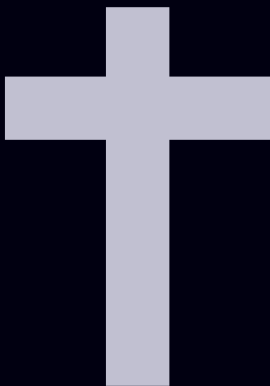


# Wycliffe Bible



This is the Pentateuch and Gospels from The Holy Bible,  
containing the Old and New Testaments, with the apocryphal  
English version made from the latin Vulgate by John Wycliffe and

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**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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## The Gospel According to Matthew

<sup>1</sup> The book of the generacioun of Jhesu Crist, the sone of Daudid, 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 Daudid the king. <sup>6</sup> Daudid 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 Daudid ben fourtene generacions, and fro Daudid 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 Daudid, 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 down, and worschipiden him. And whanne thei hadden openyd her tresouris, thei offryden to hym yiftis, gold, encense, and myrre. <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 nyyt, 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

Egypt Y haue clepid my sone. <sup>16</sup> Thanne Eroude seynge 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 yeer 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, wepynge and moche weilyng, Rachel biwepynge 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 Egypt, <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 shulde 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 kyn-  
gdom 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 cloth-  
ing 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 baptyem, 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, whois 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 now, for thus it fallith to vs to fulfille al riytfulnesse. <sup>16</sup> Thanne Joon suffride hym. And whanne Jhesus was baptisid, anon 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, seiynge, 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 nyttis, 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 perauenture 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,

## 5

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 prechynge 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 heelide 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.

<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 sufren persecusioun for riyfulnessse, 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 bi-for 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> leeuue there thi yifte bifor 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 sclaundre 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 sclaundre thee, kitte hym awaye, 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 leeueth his wijf, yyue he to hir a libel of forsakyng. <sup>32</sup> But Y seie to you, that euery man that leeueth 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 any thing; nethir bi heuene, for it is the trone of God; <sup>35</sup> nether bi the erthe, for it is the stole of his feet; nether 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, leue 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 neyboore, 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 sclaudren 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 pupplicants 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 worschipid 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 riyt 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, bifore 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> Nyle 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 sowen 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 schal 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 beam 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 beam is in thin owne iye? <sup>5</sup> Ipocrite, `do thou out first the beam 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 totere 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 sones, 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 perdicoun 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 grapis of thornes, or figus 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 knoueleche to hem, That Y knewe you neuere; departe awey 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 down, and flodis camen, and wyndis blewen, and russchiden `in to that hous; and it felde not down, 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 down, and floodis camen, and wyndis blewen, and thei hurliden ayen that hous; and it felde down, and the fallyng down therof was greet. <sup>28</sup> And it was doon, whanne Jhesus hadde endid these wordis, the puple won-

dride 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 down fro the hil, mych puple sude hym. <sup>2</sup> And loo! a leprouse man cam, and worschipe 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 clen-sid. <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 pale-sie, 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 sueden 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 deuellis, 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 sicknessis. <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 lesewynge. <sup>31</sup> And the deuellis 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 liyttere 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 seyng

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 worschipse 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 sieden 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 crynge sieden hym, and seiden, Thou sone of David, 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 deuuel. <sup>33</sup> And whanne the deuuel 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 deuelis he castith out deuelis. <sup>35</sup> And Jhesus wente `aboute 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 sijksesse. <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 Chananee, 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 neiye; <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 noumbred. <sup>31</sup> Therfor nyle ye drede; ye ben betere than many sparewis. <sup>32</sup> Therfor euery man that schal knouleche me bifore men, Y schal knouleche 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> Nyle 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 weillid. <sup>18</sup> For Joon cam nether etynge ne drynkyng, and thei seien, He hath a deucl. <sup>19</sup> The sone of man cam etynge and drynkyng, and thei seien, Lo! a man a gloutoun, 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 Dauid 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 sabot. <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 diche 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 smokyng 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 sones 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 nyttis, so mannus sone shal be in the herte of the erthe thre daies and thre nyttis. <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 ny, 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 seyng seen not, and thei herynge heren not, nether vndurstonden; <sup>14</sup> that the prophesie of Ysaie 'seyng be fulfillid 'in hem, With heryng ye schulen here, and ye shulen not vndurstonde; and ye seyng 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 sclaudrid. <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 seruautis 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 drawen 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 knytnes 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 makynge 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 sclaudris, 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 ioie 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 fischis; <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 heelde 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 blesside, 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 tooken the relifs of brokun gobetis, twelue cofynes ful. <sup>21</sup> And the noubre 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 walkynge 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 wattris. <sup>29</sup> And he seide, Come thou. And Petre yede down fro the boot, and walkide on the wattris 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 worschipped 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 euer 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 euer yifte is of me, it schal profite to thee; <sup>6</sup> and he hath not worschapid 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 entrith 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 plauntyng, 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 down 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 vndurstandyng? <sup>17</sup> Vndurstonden ye not, that al thing that entrith 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, fornycaciouns, 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 Daid, haue merci on me; my douyter is yuel traueillid 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 sheep of the hous of Israel that perischiden. <sup>25</sup> And she cam, and worschipse 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 down 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 down 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 temptyng, 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 vndurstonden 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 vndurstonden 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 lyuyng.<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 sclandre 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 aperiden 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 down on her faces, and dreden 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 down 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 nowwe 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 down 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 deuел wente out fro hym; and the child was heelid 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 vn-bileue. 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? Kyn-gis 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 sicke 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 hauyng tweyne hoondis or twey feet to be sent in to euerlastyng 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 hauyng tweyn iyen to be sent in to the fier of helle. <sup>10</sup> Se ye, that ye dispise not oon of these litte. 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 down, 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 seru-aunt, 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 down, 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, seyng 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 priested 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 siche 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 euerlastynge 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 sille 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 suede 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 euerlastyng 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 housbonde 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 stondyng 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 vyneyerd. <sup>8</sup> And whanne euenyng was comun, the lord of the vyneyerd 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 discipulis 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, onourynge, and axynge 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 herynge, 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 pu-  
 ple blamede hem, that thei  
 schulden be stille; and thei  
 crieden the more, and sei-  
 den, Lord, the sone of Daud,  
 haue merci on vs. <sup>32</sup> And Jh-  
 esus 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 Jh-  
 esus hadde merci on hem,  
 and touchide her iyen; and  
 anoon thei sayen, and sue-  
 den 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  
 leeuë 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 heri yng? <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, turnyng 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 leeu es 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, sei ynge, 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 bileu ynge 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 bapty m of Joon; of heuene, or of men? And thei thouyten with ynne hem silf, <sup>26</sup> sei ynge, 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 slowen 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 slowen 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 repreuden, this is maad in to the heed of the corner? Of the Lord this thing is don, and it

is merueilous bifor 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 slowen. <sup>7</sup> But the kyng, whanne he hadde herd, was

wroth; and he sente hise oostis, and he destruyede tho manquelleris, and brente her citee. <sup>8</sup> Thanne he seide to hise seruautis, The weddingis 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 weddingis. <sup>10</sup> And hise seruautis 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 mynystis, Bynde hym bothe hondis and feet, and sende ye him in to vtmer derknessis; there schal be wepyng and grentynge 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 charginst not of ony man, for thou biholdist not the persooone 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 risynge 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 risynge 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 rysynge 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 lik to this; Thou schalt loue thi neiyeboore 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 drawen abroad her filateries, and magnifien hemmes. <sup>6</sup> And thei louen the first sitting 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 entreynge 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 leeuetho. <sup>24</sup> Blynde lederis, clensing a gnatte, but swolewynge 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 bilden sepulcris of profetis, and maken faire the biriellis 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 slown 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 slown 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 bilydngis 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 discomfourt, that is seid of Danyel, the prophete,

stondynge 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 leeuies 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 comynge of mannus sone. <sup>38</sup> For as in the daies bfore the greet flood, thei weren etynge and drynkynge, weddynge 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

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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 meynie, 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.

<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 quenchild.

<sup>9</sup> The prudent answeriden, and seiden, Lest perauen- ture 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 seru-auntis 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 gryn-tyng 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 scheep-erde 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 kyng-doom 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 herborles, 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 answer 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 herboriden 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 left-half, Depart fro me, ye cursid, in to euerlastyng fjr, 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 answer to hym, and schulen seie, Lord, whanne sayn we thee hungryng, or thristyng, or herborles, or nakid, or sijk, or in prisoun, and we serueden not to thee? <sup>45</sup> Thanne he

schal answer 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 euerlastyng turment; but the iust men schulen go in to euerlastyng lijf.

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<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 restyng. <sup>8</sup> And disciplis seyng 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 sclaudre in me, in this nyit; 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 sclaudrid in thee, Y schal neuer be sclaudrid. <sup>34</sup> Jhesus seide to him, Treuli Y seie to thee, for in this nyit 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 soreuful 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 theef ye han gon out, with swerdis and battis, to take me; dai bi dai Y sat among you, and taugt 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 led den 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 lyuyng 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 comyng 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 stoden 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 bithouyete 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

1 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 led-den 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 Jermeye, 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 bitraieden 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 scornyn den hym, and seiden, Heil, kyng of Jewis. <sup>30</sup> And thei speten on hym, and too ken 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 Ciren 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 blasfemed 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 down 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 down 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 commaundide the bodie to be youun. And whanne the bodi was takun, Joseph lap-pide it in a clene sendel, <sup>60</sup> and leide it in his newe briel, that he hadde hewun in a stoon; and he walewide a greet stoon to the dore of the briel, and wente awei. <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 commaunde 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> techyng 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.

## The Gospel According to Mark

<sup>1</sup> The bigynnyng of the gospel of Jhesu Crist, the sone of God. <sup>2</sup> As it is writun in Ysaie, the prophete, Lo! Y sende myn aungel bifor thi face, that schal make thi weie redi bifor thee. <sup>3</sup> The vois of a crier in desert, Make ye redi the weie of the Lord, make ye hise paththis riyt. <sup>4</sup> Joon was in desert baptisyng, and prechyng the baptym of penance, in to remissioun of synnes. <sup>5</sup> And al the cuntre of Judee wente out to hym, and alle men of Jerusalem; and thei weren baptisid of hym in the flom Jordan, and knouelechiden her synnes. <sup>6</sup> And Joon was clothid with heeris of camels, and a girdil of skyn was about hise leendis; and he ete hony soukis, and wilde hony, and prechide, <sup>7</sup> and seide, A stronger than Y schal come aftir me, and Y am not worthi to knele down, and vnlace his schoone. <sup>8</sup> Y haue baptisid you in watir; but he schal baptise you in the Hooli Goost. <sup>9</sup> And it was don in tho daies, Jhesus cam fro Nazareth of Galilee, and was baptisid of Joon in Jordan. <sup>10</sup> And anoon he wente up of the watir, and saye heuenes opened, and the Hooli Goost comynge down as a culuer, and dwellynge

in hym. <sup>11</sup> And a vois was maad fro heuenes, Thou art my loued sone, in thee Y am plesid. <sup>12</sup> And anoon the Spirit puttide hym forth in to deseert. <sup>13</sup> And he was in deseert fourti daies and fourti nyttis, and was temptid of Sathanas, and he was with beestis, and aungels mynystren to hym. <sup>14</sup> But aftir that Joon was takun, Jhesus cam in to Galilee, and prechide the gospel of the kyngdome of God, <sup>15</sup> and seide, That the tyme is fulfillid, and the kyngdome of God schal come nyy; do ye penance, and bileue ye to the gospel. <sup>16</sup> And as he passed bisidis the see of Galilee, he say Symount, and Andrew, his brother, castynge her nettis in to the see; for thei weren fischeris. <sup>17</sup> And Jhesus seide to hem, Come ye aftir me; Y schal make you to be maad fischeris of men. <sup>18</sup> And anoon thei leften the nettis, and sieden hym. <sup>19</sup> And he yede forth fro thennus a litil, and siy James of Zebedee, and Joon, his brother, in a boot makynge nettis. <sup>20</sup> And anoon he clepide hem; and thei leften Zebedee, her fadir, in the boot with hiryd seruauntis, and thei suweden hym. <sup>21</sup> And thei entriden in to Capharnaum, and anoon in the sabatys he yede in to a synagoge, and tauyte hem. <sup>22</sup> And thei wondriden on his teching; for he tauyte hem, as he that hadde power, and not as scribis. <sup>23</sup> And in

the synagoge of hem was a man in an vnclene spirit, and he criede out, <sup>24</sup> and seide, What to vs and to thee, thou Jhesu of Nazareth? hast thou come to distrie vs? Y woot that thou art the hooli of God. <sup>25</sup> And Jhesus thretenede hym, and seide, Wex doumbe, and go out of the man. <sup>26</sup> And the vnclene spirit debreidyng hym, and cryng with greet vois, wente out fro hym. <sup>27</sup> And alle men wondriden, so that thei souyten with ynne hem silf, and seiden, What thing is this? what newe doctrine is this? for in power he comaundith to vnclene spiritis, and thei obeyen to hym. <sup>28</sup> And the fame of hym wente forth anoon in to al the cuntree of Galilee. <sup>29</sup> And anoon thei yeden out of the synagoge, and camen into the hous of Symount and of Andrewe, with James and Joon. <sup>30</sup> And the modir of Symountis wijf lay sijk in fyueris; and anoon thei seien to hym of hyr. <sup>31</sup> And he cam nyy, and areride hir, and whanne he hadde take hir hoond, anoon the feuer lefte hir, and sche seruede hem. <sup>32</sup> But whanne the euentid was come, and the sonne was gon doun, thei brouyten to hym alle that weren of male ese, and hem that hadden fendis. <sup>33</sup> And al the citee was gaderid at the yate. <sup>34</sup> And he heelide many, that hadden dyuerse sijknessis, and he castide out many feendis, and he suf-

fride hem not to speke, for thei knewen hym. <sup>35</sup> And he roos ful eerli, and yede out, and wente in to a desert place, and preiede there. <sup>36</sup> And Symount sude hym, and thei that weren with hym. <sup>37</sup> And whanne thei hadden founde hym, thei seiden to hym, That alle men seken thee. <sup>38</sup> And he seide to hem, Go we in to the next townes and citees, that Y preche also there, for her to Y cam. <sup>39</sup> And he prechide in the synagogis of hem, and in al Galilee, and castide out feendis. <sup>40</sup> And a leprouse man cam to hym, and bisouyte, and knelide, and seide, If thou wolt, thou maist clense me. <sup>41</sup> And Jhesus hadde mercy on hym, and streihte out his hoond, and towchde hym, and seide to hym, I wole, be thou maad cleene. <sup>42</sup> And whanne he hadde seide this, anoon the lepre partyde away fro hym, and he was clensyd. <sup>43</sup> And Jhesus thretenede hym, and anoon Jhesus putte hym out, <sup>44</sup> and seyde to hym, Se thou, seye to no man; but go, schewe thee to the pryncys of prestys, and offre for thi clensyng in to wytnessyng to hem, tho thingis that Moyses bad. <sup>45</sup> And he yede out, and began to preche, and publische the word, so that now he myyte not go opynli in to the citee, but be withoutforth in desert placis; and thei camen to hym on alle sidis.

## 2

<sup>1</sup> And eft he entride in to Cafarnaum, aftir eiye daies.

<sup>2</sup> And it was herd, that he was in an hous, and many camen to gidir, so that thei miyten not be in the hous, ne at the yate. And he spak to hem the word.

<sup>3</sup> And there camen to hym men that brouyten a man sijk in palesie, which was borun of foure.

<sup>4</sup> And whanne thei myyten not brynge hym to Jhesu for the puple, thei vn-hileden the roof where he was, and openede it, and thei leten down the bed in which the sijk man in palesie laye.

<sup>5</sup> And whanne Jhesus hadde seyn the feith of hem, he seide to the sijk man in palesie, Sone, thi synnes ben foryouun to thee.

<sup>6</sup> But there weren summe of the scribis sittynge, and thenkyng in her hertis, <sup>7</sup> What spekith he thus? He blasfemeth; who may foryyue synnes, but God aloone?

<sup>8</sup> And whanne Jhesus hadde knowe this bi the Hooli Goost, that thei thouyten so with ynne hem silf, he seith to hem, What thenken ye these thingis in youre hertis? <sup>9</sup> What is liyter to seie to the sijk man in palesie, Synnes ben foryouun to thee, or to seie, Ryse, take thi bed, and walke?

<sup>10</sup> But that ye wite that mannus sone hath power in erthe to foryyue synnes, he seide to the sijk man in palesie, Y seie to thee, <sup>11</sup> ryse vp, take thi bed, and go in to thin hous. <sup>12</sup> And anoon he roos

vp, and whanne he hadde take the bed, he wente bifor alle men, so that alle men wondriden, and onoureden God, and seiden, For we seien neuer so. <sup>13</sup> And he wente out eftsoone to the see, and al the puple cam to hym; and he tauyte hem.

<sup>14</sup> And whanne he passide, he saiy Leuy `of Alfei sit-tynge at the tolbothe, and he seide to hym, Sue me. And he roos, and suede hym.

<sup>15</sup> And it was doon, whanne he sat at the mete in his hous, many pupplicans and synful men saten togidere at the mete with Jhesu and hise disciplis; for there weren many that folewiden hym.

<sup>16</sup> And scribis and Farisees seyng, that he eet with pupplicans and synful men, seiden to hise disciplis, Whi etith and drynkith youre maystir with pupplicans and synneris? <sup>17</sup> Whanne this was herd, Jhesus seide to hem, Hoole men han no nede to a leche, but thei that ben yuel at eese; for Y cam not to clepe iust men, but synneris.

<sup>18</sup> And the disciplis of Joon and the Farisees weren fastyng; and thei camen, and seien to hym, Whi fasten the disciplis of Joon, and the Farisees fasten, but thi disciplis fasten not? <sup>19</sup> And Jhesus seide to hem, Whether the sones of sposailis moun faste, as longe as the spouse is with hem? As long tyme as thei haue the spouse with hem, thei moun not faste. <sup>20</sup> But



daies schulen come, whanne the spouse schal be takun awei fro hem, and thanne thei schulen faste in tho daies. <sup>21</sup> No man sewith a patche of newe clooth to an elde clooth, ellis he takith awei the newe patche fro the elde, and a more brekyng is maad. <sup>22</sup> And no man puttith newe wyn in to elde botelis, ellis the wyn schal breste the botels, and the wyn schal be sched out, and the botels schulen perische. But newe wyn schal be put into newe botels. <sup>23</sup> And it was doon eftsoones, whanne the Lord walkid in the sabotis bi the cornes, and hise disciplis bigunnen to passe forth, and plucke eeris of the corn. <sup>24</sup> And the Farisees seiden to hym, Lo! what thi disciplis doon in sabotis, that is not leueful. <sup>25</sup> And he seide to hem, Radden ye neuer what Dauid dide, whanne he hadde nede, and he hungride, and thei that weren with hym? <sup>26</sup> Hou he wente in to the hous of God, vndur Abiathar, prince of prestis, and eete looues of proposicioun, which it was not leueful to ete, but to preestis aloone, and he yaf to hem that weren with hym. <sup>27</sup> And he seide to hem, The sabat is maad for man, and not a man for the sabat; <sup>28</sup> and so mannus sone is lord also of the sabat.

### 3

<sup>1</sup> And he entride eftsoone in to the synagoge, and there was a man hauynge a drye

hoond. <sup>2</sup> And thei aspieden hym, if he helide in the sabatis, to accuse him. <sup>3</sup> And he seide to the man that hadde a drie hoond, Rise in to the myddil. <sup>4</sup> And he seith to hem, Is it leueful to do wel in the sabatis, ether yuel? to make a soul saaf, ether to leese? And thei weren stille. <sup>5</sup> And he biheeld hem aboute with wraththe, and hadde sorewe on the blyndnesse of her herte, and seith to the man, Hold forth thin hoond. And he helde forth, and his hoond was restorid to hym. <sup>6</sup> Sotheli Farisees yeden out anoon, and maden a counsel with Erodians ayens hym, hou thei schulden lese hym. <sup>7</sup> But Jhesus with hise disciplis wente to the see; and myche puple fro Galilee and Judee sude hym, <sup>8</sup> and fro Jerusalem, and fro Ydume, and fro biyondis Jordan, and thei that weren aboute Tire and Sidon, a greet multitude, heringe the thingis that he dide, and cam to hym. <sup>9</sup> And Jhesus seide to hise disciplis, that the boot schulde serue hym, for the puple, lest thei thristen hym; <sup>10</sup> for he heelide many, so that thei felden fast to hym, to touche hym. And hou many euer hadde syknessis, and vnclene spirits, <sup>11</sup> whanne thei seyen hym, felden doun to hym, and crieden, seiynge, Thou art the sone of God. <sup>12</sup> And greetli he manasside hem, that thei

schulden not make hym knowun. <sup>13</sup> And he wente in to an hille, and clepide to hym whom he wolde; and thei camen to hym. <sup>14</sup> And he made, that there weren twelue with hym, to sende hem to preche. <sup>15</sup> And he yaf to hem pouwer to heele sijknessis, and to caste out feendis. <sup>16</sup> And to Symount he yaf a name Petre, and he clepide James of Zebede and Joon, <sup>17</sup> the brother of James, and he yaf to hem names Boenarges, that is, sones of thundryng. <sup>18</sup> And he clepide Andrew and Filip, and Bartholomew and Matheu, and Thomas and James Alfey, and Thadee, <sup>19</sup> and Symount Cananee, and Judas Scarioth, that bitraiede hym. <sup>20</sup> And thei camen to an hous, and the puple cam togidere eftsoone, so that thei miyten not ete breed. <sup>21</sup> And whanne his kynnysmen hadden herd, thei wenten out to holde him; for thei seiden, that he is turned in to woodnesse. <sup>22</sup> And the scribis that camen doun fro Jerusalem, seiden, That he hath Belsabub, and that in the prince of deuellis he castith out fendis. <sup>23</sup> And he clepide hem togidir, and he seide to hem in parablis, Hou may Sathanas caste out Sathanas? <sup>24</sup> And if a rewme be departid ayens it silf, thilke rewme may not stonde. <sup>25</sup> And if an hous be disparpoillid on it silf, thilke hous may not stonde. <sup>26</sup> And if Sathanas

hath risun ayens hym silf, he is departid, and he schal not mowe stonde, but hath an ende. <sup>27</sup> No man may go in to a stronge mannus hous, and take away hise vessels, but he bynde first the stronge man, and thanne he schal spoile his hous. <sup>28</sup> Treuli Y seie to you, that alle synnes and blasfemyes, bi whiche thei han blasfemed, schulen be foryouun to the sones of men. <sup>29</sup> But he that blasfemeth ayens the Hooli Goost, hath not remissioun in to with outen ende, but he schal be gilty of euerlastyng trespass. <sup>30</sup> For thei seiden, He hath an vnclene spirit. <sup>31</sup> And his modir and britheren camen, and thei stoden withoutforth, and senten to hym, and clepiden hym. <sup>32</sup> And the puple sat aboute hym; and thei seien to hym, Lo! thi modir and thi britheren with outforth seken thee. <sup>33</sup> And he answeride to hem, and seide, Who is my modir and my britheren? <sup>34</sup> And he bihelde thilke that saten aboute hym, and seide, Lo! my modir and my britheren. <sup>35</sup> For who that doith the wille of God, he is my brothir, and my sistir, and modir.

## 4

<sup>1</sup> And eft Jhesus bigan to teche at the see; and myche puple was gaderid to hym, so that he wente in to a boot, and sat in the see, and al the puple was aboute the

see on the loond. <sup>2</sup> And he tauyte hem in parabis many thingis. And he seide to hem in his techyng, <sup>3</sup> Here ye. Lo! a man sowynge goith out to sowe. <sup>4</sup> And the while he sowith, summe seed felde aboute the weie, and briddis of heuene camen, and eeten it. <sup>5</sup> Othere felde doun on stony places, where it had not myche erthe; and anoon it spronge vp, for it had not depnesse of erthe. <sup>6</sup> And whanne the sunne roos vp, it welewide for heete, and it driede vp, for it hadde no roote. <sup>7</sup> And othere felde doun in to thornes, and thornes sprongen vp, and strangliden it, and it yaf not fruyt. <sup>8</sup> And other felde doun in to good loond, and yaf fruyt, springynge vp, and wexynge; and oon brouyte thretti foold, and oon sixti fold, and oon an hundrid fold. <sup>9</sup> And he seide, He that hath eeris of heryng, here he. <sup>10</sup> And whanne he was bi hym silf, tho twelue that weren with hym axiden hym to expowne the parable. <sup>11</sup> And he seide to hem, To you it is youun to knowe the priuete of the kyngdom of God. But to hem that ben with outforth, alle thingis be maad in parabis, that thei seyng se, <sup>12</sup> and se not, and thei herynge here and vnderstonde not; lest sum tyme thei be conuertid, and synnes be foryouun to hem. <sup>13</sup> And he seide to hem, Knowe not ye this parable? and hou ye schulen

knowe alle parabis? <sup>14</sup> He that sowith, sowith a word. <sup>15</sup> But these it ben that ben aboute the weie, where the word is sowun; and whanne thei han herd, anoon cometh Satanas, and takith awei the word that is sowun in her hertis. <sup>16</sup> And in lijk maner ben these that ben sowun on stony placis, whiche whanne thei han herd the word, anoon thei taken it with ioye; <sup>17</sup> and thei han not roote in hem silf, but thei ben lastynge a litil tyme; afterward whanne tribulacioun risith, and persecucioun for the word, anoon thei ben sclaudrid. <sup>18</sup> And ther ben othir that ben sowun in thornes; these it ben that heren the word, <sup>19</sup> and diseise of the world, and disseit of ritchessis, and othir charge of coueytise entrith, and stranglith the word, and it is maad with out fruyt. <sup>20</sup> And these it ben that ben sowun on good lond, whiche heren the word, and taken, and maken fruyt, oon thritti fold, oon sixti fold, and oon an hundrid fold. <sup>21</sup> And he seide to hem, Wher a lanterne cometh, that it be put vndur a buschel, or vndur a bed? nay, but that it be put on a candilstike? <sup>22</sup> Ther is no thing hid, that schal not be maad opyn; nethir ony thing is pryuey, that schal not come in to opyn. <sup>23</sup> If ony man haue eeris of heryng, here he. <sup>24</sup> And he seide to hem, Se ye what ye heren. In what mesure ye meten, it schal be metun to you ayen,

and be cast to you. <sup>25</sup> For it schal be youun to hym that hath, and it schal be takun awei fro him that hath not, also that that he hath. <sup>26</sup> And he seide, So the kingdom of God is, as if a man caste seede in to the erthe, <sup>27</sup> and he sleepe, and it rise up niyt and dai, and brynge forth seede, and wexe faste, while he woot not. <sup>28</sup> For the erthe makith fruyt, first the gras, aftirward the ere, and aftir ful fruyt in the ere. <sup>29</sup> And whanne of it silf it hath brouyt forth fruyt, anoon he sendith a sikil, for repyng tyme is come. <sup>30</sup> And he seide, To what thing schulen we likne the kyngdom of God? or to what parable schulen we comparisoun it? <sup>31</sup> As a corne of seneuei, which whanne it is sowun in the erthe, is lesse than alle seedis that ben in the erthe; <sup>32</sup> and whanne it is sprongun up, it waxith in to a tre, and is maad gretter than alle erbis; and it makith grete braunchis, so that briddis of heuene moun dwelle vndur the schadewe therof. <sup>33</sup> And in many suche parablis he spak to hem the word, as thei myyten here; <sup>34</sup> and he spak not to hem with out parable. But he expownede to hise disciplis alle thingis bi hemsilf. <sup>35</sup> And he seide to hem in that dai, whanne euenyng was come, Passe we ayenward. <sup>36</sup> And thei leften the puple, and token hym, so that he was in a boot; and othere bootys weren with

hym. <sup>37</sup> And a greet storm of wynde was maad, and keste wawis in to the boot, so that the boot was ful. <sup>38</sup> And he was in the hyndir part of the boot, and slepte on a pilewe. And thei reisen hym, and seien to hym, Maistir, perteyneth it not to thee, that we perischen? <sup>39</sup> And he roos vp, and manas-side the wynde, and seide to the see, Be stille, wexe doumbe. And the wynde ceesside, and greet pesible-nesse was maad. <sup>40</sup> And he seide to hem, What dreden ye? `Ye han no feith yit? <sup>41</sup> And thei dredden with greet drede, and seiden `ech to other, Who, gessist thou, is this? for the wynde and the see obeschen to hym.

## 5

<sup>1</sup> And thei camen ouer the see in to the cuntree of Gerasenes. <sup>2</sup> And aftir that he was goon out of the boot, anoon a man in an vncleene spirit ran out of birielis to hym. <sup>3</sup> Which man hadde an hous in biriels, and nether with cheynes now myyte ony man bynde hym. <sup>4</sup> For ofte tymes he was boundun in stockis and chaynes, and he hadde broke the chaynes, and hadde broke the stockis to smale gobetis, and no man myyte make hym tame. <sup>5</sup> And euermore, nytt and dai, in birielis and in hillis, he was crynge and betyng hym silf with stoonus. <sup>6</sup> And he siy Jhesus afer, and ran, and worschipide hym. <sup>7</sup> And

he criede with greet voice, and seide, What to me and to thee, thou Jhesu, the sone of the hiyest God? Y coniure thee bi God, that thou turmente me not. <sup>8</sup> And Jhesus seide to hym, Thou vnclene spirit, go out fro the man. <sup>9</sup> And Jhesus axide hym, What is thi name? And he seith to hym, A legioun is my name; for we ben many. <sup>10</sup> And he preiede Jhesu myche, that he schulde not putte hym out of the cuntrei. <sup>11</sup> And there was there aboute the hille a greet flok of swyn lesewyng. <sup>12</sup> And the spiritis preieden Jhesu, and seiden, Sende vs into the swyn, that we entre in to hem. <sup>13</sup> And anoon Jhesus grauntide to hem. And the vnclene spiritis yeden out, and entriden in to the swyn, and with a greet birre the flokke was cast down in to the see, a twei thousynde, and thei weren dreynt in the see. <sup>14</sup> And thei that kepten hem, fledden, and tolden in to the citee, and in to the feeldis; and thei wenten out, to se what was don. <sup>15</sup> And thei camen to Jhesu, and sayn hym that hadde be trauelid of the feend, syttinge clothid, and of hool mynde; and thei dredden. <sup>16</sup> And thei that saien, hou it was don to hym that hadde a feend, and of the swyne, telden to hem. <sup>17</sup> And thei bigunnen to preie hym, that he schulde go a wei fro her coostis. <sup>18</sup> And whanne he yede up in to a boot, he that

was trauelid of the deucl, bigan to preie hym, that he schulde be with hym. <sup>19</sup> But Jhesus resseyuede hym not, but seide to hym, Go thou in to thin hous to thine, and telle to hem, hou grete thingis the Lord hath don to thee, and hadde merci of thee. <sup>20</sup> And he wente forth, and bigan to preche in Decapoli, hou grete thingis Jhesus hadde don to hym; and alle men wondriden. <sup>21</sup> And whanne Jhesus hadde gon vp in to the boot eftsoone ouer the see, myche puple cam togidere to him, and was aboute the see. <sup>22</sup> And oon of the princis of synagogis, bi name Jayrus, cam, and siy hym, and felde down at hise feet, <sup>23</sup> and preyede hym myche, and seide, My douyter is nyy deed; come thou, putte thin hoond on her, that sche be saaf, and lyue. <sup>24</sup> And he wente forth with hym, and myche puple suede hym, and thruste hym. <sup>25</sup> And a womman hadde ben in the blodi fluxe twelue yeer, <sup>26</sup> and hadde resseyued many thingis of ful many lechis, and hadde spendid al hir good, and was nothing amendid, but was rather the wors, whanne sche hadde herd of Jhesu, <sup>27</sup> sche cam among the puple bihynde, and touchide his cloth. <sup>28</sup> For sche seide, That if Y touche yhe his cloth, Y schal be saaf. <sup>29</sup> And anoon the welle of hir blood was dried vp, and sche felide in bodi that sche was heclid of the sik-

nesse. <sup>30</sup> And anoon Jhesus knewe in hym silf the vertu that was goon out of hym, and turnede to the puple, and seide, Who touchide my clothis? <sup>31</sup> And hise disciplis seiden to hym, Thou seest the puple thristynge thee, and seist, Who touchide me? <sup>32</sup> And Jhesus lokide aboute to se hir that hadde don this thing. <sup>33</sup> And the woman dredde, and quakide, witynge that it was doon in hir, and cam, and felde down bifor hym, and seide to hym al the treuthe. <sup>34</sup> And Jhesus seide to hyr, Douytir, thi feith hath maad thee saaf; go in pees, and he thou hool of thi sijksesse. <sup>35</sup> Yit while he spak, messangeris camen to the prince of the synagoge, and seien, Thi douytir is deed; what traueilist thou the maistir ferther? <sup>36</sup> But whanne the word was herd that was seid, Jhesus seide to the prince of the synagoge, Nyle thou drede, oonli bileue thou. <sup>37</sup> And he took no man to sue hym, but Petir, and James, and Joon, the brother of James. <sup>38</sup> And thei camen in to the hous of the prince of the synagoge. And he saie noyse, and men wepynge and weilynge myche. <sup>39</sup> And he yede ynne, and seide to hem, What ben ye troublid, and wepen? The damesel is not deed, but slepith. <sup>40</sup> And thei scorneden hym. But whanne alle weren put out, he takith the fadir and the modir of the damesel, and hem that

weren with hym, and thei entren, where the damysel laye. <sup>41</sup> And he helde the hoond of the damesel, and seide to hir, Tabita, cumy, that is to seie, Damysel, Y seie to thee, arise. <sup>42</sup> And anoon the damysel roos, and walkide; and sche was of twelue yeer. And thei weren abaischid with a greet stonying. And he comaundide to hem greetli, that no man schulde wite it. <sup>43</sup> And he comaundide to yyue hir mete.

## 6

<sup>1</sup> And he yede out fro thennus, and wente in to his owne cuntre; and hise disciplis folewiden him. <sup>2</sup> And whanne the sabbat was come, Jhesus bigan to teche in a synagoge. And many herden, and wondriden in his techyng, and seiden, Of whennus to this alle these thingis? and what is the wisdom that is youun to hym, and siche vertues whiche ben maad bi hise hondis? <sup>3</sup> Whether this is not a carpenter, the sone of Marie, the brother of James and of Joseph and of Judas and of Symount? whether hise sistris ben not here with vs? And thei weren sclaudrid in hym. <sup>4</sup> And Jhesus seide to hem, That a profete is not without onoure, but in his owne cuntrey, and among his kynne, and in his hous. <sup>5</sup> And he myyte not do there ony vertu, saue that he helide a fewe sijk men, leiynge on hem hise

hoondis. <sup>6</sup> And he wondride for the vnbeleue of hem. And he wente aboute castles on ech side, and tauyte.

<sup>7</sup> And he clepide togidere twelue, and bigan to sende hem bi two togidere; and yaf to hem power of vncleue spiritis, <sup>8</sup> and comaundide hem, that thei schulde not take ony thing in the weie, but a yerde oneli, not a scrippe, ne breed, nether money in the girdil, <sup>9</sup> but schod with sandalies, and that thei schulden not be clothid with twei cootis. <sup>10</sup> And he seide to hem, Whidur euer ye entren in to an hous, dwelle ye there, til ye goon out fro thennus.

<sup>11</sup> And who euer resseyueth you not, ne herith you, go ye out fro thennus, and schake awei the powdir fro youre feet, in to witnessyng to hem.

<sup>12</sup> And thei yeden forth, and prechiden, that men schulden do penaunce.

<sup>13</sup> And thei castiden out many feendis, and anoyntiden with oyle many sijk men, and thei weren heelid.

<sup>14</sup> And kyng Eroude herde, for his name was maad opyn, and seide, That Joon Baptist hath risen ayen fro deeth, and therfor vertues worchen in hym.

<sup>15</sup> Othir seiden, That it is Helie; but othir seiden, That it is a profete, as oon of profetis.

<sup>16</sup> And whanne this thing was herd, Eroude seide, This Joon, whom Y haue biheedide, is risun ayen fro deeth.

<sup>17</sup> For thilke Eroude sente,

and helde Joon, and boond hym in to prisoun, for Erodias, the wijf of Filip, his brothir; for he hadde weddid hir. <sup>18</sup> For Joon seide to Eroude, It is not leueful to thee, to haue the wijf of thi brothir. <sup>19</sup> And Erodias leide aspies to hym, and wolde sle hym, and myyte not. <sup>20</sup> And Eroude dredde Joon, and knewe hym a iust man and hooli, and kepte hym. And Eroude herde hym, and he dide many thingis, and gladli herde hym. <sup>21</sup> And whanne a couenable dai was fallun, Eroude in his birthdai made a soper to the princis, and tribunes, and to the grettest of Galilee. <sup>22</sup> And whanne the douyter of thilke Erodias was comun ynne, and daunsid, and pleside to Eroude, and also to men that saten at the mete, the kyng seide to the damysel, Axe thou of me what thou wolt, and Y schal yyue to thee. <sup>23</sup> And he swore to hir, That what euer thou axe, Y schal yyue to thee, thouy it be half my kyngdom. <sup>24</sup> And whanne sche hadde goon out, sche seide to hir modir, What schal Y axe? And sche seide, The heed of Joon Baptist. <sup>25</sup> And whanne sche was comun ynne anoon with haast to the kyng, sche axide, and seide, Y wole that anoon thou yyue to me in a dische the heed of Joon Baptist. <sup>26</sup> And the kyng was sori for the ooth, and for men that saten togidere at the meete he wolde not make hir sori; <sup>27</sup> but sente

a manqueller and comaundide, that Joones heed were brouyt in a dissche. And he bihedide hym in the prisoun, <sup>28</sup> and brouyte his heed in a disch, and yaf it to the damysel, and the damysel yaf to hir modir. <sup>29</sup> And whanne this thing was herd, hise disciplis camen, and token his bodi, and leiden it in a biriel. <sup>30</sup> And the apostlis camen togidere to Jhesu, and telden to hym alle thingis, that thei hadden don, and tauyt. <sup>31</sup> And he seide to hem, Come ye bi you silf in to a desert place; and reste ye a litil. For there were many that camen, and wenten ayen, and thei hadden not space to ete. <sup>32</sup> And thei yeden in to a boot, and wenten in to a desert place bi hem silf. <sup>33</sup> And thei sayn hem go awei, and many knewen, and thei wenten afoote fro alle citees, and runnen thidur, and camen bifor hem. <sup>34</sup> And Jhesus yede out, and saiy myche puple, and hadde reuth on hem, for thei weren as scheep not hauynge a scheepherd. And he bigan to teche hem many thingis. <sup>35</sup> And whanne it was forth daies, hise disciplis camen, and seiden, This is a desert place, and the tyme is now passid; <sup>36</sup> lete hem go in to the nexte townes and vilagis, to bie hem meete to ete. <sup>37</sup> And he answeride, and seide to hem, Yyue ye to hem to ete. And thei seiden to hym, Go we, and

bie we looues with two hundred pens, and we schulen yyue to hem to ete. <sup>38</sup> And he seith to hem, Hou many looues han ye? Go ye, and se. And whanne thei hadden knowe, thei seien, Fyue, and two fischis. <sup>39</sup> And he comaundide to hem, that thei schulden make alle men sitte to mete bi cumpanyes, on greene heye. <sup>40</sup> And thei saten doun bi parties, bi hundridis, and bi fifties. <sup>41</sup> And whanne he hadde take the fyue looues, and twei fischis, he biheelde in to heuene, and blesside, and brak looues, and yaf to hise disciplis, that thei schulden sette bifor hem. And he departide twei fischis to alle; <sup>42</sup> and alle eeten, and weren fulfillid. <sup>43</sup> And thei token the relifs of brokun metis, twelue cofyns ful, and of the fischis. <sup>44</sup> And thei that eeten, weren fyue thousynde of men. <sup>45</sup> And anoon he maad hise disciplis to go up in to a boot, to passe bifor hym ouer the se to Bethsaida, the while he lefte the puple. <sup>46</sup> And whanne he hadde left hem, he wente in to an hille, to preye. <sup>47</sup> And whanne it was euen, the boot was in the myddil of the see, and he aloone in the loond; <sup>48</sup> and he say hem trauelynge in rowyng; for the wynde was contrarie to hem. And aboute the fourthe wakyng of the nytt, he wandride on the see, and cam to hem, and wolde passe hem. <sup>49</sup> And as thei sayn hym wandrynge on the



see, thei gessiden that it weren a fantum, and crieden out; <sup>50</sup> for alle sayn hym, and thei weren afraied. And anoon he spak with hem, and seide to hem, Triste ye, Y am; nyle ye drede. <sup>51</sup> And he cam vp to hem in to the boot, and the wynde ceesside. And thei wondriden more `with ynne hem self; <sup>52</sup> for thei vndurstoden not of the looues; for her herte was blyndid. <sup>53</sup> And whanne thei weren passid ouer the see, thei camen in to the lond of Genasareth, and settiden to loond. <sup>54</sup> And whanne thei weren gon out of the boot, anoon thei knewen hym. <sup>55</sup> And thei ranne thorou al that cuntre, and bigunnen to brynge sijk men in beddis on eche side, where thei herden that he was. <sup>56</sup> And whidur euer `he entride in to villagis, ethir in to townes, or in to citees, thei setten sijk men in stretis, and preiden hym, that thei schulden touche namely the hemme of his cloth; and hou many that touchiden hym, weren maad saaf.

## 7

<sup>1</sup> And the Farisees and summe of the scribis camen fro Jerusalem togidir to hym. <sup>2</sup> And whanne thei hadden seen summe of hise disciplis ete breed with vnwaisschen hoondis, thei blame-den. <sup>3</sup> The Farisees and alle the Jewis eten not, but thei waisschen ofte her hoondis, holdynge the tradiciouns of eldere men. <sup>4</sup> And whanne

thei turnen ayen fro chepyng, thei eten not, but thei ben waisschen; and many other thingis ben, `that ben taken `to hem to kepe, wasschyngis of cuppis, and of watir vessels, and of vessels of bras, and of beddis. <sup>5</sup> And Farisees and scribis axiden hym, and seiden, Whi gon not thi disciplis aftir the tradicioun of eldere men, but with vnwasschen hondis thei eten breed? <sup>6</sup> And he answeride, and seide to hem, Ysaie prophesiede wel of you, ypocritis, as it is writun, This puple worschip-ith me with lippis, but her herte is fer fro me; <sup>7</sup> and in veyn thei worschipe me, techinge the doctrines and the heestis of men. <sup>8</sup> For ye leeuken the maundement of God, and holden the tradiciouns of men, wasschyngis of watir vessels, and of cuppis; and many othir thingis lijk to these ye doon. <sup>9</sup> And he seide to hem, Wel ye han maad the maundement of God voide, `to kepe youre tradicioun. <sup>10</sup> For Moyses seide, Worschipe thi fadir and thi modir; and he that cursith fadir or modir, die he by deeth. <sup>11</sup> But ye seien, If a man seie to fadir or modir, Corban, that is, What euer yifte is of me, it schal profite to thee; <sup>12</sup> and ouer ye suffren not hym do ony thing to fadir or modir, <sup>13</sup> and ye breken the word of God bi youre tradicioun, that ye han youun; and ye don many suche thingis. <sup>14</sup> And

he eftsoone clepide the puple, and seide to hem, Ye alle here me, and vndurstonde. <sup>15</sup> No thing that is withouten a man, that entrith in to hym, may defoule him; but tho thingis that comen forth of a man, tho it ben that defoulen a man. <sup>16</sup> If any man haue eeris of hering, here he. <sup>17</sup> And whanne he was entrid in to an hous, fro the puple, hise disciplis axiden hym the parable. <sup>18</sup> And he seide to hem, Ye ben vnwise also. Vndurstonde ye not, that al thing without forth that entreth in to a man, may not defoule hym? <sup>19</sup> for it hath not entrid in to his herte, but in to the wombe, and bynethe it goith out, purgyng alle metis. <sup>20</sup> But he seide, The thingis that gon out of a man, tho defoulen a man. <sup>21</sup> For fro with ynne, of the herte of men comen forth yuel thouytis, auowtries, <sup>22</sup> fornycaciouns, mansleyngis, theftis, auaricis, wickidnessis, gile, vnchastite, yuel iye, blasfemyes, pride, foli. <sup>23</sup> Alle these yuels comen forth fro with ynne, and defoulen a man. <sup>24</sup> And Jhesus roos vp fro thennus, and wente in to the coostis of Tyre and of Sidon. And he yede in to an hous, and wolde that no man wiste; and he myyte not be hid. <sup>25</sup> For a womman, anon as sche herd of hym, whos douytir hadde an vnclene spirit, entride, and fel doun at hise feet. <sup>26</sup> And the womman was hethen, of the

generacioun of Sirofenyce. And sche preiede hym, that he wolde caste out a deuyl fro hir douyter. <sup>27</sup> And he seide to hir, Suffre thou, that the children be fulfillid first; for it is not good to take the breed of children, and yyue to houndis. <sup>28</sup> And sche answeride, and seide to him, Yis, Lord; for litil whelpis eten vndur the bord, of the crummes of children. <sup>29</sup> And Jhesus seide to hir, Go thou, for this word the feend wente out of thi douytir. <sup>30</sup> And whanne sche was gon in to hir hous home, sche foonde the damysel ligyng on the bed, and the deuyl gon out fro hir. <sup>31</sup> And eftsoones Jhesus yede out fro the coostis of Tire, and cam thorou Sidon to the see of Galilee, bitwixe the myddil of the coostis of Decapoleos. <sup>32</sup> And thei bryngen to hym a man deaf and dumble, and preieden hym to leye his hoond on hym. <sup>33</sup> And he took hym asidis fro the puple, and puttide hise fyngris in to hise eris; and he spetide, and touchide his tonge. <sup>34</sup> And he bihelde in to heuene, and sorewide with ynne, and seide, Ef-feta, that is, Be thou openyd. <sup>35</sup> And anon hise eris weren openyd, and the boond of his tunge was vnboundun, and he spak riytli. <sup>36</sup> And he comaundide to hem, that thei schulden seie to no man; but hou myche he comaundide to hem, so myche more thei prechiden, <sup>37</sup> and bi so my-

che more thei wondriden, and seiden, He dide wel alle thingis, and he made deef men to here, and doumbe men to speke.

