

## The Gospel According to Matthew

<sup>1</sup> The book of the generacioun of Jhesu Crist, the sone of Daud, the sone of Abraham. <sup>2</sup> Abraham bigat Isaac. Isaac bigat Jacob. Jacob bigat Judas and hise britheren. <sup>3</sup> Judas bigat Fares and Zaram, of Tamar. Fares bigat Esrom. <sup>4</sup> Esrom bigat Aram. Aram bigat Amynadab. Amynadab bigat Naason. Naason bigat Salmon. <sup>5</sup> Salmon bigat Booz, of Raab. Booz bigat Obeth, of Ruth. Obeth bigat Jesse. Jesse bigat Daud the king. <sup>6</sup> Daud the king bigat Salamon, of hir that was Vries wijf. <sup>7</sup> Salomon bigat Roboam. Roboam bigat Abias. <sup>8</sup> Abias bigat Asa. Asa bigat Josaphath. Josaphath bigat Joram. Joram bigat <sup>9</sup> Osias. Osias bigat Joathan. Joathan bigat Achaz. Achaz bigat Ezechie. <sup>10</sup> Ezechie bigat Manasses. Manasses bigat Amon. <sup>11</sup> Amon bigat Josias. Josias bigat Jeconyas and his britheren, in to the transmygracioun of Babiloyne. <sup>12</sup> And aftir the transmygracioun of Babiloyne, Jeconyas bigat Salatiel. Salatiel bigat Zorobabel. <sup>13</sup> Zorobabel bigat Abyut. Abyut bigat Eliachym. Eliachym bigat Asor. <sup>14</sup> Asor bigat Sadoc. Sadoc bigat Achym. <sup>15</sup> Achym bigat Elyut. Elyut bigat Eleasar. Eleasar bigat Mathan. <sup>16</sup> Mathan bigat Jacob. Jacob bigat Joseph, the hosebonde of Marye, of whom Jhesus was borun, that is clepid Christ. <sup>17</sup> And so alle generaciouns fro Abraham to Daud

ben fourtene generacions, and fro Dauid to the transmygracioun of Babiloyne ben fourtene generaciouns, and fro the transmygracioun of Babiloyne to Crist ben fourtene generaciouns. <sup>18</sup> But the generacioun of Crist was thus. Whanne Marie, the modir of Jhesu, was spousid to Joseph, bifore thei camen togidere, she was foundun hauynge of the Hooli Goost in the wombe. <sup>19</sup> And Joseph, hir hosebonde, for he was riytful, and wolde not puplische hir, he wolde priueli haue left hir. <sup>20</sup> But while he thouyte thes thingis, lo! the aungel of the Lord apperide `in sleep to hym, and seide, Joseph, the sone of Dauid, nyle thou drede to take Marie, thi wijf; for that thing that is borun in hir is of the Hooli Goost. <sup>21</sup> And she shal bere a sone, and thou shalt clepe his name Jhesus; for he schal make his puple saaf fro her synnes. <sup>22</sup> For al this thing was don, that it schulde be fulfillid, that was seid of the Lord bi a prophete, seiynge, Lo! <sup>23</sup> a virgyn shal haue in wombe, and she schal bere a sone, and thei schulen clepe his name Emanuel, that is to seie, God with vs. <sup>24</sup> And Joseph roos fro sleepe, and dide as the aungel of the Lord comaundide hym, and took Marie, his wijf; <sup>25</sup> and he knew her not, til she hadde borun her firste bigete sone, and clepide his name Jhesus.

## 2

<sup>1</sup> Therfor whanne Jhesus was borun in Bethleem of Juda, in the daies of king Eroude, lo! astromyenes camen fro the eest to Jerusalem, <sup>2</sup> and seiden, Where is he, that is borun king of

Jewis? for we han seyn his sterre in the eest, and we comen to worschipe him. <sup>3</sup> But king Eroude herde, and was trublid, and al Jerusalem with hym. <sup>4</sup> And he gaderide to gidre alle the prynces of prestis, and scribis of the puple, and enqueride of hem, where Crist shulde be borun. <sup>5</sup> And thei seiden to hym, In Bethleem of Juda; for so it is writun bi a profete, <sup>6</sup> And thou, Bethleem, the lond of Juda, art not the leest among the prynces of Juda; for of thee a duyk schal go out, that schal gouerne my puple of Israel. <sup>7</sup> Thanne Eroude clepide pryueli the astromyens, and lernyde bisili of hem the tyme of the sterre that apperide to hem. <sup>8</sup> And he sente hem in to Bethleem, and seide, Go ye, and axe ye bisili of the child, and whanne yee han foundun, telle ye it to me, that Y also come, and worschipe hym. <sup>9</sup> And whanne thei hadden herd the kyng, thei wenten forth. And lo! the sterre, that thei siyen in the eest, wente bifore hem, til it cam, and stood aboue, where the child was. <sup>10</sup> And thei siyen the sterre, and ioyeden with a ful greet ioye. <sup>11</sup> And thei entriden in to the hous, and founden the child with Marie, his modir; and thei felden doun, and worschipiden him. And whanne thei hadden openyd her tresouris, thei offryden to hym yiftis, gold, encense, and myrrer. <sup>12</sup> And whanne thei hadden take an aunswere in sleep, that thei schulden not turne ayen to Eroude, thei turneden ayen bi anothir weie in to her cuntrey. <sup>13</sup> And whanne thei weren goon, lo! the aungel of the Lord apperide to Joseph in sleep, and seide, Rise vp, and take the child and

his modir, and fle in to Egipt, and be thou there, til that I seie to thee; for it is to come, that Eroude seke the child, to destrie hym. <sup>14</sup> And Joseph roos, and took the child and his modir bi nytt, and wente in to Egipt, <sup>15</sup> and he was there to the deeth of Eroude; that it schulde be fulfillid, that was seid of the Lord bi the profete, seiynge, Fro Egipt Y haue clepid my sone. <sup>16</sup> Thanne Eroude seyng that he was disseyued of the astromyens, was ful wrooth; and he sente, and slowe alle the children, that weren in Bethleem, and in alle the coostis therof, fro two yer age and with inne, aftir the tyme that he had enquerid of the astromyens. <sup>17</sup> Thanne `it was fulfillid, that was seid bi Jeremye, the profete, <sup>18</sup> seiynge, A vois was herd an hiy, wepyng and moche weilyng, Rachel biwepyng hir sones, and she wolde not be coumfortid, for thei ben noyt. <sup>19</sup> But whanne Eroude was deed, loo! the aungel of the Lord apperide to Joseph in sleep in Egipt, <sup>20</sup> and seide, Ryse vp, and take the child and his modir, and go in to the lond of Israel; for thei that souyten the lijf of the chijld ben deed. <sup>21</sup> Joseph roos, and took the child and his modir, and cam in to the loond of Israel. <sup>22</sup> And he herde that Archilaus regnede in Judee for Eroude, his fadir, and dredde to go thidir. And he was warned in sleep, and wente in to the parties of Galilee; <sup>23</sup> and cam, and dwelte in a citee, that ys clepid Nazareth, that it schulde be fulfillid, that was seid bi profetis, For he shal be clepid a Nazarey.

### 3

<sup>1</sup> In tho daies Joon Baptist cam, and prechide in the desert of Judee, <sup>2</sup> and seide, Do ye penaunce, for the kyngdom of heuenes shal neiye. <sup>3</sup> For this is he, of whom it is seid bi Ysaie, the prophete, seyinge, A vois of a crier in desert, Make ye redi the weies of the Lord; make ye riyt the pathis of hym. <sup>4</sup> And this Joon hadde clothing of camels heeris, and a girdil of skynne aboute hise leendis; and his mete was honysoukis, and hony of the wode. <sup>5</sup> Thanne Jerusalem wente out to hym, and al Judee, and al the cuntre aboute Jordan; <sup>6</sup> and thei weren waischun of hym in Jordan, and knowlechiden her synnes. <sup>7</sup> But he siy manye of the Farysees and of Saduceis comynge to his baptytm, and seide to hem, Generaciouns of eddris, who shewide to you to fle fro the wraththe that is to come? <sup>8</sup> Therfor do ye worthi fruyte of penaunce, <sup>9</sup> and nyle ye seie with ynne you, We han Abraham to fadir; for Y seie to you, that God is myyti to reise vp of these stoones the sones of Abraham. <sup>10</sup> And now the ax is put to the roote of the tree; therfore euery tree that makith not good fruyt, shal be kit down, and shal be cast in to the fier. <sup>11</sup> Y waische you in water, in to penaunce; but he that shal come after me is strongere than Y, whos schoon Y am not worthi to bere; he shal baptise you in the Hooli Goost and fier. <sup>12</sup> Whos wynewing cloth is in his hoond, and he shal fulli clense his corn flore, and shal gadere his whete in to his berne; but the chaffe he shal brenne with fier that mai not be quenched. <sup>13</sup> Thanne Jhesus cam

fro Galilee in to Jordan to Joon, to be baptised of hym. <sup>14</sup> And Joon forbode him, and seide, Y owe to be baptisid of thee, and thou comest to me? <sup>15</sup> But Jhesus answeride, and seide to hym, Suffre nowe, for thus it fallith to vs to fulfille al riytfulnesse. <sup>16</sup> Thanne Joon suffride hym. And whanne Jhesus was baptisid, anoon he wente up fro the watir; and lo! heuenes weren openyd to hym, and he saie the Spirit of God comynge down as a dowue, and comynge on hym; and loo! <sup>17</sup> a vois fro heuenes, seiyng, This is my louyd sone, in which Y haue plesid to me.

## 4

<sup>1</sup> Thanne Jhesus was led of a spirit in to desert, to be temptid of the feend. <sup>2</sup> And whanne he hadde fastid fourti daies and fourti nyytis, aftirward he hungride. <sup>3</sup> And the tempter cam nyy, and seide to hym, If thou art Goddis sone, seie that thes stoones be maad looues. <sup>4</sup> Which answeride, and seide to hym, It is writun, Not oonli in breed luyeth man, but in ech word that cometh of Goddis mouth. <sup>5</sup> Thanne the feend took hym in to the hooli citee, and settide hym on the pynacle of the temple, <sup>6</sup> and seide to hym, If thou art Goddis sone, sende thee adoun; for it is writun, That to hise aungels he comaundide of thee, and thei schulen take thee in hondis, lest peraenture thou hirte thi foot at a stoon. <sup>7</sup> Eftsoone Jhesus seide to hym, It is writun, Thou shalt not tempte thi Lord God. <sup>8</sup> Eftsoone the feend took hym in to a ful hiy hil, and schewide to hym alle the rewmes of the world,

and the ioye of hem; <sup>9</sup> and seide to hym, Alle these `Y schal yyue to thee, if thou falle down and worschipe me. <sup>10</sup> Thanne Jhesus seide to hym, Goo, Sathanas; for it is writun, Thou schalt worschipe thi Lord God, and to hym aloone thou shalt serue. <sup>11</sup> Thanne the feend lafte hym; and lo! aungels camen nyy, and serueden to hym. <sup>12</sup> But whanne Jhesus hadde herd that Joon was takun, he wente in to Galilee. <sup>13</sup> And he lefte the citee of Nazareth, and cam, and dwelte in the citee of Cafarnaum, beside the see, in the coostis of Zabulon and Neptalym, <sup>14</sup> that it shulde be fulfillid, that was seid by Ysaie, the profete, seiynge, <sup>15</sup> The lond of Sabulon and the lond of Neptalym, the weie of the see ouer Jordan, of Galilee of hethen men, <sup>16</sup> the puple that walkide in derknessis saye greet liyt, and while men satten in the cuntre of shadewe of deth, liyt aroos to hem. <sup>17</sup> Fro that tyme Jhesus bigan to preche, and seie, Do ye penaunce, for the kyngdom of heuenes schal come niy. <sup>18</sup> And Jhesus walkide bisidis the see of Galilee, and saye twei britheren, Symount, that is clepid Petre, and Andrewe, his brothir, castynge nettis in to the see; for thei weren fischeris. <sup>19</sup> And he seide to hem, Come ye aftir me, and Y shal make you to be maad fisscheris of men. <sup>20</sup> And anoon thei leften the nettis, and sueden hym. <sup>21</sup> And he yede forth fro that place, and saie tweyne othere britheren, James of Zebede, and Joon, his brother, in a schip with Zebede, her fadir, amendynge her nettis, and he clepide hem. <sup>22</sup> And anoon thei leften the nettis and the fadir, and sueden hym. <sup>23</sup> And

Jhesus yede aboute al Galilee, techynge in the synagogis of hem, and prechyng the gospel of the kyngdom, and heelynge euery languor and eche sekenesse among the puple. <sup>24</sup> And his fame wente in to al Sirie; and thei brouyten to hym alle that weren at male ese, and that weren take with dyuerse languores and turmentis, and hem that hadden feendis, and lunatike men, and men in palesy, and he helide hem. <sup>25</sup> And ther sueden hym myche puple of Galile, and of Decapoli, and of Jerusalem, and of Judee, and of biyende Jordan.

## 5

<sup>1</sup> And Jhesus, seyng the puple, wente vp in to an hil; and whanne he was set, hise disciplis camen to hym. <sup>2</sup> And he openyde his mouth, and tauyte hem, and seide, <sup>3</sup> Blessed ben pore men in spirit, for the kyngdom of heuenes is herne. <sup>4</sup> Blessid ben mylde men, for thei schulen welde the erthe. <sup>5</sup> Blessid ben thei that mornen, for thei schulen be coumfortid. <sup>6</sup> Blessid ben thei that hungren and thristen riytwisnesse, for thei schulen be fulfillid. <sup>7</sup> Blessid ben merciful men, for thei schulen gete merci. <sup>8</sup> Blessid ben thei that ben of clene herte, for thei schulen se God. <sup>9</sup> Blessid ben pesible men, for thei schulen be clepid Goddis children. <sup>10</sup> Blessid ben thei that suffren persecusioun for riytfulnesse, for the kingdam of heuenes is herne. <sup>11</sup> Ye schulen be blessid, whanne men schulen curse you, and schulen pursue you, and shulen seie al yuel ayens you liynge, for me. <sup>12</sup> Ioie ye, and be ye



glad, for youre meede is plenteuouse in heuenes; for so thei han pursued `also profetis that weren bifor you. <sup>13</sup> Ye ben salt of the erthe; that if the salt vanysche away, whereynne schal it be saltid? To no thing it is worth ouere, no but that it be cast out, and be defoulid of men. <sup>14</sup> Ye ben liyt of the world; a citee set on an hil may not be hid; <sup>15</sup> ne me teendith not a lanterne, and puttith it vndur a busschel, but on a candilstike, that it yyue liyt to alle that ben in the hous. <sup>16</sup> So schyne youre liyt befor men, that thei se youre goode werkis, and glorifie youre fadir that is in heuenes. <sup>17</sup> Nil ye deme, that Y cam to vndo the lawe, or the profetis; Y cam not to vndo the lawe, but to fulfille. <sup>18</sup> Forsothe Y seie to you, til heuene and erthe passe, o lettir or o titel shal not passe fro the lawe, til alle thingis be doon. <sup>19</sup> Therfor he that brekith oon of these leeste maundementis, and techith thus men, schal be clepid the leste in the rewme of heuenes; `but he that doith, and techith, schal be clepid greet in the kyngdom of heuenes. <sup>20</sup> And Y seie to you, that but your riytfulnesse be more plenteuouse than of scribis and of Farisees, ye schulen not entre into the kyngdom of heuenes. <sup>21</sup> Ye han herd that it was seid to elde men, Thou schalt not slee; and he that sleeth, schal be gilty to doom. <sup>22</sup> But Y seie to you, that ech man that is wrooth to his brothir, schal be gilty to doom; and he that seith to his brother, Fy! schal be gilty to the counseil; but he that seith, Fool, schal be gilty to the fier of helle. <sup>23</sup> Therfor if thou offrist thi yifte `at the auter, and ther thou bithenkist, that thi brothir

hath sum what ayens thee, <sup>24</sup>leeue there thi yifte bifer the auter, and go first to be recounselid to thi brothir, and thanne thou schalt come, and schalt offre thi yifte. <sup>25</sup> Be thou consentynge to thin aduersarie soone, while thou art in the weie with hym, lest perauenture thin aduersarie take thee to the domesman, and the domesman take thee to the mynystre, and thou be sent in to prisoun. <sup>26</sup> Treuli Y seie to thee, thou shalt not go out fro thennus, til thou yelde the last ferthing. <sup>27</sup> Ye han herd that it was seid to elde men, Thou schalt `do no letcherie. <sup>28</sup> But Y seie to you, that euery man that seeth a womman for to coueite hir, hath now do letcherie bi hir in his herte. <sup>29</sup> That if thi riyt iye sclaunder thee, pulle hym out, and caste fro thee; for it spedith to thee, that oon of thi membris perische, than that al thi bodi go in to helle. <sup>30</sup> And if thi riyt hond sclaunder thee, kitte hym aweye, and caste fro thee; for it spedith to thee that oon of thi membris perische, than that al thi bodi go in to helle. <sup>31</sup> And it hath be seyde, Who euere leueth his wijf, yyue he to hir a libel of forsakyng. <sup>32</sup> But Y seie to you, that euery man that leueth his wijf, outtakun cause of fornyacioun, makith hir to do letcherie, and he that weddith the forsakun wijf, doith auowtrye. <sup>33</sup> Eftsoone ye han herd, that it was seid to elde men, Thou schalt not forswere, but thou schalt yelde thin othis to the Lord. <sup>34</sup> But Y seie to you, that ye swere not for ony thing; nethir bi heuene, for it is the trone of God; <sup>35</sup> nethir bi the erthe, for it is the stole of his feet; nethir bi Jerusalem, for it is the citee

of a greet kyng; nether thou shalt not swere bi thin heed, <sup>36</sup> for thou maist not make oon heere white, ne blacke; <sup>37</sup> but be youre word, Yhe, yhe; Nay, nay; and that that is more than these, is of yuel. <sup>38</sup> Ye han herd that it hath be seid, Iye for iye, and tothe for tothe. <sup>39</sup> But Y seie to you, that ye ayenstonde not an yuel man; but if ony smyte thee in the riyt cheke, schewe to him also the tothir; <sup>40</sup> and to hym that wole stryue with thee in doom, and take away thi coote, leeuve thou `to him also thi mantil; <sup>41</sup> and who euer constreyneth thee a thousynde pacis, go thou with hym othir tweyne. <sup>42</sup> Yyue thou to hym that axith of thee, and turne not away fro hym that wole borewe of thee. <sup>43</sup> Ye han herd that it was seid, Thou shalt loue thi neiybore, and hate thin enemye. <sup>44</sup> But Y seie to you, loue ye youre enemyes, do ye wel to hem that hatiden you, and preye ye for hem that pursuen, and sclaundren you; <sup>45</sup> that ye be the sones of your fadir that is in heuenes, that makith his sunne to rise vpon goode `and yuele men, and reyneth on iust men and vniuste. <sup>46</sup> For if ye louen hem that louen you, what mede schulen ye han? whether pupplicans doon not this? <sup>47</sup> And if ye greten youre britheren oonli, what schulen ye do more? ne doon not hethene men this? <sup>48</sup> Therefore be ye parfit, as youre heuenli fadir is parfit.

