyt big segþ?

25 Witodlice ða he hlinode ofer ðæs Hælandes breostum, he cwæþ to him, Drihten, hwæt ys he?

26 Se Hælend him andswarode and cwæþ, He ys, se ðe ic ráce bedyppedne hláf. And ða ða he bedypte ðone hláf, he sealde hyne Iudas Scariothe

27 And ða æfter ðam bitan, Satanas eode on hyne. Ða cwæþ se Hælend to him, Dó raðe, ðæt dú dón wylt.

28 Nyste nán ðara sittendra, to hwam he ðæt sæde.

29 Sume wéndon, forðam Iudas hæfde scrin, ðæt se Hælend hit cwæde be him, Bige ða þing, ðe us þearf sý to ðam freols-dæge, oððe ðæt he sealde sum þing þearfendum mannum.

30 Ða he nam ðæne bitan, he eode út ðar-rihte; hit wæs niht.

31 Ða he út-eode, and se Hælend cwæþ, Nú ys mannes sunu geswútelod, and God ys geswútelod on him.

32 Gyf God ys geswútelod on him, and God geswútelap hine on hym sylfum.

33 †Lá bearn, nú gyt ic eom gelhwæde tid mid eow; ge me sécaþ, and, swá ic ðam Iudeum sæde, Ge ne mágon faran, ðar ðar ic fare; and nú ic eow secge.

34 Ic eow sylle niwe bebod, ðæt ge lufion eow betwýnan, swá ic eow lufode,

ceyueth me ; forsothe he that receyueth me, receyueth him that sente me.

21 Whanne Jhesu hadde seid thes thingis, he was troblid in spirit, and witnesside, and seide, Treuli, treuli, I seie to 3ou, oon of 3ou schal bitraye me.

22 Therefore the disciplis lokiden to gidere, doutynge of whom he seide.

23 Therefore oon of his disciplis was restinge in the bosum of Jhesu, whom Jhesu louede.

24 Therefore Symount Petre bekenyde to him, and seith to him, Who is it, of which he seith ?

25 And so whanne he hadde restid a3en on the brest of Jhesu, he seith to him, Lord, who is it ?

26 Jhesu answeride, He it is, to whom I schal dresse breed dipped yn. And whanne he had dippid yn breed, he 3af to Judas of Symount Scariot.

27 And aftir the morsel, thanne Sathanas entride in to him. And Jhesu seith to him, What thing thou dost, do thou sunnere.

28 Forsoth no man sittinge at the mete wiste this thing, to what thing he seide to him.

29 Forsothe summe gessiden, for Judas hadde pursis, that Jhesu hadde seid to him, Bye thou tho thingis, that ben nedeful to vs at the feeste day, or that he schúlde 3yue sum thing to nedy men.

30 Therefore whanne he hadde take the morsel, he wente out a non ; forsoth it was ny3t.

31 Therefore whanne he hadde gon out, Jhesu seide, Now mannis sone is clarified, and God is clarified in him.

32 If God is clarified in him, and God schal clarifye him in him silf, and a non he schal clarifie him.

33 Litol sones, 3it a litil I am with 3ou ; 3e schulen seke me, and, as I seide to the Jewis, Whidur I go, 3e mown not come ; and to 3ou I seie now.

34 I 3yue to 3ou a newe maundement, that 3e loue to gidere, as I louede 3ou, that and 3e loue to gedere.

ceaveth me ; and he that receaveth me, receaveth hym that sent me.

21 When Jesus had thus sayde, he was troubled in his sprete, and testified, sayinge, Verely, verely, I saye vnto you, that won off you shall betraye me.

22 Then the disciples loked won on another, doutinge of whom he spake.

23 There was one of his disciples which leaned on Jesus besome, whom Jesus loved.

24 To hym beckened Simon Peter, that he shulde axe who it was, off whome he spake ?

25 He then as he leaned on Jesus brest, sayde vnto hym, Lorde, who ys it ?

26 Jesus answered, He yt ys, to whom I geve a soppe when I have dept hit. And he wet a soppe, and gave ytt to Judas Iscarioth Simons sonne.

27 And after the soppe, Satan entred into hym. Then sayde Jesus vnto hym, Thatt thou dost, do quely.

28 That vist noo man at the table, for what intent he spake vnto hym.

29 Some off them thought, be cause Judas had the bagge, thatt Jesus had sayd vnto hym, By those thynges, that we have nede of against the feast, or that he shulde geve some thyng to the povre.

30 As sone then as he had received the soppe, he went immediatly out ; and it was nyght.

31 When he was gone out, Jesus sayde, Nowe is the sone of man glorified, and God is glorified by hym.

32 Yf God be glorified by him, God shall also glorify him in him sylfe, and shall strayght waye glorify hym.

33 Deare children, yet a lytell whyle am I with you ; ye shall seke me, and, as I sayde vnto the Iewes, Whither I goo, thither can ye nott come ; alsoo to you saye I nowe.

34 A newe commaundment geve I vnto you, that ye love to gedder, as I have loved you, that even soo ye love one another.

35 Bi þamma ufkunnanda allai, þei meinai siponyos siyuþ, yabai friapwa habaid miþ izwis misso.

36 Ðanuh qaþ du imma Seimon Paitrus, Frauya, whad gaggis? Andhafyands Iesus qaþ, Ðadei ik gagga, ni magt mik nu laistyan, iþ biþe laisteis.

37 Ðaruh Paitrus qaþ du imma, Frauya, duwhe ni mag þuk laistyan nu? Saiwala meina faur þuk lagya.

38 Andhof Iesus, Saiwala þeina faur mik lagyis? Amen, amen, qiþa þus, þei hana ni hrukeiþ, unte þu mik afaikis kunnan þrim sinþam.

CHAP. XIV. I

. Ni indrobnai izwar hairto; galaubeiþ du Guþa, yah du mis galaubeiþ.

2 In garda attins meinis saliþwos managos sind; aþþan niba wesaina, aiþþau qeþyau du izwis, gagga manwyan stad izwis.

3 Yah þan yabai gagga, manwya izwis stad, aftra qima, yah franima izwis du mis silbin, ei þarei im ik, þaruh siyuþ yah yus.

4 Yah þadei ik gagga, kunnup, yah þana wig kunnup.

5 Ðaruh qaþ imma Þomas, Frauya, ni witum whaþ gaggis, yah whaiwa magum þana wig kunnan?

6 Qaþ imma Iesus, Ik im sa wigs, yah sunya, yah libains; ainshun ni qimiþ attin, niba þairh mik.

7 Iþ kunþedeiþ mik, aiþþau kunþedeiþ yah attan meinana; yah þan fram himma kunnup ina, yah gasaiwhiþ ina.

8 Iþ Filippus qaþuh du imma, Frauya, augei unsis þana attan, þatuh ganah unsis.

9 Ðaruh qaþ imma Iesus, Swalaud melis miþ izwis was, yah ni ufkunþes mik? Filippu, saei gasawh mik, gasawh attan. Yah whaiwa þu qipis, Augei unsis þana attan?

35 Be ðam oncnáwaþ ealle men, ðæt ge synd mine leorning-cnihtas, gif ge habbaþ lufe eow betwýnan.

36 Simon Petrus cwæþ to him, Drihten, hwyder gæst ðú? Se Hælend him andswarode and cwæþ, Ne miht ðú me fylían, ðyder ic nú fare, ðú færst eft æfter me.

37 Petrus cwæþ to him, Hwi ne mæg ic ðe nú fylían? Ic sylle mín lif for ðe.

38 Se Hælend him andswarode and cwæþ, Ðin lif ðú sylst for me? Sôþ, ic ðe secge, ne cræwþ se coce, ær ðú wið-sæcst me þriwa.

CHAP. XIV. †I And he cwæþ to his leorning-cnihtum, Ne sý eower heorte gedréfed; . . . ge gelyfaþ on God, and gelyfaþ on me.

2 On mines fæder huse synd manega eardung-stowa; ne sæde ic eow, hyt ys lytles wana, ðæt ic fare and wylle eow eardung-stowe gegearwian.

3 And gif ic fare, and eow eardung-stowe gegearwige, eft ic cume, and nime eow to me sylfum, ðæt ge sýn, ðær ic eom.

4 And ge witon, hwyder ic fare, and ge cunnon ðone weg.

5 Thomas cwæþ to him, Drihten, we nyton hwyder ðú færst, and hú máge we ðone weg cunnan?

6 Se Hælend cwæþ to him, Ic eom weg, and sópfæstnys, and lif; ne cymþ nán to fæder, búton þurh me.

7 Gif ge cūdon me, witodlice ge cūdon minne fæder; and heonon-forþ ge hyne gecnáwaþ, and ge hine gesáwon.

8 Philippus cwæþ to him, Drihten, æt-ýw us ðone fæder, and we habbaþ genóh.

9 Se Hælend cwæþ to him, Philippus, swá lange tíð ic wæs mid eow, and ge ne gecneowon me? Se ðe me gesyhþ, gesyhþ minne fæder. Húmeta cwyst ðú, Æt-ýw us ðinne fæder?

35 In this thing alle men schulen knowe, for 3e ben my disciplis, if 3e schulen haue loue to gidere.

36 Symount Petre seith to hym, Lord, whidir goist thou? Jhesu answeride, Whidir I go, thou maist not sue me now, but thou schalt sue aftirward.

37 Petre seith to him, Whi may I not sue thee now? I schal putte my soule[†] for thee.

38 Jhesu answeride, Thou schalt putte thi soule[†] for me? Treuli, treuli, I seie to thee, the koc schal not crowe, til thou schalt denye me thries.

CHAP. XIV. 1 And he seith to his disciplis, Be not 3oure herte disturblið, nether drede it; 3e bileuen in to God, and bileue 3e in to me.

2 In the hous of my fadir ben many dwellingis; if any thing lesse, I hadde seid to 3ou, for I go for to make redy to 3ou a place.

3 And if I schal go, and schal make redy to 3ou a place, eftsoone I schal come, and I schal take 3ou to my silf, that where I am, and 3e be.

4 And whidur I go, 3e witen, and 3e witen the wey.

5 Thomas seith to him, Lord, we witen not whidur thou goist, and hou mown we wite the weye?

6 Jhesu seith to him, I am weye, treuthe, and lyf; no man cometh to the fadir, no but by me.

7 If 3e hadden knowen me, sothli 3e hadden knowen and my fadir; and aftirward 3e schulen knowe him, and 3e han seyn him.

8 Philip seith to him, Lord, schewe to vs the fadir, and it suffisith to vs.

9 Jhesu seith to him, So moche tyme I am with 3ou, and han 3e not knowun me? Philip, he that seeth me, seeth and the fadir. Hou seist thou, Schewe to vs the fadir?

35 By thys shall all men knowe, that ye are my disciples, yf ye shall have love won to a nother.

36 Simon Peter sayd vnto hym, Lorde, whither goest thou? Jesus answered hym, Whither I goo, thou canst not folowe me now, thou shalt folowe me afterwardes.

37 Peter sayd vnto hym, Lorde, why cannot I folowe the now? I will geve my lyfe for thy sake.

38 Jesus answered hym, Wilt thou geve thy lyfe for my sake? Verely, verely, I saye vnto the, the cocke shall nott crowe, till thou have denyed me thryse.

CHAP. XIV. 1 And he sayde vnto hys disciples, Lett nott youre hertes be trubled; . . . beleve in God, and beleve in me.

2 In my fathers housse are many mansions; if it were not soo, I wolde have tolde you, I goo to prepare a place for you.

3 I will come agayne, and receve you even vnto myselve, that where I am, theare maye ye be also.

4 And whither I goo, ye knowe, and the waye ye knowe.

5 Thomas sayde vnto him, Lorde, we knowe not whyther thou goest, also howe is it possible for vs to knowe the waye?

6 Jesus sayde vnto hym, I am the waye, verite, and lyfe; no man commeth vnto the father, but by me.

7 Yf ye had knowen me, ye had knowen my father also; and nowe ye knowe hym, and ye have sene hym.

8 Phillip said vnto him, Lorde, shew vs thy father, and it suffiseth vs.

9 Jesus sayde vnto him, Have I bene so longe time with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath sene the father. And howe sayest thou then, Shewe vs the father?

10 Niu galaubeis, þatei ik in attin, yah atta in mis ist? Þo waurda þoei ik rodya izwis af mis silbin ni rodya; ak atta saei in mis ist, sa tauyþ þo waurstwa.

11 Galaubeiþ mis, þatei ik in attin, yah atta in mis. Iþ yabai ni, in þize waurstwe galaubeiþ mis.

12 Amen, amen, qiþa izwis, saei galaubeid mis, þo waurstwa þoei ik tauya yah is tauyþ; yah maizona þaim tauyþ, unte ik du attin gagga.

13 Yah þatei wha bidyþ in namin meinamma, þata tauya, ei hauhyaidau atta in sunau.

14 Yabai whis bidyþ mik in namin meinamma, ik tauya.

15 Yabai mik friyoþ, anabusnins meinos fastaid.

16 Yah ik bidya attan, yah anþarana parakletu giliþ izwis, ei siyai miþ izwis du aiwa,

17 Ahma sunyos; þanei so manaseiþs ni mag niman, unte ni saiwhiþ ina, nih kann ina. Iþ yus kunnuþ ina, unte is miþ izwis wisip, yah in izwis ist.

18 Ni leta izwis widuwairnans, qiþa at izwis.

19 Nauh leitul, yah so manaseiþs mik ni þanaseiþs saiwhiþ; iþ yus saiwhiþ mik, þatei ik liba, yah yus libaiþ.

20 In yainamma daga ufkunnaip yus, þatei ik in attin meinamma, yah yus in mis, yah ik in izwis.

21 Saei habaid anabusnins meinos, yah fastaiþ þos, sa ist saei friyoþ mik; yah þan saei friyoþ mik, friyoda fram attin meinamma, yah ik friyo ina, yah gairhtya imma mik silban.

22 Þaruh qaþ imma Iudas, ni sa Is-karyotes, Frauya, wha warþ, ei unsis munais gabairhtyan þuk silban, iþ þizai manasedai ni?

23 Andhof Iesus, yah qaþ du imma, Yabai whas mik friyoþ, yah wurd mein fastaiþ; yah atta meins friyoþ ina, yah

10 Ne gelyfst du ðæt ic eom on fæder, and fæder ys on me? Ða word ðe ic to eow sprece ne sprece ic hi of me sylfum; se fæder ðe wunaþ on me, he wyreþ ða weorc.

11 Ne gelyfe ge, ðæt ic eom on fæder, and fæder ys on me? Gelyfaþ for ðam weoreum.

12 Sôþ, ic eow seege, se ðe gelyfþ on me, he wyreþ ða weorc ðe ic wyree; and he wyreþ mاران ðonne ða synd, forðam ðe ic fare to fæder.

13 And ic dō, swá hwæt swá ge biddaþ on minum naman, ðæt fæder sig gewuldrod on suna.

14 Gif ge hwæt me biddaþ on minum naman, ðæt ic dō.[†]

15 Gif ge me lufaþ, healdaþ mine bebodu.

16 And ic bidde fæder, and he sylþ eow oðerne frēfriend, ðæt beo æfre mid eow,

17 Sôþfæstnysse gást; ðe ðes middan-eard ne mæg underfón, he ne can hyne, forðam ðe he ne gesyhþ hyne. Ge hyne cunnon, forðam ðe he wunaþ mid eow, and biþ on eow.

18 Ne læte ic eow steop-cild, ic cume to eow.

19 Nū gyt ys án lytel fyrst, and middan-eard me ne gesyhþ; ge me geseoþ, forðam ic lybbe, and ge lybbaþ.

20 On ðam dæge ge gecnawaþ, ðæt ic eom on minum fæder, and ge synd on me, and ic eom on eow.

21 Se ðe hæfþ mine bebodu, and hylt ða, he ys ðe me lufaþ; min fæder lufaþ ðæne ðe me lufaþ, and ic lufige hyne, and geswutelige him me sylfne.

22 Iudas cwæþ to him, næs ná se Scarioth, Drihten, hwæt ys geworden, ðæt du wylt ðe sylfne geswutelian us, næs middan-earde?

23 Se Hælend andswarode, and cwæþ to him,[†] Gif hwá me lufaþ, he hylt mine spræce; and min fæder lufaþ hine, and

10 Bileuest not thou, for I *am* in the fadir, and the fadir is in me? I speke not of my silf the wordis that I speke to 3ou; sothli the fadir dwellinge in me, he doith the workis.

11 Beleue 3e not, for I *am* in the fadir, and the fadir is in me? Ellis bileue 3e for thilke workis.

12 Treuli, treuli, I seie to 3ou, he that bileueth in to me, and he schal do the workis that I do; and he schal do more workis than thes, for I go to the fadir.

13 And what euere thing 3e schulen axe the fadir in my name, I schal do this thing, that the fadir be glorified in the sone.

14 If 3e schulen axe ony thing in my name, I schal do it.

15 If 3e louen me, kepe 3e my commaundementis.

16 And I schal preie the fadir, and he schal 3yue to 3ou another counfortour,

17 The spirit of treuthe, that he dwelle with 3ou into with outen ende; which *spirit* the world may not take, for it seeth not him, neither woot him. Forsothe 3e schulen knowe him, for he schal dwelle at 3ou, and he schal be in 3ou.

18 I schal not leue 3ou fadirlees, I schal come to 3ou.

19 3it a litil, and the world seeth not me now; forsoth 3e schulen se me, for I lyue, and 3e schulen lyue.

20 In that day 3e schulen knowe, for I am in my fadir, and 3ee in me, and I in 3ou.

21 He that hath my commaundementis, and kepith hem, he it is that loueth me; sothli he that loueth me, schal be loued of my fadir, and I schal loue him, and I schal schewe to him my silf.

22 Judas seith to him, not he of Scarioth, Lord, what is don, for thou art to schewe to vs thi silf, and not to the world?

23 Jhesus answeride, and seide to him, If ony man loueth me, he schal kepe my word; and my fadir schal loue him, and

10 Beleuest thou nott, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my silfe; but the father dwellinge in me, is he that doeth the workes.

11 Beleue that I am in the father, and the father in me. Att the leest beleue me for the very workes sake.

12 Verely, verely, I saye vnto you, whosoever beleueth on me, the workes that I doo the same shall he do; and gretter workes then these shall he do, be cause I go vnto my father.

13 And whatsoever ye axe in my name, that will I do, that the father might be glorified by the sonne.

14 Yf ye shal axe eny thyng in my name, I will do it.

15 Yf ye love me, kepe my commaundementes.

16 And I will praye my father, and he shall geve you a nother comforter, that he maye byde with you ever,

17 Which is the sprete of truthe, whome the worlde cannot receave, be cause the worlde seyth him not, nether knoweth hym. Butt ye knowe him, for he dwelleth with you, and shalbe in you.

18 I will nott leave you comfortlesse, I will come vnto you.

19 Hit is yet a litell whyle, and the worlde seyth me noo moare; but ye shall se me, for I live, and ye shall live.

20 That daye shall ye knowe, that I am in my father, and my father in me, and I in you.

21 He that hath my commaundmentes, and kepeth them, the same is he that loveth me; and he that loveth me, shalbe loved of my father, and I will love him, and will showe myne awne silfe vnto him.

22 Judas sayd vnto him, not Judas Iscarioth, Lorde, what is the cause, that thou wilt shewe thy silfe vnto vs, and not vnto the worlde?

23 Jesus answered, and sayde vnto hym, Yf a man love me, and wyll kepe my sayinges; my father also will love

du imma galeiþos, yah salipwos at imma gatauyos.

24 Iþ saei ni frioþ mik, þo waurda meina ni fastaiþ; yah þata waurd þatei hauseiþ, nist mein, ak þis sandyandins mik, attins.

25 Þata rodida izwis, at izwis wisands;

26 Apþan sa parakletus, Ahma sa Weiha, þanei sandeiþ atta in namin meinamma, sa izwis laiseiþ allata, yah gamaudeiþ izwis allis, þatei qaþ du izwis.

27 Gawairþi bileiþa izwis, gawairþi mein giba izwis; ni swaswe so manaseþs gibip, ik giba izwis; ni indrobnaina izwara hairtona, nih faurhtyaina.

28 Hausideduþ, ei ik qaþ izwis, Galeiþa, yah qima at izwis. Yabai friyodedeiþ mik, aiþþau yus faginodedeiþ, ei ik gaggga du attin, unte atta meins maiza mis ist.

29 Yah nu qaþ izwis, faurþizei waurþi, ei biþe wairþai, galaubyaiþ.

30 Þanaseiþs filu ni maþlya miþ izwis; qimiþ saei þizai manasedai reikinof, yah in mis ni bigitiþ waitht.

31 Ak ei ufkunnai so manaseþs, þatei ik friyoda attan meinana, yah swaswe anabaud mis atta, swa tauya. Urreisip, gaggam þapro.

CHAP. XV. 1 Ik im weinatriu þata sunyeino, yah atta meins waurstwya ist.

2 All taine in mis unbairaudane akran goþ, usnimip ita; yah all akran bairandane, gahraincip ita, ei managizo akran bairaina.

3 Yu yus hrainyai siyup, in þis waurdis þatei rodida du izwis.

4 Wisaiþ in mis, yah ik in izwis; swe sa weinatains ni mag akran bairan af sis silbin, niba ist ana weinatriwa, swah nih yus, niba in mis siyup.

we cumaþ to him, and we wyrcaþ eardung-stowa mid him.

24 Se ðe me ne lufaþ, ne hylt he mine spræca; and nis hyt min spræc, ðe ge gehyrdon, ac ðæs fæder, ðe me sende.

25 Ðas þing ic eow sæde, ða ic mid eow wunode;

26 Se Hálga Frófre Gást, ðe fæder sent on minum naman, eow lærþ ealle þing, and he lærþ eow ealle ða þing, ðe ic eow secge.

27 Ic læfe eow sibbe, ic sylle eow mine sibbe; ne sylle ic eow sibbe, swá middan-eard sylþ; ne sý eower heorte gedréfed, ne ne forhtige ge.

28 Ge gehyrdon, ðæt ic eow sæde, Ic gá, and ic cume to eow. Witodlice gif ge me lufedon, ge geblissodon, forðam ðe ic fare to fæder, forðam fæder ys mára ðonne ic.

29 And nú ic eow sæde, ærdam ðe hit gewurde, ðæt ge gelyfon, ðonne hit geworden biþ.

30 Ne sprece ic nú ná fela wið eow; ðysses middan-eardes ealdor cymþ, and he næfþ nán þing on me.

31 Ac ðæt middan-eard oncnáwe, ðæt ic lufige fæder, and ic dó, swá fæder me bebead. Árisaþ, uton gán heonon.

CHAP. XV. †1 Ic eom sóþ win-card, and min fæder ys eorþ-tilia.

2 He dēþ ælc twig áweg on me, ðe blæda ne byrþ; and he feormaþ ælc ðara, ðe blæda byrþ, ðæt hyt bere blæda ðe swidor.

3 Nú ge synd clæne, for ðære spræce ðe ic to eow spræc.

4 Wuniap on me, and ic on eow; swá twig ne mæg blæda beran him sylf, búton hit wunige on win-earde, swá ge ne mágon eác, búton ge wunion on me.

we schulen come to him, and we schulen make dwellinge at him.

24 He that loueth me not, kepith not my wordis ; and the word which 3e han herd, is not myn, but his that sente me, the fadris.

25 Thes thingis I haue spokun to 3ou, dwellinge at 3ou ;

26 Forsoth the Hooly Gost, counfortour, whom the fadir schal sende in my name, he schal teche 3ou alle thingis, and schal schewe^t to 3ou alle thingis, what euer thingis I schal seye to 3ou.

27 Pees I leue to 3ou, my pees I 3yue to 3ou ; not as the world 3yueth, I 3yue to 3ou ; be not 3oure herte disturblid, neither drede it.

28 3e han herd, for I seide to 3ou, I go, and come to 3ou. If 3e louedyn me, forsoth 3e schulden haue ioye, for I go to the fadir, for the fadir is more than I.

29 And now I haue seid to 3ou, bifore it be don, that whanne it schal be don, 3e bileue.

30 Now I schal not speke many thingis to 3ou ; forsoth the prince of this world cometh, and he hath not ony thing in me.

31 But that the world knowe, for I loue the fadir, and as the fadir 3af commaundement to me, so I do. Ryse 3e, go we hennis.

CHAP. XV. 1 I am a verri vyne, and my fadir is an erthe tilier.

2 Ech syoun^t not berynge fruit in me, he schal do a wey it; and ech that berith fruit, he schal purge it, that it more bere fruit.

3 Now 3e ben clene, for the word that I haue spokun to 3ou.

4 Dwell 3e in me, and I in 3ou ; as a braunche may not make fruit of him silf, no but it schal dwelle in the vyne, so nether 3e, no but 3e schulen dwelle in me.

him, and we woll come vnto him, and wyll dwell wyth hym.

24 He that loveth me not, kepeth nott my sayinges ; and the wordes which ye heare, are nott myne, but my fathers, which sent me.

25 This have I spoken vnto you, beynge yett present with you ;

26 But that comforter, which is the Holy Gost, whom my father will sende in my name, shall teache you all thynges, and brynge all thynges to youre remembrance, whatsoever I have tolde you.