## 8

<sup>1</sup> In tho daies eft, whanne myche puple was with Jhesu, and hadden not what thei schulden ete, whanne hise disciplis weren clepid togidir, <sup>2</sup> he seide to hem, I haue reuth on the puple, for lo! now the thridde dai thei abiden me, and han not what to ete; <sup>3</sup> and if Y leeue hem fastynge in to her hous, thei schulen faile in the weie; for summe of hem camen fro fer. <sup>4</sup> And hise disciplis answerden to hym, Wherof schal a man mowe fille hem with looues here in wildirnesse? <sup>5</sup> And he axide hem, Hou many looues han ye? <sup>6</sup> Whiche seiden, Seuene. And he comaundide the puple to sitte doun on the erthe. And he took the seuene looues, and dide thankyngis, and brak, and yaf to hise disciplis, that thei schulden sette forth. And thei settiden forth to the puple. <sup>7</sup> And thei hadden a few smale fischis; and he blesside hem, and comaundide, that thei weren sette forth. <sup>8</sup> And thei eten, and weren fulfillid; and thei token vp that that lefte of relifs, seuene lepis. <sup>9</sup> And thei that eeten, weren as foure thousynde of men; and he lefte hem. <sup>10</sup> And anoon he wente vp in to a boot, with hise disciplis, and cam in to

the coostis of Dalmamytha. <sup>11</sup> And the Farisees wenten out, and bigunnen to dispuyte with hym, and axiden a tokne of hym fro heuene, and temptiden hym. <sup>12</sup> And he sorewyng `with ynne in spirit, seide, What sekith this generacioun a tokne? Treuli Y seie to you, a tokene schal not be youun to this generacioun. <sup>13</sup> And he lefte hem, and wente vp eftsoone in to a boot, and wente ouer the see. <sup>14</sup> And thei foryaten to take breed, and thei hadden not with hem but o loof in the boot. <sup>15</sup> And he comaundide hem, and seide, Se ye, and `be war of the sowre dowy of Farisees, and of the sowrdowy of Eroude. <sup>16</sup> And thei thouyten, and seiden oon to anothir, For we han not looues. <sup>17</sup> And whanne this thing was knowun, Jhesus seide to hem, What thenken ye, for ye han not looues? Yit ye knowun not, ne vndurstonden; yit ye han youre herte blyndid. <sup>18</sup> Ye hauynge iyen, seen not, and ye hauynge eeris, heren not; nethir ye han mynde, <sup>19</sup> whanne Y brak fyue looues among fyue thousynde, and hou many cofynes ful of brokun meete `ye tokun vp? Thei seien to hym, Twelue. <sup>20</sup> Whanne also seuene looues among foure thousynde of men, hou many lepis of brokun mete tokun ye vp? <sup>21</sup> And thei seien to hym, Seuene. And he seide to hem, Hou vndurstonden ye not yit?

22 And thei camen to Bethsaida, and thei bryngen to hym a blynde man, and thei preieden hym, that he schulde touche hym. 23 And whanne he hadde take the blynde mannus hoond, he ledde hym out of the street, and spete in to hise iyen, and sette hise hoondis on hym; and he axide hym, if he saye any thing. 24 And he \* bihelde, and seide, Y se men as trees walkynge. 25 Afterward eftsoones he sette hise hondis on hise iyen, and he bigan to see, and he was restorid, so that he saiye cleerli alle thingis. 26 And he sente hym in to his hous, and seide, Go in to thin hous; and if thou goist in to the streete, seie to no man. 27 And Jhesus entride and hise disciplis in to the castels of Cesarye of Philip. And in the weie he axide hise disciplis, and seide to hem, Whom seien men that Y am? 28 Whiche answeriden to hym, and seiden, Summen seien, Joon Baptist; other seien, Heli; and other seien, as oon of the prophetis. 29 Thanne he seith to hem, But whom seien ye that Y am? Petre answeride, and seide to hym, Thou art Crist. 30 And he chargide hem, that thei schulden not seie of hym to any man. 31 And he bigan to teche hem, that it bihoueth mannus sone to suffre many thingis, and to be repreued

of the elder men, and of the hiyest prestis, and the scribis, and to be slayn, and after thre dayes, to rise ayen. 32 And he spak pleyntli the word. And Peter took hym, and bigan to blame hym, and seide, Lord, be thou merciful to thee, for this schal not be. 33 And he turnede, and saiye hise disciplis, and manasside Petir, and seide, Go after me, Satan; for thou sauerist not tho thingis that ben of God, but tho thingis that ben of men. 34 And whanne the puple was clepid togidere, with hise disciplis, he seide to hem, If ony man wole come after me, denye he hym silf, and take his cros, and sue he me. 35 For he that wole make saaf his lijf, schal leese it; and he that leesith his lijf for me, and for the gospel, schal make it saaf. 36 For what profitith it to a man, if he wynne al the world, and do peiryng to his soule? 37 or what chaunging schal a man yyue for his soule? 38 But who that knoulechith me and my wordis in this generacioun avowtresse and synful, also mannus sone schal knouleche him, whanne he schal come in the glorie of his fadir, with his aungels. And he seide to hem, Treuli Y seie to you, that there ben summen ston-dynge here, whiche schulen not taste deth, til thei seen the rewme of God comynge

\* 8:24 he saw derkli the bodies of hem to be mofede hidere and thidere.

in vertu.

## 9

<sup>1</sup> And aftir sixe daies Jhesus took Petre, and James, and Joon, and ledde hem bi hem silf aloone in to an hiy hille; and he was transfigurid bifor hem. <sup>2</sup> And hise clothis weren maad ful schynynge and white as snow, whiche maner white clothis a fuller may not make on erthe. <sup>3</sup> And Helie with Moises apperide to hem, and thei spaken with Jhesu. <sup>4</sup> And Petre answeride, and seide to Jhesu, Maister, it is good vs to be here; and make we here thre tabernaclis, oon to thee, oon to Moyses, and oon to Helie. <sup>5</sup> For he wiste not what he schulde seie; for thei weren agaste bi drede. <sup>6</sup> And ther was maad a cloude overschadewynge hem; and a vois cam of the cloude, and seide, This is my moost derworth sone, here ye hym. <sup>7</sup> And anoon thei bihelden aboute, and sayn no more ony man, but Jhesu oonli with hem. <sup>8</sup> And whanne thei camen doun fro the hille, he comaundide hem, that thei schulden not telle to ony man tho thingis that thei hadden seen, but whanne mannus sone hath risun ayen fro deeth. <sup>9</sup> And thei helden the word at hem silf, sekyng what this schulde be, whanne he hadde risun ayen fro deth. <sup>10</sup> And thei axiden hym, and seiden, What thanne seien Farisees and scribis, for it bihoueth Helie to come first. <sup>11</sup> And

he answeride, and seide to hem, Whanne Helie cometh, he schal first restore alle thingis; and as it is writun of mannus sone, that he suffre many thingis, and be dispisid. <sup>12</sup> And Y seie to you, that Helie is comun, and thei diden to hym what euer thingis thei wolden, as it is writun of hym. <sup>13</sup> And he comynge to hise discipulis, saiy a greet cumpany aboute hem, and scribis disputynge with hem. <sup>14</sup> And anoon al the puple seyng Jhesu, was astonyed, and thei dredden; and thei rennyng gretten hym. <sup>15</sup> And he axide hem, What disputen ye among you? <sup>16</sup> And oon of the cumpany answerde, and seide, Mayster, Y haue brouyt to thee my sone, that hath a doumbe spirit; and where euer he takith hym, <sup>17</sup> he hurtliith hym doun, and he fometh, and betith togidir with teeth, and wexith drye. And Y seide to thi disciplis, that thei schulden caste hym out, and thei myyten not. <sup>18</sup> And he answeride to hem, and seide, A! thou generacioun out of bileue, hou longe schal Y be among you, hou longe schal Y suffre you? Brynge ye hym to me. <sup>19</sup> And thei brouyten hym. And whanne he had seyn him, anoon the spirit troublide him; and was throw doun to grounde, and walewide, and fomed. <sup>20</sup> And he axide his fadir, Hou longe is it,

sith this `hath falle to hym?  
 And he seide, Fro childhode;  
<sup>21</sup> and ofte he hath put hym  
 in to fier, and in to watir,  
 to leese hym; but if thou  
 maiste ony thing, helpe vs,  
 and haue merci on vs. <sup>22</sup> And  
 Jhesus seide to hym, If thou  
 maiste bileue, alle thingis  
 ben possible to man that  
 bileueth. <sup>23</sup> And anoon the  
 fadir of the child criede with  
 teeris, and seide, Lord, Y  
 bileue; Lord, helpe thou myn  
 vnbileue. <sup>24</sup> And whanne  
 Jhesus hadde seyn the puple  
 rennyng togidere, he man-  
 asside the vnclene spirit, and  
 seide to hym, Thou deef  
 and dounge spirit, Y co-  
 maunde thee, go out fro  
 hym, and entre no more in to  
 hym. <sup>25</sup> And he cryingge, and  
 myche to breidyngge him,  
 wente out fro hym; and he  
 was maad as deed, so that  
 many seiden, that he was  
 deed. <sup>26</sup> And Jhesus helde  
 his hoond, and lifte hym vp;  
 and he roos. <sup>27</sup> And whanne  
 he hadde entrid in to an  
 hous, hise disciplis axiden  
 hym priueli, Whi myyten not  
 we caste hym out? <sup>28</sup> And he  
 seide to hem, This kynde in  
 no thing may go out, but in  
 preier and fastyng. <sup>29</sup> And  
 thei yeden fro thennus, and  
 wente forth in to Galile; and  
 thei wolden not, that ony  
 man wiste. <sup>30</sup> And he tauyte  
 hise disciplis, and seide to  
 hem, For mannus sone schal  
 be bitrayed in to the hondis  
 of men, and thei schulen  
 sle hym, and he slayn schal  
 ryse ayen on the thridde day.

<sup>31</sup> And thei knewen not the  
 word, and dredde to axe  
 hym. <sup>32</sup> And thei camen to  
 Cafarnaum. And whanne  
 thei weren in the hous, he  
 axide hem, What tretiden ye  
 in the weie? <sup>33</sup> And thei  
 weren stille; for thei dis-  
 putiden among hem in the  
 weie, who of hem schulde be  
 grettest. <sup>34</sup> And he sat, and  
 clepide the twelue, and seide  
 to hem, If ony man wole  
 be the firste among you, he  
 schal be the laste of alle,  
 and the mynyster of alle.  
<sup>35</sup> And he took a child, and  
 sette hym in the myddil of  
 hem; and whanne he hadde  
 biclippid hym, he seide to  
 hem, <sup>36</sup> Who euer resseyueth  
 oon of such children in my  
 name, he resseyueth me;  
 and who euer resseyueth  
 me, he resseyueth not me  
 aloone, but hym that sente  
 me. <sup>37</sup> Joon answeride to  
 hym, and seide, Maister,  
 we sayn oon castyngge out  
 feendis in thi name, which  
 sueth not vs, and we han  
 forbodun hym. <sup>38</sup> And Jh-  
 esus seide, Nyle ye forbede  
 him; for ther is no man that  
 doith vertu in my name, and  
 may soone speke yuel of me.  
<sup>39</sup> He that is not ayens vs,  
 is for vs. <sup>40</sup> And who euer  
 yyueth you a cuppe of coold  
 water to drynke in my name,  
 for ye ben of Crist, treuli  
 Y seie to you, he schal not  
 leese his mede. <sup>41</sup> And who  
 euer schal sclaudre oon of  
 these litle that bileuen in  
 me, it were betere to hym  
 that a mylne stoon `of assis

were don aboute his necke, and he were cast in to the see. <sup>42</sup> And if thin hoond sclaundre thee, kitte it away; it is betere to thee to entre feble in to lijf, than haue two hondis, and go in to helle, in to fier that neuer schal be quenched, <sup>43</sup> where the worm of hem dieth not, and the fier is not quenched. <sup>44</sup> And if thi foote sclaundre thee, kitte it of; it is betere to thee to entre crokid in to euerlastyng lijf, than haue twei feet, and be sent in to helle of fier, that neuer schal be quenched, <sup>45</sup> where the worme of hem dieth not, and the fier is not quenched. <sup>46</sup> That if thin iye sclaundre thee, cast it out; it is betere to thee to entre gogil iyyed in to the reume of God, than haue twei iyen, and be sent in to helle of fier, where the worme of hem dieth not, <sup>47</sup> and the fier is not quenched. <sup>48</sup> And euery man schal be saltid with fier, <sup>49</sup> and euery slayn sacrifice schal be maad sauery with salt. <sup>50</sup> Salt is good; if salt be vnsauery, in what thing schulen ye make it sauery? Haue ye salt among you, and haue ye pees among you.

## 10

<sup>1</sup> And Jhesus roos vp fro thennus, and cam in to the coostis of Judee ouer Jordan; and eftsoones the puple cam togidere to hym, and as he was wont, eftsoone he tauyte hem. <sup>2</sup> And the Farisees camen, and axiden hym, Whether it be leueful

to a man to leue his wijf? and thei temptiden hym. <sup>3</sup> And he answeride, and seide to hem, What comaundide Moises to you? <sup>4</sup> And thei seiden, Moises suffride to write a libel of forsaking, and to forsake. <sup>5</sup> To whiche Jhesus answeride, and seide, For the hardnesse of youre herte Moises wroot to you this comaundement. <sup>6</sup> But fro the bigynnyng of creature God made hem male and female; <sup>7</sup> and seide, For this thing a man schal leue his fadir and modir, <sup>8</sup> and schal drawe to hys wijf, and thei schulen be tweyne in o flesch. And so now thei ben not tweyne, but o flesch. <sup>9</sup> Therfor that thing that God ioynede togidere, no man departe. <sup>10</sup> And eftsoone in the hous hise disciplis axiden hym of the same thing. <sup>11</sup> And he seide to hem, Who euer leeuith his wijf, and weddith another, he doith auowtri on hir. <sup>12</sup> And if the wijf leue hir housebonde, and be weddid to another man, sche doith letcherie. <sup>13</sup> And thei brouyten to hym litle children, that he schulde touche hem; and the disciplis threteneden the men, that brouyten hem. <sup>14</sup> And whanne Jhesus hadde seyn hem, he baar heuy, and seide to hem, Suffre ye litle children to come to me, and forbede ye hem not, for of suche is the kyngdom of God. <sup>15</sup> Treuli Y seie to you, who euer resseyueth

not the kyngdom of God as a litil child, he schal not entre in to it. <sup>16</sup> And he biclippide hem, and leide hise hondis on hem, and blisside hem. <sup>17</sup> And whanne Jhesus was gon out in the weie, a man ranne bifore, and knelide bifor hym, and preiede hym, and seide, Good maister, what schal Y do, that Y resseyue euerlastynge lijf? <sup>18</sup> And Jhesus seide to hym, What seist thou, that Y am good? Ther is no man good, but God hym silf. <sup>19</sup> Thou knowist the comaundementis, do thou noon auowtrie, `sle not, stele not, seie not fals witnessyng, do no fraude, worschipe thi fadir and thi modir. <sup>20</sup> And he answeride, and seide to hym, Maister, Y haue kept alle these thingis fro my yongthe. <sup>21</sup> And Jhesus bihelde hym, and louede hym, and seide to hym, O thing failleth to thee; go thou, and sille alle thingis that thou hast, and yyue to pore men, and thou schalt haue tresoure in heuene; and come, sue thou me. <sup>22</sup> And he was ful sori in the word, and wente awei mornynge, for he hadde many possessions. <sup>23</sup> And Jhesus bihelde aboute, and seide to hise disciplis, Hou hard thei that han ritchessis schulen entre in to the kyngdom of God. <sup>24</sup> And the disciplis weren astonyed in hise wordis. And Jhesus eftsoone answeride, and seide `to hem, Ye litte children,

hou hard it is for men that tristen in ritchessis to entre in to the kyngdom of God. <sup>25</sup> It is liyter a camele to passe thorou a nedlis iye, than a riche man to entre in to the kyngdom of God. <sup>26</sup> And thei wondriden more, and seiden among hem silf, And who may be sauyd? <sup>27</sup> And Jhesus bihelde hem, and seide, Anentis men it is impossible, but not anentis God; for alle thingis ben possible anentis God. <sup>28</sup> And Petir bigan to seie to hym, Lo! we han left alle thingis, and han sued thee. <sup>29</sup> Jhesus answeride, and seide, Treuli Y seie to you, ther is no man that leeueth hous, or britheren, or sistris, or fadir, or modir, or children, or feeldis for me and for the gospel, <sup>30</sup> which schal not take an hundrid fold so myche now in this tyme, housis, and britheren, and sistris, and modris, and children, and feeldis, with persecuciouns, and in the world to comynge euerlastynge lijf. <sup>31</sup> But many schulen be, the firste the last, and the last the firste. <sup>32</sup> And thei weren in the weie goynge vp to Jerusalem; and Jhesus wente bifor hem, and thei wondriden, and foleweden, and dredden. And eftsoone Jhesus took the twelue, and bigan to seie to hem, what thingis weren to come to hym. <sup>33</sup> For lo! we stien to Jerusalem, and mannus sone schal be bitraied to the princis of prestis, and



to scribis, and to the eldre men; and thei schulen dampne hym bi deth, and thei schulen take hym to het-hene men. And thei schulen scorne hym, <sup>34</sup> and bispete hym, and bete him; and thei schulen sle hym, and in the thriddle dai he schal rise ayen. <sup>35</sup> And James and Joon, Zebedees sones, camen to hym, and seiden, Maister, we wolen, that what euer we axen, thou do to vs. <sup>36</sup> And he seide to hem, What wolen ye that Y do to you? <sup>37</sup> And thei seiden, Graunte to vs, that we sitten the toon at thi riythalf, and the tother at thi left half, in thi glorie. <sup>38</sup> And Jhesus seide to hem, Ye witen not what ye axen; moun ye drynke the cuppe, which Y schal drynke, or be waischun with the baptytm, in which Y am baptisid? <sup>39</sup> And thei seiden to hym, We moun. And Jhesus seide to hem, Ye schulen drynke the cuppe that Y drynke, and ye schulen be waschun with the baptytm, in which Y am baptisid; <sup>40</sup> but to sitte at my riythalf or lefthalf is not myn to yyue to you, but to whiche it is maad redi. <sup>41</sup> And the ten herden, and bigunnen to haue indignacioun of James and Joon. <sup>42</sup> But Jhesus clepide hem, and seide to hem, Ye witen, that thei that semen to haue prynshode of folkis, ben lordis of hem, and the princes of hem han power of hem. <sup>43</sup> But it is not so among you, but who euer wole be

maad gretter, schal be youre mynyster; <sup>44</sup> and who euer wole be the firste among you, schal be seruaunt of alle. <sup>45</sup> For whi mannus sone cam not, that it schulde be mynystred to hym, but that he schulde mynystre, and yyue his lijf ayenbiyng for manye. <sup>46</sup> And thei camen to Jerico; and whanne he yede forth fro Jerico, and hise disciplis, and a ful myche puple, Barthymeus, a blynde man, the sone of Thimei, sat bi-sidis the weie, and beggide. <sup>47</sup> And whanne he herde, that it is Jhesus of Nazareth, he bigan to crie, and seie, Jhesu, the sone of Dauid, haue merci on me. <sup>48</sup> And manye thretned hym, that he schulde be stille; and he criede myche the more, Jhesu, the sone of Dauid, haue merci on me. <sup>49</sup> And Jhesus stood, and comaundide hym to be clepid; and thei clepen the blynde man, and seien to hym, Be thou of betere herte, rise vp, he clepith thee. <sup>50</sup> And he castide awei his cloth, and skippide, and cam to hym. <sup>51</sup> And Jhesus answeride, and seide to hym, What wolt thou, that Y schal do to thee? The blynde man seide to hym, Maister, that Y se. <sup>52</sup> Jhesus seide to hym, Go thou, thi feith hath maad thee saaf. And anoon he saye, and suede hym in the weie.

## 11

<sup>1</sup> And whanne Jhesus cam ny to Jerusalem and to

Betanye, to the mount of Olyues, he sendith tweyne of hise disciplis, and seith to hem, <sup>2</sup> Go ye in to the castel that is ayens you; and anoon as ye entren there ye schulen fynde a colt tied, on which no man hath sete yit; vntie ye, and brynge hym. <sup>3</sup> And if ony man seye ony thing to you, What doen ye? seie ye, that he is nedeful to the Lord, and anoon he schal leeuue hym hidir. <sup>4</sup> And thei yeden forth, and founden a colt tied bifor the yate with out forth, in the metyng of twei weies; and thei vntieden hym. <sup>5</sup> And summe of hem that stoden there seiden to hem, What doen ye, vntiynge the colt? <sup>6</sup> And thei seiden to hem, as Jhesus comaundide hem; and thei leften it to hem. <sup>7</sup> And thei brouyten the colt to Jhesu, and thei leiden on hym her clothis, and Jhesus sat on hym. <sup>8</sup> And many strewiden her clothis in the weie, othere men kittiden braunchis fro trees, and strewiden in the weie. <sup>9</sup> And thei that wenten bifor, and that sieden, crieden, and seiden, Osanna, <sup>10</sup> blissid is he that cometh in the name of the Lord; blessid be the kyngdom of oure fadir Daud that is come; Osanna in hiyest thingis. <sup>11</sup> And he entride in to Jerusalem, in to the temple; and whanne he hadde seyn al thing aboute, whanne it was eue, he wente out in to Betanye, with the twelue. <sup>12</sup> And anothir daye,

whanne he wente out of Betanye, he hungride. <sup>13</sup> And whanne he hadde seyn a fige tree afer hauynge leeuues, he cam, if happili he schulde fynde ony thing theron; and whanne he cam to it, he foonde no thing, out takun leeuues; for it was not tyme of figis. <sup>14</sup> And Jhesus answeride and seide to it, Now neuer ete ony man fruyt of thee more. And hise disciplis herden; <sup>15</sup> and thei camen to Jerusalem. And whanne he was entrid in to the temple, he bigan to caste out silleris and biggeris in the temple; and he turnede vpsodoun the bordis of chaungeris, and the chayeris of men that selden culueris; <sup>16</sup> and he suffride not, that ony man schulde bere a vessel thorou the temple. <sup>17</sup> And he tauyte hem, and seide, Whether it is not writun, That myn hous schal be clepid the hous of preyng to alle folkis? but ye han maad it a denne of theues. <sup>18</sup> And whanne this thing was herd, the princis of prestis and scribis souyten hou thei schulden leese hym; for thei dredden hym, for al the puple wondride on his techyng. <sup>19</sup> And whanne euenyng was come, he wente out of the citee. <sup>20</sup> And as thei passiden forth eerli, thei sayn the fige tree maad drye fro the rootis. <sup>21</sup> And Petir bithouyte hym, and seide to hym, Maister, lo! the fige tree, whom thou cursidist, is dried vp. <sup>22</sup> And Jhesus

answeride and seide to hem, Hauē ye the feith of God; <sup>23</sup> treuli Y seie to you, that who euer seith to this hil, Be thou takun, and cast in to the see; and doute not in his herte, but bileueth, that what euer he seie, schal be don, it schal be don to hym. <sup>24</sup> Therfor Y seie to you, alle thingis what euer thingis ye preynge schulen axe, bileue ye that ye schulen take, and thei schulen come to you. <sup>25</sup> And whanne ye schulen stonde to preye, foryyue ye, if ye han ony thing ayens ony man, that youre fadir that is in heuenes, foryyue to you youre synnes. <sup>26</sup> And if ye foryyuen not, nether youre fadir that is in heuenes, schal foryyue to you youre synnes. <sup>27</sup> And eftsoone thei camen to Jerusalem. And whanne he walkide in the temple, the hiyeste prestis, and scribis, and the elder men camen to hym, <sup>28</sup> and seyn to hym, In what power doist thou these thingis? or who yaf to thee this power, that thou do these thingis? <sup>29</sup> Jhesus answeride and seide to hem, And Y schal axe you o word, and answeere ye to me, and Y schal seie to you in what power Y do these thingis. <sup>30</sup> Whether was the baptysm of Joon of heuene, or of men? answeere ye to me. <sup>31</sup> And thei thouyten with ynne hem silf, seiynge, If we seien of heuene, he schal seie to vs, Whi thanne

bileuen ye not to him; <sup>32</sup> if we seien of men, we dreden the puple; for alle men hadden Joon, that he was verili a prophete. <sup>33</sup> And thei answeyden, and seien to Jhesu, We witen neuer. And Jhesu answerde, and seide to hem, Nether Y seie to you, in what power Y do these thingis.

## 12

<sup>1</sup> And Jhesus bigan to speke to hem in parablis. A man plauntide a vynyerd, and sette an hegge aboute it, and dalf a lake, and bildide a toure, and hiryde it to tilieris, and wente forth in pilgrimage. <sup>2</sup> And he sente to the erthe tilieris in tyme a seruaunt, to resseyue of the erthe tilieris of the fruyt of the vynyerd. <sup>3</sup> And thei token hym, and beeten, and leften hym voide. <sup>4</sup> And eftsoone he sente to hem anothir seruaunt, and thei woundiden hym in the heed, and turmentiden hym. <sup>5</sup> And eftsoone he sente another, and thei slowen hym, and othir mo, betynge summe, and sleynge othere. <sup>6</sup> But yit he hadde a moost derworth sone, and he sente hym last to hem, and seide, Perauenture thei schulen drede my sone. <sup>7</sup> But the erthetilieris seiden togidere, This is the eire; come ye, sle we hym, and the eritage schal be ourun. <sup>8</sup> And thei tokun hym, and killiden, and castiden out without the vynyerd. <sup>9</sup> Thanne what schal

the lord of the vynyerd do? He schal come, and lese the tilieris, and yyue the vyny-  
 erd to othere. <sup>10</sup> Whether ye han not red this scripture, The stoon which the bilderis han disspisid, this is maad in to the heed of the corner? <sup>11</sup> This thing is doon of the Lord, and is wondirful in oure iyen. <sup>12</sup> And thei souyten to holde hym, and thei dredden the puple; for thei knewen that to hem he seide this parable; and thei leften hym, <sup>13</sup> and thei wenten awei. And thei senten to hym summe of the Farisees and Erodians, to take hym in word. <sup>14</sup> Whiche camen, and seien to hym, Maistir, we witen that thou art sothfast, and reckist not of ony man; for nethir thou biholdist in to the face of man, but thou techist the weie of God in treuthe. Is it leeuful that tribute be youun to the emperoure, or we schulen not yyue? <sup>15</sup> Which witynge her pryuei falsnesse, seide to hem, What tempten ye me? brynge ye to me a peny, that Y se. <sup>16</sup> And thei brouyten to hym. And he seide to hem, Whos is this ymage, and the wrytyng? Thei seien to him, The emperouris. <sup>17</sup> And Jhesus answeride and seide to hem, Thanne yelde ye to the emperour tho thingis that ben of the emperours; and to God tho thingis that ben of God. <sup>18</sup> And thei wondriden of hym. And Saduces, that seien that ther is no ressur-reccioun, camen to hym, and axeden hym, <sup>19</sup> and seiden,

Maister, Moyses wroot to vs, that if the brother of a man were deed, and lefte his wijf, and haue no sones, his brother take his wijf, and reise vp seed to his brother. <sup>20</sup> Thanne seuene britheren ther weren; and the firste took a wijf, and diede, and lefte no seed. <sup>21</sup> And the secounde took hir, and he diede, and nether this lefte seed. <sup>22</sup> And the thridde also. And in lijk manere the seuene token hir, and leften not seed. And the womman the laste of alle is deed. <sup>23</sup> Thanne in the resurreccioun, whanne thei schulen rise ayen, whos wijf of these schal sche be? for seuene hadden hir to wijf. <sup>24</sup> And Jhesus answeride, and seide to hem, Whether ye erren not therfor, that ye knowe not scripturis, nethir the vertu of God? <sup>25</sup> For whanne thei schulen rise ayen fro deeth, nether thei schulen wedde, nethir schulen be weddid, but thei schulen be as aungels of God in heuenes. <sup>26</sup> And of deed men, that thei risen ayen, han ye not red in the book of Moises, on the buysch, hou God spak to hym, and seide, Y am God of Abraham, and God of Isaac, and God of Jacob? <sup>27</sup> He is not God of deed men, but of lyuynge men; therfor ye erren myche. <sup>28</sup> And oon of the scribis, that hadde herde hem dispuytynge togidir, cam nyy, and saiy that Jhesus had wel answeride hem, and axide hym, which was the firste

maundement of alle. <sup>29</sup> And Jhesus answeride to him, that the firste maundement of alle is, Here thou, Israel, thi Lord God is o God; <sup>30</sup> and thou schalt loue thi Lord God of al thin herte, and of al thi soule, and of al thi mynde, and of al thi myyt. <sup>31</sup> This is the firste maundement. And the secounde is lijk to this, Thou schalt loue thi neiybore as thi silf. Ther is noon other maundement gretter than these. <sup>32</sup> And the scribe seide to hym, Maister, in treuthe thou hast wel seid; for o God is, and ther is noon other; outakun hym; <sup>33</sup> that he be loued of al the herte, and of al the mynde, and of al the vndurstondyng, and of al the soule, and of al strengthe, and to loue the neiybore as hym silf, is gretter than alle brent offryngis and sacrifices. <sup>34</sup> And Jhesus seyng that he hadde answerid wiseli, seide to hym, Thou art not fer fro the kyngdom of God. <sup>35</sup> And thanne no man durste axe hym no more ony thing. And Jhesus answeride and seide, techyng in the temple, Hou seien scribis, that Crist is the sone of Daudid? <sup>36</sup> For Daudid hym silf seide in the Hooli Goost, the Lord seide to my lord, Sitte on my riythalf, til Y putte thin enemyes the stool of thi feet. <sup>37</sup> Thanne Daudid hym silf clepith him lord, hou thanne is he his sone? And myche puple gladli herde hym. <sup>38</sup> And he seide to hem in his techyng, Be ye war of

scribis, that wolen wandre in stolis, <sup>39</sup> and be salutid in chepyng, and sitte in synagogis in the firste chaieris, and the firste sitting placis in soperis; <sup>40</sup> whiche deuouren the housis of widewis vndur colour of long preier; thei schulen take the longer doom. <sup>41</sup> And Jhesus sittinge ayens the tresorie, bihelde hou the puple castide monei in to the tresorie; and many riche men castiden many thingis. <sup>42</sup> But whanne a pore widewe was comun, sche keste two mynutis, that is, a ferthing. <sup>43</sup> And he clepide togidere hise disciplis, and seide to hem, Treuli Y seie to you, that this pore widewe keste more thanne alle, that kesten in to the tresorie. <sup>44</sup> For alle kesten of that thing that thei hadden plente of; but this of her pouert keste alle thingis that sche hadde, al hir lyuelode.

## 13

<sup>1</sup> And whanne he wente out of the temple, oon of hise disciplis seide to hym, Maister, biholde, what maner stoonys, and what maner bildyngis. <sup>2</sup> And Jhesu answeride, and seide to hym, Seest thou alle these grete bildyngis? ther schal not be left a stoon on a stoon, which schal not be distried. <sup>3</sup> And whanne he sat in the mount of Olyues ayens the temple, Petir and James and Joon and Andrew axiden hym bi hem silf, <sup>4</sup> Seie thou to vs, whanne these thingis

schulen be don, and what tokene schal be, whanne alle these thingis schulen bigynne to be endid. <sup>5</sup> And Jhesus answeride, and bigan to seie to hem, Loke ye, that no man disseyue you; <sup>6</sup> for manye schulen come in my name, seiynge, That Y am; and thei schulen disseyue manye. <sup>7</sup> And whanne ye here batels and opynyouns of batels, drede ye not; for it bihoueth these thingis to be doon, but not yit anoon is the ende. <sup>8</sup> For folk schal rise on folk, and rewme on rewme, and erthe mouyngis and hungur schulen be bi placis; these thingis schulen be bigynnyngis of sorewis. <sup>9</sup> But se ye you silf, for thei schulen take you in counsels, and ye schulen be betun in synagogis; and ye schulen stonde bifor kyngis and domesmen for me, in witnessyng to hem. <sup>10</sup> And it bihoueth, that the gospel be first prechid among al folk. <sup>11</sup> And whanne thei taken you, and leden you forth, nyle ye bifore thenke what ye schulen speke, but speke ye that thing that schal be youun to you in that our; for ye ben not the spekeris, but the Hooli Goost. <sup>12</sup> For a brother schal bitake the brother in to deth, and the fadir the sone, and sones schulen rise togider ayens fadris and modris, and punysche hem bi deeth. <sup>13</sup> And ye schulen be in hate to alle men for my name; but he

that lastith in to the ende, schal be saaf. <sup>14</sup> But whanne ye schulen se the abhomynacioun of discoumfort, stondynge where it owith not; he that redith, vndurstonde; thanne thei that be in Judee, fle `in to hillis. <sup>15</sup> And he that is aboue the roof, come not down in to the hous, nethir entre he, to take any thing of his hous; <sup>16</sup> and he that schal be in the feeld, turne not ayen bihynde to take his cloth. <sup>17</sup> But wo to hem that ben with child, and norischen in tho daies. <sup>18</sup> Therfor preye ye, that thei be not don in wyntir. <sup>19</sup> But thilke daies of tribulacioun schulen be suche, whiche maner weren not fro the bigynnyng of creature, which God hath maad, til now, nethir schulen be. <sup>20</sup> And but the Lord hadde abredgide tho daies, al fleische hadde not be saaf; but for the chosun whiche he chees, the Lord hath maad schort the daies. <sup>21</sup> And thanne if ony man seie to you, Lo! here is Crist, lo! there, bileue ye not. <sup>22</sup> For false Cristis and false prophetis schulen rise, and schulen yyue tokenes and wondris, to disseyue, if it may be don, yhe, hem that be chosun. <sup>23</sup> Therfor take ye kepe; lo! Y haue bifor seid to you alle thingis. <sup>24</sup> But in tho daies, aftir that tribulacioun, the sunne schal be maad derk, and the moon schal not yyue hir liyt, <sup>25</sup> and the sterris of heuene schulen falle down, and the vertues that ben in heuenes,

schulen be moued. <sup>26</sup> And thanne thei schulen se man-  
nus sone comynge in cloudis  
of heuene, with greet vertu  
and glorie. <sup>27</sup> And thanne  
he schal sende hise aungelis,  
and schal geder hise chosun  
fro the foure wyndis, fro the  
hiyest thing of erthe til to  
the hiyest thing of heuene.  
<sup>28</sup> But of the fige tree lerne  
ye the parable. Whanne  
now his braunche is tendre,  
and leeuës ben sprongun  
out, ye knowen that somer  
is nyy. <sup>29</sup> So whanne ye  
seen these thingis be don,  
wite ye, that it is nyy in the  
doris. <sup>30</sup> Treuli Y seie to you,  
that this generacioun schal  
not passe awei, til alle these  
thingis be don. <sup>31</sup> Heuene  
and erthe schulen passe,  
but my wordis schulen not  
passe. <sup>32</sup> But of that dai  
or our no man woot, nether  
aungels in heuene, nether  
the sone, but the fadir. <sup>33</sup> Se  
ye, wake ye, and preie ye;  
for ye witen not, whanne the  
tyme is. <sup>34</sup> For as a man  
that is gon fer in pilgrimage,  
lefte his hous, and yaf to  
his seruauntis power of eu-  
ery work, and comaundide  
to the porter, that he wake.  
<sup>35</sup> Therfor wake ye, for ye  
witen not, whanne the lord  
of the hous cometh, in the  
euentide, or at mydnyyt, or  
at cockis crowyng, or in the  
mornyng; <sup>36</sup> leste whanne  
he cometh sodenli, he fynde  
you slepyng. <sup>37</sup> Forsothe  
that that Y seie to you, Y seie  
to alle, Wake ye.

## 14

<sup>1</sup> Pask and the feest of  
therf looues was after twei  
daies. And the hiyest  
preestis and scribis souyten,  
hou thei schulden holde  
hym with gile, and sle.  
<sup>2</sup> But thei seiden, Not in the  
feeste dai, lest perauenture  
a noyse were maad among  
the puple. <sup>3</sup> And whanne  
he was at Betanye, in the  
hous of Symount leprous,  
and restide, a womman  
cam, that hadde a boxe  
of alabastre of precious  
oynement spikenard; and  
whanne the boxe of alabas-  
tre was brokun, sche helde  
it on his heed. <sup>4</sup> But there  
weren summe that beren it  
heuyli with ynne hem silf,  
and seiden, Wher to is this  
losse of oynement maad?  
<sup>5</sup> For this oynement myyte  
haue be seld more than for  
thre hundrid pens, and be  
youun to pore men. And thei  
groyneden ayens hir. <sup>6</sup> But  
Jhesus seide, Suffre ye hir;  
what be ye heuy to hir? sche  
hath wrouyt a good werk  
in me. <sup>7</sup> For euermore ye  
schulen haue pore men with  
you, and whanne ye wolen,  
ye moun do wel to hem; but  
ye schulen not euer more  
haue me. <sup>8</sup> Sche dide that  
that sche hadde; sche cam  
bifore to anoynte my bodi in  
to biryng. <sup>9</sup> Treuli Y seie to  
you, where euer this gospel  
be prechid in al the world,  
and that that this womman  
hath don, schal be told in  
to mynde of hym. <sup>10</sup> And  
Judas Scarioth, oon of the  
twelue, wente to the hiyest

prestis, to bitraye hym to hem. <sup>11</sup> And thei herden, and ioyeden, and bihiyten to yyue hym money. And he souyt hou he schulde bitraye hym couenabli. <sup>12</sup> And the firste dai of therf looues, whanne thei offriden pask, the disciplis seyn to hym, Whidir wilt thou that we go, and make redi to thee, that thou ete the pask? <sup>13</sup> And he sendith tweyn of hise disciplis, and seith to hem, Go ye in to the citee, and a man berynge a galoun of watir schal meete you; sue ye hym. <sup>14</sup> And whidur euer he entrith, seie ye to the lord of the hous, That the maister seith, Where is myn etynge place, where Y schal ete pask with my disciplis? <sup>15</sup> And he schal schewe to you a grete soupyng place arayed, and there make ye redi to vs. <sup>16</sup> And hise disciplis wenten forth, and camen in to the citee, and founden as he hadde seid to hem; and thei maden redy the pask. <sup>17</sup> And whanne the euentid was come, he cam with the twelue. <sup>18</sup> And whanne thei saten at the mete, and eeten, Jhesus seide, Treuli Y seie to you, that oon of you that etith with me, schal bitray me. <sup>19</sup> And thei bigunnen to be sori, and to seie to hym, ech bi hem silf, Whether Y? <sup>20</sup> Which seide to hem, Oon of twelue that puttith the hoond with me in the plater. <sup>21</sup> And sotheli mannus sone goith, as it is

writun of hym; but wo to that man, by whom mannus sone schal be bitrayed. It were good to hym, yf thilke man hadde not be borun. <sup>22</sup> And while thei eeten, Jhesus took breed, and blessid, and brak, and yaf to hem, and seide, Take ye; this is my bodi. <sup>23</sup> And whanne he hadde take the cuppe, he dide thankyngis, and yaf to hem, and alle dronken therof. <sup>24</sup> And he seide to hem, This is my blood of the newe testament, which schal be sched for many. <sup>25</sup> Treuli Y seie to you, for now Y schal not drynke of this fruyt of vyne, in to that dai whane Y schal drynke it newe in the rewme of God. <sup>26</sup> And whanne the ympne was seid, thei wenten out in to the hil of Olyues. <sup>27</sup> And Jhesus seide to hem, Alle ye schulen be sclaudrid in me in this nyyt; for it is writun, Y schal smyte the scheepherde, and the scheep of the flok schulen be disparplid. <sup>28</sup> But aftir that Y schal rise ayen, Y schal go bifor you in to Galilee. <sup>29</sup> And Petir seide to hym, Thouy alle schulen be sclaudrid, but not Y. <sup>30</sup> And Jhesus seide to hym, Treuli Y seie to thee, that to dai bifore that the cok in this niyt crowe twies, thou schalt thries denye me. <sup>31</sup> But he seide more, Thouy it bihoueth, that Y die togider with thee, Y schal not forsake thee. And in lijk maner alle seiden. <sup>32</sup> And



thei camen in to a place, whos name is Gethsamany. And he seide to hise disciplis, Sitte ye here, while Y preye. <sup>33</sup> And he took Petir and James and Joon with hym, and bigan to drede, and to be anoyed. <sup>34</sup> And he seide to hem, My soule is soreweful to the deeth; abide ye here, and wake ye with me. <sup>35</sup> And whanne he was gon forth a lital, he felde doun on the erthe, and preiede, that if it myyte be, that the our schulde passe fro hym. <sup>36</sup> And he seide, Abba, fadir, alle thingis ben possible to thee, bere ouer fro me this cuppe; but not that Y wole, but that thou wolt, be don. <sup>37</sup> And he cam, and foond hem slepyng. And he seide to Petir, Symount, slepist thou? myytist thou not wake with me oon our? <sup>38</sup> Wake ye, and `preie ye, that ye entre not in to temptacioun; for the spirit is redi, but the fleische is sijk. <sup>39</sup> And eftsoone he yede, and preiede, and seide the same word; <sup>40</sup> and turnede ayen eftsoone, and foond hem slepyng; for her iyen weren heuyed. And thei knewen not, what thei schulden answeere to hym. <sup>41</sup> And he cam the thridde tyme, and seide to hem, Slepe ye now, and reste ye; it suffisith. The hour is comun; lo! manns sone schal be bitraied in to the hondis of synful men. <sup>42</sup> Rise ye, go we; lo! he that schal bitraye me is nyy. <sup>43</sup> And

yit while he spak, Judas Scarioth, oon of the twelue, cam, and with him miche puple with swerdis and stauies, sent fro the hiyest prestis, and the scribis, and fro the eldre men. <sup>44</sup> And his traytour hadde youun to hem a tokene, and seide, Whom euer Y kisse, he it is; holde ye hym, and lede ye warli. <sup>45</sup> And whanne he cam, anoon he came to hym, and seide, Maistir; and he kisside hym. <sup>46</sup> And thei leiden hondis on hym, and helden hym. <sup>47</sup> But oon of the men that stoden aboute, drowy out a swerd, and smoot the seruaunt of the hiyest preest, and kittide of his eere. <sup>48</sup> And Jhesus answeride, and seide to hem, As to a thief ye han gon out with swerdis and stauies, to take me? <sup>49</sup> Dai bi dai Y was among you, and tauyte in the temple, and ye helden not me; but that the scripturis be fulfillid. <sup>50</sup> Thanne alle hise disciplis forsoken hym, and fledden. <sup>51</sup> But a yong man, clothid with lynnun cloth on the bare, suede hym; and thei helden hym. <sup>52</sup> And he lefte the lynnyn clothing, and fleiy nakid awei fro hem. <sup>53</sup> And thei ledden Jhesu to the hiyest preest. And alle the prestis and scribis and eldere men camen togidir. <sup>54</sup> But Petir suede hym afer in to the halle of the hiyest preest. And he sat with the mynystris, and warmede

hym at the fier. <sup>55</sup> And the hiyest prestis, and al the counsel, souyten witnessyng ayens Jhesu to take hym to the deeth; but thei founden not. <sup>56</sup> For manye seiden fals witnessyng ayens hym, and the witnessyngis weren not couenable. <sup>57</sup> And summe risen vp, and baren fals witnessyng ayens hym, <sup>58</sup> and seiden, For we `han herd hym seyinge, Y schal vndo this temple maad with hondis, and aftir the thridde dai Y schal bilde another not maad with hondis. <sup>59</sup> And the witnessyng of hem was not couenable. <sup>60</sup> And the hiyest prest roos vp in to the myddil, and axide Jhesu, and seide, Answerist thou no thing to tho thingis that ben put ayens thee of these? <sup>61</sup> But he was stille, and answeride no thing. Eftsoone the hiyest prest axide hym, and seide to hym, Art thou Crist, the sone of the blessid God? <sup>62</sup> And Jhesus seide to hym, Y am; and ye schulen se mannus sone sittynge on the riythalf of the vertu of God, and comynge in the cloudis of heuene. <sup>63</sup> And the hiyest preest torente hise clothis, and seide, What yit dissiren we witnessis? <sup>64</sup> Ye han herd blasfemye. What semeth to you? And thei alle condempneden hym to be gilty of deeth. <sup>65</sup> And summe bigunnen to bispete hym, and to hile his face, and to smite hym with buffetis, and seie to hym, Areede thou.

And the mynystris beeten hym with strokis. <sup>66</sup> And whanne Petir was in the halle bynethen, oon of the damesels of the hiyest prest cam. <sup>67</sup> And whanne sche hadde seyn Petir warmynge hym, sche bihelde hym, and seide, And thou were with Jhesu of Nazareth. <sup>68</sup> And he denyede, and seide, Nethir Y woot, nethir Y knowe, what thou seist. And he wente without forth bifor the halle; and anoon the cok crewe. <sup>69</sup> And eftsoone whanne another damesel hadde seyn hym, sche bigan to seye to men that stoden aboute, That this is of hem. <sup>70</sup> And he eftsoone denyede. And aftir a litil, eftsoone thei that stoden nyy, seiden to Petir, Verili thou art of hem, for thou art of Galilee also. <sup>71</sup> But he bigan to curse and to swere, For Y knowe not this man, whom ye seien. <sup>72</sup> And anoon eftsoones the cok crew. And Petir bithouyte on the word that Jhesus hadde seide to hym, Bifor the cok crowe twies, thries thou schalt denye me. And he bigan to wepe.