## 6

<sup>1</sup> Takith hede, that ye do not youre riytwisnesse bifor men, to be seyn of hem, ellis ye schulen haue no meede at youre fadir that is in heuenes.

<sup>2</sup> Therefore whanne thou doist almes, nyle thou trumpe tofore thee, as ypocritis doon in synagogis and stretis, that thei be worschapid of men; sotheli Y seie to you, they han resseyued her meede. <sup>3</sup> But whanne thou doist almes, knowe not thi left hond what thi riht hond doith, that thin almes be in hidils, <sup>4</sup> and thi fadir that seeth in hiddils, schal quyte thee. <sup>5</sup> And whanne ye preyen, ye schulen not be as ipocritis, that louen to preye stondynge in synagogis and corneris of stretis, to be seyn of men; treuli Y seie to you, thei han resseyued her meede. <sup>6</sup> But whanne thou schalt preye, entre in to thi couche, and whanne the dore is schet, preye thi fadir in hidils, and thi fadir that seeth in hidils, schal yelde to thee. <sup>7</sup> But in preiying nyle yee speke myche, as hethene men doon, for thei gessen that thei ben herd in her myche speche. <sup>8</sup> Therfor nyle ye be maad lich to hem, for your fadir woot what is nede to you, bfore that ye axen hym. <sup>9</sup> And thus ye schulen preye, Oure fadir that art in heuenes, halewid be thi name; <sup>10</sup> thi kyngdoom come to; be thi wille don `in erthe as in heuene; <sup>11</sup> yyue to vs this dai oure `breed ouer othir substaunce; <sup>12</sup> and foryyue to vs oure dettis, as we foryyuen to oure dettouris; and lede vs not in to temptacioun, <sup>13</sup> but delyuere vs fro yuel. <sup>14</sup> Amen. For if ye foryyuen to men her synnes, youre heuenli fadir schal foryyue to you youre trespassis. <sup>15</sup> Sotheli if ye foryyuen not to men, nether youre fadir schal foryyue to you youre synnes. <sup>16</sup> But whanne ye fasten, nyle ye be maad as ypocritis sorewful, for thei

defacen hem silf, to seme fastyng to men; treuli Y seie to you, they han resseyued her meede. <sup>17</sup> But whanne thou fastist, anoynte thin heed, and waische thi face, <sup>18</sup> that thou be not seen fastyng to men, but to thi fadir that is in hidlis, and thi fadir that seeth in priuey, shal yelde to thee. <sup>19</sup> Nile ye tresoure to you tresouris in erthe, where ruste and mouyte destrieth, and where theues deluen out and stelen; <sup>20</sup> but gadere to you tresouris in heuene, where nether ruste ne mouyte distrieth, and where theues deluen not out, ne stelen. <sup>21</sup> For where thi tresoure is, there also thin herte is. <sup>22</sup> The lanterne of thi bodi is thin iye; if thin iye be symple, al thi bodi shal be liytful; <sup>23</sup> but if thin iye be weiward, al thi bodi shal be derk. If thanne the liyt that is in thee be derknessis, how grete schulen thilk derknessis be? <sup>24</sup> No man may serue tweyn lordis, for ethir he schal hate `the toon, and loue the tother; ethir he shal susteyne `the toon, and dispise the tothir. Ye moun not serue God and richessis. <sup>25</sup> Therfor I seie to you, that ye be not bisi to youre lijf, what ye schulen ete; nether to youre bodi, with what ye schulen be clothid. Whether lijf is not more than meete, and the bodie more than cloth? <sup>26</sup> Biholde ye the foulis of the eire, for thei sownen not, nethir repen, nethir gaderen in to bernis; and youre fadir of heuene fedith hem. Whether ye ben not more worthi than thei? <sup>27</sup> But who of you thenkyng mai putte to his stature o cubit? <sup>28</sup> And of clothing what ben ye bisye? Biholde ye the lilies of the feeld, how thei wexen. Thei trauelen not, nether spynnen; <sup>29</sup> and Y seie to

you, Salomon in al his glorie was not keuered as oon of these. <sup>30</sup> And if God clothith thus the hei of the feeld, that to day is, and to morewe is cast in to an ouen, hou myche more you of litel feith? <sup>31</sup> Therfor nyle ye be bisi, seiynge, What schulen we ete? or, What schulen we drinke? or, With what thing schulen we be keuered? <sup>32</sup> For hethene men seken alle these thingis; and youre fadir woot, that ye han nede to alle these thingis. <sup>33</sup> Therfor seke ye first the kyngdom of God, and his riytfulnesse, and alle these thingis shulen be cast to you. <sup>34</sup> Therfor nyle ye be bisy in to the morew, for the morew shal be bisi to `hym silf; for it suffisith to the dai his owen malice.

## 7

<sup>1</sup> Nile ye deme, `that ye be not demed; for in what doom ye demen, <sup>2</sup> ye schulen be demed, and in what mesure ye meten, it schal be meten ayen to you. <sup>3</sup> But what seest thou a litil mote in the iye of thi brother, and seest not a beem in thin owne iye? <sup>4</sup> Or hou seist thou to thi brothir, Brothir, suffre I schal do out a mote fro thin iye, and lo! a beem is in thin owne iye? <sup>5</sup> Ipocrite, `do thou out first the beem of thin iye, and thanne thou schalt se to do out the mote of the iye of thi brothir. <sup>6</sup> Nile ye yyue hooli thing to houndis, nethir caste ye youre margaritis bifore swyne, lest perauenture thei defoulen hem with her feet, and the houndis be turned, and al to-tere you. <sup>7</sup> Axe ye, and it schal be youun to you; seke ye, and ye schulen fynde; knocke ye, and it schal be openyd to you. <sup>8</sup> For ech that

axith, takith; and he that sekith, fyndith; and it schal be openyd to hym, that knockith. <sup>9</sup> What man of you is, that if his sone axe hym breed, whethir he wole take hym a stoon? <sup>10</sup> Or if he axe fische, whether he wole take hym an edder? <sup>11</sup> Therfor if ye, whanne ye ben yuele men, kunnen yyue good yiftis to youre sonen, hou myche more youre fadir that is in heuenes schal yyue good thingis to men that axen hym? <sup>12</sup> Therfor alle thingis, what euere thingis ye wolen that men do to you, do ye to hem, for this is the lawe and the prophetis. <sup>13</sup> Entre ye bi the streyt yate; for the yate that ledith to perdicioun is large, and the weie is broode, and there ben many that entren bi it. <sup>14</sup> Hou streit is the yate, and narwy the weye, that ledith to lijf, and ther ben fewe that fynden it. <sup>15</sup> Be ye war of fals prophetis, that comen to you in clothingis of scheep, but withynneforth thei ben as wolues of raueyn; <sup>16</sup> of her fruytis ye schulen knowe hem. Whether men gaderen grapys of thornes, or figs of breris? <sup>17</sup> So euery good tre makith good fruytis; but an yuel tre makith yuel fruytis. <sup>18</sup> A good tre may not make yuel fruytis, nethir an yuel tre make good fruytis. <sup>19</sup> Euery tre that makith not good fruyt, schal be kyt down, and schal be cast in to the fier. <sup>20</sup> Therfor of her fruytis ye schulen knowe hem. <sup>21</sup> Not ech man that seith to me, Lord, Lord, schal entre in to the kyngdom of heuenes; but he that doith the wille of my fadir that is in heuenes, he schal entre in to the kyngdom of heuenes. <sup>22</sup> Many schulen seie

to me in that dai, Lord, Lord, whether we han not prophesied in thi name, and han caste out feendis in thi name, and han doon many vertues in thi name? <sup>23</sup> And thanne Y schal knouleche to hem, That Y knewe you neuere; departe aweï fro me, ye that worchen wickidnesse. <sup>24</sup> Therfor ech man that herith these my wordis, and doith hem, schal be maad lijk to a wise man, that hath bildid his hous on a stoon. <sup>25</sup> And reyn felde doun, and flodis camen, and wyndis blewen, and russchiden `in to that hous; and it felde not doun, for it was foundun on a stoon. <sup>26</sup> And euery man that herith these my wordis, and doith hem not, is lijk to a fool, that hath bildid his hous on grauel. <sup>27</sup> And reyn cam doun, and floodis camen, and wyndis blewen, and thei hurliden ayen that hous; and it felde doun, and the fallyng doun therof was greet. <sup>28</sup> And it was doon, whanne Jhesus hadde endid these wordis, the puple wondride on his techyng; <sup>29</sup> for he tauyte hem, as he that hadde power, and not as the scribis `of hem, and the Farisees.

## 8

<sup>1</sup> But whanne Jhesus was come doun fro the hil, mych puple suede hym. <sup>2</sup> And loo! a leprouse man cam, and worschipide hym, and seide, Lord, if thou wolt, thou maist make me clene. <sup>3</sup> And Jhesus helde forth the hoond, and touchide hym, and seide, Y wole, be thou maad cleene. And anoon the lepre of him was clensid. <sup>4</sup> And Jhesus seide to hym, Se, seie thou to no man; but go, shewe thee to the prestis, and offre the yift



that Moyses comaundide, in witnessyng to hem. <sup>5</sup> And whanne he hadde entrid in to Cafarnaum, the centurien neiyede to him, and preiede him, <sup>6</sup> and seide, Lord, my childe lijth in the hous sijk on the palesie, and is yuel turmentid. <sup>7</sup> And Jhesus seide to him, Y schal come, and schal heele him. <sup>8</sup> And the centurien answeride, and seide to hym, Lord, Y am not worthi, that thou entre vndur my roof; but oonli seie thou bi word, and my childe shal be heelid. <sup>9</sup> For whi Y am a man ordeyned vndur power, and haue knyytis vndir me; and Y seie to this, Go, and he goith; and to another, Come, and he cometh; and to my seruaunt, Do this, and he doith it. <sup>10</sup> And Jhesus herde these thingis, and wondride, and seide to men that sieden him, Treuli Y seie to you, Y foond not so greet feith in Israel. <sup>11</sup> And Y seie to you, that many schulen come fro the eest and the west, and schulen reste with Abraham and Ysaac and Jacob in the kyngdom of heuenes; <sup>12</sup> but the sones of the rewme schulen be cast out in to vtmer derknessis; there schal be wepyng, and grynting of teeth. <sup>13</sup> And Jhesus seide to the centurioun, Go, and as thou hast bileuyd, be it doon to thee. And the child was heelid fro that hour. <sup>14</sup> And whanne Jhesus was comun in to the hous of Symount Petre, he say his wyues modir liggyng, and shakun with feueris. <sup>15</sup> And he touchide hir hoond, and the feuer lefte hir; and she roos, and seruede hem. <sup>16</sup> And whanne it was euen, thei brouyten to hym manye that hadden deuelis, and he castide out spiritis bi word, and heelide alle that weren yuel at ese;

<sup>17</sup> that it were fulfillid, that was seid by Ysaie, the profete, seiynge, He took oure infirmytees, and bar oure siknessis. <sup>18</sup> And Jhesus say myche puple aboute him, and bade hise disciplis go ouer the watir. <sup>19</sup> And a scribe neiyede, and seide to hym, Maistir, Y shal sue thee, whidir euer thou schalt go. <sup>20</sup> And Jhesus seide to hym, Foxis han dennes, and briddis of heuene han nestis, but mannus sone hath not where `he schal reste his heed. <sup>21</sup> Anothir of his disciplis seide to him, Lord, suffre me to go first, and birie my fader. <sup>22</sup> But Jhesus seide to hym, Sue thou me, and lete deed men birie her deede men. <sup>23</sup> And whanne he was goon vp in to a litil schip, his disciplis sueden hym. <sup>24</sup> And loo! a greet stiring was maad in the see, so that the schip was hilid with wawes; but he slepte. <sup>25</sup> And hise disciplis camen to hym, and reysiden hym, and seiden, Lord, saue vs; we perischen. <sup>26</sup> And Jhesus seide to hem, What ben ye of litil feith agaste? Thanne he roos, and comaundide to the wyndis and the see, and a greet pesibilnesse was maad. <sup>27</sup> And men wondriden, and seiden, What maner man is he this, for the wyndis and the see obeischen to him? <sup>28</sup> And whanne Jhesus was comun ouer the watir in to the cuntre of men of Gerasa, twey men metten hym, that hadden deuellis, and camen out of graues, ful woode, so that noo man myyte go bi that weie. <sup>29</sup> And lo! thei crieden, and seiden, What to vs and to thee, Jhesu, the sone of God? `art thou comun hidir bfore the tyme to turmente vs? <sup>30</sup> And not fer fro hem was a flocke of many swyne lesewyng. <sup>31</sup> And the

deuelis preyeden hym, and seiden, If thou castist out vs fro hennes, sende vs in to the droue of swyne. <sup>32</sup> And he seide to hem, Go ye. And thei yeden out, and wenten in to the swyne; and loo! in a greet bire al the droue wente heedlyng in to the see, and thei weren deed in the watris. <sup>33</sup> And the hirdis fledden away, and camen in to the citee, and telden alle these thingis, and of hem that hadden the feendis. <sup>34</sup> And lo! al the citee wente out ayens Jhesu; and whanne thei hadden seyn hym, thei preieden, that he wolde passe fro her coostis.

## 9

<sup>1</sup> And Jhesus wente vp in to a boot, and passide ouer the watir, and cam in to his citee. <sup>2</sup> And lo! thei brouyten to hym a man sike in palesie, liggyng in a bed. And Jhesus saw the feith of hem, and seide to the man sike in palesye, Sone, haue thou trist; thi synnes ben foryouun to thee. <sup>3</sup> And lo! summe of the scribis seiden withynne hem silf, This blasfemeth. <sup>4</sup> And whanne Jhesus hadde seyn her thouytis, he seide, Wherto thenken ye yuele thingis in youre hertis? <sup>5</sup> What is liytere to seye, Thi synnes ben foryouun to thee, ethir `to seie, Rise thou, and walke? <sup>6</sup> But that ye wite that mannus sone hath power to foryyue synnes in erthe, thanne he seide to the sijk man in palesie, Rise vp; take thi bed, and go in to thin hous. <sup>7</sup> And he roos, and wente in to his hous. <sup>8</sup> And the puple seynge dredde, and glorifiede God, that yaf suche power to men. <sup>9</sup> And whanne Jhesus passide fro

thennus, he say a man, Matheu bi name, sittynge in a tolbothe. And he seide to hym, Sue thou me.

<sup>10</sup> And he roos, and folewide hym. And it was don, the while he sat `at the mete in the hous, lo! many pupplicans and synful men camen, and saten `at the mete with Jhesu and hise disciplis.

<sup>11</sup> And Farisees sien, and seiden to hise disciplis, Whi etith youre maister with pupplicans and synful men?

<sup>12</sup> And Jhesus herde, and seide, A leche is not nedeful to men that faren wel, but to men that ben yuel at ese. <sup>13</sup> But go ye, and lerne what it is, Y wole merci, and not sacrifice; for I cam, not to clepe riytful men, but synful men.

<sup>14</sup> Thanne the disciplis of Joon camen to hym, and seiden, Whi we and Farisees fasten ofte, but thi disciplis fasten not?

<sup>15</sup> And Jhesus seide to hem, Whether the sones of the spouse moun morne, as long as the spouse is with hem? But daies schulen come, whanne the spouse schal be takun a wei fro hem, and thanne thei schulen faste.

<sup>16</sup> And no man putteth a clout of buystous clothe in to an elde clothing; for it doith away the fulnesse of the cloth, and a wers breking is maad.

<sup>17</sup> Nethir men putten newe wyne in to elde botelis, ellis the botels ben to-broke, and distried, and the wyn sched out. But men putten newe wyne in to newe botels, and bothe ben kept.

<sup>18</sup> Whiles that Jhesus spak thes thingis to hem, lo! a prince cam, and worschipide hym, and seide, Lord, my douyter is now deed; but come thou, and putte thin hond on hir, and she schal lyue.