27 Peace I leve with you, my peace I geve vnto you ; nott as the worlde geveth, geve I vnto you ; lett not youre hertes be greved, nether feare ye.

28 Ye have herde, howe I saide vnto you, I goo, and come agayne vnto you. Yf ye loved me, ye wolde verely reioyce, be cause I sayde, I goo vnto the father, for the father is gretter then I.

29 And nowe have I shewed you, before it come, that when it is come to passe, ye myght beleve.

30 Here after will I not talke many wordes vnto you ; for the chefe ruelar off thys worlde commeth, and hath nought in me.

31 But that the worlde maye knowe, that I love my father, and as my father gave me commaundment, even soo do I. Ryse, lett vs goo hence.

CHAP. XV. 1 I am the true vyne, and my father ys an husbandeman.

2 Every braunche that beareth nott frute in me, he will take awaye ; and every braunche that beareth frute, will he pourge, that it maye bringe moare frute.

3 Nowe are ye cleane, be the meanes of the wordes which I have spoken vnto you.

4 Byde in me, and I in you ; as the braunche cannot beare frute off it sylfe, excepte it byde in the vyne, no more can ye, excepte ye abyde in me.

5 Æk im þata weinatriu, ip yus weinainos. Saei wisip in mis, yah ik in imma, sa bairip akran manag, þatei inuh mik ni magup tauyan ni waitht.

6 Niba saei wisip in mis, uswairpada ut swe weinainos, yah gapaursnip; yah galisada, yah in fon galagyand, yah inbranyada.

7 Aþþan yabai siyup in mis, yah waurda meina in izwis sind, þatawhah þei wileip, bidyip, yah wairþip izwis.

8 In þamma hauhiþs ist atta meins, ei akran manag bairaiþ, yah wairþaiþ meinai siponyos.

9 Swaswe friyoda mik atta, swah ik friyoda izwis; wisaiþ in friapwai meinai.

10 Yabai anabusnins meinos fastaid, siyup in friapwai meinai; swaswe ik anabusnins attins meinis fastaida, yah wisa in friapwai is.

11 Þata rodida izwis, ei faheþs meina in izwis siyai, yah faheds izwara usfullaidau.

12 Þata ist anabusns meina, ei friyop izwis misso, swaswe ik friyoda izwis.

13 Maizein þizai friapwai manna ni habaiþ, ei whas saiwala seinu lagyip faur friyonds seinans.

14 Yus friyonds meinai siyup, yabai tauyip, þatei ik anabiuda izwis.

15 Þanaseiþs izwis ni qiþa skalkans, unte skalks ni wait, wha tauyip is frauja; ip ik izwis qap friyonds, unte all þatei hausida at attin meinamma, gakannida izwis.

16 Ni yus mik gawalidedup, ak ik gawalida izwis; . . . ei yus sniwaiþ, yah akran bairaiþ, yah akran izwar du aiwa siyai; ei þatawhah þei bidyaiþ attan in namin meinamma, gibip izwis.

17 Þata anabiuda izwis, ei friyop izwis misso.

18 Yabai so manaseds izwis fiyai, kunceip, ei mik fruman izwis fiyaida.

19 Yabai þis fairwhaus weseib, aiþþau

5 Ic eom win-eard, and ge synd twigu. Se ðe wunaþ on me, and ic on him, se byrþ myele blæda, forðam ge ne mágon nán þing dón bútan me.

6 Gif hwá ne wunaþ on me, he byþ áworpen út swá twig, and fordrúwaþ; and hig gaderiaþ ða, and dóp on fýr, and hig forbyrnaþ.†

7 Gyf ge wuniaþ on me, and míne word wuniaþ on eow, biddaþ, swá hwæt swá ge wyllon, and hyt byþ eower.

8 On ðam ys mín fæder geswútelod, ðæt ge beron mycele blæda, and beon míne leorning-enihtas.

9 And ic lufode eow, swá fæder lufode me; wuniaþ on mínre lufe.

10 Gif ge míne bebodu gehealdaþ, ge wuniaþ on mínre lufe; swá ic geheold mínes fæder bebodu, and ic wunige on hys lufe.

11 Ðás þing ic eow sáde, ðæt mín gefea sý on eow, and eower gefea sý gefulled.†

12 Ðis ys mín bebod, ðæt ge lufion eow gemænlice, swá ic eow lufode.

13 Næþf nán man máran lufe ðonne ðeos ys, ðæt hwá sylle his lif for his freondum.

14 Ge synd míne frýnd, gif ge dóp ða þing, ðe ic eow bebeode.

15 Ne telle ic eow to þeowan, forðam se þeowa nát, hwæt se hláford dēþ; ic tealde eow to freondum, forðam ic cýðde eow, calle ða þing ðe ic gehýrde æt mínum fæder.

16 Ne gecure ge me, ac ic geceas eow; and ic sette eow, ðæt ge gán, and blæda beron, and eowre blæda gelæston; ðæt fæder sylle eow, swá hwæt swá ge biddaþ on mínum naman.†

17 Ðás þing ic eow beode, ðæt ge lufion eow gemænlice.

18 Gif middan-eard eow hataþ, witaþ, ðæt he hatode me ær eow.

19 Gif ge of middan-earde wáron,

5 I am a vyne, 3e *ben* the braunchis. He that dwellith in me, and I in him, this berith moche fruit, for with outen me 3e mown no thing do.

6 If ony man schal not dwelle in me, he schal be sent out as a braunche, and schal wexe drye; and thei schulen gaderere him, and thei schulen sende him in to the fier, and he brenneth.

7 If 3e schulen dwelle in me, and my wordis schulen dwelle in 3ou, what euere thing 3e schulen wilne, 3e schulen axe, and it schal be do to 3ou.

8 In this thing my fadir is clarified, that 3e brynge moost fruyt, and 3e be maad my disciplis.

9 As my fadir louede me, and I louyde 3ou; dwelle 3e in my loue.

10 If 3e schulen kepe my comaundementis, 3e schulen dwelle in my loue; as and I haue kept the comaundementis of my fadir, and I dwelle in his loue.

11 Thes thingis I spak to 3ou, that my ioye be in 3ou, and 3oure ioye be fillid.

12 This is my comaundement, that 3e loue to gidere, as I louede 3ou.

13 No man hath more loue than this, that ony man putte his soule[†] for his frendis.

14 3e ben my frendis, if 3e schulen do tho thingis, that I comaunde to 3ou.

15 Now I schal not seye 3ou seruauntis, for the seruaunt woot not, what his lord schal do; forsothe I haue seid 3ou frendis, for alle thingis what euere I herde of my fadir, I haue maad knowun to 3ou.

16 3e han not chosun me, but I chees 3ou; and I haue put 3ou, that 3e go, and brynge fruit, and 3oure fruit dwelle; that what euere thing 3e schulen axe the fadir in my name, he 3yue to 3ou.

17 Thes thingis I comaunde to 3ou, that 3e loue to gidere.

18 If the world hatith 3ou, wite 3e, for it hadde me in hate first than 3ou.

19 If 3e hadden be of the world, the

5 I am the vyne, and ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth forth moche frute, for with out me can ye do nothyng.

6 Yff a man byde nott in me, he ys cast forthe as a braunche, and is wyddered; and men gadder them, and cast them into the fyre, and they burne.

7 Yff ye byde in me, and my wordes also bide in you, axe what ye will, and it shalbe geven you.

8 Heare in is my father glorified, that ye beare moche frute, and be made my disciplis.

9 As my father hath loved me, even soo have I loved you; continue in my love.

10 Yf ye shall kepe my commaundementes, ye shall byde in my love; even as I have kept my fathers commaundementes, and byde in his love.

11 These thinges have I spoken vnto you, that my ioye myght remayne in you, and that youre ioye myght be full.

12 Thys ys my commaundement, that ye love togedder, as I have loved you.

13 Gretter love then this hath no man, then that a man bestowe his lyfe for his frendes.

14 Ye are my frendes, yf ye do whatsoever I commaunde you.

15 Hence forth call I you nott seruautes, for the seruaunt knoweth nott, what hys lorde doeth; butt you have I called frendes, for all thynges that I have herde of my father, I have openned to you.

16 Ye have not chosen me, but I have chosen you; and ordeyned you, that ye goo, and bringe forthe frute, and that youre frute remayne; that whatsoever ye shall axe off my father in my name, he shulde geve it you.

17 This commaunde I you, that ye love to gedder.

18 Yf the worlde hate you, ye knowe, that he hated me before he hated you.

19 Yf ye were of the worlde, the

so manaseds swesans friyodedi ; aþþan unte us þamma fairwhau ni siyup, ak ik gawalida izwis us þamma fairwhau, dupþe fyaidd izwis so manaseþs.

20 Gamuneip þis waurdis, þatei ik qap du izwis, Nist skalks maiza frauyn seinamma. Yabai mik wrekun, yah izwis wrikand ; yabai mein waurd fast-aidedeina, yah izwar fastaina.

21 Ak þata allata tauyand izwis in namins meinis, unte ni kunnun þana sandyandan mik.

22 Nih qemyau, yah rodidedyau du im, frawaurht ni habaidedeina ; ip nu inilons ni haband bi frawaurht seinu.

23 Saei mik fyaip, yah attan meinana fyaip.

24 Ip þo waurstwa ni gatawidedyau in im, þoci anþar ainshun ni gatawida, frawaurht ni habaidedeina ; ip nu yah gasewhun mik, yah fyaidedun yah mik yah attan meinana.

25 Ak ei usfullnodedi waurd, þata gamelido in witoda iþe, Ei fyaidedun mik arwyo.

26 Aþþan þan qimip parakletus, þanei ik insandya izwis fram attin, ahman sunyos, iþei fram attin urrinnip, sa weitwodeip bi mik ;

27 Yah þan yus weitwodeip, unte fram fruma mip mis siyup.

CHAP. XVI. 1 Þata rodida izwis, ei ni afmarzyaindau.

2 Us gaqumþim dreiband izwis, akei qimip wheila, ei sawhazuh iþei usqimip izwis, þuggkeip hunsla salyan Gupa.

3 Yah þata tauyand, unte ni ufkunþedun attan, nih mik.

4 Akei þata rodida izwis, ei biþe qimai so wheila iþe, gamuneip þize, þatei ik qap izwis. Ip þata izwis fram fruma ni

middan-eard lufode ðæt his wæs ; forðam ðe ge ne synd of middan-earde, ac ic eow geccas of middan-earde, forði middan-eard eow hataþ.

20 Gemunaþ minre spræce, ðe ic eow sæde, Nis se þeowa mærra ðonne his hláford. Gif hi me ehton, hi wyllaþ ehtan eower ; gif hi mine spræce heoldon, hi healdap eac eowre.

21 Ac ealle ðás þing hi dóp eow for minum naman, forðam ðe hi ne cunnon ðone ðe me sende.

22 Gif ic ne come, and to him ne spræce, næfdon hig náne synne ; nú hi nabbap náne láde be hyra synne.

23 Se ðe me hataþ, hataþ minne fæder.

24 Gif ic náne weorc ne worhte on him, ðe nán oðer ne worhte, næfdon hi náne synne ; nú hi gesáwon, and hi hatedon ægðer ge me ge minne fæder.

25 Ac ðæt seo spræc sý gefylled, ðe on hyra æ áwriten ys, ðæt hi hatedon me bútan gewyrhtum.†

26 ðonne se fréfrend cymþ, ðe ic eow sende fram fæder, sópfæstnyse gást, ðe cymþ fram fæder, he cýþ gewitnesse be me ;

27 And ge cýðap gewitnesse, forðam ge wæron fram fruman mid me.

CHAP. XVI. 1 ðás þing ic eow sæde, ðæt ge ne swicion.

2 Hi dóp eow of gesomnungum, ac seo tid cymþ, ðæt æle ðe eow ofslyhþ, wénþ ðæt he þénige Gode.

3 And ðás þing hig dóp, forðam ðe hi ne cúdon minne fæder, ne me.

4 Ac ðás þing ic eow sæde, ðæt ge gemunon, ðonne hyra tid cymþ, ðæt ic hit eow sæde. Ne sæde ic eow ðás

world schulde loue that thing that was his ; but for 3e ben not of the world, but I chees 3ou fro the world, therefore the world hatith 3ou.

20 Haue 3e mynde of my word, which I seide to 3ou, The seruaunt is not more than his lord. If thei han pursuwed me, and thei schulen pursue 3ou ; if thei han kept my word, and thei schulen kepe 3oure.

21 But thei schulen do to 3ou alle thes thingis for my name, for thei witen not him that sente me.

22 If I hadde not come, and hadde not spoke to hem, thei schulden not haue synne ; forsoth now thei han not excusacioun of her synne.

23 He that hatith me, hatith and my fadir.

24 If I hadde not don werkis in hem, whiche non othir man dide, thei schulden not haue synne ; forsoth now and thei han seyn, and hatid me and my fadir.

25 But that the word be fillid, that is writun in the lawe of hem, For thei hadden me in hate with outen cause.[†]

26 Forsoth whanne the cumfortour schal come, which I schal sende to 3ou fro the fadir, a spirit of treuthe, the whiche procedith[†] of the fadir, he schal bere witnessing of me ;

27 And 3e schulen bere witnessing, for 3e ben with me fro the bigynnyng.

worlde wolde love his awne ; be cause ye are not of the worlde, but I have chosen you out of the worlde, therefore hateth you the worlde.

20 Remember my sayinge, that I sayde vnto you, The servaunte is not gretter then his lorde. Yf they have persecuted me, so will they persecute you ; yff they have kept my sayinge, so will they kepe youres.

21 But all these thynges will they do vnto you for my names sake, be cause they have nott knowen hym that sent me.

22 Yf I had not come, and spoken vnto them, they schulde have no synne ; butt nowe have they nothyng to cloke theyr synne with all.

23 He that hateth me, hateth my father.

24 Iff I had nott done workes amonge them, which none other man did, they schulde be with oute synne ; but nowe have they sene, and yet have hated bothe me and my father.

25 Even thatt the sayinge myght be fulfilled, that is written in theyr lawe, They hated me with outt a cause.

26 Butt when the comforter is come, whom I will sende vnto you from the father, wich is the sprete of verite, which proceadeth off the father, he shall testifie off me ;

27 And ye shall beare witnes also, because ye have bene with me from the begynnyng.

CHAP. XVI. 1 Thes thingis I haue spokun to 3ou, that 3e ben not sclaudrid.

2 Thei schulen make 3ou with oute synagogis, but the our cometh, that ech man that sleeth 3ou, deme him silf for 3e 3yue sacrifice to God.

3 And thei schulen do to 3ou thes thingis, for thei han not knowe the fadir, nethir me.

4 But thes thingis I spak to 3ou, that whanne the our of hem schal come, 3e haue mynde, for I seide to 3ou. I seide

CHAP. XVI. 1 These thynges have I sayde vnto you, be cause ye schulde nott be hurte in youre fayth.

2 They shall excommunicat you, ye the tyme shall come, thatt whosoever killeth you, will thyнке that he doth God true service.

3 And suche thynges will they do vnto you, be cause they have not knowen the father, nether yet me.

4 These thynges have I tolde you, that when that houre is come, ye schulde remember them, that I tolde you so.

qap, unte miþ izwis was.

5 Īþ nu gagga du þamma sandyandin mik, yah ainshun us izwis ni fraihniþ mik, Whaþ gaggis ?

6 Akei unte þata rodida izwis, gauriþa gadaubida izwar hairto.

7 Akei ik sunya izwis qiþa, batizo ist izwis, ei ik galeiþau ; unte yabai ik ni galeiþa, parakletus ni qimiþ at izwis ; aþþan yabai gagga, sandya ina du izwis.

8 Yah qimands is, gasakiþ þo manaseþ bi frawaurht, yah bi garaihtiþa, yah bi staua.

9 Bi frawaurht raihtis þata, þatei ni galaubyand du mis ;

10 Īþ bi garaihtiþa, þatei du attin meinamma gagga, yah ni þanaseiþs saiwhiþ mik ;

11 Īþ bi staua, þatei sa reiks þis fairwhaus afdomiþs warþ.

12 Nauh ganoh skal qiþan izwis, akei ni maguþ frabairan nu.

13 Īþ þan qimiþ yains ahma sunyos, briggip izwis in allai sunyai ; nih þan rodeiþ af sis silbin, ak swa filu swe hauseiþ, rodeiþ ; yah þata anawairþo gateihþ izwis.

14 Yains mik hauheiþ, unte us meinamma nimiþ, yah gateihþ izwis.

15 All, þatei aih atta, mein ist ; duþe qap, þatei us meinamma nimiþ, yah gateihþ izwis.

16 Leitil nauh, yah ni saiwhiþ mik ; yah aftra leitil, yah gasaiwhiþ mik, unte ik gagga du attin.

17 Þaruh qeþun us þaim siponyam du sis misso, Wha ist þata þatei qiþiþ unsis, Leitil, ei ni saiwhiþ mik ; yah aftra leitil, yah gasaiwhiþ mik, yah þatei ik gagga du attin ?

18 Qeþunuh þata, Wha siyai, þatei qiþiþ, Leitil ? ni witum wha qiþiþ.

þing æt fruman, forðam ðe ic wæs mid eow.†

5 Nú ic fare to ðam ðe me sende, and eower nán ne ácsaþ me, Hwýder ic fare ?

6 Ac forðam ðe ic spræc ðás þing to eow, unrótnys gefylde eowre heortan.

7 Ac ic eow seege sóþfæstnysse, eow fremað, ðæt ic fare ; gif ic ne fare, ne cymþ se fréfriend to eow ; wítodlice gif ic fare, ic hyne sende to eow.

8 And ðonne he cymþ, he þýwþ ðýsne middan-eard be synne, and be rihtwisnesse, and be dóme.

9 Be synne, forðam hí ne gelýfdon on me ;

10 Be rihtwisnesse, forðam ic fare to fæder, and ge me ne geseoþ ;

11 Be dóme, forðam ðýses middan-eardes ealdor ys gedémed.

12 Gyt ic hæbbe eow fela to secgenne, ac ge hyt ne mágon nú ácuman.

13 Ðonne ðære sóþfæstnysse gást cymþ, he lærþ eow ealle sóþfæstnysse ; ne sprycþ he of him sylfum, ac he sprycþ ða þing ðe he gehýrþ ; and cýþ eow ða þing ðe towearde synd.

14 He me geswútelað, forðam he nimþ of mínum, and cýþ eow.

15 Ealle ða þing, ðe mín fæder hæfþ, synd míne ; forðig ic cwæþ, ðæt he nimþ of mínum, and cýþ eow.†

16 Nú ymbe án lytel, ge me ne geseoþ ; and eft ymbe lytel, ge me geseoþ, forðam ðe ic fare to fæder.

17 Ðá cwædon hys leorning-cnihtas him betwýnan, Hwæt ys ðæt he us seghþ, Ymbe lytel, ge me ne geseoþ ; and eft ymbe lytel, and ge me geseoþ, and ðæt ic fare to fæder ?

18 Hig cwædon wítodlice, Hwæt ys, ðæt he cwýþ, Ymbe lytel ? we nyton hwæt he sprycþ.

not to 3ou thes thingis fro the bigynnyng, for I was with 3ou.

5 And now I go to him that sente me, and no man of 3ou askith me, Whidur thou goist ?

6 But for I haue spokyn to 3ou thes thingis, sorwe^t hath fulfillid 3oure herte.

7 But I seie to 3ou treuthe, it spedith to 3ou, that I go ; sothli if I schal not go a wey, the coumfortour schal not come to 3ou ; forsoth if I schal go a wey, I schal sende hym to 3ou.

8 And whanne he schal come, he schal reprove the world of synne, and of ryztfulnesse, and of dom.

9 Forsothe of synne, for thei han not bileuyd in to me ;

10 Forsothe of ryztfulnesse, for I go to the fadir, and now 3e schulen not se me ;

11 Forsothe of dom, for the prince of this world is now demyd.

12 3it I haue many thingis for to seie to 3ou, but 3e mown not here now.

13 Sotheli whanne the ilke spirit of treuthe schal come, he schal teche 3ou al treuthe ; sothli he schal not speke of him self, but what euere thingis he schal heere, he schal speke ; and he schal telle to 3ou the thingis that ben to comynge.

14 He schal clarifie me, for of myne he schal take, and schal telle to 3ou.

15 Alle thingis, what euere thingis the fadir hath, ben myne ; therefore I seide to 3ou, for of myne he schal take, and schal telle to 3ou.

16 A litil, and now 3e schulen not se me ; and eft a litil, and 3e schulen se me, for I go to the fadir.

17 Therefore summe of his disciplis seiden to gidere, What is this thing that he seith to vs, A litil, and 3e schulen not se me ; and eft a litil, and 3e schulen se me, for I go to the fader ?

18 Therefore thei seiden, What is this, that he seith to vs, A litel ? we witen not what he spekith.

These thynges sayde I not vnto you at the begynnyng, be cause I was present with you.

5 Butt nowe goo I my waye to hym thatt sent me, and none of you axeth me, Whither goest thou ?

6 But be cause I have sayde suche thynges vnto you, youre hertes are full off sorowe.

7 Neverthelesse I tell you the trueth, it is expedient for you, that I goo a waye ; for yf I goo nott awaye, that comforter will nott come vnto you ; yff I de parte, I will sende hym vnto you.

8 And when he is come, he will rebuke the worlde off synne, and of rightwesnes, and of iudgement.

9 Of synne, because they beleve not on me ;

10 Of rightwesnes, be cause I goo to my father, and ye shall se me no moare ;

11 And of iudgement, be cause the chefe rueler of this worlde is iudged alreedy.

12 I have yet many thynges to saye vnto you, but ye cannot beare them awaye nowe.

13 When he is wons come, I meane the sprete of verite, he will leade you into all trueth ; he shall nott speake of hym silfe, but whatsoever he shall heare, that shall he speake ; and he will shewe you thynges to come.

14 He shall glorify me, for he shall receave of myne, and shall shewe vnto you.

15 All thynges, that my father hath, ar myne ; therefore sayd I vnto you, that he shal take of mine, and shewe vnto you.

16 After a whyle, ye shall nott se me ; and agayne after a whyle, ye shall se me, for I goo to my father.

17 Then sayd some of his disciples bitwene them selves, What is this that he sayth vnto vs, After a whyle, ye shall not se me ; and agayne after awhyle, ye shall se me, and that I goo to my father ?

18 They sayde therefore, What is this, that he sayth, After a while ? we cannot tell what he saith.

19 Īþ Īesus wissuh, þatei wildedun ina frailhnan, yah qaþ im, Bi þata sokeiþ miþ izwis misso, þatei qaþ, Leitil, yah ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik.

20 Amen, amen, qiþa izwis, þei greitiþ yah gaunoþ yus, iþ manaseþs faginoþ; yus saurgandans wairþiþ, akei so saurga izwara du fahedai wairþiþ.

21 Qino þan bairiþ, saurga habaid, unte qam wheila izos; iþ biþe gabauran iust barn, ni þanaseiþs ni gaman þizos aglons, faura fahedai, unte gabaurans warþ manna in fairwhau.

22 Yah þan yus auk nu saurga habaiþ, iþ aftra saiwha izwis, yah faginoþ izwar hairto, yah þo fahed izwara ni ainshun nimip af izwis.

23 Yah in yainamma daga mik ni frailniþ waihtais; amen, amen, qiþa izwis, þatei þiswhah þei bidyiþ attan in namin meinamma, gibip izwis.

24 Und hita ni beduþ ni waihtais in namin meinamma; bidyaiþ, yah nimip, ei faheþs izwara siyai usfullida.

25 Þata in gayukom rodida izwis; akei qimiþ wheila, þanuh izwis ni þanaseiþs in gayukom rody, ak andaugiba bi attan gateiha izwis.

26 In yainamma daga in namin meinamma bidyiþ; yah ni qiþa izwis, þei ik bidyau attan bi izwis;

27 Ak silba atta friyoþ izwis, unte yus mik friyodeduþ, yah galaubideduþ, þatei ik fram Guþa urrann.

28 Uzuhiddya fram attin, yah atiddya in þana fairwhu; aftra bileiþa þamma fairwhau, yah gagga du attin.

29 Þaruh qeþun þai siponyos is, Sai! nu andaugiba rodeis, yah gayukono ni ainohun qiþis.

30 Nu witum, ei þu kant alla; yah ni þarft, ei þuk whas frailhna. Bi þamma galaubyam, þatei þu fram Guþa urrant.

31 Andhof im Īesus, Nu galaubeip.

19 Se Hælend wiste, ðæt hī woldon hyne ácsian, and he cwæþ to him, Be ðam ge smeageaþ betwýnan eow, forðam ic sáede, Ymbe lytel, ge me ne geseoþ; and eft ymbe lytel, ge me geseoþ.

20 Sôþ, ic eow secge, ðæt ge heofiaþ and wépaþ, middan-eard geblissaþ; and ge beoþ unróte, ac eower unrótnys byþ gewend to gefeán.

21 ðænne wif cenþ, heo hæfþ unrót-nysse, forðam ðe hyre tid com; ðonne heo cenþ cnapan, ne geman heo ðære hefnyssse, for gefeán, forðam man byþ ácenned on middan-eard.