## 15

<sup>1</sup> And anoon in the morewtid the hiyeste prestis maden a counsel with the elder men, and the scribis, and with al the counsel, and bounden Jhesu and ledden, and bitoken hym to Pilat. <sup>2</sup> And Pilat axide hym, Art thou kynge of Jewis? And Jhesus answeride, and seide

to hym, Thou seist. <sup>3</sup> And the hieste prestis accusiden hym in many thingis. <sup>4</sup> But Pilat eftsoone axide hym, and seide, Answerist thou no thing? Seest thou in hou many thingis thei accusen thee? <sup>5</sup> But Jhesus answeride no more, so that Pilat wondride. <sup>6</sup> But bi the feeste dai he was wont to leeu to hem oon of men boundun, whom euer thei axiden. <sup>7</sup> And `oon ther was that was seid Barabas, that was boundun with men of dissencioun, that hadden don manslauytir in seducioun. <sup>8</sup> And whanne the puple was gon vp, he bigan to preie, as he euer more dide to hem. <sup>9</sup> And Pilat answeride `to hem, and seide, Wolen ye Y leeu to you the kyng of Jewis? <sup>10</sup> For he wiste, that the hiyeste prestis hadden takun hym bi enuye. <sup>11</sup> But the bischopis stireden the puple, that he schulde rather leeu to hem Barabas. <sup>12</sup> And eftsoone Pilat answerde, and seide to hem, What thanne wolen ye that Y schal do to the kyng of Jewis? <sup>13</sup> And thei eftsoone crieden, Crucifie hym. <sup>14</sup> But Pilat seide to hem, What yuel hath he don? And thei crieden the more, Crucifie hym. <sup>15</sup> And Pilat, willynge to make aseeth to the puple, lefte to hem Barabas, and bitok to hem Jhesu, betun with scourgis, to be crucified. <sup>16</sup> And knyytis ledden hym with ynneforth, in to the porche of the mote halle.

And thei clepiden togidir al the cumpany of knyytis, <sup>17</sup> and clothiden hym with purpur. And thei writhen a coroun of thornes, and puttiden on hym. <sup>18</sup> And thei bigunnen to grete hym, and seiden, Heile, thou kyng of Jewis. <sup>19</sup> And thei smyten his heed with a reed, and bispatten hym; and thei kneliden, and worschipiden hym. <sup>20</sup> And aftir that thei hadden scorned him, thei vnclothiden hym of purpur, and clothiden hym with hise clothis, and ledden out hym, to crucifie hym. <sup>21</sup> And thei compelliden a man that passide the weie, that cam fro the toun, Symount of Syrenen, the fader of Alisaundir and of Rufe, to bere his cross. <sup>22</sup> And thei ledden hym in to a place Golgatha, that is to seie, the place of Caluari. <sup>23</sup> And thei yauen to hym to drynke wyn meddlid with mirre, and he took not. <sup>24</sup> And thei crucifieden him, and departiden hise clothis, and kesten lot on tho, who schulde take what. <sup>25</sup> And it was the thridde our, and thei crucifieden hym. <sup>26</sup> And the titil of his cause was writun, Kyng of Jewis. <sup>27</sup> And thei crucifien with hym twei theues, oon `at the riythalf and oon at his lefthalf. <sup>28</sup> And the scripture was fulfillid that seith, And he is ordeyned with wickid men. <sup>29</sup> And as thei passiden forth, thei blasfemyden hym,

mouynge her heedis, and seiyng, Vath! thou that distriest the temple of God, and in thre daies bildist it ayen; <sup>30</sup> come adoun fro the crosse, and make thi silf saaf. <sup>31</sup> Also the hiyeste prestis scorneden hym ech to othir with the scribis, and seiden, He made othir men saaf, he may not saue hym silf. <sup>32</sup> Crist, kyng of Israel, come down now fro the cross, that we seen, and bileuen. And thei that weren crucified with hym, dispiseden hym. <sup>33</sup> And whanne the sixte hour was come, derknessis weren made on al the erthe til in to the nynthe our. <sup>34</sup> And in the nynthe our Jhesus criede with a greet vois, and seide, Heloy, Heloy, lamasabatany, that is to seie, My God, my God, whi hast thou forsakun me? <sup>35</sup> And summe of men that stoden aboute herden, and seiden, Lo! he clepith Helye. <sup>36</sup> And oon ranne, and fillide a spounge with vynegre, and puttide aboute to a reede, and yaf to hym drynke, and seide, Suffre ye, se we, if Helie come to do hym down. <sup>37</sup> And Jhesus yaf out a greet cry, and diede. <sup>38</sup> And the veil of the temple was rent atwo fro the hiyeste to bynethe. <sup>39</sup> But the centurien that stood forn ayens siy, that he so crynge hadde diede, and seide, Verili, this man was Goddis sone. <sup>40</sup> And ther weren also wymmen biholdynge fro afer, among whiche

was Marie Maudeleyn, and Marie, the modir of James the lesse, and of Joseph, and of Salome. <sup>41</sup> And whanne Jhesus was in Galilee, thei folewiden hym, and mynystriden to hym, and many othere wymmen, that camen vp togidir with him to Jerusalem. <sup>42</sup> And whanne euentid was come, for it was the euentid which is bifor the sabat, <sup>43</sup> Joseph of Armathie, the noble decurioun, cam, and he abood the rewme of God; and booldli he entride to Pilat, and axide the bodi of Jhesu. <sup>44</sup> But Pilat wondride, if he were now deed. <sup>45</sup> And whanne the centurion was clepid, he axide hym, if he were deed; and whanne he knewe of the centurion, he grauntide the bodi of Jhesu to Joseph. <sup>46</sup> And Joseph bouyte lynnyn cloth, and took hym down, and wlappe in the lynnyn cloth, and leide hym in a sepulcre that was hewun of a stoon, and walewide a stoon to the dore of the sepulcre. <sup>47</sup> And Marie Maudeleyne and Marie of Joseph bihelden, where he was leid.

## 16

<sup>1</sup> And whanne the sabat was passid, Marie Maudeleyne, and Marie of James, and Salomee bouyten swete smellynge oynementis, to come and to anoynte Jhesu. <sup>2</sup> And ful eerli in oon of the woke daies, thei camen to the sepulcre, whanne the

sunne was risun. <sup>3</sup> And thei seiden togidere, Who schal meue away to vs the stoon fro the dore of the sepulcre? <sup>4</sup> And thei bihelden, and seien the stoon walewid awei, for it was ful greet. <sup>5</sup> And thei yeden in to the sepulcre, and sayn a yonglyng, hilide with a white stole, sittynge `at the riythalf; and thei weren afeerd. <sup>6</sup> Which seith to hem, Nyle ye drede; ye seken Jhesu of Nazareth crucified; he is risun, he is not here; lo! the place where thei leiden hym. <sup>7</sup> But go ye, and seie ye to hise disciplis, and to Petir, that he schal go bifor you in to Galilee; there ye schulen se hym, as he seide to you. <sup>8</sup> And thei yeden out, and fledden fro the sepulcre; for drede and quakyng had assailed hem, and to no man thei seiden ony thing, for thei dredden. <sup>9</sup> And Jhesus roos eerli the firste dai of the woke, and apperid firste to Marie Maudeleyne, fro whom he had caste out seuene deuelis. <sup>10</sup> And sche yede, and tolde to hem that hadden ben with hym, whiche weren weilynge and wepynge. <sup>11</sup> And thei herynge that he lyuyde, and was seyn of hir, bileueden not. <sup>12</sup> But after these thingis whanne tweyne of hem wandriden, he was schewid in anothir liknesse to hem goynge in to a toun. <sup>13</sup> And thei yeden, and telden to the othir, and nether thei bileueden to hem. <sup>14</sup> But

`at the laste, whanne the enleuene disciplis saten at the mete, Jhesus apperide to hem, and repreuede the vnbileue of hem, and the hardnesse of herte, for thei bileueden not to hem, that hadden seyn that he was risun fro deeth. <sup>15</sup> And he seide to hem, Go ye in to al the world, and preche the gospel to eche creature. <sup>16</sup> Who that bileueth, and is baptisid, schal be saaf; but he that bileueth not, schal be dampned. <sup>17</sup> And these tokenes schulen sue hem, that bileuen. In my name thei schulen caste out feendis; thei schulen speke with newe tungis; <sup>18</sup> thei schulen do awei serpents; and if thei drynke ony venym, it schal not noye hem. Thei schulen sette her hondis on sijk men, and thei schulen wexe hoole. <sup>19</sup> And the Lord Jhesu, aftir he hadde spokun to hem, was takun vp in to heuene, and he sittith on the riythalf of God. <sup>20</sup> And thei yeden forth, and prechiden euery where, for the Lord wrouyte with hem, and confermyde the word with signes folewyng.

## The Gospel According to Luke

<sup>1</sup> Forsothe for manye men enforceden to ordeyne the tellyng of thingis, whiche ben fillid in vs, <sup>2</sup> as thei that seyn atte the bigynnyng, and weren ministris of the word, <sup>3</sup> bitaken, it is seen also to me, hauynge alle thingis diligentli bi ordre, to write to thee, <sup>4</sup> thou best Theofile, that thou knowe the treuthe of tho wordis, of whiche thou art lerned. <sup>5</sup> In the daies of Eroude, kyng of Judee, ther was a prest, Sakarie bi name, of the sorte of Abia, and his wijf was of the douytris of Aaron, and hir name was Elizabeth. <sup>6</sup> And bothe weren iust bifor God, goynge in alle the maundementis and iustifyngis of the Lord, withouten pleynt. <sup>7</sup> And thei hadden no child, for Elizabeth was bareyn, and bothe weren of grete age in her daies. <sup>8</sup> And it bifel, that whanne Zacarie schulde do the office of preesthod, in the ordre of his cours to-for God, <sup>9</sup> aftir the custome of the preesthod, he wente forth bi lot, and entride in to the temple, to encense. <sup>10</sup> And al the multitude of the puple was with outforth, and preiede in the our of encensyng. <sup>11</sup> And an aungel of the Lord apperide to hym, and stood on the

riythalf of the auter of encense. <sup>12</sup> And Zacarie seynge was afraied, and drede fel vpon hym. <sup>13</sup> And the aungel seide to hym, Zacarie, drede thou not; for thi preyer is herd, and Elizabeth, thi wijf, schal bere to thee a sone, and his name schal be clepid Joon. <sup>14</sup> And ioye and gladyng schal be to thee; and many schulen haue ioye in his natyuyte. <sup>15</sup> For he schal be greet bifor the Lord, and he schal not drynke wyn and sidir, and he schal be fulfillid with the Hooli Goost yit of his modir wombe. <sup>16</sup> And he schal conuerte many of the children of Israel to her Lord God; <sup>17</sup> and he schal go bifor hym in the spirit and the vertu of Helie; and he schal turne the hertis of the fadris in to the sones, and men out of bileue to the prudence of iust men, to make redi a perfit puple to the Lord. <sup>18</sup> And Zacarie seide to the aungel, Wherof schal Y wite this? for Y am eld, and my wijf hath gon fer in to hir daies. <sup>19</sup> And the aungel answeride, and seide to hym, For Y am Gabriel, that stonde niy bifor God; and Y am sent to thee to speke, and to euangelize to thee these thingis. <sup>20</sup> And lo! thou schalt be doumbe, and thou schalt not mow speke til in to the dai, in which these thingis schulen be don; for thou hast not bileued to my wordis, whiche schulen be fulfillid in her tyme. <sup>21</sup> And the puple was abi-

dynge Zacarie, and thei wondriden, that he tariede in the temple. <sup>22</sup> And he yede out, and myyte not speke to hem, and thei knewen that he hadde seyn a visioun in the temple. And he bikenyde to hem, and he dwellide stille dounge. <sup>23</sup> And it was don, whanne the daies of his office weren fulfillid, he wente in to his hous. <sup>24</sup> And aftir these daies Elizabeth, his wijf, conseyued, and hidde hir fyue monethis, and seide, <sup>25</sup> For so the Lord dide to me in the daies, in whiche he bihelde, to take awei my reproof among men. <sup>26</sup> But in the sixte moneth the aungel Gabriel was sent fro God in to a citee of Galilee, whos name was Nazareth, <sup>27</sup> to a maydyn, weddid to a man, whos name was Joseph, of the hous of Daud; and the name of the maidun was Marie. <sup>28</sup> And the aungel entride to hir, and seide, Heil, ful of grace; the Lord be with thee; blessid be thou among wymmen. <sup>29</sup> And whanne sche hadde herd, sche was troubled in his word, and thouyte what maner salutacioun this was. <sup>30</sup> And the aungel seide to hir, Ne drede thou not, Marie, for thou hast foundun grace anentis God. <sup>31</sup> Lo! thou schalt conceyue in wombe, and schalt bere a sone, and thou schalt clepe his name Jhesus. <sup>32</sup> This schal be greet, and he schal be clepid the sone of the Hiyeste; and the Lord God schal yeue to hym the seete

of Daud, his fadir, and he schal regne in the hous of Jacob with outen ende, <sup>33</sup> and of his rewme schal be noon ende. <sup>34</sup> And Marie seide to the aungel, On what maner schal this thing be doon, for Y knowe not man? <sup>35</sup> And the aungel answeride, and seide to hir, The Hooly Goost schal come fro aboue in to thee, and the vertu of the Hiyeste schal ouerschadewe thee; and therfor that hooli thing that schal be borun of thee, schal be clepid the sone of God. <sup>36</sup> And lo! Elizabeth, thi cosyn, and sche also hath conceyued a sone in hir eelde, and this moneth is the sixte to hir that is clepid bareyn; <sup>37</sup> for euery word schal not be impossible anentis God. <sup>38</sup> And Marie seide, Lo! the handmaydyn of the Lord; be it don to me aftir thi word. And the aungel departide fro hir. <sup>39</sup> And Marie roos vp in tho daies, and wente with haaste in to the mounteyns, in to a citee of Judee. <sup>40</sup> And sche entride in to the hous of Zacarie, and grette Elizabeth. <sup>41</sup> And it was don, as Elizabeth herde the salutacioun of Marie, the yong child in hir wombe gladdide. And Elizabeth was fulfillid with the Hooly Goost, <sup>42</sup> and criede with a greet vois, and seide, Blessid be thou among wymmen, and blessid be the fruyt of thi wombe. <sup>43</sup> And whereof is this thing to me, that the modir of my Lord come to me? <sup>44</sup> For lo! as the voice of thi salutacioun

was maad in myn eeris, the yong child gladide in ioye in my wombe. <sup>45</sup> And blessid be thou, that hast bileued, for thilke thingis that ben seid of the Lord to thee, schulen be parfitli don. <sup>46</sup> And Marie seide, Mi soule magnyfieth the Lord, <sup>47</sup> and my spirit hath gladid in God, myn helthe. <sup>48</sup> For he hath biholdun the mekenesse of his handmaidun. <sup>49</sup> For lo! of this alle generaciouns schulen seie that Y am blessid. For he that is myyti hath don to me grete thingis, and his name is hooli. <sup>50</sup> And his mercy is fro kynrede in to kynredes, to men that dreden hym. <sup>51</sup> He made myyt in his arme, he scaterede proude men with the thouyte of his herte. <sup>52</sup> He sette doun myyti men fro sete, and enhaunside meke men. <sup>53</sup> He hath fulfillid hungri men with goodis, and he hath left riche men voide. <sup>54</sup> He, hauynge mynde of his mercy, took Israel, his child; <sup>55</sup> as he hath spokun to oure fadris, to Abraham and to his seed, in to worldis. <sup>56</sup> And Marie dwellide with hir, as it were thre monethis, and turnede ayen in to hir hous. <sup>57</sup> But the tyme of beryng child was fulfillid to Elizabeth, and sche bare a sone. <sup>58</sup> And the neiyboris and cosyns of hir herden, that the Lord hadde magnyfiyd his mercy with hir; and thei thankiden hym. <sup>59</sup> And it was don in the eyte dai, thei camen to cir-

cumcide the child; and thei clepiden hym Zacarie, bi the name of his fadir. <sup>60</sup> And his moder answeride, and seide, Nay, but he schal be clepid Joon. <sup>61</sup> And thei seiden to hir, For no man is in thi kynrede, that is clepid this name. <sup>62</sup> And thei bikeneden to his fadir, what he wolde that he were clepid. <sup>63</sup> And he axynge a poyntil, wroot, seiynge, Joon is his name. <sup>64</sup> And alle men wondriden. And anoon his mouth was openyd, and his tunge, and he spak, and blesside God. <sup>65</sup> And drede was maad on alle her neiyboris, and alle these wordis weren pupplischid on alle the mounteyns of Judee. <sup>66</sup> And alle men that herden puttiden in her herte, and seiden, What maner child schal this be? For the hoond of the Lord was with hym. <sup>67</sup> And Zacarie, his fadir, was fulfillid with the Hooli Goost, and prophesiede, <sup>68</sup> and seide, Blessid be the Lord God of Israel, for he hath visitid, and maad redempcioun of his puple. <sup>69</sup> And he hath rerid to vs an horn of heelthe in the hous of Dauid, his child. <sup>70</sup> As he spak bi the mouth of hise hooli prophetis, that weren fro the world. <sup>71</sup> Helthe fro oure enemyes, and fro the hoond of alle men that hatiden vs. <sup>72</sup> To do merci with oure fadris, and to haue mynde of his hooli testament. <sup>73</sup> The greet ooth that he swoor to Abraham, oure fadir, to yyue hym silf to vs. <sup>74</sup> That we



with out drede delyuered fro the hoond of oure enemyes, <sup>75</sup> serue to hym, in hoolynesse and riytwisnesse bi for hym in alle oure daies. <sup>76</sup> And thou, child, schalt be clepid the prophete of the Hiyest; for thou schalt go bifor the face of the Lord, to make redi hise weies. <sup>77</sup> To yyue scyence of helthe to his puple, in to remyssion of her synnes; <sup>78</sup> bi the inwardnesse of the merci of oure God, in the whiche he spryngynge vp fro an hy hath visitid vs. <sup>79</sup> To yyue liyt to hem that sitten in derknessis and in schadewe of deeth; to dresse oure feet in to the weie of pees. <sup>80</sup> And the child wexide, and was coumfortid in spirit, and was in desert placis `til to the dai of his schewing to Israel.

## 2

<sup>1</sup> And it was don in tho daies, a maundement wente out fro the emperour August, that al the world schulde be discryued. <sup>2</sup> This firste discryuyng was maad of Cynryn, iustice of Sirie. <sup>3</sup> And alle men wenten to make professioun, ech in to his owne citee. <sup>4</sup> And Joseph wente vp fro Galilee, fro the citee Nazareth, in to Judee, in to a citee of Dauid, that is clepid Bethleem, for that he was of the hous and of the meyne of Dauid, <sup>5</sup> that he schulde knoueleche with Marie, his wijf, that was weddid to hym, and was greet with child. <sup>6</sup> And it

was don, while thei weren there, the daies weren fulfillid, that sche schulde bere child. <sup>7</sup> And sche bare hir first borun sone, and wlappe hym in clothis, and leide hym in a cratche, for ther was no place to hym in no chaumbir. <sup>8</sup> And scheepherdis weren in the same cuntre, wakyng and kepyng the watchis of the nytt on her flok. <sup>9</sup> And lo! the aungel of the Lord stood bisidis hem, and the cleernesse of God schinede aboute hem; and thei dredden with greet drede. <sup>10</sup> And the aungel seide to hem, Nyle ye drede; for lo! Y preche to you a greet ioye, that schal be to al puple. <sup>11</sup> For a sauoure is borun to dai to you, that is Crist the Lord, in the citee of Dauid. <sup>12</sup> And this is a tokene to you; ye schulen fynde a yong child wlappid in clothis, and leid in a cratche. <sup>13</sup> And sudenli ther was maad with the aungel a multitude of heuenli knyythod, heriynge God, <sup>14</sup> and seiynge, Glorie be in the hiyeste thingis to God, and in erthe pees be to men of good wille. <sup>15</sup> And it was don, as the `aungelis passiden awey fro hem in to heuene, the scheepherdis spaken togider, and seiden, Go we ouer to Bethleem, and se we this word that is maad, which the Lord hath `maad, and schewide to vs. <sup>16</sup> And thei hiyyng camen, and founden Marie and Joseph, and the yong

child leid in a cratche. <sup>17</sup> And thei seyng, knewen of the word that was seid to hem of this child. <sup>18</sup> And alle men that herden wondriden, and of these thingis that weren seid to hem of the scheephirdis. <sup>19</sup> But Marie kepte alle these wordis, berynge togider in hir herte. <sup>20</sup> And the scheepherdis turneden ayen, glorifynge and heriyng God in alle thingis that thei hadden herd and seyn, as it was seid to hem. <sup>21</sup> And aftir that the eyte daies weren endid, that the child schulde be circumcided, his name was clepid Jhesus, which was clepid of the aungel, bifor that he was conceyued in the wombe. <sup>22</sup> And aftir that the daies of the purgacioun of Marie weren fulfillid, aftir Moyses lawe, thei token hym into Jerusalem, to offre hym to the Lord, as it is writun in the lawe of the Lord, <sup>23</sup> For euery male kynde openyng the wombe, schal be clepid holi to the Lord; and that thei schulen yyue an offryng, <sup>24</sup> aftir that it is seid in the lawe of the Lord, A peire of turturis, or twei culuer briddis. <sup>25</sup> And lo! a man was in Jerusalem, whos name was Symeon; and this man was iust and vertuous, and aboode the coumfort of Israel; and the Hooli Goost was in hym. <sup>26</sup> And he hadde takun an answeere of the Hooli Goost, that he schulde not se deeth, but he sawy first the Crist of the Lord. <sup>27</sup> And he cam in spirit into

the temple. And whanne his fadir and modir ledde the child Jhesu to do aftir the custom of the lawe for hym, <sup>28</sup> he took hym in to hise armes, and he blesside God, <sup>29</sup> and seide, Lord, now thou leuyst thi seruaunt aftir thi word in pees; <sup>30</sup> for myn iyen han seyn thin helthe, <sup>31</sup> which thou hast maad redi bifor the face of alle puplis; <sup>32</sup> liyt to the schewyng of hethene men, and glorie of thi puple Israel. <sup>33</sup> And his fadir and his modir weren wondryng on these thingis, that weren seid of hym. <sup>34</sup> And Symeon blesside hem, and seide to Marie, his modir, Lo! this is set in to the fallyng doun and in to the risyng ayen of many men in Israel, and in to a tokene, to whom it schal be ayenseid. <sup>35</sup> And a swerd schal passe thorou thin owne soule, that the thouytis ben schewid of many hertis. <sup>36</sup> And Anna was a prophetesse, the douytir of Fanuel, of the lynage of Aser. And sche hadde goon forth in many daies, and hadde lyued with hir hosebonde seuene yeer fro hir maydynhode. <sup>37</sup> And this was a widewe to foure scoor yeer and foure; and sche departide not fro the temple, but seruyde to God nytt and dai in fastyngis and preieris. <sup>38</sup> And this cam vpon hem in thilk our, and knoulechide to the Lord, and spak of hym to alle that abiden the redempcioun of Israel.

<sup>39</sup> And as thei hadden ful don alle thingis, aftir the lawe of the Lord, thei turneden ayen in to Galilee, in to her citee Nazareth. <sup>40</sup> And the child waxe, and was coumfortid, ful of wisdom; and the grace of God was in hym. <sup>41</sup> And his fadir and modir wenten ech yeer in to Jerusalem, in the solempne dai of pask. <sup>42</sup> And whanne Jhesus was twelue yeer oold, thei wenten vp to Jerusalem, aftir the custom of the feeste dai. <sup>43</sup> And whanne the daies weren don, thei turneden ayen; and the child abood in Jerusalem, and his fadir and modir knewen it not. <sup>44</sup> For thei gessynge that he hadde be in the felowschip, camen a daies iourney, and souyten hym among hise cosyns and hise knoueleche. <sup>45</sup> And whanne thei founden hym not, thei turneden ayen in to Jerusalem, and souyten hym. <sup>46</sup> And it bifelle, that aftir the thridde dai thei founden hym in the temple, sittynge in the myddil of the doctours, herynge hem and axynge hem. <sup>47</sup> And alle men that herden hym, wondriden on the prudence and the answeris of hym. <sup>48</sup> And thei seyn, and wondriden. And his modir seide to hym, Sone, what hast thou do to vs thus? Lo! thi fadir and Y sorewyngge han souyte thee. <sup>49</sup> And he seide to hem, What is it that ye souyten me? wisten ye not that in tho thingis that ben of my fadir, it behoueth me to be? <sup>50</sup> And

thei vndurstoden not the word, which he spak to hem. <sup>51</sup> And he cam down with hem, and cam to Nazareth, and was suget to hem. And his moder kepte togidir alle these wordis, and bare hem in hir herte. <sup>52</sup> And Jhesus profitide in wisdom, age, and grace, anentis God and men.

### 3

<sup>1</sup> In the fiftenthe yeer of the empire of Tiberie, the emperoure, whanne Pilat of Pounce gouernede Judee, and Eroude was prince of Galilee, and Filip, his brothir, was prince of Iturye, and of the cuntre of Tracon, and Lisanye was prince of Abilyn, <sup>2</sup> vndir the princis of prestis Annas and Caifas, the word of the Lord was maad on Joon, the sone of Zacarie, in desert. <sup>3</sup> And he cam in to al the cuntre of Jordan, and prechide baptym of penaunce in to remyssion of synnes. <sup>4</sup> As it is wrytun in the book of the wordis of Isaye, the prophete, The voice of a crier in desert, Make ye redi the weie of the Lord, make ye hise pathis riyt. <sup>5</sup> Ech valey schal be fulfillid, and euery hil and litil hil schal be maad lowe; and schrewid thingis schulen ben in to dressid thingis, and scharp thingis in to pleyn weies; <sup>6</sup> and euery fleisch schal se the heelte of God. <sup>7</sup> Therfor he seid to the puple, which wente out to be baptisid of hym, Kyndlyngis of eddris, who

schewide to you to fle fro the wraththe to comynge?  
<sup>8</sup> Therfor do ye worthi fruytis of penaunce, and bigynne ye not to seie, We han a fadir Abraham; for Y seie to you, that God is myyti to reise of these stoonys the sones of Abraham. <sup>9</sup> And now an axe is sett to the roote of the tree; and therfor euery tre that makith no good fruyt, schal be kit doun, and schal be cast in to the fier. <sup>10</sup> And the puple axide hym, and seiden, What thanne schulen we do? <sup>11</sup> He answeride, and seide to hem, He that hath twei cootis, yyue to hym that hath noon; and he that hath metis, do in lijk maner. <sup>12</sup> And pupplicans camen to be baptisid; and thei seiden to hym, Maister, what schulen we do? <sup>13</sup> And he seide to hem, Do ye no thing more, than that that is ordeyned to you. <sup>14</sup> And knyytis axiden hym, and seiden, What schulen also we do? And he seide to hem, Smyte ye wrongfuli no man, nethir make ye fals chalenge, and be ye apayed with youre sowdis. <sup>15</sup> Whanne al the puple geside, and alle men thouyten in her hertis of Joon, lest perauenture he were Crist, <sup>16</sup> Joon answeride, and seide to alle men, Y baptize you in watir; but a stronger than Y schal come aftir me, of whom Y am not worthi to vnbynde the lace of his schoon; he schal baptize

you in the Hooli Goost and fier. <sup>17</sup> Whos `wynewyng tool in his hond, and he schal purge his floor of corn, and schal gadere the whete in to his berne; but the chaffis he schal brenne with fier vnquenched. <sup>18</sup> And many othere thingis also he spak, and prechide to the puple. But Eroude tetrark, whanne he was blamed of Joon for Erodias, <sup>19</sup> the wijf of his brother, and for alle the yuelis that Eroude dide, <sup>20</sup> encreside this ouer alle, and schitte Joon in prisoun. <sup>21</sup> And it was don, whanne al the puple was baptised, and whanne Jhesu was baptised, and preiede, heuene was openyd. <sup>22</sup> And the Hooli Goost cam doun in bodili licnesse, as a dowue on hym; and a vois was maad fro heuene, Thou art my derworth sone, in thee it hath plesid to me. <sup>23</sup> And Jhesu hym silf was bigynninge as of thritti yeer, that he was gessid the sone of Joseph, which was of Heli, <sup>24</sup> which was of Mathath, which was of Leuy, which was of Melchi, that was of Jamne, <sup>25</sup> that was of Joseph, that was of Matatie, that was of Amos, that was of Naum, that was of Hely, that was of Nagge, <sup>26</sup> that was of Mathath, that was of Matatie, that was of Semei, that was of Joseph, that was of Juda, that was of Johanna, <sup>27</sup> that was of Resa, that was of Zorobabel, that was of Salatiel, <sup>28</sup> that was of Neri,

that was of Melchi, that was of Addi, that was of Cosan, that was of Elmadan, that was of Her,<sup>29</sup> that was of Jhesu, that was of Eleasar, that was of Jorum, that was of Matath,<sup>30</sup> that was of Leuy, that was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Eliachym,<sup>31</sup> that was of Melca, that was of Menna, that of Mathatha, that was of Nathan,<sup>32</sup> that was of Daudid, that was of Jesse, that was of Obeth, that was of Boz, that was of Salmon, that was of Nason,<sup>33</sup> that was of Amynadab, that was of Aram, that was of Esrom, that was of Fares,<sup>34</sup> that was of Judas, that was of Jacob, that was of Isaac, that was of Abraham, that was of Tare, that was of Nachor,<sup>35</sup> that was of Seruth, that was of Ragau, that was of Faleth, that was of Heber,<sup>36</sup> that was of Sale, that was of Chaynan, that was of Arfaxath, that was of Sem, that was of Noe, that was of Lameth,<sup>37</sup> that was of Matussale, that was of Enok, that was of Jareth, that was of Malaliel, that was of Cainan, that was of Enos,<sup>38</sup> that was of Seth, that was of Adam, that was of God.

#### 4

<sup>1</sup> And Jhesus ful of the Hooli Goost turnede ayen fro Jordan, and was led bi the spirit into desert fourti daies, <sup>2</sup> and was temptid of the deuel, and eet nothing in

tho daies; and whanne tho daies weren endid, he hungride. <sup>3</sup> And the deuel seide to him, If thou art Goddis sone, seie to this stoon, that it be maad breed. <sup>4</sup> And Jhesus answeride to hym, It is writun, That a man lyueth not in breed aloone, but in euery word of God. <sup>5</sup> And the deuel ladde hym in to an hiy hil, and schewide to hym alle the rewmes of the world in a moment of tyme; <sup>6</sup> and seide to hym, Y schal yyue to thee al this power, and the glorie of hem, for to me thei ben youun, and to whom Y wole, Y yyue hem; <sup>7</sup> therfor if thou falle down, and worschipe bfore me, alle thingis schulen be thine. <sup>8</sup> And Jhesus answeride, and seide to hym, It is writun, Thou schalt worschipe thi Lord God, and to hym aloone thou schalt serue. <sup>9</sup> And he ledde hym in to Jerusalem, and sette hym on the pynacle of the temple, and seide to hym, If thou art Goddis sone, sende thi silf fro hennes down; <sup>10</sup> for it is writun, For he hath comaundide to hise aungels of thee, that thei kepe thee in alle thi weies, <sup>11</sup> and that thei schulen take thee in hondis, lest perauenture thou hirte thi foote at a stoon. <sup>12</sup> And Jhesus answeride, and seide to him, It is seid, Thou schalt not tempte thi Lord God. <sup>13</sup> And whanne euery temptacioun was endid, the feend wente a wei fro hym for a tyme. <sup>14</sup> And Jhesus

turnede ayen in the vertu of the spirit in to Galilee, and the fame wente forth of hym thorou al the cuntre. <sup>15</sup> And he tauyte in the synagogis of hem, and was magnyfiyd of alle men. <sup>16</sup> And he cam to Nazareth, where he was norisschid, and entride aftir his custom in the sabat dai in to a synagoge, and roos to reed. <sup>17</sup> And the book of Ysaye, the prophete, was takun to hym; and as he turnede the book, he foond a place, where it was wrytun, <sup>18</sup> The Spirit of the Lord on me, for which thing he anoyntide me; he sente me to preche to pore men, to hele contrite men in herte, <sup>19</sup> and to preche remyssion to prisoneris, and siyt to blynde men, and to delyuere brokun men in to remis-sion; to preche the yeer of the Lord plesaunt, and the dai of yeldyng ayen. <sup>20</sup> And whanne he hadde closid the book, he yaf ayen to the mynystre, and sat; and the iyen of alle men in the synagoge were biholdyng in to hym. <sup>21</sup> And he bigan to seie to hem, For in this dai this scripture is fulfillid in youre eeris. <sup>22</sup> And alle men yauen witnessyng to hym, and wondriden in the wordis of grace, that camen forth of his mouth. And thei seiden, Whether this is not the sone of Joseph? <sup>23</sup> And he seide to hem, Sotheli ye schulen seie to me this liknesse, Leech, heele thi silf. The Farisees seiden

to Jhesu, Hou grete thingis han we herd don in Cafarnaum, do thou also here in thi cuntre. <sup>24</sup> And he seide, Treuli Y seie to you, that no profete is resseyued in his owne cuntre. <sup>25</sup> In treuthe Y seie to you, that many widowis weren in the daies of Elie, the prophete, in Israel, whanne heuene was closid thre yeer and sixe monethis, whanne greet hungur was maad in al the erthe; <sup>26</sup> and to noon of hem was Elye sent, but in to Sarepta of Sydon, to a widowe. <sup>27</sup> And many meseles weren in Israel, vndur Helisee, the prophete, and noon of hem was clensid, but Naaman of Sirye. <sup>28</sup> And alle in the synagoge herynge these thingis, weren fillid with wraththe. <sup>29</sup> And thei risen vp, and drouen hym out with out the citee, and ledden hym to the cop of the hil on which her citee was bildid, to caste hym doun. <sup>30</sup> But Jhesus pas-side, and wente thorou the myddil of hem; and cam doun in to Cafarnaum, <sup>31</sup> a citee of Galilee, and there he tauyte hem in sabotis. <sup>32</sup> And thei weren astonyed in his techyng, for his word was in power. <sup>33</sup> And in her synagoge was a man hauyng an vnclene feend, and he criede with greet vois, <sup>34</sup> and seide, Suffre, what to vs and to thee, Jhesu of Nazareth? art thou comun to leese vs? Y knowe, that thou art the hooli of God. <sup>35</sup> And Jhe-

sus blamede hym, and seide, Wexe dumble, and go out fro hym. And whanne the feend hadde cast hym forth in to the myddil, he wente a wei fro hym, and he noyede hym no thing. <sup>36</sup> And drede was maad in alle men, and thei spaken togider, and seiden, What is this word, for in power and vertu he comaundith to vnclene spiritis, and thei gon out? <sup>37</sup> And the fame was pupplischid of him in to ech place of the cuntre. <sup>38</sup> And Jhesus roos vp fro the synagoge, and entride in to the hous of Symount; and the modir of Symountis wijf was holdun with grete fyueris, and thei preieden hym for hir. <sup>39</sup> And Jhesus stood ouer hir, and comaundide to the feuer, and it lefte hir; and anoon sche roos vp, and seruede hem. <sup>40</sup> And whanne the sunne wente down, alle that hadden sijke men with dyuerse langours, ledden hem to hym; and he sette his hoondis on ech bi hem silf, and heelide hem. <sup>41</sup> And feendis wenten out fro manye, and crieden, and seiden, For thou art the sone of God. And he blamede, and suffride hem not to speke, for thei wisten hym, that he was Crist. <sup>42</sup> And whanne the dai was come, he yede out, and wente in to a desert place; and the puple souyten hym, and thei camen to hym, and thei helden hym, that he schulde not go a wei fro hem. <sup>43</sup> To whiche he seide, For also to

othere citees it bihoueth me to preche the kyngdom of God, for therfor Y am sent. <sup>44</sup> And he prechide in the synagogis of Galilee.

## 5

<sup>1</sup> And it was don, whanne the puple cam fast to Jhesu, to here the word of God, he stood bisidis the pool of Genasereth, <sup>2</sup> and saiy two bootis stondynge bisidis the pool; and the fischeris weren go down, and waischiden her nettis. <sup>3</sup> And he wente vp in to a boot, that was Symoundis, and preiede hym to lede it a litil fro the loond; and he seet, and tauyte the puple out of the boot. <sup>4</sup> And as he ceesside to speke, he seide to Symount, Lede thou in to the depthe, and slake youre nettis to take fisch. <sup>5</sup> And Symount answeride, and seide to hym, Comaundoure, we traueliden al the nyyt, and token no thing, but in thi word Y schal leye out the net. <sup>6</sup> And whanne thei hadden do this thing, thei closiden togidir a greet multitude of fischis; and her net was brokun. <sup>7</sup> And thei bikenyden to felawis, that weren in another boot, that thei schulden come, and helpe hem. And thei camen, and filliden bothe the bootis, so that thei weren almost drenchid. <sup>8</sup> And whanne Symount Petir saiy this thing, he felde down to the knees of Jhesu, and seide, Lord, go

fro me, for Y am a syn-ful man. <sup>9</sup> For he was on ech side astonyed, and alle that weren with hym, in the takyng of fischis whiche thei token. <sup>10</sup> Sotheli in lijk maner James and Joon, the sones of Zebedee, that weren felowis of Symount Petre. And Jhesus seide to Symount, Nyle thou drede; now fro this tyme thou schalt take men. <sup>11</sup> And whanne the bootis weren led vp to the loond, thei leften alle thingis, and thei sueden hym. <sup>12</sup> And it was don, whanne he was in oon of the citees, lo! a man ful of lepre; and seynge Jhesu felle down on his face, and preyede hym, and seide, Lord, if thou wolt, thou maist make me cleene. <sup>13</sup> And Jhesus held forth his hoond, and touchide hym, and seide, Y wole, be thou maad cleene. And anoon the lepre passide awei fro hym. <sup>14</sup> And Jhesus commaundide to hym, that he schulde seie to no man; But go, schewe thou thee to a preest, and offre for thi clen-syng, as Moises bad, in to witnessyng to hem. <sup>15</sup> And the word walkide aboute the more of hym; and myche puple camen togidere, to here, and to be heelid of her sicknessis. <sup>16</sup> And he wente in to desert, and preiede. <sup>17</sup> And it was don in oon of the daies, he sat, and tauyte; and there weren Farisees sittynge, and doctouris of the lawe, that camen of eche castel of Galilee, and of Judee, and of

Jerusalem; and the vertu of the Lord was to heele sike men. <sup>18</sup> And lo! men beren in a bed a man that was sijk in the palsye, and thei souyten to bere hym in, and sette bifor hym. <sup>19</sup> And thei founden not in what partie thei schulden bere hym in, for the puple, and thei wenten on the roof, and bi the sclattis thei leeten hym down with the bed, in to the myddil, bifor Jhesus. <sup>20</sup> And whanne Jhesu saiye the feith of hem, he seide, Man, thi synnes ben foryouun to thee. <sup>21</sup> And the scribis and Farisees bigunnen to thenke, seiynge, Who is this, that spekith blasfemyes? who may foryyue synnes, but God aloone? <sup>22</sup> And as Jhesus knewe the thouytis of hem, he answeride, and seide to hem, What thenken ye yuele thingis in youre hertes? <sup>23</sup> What is liyter to seie, Synnes ben foryouun to thee, or to seie, Rise vp, and walke? <sup>24</sup> But that ye wite, that mannus sone hath power in erthe to foryyue synnes, he seide to the sijk man in palesie, Y seie to thee, ryse vp, take thi bed, and go in to thin hous. <sup>25</sup> And anoon he roos vp bifor hem, and took the bed in which he lay, and wente in to his hous, and magnyfiede God. <sup>26</sup> And greet wondur took alle, and thei magny-fieden God; and thei weren fulfillid with greet drede, and seiden, For we han seyn merueilouse thingis to dai.



27 And after these thingis Jhesus wente out, and saiy a puppican, Leuy bi name, sittynge at the tolbothe. And he seide to hym, Sue thou me; 28 and whanne he hadde left alle thingis, he roos vp, and sude hym. 29 And Leuy made to hym a greet feeste in his hous; and ther was a greet cumpanye of puppicans, and of othere that weren with hem, sittynge at the mete. 30 And Farisees and the scribis of hem grutchiden, and seiden to hise disciplis, Whi eten ye and drynken with puppicans and synful men? 31 And Jhesus answeride, and seide to hem, Thei that ben hoole han no nede to a leche, but thei that ben sijke; 32 for Y cam not to clepe iuste men, but synful men to penaunce. 33 And thei seiden to hym, Whi the disciplis of Joon fasten ofte, and maken preieris, also and of Farisees, but thine eten and drynken? 34 To whiche he seide, Whether ye moun make the sones of the spouse to faste, while the spouse is with hem? 35 But daies schulen come, whanne the spouse schal be takun a wei fro hem, and thanne thei schulen faste in tho daies. 36 And he seide to hem also a liknesse; For no man takith a pece fro a newe cloth, and puttith it in to an oold cloth-ing; ellis bothe he brekith the newe, and the pece of the newe acordith not to the elde. 37 And no man puttith

newe wyne in to oolde botels; ellis the newe wyn schal breke the botels, and the wyn schal be sched out, and the botels schulen perische. 38 But newe wyne owith to be put in to newe botels, and bothe ben kept. 39 And no man drynkyng the elde, wole anoon the newe; for he seith, The olde is the betere.

## 6

1 And it was don in the secounde firste sabat, whanne he passid bi cornes, hise disciplis pluckiden eeris of corn; and thei frotyng with her hondis, eeten. 2 And summe of the Farisees seiden to hem, What doon ye that, that is not leeueful in the sabotis? 3 And Jhesus answeride, and seide to hem, Han ye not redde, what Dauith dide, whanne he hungride, and thei that weren with hym; 4 hou he entride in to the hous of God, and took looues of proposioun, and eet, and yaf to hem that weren with hem; whiche looues it was not leeueful to eete, but oonli to prestis. 5 And he seide to hem, For mannus sone is lord, yhe, of the sabat. 6 And it was don in another sabat, that he entride in to a synagoge, and tauyte. And a man was there, and his riyt hoond was drie. 7 And the scribis and Farisees aspieden hym, if he wolde heele hym in the sabat, that thei schulden fynde cause, whereof thei schulden accuse hym. 8 And he wiste

the thouytis of hem, and he seide to the man that hadde a drie hoond, Rise vp, and stonde in to the myddil. And he roos, and stood. <sup>9</sup> And Jhesus seide to hem, Y axe you, if it is leueful to do wel in the sabat, or yuel? to make a soule saaf, or to leese? <sup>10</sup> And whanne he hadde biholde alle men aboute, he seide to the man, Hold forth thin hoond. And he held forth, and his hond was restorid to helthe. <sup>11</sup> And thei weren fulfillid with vnwisdom, and spaken togidir, what thei schulden do of Jhesu. <sup>12</sup> And it was don in tho daies, he wente out in to an hil to preye; and he was al nytt dwellynge in the preier of God. <sup>13</sup> And whanne the day was come, he clepide hise disciplis, and chees twelue of hem, whiche he clepide also apostlis; <sup>14</sup> Symount, whom he clepide Petir, and Andrew, his brothir, James and Joon, <sup>15</sup> Filip and Bartholomew, Matheu and Thomas, James Alpei, and Symount, that is clepid Zelotes, <sup>16</sup> Judas of James, and Judas Scarioth, that was traytoure. <sup>17</sup> And Jhesus cam down fro the hil with hem, and stood in a feeldi place; and the cumpeny of hise disciplis, and a greet multitude of puple, of al Judee, and Jerusalem, and of the see coostis, and of Tyre and Sidon, <sup>18</sup> that camen to here hym, and to be heelid of her siknessis; and thei that

weren trauelid of vncleene spiritis, weren heelid. <sup>19</sup> And al puple souyte to touche hym, for vertu wente out of hym, and heelide alle. <sup>20</sup> And whanne hise iyen weren cast vp in to hise disciplis, he seide, Blessid be ye, `pore men, for the kyngdom of God is youre. <sup>21</sup> Blessid be ye, that now hungren, for ye schulen be fulfillid. Blessid be ye, that now wepen, for ye schulen leiye. <sup>22</sup> Ye schulen be blessid, whanne men schulen hate you, and departe you awei, and putte schenschip to you, and cast out youre name as yuel, for mannus sone. <sup>23</sup> Joye ye in that dai, and be ye glad; for lo! youre meede is myche in heuene; for aftir these thingis the fadris of hem diden to prophetis. <sup>24</sup> Netheles wo to you, riche men, that han youre coumfort. <sup>25</sup> Wo to you that ben fulfillid, for ye schulen hungre. Wo to you that now leiyen, for ye schulen morne, and wepe. <sup>26</sup> Wo to you, whanne alle men schulen blesse you; aftir these thingis the fadris of hem diden to profetis. <sup>27</sup> But Y seie to you that heren, loue ye youre enemyes, do ye wel to hem that hatiden you; <sup>28</sup> blesse ye men that cursen you, preye ye for men that defamen you. <sup>29</sup> And to him that smytith thee on o cheeke, schewe also the tothir; and fro hym that takith awei fro thee a cloth, nyle thou forbede the

coote. <sup>30</sup> And yyue to eche that axith thee, and if a man takith awei tho thingis that ben thine, axe thou not ayen. <sup>31</sup> And as ye wolen that men do to you, do ye also to hem in lijk maner. <sup>32</sup> And if ye louen hem that louen you, what thanke is to you? for synful men louen men that louen hem. <sup>33</sup> And if ye don wel to hem that don wel to you, what grace is to you? synful men don this thing. <sup>34</sup> And if ye leenen to hem of whiche ye hopen to take ayen, what thanke is to you? for synful men leenen to synful men, to take ayen as myche. <sup>35</sup> Netheles loue ye youre enemyes, and do ye wel, and leene ye, hopinge no thing therof, and youre mede schal be myche, and ye schulen be the sones of the Heyest, for he is benygne on vnkynde men and yuele men. <sup>36</sup> Therfor be ye merciful, as youre fadir is merciful. <sup>37</sup> Nyle ye deme, and ye schulen not be demed. Nyle ye condempne, and ye schulen not be condempned; foryyue ye, and it schal be foryouun to you. <sup>38</sup> Yyue ye, and it schal be youun to you. Thei schulen yyue in to youre bosum a good mesure, and wel fillid, and schakun togidir, and ouerflowynge; for bi the same mesure, bi whiche ye meeten, it schal be metun ayen to you. <sup>39</sup> And he seide to hem a liknesse, Whether the blynde may leede the

blynde? ne fallen thei not bothe in to the diche? <sup>40</sup> A disciple is not aboue the maister; but eche schal be perfite, if he be as his maister. <sup>41</sup> And what seest thou in thi brotheris iye a moot, but thou biholdist not a beem, that is in thin owne iye? <sup>42</sup> Or hou maist thou seie to thi brother, Brothir, suffre, Y schal caste out the moot of thin iye, and thou biholdist not a beem in thin owne iye? Ipocrite, first take out the beem of thin iye, and thanne thou schalt se to take the moot of thi brotheris iye. <sup>43</sup> It is not a good tree, that makith yuel fruytis, nether an yuel tree, that makith good fruytis; <sup>44</sup> for euery tre is knowun of his fruyt. And men gaderen not figus of thornes, nethir men gaderen a grape of a buysche of breris. <sup>45</sup> A good man of the good tresoure of his herte bryngith forth good thingis, and an yuel man of the yuel tresoure bryngith forth yuel thingis; for of the plente of the herte the mouth spekith. <sup>46</sup> And what clepen ye me, Lord, Lord, and doon not tho thingis that Y seie. <sup>47</sup> Eche that cometh to me, and herith my wordis, and doith hem, Y schal schewe to you, to whom he is lijk. <sup>48</sup> He is lijk to a man that bildith an hous, that diggide deepe, and sette the foundement on a stoon. And whanne greet flood was maad, the flood was hurtlid to that

hous, and it miyte not moue it, for it was foundid on a sad stoon. <sup>49</sup> But he that herith, and doith not, is lijk to a man bildynge his hous on erthe with outen foundement; in to which the flood was hurlid, and anoon it felle doun; and the fallyng doun of that hous was maad greet.