<sup>19</sup> And Jhesus roos, and `hise disciplis, and sueden hym. <sup>20</sup> And lo! a womman, that hadde

the blodi flux twelue yere, neiyede bihynde, and touchide the hem of his cloth. <sup>21</sup> For sche seide with ynne hir self, Yif Y touche oonli the cloth of hym, Y schal be saaf. <sup>22</sup> And Jhesus turnede, and say hir, and seide, Douytir, haue thou trist; thi feith hath maad thee saaf. And the womman was hool fro that our. <sup>23</sup> And whanne Jhesus cam in to the hous of the prince, and say mynstrallis, and the puple makynge noise, <sup>24</sup> he seide, Go ye a wei, for the damysel is not deed, but slepith. And thei scorniden hym. <sup>25</sup> And whanne the folc was put out, he wente in, and helde hir hond; and the damysel roos. <sup>26</sup> And this fame wente out in to al that loond. <sup>27</sup> And whanne Jhesus passide fro thennus, twei blynde men crijnge sieden hym, and seiden, Thou sone of Dauid, haue merci on vs. <sup>28</sup> And whanne he cam in to the hous, the blynde men camen to hym; and Jhesus seide to hem, What wolen ye, that I do to you? And thei seiden, Lord, that oure iyen be opened. And Jhesus seide, Bileuen ye, that Y mai do this thing to you? Thei seien to him, Yhe, Lord. <sup>29</sup> Thanne he touchide her iyen, and seide, Aftir youre feith be it doon to you. <sup>30</sup> And the iyen of hem were opened. And Jhesus thretenede hem, and seide, Se ye, that no man wite. <sup>31</sup> But thei yeden out, and diffameden hym thorou al that lond. <sup>32</sup> And whanne thei weren gon out, loo! thei brouyten to hym a doumbe man, hauynge a deuel. <sup>33</sup> And whanne the deuel was cast out, the doumb man spak. And the puple wondride, and seide, It hath not be say thus in Israel. <sup>34</sup> But the Farisees seiden, In the prince of deuellis he castith

out deuelis. <sup>35</sup> And Jhesus wente `about alle the `citees and castels, techinge in the synagogis of hem, and prechyng the gospel of the kyngdom, and helynge euery langour and euery sijknesse. <sup>36</sup> And he siy the puple, and hadde reuthe on hem; for thei weren trauelid, and liggyng as scheep not hauynge a scheepherde. <sup>37</sup> Thanne he seide to hise disciplis, Sotheli there is myche ripe corn, but fewe werk men. <sup>38</sup> Therfor preye ye the lord of the ripe corn, that he sende werke men in to his ripe corn.

## 10

<sup>1</sup> And whanne his twelue disciplis weren clepid togidere, he yaf to hem powere of vnclene spiritis, to caste hem out of men, and to heele eueri langour, and sijknesse. <sup>2</sup> And these ben the names of the twelue apostlis; the firste, Symount, that is clepid Petre, and Andrew, his brothir; James of Zebede, and Joon, his brothir; Filip, and Bartholomeu; <sup>3</sup> Thomas, and Matheu, puppican; and James Alfey, and Tadee; <sup>4</sup> Symount Chanaanee, and Judas Scarioth, that bitrayede Crist. <sup>5</sup> Jhesus sente these twelue, and comaundide hem, and seide, Go ye not `in to the weie of hethene men, and entre ye not in to the citees of Samaritans; <sup>6</sup> but rather go ye to the scheep of the hous of Israel, that han perischid. <sup>7</sup> And go ye, and preche ye, and seie, that the kyngdam of heuenes shal neiy; <sup>8</sup> heele ye sike men, reise ye deede men, clense ye mesels, caste ye out deuelis; freli ye han takun, freli yyue ye. <sup>9</sup> Nyle ye welde

gold, nether siluer, ne money in youre girdlis, not a scrippe in the weie, <sup>10</sup> nether twei cootis, nethir shoon, nether a yerde; for a werkman is worthi his mete. <sup>11</sup> In to what euere citee or castel ye schulen entre, axe ye who therynne is worthi, and there dwelle ye, til ye go out. <sup>12</sup> And whanne ye goon in to an hous, `grete ye it, and seyn, Pees to this hous. <sup>13</sup> And if thilk hous be worthi, youre pees schal come on it; but if that hous be not worthi, youre pees schal turne ayen to you. <sup>14</sup> And who euere resseyueth not you, nethir herith youre wordis, go ye fro that hous or citee, and spreng of the dust of youre feet. <sup>15</sup> Treuly Y seie to you, it shal be more suffrable to the loond of men of Sodom and of Gommor in the dai of iugement, than to thilke citee. <sup>16</sup> Lo! Y sende you as scheep in the myddil of wolues; therfor be ye slii as serpentis, and symple as dowues. <sup>17</sup> But be ye war of men, for thei schulen take you in counseilis, and thei schulen bete you in her synagogis; <sup>18</sup> and to meyris, or presidentis, and to kyngis, ye schulen be lad for me, in witnessyng to hem, and to the hethen men. <sup>19</sup> But whanne thei take you, nyle ye thenke, hou or what thing ye schulen speke, for it shal be youun `to you in that our, what ye schulen speke; <sup>20</sup> for it ben not ye that speken, but the spirit of youre fadir, that spekith in you. <sup>21</sup> `And the brother shal take the brother in to deeth, and the fader the sone, and sones schulen rise ayens fadir and modir, and schulen turmente hem bi deeth. <sup>22</sup> And ye schulen be in hate to alle men for my name; but he that shall dwelle stille in to the ende, shal be

saaf. <sup>23</sup> And whanne thei pursuen you in this citee, fle ye in to anothir. Treuli Y seie to you, ye schulen not ende the citees of Israel, to for that mannus sone come. <sup>24</sup> The disciple is not aboue the maistir, ne the seruaunt aboue hys lord; <sup>25</sup> it is ynowy to the disciple, that he be as his maistir, and to the seruaunt as his lord. If thei han clepid the hosebonde man Belsabub, hou myche more his houshold meyne? <sup>26</sup> Therfor drede ye not hem; for no thing is hid, that schal not be shewid; and no thing is priuey, that schal not be wist. <sup>27</sup> That thing that Y seie to you in derknessis, seie ye in the liyt; and preche ye on housis, that thing that ye heeren in the ere. <sup>28</sup> And nyle ye drede hem that sleen the bodi; for thei moun not sle the soule; but rather drede ye hym, that mai lese bothe soule and bodi in to helle. <sup>29</sup> Whether twei sparewis ben not seeld for an halpeny? and oon of hem shal not falle on the erthe with outen youre fadir. <sup>30</sup> `And alle the heeris of youre heed ben noumbrid. <sup>31</sup> Therfor nyle ye drede; ye ben betere than many sparewis. <sup>32</sup> Therfor euery man that schal knoueleche me bifore men, Y schal knoueleche hym bifor my fadir that is in heuenes. <sup>33</sup> But he that shal denye me bifor men, and I shal denye him bifor my fadir that is in heuenes. <sup>34</sup> Nile ye deme, that Y cam to sende pees in to erthe; Y cam not to sende pees, but swerd. <sup>35</sup> For Y cam to departe a man ayens his fadir, and the douytir ayens hir modir, and the sones wijf ayens the housbondis modir; <sup>36</sup> and the enemyes of a man ben `thei, that ben homeli with him. <sup>37</sup> He that loueth fadir or modir more



than me, is not worthi to me. And he that loueth sone or douyter ouer me, is not worthi to me. <sup>38</sup> And he that takith not his croos, and sueth me, is not worthi to me. <sup>39</sup> He that fyndith his lijf, shal lose it; and he that lesith his lijf for me, shal fynde it. <sup>40</sup> He that resseyueth you, resseyueth me; and he that resseyueth me, resseyueth hym that sente me. <sup>41</sup> He that resseyueth a prophete in the name of a prophete, shal take the mede of a prophete. And he that resseyueth a iust man in the name of a iust man, schal take the mede of a iust man. <sup>42</sup> And who euer yyueth drynke to oon of these leeste a cuppe of coolde watir oonli in the name of a disciple, treuli Y seie to you, he shal not leese his mede.

## 11

<sup>1</sup> And it was doon, whanne Jhesus hadde endid, he comaundide to hise twelue disciplis, and passide fro thennus to teche and preche in the citees of hem. <sup>2</sup> But whanne Joon in boondis hadde herd the werkis of Crist, he sente tweyne of hise disciplis, <sup>3</sup> and seide to him, `Art thou he that schal come, or we abiden another? <sup>4</sup> And Jhesus answeride, and seide `to hem, Go ye, and telle ayen to Joon tho thingis that ye han herd and seyn. <sup>5</sup> Blynde men seen, crokid men goon, meselis ben maad clene, deefe men heren, deed men rysen ayen, pore men ben takun to `prechyng of the gospel. <sup>6</sup> And he is blessid, that shal not be sclaudrid in me. <sup>7</sup> And whanne thei weren goon awei, Jhesus bigan to seie of Joon to the puple, What thing wenten ye out in

to desert to se? a reed wawed with the wynd?  
<sup>8</sup> Or what thing wenten ye out to see? a man clothid with softe clothis? Lo! thei that ben clothid with softe clothis ben in the housis of kyngis. <sup>9</sup> But what thing wenten ye out to se? a prophete? Yhe, Y seie to you, and more than a prophete. <sup>10</sup> For this is he, of whom it is writun, Lo! Y sende myn aungel bifor thi face, that shal make redi thi weye bifor thee. <sup>11</sup> Treuli Y seie to you, ther roos noon more than Joon Baptist among the children of wymmen; but he that is lesse in the kyngdom of heuenes, is more than he. <sup>12</sup> And fro the daies of Joon Baptist til now the kyngdom of heuenes suffrith violence, and violent men rauyschen it. <sup>13</sup> For alle prophetis and the lawe `til to Joon prophecieden; and if ye wolen resseyue, <sup>14</sup> he is Elie that is to come. <sup>15</sup> He that hath eris of heryng, here he. <sup>16</sup> But to whom schal Y gesse this generacioun lijk? It is lijk to children sittynge in chepyng, that crien to her peeris, <sup>17</sup> and seien, We han songun to you, and ye han not daunsid; we han morned to you, and ye han not weilid. <sup>18</sup> For Joon cam nether etynge ne drynkyng, and thei seien, He hath a deuel. <sup>19</sup> The sone of man cam etynge and drynkyng, and thei seien, Lo! a man a glotoun, and a drinkere of wijne, and a freend of puppicans and of synful men. And wisdom is iustified of her sones. <sup>20</sup> Thanne Jhesus bigan to seye reproof to citees, in whiche ful manye vertues of him weren doon, for thei diden not penaunce. <sup>21</sup> Wo to thee! Corosaym, woo to thee! Bethsaida; for if the vertues that ben doon in you hadden be

doon in Tyre and Sidon, sumtyme thei hadden don penaunce in heyre and aische. <sup>22</sup> Netheles Y seie to you, it schal be lesse payne to Tyre and Sidon in the dai of doom, than to you. <sup>23</sup> And thou, Cafarnaum, whethir thou schalt be arerid vp in to heuene? Thou shalt go down in to helle. For if the vertues that ben don in thee, hadden be don in Sodom, perauenture thei schulden haue dwellid `in to this dai. <sup>24</sup> Netheles Y seie to you, that to the lond of Sodom it schal be `lesse payne in the dai of doom, than to thee. <sup>25</sup> In thilke tyme Jhesus answeride, and seide, Y knowleche to thee, fadir, lord of heuene and of erthe, for thou hast hid these thingis fro wijse men, and redi, and hast schewid hem to litle children; <sup>26</sup> so, fadir, for so it was plesynge tofore thee. <sup>27</sup> Alle thingis ben youune to me of my fadir; and no man knewe the sone, but the fadir, nethir ony man knewe the fadir, but the sone, and to whom the sone wolde schewe. <sup>28</sup> Alle ye that traueilen, and ben chargid, come to me, and Y schal fulfille you. <sup>29</sup> Take ye my yok on you, and lerne ye of me, for Y am mylde and meke in herte; and ye schulen fynde reste to youre soulis. <sup>30</sup> `For my yok is softe, and my charge liyt.

## 12

<sup>1</sup> In that tyme Jhesus wente bi cornes in the sabot day; and hise disciplis hungriden, and bigunnen to plucke the eris of corn, and to ete. <sup>2</sup> And Fariseis, seyng, seiden to hym, Lo! thi disciplis don that thing that is not leueful to hem to do in sabatis. <sup>3</sup> And he seide to hem, Whether

ye han not red, what Daudid dide, whanne he hungride, and thei that weren with hym? <sup>4</sup> hou he entride in to the hous of God, and eet looues of proposicioun, whiche looues it was not leueful to hym to ete, nether to hem that weren with hym, but to prestis aloone? <sup>5</sup> Or whether ye han not red in the lawe, that in sabotis prestis in the temple defoulen the sabotis, and thei ben with oute blame? <sup>6</sup> And Y seie to you, that here is a gretter than the temple. <sup>7</sup> And if ye wisten, what it is, Y wole merci, and not sacrifice, ye schulden neuer haue condempned innocentis. <sup>8</sup> For mannus Sone is lord, yhe, of the sabat. <sup>9</sup> And whanne he passide fro thennus, he cam in to the synagoge of hem. <sup>10</sup> And lo! a man that hadde a drye hoond. And thei axiden hym, and seiden, Whether it be leueful to hele in the sabot? that thei schulden acuse hym. <sup>11</sup> And he seide to hem, What man of you schal be, that hath o scheep, and if it falle in to a dicke in the sabotis, whether he shal not holde, and lifte it vp? <sup>12</sup> How myche more is a man better than a scheep? Therfor it is leueful to do good in the sabatis. <sup>13</sup> Thanne he seide to the man, Stretche forth thin hoond. And he strauyte forth; and it was restorid to heelthe as the tothir. <sup>14</sup> And the Farisees wenten out, and maden a counsel ayens hym, hou thei schulden distrie hym. <sup>15</sup> And Jhesus knewe it, and wente awei fro thennus; and many sueden hym, and he helide hem alle. <sup>16</sup> And he comaundide to hem, that thei schulden not make hym knowun; <sup>17</sup> that that thing were fulfillid, that was seid by Isaie, the prophete,

seiynge, Lo! <sup>18</sup> my child, whom Y haue chosun, my derling, in whom it hath wel plesid to my soule; Y shal put my spirit on him, and he shal telle dom to hethen men. <sup>19</sup> He shal not stryue, ne crye, nethir ony man shal here his voice in stretis. <sup>20</sup> A brisid rehed he shal not breke, and he schal not quenche smokynge flax, til he caste out doom to victorie; <sup>21</sup> and hethene men schulen hope in his name. <sup>22</sup> Thanne a man blynde and doumbe, that hadde a feend, was brouyt to hym; and he helide hym, so that he spak, and say. <sup>23</sup> And al the puple wondride, and seide, Whether this be the sone of Daid? <sup>24</sup> But the Farisees herden, and seiden, He this casteth not out feendis, but in Belsabub, prince of feendis. <sup>25</sup> And Jhesus, witynge her thouytis, seide to hem, Eche kingdom departid ayens it silf, schal be desolatid, and eche cite, or hous, departid ayens it self, schal not stonde. <sup>26</sup> And if Satanas castith out Satanas, he is departid ayens him silf; therfor hou schal his kingdom stonde? <sup>27</sup> And if Y in Belsabub caste out deuelis, in `whom youre sonas casten out? Therfor thei schulen be youre domes men. <sup>28</sup> But if Y in the Spirit of God caste out feendis, thanne the kyngdom of God is comen in to you. <sup>29</sup> Ethir hou may ony man entre in to the hous of a stronge man, and take away hise vesselis, but `he first bynde the stronge man, and thanne he schal spuyle his hous? <sup>30</sup> He that is not with me, is ayens me; and he that gaderith not togidere with me, scaterith abroad. <sup>31</sup> Therfor I seie to you, al synne and blasfemye shal be foryouun to men, but `the spirit of blasfemye shal

not be foryouun. <sup>32</sup> And who euere seith a word ayens mannus sone, it shal be foryouun to him; but who that seieth a word ayens the Hooli Goost, it shal not be foryouun to hym, nether in this world, ne in `the tothir. <sup>33</sup> Ethir make ye the tree good, and his fruyt good; ether make ye the tree yuel and his fruyt yuel; for a tree is knowun of the fruyt. <sup>34</sup> Ye generacioun of eddris, hou moun ye speke goode thingis, whanne ye ben yuele? For the mouth spekith of plente of the herte. <sup>35</sup> A good man bryngith forth good thingis of good tresoure, and an yuel man bringith forth yuel thingis of yuel tresoure. <sup>36</sup> And Y seie to you, that of euery idel word, that men speken, thei schulen yelde resoun therof in the dai of doom; <sup>37</sup> for of thi wordis thou schalt be iustified, and of thi wordis thou shalt be dampned. <sup>38</sup> Thanne summe of the scribis and Farisees answeriden to hym, and seiden, Mayster, we wolen se a tokne of thee. <sup>39</sup> Which answeride, and seide to hem, An yuel kynrede and a spouse brekere sekith a tokene, and a tokene shal not be youun to it, but the tokene of Jonas, the prophete. <sup>40</sup> For as Jonas was in the wombe of a whal thre daies and thre nytytis, so mannus sone shal be in the herte of the erthe thre daies and thre nytytis. <sup>41</sup> Men of Nynyue schulen rise in doom with this generacioun, and schulen condempne it; for thei diden penaunce in the prechyng of Jonas, and lo! here a gretter than Jonas. <sup>42</sup> The queene of the south shal rise in doom with this generacioun, and schal condempne it; for she cam fro the eendis of the erthe to here the

wisdom of Salomon, and lo! here a gretter than Salomon. <sup>43</sup> Whanne an vnclene spirit goith out fro a man, he goith bi drie places, `and sekith rest, and fyndith not. <sup>44</sup> Thanne he seith, Y shal turne ayen in to myn hous, fro whannys Y wente out. And he cometh, and fyndith it voide, and clensid with besyms, and maad faire. <sup>45</sup> Thanne he goith, and takith with him seuene othere spiritis worse than hym silf; and thei entren, and dwellen there. And the laste thingis of that man ben maad worse than the formere. So it shal be to this worste generacioun. <sup>46</sup> Yit whil he spak to the puple, lo! his modir and his bretheren stoden withouteforth, sekyng to speke to hym. <sup>47</sup> And a man seide to hym, Lo! thi modir and thi britheren stonden withouteforth, sekyng thee. <sup>48</sup> He answeride to the man, that spak to hym, and seide, Who is my modir? and who ben my britheren? <sup>49</sup> And he helde forth his hoond in to hise disciplis, and seide, Lo! my modir and my bretheren; <sup>50</sup> for who euer doith the wille of my fadir that is in heuenes, he is my brothir, and sistir, and modir.