22 And wítodlice ge habbaþ nú unrót-nysse, eft ic eow geseo, and eower heorte geblissaþ, and nán man ne nimþ cowerne gefeán fram eow.

23 And on ðam dæge ge ne biddaþ me nánnes þinges;† sôþ, ic eow secge, gif ge hwæt biddaþ mínne fæder on mínum naman, he hyt sylþ eow.

24 Oð ðis ne bæde ge nán þing on mínum naman; biddaþ, and ge underfôþ, ðæt eower gefeá sý full.

25 Ðás þing ic eow sáede on bigspellum; seo tid cymþ, ðonne ic eow ne sprece on bigspellum, ac ic cyðde eow openlice be mínum fæder.

26 On ðam dæge ge biddaþ on mínum naman; and ic eow ne secge, forðam ic bidde mínne fæder be eow;

27 Wítodlice se fæder eow lufaþ, forðam ðe ge lufedon me, and gelyfdon, ðæt ic com of Gode.

28 Ic fór fram fæder, and com on middan-eard; eft ic forlæte middan-card, and fare to fæder.

29 His leorning-cnihtas cwædon to him, Nú! ðú sprycst openlice, and ne segst nán bigspell.

30 Nú we witon, ðæt ðú wást ealle þing; and ðé nis nán þearf, ðæt ænig ðe ácsige. On ðysum we gelyfaþ, ðæt ðú come of Gode.

31 Se Hælend him andswarode and cwæþ, Nú ge gelyfaþ.

19 Forsothe Jhesu knew, for thei wolden axe him, and he seide to hem, Of this thing 3e seken a mong 3ou, for I seide, A litil, and 3e schulen not se me; and eft a litel, and 3e schulen se me.

20 Treuli, treuli, I seye to 3ou, for 3e schulen morne and wepe, forsothe the world schal enioye; forsothe 3e schulen be sorwful, but 3oure sorwe schal turne in to ioeye.

21 Sothly a womman whanne sche berith child, hath sorwe, for hir our cometh; forsothe whanne sche hath borun a sone, now sche thenkith not on the pressure,[†] for ioeye, for a man is borun in to the world.

22 And therefore 3e han now sorwe, sothli eft I schal se 3ou, and 3oure herte schal enioye, and no man schal take fro 3ou 3oure ioeye.

23 And in that day 3e schulen not axe me ony thing; treuli, treuli, I seie to 3ou, if 3e schulen axe the fadir ony thing in my name, he schal 3yue to 3ou.

24 Til now 3e axiden not ony thing in my name; axe 3e, and 3e schulen take, that 3oure ioeye be ful.

25 I haue spokun to 3ou thes thingis in prouerbis;[†] the our cometh, whanne now I schal not speke to 3ou in prouerbis, but opynly of my fadir I schal telle to 3ou.

26 In that day 3e schulen axe in my name; and I seie not to 3ou, for I schal preye the fadir for 3ou;

27 Forsothe he the fadir loueth 3ou, for 3e han loued me, and han bileuyd, for I wente out fro God.

28 I wente out fro the fadir, and I cam in to the world; eftsoones I leue the world, and I go to the fadir.

29 His disciplis seyen to him, Lo! now thou spekist opynli, and thou seist no prouerbe.

30 Now we witen, for thou wost alle thingis; and it is no nede to thee, that ony man axe thee. In this thing we bileuen, for thou wentist out fro God.

31 Jhesu answeride to hem, Now 3e bileuen.

19 Jesus perceaved, that they wolde axe hym, and sayde vnto them, This is it that ye enquiry of bitwene youre selves, that I sayd, After a whyle, ye shall nott se me; and agayne after a whyle, ye shall se me.

20 Verely, verely, I saye vnto you, ye shall wepe and lament, and the worlde shall reioyce; ye shall sorowe, but youre sorowe shalbe tourned to ioeye.

21 A woman when she traveyleth, hath sorowe, be cause her houre is come; but as sone as she is delivered off her chylde, she remembreth no moare her anguysshe, for ioeye, that a man is borue in to the worlde.

22 And ye nowe are in sorowe, butt I will se you agayne, and youre hertes shall reioyce, and youre ioeye shall no man take from you.

23 And in that daye shall ye axe me no question; verely, verely, I saye vnto you, whatsoever ye shall axe the father in my name, he will geve it you.

24 Hetherto have ye axed no thinge in my name; axe, and ye shall receave it, that youre ioeye maye be full.

25 These thinges have I spoken vnto you in proverbes; the tyme will come, when I shall no moare spake to you in proverbes, but I shall shewe you playnly from my father.

26 At that daye shall ye axe in myne name; and I saye not vnto you, that I will speke vnto my father for you;

27 For my father hym silfe loveth you, be cause ye have loved me, and beveled, that I cam out from God.

28 I went out from the father, and cam into the worlde; I leve the worlde agayne, and go to the father.

29 His disciples sayd vnto hym, Loo! nowe speakest thou playnly, and thou vsest no prouerbe.

30 Nowe knowe we, that thou vnderstondest all thinges; and nedest not, that eny man shulde axe the eny question. Therefore beleve we, that thou camst from God.

31 Jesus answered them, Nowe ye do beleve.

32 Sai! qimip wheila, yah nu qam, ei distahyada, wharyizuh du seinu, yah mik ainana bileipip; yah ni im ains, unte atta mip mis ist.

33 Þata rodida izwis, þei in mis gawairþi aigeip; in þamma fairwhau aglons habaid, akei þrafsteip izwis, ik gayiuk-aida þana fairwhu.

CHAP. XVII. 1 Þata rodida Iesus, uzulhof augona seinu du himina, yah qap, Atta, qam wheila, hauhei þeinana sunu, ei sunus þeins hauhyai þuk.

2 Swaswe atgaft imma waldufni allaize leike, ei all þatei atgaft imma, gibai im libain aiweinon.

3 Soh þan ist so aiweino libains, ei kunneina þuk ainana sunya Guþ, yah þanei insandides, Iesu Christu.

4 Ik þuk hauhida ana airþai, waurstw ustauh, þatei atgaft mis du waurkyan.

5 Yah nu, hauhei mik þu, atta, at þus silbin, þamma wulþau þanei habaida at þus, faurþizei sa fairwhus wesi.

6 Gabairhtida þeinata namo mannam, þanzei atgaft mis us þamma fairwhau; þeinai wesun, yah mis atgaft ins, yah þata waurd þeinata gafastadedun.

7 Nu ufkunþa, ei alla þoei atgaft mis, at þus sind.

8 Unte þo waurda þoei atgaft mis, atgaf im; yah eis nemun bi sunyai, þatei fram þus urrann; yah galaubidedun, þatei þu mik insandides.

9 Ik bi ins bidya, ni bi þo manaseþ bidya, ak bi þans, þanzei atgaft mis, unte þeinai sind.

10 Yah meina alla þeina sind, yah þeina meina; yah hauhips im in þaim.

11 Ni þanaseips im in þamma fairwhau,

32 Nū! com tid, and cymb, ðæt ge to-faron, æghwyle to his ágenum, and for-læton me áne; and ic ne com ána, forðam mín fæder is mid me.

33 Ðás þing ic eow sæde, ðæt ge habbon sibbe on me; ge habbaþ hefige byrðene on middan-earde, ac getrúwiaþ, ic ofer-swíðde middan-eard.

CHAP. XVII. †1 Ðás þing se Hælend spræc, and áhóf up his cagan to heofenum, and cwæþ, Fæder, tid ys cumen, geswútela ðinne sunu, ðæt ðin sunu geswútelige ðe.

2 And swá ðú him sealdest anweald ælces mannes, ðæt he sylle éce lif callum ðam, ðe ðú him sealdest.

3 Ðis ys sóþlice éce lif, ðæt hī oncnáwon ðæt ðú eart án sóþ God, and se ðe ðú sendest, Hælend Crist.

4 Ic ðe geswútelode ofer eorþan, ic geendode ðæt weorc, ðæt ðú me sealdest to dónne.

5 And nū, ðú fæder, gebeorhta me mid ðe sylfum, ðære beorhtnysse ðe ic hæfde myd ðe, ærðam ðe middan-eard wære.

6 Ic geswútelode ðinne naman ðam mannum, ðe ðú me sealdest of middan-earde; hig wæron ðine, and ðú hī scaldest me, and hī geheoldon ðine spræce.

7 Nū hī geneowon, ðæt calle ða þing ðe ðú me sealdest, synd of ðe.

8 Forðam ic sealde him ða word, ðe ðú sealdest me; and hig underfēgon, and onneowon sóþlice, ðæt ic com of ðe; and hig gelyfdon, ðæt ðú me sendest.

9 Ic bidde for hig, ne bidde ic for middan-earde, ac for ða, ðe ðú me sealdest, forðam hī synd ðine.

10 And calle mine synd ðine, and ðine synd mine; and ic eom geswútelod on him.†

11 And nū ic ne eom† on middan-

32 Lo! the our cometh, and now it cometh, that 3e be disparplid,[†] ech in to his owne thingis, and leue me aloone; and I am not aloone, for the fadir is with me.

33 Thes thingis I haue spokun to 3ou, that 3e haue pees in me; in the world 3e schulen haue pressing,[†] but triste 3e, I haue ouercome the world.

CHAP. XVII. 1 Jhesu spak thes thingis, and the y3en lift vp in to heuene, he seide, Fadir, the our cometh, clarifie thi sone, that thi sone clarifie thee.

2 As thou hast 3ouun to him power of ech fleisch,[†] that al thing that thou hast 3ouun to hym, he 3yue to hem euerlasting lyf.

3 Forsothe this is euerlasting lyf, that thei knowe thee aloone verry God, and whom thou sentist, Jhesu Crist.

4 I haue clarified thee on erthe, I haue endid the werk, that thou hast 3ouun to me, that I do.

5 And now, fadir, clarifie thou me at thi silf, with clerenesse that I hadde at thee, bifore the world was maad.

6 I haue schewid thi name to the men, whiche thou hast 3ouun to me of the world; thei weren thine, and thou hast 3ouun hem to me, and thei han kept thi word.

7 And now thei han knowun, for alle thingis that thou hast 3ouun to me, ben of thee.

8 For the wordis that thou hast 3ouun to me, I 3af to hem; and thei han takun, and han knowun verili, for I wente out fro thee; and thei bileuyden, for thou sentist me.

9 I preie for hem, not for the world, but for hem, that thou hast 3ouun to me, for thei ben thine.

10 And alle myne thingis ben thine, and thin thingis ben myne; and I am clarified in hem.

11 And now I am not in the world,

32 Beholde! the houre draweth nye, and ys alreedy come, that ye shalbe scatered, every man his wayes, and shall leave me alone; and yet am I not alone, for my father is with me.

33 These wordes have I spoken vnto you, that in me ye myght have peace; in the worlde shall ye have tribulacion, but be of good cheare, I have overcome the worlde.

CHAP. XVII. 1 These wordes spake Jesus, and lifte vppe his eyes to heven, and sayde, Father, the houre is come, glorify thy sonne, that thy sonne maye glorify the.

2 As thou hast geuen hym power over all fleshe, that he shulde geve eternall life, to as many as thou hast geuen him.

3 This is life eternall, that they myght knowe the that only very God, and whom thou hast sent, Jesus Christ.

4 I have gloryfied the on the erth, I have fynysheed the workes, whych thou gavest me to do.

5 And nowe, glorify me thou, father, in thyn awne presence, with the glory which I had with the, yerre the worlde was.

6 I have declared thy name vnto the men, whych thou gavest me out off the worlde; thyne they were, and thou hast geuen them me, and they have kept thy sayinges.

7 Nowe have they knowen, that all thinges whatsoever thou hast geuen me, are of the.

8 For I have geuen vnto them the wordes, which thou gavest me; and they have receaved them, and have knowen surely, that I cam out from the; and have beleved, that thou diddest send me.

9 I praye for them, I praye not for the worlde, but for them, which thou hast geuen me, for they are thyne.

10 And all myne are thyne, and thyne are myne; and I am glorified in them.

11 And now am I no moare in the

īþ þai in þamma fairwhau sind, yah ik du þus gagga. Atta weiha, fastai ins in namin þeinamma, þanzei atgaft mis, ei siyaina ain, swaswe wit.

12 Þan was miþ im in þamma fairwhau, ik fastaida ins in namin þeinamma; þanzei atgaft mis, gafastaida, yah aiushun us im ni fraqistnoda, niba sa sunus fralustais, ei þata gamelido usfulliþ waurþi.

13 Iþ nu du þus gagga, yah þata rodya in manasedai, ei habaina fahed meina usfullida in sis.

14 Ik atgaf im waurd þeinata, yah so manaseþs fiyaida ins; unte ni sind us þamma fairwhau, swaswe ik us þamma fairwhau ni im.

15 Ni bidya, ei usnimais ins us þamma fairwhau, ak ei bairgais im faura þamma unselyin.

16 Us þamma fairwhau ni sind, swaswe ik us þamma fairwhau ni im.

17 Weiha ins in sunyai; waurd þeinata sunya ist.

18 Swaswe mik insandides in manaseþ, swah ik insandida ins in þo manased.

19 Yah fram im ik weiha mik silban, ei siyaina yah eis weiha in sunyai.

20 Apþan ni bi þans bidya ainans, ak bi þans galaubyandans þairh waurda ize du mis;

21 Ei allai ain siyaina, swaswe þu, atta, in mis, yah ik in þus, ei yah þai in uggkis ain siyaina; ei so manaseþs galaubyai, þatei þu mik insandides.

22 Yah ik wulþu þanei gaft mis, gaf im, ei siyaina ain, swaswe wit ain siyu;

23 Ik in im, yah þu in mis, ei siyaina ustauhanai du ainamma; yah kunnei so manaseþs, þatei þu mik insandides, yah friyodes ins, swaswe mik friyodes.

24 Atta, þatei atgaft mis, wilyau ei þarei im ik, yah þai siyaina miþ mis, ei saiwhaina wulþu meinana, þanei gaft mis; unte friyodes mik faur gaskaft

earde, and hi synd on middan-earde, and ic cume to ðe.[†] Hālega[†] fæder, heald on ðinum naman, ðæt ðú me sealdest, ðæt hi sýn án, swá wyt synd.[†]

12 Ðá ic wæs mid him, ic heold hi on ðinum namau; ic heold ða ðe ðú me sealdest, and ne forwearþ hyra nán, búton forspillednysse bearn, ðæt ðæt hálige gewrit sý gefylled.

13 Nú ic cume to ðé, and ðis þing ic sprece on middan-earde, ðæt hi habbon minne gefean gefylledne on him sylfum.

14 Ic sealde him ðine spræce, and middan-eard hi hæfde on hatunge; forðam hi ne synd of middan-earde, swá ic eac ne eom of middan-earde.

15 Ne bidde ic, ðæt ðú hi nyme of middan-earde, ac ðæt ðú hi gehealde of yfele.

16 Ne synd hi of middan-earde, swá ic ne eom of middan-earde.

17 Gehálga him sópfæstnysse; ðin spræc ys sópfæstnys.

18 Swá ðú me sendest on middan-eard, ic sende hi on middan-eard.

19 And for hig ic hálgige me sylfne, ðæt hig sýn eac gehálgode on sópfæstnysse.

20 Witodlice ne gebidde ic for hi áne, ac eac for ða ðe gyt sceolon gelyfan þurh hyra word on me;

21 Ðæt ealle sýn án, swá ðú, fæder; eart on me, and ic on ðe, ðæt hig sýn eac án on unc; ðæt middan-eard gelyfe, ðæt ðú me sendest.

22 And ic sealde him ða beorhtnysse, ðe ðú me sealdest, ðæt hi sýn án, swá wyt sýn án;

23 Ic eom on him, and ðú eart on me, ðæt hi sýn ge-endode on án; ðæt middan-eard oncnáwe, ðæt ðú me sendest, and lufodest hig, swá ðú me lufodest.

24 Fæder, ic wylle ðæt ða ðe ðú me sealdest, sýn mid me ðar ic eom, ðæt hig geseon mine beorhtnysse, ðe ðú me sealdest; forðam ðú lufodest me ær

and thes ben in the world, and I come to thee. Hooli fadir, kepe hem in thy name, whiche thou hast 3ouun to me, that thei be oon, as and we.

12 Whanne I was with hem, I kepte hem in thi name ; whiche thou hast 3ouun to me, I kepte, and no man of hem perischide, no but the sone of perdicion,[†] that the scripture be fillid.

13 Forsothe now I come to thee, and I speke thes thingis in the world, that thei haue my ioye fillid in hem silf.

14 I 3af to hem thi word, and the world hadde hem in hate ; for thei ben not of the world, as and I am not of the world.

15 I preie not, that thou take a wey hem fro the world, but that thou kepe hem fro yuel.

16 Thei ben not of the world, as and I am not of the world.

17 Halwe thou hem in treuthe ; thi word is treuthe.

18 As thou sentist me in to the world, and I sente hem in to the world.

19 And I halwe my silf for hem, that and thei be halwid in treuthe.

20 Sotheli I preie not oonli for hem, but and for hem that ben to bileuyng in to me bi the word of hem ;

21 That alle thei be oon, as thou, fadir, in me, and I in thee, that and thei in vs be oon ; that the world bileue, for thou hast sent me.

22 And I haue 3ouun to hem the clerenesse, that thou hast 3ouun to me, that thei be oon, as and we ben oon ;

23 I in hem, and thou in me, that thei be endid in oon ; and that the world knowe, that thou sentist me, and hast louyd hem, as thou hast louyd and me.

24 Fadir, I wole that and thei whiche thou hast 3ouun to me, be with me where I am, that thei se my cleernesse, that thou hast 3ouun to me ; for thou

worlde, but they are in the worlde, and I come to the. Wholy father, kepe in thyne awne name, them which thou hast geuen me, that they maye be one, as we are.

12 Whyll I was with them in the worlde, I kepte them in thy name ; those that thou gavest me, have I kepte, and none of them is lost, but that lost chylde, that the scripture myght be fulfilled.

13 Nowe come I to the, and these wordes speake I in the worlde, that they myght have my ioye full in them.

14 I have geuen them thy doctryne, and the worlde hath hated them ; because they are nott off the worlde, even as I am not of the worlde.

15 I desyre not, that thou shuldest take them out of the worlde, but that thou kepe them from evyll.

16 They are not off the worlde, as I am not of the worlde.

17 Sanctify them in thy trueth ; thy sayinge is verite.

18 As thou diddest send me into the worlde, even soo have I sent them into the worlde.

19 And for their sakes sanctify I my silfe, thatt they also myght be sanctified thorowe the trueth.

20 I praye not for them alone, butt for them also which shall beleve on me thorowe their preachynge ;

21 That they all maye be one, as thou, father, arte in me, and I in the, that they maye be alsoo one in vs ; that the worlde maye beleve, that thou hast sent me.

22 And that glory that thou gavest me, I have geuen them, that they maye be wone, as we are wone ;

23 I am in them, and thou arte in me, that they maye be made perfecte in won ; and that the worlde maye knowe, that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they which thou hast geuen me, be with me where I am, that they maye se my glory, which thou hast geuen me ; for thou hast loved me

fairwhaus.

25 Atta garaihta, yah so manaseþs þuk ni ufkunþa, iþ ik þuk kunþa, yah þai ufkunþedun, þatei þu mik insandides.

26 Yah gakannida im namo þeinata, yah kannya; ei friapwa þoci friyodes mik, in im siyai, yah ik in im.

CHAP. XVIII. 1 Þata qiþands Iesus, usiddya miþ siponyam seinaim ufar rinnon þo Kaidron, þarei was aurtigards, in þanei galaip Iesus, yah siponyos is.

2 Wissuh þan yah Iudas, sa galewyands ina, þana stad, þatei ufta gaiddya Iesus yainar miþ siponyam seinaim.

3 Iþ Iudas nam hansa, yah þize gudyane yah Fareisaic andbahtans, iddyuh yaind-wairþs miþ skeimam, yah haizam, yah wepnam.

4 Iþ Iesus witands alla þoci qemun ana ina, usgaggands ut, qaþ im, Whana sokeip?

5 Andhafyandans imma qeþun, Iesu þana Nazoraiu. Þaruh qaþ im Iesus, Ik im. Stopuh þan yah Iudas, sa lewyands ina, miþ im.

6 Þaruh swe qaþ im, Þatei ik im, galipun ibukai, yah gadrusun dalap.

7 Þaproh þan ins aftra frah, Whana sokeip? Iþ eis qeþun, Iesu þana Nazoraiu.

8 Andhof Iesus, qaþ izwis, þatei ik im; yabai nu mik sokeip, letiþ þans gaggan.

9 Ei usfullnodedi þata waurd þatei qaþ, Ei þanzei atgaf mis, ni fraqistida ize ainummehun.

10 Iþ Seimon Paitrus habands hairu, uslauk ina, yah sloh þis auhumistins gudyins skalk, yah afmaimait imma auso taihswo. Sah þan haitans was namin Malkus.

middan-eard geset wære.

25 Lá rihtwisa fæder, middan-eard ðe ne gecneow, witodlice ic ðe gecneow, and hī onencowon, ðæt ðú me sendest.

26 And ic him cýðde ðinne naman, and gyt wylle cýðan; ðæt seo lufu ðe ðú me lufodest, sý on him, and ic eom on him.

CHAP. XVIII. †1 Ðá se Hælend ðás þing cwæþ, ðá eode he . . . ofer ða burnan Cedron, ðær wæs án wýrt-tún, in to ðam he eode, and his leorning-cnihtas.

2 Witodlice Iudas, ðe hyne belæwde, wiste ða stówe, forðam ðe se Hælend oft-rædlice com ðyder mid his leorning-cnihtum.

3 Ðá underfeng Iudas ðæt fole, and ða þegnas æt ðam biseopum and æt ðam Phariseon, and com ðyder mid leoht-fatum, and mid blásum, and mid wæpnum.

4 Witodlice se Hælend wiste ealle ða þing ðe him towearde wæron, he eode ðá forþ, and cwæþ to him, Hwæne séce ge?

5 Hig andswarodon him and cwædon, Ðone Nazareniscan Hælend. Se Hælend cwæþ, Ic hit eom. Sóplice Iudas ðe hine belæwde, stód mid him.

6 Ðá he openlice sæde, Ic hit eom, ðá eodon hig underbæc, and feollon on ða eorþan.

7 Eft he hī ácsode, Hwæne séce ge? Hī cwædon, Ðone Nazareniscan Hælend.

8 Se Hælend him andswarode, Ic sæde eow, ðæt ic hit eom; gif ge witodlice me sécaþ, lætaþ ðás faran.

9 Ðæt seo spræc wære gefylled ðe he cwæþ, Ðæt ic nánne ðæra ne forspille, ðe ðú me sealdest.

10 Witodlice Simon Petrus áteah his sweord, and slóh ðæs biseopes þeowan, and ácearf him of ðæt swýðre eare. Ðæs þeowan nama wæs Malchus.

louedist me bifor the makinge of the world.

25 Rigtful fadir, the world knew not thee, forsothe I knew thee, and thes knowen, for thou sentist me.

26 And I haue maad thi name knowe to hem, and schal make knowe; that the loue by which thou hast loued me, be in hem, and I in hem.

CHAP. XVIII. 1 Whanne Jhesu hadde seid thes thingis, he wente out with his disciplis ouer the strond of Cedron, where was a 3erd,[†] in to which he entride, and his disciplis.

2 Sothli and Judas, that bitraiede him, wiste the place, for ofte Jhesu cam to gidere thidur with his disciplis.

3 Therefore whanne Judas hadde takun a cumpany[†] of kni3tis, and of the bischopis and Pharisees mynystris, he cam with lanternis, and brondis, and armys.

4 And so Jhesu witinge alle thingis that weren to comynge on him, wente forth, and seith to hem, Whom seken 3e?

5 Thei answeriden to him, Jhesu of Nazareth. Jhesu seith to hem, I am. Forsoth and Judas that bitrayede hym, stood with hem.

6 Therefore as he seide to hem, I am, thei wenten a bak, and felden doun in to erthe.

7 Eft he axide hem, Whom seken 3e? Forsoth thei seiden, Jhesu Nazaren.

8 He answeride to hem, I seide to 3ou, for I am; therefore if 3e seken me, suffre 3e thes to go a wey.

9 That the word which he seide schulde be fillid, For I loste not ony of hem, whiche thou hast 3ouun to me.

10 Forsothe Symount Petre hauynge a sward, drou3 it out, and smot the seruaunt of the bischop, and kitte of his litil ri3t eere. Forsothe the name of the seruaunt was Malkus.

before the makyng of the worlde.

25 O righteous father, the very worlde hath nott knowen the, butt I have knowen the, and these have knowen, that thou hast sent me.

26 And I have declared vnto them thy name, and will declare it; that the love wher with thou lovedst me, be in them, and that I be in them.

CHAP. XVIII. 1 When Jesus had spoken these wordes, he went forth with his disciples over the broke Cedron, where was a garden, into the which he entred, with his disciples.

2 Judas also, wich betrayed hym, knewe the place, for Jesus often tymes resorted thither with his disciples.

3 Judas then after he had receaved a bonde off men, and ministers of the hy prestes and of the Pharises, cam thither with lanterns, and fyerbrondes, and wens.