## 7

<sup>1</sup> And whanne he hadde fulfillid alle hise wordis in to the eeris of the puple, he entride in to Cafarnaum. <sup>2</sup> But a seruaunt of a centurien, that was precious to hym, was sijk, and drawynge to the deeth. <sup>3</sup> And whanne he hadde herd of Jhesu, he sente to hym the eldere men of Jewis, and preiede hym, that he wolde come, and heele his seruaunt. <sup>4</sup> And whanne thei camen to Jhesu, thei preieden hym bisili, and seiden to hym, For he is worthi, that thou graunte to hym this thing; <sup>5</sup> for he loueth oure folk, and he bildide to vs a synagoge. <sup>6</sup> And Jhesus wente with hem. And whanne he was not fer fro the hous, the centurien sente to hym freendis, and seide, Lord, nyle thou be trauelid, for Y am not worthi, that thou entre vnder my roof; <sup>7</sup> for which thing and Y demede not my silf worthi, that Y come to thee; but seie thou bi word, and my child schal be helid. <sup>8</sup> For Y am a man ordeyned vndur power, and haue knyytis vndur me; and Y seie to this, Go, and he

goith, and to anothir, Come, and he cometh, and to my seruaunt, Do this thing, and he doith. <sup>9</sup> And whanne this thing was herd, Jhesus wondride; and seide to the puple suyng hym, Treuli Y seie to you, nether in Israel Y foond so greet feith. <sup>10</sup> And thei that weren sent, turneden ayen home, and founden the seruaunt hool, which was sijk. <sup>11</sup> And it was don aftirward, Jhesus wente in to a citee, that is clepid Naym, and hise disciplis; and ful greet puple wente with hym. <sup>12</sup> And whanne he cam nyy to the yate of the citee, lo! the sone of a womman that hadde no mo children, was borun out deed; and this was a widowe; and myche puple of the citee with hir. <sup>13</sup> And whanne the Lord Jhesu hadde seyn hir, he hadde reuthe on hir, and seide to hir, Nyle thou wepe. <sup>14</sup> And he cam nyy, and touchide the beere; and thei that baren stoden. And he seide, Yonge man, Y seie to thee, rise vp. <sup>15</sup> And he that was deed sat vp ayen, and bigan to speke; and he yaf hym to his modir. <sup>16</sup> And drede took alle men, and thei magnyfieden God, and seiden, For a grete profete is rysun among vs, and, For God hath visitid his puple. <sup>17</sup> And this word wente out of hym in to al Judee, and in to al the cuntre aboute. <sup>18</sup> And Joones disciplis toolden hym of alle these thingis. <sup>19</sup> And

Joon clepide tweyn of hise disciplis, and sente hem to Jhesu, and seide, Art thou he that is to come, or abiden we anothir? <sup>20</sup> And whanne the men cam to hym, thei seiden, Joon Baptist sente vs to thee, and seide, Art thou he that is to come, or we abiden anothir? <sup>21</sup> And in that our he heelide many men of her sicknessis, and woundis, and yuel spiritis; and he yaf siyt to many blynde men. <sup>22</sup> And Jhesus answerde, and seide to hem, Go ye ayen, and telle ye to Joon tho thingis that ye han herd and seyn; blynde men seyn, crokid men goen, mesels ben maad cleene, deaf men heren, deed men risen ayen, pore men ben takun to prechyng of the gospel. <sup>23</sup> And he that schal not be sclaudrid in me, is blessid. <sup>24</sup> And whanne the messengeris of Joon weren go forth, he bigan to seie of Joon to the puple, <sup>25</sup> What wenten ye out in to desert to se? a reed waggid with the wynd? <sup>26</sup> But what wenten ye out to se? a man clothid with softe clothis? Lo! thei that ben in precious cloth and in delicis, ben in kyngis housis. But what wenten ye out to se? a profete? Yhe, Y seie to you, and more than a profete. <sup>27</sup> This is he, of whom it is writun, Lo! Y sende myn aungel bifor thi face, which schal make `thi weie redi bifor thee. <sup>28</sup> Certis Y seie to you, there is no man more prophete among children of

wymmen, than is Joon; but he that is lesse in the kyn-  
gdom of heuenes, is more than he. <sup>29</sup> And al the puple herynge, and pupplicans, that hadden be baptisid with baptyem of Joon, iustifieden God; <sup>30</sup> but the Farisees and the wise men of the lawe, that weren not baptisid of hym, dispisiden the counsel of God ayens hem silf. <sup>31</sup> And the Lord seide, Therfor to whom schal Y seie `men of this generacioun lijk, and to whom ben thei lijk? <sup>32</sup> Thei ben lijk to children sittynge in chepyng, and spekyng togider, and seiynge, We han sungun to you with pipis, and ye han not daunsid; we han maad mornynge, and ye han not wept. <sup>33</sup> For Joon Baptist cam, nethir etynge breed, ne drynkyng wyne, and ye seyen, He hath a feend. <sup>34</sup> Mannus sone cam etynge and drynkyng, and ye seien, Lo! a man a deuourer, and drynkyng wyne, a frend of pupplicans and of synful men. <sup>35</sup> And wisdom is iustified of her sones. <sup>36</sup> But oon of the Farisees preiede Jhesu, that he schulde ete with hym. And he entride in to the hous of the Farise, and sat at the mete. <sup>37</sup> And lo! a synful womman, that was in the citee, as sche knewe, that Jhesu sat at the mete in the hous of the Farisee, sche brouyte an alabaustre box of oynement; <sup>38</sup> and sche stood bihynde bysidis hise feet, and bigan to moiste

hise feet with teeris, and wipide with the heeris of hir heed, and kiste hise feet, and anoyntide with oynement. <sup>39</sup> And the Farise seyng, that hadde clepide hym, seide within hym silf, seiynge, If this were a prophete, he schulde wite, who and what maner womman it were that touchith hym, for sche is a synful womman. <sup>40</sup> And Jhesus answeride, and seide to hym, Symount, Y haue sumthing to seie to thee. And he seide, Maistir, seie thou. <sup>41</sup> And he answeride, Twei dettouris weren to o lener; and oon auyt fyue hundrid pans, and `the other fifti; <sup>42</sup> but whanne thei hadden not wherof `thei schulden yeelde, he foryaf to bothe. Who thanne loueth hym more? <sup>43</sup> Symount answeride, and seide, Y gesse, that he to whom he foryaf more. And he answeride to hym, Thou hast demyd riytli. <sup>44</sup> And he turnede to the womman, and seide to Symount, Seest thou this womman? I entride into thin hous, thou yaf no watir to my feet; but this hath moistid my feet with teeris, and wipide with hir heeris. <sup>45</sup> Thou hast not youun to me a cosse; but this, sithen sche entride, ceesside not to kisse my feet. <sup>46</sup> Thou anoyntidist not myn heed with oile; but this anoyntide my feet with oynement. <sup>47</sup> For the which thing Y seie to thee, many synnes ben foryouun to hir, for sche hath

loued myche; and to whom is lesse foryouun, he loueth lesse. <sup>48</sup> And Jhesus seide to hir, Thi synnes ben foryouun to thee. <sup>49</sup> And thei that saten to gider at the mete, bigunnen to seie with ynne hem silf, Who is this that foryyueth synnes. <sup>50</sup> But he seide to the womman, Thi feith hath maad thee saaf; go thou in pees.

## 8

<sup>1</sup> And it was don aftirward, and Jhesus made iourney bi citees and castels, prechyng and euangelisynge the rewme of God, and twelue with hym; <sup>2</sup> and sum wymmen that weren heelid of wickid spiritis and sijknessis, Marie, that is clepid Maudeleyn, of whom seuene deuelis wenten out, <sup>3</sup> and Joone, the wijf of Chuse, the procuratoure of Eroude, and Susanne, and many othir, that mynystriden to hym of her ritchesse. <sup>4</sup> And whanne myche puple was come togidir, and men hiyeden to hym fro the citees, he seide bi a symylitude, <sup>5</sup> He that sowith, yede out to sowe his seed. And while he sowith, sum fel bisidis the weie, and was defoulid, and briddis of the eir eten it. <sup>6</sup> And othir fel on a stoon, and it sprunge vp, and driede, for it hadde not moysture. <sup>7</sup> And othir fel among thornes, and the thornes sprongen vp togider, and strangliden it. <sup>8</sup> And othir fel in to good erthe, and

it sprungun made an hundrid foold fruyt. He seide these thingis, and criede, He that hath eeris of heryng, here he. <sup>9</sup> But hise disciplis axiden him, what this parable was. <sup>10</sup> And he seide to hem, To you it is grauntid to knowe the pryuate of the kyngdom of God; but to othir men in parablis, that thei seyng se not, and thei herynge vnderstonde not. <sup>11</sup> And this is the parable. <sup>12</sup> The seed is Goddis word; and thei that ben bisidis the weie, ben these that heren; and aftirward the feend cometh, and takith awei the word fro her herte, lest thei bileuyng be maad saaf. <sup>13</sup> But thei that fel on a stoon, ben these that whanne thei han herd, resseyuen the word with ioye. And these han not rootis; for at a tyme thei bileuen, and in tyme of temptacioun thei goen awei. <sup>14</sup> But that that fel among thornes, ben these that herden, and of bisynessis, and ritchessis, and lustis of lijf thei gon forth, and ben stranglid, and bryngen forth no fruyt. <sup>15</sup> But that that fel in to good erthe, ben these that, in a good herte, and best heren the word, and holdun, and brengen forth fruyt in pacience. <sup>16</sup> No man lityneth a lanterne, and hilith it with a vessel, or puttith it vndur a bed, but on a candilstike, that men that entren seen liyt. <sup>17</sup> For ther is no priuei thing, which

schal not be openyd, nether hid thing, which schal not be knowun, and come in to open. <sup>18</sup> Therfor se ye, hou ye heren; for it schal be youun to hym that hath, and who euer hath not, also that that he weneth that he haue, schal be takun awei fro hym. <sup>19</sup> And his modir and britheren camen to hym; and thei myyten not come to hym for the puple. <sup>20</sup> And it was teeld to hym, Thi modir and thi britheren stonden with outforth, willynge to se thee. <sup>21</sup> And he answeride, and seide to hem, My modir and my britheren ben these, that heren the word of God, and doon it. <sup>22</sup> And it was don in oon of daies, he wente vp in to a boot, and hise disciplis. And he seide to hem, Passe we ouer the see. And thei wenten vp. <sup>23</sup> And while thei rowiden, he slepte. And a tempest of wynde cam doun in to the watir, and thei weren dryuun hidur and thidur with wawis, and weren in perel. <sup>24</sup> And thei camen nyy, and reisien hym, and seiden, Comaundoure, we perischen. And he roos, and blamyde the wynde, and the tempest of the watir; and it ceesside, and pesibilte was maad. <sup>25</sup> And he seide to hem, Where is youre feith? Which dredynge wondriden, and seiden togidir, Who, gessist thou, is this? for he comaundith to wyndis and to the see, and thei obeien

to hym. <sup>26</sup> And thei rowiden to the cuntree of Gerasenus, that is ayens Galilee. <sup>27</sup> And whanne he wente out to the loond, a man ran to hym, that hadde a deuel long tyme, and he was not clothid with cloth, nether dwellide in hous, but in sepulchris. <sup>28</sup> This, whanne he saiȝ Jhesu, fel doun bifor hym, and he cryingge with a greet vois seide, What to me and to thee, Jhesu, the sone of the hiȝest God? Y biseche thee, that thou turmente `not me. <sup>29</sup> For he comaundide the vncleene spirit, that he schulde go out fro the man. For he took hym ofte tymes, and he was boundun with cheynes, and kept in stockis, and, whanne the boondis weren brokun, he was lad of deuēlis in to desert. <sup>30</sup> And Jhesus axide hym, and seide, What name is to thee? And he seide, A legioun \*; for many deuēlis weren entrid in to hym. <sup>31</sup> And thei preyden hym, that he schulde not comaunde hem, that thei schulden go in to helle. <sup>32</sup> And there was a flok of many swyne leseyng in an hil, and thei preieden hym, that he schulde suffre hem to entre in to hem. And he suffride hem. <sup>33</sup> And so the deuēlis wenten out fro the man, and entriden in to the swyne; and with a birre the flok wente heedlyng in to the pool, and was drenchid. <sup>34</sup> And whanne the hirdis sayn this thing

don, thei flowen, and tolden in to the cite, and in to the townes. <sup>35</sup> And thei yeden out to se that thing that was don. And thei camen to Jhesu, and thei founden the man sittynge clothid, fro whom the deuēlis wenten out, and in hool mynde at hise feet; and thei dreden. <sup>36</sup> And thei that sayn tolden to hem, hou he was maad hool of the legioun. <sup>37</sup> And al the multitude of the cuntre of Gerasenus preiede hym, that he schulde go fro hem, for thei werun holdun with greet drede. He wente vp in to a boot, and turnede ayen. <sup>38</sup> And the man of whom the deuēlis weren gon out, preiede hym, that he schulde be with hym. Jhesus lefte hym, <sup>39</sup> and seide, Go ayen in to thin hous, and telle hou grete thingis God hath don to thee. And he wente thorow al the cite, and prechide, hou grete thingis Jhesus hadde don to hym. <sup>40</sup> And it was don, whanne Jhesus was gon ayen, the puple resseyuede hym; for alle weren abidyng hym. <sup>41</sup> And lo! a man, to whom the name was Jayrus, and he was prynce of a synagoge; and he fel doun at the feet of Jhesu, and preiede hym, that he schulde entre in to his hous, <sup>42</sup> for he hadde but o douȝter `almost of twelue yeer eelde, and sche was deed. And it bifel, the while he wente, he was thrungun of the puple. <sup>43</sup> And a

\* **8:30** A legioun is a thousand, sixte hundrid, sixti and sixe.



womman that hadde a flux of blood twelue yeer, and hadde spendid al hir catel in leechis, and sche miyte not be curid of ony, <sup>44</sup> and sche cam nyy bihynde, and touchide the hem of his cloth, and anoon the fluxe of hir blood ceesside. <sup>45</sup> And Jhesus seide, Who is that touchide me? And whanne alle men denyeden, Petre seide, and thei that weren with hym, Comaundour, the puple thristen, and disesen thee, and thou seist, Who touchide me? <sup>46</sup> And Jhesus seide, Summan hath touchid me, for that vertu yede out of me. <sup>47</sup> And the womman seyng, that it was not hid fro hym, cam tremblynge, and fel doun at hise feet, and for what cause sche hadde touchid hym sche schewide bifor al the puple, and hou anoon sche was helid. <sup>48</sup> And he seide to hir, Douytir, thi feith hath maad thee saaf; go thou in pees. <sup>49</sup> And yit while he spak, a man cam fro the prince of the synagoge, and seide to hym, Thi douytir is deed, nyle thou trauel the maister. <sup>50</sup> And whanne this word was herd, Jhesus answeride to the fadir of the damysel, Nyle thou drede, but bileue thou oonli, and sche schal be saaf. <sup>51</sup> And whanne he cam to the hous, he suffride no man to entre with hym, but Petir and Joon and James, and the fadir and the modir of the damysel. <sup>52</sup> And alle wepten, and biweileden hir. And he seide, Nyle ye wepe, for

the damysel is not deed, but slepith. <sup>53</sup> And thei scorne-den hym, and wisten that sche was deed. <sup>54</sup> But he helde hir hoond, and criede, and seide, Damysel, rise vp. <sup>55</sup> And hir spirit turnede ayen, and sche roos anoon. And he comaundide to yyue to hir to ete. <sup>56</sup> And hir fadir and modir wondriden greetli; and he comaundide hem, that thei schulden not seie to ony that thing that was don.

## 9

<sup>1</sup> And whanne the twelue apostlis weren clepid togidir, Jhesus yaf to hem vertu and power on alle deuellis, and that thei schulden heele sijknessis. <sup>2</sup> And he sente hem for to preche the kyngdom of God, and to heele sijk men. <sup>3</sup> And he seide to hem, No thing take ye in the weie, nether yerde, ne scrippe, nether breed, ne money, and nether haue ye two cootis. <sup>4</sup> And in to what hous that ye entren, dwelle ye there, and go ye not out fro thennus. <sup>5</sup> And who euer resseyuen not you, go ye out of that citee, and schake ye of the poudir of youre feet in to witnessyng on hem. <sup>6</sup> And thei yeden forth, and wenten aboute bi castels, prechyng and helyng euey where. <sup>7</sup> And Eroude tetrak herde alle thingis that weren don of hym, and he doutide, <sup>8</sup> for that it was seide of summen, that Joon was risen fro deth; and of summen,

that Elie hadde apperid; but of othere, that oon of the elde prophetis was risun. <sup>9</sup> And Eroude seide, Y haue biheedid Joon; and who is this, of whom Y here siche thingis? And he souyte to se hym. <sup>10</sup> And the apostlis turneden ayen, and tolden to hym alle thingis that thei hadden don. And he took hem, and wente bisidis in to a desert place, that is Bethsada. <sup>11</sup> And whanne the puple knewen this, thei folewiden hym. And he resseyuede hem, and spak to hem of the kyngdom of God; and he heelide hem that hadden neede of cure. <sup>12</sup> And the dai bigan to bowe doun, and the twelue camen, and seiden to hym, Leeue the puple, that thei go, and turne in to castels and townes, that ben aboute, that thei fynde mete, for we ben here in a desert place. <sup>13</sup> And he seide to hem, Yue ye to hem to ete. And thei seiden, Ther ben not to vs mo than fyue looues and twei fischis, but perauenture that we go, and bie meetis to al this puple. <sup>14</sup> And the men weren almost fyue thousynde. And he seide to hise disciplis, Make ye hem sitte to mete bi cumpanyes, a fifti to gidir. <sup>15</sup> And thei diden so, and thei maden alle men sitte to mete. <sup>16</sup> And whanne he hadde take the fyue looues and twei fischis, he biheeld in to heuene, and blesside hem, and brak, and delide to hise disciplis,

that thei schulden sette forth bifor the cumpanyes. <sup>17</sup> And alle men eeten, and weren fulfillid; and that that lefte to hem of brokun metis was takun vp, twelue cofyns. <sup>18</sup> And it was don, whanne he was aloone preiynge, hise disciplis weren with hym, and he axide hem, and seide, Whom seien the puple that Y am? <sup>19</sup> And thei answeriden, and seiden, Joon Baptist, othir seien Elie, and othir seien, o profete of the formere is risun. <sup>20</sup> And he seide to hem, But who seien ye that Y am? Symount Petir answeride, and seide, The Crist of God. <sup>21</sup> And he blamyng hem comaundide that thei schulden seie to no man, <sup>22</sup> and seide these thingis, For it bihoueth mannus sone to suffre many thingis, and to be repreued of the elder men, and of the princis of prestis, and of scribis, and to be slayn, and the thridde dai to rise ayen. <sup>23</sup> And he seide to alle, If ony wole come aftir me, denye he hym silf, and take he his cross euery dai, and sue he me. <sup>24</sup> For he that wole make his lijf saaf schal leese it; and he that leesith his lijf for me, schal make it saaf. <sup>25</sup> And what profitith it to a man, if he wynne al the world, and leese hymself, and do peiryng of him silf. <sup>26</sup> For who so schameth me and my wordis, mannus sone schal schame hym, whanne he cometh in his maieste, and of the fadris, and of the hooli

aungels. <sup>27</sup> And Y seie to you, verily ther ben summe stondynge here, whiche schulen not taste deeth, til thei seen the rewme of God. <sup>28</sup> And it was don afir these wordis almost eihte daies, and he took Petre and James and Joon, and he stiede in to an hil, to preye. <sup>29</sup> And while he preiede, the licnesse of his cheer was chaungid, and his clothing was whit schynynge. <sup>30</sup> And lo! two men spaken with hym, <sup>31</sup> and Moises and Helie weren seen in maieste; and thei sayn his goyng out, which he schulde fulfille in Jerusalem. <sup>32</sup> And Petre, and thei that weren with hym, weren heuy of sleep, and thei wakyng saien his majeste, and the twey men that stoden with hym. <sup>33</sup> And it was don, whanne thei departiden fro hym, Petir seide to Jhesu, Comaundour, it is good that we be here, and make we here thre tabernaclis, oon to thee, and oon to Moises, and oon to Elie. And he wiste not what he schulde seie. <sup>34</sup> But while he spak these thingis, a cloude was maad, and ouerschadewide hem; and thei dredden, whanne thei entriden in to the cloude. <sup>35</sup> And a vois was maad out of the cloude, and seide, This is my derworth sone, here ye hym. <sup>36</sup> And while the vois was maad, Jhesu was foundun aloone. And thei weren stille, and to no man seiden in tho daies ouyt of tho thingis, that thei hadden

seyn. <sup>37</sup> But it was doon in the dai suyng, whanne thei camen doun of the hil, myche puple mette hem. <sup>38</sup> And lo! a man of the cumpany criede, and seide, Maister, Y biseche thee, biholde my sone, for Y haue no mo; and lo! <sup>39</sup> a spirit takith hym, and sudenli he crieth, and hurtlith doun, and to-drawith hym with fome, and vnneth he goith awei al to-drawynge hym. <sup>40</sup> And Y preiede thi disciplis, that thei schulden caste hym out, and thei myyten not. <sup>41</sup> And Jhesus answerde and seide to hem, A! vnfeithful generacioun and weiward, hou long schal Y be at you, and suffre you? brynge hidur thi sone. <sup>42</sup> And whanne he cam nyy, the deuel hurtlide hym doun, and to-braidide hym. And Jhesus blamyde `the vnclene spirit, and heelide the child, and yeldide him to his fadir. <sup>43</sup> And alle men wondriden greetli in the gretnesse of God. And whanne alle men wondriden in alle thingis that he dide, he seide to hise disciplis, <sup>44</sup> Putte ye these wordis in youre hertis, for it is to come, that mannus sone be bitrayed in to the hondis of men. <sup>45</sup> And thei knewen not this word, and it was hid bifor hem, that thei feeliden it not; and thei dredden to axe hym of this word. <sup>46</sup> But a thouyt entride in to hem, who of hem schulde be grettest. <sup>47</sup> And Jhesu, seyng the thouytis of the

herte of hem, took a child, and settide hym bisidis hym; <sup>48</sup> and seide to hem, Who euer resseyueth this child in my name, resseyueth me; and who euer resseyueth me, resseiueth him that sente me; for he that is leest among you alle, is the grettest. <sup>49</sup> And Joon answeride and seide, Comaundoure, we sayn a man castynge out feendis in thi name, and we han forbedun hym, for he sueth not thee with vs. <sup>50</sup> And Jhesus seide to hym, Nyle ye forbede, for he that is not ayens vs, is for vs. <sup>51</sup> And it was don, whanne the daies of his takyng vp weren fulfillid, he settide faste his face, to go to Jerusalem, <sup>52</sup> and sente messangeris bifor his siyt. And thei yeden, and entriden in to a citee of Samaritans, to make redi to hym. <sup>53</sup> And thei resseyueden not hym, for the face `was of hym goyng in to Jerusalem. <sup>54</sup> And whanne James and Joon, hise disciplis, seyn, thei seiden, Lord, wolt thou that we seien, that fier come down fro heuene, and waste hem? <sup>55</sup> And he turnede, and blamyde hem, and seide, Ye witen not, whos spiritis ye ben; <sup>56</sup> for mannus sone cam not to leese mennus soulis, but to saue. And thei wenten in to another castel. <sup>57</sup> And it was don, whanne thei walkeden in the weie, a man seide to hym, Y schal sue thee, whidur euer thou

go. <sup>58</sup> And Jhesus seide to hym, Foxis han dennes, and briddis of the eir han nestis, but mannus sone hath not where he reste his heed. <sup>59</sup> And he seide to another, Sue thou me. And he seide, Lord, suffre me first to go, and birie my fadir. <sup>60</sup> And Jhesus seide to hym, Suffre that deede men birie hir deede men; but go thou, and telle the kyngdom of God. <sup>61</sup> And another seide, Lord, Y schal sue thee, but first suffre me to leeuie `alle thingis that ben at hoom. <sup>62</sup> And Jhesus seide to hym, No man that puttith his hoond to the plouy, and biholdynge backward, is able to the rewme of God.

## 10

<sup>1</sup> And aftir these thingis the Lord Jhesu ordeynede also othir seuenti and tweyn, and sente hem bi tweyn and tweyn bifor his face in to euery citee and place, whidir he was to come. <sup>2</sup> And he seide to hem, There is myche ripe corn, and fewe werke men; therfor preie ye the lord of the ripe corn, that he sende werke men in to his ripe corn. <sup>3</sup> Go ye, lo! Y sende you as lambren among wolues. <sup>4</sup> Therfor nyle ye bere a sachel, nethir scrippe, nethir schoon, and greete ye no man bi the weie. <sup>5</sup> In to what hous that ye entren, first seie ye, Pees to this hous. <sup>6</sup> And if a sone of pees be there, youre pees schal reste on hym; but if

noon, it schal turne ayen to you. <sup>7</sup> And dwelle ye in the same hous, etynge and drynkynge tho thingis that ben at hem; for a werk man is worthi his hire. Nyle ye passe from hous in to hous. <sup>8</sup> And in to what euer citee ye entren, and thei resseyuen you, ete ye tho thingis that ben set to you; <sup>9</sup> and heele ye the sijke men that ben in that citee. And seie ye to hem, The kyngdom of God schal neiye in to you. <sup>10</sup> In to what citee ye entren, and thei resseyuen you not, go ye out in to the streetis of it, <sup>11</sup> and seie ye, We wipen of ayens you the poudir that cleued to vs of youre citee; netheles wite ye this thing, that the rewme of God schal come nyy. <sup>12</sup> Y seie to you, that to Sodom it schal be esiere than to that citee in that dai. <sup>13</sup> Wo to thee, Corosayn; wo to thee, Bethsaida; for if in Tyre and Sidon the vertues hadden be don, whiche han be don in you, sum tyme thei wolden haue sete in heyre and asches, and haue don penaunce. <sup>14</sup> Netheles to Türe and Sidon it schal be esiere in the doom than to you. <sup>15</sup> And thou, Cafarnaum, art enhaunsid `til to heuene; thou schalt be drenchid `til in to helle. <sup>16</sup> He that herith you, herith me; and he that dispisith you, dispisith me; and he that dispisith me, dispisith hym that sente me. <sup>17</sup> And the two and seuenti disciplis turneden ayen with ioye, and sei-

den, Lord, also deuelis ben suget to vs in thi name. <sup>18</sup> And he seide to hem, Y saiy Sathnas fallynge doun fro heuene, as leit. <sup>19</sup> And lo! Y haue youun to you power to trede on serpentis, and on scorpious, and on al the vertu of the enemy, and nothing schal anoye you. <sup>20</sup> Netheles nyle ye ioye on this thing, that spiritis ben suget to you; but ioye ye, that youre names ben writun in heuenes. <sup>21</sup> In thilk our he gladide in the Hooli Goost, and seide, Y knoueleche to thee, fadir, Lord of heuene and of erthe, for thou hast hid these thingis fro wise men and prudent, and hast schewid hem to smale children. Yhe, fadir, for so it pleside bifor thee. <sup>22</sup> Alle thingis ben youun to me of my fadir, and no man woot, who is the sone, but the fadir; and who is the fadir, but the sone, and to whom the sone wole schewe. <sup>23</sup> And he turnede to hise disciplis, and seide, Blessid ben the iyen, that seen tho thingis that ye seen. <sup>24</sup> For Y seie to you, that many prophetis and kyngis wolden haue seie tho thingis, that ye seen, and thei sayn not; and here tho thingis, that ye heren, and thei herden not. <sup>25</sup> And lo! a wise man of the lawe ros vp, temptynge hym, and seiynge, Maister, what thing schal Y do to haue euerlastynge lijf? <sup>26</sup> And he seide to hym, What is writun in the lawe? hou redist

thou? <sup>27</sup> He answeride, and seide, Thou schalt loue thi Lord God of al thin herte, and of al thi soule, and of alle thi strengthis, and of al thi mynde; and thi neiybore as thi silf. <sup>28</sup> And Jhesus seide to hym, Thou hast answerid riytli; do this thing, and thou schalt lyue. <sup>29</sup> But he willynge to iustifie hym silf, seide to Jhesu, And who is my neiybore? <sup>30</sup> And Jhesu biheld, and seide, A man cam doun fro Jerusalem in to Jerico, and fel among theues, and thei robbiden hym, and woundiden hym, and wente awei, and leften the man half alyue. <sup>31</sup> And it bifel, that a prest cam doun the same weie, and pas-side forth, whanne he hadde seyn hym. <sup>32</sup> Also a dekene, whanne he was bisidis the place, and sai y him, passide forth. <sup>33</sup> But a Samaritan, goynge the weie, cam bisidis hym; and he si y hym, and hadde reuthe on hym; <sup>34</sup> and cam to hym, and boond togidir hise woundis, and helde in oyle and wyne; and leide hym on his beest, and ledde in to an ostri e, and dide the cure of hym. <sup>35</sup> And another dai he brouyte forth twe y pans, and yaf to the ostiler, and seide, Haue the cure of hym; and what euer thou schalt yyue ouer, Y schal yelde to thee, whanne Y come ayen. <sup>36</sup> Who of these thre, semeth to thee, was neiybore to hym, that fel among theues? <sup>37</sup> And he

seide, He that dide merci in to hym. And Jhesus seide to hym, Go thou, and do thou on lijk maner. <sup>38</sup> And it was don, while thei wenten, he entride in to a castel; and a womman, Martha bi name, resseyuede hym in to hir hous. <sup>39</sup> And to this was a sistir, Marie bi name, which also sat bisidis the feet of the Lord, and herde his word. <sup>40</sup> But Martha bisiede aboute the ofte seruyce. And sche stood, and seide, Lord, takist thou no kepe, that my sistir hath left me aloone to serue? therfor seie thou to hir, that sche helpe me. <sup>41</sup> And the Lord answerde, and seide to hir, Martha, Martha, thou art bysi, and art troublid aboute ful many thingis; <sup>42</sup> but o thing is necessarie. Marie hath chosun the best part, which schal not be takun awei fro hir.

## 11

<sup>1</sup> And it was don, whanne he was preiynge in a place, as he ceesside, oon of hise disciplis seide to hym, Lord, teche vs to preye, as Joon tauyte hise disciplis. <sup>2</sup> And he seide to hem, Whanne ye preien, seie ye, Fadir, halewid be thi name. Thi kyngdom come to. <sup>3</sup> Yyue `to vs to dai oure ech daies breed. <sup>4</sup> And foryyue to vs oure synnes, as we foryyuen to ech man that owith to vs. And lede vs not in to temptacioun. <sup>5</sup> And he seide to hem, Who of you schal haue a freend, and schal go to hym at mydnyyt, and schal seie to hym, Freend,

leene to me thre looues; <sup>6</sup> for my freend cometh to me fro the weie, and Y haue not what Y schal sette bifor hym. <sup>7</sup> And he with ynforth answere and seie, Nyle thou be heuy to me; the dore is now schit, and my children ben with me in bed; Y may not rise, and yyue to thee. <sup>8</sup> And if he schal dwelle stil knockynge, Y seie to you, thouy he schal not rise, and yyue to him, for that that he is his freend, netheles for his contynuel axyng he schal ryse, and yyue to hym, as many as he hath nede to. <sup>9</sup> And Y seie to you, 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>10</sup> For ech that axith, takith, and he that sekith, fyndith; and to a man that knockith, it schal be openyd. <sup>11</sup> Therfor who of you axith his fadir breed, whether he schal yyue hym a stoon? or if he axith fisch, whether he schal yyue hym a serpent for the fisch? <sup>12</sup> or if he axe an eye, whether he schal a reche hym a scorioun? <sup>13</sup> Therfor if ye, whanne ye ben yuel, kunnen yyue good yiftis to youre children, hou myche more youre fadir of heuene schal yyue a good spirit to men that axith him. <sup>14</sup> And Jhesus was castynge out a feend, and he was doumbe. And whanne he hadde cast out the feend, the doumbe man spak; and the puple wondride. <sup>15</sup> And sum

of hem seiden, In Belsabub, prince of deuelis, he castith out deuelis. <sup>16</sup> And othir temptinge axiden of hym a tokene fro heuene. <sup>17</sup> And as he sai the thouytis of hem, he seide to hem, Euery rewme departid ayens it silf, schal be desolat, and an hous schal falle on an hous. <sup>18</sup> And if Sathanas be departid ayens hym silf, hou schal his rewme stonde? For ye seien, that Y caste out feendis in Belsabub. <sup>19</sup> And if Y in Belsabub caste out fendis, in whom casten out youre sonnes? Therfor thei schulen be youre domesmen. <sup>20</sup> But if Y caste out fendis in the fyngir of God, thanne the rewme of God is comun among you. <sup>21</sup> Whanne a strong armed man kepith his hous, alle thingis that he weldith ben in pees. <sup>22</sup> But if a stronger than he come vpon hym, and ouercome hym, he schal take awei al his armere, in which he tristide, and schal dele abroad his robries. <sup>23</sup> He that is not with me, is ayens me; and he that gederith not togidir with me, scaterith abroad. <sup>24</sup> Whanne an vnclene spirit goith out of a man, he wandrith bi drie placis, and sekith reste; and he fyndynge not, seith, Y schal turne ayen in to myn hous, fro whannes Y cam out. <sup>25</sup> And whanne he cometh, he fyndith it clansid with besyms, and fayre arayed. <sup>26</sup> Thanne he goith, and takith with hym seuene othere spirits

worse than hym silf, and thei entren, and dwellen there. And the laste thingis of that man ben maad worse than the formere. <sup>27</sup> And it was don, whanne he hadde seid these thingis, a womman of the cumpanye reride hir vois, and seide to hym, Blessid be the wombe that bare thee, and blessid be the tetis that thou hast soken. <sup>28</sup> And he seide, But yhe blessid be thei, that heren the word of God, and kepen it. <sup>29</sup> And whanne the puple runnen togidere, he bigan to seie, This generacioun is a weiward generacioun; it sekith a token, and a tokene schal not be youun to it, but the tokene of Jonas, the profete. <sup>30</sup> For as Jonas was a tokene to men of Nynyue, so mannus sone schal be to this generacioun. <sup>31</sup> The queen of the south schal rise in doom with men of this generacioun, and schal condempne hem; for sche cam fro the endis of the erthe, for to here the wisdom of Salomon, and lo! here is a gretter than Salomon. <sup>32</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 is a gretter than Jonas. <sup>33</sup> No man tendith a lanterne, and puttith in hidils, nether vndur a buyschel, but on a candilstike, that thei that goen in, se liyt. <sup>34</sup> The lanterne of thi bodi is thin iye; if thin iye be symple, al

thi bodi schal be liyti; but if it be weyward, al thi bodi schal be derkful. <sup>35</sup> Therfor se thou, lest the liyt that is in thee, be derknessis. <sup>36</sup> Therfor if al thi bodi be briyt, and haue no part of derknessis, it schal be al briyt, and as a lanterne of briytnesse it schal yyue liyt to thee. <sup>37</sup> And whanne he spak, a Farisee preiede him, that he schulde ete with hym. And he entride, and sat to the meete. <sup>38</sup> And the Farisee bigan to seie, gessynge with ynne hym silf, whi he was not waschen bifor mete. <sup>39</sup> And the Lord seide to hym, Now ye Farisees clensen that that is with outhenforth of the cuppe and the plater; but that thing that is with ynne of you, is ful of raueyn and wickidnesse. <sup>40</sup> Foolis, whether he that made that that is withoutenforth, made not also that that is with ynne? <sup>41</sup> Netheles that that is ouer plus, yyue ye almes, and lo! alle thingis ben cleene to you. <sup>42</sup> But wo to you, Farisees, that tithen mynte, and rue, and ech eerbe, and leeuyn doom and the charite of God. For it bihofte to do these thingis, and not leeuyn tho. <sup>43</sup> Wo to you, Farisees, that louen the firste chaieris in synagogis, and salutaciouns in chepyng. <sup>44</sup> Wo to you, that ben as sepulcris, that ben not seyn, and men walkynge aboue witen not. <sup>45</sup> But oon of the wise men of the lawe answeride, and



## 12

seide to hym, Maystir, thou seiyng these thingis, also to vs doist dispit. <sup>46</sup> And he seide, Also wo to you, wise men of lawe, for ye chargen men with birthuns which thei moun not bere, and ye you silf with youre o fyngur touchen not the heuynessis. <sup>47</sup> Wo to you, that bilden toumbis of profetis; and youre fadris slown hem. <sup>48</sup> Treuli ye witnessen, that ye consenten to the werkis of youre fadris; for thei slown hem, but ye bilden her sepulcris. <sup>49</sup> Therfor the wisdom of God seide, Y schal sende to hem profetis and apostlis, and of hem thei schulen sle and pursue, <sup>50</sup> that the blood of alle prophetis, that was sched fro the making of the world, be souyt of this generacioun; <sup>51</sup> fro the blood of the iust Abel to the blood of Zacharie, that was slayn bitwixe the auter and the hous. So Y seie to you, it schal be souyt of this generacioun. <sup>52</sup> Wo to you, wise men of the lawe, for ye han takun awei the keye of kunnyng; and ye yow silf entriden not, and ye han forbeden hem that entriden. <sup>53</sup> And whanne he seide these thingis to hem, the Farisees and wise men of lawe bigunnen greuouli to ayenstonde, and stoppe his mouth of many thingis, <sup>54</sup> aspiynge hym, and sekyng to take sum thing of his mouth, to accuse hym.

<sup>1</sup> And whanne myche puple stood aboute, so that thei treden ech on othir, he bigan to seie to hise disciplis, Be ye war of the sourdouy of the Farisees, that is ypocrisie. <sup>2</sup> For no thing is hildid, that schal not be schewid; nether hid, that schal not be wist. <sup>3</sup> For whi tho thingis that ye han seid in derknessis, schulen be seid in liyt; and that that ye han spokun in eere in the couchis, schal be prechid in roofes. <sup>4</sup> And Y seie to you, my freendis, be ye not a ferd of hem that sleen the bodie, and aftir these thingis han no more what thei schulen do. <sup>5</sup> But Y schal schewe to you, whom ye schulen drede; drede ye hym, that aftir he hath slayn, he hath power to sende in to helle. And so Y seie to you, drede ye hym. <sup>6</sup> Whether fyue sparowis ben not seld for twei halpens; and oon of hem is not in foryetyng bifor God? <sup>7</sup> But also alle the heeris of youre heed ben noumbrid. Therfor nyle ye drede; ye ben of more prijs than many sparowis. <sup>8</sup> Treuli Y seie to you, ech man that knoulechith me bifor men, mannus sone schal knouleche hym bifor the aungels of God. <sup>9</sup> But he that denyeth me bifor men, schal be denyed bifor the aungels of God. <sup>10</sup> And ech that seith a word ayens mannus sone, it schal be foryouun to hym; but it

schal not be foryouun to hym, that blasfemeth ayens the Hooli Goost. <sup>11</sup> And whanne thei leden you in to synagogis, and to magistratis, and potestatis, nyle ye be bisie, hou or what ye schulen answere, or what ye schulen seie. <sup>12</sup> For the Hooli Goost schal teche you in that our, what it bihoueth you to seie. <sup>13</sup> And oon of the puple seide to hym, Maystir, seie to my brothir, that he departe with me the eritage. <sup>14</sup> And he seyde to hym, Man, who ordeynede me a domesman, or a departere, on you? <sup>15</sup> And he seide to hem, Se ye, and be ye war of al coueytice; for the lijf of a man is not in the abundaunce of tho thingis, whiche he weldith. <sup>16</sup> And he tolde to hem a liknesse, and seide, The feeld of a riche man brouyte forth plenteuouse fruytis. <sup>17</sup> And he thouyte with ynne hym silf, and seide, What schal Y do, for Y haue not whidur Y schal gadere my fruytis? <sup>18</sup> And he seith, This thing Y schal do; Y schal throwe doun my berness, and Y schal make gretter, and thidir Y schal gadir alle thingis that growen to me, and my goodis. <sup>19</sup> And Y schal seie to my soule, Soule, thou hast many goodis kept in to ful many yeeris; rest thou, ete, drynke, and make feeste. <sup>20</sup> And God seide to hym, Fool, in this nytt thei schulen take thi lijf fro thee. And whos schulen tho thingis be, that thou hast

arayed? <sup>21</sup> So is he that tresourith to hym silf, and is not riche in God. <sup>22</sup> And he seide to hise disciplis, Therfor Y seie to you, nyle ye be bisy to youre lijf, what ye schulen ete, nether to youre bodi, with what ye schulen be clothid. <sup>23</sup> The lijf is more than mete, and the body more than clothing. <sup>24</sup> Biholde ye crowis, for thei sowen not, nethir repen, to whiche is no celer, ne berne, and God fedith hem. Hou myche more ye ben of more prijs than thei. <sup>25</sup> And who of you bithenkyng may put to o cubit to his stature? <sup>26</sup> Therfor if ye moun not that that is leest, what ben ye bisie of othere thingis? <sup>27</sup> Biholde ye the lilies of the feeld, hou thei wexen; thei trauelen not, nethir spynnen. And Y seie to you, that nethir Salomon in al his glorie was clothid as oon of these. <sup>28</sup> And if God clothith thus the hey, that to dai is in the feeld, and to morewe is cast in to an ouen; hou myche more you of litil feith. <sup>29</sup> And nyle ye seke, what ye schulen ete, or what ye schulen drynke; and nyle ye be reisid an hiy. <sup>30</sup> For folkis of the world seken alle these thingis; and your fadir woot, that ye neden alle these thingis. <sup>31</sup> Nethes seke ye first the kyngdom of God, and alle these thingis schulen be caste to you. <sup>32</sup> Nyle ye, litil flok, drede, for it pleside to youre fadir to yyue you a kyngdom.

33 Selle ye tho thingis that ye han in possessioun, and yyue ye almes. And make to you sachels that wexen not oolde, tresoure that failith not in heuenes, whidir a thief neiyith not, nether mouyt destruyeth. 34 For where is thi tresoure, there thin herte schal be. 35 Be youre leendis gird aboue, and lanternes brennyng in youre hoondis; 36 and be ye lijk to men that abiden her lord, whanne he schal turne ayen fro the weddyngis, that whanne he schal come, and knocke, anoon thei openen to hym. 37 Blessid be tho seruauntis, that whanne the lord schal come, he schal fynde wakyng. Treuli Y seie to you, that he schal girde hym silf, and make hem sitte to mete, and he schal go, and serue hem. 38 And if he come in the secounde wakyng, and if he come in the thridde wakyng, and fynde so, tho seruauntis ben blessid. 39 And wite ye this thing, for if an hosebonde man wiste, in what our the thief wolde come, sotheli he schulde wake, and not suffre his hous to be myned. 40 And be ye redi, for in what our ye gessen not, mannus sone schal come. 41 And Petre seide to hym, Lord, seist thou this parable to vs, or to alle? 42 And the Lord seide, Who, gessist thou, is a trewe dispendere, and a prudent, whom the lord hath ordeyned on his meyne, to yyue hem in tyme mesure

of whete? 43 Blessid is that seruaunt, that the lord whanne he cometh, schal fynde so doynge. 44 Verili Y seie to you, that on alle thingis that he weldith, he schal ordeyne hym. 45 That if that seruaunt seie in his herte, My lord tarieth to come; and bigynne to smyte children, and hand-maydenes, and ete, and drynke, and be fulfillid ouer mesure, 46 the lord of that seruaunt schal come, in the dai that he hopith not, and the our that he woot not; and schal departe hym, and putte his part with vnfeithful men. 47 But thilke seruaunt that knew the wille of his lord, and made not hym redi, and dide not aftir his wille, schal be betun with many betyngis. 48 But he that knew not, and dide worthi thingis of strokis, schal be betun with fewe. For to eche man to whom myche is youun, myche schal be axid of hym; and thei schulen axe more of hym, to whom thei bitoken myche. 49 Y cam to sende fier `in to the erthe, and what wole Y, but that it be kyndlid? 50 And Y haue to be baptisid with a baptyism, and hou am Y constreyned, til that it be perfilti don? 51 Wene ye, that Y cam to yyue pees in to erthe? Nay, Y say to you, but departyng. 52 For fro this tyme ther schulen be fyue departid in oon hous; thre schulen be departid ayens tweyne, and tweyne schulen be depar-

tid ayens thre; <sup>53</sup> the fadir ayens the sone, and the sone ayens the fadir; the modir ayens the douytir, and the douytir ayens the modir; the hosebondis modir ayens the sones wijf, and and the sones wijf ayens hir hosebondis modir. <sup>54</sup> And he seide also to the puple, Whanne ye seen a cloude risynge fro the sunne goynge down, anoon ye seien, Reyn cometh; and so it is don. <sup>55</sup> And whanne ye seen the south blowynge, ye seien, That heete schal be; and it is don. <sup>56</sup> Ypocritis, ye kunnen preue the face of heuene and of erthe, but hou preuen ye not this tyme. <sup>57</sup> But what and of you silf ye demen not that that is iust? <sup>58</sup> But whanne thou goist with thin aduersarie in the weie to the prince, do bisynesse to be delyuerid fro hym; lest perauenture he take thee to the domesman, and the domesman bitake thee to the maistirful axer, and the maistirful axer sende thee in to prisoun. <sup>59</sup> Y seie to thee, thou schalt not go fro thennus, til thou yelde the laste ferthing.