## 13

<sup>1</sup> In that dai Jhesus yede out of the hous, and sat bisidis the see. <sup>2</sup> And myche puple was gaderid to hym, so that he wente up in to a boot, and sat; and al the puple stood on the brenke. <sup>3</sup> And he spac to hem many thingis in parablis, and seide, Lo! he that sowith, yede out to sowe his seed. <sup>4</sup> And while he sowith, summe seedis felden bisidis the weie, and briddis of the

eir camen, and eeten hem. <sup>5</sup> But othere seedis felden in to stony places, where thei hadden not myche erthe; and anoon thei sprongen vp, for thei hadden not depnesse of erthe. <sup>6</sup> But whanne the sonne was risun, thei swaliden, and for thei hadden not roote, thei drieden vp. <sup>7</sup> And other seedis felden among thornes; and thornes woxen vp, and strangeleden hem. <sup>8</sup> But othere seedis felden in to good lond, and yauen fruyt; summe an hundrid foold, an othir sixti foold, an othir thritti foold. <sup>9</sup> He that hath eris of heryng, here he. <sup>10</sup> And the disciplis camen nyy, and seiden to him, Whi spekist thou in parablis to hem? <sup>11</sup> And he answeride, and seide to hem, 'For to you it is youun to knowe the priuytees of the kyngdom of heuenes; but it is not youun to hem. <sup>12</sup> For it shal be youun to hym that hath, and he shal haue plente; but if a man hath not, also that thing that he hath shal be takun awei fro hym. <sup>13</sup> Therfor Y speke to hem in parablis, for thei seyngse seen not, and thei herynge heren not, nether vndurstonden; <sup>14</sup> that the prophesie of Ysaie `seyngse be fulfillid `in hem, With heryng ye schulen here, and ye shulen not vndurstonde; and ye seyngse schulen se, and ye shulen not se; <sup>15</sup> for the herte of this puple is greetli fattid, and thei herden heuyli with eeris, and thei han closed her iyen, lest sumtime thei seen with iyen, and with eeris heeren, and vndirstonden in herte, and thei be conuertid, and Y heele hem. <sup>16</sup> But youre iyen that seen ben blesside, and youre eeris that heren. <sup>17</sup> Forsothe Y seie to you, that manye profetis and iust men coueitiden to



se tho thingis that ye seen, and thei sayn not, and to heere tho thingis that ye heren, and thei herden not. <sup>18</sup> Therfor here ye the parable of the sowere. <sup>19</sup> Ech that herith the word of the rewme, and vndirstondith not, the yuel spirit cometh, and rauyschith that that is sowun in his herte; this it is, that is sowun bisidis the weie. <sup>20</sup> But this that is sowun on the stony loond, this it is, that herith the word of God, and anoon with ioye takith it. <sup>21</sup> And he hath not roote in hym silf, but is temporal. For whanne tribulacioun and persecucioun is maad for the word, anoon he is sclaunderid. <sup>22</sup> But he that is sowun in thornes, is this that heerith the word, and the bisynesse of this world, and the fallace of ritchessis strangulith the word, and it is maad with outen fruyt. <sup>23</sup> But he that is sowun in to good loond, is this that herith the word, and vnderstondeth, and bryngith forth fruyt. And summe makith an hundrid fold, treuli anothir sixti fold, and another thritti fold. <sup>24</sup> Anothir parable Jhesus puttide forth to hem, and seide, The kyngdom of heuenes is maad lijk to a man, that sewe good seed in his feld. <sup>25</sup> And whanne men slepten, his enemy cam, and sewe aboue taris in the myddil of whete, and wente awei. <sup>26</sup> But whanne the erbe was growed, and made fruyt, thanne the taris apperiden. <sup>27</sup> And the seruauntis of the hosebonde man camen, and seiden to hym, Lord, whether hast thou not sowun good seed in thi feeld? where of thanne hath it taris? <sup>28</sup> And he seide to hem, An enemy hath do this thing. And the seruauntis seiden

to him, `Wolt thou that we goon, and gaderen hem? <sup>29</sup> And he seide, Nay, lest perauenture ye in gaderynge taris drawn vp with hem the whete bi the roote. <sup>30</sup> Suffre ye hem bothe to wexe in to repyng tyme; and in the tyme of ripe corne Y shal seie to the reperis, First gadere ye to gidere the taris, and bynde hem to gidere in knytchis to be brent, but gadere ye whete in to my berne. <sup>31</sup> Another parable Jhesus puttide forth to hem, and seide, The kyngdom of heuenes is lijk to a corn of seneuey, which a man took, and sewe in his feeld. <sup>32</sup> Which is the leeste of alle seedis, but whanne it hath woxen, it is the moste of alle wortis, and is maad a tre; so that briddis of the eir comen, and dwellen in the bowis therof. <sup>33</sup> Another parable Jhesus spac to hem, The kyngdom of heuenes is lijk to sour douy, which a womman took, and hidde in thre mesuris of mele, til it were alle sowrid. <sup>34</sup> Jhesus spac alle thes thingis in parablis to the puple, and he spac not to hem with out parablis, that it schulde be fulfillid, <sup>35</sup> that is seid bi the prophete, seiynge, Y shal opene my mouth in parablis; Y shal telle out hid thingis fro the makyng of the world. <sup>36</sup> Thanne he lefte the puple, and cam in to an hous; and hise disciplis camen to him, and seiden, Expowne to vs the parable of taris of the feeld. <sup>37</sup> Which answeride, and seide, He that sowith good seed is mannus sone; <sup>38</sup> the feeld is the world; but the good seed, these ben sones of the kyngdom, but taris, these ben yuele children; <sup>39</sup> the enemye that sowith hem is the feend; and the ripe corn is the endyng of the world, the

reperis ben aungels. <sup>40</sup> Therfor as taris ben gaderid togidere, and ben brent in fier, so it shal be in the endyng of the world. <sup>41</sup> Mannus sone shal sende hise aungels, and thei schulen gadere fro his rewme alle slaundris, and hem that doon wickidnesse; <sup>42</sup> and thei schulen sende hem in to the chymney of fier, there shal be weping and betyng to gidere of teeth. <sup>43</sup> Thanne iuste men schulen schyne as the sunne, in the rewme of her fadir. He that hath eeris of heryng, here he. <sup>44</sup> The kyngdom of heuenes is lijk to tresour hid in a feld, which a man that fyndith, hidith; and for ioye of it he goith, and sillith alle thingis that he hath, and bieth thilk feeld. <sup>45</sup> Eftsoone the kyngdom of heuenes is lijk to a marchaunt, that sechith good margaritis; <sup>46</sup> but whanne he hath foundun o precious margarite, he wente, and selde alle thingis that he hadde, and bouyte it. <sup>47</sup> Eft the kyngdom of heuenes is lijk to a nette cast into the see, and that gaderith to gidere of al kynde of fisschis; <sup>48</sup> which whanne it was ful, thei drowen vp, and seten bi the brenke, and chesen the goode in to her vessels, but the yuel thei kesten out. <sup>49</sup> So it schal be in the endyng of the world. Aungels schulen go out, and schulen departe yuel men fro the myddil of iuste men. <sup>50</sup> And thei shulen sende hem in to the chymnei of fier; ther shal be weping and gryntyng of teeth. <sup>51</sup> Han ye vndirstonde alle these thingis? Thei seien to hym, Yhe. <sup>52</sup> He seith to hem, Therfor euery wise man of lawe in the kyngdom of heuenes, is lijk to an hosebonde man, that

bryngith forth of his tresoure newe thingis and elde. <sup>53</sup> And it was doon, whanne Jhesus hadde endid these parablis, he passide fro thennus. <sup>54</sup> And he cam in to his cuntrei, and tauyte hem in her synagogis, so that thei wondriden, and seiden, Fro whennus this wisdam and vertues camen to this? <sup>55</sup> Whether `is not this the sone of a carpentere? Whether his modir be not seid Marie? and hise britheren, James, and Joseph, and Symount, and Judas? and hise sistris, <sup>56</sup> whether thei alle ben not among us? Fro whennus thanne `alle thes thingis camen to this? <sup>57</sup> And so thei weren sclaudrid in hym. But Jhesus seide to hem, A profete is not with oute worschip, but in his owen cuntre, and in his owen hous. <sup>58</sup> And he dide not there manye vertues, for the vnbileue of hem.

## 14

<sup>1</sup> In that tyme Eroude tetrarke, prynce of the fourthe part, herde the fame of Jhesu; <sup>2</sup> and seide to hise children, This is Joon Baptist, he is rysun fro deeth, and therfor vertues worchen in hym. <sup>3</sup> For Heroude hadde holde Joon, and bounde hym, and puttide hym `in to prisoun for Herodias, the wijf of his brothir. <sup>4</sup> For Joon seide to him, It is not leueful to thee to haue hir. <sup>5</sup> And he willynge to sle hym, dredde the puple; for thei hadden hym as a prophete. <sup>6</sup> But in the dai of Heroudis birthe, the douytir of Herodias daunside in the myddil, and pleside Heroude. <sup>7</sup> Wherfor with an ooth he bihiyte to yyue to hir, what euere thing she hadde axid of hym. <sup>8</sup> And

she bifor warned of hir modir, seide, Yif thou to me here the heed of Joon Baptist in a disch. <sup>9</sup> And the kyng was sorewful, but for the ooth, and for hem that saten to gidere at the mete, he comaundide to be youun. <sup>10</sup> And he sente, and bihedide Joon in the prisoun. <sup>11</sup> And his heed was brouyt in a dische, and it was youun to the damysel, and she bar it to hir modir. <sup>12</sup> And hise disciplis camen, and token his bodi, and birieden it; and thei camen, and tolden to Jhesu. <sup>13</sup> And whanne Jhesus hadde herd this thing, he wente fro thennus in a boot, in to desert place bisides. And whanne the puple hadde herd, thei folewiden hym on her feet fro citees. <sup>14</sup> And Jhesus yede out, and sai a greet puple, and hadde reuthe on hem, and heelide the sike men of hem. <sup>15</sup> But whanne the euentid was com, hise disciplis camen to him, and seiden, The place is desert, and the tyme is now passid; lat the puple go in to townes, to bye hem mete. <sup>16</sup> Jhesus seide to hem, Thei han not nede to go; yyue ye hem sumwhat to ete. <sup>17</sup> Thei answeriden, We han not heere, but fyue looues and twei fischis. <sup>18</sup> And he seide to hem, Brynge ye hem hidur to me. <sup>19</sup> And whanne he hadde comaundid the puple to sitte to meete on the heye, he took fyue looues and twei fischis, and he bihelde in to heuene, and blessing, and brak, and yaf to hise disciplis; and the disciplis yauen to the puple. <sup>20</sup> And alle eten, and weren fulfillid. And thei taken the relifs of brokun gobetis, twelue cofynes ful. <sup>21</sup> And the noumbre of men that eten was fyue thousynde of men, outakun wymmen and lytle children. <sup>22</sup> And

anoon Jhesus compellide the disciplis to go vp in to a boot, and go bifor hym ouer the see, while he lefte the puple. <sup>23</sup> And whanne the puple was left, he stiede aloone in to an hil for to preie. But whanne the euenyng was come, he was there aloone. <sup>24</sup> And the boot in the myddel of the see was schoggid with wawis, for the wynd was contrarie to hem. <sup>25</sup> But in the fourthe wakyng of the niyt, he cam to hem walkyng aboue the see. <sup>26</sup> And thei, seynge hym walking on the see, weren disturblid, and seiden, That it is a fantum; and for drede thei crieden. <sup>27</sup> And anoon Jhesus spac to hem, and seide, Haue ye trust, Y am; nyle ye drede. <sup>28</sup> And Petre answeride, and seide, Lord, if thou art, comaunde me to come to thee on the watris. <sup>29</sup> And he seide, Come thou. And Petre yede doun fro the boot, and walkide on the watris to come to Jhesu. <sup>30</sup> But he siy the wynd strong, and was aferde; and whanne he bigan to drenche, he criede, and seide, Lord, make me saaf. <sup>31</sup> And anoon Jhesus helde forth his hoond, and took Petre, and seide to hym, Thou of litil feith, whi hast thou doutid? <sup>32</sup> And whanne he hadde stied in to the boot, the wynd ceessid. <sup>33</sup> And thei, that weren in the boot, camen, and worschipiden hym, and seiden, Verili, thou art Goddis sone. <sup>34</sup> And whanne thei hadden passid ouer the see, thei camen in to the loond of Genesar. <sup>35</sup> And whanne men of that place hadden knowe hym, thei senten in to al that cuntre; and thei brouyten to hym alle that hadden siknesse. <sup>36</sup> And thei preieden hym, that thei schulden touche the hemme of his clothing;

and who euere touchiden weren maad saaf.

## 15

<sup>1</sup> Thanne the scribis and the Farisees camen to hym fro Jerusalem, and seiden, <sup>2</sup> Whi breken thi disciplis the tradiciouns of eldere men? for thei waisschen not her hondis, whanne thei eten breed. <sup>3</sup> He answeride, and seide to hem, Whi breken ye the maundement of God for youre tradicioun? <sup>4</sup> For God seide, Honoure thi fadir and thi modir, and he that cursith fadir or modir, die bi deeth. <sup>5</sup> But ye seien, Who euer seith to fadir or modir, What euere yifte is of me, it schal profite to thee; <sup>6</sup> and he hath not worschipped his fadir or his modir; and ye han maad the maundement of God voide for youre tradicioun. <sup>7</sup> Ypocritis, Isaie, the prophete, prophesiede wel of you, <sup>8</sup> and seide, This puple honourith me with lippis, but her herte is fer fro me; <sup>9</sup> and thei worschipe me `with outen cause, techynge the doctrines and maundementis of men. <sup>10</sup> And whanne the puple weren clepid to gidere to hym, he seide to hem, Here ye, and `vndurstonde ye. <sup>11</sup> That thing that entrieth in to the mouth, defoulith not a man; but that thing that cometh out of the mouth, defoulith a man. <sup>12</sup> Thanne hise disciplis camen, and seiden to hym, Thou knowist, that, if this word be herd, the Farisees ben sclaudrid? <sup>13</sup> And he answeride, and seide, Eueri plauntynge, that my fadir of heuene hath not plauntid, shal be drawun vp by the roote. <sup>14</sup> Suffre ye hem; thei ben blynde, and leederis of blynde men. And if a

blynd man lede a blynd man, bothe fallen doun in to the diche. <sup>15</sup> Petre answeride, and seide to hym, Expowne to vs this parable. <sup>16</sup> And he seide, Yit `ye ben also with oute vndurstondyng? <sup>17</sup> Vndurstonden ye not, that al thing that entrieth in to the mouth, goith in to the wombe, and is sent out in to the goyng awei? <sup>18</sup> But tho thingis that comen forth fro the mouth, goon out of the herte, and tho thingis defoulen a man. <sup>19</sup> For of the herte goon out yuele thouytis, mansleyngis, auowtries, fornyaciouns, theftis, fals witnessyngis, blasfemyes. <sup>20</sup> Thes thingis it ben that defoulen a man; but to ete with hondis not waischun, defoulith not a man. <sup>21</sup> And Jhesus yede out fro thennus, and wente in to the coostis of Tire and Sidon. <sup>22</sup> And lo! a womman of Canane yede out of tho coostis, and criede, and seide to him, Lord, the sone of Dauid, haue merci on me; my douyter is yuel traueilid of a feend. <sup>23</sup> And he answeride not to hir a word. And hise disciplis camen, and preieden hym, and seiden, Leue thou hir, for she crieth aftir vs. <sup>24</sup> He answeride, and seide, Y am not sent, but to the scheep of the hous of Israel that perischiden. <sup>25</sup> And she cam, and worschipide hym, and seide, Lord, helpe me. <sup>26</sup> Which answeride, and seide, It is not good to take the breed of children, and caste to houndis. <sup>27</sup> And she seide, Yhis, Lord; for whelpis eten of the crummes, that fallen doun fro the bord of her lordis. <sup>28</sup> Thanne Jhesus answeride, and seide to hir, A! womman, thi feith is greet; be it doon to thee, as thou wolt. And hir douytir was



helid fro that hour. <sup>29</sup> And whanne Jhesus hadde passed fro thennus, he cam bisidis the see of Galilee. And he yede vp in to an hil, and sat there. <sup>30</sup> And myche puple cam to hym, and hadden with hem doumbe men and crokid, feble and blynde, and many other; and thei castiden doun hem at hise feet. And he helide hem, <sup>31</sup> so that the puple wondriden seyng doumbe men spekyng, and crokid goyng, blynde men seyng; and thei magnyfieden God of Israel. <sup>32</sup> And Jhesus, whanne hise disciplis weren clepid to gidere, seide to hem, Y haue reuthe of the puple, for thei han abiden now thre daies with me, and han no thing to ete; and Y wole not leue hem fastyng, lest thei failen in the weie. <sup>33</sup> And the disciplis seien to him, Wherof thanne so many looues among vs in desert, to fulfille so greet a puple? <sup>34</sup> And Jhesus seide to hem, Hou many looues han ye? And thei seiden, Seuene, and a fewe smale fisshis. <sup>35</sup> And he comaundide to the puple, to sitte to mete on the erthe. <sup>36</sup> And he took seuene looues and fyue fisshis, and dide thankyngis, and brak, and yaf to hise disciplis; and the disciplis yauen to the puple. <sup>37</sup> And alle eten, and weren fulfillid, and thei token that that was left of relifes, seuene lepis fulle. <sup>38</sup> And thei that eten weren foure thousynde of men, with outen litle children and wymmen. <sup>39</sup> And whanne he hadde left the puple, he wente vp in to a boot, and cam in to the coostis of Magedan.