4 Then Jesus knowynge all thynges that shulde come on hym, went forth, and sayde vnto them, Whom seke ye?

5 They answered hym, Jesus off Nazareth. Jesus sayde vnto them, I am he. Judas also which betrayed him, stode by with them.

6 As sone as he had sayd vnto them, I am he, they went backe wardes, and fell to the grounde.

7 He axed them agayne, Whome seke ye? They sayde, Jesus off Nazareth.

8 Jesus answered, I sayde vnto you, I am he; iff ye seke me, lett these goo theyr waye.

9 That the sayinge myght be fulfilled which he spake, Of them which thou gavest, have I not lost one.

10 Simon Peter had a swearde, and drue hym out, and smote the hyc prestes seruaunt, and cut off his right eere. The seruautes name was Malchas.

11 Þaruh qaþ Æsus du Þaitrau, Lagei þana hairu in fodr ; stikl þanei gaf mis atta, niu drigkau þana ?

12 Þaruh hansa, yah sa þusundifaþs, yah andbalhtos Æudaie, undgripun Æsu, yah gabundun ina,

13 Yah gatauhun ina du Annin frumist ; sa was auk swaihra Kayafin, saei was auhumists weiha þis ataþnyis.

14 Wasuh þan Kayafa, saei garaginoda Æudaium, þatei batizo ist ainana mannan fraqistyan faur managein.

15 Þaruh laistida Æsu Seimon Þaitrus, yah anþar siponeis ; sah þan siponeis was kunþs þamma gudyin. Yah miþ-inngalaþ miþ Æsua, in rohsn þis gud-yins ;

16 Æþ Þaitrus stoþ at daurom uta. Þaruh usiddya ut sa siponeis anþar, saei was kunþs þamma gudyin, yah qaþ daurawardai, yah attauh inn Þaitru.

17 Þaruh qaþ yaina þiwi, so daur-awardo, du Þaitrau, Æbai yah þu þize siponye is þis mans ? Æþ is qaþ, Ni im.

18 Þaruh stoþun skalkos yah andbahtos haurya waurkyandans, unte kald was, yah warmidedun sik ; yah þan was miþ im Þaitrus, standands yah warmyands sik.

19 Æþ sa auhumista gudya frah Æsu bi siponyans is, yah bi laiscin is.

20 Andhof imma Æsus, Æk andaugyo rodida manasedai ; ik sinteino laisida in gaqumþai, yah in gudhusa, þarei sinteino Æudaieis gaqimand, yah þiubyo ni rodida waitht.

21 Whis mik fraihnis ? fraihn þans hausyandans, wha rodidedyau du im ; sai ! þai witun, þatei qaþ ik.

22 Æþ þata qipandin imma, sums andbalhte standands, gaf slah lofin Æsua, qaþuh, Swau andhafyis þamma reikistin gudyin ?

23 Andhof Æsus, Yabai ubilaba rodida, weitwodci bi þata ubil ; aipþau yabai

11 Ða cwæþ se Hælend to Petre, Dó ðin sweord on his scæþe ; ðone calic ðe min fæder me sealde, ne drince ic hine ?

12 Ðæt folc, and se ealdor, and ðæra Iudea þegnas, námon ðone Hælend, and bûndon hine,

13 And læddon hine ærest to Annan ; se wæs Caiphas sweor, and se Caiphas wæs ðæs geares bisceop.

14 Witodlice Caiphas dihte ðam Iudeón, and cwæþ, ðæt hyt betere wære ðæt án man swulte for folce.

15 Simon Petrus fyligde ðam Hælende, and óðer leorning-cniht ; se óðer leorning-cniht wæs ðam bisceope cúþ. And he eode in mid ðam Hælende, on ðæs bisceopes cafer-tún ;

16 Petrus stód æt ðære dura ðær úte. Ðá eode se leorning-cniht út, ðe wæs ðæs bisceopes cúða, and cwæþ to ðære dure-þinene, and lædde Petrum in.

17 Ða cwæþ seo duru-þinen to Petre, Cwyst ðú, eart ðú of ðyses leorning-cnihtum ? Ðá cwæþ he, Nic, ne com ic.

18 Ða þeowas and ða þegnas stódon æt ðam glédon, and wyrmdon hig, forðam hit was ceald ; witodlice Petrus stód mid him, and wyrmdo hyne.

19 Se bisceop ácsode ðone Hælend ymbe his leorning-cnihtas, and ymbe his lare.

20 Ðá andswarode se Hælend and cwæþ, Ic spræc openlice to middan-earde ; and ic lárde symle on gesam-nunge, and on temple, ðær ealle Iudeas togædere comon, and ic ne spræc nán þing digelice.

21 Hwi ácsast ðú me ? ácsa ða ðe gehýrdon, hwæt ic to him spræce ; hi witon, ða þing ðe ic him sæde.

22 Ðá he ðis cwæþ, ðá slóh án ðæra þegna ðe ðar stódon, ðone Hælend mid his handa, and cwæþ, Andswarast ðú swá ðam bisceope ?

23 Se Hælend andswarode him and cwæþ, Gif ic yfele spræce, cýþ ge-

11 Therefore Jhesu seide to Petre, Sende thou the swerd in to the schethe; wolt thou not, that I drynke thilke cuppe, that my fadir ʒaf to me?

12 Therefore the cumpany of knyʒtis, and the tribune, and the mynystris of Jewis, token Jhesu, and bounden him,

13 And ledden him first to Annas; sothli he was fadir of Cayphas wyf, that was bischop of that ʒeer.

14 Sothli it was Cayphas, that ʒaf counceil to the Jewis, that it spedith o man for to deie for the peple.

15 Therefore Symount Petre suede Jhesu, and another disciple; forsoth thilke disciple was knowun to the bischop. And he entride yn with Jhesu, in to the halle of the bischop;

16 Sothly Petre stood at the dore withoute forth. Therefore the tothir disciple, that was knowun to the bischop, wente out, and seide to the womman kepinge the dore, and ledde yn Petre.

17 Therefore the handmayde, kepere of the dore, seide to Petre, Wher and thou art of the disciplis of this man? He seide, I am not.

18 Forsoth the seruauntis and mynystris stoden at the colis, for it was coold, and thei warmyden hem; sothli and Petre was with hem, standinge and warmynge him.

19 Therefore the bischop axide Jhesu of his disciplis, and of his teching.

20 Jhesu answeride to him, I haue spokun opynly to the world; I tauʒte euere in the synagoge, and in the temple, whidur alle the Jewis camen to gidere, and in priuy I spak no thing.

21 What axist thou me? axe hem that herden, what I haue spokun to hem; lo! thei witen, what thingis I haue seyde.

22 Whanne he hadde seid thes thingis, oon of the mynystris standinge nyʒ, ʒaf a boffat to Jhesu, seyinge, Answerist thou so to the byschop?

23 Jhesu answeride to him, If I haue spokun yuele, bere thou witnessing of

11 Then sayde Jesus vnto Peter, Put vppe thy swearde into the sheath; shall I not drynke of the cuppe, which my father had geuen me?

12 Then the company, and the capytayne, and the ministers off the Iewes, toke Jesus, and bounde hym,

13 And ledde hym awaye to Anna fyrst; for he was fatherelawe vnto Cayphas, which was the hye preste thatt same yeare.

14 Cayphas was he, that gave counsell to the Iewes, that it was expedient that won man shulde deye for the people.

15 Simon Peter folowed Jesus, and another disciple; that disciple was knowen of the hye preste. And went in with Jesus, into the pallys off the hye preste;

16 Peter stode att the dore with outt. Then wentt outt thatt other disciple, which was knowen vnto the hye preste, and spake to the damsell thatt kept the dore, and brought in Peter.

17 Then sayde the damsell, that kept the dore, vnto Peter, Arte nott thou wone off this mannes disciples? He sayde, I am nott.

18 The seruauntes and the ministers stode there and had made a fyre off coles, for it was colde, and they warmed them selves; Peter also stode amonge them, and warmed hym silfe.

19 The hye preste axed Jesus of his disciples, and of his doctrine.

20 Jesus answered hym, I spak openly in the worlde; I ever taught in the sinagoge, and in the temple, whither all the Iewes resorted, and in secrete haue I sayde nothyng.

21 Why axest thou me? axe them whiche herde me, what I sayde vnto them; beholde! they can tell, what I sayde.

22 When he had thus spoken, one off the ministers which stode by, smote Jesus on the face, sayinge, Answerest thou the hye preste soo?

23 Jesus answered hym, Yf I haue evyll spoken, beare witnes of the evyll;

waila, duwhe mik slahis ?

24 Þanuh ïnsandida ïna Annas gabundanana du Kayafin, þamma maistin gudyin.

25 Æþ Seimon Paitrus was standands yah warmyands sik ; þaruh qeþun du ïmma, Niu yah þu þize siponye þis is ? Æþ is afaiiak, yah qap, Ne, ni ïm.

26 Qap sums þize skalke þis maistins gudyins, sah niþyis was, þammei afmaimait Paitrus auso, Niu þuk sawh ik ïn aurtigarda miþ ïmma ?

27 Þaruh aftra afaiiak Paitrus, yah suns hana hrukida.

28 Æþ eis tauhun Æsu fram Kayafin, ïn praitoriaun ; þaruh was maurgins, ïþ eis ni ïddyedun ïn praitoria, ei ni bisaulnodedeina, ak matidedeina pascha.

29 Þaruh atiddya ut Peilatus du ïm, yah qap, Who wrohe bairiþ ana þana mannan ?

30 Andhofun, yah qeþun du ïmma, Nih wesi sa ubiltoyis, ni þau weis atgebeima þus ïna.

31 Þaruh qap ïm Peilatus, Nimip ïna yus, yah bi witoda izwaramma, stoyip ïna. Æþ eis qeþunuh du ïmma Æudaieis, Unsis ni skuld ist usqiman manne ainummehun ;

32 Ei waurd Frauyins usfullnodedi, þatei qap, bandwyands whileikamma daupau skulda gaswiltan.

33 Galaip ïn praitauria aftra Peilatus, yah wopida Æsu, qapuh ïmma, þu is þiudans Æudaie ?

34 Andhof Æesus, Abu þus silbin þu þata qipis, þau anþarai þus qeþun bi mik ?

35 Andhof Peilatus, Waitei ik Æudaius ïm ? So þiuda þeina yah gudyans anafullun þuk mis ; wha gatawides ?

36 Andhof Æesus, Þiudangardi meina nist us þamma fairwhau ; ïþ us þamma fairwhau wesi meina þiudangardi, aiþþau andbahtos meinai usdaudidedeina, ei ni

witnesse be yfele ; gif ic wel spræce, hwi beatst ðú me ?

24 Ðá sende Annas hine to . . ðam biscope, gebúdenne.

25 And Symon Petrus stóð and wyrmede hyne ; ðá cwædon hí to him, Cwyst ðú, eart ðú of his leorning-cnihtum ? He wið-sóc, and cwæþ, Ic ne eom.

26 Ðá cwæþ án ðæs biscoopes þeowena, hys cúða, ðæs eare slóh Petrus of, Hú ne geseah ic ðé on ðam wyrt-túne mid hym ?

27 Petrus ðá eft wið-sóc, and sóna se cocc creow.

28 Ðá gelæddon hí ðone Hælend to Caiphan, on ðæt dóm-ern ; hit wæs ðá morgen, and hí sylfe ne eodon in to ðam dóm-erne, ðæt hyg næron besmítene, ac ðæt hí æton hyra eastron.

29 Ðá eode Pilatus út to him, and cwæþ, Hwylce wróhte bringe ge ongean ðysne man ?

30 Hig andswaredon, and cwædon to him, Gif he nære yfel-dæde, ne sealde we hine ðé.

31 Ðá cwæþ Pilatus to him, Nimap hine, and démap him, be eowre æ. Ðá cwædon ða Iudeas to him, Us nis ályfed ðæt we ænigne man ofslean ;

32 Ðæt ðæs Hælandes spræc wære gefylled, ðe he cwæþ, ðá he geswútelode hwylcon deaþe he swulte.

33 Ðá eode Pilatus eft in to ðam dóm-erne, and clypode ðone Hælend, and cwæþ to him, Eart ðú Iudea cining ?

34 Ðá andswarode se Hælend him, and cwæþ, Cwyst ðú ðis of ðé sylfum, hwæder ðe hyt ðé óðre sædon ?

35 Pilatus him andswarode and cwæþ, Cwyst ðú, eom ic Iudeise ? Ðin þeod, and ðine biscopas ðé sealdon me ; hwæt dydest ðú ?

36 Ðá cwæþ se Hælend, Min rice nys of ðysum middan-earde ; gif mín rice wære of ðysum middan-earde, wítodlice mín þegnas fuhton, ðæt ic nære geseald

yuel; sothli if wel, whi smytist thou me?

24 And Annas sente him boundun to Cayfas, the bischop.

25 Forsothe Symount Petre was stondynge, and warmynge him; therefore thei seiden to him, Wher and thou art his disciple? He denyede, and seyde, I am not.

26 Oon of the bischopis seruauntis, cosyn of hym, whos litel eere Petre kittide of, seyde, Wher I sy; not thee in the gardyn with hym?

27 Therefore eft Petre denyede, and a noon the koc crew.

28 Therefore thei leden Jhesu to Cayfas, in to the moot halle; sothli it was morwetyde, and thai entriden not in to the moot halle, that thei schulden not be defoylid, but that thei schulden ete paske.

29 Therefore Pilate wente out with oute forth to hem, and seide, What accusing brynge 3e azens this man?

30 Thei answeriden, and seiden to hym, If this were not a mysdoer, we hadden not bitakun hym to thee.

31 Therefore Pilate seith to hem, Take 3e him, and deme 3e him, vp 3oure lawe. Therefore thei seyden to him, It is not leefful to vs for to slee ony man;

32 That the word of Jhesu schulde be fillid, which he seide, signyfynge bi what deeth he was to deiynge.

33 Therefore eft Pilate entride in to the moot halle, and clepide Jhesu, and seide to him, Ert thou king of Jewis?

34 Jhesu answeride, and seide to him, Seist thou this thing of thi silf, ether othere seiden to thee of me?

35 Pilate answeride, Wher I am a Jew? Thi folk and bischopis bytokun thee to me; what hast thou don?

36 Jhesu answeride, My kyngdom is not of this world; if my kyngdom were of this world, sothly my mynystris schulden stryue, that I schulde not be

yf I have well spoken, why smyttest thou me?

24 Annas sent hym bounde vnto Cayphas, the hye preste.

25 Simon Peter stode and warmed hym silfe; and they sayde vnto hym, Arte not thou also won of his disciples? He denyed itt, and sayde, I am not.

26 Won of the seruautes of the hye preste, his cosyn, whose eare Peter smote of, sayde vnto hym, Did not I se the in the garden with hym?

27 Peter denyed it agayne, and immediatly the cocke crewe.

28 Then ledd they Jesus from Cayphas, into the housse of iudgement; hit was in the mornynge, and they them selves went not into the iudgement housse, lest they schulde be defyled, butt that they myght eate pascha.

29 Pilate then went oute vnto them, and sayde, What accusacion brynge ye agaynste this man?

30 They answered, and sayd vnto hym, Iff he were nott an evyll doar, we wolde not have delyvered hym vnto the.

31 Then sayd Pilate vnto them, Take hym vnto you, and iudge hym, after youre awne lawe. The Iewes sayde vnto hym, It is nott lawfull for vs to putt eny man to deeth;

32 That the wordes of Jesus myght be fulfilled, which he spake, signyfynge what deeth he schulde deye.

33 Then Pilate entred into the iudgement housse agayne, and called Jesus, and sayd vnto him, Arte thou kynge of the Iewes?

34 Jesus answered, Sayst thou that off thy sylfe, or did other tell ytt the of me?

35 Pilate answered, Am I a Iewe? Thyne awne nacion and hye prestes have delivered the vnto me; what hast thou done?

36 Jesus answered, My kyngdome is not of this worlde; yff my kyngdome were of this worlde, then wolde my ministers suerly fight, that I schulde not be

galewiþs wesyau Iudaium ; iþ nu þiud-
angardi meina nist þapro.

37 Þaruh qaþ imma Peilatus, An nuh
þiudans is þu? Andhafyands Iesus [qaþ],[†]
Þu qiþis, ei þiudans im ik. Ik du þamma
gabaurans im, yah du þamma qam in
þamma fairwhau, ei weitwodyau sunyai.
Whazuh saci ist sunyos, hauseiþ stibnos
meinaizos.

38 Þaruh qaþ imma Peilatus, Wha ist
so sunya? Yah þata qiþands, galaip ut
du Iudaium, yah qaþ im, Ik ainohun
fairino ni bigita in þamma.

39 Iþ ist biuhti izwis, ei ainana izwis
fraletau in pascha ; wileidu nu ei fraletau
izwis þana þiudan Iudae?

40 Iþ eis hropidedun aftra allai, qiþand-
ans, Ne þana, ak Barabban. Sah þan
was sa Barabba waidedya.

CHAP. XIX. 1 Þaruh þan nam Peila-
tus Iesu, yah usblaggw.

2 Yah þai gadrauhteis uswundun wipp-
ya us þaurnum, yah galagidedun imma
ana haubid, yah wastyai þaurpurodai
gawasidedun ina,

3 . . . Yah qeþun, Hails, þiudans Iu-
daie. Yah gebun imma slahins lofin.

4 Atiddya aftra ut Peilatus, yah qaþ
im, Sai! attiuha izwis ina ut, ei witeiþ,
þatei in imma ni ainohun fairino bigat.

5 Þaruh usiddya ut Iesus, bairands
þana þaurneinan waip, yah þo þaurpur-
odon wastya. Yah qaþ im, Sa ist sa
manna!

6 Þaruh biþe sewhun ina þai maistans
gudyans yah andbahtos, hropidedun,
qiþandans, Ushramei, ushramei ina. Qaþ
im Peilatus, Nimip ina yus, yah hramyip,
iþ ik fairina in imma ni bigita.

7 Andhofun imma Iudaeis, Weis witop
aihum, yah bi þamma witoda unsaramma
skal gaswiltan, unte sik silban Guþs
sunu gatawida.

8 Biþe gahausida Peilatus þata waurd,
mais ohta sis.

Iudeum ; nis min rice of ðysum middan-
earde.

37 Ðá cwæþ Pilatus to him, Eart ðú
witodlice cyning? Se Hælend him and-
swarode and cwæþ, Ðú hit segst, ðæt ic
eom cyng. On ðam ic eom geboren,
and to ðam ic eom on middan-earde, ðæt
ic cýðe sóþfæstnysse. Ælc ðæra ðe ys
on sóþfæstnysse, gehýrþ míne stefne.

38 Ðá cwæþ Pilatus to him, Hwæt ys
sóþfæstnys? And ðá he ðis cwæþ, ðá
eode he eft út to ðam Iudeum, and
cwæþ to him, Ne fúnde ic nánne gylt
on ðysum men.

39 Hit ys eower gewuna, ðæt ic for-
gife eow áne man on eastron ; wylle
ge ðæt ic forgife eow Iudea cyning?

40 Hig clypedon ealle, and cwædon,
Ná ðisne, ac Barraban. Witodlice Bar-
rabas wæs þeof.

CHAP. XIX. 1 Ðá nam Pilatus ðone
Hælend, and swang hyne.

2 And ða þegnas wúndon þyrnenne
cyne-helm, and ásetton hyne on his
heáfod, and scrýddon hyne mid pur-
puran reafe,

3 And hi comon to hym, and cwædon,
Hál beo ðú, Iudea cyning. And hi
plætton hyne mid hyra handum.

4 Ðá eode Pilatus eft út, and cwæþ,
Nú! ic hyne læde hider út to eow, ðæt
ge ongyton, ðæt ic ne fúnde nánne gylt
on him.

5 Ðá eode se Hælend út, and bær
þyrnenne cyne-helm, and purpuran reaf.
And sæde him, Hér is man!

6 Witodlice ðá ða biseopas and ða
þegnas hine gesáwon, ðá clypodon hig,
and cwædon, Hóh hyne, hóh hyne. Ðá
cwæþ Pilatus to him, Nime ge hyne,
and hóþ, ic ne fúnde nánne gylt on him.

7 Ða Iudeas him andswaredon and
cwædon, We habbaþ æ, and be úre æ he
seal sweltan, forðam ðe he cwæþ ðæt
he wære Godes sunu.

8 Ðá Pilatus gehýrde ðas spráce, ðá
ondréð he him ðæs ðe swiðor.

takun to the Jewis ; now forsothe my kyngdom is not of hennis.†

37 And so Pilat seide to him, Therefore art thou kyng ? Jhesu answeride, Thou seidist, for I am a kyng. To this thing I am born, and to this I cam in to the world, that I bere witnessing to treuthe. Ech that is of treuthe, heerith my voys.

38 Pilat seith to him, What is treuthe ? And whanne he hadde seid this thing, eft he wente out to the Jewis, and seide to hem, I fynde no cause in him.

39 Forsoth it is a custom to 3ou, that I delyuer oon to 3ou in pask ; therefore wolen 3e I schal dismytte to 3ou the kyng of Jewis ?

40 Therefore thei cryeden eft alle, sayinge, Not this, but Barabas. Forsothe Barabas was a theef.

CHAP. XIX. 1 Therefore Pilat took thanne Jhesu, and scourgide.

2 And knyztis foldinge a crowne of thornes, puttiden on his heed, and diden aboute him a cloth of purpur,

3 And camen to him, and sciden, Heyl, kyng of Jewis. And thei 3auen to hym boffatis.

4 Eft Pilat wente out, and seide to hem, Lo ! I lede him to 3ou with oute forth, that 3e knowe, for I fynde no cause in him.

5 Therefore Jhesu wente out, beringe a crowne of thornes, and a clooth of purpur. And he seith to hem, Loo ! the man.

6 Therefore whanne the bischopis and mynystris hadde seyn him, thei crieden, sayinge, Crucifie, crucifie him. Pilate seith to hem, Take 3e him, and crucifie 3e, sothli I fynde no cause in him.

7 The Jewis answeriden to him, We han a lawe, and vpon the lawe he owith to deie, for he made him Goddis sone.

8 Therefore whanne Pilat hadde herd this word, he dredde more.

delyvered to the Iewes ; but nowe is my kingdome not from hence.

37 Pilate sayde vnto hym, Arte thou a kyng then ? Jesus answered, Thou sayst, that I am a kyng. For this cause was I borne, and for this cause cam I into the worlde, that I shulde beare witnes vnto the trueth. All that are of the trueth, heare my voice.

38 Pilate sayde vnto hym, What is trueth. And when he had sayde that, he went out agayne vnto the Iewes, and sayde vnto them, I fynde in him no cause at all.

39 Ye have a costome amonge you, that I shulde delyvre you won loosse at ester ; will ye that I loose vnto you the kyng of the Iewes ?

40 Then cryed they all againe, sayinge, Not him, but Barrabas. Barrabas was a robber.

CHAP. XIX. 1 Then Pilate toke Jesus, and scourged hym.

2 And the soudiers wonde a crowne off thornes, and put it on his heed, and they did on hym a purple garment,

3 . . . And sayd, Hayl, kyng off the Iewes. And they smote hym on the face.

4 Pilate went forthe agayne, and sayde vnto them, Beholde ! I brynge him forth to you, that ye maye knowe, that I fynde no faute in hym.

5 Then cam Jesus forthe, wearynge a crowne of thornes, and a robe of purple. And Pilate sayd vnto them, Beholde ! the man.

6 When the hyc prestes and ministers sawe him, they cryed, sayinge, Crucify him, crucify hym. Pilate sayde vnto them, Take ye hym, and crucify hym, for I fynde no cause in hym.

7 The Iewes answered hym, We have a lawe, and by oure lawe he ought to deye, be cause he made hym silfe the somme of God.

8 When Pilate herde that sayinge, he was the moare afrayde.

9 Yah galaip in praitauria aftra, yah qap du Iesua, Whapro is þu? Ip Iesus andawaurdi ni gaf imma.

10 Þaruh qap imma Peilatus, Du mis ni rodeis? Niu waist, þatei waldufni aih ushramyan þuk, yah waldufni aih fraletan þuk?

11 Andhof Iesus, Ni aihtedeis waldufnye ainhun ana mik, nih wesi þus atgiban iupapro; duhþe sa galewyands mik þus, maizein frawaurht habaid.

12 Framuh þamma sokida Peilatus fraletan ina; ip Iudaieis hropidedun, qipandans, Yabai þana fraletis, ni is friyonds Kaisara; sawhazuh izei þiudan sik silban tauyip, andstandip Kaisara.

13 Þaruh Peilatus, hausyands þize . .

9 And eode eft in to ðam dóm-erne, and cwæp to ðam Hælende, Hwanon eart ðú? Witodlice se Hælend him ne sealde náne andsware.

10 Ða cwæp Pilatus to him, Hwi ne s pryest ðú wið me? Nást ðú, ðæt ic hæbbe mihte ðe to hónne, and ic hæbbe mihte ðe to forlætenne?

11 Se Hælend him andswarode, Næfdest ðú náne mihte ongean me, búton hyt wære ðe ufan gescald; forðam se hæfþ máran synne, se ðe me ðe sealde.