## 13

<sup>1</sup> And sum men weren present in that tyme, that telden to hym of the Galileis, whos blood Pilat myngide with the sacrificis of hem. <sup>2</sup> And he answeride, and seide to hem, Wenen ye, that these men of Galile weren synneris more than

alle Galilees, for thei sufriden siche thingis? <sup>3</sup> Y seie to you, nay; alle ye schulen perische in lijk manere, but ye han penaunce. <sup>4</sup> And as tho eiytetene, on which the toure in Siloa fel down, and slowe hem, gessen ye, for thei weren dettouris more than alle men that dwellen in Jerusalem? <sup>5</sup> Y seie to you, nai; but also `ye alle schulen perische, if ye doon not penaunce. <sup>6</sup> And he seide this liknesse, A man hadde a fige tre plauntid in his vynyerd, and he cam sekynghe fruyt in it, and foond noon. <sup>7</sup> And he seide to the tilier of the vynyerd, Lo! thre yeeris ben, sithen Y come sekynghe fruyt in this fige tre, and Y fynde noon; therfor kitte it down, whereto ocupieth it the erthe? <sup>8</sup> And he answeynghe seide to hym, Lord, suffre it also this yeer; the while Y delue aboute it, and Y schal donge it; <sup>9</sup> if it schal make fruyt, if nay, in tyme comynge thou schalt kitte it down. <sup>10</sup> And he was techinge in her synagoge in the sabatis. <sup>11</sup> And lo! a womman, that hadde a spirit of sijknesse eiytene yeeris, and was crokid, and `nethir ony maner myyte loke vpward. <sup>12</sup> Whom whanne Jhesus hadde seyn, he clepide to hym, and seide to hir, Womman, thou art delyuerid of thi sijknesse. <sup>13</sup> And he settide on hir his hoondis, and anoon sche stood upriyt, and glorifiede God. <sup>14</sup> And the prince of the synagoge

answerde, hauynge dedeyn for Jhesus hadde heelid in the sabat; and he seide to the puple, Ther ben sixe dayes, in whiche it bihoueth to worche; therfor come ye in these, and `be ye heelid, and not in the daie of sabat. <sup>15</sup> But the Lord answeride to hym, and seide, Ypocrite, whether ech of you vntieth not in the sabat his oxe, or asse, fro the cratche, and ledith to watir? <sup>16</sup> Bihoftē it not this douytir of Abraham, whom Satanas hath boundun, lo! eiytetene yeeris, to be vnboundun of this boond in the dai of the sabat? <sup>17</sup> And whanne he seide these thingis, alle hise aduersaries weren aschamed, and al the puple ioiede in alle thingis, that weren gloriousli don of hym. <sup>18</sup> Therfor he seide, To what thing is the kyngdom of God lijk? and to what thing schal Y gesse it to be lijk? <sup>19</sup> It is lijk to a corn of seneuey, which a man took, and cast in to his yerd; and it wax, and was maad in to a greet tree, and foulis of the eire restiden in the braunchis therof. <sup>20</sup> And eft soone he seide, To what thing schal Y gesse the kyngdom of God lijk? <sup>21</sup> It is lijk to sourdoy, that a womman took, and hidde it `in to thre mesuris of mele, til al were sourid. <sup>22</sup> And he wente bi citees and castels, techynge and makynge a iourney in to Jerusalem. <sup>23</sup> And a man seide to hym, Lord, if there ben fewe, that

ben sauēd? And he seide to hem, <sup>24</sup> Stryue ye to entre bi the streite yate; for Y seie to you, many seken to entre, and thei schulen not mowe. <sup>25</sup> For whanne the hosebonde man is entrid, and the dore is closid, ye schulen bigynne to stonde with out forth, and knocke at the dore, and seie, Lord, opyn to vs. And he schal answerē, and seie to you, Y knowe you not, of whennus ye ben. <sup>26</sup> Thanne ye schulen bigynne to seye, We han etun bifor thee and drunkun, and in oure streetis thou hast tauyt. <sup>27</sup> And he schal seie to you, Y know you not, of whennus ye ben; go aweī fro me, alle ye worcheris of wickidnesse. <sup>28</sup> There schal be wepyng and gruntyng of teeth, whanne ye schulen se Abraham, and Isaac, and Jacob, and alle the prophetis in the kyngdom of God; and you to be put out. <sup>29</sup> And thei schulen come fro the eest and west, and fro the north and south, and schulen sitte `at the mete in the rewme of God. <sup>30</sup> And lo! thei that weren the firste, ben the laste; and thei that weren the laste, ben the firste. <sup>31</sup> In that day sum of the Farisees camen nyy, and seiden to hym, Go out, and go fro hennus, for Eroude wole sle thee. <sup>32</sup> And he seide to hem, Go ye, and seie to that foxe, Lo! Y caste out feendis, and Y make perfittli heelthis, to dai and to morew, and the thridde dai Y am endid. <sup>33</sup> Netheles it

bihoueth me to dai, and to morewe, and the dai that sueth, to walke; for it fallith not a profete to perische out of Jerusalem. <sup>34</sup> Jerusalem, Jerusalem, that sleest profetis, and stonest hem that ben sent to thee, hou ofte wolde Y gadre togider thi sones, as a brid gaderith his nest vndur fethris, and thou woldist not. <sup>35</sup> Lo! youre hous schal be left to you desert. And Y seie to you, that ye schulen not se me, til it come, whanne ye schulen seie, Blessid is he, that cometh in the name of the Lord.

## 14

<sup>1</sup> And it was don, whanne he hadde entrid in to the hous of a prince of Farisees, in the sabat, to ete breed, thei aspieden hym. <sup>2</sup> And lo! a man sijk in the dropesie was bifor hym. <sup>3</sup> And Jhesus answeyng spak to the wise men of lawe, and to the Farisees, and seide, Whethir it is leeuful to heele in the sabat? <sup>4</sup> And thei helden pees. And Jhesus took, and heelde hym, and let hym go. <sup>5</sup> And he answeride to hem, and seide, Whos asse or oxe of you schal falle in to a pit, and he schal not anoon drawe hym out in the dai of the sabat? <sup>6</sup> And thei myyten not answeere to hym to these thingis. <sup>7</sup> He seide also a parable to men bodun to a feeste, and biheld hou thei chesen the first sitting placis, and seide to hem, <sup>8</sup> Whanne thou art bodun

to bridalis, sitte not at the mete in the firste place; lest perauenture a worthier than thou be bodun of hym, <sup>9</sup> and lest he come that clepide thee and hym, and seie to thee, Yyue place to this, and thanne thou schalt bigynne with schame to holde the lowest place. <sup>10</sup> But whanne thou art bedun to a feste, go, and sitte down in the laste place, that whanne he cometh, that bad thee to the feeste, he seie to thee, Freend, come hyer. Thanne worschip schal be to thee, bifor men that sitten at the mete. <sup>11</sup> For ech that enhaunsith hym, schal be lowid; and he that meketh hym, schal be hiyed. <sup>12</sup> And he seide to hym, that hadde bodun hym to the feeste, Whanne thou makist a mete, or a soper, nyle thou clepe thi freendis, nether thi britheren, nethir cosyns, nethir neiyboris, ne riche men; lest perauenture thei bidde thee ayen to the feeste, and it be yolde ayen to thee. <sup>13</sup> But whanne thou makist a feeste, clepe pore men, <sup>14</sup> feble, crokid, and blynde, and thou schalt be blessid; for thei han not wherof to yelde thee, for it schal be yoldun to thee in the risyng ayen of iust men. <sup>15</sup> And whanne oon of hem that saten togider at the mete hadde herd these thingis, he seide to hym, Blessid is he, that schal ete breed in the rewme of God. <sup>16</sup> And he seide to hym, A man made

a greet soper, and clepide many. <sup>17</sup> And he sent his seruaunt in the our of soper, to seie to men that weren bodun to the feeste, that thei schulden come, for now alle thingis ben redi. <sup>18</sup> And alle bigunnen togidir to excusen hem. The firste seide, Y haue bouyt a toun, and Y haue nede to go out, and se it; Y preye thee, haue me excusid. <sup>19</sup> And the tother seide, Y haue bouyt fyue yockis of oxun, and Y go to preue hem; Y preye thee, haue me excusid. <sup>20</sup> And an othir seide, Y haue weddid a wijf; and therfor Y may not come. <sup>21</sup> And the seruaunt turnede ayen, and tolde these thingis to his lord. Thanne the hosebonde man was wrooth, and seide to his seruaunt, Go out swithe in to the grete stretis and smal stretis of the citee, and brynge ynne hidir pore men, and feble, blynde, and crokid. <sup>22</sup> And the seruaunt seide, Lord, it is don, as thou hast comaundid, and yit there is a void place. <sup>23</sup> And the lord seide to the seruaunt, Go out in to weies and heggis, and constreine men to entre, that myn hous be fulfillid. <sup>24</sup> For Y seie to you, that noon of tho men that ben clepid, schal taaste my soper. <sup>25</sup> And myche puple wenten with hym; and he turnede, and seide to hem, <sup>26</sup> If ony man cometh to me, and hatith

\* not his fadir, and modir, and wijf, and sones, and

britheren, and sistris, and yit his owne lijf, he may not be my disciple. <sup>27</sup> And he that berith not his cross, and cometh aftir me, may not be my disciple. <sup>28</sup> For who of you willynge to bilde a toure, whether he first sitte not, and countith the spensis that ben nedeful, if he haue to perfourme? <sup>29</sup> Lest aftir that he hath set the foundement, and mowe not perfourme, alle that seen, bigynnen to scorne hym, and seie, For this man bigan to bilde, <sup>30</sup> and myyte not make an ende. <sup>31</sup> Or what kyng that wole go to do a bataile ayens anothir kyng, whether he sittith not first, and bithenkith, if he may with ten thousynde go ayens hym that cometh ayens hym with twenti thousynde? <sup>32</sup> Ellis yit while he is afer, he sendynge a messenger, preieth tho thingis that ben of pees. <sup>33</sup> So therfor ech of you, that forsakith not alle thingis that he hath, may not be my disciple. <sup>34</sup> Salt is good; but if salt vanysche, in what thing schal it be sauerid? <sup>35</sup> Nethir in erthe, nethir in donghille it is profitable, but it schal be cast out. He that hath eeris of herynge, here he.

## 15

<sup>1</sup> And pupplicants and synful men weren neyynge to him, to here hym. <sup>2</sup> And the Farisees and scribis grutchiden, seiynge, For this

\* **14:26** that is, lesse loueth hem than God.

resseyueth synful men, and etith with hem. <sup>3</sup> And he spak to hem this parable, <sup>4</sup> and seide, What man of you that hath an hundrith scheep, and if he hath lost oon of hem, whethir he leeueth not nynti and nyne in desert, and goith to it that perischide, til he fynde it? <sup>5</sup> And whanne he hath foundun it, he ioieth, and leyith it on hise schuldris; and he cometh hoom, <sup>6</sup> and clepith togidir hise freendis and neyboris, and seith to hem, Be ye glad with me, for Y haue founde my scheep, that hadde perischid. <sup>7</sup> And Y seie to you, so ioie schal be in heuene on o synful man doynge penaunce, more than on nynti and nyne iuste, that han no nede to penaunce. <sup>8</sup> Or what womman hauynge ten besauntis, and if sche hath lost oo besaunt, whether sche teendith not a lanterne, and turneth vpsodoun the hows, and sekith diligentli, til that sche fynde it? <sup>9</sup> And whanne sche hath foundun, sche clepith togidir freendis and neyboris, and seith, Be ye glad with me, for Y haue founde the besaunt, that Y hadde lost. <sup>10</sup> So Y seie to you, ioie schal be bifor aungels of God on o synful man doynge penaunce. <sup>11</sup> And he seide, A man hadde twei sones; <sup>12</sup> and the yonger of hem seide to the fadir, Fadir, yyue me the porcioun of catel, that fallith to me. And he departide to

hem the catel. <sup>13</sup> And not aftir many daies, whanne alle thingis weren gederid togider, the yonger sone wente forth in pilgrymage in to a fer cuntre; and there he wastide hise goodis in lyuynge lecherously. <sup>14</sup> And aftir that he hadde endid alle thingis, a strong hungre was maad in that cuntre, and he bigan to haue nede. <sup>15</sup> And he wente, and drouy hym to oon of the citeseyns of that cuntre. And he sente hym in to his toun, to fede swyn. <sup>16</sup> And he coueitide to fille his wombe of the coddis that the hoggis eeten, and no man yaf hym. <sup>17</sup> And he turnede ayen to hym silf, and seide, Hou many hirid men in my fadir hous han plente of looues; and Y perische here thorouy hungir. <sup>18</sup> Y schal rise vp, and go to my fadir, and Y schal seie to hym, Fadir, Y haue synned in to heuene, and bifor thee; <sup>19</sup> and now Y am not worthi to be clepid thi sone, make me as oon of thin hirid men. <sup>20</sup> And he roos vp, and cam to his fadir. And whanne he was yit afer, his fadir sai y hym, and was stirrid bi mercy. And he ran, and fel on his necke, and kisside hym. <sup>21</sup> And the sone seide to hym, Fadir, Y haue synned in to heuene, and bifor thee; and now Y am not worthi to be clepid thi sone. <sup>22</sup> And the fadir seide to hise seruauntis, Swithe brynge ye forth the firste stoole, and clothe ye hym,



and yyue ye a ryng in his hoond,<sup>23</sup> and schoon on hise feet; and brynge ye a fat calf, and sle ye, and ete we, and make we feeste.<sup>24</sup> For this my sone was deed, and hath lyued ayen; he perischid, and is foundun. And alle men bigunnen to ete.<sup>25</sup> But his eldere sone was in the feeld; and whanne he cam, and neiyede to the hous, he herde a symfonye and a croude.<sup>26</sup> And he clepide oon of the seruauntis, and axide, what these thingis weren.<sup>27</sup> And he seide to hym, Thi brother is comun, and thi fadir slewe a fat calf, for he resseyuede hym saaf.<sup>28</sup> And he was wrooth, and wolde not come in. Therfor his fadir wente out, and bigan to preye hym.<sup>29</sup> And he answerde to his fadir, and seide, Lo! so many yeeris Y serue thee, and Y neuer brak thi comaundement; and thou neuer yaf to me a kidde, that Y with my freendis schulde haue ete.<sup>30</sup> But aftir that this thi sone, that hath deuourid his substaunce with horis, cam, thou hast slayn to hym a fat calf.<sup>31</sup> And he seide to hym, Sone, thou art euer more with me, and alle my thingis ben thine.<sup>32</sup> But it bihofte for to make feeste, and to haue ioye; for this thi brother was deed, and lyuede ayen; he perischide, and is foundun.

## 16

<sup>1</sup> He seide also to hise discipulis, Ther was a riche

man, that hadde a baili; and this was defamed to him, as he hadde wastid his goodis.<sup>2</sup> And he clepide hym, and seide to hym, What here Y this thing of thee? yelde reckynyng of thi baili, for thou miyte not now be baili.<sup>3</sup> And the baili seide with ynne him silf, What schal Y do, for my lord takith awei fro me the baili? delfe mai Y not, I schame to begge.<sup>4</sup> Y woot what Y schal do, that whanne Y am remeued fro the baili, thei resseyue me in to her hous.<sup>5</sup> Therfor whanne alle the dettours of his lord weren clepid togider, he seide to the firste, Hou myche owist thou to my lord?<sup>6</sup> And he seide, An hundrid barelis of oyle. And he seide to hym, Take thi caucioun, and sitte soone, and write fifti.<sup>7</sup> Aftirward he seide to another, And hou myche owist thou? Which answerde, An hundrid coris of whete. And he seide to hym, Take thi lettris, and write foure scoore.<sup>8</sup> And the lord preiside the baili of wickydnesse, for he hadde do prudentli; for the sones of this world ben more prudent in her generacioun than the sones of liyt.<sup>9</sup> And Y seie to you, make ye to you freendis of the ritchesse of wickidnesse, that whanne ye schulen fayle, thei resseyue you in to euerlastynge tabernaclis.<sup>10</sup> He that is trewe in the leeste thing, is trewe also in the more; and he that is wickid in a litil thing, is wickid also in the more.

11 Therfor if ye weren not trewe in the wickid thing of ritchesse, who schal bitake to you that that is verry?

12 And if ye weren not trewe in othere mennus thing, who schal yyue to you that that is youre?

13 No seruaunt may serue to twei lordis; for ether he schal hate the toon, and loue the tothir; ethir he schal drawe to the toon, and schal dispise the tothir. Ye moun not serue to God and to ritchesse.

14 But the Farisees, that weren coueytous, herden alle these thingis, and thei scorneden hym. 15 And he seide to hem, Ye it ben, that iustifien you bifor men; but God hath knowun youre hertis, for that that is hiy to men, is abhomyacioun bifor God.

16 The lawe and prophetis til to Joon; fro that tyme the rewme of God is euangelisid, and ech man doith violence in to it.

17 Forsothe it is liyter heuene and erthe to passe, than that o titil falle fro the lawe.

18 Euery man that forsakith his wijf, and weddith an other, doith letcherie; and he that weddith the wijf forsakun of the hosebonde, doith auowtrie. 19 There was a riche man, and was clothid in purpur, and whit silk, and eete euery dai schynyngli.

20 And there was a begger, Lazarus bi name, that lai at his yate ful of bilis, 21 and coueitide to be fulfillid of the crummes, that fellen down fro the riche mannus boord, and no man yaf to hym; but

houndis camen, and lickiden hise bilis. 22 And it was don, that the begger diede, and was borun of aungels in to Abrahams bosum.

23 And the riche man was deed also, and was biried in helle. And he reiseide hise iyen, whanne he was in turmentis, and say Abraham afer, and Lazarus in his bosum.

24 And he criede, and seide, Fadir Abraham, haue merci on me, and sende Lazarus, that he dippe the ende of his fyngur in watir, to kele my tunge; for Y am turmentid in this flawme.

25 And Abraham seide to hym, Sone, haue mynde, for thou hast resseyued good thingis in thi lijf, and Lazarus also yuel thingis; but he is now counfortid, and thou art turmentid.

26 And in alle these thingis a greet derk place is stablischid betwixe vs and you; that thei that wolen fro hennus passe to you, moun not, nethir fro thennus passe ouer hidur.

27 And he seide, Thanne Y preie thee, fadir, that thou sende hym in to the hous of my fadir.

28 For Y haue fyue britheren, that he witnesse to hem, lest also thei come in to this place of turmentis.

29 And Abraham seide to him, Thei han Moyses and the prophetis; here thei hem. 30 And he seide, Nay, fadir Abraham, but if ony of deed men go to hem, thei schulen do penaunce.

31 And he seide to hym, If thei heren not Moyses and prophetis, nethir if ony of deed men rise ayen, thei

schulen bileue to hym.

## 17

<sup>1</sup> And Jhesu seide to hise disciplis, It is impossible that sclaudris come not; but wo to that man, bi whom thei comen. <sup>2</sup> It is more profitable to him, if a mylne stoon be put aboute his necke, and he be cast in to the see, than that he sclaudre oon of these litle. <sup>3</sup> Take ye hede you silf; if thi brothir hath synned ayens thee, blame hym; and if he do penaunce, foryyue hym. <sup>4</sup> And if seuene sithis in the dai he do synne ayens thee, and seuene sithis in the dai he be conuertid to thee, and seie, It forthenkith me, foryyue thou hym. <sup>5</sup> And the apostlis seiden to the Lord, Encrese to vs feith. <sup>6</sup> And the Lord seide, If ye han feith as the corn of seneuei, ye schulen seie to this more tre, Be thou drawun vp bi the rote, and be ouerplauntid in to the see, and it schal obeie to you. <sup>7</sup> But who of you hath a seruaunt erynge, or lesewyng oxis, which seith to hym, whanne he turneth ayen fro the feeld, Anoon go, and sitte to mete; <sup>8</sup> and seith not to hym, Make redi, that Y soupe, and girde thee, and serue me, while Y ete and drynke, and aftir this thou schalt ete and drynke; <sup>9</sup> whether he hath grace to that seruaunt, for he dide that that he comaundide hym? <sup>10</sup> Nay, Y gesse. So ye, whanne ye

han don alle thingis that ben comaundid to you, seie ye, We ben vnprofitable seru-auntis, we han do that that we ouyten to do. <sup>11</sup> And it was do, the while Jhesus wente in to Jerusalem, he passide thorou the myddis of Samarie, and Galilee. <sup>12</sup> And whanne he entride in to a castel, ten leprouse men camen ayens hym, whiche stoden afer, <sup>13</sup> and reiseden her voys, and seiden, Jhesu, comaundoure, haue merci on vs. <sup>14</sup> And as he say hem, he seide, Go ye, `schewe ye you to the prestis. And it was don, the while thei wenten, thei weren clensid. <sup>15</sup> And oon of hem, as he saiy that he was clensid, wente ayen, magnifynge God with grete vois. <sup>16</sup> And he fel down on the face bfore hise feet, and dide thankyngis; and this was a Samaritan. <sup>17</sup> And Jhesus answerde, and seide, Whether ten ben not clensid, and where ben the nyne? <sup>18</sup> There is noon foundun, that turnede ayen, and yaf glorie to God, but this alien. <sup>19</sup> And he seide to hym, Rise vp, go thou; for thi feith hath maad thee saaf. <sup>20</sup> And he was axid of Farisees, whanne the rewme of God cometh. And he answerde to hem, and seide, The rewme of God cometh not with aspiyng, <sup>21</sup> nether thei schulen seie, Lo! here, or lo there; for lo! the rewme of God is with ynne you. <sup>22</sup> And he seide to hise disciplis, Daies schulen come, whanne ye schulen

desire to se o dai of mannus sone, and ye schulen not se. <sup>23</sup> And thei schulen seie to you, Lo! here, and lo there. Nyle ye go, nether sue ye; <sup>24</sup> for as leyt schynynge from vndur heuene schyneth in to tho thingis that ben vndur heuene, so schal mannus sone be in his dai. <sup>25</sup> But first it bihoueth hym to suffer many thingis, and to be reprevd of this generacioun. <sup>26</sup> And as it was doon in the daies of Noe, so it schal be in the daies of manny's sone. <sup>27</sup> Thei eeten and drunkun, weddiden wyues, and weren youun to weddingis, til in to the dai in the whych Noe entride in to the schip; and the greet flood cam, and loste alle. <sup>28</sup> Also as it was don in the daies of Loth, thei eeten and drunkun, bouyten and seelden, plauntiden and bildiden; but the dai that Loth wente out of Sodome, <sup>29</sup> the Lord reynede fier and brymston fro heuene, and loste alle. <sup>30</sup> Lijk this thing it schal be, in what dai manny's sone schal be schewid. <sup>31</sup> In that our he that is in the roof, and his vessels in the hous, come he not down to take hem awei; and he that schal be in the feeld, also turne not ayen bihynde. <sup>32</sup> Be ye myndeful of the wijf of Loth. <sup>33</sup> Who euer seketh to make his lijf saaf, schal leese it; and who euer leesith it, schal quykene it. <sup>34</sup> But Y seie to you, in that nytt twei schulen be in o bed, oon schal be takun, and

the tothir forsakun; <sup>35</sup> twei wymmen schulen be gryn-dynge togidir, `the toon schal be takun, and `the tother forsakun; twei in a feeld, `the toon schal be takun, and `the tother left. <sup>36</sup> Thei answeren, and seien to hym, Where, Lord? <sup>37</sup> Which seide to hym, Where euer the bodi schal be, thidur schulen be gaderid togidere also the eglis.

## 18

<sup>1</sup> And he seide to hem also a parable, that it bihoueth to preye euer more, and not faile; <sup>2</sup> and seide, There was a iuge in a citee, that dredde not God, nether schamede of men. <sup>3</sup> And a widowe was in that citee, and sche cam to hym, and seide, Venge me of myn aduersarie; <sup>4</sup> and he wolde not longe tyme. But aftir these thingis he seide with ynne hym silf, Thouy Y drede not God, and schame not of man, <sup>5</sup> nethes for this widowe is heuy to me, Y schal venge hir; lest at the laste sche comynge condempne me. <sup>6</sup> And the Lord seide, Here ye, what the domesman of wickidnesse seith; <sup>7</sup> and whether God schal not do veniaunce of hise chosun, crynge to hym dai and nytt, and schal haue pacience in hem? <sup>8</sup> Sotheli Y seie to you, for soone he schal do veniaunce of hem. Nethes gessist thou, that mannus sone comynge schal fynde feith in erthe? <sup>9</sup> And he seide also to summen, that tristiden in hem

silf, as thei weren riytful, and dispiseden othere, this parable, <sup>10</sup> seiynge, Twei men wenten vp in to the temple to preye; the toon a Farisee, and the tother a pupplian. <sup>11</sup> And the Farisee stood, and preiede bi hym silf these thingis, and seide, God, Y do thankyngis to thee, for Y am not as other men, raueinouris, vniust, auoutrieris, as also this pupplian; <sup>12</sup> Y faste twies in the woke, Y yyue tithis of alle thingis that Y haue in possession. <sup>13</sup> And the pupplian stood afer, and wolde nether reise hise iyen to heuene, but smoot his brest, and seide, God be merciful to me, synnere. <sup>14</sup> Treuli Y seie to you, this yede down in to his hous, and was iustified fro the other. For ech that enhaunsith hym, schal be maad low, and he that mekith hym, schal be enhaunsid. <sup>15</sup> And thei brouyten to hym yonge children, that he schulde touche hem; and whanne the disciplis saien this thing, thei blameden hem. <sup>16</sup> But Jhesus clepide togider hem, and seide, Suffre ye children to come to me, and nyle ye forbede hem, for of siche is the kyngdom of heuenes. <sup>17</sup> Treuli Y seie to you, who euer schal not take the kyngdom of God as a child, he schal not entre in to it. <sup>18</sup> And a prince axide hym, and seide, Goode maister, in what thing doynge schal Y weilde euerlastynghe lijf?

<sup>19</sup> And Jhesus seide to hym, What seist thou me good? No man is good, but God aloone. <sup>20</sup> Thou knowist the comaundementis, Thou schalt not sle, Thou schalt not do letcherie, Thou schalt not do theft, Thou schalt not seie fals witnessyng, Worschipe thi fadir and thi modir. <sup>21</sup> Which seide, Y haue kept alle these thingis fro my yongthe. <sup>22</sup> And whanne this thing was herd, Jhesus seide to hym, Yit o thing failith `to thee; sille thou alle thingis that thou hast, and yyue to pore men, and thou schalt haue tresour in heuene; and come, and sue thou me. <sup>23</sup> Whanne these thingis weren herd, he was soreful, for he was ful ryche. <sup>24</sup> And Jhesus seyng hym maad sorie, seide, How hard thei that han money schulen entre in to the kyngdom of God; <sup>25</sup> for it is liyter a camel to passe thorou a nedlis iye, than a riche man to entre in to the kyngdom of God. <sup>26</sup> And thei that herden these thingis seiden, Who may be maad saaf? <sup>27</sup> And he seide to hem, Tho thingis that ben impossible anentis men, ben possible anentis God. <sup>28</sup> But Petir seide, Lo! we han left alle thingis, and han sued thee. <sup>29</sup> And he seide to hym, Treuli Y seie to you, there is no man that schal forsake hous, or fadir, modir, or britheren, or wijf, or children, or feeldis, for the rewme of God, <sup>30</sup> and schal not resseyue many mo

thingis in this tyme, and in the world to comynge euerlastynge lijf. <sup>31</sup> And Jhesus took hise twelue discipulis, and seide to hem, Lo! we gon vp to Jerusalem, and alle thingis schulen be ended, that ben writun bi the prophetis of mannus sone. <sup>32</sup> For he schal be bitraied to hethen men, and he schal be scorned, and scourgid, and bispat; <sup>33</sup> and aftir that thei han scourgid, thei schulen sle hym, and the thridde dai he schal rise ayen. <sup>34</sup> And thei vndurstoden no thing of these; and this word was hid fro hem, and thei vndurstoden not tho thingis that weren seid. <sup>35</sup> But it was don, whanne Jhesus cam nyy to Jerico, a blynde man sat bisidis the weie, and beggide. <sup>36</sup> And whanne he herde the puple passynge, he axide, what this was. <sup>37</sup> And thei seiden to hym, that Jhesus of Nazareth passide. <sup>38</sup> And he criede, and seide, Jhesu, the sone of Dauyd, haue mercy on me. <sup>39</sup> And thei that wenten bifor blamyden hym, that he schulde be stille; but he criede myche the more, Thou sone of Dauid, haue mercy on me. <sup>40</sup> And Jhesus stood, and comaundide hym to be brouyt forth to hym. And whanne he cam nyy, he axide hym, <sup>41</sup> and seide, What wolt thou that Y schal do to thee? And he seide, Lord, that Y se. <sup>42</sup> And Jhesus seide to hym, Biholde; thi feith hath maad thee saaf.

<sup>43</sup> And anoon he say, and suede hym, and magnyfiede God. And al the puple, as it say, yaf heriying to God.

## 19

<sup>1</sup> And Jhesus `goynge yn, walkide thorou Jericho. <sup>2</sup> And lo! a man, Sache bi name, and this was a prince of pupplicans, and he was riche. <sup>3</sup> And he souyte to se Jhesu, who he was, and he myyte not, for the puple, for he was litil in stature. <sup>4</sup> And he ran bifore, and stiyede in to a sicomoure tree, to se hym; for he was to passe fro thennus. <sup>5</sup> And Jhesus biheld vp, whanne he cam to the place, and sai y hym, and seide to hym, Sache, haste thee, and come down, for to dai Y mot dwelle in thin hous. <sup>6</sup> And he hiyyng cam down, and ioiynge resseyuede hym. <sup>7</sup> And whanne alle men sayn, thei grutchiden seiynge, For he hadde turned to a synful man. <sup>8</sup> But Sache stood, and seide to the Lord, Lo! Lord, Y yyue the half of my good to pore men; and if Y haue ony thing defraudid ony man, Y yelde foure so myche. <sup>9</sup> Jhesus seith to hym, For to dai heelthe is maad to this hous, for that he is Abrahams sone; <sup>10</sup> for mannus sone cam to seke, and make saaf that thing that perischide. <sup>11</sup> Whanne thei herden these thingis, he addide, and seide a parable, for that he was

nyy Jerusalem, `and for thei gessiden, that anoon the kyngdom of God schulde be schewid. <sup>12</sup> Therfor he seide, A worthi man wente in to a fer cuntre, to take to hym a kyngdom, and to turne ayen. <sup>13</sup> And whanne hise ten seruauntis weren clepid, he yaf to hem ten besauntis; and seide to hem, Chaffare ye, til Y come. <sup>14</sup> But hise citeseyns hatiden hym, and senten a messenger aftir hym, and seiden, We wolen not, that he regne on vs. <sup>15</sup> And it was don, that he turnede ayen, whan he hadde take the kyngdom; and he comaundide hise seruauntis to be clepid, to whiche he hadde yyue monei, to wite, hou myche ech hadde wonne bi chaffaryng. <sup>16</sup> And the firste cam, and seide, Lord, thi besaunt hath wonne ten besauntis. <sup>17</sup> He seide to hym, Wel be, thou good seruaunt; for in litil thing thou hast be trewe, thou schalt be hauynge power on ten citees. <sup>18</sup> And the tother cam, and seide, Lord, thi besaunt hath maad fyue besauntis. <sup>19</sup> And to this he seide, And be thou on fyue citees. <sup>20</sup> And the thridde cam, and seide, Lord, lo! thi besaunt, that Y hadde, put vp in a sudarie. <sup>21</sup> For Y dredde thee, for thou art `a sterne man; thou takist away that that thou settidist not, and thou repist that that thou hast not sowun. <sup>22</sup> He seith to hym, Wickid seruaunt, of thi mouth Y

deme thee. Wistist thou, that Y am `a sterne man, takynge awei that thing that Y settide not, and repyng ethat thing that Y sewe not? <sup>23</sup> and whi hast thou not youun my money to the bord, and Y comynge schulde haue axid it with vsuris? <sup>24</sup> And he seide to men stondynge nyy, Take ye awei fro hym the besaunt, and yyue ye to hym that hath ten beyauntis: <sup>25</sup> And thei seiden to hym, Lord, he hath ten besauntis. <sup>26</sup> And Y seie to you, to ech man that hath, it schal be youun, and he schal encrease; but fro him that hath not, also that thing that he hath, schal be takun of hym. <sup>27</sup> Netheles brynge ye hidur tho myn enemyes, that wolden not that Y regnede on hem, and sle ye bifor me. <sup>28</sup> And whanne these thingis weren seid, he wente bifore, and yede vp to Jerusalem. <sup>29</sup> And it was don, whanne Jhesus cam nyy to Bethfage and Betanye, at the mount, that is clepid of Olyuete, he sente hise twei disciplis, and seide, <sup>30</sup> Go ye in to the castel, that is ayens you; in to which as ye entren, ye schulen fynde a colt of an asse tied, on which neuer man sat; vntye ye hym, and brynge ye to me. <sup>31</sup> And if ony man axe you, whi ye vntien, thus ye schulen seie to hym, For the Lord desirith his werk. <sup>32</sup> And thei that weren sent, wenten forth, and fonden as he seide

to hem, a colt stondynge.  
<sup>33</sup> And whanne thei vntieden the colt, the lordis of hym seiden to hem, What vntien ye the colt? <sup>34</sup> And thei seiden, For the Lord hath nede to hym. <sup>35</sup> And thei ledden hym to Jhesu; and thei castynge her clothis on the colt, setten Jhesu on hym. <sup>36</sup> And whanne he wente, thei strowiden her clothis in the weie. <sup>37</sup> And whanne he cam ny to the comyng doun of the mount of Olyuete, al the puple that cam doun bygunnen to ioye, and to herie God with greet vois on alle the vertues, that thei hadden sayn, <sup>38</sup> and seiden, Blessid be the king, that cometh in the name of the Lord; pees in heuene, and glorie in hiye thingis. <sup>39</sup> And sum of the Farisees of the puple seiden to hym, Maister, blame thi disciplis. <sup>40</sup> And he seide to hem, Y seie to you, for if these ben stille, stoonus schulen crye. <sup>41</sup> And whanne he neiyede, he seiy the citee, <sup>42</sup> and wepte on it, and seide, For if thou haddist knowun, thou schuldist wepe also; for in this dai the thingis ben in pees to thee, but now thei ben hid fro thin iyen. <sup>43</sup> But daies schulen come in thee, and thin enemyes schulen enuyroun thee with a pale, and thei schulen go aboute thee, and make thee streit on alle sidis, <sup>44</sup> and caste thee doun to the erthe, and thi sones that ben in thee; and thei schulen not leue

in thee a stoon on a stoon, for thou hast not knowun the tyme of thi visitacioun. <sup>45</sup> And he entride in to the temple, and bigan to caste out men sellynge ther inne and biynge, <sup>46</sup> and seide to hem, It is writun, That myn hous is an hous of preyer, but ye han maad it a den of theues. <sup>47</sup> And he was techynge euerydai in the temple. And the princis of prestis, and the scribis, and the princis of the puple souyten to lese hym; <sup>48</sup> and thei founden not, what thei schulden do to hym, for al the puple was ocupied, and herde hym.

## 20

<sup>1</sup> And it was don in oon of the daies, whanne he tauyte the puple in the temple, and prechide the gospel, the princis of preestis and scribis camen togidere with the elder men; <sup>2</sup> and thei seiden to hym, Seie to vs, in what power thou doist these thingis, or who is he that yaf to thee this power? <sup>3</sup> And Jhesus answeride, and seide to hem, And Y schal axe you o word; answeere ye to me. <sup>4</sup> Was the baptym of Joon of heuene, or of men? <sup>5</sup> And thei thouyten with ynne hem silf, seiynge, For if we seien, Of heuene, he schal seie, Whi thanne bileuen ye not to hym? <sup>6</sup> and if we seien, Of men, al the puple schal stoone vs; for thei ben certeyn, that Joon is a prophete.



7 And thei answeriden, that thei knewen not, of whennus it was. 8 And Jhesus seide to hem, Nether Y seie to you, in what power Y do these thingis. 9 And he bigan to seie to the puple this parable. A man plauntide a vynyerd, and hiride it to tilieris; and he was in pilgrimage longe tyme. 10 And in the tyme of gaderynge of grapis, he sente a seruaunt to the tilieris, that thei schulden yyue to hym of the fruyt of the vynyerd; whiche beten hym, and leten hym go voide. 11 And he thouyte yit to sende another seruaunt; and thei beten this, and turmentiden hym sore, and leten hym go. 12 And he thouyte yit to sende the thridde, and hym also thei woundiden, and castiden out. 13 And the lord of the vyneyerd seide, What schal Y do? Y schal sende my dereworthe sone; perauenture, whanne thei seen hym, thei schulen drede. 14 And whanne the tilieris sayn hym, thei thouyten with ynne hem silf, and seiden, This is the eire, sle we hym, that the eritage be oure. 15 And thei castiden hym out of the vyneyerd, and killiden hym. What schal thanne the lord of the vyneyerd do to hem? 16 He schal come, and distruye these tilieris, and yyue the vyneyerd to othere. And whanne this thing was herd, thei seiden

to hym, God forbede. 17 But he bihelde hem, and seide, What thanne is this that is writun, The stoon which men bildynge repreueden, this is maad in to the heed of the corner? 18 Ech that schal falle on that stoon, schal be to-brisid, but on whom it schal falle, it schal al to-breke him. 19 And the princis of prestis, and scribis, souyten to leye on hym hoondis in that our, and thei dredden the puple; for thei knewen that to hem he seide this liknesse. 20 And thei aspieden, and senten aspieris, that feyneden hem iust, that thei schulden take hym in word, and bitaak hym to the power of the prince, and to the power of the iustice. 21 And thei axiden hym, and seiden, Maister, we witen, that riytli thou seist and techist; and thou takist not the persooone of man, but thou techist in treuthe the weie of God. 22 Is it leueful to vs to yyue tribute to the emperoure, or nay? 23 And he biheld the disseit of hem, and seide to hem, What tempten ye me? 24 Shewe ye to me a peny; whos ymage and superscripcioun hath it? Thei answerden, and seiden to hym, The emperouris. 25 And he seide to hem, Yelde ye therfor to the emperoure tho thingis that ben the emperours, and tho thingis that ben of God, to God. 26 And thei myyten not repreue his word bifor the puple; and thei wondriden

in his answeare, and heelden pees. <sup>27</sup> Summe of the Saduceis, that denyeden the ayenrisyng fro deeth to lijf, camen, and axiden hym, <sup>28</sup> and seiden, Maister, Moises wroot to vs, if the brother of ony man haue a wijf, and be deed, and he was with outen eiris, that his brothir take his wijf, and reise seed to his brother. <sup>29</sup> And so there weren seuene britheren. The firste took a wijf, and is deed with outen eiris; <sup>30</sup> and the brothir suyng took hir, and he is deed with outen sone; <sup>31</sup> and the thridde took hir; also and alle seuene, and leften not seed, but ben deed; <sup>32</sup> and the laste of alle the womman is deed. <sup>33</sup> Therfor in the `risyng ayen, whos wijf of hem schal sche be? for seuene hadden hir to wijf. <sup>34</sup> And Jhesus seide to hem, Sones of this world wedden, and ben youun to weddyngis; <sup>35</sup> but thei that schulen be had worthi of that world, and of the `risyng ayen fro deeth, nethir ben wedded, <sup>36</sup> nethir wedden wyues, nethir schulen mowe die more; for thei ben euen with aungels, and ben the sones of God, sithen thei ben the sones of `risyng ayen fro deeth. <sup>37</sup> And that deed men risen ayen, also Moises schewide bisidis the busch, as he seith, The Lord God of Abraham, and God of Ysaac, and God of Jacob. <sup>38</sup> And God is not of deed men, but of lyuyng men;

for alle men lyuen to hym. <sup>39</sup> And summe of scribis answeringe, seiden, Maistir, thou hast wel seid. <sup>40</sup> And thei dursten no more axe hym ony thing. <sup>41</sup> But he seide to hem, How seien men, Crist to be the sone of Daud, <sup>42</sup> and Daud hym silf seith in the book of Salmes, The Lord seide to my lord, Sitte thou on my riythalf, <sup>43</sup> til that Y putte thin enemyes a stool of thi feet? <sup>44</sup> Therfor Daud clepith hym lord, and hou is he his sone? <sup>45</sup> And in heryng of al the puple, he seide to hise disciplis, <sup>46</sup> Be ye war of scribis, that wolen wandre in stolis, and louen salutaciouns in chepyng, and the firste chaieris in synagogis, and the firste sittynge placis in feestis; <sup>47</sup> that deuouren the housis of widewis, and feynen long preiyng; these schulen take the more dampnacioun.

## 21

<sup>1</sup> And he biheeld, and saye tho riche men, that casten her yiftis in to the treserie; <sup>2</sup> but he saye also a litil pore widewe castynge twei ferthingis. <sup>3</sup> And he seide, Treuli Y seie to you, that this pore widewe keste more than alle men. <sup>4</sup> For whi alle these of thing that was plenteuouse to hem casten in to the yiftis of God; but this widewe of that thing that failide to hir, caste al hir liflode, that sche hadde. <sup>5</sup> And whanne sum men seiden of the temple,

that it was apparailid with gode stoonus and yiftis, <sup>6</sup> he seide, These thingis that ye seen, daies schulen come, in whiche a stoon schal not be left on a stoon, which schal not be destried. <sup>7</sup> And thei axiden hym, and seiden, Comaundour, whanne schulen these thingis be? and what tokne schal be, whanne thei schulen bigynne to be don? <sup>8</sup> And he seide, Se ye, that ye be not disseyued; for many schulen come in my name, seiynge, For Y am, and the tyme schal neiye; therfor nyle ye go aftir hem. <sup>9</sup> And whanne ye schulen here batailis and stryues with ynne, nyle ye be aferd; it bihoueth first these thingis to be don, but not yit anoon is an ende. <sup>10</sup> Thanne he seide to hem, Folk schal rise ayens folk, and rewme ayens rewme; <sup>11</sup> grete mouyngis of erthe schulen be bi placis, and pestilencis, and hungris, and dredis fro heuene, and grete tokenes schulen be. <sup>12</sup> But bifore alle these thingis thei schulen sette her hoondis on you, and schulen pursue, bitakyng in to synagogis and kepyn-gis, drawyng to kyngis and to iusticis, for my name; <sup>13</sup> but it schal falle to you in to witnessyng. <sup>14</sup> Therfor putte ye in youre hertis, not to thenke bifore, hou ye schulen answeere; for Y schal yyue to you mouth and wisdom, <sup>15</sup> to whiche alle youre aduersaries schulen

not mowe ayenstonde, and ayenseie. <sup>16</sup> And ye schulen be takun of fadir, and modir, and britheren, and cosyns, and freendis, and bi deeth thei schulen turmente of you; <sup>17</sup> and ye schulen be in haate to alle men for my name. <sup>18</sup> And an heere of youre heed schal not perische; <sup>19</sup> in youre pacience ye schulen welde youre soulis. <sup>20</sup> But whanne ye schulen se Jerusalem ben enuyround with an oost, thanne wite ye, that the desolacioun of it schal neiye. <sup>21</sup> Thanne thei that ben in Judee, fle to the mountans; and thei that ben in the mydil of it, gon awei; and thei that ben in the cuntreis, entre not in to it. <sup>22</sup> For these ben daies of veniaunce, that alle thingis that ben writun, be fulfillid. <sup>23</sup> And wo to hem, that ben with child, and norischen in tho daies; for a greet diseese schal be on the erthe, and wraththe to this puple. <sup>24</sup> And thei schulen falle bi the scharp-nesse of swerd, and thei schulen be led prisoneris in to alle folkis; and Jerusalem schal be defoulid of hethene men, til the tymes of nacions be fulfillid. <sup>25</sup> And tokenes schulen be in the sunne, and the mone, and in the sterris; and in the erthe ouerleiyng of folkis, for confusioun of sown of the see and of floodis; <sup>26</sup> for men schulen wexe drye for drede and abidyng that schulen come to al the world; for vertues of heuenes schulen

be mouyd. <sup>27</sup> And thanne thei schulen se mannys sone comynge in a cloude, with greet power and maieste. <sup>28</sup> And whanne these thingis bigynnen to be maad, biholde ye, and reise ye youre heedis, for youre redempcioun neiyeth. <sup>29</sup> And he seide to hem a liknesse, Se ye the fige tre, and alle trees, <sup>30</sup> whanne thei bryngen forth now of hem silf fruyt, ye witen that somer is nyy; <sup>31</sup> so ye, whanne ye seen these thingis to be don, wite ye, that the kyngdom of God is nyy. <sup>32</sup> Treuli Y seie to you, that this generacioun schal not passe, til alle thingis be don. <sup>33</sup> Heuene and erthe schulen passe, but my wordis schulen not passe. <sup>34</sup> But take ye heede to you silf, lest perauenture youre hertis be greuyd with glotony, and drunkenesse, and bisynnessis of this lijf, and thilke dai come sodein on you; for as a snare it schal come on alle men, <sup>35</sup> that sitten on the face of al erthe. <sup>36</sup> Therfor wake ye, preiynge in ech tyme, that ye be hadde worthi to fle alle these thingis that ben to come, and to stonde bifor mannus sone. <sup>37</sup> And in daies he was techynge in the temple, but in nyttis he yede out, and dwellide in the mount, that is clepid of Olyuet. <sup>38</sup> And al the puple roos eerli, to come to hym in the temple, and to here hym.