## 16

<sup>1</sup> And the Farisees and the Saducees camen to

hym temptynge, and preieden hym to schewe hem a tokene fro heuene. <sup>2</sup> And he answeride, and seide to hem, Whanne the euentid is comun, ye seien, It schal be clere, for heuene is rodi; <sup>3</sup> and the morewtid, To dai tempest, for heuene schyneth heueli. <sup>4</sup> Thanne ye kunne deme the face of heuene, but ye moun not wite the tokenes of tymes. An yuel generacioun and auoutresse sekith a tokene; and a tokene schal not be youun to it, but the tokene of Jonas, the profete. And whanne he hadde left hem, he wente forth. <sup>5</sup> And whanne his disciplis camen ouer the see, thei foryaten to take looues. <sup>6</sup> And he seide to hem, Biholde ye, and be war of the soure dowy of Farisees and Saducees. <sup>7</sup> And thei thouyten among hem, and seiden, For we han not take looues. <sup>8</sup> But Jhesus witynge seide to hem, What thenken ye among you of litel feith, for ye han not looues? <sup>9</sup> Yit vndurston den not ye, nether han mynde of fyue looues in to fyue thousynde of men, and hou many cofyns ye token? <sup>10</sup> nether of seuene looues in to foure thousynde of men, and hou many lepis ye token? <sup>11</sup> Whi vndurston den ye not, for Y seide not to you of breed, Be ye war of the sourdowy of Farisees and of Saducees? <sup>12</sup> Thanne thei vndurstooden, that he seide not to be war of sourdowy of looues, but of the techyng of Farisees and Saducees. <sup>13</sup> And Jhesus cam in to the parties of Cesarie of Filip, and axide hise disciplis, and seide, Whom seien men to be mannus sone? <sup>14</sup> And thei seiden, Summe Joon Baptist; othere Elie; and othere Jeremye, or oon of the prophetis. <sup>15</sup> Jhesus seide to hem,

But whom seien ye me to be? <sup>16</sup> Symount Petre answeride, and seide, Thou art Crist, the sone of God lyuynge. <sup>17</sup> Jhesus answeride, and seide to him, Blessid art thou, Symount Bariona; for fleisch and blood schewide not to thee, but my fadir that is in heuenes. <sup>18</sup> And Y seie to thee, that thou art Petre, and on this stoon Y schal bilde my chirche, and the yatis of helle schulen not haue miyt ayens it. <sup>19</sup> And to thee Y shal yyue the keies of the kingdom of heuenes; and what euer thou shalt bynde on erthe, schal be boundun also in heuenes; and what euer thou schalt vnbynde on erthe, schal be vnbounden also in heuenes. <sup>20</sup> Thanne he comaundide to hise disciplis, that thei schulden seie to no man, that he was Crist. <sup>21</sup> Fro that tyme Jhesus bigan to schewe to hise disciplis, that it bihofte hym go to Jerusalem, and suffre many thingis, of the eldere men, and of scribis, and princis of prestis; and be slayn, and the thridde dai to rise ayen. <sup>22</sup> And Petre took hym, and bigan to blame him, and seide, Fer be it fro thee, Lord; this thing schal not be to thee. <sup>23</sup> And he turnede, and seide to Petre, Sathanas, go after me; thou art a sclaundre to me; for thou sauerist not tho thingis that ben of God, but tho thingis that ben of men. <sup>24</sup> Thanne Jhesus seide to his disciplis, If ony man wole come after me, denye he hym silf, and take his cros, and sue me; for he that wole make his lijf saaf, <sup>25</sup> shal leese it; and he that schal leese his lijf for me, schal fynde it. <sup>26</sup> For what profitith it to a man, if he wyne al the world, and suffre peiryng of his soule? or what chaunging schal a man yyue for his soule?

<sup>27</sup> For mannes sone schal come in glorie of his fader, with his aungels, and thanne he schal yelde to ech man after his werkis. <sup>28</sup> Treuli Y seie to you, `ther ben summe of hem that stonden here, whiche schulen not taste deth, til thei seen mannus sone comynge in his kyngdom.

## 17

<sup>1</sup> And after sixe daies Jhesus took Petre, and James, and Joon, his brother, and ledde hem aside in to an hiy hil, <sup>2</sup> and was turned in to an othir licnesse bifor hem. And his face schone as the sunne; and hise clothis weren maad white as snowe. <sup>3</sup> And lo! Moises and Elie apperiden to hem, and spaken with hym. <sup>4</sup> And Petre answeride, and seide to Jhesu, Lord, it is good vs to be here. If thou wolt, make we here thre tabernaclis; to thee oon, to Moises oon, and oon to Elye. Yit the while he spak, lo! <sup>5</sup> a briyt cloude ouerschadewide hem; and lo! a voice out of the cloude, that seide, This is my dereworth sone, in whom Y haue wel pleside to me; here ye hym. <sup>6</sup> And the disciplis herden, and felden doun on her faces, and dredden greetli. <sup>7</sup> And Jhesus cam, and touchide hem, and seide to hem, Rise vp, and nyle ye drede. <sup>8</sup> And thei liften vp her iyen, and saien no man, but Jhesu aloone. <sup>9</sup> And as thei camen doun of the hille, Jhesus comaundide to hem, and seide, Seie ye to no man the visioun, til mannus sone rise ayen fro deeth. <sup>10</sup> And his disciplis axiden hym, and seiden, What thanne seien the scribis, that it bihoueth that Elie come first? <sup>11</sup> He answeride,

and seide to hem, Elie schal come, and he schal restore alle thingis. <sup>12</sup> And Y seie to you, that Elie is nowe comun, and thei knewen hym not, but thei diden in him what euer thingis thei wolden; and so mannus sone schal suffre of hem. <sup>13</sup> Thanne the disciplis vndurstoden, that he seide to hem of Joon Baptist. <sup>14</sup> And whanne he cam to the puple, a man cam to hym, and felde doun on hise knees bifor hym, and seide, Lord, haue merci on my sone; for he is lunatike, and suffrith yuele, for ofte tymes he fallith in to the fier, and ofte tymes in to water. <sup>15</sup> And Y brouyte hym to thi disciplis, and thei myyten not heele hym. <sup>16</sup> Jhesus answeride, and seide, A! thou generacion vnbileueful and weiward; hou long schal Y be with you? hou long schal Y suffre you? Brynge ye hym hider to me. <sup>17</sup> And Jhesus blamede hym, and the deuel wente out fro hym; and the child was heeled fro that our. <sup>18</sup> Thanne the disciplis camen to Jhesu priueli, and seiden to hym, Whi myyten not we caste hym out? <sup>19</sup> Jhesus seith to hem, For youre vnbileue. Treuli Y seie to you, if ye han feith, as a corn of seneueye, ye schulen seie to this hil, Passe thou hennus, and it schal passe; and no thing schal be vnpossible to you; <sup>20</sup> but this kynde is not caste out, but bi preiying and fastyng. <sup>21</sup> And whilis thei weren abidyng togidere in Galilee, Jhesus seide to hem, Mannus sone schal be bitraied in to the hondis of men; <sup>22</sup> and thei schulen sle hym, and the thridde day he schal rise ayen to lijf. <sup>23</sup> And thei weren ful sori. <sup>24</sup> And whanne thei camen to Cafarnaum, thei that token tribute, camen to

Petre, and seiden to hym, Youre maister payeth not tribute? <sup>25</sup> And he seide, Yhis. And whanne he was comen in to the hous, Jhesus cam bifor hym, and seide, Symount, what semeth to thee? Kyngis of erthe, of whom taken thei tribute? of her sones, ether of aliens? <sup>26</sup> And he seide, Of aliens. Jhesus seide to hym, Thanne sones ben fre. <sup>27</sup> But that we sclaundre hem not, go to the see, and caste an hook, and take thilke fisch that first cometh vp; and, whanne his mouth is opened, thou schalt fynde a stater, and yyue for thee and for me.

## 18

<sup>1</sup> In that our the disciplis camen to Jhesu, and seiden, Who, gessist thou, is gretter in the kyngdom of heuenes? <sup>2</sup> And Jhesus clepide a litil child, and putte hym in the myddil of hem; <sup>3</sup> and seide, Y seie treuthe to you, but ye be turned, and maad as litte children, ye schulen not entre in to the kyngdom of heuenes. <sup>4</sup> Therfor who euer mekith hym as this litil child, he is gretter in the kyngdom of heuenes. <sup>5</sup> And he that resseyueth o siche litil child in my name, resseyueth me. <sup>6</sup> But who so sclaundrith oon of these smale, that bileuen in me, it spedith to hym that a mylnstoon `of assis be hangid in his necke, and he be drenchid in the depnesse of the see. <sup>7</sup> Woo to the world, for sclaundris; for it is nede that sclaundris come; netheles wo to thilke man bi whom a sclaundre cometh. <sup>8</sup> And if thin hoond or thi foot sclaundreth thee, kitte it of, and caste awei fro thee. It is betere to thee to entre to lijf

feble, ethir crokid, than hauynge tweyne hoondis or twey feet to be sent in to euerlastynge fier. <sup>9</sup> And if thin iye sclaundre thee, pulle it out, and caste awei fro thee. It is betere to thee with oon iye to entre in to lijf, thanne hauynge tweyn iyen to be sent in to the fier of helle. <sup>10</sup> Se ye, that ye dispise not oon of these litle. For Y seie to you, that the aungels of hem in heuenes seen euermore the face of my fadir that is in heuenes. <sup>11</sup> For mannus sone cam to saue that thing that perischide. <sup>12</sup> What semeth to you? If ther weren to sum man an hundrid scheep, and oon of hem hath errid, whethir he schal not leeu nynti and nyne in desert, and schal go to seche that that erride? <sup>13</sup> And if it falle that he fynde it, treuli Y seie to you, that he schal haue ioye theron more than on nynti and nyne that erriden not. <sup>14</sup> So it is not the wille bifor youre fadir that is in heuenes, that oon of these litle perische. <sup>15</sup> But if thi brother synneth ayens thee, go thou, and repreue hym, bitwixe thee and hym aloone; if he herith thee, thou hast wonnun thi brother. <sup>16</sup> And if he herith thee not, take with thee oon or tweyne, that euery word stonde in the mouth of tweyne or thre witnessis. <sup>17</sup> And if he herith not hem, seie thou to the chirche. But if he herith not the chirche, be he as an hethen and a puppican to thee. <sup>18</sup> Y seie to you treuli, what euer thingis ye bynden on erthe, tho schulen be boundun also in heuene; and what euer thingis ye vnbynden on erthe, tho schulen be vnboundun also in heuene. <sup>19</sup> Eftsoone Y seie to you, that if tweyne of you consenten on the erthe, of euery thing

what euer thei axen, it schal be don to hem of my fadir that is in heuenes. <sup>20</sup> For where tweyne or thre ben gaderid in my name, there Y am in the myddil of hem. <sup>21</sup> Thanne Petre cam to hym, and seide, Lord, how ofte schal my brother synne ayens me, and Y schal foryyue hym? <sup>22</sup> Whether til seuen tymes? Jhesus seith to hym, Y seie not to thee, til seuen sithis; but til seuenti sithis seuen sithis. <sup>23</sup> Therfor the kyngdom of heuenes is ligned to a kyng, that wolde rekyn with hise seruauntis. <sup>24</sup> And whanne he bigan to rekene, oon that ouyte ten thousynde talentis, was brouyt to hym. <sup>25</sup> And whanne he hadde not wherof to yelde, his lord comaundide hym to be seld, and his wijf, and children, and alle thingis that he hadde, and to be paied. <sup>26</sup> But thilke seruaunt felde doun, and preiede hym, and seide, Haue pacience in me, and Y schal yelde to thee alle thingis. <sup>27</sup> And the lord hadde merci on that seruaunt, and suffride hym to go, and foryaf to hym the dette. <sup>28</sup> But thilke seruaunt yede out, and foonde oon of his euen seruauntis, that ouyte hym an hundrid pens; and he helde hym, and stranglide hym, and seide, Yelde that that thou owest. <sup>29</sup> And his euen seruaunt felle doun, and preyede hym, and seide, Haue pacience in me, and Y schal quyte alle thingis to thee. <sup>30</sup> But he wolde not; but wente out, and putte hym in to prisoun, til he paiede al the dette. <sup>31</sup> And hise euen seruauntis, seynge the thingis that weren don, soreweden greetli. And thei camen, and telden to her lord alle the thingis that weren don. <sup>32</sup> Thanne his lord clepide hym,



and seide to hym, Wickid seruaunt, Y foryaf to thee al the dette, for thou preiedist me. <sup>33</sup> Therfor whether it bihouede not also thee to haue merci on thin euen seruaunt, as Y hadde merci on thee? <sup>34</sup> And his lord was wroth, and took hym to turmentouris, til he paiede al the dette. <sup>35</sup> So my fadir of heuene schal do to you, if ye foryyuen not euery man to his brother, of youre hertes.

## 19

<sup>1</sup> And it was don, whanne Jhesus hadde endid these wordis, he passide fro Galilee, and cam in to the coostis of Judee ouer Jordan. <sup>2</sup> And myche puple suede him, and he heelide hem there. <sup>3</sup> And Farisees camen to him, temptynge him, and seiden, Whether it be leueful to a man to leue his wijf, for ony cause? <sup>4</sup> Which answeride, and seide to hem, Han ye not red, for he that made men at the bigynnyng, made hem male and female? <sup>5</sup> And he seide, For this thing a man schal leue fadir and modir, and he schal draw to his wijf; and thei schulen be tweyne in o fleisch. <sup>6</sup> And so thei ben not now tweyne, but o fleisch. Therfor a man departe not that thing that God hath ioyned. <sup>7</sup> Thei seien to hym, What thanne comaundide Moises, to yyue a libel of forsakyng, and to leue of? <sup>8</sup> And he seide to hem, For Moises, for the hardnesse of youre herte, suffride you leue youre wyues; but fro the bigynnyng it was not so. <sup>9</sup> And Y seie to you, that who euer leeueth his wijf, but for fornycacioun, and weddith another, doith letcherie; and he that weddith the forsakun wijf, doith letcherie. <sup>10</sup> His

disciplis seien to him, If the cause of a man with a wijf is so, it spedith not to be weddid. <sup>11</sup> And he seide to hem, Not alle men taken this word; but to whiche it is youun. <sup>12</sup> For ther ben geldingis, whiche ben thus born of the modris wombe; and ther ben geldyngis, that ben maad of men; and there ben geldyngis, that han geldid hem silf, for the kyngdom of heuenes. He that may take, `take he. <sup>13</sup> Thanne litle children weren brouyte to hym, that he schulde putte hondis to hem, and preie. <sup>14</sup> And the disciplis blamyden hem. But Jhesus seide to hem, Suffre ye that litle children come to me, and nyle ye forbede hem; for of sicke is the kyngdom of heuenes. <sup>15</sup> And whanne he hadde put to hem hondis, he wente fro thennus. <sup>16</sup> And lo! oon cam, and seide to hym, Good maister, what good schal Y do, that Y haue euerlastyng lijf? <sup>17</sup> Which seith to hym, What axist thou me of good thing? There is o good God. But if thou wolt entre to lijf, kepe the comaundementis. <sup>18</sup> He seith to hym, Whiche? And Jhesus seide, Thou schalt not do mansleying, thou schalt not do auowtrie, thou schalt not do thefte, thou schalt not seie fals witnessyng; <sup>19</sup> worschipe thi fadir and thi modir, and, thou schalt loue thi neiybore as thi silf. <sup>20</sup> The yonge man seith to hym, Y haue kept alle these thingis fro my youthe, what yit failith to me? <sup>21</sup> Jhesus seith to hym, If thou wolt be perfite, go, and selle alle thingis that thou hast, and yyue to pore men, and thou schalt haue tresoure in heuene; and come, and sue me. <sup>22</sup> And whanne the yong man hadde herd

these wordis, he wente awei sorewful, for he hadde many possessiouns. <sup>23</sup> And Jhesus seide to hise disciplis, Y seie to you treuthe, for a riche man of hard schal entre in to the kyngdom of heuenes. <sup>24</sup> And eftsoone Y seie to you, it is liyter a camel to passe thorou a needlis iye, thanne a riche man to entre in to the kyngdom of heuens. <sup>25</sup> Whanne these thingis weren herd, the disciplis wondriden greetli, and seiden, Who thanne may be saaf? <sup>26</sup> Jhesus bihelde, and seide to hem, Anentis men this thing is impossible; but anentis God alle thingis ben possible. <sup>27</sup> Thanne Petre answeride, and seide to hym, Lo! we han forsake alle thingis, and we han sude thee; what thanne schal be to vs? <sup>28</sup> Jhesus seide to hem, Truli I seie to you, that ye that han forsake alle thingis, and han sued me, in the regeneracioun whanne mannus sone schal sitte in the sete of his maieste, ye schulen sitte on twelue setis, demynge the twelue kynredis of Israel. <sup>29</sup> And euery man that forsakith hous, britheren or sistren, fadir or modir, wijf ethir children, or feeldis, for my name, he schal take an hundrid foold, and schal welde euerlastynge lijf. <sup>30</sup> But manye schulen be, the firste the laste, and the laste the firste.