12 And syððan sóhte Pilatus hú he hyne forlæte; ða Iudeas clypodon, and cwædon, Gif ðú hine forlætst, ne eart ðú ðæs Caseres freond; ælc ðæra ðe hyne to cyngede ðeþ, ys ðæs Caseres wíder-saca.

13 Ða Pilatus, ðás spræce gehýrde, ða lædde he út ðone Hælend, and sæt ætforan ðam dóm-setle on ðære stówe, ðe is genemned Lithostratos, and on Ebreisc Gabbatha.

14 Hit wæs ða eastra gegearcung-dæg, and hyt wæs seo syxte tid. Ða cwæp he to ðam Iudeum, Hér ys eower cynning!

15 Hí clypodon ealle, and cwædon, Nim hyne, nim hyne; and hoh. Ða cwæp Pilatus, Sceal ic hón eowerne cynning? Him andswaredon ða bisceopas and cwædon, Næbbe we nánne cynning búton Casere.

16 Ða sealde he hyne him, to áhónne. Ða námon hí ðone Hælend, and tugon hine út.

17 And he sylf bæc his róde mid him on ða stówe, ðe ys genemned Heafodpannan stów, and on Ebreisc Golgotha;

18 Ðær hí hyne áhéngon, and twegen óðre mid him, on twá healfa, and ðone Hælend on middan.

19 Witodlice Pilatus wrát ofer-gewrit, and sette ofer his róde; ðær wæs on gewriten, ÐIS YS SE NAZARENISCA HÆLEND, IUDEA CYNING.

20 Manega ðæra Iudea ræddon ðis gewrit, forðam ðe seo stów wæs gehende

9 And he wente in to the moot halle eft, and seyde to hym, Of whennus art thou? Forsothe Jhesu 3af not answer to him.

10 Pilat seith to him, Spekest thou not to me? Wost thou not, for I haue power for to crucifie thee, and I haue power for to delyuere thee?

11 Jhesu answeride, Thou schuldist not haue ony power azens me, no but it were 3ouen to thee fro aboue; therefore he that bitook me to thee, hath the more synne.

12 Therof^t Pilat sou3te for to delyuere Jhesu; forsothe the Jewis crieden, seyng, If thou leeuyst this *man*, thou ert not frend of Cesar; for ech man that makith him silf kyng, a3en seith Cesar.

13 Therefore Pilat, whanne he hadde herd thes wordis, ledde Jhesu forth, and saat for domesman in a place, that is seide Licostratos, in Ebrew forsothe Golphatha.[†]

14 Forsoth it was the makinge redy[†] of pask, as the sixte our.[†] And he seith to the Jewis, Loo! 3oure kyng.

15 Forsoth thei cryeden, seyng, Do a wey, do a wey; crucifie hym. Pilat seith to hem, Schal I crucifie 3oure kyng? The bischopis answeriden, We han no kyng no but Cesar.

16 Therefore thanne Pilat bitook him to hem, that he schulde be crucified. Forsothe thei token Jhesu, and ledden out.

17 And he berynge to him silf a cros wente out in to that place, that is seid of Caluarie, in Ebrew Golphatha;

18 Where thei crucifieden him, and othere tweye with him, on this syde and on that syde, forsothe Jhesu the myddil.

19 Forsothe and Pilat wroot a title, and puttide on the cros; sothli it was writun, Jhesu Nazaren, kyng of Jewis.

20 Therefore manye of the Jewis radden this title, for the place where Jhesu was

9 And went agayne in to the iudgment housse, and sayde vnto Jesus, Whence arte thou? Jesus gave hym none answer.

10 Then sayde Pilate vnto hym, Speakest thou not vnto me? Knowest thou nott, that I have power to crucify the, and have power to loose the?

11 Jesus answered, Thou coudest have no power att all agaynst me, except it were geuen vnto the from above; therefore he that delivered me vnto the, is moare in synne.

12 And from thence forthe sought Pilate meanes to loose hym; but the Iewes cryed, sayinge, Yf thou lett hym goo, thou arte not Cesars frende; who-soever maketh himsilfe a kyng, is agaynst Cesar.

13 When Pilate herde that sayinge, he brought Jesus forthe, and sate doune to geve sentence in a place, called the Pavement, butt in the Hebrue tonge Gabbatha.

14 Hitt was the saboth even which falleth in the ester fest, and aboute the sixte houre. And he sayde vnto the Iewes, Beholde! youre kyng.

15 They cryed, Awaye with hym, awaye with hym; crucify hym. Pilate sayde vnto them, Shall I crucify youre kyng? The hye prestes answered, We have noo kyng but Cesar.

16 Then delivered he hym vnto them, to be crucified. And they toke Jesus, and ledde hym awaye.

17 And he bare his crosse and went forthe into a place, called the place off deed menns sculles, which is named in Hebrue Golphatha;

18 Where they crucified hym, and with hym two other, on ether syde won, and Jesus in the myddes.

19 Pilate wrote his title, and put it on the crosse; the wrytynge was, Jesus off Nazareth, kyng off the Iewes.

20 This tittle reed many off the Iewes, for the place where Jesus was crucified,

ðære ceastre, ðær se Hælend wæs áhang-en, hit wæs áwriten Ebreiscum stafum, and Greciscum, and Leden stafum.

21 Ðá cwædon ða biseopas to Pilate, Ne writ ðú Iudea cyning, ac ðæt he cwæde, Ic eom Iudea cyning.

22 Ðá cwæp Pilatus, Ic wrát, ðæt ic wrát.

23 Ðá ða cempan hine áhéngon, hí námon his reaf, and worhton feower dælas, ælcum cempan áne dæl, and tuneacan. Seo tunece wæs unásiwod, and wæs eall áwefen.

24 Ðá cwædon hí him betweenan, Ne slíte we hý, ac uton hleotan, hwylces úre heo sý; ðæt ðæt hálige gewrit sý gefylled, ðe ðus cwyþ, Hí to dældon him mine reaf, and ofer mine reaf hí wurpon hlot. Witodlice ðus dydon ða cempan.

25 Ðá stódon wið ða róde ðæs Hælendes móder, and his móder swuster, Maria Cleophe, and Maria Magdalenisce.

26 Ðá se Hælend geseah his móder, and ðone leorning-cniht standende, ðe he lufode, ðá cwæp he to his méder, Wif, hér! ys ðin sunu.

27 Eft he cwæp to ðam leorning-cnihte, Hér! ys ðin móder. And of ðære tíde se leorning-cniht hí nam to him.

28 Æfter ðyson, ðá se Hælend wiste ðæt ealle þing wæron ge-endode, ðæt ðæt hálige gewrit wære gefylled, ðá cwæp he, Me þyrst.

29 Ðá stód án fæt full ecedes. Hí bewúndon áne spingan mid ysopo seo wæs full ecedes, and setton to his múþe.

30 Ðá se Hælend onféng ðæs cedes, ðá cwæp he, Hyt ys ge-endod. And he áhylde his heafod, and ágeaf his gást.

31 Ðá Iudeas bædon Pilatum, ðæt man forbræce hyra sceancan, and lête hí nyðer, forðam ðe hit wæs gegearcung-dæg, ðæt ða lichaman ne wunodon on róde on reste-dæge, se dæg wæs mære reste-dæg.

crucifide, was nyȝ the citee, and it was writen in Ebrew, Greek, and Latyn.

21 Therefore the bischops of Jewis seiden to Pilat, Nyle thou write kyng of Jewis, but for he seyde, I am kyng of Jewis.

22 Pilat answeride, That that I haue writen, I haue writen.

23 Therefore the knyȝtis whanne thei hadden crucified him, token his clothis, and maden foure partis, to ech knyȝt a part, and a coote. Forsothe the coote was with out seem, and aboue woun bi al.

24 Therefore thei seiden to gidere, Kitte we not it, but leye we lott, whos it is; that the scripture be fillid, seyng, Thei partiden my clothis to hem, and in to my cloth thei senten lott. And sothli knyȝtis diden thes thingis.

25 Forsothe bisydis the cross of Jhesu stooden his modir, and Marie Cleaphe, the sister of his modir, and Marie Maudeleyn.

26 Therefore whanne Jhesu hadde seyn the modir, and the disciple stondinge, whom he louede, he seith to his modir, Womman, lo! thi sone.

27 Aftirward he seith to the disciple, Lo! thi modir. And fro that our the disciple took hire in to his *thingis*.

28 Aftirward Jhesu witinge, for now alle thingis ben endid, that the scripture schulde be fillid, he seith, I thirste.

29 Sothli a vessel was putt ful of vynegre. Thei forsothe puttinge aboue with ysoppe the sponge ful of vynegre, offriden to his mouth.

30 Therefore whanne Jhesu hadde take vynegre, he seide, It is endid. And the heed bowid down, he bitook the spirit.

31 Therefore for it was the makynge redy of pask, that the bodies schulde not dwelle in the cross in the saboth, for that day of saboth was greet, the Jewis preieden Pilat, that the hupis of hem schulden be brokun, and takun away.

was neye to the cite, and it was written in Hebrue, Greke, and Latyn.

21 Then sayde the hye prestes off the Iewes to Pilate, Wryte nott kyng off the Iewes, butt that he sayde, I am kyng of the Iewes.

22 Pilate answered, What I have writen, that have I written.

23 The soudiers when they had crucified Jesus, toke his garmentes, and made foure partes, to every soudier a parte, and also his coote. The coote was with out seme, woven vpon thorowe and thorowe.

24 And they sayde won to another, Lett vs nott deuyde it, butt cast lootes, who shall have it; that the scripture myght be fulfilled, which sayth, They parted my rayment amonge them, and on my coote did cast lottes. And the soudiers did soche thynges in dede.

25 There stode by the cross of Jesus his mother, and his mothers sister, Mary the wyfe off Cleophas, and Mary Magdalene.

26 When Jesus sawe his mother, and the disciple stondynge, whom he loved, he sayde vnto his mother, Woman, beholde! thy sonne.

27 Then sayde he to the disciple, Beholde! thy mother. And from that houre the disciple toke her for his awne.

28 After that, when Jesus perceaved that all thynges were performed, that the scriptures myght be fulfyled, he sayde, I thyrst.

29 There stode a vessell full off veneger by. They filled a sponge with venegre, and wonde it about with ysoppe, and put it to his moughth.

30 As sone as Jesus had receaved of the venegre, he sayd, It is fynnesshed. And bowed his heed, and gave vpe the goost.

31 The Iewes then be cause it was the saboth even, that the bodyes shuld not remaine upon the crosse on the saboth daye, for that saboth daye was an hye daye, besought Pilate, that their legges myght be broken, and that they myght be taken doune.

32 Ðá comon ða cempan, and brácon árest ðæs sceancan . . . , ðe mid him áhangen wæs.

33 Ðá hí to ðam Hælande comon, and gesáwon ðæt he dead wæs, ne brácon hí ná his sceancan ;

34 Ac án ðæra cempa ge-openode his sídan mid spére, and hrædlice ðar fleów blód út and wæter.

35 And se ðe hit geseah, cýðde gewitnesse, and his gewitnes is sóþ ; and he wát ðæt he sóþ sáde, ðæt ge gelýfon.

36 Ðás þing wáeron geworden, ðæt ðæt gewrit wære gefylled, Ne forbráce ge nán bán on him.

37 [And eft óðer gewrit segþ],[†] Hí ge-seoþ on hwæne hig on-fæstnodon.

38 Witodlice [æfter ðam][†] Iosep fram Arimathéa bæd Pilatus, ðæt he móste niman ðæs Hælandes lichaman, forðam ðe he wæs ðæs Hælandes leorning-cniht, ðis he dyde dearnunga, for ðæra Iudea ege. And Pilatus him lýfde. Ðá com he, and nam ðæs Hælandes lichaman.

39 And Nichodemus com ðyder, se ðe árest com to ðam Hælande on niht, and brohte wyrt-gemang and alewan, swylce hund-teontig boxa.

40 Hig námon ðæs Hælandes lichaman, and bewúndon hine mid linenum cláde mid wyrt-gemangum, swá Iudea þeaw ys to bebyrgenne.

41 Witodlice ðar wæs wyrt-tún, on ðære stówe ðar se Hælend áhangen wæs, and on ðam wyrt-túne wæs niwe byrgen, on ðære dá gyt nán man næs áléd.

42 Sóþlice ðar hig lédon ðone Hælend, for ðam ðæra Iudea gearcung wæs wið ða byrgene.

CHAP. XX. [†]1 Witodlice on ánum reste-dæge, seo Magdalenisce Maria com on mergen, áer hit leoht wære, to ðære

32 Therefore knyztis camen, and sothly thei braken the thiȝes of the firste, and of the tothir, that was crucified with him.

33 Forsothe whanne thei hadden come to Jhesu, as thei syȝen him deed thanne, thei braken not his thiȝes ;

34 But oon of the knyztis openyde his syde with a sper, and a noon bloot and watir wente out.

35 And he that syȝ, bar witnessing, and his witnessing is trewe ; and he woot for he seith trewe thingis, that ȝe bileue.

36 Forsothe thes thingis ben don, that the scripture schulde be filled, ȝe schulen not breke[†] a boon of him.

37 And eft anothir scripture seith, Thei schulen se in to whom they piȝten thorw.

38 Sotheli aftir thes thingis Joseph of Armathi preiede Pilat, that he schulde take away the body of Jhesu, for that he was a disciple of Jhesu, forsothe priuey, for the drede of Jewis. And Pilat suffride. Therefore he cam, and took away the body of Jhesu.

39 Sothli and Nycodeme cam, that hadde come first to Jhesu in the nyȝt, beringe a medlynge of myrre and aloes, as an hundrid pound.

40 Therefore thei token the body of Jhesu, and bounden it in lynnyn clothis with oynementis, as it is custom to Jewis for to biry.

41 Sothli in the place wher he was crucified, was a ȝerd, and in the ȝerd a newe graue, in which not ȝit ony man was put.

42 Therefore there for the makynge redy of Jewis, for the graue was nyȝ, thei puttiden Jhesu.

32 Then cam the soudiers, and brake the legges of the fyrst, and of the other, which was crucified with Jesus.

33 When they cam to Jesus, and sawe that he was deed alreedy, they brake not his legges ;

34 Butt one off the soudiers with a speare thrust hym into the syde, and forth with cam there out blude and water.

35 And he that sawe it, bare recorde, and his recorde is true ; and he knoweth that he sayth true, that ye myght beleve also.

36 These thinges were done, that the scripture schulde be fulfilled, Ye shall not breake a boone of him.

37 And agayne another scripture sayeth, They shall loke on hym whom they pearsed.

38 After that Joseph off Aramathia, whych was a disciple of Jesus, but secretly, for feare off the Iewes, besought Pilate, that he myght take doune the boddy off Jesus. And Pilate gave him licence.

39 And there cam also Nicodemus, which att the begynnynge cam to Jesus by nyght, and brought of mirre and aloes mingled to gedder, aboute an hundred pounce wayght.

40 Then toke they the body of Jesu, and woude it in lynnyn clothes with those confeccions, as the manner of the Iewes is to bury.

41 In the place where Jesus was crucified, was a garden, and in the garden a newe sepulchre, wherin was never man layde.

42 There layde they Jesus, be cause of the Iewes saboth even, for the sepulchre was nye at honde.



CHAP. XX. 1 Forsothe in the oon of the saboth,[†] Mary Mawdeleyn cam erly, whanne derknessis weren ȝit, at

CHAP. XX. 1 The morowe after the saboth daye, cam Mary Magdalene erly, when it was yet dareke, vnto the sepul-

byrgene. And heo geseah ðæt se stán áweg ánumen wæs fram ðære byrgene.

2 Ðá arn heo, and com to Simone Petre, and to ðam óðrum leorning-cnihte, ðe se Hælend lufode, and heo cwæþ to him, Hi námon Drihten of byrgene, and we nyton, hwar hi hyne lédon.

3 Petrus eode út, and se óðer leorning-cniht, and comon to ðære byrgene.

4 Witodlice hig twegen urnon ætgædere, and se cðer leorning-cniht fôr-arn Petrus fôrne, and com raðor to ðære byrgene.

5 And ðá he nyðer-ábeah, he geseah ða lin-wæda liegan, and ne eode ðeah in.

6 Witodlice Simon Petrus com æfter him, and eode into ðære byrgene, and he geseah lin-wæda liegan,

7 And ðæt swát-lin ðe wæs uppan his heafde, ne læg hyt ná mid ðam lin-wædum, ac on-sundron gefealden on ánre stówe.

8 Ðá eode eac in se leorning-cniht, ðe árest com to ðære byrgene, and geseah, and gelyfle.

9 Witodlice ðá git hi ne cúdon hálige gewrit, ðæt hit gebyrede ðæt he sceolde fram deaþe árisan.

10 Ðá fóron eft ða leorning-cnihtas to ðam cðrum.†

11 Witodlice Maria stód ðar úte æt ðære byrgene and weop. And ðá heo weop, heo ábeah nyðer, and beseah innan ða byrgene.

12 And geseah twegen englas sittan mid hwítum reafe, ánne æt ðam heafdum and óðerne æt ðam fótum, ðær ðæs Hælandes lic áléd wæs.

13 Hi cwædon to hyre, Wif, hwi wépst ðú? Ðá cwæþ heo to hym, Fordam hi námon mínne Drihten, and ic nát, hwar hi hine lédon.

14 Ðá heo ðás þing sáede, ðá bewende heo hi on-bæc, and geseah hwar se Hælend stód, and heo nyste ðæt hyt se Hælend wæs.

15 Ðá cwæþ se Hælend to hyre, Wif, hwi wépst ðú? hwæne sécst ðú? Heo wénde ðæt hit se wirt-weard wære, and

the graue. And she sy3 the stoon turned a3en fro the graue.

2 Therefore she ran, and cam to Symount Petre, and to a nothir disciple, whom Jhesu louyde, and seith to hem, Thei han take the Lord fro the graue, and we witen not, where thei han put him.

3 Therefore Petre wente out, and thilke othere disciple, and thei camen to the graue.

4 Forsoth thei tweyne runnen to gidere, and thilke other disciple ran bifore sunner than Petre, and cam first to the graue.

5 And whanne he hadde ynbowyd him, he sy3 the scheetis putt, netheles he entride not.

6 Therefore Symount Petre cam suyng hym, and he entride in to the graue, and he sy3 the scheetis putt,

7 And the sudarie that was on his heed, not putt with the scheetis, but by it silf wlapid in to o place.

8 Therefore thanne and thilke disciple that cam first to the graue, entride, and sy3, and bileuede.

9 Forsothe thei wisten not the scripture, for it bihofte him for to ryse a3en fro deede men.

10 Therefore the disciplis wenten eft to hem selue.

11 Forsoth Marie stood at the graue withoute forth wepyng. Therefore while she wepte, sche bowide hir, and biheld forth in to the graue.

12 And she sy3 twey angelis sittyng in whyt, oon at the heed and oon at the feet, wher the body of Jhesu was putt.

13 Thei seyn to hir, Womman, what wepist thou? She seid to hem, For thei han takun a wey my lord, and I woot not, where thei han putt him.

14 Whanne she hadde seid thes thingis, she was turnyd a bak, and sy3 Jhesu stondinge, and wiste not for it was Jhesu.

15 Jhesu seith to hir, Womman, what wepist thou? whom sekist thou? She gessinge for he was a gardener, seith

cre. And sawe the stone rowled awaye from the tounge.

2 Then she ranne, and cam to Simon Peter, and to the other disciple, whom Jesus loved, and sayde vnto them, They have taken awaye the Lorde out off the tounge, and we cannot tell, where they have layde hym.

3 Peter went forth, and that other disciple, and cam vnto the sepulchre.

4 They ranne bothe to gether, and that other disciple did out runne Peter, and cam fyrst to the sepulchre.

5 And he stouped doune, and sawe the linnen clothes, yet went he not in.

6 Then cam Simon Peter folowyng hym, and went into the sepulchre, and sawe the linnen clothes lye,

7 And the napkyn that was aboute hys heed, nott lyng wyth the linnen clothes, but wrapped togedder in a place by yt sylfe.

8 Then went in also that other disciple whych cam fyrst to the sepulchre, and he sawe, and beleued.

9 For as yett they knew nott the scriptures, that he shulde ryse agayne from death.

10 And the disciples went awaye agayne vnto their awne home.

11 Mary stode with out att the sepulchre wepyng. As she wept, she bowed her sylfe into the sepulchre,

12 And sawe two angels clothed in whyte sittyng, the one att the heed and the other at the fete, where they had layde the body of Jesus.

13 They sayde vnto her, Woman, why wepest thou? She sayde vnto them, They have taken awaye my lorde, and I wote not, where they have layde him.

14 When she had thus sayde, she turned her sylfe backe, and sawe Jesus stondyng, and kewe not that it was Jesus.

15 Jesus sayde vnto her, Woman, why wepest thou? whom sekest thou? She supposyng that he had bene the gar-

cwæþ to him, Leof, gif ðú hine name, sege me, hwar ðú hine lédest, and ic hine nime.

16 Ðá cwæþ se Hælend to hyre, Maria. Heo bewende hi and cwæþ to him, Rabboni, ðæt ys gecweden, láreow.

17 Ðá cwæþ se Hælend to hyre, Ne æt-hrín ðú mín, nú gyt ic ne ástáh to mínum fæder ; gang to mínum bróðrum, and sege him, Ic ástige to mínum fæder and to eowrum fæder, and to mínum Gode and to eowrum Gode.

18 Ðá com seo Magdalenisce Mariá, and cýðde ðam leorning-cnihtum and cwæþ, Ic geseah Drihten, and ðás þing he me sæde.†

19 Ðá hit wæs æfen, on ánon ðæra reste-daga, and ða dura wæron belocene, ðær ða leorning-cnihtas wæron gegaderode, for ðæra Iudea ege, se Hælend com, and stód to-middes hyra, and cwæþ to him, Síg sibb mid eow.

20 And ðá he ðæt cwæþ, he æt-ýwde him his handa and his sídan ; ða leorning-cnihtas wæron bliþe, ðá hi hæfdon Drihten gesewen.

21 He cwæþ eft to him, Síg sibb mid eow ; swá swá fæder me sende, ic sende eow.

22 Ðá he ðæt cwæþ, ðá bleow he on hi, and cwæþ to him, Underfóp Háligne Gást ;

23 Ðæra synna ðe ge forgyfaþ, hi beoþ him forgyfene ; and ðara ðe ge healdap, hig beoþ gehealdene.

24 Witodlice Thomas, án of ðam twelfum, ðe ys gecweden Didimus, ðæt ys, Gelycost, on úre geþeode, he næs mid him, ðá se Hælend com.

25 Ðá cwædon ða óðre leorning-cnihtas to him, We gesáwon Drihten. Ðá cwæþ he to him, Ne gelyfe ic, búton ic geseo ðæra nægla fæstnunge on his handa, and ic dó minne finger on ðæra nægla stede, and dó mine hand to his sídan.

26 And eft æfter eahta dagum his leorning-cnihtas wæron inne, and Thomas mid him. Se Hælend com, belocenum

to him, Sire, if thou hast takun him vp, seye to me, where thou hast put him, and I schal take him a wey.

16 Jhesu seith to hir, Marie. She conuertid seith to him, Rabbony, that is seid, maistir.

17 Jhesu seith to hir, Nyle thou touche me, for I haue not 3it styzed to my fadir; forsothe go to my britheren, and seye to hem, I stye to my fadir and 3oure fadir, to my God and 3oure God.

18 Mary Mawdeleyn cam, tellinge to disciplis, For I sy3 the Lord, and thes thingis he seide to me.

19 Therefore whanne euentid was in that day, oon of the sabotis, and the 3atis weren schitt, where disciplis weren gederid, for the drede of Jewis, Jhesu cam, and stood in the myddel of hem, and seide to hem,*Pees to 3ou.

20 And whanne he hadde seid this thing, he schewide to hem hondis and the syde; therefore the disciplis ioyeden, the Lord seyn.

21 Therefore he seith to hem eft, Pees to 3ou; as the fadir sente me, and I sende 3ou.

22 Whanne he hadde seid thes thingis, he blew ynne, and seide, Take 3e the Hooly Gost;

23 Whos synnes 3e schulen for3yue, thei ben for3ouun; and whos synnes 3e schulen withholde, thei ben withholdun.

24 Forsothe Thomas, oon of the twelue, that is seid Didymus, was not with hem, whanne Jhesu cam.

25 Therefore othere disciplis seiden, We han seyn the Lord. Forsothe he seide to hem, No but I schal se in his hondis the fieching of naylis, and schal sende my fyngris in to places of naylis, and I schal sende myn honde in to his syde, I schal not bileue.

26 And aftir eizte dayes eft his disciplis weren with ynne, and Thomas with hem. Jhesu cam, the 3atis schitt,

dener, sayde vnto hym, Syr, if thou have borne him hence, tell me, where thou hast layde him, and I will take hym awaye.

16 Jesus sayde vnto her, Mary. She turned her sylfe and sayde vnto hym, Raboni, which is to saye, master.

17 Jesus sayde vnto her, Touche me not, for I have nott yet ascended to my father; butt goo to my brothren, and saye vnto them, I ascende vnto my father and youre father, my God and youre God.

18 Mary Magdalene cam, and tolde the disciples, That she had sene the Lorde, and that he had spoken soche thinges vnto her.