## 22

<sup>1</sup> And the halidai of therf looues, that is seid pask, neiyede. <sup>2</sup> And the princis of preestis and the scribis souyten, hou thei schulden sle Jhesu, but thei dredden the puple. <sup>3</sup> And Sathanas entride in to Judas, that was clepid Scarioth, oon of the twelue. <sup>4</sup> And he wente, and spak with the princis of preestis, and with the magistratis, hou he schulde bitray hym to hem. <sup>5</sup> And thei ioyeden, and maden couenaunt to yyue hym money. <sup>6</sup> And he bihiyte, and he souyte oportunyte, to bitraye hym, with outen puple. <sup>7</sup> But the daies of therf looues camen, in whiche it was neede, that the sacrifice of pask were slayn. <sup>8</sup> And he sente Petre and Joon, and seide, Go ye, and make ye redi to vs the pask, that we ete. <sup>9</sup> And thei seiden, Where wolt thou, that we make redi? <sup>10</sup> And he seide to hem, Lo! whanne ye schulen entre in to the citee, a man berynge a vessel of watir schal meete you; sue ye hym in to the hous, in to which he entrith. <sup>11</sup> And ye schulen seie to the hosebonde man of the hous, The maister seith to thee, Where is a chaumbre, where Y schal ete the pask with my discipulis? <sup>12</sup> And he schal schewe to you a greet soupyng place strewid, and there make ye redi. <sup>13</sup> And thei yeden, and founden as he seide to hem, and thei maden redi the pask. <sup>14</sup> And whanne

the our was come, he sat to the mete, and the twelue apostlis with hym. <sup>15</sup> And he seide to hem, With desier Y haue desirid to ete with you this pask, bifor that Y suffre; <sup>16</sup> for Y seie to you, that fro this tyme Y schal not ete it, til it be fulfillid in the rewme of God. <sup>17</sup> And whanne he hadde take the cuppe, he dide grasis, and seide, Take ye, and departe ye among you; <sup>18</sup> for Y seie to you, that Y schal not drynke of the kynde of this vyne, til the rewme of God come. <sup>19</sup> And whanne he hadde take breed, he dide thankyngis, and brak, and yaf to hem, and seide, This is my bodi, that schal be youun for you; do ye this thing in mynde of me. <sup>20</sup> He took also the cuppe, aftir that he hadde soupid, and seide, This cuppe is the newe testament in my blood, that schal be sched for you. <sup>21</sup> Netheles lo! the hoond of hym that bitraieth me, is with me at the table. <sup>22</sup> And mannus sone goith, `aftir that it is determyned; netheles wo to that man, bi whom he schal be bitraied. <sup>23</sup> And thei bigunnen to seke among hem, who it was of hem, that was to do this thing. <sup>24</sup> And strijf was maad among hem, which of hem schulde be seyn to be grettest. <sup>25</sup> But he seide to hem, Kyngis of het-hen men ben lordis of hem, and thei that han power on hem ben clepid good doeris, but ye not so; <sup>26</sup> but he that is

grettest among you, be maad as yongere, and he that is bifor goere, as a seruaunt. <sup>27</sup> For who is gretter, he that sittith at the mete, or he that mynystrieth? whether not he that sittith at the mete? And Y am in the myddil of you, as he that mynystrieth. <sup>28</sup> And ye ben, that han dwellid with me in my temptaciouns; and Y dispose to you, <sup>29</sup> as my fadir hath disposid to me, <sup>30</sup> a rewme, that ye ete and drynke on my boord in my rewme, and sitte on trones, and deme the twelue kynredis of Israel. <sup>31</sup> And the Lord seide to Symount, Symount, lo, Satanas hath axid you, that he schulde ridile as whete; but Y haue preyede for thee, <sup>32</sup> that thi feith faile not; and thou sum tyme conuertid, conferme thi britheren. <sup>33</sup> Which seide to hym, Lord, Y am redi to go in to prisoun and in to deeth with thee. <sup>34</sup> And he seide, Y seie to thee, Petir, the cok schal not crowe to dai, til thou thries forsake that thou knowist me. <sup>35</sup> And he seide to hem, Whanne Y sente you with ouden sachel, and scrippe, and schone, whether ony thing failide to you? <sup>36</sup> And thei seiden, No thing. Therfor he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath noon, selle his coote, and bigge a swerd. <sup>37</sup> For Y seie to you, that yit it bihoueth that thing that is writun to be fulfillid in me, And he is

arettid with wickid men; for tho thingis that ben of me han ende. <sup>38</sup> And thei seiden, Lord, lo! twei swerdis here. And he seide to hem, It is ynowy. <sup>39</sup> And he yede out, and wente aftir the custom in to the hille of Olyues; and the disciplis sueden hym. <sup>40</sup> And whanne he cam to the place, he seide to hem, Preye ye, lest ye entren in to temptacioun. <sup>41</sup> And he was taken awei fro hem, so myche as is a stonys cast; and he knelide, <sup>42</sup> and preyede, and seide, Fadir, if thou wolt, do awei this cuppe fro me; netheles not my wille be don, but thin. <sup>43</sup> And an aungel apperide to hym fro heuene, and coumfortide hym. And he was maad in agonye, and preyede the lenger; <sup>44</sup> and his swot was maad as dropis of blood rennyng down in to the erthe. <sup>45</sup> And whanne he was rysun fro preier, and was comun to hise disciplis, he foond hem slepyng for heuynesse. <sup>46</sup> And he seide to hem, What slepen ye? Rise ye, and preye ye, that ye entre not in to temptacioun. <sup>47</sup> Yit while he spak, lo! a company, and he that was clepid Judas, oon of the twelue, wente bifor hem; and he cam to Jhesu, to kisse hym. <sup>48</sup> And Jhesus seide to hym, Judas, `with a coss `thou by-trayest `mannys sone. <sup>49</sup> And thei that weren aboute hym, and sayn that that was to come, seiden to hym, Lord,

whether we smyten with swerd? <sup>50</sup> And oon of hem smoot the seruaut of the prince of preestis, and kit-tide of his riyt eere. <sup>51</sup> But Jhesus answerde, and seide, Suffre ye til hidir. And whanne he hadde touchid his eere, he heelide hym. <sup>52</sup> And Jhesus seide to hem, that camen to hym, the princis of preestis, and maies-tratis of the temple, and eldre men, As to a theef ye han gon out with swerdis and stauess? <sup>53</sup> Whanne Y was ech dai with you in the temple, ye streiyten not out hondis in to me; but this is youre our, and the power of derknessis. <sup>54</sup> And thei token him, and ledde to the hous of the prince of prestis; and Petir suede hym afer. <sup>55</sup> And whanne a fier was kyndelid in the myddil of the greet hous, and thei saten aboute, Petir was in the myddil of hem. <sup>56</sup> Whom whanne a damysel hadde seyn sittynge `at the liyt, and hadde bi-holdun hym, sche seide, And this was with hym. <sup>57</sup> And he denyede hym, and seide, Womman, Y knowe hym not. <sup>58</sup> And aftir a litil another man siy hym, and seide, And thou art of hem. But Petir seide, A! man, Y am not. <sup>59</sup> And whanne a space was maad as of on our, another affermyd, and seide, Treuli this was with hym; for also he is of Galilee. <sup>60</sup> And Petir seide, Man, Y noot what thou seist. And anoon yit while he spak,

the cok crewe. <sup>61</sup> And the Lord turnede ayen, and bihelde Petre; and Petre hadde mynde on the word of Jhesu, as he hadde seid, For bifor that the cok crowe, thries thou schalt denye me. <sup>62</sup> And Petre yede out, and wepte bittirli. <sup>63</sup> And the men that helden hym scorneden hym, and smyten hym. <sup>64</sup> And thei blynfelden hym, and smyten his face, and axiden hym, and seiden, Arede, thou Crist, to vs, who is he that smoot thee? <sup>65</sup> Also thei blasfemyng seiden ayens hym many other thingis. <sup>66</sup> And as the day was come, the eldre men of the puple, and the princis of prestis, and the scribis camen togidir, and led den hym in to her coun- cel, <sup>67</sup> and seiden, If thou art Crist, seie to vs. <sup>68</sup> And he seide to hem, If Y seie to you, ye schulen not bileue to me; and if Y axe, ye schulen not answere to me, nethir ye schulen delyuere me. <sup>69</sup> But afir this tyme mannys sone schal be sit- tyng on the riht half of the vertu of God. <sup>70</sup> Therfor alle seiden, Thanne art thou the sone of God? And he seide, Ye seien that Y am. <sup>71</sup> And thei seiden, What yit desiren we witnessyng? for we vs silf han herd of his mouth.

## 23

<sup>1</sup> And al the multitude of hem aysen, and led den hym to Pilat. <sup>2</sup> And thei bigunnen to accuse hym, and seiden, We han foundun this turnyng vpsodoun oure

folk, and forbedyng tributis to be youun to the emper- our, and seiynge that hym silf is Crist and kyng. <sup>3</sup> And Pilat axide hym, and seide, Art thou kyng of Jewis? And he answeride, and seide, Thou seist. <sup>4</sup> And Pilat seide to the princis of prestis, and to the puple, Y fynde no thing of cause in this man. <sup>5</sup> And thei woxen stronger, and seiden, He moueth the puple, techyng thorou al Judee, bigynnyng fro Galile til hidir. <sup>6</sup> And Pilat heryng Galile axide, if he were a man of Galile. <sup>7</sup> And whanne he knewe that he was of the powere of Eroude, he sente hym to Eroude; which was at Jerusalem in tho daies. <sup>8</sup> And whanne Eroude siy Jhesu, he ioyede ful myche; for long tyme he coueitide to se hym, for he herde many thingis of hym, and hopide to see sum tokene to be don of hym. <sup>9</sup> And he axide hym in many wordis; and he answeride no thing to hym. <sup>10</sup> And the princis of preestis and the scribis stoden, stidfastli accusyng hym. <sup>11</sup> But Eroude with his oost dispiside hym, and scornede hym, and clothide with a white cloth, and sente hym ayen to Pilat. <sup>12</sup> And Eroude and Pilat weren maad freendis fro that dai; for bifor thei weren enemyes togidre. <sup>13</sup> And Pilat clepide togider the princis of prestis and the maiestratis of the puple, and seide to hem,

<sup>14</sup> Ye han brouyt to me this man, as turnynge away the puple, and lo! Y axynge bifor you fynde no cause in this man of these thingis, in whiche ye accusen hym; <sup>15</sup> nether Eroude, for he hath sent hym ayen to vs, and lo! no thing worthi of deth is don to hym. <sup>16</sup> And therfor Y schal amende hym, and delyuere hym. <sup>17</sup> But he moste nede delyuer to hem oon bi the feest dai. <sup>18</sup> And al the puple criede togidir, and seide, Do `awei hym, and delyuer to vs Barabas; <sup>19</sup> which was sent `in to prisoun for disturblyng maad in the cite, and for mansleyng. <sup>20</sup> And eftsoone Pilat spak to hem, and wolde delyuer Jhesu. <sup>21</sup> And thei vndurcrieden, and seiden, Crucifie, crucifie hym. <sup>22</sup> And the thridde tyme he seide to hem, For what yuel hath this don? Y fynde no cause of deeth in hym; therfor Y schal chastise hym, and Y schal delyuer. <sup>23</sup> And thei contynueden with greet voicis axynge, that he schulde be crucified; and the voicis of hem woxen stronge. <sup>24</sup> And Pilat demyde her axyng to be don. <sup>25</sup> And he delyueride to hem hym, that for mansleyng and sedicioun was sent in to prisoun, whom thei axiden; but he bitook Jhesu to her wille. <sup>26</sup> And whanne thei led-den hym, thei token a man, Symon of Syrenen, comynge fro the toun, and thei leiden on hym the cross to bere af-

tir Jhesu. <sup>27</sup> And there suede hym myche puple, and wymmen that weiliden, and bymorneden hym. <sup>28</sup> And Jhesus turnede to hem, and seide, Douytris of Jerusalem, nyle ye wepe on me, but wepe ye on youre silf and on youre sones. <sup>29</sup> For lo! daies schulen come, in whiche it schal be seid, Blessid be bareyn wymmen, and wombis that han not borun children, and the tetis that han not youun souke. <sup>30</sup> Thanne thei schulen bigynne to seie to mounteyns, Falle ye down on vs, and to smale hillis, Keuere ye vs. <sup>31</sup> For if in a greene tre thei don these thingis, what schal be don in a drie? <sup>32</sup> Also othere twei wickid men weren led with hym, to be slayn. <sup>33</sup> And `aftir that thei camen in to a place, that is clepid of Caluerie, there thei crucifieden hym, and the theues, oon on the riyt half, and `the tother on the left half. <sup>34</sup> But Jhesus seide, Fadir, foryyue hem, for thei witen not what thei doon. <sup>35</sup> And thei departiden his clothis, and kesten lottis. And the puple stood abidyng; and the princis scorneden hym with hem, and seiden, Othere men he maad saaf; make he hym silf saaf, if this be Crist, the chosun of God. <sup>36</sup> And the knyytis neiyeden, and scorneden hym, and profreden vynegre to hym, <sup>37</sup> and seiden, If thou art king of Jewis, make thee saaf. <sup>38</sup> And the superscripcioun



was writun ouer hym with Greke lettris, and of Latyn, and of Ebreu, This is the kyng of Jewis. <sup>39</sup> And oon of these theues that hangiden, blasfemyde hym, and seide, If thou art Crist, make thi silf saaf and vs. <sup>40</sup> But `the tothir answeyng, blamyde hym, and seide, Nether thou dredist God, that art in the same dampnacioun? <sup>41</sup> And treuli we iustli, for we han resseiued worthi thingis to werkis; but this dide no thing of yuel. <sup>42</sup> And he seide to Jhesu, Lord, haue mynde of me, whanne thou comest `in to thi kyngdom. <sup>43</sup> And Jhesus seide to hym, Treuli Y seie to thee, this dai thou schalt be with me in paradise. <sup>44</sup> And it was almost the sixte our, and derknessis weren maad in al the erthe `in to the nynthe our. <sup>45</sup> And the sun was maad derk, and the veile of the temple was to-rent atwo. <sup>46</sup> And Jhesus crynge with a greet vois, seide, Fadir, in to thin hoondis Y bitake my spirit. And he seiynge these thingis, yaf vp the goost. <sup>47</sup> And the centurien seyng that thing that was don, glorifiede God, and seide, Verili this man was iust. <sup>48</sup> And al the puple of hem that weren there togidir at this spectacle, and sayn tho thingis that weren don, smyten her brestis, and turneden ayen. <sup>49</sup> But alle his knowun stoden afer, and wymmen that sueden hym fro Galile, seyng these thingis. <sup>50</sup> And lo! a

man, Joseph bi name, of Aramathie, a cite of Judee, that was a decurien, a good man and a iust, <sup>51</sup> this man concentide not to the counseil and to the dedis of hem; and he abood the kyngdom of God. <sup>52</sup> This Joseph cam to Pilat, and axide the bodi of Jhesu, <sup>53</sup> and took it down, and wlappide it in a cleene lynen cloth, and leide hym in a graue hewun, in which not yit ony man hadde be leid. <sup>54</sup> And the dai was the euen of the halidai, and the sabat bigan to schyne. <sup>55</sup> And the wymmen suynge, that camen with hym fro Galile, sayn the graue, and hou his bodi was leid. <sup>56</sup> And thei turneden ayen, and maden redi swete smellynge spicis, and oynementis; but in the sabat thei restiden, aftir the comaundement.

## 24

<sup>1</sup> But in o dai of the woke ful eerli thei camen to the graue, and brouyten swete smellynge spices, that thei hadden arayed. <sup>2</sup> And thei founden the stoon turned awei fro the graue. <sup>3</sup> And thei yeden in, and founden not the bodi of the Lord Jhesu. <sup>4</sup> And it was don, the while thei weren astonyed in thouyt of this thing, lo! twei men stoden bisidis hem in schynynge cloth. <sup>5</sup> And whanne thei dredden, and boweden her semblaunt in to the erthe, thei seiden to hem, What seken ye hym that lyueth with deed men? <sup>6</sup> He is not here, but is risun.

Haue ye mynde, hou he spak to you, whanne he was yit in Galile, <sup>7</sup> and seide, For it bihoueth mannys sone to be bitakun in to the hondis of synful men, and to be crucified, and the thridde dai to rise ayen. <sup>8</sup> And thei bithouyten on hise wordis. <sup>9</sup> And thei yeden ayen fro the graue, and telden alle these thingis to the enleuene, and to alle othir. <sup>10</sup> And ther was Marie Mawdeleyn, and Joone, and Marie of James, and other wymmen that weren with hem, that seiden to apostlis these thingis. <sup>11</sup> And these wordis weren seyn bifor hem as madnesse, and thei bileueden not to hem. <sup>12</sup> But Petir roos vp, and ran to the graue; and he bowide doun, and say the lynen clothis liynge aloone. And he wente bi him silf, wondrynge on that that was don. <sup>13</sup> And lo! tweyne of hem wenten in that dai in to a castel, that was fro Jerusalem the space of sixti furlongis, bi name Emaws. <sup>14</sup> And thei spaken togidir of alle these thingis that haddun bifallun. <sup>15</sup> And it was don, the while thei talkiden, and souyten bi hem silf, Jhesus hym silf neiyede, and wente with hem. <sup>16</sup> But her iyen weren holdun, that thei knewen him not. <sup>17</sup> And he seide to hem, What ben these wordis, that ye speken togidir wandrynge, and ye ben sorewful? <sup>18</sup> And oon, whos name was Cleofas, answerde, and seide, Thou

thi silf art a pilgrym in Jerusalem, and hast thou not knowun, what thingis ben don in it in these daies? <sup>19</sup> To whom he seide, What thingis? And thei seiden to hym, Of Jhesu of Nazareth, that was a man prophete, myyti in werk and word bifor God and al the puple; <sup>20</sup> and hou the heiyest preestis of oure princis bitoken hym in to dampnacioun of deeth, and crucifieden hym. <sup>21</sup> But we hopiden, that he schulde haue ayenbouyt Israel. And now on alle these thingis the thridde dai is to dai, that these thingis weren don. <sup>22</sup> But also summe wymmen of ouris maden vs afered, whiche bifor dai weren at the graue; and whanne his bodi was not foundun, <sup>23</sup> thei camen, and seiden, that thei syen also a siyt of aungels, whiche seien, that he lyueth. <sup>24</sup> And summe of oure wenten to the graue, and thei founden so as the wymmen seiden, but thei founden not hym. <sup>25</sup> And he seide to hem, A! foolis, and slowe of herte to bileue in alle thingis that the prophetis han spokun. <sup>26</sup> Whethir it bihofte not Crist to suffre these thingis, and so to entre in to his glorie? <sup>27</sup> And he bigan at Moises and at alle the prophetis, and declaride to hem in alle scripturis, that weren of hym. <sup>28</sup> And thei camen nyy the castel, whidur thei wenten. And he

made countenance that he wolde go ferthere. <sup>29</sup> And thei constreyneden hym, and seiden, Dwelle with vs, for it drawith to nytt, and the dai is now bowid doun. <sup>30</sup> And he entride with hem. And it was don, while he sat at the mete with hem, he took breed, and blesside, and brak, and took to hem. <sup>31</sup> And the iyen of hem weren openyd, and thei knewen hym; and he vanyschide fro her iyen. <sup>32</sup> And thei seiden togidir, Whether oure herte was not brennyng in vs, while he spak in the weie, and openyde to vs scripturis? <sup>33</sup> And thei risen vp in the same our, and wenten ayen in to Jerusalem, and founden the enleuene gaderid togidir, and hem that weren with hem, <sup>34</sup> seiynge, That the Lord is risun verrili, and apperide to Symount. <sup>35</sup> And thei tolden what thingis weren don in the weie, and hou thei knewen hym in brekyng of breed. <sup>36</sup> And the while thei spaken these thingis, Jhesus stood in the myddil of hem, and seide to hem, Pees to you; Y am, nyle ye drede. <sup>37</sup> But thei weren affraied and agast, and gessiden hem to se a spirit. <sup>38</sup> And he seide to hem, What ben ye troblid, and thouytis comen vp in to youre hertis? <sup>39</sup> Se ye my hoondis and my feet, for Y my silf am. Fele ye, and se ye; for a spirit hath not fleisch and boonys, as

ye seen that Y haue. <sup>40</sup> And whanne he hadde seid this thing, he schewide hoondis and feet to hem. <sup>41</sup> And yit while thei bileueden not, and wondriden for ioye, he seide, Han ye here ony thing that schal be etun? <sup>42</sup> And thei proferden hym a part of a fisch rosid, and an hony combe. <sup>43</sup> And whanne he hadde etun bifore hem, he took that that lefte, and yaf to hem; <sup>44</sup> and seide to hem, These ben the wordis that Y spak to you, whanne Y was yit with you; for it is nede that alle thingis ben fulfillid, that ben writun in the lawe of Moises, and in prophetis, and in salmes, of me. <sup>45</sup> Than he openyde to hem wit, that thei schulden vnderstonde scripturis. <sup>46</sup> And he seide to hem, For thus it is writun, and thus it bihofte Crist to suffre, and ryse ayen fro deeth in the thridde dai; <sup>47</sup> and penaunce and remyssion of synnes to be prechid in his name in to alle folkis, bigynnyng at Jerusalem. <sup>48</sup> And ye ben witnessis of these thingis. <sup>49</sup> And Y schal sende the biheest of my fadir in to you; but sitte ye in the citee, til that ye be clothid with vertu from an hiy. <sup>50</sup> And he ledde hem forth in to Betanye, and whanne his hondis weren lift vp, he blesside hem. <sup>51</sup> And it was don, the while he blesside hem, he departide fro hem, and was borun in to heuene. <sup>52</sup> And thei worschipiden,

and wenten ayen in to  
Jerusalem with greet ioye,  
<sup>53</sup> and weren euermore in  
the temple, heriyng and  
blessyng God.

## The Gospel According to John

<sup>1</sup> In the bigynnyng was the word, and the word was at God, and God was the word.

<sup>2</sup> This was in the bigynnyng at God. <sup>3</sup> Alle thingis weren maad bi hym, and withouten hym was maad no thing, that thing that was maad. <sup>4</sup> In hym was lijf, and the lijf was the liyt of men; and the liyt schyneth in derknessis,

<sup>5</sup> and derknessis comprehended it. <sup>6</sup> A man was sent fro God, to whom the name was Joon. <sup>7</sup> This man cam in to witnessyng, that he schulde bere witnessyng of the liyt, that alle men schulden bileue bi hym. <sup>8</sup> He was not the liyt, but that he schulde bere witnessyng of the liyt. <sup>9</sup> There was a very liyt, which liytnech ech man that cometh in to this world. <sup>10</sup> He was in the world, and the world was maad bi hym, and the world knew hym not. <sup>11</sup> He cam in to his owne thingis, and hise resseyueden hym not. <sup>12</sup> But hou many euer resseyueden hym, he yaf to hem power to be maad the sones of God, to hem that bileueden in his name; the whiche not of bloodis, <sup>13</sup> nether of the wille of fleische, nether of the wille of man, but ben borun of God. <sup>14</sup> And the word was maad man, and

dwellyde among vs, and we han seyn the glorie of hym, as the glorie of the `oon bigetun sone of the fadir, ful of grace and of treuthe.

<sup>15</sup> Joon berith witnessyng of hym, and crieth, and seith, This is, whom Y seide, He that schal come afir me, is maad bifore me, for he was tofor me; <sup>16</sup> and of the plente of hym we alle han takun, and grace for grace.

<sup>17</sup> For the lawe was youun bi Moises; but grace and treuthe `is maad bi Jhesu Crist. <sup>18</sup> No man sai euer God, no but the `oon bigetun sone, that is in the bosum of the fadir, he hath told out.

<sup>19</sup> And this is the witnessyng of Joon, whanne Jewis senten fro Jerusalem prestis and dekenes to hym, that thei schulden axe hym, Who art thou? <sup>20</sup> He knouelechide, and denyede not, and he knouelechide, For Y am not Crist. <sup>21</sup> And thei axiden hym, What thanne? Art thou Elie? And he seide, Y am not. Art thou a profete? And he answeride, Nay. <sup>22</sup> Therfor thei seiden to hym, Who art thou? that we yyue an answer to these that senten vs. What seist thou of thi silf? <sup>23</sup> He seide, Y am a vois of a crier in deseert, Dresse ye the weie of the Lord, as Ysaie, the prophete, seide. <sup>24</sup> And thei that weren sent, weren of the Fariseis.

<sup>25</sup> And thei axiden hym, and seiden to hym, What thanne baptisist thou, if thou art not Crist, nether Elie, nether a

profete? <sup>26</sup> Joon answeride to hem, and seide, Y baptise in watir, but in the myddil of you hath stonde oon, that ye knowen not; <sup>27</sup> he it is, that schal come aftir me, that was maad bifor me, of whom Y am not worthi to louse the thwong of his schoo. <sup>28</sup> These thingis weren don in Bethanye biyende Jordan, where Joon was baptisyng. <sup>29</sup> Anothir day Joon say Jhesu comynge to hym, and he seide, Lo! the lomb of God; lo! he that doith awei the synnes of the world. <sup>30</sup> This is he, that Y seide of, Aftir me is comun a man, which was maad bifor me; for he was rather than Y. <sup>31</sup> And Y knew hym not, but that he be schewid in Israel, therfor Y cam baptisyng in watir. <sup>32</sup> And Joon bar witnessyng, and seide, That Y saiye the spirit comynge doun as a culuer fro heuene, and dwellide on hym. <sup>33</sup> And Y knew hym not; but he that sente me to baptise in watir, seide to me, On whom thou seest the Spirit comynge doun, and dwellynge on hym, this is he, that baptisith in the Hooli Goost. <sup>34</sup> And Y say, and bar witnessyng, that this is the sone of God. <sup>35</sup> Anothir dai Joon stood, and tweyne of hise disciplis; <sup>36</sup> and he biheeld Jhesu walkinge, and seith, Lo! the lomb of God. <sup>37</sup> And twei disciplis herden hym spekyng, <sup>38</sup> and folewiden Jhesu. And Jhesu turnede, and say hem

suynge hym, and seith to hem, What seken ye? And thei seiden to hym, Rabi, that is to seie, Maistir, where dwellist thou? <sup>39</sup> And he seith to hem, Come ye, and se. And thei camen, and sayn where he dwellide; and dwelten with hym that dai. And it was as the tenthe our. <sup>40</sup> And Andrewe, the brother of Symount Petir, was oon of the tweyne, that herden of Joon, and hadden sued hym. <sup>41</sup> This foond first his brother Symount, and he seide to him, We han foundun Messias, that is to seie, Crist; and he ledde him to Jhesu. <sup>42</sup> And Jhesus bihelde hym, and seide, Thou art Symount, the sone of Johanna; thou schalt be clepid Cefas, that is to seie, Petre. <sup>43</sup> And on the morewe he wolde go out in to Galilee, and he foond Filip; and he seith to hym, Sue thou me. <sup>44</sup> Filip was of Bethsaida, the citee of Andrew and of Petre. <sup>45</sup> Filip foond Nathanael, and seide to hym, We han foundun Jhesu, the sone of Joseph, of Nazareth, whom Moyses wroot in the lawe and profetis. <sup>46</sup> And Nathanael seide to hym, Of Nazareth may sum good thing be? <sup>47</sup> Filip seide to hym, Come, and se. Jhesus siy Nathanael comynge to hym, and seide to hym, Lo! verili a man of Israel, in whom is no gile. <sup>48</sup> Nathanael seide to hym, Wherof hast thou knowun me? Jhesus answerde, and seide to hym, Bifor that Filip

clepide thee, whanne thou were vndur the fige tree, Y sai y thee. Nathanael answerde to hym, <sup>49</sup> and seide, Rabi, thou art the sone of God, thou art kyng of Israel. <sup>50</sup> Jhesus answerde, and seide to hym, For Y seide to thee, Y sawy thee vndur the fige tre, thou bileuest; thou schalt se more than these thingis. <sup>51</sup> And he seide to hem, Treuli, treuli, Y seie to you, ye schulen se heuene opened, and the aungels of God styng vpon and comynge doun on mannys sone.

## 2

<sup>1</sup> And the thridde dai weddyngis weren maad in the Cane of Galilee; and the modir of Jhesu was there. <sup>2</sup> And Jhesus was clepid, and hise disciplis, to the weddyngis. <sup>3</sup> And whanne wijn failde, the modir of Jhesu seide to hym, Thei han not wijn. <sup>4</sup> And Jhesus seith to hir, What to me and to thee, womman? myn our cam not yit. <sup>5</sup> His modir seith to the mynystris, What euere thing he seie to you, do ye. <sup>6</sup> And there weren set sixe stonun cannes, aftir the clensyng of the Jewis, holdyng ech tweyne ether thre metretis. <sup>7</sup> And Jhesus seith to hem, Fille ye the pottis with watir. And thei filliden hem, vpon to the mouth. <sup>8</sup> And Jhesus seide to hem, Drawe ye now, and bere ye to the architriclyn. And thei baren. <sup>9</sup> And whanne

the architriclyn hadde tastid the watir maad wiyn, and wiste not wherof it was, but the mynystris wisten that drowen the watir, the architriclyn clepith the spouse, <sup>10</sup> and seith to hym, Ech man settith first good wiyn, and whanne men ben fullid, thanne that that is worse; but thou hast kept the good wiyn in to this tyme. <sup>11</sup> Jhesus dide this the bigynnyng of signes in the Cane of Galilee, and schewide his glorie; and hise disciplis bileueden in hym. <sup>12</sup> Aftir these thingis he cam doun to Cafarnaum, and his modir, and hise britheren, and hise disciplis; and thei dwelliden there not many daies. <sup>13</sup> And the pask of Jewis was nyy, and Jhesus wente vpon to Jerusalem. <sup>14</sup> And he foond in the temple men sillyng oxen, and scheep, and culueris, and chaungeris sittynge. <sup>15</sup> And whanne he hadde maad as it were a scourge of smale cordis, he droof out alle of the temple, and oxen, and scheep; and he schedde the money of chaungeris, and turnede vpsedown the borderis. <sup>16</sup> And he seide to hem that selden culueris, Take awei fro hennus these thingis, and nyle ye make the hous of my fadir an hous of marchaundise. <sup>17</sup> And hise disciplis hadden mynde, for it was writun, The feruent loue of thin hous hath etun me. <sup>18</sup> Therfor the Jewis answeriden, and seiden to

hym, What token schewist thou to vs, that thou doist these thingis? <sup>19</sup> Jhesus answerde, and seide to hem, Vndo ye this temple, and in thre daies Y schal reise it. <sup>20</sup> Therfor the Jewis seiden to hym, In fourti and sixe yeer this temple was bildid, and schalt thou in thre daies reise it? <sup>21</sup> But he seide of the temple of his bodi. <sup>22</sup> Therfor whanne he was risun fro deeth, hise disciplis hadden mynde, that he seide these thingis of his bodi; and thei bileueden to the scripture, and to the word that Jhesus seide. <sup>23</sup> And whanne Jhesus was at Jerusalem in pask, in the feeste dai, many bileueden in his name, seynge his signes that he dide. <sup>24</sup> But Jhesus trowide not hym silf to hem, for he knewe alle men; <sup>25</sup> and for it was not nede to hym, that ony man schulde bere witnessyng, for he wiste, what was in man.

### 3

<sup>1</sup> And there was a man of the Farisees, Nychodeme bi name, a prince of the Jewis. <sup>2</sup> And he cam to Jhesu bi niyt, and seide to hym, Rabi, we witen, that thou art comun fro God maister; for no man may do these signes, that thou doist, but God be with hym. <sup>3</sup> Jhesus answerde, and seide to hym, Treuli, treuli, Y seie to thee, but a man be borun ayen, he may not se the kyngdom of God. <sup>4</sup> Nychodeme seide

to hym, Hou may a man be borun, whanne he is eeld? whether he may entre ayen in to his modris wombe, and be borun ayen? <sup>5</sup> Jhesus answeride, Treuli, treuli, Y seie to thee, but a man be borun ayen of watir, and of the Hooli Goost, he may not entre in to the kyngdom of God. <sup>6</sup> That that is borun of the fleisch, is fleisch; and that that is borun of spirit, is spirit. <sup>7</sup> Wondre thou not, for Y seide to thee, It bihoueth you to be borun ayen. <sup>8</sup> The spirit brethith where he wole, and thou herist his vois, but thou wost not, fro whennus he cometh, ne whidir he goith; so is ech man that is borun of the spirit. <sup>9</sup> Nychodeme answeride, and seide to hym, Hou moun these thingis be don? <sup>10</sup> Jhesus answeride, and seide to hym, Thou art a maister in Israel, and knowist not these thingis? <sup>11</sup> Treuli, treuli, Y seie to thee, for we speken that that we witen, and we witen that that we han seyn, and ye taken not oure witnessyng. <sup>12</sup> If Y haue seid to you ertheli thingis, and ye bileuen not, hou if Y seie to you heueneli thingis, schulen ye bileue? <sup>13</sup> And no man stieth in to heuene, but he that cam doun fro heuene, mannys sone that is in heuene. <sup>14</sup> And as Moises areride a serpent in desert, so it bihoueth mannys sone to be reisid, <sup>15</sup> that ech man that bileueth in



hym, perische not, but haue euerlastynge lijf. <sup>16</sup> For God louede so the world, that he yaf his `oon bigetun sone, that ech man that bileueth in him perische not, but haue euerlastynge lijf. <sup>17</sup> For God sente not his sone in to the world, that he iuge the world, but that the world be saued bi him. <sup>18</sup> He that bileueth in hym, is not demed; but he that bileueth not, is now demed, for he bileueth not in the name of the `oon bigetun sone of God. <sup>19</sup> And this is the dom, for liyt cam in to the world, and men loueden more derknessis than liyt; for her werkes weren yuele. <sup>20</sup> For ech man that doith yuele, hatith the liyt; and he cometh not to the liyt, that hise werkis be not reпреued. <sup>21</sup> But he that doith treuthe, cometh to the liyt, that hise werkis be schewid, that thei ben don in God. <sup>22</sup> Aftir these thingis Jhesus cam, and hise disciplis, in to the loond of Judee, and there he dwellide with hem, and baptiside. <sup>23</sup> And Joon was baptisinge in Ennon, bisidis Salym, for many watris weren there; and thei camen, and weren baptisid. <sup>24</sup> And Joon was not yit sent in to prisoun. <sup>25</sup> Therfor a questioun was maad of Jonys disciplis with the Jewis, of the purificacioun. <sup>26</sup> And thei camen to Joon, and seiden `to hym, Maister, he that was with thee biyonde Jordan, to whom thou hast borun

witnessyng, lo! he baptisith, and alle men comen to hym. <sup>27</sup> Joon answerde, and seide, A man may not take ony thing, but it be youun to hym fro heuene. <sup>28</sup> Ye you silf beren witnessyng to me, that Y seide, Y am not Crist, but that Y am sent bifore hym. <sup>29</sup> He that hath a wijf, is the hosebonde; but the freend of the spouse that stondith, and herith hym, ioieth with ioeye, for the vois of the spouse. Therfor in this thing my ioeye is fulfillid. <sup>30</sup> It bihoueth hym to wexe, but me to be maad lesse. <sup>31</sup> He that cam from aboue, is aboue alle; he that is of the erthe, spekith of the erthe; he that cometh from heuene, is aboue alle. <sup>32</sup> And he witnessith that thing that he hath seie, and herde, and no man takith his witnessing. <sup>33</sup> But he that takith his witnessyng, hath confermyd that God is sothefast. <sup>34</sup> But he whom God hath sent, spekith the wordis of God; for not to mesure God yyueth the spirit. <sup>35</sup> The fadir loueth the sone, and he hath youun alle thingis in his hoond. <sup>36</sup> He that bileueth in the sone, hath euerlastynge lijf; but he that is vnbileueful to the sone, schal not se euerlastynge lijf, but the wraththe of God dwellith on hym.

#### 4

<sup>1</sup> Therfor as Jhesu knew, that the Farisees herden, that Jhesu makith and baptisith mo disciplis than Joon,

<sup>2</sup> thouy Jhesus baptiside not, but hise disciplis, he lefte Judee, <sup>3</sup> and wente ayen in to Galilee. <sup>4</sup> And it bihofte hym to passe bi Samarie. <sup>5</sup> Therfor Jhesus cam in to a citee of Samarie, that is seid Sicar, bisidis the place, that Jacob yaf to Joseph, his sone. <sup>6</sup> And the welle of Jacob was there; and Jhesus was weri of the iourney, and sat thus vpon the welle. And the our was, as it were the sixte. <sup>7</sup> And a womman cam fro Samarie, to drawe watir. And Jhesus seith to hir, Yyue me drynk. <sup>8</sup> And hise disciplis weren gon in to the citee, to bie mete. <sup>9</sup> Therfor thilke womman of Samarie seith to him, Hou thou, `whanne thou art a Jewe, axist of me drynk, that am a womman of Samarie? for Jewis vsiden not to dele with Samaritans. <sup>10</sup> Jhesus answerde, and seide to hir, If thou wistist the yifte of God, and who `he is, that seith to thee, Yyue me drynk, thou perauenture woldist haue axid of hym, and he schulde haue youun to thee quyk watir. <sup>11</sup> The womman seith to him, Sire, thou hast not where ynne to drawe, and the pit is deep; wherof thanne hast thou quik watir? <sup>12</sup> Whethir thou art grettere than oure fadir Jacob, that yaf to vs the pit? and he drank therof, and hise sones, and hise beestis. <sup>13</sup> Jhesus answerde, and seide to hir, Eche man that drynkith of this watir, schal thirste efte soone; but

he that drynkith of the watir that Y schal yyue hym, schal not thirste with outen ende; but the watir that Y schal yyue hym, <sup>14</sup> schal be maad in hym a welle `of watir, spryngynge vp in to euerlastyng lijf. <sup>15</sup> The womman seith to hym, Sire, yyue me this watir, that Y thirste not, nether come hidur to drawe. <sup>16</sup> Jhesus seith to hir, Go, clepe thin hosebonde, and come hidir. <sup>17</sup> The womman answerde, and seide, Y haue noon hosebonde. Jhesus seith to hir, Thou seidist wel, That Y haue noon hosebonde; <sup>18</sup> for thou hast hadde fyue hosebondis, and he that thou hast, is not thin hosebonde. This thing thou seidist sotheli. <sup>19</sup> The womman seith to hym, Lord, Y se, that thou art a prophete. <sup>20</sup> Oure fadris worschipiden in this hil, and ye seien, that at Jerusalem is a place, where it bihoueth to worschipe. <sup>21</sup> Jhesus seith to hir, Womman, bileue thou to me, for the our schal come, whanne nether in this hil, nether in Jerusalem, ye schulen worschipe the fadir. <sup>22</sup> Ye worschipen that ye knowen not; we worschipen that that we knowen; for helthe is of the Jewis. <sup>23</sup> But the tyme is comun, and now it is, whanne trewe worschiperis schulen worschipe the fadir in spirit and treuthe; for also the fadir sekith suche, that worschipen hym. <sup>24</sup> God is a spirit, and it bihoueth

hem that worschipen hym, to worschipe in spirit and treuthe. <sup>25</sup> The womman seith to hym, Y woot that Messias is comun, that is seid Crist; therfor whanne he cometh, he schal telle vs alle thingis. <sup>26</sup> Jhesus seith to hir, Y am he, that spekith with thee. <sup>27</sup> And anoon hise disciplis camen, and wondriden, that he spak with the womman; netheles no man seide to hym, What sekist thou, or, What spekist thou with hir? <sup>28</sup> Therfor the womman lefte hir watir pot, and wente in to the citee, and seide to tho men, <sup>29</sup> Come ye, and se ye a man, that seide to me alle thingis that Y haue don; whether he be Crist? <sup>30</sup> And thei wenten out of the citee, and camen to hym. <sup>31</sup> In the mene while hise disciplis preieden hym, and seiden, Maistir, etc. <sup>32</sup> But he seide to hem, Y haue mete to ete, that ye knowen not. <sup>33</sup> Therfor disciplis seiden togidir, Whether ony man hath brouyt him mete to ete? <sup>34</sup> Jhesus seith to hem, My mete is, that Y do the wille of hym that sente me, that Y perfourme the werk of hym. <sup>35</sup> Whether ye seien not, that yit foure monethis ben, and rype corn cometh? Lo! Y seie to you, lifte vp youre iyen, and se ye the feeldis, for now thei ben white to repe. <sup>36</sup> And he that repith takith hire, and gaderith fruyt in to euerlastynge lijf; that bothe he that sowith,

and he that repith, haue ioye togidere. <sup>37</sup> In this thing is the word trewe, for anothir is that sowith, and anothir that repith. <sup>38</sup> Y sente you to repe, that that ye `haue not trauelid; `othere men han trauelid, and ye han entrid `in to her trauels. <sup>39</sup> And of that citee many Samaritans bileueden in hym, for the word of the womman, that bare witnessyng, That he seide to me alle thingis that Y haue don. <sup>40</sup> Therfor whanne Samaritans camen to hym, thei preieden hym to dwelle there; and he dwelte there twey daies. <sup>41</sup> And many mo bileueden for his word, <sup>42</sup> and seiden to the womman, That now not for thi speche we bileuen; for we han herd, and we witen, that this is verili the sauour of the world. <sup>43</sup> And aftir twei daies he wente out fro thennus, and wente in to Galilee. <sup>44</sup> And he bar witnessyng, that a profete in his owne cuntre hath noon onour. <sup>45</sup> Therfor whanne he cam in to Galilee, men of Galilee resseyueden hym, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem in the feeste dai; for also thei hadden comun to the feeste dai. <sup>46</sup> Therfor he cam eftsoone in to the Cane of Galile, where he made the watir wiyn. And `a litil kyng was, whos sone was sijk at Cafarnaum. <sup>47</sup> Whanne this hadde herd, that Jhesu schulde come fro Judee in to Galilee, he wente to

hym, and preiede hym, that he schulde come down, and heele his sone; for he bigan to die. <sup>48</sup> Therfor Jhesus seide to him, But ye se tokenes and grete wondris, ye bileuen not. <sup>49</sup> The litil kyng seith to hym, Lord, come down, bifor that my sone die. <sup>50</sup> Jhesus seith to hym, Go, thi sone lyueth. The man bileuede to the word, that Jhesus seide to hym, and he wente. <sup>51</sup> And now whanne he cam down, the seruauntis camen ayens hym, and telden to hym, and seiden, That his sone lyuede. <sup>52</sup> And he axide of hem the our, in which he was amendid. And thei seiden to hym, For yistirdai in the seuenthe our the feuer lefte him. <sup>53</sup> Therfor the fadir knewe, that thilke our it was, in which Jhesus seide to hym, Thi sone lyueth; and he bileuede, and al his hous. <sup>54</sup> Jhesus dide eft this secounde tokene, whanne he cam fro Judee in to Galilee.