## 20

<sup>1</sup> The kyngdom of heuenes is lijc to an hous-bonde man, that wente out first bi the morewe, to hire werk men in to his vyneyerd. <sup>2</sup> And whanne the couenaunt was maad with werk men, of a peny for the dai, he sente hem in to his vyneyerd. <sup>3</sup> And he yede out aboute the

thridde our, and say othere stondynge idel in the chepyng. <sup>4</sup> And he seide to hem, Go ye also in to myn vynyerd, and that that schal be riytful, Y schal yyue to you. <sup>5</sup> And thei wenten forth. Eftsoones he wente out aboute the sixte our, and the nynthe, and dide in lijk maner. <sup>6</sup> But aboute the elleuenthe our he wente out, and foond other stondynge; and he seide to hem, What stonden ye idel here al dai? <sup>7</sup> Thei seien to him, For no man hath hirid vs. He seith to hem, Go ye also in to my vynyerd. <sup>8</sup> And whanne euenyng was comun, the lord of the vynyerd seith to his procuratoure, Clepe the werk men, and yelde to hem her hire, and bigynne thou at the laste til to the firste. <sup>9</sup> And so whanne thei weren comun, that camen aboute the elleuenthe our, also thei token eueryche of hem a peny. <sup>10</sup> But the firste camen, and demeden, that thei schulden take more, but thei token ech oon bi hem silf a peny; <sup>11</sup> and in the takyng grutchiden ayens the hosebonde man, and seiden, <sup>12</sup> These laste wrouyten oon our, and thou hast maad hem euen to vs, that han born the charge of the dai, and heete? <sup>13</sup> And he answeride to oon of hem, and seide, Freend, Y do thee noon wrong; whether thou hast not acordid with me for a peny? <sup>14</sup> Take thou that that is thin, and go; for Y wole yyue to this laste man, as to thee. <sup>15</sup> Whether it is not leueful to me to do that that Y wole? Whether thin iye is wickid, for Y am good? <sup>16</sup> So the laste schulen be the firste, and the firste the laste; `for many ben clepid, but fewe ben chosun. <sup>17</sup> And Jhesus wente vp

to Jerusalem, and took hise twelue disciplis in priuete, and seide to hem, Lo! <sup>18</sup> we goon vp to Jerusalem, and mannus sone schal be bitakun to princis of prestis, and scribis; and thei schulen condempne him to deeth. <sup>19</sup> And thei schulen bitake hym to hethene men, for to be scorned, and scourgid, and crucified; and the thridde day he schal rise ayen to lijf. <sup>20</sup> Thanne the modir of the sones of Zebedee cam to hym with hir sones, onouryng, and axyng sum thing of hym. <sup>21</sup> And he seide to hir, What wolt thou? She seith to hym, Seie that thes tweyne my sones sitte, oon at thi riythalf, and oon at thi lefthalf, in thi kyngdom. <sup>22</sup> Jhesus answeride, and seide, Ye witen not what ye axen. Moun ye drynke the cuppe which Y schal drynke? Thei seien to hym, We moun. <sup>23</sup> He seith to hem, Ye schulen drinke my cuppe; but to sitte at my riythalf or lefthalf, it is not myn to yyue to you; but to whiche it is maad redi of my fadir. <sup>24</sup> And the ten heryng, hadden indignacioun of the twei britheren. <sup>25</sup> But Jhesus clepide hem to hym, and seide, Ye witen, that princis of hethene men ben lordis of hem, and thei that ben gretter, vsen power on hem. <sup>26</sup> It schal not be so among you; but who euer wole be maad gretter among you, be he youre mynystre; <sup>27</sup> and who euer among you wole be the firste, he schal be youre seruaunt. <sup>28</sup> As mannus sone cam not to be seruyd, but to serue, and to yyue his lijf redempcioun for manye. <sup>29</sup> And whanne thei yeden out of Jerico, miche puple suede him. <sup>30</sup> And lo! twei blynde men saten bisydis the

weie, and herden that Jhesus passide; and thei crieden, and seiden, Lord, the sone of Daud, haue merci on vs. <sup>31</sup> And the puple blamede hem, that thei schulden be stille; and thei crieden the more, and seiden, Lord, the sone of Daud, haue merci on vs. <sup>32</sup> And Jhesus stood, and clepide hem, and seide, What wolen ye, that Y do to you? <sup>33</sup> Thei seien to him, Lord, that oure iyen be opened. <sup>34</sup> And Jhesus hadde merci on hem, and touchide her iyen; and anoon thei sayen, and sueden him.

## 21

<sup>1</sup> And whanne Jhesus cam nyy to Jerusalem, and cam to Bethfage, at the mount of Olyuete, thanne sente he his twei disciplis, and seide to hem, <sup>2</sup> Go ye in to the castel that is ayens you, and anoon ye schulen fynde an asse tied, and a colt with hir; vntien ye, and brynge to me. <sup>3</sup> And if ony man seie to you ony thing, seie ye, that the Lord hath nede to hem; and anoon he schal leeue hem. <sup>4</sup> Al this was doon, that that thing schulde be fulfillid, that was seid bi the prophete, seiynge, Seie ye to the douyter of Syon, Lo! <sup>5</sup> thi kyng cometh to thee, meke, sittynge on an asse, and a fole of an asse vnder yok. <sup>6</sup> And the disciplis yeden, and diden as Jhesus comaundide hem. <sup>7</sup> And thei brouyten an asse, and the fole, and leiden her clothis on hem, and maden hym sitte aboue. <sup>8</sup> And ful myche puple strewiden her clothis in the weie; othere kittiden braunchis of trees, and strewiden in the weie. <sup>9</sup> And the puple that wente bifore, and that sueden, crieden, and

seiden, Osanna to the sone of Daud; blessid is he that cometh in the name of the Lord; Osanna in hiy thingis. <sup>10</sup> And whanne he was entrid in to Jerusalem, al the citee was stirid, and seide, Who is this? <sup>11</sup> But the puple seide, This is Jhesus, the prophete, of Nazareth of Galilee. <sup>12</sup> And Jhesus entride in to the temple of God, and castide out of the temple alle that bouyten and solden; and he turnede vpsedoun the bordis of chaungeris, and the chayeris of men that solden culueris. <sup>13</sup> And he seith to hem, It is writun, Myn hous schal be clepid an hous of preier; but ye han maad it a denne of theues. <sup>14</sup> And blynde and crokid camen to hym in the temple, and he heelide hem. <sup>15</sup> But the princis of prestis and scribis, seyng the merueilouse thingis that he dide, and children crijng in the temple, and seiynge, Osanna to the sone of Daud, hadden indignacioun, <sup>16</sup> and seiden to hym, Herist thou what these seien? And Jhesus seide to hem, Yhe; whether ye han neuer redde, That of the mouth of yonge children, and of soukyng childryn, thou hast maad perfit heriynge? <sup>17</sup> And whanne he hadde left hem, he wente forth out of the citee, in to Bethanye; and there he dwelte, and tauyte hem of the kyngdom of God. <sup>18</sup> But on the morowe, he, turnynge ayen in to the citee, hungride. <sup>19</sup> And he saye a fige tree bisidis the weie, and cam to it, and foond no thing ther ynne but leues oneli. And he seide to it, Neuer fruyt come forth of thee, in to with outen eende, And anoon the fige tre was dried vp. <sup>20</sup> And disciplis `sawen, and wondriden, seiynge, Hou

anoon it driede. <sup>21</sup> And Jhesus answeride, and seide to hem, Treuli Y seie to you, if ye haue feith, and douten not, not oonli ye schulen do of the fige tree, but also if ye seyn to this hil, Take, and caste thee in to the see, it schal be don so. <sup>22</sup> And alle thingis what euere ye bileuyng schulen axe in preyer, ye schulen take. <sup>23</sup> And whanne he cam in to the temple, the princis of prestis and elder men of the puple camen to hym that tauyte, and seiden, In what power doist thou these thingis? and who yaf thee this power? <sup>24</sup> Jhesus answeride, and seide to hem, And Y schal axe you o word, the which if ye tellen me, Y schal seie to you, in what power Y do these thingis. <sup>25</sup> Of whennys was the baptyem of Joon; of heuene, or of men? And thei thouyten with ynne hem silf, <sup>26</sup> seiynge, If we seien of heuene, he schal seie to vs, Whi thanne bileuen ye not to hym? If we seien of men, we dreden the puple, for alle hadden Joon as a prophete. <sup>27</sup> And thei answeriden to Jhesu, and seiden, We witen not. And he seide to hem, Nether Y seie to you, in what power Y do these thingis. <sup>28</sup> But what semeth to you? A man hadde twey sones; and he cam to the firste, and seide, Sone, go worche this dai in my vyneyerd. <sup>29</sup> And he answeride, and seide, Y nyle; but afterward he forthouyte, and wente forth. <sup>30</sup> But he cam to `the tother, and seide on lijk maner. And he answeride, and seide, Lord, Y go; and he wente not. <sup>31</sup> Who of the tweyne dide the fadris wille? Thei seien to hym, The firste. Jhesus seith to hem, Treuli Y seie to



you, for pupplicans and hooris schulen go bifer you `in to the kyngdom of God. <sup>32</sup> For Joon cam to you in the weie of riytwisnesse, and ye bileueden not to him; but pupplicans and hooris bileueden to hym. But ye sayn, and hadden no forthenkyng aftir, that ye bileueden to hym. <sup>33</sup> Here ye another parable. There was an hosebonde man, that plauntide a vynyerd, and heggide it aboute, and dalfe a presour ther ynne, and bildide a tour, and hiride it to erthe tilieris, and wente fer in pilgrimage. <sup>34</sup> But whanne the tyme of fruytis neiyede, he sente his seruauntis to the erthe tilieris, to take fruytis of it. <sup>35</sup> And the erthetilieris token his seruauntis, and beeten `the toon, thei slown another, and thei stonyden another. <sup>36</sup> Eftsoone he sente othere seruauntis, mo than the firste, and in lijk maner thei diden to hem. <sup>37</sup> And at the laste he sente his sone to hem, and seide, Thei schulen drede my sone. <sup>38</sup> But the erthe tilieris, seyng the sone, seiden with ynne hem silf, This is the eire; come ye, sle we hym, and we schulen haue his eritage. <sup>39</sup> And thei token, and castiden hym out of the vynyerd, and slown hym. <sup>40</sup> Therfor whanne the lord of the vyneyerd schal come, what schal he do to thilke erthe tilieris? <sup>41</sup> Thei seien to hym, He schal leese yuele the yuele men, and he schal sette to hire his vyneyerd to othere erthetilieris, whyche schulen yelde to hym fruyt in her tymes. <sup>42</sup> Jhesus seith to hem, Redden ye neuer in scripturis, The stoon which bilderis repreueden, this is maad in to the heed of the corner? Of the Lord this thing is don, and it is merueilous bifer oure iyen.

<sup>43</sup> Therfor Y seie to you, that the kyngdom of God schal be takun fro you, and shal be youun to a folc doynge fruytis of it. <sup>44</sup> And he that schal falle on this stoon, schal be brokun; but on whom it schal falle, it schal al tobrise hym. <sup>45</sup> And whanne the princes of prestis and Farisees hadden herd hise parablis, thei knewen that he seide of hem. <sup>46</sup> And thei souyten to holde hym, but thei dredden the puple, for thei hadden hym as a prophete.

## 22

<sup>1</sup> And Jhesus answeride, and spak eftsoone in parablis to hem, <sup>2</sup> and seide, The kyngdom of heuenes is maad lijk to a kyng that made weddyngis to his sone. <sup>3</sup> And he sente hise seruauntis for to clepe men that weren bode to the weddyngis, and thei wolden not come. <sup>4</sup> Eftsoone he sente othere seruauntis, and seide, Seie ye to the men that ben bode to the feeste, Lo! Y haue maad redi my meete, my bolis and my volatilis ben slayn, and alle thingis ben redy; come ye to the weddyngis. <sup>5</sup> But thei dispisiden, and wenten forth, oon in to his toun, anothir to his marchaundise. <sup>6</sup> But othere helden his seruauntis, and turmentiden hem, and slown. <sup>7</sup> But the kyng, whanne he hadde herd, was wroth; and he sente hise oostis, and he distruyede tho manquelleris, and brente her citee. <sup>8</sup> Thanne he seide to hise seruauntis, The weddyngis ben redi, but thei that weren clepid to the feeste, weren not worthi. <sup>9</sup> Therfor go ye to the endis of weies, and whom euere ye

fynden, clepe ye to the weddyngis. <sup>10</sup> And hise seruauntis yeden out in to weies, and gadriden togider alle that thei founden, good and yuele; and the bridale was fulfillid with men sittynge at the mete. <sup>11</sup> And the kyng entride, to se men sittynge at the mete; and he siye there a man not clothid with bride cloth. <sup>12</sup> And he seide to hym, Freend, hou entridist thou hidir with out bride clothis? And he was doumbe. <sup>13</sup> Thanne the kyng bad hise mynystris, Bynde hym bothe hondis and feet, and sende ye him in to vtmer derknessis; there schal be wepyng and grentyng of teeth. <sup>14</sup> For many ben clepid, but fewe ben chosun. <sup>15</sup> Thanne Farisees yeden awei, and token a counsel to take Jhesu in word. <sup>16</sup> And thei senden to hym her disciplis, with Erodians, and seien, Maister, we witen, that thou art sothefast, and thou techist in treuthe the weie of God, and thou chargist not of ony man, for thou biholdist not the persone of men. <sup>17</sup> Therfor seie to vs, what it seemeth to thee. Is it leueful that tribute be youun to the emperoure, ether nay? <sup>18</sup> And whanne Jhesus hadde knowe the wickidnesse of hem, he seide, Ypocritis, what tempten ye me? <sup>19</sup> Schewe ye to me the prynte of the money. And thei brouyten to hym a peny. <sup>20</sup> And Jhesus seide to hem, Whos is this ymage, and the writyng aboue? <sup>21</sup> Thei seien to hym, The emperouris. Thanne he seide to hem, Therfor yelde ye to the emperoure tho thingis that ben the emperouris, and to God tho thingis that ben of God. <sup>22</sup> And thei herden, and wondriden; and thei leften hym, and wenten away. <sup>23</sup> In that dai Saduceis,

that seien there is no risyng ayen to lijf, camen to hym, and axiden him, <sup>24</sup> and seiden, Mayster, Moises seide, if ony man is deed, not hauynge a sone, that his brother wedde his wijf, and reise seed to his brothir. <sup>25</sup> And seuen britheren weren at vs; and the firste weddide a wijf, and is deed. And he hadde no seed, and lefte his wijf to his brother; <sup>26</sup> also the secounde, and the thridde, til to the seuenthe. <sup>27</sup> But the laste of alle, the woman is deed. <sup>28</sup> Also in the risyng ayen to lijf, whos wijf of the seuene schal sche be? for alle hadden hir. <sup>29</sup> Jhesus answeride, and seide to hem, Ye erren, `and ye knowen not scripturis, ne the vertu of God. <sup>30</sup> For in the rysyng ayen to lijf, nether thei schulen wedde, nethir schulen be weddid; but thei ben as the aungels of God in heuene. <sup>31</sup> And of the risyng ayen of deed men, `han ye not red, that is seid of the Lord, that seith to you, <sup>32</sup> Y am God of Abraham, and God of Ysaac, and God of Jacob? he is not God of deede men, but of lyuyng men. <sup>33</sup> And the puple herynge, wondriden in his techyng. <sup>34</sup> And Fariseis herden that he hadde put silence to Saduceis, and camen togidere. <sup>35</sup> And oon of hem, a techere of the lawe, axide Jhesu, and temptide him, <sup>36</sup> Maistir, which is a greet maundement in the lawe? <sup>37</sup> Jhesus seide to him, Thou schalt loue thi Lord God, of al thin herte, and in al thi soule, and in al thi mynde. <sup>38</sup> This is the firste and the moste maundement. <sup>39</sup> And the secounde is lijk to this; Thou schalt loue thi neiyebore as thi silf. <sup>40</sup> In these twey maundementis hangith al the lawe

and the profetis. <sup>41</sup> And whanne the Farisees weren gederid togidere, Jhesus axide hem, <sup>42</sup> and seide, What semeth to you of Crist, whos sone is he? Thei seien to hym, Of Dauid. <sup>43</sup> He seith to hem, Hou thanne Dauid in spirit clepith hym Lord, <sup>44</sup> and seith, The Lord seide to my Lord, Sitte on my riythalf, til Y putte thin enemyes a stool of thi feet? <sup>45</sup> Thanne if Dauid clepith hym Lord, hou is he his sone? <sup>46</sup> And no man miyte answeere a word to hym, nethir ony man was hardi fro that day, to axe hym more.

## 23

<sup>1</sup> Thanne Jhesus spac to the puple, and to hise disciplis, <sup>2</sup> and seide, On the chayere of Moises, scribis and Farisees han sete. <sup>3</sup> Therfor kepe ye, and do ye alle thingis, what euer thingis thei seien to you. But nyle ye do aftir her werkis; for thei seien, and don not. <sup>4</sup> And thei bynden greuouse chargis, and that moun not be borun, and putten on schuldris of men; but with her fyngur thei wolen not moue hem. <sup>5</sup> Therfor thei don alle her werkis `that thei be seen of men; for thei drawn abroad her filateries, and magnifien hemmes. <sup>6</sup> And thei louen the first sittying placis in soperis, and the first chaieris in synagogis; <sup>7</sup> and salutaciouns in chepyng, and to be clepid of men maystir. <sup>8</sup> But nyle ye be clepid maister; for oon is youre maystir, and alle ye ben britheren. <sup>9</sup> And nyle ye clepe to you a fadir on erthe, for oon is your fadir, that is in heuenes. <sup>10</sup> Nether be ye clepid maistris, for oon is youre maister, Crist.