19 The same daye at nyght, whych was the morowe after the saboth daye, when the dores were shutt, where the disciples were assembled to gedder, for feare of the Iewes, cam Jesus, and stode in the myddes, and sayd to them, Peace be with you.

20 And when he had so sayde, he shewed vnto them his hondes and his fete and his syde; then were the disciples glad, when they sawe the Lorde.

21 He sayde vnto them agayne, Peace be with you; as my father sent me, even so sende I you.

22 When he had sayde that, he bluwe on them, and sayde vnto them, Receave the Holy Goost;

23 Whosoevers synnes ye remyt, they are remitted vnto them; and whosoevers synnes ye retayne, they are retayned.

24 Thomas, one off the twelve, called Didimus, was not with them, when Jesus cam.

25 The other disciples sayd vnto hym, We have sene the Lorde. And he sayde vnto them, Except I se in his hondes the prent of the nayles, and put my fynger in the holes off the nayles, and thruste my honde into hys syde, I will not beleue.

26 And after viij dayes agayne the disciples were with in, and Thomas was with them. Jesus cam, when the dores

durum, and stōd to-middes him, and cwæþ, Sig eow sibb.

27 Syddān he sǣde Thome, Dó ðinne finger hider, and geseoh mine handa, and nim ðine hand, and dó on mine sídan, and ne beo ðú ungeleafful, ac geleafful.

28 Thomas andswarode, and cwæþ to him, Ðú eart mín God and mín Drihten.

29 Se Hǣlend cwæþ to him, Ðú gelyfdest, forðam ðú me gesáwe; ða synd eadige, ðe ne gesáwon, and gelyfdon.

30 Witodlice manege óðre tácen se Hǣlend worhte on his leorning-cnihta gesyhþe, ðe ne synd on ðysse béc áwritene.

31 Witodlice ðás þing synd áwritene, ðæt ge gelyfon, ðæt se Hǣlend ys Crist, Godes sunu, and ðæt ge habbon éce lif ðonne ge gelyfaþ on his naman.

CHAP. XXI. †I Eft æfter ðam se Hǣlend hine geswútelode ðus . . . æt ðære Tiberiádiscan sǣ. . . .

2 Simon Petrus, and Thomas, ðe ys gecweden Gelicost, wǣron ætgædere, and Nathanahel, se wæs of Chanaá Galileá, and Zebedeus suna, and óðre twegen ðæra leorning-cnihta.

3 Ðá cwæþ Simon Petrus to him, Ic wylle gán on fixoþ. Ðá cwædon hi to him, And we wyllaþ gán mid ðe. And hi eodon út, and eodon on scip. And ne féngon nán þing on ðære nihte.

4 Witodlice on árne mergen, se Hǣlend stód on ðam strande; ne gecneowon ðeah ða leorning-cnihtas, ðæt hit se Hǣlend wæs.

5 Ðá cwæþ se Hǣlend to him, Cnapan, cweðe ge, hæbbe ge sufol? Hig andswarodon him and cwædon, Nese.

6 He cwæþ to him, Læt aþ ðæt nett on ða swiðran healfe ðæs réwettes, and ge gemét aþ. Hig léton witodlice, and ne mihton hit áteon, for ðæra fixa mænigeo.

7 Witodlice se leorning-cniht, ðe se

and stood in the myddel, and seide, Pees to 3ou.

27 Aftirward he seith to Thomas, Bryng yn hidur thi fyngur, and se myn hondis, and bryng to thin hond, and send in to my syde, and nyle thou be vnbileueful, but feithful.

28 Thomas answeride, and seide to him, My Lord and my God.

29 Jhesu seith to him, Thomas, for thou hast seyn me, thou bileuedist; blessid ben thei, that sy3en not, and han bileuyd.

30 Forsothe and Jhesus dide manye othere signes in the sy3t of his disciplis, whiche ben not writun in this book.

31 Forsothe thes ben writun, that 3e bileue, for Jhesu is Crist, the sone of God, and that 3e bileuyng haue lyf in his name.

CHAP. XXI. 1 Aftirward Jhesu eft schewide him to his disciplis, at the see of Tyberias. Sothli he schewide thus.

2 Ther weren to gidere Symount Petre, and Thomas, that is seid Didymus, and Nathanael, that was of the Cane of Galilee, and the sones of Zebedee, and tweye othere of his disciplis.

3 Symount Petre seith to hem, I go for to fysche. Thei seyn to him, And we comen with thee. And thei 3eden out, and stizeden in to a boot. And in that nizt thei token nothing.

4 Forsoth the morwe maad, Jhesu stood in the brynke; nethelees the disciplis knewen not, for it was Jhesu.

5 Therefore Jhesu seith to hem, Children, wher 3e han ony soupyng thing? Thei answeriden, Nay.

6 He seide to hem, Send 3e the nett in to the rizthalf of the rowyng, and 3e schulen fynde. Therefore thei senten the nett, and now thei my3ten not drawe it, for multitude of fysschis.

7 Therefore thilke disciple, whom Jhesu

were shet, and stode in the myddes, and sayde, Peace be with you.

27 Then sayde he to Thomas, Put in thy fynger here, and se my hondes, and putt forth thy honde, and thrust hym into my syde, and be nott wyth out fayth, but beleve.

28 Thomas answered, and sayde vnto hym, My Lorde and my God.

29 Jesus sayde vnto hym, Thomas, because thou hast sene me, therefore hast thou beleved; happy are they, that have not sene, and yet have beleved.

30 And many other signes did Jesus in the presence of his disciplis, which are not written in this boke.

31 These are written, that ye myght beleve, that Jesus is Christ, the sonne of God, and that ye in belevyng myght have life thorewe his name.

CHAP. XXI. 1 After thatt Jesus shewed hym silfe agayne . . . at the see of Tyberias. And on this wyse shewed he him silfe.

2 There were to gedder Simon Peter, and Thomas, which is called Didimus, and Nathanael, of Cana a cite of Galilee, and the sonnes off Zebedei, and two other off the disciples.

3 Simon Peter sayde vnto them, I goo afysshyng. They sayde vnto hym, We also wyll goo wyth the. They went their waye, and entred into a shippe strayght waye. And that nyght caught they noo thyng.

4 When the mornynge was nowe come, Jesus stode on the shore; neverthelesse the disciples knewe not, that it was Jesus.

5 Jesus sayde vnto them, Syrs, have ye eny meate? They answered hym, Noo.

6 And he sayde vnto them, Cast out youre nett on the right syde of the shippe, and ye shall fynde. They cast out, and anon they were not able to drawe it, for the multitude of fysshes.

7 Then sayde the disciple, whom Jesus

Hælend lufode, cwæp to Petre, Hit ys Drihten. Ðá Petrus gehýrde ðæt hit Drihten wæs, ðá dyde he on his tunecan, and begyrde hine, wítodlice he wæs ær nacod, and scét innan sæ.

8 Ða ôðre leorning-cnihtas reowon ðær-to, hí wæron unfeor fram lande, swylce hit wære twá hund elna, and tugon hyra fisc-nett.

9 Ðá hig on land eodon, hí gesáwon licgan gléda, and fisc ðar on fýr, and hláf.

10 Ðá cwæp se Hælend to him, Bring-aþ ða fixas, ðe ge nú geféngon.

11 Simon Petrus eode up, and téh his nett on land, micelra fixa full, ðæra wæs hund-teontig and þreo and fiftig; and ðá hyra swá fæla wæs, næs ðæt nett tobrocen.

12 Ðá cwæp se Hælend to him, Gáp hyder, and etap. And nán ðæra ðe ðar sæt, ne dorste hine ácsian, Hwæt he wære, hí wiston ðæt hit wæs Drihten.

13 And se Hælend com, and nam hláf, and eac fisc, and scalde him.

14 On ðysum wæs se Hælend þriwa geswútelod his leorning-cnihtum, ðá he arás of deaþe.

15 Ðá hí æton, †ðá cwæp se Hælend to Simon Petre, Simon Iohannis, lufast ðú me swiðor ðonne ðás? He cwæp to him, Gea, Drihten, ðú wást ðæt ic ðe lufige. He cwæp to him, Heald míne lamb.

16 He cwæp eft to him, Simon Iohannis, lufast ðú me? He cwæp to him, Gea, Drihten, ðú wást ðæt ic ðe lufige. Ðá cwæp he to him, Heald míne lamb.

17 He cwæp þriðdan síðe to him, Simon Iohannis, lufast ðú me? Ðá wæs Petrus sárig, forðam ðe he cwæp þriðdan síðe to him, Lufast ðú me, and he cwæp to him, Drihten, ðú wást ealle þing; ðú wást ðæt ic ðe lufige. Ðá cwæp he to him, Heald míne sceap.

18 Sóp, ic secge ðe, ðá ðú gingra wære, ðú gyrdest ðe, and eodest ðær ðú woldest; wítodlice ðonne ðú ealdest, ðú strecest ðine handa, and óðer ðe gyrt,

louede, seide to Petre, It is the Lord. Symount Petre, whanne he hadde herd for it was the Lord, girte him with a coote, sothli he was nakid, and sente him in to the see.

8 Sothli othere disciplis camen by boot, for thei weren not fer fro the lond, but as two hundrid cubitis, drawynge the nett of fischis.

9 Therefore as thei camen down in to the lond, thei syzen colis put, and a fysch put aboue, and breed.

10 Jhesu seith to hym, Brynge 3e of the fischis, whiche 3e han taken now.

11 Symount Petre stizede vp, and drow3 the nett in to the lond, ful of grete fischis, an hundrid fyfti and thre; and whanne thei weren so greeete, the nett is not brokun.

12 Jhesu seith to hem, Come 3e, ete 3e. And no man of the sittinge at mete durste axe him, Who art thou, witinge for it is the Lord.

13 And Jhesu cam, and took breed, and 3af to hem, and the fysch also.

14 Now this thridde day Jhesu is schewid to his disciplis, whanne he hadde rise a3en fro deed *men*.

15 Therefore whanne thei hadden etyn, Jhesu seith to Symount Petre, Symount of John, louest thou me more than thes *don*? He seith to hym, 3he, Lord, thou wost for I loue thee. Jhesu seith to him, Feede thou my lambren.

16 Eft he seith to hym, Symount of John, louest thou me? And he seith to him, 3he, Lord, thou wost for I loue thee. He seith to him, Feede thou my lambren.

17 He seith to him the thridde tyme, Symount of John, louest thou me? Petre is sori, for he seith to him the thridde tyme, Louest thou me, and he seith to him, Lord, thou wost alle thingis; thou wost for I loue thee. Jhesu seith to him, Feede thou my sheep.

18 Treuli, treuli, I seie to thee, whanne thou were 3ongere, thou girdedist thee, and wandridest where thou woldist; sothli whanne thou schalt wexe eldere,

loved, vnto Peter, It is the Lorde. When Simon Peter herde that it was the Lorde, he gyrde his mantell to hym, for he was naked, and sprange into the see.

8 The other disciples cam by shippe, for they were nott farre from londe, butt as itt were two hondred cubites, and they drewe the net with fisses.

9 As sone as they were come to londe, they sawe hoot coles layde, and fisse layde ther on, and breed.

10 Jesus sayde vnto them, Brynge of the fisses, which ye have nowe caught.

11 Simon Peter stepped forth, and drewe the nett to londe, full of greate fisses, an hondred and .liij. and for all there were so many, yet was not the net broken.

12 Jesus sayde vnto them, Come, and dyne. And none of the disciples durste axe hym, What arte thou, for they knewe that it was the Lorde.

13 Jesus then cam, and toke breed, and gave them, and fische lykwyse.

14 And this is nowe the thyrde tyme that Jesus apered to his disciples, after that he was rysen agayne from deeth.

15 When they had dyned, Jesus sayde to Simon Peter, Simon Joanna, lovest thou me more then these? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Fede my lambes.

16 He sayde to hym agayne the seconde tyme, Simon Joanna, lovest thou me? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Fede my shepe.

17 He sayde vnto hym the thyrde tyme, Simon Joanna, lovest thou me? Peter sorowed, because he sayde the thyrde tyme, Lovest thou me, and sayde vnto hym, Lorde, thou knowest all thyng; thou knowest that I love the. Jesus sayde vnto hym, Fede my shepe.

18 Verely, verely, I saye vnto the, when thou wast yonge, thou gerdedst thy silfe, and walkedst whither thou woldest; but when thou arte olde, thou shalt

and læt ðyder ðe ðú nelt.

19 Ðæt he wítodlice sæde, and tácnode hwylcon deape he wolde God geswút-elian. †And ðá he ðæt sæde, ðá cwæp he to him, Fylig me.

20 Ðá Petrus hine bewende, ðá geseah he ðæt se leorning-cniht him fyligde, ðe se Hælend lufode, se ðe hlinode on gebeorscype ofer his breost, and cwæp, Drihten, hwæt ys, se ðe ðé belæwp?

21 Wítodlice ðá Petrus ðysne geseah, ðá cwæp he to ðam Hælende, Drihten, hwæt sceal ðes?

22 Ðá cwæp se Hælend to him, Ic wylle ðæt he wunige ðus oð ic cume, hwæt to ðé? fylig ðú me.

23 Wítodlice ðeos spræc com út gemang bróðrum, ðæt se leorning-cniht ne swylt. And ne cwæp se Hælend to him, ne swylt he, ac, Ðus ic wylle ðæt he wunige oð ic cume, hwæt to ðé?

24 Ðis ys se leorning-cniht, ðe cýp gewitnesse be ðyson, and wrát ðás þing; and we witon, ðæt hys gewitnes ys sóp.

25 Wítodlice óðre manega þing synd ðe se Hælend worhte, gif ða ealle á-writene wæron, ic wéne ne mihte ðes middan-eard ealle ða béc befón. Amen.

thou schalt holde forth thin hondis, and anothir schal girde thee, and leede thee whidir thou wolt not.

19 Sothli he seide this thing, signyfyng by what deeth he was to glorifyng God. And whanne he hadde seid thes thingis, he seith to him, Sue thou me.

20 Petre conuertid sy3 thilke disciple, whom Jhesu louede, and which restide in the souper on his brest, and he seide to hym, Lord, who is it, that schal bi-traye thee?

21 Therefore whanne Petre hadde seyn this *disciple*, he seith to Jhesu, Lord, what forsothe this?

22 Jhesu seith to him, So I wole him dwelle til I come, what to thee? sue thou me.

23 Therefore this word wente out a mong britheren, for thilke disciple deyeth not. And Jhesu seide not to him, for he deieth not, but, So I wole him dwelle til I come, what to thee?

24 This is thilke disciple, that berith witnessing of thes thingis, and wroot thes thingis; and we witen, for his witnessing is trewe.

25 Forsothe there ben and manye othere synngnes[†] that Jhesu dide, whiche if thei ben writun by eche by hem silue, I deme neither the world him silf to mowe take the bookis, that ben to be writun.

Here endith the gospel of John.

stretche forthe thy hondes, and a nother shall gyrd the, and leade the whither thou woldest not.

19 That spake he, signyfyng by what deeth he shulde glorify God. And when he had sayde thus, he sayd to hym, Folowe me.

20 Peter turned about and sawe that disciple, whom Jesus loved, folowyng, which also lened on his brest at super, and sayde, Lorde, which is he, that shall betraye the?

21 When Peter sawe hym, he sayde to Jesus, Lorde, what shall he here do?

22 Jesus sayd vnto hym, Yf I will have hym to tary tyll I come, what is that to the? folowe thou me.

23 Then went this sayng a broode amonge the brethren, that that disciple shulde nott deye. And Jesus sayde nott to hym, he shall not deye, butt, Yff I will that he tary tyll I come, what is that to the?

24 The same disciple is he, which testi-fieth off these thynges, and wrote these thynges; and we knowe, thatt hys testimony is true.

25 There are also many other thynges which Jesus did, the which yff they shulde be written every won, I suppose the worlde coulde nott contayne the bokes, that shulde be written.

Here endeth the Gospell off Sainet Jhon.

NOTES ON

THE GOTHIC VERSION.

Title, p. 2, column 1.—The Title of St. Matthew does not exist in the Codex Argenteus, but it is complete in St. Mark, where the MS. has Aiwaggelyo þairh Marku anastodeiþ *Evangelium secundum Marcum incipit*. From this, the Title of St. Matthew is taken. Aiwaggelyo is a mere transliteration of the Greek Εὐαγγέλιον; for, as γ, before another γ in Greek, has the sound of n, so it has in the Gothic, and Aiwaggelyo is, therefore, pronounced Aiwangelyo, with the same meaning as Εὐαγγέλιον, and the Latin Evangelium, that is *glad tidings, good news*. Our Anglo-Saxon forefathers translated Εὐαγγέλιον by gōd good, and spell *a narration, news*, that is Gōdspell, our present Gospel. The writers of the Gospels were then styled Gōdspelleras, our old Gospellers, and now Evangelists, from Εὐαγγελιστής, and the Latin Evangelista *an Evangelist, or bringer of glad tidings*.

Matt. i. 21. The Gothic text is based upon the Codex Argenteus, as given in —“Codex Argenteus, sive sacrorum Evangeliorum Versionis Gothicae fragmenta, quæ iterum recognita adnotationibusque *instructa per lineas singulas ad fidem codicis*, additis fragmentis evangelicis codicum Ambrosianorum, et tabula lapide expressa. Edidit Andreas Uppström, Ph. D. AA. LL. M. in Regia Academia Upsaliensi Linguae Gothicae docens, et in schola Cathedrali adjunctus. Upsalæ: C. A. Leffler Reg. Acad. Typographus, 1854 et 1857.”

Dr. Uppström has published, on the same plan, the Gothic Fragments of St. Matthew's Gospel from the MS. in

the Ambrosian Library at Milan, containing ch. xxv. 38–46: xxvi. 1–3, 65–75: and xxvii. 1;—Part of St. Paul's Epistle to the Romans from the Codex Carolinus, in the Library of Wolfenbüttel in the Duchy of Brunswick;—and the Skeireins, i. e. Ἑρμηνεία, Interpretatio, or *Commentary* of part of St. John's Gospel, from the MSS. in the Vatican and Ambrosian Libraries. They are printed in an inexpensive form,—an 8vo. pamphlet of 48 pages,—with this Title,—“Fragmenta Gothica Selecta, ad fidem codicum Ambrosianorum Carolini Vaticani. Edidit Andreas Uppström, Upsalæ, C. A. Leffler, Reg. Acad. Typographus MDCCCLXI.” In his preface, he defends himself from some severe strictures, which his laborious and valuable work does not appear to have deserved.

Where our text differs from Dr. Uppström's, a small † is placed after the word or clause in the text, referring to these notes for the reason of the alteration, or for the source of the addition. The indefatigable and learned Massmann has made up some of the verses of the lost chapters of St. Matthew by quotations from other sources. These verses are given from the other Gospels, in the text of Upps. on the plan of Professor Massmann's most useful and comprehensive “ULFILAS. Die Heiligen Schriften alten und neuen Bundes in Gothischer Sprache: Mit gegenüberstehendem Griechischem und Lateinischem Texte, Anmerkungen, Wörterbuch, Sprachlehre und geschichtlicher Einleitung von H. F. Massmann. 8vo. Stuttgart, 1857.”

Matt. i. 21. Taken partly, from Lk. i. 31. For *Īesu*, see Note on Mt. vii. 28.

iii. 3. Partly, from Lk. iii. 4; Mk. i. 3.—7, 8. Partly, from Lk. iii. 7, 8.—9. Partly, from Lk. iii. 8 Mass.—10. Exactly, from Lk. iii. 9, the text of Upps. which agrees with Mass.—11. Partly, from Lk. iii. 16: Mk. i. 8: Skeireins 4to. Mass. p. 14, and 42: Upps. 4to. p. 1: 8vo. p. 25. The words within square brackets [] are added here and in other places to complete the sense. See Mass. Ulfilas, p. 38.

iv. 4. Partly, from Lk. iv. 4 Mass.—5. Partly, from Lk. iv. 9.—6. Exactly, from Lk. iv. 9—11.—7. Exactly, from the last clause of Lk. iv. 12.—10. Partly, from Lk. iv. 8.—17. Partly, from Mk. i. 15 Mass.—18. From Mk. i. 16.—19. From Mk. i. 17.—20, 21. Partly, from Mk. i. 18, 19, 20 Mass.—22. Partly, from Mk. i. 20.

v. 3. From Lk. vi. 20 Mass.—8. Exactly, from Skeireins Mass. 4to. p. 26, col. 2, and p. 48, col. 2; also Upps. 4to. p. 1: 8vo. p. 37, 20—23: also Cast. Mai. p. 24.—PALIMPSESTS. As Cast. Mai. the contraction for Count Castiglione and Angelo Mai, will be quoted hereafter, it may be noticed, that they have published Ulphilæ, in Ambrosianis *palimpsestis*, specimen (see Note on ch. vii. 28). Mai had discovered in the Ambrosian Library at Milan, in 1817, parts of the Gothic translation of the Scriptures, under more recent writing. These are called *Palimpsests* or *rescripts*, because they were *παλίψηστοι* *cleaned again* (from *παλίν* *again*, and *ψάω* *to scour, clean*); that is, the original writing was washed off the parchment, that it might be used for a new manuscript. The first writing could seldom be entirely obliterated, and it could, therefore, be often read under, and on the side of the later writing. Facsimiles are given by Cast. Mai. They recovered under other writing, not only this 8th verse of Matt. v., but other parts of Scripture, see note on Matt. i. 21, p. 570.—13. See Lk. xiv. 34; Mk. ix. 50 Mass.—15. Here the Codex Argenteus be-

gins, and continues to ch. vi. 32, where another chasm occurs in the MS. indicated by a blank space in the Gothic column. Upps. p. 2 and 4.—15e. The small italic letter after the number of the verse, indicates the word referred to in the verse. The first word of the verse is denoted by *a*, the second by *b*, and the fifth by *e*. Thus, 15e denote verse 15, and *e* the fifth word of that verse, or *liuteiþ*. Arg. has *liuteiþ*, evidently a mistake for *liulteþ*; see *liuhtyai* in the next verse.—29i. Arg. has *usstagg*, but it ought to be *usstigg*.—43ij. Arg. has *fiais fiand* for *fyais fyand*.

vi. 24y. Mammonin—In the margin of the Codex Argenteus, against this word, Upps. was the first to notice *faihuþra[ina]* which Junius Glos. says, “*videtur mihi composita ex faihu opes, divitiæ; et þreihan premere, comprimere, elidere, affligere; propter multiplices illas curas, quæ acquirendas acquisitasque opes comitantur,*” p. 244. *Faihuþraina* is from Lk. xvi. 9. The A. S. translates *δουλεύειν μαμωνᾶ* *servire mamonce*, by *woruld-welan* *worldly weal*.

vii. 28e. *ĪS* in Arg. is a contraction for *ĪESNS*. Dr. Marshall, in the Gothic and Anglo-Saxon Gospels of 1665, was the first to suggest this true reading, in a note on Mt. xi. 16, p. 405. Dr. Marshall’s suggestion was verified by Cast. Mai in 1819. Esdras ii. 36, where the word was first found written in full: thus *NS ΓΑΡ ΔΑ ĪESNIS* *us garda Īesuis, τῷ οἴκῳ Ἰησοῦ de domo Iesu*. They then add, in a note, “*Ita codex explicatis omnibus litteris ĪESNIS, quum alibi sit ĪNIS. Ergo nunc omnino definitur controversia num legendum sit ĪESNS an ĪAISNS, de qua jam pridem egerant Ihreus in Ulphila illustr. ad Marc. i. 45. Gordanus in specimine animadv. critic. et Knittelius in Commentario ad Ulphil. p. 321.*” *Ulphilæ partium ineditarum in Ambrosianis Palimpsestis ab Angelo Maio repertarum specimen, conjunctis curis ejusdem Maii et Caroli Octavii*

Castillionæi editum, 4to. *Mediolani* 1819, p. 2. For an account of Palimpsests, see note to Mt. v. 8.

Matt. ix. 15t. Arg. atgagggand for atgaggand.

xi. 10. Arg. has meinna, it should be meinana *meum*, to agree with aggilu.—**15c.** From **15c.** to **23q.** Arg. is almost illegible. The deficient letters and words are most carefully supplied by Upps. chiefly from the other Gospels, so as exactly to fill the same spaces in the Codex Arg. as the original letters and words occupied before they were worn away or become illegible. With the aid of a good magnifying glass, and a clear light, which the constant access to the Codex enabled Dr. Uppström to choose, the distinct outlines and even faint traces of letters and words were discovered. Guided by these, and the exact spaces to be filled up in the defective Codex, there can be little doubt of the correct restoration of the deficient letters and words. These, in our Text, are all placed within brackets.

xxv. 38-46. From Cast. Mai, p. 8, 9: Arg. p. 13: Upps. Frag. Goth. p. 1, 2.

xxvi. 1-3, 65-69. Cast. Mai, p. 10, 11: Arg. p. 14: Upps. Frag. Goth. p. 2, 3.—**70-75.** Arg.: Upps. p. 14: Frag. p. 3, 4: Cast. Mai, p. 10-12.

xxvii. 1. Cast. Mai, p. 10-13: Arg. p. 14: Upps. Frag. Goth. p. 3, 4.—**51e.** Arg. diskritnoda for disskritnoda, as in the last word of this verse.