## 5

<sup>1</sup> Aftir these thingis ther was a feeste dai of Jewis, and Jhesus wente vp to Jerusalem. <sup>2</sup> And in Jerusalem is a waissyng place, that in Ebrew is named Bethsaida, and hath fyue porchis. <sup>3</sup> In these lay a greet multitude of sike men, blynde, crokid, and drie, abidyng the mouyng of the watir. <sup>4</sup> For the aungel of the Lord cam down certeyne

tymes in to the watir, and the watir was moued; and he that first cam down in to the sisterne,\* aftir the mouyng of the watir, was maad hool of what euer sijknesse he was holdun. <sup>5</sup> And a man was there, hauyng eiyte and thritti yeer in his sikenesse. <sup>6</sup> And whanne Jhesus hadde seyn hym liggyng, and hadde knowun, that he hadde myche tyme, he seith to hym, Wolt thou be maad hool? <sup>7</sup> The sijk man answerde to hym, Lord, Y haue no man, that whanne the watir is moued, to putte me in to the cisterne; for the while Y come, anothir goith down bifor me. <sup>8</sup> Jhesus seith to hym, Rise vp, take thi bed, and go. <sup>9</sup> And anoon the man was maad hool, and took vp his bed, and wente forth. And it was sabat in that dai. <sup>10</sup> Therfor the Jewis seiden to him that was maad hool, It is sabat, it is not leueful to thee, to take awei thi bed. <sup>11</sup> He answeride to hem, He that made me hool, seide to me, Take thi bed, and go. <sup>12</sup> Therfor thei axiden him, What man is that, that seide to thee, Take vp thi bed, and go? <sup>13</sup> But he that was maad hool, wiste not who it was. And Jhesus bowide awei fro the puple, that was set in the place. <sup>14</sup> Aftirward Jhesus foond hym in the temple, and seide to hym, Lo! thou art maad hool; now nyle thou do

\* 5:4 that is, a watir gederid togidere, hauinge no fyys.

synne, lest any worse thing bifalle to thee. <sup>15</sup> Thilke man wente, and telde to the Jewis, that it was Jhesu that made hym hool. <sup>16</sup> Therfor the Jewis pursueden Jhesu, for he dide this thing in the sabat. <sup>17</sup> And Jhesus answeride to hem, My fadir worchith til now, and Y worche. <sup>18</sup> Therfor the Jewis souyten more to sle hym, for not oneli he brak the sabat, but he seide that God was his fadir, and made hym euene to God. <sup>19</sup> Therfor Jhesus answerde, and seide to hem, Treuli, treuli, Y seye to you, the sone may not of hym silf do ony thing, but that thing that he seeth the fadir doynge; for what euere thingis he doith, the sone doith in lijk maner tho thingis. <sup>20</sup> For the fadir loueth the sone, and schewith to hym alle thingis that he doith; and he schal schewe to hym grettere werkis than these, that ye wondren. <sup>21</sup> For as the fadir reisith deed men, and quykeneth, so the sone quykeneth whom he wole. <sup>22</sup> For nethir the fadir iugith ony man, but hath youun ech doom to the sone, <sup>23</sup> that alle men onoure the sone, as thei onouren the fadir. He that onourith not the sone, onourith not the fadir that sente hym. <sup>24</sup> Treuli, treuli, Y seie to you, that he that herith my word, and bileueth to hym that sente me, hath euerlastynge lijf, and he cometh not in

to doom, but passith fro deeth in to lijf. <sup>25</sup> Treuli, treuli Y seie to you, for the our cometh, and now it is, whanne deed men schulen here the vois of `Goddis sone, and thei that heren, schulen lyue. <sup>26</sup> For as the fadir hath lijf in hym silf, so he yaf to the sone, to haue lijf in him silf; <sup>27</sup> and he yaf to hym power to make doom, for he is mannys sone. <sup>28</sup> Nyle ye wondre this, for the our cometh, in which alle men that ben in brielis, schulen here the voice of Goddis sone. <sup>29</sup> And thei that han do goode thingis, schulen go in to ayenrisyng of lijf; but thei that han done yuele thingis, in to ayenrisyng of doom. <sup>30</sup> Y may no thing do of my silf, but as Y here, Y deme, and my doom is iust, for Y seke not my wille, but the wille of the fadir that sente me. <sup>31</sup> If Y bere witnessing of my silf, my witnessing is not trewe; <sup>32</sup> another is that berith witnessing of me, and Y woot that his witnessing is trewe, that he berith of me. <sup>33</sup> Ye senten to Joon, and he bar witnessing to treuthe. <sup>34</sup> But Y take not witnessing of man; but Y seie these thingis, that ye be saaf. <sup>35</sup> He was a lanterne brennyng and schynnyng; but ye wolden glade at an our in his liyt. <sup>36</sup> But Y haue more witnessing than Joon, for the werkis that my fadir yaf to me to perfourme hem, thilke werkis that Y do beren witnessing of me,

that the fadir sente me.  
<sup>37</sup> And the fadir that sente me, he bar witnessyng of me. Nether ye herden euere his vois, nether ye seien his licnesse. <sup>38</sup> And ye han not his word dwellynge in you; for ye byleuen not to hym, whom he sente. <sup>39</sup> Seke ye scripturis, in which ye gessen to haue euerlastyng lijf; and tho it ben, that beren witnessyng of me. <sup>40</sup> And ye wolen not come to me, that ye haue lijf. <sup>41</sup> Y take not clerenesse of men; <sup>42</sup> but Y haue knowun you, that ye han not the loue of God in you. <sup>43</sup> Y cam in the name of my fadir, and ye token not me. If another come in his owne name, ye schulen resseyue hym. <sup>44</sup> Hou moun ye bileue, that resseyuen glorie ech of othere, and ye seken not the glorie that is of God aloone? <sup>45</sup> Nyle ye gesse, that Y am to accuse you anentis the fadir; it is Moises that accusith you, in whom ye hopen. <sup>46</sup> For if ye bileueden to Moises, peraventure ye schulden bileue also to me; for he wroot of me. <sup>47</sup> But if ye bileuen not to hise lettris, hou schulen ye bileue to my wordis?

## 6

<sup>1</sup> Aftir these thingis Jhesus wente ouere the see of Galilee, that is Tiberias. <sup>2</sup> And a greet multitude suede hym; for thei sayn the tokenes, that he dide on hem that weren sijke. <sup>3</sup> Therfor

Jhesus wente in to an hil, and sat there with hise disciplis. <sup>4</sup> And the paske was ful niy, a feeste dai of the Jewis. <sup>5</sup> Therfor whanne Jhesus hadde lift vp hise iyen, and hadde seyn, that a greet multitude cam to hym, he seith to Filip, Wherof schulen we bie looues, that these men ete? <sup>6</sup> But he seide this thing, temptyng hym; for he wiste what he was to do. <sup>7</sup> Filip answerde to hym, The looues of tweyn hundrid pans sufficen not to hem, that ech man take a litil what. <sup>8</sup> Oon of hise disciplis, Andrew, the brothir of Symount Petre, <sup>9</sup> seith to him, A child is here, that hath fyue barli looues and twei fischis; but what ben these among so manye? <sup>10</sup> Therfor Jhesus seith, Make ye hem sitte to the mete. And there was myche hey in the place. And so men saten to the mete, as fyue thousynde in noumbre. <sup>11</sup> And Jhesus took fyue looues, and whanne he hadde do thankyngis, he departide to men that saten to the mete, and also of the fischis, as myche as thei wolden. <sup>12</sup> And whanne thei weren fillid, he seide to hise disciplis, Gadir ye the relifs that ben left, that thei perischen not. <sup>13</sup> And so thei gadriden, and filliden twelue cofyns of relif of the fyue barli looues and twei fischis, that lefte to hem that hadden etun. <sup>14</sup> Therfor tho men, whanne thei hadden

seyen the signe that he hadde don, seiden, For this is verili the profete, that is to come in to the world. <sup>15</sup> And whanne Jhesus hadde knowun, that thei weren to come to take hym, and make hym kyng, he fleiy `aloone eft in to an hille. <sup>16</sup> And whanne euentid was comun, his disciplis wenten down to the see. <sup>17</sup> And thei wenten vp in to a boot, and thei camen ouer the see in to Cafarnaum. And derknessis weren maad thanne, and Jhesus was not come to hem. <sup>18</sup> And for a greet wynde blew, the see roos vp. <sup>19</sup> Therfor whanne thei hadden rowid as fyue and twenti furlongis or thretti, thei seen Jhesus walkyng on the see, and to be neiy the boot; and thei dredden. <sup>20</sup> And he seide to hem, Y am; nyle ye drede. <sup>21</sup> Therfor thei wolden take hym in to the boot, and anoon the boot was at the loond, to which thei wenten. <sup>22</sup> On `the tother dai the puple, that stood ouer the see, say, that ther was noon other boot there but oon, and that Jhesu entride not with hise disciplis in to the boot, but hise disciplis aloone wenten. <sup>23</sup> But othere bootis camen fro Tiberias bisidis the place, where thei hadden eetun breed, and diden thankyngis to God. <sup>24</sup> Therfor whanne the puple hadde seyn, that Jhesu was not there, nether hise disciplis, thei wenten vp in to bootis, and camen to Cafarnaum, sekyng Jhesu. <sup>25</sup> And whanne thei

hadden foundun hym ouer the see, thei seiden to hym, Rabi, hou come thou hidur? <sup>26</sup> Jhesus answerde to hem, and seide, Treuli, treuli, Y seie to you, ye seken me, not for ye sayn the myraclis, but for ye eten of looues, and weren fillid. <sup>27</sup> Worche ye not mete that perischith, but that dwellith in to euerlastyng lijf, which mete mannys sone schal yyue to you; for God the fadir hath markid hym. <sup>28</sup> Therfor thei seiden to hym, What schulen we do, that we worche the werkis of God? <sup>29</sup> Jhesus answerde, and seide to hem, This is the werk of God, that ye bileue to hym, whom he sente. <sup>30</sup> Therfor thei seiden to hym, What tokene thanne doist thou, that we seen, and bileue to thee? what worchist thou? <sup>31</sup> Oure fadris eeten manna in desert, as it is writun, He yaf to hem breed fro heuene to ete. <sup>32</sup> Therfor Jhesus seith to hem, Treuli, treuli, Y seie to you, Moyses yaf you not breed fro heuene, but my fadir yyueth you veri breed fro heuene; <sup>33</sup> for it is very breed that cometh down fro heuene, and yyueth lijf to the world. <sup>34</sup> Therfor thei seiden to hym, Lord, euere yyue vs this breed. <sup>35</sup> And Jhesus seide to hem, Y am breed of lijf; he that cometh to me, schal not hungur; he that bileueth in me, schal neuere thirste. <sup>36</sup> But Y seid to you, that ye han seyn me, and ye bileueden not. <sup>37</sup> Al

thing, that the fadir yyueth to me, schal come to me; and Y schal not caste hym out, that cometh to me. <sup>38</sup> For Y cam doun fro heuene, not that Y do my wille, but the wille of hym that sente me. <sup>39</sup> And this is the wille of the fadir that sente me, that al thing that the fadir yaf me, Y leese not of it, but ayen reise it in the laste dai. <sup>40</sup> And this is the wille of my fadir that sente me, that ech man that seeth the sone, and bileueth in hym, haue euerlastynge lijf; and Y schal ayen reyse hym in the laste dai. <sup>41</sup> Therfor Jewis grutchiden of hym, for he hadde seid, Y am breed that cam doun fro heuene. <sup>42</sup> And thei seiden, Whether this is not Jhesus, the sone of Joseph, whos fadir and modir we han knowun. Hou thanne seith this, That Y cam doun fro heuene? <sup>43</sup> Therfor Jhesus answerde, and seide to hem, Nyle ye grutche togidere. <sup>44</sup> No man may come to me, but if the fadir that sente me, drawe hym; and Y schal ayen reise hym in the laste dai. It is writun in prophetis, <sup>45</sup> And alle men schulen be able for to be tauyt of God. Ech man that herde of the fadir, and hath lerned, cometh to me. <sup>46</sup> Not for ony man hath sey the fadir, but this that is of God, hath sey the fadir. <sup>47</sup> Sotheli, sotheli, Y seie to you, he that bileueth in me, hath euerlastynge lijf. <sup>48</sup> Y am breed of lijf. <sup>49</sup> Youre fadris eeten manna in desert, and

ben deed. <sup>50</sup> This is breed comynge doun fro heuene, that if ony man ete therof, he die not. <sup>51</sup> Y am lyuynge breed, that cam doun fro heuene. <sup>52</sup> If ony man ete of this breed, he schal lyue withouten ende. And the breed that Y schal yyue, is my fleisch for the lijf of the world. <sup>53</sup> Therfor the Jewis chidden togidere, and seiden, Hou may this yyue to vs his fleisch to ete? <sup>54</sup> Therfor Jhesus seith to hem, Treuli, treuli, Y seie to you, but ye eten the fleisch of mannus sone, and drenken his blood, ye schulen not haue lijf in you. <sup>55</sup> He that etith my fleisch, and drynkith my blood, hath euerlastynge lijf, and Y schal ayen reise hym in the laste dai. <sup>56</sup> For my fleisch is veri mete, and my blood is very drynk. <sup>57</sup> He that etith my fleisch, and drynkith my blood, dwellith in me, and Y in hym. <sup>58</sup> As my fadir lyuynge sente me, and Y lyue for the fadir, and he that etith me, he schal lyue for me. <sup>59</sup> This is breed, that cam doun fro heuene. Not as youre fadris eten manna, and ben deed; he that etith this breed, schal lyue withouten ende. <sup>60</sup> He seide these thingis in the synagoge, techynge in Cafarnaum. <sup>61</sup> Therfor many of hise disciplis herynge, seiden, This word is hard, who may here it? <sup>62</sup> But Jhesus witynge at hym silf, that hise disciplis grutchiden



of this thing, seide to hem, This thing sclaundrith you? <sup>63</sup> Therfor if ye seen mannus sone stiynge, where he was bifor? <sup>64</sup> It is the spirit that quykeneth, the fleisch profitith no thing; the wordis that Y haue spokun to you, ben spirit and lijf. <sup>65</sup> But ther ben summe of you that bileuen not. For Jhesus wiste fro the bigynnyng, which weren bileuynge, and who was to bitraye hym. <sup>66</sup> And he seide, Therfor Y seide to you, that no man may come to me, but it were youun to hym of my fadir. <sup>67</sup> Fro this tyme many of hise disciplis wenten abak, and wenten not now with hym. <sup>68</sup> Therfor Jhesus seide to the twelue, Whether ye wolen also go awei? <sup>69</sup> And Symount Petre answeride to hym, Lord, to whom schulen we gon? Thou hast wordis of euerlastynge lijf; <sup>70</sup> and we bileuen, and han knowun, that thou art Crist, the sone of God. <sup>71</sup> Therfor Jhesus answerde to hem, Whether Y chees not you twelue, and oon of you is a feend? And he seide this of Judas of Symount Scarioth, for this was to bitraye hym, whanne he was oon of the twelue.

## 7

<sup>1</sup> Aftir these thingis Jhesus walkide in to Galilee, for he wolde not walke in to Judee, for the Jewis souyten to sle hym. <sup>2</sup> And ther was neiy a feeste dai of the

Jewis, Senofegia. <sup>3</sup> And hise britheren seiden to hym, Passe fro hennus, and go in to Judee, that also thi disciplis seen thi werkis that thou doist; <sup>4</sup> for no man doith ony thing in hiddlis, and hym silf sekith to be opyn. If thou doist these thingis, schewe thi silf to the world. <sup>5</sup> For nether hise britheren bileueden in hym. <sup>6</sup> Therfor Jhesus seith to hem, My tyme cam not yit, but youre tyme is euermore redi. <sup>7</sup> The world may not hate you, sothely it hatith me; for Y bere witnessyng therof, that the werkis of it ben yuele. <sup>8</sup> Go ye vp to this feeste dai, but Y schal not go vp to this feeste dai, for my tyme is not yit fulfillid. <sup>9</sup> Whanne he hadde seid these thingis, he dwelte in Galilee. <sup>10</sup> And aftir that hise britheren weren gon vp, thanne he yede vp to the feeste dai, not opynli, but as in priuyte. <sup>11</sup> Therfor the Jewis souyten hym in the feeste dai, and seiden, Where is he? <sup>12</sup> And myche grutchyng was of hym among the puple. For summe seiden, That he is good; and othere seiden, Nai, but he disceyueth the puple; <sup>13</sup> netheles no man spak opynli of hym, for drede of the Jewis. <sup>14</sup> But whanne the myddil feeste dai cam, Jhesus wente vp in to the temple, and tauyte. <sup>15</sup> And the Jewis wondriden, and seiden, Hou can this man

lettris, sithen he hath not lerned? <sup>16</sup> Jhesus answerde to hem, and seide, My doctryne is not myn, but his that sente me. <sup>17</sup> If ony man wole do his wille, he schal knowe of the techyng, whethir it be of God, or Y speke of my silf. <sup>18</sup> He that spekith of hym silf, sekith his owne glorie; but he that sekith the glorie of hym that sente hym, is sothefast, and vnriytwisnesse is not in hym. <sup>19</sup> Whether Moises yaf not to you a lawe, and noon of you doith the lawe? <sup>20</sup> What seken ye to sle me? And the puple answerde, and seide, Thou hast a deuel; who sekith to sle thee? <sup>21</sup> Jhesus answerde, and seide to hem, Y haue don o werk, and alle ye wondren. <sup>22</sup> Therfor Moises yaf to you circumcisioun; not for it is of Moyses, but of the fadris; and in the sabat ye circumciden a man. <sup>23</sup> If a man take circumcisioun in the sabat, that the lawe of Moises be not brokun, han ye indignacioun to me, for Y made al a man hool in the sabat? <sup>24</sup> Nile ye deme aftir the face, but deme ye a riytful doom. <sup>25</sup> Therfor summe of Jerusalem seiden, Whethir this is not he, whom the Jewis seken to sle? <sup>26</sup> and lo! he spekith opynli, and thei seien no thing to hym. Whether the princes knewen verili, that this is Crist? <sup>27</sup> But we knowun this man, of whennus he is; but whanne Crist schal come, no

man woot of whennus he is. <sup>28</sup> Therfor Jhesus criede in the temple techyng, and seide, Ye knowen me, and ye knowen of whennus Y am; and Y cam not of my silf, but he is trewe that sente me, whom ye knowen not. <sup>29</sup> Y knowe hym, and if Y seie that Y knowe hym not, Y schal be lijk to you, a liere; but Y knowe hym, for of hym Y am, and he sente me. <sup>30</sup> Therfor thei souyten to take hym, and no man sette on hym hoondis, for his our cam not yit. <sup>31</sup> And many of the puple bileueden in hym, and seiden, Whanne Crist schal come, whether he schal do mo tokenes, than tho that this doith? <sup>32</sup> Farisees herden the puple musinge of hym these thingis; and the princis and Farisees senten mynystris, to take hym. <sup>33</sup> Therfor Jhesus seide to hem, Yit a litil tyme Y am with you, and Y go to the fadir, that sente me. <sup>34</sup> Ye schulen seke me, and ye schulen not fynde; and where Y am, ye may not come. <sup>35</sup> Therfor the Jewis seiden to hem silf, Whidur schal this gon, for we schulen not fynde hym? whether he wole go in to the scateryng of hethene men, and wole teche the hethene? <sup>36</sup> What is this word, which he seide, Ye schulen seke me, and ye schulen not fynde; and where Y am, ye moun not come? <sup>37</sup> But in the laste dai of the greet feeste, Jhesus

stood, and criede, and seide, If ony man thirstith, come he to me, and drynke. <sup>38</sup> He that bileueth in me, as the scripture seith, Floodis of quyk watir schulen flowe fro his wombe. <sup>39</sup> But he seide this thing of the Spirit, whom men that bileueden in hym schulden take; for the Spirit was not yit youun, for Jhesus was not yit glorified. <sup>40</sup> Therfor of that cumpanye, whanne thei hadden herd these wordis of hym, thei seiden, This is verili a prophete. <sup>41</sup> Othere seiden, This is Crist. But summe seiden, Whether Crist cometh fro Galilee? <sup>42</sup> Whether the scripture seith not, that of the seed of Dauid, and of the castel of Bethleem, where Dauid was, Crist cometh? <sup>43</sup> Therfor discencioun was maad among the puple for hym. <sup>44</sup> For summe of hem wolden haue take hym, but no man sette hondis on hym. <sup>45</sup> Therfor the mynystris camen to bischopis and Farisees, and thei seiden to hem, Whi brouyten ye not hym? <sup>46</sup> The mynystris answeriden, Neuere man spak so, as this man spekith. <sup>47</sup> Therfor the Farisees answeriden to hem, Whether ye ben disseyued also? <sup>48</sup> whether ony of the pryncis or of the Farisees bileueden in hym? <sup>49</sup> But this puple, that knowith not the lawe, ben cursid. <sup>50</sup> Nychodeme seith to hem, he that cam to hym bi

nyyt, that was oon of hem, Whethir oure lawe demith a man, <sup>51</sup> but it haue first herde of hym, and knowe what he doith? <sup>52</sup> Thei answeriden, and seiden to hym, Whether thou art a man of Galilee also? Seke thou scripturis, and se thou, that a prophete risith not of Galilee. <sup>53</sup> And thei turneden ayen, ech in to his hous.

## 8

<sup>1</sup> But Jhesus wente in to the mount of Olyuete. <sup>2</sup> And eerli eft he cam in to the temple; and al the puple cam to hym; and he sat, and tauyte hem. <sup>3</sup> And scribis and Fariseis bryngen a womman takun in auoutrye, and thei settiden hir in the myddil, <sup>4</sup> and seiden to hym, Maystir, this womman is now takun in auoutrie. <sup>5</sup> And in the lawe Moises comaundide vs to stoone suche; therfor what seist thou? <sup>6</sup> And thei seiden this thing temp-tynge hym, that thei myyten accuse hym. And Jhesus bowide hym silf down, and wroot with his fyngur in the erthe. <sup>7</sup> And whanne thei abiden axynge hym, he reise hym silf, and seide to hem, He of you that is without synne, first caste a stoon in to hir. <sup>8</sup> And eft he bowide hym silf, and wroot in the erthe. <sup>9</sup> And thei herynge these thingis, wenten awei oon aftir anothir, and thei bigunnen fro the eldre men; and Jhesus dwelte aloone, and the womman stondynge in the myddil. <sup>10</sup> And Jhesus

re aside hym silf, and seide to hir, Womman, where ben thei that accusiden thee? no man hath dampned thee. <sup>11</sup> Sche seide, No man, Lord. Jhesus seide to hir, Nethir Y schal dampne thee; go thou, and now aftirward nyle thou synne more. <sup>12</sup> Therfor eft Jhesus spak to hem, and seide, Y am the liyt of the world; he that sueth me, walkith not in derknessis, but schal haue the liyt of lijf. <sup>13</sup> Therfor the Fariseis seiden, Thou berist witnessyng of thi silf; thi witnessyng is not trewe. <sup>14</sup> Jhesus answerde, and seide to hem, And if Y bere witnessyng of my silf, my witnessyng is trewe; for Y woot fro whennus Y cam, and whidur Y go. <sup>15</sup> But ye witen not fro whennus Y cam, ne whidur Y go. For ye demen aftir the fleisch, but Y deme no man; <sup>16</sup> and if Y deme, my doom is trewe, for Y am not aloone, but Y and the fadir that sente me. <sup>17</sup> And in youre lawe it is writun, that the witnessyng of twei men is trewe. <sup>18</sup> Y am, that bere witnessyng of my silf, and the fadir that sente me, berith witnessyng of me. <sup>19</sup> Therfor thei seiden to hym, Where is thi fadir? Jhesus answeride, Nether ye knowen me, nethir ye knowen my fadir; if ye knewen me, per-aventure ye schulden knowe also my fadir. <sup>20</sup> Jhesus spak these wordis in the tresorie, techynge in the temple; and no man took hym, for his

our cam not yit. <sup>21</sup> Therfor eft Jhesus seide to hem, Lo! Y go, and ye schulen seke me, and ye schulen die in youre synne; whidur Y go, ye moun not come. <sup>22</sup> Therfor the Jewis seiden, Whether he schal sle hym silf, for he seith, Whidur Y go, ye moun not come? <sup>23</sup> And he seide to hem, Ye ben of bynethe, Y am of aboue; ye ben of this world, Y am not of this world. <sup>24</sup> Therfor Y seide to you, that ye schulen die in youre synnes; for if ye bileuen not that Y am, ye schulen die in youre synne. <sup>25</sup> Therfor thei seiden to hym, Who art thou? Jhesus seide to hem, The bigynnyng, which also speke to you. <sup>26</sup> Y haue many thingis to speke, and deme of you, but he that sente me is sothefast; and Y speke in the world these thingis, that Y herde of hym. <sup>27</sup> And thei knewen not, that he clepide his fadir God. <sup>28</sup> Therfor Jhesus seith to hem, Whanne ye han areisid mannus sone, thanne ye schulen knowe, that Y am, and of my silf Y do no thing; but as my fadir tauyte me, Y speke these thingis. <sup>29</sup> And he that sente me is with me, and lefte me not aloone; for Y do euer-more tho thingis, that ben plesynge to hym. <sup>30</sup> Whanne he spak these thingis, manye bileueden in hym. <sup>31</sup> Therfor Jhesus seide to the Jewis, that bileueden in hym, If ye dwellen in my word, ver-

ili ye schulen be my disciplis; <sup>32</sup> and ye schulen knowe the treuthe, and the treuthe schal make you fre. <sup>33</sup> Therfor the Jewis answeriden to hym, We ben the seed of Abraham, and we serueden neuere to man; hou seist thou, That ye schulen be fre? <sup>34</sup> Jhesus answeride to hem, Treuli, treuli, Y seie to you, ech man that doith synne, is seruauant of synne. <sup>35</sup> And the seruauant dwellith not in the hows with outen ende, but the sone dwellith with outen ende. <sup>36</sup> Therfor if the sone make you fre, verili ye schulen be fre. <sup>37</sup> Y woot that ye ben Abrahams sones, but ye seken to sle me, for my word takith not in you. <sup>38</sup> Y speke tho thingis, that Y say at my fadir; and ye doen tho thingis, that ye sayn at youre fadir. <sup>39</sup> Thei answerden, and seiden to hym, Abraham is oure fadir. Jhesus seith to hem, If ye ben the sones of Abraham, do ye the werkis of Abraham. <sup>40</sup> But now ye seken to sle me, a man that haue spoken to you treuthe, that Y herde of God; Abraham dide not this thing. <sup>41</sup> Ye doen the werkis of youre fadir. Therfor thei seiden to hym, We ben not borun of fornyacioun; we han o fadir, God. <sup>42</sup> But Jhesus seith to hem, If God were youre fadir, sotheli ye schulden loue me; for Y passe forth of God, and cam; for nether Y cam of my silf, but he sente me. <sup>43</sup> Whi knowen ye not my speche?

for ye moun not here my word. <sup>44</sup> Ye ben of the fadir, the deuel, and ye wolen do the desyris of youre fadir. He was a mansleere fro the bigynnyng, and he stood not in treuthe; for treuthe is not in hym. Whanne he spekith lesyng, he spekith of his owne; for he is a liere, and fadir of it. <sup>45</sup> But for Y seie treuthe, ye bileuen not to me. <sup>46</sup> Who of you schal repreue me of synne? if Y sey treuthe, whi bileuen ye not to me? <sup>47</sup> He that is of God, herith the wordis of God; therfor ye heren not, for ye ben not of God. <sup>48</sup> Therfor the Jewis answeriden, and seiden, Whether we seien not wel, that thou art a Samaritan, and hast a deuel? <sup>49</sup> Jhesus answerde, and seide, Y haue not a deuel, but Y onoure my fadir, and ye han vn-honourid me. <sup>50</sup> For Y seke not my glorie; there is he, that sekith, and demeth. <sup>51</sup> Treuli, treuli, Y seie to you, if ony man kepe my word, he schal not taste deth with outen ende. <sup>52</sup> Therfor the Jewis seiden, Now we han knowun, that thou hast a deuel. Abraham is deed, and the prophetis, and thou seist, If ony man kepe my word, he schal not taste deth withouten ende. <sup>53</sup> Whether thou art grettere than oure fader Abraham, that is deed, and the prophetis ben deed; whom makist thou thi silf? <sup>54</sup> Jhesus answeride, If Y glorifie my silf, my glorie is

nouyt; my fadir, is that glorifieth me, whom ye seien, that he is youre God. <sup>55</sup> And ye han not knowun hym, but Y haue knowun hym; and if Y seie that Y knowe hym not, Y schal be a liere lich to you; but Y knowe hym, and Y kepe his word. <sup>56</sup> Abraham, youre fadir, gladide to se my dai; and he sai, and ioyede. <sup>57</sup> Thanne the Jewis seiden to hym, Thou hast not yit fifti yeer, and hast thou seien Abraham? <sup>58</sup> Therfor Jhesus seide to hem, Treuli, treuli, Y seie to you, bifor that Abraham schulde be, Y am. <sup>59</sup> Therfor thei token stonys, to caste to hym; but Jhesus hidde hym, and wente out of the temple.

## 9

<sup>1</sup> And Jhesus passynge, sei, a man blynd fro the birthe. <sup>2</sup> And hise disciplis axiden hym, Maistir, what synnede this man, or hise eldris, that he schulde be borun blynd? <sup>3</sup> Jhesus answeride, Nether this man synnede, nether hise eldris; but that the werkis of God be schewid in hym. <sup>4</sup> It bihoueth me to worche the werkis of hym that sente me, as longe as the dai is; the nytt schal come, whanne no man may worche. <sup>5</sup> As longe as Y am in the world, Y am the liyt of the world. <sup>6</sup> Whanne he hadde seid these thingis, he spette in to the erthe, and made cley of the spotil, and anoyntide the cley on hise

iyen, <sup>7</sup> and seide to hym, Go, and be thou waisschun in the watir of Siloe, that is to seie, Sent. Thanne he wente, and waisschide, and cam seynge. <sup>8</sup> And so neiyboris, and thei that hadden seyn him bifor, for he was a beggere, seiden, Whether this is not he, that sat, and beggide? <sup>9</sup> Othere men seiden, That this it is; othere men seyden, Nai, but he is lijc hym. <sup>10</sup> But he seide, That Y am. Therfor thei seiden to hym, Hou ben thin iyen openyd? <sup>11</sup> He answerde, Thilke man, that is seid Jhesus, made clei, and anoyntide myn iyen, and seide to me, Go thou to the watre of Siloe, and wassche; and Y wente, and wasschide, and say. <sup>12</sup> And thei seiden to hym, Where is he? He seide, Y woot not. <sup>13</sup> Thei leden hym that was blynd to the Farisees. <sup>14</sup> And it was sabat, whanne Jhesus made cley, and openyde hise iyen. <sup>15</sup> Eft the Farisees axiden hym, hou he hadde seyn. And he seide to hem, He leide to me cley on the iyen; and Y wasschide, and Y se. <sup>16</sup> Therfor summe of the Fariseis seiden, This man is not of God, that kepith not the sabat. Othere men seiden, Hou may a synful man do these signes. And strif was among hem. <sup>17</sup> Therfor thei seien eftsoone to the blynd man, What seist thou of hym, that openyde thin iyen? And he seide, That he is a prophete. <sup>18</sup> Therfor Jewis bileueden not of hym,

that he was blynd, and hadde seyn, til thei clepiden his fadir and modir, that hadde seyn. <sup>19</sup> And thei axiden hem, and seiden, Is this youre sone, which ye seien was borun blynd? hou thanne seeth he now? <sup>20</sup> His fadir and modir answeriden to hem, and seiden, We witen, that this is oure sone, and that he was borun blynd; <sup>21</sup> but hou he seeth now, we witen neuer, or who openyde hise iyen, we witen nere; axe ye hym, he hath age, speke he of hym silf. <sup>22</sup> His fader and modir seiden these thingis, for thei dredden the Jewis; for thanne the Jewis hadden conspirid, that if ony man knoulechide hym Crist, he schulde be don out of the synagoge. <sup>23</sup> Therfor his fadir and modir seiden, That he hath age, axe ye hym. <sup>24</sup> Therfor eftsoone thei clepiden the man, that was blynd, and seiden to hym, Yyue thou glorie to God; we witen, that this man is a synnere. <sup>25</sup> Thanne he seide, If he is a synnere, Y woot neuer; o thing Y woot, that whanne Y was blynd, now Y se. <sup>26</sup> Therfor thei seiden to hym, What dide he to thee? hou openyde he thin iyen? <sup>27</sup> He answerde to hem, Y seide to you now, and ye herden; what wolen ye eftsoone here? whether ye wolen be maad hise discypelis? <sup>28</sup> Therfor thei cursiden hym, and seiden, Be thou his disciple; we ben discipulis of

Moises. <sup>29</sup> We witen, that God spak to Moises; but we knowen not this, of whennus he is. <sup>30</sup> Thilke man answeride, and seide to hem, For in this is a wonderful thing, that ye witen not, of whennus he is, and he hath openyd myn iyen. <sup>31</sup> And we witen, that God herith not synful men, but if ony man is worschypere of God, and doith his wille, he herith hym. <sup>32</sup> Fro the world it is not herd, that ony man openyde the iyen of a blynd borun man; but this were of God, <sup>33</sup> he myyt not do ony thing. <sup>34</sup> Thei answeriden, and seiden to hym, Thou art al borun in synnes, and techist thou vs? And thei putten hym out. <sup>35</sup> Jhesus herd, that thei hadden putte hym out; and whanne he hadde founde hym, he seide to hym, Bileuest thou in the sone of God? <sup>36</sup> He answerde, and seide, Lord, who is he, that Y bileue in hym? <sup>37</sup> And Jhesus seide to hym, And thou hast seyn him, and he it is, that spekith with thee. <sup>38</sup> And he seide, Lord, Y byleue. And he felle down, and worschypide hym. <sup>39</sup> Therefore Jhesus seide to hym, Y cam in to this world, in to doom, that thei that seen not, see, and thei that seen, be maad blynde. <sup>40</sup> And summe of the Faryseis herden, that weren with hym, and thei seiden to hym, Whether we ben blynde? <sup>41</sup> Jhesus seide to hem, If ye weren blynde, ye schulden

not haue synne; but now ye seien, That we seen, youre synne dwellith stille.

## 10

<sup>1</sup> Treuli, treuli, Y seie to you, he that cometh not in by the dore in to the foold of scheep, but stieth bi another weie, is a nytt thief and a dai thief. <sup>2</sup> But he that entrith bi the dore, is the scheepherde of the scheep. <sup>3</sup> To this the porter openeth, and the scheep heren his vois, and he clepith his owne scheep bi name, and ledith hem out. <sup>4</sup> And whanne he hath don out his owne scheep, he goith bifor hem, and the scheep suen hym; for thei knowun his vois. <sup>5</sup> But thei suen not an alien, but fleen from hym; for thei han not knowun the vois of aliens. <sup>6</sup> Jhesus seide to hem this prouerbe; but thei knewen not what he spak to hem. <sup>7</sup> Therfor Jhesus seide to hem eftsoone, Treuli, treuli, Y seie to you, that Y am the dore of the scheep. <sup>8</sup> As many as han come, weren nytt theues and day theues, but the scheep herden not hem. <sup>9</sup> Y am the dore. If ony man schal entre bi me, he schal be sauys; and he schal go ynne, and schal go out, and he schal fynde lesewis. <sup>10</sup> A nytt thief cometh not, but that he stele, sle, and leese; and Y cam, that thei han lijf, and haue more plenteousli. <sup>11</sup> I am a good scheepherde; a good scheepherde yueth

his lijf for hise scheep. <sup>12</sup> But an hirid hyne, and that is not the scheepherde, whos ben not the scheep his owne, seeth a wolf comynge, and he leeueth the scheep, and fleeth; and the wolf rauyschith, and disparplith the scheep. <sup>13</sup> And the hirid hyne fleeth, for he is an hirid hyne, and it parteyneth not to hym of the scheep. <sup>14</sup> Y am a good scheepherde, and Y knowe my scheep, and my scheep knowen me. <sup>15</sup> As the fadir hath knowun me, Y knowe the fadir; and Y putte my lijf for my scheep. <sup>16</sup> Y haue othere scheep, that ben not of this foolde, and it bihoueth me to brynge hem togidir, and thei schulen here my vois; and it schal be maad o foolde and o scheepherde. <sup>17</sup> Therfor the fadir loueth me, for Y putte my lijf, that eftsoone Y take it. <sup>18</sup> No man takith it fro me, but Y putte it of my silf. Y haue power to putte it, and Y haue power to take it ayen. This maundement Y haue takun of my fadir. <sup>19</sup> Eft dissencioun was maad among the Jewis for these wordis. <sup>20</sup> And many of hem seiden, He hath a deuyl, and maddith; what heren ye hym? <sup>21</sup> Othere men seiden, These wordis ben not of a man that hath a feend. Whether the deuyl may opene the iyen of blynde men? <sup>22</sup> But the feestis of halewyng of the temple weren maad in Jerusalem, and it was



wyntir. <sup>23</sup> And Jhesus walkide in the temple, in the porche of Salomon. <sup>24</sup> Therfor the Jewis camen aboute hym, and seiden to hym, Hou long takist thou awei oure soule? if thou art Crist, seie thou to vs opynli. <sup>25</sup> Jhesus answerde to hem, Y speke to you, and ye bileuen not; the werkis that Y do in the name of my fadir, beren witnessyng of me. <sup>26</sup> But ye bileuen not, for ye ben not of my scheep. <sup>27</sup> My scheep heren my vois, and Y knowe hem, and thei suen me. <sup>28</sup> And Y yyue to hem euerelastyng lif, and thei schulen not perische with outen ende, and noon schal rauysche hem fro myn hoond. <sup>29</sup> That thing that my fadir yaf to me, is more than alle thingis; and no man may rauysche fro my fadris hoond. <sup>30</sup> Y and the fadir ben oon. <sup>31</sup> The Jewis token vp stoonys, to stoone hym. <sup>32</sup> Jhesus answerde to hem, Y haue schewide to you many good werkis of my fadir, for which werk of hem stonen ye me? <sup>33</sup> The Jewis answerden to hym, We stoonen thee not of good werk, but of blasfemye, and for thou, sithen thou art a man, makist thi silf God. <sup>34</sup> Jhesus answerde to hem, Whether it is not writun in youre lawe, That Y seide, Ye ben goddis? <sup>35</sup> Yf he seide that thei weren goddis, to whiche the word of God was maad, and scripture may

not be vndon, <sup>36</sup> thilke that the fadir hath halewid, and hath sent in to the world, ye seien, That `thou blasfemest, for Y seide, Y am Goddis sone? <sup>37</sup> Yf Y do not the werkis of my fadir, nyle ye bileue to me; <sup>38</sup> but if Y do, thouy ye wolen not bileue to me, bileue ye to the werkis; that ye knowe and bileue, that the fadir is in me, and Y in the fadir. <sup>39</sup> Therfor thei souyten to take hym, and he wente out of her hondis. <sup>40</sup> And he wente eftsoone ouer Jordan, in to that place where Joon was firste baptisyng, and he dwelte there. <sup>41</sup> And manye camen to hym, and seiden, For Joon dide no myracle; <sup>42</sup> and alle thingis what euer Joon seide of this, weren sothe. And many bileueden in hym.

## 11

<sup>1</sup> And ther was a sijk man, Lazarus of Bethanye, of the castel of Marie and Martha, hise sistris. <sup>2</sup> And it was Marye, which anoyntide the Lord with oynement, and wipte hise feet with hir heeris, whos brother Lazarus was sijk. <sup>3</sup> Therfor hise sistris senten to hym, and seide, Lord, lo! he whom thou louest, is sijk. <sup>4</sup> And Jhesus herde, and seide to hem, This syknesse is not to the deth, but for the glorie of God, that mannus sone be glorified bi hym. <sup>5</sup> And Jhesus louyde Martha, and hir sistir Marie, and

Lazarus. <sup>6</sup> Therfor whanne Jhesus herde, that he was sijk, thanne he dwellide in the same place twei daies. <sup>7</sup> And after these thingis he seide to hise disciplis, Go we eft in to Judee. <sup>8</sup> The disciplis seien to hym, Maister, now the Jewis souyten for to stoone thee, and eft goist thou thidir? <sup>9</sup> Jhesus answerde, Whether ther ben not twelue ouris of the dai? If ony man wandre in the dai, he hirtith not, for he seeth the liyt of this world. <sup>10</sup> But if he wandre in the niyt, he stomblith, for liyt is not in him. <sup>11</sup> He seith these thingis, and aftir these thingis he seith to hem, Lazarus, oure freend, slepith, but Y go to reise hym fro sleep. <sup>12</sup> Therfor hise disciplis seiden, Lord, if he slepith, he schal be saaf. <sup>13</sup> But Jhesus hadde seid of his deth; but thei gessiden, that he seide of slepyng of sleep. <sup>14</sup> Thanne therfor Jhesus seide to hem opynli, Lazarus is deed; <sup>15</sup> and Y haue ioye for you, that ye bileue, for Y was not there; but go we to hym. <sup>16</sup> Therfor Thomas, that is seid Didymus, seide to euen disciplis, Go we also, that we dien with hym. <sup>17</sup> And so Jhesus cam, and foond hym hauynge thanne foure daies in the graue. <sup>18</sup> And Bethany was bisidis Jerusalem, as it were fiftene furlongis. <sup>19</sup> And many of the Jewis camen to Mary and Martha, to coumforte hem

of her brothir. <sup>20</sup> Therfor as Martha herde, that Jhesu cam, sche ran to hym; but Mary sat at home. <sup>21</sup> Therfor Martha seide to Jhesu, Lord, if thou haddist be here, my brother hadde not be deed. <sup>22</sup> But now Y woot, that what euere thingis thou schalt axe of God, God schal yyue to thee. <sup>23</sup> Jhesus seith to hir, Thi brother schal rise ayen. <sup>24</sup> Martha seith to hym, Y woot, that he schal rise ayen in the ayen risyng in the laste dai. <sup>25</sup> Jhesus seith to hir, Y am ayen risyng and lijf; he that bileueth in me, yhe, thouy he be deed, <sup>26</sup> he schal lyue; and ech that lyueth, and bileueth in me, schal not die with outen ende. Bileuest thou this thing? <sup>27</sup> Sche seith to hym, Yhe, Lord, Y haue bileued, that thou art Crist, the sone of the lyuynge God, that hast come in to this world. <sup>28</sup> And whanne sche hadde seid this thing, sche wente, and clepide Marie, hir sistir, in silence, and seide, The maister cometh, and clepith thee. <sup>29</sup> Sche, as sche herd, aroos anoon, and cam to hym. <sup>30</sup> And Jhesus cam not yit in to the castel, but he was yit in that place, where Martha hadde comun ayens hym. <sup>31</sup> Therfor the Jewis that weren with hir in the hous, and coumfortiden hir, whanne thei sayn Marie, that sche roos swithe, and wente out, thei sueden hir, and seiden, For sche goith to the graue, to wepe there.

<sup>32</sup> But whanne Marie was comun where Jhesus was, sche seyng hym felde doun to his feet, and seide to hym, Lord, if thou haddist be here, my brother hadde not be deed. <sup>33</sup> And therfor whanne Jhesu sai y hir wepyng, and the Jewis wepyng that weren with hir, he made noise in spirit, and troblide hym silf, <sup>34</sup> and seide, Where han ye leid hym? Thei seien to hym, Lord, come, and se. <sup>35</sup> And Jhesus wepte. <sup>36</sup> Therfor the Jewis seiden, Lo! hou he louede hym. <sup>37</sup> And summe of hem seiden, Whethir this man that openyde the iyen of the borun blynde man, myyte not make that this schulde not die? <sup>38</sup> Therfor Jhesus eft makynge noise in hym silf, cam to the graue. And there was a denne, and a stoon was leid theronne. <sup>39</sup> And Jhesus seith, Take ye away the stoon. Martha, the sistir of hym that was deed, seith to hym, Lord, he stynkith now, for he hath leye foure daies. <sup>40</sup> Jhesus seith to hir, Haue Y not seid to thee, that if thou bileuest, thou schalt se the glorie of God? <sup>41</sup> Therfor thei token awei the stoon. And Jhesus lifte vp hise iyen, and seide, Fadir, Y do thankyngis to thee, for thou hast herd me; and Y wiste, <sup>42</sup> that thou euermore herist me, but for the puple that ston-dith aboute, Y seide, that thei bileue, that thou hast sent me. <sup>43</sup> Whanne he hadde seid these thingis, he criede

with a greet vois, Lazarus, come thou forth. <sup>44</sup> And anoon he that was deed, cam out, boundun the hondis and feet with boondis, and his face boundun with a sudarie. And Jhesus seith to hem, Vnbynde ye hym, and suffre ye hym to go forth. <sup>45</sup> Therfor many of the Jewis that camen to Marie and Martha, and seyn what thingis Jhesus dide, bileueden in hym. <sup>46</sup> But summe of hem wente to the Farisees, and seiden to hem, what thingis Jhesus hadde don. <sup>47</sup> Therfor the bischopis and the Farisees gadriden a counsel ayens Jhesu, and seiden, What do we? for this man doith many myraclis. <sup>48</sup> If we leeuwe hym thus, alle men schulen bileue in hym; and Romayns schulen come, and schulen take our place and oure folk. <sup>49</sup> But oon of hem, Cayfas bi name, whanne he was bischop of that yeer, seide to hem, <sup>50</sup> Ye witen nothing, ne thenken, that it spedith to you, that o man die for the puple, and that al the folc perische not. <sup>51</sup> But he seide not this thing of hym silf, but whanne he was bischop of that yeer, he prophesiede, that Jhesu was to die for the folc, <sup>52</sup> and not oneli for the folc, but that he schulde gadere in to oon the sones of God that weren scatterid. <sup>53</sup> Therfor fro that day thei souyten for to sle hym. <sup>54</sup> Therfor Jhesus walkide not thanne opynli among the Jewis; but he wente in to

a cuntre bisidis desert, in to a citee, that is seid Efren, and there he dwellide with hise disciplis. <sup>55</sup> And the pask of the Jewis was niy, and many of the cuntrey wenten vp to Jerusalem bifor the pask, to halewe hem silf. <sup>56</sup> Therfor thei souyten Jhesu, and spaken togidere, stondynge in the temple, What gessen ye, for he cometh not to the feeste day? <sup>57</sup> For the bischopis and Farisees hadden youun a maundement, that if ony man knowe where he is, that he schewe, that thei take hym.