<sup>11</sup> He that is grettest among you, schal be youre mynystre. <sup>12</sup> For he that hieth himself, schal be mekid; and he that mekith hym silf, schal be enhaunsid. <sup>13</sup> But wo to you, scribis and Farisees, ipocritis, that closen the kyngdom of heuenes bifore men; and ye entren not, nether suffren men entrynge to entre. <sup>14</sup> Wo to you, scribis and Farisees, ipocritis, that eten the housis of widowis, and preien bi longe preier; for this thing ye schulen take more doom. <sup>15</sup> Wo to you, scribis and Farisees, ypocritis, that goon aboute the see and the loond, to make o prosilite; and whanne he is maad, ye maken hym a sone of helle, double more than ye ben. <sup>16</sup> Wo to you, blynde lederis, that seien, Who euer swerith bi the temple of God, it is `no thing; but he that swerith in the gold of the temple, is dettoure. <sup>17</sup> Ye foolis and blynde, for what is grettere, the gold, or the temple that halewith the gold? <sup>18</sup> And who euer swerith in the auter, it is no thing; but he that swerith in the yifte that is on the auter, owith. <sup>19</sup> Blynde men, for what is more, the yifte, or the auter that halewith the yifte? <sup>20</sup> Therfor he that swerith in the auter, swerith in it, and in alle thingis that ben ther on. <sup>21</sup> And he that swerith in the temple, swerith in it, and in hym that dwellith in the temple. <sup>22</sup> And he that swerith in heuene, swerith in the trone of God, and in hym that sittith ther on. <sup>23</sup> Wo to you, scribis and Farisees, ypocritis, that tithen mynte, anete, and cummyn, and han left tho thingis that ben of more charge of the lawe, doom, and merci,

and feith. And it bihofte to do these thingis, and not to leeuve tho. <sup>24</sup> Blynde lederis, clensing a gnatte, but swolewyng a camel. <sup>25</sup> Woo to you, scribis and Farisees, ypocritis, that clensen the cuppe and the plater with outforth; but with ynne ye ben ful of raueyne and vnclennesse. <sup>26</sup> Thou blynde Farisee, clense the cuppe and the plater with ynneforth, that that that is with outforth be maad clene. <sup>27</sup> Wo to you, scribis and Farisees, ipocritis, that ben lijk to sepulcris whitid, whiche with outforth semen faire to men; but with ynne thei ben fulle of boonus of deed men, and of al filthe. <sup>28</sup> So ye with outforth semen iust to men; but with ynne ye ben ful of ypocrisy and wickidnesse. <sup>29</sup> Wo to you, scribis and Farisees, ipocritis, that biden sepulcris of profetis, and maken faire the brielis of iust men, <sup>30</sup> and seien, If we hadden be in the daies of oure fadris, we schulden not haue be her felowis in the blood of prophetis. <sup>31</sup> And so ye ben in witnessyng to you silf, that ye ben the sones of hem that slowen the prophetis. <sup>32</sup> And fulfille ye the mesure of youre fadris. <sup>33</sup> Ye eddris, and eddris briddis, hou schulen ye fle fro the doom of helle? <sup>34</sup> Therfor lo! Y sende to you profetis, and wise men, and scribis; and of hem ye schulen sle and crucifie, and of hem ye schulen scourge in youre sinagogis, and schulen pursue fro cite in to citee; <sup>35</sup> that al the iust blood come on you, that was sched on the erthe, fro the blood of iust Abel to the blood of Zacarie, the sone of Barachie, whom ye slowen bitwixe the temple and the auter. <sup>36</sup> Treuli Y seie to you, alle

these thingis schulen come on this generacioun.  
<sup>37</sup> Jerusalem, Jerusalem, that sleest prophetis,  
and stoonest hem that ben sent to thee, hou ofte  
wolde Y gadere togidere thi children, as an henne  
gaderith togidir her chikenes vndir hir wengis,  
and thou woldist not. <sup>38</sup> Lo! youre hous schal be  
left to you desert. <sup>39</sup> And Y seie to you, ye schulen  
not se me fro hennus forth, til ye seien, Blessid  
is he, that cometh in the name of the Lord.

## 24

<sup>1</sup> And Jhesus wente out of the temple; and  
his disciplis camen to hym, to schewe hym the  
bildyngis of the temple. <sup>2</sup> But he answeride, and  
seide to hem, Seen ye alle these thingis? Treuli  
Y seie to you, a stoon schal not be left here  
on a stoon, that ne it schal be destried. <sup>3</sup> And  
whanne he satte on the hille of Olyuete, hise  
disciplis camen to hym priueli, and seiden, Seie  
vs, whanne these thingis schulen be, and what  
token of thi comyng, and of the ending of the  
world. <sup>4</sup> And Jhesus answeride, and seide to hem,  
Loke ye, that no man disseyue you. <sup>5</sup> For many  
schulen come in my name, and schulen seie, Y  
am Crist; and thei schulen disseyue manye. <sup>6</sup> For  
ye schulen here batels, and opyniouns of batels;  
se ye that ye be not disturblid; for it byhoueth  
these thingis to be don, but not yit is the ende.  
<sup>7</sup> Folk schal rise togidere ayens folc, and rewme  
ayens rewme, and pestilences, and hungris, and  
the erthemouyngis schulen be bi placis; <sup>8</sup> and  
alle these ben bigynnyngis of sorewes. <sup>9</sup> Thanne  
men schulen bitake you in to tribulacion, and



schulen sle you, and ye schulen be in hate to alle folk for my name. <sup>10</sup> And thanne many schulen be sclaudrid, and bitraye ech other, and thei schulen hate ech other. <sup>11</sup> And many false prophetis schulen rise, and disseyue manye. <sup>12</sup> And for wickidnesse schal `be plenteuouse, the charite of manye schal wexe coold; <sup>13</sup> but he that schal dwelle stable in to the ende, schal be saaf. <sup>14</sup> And this gospel of the kyngdom schal be prechid in al the world, in witnessyng to al folc; <sup>15</sup> and thanne the ende schal come. Therfor whanne ye se the abhomynacioun of discomfort, that is seid of Danyel, the prophete, stondyng in the hooli place; he that redith, vndirstonde he; <sup>16</sup> thanne thei that ben in Judee, fle to the mounteyns; and he that is in the hous roof, <sup>17</sup> come not down to take ony thing of his hous; and he that is in the feeld, <sup>18</sup> turne not ayen to take his coote. <sup>19</sup> But wo to hem that ben with child, and nurischen in tho daies. <sup>20</sup> Preye ye, that youre fleyng be not maad in wynter, or in the saboth. <sup>21</sup> For thanne schal be greet tribulacioun, what maner `was not fro the bigynnyng of the world to now, nether schal be maad. <sup>22</sup> And but tho daies hadden be abreggide, ech flesch schulde not be maad saaf; but tho daies schulen be maad schort, for the chosun men. <sup>23</sup> Thanne if ony man seie to you, Lo! here is Crist, or there, nyle ye bileue. <sup>24</sup> For false Cristis and false prophetis schulen rise, and thei schulen yyue grete tokenes and wondrys; so that also the chosun be led in to erreure, if it may be done. <sup>25</sup> Lo! Y haue bifor seid to

you. <sup>26</sup> Therfor if thei seie to you, Lo! he is in desert, nyle ye go out; lo! in priuey placis, nyle ye trowe. <sup>27</sup> For as leit goith out fro the eest, and apperith in to the weste, so schal be also the coming of mannus sone. <sup>28</sup> Where euer the bodi schal be, also the eglis schulen be gaderid thidur. <sup>29</sup> And anoon after the tribulacioun of tho daies, the sunne schal be maad derk, and the moone schal not yyue hir liyt, and the sterris schulen falle fro heuene, and the vertues of heuenes schulen be moued. <sup>30</sup> And thanne the tokene of mannus sone schal appere in heuene, and thanne alle kynredis of the erthe schulen weile; and thei schulen see mannus sone comynge in the cloudis of heuene, with miche vertu and maieste. <sup>31</sup> And he schal sende hise aungels with a trumpe, and a greet vois; and thei schulen gedere hise chosun fro foure wyndis, fro the hiyest thingis of heuenes to the endis of hem. <sup>32</sup> And lerne ye the parable of a fige tre. Whanne his braunche is now tendir, and the leeuves ben sprongun, ye witen that somer is nyy; <sup>33</sup> so and ye whanne ye seen alle these thingis, wite ye that it is nyy, in the yatis. <sup>34</sup> Treuli Y seie to you, for this generacioun schal not passe, til alle thingis be don; <sup>35</sup> heuene and erthe schulen passe, but my wordis schulen not passe. <sup>36</sup> But of thilke dai and our no man wote, nethir aungels of heuenes, but the fadir aloone. <sup>37</sup> But as it was in the daies of Noe, so schal be the comyng of mannus sone. <sup>38</sup> For as in the daies bifore the greet flood, thei weren etynge and drynkynge, weddyng and takynge to weddyng, to that dai,

that Noe entride in to the schippe; <sup>39</sup> and thei knewen not, til the greet flood cam, and took alle men, so schal be the comyng of mannus sone. <sup>40</sup> Thanne tweyne schulen be in o feeld, oon schal be takun, and another left; <sup>41</sup> twey wymmen schulen be gryndyng in o queerne, oon schal be takun, and `the tother left; tweyn in a bedde, `the toon schal be takun, and the tother left. <sup>42</sup> Therfor wake ye, for ye witen not in what our the Lord schal come. <sup>43</sup> But wite ye this, that if the hosebonde man wiste in what our the thefe were to come, certis he wolde wake, and suffre not his hous to be vndurmyned. <sup>44</sup> And therfor be ye redi, for in what our ye gessen not, mannus sone schal come. <sup>45</sup> Who gessist thou is a trewe seruaunt and prudent, whom his lord ordeyned on his meynne, to yyue hem mete in tyme? <sup>46</sup> Blessed is that seruaunt, whom `his lord, whanne he schal come, schal fynde so doynge. <sup>47</sup> Treuli Y seye to you, for on alle his goodis he schal ordeyne hym. <sup>48</sup> But if thilke yuel seruaunt seie in his herte, My lord tarieth to come, <sup>49</sup> and bigynneth to smyte hise euen seruauntis, and ete, and drynke with drunken men; <sup>50</sup> the lord of that seruaunt schal come in the dai which he hopith not, and in the our that he knowith not, <sup>51</sup> and schal departe hym, and putte his part with ypocritis; there schal be wepyng, and gryntyng of teeth.

## 25

<sup>1</sup> Thanne the kyngdoom of heuenes schal be lijk to ten virgyns, whiche token her laumpis,

and wenten out ayens the hosebonde and the wijf; <sup>2</sup> and fyue of hem weren foolis, and fyue prudent. <sup>3</sup> But the fyue foolis token her laumpis, and token not oile with hem; <sup>4</sup> but the prudent token oile in her vessels with the laumpis. <sup>5</sup> And whilis the hosebonde tariede, alle thei nappiden and slepten. <sup>6</sup> But at mydnyyt a cryy was maad, Lo! the spouse cometh, go ye oute to mete with him. <sup>7</sup> Thanne alle tho virgyns risen vp, and araieden her laumpis. <sup>8</sup> And the foolis seiden to the wise, Yyue ye to vs of youre oile, for oure laumpis ben quenched. <sup>9</sup> The prudent answeriden, and seiden, Lest perauenture it suffice not to vs and to you, go ye rather to men that sellen, and bie to you. <sup>10</sup> And while thei wenten for to bie, the spouse cam; and tho that weren redi, entreden with him to the weddyngis; and the yate was schit. <sup>11</sup> And at the last the othere virgyns camen, and seiden, Lord, lord, opene to vs. <sup>12</sup> And he answeride, and seide, Treuli Y seie to you, Y knowe you not. <sup>13</sup> Therfor wake ye, for ye witen not the dai ne the our. <sup>14</sup> For as a man that goith in pilgrimage, clepide hise seruauntis, and bitook to hem hise goodis; <sup>15</sup> and to oon he yaf fyue talentis, and to another tweyne, and to another oon, to ech after his owne vertu; and wente forth anoon. <sup>16</sup> And he that hadde fyue besauntis, wente forth, and wrouyte in hem, and wan othere fyue. <sup>17</sup> Also and he that hadde takun tweyne, wan othere tweyne. <sup>18</sup> But he that hadde takun oon, yede forth, and dalf in to the erthe, and hidde the

money of his lord. <sup>19</sup> But after long tyme, the lord of tho seruauntis cam, and rekenede with hem. <sup>20</sup> And he that hadde takun fyue besauntis, cam, and brouyte othere fyue, and seide, Lord, thou bytokist to me fyue besauntis, loo! Y haue getun aboue fyue othere. <sup>21</sup> His lord seide to hym, Wel be thou, good seruaunt and feithful; for on fewe thingis thou hast be trewe, Y schal ordeyne thee on manye thingis; entre thou in to the ioie of thi lord. <sup>22</sup> And he that hadde takun twey talentis, cam, and seide, Lord, thou bitokist to me twey besauntis; loo! <sup>23</sup> Y haue wonnen ouer othir tweyne. His lord seide to him, Wel be thou, good seruaunt and trewe; for on fewe thingis thou hast be trewe, Y schal ordeyne thee on many thingis; entre thou in to the ioie of thi lord. <sup>24</sup> But he that hadde takun o besaunt, cam, and seide, Lord, Y woot that thou art an hard man; thou repist where thou hast not sowe, and thou gederist togidere where thou hast not spred abroad; <sup>25</sup> and Y dredynge wente, and hidde thi besaunt in the erthe; lo! thou hast that that is thin. <sup>26</sup> His lord answeride, and seide to hym, Yuel seruaunt and slowe, wistist thou that Y repe where Y sewe not, and gadir to gidere where Y spredde not abroad? <sup>27</sup> Therfor it bihofte thee to bitake my money to chaungeris, that whanne Y cam, Y schulde resseyue that that is myn with vsuris. <sup>28</sup> Therfor take awei fro hym the besaunt, and yyue ye to hym that hath ten besauntis. <sup>29</sup> For to euery man that hath me schal yyue, and he schal encrease; but fro hym that hath not, also that that hym

semeth to haue, schal be taken away fro him. <sup>30</sup> And caste ye out the vnprofitable seruaunt in to vtmer derknessis; ther schal be wepyng, and gryntyng of teeth. <sup>31</sup> Whanne mannus sone schal come in his maieste, and alle hise aungels with hym, thanne he schal sitte on the sege of his maieste; <sup>32</sup> and alle folkis schulen be gaderid bifor hym, <sup>33</sup> and he schal departe hem atwynne, as a scheeperde departith scheep from kidis; and he schal sette the scheep on his riythalf, and the kidis on the lefthalf. <sup>34</sup> Thanne the kyng schal seie to hem, that schulen be on his riythalf, Come ye, the blessid of my fadir, take ye in possessioun the kyngdoom maad redi to you fro the makynge of the world. <sup>35</sup> For Y hungride, and ye yauen me to ete; Y thristide, and ye yauen me to drynke; Y was herboreles, and ye herboriden me; <sup>36</sup> nakid, and ye hiliden me; sijk, and ye visitiden me; Y was in prisoun, and ye camen to me. <sup>37</sup> Thanne iust men schulen answeere to hym, and seie, Lord, whanne siyen we thee hungry, and we fedden thee; thristi, and we yauen to thee drynk? <sup>38</sup> and whanne sayn we thee herborles, and we herboreden thee; or nakid, and we hiliden thee? <sup>39</sup> or whanne sayn we thee sijk, or in prisoun, and we camen to thee? <sup>40</sup> And the kyng answeyng schal seie to hem, Treuli Y seie to you, as longe as ye diden to oon of these my leeste britheren, ye diden to me. <sup>41</sup> Thanne the kyng schal seie also to hem, that schulen be on his lefthalf, Departe fro me, ye cursid, in to euerlastynge fijr, that is maad redi

to the deuel and hise aungels. <sup>42</sup> For Y hungride, and ye yauen not me to ete; Y thristide, and ye yauen not me to drynke; <sup>43</sup> Y was herborles, and ye herberden not me; nakid, and ye keuerden not me; sijk, and in prisoun, and ye visitiden not me. <sup>44</sup> Thanne and thei schulen answeere to hym, and schulen seie, Lord, whanne sayn we thee hungrynge, or thristynge, or herboreles, or nakid, or sijk, or in prisoun, and we serueden not to thee? <sup>45</sup> Thanne he schal answeere to hem, and seie, Treuli Y seie to you, 'hou longe ye diden not to oon of these leeste, nether ye diden to me. <sup>46</sup> And these schulen goo in to euerlastynge turment; but the iust men schulen go in to euerlastynge lijf.

## 26

<sup>1</sup> And it was doon, whanne Jhesus hadde endid alle these wordis, he seide to hise disciplis, <sup>2</sup> Ye witen, that aftir twei daies pask schal be maad, and mannus sone schal be bitakun to be crucified. <sup>3</sup> Than the princes of prestis and the elder men of the puple were gaderid in to the halle of the prince of prestis, that was seid Cayfas, <sup>4</sup> and maden a counsel to holde Jhesu with gile, and sle him; <sup>5</sup> but thei seiden, Not in the haliday, lest perauenture noyse were maad in the puple. <sup>6</sup> And whanne Jhesus was in Betanye, in the hous of Symount leprous, <sup>7</sup> a womman that hadde a box of alabastre of precious oynement, cam to hym, and schedde out on the heed of hym restynge. <sup>8</sup> And disciplis seynge hadden dedeyn, and seiden, Wherto this loss? for it

myyte be seld for myche, <sup>9</sup> and be youun to pore men. <sup>10</sup> But Jhesus knewe, and seide to hem, What ben ye heuy to this womman? for sche hath wrouyt in me a good werk. <sup>11</sup> For ye schulen euere haue pore men with you, but ye schulen not algatis haue me. <sup>12</sup> This womman sendynge this oynement in to my bodi, dide to birie me. <sup>13</sup> Treuli Y seie to you, where euer this gospel schal be prechid in al the world, it schal be seid, that sche dide this, in mynde of hym. <sup>14</sup> Thanne oon of the twelue, that was clepid Judas Scarioth, wente forth to the princis of prestis, <sup>15</sup> and seide to hem, What wolen ye yyue to me, and Y schal bitake hym to you? And thei ordeyneden to hym thretti pans of siluer. <sup>16</sup> And fro that tyme he souyte oportunyte, to bitraye hym. <sup>17</sup> And in the firste dai of therf looues the disciplis camen to Jhesu, and seiden, Where wolt thou we make redi to thee, to ete paske? <sup>18</sup> Jhesus seide, Go ye into the citee to sum man, and seie to hym, The maistir seith, My tyme is nyy; at thee Y make paske with my disciplis. <sup>19</sup> And the disciplis diden, as Jhesus comaundide to hem; and thei maden the paske redi. <sup>20</sup> And whanne euentid was come, he sat to mete with hise twelue disciplis. <sup>21</sup> And he seide to hem, as thei eten, Treuli Y seie to you, that oon of you schal bitraye me. <sup>22</sup> And thei ful sori bigunnen ech bi hym silf to seie, Lord, whether Y am? <sup>23</sup> And he answeride, and seide, He that puttith with me his hoond in the plater, schal bitraye me. <sup>24</sup> Forsothe mannus sone goith, as it



is writun of hym; but wo to that man, bi whom mannus sone schal be bitrayed; it were good to hym, if that man hadde not be borun. <sup>25</sup> But Judas that bitraiede hym, answeride, seiynge, Maister, whether `Y am? Jhesus seide to hym, Thou hast seid. <sup>26</sup> And while thei soupeden, Jhesus took breed, and blesside, and brak, and yaf to hise disciplis, and seide, Take ye, and ete; this is my body. <sup>27</sup> And he took the cuppe, and dide thankyngis, and yaf to hem, <sup>28</sup> and seide, Drynke ye alle herof; this is my blood of the newe testament, which schal be sched for many, in to remissioun of synnes. <sup>29</sup> And Y seie to you, Y schal not drynke fro this tyme, of this fruyt of the vyne, in to that dai whanne Y schal drynke it newe with you, in the kyngdom of my fadir. <sup>30</sup> And whanne the ympne was seid, thei wenten out in to the mount of Olyuete. <sup>31</sup> Thanne Jhesus seide to hem, Alle ye schulen suffre sclaundre in me, in this niyt; for it is writun, Y schal smyte the scheeperde, and the scheep of the flok schulen be scaterid. <sup>32</sup> But aftir that Y schal rise ayen, Y schal go bifore you in to Galilee. <sup>33</sup> Petre answeride, and seide to hym, Thouy alle schulen be sclaundrid in thee, Y schal neuer be sclaundrid. <sup>34</sup> Jhesus seide to him, Treuli Y seie to thee, for in this nyyt bifor the cok crowe, thries thou schalt denye me. <sup>35</sup> Peter seide to him, Yhe, thouy it bihoue that Y die with thee, Y schal not denye thee. Also alle the disciplis seiden. <sup>36</sup> Thanne Jhesus cam with hem in to a toun, that is seid Jessamanye. And he seide to his disciplis, Sitte ye here, the while Y go thider, and preye.