Mark x. 39y. [daupyanda] w. in Arg. an evident omission. See the latter part of the note on Jn. x. 18.—**42j.** [paiei] w. in Arg. See last note and reference.

Luke vii. 32t. Arg. yan-ni evidently for yah-ni.

ix. 50o. Ni ainshun auk ist manne, saei ni gawaurkyai maht in namin meinamma, *Literally and in the order of the*

words,—Nullus etiam est hominum, qui non faciat potentiam [virtutem, miracula] in nomine meo. This passage is not found in the Greek MSS. but in some Latin versions. It is in the parallel passage of St. Mark ix. 39, where the Vulgate has—"Nemo est enim, qui faciat virtutem in nomine meo."

xiv. 31ij.—Gabelentz and Löbe, p. 133, note to 31ij, assert that—du wiganna of Arg. "Sine dubio falsum, pro du wigana *ad bellum*, qui est dativus vocis wigans *bellum*." Upps. thinks the reading of Arg. may be retained; it is, therefore, adopted in our text. Though his remarks are too long for insertion, we give the following quotation, and refer to his note for particulars. "Quid si Codicis lectio ipsa per se proba est, dummodo probe explicetur? Nos verbum pro verbo reddimus: *aut quis rex iens ruere contra alium regem ad movendum l. quatiendum l. pellendum sc. eum, nœ. l. profecto, nonne sedens antea cogitat . . . ?*" Upps. p. 74, note on line 6, 7.

xv. 22i. Arg. bringip, for briggip.—**23b.** Arg. bringandans, for briggandans.

John i. 29a-j. Taken from Skeireins, 4to. p. 4, line 3-6; and p. 37, line 14, 15: Upps. Frag. Goth. 8vo. p. 15, 10-13.

iii. 3a-m. From Skeireins, p. 7, 20-25; and p. 39, 10-12: Upps. Frag. Goth. p. 21, 4-10.—**4a-p.** Skeir. p. 8, 11-17; and p. 39, 18-21: also p. 8, 25-p. 9, 7; and p. 40, 4-6: Upps. Frag. Goth. p. 20, 2-8: also p. 20, 16-23.—**5a-q.** Skeir. p. 9, 16-22; and p. 40, 11-13: Upps. Frag. Goth. p. 21, 4-10.—**23a-h.** Skeir. p. 11, 1-4; and p. 41, 1-2: Upps. Frag. Goth. p. 22, 14-17.—**24a-h.** Skeir. p. 11, 4-7; and p. 41, 3-4: Upps. Frag. Goth. p. 22, 17-20.—**25a-k.** Skeir. p. 11, 24-25, and p. 12, 1-3; and p. 41, 12-13: Upps. Frag. Goth. p. 23, 12-16.—**26a-r.** Skeir. p. 15, 10-17; and p. 43, 5-7:

Upps. Frag. Goth. p. 26, 19-25, &c. 29*a-e*, 30*a-f*. Skeir. p. 15, 1-4; and 43, 1, 2: Upps. Frag. Goth. p. 26, 10-13.—31*a-f*. Skeir. p. 16, 20, 21; and p. 43, 21: Upps. Frag. Goth. p. 27, 29-30.—31*g-j*. Skeir. p. 17, 16-17; and 44, 9: Upps. Frag. Goth. p. 28, 20, 21.—31*k-m*. Skeir. p. 17, 6; and p. 44, 11: Upps. Frag. Goth. p. 28, 23.—32*a-m*. Skeir. p. 17, 20-24; and p. 44, 11-14: Upps. Frag. Goth. p. 28, 24-28.

v. 21*a-o*. Skeir. p. 20; and p. 45: Upps. Arg. p. 19; and Frag. Goth. p. 31, 2-7.—22*a-k*. Skeir. p. 20; and p. 45: Upps. Arg. p. 19; and Frag. Goth. p. 31, 16-19.—23*a-g*. Skeir. p. 21, 18-20; and p. 46: Upps. Arg. p. 19; and Frag. Goth. p. 32, 12-14.—35*a-o*. Skeir. p. 23, 17-22; and p. 47: Upps. Arg. p. 19; and Frag. Goth. p. 34, 19-20, and p. 35, 1-4.—36*a-dd*. Skeir. p. 23, &c. and p. 47: Upps. Arg. p. 19; and Frag. Goth. p. 35, 5-15.—37*a-i*. Skeir. p. 25, 9-12; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 36, 16-19.—37*j-r*. Skeir. p. 26; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 37, 12-14.—38*a-p*. Skeir. p. 26, 7-12; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 37, 15-20.—45*a-o*. With *a* the Codex Arg. begins again, and is perfect to ch. viii, except the omission of v. 39 ch. vi: part of v. 29, and v. 53 ch. vii.

vii. 41*i*. Arg. has distinctly þu, for þau. Upps. p. 24, line 11 in the note.

x. 18*f-k*. Omitted in Arg. There can scarcely be any doubt as to the restored passage, within brackets, when it is seen under the Greek, and between the two lines now in Arg. thus,—

Οὐδεὶς αἴρει αὐτὴν ἀπ’
ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτὴν ἀπ’
ἐμαντοῦ.

Ni whashun nimþ þo af
[mis, akei ik lagya þo af]
mis silbin.

Here the first two lines of the Gothic ending with þo af, and the next two beginning with mis, the eye seems to have caught the lower þo af, and then to have naturally gone on to mis silbin, instead of mis, akei &c. omitting the whole line within brackets. Those, who have had much experience in copying MSS. know the tendency they have had to such errors. The restored line was first suggested by Dr. Marshall in 1665, p. 469, approved by subsequent editors, especially by Gab. Löb. and adopted by Upps. Mass. and others.

xi. 25*no*. The reading of Arg. is that given in the text. Upps. defends it in a long note, p. 31, 32.—Mass. alters the text to þauhyabai gadauþniþ, in Greek *κὰν ἀποθάνῃ*, and the Vulgate *etiam si mortuus fuit*.

xii. 1*a*. From Arg. fol. 75, 1.

xviii. 37*l*. [qaþ] is omitted in Arg.

NOTES ON

THE ANGLO-SAXON VERSION.

Title, p. 2, column 2.—Góðspell is derived from góð *good*, and spell *narration, message, tidings*. It has exactly the same meaning as the Greek *εὐαγγέλιον*, from *εὖ well, good*, and *ἀγγέλλω to bear a message, to bring tidings or news*.

The Anglo-Saxon Text is from the MS. in Corpus Christi College, Cambridge, No. CXL. of Nasmith's Catal. In Wanley's Catal. p. 116, col. 1, the age of this MS. is stated to be—"Paulo ante Conquisitionem Angliæ descriptus." A reference is made to it, in the following notes, by B., which is the first letter of *Bene't*, for some time the colloquial name of Corpus Christi College. Some readings and correct inflections of words, with their more usual orthography, have been taken from the invaluable MS. II. 2. 11, in the Cambridge University Library, and referred to in the notes, by the letter C. This Cambridge MS. of the Anglo-Saxon Gospels is remarkable for its adherence to the West-Saxon grammatical forms and orthography. Wanley, in p. 152, col. 1, says "Circa tempus Conquisitionis Angliæ scriptus." It is supposed, however, that both B and C are earlier than the dates assigned to them by Wanley; probably B was written about A.D. 995. The Anglo-Saxon rubrics, in the following notes, are all copied from C, and compared with O, the Anglo-Saxon MS. of the Gospels in the Bodleian Library, Oxford, No. 441. The Anglo-Saxon Rubrics do not exist in B and H. They could not be retained in the body of our Anglo-Saxon Text, as they stand

in C, without deranging the parallel order of the verses, and the loss of much space. An obelisk † is, therefore, placed in the Text, where the Rubrics begin, referring to the chapter and verse, where they will be found in the following notes.

Matt. i. 18a. † Dys Góðspel gebyraþ on myde-wyntres mæsse-æfen. C. *That is, the Rubric of the Cambridge MS. II. 2. 11, in the University Library.—25fg.* [oð ðæt] from Rushw.

ii. 1a. † Dys sceal on twelftan dæg. C.—10*h.* hig C.—13a. † Dys Góðspel sceal on cilda [MS. cylda] mæsse-dæg. C.—19a. † Dys sceal on twelftan æfen. C.

iii. 1a. † Dys sceal on Wóðnes dæg, on ðære þryddan wucan ær Myddan wyntra. C.—13a. † Dys sceal on Wóðnes dæg ofer twelftan dæg. C.

iv. 1a. † Dis Góðspel sceal on hálgan dæg. C.—3e. costnind B. for costniend, or for costnigend of C.—12a. † Dis sceal on Fríge dæg ofer twelftan dæg. C.—15a-l. This verse is from the Rushw. It is not in B. C. H. O. nor in the Royal MS. Brit. Museum I. A. XIV; but it is found in the Lindisfarne MS. as well as in the Rushworth.—18a. † Dis Góðspel sceal on Andreas mæsse-dæg. C.—23a. † Dis sceal on Fríge dæg, on ðære þryddan wucan ofer twelftan dæg. C.

v. 1a. † Dis Góðspel gebyraþ to ealra hálgena mæssan. C.—4. Tyndale translated from the Greek, and has the same order of the verses, as our English version. The Anglo-Saxon and Wycliffe, following the Vulgate, have transposed the verses 4 and 5. The verses retain

the original order of each version; but, for facility of reference, the verses are numbered to agree with Tyndale, and our authorised version.—**4b.** B. has synt from v. 3 to 14, and in most other places, but synd is the regular form, and it is adopted from C.—**17a.** Dis Gódsþel sceal on ðone óðerne Wódnæs dæg ofer Pentecosten. C.—**20a.** Dis Gódsþel sceal on ðone feorþan Sunnan dæg ofer Pentecosten. C.—**25a.** Dis Gódsþel sceal on Wódnæs dæg, on ðære þryddan wucan ofer Pentecosten. C.—**31a.** Dis sceal on Wódnæs dæg, on ðære XVI. wucan ofer Pentecosten. C.—**38ab.** Ge gehýrdon C, p. 15, 10: gehýrdon ge B.—**42i.** wylle C: omitted by B. and O.—**43a.** Dis sceal on Wódnæs dæg, on ðære syxteoþan wucan ofer Pentecosten; and on Fríge dæg innan ðære eys-wucan. C.

vi. 7f. nellon C: nellen O, R1: nelle B, H.—**11ab.** Urne ge B, O.—**16a.** Dys gebyraþ to caput jejunii [capud ieiunii MS. p. 17.] on Wódnæs dæg. C.—**24a.** Dys sceal on ðone syxteoþan Sunnan dæg ofer Pentecosten. C.

vii. 1a. Dys sceal on ðone feorþan Sunnan dæg ofer Pentecosten. C.—**7a.** Dys Gódsþel sceal to Gang-dagon. C.—**15a.** Dys Gódsþel gebyraþ on ðære nygoþan wucan ofer Pentecosten. C.—**28a.** Dys sceal on ðone þryddan Sunnan dæg ofer Epiphanian. C.

viii. 1d. Hælend C: Hælnð B.—**14a.** Dis gebyraþ on Fríge dæg, on ðære twá and twentugoþan wucan ofer Pentecosten. C.—**19a.** Dis sceal on Wódnæs dæg, on ðære feorþan wucan ofer twelftan dæg. C.—**23a.** Dis sceal on ðone feorþan Sunnan dæg, ofer twelftan dæg. C.

ix. 1a. Dis Gódsþel sceal on Sunnan dæg, on ðære twentugoþan wucan ofer Pentecosten. C.—**3abc.** Ða cwædon sume. C: Ðá cwædon hig. B.—**9a.** Dis Gódsþel sceal on Sec. Matheus mæsse-æfen. C.—**14a.** Dis sceal on Fríge dæg, on ðære óðre Easter-wucan. C.—**14h.** C: ðuss B.—**15ii-kk** on ðam dagum from Vetus Italica.—**17jj.** Dis sceal on Sunnan dæg, on ðære fif and twentugo-

þan wucan ofer Pentecosten. C.—**18b.** he C: he w. B.—**25h.** eode C. p. 28, 18, O, R1: geode B, H.—**27a.** Dis sceal on Wódnæs dæg, on ðære xiii. wucan ofer Pentecosten. C.

x. 16a. Dis Gódsþel sceal to man-egra Martyra mæsse-dæge. C.—**19cd.** hig and C: w. B.—**26f.** Dys Gódsþel gebyraþ to ánes Confessores mæsse-dæge. C.—**31i.** spearwan C: spearuan B.—**37a.** Dys Gódsþel gebyraþ to ánes Martyres mæsse-dæge. C.

xi. 2a. Dys gebyraþ on ðære ærran [arran C] wucan ær Myda-wyntra. C.—**7v.** westen C, p. 35, 21: wesðen B.—**20a.** Dys Gódsþel gebyraþ on Fríge dæg, on ðære þrytþeoþan wucan ofer Pentecosten. C.—**25a.** Dys sceal on Wódnæs dæg, on ðære syxtan wucan ofer Pentecosten. C.

xii. 1a. Dys sceal on Fríge [Fryge C] dæg, on ðære eahtoþan wucan ofer Pentecosten. C.—**14a.** Dys sceal on Wódnæs dæg, on ðære xiiii. wucan ofer Pentecosten. C.—**22a.** Dys sceal on ðone þryddan Sunnan dæg innan Lenct. C.—**30a.** Dys sceal on Wódnæs dæg, on ðære twelftan wucan ofer Pentecosten. C.—**38a.** Dys sceal on Wódnæs dæg, on ðære forman Lencten wucan. C.—**49k-q** taken from Mk. iii. 34j-q.

xiii. 3m. sædere B, O, R1: sawere C: sæwere H.—**43l-r.** C, O: w. B, H, R1.—**44a.** Dys Gódsþel sceal to Sea. Agnan mæssan. C.

xiv. 9a, &c. w. B, C, O, H, R1.—**22a.** Dys Gódsþel sceal in octabas Petri et Pauli. C.—**31d.** and the clause w. B, C, O, H, R1.

xv. 1a. Dys Gódsþel gebyraþ on ðone þryddan Wódnæs dæg innan Lenctene. C.—**3f.** cwæþ C: w. B, O, H, R1.—**8g.** w. B, C, O, H, R1.—**15ef.** and cwæþ C, H: w. B, O, R1.—**19j.** stala C: stale O, B, H: w. R1.—**21a.** Dys Gódsþel gebyraþ on ðone forman þunres dæg innan Lenctene. C.—**32a.** Dys Gódsþel gebyraþ on ðære eahtoþan wucan ofer Pentecosten. C.

xvi. 1a. Dys sceal on Wódnæs dæg, on ðære eahtoþan wucan ofer Pentecosten. C.—**13a.** Dys Gódsþel gebyraþ on

Petres mæsse-dæg. C.—14o. witēgena Rl : wytegena C : witēgyna B, O : witēgan H.—24a. Ðys Gódspel sceal on See. Laurentius mæsse-dæg. C.—28a. Ðys sceal on Sæternes dæg, on ðære forman Lencten-wucan. C.

xvii. 10a. Ðys sceal on Fríge dæg, on ðære fiftan wucan ofer Pentecosten, C.—14a. Ðys sceal on Wódnēs dæg, to ðam fæstene ær hærfestes emnyhte. C.

xviii. 1a. Ðys sceal on See. Michaelēs mæsse-dæg. C.—10n. and the clause w. B, C, H, O and Rl.—15a. Ðis sceal on Tiwes dæg, on ðære þryddan Lencten wucan. C.—23a. Ðys sceal on ðære xxiii. wucan ofer Pentecosten. C.

xix. 12n-v. From the margin of C : w. B, H, O and Rl.—27a. Ðys sceal to See. Paulus mæsse-dæge ; and to See. Benedictus. C.

xx. 1a. Ðys sceal on ðone Sunnan dæg, ðe man belýcþ Alleluia. C. p. 67, 23. See Rubric Mk. iv. 3b.—9c. ðe C : ðæ B : ða H.—17a. Ðys Gódspel gebyraþ on Wódnēs dæg, on ðære óðre Lencten-wucan. C.—21f. ðu C, H : tu B.—22u.—Tyndale has the following clause [*x-ii*]—and to be baptised with the baptim that Y shalbe baptised with,—because it is in Greek, from which Tyndale translated. It is omitted by the Vulgate, and therefore by Wycliffe, as he translated from the Vulgate. It is also w. in Anglo-Saxon.—28. Between this and the next verse, the following interpolation occurs in B, C, H, O.—Ge wylniap to geðeonne on gehwædum þinge, and beon gewanod on ðam mæstan þinge. Witodlice, ðonne ge to gereorde gelaðode beoþ, ne sitte ge on ðam fymrestan setlum, ðe-læs ðe árwurðre wer æfter ðé cume, and se húsbonða háte ðé árisan and rýman ðam óðrum, and ðú beo gescynd. Gif ðú sitst on gereorde, on ðam ýtemestan setle ; and æfter ðé cymþ óðer gebeor, and se laðigenda cweðe to ðé,—Site innor, leof : ðonne byþ ðé árwurðlicor ðonne ðe man úttor seufe. That is literally, in English,—*Ye seek to become great in a small matter, and to be diminished in the greatest matter. Verily,*

when ye shall be bidden to a feast, sit ye not in the first seats, lest a more worthy man come after thee, and the householder bid thee rise and make room for the other, and thou be put to shame. If thou sittest at a feast, in the outermost seat ; and after thee cometh another guest, and the bidder say to thee,—Friend, sit nearer : then shalt thou be more honourable than the man put into the outer [seat]. The whole of this parable, except the first sentence, will be found in ch. xiv. 7-10 of St. Luke. *Junius and Marshall's Evan. Goth. et A. S. p. 496.* This interpolation is not contained in the Vulgate, but it is found entire in the MS. of the Gospels, which Gregory the Great sent into England by St. Augustine in the sixth century. From that time to the Reformation it was carefully preserved in the *Bibliotheca Gregoriana* in St. Augustine's Abbey, at Canterbury. At the dissolution of religious houses, it came first into the hands of Lord Hatton, then of Sir Robert Cotton, of Cunington, Huntingdonshire, where it was in 1602 ; as the latter name, place, and date are written on the MS. It afterwards found its way into the Bodleian Library, where this great treasure is still kept with the utmost care. I am indebted to Geo. Waring, Esq., M.A., for the following verbatim copy of this interpolation, taken from the Bodleian MS. Codex August. 857 D. 2. 14. "Vos autem quæritis de modico crescere, et de maximo minui. Cum autem introeritis ad cenam vocati, nolite recumbere in superioribus locis, ne forte dignior te superveniat, et accedens is qui te invitavit, dicat tibi,—Adhuc inferius accede, et confundaris. Si autem recubueris in inferiori loco ; et advenerit humilior te, dicet tibi qui te invitavit,—Accede adhuc superius ; et erit tibi hoc utilius." *Fol. 23, col. 1.*—29a. Ðys sceal on Sæternes dæg, on ðære Pentecostenes wucan to ðam Ýmbrene. C.

xxi. 1a. Ðys sceal on ðære feorþan wucan, ær Mydda-wyntra. C.—8p. streowedon C. p. 72, 1 : streoweden H : strew-

odun B : strewodon O : strewedon Rl.
—**16w.** sacerda B, C, H, O, and other MS. evidently an error of the scribes for *sucendra*, v. Ps. 8, 3, where Spelman has *sucengra*.—**23a.** Dys sceal on Wódnes dæg, on ðære fiftan wucan ofer Pentecosten. C.—**31l.** æftera B, C : yldra as in v. 28.—**33d.** Dys sceal on ðære óðre wucan innan Lenctene, on Frige dæg. C.

xxii. 8*k.* gearwe C p. 76, 13 and O : gearewe H : earwe B.—**15a.** Dis Gódspeal sceal on xxiii. wucan ofer Pentecosten. This rubric is written in a recent hand, on the margin of C. p. 77, and followed, in the same hand, by Abeuntes pharisei consilium inierunt, ut caperent Jesum in sermone.—**34a.** Dys sceal on ðære wucan ofer Pentecosten. C.

xxiii. 5*m.* heals-*bec* O : heals-*bæc* B : hals-*bæc* C : hals-*bec* H.—**13a.** Dys sceal on Frige dæg, on ðære nygeþan wucan ofer Pentecosten. C.—**14.** This verse is w. in A. S. and in Codex Augustinus, Bod. 857. D. 2. 14. fol. 27, col. 2, but it is in the Vulgate ; another proof that the Anglo-Saxon Version was not made from the Vulgate, and that the Codex Augustin. which Gregory the Great sent to England was not the correct Vulgate version of St. Jerome, but one of the old Italic versions.—See Note to ch. xx. 28.—**34a.** Dys Gódspeal sceal on See Stefanæs mæsse-dæg. C.—**37b** and *d.* Ierusalem H : Gerusalem B.

xxiv. 30*s.* cumendne B, Rl : cumende C, H : cumyndne O.—**30v.** genypon C. p. 85, 11 : genipod B, O.—**39c.** nyston C. p. 86, 5 : nystan Rl : nysten H : nysþon B, O.—**42a.** Dys Gódspeal sceal to mæniges [mænics MS.] Confessores mæsse-dæge. C.—**43u.** gepafigan O : gepafian C, H : gepafigen B.—**46a.** eadig C, H : eadi B.

xxv. 1*a.* Dys sceal to háligra fæmnena mæsse-dæge. C.—**14a.** Dys Gódspeal gebyraþ on See. Syluestres mæsse-dæge, and to óðra Confessores. C.—**31a.** Dys sceal on Mónan dæg, on forman fæsten-dæg. C.—**34a.** Donne cwip se cyning to ðam ðe on hys swiðran healfe beoþ. C. p. 91,

1, in a small and later hand, at the top of the page. H has *Ðá sæde se kyng to ðan ðe on his swiðren wæren*. In B and O w.—**39a-f.** C p. 90, 12 : w. B. O.

xxvi. 2*a.* Des Passio sceal on Palm-Sunnan dæg. C.

xxviii. 1*a.* Dys sceal on Easter-æfen. C.—**8a.** Dis sceal on Frige dæg, on ðære óðre Easter-wucan. C.—**16a.** Dis sceal on Frige dæg, innan ðære Easter-wucan. C.

C has the following note after *20w.*—*Finit Amen. Sit sic hoc hic interim. Ego, Ælfricus, scripsi hunc librum in Monasterio Badþonio, et dedi Brihtwoldo Preposito. Qui scripsit uiuat in pace, in hoc mundo et in futuro seculo, et qui legit legator in eternum.* C. p. 88.

Mark i. 40*a.* Dys sceal on Wódnes dæg, on ðære fiteoþan wucan ofer Pentecosten. C.

iv. 3*b.* Dis sceal on ðære wucan æfter ðam ðe man belýcþ Alleluia. C. p. 116, 4 ; See Rubric Mt. xx. 1*a.*

v. 1*a.* Dis sceal on Frige dæg, on ðære seofeoþan wucan ofer Pentecosten. C.

vi. 17*a.* Dys Gódspeal sceal innan hærefeste to See. Iohannes mæssan. C.—**45a.** Dis sceal on Sæternes dæg ær hálgan dæge. C.

vii. 1*a.* Dys sceal on Wódnes dæg, on ðære þryddan Lencten-wucan. C.—**31a.** Dis Gódspeal sceal on ðære þryteoþan wucan ofer Pentecosten. C.

viii. 1*a.* Dis Gódspeal gebyraþ on ðære chtoþan wucan ofer Pentecosten. C.—**27a.** Dys Gódspeal sceal on See. Petres mæsse-dæge. C.

ix. 2*a.* Dis sceal on Sætern-dæg, on ðære forman fæsten-wucan. C.—**17a.** Dis sceal to ðam Ymb-rene innan hærefeste, on Wódnes dæg. C.—**38a.** Dis sceal on Wódnes dæg, on ðære nygoþan wucan ofer Pentecosten. C.

x. 13*a.* Dys sceal on Frige dæg, on ðære syxtan wucan ofer Pentecosten. C.—**17a.** Dis sceal on Wódnes dæg, on ðære seofeoþan wucan ofer Pentecosten.

C.—46*a*. Dys gebyraþ on Sunnan dæg ær hálgan dæge. C.

xi. 1*a*. Dys gebyraþ feower wucon ær Myddan wintran. C.—8*j*. The MSS. have boceras, an error of the scribes for bogas.—11*a*. Dis sceal on ðone feorþan Frige dæg ofer Pentecosten. C.

xii. 13*a*. Dys sceal on ðære xxiiii. wucan ofer Pentecosten. C.—28*a*. Dys Gódspel sceal on Frige dæg, on ðære twelftan wucan ofer Pentecosten. C.

xiv. 1*a*. Ðes Passio gebyraþ on Tiwes dæg, on ðære Palm-wucan. C.

xv. 40*r-v*. From C. p. 161, 11*f-12a*. —47*a*. Dys Gódspel gebyraþ on Easter-dæg. C.

xvi. 9*a*. Dys Gódspel gebyraþ on Wódnnes dæg, on ðære óðre [óðere MS.] Easter-wucan. C.—14*a*. Dis sceal on Ðunres dæg, innan ðære Gang-wucan. C.