## 12

<sup>1</sup> Therfor Jhesus bifor sixe daies of pask cam to Bethanye, where Lazarus hadde be deed, whom Jhesus reise. <sup>2</sup> And thei maden to hym a soopere there, and Martha mynystre to hym; and Lazarus was oon of men that saten at the mete with hym. <sup>3</sup> Therfor Marie took a pound of oynement of trewe narde precious, and anoyntide the feet of Jhesu, and wipte hise feet with hir heeris; and the hous was fulfillid of the sauour of the oynement. <sup>4</sup> Therfor Judas Scarioth, oon of hise disciplis, that was to bitraye hym, <sup>5</sup> seide, Whi is not this oynement seeld for thre hundrid pens, and is youun to nedi men? <sup>6</sup> But he seide this thing, not for it pertheynde to hym of nedi men, but for he was

a theef, and he hadde the pursis, and bar tho thingis that weren sent. <sup>7</sup> Therfor Jhesus seide, Suffre ye hir, that in to the day of my biryng sche kepe that; <sup>8</sup> for ye schulen euermore haue pore men with you, but ye schulen not euermore haue me. <sup>9</sup> Therefore myche puple of Jewis knew, that Jhesus was there; and thei camen, not oonli for Jhesu, but to se Lazarus, whom he hadde reiseid fro deth. <sup>10</sup> But the pryncis of prestis thouyten to sle Lazarus, <sup>11</sup> for manye of the Jewis wenten awei for him, and bileueden in Jhesu. <sup>12</sup> But on the morew a myche puple, that cam togidere to the feeste dai, whanne thei hadden herd, that Jhesus cam to Jerusalem, <sup>13</sup> token braunchis of palmes, and camen forth ayens hym, and crieden, Osanna, blessid is the kyng of Israel, that cometh in the name of the Lord. <sup>14</sup> And Jhesus foond a yonge asse, and sat on hym, <sup>15</sup> as it is writun, The douytir of Syon, nyle thou drede; lo! thi kyng cometh, sittynge on `an asse fole. <sup>16</sup> Hise disciplis knewen not first these thingis, but whanne Jhesus was glorified, thanne thei hadden mynde, for these thingis weren writun of hym, and these thingis thei diden to hym. <sup>17</sup> Therfor the puple bar witnessyng, that was with hym, whanne he clepide Lazarus fro the graue, and reiseid hym

fro deth. <sup>18</sup> And therfor the puple cam, and mette with hym, for thei herden that he hadde don this signe. <sup>19</sup> Therfor the Farisees seiden to hem silf, Ye seen, that we profiten no thing; lo! al the world wente aftir hym. <sup>20</sup> And there weren summe hethene men, of hem that hadden come vp to worschipe in the feeste dai. <sup>21</sup> And these camen to Filip, that was of Bethsaida of Galilee, and preieden hym, and seiden, Sire, we wolen se Jhesu. <sup>22</sup> Filip cometh, and seith to Andrew; eft Andrew and Filip seiden to Jhesu. <sup>23</sup> And Jhesus answerde `to hem, and seide, The our cometh, that mannus sone be clarified. <sup>24</sup> Treuli, treuli, Y seie to you, but a corn of whete falle in to the erthe, and be deed, it dwellith aloone; <sup>25</sup> but if it be deed, it bryngith myche fruyt. He that loueth his lijf, schal leese it; and he that hatith his lijf in this world, kepith it in to euerlastynge lijf. <sup>26</sup> If ony man serue me, sue he me; and where Y am, there my mynystre schal be. If ony man serue me, my fadir schal worschipe hym. <sup>27</sup> Now my soule is troublid, and what schal Y seie? Fadir, saue me fro this our; but therfor Y cam in to this our; <sup>28</sup> fadir, clarifie thi name. And a vois cam fro heuene, and seide, And Y haue clarified, and eft Y schal clarifie. <sup>29</sup> Therfor the puple that stood, and herde, seide, that `thundur

was maad; other men seide, an aungel spak to hym. <sup>30</sup> Jhesus answerde, and seide, This vois cam not for me, but for you. <sup>31</sup> Now is the doom of the world, now the prince of this world schal be cast out. <sup>32</sup> And if Y schal be enhaunsid fro the erthe, Y schal drawe alle thingis to my silf. <sup>33</sup> And he seide this thing, signifiynge bi what deth he `was to die. <sup>34</sup> And the puple answeride to hym, We han herd of the lawe, that Crist dwellith with outen ende; and hou seist thou, It bihoueth mannys sone to be arerid? <sup>35</sup> Who is this mannus sone? And thanne Jhesus seith to hem, Yit a litil liyt is in you; walke ye, the while ye han liyt, that derknessis catche you not; he that wandrith in derknessis, woot nere whidur he goith. <sup>36</sup> While ye han liyt, bileue ye in liyt, that ye be the children of liyt. Jhesus spak these thingis, and wente, and hidde hym fro hem. <sup>37</sup> And whanne he hadde don so many myraclis bifor hem, thei bileueden not `in to hym; <sup>38</sup> that the word of Ysaie, the prophete, schulde be fulfillid, which he seide, Lord, who bileuede to oure heryng, and to whom is the arm of the Lord schewid? <sup>39</sup> Therfor thei myyten not bileue, for eft Ysaye seide, <sup>40</sup> He hath blyndid her iyen, and he hath maad hard the herte of hem, that thei se not with iyen, and vndurstonde with herte; and that thei

be conuertid, and Y heele hem. <sup>41</sup> Ysaye seide these thingis, whanne he say the glorie of hym, and spak of hym. <sup>42</sup> Netheles `of the pryncis manye bileueden in hym, but for the Farisees thei knowlechiden not, that thei schulden not be put out of the synagoge; <sup>43</sup> for thei loueden the glorie of men, more than the glorie of God. <sup>44</sup> And Jhesus criede, and seide, He that bileueth in me, bileueth not in me, but in hym that sente me. <sup>45</sup> He that seeth me, seeth hym that sente me. <sup>46</sup> Y liyt cam in to the world, that ech that bileueth in me, dwelle not in derknessis. <sup>47</sup> And if ony man herith my words, and kepith hem, Y deme hym not; for Y cam not, that Y deme the world, but that Y make the world saaf. <sup>48</sup> He that dispisith me, and takith not my wordis, hath hym that schal iuge hym; thilke word that Y haue spokun, schal deme hym in the last dai. <sup>49</sup> For Y haue not spokun of my silf, but thilke fadir that sente me, yaf to me a maundement, what Y schal seie, and what Y schal speke. <sup>50</sup> And Y woot, that his maundement is euerlastynge lijf; therfor tho thingis that Y speke, as the fadir seide to me, so Y speke.

### 13

<sup>1</sup> Bifor the `feeste dai of pask Jhesus witynge, that his our is comun, that he passe

fro this world to the fadir, whanne he hadde loued hise that weren in the world, in to the ende he louede hem. <sup>2</sup> And whanne the souper was maad, whanne the deucl hadde put than in to the herte, that Judas of Symount Scarioth schulde bitraye hym, <sup>3</sup> he witynge that the fadir yaf alle thingis to hym in to hise hoondis, and that he wente out fro God, <sup>4</sup> and goith to God, he risith fro the souper, and doith of hise clothis; and whanne he hadde takun a lynun cloth, he girde hym. <sup>5</sup> And aftirward he putte watir in to a basyn, and biganne to waische the disciplis feet, and to wipe with the lynnen cloth, with which he was gird. <sup>6</sup> And so he cam to Symount Petre, and Petre seith to hym, Lord, waischist thou my feet? <sup>7</sup> Jhesus answerde, and seide to hym, What Y do, thou wost not now; but thou schalt wite aftirward. <sup>8</sup> Petre seith to hym, Thou schalt neuere waische my feet. Jhesus answeride to hym, If Y schal not waische thee, thou schalt not haue part with me. <sup>9</sup> Symount Petre seith to hym, Lord, not oneli my feet, but bothe the hoondis and the heed. <sup>10</sup> Jhesus seide to hym, He that is waischun, hath no nede but that he waische the feet, but he is al clene; and ye ben clene, but not alle. <sup>11</sup> For he wiste, who `was he that schulde bitraye hym; therfor he seide, Ye

ben not alle clene. <sup>12</sup> And so aftir that he hadde waischun the feet of hem, he took hise clothis; and whanne he was set to mete ayen, eft he seide to hem, Ye witen what Y haue don to you. <sup>13</sup> Ye clepen me maistir and lord, and ye seien wel; for Y am. <sup>14</sup> Therfor if Y, lord and maistir, haue waischun youre feet, and ye schulen waische oon anothers feet; <sup>15</sup> for Y haue youun `ensaumple to you, `that as I haue do to you, so do ye. <sup>16</sup> Treuli, treuli, Y seie to you, the seruaunt is not grettere than his lord, nether an apostle is grettere than he that sente hym. <sup>17</sup> If ye witen these thingis, ye schulen be blessid, if ye doen hem. <sup>18</sup> Y seie not of `alle you, Y woot whiche Y haue chosun; but that the scripture be fulfillid, He that etith my breed, schal reise his heele ayens me. <sup>19</sup> Treuly, Y seie to you bifor it be don, that whanne it is don, ye bileue that Y am. <sup>20</sup> Treuli, treuli, Y seie to you, he that takith whom euere Y schal sende, resseyueth me; and he that resseyueth me, resseyueth hym that sente me. <sup>21</sup> Whanne Jhesus hadde seid these thingis, he was troblid in spirit, and witenesside, and seide, Treuli, treuli, Y seie to you, that oon of you schal bitraye me. <sup>22</sup> Therfor the disciplis lokiden togidere, doutynge of whom he seide. <sup>23</sup> And so oon of hise disciplis was restynge in the bosum of

Jhesu, whom Jhesu louede. <sup>24</sup> Therfor Symount Petre bikeneth to hym, `and seith to hym, Who is it, of whom he seith? <sup>25</sup> And so whanne he hadde restid ayen on the brest of Jhesu, he seith to hym, Lord, who is it? <sup>26</sup> Jhesus answerde, He it is, to whom Y schal areche a sop of breed. And whanne he hadde wet breed, he yaf to Judas of Symount Scarioth. <sup>27</sup> And aftir the mussel, thanne Sathanas entride in to hym. And Jhesus seith to hym, That thing that thou doist, do thou swithe. <sup>28</sup> And noon of hem that saten at the mete wiste, wherto he seide to hym. <sup>29</sup> For summe gessiden, for Judas hadde pursis, that Jhesus hadde seid to hym, Bie thou tho thingis, that ben nedeful to vs to the feeste dai, or that he schulde yyue sum thing to nedi men. <sup>30</sup> Therfor whanne he hadde takun the mussel, he wente out anoon; and it was nyyt. <sup>31</sup> And whanne he was gon out, Jhesus seide, Now manus sone is clarified, and God is clarified in hym. <sup>32</sup> If God is clarified in hym, God schal clarifie hym in hym silf, and anoon he schal clarifie hym. <sup>33</sup> Litle sones, yit a litil Y am with you; ye schulen seke me, and, as Y seide to the Jewis, Whidur Y go, ye moun not come; and to you Y seie now. <sup>34</sup> Y yyue to you a newe maundement, that ye loue togidir, as Y louede you, `and that ye loue togidir. <sup>35</sup> In this thing alle

men schulen knowe, that ye ben my disciplis, if ye han loue togidere. <sup>36</sup> Symount Petre seith to hym, Lord, whidur goist thou? Jhesus answeride, Whidur Y go, thou mayst not sue me now, but thou schalt sue afterward. <sup>37</sup> Petre seith to hym, Whi may Y not sue thee now? Y schal putte my lijf for thee. <sup>38</sup> Jhesus answeride, Thou schalt putte thi lijf for me? Treuli, treuli, Y seie to thee, the cok schal not crowe, til thou schalt denye me thries. And he seith to hise disciplis.

## 14

<sup>1</sup> Be not youre herte afraied, ne drede it; ye bileuen in God, and bileue ye in me. <sup>2</sup> In the hous of my fadir ben many dwellyngis; if ony thing lesse, Y hadde seid to you, for Y go to make redi to you a place. <sup>3</sup> And if Y go, and make redi to you a place, eftsoones Y come, and Y schal take you to my silf, that where Y am, ye be. <sup>4</sup> And whidur Y go, ye witen, and ye witen the weie. <sup>5</sup> Thomas seith to hym, Lord, we witen not whidur thou goist, and hou moun we wite the weie? <sup>6</sup> Jhesus seith to hym, Y am weie, treuthe, and lijf; no man cometh to the fadir, but bi me. <sup>7</sup> If ye hadden knowe me, sotheli ye hadden knowe also my fadir; and aftirward ye schulen knowe hym, and ye han seyn hym. <sup>8</sup> Filip

seith to hym, Lord, schewe to vs the fadir, and it suffisith to vs. <sup>9</sup> Jhesus seith to hym, So long tyme Y am with you, and `han ye not knowun me? Filip, he that seeth me, seeth also the fadir. Hou seist thou, schewe to vs the fadir? <sup>10</sup> Bileuest thou not, that Y am in the fadir, and the fadir is in me? The wordis that Y speke to you, Y speke not of my silf; but the fadir hym silf dwellynge in me, doith the werkis. <sup>11</sup> Bileue ye not, that Y am in the fadir, and the fadir is in me? <sup>12</sup> Ellis bileue ye for thilke werkis. Treuli, treuli, Y seie to you, if a man bileueth in me, also he schal do the werkis that Y do; and he schal do grettere werkis than these, for Y go to the fadir. <sup>13</sup> And what euere thing ye axen the fadir in my name, Y schal do this thing, that the fadir be glorified in the sone. <sup>14</sup> If ye axen ony thing in my name, Y schal do it. <sup>15</sup> If ye louen me, kepe ye my comaundementis. <sup>16</sup> And Y schal preye the fadir, and he schal yyue to you another coumfortour, <sup>17</sup> the spirit of treuthe, to dwelle with you with outen ende; which spirit the world may not take, for it seeth hym not, nether knowith hym. But ye schulen knowe hym, for he schal dwelle with you, and he schal be in you. <sup>18</sup> Y schal not leue you fadirles, Y schal come to you. <sup>19</sup> Yit a litil, and the world seeth not now me; but ye schulen se me, for Y lyue, and ye



schulen lyue. <sup>20</sup> In that dai ye schulen knowe, that Y am in my fadir, and ye in me, and Y in you. <sup>21</sup> He that hath my comaundementis, and kepith hem, he it is that loueth me; and he that loueth me, schal be loued of my fadir, and Y schal loue hym, and Y schal schewe to hym my silf. <sup>22</sup> Judas seith to hym, not he of Scarioth, Lord, what is don, that thou schalt schewe thi silf to vs, and not to the world? <sup>23</sup> Jhesus answerde, and seide `to hym, If ony man loueth me, he schal kepe my word; and my fadir schal loue hym, and we schulen come to hym, and we schulen dwelle with hym. <sup>24</sup> He that loueth me not, kepith not my wordis; and the word which ye han herd, is not myn, but the fadris, that sente me. <sup>25</sup> These thingis Y haue spokun to you, dwellynge among you; but thilke Hooli Goost, <sup>26</sup> the coumfortour, whom the fadir schal sende in my name, he schal teche you alle thingis, `and schal schewe to you alle thingis, what euere thingis Y schal seie to you. <sup>27</sup> Pees Y leeue to you, my pees Y yyue to you; not as the world yyueth, Y yiue to you; be not youre herte affrayed, ne drede it. <sup>28</sup> Ye han herd, that Y seide to you, Y go, and come to you. If ye loueden me, forsothe ye schulden haue ioie, for Y go to the fadir, for the fadir is

grettere than Y. <sup>29</sup> And now Y haue seid to you, bifor that it be don, that whanne it is don, ye bileuen. <sup>30</sup> Now Y schal not speke many thingis with you; for the prince of this world cometh, and hath not in me ony thing. <sup>31</sup> But that the world knowe, that Y loue the fadir; and as the fadir yaf a comaundement to me, so Y do. `Rise ye, go we hennus.

## 15

<sup>1</sup> Y am a very vyne, and my fadir is an erthe tilier. <sup>2</sup> Ech braunch in me that berith not fruyt, he schal take away it; and ech that berith fruyt, he schal purge it, that it bere the more fruyt. <sup>3</sup> Now ye ben clene, for the word that Y haue spokun to you. <sup>4</sup> Dwelle ye in me, and Y in you; as a braunche may not make fruyt of it silf, but it dwelle in the vyne, so nether ye, but ye dwelle in me. <sup>5</sup> Y am a vyne, ye the braunchis. Who that dwellith in me, and Y in hym, this berith myche fruyt, for with outen me ye moun no thing do. <sup>6</sup> If ony man dwellith not in me, he schal be caste out as a braunche, and schal wexe drie; and thei schulen gadere hym, and thei schulen caste hym in to the fier, and he brenneth. <sup>7</sup> If ye dwellen in me, and my wordis dwelle in you, what euer thing ye wolen, ye schulen axe, and it schal be don to you. <sup>8</sup> In this thing my fadir is clarified, that

ye brynge forth ful myche fruyt, and that ye be maad my disciplis. <sup>9</sup> As my fadir louede me, Y haue loued you; dwelle ye in my loue. <sup>10</sup> If ye kepen my comaundementis, ye schulen dwelle in my loue; as Y haue kept the comaundementis of my fadir, and Y dwelle in his loue. <sup>11</sup> These thingis Y spak to you, that my ioye be in you, and youre ioye be fulfillid. <sup>12</sup> This is my comaundement, that ye loue togidere, as Y louede you. <sup>13</sup> No man hath more loue than this, that a man putte his lijf for hise freendis. <sup>14</sup> Ye ben my freendis if ye doen tho thingis, that Y comaunde to you. <sup>15</sup> Now Y schal not clepe you seruauentis, for the seruauent woot not, what his lord schal do; but Y haue clepid you freendis, for alle thingis what euere Y herde of my fadir, Y haue maad knowun to you. <sup>16</sup> Ye han not chosun me, but Y chees you; and Y haue put you, that ye go, and brynge forth fruyt, and youre fruyt dwelle; that what euere thing ye axen the fadir in my name, he yyue to you. <sup>17</sup> These thingis Y comaunde to you, that ye loue togidere. <sup>18</sup> If the world hatith you, wite ye, that it hadde me in hate rather than you. <sup>19</sup> If ye hadden be of the world, the world schulde loue that thing that was his; but for ye ben not of the world, but Y chees you fro the world, therfor the

world hatith you. <sup>20</sup> Haue ye mynde of my word, which Y seide to you, The seruauent is not grettere than his lord. If thei han pursued me, thei schulen pursue you also; if thei han kept my word, thei schulen kepe youre also. <sup>21</sup> But thei schulen do to you alle these thingis for my name, for thei knowen not hym that sente me. <sup>22</sup> If Y hadde not comun, and hadde not spokun to hem, thei schulden not haue synne; but now thei haue noon excusacioun of her synne. <sup>23</sup> He that hatith me, hatith also my fadir. <sup>24</sup> If Y hadde not doon werkis in hem, whiche noon other man dide, thei schulden not haue synne; but now both thei han seyn, and hatid me and my fadir. <sup>25</sup> But that the word be fulfillid, that is writun in her lawe, For thei hadden me in hate with outen cause. <sup>26</sup> But whanne the coumfortour schal come, which Y schal sende to you fro the fadir, a spirit of treuthe, which cometh of the fadir, he schal bere witnessyng of me; <sup>27</sup> and ye schulen bere witnessyng, for ye ben with me fro the bygynnyng.

## 16

<sup>1</sup> These thingis Y haue spokun to you, that ye be not sclaundrid. <sup>2</sup> Thei schulen make you with outen the synagogis, but the our cometh, that ech man that sleeth you, deme that

he doith seruyce to God.  
<sup>3</sup> And thei schulen do to you these thingis, for thei han not knowun the fadir, nether me. <sup>4</sup> But these thingis Y spak to you, that whanne the our of hem schal come, ye haue mynde, that Y seide to you. <sup>5</sup> Y seide not to you these thingis fro the bigynnyng, for Y was with you. And now Y go to hym that sente me, and no man of you axith me, Whidur thou goist? <sup>6</sup> but for Y haue spokun to you these thingis, heuynesse hath fulfillid youre herte. <sup>7</sup> But Y seie to you treuthe, it spedith to you, that Y go; for if Y go not forth, the coumfortour schal not come to you; but if Y go forth, Y schal sende hym to you. <sup>8</sup> And whanne he cometh, he schal repreue the world of synne, and of riytwisnesse, and of doom. <sup>9</sup> Of synne, for thei han not bileued in me; <sup>10</sup> and of riytwisnesse, for Y go to the fadir, and now ye schulen not se me; <sup>11</sup> but of doom, for the prince of this world is now demed. <sup>12</sup> Yit Y haue many thingis for to seie to you, but ye moun not bere hem now. <sup>13</sup> But whanne thilke spirit of treuthe cometh, he schal teche you al trewthe; for he schal not speke of hym silf, but what euer thinges he schal here, he schal speke; and he schal telle to you tho thingis that ben to come. <sup>14</sup> He schal clarifie me, for of myne he schal

take, and schal telle to you.  
<sup>15</sup> Alle thingis whiche euer the fadir hath, ben myne; therfor Y seide to you, for of myne he schal take, and schal telle to you. <sup>16</sup> A litil, and thanne ye schulen not se me; and eftsoone a litil, and ye schulen se me, for Y go to the fadir. <sup>17</sup> Therfor summe of hise disciplis seiden togidere, What is this thing that he seith to vs, A litil, and ye schulen not se me; and eftsoone a litil, and ye schulen se me, for Y go to the fadir? <sup>18</sup> Therfor thei seiden, What is this that he seith to vs, A litil? we witen not what he spekith. <sup>19</sup> And Jhesus knew, that thei wolden axe hym, and he seide to hem, Of this thing ye seken among you, for Y seide, A litil, and ye schulen not se me; and eftsoone a litil, and ye schulen se me. <sup>20</sup> Treuli, treuli, Y seie to you, that ye schulen mourne and wepe, but the world schal haue ioye; and ye schulen be soreful, but youre sorewe schal turne in to ioye. <sup>21</sup> A womman whanne sche berith child, hath heuynesse, for hir tyme is comun; but whanne sche hath borun a sone, now sche thenkith not on the peyne, for ioye, for a man is borun in to the world. <sup>22</sup> And therfor ye han now sorew, but eftsoone Y schal se you, and youre herte schal haue ioie, and no man schal take fro you youre ioie. <sup>23</sup> And

in that day ye schulen not axe me ony thing; treuli, treuli, `Y seie to you, if ye axen the fadir ony thing in my name, he schal yyue to you. <sup>24</sup> `Til now ye axiden no thing in my name; `axe ye, `and ye schulen take, that youre ioie be ful. <sup>25</sup> Y haue spokun to you these thingis in prouerbis; the our cometh, whanne now Y schal not speke to you in prouerbis, but opynli of my fadir Y schal telle to you. <sup>26</sup> In that dai ye schulen axe in my name; and Y seie not to you, that Y schal preye the fadir of you; <sup>27</sup> for the fadir hym silf loueth you, for ye han loued me, and han bileued, that Y wente out fro God. <sup>28</sup> Y wente out fro the fadir, and Y cam in to the world; eftsoone Y leue the world, and Y go to the fadir. <sup>29</sup> Hise disciplis seiden to hym, Lo! now thou spekist opynli, and thou seist no prouerbe. <sup>30</sup> Now we witen, that thou wost alle thingis; and it is not nede to thee, that ony man axe thee. In this thing we bileuen, that thou wentist out fro God. <sup>31</sup> Jhesus answeride to hem, Now ye bileuen. <sup>32</sup> Lo! the our cometh, and now it cometh, that ye be disparplid, ech in to hise owne thingis, and that ye leue me aloone; and Y am not aloone, for the fadir is with me. <sup>33</sup> These thingis Y haue spokun to you, that ye haue pees in me; in

the world ye schulen haue disese, but trust ye, Y haue ouercomun the world.

## 17

<sup>1</sup> These thingis Jhesus spak, and whanne he hadde cast vp hise iyen in to heuene, he seide, Fadir, the our cometh, clarifie thi sone, that thi sone clarifie thee. <sup>2</sup> As thou hast youun to hym power on ech fleisch, that al thing that thou hast youun to hym, he yyue to hem euerlastynge lijf. <sup>3</sup> And this is euerlastynge lijf, that thei knowe thee very God aloone, and whom thou hast sent, Jhesu Crist. <sup>4</sup> Y haue clarified thee on the erthe, Y haue endid the werk, that thou hast youun to me to do. <sup>5</sup> And now, fadir, clarifie thou me at thi silf, with the clerenesse that Y hadde at thee, bifor the world was maad. <sup>6</sup> Y haue schewid thi name to tho men, whiche thou hast youun to me of the world; thei weren thine, and thou hast youun hem to me, and thei han kept thi word. <sup>7</sup> And now thei han knowun, that alle thingis that thou hast youun to me, ben of thee. <sup>8</sup> For the wordis that thou hast youun to me, Y yaf to hem; and thei han takun, and han knowun verili, that Y wente out fro thee; and thei bileueden, that thou sentist me. <sup>9</sup> Y preie for hem, Y preye not for the world, but for hem that thou hast youun to me, for thei ben thine. <sup>10</sup> And alle my thingis ben thine,

and thi thingis ben myne; and Y am clarified in hem.

<sup>11</sup> And now Y am not in the world, and these ben in the world, and Y come to thee. Hooli fadir, kepe hem in thi name, whiche thou yauest to me, that thei ben oon, as we ben. <sup>12</sup> While Y was with hem, Y kepte hem in thi name; thilke that thou yauest to me, Y kepte, and noon of hem perischide, but the sone of perdicoun, that the scripture be fulfillid.

<sup>13</sup> But now Y come to thee, and Y speke these thingis in the world, that thei haue my ioie fulfillid in hem silf.

<sup>14</sup> Y yaf to hem thi word, and the world hadde hem in hate; for thei ben not of the world, as Y am not of the world. <sup>15</sup> Y preye not, that thou take hem awei fro the world, but that thou kepe hem fro yuel. <sup>16</sup> They ben not of the world, as Y am not of the world. <sup>17</sup> Halewe thou hem in treuth; thi word is treuthe. <sup>18</sup> As thou sentist me in to the world, also Y sente hem 'in to the world.

<sup>19</sup> And Y halewe my silf for hem, that also thei ben halewid in treuthe. <sup>20</sup> And Y preye not oneli for hem, but also for hem that schulden bileue in to me bi the word of hem; <sup>21</sup> that all ben oon, as thou, fadir, in me, and Y in thee, that also thei in vs be oon; that the world bileue, that thou hast sent me. <sup>22</sup> And Y haue youun to hem the clerenesse, that thou hast youun to me, that thei ben oon, <sup>23</sup> as we ben oon; Y in hem, and thou in

me, that thei be endid in to oon; and that the world knowe, that thou sentist me, and hast loued hem, as thou hast loued also me. <sup>24</sup> Fadir, thei whiche thou yauest to me, Y wole that where Y am, that thei be with me, that thei see my clerenesse, that thou hast youun to me; for thou louedist me bifor the makynge of the world.

<sup>25</sup> Fadir, riytfuli the world knew thee not, but Y knew thee, and these knewen, that thou sentist me. <sup>26</sup> And Y haue maad thi name knowun to hem, and schal make knowun; that the loue bi which thou 'hast loued me, be in hem, and Y in hem.

## 18

<sup>1</sup> Whanne Jhesus hadde seid these thingis, he wente out with hise disciplis ouer the strond of Cedron, where was a yerd, in to which he entride, and hise disciplis.

<sup>2</sup> And Judas, that bitrayede hym, knew the place, for ofte Jhesus cam thidur with hise disciplis. <sup>3</sup> Therfor whanne Judas hadde takun a cumpany of knyytis, and mynystis of the bischopis and of the Fariseis, he cam thidur with lanternys, and brondis, and armeris.

<sup>4</sup> And so Jhesus witynge alle thingis that weren to come on hym, wente forth, and seide to hem, Whom seken ye? <sup>5</sup> Thei answeriden to hym, Jhesu of Nazareth. Jhesus seith to hem, Y am. And Judas that bitraiede

hym, stood with hem. <sup>6</sup> And whanne he seide to hem, Y am, thei wenten abak, and fellen down on the erthe. <sup>7</sup> And eft he axide hem, Whom seken ye? And thei seiden, Jhesu of Nazareth. <sup>8</sup> He answeride to hem, Y seide to you, that Y am; therfor if ye seken me, suffre ye these to go awei. <sup>9</sup> That the word which he seide schulde be fulfillid, For Y loste not ony of hem, whiche thou hast youun to me. <sup>10</sup> Therfor Symount Petre hadde a swerd, and drow it out, and smoot the seruaunt of the bischop, and kittide of his riyt eer. And the name of the seruaunt was Malcus. <sup>11</sup> Therfor Jhesus seide to Petre, Putte thou thi swerd in to thi schethe; wolt thou not, that Y drynke the cuppe, that my fadir yaf to me? <sup>12</sup> Therfor the cumpenye of knyytis, and the tribune, and the mynystris of the Jewis, token Jhesu, and bounden hym, <sup>13</sup> and ledde hym first to Annas; for he was fadir of Caifas wijf, that was bischop of that yeer. <sup>14</sup> And it was Caifas, that yaf counsel to the Jewis, that it spedith, that o man die for the puple. <sup>15</sup> But Symount Petre sude Jhesu, and another disciple; and thilke disciple was knowun to the bischop. And he entride with Jhesu, in to the halle of the bischop; <sup>16</sup> but Petre stood at the dore with outforth. Therfor the tother disciple, that was knowun

to the bischop, wente out, and seide to the womman that kepte the dore, and brouyte in Petre. <sup>17</sup> And the damysel, kepere of the dore, seide to Petre, Whether thou art also of this mannys disciplis? He seide, Y am not. <sup>18</sup> And the seruantis and mynystris stoden at the coolis, for it was coold, and thei warmyden hem; and Petre was with hem, stondynge and warmynge hym. <sup>19</sup> And the bischop axide Jhesu of hise disciplis, and of his techyng. <sup>20</sup> Jhesus answerde to hym, Y haue spokun opynli to the world; Y tauyte euermore in the synagoge, and in the temple, whider alle the Jewis camen togidere, and in hiddlis Y spak no thing. <sup>21</sup> What axist thou me? axe hem that herden, what Y haue spokun to hem; lo! thei witen, what thingis Y haue seid. <sup>22</sup> Whanne he hadde seid these thingis, oon of the mynystris stondynge niy, yaf a buffat to Jhesu, and seide, Answerist thou so to the bischop? <sup>23</sup> Jhesus answeride to hym, If Y haue spokun yuel, bere thou witnessyng of yuel; but if Y seide wel, whi smytist thou me? <sup>24</sup> And Annas sente hym boundun to Caifas, the bischop. <sup>25</sup> And Symount Petre stood, and warmyde him; and thei seiden to hym, Whether also thou art his disciple? He denyede, and seide, Y am not. <sup>26</sup> Oon of the bischops seruantis,

cosyn of hym, whos eere Petre kitte of, seide, Say Y thee not in the yerd with hym? <sup>27</sup> And Petre eftsoone denyede, and anoon the cok crew. <sup>28</sup> Thanne thei ledden Jhesu to Cayfas, in to the moot halle; and it was eerli, and thei entriden not in to the moot halle, that thei schulden not be defoulid, but that thei schulden ete pask. <sup>29</sup> Therfor Pilat wente out with outforth to hem, and seide, What accusyng brynge ye ayens this man? <sup>30</sup> Thei answeriden, and seiden to hym, If this were not a mysdoere, we hadden not bitakun hym to thee. <sup>31</sup> Thanne Pilat seith to hem, Take ye hym, and deme ye him, after youre lawe. And the Jewis seiden to hym, It is not leueful to vs to sle ony man; <sup>32</sup> that the word of Jhesu schulde be fulfillid, whiche he seide, signifiynge bi what deth he schulde die. <sup>33</sup> Therfor eftsoone Pilat entride in to the moot halle, and clepide Jhesu, and seide to hym, Art thou kyng of Jewis? <sup>34</sup> Jhesus answerde, and seide to hym, Seist thou this thing of thi silf, ether othere han seid to thee of me? <sup>35</sup> Pilat answeride, Whether Y am a Jewe? Thi folc and bischops bitoken thee to me; what hast thou don? <sup>36</sup> Jhesus answeride, My kingdom is not of this world; if my kingdom were of this world, my mynystres schulden stryue, that Y schulde not be takun to the

Jewis; but now my kingdom is not here. <sup>37</sup> And so Pilat seide to hym, Thanne `thou art a king. Jhesus answeride, Thou seist, that Y am a king. To this thing Y am borun, and to this Y `am comun in to the world, to bere witnessing to treuthe. Eche that is of treuthe, herith my vois. <sup>38</sup> Pilat seith to hym, What is treuthe? And whanne he hadde seid this thing, eft he wente out to the Jewis, and seide to hem, Y fynde no cause in hym. <sup>39</sup> But it is a custom to you, that Y delyuere oon to you in pask; therfor wole ye that Y delyuere to you the kyng of Jewis? <sup>40</sup> Alle crieden eftsoone, and seiden, Not this, but Baraban. And Barabas was a thief.

## 19

<sup>1</sup> Therfor Pilat took thanne Jhesu, and scourgide. <sup>2</sup> And kniytis writen a coroun of thornes, and setten on his heed, and diden aboute hym a cloth of purpur, <sup>3</sup> and camen to him, and seiden, Heil, kyng of Jewis. And thei yauen to him buffatis. <sup>4</sup> Eftsoone Pilat wente out, and seide to hem, Lo! Y brynge hym out to you, that ye knowe, that Y fynde no cause in him. <sup>5</sup> And so Jhesus wente out, berynge a coroun of thornes, and a cloth of purpur. And he seith to hem, Lo! the man. <sup>6</sup> But whanne the bischopis and mynystres hadden seyn

hym, thei crieden, and seiden, Crucifie, crucifie hym. Pilat seith to hem, Take ye hym, and crucifie ye, for Y fynde no cause in hym. <sup>7</sup> The Jewis answeriden to hym. We han a lawe, and bi the lawe he owith to die, for he made hym Goddis sone. <sup>8</sup> Therfor whanne Pilat hadde herd this word, he dredde the more. <sup>9</sup> And he wente in to the moot halle eftsoone, and seide to Jhesu, Of whennus art thou? But Jhesus yaf noon answer to him. <sup>10</sup> Pilat seith to him, Spekest thou not to me? Woost thou not, that Y haue power to crucifie thee, and Y haue power to delyuere thee? <sup>11</sup> Jhesus answeride, Thou schuldist not haue ony power ayens me, but it were youun to thee from aboue; therfor he that bitook me to thee, hath the more synne. <sup>12</sup> Fro that tyme Pilat souyte to delyuere hym; but the Jewis crieden, and seiden, If thou delyuerist this man, thou art not the emperouris freend; for ech man that makith hym silf king, ayen seith the emperoure. <sup>13</sup> And Pilat, whanne he hadde herd these wordis, ledde Jhesu forth, and sat for domesman in a place, that is seid Licostratos, but in Ebrew Golgatha. <sup>14</sup> And it was pask eue, as it were the sixte our. And he seith to the Jewis, Lo! youre king. <sup>15</sup> But thei crieden, and seiden, Take awei, take awei; crucifie him. Pilat

seith to hem, Schal I crucifie youre king? The bischops answeriden, We han no king but the emperour. <sup>16</sup> And thanne Pilat bitook him to hem, that he schulde be crucified. And thei token Jhesu, and ledden him out. <sup>17</sup> And he bar to hym silf a cros, and wente out in to that place, that is seid of Caluarie, in Ebreu Golgatha; <sup>18</sup> where thei crucifieden him, and othere tweyne with him, oon on this side and oon on that side, and Jhesus in the myddil. <sup>19</sup> And Pilat wroot a title, and sette on the cros; and it was writun, Jhesu of Nazareth, king of Jewis. <sup>20</sup> Therfor manye of the Jewis redder this title, for the place where Jhesus was crucified, was niy the citee, and it was writun in Ebreu, Greek, and Latyn. <sup>21</sup> Therfor the bischops of the Jewis seiden to Pilat, Nyle thou write kyng of Jewis, but for he seide, Y am king of Jewis. <sup>22</sup> Pilat answeride, That that Y haue writun, Y haue writun. <sup>23</sup> Therfor the knyytis whanne thei hadden crucified hym, token hise clothis, and maden foure partis, to ech knyyt a part, and a coot. And the coot was without seem, and wouun al aboute. <sup>24</sup> Therfor thei seiden togidere, Kitte we not it, but caste we lot, whos it is; that the scripture be fulfillid, seiynge, Thei partiden my clothis to hem, and on my cloth thei casten lot. And the knyytis diden these thingis.



25 But bisidis the cros of Jhesu stoden his modir, and the sistir of his modir, Marie Cleofe, and Marie Maudeleyne. 26 Therfor whanne Jhesu hadde seyn his modir, and the disciple stondynge, whom he louyde, he seith to hise modir, Womman, lo thi sone. 27 Aftyrward he seith to the disciple, Lo! thi modir. And fro that our the disciple took hir in to his modir. 28 Aftirward Jhesus witynge, that now alle thingis ben ended, that the scripture were fulfillid, he seith, Y thirste. 29 And a vessel was set ful of vynegre. And thei `leiden in isope aboute the spounge ful of vynegre, and putten to his mouth. 30 Therfor whanne Jhesus hadde `takun the vynegre, he seid, It is ended. And `whanne his heed was bowid down, `he yaf vp the goost. 31 Therfor for it was the pask eue, that the bodies schulden not abide on the cros in the sabat, for that was a greet sabat dai, the Jewis preiden Pilat, that the hipis of hem schulden be brokun, and thei takun awei. 32 Therfor knyytis camen, and thei braken the thies of the firste, and of the tothere, that was crucified with hym. 33 But whanne thei weren comun to Jhesu, as thei sayn him deed thanne, thei braken not hise thies; 34 but oon of the knyytis openyde his side with a spere, and anoon blood and watir wenten out. 35 And he that sai, bare

witnessyng, and his witnessyng is trewe; and he woot that he seith trewe thingis, that ye bileue. 36 And these thingis weren don, that the scripture schulde be fulfillid, Ye schulen not breke a boon of hym. 37 And eftsoone another scripture seith, Thei schulen se in whom thei piyten thorow. 38 But after these thingis Joseph of Armathi preyede Pilat, that he schulde take awei the bodi of Jhesu, for that he was a disciple of Jhesu, but priui for drede of the Jewis. And Pilat suffride. And so he cam, and took awei the bodi of Jhesu. 39 And Nychodeme cam also, that hadde come to hym first bi nytt, and brouyte a meddlynge of myrre and aloes, as it were an hundrid pound. 40 And thei token the bodi of Jhesu, and boundun it in lynun clothis with swete smellynge oynementis, as it is custom to Jewis for to birie. 41 And in the place where he was crucified, was a yerd, and in the yerd a newe graue, in which yit no man was leid. 42 Therfor there thei putten Jhesu, for the vigilie of Jewis feeste, for the sepulcre was niy.

## 20

1 And in o dai of the wouke Marie Maudeleyn cam eerli to the graue, whanne it was yit derk. And sche say the stoon moued awei fro the graue. 2 Therfor sche ran, and cam to Symount

Petre, and to another disciple, whom Jhesus louede, and seith to hem, Thei han takun the Lord fro the graue, and we witen not, where thei han leid hym. <sup>3</sup> Therfor Petre wente out, and thilke other disciple, and thei camen to the graue. <sup>4</sup> And thei tweyne runnen togidre, and thilke othere disciple ran bifor Petre, and cam first to the graue. <sup>5</sup> And whanne he stoupide, he sai the schetis liynge, netheles he entride not. <sup>6</sup> Therfor Symount Petre cam suyng hym, and he entride in to the graue, and he say the schetis leid, <sup>7</sup> and the sudarie that was on his heed, not leid with the schetis, but bi it silf wlappid in to a place. <sup>8</sup> Therfor thanne thilke disciple that cam first to the graue, entride, and sai, and bileuede. <sup>9</sup> For thei knewen not yit the scripture, that it behofte him to rise ayen fro deth. <sup>10</sup> Therfor the disciplis wenten eftsoone to hem silf. <sup>11</sup> But Marie stood at the graue with outforth wepyng. And the while sche wepte, sche bowide hir, and bihelde forth in to the graue. <sup>12</sup> And sche sai twei aungels sittinge in white, oon at the heed and oon at the feet, where the bodi of Jhesu was leid. <sup>13</sup> And thei seien to hir, Womman, what wepist thou? Sche seide to hem, For thei han take awei my lord, and Y woot not, where thei han leid him. <sup>14</sup> Whanne sche hadde seid these thingis,

sche turnede backward, and sai Jhesu stondinge, and wiste not that it was Jhesu. <sup>15</sup> Jhesus seith to hir, Womman, what wepist thou? whom sekist thou? She gessynge that he was a gardynere, seith to him, Sire, if thou hast takun him vp, seie to me, where thou hast leid him, and Y schal take hym awei. <sup>16</sup> Jhesus seith to hir, Marie. Sche `turnede, and seith to hym, Rabony, that is to seie, Maister. <sup>17</sup> Jhesus seith to hir, Nyle thou touche me, for Y haue not yit stied to my fadir; but go to my britheren, and seie to hem, Y stie to my fadir and to youre fadir, to my God and to youre God. <sup>18</sup> Marie Maudeleyne cam, tellinge to the disciplis, That Y sai the Lord, and these thingis he seide to me. <sup>19</sup> Therfor whanne it was eue in that dai, oon of the sabatis, and the yatis weren schit, where the disciplis weren gaderid, for drede of the Jewis, Jhesus cam, and stood in the myddil of the disciplis, and he seith to hem, Pees to you. <sup>20</sup> And whanne he hadde seid this, he schewide to hem hondis and side; therfor the disciplis ioieden, for the Lord was seyn. <sup>21</sup> And he seith to hem eft, Pees to you; as the fadir sente me, Y sende you. <sup>22</sup> Whanne he had seid this, he blewe on hem, and seide, Take ye the Hooli Goost; <sup>23</sup> whos synnes ye foryyuen, tho ben foryouun to hem; and whos ye with-

holden, tho ben withholdun.  
<sup>24</sup> But Thomas, oon of the twelue, that is seid Didimus, was not with hem, whanne Jhesus cam. <sup>25</sup> Therfor the othere disciplis seiden, We han seyn the Lord. And he seide to hem, But Y se in hise hondis the fitchinge of the nailis, and putte my fyngur in to the places of the nailis, and putte myn hond in to his side, Y schal not bileue. <sup>26</sup> And after eiyte daies eft-soone hise disciplis weren with ynne, and Thomas with hem. Jhesus cam, while the yatis weren schit, and stood in the myddil, and seide, Pees to you. <sup>27</sup> Afterward he seith to Thomas, Putte in here thi fyngur, and se myn hondis, and putte hidur thin hond, and putte in to my side, and nyle thou be vnbileueful, but feithful. <sup>28</sup> Thomas answeride, and seide to him, My Lord and my God. <sup>29</sup> Jhesus seith to him, Thomas, for thou hast seyn me, thou bileuedist; blessid ben thei, that seyn not, and han bileued. <sup>30</sup> And Jhesus dide many othere signes in the siyt of hise disciplis, whiche ben not writun in this book. <sup>31</sup> But these ben writun, that ye bileue, that Jhesus `is Crist, the sone of God, and that ye bileuyng haue lijf in his name.

## 21

<sup>1</sup> Afterward Jhesus eft-soone schewide hym to hise disciplis, at the see of

Tiberias. <sup>2</sup> And he schewide him thus. There weren togidere Symount Petre, and Thomas, that is seid Didimus, and Nathanael, that was of the Cane of Galilee, and the sones of Zebedee, and tweyne othere of hise disciplis. <sup>3</sup> Symount Petre seith to hem, Y go to fische. Thei seyn to hym, And we comen with thee. And `thei wenten out, `and wenten in to a boot. And in that niyt thei token no thing. <sup>4</sup> But whanne the morewe was comun, Jhesus stood in the brenke; netheles the disciplis knewen not, that it was Jhesus. <sup>5</sup> Therfor Jhesus seith to hem, Children, whethir ye han ony souping thing? Thei answeriden to hym, Nay. He seide to hem, <sup>6</sup> Putte ye the nett in to the riyt half of the rowing, and ye schulen fynde. And thei puttiden the nett; and thanne thei miyten not drawe it for multitude of fischis. <sup>7</sup> Therfor thilke disciple, whom Jhesus louede, seide to Petre, It is the Lord. Symount Petre, whanne he hadde herd that it is the Lord, girte hym with a coote, for he was nakid, and wente in to the see. <sup>8</sup> But the othere disciplis camen bi boot, for thei weren not fer fro the lond, but as a two hundrid cubitis, drawinge the nett of fischis. <sup>9</sup> And as thei camen down in to the lond, thei sayn coolis liynge, and a fisch leid on, and breed. <sup>10</sup> Jhesus seith to hem, Bring ye of the

fyschis, whiche ye han takun now. <sup>11</sup> Symount Petre wente vp, and drowy the nett in to the lond, ful of grete fischis, an hundrid fifti and thre; and whanne thei weren so manye, the nett was not brokun. <sup>12</sup> Jhesus seith to hem, Come ye, ete ye. And no man of hem that saten at the mete, durste axe hym, Who art thou, witinge that it is the Lord. <sup>13</sup> And Jhesus cam, and took breed, an yaf to hem, and fisch also. <sup>14</sup> Now this thridde tyme Jhesus was schewid to hise disciplis, whanne he hadde risun ayen fro deth. <sup>15</sup> And whanne thei hadde etun, Jhesus seith to Simount Petre, Symount of Joon, louest thou me more than these? He seith to him, Yhe, Lord, thou woost that Y loue thee. Jhesus seith to hym, Fede thou my lambren. <sup>16</sup> Eft he seith to hym, Symount of Joon, louest thou me? He seith to him, Yhe, Lord, thou woost that Y loue thee. He seith to him, Fede thou my lambren. <sup>17</sup> He seith to him the thridde tyme, Simount of Joon, louest thou me? Petre was heuy, for he seith to hym the thridde tyme, Louest thou me, and he seith to him, Lord, thou knowist alle thingis; thou woost that Y loue thee. Jhesus seith to hym, Fede my scheep. <sup>18</sup> Treuli, treuli, Y seie to thee, whanne thou

were yongere, thou girdidist thee, and wandridist where thou woldist; but whanne thou schalt waxe eldere, thou schalt holde forth thin hondis, and another schal girde thee, and schal lede thee whidur thou wolt not. <sup>19</sup> He seide this thing, signifynge bi what deth he schulde glorifie God. And whanne he hadde seid these thingis, he seith to hym, Sue thou me. <sup>20</sup> Petre turnede, and say thilke disciple suyng, whom Jhesus louede, which also restid in the soper on his brest, and he seide to hym, Lord, who is it, that schal bitraie thee? <sup>21</sup> Therfor whanne Petre hadde seyn this, he seith to Jhesu, Lord, but what this? <sup>22</sup> Jhesus seith to him, So I wole that he dwelle til that Y come, what to thee? sue thou me. <sup>23</sup> Therfor this word wente out among the britheren, that thilke disciple dieth not. And Jhesus seide not to hym, that he dieth not, but, So Y wole that he dwelle til Y come, what to thee? <sup>24</sup> This is thilke disciple, that berith witnessyng of these thingis, and wroot hem; and we witen, that his witnessyng is trewe. <sup>25</sup> And ther ben also manye othere thingis that Jhesus dide, whiche if thei ben writun bi ech bi hym silf, Y deme that the world hym silf schal not take tho bookis, that ben to be writun.