<sup>37</sup> And whanne he hadde take Peter, and twei sones of Zebedee, he bigan to be heuy and sori. <sup>38</sup> Thanne he seide to hem, My soule is soreful to the deeth; abide ye here, and wake ye with me. <sup>39</sup> And he yede forth a litil, and felde doun on his face, preiynge, and seiynge, My fader, if it is possible, passe this cuppe fro me; netheles not as Y wole, but as thou wolt. <sup>40</sup> And he cam to his disciplis, and foond hem slepynge. And he seide to Petir, So, whethir ye myyten not oon our wake with me? <sup>41</sup> Wake ye, and preye ye, that ye entre not in to temptacioun; for the spirit is redi, but the fleisch is sijk. <sup>42</sup> Eft the secounde tyme he wente, and preyede, seiynge, My fadir, if this cuppe may not passe, but Y drynke hym, thi wille be doon. <sup>43</sup> And eftsoone he cam, and foond hem slepynge; for her iyen weren heuyed. <sup>44</sup> And he lefte hem, and wente eftsoone, and preiede the thridde tyme, and seide the same word. <sup>45</sup> Thanne he cam to his disciplis, and seide to hem, Slepe ye now, and reste ye; loo! the our hath neiyed, and mannus sone schal be takun in to the hondis of synneris; <sup>46</sup> rise ye, go we; loo! he that schal take me, is nyy. <sup>47</sup> Yit the while he spak, lo! Judas, oon of the twelue, cam, and with hym a greet cumpeny, with swerdis and battis, sent fro the princis of prestis, and fro the eldre men of the puple. <sup>48</sup> And he that bitraiede hym, yaf to hem a tokene, and seide, Whom euer Y schal kisse, he it is; holde ye hym. <sup>49</sup> And anoon he cam to Jhesu, and seid, Haile, maister; <sup>50</sup> and he kisside hym. And Jhesus seide to hym, Freend, wherto art thou comun? Thanne

thei camen niy, and leiden hoondis on Jhesu, and helden hym. <sup>51</sup> And lo! oon of hem that weren with Jhesu, streihte out his hoond, and drouy out his swerd; and he smoot the seruaunt of the prince of prestis, and kitte of his ere. <sup>52</sup> Thanne Jhesus seide to hym, Turne thi swerd in to his place; for alle that taken swerd, schulen perische bi swerd. <sup>53</sup> Whether gessist thou, that Y may not preie my fadir, and he schal yyue to me now mo than twelue legiouns of aungels? <sup>54</sup> Hou thanne schulen the scriptures be fulfilled? for so it bihoueth to be doon. <sup>55</sup> In that our Jhesus seide to the puple, As to a thief ye han gon out, with swerdis and battis, to take me; dai bi dai Y sat among you, and tauyt in the temple, and ye helden me not. <sup>56</sup> But al this thing was don, that the scripturis of profetis schulden be fulfillid. Thanne alle the disciplis fledden, and leften hym. <sup>57</sup> And thei helden Jhesu, and ledden hym to Cayfas, the prince of prestis, where the scribis and the Farisees, and the eldre men of the puple weren comun togidere. <sup>58</sup> But Petir swede him afer, in to the halle of the prince of prestis; and he wente in, and sat with the seruauntis, to se the ende. <sup>59</sup> And the prince of prestis, and al the counsel souyten fals witnessing ayens Jhesu, that thei schulden take hym to deeth; <sup>60</sup> and thei founden not, whanne manye false witnessis weren comun. But at the laste, twei false witnessis camen, <sup>61</sup> and seiden, 'This seide, Y may distruye the temple of God, and after the thridde dai bilde it ayen. <sup>62</sup> And the prince of prestis roos, and seide to hym, Answerist thou no

thing to tho thingis, that these witnessen ayens thee? <sup>63</sup> But Jhesus was stille. And the prince of prestis seide to hym, Y coniure thee bi lyuynge God, that thou seie to vs, if thou art Crist, the sone of God. <sup>64</sup> Jhesus seide to him, Thou hast seid; netheles Y seie to you, `fro hennus forth ye schulen se mannus sone sittinge at the riythalf of the vertu of God, and comynge in the cloudis of heuene. <sup>65</sup> Thanne the prince of prestis to-rente his clothis, and seide, He hath blasfemed; what yit han we nede to witnessis? lo! now ye han herd blasfemye; what semeth to you? <sup>66</sup> And thei answeriden, and seiden, He is gilty of deeth. <sup>67</sup> Thanne thei speten `in to his face, and smyten hym with buffatis; and othere yauen strokis with the pawme of her hondis in his face, <sup>68</sup> and seide, Thou Crist, arede to vs, who is he that smoot thee? <sup>69</sup> And Petir sat with outen in the halle; and a damysel cam to hym, and seide, Thou were with Jhesu of Galilee. <sup>70</sup> And he denyede bifor alle men, and seide, Y woot not what thou seist. <sup>71</sup> And whanne he yede out at the yate, another damysel say hym, and seide to hem that weren there, And this was with Jhesu of Nazareth. <sup>72</sup> And eftsoone he denyede with an ooth, For I knewe not the man. <sup>73</sup> And a litil aftir, thei that stooden camen, and seiden to Petir, Treuli thou art of hem; for thi speche makith thee knowun. <sup>74</sup> Thanne he bigan to warie and to swere, that he knewe not the man. And anoon the cok crewe. <sup>75</sup> And Petir bithouyte on the word of Jhesu, that he hadde seid, Bifore the cok crowe, thries thou schalt denye me. And

he yede out, and wepte bitterli.

## 27

<sup>1</sup> But whanne the morowtid was comun, alle the princis of prestis, and the eldre men of the puple token counsel ayens Jhesu, that thei schulden take hym to the deeth. <sup>2</sup> And thei ledden him boundun, and bitoken to Pilat of Pounce, iustice. <sup>3</sup> Thanne Judas that bitraiede hym, say that he was dampned, he repentide, and brouyte ayen the thretti pans to the princis of prestis, and to the elder men of the puple, <sup>4</sup> and seide, Y haue synned, bitraiynge riytful blood. And thei seiden, What to vs? bise thee. <sup>5</sup> And whanne he hadde cast forth the siluer in the temple, he passide forth, and yede, and hongide hym silf with a snare. <sup>6</sup> And the princis of prestis token the siluer, and seide, It is not leueful to putte it in to the treserie, for it is the prijs of blood. <sup>7</sup> And whanne thei hadden take counsel, thei bouyten with it a feeld of a potter, in to biryng of pilgrymys. <sup>8</sup> Herfor thilke feeld is clepid Acheldemac, that is, a feeld of blood, in to this dai. <sup>9</sup> Thanne that was fulfillid, that was seid bi the prophete Jeremye, seiynge, And thei han takun thretti pans, the prijs of a man preysid, whom thei preiseden of the children of Israel; <sup>10</sup> and thei yauen hem in to a feeld of a potter, as the Lord hath ordenyd to me. <sup>11</sup> And Jhesus stood bifor the domesman; and the iustice axide him, and seide, Art thou king of Jewis? <sup>12</sup> Jhesus seith to hym, Thou seist. And whanne he was accusid of the princis of prestis, and of the

eldere men of the puple, he answeride no thing.  
<sup>13</sup> Thanne Pilat seith to him, Herist thou not, hou many witnessyngis thei seien ayens thee?  
<sup>14</sup> And he answeride not `to hym ony word, so that the iustice wondride greetli. <sup>15</sup> But for a solempne dai the iustice was wont to delyuere to the puple oon boundun, whom thei wolden.  
<sup>16</sup> And he hadde tho a famous man boundun, that was seid Barrabas. <sup>17</sup> Therfor Pilate seide to hem, whanne thei weren to gidere, Whom wolen ye, that Y delyuere to you? whether Barabas, or Jhesu, that is seid Crist? <sup>18</sup> For he wiste, that bi enuye thei bitraiden hym. <sup>19</sup> And while he sat for domesman, his wijf sente to hym, and seide, No thing to thee and to that iust man; for Y haue suffrid this dai many thingis for hym, bi a visioun. <sup>20</sup> Forsothe the prince of prestis, and the eldere men counseiliden the puple, that thei schulden axe Barabas, but thei schulden distrye Jhesu. <sup>21</sup> But the iustice answeride, and seide to hem, Whom of the tweyn wolen ye, that be delyuerit to you? And thei seiden, Barabas.  
<sup>22</sup> Pilat seith to hem, What thanne schal Y do of Jhesu, that is seid Crist? <sup>23</sup> Alle seien, `Be he crucified. The iustice seith to hem, What yuel hath he doon? And thei crieden more, and seiden, Be he crucified. <sup>24</sup> And Pilat seyng that he profitide no thing, but that the more noyse was maad, took watir, and waischide hise hondis bifor the puple, and seide, Y am giltles of the blood of this riytful man; bise you. <sup>25</sup> And al the puple answeride, and seide, His blood be on vs, and on oure children. <sup>26</sup> Thanne he

deliuerede to hem Barabas, but he took to hem Jhesu scourgid, to be crucified. <sup>27</sup> Thanne knyytis of the iustice token Jhesu in the moot halle, and gadriden to hym al the cumpeny `of knyytis. <sup>28</sup> And thei vnclothiden hym, and diden aboute hym a reed mantil; <sup>29</sup> and thei foldiden a coroun of thornes, and putten on his heed, and a rehed in his riyt hoond; and thei kneliden bifore hym, and scorniden hym, and seiden, Heil, kyng of Jewis. <sup>30</sup> And thei speten on hym, and taken a rehed, and smoot his heed. <sup>31</sup> And aftir that thei hadden scorned him, thei vnclothiden hym of the mantil, and thei clothiden hym with hise clothis, and ledden hym to `crucifien hym. <sup>32</sup> And as thei yeden out, thei founden a man of Cirenen comynge fro the toun, Symont bi name; thei constreyneden hym to take his cross. <sup>33</sup> And thei camen in to a place that is clepid Golgatha, that is, the place of Caluarie. <sup>34</sup> And thei yauen hym to drynke wyne meynd with galle; and whanne he hadde tastid, he wolde not drynke. <sup>35</sup> And aftir that thei hadden crucified hym, thei departiden his clothis, and kesten lotte, to fulfille that is seid bi the prophete, seiynge, Thei partiden to hem my clothis, and on my clooth thei kesten lott. <sup>36</sup> And thei seten, and kepten him; <sup>37</sup> and setten aboue his heed his cause writun, This is Jhesu of Nazareth, kyng of Jewis. <sup>38</sup> Thanne twey theues weren crucified with hym, oon on the riythalf, and oon on the lefthalf. <sup>39</sup> And men that passiden forth blasfemeden hym, <sup>40</sup> mouynge her heedis, and seiynge, Vath to thee, that distriest the

temple of God, and in the thridde dai bildist it ayen; saue thou thi silf; if thou art the sone of God, come doun of the cross. <sup>41</sup> Also and princis of prestis scornynge, with scribis and elder men, <sup>42</sup> seiden, He made othere men saaf, he may not make hym silf saaf; if he is kyng of Israel, come he now doun fro the crosse, and we bileuen to hym; <sup>43</sup> he tristide in God; delyuer he hym now, if he wole; for he seide, That Y am Goddis sone. <sup>44</sup> And the theues, that weren crucified with hym, vpbreididen hym of the same thing. <sup>45</sup> But fro the sixte our derknessis weren maad on al the erthe, to the nynthe our. <sup>46</sup> And aboute the nynthe our Jhesus criede with a greet vois, and seide, Heli, Heli, lamazabatany, that is, My God, my God, whi hast thou forsake me? <sup>47</sup> And summen that stoden there, and herynge, seiden, This clepith Helye. <sup>48</sup> And anoon oon of hem rennyng, took and fillide a spounge with vynegre, and puttide on a rehed, and yaf to hym to drynke. <sup>49</sup> But othir seiden, Suffre thou; se we whether Helie come to deliuer hym. <sup>50</sup> Forsothe Jhesus eftsoone criede with a greet voyce, and yaf vp the goost. <sup>51</sup> And lo! the veil of the temple was to-rent in twey parties, fro the hiest to the lowest. And the erthe schoke, and stoonus weren cloue; and birielis weren openyd, <sup>52</sup> and many bodies of seyntis that hadden slepte, rysen vp. <sup>53</sup> And thei yeden out of her birielis, and aftir his resurreccioun thei camen in to the holi citee, and apperiden to many. <sup>54</sup> And the centurien and thei that weren with hym kepinge Jhesu, whanne thei saien the erthe schakyng, and tho thingis that



weren doon, thei dredden greetli, <sup>55</sup> and seiden, Verili this was Goddis sone. And ther weren there many wymmen afer, that sueden Jhesu fro Galilee, and mynystriden to hym. <sup>56</sup> Among whiche was Marie Magdalene, and Marie, the modir of James, and of Joseph, and the modir of Zebedees sones. <sup>57</sup> But whanne the euenyng was come, ther cam a riche man of Armathi, Joseph bi name, and he was a disciple of Jhesu. <sup>58</sup> He wente to Pilat, and axide the bodi of Jhesu. <sup>59</sup> Thanne Pilat comaundide the bodie to be youun. And whanne the bodi was takun, Joseph lappede it in a clene sendel, <sup>60</sup> and leide it in his newe biriel, that he hadde hewun in a stoon; and he walewide a greet stoon to the dore of the biriel, and wente aweil. <sup>61</sup> But Marie Maudelene and anothir Marie weren there, sittynge ayens the sepulcre. <sup>62</sup> And on `the tother dai, that is aftir pask euen, the princis of prestis and the Farisees camen togidere to Pilat, <sup>63</sup> and seiden, Sir, we han mynde, that thilke giloure seide yit lyuynge, Aftir thre daies Y schal rise ayen to lijf. <sup>64</sup> Therfor comaunde thou, that the sepulcre be kept in to the thridde dai; lest hise disciplis comen, and stelen hym, and seie to the puple, He hath rise fro deeth; and the laste errour schal be worse than the formere. <sup>65</sup> Pilat seide to hem, Ye han the kepyng; go ye, kepe ye as ye kunnen. <sup>66</sup> And thei yeden forth, and kepten the sepulcre, markynge the stoon, with keperis.

## 28

<sup>1</sup> But in the euentid of the sabat, that bigynneth

to schyne in the firste dai of the woke, Marie Mawdelene cam, and another Marie, to se the sepulcre. <sup>2</sup> And lo! ther was maad a greet ertheschakyng; for the aungel of the Lord cam doun fro heuene, and neiyede, and turnede awei the stoon, and sat theron. <sup>3</sup> And his lokyng was as leit, and hise clothis as snowe; <sup>4</sup> and for drede of hym the keperis weren afeerd, and thei weren maad as deede men. <sup>5</sup> But the aungel answeride, and seide to the wymmen, Nyle ye drede, for Y woot that ye seken Jhesu, that was crucified; <sup>6</sup> he is not here, for he is risun, as he seide; come ye, and se ye the place, where the Lord was leid. <sup>7</sup> And go ye soone, and seie ye to his disciplis, that he is risun. And lo! he schal go bifore you in to Galilee; there ye schulen se hym. <sup>8</sup> Lo! Y haue biforseid to you. And thei wenten out soone fro the biriels, with drede and greet ioye, rennyng to telle to hise disciplis. <sup>9</sup> And lo! Jhesus mette hem, and seide, Heile ye. And thei neiyeden, and heelden his feet, and worschipiden him. <sup>10</sup> Thanne Jhesus seide to hem, Nyle ye drede; go ye, `telle ye to my britheren, that thei go in to Galile; there thei schulen se me. <sup>11</sup> And whanne thei weren goon, lo! summe of the keperis camen in to the citee, and telden to the princis of prestis alle thingis that weren doon. <sup>12</sup> And whanne thei weren gaderid togidere with the elder men, and hadden take her counseil, thei yauen to the kniytis miche monei, and seiden, Seie ye, <sup>13</sup> that hise disciplis camen bi nytt, and han stolen hym, while ye slepten. <sup>14</sup> And if this be herd of the

iustice, we schulen counseile hym, and make you sikir. <sup>15</sup> And whanne the monei was takun, thei diden, as thei weren tauyt. And this word is pupplischid among the Jewis, til in to this day. <sup>16</sup> And the enleuen disciplis wenten in to Galilee, in to an hille, where Jhesus hadde ordeyned to hem. <sup>17</sup> And thei sayn hym, and worschipiden; but summe of hem doutiden. <sup>18</sup> And Jhesus cam nyy, and spak to hem, and seide, Al power in heuene and in erthe is youun to me. <sup>19</sup> Therfor go ye, and teche alle folkis, baptisyng hem in the name of the Fadir, and of the Sone, and of the Hooli Goost; <sup>20</sup> techynge hem to kepe alle thingis, what euer thingis Y haue comaundid to you; and lo! Y am with you in alle daies, in to the ende of the world.

## **Wycliffe Bible**

**This is the Pentateuch and Gospels from The Holy Bible, containing the Old and New Testaments, with the apocryphal books, in the earliest English version made from the latin Vulgate by John Wycliffe and his followers. c.1395**

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