Luke i. 1*a*. Dis Gódspel gebyraþ on Midde-sumeres mæsse-æfen. C.—26*a*. Dis sceal on Wódnnes dæg, to ðam Ymb-rene ær Mydda-wyntran. C.—39*a*. Dis gebyraþ on Frige dæg to ðam ylcan fæstene. C.—56*a*. Dis gebyraþ on Myd-sumeres mæsse-dæg. C.

ii. 1*a*. Dis sceal on Mydde-wyntres mæsse-nyht, to ðære forman mæssan. C.—21*a*. Dis sceal on ðone ehtoþan mæsse-dæg to Myddan wyntra. C.—33*a*. Dis sceal on ðone Sunnan dæg, betweox Mydde-wintres mæsse-dæge, and twelftan dæge. C.

iii. 1*a*. Dis gebyraþ on Sætern-dæg, to æw-fæstene, ær Myddan wyntra. C.—23*t-x*. Helies . . . se wæs Nazareth. The scribe, in abruptly breaking off the genealogy, may have confounded Helies with Hælend, and have added, se wæs Nazareth, from a natural association of the Saviour's name with his residence at Nazareth, Mt. xxi, 11.—As to the number of generations, Beza observes, in a note on this passage, In vetustissimo Latino codice lego,—"Generationes septuaginta quinque." *Marshall*, p. 503.

iv. 38*a*. Dis sceal on ðone þryddan

Ðunres dæg innan Lenctene, and to Pentecosten on Sæternes dæg. C.

v. 1*a*. Dis sceal on ðone syxtan Sunnan dæg ofer Pentecosten. C.—17*a*. Dis sceal on Frige dæg, on ðære Pentecostenes wucan. C.

vi. 36*a*. Dis gebyraþ on ðone fiftan Sunnan dæg ofer Pentecosten. C.

vii. 11*a*. Dys sceal on ðone seofenteoþan Sunnan dæg ofer Pentecosten. C.—24*p*. hwig C, p. 190, 11.—25*v-z*. See Marshall.—36*a*. Dis Gódspel sceal to ðam Ymb-rene innan hærfeste on Frige dæg. C.

viii. 40*a*. Dis sceal on Frige dæg, on ðære Pentecostenes wucan, to ðam Ymb-rene. C.—49*q-t*. See Marshall.

ix. 1*a*. Dys sceal on Ðunres dæg, on ðære Pentecostenes wucan. C.—12*a*. Dis sceal on Wódnnes dæg, on ðære Pentecostenes wucan, to ðam Ymb-rene. C.

x. 1*a*. Dis Gódspel sceal to ánes Apostoles mæssan. C.—23*a*. Dis sceal on ðære feowerteoþan wucan ofer Pentecosten. C.—38*a*. Dis sceal to Assumptione Sce. Marie, and Sætern-dagum be Maria. C.

xi. 5*f*. Dis sceal to Gang-dagon dæge twegen dagas. C., p. 208, 6.—14*a*. Dis Gódspel gebyraþ on ðone þryddan Sunnan dæg innan Lenctene. C.—37*a*. Dis Gódspel gebyraþ on Frige dæg, on ðære teoþan wucan ofer Pentecosten. C.

xii. 11*a*. Dis sceal on Frige dæg ofer Pentecosten. C.—35*a*. Dis Gódspel gebyraþ to mæniges Confessores mæsse-dæge. C.

xiii. 6*a*. Dis Gódspel sceal to ðam Ymb-rene innan hærfeste on Sætern-dæg. C.

xiv. 1*a*. Dys Gódspel gebyraþ on ðære nygonteoþan wucan ofer Pentecosten. C.—16*a*. Dys Gódspel gebyraþ on ðone þryddan Sunnan dæg ofer Pentecosten. C.—25*a*. Dys Gódspel sceal to Scs. Hermetis and to Scs. Agustinus mæssan. C.

xv. 1*a*. Dys Gódspel sceal on ðone feorþan Sunnan dæg ofer Pentecosten. C.—11*a*. Dys Gódspel gebyraþ on Sæternes dæg, on ðære óðre Lencten-wucan. C.

xvi. 1a. ðys Góðspel gebyraþ on ðære teoþan wucan ofer Pentecosten. C.—10a. ðys gebyraþ on Wóðnes dæg on ðære teoþan wucan [ucan MS.] ofer Pentecosten. C.—19a. ðis Góðspel gebyraþ on ðone óðerne Sunnan dæg ofer Pentecosten. C.

xvii. 1a. ðys Góðspel gebyraþ on ðone óðerne Frige dæg ofer Pentecosten. C.—11a. ðys gebyraþ on ðære syxteoþan wucan ofer Pentecosten. C.

xviii. 10a. ðys gebyraþ on ðære endlyftan wucan ofer Pentecosten. C.

xix. 12a. ðys Góðspel sceal on See. Gregorius mæsse-dæg. C.—29a. ðys gebyraþ feower wucan ár Middan wyntra, and on Palm-Sunnan-dæg. C.—41a. ðys Góðspel gebyraþ on ðære endlyftan wucan ofer Pentecosten. C.

xx. 27a. ðys Góðspel sceal on Wóðnes dæg ofer Pentecosten. C.

xxi. 12k. The MSS. have syððan, an evident error for syllan; syllaþ is, therefore, adopted from Mk. xiii. 9.—20a. ðys Góðspell gebyraþ on Wóðnes dæg on ðære xi. wucan [ucan MS.] ofer Pentecosten. C. Góðspell, in this Rubric, is written over the line in a much smaller hand.—34a. ðys Góðspel gebyraþ on Frige dæg, on ðære endleftan wucan ofer Pentecosten. C. The words *g-j* in this Rubric are written above the line in a much smaller hand.

xxii. 1a. ðes Passio gebyraþ on Wóðnes dæg, on ðære Palm-wucan. C.

xxiv. 13a. ðys gebyraþ on óðerne Easter-dæg. C.—36a. ðys gebyraþ on þryddan Easter-dæg. C.

John i. 1ab. On fruman, C, O: On frympe, B: On anginne ærest. H. 2cd. on fruman, Cot.—15a. ðys Góðspel gebyraþ þrým wucan ár Myddan-wyntran, on ðone Frige dæg. C.—19f. ðys gebyraþ on ðone Sunnan dæg ár Myddan-wyntra. C.—29a. ðys gebyraþ on ðone viii dæg Godes æt-ýwednyssse. C.—35a. ðys sceal on See. Andreas mæsse-æfen. C.

ii. 1a. ðys Góðspel sceal on Sunnan dæg, ðære óðre wucar ofer Epiphania

Domini. C.—12a. ðys Góðspel gebyraþ on ðære feorþan wucan innan [ynnian MS. p. 268, 17], Lengtene, on Mónan dæg. C.

iii. 1a. ðys Góðspel man sceal ræð-an ofer Eastron, be ðære róde, and eft ofer Pentecosten, on ðone forman Sunnan dæg. C.—16a. ðys sceal on óðerne Pentecostenes mæsse-dæg. C.—25a. ðys sceal on Wóðnes dæg, on ðære þryddan wucan ofer Eastron. C.

iv. 6e. ðys sceal on Frige dæg, on ðære iii. Lengten-wucan. C.—46o. ðys Góðspel gebyraþ ofer Pentecosten, on ðære án and twentigoþan wucan on Sunnan dæg. C.

v. 1a. ðys Góðspel sceal on Frige dæg, on ðære forman Lengten-wucan. C.—17a. ðys Góðspel sceal on þunres dæg, on ðære feorþan Lencten-wucan. C.—30a. ðys sceal on þurs dæg, on ðære óðre Lencten-wucan. C.

vi. 1a. ðys Góðspel sceal on Myd-lenctenes Sunnan dæg. C.—27a. ðys sceal on Frige dæg, on ðære forman wucan æfter Epiphania Domini. C.—44a. ðys sceal on Wóðnes dæg, on ðære Pentecostenes wucan. C.—53g. ðys sceal ánum dæge ár Palm-sunnan-dæge. C.

vii. 1a. ðys sceal on Tywes dæg, on ðære fiftan wucan innan Lengtene. C.—14a. ðys sceal on Myd-lengtenes wucan, on Tywes dæg. C.—32j. ðys sceal on Mónan dæg, on ðære fyftan wucan innan Lenctene. C.—40a. ðys Góðspel sceal on þunres [þures MS.] dæg, on ðære fiftan wucan innan Lenctene. C.

viii. 1a. ðys Góðspel gebyraþ ánum dæge ár Myd-fæstene. C.—12a. ðys Góðspel sceal on ðære Myd-fæstenes wucan, on Sæternes dæg. C.—21h. ðys Góðspel sceal on Mónan dæg, on ðære óðre Lencten-wucan. C.—31a. ðys sceal on þunres dæg, on ðære forman Lengten-wucan. C.—43g-n. Taken from O: w. in B and C.—46a. ðys Góðspel gebyraþ on Sunnan dæg, on ðære fiftan wucan innan Lenctene. C.

ix. 1a. ðys Góðspel gebyraþ on Wóðnes dæg, on Myd-fæstenes wucan. C.

x. 1a.—ðys sceal on Tywes dæg, on ðære Pentecostenes wucan. C.—11a. ðys

seal on Sunnan dæg, feowertyne nyht uppan Eastron. C.—15*j-r*. Copied from the left margin of C, p. 302, opposite the 11 and 12th line.—22*a*. ðys seal on Wódnnes dæg, innon ðære fiftan Lenc-ten-wucan; and to Cyric-hálgungum. C.

xi. 1*a*. ðys seal on Frýge dæg, on Myd-fæstenes wucan. C.—47*a*. ðys seal twám dagum áer Palm-sunnan dæge. C.

xii. 1*a*. ðys Gódspel seal on Mónan dæg, innan ðære Palm-wucan. C.—24*a*. ðys seal on Tywes dæg, on ðære Palm-wucan. C.

xiii. 1*a*. ðys gebyraþ on þunres dæg áer Eastron. C.—14*f-v*. Omitted by B, inserted here from C, p. 315, 6–8.—33*a*. ðys Gódspel gebyraþ on Frýge dæg, on ðære feorþan wucan ofer Eastron. C.

xiv. 1*a*. ðys Gódspel gebyraþ to ðære mæssan Philyppi and Iacobi. C.—15*a*. ðys seal on Pentecostenes mæsse-æfen. C.—23*h*. ðys Gódspel seal on Pentecostenes mæsse-dæg. C.

xv. 1*a*. ðys Gódspel gebyraþ to See. Uitalis mæssan. C.—7*a*. ðys Gódspel seal on Wódnnes dæg ofer Ascensio Domini. C.—12*a*. ðys gebyraþ to ðæra Apostola mæsse-dagon. C.—17*a*. And ðys gebyraþ to ðæra Apostola mæsse-dagon. C.—26*a*. ðys gebyraþ on Sunnan dæg, ofer Ascensio Domini. C.

xvi. 5*a*. ðys Gódspel seal on Sunnan dæg, on ðære feorþan wucan [ucan MS.] ofer Eastron. C.—16*a*. ðys Gódspel gebyraþ ofer Eastron, twá wucan, on Sunnan dæg. C.—23*k*. ðys Gódspel seal on ðone feorþan Sunnan dæg ofer Eastron. C.

xvii. 1*a*. ðys Gódspel gebyraþ on Wódnnes dæg, on ðære Gang-wucan to ðam uigilian. C.—10*c-e*. From C, p. 327,

1*f-2o*: B, O have þine synt mine.—11*e*. C has com, p. 327, 3: B, O cóm.—11*q*. ðys Gódspel gebyraþ on Wódnnes dæg, on ðære feorþan wucan ofer Eastron. C.—11*r*. On ðære tide se Háland beheold hys leorning-cnihtas, and cwæþ:—This is not in the Greek Text, nor in the Vulgate of Jerome: it is an addition of the Anglo-Saxon translator, and precedes Hálega, in C, p. 327, 8*a-9b*; also in B, H and O.—11*hh*. Literally, *that they may be one, as [WYT] WE TWO are one*. The Greek has καθὼς ἡμεῖς: the Vulgate *sicut et nos*. The Gothic is swaswe WIT *as WE TWO*. Though Greek has the dual *wōi we two*, it is not here used. The Gothic and Anglo-Saxon give the sense most minutely and clearly.

xviii. 1*a*. ðes Passio gebyraþ on Langa-fríge-dæg. C.

xix. 37*a-e*. Written between the lines 11 and 12 of C, p. 336. In the same verse over on-fæstnodon, is written, in the same hand as *a-e*, sticodon *stuck, pierced*.—38*bc*. Written also in the same hand between the lines 12 and 13 of C, p. 336.

xx. 1*a*. ðys seal on Sæternes dæg, on ðære Easter-wucan. C.—11*a*. ðis Gódspel gebyraþ on þunres dæg, innan ðære Easter-wucan [ucan MS.]. C.—19*a*. ðis Gódspel gebyraþ seofon nyht ofer Eastron. C.

xxi. 1*a*. ðis Gódspel gebyraþ on Wódnnes dæg, innan ðære Easter-wucan [ucan MS.]. C.—15*d*. ðis Gódspel gebyraþ on Petres mæsse-æfen. C.—19*m*. ðys Gódspel gebyraþ on See. Iohannis Euangelista [euangelista MS. p. 342] mæsse-dæg. C.

NOTES ON

WYCLIFFE'S TRANSLATION.

THE text of Wycliffe has been taken from the first version, given in the 4to. Edition, published at Oxford in 1850, printed at the University Press, under the editorial care of Sir Frederic Madden and the Rev. Josiah Forshall, collated with the original MS. N^o. 369 of the Douce Collection in the Bodleian Library.

The following words in *Italic* are in the body of the page of Wycliffe's translation. They are, like our marginal readings, explanatory of words, which seemed to require elucidation. In the Douce MS. they are written in letters of the same form as the other part of the text; but, for distinction, a red line is drawn under them. For the same purpose, Sir Frederic Madden and Mr. Forshall have printed them in the *Italic* character. In their text of Matt. i. 2*b*. after *gendride*, we find in *Italic* *or bigate*.—and in v. 22*aa*. *Racha, that is, a word of scorn*.—vi. 13*m*. *Amen, that is, so be it*.—x. 39*e*. *his soule, that is, temporal lyf*. Though these explanatory words could not be entirely excluded, as they belong to the translation; yet, if left in the text, they would have expanded it too much to harmonise with the other versions. A small obelisk or dagger is, therefore, placed in the text, where such *Italic* words occur. All these explanatory words are given in the following notes, in the *Italic* character.

Matt. i. 2*b*. *or bigate*.—19*i*. *or ryztful*.—19*m*. *or lede hir ferther*.—20*n*. *or sweuen*.—23*w*. *or expound*.

ii. 1*q*. *or wijs men*.—18*g*. *or disceyued*.

iii. 2*k*. *or cume nize*.—11*ff*. *or cristen*.—12*c*. *or fan*.—12*ee*. *or that neuer shal be quenched*.—15*v*. *or left hym*.

iv. 21*aa*. *or beetynge*.—23*u*. *or ache*.—24*c*. *or fame*.

v. 4. Wycliffe, following the Vulgate, places verse 5 before 4.—17*c*. *or deme*.—17*h*. *or destruye*.—18*m*. *that is, leste lettre*.—19*d*. *or breketh*.—22*aa*. *that is, a word of scorn*.—22*li*. *that is, a word of dispisyng*.—24*n*. *or acordid*.—31*p*. *that is, a litil boke of forsakyng*.—47*d*. *or saluten*.

vi. 13*m*. *that is, so be it*. The Doxology is omitted by Wycliffe, and the Anglo-Saxon, because it was not in the Vulgate.—20*t*. *or undirmyne nat*.

vii. 3*f*. *or a litil mote*.—6*l*. *or precieuse stoonys*.—13*m*. *or dampnacioun*.—26*y*. *or soond*.

viii. 19*c*. *or a man of lawe*.—20*h*. *or borowis*.—28*cc*. *or wickid*.—30*c*. *or droue*.

ix. 15*k*. *or husbonde*.—15*m*. *or mourne*.—16*i*. *or newe*.—17*i*. *or wijn vesselis*.—20*h*. *or rennyng*.—28*yy*. *or 3ea*.—35*v*. *or ache*.

x. 12*i*. *or salute 3ee*.—14*q*. *or citee*.—16*p*. *or wijse bifore*.—18*c*. *or meyris*.—19*e*. *or bitraie*.—25*z*. *or the fadir of meynec*.—26*j*. *or hid*.—39*e*. *that is, temporal lyf*.—39*n*. *that is, lif*.

xi. 5*z*. *or ben maad keepers of the gospel*.—12*o*. *or violence*.—19*o*. *or glotoun*.—22*g*, 24*o*. *or lesse peyne*.—25*bb*. *or sleez men*.—28*n*. *or fulfille*.—30*e*. *or softe*.—30*i*. *or eisy*.

xii. 4*n*. *or puttyng forth*.—16*l*. *or knowen*.—25*q*. *or discourfortid*.—27*j*. *or whos nyzt*.—28*u*. *or amonge 3ou*.

xiii. 6g. or *brenden for hete.*—**11q.** or *priuyte.*—**21l.** that is, *it lastith bot a litil tyme.*—**25k, 26l, 27bb.** or *cokil.*—**29i.** or *coklis.*—**30z.** or *cockilis.*—**30gg.** or *smale bundelis.*—**32ii.** or *braunchis.*—**35y.** or *telle oute.*—**36x.** or *cokelis.*—**38q.** or *cocklis.*—**55i.** or *carpenter.*

xiv. 1e. that is, *prince of the fourthe part.*—**8d.** or *warnyd.*—**22d.** or *comauundide.*

xv. 2d. or *breken.*—**2f.** or *statutis.*—**6r.** or *idyl.*

xvi. 3j. or *sorwful.*—**17k.** that is, *the sone of culuer.*—**18aa.** or *strengthe.*—**23s.** or *vndirstondist nat.*—**25h,** and **25r.** that is, *his lyf.*

xvii. 2c. or *turnyd into an other lickenesse.*—**17g.** or *out of the feith.*—**25ee.** or *rent.*—**25ll.** or *other mennys sones.*—**27ff.** that is, *a certeyn of moneye.*

xviii. 15m. or *snybbe.*—**27j.** or *suf-fride hym.*

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him.*—44l. or *brouȝt to.*

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xxiv. 11i. *ether errour.*

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14c. *that is, Goddis sone.*—14f. or
man.

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xiii. 37*p.* and 38*g.* that is, *lyf.*

xiv. 26*v.* or *remembre.*

xv. 2*b.* or *braunche.*—13*m.* that is, *lyf.*—25*w.* or *freely.*—26*v.* or *cometh forth.*

xvi. 6*j.* or *heuynesse.*—21*aa.* or *charge.*—25*i.* or *derke saumplis.*—32*l.* or *scaterid.*—33*t.* or *ouerleying.*

xvii. 2*j.* or *man.*—12*ee.* or *dampnacioun.*

xviii. 1*u.* or *a gardyn.*—36*ll.* or *of this place.*

xix. 12*a.* or *fro thennus.*—13*z.* in *Englisch,* place of *Caluarie.*—14*f.* or *euyn.*—14*l.* or *mydday.*—36*o.* or *make lesse.*

xx. 1*g.* that is, *of the woke.*

xxi. 25*g.* or *myraclis.*

TYNDALE'S TRANSLATION.

OUR text of Tyndale's version is taken verbatim from the very exact and beautiful facsimile published with the following Title,—“The first New Testament printed in the English language [1525 or 1526], translated from the Greek by William Tyndale: reproduced in Facsimile, with an introduction by Francis Fry, F.S.A., Bristol, printed for the editor, 1862.”

This facsimile is a perfect representation of the earliest and most complete copy of Tyndale's version known to exist. It was printed by Peter Schöffer at the free city (frei statt, p. 24) of Worms, and sold in Oxford “before the 7th February, 1526.” Had it been dated, it might have been 1525 or 1526. Further notice of Tyndale and of this edition is given in the Preface. At present, it is only necessary to observe, that it is believed our text is in the exact words written by Tyndale, for it was printed from his own MS. under his own eye. Only the evident and glaring errors in orthography are corrected, and made to agree with the same words used in other parts of the translation. Every possible care has been employed to give the words precisely as the Martyr wrote them. “The

errours comitted in the prentyng” (Fol. cclv.) are such as would most likely occur to a German compositor: as in John vii. 14 *gebe* for *geve gave*. The misprints are very numerous; but they are at once detected by an English eye. The following are a few examples:—

John iii. 36	<i>beloveth</i>	<i>for</i>	<i>beleveth</i>
iv. 2	<i>thought</i>		<i>though</i>
v. 4	<i>wath</i>		<i>what</i>
—	7	<i>stoppeth</i>	<i>steppeth as stepped in verse 4</i>
—	27	<i>soune</i>	<i>sonne son</i>
—	35	<i>brurnyng</i>	<i>burnyng</i>
vi. 12	<i>ynought</i>		<i>ynough enough</i> verse 15
—	45	<i>hat</i>	<i>hath</i>
—	69	<i>soone</i>	<i>sonne son</i>
vii. 14	<i>thaught</i>		<i>taught</i>
viii. 20	<i>honhes</i>		<i>hondes</i>
—	47	<i>Gog</i>	<i>God</i>
—	55	<i>is</i>	<i>his</i>

It would be a waste of time to cite more examples. The manifest misprints have been silently corrected, that our text might be made, as far as possible, a perfect representation of the words written by William Tyndale, one of the best scholars and one of the greatest Divines of his age.



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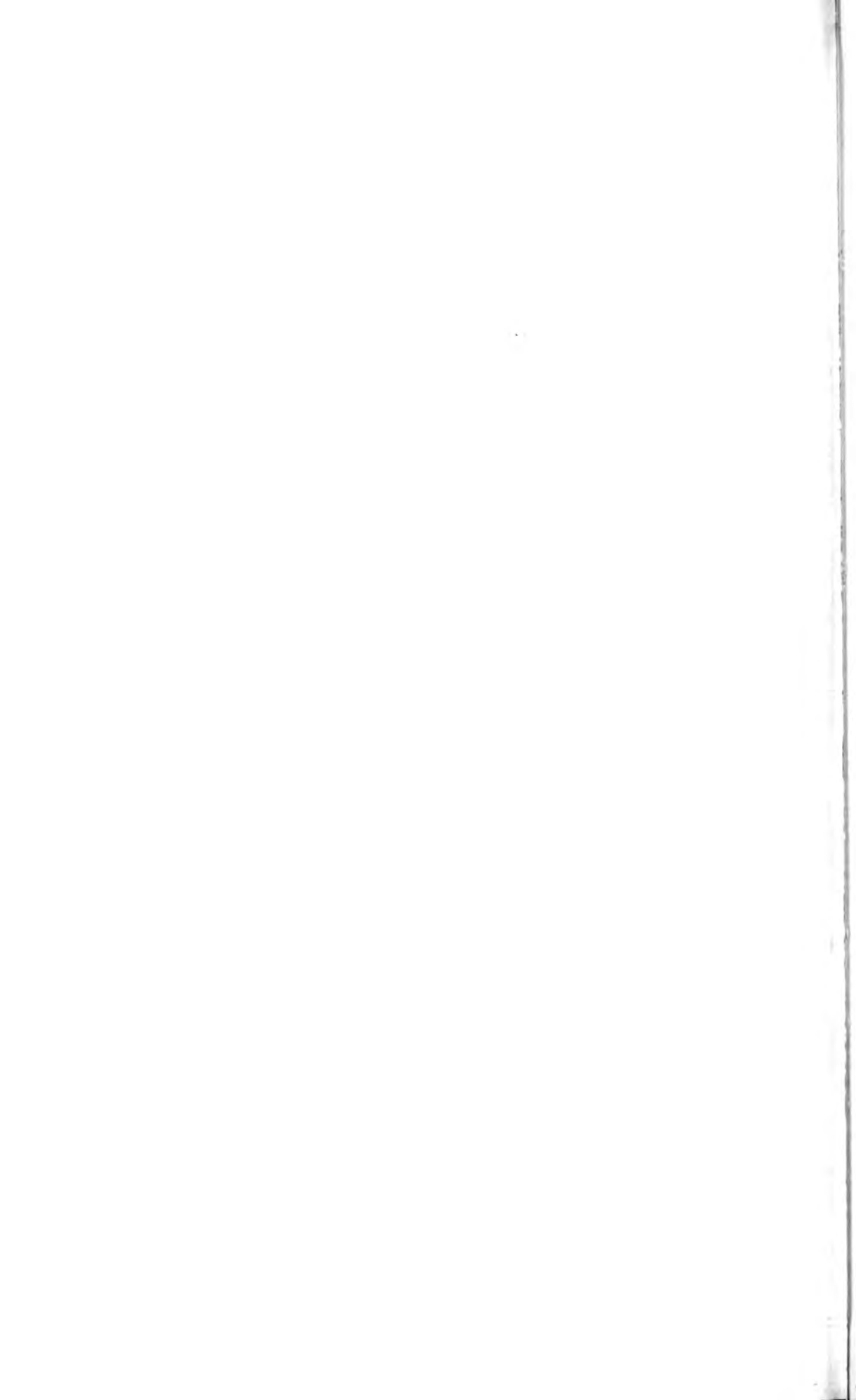
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